In this chapter an attempt is made to review the various forms of land controls which prevailed in this district during the period of our study.

In the beginning, the chief tenure on which land was held by the peasants was chali (permanent or continuous) tenure. A note on this tenure may be found in appendix. This tenure originally might have belonged to the principal peasants of the village. The assessments on these types of tenure was also light. During the time of Baji Rao II, the 'farming system' made the assessments heavy, and the principal peasants sub-let these lands to the ordinary peasants, thereby the village folk suffered. They found the
imposition of the cesses in addition to assessment un-
bearable. Under the Peshwas there were about 42 types
of sources of income in the adjoining Kittur taluk itself
in 1793. It may be safely inferred that an equal number
of sources of income existed in parts of Dharwad. All these
goes to prove that the taxes imposed were heavy and the
peasants' condition left much to be desired.

LAND HOLDING AND DIVISION OF LABOUR

Land holding and division of labour cannot be treated
separately. The village and the lands attached to it was
owned by a small body of joint proprietors. As agriculture
was considered to be a degrading pursuit, the joint proprietors
might have left the work of cultivation to be done by their
vassals. These vassals or actual holders became inferior
holders and the former came to be called superior holders.
Their status also depended upon the area and the yield held
by them. Thus these superior holders carried with them a
separate social distinction and became a privileged body
of the village. Thus they were said to have received
Pan Supari (a gesture of cordiality) on all the important
functions of the village.

Baden Pawell, one of the eminent writers on land system,
has traced the origin of superior and inferior tenure holders
with that of survivals. At present these survivals could be identified with Deshpande, Desai, Patil, Kulkarni, Jagirdar, and Naik etc. These people claimed control over a vast area by either ousting the week or by buying up others.

Land control by virtue of holding the hereditary offices like Deshpande, Patil, Kulkarni and Desai was most prevalent in this part of Karnataka. Even as late as in the last decade of the 19th century, as is evident from the following table No. 1, the prevalence of the system was at its height.

**TABLE I**

Details showing the number of villages, Patils and Kulkarnis in Dharwad district.

1. Number of villages in Dharwad district 1884-85 1,524
2. Number of Patils and Kulkarnis 2,396
3. Inam holders 17,920
4. Area held by inam holders 6,14,272 A 28 G
5. Assessment on inam holding per acre Rs. 0-12-9
6. Assessment on ryotvari holdings per acre Rs. 1-3-6

From the above table the following observations may be made. Nearly 40 percent of the total area of the district was held under favourable terms of tenure and the gap between
the superior and inferior; even in the case of payment of revenue assessment, was also nearly 40 percent. Before taking up a discussion in details of how the land control affected the socio-economic spheres of the life of the people, a discussion on the condition of the villages and the mode of revenue assessment which prevailed may not be out of place.

CONDITION OF VILLAGES

The history of the village administration immediately before and after the taking over of the district by the East India Company is a sorry tale. The once glorious and mini-republic had fallen into disarray and almost anarchy prevailed everywhere. The economic freedom of the cultivator was either little or nothing when compared to his land-lord. Infact the cultivator was more dependent on his master than the master on his tenant. Thus the standard of life consisting in the satisfaction of certain physiological and psychological needs were absent in the small cultivators.

VILLAGE ECONOMY AND REVENUE

The revenue system of the district with a reasonable proximity could be traced to the glorious era of the Vijayanagara Kings under whose benevolent rule, this district witnessed a number of beneficial public works.
especially of construction of tanks for irrigation and favourable terms of kawls or assessment. The assessment was also very low.

This golden age was followed by an interval of disorder during which the Desais and hereditary chiefs of the Vijayanagara dynasty maintained a struggle for independence and plundered the wealth of the people they had once protected. There after the mutual enmity between the chiefs and the hereditary Desais led to the country being subdued by the Nawabs of Savanur. Under the control of the Savamur Nawabs, at least for a period of one hundred years, the land revenue assessments though not moderate, were not so high.

This district passed on to the hands of Tipu Sultan in 1787 for a short duration of three years and thence passed on to the hands of the Maratha Chief Parasuram Babu Patwardhan and remained under the Maratha control till 1817-18.

REVENUE ACCOUNTS

The revenue accounts during the year and after the take-over of the district, was not satisfactory. For instance the Settlement Officer of Eanebennur taluk during the 1840s
reported two cases of the falling of revenues. According to him at Mehdur and Gudgur villages, taking the average of first ten years of the British rule (1817 to 1827) the revenue was Rs.1,200/- and the following ten years (1829 to 1839) it fell to Rs.600/- and in 1840 to Rs.350/-, 1841 to Rs.500/- and 1845 to Rs.140/-. The above falling revenue may be attributed to the following causes.

i) Excessive assessments
ii) More waste lands
iii) Decrease in population, and
iv) Natural calamities.

The Settlement Officer admits that for want of other sources to fall back upon, the effect of high taxation became speedily apparent. On 15-4-1825, John A. Dunlop (some time Assistant Collector at Hubli and thereafter at Bagalkot) proposed accounting forms for its progressive introduction, until Williamson devised a receipt book in 1833-34 to set right the irregularities. Earlier the accounts of revenue were in a state of confusion. This was only a beginning which culminated in 1869 when Theodore Hope prepared a manual of revenue accounts.

PEASANT SOCIETIES

1) SANITATION

During the 3rd, 4th and 5th decades of 19th century, the
sanitary conditions or hygienic conditions of Dharwad villages was very poor. But the remarks do not apply to all the parts of the district. The villages of Hubli taluk were far better. This is evident from a report of the Settlement Officer, that "the villages of Hooblee Talooka, however, I have observed, are now being put into a proper state of drainage, tolerable roads made through them, instead of the dirty uneven streets there have been hitherto, and arrangements made for keeping them clean." However sanitation was yet to follow modern lines.

ii) HOUSING

The houses of poor peasants were always built of mud with thatched roofs. There were houses of this description with flat roofs. Tiles were also used in some of the villages. This might be either due to the extreme poverty of the masses or the former unsettled and insecure state of the country which compelled the cultivators for self defence to remain together, instead of having their houses in their own fields.

This custom of the country decided by caste rules may also have influenced the peasants to be always in their caste group. Pre-British society thus had a unique social structure
quite unique and perhaps without parallel in history. A quotation from a letter written by J. H. Springer, then Settlement Officer, will give us the exact problem of housing in Hanagal taluk. He says "the villages are with a few exceptions small and miserable, the houses low and thatched, and the streets, if they could be designated as such, narrow and dirty." AGRICULTURE

The villages of the district economically were predominantly 'autarchic'. Thus agriculture was very primitive and backward and they used the primitive agricultural implements. Against this background we have to examine the relation of land control to that of social formations. FACTORS AND NATURE OF SOCIAL FORMATION

Consequent upon land becoming a private property, its importance gained momentum. The influential class gained control over large areas of land. This resulted in impoverishment of the actual tillers of the soil and they were involved in debts. Society in Dharwad (India also as a whole) differentiated the caste and group by birth itself and more.
over the much wanted sense of unity was absent in them when we compare western society where society is based on class consciousness while as ours on the basis of caste consciousness. This caste system was responsible for disunity among the number of groups and castes. Next to caste groups, many class associations were also formed which too influenced social structure. The introduction of regular survey and settlement and making the land almost a private property forced the landed aristocracy to form associations to safeguard their interest, thereby forming another social group. From the report of the Deccan Ryots Commission we get the information that one third of the occupants (all were of inferior class) of land were in debt and that the average debt was 18 times the assessment of revenue and 2/3rds of the land was under mortgage to either money lenders or to the savakars of the village. This was because Britan kept India predominantly agricultural to draw raw materials for British industries till late in the present century. This made India a colonial agrarian appendage of Britan. A. R. Desai points to the emergence of social classes as the direct result of establishment of social economy and a new type of state-system.

He further observes that the 18th and 19th century's social formation were the direct result of the following causes.
Private property in land introduced by the British in the shape of landlords and therefore tenants.

Starting of industries thus creating the industrialists and proleterist.

Introduction of colleges separately for technical administration and medical which created professional classes, and

Pre-British period Vanyas were traders and the Brahmins were the custodians of education. They quickly utilised the opportunities afforded by the British in this respective spheres of profession.

These associations of different classes strove to serve their own interests until they came to have a sense of national unity. Dharwad too came under the influence of the above structure and joined the mainstream of life.

SOCIAL FORMATION AND ECONOMIC FACTORS

Social life and its formative influences undoubtedly depended upon economic factors. Its origin and development was determined by factors like the capacity to cultivate the piece of land and the holders status in life, his religion and education. As at present, and at any time, beggars had no choice and the stronger owners of land kept with them the fertile lands and the economically viable pieces.

Below this superior class there existed various classes of artisans and menial classes and the people closely depended on the dominant land holding tribe.
Such social formation as superior and inferior holders were the net result of land holding which forced the present land holding tribe more or less servile. During the 19th and early 20th centuries (this system is still prevalent in certain remote villages of the district) this kind of servitude continued by way of payment of fixed allowances and fixed quantity of grains. This system made each social group more dominant by caste considerations atleast economically a water-tight compartment.\(^\text{33}\) The land system introduced by the British in this district gave way to the appearance of what is locally known as 'Batai system' by which actual division of grain took place either in the field or on the threshing floor. This further resulted in ejection of unprotected tenants and or otherwise enhancement of rent arbitrarily by the landlord. We may call this system a modified form of feudalism. Usually the serf or cultivator procured his subsistence by working certain strips of land which he held as his own by customary right, or oral understanding. In return the peasant, as an obligation towards his landlord devoted his spare time in the field of his lord\(^\text{34}\) or in the house of his landlord. The following statistics reveal how the land system and distribution land has led to social formations.

The population of Dharwad in 1817-18 stood at 5,56,000.\(^\text{35}\)
In 1881 the population was 8,32,957. The area held by holders were as follows:

**TABLE II**

Details showing the areawise holders of land in Dharwad (1881)

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Area held</th>
<th>Number of holders</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Upto 5 acres</td>
<td>7,675</td>
</tr>
<tr>
<td>2</td>
<td>Upto 20 acres</td>
<td>34,512</td>
</tr>
<tr>
<td>3</td>
<td>Upto 100 acres</td>
<td>33,121</td>
</tr>
<tr>
<td>4</td>
<td>Above 100 acres</td>
<td>2,170</td>
</tr>
</tbody>
</table>

In other words 77,478 people hold the whole area of 21,56,886 acres. Thus more than eight lakhs of people were landless workers.

**LAND CONTROL AND RELIGION**

In the religious field also land control made its impact. In 1891-92 thirty villages were held by 23 religious heads involving an area of 32,296 acres. Even in the case of educational institutions most of them were under the control of the higher caste people, the sole strength being land control under favoured tenures. The formation of social groups for the purpose of education, religious activities, and social uplift were all the consequences of land control.
control by a few. It has already been pointed out that 62,598 people held the control of 15,60,562 acres under ryotwari tenure and 17,920 persons held an area of 6,14,272 acres. Thus all the educational institutions and social institutions were under the hands of either Brahmins or under the control of Lingayats. Even today in this part of Karnataka, 90 percent of the above institutions are in the hands of the so-called upper caste people. These undoubtedly go to prove that the impact of the old tenurial system of holding lands are still tilting the societal setup in this district.

Life in the old towns and self-sufficient villages and its administration were immensely affected by the existence of varieties of land tenures. As a great manufacturing and agricultural country, India has to still cling on to the needs of its own countrymen. It should also be admitted here that inam and jagir lands were given in lieu of service, military, or civil or religious. It is also true that the early recipients of such tenurial lands had a paternal care towards their servile cultivators. But in later years such a system of land tenure degenerated to absentee landlordism which paved the way for reforms.
LAND SYSTEM AND SOCIAL STRUCTURE

INTRODUCTION - CASTES

Discussing the impact of caste system, Desai, A. R., writes "the caste, rigidly, almost with inexorable force of nature of law, determined the occupation of its members. Since caste were based on the principle of hereditary occupation also became hereditary."^40

The above quotation speaks of the caste and the division of labour. Dharwad's population during 18th and 19th centuries was predominantly agricultural. This rudest division of labour as it was called by Theodore Morrison (sir) cut at the very root of the social setup of the society. ^41 But it should be remembered that before the "British introduced the industrial revolution, the independence of the locality was the normal characteristic of the society."^42

The caste system which prevailed in the villages of Dharwad was an integral part of the social system which was founded on co-existence. This resulted in alliance in production in the small-scale industry mainly cotton goods. But the land system and the impact of industrial revolution that was taking place during the 18th and 19th centuries in the caste based profession
Britain had its shadow and slowly worked on the Dharwad
villages for breaking up social system.

Though there were certain merits in the caste system, the
inferior caste people of the 19th century were barred from
progress. Even for fetching water, the caste determined the
criteria. W. C. Anderson, who spent about thirty years
(1842-1878) of his life mostly in Southern Maratha Country
especially in Dharwad district first as a Settlement Officer
and there after as the Settlement Commissioner has alluded to
the straits the low caste people were placed in by the denial
of the right of drawing water from the tanks used by higher
caste people.43

Another by-product of this social setup may be that,
most of the caste groups even now form their own associations
and institutions again repeating the evils of traditional
society. The plight of the lower class during the second half
of 19th century has been briefed by the Settlement Officer
in one of his letters to the Superintendent of Revenue Survey,
Southern Maratha Country. He has recorded that "it is the
custom for these low caste people to sit, men, women and
children, each with an empty pitcher before them, begging,
for hours some times, for water which is oftener refused
than given; each individual clean enough by caste to take water from the tank, passes by regardless of the cries of these poor people for water, and they had thus to wait and beg for it until some person, more kind-hearted than the rest, fills their pitchers for them.43

This differentiation and division of society on caste basis came in the way of economy and the life as a unit in the village and its salient features of self-contained economy did not make any headway.44 A. R. Desai, commenting on this vicious system of caste, writes that "the preservative will of the past social, economic and cultural structure undermined the economic progress of the village community."45

Thus the caste system has been the major hurdle and cause for all the ills of the district. If we examine the castes separately we shall be forced to believe that this caste system has been the main cause for all the ills which invited a number of socio-economic and political legislations of these days. In this regard we may examine the details pertaining to the position of different caste groups by way of illustration.

THE LINGAYATS

As already indicated, the land control by a few led to the
formation of social groups. To substantiate this stand we may study the agricultural population of Hanagal taluk. The Lingayats formed the major religious sect in the above taluk, J. H. Springer in his report (Settlement Officer of Hanagal taluk during 1845 to 1847) has explained the position clearly.

This sect then, as now, was divided into nine sub-castes, Panchamsali being considered as the highest. All the sects resembled one another in habits and character in general but they did not eat together or intermarry. Each sect had its own 'Guru' (religious teacher) who had the privilege of eating with all other classes. They also did not allow any other creed to enter their houses. They were prohibited from drinking alcoholic drinks. The Lingayat caste is distinguished from other castes of the village by their wearing 'Linga'. It was considered a heinous crime to show it to others not of their own faith. This emblem has been compared by Springer to that of the Phallus of the Greeks. As the religious significance of the Phallus and that of Virasavism is not in the perview of the thesis, its social impact only is brought into the fore.

The Lingayats of the district when compared to other

* The spirit behind this observation as a cause for social formation is worth noting.
castes were better placed and nearly all the patels were Lingayats and some were even Kulkarnis too.\textsuperscript{48}

**BRAHMINS**

Next in importance were Brahmins. They followed the profession of Kulkarnis, Joshis, Patels and Shroffs.\textsuperscript{49}

**MUSSALMANS**

They were engaged as cultivators, Shetsandis and labourers and also as peons.\textsuperscript{50}

**MARATHAS**

The Arraiars or Marathas were mostly cultivators and some of them even worked as peons.\textsuperscript{51}

**KURBARS**

A small percentage of this caste were cultivators. The remaining were Shepherds, Shetsandis and engaged in the manufacture of Kambles or blankets.\textsuperscript{52}

**MEHTRIS**

The Madegauers or Mehtris worked as servants, scavengers and watchmen of the villages. They were also tanners and a
few of them were engaged in the manufacture of buckets, whips, sandals and thongs.\textsuperscript{53}

RAJPUTS

They were the village guards and also were employed as peons. A few of them were agriculturists.\textsuperscript{54}

OTHERS

There were castes like Kubaïrs or Gangi Macklas mainly engaged in weaving dungri or coarse cloth, the Kamataïrs engaged in the manufacture of bricklayers, the Korawurs as musicians and manufacturing brooms and baskets, the Panchalars as gold and coppersmiths, the Mohgaurs and shoe makers, the Ellugasurs as manufacturers of alcoholic drinks, the Jains as cultivators and merchants, the Kurrars as kamals or coolies, fisherman, the Khotgaurs as medicants and cultivators.\textsuperscript{55}

The above account and the land statistics are clear proofs of separate social groups based on caste and further based on educational, financial and social factors. To reiterate again, the bulk of the society comprised of inferior caste who had no ownership of land. This phenomenon continues to this day and strikes at the very root of any progressive
legislation and has also paved the way for hatredness amongst various social groups. Thus the national agriculture built up by the British conquest and rule in India "brought about a common material interest in agriculture, and paved the way for the growth of national sentiment."56

MONEY LENDING

The needs of cultivators were immense as there were no state agencies, for a long time, to cater to the needs of the cultivators and had to depend on the local money lenders. The villages of Dharwad as elsewhere described, were self-sufficient and hence except in large villages and market towns, no shops existed. This was not due to poverty conditions prevailing in the villages, but due to self-sufficiency. The accounts of the travellers through these villages are to be viewed critically specially as there is every likelihood of their distorting the facts. The absence of shops in the villages should be considered as a blessing to the cultivators of the age, as their needs were limited. The system of borrowing from the village sawkars or Bania or money lender was very rare in this part of Karnataka till at least upto the introduction of regular survey and settlement. J. H. Springer, the Settlement Officer who has travelled extensively through the district thus concluded...
the village savakar or Bania, so common in the Deccan and other parts of the Presidency either for the purpose of paying the government dues or for marriage, religious or funeral ceremonies, at a heavy interest and premium, which in course of time is made up of compound interest and further aids, which go on accumulating so as to prevent a ryot from extricating himself, and thereby obliging him to sell his crops when there is no great demand for them, is not of frequent occurrence amongst the cultivators here. Evidently the truth of this observation held good till the regular introduction of survey and settlement. But this did not mean that they never borrowed.

The Banias or shopkeepers of this district were good, when compared to those rapacious, intriguing, and money-making people like Marvaries who as is well known leave their native place penniless and return with rich booty. Here most of the money-lenders were Lingayats governed by caste rules.

DRESSING

The control of land was visible in the dressing pattern of the district. The people of the cotton district of Dharwad, as in other spheres of life, in dressing too kept
ahead of their contemporaries from Deccan, Khandesh and Konkan. The high caste and rich people to whom the land of the district belonged always wore costly clothes and trinklets of either gold or precious stones.

The ordinary villagers of the district were tolerably well-clothed and the women and children had invariably some sort of trinklets either of gold, silver or brass.  

FEUDALISM IN DHARWAD

Let us examine the feudalism that existed in Dharwad during 19th century and even 20th. In his book 'Indian Feudalism', Dr. R.S. Sharma defines feudalism thus "To us European experience suggests that the political essence of feudalism lay in the organisation of the whole administrative structure on the basis of land; its economic essence lay in the institution of serfdom in which the peasants were attached to the soil held by the landed intermediaries placed between the king and the actual tillers, who had to pay rent in kind and labour to them."  

On the other hand Dr. A.R. Desai distinguished Indian feudalism "by the striking feature that no class of landed feudal nobility with proprietary rights over land existed under it". 
Feudalism as envisaged by the above writers did exist in this district even after the establishment of British supremacy. The form of feudalism that worked was different in nature and its outlook. The existence of various land tenures are good examples to the existence of feudalism which could be called modified form of feudalism. Thus in all probability we could rightly infer that land control brought into existence of feudalism and it indirectly led to the formation of social groups.

Though British contribution to the land system of the district and their policies relating to economy and agriculture at the turn of the present century are worth noticing, the tenurial system of land holding did exist and did result in social disparities. Hence a modified form of feudal society has existed in the district unabated even to this day striking at the very root of all socio-economic legislations.

HAVANUR COMMISSION REPORT

In recent years the state government has been making efforts to remove social disparities by legislation. In this regard the Havanur Commission Report and Bonded Labour Abolition Act are instances in point.
Government of Karnataka through the appointment of a Backward Class Commission tried to remedy the inequalities, under the Chairmanship of Sri L. G. Havanur. The Report is known as Havanur Commission Report. The terms of reference of the Commission were:

1) To suggest criteria for treating socially and educationally backward castes other than S.C. and S.T. (Scheduled caste and Scheduled tribe)
2) To investigate into the living conditions and make suitable recommendations.
3) To make a list of all such classes.
4) To suggest reservation in government service.
5) To suggest other concessions like scholarships etc.
6) Deservations of posts in State Services, and
7) Advise government in regard to backward castes.

As discussed already under the head 'land control and social structure' each caste of Karnataka as a whole and Dharwad in particular is like a small social republic in itself. The following two quotations from the commissions
report show how the caste system cuts at the very root of the social structure. "There is no Hindu without a caste and there is no caste without a grade in the heirarchy." Thus we may infer that the caste is based on the principle of heirarchical form of holding either land holding, priesthood, educational standards and again on the basis of birth. This phenomena irrespective of the high moral values attached to each religion forced the Commission to record that "Though professing to be a revealed religion and highly spiritual, Hinduism has thrived and survived on heirarchic caste, hereditary priest-craft, endogamy, untouchability and karma. It knows nothing about justice, liberty, equality and fraternity and is therefore the total enemy of democracy." Caste thus has barred any social progress and continues to cause all types of ills.

It is too early to evaluate the Commission's work and its results. But it should be mentioned that some concessions have been given in the forms of either financial aid, or priority in employment and promotional prospects to the socially weaker sections. But the superiority and inferiority complexes existing among the various groups still persist. These, it appears, is unconsciously creating another social group within the working of the Commission's report. This may be
because that the terms of reference of the Commission or the work did not take into account the positive aspects of various adjustments that existed since centuries among the various castes and groups.

Next to Havanur Commission Report, the impact of Bonded Labour Abolition Act, on Society has been far-reaching. The net result of the Act is too early to decide, because the evil still persists in certain parts of the Country, as at present the government is not able to locate its existence satisfactorily.
CHAPTER V
NOTES AND REFERENCES

1 Rogers Alexander, The Land Revenue of Bombay Vol.II
London (1892) P.358

2 Please vide Appendix B
The prevalence of Chali Tenure paved the way for converting the district to that of a nyotawari tenure subsequently.

3 Rogers Alexander, op.cit, P358

4 Chitnis K.N. North Karnataka During the Post Vijayanagara Period (Problems relating to its study)
Karnatak University, Dharwad (1979) P.16

5 Gordon R.G. The Survey and Settlement Manual
Bombay (1917) P.7

6 Anderson F.G.H. The Survey and Settlement Manual
Bombay (1921) P.410

7 Ibid

8 Powall Baden The Land System of British India Vol.I
London (1892) P.216

9 GRND No.7197 dated 5-3-1885

10 Maurice Dobb Wages London (1928) P.8

11 Ibid, P.29

12 Letter No.146 dated 15-8-1848 (S. Mansfield Collector, Dharwad)

13 Ibid
"There has been hitherto, for some cause or other, such a want of care to put the villages in order and to keep them in order, when they are so, that a European will seldom, if he can avoid it, pass through them, and they are consequently little known. The total absence of all houses, or of removing filth and decaying matter from the immediate neighbourhood of the walls or hedges, render them even in the most eligible situations, eminently unhealthy. This is, if possible, made worse by the great quantities of cactus which are allowed to grow high and rank round many of the villages. They shut out the wind, are hiding places in which filth largely accumulates, and inclose an atmosphere of stagnant air which it is nauseous to approach. But indeed everything connected with the village economy is so faulty, that I should in vain attempt to draw an attractive picture of their condition, and this does not apply particularly to this portion of the country any more than to others through which I have passed."
22 Letter No.2 of 1846 dated 29-6-1846 (D. Young Settlement Officer to Wingate Capt)

23 Ibid

24 Desai A.R. Social Background of Indian Nationalism Bombay (1976) P.5


26 Desai A.R. Social Background of Indian Nationalism Bombay (1976) P.11

27 Ibid

28 Ibid, P.89

29 Ibid, P.175


31 Report on the Royal Commission on Agriculture in India, Government of India, Bombay (1928) P.135

32 Morrison Theodore The Economic Transition in India, London (1916) P.46

33 Ibid, P.55

34 Maurice Dobb Wages, London (1928) P.5

35 Letter No.1 of 1818 dated 1-8-1818 (Collector, Dharwad)


37 Ibid

38 GRHD No.562 of 1893 dated 4-2-1893

174
40 op. cit, P. 13
41 Theodore Morrison The Economic Transition in India London (1916) P. 32
42 Ibid, P. 15
43 Letter No. 151 of 1874 dated 29-1-1874 (Anderson W.C.) para 30
44 A Letter No. 148 of 1873 dated 24-12-1873 (Godfrey C.W.)
45 Sapre B.G. Economics of Agricultural Progress Bombay (1926) pp. 7-8
46 op. cit, P. 5
47 Letter dated 18-5-1846 (Springer J.H. to Wingate Capt)
48 to 55 Ibid, para 16, 19, 21, 21, 45, 46, 21, 21, 25
56 Desair A.R. The Social Background of Indian Nationalism, Bombay (1976) P. 56
57 op. cit
58 Ibid
59 Ram Sharan Sharma Indian Feudalism, c. 300-1200 Calcutta (1965) P. 1
60 op. cit, P. 56
61 No. SWD 81 SERT. 71 dated 8-6-1972 (Government of Karnataka)
63 to 65 Ibid, P. 22, 21, and 21