



CENSUS OF INDIA 1961

VOLUME XI

MYSORE

PART VI
VILLAGE SURVEY MONOGRAPHS

NO. 10, YERDONA VILLAGE
Gangavati Taluk, Raichur District

Editor

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MAP OF MYSORE

(Showing Villages selected for
Socio-Economic Survey)

MILES 48 24 SCALE 24 48

MAHARASHTRA
STATE

GOA
DAMAN
&
DIU

ARABIAN
SEA

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District Head-quarters	●
Taluk "	○
Village Selected	●
State boundary	---
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Taluk "	...

KERALA
STATE

ANDHRA PRADESH

MADRAS
STATE

VILLAGE SURVEY REPORT

ON

Y E R D O N A

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FOREWORD

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

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

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

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to

be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows—

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields and marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical under-pinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number

of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusion from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

NEW DELHI,
July 30, 1964

ASOK MITRA
Registrar General, India

PREFACE

The village Yerdona is situated in the Northern Maidan (Plain) region and in the sub-region designated as 'The Tungabhadra Area' by Dr. Learmouth, who has divided the whole of the Mysore State into five regions, and twenty five sub-regions on a consideration of the physical features, rainfall, climate, nature of crops raised, etc. This village was selected for Socio-economic Survey in the expectation that the present Survey would actually be a bench mark survey which would provide basic material for any future assessment of the benefits arising from the advent of irrigation in the area. As the Survey progressed an attempt was also made to ascertain the various factors which have contributed to the slow development of irrigation in the area.

The sub-region in which Yerdona is situated is characterised by low rainfall. The principal crops raised are cotton, jowar, bajra, oil seeds and pulses. Though the sub-region is chronically exposed to conditions of drought complete failure of crops does not occur even in seasons of very low rainfall as the soil is rich black clay and is highly retentive of moisture. The Tungabhadra Project has recently provided for the people of the sub-region an assured supply of water for growing irrigated crops and hydro-electric power for starting small and big industries may be available in the near future. As such, the people are on the threshold of rapid economic development. This development depends on the availability of facilities with regard to finance and technical know how and the present survey provides an appreciation of the extent

to which attempts made so far to provide these facilities have been adequate.

The agricultural data collected in the survey of Yerdona are of added interest in that they afford a comparison with the data collected in the Survey of another village by name Sirwar which is also situated in the same sub-region but to which Tungabhadra water has not yet reached.

The credit of doing the field work pertaining to the collection of data from house to house and from various other sources, which took about three months (from last week of September to the last week of December 1961) goes to Sri Gururaj, Investigator. He has taken considerable pains in ascertaining the required information from each household and recording the same in the schedule. His experience of the field work in connection with the Land Census Scheme undertaken by the erst-while Hyderabad State Government has been of great help in this Survey and he has brought to bear his knowledge of revenue work in collecting the information pertaining to agriculture and land holding. He also tabulated the figures and wrote the first draft of the monograph. His work both at the stage of the field work and the stages of tabulation and interpreting the data was supervised and guided by Sri V. N. Poornapregna, Special Officer for Census Operations in Mysore. The final draft of the monograph has been prepared by Sri K. L. Suryanarayanan, Deputy Superintendent of Census Operations, Special Surveys, Mysore.

K. BALASUBRAMANYAM,
Superintendent of Census Operations,
MYSORE

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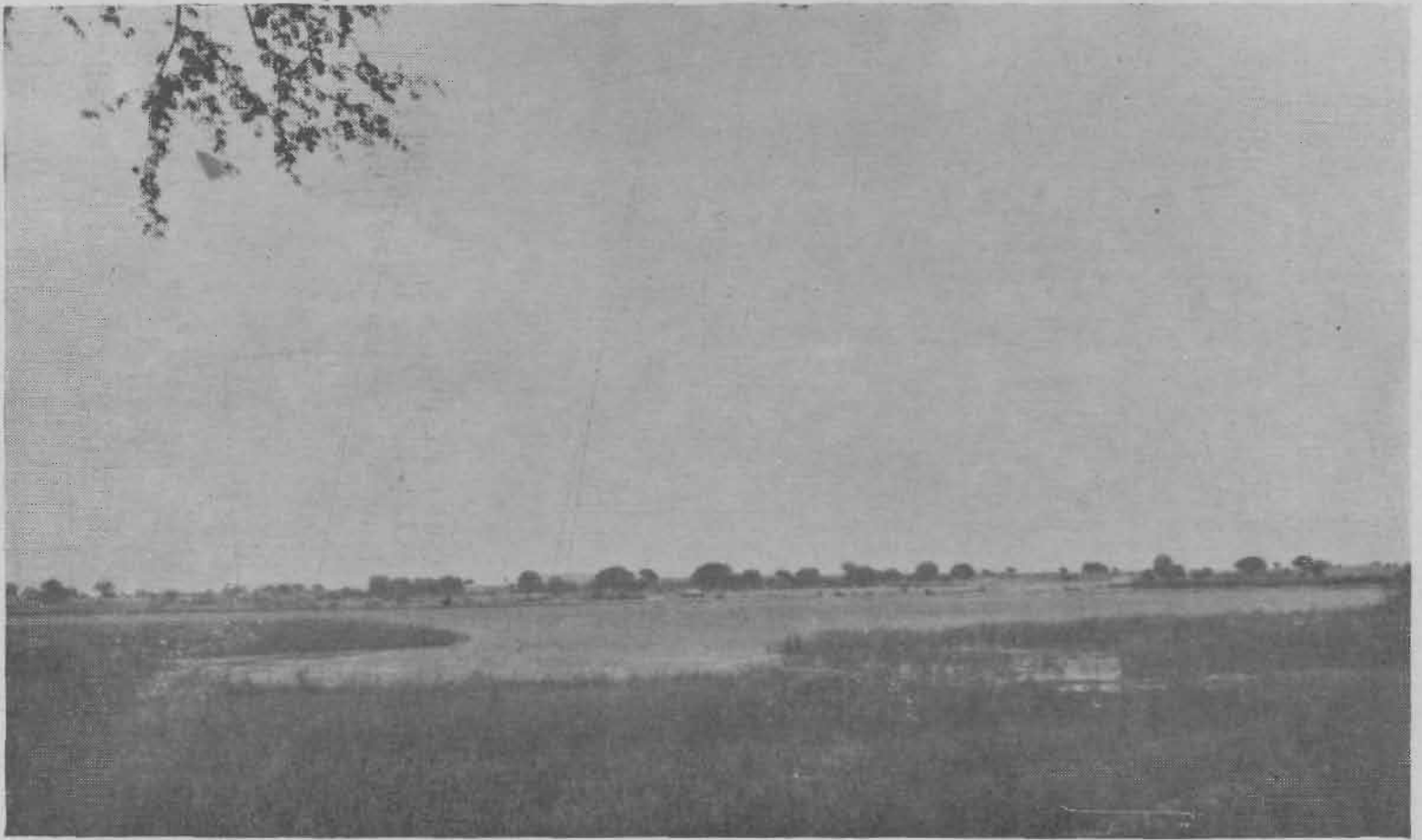
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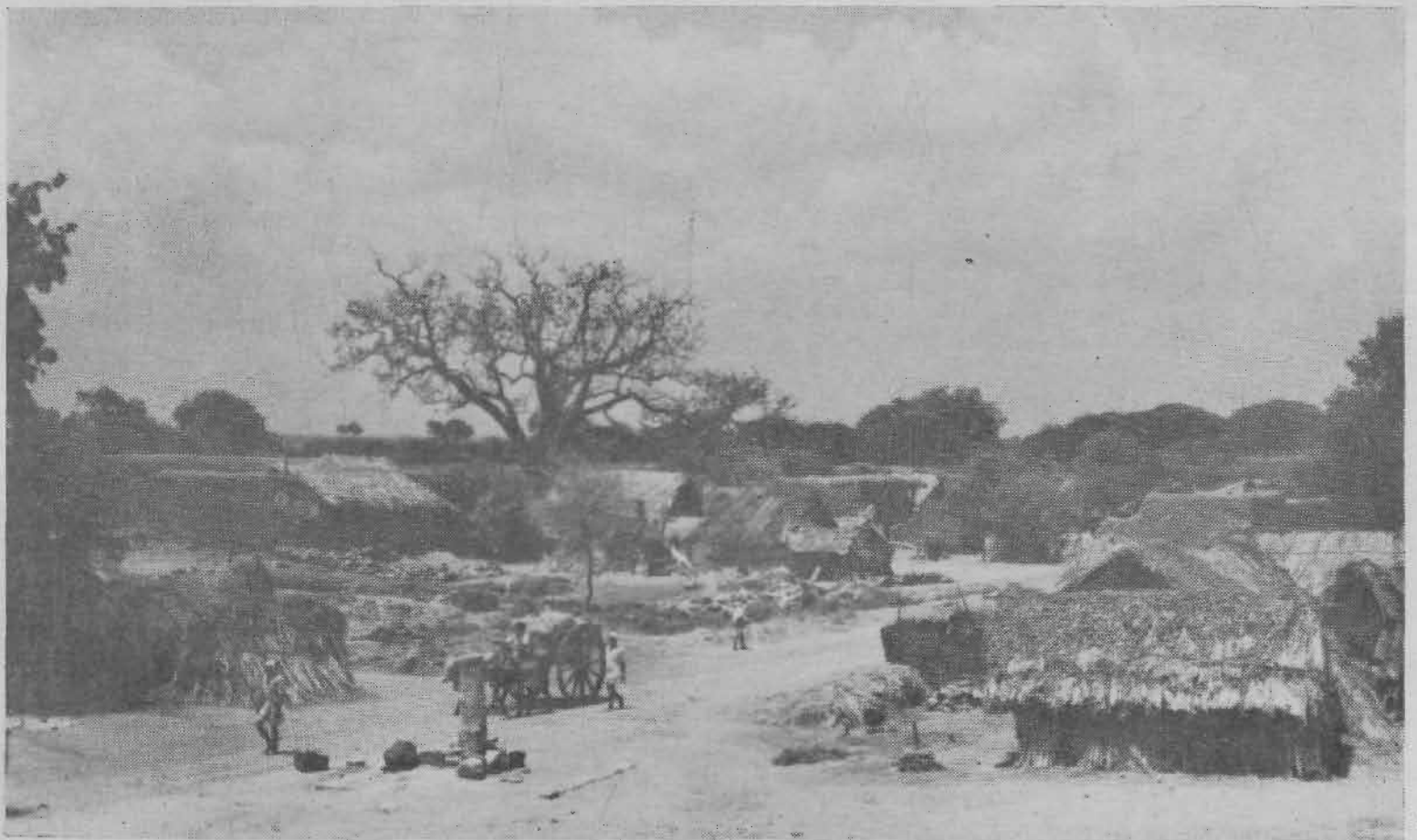
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1. The village tank
2. Harijan colony

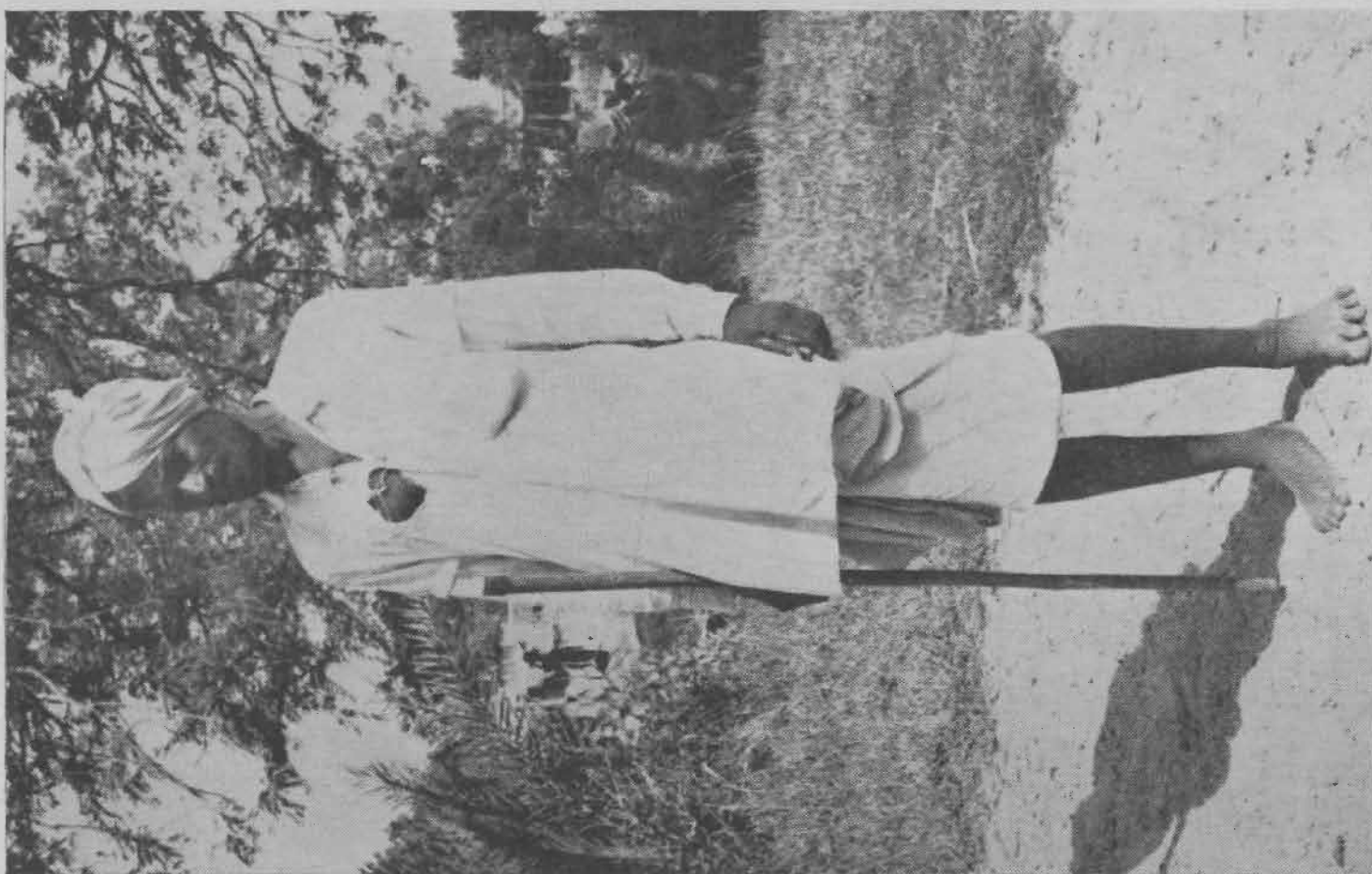


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3. Huts of new settlers displaced from a village submerged under Tungabhadra Project
4. The village well



5. The village menial



6. Children in their normal attire



7. 'Kanavi' (Bunding)



8



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Agricultural operations

8. Preparing the land for transplantation of paddy seedlings
9. Removing the earth from the levelling plank



10



11

10. Transplantation of paddy
11. Threshing of paddy



12



13

12. Tractor ploughing
13. Lunch break in the fields

14



15



14. An agricultural labourer at lunch

15. An agricultural labourer exchanging her payment in kind (groundnut) for cash

16



17



16. The Village carpenter at work, making a plough
17. Carrying milk in slings

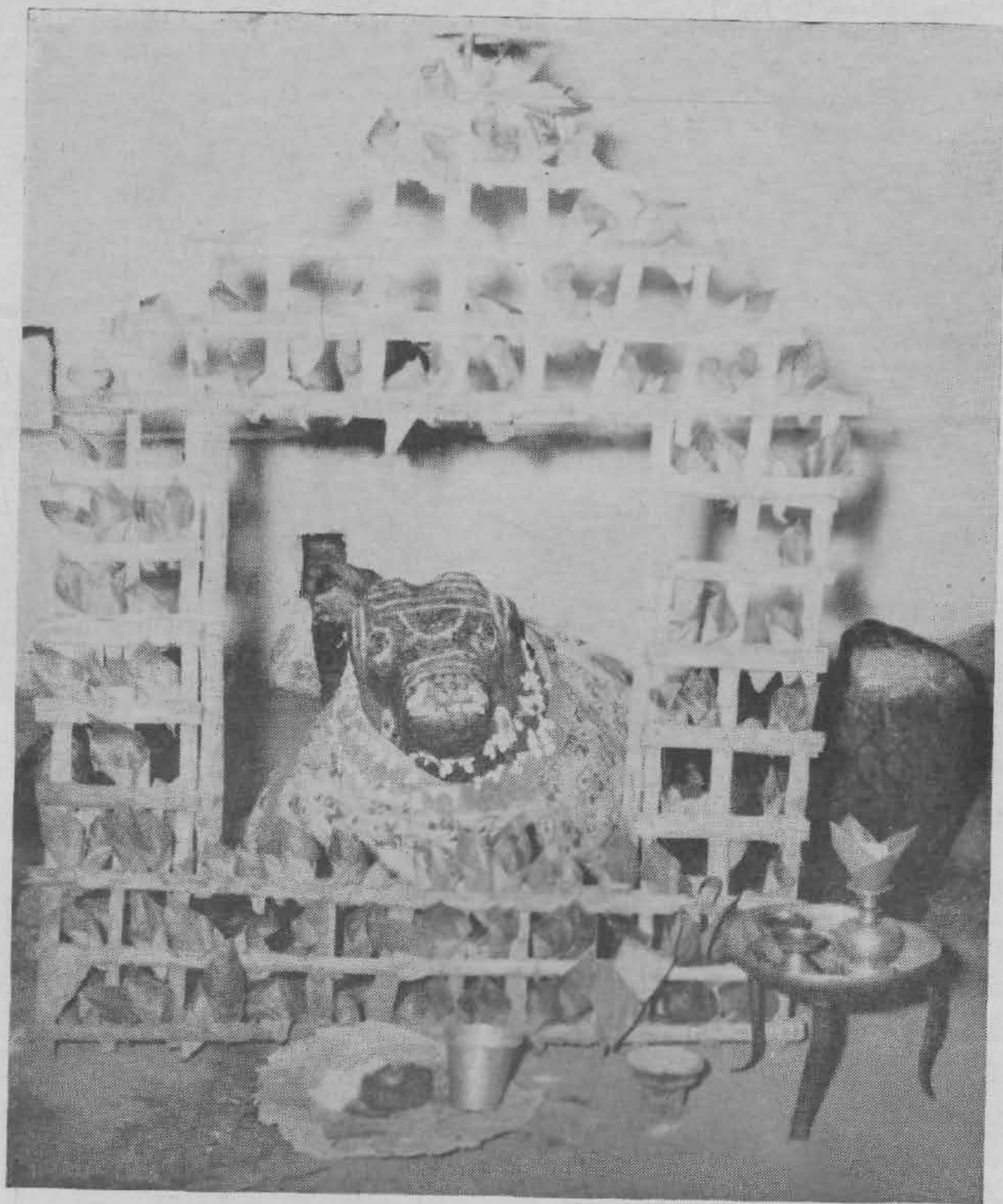


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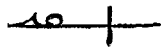


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18. Washing of clothes in a stream close by the village
19. Panchayat Office



20. The image of Basavanna



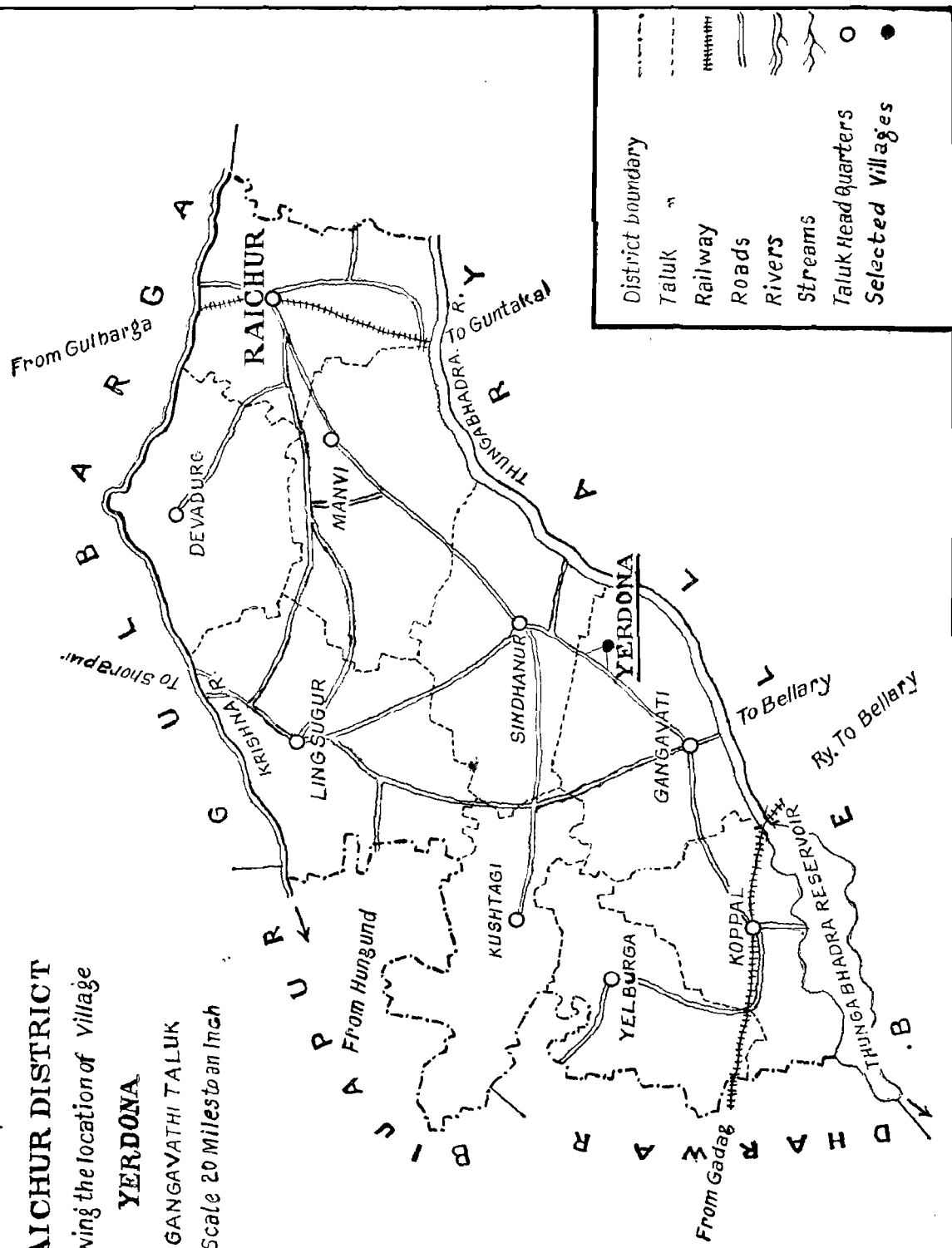
RAICHUR DISTRICT

Showing the location of Village

YERDONA

GANGAVATHI TALUK

Scale 20 Miles to an Inch



CHAPTER I

THE VILLAGE

Introducing the Village

The Tungabhadra Irrigation Project is intended to supply water to a vast area comprising an extent of about 12 lakhs of acres situated in parts of Bellary, Anantapur, Kurnool and Raichur districts. The Left Bank Main Canal of the Project serves parts of the taluks of Koppal, Gangavati, Sindhur, Manvi and Raichur in Raichur District. The total extent of land localised for irrigation from the Left Bank Main Canal through its distributaries and channels in Raichur district is 5,80,000 acres. After the completion of the construction of the dam and its main distributaries, water was first allowed for irrigation in 1954 in parts of Koppal taluk and later on extended to the lands in the localised area of Gangavati taluk. Village Yerdona, which for the first time received supply of water from the Project in 1957 is one of the 74 villages in Gangavati taluk benefitted by the irrigation facilities. The extension of irrigation facilities from a major irrigation project is an epoch-making event in the annals of the history of such a region, initiating a chain of changes in the socio-economic condition of the people. A change from dry to wet cultivation in a project area necessarily demands changes in the technique of cultivation as well as in various allied matters. This survey of the socio-economic conditions of the people undertaken about 4 years after the extension of irrigation facilities provided ample opportunity to record the changes which have since taken place consequent on the change over from dry cultivation to wet.

Location

2. Village Yerdona is a medium sized interior village in Gangavati taluk of Raichur district and it is included in the Community Development Block of Gangavati. It is about 18 miles to the north-east of Gangavati, the taluk headquarters and 4 miles from Karatgi, the headquarters of the Revenue Inspector. A katcha road, about two and a half miles long, constructed under the Community Project Scheme connects the village with the Gangavati-Raichur State Highway at a place known as Marlanhalli Camp. Daily about 16 Government buses ply on the State road and to go to Yerdona, one has to get down at Marlanhalli Camp which is a bus stage and from there has to walk to the village. The nearest Railway Station, Ginigera,

on the Guntakal-Hubli metre guage line is 40 miles from Yerdona. Koppal, the headquarters of the Revenue sub-division, is 48 miles from the village. Munirabad, where the head works of the Tungabhadra Project as well as the generating station are situated, is 40 miles to the west of the village. Hampi, which was the capital of Vijayanagar Kingdom and a place of great historical and archaeological importance, is 45 miles to the south-west. Anegundi, which was once the capital of a Princely State is 30 miles to the west of the village. The industrial centres which are of some importance to the village are Kampli (25 miles) where there is a sugar factory and Munirabad where there is a fertiliser factory besides a sugar factory. Both these towns are situated on the bank of the river Tungabhadra. There is a proposal now to start a Co-operative sugar factory at Gangavati itself. Raichur, the district headquarters is 75 miles away from the village.

Physical Aspects

3. The village is situated approximately at 15°15' North Latitude and 76°50' East Longitude. The altitude of the village is about 1,450' above sea level. The village is on a plain country. There are no forests in the vicinity. The State forests surrounding Anegundi which abound in shrub jungle and sparse rocky hillocks are the nearest to the village. The terrain in the village slopes in the southern direction towards the Tungabhadra river which is 12 miles away. There are no rivers or streams nearby. Two distributaries of the Left Bank Main Canal of Tungabhadra Project flow through the village and they constitute the irrigation source for the villagers. An irrigation tank situated in the northern side of the village is now more a menace than an asset to the people and its closure is earnestly prayed for by them.

4. The village lies in a region where the average annual rainfall is about 22" and consequently it has a dry climate for a greater period of the year. As the irrigation channels are flowing on a high level a portion of the residential area becomes damp. In the winter the dampness renders the climate more cold.

Flora and Fauna

5. The tree growth in the village is not spectacular. The most common types are the following:

Kannada	English	Botanical
1. Jali	Babul	<i>Acacia arabica</i>
2. Bevu	Margosa	<i>Melia azadiracuta</i>
3. Ala	Banyan	<i>Ficus bengalensis</i>
4. Banni	n. a.	—
5. Basri	Waved leaf fig.	<i>Polyalthia longifolia</i>
6. Arali	Peepal	<i>Ficus religiosa</i>
7. Hunse	Tamarind	<i>Tamarindus indica</i>
8. Mavu	Mango	<i>Magnifera indica</i>
9. Nerale	Jamboo	<i>Eugenia jambolana</i>
10. Bari	n. a.	<i>Zizyohus jujuba</i>

6. The above trees mostly grow on field boundaries and bunds and to a small extent in isolated groves. Wild date palms and varieties of reeds (locally called Aapu) grow in marshy places.

7. The cultivated crops of the village are paddy, groundnut, jowar, bajra, navane, cotton, sugarcane, arhar, sun-hemp, bengalgram, horsegram and linseed. Paddy, groundnut, and sugarcane are irrigated, while all the other crops are cultivated dry. In the recent years the villagers have been encouraged to raise orchard plants which include cocanut, sweet lime, pomegranate, chikku, lime etc. The vegetables grown in the village are brinjals, lady's fingers, gourds and greens. Tomato is being grown by a few households since 1962.

8. The village is not rich in fauna. The common birds such as crows, sparrows, eagles, owls and parrots and animals like jackals, foxes and rabbits which are found in the fields mainly constitute the fauna. Monkeys with black face and long tail (locally called *Musya*) usually move about in the village. Occasionally deer visit the fields which contain standing crops. The domestic animals reared are the draught bullocks, buffaloes, cows, sheep and goats, pigs, cats, dogs and poultry; snakes and other reptiles including the cobra are also found in the village.

Size

9. The total area of the revenue village is 6,339 acres or 9.9 square miles. The area of the inhabited portion or *gaothan* is 18 acres including an extent of 6 acres which was acquired by Government in 1959 for the rehabilitation of a large number of agricultural labourers who had been rendered homeless in their own native places, consequent on the construction of Tungabhadra dam. According to the houselist prepared in 1960, the village had 424 houses out of which 340 were inhabited and 84 houses were put to non-residential use. The non-residential houses include

2 rice-cum-flour mills, 3 sheds of carpenters, and 10 temples, besides a few shops, hotels, store houses etc.

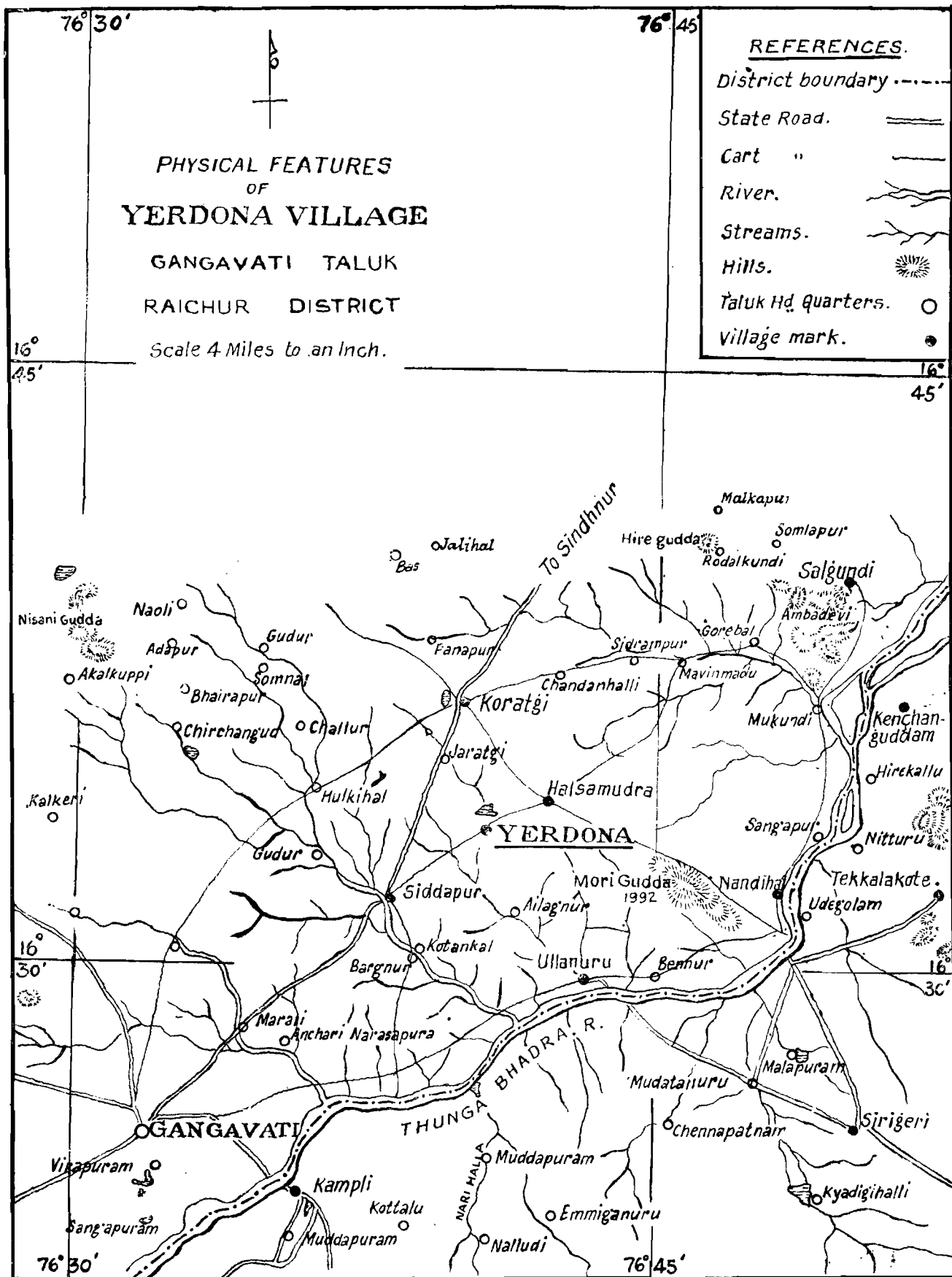
Number of Households

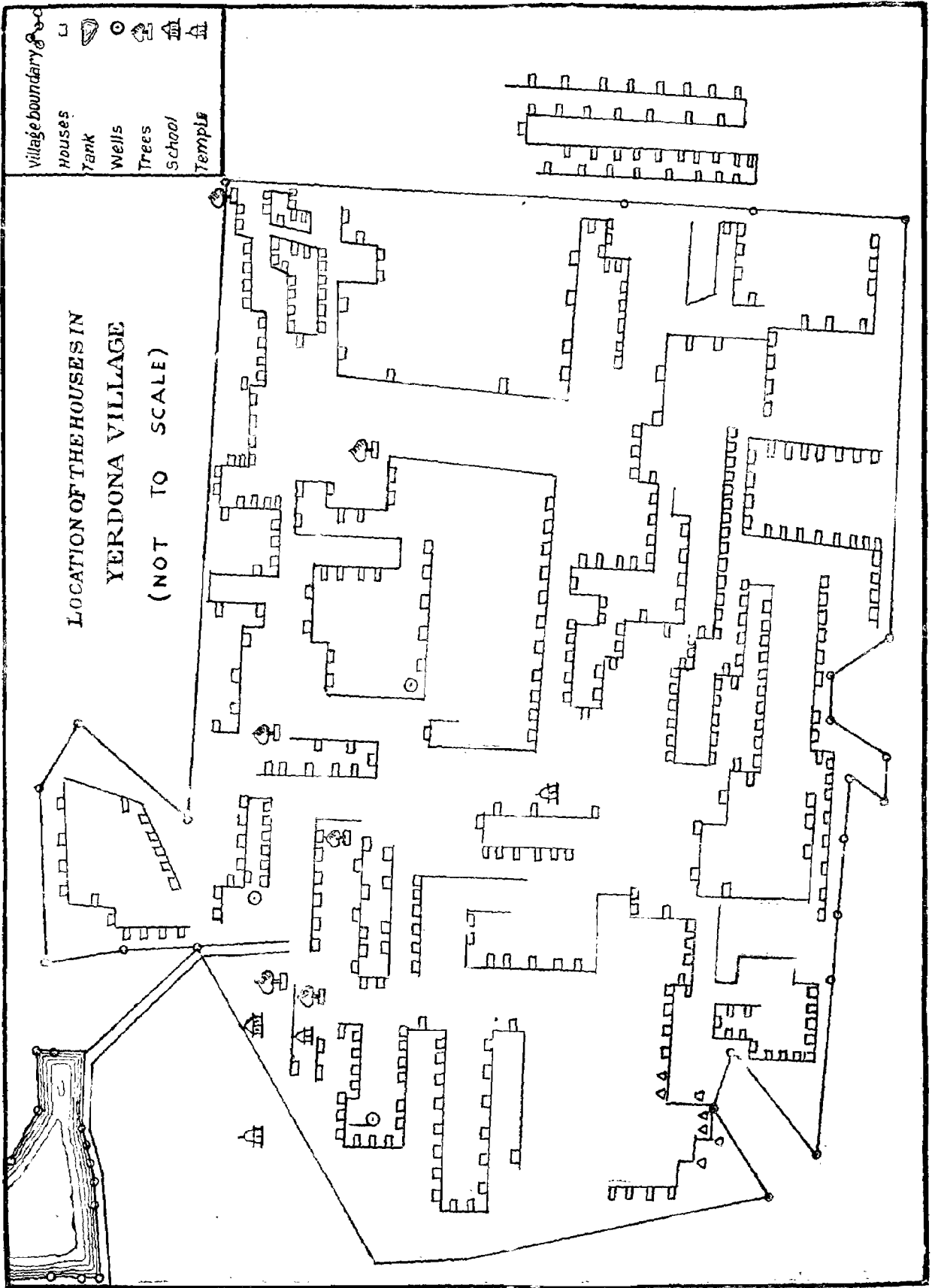
10. The total number of households in 1951 was 264. During 1961 Census the number of households was 322, while during the present survey there were only 303 households. Investigation revealed that 19 households of agricultural labourers who were rehabilitated by the Government in 1959 had left the village just a few months prior to the survey. During the intercensal period there has been an increase of 14.7 percent in the number of households and 33.1 percent in the population of the village.

11. The residential pattern in the village is mainly based on community. Kurubas, Bedars, Uppars, and Lingayats live in different streets. The streets are usually called by the name of the community the members of which predominate. For example in *Kurubar voni* (voni means lane) members of Kuruba caste reside in large numbers. The other streets similarly called are Bedar street, Banajiga street, Pinjara street, Uppara street etc. The members of scheduled castes reside in a separate locality called 'Madar voni'.

12. The location of the households of the different communities in the village is as follows. As one enters the village from the northern side of the village along the tank bund, the first group of houses to the left are those of Madigas and Byagaras who belong to scheduled caste. Proceeding further, the street branches off into two directions, one towards the Fort area and another towards the bazaar. The main communities that live in the Fort area which is the western part of the *gaothan*, are Brahmins, Upparas and Rajputs. The Lingayats live mainly in the *Pete* or bazaar area. They live in the centre of the village site. Kurubas mainly live in the north-eastern side of the *gaothan*. Bedars live on the eastern side. Muslims live in the south and south-eastern part of the *gaothan*. The 12 families of Kamma migrants from Andhra Pradesh live in a cluster of huts about a mile to the north of the village proper.

13. The houses in the village are all uniformly spread except in the newly formed Extension, where the houses of the immigrant agricultural labourers as well as a few houses of others are in irregular clusters. Residential houses and houses put to other uses are all intermixed. The lay out of the village and the location of houses in the different parts of the inhabited area are shown in the sketch.





Communication

14. For a long time village Yerdona lacked communication facilities. It is now connected with the Gangavathi-Raichur State Road by an approach road of about $2\frac{1}{2}$ miles long which was constructed under the Community Project Scheme in 1954-1955. The road was no doubt a boon, but it has been in a state of disrepair for the past many years. There are irrigated Lands on either side of the road and the water over flowing from them damages the approach road quite often. In some places the field channels cut across the road without any coverings and thus prove to be a hindrance to the traffic. The difficulties have been sought to be got over by the Village Panchayat as well as the Taluk Development Board jointly taking up the construction of culverts wherever necessary and when these are completed, the approach road would be fit for vehicular traffic. When once the State Road is reached at Marlanhalli Camp, the villagers command ample facilities of travelling by bus, as a good number of Government buses ply to and fro at frequent intervals on the State Road. The Railway Station Ginigera, is also connected by bus service. There is a branch Post Office in the village. The nearest Telegraph Office is at Gangavati. All the neighbouring villages are connected by cart tracks which can be used conveniently only in fair weather.

Important Public Places

15. The village has no public place like a Chavadi or Panchayat hall. There is, however, a Primary School building which is sometimes used for public functions. A big banyan tree situated at the entrance to the village has a platform which serves the villagers as a place of public resort after a day's hard work.

16. The village is the headquarters of a Panchayat which has in its jurisdiction 3 other villages. As the Panchayat has no building of its own, its day to day activities are carried on in the private house of the Chairman of the Gram Panchayat. The village is the headquarters of a Village Level Worker who also has no separate office. There are ten temples situated in different parts of the village, of which the important are those of Murd Basaveshwar, Ramlingadev and Maruti. The Murd Basaveshwar temple is about a furlong away from the village proper to the east. The Ramlingadev temple is situated in the central part of the village, whereas the Maruti temple is in the Fort near the residential area of Brahmins, Uppars and Rajputs.

Crematorium

17. About 10 guntas of land near the local tank is reserved both for the purpose of cremation and burial. Brahmins and Rajputs cremate the dead in one portion, while all the other communities including Muslims bury the dead in another portion of the same plot.

Sources of Water

18. There are seven public wells which supply the village with water for drinking and other domestic purposes. Five wells are for general use by members of all the communities except the scheduled castes. One well is reserved for Madigas (scheduled caste) and another for Byagaras (also scheduled caste). For washing clothes, animals etc. the local tank is made use of. The wells of the village are all open draw wells having neither parapets nor pulleys. Though habituated to draw water from such wells, considerable inconvenience is felt by the villagers and the possibility of accidents taking place cannot be ruled out. They are partially covered with stone slabs to facilitate the drawing of water.

Welfare and Administrative Institutions

19. The civic administration is vested in the Panchayat, while the *Kulkarni* and the *Patels* are the subordinate local officials of the Revenue Department. The *hobli* (circle) headquarters is Karatgi where there is a Revenue Inspector (*Girdawar*). The Village Level Worker assists the villagers in the implementation of various development schemes. The headquarters of the Block Development Officer is at Gangavati. There is a Service Co-operative Society in the village which provides credit facilities besides catering to the various agricultural and domestic needs of the villagers. The village is within the jurisdiction of the Police Station, Gangavati.

Market

20. There is no market in the village. The residents of the village mostly purchase their daily necessities either from Karatgi or Gangavati. The shops in the village are small establishments transacting petty business. The weekly shandy at Karatgi on each Wednesday attracts many villagers for sale and purchase of various daily necessities.

History of the Village

21. The village by itself has no history worthy of being recorded. There are no monuments or

inscriptions either in the village or in the vicinity having a bearing on the village. One could only broadly say that the village during the 15th and 16th centuries formed part of the Vijayanagara Kingdom. It was part of Hyderabad State till 1956 and was included in the New Mysore State on 1st November 1956 in pursuance of the State Reorganisation Act.

22. The village is divided into two distinct localities called Fort (*Kote*) and Bazaar (*Pete*). An inference could be drawn from this that in times of yore, there was a fort in this village. At present there are not even any traces of it and hence it is difficult to fix up its boundries assuming it existed.

23. The village has no legend whatsoever. An ingenious interpretation for the name of Yerdona is given by a few elderly people in the village. According to them, Yerdona is a later name for Yerdoni which in Kannada means 'two streets' (Yeradu voni) evidently referring to the Kote and the Pete. But it is difficult to accept this version, as Kote and Pete were quite common in the Deccan Plateau in the ancient time. The origin of the name of the village is thus not clear.

History of Settlement of the various Communities of the Village

24. The Lingayats, the Bedas, the Kurubas, the

Madigas, the Byagaras and the Muslims are the indigenous settlers. About 20 households of Lingayats, however, have immigrated to this village about 3-4 generations back from different parts of Raichur district like Manvi, Sirwar etc. None among them is aware of the cause of immigration. The Upparas are said to have moved to this village about 4 generations ago from a place called *Markat* the location of which they are now not aware of. The Rajputs who have settled in this village about 3 generations ago are said to have migrated from villages in Kushtagi taluk of Raichur district. They are also not aware of the cause of migration. The 2 households of Brahmins who settled in the village about 5 generations ago came from different parts of Gangavati taluk. There are 12 families of Kammas who settled in this village in 1958-1959. They moved to this place from Krishna and Godavari districts of Andhra Pradesh to take up cultivation of newly converted wet lands in Yerdona. They left their native places after selling away for good price the small extents of wet lands which they possessed and purchased large extents of dry lands in Yerdona from the sale proceeds and converted them into wet lands, irrigated by the canal water.

25. From the settlement history of the various communities in the village, it is difficult to fix up the period as to when the village came into existence, except stating that it is a very old village.

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition and a brief note on each group

Yerdona is multi-ethnic in composition. In the village there are 18 castes among Hindus and 6 groups among Muslims. The Madigas and the Byagaras belong to the scheduled castes. Table IV shows the number of households classified by religion, caste and sub-castes. The percentage of the households to the total number of households and the percentage of the population to the total population relating to some of the numerically important castes are given below:

Sl. No.	Name of the caste	Number of households	Percentage to the total number of households	Population	Percentage to the total population
Hindus:					
1.	Lingayats	98	32.8	544	33.4
2.	Kurubas	53	17.4	273	16.7
3.	Bedas	24	7.9	130	8.0
4.	Upparas	15	4.9	84	5.2
5.	Voddas	12	3.9	63	3.9
6.	Kammas	12	3.9	73	4.5
7.	Madigas and Byagaras	14	4.6	72	4.4
8.	Others (10 other castes)	36	11.8	177	10.9
MUSLIMS		39	12.8	212	13.0
Total		303	100.0	1,628	100.0

2. The Lingayats, Kurubas, and Bedas constitute more than half the total population and together with the Muslims, they account for more than two thirds of the total population.

LINGAYATS

3. The Lingayats with 98 households and a population of 544 constitute numerically the single largest community. In the social hierarchy, they occupy a top place, next in importance only to Brahmins. Lingayats are spread over the whole of Mysore State except in the coastal districts. They speak Kannada. In the Northern Maidan area of Mysore State they are larger in number than in the Southern Maidan region. They are far less in the Malnad regions. This numerical preponderance is perhaps due to the fact that for

several centuries the protagonists of Veerashaivism had concentrated their activities in the northern districts of the State. Referring to Lingayats, L. K. Anantha-krishna Iyer states as follows:

*"The Lingayats are a religious community consisting of various castes held together by the bond of their common religion. They are also known as Lingawants, Lingangis, Lingadharis, Sivabhaktas and Virasaivas. The members of the community prefer to be called Virasaivas. They derive their name from the Sanskrit Linga, the phallic emblem with the affix ayta. In fact, the name literally describes them, for the true Lingayat wears on his body, a silver box containing a stone phallus which is the symbol of his faith, and the loss of it is tantamount to the absence of spiritual faith. This emblem is worn by both the sexes."

Veerashaivism is a faith into which outsiders are admitted. There has been such cases of conversion even in the recent years, though they are not common. There have been some among the Lingayats who have been contending that they belong to a separate religion known as Veerashaivism. As the Lingayats profess a non-caste religion it would perhaps not be correct to identify the several groups which exist among them with sub-castes as such. The endogamous groups which are found in this village are given below:

1.	Lolgandru	36 households
2.	Banajiga	26 "
3.	Jangamas	24 "
4.	Kumbaras	5 "
5.	Hadapadoru	3 "
6.	Reddy	2 "
7.	Simpiga	1 "
8.	Hand Rahut	1 "
Total		98 "

4. The Jangamas who are also called *Aiynoru* belong to the priestly class. In the same way as there are *gotras* among Brahmins, there are different 'Bhagis' among Jangamas. The *Bhagis* prevalent in this village are those of *Padodi Bhagi* and *Male Bhagi*. The Banajigas are a class of people who generally carry on trade. The group called *Hapadoru* signifies that some of the persons of this group are barbers by profession. They render professional service to members of all castes including Muslims, but excluding scheduled

*Page No. 81—"The Mysore Tribes and Castes by L. K. Anantha-krishna Iyer—Volume IV.

castes. Among the Lingayats themselves they occupy as lightly lower social status. Similarly, *Simpiga* means that the occupation of the people of this group is generally tailoring. Likewise, there are Kumbaras who are potters and others following different occupations. Cultivation is an occupation which is common to all the groups. Many among Lingayats are good cultivators and also have extensive cultivation. Out of the total extent of 3,698.29 acres cultivated by the residents of Yerdona, 87 households of Lingayats cultivate 1,839.09 acres or 49% of the total cultivated land. Among Lolgandru who account for the largest number of households among Lingayats, there are two sub groups called Hirelolgandru and Chicklolgandru. Among Hirelolgandru a widower can marry only a virgin, whereas among Chicklolgandru there is an option to such a person to marry either a virgin or a widow. This difference between the two groups is vanishing nowmadmays, as instances of widowers marrying widows are not in any way uncommon among Hirelolgandru. As a consequence, marriage between members of these two groups which was not possible about 2 decades ago is now taking place. Among the Banajigas also there are two divisions viz. (i) Sajjan Banajiga (ii) Setty Banajiga. Among Sajjan Banajigas the widower marries only a virgin as in the case of Hirelolgandru. There is interdining among members of different endogamous groups, but not intermarriage.

5. The Lingayats are staunch devotees of Shiva. They recognise 5 Acharyas, viz. (i) Revana Aradhya, (ii) Marularadhya, (iii) Ekoramaradhya, (iv) Panditaradhya and (v) Viswaradhya. Some of the important tenets formulated by these five Acharyas are:

*“(1) Siva is the only God that is all powerful. No other God should be worshipped: nor should any person that worships any other be bowed to. (2) There is no need for sacrifices, fasts, penances or purifying *samskaras*. Every person should wear a *linga* and worship it at least once in a day by washing and offering it *naivedyam* from the food he eats¹. They should abstain from flesh, fish and liquor, and should also practice *ahimsa*, i.e. kindness to animals. (3) They should have *ashtavarna* rites-guru, *linga*, *jangama*, *vibhuti*, *rudrakshi*, *tirtha*, *prasada* and *mantra*. Jangams² are to be regarded as moving and living *lingas*, and are therefore superior to fixed *lingas* made of stones and installed in temples, as also those worn on the persons. A *guru* is considered in three aspects, viz. (1). *dikshaguru*, who ties the *linga*, (2) *sikshaguru* who imparts education, and (3) *mokshaguru*, who is a religious guide.”

6. The passage given below gives a graphic description of some of the religious beliefs and practices

of Veerashaivas besides explaining the Veerashiva creed.

*“The *linga*-wearers are always male and female, and therefore cannot be affected by any pollution caused by death, childbirth or woman's monthly sickness. They are not liable to transmigration, and *sraddhas* are therefore unnecessary, and so also should any cake of other offerings be given at the funerals. All *linga*-wearers are equal and consequently women have a right to choose their husbands and to re-marry. Any person can become a *lingadhari* after undergoing a purifying *diksha*. In short, the Virasaiva creed is summed up in the three words, *guru*, *linga* and *jangam*, and their philosophy similarly in three words *pati*, *pasu*, and *pasam* (Iswara, Soul and Jagat or Maya); *pati* (Iswara), *pasu* (soul), *Pasam* (Jagat or Maya). The Lingayats worship Siva and his consort Parvati, as also his sons, Ganapati, Shanmukha, Virabhadra, his bull Nandi; also Ganga; Basava, *avatar* of Nandi, Channabasava, *avatar* of Shanmukha, and sages, such as Siddhalingeswar and Murughaswami who are regarded as Mahatmas. They worship *jangams* as Gods in the shape of men. Because the *jangam* is free from the changes of birth and death, he is the supporter of heaven, earth and hell. He is worshipped by all the gods; he is the very form of Supreme Himself. They also worship *vibhuti*, *rudrakshi*, *bilva* as *angas* to the main worship. On occasions, they worship the sun, river, fire and serpents as well. The cow is sacred also to them. Monday is also sacred and the villagers do not work on that day. On Tuesdays, some offer *pauja* to Virabhadra whose offerings are given only to children. Friday is auspicious to women who adore the female deities. Gokarnam, Ulivi, Srisailam, Parvata-giri, Hampi, Tuljapur are sacred places to which they make pilgrimages. All visit the twelve sacred shrines of India. But the most sacred of all are the *jangams* who have become mediators, the washings of their feet and toes are sacred *tirthas*, and the leavings of their dishes, the sacred *prasadas*, and the touch of their feet on the head is the greatest of all blessings. Some do not subscribe to the above doctrines, for they do not be long to the five acharyas”.

†“The denial of the supremacy of the Brahmins coupled with the assertion of the essential equality of all men constituted a vital departure from the orthodox Hinduism. The belief in rebirth and consequently in the doctrine of *karma* was to be abandoned. Other important innovations are:—prohibition of child marriages, the removal of the restrictions of widow marriage, burial instead of the burning of the dead, abolition of all kinds of pollutions arising from supposed impurities”.

KURUBAS

7. The Kurubas with 53 households and a population of 273, numerically come next to Lingayats. In the social hierarchy they occupy a place below Brahmins, Lingayats, Rajputs and Upparas, from the members of which castes they take food and water. The Bedas, Agasas, Voddas and others who are still lower in status take food and water from them. They

*Page No. 106 'The Mysore Tribes and Castes' by L.K. Ananthakrishna Iyer—Volume IV.

1. It is the stone home of the deity.
2. Human abodes of the deity.

*Page No. 107-108 'The Mysore Tribes and Castes' by L. K. Ananthakrishna Iyer—Volume IV.

†R. E. Enthoven: Bombay Tribes and Castes; Volume II, Page 245.

are found all over the State except in the coastal districts and Coorg. They are found in large numbers particularly in the North Maidan region of the State. They are indigenous settlers and their important occupation was tending sheep quite long ago. Though sheep rearing continues to engage the attention of a number of persons among them even today, for a vast majority cultivation is the more important occupation. In this village they are good cultivators. 5 households of Kurubas own 305 sheep out of the total number of 314 in the village. One household which owns a large number of sheep has employed a wholetime servant who is paid annually Rs. 100 in cash, besides being fed and supplied with clothes. 52 households of Kurubas cultivate in all 537.38 acres of land or 14% of the total extent of land under cultivation. Some of the Kurubas of the village are well-to-do and wield influence in the affairs of the village. By nature, the Kurubas are hard working. The females also take active part in some of the agricultural operations. They have taken good advantage of the irrigation facilities made available in the village from the Tungabhadra Project. Those who own sheep in large numbers generally take their sheep from village to village in the neighbouring areas after the cultivation season is over and apart from grazing the sheep in the pastures they also earn by penning the flock of sheep in the fields of cultivators.

8. There are 2 main endogamous groups among them, viz. (i) Hattikankan Kuruba, and (ii) Unnikankan Kuruba. There is no inter-marriage between the members of these two sub-groups, though inter-dining takes place. They speak Kannada. They mainly worship Shiva in various forms. Out of 21 households from which information relating to the deity worshipped by them was elicited, 12 households declared Malliah as the deity which they worship. The other deities worshipped by them are Bandamma (1 household), Damurappa (1 household), Hoskerappa (2 households), Basaveshwara (1 household), Gopala Kanakraya (2 households) and Nandihallappa (2 households). Mailara in Hadagalli taluk of Bellary district is a sacred place for them which they visit on important occasions. They observe all the important Hindu festivals. They are non-vegetarians, but do not eat beef.

BEDAS

9. The Bedas also known as Valmeeki or Nayaks are the indigenous settlers of the village. They are found in different parts of the State. They are in large number in the taluks of Deodrug, Manvi and Lingsugur

in Raichur district and in Shahpur and Shorapur taluks of Gulbarga district. Their traditional occupation was hunting generations ago. But, today, their main occupation is cultivation. 20 households of Bedas out of 24 households in the village cultivate a total extent of 190.62 acres. In 3 households the adult males work as *Walikars* or village servants. They are non-vegetarians, but do not eat beef. They speak Kannada. Dyavaramma, Malliah, Venkatramana are some of the deities which they worship (Table 2). They observe most of the Hindu festivals.

OTHER CASTES AMONG HINDUS

10. There are 15 other communities among Hindus who are residing in this village. It is not proposed to discuss any of these communities in detail, as a detailed account about them has been given in some of the earlier monographs. Only a few salient features are therefore referred to here.

11. There are 15 households of Upparas. In the social hierarchy they occupy a place which is above Kurubas. They are found scattered all over the State. Their principal occupation now-a-days is cultivation, though several decades ago, salt-making was a traditional occupation of a section among them. 14 households have cultivation. Their mother-tongue is Kannada. They are non-vegetarians, but do not eat beef. They worship the deity Venkatramana. In the olden days they used to evince keen interest in wrestling and indigenous physical exercises, but such practice is now no longer in vogue.

12. There are 12 families of Voddas and all of them belong to the endogamous group known as *Kallu Voddas*, and they are so called because their traditional occupation is stone cutting. The other endogamous groups among them are Mannu Voddas and Uppu Voddas. The Kallu Voddas who are acknowledged to be superior to the Voddas of other classes do not eat with them. In this village, besides stone cutting, some of them also attend to masonry work. They quarry stones at a distance of about 2 miles from the village and sell them in and near the village, 9 households out of 12 households in the village have also got cultivation. They are non-vegetarians, but do not eat beef. Their mother-tongue is Telugu. They do not know when and from where they migrated to this village. Their language is inter-mixed with innumerable Kannada words due to their age long association with the Kannada speaking people. Huligamma, Gopala, Kanakraya, Malleshwari, Venkatramana and Rama are some of the deities worshipped by them. The Voddas have a capacity for hard

work, a trait which is found even among females and children. As a result of various project works which are coming up in different parts of the country, their services are very much in demand, and they work in gangs under contractors. They earn well, but rarely do they save. They are generally of dark complexion and their dress is scanty.

13. There are 12 households of Kammas with a population of 73. They are all immigrants from different parts of Andhra Pradesh. They settled in this village in 1958-1959 after the irrigation facilities were extended. Their traditional occupation is cultivation and they are known as good cultivators. They are enterprising and full of initiative. The cultivators of Yerdona who were strangers to cultivation of wet field irrigated by canal have emulated the example of the immigrants by adopting some of their agricultural practices. To illustrate, the local villagers used to form small plots whenever they converted any land into wet, unlike the Kammas who invariably prepare larger fields. The people of Yerdona were convinced that larger fields were more suitable for paddy cultivation and they therefore lost no time in following similar method. The Kammas came to this village after selling away the small extents of wet lands held by them in Andhra Pradesh which fetched them good price and from the sale proceeds they purchased in this village large extents of dry land at the rate of about Rs. 600/- per acre which thereafter they converted into valuable wet lands by diligence and hard work. These households have established themselves in a separate locality which is about $1\frac{1}{2}$ miles away from the village proper. In the social hierarchy they occupy a place below Lingayats from whom they take food and water. Their mother-tongue is Telugu. Their relationship with the other villagers is quite cordial.

14. There are 11 households of Madigas or Madars comprising 55 persons. They are one of the two scheduled castes in the village, the other being Byagaras of whom there are 3 households. Madigas are found all over the State. In some portions of the State, they are also known as *Edagai* or Left Hand. In the social hierarchy they occupy one of the lowest places, their only rivals to the lowest place being Adikarnatakas known as *Balagai*. There is neither inter-dining nor intermarriage between the members of these two communities. Economically also Madigas are very backward. Their traditional occupation is tanning but none in the village is engaged in it. Their main occupation in the village is either cultivation or agricultural labour. As their resources are limited, they are not able to invest on cultivation and as such

they still cling to primitive methods of cultivation. 10 households have cultivation. They supplement the scanty income from cultivation by working as agricultural labourers. They speak Kannada. They are non-vegetarians, and they were accustomed to eat beef also mostly as carrion. Many among them are however giving up beef-eating as they are aware that the low status which they are occupying is partly due to the habit of eating carrion. They worship a number of minor village deities. In common with the upper caste Hindus they observe a number of Hindu festivals.

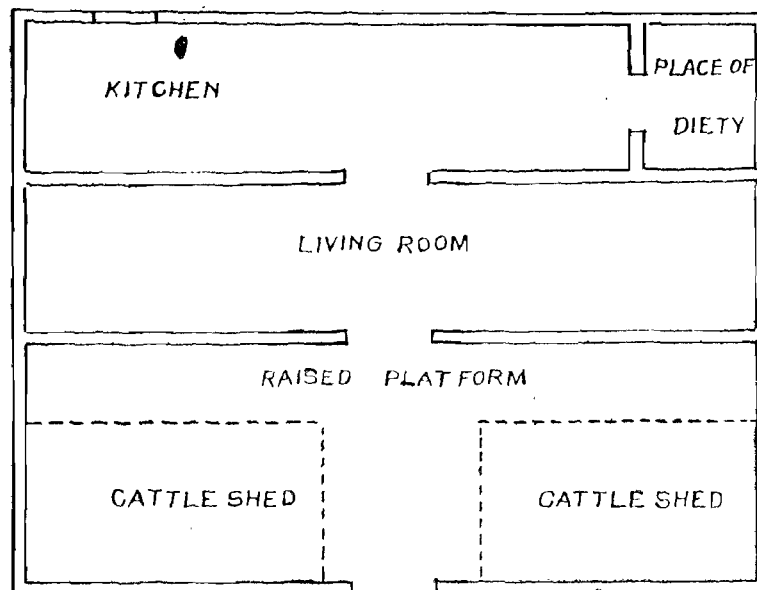
15. The Agasas or Madivalas are found all over the State. Their traditional occupation is washing clothes. In the social hierarchy they stand below Bedas. They wash the clothes of the members of the upper castes and for the services rendered by them, they get 24 seers of jowar per couple per annum. The clothes of the children are washed free. But they get 40 seers of jowar when a male child is born and 25 seers on the birth of a female child. 8 households out of 9 households have cultivation. They have also got certain ritual functions to perform on the occasions of births and marriages which take place in the houses of the upper caste Hindus for which they are paid separately. They are non-vegetarians, but do not eat beef. In this village, 3 households worship Hulgammamma. They observe the various Hindu festivals. Their mother-tongue is Kannada.

16. The Rajputs, whose households are 8 in number are immigrants to the village from Kushtagi in Raichur district. It is not known when they settled in this village. They belong to a warrior race, according to tradition. Their mother-tongue is Hindi. But, the Rajputs residing in Yerdona speak Kannada only. Cultivation is their main occupation. All the households own lands. In the social hierarchy they occupy a place below Lingayats. They are non-vegetarians, but do not eat either beef or pork. They take food and water only from Brahmins. They engage Brahmin priests during the various religious ceremonies. They worship the deities of Yellamma and Venkatramana. They observe all the important Hindu festivals.

17. Vishwakarmas are the village functionaries. Carpentry and goldsmithy are their main occupations. The Kumbaras are the potters. The Brahmins have cultivation. The head of one household of Brahmins is the *Kulkarni* of the village. The Jadars are weavers by profession and the Koravas are basket makers. The Byagaras, as stated already, belong to one of the scheduled castes.

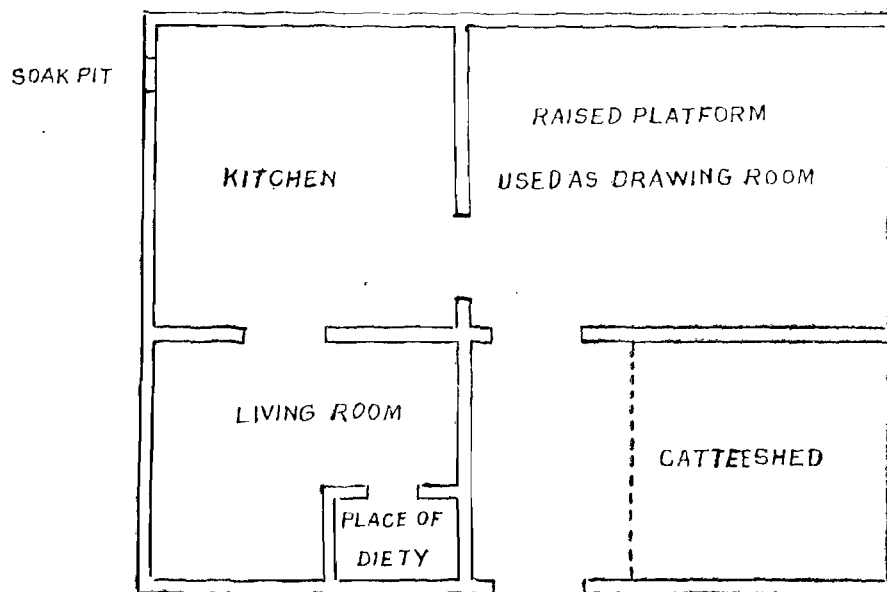
YERDONA VILLAGE

HOUSE TYPE I



ENTRANCE

HOUSE TYPE II



ENTRANCE

18. The 39 households of Muslims residing in the village are divided into six different groups and of them the Pinjars are the maximum in number. Pinjars are also called 'Ladaf'. Katgars are butchers by tradition and Fakirs are Beggars by profession. Inter-marriage between the members of the various groups does not take place but interdining is practised. They take food and water from Brahmins, Lingayats, Rajputs and Kurubas, but not from others. The Muslims speak Urdu. They are living in the village from a very long time. They are non-vegetarians, but do not take pork. 35 households have cultivation and one household has tailoring.

Housetype

19. Most of the houses which are in linear cluster are uniformly spread on either side of the streets in the village. A few huts in the labour camp situated in the New Extension which is to the east of the village are in irregular clusters. The houses occupied by 265 households have mud roofs, while 37 households which are economically poor, live in houses which have thatched roofs. One household of a Lingayat is living in a house with tin roof (Table 13). Houses with mud roofs are all flat-roofed houses which are quite common in this region, where the average annual rainfall is 22". There is not even one tile roof house in the whole village, because it is easier and cheaper for the villagers to construct houses having flat-roof than those with tiled roof. After the construction of the walls upto the desired height, varying from 8 to 10ft, rectangular wooden logs are placed horizontally on the walls. A flat ceiling is constructed by using rafters and over them twigs and dry leaves are spread uniformly. Mats made from bamboo or leaves of wild date trees are placed on the ceiling. Thereafter, wet mud is spread on the mats upto a thickness of 4" to 6". Though the roof is flat, care is taken to ensure that the rain water is drained away through pipes of mud, fixed at appropriate places. Whenever any leakage is noticed in the roof, due to the decay of the twigs or mats, necessary repairs are effected by replacing the worn out materials with new ones and spreading fresh mud. Except those who are quite rich, the others are satisfied by using rough logs for beams as well as rafters. Those who have better resources use good timber generally of either neem or mathi and they also use stone slabs 3ft.x1½ft, which are called Shahabad stones over the ceiling and mud is spread on the stone slabs. There are 20 houses where such stones have been used for roofing. Though mud roofs often give a crude appearance when the workmanship is of a mediocre nature, they are very cool during summer besides being economical. The

villagers therefore generally prefer mud roofs for their houses in these parts. The thatched roofs have two slopes. For the purpose of thatching, generally the villagers use dried leaves of wild date trees and also a variety of reeds known as 'Apu' which are locally available.

20. Table 13-A shows that 213 households reside in houses which have mud walls, 15 households live in houses which have bamboo-wattled wall, 11 live in houses which have walls of twigs and branches, 7 live in houses which have leaf walls and lastly, 56 households live in houses which have stone walls. Most of the households, which live in houses having leaf walls, bamboo-wattled walls and walls of twigs and branches, belong to some of the economically backward castes like Voddas, Madigas, Byagaras, Kabbers, Koravas and Mudaliyars. There are also 3 households of Lingayats, 3 households of Kurubas, 1 household of Bedas, 3 households of Kammas, 1 household of Kumbaras and 3 households of Muslims living in such temporary structures. It is thus seen, that 37 households do not have resources even to put up mud walls. The villagers generally construct houses over stone foundations except when the walls are not even of mud. The unit of accommodation is locally called *ankana* and the houses invariably have odd number of *ankanas*. But the *ankana* seems to have no fixed measurements, as *ankanas* of varying measurements are observed to exist. None of the houses has any backyard and very few have open space in front of the houses. Only 23 households have separate cattlesheds. In the case of all the others, cattle are tied inside the house immediately at the entrance. Only 1 household has a separate latrine. Most of the houses do not have even separate bathrooms. A stone slab placed at a corner of the kitchen is made use for standing or sitting while taking bath. The water from the kitchen as well as from the place where the bath is taken is drained outside the house so as to collect in soak pits constructed for the purpose and closed with stone slabs. These soak pits are cleaned once in a year or two. Some of the households which do not have separate soak pits allow the water from the drains to flow to some open place or even the street. The houses are generally ill-ventilated, as they do not have adequate number of windows and those which exist are very small in size.

21. The house occupied by an average middle class household of a cultivator has a plinth of about 1,200 square feet. The house will generally be of mud walls and will have mud roofing. On either side of the main entrance to the house, there will generally be raised platforms which are locally called *Banka*. It

is an open enclosure with a ceiling at the top and is therefore well ventilated. Sometimes, it is covered on one or two sides. The *Banka* is similar to the *Jagali* or the *pial* which we find in the four sloped *Totti* houses in districts like Mysore, Bangalore, etc. The *Banka* is made use of by the inmates for sitting as well as other purposes during day time. Whenever there is shortage of accommodation inside the house, it is also used for sleeping during nights. The entrance door is called *Talabagila* and its frame is about 6-8' in height and 3-4' in width. In the house of well-to-do people the frame is richly carved and very often it signifies the status of the family. As one enters the house through the *Talabagila* he has the cattleshed to the right. The cattleshed occupies about one-third the total accommodation of the house and it will be spacious enough to accommodate about half a dozen cattle including a pair of working bullocks. An elevated platform of about 3ft high and about 6ft long, locally known as *Godali*, serves as a convenient place for the cattle to be stall-fed. In the cattleshed at a height of about 6ft one or two lofts with wooden planks are laid horizontally to stock the fodder required for the cattle for about 3-4 days and they are locally called *Atta*. A portion of the cattleshed on the left side of the house is utilised for keeping agricultural implements and other produce. The residential portion of the house adjoins the cattleshed but is on a slightly higher level than the latter. This is the main living portion inside the house and it is called *Padsali*. On either side of this hall there will be one or two rooms which are generally ill-ventilated and mostly serve the purpose of store-rooms. The *Padsali* along with one or two rooms roughly constitutes another one-third portion of the house. The remaining portion of the house consists of a *Nadumani* and a kitchen. The *Nadumani* serves as a dining hall. Either a portion of the kitchen or the dining hall is utilised for keeping the family deity and worshipping it. At one corner of the kitchen, the inmates take their bath and the water is let out to collect in a soak pit constructed outside the house. With a view to secure adequate ventilation for the house a few openings are provided in the ceilings at suitable places with an arrangement to close them whenever necessary. These openings which are called *Belkhindi* constitute the main source of ventilation in buildings which have no regular windows.

22. While the above is a description of a house belonging to a middle class household there will be minor local variations in the houses occupied by the households of different income groups. There is however no variation in the pattern as such. Only the huts occupied by the poor people have none of the

above arrangements. The huts generally have a single room one corner of which serves as the kitchen.

23. The number of rooms in the occupation of each household depends upon the number of inmates residing as well as the economic status of the persons concerned. There are 11 single member households, 62 households which have 2-3 members each, 146 households with 4-6 members each and 64 households with 7-9 members each. The average number of persons per household works out to 5.3. 717 persons (44%) are living in 146 households (48%) which have a size of 4-6 members each. Table X gives details of households by number of rooms and number of persons occupying. This table shows that 128 households comprising 649 persons are living in houses which have 2 rooms in each. 112 households with 733 persons are living in houses which have more than 3 rooms in each.

24. The materials required for the construction of houses such as junglewood, mud, stone, lime, etc. are all locally available. Timber from mathi trees used for pillars, roof, etc. by well-to-do persons are purchased at Gangavati, whereas the others generally use neem, which is locally available, for various purposes during construction. Bamboos required for the construction of huts are also available at Gangavati. The local Voddars supply stones at Rs. 13/- to Rs. 15/- per thousand. Often unburnt mud bricks locally called *Helle* are also used in the construction of walls. General workers as well as masons and carpenters are available in the village. Skilled workers are engaged on contract basis at fixed rates. A sum of Rs. 3 is paid for putting up a mud wall of 3 cubic feet. An unskilled worker is paid Re. 1 per day.

25. In the village Yerdona during the last about one decade 18 new houses have been constructed in addition to 54 new huts which have been built in the labour and Andhra camps. The cost of construction in the village has gone up since 1958 after the extension of irrigation facilities. The villagers have to put up stronger foundation and basement as the soil is always damp on account of percolation of water from the irrigation channels which flow nearby. A mud-walled house with stone foundation and with mud roof costs now-a-days about Rs. 3,000.

26. The houses generally face east or north. There are a few houses in the village which face west. But the villagers avoid construction of houses facing south. The villagers commence construction of houses on an auspicious day after consulting the local Lingayat

priests. A simple religious ceremony known as *Guddali puja* is performed while starting construction. While fixing up the frame of the main door a ceremony is gone through offering worship to the door. After the construction is completed, the villagers perform the house warming ceremony on an auspicious day when relatives and friends are invited and fed and the workmen are presented with suitable gifts.

27. The villagers generally keep their houses clean. Invariably the house is swept and cleaned daily at least once. Almost the first duty of a house wife in the early morning is to clean the house inside as well as outside near the entrance to the house. Once in 3 or 4 days or at least on Monday of each week, the mud floor is given a coating of cowdung wash. On the occasions of all festivals, the house is similarly cleaned and once in a year, the walls are also smeared with cowdung wash.

28. The village is very much congested. There is absolutely no vacant space for construction of new houses as the village is surrounded on all sides by fields. The housing conditions in the village would have been still worse, if the Government had not acquired 6 acres of land which now serves as an extension to the village. Some of the local inhabitants of the village have also constructed huts along with others in the village extension. The villagers also find a lot of difficulty to stock their farmyard manure and also to keep their hay stacks, as they have no vacant space contiguous to their houses. Though their economic condition is gradually improving they are unable to undertake construction of new houses as no land is available in the village.

Dress

29. There are very few distinctive features in the matter of dress worn by members of different castes or occupational classes. The uniformity in the dress is indeed so striking that it is difficult for an outsider to say to which community a particular person belongs. At best the difference is only in the quality of the materials used for the various wearing apparels depending upon the economic condition of the persons concerned rather than in the type of dress as such.

30. The upper garment of the adult males of the village mainly consists of a shirt. Some among Brahmins, Lingayats and Upparas also use banians besides shirts. Well-to-do persons who visit Gangavati purchase better varieties of cloth and also get their dresses stitched there itself. The others who belong

to lower income groups particularly Bedas, Pinjars, Kurubas and the scheduled castes purchase coarser varieties locally and also get their clothes stitched through the local tailors. They attach more importance to economy and the durability of the cloth than regarding texture and design. The use of bush-shirts, coats, etc. is becoming common among the well-to-do persons as well as the educated. The adult males invariably use turbans while they move about. On ordinary occasions, a long piece of white cloth of about 8 yards in length and about a yard in width serves as a turban. Turbans of silk cloth as well as cotton cloth of different colours with lace border are used on ceremonial occasions, particularly by those who are considered as village leaders. Among the poor, if they cannot afford to have a regular turban, a towel or some other piece of cloth is used as head-gear.

31. Eight yards dhotis are worn with *katche* by adult males of all the communities including Muslims for the lower garment. From the dress, it is difficult to differentiate the Muslims from Hindus. Only on special festival occasions, the Muslims use pyjamas. The poor people use the coarse and medium varieties of dhoti the price of which ranges from Rs. 12/- to Rs. 18/- per pair, while persons of higher income groups purchase those of finer variety at a cost ranging from Rs. 18/- to Rs. 28/- per pair. The Bedas, most of the Kurubas, the Madigas, the Byagaras, the Koravas and others who belong to the low income group invariably purchase the coarse varieties. Some among the Lingayats, Upparas and Brahmins use dhotis 9 yards in length and among the youth and the middle aged persons of these communities the use of caps and underwear is also common.

32. The choli or the *kubsa* is the common upper garment used by all the adult females. Among the higher income groups the use of choli pieces with borders of *Ilkal* variety, each piece measuring $\frac{3}{4}$ yard in length and costing about Rs. 2/- to Rs. 3/- per piece, is very much in vogue. The handloom fabrics prepared in Ilkal, Bagalkot and Guledgud in Bijapur District, which have distinctive border designs and a reputation for durability, are very much in demand by persons of higher economic status. The females among Lingayats, Upparas and Rajputs use sarees of Ilkal variety extensively. The adult females wear sarees of 8 yards length, except among Brahmins, some of whom have a preference for sarees of 9 yards. An ordinary 8 yards handloom saree of 40 counts costs about Rs. 14/-. In the lower income groups of Muslims, Bedas, Kurubas, Madigas, etc. the females have a preference for *Dundi* sarees which have no special borders. These handloom

sarees produced at Gangavati, Mudhol and other weaving centres in Raichur District have a drab colour. They cost about Rs. 8/- to Rs. 10/- each. Each adult female requires at least a pair of such sarees in a year.

3. The mode of wearing saree is the same among the females of all communities except Brahmins. The adult Brahmin females wear saree with a *Kachche* but do not cover their head with the border of their saree. Among other communities including Muslims the adult females wear saree without *Kachche* but they cover the head by passing one end of the saree over the head from the left side of the body. The unmarried girls among Brahmins do not wear the sarees with *Kachche*. Only among the Brahmins the widows generally wear a red coloured saree with no border on it. There is no such special dress for the widows among other communities.

34. During marriage only among Brahmins both the bride and bridegroom wear coronets (*Bashinga*) on their foreheads, whereas among others the coronet is tied only on the forehead of the bridegroom but not the bride. Among the Brahmins, the bride generally wears yellow coloured saree during the marriage ceremony, whereas among other castes there is no such rigidity. The bridegroom can wear shirt and coat during the actual marriage ceremony in all the castes

except Brahmins, among whom the use of shirt and coat by the bridegroom is not in vogue.

35. Male children of the village wear shirts and knickers and young girls wear *Langa* and polka (small bodice) or frock. Generally these garments are stitched from mill cloth.

36. The villagers generally put on their best attire on the occasions of marriages and on other important ceremonial occasions. The well-to-do women prefer to wear silk sarees on such occasions. Those who cannot afford costly silk sarees keep with them at least one or two sarees of artificial silk or silk sarees which cost less.

37. The common footwear which is in use by both males and females is the chappal. The villagers purchase the chappal either at the shandy at Karatgi or at Gangavati. There are no cobblers in the village. A pair of chappals costs about Rs. 5/- and serves for about a year.

Ornaments

38. The Table given below gives details of ornaments used by members of different castes and their approximate value.

Types of Ornaments	Sl. No.	Names	The weight of gold or silver used	Approximate cost Rs.	Remarks
1	2	3	4	5	6
I. Head ornaments	1.	Kedagi	$\frac{1}{4}$ tola gold	40	The use of Sl. Nos. 1, 2, 3 by females was quite common about 2-3 generations ago and their use is now rare.
	2.	Pimpani Akada	"	32	
	3.	Muddi Hoova	"	35	
	4.	Nagara	2 tolas-gold	220	The Nagara has the image of a serpent on it. Sl. Nos. 5 & 6 have floral designs of flowers. They are worn by females on the scalp.
	5.	Rosad hoova	$\frac{1}{2}$ "	70	
	6.	Shevanti hoova	$\frac{1}{2}$ "	70	
II. Ear ornaments	7.	Wali	3 Masi ($\frac{1}{4}$ tola)	Rs. 25 and above	Sl. No. 7-10 are gold ornaments used for the ear lobes. Some of these are set with precious stones or small pearls.
	8.	Bugudi	$\frac{1}{2}$ tola	50	
	9.	Katri bavali	3 Masi ($\frac{1}{4}$ tola)	40	
	10.	Meti muruvu	"	35	This is used by the male members of Uppara community for the ears. It is similar to the Bendoli.
	11.	Bendoli	"	60	
	12.	Athanti or Hallu	4 Masi ($\frac{1}{8}$ tola)	30	
III. Nose ornaments	13.	Mooguthi or nose ring	2 Masi ($\frac{1}{8}$ tola)	Rs. 25 and above	It is a gold ornament set with 2-3 pearls generally used by all married women. Its use is an indication of married status.

1	2 3	4	5	6
IV. Arm and wrist ornaments	14. Bandhi 15. Onki	17-20 tolas silver 2-3 tolas gold	60 250	Nos. 14 and 15 are worn on the upper arm. Bandhi is of silver and worn by Voddas, Agasas and other lower castes. Onki is made of gold.
	16. Bilavar	2 tolas gold	225	Sl. Nos. 16 & 17 are gold ornaments worn on the wrist by Brahmins and Lingayats.
	17. Balli bali 18. Kadaga	2 tolas gold 20 tolas-silver	225 60 per pair	These are wristlets used by females among Kurubas, Upparas and other lower castes.
V. Ornaments used for waist	19. Dabu or waist band	10-15 tolas-silver	50	Made of silver with a hook like arrangement at the front. This is worn by females of all communities.
VI. Ornaments for the neck	20. Kathani 21. Thikkimani 22. Tali-saman	1-2 tolas gold 1 tola gold ,,	150 to 250 125 150/- & above	This is used by married females of all communities.
	23. Gundina tikki	1 tola gold	125	This consists of hollow gold beads strung together.
VII. Leg ornaments	24. Kadaga	Silver 15-20 tolas	40 per pair	Chain and Kadaga are worn on the ankles. Small girls and girls in teens only use the chains.
	25. Chain	Silver 10-12 tolas	40 per pair	
	26. Kalungura	Silver 3-4 tolas	10 per pair	Kalungura or silver rings worn by married women on their toes. Their use is an indication of married status.
	27. Pille	Silver 2-3 tolas	Rs. 10 per pair	Pille are also silver toe rings.

39. The use of heavy gold ornaments in well-to-do families was a common feature about 3 or 4 decades ago. For example, Sarigis and Gejje-Tikkis, each weighing about 12 tolas of gold, were used by the females for the neck in the past. They were proud to wear these on festival occasions. Often, the possession of such jewels was a matter of prestige and their use declared the high economic status of the households concerned. The tendency now is to use lighter and less costly jewels, but of better workmanship. The wali or the bendoli, the Tali-saman, the nose screw, the silver waist belt, the silver kadaga both for the wrists and the ankles, the silver toe-rings are the most common ornaments used by a large number of the adult females of all castes. The tali, the bendoli and the toe rings are invariably presented to the bride on the occasion of marriage, as a touch of religious sanctity is attached to the use of these jewels. The tradition is that a *sumangali* (a married woman) should never fail to use these ornaments, whatever may be the economic status.

It is on account of this belief that on the occasion of the marriage of a girl, either her father or would be father-in-law would invariably present her with one or the other of the various jewels mentioned above. Those who are so poor that they cannot afford to have them will at least get cheaper ones prepared instead of denying them to the bride totally. It is this irresistible attachment to the use of jewels, that drives many poor villagers into debt which they incur on the occasions of the marriages. They convert old jewels and get new ones prepared and this process of conversion goes on so many times during the life time of a person that the gold content of an ornament after many years would only be a fraction of that in the original jewels. In spite of the prevalence of the gold control order there is an irresistible desire on the part of many to purchase pure gold from some quarter or other.

40. Tattooing is practised in the village. Tattooing is mostly prevalent among adult females. It is only

the adult females who have got courage to bear the pain of tattooing. Tatting is done by itinerary Muslim ladies from neighbouring villages with a set of five needles held firmly in the three main fingers of the right hand. These needles are dipped in a juice extracted from fresh leaves of a certain variety which are locally called *Hachi Yeli* and then pierced at the place where tattooing is desired. The forearm, the hind part of the fingers and the hand, the forehead, the central part of the cheeks and the centre of the chin are the places where tatting is generally done. But it is mostly on the forearm and on the hand that various patterns are got tattooed. The image of Maruti, scorpion, the picture of a female with a crown on her head, varieties of flowers are some of the designs used for tattooing. The practice of tattooing which is now on the wane was common among the elderly females of all communities of the village. The usual practice of payment is in kind. About a seer of jowar is usually paid for the services rendered. It is customary for someone other than the person tattooed to pay the tatting charges as a gesture of goodwill and a token of remembrance. The payment is reciprocated suitably by the person tattooed on some other occasion. Tattoos on the hands and forearm of a fair lady are handsome to look at and command high admiration from the rural folk. Tattooing is called *Hachchi battu* in the rural parts.

Household Goods

41. Among the household goods used by the villagers, simple utensils made of mud or aluminium are the most important and also the most numerous. Food is cooked in mud pots in the households of Bedas, Agasas, Kurubas and all the lower castes. Aluminium vessels are possessed by all the households in large number. Brass and copper utensils are more in number in the households of Lingayats, Upparas and Brahmins than among others. Cooked food is usually served in bronze plates in the Lingayat households. The other lower castes use aluminium plates. Plates of stainless steel are used by the members of a few well-to-do households. Copper pots are used for bringing water from the wells in all the households except those who are very poor. Water is usually stored in mud pots or in small containers. With the steady improvement in the economic condition of many of the households, the use of small stainless steel articles for various domestic purpose is on the increase. The other household articles possessed by the villagers consist mainly of articles of furniture, petromax lights, torch lights, kerosene stoves, bicycles, radio sets, wrist watches, etc.

42. Table 12 gives details about the articles of furniture possessed by the households among the several castes. The Khatia or the rope cot is the most common article of furniture in the village. 192 households have rope cots, 21 have chairs, 6 have tables, 16 have benches and 3 have almirahs. Comparatively, the Lingayats have more articles of furniture than others and the Kurubas come next. 70 households of Lingayats have rope cots, 15 have chairs, 2 have tables, 10 have benches and 3 have almirahs. Chairs are used only by some of the households of Lingayats, Kammas, Brahmins and Muslims. Out of the 6 households in the village which possess tables, 2 are of Lingayats, 1 is of Kamma and 3 are of Muslims. These figures go to show that the use of furniture in the village is quite negligible. The rope cots are used generally by the head of the household or by an adult male member. All the others will be accustomed to sleep on the ground using mats, coarse woolen rugs, etc. The use of chairs and tables is a recent trend. The common practice for the inmates is to sit on a mat and sometimes on mere floor inside the house.

43. Table 12-A furnishes statistics relating to the possession of some of the consumer goods by the households in the village. 22 households have petromax lights, 150 have torch lights, 5 have kerosene stoves, 21 have bicycles, 2 have radio sets, 20 have wrist watches and 5 have sewing machines. This table once again shows that Lingayat households possess more varieties and larger number of consumer goods than the households of other communities. 19 households of Lingayats possess petromax lights, because many of them have shops and probably because of the same reason, 11 households of Lingayats out of 21 in the village possess bicycles. The fact that radio sets, wrist-watches and sewing machines are mostly possessed by Lingayat households goes to show that there are more economically well-to-do households among them than in other communities. Every household has either a hurricane lantern or at least a wick lamp.

44. Table 12-B indicates community-wise the material culture and the habits of the villagers with particular reference to the use of mosquito curtains, toilet soaps, etc. As per this table, 29 households of the village use mosquito curtains. Of these 29 households, 19 come in the income group of Rs. 150/- and above per month. 20 of the 29 households using mosquito curtains are those of Lingayats. Among the households that do not use mosquito curtains, 37 households come in the income group of Rs. 150/- and above, 80 households in Rs. 101/- to Rs. 150/- group, 141 households in Rs. 50/- to Rs. 100/- group, and the

remaining 16 households fall in the income group of Rs. 50/- or less. The use of toilet and washing soap has become quite common in the village. 192 households out of the total number of 303 households use toilet and washing soaps. 197 households of the village are found to be in the habit of sending their clothes to the washerman. Of these, 47 households have monthly income of Rs. 150/- and above, 71 households come under the monthly income range of Rs. 101/- to Rs. 150/- 78 households come under Rs. 51/- to 100 per month and in only one household in the monthly

income is Rs. 50/- or less. In 106 households, the members wash their clothes themselves and of these, only 9 households are in the monthly income group of Rs. 150/- and above and the remaining 97 households are in the income group of Rs. 101/- — Rs. 150/- and lower ones.

45. The table given below shows the percentage of households among the various numerically important communities to the total number which use mosquito nets, soaps and send clothes to washermen.

Name of caste	Total Number of households in the caste	Number of households which use mosquito nets	Percentage to the total no. of households in the caste	Number of households which use toilet soap	Percentage to the total no. of households in the caste	Number of households that send clothes to washerman	Percentage to the total no. of households in the caste
1	2	3	4	5	6	7	8
Hindus:							
1. Lingayats	98	20	21.5	76	81.7	81	87.0
2. Kurubas	53	1	1.9	18	34.0	35	66.0
3. Bedas	24	1	4.2	19	7.9	9	38.0
4. Upparas	15	—	—	7	46.6	12	80.0
5. Voddas	12	—	—	5	41.7	6	50.0
6. Kammas	12	2	16.7	12	100.0	6	50.0
7. Madigas & Byagaras	14	—	—	7	50.0	—	—
8. Others (10 other castes)	36	3	7.3	25	60.9	22	53.6
Muslims:	39	2	5.1	23	58.9	26	66.7
Total	303	29	9.6	192	63.3	197	65.0

Food and Drink

46. Table XV indicates the staple diet and food habits among the various communities of the village. Lingayats, Brahmins, Viswakarmas and Rajputs are all vegetarians. Of the 15 Uppara households, 12 are of vegetarians and 3 are of non-vegetarians. In 2 out of 24 houses of Bedars, the inmates do not take meat. All the remaining households are of non-vegetarians. Among the Madigas, who are members of scheduled castes, it was common to eat carrion a few years ago, but the present members of these households have stopped eating it. They are not even taking meat mainly because of its prohibitive cost. Among the Rajputs though the forefathers of the present heads of households were accustomed to eat meat, the members of the present generation have given up the practice, as they believe that their social status is enhanced by doing so.

47. The daily food of the villagers consists of jowar *roti* with dishes prepared from pulses, vegetables and also chutney. Till 1958, jowar *roti* was the only staple diet of all the villagers. Now, with the advent of canal irrigation, the proportion of rice in the daily diet of the villagers is fast increasing. The staple food of the Kammas, who have migrated from Andhra Pradesh, is rice. There is no particular seasonal variation in the staple diet of the villagers. Leafy vegetables and brinjals, lady's fingers, gourds, onions, garlic, cucumber are the common vegetables grown by the villagers and used by them. They are also available for sale in the village as well as in the shandy at Karatgi on Wednesday. Vegetables grown locally are available for about 6 months from July to December. During summer, onion and brinjals are used. Since 1962, the villagers have been growing tomato also for their own use. Mangoes, guava and plantains are the fruits used by the villagers whenever they are available.

48. *Holgi* and *Huggi* are the sweets prepared on various festival and ceremonial occasions. The ingredients required for *Holgi* are arhar or bengalgram dhal, jaggery, wheat flour and ghee or sweet oil. *Huggi* is prepared by using wheat or rice and jaggery along with a few items of spices like cardamom, cashewnut, etc. These are prepared in the households of all communities, except when due to poverty, they become a luxury.

49. The preparation of jowar *roti* is simple. Jowar flour is mixed with warm water and is well kneaded. Cakes are prepared out of it and each cake is then put on a hot pan. A few seconds later, water is sprinkled on the upper surface and thereafter the cake turned over at short intervals and thus baked on both sides. It is then kept on the burning embers for a second or two when the moisture in the cake dries up, at the same time making the cake *rise* a little.

50. Adults generally take 3 meals a day, whereas children in many households take 4 meals. In 32 households, adults take 2 meals a day and of these, 11 are of Lingayats (Table XIV).

51. The diet of the villagers cannot be considered to be quite balanced as it lacks in vitaminous contents and mostly consists of cereals. As paddy cultivation has come to stay, the quantity of rice consumption along with jowar *roti* is on the increase. There are two rice-cum-flour mills established after 1959 which cater to the needs of the people. Hand pounding and hand grinding are therefore unknown at present. Milk is used mainly for the preparation of beverages and to a small extent for feeding the children. The consumption of milk by the people is not adequate as the production is not sufficient to meet the demand. Ghee is used only in well-to-do households. The cooking medium is groundnut oil. During the harvest season, the villagers off and on eat the kernels of groundnuts either in the raw state or after slightly warming them on the embers. Sugar is used with tea practically in all the households though the quantity used varies according to the economic condition of the different households. Whenever sugar is not available, it is not uncommon to use jaggery for the preparation of tea. Among the households which use sugar, 57 belong to the monthly income of Rs. 150/- and above, 87 to the income group of Rs. 101/-, to Rs. 150/-, 81 to the income group of Rs. 76/- to Rs. 100/-, 62 to the income group of Rs. 51/- to Rs. 75/-, 15 to the income group of Rs. 26/- to Rs. 50/- and one household to the income group of Rs. 25/- and less (Table 11).

52. In the village all the households except one household of Lingayat take tea. The villagers take tea

twice or thrice a day and most of the adult males take tea in the hotels, for they do not wait for its preparation in their own houses. In the village, there were no tea shops at all about 8-10 years ago. Now the 4 tea shops of the village make brisk trade from early morning till late in the evening. Adult females also take tea twice a day by preparing it at home. Table 11-A gives details regarding the habit of taking tea as correlated to the income of the households.

53. As prohibition has not been extended to Raichur district, it is not in force in the village. Except among Brahmins in the village, male members in a large number of households are accustomed to drink. As even toddy is costly, there are regular addicts only in some of the households. No one uses opium or ganja in the village.

Beliefs and Practices relating to Birth, Marriage and Death

54. There are no significant variations in the beliefs and practices relating to birth, marriage and death among members of the various Hindu communities of the village, except with regard to a few minor details. The *Kubasa* ceremony in the fifth month of the pregnancy of a female, the practices in connection with delivery and disposal of placenta the beliefs and practices with regard to barrenness, infant deaths and still birth etc. are all similar. The cradle ceremony or *Totla jambara* is performed on the sixteenth day after birth in all communities. There is a common belief among all that the birth of a male child after three successive births of female children as well as the birth of a female child after three successive births of male children are both inauspicious. The birth of a child within one year of the marriage and the birth of a female child on a Wednesday are also considered to be inauspicious. Births on particular *nakshatra* are believed to bring calamity to the members of the family or relatives. In such cases *shanti* or propitiatory ceremony is performed to ward off evil influences. In the case of the birth of a male child after three successive female children, 3 old pots are put one upon the other and these pots are all broken at once by striking them with a rod or stone. The girl born on Wednesday is named *Gangamma* and no *teruvu* or bride price is taken when she is given in marriage.

55. Pregnancy is usually recognised by the stoppage of the monthly course and by noticing vomiting sensations experienced by a pregnant woman during the third month. During this period the pregnant woman gets a craving to eat odd dishes and generally

the elders satisfy the desire by arranging to provide her with such dishes, but at the same time taking care to see that she does not use such foods as are deleterious to her health. Food which causes what is called *Nanju* in the local parlance is not given. She is forbidden to take part in any work which involves heavy manual labour. At the same time, she is not permitted to simply sit and idle away her time. The elders emphasise that she should attend to such items of household work, as constitute light exercise. The villagers are aware that she should be given plenty of vegetables, fruits and milk and consistent with their resources they do so. During the fifth month of the first pregnancy of a woman, the ceremony known as *Kubsa Maduvudu* is observed in the husband's house among all the communities, when the parents of the girl offer presents to the daughter which include a saree, choli, flowers, fruits etc. A feast is given to the relatives and the other invitees. Among the Lingayats, the parents of the girl bring with them one saree, 2 choli pieces and a bundle called *buththi* consisting of sweets, fried eatables and fruits to the girl's house and present them during the ceremony mentioned above. The Muslims also observe this ceremony, which they call *Hari sadi* or *Hari choli pahnana* the only difference being that they can perform this ceremony either in the third month or in the fifth month, as the case may be. After this is over, the parents of the girl take her to their house either in the fifth or seventh month for delivery, but never during an even month. Irrespective of caste and the economic status, the first delivery invariably takes place in the girl's parent's house. Deliveries are usually arranged in a separate room and if no separate room is available, a portion of the main room or hall is partitioned off to secure privacy for the purpose of delivery. A rope-cot is provided to the parturient woman to lay down. The elderly females of the house offer all necessary help. There are two *dayis* (untrained midwife) in the village of whom one belongs to Bedar caste and the other is a Muslim. The services of one of these is generally utilised by all the communities except by the Madigas and the Byagaras who have among them their own elderly females. The *dayi* is paid Rs. 2/- to Rs. 4/- for the services rendered by her. In the absence of the untrained midwife, it is also common to secure the gratuitous services of some of the elderly females who are either close relatives and friends or good neighbours. The placenta which is expelled is kept inside a mud pot along with a few betel leaves, neem leaves and a piece of coin and is then buried at a corner of the entrance to the house. There seems to be no variation among the several communities with regard to this practice. The post-natal practices are also the same. On the day of delivery the baby and the mother are given a

clean wash with hot water. After delivery, for about 3 or 4 days the baby is allowed to suck honey and castor oil, administered by a finger and breast feeding starts after the fourth or ninth day after delivery.

56. The period of pollution after birth varies among the several castes. It is ten days for the Brahmins, 9 days for the Kurubas, 5 days for the Rajputs and 40 days for the Muslims. The Lingayats consider that there is no pollution, when once the child is tied with a linga which is generally done either on the day of the delivery itself or within a day or two thereafter. The mother and the child are purified by the sprinkling of holy water by the Jangam.

57. The period of confinement generally varies from 3 to 5 months, often depending upon the economic condition of the parents of the girl. The confinement period is, however, considerably short in the case of Kurubas. Among them, on the sixteenth day after delivery, the mother goes out to a well along with 4 other married women and after performing the *Gange puja*, she fetches water in a pot and after this function, she is free to go anywhere. Among others this function is held much later.

58. During the period of confinement great care is taken to serve the mother with nourishing food. For the first 10 days after delivery, only light food is given to the mother and during this period the Lingayats serve *sajjaka* which is a sweet dish prepared from wheat soji as well as rice, milk etc. Thereafter, nourishing diet which includes liberal quantity of milk, ghee and dishes prepared out of select vegetables is served to her by the vegetarians, while the non-vegetarians serve her with easily digestible non-vegetarian food. It is also common to encourage the use of specially prepared ayurvedic mixtures to tone up the health of the woman and to protect her from getting cold and generally to keep her in a state of good health. The Lingayats use 12 varieties of medicinal herbs for this mixture which they call 'Hadadechcha'.

59. There is a great deal of homogeneity among the various castes regarding the child-rearing practices also. The suckling period is generally about a year and the child is encouraged to wean in the natural way. When the child is about 8 or 9 months old, cooked rice is first given. The Brahmins observe the ceremony of *Annaprashana* while giving food for the first time. For several months thereafter, the child is given small quantity of well-cooked rice mixed with ghee and a little salt to give taste, taking care to increase the quantity as the child grows older. The mother is naturally the first teacher to teach all good habits to the

child. But its habits are also very much regulated by the child itself observing the habits of other children in the house who are slightly older.

60. Recourse to abortion is uncommon and if at any time it takes place, it is done so stealthily that one rarely comes to know whether it took place at all and if so, how. The cause of barrenness is generally ascribed to the *karma* in the past life. If physiological reasons are forthcoming steps are taken to get the defects remedied. Many believe in performing *Aswatha pradakshina* and *Nagaraprathista* as a remedy for barrenness. After all these attempts fail the persons concerned bear the state of barrenness with a philosophical equanimity. The cause of still birth is also ascribed either to physiological factors or to the result of one's own *karma* in the past life. As regards infant death if the reason is not physiological, the villagers believe that it is often due to *Makkala cheste*, to get rid of which they would have to resort to magico-religious practices. The Hindus invariably believe in rebirth and transmigration of soul. The villagers feel strongly that there is an unseen Great Power which guides and shapes the destinies of man and it is therefore quite common among them to offer prayers to particular deities and take vows whenever sudden difficulties and disappointments crop up. The survey reveals that in 287 households the members are accustomed to take vows. For the fulfilment of these vows pilgrimages to holy places are also undertaken.

61. Among the various ceremonies which are performed after the birth of a child the naming ceremony is the most important. This ceremony is also known as *Totla jambara* or cradle ceremony among Lingayats, Kurubas, Upparas etc. as the naming ceremony synchronises with the cradle ceremony. It is celebrated on the eleventh day among Brahmins and on the sixteenth day by people of other castes. It is also common occasionally to postpone this ceremony to some other auspicious day to suit the convenience of the family members. The Lingayats have their own priests to officiate over the ceremony. The feet of the priest are washed and with the water collected after washing the feet, which is called *dhoolu padodaka*, the house and all the members of the family including the mother and the baby are purified. Drops of this holy water are trickled, into the mouth of the baby. The ceremony closes with a feast to the friends and relatives who gather for the occasion. The parents-in-law of the mother to whom message about the birth of the child would have been sent on the third day after delivery attend the naming ceremony with suitable presents to be given to the baby. Among Muslims, after child

birth, the child is washed and swaddled and the words of God are uttered into its ears. The naming of the child is done on the day of the birth or in the week. A ceremony known as *chhati* or the sixth day rite is also observed.

62. There are various other ceremonies which are observed by different castes differently before a boy or girl comes of marriageable age. The Brahmins observe *choula* and *upanayana* for the boy. The Lingayats celebrate *diksha* for boys. The Muslims observe the right of initiation when a boy or girl has reached the age of 4 years 4 months and 4 days and they perform circumcision ceremony for the boys between the age of 7 and 14.

MARRIAGE

63. The practices connected with the marriage with regard to some of the numerically important communities are described hereafter. The description given is necessarily brief, because in a monograph of this nature, it would be difficult to cover in extenso the marriage practices among all the communities in the village.

64. The first formal ceremony which precedes a marriage is betrothal. This is performed for the purpose of confirming the alliance mutually agreed upon. Among the Lingayats, when a boy comes of age his parents look out for a girl for marriage. When a suitable girl in the caste is found, the parents of the boys go over to the girl's parent's house for seeing the girl. The parents of the boy camp in a separate house in the girl's village and from there visit the girl's house to see her. They also make independent enquires about the age, antecedents and talents of the girl. When they consider that the girl is a suitable match, they invite the parents of the girl to their house for further negotiations, incidentally giving them an occasion to see the boy also. The girl's parents also make similar enquiries about the antecedents of the boy, the status of the family and after being satisfied, they express their approval for the alliance. They then participate in a feast given on the occasion by the boy's father at his house. This is called *Holige undu hogona*. If the girl's parents are not in favour of the alliance, they do not take part in the feast which is an indication that the negotiation has fallen through. When the alliance is agreed upon, the parents of the boy, in turn, visit the girl's house and participate in a feast given by the parents of the girl. An auspicious date is then fixed for the betrothal ceremony or *veelya jambra* or *sakshi jambra* as it is locally called, to be celebrated at the girl's house. On the date fixed for this function the

parents of the boy revisit the girl's house taking along with them some auspicious articles required for performing the betrothal which include 2 sarees, 2 cholis, 5 ornaments of gold or silver, 6 seers of betelnut, 500 betel leaves, sugar, copra and incense sticks. One of the two sarees is to be presented to the girl who sits to the right side of the would-be-bride. The five ornaments consist of waistband, *kadaga* (silver anklet), chain (also used for the anklet), *bugudi* and *bendole* (ear ornaments). The girl is also presented with a *chowki* or *lingad kai* which contains the image of a linga. A feast is given to the party present which includes select friends and relatives. On this occasion all the details connected with the marriage are settled before respectable persons who are present. The Jangams officiate as priests during this ceremony. The marriage takes place at the boy's house on an auspicious day fixed by the parties in consultation with the priest.

65. The betrothal ceremony among the Kurubas is the same as that performed by the Lingayats, except that in the case of the Kurubas, only one ornament is presented at the time of betrothal as against five by the Lingayats. The Upparas just like the Lingayats present 5 ornaments. The Madigas call this ceremony *nichcha* which is the same as *nishchithartha* called by others. In consonance with their low economic status, the Madigas offer presents consisting of a simple ornament, a *choli* piece, betel leaves etc. The betrothal ceremony among Muslims is called *Meetha pan Batna* performed at the house of the girl's parents. On this occasion, betel leaves, sugar, one saree and a choli, *kade* or chain are offered to the girl. Another function known as *Mangna* is also performed among them at the girl's parent's house, when the details of marriage including the amount of *mehar* or bride price are settled.

66. There are several endogamous groups among the Lingayats, Kurubas, Upparas, Voddas, Madigas etc. and each such group contains a large number of exogamous clans, all of which are totemistic in origin. Marriage between the members of the same clan are prohibited. Among the Brahmins *swagotra* marriages are not permitted. There are several *bhagis* or subsects among Lingayats. The *bhagi* is very much like the *gotra* among Brahmins. The *bhagis* trace origin to a single ancestor who is regarded as their progenitor. The Madigas have a number of exogamous divisions known as *kulas* or *bedagus*. Among all the communities marriages take place within their own sub-castes, but outside their *kula*, *bedagu*, *bhagi* or *gotra*, as the case may be.

67. Except among the Brahmins, the practice

of paying bride price is prevalent among all the other communities, though regarding the quantum of amount there is variation from one to the other. Among the Lingayats, the bride price or *theravu* as it is called, is fixed at Rs. 200/- which has to be paid by the parents of the boy to the girl during the marriage. In a few cases this amount goes upto Rs. 300/- or Rs. 400/-. The bride price which a widower has to pay when he wants to marry a widow is usually more than the sum paid at the time of the first marriage. In the case of the Kurubas the amount varies from Rs. 100/- to Rs. 150/- at present as against Rs. 25/- only about two decades ago. A widower among them who seeks to marry a widow has to pay Rs. 200/-. Among the Upparas, the amount has gone up from Rs. 32/- to Rs. 150/- and a widower has to pay as much as Rs. 300/- or Rs. 400/-. In the case of the Madigas, the bride price which was Rs. 32/- about 10 years ago has now been raised Rs. 50/- and it is showing signs of further increase. In the case of the Muslims, as stated earlier, the bride price which is called *mehar* which the husband has to pay to the wife is fixed at a ceremony known as *mangna*. The amount which ranges from Rs. 200/- to Rs. 1,000/- or more has to be paid on the occasion of the marriage and in case the husband cannot pay the *mehar* during the life time of his wife, he gets a pardon from her.

68. Polyandry is unknown and marriages are generally monogamous. A person can take a second wife during the life time of the first wife only under certain circumstances, such as when he has no issue by the first wife. Such a marriage takes place invariably with the consent of the first wife. Though there is no religious injunction or legal bar for the Muslims for having more than one wife, generally they do not take a second wife, unless they have their own special reasons for the contrary. The system of widow marriage is prevalent among all the communities except Brahmins. A widower generally marries a widow. Secondly, widows who have children do not choose to marry. The marriage of a widow is gone through in an uncereemonious manner by observing a simple function and it is called the *Udiki* form of marriage. The widows who marry in this form are not allowed to take part in the various auspicious ceremonies celebrated in the households of the members of their caste. In proved cases of unchastity divorces are permitted, the elderly members of the caste council having given approval. But this extreme step is rarely resorted to, as the caste councils endeavour to promote an amicable settlement between the parties concerned. Among the Lingayats divorces are effected through a letter of release and this practice is known as *Baredu Koduvudu*. In this village

there have been no such cases of divorce. If however divorce takes place, the divorced woman should return all the jewels given by her first husband and she should also give back to the husband before the Panchayat the *tali* tied by him on the occasion of marriage. Among the Muslims divorce is called *talaq*, but none in the village has so far practiced it.

69. The system of consanguineous marriages is common among all communities. Out of 657 marriages enquired into for the survey of consanguineous marriages, 257 were reported as consanguineous. The three types of consanguineous marriages are: The marriage of a boy with (i) father's sister's daughter (ii) mother's brother's daughter and (iii) elder sister's daughter. The younger sister's daughter is never married.

70. Adultery among all the communities is viewed with stern disapproval and flagrant cases of adultery which come to the notice of the elderly members of the caste council are enquired into by them and result in the levy of suitable fine appropriate to each case. When reconciliation is rendered impossible, cases of adultery generally lead to separation. Extra-marital sex relations on the part of a male are not taken serious notice of. Society insists on a higher degree of chastity on the part of females than males, though a woman cannot be guilty of such lapses unless a man is also equally guilty.

71. The details of marriage celebrations vary from caste to caste and it would be difficult to give a detailed account of the marriages relating to all the castes in this village. The system of tying *tali* (mangala soothra) is prevalent among all the communities. The ceremony of *kanyadhana* through *dhare* and the exchanging of garlands are only a few of the several practices which are common among all the communities. The Brahmins, the Lingayats and the Madigas have their own priests to officiate on the occasion of the marriage. The Brahmin priests officiate during the marriages among Upparas and Rajputs. About two decades ago, the Kurubas as well as the Lingayats were inviting Brahmin priests. But, now, they are engaging the Jangams as their priests. The celebrations which used to last for several days in the past are now gone through in a day or two. The priests get about Rs. 5/- to Rs. 10/- for each marriage besides some perquisites. Though the duration of the celebrations is shortened, the expenses incurred for the marriage have not been curtailed by any. A well-to-do Lingayat has to spend an amount of Rs. 3,000/- to Rs. 4,000/- for the marriage of a boy.. In fact, one of the elderly members of this caste was

bitterly critical about the extravagant demands of the present day boys. A person in a middle income group has to spend Rs. 2,000/-. The Brahmins, Rajputs and Upparas likewise spend considerable amount on marriages. Even the Madigas incur about Rs. 600/- to Rs. 800/- for the marriage of a boy and Rs. 200/- to Rs. 300/- for the marriage of a girl. There are very few families in the village which have the resources to celebrate a marriage without incurring debts.

72. The marriage celebrations among Lingayats are now briefly described. The marriage generally takes place at the boy's house. A day or two before the actual marriage, a function known as *devara oota* is celebrated both in the boy's house and in the girl's house. As the name indicates there will be feast to which the kith and the kin will be invited. The bride's party arrives at the bridegroom's place where the marriage is to be celebrated on the evening of the day previous to the marriage. The guests are treated to a small feast held on that day. The marriage day is called *tali day*. On the marriage day, early in the morning, the bride and bridegroom are each given a ceremonial bath and new clothes are worn by them. In the marriage pandal *halugambas* (branches of basari tree) are fixed and *pancha kalasha* is laid. A small mantap called *sasi katti* is made. On the occasion of the marriage the boy wears a dhoti with kacha, a shirt and sometimes a cost and also puts on a turban or a cap. A *basinga* is tied to the forehead of the boy and *kankanas* are tied to the wrists of the right hands of both the bridegroom and the bride. Dressed as above, the bride and bridegroom enter the *Mantap* and at the auspicious hour rice mixed with vermilion powder is thrown on the heads of the couple by all those present on the occasion. Then the Jangam to the accompaniment of *nadaswara* and chanting *manthram* ties the *tali* around the neck of the bride. This brief religious ceremony is followed by certain items of fun and frolic indulged in by the bridal couple which provide mirth and merriment to the gathering. Thereafter, a feast is given. In the evening the couple are taken in a procession on a bullock cart and after visiting the local Eshwara temple and offering worship, they return. On the next day, the bride's party returns leaving the girl in bridegroom's house. After staying for a few days in the husband's house, the girl returns to her father's house accompanied by her husband or other elders.

73. The consummation ceremony takes place generally about 3 months after marriage in the house of the bride's parents, if the girl had attained puberty at the time of the marriage. The villagers believe that

a woman should not give birth to a child before at least 12 months have passed from the date of marriage. Post-puberty marriages are more common now-a-days though about a few decades ago the orthodox class was invariably in favour of pre-puberty marriages. Infant marriages were also not quite rare in the olden days. Pre-puberty marriages are even now taking place among Madigas, as they still attach greater sanctity to such forms of marriages. Now-a-days the marriageable age for boys is generally 20 to 25 years, while for the girls it is 14 to 18 years.

74. Some of the special features relating to specific communities are now referred to. Among the Rajputs, marriage is celebrated at the bride's house as in the case of Brahmins, but consummation, however, takes place at the bridegroom's house. They do not have any system of paying bride price. On the occasion of marriage, the bridal couple among the Kurubas sit on a pestle (ಪೆನ್ಕೆ) which is marked with red-earth and *chunnam* (lime) and it is the Jangam priest who ties the *tali* round the neck of the bride. Among the Madigas the priest of their own caste called *Gorayya* ties the *tali* and if he is not present the husband does it instead. Among the Muslims the marriage ceremony is performed at the girl's house. The Kazi or the priest who lives at Gangavati is invited to officiate at the marriage. The *Mangala sootra* called by them *lachcha* is tied by the Kazi. At the auspicious moment when the marriage is to be celebrated, the bride covered from head to foot with a new *burqua* is fetched to the dias where the bridegroom is seated and they are garlanded. The Kazi thereafter chants the sacred scriptures and then all the guests present on the occasion throw rice mixed with vermilion powder. The consummation ceremony which is called *Gode bharna* or *Gode ka Rasam* is celebrated at the bridegroom's house.

75. There is one important change which has now come about among all the communities, which deserves special mention and that is about the consent of the boy and the girl before marriage takes place. A few decades ago, among a number of communities, neither the boy nor the girl used to have any occasion to see each other and express their opinion to their respective parents regarding the consent or otherwise. Now, rarely is any marriage finalised before the boy and the girl are given an opportunity to see each other and without their consent for the alliance, nothing further is done.

76. In this village neither inter-caste marriage nor marriages celebrated contrary to established practices have taken place.

DEATH

77. Among all the communities the dead persons are buried except among the Brahmins and Rajputs who resort cremation. Children among Brahmins and Rajputs are buried. Among the Lingayats, when death is imminent the body is brought to the verandah of the house and laid on the floor. The *Ayryos* are called for and their feet are washed with water. Drops of such water are trickled into the mouth of the dying person. The elders of the household also put this water into his mouth. Occasionally gifts are made through the dying person, whenever it is feasible to do so. After the person dies the body is washed and clothed with new cloth. *Gulalu* and *Bukkittu* are strewn on the body. *Vibhuti* (sacred ash) is smeared on the forehead and the corpse is kept in a sitting position facing north. Incense is burnt and the near relations and the other members who have gathered pay their last homage to the deceased. The corpse is lifted for burial after 12-14 hours by which time the nearest kith and kin to whom information would have been sent earlier would be present. The priest is paid *dakshina* while placing the corpse on the bamboo bier. The corpse is carried to the burial ground and there it is buried after observing the prescribed religious ceremony. At the place where the corpse is buried a stone is laid. The corpse of a pregnant woman is generally cremated. On the third day after death, a ceremony called *panchagaja* is performed. On this day betel leaves, betelnut, mandalu (puffed rice) and bengalgram are taken to the place of burial and offered. The stone laid on the site at the time of burial is thrown away. The mourners and relatives return to the house after taking bath. The Lingayats of this village state that they observe pollution for 9 days and on the tenth day all the household clothes are washed. The house is cleaned and sacred water is sprinkled. A feast is given to which the near relations and friends and *Aiyanors* are invited.

78. Among the Lingayats the practice of constructing a samadhi or shrine is sometimes resorted to. If any elderly male who had led a life of piety dies, the sons of the deceased bury the dead adjacent to the burial of Jangam priests and in such an event a sum of Rs. 5/- has to be paid to the *Aiyanors* towards the cost of land. Voddars will be employed to dig the earth on such occasions, whereas on other ordinary occasions of burial, Byagaras are employed for digging. Byagaras and Voddars get adequate payment for their labour and occasionally when a munificent person dies, they are presented with a cow in addition. The funeral expenses ordinarily amount to Rs. 100/- per head. Grave goods mainly consist of *veebuthi*, *gulalu*, *bukkittu*,

incense, *bilpatri*, *kumkum* new clothes etc. Exhumation or secondary disposal is not practised.

79. Among Kurubas the ceremonies concerning the death are similar to those of Lingayats, Pollution is for nine days. A funeral feast is held on the tenth day. No ceremonies are celebrated either on the third or fifth day. On Marnavami, that is, a day prior to Dasara each year, a simple anniversary ceremony called *sattavara divsa* is performed. New clothes are brought and worshipped in the name of the deceased. The Kurubas do not construct samadhi or shrines in memory of the dead.

80. The Upparas, in addition to following the procedure followed by Kurubas in the observance of death ceremony, also perform a simple ceremony on the third day after death, when sweets, fried articles, matches, beedi etc. are placed at the burial place and later they partake of the sweets. The practices among the Madigas in this regard are also the same.

81. The death ceremonies performed by Rajputs are similar to those of Brahmans. Adults who are dead are cremated, while children are buried. On the fifth day the bones of the dead are collected and kept in a mud pot which are later thrown on the tenth day in a river. The period of pollution is nine days. All the members of the household take bath and wear new clothes on the eleventh day and a feast is also arranged. On the twelfth day, Brahmin priests are paid *dakshine*, grains, paddy etc. The first annual ceremony is performed in an elaborate manner.

82. The Muslims generally carry the corpse to the burial ground laid in a coffin. After burial, all those present retrace about 25 steps and offer *namaj* before returning to the house. On the third day, a ceremony known as *theen din ki ziarath* is celebrated. On this day the house is cleaned and the floor is smeared with cowdung wash. The mourners go to the place of burial and offer puffed rice, vermicelli, betel leaves, nuts, sugar etc. at the burial site. They also burn incense and offer prayer. They then partake of the various articles offered at the site. The offering made on the third day is called *fatah dena*. On the ninth day all those who have lifted the coffin are invited to a feast which is called *mouta*. The period of pollution in the case of deaths is forty days. On the forty first day new clothes are brought and worshipped and later on worn by the members of the household. This ceremony is called *Badan-ko-milana*. A feast is held on this day to which the near relatives are invited.


83. The Brahmans observe the death ceremonies in an elaborate manner. Among them, the eldest son of the deceased who is the chief mourner and in his absence, the person next to him, walks in front of the bier with the fire kindled earlier and it is he who lights the pyre in the cremation ground. Various ceremonies are performed for twelve days and on the thirteenth day a feast is given to relatives and friends. *Sraddha* ceremonies are performed every month for a year culminating in the annual ceremony. Thereafter, the sons perform regularly the annual *sraddha*.

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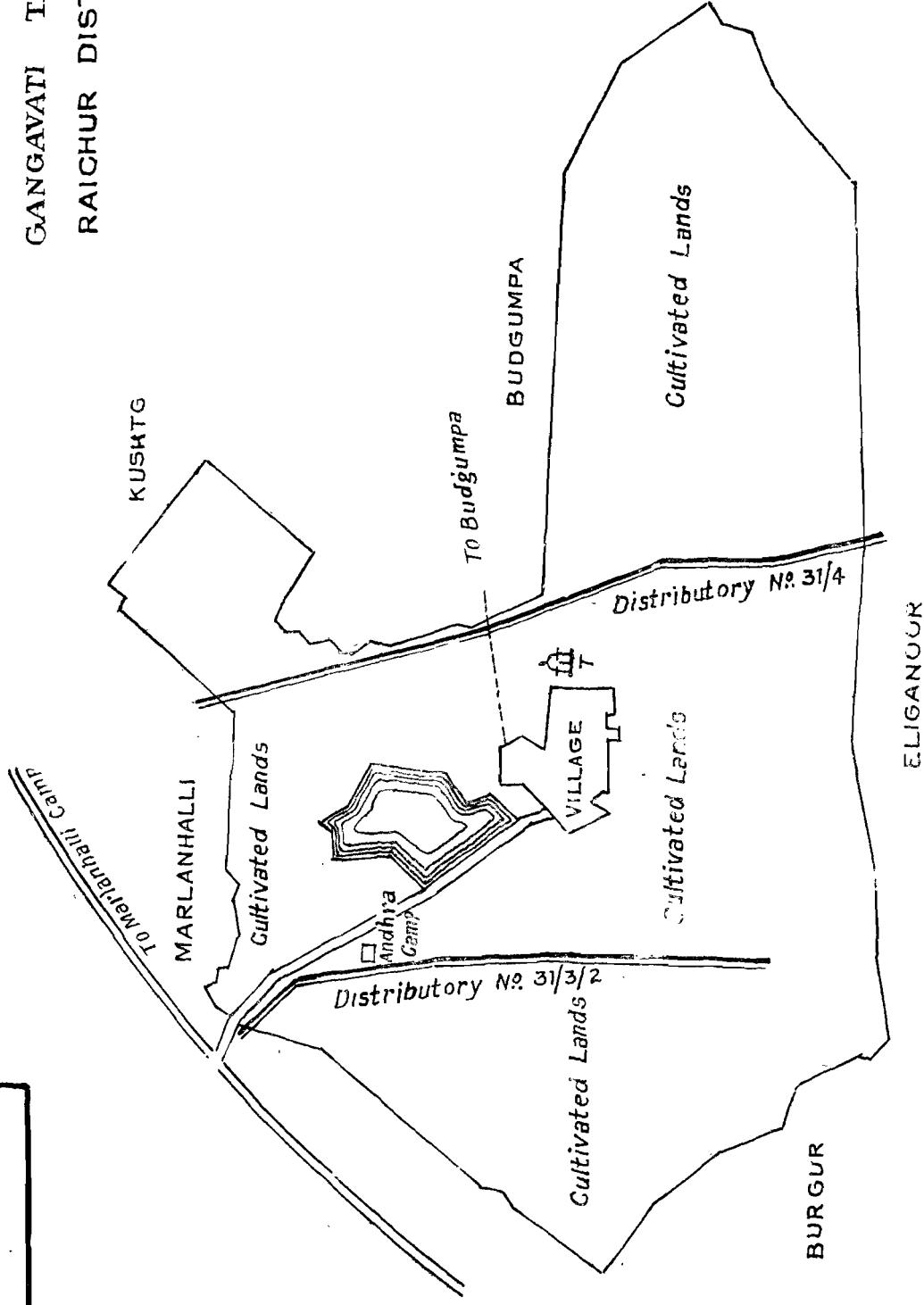
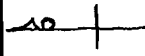
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YERDONA VILLAGE

GANGAVATI TALUK

RAICHUR DISTRICT



CHAPTER III

ECONOMY

Economic Resources

LAND

Land is the most important economic resource for the vast majority of the villagers. Cultivation together with agricultural labour provides principal means of livelihood to 92% of the total population. The total area of the revenue village is 6,339 acres. Out of this extent, 71 acres are unassessed land comprising 18 acres of village site, 50 acres of common pasture called *Gairan* or *Gomal* and the remaining 3 acres are under roads, barren land, cremation ground etc.

FOREST

2. There is no land demarcated as forest in the village nor is there any wooded area under private ownership or under Government control.

AGRICULTURAL LAND

3. The 6,288 acres are classed as arable land. Out of this, 429 acres represent land which was held by individual cultivators, but later relinquished to the Government due to the various causes. A major portion of it represents land relinquished by the cultivators during the years 1934-1937 A.D. (Fasli 1,343-1346) as cultivation was rendered impossible in those lands consequent on the breach of the local irrigation tank inundating the fields and damaging them badly. Secondly, even prior to that, the owners were frequently leaving them fallow as failure of monsoon was a recurring feature. The poor quality of the soil was also a strong reason which weighed with them to relinquish. An extent of 7 acres out of this was granted on assignment to landless persons among scheduled caste after canal water was made available for irrigation. The area under the occupation of pattedars and inamdars is 5,531 acres and 311 acres respectively totalling 5,842 acres of cultivated land in the village. The cultivated land forms about 92% of the total area of the village. The area owned by the pattedars is 94% of the total cultivated land and the remaining 6% is held by inamdars as inam lands.

4. The chief varieties of soil found in the village

are red sandy loam called *Masabu* and black clay called *Yeri*. Red chalka contains sand and as such has better drainage, while the black clay soil is highly retentive of moisture. The canal water which has been made available for irrigation purposes by the Tungabhadra Project has proved beneficial in the case of the red sandy loam soil. Such lands have been mostly localised for heavy irrigation, while those with black clay soil have been localised mainly for light or protective irrigation.

OTHER LAND

5. An extent of 181 acres of land which was under cultivation is now submerged under the tank from the year 1320 *Fasli* (1901). The owners of these lands have represented to the Government to demolish the tank and make this area available for cultivation as all the land previously irrigated by the tank can now be irrigated by the canal water. This is a request which is worthy of being considered.

LIVESTOCK

6. As per the Survey, the livestock resources of the village are as follows: (vide table 7).

1. Draught bullocks	392
2. Bulls	100
3. Cows and she-buffaloes in milk	131
4. Cows and she-buffaloes in dry including cows not calved	208
5. Other adult males including he-buffaloes	21
6. Young stock (males & females)	180
7. Sheep	314
8. Goats	312
9. Pigs	6
10. Horses and ponies	12
11. Donkeys	4
12. Poultry	159

Total	1,739
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7. Ponies are mainly used for travelling from village to village and donkeys are kept by washermen and potters to carry loads. Maintenance of livestock is mainly an adjunct to agriculture. Livestock rearing as an occupation provides work to 33 persons (vide table IX).

OTHER RESOURCES

8. Fishing is not a regular occupation for anyone in the village. A few Pinjars and Bedars occasionally indulge in fishing in the local tank as well as in the irrigation channels and fish, if any are caught, are consumed by them.

Factors Influencing the Economic Life of the Village

LAND REFORM

9. 5,531 acres of cultivated land is held by private persons and is under ryotwari tenure. Owners of these lands are directly responsible to pay the land revenue to the Government for their holdings. The work relating to Record of Rights was completed in the year 1955 as part of the Land Census Scheme. Record of Rights Regulation of 1358 Fasli promulgated by the then Hyderabad Government envisaged a programme wherein it was sought to bring the Revenue records up-to-date. Prior to its promulgation and implementation, the Pattedar of the land was, for all purposes, taken to be in the occupation of the land and day today changes due to succession, oral sales and other private transactions were not entered in the records forthwith. Thus the records as they existed prior to 1955 showed the nominal Pattedars, as the owner as well person in actual possession while the actual occupants of the lands were different individuals. Primarily with a view to protect the interests of the actual occupants in the land, the work relating to the Records of Rights was completed in 1955 and a Census of land holdings was also taken. The completion of this work besides ensuring the records up-to-date recognised the rights of the actual occupants designating them as Kabjedars, incidentally relegating the nominal Pattedars to the background. The Kabjedar is now responsible for the payment of the land revenue. Changes in the extent and ownership of holdings are now recorded in the Register of Mutations after necessary certification by competent authority and entries are later on made in the annual records such as pahani, jamaabandi file etc.

10. An extent of 311 acres is under Inam. Out of this, 103 acres represent Khairat (Religious) Inams given as gifts to religious institutions shown as here-under:

1. Sri Raghavendra Swamigalu
2. Sri Satyabodha Swamigalu

It is stated that most of these lands are now in the possession of tenants and they are not paying any rent to the Inamdars and that the Inamdars have sold these lands to their respective tenants. Similarly Endowment Inams (64 acres) and Khidmatti Inams (51 acres) are also sold out to the tenants. The sales, in either case, however, are not registered and no record of the sales is found with the holders. Service Inams consisting of 93 acres are assigned to the village servants known as Setsendhies. Setsendhies help the village officers in the collection of land revenue and they also perform other duties pertaining to the village administration.

11. Under the Hyderabad Inam Abolition Act of 1955 (Hyderabad Act VIII of 1955) all Inam lands are to be abolished. Necessary action in this behalf is being taken by the Deputy Commissioner, Inam Abolition, Gulbarga Division, Gulbarga.

12. In the village there are 352 ownership holdings comprising an area of 4,617 acres. Out of this, 332 holding or 94% are completely cultivated by the owners themselves. The remaining 6% of the holdings are leased out to the tenants of this village or other villages. According to the Survey there are 19 tenants in the village cultivating an extent of 236 acres owned by holders of not only this village but also of other villages. The period of tenancy ranges from 1-3 years. As such, none of them is a protected tenant under the Hyderabad Tenancy and Agricultural Lands Act of 1950. 9 persons residing in the village own an extent of 123 acres outside the village and 196 persons residing outside the village own about 2,100 acres of land in the village as shown in the two tables given below:

I. Extent of land owned by the people of the village outside the village.

Name of village where lands owned	Number of persons	Area acres
1. Eelignoor (3 miles)	7	94.00
2. Halsamudra (2 ,,)	1	25.00
3. Budgumpa (10 ,,)	1	4.00
Total	9	123.00

II. Extent of land owned by outsiders in the village.

Name of village where residing	Number of persons owning land in the village	Area owned in the village (acres & guntas)
1. Budgampa (1½ miles)	95	938-20
2. Halsamudra (2 „)	24	166-07
3. Timmapur (1½ „)	30	158-30
4. Siddapur (4 „)	8	166-09
5. Karatgi (4 „)	21	318-32
6. Gangavati (20 „)	8	199-06
7. Eelignoor (3 „)	1	7-16
8. Nandehalli (10 „)	1	15-20
9. Kampli (25 „)	1	42-10
10. Turvihal (35 „)	1	15-15
11. Chanhalli (36 „)	1	1-30
12. Marlanhalli (3 „)	1	15-35
13. Jeerutgi (3 „)	1	18-23
14. Shalignoor	1	22-27
15. Hospet	1	7-07
16. Sindhnur	1	6-32
Total	196	2,100-39

13. The status of the tenants continues as it existed prior to the promulgation of the above mentioned Hyderabad Tenancy and Agricultural Lands Act. The payment of half crop share or rent known locally as *Koru* is still in vogue in the case of dry lands, although under the above Act the rent was fixed at only five times the land revenue, the cultivator himself bearing all the cultivation charges. As per the *Koru* system the entire land revenue and half the amount of wages on the labour employed for harvesting, weeding, etc. is at present borne by the landholder himself. However, about 15 years ago, the landholder was not paying even this expenditure on cultivation. He used to pay the assessment only.

14. In respect of irrigated lands, an annual rent of 5-6 bags of paddy per acre is paid to the owner. This amounts to about $\frac{1}{4}$ th of the total produce; but the expenses on cultivation, which are fairly heavy in the case of wet lands, are completely borne by the tenant himself. The relations between the landlords and the tenants being quite cordial, no tenant has ventured to approach the Revenue Court to get the fair rent fixed by invoking the provisions of the Act. All transactions relating to tenancy are merely oral ones, to be adhered to as a gentleman's agreement.

15. The other important measures relating to the Land Reforms were those of acquisition of land owned by individuals in excess of the ceiling fixed under the

Hyderabad Act. The ceiling was fixed at 3 times the family holding in the case of all ownership holdings and $4\frac{1}{2}$ times the family holding in the case of lands which were under self cultivation. The family holding for the area in which the village is situated was fixed at 30 acres of dry land and 6 acres of double crop wet land. As such the ceiling was 90 acres (dry) in the case of all ownership holdings and 135 acres in the case of all self-cultivated holdings. Acquisition of lands in excess of the ceiling and redistribution of the acquired lands to the landless tenants and agricultural labourers were contemplated under the Act, when provisions were proposed to be implemented step by step. After the Re-organisation of States these provisions of the Act were not enforced and implemented in any part of the state. The new provisions of the Mysore Land Reforms Act when implemented would however replace all the old ones.

ASSIGNMENT OF LAND

16. Under the special Laoni Rules, the Government have assigned 7 acres of *kharij khata* wet land to 7 families of scheduled castes. The heads of these 7 scheduled caste families were landless persons whose livelihood was mainly agricultural labour. As mentioned earlier the lands relinquished by individuals are excised from the *khata* and they are shown as *kharij khata* lands. The act of relinquishment is called *Rajinama*. All these lands were previously in the occupation of different individual owners who in or about 1934 relinquished them in favour of Government for the reasons mentioned earlier. The 7 scheduled caste assignees continue to be in possession of the lands and they are also cultivating a substantial portion of the lands assigned by raising paddy during the rainy season. As the excess water from the irrigation tank flows through these lands, they are not able to cultivate the entire portion.

17. An extent of 50 acres of *kharij khata* wet land was assigned in 1959 to 50 families at the rate of one acre per family. Some of these families were from the submerged villages under the Tungabhadra Project, while a few others are agricultural labourers who have migrated from different places in Dharwar District. In addition to the allotment of land, each of these families was also given a building site, one bullock and Rs. 100/- in cash at the time of rehabilitation. Out of the 50 families, 25 families have left the village as they could not adjust themselves to the changed circumstances. They returned to their original homes in Koppal taluk, about 35 miles away. The remaining

25 families have settled themselves in the eastern part of the village. They are cultivating the lands allotted to them and they supplement the income from the lands by some of the members working as labourers. It is understood that a small portion of the land assigned to the families who have left the village is now being unauthorisedly cultivated by the other rehabilitated families.

LAND IMPROVEMENT

18. The Land Improvement works in Yerdona mainly relate to the conversion of about 1,300 acres of dry land into wet, carried out after the advent of irrigation by utilising the facilities of Development Loan granted by the Government. Prior to 1957 Takkavi loans were also being granted to the villagers at the rate of about Rs. 200/- per individual, for taking up bunding in the dry fields as part of soil conservation measure. Those who utilised these loans are convinced that bunding definitely improved the land, because of better conservation of moisture. The Government itself did not initiate any soil conservation schemes in the village, but merely helped those who wanted to take up such scheme, in their own fields by granting loans. The villagers are now concentrating their attention on the conversion of dry lands into wet and as such they have ceased to take any interest for the time being in the improvement of dry lands where only dry crops are raised.

INDUSTRIALISATION

19. As a result of the gradual increase in the extent of paddy cultivation two private persons, of whom one is the chairman of the Village Panchayat, have installed two separate paddy huller cum flour mills. The villagers of Yerdona as well as those of

the adjoining villages no longer resort to either hand pounding or hand grinding. Those who grow paddy generally keep the quantity required for their domestic use and sell away the surplus paddy.

20. The two persons who have installed huller cum flour mills also own 2 tractors which are equipped with various accessories required for different agricultural operations besides trailers for transport of manure and other agricultural produce. The usefulness of these tractors has been realised not only by the owners, but also by many others in the village who occasionally make use of them.

21. The villagers have not felt the impact of industrialisation in any other manner.

URBANISATION

22. The villagers frequently visit various urban centres, in connection with their agricultural occupations such as purchase of fertilisers, marketing of agricultural produce, obtaining of credit facilities etc. and consequently there has been an impact of urbanisation on the daily activities of the people. They are also influenced in the matter of diet and dress. It would not be incorrect to say, that the habit of using tea which is very much on the increase is in no small measure due to their emulating the example of those who are in town with whom they come into contact frequently.

Economic Activities and Nature of Changes

LIVELIHOOD CLASSES

23. Agriculture is the main occupation of the people in the village. There has not been any noticeable change in the livelihood classes during the last ten years as can be seen from the table given below:

Occupation	1951		1961		Remarks
	Population	Percentage to the total	Population	Percentage to the total	
I. Agricultural Class:					
1. Cultivation of owned lands	941	77.0	1,296	79.6	+2.6
2. Cultivation of lands taken on lease	70	5.7	75	4.6	-1.1
3. Agricultural labour	74	6.0	79	4.8	-1.2
II. Non-Agricultural Class:					
4. Household industry	46	3.7	46	2.8	-0.9
5. Others	92	7.6	132	8.2	+0.6
Total	1,223	100.0	1,628	100.0	—

YERDONA

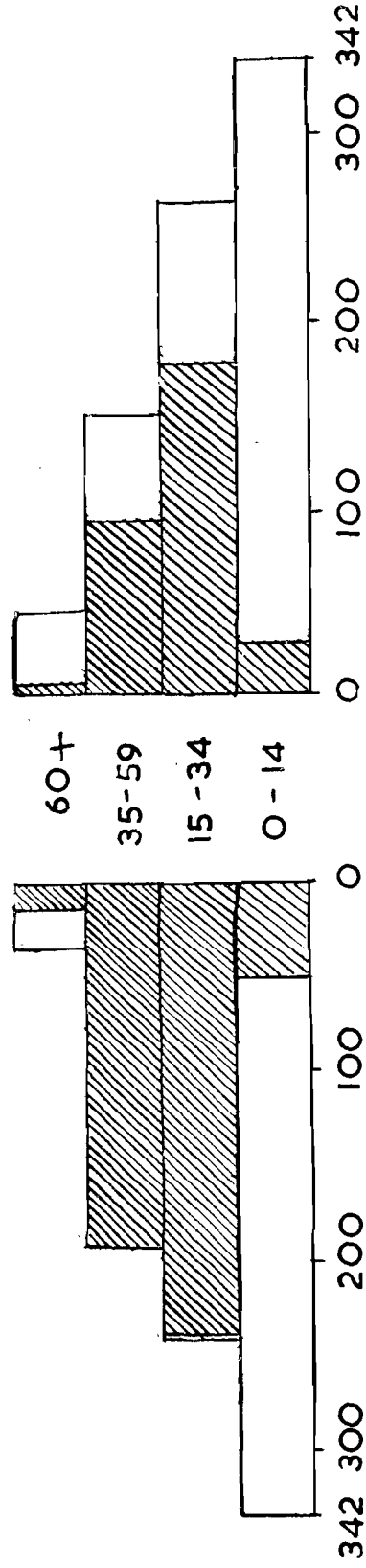
GANGAVATI TALUK

RAICHUR DISTRICT

WORKERS AND NON WORKERS BY SEX AND BROAD AGE GROUPS

WORKERS

NON-WORKERS



24. It is seen from the above table that there has been a slight increase in the population in the category of those depending on cultivation of owned lands and a corresponding decrease in the category of those depending on lands taken on lease as well as agricultural labourers. After the advent of canal irrigation 25 rehabilitated families have settled in the village, 7 families of scheduled castes who were agricultural labourers have now become landed people and 12 families of Kammas who have immigrated from Andhra Pradesh are cultivating lands owned by them. There are thus 44 new land owning households since settled in the village. Some of the land owners who had leased out land to the tenants have either partly or fully taken back the land in the village for self cultivation. The changes regarding the other categories are not very significant. These factors account for the slight change in the above mentioned three categories of agricultural classes.

25. Table VIII shows the total population of the village classified into workers and non-workers by sex and broad age groups. There are 817 workers (511 males and 306 females) who constitute 50.1% of the total population of the village. The male workers constitute 31.4% of the total population and 62.5% of the total number of workers of the village. Likewise, the female workers form 18.7% of the total population and 37.5% of the total number of workers of the village.

26. 88.1% of the total number of workers are found in the two important broad age groups of 15-34 and 35-59. Out of the total population of 516 in the age group of 15-34, there are 427 workers (247 males and 180 females) who constitute 82.7% of the population in this group. It is significant that 247 males out of 248 in this age group are engaged in gainful activity. There is only one male above the age of 15 who is a student and is therefore a non-worker. In the age group of 35-59 there are 352 persons among whom 293 persons or 83.2% are workers, with 199 males and 94 females. Even in the age group 35-59, there is only one male non-worker. In the age group of 0-14, there are 79 workers constituting 11% of the total population in this age group. A large number in this group are either dependents or students.

27. Table IX-A shows the nature of activity pursued by the non-workers of the village. Out of 311 male non-workers in the village, 291 (93.5%) are found in the age group of 0-14. Of these, 202 are dependents and 89 are students. As observed

earlier, there is only one male non-worker in the age group of 15-34 who is a student. Likewise, there is only one male non-worker in the age group of 35-59 who is a rent receiver. There are 18 male non-workers in the age group of 60 and above and these do not pursue any avocation generally because of old age.

28. There are 500 female non-workers in the village and of them, 314 (62.8%) are in the age group of 0-14. 288 out of 314 are dependents and 26 are students. 151 female non-workers in the age groups of 15-34 and 35-59 are engaged in house work. 4 females in the above age groups are also rent receivers. There are 40 non-working females in the age group of 60 and above and of them, 35 are engaged in house work and 5 are dependents.

OWNERSHIP OF ECONOMIC RESOURCES

Land Holdings

29. There were 352 ownership holdings* owned by the residents in the village. The total area of these holdings was 4,616 acres, the average size of a holding being 13 acres. However, the individual holdings varied considerably in size from being less than an acre to about 90.00 acres. Ownership holdings of different size groups of area and the total area in each size group are given in the table below:

Size group of holding in acres	Ownership holdings*			
	Number	Percentage to total	Area Acres	Percentage to total
Upto 2.5	46	13.1	71	1.6
2.6— 5.0	52	14.8	184	3.9
5.1— 7.5	53	15.1	330	7.2
7.6—10.0	43	12.2	392	8.4
10.1—15.0	56	15.9	671	14.6
15.1—20.0	32	9.2	565	12.3
20.1—25.0	31	8.8	636	13.7
25.1—30.0	11	3.2	308	6.7
30.1—40.0	10	2.8	390	8.4
40.1—50.0	10	2.8	489	10.6
50.1—60.0	2	0.5	118	2.6
60.1—70.0	2	0.5	135	2.9
70.1—80.0	3	0.8	238	5.2
80.1—90.0	1	0.3	89	1.9
Total	352	100.0	4,616	100.0

*A ownership holding is defined as all land owned by a person or group of persons (if jointly owned) irrespective of their area and location and whether personally cultivated by the person or persons concerned or not.

30. It is observed that land is very unequally distributed among the holders in the village. 21% of the total area is held in 55% of the holdings of sizes less than 10 acres each, while large holdings of area between 40 and 90 acres each which are only 5% of the total number of holdings comprise 23% of the total area.

31. Out of the 352 holdings, in 332 holdings all land comprising each holdings is completely cultivated by the respective persons who own them. In the remaining 20 holdings, part of the area or the whole area of each holdings is leased out to others for cultivation. Of these, eighteen holdings of the following size groups are completely under tenant cultivation.

Frequency Distribution of Completely Leased out Holdings

Size group acres	Number	Percent to total	Area in acres and guntas	Percent to total
Upto 2.5	2	11.1	1-25	0.7
2.6 to 5.0	1	5.6	3.00	1.3
3.0 to 7.5	3	16.7	18-24	7.8
7.6 to 10.0	3	16.6	26-04	10.9
10.1 to 15.0	2	11.1	24-12	10.2
15.1 to 20.0	4	22.2	68.32	28.9
20.1 to 25.0	1	5.6	20-35	8.8
25.1 to 30.0	—	—	—	—
30.1 to 40.0	2	11.1	75-02	31.4
Total	18	100.0	238-14	100.0

32. In the case of 22 holdings of tenants all the land comprising each holding is taken on lease. Their distribution is as follows:

Size group acres	Number	Percent to total	Area in acres & guntas	Percent to total
Upto 2.5	7	31.8	11-35	5.5
2.6 to 5.0	1	4.5	3-00	1.4
5.1 to 7.5	2	9.1	12-00	5.5
7.6 to 10.0	3	13.6	26-39 *	12.4
10.1 to 15.0	2	9.1	23-15	10.8
15.1 to 20.0	5	22.7	90-32	41.9
20.1 to 25.0	2	9.2	48-34	22.5
Total	22	100.0	216-35	100.0

33. The holdings are mostly small and medium sized. The advent of irrigation is likely to further reduce the sizes of the bigger holdings as and when more intensive cultivation is adopted.

34. The details of ownership of land in Yerdona village relating to the households of different communities are contained in table XXI-A. It is seen from this table that 50.7% of the total land is owned by Lingayats who constitute 33.4% of the total population. Similarly the Kurubas (16.7%) and the Bedas (7.9%) own 15.7% and 5.2% respectively of the total land in the village. The remaining 28.4% of the land is owned by the households of 15 other communities. Out of 70 households in the size group of 15 acres and above, 41 households are of Lingayats, 8 households are of Kurubas, 7 households are of Muslims, 4 each are of Bedas and Upparas, 2 each are of Kammas and Brahmins and one each of Madivala and Rajputs. In the size group of 10-15 acres, there are 13 households of Lingayats, 16 of Kurubas, 4 of Muslims and 3 each of Kabberu, Bedas and Kammas and the rest belong to 6 other communities. Further, in the size group of 7.5—9.9 there are 10 households of Lingayats, 9 of Kurubas, 3 of Bedas and 6 of Muslims and the remaining 7 households belong to 6 different communities. It is thus seen that the most important land owning communities in the village are Lingayats, Kurubas, Bedas, Upparas, Kammas and Muslims.

PRINCIPAL AND SUBSIDIARY OCCUPATIONS

35. 244 households comprising a population of 1,371 (84.2%) are engaged in cultivation as principal occupation and of these, 184 households with a population of 1,059 (65%) are engaged in cultivation only, whereas the remaining 60 households of cultivators have some subsidiary occupation. Among the 60 households of cultivators which have different subsidiary occupations 26 have agricultural labour, 7 have household industry, 5 have trade and 22 have 'other services' as subsidiary occupation. There are 19 households comprising a population of 79 which have agricultural labour as principal occupation and of these, 11 households are engaged in agricultural labour only and for 5 households cultivation is subsidiary occupation and for 3 'other services' is the subsidiary occupation. It is also seen that 10 households comprising 46 persons have household industry, 3 households comprising a population of 14 have trade, 20 households comprising a population of 94 have 'other services' and 4 households comprising a population of 18 have hotel keeping as principal occupation. Lastly, there are 3 households of remittance receivers.

36. The households of cultivators which have agricultural labour as subsidiary occupation are those

which own small extents of land the income from which is not sufficient for the livelihood of the members of each such household. For 5 households of small cultivators agricultural labour is the primary occupation.

37. Two carpenters, 9 washermen, 4 tailors and 1 basket maker continue their non-agricultural occupations as an adjunct to cultivation. With the supply of canal water, some people who had non-agricultural occupations as their principal occupation have now taken to cultivation as the main occupation as it is more remunerative and the earnings are substantial.

38. Till about a decade ago the carpenters were being paid in kind at the rate of 32 seers of jowar per pair of working bullocks maintained by the household of a cultivator and it was required to be paid equally at the time of sowing and harvest. This system is known as Aya. This system of paying in kind only is now not in vogue and instead of that, the carpenter is paid about Rs. 12/- and 6 seers of jowar. Similarly, the blacksmith who was also paid in kind for the services rendered by him is now paid only in cash. The decrease in the production of jowar and the lure of the coin were mainly responsible for the change in the practice. The washerman and the barber however continue to receive payment in kind. The washerman is paid 24 seers of jowar or paddy for every married couple and on the birth of a male child, he is besides entitled to get 40 seers and similarly 25 seers on the birth of a female child. A barber gets 24 seers for adult males besides small presents at the time of harvest as well as during fairs and festivals.

DESCRIPTION OF DIFFERENT OCCUPATIONS AND TRENDS OF CHANGES

(1) AGRICULTURE

Localisation and Changes in the Pattern of Cultivation

39. Prior to the construction of the canal and its distributories from the Tungabhadra Project, 5,757 acres were under dry cultivation, while 68 acres and 17 acres were irrigated through tank and wells respectively. The important dry crops that were sown in the Kharif season were jowar, groundnut, bajra, navane and arhar, while the major crops grown in Rabi season, mostly in black clay soil, were white jowar (*bili jola*), cotton, bengalgram and safflower, the other minor crops being wheat and linseed. As the village is in a region where the annual rainfall is about 22" and the vagaries of monsoon are a regular feature, there used to be periodical failure of crops and thus,

the economic condition of even those who owned extensive lands was by no means enviable. As regards the condition of small cultivators as well as agricultural labourers, it was a battle for survival. The villagers in the pre-irrigation period used to carry on cultivation in the primitive method and they were not conversant with any of the improved techniques. Application of chemical fertilisers was unknown. Plant protection measures were never resorted to. The use of improved implements was not in vogue. In short, there was no urge to adopt any of the intensive methods of cultivation, as the return was not always remunerative and at no time attractive. In these circumstances, investment on land was quite negligible. It was also not easy for them to get loan for concentrating on any development scheme. The village was thus economically backward prior to the advent of irrigation facilities.

40. The advent of irrigation has brought about changes in the pattern of cultivation and consequently improved the economic condition of the agricultural classes. During the year 1957 the work of the construction of the field channels was completed and water was let out for cultivation. Since then wet cultivation is gradually spreading. In order to get the maximum benefit from the available supply of water of Tungabhadra Project under different types of soil and for different crops that can be grown in them, the Government have delimited the areas for raising particular crops in each village. This process known as 'Localisation' is done by a team of officials from the Agriculture Department and the Irrigation Department. The results of the localisation in Yerdona village is as follows:

	Extent in acres
1. Heavy irrigation for paddy in Red Chalka Soil	1,615
2. Light irrigation for Kharif crops like jowar, groundnut, in Red Chalka Soil	653
3. Light irrigation for Rabi crops for jowar and cotton in Black clay or Red soils	568
4. Light irrigation especially for cotton in Red soil	238
5. Bagayat cultivation for garden crops	207
Total	3,281

The remaining extent is fit only for dry cultivation.

41. In the year 1958 an extent of only 205 acres was irrigated, as the villagers were new to irrigation practices and secondly as they had to convert large

extents of dry land into wet by incurring appreciable amount of capital expenditure. Development loans to the tune of more than a lakh of rupees were granted to the cultivators by Government to defray the expenses involved in the conversion of dry lands and as a result of such large scale investment, there was a gradual increase in the extent of wet land year by year. For example, the extent of wet lands increased to 460 acres during the second year viz. 1958, to 615 acres in 1959 and to 915 acres in 1960. By the beginning of the fourth year, viz. 1960, the way was well set and the benefits of irrigation began to bear fruit. During 1961 development potential to cover an area of 1,100 acres under heavy irrigation and about an equal extent under light irrigation had been created. The third and the fourth years witnessed a marked quickening in the tempo of agricultural production, so far as the cultivation of irrigated crops is concerned. The process of development reached further heights in the subsequent years and by the end of 1963, only an extent of about 300 acres remained to be converted into wet land. It is now proposed to discuss the nature of cultivation carried on in the areas localised for different types of cultivation and certain problems which confront the cultivators.

42. According to the principles of localisation, the area earmarked for heavy irrigation has to be cultivated with paddy, whereas in the land localised for light irrigation, water could be made use of to raise dry crops like jowar, cotton, groundnut etc. to give protection to the crops when there is no timely rainfall and also to ensure better yield. An area of 207 acres is reserved for the development of orchard and other horticultural crops. In giving effect to the principles of localisation there have been here and there instances of departure from the set pattern on account of certain anomalies which have since cropped up and which perhaps were not anticipated in the beginning. First of all, it is noticed that in some plots which are set apart for light irrigation, paddy is raised, mainly because, on account of percolation either from the distributaries directly or from the nearby fields which are cultivated with paddy crop and the consequent dampness arising in the fields, the cultivators are unable to raise any dry crop successfully. The case study of Sri M. B. shows that for three years after water was first made available for irrigation, in some of the plots earmarked for light irrigation, he raised jowar or groundnut during Kharif, but due to constant dampness he could not get any yield worth mentioning. He has therefore raised paddy crop from which he is getting an yield of 20 bags (15 quintals) per acre. There

are several others in the village who are confronted with similar difficulties. A second feature is the cultivation of groundnut or jowar during Kharif in the area set apart for raising orchard and the raising of a second crop of groundnut during summer in those lands. The cultivators have been reluctant or at any rate slow to raise bagayat crops, because the two crops of groundnut together fetch them a substantial income which, at least for the time being, they would not be able to get if they are to raise bagayat crops. The villagers represent that the orchard and horticultural crops do not thrive in their village on account of the unsuitability of the soil and climatic condition. But this version cannot be accepted as correct, particularly because no earnest attempt has been made by anyone in the village. To popularise the cultivation of orchard crops, the Government have appointed a Horticultural Assistant at Gangavati and have also set up a Horticultural Farm for the purpose of demonstration. There is a fieldman in the village itself who during the last about one year has been contacting the villagers and assisting them in raising of coconut and a few other varieties of fruit plants. The response by the villagers has not been adequate, primarily because the raising of irrigated groundnut crop in summer has been quite profitable. The average yield of groundnut from one acre is about 10 quintals (25 bags) and the net income amounts to about Rs. 400/-. The villagers have been increasingly taking to the cultivation of irrigated groundnut in summer both in the bagayat area and also in the area earmarked for paddy cultivation due to the good return they get from it. There are many in the village who after taking the first paddy crop during the monsoon season raise a second crop of irrigated groundnut in summer, though under the localisation pattern lands localised for heavy irrigation can utilize water for only one crop of paddy during the monsoon season. On account of the stringent food situation, a lenient view is being taken and a second crop allowed. Groundnut is a manurial crop and its cultivation after paddy crop therefore enriches the soil, apart from the fact that as a cash crop it yields good return particularly under the prevailing attractive price. Another recent trend is the cultivation of sugarcane crop in lands localised for paddy and bagayat crops.

An extent of about 20 acres has been cultivated with sugarcane in 1964, even though its cultivation is not permitted. The prevailing high price of jaggery is the main factor which has motivated them to take to sugarcane cultivation.

43. There is an extent of about 300 acres of land

localised for heavy irrigation which is still to be converted into wet. The main reasons for such non-conversion are: (1) lack of adequate finance in the case of some holders (2) inability to bestow proper attention due to owning large extents of dry land now localised for heavy irrigation and (3) the attitude of some who consider that two crops of groundnut or one crop of jowar and the second summer crop of groundnut yield better return than paddy, for raising which they have to incur capital expenditure on the development of land. The case studies of the following persons illustrate the points mentioned above. The instance of Sri Chennayya Siddayya shows that out of the total extent of 22 acres 36 guntas localised for heavy irrigation, he has been able to convert only about 13 acres. He has not been able to convert the remaining extent primarily because he owns a large extent and therefore has not been able to bestow adequate attention on the entire localised land. The case study of Sri Gundappa Ayyappa Barkur also shows that out of about 30 acres localised, he has been able to convert so far only about ten acres. Smt. Hanumamma who has about $7\frac{1}{2}$ acres of land localised for paddy, has not converted so far any portion of it as she has not been able to take the initiative to obtain loan and to push through the work. All these persons raise jowar or groundnut in Khariff and irrigated groundnut in summer. There are some others who have taken Development Loan which they have already utilised and on account of the difficulty to raise further loan they have not been able to convert the entire extent owned by them. Under the terms relating to the grant of Development Loan, a holder is entitled to get loan at the rate of Rs. 200/- per acre of localised land, subject to a maximum of Rs. 2,000/-. Upto 1961, 161 holders had obtained Development Loan to the tune of Rs. 1,15,300/- out of whom 8 persons had each taken the maximum of Rs. 2,000/- permissible under the Rules. There are several persons in the village whose requirements of loan far exceed the maximum limit fixed by the Government.

44. Another subject of some importance relates to localisation of land within 4 furlongs from the village site for the purpose of only protective irrigation. In some of these plots, while heavy irrigation is objectionable due to the proximity of the village site, cultivation of dry crops with protective irrigation do not fetch proper yield on account of constant dampness. The plot Site No. 399/B measuring an extent of 18 acres set apart for light irrigation is an instance in point. Prior to the advent of canal irrigation the yield of jowar from this land was 5 quintals per acre, whereas neither jowar nor groundnut can be grown now. There are several such plots in the village.

45. About 50 acres of land has become saline due to the seepage and is now lying fallow. It is necessary to formulate a proper plan to make use of such land.

Kharif Crops

46. During the Kharif season paddy is the main irrigated crop in the lands localised for heavy irrigation. From 1958 there has been a steady increase in the extent of paddy cultivation. The preparatory tillage consists of first ploughing the fields in dry condition two times during June. In most of these fields summer groundnut crop would have been raised earlier and so, while ploughing, the leaves of the groundnut crop get incorporated to the soil, serving as a manure. The cultivators apply 5 to 10 cart loads of farmyard manure per acre according to availability and some of them also apply groundnut cake. Those who apply more than 5 cart loads of farmyard manure per acre are very few. Seedlings for the first crop are raised in nursery beds in the month of June, using improved seeds, HR 35 and Akkullu. The duration of the crop raised with HR 35 is 180 days, while that of the crop raised with Akkullu is 150 days. Transplantation is done in July when the seedlings are about $1\frac{1}{2}$ months old. Superphosphate is applied to the fields as basal dressing about 2 days before transplantation at the rate of about 100 Kgs. per acre. Generally, two weedings are given, the first about a month after transplantation and the second about a fortnight or 3 weeks later. After the first weeding, about a bag of 100 Kgs. of mixed fertiliser locally called mixture No. 16 is applied as top dressing and about a bag (100 Kgs.) of Ammonium Sulphate is similarly applied after the second weeding is over. The crop is harvested in November—December. The average yield is about 20 bags or 16 quintals per acre. The cost of cultivation per acre works out to Rs. 325/- as detailed below:

	Rs. P
Nursery:	
A. 1. 4 ploughings—2 in dry and 2 in puddled condition	3-00
2. 1 cart load of farmyard manure including carting and spreading	6-00
3. 3 Kgs. of groundnut cake and 10 Kgs. Superphosphate	5-00
4. Cost of seed and expenses for sowing	6-00
B. Area transplanted:	
5. 4 ploughings—2 in dry and 2 in puddled condition including planking (2 pairs of bullocks can plough once one acre in one day)	40-00
6. Cost of 5 cart loads of farmyard manure including wages for application	30-00

7. Cost of 100 Kgs. of Superphosphate, 100 Kgs. of paddy mixture (No. 3 or 16) and 100 Kgs. of Ammonium Sulphate including wages for application	105-00
8. Wages for transplanting (on contract basis)	35-00
9. Wages for weeding twice—50 man days at Re. 1/- per day	50-00
10. Harvesting including threshing, winnowing etc. (on contract basis)	30-00
11. Miscellaneous expenditure such as labour required for irrigation and including Land Revenue	15-00
	<hr/> 325-00 <hr/>

The gross income for the average yield of 16 quintals of paddy at Rs. 28/- per quintal which was the price prevailing at the harvest time in 1963 comes to Rs. 448/-

Net income per acre

448-00

123-00

47. Though the total cost of cultivation is about Rs. 325/- per acre, the expenditure in cash would be something less, as the cultivator contributes household labour and to the extent possible he utilises the services of the bullocks which he owns. But as against this, he has to spend for the maintenance of the bullocks as well as for payment of the farm servant employed by him on contract basis. On the income side, the cost of hay has not been taken into account. Taking all these aspects into consideration, the net income approximately works out to Rs. 150/- per acre which includes payment for the labour contributed by the cultivator or the members of his household.

48. The common diseases and pests for paddy crop are, 'Rice case worm' and 'Pan seek' which appear when the crops are about 2-2½ months old. When the latter disease sets in, the leaves begin to dry. Another disease which sometimes affects the paddy crop is called 'pukkah' disease. The importance of plant protection measures has not been realised seriously in spite of propaganda carried on to some extent by the Extension officials. The practice of treating the seed with 'agrason' as a prophylactic measure is not common in the village, even though a seed drum has been supplied to the Village Level Worker for the purpose of demonstration. While want of effective propaganda is the main reason, a tendency to cling to old methods which persists among the public is also another reason for this apathetic attitude.

Other Kharif Crops

49. The dry crops that are sown in the Kharif season are jowar, groundnut, bajra, navane and arhar.

Jowar and groundnut are also grown in lands which are localised for light irrigation and in such lands, the yield is invariably higher than from the other dry lands which merely depend upon rainfall. For the cultivation of these crops, the land is ploughed in April 2-3 times by a heavy wooden plough called 'Hiremadiki' and the ploughing operations are completed by the end of May. The field is then harrowed twice and all the dry weeds etc. are cleared. By about the first week of June or as soon as the monsoon starts, sowing is commenced and it is completed by the end of June, if the monsoon is favourable. If there is any delay in the outbreak of monsoon the sowing operation also gets postponed. Generally, in this region the rainy season commences during 'Mrigashira' (మృగశిర), but if it commences earlier, it is even more advantageous. The cultivators believe that 'Aridra' rains (last week of June and first week of July) are highly beneficial as it prognosticates a good agricultural season. The saying is 'If Aridra fails, *daridra* (poverty) befalls'. Weeding is done twice, the first about 1 or 1½ months after sowing and the second about a fortnight or two thereafter. In the month of August, inter-cultivation with a small hoe is done between two rows of standing crops for the crops of jowar, groundnut and bajra. By about the end of September the crops are ready for harvest. The crops of bajra and navane are the first to be harvested, followed by groundnut crop and then by jowar. The arhar crop is the last to be harvested.

50. During Kharif season, the cultivators sow the spreading variety of groundnut which is locally called 'Habbu shenga' and the seed rate adopted is 40 measuring seers per acre. The crop is of 165 days duration. The yield from 1 acre varies from 4 quintals to 7½ quintals per acre, the average yield for the village being 6 quintals per acre. The common pests are *Aphids* which locally they call *karejagi*, leaf minor called *karehulu* and *red hairy caterpillar*. The villagers rarely adopt plant protection measures. The cost of cultivation per acre of Kharif groundnut works out to about Rs. 225/- per acre as detailed below:

	Rs. P.
A. 1. Wages for 2 ploughings	24-00
2. 5 cart loads of farmyard manure including carting and spreading	30-00
3. Harrowing—2 times	4-00
4. Seeds and wages for sowing (Rs. 60+5)	65-00
5. Weeding—twice	30-00
6. Hoeing—three times	12-00
7. Harvesting with big harrow	24-00
8. Collecting and heaping the plants	6-00

9. Plucking pods—processing and bagging .	20-00
10. Other miscellaneous charges including Land Revenue	10-00
Total .	225-00

B. Gross income:

Price of 6 quintals at Rs. 60/- per quintal .	360-00
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C. Net income: 135-00

51. For the Kharif jowar the improved seed used by the villagers is D340. More than 75% of the villagers use only improved seeds. The duration of this crop is 150 days. The yield varies from 1 quintal 80 Kgs. to 4 quintals; the average yield being about 3 quintals from 1 acre. The common pests and diseases are *stem borer (ulka)*, *rust (kunkuma roga)*, *stiga (malligi)* and *smut (kadgi)*—this occurs very rarely. The cost of cultivation for raising 1 acre of Kharif jowar is about Rs. 90/- as detailed below:

	Rs. P.
A. 1. Harrowing—twice	4-00
2. Cost of 5 cart loads of farmyard manure including wages for application	30-00
3. 2 ploughings and 2 harrowings	16-00
4. Seeds and sowing charges	5-00
5. Hoeing—four times	8-00
6. Weeding—once	8-00
7. Harvesting, processing, bagging etc.	16-00
8. Miscellaneous charges including Land Revenue	3-00
Total .	90-00

B. Gross income:

Price of 3 quintals at Rs. 42/- per quintal .	126-00
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C. Net income: 36-00

52. The average yield of bajra and navane is about 1.5 quintals per acre. The table below shows the extent of lands that are sown with the various crops in Kharif season for the past 7 years 1955-1961.

Name of crop	1955	1956	1957	1958	1959	1960	1961
Jowar .	665	665	665	625	690	800	450
Bajra .	225	225	225	215	208	256	25
Groundnut .	1,550	1,550	1,450	1,560	1,510	1,535	2,146
Navane .	375	370	375	205	210	450	160
Arhar .	20	20	25	30	100	125	55
Greengram .	50	50	60	75	60	30	50
Paddy .	60	65	65	66	282	460	516
Cotton .	50	50	60	50	45	50	—

Rabi Crops

53. The important *Rabi* crops are cotton and jowar. Safflower, bengalgram, linseed and wheat are

minor crops. *Rabi* crops are raised mostly in black clay soil. The table given below shows the extent of lands under *Rabi* crops from 1955-1961.

Year of crop	Extent in Acres			
	Cotton	Jowar	Safflower	Bengalgram
1	2	3	4	5
1955	1,602	1,196	90	70
1956	1,602	896	90	70
1957	1,947	860	115	85
1958	1,025	875	125	100
1959	1,256	902	144	98
1960	1,506	615	50	—
1961	2,333	462	50	54
Average yield per acre	1.25 quintals	6 bags	—	—

54. Lands in which *Rabi* crops are raised are ploughed 3 or 4 times in the months of April and May and nothing more is done from June to September. In the month of September the land is again harrowed. Cotton is the first crop to be sown in *Rabi* season followed by jowar, safflower and linseed. Bengalgram and wheat are sown at the fag end of the *Rabi* season in the latter half of October each year. These two crops require no rains after sowing. For the *Rabi* crops certain types of wind are favourable. The wind which blows from eastern direction is considered harmful for the standing crops. For the *Rabi* crops weeding is done only once, as the growth of weeds is curtailed due to the cessation of monsoon. Inter-culturing is done by yedekuntis between two rows of cotton and jowar in the month of December. By the end of January harvesting of *Rabi* crops begins. Bengalgram crop is the first to be harvested and it is followed by wheat crop. Linseed and jowar are harvested after wheat. The harvest of safflower comes next and cotton is the last to be harvested.

55. For the *Rabi* crop of jowar the villagers use M35.2 locally called bili jola as improved seed. The duration of the crop is 180 days and the average yield per acre is about 6 bags or 4.80 quintals. The cost of cultivation is about Rs. 110/-. Some cultivators apply a small dose of Ammonium Sulphate, a little before second hoeing. The net income from 1 acre of *Rabi* jowar is about Rs. 90/-. For cotton crop, Laxmi and Jaydahar are the two improved varieties

of cotton seeds used in the village. The average yield of cotton from one acre is about 1 quintal. The duration of Laxmi cotton crop is 160 days, while that of Jayadhar is 180 days. The diseases which are common for cotton are Aphids and Jassids (jigi), Red leaf (tamra roga) and Powdery mildew (majjige roga). The cost of cultivation is about Rs. 57/- as detailed below:

	Rs. P.
1. 2 ploughing and 2 harrowings	16-00
2. Cost of cotton seeds and wages for sowing	10-00
3. Weeding-once	6-00
4. Hoeing and harrowing—three times	12-00
5. Miscellaneous charges including Land Revenue	3-00
	<hr/>
	57-00
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The net income works out to Rs. 50 per acre.

56. In the entire region the villagers are aware of the importance of following rotation of crops in dry lands. The pattern of crops raised by following the

- (ii) Cotton—jowar—cotton
- (iii) Bajra—cotton—bajra
- (iv) Navani—cotton—navani.

II Crop of Paddy

57. In the lands set apart for heavy irrigation water is available for raising second crop of paddy. But, the villagers prefer to raise groundnut crop in summer to the second crop of paddy, because as stated earlier, the cultivation of groundnut is more paying than paddy. Out of about 1,300 acres available for raising second crop of paddy only about 200 acres of land is cultivated with paddy, while the remaining extent is diverted for groundnut cultivation. For raising second crop of paddy, the land is ploughed immediately after the harvest of the first crop and it is again reploughed in dry condition later by a bigger plough. Later, the field is levelled by a wooden plank called *palgar* and then water is let into the field and ploughed again by a small plough, called *neermadiki*. All these operations are completed by the second week of January. In January seedlings are raised in small nursery beds and they are transplanted in the fields during the first and second week of January. The improved seeds used are *kichdi nellu*, 'sanna vankally' and *basangi*. Only two weedings are given, the first

about 15 days after transplantation and the second about a month later. Chemical fertilisers are invariably applied for this crop also. As basal dressing, one bag of Superphosphate (100 Kgs.) is applied by all, while a few also apply a bag of groundnut cakes. A second dose of fertiliser consisting of about half a bag of Ammonium Sulphate and a bag of paddy mixture is applied after the first weeding operation by way of top dressing. The crop is harvested in May-June and the average yield is about 8 quintals. The cost of cultivation works out to Rs. 140/- per acre and the net income from 1 acre is Rs. 100/-.

Summer Crop

58. Groundnut crop is raised in summer under irrigated conditions both in the lands set apart for heavy irrigation and light irrigation. This is grown extensively in about 2,000 acres as the return is quite lucrative. The cost of cultivation of 1 acre of irrigated groundnut is about Rs. 365/- as detailed below:

	Rs. P.
A. 1. Ploughing —2 times } Harrowing —3 times }	16-00
2. Cost of 10 cart loads of farm-yard manure including wages for carting and spreading	60-00
3. Cost of seeds and wages for sowing	65-00
4. Fertiliser (50 Kgs. of Ammonium Sulphate, 2 quintal of Superphosphate and 1 quintal of mixture)	108-00
5. Weeding—3 times	50-00
6. Hoeing—3 times	8-00
7. Harvesting	40-00
8. Other miscellaneous charges including Land Revenue	18-00
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	365-00
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B. Gross income:	600-00
C. Net income:	235-00

59. For raising irrigated groundnut crop in summer, the land is first ploughed three times in the month of January with a heavy wooden plough called *rente madiki* in dry condition and is again ploughed with a small plough called *neermadiki*. Water is then let in and by the end of January seeds are sown using the small plough. The first weeding is given about a month after sowing and the second and third thereafter at an interval of about 15 days. The crops are harvested by the second week of May. The villagers invariably use the improved variety known as TMV2 (*kittu kadli*) which is an erect variety. The villagers evince immense interest in procuring best seed available and some of them also adopt plant protection measures

whenever there is an onset of pest or disease. If good seeds are not available either in the village or at Gangavati some of them even go to Raichur and procure the same.

Farming Practices

60. Till 1957, the villagers were mostly concerned with dry cultivation and as such intensive method of cultivation was practically unknown to them. Even those few enlightened cultivators who knew about the usefulness of intensive manuring, adoption of plant protection measures and the like never resorted to them due to uncertain seasonal conditions. The use of chemical fertilisers was started after the advent of irrigation. As the quantity of farmyard manure available with each cultivator is very limited, there is hardly any one in the village who raises paddy or irrigated groundnut crop without applying chemical fertilisers. The villagers are aware of the benefits of the application of both nitrogenous and phosphatic manures. The following are the different kinds of fertilisers used for irrigated crops.

	Remarks
1. Ammonium Sulphate	Used by most of the cultivators
2. Calcium Ammonium Nitrate	Used by a few
3. Ammonium Sulphate	
4. Superphosphate	All
5. Fertiliser mixtures No. 3, 16 and 17	One or the other is used by almost all
6. Amphos	By a few cultivators

61. The nitrogenous fertilisers are supplied by the Yerdona Co-operative Society and whenever the society has no stock, the villagers get it from the society at Gangavati. The other fertilisers are obtained from the fertiliser dealers at Gangavati, generally on credit basis. The application of green manure is not in vogue. The villagers say that the green manure plants like glyricidia, sunhemp etc. can neither be grown in situ nor on the field boundaries. The possibility of raising plants like glyricidia on the bunds of the fields which are set apart for light irrigation can be explored.

62. The canal irrigation has brought in its wake many other changes in the farming practices. In the pre-irrigation days the villagers were not accustomed to the raising of seedlings in raised seed beds, transplantation and other practices connected with the cultivation of wet crop. But they have adapted them-

selves to the changed situation without any effort, though, however, it may take some more time for them to know fully as to which crop can be grown most successfully under irrigated conditions in the different types of soil.

Tools and Equipment

63. The names of indigenous implements used by the villagers and the approximate cost of each are contained in the table given below:

Name of the implement	Kannada name	Cost Rs. P.
1. Iron plough	Kabbina madaki	100-00
2. Big wooden plough	Rente madiki	10-00
3. Small wooden plough	Neer madiki	6-00
4. Big harrow	Hire Kunte	25-00
5. Medium harrow	Rente kunti	8-00
6. Small harrow	Chick kunti	6-00
7. Hoe	Edikunti	3-00
8. Wooden toothed rake	Janth kunti	3-00
9. Wooden flat rake	Thava nidhi	5-00
10. Wooden plank	Palaghar	20-00
11. Seed drill	Koorige	15-00

Besides the above, each cultivator also requires various other tools and implements like pick axe, spades, iron pans etc. For the transport of manure and the agricultural produce every cultivator with a medium sized holding invariably possesses a bullock cart which costs about Rs. 500/-. The villagers generally get the carts prepared either at Hospet or Bellary. Annually a cultivator who has a medium sized holding has to spend about Rs. 50/- for the manufacture or repair of the agricultural implements and tools.

64. The use of improved implements is advocated by the Extension staff with a view to popularise the improved implements. The village Level Worker has been supplied with some of the improved varieties mentioned below:

Name of the implement	Rs. P.
1. Canadian scraper (for levelling)	80-00
2. Bund former	45-00
3. Seed drum	87-00
4. Seed cum fertiliser drill	47-00
5. Iron plough	100-00
6. J. M. P. C. weeder	28-00
7. Sprayer	140-00
8. Duster	80-00

65. It is the duty of the Village Level Worker to demonstrate the working of the implements and to convince them about their usefulness. In this village about half a dozen cultivators have witnessed the demonstration and they have also made use of some of them in their own fields. Further, 2 cultivators who possess extensive fields have purchased tractors along with other accessories like disc plough, 9 tyned tiller, trailor, etc. Of the two, one purchased the tractor and the other accessories in 1958 and the other in 1962. Each tractor with the accessories including the trailor costs about Rs. 30,000/-. The tractors are made use of for ploughing the fields as well as for transporting manure and agricultural produce. Sri Murud Basavanna Gowd, the Chairman of the Village Panchayat, who purchased the tractor in 1962 after obtaining a loan of about Rs. 20,000/- from the Government, states that if he had not purchased the tractor with its accessories, it would have been necessary for him to purchase and maintain three more pairs of bullocks in addition to the one pair that he now owns and also to appoint three more farm servants. According to him the tractor has not only helped him to carry out all the operations in proper time and effectively, but has also helped him considerably to curtail the expenses of cultivation. From the savings effected by him he is able to pay easily the interest on the loan and besides he helps other cultivators by sparing the tractor whenever required by them. The importance of the use of the iron plough has been realised by four cultivators. The country wooden plough tills the soil to a depth of 4"-5", whereas the iron plough tills to the depth of 7"-8". The J.M.P.C. weeder is used only by one household which practices Japanese method of paddy cultivation over a small extent. On the whole, it could be said that a beginning has been made to popularise the use of improved implements and there is no doubt that with frequent and effective demonstration more cultivators would resort to their use.

Organisation of Man Power

66. The advent of irrigational facilities from a large project like that of Tungabhadra, creates a demand for additional labour in the area served by the project than was available before the benefits of the project were being utilised, because additional man power is needed not only for converting the land for growing irrigated crops by levelling, bunding and digging field channels, but also, later, for growing irrigated crops like sugarcane, paddy and garden crops which require more labour and attention throughout the year. The authorities concerned were therefore of the opinion that it might become necessary to encourage the popu-

lation in the adjoining scarcity areas of Bijapur and Bellary Districts to settle down in the project areas of Raichur District in which the normal density of population was much lower, as compared in other districts. It was estimated that the labour required for wet cultivation would be about one and half to two times of that required for dry cultivation.

67. In Yerdona village, however, no difficulty in getting adequate labour for the conversion of dry land into wet land or for the cultivation of wet crops seems to have been experienced. The reason is that the land brought under heavy irrigation was gradually converted for wet cultivation *i.e.* over a fairly long period of four years from 1957 to 1961 and not immediately after the water was made available to the fields. For the purpose of levelling and terracing the dry lands for conversion into wet lands, the cultivators generally employed labourers on a contract basis paying at the rate of about Rs. 130/- per acre. The 12 households of Kammas had brought their own labourers from different parts of Andhra Pradesh for the purpose of levelling and terracing and those labourers have left the village after finishing the work assigned to them. For actual cultivation purposes the villagers utilise the labour available within the village and during the peak agricultural seasons, the seasonal labourers come from the various villages in the adjoining taluks of Sindhur, Yelburga, Manvi in Raichur District and also from parts of Bellary District where irrigation facilities are not available. They visit the village and stay there temporarily for work during the two busy cultivation periods, viz. December to February and May to July. In the first spell of their stay, they are employed for harvesting the first crop of paddy during December. They generally come in groups and stay in the village temporarily. They are paid about Rs. 30/- per acre for completely harvesting the first crop which includes the operations of reaping, threshing and all other items upto the stage of filling up the grains in gunny bags. After the work connected with the harvest of first crop of paddy is over in the village, the services of these seasonal labourers are utilised upto 15th February by which time the sowing of irrigated groundnut as well as the transplantation of the second crop will be over. Most of these people thereafter return to their native places and after a brief stay in their own places they again leave their villages by about the second week of May. The harvesting of the irrigated groundnut crop in Yerdona which commences by the second week of May continues till about the second week of June and there is a keen demand for labour during this period. The wages paid for harvesting groundnut are linked with the quantity harvested. An adult male employed for harvesting groundnut

earns about Rs. 2/- per day. After this work is over the services of the labourers are utilised for the work connected with the preparation of the land for the first paddy crop and thereafter for transplantation of the seedlings. They are paid about Rs. 30/- per acre for the transplantation work.

68. All the cultivators work hard in the lands owned by them. In the households of cultivators adult females generally take active part by contributing labour to the best of their ability during at least some of the operations like transplantation, weeding etc. Inside the house, besides attending to domestic household work, they evince keen interest in the maintenance of the livestock which is the back bone of the cultivator. Table IX shows that 25 males and 20 females in the age group of 0-14, 191 males and 161 females in the age group of 15-34, 164 males and 75 females in the age group of 35-59 and 12 males and 2 females in the age group of 60 and above are engaged in cultivation. Thus 651 persons or 79% of the total working force in the village are engaged in cultivation and 71 persons or 8% are engaged in agricultural labour. In all, there fore 87% of the workers are engaged in agriculture.

69. Most of the cultivators themselves work in the fields. They employ outside labour for ploughing, harrowing etc. only when labour from the members of the household is considered insufficient for the purpose, either on account of the large extent of cultivation or for any other valid reason. Agricultural labourers are often employed at the time of sowing, weeding and harvesting etc. With the advent of canal irrigation the work in the fields has increased three fold and the cultivator toils hard from morning till late in the evening. A large number of adult females go to their own fields at 10 a.m. and work till 6 p.m. daily. Elderly females, those who are old and those who have young children to look after do not go to the fields. Female members of the upper castes who are rich also do not go to the fields for work. The cultivators are in the habit of employing contract labourers for attending to all the agricultural activities pertaining to the household. The contract labourer is called *Jeethada alu* who is paid about Rs. 350/- a year for the services rendered by him a higher sum being given to those who have a reputation for efficient work. Those who are given food and clothing get Rs. 200/- per year. The contract labourer has to attend to all the agricultural operations of one unit of plough and has to clean the cattleshed and look after the cattle with great care. An adult male labourer employed for agricultural work on the basis of daily wages gets Rs. 1-25 P. to Rs. 1-50 P per day, while a female gets Re. 1/- per day.

Sources of Finance

70. From a long time, the villagers of Yerdona have been depending upon the money lenders of Ganga-vati, most of whom are also traders for their credit facilities. The cultivators who require finance for agricultural purposes borrow either money or purchase goods required by them such as fertilisers etc. on credit and repay the amount borrowed along with interest as soon as crops are harvested by disposing of their produce to the creditots. Prior to 1957 the State Government used to grant long term *Takkavi* loans to individual cultivators for bunding and other items of land improvement during normal times and short term loans for purchase of seed and fodder in times of scarcity. The amount of loan granted was small and further only very few could avail themselves of the benefits of the loan granted by the Government. It was therefore necessary for a large number of cultivators to approach the private money lenders. After the advent of irrigation the Government granted Development Loans to the cultivators on a liberal scale through the local Revenue officers for conversion of dry lands into wet at the rate of Rs. 200/- per acre subject to a maximum of Rs. 2,000/- for one person. The Development loans have to be repaid in 10 equated annual instalments, the first to commence three years after the disbursement of the loan. In Yerdona under this scheme a sum of Rs. 1,15,300/- was granted to 181 persons. This facility came as a great boon to the people as the rate of interest was only 6% as against the heavy rate of interest ranging from 18-24% which the villagers generally pay for the loans taken from the money lenders. Investigation reveals that the cultivators still cling to the money lenders, as they require credit every year to defray the expenses on cultivation which the Local Co-operative Society has not been able to meet to any appreciable extent, as it has not been functioning effectively. In these circumstances the villagers are left with no other alternative than to rely on their old patrons though they have to pay a high rate of interest. Another main difficulty is that the co-operative society does not disburse whatever it sanctions in proper time. The cultivators require money when the agricultural operations are in full swing and if there is any delay on the part of the co-operative society either in the matter of sanctioning the loan or in disbursing it, the very object of the grant of the loan gets defeated. The merchants on the other hand oblige the agriculturists by granting them loan at any time and the cultivators therefore do not mind paying a higher rate of interest. The old order thus continues in spite of the fact that the co-operative society is expected to play a more effective role.

Utilisation of Produce

71. Table XX shows the agricultural produce of cultivation run by the resident households of Yerdona for the year 1960-1961. All the food-grains except paddy are mostly consumed in the village itself. Jowar was the staple cereal before 1957, but the quantity now produced in the village is quite insufficient for the requirements of the villagers. Consequently those who do not produce sufficient quantity for their own domestic needs use both jowar and rice for their food. The surplus paddy, groundnut and cotton are sold at Gangavati, as and when harvested. The villagers, however, take care to keep sufficient quantity for their requirements of seed and also for payment of wages in kind whenever required before they dispose of the surplus. Cotton is usually ginned before it is sold. The seeds are used for feeding the cattle.

Storage of Produce

72. The foodgrains grown in the village are stored either in big *kersis* or in gunny bags. A *kersi* is a cylindrical container which holds about 8 quintals of foodgrains. The *kersis* are prepared by the local Koravas and the cost of each container varies from Rs. 6/- to Rs. 10/-. Before the foodgrains are stored both the inner and outer surface are smeared well with cowdung wash and properly dried. After filling up the containers with foodgrains they are sealed at the top as a measure of protection against any damage by insects. Before 1957 there were a number of underground grain pits called *hagevu* which were used for storing jowar. After the advent of irrigation these grain pits have been rendered unfit as a result of the water from the distributaries percolating into them. There is not even a single *hagevu* in the village at present. The capacity of each grain pit ranged from 50 to 100 bags of jowar. As they are now in disuse the villagers have been put into the necessity of storing jowar in several gunny bags, thereby incurring more expenses.

73. Another difficulty with regard to storing is the inadequate accommodation in the houses of the cultivators. As soon as harvest is over the cultivators keep the gunny bags as well as *kersis* filled with various food-grains at all odd places in the house and it is often a problem for them to have sufficient accommodation even for the purpose of sleeping inside the house. On account of this difficulty some of the inmates in several households sleep inside such public institutions like temples, school etc. The inadequacy of the storing facilities is one of the important reasons for disposing of the surplus agricultural produce im-

mediately after harvest. As production of both groundnut and paddy has increased by leaps and bounds there is an urgent need for providing warehousing facilities to the cultivators. Such an amenity would enable them to keep their stock in the village itself till they are able to get a better price for their produce. Proper facilities of storage will also prevent loss of foodgrains caused by rats, insects etc.

74. Permanent customers who promptly sell their produce to the merchants at Gangavati are supplied with gunny bags by the merchants for filling the bags with foodgrains and sending them for sale. The other cultivators who do not dispose of immediately have to invest money periodically on the purchase of gunny bags. The cost of a gunny bag is about Rs. 1-50 P. A cultivator who grows groundnut in one acre during summer requires about 20 to 30 gunny bags.

Marketing of Produce

75. The cultivators sell whatever surplus agricultural produce they have to the private merchants at Gangavati with whom they have financial transactions. Some growers however sell cotton occasionally at Raichur which is 75 miles from the village by transporting in lorries which frequently ply from Gangavati to Raichur. They transport their produce to Gangavati in their own carts. Occasionally some of the wholesale merchants send their own lorries to the village itself to collect the produce. The cultivators have not utilised any of the facilities provided by the Taluk Marketing Co-operative Society at Gangavati. The villagers cannot keep their produce with themselves until they are able to get better price, as the private merchants who have advanced money earlier demand the sale of agricultural produce to them at the price prevailing at the time of the harvest. The system of marketing is thus linked up to a great extent with that of offering credit facilities to the cultivators. If the local co-operative society is able to meet the financial needs of the cultivators by granting loans on a larger scale the growers will be able to get better price for their goods and eventually they will be less dependent on the merchants.

2. ANIMAL HUSBANDRY

76. Table 7 furnishes community-wise detailed statistics relating to the livestock in the village. There are in all 1,036 cattle in the village which mainly include cows, buffaloes, bulls and bullocks, besides 314 sheep owned by 7 households, 212 goats owned by 8 households 6 pigs belonging to 1 household and 12 horses

and ponies belonging to 10 households. The bullocks are either of Hallikar or Jawari breed. The main cattle markets are at Gangavati and Bellary. 86% of the total number of cattle in the village are owned by the households of Lingayats, Kurubas, Bedas, Upparas, Kammas and Muslims as detailed below and the remaining cattle belong to the households of 13 other communities.

Caste	Cattle owned	Percentage to the total number of cattle
1. Lingayats	374	36.1
2. Kurubas	171	16.5
3. Bedas	81	7.8
4. Upparas	58	5.6
5. Kammas	77	7.4
6. Muslims	130	12.6
7. Others	145	14.0
Total	1,036	100.0

77. In the village 167 households of cultivators own 392 bullocks which means on an average each cultivator owns just one pair. The average extent of cultivated land for a pair of working bullocks works out to 28 acres. As a large extent of about 1,300 acres of dry lands has been converted into wet lands in the village, the per capital acreage for each pair is rather high. In the interest of efficient cultivation it would be necessary for many households to own more number of bullocks, even though for the time being, they are not able to invest substantially on the purchase of more number, because they have been concentrating on the conversion of dry land into wet which by itself involves heavy expenditure. The price for a pair of working bullocks of average quality ranges from Rs. 600/- to Rs. 800/- and now-a-days their maintenance is also costly.

78. At the time of the survey, 69 cows belonging to 66 households and 62 she-buffaloes belonging to 58 households were in milk. Assuming that cows and she-buffaloes were owned by different households and no household in the village owned both, which in fact is not the case, it is clear that only a little less than $\frac{1}{3}$ of the total number of households had milch cattle in their possession. The total production of milk in the village per day is about 200 seers on the basis that on an average a cow gives one seer of milk per day and a she-buffaloe gives two seers per day. The per capita consumption of milk thus works out to 0.12 seer. The production of milk falls far short of the requirement of the residents of the village. Out of the milk pro-

duced in the village, a substantial quantity is utilised for tea, a beverage which practically every one in the village is accustomed to use.

79. One of the main reasons for the inadequate number of cattle and the inefficient way of rearing them is the insufficient extent of pasture lands in the village. An extent of only 50 acres is reserved as common pasture. It is also not customary among the people to set apart a small portion of their private land for the purpose of grazing. They do not also grow any of the nourishing improved varieties of grass. The working bullocks as well as the young stock entirely depend upon stall-feeding. Only the cows and buffaloes are taken out for grazing. Households which own large number of cattle generally employ a separate servant for live-stock rearing, normally a boy, whose duty would be not only to graze them in the communal grounds but also to look after those cattle along with the bullocks and the young stock whenever they are inside the house. He is paid about Rs. 30/- per annum and in addition he is fed twice daily and is also supplied with clothing. Those who do not have their own separate servants utilise the services of a common cow-herd who every day at about 9 a.m. collects the cattle from different households and drives them to the common grazing ground for grazing and brings them back at about 6 p.m. He is paid one rupee per month per cattle for the services rendered. During the summer months, the pasture lands are practically barren and during such period the cattle get just a sort of exercise rather than any substantial feed. The cattle in milk and the working bullocks are fed and looked after with great care in the house. Each pair of bullocks is given daily $1\frac{1}{2}$ seers to 2 seers of cotton seed in addition to the stalks of jowar and bajra which are cut into small pieces. In some households bullocks are fed with *kulthi* seed (horsegram) instead of cotton seed at the rate of about a seer per bullocks, while there are some who feed them with both. *Kulthi* seeds are ground into small bits and soaked before the cattle are fed. In the days prior to the advent of irrigation the main feed for the bullocks consisted of *kulthi* seed and *hottu* along with stalks of jowar and bajra. *Hottu* is a residual product obtained at the time of the harvest of the various crops and it is a nutritious feed which the cattle relish. But with the decrease in the area under various dry crops, the quantity of this mixture which the villagers get is very much less and in its place paddy bran is now being given to the cattle. The milch-cattle are also fed with cotton seed and groundnut cake. The irrigated groundnut crop raised in summer is not of any use for the purpose of feeding as the cattle do not relish it. It is mainly used as a manure for the wet fields. The dry plants of groundnut

after harvest are trampled in the irrigated fields and they serve as a good manure for all wet lands.

80. There are 314 sheep owned by 7 households and 202 goats owned by 8 households. Out of them 5 households of Kurubas own 305 sheep, and the remaining 9 are owned by 1 household of Rajputs and one household of Muslims. As regards goats, 5 households of Kurubas own 162, 1 household of Bedas own 40 and the remaining are owned by 1 household of Rajputs and 1 household of Kumbaras. Before the cultivation season commences the Kurubas pen the herd of sheep and goats in the fields of cultivators during nights for which they are paid and in the day time they take them out for grazing. For detaining 100 sheep for one night in the cultivator's fields the owners of the sheep are paid Rs. 3/- in cash or about 8 to 10 seers of jowra. There are separate persons who are in charge of this item of work and often they march from village to village attending to this dual task of grazing the sheep and collecting charges whenever the sheep are stationed in the fields of cultivators. The wool of the sheep also fetches income to the owners of sheep. The weavers of Kuruba caste from Bellary District periodically visit the village and purchase the wool on contract basis at the rate of Rs. 80/- for the wool of 100 sheep. Sheep shearing is done twice in a year, once in March and again in September.

81. Fishing is occasionally resorted to in the tank by Muslims and Bedas. The Department of Fisheries with Headquarters at Munirabad released some good varieties of fingerlings in the tank in the month of November 1961, to improve the yield of fish. But none in the village evinces interest in fishing either as a wholetime or as a subsidiary occupation. Poultry keeping is also negligible in the village. Only 27 households have 142 birds mainly meant for home consumption.

3. VILLAGE INDUSTRIES

82. The village industries are limited to carpentry, goldsmithy, pottery and basket making. Besides the above, tailoring is a craft which provides occupation for 7 persons in 6 households.

83. There are 3 households of carpenters with 5 workers engaged in the industry as a principal occupation. There is another household which follows this industry as a subsidiary occupation. The carpenters belong to the Viswakarma caste and carpentry is a traditional occupation for them. They prepare mostly agricultural implements required by the cultivators

such as *madki* (plough), *renti* (hoe), *kunti* (harrow) and they also repair them whenever required. Occasionally they also prepare doors and windows required for the construction of houses. They carpenters are paid in cash for the work done by them. The making charges for the various implements are as follows:

Plough	Rs. 3/-
Hoe	Rs. 2/-
Harrow	Rs. 2/-
Kunti	Rs. 2/-

84. The implements are generally made of wood from babul trees which mostly grow in the fields of the cultivators. About 10 years ago, the villagers used to pay a fixed quantity of jowar during each year at the time of harvest for the work done by the carpenters. This system is not in vogue since 16 years. The tools of the carpenters consist of the following:

	Rs. P.
1. Hand saw	cost 4-50
2. Wooden jack-plane	„ 3-00
3. Chisel (ಞಞ)	„ 2-50
4. Wood shearing Machine (Randa)	„ 12-00

85. The carpenters of this village have not received any training other than what has been imparted to them by the elderly members of their own families.

86. Pottery is the next important household industry in the village. There are 3 households of potters. Pottery is the principal occupation for one household and for the other two households it is a subsidiary occupation. There are in all 3 persons actually engaged in this industry. The tools of potters consist mainly of the potters wheel locally called *tigri*, a smooth stone called *gundu*, a small levelling plank called *kodati* and a wooden pole. The wheel which is about 3' in diameter is made by the potter himself and the other tools are also easily available in the village itself. The tools of a potter may altogether cost about Rs. 5/-. Clay and fuel are the two other important raw materials required for pottery. The potters are experiencing considerable difficulty to procure these raw materials. Clay was available in sufficient quantity in the local irrigation tank bed before the extension of irrigation facilities. As the tank is now always filled with water the potters are not able to get any clay from the tank and as such they get clay from the fields of private persons which are situated close to the tank. The private persons are often reluctant to permit the potters to remove clay from their cultivated fields. The potters are not able to get fuel also as easily as they used to get about a decade ago. For these reasons

pottery as a cottage industry has become quite un-attractive.

87. The earthenware prepared by the potters which consist of the following items are sold locally either for cash or for kind. The average annual income per household from the sale of earthenware is Rs. 300/-.

Names of earthenware	Cost
Koda)	1-00
Swari)	1-25
Gadigi) Used for storing water	0-75
Madiki)	0-60
Poduga)	1-50
Gudani	2-00
Kalgachu	1-00
Doni (Harnalgi)	0-30
Pariyana (Parata)	0-75
Haravi	1-00
Hooji (Jar)	0-50
Magi	0-50
Kongi	0-75

88. Basket weaving is a traditional occupation for two households of Koravas. The types of baskets woven by the Koravas are *gummi*, *kersi*, *putti*, *jelli* and *tatti* for carts etc. The baskets required for removing the dung, in the cattlesheds are called *Hendi putti*. These are sold at 3-4 annas per basket. *Jelli* is a big basket used for bringing fodder, husk etc. for the cattle from the fields. These are sold at Re. 1/- to Rs. 1.50 paisa per basket depending on the size of the basket. *Gummi* are grainsilos for depositing grain. These are sold at Rs. 3/- per *gummi*. A *gummi* costing Rs. 3/- will hold about 200 seers of paddy or jowar. Bigger *gummis* will cost more. *Kersi* are cylindrical grainsilos which are considerably larger. These can hold 4-5 bags of grain and the cost is 6-10 rupees, per *kersi*. Occasionally the payments for all these items are in kind. *Tattis* are partitions which can be used in the carts for loading the manure to the fields. Two *tattis* are kept on either side of the cart. Farmyard manure is then loaded. The cost of each *tatti* is about Rs. 1.50.

89. Koravas are engaged in this work. Annually they produce articles worth about Rs. 600/-. The average income per head per day is about Re. 1/- only. The raw material is mainly obtained from the wild date trees (sendhi trees) of the village, free of cost. The *Kudugolu* or the sickle with which the palm leaves of the wild date trees are cut is the only tool used by the Koravas. The sickle is long with the sharp edge a little away from the handle. It costs about Re. 1/-.

4. TRADE

90. There are no wholesale dealers in the village to buy the agricultural produce of the villagers. All the marketable surplus is carried to Gangavati which is a major market in the area. 58% of the paddy, 76% of groundnut and practically all the cotton produced by the villagers are available for sale. 23% of jowar and 35% other millets are sold. The major garden crop that goes to the market is lime, the annual production of which is about 50,000 fruits.

91. The villagers have no institution for collective bargaining. There are no warehousing facilities. They are under the mercy of the wholesale merchants of Gangavati who some times advance considerable amounts on standing crops and force the cultivators to sell the produce at prices dictated by them.

92. There are 6 provision stores which sell the daily needs of consumable articles along with clothes and general commodities. Many villagers who have occasion to visit Gangavati buy most of their day to day requirements at Gangavati. Some articles of daily consumption are also purchased in the shandy held every Wednesday at Karatgi which is 3 miles away from the village.

5. OTHER OCCUPATIONS

93. The other occupations in the village consist of services rendered by washermen, barbers and tailors. Washermen get 24 seers of jowar per couple each year from each household to which they render regular service. Barbers are also paid in kind in the same manner, i.e. 24 seers of jowar per annum per adult male in the household served. Tailors however get payment in cash for the clothes they stitch. The usual tailoring charges are Re. 1/- per shirt and 0-50 paisa for a banian. There are five households of tailors whose main occupation is cultivation but the subsidiary occupation is tailoring.

Indebtedness

94. In a developing economy a study of the problem of indebtedness is of great topical importance. The villagers of Yerdona till 1957 did not feel the necessity of making any capital investment on a large scale on the improvement of land. The trend of indebtedness after the extension of irrigation facilities has undergone a rapid change, because of the imperative need to invest money for conversion of dry lands into wet and also for the purpose of defraying expendi-

ture on cultivation. Consequently indebtedness has increased in Yerdona. Table XIX gives data regarding indebtedness by income group. 231 households or 76.2% of the total number of households have borrowed an amount of Rs. 3,11,777/- which on an average worked out to Rs. 1,350/- per household. The per capita debt comes to Rs. 192/-.

95. If we leave out of consideration the one household of a small cultivator which has a debt of Rs. 60/- in the income group of Rs. 25/- and less, in the other income groups the number of households indebted as well as the average indebtedness in each income group increase with the rise in income. For example, 26.6% of the households are indebted in the income group of Rs. 26/- to Rs. 50/- with an average indebtedness of Rs. 450/- for each household in debt. The percentage of indebtedness goes upto 67.7% for households in the income group of Rs. 51/- to Rs. 75/- per month, to 80.2% for those in the income group of Rs. 76/- to Rs. 100/-, and lastly to 82.6% in respect of those which fall in the income group of Rs. 101/- and above. There are 119 households in the last income group of Rs. 101/- and above with an average indebtedness of Rs. 1,931/- for each household in debt. The survey has also revealed that only a sum of Rs. 7,300/- (2.3%) has been borrowed by non-cultivators and the balance amount of Rs. 3,07,327/- has been borrowed by cultivators. It is also observed that a major portion of the debt has been incurred by the households which come under the income group of Rs. 51 to Rs. 75 and more. Further, Table XIX-B which gives data regarding source of indebtedness by size of holding also shows, that out of the total debt a sum of Rs. 17,580/- (5.5%) has been borrowed by the households which own 3 acres and less, a sum of Rs. 71,442/- (22.7%) has been borrowed by owners of medium sized holdings who own land between 3 and 10 acres, and a sum of Rs. Rs. 2,18,305/- (69.5%) has been borrowed by those who own 10 acres and above. These statistics show that households which own larger extent of land and which come under the higher income groups have borrowed 56.25% of the total debt primarily for the purpose of development of land. In the lower income group of Rs. 26/- to Rs. 50/-, only 4 households have borrowed a total amount of Rs. 1,800/-, which perhaps indicates that households owning smaller extents of land are not able to get credit as easily as those belonging to the higher income groups either from Government or from other sources and consequently those households are not able to invest much on improvement of land and similar productive enterprises.

96. Table XIX-A gives details regarding indebted-

ness by causes. According to this table a sum of Rs. 31,560/- (10.13%) has been borrowed for the purpose of marriage by 26 households and a sum of Rs. 46,427/- (14.89%) has been borrowed by 101 households for 'ordinary wants'. Custom and tradition as well as a sense of prestige are the main factors which drive the people to contract debts for purposes like marriage. With the increase in the educational standard among boys and a rise in the income earned by the households, there is a greater urge for spending larger amount on marriages. As observed earlier even in an economically backward caste like Madigas, the average expenditure which a household spends on the marriage of a boy is about Rs. 600/-, an amount which is indeed fabulous when compared to their low economic status, when the annual income of such households is meagre, naturally there is no other option for them but to incur debts on such occasions. The fact that 101 households have been driven to the necessity of borrowing for 'ordinary wants' clearly indicates that their resources are insufficient even to carry on their livelihood. In other words, $\frac{1}{3}$ of the total number of households are not able to carry on their livelihood except by borrowing. Barring the above two items, viz. debt incurred for marriage and 'ordinary wants' which can be classed under unproductive purpose, the particulars of the remaining debt which constitutes 75% of the total debt incurred by the different households for various productive purposes are as detailed below:

Particulars	Percent to the total debt
1. Purchase of land	5.20
2. Housing	2.57
3. Purchase of livestock, bullock carts	2.20
4. Purchase of seeds and fertilisers	3.88
5. Land development	56.25
6. Industry run by the household	3.54
7. Business	1.54

97. The above details show that the villagers have borrowed major portion for developments of land and allied purposes. The villagers are not altogether oblivious of their needs regarding housing for which 11 households incurred a debt of Rs. 8,000/-. It is mainly because of poverty that villagers have not been able to provide themselves with better housing facilities. If they are able to get loans easily on long terms basis, the condition of rural housing would gradually improve. As regards loans borrowed by 156 households amounting to Rs. 175,687/- for development of land which constitutes 56.25% of the total debt, it has to be observed that this was necessitated on account of the change over to wet cultivation. A major portion of this

amount has been granted as long term loan to the agriculturists by Government under a programme formulated for the development of the land served by the Tungabhadra Project. It is indeed gratifying that a large number of cultivators have taken advantage of these beneficial facilities in this village. One household has borrowed a sum of Rs. 11,000/- for the establishment of a flour mill in 1958.

98. Table XIX-B shows that private agencies continue to play a dominating role in the matter of providing credit facilities. Out of the total debt incurred by the villagers, a sum of Rs. 53,150/- has been borrowed from money-lenders of Gangavati and a sum of Rs. 171,907/- has been borrowed from other private persons. Thus the loan granted by the private agency constitutes 71.5% of the total amount borrowed, whereas the sum of Rs. 77,490/- granted by Government upto 1960 constitutes 24.6% and that granted by co-operative society works out to 3.9% of the total debt. From the above statistics it is clear that neither the Government nor the co-operative institutions have been able to meet any substantial proportion of the credit needs of the villagers and as a result the villagers have to depend mainly upon private persons as well as merchants by paying high rate of interest ranging from 12% to 18%. Further, in respect of the loans given by the merchants, the cultivators are subjected to various stipulations regarding the disposal of their agricultural produce, the terms of which are more advantageous to the merchants than the producers.

99. The foregoing account of the position relating to indebtedness points out that despite the emphasis laid on a more vigorous role of co-operative societies, the structure of rural credit mostly continues to be in the hands of the private people. The economic condition of the cultivators cannot improve rapidly unless there is better credit structure, functioning with the sole purpose of improving the economic condition of the people. Investment of huge amounts by Government on major irrigation projects and various other developmental schemes would not bring the desired result quickly, unless simultaneously there are facilities for getting loan on a liberal scale and at moderate rates of interest.

100. In this connection it is relevant to study the working of the Yerdona Co-operative Society during the past few years and to what extent it has been of use to the villagers of Yerdona.

101. Before 1961, there were two Agricultural Credit Co-operative Societies working in village Yerdona

viz. Agricultural Credit Co-operative Society, Yerdona I and Agricultural co-operative Credit Society, Yerdona II. The Agricultural Credit Co-operative Society, Yerdona II was converted into a Service Co-operative Society on 1—3—1961. and the Agricultural Credit Co-operative Society I has been amalgamated with Service Co-operative Society, Yerdona. The area of operation of the society is confined to the Panchayat jurisdiction of Yerdona consisting of (1) Yerdona (2) Marlanhalli (3) Jirutgi and (4) Eliganur. But there are independent Agricultural Credit Co-operative Societies working in Marlanhalli, Jirutgi and Eliganur. Hence, the activities of the Service Co-operative Society, Yerdona are at present limited to Yerdona village only. The audit classification of the society is C. In 1960-1961, there were 223 members on roll, of whom 190 were from Yerdona. During 1961-1962, 29 additional members were enrolled. On 30—6—1962, the total membership from Yerdona was 219 and the paid up share capital was Rs. 3,520/-, the value of each share being Rs. 10/-. During 1962-1963 the State Government paid Rs. 3,500/- towards the share capital and by the beginning of 1963-1964, while the number of members from Yerdona stood at only 219, the share capital had gone up to Rs. 7,310/-. 73% of the agricultural families in Yerdona have come under the co-operative fold and out of these, 70% belong to Lingayat caste and the others belong to Pinjars, Upparas, Brahmmins and Bedas. None among the tenants and landless has enrolled as members in this society.

102. The work done by the society in the subsequent years is briefly shown in the statement given below:

Year	Loan advanced Rs.	Loan recovered Rs.	Loan out-standing Rs.	Fertiliser sold	Sale of sugar
1962-1963	—	8,029/-	6,011/-	N.A.	N.A.
1963-1964	8,870/-	12,042/-	2,839/-	61,947/-	9,674/-
1964-1965	8,400/-	—	—	—	—

103. The history of the co-operative society Yerdona shows that till 1960-1961, it was having a nominal existence. In 1961, it was converted into a Service Co-operative Society when its fields of activities were enlarged. The work turned out by the society since then which is reflected in the statement given above, shows that it has not been playing any active role, either in the matter of providing credit facilities or with regard to the sale of fertilisers and other goods required by the agriculturists. In Yerdona the villagers have converted about 1,300 acres of dry land into wet localised for heavy irrigation and besides this, there is

quite a large extent of land localised for light irrigation. Assuming that the cost of cultivation for raising the various crops in the irrigable land in a year would be about Rs. 500/- per acre, for the two irrigated crops (paddy and groundnut) the total expenditure for the cultivation of 1,300 acres of land localised for heavy irrigation alone comes to Rs. 6,50,000/-. If we further presume that about 50% of the cultivation expenses can be easily met by the cultivators from their own savings or contribution of labour they would still be left with a deficit of about Rs. 3,25,000/- which they have necessarily to borrow from other sources. As the society is not functioning in any big way, the cultivators have no other alternative but to approach the merchants of Gangavati for financial assistance. The merchants help the villagers by lending as well as by supplying various articles required on credit, levying a rate of interest which varies from 18% to 24%. They impose a further stipulation that towards the repayment of the loan and interest, the cultivators should sell their agricultural produce immediately after the harvest at the then prevailing price, thus depriving the borrowers of the possibility of getting a higher price for the agricultural produce at a later date. Investigation also reveals that a bag of Superphosphate (100 Kgs.) which costs Rs. 22/-, when brought in cash, is sold by the dealers on credit at Rs. 24/- in addition to the levying of interest. The helpless cultivators remark that they toil hard to fill the coffers of the greedy traders of Gangavati. In these circumstances, the responsibility cast on society is quite onerous and unless it is discharged efficiently, a large number of cultivators would be unable to participate fully in the benefits of irrigation facilities for many years to come.

Income

104. Table XVI furnishes statistics relating to the distribution of households by occupation, income and number of members, while table XVII relates to the average annual income per household by occupation groups. In both these tables the data available has been tabulated in respect of 5 different categories of occupations *viz.* (i) cultivation of owned lands (ii) cultivation of lands taken on lease (iii) agricultural labour (iv) household industry and (v) 'others'. The classification of the households into these five categories of occupation for the principal means of livelihood is based on a consideration of the fact, that cultivators, agricultural labourers and village artisans are the three most important groups who cover about 95% of the households and those which follow all the other occupations including trade form only a very small percentage. Under cultivation, however, a distinction

has been made regarding cultivation of owned lands and cultivation of lands taken on lease, with a view to study the economic condition of the land owners and tenants separately.

105. Without any reference to the occupation of the households, in the village as a whole, 144 households (47.5%) come under the income group of Rs. 101/- and above per month. 81 households (26.7%) come under the income group of Rs. 76-100, 62 (20.4%) households come under Rs. 51-75 per month, 15 households come under Rs. 26-50 and 1 household comes under Rs. 25/- and less. According to these figures it could be said that only 47.5% of the total number of households are well-off, while the economic condition of 26.7% of households can be considered as slightly below the optimum standard of living and 25.8% of households which come under the other 3 low income groups have to be classed as very poor.

106. Among the cultivators of owned lands, 125 households out of 229 in that category (54.6%) come under the income group of Rs. 101/- and above per month, and 54 households or 23.5% come under the next lower income group of Rs. 76-100. Among the tenants there are 5 households (33.3%) and 7 households (46.6%) respectively in the above two higher income groups. Thus, in all, 130 households (53.2%) of cultivators out of 244 households in the village are comparatively well-off. This comparatively good picture is mainly due to the introduction of wet cultivation in the village after the advent of canal irrigation. The income in these households has more than doubled since the change over to wet cultivation. Many households among Lingayats, Kurubas and Upparas have stood to benefit from this momentous change. Table XVII shows that the average annual income per household among cultivators of owned lands who come under the income range of Rs. 101/- and above per month is Rs. 2,484/- per annum and that of the household of tenant in the same income group is Rs. 1,680/-. For the class of cultivators of owned lands as a whole (all the households coming under the different income groups considered together), the average annual income per household per annum is Rs. 1,745/- and that for the household of a tenant it is Rs. 1,220/-. If the annual income is considered with reference to equivalent adult males, it is found that it is Rs. 390-60 paise per equivalent adult male per annum in respect of cultivators of owned lands and Rs. 316-90 paise in respect of tenants. Thus, viewed from any angle, it is clear that the class of cultivators in general have been steadily marching forward towards the goal of economic pros-

perity and this is a feature which indeed augurs well for the future.

107. As regards agricultural labourers, 3 households out of 19 in the village (15.8%), come under the income range of Rs. 101/- and above per month and another 3 households come under the next lower income group of Rs. 76-100. The average annual income per household in this class works out to Rs. 857/- per household per annum and to Rs. 266-20 paise per equivalent adult male. It can therefore be said that about $\frac{2}{3}$ of the households of agricultural labourers still continue to be poor and they have not been able to share the economic prosperity of the cultivating class in any effective way. The only consolation for them would be that they are able to get work throughout the year. A contented labour which is a great force to be reckoned with would bring more prosperity to the villagers and as such it would be desirable to devise suitable methods which would enable them to earn more.

108. Those who are engaged in household industry are in no better position than agricultural labourers, the only difference being that the persons belonging to these occupational classes do different types of work. Only 1 household out of 10 in the village comes under the income group of Rs. 101/- and above and 6 households come under the next lower income group of Rs. 76-100 per month. The average annual income per household among them is Rs. 792/- and the annual income per equivalent adult male works out to Rs. 272-60 paise which is only slightly more than in the case of agricultural labour.

109. The 30 households under 'other' consist of the following occupation classes.

1. Trade	3 households
2. Service	20 „
3. Hotel keeping	4 „
4. Remittance receivers	3 „
Total	30 „

In this category 10 households out of 30, come under Rs. 101/- and above per month and 11 households come under Rs. 76-100 per month, which means that about two thirds of the households in this category are fairly well-off. In fact, the average annual income per household works out to Rs. 1,237/- and the annual income per equivalent adult male works out to Rs. 360/-. These households come only next to the households of cultivators in the matter of economic condition.

110. While discussing about the change in the pattern of income, 2 factors deserve special mention as far as this village is concerned. The first is the increased net income which a cultivator gets from the irrigated crops. For example, the net income from 1 acre of jowar cultivation in the Rabi crop is Rs. 90/-, whereas from the paddy crop it is about Rs. 135/-. The second factor is the raising of irrigated groundnut crop in summer, which gives a better yield and consequently more income. Both these changes are the direct consequence of the extension of irrigation facilities from the Tungabhadra canal. The study of Yerdona gives an idea of the extent to which a major irrigation project can bring overall prosperity to the villagers, provided the villagers take time by the forelock and make the maximum use of the facilities. It is no doubt true that a cultivator will not be able to raise heavily irrigated crops as extensively as he may raise dry crops. Nevertheless the fact remains that the return from one acre of wet land is more than the return from 3 to 4 acres of dry crops solely depending upon rainfall.

Expenditure

111. Table XVIII gives statistics relating to the average monthly expenditure per household by income groups and occupation. According to this table the average expenditure per household in the different occupation classes, the expenditure per equivalent male, the average expenditure in the highest as well as the lowest income group are as given below:

Expenditure of all households						
Sl. No.	Name of occupation	per household	per equivalent adult male	per household in highest income group of Rs. 101/- and above	per household in the lowest income group of Rs. 25/- & below	per household in the lowest income group
1	2	3	4	5	6	7
		Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
1.	Cultivation of owned lands	128-53	28-67	172-88	24-17	Rs. 25-00
2.	Cultivation of lands taken on lease	100-92	26-21	132-02	74-71	Rs. 51-75
3.	Agricultural labour	74-98	23-34	125-89	36-73	Rs. 26-50
4.	Household industry	79-80	21-93	89-17	51-67	Rs. 26-50
5.	Others	96-05	28-25	125-62	52-59	Rs. 26-50

112. When the percentage of expenditure on various items in respect of the different occupation classes is examined it is found that the expenditure on food alone ranges from 72.42% to 76.14% of the total expenditure as shown below.

1. Cultivation of owned lands	72.42 %
2. Cultivation of lands taken on lease	74.36 %
3. Agricultural labour	76.14 %
4. Household industry	73.60 %
5. 'Others'	73.56 %

113. The percentage of total expenditure on food is the maximum in the case of agricultural labourers. It is also seen that the percentage of expenditure on food is more in the lower income groups than in the higher income groups. Among the remaining items of ex-

penditure, the percentage of expenditure on clothing ranges from 13.79% (in the case of agricultural labourers) to 16.12% (in the case of those having household industry). The expenditure on tobacco ranges from 2.56% (tenants) to 4.01% (cultivators of owned lands). Tobacco, in one form or the other is used by both males and females and as this is an item which gives them a sort of pleasure, it is unlikely that the expenditure on this item will ever come down. The expenditure on education which is the maximum in the case of cultivators of owned lands and also in the case of those coming under 'others' is just 0.78%. Those in the lower income groups practically spend nothing. Though the low incidence of expenditure on primary education is primarily due to the fact that it is given free by the State to all, it is at the same time clear that the villagers are yet to pay proper attention in the matter of giving higher education to their children.

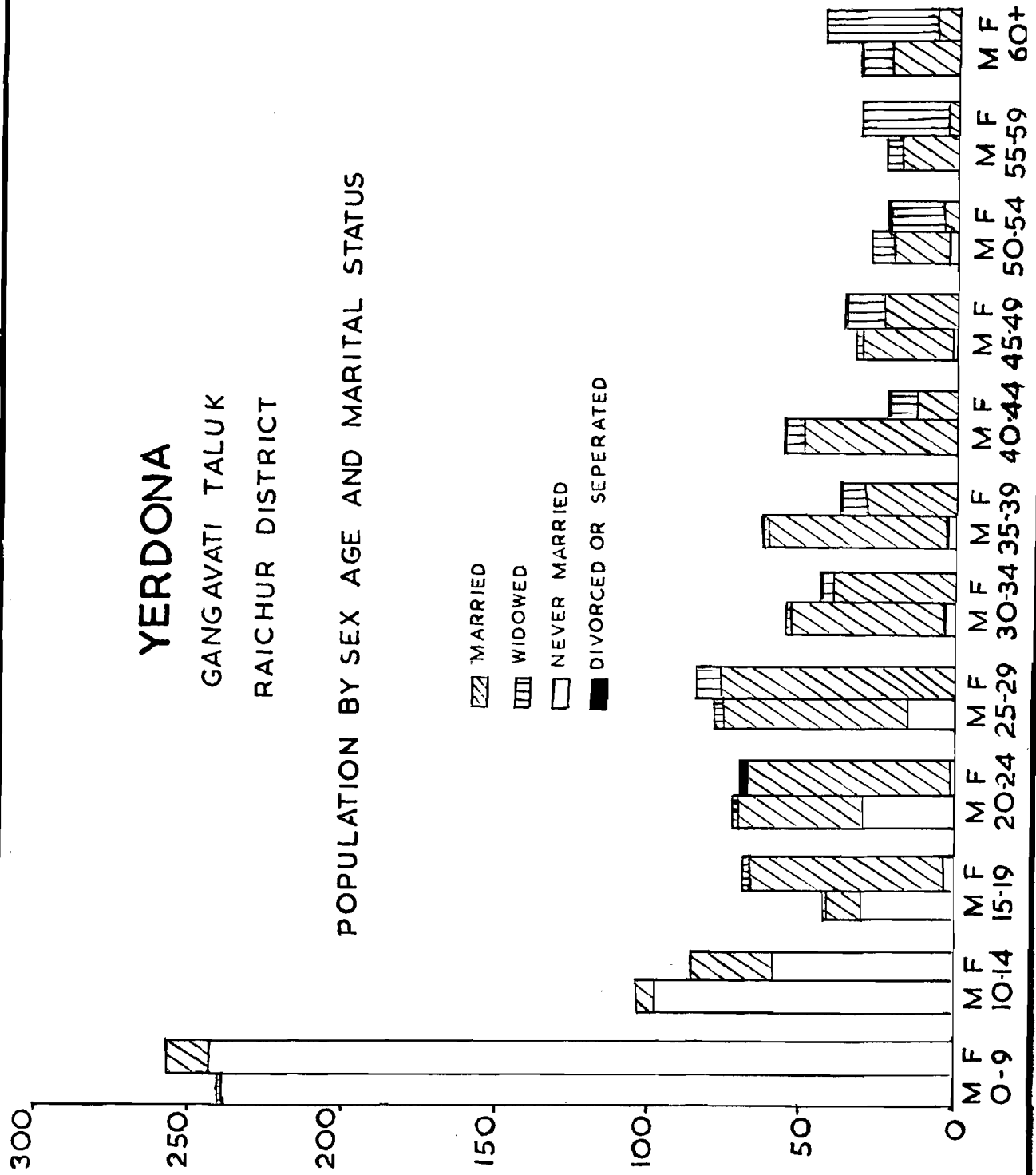
YERDONA

GANGAVATI TALUK

RAICHUR DISTRICT

POPULATION BY SEX AGE AND MARITAL STATUS

MARRIED
 WIDOWED
 NEVER MARRIED
 DIVORCED OR SEPERATED



CHAPTER IV

SOCIAL AND CULTURAL LIFE

A. Statistics relating to age and sex distribution, birth, marriage, disease, death and education.

The population of the village has increased during the decade 1951-1961 from 1,233 to 1,628 registering an increase of 32.0%. Part of the increase is 'natural', and part of it may be attributed to the immigration of 12 families comprising a population of 73 from Andhra Pradesh and the villages of neighbouring districts who have purchased land and started wet cultivation under the canals of the Tungabhadra Project.

BIRTHS

2. The figures relating to births in the village during 1955, 1956 and 1958 to 1960 indicate considerable variability from year to year. In 1959 the number of births was as high as 48, while in 1960 it dwindled to 29 only. In other years it varied between 34 and 39.

3. The actual number of births recorded and the birth rates in each year from 1958 to 1960 at Yerdona as compared with the birth rate for the District as a whole are given in the following table:

Year	Yerdona		Raichur District
	Number of births	Birth rate	Birth rate
1955	39	28.1	N. A.
1956	34	23.9	N. A.
1957	N. A.	N. A.	16
1958	34	22.5	23
1959	48	31.0	24
1960	29	18.2	10

4. It is observed that the birth rate in the village is generally higher than that in the district but the sudden fall both in the village and in the district observed in 1960 is difficult to explain. There is no evidence to show that this fall is due to any effort to keep down the birth rate by recourse to Family Planning methods. In fact, enquiry has shown that none in the village is even aware of the existence of Family Planning methods let alone practising it.

MARRIAGE

5. Marriage of males generally take place between 20 and 24 and of girls between 15 and 19. Statistics show that the number of males that remained without

marriage after attaining the age of 24 years was only 24 and among females only one had not married after attaining 19 years. 19 out of 365 males had married before attaining 20 years, while 105 out of 368 females had married before reaching the same age. The fact that 41 girls, aged between 5 and 14, had already been married shows that early marriage among girls is still prevalent. The following table shows that this practice is prevalent among many communities even though among some, such practice is exceptional. This practice which is vanishing is a vestige of old traditions in some households where elderly and aged parents sometimes desire to get the youngsters married while they are yet alive.

6. Names of castes where child marriages (in the age group 0-14) are found and the number of marriages.

Name of caste	Number of households	Number of persons married in the age group 0-14	
		Males	Females
1. Kuruba	11	1	10
2. Lingayat	7	—	8
3. Byader	5	4	6
4. Uppara	5	—	5
5. Vodder	3	2	2
6. Muslims	3	—	3
7. Madiga	2	—	3
8. Kumbara	1	—	1
9. Valmiki	1	—	1
10. Rajput	1	—	1
11. Byagara	1	—	1
Total	40	7	41

7. The number of widowers was 37 as against 123 widows. 29 of the former were aged more than 40. The corresponding figure with respect to widows is 102. As widow re-marriage is not as common as widowers marrying again, a larger number of widows are found in higher age groups than widowers in corresponding age groups.

8. There are 2 males and 9 females who are 'separated'. Most of them are in the higher age groups. The reason in most of the cases for the separation is temperamental inadaptability. Reconciliation becomes

difficult when the persons concerned are in the higher age groups.

DISEASES

9. The part of the country in which the village is situated is generally healthy and free from endemic diseases like leprosy, hookworm and tapeworm. As the village is situated within the area in which Malaria Eradication Programme is implemented, the incidence of Malaria also is negligible in spite of the existence of irrigation channels and paddy fields all around. Epidemics like Plague and Cholera are rare. At the time of writing up this report in July 1964, however, Cholera was prevailing in many villages of Gangavati taluk including Yerdona and mass inoculation had been carried out. The sanitary conditions within the village are far from satisfactory. Only one house in the village is provided with a latrine. The people use the open space around the village for toilet purposes. The drain water from the houses is let into soak pits dug near the houses. The rain water flows into the streets and lanes to form cess pools and the streets become slushy after rains.

10. Except in 23 households, in all the other households, cattle are tied within the house and the inhabitants of the house live in the same area. This adds to the insanitary conditions in the house.

11. The Village Panchayat has so far not done anything tangible to improve the sanitation in the village. It arranges for the sweeping of the village streets and is providing street lights. A beginning has been made to construct drains. It has also plans to construct public latrines and to keep the streets in good repair. It is not likely that inadequate finance in the Panchayat is the reason for not improving the sanitary conditions in the village. The main reason is the lack of adequate leadership and public interest in the affairs of the village.

12. Considerable interest is evidenced with regard to personal hygiene, wherever people can afford the expenditure. For instance, using of washing and toilet soaps has become popular, specially, among fairly well-to-do households. Similarly, getting clothes washed by washermen and using mosquito nets are more popular in higher income groups, as observed from the following figures. The village is so much infested with mosquitoes particularly during the cultivation season that it is an ordeal to sleep during nights without using mosquito nets. The people who cannot afford to purchase mosquito nets cover their

heads completely with bed spreads as a protection against such nuisance, though from the health point of view such a practice is not desirable.

Households of Different Income Groups Using Soaps, Mosquito Curtains and Sending Clothes to Washermen

Monthly income groups	Total No. of Households in each income group	Percentage of households in each income group		
		Using toilet and wash-ing soaps	Sending clothes to washermen	Using mosquito curtains
Rs. 150 and over	56	79	84	34
Rs. 101 to Rs. 150	88	60	80	9
Rs. 51 to Rs. 100	143	59	55	1
Rs. 50 and less	16	69	6	..

On the whole, people are healthy and tolerably clean.

DEATHS

13. The statistics relating to deaths, available since 1955 in the village from the records of the Revenue officials indicate considerable variation from year to year. The following are the number of deaths and calculated death rates from 1955 to 1960.

Number of Deaths and Death Rates, 1955-1960

Year	Number of deaths	Death rate
1955	26	19.0
1956	13	9.1
1957	7	4.8
1958	18	11.9
1959	28	18.1
1960	37	24.1

14. Generally, death rate during a given period will be less than the birth rate during the same period. However, the opposite trend is observed in 1960. The registration and recording of births and deaths has not been satisfactory and regular in the village during recent years. These anomolous figures are therefore due to incorrect recording of figures relating to deaths in the village.

EDUCATION

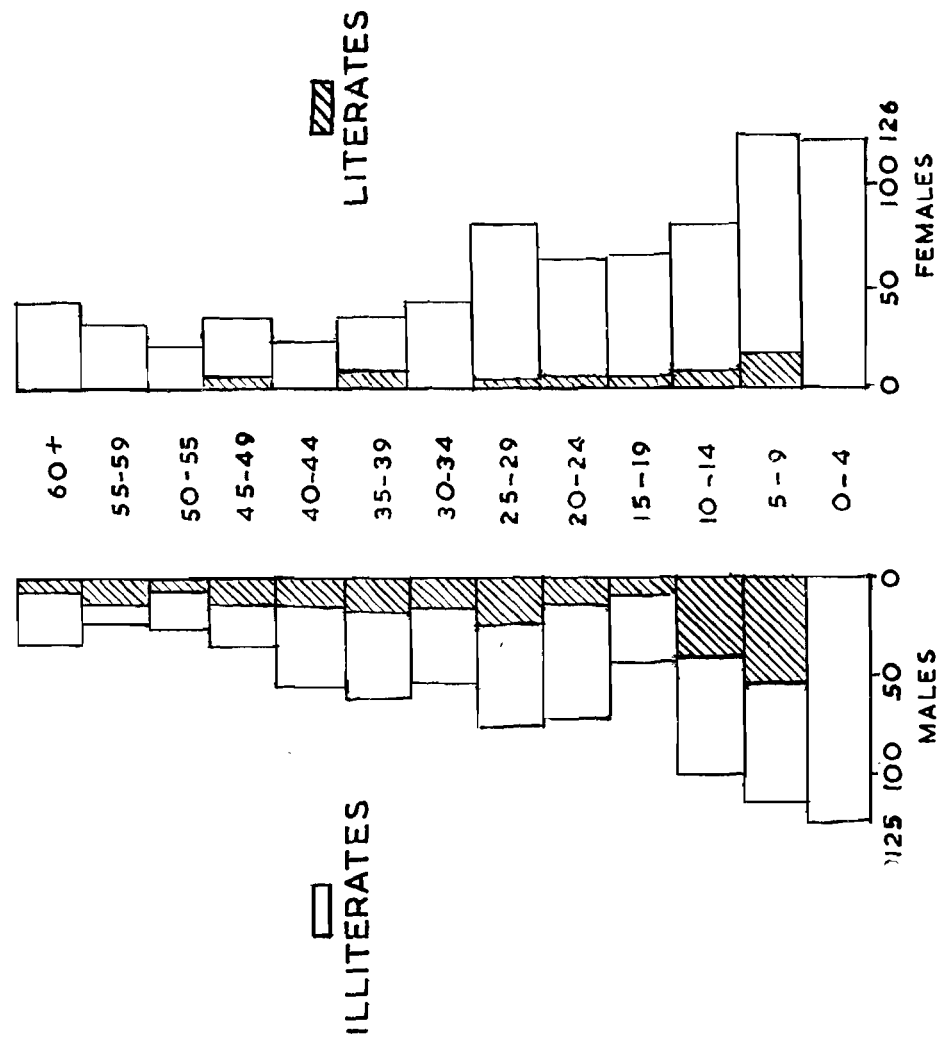
15. Table VII furnishes statistics pertaining to literacy and education by age groups. The percentage of literacy for the village as a whole works out to 17%

YERDONA

GANGAVATI TALUK

RAICHUR DISTRICT

POPULATION AND LITERACY BY SEX AND AGE GROUPS



as against the taluk average of 15.2%. Literacy among males works out to 28.6% and to 5.4% among females in the village as against the taluk average of 24.7% and 5.2% for males and females respectively. The position regarding literacy in the village has improved considerably since 1951 when the percentage of literacy was only 6.2. There are 104 males and 18 females who have completed primary or basic education and besides there are 4 matriculates, all of them being males.

16. The improvement is mainly due to the efforts made by the Government since 1955 when a Primary School was started. Prior to that year a few boys attended the school situated in the neighbouring village of Budigumpu. At present the school at Yerdona has five teachers and the number of students attending the school is 144, 102 boys and 42 girls. The highest standard taught in the school is the sixth standard. The school also provides basic education. Gardening and spinning are taught to the children.

17. 8 boys from Yerdona attend the Middle School at Budigumpu. 7 boys from the village study in the High Schools at Gangavati (4), Koppal (1), Raichur (1) and Jantkal (1). None from the village attends colleges or Polytechnic.

18. Although there is some awareness regarding the usefulness of education, progress has not been possible due to want of facilities. Parents are now taking advantage of the meagre facilities available within the village and they are sending more and more children to the school.

B. Trends of changes in Family Structure, Intra-family Relationship and Inheritance of Property.

19. In order to classify the structure of the families they are distinguished as simple, intermediate and joint. Simple family consists of husband, wife and unmarried children. If the family consists of a married couple, unmarried brother, sister and one of the parents it is regarded as intermediate. The third, the joint family consists of married couple, with married sons/daughters or with married brothers/sisters. Table 1 shows caste-wise the different types of families in the village.

20. In Yerdona 43% of the families were simple, 29% intermediate, 23% joint and the remaining 5% of other types. Except among Eligas all the 3 families of whom are intermediate, in all the other castes the simple types are more in number than the other types.

The simple families are more, primarily because the tendency among people is to live in a simple way without trying to get themselves entangled in the concomitant complications which arise in daily lives in the other two types. The intermediate and joint types call for a greater sense of adjustability, service, sacrifice, toleration and a host of other virtues which often it is very difficult to practise. Another natural reason is that when houses constructed several decades ago become too congested for large number of members to live under one roof, there will be an urge to construct more houses and consequently for a division of the property.

21. As the caste to which a person belongs is the same as that of his father and fore-fathers, and as inter-caste marriages do not take place, no family in which members belonging to different castes exists. Caste tradition and restrictions are followed very rigidly and persons who defy these caste traditions are likely to suffer social ostracism.

22. Property is generally inherited according to the traditional law, in the case of all castes of Hindus. A father's property is equally shared by all the sons. The wife inherits the property in the absence of a son or daughter. A widowed mother is usually maintained by the sons or a portion of the inherited property is given to her for her livelihood during her life time after which it reverts to the sons.

23. Practically none has any knowledge of the changes that have been effected in recent years in the Law of Succession and such changes therefore have had no effect on them.

C. Leisure and Recreation among Different Sections of the Population and Trends of Changes.

24. During the peak agricultural season the cultivators as well as agricultural labourers rarely get any leisure. They leave their houses for fields early in the morning and return late in the evening. After refreshing themselves and taking a little rest they just move about in the village and spend an hour or two with their neighbours or friends either discussing matters of common interest or sometimes simply gossiping. During the agricultural season the females also will be busy during the day time by actually participating in some of the operations or by being engaged in domestic work and simultaneously looking after the cattle, carrying meals to the male members, working in the fields etc. During the non-agricultural season,

when they have little work to do, both the males and females find time hanging on them heavily. As they have no useful method of spending time, it would not be incorrect to say that they waste a major portion of their time without formulating any plan or programme. It is during this period that the villagers generally attend fairs and festivals in different places and visit their relatives and friends. In the village there are no institutions like clubs, libraries or community centres where the people can spend their time usefully. 4 Lingayat households subscribe for 4 Kannada newspapers and 2 weeklies. About ten households read these newspapers daily. Some members of Lingayat community perform bhajan at Ramlingadev temple on Mondays and on other important festivals and occasions.

25. There is no playground as such in the village for the use of the children. The children play in the open space adjacent to the school and under the Banyan tree at the entrance of the village. Local games such as *Hututu*, Hide and seek, *Gillidand*, etc. are the most popular games. Some girls of the village play kho-kho on moonlight nights.

26. In the month of December, when the paddy crop is harvested, groups of persons of different communities arrange community dinners in the fields which however have no ritual significance. Lingayat community being the largest community leads the others in this. These are held by people of different castes separately in the fields owned by them.

27. During the cultivation season, on various occasions such as transplantation, weeding, harvesting etc. the adult females belonging to different castes join in chorus and sing a variety of folk-songs which are replete with humorous episodes relating to the daily lives of the people and very often contain narratives of the heroic deeds of great people in the region. These songs sung with great melody and rhythm not only lighten the burden of the people engaged in the work but also unite the participants with ties of friendship and fellowship. They work together, they laugh together and they share the joys and sufferings of life together. By passing on from mouth to mouth hundreds of folk-songs are preserved to posterity, the memories of the rich past are kept ever green. The illiterate folk of the village act as the representatives of a rich culture and work as unpaid but effective propagandists to spread that culture. Often, some of the songs are composed on the spot by some intelligent people among them who have got inherent poetic talents. The folk songs in fact serve

as a historical record to depict not only the cultural life of the community, but to some extent also the Socio-economic condition of the people of the region. The customs of the people, their various beliefs and practices, their dress, their wit and wisdom are all depicted in these songs with utmost natural ease.

D. Religious Institutions

28. There are 10 temples in the village and of these, the temples of Murd Basaveshwara, Ramlingdev and Marutidev are the important ones. There are no inscriptions connected with the history of any of the temples in the village. None of the temples is of any architectural importance. They are all simple structures constructed by the villagers themselves at different periods. There is also a mosque which serves the Muslim population of the village for offering their prayers and it is also a meeting place for all religious congregations. A brief note is given below about the important temples in the village.

29. The Murd Basaveshwara temple is located in the eastern part of the village about a furlong away from the village proper. This temple has neither any land nor paid temple servants. The Lingayats worship the deity Basaveshwara. The daily poojas are performed by some of the Jangam priests in turns. The present structure of the temple which contains ordinary stone walls and roof of zinc sheets was constructed about 20 years ago in place of the old structure which existed there with funds collected from the villagers. The deity which is in the form of a stone image is said to have sprung up from a place where a margosa tree and a banni tree had intertwined and noticing this, the Lingayats who are the worshippers of Basavanna are said to have removed and installed it ceremoniously at a place closeby. The villagers believe that this image is continually but imperceptibly growing in size. The banni tree from which the image was taken out is worshipped every year during Dasara. As the deity emerged of its own accord, it is called *Murd Basaveshwara*. The word *murd* is a corrupt form of the word *mudu*, which means *emerge*. The villagers have immense faith in the deity and irrespective of caste, they offer worship to it and also participate in the annual fair which comes off at the time of the Holi festival each year during February - March.

30. The fair connected with the Murd Basaveshwar which lasts for three days is the common village fair in which members of all castes among Hindus take part. A team of Lingayat members which includes the Sarpanch of the village organises the festival, by collecting

contributions from the villagers. The car festival is celebrated on the first day when the deity is kept in a four-wheeled decorated chariot and the chariot is drawn by the villagers to the accompaniment of village band. The congregation which is estimated at 1,500 includes visitors from the neighbouring villages and also friends and relatives of the residents of the village who are specially invited for the occasion. The worship of the deity by the visitors continues for three days.

31. The fair is also an occasion for recreational activities as well as business transactions. The villagers enact dramas of mythological nature like *Lavakushara kalaga*, *Danashoora Karna* etc. for the entertainment of the visitors. Occasionally, dramatic troupes from outside also visit the village at the time of the fair and enact social dramas levying nominal amount for witnessing the drama held in temporary enclosures put up for the occasion. Several small shops are set up where utility goods such as vessels, lamps, ready made garments, utensils, soaps and cheap fancy articles are sold. Sweetmeat shops and hotels are the other chief attractions.

32. The next important temple is that of Ramalingadev which is situated in the heart of the village. The Lingayats visit the temple and offer worship to the deity on Mondays and on the occasions of important festivals. This temple is said to be about 75 years old and built by the members of Lingayat community. The Jangam priests offer daily puja. They are not paid regularly for the service rendered. They just take whatever the devotees offer at the time of worship. The temple has no landed property. The temple is managed by a committee of elders who with whatever collection they take from the public, make arrangements for the daily puja and also for conducting special pujas on festival days.

33. The Maruti temple which is located in the Fort area is another important religious institution in the village, the presiding deity of which is *Hanuman*. Brahmins, Upparas and Rajputs worship the deity on Saturdays. The temple has got land which is enjoyed by a priest belonging to Vaishnava caste of Brahmin community. The priest stays at Gangavati and comes to the village as and when required.

34. There is another Maruti temple which is located at the entrance to the village proper. The villagers state that this temple was built about 60 years ago by one of the fore-fathers of the members of the *Kulkarni* family belonging to Brahmin community.

The version given by the elders of the Kulkarni family is that one of their ancestors had a dream to the effect that an idol of Hanuman was found lying in the premises of the irrigation tank and when it was verified on the next morning it was found to be true. A small temple was constructed and the deity was installed therein. As the deity was found in a low level land the temple is also known as *Halladarayana gudi*.

35. There are three other small temples dedicated to Dyavamma, Huligamma and Kenchamma. The first two are situated at the entrance to the village and the deities are worshipped by Bedas and Agasas. The Kenchamma temple is situated in the Madiga colony and the deity Kenchamma is worshipped by the Madigas. Pujas are offered to these deities only occasionally. There are no festivals or functions connected with these temples.

FESTIVALS

36. In the daily lives of the people festivals are important events. There are innumerable festivals in the course of a year and among them some of the important festivals such as Ugadi (New year's day), Kar Hunnavi, Nagara panchami, Dasara, Deepavali, Ellaamasi, Shivarathri are generally observed by people of all castes among Hindus. The important Muslim festivals are Ramzan, Moharum and Bakrid. The festivals are days for rejoicing as on most of these occasions the religious ceremonies are followed by sumptuous feasts.

37. The Ugadi festival which is the New year's day usually comes off in the month of March or April. The festival falls on *Padya* of the *Chaitra* month. On this day the members of the household generally put on new clothes purchased or stitched for the occasion. They offer special worship to their deity offering a mixture of tender margosa flowers and jaggery as naivedyam and later partake of it as prasadam. The significance of taking this on the New year's day is to remind oneself that life is a blending of joy and sorrow and the hardship that one faces in life has to be shouldered courageously and joyfully. It is with such a spirit of dedication that the New year is begun. The sumptuous feast held in the after-noon will include in its menu a special sweet dish called *Holige*. In the evening, the village Brahmin priest (joshi) is consulted by a few elderly men about the prospects of the New year. After hearing the priest about the good and bad effects on the planetary system in the coming year with special reference to the condition of crops cattle etc. the villagers offer their *kanike* to the village priest and

depart. Later on, they meet friends and relations exchange greetings with one another. Many also visit temples and offer their prayer.

Karhunvi

38. Karhunvi which falls on a Full Moon-day in the month of June when the agricultural year commences can be more appropriately called an agricultural festival. The bullocks and the agricultural implements are worshipped on this day. A special feast is prepared in the afternoon. In the evening a function called *karihariyodu* is performed in which the chief event is bullocks race. The main gate of the village *Agase bagilu* is tied with festoons of mango and margosa leaves and copras are also fixed. Many pairs of bullocks participate in the running race and the pair which comes first is acclaimed by the public. If the bullocks which come first are of red or brown colour, it is supposed that red variety of jowar will grow in abundance during the ensuing season and if they are white in colour, white jowar is supposed to grow in plenty. The victorious pair of bullocks is later on taken in procession in the village.

Nagarapanchami

39. This festival falls on the fifth day (Panchami) in the month of Sravan. It is a festival which is intended to show reverence to the Serpent God *Nagappa*. The stone image of a cobra is worshipped by the devotees by pouring milk and offering a plantain. A feast is held on the next day.

Dasara

40. Though Dasara is a festival which lasts for 10 days commencing from first day of Ashvija the villagers mainly observe the *Ayudha puja* on the ninth day and the *Vijaya dashami* festival on the last day. On the *Ayudha puja* day, the cultivators as well as the village artisans worship the tools and implements. On the last day, the villagers worship the *banni* (Shami) (*Prosopis spicigera*) tree and the leaves of these trees are later exchanged by them while greeting each other. On both these days there will be feast.

Deepavali

41. The festival of *Deepavali* which falls on the fourteenth and the fifteenth days of the dark fortnight of the month of *Ashvija* is, as its name indicates, a festival of illumination. A holy bath is taken in the morning by the members of the household and generally

new clothes are worn. *Pujas* followed by feast in the noon and display of fireworks during nights are the other features. The Goddess of Laxmi is worshipped by all in the evening.

Ella Amasi

42. This festival falls in the month of December and it marks the culmination of the Kharif season. On this day the villagers visit the Maruti temple and in the noon the members of the households go to their respective fields taking along with them a variety of dishes like *Holige*, bread from bajra flour, a vegetable curry, butter etc. They pick up five smooth stones from their fields and worship them. Later a small quantity of the various dishes brought by them is thrown in various directions in the field as a symbol of offering. The members of the family then sit together in their field along with their guests and partake of the food.

Ramzan

43. Ramzan is the most important month in the religious year of the Muslims. During the Ramzan month they take their food only before dawn and again after dusk after offering their prayers in the evening. Severe austerity is the key note of this festival. At the end of the month the Muslims congregate in a central place, offer prayers and exchange greetings.

Muharram

44. The Muharram festival is celebrated for ten days. For 8 days the Mulla sits besides the *peeras* and worships them reciting passages from Holy Koran. Many among the Hindus also offer worship at the shrine. They take a small quantity of sugar along with them and hand it over to the Mulla who after chanting scriptures returns it as *prasadam* to those who offered it. On the ninth day groups of young men from Muslims, Bedas, Agasas, Kurubas and other lower communities start dancing in front of the 'peera' till the evening of the next day to the beating of country drums. On the evening of the tenth day the *peeras* are ceremoniously removed and they are taken through in the main streets in a procession and later on immersed in a well. Muslim members sing in mournful tone and return home.

E Village Organisation

45. The villagers of Yerdona are generally peaceful, having friendly relations with all the other villages

in the neighbourhood. There is harmony among the different communities of the village as well. There is mutual give and take at the time of need in agricultural operations. Cultivators of different castes help each other in agricultural operations on reciprocal basis. Out of 268 households practising agriculture, 152 (56%) assist their neighbours at the time of sowing, harvesting and also at other times (Table 6). Except among Brahmins and Viswakarmas this salutary practice is in vogue among all other communities. Among Madigas only 2 out of the 10 households practising agriculture render reciprocal aid, because most of the households own only small extents of land and do not therefore require reciprocal aid. It is stated, that there was some tension between the two Lingayat subcastes of Logondru and Banajigas during the time of elections to the Panchayat. This tension led to cases of assault between a few persons of the two contending parties. A case was filed before the Munsif Magistrate,, Gangavati. During this occasion, the people of other communities such as Upparas, Rajputs, Kurubas, Bedars, etc. intervened and persuaded both the contending parties to stop quarrelling. The quarrel was primarily due to personal animosities. Leaders of Lingayat community from nearby villages (Budigumpa, Elignoor) as well as Gangavati advised the two parties to end the tension and to live in peace and harmony. Ever since, there is harmony in the village and the case registered at the Munsif Magistrate's court has also been withdrawn.

F Village Panchayat

46. A Gram Panchayat existed in the village prior to the introduction of new Panchayat Act in 1959. The old Panchayat was not functioning effectively. Under the Mysore Village Panchayats and Local Boards Act of 1959, a Group Panchayat was formed, consisting of the villages of (1) Yerdona (2) Mallanhalli (3) Elignoor and (4) Jeerutgi. The Old Panchayat was dissolved on 1st November, 1959 and the new Panchayat was constituted in March 1960 with 13 members representing the different villages as follows:

Constituency	Division	Total seats	Reserve for Scheduled caste & scheduled tribe	Reserve for women
Yerdona I	Block I	3	—	—
Yerdona II	Block II	4	1	—
Elrnoor	Elignoor	3	—	—
Jeerutgi	Jeerutgi	3	1	2
Mallanhalli	Mallanhalli	—	—	—
Total		13	2	2

47. The elections were keenly contested, nine members were elected through ballot, four members were unanimously elected. The chairman of the Panchayat who is an improved farmer belonging to Lingayat community is a resident of Yerdona.

48. During 1961-1962, the Panchayat did not undertake any developmental work. The only two items of work on which it concentrated its attention related to the arrangements made for sweeping the streets and providing street lights. It collected Rs. 450/- by way of house tax and it received a grant of Rs. 3,206/- as its share from Land Revenue. The Panchayat had appointed temporarily a secretary who continued to officiate till he was replaced by a regular trained candidate who joined duty in 1963-1964. The working of the Panchayat during 1962-1963 has been more satisfactory. The income of the Panchayat during this period from some of the important sources was as follows:

Source	Amount Rs. P.
Amount in the Bank (i.e opening Balance)	4,764-45
1. House tax	533-57
2. Vehicle tax	209-50
3. Auction proceeds	563-00
4. Profession tax	157-50
5. Other items	230-50
6. Land Revenue grant	3,205-80
7. Contribution from Taluk board-for road work in the village	1,500-00
Total	11,164-32

49. During the above period, the Panchayat took up some important developmental works such as providing drainage, formation of road, construction of school building, besides maintaining a radio set and subscribing for newspapers. The important items of expenditure for the said period are as follows:

Sl. No.	Items of expenditure	Amount Rs. P.
1.	Pay of the secretary and other staff	768-00
2.	Lighting charges	703-68
3.	Pay of scavengers	1,060-00
4.	Drainage	582-00
5.	Purchase of agricultural implements	200-00
6.	Construction of school building	10,42-60
7.	Repair of roads	1,974-39
8.	Subscription to paper	14-20
9.	Repair of radio	107-00
10.	Miscellaneous	878-58
Total		7,330-45

50. During the next year also viz. 1963-1964 the Panchayat undertook a few developmental works like construction of culverts, repairs for school building and drains, besides providing civic amenities such as street light, arrangements for sweeping the streets etc. The Panchayat can augment its resources if it determines to do so. The main source of income now is the Land Revenue grant. In implementing the Food Production Plans formulated for the village, the Panchayat has not evindce any keen interest. The Chairman of the Panchayat said that during the peak agricultural season, it is difficult to obtain a quorum for the meetings and to suit the convenience of the members, very often, meetings are held late in the evenings. As regards the attendance of women members, he stated that they are not very punctual, but whenever they attend, they contribute their valuable views during discussion. The Panchayat has got schemes for construction of public latrines and to effect repairs for public drinking water wells. Some of the members of the Panchayat are improved agriculturists and they practice intensive methods of agriculture. The Chairman who owns a tractor and a few items of improved implements spares them to the other villagers whenever required. The Panchayat at present has no building of its own and the meetings are now conducted in one of the buildings belonging to the Chairman. A separate building is quite necessary and the Panchayat intends to construct one very soon, so that it may also serve as a community hall for the villagers.

Informal Panchayats

51. In the village there are no regular caste panchayats. There are, however, a few accredited leaders in each caste to whom minor disputes are referred to for adjudication by the members of the respective castes. Their decision is always accepted and acted upon. There are such informal agencies among Lingayats, Kurubas, Bedars and Muslims. These agencies are formed on an adhoc basis and there are no permanent members in them. Elders of these castes generally consider matters arising out of any contravention of caste practices. In rare cases they levy fines on individuals who violate caste norm. Occasionally elders of caste from adjoining villages are also invited. Dispute arising between members of different castes are generally referred to the village leaders such as the Chairman of the Village Panchayat and the contending parties generally abide by the decision given by them. When the elderly members themselves take a lead in creating tension, respectable people from outside venture to interfere and evolve

an amicable settlement. For example, in 1960, among Lingayats there were two parties each led by two influential leaders and for some time there was tension in the village. A compromise between the two parties was effected through the interference of leaders from Gangavati.

G Voluntary Organisations

52. There are no clubs, libraries or other voluntary organisations in the village. A youth club was formed in 1961 but it has ceased to function.

H Reform Measures

53. The villagers have not evinced any keen interest to acquaint themselves with the provisions of the various social legislative measures. The level of social awareness among most of the people in respect of enactments like Untouchability offences Act, Hindu Succession Act and Hindu Adoption Act has been far from satisfactory. Only 33 persons in the village out of 303 interviewed were aware of the prohibition of Untouchability under Law (Table 3). It is seen that none among the Madigas and Byagaras who are members of the scheduled caste is aware of the prohibition of untouchability under law. Even among the more enlightened communities like Lingayats and Kurubas only very few are aware of it. The Madigas and Byagaras continue to live in a separate portion of the village and their social status has not improved in any way. They themselves hesitate to mix freely with others and they do not venture to visit the hotels in the village. Those who are running the hotels remark that they do not discriminate in the matter of serving food and water to any person on the basis of caste and that they are not serving the Madigas and Byagaras because they themselves are not keen on exercising their rights.

54. Table 5 shows that out of 303 persons interviewed 10 Lingayats and 3 Brahmins alone are aware that there have been changes in Hindu Succession Act and similarly 5 Lingayats and 2 Brahmins are aware that there have been changes in Hindu Adoption Act. With tegard to Family Planning also, the villagers have not shown any keen interest.

55. The villagers have been associated with the community development activities since the inception of the Community Project in 1952. During the period when the Community Project scheme was in force, they evinced keen interest in the formation of an approach road to Marlanhalli camp for which they contributed a sum of Rs. 1,000/- and similarly they

collected as Rs. 2,000/- from 150 persons and contributed towards the construction of the local school building in 1955. The villagers are now aware that under the National Extension Scheme greater emphasis is laid about the intensive methods of cultivation and after 1959 they have also been aware of the benefits which they derive by application of fertiliser, adoption of plant protection measures and the like. They are anxious to utilise the services of the Extension officials. They represented during the survey that they are not

able to utilise the services of the Village Level Worker properly on account of frequent changes. They stated that during the last about 4 years 3 village level workers have been changed and such frequent changes are not conducive to any efficient work on the part of village level workers. As the village level workers have a large jurisdiction extending over several villages, it would undoubtedly be advantageous to retain them for longer periods to enable them to assist the villagers more effectively.

CHAPTER V

CONCLUSION

A major irrigation project revolutionises the agricultural economy of the region which it serves and village Yerdona is a concrete example of this. Yerdona was in a region where visitation of famine was a recurring feature. The village now smiles throughout the year with various food crops as well as commercial crops. The villagers were not very much accustomed to wet cultivation prior to the extension of irrigation facilities from the Tungabhadra Irrigation Project. But when once water was made available in plenty the villagers lost no time to make the best use of the facilities by converting vast extents of dry land into wet. This arduous task of the villagers would not have been carried out with such promptitude but for the liberal grant of long term loans to the ryots by the Government. The extent of financial assistance given by the Government and the way in which the villagers played an active role to adapt themselves to the changed circumstances have been described in the report. The report also points out the difficulties which still confront the ryots and emphasises the need for immediate remedial measures. Of these, the most important is the non-availability of short term credit facilities on a liberal scale in the village itself, as the local co-operative society is yet to widen its activities. A large number of small and medium cultivators are under the mercy of the merchants of Gangavati and as a result, they are now not able to get the best value for their produce. The economic condition of such persons can improve only when the local co-operative society plays a more dominant role, saving them from the clutches of the usurious moneylenders. This is a truth which the village leaders ought to realise quickly in the larger interests of the people.

2. The *localisation* system has created many

problems. Many cultivators have not adhered to the pattern of cultivation prescribed for different types of soil which have been localised for different types of irrigation. Though the reason for the departure from the set pattern is in some cases due to certain natural difficulties such as seepage of water into lands earmarked for light irrigation etc. in a large number of cases it is the consideration of greater return from the cash crops that has been responsible for their unwillingness to raise food crops. Irrigated groundnut now holds the sway, as the price of groundnut has been attractive for the last several years. There is therefore an imperative need to enforce a strict implementation of the localisation system, at the same time redressing all the genuine difficulties of the people with regard to localisation.

3. The progress achieved in the economic front is a prelude to an era of greater prosperity. A survey of the village about a decade or two later would indeed be a fascinating study to all those who long for an allround development of our villages.

4. Yerdona, being the headquarters of the group Panchayat, occupies a more prominent place than the other neighbouring villages. Further as a village which exports paddy as well as groundnut and cotton on a large scale it is a place of great importance in the commercial map of the region. In the years to come it will indeed occupy an enviable place in the economic structure of the region. The villagers should be conscious of this more than anyone else, so that they will be enabled to work with greater determination and put forth their best efforts, for villages like Yerdona are the precious assets of the nation.

T A B L E S

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
6,339	2,565	..	424	303	1,628	822	806

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
1,628	822	806	125	126	115	130	102	86	43	70	71	69	79	84	55	45	118	62	82	90	32	44	..	..

TABLE III
Size and Composition of Households

Total No. of Households	Size of Households														
	Single member			2-3 members			4-6 members			7-9 members			10 members and above		
	House- holds			House- holds			House- holds			House- holds			House- holds		
	Males	Females		M	F		M	F		M	F		M	F	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
303	11	8	3	62	84	83	146	364	353	64	248	236	20	118	131

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
HINDUS	Lingayat	Lalgondru	36	214	111	103
		Reddy	2	2	2	..
		Anderant	1	5	1	4
		Banajiga	26	156	70	86
		Jangama	24	120	62	58
		Hadapadoru	3	19	9	10
		Simpiga	1	7	5	2
		Kumbara	5	21	10	11
	Kuruba	..	53	273	142	131
	Beda	..	24	130	65	65
	Uppara	..	15	84	38	46
	Vodda	..	12	63	30	33
	Kamma	..	12	73	41	32
	Madiga	..	11	55	29	26
	Madivala	..	9	43	26	17
	Rajaput	..	8	47	27	20
	Viswakarma	..	5	15	9	6
	Brahmin	..	3	16	10	6
	Eligar	..	3	11	5	6
	Byagaru	..	3	17	8	9
	Kabberu	..	3	17	8	9
	Jadar	..	2	9	4	5
	Korar	..	2	10	5	5
	Modaliyar	..	1	9	5	4
MUSLIMS	Muslim	Pinjar	23	119	58	61
		Katgar	5	18	6	12
		Syed	5	32	16	16
		Phakir	2	16	9	7
		Sheik	2	18	8	10
		Mulla	2	9	3	6
		Total	303	1,628	822	806

TABLE VIII

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

Age-Groups	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	1,628	822	806	817	511	306	811	311	500
0—14	684	342	342	79	51	28	605	291	314
15—34	516	248	268	427	247	180	89	1	88
35—59	352	200	152	293	199	94	59	1	58
60+	76	32	44	18	14	4	58	18	40

TABLE IX

Workers classified by Sex, Broad Age-Groups and Occupations

Sl. No.	Name of Occupation	Age-Groups							
		0—14		15—34		35—59		60 and above	
		Males	Females	Males	Females	Males	Females	Males	Females
1.	Cultivation	23	19	171	150	141	67	10	2
2.	Cultivation & Agricultural Labour	1	1	15	9	5	5	..	..
3.	Cultivation & Household Industry . . . . .	..	..	..	1	4	..	2	..
4.	Cultivation & Trade . . . . .	..	..	1	..	4	..	..	..
5.	Cultivation & other Services	1	..	4	1	10	3	..	..
6.	Agricultural Labour	1	4	21	9	10	11	..	1
7.	Agricultural Labour & Cultivation	1	..	2	2	2	4	..	..
8.	Agricultural Labour & Trade . . . . .	..	..	..	..	..	1	..	..
9.	Agricultural Labour & other Services	1	..	..	1	..	..	..	..
10.	Livestock Rearing	23	4	4	..	2	..	..	..
11.	Household Industry . . . . .	..	..	4	3	3	..	..	1
12.	Household Industry & Cultivation . . . . .	..	..	5	..	1	..	..	..
13.	Trade . . . . .	..	..	1	..	3	2	..	..
14.	Transport . . . . .	..	..	2	..	..	..	..	..
15.	Other Services . . . . .	..	..	12	4	7	1	2	..
16.	Other Services & Cultivation . . . . .	..	..	3	..	2	..	..	..
17.	Hotel Keeping . . . . .	..	..	1	..	3	..	..	..
18.	Hotel Keeping & Cultivation . . . . .	..	..	1	..	2	..	..	..
Total		51	28	247	180	199	94	14	4

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

Activity	Age-Group and Sex							
	0—14		15—34		35—59		60+	
	Males	Females	Males	Females	Males	Females	Males	Females
	2	3	4	5	6	7	8	9
1. Dependents	202	288	..	..	..	1	18	5
2. Household Work . . . . .	..	..	..	85	..	56	..	35
3. Rent Receives . . . . .	..	..	..	3	1	1	..	..
4. Students	89	26	1	..	..	..	..	..
Total	291	314	1	88	1	58	18	40

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

Total No. of house- holds	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with five rooms and more	
			No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members
1	2	3	4	5	6	6	8	9	10	11	12	13	14	15	16	17
303	715	1,628	25	85	38	161	128	649	78	468	19	124	6	71	9	70

TABLE XI

Households engaged in Cultivation, Industry, Business and Other Occupations

Occupations	Total Number of households	Total Number of Persons			Number of Gainfully Employed Persons		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
Cultivation only	184	1,059	539	520	529	332	197
Cultivation and Agricultural Labour	24	96	48	48	57	34	23
Cultivation, Agricultural Labour and Service	2	9	4	5	6	2	4
Cultivation and Household Industry	7	50	25	25	24	15	9
Cultivation and Trade	5	28	15	13	9	8	1
Cultivation and Service	21	127	67	60	72	47	25
Cultivation, Service and Trade	1	2	1	1	2	1	1
Agricultural labour only	11	42	15	27	24	10	14
Agricultural labour and Cultivation	5	26	13	13	17	9	8
Agricultural labour and Service	3	11	6	5	7	3	4
Household Industry only	4	18	9	9	6	5	1
Household Industry and Cultivation	6	28	13	15	9	7	2
Trade only	2	7	2	5	3	2	1
Trade and Cultivation	1	7	2	5	1	1	..
Service only	11	38	20	18	17	12	5
Service and Cultivation	9	56	30	26	26	15	11
Hotel-keeping only	2	8	4	4	4	4	..
Hotel-keeping and Cultivation	2	10	6	4	4	4	..
Remittance Receivers only	3	6	3	3	..	..	..
Total	303	1,628	822	806	817	511	306

TABLE XII

Type of Industry run by the Households

Type of Industry	Households having household Industry as a primary occupation						Households having household Industry as a subsidiary occupation					
	Total No. of households	No. of house- holds	Persons engaged in industry		Total persons in households mentioned in Col. 3		No. of house- holds	Persons engaged in industry		Total persons in households mentioned in Col. 8		
			Males	Females	Males	Females		Males	Females			
1	2	3	4	5	6	7	8	9	10	11	12	
Tailoring	6	4	4	2	11	12	2	2	..	9	9	
Carpentry	4	3	5	..	5	6	1	1	..	1	3	
Pottery	3	1	1	..	2	2	2	2	..	5	7	
Basket making	2	1	1	1	2	2	1	1	2	3	3	
Goldsmithy	1	1	1	..	2	2	..	..	..	..	..
Ginning	1	..	..	..	..	..	1	1	..	7	3
Total	17	10	12	3	22	24	7	7	2	25	25	

TABLE XIII

Type of Business run by the Households

Type of Business	Households having household business as a primary occupation						Households having household business as a subsidiary occupation					
	Total No. of households	No. of house- holds	Persons engaged in business		Total persons in households mentioned in Col. 3		No. of house- holds	Persons engaged in business		Total persons in households mentioned in Col. 8		
			Males	Females	Males	Females		Males	Females	Males	Females	
1	2	3	4	5	6	7	8	9	10	11	12	
Provision Stores	6	3	3	1	4	10	3	4	2	11	8	
Petty Shops	2	..	..	..	..	..	2	2	..	5	4
Vegetable Selling	1	..	..	..	..	..	1	..	1	1	1
Total	9	3	3	1	4	10	6	6	3	17	13	

TABLE XIV

D i e t

Community	Total No. of households in each community	Households taking							
		One meal a day		Two meals a day		Three meals a day		More than three meals a day	
		Adults	Children	Adults	Children	Adults	Children	Adults	Children
1	2	3	4	5	6	7	8	9	10
HINDUS—Lingayat	98	..	..	11	..	87	11	..	47
Kuruba	53	..	..	1	..	52	4	..	27
Beda	24	..	..	2	..	22	6	..	10
Uppara	15	..	..	..	..	15	1	..	6
Vodda	12	..	..	3	..	9	3	..	5
Kamma	12	..	..	2	..	10	4	..	3
Madiga	11	..	..	1	..	10	1	..	8
Madivala	9	..	..	1	..	8	..	..	2
Rajaput	8	..	..	1	..	7	2	..	5
Viswakarma	5	..	..	2	..	3	1	..	..
Brahmin	3	..	..	3	..	..	3	..	..
Eliga	3	..	..	..	..	3	..	..	3
Byagara	3	..	..	..	..	3	..	..	2
Kabberu	3	..	..	1	..	2	..	..	2
Jadaru	2	..	..	..	..	2	..	..	1
Koraru	2	..	..	..	..	2	2	..	..
Mudaliyar	1	..	..	..	..	1	1	..	..
MUSLIMS	39	..	..	4	..	35	6	..	9
Total	303	..	..	32	..	271	45	..	130

TABLE XV
Staple Diet and Food Habits of Communities

Community					No. of households	Households taking					Non-Vegetarian	
						Rice	Ragi	Rice and Ragi	Jowar	Wheat		Vegetarian
1					2	3	4	5	6	7	8	9
HINDUS—Lingayat	.	.	.	.	98	..	..	..	98	..	93	5
Kuruba	.	.	.	.	53	..	..	..	53	..	..	53
Bcda	.	.	.	.	24	..	..	..	24	..	2	22
Uppara	.	.	.	.	15	..	..	..	15	..	12	3
Vodda	.	.	.	.	12	..	..	..	12	..	..	12
Kamma	.	.	.	.	12	12	..	..	..	..	..	12
Madiga	.	.	.	.	11	..	..	..	11	..	..	11
Madivala	.	.	.	.	9	..	..	..	9	..	..	9
Rajput	.	.	.	.	8	..	..	..	8	..	8	..
Viswakarma	.	.	.	.	5	..	..	..	5	..	5	..
Brahmin	.	.	.	.	3	..	..	..	3	..	3	..
Eliga	.	.	.	.	3	..	..	..	3	..	..	3
Byagara	.	.	.	.	3	..	..	..	3	..	..	3
Kabberu	.	.	.	.	3	..	..	..	3	..	..	3
Jadaru	.	.	.	.	2	..	..	..	2	..	..	2
Koraru	.	.	.	.	2	..	..	..	2	..	..	2
Mudaliyar	.	.	.	.	1	..	..	..	1	..	1	..
MUSLIMS	.	.	.	.	39	..	..	..	39	..	..	39
Total	.	.	.	.	303	12	..	..	291	..	124	179

TABLE XVI

Distribution of Households by Occupation, Income and Number of Members

Principal Occupation	Total No. of households	Income Group						Age Group										Number of gainfully employed persons	Number of gainfully employed persons per household
		Less than Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 +	Toatl number of members in households mentioned in Col. 2	Males above 14 years	Females above 14 years	Males and females 10-13 years	Males and females 6-9 years	Males and females 1-5 years	Males and females less than 1 year	**Number of adult equivalent males per household					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17			
Cultivation of owned lands	229	1	7	42	54	125	1,296	397	374	138	155	192	40	4.48	652	2.85			
Cultivation of lands taken on lease	15	..	..	3	7	5	75	19	21	8	13	11	3	3.85	47	3.13	
Agricultural labour	19	..	5	8	3	3	79	19	25	9	12	11	3	3.22	48	2.53			
Household Industry	10	..	1	2	6	1	46	16	13	4	4	7	2	3.64	15	1.50			
Others*	30	..	2	7	11	10	132	44	36	9	13	23	7	3.40	55	1.83			
Total	303	1	15	62	81	144	1,628	495	469	168	197	244	55	..	817	2.70			

NOTE:—*Others' include,

Trade	..	3 Hhs.
Service	..	20 Hhs.
Hotel Keeping	..	4 Households
Remittance Receivers	3	Households

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

Males above 14 years of age	..	1.00 Unit
Females above 14 years of age	..	0.83 Unit
Males and Females aged between 10—13 years	..	0.83 Unit
Males and females aged between 6—9 years	..	0.70 Unit
Males and females aged between 1—5 years	..	0.50 Unit
Children below one year	..	0.00 Unit

TABLE XVII
Average Annual Income per Household by Occupation Groups

Occupation	Average Annual													
	Average Annual Income per		Average annual income per household in the range of											
	Total Annual income per household	adult	No. of households	Rs. 300 & less	No. of households	Rs. 301-600	No. of households	Rs. 601-900	No. of households	Rs. 901-1200	No. of households	Rs. 1,201 & above		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	
			Rs.											
			Rs. P.											
Cultivation of owned lands	229	1,745	389.50	1	300	7	558	42	811	54	1,083	125	2,424	
Cumulation of lands taken on lease	15	1,220	316.90	..	..	..	..	3	833	7	1,057	5	1,680
Agricultural Labour	19	857	266.20	..	..	5	450	8	753	3	1,100	3	1,567
Household Industry	10	992	272.60	..	..	1	600	2	850	6	1,052	1	1,300
*Others'	30	1,237	360.80	..	..	2	600	7	886	11	1,188	10	1,664
Total	303	1,210	321.42	1	300	15	552	62	826	81	1096	144	1,727	

NOTE: *Others' include:

Trade .. 3 Households

Service .. 20 Households

Hotel keeping .. 4 Households

Remittance Receivers .. 3 Households

TABLE XVIII
Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure		Households with a monthly income of														
		All Households					Rs. 25 & below					Rs. 51-75				
		No. of Households	Expenditure per household	Expenditure per adult male	Percentage of Total Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15		
Cultivation of Owned Lands																
Food: Cereals	229	27.55	6.15	21.44	1	4.17	7	7.26	42	10.64	54	15.13	125	39.92		
Non-Cereals	"	65.51	14.60	50.98	"	15.00	"	32.73	"	43.30	"	43.48	"	84.72		
Tobacco	"	5.16	1.15	4.01	"	"	"	1.67	"	2.80	"	3.66	"	6.84		
Clothing	"	20.68	4.62	16.10	"	3.67	"	6.33	"	10.24	"	13.93	"	28.05		
Fuel & Lighting	"	2.85	0.64	2.21	"	0.50	"	1.35	"	1.75	"	2.03	"	3.68		
Education	"	1.01	0.23	0.78	"	"	"	0.06	"	0.09	"	0.36	"	1.66		
Others	"	5.77	1.28	4.48	"	0.83	"	2.44	"	2.51	"	3.64	"	8.01		
Total	229	128.53	28.67	100.00	1	24.17	7	51.84	42	71.33	54	82.23	125	172.88		
Cultivation of Lands taken on lease																
Food: Cereals	15	23.38	6.07	23.18	"	"	"	"	3	8.33	7	13.69	5	46.00		
Non-Cereals	"	51.64	13.41	51.18	"	"	"	"	"	47.90	"	52.08	"	53.26		
Tobacco	"	2.59	0.67	2.56	"	"	"	"	"	3.47	"	2.20	"	2.83		
Clothing	"	15.05	3.91	14.91	"	"	"	"	"	10.28	"	14.72	"	18.36		
Fuel & Lighting	"	2.62	0.68	2.59	"	"	"	"	"	1.67	"	2.17	"	3.83		
Education	"	0.42	0.11	0.41	"	"	"	"	"	0.14	"	0.36	"	0.66		
Others	"	5.22	1.36	5.17	"	"	"	"	"	2.92	"	4.88	"	7.08		
Total	15	100.92	26.21	100.00	"	"	"	"	3	74.71	7	90.10	5	132.02		

TABLE XVIII—*contd.*

All Households					Households with a monthly income of												
Items of expenditure	1	2	3	4	5	Rs. 25 & below		Rs. 26-50		Rs. 51-75		Rs. 76-101		Rs. 101 & above			
						No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure		
Agricultural Labour																	
Food: Cereals	19		Rs. P.	Rs. P.	15.09	..	..	5	5.83	8	11.66	3	11.12	3	19.72	Rs. P.
Non-Cereals	"		45.78	14.22	61.05	..	..	"	23.25	"	42.86	"	66.65	"	70.28	
Tobacco	"		2.22	0.69	2.96	..	..	"	1.18	"	1.51	"	3.47	"	4.58	
Clothing	"		10.34	3.21	13.79	..	..	"	3.25	"	9.60	"	15.00	"	19.45	
Fuel & Lighting	"		1.94	0.60	2.59	..	..	"	1.75	"	1.77	"	1.95	"	2.69	
Education	"		0.02	0.06	0.03	..	..	"	..	"	..	"	..	"	0.14	
Others	"		3.37	1.05	4.49	..	..	"	1.47	"	2.14	"	4.16	"	9.03	
Total	19		74.98	23.34	100.00	..	..	5	36.73	8	69.54	3	102.34	3	125.89	
Household Industry																	
Food: Cereals	10		13.34	3.66	16.72	..	..	1	8.33	2	12.50	6	13.89	1	16.67	
Non-Cereals	"		45.39	12.48	56.88	..	..	"	32.88	"	43.14	"	47.92	"	47.25	
Tobacco	"		2.61	0.72	3.26	..	..	"	0.92	"	2.08	"	3.13	"	2.33	
Clothing	"		12.86	3.53	16.12	..	..	"	6.67	"	11.70	"	13.64	"	16.67	
Fuel & Lighting	"		1.92	0.53	2.41	..	..	"	1.25	"	1.46	"	2.15	"	2.08	
Education	"		0.13	0.04	0.16	..	..	"	..	"	..	"	0.21	"	..	
Others	"		3.55	0.97	4.45	..	..	"	1.67	"	2.30	"	4.17	"	4.17	
Total	10		79.80	21.93	100.00	..	..	1	51.67	2	73.18	6	85.11	1	89.17	

TABLE XVIII—*concl'd.*

All Households				Households with a monthly income of										
Items of expenditure	No. of Households	Expenditure per household	Expenditure per adult male	Percentage of Total Expenditure	Rs. 25 & below		Rs. 26-50		Rs. 51-75		Rs. 76-101		Rs. 101 & above	
					No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Others*														
Food: Cereals	30	Rs. P. 17.72	Rs. P. 5.21	18.45	..	..	2	Rs. P. 10.42	7	Rs. P. 13.09	11	Rs. P. 13.25	10	Rs. P. 27.33
Non-Cereals	"	52.93	15.56	55.11	..	..	"	32.75	"	42.79	"	54.38	"	62.48
Tobacco	"	3.29	0.97	3.43	..	..	"	1.25	"	2.38	"	3.26	"	4.38
Clothing	"	14.40	4.24	14.99	..	..	"	4.80	"	9.58	"	13.36	"	20.84
Fuel & Lighting	"	2.30	0.68	2.39	..	..	"	1.29	"	1.90	"	1.95	"	3.17
Education	"	0.75	0.22	0.78	..	..	"	..	"	0.02	"	0.53	"	1.67
Others	"	4.66	1.37	4.85	..	..	"	2.08	"	3.67	"	4.77	"	5.75
Total	30	96.05	28.25	100.00	..	..	2	52.59	7	73.43	11	91.50	10	125.62

*Others' include, Trade—3 Households, Service—20 Households, Hotel Keeping—4 Households, Remittance Receivers—3 Households.

TABLE XIX

Indebtedness by Income Groups

Income group (Monthly)	Total No. of Households		No. of Households indebted		Amount		Percentage of Col 3 to Col. 2		Average indebtedness for household in debt		Remarks
	1	2	3	4	5	6	7	8	9	10	
Rs. 25 and below	1	Rs. P. 60.00	100.00	Rs. P. 60.00	..	..	..	..	..
Rs. 26 to 50	..	15	4	1,800.00	26.6	450.00	..	..	..	..	..
Rs. 51 to 75	..	62	42	22,600.00	67.7	538.09	..	..	..	..	..
Rs. 76 to 100	..	81	65	57,570.00	80.2	885.85	..	..	..	..	..
Rs. 100 and above	..	144	119	2,29,747.00	82.6	1,930.65	..	..	..	..	..
Total	..	303	231	3,11,777.00	76.2	1,349.68	..	..	..	..	..

TABLE XIX-A
Indebtedness by Causes

Sl No.	Causes	Indebtedness by Causes of Debts			Remarks
		Amount in debt Rs.	No. of families in debt	Percentage of debt due to cause to the total amount of debt	
1	2	3	4	5	6
1.	Purchase of land	16,100	12	5.20	
2.	House construction, repairs to existing buildings	8,000	11	2.57	
3.	Marriage	31,560	26	10.13	
4.	Cultivation expenses	6,730	16	2.20	
5.	Purchase of seeds, fertilisers etc.	12,073	36	3.88	
6.	To clear out standing debts . . . . .	..	..	..
7.	Sickness . . . . .	..	..	..
8.	Ordinary wants	46,427	101	14.89	
9.	Land development	1,75,687	156	56.25	
10.	Industry run by the household	11,050	2	3.54	
11.	Business run by the household	4,150	1	1.34	
Total		3,11,777	..	100.00	

TABLE XIX-B
Source of Indebtedness

Source of Indebtedness	Cultivators having lands							
	3 Acres and Less		3 to 10 Acres		10 Acres and above		Non-Cultivators	
	Amount Borrowed	Amount Outstanding	Amount Borrowed	Amount Outstanding	Amount Borrowed	Amount Outstanding	Amount Borrowed	Amount Outstanding
1	2	3	4	5	6	7	8	9
Government	3,050	3,050	21,260	21,300	53,140	52,840	..	..
Co-operative Society	100	100	1,210	1,210	9,770	9,770	..	..
Co-operative Banks	..	..	..	..	500	300	500	500
Private Money Lenders	2,800	2,800	13,550	13,550	33,700	33,700	3,100	3,100
Others (Friends & Relatives)	11,630	11,430	35,382	34,317	121,195	120,150	3,700	3,700
Total	17,580	17,380	71,442	70,337	218,305	216,760	7,300	7,300

TABLE XX

Agricultural Produce of Cultivation run by the Households and their disposal

Name of Crop	1	2	3	4	5	6	7	8	9	10	11
		No. of Households	Acres and cents	Unit	Total production	Quantity for Domestic consumption	Quantity sold	Paid as rent	Reserved for interest	Reserved for seed	Balance left over
				Bengali Mds.							
Paddy	.	169	469.86		18,800	7,215	11,585	..	..	..	..
Jowar	.	152	919.71	"	3,875	2,975	900	..	..	..	..
Groundnut	.	218	1,619.35	"	39,900	9,600	30,300	..	..	..	..
Bajra	.	10	26.83	"	1,700	1,100	600	..	..	..	..
Navane	.	27	105.86	"	360	340	20	..	..	..	..
Cotton	.	100	764.95	"	4,625	75	4,550	..	..	..	..
Sugarcane	.	1	4.00	"	340	..	340	..	..	..	..
Gurellu	.	1	1.50	"	30	30	..	..	..	..	..
Avare	.	2	3.00	"	125	..	125	..	..	..	..
Castor	.	4	11.75	"	250	..	250	..	..	..	..
Chillies	.	6	3.02	"	140	125	15	..	..	..	..
Arhar	.	1	2.00	"	200	200	..	..	..	..	..
Safflower	.	5	2.32	"	20	15	5	..	..	..	..
Lemon	.	3	2.25	Nos.	50,000	..	50,000	..	..	..	..

TABLE XXI

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

Community	No land	Nature of Interest on land	Number of Households and extent of land												
			No. of Hhs.	50 cents and below	No. of Hhs.	1 to 2.49 Acres	No. of Hhs.	2.50 to 4.99 Acres	No. of Hhs.	5 to 10 Acres	No. of Hhs.	10 Acres above			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
HINDUS															
Lingayat	6	A	4	5.30	9	30.28	15	108.26	49	1,398.51	
		B	1	6.00	4	83.45	
		A+B	1	2.80	3	145.85
		A+C	5	95.20
		B+C	1	6.60
Kuruba	1	A	..	..	..	4	6.00	7	27.15	17	128.50	19	297.35
		B	..	..	..	..	..	..	..	..	..	1	12.75
		A+C	..	..	..	..	..	..	..	1	7.90	3	57.73
Beda	4	A	..	..	..	3	3.60	1	4.00	5	36.48	4	75.00
		B	..	..	..	..	..	..	..	..	..	1	17.00
		C	1	8.00	1	13.00	
		A+B	2	8.83	1	21.08	
		A+C	1	3.63	
Uppara	1	A	3	11.50	1	6.98	5	84.90	
		A+B	..	..	..	..	..	..	..	..	..	1	24.98
		A+C	..	..	..	..	..	..	..	..	..	4	82.60
Vodda	3	A	..	2	1.78	2	3.00	2	6.45	1	7.93	1	11.48		
		A+C	..	..	..	1	1.75	..	..	..	..	..	..
Kamma	..	A	1	3.00	3	25.25	5	77.50	
		A+C	3	20.80	
Madiga	1	A	..	..	..	6	10.20	1	3.00	1	7.40	..	..
		A+C	..	..	..	..	..	..	..	2	16.50	..	..
Madivala	1	A	2	5.05	2	11.58	3	49.68	
		A+B	..	..	..	..	..	..	..	1	8.73	..	..
Rajput	..	A	..	..	..	2	3.25	2	7.00	2	13.25	2	32.53
		B	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	1	A	..	..	1	0.85	1	2.10	..	..	..	..	..
		B	..	..	1	0.83	..	..	..	..	..	1	10.00

TABLE XXI—*Concl'd.*
Households Owning or Possessing Land or have given out Land to Others for Cultivation—*Concl'd.*

Community	No. of land	Nature of Interest on land	Number of Households and extent of land												
			No. of Hhs.	50 cents and below	No. of Hhs.	51-100 cents	No. of Hhs.	1 to 2.49 Acres	No. of Hhs.	2.50 to 4.99 Acres	No. of Hhs.	5 to 10 Acres	No. of Hhs.	10 Acres above	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
HINDUS—Concl'd.															
Brahmin	..	A	..	..	..	..	..	..	..	..	..	..	1	44.35
		B	..	..	..	..	..	..	..	..	..	..	2	30.88
Eligana	..	A	..	..	..	..	1	1.00	1	4.05	..	..	..	..
		C	..	..	..	..	..	..	1	2.88	..	..	..	..
Byagaru	..	A	..	..	..	..	8	2.50	1	2.50	..	..	..	..
Kabberu	..	A	..	..	..	..	..	..	..	..	..	..	3	34.33
Jadaru	1	A	..	..	..	..	1	1.00	..	..	..	..	..	..
Korraru	1	A	..	..	..	..	..	..	1	4.00	..	..	..	..
Mudaliyars	..	A+C	..	..	..	..	..	..	..	..	..	..	1	10.40
MUSLIMS	1	A	..	..	1	0.75	2	4.00	7	23.15	10	65.83	7	143.90
		B	..	..	..	..	2	3.00	..	..	1	8.98	..	..
		C	..	..	..	..	..	..	..	..	1	7.38	..	..
		A+B	..	..	..	..	..	..	..	..	..	..	1	90.35
	A+C	..	..	..	..	..	..	..	..	..	1	7.00	5	116.08
Total	21		..	..	5	4.21	31	46.70	43	149.27	70	508.33	133	2,989.78

NOTE: A = Owned and self Cultivated, B = Owned and Leasedout, C = Taken on Lease.

TABLE XXI-A
Ownership of Land in Yerdona Village by Residents

Community	Number of Households and extent of land													
	No. of Hhs.	1 acre & below	No. of Hhs.	1-2.49 Acres	No. of Hhs.	2.5-4.9 Acres	No. of Hhs.	5-7.49 Acres	No. of Hhs.	7.5-9.9 Acres	No. of Hhs.	10-14.9 Acres	No. of Hhs.	15 & above Acres
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HINDUS—Lingayat	..	..	4	5.30	12	41.50	11	64.85	10	86.78	13	159.92	41	1,279.25
Kuruba	..	..	4	6.00	7	27.15	8	44.55	9	80.98	16	196.67	8	152.65
Beda	..	..	4	5.23	3	12.83	2	10.98	3	25.58	2	27.08	4	86.00
Upa	..	..	..	..	4	14.15	2	13.03	1	8.65	3	35.23	4	98.75
Vodda	3	2.52	2	3.00	2	6.45	..	..	1	7.92	1	11.48	..	..
Kamma	..	..	1	2.00	3	8.78	..	..	2	15.25	3	46.68	2	40.83
Madiga	..	..	7	11.20	2	5.50	..	..	1	7.40	..	..	..	..
Madivala	2	0.55	..	..	3	9.65	1	6.98	1	8.73	1	10.50	1	18.32
Rajaput	..	..	2	3.25	2	7.00	1	5.35	1	7.88	1	11.85	1	20.68
Viswakarma	2	1.68	1	2.10	..	..	..	..	..	..	1	12.00	..	..
Brahmin	..	..	..	..	..	..	..	..	..	..	1	10.00	2	65.48
Eliga	..	..	1	1.00	1	4.05	..	..	..	..	..	..	..	..
Byagaru	..	..	2	2.20	1	2.50	..	..	..	..	..	..	..	..
Kabberu	..	..	..	..	..	..	..	..	..	..	3	34.33	..	..
Jadaru	..	..	1	1.00	..	..	..	..	..	..	..	..	..	..
Koraru	..	..	..	..	6	4.00	..	..	..	..	..	..	..	..
Mudaliyars	..	..	..	..	..	..	1	5.00	..	..	..	..	..	..
MUSLIMS	1	0.75	3	4.00	9	27.15	7	39.63	6	50.88	4	49.35	7	151.28
Total	8	5.50	32	46.28	50	170.71	33	190.37	35	300.05	49	605.09	70	1,913.24

TABLE XXI-B
Land Owned Outside the Village

Community	Name of the Villages and Number of Households and its Acreage													
	Eliganoor		Kartgi		Sindanoor		Bellary		Budgumpi		Turnhal		Maralnahalli	
	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	5	72.90	1	7.00	2	14.00	1	30.00	1	11.25	1	8.00	1	5.00
Kuruba	2	21.00	..	..	..	..	..	..	..	..	..	..	..	..
Kamma	1	9.00	..	..	..	..	..	..	..	..	..	..	..	..
Madivala	..	..	1	20.00	..	..	..	..	..	..	..	..	..	..
Total	8	102.90	2	27.00	2	14.00	1	30.00	1	11.25	1	8.00	1	5.00

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
303	4	..	..	75

TABLE 1

Caste/Tribe or Community and Nature of Family

Caste/Tribe or Community	Total No. of households	Types of families living in the Households				Remarks
		Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
HINDUS-Lingayat . . .	98	39	20	31	8	
Kuruba . . .	53	23	14	13	3	
Beda . . .	24	14	2	8	..	
Uppara . . .	15	7	5	3	..	
Vodda . . .	12	5	3	4	..	
Kamma . . .	12	7	1	4	..	
Madiga . . .	11	5	2	4	..	
Madivala . . .	9	4	4	1	..	
Rajput . . .	8	2	2	4	..	
Viswakarma . . .	5	2	2	1	..	
Brahmin . . .	3	2	..	1	..	
Eliga . . .	3	..	3	..	..
Byagara . . .	3	2	..	1	..	
Kabberu . . .	3	2	1	..	..
Jadaru . . .	2	..	1	1	..	
Koraru . . .	2	1	..	1	..	
Mudaliyar . . .	1	..	1	..	..
MUSLIMS . . .	39	16	9	11	3	
Total . . .	303	131	70	88	14	

NOTE: *Simple family*: Consists of husband, wife and unmarried children.

Intermediate: Married couple and unmarried brother, sister, one of the parents.

Joint: Married couple with married sons/daughters or with married brothers/sisters.

TABLE 2
Association of Deity/Special Object of Worship and Caste/Tribe

Number of Households that worship the Deity special object																														
Caste	Parvathi Parameswara																													Remarks
	Kamateshwara	Neelakantha	Bandamma	Dannurappa	Renukadevi	Hoskerappa	Subramanya	Durgamma	Dayamma	Siddaramppa	Mallaya	Adibasappa	Veerabhadra	Yellamma	Murdasappa	Parvathi	Venkataramana	Kajabande	Basaveshwara	Eeranna	Malakambanna	Huligamma	Amareshwar	Gopal Kambraya	Nandi Hallappa	Malleshwari	Ganesha	Rama	Total	
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	26	27	28	29	30	31
HINDU-Lingayat	1	..	..	..	..	1	..	5	14	..	8	2	3	..	33	2	1	..	6	..	..	..	1	..	77	
Kuruba	1	1	..	2	..	..	..	..	12	..	..	..	..	..	..	..	1	..	..	..	..	2	2	..	..	..	21	
Beda	4	..	5	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	10	
Uppara	13	..	..	..	..	..	..	..	..	..	..	..	13	
Vodda	5	..	..	..	..	1	..	1	..	1	..	2	10	
Kamma	3	..	..	..	..	..	..	..	..	..	..	..	3	
Madivala	3	..	..	..	..	..	..	3	
Rajput	3	..	..	5	..	..	..	..	..	..	..	..	..	..	..	8	
Viswakarma	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	
Brahmin	3	..	..	..	..	..	..	..	..	..	..	..	3	
Jadaru	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	
Koraru	1	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	20	
Mudaliyar	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	
MUSLIM	1	..	1	..	2	..	..	..	..	..	..	4	

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
HINDUS—Lingayat	98	12	
Kuruba	53	..	
Beda	24	1	
Uppara	15	6	
Vodda	12	..	
Kamma	12	7	
Madiga	11	..	
Madivala	9	..	
Rajput	8	2	
Viswakarma	5	..	
Brahmin	3	3	
Eliga	3	..	
Byagara	3	..	
Kabberu	3	..	
Jadaru	2	..	
Koraru	2	..	
Mudaliyar	1	..	
MUSLIM	39	2	
Total	303	33	

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	
1	2	3	4	5
Lingayat (Banajiga)	1	Has married a Muslim Lady. The head of the House in an Agricultural labour rehabilitated from the area submerged under Tungabhadra Project.		

Permissibility of Intercaste Marriage

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

TABLE 5-B

Share of property for different categories of relatives—Sons

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

All sons get equal shares in all the castes in this village

TABLE 6

Reciprocal Aid in Agricultural Practices

Caste/Tribe/Community	No. of households practising agriculture	No. of households that take help of neighbours at the time of sowing or harvesting	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour	Remarks
1	2	3	4	5
HINDU—Lingayat	87	50	50	
Kuruba	51	32	32	
Beda	19	11	11	
Uppara	14	9	9	
Vodda	9	4	4	
Kamma	12	6	6	
Madiga	10	2	2	
Madivala	8	6	6	
Rajput	8	4	4	
Viswakarma	2	..	..
Brahmin	1	..	..
Eliga	3	2	2	
Byagara	3	1	1	
Kabberu	3	3	3	
Jadaru	1	1	1	
Koraru	1	1	1	
Mudaliyar	1	1	1	
MUSLIMS	35	19	19	
Total	268	152	152	

TABLE 7

Livestock Statistics

Community	Cows in Milk		Cows in Dry		Adult females not calved		Bulls		Working Bullocks		Other Adult males	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU—Lingayat	26	29	32	41	2	2	17	31	60	142	1	1
Kuruba	11	11	19	26	4	5	18	26	36	74	..	..
Beda	3	3	10	16	2	2	5	11	11	29	1	2
Uppara	2	2	3	3	..	..	3	5	10	26	1	1
Vadda	1	1	5	7	..	..	1	1	3	6	..	..
Kamma	2	2	2	2	..	..	..	..	8	35	1	4
Madiga	2	2	3	3	1	1	3	4	..	..	..	..
Madivala	1	1	2	3	2	3	2	4	5	10	..	..
Rajput	2	2	2	3	2	3	2	4	6	11	1	1
Viswakarma	..	..	1	1	1	1	..	..	..	..	..	..
Brahmin	..	..	1	2	..	..	..	..	..	..	..	..
Eliga	1	1	1	1	..	..	..	..	2	4	..	..
Byagara	1	1	..	..	..	..	..	..	1	2	..	..
Kabberu	..	..	1	1	..	..	2	2	1	2	..	..
Jadaru	..	..	1	1	..	..	..	..	..	..	..	..
Koraru	..	..	..	..	..	..	..	..	..	..	..	..
Mudaliyar	..	..	1	1	..	..	..	..	1	2	..	..
MUSLIM	14	14	15	19	3	3	9	12	23	49	3	3
Total	66	69	99	130	14	20	62	100	167	392	8	12

TABLE 7—*contd.*Livestock Statistics—*contd.*

Community	Young Stock (Males)		Young Stock (Females)		He-buffaloes (Adults)		She-buffaloes in Milk		She-buffaloes Dry		Young Stock (Buffaloes)		Sheep	
	No of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	14	15	16	17	18	19	20	21	22	23	24	25	26	27
HINDU—Lingayat	9	11	31	38	..	..	26	29	27	33	21	28	..	..
Kuruba	7	8	6	7	..	..	3	3	5	6	4	5	5	305
Beda	1	3	3	4	1	2	..	..	4	6	3	3	..	..
Uppara	2	2	2	2	..	..	7	7	2	2	5	8	..	..
Vodda	1	1	3	4	..	..	2	2	1	1	4	4	..	..
Kamma	3	4	..	..	4	7	8	9	4	4	7	10	..	..
Madiga	2	2	2	2	..	..	1	1	1	1	1	1	..	..
Madivala	..	..	2	2	..	..	2	2	..	..	1	1	..	..
Rajput	1	1	2	2	..	..	1	1	1	1	1	1	1	8
Viswakarma	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahmin	..	..	1	2	..	..	..	..	1	1	1	1	..	..
Eliga	..	..	1	1	..	..	..	..	1	1	1	1	..	..
Byagara	..	..	..	..	..	..	..	..	1	1	2	2	..	..
Kabberu	..	..	..	..	..	..	..	..	1	1	..	..	..	..
Jadaru	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Koraru	..	..	..	..	..	..	..	..	1	1	..	..	..	..
Mudaliyar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIM	4	4	11	11	..	..	8	8	3	3	4	4	1	1
Total	30	36	64	75	5	9	58	62	53	62	55	69	7	314

TABLE 7

Livestock Statistics-concl'd.

Community	Goats		Pigs		Horses, Ponies and Mules		Donkeys		Cocks		Hens		Chicken	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	28	29	30	31	32	33	34	35	36	37	38	39	40	41
HINDU—Lingayat	1	3	..	..	5	5	..	..	1	2	1	18	..	..
Kuruba	5	164	..	..	..	..	..	..	1	1	5	7	3	16
Beda	1	40	..	..	..	..	..	..	..	..	2	2	..	..
Uppara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vodda	..	..	..	..	2	2	..	..	..	..	3	3	..	..
Kamma	..	..	..	..	..	..	..	..	..	..	7	59	2	22
Madiga	..	..	..	..	..	..	..	..	..	..	3	3	..	..
Madivala	..	..	..	..	..	..	2	2	..	..	..	..	..	..
Rajput	1	5	..	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahmin	..	..	..	..	1	1	..	..	..	..	..	..	..	..
Eliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Byagara	..	..	..	..	..	..	..	..	..	..	2	12	..	..
Kabberu	..	..	..	..	..	..	..	..	..	..	1	3	..	..
Jadaru	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Koraru	..	..	..	..	..	..	1	2	..	..	1	2	..	..
Mudaliyars	..	..	1	6	..	..	..	..	..	..	..	..	..	..
MUSLIM	..	..	..	..	2	4	..	..	1	1	4	8	..	..
Total	8	212	1	6	10	12	3	4	3	4	29	117	5	38

TABLE 8
Village Industries and Products

Name of Industry	Name of Products	Total Number of Households	Number of households engaged in Household Industry (Caste wise)					
			Lingayat	Kuruba	Beda	Viswakarma	Jadaru	Koraru
1	2	3	4	5	6	7	8	9
Tailoring	Garments	6	3	1	1	..	1	..
Carpentry	Wooden Articles	4	..	..	2	2	..	..
Pottery	Earthen Vessels	3	3	..	..	..	..	..
Basket-making	Baskets	2	..	..	..	..	..	2
Gold-smithy	Gold Ornaments	1	..	..	..	1	..	..
Ginning	Cotton fibre	1	1	..	..	..	..	..
Total		17	7	1	3	3	1	2

TABLE 9
Land Reclamation and Development

— NIL —

TABLE 10
Co-operative Society

Community	Number of Households the Members of which belonging to Service Co-operative Society, Yerdona						
	1						2
HINDU—							
Lingayat	38
Kuruba	6
Uppara	4
Madiga	3
Madivala	1
Vodda	1
Brahmin	2
Beda	2
MUSLIMS	18
Total	75

TABLE 11
Habit of taking Sugar as correlated to income

Caste/Tribe/Community	No. of households taking sugar with monthly income of						No. of households not taking sugar with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU--Lingayat	27	36	20	11	4	..	..	..	..	..	..	..
Kuruba	3	19	20	8	2	1	..	..	..	..	..	..
Beda	3	7	7	6	1	..	..	..	..	..	..	..
Uppara	3	2	7	3	..	..	..	..	..	..	..	..
Vodda	2	..	4	6	..	..	..	..	..	..	..	..
Kamma	8	4	..	..	..	..	..	..	..	..	..	..
Madiga	..	..	2	8	1	..	..	..	..	..	..	..
Madivala	..	..	6	3	..	..	..	..	..	..	..	..
Rajput	2	3	..	3	..	..	..	..	..	..	..	..
Viswakarma	..	1	1	1	2	..	..	..	..	..	..	..
Brahmin	2	..	1	..	..	..	..	..	..	..	..	..
Eliga	..	1	1	1	..	..	..	..	..	..	..	..
Byagara	1	..	1	..	1	..	..	..	..	..	..	..
Kabberu	..	1	2	..	..	..	..	..	..	..	..	..
Jadaru	..	..	..	2	..	..	..	..	..	..	..	..
Koraru	..	1	..	..	1	..	..	..	..	..	..	..
Mudaliyar	..	1	..	..	..	..	..	..	..	..	..	..
MUSLIMS	6	11	9	10	3	..	..	..	..	..	..	..
Total	57	87	81	62	15	1	..	..	..	..	..	..

TABLE 11—A
Habit of taking Coffee/Tea as correlated to income

Caste/Tribe/Community	Number of households taking Coffee/Tea with monthly income of						Number of households not taking Coffee/Tea with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25- or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU—Lingayat	27	36	20	11	4	..	..	..	..	1	..	..
Kuruba	3	19	20	7	2	1	..	..	..	..	..	..
Beda	3	7	7	6	1	..	..	..	..	..	..	..
Uppara	3	2	7	3	..	..	..	..	..	..	..	..
Vodda	2	..	4	6	..	..	..	..	..	..	..	..
Kamma	8	4	..	..	..	..	..	..	..	..	..	..
Madiga	..	..	2	8	1	..	..	..	..	..	..	..
Madivala	..	..	6	3	..	..	..	..	..	..	..	..
Rajput	2	3	..	3	..	..	..	..	..	..	..	..
Viswakarma	..	1	1	1	2	..	..	..	..	..	..	..
Brahmin	2	..	1	..	..	..	..	..	..	..	..	..
Eliga	..	1	1	1	..	..	..	..	..	..	..	..
Byagara	1	..	1	..	1	..	..	..	..	..	..	..
Kabberu	..	1	2	..	..	..	..	..	..	..	..	..
Jadaru	..	..	..	2	..	..	..	..	..	..	..	..
Koraru	..	1	..	..	1	..	..	..	..	..	..	..
Mudaliyar	..	1	..	..	..	..	..	..	..	..	..	..
MUSLIMS	6	11	9	10	3	..	..	..	..	..	..	..
Total	57	87	81	61	15	1	..	..	..	1	..	..

TABLE 12
Material Culture—Possession of Furniture

Caste/Tribe/Community	No. of Households Possessing									
	Bed-stead	Khatia	Chair	Table	Mirror	Bench	Stool	Jolchowki	Wall-shelf	Almirah
1	2	3	4	5	6	7	8	9	10	11
HINDU—Lingayat	..	70	15	2	..	10	..	..	..	3
Kuruba	..	37	..	..	..	1	..	..	..	..
Beda	..	19	..	..	..	1	..	..	..	..
Uppara	..	9	..	..	..	1	..	..	..	..
Vodda	..	9	..	..	..	..	..	..	..	..
Kamma	..	11	2	1	..	1	1	..	..	..
Madiga	..	4	..	..	..	..	..	..	..	..
Madivala	..	6	..	..	..	..	..	..	..	..
Rajput	..	4	..	..	..	..	..	..	..	..
Viswakarma	..	2	..	..	..	..	..	..	..	..
Brahmin	..	3	2	..	..	..	..	..	..	..
Eliga	..	1	..	1	..	..	..	..	..	..
Byagara	..	1	..	..	..	..	..	..	..	..
Kabberu	..	3	..	..	..	..	..	..	..	..
Jadaru
Koraru	..	1	..	..	..	..	..	..	..	..
Mudaliyar	..	1	..	..	..	..	..	..	..	..
MUSLIMS	..	21	2	3	..	1	..	..	..	..
Total	..	202	21	6	..	16	1	..	..	3

TABLE 12-A
Material Culture-Possession of Consumer Goods

Caste/Tribe/Community	No. of Households Possessing							
	Hurricane Lantern	Petromaux or Hazak	Battery torch light	Kerosene stove	Bicycle	Radio set	Wrist Watch	Sewing Machine
1	2	3	4	5	6	7	8	9
HINDU—Lingayat	1	19	59	3	11	2	13	1
Kuruba	1	..	23	..	1	..	2	1
Beda	..	..	12	..	2	..	..	..
Uppara	..	1	8	..	2	..	..	..
Vodda	..	..	2	..	..	..	..	..
Kamma	..	..	10	..	..	..	3	..
Madiga	..	..	4	..	..	..	..	..
Madivala	..	..	6	..	1	..	..	..
Rajput	..	..	3	..	..	..	..	..
Viswakarma	..	..	1	..	..	..	..	..
Brahmin	1	..	2	2	..	..	1	..
Eliga	..	..	1	..	..	..	..	..
Byagara	..	..	2	..	..	..	..	..
Kabberu	..	..	..	..	..	..	..	..
Jadaru	..	..	1	..	..	..	..	1
Koraru	..	..	..	..	..	..	..	..
Mudaliyar	..	..	1	..	..	..	..	..
MUSLIMS	..	2	15	..	4	..	1	2
Total	3	22	150	5	21	2	20	5

TABLE 12-B
Material Culture-Habits

Community	No. of households that use mosquito curtain having monthly income of				No. of households that do not use mosquito curtain having monthly income of			
	Rupees 150 and above	Rupees 101 to 150	Rupees 51 to 100	Rupees 50 and less	Rupees 150 and above	Rupees 101 to 150	Rupees 51 to 100	Rupees 50 and less
1	2	3	4	5	6	7	8	9
HINDU--Lingayat	12	7	1	..	14	30	30	4
Kuruba	1	..	..	..	2	19	28	3
Beda	1	..	..	..	2	7	13	1
Uppara	..	..	..	..	3	2	10	..
Vodda	..	..	..	..	2	..	10	..
Kamma	2	..	..	..	6	4	..	..
Madiga	..	..	..	..	..	..	10	1
Madivala	..	..	..	..	..	..	9	..
Rajput	..	..	..	..	2	3	3	..
Viswakarma	..	..	..	..	..	1	2	2
Brahmin	2	..	1	..	..	..	..	..
Eliga	..	..	..	..	..	1	2	..
Byagara	..	..	..	..	1	..	1	1
Kabberu	..	..	..	..	..	1	2	..
Jadaru	..	..	..	..	..	..	2	..
Koraru	..	..	..	..	..	1	..	1
Mudaliyar	..	..	..	..	..	1	..	..
MUSLIMS	1	1	..	..	5	10	19	3
Total	19	8	2	..	37	80	141	16

TABLE 12-B-*Contd.*
Material Culture-Habits-*Contd.*

Community	No. of households that use toilet soap/washing soap having monthly income of				No. of households that do not use toilet/washing soap having monthly income of			
	Rupees 150 and above	Rupees 101 to 150	Rupees 51 to 100	Rupees 50 and less	Rupees 150 and above	Rupees 101 to 150	Rupees 51 to 100	Rupees 50 and less
1	10	11	12	13	14	15	16	17
HINDU—Lingayat	24	28	24	3	2	7	7	1
Kuruba	1	5	10	2	2	14	18	1
Beda	2	5	11	1	1	2	2	..
Uppara	1	1	5	..	2	1	5	..
Vodda	..	..	5	..	2	..	5	..
Kamma	8	4	..	..	..	..	..	..
Madiga	..	..	5	..	..	..	5	1
Madivala	..	..	6	..	..	..	3	..
Rajput	1	2	2	..	1	1	1	..
Viswakarma	..	..	1	2	..	1	1	..
Brahmin	2	..	1	..	..	..	..	..
Eliga	..	..	1	..	..	1	1	..
Byagara	1	..	1	..	..	..	..	1
Kabberu	..	..	..	..	..	1	2	..
Jadaru	..	..	2	..	..	..	..	..
Koraru	..	..	..	1	..	1	..	..
Mudaliyar	..	1	..	..	..	..	..	..
MUSLIMS	4	6	11	2	2	5	8	1
Total	44	52	85	11	12	36	58	5

TABLE 12-B-*Concl.*
Material Culture-Habits-*Concl.*

Community	No. of households that send clothes to washerman having monthly income of				No. of households that do not send clothes to washerman having monthly income of			
	Rupees 150 and above	Rupees 101 to 150	Rupees 51 to 150	Rupees 50 and less	Rupees 150 and above	Rupees 101 to 150	Rupees 51 to 100	Rupees 50 and less
1	18	19	20	21	22	23	24	25
HINDU—Lingayat	26	35	23	..	..	2	8	4
Kuruba	3	15	17	..	..	4	11	3
Beda	2	4	3	..	1	3	10	1
Uppara	3	1	8	..	..	1	2	..
Vodda	2	..	4	..	..	..	6	..
Kamma	4	2	..	..	4	2	..	..
Madiga	..	..	..	..	..	..	10	1
Madivala	..	..	2	..	..	..	7	..
Rajput	1	2	3	..	1	1	..	..
Viswakarma	..	1	1	1	..	..	1	1
Brahmin	2	..	1	..	..	..	..	..
Eliga	..	1	1	..	..	..	1	..
Byagara	..	..	..	..	1	..	1	..
Kabberu	..	1	2	..	..	..	..	..
Jadaru	..	..	..	..	..	..	2	..
Koraru	..	..	..	..	..	1	..	1
Mudaliyar	..	..	..	..	..	1	..	..
MUSLIMS	4	9	13	..	2	2	6	3
Total	47	71	78	1	9	17	65	15

TABLE 13

House Type-Roof

Caste/Tribe/Community	No. of Households	No. of Households With Mud Roof		No. of Households with Pucca Roof		No. of Households with C.I. Sheet Roof		No. of Households with Thatched Roof		No. of households with Tile Roof		No. of Households with Tin Roof		No. of Households with wooden Roof		No. of Households with Straw/with Grass Roof		No. of Households with Leaf with Roof	
		3	2	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
HINDU-Lingayat	98	90	..	..	..	7	..	..	1	..	..	..	..	..	..	..	..	..	..
Kuruba	53	48	..	..	..	5	..	..	..	..	..	..	..	..	..	..	..	..	..
Beda	24	21	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..
Uppara	15	15	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vodda	12	8	..	..	..	4	..	..	..	..	..	..	..	..	..	..	..	..	..
Kamma	12	8	..	..	..	4	..	..	..	..	..	..	..	..	..	..	..	..	..
Madiga	11	7	..	..	..	4	..	..	..	..	..	..	..	..	..	..	..	..	..
Madivala	9	9	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rajput	8	8	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	5	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahmin	3	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Eliga	3	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Byagara	3	2	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Kabberu	3	2	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Jadaru	2	1	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Koraru	2	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..
Mudaliyar	1	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIMS	39	35	..	..	..	4	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	303	265	..	..	..	37	..	..	1	..	..	..	..	..	..	..	..	..	..

Note: C.T. = Country Tiles
M.T. = Mangalore Tiles

TABLE 13-A
House Type—Wall

Caste/Tribe/Community	No. Hhs.	Number of Households with													Other Types of wall
		Mud wall	Bamboo wattled wall	Mud plastered Bamboo wattled wall	Wall of twigs and branches	Wall of twigs & branches plastered with mud	Reed wall	Mud plastered Reed wall	Wooden wall	Brick wall	Straw grass wall	Leaf wall	Stone wall		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
HINDU-Lingayat	98	48	3	..	4	..	..	..	..	..	..	..	43	..
Kuruba	53	46	4	..	..	..	..	..	..	..	..	1	2	..
Beda	24	21	1	..	..	..	..	..	..	..	..	1	1	..
Uppara	15	12	..	..	..	..	..	..	..	..	..	..	3	..
Voddaru	12	7	2	..	3	..	..	..	..	..	..	..	..	..
Kamma	12	9	1	..	..	..	..	..	..	..	..	1	..	..
Madiga	11	8	1	..	2	..	..	..	..	..	..	..	..	..
Madivala	9	9	..	..	..	..	..	..	..	..	..	..	..	..
Rajput	8	7	..	..	..	..	..	..	..	..	..	..	1	..
Viswakarma	5	5	..	..	..	..	..	..	..	..	..	..	..	..
Brahmin	3	..	..	..	..	..	..	..	..	..	..	..	3	..
Eliga	3	3	..	..	..	..	..	..	..	..	..	..	..	..
Byagara	3	2	..	..	..	..	..	..	..	..	..	1	..	..
Kabberu	3	1	..	..	1	..	..	..	..	..	..	1	..	..
Jadaru	2	1	1	..	..	..	..	..	..	..	..	..	..	..
Koraru	2	1	..	..	..	..	..	..	..	..	..	1	..	..
Mudaliyar	1	..	..	..	..	..	..	..	..	..	..	1	..	..
MUSLIMS	39	33	2	..	1	..	..	..	..	..	..	..	3	..
Total	303	213	15	..	11	..	..	..	1	..	..	7	56	..