



CENSUS OF INDIA 1961

VOLUME XI

MYSORE

PART VI

VILLAGE SURVEY MONOGRAPHS

No. 19, KAMALNAGAR VILLAGE
AURAD TALUK, BIDAR DISTRICT

Editor

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

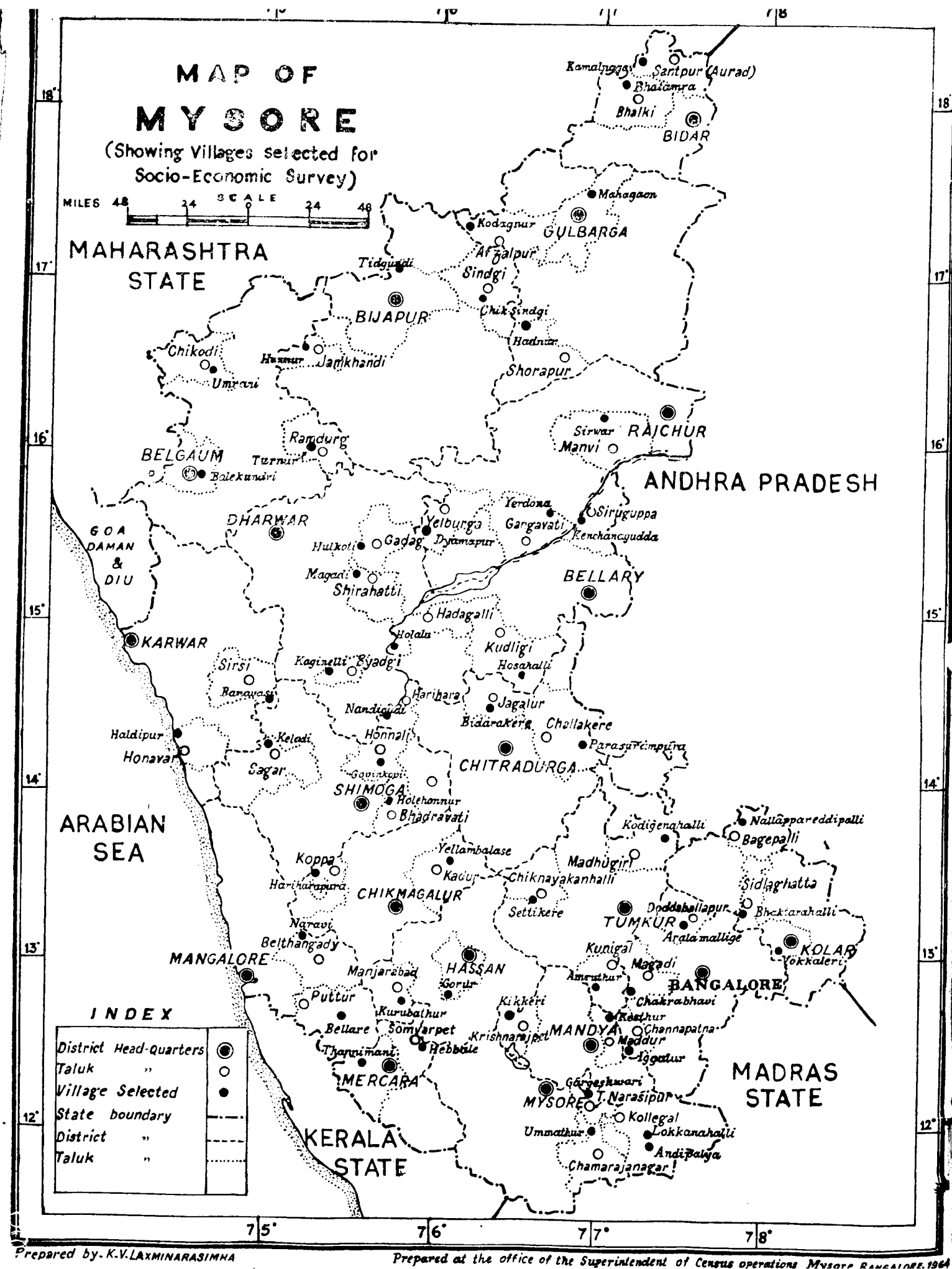
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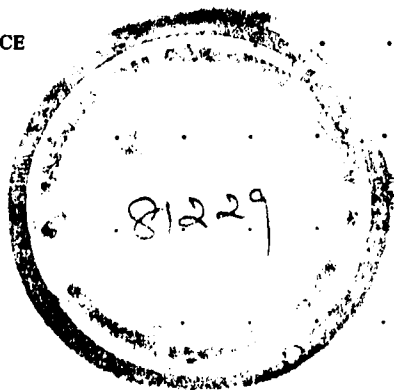
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Editor
K. BALASUBRAMANYAM
of the Indian Administrative Service,
Superintendent of Census Operations, Mysore

VILLAGE SURVEY REPORT
ON
KAMALNAGAR

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FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical under-pinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, as understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around one-self 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 dominant community with one predominating occupation, e.g. fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

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

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, mutli-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 enquiry'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

(iv)

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

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve : to construct a map of villages, 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.

P R E F A C E

Preparation of monographs on selected villages has been a special feature of the 1961 Census. The main object of these village surveys and also the basis for selection of villages have been explained by the Registrar General, India, in his foreword. Broadly adhering to the criteria indicated by the Registrar General, the selection of the villages has been carefully done in such a way as to give adequate representation not only to each district but also to each of the twentyfive sub-regions into which Dr. Learmonth of Liverpool University has classified the State on a consideration of climate, cropping pattern physical features, etc.

2. Kamalnagar is a big roadside village in Aurad taluk of the Bidar District. It is also a Railway Station on the branch-line Vikarabad-Purli. It is situated in the northern-most parts of Mysore State bordering Maharashtra and was formerly a Jahgir village. The sub-region in which the village is situated is called the 'North Eastern' and produces chiefly jowar, bajra, wheat, rice, oilseeds and pulses. Though the region is generally considered backward, Kamalnagar is showing signs of rapid development in all spheres.

3. The field work was done by Sri. Gururaj from May 1963 to January 1964 with zeal and sincerity. The field work was supervised by Sri K. L. Suryanarayanan, Deputy Superintendent (Special Surveys). The photographs are taken by Sri. S. Ramachandran, Senior Technical Assistant, Handicrafts Survey. The final report has been prepared by Sri C. M. Chandawarkar, Deputy Superintendent of Census Operations.

K. BALASUBRAMANYAM,
Superintendent of Census Operations in Mysore.

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1 THE RAILWAY STATION—KAMALNAGAR



2 MAIN STREET OF THE VILLAGE LEADING FROM RAILWAY STATION TO THE VILLAGE PROPER



3 BAZAR STREET



4 HAWKER FROM OUTSIDE OF KAMALNAGAR FIND A MARKET FOR THEIR METALWARE IN THE VILLAGE



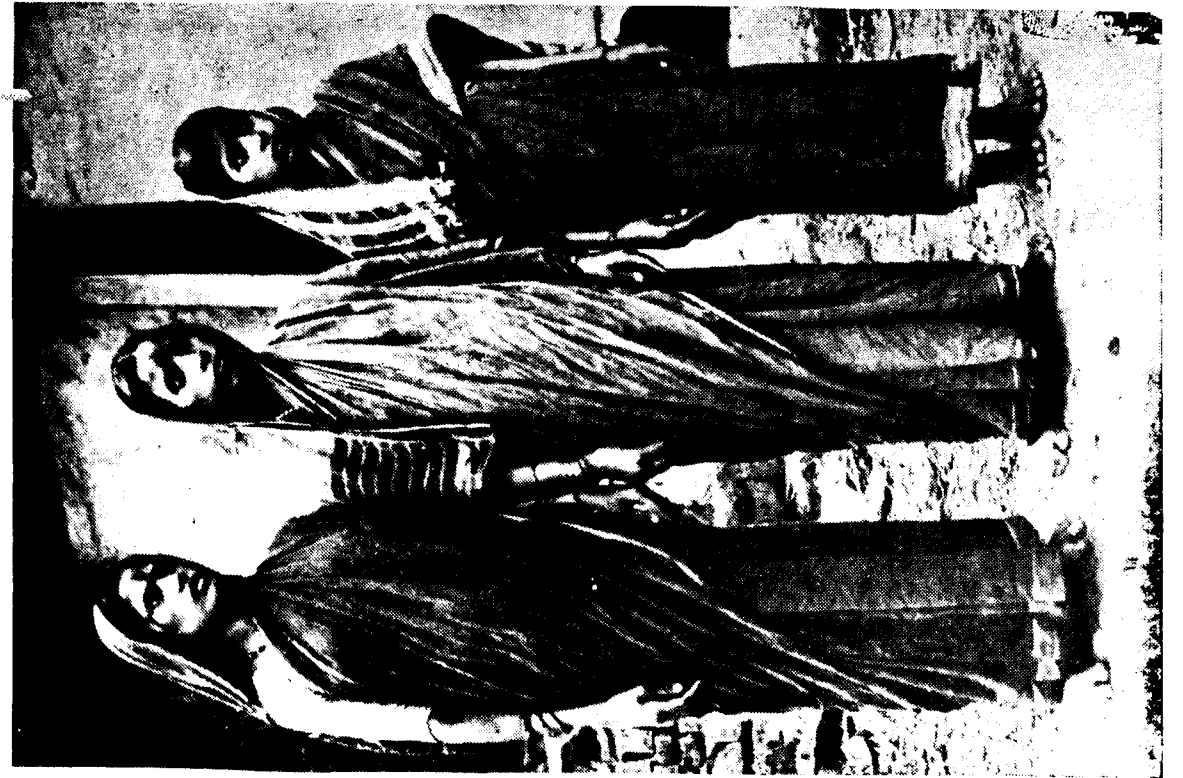
5 ONE OF THE ENTRANCES TO THE VILLAGE



6 COMMON TYPE OF ENTRANCES TO THE HOUSE



7 THE VILLAGE WELL



9 LINGAYAT WOMEN



8 A LINGAYAT CULTIVATOR IN HIS NORMAL DRESS



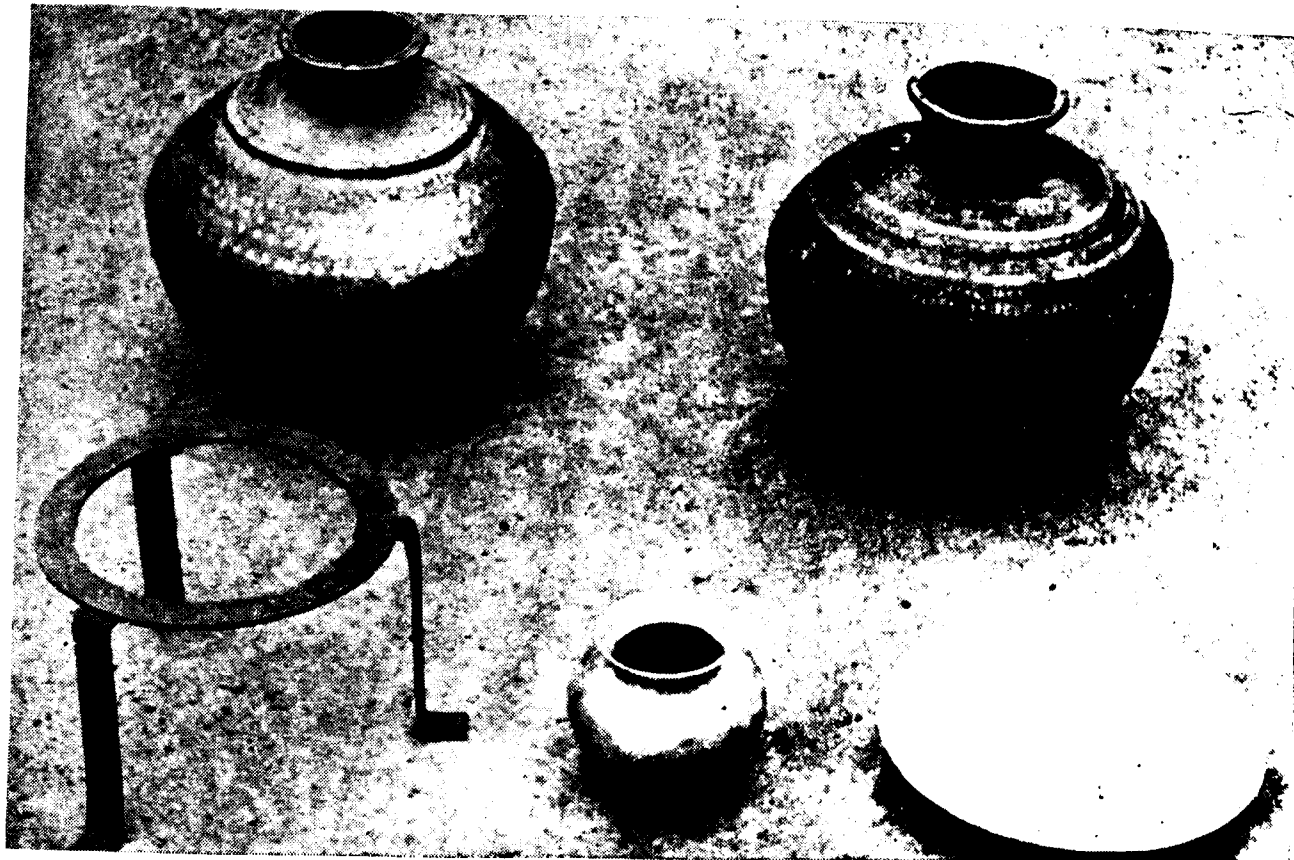
10 BOY AND GIRL FROM A LINGAYAT FAMILY



11 WOMEN OF MARATHA COMMUNITY



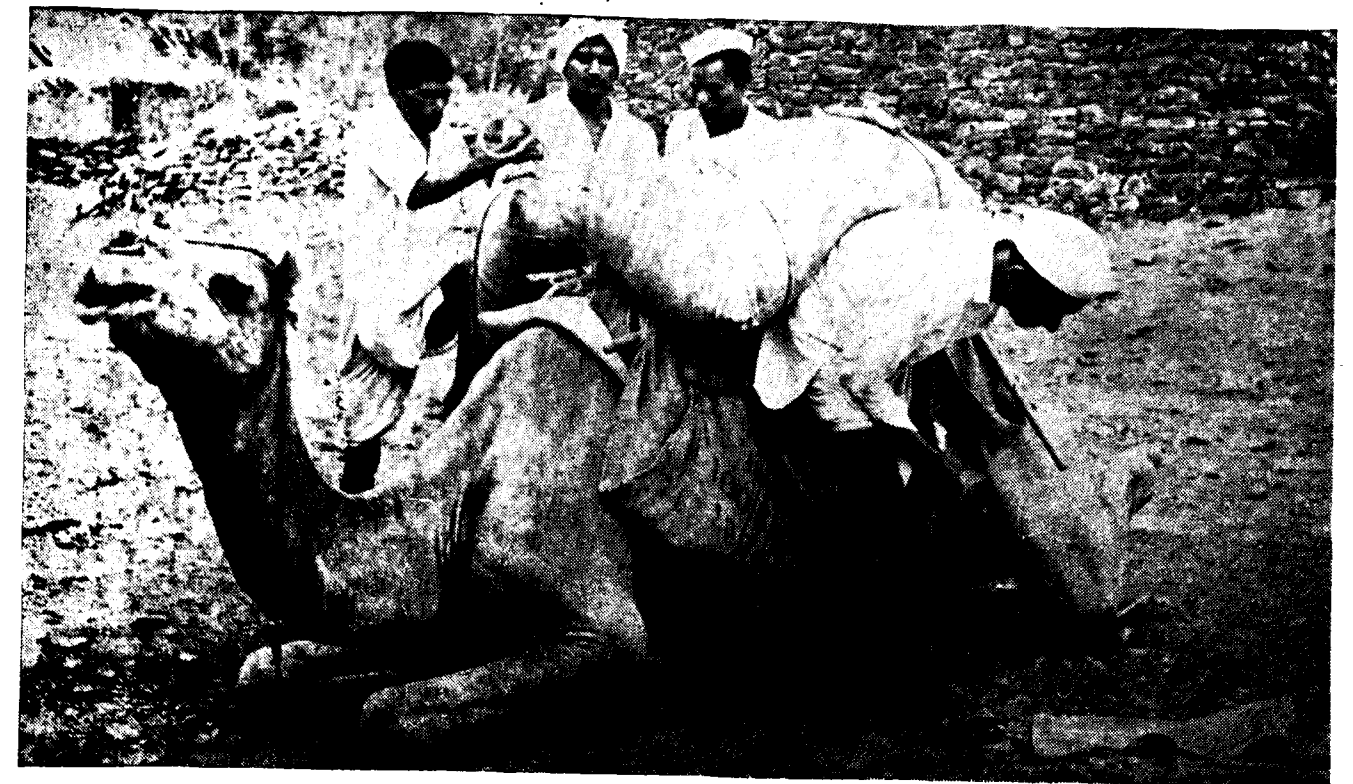
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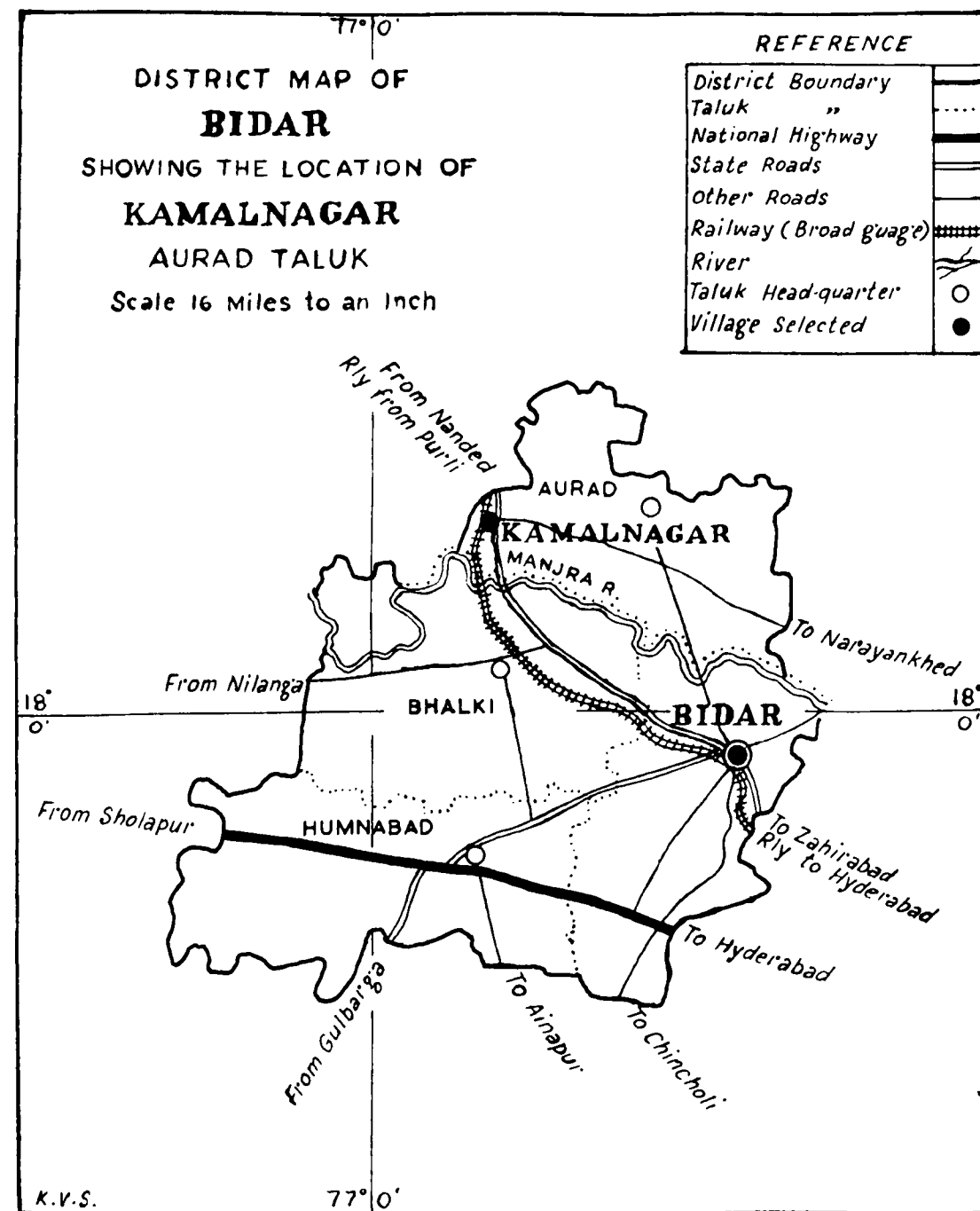
14 A PAIR OF JAWARI (LOCAL BREED) BULLOCKS



15 IN THIS PART CAMELS ARE ALSO USED FOR TRANSPORT



16 MASUTHI TEMPLE



F. P.—1

CHAPTER I

THE VILLAGE

Introduction

Kamalnagar is a big roadside village in Aurad Taluk of the Bidar District. This is the northernmost District of the Mysore State and the village itself is close to the border between the Maharashtra and Mysore States, the border being just about a mile away from the village site. This village lies in the northern maidan district of the State and is multi-ethnic in composition. It is well connected by both road and rail and was formerly a Jahgir village. Now it has been showing good signs of rapid development in all its activities and it is with a view to study the socio-economic activities of such a developing village in the north-maidan district of the State that this village has been selected for the present survey. The selection is particularly more important, as the whole region is generally considered backward and it is with a view to study the rural economy of a growing ex-jahgir village in the backward region that this village is selected for study.

Location

2. The village lies approximately on 18° 15' North Latitude and 77° 15' East Longitude. The altitude is about 1950' above the mean sea level. It lies on the Bidar-Udgir State Highway. Udgir, which was formerly included in the Bidar District is now an important town and Taluk Headquarters of the Osmanabad District in the Maharashtra State.

3. The District Headquarters of Bidar is situated at a distance of 37 miles from the village, in the south-east. Bidar can be reached from the village both by road and rail. The town of Bidar is picturesque not only on account of the surrounding terrain but also on account of the ancient defences and ramparts of the old fort. Many of them are still in tact. The inner fort which is also called the old fort and is about 3 miles in circumference was considered to be one of the greatest and strongest citadels of the Muslims in South India. Ranga mahal, Chini mahal and Turkish mahal are the three important attractions within this fort. The tomb of Ahmed Valishah, the interior of which is painted in floral styles and enriched by bands of gold-painted inscriptions is also very attractive. The main attraction

within the fort, however, is the Madarasa or the College of Mohmed Gawan. It was a three storeyed building and included in it were a mosque, a library, lecture halls, staff quarters, and students cubicles. This monument, though in a dilapidated condition now, continues to attract tourists. The cave temple of Narasimha, an example of early Hindu architecture—perhaps of the Chalukyan era—is yet another attraction. There are numerous tombs of Bahmani Kings a few miles to the west and east of the town. But the place has gained real fame for a particular type of metalware known as 'Bidriware', which derives its name from this place. Bidri work consists of inlaying gold and silver on an alloy of zinc and copper and is of two kinds viz., the *Teh-Nishan* in which the design is deeply cut, and the *Zar-Nishan* or *Zar-Bulund* which is like the encrusted ware of Tanjore. Bidriware holds special importance in this region, due to the custom of presenting a complete set of Bidriware utensils etc., to the bridegroom at the time of his marriage. Bidriware is said to have its cultural and artistic inheritance from the famous schools of Persia. Referring to Bidriware, Professor Speight has observed "Bidriware is indeed a product of craftsmanship worthy to rank alongside the carved wooden work of Mysore and Kashmir, the metal work of Madras and Benares, the carved ivory of Travancore and the lamps and sacrificial vessels of Nepal". The articles usually prepared are toilet boxes, pin cushions, sweet and fruit dishes, trinket boxes, cigarette cases, *Pandans*, *Surahis*, *Lotas*, hukka bowls, paper knives, ash trays, boxes etc. At Bidar are located all the District level offices, a College, District Hospital etc.

4. Aurad, the Taluk Headquarters is connected by an all-weather metalled road constructed after 1960. Prior to that the Taluk Headquarters was practically cut off during the monsoons as only camels could traverse the black cotton soils after rains. A road branching off the Bidar-Udgir road at Sangam village leads to Aurad. Aurad is 28 miles away from the village. At Aurad, all the Taluk level administrative offices are situated. But in many respects the village under study can be considered as better developed. Aurad is in the interior part of the district without good communications. So the villagers have developed more contacts with Bidar, 37 miles away

and Udgir, 11 miles away. They visit Aurad only when it is absolutely necessary. In fact the nearest and most convenient urban centre is Udgir, in Maharashtra State and this is well connected with the village both by road and rail. Their trading activities are mainly done at Udgir.

5. The twin cities of Hyderabad and Secunderabad—now in Andhra Pradesh—are the nearest Cities. They are about 110 miles to the south of the village. They are important industrial, educational and commercial centres and are too well known to need any further description in this respect. Some of the well-to-do people from the village often visit these places.

6. There are no big industrial centres in or near the village. In fact the industrial centres located in Hyderabad and Secunderabad are the nearest. However the area in which the village is located grows a lot of sugarcane. Sugarcane is grown in large extents of land in the Taluks of Bidar, Bhalki, Humnabad and some taluks of Andhra Pradesh, adjoining the Bidar District. So a proposal for starting a sugar factory at Bidar is slowly gaining ground. At Udgir, Bhalki (30 miles away) and Bidar are located several cotton ginning and groundnut decorticating factories.

7. From religious and cultural points of view, there are two places viz. Kalyana and Purli which are both about 100 miles away from the village. Kalyana is a place of historic antiquity and religious importance, about 70 miles to the west of Bidar. It was once a capital city of the Chalukyas and Kalachurya Kings. This was also the home town of Vijaneshwara, the great author of the treatise in Hindu Law popularly known as Mitaksara. It was the main centre of the activities of Sri Basaveshwara, who had established

KAMALNAGAR

the Anubhava mantapa or the Religious Academy here. Shri Basaveswara was a minister under Bijjala Kings when he started his social reform activities and is considered as the founder of Veerashaivism. This place is also known as Basavakalyan and a big fair known as 'Basava Jayanti Fair' is held here in every May.

8. Purli is famous for its Vaijanath temple and is an important place of pilgrimage for all Hindus. This is considered to be one of the nine sacred Jyotirlingas. Purli is in Mominabad Taluk of the Bhir District in Maharashtra State. The temple stands on a hill to the west of the town. Purli is also a centre of cotton trade.

Physical Aspects

9. The village is situated on a plain surface which slopes slightly from west to east. There are no hills or hillocks either in the village or near it. The village stands on the bank of Deonadi river, which flows about a furlong away from the Gaothana towards the north. The village has two other streamlets known as Sonala nala and Madnoor nala flowing through its limits.

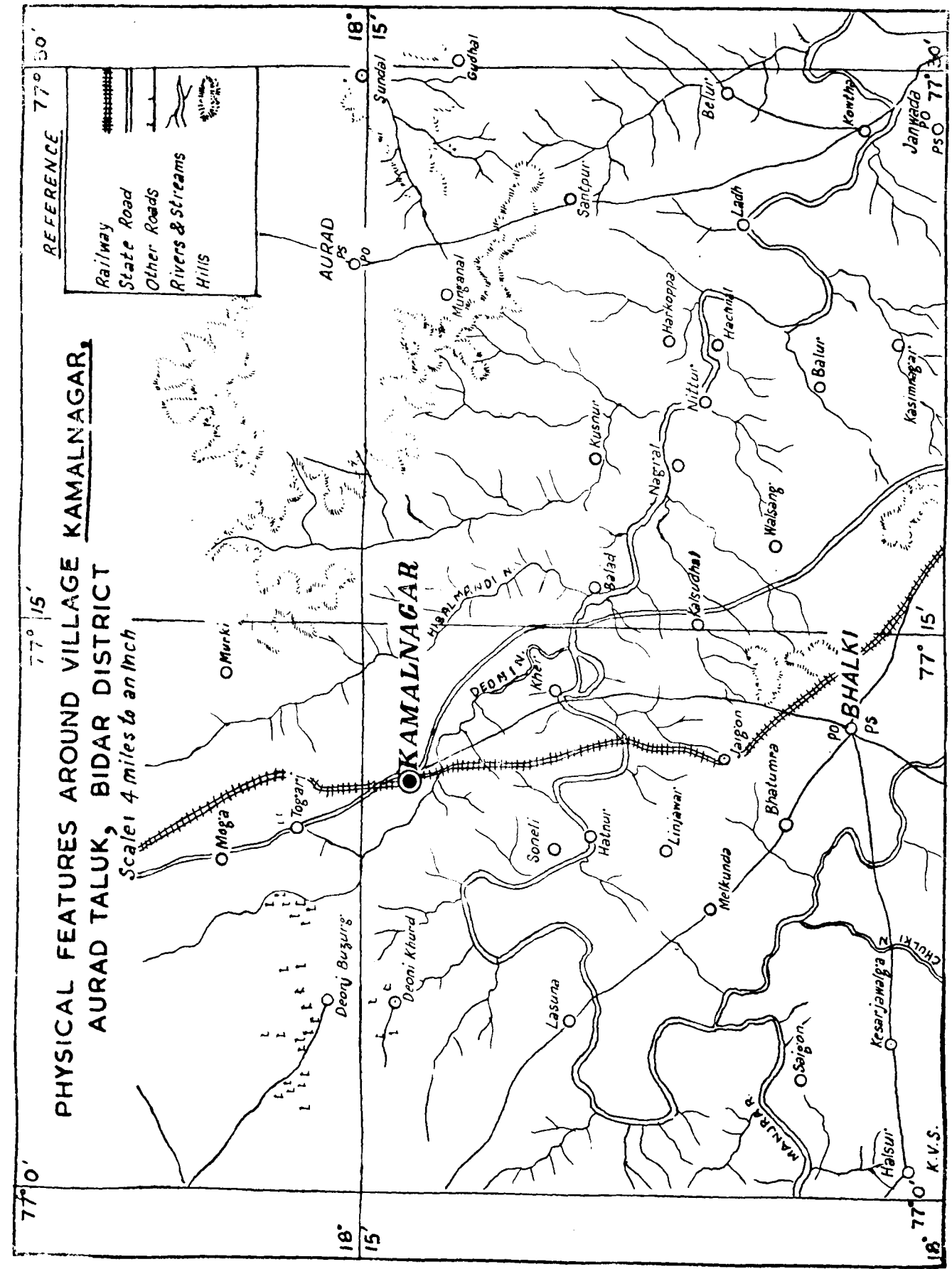
10. The village is noted for its healthy climate. The climate is generally dry. During the monsoons and the winter the conditions are very pleasant but in summer it is very warm. However, even in summer the climate is not as hot as in the other two districts of Gulbarga and Raichur of Gulbarga Division. The average annual rainfall is about 35" or 890 mms. The rainfall figures, as recorded at Aurad between 1950 and 1962 are as follows :

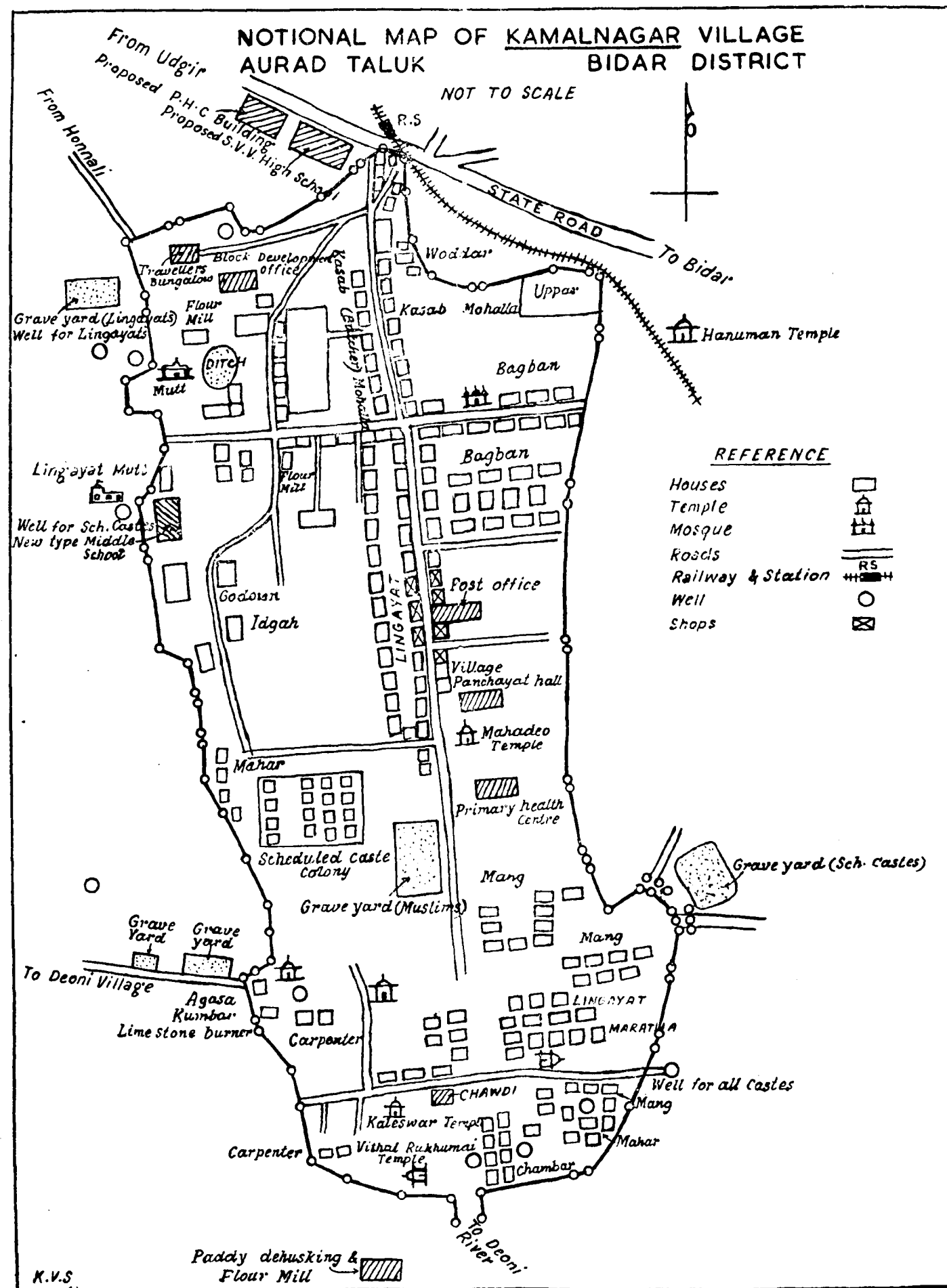
Rainfall at Aurad

Year	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962
Rain fall in inches & cents	43.40	29.15	24.5	42.59	30.95	55.08	44.42	40.20	36.93	37.13	29.59	31.05	30.13

11. The rains generally start in the second week of June and the precipitation gets heavier in July, August and September. In October a few heavy showers fall intermittently and these are generally accompanied by lightning and thunder. The other seven months are usually dry. At times some stray showers are received in April and early May. Climatologically three seasons are recognised in the village.

The hot weather from March to the middle of June, which is a period of rising temperature and falling barometric pressure; the southwest monsoons from June to October; and the cold and dry season from November to February. About the beginning of December, the cold season perceptibly sets in, the evening air begins to get chilly and mists gather soon after sunset and towards the morning. It is during





THE VILLAGE

this period that the village experiences strong and dry easterly breezes. Towards the middle of February the temperature starts rising till it becomes hottest in the middle of May. The occasional stray showers in May, help in bringing down the temperature a little.

Flora

12. This village lies in a dry tract which has comparatively low rainfall and as such there is nothing unique about its vegetation. The vast stretches of barren lands are mostly bereft of any treegrowth except for a few clusters of trees and shrubs here and there. It is only the fields cultivated by well irrigation which have some treegrowth on their peripheries. Babul (*acacia arabica*) trees are the most common. Other trees found in the village are neem, tamarind, mango, peepal and banyan. Some sandalwood trees of stunted growth are also spotted occasionally. In the village wild date palms and cactus are also commonly seen. The flowering plants seen in the village are marigold, sunflower, aster, jasmine, hibiscus etc.

13. The important cultivated crops of the village are jowar, groundnut, dry paddy, cotton, Bengal gram, niger seed, sesame, etc. Sugarcane, barley, onion, garlic, chillies etc., are raised by well irrigation. There are some gardens raising fruits like guava, oranges, sweetlemons, bananas etc. The vegetables commonly grown are radish, lady's fingers, brinjals, tomatoes, carrots etc.

Fauna

14. The tree growth in the village as also in the neighbourhood being sparse, there is not enough shelter for wild animals and as such they are scarce. The wild animals occasionally seen in the village are the rabbits, deer, fox and jackals. The black-buck or antelope (*chigari*) at one time found in large numbers in the plains, has grown scarce. The domesticated animals chiefly consist of cattle, poultry, sheep and goats. The District is famous for its 'Deoni' breed of cattle. The birds commonly seen are the crows, sparrows, eagles, owls, pigeons etc. Squirrels and field rats are very common. Occasionally one does encounter a reptile in the fields or in dilapidated houses. Scorpions are also seen sometimes.

Size

15. The total area of the village is 4116 acres or 6.43 square miles. The Gaothana covers an area of about 73 acres; the railway line which passes through the village occupies about 58 acres; rivers, streams and other 'Pot kharab' cover an area of 50 acres; and

the burial ground extends to about 3 acres. Thus nearly 284 acres of land are put to non-agricultural use.

16. The population of the village at the time of this survey in 1963 is 3286 and the total area of the village is 6.43 square miles. Thus the density of population comes to 511 persons per square mile.

Residential Pattern

17. The residential area or the gaothana consists of two parts. One is called the old Gaothana and the other as 'Pethe' or 'Bazaar'. The two are separated by the burial ground of the Muslims. About two decades back the 'Pethe' area was known as 'Peth Hisampur' and stands to the north of the old Gaothana. Most of the Government and Public Offices, shops etc., are situated in the new extension or the Pethe area. The trading communities also generally reside there. The old Gaothana is the habitat of most of the cultivating classes. The thing that strikes an observant eye on entering the village is the lack of proper planning in laying out the residential plots. This is more so in the old Gaothana. It appears that this is due to the fact that people who migrated here, settled down on any vacant spot available, without planning a proper layout for the village. Most of the streets are narrow and run in a zigzag manner. They are not well maintained and there is also no proper drainage system. Waste water from several houses is let out into the streets, where it collects into cess pools providing a good breeding place for the mosquitoes. In the rainy seasons, many of the streets get slushy.

18. The various castes seem to have generally tended to form their own cluster of houses by concentrating in a particular area or street. In the old Gaothana, chiefly occupied by the cultivating classes, the residential pattern is as follows: The south-west corner of the Gaothana, is predominantly the residence of Brahmins. Towards the east of this locality, the Marathas reside and to the further east is located the residential area of Harijans—particularly the 'Mahars' and 'Chambhars'. This Harijan locality is somewhat separated from the main Gaothana, by a small street. Muslims and Mangs reside towards the north of the old Gaothana and the other communities viz., Rajputs, Lohars, Sutars, etc., reside near the houses of Marathas and Lingayats.

19. Towards the north of the old Gaothana, there is the burial ground of Muslims and beyond that there is the new extension. As one enters this new extension from the South he finds the new colony of Mahars where 20 households reside. This colony has been established about 6-7 years back. To the east of this colony are some residential houses of Muslims. On the north, lies the main bazaar (market) where some trading classes—particularly Lingayats and Muslims reside. A street which can be called the principal or main street of the village runs here from north to south with shops on either side. In this area the eastern and northern portions are occupied by Muslims, with some houses of Uppars, Waddars, Lamanis etc. closely. The Lingayats occupy the southern and western regions. All the public institutions of the village viz., the Government Middle School, office of the Deputy Block Development Officer, the Large Sized Co-operative Society, the Village Panchayat, the Public Health Centre, Post Office, etc., are located in this extended portion. The main road leading to the railway station and also the bus stop is a metalled one. It was provided with some drainage system in 1956 but at the time of this survey the drains were found to be not in proper repairs and appeared to have been neglected. There are several smaller streets cutting across this main street.

Transport and Communications

20. The village stands on the important Bidar-Udgir road and can be easily reached by bus. In fact service bus is the common mode of transport. The village is also connected by a broadgauge railway line. This is a branch line running between Vikarabad and Puri. Two passenger trains run on this line daily in either direction. The Taluk Headquarters of Aurad is connected by a road. But persons going to Aurad by service buses have to change the bus at Sangam where the Bidar-Udgir and Sangam-Aurad roads meet. The other villages are connected only by cart tracks and they can be used only during the fair weather. Even in the fair weather these tracks are dusty and a journey on cart is slow, tedious and bone rattling. During the monsoons, these tracks become muddy and slushy and no carts can move along them.

21. There is a Sub-Post Office in the village which also provides Telegraph and Telephone facilities. There is a public call telephone office, which is generally used by the traders. The Post Office clears and delivers mail service twice daily. Other facilities provided at this office are Registration, V.P.P., money orders, Savings Bank etc.

Important Public Places

22. There is no chawdi in the village. There is an inspection bungalow of the State Public Works Department. There are several temples in the village and the chief of them are (a) Hanuman temple (b) Vittoba temple (c) Kalleswar temple (d) Someshwar temple (e) Ramling Deva temple (f) Mahadev temple (g) Sangayya temple and (h) Mariaayi temple. The temples at (b), (c), (d) and (h) above are situated in the southern portion of the Gaothana. Mariaayi temple is located close to the residence of Harijans and Ramlingdeva, Someshwara, and Kalleswara temples are located more or less in the middle portion. Mahadev temple is in the bazaar area. The principal temple of the village is that of Hanuman which is located about two furlongs away from the Gaothana. Sangameshwar temple is another Hindu temple located in the fields about 1½ miles away to the east. One has to cross the river 'Deoni' in reaching this temple.

23. In the northern portion of the Gaothana, there is a mosque close to the residence of 'Bagbans'. The Christians have also built a Church in the village.

Crematoria and Burial Grounds

24. Brahmins, Rajputs and Marathas among the Hindus of the village cremate their dead. All the other castes dispose of the dead by burial. Brahmins cremate their dead on the left bank of the river. The Marathas and Rajputs cremate the dead on the right bank after crossing the river. There are separate burial grounds assigned for Lingayats, Uppars, Mahars, Mangs, Muslims etc. Lingayats bury their dead on the western side of the Gaothana. Uppars also have their graveyard near here. Mahars and Mangs bury their dead towards the east of the Gaothana. Muslims have two burial grounds. Bagbans and Kasabs bury their dead in the ground to the north of the Gaothana and the other Muslims bury between the old and new Gaothanas. The northern burial ground is adjacent to the drinking water well and so efforts were made to shift the burial ground elsewhere. But those using it have adamantly stuck on to their original place of burial. It is felt that from the public health point of view, it is necessary to shift this burial ground elsewhere. All the Christians in the village are converts from the Mang caste. They have not changed their burial grounds after conversion but continue to use the same burial ground, which they were using before conversion. Some people prefer to bury their dead in their own fields.

Sources of Water

25. There are seven drinking water wells. Three of them are being used by all castes excepting the Harijans. The remaining four wells are generally used by the scheduled castes only and these four wells are also located near their residential area. Two of them are exclusively used by 'Mahars,' one is used by Mangs and one by 'Chambhars'. Though there is no difficulty of obtaining drinking water during the monsoon and the winter seasons, in summer many of these wells dry up. Then some of the villagers turn to the river and some to the irrigation wells in the fields for their water supply. All the wells in the village are draw wells and have parapet walls. But pulleys have been fixed to only two of them. So in drawing water from wells without pulleys, the villagers stand on the parapet wall and drag the rope, thus damaging the parapet walls. Besides these seven wells, there are 10 other private wells. But the water in all these ten wells is brackish and so is never used for drinking purposes. A few use water from these wells for washing and bathing purposes only. There is a proposal to make arrangements for water supply for the village. This scheme is estimated to cost Rs. 1,07,000. The scheme envisages that 50% of the expenses should be borne by the Central Government, 25% by the Village Panchayat. The Panchayat has already passed a resolution accepting this scheme.

26. The two streamlets viz., Sonala nala and Madnoor nala and the river Deonadi provide water for washing and also the cattle. Hordes of women carry their clothes for washing to these streams daily. Both the streamlets ultimately join the river.

27. There are 14 irrigation wells in the village. Most of them are located in the fields close to the Gaothana. Well irrigated fields generally grow sugarcane, barley, chillies, onions, fruits etc. There are no tanks in the village.

Welfare and Administrative Institutions

28. After 1948 and particularly after the abolition of the Jagirs, several welfare and administrative institutions have been established in the village. Good communicational facilities have been the main reason for locating several of these institutions. The important institutions functioning in the village are:

- (i) The Village Panchayat.
- (ii) The Large Sized Co-operative Society.
- (iii) The new type Government Middle School.

- (iv) Office of the Deputy Block Development Officer.
- (v) The Primary Health Centre.
- (vi) The Police Station with the office of the Police Sub Inspector.
- (vii) Office of the P.W.D. Supervisor.
- (viii) Shanti Vardhak Vidyalaya (High School).
- (ix) Prakashalaya Middle School (run by Christian missionaries).

29. Besides these institutions, there is a hostel run by the Christian mission for the benefit of Christian children. Many children from the neighbouring villages are also the inmates of this hostel. A Gramsevak and a Gramsevika are stationed here. The Social Welfare Department have appointed an organiser and a conductor to help the scheduled castes. Two women regularly teach the children of the scheduled castes.

Market

30. Kamalnagar is itself an important marketing centre in this region. The shops here cater to the requirements of nearly 15 villages in the neighbourhood. The principal commodities, traded in the village are cereals, pulses, oil, jaggery etc. Every Sunday is a shandy day for the village. On that day about 100 temporary shops are set up and traders from important nearby towns like Bhalki, Udgir, Dubalgundi, Bidar etc., come here for trading purposes. There being no other place holding a shandy in the neighbourhood, the trade on the shandy day here is usually brisk. About 500 persons from other villages visit this place for marketing on that day.

31. On every Wednesday a cattle market is also held in the village. About 200—300 pairs of cattle consisting of bulls, bullocks, cows, buffaloes etc., are brought for sale.

Monuments and Relics

32. There are no old monuments or relics in the village. The 'Gadi' or a building constructed by the Jahgirdar is the only reminder to show that the village once formed a part of a Jahgir. The 'Gadi' is now in ruins. The servants of the Jahgirdar used to stay here and the Jahgirdar also, in the course of his visit to the village, used to stay here for a few days. But now the building having fallen into ruins, Government sold it by auction to a private individual.

History of the village

33. There is no recorded account about the history of the village. There are also no ancient inscriptions or monuments relating to the village, which could throw light on its history. The village elders have also no authentic reports about any past events of importance. However, they all agree that it is an ancient village. A few of them do believe that in the 12th century it stood included in the kingdom of Bijjala of the Kalachuryas. After the fall of the Bijjala kingdom, the village appears to have come under the rule of Bahmanis. Bahman Shah Gangu, was the first Bahmani king of Gulbarga who took Bidar in 1347 A.D. Bidar town was founded by Ahmed Wali Bahmani in 1430 A.D. who built a fort there and shifted the capital from Gulbarga to Bidar. The Bahmanis ruled the area in the 13th and 14th centuries. With the downfall of the Bahmanis, the region came under the rule of several feudal chieftains. One of these chieftains was Raja Ramachandra Jadhav. Then there were the Mughal invasions. When the Mughals invaded the Deccan, the local rulers formed an alliance against them; but after defeating the invaders, they fell out among themselves, thus gradually enabling the Mughal troops to subdue the country. During the rule of Aurangzeb, his Deccan territories were in charge of a distinguished general, Asaf Jah by name. Asaf Jah had been appointed as a Subahdar or Viceroy of the Deccan in 1713, after he had distinguished himself alike in war and political sagacity. He was given the title of Nizam-ul-Mulk. At this stage the Mughal empire was on the verge of decline, owing to internal dissensions and attacks from without. Amidst the general confusion, Asaf Jah asserted his independence against the degenerate and weak occupants of the Delhi throne. The battle at Shakarkhelda (Fath khelda) in 1724, in which he defeated Mubariz Khan finally established the independence of Asaf Jah and thus the house of the Nizams was founded. This whole territory was under the rule of the Nizams till 1948 A.D. when their rule came to an end. About a hundred years back, this village was given as Jahgir to one of the Muslim nobles of the State. And the

Jahgirdar had control over this village till 1949 A.D. when the Jahgirs were abolished. On the Reorganisation of States this village came to be included in the Mysore State.

History of the settlement in the village

34. Most of the villagers claim to be original settlers. None of them is in a position to say when and from where he or his ancestors migrated to the village. The Lingayats, Muslims, Mangs, Mahars etc., appear to be all original settlers. Some of the families have surnames like Chickmuruge, Kornale, Hunsnale, Ekambe, Rampure etc. These are place names also and obviously such families might have originally hailed from these places.

Legends concerning the village

35. There is a popular legend concerning the village. Its old name is said to be Murug Buzrug. It is said that in days of yore, a hunter chased a deer to the site where the present village is situated. It was then a big tank. The deer started running for its life and ultimately the hunter lost sight of his game. The hunter climbed a tree so as to obtain a clear view of the whole place but he could not see the animal. Very much disappointed, he started shedding tears which fell on a stone below. This stone was not an ordinary one but was the stone form of a deity. This deity brought enlightenment to the hunter and ultimately he gave up hunting for good. The temple of Sangameshwar is said to be the site where the stone deity was located. The name 'Murug Buzrug' is said to have derived from the local term 'mrugaya' meaning hunting. There is also another village with a similar name just one mile away. It is known as Murug Khurd or 'chick murug' meaning small Murug.

36. The name of 'Murug Buzrug' was changed to Kamalnagar about 30 years back. This new name was given by Kamal Yar Jung, the last Jahgirdar of the village to commemorate his own memory. Since then the village is known as Kamalnagar.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition

37. The population of the village is multiethnic in character. There are several castes and subcastes among the Hindus here and also several groups among the Muslims. A Christian mission which was established here in 1951, has converted some Mangs into Christianity. Many of them have not changed their ways of life though they have adopted a new religion. The village has 468 Hindu households and there are as many as 23 different castes among Hindus. There are 121 Muslim households belonging to 4 groups viz., Shaiks, Syeds, Bagbans and Kasabs.

38. Table IV present the distribution of the population according to religion, castes and sub-castes. Hindus constitute 83.8% of the total population, forming 75.5% of the total households of the village. Muslims constitute 20.9% of the population with 4.8% of the households. Among the Hindus, Lingayats with 34.5% of the total population form the biggest group. The other numerically important castes in the village are Marathas, Mahars, Mangs, etc. At this stage it may be necessary to discuss some particulars relating to some of the important castes in the village and with that end in view the following paragraphs are added.

(A) Brahmins

39. There are 17 households of Brahmins with a population of 71. Thus they constitute 2.1% of the total population and form 2.7% of the total number of households. Many of the Brahmins of the village are the original settlers. According to them, three of the Brahmin households had migrated here 3-4 generations back and five households have come here only 2 or 4 years back. The families which have migrated here recently belong to men in service particularly Government service and so are not permanent residents.

40. Brahmins are found to reside in several neighbouring villages and towns. Their traditional occupation is cultivation and priesthood. Among the Brahmins of the village, there are two subcastes viz., Smarthas and Vaishnavas. Smarthas are devotees of

Shiva and worship Shiva, Ganesha and Dattatreya. They are the followers of Shankaracharya. Vaishnavas, on the other hand, are devotees of Vishnu and worship Vishnu, Rama and Krishna. They are the followers of Madhawacharya. Both these sub-castes are divided into several exogamous divisions called 'Gotras'. Though there have been intermarriages between Smarthas and Vaishnavas, marriage within a Gotra is not permitted. The exogamous divisions found in the village are Bharadwaja, Harit, Kashyap and Vasist. In the village, there are 13 families of Vaishnavas and 4 of Smarthas.

41. The Vaishnavas of the village are divided into two classes of lay or Grahastas and cleric or Acharyas. The Acharyas generally attend to all the priestly and spiritual duties. They are expected to study astrology also. However, now-a-days, acharyas besides earning as astrologers, family priests and readers of sacred scripts also work at cultivation etc., as their income from priesthood alone is fast dwindling. Brahmin Grahastas of the village are occupants of sizeable extents of lands and because of their high economic and social status, wield considerable influence in the village. Acharyas officiate at all the religious ceremonies among Rajputs, Marathas and Brahmins. They also own small extents of lands which they have leased out to tenants for cultivation on crop-share or cash rent basis.

42. In the social hierarchy of the village, the Brahmins hold a considerably high position. They do not interdine with the members of any other caste, though such restrictions are fast disappearing. The acharyas among them are orthodox and do not eat with members of any other caste. But the Grahastas do not mind accepting a cup of tea and some snacks from Lingayas, Marathas or Rajputs. At times they even dine with them. But they do not accept food from any other castes. However, it has to be noted that the old restrictions on interdining are getting relaxed with the changing of times.

43. At home most of the Brahmins speak Marathi, which is their mother-tongue. But they talk Kannada fluently and many of them know Urdu also well. Considering the standards of education in the village, Brahmins generally can be classed as well educated.

They are strict vegetarians. Two of the Brahmin households were holding hereditary rights as Kul-karnis. They wield considerable influence in the village and are progressive cultivators. The common names among Brahmins are Krishna Rao, Gopal Rao, Anant Rao, etc.. The females generally adopt the names of female deities like Laxmi Bai, Saraswathi Bai, Parvati Bai etc., or the names of rivers like Gangabai, Kaveribai etc. Their places of pilgrimage are Pandharpur, Tuljapur, Purli etc.

(B) *Lingayats*

44. Numerically Lingayats form the most predominant caste in the village. There are 208 households of Lingayats with a population of 1134. The Lingayats of the village are divided into three principal divisions viz., Ayyanavars, Shilvants and Dikshavants or Banajigas. There are 14 households of Ayyanavars, 12 households of Sheelavants and 178 households of Banajigas. There are a few other divisions among the Lingayats but their number in the village is very small. Ayyanavars, who are also known as Jangams form the priestly class among Lingayats. They officiate at the religious ceremonies among Lingayats. They conduct their marriages and birth and death ceremonies. It is a custom among the Lingayats of the village to invite Ayyanavars for food on festival days. They are looked upon with respect. The Ayyanavars of the village own small bits of land also. Most of them have leased out these lands to others for cultivation. Several Lingayat households pay them in cash and grain annually after harvests.

45. The Shilvants consider themselves as superior to Banajigas. It is stated that till about 15–20 years back, they never used to accept food or water from the Banajigas. However these restrictions have practically disappeared now. Not only this, at times inter-marriages also take place between the two divisions. The traditional occupation of the Banajigas or Dikshavants is trade. Many of the Banajigas households have still stuck on to their traditional occupation and to retail trade in groceries in the village. A few among them have taken to cultivation also.

46. Intermarriages among the various divisions among Lingayats do not generally take place. In the past they were totally banned. But of late there have been some intermarriages between Shilvants and Banajigas. However the Ayyanavars still observe these restrictions on marriages and they never marry outside their own division. Ayyanavars and to a

certain extent Shilvants also do not accept food from any non-lingayats. Banajigas have considerably relaxed such restrictions and some of them accept food from Brahmins who in turn accept food from them.

47. The Lingayats have further exogamous sub-divisions called 'Bagis' among them. The Bagis commonly found in the village are Padodo Bagi, Male Bagi etc. Widow remarriages are permitted among them but a remarried widow continues to suffer from social inequalities in that she cannot take part in the religious and some of the social functions. They are all devotees of Shiva and wear a Linga round their neck. This is done both by men and women and from birth to death. They believe that the wearer of a linga cannot be made impure. So they do not observe any ceremonial impurity at the time of births or deaths in their households. The linga is made of grey slate stone and is usually enclosed in a silver casket. It is tied to a thread which is worn round the neck. The linga symbolises Siva in the form of a stone. All orthodox Lingayats worship this Linga after bath, every day. They take it out from the casket and hold it in the left palm. They sprinkle some water on it and sip a few drops of this holy water. Many of the Lingayats put their caste marks of 'Vibhuti' (or sacred ash) on the forehead and the arms.

48. They are all vegetarians. They speak Kannada at home. Most of the adult males also know Marathi and Urdu. The personal names of men are Basappa, Shivappa, Irappa, Irbasappa, Kallappa etc., and in the case of females they are Iravva, Kallavva, Sangavva, Dyamavva etc. The Ayyanavar classes have similar names but the honorific is 'ayya' instead of 'appa'. The Lingayats of the village are generally well to do. There are a few families which are poor. They wield considerable influence in the cultural, social and educational activities of the village.

(C) *Marathas*

49. There are 72 households of Marathas with a population of 381. This region, it is said was under the rule of a Maratha chieftain by name Raja Ramachandra Rao Jadhav. This chief was in power in the fifteenth century. It is during his time that several Marathas had settled down here. All the Marathas here have Jadhav as their surnames. There are several clans called 'Kulis' among the Marathas. They are known as Jadhav, Bhonsle, Chawan, Suryawanshi etc. They are more or less exogamous

groups and marriages are generally contracted with members of a different 'Kuli'. All the Marathas of the village belong to only Jadhav Kuli. The Maratha clan names are interesting in that they include the names, and in some cases, apparently preserve the true forms of the names, of many of the earlier Deccan dynasties.

50. All the Marathas of the village are 'Kunbi' Marathas. Their traditional occupation is cultivation. They appear to have migrated from the Marathi speaking districts of the Deccan. Their family deities are Jotiba in the Kolhapur District of Maharashtra, Tulja Bhavani of Tuljapur, Somanath of Gujerath, Yellamma of Saundathi of Mysore State, Khandoba of Jejuri and Prithola of Pandharpur in Maharashtra etc. They often visit these places on a pilgrimage. Their mother tongue is Marathi, though they know Kannada and Urdu well.

51. Even amongst the Jadhavs of this region there appear to be two endogamous sub divisions viz., Bidri Jadhav and Kalyani Jadhav. The Bidri Jadhavis consider themselves as superior to the latter. However such differences are fast disappearing. The Marathas are reputed to be strong and sturdy and work hard in the fields. All the Marathas of the village cultivate their own lands and the landless Marathas work as tenants or labourers. Generally Marathas are known to be non-vegetarians in food habits though beef is strictly forbidden. But the local Marathas say that they have completely stopped non-vegetarian food for the last 4-5 decades. They say that they are strict vegetarians, now. Brahmin priests also known as 'acharyas' officiate at all their religious ceremonies. Their marriage, birth and death ceremonies are also conducted by Brahmin priests. They worship Shiva, Parvati, Ganesha, Laxmi, Khandoba, Tulja Bhavani, Amba Bhavani, Vithoba, Rukmai, Dattatraya and other deities. The names common among their men are Krishna, Vithoba, Shankar etc. with the honorific Rao always appended to them. So also the honorific 'Bai' is appended to the names among their women, the common names being Gangabai, Bhagabai, Mathurabai etc.

(D) *Muslims*

51A. This region was for a long period under the rule of Muslim kings and as such the Muslims generally enjoy a pretty high social status. The total Muslim population in the village is 689, forming 20.9% of the population. They constitute 121 households. Most of them are original settlers who embraced

Islam later. In appearance, and some of the habits they do not differ much from their Hindu brethren. Muslims are also found in several neighbouring villages. As a matter of fact the population of Muslims is more concentrated in Bidar District than in either Raichur or Gulbarga Districts of this division.

52. Most Muslims belong to the sect of Sunnis that is they accept the succession of the four Imams. Abubakar Sidik, Umar, Usman, and Ali. They form a body bound together by strong religious ties. They worship in the same mosque, keep the same holidays, perform the same religious and social ceremonies, and respect and employ the same Kazis.

53. The Muslims of Kamalnagar are divided into four main divisions viz., Sheikh, Syed, Pathan, and Kasab. Among them, Sheikhs are found in large numbers. The men among Sheikhs, take the word Sheikh meaning 'elder' before their names and the women take the word Bibi or lady after their names. Among Syeds, the men take the word Syed that is holy, or Mir that is head, before, and Shah that is king, after their names; and the women add bibi to theirs. Pathans or warriors represent the Afghans who came to the Deccan in the service of the Bijapur Kings and Mogal emperors. Some of them are local converts who took the title of Pathan because they joined Islam under the patronage of some Afghan General. Kasabs or Butchers are also called Sultanis. Slaughtering of animals is their traditional occupation and most of them have stuck on to their traditional occupation. They slaughter animals after obtaining permission from the local village panchayat and the meat is either sold in the local market or carried on horseback to the neighbouring villages for sale. Another sub-division among Muslims is that of Bagbans. Bagbans or Gardeners trade in vegetables, fruits, turmeric, salt etc., in retail. They usually purchase the standing crop and sell it in retail after harvest. They move about from place to place on shandy dais. They also trade in tamarind and mangoes during their season.

54. The men among Muslims are tall or of middle height, well built, strong and fair. They generally shave their head and many wear the beard full. They particularly the elderly persons—dress in a white or green turban or aheadscarf, a long coat, a shirt, a waist coat and loose trousers. The women who are either tall or middle sized do not appear in public and perform no work except minding the house. Most of the Muslims now attend to cultivation or work as agricultural labourers. Members of the various divi-

sions marry only among themselves. Thus a Sheikh will marry only among Sheikhs. But interding among the various divisions is permitted freely. However, they do not accept food from any other castes. Only a few households accept food from Lingayats, Brahmins or Marathas but not from any other castes. They are all non-vegetarians but do not eat pork. Their mother tongue is Urdu but almost all of them speak Kannada well. The Mulla officiates in all their religious matters. The Muslims have a considerable hold in the socio-economic activities of the village.

(E) Rajputs

55. There are 11 households of Rajputs with a total population of 50. Most of them appear to have been migrants to the village but have settled down here for at least the last 4 or 5 centuries. Traditionally they appear to have been soldiers but now all of them have taken to cultivation. They are strong, hard-working, neat and orderly. Their mother tongue is Hindusthani but they talk Marathi, Kannada and Urdu well.

56. Rajputs as a class are non-vegetarians. But those residing here say that they have given up their non-vegetarian habits for the last 20—30 years. They state that they are now strict vegetarians. They eat only with Brahmins and no other caste in the village. Brahmin priests or Acharyas officiate at all their religious ceremonies. The common names among their men are Ramsingh, Kishansingh, Bhavanisingh, etc. and among women they are Tulsabai, Krishnabai, Sundara bai etc. They say that they have a number of sub divisions in their caste. But none of the villagers is aware of it.

(F) Mahars

57. There are 63 households of Mahars with a population of 340. They are included in the list of scheduled castes and are really backward both economically and socially. They are all original settlers. They are tall, dark, robust, hardworking and strong. They hold a low position among Hindus and even their touch was formerly thought sufficient to defile. Though it is not admitted openly, the evil of untouchability does not appear to have been completely eradicated. The Mahars have their own separate residential area, a bit isolated from other residential areas. They have their own wells from which alone they take water for drinking and other purposes. In all social and religious activities, their place is outside the main entrance. In meetings and gatherings they sit in a low place far away from the place meant for

other villagers. They do not enter places of worship of other castes. They worship Mariaayi or Mariamma whose temple is situated in their own residential area. They accept food from only Brahmins, Lingayats and Marathas and from no other Castes. They consider themselves superior to Mangs, who are also scheduled castes, and do not accept food from them.

58. Educationally too, they are very backward. They do not send their children to school regularly. Their residential area is dirty and their habitations are untidy and unclean. Most of them work as agricultural labourers. Formerly many of them used to work as labourers attached to bigger cultivators on annual basis. Such attached labourers are called 'Bhagela'. They do all work connected with cultivation and at the end of the year—which runs from one harvest to the next—they receive a share of the produce as wages. Off and on they get some pocket money also. But this system of working as 'Bhagelas' is now on a decline. Instead, they work either as ordinary agricultural labourers or as annual labourers on some fixed salary. Their women usually attend the work of cleansing cattleshed but only in the houses of Brahmins, Lingayats and Marathas. They work in about four or five households and at about 10 A.M. proceed to the fields to work there as agricultural labourers. For cleansing cattleshed, they receive a share of the annual produce of jowar and are also fed with one jowar *Roti* by each household everyday.

59. They remove dead cattle from the village and return the hide to the owners after flaging it. They say that they do not consume carrion now. But this statement of theirs is very difficult to substantiate. There are reasons to believe that they have not totally given up this habit. They are all non-vegetarians. But being very poor, they cannot afford to purchase meat from the open market. They appear to have a strong craving for intoxicating drinks too.

60. Besides worshipping Mariamma, they also arrange worship at the temples of Vithoba, Khandoba and Maruti. They generally consult Brahmin priests for auspicious moments. But all their religious ceremonies are conducted by their own castemen. They have a strong belief in sorcery, witchcraft and sooth-saying and attribute all diseases to the working of evil spirits. Their mother tongue is Marathi. Kannada and Urdu, they know well. They have no subcastes and marry among themselves. They say they have certain clans like Suryawanshi, Kamble, Sankamble, Shinde etc., but none in the village knows about the significance of these clans. They observe all the Hindu festivals particularly Ugadi, Dasara, Deepavali

etc. The common names among men are Sambhe, Rama, Shankar, Masu etc., and among women they are Anasa, Phula, Laxmi, Ganga etc. Though it is not admitted openly, certain Mahar ladies appear to continue the evil practice of prostitution.

(G) Mangs

61. There are 25 households of Mangs in the village with a population of 109. In the past there were several more families of Mangs. But 28 households among them have now embraced Christianity. One Christian mission was established here in 1951 with a Church, School and a Hostel. This mission has converted some Mangs to their own faith. These converts have gained somewhat economically no doubt, but their habits, way of living etc., have not changed much. They continue to live as before and so the converts have not been treated separately in these discussions. The Christian Mission has established a school in the village, in which children of the converts are given free education and those who need help in boarding and lodging are housed in a hostel.

62. The Mangs are very backward both socially and economically. In the social hierarchy of the village, they stand at the bottom, below Mahars. Even Mahars do not accept food from them and treat them as their inferiors. The Mangs accept food from the Lingayats, Brahmins, Marathas and Rajputs. They do not eat with any of the other castes—not even other scheduled caste like Chambers, Mahars etc.,. They are dark, strong and hardworking. They have unclean habits and live in unhygienic surroundings. They have a separate lane called 'Mangwadi' in the village. This lane is a bit isolated from the main village. They have a separate well for their own use. Their social relationship with the other castes in the village is more or less similar to that of the Mahars.

63. Their mother tongue is Marathi. But they speak Kannada and Urdu well. Educationally they are very backward. They are non-vegetarians but do not eat beef. Their poor economic circumstances do not permit them to have non-vegetarian food frequently. Their main deities are Laxmi and Mariaayi and it is only at these temples that they worship. They have no entry to the other places of worship in the village. Their main occupation is labour—either agricultural or general. Some of them also work as 'Bhagelas'. Bhagelas are attached labourers working on annual basis and receiving a share of the produce

as wages. Their traditional occupation was leather working and cobblery. But many of them have now given up their traditional occupation, being unremunerative, and have taken to agricultural labour. Very few of them hold land and there too it is only in small pieces.

Houses and Housetypes

64. The houses in the village form a linear assemblage with streets running between parallel rows of houses. Almost all the houses abut on the streets without any frontage. Most of them have also no backyards, with the result that there is practically no open space on any side of the house. All the houses have a rectangular ground plan. As most of the houses adjoin each other and as they are generally low being only 8 feet to 10 feet high very few houses have windows fixed to them. The result is that most of them are ill ventilated, dark and dingy. The flat roofed houses have chimneys called 'Belkindis' fixed in the roofs. These 'Belkindis' permit the smoke to escape and light to enter. During the monsoons, these Belkindis have necessarily to be closed to prevent rainwater from falling inside.

65. In many houses there is no separate bathroom. As a result both men and women have to take bath in the open without any privacy. In a few houses the bathrooms are located in a part of the kitchen itself. Some houses have no separate cattlesheds and a common living room provides shelter to both the people and the cattle. The streets are narrow and run zig zag. Waste water from many houses is allowed to collect in these streets, which are not provided with any drains. Very few houses have provided soak pits to collect such water. The result is that this water forms into cess pools in the streets, thus providing the mosquitoes a good place for breeding. This considerably adds to the unhealthy conditions in the village.

66. The villagers have also not taken care to construct houses after planning a proper layout. They have tried to construct houses on any vacant places available. Added to this the tendency has also been to construct it in a locality occupied by one's own castemen. It is only when any open space is not available in such a locality that the people reluctantly seek vacant plots elsewhere. Such tendencies have encouraged the haphazard growth of the village, particularly in the old Gaothana. Now the disposal of the open public plots is controlled by the Village Panchayat, which will have to take particular care to

see that the village grows in a planned manner. The Panchayat will have also to take particular care to see that some open space is left vacant on all sides of the buildings to be newly constructed so as to provide for good ventilation and healthy living conditions.

67. At the time of the census enumeration in 1961, there were 540 houses with 546 households living in them. The total population was 2923. In the above 540 houses there were 1023 rooms. So on an average the number of rooms per household was 1.87. Of the 546 households, 485 used to stay in houses owned by them and the remaining 61 households lived in rented houses having 134 rooms. The average number of persons per house was 5.4 in 1961.

68. At the time of the present survey, taken up between the months of June and December 1963, a marked increase has been seen in the number of houses, households and population. Many new structures have also come up between 1961 and 1963. The Government have constructed 7 residential buildings to house their N.E.S. staff and 23 persons have constructed their own private residential houses. The number of households has also increased from 546 to 619 during this period and the population has increased to 3286. At the time of Survey the number of residential rooms was 1116. The number of houses being 570, on an average 1.08 households had a dwelling house. The average number of persons per room works out to 2.9 and the average number of rooms per household comes to 1.8.

69. Table XII presents information regarding households by number of rooms and by number of persons occupying them. From this table it is clear that about 45.3% of the households occupy houses with two rooms. 246 households with a population of 975 occupy houses with one regular room. Thus about 85% of the households occupy together houses with one and two rooms. The remaining 15% occupy houses with no regular room or with rooms more than two in number. Households living in houses with no regular room, occupy small covered spaces and use them for all purposes i.e. for cooking, living, sleeping etc.

70. Table 13 presents information regarding house-types classified according to roofs. In the village, houses with both flat and sloping roofs are found. The rainfall in this region being scanty, houses with flat roofs predominate in number. Out of the 619 households 316 are occupying houses with flat roofs. Among the houses with flat roofs, there are two types

and these are (a) pucca roofs made of stone and mortar and (b) mud plastered roofs. The former are known as '*Dhaba*' and the latter as '*Kacha Dhaba*'. In the case of Pucca stone roofs, the medium used for fixing stones is either mortar or cement. Most of the houses of well-to-do persons have stone roofs. The stone slabs are supported on wooden ceilings. For mud roofs, the earth available in some nearby fields is used. They always prefer a type of black soil called '*Halu mamu*' which gets very sticky when mixed with water and hardens up very much on drying. Before spreading and plastering mud, they fix a ceiling of wooden rafters, the wood used being generally of neem trees. On these rafters, small twigs and leaves of neem tree are spread and then this is occasionally covered with a bamboo mat. Then the wet mud is uniformly plastered on it to a thickness of 4 to 6 inches. This layer of mud is then covered by a particular type of earth called '*Garasi*' or '*Karali*' which is available in plenty in the nearby fields. This layer of earth is said to prevent leakage in the roofs. Mudroofed houses are said to keep cool in summer and warm in winter. And this region falling in a dry and warm track, people prefer to reside in such houses.

71. The other types of houses have sloping roofs. There are houses with a single slope and also houses with double slopes. All the houses with zinc sheets and asbestos sheet roof have single slope, the slope being always towards the threshold. The hind walls of such houses stand rather high and the front walls are very low so that the roof can take a slope. These houses generally have no ceilings and the sheets are uniformly laid on the roof with heavy stones placed at short distances to prevent the sheets from flying off. There are as many as 261 households residing in houses with zinc sheet roofs and 12 in houses with asbestos sheet roofs. These houses are generally occupied by persons in the lower income groups. After fixing every two sheets, some wet mud is plastered so as to hold the sheets firmly. These houses do not provide a comfortable living as in summer the rooms get very hot.

72. Thatched huts and tiled houses have two slopes. There are 44 thatched huts and 4 tiled houses in the village. The tiled houses are all recent constructions. Some of the scheduled castes, Waddars and Lamanis reside in thatched huts. The thatching material consists of jowar stalks or some weeds and twigs found locally.

73. Table 13A presents information about house-types with reference to walls. It is seen from this

table that most of the houses have walls made of stones. Out of the 619 households in the village, 609 reside in houses with stone walls, 4 in houses with mud walls and 6 in houses with walls made of thatched material. Usually granite stones available in a village by name Togri, some $1\frac{1}{2}$ miles away are used for the walls. 8 households residing in the village supply dressed stones for this purpose. The local masons usually attend to the construction work. They charge about Rs. 3 per day and complete a wall, about 3 cubic feet in measurement in a day. Unskilled male labourers who assist them charge about Re. 1 and female labourers about 0.75 per day. The owners and their family members actively participate in the construction work, thus reducing the expenses to the minimum. The villagers depend only on the local masons for skilled work and normally they do not engage masons from outside. The system of giving construction work on contract basis is not in vogue in the village. The work of construction of houses is generally taken up between February and June. There are several reasons for this. The weather, being dry, is suitable then. The agriculturists are somewhat free from their work and so can devote more time to this work. Labour will also be considerably cheap during this period.

74. In the bigger houses, the main living room usually has dimensions of 10 feet by 12 feet or 14 feet by 16 feet. The kitchen is about 8 feet square. Single roomed houses have generally a verandah called '*Banka*'. In a few houses this verandah is quite big being of the size of 12' by 14'. The principal room in a big house is known as '*Baithak*'. It is here that the male members generally entertain their friends and guests. '*Nadumane*' is the inner hall where generally members of the family and the female folks spend their spare time. The store room is called '*Kothi Kholi*'. In smaller houses, they have no separate store room. Their agricultural produce, agricultural implements etc., are all stored in the living room. Only a few houses have a worship room separate from the kitchen. Many houses have no bath rooms or latrines. The inmates take bath in the open and use the nearby fields for toilet. The flooring generally consists of cowdung plaster, which is given a cowdung wash on Mondays, full moon days and new moon days. They do not generally prefer to have their houses facing South. They try to face them towards the North or the West.

75. The construction of a new house is always associated with some ceremonies. They generally consult an astrologer for an auspicious day and on

this day, before starting the work they offer worship. This is called '*Guddali Puja*'. They worship the spade and break a cocoanut and burn incense before starting digging. Then again a second ceremony is arranged when fixing the threshold. The frame of the front door is fixed and the carpenter worships it on an auspicious day. The carpenter is paid his wages and also some gifts consisting of some cash, 5 seers of wheat, jaggery, copra, fruit etc. The last and most important ceremony is at the time of entering the new house. This ceremony is called '*Graha Pravesh*' or '*Malige Habba*'. On this day, the house is cleaned and the family priest chants extracts from some sacred scripts. Friends and relatives are then given a sumptuous feast.

Dress

76. The style of dress in the village does not in any way vary from the dress of the other rural regions of the Northern maidan area. There is also no appreciable distinction in the mode of dress among the various castes. The customary dress of all the menfolk consists of a dhoti, one kurta or shirt and a patka (headgear). The dhoti is usually about 8 yards in length and is made of handwoven cloth. The dhoti is always worn with a kachcha. Some of the Muslim men wear Payjamas of plain white or striped cloth. A pair of dhotis usually costs about Rs. 15 to Rs. 18. The poorer sections wear dhotis costing about Rs. 12 to Rs. 15 per pair. On special occasions like festivals, marriages etc., the dhoti made out of superior cloth is worn. The upper garment consists of a shirt or a kurta. Generally this is purchased in the local shandy and occasionally it is got stitched out of cloth purchased locally. The cloth used for shirt is usually mill made and is about 3 yards in length. They generally prefer white shirts, though occasionally they use shirts made of striped cloth. The headgear consist of a turban called '*Patka*' usually made of white cloth. The older generations never leave their head bare, when going out. But among the younger generations, the Patka is slowly being replaced by white or black caps. A few leave their head bare. Most of them wear footwear called '*chappals*'. They are generally made by the local cobblers—'*chambhars*' and cost about Rs. 5 per pair. A few purchase them in the local Sunday shandy and some purchase them at Bidar, Udgir or other urban places. The boys wear shirts and knickers. Among the younger generations the traditional mode of dress is slowly changing. A large number of educated persons are now employed in the welfare and administrative institutions in the village. Having come from the urban areas, their

mode of dress is somewhat different. They wear pyjamas, trousers, bush shirts etc., and some of the local youths are also adopting this mode of dress. A few have also acquired woollen and terylene garments.

77. In winter the poorer sections wrap themselves in a thick cotton chaddar or a coarse woollen blanket called 'Kambli'. This 'Kambli' is their all weather friend. It serves as a bed; it serves as a weight pad for carrying heavy loads; it protects them from rain; it keeps them warm in winter; and it also serves them as a bag for collecting and bringing ears of corn. So, for every house this 'kambli' is a must. Some of the well-to-do people wear stitched or knitted woollen garments during winter. For marriages though there is not much change in the mode of dress, the cloth used is always richer. Well-to-do people use silks on these occasions. The 'Patkas' are replaced by 'Rumals' which may cost anywhere between Rs. 50 and Rs. 75. Among Muslims, the bridegrooms wear a sherwani—a long buttoned up coat and tight fitting pyjamas called 'Churidar Pyjamas'.

78. The female dress usually consist of a saree and a blouse. Married Brahmin ladies wear sarees with a kachcha. They do not draw the loose end of the saree over the head. All other adult females wear saree without a kachcha and draw the loose end of the saree over the head. The sarees are usually made of handwoven cloth. Kachcha type of sarees are about 9 yards in length and others are of 6 yards. A pair of sarees usually costs between Rs. 20 and Rs. 40. They are generally prepared by the weavers of Dubalgundi, Chitguppa and Humnabad villages of Bidar District. Some obtain sarees woven in Maharashtra State or Ickalanji in Bijapur District. They are available in the local shandy and at times they are brought from Udgir or Bidar. The richer classes obtain costly sarees required at the time of marriages etc., from Hyderabad. The Muslims ladies also prefer to wear sarees but they are usually multi coloured with some bright shades in blue, red or green. The blouse locally known as 'Kubsa' or 'choli' is a stitched garment. Many women stitch their own blouses at home and a few get it done by the local tailors. Each blouse requires about a yard of cloth. The *Kuppasa* leaves the areas below the elbow and the neck bare and the two loose ends at the front are either buttoned up or tied into a knot. Young girls wear a frock or a blouse and a skirt. Muslim women observe purdah when going out.

Hair style

79. Women of all castes part their hair in the

middle and tie it into a knot at the back. Young girls plait their hair at the back like a pig tail. Men generally have a close cut crop.

Ornaments

80. An Indian is known to love ornaments. The poor who cannot afford to have ornaments of a rich metal, have ornaments made of brass or silver. In the rural areas, possession of land, houses, cattle and ornaments is valued most. And so it is the ambition of every household to acquire more of these material things. Though it is generally the females who love ornaments more, in this village, it is noticed that even the menfolk have quite a craving for ornaments. The men here have ornaments for the ears, the neck, the arms, the wrists, the waist and the toes. Many males among the well-to-do and middle classes are seen wearing a variety of ornaments.

81. For the ears, men have two types of ornaments. 'Bhikbali' is a gold ornament which they wear in the upper earlobes. This weighs about 3/4th of a tola and costs about Rs. 100 per pair. However this ornament is slowly disappearing. Instead they wear 'Kundals' on the lower earlobes. Kundals weigh about one tola and cost Rs. 125 per pair. For the neck they have a 'Kantha', a necklace weighing about 2 tolas and costing round about Rs. 200. This too is being replaced by another type of gold chain called 'locket chain'. For the left upper arm they have a silver ornament called 'Patli' costing about Rs. 25. Then for the fingers they have gold rings of various types costing anywhere between Rs. 50 and Rs. 100. They wear 'Todas' made of silver on both the wrists. This ornament is particularly common among the Marathas, Rajputs, Mahars and Chambers. A pair of Todas costs about Rs. 50. For the waist they have a 'Kad-dora' or 'Udadara' made of silver and costing about Rs. 10. This waist ornament is a must for all Hindus. The poorer sections who cannot afford to have a silver 'Kaddora' tie a sun hemp string round the waist. Then Rajputs, Marathas and some other castes wear silver rings called 'Challa' on the toes. They believe that a person wearing these toe rings does not suffer from hernia. Brahmins and Lingayats do not wear them.

82. Of all these ornaments worn by men, the most commonly used are the rings on fingers and the waist band. Brahmins and Lingayats rarely use any ornaments except these two. Marathas occasionally wear the neck ornaments. Muslims do not wear any ornaments.

83. The ornaments of the females are many in number and much varied in type. Some of them are meant for everyday wear and a few are meant for only occasional use. Many of the heavier types of ornaments are slowly disappearing and are being replaced by ornaments of lighter and cheaper metals. For the hair they have an ornament called 'Hoova' or 'Phool' meaning flower. It is usually made of a tola of gold, with some precious stones embedded in it. Its total value may range from Rs. 120 to Rs. 150. For the ears they have a variety of ornaments. In the course of this study atleast five types of ear ornaments could be seen. They are known as *Jandava*, *Bhuyara*, *Jhube*, 'Kudkya' and 'Kundal' in Marathi and their equivalents in Kannada are 'Wali', 'Bugudi', 'Katri Bavali', 'Muruva' and 'Bendoli'. All these are made of gold and pearls and cost about Rs. 40 per pair. Both Muslims and Hindu ladies were seen using ear ornaments.

84. For the nose, they have 'Moogubottu' or 'Morni'. This is a small piece of gold with a stone—white or red in colour—studded in it. The cost of this ornament is about Rs. 30. Another gold ornament that is now seen only occasionally but was very popular in the past is 'Nathi' 'Nittai'. Nowadays it is worn only by a few elderly ladies among Marathas and Brahmins. It is a gold ornament with a string of pearls.

85. For the neck, they have a variety of ornaments. 'Sarigi' or 'Sari' is a heavy gold ornament weighing about 6 to 8 tolas and costing nearly Rs. 800. This is possessed by only a few rich ladies and is meant for only occasional wear. 'Kare Patki' is made of gold weighing about 2 tolas and is popular in the middle income groups. 'Bormal' is a string of hollow gold beads, weighs about 2 tolas and costs about Rs. 250. This is popular among Marathas, Lingayats, Rajputs and a few other castes. 'Eksara' or 'Ward Elisara' is also a beaded necklace like Bormal but the beads being smaller, it costs only about Rs. 100. So this is popular among the lower income groups. 'Gijji Tikki' is a heavy necklace weighing about 6 to 8 tolas. This ornament has almost disappeared now. 'Godimani' is a necklace with the beads resembling the grains of wheat. This is an ornament of daily wear. It weighs about 2 tolas and costs about Rs. 225.

86. For the upper arms, they have ornaments called 'Vanki' or 'Vakya'. This is made of silver weighing about 12 tolas. For the wrists they have *Pattis* and *Bilawaras*. Both these types of bangles are made of gold and cost between Rs. 200 and Rs. 300 per pair. The poorer sections use bangles of

silver, brass or glass. All the castes in the village wear waistbands called 'Dabu' or 'Kamarputta'. These are made out of silver and weigh about 12 to 15 tolas. They cost somewhere between Rs. 25 and Rs. 40. For the ankle they have ornaments called 'Saklya' and for the toes they have 'Kalungara'. Both these are silver ornaments.

87. The ornaments meant for everyday wear in a middle class family consist of 'Bendoli' in the ear, 'Morni' for the nose, *Bormal* or *Eksara* in the neck, 'Patlya' on the wrists, the silver waistband and the toe rings. All married women wear a *Tali* or *Mangal-sutra* round the neck.

Possession of Household and consumer goods

88. Possession of household and consumer goods does throw some light on the social and economic conditions of the various castes in the village. It is with this object in view that information regarding possession of furniture and consumer goods has been collected and tabulated at table Nos. 12 and 12A. Table 12B presents information regarding certain habits like the use of mosquito nets, use of soap etc., among different castes and different income groups.

89. It is seen from table 12, that most of the furniture found in the village is possessed by Lingayats, Brahmins, Christians and Sheikhs among Muslims. There are in all 423 sleeping cots in the village, of which 198 or nearly 46% are possessed by Lingayats alone. Brahmins possess 18, Roman Catholic Christians possess 14 and Sheikhs possess 49. Out of the 72 Maratha households in the village 41 possess 50 cots. It is seen from this table that a good number of Mahar households possess cots even though they do not possess any other items of furniture. There are 63 Mahar households in the village among whom 29 households possess one cot each. The most common type of cot found in the village is known as 'Horasu'. It is locally made and consists of a four legged frame fixed with a net made of coir rope or hemp. Most of the cots possessed by Mahars are of this type. The Mangs and Chambhars, who are also scheduled castes do not possess any items of furniture.

90. 43 households in the village possess 92 chairs. The lingayats alone possess 52 chairs i.e., more than 56% of the chairs. The Brahmins have 14 chairs, Roman Catholics have 10 chairs and Sheikhs have 6 chairs. Out of the 21 tables found in the village, Lingayats possess 10 or nearly 50%. The Brahmins possess 2, and the Muslims and Roman Catholics

possess 4 each. None in the village possess either benches or stools. The two safes and 1 cabinet found in the village are possessed by Brahmins only.

91. Table 12-A presents information regarding possession of certain consumer goods like clocks, radio sets, bicycles etc. There are in all 64 clocks in the village of which 43 or nearly 68% are possessed by Lingayats. Brahmins possess 4 and Sheikhs possess 13. Out of the 60 petromax lights 44 are possessed by Lingayats, 10 by Sheikhs and 4 by Marathas. None of the Brahmins has a petromax light. There are 144 torchlights, of which 96 are possessed by Lingayats. Marathas and Sheikhs possess 13 each. There are 28 Kerosene stoves of which 15 belong to Lingayats, 4 to Brahmins, 6 to Muslims and 3 to Roman Catholics. Out of the 51 bicycles as many as 37 belong to Lingayats. Radio sets are possessed only by Lingayats and Sheikhs, 5 by the former and 4 by the latter. There is only 1 gramophone in the village, which is owned by a Lingayat household. The one transistor set is possessed by a Roman Catholic. There are 3 lorries owned in the village. All of them belong to Brahmins. From this discussion, it is evident that most of the consumer goods found in the village belong to Lingayats. Among Muslims, it is only the Sheikhs who generally possess them.

92. The common household utensils consist of 'Tappeli'; 'Bhogani'; 'Honchu'; 'Parata'; 'Soutu', 'Khadchi' 'Koda', 'Hande' etc., Tappeli, Bhogani and Hande are all vessels of different shapes and sizes. Tappeli and Bhogani are used for cooking and Hande for storing water. 'Honchu' is a flat baking pan for preparing jowar 'Roti'; Soutu is a laddle and khadchi is used for frying. The upper classes generally use vessels made of brass, bronze or copper and the poorer sections use aluminium or earthen vessels. Among Muslims, aluminium vessels are most popular. For obtaining water from the well, generally a pitcher, locally called 'Koda' is used. Many draw water from the wells with 'Phavrigi'—an iron container. In many houses, arrangements are made to collect and store water in small cement or stone and mortar tanks which are located in the bathroom and kitchen. Costly clothes, and valuables are generally locked in steel trunks or big wooden boxes.

93. It is seen from table 12B that very few in the village are in the habit of using mosquito-nets, and most of them who use are in the Rs. 150 and above monthly income groups. The use of mosquito nets is prevalent only among the Brahmins, Lingayats,

Marathas, Christians, and Sheikhs among Muslims. Toilet and washing soaps are also used only by a limited number of households. In the village only 34 households use soap and among them 26 are Lingayat households. The other 8 households using soap belong to Brahmins (3), Marathas (1), Kuruba (1) and sheikhs (3). Only 58 households in the village get their clothes washed by washermen and among them 36 are Lingayats.

Food and Drink

94. Table XVII presents information about the dietary habits in the village. It is seen from this table that out of the 619 households in the village, 610 take three meals a day, 7 two meals a day and 2 more than three meals a day. So it can be safely assumed that the dietary pattern consists of three meals a day. The first meal is usually taken in the morning at about 7 a.m. and consists of Jowar bread prepared the previous day. The second meal is taken at about 1 p.m. and the third meal at about 7 p.m. In summer they generally have the first meal a bit earlier, as they go to the fields early. They work in the fields till about noon, when it gets too hot to continue the work in the open. So they return home for lunch and only when there is pressing need they go to the fields again on that day. So generally they have all their meals at home only in summer. In winter they have their first meal before proceeding to the fields. Then the womenfolk, who follow them a little later for work in the fields, carry food for the men. The lunch and supper are generally taken in the fields during this season. The weather being a bit cooler then, they continue the work in the fields the whole day and return home after supper and at times have supper at home. They take rest for a couple of hours in the shady parts of the fields after their lunch. Persons who are accustomed to only 2 meals a day, are generally not manual workers. They have their lunch at about 12 in the noon and dinner at about 8 p.m. In between they have innumerable bouts with tea and snacks.

95. As is seen from table XVIII, jowar forms the staple diet of the majority. The staple diet of 610 households in the village consists of this cereal. In 8 households jowar is supplemented by rice and in one household generally wheat and rice are taken. Among Brahmins, who have returned as taking only jowar, a little rice is generally consumed with every meal. Jowar is generally consumed in the form of 'Roti'. In fact the menu for the three meals hardly shows any variations. A few well-to-do classes supplement it with some rice occasionally. Poorer sections

consisting of Kurubas, Kabbaligas, the scheduled castes etc., consume only jowar. In these households rice is a delicacy and is restricted to only some special holidays. Jowar bread is generally consumed with some richly spiced curries, pickles and chutneys. Vegetables grow in the village between July and December and it is during this period that the villagers eat them. At other times, it is only the economically better-off people who consume vegetables. The vegetables commonly consumed are lady's fingers, raddish, onions, brinjals, carrots, gourds, cucumber and some other leafy vegetables. Among them brinjals and onions are the most popular and find a place in the menu almost every day. Garlic is consumed by almost all the castes excepting Brahmins. The curries are usually hot and richly spiced and they say that this is quite necessary to make the jowar bread palatable. They also prepare and store pickles made out of lemons and raw mangoes. On holidays, the commonly prepared special dishes are Huggi, Holige, Payasa etc., Huggi and Holige are preparations of sweetened wheat and gramdal. Payasa is prepared from rice and gramdal. The Muslims prepare biryani or shir khurma—both non-vegetarian dishes—on their festival days.

96. In December, when Bengal Gram is grown in the fields, they prepare special delicacies from the tender shoots of Bengal gram. During this period, they pluck some tender shoots from the thickly growing crop of Bengal Gram to help in its luxuriant growth. These tender shoots are well cooked with tur dal and the preparation is consumed with relish. It is also customary among many households to dry these tender shoots in the sun and store them for edible purposes for use, when vegetables grow scarce.

97. Milk and milk products are consumed in very limited quantities. Generally milk is used only for preparing tea. Some households of Brahmins, Lingayats, Marathas and Muslims regularly take curds or buttermilk. Kurubas, Rajputs, Kabbaligas, Scheduled Castes etc., consume milk products only on festival days. Ghee is consumed daily among all Brahmins and many Lingayats and Marathas. The cooking medium among richer classes is safflower oil and the poorer sections use groundnut oil. Fruits are consumed during seasons only. The fruits commonly grown in the village are jambhool, (Neeralhannu) berries (Bore Hannu), guavas, Custard apples, banana and mangoes. 'Jambhool' are available in plenty in June-July. Guavas ripen between August and October. Custard apples and berries are available bet-

ween November and December. Mangoes can be had in May and June. Bananas are available all round the year. Generally only the well-to-do people consume Bananas, sweet lemons and oranges. When the groundnut crop is about to be harvested, the villagers burn the nuts with the shells on and eat the burnt nuts with relish. A few days before the harvest of jowar and wheat, they burn the ears of these crops, when they are on the point of full ripening and eat them with jaggery, or some spices. So also Bengal gram is eaten raw before it is dried.

98. The use of cowdung cake for fuel purposes is quite common. These cakes are usually stored in heaps called 'Kullabana'. Firewood is generally collected from the fields. Dried twigs of cotton plants and other bushy plants is often used as fuel. The use of coke or coal is practically unknown in the village.

99. Majority of the villagers take non-vegetarian food, but only occasionally. Mutton is the common non-vegetarian food available. Muslims do not touch pork and Hindus excepting Harijans do not touch beef. Chicken and eggs are occasionally consumed. Some of the Marathas and Rajputs, who are traditionally non-vegetarians, have taken to vegetarianism for the last 30—40 years.

100. Among the beverages, tea is very common. Almost every household in the village is habituated to tea. Some prepare it at home and some take it only in the hotels. Preparation and consumption of intoxicating drinks is prohibited by Law. But a few do consume it on the sly. Stimulants and narcotics like opium, ganja, bhang etc., are not used in the village.

Beliefs and Practices Connected with Births

101. The practices connected with births, marriages and deaths are more or less similar among majority of the castes in the village. They only differ in a few details. The first ceremony that is performed, when a woman becomes pregnant for the first time is called 'Banki oota' in Kannada and 'Dhaval Jevan' in Marathi. This is performed in the third month of pregnancy. For this ceremony a few female acquaintances of the family are invited for the feast. It is in a way a ceremony to feed the pregnant woman on foods for which she develops a craving. Then in the 5th or the 7th month, a second ceremony is performed. It is known as 'Kubsa Todasodu' in Kannada and 'Choli Pangarana' in Marathi. The Muslims call it 'Satwasa'. For this ceremony her

parents are also invited. They bring a saree, a blouse, fruits and flowers and fill her lap. Some relatives are given a feast. After this ceremony, the pregnant woman, if it be her first pregnancy, goes to her parental place for confinement. She has to go there in an odd month of pregnancy. Her food during this period is much regulated. She is forbidden to eat papaya, guava and such other fruits as they are considered harmful. She has also to avoid spicy foods.

102. At her parental place a separate place is assigned for her confinement and they place a rope cot or Horasu for her use. She is forbidden to do any heavy manual labour and is usually assigned only some light work. Among the poorer sections, however, there are several instances when pregnant ladies have been working at hard jobs right to the day of her delivery. Generally the elderly ladies in the village and an untrained 'Dai' (mid-wife) attend the delivery. There are two untrained 'Dais' in the village. One is a Maratha and the other is a Mahar by caste. They attend to the delivery cases among all communities. They receive about Rs. 15 and some grains from well-to-do households for their services. Poorer sections pay them less. Soon after delivery the placenta is cut and placed in an earthen pot and then it is buried outside the house. Among Marathas, it is buried on the 3rd day and among the scheduled castes on the 7th day. After delivery the mother and the baby are given a bath in warm water. The baby is fed with a few drops of honey. Among Lingavats, soon after birth, the Aiyanaavar (priest) is summoned and arrangements are made to tie a 'linga' on to the person of the baby. Among many of the castes, a small function is arranged on the 5th day. Lingayats call it 'Aydadasi'. They worship the Goddess 'Shetgevva' by offering cooked food and waving a lamp about her. This lamp is then taken away by the dai under cover. It is believed that evil will befall the child and the mother, should any member of the household see the lamp when being carried away. A needle is kept near the image of Shetgevva under the belief that the deity will write the fate of the child on its forehead with the help of this needle. Then the most important ceremony is the naming ceremony. It is called 'Parsa' or 'Palna' by all Hindus and 'Jhoola' of 'Haquqa' by Muslims. The Hindus generally perform this ceremony on the 12th day if the baby is a boy or on the 13th day if it is a girl. The Muslims perform it on the 41st day. For this ceremony widows and remarried widows are not invited. Five married ladies bathe the child and the mother and both wear new clothes. The maternal uncle of the woman presents her and the baby with

some new clothes and the baby is given a name after being placed in a cradle. Among Mangs and Mahars, they arrange a second naming ceremony when the woman returns to her husband's place.

103. The period of confinement is usually about two to three months among the higher castes and among others it is 15 days to a month. After the period of confinement, when the mother visits the well for the first time, a small ritual is arranged. Among Marathas, Rajputs and Uppars, the woman prepares an image of Ganesha in clay and worships it on the parapet wall. She draws some water from the well and sips a few drops. The baby is also given a few drops of water. Mahars prepare image of frogs instead of Ganesh and worship it. The Lingayats prepare an image of a female deity representing 'Ganga'. Lingayats do not observe any period of pollution. Most of the other castes observe 9 days as a period of pollution. Among Muslims, the confined woman does not offer prayers for 40 days. After delivery the woman is given some rich foods, depending on the economic condition of each family. They prepare special sweet balls from jaggery, gram, ghee, copra etc., to feed her. Rice made out of black paddy is also believed to help her in lactation. Suckling of the child starts on the 5th day and lasts for about a year.

104. Sterility or still deliveries are always attributed to sins committed in the past life. They then observe special vows to various saints and tombs. The husband of a pregnant woman is forbidden to carry any dead body during his wife's pregnancy. He is also forbidden to kill any snake during this period. They believe that such acts will bring evil.

Practices and Beliefs Connected with Marriage

105. Among all the castes of the village, except Brahmins, the offer for marriage has to come from the Bridegroom's side. Among Brahmins, it is generally the bride's side which has to initiate the proceedings. But nowadays even among Lingayats, Marathas and a few other castes, the initiative is at times taken by the bride's side, particularly when the boy is well educated, rich or holding a good job. Among all the castes except Brahmins, the practice of paying bride price is prevalent. Among Brahmins the bride's parents have to pay dowry to the bridegroom. But this payment of dowry instead of receiving bride price has been adopted in a few cases among Lingayats, Marathas etc., when they have found that the boy is well qualified. Generally the

negotiations are started by the parents. In several cases the bride and bridegroom used to see each other for the first time only in the marriage pandal and not earlier. But nowadays some of them insist on seeing each other before the marriage is finally settled. In settling marriages, assets like landed property, houses etc., usually receive a lot of consideration. Education is generally given only secondary importance. Every household prefers to marry its girls to a rich household than an educated household.

106. Usually the bridegroom's father starts discreet enquiries about any suitable match for his son and when he finds one, he visits them. This visit is returned by the girl's parents. If they also approve of the alliance a suitable date is fixed for betrothal. This ceremony is called 'Wagnischaya' by Hindus and 'Mangna' by Muslims. In the case of all castes except

Brahmins, this is performed at the bride's place. Brahmins perform it at the bridegroom's place. On this day the bridegroom's parents fill the girl's lap with a saree, blouse, fruits, turmeric, betel leaves and nuts, sugar etc. They are given a rich feast to which several other relations and friends are invited. The bridegroom is usually absent at this ceremony.

107. In the past child marriages were almost the rule. They generally considered it as a stigma to family honour, to keep any girl unmarried when she reached the age of puberty. Should any such occasion arise, they used to hide the fact of her attaining puberty. But nowadays most of the marriages are performed after the attainment of puberty. The age of marriage among some of the castes in the village as it stood in the past and as it stands now is as follows :—

S. No.	Caste	Age at marriage about 2 decades back		Age at marriage at present	
		Boys	Girls	Boys	Girls
1.	Brahmins	14—18	6—8	20—23	12—15
2.	Lingayats	12—14	5—7	19—23	12—15
3.	Scheduled Castes	11—16	5—8	18—22	13—15
4.	Marathas	12—14	5—7	19—23	12—15
5.	Muslims	14—18	4—8	18—24	10—14

Even then it has to be observed the marriages are generally arranged when the couples are still young.

108. There have been practically no intercaste marriages. Caste endogamy and clan exogamy are strictly observed among all castes. Consanguineous marriages are permitted with maternal uncle's daughter or paternal aunt's daughter or with elder sister's daughter. The Muslims however never marry their elder sister's daughters. Levirate and sororate are also not practised by any one. Monogamy is generally the rule. Though polygamy is permitted among Muslims, there are very few cases among Muslims of persons having more than one living wife. Widow remarriage are permitted among all castes except Brahmins. Widow remarriages are very simple affairs and are usually not attended by any married ladies. Such marriages generally take place at night. And a remarried lady does not enjoy all the social and religious privileges which are enjoyed by other married women.

109. Excepting the Muslims and Brahmins, all the castes celebrate their marriages at the bridegroom's place. Brahmins and Muslims perform their

marriages at the Bride's place. Brahmin Acharyas officiate at the marriages of Brahmins, Rajputs, Marathas and Lamanis. Lingayat Aiyanavars perform the marriages of Lingayats, Kurubas, Uppars and some other castes. The Mahars, Chambhars, Mangs etc., have their own castemen to perform their marriages. In the case of Muslims, the marriages are performed by Mullahs.

110. Till about two decades back, the marriage ceremonies used to take place about five days for completion. On the 1st day, a ceremony called 'Halad Lavani' or the application of turmeric paste used to be performed. The bride and the bridegroom used to be anointed with turmeric paste and oil at their respective places and then given a bath. This was followed by 'Devakarya' on the second day. On this day they sought the blessings of their family deities and arranged a big feast. This again used to be performed independently by the two parties. After this the bride used to be taken to the bridegroom's place for the marriage proper. On the fourth day they used to have a ceremony called 'Pyreni' and the ceremonies used to be wound up on the fifth day by arranging 'Sadya'. Now all these

ceremonies are performed but they are all completed within a day or two.

111. On the day of the marriage the boy and girl are given an oil bath and wearing marriage coronets, they stand in the marriage pandal. One bracelet called 'Kankana' is tied to their right wrists and at the appointed time, the gathering blesses them by showering rice mixed with vermilion powder on them. Among Kurubas, Mahars, Mangs etc., yellow jowar and turmeric is showered on the couple instead of rice and vermilion. Among Brahmins and Marathas, the 'Tali' is tied round the neck of the bride by the bridegroom. But among all other castes, it is the priest who ties it. A marriage is usually followed by a feast.

112. Consummation of a marriage does not usually take place before completion of three months after marriage. This is because, the villagers believe that it is a bad omen to beget a child before completion of a year of marriage. If the bride has not attained puberty, the consummation is arranged on the 14th day after she attains it. Among all the castes except Brahmins, the consummation is arranged at the bride's place. The Brahmins arrange it in the Bridegroom's place.

113. Divorces are permitted among all the castes except Brahmins. A divorce is locally known as 'Farkatnama'. Among some of the castes, a letter of release given by the husband, is considered sufficient to break the wedlock. Divorces, though permitted are very rare occurrences as the village elders usually prevent such extreme steps. If there be any differences, efforts are made to bring about settlements and it is only in extreme cases, where the differences cannot be resolved, that divorces take place.

Practices and Beliefs Connected with Death

114. Among almost all the castes except Brahmins the after death ceremonies are few in number, and simple in nature. Among Brahmins special ceremonies are arranged on the 3rd, 5th, 10th, 11th, 12th and 13th days after death besides performing a ceremony or 'Shraddha' every year subsequently. According to the Lingayat philosophy, the dead change the cares of this mundane life for the joys of Kailas and so death should not be cause for sorrow. They

believe that there is no rebirth for a Lingayat dead and so they have very few after death ceremonies. They do not observe any periods of pollution. Among other castes pollution is observed for certain periods. Many of them observe pollution for 9 days. Brahmins observe it for 10 days. After the period of pollution is over the house is usually cleaned and the clothes are washed.

115. Among many of the castes, when a person is about to die, his eldest son places a few drops of holy water in the dying person's mouth. Among Lingayats, a few drops of water with which the feet of the Jangam are washed are placed in his mouth. When everything is over, the dead body is placed on the floor and given a wash. All the castes except Marathas, Brahmins, and Rajputs bury their dead. Only pregnant women and women who die in confinement are cremated. Among Brahmins, Marathas and Rajputs, all are cremated except young children. Among these three castes, the funeral fire is generally carried by the eldest son and in his absence by the youngest son. If the deceased has no male issue, the fire is carried by any other male relative. Among Lingayats and a few other castes, the dead body is carried in a sitting posture in decorated 'Vimanas'. The funeral procession, which consists of both men and women, is accompanied by music. Among Brahmins, women never form a party of the funeral procession. Among almost all the castes a single ceremony is arranged on the 3rd day followed by another on the 9th. The Muslims have a ceremony on the 40th day in addition.

CHAPTER III

ECONOMY OF THE VILLAGE

Economic Resources

Land

116. The important economic resources of the village are land, labour and livestock. This is predominantly an agricultural village, with a large percentage of the population engaged in agricultural and allied pursuits.

117. According to the revenue records the village covers an area of 4,116 acres or 6.43 square miles. Out of this 73 acres are occupied by the village site or the Gaothana. An area of 210 acres is occupied by roads, railwayline, river, streams etc., and as such is not available for cultivation. The remaining viz., (3,833 acres) is available for cultivation and the whole of it, excepting for a few patches here and there, is put under the plough. There are no waste lands and also there are no forests. No land in the village is also assigned for pasturage. Most of the cattle are taken out for grazing to the river banks or the banks of the two streams or are left to graze in the fields, when the crops are harvested. Thus it can be assumed that 93.1% of the village area is under cultivation, 5.2% is non-cultivable on account of stream, river, roads etc., and 1.7% is occupied by the Gaothana.

118. The soil is generally black or consists of red-loam. The redloam is the direct result of the decomposition of the iron bearing rocks and is said to be the primary soil. This is generally coarse and is considered quite suitable for growing ground-nuts and other kharif crops. The black soils are secondary soils, that is, they are the rock-ruins changed by the addition of organic matter. The red soil is locally known as 'Masari' and the black as 'Yeri'. The black soil gets very sticky on adding water and dries up into hard lumps. It retains moisture over longer period and so is very useful for rabi crops.

Livestock

119. Livestock is maintained in the village, more or less, as an adjunct to agriculture. Land and livestock form the twin pillars of the agrarian economy of the village. Bullocks provide the motive power to

the traditional plough. Cattle provide valuable manure. She-buffaloes and cows yield milk. So the very existence of a farmer depends largely on the cattle he possesses. So they are always nursed with great care and devotion. They consider the cattle as almost members of their family and actually worship them on some festival days.

120. Table 7 presents the livestock statistics of the various households in the village. At the time of this survey, there were 469 milch cattle in the village. There were 141 bulls and 361 bullocks. Other dry cattle in the village numbered 378 and the youngstock of cattle were 371. There were 300 sheep and goats, 65 pigs and 70 horses and donkeys. Poultry rearing was attended to by 48 households and they maintained 477 birds in all.

Other Resources

121. Agricultural labour is an important economic resource in the village. There are several land-less persons, whose sole occupation is to work as labourers in the fields. Some of the cultivators with small holdings also augment their income by working as agricultural labourers. This village and several areas in the neighbourhood have taken up several developmental works like construction of roads, bridges, buildings etc. Such works provide employment to quite a good number as general labourers. Then trade is an important occupation in the village. This is a big village which is centrally situated. Compared to many other villages on this side, it can boast of good communicational and transport facilities. It has also a weekly shandy. So trade is quite a paying occupation in the village. The trade is generally done in retail and villagers from about 15 neighbouring villages come here to buy their daily necessities. Some of the Kabbaliga households do fishing in the Deoni river. But this is done only occasionally and the catch is generally consumed within the village itself. Two households of Agasa caste collect sand from the river bed and sell it. This work is undertaken only between January and June, when the water level in the river is low. It is said that the sand available here is of good quality, suitable for building purposes and is sold to building Contractors from Bidar.

Factors influencing economic life

(A) Land Tenures and Land Reforms

122. This village was included in the princely State of Hyderabad prior to 1948. In Hyderabad, land tenures of two types were existing, namely (a) Khalsa or Divani lands under the direct management of Government and (b) non Khalsa lands, the revenue of which had been wholly or partly assigned for special purposes. The latter comprised of Sarf-e-Khas lands (Nizam's personal property) and the Jahgirs or Inams. The village under Survey was a Jahgir village, in which Jahgirdar did not concede occupancy rights to the cultivators and the position of all the cultivators were more or less tenants at will. The Jahgirdar could evict the unwanted according to his own whims and could also enhance rents at any time. Kamal-yar-Jung was the last in the line of the Jahgirdars. On abolition of this Jahgir in 1949, under the Jahgir abolition Act, the village has become a Khalsa or Raitwari village. The village got its present name from the last Jahgirdar.

123. This village was granted as a Jahgir to the ancestors of Kamal-yar-Jung in 1880 A.D. and it remained with them for 69 years. During this period the administration was carried out by his employees. The Naib Tahsildar, a nominee of the Jahgirdar, attended to all the revenue work. The judicial powers were exercised by the Munsiff Magistrate of the Munsiff's Court at Udgir. All criminal cases were referred to this court. The collection of land revenue, settlement of land disputes, and such other revenue matters were attended to by the staff employed of the Jahgirdar. The Jahgirdar used to appoint a Peshkar to collect land revenue. The accounting system was not proper and there were no proper records to show the rights and titles of the various cultivators. So all the cultivators were at the mercy of the Jahgirdar and his staff. To put an end to any such evils, the first step that was taken immediately after Police Action was to abolish all the Jahgirs. This was done in 1949 and from that day, Kamalnagar became a Khalsa village.

124. As already stated, there were no records in the villages of the erstwhile Hyderabad State, to show the rights, and titles of the persons cultivating agricultural land. So a special legislation known as Record of Rights Act of 1358 Fasli was passed by the erstwhile Hyderabad State. In Bidar district, this legislation was given effect to in 1954-55. The introduction of Record of Rights was but a preparatory

step for carrying out a census of land holdings in the State. The rights of the various cultivators were incorporated in a register called '*Pahani Patrak*', in which day to day changes in the rights were also noted. With the implementation of this legislation, the emphasis shifted from a *Pattedar* to a *Kabjedar*. '*Pattedar*' was the actual title holder, whereas the *Kabjedar* was the actual occupant. The *Kabjedar* was made responsible to the payment of the Government Land Revenue. These reforms helped the actual tillers in a number of ways. They were saved from the harassment by the *Pattedars*. As their title was recognised by Government, they could carry out the improvements in the lands, without the fear of eviction. They could raise loans from the Co-operative Societies and other official agencies for improvement of their lands, by mortgaging their rights, as security for the repayments. They were saved from the clutches of litigants. To safeguard their rights and to ensure proper transfer of their rights, a register of mutations was also introduced. In this register all transactions involving transfer of such rights were incorporated.

125. But this was just a beginning to the introduction of land reforms and not the end of it. The condition of the tenants was far from satisfactory. Their status needed much improvement. There were a number of absentee land-lords who used to derive the lion's share of the profits from the lands, without in any way participating in the actual cultivation operations. It was quite necessary to preserve such lands in the hands of genuine agriculturists. There was no limit on the size of holdings. The Bhagela Act and the Hyderabad Asami Sikmi Act of 1945, which guaranteed the tenure of all new tenants for atleast 10 years were not found to be adequate to deal with all such problems. To consider all these deficiencies and to propose suitable legislative measures to eradicate them, the Hyderabad Agrarian Reforms Committee was appointed in 1949. On the basis of the recommendations of this Committee, the Hyderabad Tenancy and Agricultural Lands Act of 1950 was enacted.

126. This act which largely followed the Bombay Tenancy and Agricultural Lands Act of 1948 recognised two categories of tenants viz. (a) Protected tenants and (b) Asami Shikmis. All tenants who had cultivated lands continuously for 6 years within the prescribed period were declared to be protected tenants and some special rights and privileges were conferred on them including the right of purchasing lands by them on easy terms under Sec. 38. The maximum rent payable was limited to 1/3 of the crop or its

value in the case of irrigated land except under wells and 1/4th in the case of unirrigated land or irrigated land under wells. In this village, all the lands are dry except a few which are irrigated by wells. So the maximum rent was limited to 1/4th produce or its value. The Act introduced the concept of an "economic holding" as a new yardstick. The minimum area of land which would enable a cultivator to maintain an average family of 5 members including himself in reasonable comfort was defined as an economic holding and no person who held more than 5 times the size of economic holding was allowed to acquire more land. There were also several other provisions governing the right to trees, house sites, suspension and remission of rent, termination of tenancy under certain exigencies, management of uncultivated or improperly cultivated lands. Every tenancy was made to last for at least 10 years. Another important feature was the provision for compulsion for the formation of co-operative farming Societies.

127. As large-scale eviction of tenants as a result of the introduction of these reforms were anticipated, the Hyderabad Prevention of Evictions Ordinance of 1952 was promulgated in 1952. By this ordinance provision was made to (a) stay all suits claiming relief through eviction of tenants, and (b) restore possession to tenants evicted after 21st March 1952. This ordinance lapsed in 1953.

128. In the meanwhile the Planning Commission had made certain recommendations. To implement these recommendations, the Hyderabad Tenancy and Agricultural Lands Amending Act of 1954 was passed. By this Act, instead of the "economic holding" the unit of a "family holding" was devised. A 'family holding' was defined as representing an extent of land which can be cultivated by a family of 5 members and which will yield a net annual income of Rs. 800. The maximum rent payable was fixed in terms of multiples of Land Revenue. Restrictions were also placed on the extent of land which could be resumed for personal cultivation from a protected tenant. A land-lord could resume an area upto 3 times the family holding and after such resumption, the protected tenant should be left with an area which together with the land owned or cultivated by him as protected tenant equivalent to a basic holding. A ceiling of three times the family holding was also placed on all future acquisitions. Maximum limits were placed on the purchase price payable by protected tenants. It was made obligatory for all voluntary surrenders to be admitted before and certified by the Tahsildars. Standards of efficient cultivation were prescribed. There was also provision to ultimately transfer occu-

pancy rights to the tillers. There were a few salient of the many features introduced by the new Act.

129. When this Act was being implemented, this village came to be included in the New Mysore State from 1-11-1956, under the States Reorganisation Act. It was then found necessary to have a common law for all the areas included in the New Mysore State. So on 11-3-1957 an ordinance was issued suspending the provisions relating to the landholder's right to terminate protected tenancy and also staying all proceedings, whether for termination of tenancy or for resumption of land which were pending on that day. The ordinance also contained a provision that the lands surrendered by a tenant, in excess over the extent which, along with the extent already held by the land-lord would make up three family holdings should be taken under Government management and leased out to Co-operative Farming Societies, agricultural labourers, landless persons etc., in that order. This ordinance was replaced by the Hyderabad and Madras Areas Tenancy (Suspension of Provisions and Amendment) Act of 1957. On 2nd October 1965, the Mysore Government have brought into force the long awaited Mysore Land Reforms Law and the effect of this new law on this village has to be watched.

130. Having broadly considered the reform measures introduced, it is time to consider how far they have become effective in the village. In the year 1950-51, a register of Protected Tenants was maintained in this village. This register showed 40 protected tenants, then. Now on verifying the records there is only 1 protected tenant cultivating an area of 12 acres and 10 guntas. Between 1950-51 and 1963, two protected tenants have relinquished their rights in favour of the landlords. One protected tenant has purchased an extent of 2 acres and 16 gunthas cultivated by him. The remaining 36 protected tenants have left the lands and the *pattadars* are cultivating them.

131. About the rent payable by tenants too the restrictions placed by the Tenancy Act are observed more in breach than by observance. There are two principal systems of lease in the village. One is known as "*Chowthai*" and the other as "*Todi*". Under the '*Chowthai*' system, the landlord gets 3/4th of the produce and the tenant 1/4th. The landlord pays 3/4th of the revenue, and pays 3/4th of the costs on labour, seed, manure, fertilizers etc. The '*Todi*' system of payment is of a contractual nature. The tenant agrees to pay a particular quantity of grains, irrespective of the actual produce and he has

to pay it even if the crops fail. The rent received under these two systems is much more than the quantum permitted by law. In spite of this, the tenants rarely grumble. There have been no tenancy disputes. Their poor economic conditions and the excessive influence of the land-lords, do not permit them to fight out their cases in a tenancy court. And so they suffer in Silence. There is also a tendency among land-lords, nowadays to lease out the lands for short periods and to displace the tenant before he gets firm on the land.

Improvement of Land and Agriculture

132. Improvement of agriculture can be considered under two broad heads viz (a) Extensive cultivation and (b) Intensive cultivation. The area under cultivation can be extended by reclamation of cultivable waste lands. In this village, almost all the area available for cultivation is under the plough and so there is not much scope for improving agriculture by extensive cultivation. So the only improvement that can be expected in the village is by intensive cultivation, by providing better facilities for irrigation, use of improved seeds, fertilizers and insecticides, improved techniques of cultivation, bunding of lands to prevent erosion etc.

133. In the village, now 14 persons have started irrigation by wells. They raise irrigated crops in 36 acres. For ploughing purposes the traditional plough is being replaced by iron ploughs and the latter have become quite popular. Particularly in the black soils the weeds are deep rooted and the weeding operations are neglected for a couple of seasons, the field becomes a bed of weed so much so that no crops thrive in such lands. The growth of weeds can be prevented by deep ploughing with iron ploughs. Also as the iron ploughs, penetrate deep, the sub-soil gets exposed to the sun and the weather. During the last 5 years, use of improved seeds is slowly gaining popularity. At present 19 households are using them, most of them being cultivators of irrigated lands. The use of pesticides has not become popular for two reasons. They are not available when they are most needed and again the economic conditions of a majority of the cultivators is not good. 15 households have undertaken extensive bunding of their lands to prevent soil erosion. However many more lands are in need of bunding and it is hoped that the other cultivators will follow the example set up by these 15 households. The large sized Co-operative Society established in the village in 1958 and the National Extension Service should be the chief finan-

cing agencies to the needy agriculturists to improve their lands and cultivation techniques.

Industrialisation

134. There has been practically no progress in industrialisation in the village. The only industries which are thriving in the village are the traditional crafts like tailoring, cobblery, carpentry, masonry etc.,. Many of these are more servicing centres where the raw materials are supplied by the customers and the skilled workers work on them and return the finished goods. There are some proposals to set up a sugar mill at Bidar.

Expansion of sources of Finance

135. One of the primary needs of an agricultural economy, is the timely availability of credit to the cultivators. The lack of an organised system of meeting the credit needs of a farmer has long been the real bane of the agrarian economy of the country. Now the Co-operative Credit Society has been recognised as the bulwark of agricultural credit. In the village a large sized Co-operative Credit Society has been established in 1958 and it is said that this agency has advanced about a lakh of rupees in 1963. The other sources of credit are the loans advanced by Government. Now the village has been brought under the National Extension Scheme and the agriculturists can obtain loans from this agency as also by way of *Tagai* from other Government agencies. Private moneylenders are also available. But their rates of interest are generally very exhorbitant and though initially this agency may look like a blessing, ultimately it does not prove to be so.

Expansion of marketing facilities

136. Recently, there has been a considerable increase in the trading activities of the village. The village has grown into an important centre of trade, and serves as a trading centre to at least 15 to 16 nearby villages. Good communicational and transport facilities have been very much responsible for the expansion of its marketing activities. In fact no other factor has influenced the economy of the village more than the improvement in its transport system. The State Road passing through the village is an important one. It was black topped in 1958. In 1931, the railway line passing through the village was laid. There is a Post and Telegraph Office, where facilities of telephone are also available. All these improvements have considerably added to the growth of the

village. The nearest important markets are at Udgir, Bidar and Bhalki and in all these places regulated markets have been established. The village is organising a weekly shandy on every Sunday. About 100 temporary shops are set up at the time.

Infiltration of urban influences

137. The people are slowly getting urbanised in their habits, customs etc. A number of public institutions like the office of the Deputy Block Development Officer, Middle and High Schools etc., have been set up in the village. These institutions employ educated persons coming from urban areas. The local villagers particularly the youngsters—try to adopt some of their habits and customs particularly in dress, food etc. These youngsters now prefer to move more in trousers and bush shirts than in dhoties and shirts. They also avail of every opportunity of visiting some nearby towns to witness cinema-shows. The habit of drinking tea is on the increase.

Economic Activities and Nature of Changes

(A) Livelihood Classes

138. In 1961, the village had a population of 2,613 consisting of 762 workers and 1,851 non-workers. Only those who were actively and gainfully employed were included under workers and they were again classified into the following nine categories according to the nature of their principal work.

Nature of Principal work	No. of workers
I	2
I Cultivators	179
II Agricultural Labourers	143
III Mining, Livestock rearing, forestry etc.	..
IV Household Industry	86
V Manufacture other than household industry	..
VI Construction	7
VII Trade and Commerce	111
VIII Transport, Storage, etc	6
IX Other Services	230
TOTAL	762

139. In 1951, the entire population of the village was classified into two main groups—agricultural classes and non-agricultural classes—in which both active workers as also their non-working dependents were included. Again if a household had more than one occupation, the occupation which yielded more income was treated as its principal occupation. During the census enumeration in 1961 and at the time of this survey, only persons actually engaged in any economic activity were considered as workers. The non-working dependents were separated and grouped as non-workers. The emphasis for determining the principal work was also changed from the 'income' factor to the time factor. Thus the work on which a worker spent more time regularly was considered as the principal work even if it did not yield him the major portion of his income.

140. So in order to make the statistics obtained at the time of this survey comparable with those collected in 1951, the information now collected has been compiled according to the concepts adopted in 1951. The results achieved are tabulated below:

Livelihood classes	1951 Census population		1963 Survey population	
	No.	Percentage	No.	Percentage
I Agricultural Classes				
(a) Cultivation of owned land	559	26.63	902	27.45
(b) Cultivation of land taken on lease	106	5.05	224	6.82
(c) Agricultural Labour	381	18.15	725	22.06
(d) Non-cultivating land owners	105	5.00	47	1.43
II Non-agricultural Classes				
(a) Production other than cultivation	353	16.82	191	5.81
(b) Trade and Commerce	199	9.48	279	8.49
(c) Transport	99	4.72	35	1.07
(d) Miscellaneous	297	14.15	883	26.87

141. During the 1951—1963 period, the population of the village has increased from 2,099 to 3,286 i.e., by about 56%. This clearly shows how fast the village is growing. This is due to both natural causes as also the establishment of several public institutions. The agricultural classes have increased from 1,151 in 1951 to 1,898 in 1963. Thus in 1951, 54.83% of the population was dependent on agriculture and in 1963, 57.76% are principally dependent on agriculture. The non-agricultural classes formed 45.17% of the population in 1951 and in 1963 they formed 42.24%. Thus during this period the agricultural classes have recorded a percentage increase of 2.93 with a consequential decrease in the non-agricultural classes. But this slight change in the percentage of these two broad categories does not need much comment. Among the agricultural classes, there has been a reduction in the number and percentage of non-cultivating owners and an increase in the number and percentage of agricultural labourers. This is certainly due to the impact of land reforms. The non-cultivating owners have either disposed of their lands or have started actively cultivating their own lands and when they have done this, there has been naturally some displacement among the tenants who have turned into agricultural labourers.

142. Among the non-agricultural classes, there has been a decrease in 1963 in the number of persons working and depending on production other than cultivation. Actually the number of such persons has decreased from 353 to 191. Though the exact reason for this decrease could not be known in the course of the enquiry, it is felt that it may probably be due to the fact that some of the workers in household industries have given up their original occupation and taken to some other occupation. This surmise is drawn from the fact that though in the village there are as many as 33 households of Mangs, Madigas and Chambers only 7 households are attending to the leather work. It is just possible that they might have been enumerated as workers in Household Industry in 1951 because of their traditional occupation. Enquiries reveal that the income derived from the household industries has become so low, that in many cases these industries provide only secondary occupation to these families. There has been a marked rise in the persons engaged in and depending on other services. The number has increased from 297 in 1951 to 883 in 1963. This is due to the establishment of several public institutions in the village. A High School has been started. Two middle schools are established. Several Government Offices have been set up. Many families have come

and settled in the village to serve in these institutions. That accounts for the marked increase in the figures relating to other services and the total population of the village.

(B) Workers

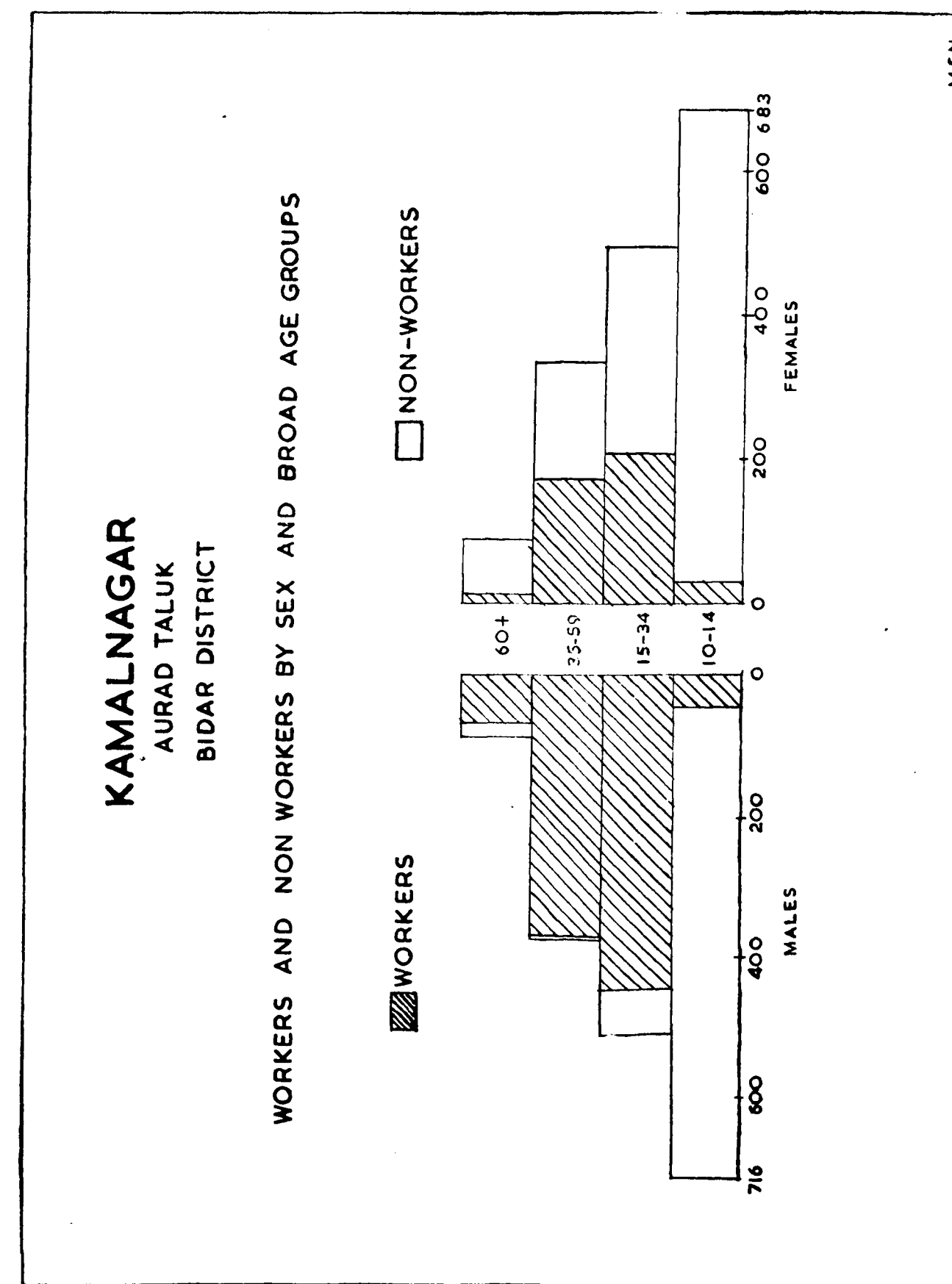
143. Table VIII classifies the population as workers and non-workers. Out of the total population of 3,286, 1,342 or about 40.8% are workers and 59.2% are non-workers. If the workers are considered according to their age-groups it is seen that among 1,342 workers, 1,187 are from the 15—59 age group. Thus 88.4% of the total working force of the village is found in the 15—34 and 35—39 age-groups. Out of 1,001 persons in the 15—34 age group, 647 or 64.6% are workers and out of 710 persons, in the 35—59 age-group 540 or 76% are workers. There are only 71 persons aged below 14 years who are workers. Workers in this group constitute only 5% of the total population (0—14 age-group). In the 60+ age group 84 persons out of 176 are workers. In other words in this group about 48% of the persons are workers.

144. Sexwise analysis of the workers and non-workers reveals that 54.6% of the total male population and 26.2% of the female population are workers. In the age-groups of 15—34, it is seen that 87% of the males and 41% of the females are workers. And in the 35—59 age-group 98% of the males and 51% of the females constitute workers.

145. Table IX presents information about workers classified by sex, broad age-groups and occupations. It is seen from this table that broadly speaking the classification of workers in the village is as follows:—

S.No.	Nature of work	Number of workers		
		Males	Females	Persons
1.	Cultivation	224	18	242
2.	Agricultural Labour	176	370	546
3.	Household Industry	59	6	65
4.	Trade	91	7	98
5.	Others	372	19	391
	TOTAL	922	420	1342

It is evident from this that 18% of the total working population is principally engaged in cultivation; 40% in agricultural labour; 4% in household industry; 7% in trade and commerce; and 31% in other occupations like livestock rearing & service. In fact service



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contributes a large number towards the population of workers. 296 persons classed among 'others' in the above statement are persons holding service. The establishment of several public institutions in the village has contributed to this large figure.

(C) Non-workers

146. Table XI presents information about the activity of non-workers. There are in all 1,944 non-workers of whom 765 are males and 1,179 are females. Thus more than 60% of the non-workers consist of females. Among the non-working males, 314 or 41% are students, 46% are dependents and the remaining 13% comprise of rent receivers, persons seeking employment, invalid persons etc. Among the females, dependents and household workers predominate. There are 654 female dependents and 418 female household workers. Thus these two categories constitute about 90% of the non-working females.

(D) Ownership of Economic Resources

147. Table XXV shows the households owning or possessing lands and also those who have leased out or leased in lands for cultivation. Cultivation of owned lands are indicated by the symbol 'A'. Those who have leased out lands to others have been shown by the symbol 'B' and those who have taken lands on lease from others for cultivation have been given the symbol 'C'. It is seen from this table that 267 households have interest in land as in all they have been cultivating lands either owned by them or taken by them on lease or leased them out to others for cultivation. Of them 191 households actually cultivate land. It is also evident that a major portion of the land so held comes in the size groups of 10 acres and more. Out of the 5515 acres and 45 cents of lands cultivated by the 267 households in various categories, 5092 acres and 19 cents are included in the maximum size group of 10 acres and above. Thus 92.3% of the lands comes in this size group. The households which culti-

vate all their lands, without leasing out any to others are 118 in number and the total area so cultivated is 2876.73 acres. This constitutes 52.1% of the total land.

148. Table XXV-A presents information about the ownership of land held by the village either within the village or outside it. According to the table 250 households in the village own in all 4678.87 acres of lands. Out of these 4678.87 acres of land, 139 Lingayat households own 2672.84 acres. In other words Lingayats own 57% of the land owned by the villagers. 47 Maratha households own 918.82 acres or 19.6% of the total land owned by the villagers. 8 households of Brahmins own 500.42 acres of land which comes to 10.6% of the total owned land. 4 households of Rajputs own 159.91 acres or 3.3% of the total owned lands. 28 households of Muslims own 416.39% acres of land and this accounts for 8.8% of the total owned land. The remaining 0.7% of the total land is owned by Lohars, Kuruas, Uppars, Agasas and Gurav castes.

149. Out of a total of 4678.87 acres owned by the villagers, 886.9 acres of land lie in 15 neighbouring villages and are held by 55 households, mostly coming from the Lingayat, Brahmin and Maratha castes. Most of these villages are within a radius of about 3 to 5 miles from the village. Out of 886.9 acres so held, 404 acres are located in Balur village alone. This village is only about 1½ miles to the north of Kamalnagar.

150. In 1929 and 1950, the erstwhile Government of Hyderabad had taken a census of the holdings in the village according to the size groups. The statistics then collected are available in the Jamabandi records and have been presented below, as they should prove useful in comparing the conditions then prevailing with the conditions obtaining at the time of this survey. In 1929 and 1950, the position of holdings was as follows :—

Sl.No.	Size group	Distribution of land in 1929		Distribution of land in 1950	
		No. of holders	Total area held	No. of holders	Total area held
			Acre gunta		Acre gunta
1	2	3	4	5	6
1. Below 1 acre		..	..	..	..
2. Between 1 acre and 2.20 acres		4	6—14	6	9—34
3. „ 2.21 acres & 5 acres		3	9—38	3	9—38
4. „ 5.1 „ 7.20 „		2	10—18	1	5—10
5. „ 7.21 „ 10 „		4	33—39	3	24—21

1	2	3	4	5	6
6. Between 10.1 acres & 15	9	117--23	9	116--14	
7. " 15.1 " 20	8	147--30	7	126--18	
8. " 20.1 " 25	10	230--21	10	226--28	
9. " 25.1 " 30	6	153--90	5	128--90	
10. " 30.1 " 40	15	525--38	13	460--30	
11. " 40.1 " 50	12	533--16	13	581--36	
12. " 50.1 " 60	6	332--20	7	400--27	
13. " 60.1 " 70	5	336--0	7	446--14	
14. " 70.1 " 80	4	299--22	2	142--10	
15. " 80.1 " 90	2	172--33	2	173--10	
16. " 90.1 " 100	—	—	1	91--36	
17. " 100.1 " 120	3	315--00	1	112--40	
18. Above 120 acres	4	550--36	5	699--23	
TOTAL		97	3,805--12	95	3,781

151. In 1954-55, the erstwhile Government of Hyderabad had undertaken a detailed census of lands in the State, as a preliminary step to the full implementation of the Land Reforms measures then undertaken. They had then classified the cultivated lands in the different size groups according to the nature of interest of each person possessing the land. They had

indicated the lands self-cultivated by owners by the symbol 'A', the lands given out on lease to others for cultivation by the symbol 'B' and lands taken on lease from others for cultivation by the symbol 'C'. The position then found in the village as could be seen from the Holding Register was as follows :—

Distribution of land in various size groups: 1954-55 (Land Census Scheme)
(Obtained from Holding Register)

Size-group	CATEGORY OF LAND											
	A			B			C			A & B		
	Holdings	Area in acres & guntas		Holdings	Area in acres & guntas		Holdings	Area in acres & guntas		Holdings	Area in acres & guntas	
Below 1 acre	..	..	..	..	..	..	..	..	..	..	..	..
Upto 2.20 acres	5	9-24	..	..	..	..	..	..	..	..	..	..
2-21 to 5 "	20	72-24	..	1	4-12	..	..	..	..	..	..	..
5-1 to 7-20 "	17	108-37	..	7	44-24	..	..	..	..	..	..	..
7-21 to 10 "	22	192-30	..	5	40-26	..	..	..	..	..	..	..
10-1 to 15 "	32	386-03	..	4	51-29	..	..	..	..	..	..	..
15-1 to 20 "	14	230-36	..	4	74-21	..	..	..	..	..	..	..
20-1 to 25 "	10	220-31	..	1	24-16	..	..	..	..	..	..	..
25-1 to 30 "	16	436-36	..	..	..	..	..	..	..	..	..	..
30 to 40 "	14	473-15	..	..	..	..	..	..	..	..	..	..
40 to 50 "	7	306-38	..	..	..	..	..	..	..	..	..	..
50 to 60 "	4	225-21	..	1	51-05	..	..	..	..	..	..	..
60 to 70 "	3	197-15	..	..	..	..	..	..	..	..	..	..
70 to 80 "	..	..	..	..	..	..	..	..	..	..	..	..
80 to 90 "	..	..	..	..	..	..	..	..	..	..	..	..
90 to 100 "	..	..	..	..	..	..	..	..	..	..	..	..
100 to 120 "	..	..	..	..	..	..	..	..	..	..	..	..
120 and above "	2	272-25	..	..	..	..	..	..	..	..	..	..
TOTAL	166	3134-15	23	291-13	10	260-16	9	158-32	12	322-15		

Nature of interest on land	Brahmins	Lingayat	Marata	Viswakarma	Kabbaligaru	Rajput	Kuruba	Lambada	Uppara	Mang	Voddaru	Madiga	Chambar	Mahar	Lahar	Medaru	Kaikadi	Agasa	Dakkaluru	Gorava	Marvadi	Gosai	Christian	Muslim	Elliger	Total
No lands	9	69	20	5	5	6	6	7	7	21	8	3	8	44	3	1	2	2	1	..	1	2	28	91	3	352
A	4	71	23	..	..	3	2	..	3	..	..	..	..	4	..	..	..	1	..	..	..	..	..	7	..	118
B	4	37	9	..	..	1	..	..	2	..	..	..	..	8	..	..	..	..	..	1	..	..	..	14	..	76
C	..	..	5	..	..	1	..	..	..	2	..	..	..	6	..	..	..	..	..	..	..	..	2	2	..	17
A+B	..	6	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	9
A+C	..	25	11	..	..	..	..	..	..	..	..	..	..	1	2	..	..	..	..	..	..	..	..	7	..	46
B+C	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
A+B+C	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	17	208	72	5	5	11	8	7	12	22	8	3	8	63	5	1	2	3	1	1	1	2	30	121	3	619

152. The three statements i.e. the statements for the years 1929, 1950 and 1954 indicate the position of holdings according to the size groups and the nature of interest in land. The abstract produced below presents the castewise position of households having interest in land at the time of the survey.

Primary and Secondary occupations

153. Table XIII presents information regarding the primary and secondary occupations of the different households in the village. In the village 349 households or 56.3% of the total number of households have only one occupation. They have no other subsidiary occupation. They are distributed as follows:—

Sl. No.	Nature of single occupation	No. of households	No. of workers in these households	Population in these households
1.	Cultivation	89	141	497
2.	Agricultural labour	105	238	442
3.	Household Industry	9	16	64
4.	Service	118	164	361
5.	Trade	21	33	122
6.	Livestock rearing	4	7	24
7.	Transport	2	5	2
8.	Other Profession	1	1	2
TOTAL		349	602	1518

13 households with 47 members have no gainful economic activity and so come under the non-working category.

154. 169 households of the village principally attend to cultivation. They form 27.3% of the total number of households in the village. 89 among these have no other secondary occupation and the remaining 80 have secondary occupations like agricultural labour, trade, service, etc. For 150 households in the village the principle economic activity is agricultural labour and 45 households among them have a subsidiary occu-

pation. Trade is the occupation of as many as 64 households in the village. 39 of them have trade as their principal occupation and the remaining 25 have it as a secondary occupation. They generally do retail trading in grocery articles, vegetables, etc. With the growth of the village, hotels and tea shops are also increasing in number. At present there are 10 hotels in the village. 281 persons depend principally on trade for their living and 178 persons depend on it as a subsidiary occupation. There are 48 households in the village which work on some household industries. The principal household industries are tailoring and carpentry. 7 households of chambhars do cobblerly which is their traditional occupation. They have no subsidiary occupation. Four households of cultivators, who produce sugarcane, also prepare jaggery. There are 3 households engaged in basket making and 3 in blacksmithy. 2 Ganiga households work at oil pressing, which is their traditional occupation and 2 households of Panchals work at their traditional job of goldsmithy. A few households are running flour mills. Two households work at both carpentry and blacksmithy. Three households each work at pottery, weaving and cycle repairs. There are 170 households which principally depend on service for their maintenance.

Changes from Traditional Occupation

155. The only change that is noticed is that more and more people are taking up cultivation or service for their maintenance. Some of the traditional craftsmen like the cobblers, goldsmiths, carpenters etc., find their traditional work not sufficiently remunerative so have taken to either cultivation, agricultural labour or service. So also Brahmins, who were not accustomed to hard manual work in the past have now been found personally cultivating their fields and gardens. There is also a tendency to take up more than one occupation, if the principal occupation is not sufficiently remunerative or if it is not sufficient to keep them fully engaged.

Description of Different Occupations

(A) Practices connected with agriculture

156. Agriculture forms an important economic activity in the village. The village produces both kharif and rabi crops. Most of the area is under dry cultivation. Only 36 acres of land are brought under well irrigation. There are in all 14 irrigation wells in the village. The important crops raised in the village in

1958, 1959, 1960 and 1961 with the acreage under them are as follows:—

Sl. No.	Name of crop	Area in acres in			
		1958	1959	1960	1961
1.	Paddy	75	85	100	125
2.	Kharif Jowar	580	730	810	825
3.	Wheat	75	75	91	75
4.	Rabi jowar	350	426	460	485
5.	Bengal gram	1,220	1,076	885	800
6.	Cotton	60	38	42	105
7.	Pulses including black gram	600	680	672	750

157. The practice of raising mixed crops is widely prevalent. The important crops raised together as mixed crops are (i) jowar & pulses and (ii) wheat and safflower. The advantages of rotation of crops are well understood and commonly practiced. Cotton is raised alternately with jowar. Double cropping is also done in several fields as would be evident from the discussions to follow.

158. Though their knowledge of the advantages of a rotation of crops and their constant practice of this system are important, the one great defect in their husbandry is the inadequacy of their means to check the natural tendency of the soil being continuously exhausted by being continuously under the plough. Some of the poorer cultivators have no adequate resources to meet the costs of manure. The farmyard manure is costly and the use of artificial fertilizers is limited. Even those who have cattle do not follow a scientific method in filling the manure pits. All the cattle refuse and other rubbish is simply dumped in pits and is carted to the fields for spreading there.

159. The use of improved seeds is also limited. Very few treat their seeds with chemicals before sowing. Improved variety of jowar known here as D-340 is getting popular. This seed is usually treated with sulphur and agrosan before sowing. Some cultivators use improved seeds of Bengal gram, groundnut, barley and sugarcane also. But their use is not extensive. It is generally only the irrigated lands which receive more attention. There chemical fertilizers are made good use

of. In the case of paddy, which is only rainfed, they use limited quantities of superphosphate and ammonium sulphate in years of heavy rainfall. Though they are aware of plant protection measures, the use of pesticides is made only on a small scale.

160. The tools and equipments in use are all the primitive ones. The only change that is noticed is in the extensive use of the iron ploughs. They have become popular during the last 15-20 years. The other implements now in use are the plough (*Nagila*), harrow, hoe, seed drill called '*Tipan*' etc. The growth of weeds in some fields is wild. The recent trend in the cropping pattern is to sow more area under black gram. Formerly groundnut was being raised in extensive areas, but this is being replaced by black gram as the cultivators find the latter more remunerative.

161. Most of the cultivators work personally in the fields. In this the women also lend a helping hand. The system of extending reciprocal aid is prevalent. Some of the bigger landholders, engage attached labourers called '*Noukar*' on annual basis. These attached labourers, who are generally found in the households of Lingayats, Marathas and Brahmmins, are paid between Rs. 350 and Rs. 400 per annum. Their term of appointment is usually from '*Ugadi*' to the following '*Ugadi*' (Hindu new year). He is a wholtime servant and tends cattle besides attending to all the agricultural operations in the fields. At times such attached labourers are also engaged on crop-share basis. They are then called '*Bhagelas*' and receive 1/8th of the produce for all the labour they put in, in the fields and in tending cattle. In this manner a '*Bhagela*' earns about Rs. 700 in a year of bounty. But this system of working as a '*Bhagela*' is a gamble. If the crops fail, they get practically nothing and so now a days, they prefer working on contract basis as '*Naokars*'.

162. The rates of daily wages differ from season to season. At the time of the present enquiry, generally the rates were Rs. 1.25 per adult male per day, Rs. 0.75 per adult female per day and Rs. 0.35 per child per day. The wages are usually paid in kind. Between July and September, the wages decrease considerably. This is the season for removing weeds which work is generally attended to by female labourers. Then they receive about Re. 0.50 per day.

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

Agricultural Calendar

Month	Month according to Hindu calendar	Operations
April-May	Chaitra-Vaisakh	Preparation of land. Attending to reclamation work, ploughing with iron and wooden ploughs. Preparation of seedlings for onion and chilli crops
June	Jyestha	Monsoon sets in. Sowing of paddy, groundnut, kharif jowar-Cotton and other kharif crops.
July	Asadh-Shravan	Weeding in kharif lands.
August	Bhadrapada	Do.
September	Aswija	Sowing of rabi jowar, harvesting minor crops like niger seed horsegram and paddy.
October	Kartik	Sowing of Bengal gram, wheat, safflower, start harvesting kharif jowar, groundnut and cotton.
November	Margashira	Completion of harvest of kharif jowar. Cutting and crushing of sugarcane. Weeding operations in lands with rabi crops.
December	Pushya-Magh	Weeding and intercultural operations in rabi lands. Ploughing in Kharif lands. Preparation of land for sowing sugarcane.
January	Magh	Sowing of sugarcane. Harvesting of Bengal gram and wheat. Harvesting for Rabi Jowar.

163. The enquiries reveal that the following are the average yields of the important crops in a good, average and bad season.

Crop	Yield per acre in a		
	Good season	Average season	Bad season
(a) Jowar	4 quintals	2.5 quintals	1 quintals
(b) Sugarcane (irrigated)	14 " (yield in weight of jaggery)	12 " "	10 " "
(c) Paddy	5 " "	3 " "	2 " "
(d) White jowar	4 " "	2 " "	1.5 " "
(e) Cotton	2 " "	1.25 " "	1 " "
(f) Black gram	3 " "	2 " "	1.5 " "
(g) Groundnut	4 " "	2.5 " "	1 " "

164. At this stage, it would be useful to consider the farming practices relating to the cultivation of some of the important crops in the village.

(A) Kharif Jowar

165. Kharif Jowar is also known as 'Yellow jowar' or '*Pirli*' locally on account of its yellowish colour. Generally this is sown in the fields in which nigerseed or cotton was sown in the previous season. Very often these fields are not ploughed again after the harvest of cotton. The field is harrowed twice and weeds are removed, before sowing jowar with a seed drill called '*Tippan*'. The sowing operations are followed by harrowing and about a month later interculturaling is done

with an implement called '*Dundi*'. The interculturaling is repeated about twice more at intervals of about a fortnight each. Weeding operations are then undertaken. In November the crop ripens and harvesting operations start. The work of harvesting is generally entrusted to farm labourers who receive two bundles of the crop for every 100 bundles harvested. At the threshing floor the ears are separated and the crop is threshed by treading under cattle feet.

(B) Paddy

166. Paddy is raised in about 100 acres of land and the same land is used for raising a second crop of Bengal gram. The paddy crop is all rainfed and is sown in the month of June or July. The land is first prepared by ploughing with the iron or wooden ploughs in May. This is followed by harrowing operations. Then farm-yard manure at the rate of 5 to 8 cartloads per acre is spread. The seed rate is about 7 kgs. per acre. The sowing operations are done with the help of seed drills with three bills. It is said that in the past, the seed drills called '*Tippan*' had their bills closer to one another but now they are farther away from each other. The new seed-drill is locally known as '*Ransavdi*'. The weeding operations start about 25 days later and these operations are repeated once or twice at intervals of about 8 days. The crop takes about 3 months to ripen after sowing and is harvested in October. The wages for harvesting are about 5 seers of paddy for every 64 seers of paddy harvested.

(C) Cotton

167. Cotton is raised as a kharif crop in the village and is usually sown by rotation with jowar. These lands are ploughed with iron ploughs in January followed by ploughings with wooden ploughs. At the fag end of May, the fields are harrowed and farmyard manure is applied. On an average each acre takes about 7 cartloads of farmyard manure. Sowing operations start after the commencement of the monsoons in June. The seed rate is about 8 kilograms per acre and sowing is done with the help of a seed-drill called 'Tippan'. The sowing operations are followed by interculturing and weeding operations. The crop takes about 150 days to ripen. The picking of cotton is the monopoly of female and child labourers. The wage rate for the first picking is 1/12th of the quantity collected. And for the 2nd and 3rd pickings, they receive 1/6th and 1/3rd of the produce. Recently the area under cotton has considerably decreased and instead they prefer to grow blackgram, locally known as 'Udid' as it is considered as more remunerative.

(D) Groundnut

168. These lands are ploughed with iron ploughs in January and wooden ploughs in April. Harrowing is done in May and then all the weeds are removed. Farmyard manure of about 8 cartloads per acre are used. After the onset of monsoons, the sowing operations start. The seed rate is about 24 seers per acre. A few days later interculturing is done with a hoe called 'Dundi'. These operations are repeated twice at intervals of about three weeks each. In September, the weeds are removed by hands. The harvesting operations start in October. First the creepers are removed by harrowing and then the deep lying nuts are handpicked by engaging female labourers. The wages for harvesting are usually about 1/8th of the produce and for last pickings they are paid about 1/4th share.

(E) Black gram

169. Black gram, which is also locally known as 'Uddu' or 'Udid' has gained popularity during the last 8—10 years. In 1961 an area of about 580 acres was sown with this crop. It has to a large extent replaced the important crops of groundnut and cotton. This is because a second crop of jowar can usually be raised in the fields previously sown with blackgram. These lands are usually ploughed with an iron plough in January followed by ploughings with wooden ploughs. Then they are harrowed. 10 to 15 cartloads of farmyard manure are spread in each acre of land. Then the

sowing operations are undertaken in June. About 6 kgs. of seed are sown in each acre. Weeding operations start about 20 days later and are repeated twice at intervals of three weeks each. Interculturing is done twice after the first and second weedings. The crop, which takes about 90 days to ripen, is harvested in the first week of October. The wage rate for harvesting is about 1/8th share in the crop. After the harvest of this crop, preparations to sow rabi jowar in these lands start.

(F) Rabi Jowar

170. Rabi jowar is generally grown as a second crop in the fields where previously blackgram was sown. Soon after the harvest of blackgram, the land is ploughed with wooden ploughs and jowar is sown at the rate of 5 seers per acre. Generally some other minor pulses are raised as mixed crop. The pulses very commonly raised are known as 'Lenki Byali'. Jowar and these pulses are sown together with the help of a seed drill. About 15 days later the intercultural operations are started and they are repeated once. Weeding operations are conducted about twice. By January or February, the crop ripens and is harvested.

(G) Bengal Gram

171. By about April or May, the lands meant for Bengal gram are ploughed, and usually paddy is sown as a first crop in some of these fields. In such fields immediately after the harvest of paddy, the land is ploughed and sown with Bengal gram in September. Usually this is done in the third week of September. The seed rate is 32 kgs. per acre. After the sowing operations are completed, harrowing and weeding operations follow. The crop is harvested at the end of January. The wage rate for harvesting is usually 1/25th share of the crop.

(H) Sugarcane

172. This is an irrigated crop and is raised by well irrigation. The preparatory work for sowing starts in November. The land is ploughed with an iron plough, once lengthwise and then across and then it is ploughed with wooden ploughs. It is harrowed three or four times. Farmyard manure at the rate of about 10 cartloads per acre is spread. All roots bushes and rubbish are harrowed out. Furrows are drawn all over the field by the light plough nine to ten inches deep and nine to ten inches apart water is let into the furrows till the bottom is deep in mud. Into the mud sugarcane cuttings, fifteen to eighteen inches long and with three

to four joints, are laid flat and firmly pressed into the bottom of the furrow by feet. Some sow 'pods' at the rate of 8,000 pods per acre. Formerly they used to sow 10,000 pods per acre. Formerly they used to sow 8 seers of 'Avaré' and 1 seer of sunhemp are also sown as mixed crops in sugarcane fields. These mixed crops usually serve as cattle feed. Water is let into the fields once in 8—10 days. They also use 1 bag of super-phosphate and ammonium sulphate per acre. Weeding operations are attended to once a month. When the crop rises, the leaves are tied together in bundles to prevent

damage from gusty winds. The crop sown in January, takes about 11 months to ripen and is harvested in November. The crop is said to ripen when it starts flowering. The cane is cut and then jaggery is prepared locally. The sugarcane is cut a few inches above the ground level and the remnant can serve as a seed for the next season. This way there is no need for the purchase of fresh seed for about three seasons.

173. The approximate expenditure involved in raising the various crops is as follows:—

Sl. No.	Item of expenditure	Amount of expenditure (per acre) in raising					
		Kharif Jowar	Paddy	Cotton	Black gram	Bengal gram	Groundnut
1.	Preparation of land	10.00	40.00	45.00	25.00	40.00	22.00
2.	Cleaning the field	5.00	—	—	—	—	—
3.	Farm yard manure etc.	—	35.00	—	—	40.00	—
4.	Sowing & harrowing	13.00	13.00	10.00	15.00	45.00	35.00
5.	Intercultural operations & weeding.	15.00	10.00	30.00	25.00	15.00	25.00
6.	Harvesting	5.00	10.00	15.00	15.00	20.00	20.00
7.	Miscellaneous	7.00	12.00	—	—	—	—
TOTAL		65.00	120.00	110.00	80.00	160.00	102.00

174. For sugarcane the estimated costs are,—

(a) Preparation of land including manuring	90.00
(b) Bunding	5.00
(c) Sowing of seeds	40.00
(d) Irrigational expenses	340.00
(e) Harvesting	15.00
(f) Cane crushing	60.00
(g) Miscellaneous	30.00
	630.00

The average produce of jaggery is about 12 quintals per acre which usually sells at about Rs. 75 per quintal.

Utilisation, Storage and Marketing of the Produce

175. Table XXIV presents information about the disposal of the agricultural produce from the village. The important crops are jowar, paddy, Bengal gram, cotton, groundnut and black gram. During 1961, the village consumed 1/3rd of the paddy produce and disposed of the rest by sale. Cotton, except the quantity required for growing purposes etc., is all sold away. Similarly almost all the produce of Blackgram, Bengal gram, and groundnut is sold away, after retaining only a small quantity needed for domestic use. The village

is generally self-sufficient in jowar. Black gram is a very good cash crop and 90% of the produce is marketed.

176. Most of the saleable produce is disposed of immediately after harvest. Black gram, paddy, Bengal gram, etc., are sold almost immediately after harvest. Groundnut is usually stored in gunny bags for a few days before it is disposed of. The practice of storing grains in underground pits is generally not in vogue. Whatever produce is not marketed, is usually stored in gunny bags. Paddy is stored in big cylindrical containers called 'Kersi' which are fixed to the ground. These 'Kersis' are made out of date palm leaves.

177. Most of the produce is sold either locally or taken to the wholesalers at Udgir. Blackgram is generally taken to Hyderabad for sale. It is not known why the cultivators are not marketing their goods through Co-operative Marketing Societies at Aurad, Bhalki or Bidar. Small cultivators usually sell their produce in the local market only.

(B) Practices connected with animal husbandry

178. The region is famous for a breed of cattle called 'Deeni Breed'. They are very popular here and are known for their power of endurance and capacity

for hard work both in the field and on the road. The other breed that is found in the village is known as 'Jowari'. It is a breed of smaller stature but is capable of doing heavy work in the fields. The villagers love their cattle much and take good care of them. There are no good breeding bulls in the village. There was one breeding bull owned by a private individual but it has ceased to be of any use for the last several years. So the people take their cows to other places for being serviced. At times they have to trudge over long distances for this purpose.

179. Table 7 presents the livestock statistics of the village, as found at the time of the Survey. A perusal of this table shows that Lingayats, Marathas, Brahmins and Shaikhs together possess nearly 2/3rd of the cattle found in the village. The other castes which possess cattle in some number are the Mahars and Mangs. They own no cultivable lands and mostly depend on agricultural labour for their maintenance. Nearly 2/3rd of the milk per day. But the feed the local animals get cannot sumption. It is generally taken with tea. The remaining 1/3rd produce of milk is sold to hotels, Government servants etc. It is said that on an average a good buffalo, which is well fed yields about 4 to 6 litres of milk per day. But the feed the local animals get cannot be said to be adequate by any standards and so the yield of milk is generally poor. A pair of cattle is said to produce about 8 cartloads of manure per year. Cattle owners who own no lands, generally sell this manure, which has a good demand in the village.

180. Lack of grazing grounds has been the biggest handicap in the maintenance of cattle. Some Kurubas, when questioned, said that they had a keen desire to rear sheep and goats in large numbers, but they are unable to do so because there are no grazing facilities in the village. So almost every cattle owing cultivator leaves apart a small patch of land in his arable land, uncultivated so as to serve as a pasture for his cattle. Some of the bigger cultivators have left as much as 5% of their lands fallow to provide grazing facilities for their cattle. There are also no forests nearby, for the cattle to graze. A few graze their cattle on the farm bunds, river and stream banks etc. The cattle are taken there more for exercise than for grazing.

181. There being no proper grazing facilities in the village, most of the cattle are stall fed. In stall feeding, working bullocks, growing bulls and milch cattle receive more attention. During seasons of heavy work, working bullocks are fed on cotton seed, groundnut cake, horsegram etc. So also growing bulls are well fed on these selected items, with an eye on their future

market value. The important daily feeds usually consist of jowar stalks and paddy bran.

182. In the village a cattle market is held on every Wednesday. People from several neighbouring places come here on that day to trade in cattle. The trade is generally brisk between March and June. The local people generally do not purchase cattle at this market but only sell their own cattle. They generally prefer to have home bred cattle and if they are required to purchase them, they do so from their acquaintances in the village. At Udgir too there is a cattle market on every Saturday. So also at Aurad, Bhalki, Deoni and several other places in the neighbourhood, there are weekly cattle markets. Whenever trading in cattle is done, the villagers keenly observe them for certain markings called 'Suli'. They believe that certain marks bring good luck to the owner and certain indicate bad omen.

183. Another handicap that the villagers face is animal husbandry is the lack of adequate veterinary facilities in the village. They have to carry their ailing cattle to Udgir. Minor ailments of live stock are treated at home only by traditional methods. So the three important needs of the village are availability of adequate grazing grounds, service of good breeding bulls and provision of veterinary aid.

(C) Practices connected with Household Industries

184. The household industries that are found in the village are tailoring, carpentry, cobblery, blacksmithy, basket weaving, oil pressing and goldsmithy. 48 households in the village work at household industries and for 29 of them this is the principal work. Of late there has been an increase in the number of households doing tailoring and carpentry and there is a decrease in the number of households attending to other industries.

185. 17 households in the village attend to tailoring. For 11 of them this is the principal occupation. The total population depending on tailoring for their maintenance is 107 of whom 51 are males and 56 females. They generally turn out cholis, shirts, banyans, kurtas, coats, bush shirts, skirts, frocks etc. Their average earning is said to be Rs. 3 per day. The seasons of marriages and festivals keep them busy.

186. There are 13 households of carpenters. Out of them for 10 households carpentry is the principal occupation. The population depending on carpentry for their maintenance is 64. Formerly this was the traditional job of only Vishwakarmas and it was only this caste

which used to attend to it. Now a few muslims and Mahars have also taken to carpentry. Their job is usually to prepare and repair agricultural implements like the plough, harrow, hoe, yoke, carts etc. The raw material which consists usually of babhul wood is generally supplied by the customers and for this work they are paid annually. They also prepare doors, doorframes, window frames etc. for which they receive payments in cash. For work connected with agricultural implements, they used to receive wages in the form of a share in the crop. Another mode of payment that was in vogue in the past was to give them five times the quantity of jowar corn which they could hold in both the hands and five bundles of jowar stalk. But now there is a change in the mode of payment. They now receive from every household which they serve, 9 bundles of jowar crop with the corn heads. Some households also pay them at the rate of 16 local seers of jowar for every unit of plough they possess. Besides this the carpenters receive some grains at the time of sowing and harvesting.

187. Cobblery is the traditional occupation of the Chambhars. They obtain tanned leather from the local Dhors or at times purchase it at Udgir. There are 7 households in the village which attend to cobblery as a principal occupation. They prepare leather goods required for agriculture as also footwears like chappals, shoes etc. Their workmanship is generally crude but the shoes they turn out are hardwearing.

188. There are 5 households of blacksmiths in the village. They are called Lohars. Two of them attend to carpentry as well, as a secondary occupation. About 28 persons are dependent on this occupation for their maintenance. They generally prepare and repair iron articles required for agriculture. They also prepare door latches, bolts, iron hooks etc., required in house construction. The cultivators usually pay their wages annually at the rate of 32 seers of jowar per pair of bullocks.

189. There are three households of Basket weavers, two of them belong to Kaikadi Caste who weave baskets from date palm leaves. One household belongs to Medar or Burud Caste and they prepare baskets from Bamboo strips. The articles made are winnowing baskets, baskets, mats, fans etc. There are 6 workers and 20 persons depending on this household industry for their maintenance.

190. Two Ganiga households attend to oil pressing which is their traditional work. They work on country Ghanis run with the help of two bullocks. The bullocks

move round the stone mill and rotate the pestle in the stone mill. Usually oils from safflower, linseed, groundnut etc., are extracted. The raw material is supplied by the customers and the workers receive wages in cash.

191. Goldsmithy which is the traditional occupation of Vishwakarmas, is attended to by two households. They prepare small ornaments of gold and silver. The demands on their skill have considerably decreased with the restrictions placed on the preparation of articles of gold. Four cultivators who raise sugarcane are preparing jaggery out of their sugarcane produce. One household each is attending to pottery, weaving of coarse blankets and repairs of bicycles as a subsidiary occupation.

192. The tools and implements used by the workers in all the industries are simple and primitive ones. There is no organised effort to encourage any of them. Their earnings are limited and they have to toil hard to make the two ends meet.

(D) Trade and Commerce

193. The trading activities in the village are generally of a retail nature. In all 79 households in the village depend on trade for their maintenance, either with trade as a principal source of income or as a secondary source. Out of these 79 households 43 have trade as a principal source of income and 36 have it as a secondary source. The number of trading establishments has considerably increased during the last ten years.

194. Retail grocery shops form the bulk of the trading establishments in the village. There are 31 such shops dealing in cereals, pulses, oils, etc. They also keep some stationery articles like paper, pencils, etc. for sale. Bagbans who traditionally deal in fruits and vegetables, carry on that trade in the village. There are 17 shops of Bagbans, in which articles like potatoes, tamarind, chillies, garlic, onion, fruits and vegetables are sold. There are 5 cloth shops. Two households trade in milk and three trade in sheep and goats. They sell the sheep and goats to the butchers who slaughter them in the village and sell meat. Three households of Lingayats sell sacred ash called 'Vibhuti'. Three households of Muslims, are engaged in selling scents and perfumes which they obtain from Cawnpore, Ludhiana, Jullundur etc. Three households are engaged in selling bangles and glass beads. A few households regularly deal in betel leaves and arecanuts.

195. The traders generally purchase their requirements of cereals etc., immediately after harvest and

store them. Then they sell it in retail. The barter system of trade has practically disappeared. Some of the bigger traders have separate godowns and those who have no such godowns store their stocks in the shops or in their residential houses. Other articles which are not available locally are obtained by them from Udgir, Bidar or Hyderabad. Soaps, oils etc., are generally obtained from Hyderabad. Many of them allow credit to their customers and in some cases the amount held in credit is large. The difficulties of the traders are due to lack of proper storing facilities and non-payment of their credit dues by the customers.

(E) Other Occupations

196. The other occupations in the village are agricultural labour, general labour, masonry, stone cutting, hair cutting, washing of clothes etc. 150 of the households in the village depend mainly on agriculture. There are 16 households which are engaged in transport. For 8 of them it is the principal occupation. 7 households are engaged in stone cutting and they are all Waddars by caste. 3 households among Marathas and 1 among Lingayats work as Barbers. 3 households of Agasas work as washermen. Barbers and Agasas are paid annually in the form of grains by the cultivators. These functionaries are also expected to attend to some rituals among several castes, at the time of births, deaths and marriages in these castes. Upparas work as masons. There is much demand on their skill, as the village is fast developing. A number of new buildings have already come up and some more are likely to come up soon. Skilled masons receive about Rs. 3 per day and unskilled assistants of theirs get about Rs. 1.25. Stone cutters usually sell 1,000 stones of 12"×6"×4" sizes for Rs. 14. Adult male agricultural labourers receive about Rs. 1.25 and adult female labourers Re. 0.75 per day. The general labourers receive wages at a slightly higher rate.

Indebtedness

197. In the course of this survey an attempt has been made to collect information about the indebtedness, income and expenditure of the households in the various income groups. Table XXIII presents information about indebtedness by income groups. It is seen from this table that in all 208 households or 35.2% of the total number of households are indebted and the total amount in debt is Rs. 1,71,660. There are no indebted households in the income group of Rs. 25 and below. This is because no individual or institution is inclined to advance loans to them, even if the need for credit is there among them. About 20% of the households

in the Rs. 26-50 income group are indebted, the total amount in debt being Rs. 3,705. This gives an average debt of about Rs. 205 per indebted household in this group. In the Rs. 51-75 income group 30 out of 151 households are indebted. In other words in this income group too about 20% of the households are indebted. The average debt per indebted household in this group comes to about Rs. 701. In the Rs. 76 to Rs. 100 income group 18 households or about 16% of the total number of households in the group are indebted and the average amount of debt per indebted household works out to about Rs. 340. In the last income group *i.e.*, the households with a monthly income exceeding Rs. 100, about 56% of the households are indebted. In fact 142 of the 252 households in this group are indebted. The amount held in debt is as much as Rs. 1,40,530, which works out to nearly 81% of the total debt of the village. This clearly indicates that in providing credit facilities, generally households with higher incomes are favoured and under such favourable conditions the tendency to obtain loans also increases.

198. Table XXIII-A presents information about indebtedness by causes. Before entering into further discussions on this point, it is necessary to explain that by 'causes' it is meant the purpose for which the loan obtained is ultimately utilised. In several cases, it so happens that loans are obtained for one purpose and the amount obtained is utilised for quite some other purposes. Such a tendency is particularly noticed when loans are obtained from Co-operative Societies and Governmental Agencies. These agencies often advance loans for productive purposes like improvement in agriculture etc., at low rates of interest. The money obtained from them on these pretexts is sometimes utilised for other non-productive items like marriages, repayment of old debts, domestic expenses etc. The information tabled in XXIII-A is based on the purposes for which the loans are obtained. It is seen from this table that out of Rs. 1,71,660 held in debt, as much as Rs. 1,15,455 is for productive purposes. Thus about 66.6% of the total debt is obtained for productive purposes. Rs. 93,700 are obtained for purchase of land and Rs. 12,000 are obtained for digging wells. 2 households have incurred debts of Rs. 1,300 for their children's higher education. The non-productive loans are mainly meant for domestic needs and marriage expenses. Rs. 34,430 are obtained for domestic needs and Rs. 12,575 for marriage expenses.

199. Table XXIII-B gives information about debt by sources as also by broad occupation groups *viz.* cultivators and non-cultivators. It is seen from this table

that out of Rs. 1,71,660 held in debt, a sum of Rs. 1,45,025 or about 84.4% of the total outstanding debt is due from cultivators and the balance of 15.6% is due from non-cultivators. Even among cultivators, 73% of the outstanding debt is due from persons cultivating more than 10 acres of land. These facts further substantiate the earlier statement that it is generally the bigger cultivators and people in the higher income groups, who seek loans and obtain them more easily. Even the Co-operative Society has advanced no loans to cultivators of less than 3 acres. Rs. 12,030 to cultivators cultivating between 3 and 10 acres and Rs. 45,360 to cultivators cultivating more than 10 acres. Governmental agencies including the National Extension Services have not advanced any amount to cultivators below 3 acres and have advanced only Rs. 1,500 to cultivators, cultivating between 3 and 10 acres as against Rs. 16,500 to cultivators with more than 10 acres. The loan advanced under the National Extension Scheme is for wells.

200. A general study of this table shows that the most important source of credit in the village continues to be private agencies like moneylenders, traders etc. Of the total amount of Rs. 1,94,760 obtained by way of loans, as much as Rs. 1,13,020 are obtained from sources other than the Co-operative or Governmental agencies. These statistics speak for themselves, as to how far these public agencies have figured in the credit structure of the village.

201. Loans are usually obtained in cash. It is estimated that out of Rs. 1,94,760 obtained as loans, only about Rs. 15,000 are obtained in the form of grains etc. Private individuals charge a rate of interest exceeding 18%. If jowar is given as loan during lean periods, the borrower has to return 75% more besides the jowar loaned in the following year. Thus if one bag of 64 local seers is advanced, the borrower has to return 112 seers of jowar in the following year. Thus loans in kind generally bear a very high rate of interest. The trading classes obtain loans from bigger shops. Whenever loans of bigger amounts are obtained, the transactions are reduced to writing. A document is got up, stamped or otherwise, in the presence of a few village elders and in it are indicated the loan advanced, the rate of interest chargeable, security offered, terms of repayment etc.

202. It is seen from table XXIII-B, that the position regarding repayment of loans is not quite satisfactory. Out of Rs. 63,440 advanced by the Co-operative Society, as much as Rs. 55,630 is still outstanding. Out of Rs. 1,13,020 borrowed from individuals, as

much as Rs. 1,00,730 still remains unpaid. Out of Rs. 18,300 advanced by Government and N.E.S. agencies, Rs. 15,300 are still outstanding. Thus the position of recoveries cannot be said to be satisfactory by any standards. This poor recovery position is attributed to continuous droughts. Even in the year of this Survey, the crops are not quite satisfactory. The villagers are looking forward to a day of bounty in the fields, to clear off their debts.

Co-operation

203. In 1958 a Co-operative Society by name the "Agricultural Credit Co-operative Society, Kamalnagar" was established in the village. It covered the villages of Kamalnagar, Diggi, Rampur, Balur, Murugkhurd, Khatgaon and Chandeshwar. In 1959 this small scale society was changed into the "Large Sized Co-operative Society Ltd., Kamalnagar" and its jurisdiction was reduced to the first five of the above villages. The two villages of Khatgaon and Chandeshwar were attached to another Co-operative Society. The reconstituted Society was registered at No. 1809 on 12-3-1959. All the 5 villages covered by the Society are within a radius of 2 miles from the village. The headquarters is at Kamalnagar. The Society was established principally to provide short and medium term credit facilities to the cultivators, to supply insecticides, fertilisers etc.

204. The Society has a membership of 251 of whom 158 belong to Kamalnagar proper. The rise in membership is very slow as in the year of its inception it was 236 and now it is only 251. The affairs of the Society are managed by a board of management of 10 members of whom 6 are non-officials. Among the 6 non-official members, 3 are from Kamalnagar and the remaining 3 are from Balur, Diggi and Murugkhurd respectively. The Chairman of the Society is a Brahmin from Kamalnagar. The other two members from the village are Lingayats. Among the three members from the moffusil 2 are Marathas and 1 is a Lingayat. Since its inception in 1958, the general body met 8 times and the average attendance at these meetings works out to 41.6 persons. In 1962-63, the managing committee met 12 times and the average attendance at these meetings has been 7.7. The official nominees on this Committee are the Extension Officer for Co-operation, the Village Level Worker, the Sarpanch of the village, and a nominee of the D.C.C. Bank, Bidar. The Chairman, Vice-Chairman and the Treasurer belong to Kamalnagar. Whereas the Chairman is a Brahmin aged about 42 years, the Vice-Chairman and Treasurer are Lingayats aged 49 and 52 years respectively. All these three are well-to-do cultivators. The

employees of the Society consist of a Secretary and a Peon-cum-Watchman. The D.C.C. Bank, Bidar is the source of finance to the Society.

205. In 1958, the Society advanced Rs. 5,950 to its members at 7% interest. In 1959, it advanced Rs. 55,010 in two instalments to 232 members. Out of these 232 members, 107 were residents of Kamalnagar. In 1960, a sum of Rs. 85,380 was advanced as short-term loan to 248 members of whom 116 were from the village. All this amount has since been recovered. In 1961, the Society advanced Rs. 1,01,950 as short-term loan to 216 members of whom 130 were from this village. This amount remained unrecovered due to scarcity conditions and so in 1962, no fresh advances were made. In 1962-63, the Society recovered about 60% of its advances and further disbursed Rs. 31,590 to 207 members of whom 130 were from Kamalnagar. In addition the Society advanced Rs. 2,800 to 5 of its members as medium term loan in 1962. Among these 5 members, 4 are from this village.

206. The Society was last audited in 1960-61 and

Sl. No.	Names of villages	Population	Distance from Kamalnagar	Paid up share capital	Share contribution of Govt.	No. of members	No. of borrowers	Loans advanced			Loans overdue
								Short term	Medium term	Total	
1.	Kamalnagar	3,225	—	9,814	10,000	158	133	45,987	1876	47,863	35,831
2.	Diggi	800	½ mile	2,526		33	32	12,434	600	13,034	7,404
3.	Murug Khurd	450	2 miles	2,675		36	33	2,013	—	2,013	1,194
4.	Rampur	80	2 miles	1,002		8	5	6,315	—	6,315	4,815
5.	Balur	500	1 mile	362		16	14	2,154	—	2,154	960
TOTAL		5055		16379		251	217	68903	2476	71379	50204

Income

209. To facilitate a discussion on the subject of income the 619 households at Kamalnagar have been grouped under five occupational categories depending upon their primary source of income during the refer-

the position of membership then was as follows:—

(i) membership at the beginning of the year	321
(ii) new members admitted	14
(iii) members who left	96
(iv) membership at the end of the year	239

The share capital was Rs. 14,544.50 and the profit and loss accounts showed a net profit of Rs. 1,195.37.

207. The Society has also been dealing in fertilizers, insecticides, improved seeds etc. In 1961, the Society sold fertilizers worth about Rs. 1,300. In 1962, and 1963 it sold cotton seed worth Rs. 1,600 and Rs. 1,200 respectively. From 1962-63, the Society has also been running a rationshop selling rice, wheat, sugar etc., at reasonable rates. The Society is now housed in a small rented building and there are no proper facilities to stock fertilizers, insecticides etc. The members feel that the Society is bound to improve and its activities will get considerably enlarged if it finds suitable accommodation and if the outstanding dues get reduced.

208. The position of the Society as on 30-10-63 is as follows:—

rence year. Further to provide a comparison in the extent of income, the households in each category have been classified into five income levels. Table XIX and XX present the relevant details. The sub-joined statement gives a comparative idea at a glance.

Sl. No.	Occupational category	Households		% distribution of households in each category by monthly income level.					
		No.	%	Total	below Rs. 25	26—50	51—75	76—100	above 100
1.	Cultivation of lands owned	141	22.8	100.00	—	0.71	4.26	4.96	90.07
2.	Cultivation of lands taken on lease	28	4.5	100.00	—	—	—	3.57	96.43
3.	Agricultural labour	150	24.3	100.00	3.33	34.67	35.34	17.33	9.33
4.	Household industry	29	4.7	100.00	—	27.59	20.69	20.69	31.03
5.	Others including trade, service, etc.	271	43.7	100.00	2.95	12.55	31.73	25.09	27.68
TOTAL		619	100.0	100.00	2.1	15.3	24.4	17.5	40.7

210. Considering the income level only it is observed that 13 households (2.1%) earn below Rs. 25 a month; 95 households (15.3%) earn in the range Rs. 26-50 per month; 151 households (24.4%) earn in the range Rs. 51—75; 108 households (17.5%) earn between Rs. 76—100 per month. A distribution of households in each income group by occupational category is as follows:—

Occupational Category	Monthly income groups				
	Below 25	26—50	51—75	76—100	above 100
1 Cultivation of lands owned	—	1.1	4.0	6.5	50.4
2 Cultivation of lands taken on lease	—	—	—	0.9	10.7
3 Agricultural labour	38.5	54.7	35.1	24.1	5.5
4 House hold industry	—	8.4	4.0	5.5	3.6
5 Others including trade, service, etc.	61.5	35.8	56.9	63.0	29.8
Total	100.0	100.0	100.0	100.0	100.0

211. Excepting in the highest income groups, in all others, the occupational category of 'others' accounts for a high percentage of income and this is followed by the occupational category 3 i.e., Agricultural labour. 50.4% of the households in the village which earn more than Rs. 100 per month pursue cultivation as primary occupation while 10.7% pursue cultivation as tenants. The contribution to this income group from category (iv) is very meagre and even that from category (iii) is not very significant. The category of 'others' includes mainly traders and salaried persons and as such their level of income is also relatively high. In the case of category (i) and (ii) it has to be, however, mentioned that the gross income of the household has been considered and in each and every household there would be a significant diminution if the net income is considered (i.e., if the expenditure on rent and cultivation costs are excluded). In the case of remaining households, usually the gross income tallies with the net income.

212. The average size of households in each occupational category varies considerably. If the average size is 4.6 in the category of 'others' it is 8.0 in the case of cultivators of lands taken on lease. The average size of a household of agricultural labourer is 4.83. As even the members are differentiated by sex and age-groups it would be proper to reduce the population to a more standardised unit. For this purpose the Lusk's co-efficient has been adopted to calculate the average number of equivalent adult males per household in each occupational category. This is also seen to vary from 3.62 in category (v) to 5.60 in category (ii). The actual average income earned by households falling in each occupational category and income-group

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has been presented in Table XX. The average household income being Rs. 235 is the lowest in the case of 8 households in category (v) and it being Rs. 3,871 in the case of 127 households in category (i) is the highest. This amply indicates that the household income is liable to show wide variations within the village. Occupationwise, it is seen that the agricultural labourers' household having an average income of Rs. 799 per annum occupy the lowest place while the cultivating land owners with an average household income of Rs. 3,579 top the list. The second place is held by the households cultivating lands taken on lease while the third is held by those practising household industry whose average household incomes are Rs. 3,155 and Rs. 1,254 respectively. The households in the category 'others' earn about Rs. 1,158 per annum on an average. The income per equivalent adult male is Rs. 207 in the case of agricultural labourers. In this category the income earned by any household directly depends upon the number of persons gainfully employed. The casual nature of the availability of labour and the wage rates for men and women accounts for their low income. The average income per equivalent adult rate is Rs. 249 in the case of those engaged in household industry. Here one's earnings depend upon one's skill as well as demand for his services. The average number of gainfully employed persons in this group is 2.8. In the category of others there is scope for investment, rent, interest etc., and as such the income is not directly related to the number gainfully employed and so is the case in the other 2 categories where the income depends upon the productivity of the lands being cultivated and the favourable seasonal conditions. The average income per equivalent adult male in category (i) is Rs. 641.39 which is nearly three times that of an agricultural labourer and more than double that of an equivalent adult male in category (v). This wide disparity is mainly due to the fact that in category (i) and (ii) the net income which differs significantly from the gross income and can be obtained by deduction of cultivation expenses, rent on land has not been considered. In the remaining categories there will be little or no variation between the gross income and the net income earned. Be that as it may, the fact still remains that the earnings of the labour class are very meagre and in the absence of any other economic resource except manual labour it is rather difficult for them to maintain themselves.

Expenditure

213. The same occupational and income-level groupings of the households considered in the foregoing discussion on income is relevant for a discussion on

the extent and pattern of expenditure in the village. Table XXI presents the particulars in detail and conveys an idea regarding the average monthly expenditure of households in each income group as correlated to occupation. Considering the household as a basic unit for comparison it may be observed that the average monthly expenditure varies from a minimum of Rs. 18.10 in the case of 8 households falling in the occupational group 'others' and earning below Rs. 25 p.m. to as high an amount as Rs. 279.25 in the case of 27 households of cultivators of lands taken on lease. The disparity is indeed very great. It may be mentioned here that in the group 'others' the thirteen households which derive their income by non-gainful means such as rent, alms etc., are included and it is this factor, added to the very small size of the households concerned which account for so low an expenditure. The average size of a household of 'cultivator of lands taken on lease' works out to 8.0 while that in the group 'others' works out to 4.6 persons. Comparing by occupational groups it is seen that the average monthly expenditure varies from Rs. 69.97 in the case of 'agricultural labourers' to Rs. 272.63 in the case of 'cultivators of lands taken on lease'. A closer observation regarding the items of expenditure reveals that rent happens to be a very important item accounting for 27.43% of the total expenditure of households cultivating lands on lease. The average monthly expenditure of households cultivating lands owned is seen to be Rs. 239.51 while those of households in the category 'household industry' and 'others' are Rs. 91.96 and Rs. 85.42 respectively. On the whole this comparison brings out the fact that the capacity to spend is great among the cultivators than persons in any other occupational group. The summarised statement below provides a comparison of the extent of average expenditure in each income as well as occupational group:—

Occupational group	Monthly income groups				
	less than Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	above Rs. 100
1	2	3	4	5	6
1. Cultivation of owned lands	—	45.41	75.34	94.19	255.74
2. Cultivation of lands taken on lease	—	—	—	91.56	279.25

	1	2	3	4	5	6
3. Agricultural labour		19.12	43.33	65.03	87.58	147.93
4. Household industry		—	44.69	61.98	79.42	169.14
5. Others		18.10	43.17	62.49	88.49	135.32

214. The low expenditure in the case of households falling in the groups other than cultivators is mainly due to the fact that they do not spend any amount on rent, hired labour and purchase for production. If these three special items are excluded, the average expenditure of a household cultivating lands taken on lease is seen to be Rs. 138.01 while that of a household cultivating lands owned is Rs. 140.36.

215. As the unit 'household' is liable to wide variation in size, it would be more proper to compare the data on expenditure in relation to a more standardised unit. For this purpose Lusk's co-efficient has been adopted and the population in each occupational group is reduced to the basic unit of 'Equivalent adult male'. Accordingly it is seen that the average number of equivalent adult males varies from 3.62 in the group 'Agricultural Labour' to 5.60 in the group 'cultivation of lands taken on lease'. The average monthly expenditure per equivalent adult male in each occupational group is seen to be as under:—

	Rs.
Cultivation of lands owned ..	42.91
Cultivation of lands taken on lease ..	49.21
Agricultural Labour ..	18.18
Household Industry ..	18.28
Others ..	22.61

This clearly reveals a hitherto concealed fact that those in the group 'Household Industry' are badly off as compared to 'others' though an average household in the former group spends Rs. 91.96 as against Rs. 85.42 in the latter.

216. To obtain a comparative idea about the standards of living, some important items of expenditure are noted below and both the extent of expenditure and the percentages of the total expenditure are presented in respect of households in each of the five occupational groups.

Extract of Table No. XXI

Sl. No.	Item of expenditure	Category 1		Category 2		Category 3		Category 4		Category 5	
		Expenditure per adult equivalent male	Percentage of total expenditure	Expenditure per adult equivalent male	Percentage of total expenditure	Expenditure per adult equivalent male	Percentage of total expenditure	Expenditure per adult equivalent male	Percentage of total expenditure	Expenditure per adult equivalent male	Percentage of total expenditure
		Rs.	p.	Rs.	p.	Rs.	p.	Rs.	p.	Rs.	p.
1.	Total food	12.76	29.74	15.57	31.98	12.40	68.24	11.45	62.62	11.36	52.38
2.	Beverages	0.80	1.86	0.89	1.82	0.78	4.20	0.97	5.31	1.31	5.54
3.	Clothing	2.07	4.83	2.80	4.68	1.52	8.38	1.57	8.61	2.16	9.15
4.	Rent on land	1.23	2.86	13.36	27.43	0.03	0.17	—	—	0.27	1.14
5.	Hired Labour Cultivation costs etc.	8.16	19.02	5.26	10.81	0.13	0.73	0.11	0.62	0.41	1.73
6.	Remittances	3.99	9.30	1.33	2.74	0.01	0.04	—	—	2.04	8.63
7.	Education	1.20	2.80	0.51	1.05	0.22	1.23	0.61	3.35	0.50	2.12

217. It would be seen from the above statement that in the case of the latter 3 groups, a major portion of the expenditure is on food and clothing—the two absolutely essential items of expenditure. The percentage of expenses on food being 68.24 (the highest) in the case of 'Agricultural Labour' it is 62.62 in the case of 'Household Industry' and 52.38 in the case of 'Others'. The percentage of 29.74 on this item in the case of Cultivators is the lowest. Comparing in terms of money spent on food items it is seen that those cultivating lands taken on lease spend the largest while those depending on household industry spend the least. Clothing accounts for 9.15% of the total expenses in the group 'others', 8.61% in the group household industry and 8.38% in the group agricultural labour. The cultivators of lands taken on lease spend the least viz., 4.68% on clothing. In terms of money, however, it may be observed that the agricultural labourer spends the least while the cultivator of lands taken on lease spend the highest. The habit of taking tea is widespread. Comparing the sum spent on this score it is observed that those in the group 'others' spend the highest sum of Rs. 1.31 per month per equivalent adult male and the agricultural labourer incurs the least viz., Re. 0.78 per month per equivalent adult male. The cultivators of lands taken on lease spend as much as Rs. 13.36 per month per equivalent adult

made on 'rent' and this accounts for 27.43% of their total expenses. As a few cultivators of lands owned also cultivate some patches of lands taken on lease they also pay rent on land and the average expenditure on this item per month per equivalent adult male is seen to be only Rs. 1.23. The cultivators of owned lands spend Rs. 8.16 p.m. per equivalent adult male or 19.02% of their total expenses on the head 'hired labour, cost of seed, manure etc.' while the cultivators of lands taken on lease spend Rs. 5.26 or 10.81% of their total expenses. These two items do not occupy a significant place in the expenditure pattern of households in the other groups. The cultivators of lands owned have yet another item of expenditure of importance. That is, they spend Rs. 3.99 per equivalent adult male per month on remittance and this covers about 9.30% of their total expenses. This goes to show that they have a few dependents living outside the village. It is only these cultivators who are seen to be spending more on education. The agricultural labourer incurs a meagre amount of 22 paise per equivalent adult male per month on education. As their earnings are also meagre, it is with great difficulty that they eke-out a living in these days of spiralling prices. It is only when this essential need is fulfilled that they can turn their attention to education and other types of expenses.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population Trends

218. At the time of this Survey in 1963 the population of Kamalnagar was 3,286 distributed in 619 households. So the average size of a household works out to 5.3. In 1951 the population of the village was 2,099 distributed in 395 households. The population and number of households found in the village in 1961 was 2,613 and 529 respectively. So the village has recorded an increase of 24.5% in population and an increase of 33.8% in the number of households during the 1951 and 1961 inter-censal period. Between 1961 and 1963, the population has increased further by about 26% and the number of households has increased by 17%. These increases clearly indicate that the population of the village has been growing fast. Besides other natural causes like increase in birth rate etc., this is due to improvement in communications, establishment of several public institutions etc. And the present trend, particularly the steep rise between 1961 and 1963, is a sure indication of the fact that the village will grow still further.

30.1% of them are in the 15—34 age-group; 22.1% are in the 35—59 age-group; and 5.4% are aged above 60 years. Likewise 42.7% of the females are in the 0—14 age-group; 30.8% in the 15—34 age-group; 21% in the 35—59 age-group, and 5.5% are aged above 60 years. The females outnumber the males in the 0—4, 20—24 and 45—49 age-groups.

Birth and Death

221. The village officers are expected to record the statistics of births and deaths in the village. But it has to be observed that no proper attention is paid to the maintenance of these important statistics. The work is also not properly supervised, with the result that the maintenance of these records leaves much to be desired. Between 1961 and 1963, the records show the following birth and death figures:—

Year	No. of Births	No. of Deaths
1961	28	28
1962	44	39
1963	19	20

Population by Age and Sex

219. Table II presents the distribution of the population by age and sex. It is seen from this table that out of the total population of 3,286 persons, 42.5% are aged below 14 years; 30.4% are aged between 15 and 34 years; 21.5% are in the 35—59 age-group and the remaining 5.6% are aged above 60 years. Thus the largest section of the population consists of children aged below 14 years. The 15—59 age-group of active workers contributes together 51.9% to the population.

The statistics for earlier periods were not at all available. Even the statistics made available for 1961, 1962 and 1963 cannot be said to be complete. Under the circumstances, it is not proper to draw any inferences or conclusions from such incomplete statistics. It would have been better if efforts are made to maintain such important records in a more systematic manner and it is hoped that this will be done without much loss of time.

Marital Status

220. Classified according to sex, it is seen that the males outnumber the females. For every 1,000 males there are 947 females. Considering the sexwise position according to age-groups, it is seen that 42.4% of the total males in the village are in the 0—14 age-group;

222. Information regarding age, sex and marital status has been tabulated in Table No. VI. Reducing the information contained in this table to still broader age-groups, the results will show the following position:—

Sl. No.	Broad age-groups	Never married		Married		Widowed		Divorced/separated		Unspecified	
		M	F	M	F	M	F	M	F	M	F
1	0 — 14	714	646	2	37	—	—	—	—	—	—
2	15 — 34	612	18	338	459	3	13	5	3	—	—
3	35 — 59	2	—	354	243	16	86	1	5	—	—
4	60*	—	—	74	23	15	61	1	2	—	3

223. The above statistics show that out of the 1,542 never married persons of the village, 1,360 or 88% are in the 0—14 age-group and 180 or 12% are in the 15—34 age-group. There are only 2 males aged above 35 years who are never married. Most of the married persons are aged between 15 and 59 years. About 90.1% of the married persons are found in the 15—34 and 35—59 age-groups. It is evident from this table that there are a few instances of child marriages in the village. 2 males and 37 females who are aged below 14 years are already married. It is also clear that no female aged above 24 years has remained unmarried. The number of widows is quite big as compared to the number of widowers. Though divorces and separations are permitted among majority of the castes, there are very few such cases where divorces or separations have actually taken place. There are 3 females whose marital status is not specified. Their way of living is such that it is difficult to say in which of the other groups, they can be included.

Public Health and Medical Facilities

224. Generally the climate of the village is healthy and dry. The village sanitation leaves much to be desired particularly in the old Gaothana, where a majority of the cultivators reside. The streets are narrow without any facilities for proper drainage. The houses have generally no windows and as such are ill-ventilated. There are no proper bathing arrangements for many households and as such adequate attention is not paid to personal hygiene. The burial grounds of Muslims are located just adjacent to the drinking water well. Efforts are being made to shift them elsewhere; but so far there has been opposition to this move from a class of persons.

225. Till 1962, the village had no local medical facilities. The villagers generally went to Udgir, to obtain medicine and treat the ailing. In 1962, a Primary Health Centre was sanctioned for the village. But so far no medical officer has been attached to this centre. So the villagers continue to suffer as before. The Christian Mission has opened a small dispensary to treat the villagers. Several villagers from round about villages also make use of this dispensary. The diagnosis is done free and for medicine, a nominal charge is levied.

226. The Primary Health Centre has also no trained midwife attached to it. So deliveries are generally attended to by two untrained 'Dais' one of whom is a Maratha, and the other a Mahar. Of late, one Christian lady who is trained in midwifery has come and

settled down here. There are no private medical practitioners in the village. So on the whole the medical facilities provided for the village are quite inadequate.

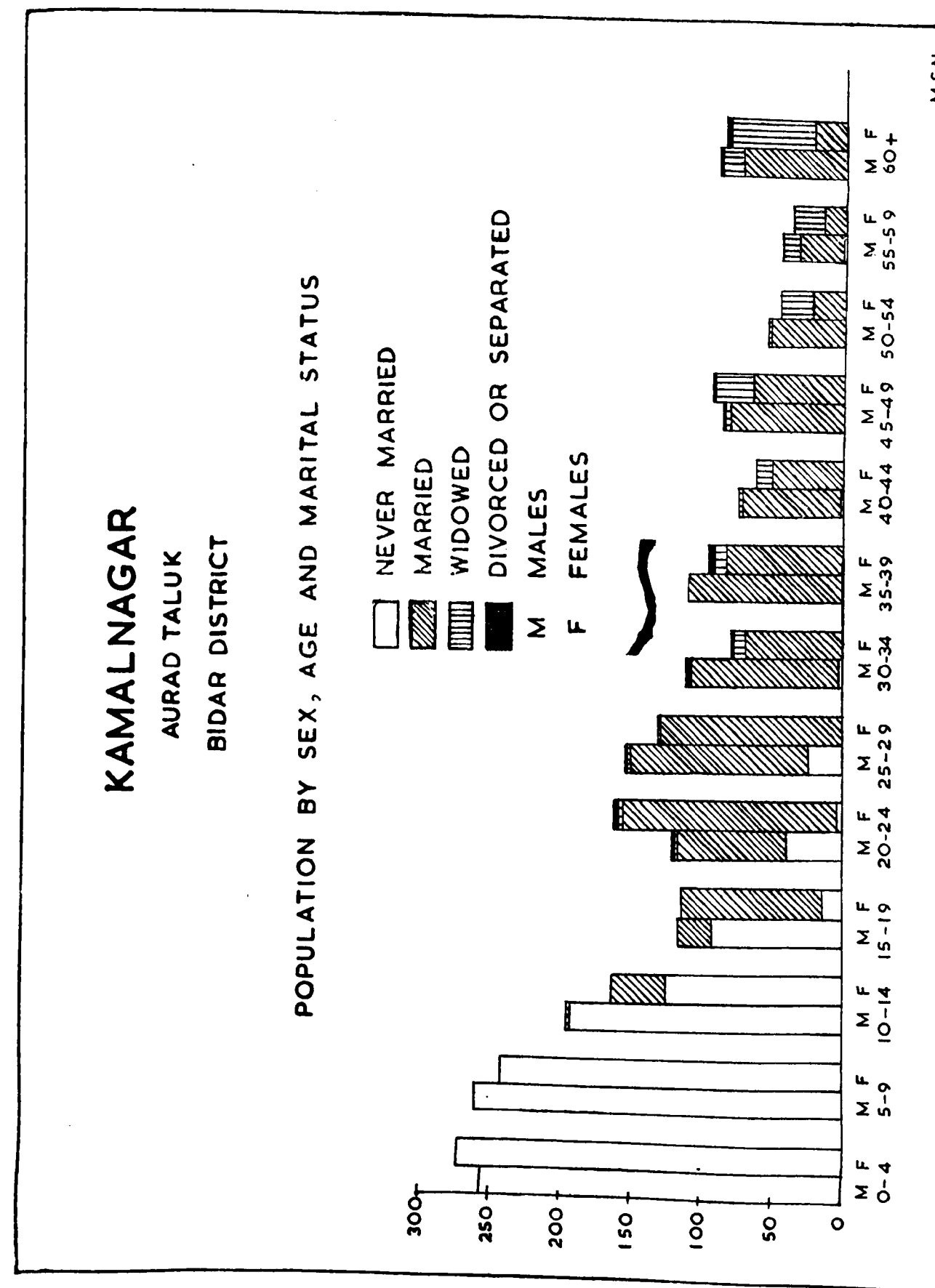
227. There are several cases of leprosy in and around the village. There are no adequate arrangements to treat them or prevent the disease from spreading further. These lepers move about in the village without any restrictions and do not observe any isolation. They attend to all chores in the village and till the disease reaches an acute stage, try their best to hide it from public view and knowledge. It is high time action is taken to prevent the spread of the disease any further and also treat those who are suffering from it. There are also several patients of Hydrocele. The other common diseases are cold and cough, dysentery, diarrhoea, fevers like influenza, typhoid etc.

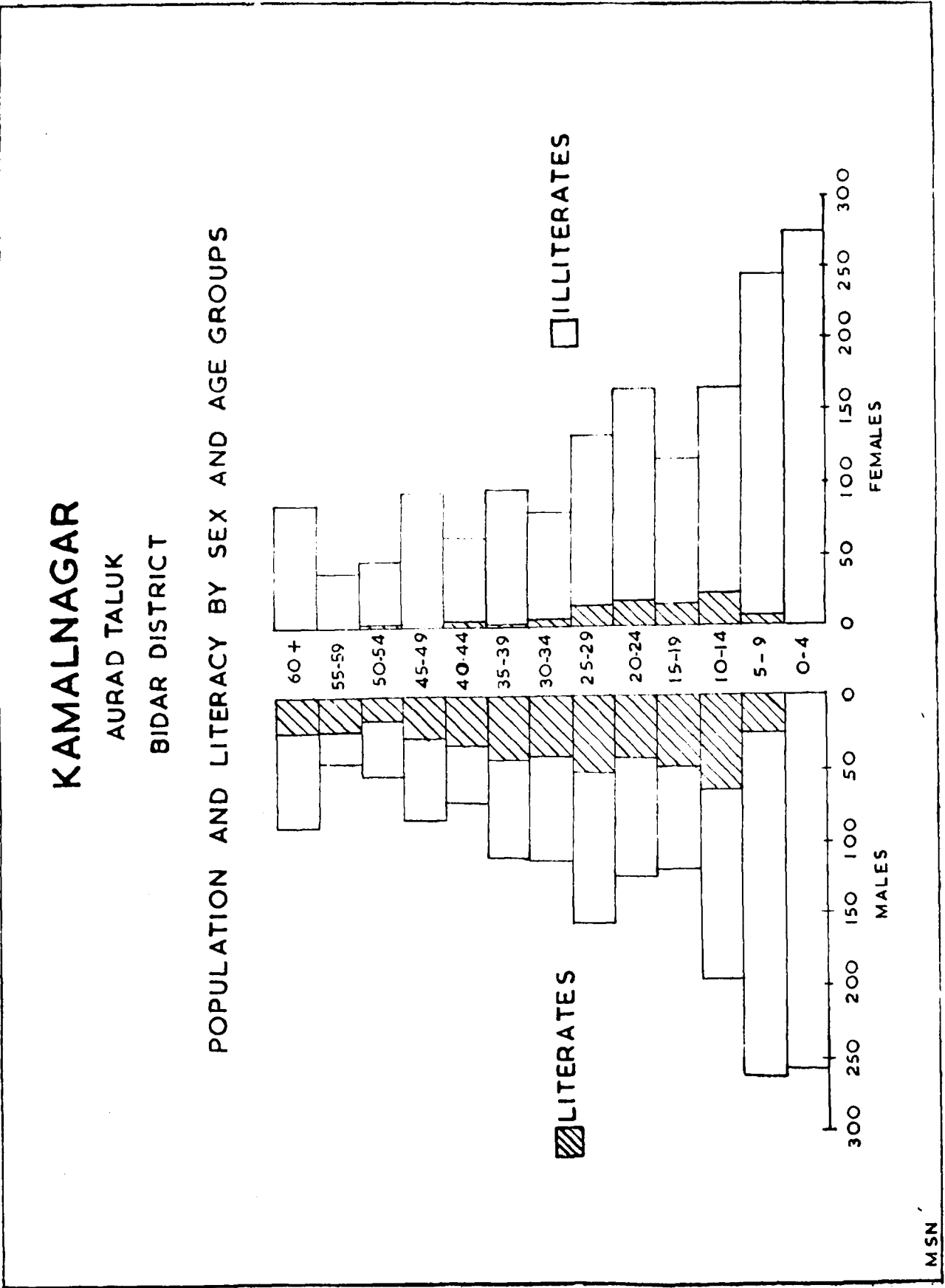
Literacy and Education

228. Table VII presents information about literacy and education in the village. It is seen from this table that the literates constitute only about 16% of the total population of the village and many of them are literates without any educational standards. Out of the 528 literates in the village as many as 400 are literates without any educational standards. In other words, nearly 75% of the literates are literates without any educational standards. Considered sexwise, it is seen that 26% of the total male population and 5.7% of the total female population constitute the literates.

229. In the 0—14 age-group, there are 118 literates forming about 22% of the total literates of the village. Among them 77 consisting of 52 males and 25 females are literates without any educational standards. In the 15—34 age-group, there are 236 literates of whom 165 persons consisting of 115 males and 50 females are literates without any educational standard. In the 35—59 age-group there are 151 literates of whom 129 males and 6 females are literates without any educational standards. All the 23 male literates aged above 60 years are literates without any educational standards.

230. There are in all 91 persons consisting of 75 males and 16 females who are literates by primary standards. 43% of them are in the 0—14 age-group. 25 males and 2 females have reached the matriculation standard. Many of them are not permanent residents of the village as they have come here as employees of the public bodies and Government. So also many among the 6 males who have reached the intermediate





standard are Government employees. The one woman who has reached this standard of education is the wife of a Government employee and so cannot be considered as a permanent resident of the village. There are 10 male graduates in the village but none of them is a permanent resident of the village. They are all here in the course of their employment. The one lady graduate is a Christian woman who is also here in the course of her employment as the Head Mistress of the Mission School. There are two Diploma holders and both are employees. One is working in the Block Development Office and the other is appointed as a medical practitioner in the dispensary run by the Christian Mission. So it would be evident from this discussion that the village has a low percentage of literacy and that, even the standards of education of the few literates of the village is not high.

231. In 1950-51 the village had only a Primary School. This was converted into a Middle School in 1958. This school attracts a number of students from the neighbouring villages also. Recently a private High School with Kannada medium has been started. The Christian Mission is running a middle school with Marathi medium. This school has a building of its own with 10 class rooms. It is also running a free hostel for Christian students. In 1963 there were 182 boys in this hostel. In addition to the regular class studies, students are trained in sewing, gardening, embroidery, preparation of plastic bags etc.

Types of Family

232. For this survey, the various families in the village have been classified into the following four categories:—

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

233. The results obtained after classification as above are tabulated in table 1. It is seen from this table that out of the 619 households 295 or 47.6% are of simple type; 19.6% are of intermediate type; 23.5% are of the joint type and 9.3% coming under 'others' category.

234. A perusal of the table shows that the simple types of families predominate among Mangs, Mahars and other castes who generally work as agricultural labourers. Among Mangs 75% of the households are of simple type and among Mahars about 68% are of this type. Among Brahmins, Lingayats and Sheikhs, which form the important land owning classes in the village, the simple types of families constitute only about 35 to 40%. Comparatively there are more families of joint type among these land owning classes. This is because they possess extensive holdings. Among the poorer sections, everyone has to contribute his share towards raising the family earnings and so has to work hard. So when the children come of age, they find their small huts too congested to live and so prefer to have their own separate establishments. This is not the case among Brahmins, Lingayats etc. Their houses are big and the agricultural holdings are also big.

Composition of Households

235. Table III presents information about the size and composition of holdings. The average composition of a household if taken as a whole for the village works out to 5.3 persons. If the households are considered according to their sizes, it is seen that majority of them are constituted of 4 to 6 members. There are as many as 59 single member households. This large number is due to Government servants, who have left their people behind and are staying here alone.

Inheritance of Property

236. Inheritance of property continues to be governed by the customary law, even though the Hindu Succession Act of 1956 has introduced radical changes in the matter of inheritance of property. Though the new Act confers the right of inheritance on daughters as well, none of the women of the village has so far put forward her claims. Hardly about 10 households in the village are aware of the amended law. Even they do not abide by it. On the death of a person, the property is inherited by his sons, who share it equally. If the dying person has no male issues, the property goes to his widow and after her to his daughters. If he dies issueless the property is inherited by his widow and on her death, it reverts to his brothers etc. The custom of taking children in adoption is commonly followed by persons who have no issues of their own. Generally one's brother's son is taken in adoption. The adopted son obtains all the rights of a son. The Muslim follow their own cus-

tomary law of inheritance and give a share to the daughters.

Leisure and Recreation

237. The villagers do not have any organised activities to spend their leisure and to provide recreation. For most of them, their occupation demands their whole time practically throughout the year. In their day to day life, the only form of recreation which the villagers generally indulge in is gossip. Whenever they find some leisure they gather in the hotels or on some roadside Kattas (platform) and start gossiping. This is done generally on return from the fields. The local bus stand, also forms one of the places of their frequent haunts as there they can obtain a panorama of the moving traffic and find some subject for gossip. In the hotels, they at times listen to cinema music. Some of the annual fairs in the neighbourhood and the festivals observed from time to time, offer a change to them in their daily routine.

238. A community radio set has been installed in the Panchayat Office. But very few take advantage of that regularly. A few among the educated read newspapers and occasionally a few gather in the Someshwar temple for Bhajans. Bhajans are organised in this temple on some Mondays.

239. For women too gossip is the only form of recreation. They are practically busy throughout the day as many of them attend to field work besides doing household chores. Children play some indigenous games like hide and seek, 'Kabbadi', 'Tilli' etc. The villagers have no special folk songs or folk dances of their own. Some women sing in chorus when at work in the fields or at home.

Religious Institutions and Worship

240. The important temples of the village are those of Vithal Rukmai, Someshwar, Ramalingdev and Maruti. These are old constructions and none in the village is able to say from when they are in existence. They do not boast of any special architecture or sculpture. None of them has any landed property. Generally Marathas and Brahmins worship at the Vithal Rukmai temple. Lingayats manage and offer worship at the Someshwar and Ramalingdev temples.

241. The household deity of the Marathas is generally Ambabhavani. Brahmins and Rajputs have Venkateshwar as their household deity. The Mahars worship Vithoba and the Mangs worship Durgamma.

The chief saint for 120 Muslim households is Shaikh Hussainsab. The Christians pray at their own Church.

242. On Shivaratri day and also on some Mondays in Shravan community worships are arranged at Sri Someshwar temple. During Shravan a special worship is also arranged at the Maruti temple. There is perfect co-ordination among all the castes in the village who co-operate in seeing that such special worships are successfully completed. There are no big fairs associated with any of these institutions.

Festivals

243. The important festivals for Hindus are Ugadi, Basavajayanti, Nagarpanchami, Dussera, Deepavali, Shivaratri and Holi and for Muslims they are Ramzan, Bakr-Id, and Mohurram. Though many of these festivals are purely religious rites of significance to the respective castes, yet they offer a visible mark of cultural homogeneity and consequent community feeling as a whole.

(i) *Ugadi*.—This is a new year day for all Hindus who reckon by the moon. It falls on the 1st day of Chaitra (March-April). Ritual has little part to play with this festival. Consumption of a little mixture of bitter neem leaves and jaggery, and reading of the almanac are the two important features of the day.

(ii) *Basava Jayanti*.—This is usually observed in the month of May in honour of Basaveshwar, who is considered as a founder of Veerashaivism. On this day bullocks are washed, decorated and offered puja. They are then taken out in a procession.

(iii) *Nagarpanchami*.—This falls on the 5th day of the bright half of the lunar month of Shravana. On this day the Snake God is worshipped in each household. Clay images of serpents are specially prepared in every household for offering worship with milk. Snake charmers move round the village with snakes in baskets. People believe that worship of snakes, on this day, brings them good luck and long life.

(iv) *Dussera*.—This is also called Nadahabba or Navaratri. It starts on the first day of Aswiya and lasts for 10 days. It is chiefly dedicated to the worship of the three Goddesses—Lakshmi, Saraswati and Durga. On the 9th day, implements of labour, weapons etc., are worshipped and on the 10th day they exchange 'Banni' leaves with one another.

(v) *Deepavali*.—This is a festival of lights lasting for about five days beginning from the thirteenth day of the dark half of the lunar month of Aswini. Many

traders open new accounts during this period. Some people believe that gambling on this day is no sin.

(vi) *Mahashivaratri*.—This falls on the dark fourteenth of the lunar month of Magh. On this day they arrange for special worship at the Someshwar temple. It is believed that those who observe fast and keep an all night vigil praying are released from the cycle of birth and death.

(vii) *Holi*.—This is observed in the month of March. It is a festival of gaiety and merrymaking. Playing with coloured water and burning of Kama are the important items of celebrations of this festival.

(viii) *Ramzan*.—This marks the end of the solemn month of Ramzan—a month of fasting for Muslims. Many Muslims in the village observe fast during this month. On the last day all of them gather at the Mosque, offer prayers and then distribute alms to the poor.

(ix) *Bakr-Id*.—It is one of the important Mahomedan festivals celebrated in honour of the sacrifice of Saint Abraham. According to their faith, Abraham was once ordered by Allah to offer his son in sacrifice and when he did, he found that a ram instead of his son was lying slain. On this day rams and goats are sacrificed and there is great rejoicing.

(x) *Mohurram*.—It is a ten-day-observance of intense mourning to commemorate the martyrdom of Imam Hussain. The 9th day is called *Kattala Ratri*. This is observed in a similar manner by Muslims all through the country.

Caste of Community Panchayats

244. There are no recognised caste or community panchayats in the village. However among many of the castes, the elder castemen resolve differences among the members of their respective castes and also take important decisions on important matters relating to the caste. Particularly among Mangs, Mahars etc., the counsel of their caste elders is obtained whenever necessary and usually the decision of the elders is respected. Frequently the advice of the heads of some of Brahmin households, which formerly held hereditary rights as village officers in the village is also sought. Formerly these hereditary village officers used to wield considerable influence. No decision re-

lating to the village, ever used to be taken without their consent. But now their influence has considerably waned. But even then, they have got a considerable hold in the village and the villagers generally feel that their opinion on important matters is always well considered and just.

Statutory Panchayat

245. The Statutory Panchayat was first established in the village in 1951. Then it consisted of 9 members and continued to function till 1954. During this period, the Panchayat did not take up any developmental activities worthy of note. The Panchayat was reconstituted in 1954 with six members. Four of them were Lingayats, one was a Harijan and the sixth was a Government nominee. This board continued till 1959 and during its regime, it took up several developmental activities in the village, the chief of them being: (a) construction of a metalled road from the bus stand to the village through the new extension at a cost of about Rs. 2,000 in 1957; (b) removal of some encroachments for straightening the roads; (c) provision of drainage facilities in the new extension at a cost of Rs. 3,000 in 1958; (d) construction of a Panchayat Hall at a cost of Rs. 4,500 in 1959. (It is in this building that the Primary Health Centre is presently working); (e) construction of a cattle pond at a cost of Rs. 400 in 1956; (f) layout of some plots for Harijans; and (g) purchase of a breeding bull.

246. Under the Mysore Village Panchayat and Local Bodies Act of 1959, the Panchayat was reconstituted in 1960. It consists of 13 elected members, all of whom got elected without contest. At present 7 of them are Lingayats, 2 are Brahmins, 1 member each from Maratha and Muslim castes, and 2 are Mahars. Most of the members are in the 30—35 age-group. 11 of the 13 members come from the cultivating classes and 2 are traders. There are 2 female members on the board. The Panchayat staff consists of a Secretary, a Peon, four sweepers and a lightman.

247. In 1962-63, the Panchayat met on 14 occasions and the average attendance per meeting is 7.3. The chief sources of finance are the share in Land Revenue and taxes collected by the Panchayat. The income and expenditure statements of the Panchayat for 1961-62, 1962-63 and 1963-64 are as follows:—

Statement of Income and Expenditure for the year 1961-62

Sl. No.	Income	Amount	Sl. No.	Expenditure	Amount
1.	Balance carried over from previous year	6439.91	1.	Expenditure on staff	569.00
2.	Government grant	—	2.	Expenditure on Development activities	1093.00
3.	Share of land revenue	1454.90	3.	Expenditure on civic and municipal functions	33.78
4.	Money realised by disposal of capital assets, property	706.25	4.	Others (specify)	
5.	Donations and contributions	10500.00	(a)	Sitting allowance	68.66
6.	Self imposed taxes	—	(b)	T. A.	85.42
7.	Compulsory taxes	1010.75	(c)	Postage	8.00
8.	Fines for contravention of rules	—	(d)	Contingency	86.14
9.	Others (specify)		(e)	Seminar	25.00
(a)	Copying fees	9.38	(f)	Furniture	40.00
(b)	Gaothan	706.25	(g)	Purchase of Radio	165.00
(c)	Kondwada	326.50	(h)	Newspapers	30.00
(d)	Office rent	308.46			
(e)	Auction (tree)	52.00			
(f)	Dakhala Chit	70.00			

KAMALNAGAR

SOCIAL AND CULTURAL LIFE

For the year 1962-63

Sl. No.	Income	Amount	Sl. No.	Expenditure	Amount
1.	Balance carried over from previous year	8558.02	1.	Expenditure on staff	1017.00
2.	Government grant	6677.00	2.	Expenditure on Development activities	8653.00
3.	Share of land revenue	1554.90	3.	Expenditure on civic and municipal functions	67.12
4.	Donations & contributions	—	4.	Others (specify)	
5.	Money realised by disposal of capital assets, property	2299.25	(a)	T. A.	146.26
6.	Self imposed taxes	—	(b)	Contingency	171.98
7.	Compulsory taxes	1904.23	(c)	Postage	16.00
8.	Fines for contravention of rules	—	(d)	Fodder (Kondwada)	42.75
9.	Others (specify)		(e)	Compost pit	6.00
(a)	Copying fees	37.32	(f)	Radio Battery shell	75.39
(b)	Gaothan disposal	2299.50	(g)	Tea for guests	23.00
(c)	Kondwada	184.00	(h)	Census (smallpox vaccination)	31.45
(d)	Dakhala Chit	379.75	(i)	Office rent	10.00
			(j)	Sitting allowance	40.00



For the year 1963-64

Sl. No.	Income	Amount	Sl. No.	Expenditure	Amount
1.	Balance carried over from previous year	5931.15	1.	Expenditure on staff	1089.00
2.	Government grant	3618.69	2.	Expenditure on Development activities	7298.50
3.	Share of land revenue	1554.90	3.	Expenditure on civic and municipal functions	43.48
4.	Donation and contributions	—	4.	Others (specify)	
5.	Money realised by disposal of capital assets, property	725.50	(a)	Office rent	147.50
6.	Self imposed taxes	—	(b)	Furniture	286.00
7.	Compulsory taxes	1224.79	(c)	T. A.	65.82
8.	Fines for contravention of rules	1254.31	(d)	Postage	5.90
9.	Others (specify)		(e)	Saving Certificate	1000.00
	(a) Dakhala Chit	328.00	(f)	Sitting allowance	39.00
	(b) Copying fees	11.31			
	(c) Kondawada	13.00			
	(d) Gaothan Bikri	727.50			
	(e) Bazar Dakhala Chit	174.50			

248. The Panchayat have evinced keen interest in the development of the village. In 1962, the Panchayat undertook to repair and metal the road from the Bus stand at a cost of Rs. 3,000. They have agreed to collect Rs. 12,500 as their share towards the establishment of a Primary Health Centre in the village. So far they have collected Rs. 5,000 towards this item of work. They have constructed 2 latrines for females at a cost of Rs. 1,900. It has contributed Rs. 500 for laying out a children's park now run by the middle school. They have contributed Rs. 6,000 towards the cost of construction of 4 class rooms for this school. They have also collected Rs. 1,100 for the payment of compensation to the person whose lands are acquired for the Primary Health Centre. They have agreed to implement the scheme of supplying protected water to the village under the National Rural Water Supply Scheme and also agreed to bear the 1/4th share of the total costs of the scheme. The 1/4th share works out to about Rs. 26,000 and the Panchayat is trying to secure a loan from the Taluk Development Board or Government for the purpose. They are also eager to establish a Thermal Power Station in the village and have agreed to all the conditions stipulated by the Mysore State Electricity Board. Other developmental activities with which the Panchayat is presently associated are, (a) repairs to drinking water wells at a cost of Rs. 600; (b) construction of drains in some important streets at a cost of Rs. 1,200; (c) repairs to some streets at a cost of Rs. 1,500; (d) repairs to Panchayat Hall at a cost of Rs. 1,000 and some other matters.

249. There is perfect co-ordination among all the members and the public also co-operates with the Panchayat in all its activities. The Panchayat Office is presently housed in a private rented building.

Other Organisation

250. In 1960-61, a youth club was started in the village and at present it has a membership of 40. All youths aged above 16 years are eligible to become members of this club. It is with an idea of inculcating a sense of self-discipline in young minds that this club has been organised. If the club properly works, the village can draw a lot of benefit from it. The youths learn to live a co-ordinated life of perfect co-operation and also learn the values of self-help and public service. In 1962-63, the club took up construction of an approach road to the village on voluntary basis. It has also constructed 5 compost manure pits under the guidance of the Village Level Worker. It

has purchased some books in Marathi and Kannada to start a library and has also obtained some sports kit and a community radio set under the National Extension Scheme by paying 25% of the costs of these materials as their matching contribution.

251. There are 4 Bhajan Mandalis in the village. They have obtained some musical instruments with assistance under the National Extension Scheme. These Bhajan parties arrange programmes in the various temples on important occasions.

252. Two Balwadis meant for small children are run in the village. One of them is run under the National Extension Scheme in the local school under the supervision of a Gramsevik. The other is run by the Social Welfare Organisation in the Harijan locality. In this Balwadi arrangements are made to supply mid-day meals to the tiny tots. Both these Balwadis are supplied with toys, charts etc.

253. The Social Welfare Department also runs a tailoring class for women. There are two instructors who teach these women trainees.

National Extension Service

254. The village is covered under the National Extension Service from 1957, when a Development Block of pre-extension stage was sanctioned for the taluk. In April 1958, this pre-extension stage block was converted to Stage I and in April 1964, it was due for conversion to Stage II. But its life in Stage I has been further extended up to 31-3-1965. The office of the Deputy Block Development Officer has been located in Kamalnagar. The Village Level Worker has also got his headquarters here. The activities undertaken in the village under this scheme have already been discussed at appropriate places earlier.

Family Planning

255. The nearest family planning clinic is situated at Bidar. Propaganda on the advantages of planning a family is being carried out but so far the propaganda does not appear to have been very effective. Recently a camp for conducting vasectomy operations was conducted in the village for two days. 25 persons from the village and 75 persons from the neighbouring villages had registered their names for undergoing operations but only 4 persons turned out at the camp and underwent the operation.

Untouchability

256. Out of the 373 persons interviewed 286 or about 79% are aware of the legislative measures undertaken to put an end to the evil of untouchability. But in practice no change in their attitude is noticeable. Even today each of the scheduled castes has its own well and they do not fetch water from any other well. They do not enter any temple other than their own. They occupy separate places in all public

functions and in the teashops. Even amongst the scheduled castes themselves, they observe certain differences. A Mahar considers himself superior to a Mang and does not mix with him freely. So it cannot be said that the evil of untouchability has been totally eradicated, though nobody openly admits this. The Social Welfare Department have recently helped some 16 families of Mahars in constructing new houses by giving grants of about Rs. 400 each.

257. In the preceding four chapters an attempt is made to study the socio-economic conditions of Kamalnagar, a village in Aurad Taluk. Till recently it was a Jahgir village and now on the abolition of Jahgirs, has become a Khalsa village.

258. It is one of the fast developing villages in Bidar District. It has got, as compared to several villages in the region, good communicational and transport facilities being connected both by the road and rail. Its population is large and with the establishment of several public institutions it is fast adopting some of the urban characteristics. It has got its schemes to provide protected water and electricity but even then there are certain aspects which need greater and more careful attention.

259. In the first place the living conditions, cannot be said to be quite satisfactory. In the past the village has developed in a haphazard manner. There has been no proper layout for building houses or locating public places like burial grounds etc. The streets are narrow and run zig zag. The houses are ill-ventilated. One of the burial grounds is located very close to a drinking water well. If the village is to develop into a good urban place, sufficient care has to be taken to see that such unplanned growth is not permitted.

260. From the literacy point of view, the village appears to be backward. There are very few permanent residents of the village who have reached the matriculation standard. Majority of the literates of the village are literates without reaching any educational standards. That is to say, that these literates

CHAPTER V**CONCLUSION**

can just read and write a few syllables. So long, the facilities for providing education were not sufficient. But now that Middle Schools and a High School have been running in the village it would be necessary to see that as many children as possible take advantage of them.

261. The medical facilities so far available in the village were quite inadequate. Now a Primary Health Centre has been established there. But at the time of the survey, it was understaffed. The Centre did not have even a qualified Doctor. The four posts of midwives were all vacant. The Centre had no building of its own. It is hoped that these defects will soon be remedied.

262. Cultivation is all dry. At the time of the survey hardly 36 acres of land were put under irrigation and the whole of this area was irrigated by wells. The rainfed crops often suffer on account of droughts etc. In fact for about 3 or 4 seasons immediately prior to this survey, the crops, have continuously failed. It may be seen if benefit can be drawn from the two streams for irrigating more land.

263. One pleasing feature of the village is that there are no factions. They are all united irrespective of caste or creed. There is good co-ordination and co-operation in all public activities and the local statutory panchayat seems to be eager to introduce several improvements in the village. If sustained efforts are made, it is felt that the village will show considerable improvements in the near future.

TABLE I
Area, Houses and Population

Area in		Density per sq. mile	Number of houses	Number of households	Population		
Acres	Hectares				Persons	Males	Females
1	2	3	4	5	6	7	8
4,116	1,688	511	401	619	3,286	1,687	1,599

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
3,286	1,687	1,599	257	274	261	244	198	165	119	117	122	164	155	132	112	80	186	159	187	178	90	86	..	..

TABLE III
Size and Composition of Households

Total No. of Households	Size of Households														
	Single Member			2-3 members			4-6 members			7-9 members			10 members and above		
	Households	Males	Females	House- holds	M	F	House- holds	M	F	House- holds	M	F	House- holds	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
619	59	47	12	117	155	168	271	692	663	118	479	444	54	314	312

TABLE IV

Households Classified by Religions, Castes and Sub-Castes

Religion	Caste	Sub-Caste	Number of house- holds	Population		
				Persons	Males	Females
1	2	3	4	5	6	7
Hindu	Brahmins	Smarthā	4	6	5	1
		Vaishnava	13	65	28	37
	Lingayat	Ayyanavar (Jangam)	14	91	51	40
		Shilavant	12	68	36	32
		Banajiga	178	960	492	468
		Ganiga	2	9	5	4
		Reddy	1	1	1	..
		Naindaru	1	6	2	4
	Maratha		72	381	185	196
	Rajput		11	50	25	25
	Kuruba		8	40	18	22
	Viswakarma		5	38	18	20
	Uppara		12	67	35	32
	Lambada		7	28	16	12
	Kabballigaru		5	27	16	11
	Agara		3	12	6	6
	Mang		22	102	55	47
	Kaikadi	Keshava	2	16	7	9
	Medaru		1	4	2	2
	Gurav		1	3	1	2
	Lohar		5	28	12	16
	Mahar		63	340	175	165
	Gosai		2	6	3	3
	Dakkalwar		1	8	6	2
	Oddaru		8	34	15	19
	Chambar		8	43	22	21
	Madiga		3	7	4	3
	Ealiger		3	14	9	5
	Marwadi		1	1	1	..
Christian	Christian		28	138	75	63
	Protestant		2	4	2	2
Muslim	Sheikh		87	492	265	227
	Syed		10	57	28	29
	Pathan		9	59	29	30
	Kasab		15	81	37	44
Total			619	3,286	1,687	1,599

TABLE V

Scheduled Castes and Scheduled Tribes

Name of Castes	Scheduled Caste				Scheduled Tribe				
	No. of House-holds	Persons	Males	Females	Name of Tribes	No. of House-holds	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
Mang	22	102	55	47	..	..	..	..	..
Madiga	3	7	4	3	..	..	..	..	..
Dakkalwar	1	8	6	2	..	..	..	..	..
Mahar	63	340	175	165	..	..	..	..	..

TABLE VI

Age and Marital Status

[illegible]

TABLE VII
Education

Age-Group	Education																	
	Total Population			Illiterate			Literate without educational Standard			Primary or Basic			Matric or Higher Secondary			Intermediate P.U.C.		
	P	M	F	M	F	M	M	F	M	F	M	F	M	F	M	M	F	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
All ages	3286	1687	1599	1250	1508	319	81	75	6	25	2	6	1	10	1	2		
0-4	531	257	274	257	274													
5-9	505	261	244	235	237	24	7	2										
10-14	363	198	165	135	143	28	18	35	4									
15-19	236	119	117	71	102	31	13	16	2			1						
20-24	286	122	164	81	145	26	16	5		10	2		1					
25-29	287	155	132	104	117	31	15	3		7		2		7		1		
30-34	192	112	80	71	74	27	6	5		6				2				
35-39	208	111	97	68	95	38	2	5										
40-44	137	75	62	42	59	25	2	2		2		3		1				
45-49	179	86	93	57	93	28		1										
50-54	101	55	46	38	44	16	2	1										
55-59	85	46	39	24	39	22												
60+	176	90	86	67	86	23												
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	3286	1687	1599	1342	922	420	1944	765	1179
0-14	1399	716	683	71	43	28	1328	673	655
15-34	1001	508	493	647	442	205	354	66	288
35-59	710	373	337	540	367	173	170	6	164
60 & over	176	90	86	84	70	14	92	20	72

TABLE IX
Workers Classified by Sex, Broad Age-groups and Occupations

Sl. No.	Name of Occupation	0-14		15-34		35-59		60 and above	
		Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
1. Cultivation only		1	2	88	6	72	6	25	1
2. Cultivation and Agricultural Labourer				3	2	3	1		
3. Cultivation and Service				3		5			
4. Cultivation and Trade				1		7			
5. Cultivation and Sheep-rearing						1			
6. Cultivation and Money Lending						2			
7. Cultivation and Transport				3		7			
8. Cultivation and Livestock						1			
9. Cultivation, Trade and Livestock						1			
10. Cultivation and Industry						1			
11. Cultivation and Contract						1			
12. Agricultural Labourer		4	24	79	180	63	149	12	12
13. Agricultural Labour and Cultivation				1		4		1	
14. Agricultural Labour and Service					1		1		
15. Agricultural Labour and Livestock Produce					1		2		
16. Agricultural Labour and Contract					1				
17. Agricultural Labourer and Trade							1		
18. Household Industry		1		28	4	22	2	5	
19. Industry and Cultivation				2					

1	2	3	4	5	6	7	8	9	10
20. Industry and Agricultural Labourer	.	..	..	..	..	1	..	..	..
21. Service only	.	3	1	170	9	101	3	9	..
22. Service and Cultivation	.	..	..	..	..	1	..	..	..
23. Service and Livestock	.	..	..	..	..	1	..	..	..
24. Service and Trade	.	..	..	..	..	..	..	1	..
25. Service and Agricultural Labourer	.	..	..	1	..	2	..	..	..
26. Service and Transport	.	..	..	1	..	..	..	..	..
27. Trade only	.	1	..	36	..	37	6	10	1
28. Trade and Cultivation	.	..	..	1	..	2	..	1	..
29. Trade and Service	.	..	..	..	..	..	..	1	..
30. Trade and Cattle grazer	.	..	..	..	..	1	..	..	..
31. Trade and Contract	.	..	..	..	..	1	..	..	..
32. Trade and Industry	.	..	..	..	..	1	..	..	..
33. Cattle grazer	.	33	1	9	..	4	..	2	..
34. Livestock	.	..	..	1	..	4	..	1	..
35. Transport	.	..	..	1	..	3	..	..	..
36. Transport and Cultivation	.	..	..	..	..	1	..	..	..
37. Transport and Agriculture	.	..	..	..	..	2	..	..	..
38. Stone Cutter	.	..	..	6	1	4	2	1	..
39. Professions	.	..	..	8	..	10	..	1	..
40. Professions and Agriculture	.	..	..	..	..	1	..	..	..
Total		43	28	442	205	367	173	70	14

TABLE X

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

Age-group	Total workers in the village			Workers engaged in						Remarks
	Persons	Males	Females	Household Industry		Household Business		Household Cultivation		
				Males	Females	Males	Females	Males	Females	
All ages	1342	922	420	61	6	101	8	236	18	
0-14	71	43	28	1	..	1	..	1	2	
15-34	647	442	205	30	4	38	..	102	8	
35-59	540	367	173	25	2	49	7	107	7	
60 and above	84	70	14	5	..	13	1	26	1	

TABLE XI

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

Nature of activity	0-14		Age-groups 15-34		35-59		60 and above	
	Male	Female	Male	Female	Male	Female	Male	Female
Students	257	85	57	4	..	..	..	..
Dependent	416	549	3	6	..	38	9	61
Houseworker	..	21	..	276	..	116	..	5
Old age	..	..	..	..	..	..	7	6
Seeking Employment	..	..	2	..	..	..	..	..
Rent receiver	..	..	2	2	5	10	..	..
Blind	..	..	1	..	..	..	2	..
Beggar	..	..	..	..	1	..	2	..
Lame	..	..	1	..	..	..	..	..
Total	673	655	66	288	6	164	20	72

TABLE XII

Households by Number of Rooms and by Number of Persons Occupying

Total No. of house-holds	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with five rooms and more	
			No. of house-holds	Total no. of family members	No. of house-holds	Total no. of family members	No. of house-holds	Total no. of family members	No. of house-holds	Total no. of family members	No. of house-holds	Total no. of family members	No. of house-holds	Total no. of family members	No. of house-holds	Total no. of family members
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
619	1,116	3,286	8	21	246	975	292	1,722	44	301	14	84	7	75	8	108

TABLE XIII

Households Engaged in Cultivation Industries, Business and Other Occupation

Occupation	Total No. of households	Total No. of Persons			No. of gainfully employed persons		
		Males	Females	Persons	Males	Females	Persons
1	2	3	4	5	6	7	8
Cultivation only	18	244	253	497	131	10	141
Cultivation and Service	15	75	60	135	36	1	37
Cultivation and Agricultural Labour	12	28	34	62	13	15	28
Cultivation and Transport	8	28	24	52	14	1	15
Cultivation and Livestock	4	10	11	21	5	2	7
Cultivation and Money Lending	1	4	4	8	1	—	1
Cultivation, Service and Agricultural Labour	1	2	4	6	2	1	3
Cultivation, Agricultural Labour and Transport	2	8	8	16	4	6	10
Cultivation and Contract	1	4	3	7	1	—	1
Cultivation, Trade and Service	1	8	6	14	6	—	6
Cultivation, Service and Transport	1	7	2	9	1	1	2
Cultivation, Agricultural Labour and Service	2	16	12	28	6	8	14
Cultivation, Livestock and Agricultural Labour	1	3	2	5	1	1	2
Cultivation and Trade	17	61	53	114	34	—	34
Cultivation Service and Trade	1	6	3	9	4	—	4
Cultivation, Livestock and Trade	1	5	4	9	3	—	3
Cultivation, Transport and Trade	1	8	3	12	4	1	5
Cultivation and Industry	7	25	32	57	14	—	14
Cultivation, Trade and Industry	2	13	9	22	6	1	7
Cultivation, Service and Industry	2	21	22	43	10	—	10
Agricultural Labour only	105	226	216	442	116	122	238
Agricultural Labour and Coolie	2	5	4	9	2	2	4
Agricultural Labour and Profession	2	9	6	15	6	1	7
Agricultural Labour and Cultivation	3	11	11	22	5	5	10
Agricultural Labour and Cattle grazer	5	14	11	25	6	5	11
Agricultural Labour Trade and Cultivation	1	4	3	7	2	1	3
Agricultural Labour and Trade	5	15	13	28	5	9	14
Agricultural Labour and Service	21	64	74	138	40	42	82
Agricultural Labour and Industry	4	10	11	21	5	8	13
Agricultural Labour Industry and Service	1	4	3	7	4	2	6
Agricultural Labour Service and Industry	1	6	5	11	4	3	7
Industry only	9	34	30	64	15	1	16
Industry and Agricultural Labour	17	48	51	99	26	29	55
Industry, Trade and Agricultural Labour	1	7	11	18	3	3	6

TABLE XIII—Contd.

1	2	3	4	5	6	7	8
Industry and Cultivation	1	2	1	3	2	—	2
Industry, Service and Agricultural Labour	1	4	3	7	3	1	4
Service only	114	186	155	341	143	10	153
Service and Cultivation	4	14	15	29	12	1	13
Service and Agricultural Labour	44	136	117	253	63	53	116
Service and Trade	4	12	9	21	7	—	7
Service, Agricultural Labour and Livestock	1	3	4	7	3	2	5
Service and Livestock	3	8	6	14	8	2	10
Service, Cattle grazer and Agricultural Labour	1	7	5	12	3	—	3
Service, Cultivation and Agricultural Labour	1	7	5	12	3	2	5
Service and coolie	1	2	3	5	1	1	2
Service, Agricultural Labour and Cultivation	2	10	9	19	6	7	13
Service, Agricultural Labour and Industry	1	4	3	7	3	2	5
Trade only	21	57	65	122	26	7	33
Trade and Agricultural Labour	11	38	28	66	19	12	31
Trade, Service and Industry	1	3	3	6	3	—	3
Trade and Contract	1	2	2	4	1	—	1
Trade and Livestock	2	7	8	15	3	—	3
Trade and Cultivation	5	23	25	48	9	1	10
Trade and Service	2	8	10	18	6	—	6
Transport only	2	3	2	5	2	—	2
Transport and Agricultural Labour	1	1	2	3	1	1	2
Transport, Agricultural Labour and Cultivation	2	3	5	8	2	1	3
Transport, Cultivation and Agricultural Labour	2	6	8	14	3	3	6
Transport and Trade	1	2	3	5	2	—	2
Profession only	1	1	2	3	1	—	1
Profession, Agricultural Labour and Service	1	6	3	9	4	2	6
Profession and Agricultural Labour	12	34	33	67	21	15	36
Cattle Grazer and Trade	1	3	2	5	1	1	2
Stone cutter	5	9	9	18	8	6	14
Stone cutter and Agricultural Labour	2	4	7	11	4	3	7
Livestock	4	15	9	24	7	—	7
Livestock and Agricultural Labour	1	4	4	8	1	1	2
Household with no work	13	20	27	47	—	—	—
Coolie	4	11	9	20	6	5	11

TABLE XIV
Type of Industry Run by Households

Types of Industry	Total No. of House- holds	No. of House- holds	Households engaged in Industry as primary occupation				Households engaged in industry as sub- sidiary occupation				
			Persons engaged in Industry		Total persons mentioned in col. 3		No. of House- holds	Persons engaged in industry		Total persons mentioned in col. 8	
			Males	Females	Males	Females		Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
1. Basket weaving . . .	3	3	3	3	9	11	..	..	..	..	..
2. Tailoring . . .	11	5	5	1	14	20	6	7	..	37	36
3. Cobblery . . .	7	7	8	1	20	19	..	..	..	..	..
4. Oil pressing . . .	2	1	2	..	2	1	1	1	..	2	2
5. Carpentry and Blacksmithy	2	2	3	..	7	6	..	..	..	..	..
6. Goldsmithy . . .	2	2	2	..	5	11	..	..	..	..	..
7. Flourmill . . .	1	1	1	..	10	9	..	..	..	..	..
8. Carpentry . . .	10	7	13	..	25	18	3	3	..	10	11
9. Gurmaking . . .	4	..	..	..	..	..	4	6	..	24	20
10. Cycle repairs . . .	1	..	..	..	..	..	1	1	..	5	5
11. Black smithy . . .	3	1	1	..	3	1	2	2	..	2	9
12. Weaving . . .	1	..	..	..	..	..	1	1	..	2	2
13. Pottery . . .	1	..	..	..	..	..	1	2	1	4	3
Total	48	29	38	5	95	96	19	23	1	86	88

TABLE XV
Type of Business run by the Households

Types of Business	No. of Households	Business as main occupation						Business as subsidiary occupation					
		Persons engaged in trade/ Business			Total number of family members			Persons engaged in trade/ Business			No. of family members		
		No. of Households	Males	Females	Males	Females	No. of Households	Males	Females	Males	Females		
1	2	3	4	5	6	7	8	9	10	11	12		
Retail Trade in groceries	35	21	29	1	73	80	14	17	1	53	66		
Trading in vegetables	15	6	8	1	20	16	9	10	1	29	20		
Hotel keeping	10	6	8	1	17	18	4	5	..	17	13		
Trading in cloth	5	1	3	..	3	4	4	5	..	14	15		
Trading in perfumery	3	3	3	..	9	6	..	..	..	..	..		
Trading in Bangles	2	2	..	2	..	2	..	..	..	..	..		
Trading in goats and sheep	3	1	1	..	5	4	2	3	..	9	7		
Milk vendor	2	1	1	..	2	3	1	1	..	4	3		
Trading in firewood	1	1	3	1	4	5	..	..	..	..	..		
Trading in sundry items	3	1	2	..	5	3	2	2	..	10	6		
Total	79	43	58	6	148	141	36	43	2	146	120		

TABLE XVI
Traditional Industries Run by the Number of Households

S.No.	Name of Traditional industry	No. of households in each traditional industry
1.	Goldsmithy	2
2.	Carpentry	2
3.	Basket making	3
4.	Blacksmithy	3
5.	Weaving	1
6.	Carpentry and blacksmithy	2
7.	Cobblery	7
8.	Oil pressing	1
9.	Pottery	1
Total		22

TABLE XVII
Diet

Community	Total No. of households in each community	Households taking							
		One meal a day		Two meals a day		Three meals a day		More than three meals a day	
		Adults	Children	Adults	Children	Adults	Children	Adults	Children
1	2	3	4	5	6	7	8	9	10
HINDU—									
Brahmins	17	..	..	..	..	17	..	..	16
Lingayat	208	..	..	2	1	206	..	..	185
Maratha	72	..	..	1	..	70	2	1	67
Rajput	11	..	..	..	..	11	..	..	11
Kuruba	8	..	..	..	..	8	..	..	8
Viswakarma	5	..	..	..	..	5	..	..	5
Uppara	12	..	..	..	..	12	..	..	12
Lambada	7	..	..	..	..	7	..	..	7
Kabbaligar	5	..	..	..	..	5	..	..	5
Agasa	3	..	..	..	..	3	..	..	3
Mang	22	..	..	..	..	22	..	..	22
Kaikadi	2	..	..	..	..	2	..	..	2
Medaru	1	..	..	..	..	1	..	..	1
Gurav	1	..	..	..	..	1	..	..	1
Lohar	5	..	..	..	..	5	..	..	5

TABLE XVII—Contd.

	1	2	3	4	5	6	7	8	9	10
HINDU—										
Mahar	.	63	..	..	..	..	63	..	..	63
Gosai	.	2	..	..	..	..	2	..	..	2
Dakkalwar	.	1	..	..	..	..	1	..	..	1
Oddaru	.	8	..	..	2	2	6	..	..	6
Chambar	.	8	..	..	..	..	8	3	..	4
Madiga	.	3	..	..	..	..	3	..	..	3
Ealiger	.	3	..	..	..	..	3	..	..	1
Marwadi	.	1	..	..	..	..	1	..	..	1
CHRISTIAN—Catholic	.	28	..	..	..	..	28	1	..	18
Protestant	.	2	..	..	..	..	2	..	..	2
MUSLIM—										
Sheik	.	87	..	..	1	..	85	..	1	71
Syed	.	10	..	..	1	..	9	1	..	9
Patan	.	9	..	..	..	..	9	..	..	9
Kasab	.	15	..	..	..	..	15	..	..	15
Total	.	619	..	..	7	3	610	7	2	555

TABLE XVIII

Staple Diet and Food Habits of Communities

Community	No. of households	Households taking							Vegetarian	Non-vegetarian
		Rice	Ragi	Rice and Ragi	Jowar	Wheat	Jowar and rice	Rice and wheat		
1	2	3	4	5	6	7	8	9	10	11
HINDU—										
Brahmins	17	..	..	..	16	..	1	..	17	..
Lingayat	208	..	..	..	207	..	1	..	198	10
Maratha	72	..	..	..	72	..	..	..	15	57
Rajput	11	..	..	..	10	..	..	1	..	11
Kuruba	8	..	..	..	8	..	..	..	1	7
Viswakarma	5	..	..	..	5	..	..	..	5	..
Uppara	12	..	..	..	12	..	..	..	..	12
Lambada	7	..	..	..	7	..	..	..	..	7
Kabbaligar	5	..	..	..	5	..	..	..	..	5
Agasa	3	..	..	..	3	..	..	..	1	2
Mang	22	..	..	..	22	..	..	..	3	19
Kaikadi	2	..	..	..	2	..	..	..	..	2

TABLE XVIII—Contd.

	1	2	3	4	5	6	7	8	9	10	11
HINDU—											
Medaru	.	1	..	..	..	1	..	..	..	..	1
Gurav	.	1	..	..	..	1	..	..	..	..	1
Lohar	.	5	..	..	..	5	..	..	..	..	5
Mahar	.	63	..	..	..	63	..	..	..	10	53
Gosai	.	2	..	..	..	2	..	..	..	1	1
Dakkalwar	.	1	..	..	..	1	..	..	..	..	1
Oddaru	.	8	..	..	..	8	..	..	..	..	8
Chambar	.	8	..	..	..	8	..	..	..	..	8
Madiga	.	3	..	..	..	3	..	..	..	..	3
Ealiger	.	3	..	..	..	2	..	1	..	..	3
Marwadi	.	1	..	..	..	1	..	..	..	1	..
CHRISTIAN—											
Catholic	.	28	2	..	..	24	..	2	..	1	27
Protestant	.	2	..	..	..	2	..	..	..	..	2
MUSLIM—											
Sheik	.	87	1	..	..	86	..	..	..	3	84
Syed	.	10	..	..	..	10	..	..	..	8	2
Patan	.	9	..	..	..	9	..	..	..	..	9
Kasab	.	15	..	..	..	15	..	..	..	..	15
Total	.	619	3	..	..	610	..	5	1	264	355

TABLE XIX
Distribution of Households by Occupations, Income and Number of Persons

Name of Occupation	No. of House-holds	Income-Group						Total No. of members in House-holds mentioned in col. 2.	Total number of persons by age-group						No. of equivalent adult male per House-holds	Total No. of gain-fully employed
		Rs. 25 below	26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and above	14 years & above									
							Males		Females	M/F 10-13	M/F 6-9	M/F 1-5	M/F less than one			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
Cultivation of owned lands	141	..	1	6	7	127	902	269	275	92	98	144	24	5.58	264	
Cultivation of lands taken on lease	28	..	..	..	1	27	224	62	58	24	36	43	1	5.60	80	
Agricultural labour	150	5	52	53	26	14	725	226	219	63	89	113	15	3.85	395	
Household Industry	29	..	8	6	6	9	191	56	55	12	22	36	10	5.03	83	
Others*	271	8	34	86	68	75	1244	398	342	108	148	214	34	3.62	520	
Total	619	13	95	151	108	252	3286	1011	949	299	393	550	84	23.68	1342	

*Trade

Service

Transport

Profession

Stone cutter

Household Industry

Coolie

Livestock

44 Hhs.

176 "

8 "

14 "

7 "

13 "

4 "

5 "

271

TABLE XX
Average Annual Income per Household by Occupation

Principal occupation	Total No. of house-holds	Average annual income per household.	Average annual income per household in the range of					Average income per equivalent adult male	Average annual income per household in the range of					No. of Rs. 1201 above
			No. of House-holds	Rs. 300	No. of House-holds	Rs. 301-600	No. of House-holds	Rs. 601-900	No. of House-holds	Rs. 900-1200	No. of House-holds	Rs. 1201 above	No. of House-holds	Rs. 1201 above
Cultivation of owned lands	141	3,579	..	..	1	600	6	790	7	1,093	127	3,871		
Cultivation of lands taken on lease	28	3,115	..	..	..	..	..	..	1	1,200	27	3,186		
Agricultural Labourer	150	799	5	243	52	506	53	798	26	1,055	14	1,617		
Household Industry	29	1,254	..	..	..	531	6	800	6	1,083	9	2,313		
*Others	271	1,158	8	235	34	505	86	757	68	1,104	75	2,063		

Note:—

Trade

Service

Transport

Profession

Stonecutter

Household industry

Coolie

Livestock

44 Hhs.

176 "

8 "

14 "

7 "

13 "

4 "

5 "

271

TABLE XXI

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households			Percentage of Total expenditure	Households with a monthly income of									
	No. of households	Expenditure per Household	Expenditure per equivalent adult male		Rs. 25 and below		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 and above	
					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														
Food Cereals	141	Rs. p. 48.56	Rs. p. 8.70	Rs. p. 20.28	..	..	1	Rs. p. 24.60	6	Rs. p. 24.93	7	Rs. p. 28.20	127	Rs. p. 50.95
Non-Cereals	..	22.66	4.06	9.46	..	..	..	11.00	..	10.84	..	14.85	..	23.41
Drinks	..	4.46	0.80	1.86	..	..	..	1.08	..	2.52	..	2.85	..	4.67
Fuel and light	..	0.64	0.11	0.27	..	..	..	0.41	..	0.23	..	0.34	..	0.68
House rent and repair	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Clothing	..	11.57	2.07	4.83	..	..	..	5.00	..	5.07	..	7.39	..	12.16
Travelling	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Recreation	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Education	..	6.71	1.20	2.80	..	..	..	4.16	..	0.70	..	0.90	..	7.33
Other Misc. Services	..	12.86	2.30	5.37	..	..	..	8.33	..	7.54	..	8.14	..	13.41
Interest	..	1.49	0.27	0.62	..	..	..	..	..	0.70	..	..	..	..
Rent	..	6.86	1.23	2.86	..	..	..	..	..	..	..	..	..	..
Remittances	..	22.27	3.99	9.30	..	..	..	..	..	6.25	..	4.76	..	24.18
Hired labour	..	45.55	8.16	19.02	..	..	..	..	..	7.00	..	11.43	..	49.52
Purchase for production	..	46.74	8.88	49.51	..	..	..	..	..	8.33	..	11.43	..	50.08
Others	..	9.14	1.64	3.83	..	..	..	0.83	..	1.23	..	1.30	..	10.01
Total	141	239.51	42.9	100.00	..	..	1	55.41	6	75.34	7	90.79	127	246.40

CULTIVATION OF LANDS TAKEN ON LEASE

Food Cereals	28	61.31	10.95	22.49	..	..	..	..	1 26.66	27 62.59
Non-cereals	..	25.87	4.62	9.49	..	..	..	..	.. 11.83	.. 26.40
Drinks	..	4.97	0.89	1.82	..	..	..	..	.. 1.25	.. 5.11
Fuel and light	..	0.65	0.12	0.24	..	..	..	..	.. 0.25	.. 0.66
House rent & repair	..	..	..	..	..	..	..	..	..	..
Clothing	..	12.77	2.80	4.68	..	..	..	..	.. 6.00	.. 13.02
Travelling	..	..	..	..	..	..	..	..	..	..
Recreation	..	..	..	..	..	..	..	..	..	..
Education	..	2.87	0.51	1.05	..	..	..	..	..	.. 2.99
Others Misc. Services	..	14.50	2.59	5.32	..	..	..	..	.. 6.00	.. 14.81

TABLE XXI—Contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Interest	..	1.82	0.33	0.67	..	..	..	..	..	..	..	..	..	1.88
Rent	..	74.79	13.36	27.43	..	..	..	..	..	..	.. 33.33	..	76.38	
Remittances	..	7.46	1.33	2.74	..	..	..	..	..	..	..	..	7.71	
Hired Labour	..	29.47	5.26	10.81	..	..	..	..	..	..	.. 2.08	..	30.36	
Purchase for production	..	30.36	5.42	11.14	..	..	..	..	..	..	.. 2.08	..	31.41	
Others	..	5.79	1.03	2.12	..	..	..	..	..	..	.. 2.08	..	5.93	
Total	..	272.63	49.21	100.00	..	..	..	..	..	..	.. 91.56	27	279.25	

AGRICULTURAL LABOURER

Food:Cereals	150	34.05	8.84	48.66	5 78.00	52 20.06	53 32.03	26 40.83	14 65.39
Non-cereals	..	13.70	3.56	19.58	.. 3.85	.. 9.40	.. 14.12	.. 17.31	.. 24.92
Drinks	..	3.01	0.78	4.30	.. 1.17	.. 2.76	.. 3.68	.. 1.18	.. 5.44
Fuel & light	..	0.34	0.09	0.49	.. 0.17	.. 0.28	.. 0.31	.. 0.40	.. 0.61
House rent & repair	..	..	..	..	..	..	..	..	..
Clothing	..	5.86	1.52	8.38	.. 2.30	.. 4.03	.. 5.52	.. 7.93	.. 11.37
Travelling	..	..	..	..	..	..	..	..	..
Recreation	..	..	..	..	..	..	..	..	..
Education	..	0.86	0.22	1.23	..	.. 0.19	.. 0.79	.. 1.44	.. 2.80
Other Misc. Services	..	6.45	1.68	9.22	.. 3.33	.. 4.39	.. 6.40	.. 8.34	.. 11.99
Interest	..	1.11	0.29	1.59	..	.. 0.04	.. 0.19	.. 1.03	.. 9.10
Rent	..	0.12	0.03	0.17	..	..	..	.. 0.71	..
Remittances	..	0.03	0.01	0.04	..	..	.. 0.08	..	..
Hired Labour	..	0.51	0.13	0.73	..	.. 0.16	.. 0.12	.. 1.60	.. 1.40
Purchase for production	..	1.02	0.27	1.46	..	.. 0.32	.. 0.24	.. 4.02	.. 1.40
Others	..	2.91	0.76	4.15	.. 0.50	.. 1.70	.. 1.55	.. 2.79	.. 13.60
Total	150	69.97	18.18	100.00	5 89.32	52 43.33	53 65.03	26 87.58	14 147.93

HOUSEHOLD INDUSTRY

Food:Cereal	29	38.52	7.66	41.88	..	.. 8 20.20	6 28.33	6 30.05	9 72.56
Non-Cereal	..	19.07	3.79	20.74	..	.. 8.27	.. 14.00	.. 18.70	.. 33.42
Beverages	..	4.88	0.97	5.31	..	.. 2.55	.. 2.83	.. 4.00	.. 9.00
Fuel and light	..	0.53	0.11	0.58	..	.. 0.28	.. 0.22	.. 0.40	.. 1.04
House rent & repairs	..	..	..	..	..	..	..	..	..
Clothing	..	7.92	1.57	8.61	..	.. 4.12	.. 5.50	.. 6.04	.. 14.16
Travelling	..	..	..	..	..	..	..	..	..
Recreation	..	..	..	..	..	..	..	..	..
Education	..	3.08	0.61	3.35	..	.. 0.81	.. 1.94	.. 4.00	.. 5.37
Other Misc. Services	..	10.26	2.04	11.16	..	.. 4.70	.. 8.00	.. 9.03	.. 17.60

TABLE XXI—Concl'd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Interest	..	0.63	0.13	0.68	..	..	..	0.19	..	..	..	..	..	1.85
Rent	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Remittances	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Hired labour	..	0.57	0.11	0.62	..	..	..	..	..	..	..	2.77	..	..
Purchase for production	..	3.53	0.70	3.84	..	..	..	..	..	..	..	2.77	..	9.54
Others	..	2.97	0.59	3.23	..	..	..	3.57	..	1.16	..	1.66	..	4.60
Total	29	91.96	18.28	100.00	..	..	8	44.69	6	61.98	6	79.42	9	169.14

*OTHERS

Food Cereals	271	29.37	8.11	34.39	8	7.12	34	20.03	86	21.68	68	33.08	75	41.42
Non-cereals	..	15.37	3.25	17.99	..	3.68	..	8.99	..	12.59	..	16.78	..	21.41
Beverages	..	4.73	1.31	5.54	..	1.52	..	2.37	..	3.81	..	4.90	..	7.06
Fuel & light	..	1.37	0.38	1.60	..	0.24	..	0.26	..	1.31	..	1.19	..	2.22
House rent & repairs	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Clothing	..	7.82	2.16	9.15	..	2.60	..	4.27	..	5.71	..	8.04	..	12.20
Travelling	..	0.32	0.09	0.37	..	..	..	..	..	..	..	..	..	1.16
Recreation	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Education	..	1.81	0.50	2.12	..	0.05	..	0.30	..	0.84	..	1.78	..	3.83
Other Misc. Services	..	9.91	2.74	11.60	..	2.13	..	5.18	..	7.66	..	10.69	..	14.77
Interest	..	0.12	0.03	0.14	..	..	..	0.18	..	..	..	..	..	0.37
Rent	..	0.97	0.27	1.14	..	..	..	..	..	0.52	..	0.07	..	2.86
Remittances	..	7.37	2.04	8.63	..	..	..	..	..	5.04	..	8.33	..	13.30
Hired Labour	..	1.48	0.41	1.73	..	..	..	0.10	..	1.09	..	0.64	..	3.47
Purchase for production	..	2.32	0.64	2.72	..	0.31	..	0.67	..	1.01	..	1.53	..	55.0
*Others	..	2.46	0.68	2.88	..	0.43	..	0.82	..	1.23	..	1.46	..	5.75
Total	271	85.42	22.61	100.00	8	18.08	34	43.17	86	62.49	68	88.49	75	135.32

*Others--

Trade	..	..	..	..	..	44 Hhs
Service	..	..	..	..	..	176 ..
Transport	..	..	..	..	..	8 ..
Profession	..	..	..	..	..	14 ..
Stone cutter	..	..	..	..	..	7 ..
Household Industry	..	..	..	..	..	13 ..
Coolie	..	..	..	..	..	4 ..
Livestock	..	..	..	..	..	5 ..
						271 Hhs.

TABLE XXII
Households and Development Activities

Total No. of Households.	Total number of Households that have obtained						
	Better irrigation facilities	Improved seeds	Improved implements	Better manure	Chemical fertilizers	Use of pesticides	Land improvement measures like Reclamation soil conservation consolidation
	1	2	3	4	5	6	7
619	14	45	..	..	19	2	15

TABLE XXIII
Indebtedness by Income-Groups

Income-group	Indebtedness by Income Group					Remarks
	Total No. of households	No. of households indebted	Amount	Percentage of col. 3 to col. 2	Average indebtedness for household in debt.	
			Rs. p.		Rs. p.	
Rs. 25 and below	13	Nil	Nil	Nil	..	
Rs 26 to 50	95	18	3,705.00	18.88	205.83	
Rs. 51 to 75	151	30	21,305.00	19.87	710.17	
Rs. 76 to 100	108	18	6,120.00	16.67	341.11	
Rs. 100 and above	252	142	14,530.00	54.62	102.32	
	619	208	1,71,660.00	..	..	

TABLE XXIII A
Indebtedness by Causes of Debts

Sl.No.	Causes	Amount in debt (in Rupees)	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	93,700	132	54.58	
2.	House construction, repairs to existing buildings.	2,680	2	1.56	
3.	Marriage	12,575	14	7.32	
4.	Purchase of bullocks	1,000	3	0.58	

TABLE XXIII-A—Contd.

1	2	3	4	5
5. Education		1,300	2	0.76
6. Ordinary wants		42,830	72	24.95
7. Well sinking		12,000	7	6.99
8. Household Cultivation		800	1	0.47
9. Industry run by household (flour mill)		2,000	2	1.18
10. Business run by the household		1,775	6	1.03
11. Occupation		200	1	0.11
12. Medical purposes		800	1	0.47
Total		1,71,660	243	100.00

TABLE XXIII-B
Sources of Credit

Sources	Cultivators having lands						Non-cultivators			
	3 acres and below		3 to 10 acres		10 acres and above					
	Amount borrowed Rs.	Amount outstanding Rs.	Amount borrowed Rs.	Amount outstanding Rs.	Amount borrowed Rs.	Amount outstanding Rs.	Amount borrowed Rs.	Amount outstanding Rs.	Amount borrowed Rs.	Amount outstanding Rs.
1	2	3	4	5	6	7	8	9	10	11
Government	..	..	..	..	600	600	300	300	900	900
Society	..	..	12,030	10,060	45,360	40,280	6,050	5,290	63,440	55,630
National Extension Scheme	..	..	1,500	1,500	15,900	12,900	..	..	17,400	14,400
Others (friends, relatives and money lenders)	200	200	7,900	7,900	80,755	71,585	24,165	21,045	1,13,020	1,00,730
Total	200	200	21,430	19,460	1,42,615	1,25,365	30,515	26,635	1,94,760	1,71,660

TABLE XXIV

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

Name of crop	Unit	Area	No. of households	Year 1962						
				Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seed	Balance left over
1	2	3	4	5	6	7	8	9	10	11
Paddy	Quintals	460.87	97	935	203	657	9	..	52	14
Cotton	"	951.55	75	861	39	666	147	..	..	9
Bengal gram	"	798.97	96	1,808	34	1,642	44	38	50	..
Chillies	"	18.42	16	99	11	88	..	..	..	..
Jowar	"	1494.65	136	3,181	1,493	1,527	92	..	69	..
Groundnut	"	667.75	60	2,156	201	1,763	109	..	83	..
Wheat	"	145.47	23	280	61	196	8	..	15	..
Horsegram	"	46.00	3	94	1	87	..	..	6	..
Bengalgram	"	886.62	91	1,874	94	1,669	..	..	111	..
Nigerseed	"	87.92	14	73	2	69	2	..	..	..
Onions	"	7.00	6	454	..	454	..	..	..	..
Sugarcane	"	17.00	10	555	26	505	20	..	4	..
Turmeric	"	1.50	1	5	..	5	..	..	..	..
Barley	"	30.00	12	99	5	82	11	..	1	..
Vegetables	Mds.	3.00	3	22	..	19	3	..	..	..
Fruits	"	175.00	4	12,500	..	12,500	..	..	..	..
Arhar	"	9.50	2	22	8	14	..	..	..	..
White Jowar	"	2.25	1	6	..	3	3	..	..	..
Garlic	"	0.25	1	2	..	2	..	..	..	..
Greengram	"	4.75	2	9	..	9	..	..	..	..
Tobacco	"	1.75	2	3	..	3	..	..	..	..
Linseed	"	12.25	1	10	..	10	..	..	..	..
Maize	Quintals	0.25	1	2	..	2	..	..	..	..
Safflower	"	2.12	1	3	..	2	1	..	..	..
Guava	"	1.00	1	2	..	2	..	..	..	..

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 land									
			No. of Hhs.	100 Cents and below	No. of Hhs.	Acreage 1 to 2.4	No. of Hhs.	Acreage 2.5-4.9	No. of Households	Acreage 5-10 acres	No. of Hhs.	Acreage 10 and above
1	2	3	4	5	6	7	8	9	10	11	12	13
Brahmins	9	A	..	..	..	..	..	..	..	..	4	296.82
		B	..	..	..	..	..	..	..	..	4	50.85
Lingayat	69	A	..	..	..	..	4	11.99	15	112.47	52	1480.55
		B	..	..	3	4.84	5	18.99	9	61.75	20	380.50
		A+B	..	..	..	..	..	..	1	7.77	5	162.30
		A+C	..	..	..	..	..	..	..	..	25	657.84
Maratha	28	A	..	..	..	..	..	..	1	5.22	22	572.30
		B	..	..	..	..	..	..	5	38.75	4	92.35
		C	..	..	..	..	..	..	2	14.50	3	110.55
		A+B	..	..	..	..	..	..	..	..	3	60.00
		A+C	..	..	..	..	..	..	..	..	11	288.90
		B+C	..	..	..	..	..	..	..	..	1	22.00
Viswakarma	5		..	..	..	..	..	..	..	..	..	..
Kabbaligar	5		..	..	..	..	..	..	..	..	..	..
Rajput	6	A	..	..	..	..	..	..	..	..	3	148.22
		B	..	..	1	1.50	..	..	..	..	1	11.70
Kuruba	6	A	..	..	..	..	..	..	..	..	2	23.10
Lambada	7		..	..	..	..	..	..	..	..	..	..
Uppara	7	A	..	..	..	..	..	..	..	..	3	43.32
		B	..	..	..	..	..	..	1	8.55	1	12.67
Mang	21	C	..	..	..	..	1	2.50	..	..	..	..
Oddaru	8		..	..	..	..	..	..	..	..	..	..
Madiga	3		..	..	..	..	..	..	..	..	..	..
Chambars	..		..	..	..	..	..	..	..	..	..	..
Lohar	3	A+C	..	..	..	..	..	..	..	..	2	44.25
Mahar	44	A	..	..	1	1.62	..	..	1	6.00	2	20.00
		B	..	..	2	1.57	5	7.99	..	..	1	18.90
		C	..	..	..	..	..	..	3	20.00	3	60.90
		A+C	..	..	..	..	..	..	..	..	1	21.15
Ealiger	3		..	..	..	..	..	..	..	..	..	..
Medaru	1		..	..	..	..	..	..	..	..	..	..
Kaikadi	2		..	..	..	..	..	..	..	..	..	..

TABLE XXV—Concl.

1	2	3	4	5	6	7	8	9	10	11	12	13
Agasa	2	A	..	..	..	..	1	3.00	..	..	..	..
Dakkalwar	1		..	..	..	..	..	..	..	..	..	..
Gurav	..	B	..	..	..	..	..	..	1	7.35	..	..
Marwadi	1		..	..	..	..	..	..	..	..	..	..
Gosai	2		..	..	..	..	..	..	..	..	..	..
Christian	26	C	..	..	..	..	..	..	1	7.00	1	10.00
Muslim—Sheik	64	A	..	..	..	..	..	..	1	6.27	6	145.85
		B	..	..	..	..	1	4.30	5	40.85	3	80.45
		C	..	..	..	..	..	..	1	9.00	..	..
		A+C	..	..	..	..	..	..	..	..	6	189.17
Patan	3	B	..	..	..	..	..	..	2	19.50	2	30.20
		C	..	..	..	..	..	..	..	..	1	27.00
		A+C	..	..	..	..	..	..	..	..	1	11.25
Syed	9	B	..	..	..	..	..	..	..	..	1	19.00
Kasab	15		..	..	..	..	..	..	..	..	..	..
Total	352		4	3.14	10	15.95	12	40.78	49	364.98	194	5092.19

TABLE XXVI

GENERAL

Total No. of households	Number of Households							
	Reading Daily Newspaper		Member or members which works for social uplift		Member or members of which take active part in politics		Member or members of which have joined Co-operative societies	
	No. of Households	No. of persons	No. of Households	No. of persons	No. of Households	No. of persons	No. of households	No. of persons
619	3	3	2	2	1	1	126	126

TABLE 1
Caste/Tribe or Community and Nature of Family

Caste/Tribe or Community		Total No. of households	Types of families and living in the households				Remarks
			Simple	Intermediate	Joint	Others	
1		2	3	4	5	6	7
HINDU—	Brahmin	17	8	2	5	2	
	Lingayat	208	84	44	61	19	
	Maratha	72	33	18	19	2	
	Rajput	11	6	4	...	1	
	Kuruba	8	5	1	2	..	
	Viswakarma	5	1	1	3	..	
	Uppara	12	3	4	5	...	
	Lambada	7	5	1	1	..	
	Kabbaligar	5	3	1	1	...	
	Agasa	3	2	1	...	..	
	Mang	22	17	5	—	—	
	Kaikadi	2	..	1	1	—	
	Medaru	1	1	..	—	..	
	Gurav	1	..	1	—	..	
	Lohar	5	3	1	...	1	
	Mahar	63	43	10	10	..	
	Gosai	2	2	—	—	..	
	Dakkalwar	1	1	...	—	..	
	Oddaru	8	6	2	...	..	
	Chambar	8	5	1	2	..	
Madiga	3	2	..	..	1		
Ealigar	3	2	..	..	1		
Marwadi	1	..	..	...	1		
CHRISTIAN—	catholic	28	14	3	6	5	
	Protestant	2	1	..	..	1	
MUSLIM—	Sheik	87	28	15	22	22	
	Syed	10	7	1	2	..	
	Patan	9	3	2	4	..	
	Kasab	15	10	3	2	..	
Total		619	295	122	146	56	

TABLE 2
Association of Deity object of Worship and Caste/Tribe

Community		Name of Deity																	
		Anbavani	Ehwar	Rama	Krishna	Venkateswara	Dattatreya	Panduranga	Shiva	Mallikarjun	Mahadev	Basava	Veerabhadra	Sangameswara	Sheik Hussainsab	Kwaja Baude	Durgamma	Mahaveer	Jesus Christ
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
HINDU	Brahmin	..	4	4	3	5	1	..	..	..	..	..	..	..	..	..	..	..	..
	Lingayat	40	23	..	..	..	..	..	14	31	29	31	20	20	..	..	..	..	..
	Maratha	21	..	..	..	..	..	51	..	..	..	..	..	..	..	..	..	..	..
	Rajput	5	..	4	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Kuruba	..	..	4	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Viswakarma	..	..	2	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Uppara	11	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Lambada	..	1	..	..	..	..	..	6	..	..	..	..	..	..	..	..	..	..
	Kabbaligar	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Agasa	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Mang	..	..	..	..	..	..	..	..	..	..	..	..	..	..	22	..	..	..
	Kaikadi	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Medaru	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Gorav	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Lohar	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Mahar	..	..	..	..	..	..	63	..	..	..	..	..	..	..	..	..	..	..
	Gosai	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Dakkalwar	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
	Oddaru	4	..	..	..	..	4	..	..	..	..	..	..	..	..	..	..	..	..
	Chambar	1	..	..	..	..	7	..	..	..	..	..	..	..	..	..	..	..	..
	Madiga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	..	..
	Ealigar	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Marwadi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
CHRISTIAN	Catholic	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	28
	Protestant	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2
MUSLIM	Sheik	..	..	..	..	..	..	..	..	..	..	..	..	..	..	86	..	..	..
	Syed	..	..	..	..	..	..	..	..	..	..	..	..	..	10	..	..	..	..
	Patan	..	..	..	..	..	..	..	..	..	..	..	..	..	9	..	..	..	..
	Kasab	..	..	..	..	..	..	..	..	..	..	..	..	..	15	..	..	..	..
Total		29	16	16	5	1	122	20	31	29	31	20	20	120	1	25	1	30	

TABLE 3
Awareness of Untouchability Offences Act

Caste		No. of persons interviewed	No. of persons aware of prohibition of untouchability under Law	Remarks
HINDU	Brahmin	17	17	
	Lingayat	208	155	
	Maratha	72	52	
	Rajput	11	9	
	Kuruba	8	6	
	Viswakarma	5	5	
	Uppara	12	11	
	Lambada	7	6	
	Kabbaligaru	5	1	
	Agasa	3	2	
	Mang	22	20	
	Kaikadi	2	2	
	Medaru	1	..	
	Gurav	1	1	
	Lohar	5	1	
	Mahar	63	45	
	Gosai	2	1	
	Dakkalwar	1	1	
	Oddaru	8	2	
	Chambar	8	3	
	Madiga	3	3	
	Ealigar	3	3	
	Marwadi	1	1	
CHRISTIAN	Catholic	28	21	
	Protestant	2	2	
MUSLIM	Sheik	87	51	
	Syed	10	2	
	Patan	9	2	
	Kasab	15	5	
Total		619	430	

TABLE 4
Contravention of Marriage Rules

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

TABLE 5
Awareness of Changes in Hindu Laws of Succession and Adoption

Caste/Tribe/Community		Number of persons interviewed	No. aware that there have been changes in Hindu Succession Act	No. aware that there have been changes in Hindu Adoption Act	Remarks
1		2	3	4	5
HINDU	Brahmin	17	..	..	
	Lingayat	208	..	1	
	Maratha	72	..	..	
	Rajput	11	..	..	
	Kuruba	8	..	..	
	Viswakarma	5	..	..	
	Uppara	12	..	..	
	Lambada	7	..	..	
	Agasa	3	..	..	
	Mang	22	..	..	
	Kaikadi	2	..	..	
	Medaru	1	..	..	
	Gurav	1	..	..	
	Lohar	5	..	..	
	Kabbaligaru	5	..	..	
	Mahar	63	..	1	
	Gosai	2	..	..	
	Dakkalwar	1	..	..	
CHRISTIAN	Oddaru	8	..	..	
	Chambar	8	..	..	
	Madiga	3	..	..	
	Ealigar	3	..	..	
	Marwadi	1	..	..	
	Catholic	28	..	..	
	Protestant	2	..	..	
MUSLIM	Sheik	87	..	..	
	Syed	10	..	..	
	Patan	9	..	..	
	Kasab	15	..	..	
Total		619	..	2	

TABLE 5-A
Inheritance of Property as in Practice

Caste/Tribe/Community		No. of persons interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe								
			Son	Daughter	Wife	Mother	Brother	Sister's son	Brother's son	Others	Son/daughter or wife
1		2	3	4	5	6	7	8	9	10	11
HINDU	Brahmin	17	11	..	..	..	..	..	..	..	6
	Lingayat	208	107	..	..	..	..	..	..	..	101
	Maratha	72	39	..	..	..	..	..	..	..	33
	Rajput	11	7	..	..	..	..	..	..	..	4
	Kuruba	8	7	..	..	..	..	..	..	..	1
	Viswakarma	5	5	..	..	..	..	..	..	..	..
	Uppara	12	8	..	..	..	..	..	..	..	4
	Lambada	7	5	..	..	..	..	..	..	..	2
	Kabbaligar	5	5	..	..	..	..	..	..	..	..
	Agasa	3	2	..	..	..	..	..	..	..	1
	Mang	22	21	..	..	..	..	..	..	..	1
	Kaikadi	2	2	..	..	..	..	..	..	..	..
	Medaru	1	1	..	..	..	..	..	..	..	..
	Gorav	1	1	..	..	..	..	..	..	..	..
	Lohar	5	4	..	..	..	..	..	..	..	1
	Mahar	63	61	..	..	..	..	..	..	..	2
	Gosai	2	2	..	..	..	..	..	..	..	..
	Dakkalwar	1	1	..	..	..	..	..	..	..	..
	Oddaru	8	8	..	..	..	..	..	..	..	..
	Chambar	8	8	..	..	..	..	..	..	..	..
Madiga	3	3	..	..	..	..	..	..	..	..	
Marwadi	1	1	..	..	..	..	..	..	..	..	
Ealigar	3	3	..	..	..	..	..	..	..	..	
CHRISTIAN	Catholic	28	28	..	..	..	..	..	..	..	..
	Protestant	2	2	..	..	..	..	..	..	..	..
MUSLIM	Sheik	87	70	..	..	..	..	..	..	..	17
	Syed	10	9	..	..	..	..	..	..	..	1
	Patan	9	3	..	..	..	..	..	..	..	6
	Kasab	15	14	..	..	..	..	..	..	..	1
Total		619	438	..	..	..	..	..	..	..	181

TABLE 6
Reciprocal Aid in Agricultural Practices

Caste/Tribe/Community		No. of households practising agriculture	No. of households that take help of neighbours at the time of sowing or harvesting	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour	Remarks
1		2	3	4	5
HINDU	Brahmin	4	1	1	
	Lingayat	102	..	5	
	Maratha	43	..	1	
	Rajput	4	..	..	
	Kuruba	1	..	..	
	Viswakarma	..	..	..	
	Uppara	3	..	..	
	Lambada	..	..	..	
	Kabbaligar	..	..	..	
	Agasa	1	..	..	
	Mang	1	..	..	
	Kaikadi	..	..	..	
	Medaru	..	..	..	
	Gorav	..	..	..	
	Lohar	2	..	..	
	Mahar	11	..	..	
CHRISTIAN	Catholic	2	..	..	
	Protestant	..	..	..	
MUSLIM	Sheik	14	..	2	
	Syed	..	..	..	
	Pattan	2	..	..	
	Kasab	..	..	..	
Total		190	1	9	

TABLE 7
Livestock Statistics including Fishery

Caste/Tribe/Community		Cows in milk		Cows in dry		Adult females not calved		Bulls		Working Bullocks		Other Adult males		Young Stock (Males)		Young Stock (Females)	
		No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
HINDU	Brahmin	8	14	4	23	2	4	3	21	4	15	3	6	3	8	5	7
	Lingayat	84	109	53	71	7	11	48	68	76	180	20	20	39	53	31	39
	Maratha	39	43	27	32	8	9	10	10	38	84	5	6	15	16	14	17
	Rajput	3	3	3	3	..	..	1	1	3	10	3	3	2	2	2	2
	Kuruba	2	3	..	..	..	..	..	..	1	2	..	..	..	..	..	..
	Viswakarma	2	2	1	1	..	..	..	..	..	..	..	..	2	2	..	..
	Uppara	6	6	1	1	2	2	1	2	3	6	1	1	2	2	..	..
	Lambada	3	6	1	2	2	3	1	3	..	..	..	..	1	3	..	..
	Kabballigar	..	..	2	2	..	..	..	..	..	..	..	..	..	..	1	1
	Agasa	2	2	..	..	..	..	1	3	1	1	..	..	1	1	..	..
	Mang	15	16	3	4	..	..	4	4	1	2	1	1	4	4	2	2
	Kaikadi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Medaru	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Gurav	..	..	1	1	..	..	1	1	..	..	..	..	1	2	..	..
	Lohar	2	2	2	3	..	..	1	2	2	4	..	..	1	1	2	2
	Mahar	24	24	7	8	1	1	8	11	5	9	3	4	..	..	6	6
	Gosai	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
	Dakkalwar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Oddaru	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
	Chambar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Madiga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Ealiger	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	
Marwadi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
CHRISTIAN	Catholic	6	6	1	1	..	..	5	5	2	3	..	..	1	1	1	1
	Protestant	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIM	Sheik	13	14	9	12	1	2	5	8	15	41	2	2	10	10	12	14
	Syed	..	..	..	..	..	..	..	..	..	..	..	..	1	1	..	..
	Patan	3	3	2	2	..	..	1	2	2	4	..	..	1	1	1	1
	Kasab	1	1	2	2	..	..	..	..	..	..	..	..	2	2	1	1
Total		214	255	119	168	25	34	90	141	153	361	39	44	86	109	78	93

TABLE 7 (Contd.)
Livestock Statistics Including Fishery

Caste/Tribe/Community	He- buffaloes (Adult)		She- buffaloes in Milk		She- buffaloes dry		Young stock (buffaloes)		Sheep		Goats		Pigs		Ponies & mules		
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	
	1	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
HINDU—Brahmins		1	1	4	7	3	4	3	4	..	..	..	..	..	..	2	2
Lingayat		9	10	97	112	36	38	61	74	..	..	..	..	..	..	6	6
Maratha		1	1	34	37	17	17	28	32	3	10	3	9	1	5	..	..
Rajput		1	1	2	2	..	..	1	1	..	..	..	..	..	..	..	..
Kuruba		..	..	2	3	1	1	2	2	1	40	3	76	..	..	..	..
Viswakarma		..	..	2	2	..	..	1	1	..	..	..	..	..	..	..	..
Uppara		2	2	2	2	3	3	3	4	..	..	..	..	..	..	..	..
Lambada		..	..	..	..	..	..	1	1	..	..	1	2	..	..	..	..
Kabballigar		1	1	1	1	1	1	1	1	..	..	..	..	..	..	..	..
Agasa		1	1	2	2	..	..	1	1	..	..	..	..	..	..	1	10
Mang		..	..	1	1	..	..	1	1	1	2	1	1	..	..	..	..
Kaikadi		..	..	..	..	..	..	..	..	..	..	..	..	2	22	..	..
Medaru		..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Gurav		..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Lohar		1	1	2	3	1	1	3	4	..	..	..	..	..	..	..	..
Mohar		2	2	9	9	9	10	9	9	7	35	6	34	3	11	..	..
Gosai		..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Dakkalwar		..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Oddaru		8	17	1	1	4	5	1	2	..	..	..	..	..	..	..	..
Chambar		..	..	2	2	..	..	2	2	1	1	1	2	..	..	..	..
Madiga		..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ealiger		..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Marwadi		..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
CHRISTIAN																	
Catholic		1	1	1	1	..	..	2	2	..	..	1	1	..	..	..	..
Protestant		..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIM																	
Sheik		5	5	21	22	5	5	17	20	7	45	6	42	2	27	6	6
Syed		..	..	2	2	..	..	2	2	..	..	..	..	..	..	1	1
Patan		1	1	3	5	1	1	4	5	..	..	..	..	..	..	..	..
Kasab		..	..	..	..	2	2	1	1	..	..	..	..	..	..	6	6
Total		34	44	188	214	83	88	144	169	20	133	22	167	8	65	22	31

TABLE 7 (Concl'd.)

Livestock Statistics Including Fishery

Caste/Tribe/Community	Donkeys		Cocks		Hens		Chicken		Ducks		Young stock Males		Any other animals or birds		Fisheries	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49
HINDU—Brahmins	..	..	..	..	..	..	..	..	..	..	3	8	..	..	..	..
Lingayat	1	12	..	..	..	..	..	..	..	..	39	53	..	..	..	..
Maratha	..	..	..	..	..	..	..	..	..	..	15	16	..	..	..	..
Rajput	..	..	..	..	..	..	..	..	..	..	2	2	..	..	..	..
Kuruba	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	..	..	..	..	..	..	..	..	..	..	2	2	..	..	..	..
Uppara	..	..	..	..	..	..	..	..	..	..	2	2	..	..	..	..
Lambada	..	..	3	17	1	4	1	4	..	..	1	3	..	..	..	..
Kabballigar	..	..	2	13	2	13	..	..	..	..	..	..	..	..	..	..
Agasa	1	11	..	..	..	..	..	..	..	..	1	1	..	..	..	..
Mang	..	..	3	14	1	4	1	4	..	..	4	4	..	..	..	..
Kaikadi	2	16	2	12	..	..	..	..	..	..	..	..	..	..	..	..
Medaru	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Gurav	..	..	..	..	..	..	..	..	..	..	1	2	..	..	..	..
Lohar	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
Mahar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Gosai	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Dakkalwar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Oddaru	..	..	1	5	1	5	1	5	..	..	..	..	..	..	..	..
Chambar	..	..	1	4	1	4	1	4	..	..	..	..	..	..	..	..
Madiga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ealiger	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Marwadi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
CHRISTIAN Catholic	..	..	8	23	8	22	8	29	..	..	1	1	..	..	..	..
Protestant	..	..	1	3	1	3	1	4	..	..	..	..	..	..	..	..
MUSLIM Sheikh	..	..	18	87	17	84	13	61	..	..	10	10	..	..	..	..
Syed	..	..	3	5	1	2	1	1	..	..	1	1	..	..	..	..
Patan	..	..	1	4	1	4	1	4	..	..	1	1	..	..	..	..
Kasab	..	..	2	7	2	5	2	5	..	..	2	2	..	..	..	..
Total	4	39	45	194	48	162	30	121	..	..	86	109	..	..	..	..

TABLE 8
Village Industries—Products

Sl. No.	Name of Industry	Name of Products	Total No. of Hhs.	Community																
				Lingayat	Madivala	Viswa- Karna	Lohar	Mahar	Mang	Patan	Kuruba	Uppara	Maratha	Rajput	Chambar	Christian	Sheikh	Medaru	Kaikadi	Syed
1	Oil pressing	Oil	2	1	1															
2	Carpentry	Agricultural implements and Furniture	9	2		2		1	1	2										
3	Gold Smithy	Gold & silver ornaments	2			2														
4	Blacksmithy	Iron implements for agriculture	4				3												1	
5	Tailoring	Garments	11	3							1		1		1	5				
6	Flourmill	Service	1	1																
7	Gurmaking	Gur	4	1								1				2				
8	Cycle repair	Service	1	1																
9	Pottery	Pots	1	1																
10	Weaving	Rugs	1																	
11	Cobbler	Chappals & shoes	7											7						
12	Carpentry & Black Smithy.	Agricultural implements	2				2													
13	Basket making	Baskets & Bamboo products	3														1	2		
48	Total		48	10	1	4	5	1	1	1	2	1	1	1	7	1	7	1	2	

TABLE 9
Land Reclamation and Development Measures

Name of Caste	No. of families benefitted by reclamation and development measures	Brief description of land reclamation and development measures	Remarks
1	2	3	4
Lingayat	9	7 Households Reclamation 77.30 acres. 1 Household well constructing 4.00 acres. 1 Household bunding 20.00 acres.	
Rajput	1	1 Household Reclamation 3.75 acres.	
Maratha	3	3 Households reclamation 19.00 acres.	
Muslim—Sheik	2	2 Households reclamation 20.00 acres.	

TABLE 10
Co-operative Societies

Sl. No.	Name of the cooperative Society	Number of members belonging to										Total
		Lingayat	Maratha	Brahmin	Uppara	Kuruba	Rajput	Lohar	Mahar	(Muslim) Sheik	Patan	
1	2	3	4	5	6	7	8	9	10	11	12	13
1	Large Sized Co-operative Society.	82	19	4	1	1	3	1	1	10	4	126

TABLE 11
Habit of Taking Sugar as Correlated to Income

Caste/Tribe/Community	No. of households taking sugar with monthly income of						No. of households not taking sugar with monthly income of						
	Above Rs. 150	Rs. 101 —150	Rs. 76 —100	Rs. 51 —75	Rs. 26 —50	Rs. 25 or less	Above Rs. 150	Rs. 101 —150	Rs. 76 —100	Rs. 51 —75	Rs. 26 —50	Rs. 25 or less	
	1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU— Brahmin		3	2	5	2	..	..	1	2	1	1	..	..
Lingayat		67	20	16	14	..	1	17	17	22	15	13	6
Maratha		14	3	4	5	..	..	17	8	5	9	6	1
Rajput		1	..	..	2	..	..	1	2	..	2	3	..
Kuruba		..	1	1	..	..	..	1	1	..	3	..	1

TABLE 11 (Contd.)

1	2	3	4	5	6	7	8	9	10	11	12	13
Viswakarma	2	..	2	..	..	..	..	..	1	..	..	..
Uppara	1	..	..	..	..	..	3	1	2	3	2	..
Lambada	..	..	1	..	..	..	..	..	..	2	4	..
Kabballigar	..	..	..	..	..	..	1	..	..	4	..	..
Agasa	..	..	..	..	..	..	..	..	2	1	..	..
Mang	..	..	..	..	2	..	..	1	1	8	10	..
Kaikadi	..	..	..	..	..	..	..	..	1	1	..	..
Medaru	..	..	..	..	..	..	..	..	1	..	..	..
Gurav	..	..	..	..	..	..	..	..	1	..	..	..
Lohar	..	..	..	..	..	..	2	1	..	1	1	..
Mahar	2	..	..	..	..	..	3	9	8	20	21	..
Gosai	..	..	..	..	..	..	..	..	..	..	2	..
Dakkalwar	..	..	..	..	..	..	..	..	1	..	..	..
Oddaru	..	..	1	..	..	..	..	..	2	1	4	..
Chambar	..	..	..	..	..	..	..	2	..	3	3	..
Madiga	..	..	1	1	..	..	..	..	..	1	..	..
Eligar	..	..	..	1	..	..	..	..	..	2	..	..
Marwadi	..	..	..	..	..	..	..	..	1	..	..	..
CHRISTIAN—Catholic	6	..	4	4	..	..	2	..	3	4	4	1
Protestant	1	..	..	..	..	..	..	..	1	..	..	..
MUSLIM—Sheik	9	10	1	5	2	1	6	5	11	25	10	2
Syed	1	..	..	1	..	..	..	1	2	2	3	..
Patan	2	..	3	1	..	..	1	1	..	1	..	..
Kasab	..	..	..	1	..	..	..	1	3	5	5	..
Total	109	36	39	37	4	2	55	52	69	114	91	11

TABLE 11-A
Habit of Taking Tea as Correlated to Income

Caste/Tribe/Community	No. of households taking tea with monthly income of						No. of households not taking tea with monthly income of					
	Above Rs. 150	Rs. 101—150	Rs. 76—100	Rs. 51—75	Rs. 26—50	Rs. 25 or less	Above Rs. 150	Rs. 101—150	Rs. 51—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— Brahmins	3	2	5	2	..	..	1	2	1	1	..	..
Lingayat	69	23	17	18	2	1	15	14	21	11	11	6
Maratha	17	2	5	6	1	..	14	9	4	8	5	1
Rajput	1	..	..	3	..	..	1	..	..	1	3	..
Kuruba	..	1	1	..	..	..	1	1	..	3	..	1
Viswakarma	2	..	2	..	..	..	..	..	1	..	..	..
Uppara	2	1	..	1	..	..	2	..	2	2	2	..
Lambada	..	..	1	..	1	..	..	..	..	2	3	..
Kabbaligar	..	..	..	1	..	..	1	..	..	3	..	..
Agasa	..	..	..	..	..	..	..	..	2	1	..	..
Mang	..	..	..	1	2	..	..	1	1	7	10	..
Kaikadi	..	..	..	..	..	..	..	..	1	1	..	..
Medaru	..	..	..	..	..	..	..	..	1	..	..	..
Gurav	..	..	..	..	..	..	..	..	1	..	..	..
Lohar	1	..	..	..	..	..	1	1	..	1	1	..
Mahar	2	1	..	..	5	..	3	8	8	20	16	..
Gosai	..	..	..	..	1	..	..	..	..	..	1	..
Dakkalwar	..	..	..	..	..	..	..	..	1	..	..	..
Oddaru	..	..	1	..	..	..	..	..	2	1	4	..
Chambar	..	..	..	..	..	..	..	2	..	3	3	..
Madiga	..	..	1	1	..	..	..	..	..	1	..	..
Ealiger	..	..	..	1	..	..	..	..	..	2	..	..
Marwadi	..	..	..	..	..	..	..	..	1	..	..	..
CHRISTIAN— Catholic	6	..	4	4	1	..	2	..	3	4	3	1
Protestant	1	..	..	..	..	..	..	..	1	..	..	..
MUSLIM— Sheik	10	7	3	10	3	..	5	8	9	20	9	3
Syed	1	1	..	1	..	..	..	..	2	2	3	..
Patan	2	1	3	1	..	..	1	..	..	1	..	..
Kasab	..	..	..	2	..	..	..	1	3	4	5	..
Total	117	39	43	52	16	1	47	49	65	99	79	12

TABLE 12
Material Culture Possession of Furniture

Caste/Tribe/Community	Number of households possessing								
	Sofa	Cot	Chair	Table	Mirror	Bench	Stool	Iron safe	Steel Cabinet
1	2	3	4	5	6	7	8	9	10
HINDU— Brahmin	1	18	14	2	2	..	..	1	1
Lingayat	..	198	52	10	6	..	..	..	..
Maratha	..	50	4	..	..	..	..	..	..
Rajput	..	7	3	..	..	..	..	..	..
Kuruba	..	4	..	..	..	..	..	..	..
Viswakarma	..	2	..	..	..	..	..	..	..
Uppara	..	12	..	..	..	..	..	..	..
Lambada	..	1	..	..	..	..	..	..	..
Kabbaligar	..	..	..	..	..	..	..	..	..
Agasa	..	1	..	..	..	..	..	..	..
Mang	..	4	..	..	..	..	..	..	..
Kaikadi	..	..	..	..	..	..	..	..	..
Medaru	..	1	..	..	..	..	..	..	..
Gurav	..	1	..	..	..	..	..	..	..
Lohar	..	4	..	..	..	..	..	..	..
Mahar	..	20	..	..	..	..	..	..	..
Gosai	..	..	..	..	..	..	..	..	..
Dakkalwar	..	1	..	..	..	..	..	..	..
Oddaru	..	3	..	..	..	..	..	..	..
Chambar	..	..	..	..	..	..	..	..	..
Madiga	..	..	..	..	..	..	..	..	..
Eligar	..	2	..	..	..	..	..	..	..
Marwadi	..	..	..	..	..	..	..	..	..
CHRISTIAN— Catholic	..	14	10	4	..	..	..	..	..
Protestant	..	5	3	1	..	..	..	..	..
MUSLIM— Sheik	..	49	6	4	..	..	..	..	..
Syed	..	2	..	..	..	..	..	..	..
Patan	..	7	..	..	..	..	..	..	..
Kasab	..	9	..	..	..	..	..	..	..
Total	1	423	92	21	8	..	..	1	1

TABLE 12-A

Material Culture Possession of Consumer Goods

Caste/Tribe/Community	No. of households possessing									
	Clock or watch	Petromux or Hazak	Battery torch light	Kerosene stove	Bicycle	Radio set	Gramophone	Transistor Radio	Lorry	
1	2	3	4	5	6	7	8	9	10	
HINDU— Brahmins	4	..	5	4	..	..	..	..	3	
Lingayat	43	44	96	15	37	5	1	..	..	
Maratha	1	4	13	..	2	..	..	..	..	
Rajput	..	..	..	..	..	..	..	..	..	
Kuruba	..	..	..	..	..	..	..	..	..	
Viswakarma	..	..	..	..	..	..	..	..	..	
Uppara	..	1	2	..	..	..	..	..	..	
Lambada	..	..	..	..	..	..	..	..	..	
Kabballigar	..	..	..	..	..	..	..	..	..	
Agasa	..	..	..	..	..	..	..	..	..	
Mang	..	..	..	..	..	..	..	..	..	
Kaikadi	..	..	..	..	..	..	..	..	..	
Medaru	..	..	..	..	..	..	..	..	..	
Gurav	..	..	..	..	..	..	..	..	..	
Lohar	..	..	..	..	..	..	..	..	..	
Mahar	..	..	..	2	..	..	..	..	..	
Gosai	..	..	..	..	..	..	..	..	..	
Dakkalwar	..	..	..	..	..	..	..	..	..	
Oddaru	..	..	..	..	..	..	..	..	..	
Chambar	..	..	..	..	..	..	..	..	..	
Madiga	1	..	1	..	..	..	..	..	..	
Ealigar	1	..	1	..	..	..	..	..	..	
Marwadi	..	..	..	..	..	..	..	..	..	
CHRISTIAN—Catholic	..	1	7	3	2	..	..	1	..	
Protestant	..	..	..	..	..	..	..	..	..	
MUSLIM—Sheik	13	10	13	6	9	4	..	..	..	
Syed	1	..	1	..	1	..	..	..	..	
Patan	..	..	3	..	..	..	..	..	..	
Kasab	..	..	..	..	..	..	..	..	..	
Total	64	60	144	28	51	9	1	1	3	

TABLE 12-B

Material culture-Hapits

Caste/Tribe/Community	No. of households that use mosquito curtain having monthly income of				No. of households that do not use mosquito curtain having monthly income of				No. of households that use toilet soap/washing soap having monthly income of				No. of households that do not use toilet/washing soap having monthly income of			
	Rs. 150& above	Rs. 101—150	Rs. 51—100	Rs. 50 or less	Rs. 150& above	Rs. 101—150	Rs. 51—100	Rs. 50 or less	Rs. 150& above	Rs. 101—150	Rs. 51—100	Rs. 50 or less	Rs. 150& above	Rs. 101—150	Rs. 51—100	Rs. 50 or less
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
HINDU — Brahmin	3	2	..	..	1	2	9	..	3	..	..	..	1	4	9	..
Lingayat	24	2	1	..	60	35	66	20	17	3	6	..	67	34	61	20
Maratha	2	..	..	..	29	11	23	7	..	..	1	..	31	11	22	7
Rajput	..	..	..	..	2	2	4	3	..	..	..	..	2	2	4	3
Kuruba	..	1	..	..	1	1	4	1	..	..	1	..	1	2	3	1
Viswakarma	..	..	..	..	2	..	3	..	..	..	..	..	2	..	3	..
Uppara	..	..	..	..	4	1	5	2	..	..	..	..	4	1	5	2
Lambada	..	..	..	..	..	..	3	4	..	..	..	..	..	..	3	4
Kabballigar	..	..	..	..	1	..	4	..	..	..	..	..	1	..	4	..
Agasa	..	..	..	..	..	..	3	..	..	..	..	..	..	..	3	..
Mang	..	..	..	..	..	1	9	12	..	..	..	..	..	1	9	12
Kaikadi	..	..	..	..	..	..	2	..	..	..	..	..	..	..	2	..
Medaru	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1	..
Gurav	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1	..
Lohar	..	..	..	..	2	1	1	1	..	..	..	..	2	1	1	1
Mahar	..	..	..	..	5	9	28	21	..	..	..	..	5	9	28	21
Gosai	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	2
Dakkalwar	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1	..
Oddaru	..	..	..	..	..	..	4	4	..	..	..	..	..	..	4	4
Chambar	..	..	..	..	..	2	3	3	..	..	..	..	..	2	3	3
Madiga	..	..	..	..	..	..	3	..	..	..	..	..	..	..	3	..
Ealigar	..	..	..	..	..	..	3	..	..	..	..	..	..	..	3	..
Marwadi	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1	..
CHRISTIAN— Catholic	4	..	1	..	4	..	14	5	..	..	..	..	8	..	15	5
Protestant	1	..	1	..	..	..	..	..	..	..	..	..	1	..	1	..
MUSLIM— Sheik	3	2	1	..	12	13	41	15	1	1	1	..	14	14	41	15
Syed	..	..	..	..	1	1	5	3	..	..	..	..	1	1	5	3
Patan	..	..	..	..	3	1	5	..	..	..	..	..	3	1	5	..
Kasab	..	..	..	..	..	1	9	5	..	..	..	..	..	1	9	5
Total	37	7	4	..	127	81	255	108	21	4	9	..	143	86	238	108

TABLE 12-B (Contd.)

Material Culture-Habits

Caste/Tribe/Community	No. of households that send clothes to washerman having monthly income of				No. of households that do not send clothes washerman having monthly income of				Remarks
	Rs. 150 & above	Rs. 101—150	Rs. 51—100	Rs. 50 or less	Rs. 150 & above	Rs. 101—150	Rs. 51—100	Rs. 50 or less	
1	18	19	20	21	22	23	24	25	26
HINDU—Brahmin	3	..	5	..	1	4	4	..	
Lingayat	16	7	12	1	68	30	55	19	
Maratha	1	2	1	..	30	9	22	7	
Rajput	..	..	1	..	2	2	3	3	
Kuruba	..	..	1	..	1	2	3	1	
Viswakarma	..	..	..	..	2	..	3	..	
Uppara	..	..	..	..	4	1	5	2	
Lambada	..	..	..	..	..	..	3	4	
Kabbaligar	..	..	..	..	1	..	4	..	
Agasa	..	..	..	..	..	..	3	..	
Mang	..	..	..	..	..	1	9	12	
Kaikadi	..	..	..	..	..	..	2	..	
Medaru	..	..	..	..	..	..	1	..	
Gorav	..	..	..	..	..	..	1	..	
Lohar	..	..	..	..	2	1	1	1	
Mahar	..	..	..	..	5	9	28	21	
Gusai	..	..	..	..	..	..	..	2	
Dakkalwar	..	..	..	..	..	..	1	..	
Oddaru	..	..	..	..	..	..	4	4	
Chambar	..	..	..	..	..	2	3	3	
Madiga	..	..	..	..	..	..	3	..	
Ealigar	..	..	..	..	..	..	3	..	
Marwadi	..	..	1	..	..	..	..	..	
CHRISTIAN—Catholic	..	..	..	..	8	..	15	5	
Protestant	..	..	..	..	1	..	1	..	
MUSLIM—Sheik	..	3	3	1	15	12	39	14	
Syed	..	..	..	..	1	1	5	3	
Patan	..	..	..	..	3	1	5	..	
Kasab	..	..	..	..	..	1	9	5	
Total	20	12	24	2	144	76	235	106	

TABLE 13

House Type-Roof

Caste/Tribe/Community	No. of Hhs.	No. of Hhs. with Mud Roof	No. of Hhs. with Roof Thatched	No. of Hhs. with Zinc sheet Roof	No. of Hhs. with Asbestos Roof	No. of Hhs. with Tile Roof		No. of Hhs. with Coconut leaves roof	No. of Hhs. with R.C.C. Roof
						C.T.	M.T.		
1	2	3	4	5	6	7	8	9	10
HINDU —Brahmin	17	12	..	3	..	..	..	2	..
Lingayat	208	135	2	58	4	..	..	..	9
Maratha	72	29	2	41	..	..	..	..	..
Rajput	11	3	..	7	1	..	..	..	..
Kuruba	8	3	1	4	..	..	..	..	..
Viswakarma	5	5	..	..	..	..	..	..	..
Uppara	12	8	..	4	..	..	..	..	..
Lambada	7	..	2	5	..	..	..	..	..
Kabbaligar	5	1	..	1	..	..	3	..	..
Agasa	3	2	..	1	..	..	..	..	..
Mang	22	3	9	10	..	..	..	..	..
Kaikadi	2	..	..	2	..	..	..	..	..
Medaru	1	1	..	..	..	..	..	..	..
Gorav	1	..	..	1	..	..	..	..	..
Lohar	5	3	..	2	..	..	..	..	..
Mahar	63	13	15	31	..	2	2	..	..
Gosai	2	..	..	2	..	..	..	..	..
Dakkalwar	1	..	..	..	..	1	..	..	..
Oddaru	8	1	..	7	..	..	..	..	..
Chambar	8	4	1	3	..	..	..	..	..
Madiga	3	1	..	2	..	..	..	..	..
Ealigar	3	..	..	2	..	1	..	..	..
Marwadi	1	1	..	..	..	..	..	..	..
CHRISTIAN—Catholic	28	4	3	9	4	..	1	..	7
Protestant	2	..	..	..	..	..	..	..	2
MUSLIM—Sheik	87	33	5	46	3	..	..	..	..
Syed	10	5	2	3	..	..	..	..	..
Patan	9	5	..	4	..	..	..	..	..
Kasab	15	..	2	13	..	..	..	..	..
Total	619	272	44	261	12	4	6	2	18

TABLE 13-A

House Type wall

Caste/Tribe/Community	No. House holds	Number of households with												
		Mud wall	Stone wall	Thatched wall	Wall of twigs and branches	Wall of twigs and branches plastered with mud	Reed wall	Mud plastered Reed wall	Wooden wall	Brick wall	Straw grass wall	Leaf wall	Stone wall	Other Types of wall
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HINDU—Brahmins	17	..	17	..	..	..	..	..	..	..	..	..	..	..
Lingayat	208	..	208	..	..	..	..	..	..	..	..	..	..	..
Maratha	72	..	71	1	..	..	..	..	..	..	..	..	..	..
Rajput	11	2	9	..	..	..	..	..	..	..	..	..	..	..
Kuruba	8	..	8	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	5	..	5	..	..	..	..	..	..	..	..	..	..	..
Uppara	12	..	12	..	..	..	..	..	..	..	..	..	..	..
Lambada	7	..	7	..	..	..	..	..	..	..	..	..	..	..
Kabbaligar	5	..	5	..	..	..	..	..	..	..	..	..	..	..
Agasa	3	..	3	..	..	..	..	..	..	..	..	..	..	..
Mang	22	..	22	..	..	..	..	..	..	..	..	..	..	..
Kanadi	..	..	2	..	..	..	..	..	..	..	..	..	..	..
Meddy	1	..	1	..	..	..	..	..	..	..	..	..	..	..
Kohar	..	..	5	..	..	..	..	..	..	..	..	..	..	..
Coray	1	..	1	..	..	..	..	..	..	..	..	..	..	..
Mahar	63	..	63	..	..	..	..	..	..	..	..	..	..	..
Gosa	2	..	2	..	..	..	..	..	..	..	..	..	..	..
Dakkalwa	1	..	1	..	..	..	..	..	..	..	..	..	..	..
Oddaru	8	..	8	..	..	..	..	..	..	..	..	..	..	..
Chambar	8	..	7	1	..	..	..	..	..	..	..	..	..	..
Madiga	3	..	3	..	..	..	..	..	..	..	..	..	..	..
Ealiger	3	..	3	..	..	..	..	..	..	..	..	..	..	..
Marwadi	1	..	1	..	..	..	..	..	..	..	..	..	..	..
CHRISTIAN—Catholic	28	..	28	..	..	..	..	..	..	..	..	..	..	..
Protestant	2	..	2	..	..	..	..	..	..	..	..	..	..	..
MUSLIM—Sheik	87	2	82	3	..	..	..	..	..	..	..	..	..	..
Syed	10	..	10	..	..	..	..	..	..	..	..	..	..	..
Patan	9	..	9	..	..	..	..	..	..	..	..	..	..	..
Kasab	15	..	14	1	..	..	..	..	..	..	..	..	..	..
Total	619	4	609	6	..	..	..	..	..	..	..	..	..	..