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Census of India - 1961

Mysore

VOL - II - Part - 8

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CENSUS OF INDIA, 1961

VOLUME XI

MYSORE

PART VI

VILLAGE SURVEY MONOGRAPHS

No. 5 NANDIGUDI VILLAGE

HARIHAR TALUK, CHITRADURGA DISTRICT

Editor

K. BALASUBRAMANYAM

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

PRINTED IN INDIA BY THE MANAGER GOVERNMENT OF INDIA PRESS,
COIMBATORE AND PUBLISHED BY THE MANAGER OF PUBLICATIONS, DELHI—6
1965

Price : Inland Rs. 3-60 or Foreign 8s 5d or 1 \$ 30 Cents.

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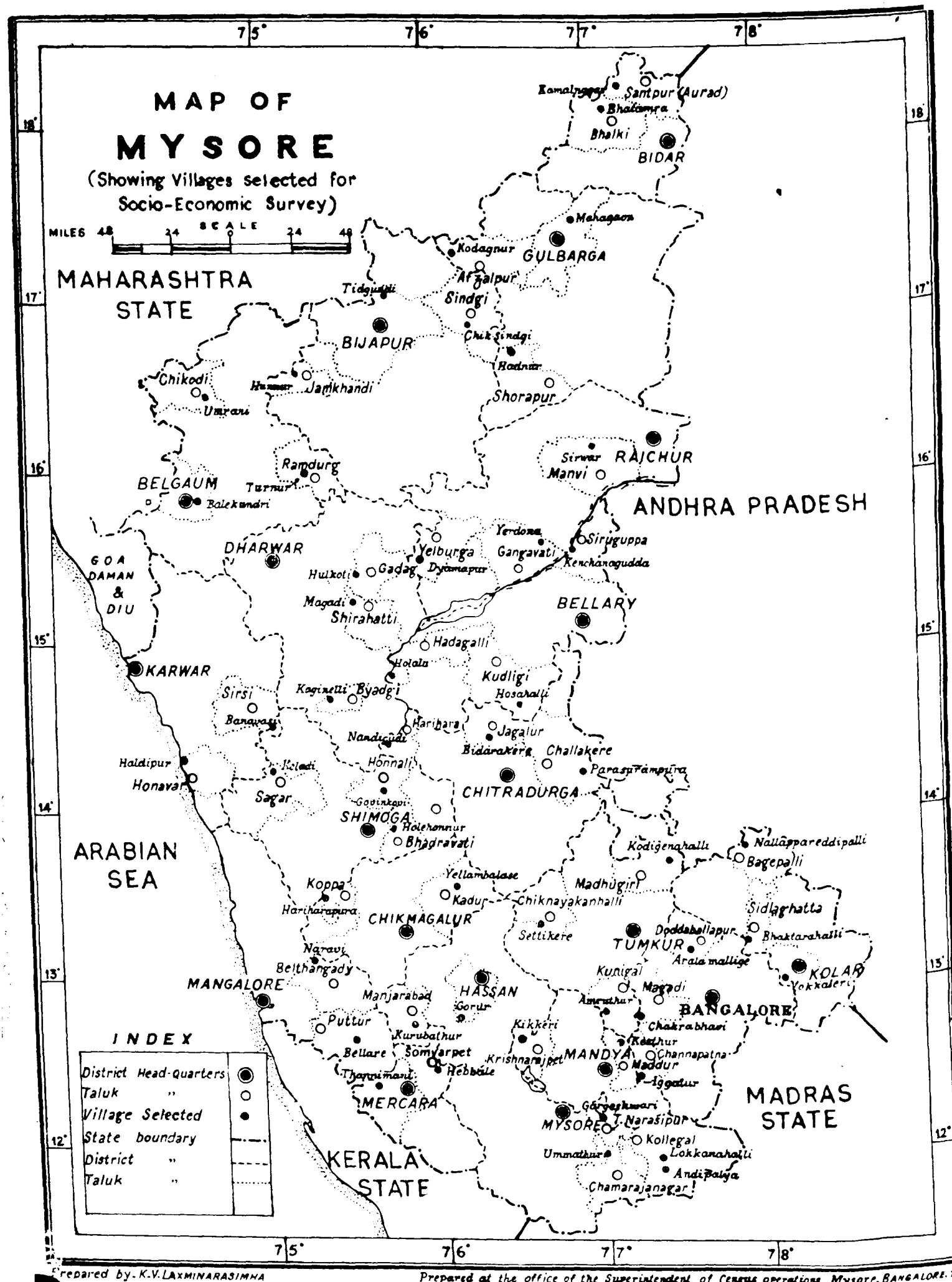
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VILLAGE SURVEY REPORT
on
NANDIGUDI

Field Investigation and first draft

Sri M.S. Ramachandra, B. Sc.,
Investigator.

Supervision, guidance and final draft

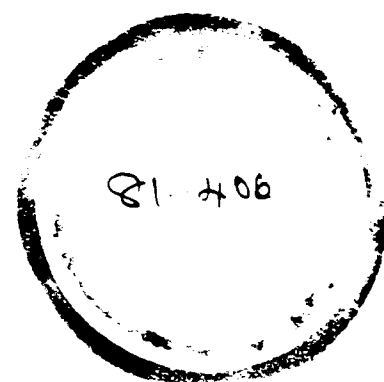
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FOREWORD

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

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

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

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

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

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

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield; and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

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

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

P R E F A C E

The Socio-economic Survey of a village essentially means the study of the different aspects of the lives of the people living in the village who belong to different ethnic groups and pursue different occupations for their livelihood. Man does not live by bread alone and therefore particular emphasis is laid in the study to depict their culture as reflected in their dress, ornaments, beliefs and practices relating to birth, death and marriages and the way in which they lead a full life, though not always a rich life. The unity of culture in spite of the diversity of the habits of people cannot be lost sight of by a student engaged in the study of the lives of the villagers. At the same time a society which endeavours to exist merely by the richness of its culture or by its past glory but does not seek to advance its material prosperity will not be considered as an ideal one either. Hard work, a rational outlook, a desire to make use of the benefits of science combined with the traditional adherence to the values of life alone can bring happiness, contentment and prosperity to our people. In writing the monograph on the villages selected for Socio-economic survey these broad principles are constantly kept in view and an attempt is also made to find out the impact of the various legislative and other reform measures on the life and habits of the villagers.

The object of the Survey being briefly as described above, the selection of the villages in the State for the Survey has been made broadly keeping in view the criteria laid down by the Registrar General which have been referred to in his Foreword, besides taking into consideration the classification of the State into 25 economic sub-regions by Dr. Learmonth of Liverpool University on the basis of various geographical factors, nature of crops raised etc. The village Nandigudi in Harihar Taluk is included in the Northern Maidan region of the State where the crops raised are jowar, millets, pulses, chillies, groundnut and cotton and the average rainfall is about 21". This is a small interior village on the bank of river Tungabhadra bordering Dharwar District and cultivation of dry crops is the predominant (almost the sole) occupation. The development schemes and factors like industrialisation or urbanisation have left the village practically untouched. The villagers have been following agriculture in their traditional manner and there has not been any significant effort to increase their income. There has been no doubt some progress as a result of the introduction of National Extension Scheme and the reconstitution of Village Panchayat but glimpses of this progress can be got only by patient and persistent probing. The Investigator who stayed in the village for a sufficiently long period and surveyed the Socio-economic condition of each family has been able to detect the fields where progress has been achieved and all such details are reflected at appropriate places in the monograph.

Investigation reveals that the village will very soon have the benefit of canal irrigation from the Bhadra Reservoir and when this materialises not only the economy of the village but also the social and cultural practices of the people are bound to undergo a change and it is to be very much hoped that it will be for the better.

Nandigudi, in common with most of the villages which have been in continuous contact with the surrounding areas, has nothing unusual or spectacular to offer for study and in this respect most of the villages selected for survey in Mysore State differ from villages in the tribal and semi-tribal areas, where people have not yet become sophisticated. These reports would have served useful purpose if they are of some value even as village gazetteers.

The investigation was done by Sri. M. S. Ramachandra who has taken pains to collect comprehensive data on various aspects of life in the village and he has also very closely observed the social and cultural aspects of the life of the villagers. The Deputy Superintendent of Census (Special Surveys) Sri. K. L. Suryanarayanan guided and supervised the work of the investigation, visited the village and after a personal study prepared the final draft. The photographs were taken by Sri Dasappa, photographer, working in the (State) Department of Information and Publicity.

K. BALASUBRAMANYAM,
Supdt. of Census Operations in Mysore.

NEW DELHI,
July 30, 1964.

ASOK MITRA,
Registrar General, India.

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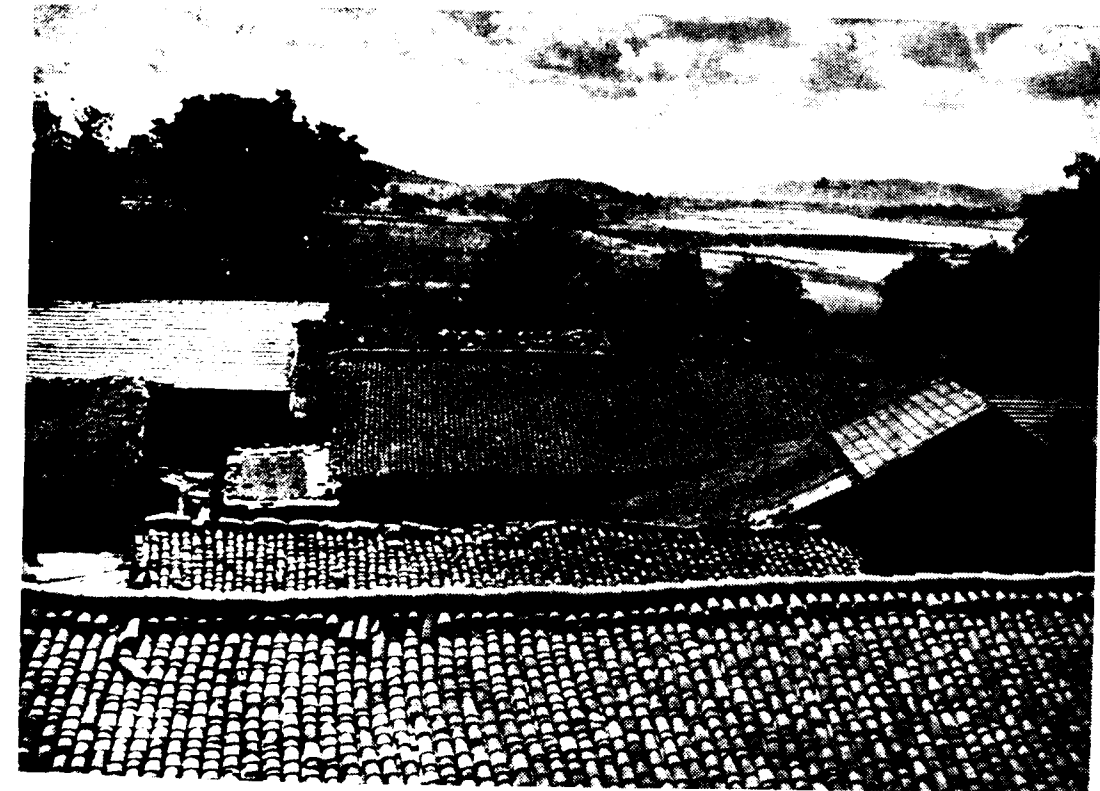


Photo 1. (A) & (B)—General view of the village.



Photo 1 B



Photo 2. The main street.



Photo 3. A boat carrying persons across the Tungabhadra river.



Photo 4. The village school.



Photo 5. Not merely sweet but inexhaustible.



Photo 6. A group of males.

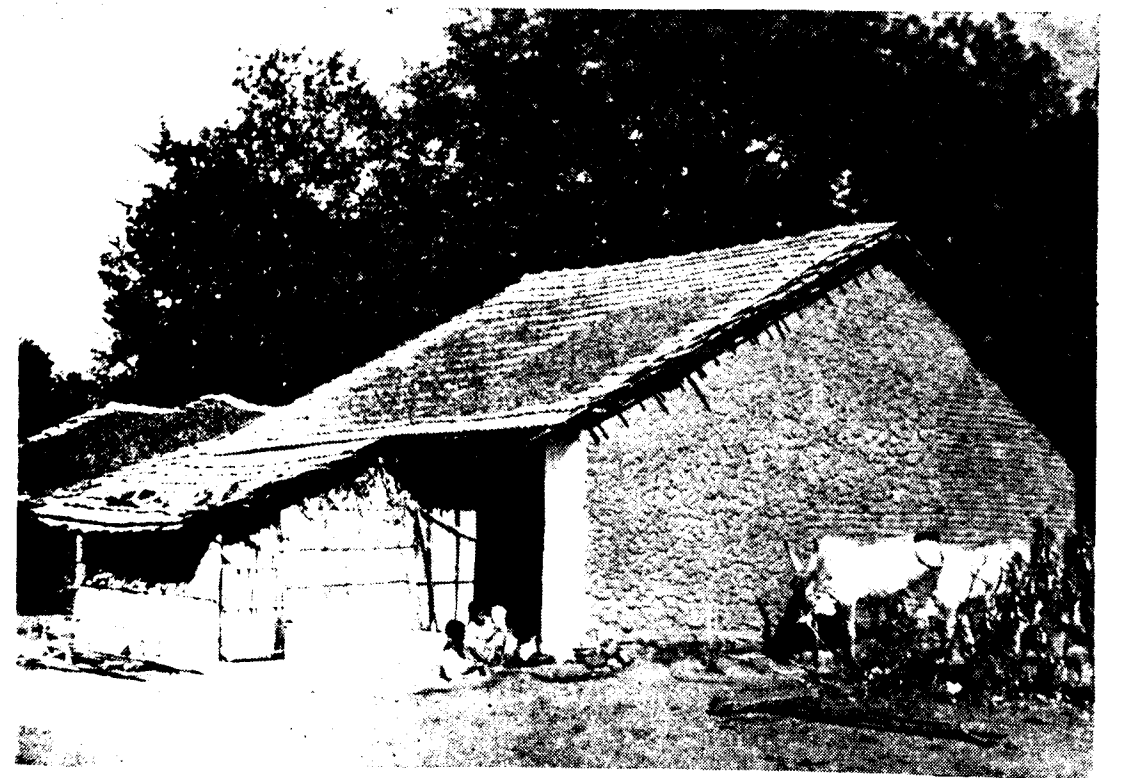


Photo 7. Women belonging to the low income group.



← Photo 8. A Lingayat woman—She appears to be overfounded of tattooing.

Photo 9. A cultivator's dwelling.



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Photo 10. Hut of an agricultural labourer.



Photo 11. Earthen utensils.

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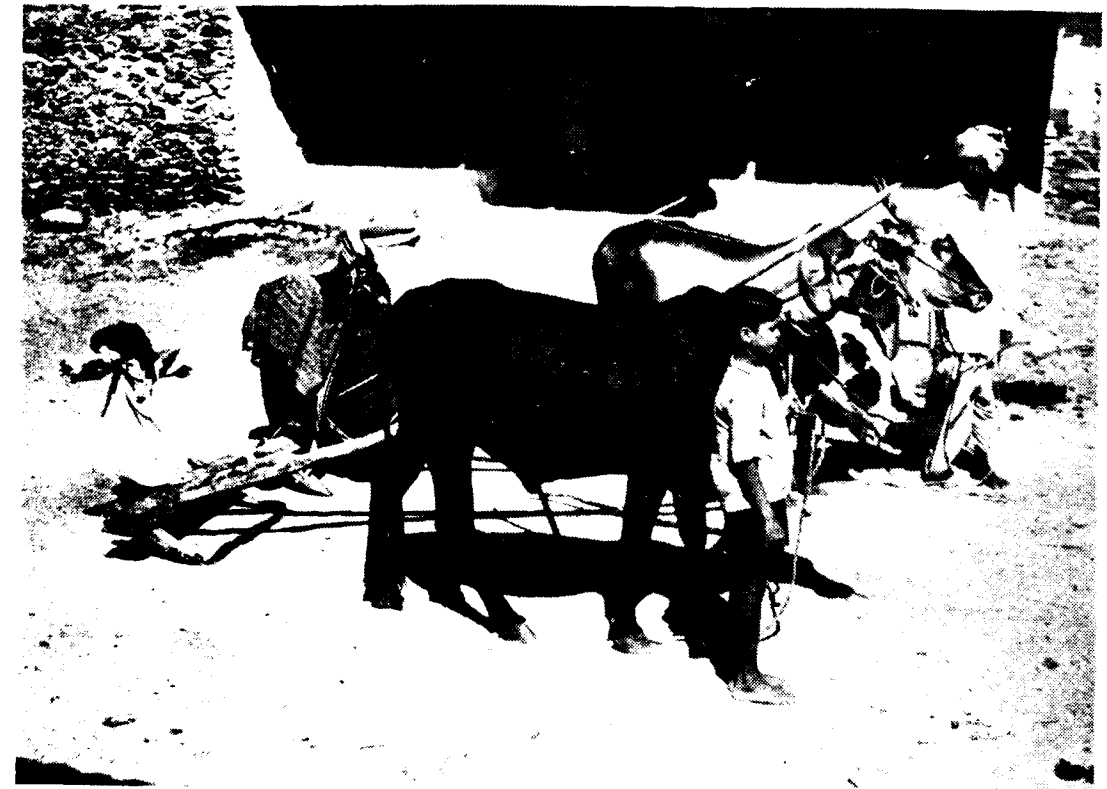


Photo 12. Worship offered to the seed-drill.



Photo 13. Agricultural implements.



Photo 14. Threshing the Jowar.



Photo 16. Bathing in the river is a favourite past-time.



Photo 15. Homeward bound.



Photo 17. A Bhajan party.

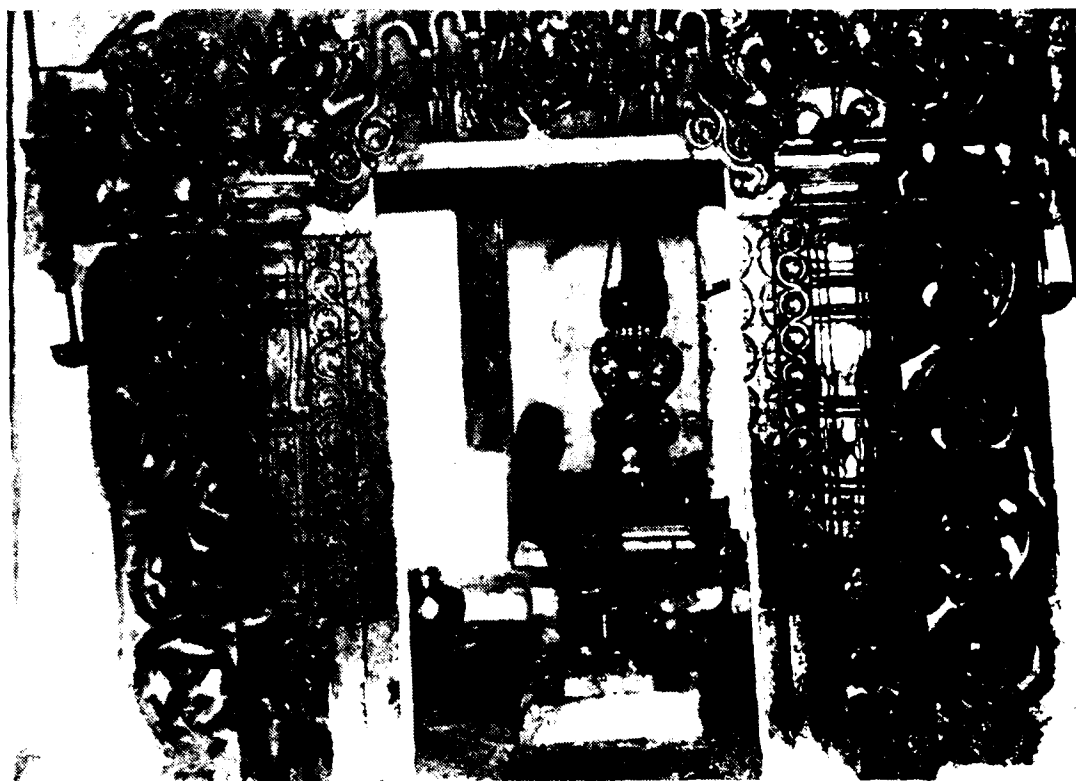


Photo 18. Nandiswara—the Chief deity.
The door-way shows exquisite carvings.



Photo 19. Nandi—the object of daily worship.

CHAPTER I

THE VILLAGE

Nandigudi is a small village in the interior parts of the northern maidan region in Mysore State. It is situated in Harihara taluk of Chitradurga district, and is on the eastern bank of the perennial river Tungabhadra. The villages on the other bank of the river belong to Dharwar district which was included in Bombay State prior to formation of New Mysore State in 1956. The village is well known in the region, as a big cattle fair was being held here every year till 1954. Another reason for its popularity is its nearness to a place called Ukkadagatri which is famous for its miraculous curing effect on the persons possessed by evil spirits. The crops produced in the village as well as in the region are jowar, groundnuts, cotton and pulses. The average rainfall is just above 20" and is favourable only for dry cultivation. Cultivation is the main source of income for almost all the villagers. The caste composition of the village is simple as 88% of the population are Lingayats. The village is covered by National Extension Service since 1956. A study of this village broadly throws light on the Socio-economic conditions of the villages similarly situated in this region which includes portion of Harihara and Honnali taluks. It has an added importance as the village would be provided with canal irrigation facility from Bhadra dam within the next few years.

Location with reference to important centres of Administration, Commerce, Industry and Culture

2. The village is located at 14°10' North Latitude and 75° East Longitude at an approximate altitude of 1,788 feet. Malebennur, 10 miles to the south-east of Nandigudi is the hobli headquarters where the Shanbog of Nandigudi resides and the Revenue Inspector of Malebennur has his office. A cart track connects Malebennur with Nandigudi. By bus, the distance is 16 miles but no bus plys directly between these two places. The hobli headquarters is provided with a primary health unit, a veterinary stockman centre, a high school, elementary schools and hotels etc. It has a population of about 6,000. The office of the Executive Engineer, No. 3 Bhadra Canal Division in-charge of the construction of Malebennur

channel and its distributaries is also located in the Hobli headquarters. Nandigudi is under the jurisdiction of the police station at Malebennur.

Harihara, a town with a population of 22,829 is the taluk headquarters. It is an important railway station on the Bangalore-Poona main line, being at a distance of 340 km. from the State capital. The taluk office, police station, high school, post and telegraph office, Block Development office, general and veterinary dispensaries, office of the Assistant Engineer, P.W.D., are located here. This is the nearest centre of trade, commerce and industry for Nandigudi. The town situated as it is on the bank of Tungabhadra has a temple enshrining the deity Harihareswara. Inside the compound wall of the temple at Harihara there are innumerable inscriptions on stone slabs of varying dimensions testifying to its past glory. It has a mythological background and is said to have been the strong hold of Guhasura, who by doing penance had obtained a boon from *Brahma*. He was exempted from death at the hands of either *Hari* or *Hara* and he became a tormentor of Gods and men. Lord Vishnu (*Hari*) and Siva (*Hara*) to counteract the spell combined into one form of Harihara and destroyed Guhasura*. Buses ply through Harihara to many important centres like Shimoga, Hubli, Bellary, Devanagere, etc. There is a Public Works Department Inspection Bungalow and there are also a few boarding and lodging hotels. The town is provided with electricity and protected water supply. A Regulated Marketing Committee has been brought into being recently. The Mysore Kirloskar Ltd., situated in the Yantrapur extension of Harihara is engaged in the manufacture of lathes, pump sets, cane crusher and other mechanical tools and implements. There are a few auxiliary industries engaged in the production of various consumer goods. A few co-operative societies viz. Agricultural Produce Marketing Co-operative Society, Large Scale Multipurpose Co-operative Society, Handloom Weavers' Co-operative Society etc., are also functioning here. There is a permanent cinema house providing recreational facility. Nandigudi is just 10 miles from this town as the crow flies, but 16 miles by bus. Many of

*Page No. 1436. Mysore Gazetteer by Hayavadana Rao.
2—4 Census Mysore 64.

the public places and industries in Harihara are of use to the villagers of Nandigudi also. The road to the village branches off from Harihara—Shimoga black-topped main road at a distance of 6 miles 2 furlongs. The further distance of 10 miles 2 furlongs is metalled but not tarred.

The office of the Revenue Sub-division Officer in charge of Harihara taluk is situated in Devangere city which is 9 miles by bus or train from Harihara and is incidentally the nearest city to Nandigudi. The city has a population of 78,124 (1961 Census) and is an important centre of trade, commerce, industry, administration and higher education. It is a railway station, as well as an important centre of road transport. There are many industrial establishments engaged in the production of vegetable oil, soap, cotton ginning, spinning, weaving etc. A Regulated Marketing Committee is functioning since 1950 and arranges for the sale of cotton, chillies, groundnut and other agricultural produce of the region. There are many wholesalers and retailers dealing in various types of goods. Marketing and Credit Co-operative Societies and a number of banks are also functioning. Being situated on the important National Highway, the road traffic is very heavy. The city is provided with electricity and protected water supply and has cinema houses, boarding and lodging houses, innumerable restaurants, travellers' bungalow, choultry, hostel etc., befitting its size and urban status. It has an Engineering College, an occupational institute, and secondary schools offering opportunities for higher education. A weekly market (shandy) is held on every Sunday where cattle are also bought and sold, apart from various other consumer goods.

The district headquarters, Chitradurga, is 64 miles from Nandigudi and is also on the National Highway. It is the terminus of a branch railway and is also an important centre of road transport. This city has played an important role in the history of Karnatak and was a seat of administration of the famous 'Nayaks' of Chitradurga during the period 1556 A.D. to 1756 A.D.

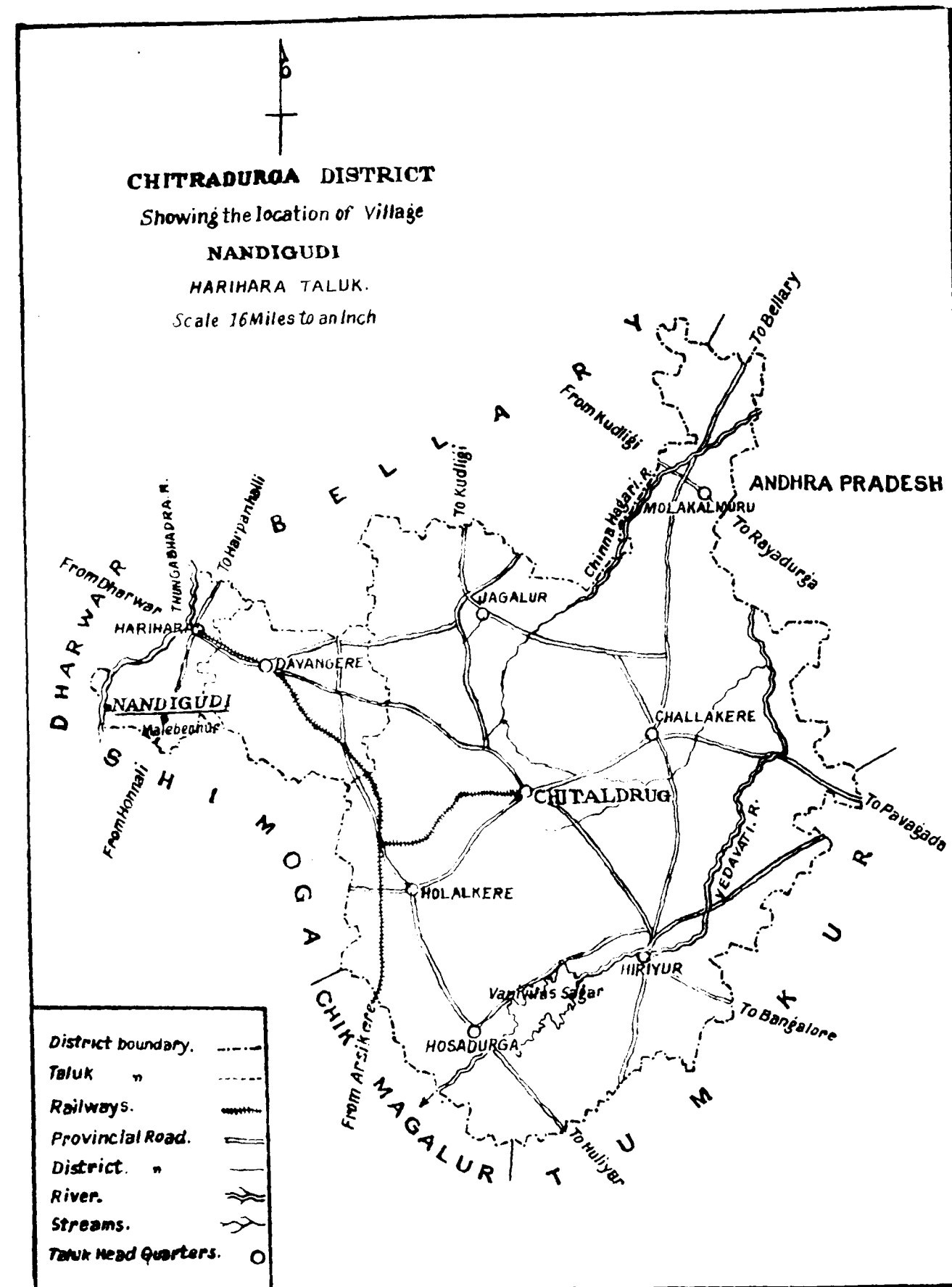
Thumminakatte, a village on the other bank of Tungabhadra with a population of 5,920 and belonging to Ranibennur taluk, Dharwar district is just a mile and half west of Nandigudi. The intervening river is crossed with the help of a ferry plying at irregular intervals. It is an important centre of trade and cotton handloom industry. On every Wednesday a weekly market is held there and it serves the needs of the surrounding 30 to 35 villages. Nandigudi is

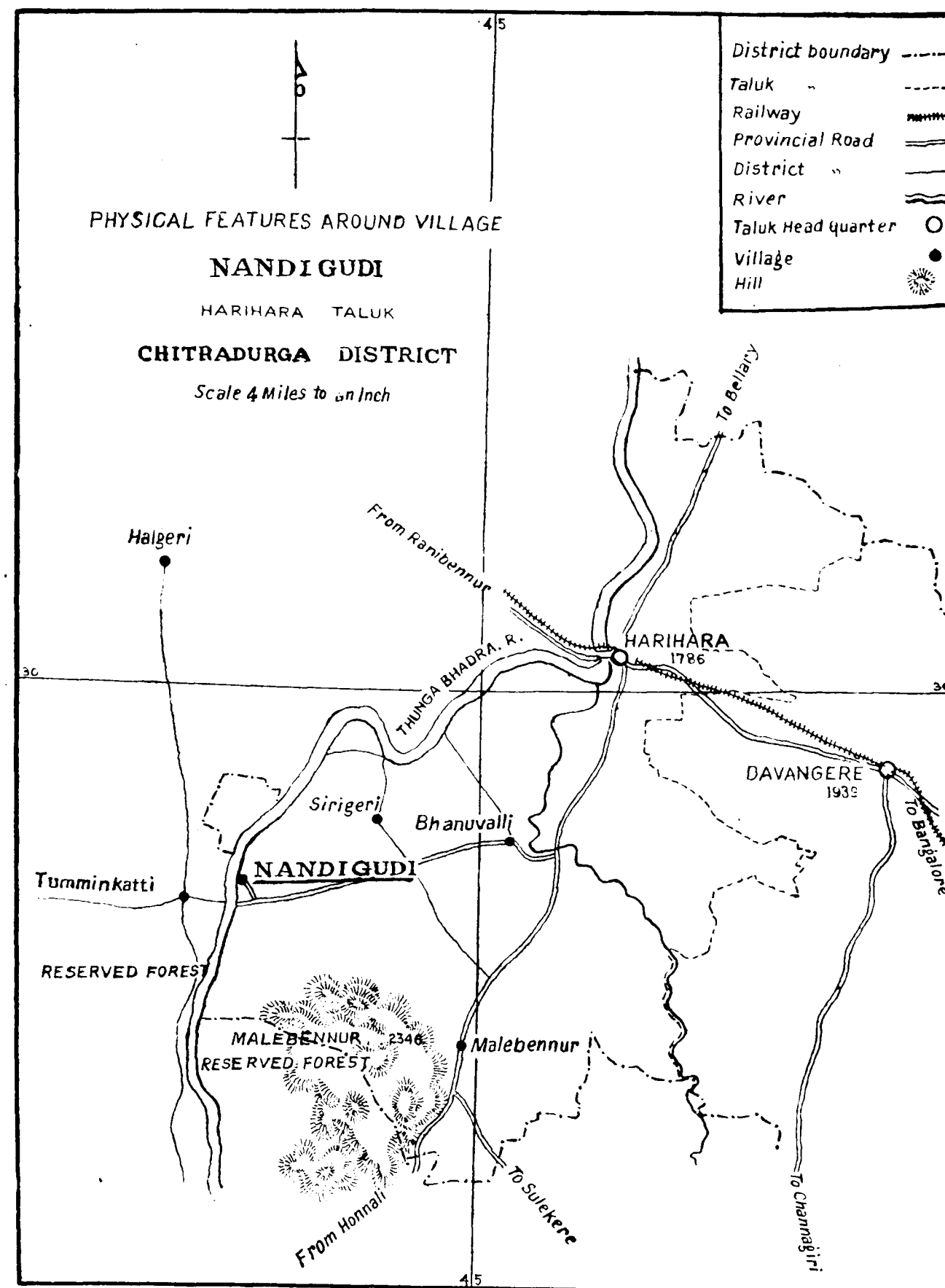
the nearest bus stop in respect of Thumminakatte, though lorries carry the goods to and from the market to distant places via Ranibennur. The village, Thumminakatte, is provided with a secondary school, a dispensary, a post office and a reading room. The crop pattern in this village is not different from that of Nandigudi, but the soil is very rich and yields a higher average. The villagers of Nandigudi were solely dependent on Thumminakatte market for procuring their daily needs until the bus service started in 1947-1948. Even now, the weekly *shandy* is attended by some of the Nandigudi people regularly and also by others of adjoining villages.

Vasana is a village about a mile north-east of Nandigudi. The Panchayat Office and the Co-operative Society serving Nandigudi are located here. This place seems to have had some importance a few centuries ago as is revealed by the remnants of a demolished temple and half a dozen stone slabs bearing inscriptions. Residents of Nandigudi have close contact, economical as well as social, with those of Vasana. The nearest Middle School teaching up to VII standard is at Hindsakatte which is 2 miles from Nandigudi.

Physical Aspects

3. The residential portion of the village is very close to the perennial river Tungabhadra, which forms the western boundary of the village. The village is situated in a plain. Nevertheless, the eastern half is slightly elevated. Such elevated surfaces are locally called *Matti* and are also cultivated. Two shallow channels formed by rain water pass through a portion of the village. During rainy season water flows in these for a couple of furlongs before joining the river. The nearest forest area is about 8 miles from Nandigudi and belongs to Honnali taluk of Shimoga district. A range of hills, locally called *Bhairavapadadagudda*, extends in a south-westerly line. The range extends from Malebennur and continues in Hirekerur taluk of Dharwar district. Two small ranges meet at a place called Harlur 8 miles from Nandigudi and present a beautiful sight. The Govinahalgudda is the nearest hillock being 3½ miles away. There are no tanks in or near the village. The average rainfall as recorded at Harihara for a period of 35 years (1895-1925) is 21", and the average for the past 10 years (1951-1960) is 20.6 inches. The nearest raingauge is at Malebennur. A glance at the monthwise rainfall particulars as recorded at Harihara during the period 1951-1961 depicts the vagaries of rainfall in the region.





	1951	1952	1953	1954	1955	1956 (in inches)	1957	1958	1959	1960	1961
January to March	..	..	..	..	..	Nil	..	..	..	..	..
April	..	0.80	..	1.50	0.64	4.40	..	1.63	..	..	5.36
May	..	1.10	2.60	0.90	2.40	2.92	..	4.50	3.58	1.62	2.45
June	..	2.80	..	7.15	0.75	0.30	2.20	4.42	0.41	2.39	1.60
July	..	3.10	0.77	16.60	3.06	0.40	6.05	2.86	1.85	5.36	5.00
August	..	..	0.59	3.67	1.28	2.90	2.20	1.77	1.00	0.81	..
September	..	4.44	1.25	1.31	4.95	8.87	4.82	..	1.20	6.37	2.70
October	..	1.77	7.28	12.40	..	4.35	3.06	7.14	1.60	0.25	2.50
November	..	0.55	..	..	..	6.65	..	..	..	..	..
December	..	..	..	..	..	..	..	..	..	..	..
TOTAL	14.36	13.29	42.03	13.94	30.40	29.38	20.69	11.27	16.81	14.25	39.93

The village receives no rain during the months of December, January, February and March. The early rains commence in April. There will be sporadic rainfall from May to October. Rainfall during November is rare and also not wanted by the ryots. The hot western wind commences from the middle of February (*Holihunnime*) and lasts till the end of September (*Mahanavami*). During this period the climate is hot. April and May are the hottest months. The wind blowing from east lasts from early October to the middle of February and is quite cool and salubrious. Early mornings and evenings during the months of November and December would be covered by mist. The winter months of November, December and January would be quite pleasant during the day and cool during the nights. On the whole, the climate is healthy and pleasant. The water level in the river reaches its minimum during February and March when people can wade through easily.

Flora

4. Tree growth is mostly found in or near the residential portion of the village and is scanty in the fields. It is a common sight to see vast extent of dry land all around with a lone tree here and there. There are, however, various types of wild shrubs on the borders of the cultivated plots, which are not of much use to the villagers except as fuel when dried up. Some of the shrubs have medicinal value and are used in indigenous medicines administered to human beings as well as to animals. Two varieties of babul trees locally called *dodda jali* and *kare jali*, and the neem are more common. These trees provide the villagers with necessary wood for making agricultural implements, bullock carts and for being used as pillars and beams in the construction of houses.

The list of other trees, shrubs and plants found in the village is given below. Of these the tamarind trees are planted inside the threshing grounds called *kana* of individual holders and are of economic value.

Local Name	Botanical Name	No. of trees (approximate)
1. Hunise	Tamarindus indica	35
2. Mavu	Mangifera indica	2
3. Atti	Ficus glomerata	1 (has some ritual value)
4. Bevu	Melia azadirachta	60 (found in fields as well as village site)
5. Bannimara	Acacia ferruginea	2 (worshipped on occasions)
6. Ala	Ficus bengalensis	3
7. Arali	Ficus religiosa	1 (near the village bus stand)
8. Hippe	Bassia latifolia	1
9. Biduru	Bambusa arundinacea	3 shrubs
10. Kasturi Jaji	Acacia farnesiana	2
11. Bilvapatre	Aegle marmelos	8 (leaves are offered to Shiva during puja)
12. Muthugada mara	Butea frondosa	2
13. Gvi Mohar	..	1
14. Nugge	Moringa Prery gosperma	9 (the fruit and leaves used as vegetable)
15. Jali (Babul)	Acacia arabica	100
16. Chirchila	n. k.	15 (used for making cart hub)
17. Bela (Wood apple)	Feronia elephantum	1
18. Govina mara	n. k.	10

Shrubs and plants:

1. Guguni balli
2. Dagadi balli
3. Thonde balli (*Bryonia Umbellata*)
4. Thoti balli
5. Gajjaugada pele
6. Chadurangada pele
7. Huli balli
8. Parigi balli
9. Kare gida
10. Lakkigida
11. Lolasara
12. Ekkada gida—(*calotropis gigantea*.)
13. Ragasapatte-kattale
14. Hulugala gida
15. Kalli gida.

Flowers available in the village are:—

1. Soojimallige
2. Madras mallige
3. Chandu hoovu
4. Kanagala
5. Dodda kanagala
6. Dasavala
7. Thumbe
8. Thavare or thangdi—(*Cassia auriculata*)
9. Gulabi
10. Nandi hoovu
11. Kedage
12. Shevantige
13. Chanjigana hoovu.

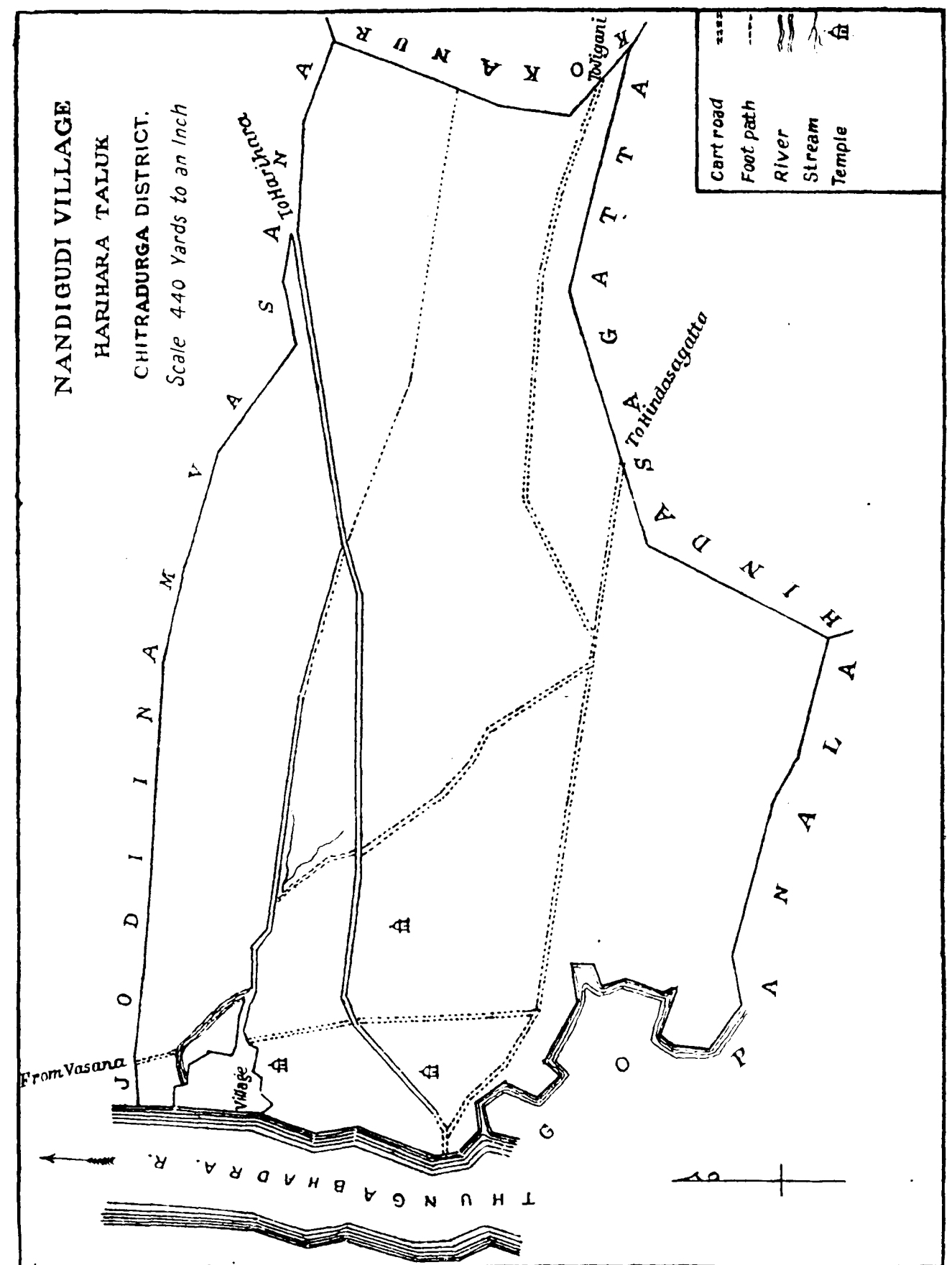
There are very few big trees inside the village site. As the roots of big trees existing near the underground grain pits called *hagevu* penetrate into them and cause damage, the villagers prefer not to have too many trees near such grain pits. On account of the scarcity of fuel it is a common feature for the landless and non-cultivators to cut off tender trees and shrubs for being used as fuel. A large variety of plants and shrubs are used for fencing the *kana*

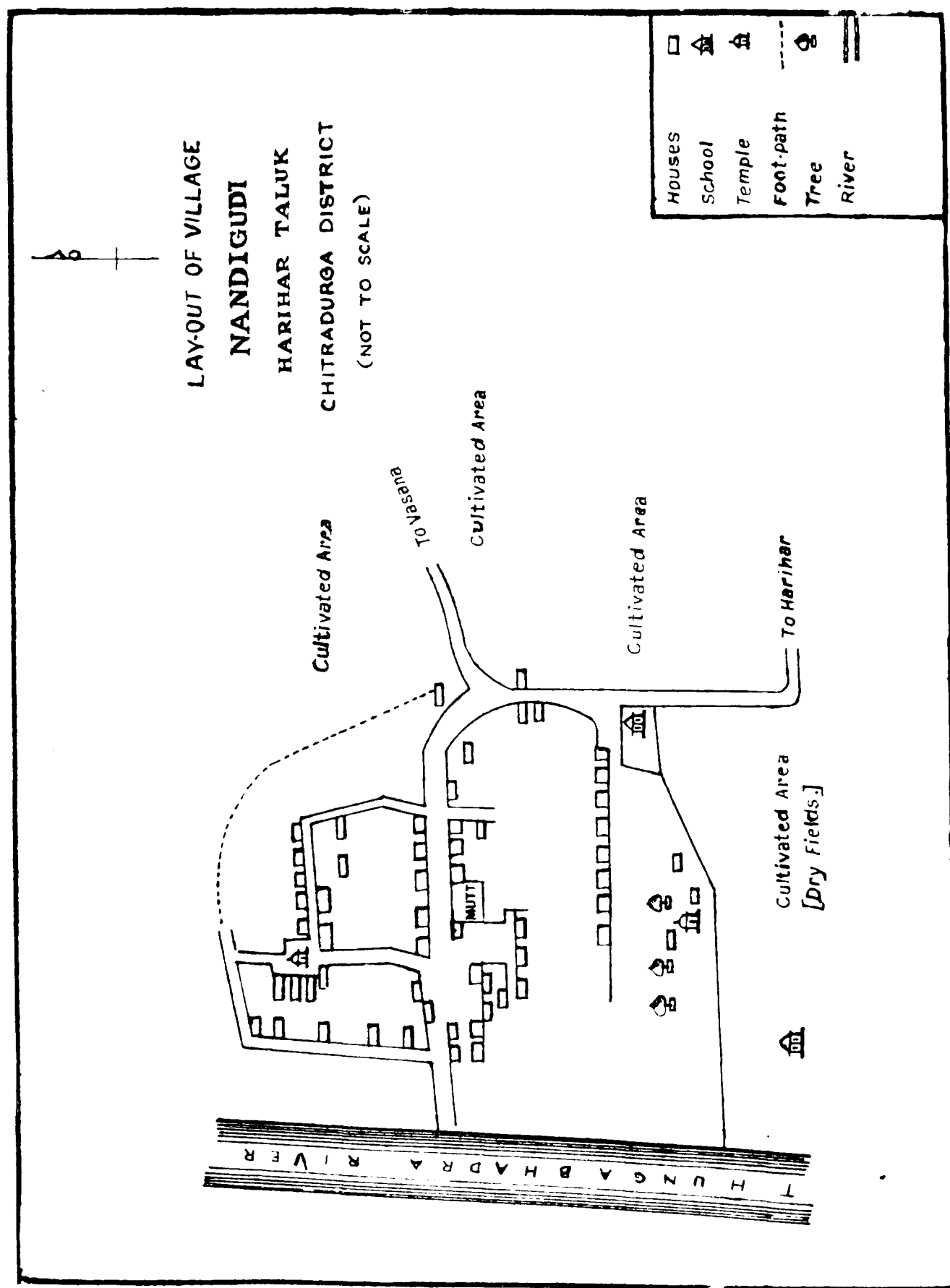
(open place used for threshing as well as stacking hay). Most of the flower plants are grown in cultivated plots adjoining the village site and near the school.

The cultivated crops consist of jowar, ragi, paddy, navane, cotton, chillies, arhar, groundnut, field beans, horsegram, greengram etc. The vegetables grown are the ridgegourd, bittergourd, ashgourd, lady's finger, cluster beans, brinjal, tomato, chapparadavare etc. These are raised in small extents during the months of August to January either in the cultivated plots where chilly or cotton is raised or in the *menasina madi* (nursery seed-bed of chillies). The varieties of greens raised are *haravesoppu* (*Amaranthus inamoensis*), *Sabbasige menthe* (*Trigonella Foeniculum graecum*), *hulichikkan soppu* (*Potulaca quadrifida*), and *kothumari* (*coriandrum sativum*). Apart from these, other varieties of greens growing wild in fields are also used as vegetables and these are *goraji* (*Achyranthes muricata*), *hanne*, *honagane* (*Achyranthes Triandra*), *gonisoppu*, *mulharave*, *kobari soppu*, *basalikada soppu* (*Barella rubra* and *alba* and var.) etc. Tender bamboo shoot generally available during September and October are also eaten. Fruits collected from wild trees and plants are *kavali*, *kare*, *parige*, *kakke*, (*cassia Fistula*) *atti*, *mango* and even *hippe kai* and they are eaten whenever available.

Fauna

5. The fauna of the village primarily consists of the domestic animals viz. cows, bullocks, buffaloes, goats, dogs and cats. The wild animals which frequent the village are wild boars, jackal and an animal called *kaparalattu* which eats buried corpses. Rabbit, mungoose, *uda*, field rat, squirrel, monkey are the other animals found in the village. Birds of various colours and varieties are found in large numbers near the village and have different local nomenclature. These are *urugubbi*, *hasirugubbi*, *hendegubbi*, *karegubbi*, *shillgubbi*, *chitagubbi*, *belava*, *kage*, *parrot*, *burli*, *sambarakage*, *unnegorava*, wood pecker, *gidaga*, jungle pegions, *baitale hakki*, *goujala*, *jolbaladahakki*, *belhakki*, eagle, *garuda*, owl, bats etc. Snakes of various varieties locally called *nagara*, *midinagara*, *kere goddu*, *hasiruhavu*, *dasara*, *urimandala*, *kolakmandala* and *manmukkanahavu* are found in the village during most part of the year. Scorpions of various sizes are frequently found in the houses. Though there are many varieties of fish in abundance in the perennial river, the villagers who are mostly vegetarians have no knowledge of their names. Occasionally, during heavy floods, crocodiles, tortoise and water dogs could be seen moving about in the river.





THE VILLAGE

Size and Number of Households

6. The village is 977 acres in extent. It has no hamlets and the houses of all the 55 households are inside the village site. The total population according to the present survey is 312 and the density is 200 per sq. mile.

Residential Pattern

7. The village site is 12 acres in extent, within which we find the streets, houses, vacant sites and *kanas*. The houses are distributed unevenly in 3 parallel streets and two other cross lanes. The main entrance to the village is called *agasi*. A sketch showing the streets and houses is appended. The houses adjoin each other and generally very little space is left in between. The houses are not spacious and also are not in regular rows. A new street has come into being during the past 12 years. The residential pattern is not strictly caste-wise. 49 households out of the total 55 belong to Lingayat community. Houses occupied by the persons of the other castes viz. Valmika, Badagi (Visvakarma) and Arer are adjacent to those occupied by the Lingayats. Economic condition also has no bearing upon the location of houses. Two Lingayat households have each employed a Madiga (Harijan) as agricultural labourer paid once a year. These two persons have no separate houses of their own and they sleep in the cattleshed of their employers.

The shops, hotels and 7 households are situated in the new street. There is also a building which was built for being used as school but now it is vacant. In the main street, houses on either side face each other and there are 20 households, a Lingayat mutt and a petty shop. In the other parallel street, the hereditary village headman resides. There are 10 households and a temple in this street which is very narrow and uneven. The street which connects the new street and the main street has only three houses, two on the western side and one on the east. The street running perpendicular to the main street near the mutt has houses on the western side only and 7 households reside here. The temple faces south and stands in the middle of the street. A new two-storeyed house has been built in this street. The other houses are old. Two houses face the river directly and one other faces north and adjoins the newly built two storeyed building.

Transport and Communication

8. Nandigudi holds an enviable position compared to the surrounding villages in the matter of transport

facility. Seven buses ply to and fro from the village via Harihara to Devanagere and Chitradurga at frequent intervals. The road from Nandigudi to Harihara is maintained in good condition. The village is connected with the surrounding villages by numerous footpaths and cart tracks. The bus-stop at Nandigudi serves a number of villages on the other bank of the river and situated in Hirekerur and Ranibennur taluks of Dharwar district. The post office at Vasana serves Nandigudi also and provides the facilities of daily clearance, money order and registration. A post box is placed at Nandigudi and the letters are cleared daily. The Telegraph Office is at Harihara. The villagers use regular ferry boats to cross the river Thungabhadra.

Important Public Places within the Village

9. The temple of Basaveswara is the pivot of attraction in the village. It is situated just on the outskirts of the residential portion and is on the right bank of the river. There is another temple enshrining the *Utsavamoorthy* of Basaveswara within the village. Except for one primary school building there is no other public place. Another building built for being used as a police outpost is now used as primary school. Either the vacant school building or the temple is made use of for community gathering. The Lingayat mutt in the village is an important socio-religious institution. Inside this mutt there are three *gaddiges* (samadhis) of previous *swamijis* which are worshipped by the villagers.

Crematorium

10. The households belonging to Lingayat and Valmika community bury their dead, whereas the rest cremate the same. No space in the village is reserved for being used either as an exclusive graveyard or crematorium. A few of the cultivators bury their dead in agricultural holdings and the rest use a corner of the village site. The cremation of dead bodies is carried out on the bank of the river.

Monuments

11. There are two stone slabs near the Basaveswara temple, bearing inscription and images of heroes. Both appear to be *veeragallu* (monuments erected to perpetuate the memory of those who died in the battle fighting for the defence of the country ruled by their chieftain).

One of the inscriptions reads as follows:—

"Date 930 A.D. Be it well. When Suvarnavasha, favourite of earth and fortune, Maharaja

Parameshvara Parama Bhattaraka, was ruling the kingdom of the world. And Brahddega was ruling Kadambalige Thousand; (on the date specified), when Chandi.....born in Ganga Vamsa, was ruling.....gal—the servant of his shining feet (belavadicha), Alliga was buried under hi, and became.....A grant of land (specified) was made for him. Imprecation". (E.C. Volume II—Department of Archaeology).

According to the villagers the present temple on the outskirts of the residential area was built by the renowned sculptor Jakanachari, the architect of the world famous temples in Halebid and Belur. Inside the Lingayat mutt *gaddiges* have been erected to commemorate the memory of three of the past swamiji who had exhibited certain superhuman powers during their lifetime.

Sources of Water

12. The perennial river Tungabhadra is the only source of water for all purposes. There are no wells, tanks or ponds in the village which are useful either for the purpose of irrigation or for domestic purpose. Neither is the river water made use of for irrigation.

Welfare and Administrative Institutions

13. Nandigudi is the circle headquarters of a *gramasevak* (village level worker) under the Harihara National Extension Service Block II. The patel who is responsible for the collection of land revenue and other taxes, maintenance of birth and death registers and for generally maintaining law and order is residing within the village. He is the representative of the Government and receives *potige* (honorarium). The primary school functioning in the village is the only educational institution. There is no other welfare or administrative institution within the village.

Market

14. Within the village, there are two grocery shops, one petty shop dealing in beedi, matches, kerosene etc., and another shop dealing in vessels. These permanent shops are not sufficient to cater to all the needs of the villagers. There is a weekly shandy on every Wednesday at Thuminakatte. People of Nandigudi and those of the adjoining villages as well attend the same every week.

History and Legend

15. Nothing is known about the history of the village as such. The village is more than 1,000 years old, as is evident by the inscription found near the temple which is dated 930 A.D. The adjoining village, Vasana, also situated on the bank of the river and about a mile to the south of Nandigudi, seems to have had some historical importance. Besides the remnants of a temple, there are six stone slabs bearing inscriptions in Vasana. Till the *Inams* were abolished, Vasana was an *Inam* village attached to the 'Mahishi Mutt' in Thirthahalli taluk.

As regards Nandigudi, the villagers say that the original name of the village was *Nandi-guli*. It is believed by them, that long ago *Adinandi* while moving about in this region stayed here for a while and took rest in a pit near the river. This pit or *guli* was henceforth called *Nandiguli*. Later, a temple was built on that spot, the presiding deity of which is Nandiswara or Basaveswara. A beautiful Nandi (basava) in a sitting posture is installed in the central hall of the temple. After the temple was constructed, the village came to be known as Nandigudi. It is also termed 'Vrishabhपुरi'.

Another legend concerning the settlement and origin of Lingayat community of this village is current among the people. It is believed that once a local chieftain (*palegar*) was ruling these parts having 'Palya', a village 2½ miles from Nandigudi, as his headquarters. He was very powerful but was suffering from leukoderma (*thonnu*). A few fishermen, residents of a village called Kupusagatte, (Ranibennur taluk) while fishing in the waters of river Tungabhadra, found a pumpkin plant bearing a fruit on a big rock. They were astonished and took the fruit to be offered to their chieftain. The chieftain received the pumpkin, gave presents to those fishermen and ordered his wife to prepare some dishes with that extraordinary vegetable. When she took it for cutting into pieces it spoke in a human voice saying 'cut me lengthwise, not breadthwise'. The frightened lady summoned her husband and narrated this unusual happening. Then both of them offered prayers to the pumpkin and sought for enlightenment. The pumpkin said that its name was *Shivalaya* and that it should be kept immersed in milk and pure ghee for a certain period, so that it might take up the normal human form. It incidentally mentioned about the disease of the chieftain and suggested the means of curing the same. Convinced about the super human powers of the

pumpkin, the chieftain obeyed the instructions, whereupon he was cured of his leukoderma and a human form emerged from the pumpkin to be later called *Shivalaya swami*. The chieftain gave five villagers viz., Nandigudi, Dibbadahalli, Basavapura, Sangapura and Kariganoor as *Inams* to the *swamiji* and requested for blessings. *Shivalaya swamy* established a monastery at Nandigudi and staying there, influenced the life of the villagers in the surrounding villages, who soon became his followers. Once, during his tours, the authenticity of the versions about his origin and superhuman capacity were questioned in Dibbadahalli village. He accepted the challenge and demonstrated another miracle. He stayed inside a 'hagevu', an underground pit, with no air, water or food for a period of 3 months. Consequently, people accepted him to be great and became his followers. Even now there is a *gaddige* of Shivalaya swamy at Dibbadahalli. It is believed that he became one with the Lord Shiva in the village Kariganoor. There, the villagers have erected a *gaddige* and worship the same every year, with immense faith and devotion. Before his demise he chose a fit person to continue his mission. The tradition continued. Later, one of his successor *swamiji*s by name Rudramuni swamy married

and set up a family. A local dynasty from Madhugiri of Tumkur district migrated to these parts in order to avoid persecution by another power but low-born chieftain. As these persons came over for safeguarding their *sheela* i.e., moral character, they were called *sheelavanta*. The *Swamiji* gave the immigrants food and shelter. The chieftain requested the *swamiji* to marry his daughter as a token of their gratitude and he did so accordingly. The children born to that *swamiji* are said to belong to *Chandrasimhasana* Lineage. It is a tradition that most of the persons belonging to this *Chandrasimhasana bedugu* marry persons of *Seelavanta bedagu*. A majority of the Aradhya Lingayats of the village belong to this *Chandrasimhasana bedagu* and claim that they are the direct descendants of that *Rudramuni swamigalu*.

As regards Valmika nayaks of whom there are only two households, it is stated that, one household migrated to this village about 35 years ago from an adjoining village of Ranibennur taluk to take up the duties of the *Talwara*, which at that time was vacant, the original family having become extinct. The other household has settled in the village since about 3 years having come in search of labour.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition and a Brief Note on Each Group

The residents of Nandigudi, all of whom are Hindus are divided among themselves into four different castes and all of them belong to the same ethnic group. Lingayats numbering 276 or 88% of the total population form the majority. There are 20 persons or 6% belonging to the Viswakarma caste locally called *badagi*. Only 9 persons or 3% belong to 'Valmika' caste, whereas there are 5 persons of Arer caste. There are two persons belonging to the Madiga caste who are living in the households of two different Lingayat families, having been engaged as agricultural labourers on annual wages. One is migrant from Madras State and speaks Tamil. The other Madiga is a native of Vasana, an adjoining village.

Lingayats

2. There are 49 households comprising 138 males and 138 females among the Lingayats of the village. Members of 44 households belong to a separate sub-caste called Nonaba-aradhya. Of the rest one is a Kuruhina setti Lingayat, and the other 4 are panchamasale Lingayats. Among these sub-castes there is no restriction regarding inter-dining, but inter-marriage is not permitted by custom. The Nonaba Aradhyas are of the priestly class, whereas the others are laymen. It is said that among Nonaba Aradhyas there are five sub-sects called: (1) Dharaka Aradhya; (2) Renuka Aradhya; (3) Panditha Aradhya; (4) Eko Aradhya; and (5) Viswa Aradhya, depending upon the *panchamatas* or 5 chief monasteries to which they owe allegiance. The residents of Nandigudi are of the Panditha Aradhya sub-sect, being the followers of Sri Panditha Aradhya of Sri Shaila monastery. The prefix Nonaba seems to be a colloquial term for the *Nonamba* or *Nolamba* dynasty a branch of Pallavas, who had established the *Nolambavadi* kingdom and were powerful monarchs during the eighth century. Their territory was called *Nolambavadi* Thirty-two thousand.

Lingayats or the Veerashaivas are found in almost all the important towns and many of the villages in Karnatak. They are the worshippers of Lord Shiva and they wear a *Shivadara* to which a *linga* kept in a casket is tied. Both men and women smear

their foreheads with *viboothi*. This cult gained momentum during the twelfth century under the leadership of Sri Basaveswara, one of the Ministers of Bijjala who reigned at Kalyani in Bidar district. Basaveswara is believed to be an incarnation of 'Nandi', the divine bull. Priests among Lingayats are broadly divided into two groups viz., *Viraktaru* and *Gurusthaladavar*. The *viraktaru* have to lead a life of strict celibacy and among them there are three classes *hirematadayya*, *pattadayya* and *charanti*. The *hirematadayya* is the head of a chief monastery and *pattadayyas* are the heads of subsidiary monasteries who are nominated by their predecessor head. The *charantis* are the nomadic *sanyasis* attached to particular *mutts* who go from place to place and serve the community. It is said that there are three classes among the married clergy or the *gurusthaladavaru*. The Nonaba Aradhyas of the village are the priests of the 'common order'. They officiate during birth, marriage and death ceremonies in the households of their disciples. The head of the monastery in the village is called a *pattadayya* and there are a few *charantis* also.

All the Nonaba Aradhya families of the village own land and are engaged in cultivation which is their main traditional occupation. They are continuing to act as priests also in respect of the families to which they are attached. Boys are initiated into priesthood generally at the age of 12 and this ceremony is called *deekshe*. To distinguish themselves from the common folk, the priests put on a ochre coloured garment on their shoulders or as a headgear. Locally the priests are called *ayyanoru* or *ayyagalu* and their names will end with *ayya*. The common names among them are: Basayya, Veerayya, Veerabhadriah, Sangayya, Nandibasayya etc., and among women Basavva, Rudravva, Gowravva, Neelavva, etc. There are separate clans called *bedagu* in each sub-caste and marriage within the same *bedagu* is prohibited. The units found in the village are *Chandrasimhasana*, *sechavantha* and *paduvidi*. Their mother tongue is Kannada. All the Lingayats of the village are strict vegetarians. Their family deities are *Rattahalli Veerabhadra*, *Nandigudi Basavanna* and *Siddeswara*.

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

9

The Kuruhina shetty household in the village whose traditional occupation is weaving is that of a recent migrant from Thumminakatte. The household has intimate connections, both economic and social, with its place of origin. It has given up the traditional occupation of weaving in preference to trade. This household immigrated subsequent to the establishment of a bus service from Nandigudi to Harihara and has not acquired any land so far. The family deity of the household is *Kiragere Bhairava*.

Of the four panchamasale Lingayats in the village one is a migrant from Thumminakatte who found it lucrative to establish a tea shop as soon as the bus service commenced. The other 3 belong to the same lineage being descendants of an immigrant family. They are the hereditary priests in the Basaveswara temple, employed by the community and receive an annual payment in kind. The 3 households get in turn the right to offer *puja* in the temple, once in three years. These households own land also and have cultivation as the major source of income. They are also divided into various clans like *Malebage bedagu*. Their family deity is Veerabhadra of *Sangapura*. The male members have no right to the *deekshe* ceremony and they cannot officiate as priests during life cycle ceremonies. The religious and social head of the community is living in the village Lingayat mutt.

Viswakarma

3. The 3 households of Vishwakarmas consisting of 20 persons belong to the 'chikmane' sub-caste. In the village these people are called 'badagi', as their traditional occupation is carpentry. Among the Viswakarmas found in this region, there are two exclusive sub-castes called Hiremane and Chikmane. Inter-dining and inter-marriage are neither allowed by tradition nor observed in practice among them. The family stock to which a person belongs is called *gotra*. The heads of two of the households in the village belong to *Suparna gotra* and that of the other to *Sanaga gotra*. The Viswakarmas perform the 'thread ceremony' to their boys at the age of 12 or 15. They are vegetarians. The family deity or the *Kuladevaru* is *Banni mahankali*, symbolised in the *Banni* tree (*Acacia Ferruginea*). The household deities are *Rattahalli Veerabhadra* in the case of two households and *Malleswara* of *Hondalgeri* in the case of the other. They worship the other village deities like *Basaveswara*, *Chowdamma* etc. The *kulaguru* i.e., the preceptor of these badagis is living at Hantharavally, a village in Ranibennur taluk.

3-4 Census Mysore '64.

The head of one household migrated to Nandigudi 14 years ago to work with his father-in-law. Of the other two, one is appointed as the village carpenter for making and repairing of Agricultural tools and implements. He is paid in kind by each cultivator family for his services. He has certain other ritual functions in respect of the community life in the village. These two households own land but one has leased out all his lands and is entirely dependent on the hereditary craft. The head of the other family who has been assigned the duties of the village carpenter attends to cultivation of his lands also. He manufactures doors, windows, furniture and bullock carts on contract basis. The other two carpenter families depend mainly upon piece work that they get in the surrounding villages. They go out even up to 50 miles occasionally in search of work. Being sufficiently experienced, they undertake the manufacture of articles for house-building and also of furniture. There is no change in the status as described in the 1891 Census classification.

Their mother-tongue is Kannada. Generally, they do not accept food cooked by the rest of the Hindus and none of the Hindus accept the food cooked by them. This age old custom is, however, being broken now-a-days by the male members who are accustomed to eat in the hotels.

Valmika

4. Persons belonging to Valmika caste are locally called 'Nayakaru'. The two households residing in this village belong to the sub-caste called 'Urunayaka'. The other sub-caste is known as 'Mesa nayaka'. Both are independent sub-castes each having numerous clans called *bedagu*. Inter-marriage is not allowed but inter-dining is permitted. *Gudloru*, *Bhantloru*, *Meenigaloru* and *Kaleloru* are the *bedagus* to which the persons of this village belong. Marriage within the same *bedagu* is taboo. Their mother-tongue is Kannada. They are non-vegetarians but do not eat beef. They were addicted to liquor before prohibition but now have mostly given up. The family deity for both the households is *Hanuman* of *Kadarvalli* village. Besides, they also worship the other village deities viz., *Basavanna* and *Chowdamma*. The head of one of the households offers *puja* regularly to the village deity *Chowdamma* on Tuesdays and Fridays. He is the *Talwara*, a village servant and enjoys the service *inam* land which he is cultivating personally. The other family is that of an immigrant who came to the village 3 years back in search of work and is now a labourer. The traditional occupation of

Valmikas was 'Hunting' many generations ago. But, at present, they have generally taken to either cultivation or agricultural labour.

Valmika caste is also called 'beda'. These people are found in the whole of Chitradurga district distributed in towns and villages and also in many other parts of the State. The caste headman, who settles the dispute within the caste, resides in a nearby village called Kupasgatte of Ranibennur taluk.

Arer

5. Only one household in the village belongs to this caste. It is an immigrant family from Kurthukoti, a village in Dharwar district and is residing here since the past 7 years. This household has kept contact with the place of its origin. Every year members of this household visit their native place. The family deity is *Yellamma* and it is worshipped on every Friday and Tuesday. They worship the other village gods also. Though Arers are non-vegetarians as a caste, the members of this family are strict vegetarians. The household earns its major income by trading in metallic vessels in and around the village. Their mother tongue is Kannada. Arers are not subdivided into separate sub-castes. Each individual belongs to a separate clan called *bedazu*. Marriage within the same *bedazu* is taboo. The traditional occupation of Arer is cultivation. The household in this village has no land of its own and also has not taken any land on lease for cultivation. It has adopted trade as its chief occupation.

House-type

6. The houses in the village whether residential or otherwise have a rectangular ground plan. The sides of the ground plan are always measured in terms of cubits (*mola*) and the common measures are 9×11 , 11×23 , 13×19 cubits. The ground plan is locally called *aya* and the sides are never measured in even numbers like 8, 10, 12, etc., cubits. The angle at the north-east corner, called *eimoole*, will always be less than 90° . As regards the roof there are two types viz., flat and inclined. Some of the houses have a combination of both the flat terrace and an inclined roof. 8 households live in houses which have flat roof and 47 live in houses which have inclined roof with two slopes meeting at a ridge. Flat mud terrace has become out of date and the new constructions have invariably inclined roofs.

There are 80 Census houses of which 51 are used for dwelling purposes. 17 houses are exclusively used as cattlesheds. Two structures are used as temples and one building is used as a school. Another building originally built for school is now vacant but used for community gatherings. There is a Lingayat mutt where 3 persons stay.

Forty-five households comprising 240 persons live in houses with one regular room and a separate kitchen. The kitchen is also used as a bed room. The total area is 21,607 sq. ft. and the *per capita* living space is 90 sq. ft. The distribution of the 45 households according to annual income derived by each is as follows:—

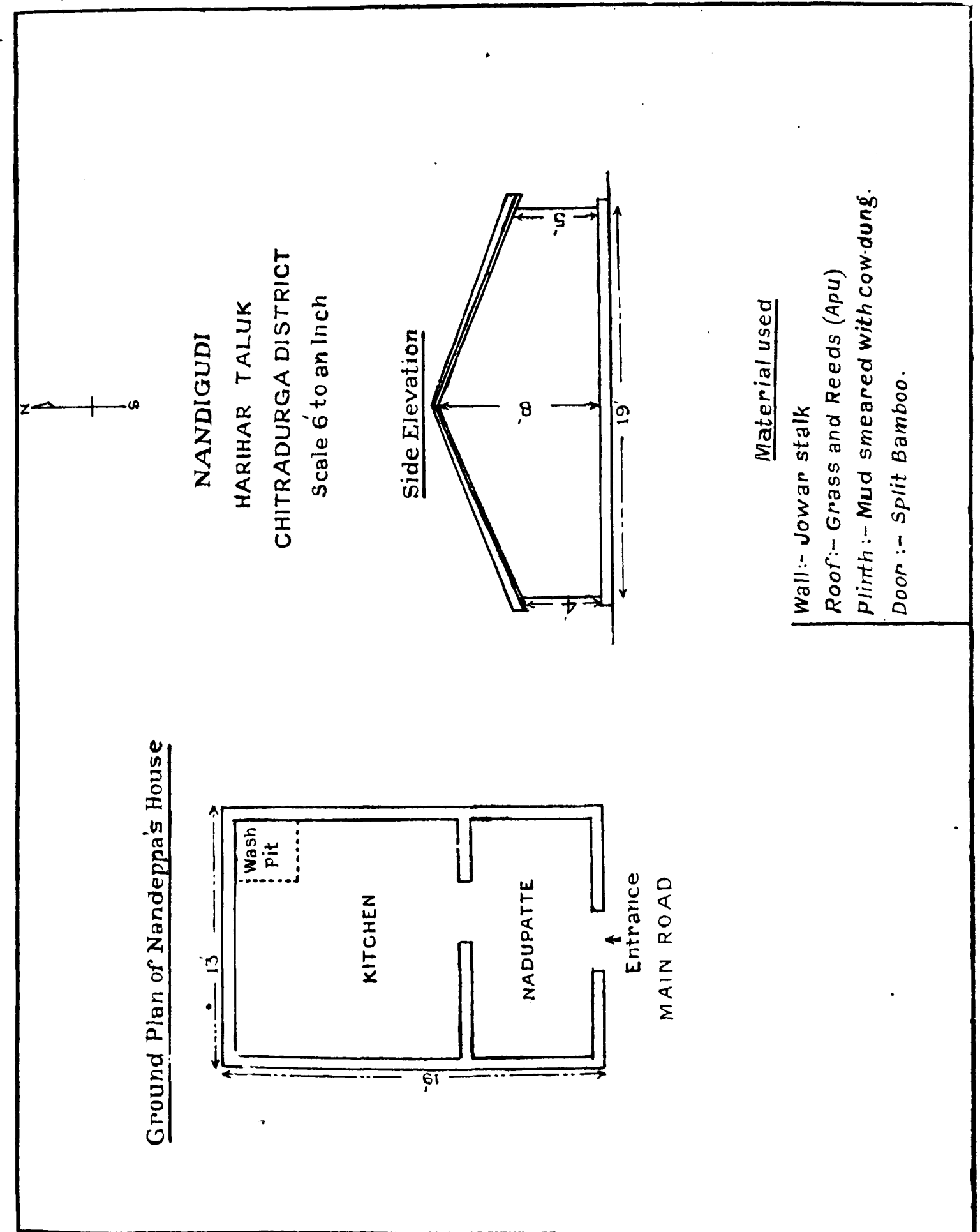
Income range	No. of Hhs.
Less than Rs. 300 per annum	1
Above Rs. 300 but less than Rs. 600	6
Above Rs. 600 but less than Rs. 900	10
Above Rs. 900 but less than Rs. 1,200	5
Above Rs. 1,200	23

The main occupation in the case of 26 households is cultivation. Nine households are those of agricultural labourers, 4 are of hotel keepers, 3 are of traders, 2 are of livestock reares and one is of a carpenter. These houses do not have a separate bath room or a lavatory.

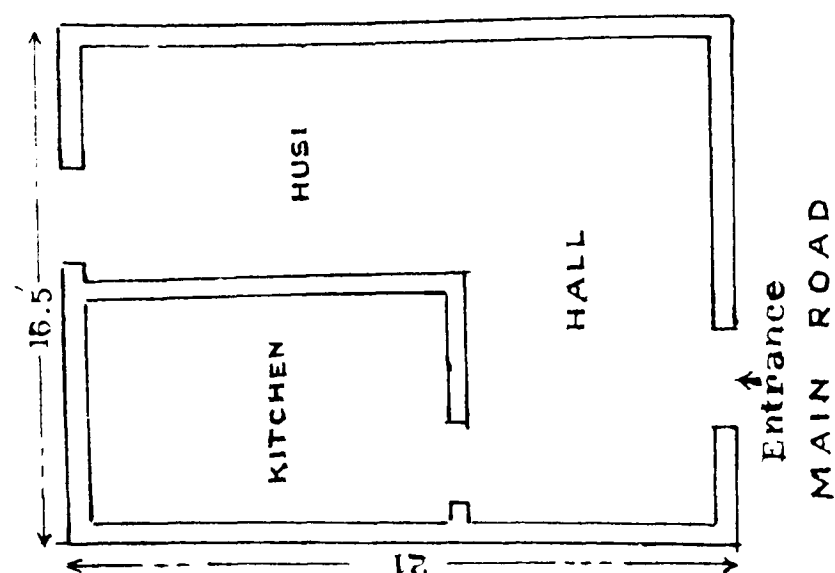
Forty-seven persons included in 8 households live in houses with a kitchen and 2 rooms. One household earns less than Rs. 25 a month, 4 households earn in the range Rs. 51.75 while the other 3 earn more than Rs. 100 a month. The main source of income to five families is from cultivation. One household is engaged in household industry, another is engaged as agricultural labourer while the remaining one is that of livestock rearer.

One household consisting 10 persons resides in a 3 roomed house which is 1,643 sq. ft. in area. The main occupation is cultivation and the family earns more than Rs. 1,200 per annum.

Only one household consisting of 15 persons lives in a house with four rooms, a kitchen and a bath room. This is the only two storeyed house of the village and was constructed just a year back. There are two rooms in the upstairs. The total living area in the house is 1,503 sq. ft. Though the house is provided with a separate cattleshed, a few animals

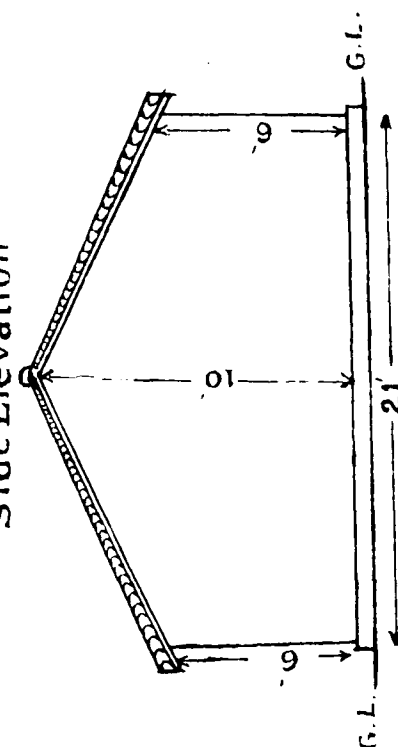


Ground Plan of Nagiah's House.



NANDIGUDI
HARIHAR TALUK
CHITRADURGA DISTRICT
Scale 6' to an Inch

Side Elevation

Material used

Wall :- Jowar stalk.

Roof :- Country semi-cylindrical Tiles

Plinth :- Ordinary mud.

Door :- Split bamboo.

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

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like cows in milk with their calves etc., are tied within the living house.

The general type of the house being same, the materials used differ according to the economic conditions of the household in question. The house occupied by Nandeppa, an agricultural labourer, who has an annual income of less than Rs. 600 is typical of a poor man's house (vide Nandeppa's House sketch). It was built in 1959. The rectangular ground plan measures 13' wide (East-west) and 19' long (North-south). The house faces south. The material used for constructing the wall is dried up jowar stalks which is generally used as cattle feed in the region. This material is locally available and per cart load it costs Rs. 10 to Rs. 12. The jowar stalks are arranged adjacent to each other and with the help of bamboo reeds and a rope, tied firmly so as to stand erect. This has no foundation at all. At the ground level a few inches of raised mud on either side helps to hold it straight. In between at 6 feet intervals bamboo pillars are used for supporting the roof. Bamboo is available within the village but the prices are rather high, as it has to be imported from Shimoga and other Malnad areas. The height of the wall (east to west) is about $4\frac{1}{2}$ feet. The height of the wall varies from north to south from $4\frac{1}{2}$ feet to 8 feet at the centre and then gradually descends to 5 feet. The plinth is of ordinary mud and is in level with the street. To keep the floor clean and strong, cow-dung is smeared frequently. The house has two portions. The portion between the main entrance and the interval wall is called *nadupatte* and the other portion is the kitchen called *adagikone*. *Nadupatte* is the sitting-cum-sleeping room. In a corner of the kitchen an arrangement is made to drain off the water. Usually water is not spilled inside the house. There are two doors in the house each measuring $4\frac{1}{2}' \times 2\frac{1}{2}'$. The door frame is of bamboo and there are no metallic hinges for easy movement. Instead, rope or an indigenous vine (*balli*) is used for tying the door to its frame at two or three points. The doors are of flattened bamboo. The chief material used for roofing the house is '*apu*' (a plant which grows in water) and grass. *Apu* is available in a '*halla*' about a mile from the village. *Bachhulla*, the particular variety of grass used for roofing, is available in the hillocks about 6 miles from the village. It is also sold by hawkers during the season. Prior to the spreading of this material, a frame work called *hindige*, also of bamboo reeds is built. Above this frame work the *apu* is uniformly spread and the grass is also spread so as to form a thick layer. Heavy pieces of wood or broken earthen pots etc., are placed over the roof so

that the grass may not be swept away by the heavy winds. The roof has two slopes meeting at a ridge. The ridge is locally called *bangle*. Once in two years the roofing materials viz., grass and *apu* have to be replaced. Likewise, the walls have to be rebuilt once in 3 years or as soon as the material is eaten away by the white ants. In the particular house under reference there are 5 members. There is no private room for the married couple, and all the members sleep in the *nadupatte*. Though there are no windows, on account of the material used, the house gets plenty of air and light. During winter, the nights would be severely cold. As the river is adjacent, the men and children bathe in the cold running water. Even the womenfolk bathe in the river occasionally. Usually they take bath in a corner where an arrangement is made to drain the water out of the house. The house is not provided with either a separate bathroom, latrine or a cattleshed. The household does not rear cattle. Open fields are used for toilet both by men and women. Young children ease themselves just in front of the house and sometimes make it a nuisance for people to walk in and out of the house.

A house which has wall made of jowar stalk but having a roof of country tiles could also be briefly described (vide Nagiah's House sketch). This house was being used as a cattleshed till 1961. There are now 4 members residing of whom 2 are adults and 2 are children and the total floor space is $16' \times 19'$. The household has an approximate annual income of Rs. 1,750. The head of the household is a Lingayat by caste. The wall is built as described in the previous paragraph. The inner portion is plastered with a thin layer of mud. The plinth is of ordinary mud. The house does not stand on any foundation. The floor is smeared with cow-dung and the house is kept clean. Along with bamboo, 4 crooked pillars of neem tree are used as supports. The *hindize* is of bamboo and it is covered with semi-cylindrical country tiles.

The house has only two apartments viz., the *nadupatte* and *adagikone*. The household vessels, grains etc., for daily consumption are stored in the kitchen-cum-dining room which is 120 sq. ft. in area. *Nadupatte* is used for all other purposes. In the north-east corner a drain is constructed to let out the water. In a corner the big iron plough is kept. A cradle is hung from one of the beams. Both bamboo and neem tree trunks are used as beams. Agricultural implements and the produce filled in gunny bags are also stored in the *nadupatte*. The main entrance is called *Hanumabagilu*. The house has a back door.

The lengthwise area between these two doors is called *husi*. The house is provided with a separate cattleshed where the Madiga labourer employed on annual wages sleeps.

There are no windows, but light is plenty, as there are a good number of holes and crevices in the wall where it joins the roof. The images of the household deity are kept in a corner of the kitchen.

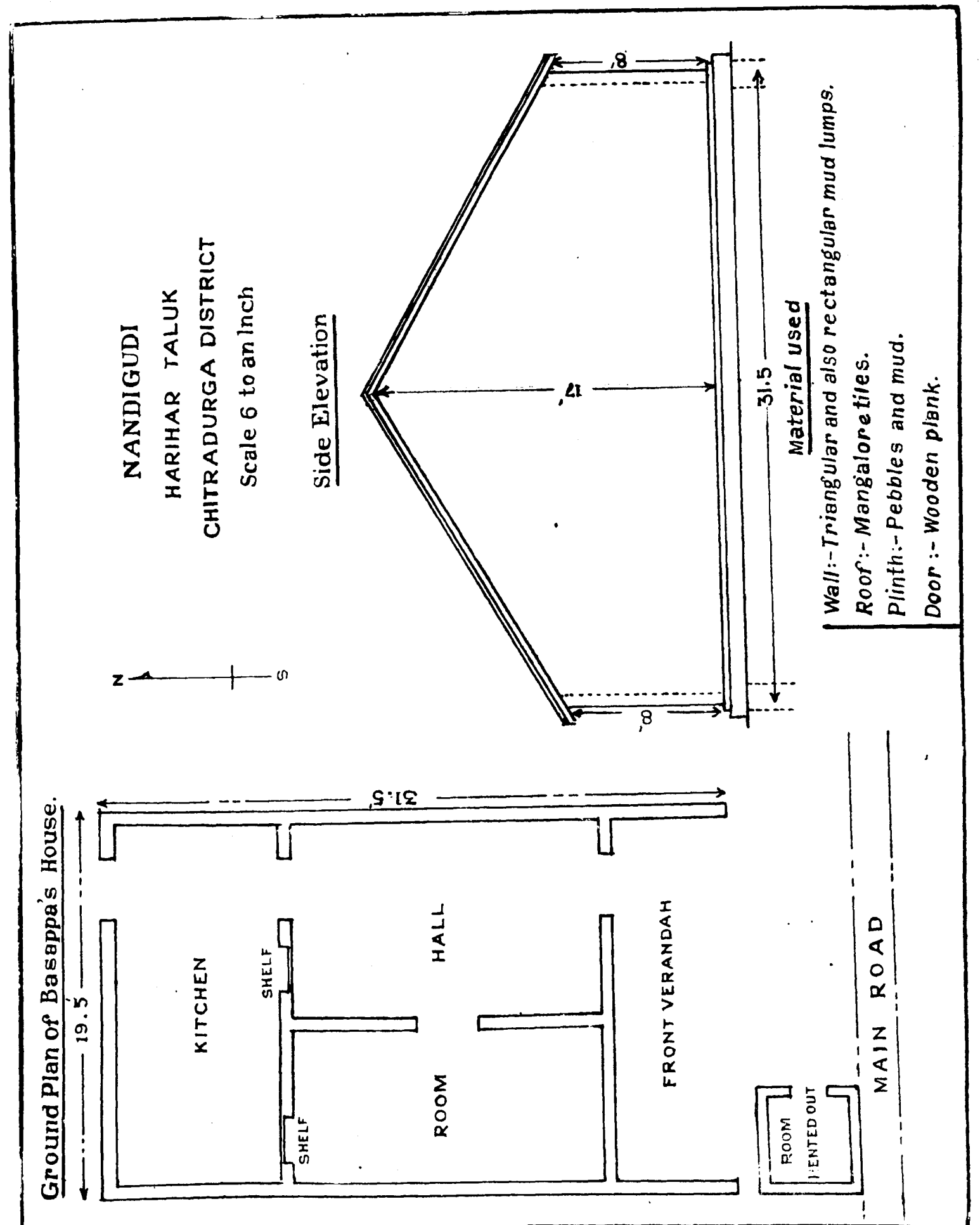
All the three doors are of flattened bamboo and the door frame too is of bamboo. The size of the door is $5\frac{1}{2}' \times 2\frac{1}{4}'$ and it is tied to the frame with a coir rope or a strong creeper. The height of the east-west wall is about 6' and that of north-south wall rises from 6' at the ends to 10' in the centre. The roof has two slopes meeting at a ridge.

The houses occupied by the middle class farmers are of two types. The first type has stone walls and flat mud terrace (*vide* Rudriah's House sketch). The house of the village patel is one such. This house is rather old having been built not less than 60 years ago. The outer measurement of the structure is 21 cu. $\times$ 23 cu. and the total area is 1,120 sq. ft. There are 4 adult males, 2 adult females and 4 children. The area available per head is 112 sq. ft.

The walls are of stone slabs of irregular size and shape piled up one above the other. The thickness of the wall is $2\frac{1}{4}'$ (or $1\frac{1}{2}$ cubit). The interior of the wall is smeared with mud which is frequently whitewashed. The plinth of the house which is almost in level with the street is of small stones and the ordinary mud. Wooden pillars are used as supports for holding the roof. These pillars, locally called *mundagi* are of neem tree or of *matti tree* trunks. The height of the roof from floor level is about 9 feet. The roof consists of wood, leaves and mud. Above the *janthi* i.e., beams wooden logs are arranged (if wooden logs are not available, bamboo is arranged) side by side and over this, leaves of different types of trees are spread uniformly. Then a thick layer of a particular variety of mud called *Halamannu* which is treated in water and dried in sun for 5-6 days is spread uniformly. This operation is called *Melmudde hakuvudu*. When it is still wet, a thin layer of *hudimannu* of the same quality is sprinkled and the surface is levelled. Later at an interval of 8 feet i.e., for each *ankana* a bund is constructed. The mud used for this 6" to 8" high bund or *dindu* as it is locally called is *karalu mannu*. The special quality of this mud is that it breaks into mud particles due to rainfall and spreads over the roof and fits in the cracks and crevices which might have formed due to blazing sun, rain and such other

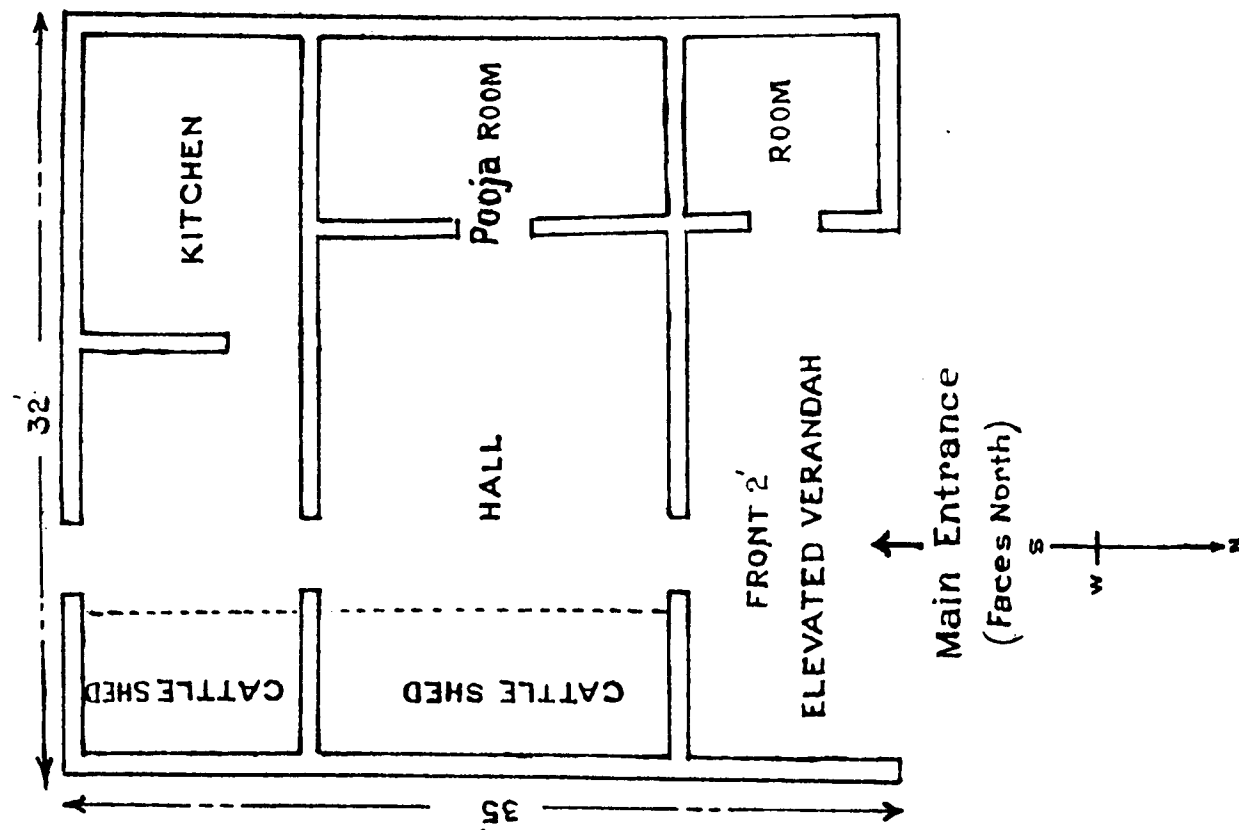
reasons. The function of the bund is mainly to drain out the water through the *hallanige* (clay pipe) which is adjusted within the wall. It is a pipe of 3 to 4 feet long (hollow cylinder) duly burnt. The bund is replaced usually once in two years. It is essential that grass should not be allowed to grow over the roof. The sprouting grass is, therefore, periodically removed by hand. If grass is allowed to grow, water passes through the roof and drips inside the house. To allow sufficient light, circular or rectangular holes called *badala* are made in the roof with an arrangement to close the same with a tin plate or an earthen plate whenever it is necessary to do so. In the circular roofless portion which serves as a ventilator the upper half of a big earthen pot is inserted. On the four edges of the roof, it is raised by one foot and this portion is called *kumbe*.

The house under reference (*Rudriah's House*) has three *badulas* for allowing sufficient light but no other windows. Ventilation is rather insufficient. At the entrance the house has a *katte*, an elevated platform $2\frac{1}{2}$ feet above the street level, $12' \times 8'$ on either side of the passage. The house faces north. On the *katte*, to the right as we enter there is a small room measuring $8' \times 8'$. The main hall is about 18' long and 28' wide. The portion to the left of the main door is used as cattleshed. To the right the surface of the floor is slightly elevated. Adjoining the East-West wall, 5 big earthen pots have been fixed to the floor and the wall plastered with mud. These pots called *vadevu* are used for storing foodgrains. The room $18' \times 8'$ in the right half is used as *devara kone*. The images of family deities are kept here and the same room is used for sleeping and other purposes also. There is a door just in line with the main entrance leading to the kitchen and another portion of cattleshed which are recent additions to the house. The material of wall is mud and that of the roof is bamboo and grass. There is only one slope. The kitchen has no separate door. It measures $15' \times 8'$. The same is used as dining hall also. The other portion of this extended area is used as cattleshed. This has a back door made of bamboo reeds. The main door is of $2\frac{1}{4}'$ thick wooden plank measuring $6' \times 3'$. The frame is of good timber wood and the doors are attached to the frame with metallic hinges. Inside the house there are a few small niches in which certain goods can be kept. The agricultural implements are generally kept outside the house but the sickle, axe, etc., are kept inside. Excepting jowar the other grains are stored within the house. Arrangement is made to drain out the water from the kitchen. The house is not provided with either a bathroom or a latrine. A corner of cattleshed is used for bathing by women and children.

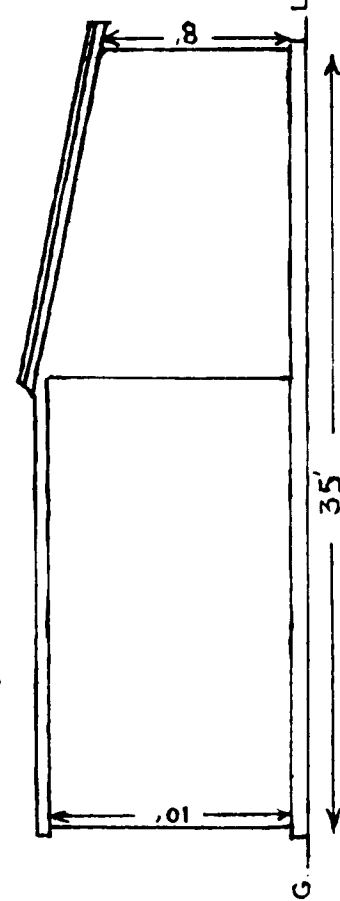


Ground Plan of Patel Rudriah's House.

NANDIGUDI
HARIHAR TALUK
CHITRADURGA DISTRICT
Scale 8' to an Inch

Material used

Wall:- Stones of irregular shape and size
Roof:- Flat-mud and grass inclined.
Plinth:- Height 1 ft ordinary mud and pebbles
Door of wooden plank 4" thickness.

Side Elevation

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

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Sometimes, the open area just behind the house is used for bathing. The scope for privacy is rather limited. But, as there is only one married couple in the family at present, the difficulty is lessened. The unmarried adult males usually sleep outside the house either on the *katte* or in the premises of the temple or other public building.

The second type represents a house built of mud walls and having a roof with either the country or the interlocking Mangalore tiles. The house of Basappa which was constructed in 1959 conforms to this type. The house is 32' long and 19' wide. The walls are 18" thick. For constructing the walls, mud of a particular quality is used. Mud is mixed with water and kneaded well. This kneaded mud is then shaped into small triangular lumps and dried for two or three days. Then these triangular unburnt bricks are placed one above the other using moist mud for plastering. Half the portion of the house has the walls built of such triangular lumps, whereas the remaining half is built of unburnt rectangular bricks. The walls are built on a 3 feet foundation of stone, pebbles and mud. The plinth is about a foot high from the street level and is raised by using pebbles and mud. The floor is smeared with cow-dung frequently. The inner surface of the wall is plastered with a thin layer of mud and then whitewashed, whereas the outer portion is left bare. There are 8 pillars of neem and babul trees over which the roof rests. These trees were grown in the agricultural holding of the household. The 4 beams used in the house were purchased. The frame work underneath the Mangalore tiles is of bamboo. The house has 4 elements viz., the *katte* or *padasale*, *nadupatte*, a room and *adagikone*. The bath room is separate. There are two cupboards of the size 2½' x 2' of which one is in the room and other in the kitchen. There are in all 9 persons of whom 4 are adults. One couple sleep in the kitchen, while the other couple sleep in the room. The children sleep in the *nadupatte*. At present there is scope for sufficient privacy in the house.

There are 3 doors in the house of which one is of flattened bamboo. The door frames are of neem tree. The doors are 5½' x 2½' in size. There is only one window 2' x 2' with doors in order to allow light to the room. The cattleshed is a separate structure and is behind the main house. The house is not provided with drainage. The height of the wall at the ridge is 18', and at the edges called *soorukattu* it is 7½'.

None in Nandigudi is skilled in the construction of walls. Labourers from Vasana are employed for the

purpose. The work is done on a contract basis. The charge is Rs. 4 for raising a wall of 18' long, 2' wide and 1½' high. For manufacturing the triangular bricks of mud the rate is Rs. 5 per 1,000. The necessary mud is to be supplied by the household and it has to transport the bricks from the place of manufacture to the place where the house is built. The same rate applies to the rectangular bricks. For putting up a 30' wall of 2' thickness and 1½' height the rate is Rs. 4. The wood work in connection with house construction is done by the local carpenter on a contract basis. For making a door the charge is Rs. 10 and for a window it is Rs. 4. The rate, however, varies according to the size. For constructing the *hindige*, the frame work underneath the roof, labourers are employed on daily wage basis at Re. 1 per working day of 8 hours. For setting the country or the Mangalore tiles, daily labourers are employed at the rate of Rs. 2 a day. Generally, potters are engaged for setting country tiles, while carpenters are engaged for setting the Mangalore tiles.

Mud and sand required for building the walls are available in the river bed free of cost at present. Pebbles are available in the fields and large stones may also be quarried in certain places. Timber is scarce. Only neem or babul trees are available in agricultural holdings. These are cut whenever necessary. Mango trees are brought from adjoining villages and planks are prepared for making the doors. Timber is to be obtained either from Davanagere saw mills or the saw mills at Shikaripur. Only two persons have so far bought timber for house construction from the saw mills. Bamboo is imported from Shimoga and its adjoining taluks. It is stored in the village on the bank of the river and the person engaged in the trade stays at Vasana. Big bamboo is sold at Rs. 75 to Rs. 100 per 100 pieces and the thinner ones called *galu* are sold at Rs. 25 per 100. Grass and *apu* used for roofing are locally available free of cost. Country semi-cylindrical black tiles are manufactured by the Vasana potters and sold at Rs. 2.25 p. per 100 split pieces. The Mangalore tiles are to be imported from nearby towns like Harihara where it is sold at Rs. 220 per 1,000. The rate varies with the manufacturing company. The mud used for roofing is locally available and may be obtained free of cost. The *hallanige* is sold by the potters at Re. 1 each.

Before starting the house construction it is a custom to consult an astrologer of Lingayat caste regarding the direction it has to face and also the *aya* i.e., the measurement of the ground plan. For this service he is usually paid 5 annas or 25 p. 5 betel leaves and

5 arecanuts. The month of November (*Kartika masa*) is considered to be auspicious for laying foundation. Generally, a house will have a back door. Houses facing North-South are preferred. But this direction will be in accordance with the street in front. The actual date and time of commencement is suggested by the astrologer but his presence on the spot is not essential. A few well-wishers are invited. The head of the household offers *puja* to the spade and pickaxe placed in the North-East corner and then digs a little. The invitees are given *muri* (puffed rice) betel leaves. Later, the persons who are employed for the construction also do the *viddali puja* in the same manner. The construction of the wall commences usually from the North-East corner and proceeds West.

Another ceremony is held when the main door frame is installed. The day and time are again fixed in consultation with the astrologer who is paid 5 annas and betel leaves as his fee. The local carpenter who would have kept the door frame ready, brings the same and fixes it in the proper place. A new winnowing basket (*mota*) containing small quantities of rice, wheat, pulses, 1 piece of cloth (*kama*), 5 annas or 9 annas in cash with betel leaves and nut, and a coconut is placed on the *hosilu* (threshold) of the frame by the head of the household. The *badagi* places the *uli* and *bachi* on the *hosilu* and then performs *puja* with flowers, *gandha*, *akshate* and breaks the coconut. The remaining material in the *mota* is taken by the *badagi* for the *puja* conducted by him. Then 5 women in married status (*matride*) perform the *arathi*, sprinkle rice grains and place yellow thread over the lintel. A coconut may be tied to the lintel.

Again, while fixing the *metagi* (i.e., the beams) and the pillars, an auspicious date and time (*muhurtha*) is ascertained from an astrologer. During this occasion also the *badagi* performs *puja* with flowers, coconut and fruits.

Before commencing to arrange the tiles the frame work should be complete. While fixing up the ridge, again, *puja* is conducted on an auspicious day. It is called *bengte puja*. On this occasion a new dhoti is placed on the ridge which after the *puja* is over is given away to the carpenter.

After the completion of the house, the *grihapravesha* (house-warming) ceremony is held. Those who are rich and have erected big houses do it with all pomp but the general practice is to do it in an unostentatious manner. In recent years only one person is

said to have arranged the *grihapravesha* on a large scale and performed the *astadiqbhandana*. Monday, Wednesday and Friday are considered auspicious for this ceremony and the time would be generally between 6 a.m. and 9 a.m. barring *Rahukalam*. The day should not be either a full moon or a new moon day. The Hindu months of *Ashada* and *Pushya* are inauspicious for this function. Bearing in mind these factors, the villagers are able to fix up the auspicious day for this ceremony, even without consulting the astrologers specifically. On this occasion the house is cleaned well and smeared with cow-dung. Festoons of mango leaves are hung at the entrance to the door. In the morning a cow is driven into the house through the main door where it is worshipped by the head of the family. On the oven, milk is first heated till it overflows from the container and spills into the fire. Then, some sweet dishes are prepared along with the normal food items. Young children of the caste are invited to participate in the feast. The persons who had actually taken part in the house construction are also invited and served with the meal and sweet dish. Those who can afford give presents in kind. As the *badagi* does not take food cooked in the kitchen of any other castemen, he is given cereals, pulses and vegetables.

After occupying the house having performed all the above mentioned ceremonies, to ward off further evils, if any, *kavu kattuvudu* or *panthu kattuvudu* is resorted to. In the 4 corners of the house and in the centre, holes are dug wherein a coconut with husk removed is placed and then covered with the mud. This is called *kavukattuvudu*.

3 or 5 young boys of 12 years age are asked to bring water in pitchers from the river and to each *angara* (holy ash) from the Basavanna temple is sprinkled. This purified water is poured round the house in 3 concentric circles or rectangles. This is called *panthukattuvudu*.

The distribution of the dwelling houses occupied by 55 households according to the materials used is given in the tables 13 and 13(A). The material used for roofing is country tiles in the case of 17 houses, grass and *apu* in the case of 15, mud coupled with either bamboo or wood in the case of 8, Mangalore tiles in the case 12 and tin sheets in the case of 3 houses. The material used for wall is stone in respect of houses occupied by 23 households, mud in respect of houses occupied by 17 households and lower stalks in respect of houses occupied by 12 households, 18 households live in houses with mud walls, while only 3 live in houses with brick walls.

Only 17 households have separate cattlesheds out of 45 livestock-rearing households. The remaining households house the cattle in the corners of their dwelling houses. The general housing condition is rather bad. Arrangements for ventilation are insufficient except in the houses built of lower stalk. The scope for privacy is also very limited, the main portions of a house being a hall, a kitchen and at the most an extra room. In households where there are more than one couple and grown up children, the kitchen and the prayer room (*chavara koma*) are also used as bed rooms. It is a common practice among the boys above 10 years of age to sleep separately either inside the house or outside on the kattu or in the Lingayat murti. The vacant school building in the village accommodates a few unmarried adults. Drainage is not constructed so as to lead out the refuse water. Usually, men and children bathe in the river and the women take bath once in 3 days, so much so, there will not be much of water as stains. The main reasons for this dirty and unhealthy condition is the non-availability of non-building material within the village and the poor economic conditions of its inhabitants. During the past 10 years, 22 houses have been newly built, though during this period the number of households have increased by 17 and the population by 33. Three tea shops of the village are run in the main hall of the dwelling houses. Similarly, 3 traders have their dealings in a portion of their living houses. Only two structures are exclusively used as a tea shop and grocery shop, the owners of which reside at Vasana. Adjoining the Basaveswara temple, a Mangalore tiled structure has been recently built by the temple committee to accommodate people during the car festival and also to serve as the temple kitchen.

Dress

7. The clothes worn by men of the village are simple and the style is also almost uniform. It consists of an unsewn lower garment and a sewn upper one in the case of males. A shirt with a collar is the most popular upper garment. Some of the adult leaders of the village wear *Jabba*, a collarless full arm shirt. Underwear (hosiery) banian is gaining popularity. Single cuffed half open shirts with a front or side pocket are worn usually. Half-arm shirts are also in use among the elder members of the village. Short-sleeved underwear banians stitched out of grey coarse longcloth which covers the body up to the naval are also in vogue. This shirt is used while the men are at work. The shirting cloth is generally of coarse or medium texture. As most of the men are agricultural workers they prefer to wear striped and check

shirts as they do not get soiled quickly. But, shirts made out of white cloth and coarse unbleached white longcloth are also equally popular. Some of the persons belonging to the *Ayyanoru* (Aradhya) caste occasionally take a fancy to get an ochre coloured shirt. Clothes are purchased at Davanagere market by the cultivators. The weekly market at Namminakatte also serves the village. As there is no tailor in the village, the villagers go to Vasana or Truaminakatte for getting the cloth stitched. Shirts and banians are generally washed once in 3 or 4 days using the washing soap. Generally, the middle class men will have three to four shirts at a time, whereas the poor possess hardly two. None in the village get their shirts ironed after a wash. The services of washermen are not utilised by some except to remove the ritual impurity caused by birth and death in the household. The common headgear is a turban of blue, white or ochre coloured cloth. Most of the elders in the village have a turban. White khaddar cap or the ochre coloured caps also worn by a few. Youngsters wear a towel or a small veil which they usually put on their shoulders as a turban while at work. About half a dozen persons in the village have cotton coats which they put on occasionally.

Dhoti is the most common lower garment which, when worn, usually covers the body from the waist to the ankle. It measures 4 yards in length and 50" in width. Both the ends and the edges will have a border woven in a coloured thread. Handloom dhoties of either 26 or 40 counts are preferred. Bleached and unbleached are equally popular. The priests among Lingayats would usually have a white dhoti dipped in ochre pigment (*kavi*) and wear the same on special occasions when they have to officiate as priests. About 4 years back the pigment was made by rubbing a particular type of stone locally called *kavikallu* over a bigger stone slab adding a little quantity of water. Then the essence would be mixed with a bucketful of water and the dhoti dipped for a few hours. Separate colour is now available in the town and the same is mixed in a bucket containing hot water and the cloth dipped for a few hours, whereupon the clothes get dyed. Dhoti is worn in the *kacche* style. While working in the fields the lower portion is tucked to the waist in a particular way, so that the cloth would cover the thighs only. A few make use of dhoti of smaller dimensions while at work. Medium and fine mill dhoties are also used by a few on occasions. A few youngsters wear dhoti in the *datti* or *golu* style, which they have learnt since the past 5 or 6 years due to external contacts. But, this type is not approved by the elders. Nevertheless, the *lungi* measuring 2 yard $\times$ 48" is used regularly. All those who bathe daily in

the river invariably rinse their dhoties and wash the same either with or without the soap. Others wash the same once in two or three days. Underwear knickers are not in common use though a handful of the young adults have taken to them during the past 3 or 4 years as a regular feature. Pyjamas and trousers are not used by any of the villagers.

Sandals of leather locally called chappal, or *kalmuri* are the common footwear. These are generally made by the hereditary cobblers residing at Vasana. A few purchase the same by paying Rs. 5 or Rs. 6 per pair either at Davanagere or Harihara occasionally. The local cobbler is paid annually in kind for making and repairing the leatherware. Some of the labourers have, since 5 or 6 years, taken to tyre-chappals with rubber straps which costs a rupee and a half per pair. It is, however, believed that this tyre-chappal is not good for health as it increases the body heat. A pair of chappals would last for one year as it is carefully used and occasionally repaired.

Irrespective of caste, economic status and marital status, the type of dress worn by men of Nandigudi is same. The dress worn by a bridegroom when he goes in procession to the bride's residence on the day prior to dhare would be a white *kache panche*, a new shirt, a coat, a turban with a lace, an upper cloth and chappal. On the day of marriage, a dhoti of 9 yards in length is dipped in water containing turmeric dust and dried, folded at the centre lengthwise and then the $4\frac{1}{2}$ yards piece is worn in the usual *kache* style. The bridegroom also puts on shirt, coat, turban and an upper cloth. In the well-to-do families a silk shirt is worn by bridegroom on the occasion of marriage.

The clothes worn by the women of the village consists of one unsewn and one sewn piece of cloth. Saree, 8 yards in length and 42" to 45" in width is the chief unsewn garment which covers almost the entire body. It is worn without a *kache*, in the ordinary manner hanging loose like a petticoat from the waist and the upper end drawn over the bosom and the head so as to cover the entire back. Handloom sarees of 30 and 40 counts mostly of deep dark colours are in common use. The common designs of the saree borders in vogue are the *gadidadi thasmi* and *susi*. Likewise, the upper end called musuku or seragu is of *kedige musuku* or *gatti musuku* design. Sarees are available in the Thumminakatte market and also at Vasana Weaver's Co-operative Society. The price of a saree ranges from Rs. 12 to Rs. 16. The selections are mostly made by the women-folk themselves. Women of the younger generation have

taken a liking for powerloom sarees with different types of borders and upper ends since the past 8—10 years. Such sarees are called *bandu*. Unmarried girls below 16 years wear what is generally called *patavali seere*. It measures only 6 yards being 40" wide and it is also called *datti* or *kirge*. A *kirge* costs about Rs. 10. The style does not differ with marital status. Women of the *badagi* caste use printed sarees or sarees of light colours. So far, the women of this village are not accustomed to the use of petticoat.

Blouse locally called *kuppusa* is the upper, half-sleeved garment, stitched without a collar. Those worn by the elderly women is generally stitched out of *kana*, a piece of check-cloth measuring $\frac{3}{4}$ yd. $\times$ 28" with a *thasmi*, *vadlapeti* or *gadidadi* border. Some of the middle aged women and most of the younger women put on blouses stitched out of printed mill-cloths (chints) or coloured longcloths which measure either $\frac{3}{4}$ or 1 yard $\times$ 28". These blouses are locally called *jackettu* and are of bigger dimensions compared to the old pattern *kuppusa*. Underwear bodices are not in use. The tailor at Vasana serves this village also. Usually, a woman belonging to a middle class family gets two new sarees and 3 or 4 blouses per annum. The cost and quality vary according to the economic means of the family. The clothes are usually washed once in 2 or 3 days with soap or at times with fullers' earth (*chavalu*). Women do not have any headgear except that they cover the head with the upper end of the saree. Leather chappals are commonly used by most of the working women. At the time of marriage it is customary to present the bride also with a new pair of chappal to which turmeric paste is applied. Later, according to the economic condition and the type of work she does, she may or may not put on the chappal.

Boys wear knickers and half arm shirts. The school-going boys put on a white cap whereas those who go out for working put on a shoulder cloth which they would tie round the head while at work. Half-arm Manila bush shirt is used by a handful of boys and so also the pyjama. Hosiery banians are used by a few. Girls wear a *langa* and a *polka* i.e., a skirt and a blouse. Young ones below three wear a frock called *gotun*. The *langa* hangs from the shoulders down to the ankle. *Polka* covers the body from waist upwards and the arms. Most of the *langas* will have a pocket in the front. Coarse chints or the coloured longcloths are bought and the clothes are stitched by the tailors. Children up to one or two years are made to wear *kulavi* covering the ears and the head. Leather chappals are used by the children of either sex

who take the cattle for grazing. The new clothes are got stitched as and when the old ones give way, but usually new clothes are purchased twice a year. Clothes are washed as and when they are dirty, usually once in 3 days, using washing soap in the river by the womenfolk of the household.

Ornaments

8. The common ornaments put on by the women of the village are:—

Head and Hair	<i>Jadenagara, kedage, koorma.</i>
Ear	Earstuds called <i>bendole, bugudi</i> and <i>kenne sara</i> .
Nose	<i>Moogabattu, besari, mukra.</i>
Neck	<i>Mangala sutra, paun sara, gundina sara, padakada sara, Havalad sara</i> etc.
Wrist	Glass bangles, <i>kadaga, himbale, dundu.</i>
Arm	<i>Bandi, vanki.</i>
Leg	<i>Kalukadaga, kalchainu.</i>
Toe	<i>Minchu, bellisuthu, pillihoovu, vare mzeniu.</i>

The head, ear and nose ornaments are made of gold. Of the neck ornaments women in the married status wear a *Mangala sutra*. The *paunisara, Gundina sara* and *padakada sara* are of gold and the cost varies according to the gold content and the size of the ornament. *Havalada sara* is put on only by widows who should not wear the *Mangala sutra*. *Kadaga* and *himbale* are of silver and are worn only by women in married status whereas *dundu* also of silver is exclusively worn by the widows. Glass bangles are put on by both the married and unmarried except of course the widows. The *bandi* which adorns the arm is also of silver but is not in common use. *Vanki*, which is of gold and similar in design to that of *bandi* is very rare due to its exorbitant cost. Those households who had the *vanki* are reported to have got it altered to other types of ornaments. The waist band is of silver. The other leg ornaments are also made of silver. Some of the women put on silver finger rings. Very few have gold rings.

Irrespective of the caste and economic conditions, the married women will invariably have the *bendole moogabattu* (nose ring), the *Mangala sutra* with a piece of gold, glass bangles and toe rings. All these proclaim for married status. Those who can afford put on the *bugudi* and *kennesara, kadaga, himbale* and *bandi*. Of late, the *kadaga, himbale* and *bandi* have lost their popularity. It was a 'must' for the bride on the occasion of her marriage, but since the past one or two decades it is not very essential. Similarly, the *bugudi* and *kennesara* have lost their original popularity during the past decade. About 10 or 15 years back, it was a practice to adorn all the toes

except the big toes with toe rings. Now, they put on rings for the second and the fourth toes only.

The ornaments that may be put on by the widows are restricted. They should not have the glass bangles, *kadaga* and *himbale*. But they may put on *dundu* a silver wristlet or *bilavara* a brass wristlet. They may have the *bandi*. Instead of *Mangala sutra* they may put on *havalada sara*. The very rich may have the other gold necklaces. The nose ornaments should not be worn. They may put on the gold *bendole*, but not the *bugudi* and *kennesara*. The head ornaments are also not put on by them and the use of the same is restricted to festivals and other occasions even among the young married women.

An unmarried girl may put on all the above mentioned ornaments, except the gold *thali, kadaga* and *himbale*. *Kalchainu* and *kalkadaga* are generally used by women below thirty years only, being most common amongst the teenagers. Gold necklaces are possessed by only a few of the Nandigudi women whose households may be classified as rich. At the time of marriage, upper middle class families adorn the bride with a *gundina sara* or a *padakada sara* made of gold.

Men wear *kadaku* of gold i.e., an ear-stud with a red or a white crystal, and gold finger rings if they can afford. Silver waist band is also in common use. *Bedi*, a silver wristlet, has gone out of use during the past 20 years. A few men have silver finger rings. Boys wear *Kalukadaga* and *Chainu* (near the ankle) till they are 3 or 4 years of age. *Pendegejje*, a silver waist band and a gold *mura* for the ear are common ornaments worn by boys. The ears are pierced at a tender age and first of all a copper wire ring is put on the ears for a couple of months which would be changed to that of gold with a small crystal, later on.

9. Women used to get their forearms tattooed with floral designs, while still young. But, since the past 15 years this habit has declined. Women of a particular caste called *shille kyatha* are said to be adepts in the art of tattooing. The frequency of their visits to this village has declined during the past decade. Some of the men also have tattooed marks on their foreheads.

9A. The hair style is also uniform among the women and children, irrespective of caste or economic status. The usual practice is to have the *jade* and cover the same with the upper end of the saree. When in a hurry they simply have a knot. They apply coconut oil to keep the hair smooth and comb everyday. The very

poor and the labourers who cannot afford to use the coconut oil, daily, use it once in 3 or 4 days and do not pay much attention to combing either. Flowers are used to decorate the braided hair.

As most of the men and boys of the village are Lingayats by caste, they are not accustomed to the tuft. The head is completely shaved once in a month. Nowadays the habit of having cropped hair is more popular among the persons below 40 years of age. Some also have short hair in order to avoid the daily care. Those with a crop apply coconut oil and comb the hair at least once a day. Most of the boys have either the crop or short hairs. Men take a face shave once a week when the barber from Vasana pays his regular visit. All the Lingayats apply vibooti to their foreheads as soon as they wash their faces. Women of Badagi, Arer and Nayaka castes, have the *kunkuma* on their foreheads, while it is only optional among the Lingayats. On festival and other ceremonial days, they smear a small circular patch of 'Sri-gandha' in between the brows. Use of turmeric powder is restricted to the ceremonial occasions like marriage, *koorgi puja* etc.

Household Goods

10. The household goods possessed by the people of Nandigudi are the utensils, furniture and other consumer goods. The utensils are mostly of mud. Each household possesses about 20 or 30 black earthen pots of varying sizes locally called *vadevu*, *sore*, *chitgi*, *kumbha*, *palti*, *gadige*, *kudike*, *magi*, *muchana* etc., intended for various purposes. Water is brought in the *gadige* from the river. *Vadevu* is considerably big (capable of holding grains of about 1 quintal) and is used for storing the grains. Even the groundnut oil for daily use is stored in a small *kudike*. The pots are purchased, as and when they are broken, from the potters at Vasana generally by paying in kind. The pots are also purchased for cash or kind at Thumminakatte shandy. Apart from these pots each household generally has a couple of brass thambiges, 2 brass pitchers (one big and another small), brass tumblers or aluminium tumblers, brass and or bronze plates and a few wooden accessories. Metallic ware in a household mostly consists of those which have been given to the married female as *baluvali* (marriage gift) by her parents and those which have been inherited. To this scanty number of vessels, the household adds on by purchasing cheap vessels during the visit to annual fairs. Nowadays, people have taken a fancy to the aluminium vessels which are comparatively cheap. Wide-mouthed aluminium vessels are

commonly used as it is easy to cook rice or to boil water for making tea in them. Aluminium tumblers and chambru are also used by a few households. The use of bronze dining plate called *gangala* has now declined giving way to brass plates called *thabandi*. The wooden accessories generally found in all the households are the *soutu*, *kaibatlu*, *mudde kolu*, *kadagolu*, *konagi* and *lathgunike*. A household will also have a few *mora* (winnowing basket), *putti* (baskets woven out of thin bamboo reeds), *jaladi* (seive) *vanake*, small crow-bar, *bcesuva kallu* (grinding stone) and *ariyuvu kallu*. For keeping light in front of the family deity, generally brass oil lamps are used and a household would possess a brass plate, small cups, cymbals and a *gante* (bell) for use during *puja*. For safe storage of curds, butter and milk each household possesses half a dozen *nelli*. It is about 2' in length with a broad cup like bottom and can be hung from the other end over a nail or a horizontal *galu* and serves as a support in which the vessels containing milk, oil, ghee etc., may be placed. It is made of *mede hullu* and is purchased from korachas when they visit the village as hawkers, by paying little quantities of grain or for a small cash.

Only 3 households have reported possession of a few stainless steel ware; 46 households have vessels of brass; 40 households have vessels of copper, while 54 households possess vessels of aluminium.

Inside the *puja* room a kerosene light is never lit, instead, wicks dipped in either groundnut or gingelly oil emanate light in front of the deity. Similarly, a palm-leaf broomstick is not used inside the *puja* room.

The use of furniture in the village is very negligible. Of the 55 households, only 2 possess one wooden cot each which is used for squatting and sleeping by one or the other members of the family. Five households possess chairs which are used occasionally and among them 3 possess a table each, got made during the past decade. Benches and stools are found in the tea shops only. Even these benches are mere improvisations as they are merely planks placed on steps built at either end. Most of the houses have *goddu* (niche) without any device to close the same, in which they can keep small articles like a mirror, comb, oil bottle, lamp, pieces of paper etc. One or two of the newly built houses have been fixed with cupboards.

Trunks or wooden boxes are possessed by all the households. In these boxes, the precious little things and the costly clothes which they possess are neatly kept. The metallic trunks are of a cheap quality. The

other items of furniture found commonly is the plank called *mane*. Mats woven out of dried leaves of palm tree or of thin stalks of 'apu' are also common. These mats are spread on the floor for squatting and sleeping purposes. Those households which do not possess the mats, spread either the *gudara* or the *gongadi* on the floor and offer the same as a seat for the guests. Most of the families have either one or two beds of cotton, called *thadi* to be used by the elder members or by the married couple. After the marriage, the couple is generally presented with a new cotton bed and sheets by the bride's father. This present is optional but it has some prestige value. All the families generally possess a number of bedsheets depending upon its size and a few carpets (ground-sheets) locally called *gudara* or *jamakana* to be spread on the floor while sleeping. The female members of the family stitch *kandi* in their spare hours. *Kandi* is a big, thick rectangular blanket made out of cut-piece clothes of different colours which may be purchased from the weavers at Vasana. Coarse woollen rugs called *gongadi* are also used as a covering during the winter and rainy season. *Kandi* may be used either as a bed or as a covering blanket according to the need. Generally, every household possesses a cradle which can be suspended from the beam and children below 2 years sleep in the same. The members of the household put forth efforts to keep the goods in an order, rather than throw them helter-skelter.

Hurricane lantern is the main source of light and is possessed by 42 households. Besides, every household has one or two small conical lamps called *buddi* for daily use. In these lamps the smoking flame of a burning rag dipped in kerosene provides the light. The lamp has no globe or chimney to protect the flame. Kerosene oil is used for lighting purposes. Groundnut oil is used for lighting the earthen *hamathe*, or lamp in front of the family deity. None in the village possesses a petromax light. Eleven households possess torch light, 4 have a bicycle each and 5 persons possess wristwatches. Two households have gramophone box and records are played occasionally by way of entertainment. One of them is an immigrant merchant and the other is a local Lingayat who has an aptitude for music having been a village drama tutor for sometime. The latter has also purchased a loudspeaker set with the battery etc., with the intention of hiring out the same during drama, bailata and marriage ceremonies. He owns a gramophone box and many popular records. Small mirrors of cheap quality, wooden and plastic combs are possessed by most of the families. Photos of Basavanna, Eswara etc., are

hung on the walls as a part of decoration and as objects of reverence.

Food and Drinks

11. In the entire village, only two families which belong to Valmika caste are non-vegetarians. The non-vegetarian dishes are prepared twice or thrice a year and mainly consists of chicken. Mutton is very rare. They abstain from beef. Their economic condition does not allow any provision for use of mutton very often. They have a moral objection as well. It is held that the ruling village deities viz., Veerabadra and Basavanna are short-tempered and do not like pollution by the preparation of non-vegetarian food inside the village limits. Those who choose to have non-vegetarian diet should get it prepared somewhere outside the residential limits of the village, bring the same to their house and eat. The non-vegetarians are locally called *kataka mandi*. It is believed by the non-vegetarians that they cannot flourish in the village if they do not abstain from meat etc. A few harijan families are said to have migrated to Vasana some 30 years back, as they could not prosper here being non-vegetarians. They still maintain their traditional relationship with this village.

Jowar is the staple cereal consumed in large quantities by persons of either sex. Only one single member household consumes rice as the staple cereal. The other cereals consumed in small quantities are rice, ragi, navanakki and samai. Except paddy, all other cereals are produced within the village. Navanakki (Italian millet) when cooked is considered to be more tasty than the cooked rice (dehusked paddy) and is a common item of food on all the festivals. The commonly used pulses are arhar dal, field beans and horsegram. Niger oil seeds locally called *kurisane* are as such used in little quantities for the preparation of curry everyday. The commonly used vegetables are gourds, brinjals, drumstick, tomato, beans cluster beans and various types of green leaves. Whenever vegetables are not available in the village, they are purchased from the weekly shandy at Thumminakatte. The pulses and chillies required for the preparation of curry and *chatni* are produced in the village itself. Coriander, turmeric, garlic, cummin etc., are purchased in the local shops and other markets. Ghee and curds are used by a few, families which rear the she-buffaloes. All the others use butter-milk and purchase ghee and curds during feasts and festivals. There are no seasonal variations in these food articles. The quantity of food consumed is comparatively more during the period of heavy manual work.

Both adults and children of either sex usually take a breakfast in the morning and two principal meals a day. The breakfast is eaten before 9 a.m. and consists mainly of *ambli*, curds, milk or *chatni*. *Ambli* is prepared out of coarse jowar flour by cooking well in excess water so as to form a thick paste. A little quantity of salt is added to improve the taste. During the working season, each household invariably prepares this *ambli*. Occasionally *rotti* (jowar cake) and *chatni* are taken for breakfast. The very poor eat *muri* and drink a cup of tea as an item of breakfast during most part of the year. The mid-day meal consisting of jowar chapati, *mudde*, *saru*, *chatni* and buttermilk is taken at about 3 p.m. Jowar ata is used in the preparation of *rotti* and *mudde*. In either case no oil or fat is used. Small lumps of *mudde* are dipped in the *saru* and swallowed without chewing. *Saru* is prepared out of pulses and vegetables to which chillies, coriander, turmeric, tamarind, salt etc., are added. Buttermilk is not sold in the village. Only those households which have either cows or buffaloes in milk consume it whenever available. If any such household has buttermilk in excess, the same is given away free of cost to the relatives or others who may need it. A small quantity of rice either of paddy or navane, is cooked as a regular daily item in some of the households.

The evening meal is taken at about 8 p.m. and the items are generally the same as for the mid-day meal. Only jowar *rotti* may have to be prepared afresh, if necessary, but not *saru*. If the soup i.e., *saru* is insufficient, *chatni* is used. Buttermilk is also not consumed during the night meal. In some of the households milk is taken in small quantity with the rice.

Apart from the items of food mentioned above the villagers prepare a few others which can be stored over a period of time and consumed as a side-dish in small quantities occasionally. Pickles are prepared out of mango, lime, *kavale kai challakai*, unripe tamarind, and tender *bilpatrekai*. Except lime all other fruits are collected free of cost. Green chillies are put for a few minutes in boiling water and after removal kept dipped in salted buttermilk for 2 days. Later it is spread in open sun and dried well. This is called *mosarugai* and whenever necessary a few of these *mosarugai* are deep fried in groundnut oil and eaten. Rice flour, red chillies and a little quantity of *jeerige* are the constituents of another preparation called *sandige*. *Happala* of three varieties are prepared by almost all the households. *Kalahappala* is made out of greengram, arhar, urd and cow-pea. Jowar and ragi flour are mixed together for the preparation of *hittina*

happala while only rice flour is used for *akki happala*.

Sweet dishes are prepared on festivals and other occasions. These dishes are *huggi*, *karigadabu*, *kay gadabu*, *Kitchadi* and *panaka*, *dose*, *hoygadabu*, *holige*, *ginnu* etc. Generally, each item of the sweet dish is associated with a specific festival and therefore prepared on those days only. The constituents of each of the above stated dish are as follows:—

1. *Huggi*.—Wheat ata and jaggery, gram dal and jaggery or ragi ata and jaggery are cooked into a loose sticky paste.
2. *Kaygadabu*.—Split wheat, split rice, sweet gourd and jaggery are the ingredients. Small lumps kept in plaintain leaves separately and cooked in steam.
3. *Karigadabu*.—Arhar dal is cooked and water decanted; then mixed with jaggery and ground well. This *hoorna* is kept in small quantities in flaps of well kneaded wheat ata and cooked again. *Holige* also has the same constituents but the shape differs.
4. *Kitchadi panaka*.—Cleaned whole jowar grains are cooked in water in a vessel. When it is half boiling, split jowar (*nuchchu*) is poured in and the mixture is cooked into a sticky paste. Jaggery is dissolved in boiling water. Cardamom powder may be added to increase the smell and taste.
5. *Dose*.—Split jowar is boiled in excess water. To this a mixture of jowar and ragi ata is poured and then kneaded well. The same is kept overnight in an earthen pot. The next morning it is mixed with water. The dough is flattened on a flat iron pan and baked.
6. *Hoygadabu*. The constituents and the method of preparation are almost the same as that of *dose*. The main difference is that the *hoygadabu* is cooked in steam, the dough being kept in small plates or cups.

Varieties of candynuts are some of the other common eatables of the village.

Fruits are not grown in the village and as such except under medical advice the villagers consume very little fruits which are expensive. Coconut is used sparingly and one or two in a week would suffice for

a household. Milk is not consumed in any appreciable quantity. Only thirteen households have reported that their members take a small quantity of milk daily. Fresh milk is given to children occasionally should they happen to be present when the cow or buffalo is milked.

Tea is the most common beverage. Members of 46 households are reported to consume it habitually. Either sugar or jaggery is used in the preparation of tea. The habit of taking tea has widely spread during the last 10 or 12 years.

None in the village is given to taking liquor. The entire region is dry. Members of Valmika caste who were liquor addicts prior to prohibition manage to procure even now illicit liquor once in a way. Almost all the adult males of the village smoke *beedi*. Chewing is common both among men and women. Some use tobacco. No other narcotics or intoxicants are found to be in use in the village.

Beliefs and practices concerning Birth

12. The birth of a child in a family, poor or rich, is a welcome event. A sterile woman is looked down upon and every woman therefore aspires to be a mother soon after marriage.

The first pregnancy of a woman receives more than the usual attention. During the fifth month a ceremony called *Basrothla* is observed. The function is arranged by her parents and takes place in her husband's house. An auspicious day is fixed for the function and in the morning a bangle dealer adorns her with green bangles. Towards the evening at least 3 persons from the household's of her parents bring her presents. She is seated on a wooden plank and receives in her *palaow* certain articles offered by elderly women. This is called *Udakki Thumbuvadu*. The articles are sarees, blouse pieces, 9 plantains in a single cluster, 5 halves of copra, 5 whole betel nuts 5 *uttuthi* (date), betel leaves and a small measure of rice. Relatives and friends are served with sweet dishes. After the *Basrothla* ceremony she is taken to her parent's house for delivery, and aftercare which may extend to a period of about three months. If due to any unavoidable circumstances *Basrothla* cannot take place during the fifth month, it is performed after the eighth month. A meticulous count is kept of the number of days and months that pass after conception. Even the poor cannot afford to neglect the obligation to observe *Basrothla* for fear of social obliquy attaching to any such omission. The pregnant

woman does not undergo any periodical medical check-up nor does she consult a trained midwife or doctor. She is left entirely to the care of elderly women of the family and experienced *soolagithis* who are not trained midwives. It is a common practice among most of the families to take vows and pray for easy and safe delivery. It is only when complications set in during the childbirth that the trained midwife who is at Vasana, a village well within a mile, is sent for and if it is beyond the trained midwife also to handle the case, a doctor is called in. But such cases are said to be few and far between.

A separate, clean, compact room is set apart for the purpose of delivery. If there is an independent room in the house, it is cleaned well for her occupation. In the absence of such a separate room, even the *puja* room may be utilised. If there be no such apartment at all in the house, then the main hall itself is partitioned using a cloth curtain and the closed portion would serve as *bananthi kone*. The *Soolagithi* is kept fully informed of the conditions of the parturient woman. She may belong to any caste other than a Harijan (untouchable). Immediately the child is born, the umbilical chord is firmly tied with a string quite near the naval pit of the child cut with the help of a sharp sickle and then trimmed. The placenta is gathered in a big pot and buried deep, soon after in the manure pit. The remnant of the umbilical chord in the naval pit of the child gets dried up and falls off automatically in about a couple of days. This dropping called *Hokkala Huri* is collected in a small pot with a few pieces of betel leaves and nut, rice grains and a couple of coins and buried deep in some unfrequented spot. The iron sickle used for severance of the chord is kept near the child and mother till the 9th day. During these nine days, whenever the mother goes out of her room, she has to carry an iron implement in her hand which is supposed to keep away the evil spirits.

Immediately after the child birth, all the members of the household and also the *Soolagithi* should take a bath to cleanse themselves of the pollution. The child and the mother are also given a bath in lukewarm water. Next morning the washerwoman is sent for. She would wash all the clothes of the household. The house is thoroughly washed and cleaned. The happy news of childbirth is communicated through the village *Talwara* to the child's father. The messenger is given presents. The *Soolagithi* is paid *Udakki* consisting of one or two rupees, a small quantity of rice or jowar, coconut etc. The washerwoman is given 20 *seers* jowar if the child born is a male and 10 *seers*

if the child born is a female. The child and the mother are considered pollute for a period of one to three days depending upon the practice followed by the particular sect and the child's father and other agnates till a priest is invited and sanctifies the place. The badagis (carpenters) of the village observe pollution for eleven days, while the Valmika Nayakas for three or five days.

On the first day after delivery the mother is not served with any solid diet and will have to take only *jeera* decoction. On the next day she is served rice, garlic, pepper powder, and ghee. Cold water is completely taboo to her. From the third day onwards she is given wheat pudding in the afternoon and vermicelli preparation in the night. For the speedy recuperation of her impaired vitality she is given as soon as she gets up in the morning a special recipe prepared out of *uthuthi* (date), copra, *shunti* (ginger), ghee, sugar, resin, baje, ajavana, hippali, etc., called *Kharathi* for a period of fifteen days to two months depending upon the economic conditions of the family.

The child soon after birth is administered a little quantity of castor oil and jaggery. Till the fifth day the child is fed on small quantities of diluted cow's milk. Breast feeding starts on the fifth day.

During the confinement which generally lasts for a period of three months, the mother is allowed regulated diet. After the third month she resumes her normal food. The suckling period of the child ranges from eight months to two years or even more. When the child is about an year old, cooked rice, well kneaded into a soft ball is given in small quantities. Plantain is strictly avoided as it is feared that it causes dumbness.

The purification and christening ceremony is held simultaneously on the third or the fifth day. The family priest is invited to officiate. The entire house is cleansed. The priest is told the time of birth and asked to suggest the initial letter of the name to be given to the child. If the *nakshatra* of birth is not auspicious, then certain *shanti* or propitiatory ceremony is performed. Immediately after the arrival of the priest, a black *gongadi* is spread on the clean floor. Above this another washed cloth is spread. The seat is called *Shivazaddise Puja* is offered to it with sandal paste, *patre*, *viboothi* and the priest sits on the seat. His feet are washed by the head of the family and this water is sprinkled all over the house and all members of the family. The priest installs a *kalasa* in front of him and offers puja. A small *linga* made of soapstone brought by the priest, is kept on his left

palm to which *puja* and *abhisheka* are offered. One end of a long untwisted thread called *Hanganoolu* is tied to the right toe of the priest, while the other end touching the *kalasa* is spread on the floor up the confinement room. An elderly lady then brings the child out of the confinement room holding it in her palms when the priest sprinkles the water on the baby also. The priest repeats the *Panchakshari mantra* in its ear five times and then ties round the child's neck the *Linga* to which he has offered *puja*. The *linga* is kept in a new cloth and is tied loosely as it is usually removed immediately after and tied to one of the legs of the cradle. Then a meal with a sweet dish is served to the invitees. The same evening five elderly housewives are invited along with others for the christening ceremony. The male child may be named after its grandfather and the female child after its grandmother. Generally, names are suggested by the priest and an elderly member of the family confers it on the child.

Members of her husband's household attend this function, but not her husband who comes sometime during the third month. His visit is called *Angi Ungara* as he is expected to bring a gold ring and clothes to the child. Persons of other castes in the village, viz., Nayaka and Badagi do not invite a priest for the christening ceremony. They, however, consult a priest of Lingayat community regarding the name to be given to the child. The christening ceremony is held by them on the thirteenth day.

On the ninth day after birth, Lingayats of the village observe in addition another function called '*Koda ilakuvudu*' i.e., lowering of a pitcher. A woman having a baby at the breast is invited as the chief participant. The general practice is that if a girl is born in the household then the invitee's child should be a boy and *vice versa*. The invited woman is called upon to go to a river or well, perform *ganje puja* and carry a pitcher of water to the house. The woman in confinement receives and lowers the pitcher, after offering *puja* to the same. The child is bathed with this water in the evening after being warmed. The invitee takes part in the feast got up for the occasion.

On an auspicious day before the thirteenth day the woman in confinement is adorned with new bangles. The bangle dealer who attends at this function is given five four anna coins, a small measure of rice jaggery, coconut, pulses, etc. On the 27th day, the mother performs the *Ganje puja* and brings a pitcher of water, accompanied by five *Muttades*. During the third month, the child is taken to a temple and it is

only thereafter that the mother and child are free to move about anywhere they want.

The ear-boring ceremony is held in the third or fifth month and the tonsorial ceremony, only when a vow has been taken.

The beliefs regarding child birth are common among the people of all the castes in the village. The birth of a girl after three successive male issues is considered bad, while the birth of a son after 3 successive daughters is believed to bring luck. The birth of a child within an year after the marriage is considered inauspicious. A child born mouth upwards is said to be lucky. If the upper teeth should show up first, it is thought to bode ill to the child's maternal uncle.

The villagers are ignorant of the modern methods of family planning nor do they view with favour any idea of limiting the family.

Practices connected with the attainment of puberty

13. The attainment of puberty is attendant with certain ceremonies. Pollution is observed by the girl from 5 to 11 days. Every evening she is bedecked with good sarees and flowers and relatives and friends are invited. During this period she is given rich diet. The Lingayats do not observe pollution. Still, the girl who has attained puberty is not allowed to enter either the kitchen or the prayer room during the first 5 days.

Among the priestly class of Lingayats, when the boys are about twelve years old, a special ceremony called *Deekshe* is held in the *Mutt* in order to initiate them into the spiritual way of life by the *Guru* presenting them with a sanctified *linga*. The Badagis or carpenter class also observe a similar function which goes by the name of *Munji*, when the boy partakes a meal from the hand of his mother for the last time and *Gayatri mantra* is taught to him. The expenses connected with these ceremonies will normally be not less than Rs. 100.

Beliefs and practices connected with marriage

14. Formerly girls used to be married in their very early ages. But now post-puberty marriages are becoming more common.

Negotiations for the marriage are initiated by the bridegroom's party and the bride's price is also paid in some cases. A change is now gradually coming over and eligible boys coming from higher social strata are being offered dowries to induce them marry.

The alliance generally takes place between households living in closeby villages, normally not exceeding ten miles. Kinship is found to play an important part in deciding alliances, economic and social status also getting due weight.

Mondays, Wednesdays and Fridays are considered auspicious for commencing negotiations. Horoscopes are not tallied but decisions are taken based on *Nama Nakshatra*. It is not uncommon to change the name of the bride or bridegroom to effect a match. The alliance, if agreed to, is confirmed in the presence of the village elders at a function termed *Veelya*.

After the *Veelya* ceremony, both the contracting parties commence preparations for the marriage on an auspicious day.

The marriage function lasts for three days. A *pandal* is erected in front of the marriage house and it is said to be a requirement that this *pandal* should have twelve poles. The function takes place under an yellow canopy erected in this *pandal*. Five married women are appointed to officiate throughout the marriage ceremony to ensure that every prescribed ritual is scrupulously observed, as marriage is deemed a sacred ceremony in addition to being a social function. As marriages are occasions for enjoyment, there is considerable mirth and fun, sometimes at the expense of the young couple. The major portion of expenditure connected with marriage is borne by the bridegroom's party and it ranges from Rs. 800 to Rs. 2,000. The expenses of the bride's side varies between Rs. 500 to Rs. 1,000.

The communities have a number of endogamous divisions and each division has a number of exogamous units called *Gotras*. Wedding involves the wedding household in expenses which is excessive in relation to its income. This has compelled many a family to incur heavy debts on marriage occasions, much beyond its capacity to repay. *Sagotra* marriages are not in vogue. Marriage among one's own relatives is permitted to a limited extent. Marriages with sister's or cousin's daughter is not objectionable provided the sister or cousin is not younger. Preference is always in favour of the maternal uncle's daughter. Of the 102 marriages enumerated in the village 40 are consanguineous. 19 persons have married their elder sister's daughter, 12 persons have married their mother's brother's daughter, while only 9 have married their father's sister's daughter. Levirate is unheard of in the village. Monogamy is the rule while polygamy is an exception. The only accepted justification for plurality of marriage is want

of issues from an existing wife. Widow remarriage is strictly forbidden, while there is no such prohibition to a widower marrying again. However, a widow of Valmika caste may contract a type of remarriage locally called *Kudike*. She will, by such a marriage, lose her rights to take part in certain rituals.

Divorce is not a socially recognised institution among any of the castes of the village. But when there is an irreconcilable difference, husband and wife may separate and the husband may marry after waiting for a reasonable period of time for the wife to return if the village elders approve of his doing so. There are three instances of men living separately from their wives.

Adultery, particularly on the part of a woman comes in for severe castigation and the delinquent is shunned by society. The conduct of unmarried girls and young widows is zealously watched. The villagers are not sufficiently familiar with the provisions of the Hindu Marriage Act.

Beliefs and practices connected with death

15. Death is accepted with philosophical resignation and normal cases of death are not ascribed to any supernatural causes. But strange cases of death are, however, attributed sometimes to witchcraft and the influence of ghosts and evil spirits in the existence of which the villagers have a firm belief. According to the prevalent belief a dead body cannot be carried underneath a ridge or beam and as such a dying person is shifted to the front verandah. If a person happens to die inside the house, then an opening is made in the wall for taking out the dead body. As soon as death occurs an iron implement, usually, a sickle is placed on the chest of the dead and the legs are bent. The dead are buried. The body is carried on a bier, except among Lingayats who use instead a *Kaudi* or thick blanket. The body is lowered into a pit in a sitting posture facing north and the pit is filled up after observing some rites. The funeral party usually takes a bath and visits a temple. The house is

thoroughly washed and cleaned. The usual purificatory ceremonies are also gone through. In the evening an earthen lamp is lit in the house where death has occurred. The surviving wife will have to remove finally her *mangala sutra* and ornaments in the burial ground. Obsequies connected with death are observed for ten days and pollution is observed for varying periods by different communities. The sons get their head shaved on the 9th day after death. The dead body is disposed of as early as possible. The expenses connected with funeral ceremonies are not, however, heavy. Annual ceremonies are not performed for the dead but every year a feast called *Hirera habba* is performed as an occasion to remember the dead. In the event of the death of an ascetic a *Gaddige* is erected at the place he is buried and puja is offered. There are three such *gaddiges* in the village.

Among the Viswakarmas of the village immediately after death a fire is lit in front of the house. Since this one community in the village cremate the dead, this fire is used for lighting the pier.

Beliefs connected with death are more or less common to all communities in the village. Death on a Saturday or New Moon day is considered inauspicious while death on a Monday is considered auspicious. The belief that the occurrence of death during *Moola Tripadi* and *Dhanishta Panchaka* would bring in its trail further calamities to the occupants of the house is firmly rooted in the minds of the people. Hence when such an event occurs the house is immediately vacated and no body occupies it for a specific period. It is believed that if a person should die with certain desires unfilled, he will become a ghost.

The villagers believe that evil spirits sometimes take possession of persons. Taking advantage of their ignorance, quacks claim to exorcise such evil spirits by using their occult powers. A strong belief prevails that the *Gaddige* of *Swami Karibasaveswara* at *Ukkadagatri* village possesses extraordinary powers of driving away ghosts and evil spirits.

Land

Cultivated land which provides livelihood to about 88% of the population and accounts for approximately 60% of the gross annual income is the major economic resource of the village. The total extent of the village is 977 acres 14 guntas of which 876 acres are assessed to land revenue. The absence of any irrigation tank or canal has rendered the entire area dry and dependent solely on the scanty rainfall. The area fit for cultivation is of a low fertility and the total land revenue assessed in respect of 876 acres is only Rs. 418 per annum. The soil is gravelly for the most part. About 45 acres have sandy soil, while the rest are of medium red loam. The village has no black cotton soil, which, however, is abundantly found in the adjoining villages and in fact a characteristic feature of the region. Though the per capita land works out to 2.8 acres, in the village as a whole the yield from the land is poor due to low fertility and lack of irrigation facility.

The low rate of assessment of land in the village also reflects the poor nature of the soil. The extent of land under different rates of assessment are as follows:

	Acres
(i) Land levied at less than Re. 0.25	320
(ii) Land levied at less than Re. 0.50 but more than 0.25	336
(iii) Land levied at less than Re. 0.75 but more than 0.50	90
(iv) Land levied at less than Re. 1.00 but more than 0.75	36
(v) Land levied more than Re. 1.00	94
TOTAL	876

The net area sown during the year 1961-1962 was 791 acres or 90% of the assessed area as per village records. Of this assessed land, about 40% is held and cultivated by the cultivators staying in adjoining villages like Vasana, Hindsakatte, Govinahal etc., all within a radius of 3 miles. Likewise, 15 families at Nandigudi own approximately 190 acres of land

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CHAPTER III

ECONOMY

Economic Resources

situated in other villages. The details of such land held and self cultivated are as follows:—

Sl. No.	Name of the village and approximate distance	No. of households	Total extent of land held acres (0.00)	Net area sown during the ref. year 1961-1962 acres (0.00)
1	2	3	4	5
1	Vasana (less than 1 mile)	6	46.26	26.73
2	Govinahal (about 2 miles)	7	95.44	54.00
3	Hindsakatte (approximate 2 miles)	3	13.50	13.50
4	Koknur (3 miles)	1	6.00	6.00
5	Puradakere (3 miles)	1	5.00	5.00
	TOTAL	18	166.20	105.23

Apart from the above, 25 acres are owned but leased out in the villages of Harlahalli (6.00), Govinahal (13.65), Madapura (3.00), and Mudahadadi (2.50). The residents of Nandigudi hold in all 685 acres. Net area sown during 1961-1962 was only 532 acres and the per capita cultivated land works out to 1.75 acres.

Of the 55 households in the village, 36 or 65% cultivate lands mostly owned by them. In most of these households, all the land held is not wholly sown every year, as a small portion is either left out as pasture or fallow. Certain patches may be uncultivable too. Considering only the net area cropped during 1961-1962, the distribution of the 36 families according to various size groups is as follows:—

Sl. No.	Households cultivating	Households		Net area cropped	
		Num-ber	%	acre (0.00)	%
1	Less than one acre	1	3	0.50	0
2	More than 1 less than 5	4	11	15.23	3
3	More than 5 less than 10	4	11	33.45	6
4	More than 10 less than 15	12	33	149.46	28
5	More than 15 less than 20	8	22	140.97	26
6	More than 20 acres	7	20	192.15	37
	TOTAL	36	100	531.76	100

The average area sown by each household cultivating owned lands works out to a little less than 15 acres. About 25% of the cultivator households fall in the broad size group of less than 10 acres. 55% of them fall under the size group of 10 to 20 acres and cultivate 54% of the total land. The average in this group is 14.5 acres and this appears to be the size of an optimum cultivation-holding in the village. These households may be grouped under 'middle class' farmers. The remaining 37% of the land is cultivated by 7 families and the average is 27 acres. These households are comparatively better-off.

The major crops produced in the village are jowar, groundnut, ragi, cotton and chillies. The cereals produced are mostly consumed within the village, while the cash crops are sold out. The yield of important crops during 1961-1962 and their approximate value are as under.

	Rs.
1. Jowar 451 pallas	16,236
2. Ragi and other millets 80 ..	2,000
3. Chillies 384 maunds	9,600
4. Groundnut 359 bags	7,898
5. Cotton 446 maunds	5,352
6. Others	4,914
Approximate value of farm produce (excluding the value of hay).	46,000

NOTE.—1 bag of ground nut weighs about 35 kg.; 1 palla jowar is approximately equal to 1 quintal; 1 maund is equal to 12½ kg.

The total cultivated area by all the households being 532 acres the gross return per acre works out to Rs. 86 only. During the agricultural year 1960-1961 also the production was very much the same. Though the average annual rainfall is 20.6" as recorded at Malebennur during the period 1951-1961, the actual rainfall during 1960 was as low as 14.25". As a result, the yield of all the crops was far below the average. The excessive and untimely rainfall of about 40" during 1961 once again adversely affected the crops. Thus, the villagers are not self-sufficient in the matter of foodgrains, primarily on account of the adverse seasonal conditions. The efforts put forth by the villagers to increase food production are nullified by the vagaries of rainfall. For their normal annual requirements the people depend on the adjoining villages viz., Govinahali and Vasana, from where they either borrow or purchase.

The present village economy would undergo a radical change within a couple of years. About 610 acres, out of the 977 acres of the village, are expected to be irrigated through the zonal canals and field channels of the Malebennur channel, a distributory under 'Bhadra Project'. The construction of main Malebennur channel is almost complete and that of the zonal canals is under progress. Water has been allowed in the main channel during 1963. As soon as the field channels are ready, probably by the end of 1964, water would be provided for irrigation. It is envisaged to supply water for the following purposes.

1. Sugarcane cultivation by rotation is 118 acres.
2. Raising permanent garden (betel nut, betel leaf etc.) in 207 acres.
3. Raising permanent paddy in 239 acres 7 guntas.
4. Semi-dry 45 acres and 31 guntas.

This irrigation programme, would create a need for larger investment in agriculture and a thorough change in the technique of cultivation. The resources of the villagers would increase substantially after the advent of irrigation provided they utilise all the available facilities and exhibit a spirit of enterprise. It is necessary to emphasise that they would require sympathetic guidance in the initial stages in addition to financial help in deserving cases for investment on land for such purposes as levelling, bundling and similar items of improvement.

Other land

2. The village has no forest either within or nearby. The area reserved as permanent pasture being only 8 acres in extent is negligible and is of little use to the villagers. As the pasture is not sufficient, the villagers leave off patches of cultivable land as pastures. Almost all the cultivable land (except the pastures) is under plough and only a negligible extent is left out as fallow each year. About 20 acres are unfit for cultivation being drains and natural pits. Houses, streets and the threshing plots (*kana*) occupy about 12 acres of the total extent. 33 acres are covered by the perennial river Tungabhadra. The green grass grown on the river bed provides delicious food to the cattle for about 8 months during a year. So far no attempt has been made to lift the water for irrigation purposes by anyone. The river is the only source of water. The roads, footpaths and cart tracks account for 22 acres. This category of 'other land' does not help the village economy directly.

Livestock

3. Rearing of livestock assumes importance in a place like Nandigudi where agriculture is the mainstay. Livestock supply not only the necessary animal power but also the most essential manure for cultivation of land. Table No. 7 in appendix shows the details regarding possession of livestock by different households.

Twenty-six families possess 60 bullocks and use the same for cultivating the land. The total extent of cultivated land being about 532 acres, the extent per pair of bullocks works out to 17.73. Neither cows nor the buffaloes are used for ploughing the land. There are in all 70 cows of which 23 were in milk during the period of survey. Of the remaining, 19 were adults not calved yet. Cows are mainly reared for breeding and collection of manure. Of the 67 adult she-buffaloes in the village, 34 were in milk. The main purpose of buffalo rearing is to sell the milk and its products which find a ready market. A cow normally yields milk for a period of 8 months and the approximate quantity is 800 pounds. A buffalo yields about 3,000 lbs. of milk spread over 12 to 18 months. Butter has a good market both within the village and in the weekly shandy. The approximate annual income during 1961-1962 from the production of milk and its product was Rs. 8,500 or 12% of the total gross income. A considerable portion (*i.e.*, up to 40%) of this was consumed by the producer households themselves. No household in the village has raised either sheep or poultry. The main reason is that 95% of the population are strict vegetarians. However, 18 households possess 42 goats both young and old. Goat milk is used by a couple of the households for preparing tea. Each goat when sold fetches about rupees 20 to 30. To rear a goat is something like holding cash.

According to the livestock statistics for 1950-51, there were 267 heads in the village:—

Working bullocks	60
She-buffaloes	40
Cows	65
Young stock	83
Goats	18
Horse	1
TOTAL	267

The present strength is 317 registering a proportionate rise of 15% in the livestock wealth of the village. The number of bullocks has not increased. The main increase is in the number of buffaloes and goats. Approximately 1,000 cart loads of manure is produced per annum in the village. Though this is insufficient none usually purchases from outside. One or two non-cultivator families may even sell away the manure to outsiders. Each cart load costs about Rs. 5 and in terms of money value, the total quantity of farmyard manure is worth about Rs. 5,000 which, however, is mostly utilised for the cultivation of land. The conditions in the village are not suitable for rearing of livestock on a larger scale.

Other Resources

4. One of the other resources of the village is trade by which 3 households earn just sufficient to subsist. This is of a recent origin and is practised mainly by the immigrant families. Hotel-keeping provides livelihood to 4 families and is also a recent feature which sprang up as a result of the introduction of bus service. The three artisan families of the village have carpentry as the craft from which 2 at least derive their major portion of the annual income. The members of two families of carpenters work usually outside Nandigudi, while the other is now primarily a cultivator. As a result of bus service, 3 persons have been benefited to a little extent by way of cash which they get as commission for booking the seats. The landless and the petty cultivators work as labourers. Non-agricultural labour is not available. The addition by rent, interest and service is only nominal to the annual gross income. The prevalence of these other resources has not in any way reduced the pressure on land.

Factors influencing economic life of the village

Land Reforms

5. Nandigudi is a ryotwari village. Of the total 876 acres assessed, only 85 acres are under inam tenure and held by village officials, temple etc. The rest is held by individual holders. Six households of this village own 46 acres in 'Vasana' which was heretofore an 'inam village' granted to Mahishi mutt in Thirthahalli taluk. They are cultivating the land since generations. Religious inams were abolished by the Government in February, 1960 and the entire area was surveyed and assessed during 1961. Action has been taken to confer occupancy rights under the Inam Abolition Act. Service inam holdings have not been affected by the Inam Abolition Act.

Details of Service Inam land:

Patel service inam	47-12
Thalvarki service inam	26-32
Brahmadaya	5-01
Devadaya	5-21
TOTAL	84-26

The villagers are not aware of the details regarding the Mysore Tenancy Act. The practice of leasing out land to the share croppers by way of *koru* is still prevalent. The landlord leases out land while the share cropper works with a pair of bullocks. The remaining expenses towards seed, manure etc., and the produce are shared equally by the owner and the share cropper. The term of *koru* is annual; it starts from February and ceases as soon as the produce is shared or it may be for 3 years. Some get an express contract on plain paper. The other type of leasing out is for *lavani* stipulating the payment of a fixed sum of rupees per year. The term usually would be two or three years. In either case there would be no written document establishing the tenant's right of cultivation. Though the tenancy legislation aims at providing incentives to increase production by securing a large share of the produce to the tenants and by assuring security of tenure, the tenants in the village have not availed themselves of these provisions mainly due to ignorance. In the case of *Koru* the landlord may offer his suggestions regarding the crop to be raised, but in the case of *lavani* he retains no such right. Generally no receipts are given for having received the rent. Nine households which own 70 acres have leased out the entire holding on a temporary basis. Eleven households cultivate leased in land. According to the village records of 1950-1951, 5 plots consisting of about 28 acres were leased out under *lavani* tenure, while 113 acres were under *koru* tenure. Compared to 1951 figures there is a definite decrease in the incidence of leasing out. In all 47 households in the village either own or possess land, and a distribution of the same, caste-wise and also on the basis of the extent of land owned is given in Table XXI. 419 acres are being cultivated by the 24 owner families. Nine households have completely leased out 70 acres. No family is cultivating an entirely leased in holding. Three households holding 36 acres have partly leased out, and have cultivation of owned land as well. Eleven households cultivate about 238 acres, the major portion of which is owned and the remaining 90 acres taken in on lease for *koru* or *lavani*.

The traditional practice of payment of rent and the old nature of tenures are still predominant. The provisions relating to fixation of fair rent etc., under the Mysore Tenancy Act have not been availed of by any in the village and there have been no cases under the Mysore Tenancy Act. The provisions of the Mysore Land Reforms Bill are known to just two persons in the village.

Land Improvement

6. As all cultivable land has been mostly brought under the plough long back, there has not been any increase in the area cultivated by way of reclamation. However, a solitary instance of reclaiming of 4 acres has been reported by a family. During the past five years, 6 households undertook bunding operation as a soil conservation measure and covered about 30 acres. Three of these 6, procured loans for the purpose from the Block Development Office. Measures to consolidate small holdings have not been taken up in the village as there are no legislative measures to facilitate such process.

Though lack of irrigation facility is felt by the villagers, no positive effort has been put forth to lift the river water for irrigation by installing pumpsets on the river bank. One cultivator who stays at Vasana but cultivates land of Nandigudi has planned to draw water for irrigation in the next year. The economy of the village would undergo a radical change when canal irrigation becomes a *fait accompli*.

The use of chemical fertilisers and better seeds are gaining popularity through the efforts of the Extension Staff. 15 households are reported to have used the chemical fertilisers at least once during the past 5 years. The adaptation to improved strains of seed is less marked. The increase in production due to intensive cultivation by the improved technique and use of improved implements is not much and as such the village economy has not changed.

Industrialisation

7. The village has not so far been affected by any impact of industrialisation. None of the villagers has evinced any interest to start or develop any type of industry. Except the traditional rural industry of carpentry, the village has no other industry to boast of. No congenial atmosphere has been created to start any new industry which is likely to supplement the slender resources of the people from cultivation. Being cultivators and priests, they are indifferent to engage themselves in industries which are associated with other castes. To illustrate, it may be mentioned

here, that though they are residing since centuries in close contact with the weavers, who are residing in large numbers in Vasana, Thumminakatte etc. they are not in the least influenced to take up that occupation, as in those villages weavers belong to different castes.

Owing to their contacts with urban areas the villagers are, however, getting accustomed to the use of many industrial goods like cycle, torchlight, hurricane lantern, loudspeaker, etc. If we consider cycle as an indicator of urbanisation, it can be stated that the percentage of urbanisation is 7, as 4 households out of 55 own a bicycle each. Considering torchlight, urbanisation would be 20, as 11 households have a torchlight each (Table 12A). Also handloom clothing is giving way to the mill made. Thus, while industrialisation has not made any headway in this village and contributed to the development of the village economy, urbanisation is responsible for diverting a little cash to the outside.

Improvement of Communication

8. Bus service was introduced for the first time during 1947-1948. The State Road between the village and Harihara is metalled and maintained in a good condition. Now seven buses ply in the route everyday. The direct effect of the bus service was the establishment of the tea shops and those of a few retailers. Even in this sphere, the villagers did not venture forward, but it is only a few immigrant families which took advantage of these changes. Now, three individuals work as booking agents to the buses and earn a little cash everyday by way of commission. The establishment of sub post-office at Vasana has accelerated the movement of letters and provides Money-order facility. The cash crops of the village are transported either in a lorry or on a bus-top via Harihara. Earlier, bullock cart was the only mode of transport.

Expansion of Sources of Finance

9. The primary source of finance to the villagers is still the private money lender. During the past 5 years ever since the village was covered by the National Extension Service, a new venue was provided for obtaining loans. The service Co-operative Society was started and registered on 20-4-1959. It serves apart from Nandigudi 3 other villages and functions at Vasana. Nineteen persons residing at Nandigudi are members of the society but only one has taken loan so far. The Block Development Officer has so far disbursed loans to 4 persons of the village. Only one person is reported to have taken a government

Taccavi loan during 1956-1957 and subsequently cleared it. Thus, the effect of the expansion of sources of finance on the village economy is negligible as it is not fully exploited for any developmental activity.

Expansion of Marketing Facility

10. The wholesale markets where the producers of Nandigudi have transactions are at Davanagere and Harihara. The Regulated Market at Davanagere is functioning since 1950. Though the distance is 25 miles, groundnut, chillies and cotton are taken to Davanagere. Before 1950 the growers used to transport their agricultural produce to either Davanagere or Harihara and sell it to the private merchants with whom they had regular transactions. But after the establishment of the Regulated Market they have now a wider choice and they are also able to get competitive price for their goods apart from other advantages relating to proper weighments, etc. They, therefore, feel that the establishment of the Regulated Market has been of immense benefit to them. The Regulated Market at Harihara was started during April, 1963 and as such has had no effect on the villagers. Groundnut, chillies and cotton are among the 11 articles for which this market has been notified. This market would reduce the distance by 9 miles and thus effect a saving in transport expenditure. The villagers do not have a community storage facility. Most of them sell the produce immediately after harvest when the prices are low, as they cannot afford to wait till the prices rise.

Infiltration of urban influences

11. The nearest town to the village is 16 miles away. But the bus service has exposed the village to more and more urban influences during the past 15 years. It is only after the introduction of bus service that the tea shops and the provision shops emerged and a new street came into existence. The school building was the solitary structure in that street where more than a dozen houses exist now. The frequency of visits to urban area has increased. As a result, slow changes have begun to occur in the dress and food habits of the people. The demand for sewn clothes has increased. The youngsters go in for costlier and less durable clothes in imitation of the townsmen. Visits to tea shops which have become centres of gossip are now more common.

Livelihood Classes

12. The following table depicts the changes in various livelihood classes which have taken place during the intercensal period.

Livelihood class	1951 Population Persons %		1961 Population Persons %		Remarks
I. Agricultural Classes					
(i) Cultivation of own- ed land.	145	62.2	224	71.8	(—)
(ii) Cultivation of lands taken on lease.	..	..	10	3.2	(+) Pro- portio- nate in- crease.
(iii) Agricultural labour	2	0.9	29	9.3	
(iv) Non-cultivating land owners.	44	18.9	..	..	
SUB-TOTAL	191	82.0	263	84.3	(—) 2.8 % Over 1951
II. Non-Agricultural Classes					
(i) Production other than cultivation.	20	8.6	11	3.5	(—)
(ii) Trade and commerce	..	..	11	3.5	(+)
(iii) Transport	..	..	..	..	
(iv) Other sources & miscellaneous ser- vices.	22	9.4	27	8.7	(—) Pro- portio- nate fall of 12.8 % over 1951
SUB-TOTAL	42	18.0	49	15.7	
TOTAL	233	100.0	312	100.0	

The above table shows that whereas 82% of the total population depended on agriculture for their livelihood in 1951, in 1961 the persons dependent on agriculture rose up to 84.3% of the total population, there being a slight fall in the non-agricultural sector among those who have as their livelihood class:—

- (i) Production other than cultivation and
- (ii) other sources and miscellaneous services.

More persons are dependent on land, because it is the most important economic resource and the scope for other important avocations is very limited in the village. Among those who pursue agriculture, it is seen that more persons are now dependent on the cultivation of owned lands, the percentage of persons in this category having risen from 62.2% to 71.8%. This increase is due to the fact that some of the non-cultivating land owners have taken to self-cultivation, as the meagre income by way of rent which they were receiving for the land leased out was insufficient to eke out their livelihood. In a few others among the non-cultivating land owners (non-cultivating land owners taking up agri-labour is rather strange. Normally they would have taken up self-cultivation, if the rent is too low. The reason was they have not taken up self-cultivation as the principal source of livelihood may be examined; or the circumstances

under which it has not been possible for them to take up same occupation, other than agri-labour, which would adversely affect social status may be noted) have now taken to agricultural labour as the principal means of livelihood mainly because the extent of holding in each such case has been quite small. The survey also reveals that a few widows having children have taken up agricultural labour, as they have no other resource for their livelihood. In fact this partly explains as to why there are more female labourers in the category of agricultural labourers. It is also seen that in a few households, persons who were earning as priests have now taken up cultivation as a main occupation, since the income from their professional duties is insufficient. Another reason for the over-all increase in agricultural classes is that one household of carpenter consisting of 9 persons has changed its main occupation from carpentry to cultivation of lands owned and this factor also explains the fall in the class of 'production other than cultivation'.

The class of trade and commerce is now providing livelihood to 3 families or 3.5% of the population. These 3 families are immigrants to the village who have taken up trade during the past decade. There was none in the village during 1951 who was engaged in any trade.

Ownership of economic resources

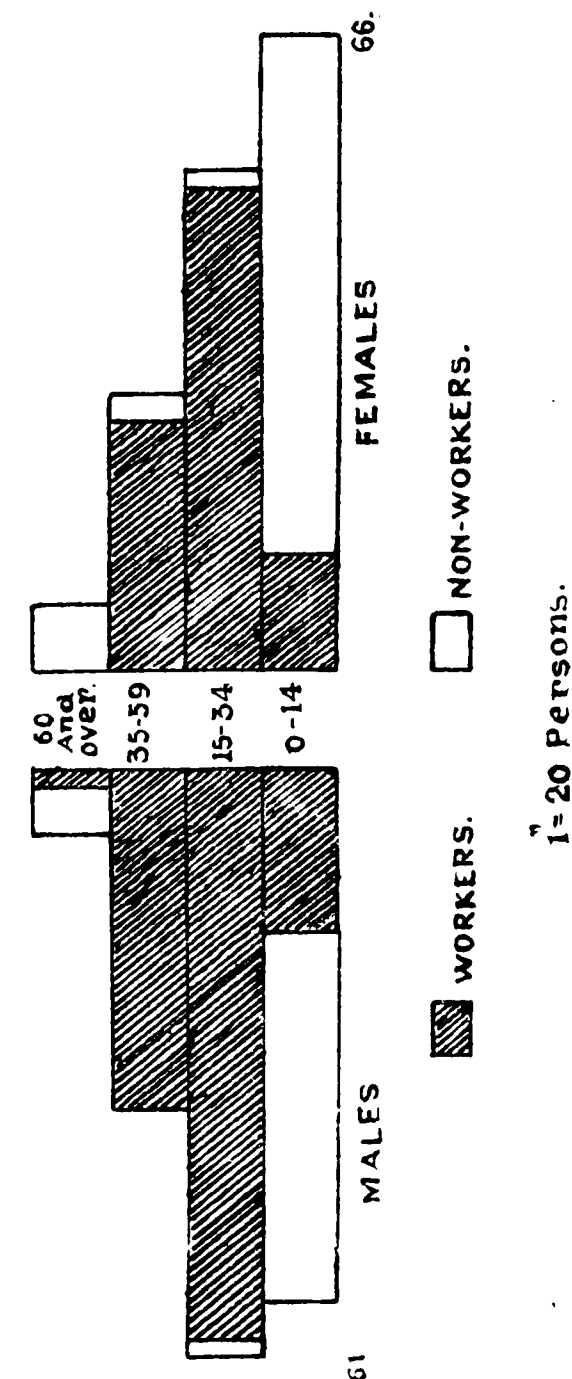
Land

13. The village being ryotwari, land is held by individuals called *khatedars*. Each land-holder is listed in the *khate* register and the area owned by him and the assessment he has to pay are also entered. Including the *inam khate* there were, during 1960-1961, 69 *khatedars* for the total extent of 876. According to 1950-1951 *khate* also, there were 69 *khatedars* including outsiders. The distribution of *khatedars* according to the size of the holding as per revenue records is as follows:

Extent of the holding	No. of khate- dars 1950-51	%	No. of khate- dars 1960-61	%
Less than 2.50 acres	5	7.2	5	7.2
Between 2.50 and 5.00	10	14.5	7	10.1
Between 5.00 and 7.50	12	17.4	14	20.2
Between 7.50 and 10.00	10	14.5	11	16.0
Between 10.00 and 15.00	12	17.4	16	23.2
Between 15.00 and 20.00	7	10.1	7	10.1
Between 20.00 and 25.00	5	7.2	4	6.0
More than 25 acres	8	11.7	5	7.2
TOTAL	69	100.0	69	100.0

NANDIGUDI

WORKERS AND NON-WORKERS BY SEX AND BROAD AGE GROUPS



53.5% of the khatedars hold less than 10 acres. They are concentrated in the broad group of 5 to 15 acres which accounts for 59.4%. Only 7.2% hold more than 25 acres. The largest single holding in the village comprises 72 acres, while the second largest is 33 acres 30 guntas in extent. The ownership of land is not concentrated in the hands of a few, though distributed unevenly. As compared to 1950-1951 figures, the broad group of 5 to 15 acres has increased from 49.3% to 59.4%.

The largest single holding during 1950-1951 comprised only 52 acres, whereas now it is 72 acres. But for this one exception, there is a clear decline in the tendency of ownership of larger extent of land by fewer individuals as is evident by the fall in the number of holders owning more than 20 acres.

Among the 55 households of the village, 8 are landless. Five of the landless households are of recent immigrants. Land owned by each family is collected in the schedule whether it is a revenue holding, or a portion of it, or even a group of two or more holdings as per *khate*. In many cases, the land will be under the name of a person as *khatedar*, but actually held by someone else as a result of inheritance or partition. A distribution of the 47 landowner families as per the size of holding is as follows:—

Size	Households		Extent of land	
	Num-ber	Per-cent-age	Acres	Per-cent-age
1	2	3	4	5
Less than 5 acres	10	21	25.19	3.7
Above 5 less than 10 acres	10	21	72.25	10.8
Above 10 less than 15 acres	7	15	78.54	11.7
Above 15 less than 20 acres	8	17	146.30	21.8
Above 20 less than 30 acres	9	20	205.51	30.7
Above 30 acres	3	6	142.46	21.3
	47	100	670.25	100.00

As no earlier data regarding the ownership of land of these families is available, no comparison can be made. The land owned in the other villages is also included in the above table. Information regarding sale and purchase of land during the past 10 years by these 55 households has been collected. About 29 acres have been sold by 6 households, while 57 acres have been purchased by 9.

There has been some variation in the distribution of land in the various size slabs, the main reason

being the increase in the number of households. According to 1951 Census there were only 39 families as against the present 55. If we exclude the 5 families which have migrated to the village, the remaining increase is due to splitting up of joint families. This has resulted in a reduction in the size of holdings.

21% of the families owning land, own just 3.7% of the total land and each family owns an average of 2.52 acres. Another 21% own 10.8% of the land and the average per family is 7.23 acres. To cultivate very much less than 10 acres would be quite uneconomical as the total average annual income is about Rs. 850 for 10 acres. About 32% own 33.5% of the total land, while the remaining 26% have 52% of the land. The average in the last two groups per family works out to 15 and 29 acres respectively. 21.3% of the total land is held by only 3 families. The ownership of land is thus not uniformly distributed. Apart from adding economic security, land provides prestige and a social status in the village. Therefore acquisition of land is considered to be very important. In almost all the cases of land-owners major portion is inherited and in five families the heads of the household have been able to increase the size of their holdings during their life time.

The total value of the land owned by all the families is approximately Rs. 2,86,700 as per the informants. The gross annual income per acre of dry land in the village would be approximately Rs. 85.

Livestock

14. Of the livestock, bullocks are the most valuable considering their imperative need in agriculture. Out of the 38 cultivator families, 26 own 60 bullocks. The remaining 12 hire in bullocks for cultivation. There are 14 bullock carts in the village. These carts are mainly used for the transport of manure and grain. Direct addition from bullock cart transport is negligible. Generally, the households with a large land holding own more number of bullocks, other animals and also a cart. Only one household owns 6 bullocks and 2 households own 4 bullocks each. Of the remaining, 21 households own a pair each, while 2 have one bullock each.

The following table shows the distribution of the 55 households according to the value and number of livestock owned. The total approximate value of livestock owned in the village is Rs. 32,000. 18% of the total number of families do not own any livestock.

Ownership of Livestock

Households own- ing livestock worth Rs.	Households		Bull- lock	Cow	Buf- falo	Others includ- ing young- stock
	No.	Per- centage				
1. Nil	10	18.2	..	..	..	..
2. Less than 100	8	14.7	..	2	..	14
3. Above 100 below 250.	5	9.0	..	3	3	4
4. Above 250 be- low 500.	3	5.4	1	1	6	5
5. Above 500 be- low 750.	15	27.3	25	19	18	44
6. Above 750 be- low 1,000.	2	3.7	4	1	4	3
7. Above 1,000 be- low 1,500.	9	16.3	18	13	22	34
8. Above 1,500 be- low 2,000.	..	..	..	..	..	..
9. Above 2,000 rupees.	3	5.4	12	12	14	35
TOTAL	55	100	60	51	67	139

In the case of 8 households or 14.7%, the value of livestock is very meagre. Only two have a cow each, while the others possess one or two goats. 27.3% households own livestock worth between rupees 500 and 750. This group owns the highest number of animals as well and represent the middle class farmers. Another 16.3% of the households own in the range of Rs. 1,000 to Rs. 1,500. In this group each family has a pair of bullocks and one or more cows or buffaloes apart from the youngstock. The bullocks are of better breed and cost more and so also the buffaloes. Three households having larger land holdings, own livestock worth Rs. 8,200. Being big cultivators their need for animal power and manure is comparatively high compelling them to maintain a sufficiently large number of livestock. In most of the households livestock rearing is subsidiary being adjunct to cultivation. Only two households derive the maximum share of their annual income from maintenance of she-buffaloes.

Other Resources

15. There are 4 retail grocery shops in the village of which only 3 are owned by the residents. A resident of Vasana is running the other shop and this has a substantial business. Among the other traders, two are immigrants during the past decade and the other is a petty dealer in beedi, matches, etc. since about a year. Carpentry is undertaken by the traditional carpenters and there is no change in the ownership as it is mainly a 'service'.

Statistical data regarding primary and subsidiary occupations:

16. Cultivation of land is the primary occupation for 33 households. These have livestock rearing as an important subsidiary occupation. Some of the workers of these households work in the farms of others as labourers after completion of work in their own. Eleven households are engaged primarily in agriculture as labourers. Cultivation, livestock rearing, and working the ferry are the other subsidiary occupations of the workers in three families. Trade is the primary occupation for 3 households, two of which have agricultural labour as subsidiary occupation. Running tea shop is the principal occupation of 4 households. Of these, a worker in one has an agency to book bus seats as a subsidiary occupation. There are three families in which the adult male workers work as carpenters. Carpentry is the main occupation for 2 households, while it is subsidiary to cultivation in the case of the other. This single carpenter household has taken to cultivation of land since the past 4 years, as the income from the craft alone was not sufficient for its normal maintenance.

The total number of gainfully employed persons in the village is 200 or 64%. A distribution of these workers by nature of work, sex and age is presented in Table VIII. 129 persons are engaged either wholly or partly in cultivation. 72 persons are engaged as agricultural labourers either by way of principal or subsidiary and some of them have other occupations like cultivation, livestock rearing, etc. Six persons work as carpenters in 3 households of whom 2 are cultivators as well, while one is still a learner. Cultivation of land by itself does not provide work all round the year. Many people in the village are under-employed. In the age group 0-14 years, out of 121 persons only 29 are gainfully employed. (Table IX). A higher degree of employment in this age group would not be an indication of prosperity or social advancement. Lingayats of the village who mainly belong to the priestly order generally do not work as field labourers for persons of lower castes. When they do not have any work, they simply idle away their time rather than seek work. Other types of gainful work have not appealed to their minds. Education, which is not keenly pursued, has not helped the villagers to seek government employment.

33 households have cultivation as primary occupation of which 7 have agricultural labour, 23 have livestock rearing and one has household industry as subsidiary occupations. Similarly, there are 10 households which have agricultural labour as primary

occupation of which 1 household has cultivation and 2 households have service as subsidiary occupations. 2 households are engaged in industry only. 3 households are engaged in business and 4 households are having hotels as primary occupations and some of these have mostly agricultural labour as a second occupation. There are 3 households engaged in 'other services' and of which as the income is insufficient one household has taken to cultivation.

Practices connected with agriculture

17. The important activities in agriculture are ploughing, sowing, weeding and harvesting. The period of these operations differ in respect of each crop, thereby enabling the villagers to produce varieties of crops. The important crops are jowar, ragi, millets, pulses sown in rows with other crops, groundnut, chillies and cotton.

Cultivation of Jowar

Jowar is the main cereal and its cultivation engages the attention of all cultivators. About a month after the harvest of jowar, the *Koole* i.e., the stumps are grazed by the cattle. During February, the plot is ploughed with an iron plough to prepare the soil for sowing jowar. A certain amount of moisture retained in the soil after the previous harvest is essential for this operation. If the plot is wet due to rains during December which is rather uncommon, wooden plough is used instead of an iron plough. After ploughing, the land is exposed to sun until the early summer rains. The clods are broken after the first rains in the month of March with the help of *coradu* and ploughed twice. The next operation is '*Haraguvudu*' in which the implement *Eradugadde kunte* (harrow) yoked to a pair of bullocks is passed over the clean filed twice or thrice as the case may be. When this is completed the plot is ready for sowing.

In case the land is hard after the previous harvest, the preliminary operations are different. After *Shivarathri festival* in February, each plot undergoes *Dharali* operation. The implement *Eardugadde kunte* is driven 2" to 3" into the earth and drawn over the field by a pair of bullocks. This operation is carried on twice or thrice at an interval of one week depending upon the nature of the soil. Then the stumps of the previous crops are collected and removed. Manure is transported to the fields and heaped at regular intervals of about 10 feet. After the outbreak of *Ashvini* or *Bharani* rains, the plots are ploughed again simultaneously strewn the manure so as to ensure that it

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thoroughly mixes up with the soil. The plots are thereafter ploughed at least twice again allowing an interval of 15 days between each ploughing. Finally, the harrow is yoked and driven over the plot for breaking up clods. Now, the earth would be dry and loose and the field is ready for sowing.

Jowar is sown during *Punarvasu* locally called *Hire pushya* early in July. Sowing is commenced either on a Wednesday or a Friday. The common implement used for sowing is called *Koorgi*. This operation is also done by hand by dropping the seed in the furrow. Jowar is usually a mixed crop grown interspersed with Arhar and Horsegram. The proportion in which they are sown is jowar 3 seers, arhar 4 seers and horsegram 2 seers per acre. Immediately the seed is sown, the *Murugadde kunte* is traversed over the field, so that the seeds sown are covered up. The more common variety of jowar grown is *Basavanapadada jola*. A less popular variety is *dodda jola*. Interculture operation starts about 20 days after sowing. Usually three '*Edekunte*' are yoked to one pair of bullocks and driven by three men. This operation is carried on twice or thrice at intervals of 10 to 15 days during the month of August. Weeding operation is taken up once during September. The weeds are removed by an implement called *Kurchgi*. Sometimes two weeding are done.

The duration of the crop is about four months and it is harvested in the first week of November. There are two modes of harvesting. One is to cut off the cobs and the other is cutting the entire plant leaving a stump of 3". If it is the former, the cobs are stored, dried and threshed. The stalk after a few days is separately cut and stacked for being used as fodder. If it is the latter, the crop is transported in a cart immediately to the threshing floor. A couple of days prior to threshing the cobs are cut with a sickle. Threshing is done with the help of stone roller drawn by bullocks in the last week of December and it may take a period of over a month.

The interspersing crops of arhar and horsegram are also harvested during the last week of December and early January. The yield of jowar per acre ranges from 1 to 4 bags subject, however, to the vagaries of the monsoon. The cost of cultivation and yield per acre in a fertile field is given below:

1. Input	Rs.
1. <i>Dharli hodeyuvudu</i> —twice (a pair of bullocks can cover 2 acres in a day).	5.00
2. Manure—4 cart loads at Rs. 6 including transport to the field and application.	32.00
3. Ploughing once after spreading manure (a pair of bullocks cover one acre).	5.00

I Input—contd.		Rs.
4.	Haraguvudu i.e., (levelling the plots)	5.05
5.	Sowing : cost of seeds (with the help of one <i>Koorgi</i> , 4 labourers and another pair of bullocks, 4 acres can be sown in a day at the cost of Rs. 11) and labour charges per acre.	2.75
6.	Intercultivation—thrice (one pair covers 4 acres per day at a cost of Rs. 7)	5.25
7.	Weeding once—6 labourers at Rs. 0.50 p.	3.00
8.	Harvesting 8 labourers at Re.—1	8.00
	<i>Vattuvudu</i> 4 labourers at 0.75 p.	3.00
	Separating the cobs—6 labourers at 0.75 p.	4.50
9.	Threshing etc.	6.00
	Miscellaneous	4.00
TOTAL COST		83.50

In all, the work involves 30 man days and 14 animal days from start to finish.

II. Output		Rs.
10. Production :		
1.	Jowar 4 bags at Rs. 30	120.00
	Stalks 2 cart loads	12.00
2.	Arhar 1.2 bag at Rs. 30	15.00
3.	Horsegram 30 seers worth	12.00
	Chaff	12.00
TOTAL		171.00

The difference between the value of produce and the cost of cultivation is Rs. 87.50 p. only. Loaning of bullocks to others is more an exception than a rule. If the services of bullocks are borrowed, it is customary for the person so borrowing to work in exchange in the field of the owner of bullocks for 4 days, except when such bullocks are obtained free. The cost of cultivation worked out above includes wages of the owner of the land for the days he works. The actual cost is, however, very nominal as generally no money is spent on hiring of ploughs and bullocks and the various items of work are attended to by the members of the owner households.

Ceremonies connected with jowar cultivation

Kurgi Puja

Various rituals are observed in connection with the cultivation of jowar. The operation of the sowing of seeds for which the instrument used is a '*kurgi*' commences by offering a pooja to the *kurgi*. After being set for use the *kurgi* is decorated with a saree and ornaments to represent a woman. The *kunte* is dressed in the fashion of a man. '*Kankala*' which means a bracelet consisting of an unbroken betelnut,

cashewnut, turmeric and a nail tied up in a betel leaf by means of an yellow thread is tied to the *Kurgi* and the *Kunte*. Even the household members wear *kankala* on their forearms. Six small conical heaps of cowdung, at the top of each of which are inserted a few grass blades are placed in front of the *Kunte* and the *Kurgi*. Puja is offered to the family deity, *Kurgi*, *Kunte* and other agricultural implements, bullock and cows. The seed grains are heaped on a black blanket and offered puja. A small quantity of seed is taken to the Basavanna temple and after consecration it is mixed with the seeds to be sown. Thereafter the *Kurgi* and the *Kunte* are taken to the land. Nine rows of seeds are sown in an easterly direction. Then *puja* is offered to the earth, the bullocks and implements and *naivedya* are distributed amongst those present. Rice is strewn all round thrice shouting *Huligya*. This is supposed to appease the unseen spirits and prevent their doing harm to the crops at a later stage. The party disperses after distribution of *prasadam*.

Koylu Puja

Harvesting is also accompanied by what is called the *Koylu Puja*. On the day fixed for commencing the cutting of the crop, sweet rice prepared at home is carried to the field. Five small earthen mounds are made in each of which a stone is inserted atop. White bands are drawn on the stones. Five sheaves of the crop are cut and placed near the mounds. Rice and plantains are placed on a plantain leaf spread in front of them. *Puja* is offered and rice is thrown round thrice shouting *Huligya*. The crop may thereafter be harvested at any time according to convenience.

The threshing and removing of grains home are again occasions for offering similar *Pujas*. After the threshing floor is prepared, concentric circles are drawn using a thick solution of ash. This is called '*Panthukattuvadu*', and is believed to help ward off evil spirits, whereupon the members of the household are emboldened to sleep alone in the threshing floor in the nights. On any Monday, the central pole is erected as instructed by the priest. The harvested crop is brought in a decorated cart from the field to the threshing floor, where *Puja* is first offered. *Naivedya* is distributed, saying of *Huligya* is repeated as usual and also each evening as long as threshing operation continues.

The grain after threshing is also formed into a heap and worshipped and the day is called *Kanada habba*, which is an occasion for great rejoicing. The grainless cobs are taken to the temple and burnt into

ash. Round the grain heaps three concentric circles are marked with this ash and by a deft sprinkling of this ash designs of a man, bullock, plough, *kunte*, sickle, etc. are also drawn on the grain heaps. Then *Puja* is performed with all varieties of leaves and flowers collected round about the place, care being taken not to omit *muththuga* and *tumbe* flowers. A feast is enjoyed at the kana itself, a few relatives also being invited to join.

Millet and Ragi

The minor millets commonly grown in the village are *navane* and *same*. *Navanakki* is a delicious preparation. Acreage under ragi is comparatively small, everywhere. The agricultural operations are the same as for jowar. It is usual to raise minor millets after a crop of chillies is grown. Such a rotation obviates the necessity for the application of manure. Otherwise, four cart loads of manure are applied. The preparation of the land will be over about the middle of June. Immediately after the *Aridra* rains, ragi is sown. *Navane* and *same* are sown during August. When the crop is 20—25 days old, the plots are intercultivated for the removal of the weeds. This operation is repeated thrice at intervals of 10 or 12 days. The quantity of seed required is three local seers in the case of *same* or *navane* and 2½ seers in the case of ragi. It is common to sow field beans also alternatively with ragi. These crops are harvested in November and threshed in the last week of January or early February. Generally *navane* is the last to be threshed. The common variety of ragi grown is called *jadda ragi*.

The approximate cost of cultivation of *navane* per acre is as follows:—

Input	Rs. p.
1. <i>Dharli hodeyuvudu</i>	5.00
2. Manure—4 cartloads at Rs. 6	24.00
(Transport and application)	8.00
3. Ploughing after manuring	5.00
4. <i>Haraguvudu</i>	5.00
5. Sowing: seed 3 seers at 0.6-0	1.12
Labour charges for sowing	2.75
6. Inter culture : thrice	5.25
7. Hand weeding 4 labourers	2.00
8. Harvesting 8 labourers	8.00
9. <i>Vattuvudu</i> (stacking) 4 labourers	3.00
10. Threshing and winnowing, etc.	8.00
TOTAL COST	77.12

The production would be approximately 4 bags of grain valued at Rs. 120 and the straw fetches about Rs. 20. The gross income per acre is Rs. 140 and

the net income Rs. 62.88. The cultivation does not entail the whole of expenditure mentioned above, as manure may not be applied, and paid labour is not engaged. For a cultivator having bullocks and implements and having the facility of contributing household labour, the actual expenditure in cash would be round about Rs. 20 or even less. Thus, a major portion accrues to him as income.

Dry paddy is sown in a few plots, which retain moisture. The plots are ploughed once during the *Magha masa* i.e., February and harrowed sometime during April after the Bharani rains. The seeds are sown after *Rohini* rainfall, using either the seed drill or in the furrows made by the plough. The plots are intercultivated for the removal of weeds twice or thrice at intervals. Weeds are removed once by hand. The crop is harvested in the first half of October. It is stacked in the *kana* and threshed during December. The yield is always uncertain as it depends upon rains. When the rains are adequate and the crop is good, the yield would be about 3 *pallas* per acre.

Cultivation of Groundnut

18. A more intensive tilling of land is necessary in the case of groundnut and chillies, which are commercial crops. The cultivators have a preference for iron ploughs which they sometimes borrow. This method of cultivating the soil which is done in January requires for ploughing one acre of land the use of three pairs of bullocks for a day and a half. The cost is Rs. 25. If the rains are held up, an implement called *coradu* is used applying adequate pressure to break the clods. Later the land is ploughed once with an wooden plough. Then the harrow is run over the field. Just a few days prior to sowing, the land is cleared and levelled. If this process of cultivation is followed or manure had been applied during the previous year, then there will not be any need for applying manure again. Otherwise, the land is ploughed thrice using the wooden plough at an interval of eight days each and manure is applied to the land. The operations of *dharli* and *haraguvudu* are carried on as described under jowar. Sowing is done in the month of April. Seeds are dropped in pits with the help of a hollow bamboo piece. The harrow is drawn thereafter to cover the seeds with earth. Approximately 30 local seers of seed worth about Rs. 22.75 p. is required for acre. In the month of June the plots are intercultivated twice allowing an interval of 10-15 days. Hand weeding is done in July. The crop ripens during September and as all the nuts are in a single cluster the plants are hand

plucked. The nuts are picked by labourers. The plant residue is stacked and used as fodder which the cattle greatly relish. Thus the operations for groundnut start during March and end in September. Being a commercial crop it is quite remunerative. The yield would be good in loose sandy red soils. In hard soil and plots of poor fertility, the yield would be low. The approximate cost of cultivation will be about Rs. 116 as detailed below:

	Rs. p.
1. Ploughing with iron plough	25.00
2. Operating the plank i.e., coradu	1.00
3. Once ploughing with wooden plough	4.00
4. <i>Haraguvudu</i>	2.00
5. <i>Mungunte maduvudu</i>	2.00
Preparation of land total	34.00
6. Cost of 4 cart loads of manure	25.00
7. Transport and application of manure	6.00
TOTAL	31.00
8. Sowing—cost of seed 30 seers	22.75
Labour charges	5.50
TOTAL	28.25
9. Intercultivation—2 operations	4.00
10. Hand weeding 5 labourers per day	2.50
Weeding total	6.50
11. Plucking the plants 8 labourers and heap formation	6.00
12. Separating the nut and chaff 10 labourers	7.50
13. Stacking the husk and hay harvest	2.00
TOTAL	16.50
Total cost of cultivation	116.50

The approximate yield per acre would be 12 bags valued at Rs. 240. The chaff may fetch about Rs. 10 but this depends upon the prevailing market. The total realisations would thus be Rs. 250. In the low lying fields which after the crop of groundnut retain some moisture, white jowar called *Enegara* is sown which is primarily used as fodder.

Cultivation of Chillies

19. The preparation of land for the growing of chillies and cotton is similar to what has been described for groundnut. In the first week of June, just before the *Mrigashira* rains, manure is applied to the land after being ploughed both lengthwise and breadthwise. The intersection of the two furrows is called *guni*. Dry manure is applied to each *guni*. Meantime seedlings of chillies are raised in a nursery. It

is also not uncommon to purchase seedlings. Five baskets of seedlings costing Rs. 12 to Rs. 15 would be required per acre. Transplanting is done during the last week of June or early July after sufficient rains, and the seedlings are planted at intervals of 1½ foot. 20–25 days are allowed for the seedlings to strike roots and get established. Thereafter interculture is done 5 or 6 times, each at an interval of 4 to 6 days. During the first and second interculture, a single harrow is used, while a double harrow is used during the remaining of the operations. These operations would be completed during August. Hand weeding is done once. Immediately after *Ashlesha* rains, cotton seeds are sown in the chillies plot (2 seeds being put in the furrow at regular intervals). One month later, the plot is intercultivated twice. The picking of chillies commences during *Karthika* i.e., November and extends till January end. The ripe chillies are picked up once in a fortnight and dried in the open for 4-5 days.

Cotton is ready for picking by the second half of December. Three pickings are done at an interval of 15 days. The approximate expenditure for raising chillies and cotton in one acre is Rs. 146.62. The details are as follows:—

	Rs. p.
1. <i>Magi Maduvudu</i>	34.00
2. Manure 5 cart loads	30.00
3. Transport and wages of application	9.00
4. 5 baskets of seedlings	12.00
5. Wages for transplanting chillies	10.00
6. I and II interculturing	4.00
7. Subsequent	16.00
8. Hand weeding	1.50
9. Sowing of cotton ; seed, wages for sowing	1.62
10. Interculturing thrice	6.00
11. 5 pickings of chillies	7.50
12. 3 Pickings of cotton	10.00
TOTAL	146.62

If the yield is good, 12 local maunds or approximately 150 kilograms of chillies and 6 maunds or 75 kilograms of cotton may be realised. The value of the produce would be approximately Rs. 366. The stems of chillies and cotton plants are used as fuel. The average yield per acre is about 9 local maunds of chillies. Both chillies and cotton are susceptible to diseases and attacks from pests. The common variety of cotton grown is called *doddahathi*. Chillies thrive well in fertile red soil.

Cultivation of Cotton

20. Cotton is the second important commercial crop of the village. The local variety is called *dodda hathi*. The seeds are obtained from Davanagere merchants. Cotton is also grown as a single crop, not mixed with chillies. There are two periods in a year for sowing cotton. If a cultivator wishes to raise the first crop, he will commence preparing the land in the manner described under jowar. About 5 cart loads of farmyard manure are usually applied. The manure may be either broadcast, or put in the pit as in the case of chillies. The expenditure per acre for broadcasting is Rs. 37 and for putting in the pit Rs. 42. These operations would be over just before the commencement of the *Rohini* rain. Sowing is done with *Kurgi* having two drills to which bamboo hollow pipes (*saddle*) are tied behind, in case the manure is broadcast. The seed required per acre is 1½ *Dhade* (10 pounds). It is purchased from the merchants at Davanagere the cost being approximately Rs. 2.44 nP. Sowing is done either with the help of a *Kurgi* or by dropping the seeds in the pit. The latter method involves the use of a lesser quantity of seeds. About a month after sowing, i.e., during May the plots are intercultivated. Intercultivation is done as usual at periodical intervals. Hand weeding is taken up once sometime in August. The total expenditure for intercultivation and weeding would amount to Rs. 13. Flowering commences in November. The appearance of the blossoms will continue till about the end of February mostly depending upon rainfall. Picking is done once in 8 days and 4 labourers are employed on this work each being paid Rs. 1.50 nP. per day as wages. Each picking will continue for 3 days and the cost on labour would be Rs. 18 per acre. The clearing of the plot after the produce is collected will involve an expenditure of Rs. 6. The approximate yield per acre would be 15 local maunds valued at Rs. 187.50 nP. The total input being Rs. 98 approximately, the profit is Rs. 99.50 nP. But, the average yield would be usually 10 maunds and the expenditure will also be a little less due to low manuring and not carrying on the weeding operations properly. If the weeding operations are not carried out and manure is not applied in adequate quantities the crop will naturally be poor. But this will not cause a serious dent into the profits of the farmer as the cost of cultivation would also then be less.

The second crop is sown in August when *Pushya* and *Ashlesha* rains are expected. The operations are all similar to the one in the first crop. The cotton

blossoms during *Pushya* i.e., December and picking continues till the end of February. The yield is less than in the first crop and is about 8 mounds per acre on an average. The expenditure will also be proportionately less, making way for almost the same margin of profit to the cultivator.

21. Both the food crops and cash crops are grown in the village. Important among the food crops are jowar, millets, ragi, paddy and pulses. The principal cash crops are groundnut, cotton. The areas under each crop during 1961-1962 are as follows:—

I. Food Crops: Cereals:	Rs. nP.
(i) Jowar	225.00
(ii) Millets	45.50
(iii) Ragi	10.80
(iv) Paddy	9.75
Cereals : TOTAL	291.05 57.6%
Pulses:	
(i) Horsegram	13.00
(ii) Moong	3.00
(iii) Arhar sown in mixture with jowar	..
(iv) Field beans sown in mixture with Ragi	..
Pulses : TOTAL	16.00 3.2%
II. Cash Crops :	
(i) Groundnut	78.50
(ii) Chillies	55.75
(iii) Cotton	50.75
Cash Crops : TOTAL	185.00 36.6%
Others Fodder Jowar	13.00
	13.00 2.6%
TOTAL : GROSS AREA	505.05 100.0%

The figures are compiled from the family schedules and as such even lands lying outside the village but cultivated by the villagers have figured in the statement. The shorter term required for the realisation of the commercial crops as well as their cash value constitute special attraction to the villagers who often times prefer them to food crops. The output per acre in respect of cash crops is usually more than that in respect of food crops. In spite of the incentive of a larger gain the villagers cannot afford to take to commercial crops alone, choice of crops being restricted by the nature of soil. The villagers would prefer to raise a number of crops, sown and harvested at different times, so that they may get some crops at least even when rainfall is erratic and scanty. Rotation of crops is also practiced.

An extract from the *Pahani* account showing the cultivated area for the years 1950-1951, 1958-1959 and 1959-1960 is given below:

Name of the crop	Area during 1950-51 acres	%	Area during 1958-59 acres	%	Area during 1959-60 acres	%
I Jowar	208.00	48.2	260.75	53.3	329.50	52.9
Millet	79.30		92.03		71.13	
Ragi	41.75		36.63		26.35	
Paddy	4.25		5.25		1.85	
II Arhar	45.60	17.4	28.38	9.4	36.65	10.9
Field beans	3.70		5.30		2.25	
Bengalgram	..		..		7.40	
Horsegram	70.08		35.63		41.88	
III Groundnut	96.20	34.4	125.38	37.3	85.48	34.6
Chillies	85.00		90.63		106.08	
Cotton	56.68		60.38		89.63	
IV Fodder, Jowar etc.	0.75		..		11.13	
Others	..	..	..	..	1.6	..
TOTAL	692.11	100.00	740.35	100.00	809.33	100.00

As compared to 1951 figures there has been an increase in the area sown in general.

There is a rise both in the cereal group and cash crop group with a fall in the area under pulses. A slight increase in the area under commercial crop is observed indicating a tendency of preference towards commercial crops especially groundnut which has registered a steady rise in price in the Davanagere market.

The fluctuations in the market prices of some of the important commercial crops are given in the subjoined Table:

Ground nut :		April-March	
Rs. 58.50	per 8 mds. of 28 lbs. each during	1957-58	
Rs. 66.50	Do.	1958-59	
Rs. 78.00	Do.	1959-60	
Rs. 91.00	per quintal equivalent to 225 lbs. during	1960-61.	
Chillies :			
Lowest	Highest		
Rs. 5.	Rs. 28 per maund of 28 lbs. during	1957-58.	
Rs. 6	Rs. 35.25	Do.	1958-1959.
Rs. 13.50	Rs. 45.50	Do.	1959-1960.
Cotton :			
Rs. 13.75	highest during	1957-58	
Rs. 18.65	Do.	1958-59	abrupt rise.
Rs. 15.55	Do.	1959-60	fall compared to previous year.
Rs. 14.95	Do.	1960-61	Do.

There has been no marked variation in the area under cotton in view of its fluctuating prices and also the inherent difficulties of cultivation. However, during the year 1958-1959 the price of cotton reached an all-time high and hence in the following year the area under cotton increased substantially.

There has been a tendency for the price of jowar also to increase. The prices varied between Rs. 24 and Rs. 44 during 1957-1958. They ranged from

Rs. 33 to Rs. 46 during 1959-1960 and from Rs. 33 to Rs. 42 during 1960-1961.

There has been a general rise in the prices of all commodities. Hence this increase has not in any way contributed to any unusually large extent of land being brought under cultivation.

Farming Practices and Technique

22. Cultivation of land is an age-old institution and as such has developed established practices and techniques for different operations. The agricultural season which starts in the middle of February at a slow pace gathers momentum until the completion of sowing in August. Thereafter there will be a respite for about six weeks when intensive work begins again, till the middle of January. The entire course of operations is mainly dependent upon rainfall. The operations are seasonal and carried on according to traditional practices. Thus, groundnut is sown during *Rohini* or *Kritika*, chillies seedling sown on *age humime day* and transplanted during *Aridra*, jowar and ragi during *Ashlesha* and horsegram during *Makha*. The time of sowing of any crop is thus determined in advance taking into consideration its duration, capacity to withstand any excess or scarcity of rainfall, and also a prudent deployment of labour available. The only recent addition to the traditional practice is *Maghi Maduvudu* or ploughing with an iron plough, prevalent since about 15 years but practiced to a limited extent only. Following is the usual mode of crop rotation which is resorted to, to prevent impoverishment of the soil.

I year	II year	III year
Jowar	Chillies <i>plus</i> cotton (invariably manured) or groundnut.	Jowar
Chillies (manured)	Jowar (not manured)	Chillies (manured)
Cotton	Jowar or Millets	Groundnut or Cotton (not manured).

Only one crop is raised in a plot each year. A negligible extent in which groundnut was raised will be sown with *bili jola* or *Enevara* for the production of cholam to be used as fodder.

As no new crop has been introduced, the mode of rotation remains undisturbed. The cattleshed is cleaned everyday. The garbage is collected and converted into manure. Each family has a separate manure pit of its own at a convenient place. Occasionally leaves of big trees and other sundry tender plants are cut and dumped into the manure pit. Three households have, however, taken to compost making in a more

scientific way. Each has dug a rectangular pit of about 5'x25' and a depth of about 3'. The refuse of the cattleshed are spread evenly breadthwise each day and the cattle urine poured into the pit. Once in four days a thin layer of mud is spread above the dung. So far only one person has raised *Glyricidia* plants and another made only an abortive attempt at growing them. The actual mode of application of manure is already described under the cultivation of jowar and chillies. There has been no appreciable increase in the quantity of manure produced over the past decade and as such it has been found not possible to apply manure to all the plots under different crops. Some are of the view that excessive manuring results in diminished yield if the rainfall is inadequate. Application of chemical fertilisers is coming into vogue since 5 or 6 years, but the number now using them is only 15. It is either mixed with seed at the time of sowing or applied by drilling with the help of a *saddle* (a hollow bamboo pipe tied to the plough) and this method is what is called basal dressing.

Age-old methods continue to be employed for the production of seeds. A portion of sturdy and healthy grains are subjected to the usual treatment of exposure to sun and dew, and thereafter carefully preserved in gunny bags for use as seeds in the next cropping season. Improved strains of jowar, ragi and cotton seeds were introduced after 1956, through the National Extension Staff. They are R 009 (ragi), D 340 (jowar), Laxmi cotton and Spanish pea. The villagers response to these new strains is far from encouraging. Only about 6 cultivators have taken up to them. The implement *Kunte* has undergone a slight modification since 3 years. The iron blade attached to the wooden frame called *Yekumattu*, was not a single flat piece of iron, as at present. The other operations, viz., hand weeding, harvesting and threshing are continuing practically without any change.

With the experience gained through the centuries the villagers are very shrewd in forecasting rains by observing the direction of wind and general atmospheric conditions. As a result they are able to carry on their agricultural operations which depend mostly on rains quite successfully.

Tools and Equipment : Plough

23. This is locally called *Ranti*; it is made of wood and an iron piece. The iron flat sharp edged piece 18" long is called *gula*. The handle is called *meli* and the long wooden piece connected to the yoke is called *esu*. The yoke to be used for the plough will be (12 spans) about 8' in length and made of either *thuggali*

or *arabevu* tree branch. The wooden piece to which the iron is affixed, locally called *balu* or *negila dindu* is made of *Pushavala* tree trunk. As this tree is available in the forest area which is more than 10 miles, other local tree trunks, viz., Jali, neem, or tamarind are also used. The handle is of *jali* tree. The overall cost of a wooden plough excluding the yoke will be Rs. 5. The yoke costs Rs. 5. The iron gets worn out frequently and has to be replaced.

The iron plough is now coming to be used to a very limited extent.

Harrow

This tool is used for breaking the sods and leveling the fields. It consists of four parts (1) the handle (2) the wooden beam (called *dindu*) (3) *Kuda* (flat iron piece) and (4) *Esu*. The beam is of *jali*. The cost will approximately Rs. 15 and it may be used for 3 to 4 years without replacing the iron. The size of the *kuda* is about 28". The plough yoke may be used in conjunction with this.

Moorugadde Kunte

This is very much similar to the harrow, only its size being different. The length of the iron blade is 3'-4". The cost would be about Rs. 15 and no separate yoke is necessary for this. Immediately after sowing of any crop the use of this tool is essential to cover up the seeds with earth. In the absence of harrow this may be used for breaking the sods, and levelling.

Kurige

The most interesting device used by the cultivators is the *Kurige*. The *Kurige* consists of a cup in the handle having three holes. At each of the holes hollow bamboos are inserted at a divergent angle. The other end of the hollow bamboo is connected with a hollow drill fixed to the *Kurgimane* made of *jali* wood. Three such drills are fixed in the *Kurgimane* to connect the three bamboo pieces. A *Kurige* costs about Rs. 20 and if carefully used will last for 15 years or more. For sowing seeds, women are engaged, while the man holds the handle of the *Kurige* with downward pressure. The length of the yoke used for a *Kurige* will be about 6'. The parts of the *Kurige* could be separated and assembled.

Saddle is another tool used in place of *Kurige* to serve a similar purpose. It consists of a 3' long bamboo pipe about 3" diameter. One side is sharpened while a cup is inserted at the other for putting the seed. This bamboo pipe is tied securely either to a plough or a *kunte*.

Yede Kunte

Yede Kunte is the implement used for intercultivation and 2 or 3 of them are yoked at a time to a pair of oxen. Its construction is simple and cheap, the cost being only Rs. 5. The important part of this implement is a flat iron piece called *kuda* which is held by the *dadi* fixed into an wooden frame called *dindu*. Till three years ago people were using *elemattu* and *thalu* instead of *kuda* and *dadi*. There is no difference in the cost. In the case of *elemattu* about 2" in the centre was being left out and as such there would not be an effective removal of the weeds, whereas in the case of a *kuda*, the entire interspace is covered. The yoke used in conjunction with the *yede kunte* called *dandara noga* is of bamboo. It costs only Rs. 2 or slightly less.

Apart from the agricultural implements described above, the cultivators use many smaller ones of equal importance. These are the *kurchi* (sickle used for weeding), *kudugolu* (sickle for harvesting), *halube* (rake), *nerekolu*, and *gvari* to be used while threshing, baskets and fans, Pickaxe, Crowbar, spade and axe for removing mud, and uprooting stones and trees.

Bullocks are a *sine-qua-non* for efficient cultivation. Dependence on others for their services would considerably hamper the agricultural operations which requires to be attended to in time for profitable returns. The other desirable acquisition for an agriculturist is a bullock cart which is his main means of transport. The forest area is 6 miles beyond the village boundary. It is a problem to procure wood for implements due to paucity of trees in the village.

Organisation of Manpower

24. In a cultivator's family usually all the adult members and even some of the children engage themselves either wholly or partly in cultivation. Ploughing, interculturing, grazing bullocks, sowing, threshing of grains are considered men's work. Women and children are found to be active in weeding and such other less arduous tasks. During busy periods assistance of others is taken either on wages or on the basis of reciprocal aid. In this village four families have employed seven farm servants on an annual basis. In small families, the contribution of work by women will be negligible as they have to attend to their own daily chores.

The ploughing is usually done by male members of the family. It may become necessary occasionally to employ outside labour. It is a common practice in the

village to exchange the services of bullocks. If the loanee should not happen to own a pair, he works in turn for four days in the field of the person from whom he loans the bullocks. During the *maghi* operation when the iron plough is used such mutual exchange of bullocks is common. The exchange of labour is called *hudugariki*. Of the 35 cultivators in the village, 22 take reciprocal help from friends and relatives. The assistance secured by mutual exchange and the household labour both put together are again insufficient in the busy seasons. The entire working force of the village will be engaged in full during sowing, transplanting, weeding, harvesting and threshing operations. A large number of cultivators as soon as their work is over, go out to the fields of others and work as agricultural labourers. Labourers from Vasana (weavers), Kokunur (Lambani), Hindsakatte (Vadda) are also employed during transplanting and harvesting of groundnut and jowar. The cultivator in need of labourers goes in search of them. There are no organised labour groups. In all 138 persons of the village are engaged in the cultivation of 532 acres apart from 72 agricultural labourers. The labour shortage during the peak periods is met by getting workers from outside. A few persons of Nandigudi work occasionally in the fields cultivated by the residents of Govinhal village. They are paid at slightly increased rates and are also under an obligation to work for them as they advance cash or grain when they need these. The river Tungabhadra acts as a barrier for the free flow of labour into the villages of Dharwar district where a great demand for agricultural labour in the busy seasons exists and the wage rates are higher.

The village carpenter renders his service to the cultivators in exchange for jowar. The blacksmith serving the village is at Vasana. He will have his workshop in this village for a few days in the year when his services are most required. He is also paid in kind. He can repair the agricultural tools and the cart. Most peasant farmers have a traditional relationship with the untouchable households. They assist the peasant farmers during the threshing and winnowing operations and receive grain and food in exchange. They receive the carcases of the cattle of their master's house and in exchange supply *nogasuthu*, leather strap, leather rope, whip etc. The traditional interdependence is thus discernible.

Expenditure in connection with various operations and sources of Finance

25. The approximate cost of cultivation per acre of different crops has already been referred to in the

case of some of the important crops. The wages are usually paid in kind. The wage structure is as follows:

1. Ploughing—per adult male 10 a.m. to 6 p.m. 3 *seers* jowar or Re. 1.
2. Intercultivating labour—per adult male 10 a.m. to 6 p.m. 3 *seers* jowar or Re. 1.
3. Sowing—men or women—2 *seers* jowar.
4. Transplanting of chillies—contract labour Rs. 10 per acre or per day either sex Re. 1 to Re. 1.25 nP.
5. Weeding—women or children 1½ *seers* jowar or 0.50 nP.
6. Jowar harvest—either sex—3 *seers* of jowar up to 3½ *seers* Re. 1 to Re. 1.25 nP. Ragi, paddy, millets—Rs. 0.75 nP. or 2 *seers* of jowar.
7. Plucking groundnut plants—either sex—Re. 0.75 nP. or 2 *seers* of jowar.
8. Separating groundnut from the plant: women and children per bag consisting of 6 measures in Kerosene tin Re. 75 nP.
9. Chillies or cotton picking—women and children—Re. 0.25 and about Re. 0.12 worth chillies (4-5 hours work).
10. Hay stacking adult male 4 *seers* of jowar or Re. 1.37 to Re. 1.50.
11. General labour in connection with cultivation Re. 0.75 nP. per day or 2 *seers* of jowar per male and 0.50 nP. per female (one local *seer* of jowar weighs about 90 tolas).

This wage structure reflects generally the rates prevailing in the surrounding villages. The wages have not increased during the past 5-6 years. If an adult male is employed on an annual basis, he receives a cash payment of about Rs. 150, cloth worth Rs. 35 and is also provided with 2 meals a day and light tiffin. Young men below 20 years of age receive only Rs. 100. Boys engaged for grazing cattle are paid Rs. 50 cash, cloth worth Rs. 30 in addition to food.

A cultivator does not usually purchase manure. His requirements of seeds are also secured from the previous year's produce. Heavy expenditure on seed is incurred only in respect of groundnut.

Labourers are generally employed during the rush periods of sowing transplanting, weeding and harvesting. The main source of finance for payment of wages

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is one's own savings which sometimes is supplemented by borrowing from more affluent cultivators. The village economy is a subsistence economy. Cash does not play a prominent role. The cash loans if necessary are procured during *Jyesta* i.e., June and repaid about 7 months later with interest. The surplus holders of grains release their stock during *sravana* (August) and *Bhadrapada* (September) when the price would be comparatively high, being the lean months of the year. For capital agricultural investments smaller cultivators depend on money lenders, their own savings being almost negligible. Land and occasionally gold jewels are pledged for raising loans. Institutional loans are not easily available to the villagers. Irrigational facilities are expected to be extended to the village in the near future. In view of the higher cost involved in wet cultivation, villagers are likely to be more at the mercy of the usurious money-lenders when irrigation is extended unless steps are taken well in advance to make adequate funds available through Land Mortgage Banks and Service Co-operative Societies.

Utilisation of Produce

26. Table XX appended, gives an idea of the approximate production of various crops and the mode of disposal under broad headings.

Jowar was raised by 33 households during 1961-1962. The major portion of the produce, viz., about 75% is consumed as the staple cereal. About 12% to 15% is disbursed to the agricultural labourers. Borrowing of grain is a common feature.

Ragi produced is used mainly for domestic consumption. Small quantities are also given out to the village functionaries. Sometimes ragi is also given as wage in lieu of jowar. Only the surplus after meeting all domestic requirements is sold.

The other millets, viz., *navane* and *samai* are almost wholly consumed by the cultivating household as also paddy.

Arhar is the most common of the pulses grown in the village. Major portion is consumed. The produce is mainly used for domestic consumption and small quantities of surplus if any are sold. Horsegram is used mainly as food for bullocks. Greengram is produced in small quantities and most of it is sold and not consumed. Cotton and chillies are mainly money earning crops though a small quantity of chillies is retained for domestic consumption. The stubblings and crop residues are used as fuel or fodder.

Storage

27. The grains produced have to be preserved for almost the whole year for the use of the household. Hence, the grains are generally preserved in *hagevu* or the underground pit. The capacity of the *hagevu* varies from 10 to 30 *pallas*. The circular or rectangular opening at the top will be just wide enough to allow a man to climb down with the help of a ladder. The inside wall of the *hagevu* is ordinary mud. One or two days prior to storing the *hagevu* is exposed to free circulation of air and light. Thereafter it is filled with grain and the lid is closed airtight. Every precaution is taken to avoid dampness. Despite all the care taken it would be necessary to inspect the grain frequently to see that it does not get weevilled. *Navane* and *ragi* are stored in air-tight bins. The other grains are stored in either gunny bags or in big earthen vessels called *vadevu*.

Cotton is stored in heaps within the house. To guard against the ravages from rodents, branches of a thorny plant called *eralu mullu* are hung from the roof at vulnerable places. The traditional method of storage does not appear to have undergone any change.

Marketing

28. The cash crops are sold at the Davanagere Regulated Market. This involves some expenses on packing and transport.

Groundnut is packed in gunny bags which are transported by lorry, bus or bullock cart. A broker supplies gunnies at four annas each. Each filled-in gunny weighs $3\frac{1}{2}$ to 4 maunds of 28 lbs each. Transportation charges per bag is Re. 0.50 P. Utilisation of stop over lorries, passing through the village to Davanagere is a more economical proposition which is being freely resorted to by the villagers since about 8 years. When the bags are transported by bus for want of lorries slightly increased freight is paid besides a small expenditure to be incurred on carrying them from the municipal boundry where they are unloaded, to the market yard.

Chillies are packed in *andige*. It is made of palm-leaf mats of size 8'x6'. Packing charges would approximately come to Rs. 1.12 per *andige* whose capacity is 6 local maunds each of 28 lbs. Some of the small producers use gunny bags which hold 3 maunds each. Chillies are more commonly transported to Davanagere market by lorries and the charge per *andige* is Rs. 1.50 and per bag Rs. 0.75. Occasionally, a bullock cart is engaged when the cost of transport

comes to Rs. 2 per *andige*. A market fee of 25 P. per *andige* is also levied by the Municipality. The broker is allowed a commission of 2%.

The container in which cotton is packed is called *batara*, which is available in the Davanagere at Rs. 2 each and it is a loosely woven cloth of sun-hemp or of jute. It holds 12 to 13 maunds of cotton. About Re. 0.19 worth of rope is required for tying up the *batara*. The buyer allows 0.56 P. towards packing charges on each *batara*. The cost of transportation of one *batara* by lorry is Rs. 3 and by bullock carts Rs. 4. The market fee is Re. 0.25 P. and an equal amount is also to be spent on weighment and loading. A commission of 2% is allowed to the broker on the sales.

Other grains like jowar, etc., are packed in gunny bags and transported mostly by bus. The charges incurred per bag is Re. 1.

Thus marketing the produce in the city is quite a tiresome job to the villager, but yet he is not averse to undertake this work, as this puts cash into his hand and also helps his making purchase of other necessities. He maintains stable contact with the wholesalers in the city who help him secure advantageous terms for the produce he sells.

29. The common diseases and pests that affect the crops of the village are listed below:—

1. Jowar: *Bilikasa* (triga), *Nethihula* (webbing caterpillar), *Kadige* (smut or ushilaginales) and *Kemparoga* (para tetsanica inecca).
2. *Navane*: *Kadige* (smut).
3. Groundnut: *Seedihula* (pades) *Muttarika roga* (chrips).
4. Cotton: *Kempu roga* (para tetranica inecca) *Karejigiroga* (black jissids).
5. Chillies: *Boodi roga*; *Muttarika roga*.

The villagers generally do not use insecticides or pesticides. They remain passive when there is an attack and leave things to nature's control. The villagers need to be educated in the use of pesticides.

Practices Connected with Animal Husbandry

30. Animal husbandry is also a household occupation needing the co-operation of all the members of the household. Each household rears livestock according to its needs and capacities. The larger the extent

of land cultivated by a family, the more will be livestock owned. The facilities available for grazing in the village are not adequate. A nominal area of 8 acres is reserved as 'permanent pasture' and another 12 acres as *gunduthopu* which may also be used as pasture. There are in all 317 heads of cattle in the village. A few acres of land adjoining the river where green grass is available throughout the year are also used as 'pasture'. This precious little piece of grazing land (about 15 to 20 acres) is being used by the residents of Vasana village also. The cultivators with larger holdings set apart sufficient extent of land as pasture for their own cattle. The bullocks are invariably grazed on the wide bunds in the fields under close supervision till the end of March and after the crop is realised, cattle are allowed to graze freely in the fields. Again when once sowing is commenced, the cattle will not be allowed to stray into the fields. Buffaloes and goats demand an incessant care as the saying goes that nothing grows where the goat stretches its tongue. In spite of severe limitations with regard to the availability of grazing ground, the village has registered an increase of 15% in the number of livestock during the last decade which is a sign of some progress indeed.

Feeding of Bullocks

31. Special attention is paid to the feeding of bullocks as they do more strenuous work in the fields. They are usually fed on straw and varieties of bran. Between the months of March and July, when the work is heavy, the bullocks are also given cotton seeds, horsegram, split-ragi etc., twice a day. Split-ragi and split-horsegram are soaked overnight in water and given to bullocks. They are fed on dry grass till green grass becomes available.

Milch cows are given three feeds a day; green fodder when available is given in plenty. Immediately after giving birth to a calf the cow is given a feed of gruel of jowar, and a boiled mixture of split-horsegram and cotton seeds for a period of 3 or 4 days, but green fodder is strictly avoided during this period. Daily she will be washed in warm water. Dry cows graze in the pasture. Milch buffaloes are fed on green grass, and other cattle feed. During the dry period the feed is reduced and consists mainly of jowar stalks.

32. A separate cowshed is not a common feature of every household. In the absence of a cowshed a part of the house is used as cattleshed to the detriment of the health of the inmates. As for implements, a separate cutting instrument is used for cutting jowar into bits. This instrument costs about Rs. 15. Others who cannot afford to have this instrument use the common sickle.

33. A good number of bullocks purchased from outside belong to *Hallikar* or *Amrit Mahal* breed. The local cross-breed dwarfs are called *gidda*. Efforts in the direction of improving the breed have not been made.

The nearest artificial insemination centre is located at Harihar and is functioning since May 1958. This facility has, however, not been utilised by the villagers till now.

34. Manure is important for the agriculturist to increase the productivity of the soil and prevent its impoverishment. The daily refuse of cattle is therefore collected and is converted into manure. Generally, a pair of bullocks yield 5 cart loads and manure per annum, one buffalo about 4 cart loads and one cow about 2 cart loads and this is the most important source of supply of organic manure. One cart load of manure weighs 5 quintals or a little more and costs Rs. 5. A substantial portion of the cowdung is wasted on smearing the floor of the houses and for preparing the threshing flour. Brattis are also made for being used as fuel. 34 households were possessing cows, buffaloes or both. Milk is consumed in small quantities by the households, and a major portion of it is used for making butter which finds a ready market. Butter milk is consumed by the villagers liberally and is also given to buffaloes, if it is in excess. Vendors visit the village from Jigali and Sirigere for collecting the butter produced in the village. The production of butter and milk will be maximum during October to January. Seven families are ascertained to sell small quantities of milk locally to the tea shops. Sentiment prevents the villagers from selling butter extracted on a Monday. The production of milk and butter will be maximum when the fodder is richly available after the monsoon rains and gets gradually reduced as the summer months approach. The demand for butter is gradually increasing and the lucrative nature of this trade has afforded an incentive to the villagers to own an increased number of she-buffaloes. Since 1963, one of the enterprising residents of Vasana village has started a milk dairy. He purchases milk in the surrounding villages including Nandigudi and supplies the same to the hotels at Harihara and Davanagere.

Buying and Selling of Cattle

35. Cattle are sold and purchased mainly at Davanagere shandy held every Sunday. Traders with herds of cattle consisting mainly of bullocks visit the village during December and January to sell their stock. The

cattle fair at Rampura in Honnali taluk of Shimoga district which is about 25 miles from this village is the biggest in the region. The cattle fairs at Kudapali of Ranibennur taluk (6 miles) and at Kuruvathi of Dharwar district (30 miles) are also attended by a few persons of Nandigudi. The annual turn-over in the cattle fairs is not considerable. Davanagere shandy is more frequented either for purchase or sale of bullocks, cows and buffaloes. Goats are also sold in the shandy or sold to persons belonging to adjacent villages. The price of quality bullocks and also buffaloes is steadily increasing.

Village Industry

36. Carpentry is the only prevailing village industry. Its activity is confined to rendering skilled services in repairing carts and agricultural implements. There are three households of carpenters among whom 2 work generally outside the village. The services of the village carpenter are occasionally utilised for making frames and other fixtures needed for the construction of buildings. The patrons generally supply him with wood and other requirements. He serves 25 cultivating families of the village and each family pays him 40 *seers* of jowar in addition to certain other perquisites he enjoys. His earnings, however, have remained constant as the number of cultivating households of the village has not appreciably increased. The annual output of work is 2 bullock carts for which the wood required is purchased at Davanagere Saw Mills. On each cart he earns about Rs. 75 by way of wages.

The carpenter staying in the village learnt his trade at Guladahalli near Malebennur. He will have heavy work in the village from February to August, when the agricultural operations will be in full swing. From November to January the residents of adjoining villages will provide him with work.

The tools used are crude *bachi* (mattock), *kai bachi*, *kodathi* (mallet), chisels, saw drill, square, hacksaw, bolts and nuts. The tools required are being purchased at Harihara or Davanagere. The craft is traditionally learnt and so is the design. The skill is transmitted from father to son, and after attaining the age of 18, he is apprenticed to an experienced craftsman. The village carpenter has certain rituals to fulfil for caste Hindus in the village.

Commerce

37. The four retail trade establishments in the village have sprung up after 1950 after the introduction of the bus service. Two of them are grocery shops dealing in foodgrains, oils, pulses, beedi, matches,

soap, sugar, grams, chillies, salt, tea etc. One other is a pan shop dealing in beedi, matches, kerosene oil, soap, muri, salt and other sundry articles, while the fourth is a brass and metalware shop. The brassware dealer goes to adjoining villages within a radius of 10 or 15 miles for selling his ware. The sales within the village do not come to much, and as such he has to depend on outside market. The grocery shops serve the villagers of Nandigudi and Vasana as well as passing travellers. One of the grocery shops is run since 1959 by an outsider. None of the shop-keepers are sales-tax assesseees. Purchases are made at Harihara or Davanagere once in a fortnight. At times goods are purchased at Thumminakatte. A bamboo dealer of Vasana stores his ware at Nandigudi. He purchases the bamboo from Shimoga and other Malnad areas.

The transactions are mainly cash. But cereals, pulses and groundnut are also accepted in exchange to a limited extent by the shop-keepers during the harvest season. The trade in these shops has increased during the past four years.

Indebtedness

38. Money lending though prevalent is not carried on as a licensed business. Borrowing is a common feature in the village. At the time of enquiry, 72.7% of the total number of families were having outstanding debts to the tune of Rs. 32,353.

Table XIX in the Appendix shows the distribution of indebtedness among the five income groups. The percentage of indebtedness is 73. The only household in debt in the income group of less than Rs. 25 per month has mortgaged the land. In the next group of Rs. 25 to Rs. 50, 50% are indebted. The average outstanding amount per indebted family in this group is Rs. 1,033. 79% of the families are indebted in the monthly income group of Rs. 51 to Rs. 75. The average amount outstanding per indebted household is the lowest in this group, being Rs. 363. The comparatively low average in this group is due to the fact that it consists primarily of petty cultivators or labourers with limited means of income. All the five families coming under the income group of Rs. 76 to Rs. 100 per month are indebted and the average is Rs. 630. In the highest income group of Rs. 100 and more per month, 71% are indebted. The average per indebted household is the highest in this group, mainly because the land owners by virtue of their credit-worthiness venture to borrow more liberally for the purpose of effecting improvement of land as well as for defraying the expenses required for cultivation during the years of

adverse seasonal condition. Due to partial crop failures during the past 3 or 4 years, these families have been obliged to borrow cash and cereal even for their normal maintenance.

Sources of Loan

Loans are usually obtained from the money-lender, relatives and friends and occasionally from institutions like the Co-operative Societies. So far, only one household has taken loan from the Co-operative Society, while 4 others have obtained from the Block Development Officer, Harihara. The amount of Government and Institutional loans is only Rs. 1,750 as against the total of Rs. 32,353 from all sources (Table XIX B). The loans are secured mostly from outside the village. Five villagers of Nandigudi have advanced money to persons residing in the village. Vasana, Govinahali, Hindsakatta and Palya are the villages from which people of Nandigudi borrow either grain or money.

The villagers are accustomed to borrow, both cash and grain. Jowar is the chief grain borrowed, the borrowing being done mostly during the month of September, in order to make up the deficiency of grain for household consumption, and also for payment of wages in kind. Such loans, however, are not easily available to the poorer cultivators. Loans are repaid in the month of February when the harvest is realised with an addition of 25% by way of interest. A few cultivators borrow horsegram and cotton seeds also from the local shop-keepers for the bullocks. Cash loans are more in vogue. The rate of interest is generally as high as 18%, though this is not brought on record. When all the above methods fail, a *Dakkhareedi* is made to secure the loan, i.e., a fake sale deed purporting the sale of a particular piece of land is executed in favour of the money-lender as security for prompt repayment of the loan. The deed is returned when the loan is repaid. Such transactions involve a heavy stamp duty in addition to interest and as such are resorted to only when driven to extreme necessities. No interest is, however, charged by shop-keepers on credits allowed by them for short periods.

Purpose of Loans

Table No. XIX-A shows the details of the purposes for which loans are incurred. It is seen that out of the total loans incurred, 32% are towards meeting domestic expenditure. Out of the total indebted families numbering 40, 31 have taken loans of varying amounts aggregating Rs. 10,403 to meet the day-to-day needs.

Co-operative Movement

39. The role of co-operative movement and the benefits which the villagers of Nandigudi have derived therefrom are discussed now. Nandigudi is included in the 'Vasana Group Seva Sahakara Sangha' which has its office at Vasana and has as its area of operation the villages of Palya and Kadaranayakanahalli besides Nandigudi, the total population of these three villages being 2,600. This society was registered on 20-4-1959 and to start with 16 persons were members of this society from Nandigudi which after 4 years increased to only 19 persons out of the total of 110 members (Table 10). The board of management consists of 9 members of whom 2 are from Nandigudi, 7 among them are Lingayats, one is a weaver and the other is a golla. The president of the society who is also the chairman of the village panchayat is a resident of Vasana. The share capital of the society on 30-6-'62 was Rs. 1,470. The primary object of the society is to grant short term and medium term loans to the shareholders for various agricultural purposes such as, purchase of improved seeds and fertilisers, improved implements etc., besides making arrangements for the sale of fertilisers, seeds and other items required by the agriculturists. The society did not grant any loan in the years 1958-1959 and 1959-1960. During 1960-1961 and 1961-1962, short term loans were disbursed to the needy members to the tune of Rs. 3,500 out of which a sum of Rs. 200 only was availed of by one member of Nandigudi. During 1962-1963, the society disbursed in all a sum of Rs. 1,600 and none from Nandigudi was benefited. It is thus seen that in the matter of making available credit facilities, the society has not so far been of much use to the villagers of Nandigudi. The society has been selling fertilisers of the value of about Rs. 2,500 to the villagers every year. As there are no separate accounts to show the sale of fertilisers to the villagers of Nandigudi, it is difficult to assess how much was utilised by them. There is no doubt that, in the matter of the supply of fertilisers as well as pesticides, the society can play a useful role. As the village is going to have irrigation facilities very soon, the scope for the expansion of the activities of the society is indeed bright, provided the villagers realise the advantages of an ideal co-operative movement and endeavour to build up its strength and remain as loyal members.

Income

40. The pattern of income and expenditure has been studied with reference to the five main occupation groups viz., (1) cultivation of owned lands (2)

cultivation of lands taken on lease (3) agricultural labour (4) household industry and (5) all the other remaining occupations in the village treated under 'others'. Table XVI shows the distribution of the families by occupation and broad income group. According to this table, 31 families or 56.4% of the total number of households comprising 224 persons have cultivation of owned land as the major source of income. In this occupation group the average size of the family is the largest, working out to 7.2 members, the number of equivalent adult males being 5.84 and the number of gainfully employed persons being 4.54. Consequently, 74% of the households in this occupation class derive an annual income of Rs. 1,200 and more, and the average annual income per household is Rs. 1,754 (Table XVII). There is only one household which earns between Rs. 300 and Rs. 600 per annum. Table XVII shows that the average annual income per household in the largest income range of Rs. 1,200 and more is Rs. 2,081. It is needless to mention that this income is always of a fluctuating nature, depending upon the seasonal condition and the nature of yield from the lands. The income per adult male in the occupation class of cultivation of owned lands works out to Rs. 300.26 p. per annum.

Under the next occupation class of cultivation of lands taken on lease, there are only 2 households in the village both of which earn Rs. 1,200 and more per annum as against 31 households in the occupation class of cultivation of owned lands. The average size of the family is 5, the equivalent adult males pertaining to it working out to 4.1 and the average number of gainfully employed persons working out to 4. As the rent to be paid to the landlords is also included under income for the purpose of statistics it is clear that the net income derived by the tenant-cultivators is very much less, the expenditure under payment of rent being quite substantial. The income per equivalent adult male in this group therefore works out to Rs. 380 per annum, which is 26.8% more than what it is in the occupation class of cultivation of owned lands. On account of disparity in the number of the households in these two occupation classes a comparison in the income per adult male in the two classes is not justified.

Under the third occupation class of agricultural labour there are 10 families in the village of which none comes under the income group of Rs. 1,200 and more per annum. One is within the range of Rs. 900 to Rs. 1,200, 4 are in the range of Rs. 900 and less and the remaining 5 households are earning less than

Rs. 600 each per year. Once again the average income per equivalent adult male which works out to Rs. 230 per annum is partly due to the fact that the size of the family in this group is only 2.9, the number of gainfully employed persons being just 2.2. One other reason, however, is that the availability of agricultural labour is only seasonal and it can therefore be truly said of these people that they are under-employed.

There are only 2 families which earn a major portion of their income by carpentry, which is a traditional household industry. Of the two, one earns about Rs. 1,000 per annum, while the other which gets a little by way of rent and remittance in addition to its income from carpentry earns much more than Rs. 1,200 per annum. The average annual income per equivalent adult male in this class is Rs. 420 which incidentally is the highest in the village and this is so for the simple reason that there are only 2 households in the village of which one derives income from land also in addition to carpentry.

Among the class of 'others' we have the hotel keepers, traders and households depending upon the maintenance of livestock. In this class two families earn more than Rs. 1,200 per annum, the average size of the family being 3.8 and the average number of gainfully employed persons being 2.3. The average annual income per equivalent adult male in this class works out to Rs. 309.

There are no households in the village which wholly depend on the income derived by non-gainful means like rent, remittance etc.

The income level of the 55 families in the village is as follows:—

	No. of Hhs.	%
(a) Less than Rs. 300 per annum	2	4
(b) Between Rs. 300 to Rs. 600 per annum	6	12
(c) Between Rs. 600 to Rs. 900 per annum	14	24
(d) Between Rs. 900 to Rs. 1,200 per annum	5	9
(e) Above Rs. 1,200 per annum	28	51

The above table shows that 51% of the total number of families are fairly well-off, while 5 families which come within the income group Rs. 900 to Rs. 1,200 per year are able to make both ends meet only with difficulty. The income of the households of the other lower income groups is quite below the subsistence

level. Considering the increased cost of cultivation and the increasing trend in the prices of innumerable consumer goods which a cultivator has to purchase, it cannot be said that the cultivators are in any happy position. The economic conditions of the small cultivators deriving very low income are in any case far from satisfactory. The economic condition of the agricultural labourers, particularly of those families where the number of gainfully employed persons are few leaves very much to be desired.

The total gross income of the village as a whole obtained from various sources during 1961 is given below:—

	Rs.	%
1. Cultivation	46,360.00	61.0
2. Animal husbandry	8,575.00	11.3
3. Wages	7,880.00	10.4
4. Services	3,875.00	5.1
5. Industries and skilled labour	3,220.00	4.2
6. Trade	2,350.00	3.1
7. Rent, interest and remittance	2,665.00	3.5
8. Transport	890.00	1.2
9. Others	115.00	0.2
TOTAL	75,930.00	100.0

It is seen from the above that about 83% of the total income derived by the villagers is from cultivation and the allied occupations of livestock rearing and agricultural labour. It is a matter for some consolation however that 8 families at least have begun to eke out their livelihood from non-agricultural occupations, the burden on agriculture to that extent having been reduced.

Expenditure

41. The following table presents a distribution of the 55 families according to the extent of expenditure per equivalent adult male per month.

Range of monthly expenditure per equivalent adult male	No.	%
Rs.		
0—5	..	..
5—10	..	..
10—15	..	..
15—20	12	21.8
20—25	14	25.5
25—30	15	27.3
30—35	8	14.5
35—40	2	3.6
40—45	3	5.5
45	1	1.8
	55	100.0

From the above table it is evident that in no household the expenditure is less than Rs. 15 per month per equivalent adult male, while in about 74% of the households the expenditure ranges between Rs. 15 and Rs. 30. In the remaining 26% of the households which may be considered to be a little better-off, the expenditure is more than Rs. 30 per equivalent adult male per month.

Table XVIII presents the information regarding the pattern of expenditure by occupation and income. The average monthly expenditure works out to Rs. 156.59 P. among the occupational class of cultivation of owned lands. In this group about 47% of the expenditure is incurred on food, while 15% is spent towards beverages, smoking and chewing. The consumption of tea, tobacco and betel leaf is a common feature among all the cultivators of the village irrespective of their income level. About 13% of the expenditure is incurred for the purchase of cloth. As fuel is obtained free of cost—the villagers using the dried up stalk of plants as fuel—the amount spent on fuel and lighting is just 1% of the total expenditure. The cultivators require the skilled services of a carpenter, and a blacksmith, together with the essential services of a barber. The expenditure incurred towards payment for services totals up to about 2% of the total expenditure. Similarly, the cultivators utilise hired labour during certain agricultural operations, and also purchase manure, seed etc. These two items of expenditure amounts to about 9.5%. The cultivators incur just 1.5% of the total expenditure towards education of their children. In the income group of Rs. 26.50 and Rs. 76-100 per month, all the 3 households do not incur any expenditure towards education, while only one out of 5 in the income group of Rs. 57.75 incurs just 0.10%. Education accounts for 1.7% of the total expenditure in the income group of Rs. 1,200 and more per annum. Items like washing soap, hair oil, taxes and amount spent on sundry articles are all included under 'others'. This last category accounts for about 7% of the total expenditure.

The single household shown under the income group of Rs. 26.50 has an annual income of more than Rs. 900 but due to partial crop failure, the actual income of Rs. 550 derived during the reference year was very much less. The average monthly expenditure of the family works out to Rs. 73.33. For making up the deficit the household had to borrow and also depend upon the past savings.

The monthly average expenditure incurred by the two families of tenant cultivator is Rs. 167.07. Of the

total expenditure food accounts for only 33%. The reason for comparatively low percentage of expenditure on food is that as much as 17% is drained away towards rent to landlords. The percentage of expenditure towards drinks and narcotics which is 12% is a little less in comparison to that amongst the cultivators of owned lands. The expenditure towards fuel and lighting is only 0.9%. Clothing as an item of expenditure accounts for 6.7% which is lowest amongst the 5 occupational groups. Both the households in this group do not spend anything towards education. The reason is that they do not have any children in the school going age group. Nearly 20% of the expenditure is incurred towards hired labour and purchase of seed and manure. One of the households maintains a whole-time annual agricultural labourer besides engaging casual labour as and when required, while the other household engages casual labourers occasionally. The expenditure on other items which is 7% is not more than that amongst the cultivators of owned lands.

The agricultural labourers incur about 55% of the total expenditure towards food and 17.6% towards beverages, smoking and chewing. The expenditure towards clothing is 10.36%. One household has cultivation as a subsidiary occupation and incurs about 1% towards hired labour. Of the total expenditure about 8% is spent on other sundries. Travelling accounts for 1.6%, while recreation accounts for just 0.3%. About 0.7% is spent towards education. The percentage of expenditure on food is 64 in the case of the two households in the lowest income group and it decreases as the income raises. Only 52% is incurred towards food by the single family in the income group of Rs. 76-100. Similarly the percentage of expenditure decreases as the income increases in respect of fuel and lighting and also clothing. The percentage of expenditure on 'other' items is the largest among the households in the income group of Rs. 51-75.

The expenditure incurred by the 2 families in the occupation class of household industry is not uniform while, the family earning in the range of Rs. 76-100 per month, spends about 41% over food items, the other which earns more than Rs. 101 per month spends 50%. Similarly, the expenditure towards beverages smoking etc., is 25% in the case of the former household while it is 14% in the case of the latter. The average expenditure on clothing is 18%. One household spends only 12% while the other incurs about 25% of its expenditure over clothings. Both the households spend towards travelling as the workers go out in search of piece work. The average expenditure on this item is 9.89. No household spends anything towards education.

The households grouped under 'others' spend 47% towards food and 12% towards beverages, tobacco etc. The expenditure on fuel and lighting is 5.4%, which is more than that among others because many in this category do not own lands and therefore purchase fuel. Though no household is paying house rent as such, the expenditure incurred on annual repairs and rent for house site accounts for 2.14%. The average expenditure for clothing is 10.5%. Travelling accounts for 1.25%, while education accounts for just 0.2%. In this occupation group remittances account for 8.4% of the total expenditure. One family of trader sends every month a little cash to the dependants living in an adjoining village. The expenditure incurred on "other items" is the largest in this occupation group. One household has cultivation as a subsidiary occupation and spends 0.7% towards hired labour and purchase of seed and manure.

It could be said in general that expenditure on beverages and on travelling is on the increase since the past about a decade. Further the cost of cultivation has also gone up in the recent years and in line with this increasing trend, the cultivators have also been spending more, even though intensive cultivation is very much behind the schedule.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population Trend

The population of the village according to the present survey is 312 and according to 1961 Census it was 296. The trend of population growth since 1901 is as follows:—

Year	Population	Per cent increase or decrease %
1901	157	
1911	373	+130.8
1921	348	— 6.7
1931	363	+ 4.3
1941	210	— 42.1
1951	233	+ 10.9
1961	296	+ 27
1962	312	

It is seen from the above table that the increase in the population has not in any way been systematic and actually it has registered a steep fall during certain decades, the reasons for such rise and fall being the prevalence of epidemic, famine, immigration and emigration etc. The population in 1911 was more than double that of 1901. Enquiry reveals that there was an outbreak of Plague in the village as well as in the region just before 1901 Census and a large number of families had therefore migrated temporarily to the safer belts. These families, however, returned to the village after the Census of 1901. This factor explains the abnormal increase of 130.8% in population during the decade 1901-1911, which is more apparent than real. The fall in the population in 1921 Census is due to the prevalence of the epidemic of influenza which had taken a heavy toll. The substantial decrease in the population in 1941 is due to the fact that all the families belonging to Madiga, Cheluvadi and Holaya castes migrated to the adjoining village of Vasana, as there were deaths in a large number of their families which they attributed to their belief that the presiding deity of the village disapproved of anyone preparing non-vegetarian food within the limits of the village. The families so migrated still have traditional relationship with the residents of Nandigudi and they still continue to be the staunch devotees of the presiding deity of the village, Nandi. The increase in population from 1951 has been primarily due to natural causes, the eradication of Malaria, the absence of the outbreak of epidemics like plague and cholera and lastly

8—4 Census Mysore '64.

immigration. According to the register of vital statistics maintained by the village Patel, the births and deaths from 1951 to 1960 are as follows:—

	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	Total
Births	6	9	6	6	5	10	8	9	12	8	79
Deaths	1	3	4	7	8	3	4	6	1	6	43

The crude birth rate for the decade works out to 25.3 per mile, while the death rate works out to 13.7 per mile. The birth rate is thus approximately double the death rate. The net increase in the population for the decade is 36 whereas according to the 1961 Census the increase is 63 which means that the immigrant population is 27. This has also been confirmed by the present survey.

It has to be observed that the villagers are not adopting any family planning measures to check the rise in population by reducing the family size. Their degree of awareness of the family planning measures is by itself poor, and they have no facilities for adopting the measures the nearest family planning centre being at Harihara, 16 miles away.

Age Distribution

2. Table II appended shows the distribution of the village population according to the different age-groups. The following data can be deduced from Table:—

Age-group	No. of persons	Percentage
0-14	121	38.8
15-29	88	28.3
30-44	51	16.3
45-59	38	12.1
60 and above	14	4.5
TOTAL	312	100.0

From the above table it is seen that the children and the young below 15 years and those who are old, being above 60, constitute 43.3% of the total population and the others consisting of the young adults as well as the middle aged persons who constitute the essence of the working force comes to 56.7% of the population. It is also observed that whereas in 1951,

the persons in the age-group 0-14 constituted 25.9% of the population, in the present survey they constitute 38.8%, the net result being a fall in the percentage of adults.

Sex Ratio

3. The population of the village which is 312 includes 158 males and 154 females, the sex ratio for the village being 975 per 1,000 males, as against the sex ratio of 959 for every 1,000 males for the State. The sex ratio for the district is 939. During 1951, the sex ratio was 739. Thus, there is a decline in the male population during the past decade which is primarily due to the fact that during the past 10 years more girls were born than boys. This is clear from the fact that in the age-group 0-9, there are only 31 boys as against 52 girls.

Migration

4. During the past 10 years, 5 families with a population of 19 members, have immigrated, while two families consisting of 5 members have gone out of the village.

Marital Status

5. The statistical data regarding the sexwise marital status of the population under different age-groups is contained in the Table VI appended. It is seen that 87 persons or 56% of the male population are never married of whom 78% are below 20 years of age. 4 persons in the age-group of 30-34 are never married due to economic and other reasons, while only one person above 40 years is 'never married' also for economic reasons. In the age-group of 20-24 only 3 out of 11 males are married and none below 20 years is married. Of the ever married males, 7 are widowers while 3 are living away from their wives. As regards females it is seen that 71 females, all below 19 years old, or 46% of the total number of females are never married. Only one girl in the age-group of 10-14 is married out of 14 in that group, while in the next age-group of 15-19, 8 are married out of 14. It is thus clear that there is a rise in the age of marriage of the girls, the early marriages of girls prevalent up to a decade back becoming less popular. They have changed their custom to be in consonance with the changing trends in society and not because they are aware of any law regarding the marriageable age for boys and girls. There are 26 widows forming 17% of the total female population and about 50 per cent of them are above 50 years old and the youngest widow is in the age-group of

25-29. Widow remarriage or *Kudike* is not permitted among the Lingayats and Vishwakarmas of the village.

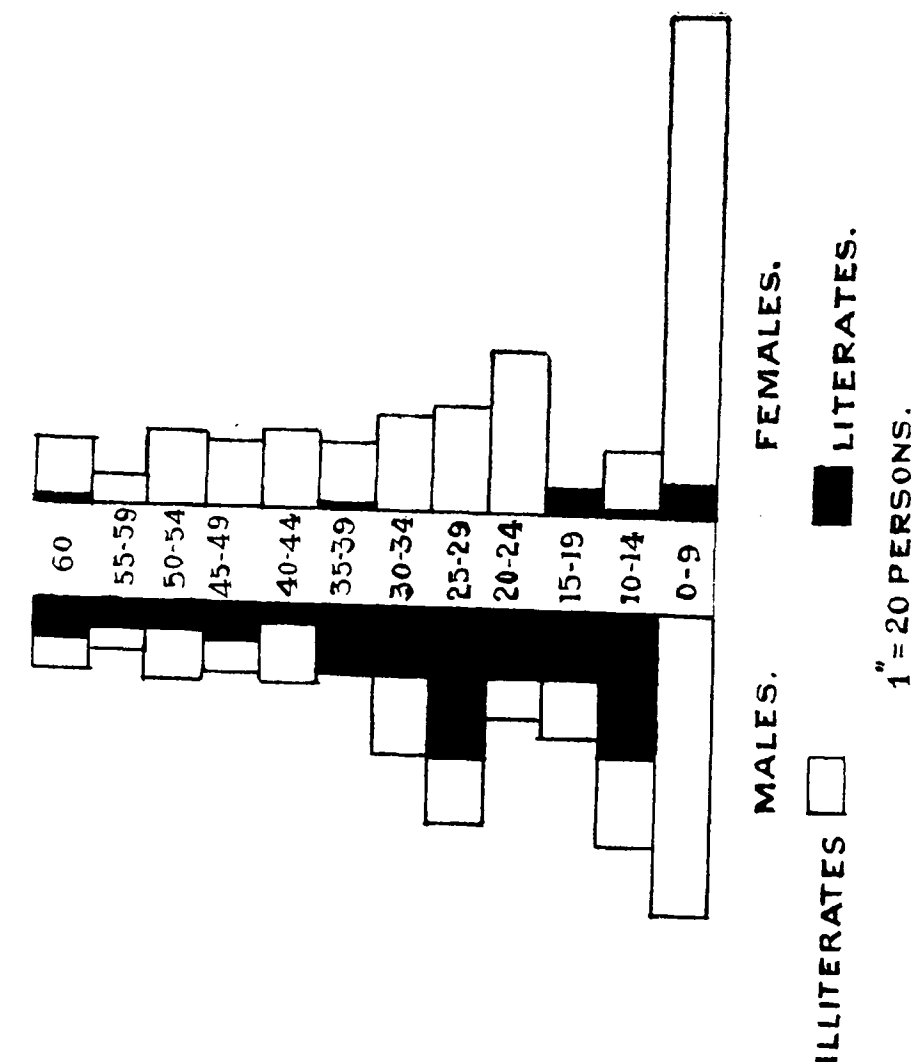
Disease

6. The villagers are generally healthy in spite of the fact that the medical facilities they are provided with are not quite adequate. They take bath regularly in the river Thungabhadra. Though the nearest dispensary is at Thumminakatte, the villagers prefer to visit the Primary Health Centre at Harihara to which they have better communication facilities. None of the villagers is suffering from any chronic disease. The epidemic of plague is reported to have last broken out in the village during 1949-1950. But, Cholera and Smallpox break out in the region more frequently and the Public Health authorities always take the precaution of Vaccinating the villagers whenever required. The common diseases prevailing in the village are dysentery, diarrhoea and skin affections and the main causes for these are malnutrition as well as inadequate attention to personal hygiene. The use of Ayurvedic drugs prescribed by the native physicians in the neighbouring villages is a common feature, particularly for curing ordinary ailments. There is a trained midwife at Vasana, the adjoining village, who visits this village and renders such help as the villagers require. Malaria has been eradicated completely. The surveillance worker stationed at Vasana visits this village also and verifies all the fever cases to rule out the prevalence of Malaria. Officers of the Public Health department periodically visit the village and supervise various items of Public Health activities.

Literacy

7. In the village 92 persons or 29.5% of the total population are literates as against 30.61 for the taluk as a whole. Literacy among females is very low as could be seen from the fact that only 10 out of 154 females are literate. Of these 8 have not attained any educational standard and the remaining 2 have just passed 3rd or 4th primary classes. Even though more girls are attending the school now-a-days than before, it has to be conceded that girls do not attend the classes regularly, as on many days they have to stay at home and look after their younger siblings and secondly, the villagers do not bother themselves about the education of the girls when they just cross the age of ten, as they think that it is time to give training to the girls in the household duties rather than sending them to school. As a result of the introduction of compulsory education and the interest evinced by the girls themselves, this narrow out-

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AGE AND MARITAL STATUS BY SEX AND AGE GROUPS



SOCIAL AND CULTURAL LIFE

look of the villagers regarding education of girls is undergoing a rapid change and ere long one may see a larger number of girls in the villages getting educated. Out of 82 male literates, 47 have attained primary or basic standard, 34 are merely literates knowing just to read and write and one has passed the Pre-university Examination and intends continuing his studies further.

The village has got a single-teacher primary school, functioning since more than 40 years, imparting education up to IV standard only. For further studies in the middle school classes the children have to go either to Hindsakante or Koknur which are about 2 miles away from this village. As it is, 4 boys are attending middle schools in other places. The villagers are not unduly attracted by higher education and Government service. Most of the villagers draft boys aged over 12 years to agricultural operations and other work.

During 1951 only 35 out of 233 were literates. The percentage of literacy has risen from 15 to 29.5, during the past decade, whereas in the taluk of Harihara literacy has registered a rise by 8% only during the intercensal period.

Family Structure

8. Out of the 55 households in the village, 28 or 48% are simple, 13 or 24% are intermediary and 14 or 26% are joint families (Table I).

In 1951, there were only 39 families in the village. Excluding the 5 families which have come to stay in the village, 11 have been formed due to the partition of the joint families. During 1961-1962, 3 families have split up, increasing the total by 5. The relationship is quite cordial between the new and the parent households.

Intra Family Relationship

9. Within a family, the relationship amongst the members is most cordial and generally one of understanding and adjustment. Father is the head of the family and he manages the household. He is termed *yajamanaru* by his sons. A grown up son does not stand in front of his father face to face. The talk between a father and son always centres round the cultivation or any other matter regarding the household. General topics are not discussed. Father is still a man to be afraid of and to be avoided as far as possible. Whenever a boy is at fault or acts against the wishes of his parents he often receives a severe beating from his father. While working as an

apprentice under his father, in the cultivation of land etc. the son should be most obedient and if not be ready for harsh words and a couple of blows. It is not an uncommon feature for a father beating even his grown up son if he commits anything against the code of morals. Thus, father is a power to be reckoned with and except in rare circumstances, is not disobeyed by his sons. If a son has any grievances against his father, he may at best dare to discuss the same with his mother and if already married may call for the intervention of village elders to arrange secession. Habits which are tabooed like smoking, idling away the time by chatting, sitting in shops and drinking tea in hotels etc., are done in concealment. If his father happens to come there, the son would usually quit the place with his head lowered.

Similarly, a daughter accepts the authority of her father, is docile and behaves in a manner which pleases him. While very young she is spoiled and receives a kind treatment. As she grows up, and 6 years the fondling ceases. She is made to attend the school or look after her younger siblings. Between the 7th and 14th year, a girl undergoes rigid training in the household duties, and cultivation operations like weeding, milking the cow etc., and on occasions even corporal punishment is not ruled out though such instances are quite rare. Generally, a father does not either scold or beat his daughter. Imparting the training to a girl is the responsibility of her mother. It is the responsibility of the parents to marry their daughter to a suitable young man when she comes of age. Father's decision is final and his daughter generally abides by it. In this village there has not been so far any instance, where a girl has refused to marry the man selected by her father. In most of the cases, even after marriage, the daughter keeps a close contact with her parents visiting them as frequently as possible and in times of distress seeks comfort and consolation from her parents. In this village in one case a woman after the demise of her husband in her conjugal village had no means of livelihood except labour. She has been brought back by her father to this village. He has helped her by giving food and clothing and recently financed her to open a petty shop. In another family, a father is maintaining his widowed daughter and her children.

The relationship between a mother and her children is one of attachment and familiarity. No child is generally afraid of its mother. As urchins, the children of either sex cling to her throughout the day. The long and continuous caressing creates an unbreakable bondage between a mother and her children.

She is the chief consoler in times of distress. A son deems it his duty to care for his mother in her old-age and he does not like her working as a labourer in the fields of others. When a son gets married, his intimacy with his mother, however, lessens.

Amongst the brothers, the eldest is shown respect, is feared and generally obeyed. In the absence of father, the eldest brother is considered to be the head in a joint family. While young, the boys will have their usual brawls and fights over small events. As they grow up there will be a sort of rivalry but mutual help in the household activities is always rendered. The eldest brother always exercises a certain amount of authority. When the misunderstandings between the brothers reach a climax, one or two village elders intervene and prevent an open fight. They would try to patch up the differences and if it is not possible to do so, a partition of the property is arranged. But for the occasional outbursts, brothers live like good neighbours helping each other in the economic and ritual sphere.

An elder brother is respected and feared by his younger sisters. After she goes away to her husband's place, during her brother's visit she shows much respect and love. A brother will always be considerate to his younger sisters. He has the privilege of requesting his sister's daughter to be given in marriage to his son and may also offer his daughter to his sister's son. An elder sister will be quite familiar with her younger brothers and has a little authority as well. A man may marry his elder sister's daughter. His relationship with his elder sisters will, therefore, be free from any formal restraints. After his sister is married off, he keeps on visiting her frequently. In a particular family in the village, a married young man is assisting his widowed sister in conducting the cultivation of her land. His native place is about 5 miles away but he stays more or less in Nandigudi itself, as his father and brothers manage their own estate in his native village. He may do likewise for a few more years by which time his sister's son would come of age and will be capable of managing his own affairs. In another family, a person has brought his married, elder sister for his assistance as he lost his parents recently and is alone. His elder sister has a daughter whom he may marry as soon as she comes of age. Widowed women, in the absence of grown up sons, generally depend upon the support of brothers or parents. The customs of marrying one's own sister's daughter, which is prevalent widely in the region, has resulted in mutual social calls and concern over the economic condition of brothers and sisters.

Mother's brother called *sodara mava* will be very familiar to the children. At the time of marriage of a girl, her mother's brother's presence is essential.

The increase in the number of elementary families indicate that the relationship between husband and wife is now much more free and intimate. The absence of elders within reach and the scope for privacy are the main reasons for the increase. In the joint family, even after years of marriage, a man dare not speak to his wife in the presence of his parents. But, in an elementary family the husband manages the external affairs concerning the household, while his wife looks after the upkeep of the family. There is no clear cut division of labour. She takes part in agriculture and animal husbandry along with her cooking, besides looking after children. Husband is generally held to wield authority and a dutiful wife never disobeys him. If she goes against the wishes of her husband, she may receive severe rebuke and from a rude husband a beating as well. A man usually assists her in the matter of household duties by bringing water, looking after the children when he can afford the time etc. In the village three men are reported to have sent away their wives due to certain misunderstandings and lack of adjustment.

An elder brother's wife is considered to be equal in status to one's own mother. The proverbial relationship between mother-in-law and a daughter-in-law is as prevalent here as in any other place. The mother-in-law is an authority in all matters regarding her daughter-in-law. The acts of commissions and omissions of a daughter-in-law are scrupulously watched and adversely commented upon. But, soon the daughter-in-law learns to adjust herself to the whims and fancies of her aged mother-in-law and ignores all comments, and serves her as faithfully as she can. If non-adjustment persists it may ultimately result in partition of the family.

The general type of relationship has not undergone any deviation. But there is a growing tendency of 'individualism'. In the cases of joint or intermediary families, the younger male adults have now a tendency to question the actions of the family manager, and if the manager does not take part physically in cultivation, he is commented upon and his instructions are defied. Partitions of three families which occurred last year, were based on such grounds.

Inheritance of Property

10. The inheritance of property continues to be governed by the customary Hindu Law, even though

the Hindu Succession Act of 1956 has introduced radical changes in the matter of inheritance to property. The daughters do not claim any right in the property of their deceased father, though the New Act has for the first time conferred the right of inheriting a share out of the property of the deceased equally along with the sons when the father dies intestate. Similarly, the widow's right to own her share of the estate absolutely is also not exercised. Most of the people are even unaware of the recent legislation, while some know only vaguely that daughters also have got a claim to inherit the property of the deceased father along with the sons. 26 persons out of the 55 interviewed declared that they are aware of the changes in the Law of Inheritance but only vaguely. The fact, however, remains that even though there have been partitions subsequent to the enforcement of the Act, no daughter has come forward to claim any share in the ancestral property. The villagers are also not aware of the changes in the Law of Adoption.

Leisure and Recreation

11. Almost all the villagers are engaged in cultivation and animal husbandry, both of which demand toil throughout the year. Occasional respite during the slack season provides opportunity for leisure. When the agricultural operations are completed during February, people will have sufficient leisure for a month or so.

Children have plenty of leisure in their day to day life. Even if they attend the school, there will be ample time for play. The games played are all indigenous which do not require costly sports material. There are 12 lazeems in the school but the teacher himself is not trained in lazeem drill. The children play games like *rambada ata*, *topi ata*, *kunto ata*, *kallumannu*, *kannamuchale*, *goli*, *buguri*, *chinni-kolu*, *hoodu-vaddina ata*, etc. During the months of June—July (Asadha) they make kites and play. Adult males play rougher games involving physical strain. The games are *hudathuthu*, *khok*, *thooro-chandu*, *killipatte*, and occasionally wrestling.

Chinnikolu, *gunna buguri* are also other common games among the teenagers. There is no gymnasium in the village.

Of the indoor games, *chavanga* and *ane ata* are very common, among either sex. Girls play *ane kallu* and *panthamane*. Playing cards is also prevalent among a certain group of villagers which is now expanding slowly. They play a variety of games, mostly with stakes of a few naye paise. The stay of

bus drivers, conductor etc., during the nights in the village has given an additional impetus to card playing. Some of the village elders resent this feature but do nothing to put a stop to it.

In the routine day to day life the only form of recreation which the villagers mostly indulge in is gossip. Apart from the games mentioned above which provide recreation to the participants and a few spectators, visits to annual fairs and festivals in different places, offer a change from the daily routine. There is no radio in the village.

12. Following is a list of festivals observed in common by all the villagers.

Ugadi

This festival falls on the first day of *Chaitra* which marks the beginning of the Chandramana new year during March-April. Each person takes an oil bath on this day. The family deity is worshipped by the eldest male member. Then all the persons eat a little quantity of a mixture consisting of neem leaves, jaggery, soaked blackgram, dates, cashew nut and *drakshi*. For the afternoon meal *shyamige huggi* is prepared. In the evening after seeing the moon, the female folk visit the temple, pray before Durgamma, and the *utsavamoorthy* of the temple is taken out in a small procession. After return of the procession to the temple the local astrologer reads the *panchanga* to a small gathering. On the next day i.e., on *bidige* in all the families usually *holige* (another sweet dish) is prepared. In the afternoon, in front of the temple a weight lifting competition is arranged. For this a large stone which an average adult cannot easily lift or a big earthen pot filled to the brim with either water or sand are placed as the objects to be lifted. The competitors from adjoining villages also assemble. This programme is called *dundi akhada* or *gadige akhada* and affords an opportunity to the village youths for exhibiting their strength. The object has to be lifted up to the shoulder level and the winners are given up to Rs. 5 or a silver bracelet as 'present'. In the evening after sighting *bidige chandra*, the youngsters prostrate before the elders of the family and receive blessings.

Basavajayanti

During the month of May, *Basavajayanti* is observed. On this day bullocks are washed, decorated and offered *puja*. Some sweet dish is prepared for the mid-day meal.

Nagarapanchami

On the fifth day during *Sravana* the snake god is worshipped in each household. All the members take a full bath. A little quantity of mud got from an anthill is shaped to resemble a cobra. This is placed near the family deity, and a little quantity of fresh cow's milk is poured on this by each member. The female members go to the *negara kallu* near the temple and offer *puja*. On this day *thava* (shallow frying pan) should not be kept on the hearth. Several varieties of *vunde* i.e., sweet balls are prepared.

Karneeka

This is a festival peculiar to this village. The *Utsava moorthies* of the chief deities of a few adjoining villages assemble in front of 'Nandigudi' temple on the 5th day after *nagarapanchami*. The deities are *Kedareswara* of Vasana, *Hanuman* of Palya, *Basavanna* of Basavapura, *Siddeswara* of Hindsakatte and *Hanumantha* of Koknur. These are brought in procession by the respective villagers and installed in front of the temple by about 3 p.m. The *Utsavamoorthy* of *Basaveswara* of Nandigudi is also taken out of the temple and placed along side the others, after taking it to the river and performing *Hole puje* i.e., river worship. Then *puja* is performed by the priest with *gandha*, flowers etc., to all the deities. The deity *Hanumantha* of Koknur is supposed to say the '*Karneeka* i.e., forecast of the significant trends of the year in a riddle. This year i.e., 1963, it is reported to have said '*Vajra toogethu sampu ethara*'. The implication of this riddle is not understood by any in the village. The function is attended by a large gathering of about 400 to 500 people and about 20 retail petty shops temporarily spring up and deal in sweets, muri, fruits etc.

Ganesh Chaturthi

This festival falls on the fourth day of *Bhadrapada masa* and is more or less a community one. No household in the village installs the earthen deity in its house and offers *puja* with chants. Instead, an image is kept in the school building and most of the adults and children would be present at the time of *puja* and *mangalarathi*. Either on the same evening or on the 3rd or the 7th day, the idol is taken out in procession to the river and immersed in water. In each household some sweet dish is prepared invariably. On the *Chaturthi*, the villagers avoid the sight of the moon as it is held that the sight of the moon involves them in a false charge of theft or other crime.

Dusseera or Navarathri

The festival starts on *Bhadrapad Amavasya* and continues for 10 days. Importance is given to the tenth day i.e., *Vijayadashami*, when the deity is taken to the *banni* tree near the temple and worshipped with the *banni* leaves and jowar plants. *Banni* leaves are gathered by all the persons eagerly, and each one gives a few on his elders and receives blessings. This function is called *Bannimuriyuvudu*. All will be gay and happy, many forgive the faults committed by others and become friends on this occasion by exchange of *banni* leaves.

Deepavali

This festival is locally called *Hatti habba* and is observed from *Asvija amavasya* up to *Karthika bidige*. This is the chief festival of the year and is observed both as a family festival and also as a community festival. All houses are invariably whitewashed. Arrow marks and other designs are drawn on the outer walls, in red clay and quicklime. These marks are called *bangara kattu* and *belli kattu*...The houses are decorated with mango leaf festoons on the *amavasya* day. Early in the morning the cows and bullocks are washed and all the persons bathe. In front of the house an iron piece is heated and while quite hot, placed for a few seconds on the body of each animal. Similarly, a *banni* stick is lit and while still hot, the nape and wrist of each person is touched with the hot end. This item is called *chatagi hakuvudu*.

On the next day i.e., on *padyami*, all the agricultural implements are worshipped. With the cowdung, a number of small conical lumps are made and at the top a flower is inserted. This is called *gurji* or *Hatti lakkavva*. In front of the grinding stone, hearth, each implement, cattleshed and the manure pit one *gurji* is kept and two concentric circles are marked round each *gurji*. Then *puja* is done with flowers. The favourite dish for the day is *sanagi huggi*. This food is offered as *naivedya* in front of each of the *gurji*. In the house, a new pot is filled to the brim with water, a new saree and a piece of cloth are tied around and it is placed on a few rice grains spread on a plantain leaf. At the top of the pot a few betel leaves are inserted. By its side a *vibhooti gadda* is placed and a new dhoti spread on the floor. Then *puja* is performed to this pair representing the ancestors and food is offered. In the evening children hold lighted sun-hemp stalks and go round the village shouting some slogans. The cattle are taken round the streets up to the temple by each household. Next day the *gurji* is removed and in its place an earthen light is lit. A feast consisting of

holige is held in almost all the households. A few persons perform *Laxmi puja*. On the third day iron tools are again worshipped and *karigadabu* is prepared as the sweet dish of the day.

Mahaswamy Habba

Lingayats of the village, particularly of the priestly sub-caste observe this community festival on a selected Monday during *Karthika masa*. A pandal is erected near the river under the *bilvapatre* tree and decorated with mango leaf festoons. On the previous day towards the evening a *linga* is made out of sand and mud, smeared with quicklime water and is covered with saffron cloth. The *Utsavamoorthy* of Sri Basavanna is brought out of the temple in a procession to the pandal and is kept near the *linga*. Early next morning, all the adult males take a dip in the river, and a person who would have fasted on the previous night, picks up three handfuls of sand and pebbles from river course, places it separately on a big plantain leaf. Then he picks up 3 small stones to be called *Benakappa* or *Vinayaka* and places the same on the plantain leaf. A cluster of plantains having 9 fruits, is also placed on the said leaf. This leaf is then brought to the pandal and the devotees loudly chant as *Hara hara mahadeva*. All the persons present do *Karpurarathi*. The leaf is then placed in front of the *linga* and *puja* is performed by the priest. The assemblage may offer a little cash by way of *kanike* or *mudipu*. All Lingayats of the priestly order sit in a single line and partake the *prasada*. The food prepared for *naivedya* is cooked rice, which is then mixed with jaggery, plantains, milk and ghee. As soon as the priests partake the *prasada*, the *benakappa* and other articles placed on the plantains leaf are taken back intact to the river and immersed. Then the other sub-sects of Lingayats are fed with the *prasada*. From the moment of the installation of deity persons of lower castes and even the women of Lingayats community are not allowed to come near the pandal. In the evening, the *utsava moorthy* of Basavanna is brought back in procession to its place in the temple and installed. No such function is held in any of the adjoining villages. Persons from 10 to 12 villages numbering up to 800 are expected on the occasion. The village elders manage the whole affairs and collect money by popular contribution. The expenditure is estimated to be about Rs. 200 each year.

Shivarathri

On the day of *Shivarathri*, the head of each family worships the images. Next morning *penchamruta*

abisheka is performed by the priest in the temple. Afterwards the dishes prepared at home are brought in little quantities by each family and is offered as *naivedya*.

Car Festival

The car festival is held on the *Phalguna shudda dashami* each year and lasts for 3 days. On the first day, a pandal having 10 pillars is erected by the villagers. On a white cloth the images of Eswara and Basavanna are marked in turmeric paste; this is called *nandi pata*. This is tied to the pandal. The milk post (*halu kamba*) and a green post (*hasiru kamba*) are also tied to two pillars. The village carpenter and blacksmith assemble the car and decorate the same with festoons. On the second day *hoovina theru* is held in the evening. On the final day i.e., on the *dashami* villagers from adjoining area cluster round. Many women who would have taken vows, pierce their tongue, palm, eyelashes, stomach etc., with sharp copper rods supplied by the *Swamiji* of the *Mutt*. All those women should have abstained from food for 3 days in succession. They come in a procession from the *mutt* to the temple and offer worship and then remove the copper rod. This type of a vow is called *sastra hakuvudu*. The visitors are fed in the Lingayat *mutt* of the village. At about midnight the arrangements for pulling the decorated car will be over. The *Swamiji* of the *mutt* being carried in a *pallakki* is brought in procession to the car which he climbs and sits besides the *Utsavamoorthy* of Basavanna. Then *Ganapathi puja* is performed and the important persons of the gathering are given a coconut each. Then the car is dragged and the coconuts are broken by dropping them in front of the wheels. Thus, with the shouts of joy, the car is taken up to a *banni* tree which is about a furlong away. There *puja* is performed to the tree and the car dragged back. By this time, day breaks. For the occasion, band sets from reputed villages are invited. Another instrument called *dollu* is a special attraction. Various *Bhajan Mandalis* from adjoining villages and persons who have practised *kolata* give performance in the presence of the deity. The villagers say that the strength of the crowd would be more than 1,000. Next day i.e., on *Ekadashi*, *Okli* programme is held in the temple when yellow water is poured upon each other jocularly. The deity is taken out of the car, washed in the river and reinstalled in the temple. During this period, a cattle fair was being held each year. The last fair held was in 1954, and as such the gathering is now very much less. Then, 2 touring talkies, and a drama company also used to assemble. Now no such recreation is available.

13. The villagers visit certain fairs held outside the village also during the course of a year. The important ones are:

Ukkadagatri fair

This place is about 3 miles from Nandigudi. The fair starts a fortnight before *Shivarathri* each year. Here there is a mound of *Karibasaveswara swami* and an Eswara temple. *Rudrabhisheka* is performed and a car festival held. Touring talkies, drama companies and acrobats assemble during the fair. Traders dealing in vessels, stationery articles, fruits and nuts will also have their shops.

Koknur fair

The car festival of Hanumantha is held at Koknur, 3 miles from Nandigudi. The festival starts on the ninth day after Ugadi i.e., on *Chaitra shudda Navami* and lasts for 2 days. About 1,000 people gather in all. Wrestling competition was a chief attraction which has been stopped since the past 3-4 years. There will be a few retail shops dealing in eatables and stationery articles.

Kudupali fair

A cattle fair is held for a week during every December, at Kudupali, a village in Ranibennur taluk which is about 5 miles from Nandigudi. Simultaneously, the car festival of *Maheshwara* is also arranged there. About 2,000 people gather on the occasion.

Folk Songs and other Recreational Activities

14. A few elderly women of the village have learnt a good number of songs in the traditional manner, often composed at the spur of the moment by the singers themselves. Stress is laid on rhythm. While grinding jowar either during the late hours of the night or in the early mornings, women would sing giving vent to their feelings. Ever since the starting of a flour mill at Vasana about 10 years ago, this practice is on the decline and is now practically on the verge of disappearance. There are a few elderly women who say, that they can sing continuously for 4 to 6 hours. The other occasions when they sing are marriage, a girl coming of age, naming of children and other auspicious ceremonies. Young girls of the village observe *beladingalappana habba* every year. Five or nine days prior to the full moonday during *Margasira*, *Pusya* and *Magha months*, the girls choose a place in the village, cleanse and smear it with cowdung. On each day separate dotted designs

are marked in white (quicklime water) on the floor by some of the girls. In the evenings at about 8 p.m. girls gather round. They sing merry songs for an hour or more. On the final day i.e., *Magha Purnima*, they arrange the function called *beladingala galuhodu*. On this day in each household sweet dishes are prepared. In the night a design resembling a *theru* is marked and the girls singing a particular song move in the village street and give a send-off to the moon god. The village menial called *talwara* is invited and is presented with a white piece of cloth and a few items of eatables. Similar functions are held in all the surrounding villages also. The enthusiasm is said to have dwindled during the past 4 years. None in the village has learnt classical music.

The occasions during which men sing are limited. There is an informal *bhajan mandali* wherein, boys and men join together to sing songs in praise of god. At present the group consists of about 15 regulars of whom a young man of 30 acts as the leader. Persons of the other castes in the village namely Valmika and badagi also participate with equal enthusiasm. The *mandali* has purchased a *shruti pettige* and two *dammadis*. Each boy buys a pair of cymbals or makes for himself a pair of *chitige*. The group gathers in the temple at about 9 p.m. and stays till 10 p.m. or 10-30 p.m. The manner of singing is that one person leads first and the rest follow in chorus. There is full freedom and anyone who is talented can take the lead. The songs are collected from bhajan books or by hearing others. Some cinema songs have also crept in now. For each song they will have a separate *thala*. All the boys learn the songs by heart and they become familiar with the *thala* also. During *Shravana* on each Monday, they go out in procession in the village streets at 8 p.m. holding the photos of Basavanna, Eswara, Swamiji, etc., and singing the songs. The little cash that may be collected is retained for the repair of musical instruments and other incidental expenditure. No account is maintained. *Bhajan* is performed on the occasion of all community festivals at the temple. The group would be invited to other adjoining villages during the course of a year to give a performance and is presented with a *medal* or a small silver cup. Similarly, others are also invited to Nandigudi. This has created a sort of healthy competition and has kept up the spirit of the young men. The *Gramasevak* is reported to have encouraged the *mandali* to collect some cash and apply for subsidy from Block Development funds to purchase a few musical instruments. The villagers did not pay heed to this matter. While performing *mangalarthi* in the temple a few of the priests sing

verses in praise of the deity at Nandigudi. The same are sung on *puja* occasions at home as well.

Group dance or *kolata* is not prevalent in this village.

15. There is a small drama troupe in the village. Two youngmen of the village and an elderly gentleman take the lead. The other participants are the common peasantry who take pride to exhibit their talents. So far 4 dramas have been performed in the village and these are—

1. *Shaniprabhava* or *vikrama vijaya* in 1957. (a mythological drama)
2. *Veera Dhanunjaya* or *Pashupatastra* in 1960. (a mythological drama)
3. *Prathiphala* in 1962. (a social drama).
4. *Samsara* in 1962. (a social drama).

The first two were practised under the guidance of Padihurli Veerabhadriah a person of this village itself, while the other two were directed by Chennabasappa of Palya and Shankarappachar of Vasana respectively.

Twelve persons participated in each of the two dramas performed in 1962. As soon as the group decides to have a drama, the interested persons come forward to take part. Then each of them is given a role according to his talent and personality and then he has to learn the text by heart. When this is done, the teacher is invited to guide properly and to supervise the innumerable rehearsals. He was paid in each case Rs. 60 cash, two meals a day and daily 4 annas cash during his stay in the village. The *tabla* teacher will be invited for about a month prior to the day fixed for the performance of the drama. He is paid Rs. 25 cash and meals during his stay. The news relating to the enactment of the drama is given wide publicity in all the surrounding villages. A stage of about 20' X 22' was erected in a spacious square of the village. The wooden pillars, leaves etc., required for the day are collected free of cost. The dress, scenery, and mike set required are hired in for the day by paying about Rs. 60 in cash. Everything would be ready by about 9 p.m. and people from even far off villages gather round. No admission fee is levied. The village elders and the *Swamiji* address a few words to the gathering prior to the commencement of the drama. During the social dramas in 1962 only 500 persons had gathered, while the earlier ones had attracted about one thousand persons. The drama commences at about 10-30 p.m. and closes at 5-30 a.m. People bring mats to

9—4 Census Mysore '64.

spread and sit. Separate seating accommodation is made for the ladies. On the occasion of *samsara* drama, 2 girls sang the invocation which was an unprecedented feature in the village.

While the drama is in progress the spectators may give presents to the actors they are interested in. This is called *ayara* and it may be anything between a rupee and ten rupees. Finger rings, shawl etc., may also be presented. The donors name and that of the receiver is announced to the gathering. The value of presents that an actor receives sometimes depends upon the number of his relatives attending the drama. This practice increases the pride of the participants and keep them ever eager to take part in the dramas and do their best.

The village elders control the activities of this group which now owns a harmonium, two tablas and a *jangu*. Everything is done in consultation with the elders.

During March 1962 a drama troupe (called *Advani Sharada Nataka Sangha*) camped for 10 days in the village and gave performance of *Prema Jyoti*, a social drama and *Satyaven Savitri*, a puranic drama. People from adjoining villages also availed of the recreational opportunity. The entrance fee was annas 5, 8 and 12. During 1961 another troupe called *Guledgudda Manjula Nataka Sangha* had visited this village and stayed for about 2 months. They could earn sufficiently here by enacting 4 or 5 popular dramas and had won the trust and confidence of the villagers.

The people of Nandigudi go to the villages within a radius of 5 miles for witnessing the dramas enacted there. Ladies go in large numbers only to Vasana as it is very near. Though in Thumminakatte such dramas are performed annually, the villagers of Nandigudi do not generally visit the same. The nearest cinema house is at Harihara. When the villagers go to Harihara on some work, they do not miss an opportunity to attend a cinema. During major portion of the year, a touring talkies stays at Malebennur. Ladies are taken out in bullock carts occasionally to Malebennur for the sole purpose of witnessing a cinema. The other occasion for witnessing a cinema is that of Ukkadagatri fair, when a touring talkies comes there for a period of 10 days. Thus, whenever an opportunity presents itself, the villagers try to make use of the recreation facilities available. Apart from this, social visits, and attending marriage and other auspicious ceremonies in the houses of their relatives outside the village break the monotony of their daily routines.

Religious Institution

16. All the persons of this village are Hindus as stated already. There are in all 4 temples and a Lingayat *Mutt* where the people offer worship. The temple of Nandiswara situated on the outskirts of the residential area, on the bank of the river is the most important of all. The details of its establishment are not known. The villagers say that the temple was built by the famous architect *jakanachari*. Inside the temple, in the *garbhagudi* there is an *Eswara linga* about a foot and half tall above the platform and just in front of it there is a small Nandi. In the outer hall, on either side of the entrance, there is an idol of Bhairadevaru about 4½' in height. An idol of Ganapathi, and a pair of *astadikpalakas* are also in the main hall. The idol of Basavanna which is beautifully carved is about 5½' tall, 9' long and 4' wide, depicting the bull in its squatting posture. Its body has been damaged a little. Just behind this, is a small room, wherein idols of Neelavva, Eswara and Basava are kept.

An extract from the Mysore Gazetteer regarding the temple at Nandigudi is given below:

Extract from the Mysore Gazetteer—Volume II—Historical—Part I, Edited by C. Hayavadana Rao, B.A., B.L.—pages 226 and 227.

Isvara Temple, Nandigudi, Circa 1250 A.D.

To about this period must be set down the erection of the Isvara temple at Nandigudi, on the right bank of the Tungabhadra, to the north-west of Malebennur. This temple is well known for its ornamental features. Its doorway is chiefly remarkable for its figure sculpture; which is somewhat novel. On the lintel is the figure of a single-headed but six handed Siva in the royal ease posture. On either side are a couple of dancing figures. Next, on either side, is shown a figure, each riding a *yali* (or the conventional lion). Then comes to the proper left, the figure of a tiger with its back turned to the back of the *yali*; on the proper left is a tiger with the head of a man. The sides of the doorway have the usual delicate ornamentation of scroll work, next a pillar on either side and then a single file of dancing figures, displaying musical instruments in some cases, arranged one above the other. The pillars have *dwarapalas* on them but the peculiarity of these *dwarapalas* (Yakshas) is that they have endowed to them four hands each, which is unique. Similarly, the figures of the larger *Yakshas* on either side of the doorway proper, are shown under leafy canopies—representing the blossoming trees of Buddhist sculpture—carrying

maces and the *damaruka* intertwined with serpents in their *four hands*. This adorning of four hands seems a development of later times. The whole of the doorway is full of figure sculpture unlike the usual Hoysala doorway which limits figure sculpture to the barest requirements. The Nandi at this temple, from which both the place and the temple derive their name, is a fine recumbent one, decorated in the conventional manner, white in colour, with a thick neck, honey-brown eyes, a huge body, a prominent hump, and a black tail. The figure is a striking one.

At present the temple is managed by a committee selected by the Lingayats of the village itself consisting of a chairman, 2 treasurers, and 5 ordinary members. Till 1959, the management and control were in the hands of the *swamiji* which was later taken over by the villagers because of some disagreement regarding some details of which they do not want to disclose. The office bearers include both young and old persons all of whom are the permanent settlers of the village.

A hereditary priest performs puja twice daily. Two oil lights *Nandadeepa* are kept burning near the deity always. The oil required is supplied by 2 devotees, one from Menasinahal village and another from Hadadi. On each day all the idols are washed in river water and then *puja* is performed with flowers chanting the *Panchakshari mantram*. The special occasions are *Shivarathri*, car festival, *Shravana*, *Navarathri*, and *Karthika*. On the occasion of *Shivarathri*, the devotees supply articles for *Panchamruta abhisheka* puja. During the night *purana* is arranged and *bhajan* is also performed. On the following day, each household brings the food items prepared and offer *nevedya* to the deity. On this occasion the *Utsavamoorthy* of Basavanna from another temple in the village is brought here in a procession accompanied by band.

Ten days after *Shivarathri*, the car festival of the deity is held. Three days prior to *dashami* the priest performs *Guru kalasha puja* and ties *kankala* to the car, all the deities and village elders. The car is assembled and decorated by the traditional carpenter and blacksmith. On the *navami*, *Hoovinatheru* or *Uchchaiya* is held and on the final day the big car is taken to the banni tree and there puja is performed.

During *Shravana masa* on Mondays, the devotees arrange for *Panchamruta abhisheka*. The devotees may arrange *utsava* of the deity on any day during *Karthika masa*. *Bhajan* is performed in front of the

deity and on *Amavasya* about 200 people gather. Fruits and muri are given as *prasad* to the persons present. Some people arrange *abhisheka* and puja in fulfilment of vows. The chief source of finance is the money given as *kanike* by the devotees and the grains offered by each cultivating family of the village. The grains are given to the priest as salary. Each cultivating family has to pay 20 *seers*, worth approximately Rs. 7. As no account is maintained so far it is not possible to gauge either the income or the expenditure. A small structure has been built recently adjoining the temple the cost being met from the temple fund and public contributions.

The other two temples of the village are dedicated to Chowdavva of which one is called *Bidirumele Chowdavva* and is located in a corner of the village site. The other deity is located in the midst of cultivated fields. The village *talavara*, a person of Valmika caste, offers *puja* on every Friday and Tuesday. Whenever Basavanna is taken out in procession, *puja* should be offered to Chowdavva also. No other special *puja* is performed. The temple has no income of any kind. People take vows to this deity also and the nature of the vow generally is to invite *padligi jogavva* an unmarried gypsy and offer food and clothing to her in the name of Chowdavva.

The Lingayat *mutt* situated inside the village is a place of worship as well. Details about its origin and development are not known. The present *swamiji* who is in charge of its affairs since the past 24 years is a native of Buddahnalli in Honnali taluk. It is claimed that the *mutt* has its followers distributed in 12 taluks of the state. It has 50 acres of land in different villages and is running a Lingayat hostel at Davanagere since 1947. This hostel has a strength of 60 boys now. Inside the *mutt* there are *gaddiges* of *Kenchaveera swamy*, *Shivananjunda Desikendra swamy* and *Chandrasekhara swamy*. During their life-time these revered *swamijis* are said to have performed certain miracles. Even today the villagers believe that taking vow and praying to *Kenchaveera swamy* is very efficacious for curing incurable diseases. Some persons visit it every day. During *Margasira masa*, special *puja* is performed to the *gaddige* and a community feast called *Dasoha* is arranged at the *mutt*.

Each household in the village is associated with one deity or the other. Table 2 in appendix contains the data regarding the various family deities of the 55 households. Rattahalli veerabhadra and Basavanna are the chief deities of Lingayats. Madeswara of Medapura and Siddeswara of Madapura are the

family deities of a few Lingayat families. Bhairava is the family deity of one Lingayat family, Bannimahankali is the *kuladevaru* of Viswakarmas. Two of the Viswakarma households have Veerabhadra and the other has Malleswara as family deity apart from worshipping Banni Maha Kali. Both the Valmika nayaka families of the village have Hanumantha as their family deity. The single Arer caste family worships Yellamma of Saundathi.

The Lingayats of either sex wear *Istalinga* and offer worship every day. In each family, usually the idol of family deity and that of a few others like Ganesh, Shiva-Parvathi, etc., are kept either in a separate room called as *devara kone* (prayer room) or in a corner of the kitchen. The Lingayats (male adults) perform *puja* daily after bath to the family deity as well as to the *Istalinga* kept in a casket which they wear. The Viswakarmas also perform *puja* daily by (without chanting mantras) simply folding hands, bowing and praying before the deity. One of the Nayakas keeps an idol of Hanumantha at home and offers *puja* on every Monday and Saturday with flowers and by folding hands and bowing. The same person worships 'Chowdavva' in the temple on every Tuesday and Friday. In the Arer family puja is performed on every Tuesday and Friday. The mode of worship is common throughout the year.

Village Organisation

17. The village is small and compact. It has no hamlets and no diverse sects and ideologies. Within the village itself there are no separate factions or internal rivalries. The persons of the minority castes adjust with the Lingayats in all matters connected with occupation and other affairs of the village. There are six village leaders, recognised as such, who settle the disputes in minor matters which are referred to them by the parties for adjudication. All of them are Lingayats and each one represents a major lineage. The Patel who may be called an *ex officio* member is among the 6 and does not represent a family lineage. But, its authority is in the wane, of late, as there is a tendency to seek outside intervention. During 1962 there was a dispute between two agnatic cousins regarding the right to use a particular cart tract within the village site. The parties did not choose to abide by the suggestions given by the village elders and instead preferred outside intervention by officials. In 1963, there was a land dispute between a Lingayat and a Madiga, which, the village elders could not resolve and the matter has gone to the judicial court for decision.

Caste panchayats are not functioning in the village. The head of Lingayat community is the *swamiji* of the *mutt*, but he is no longer approached for settling any disputes since 1958. The Viswakarmas have their headman at Hantharvally, a village 12 miles away and situated in Ranibennur taluk. The Valmika nayaka families are covered by the caste panchayat at Kupsagatte, a village about 4 miles away.

Statutory Panchayat

18. The village is included in the Vasana group village Panchayat which was constituted in 1960 under the Mysore village Panchayat and Local Board Act 1959 and has jurisdiction over the following villages, with its headquarters however, at Vasana.

	Distance	Population as per 1951 Census and Area	
		Persons	Acres
1. Vasana	..	776	1,134
2. Nandigudi	1 mile	233	997
3. Palya	1 ..	392	165
4. Ukkadagatri	1 1/2 ..	912	1,986
5. Kadarnayakanahalli	2 1/2 ..	526	1,188
6. Marlahalli	3 ..	85	942

The Panchayat consists of 13 members of whom a scheduled caste member and 3 others were returned uncontested, while polling was held for electing the remaining 9 members. The village-wise distribution of the 13 members is as follows: Vasana 3, Nandigudi 1, Palya 2, Ukkadagatri 4 and Kadarnayakanahalli 3. No representative has been elected from the other village viz., Marlahalli. The Chairman is from Vasana while the Vice-Chairman is from Ukkadagatri.

Six members including the Chairman and the Vice-Chairman are Lingayats by caste. Of the remaining 7 members, 2 are Kurubas, 2 are Nekaras (weavers) and one each belongs to Valmiki Reddy and Harijan castes. Two are ladies. Except one member who is a trader, all the others are cultivators by occupation. The Harijan member is an agricultural labourer. He and the two lady members are illiterates. None of the members has studied beyond the middle school standard of education. Of the 13, 5 may be classified as well-to-do, and only one as poor and the rest belong to the middle class. The member representing Nandigudi comes from a middle class family and is a tenant cultivator. The age of the members ranges between 30 and 55. The chairman was elected uncontested and he is a person whose words carry

much weight. There are no factions inside the panchayat or in the villages. The first meeting after the election of members was held on 18-10-1960.

At present, the panchayat staff consists of a trained secretary employed by the Government and a peon, with a pay of Rs. 75 per month and Rs. 30 per month respectively. The panchayat receives an annual grant of Rs. 1,043-10 nP., being 30% of the total land revenue. House tax, tax on shops and licence fees are the other sources of finance, apart from the specific grants by Government. The untrained Secretary who was previously working was being paid Rs. 40 only per month. The expenditure is mainly on the salary and T.A. of the staff, repair and maintenance of roads, office maintenance, repair of the radio and purchase of radio-battery set and its licence, etc. Since its inception, the panchayat has procured 3 radio receiver sets and installed one each at Vasana, Ukkadagatri and Kadarnayakanahalli. The formation of a road from Nandigudi to Ukkadagatri has been undertaken. A distance of 1 furlong in Nandigudi—an approach road—has been metalled. A well at Kadarnayakanahalli has been repaired at a cost of Rs. 146. The panchayat has a small library containing about 200 books and subscribes to a daily newspaper. The office is housed in a new building. Thus, the activities are well spread but it has not received specific grants for undertaking various developmental activities.

During 1961-1962 the Panchayat committee, met 20 times and the average attendance was 8.4. The absence of parties and factions has been responsible for the full fledged co-operation of the villagers. During October 1962, a cattle show was held at Vasana, organised by the Block Development Office, Harihara. Similarly, important days like Republic day, Independence day etc., are observed by the Panchayat.

Prior to formation of this new Statutory Panchayat, Nandigudi was a single village Panchayat with an annual income of Rs. 42. The committee consisted of a Chairman and 6 other members. The village *shambog* was responsible for tax collection and maintenance of records. As the income was very scanty the old Panchayat was having only a nominal existence.

There is full co-ordination between the Panchayat and the Vasana Group Seva Sahakara Sangha as the Chairman is common for both the institutions. The various developmental activities initiated by the development Block are routed through the Panchayat and the village level worker keeps himself in touch with the members of the panchayat and the larger public.

National Extension Service

19. Nandigudi has been covered by National Extension service since 1956, and is the circle headquarters of the village level worker. But, the post of village level worker was kept vacant for more than a year during the last 6 years. During the stage I period of the National Extension Service, viz. 1956—1961, the achievements under the National Extension service in Nandigudi, Kondajji, and Rajanahalli circles, were as follows:—

(i) Supply of improved seed: In total 3,545 maund were D340—jowar; Jayadhar & distributed to cultivators. Laxmi cotton.

R009 } Ragi; Spanish pea
RO 870 } nut—groundnut

(ii) Insecticides distributed were 256 bottles of Follidol, 5.7 maunds Sulphur, 4.0 maunds of BHC.

(iii) Improved implements introduced. Iron plough and 236 numbers have been sold. sprayer.

(iv) Improved practices introduced: Dibbling of jowar and cotton.

(v) Fertilisers distributed for demonstration purposes and also by sale in the area. 10,452 mds.

(Ammonium Sulphate, Super phosphate, Urea, bone meal).

In the field of industries and crafts, improved implements have been supplied to artisans and tailors to the tune of Rs. 2,200. Two tailoring centres have been started at a cost of Rs. 2,500. 7 artisans were trained at a cost of Rs. 2,980 in several crafts of whom one person who was from Nandigudi died later. In the sphere of social education, 6 young farmers club have been started with a total membership of 97. 8 *bhajan* groups have been assisted so far. 15 libraries have been started and three community radio receiver sets have been distributed to the village Panchayats.

The benefits which accrued to the villagers of Nandigudi are rather meagre, mainly on account of its small size. The use of improved seeds and fertilisers is becoming gradually popular. A small change has been effected in the interculture implement. The villagers have felt the usefulness of the various schemes introduced by the Extension Officers, but it has to be said, that they have not taken the full advantage of these schemes. The co-operative institution and the Panchayat have to play a more dynamic role to change the outlook of the villagers and to inspire them

to work with greater zeal and enthusiasm. The officials of the block have also to evince more personal interest to secure better results.

Reform Measures

20. The villagers are not aware of the Family planning programme. Only a handful have merely heard about it but do not have any proper idea about the same. The Primary Health Unit at Harihara is the nearest Family Planning Clinic. There is a social worker attached to the Health Unit and he is entrusted with the propaganda work and also with the supply of contraceptives to those who are in need of the same. Operations are conducted by the District Surgeon only. In 1961, the surgeon camped at Belludi a village 4 miles from Harihara and conducted vasectomy operations. The propaganda work in and around Nandigudi has not yet been undertaken. The villagers are generally aware of the rights conferred upon the Harijans to enter a temple and other public places like hotel, school, etc. There are 2 Harijans in the village who are employed as attached labourers in the houses of 2 Lingayat families. So far, no Harijan has ever entered the temple at Nandigudi to establish his right. There is not much change regarding other social habits also. If a Harijan enters a tea shop, he has to sit at particular place secluded and on the floor, while others sit on the benches. Cups, glasses and plates are separately kept for the exclusive use of Harijans which they have to wash before leaving and keep them in their proper place. The services of the village barber, washerman are not availed of by the Harijans. At the time of special *puja* and *Utsava* persons of the Cheluvadi caste and those of Madiga caste play upon the musical instruments and herald the procession. A Harijan is not allowed to enter the house of a person of clean caste except up to certain limits and likewise no caste Hindu normally enters the house of a Harijan. The old rigidity regarding touch has however very much declined as a result of bus travel wherein no one knows to which caste the other person belongs.

The provisions of the Hindu Marriage Act proscribing polygamy and fixing up the minimum age limit at the time of first marriage are not widely known. Still due to economic and other environmental factors, the age at marriage has gone up appreciably almost making the law superfluous. None in the village has so far married a second time, while his first wife was alive. 35 persons out of the 55 interviewed are aware that it is illegal to marry another, while the first wife is alive. The land reform measures which are being introduced have not attracted the serious attention of the villagers. The provision

regarding fair rent as contained in the Mysore Tenancy Act have not been availed of by the tenant cultivators and the customary share cropping, each apportioning 50% of the yield, is still in vogue. Most of the cultivators are cultivators of owned lands. The Tenancy Law is therefore not of much consequence to the residents of this village.

The anti-social practice of paying dowry to the bridegroom at the time of marriage is now gaining a foothold replacing the practice of the nominal *thera* payment made by the bridegrooms party to the brides parents till the forties. No intercaste marriage has taken place in the village. The rigidity with regard to the acceptance of food and water from persons of lower castes is very much relaxed, particularly so far

as the males are concerned and such interdining is also not viewed with disfavour. Two persons in the village subscribe to a Kannada daily each (*Samyukta Karnataka; Vishwavani*) and the paper is kept in the tea shop for the benefit of all. About 20 persons read the newspaper almost regularly. Weekly magazines viz., *Prapancha*, *Karmaveera* and *Prajamata* are also purchased by one person and kept available for reading by others. This fact has kept a few persons in touch with the important developments in the country. If there is any exciting and extraordinary news, it spreads quickly from person to person within a short time. The village is no longer a sealed compartment. The tendency to travel and see towns, cities and other villages is increasing. The villagers have thus increased their sphere of activities and are prone to adopt the various reform measures envisaged.

CHAPTER V

CONCLUSION

Thus comes to a close the monograph on the socio-economic conditions of the people of Nandigudi who are the legatees of a rich culture and a glorious past. They are now engaged in a battle to eradicate illiteracy and poverty. The changes which have taken place during the last one decade show that the villagers are alive to their needs, though they have to traverse long to achieve the goal of prosperity and plenty. But, the stage is now set for them to play a decisive and vital role by availing of the full advantages of the irrigation facilities which are to be extended to the village very soon. The next decade will show to what extent they can adjust themselves to the new techniques of cultivation which they have necessarily to adopt while changing from dry to wet cultivation.

2. The level of social awareness of the villagers of Nandigudi is far above the average. 33 households are aware that the practice of untouchability in any form is an offence (Table 3). Similarly, 26 households are aware that there have been changes in Hindu Succession Act (Table 5). Only one household is aware of the changes in Hindu Adoption Act. About Family Planning they have heard much, but have not yet been able to practise for want of guidance and lack of facilities. They are also aware of the various

benefits which they derive under the National Extension service. It is also gratifying to observe that 20 households are reading newspaper daily and members of 2 households are engaged in work connected with social uplift (Table XXII). The practice of marrying girls at an early age has now been given up and education of girls is now receiving more serious attention. There is on the whole a tendency to take advantage of the benefits of all good schemes without discarding what is precious in their own culture and age-old customs. This indeed augurs well for their future.

3. Nandigudi is already an important centre of communication for a large number of villagers from the neighbouring villages, as it is a bus terminus. After irrigation facilities are extended, there is bound to be an inflow of labourers to Nandigudi from the adjoining villages, not participating in the irrigation facilities. It was perhaps inevitable that the position accorded to Nandigudi so far in the region was due to the two religious institutions viz., Basavanna temple and the Lingayat Mutt. After the village gets irrigation facilities its dominance in the region may gradually become based on economic grounds, the religious bonds becoming less obvious.

TABLE I
Area, Houses and Population

Area in		Density	Number of houses	Number of Households	Population		
Acres	Hectares				Persons	Males	Females
1	2	3	4	5	6	7	8
977	395	205 Per square mile	80	55	312	158	154

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
312	158	154	19	25	12	27	24	14	13	14	11	17	22	11	15	10	15	11	20	18	7	7	..	..

TABLE III
Size and Composition of Households

Total No. of House- holds	Size of Households														
	Single Member			2-3 members			4-6 members			7-9 members			10 members & above		
	Households	Males	Females	HH's	M	F	HH's	M	F	HH's	M	F	HH's	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
55	3	1	2	11	14	13	21	53	48	12	42	52	8	48	39

TABLE IV
Households Classified by Religions, Castes and Sub-Castes

Religion	Caste	Sub-Caste	Number of households	Population		
				Persons	Males	Females
1	2	3	4	5	6	7
Hindu	Lingayat	Nonabaradhya	44	278	138	140
	"	Panchamasale	4			
	"	Kuruhina Shetty	1			
	Viswakarma	Chikkamane	3	20	11	9
	Nayaka	Uru-Nayaka	2	7	4	3
	Arer	..	1	5	3	2
	*Madiga	..	..	2	2	..
TOTAL			55	312	158	154

*Two Madigas are employed as annual agricultural labourers in two different Lingayat households.
10—4 Census Mysore 64.

TABLE V
Scheduled Castes & Scheduled Tribes

Scheduled Caste					Scheduled Tribe				
Name of the Caste	No. of households	Persons	Males	Females	Name of the tribe	No. of households	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
Madiga	Nil	2	2	Nil	Nil	Nil	Nil	Nil	Nil

TABLE VI
Age and Marital Status

[illegible]

TABLE VII
Education

[illegible]

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	312	158	154	200	112	88	112	46	66
0-14	121	55	66	29	17	12	92	38	54
15-34	113	61	52	109	59	50	4	2	2
35-59	64	35	29	60	34	26	4	1	3
60 & over	14	7	7	2	2	..	12	5	7

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

Sl. No.	Name of Occupation	0-14		15-34		35-59		60 & above	
		Males	Females	Males	Females	Males	Females	Males	Females
1	Cultivation only	4	..	29	21	12	11	1	..
2	Cultivation and Agricultural Labour	2	1	9	12	5	6	..	..
3	Cultivation and Household Industry	..	..	..	..	2	..	..	..
4	Cultivation and Transport	..	..	..	..	1	..	..	..
5	Cultivation and Service	..	..	1	..	2	..	..	..
6	Agricultural Labour only	1	3	7	9	1	3	..	..
7	Agricultural Labour and Cultivation	1	..	3	3	2	1	..	..
8	Agricultural Labour and Service	..	..	..	..	1	..	..	..
9	Household Industry Only	1	..	3	..	..	..	..	..
10	Trade only	1	..	..	1	2	1	..	..
11	Trade and Household Industry	..	..	1	..	..	..	..	..
12	Transport and Agricultural Labour	..	..	..	..	1	..	..	..
13	Service only	..	..	1	..	..	..	..	..
14	Hotel-keeper only	..	1	1	2	1	2	..	..
15	Hotel-keeper and Agricultural Labour	..	..	..	..	1	..	..	..
16	Hotel-keeper and Transport	..	..	1	..	..	..	..	..
17	Animal Rearer	7	7	3	2	3	2	1	..
TOTAL		17	12	59	50	34	26	2	..

TABLE X
Households by Number of Rooms and by Number of Persons Occupying

al No. of useholds	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with five rooms and more	
			No. of House-holds	Total No. of family mem-bers	No. of House-holds	Total No. of family mem-bers	No. of House-holds	Total No. of family mem-bers	No. of House-holds	Total No. of family mem-bers	No. of House-holds	Total No. of family mem-bers	No. of House-holds	Total No. of family mem-bers	No. of House-holds	Total No. of family mem-bers
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
55	68	312	..	..	45	240	8	47	1	10	1	15	..	..	..	..

17 Households have separate Cattle sheds.

TABLE XI
Households Engaged in Cultivation, Industry or Business and Other Occupations Belonging to the Households

Sl. No.	Households engaged in	Number of households
1	Cultivation only	2
2	Cultivation and Agricultural Labour	7
3	Cultivation and Animal Husbandry	23
4	Cultivation and Household Industry	1
5	Household Industry only	2
6	Agricultural Labour only	7
7	Agricultural Labour and Service	2
8	Agricultural Labour and Cultivation	1
9	Trade and Household Industry	1
10	Trade and Agricultural Labour	2
11	Animal Husbandry	2
12	Animal Husbandry and Agricultural Labour	1
13	Hotel-keeper only	2
14	Hotel-keeper and Agricultural Labour	1
15	Hotel-keeper and Service	1
TOTAL		55

TABLE XII
Type of Industry run by the Households

Sl. No.	Name of Industry	Number of households
1	Carpentry	3
2	Photo Frame works	1
TOTAL		4

TABLE XIII
Type of Business run by the Households

Sl. No.	Name of business	Number of households
1	Hotel keeping	4
2	Shop keeping	2
TOTAL		6

TABLE XIV
Diet

Community	Total No. of Households in each community	Households taking							
		One meal a day		Two meals a day		Three meals a day		More than three meals a day	
		Adults	Children	Adults	Children	Adults	Children	Adults	Children
1	2	3	4	5	6	7	8	9	10
Lingayat	49	..	..	48	42	1	1	..	..
Viswakarma	3	..	..	3	3	..	..	..	..
Nayaka	2	..	..	2	2	..	..	..	..
Arer	1	..	..	1	1	..	..	..	..
TOTAL	55	..	..	54	48	1	1	..	..

TABLE XV
Staple Diet and Food Habits of Communities

Community	No. of households	Households taking					Vegetarian	Non-Vegetarian
		Rice	Ragi	Rice and Ragi	Jowar	Wheat		
1	2	3	4	5	6	7	8	9
Lingayat	49	1	..	..	48	..	49	..
Viswakarama	3	..	..	..	3	..	3	..
Nayaka	2	..	..	..	2	..	..	2
Arer	1	..	..	..	1	..	1	..
TOTAL	55	1	..	..	54	..	53	2

TABLE XVI

Distribution of Households by Occupation, Income and Number of Members

Occupation	Total number of Households	Income Group						Total number of members in Hhs. mentioned in Col. No. 2	Age-Group							Number of equivalent Adult males per Household	Number of gainfully employed persons
		Less than Rs. 25	Rs. 26 to 50	Rs. 51 to 75	Rs. 76 to 100	Rs. 101 and above	Above 14 years		Males 10-13 years	M + F between 6-9 years	M + F between 1-5 years	M + F less than 1 year					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16		
Cultivation of owned lands	31	..	1	5	2	23	224	80	65	19	26	26	8	5.84	141		
Cultivation of lands taken on lease.	2	..	..	..	..	2	10	5	4	..	..	1	..	4.41	8		
Agricultural labour	10	2	3	4	1	..	29	10	11	3	1	2	2	2.31	22		
Household Industry	2	..	..	..	1	1	11	4	2	1	1	2	1	4.10	6		
Others*	10	..	2	5	1	2	38	11	9	5	8	3	2	2.97	23		
TOTAL	55	2	6	14	5	28	312	110	91	28	36	34	13	4.56	200		

*Others include : Hotel keeping . 4 Hhs.

Trade . 3 "

Livestock . 3 "

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TABLE XVII

Average Annual Income per Household by Occupation

Occupation	Total number of Households	Average Annual income per Household	Average Annual income per household in the range of									
			Less than Rs. 300 Hhs.		Rs. 301-600 of Hhs.		Rs. 601-900 of Hhs.		Rs. 901-1,200 of Hhs.		Rs. 1,201 and above Hhs.	
			No.	Rs. p.	No.	Rs. p.	No.	Rs. p.	No.	Rs. p.	No.	Rs. p.
Cultivation of owned lands	31	1,753.55	..	..	1	525.00	5	737.00	2	1,137.50	23	2,081.52
Cultivation of lands taken on lease	2	1,675.00	..	..	..	..	..	..	..	..	2	1,675.00
Agricultural labour	10	531.50	2	247.50	3	530.00	4	570.00	1	950.00	..	..
Household industry	2	1,725.00	..	..	..	..	..	..	1	1,000.00	1	2,450.00
Others*	10	917.40	..	..	2	405.00	5	735.00	1	1,149.00	2	1,795.00

*Others include : Hotel-keeper . 4 Hhs.

Trade . 3 "

Livestock . 3 "

TABLE XVIII

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households					Households with a monthly income of									
	No. of Households	Expenditure per household	Expenditure per adult male	% of Total Expenditure	Rs. 25 & below	Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & above			
						No. of Hhs.	Average expenditure	No. of Hhs.	Average expenditure	No. of Hhs.	Average expenditure	No. of Hhs.	Average expenditure		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
CULTIVATION OF OWNED LANDS															
1 Food (i) Cereals	31	50.60	8.67	32.31	..	..	1	22.92	5	34.92	2	22.50	23	57.68	
2 Food (ii) Non-cereals	..	22.73	3.89	14.50	..	..	..	..	..	16.42	..	9.00	..	25.72	
3 Drinks, Tobacco and <i>Pan Supari</i>	..	23.37	4.00	14.93	..	..	..	12.50	..	8.31	..	13.76	..	28.49	
4 Fuel and Lighting	..	1.74	0.30	1.11	..	..	..	0.83	..	1.00	..	1.00	..	2.00	
5 House Rent and repairs	..	0.21	0.04	0.13	..	..	..	..	..	..	..	1.25	..	0.18	
6 Clothing	..	20.24	3.47	12.92	..	..	..	8.33	..	10.50	..	9.17	..	23.84	
7 Travelling	..	2.18	0.37	1.39	..	..	..	1.67	..	0.92	..	2.08	..	2.48	
8 Recreation	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
9 Education	..	2.31	0.40	1.47	..	..	..	..	..	0.08	..	..	..	3.09	
10 Other Miscellaneous Services	..	3.22	0.55	2.10	..	..	..	3.33	..	2.67	..	1.02	..	3.62	
11 Interest	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
12 Rent	..	3.16	0.54	2.02	..	..	..	..	..	..	..	..	..	2.6	
13 Remittances	..	1.61	0.28	1.02	..	..	..	..	..	..	..	..	..	2.17	
14 Hired Labour	..	11.90	2.04	7.59	..	..	..	12.50	..	6.33	..	10.44	..	13.21	
15 Purchase for production	..	2.85	0.49	1.82	..	..	..	..	..	1.08	..	4.00	..	3.26	
16 Others	..	10.47	1.79	6.69	..	..	..	11.25	..	3.83	..	7.71	..	12.25	
TOTAL	31	156.59	26.83	100.00	..	..	1	73.33	5	86.06	2	81.93	23	182.25	

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CULTIVATION OF LANDS TAKEN ON LEASE

1	Food (i) Cereals	2	43.12	9.78	25.81	..	..	..	..	..	..	..	2	43.12
2	Food (ii) Non-Cereals	..	12.29	2.79	7.36	..	..	..	..	..	..	..	..	12.29
3	Drinks, Tobacco and <i>Pan Supari</i>	..	20.12	4.56	12.04	..	..	..	..	..	..	..	..	20.12
4	Fuel and Lighting	..	1.50	0.34	0.90	..	..	..	..	..	..	..	..	1.50
5	House Rent and repairs	..	..	..	..	..	..	..	..	..	..	..	..	..
6	Clothing	..	11.25	2.55	6.73	..	..	..	..	..	..	..	..	11.25
7	Travelling	..	3.13	0.70	1.87	..	..	..	..	..	..	..	..	3.13
8	Recreation	..	..	..	..	..	..	..	..	..	..	..	..	..
9	Education	..	..	..	..	..	..	..	..	..	..	..	..	..
10	Other Miscellaneous Services	..	3.03	0.69	1.99	..	..	..	..	..	..	..	..	3.03
11	Interest	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Rent	..	28.75	6.52	17.21	..	..	..	..	..	..	..	..	28.75
13	Remittances	..	..	..	..	..	..	..	..	..	..	..	..	..
14	Hired Labour	..	29.79	6.75	17.83	..	..	..	..	..	..	..	..	29.79
15	Purchase for production	..	1.50	0.34	0.90	..	..	..	..	..	..	..	..	1.50
16	Others	..	12.29	2.79	7.36	..	..	..	..	..	..	..	..	12.29
TOTAL	2	167.07	37.81	100.00	..	..	..	..	..	..	..	..	2	167.07

AGRICULTURAL LABOUR

1	Food (i) Cereals	10	17.87	7.74	39.57	2	7.71	3	17.22	4	20.10	1	31.25	..
2	Food (ii) Non-Cereals	..	6.88	2.98	15.24	..	4.18	..	8.89	..	6.04	..	9.58	..
3	Drinks, Tobacco and <i>Pan Supari</i>	..	7.97	3.45	17.65	..	2.56	..	8.62	..	7.00	..	20.67	..
4	Fuel and Lighting	..	0.81	0.35	1.79	..	0.67	..	1.00	..	0.63	..	1.25	..
5	House Rent and repairs	..	1.33	0.58	2.94	..	..	..	..	..	3.33	..	..	..
6	Clothing	..	4.68	2.03	10.36	..	2.54	..	5.56	..	3.65	..	10.42	..
7	Travelling	..	0.71	0.30	1.57	..	..	..	..	..	1.25	..	2.08	..

TABLE XVIII—Contd.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.
8 Recreation	0.13	0.06	0.29								0.32				
9 Education	0.31	0.13	0.69						0.14		0.67				
10 Other Miscellaneous Services	0.59	0.26	1.31						0.84		0.42		1.67		
11 Interest															
12 Rent															
13 Remittances															
14 Hired Labour	0.21	0.09	0.46								0.52				
15 Purchase for production															
16 Others	3.67	1.59	8.13				0.83		1.67		7.08		1.67		
Total	45.16	19.26	100.00			2	18.49	3	43.94	4	51.09	1	78.59		
HOUSEHOLD INDUSTRY															
1 Food (i) Cereals	35.84	8.74	32.03									1	25.00	1	46.67
2 Food (ii) Non-Cereals	15.00	3.66	13.12										9.17		20.83
3 Drinks, Tobacco and Pan-Supari	20.00	4.88	19.43										20.83		19.17
4 Fuel and Lighting	2.71	0.66	2.28										1.25		4.17
5 House Rent and Repairs															
6 Clothing	21.67	5.29	18.21										10.00		33.33
7 Travelling	8.96	2.19	9.89										14.58		3.33
8 Recreation															
9 Education															
10 Other Miscellaneous Services	1.45	0.35	1.25										0.33		2.08
11 Interest															
12 Rent															
13 Remittances															
14 Hired Labour															
15 Purchase for production															
16 Others	4.37	1.07	3.79										2.50		0.25
Total	110.00	26.84	100.00									1	84.16	1	135.83

TABLES

OTHERS*

1 Food (i) Cereals	10	25.37	8.54	34.09				2	10.83	5	23.50	1	40.00	2	37.29
2 Food (ii) Non-Cereals		9.42	3.17	12.67					5.21		9.17		14.17		11.88
3 Drinks, Tobacco and Pan-Supari		9.24	3.11	12.40					8.34		7.71		7.08		15.04
4 Fuel and Lighting		4.07	1.37	5.38					1.88		3.33		10.33		5.00
5 House Rent and repairs		1.58	0.53	2.14							2.08		1.25		2.08
6 Clothing		7.79	2.62	10.48					3.96		6.00		12.50		13.75
7 Travelling		0.92	0.31	1.25							0.58		4.17		1.04
8 Recreation		0.02		0.03							0.03				
9 Education		0.14	0.05	0.20							0.20				0.21
10 Other Miscellaneous Services		4.46	1.50	6.00					3.13		2.75		4.17		10.21
11 Interest		0.40	0.13	0.55							0.80				
12 Rent															
13 Remittances		6.25	2.10	8.40											31.25
14 Hired Labour		0.16	0.05	0.22							0.33				
15 Purchase for production		0.34	0.11	0.47							0.67				
16 Others		4.25	1.43	5.72					1.04		6.50		2.08		2.92
Total	10	74.41	25.02	100.00				2	34.39	5	63.65	1	95.75	2	130.67

*Others Include : Hotel-keeping

4 Hhs.

Trade

3 "

Livestock

3 "

Hhs. - House-holds

TABLE XIX
Indebtedness by Income Group

Income group	Total No. of households	No. of households indebted	Amount Rs. p.	Percentage of Col. 3 to Col. 2	Average indebtedness for household in debt Rs. p.	Remarks
1	2	3	4	5	6	7
Rs. 25 and below	2	1	600.00	50.00	600.00	
Rs. 26 to 50	6	3	3,100.00	50.00	1,033.33	
Rs. 51 to 75	14	11	3,998.00	78.57	363.45	
Rs. 76 to 100	5	5	3,150.00	100.00	630.00	
Rs. 100 and above	28	20	21,505.00	71.43	1,075.25	
TOTAL	55	40	32,353.00	72.73	808.83	

TABLE XIX-A
Indebtedness by Causes

Cause	Amount in debt	No. of families in debt	Percentage of debt due to cause to the total amount of debt	Remarks
1	2	3	4	5
a. Purchase of land	Rs. 2,150	6	6.64	
b. House construction, repairs to existing buildings	430	3	1.33	
c. Marriage	10,005	16	30.92	
d. Funerals	100	1	0.31	
e. Education	575	1	1.78	
f. To clear outstanding debts	1,550	3	4.79	
g. Sickness	300	2	0.93	
h. Domestic expenses	10,403	31	32.16	
i. Household cultivation	1,800	7	5.56	
j. Land improvements	300	1	0.93	
k. Business run by the household	500	1	1.55	
l. Purchase of livestock	4,240	11	13.10	
TOTAL	32,353	83	100.00	

TABLE XIX-B
Source of Indebtedness

Source of Indebtedness	Indebtedness of cultivators having lands						Non-Cultivators	
	Below 3 acres		3 to 10 acres		10 Acres & above			
	Amount borrowed	Amount outstanding	Amount borrowed	Amount outstanding	Amount borrowed	Amount outstanding	Amount borrowed	Amount outstanding
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
National Extension Scheme, Harihara.	..	..	1,100	1,100	650	450	..	..
Seva Sahakara Sangha, (Vasana Group).	..	..	..	..	200	200	..	..
Merchants	..	..	155	155	250	250	..	..
Others (Relatives, Friends & unlicensed Money-lenders)	810	810	3,880	3,880	23,003	21,403	6,105	4,105
TOTAL	810	810	5,135	5,135	24,103	22,303	6,105	4,105
Total Amount Borrowed	..	..	Rs. 36,153	Rs. 32,353				

TABLE XX

Agricultural Produce of Cultivation run by the Households and Their Disposal

Name of Crop	Unit	No. of Households	Year 1961-62										Year 1960-61					Balance left over
			Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Received for seed	Balance left over	No. of Households	Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Received for seed	Balance left over	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	
Jowar	Pallas	33	443.10	261.35	18.00	16.00	10.80	7.50	129.45	23	336.25	244.90	20.00	12.00	1.00	5.35	53.10	
Ragi	"	11	16.40	13.61	2.05	"	"	0.64	0.10	5	10.55	8.20	2.00	"	"	0.35	"	
Avare	"	2	1.10	1.01	"	"	"	0.09	"	1	1.00	0.95	"	"	"	0.05	"	
Groundnut	"	26	381.00	6.00	300.50	8.00	2.00	64.50	"	18	260.00	"	210.00	"	10.00	38.00	2.00	
Green Gram	"	3	3.25	1.75	1.00	0.50	"	"	"	1	0.40	0.30	"	"	"	0.10	"	
Horse Gram	"	32	56.50	41.28	6.70	1.00	"	5.67	1.85	19	46.97	35.25	4.40	1.00	"	3.77	2.55	
Arhar	"	30	28.99	22.44	1.55	0.20	"	4.15	0.65	16	18.75	13.10	2.90	"	"	2.50	0.25	
Nature	"	22	47.35	40.69	2.00	"	"	2.46	2.20	8	32.25	29.20	"	"	"	1.50	2.55	
Cotton and Chillies	Maunds	30	933.00	73.50	853.00	6.50	"	"	"	23	751.00	122.00	609.00	20.00	"	"	"	
Same	Pallas	2	5.00	4.00	"	1.00	"	"	"	1	1.00	0.45	"	0.45	"	0.10	"	
Castor	Seers	1	9.00	9.00	"	"	"	"	"	"	"	"	"	"	"	"	"	
Beans	Pallas	1	0.50	0.50	"	"	"	"	"	1	0.50	0.50	"	"	"	"	"	
Paddy	"	8	26.60	25.76	"	"	"	0.84	"	4	15.00	12.65	2.00	"	"	0.35	"	

TABLE XXI

Households Owning or Possessing Land or Have given out Land to Others for Cultivation

Community	No. of land	Nature of interest on land*	Number of Households and extent of land											
			No. of Hhs.	50 Cents & below	No. of Hhs.	Cents 50-100	No. of Hhs.	Acreage 1 to 2.4	No. of Hhs.	Acreage 2.5 to 4.9	No. of Hhs.	Acreage 5 to 10	No. of Hhs.	Acreage 10 and above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Lingayat	5	A	"	"	1	0.53	1	1.50	1	4.50	4	25.11	16	360.50
		B	"	"	"	"	2	3.78	2	5.50	2	13.88	2	29.08
		A-B	"	"	"	"	"	"	"	"	1	7.15	1	11.33
		A-C	"	"	"	"	"	"	"	"	"	"	11	237.88
Viswakarma	1	B	"	"	"	"	"	"	"	"	"	"	1	17.43
		A-B	"	"	"	"	"	"	"	"	"	"	1	17.03
Nayaka	1	A	"	"	"	"	"	"	"	"	"	"	1	26.80
Arer	1	"	"	"	"	"	"	"	"	"	"	"	"	"

*NOTE.—A = Lands owned and self-cultivated.
B = Lands leased out.
C = Lands taken on lease.

TABLE XXI-A

Ownership of Land Within The Village by Residents of Nandigudi

Community	No. of Hhs. which do not own Lands	Number of Households and extent of land owned													
		No. of Hhs.	1 acre & below	No. of Hhs.	1-2.49	No. of Hhs.	2.5-4.9	No. of Hhs.	5-7.9	No. of Hhs.	7.5-9.9	No. of Hhs.	10-15	No. of Hhs.	15 & above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Lingayat	8	2	0.78	6	10.06	4	15.00	4	21.30	6	52.95	9	105.84	10	258.59
Viswakarma	1	"	"	"	"	1	2.50	"	"	"	"	"	"	1	17.43
Nayaka	1	"	"	"	"	"	"	"	"	"	"	"	"	1	26.80
Arer	1	"	"	"	"	"	"	"	"	"	"	"	"	"	"

TABLE XXI-B

Table Showing The Land Owned Outside The Village

Community	Name of the Villages and number of Households and its Acreage													
	Govinahal		Hindsakatte		Vasana		Puradakere		Mudahadadi		Madapur		Haralahalli	
	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Lingayat	8	106.27	2	9.50	2	27.38	1	5.00	1	2.50	1	3.00	"	"
Viswakarma	"	"	"	"	1	8.53	"	"	"	"	"	"	1	6.00

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TABLE XXII

General

Total No. of Households	Number of Households			
	Reading daily newspaper	Member or Members of which work for social uplift	Member or members of which take active part in politics	Member or members of which have joined Co-operative Societies
1	2	3	4	5
55	20	1	..	17

TABLE 1
Caste, Tribe or Community and Nature of Family

Caste, Tribe or Community	Total No. of House-holds	Types of families living in the Households				Remarks
		Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
Lingayat	49	23	13	13	..	
Viswakarma	3	2	..	1	..	
Nayaka	2	2	..	..	..	
Arer	1	1	..	..	..	
TOTAL	55	28	13	14	..	

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

Caste	Deity/Special Object of Worship								
	Hanumappa	Basavanna	Veerabhadra	Muneswara	Yellamma	Siddappa of Madapura	Bhairava Devaru	Total	
1	2	3	4	5	6	7	8	9	
Lingayat	• • •	13	26	•	•	9	1	49	
Viswakarma	• • •	•	2	1	•	•	•	3	
Nayaka	• • •	2	•	•	•	•	•	2	
Arer	• • • •	•	•	•	1	•	•	1	
TOTAL	•	2	13	28	1	1	9	1	55

TABLE 3
Awareness of Untouchability Offences Act

Caste	No. of persons interviewed	No. of persons aware of prohibition of untouchability under Law	Remarks
1	2	3	4
Lingayat	49	28	..
Viswakarma	3	3	..
Nayaka	2	1	..
Arer	1	1	..
TOTAL	55	33	..

TABLE 4

Contravention of Marriage Rules

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

No contravention marriage rules has occurred in any of the castes.

TABLE 4-A

Permissibility of Intercaste Marriage

Caste/Tribe	No. of persons interviewed	No. of persons who consider it permissible to form marital tie with				Remarks including running note on background of the persons giving affirmative reply (educated young man Panchayat Member)
		Caste/Tribe I Name	Caste/Tribe II Name	Caste/Tribe III Name	Caste/Tribe IV Name	
1	2	3	4	5	6	7
Intercaste marriage is not permitted in any caste.						

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
Lingayat	49	24	1	
Viswakarma	3	1	..	
Nayaka	2	1	..	
Arer	1	..	..	
TOTAL	55	26	1	

TABLE 5-A

Inheritance of Property as in Practice

Caste Tribe Community	No. of persons interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste tribe							
		Son	Daughter	Wife	Mother	Brother	Sister's son	Brother's son	Others
1	2	3	4	5	6	7	8	9	10
Lingayat	49	49	..	..	..	..	..	..	..
Viswakarma	3	3	..	..	..	..	..	..	..
Nayaka	2	2	..	..	..	..	..	..	..
Arer	1	1	..	..	..	..	..	..	..
TOTAL	55	55	..	..	..	..	..	..	..

TABLE 5-B

Share of Property For Different Categories of Relatives—Sons

Caste Tribe Community	No. of person inter- viewed	Number indicating that sons inherit property in the following manner						Any other manner	Remarks
		All sons get equal share	Only eldest son inherits	Only youngest son inherits	Larger share is given to eldest son, other sons inherit equally	Larger share is given to youngest son, other sons inherit equally	If there are children by more than one wife, property first divided per stripe among sons of differ- ent wives and then per capita among sons of the same wife		
1	2	3	4	5	6	7	8	9	10
Lingayat	49	49	..	..	..	..	..	..	..
Viswakarma	3	3	..	..	..	..	..	..	..
Nayaka	2	2	..	..	..	..	..	..	..
Arer	1	1	..	..	..	..	..	..	..
TOTAL	55	55	..	..	..	..	..	..	..

TABLE 6

Reciprocal Aid in Agricultural Practices

Caste Tribe Community	No. of practising	Households 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	
Lingayat	..	36	..	21	
Viswakarma	..	1	..	1	
Nayaka	..	1	..	1	
Arer	..	..	..	..	
TOTAL	..	38	..	23	

TABLE 7

Livestock Statistics Including Fishery

Caste/Tribe/Community	Cows in milk		Cows dry		Adult females not calved		Bulls		Working bullocks		Other adult males		Young Stock (Males)		Young Stock (Females)	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Lingayat	14	21	14	25	12	19	..	..	25	58	5	6	11	22	12	14
Viswakarma	2	2	3	3	..	..	..	..	1	2	..	..	2	3	..	..
Nayaka	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1
Arer	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	16	23	17	28	12	19	..	..	26	60	5	6	13	25	13	15

TABLE 7—contd.

Caste Tribe/Community	He-buffaloes (Adult)		She-buffaloes in milk		She-buffaloes dry		Young stock (buffaloes)		Sheep		Goats		Pigs		Horses ponies & mules	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Lingayat	23	33	18	32	16	29	..	..	17	39	..	..	..	..	..	..
Viswakarma	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Nayaka	1	1	1	1	1	1	..	..	..	..	..	..	..	..	..	..
Arer	..	..	..	..	..	..	..	..	1	3	..	..	..	..	..	..
TOTAL	24	34	19	33	17	30	..	..	18	42	..	..	..	..	..	..

TABLE 12-A
Material Culture—Possession of Consumer Goods

Caste Tribe Community	No. of Households possessing									
	Hurricane Lantern	Petro- max or Hazak	Battery torch light	Kero- sene stove	Bicycle	Radio set	Wrist watch	Gramo- phone	Mike set	
1	2	3	4	5	6	7	8	9	10	
Lingayat	39	..	10	..	4	..	4	1	1	
Viswakarma	2	..	..	..	..	..	1	..	..	
Nayaka	1	..	..	..	..	..	..	..	..	
Arer	..	..	1	..	..	..	..	1	..	
TOTAL	42	..	11	..	4	..	5	2	1	

TABLE 12-B
Material Culture—Habits

Caste Tribe Community	No. of Households that use mosquito curtain having monthly income of				No. of Households that do not use mosquito curtain having monthly income of				No. of Households that use toilet soap washing soap having monthly income of				
	No. of Hhs.	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	
Lingayat	49	..	..	..	..	10	16	15	8	10	16	15	8
Viswakarma	3	..	..	..	..	1	1	1	..	1	1	1	..
Nayaka	2	..	..	..	..	..	..	2	..	..	..	2	..
Arer	1	..	..	..	..	..	..	1	..	..	..	1	..
TOTAL	55	..	..	..	..	11	17	19	8	11	17	19	8

TABLE 12-B—contd.

Caste Tribe Community	No. of Hhs.	No. of Households that do not use toilet washing soap having monthly income of				No. of Households that send clothes to washerman having monthly income of				No. of Households that do not send clothes to washerman having monthly income of				Remarks
		Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	
1		14	15	16	17	18	19	20	21	22	23	24	25	26
Lingayat	49	..	..	..	..	..	..	..	..	10	16	15	8	..
Viswakarma	3	..	..	..	..	..	..	..	..	1	1	1	..	..
Nayaka	2	..	..	..	..	..	..	..	..	..	..	2	..	..
Arer	1	..	..	..	..	..	..	..	..	..	..	1	..	..
TOTAL	55	..	..	..	..	..	..	..	..	11	17	19	8	..

TABLE 13
House Type—Roof

Caste Tribe Community	No. of Hhs.	No. of Hhs. with Mud terrace	No. of Hhs. with pucca Roof	No. of Hhs. with C.I. sheet Roof	No. of Hhs. with Asbestos Roof	No. of Hhs. with Tile Roof		No. of Hhs. with Tin Roof	No. of Hhs. with grass and C.T.	No. of Hhs. with grass/ Roof	No. of Hhs. with Leaf Roof
						C.T.	M.T.				
1	2	3	4	5	6	7	8	9	10	11	12
Lingayat	49	7	..	..	..	16	11	2	3	10	..
Viswakarma	3	1	..	..	..	1	1	..	..	..	..
Nayaka	2	..	..	..	..	..	..	..	..	2	..
Arer	1	..	..	..	..	..	..	1	..	..	..
TOTAL	55	8	..	..	..	17	12	3	3	12	..

NOTE: + C.T. : Country tiles ; — M.T. : Mangalore tiles.

TABLE 13-A
House Type—Wall

Caste Tribe Community	No. Hhs.	No. of Households with													
		Mud wall	Bam-boo wattled wall	Mud plastered jowar stack wall	Wall of twigs and branches	Wall of twigs & branches plastered with mud	Stone and mud wall	Mud jowar stacks and one side mud wall	Wood-en wall	Brick wall	Straw grass wall	Leaf wall	Stone wall	Other Types of wall	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
Lingayat	49	17	..	8	..	..	4	1	..	3	..	..	16	..	
Viswakarma	3	..	..	1	..	..	1	..	..	3	..	..	1	..	
Nayaka	2	1	..	1	..	..	..	..	..	..	..	..	..	..	
Arer	1	..	..	1	..	..	..	..	..	..	..	..	..	..	
TOTAL	55	18	..	11	..	..	5	1	..	3	..	..	17	..	

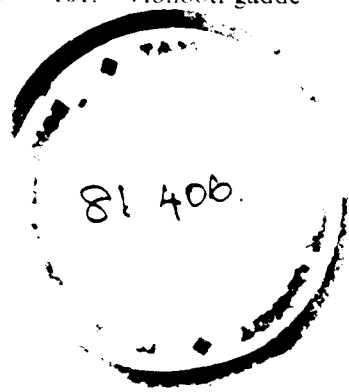
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GLOSSARY
Village Nandigudi

1. Abhisheka .. Pouring holy water cow's milk honey curds and sprinkling sugar on the deity during worship.
2. Akshate .. Rice grains mixed with either vermilion powder or turmeric dust.
3. Amavasya .. New Moon Day.
4. Arathi .. A plate containing crimson water (got by mixing turmeric powder and lime in water) taken round clockwise ceremonially by two women before a bridal couple or any other person on auspicious occasions like marriage etc.
5. Aridra .. A solar asterism which corresponds usually with the 3rd week of June to the first week of July (Generally from 21st June to 4th July).
6. Ashada .. Fourth month according to Hindu Lunar Almanac which corresponds usually with mid-June to mid-July.
7. Ashlesha .. A solar asterism which corresponds usually with the first week of August to the second week of August (Generally from 2nd August to 15th August).
8. Ashtadikpalaka .. Regents of the eight directions.
9. Ayya .. A suffix used by the priestly class among Lingayats.
10. Bade hullu .. A variety of grass used for thatching purposes.
11. Basava .. Nandi Sacred Bull - the vehicle of Lord Iswara.
12. Bedagu .. Clan.
13. Bhadrupada .. Sixth month according to Hindu Lunar Almanac which corresponds with mid-August to mid-September.
14. Bhajan Mandali .. A group of men who join together to sing verses and songs in praise of God.
15. Bidige .. Second day of a Lunar fortnight.
16. Bidige Chandra .. Moon on a 'Bidige'.
17. Chaitra .. First month according to Hindu Lunar Almanac which corresponds with mid-March to mid-April.
18. Chaturthi .. Fourth day of a Lunar fortnight.
19. Chitige .. An instrument used while performing Bhajan.
20. Dammadi .. A musical instrument.
21. Devarakone .. A prayer room where deity is worshipped.
22. Dhanista Panchaka .. Dhanista and the succeeding four constitute the Panchaka. Dhanista is a Lunar asterism : If death occurs when the moon is in the constellations of Aquarius (Kumbha) & Pisces (Meena) it is believed to be inauspicious and the house has to be vacated for a period of five months.
23. Dhare .. Kanyadan. An essential part of a marriage ceremony among Hindus which symbolises the giving away of the bride by her parents to the bridegroom. It is called "Dhare" as the Kanyadan is finalised by the pouring of water as is usual in case of all gifts of Hindus.
24. Ekadashi .. Eleventh day of a Lunar fortnight.
25. Garbhagudi .. Sanctum Sanctorum.
26. Gaddige .. Earthen mound erected upon the grave of ascetics.
27. Gandha .. Sandal paste.
28. Ghee .. Clarified butter.
29. Gotra .. Clan.
30. Gunta .. A unit for measuring land. Each gunta is 121 sq. ft. and forty guntas make an acre.
31. Guru .. Preceptor : A spiritual guide.
32. Halla .. A small stream.

33. Harijan .. A general term now used to denote the members who were considered as untouchables.
34. Holihunnime .. A Hindu festival observed generally in the early part of March to commemorate the act of burning *Kama* into ashes by Lord Shiva.
35. Hudimannu .. Dust.
36. Jade .. Pig tail.
37. Jangu .. An instrument used while singing devotional songs.
38. Jeera .. Cummin.
39. Jyesta .. Third month of the Hindu Lunar year corresponding to the period mid-May to mid-June.
40. Kachhepanche .. A style of wearing dhoti.
41. Kalasa .. Symbolic representation of a deity in the form of a small vessel containing water, a few betel leaves with or without a coconut placed on its mouth.
42. Kanike .. Offering in cash.
43. Karpurarathi .. Lighted camphor waved before the deity in a clockwise direction.
44. Karthika .. Eighth month of the Hindu Lunar year, usually corresponding to the period Mid-October to Mid-November.
45. Kolata .. An indigenous cultural performance wherein a group of persons dance to the rhythm of strokes caused by beating two sticks held in either hand to the accompaniment of folk songs sung in chorus.
46. Koogvipuja .. Worship of seed drill.
47. Koyizpuja .. Offering worship before harvest.
48. Kritika .. A solar asterism which corresponds usually with second week of May to the last week of May (Generally from 10th May to 23rd May).
49. Kunkuma .. Vermillion powder.
50. Linga .. The phallus symbol of Lord Iswara.
51. Magha purnima .. Full Moon day in the month of Magha—the eleventh month of Hindu Lunar year.
52. Mahanavami .. Ninth day in the month of Ashvija—the seventh month of Hindu Lunar year.
53. Makha .. A solar asterism which corresponds usually with the 2nd week of August to the last week of August (Generally from 15th August to 28th August).
54. Mangala Sutra .. A string of black beads to which a small gold ornament is fixed up as an indication of married status.
55. Mangalarathi .. Lighted wicks waved before a deity or an object of worship in a clockwise direction.
56. Matti .. A timber tree—Terminalia tomentosa.
57. Medehullu .. A variety of grass used for making slings.
58. Moola .. A lunar asterism—Indicates Moon's presence in the first part of the constellation of Sagittarius.
59. Mrigashira .. A Lunar asterism.
60. Mudipu .. The act of setting apart cash to the favourite deity.
61. Mutt .. A monastery.
62. Nagarakallu .. A stone tablet on which an image of cobra is carved.
63. Naivedya .. Offering items of food and fruits to God or any other object of worship.
64. Nandi .. The divine bull—Mythological vehicle of Shiva.
65. Navane .. Italian millet.
66. Okli .. A function marking the conclusion of the car festival in the village when the participants sprinkle on one another coloured water got by mixing water, turmeric powder and a little of quicklime.
67. Padyami .. First day of a Hindu Lunar fortnight.
68. Pahani .. Crop record maintained by the Village Accountant.
69. Palla .. A volumetric measure of food grains, etc., containing 100 local seers.

70. Pallakki	.. Palanquin.
71. Panchakshari	.. A five-lettered sacred text held in high reverence particularly by the Lingayats.
72. Panchanga	.. Almanac.
73. Patel	.. Village Headman.
74. Patre	.. Leaves of Bilwa tree (Aegle marmelos).
75. Phalguna Shuddadashami	.. Tenth day during Phalguna the 12th month of Hindu Lunar year corresponding to mid-February mid-March.
76. Prasada	.. A portion of the offering to God reverentially received by the devotees after the worship is over.
77. Puja	.. Worship.
78. Punarvasu	.. A solar asterism which corresponds usually with the first week of July to the third week of July (Generally from 5th July to 15th July).
79. Purana	.. Narratives from Hindu mythology.
80. Pushya	.. Tenth month of Hindu Lunar year which usually corresponds with mid-December to mid-January.
81. Rahukala	.. A period of 90 minutes on each day considered to be inauspicious.
82. Rohini	.. A solar asterism which corresponds with the fourth week of May to the first week of June (24th May to 6th June).
83. Sagotra	.. Belonging to the same clan.
84. Same	.. A millet.
85. Sanyasi	.. An ascetic.
86. Seer	.. A volumetric measure.
87. Shanbog	.. Village Accountant.
88. Shandy	.. Weekly market.
89. Shivadara	.. String to which the casket containing Shivalinga is tied and worn round the neck.
90. Shravana	.. Fifth month of Hindu Lunar year which usually corresponds with mid-July to mid-August.
91. Shrutipettige	.. A musical instrument.
92. Srigandha	.. Sandal paste.
93. Swamiji	.. The head of a monastery.
94. Tabala	.. A musical instrument
95. Talwara	.. A village servant
96. Thera	.. Bride price.
97. Theru	.. Chariot.
98. Uli	.. Chisel.
99. Utsavamoorthy	.. A separate image of the deity kept for processional purposes.
100. Vibhooti	.. Holy ash.
101. Vibhooti gadde	.. A lump of vibhooti.



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