CHAPTER - II
THE VILLAGE

Location
The present study is based on the field work conducted in a fringe village, Siddapur, in Gulbarga taluka of Gulbarga District of Karnataka State in India. Gulbarga is also known as Kalburgi. This was one of the districts of the former Hyderabad State. After the reorganization of the States in 1956, Gulbarga became a part of Mysore State (the present Karnataka). It is bound by Bidar district of Karnataka and Osmanabad district of Maharashtra in the North, Medak and Mahabubnagar districts of Andhra in the East, Raichur and Bijapur districts of Karnataka in the South and West respectively. It lies between longitudes 76°04' and 77°42' and 16°12' and 17°46' latitudes. The location of Siddapur is at longitude 76°55' and latitude 17°20'. This district had its influence on the historical and cultural life of the Deccan Plateau for nearly 1500 years. Gulbarga town, the head-quarters of this district, served as the capital for many important dynasties of the Deccan. Naturally they had their influence on the culture of the people in the region. Through the ages, it is noticed that there were interrelations between the Muslim and Hindu cultures, each influencing and enriching the other.
Siddapur village with 1179 inhabitants is 8 kilometers away from Gulbarga city towards south-east. It is situated adjacent to Gulbarga University Campus which is located on Gulbarga-Sedum road. The village is surrounded by small hillocks and has an approach road towards the west leading to the railway station which is at a distance of 4 kilometers. Since 12 years, the village makes use of the regular city bus service from Gulbarga city to the University. Its neighbouring villages are: Ajatpur, Hagargi, and Tawergeri in the north; Nandur, Martoor, Dharmapur and Tegnoor in the south; Kalanoor and Siddapur Tanda in the east and Rajapur, Kesaratagi, Gulbarga in the west.

The Physical Features

The natural divisions: The entire district is situated in the Deccan plateau consisting of the Deccan traps and sedimentary rock formations. The rocks in this area are hard, compact, black rocks called basalts which present a scenery of undulating plains and groups of flat-topped hills and step-like terraces. The general elevation ranges from 1000 feet to 2000 feet M.S.L. Bhima and Krishna are the two important rivers which are treated as life lines of the Gulbarga district (Sathyan 1966:13).

Soil: Thick black soil is the characteristic of
the district. The soil varies from loamy to sandy in the areas occupied by granite. Frequently the pebbles of chert, limestone, shale, granite are embedded in the soil. Gypsum and extensive deposits of limestone suitable for cement industry are found in various parts of the district. The limestone, the Deccan traps, granites and sandstones in the area are excellent building materials. In the limestone area, even the poorest dwellings are built with dressed limestone and roofed with limestone slabs (Ibid:24).

Climate: Throughout the year generally the climate is dry and healthy. The summer season starts about the middle of February and continues up to the first week of June. The mean maximum temperature is 40.6°C. During May, the maximum temperature reaches as high as 45°C. The dry heat is sometimes very trying. The south-west monsoon season follows thereafter and extends up to the end of September. October and November are the post-monsoon season. December to the middle of February is the cold season. December is the coldest month. The average annual rainfall of the district is 715.5 mm (28.17″). Eighty percent of the rain is from south-west monsoon. September is the rainiest month (Ibid:28).

Flora: The region has dry climate due to its situation
within the Deccan Plateau with its moderate deviation. There are no ever-graen forests. It has two types of forests—deciduous with a fairly dense tree growth in the north-east zone and a shrub type in the south which is fit for fire-wood only.

The flora in the district is not of a rich type. The teak (tectona grandis) grown here is wellknown for its strength and durability. Babul (acacia arabica) is used for spokes and wheels of carts and poles. Honne (pterocarpus marsupium) is sparsely grown. It is used for furniture making. An inferior wood known as Anduk is used for preparing charcoal and as firewood. The gum resin is used for medicinal purposes. Some of the other important wood species are: sisam (dalbergia latifolia), karimatti (terminalia tomentosa), neem (azadiracta indica), mango (mangifera indica), tamarind (tamarindus indicus), date palm (phoenix sylvestris), banyan (ficus benghalensis), beal (aegle marmelos). The minor forest produce are: honey, wax, barks, resins and gums, soapnut, chireni. Bor (ziziphus jujuba), custard apple (annona squamosa), karikai (bridelia retusa), hoolihanu (phyllonthus reticulatus), rose apple (eugonia jambolana) are some of the fruit trees (Ibid: 24).
Fauna: Wild life is very meagre because of the absence of thick evergreen forests. A few varieties of langurs and monkeys are found in the deciduous forests. In semi-jungle areas a few panthers are found and they come to villages to lift cattle, sheep, etc. The hyena is common and can be seen prowling round the village at night and take off sheep and goats. Wolves and dogs are present and attack cattle and spotted deer, rabbits, sambar, Indian fox, mongoose and jackal are also seen. Birds like sparrow, parrot, starling, swallow, doves, wood pecker, owl, eagle and humming birds are common. Reptiles like cobra, viper, pangolin and the ghodplod are also found. Scorpions are common in summer (Ibid:27). There were three deaths due to snake-bite in the village during my field work.

The Setting: Siddapur is not a typical rural society. It is on the border of Gulbarga city. At present a majority of the people of this village commute to Gulbarga every day to earn their livelihood, attend petty business, trade, administration, education, etc. Thus it has continuous contact with urban way of living. Even before the starting of the city bus service, people used to go to Gulbarga for various purposes. It is connected by cart roads leading to other surrounding villages too.
A post-graduate centre was established by the Karnataka University in 1971 at Gulbarga with its campus near Siddapur, by acquiring nearly 850 acres of land around the village. Many fields of Siddapur were acquired by the post-graduate centre but the compensation amount towards the acquired land was paid only after a long period. For some people a partial payment was made, to others payments are not yet made. Those who had inferior lands are happy over the acquisition but those who had fertile lands and still could not secure reasonable and fair rates are unhappy. In the initial stage some of the administrators of the University were very strict towards people of Siddapur and tried to prohibit the villagers to pass through the University area which spreads up to the centre of the village. Even the cattle grazing ground (gairana) at the outskirts of the village has been included in the University area. The people of the village say that they signed the sale-deed documents without knowing that they were being trapped by the sweet words of the authorities and the leaders of the village. Later on, this clash of interest in land led to a clash between the people of the village and the University authorities.

From 1970 to 1973, there was a famine due to drought in this area. More or less at the same time the post-graduate
centre was established. Basically, the village lands were not fertile and the drought conditions compelled many to move away from their village to places where they could secure food and work. The post-graduate centre by this time had undertaken construction work and many villagers found an opportunity to secure work while some had to go to Gulbarga and other places. Both men and women who were working earlier on the fields became wage earners. Some of them got used to regular wage earning from labour other than agriculture and found it profitable to continue to work, as their lands were not yielding good crops.

**History of the Village:** About history of the village no written documents are available except one purana whose date is unknown. Based on this as well as the oral information of the villagers, the village has a history of nearly six hundred years. All the villagers who belong to different castes know that Siddappayya, a saint had come from Shilaphena (currently known as Roja, a suburb of Gulbarga city) in 1413 A.D. The present Bande Nawaz Darga was the abode of Siddappayya. In 1413 A.D. Bande Nawaz, a Muslim prophet came from north India to Gulbarga (Kamat 1963:1212). He requested Siddappayya in Roja to donate land enough to spread his deer skin, for which the latter agreed. After sometime Bande Nawaz made a thin thread out of that skin
and told Siddappayya that the entire area which is encircled by the thread belongs to him. Siddappayya got disgusted by this greed of the saint and left Roja telling the prophet that he has donated the entire area to him. Siddappayya then came to Siddapur where he had his devotees.

The other version is that Siddappayya left Roja after Bande Nawaz occupied the area. Bande Nawaz, being a Muslim, was non-vegetarian. The slaughtering of animals and cooking of the non-vegetarian food made Siddappayya disgusted and instead of removing Bande Nawaz from the place, he himself took the decision to leave the place. He moved from Roja to Siddapur and settled down on a nearby hillock. He had devotees in the village and spent his remaining days there. It is said that he entered into a temple and after that he was not seen. That is why, many believe that he is still a living force.

The latter story is supported by the presence of a Darga in the village. The incident is as follows: After Siddappayya left Roja, Bande Nawaz undertook construction of a Darga. Every time they used to build a wall upto 9 feet, it used to collapse. The reason for that was unknown and the prophet was puzzled. Hence, he sent a man Shah Hussainsab to consult and call back Siddappayya, but he
refused. He advised to instal a linga there, so that the walls would not crumble.

Shah Hussainsab was very much disappointed on hearing Siddappayya's refusal and was not ready to go back to convey the message. While returning from Siddappayya he fell down near entrance of the village (agasi) and died. In his memory a Darga has been built at the place. After this incident, every year, before white washing the Darga for Bande Nawaz Urus, lime, oil and incense are given to Siddappayya temple even to this day.

This story shows that Bande Nawaz and Siddappayya were contemporaries. Since we know the period of Bande Nawaz, it will not be difficult to believe that the village Siddapur was existing prior to this incident. One can infer from this anecdote that the village has a history of nearly six hundred years.

Residential Pattern: The area of the village is more or less divided into four streets (keris). Each keri is inhabited mainly by one of the castes, namely, Lingayat, Kuruba, Kabbaliga and Scheduled castes (See Plate No. 1). Muslims live in Lingayatkeri which is at the entrance of the village. The Lingayat and Muslim co-operate very well.
Muslims have access to Lingayat houses but Lingayats do not accept food from them, while Muslims do. Apart from these keris, there is an extension area known as khari (elevated portion) where all caste people except scheduled caste live side by side. Siddapur is a nucleated village without any neat arrangement of houses in straight lines facing each other as in other villages. That is, the houses are built haphazardly. Except one cart road which passes through the middle of the village, there are no wide roads for carts. Only small lanes are noticed between the keris and from one keri to another. During rainy season these lanes become muddy and muddy water flows over them. Even at the entrance of the village due to rains and water from the stream nearby, the roads become muddy and slippery in rainy season, but in summer the lanes are dry. Recently a few trucks have been passing by the village to transport stones from hills to Gulbarga in summer.

House Types: Except twenty-five, other houses irrespective of caste affiliation are one apartment houses. The families with more number of individuals and large cultivators have two or three room houses. Some people having more than one room, have rented out the extra room, keeping one room for themselves. The houses are built with stones and mud which are locally available. The roofs are made of
Village Siddapur

Children playing near tea-shop

Men and children near tea-shop
Stone masonry house of a rich farmer

House of a middle class family

Thatched house
stone slabs. The black soil which is locally available becomes very sticky when soaked and is used as cement for the construction of houses. Recently, even people from Gulbarga are using this local soil for their construction work, as cement is very costly now. Except 15 Lingayat, 5 Kuruba, and 2 Kabbaliga houses the floor of all other houses is made of mud and smeared with dung. Ten houses have a small thatched shelter in front of the house to get protection from sun in summer. A single room serves as the kitchen, bath-room and living room.

Each house has its garbage pit (tippu) either by the side of the house or at the outskirts of the village, to deposit all the garbage which turns into manure. Each house has a frontyard where they keep their cattle or oxen. Kurubas and others having large number of sheep and goats have their pen in a separate house. Those who have a few, keep them in the frontyard of the house. Even the other pet animals are also kept along with them.

**Water Sources:** A small stream outside the village is very much useful in the summer as a source of water. There are six wells in the village, of which two are drinking water wells, and they are situated at the entrance of the village. One is with pulley and the other without. People
of all the castes except scheduled caste use them. One brackish water well (uppmeneerina bhavi) is there at the entrance to the village which is not used. One well is situated in Kurubageri which is used only for cattle and for preparing dung cakes. The scheduled caste people have their own wells at the outskirts of the village—one for Holeyas and the other for Madaru. They do not use each other's well as there is hierarchy between them. During famine, government had dug a bore-well. This has good water supply. In summer water is pumped to the tanks from this bore-well. All people, except scheduled castes, take water from these tanks. At the time of recent election (5th January, 1983) the scheduled caste people got sanctioned another borewell in their area which is yet to be drilled.

There are ten private wells in the fields of large farmers which are used for irrigation purpose. Apart from these, there is no other irrigation facility in the village.

Public Places: The village has a government primary school since 1952. It was functioning in the chowdi since its beginning. In 1980 a new building was constructed specially to house the school. It consists of two class rooms with a small verandah in the front. Upto 1979-80 it was a single teacher school. Afterwards first and second, and
Plate - 4

Water tank

Chawadi

Newly built school
third and fourth classes were clubbed together with two teachers, each engaging two classes.

A Youth Club (Yuvak Mandal) was established in the year 1977. A few of the educated youths interested in the improvement of the village, with the help of University National Service Scheme volunteers made soak pits (inubarchala), approach road and helped the family planning unit in their activities. At present no new programmes are undertaken in the village by them. The Yuvak Mandal is not functioning now.

The chawadi is situated in the centre of the village where the meetings of the village affairs take place. It is an old building with one room. This village has no panchayat office, as it comes under the group-panchayat with head-quarters at Palya.

Siddapur village has the facility of television installed by the Government of India Doordarshan Kendra Programme since 1979. Every Sunday, television is shown on the chawadi platform. The village has the facility of electricity since 1963. Only eight houses have taken electric connections. Even the street lights are also not switched on regularly. But people of the village are not bothered of this.
As one enters the village, first a temple on a small hillock attracts the attention of visitors. It is Malingeraya temple which belongs to Kuruba caste though all people of the village pay respect to the deity. On the right side of the temple there are four small temples which are known as temples of priests (Pujari gudi). On the left side there is a Yellamma temple where animal sacrifice (bali) is offered. Nearby, there is a tamarind tree encircled by small stone platform which is known as mother of seven children (velumakkala tai). It is worshipped by all people, especially by the parents of suffering children. There is Siddappayya temple at the other end of the village which is believed to be the abode of saint Siddappayya. Malingeraya and Siddappayya are worshipped with reverence and awe not only by the villagers but also by the people of nearby places including Gulbarga city. Siddapur people take scrupulous care about the rules regarding ritual purity, cleanliness etc. while entering these two temples. They believe that by violating the rules one will have to face immediate difficulties. Yallamma and Uramarigamma temples are at the outskirts of the village. They are worshipped at the time of epidemics and for skin diseases. In the centre of the village as we enter through entrance (gaasi) temples of Laxmi, Hanuman, Kallalingeshwar, Jatininga, Simha are visible. Shah Hussainsab darga and mosque are also situated at the
same place. Dyamavva temple is in Kabbalageri which is worshipped only by Kabbaligas. In Harijanfceri two Samavva temples are there - one belongs to Holoya and the other to Madaur. Apart from these temples, there are two house of God (devaramana): one of Siddappayya and the other one of Malingaraya where the worship of the respective deities takes place, as their temples are away from the village.

The total number of the shops in the village is five - one in Kabbalageri, four in Lingayatakeri managed by persons of the respective caste. There are three hotels of which one belongs to Kabbaliga and two to Lingayats. There are two flour mills one owned by a Lingayat and the other by a Brahmin who do not stay in Siddapur at present.

Scheduled caste residents of the village have now acquired a site to build a room for their association which has come into existence in December 1982.

The People and Their Daily Routine

Unlike in many agricultural villages, people of Siddapur get up from bed not in the early morning but late after sun-rise. Women get up at 6 a.m. while men at 7 or 7.30 a.m. For nature's call men go to stream (halla) or surroundings of the village at long distance. While women having garbage-pits
by the side of their houses use them, other women go outside the agasi. They clean their teeth with charred dung (keraka). Then women fetch a few pots of water for cooking. In most of the nuclear families, men fetch water. Except a few, most people do not take bath every day. Lingayats take bath every Monday or twice a week. All Kurubas take head bath on every Sunday as it is the day of Malingaraya. On other days they take bath according to their convenience. Similar is the case with other caste people. About ten to fifteen Lingayats go to devarasane every day after taking bath, while some go on Mondays. Others are not bothered either of taking bath or worship or pooja every day. On new moon days (amavasaya day) all people take bath and go to their respective temples and offer cooked food (naivedya or seel) either in temples or in devarasane.

A majority of the men after cleaning teeth and washing face either go to the platform of the chawadi or the shade of the neem tree or to the tea-shops to meet the people. The boys either sit with their fathers on the platform or play with their friends there. The girls take their younger brothers and sisters with them and stand watching the people gossiping near chawadi or tea-shops or watch the boys playing, but they do not play themselves in the morning. About 8.30 or 9.00 a.m. men take breakfast before leaving
for work. Boys and a few old men take their cattle, sheep and goats to the grazing grounds around the village.

Women start cooking after sweeping the floor and fetching water. Cleaning cattle shed and taking out garbage to the pits, making dung cakes are women's morning chores. After taking food, women wash the clothes, if any, as they do not bathe every day; otherwise they carry lunch for the other members of the family who will have gone to the fields where these women also join them for work. Wage earners go to their place of work at 10.00 a.m. after finishing household duties.

Unlike in some other villages, in Siddapur all women go for work. At present except in ten families, all women, apart from working on their own fields, work also for others on wage basis. Since no family buys dung cakes, fire-wood and fodder for the cattle, women go to gather these, at their leisure time. When there is no work on the field, many women irrespective of the caste affiliation, carry dung cakes and fodder to Gulbarga city and to the nearby villages for sale. Some have made it a full-time work, and hence they go long distances to collect dung and grass.

The children between the ages of 6 to 10 go to school.
Most of the Kurtuba and Kabbaliga children do not go to school as they take sheep and goat for grazing. The girls between the age of 10 to 15 go to work with contractors, till they get married.

People who go for work return to the village in the evening at about 5.30 or 6.00. Women fetch water for cattle and household consumption. Before lighting the lamps, they feed the cattle. They then take food at about 8 or 8.30 p.m. which was remaining after lunch as they return tired from the fields and are not in a position to cook afresh. After gossipping for a while with neighbours and family members, they go to bed at 9.30 or 10 O'clock in the night.

Wearing dhoti, shirt (anci) and turban (rumal) is a common style of dressing for men. A few while going out of the village, also wear a coat. The younger people use the western style of trousers and bush-shirts. The school going boys wear half-pants (chaddi) and half shirts (anci). Women wear sari and a blouse. Usually they take the hem of the sari (seragu) on head. Girls wear a long-skirts (lenga) and a choli (kubusa). Women like to wear gold ornaments but they do not have many. Some possess a few ornaments like ear-ring (huva), nose-ring (battu), gold beads (gunda). Many a time they buy cheap quality ornaments from petty vendors who occasionally visit the village.
Social Composition of the Village: The village has 203 households with a population of 1179 (Table-1). It is constituted of a number of castes and sub-castes, like any other village in India. Siddapur has 14 castes. Lingayats are divided into sub-castes. No doubt some castes like Kuruba and Kabbaliga do recognise sub-castes but the residents of Siddapur of these two castes belong to only one sub-caste each. Unlike most villages, Siddapur does not have Brahmins as its residents at present. In 1931, the head of the only Brahmin family in the village died and his issueless widow went to live with her in-laws who reside in Gulbarga. Kuruba and Lingayat are the two major castes of the village. The caste composition of the village is as follows (Table-2):

<table>
<thead>
<tr>
<th>Caste</th>
<th>Number of Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kuruba</td>
<td>50</td>
</tr>
<tr>
<td>Lingayat</td>
<td>70</td>
</tr>
<tr>
<td>Kabbaliga</td>
<td>20</td>
</tr>
</tbody>
</table>

Castes based on traditional occupations like Kumbar, Kammar, Akkasaliga, Simpi, Ganiga, Ieliga, Agasa are not there in Siddapur. Badiga, Gauli, Hajam and Korev are the only four castes which follow their traditional occupations. People say that the above mentioned occupational castes were not liked by saint Siddappayya. He is reported to have warned them not to stay in the village. As a result of this they do not live in the village permanently. Ten years ago two families of goldsmiths tried to settle down in the village but both had to face many difficulties and so they left the village.
### TABLE - 1
Population according to Caste

<table>
<thead>
<tr>
<th>S.NO.</th>
<th>CASTE</th>
<th>MALES</th>
<th>FEMALES</th>
<th>TOTAL</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lingayat</td>
<td>172</td>
<td>174</td>
<td>346</td>
<td>29.35</td>
</tr>
<tr>
<td>2</td>
<td>Badiga</td>
<td>9</td>
<td>9</td>
<td>18</td>
<td>1.52</td>
</tr>
<tr>
<td>3</td>
<td>Maratha</td>
<td>4</td>
<td>3</td>
<td>7</td>
<td>0.60</td>
</tr>
<tr>
<td>4</td>
<td>Kuruba</td>
<td>201</td>
<td>197</td>
<td>398</td>
<td>33.76</td>
</tr>
<tr>
<td>5</td>
<td>Kabbaliga</td>
<td>89</td>
<td>82</td>
<td>171</td>
<td>14.50</td>
</tr>
<tr>
<td>6</td>
<td>Muslim</td>
<td>14</td>
<td>11</td>
<td>25</td>
<td>2.12</td>
</tr>
<tr>
<td>7</td>
<td>Hajam</td>
<td>6</td>
<td>6</td>
<td>12</td>
<td>1.02</td>
</tr>
<tr>
<td>8</td>
<td>Korer</td>
<td>4</td>
<td>5</td>
<td>9</td>
<td>0.76</td>
</tr>
<tr>
<td>9</td>
<td>Lambadi</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>0.17</td>
</tr>
<tr>
<td>10</td>
<td>Holeya</td>
<td>63</td>
<td>66</td>
<td>129</td>
<td>10.94</td>
</tr>
<tr>
<td>11</td>
<td>Madaru</td>
<td>26</td>
<td>22</td>
<td>48</td>
<td>4.07</td>
</tr>
<tr>
<td>12</td>
<td>Jain</td>
<td>4</td>
<td>5</td>
<td>9</td>
<td>0.76</td>
</tr>
<tr>
<td>13</td>
<td>Nekar</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>0.08</td>
</tr>
<tr>
<td>14</td>
<td>Byadaru</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td>0.34</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>597</td>
<td>582</td>
<td>1179</td>
<td>100.00</td>
</tr>
</tbody>
</table>
### TABLE - 2
Caste Composition of the Village Siddapur

<table>
<thead>
<tr>
<th>S.No.</th>
<th>CASTE</th>
<th>SUB CASTE</th>
<th>NO. OF FAMILIES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lingayat</td>
<td>1) Jangam</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2) Mathapati</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3) Dikkas</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Balaki</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4) Pancham</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Balaki</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5) Adi Balaki</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6) Kuduvakkaliga</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7) Gauli</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8) Kumbar</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>9) Hugar</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Badiga</td>
<td>Badiga</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td>Maratha</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>Kuruba</td>
<td>Unni Kankan</td>
<td>70</td>
</tr>
<tr>
<td>5</td>
<td>Kabbaliga</td>
<td></td>
<td>24</td>
</tr>
<tr>
<td>6</td>
<td>Muslim</td>
<td>1) Shaikh</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2) Sayyad</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Hajam</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>8</td>
<td>Korer</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>Lambadi</td>
<td>Rathod Clan</td>
<td>1</td>
</tr>
<tr>
<td>10</td>
<td>Holeya</td>
<td></td>
<td>18</td>
</tr>
<tr>
<td>11</td>
<td>Madaru</td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>12</td>
<td>Jain</td>
<td>Bogar</td>
<td>1</td>
</tr>
<tr>
<td>13</td>
<td>Nekar</td>
<td>Devanga</td>
<td>1</td>
</tr>
<tr>
<td>14</td>
<td>Byadaru</td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>
In the beginning of my field work in the village the above mentioned occupational castes were absent but after a year and a half a few families belonging to various craft and service castes like Hugar, Kumbar, Ieliga, Nekar, Byadaru have come on jobs and settled down in the village. Except Hugar, others have not continued their traditional callings. A Muslim whose family occupation was tailoring has come to Siddapur for job and has taken up tailoring as a secondary source of income. It seems that due to socio-economic changes, occupational ascriptions of castes and caste composition of the village are undergoing modification.

**Lingayat:** In the absence of Brahmins, Lingayats are at the top of the caste hierarchy. This caste is represented by 60 families with 346 people forming 29.35% of the total population of the village.

Jangams are at the top of the sub-caste hierarchy among Lingayats. Next to them are Mathapatis. There is no consensus regarding the relative positions of the other 7 sub-castes. Originally, there was only one Jangam family which was split up into four in due course of time. Among them only one family has continued performing traditional duties of officiating at the rituals, as the other two families are issueless and one has taken up government service. However, three other
Jongam families migrated to Siddapur for service, have continued their traditional duties along with their jobs. There are in all seven Jongam families.

Mathapatis have three families. One of them is a Pujari of Siddappayya temple. He has inherited the inami land. All Mathapatis play an important role on both auspicious and inauspicious occasions. They assist other castes on invitation for which they get fees (dakshena), as well as their dues in raab system.

Lingayats have evinced much interest in petty business in this village. They are the first to have taken advantage of education. In the last ten to fifteen years more and more Lingayats have taken up jobs other than agriculture. Of the total men in service 50% are Lingayats, though they are second in numerical strength in the village. Police gouda (law and order headman) and Maligouda (revenue head man) belong to this caste, though these posts are not considered as important at present. The irrigated land is very meagre in this village and out of whatever exists most of it belongs to this caste.

Badiga: Badigas have five families with a population of 18. They are also known as panchal. These five families
are the result of breaking up of an extended family. Of them, two families have discontinued their traditional calling of carpentry while others have retained it along with agriculture. This is an important artisan caste, out of very few such castes in the village. They collect 40 seers of grains annually for each plough (gale) of a farmer.

Badigas of Siddapur have introduced an important change in one of the life cycle rituals. According to the traditional pattern Badigas have to cremate the dead and have to observe the death pollution (sutska) according to the kinship relationship. For the last four decades they are burying their dead and also performing the death ritual on third day as other castes do in the village. The main reason for this change was explained by people. They stated that if one cremates the dead he has to observe pollution for 10 days which requires the assistance of other people. For these 10 days the members of the family cannot cook or undertake routine activities. All Badiga families in Siddapur, since belong to one original extended family, if death takes place in any family, others cannot assist them. Some relative from outside has to come and stay for 10 days or other caste people have to help them, which is very inconvenient.
Maratha: The two families of this caste are migrants from different places for service in the University.

Kuruba: Numerically this caste is the largest. It has 70 families with a population of 398, constituting 33.76% of the total population, but they are not the first to take lead in imbibing new values, opportunities, etc. Except one family of a panchayat member, others are not rich. Half of the Kuruba families are known as pujaris while the other half as paikaris. Pujaris consider themselves as superior to paikaris. Pujaris perform pooja of Malingaraya temple. They tend sheep and domesticate cows and buffaloes but they do not sell milk and milk products. Among them one family is known as vaggva. Tending sheep and weaving kambali (coarse wool blanket) are their traditional occupations. At present except an old man, others do not weave the blankets while tending sheep and goats is continued along with agriculture, wage labour and breaking stones.

Kabballiga: They are called by different names in different areas of the State as Talwar, Khatakaru, Koli, Walikar, etc. as they undertake various traditional activities of different castes of earlier period. This caste is represented by 24 families with 171 members which constitutes 14.50% of the total population. In the absence of washerman
caste, this caste undertakes their work and assists other castes at life-cycle rituals like birth, maturity, marriage, etc. It is the job of the Talwar to make announcements in the village (dangura saruvadu), cleaning and smearing the gate of the village (agasi) with dung on certain occasions, keeping a watch on it, accompanying the visiting government officials, etc. After the abolition of the inam system and the introduction of panchayat raj, the different village officials do not get any inam, land or salary from government and so have discontinued their traditional duties. In Siddapur, craft and service castes serve the villagers for which they get a share in the crop at the time of harvest, in addition to bread (rotti) every day. Many men from this caste have been good wrestlers for generations.

Muslim: Except one Attar family, all other Muslims belong to Sheikh division. All the six families belong to one original Mulla family. Now they do not practise their traditional duties as there is no family requiring their assistance. At the time of offering bali (animal sacrifice) the mulla assists other castes by cutting the sacrificial animal. Hindu-Muslim relations in this area are often a matter of disharmony but in Siddapur they are very cordial and co-operative. This is evidenced by the side-by-side
existence of the temples, mosque and the residential area. There are 7 Muslim families with a population of 25.

**Halam:** It is one of the important service-castes in the village. Though there are two families, only one family undertakes the traditional occupation of hair-dressing. This group belongs to Lingayat caste, but other Lingayats do not take food from them as their occupation is considered unclean and so polluting. For his service he gets 12 seers of grains annually from each family.

**Korer:** A single family represents this caste in the village. Basket making and blowing the pipe are their traditional calling. Since one man cannot constitute a team, he was not playing the role of the village piper. Now he has brought his relative to assist in his traditional occupation. For his service he gets money on the occasion, in addition to receiving grain annually.

**Lambadi:** The only family of Lambadi in the village does not originally belong to this place. The members of the family chose this village for settling down as it is nearer to their place of work.

**Holey and Madaru:** Holeya and Madaru are considered as
untouchables. They live on the outskirts of the village in their own *keris*. This area is known as Harijankeri. Unlike other areas Harijankeri is very clean, which is very unusual. They have imbibed the modern values like cleanliness and formal education very quickly compared to others. They have become politically conscious. They know about the government aids and facilities meant for them. Eighteen families with 129 people constitute Holeyas while Madaru are represented by 10 families with 48 members. Both of them though belonging to the scheduled caste group, Holeyas behave themselves as superior to Madaru. Each of them practises endogamy, commensal restrictions, and also use of exclusive wells. They are very conscious of their social backwardness and are trying to change it by changing the traditional occupations such as menial service, sweeping and farm-labouring.

In case of Jain, Nokar and Byadaru each caste is represented by one family but are not original settlers. They have settled down here as it is convenient for their work and it also works out cheaper than the city.

Thus, though all the service and craft-castes are not present in the village, by and large the village is almost self-sufficient, despite the fact that it has many socie-
economic relations with neighbouring villages and Gulbarga town. Within the village most castes are interdependent.

Economic Pursuits: Most of the people are farmers, combining agriculture with tending sheep and wage labour. Opportunities for wage labour have increased recently and it is also becoming profitable. There are two categories of people, namely, the land-holders and the landless labourers. At present 43% of the families come under the second category. Except the rich agriculturists, other farmers supplement their income by undertaking some other occupation. Apart from agriculture, wage labour and breaking stones have turned out to be important occupations.

Normally, in this region breaking stones is the occupation of Waddaru, but in Siddapur as Waddaru are absent their occupation has been taken up by Kabbaliga and Kuruba castes. A few Kabbaligas have made it a primary occupation, as stones are available in abundance in nearby places and it is the most important material used for constructing houses.

Along with their traditional callings some families have taken up other occupations also to supplement their income. Petty trade, selling milk and curds, hotel-keeping, flour mill, small grocery shop, tailoring, tending sheep, masonry
are such occupations taken up by the people in the village. 
Very recently, quite a few have taken to cart driving for 
transporting goods as a profession, as they get Rs.10 per 
trip. There are 65 carts in Siddapur and except a few all 
are used for transport on hire basis.

For the last ten to fifteen years, some have taken up 
government service in different places. Now people prefer 
jobs to agriculture owing to its dependence on irregular 
monsoon. Sixty-five persons are in government and private 
service at present.

The womenfolk take up to wage earning when they do not 
have work on their fields. The girls in the age group of 
10-15 work for the contractors. Some boys take their cattle 
and sheep for grazing while others take animals belonging 
to others on payment. For one cow/buffalo a boy gets Rs.7/-
per month. A few of the old men also tend the sheep.

A few castes could not continue their traditional 
occupations due to the non-availability of the raw material. 
For example Korex are facing difficulty in finding date 
palm stems for basketry. Some castes like Holeya and 
Madaru want to discontinue caste occupations because of the 
low value attached to their occupations and also because of
the government aid for the improvement in the education, service and new occupations. Though Kurubas continue tending sheep, more or less they have given up weaving kambali. A few have taken up new occupations like breaking stone, masonry work as daily wages are pretty good. However, we do notice the occupational shifts among a few families.

Food Habits: The staple food of Siddapur village irrespective of caste and class consists of jowar bread (rotti) and dal normally in liquid form (bale). Almost all people eat three meals a day. There is hardly any difference between breakfast, lunch and dinner. In the morning at 8.30 or 9.00 they eat rotti either prepared afresh or the left-over of previous days with edible powder (hindi) or dal, before setting out for the work. The noon meal usually consisting of fresh rotti and vegetables (palva) is taken on the work-spots and dinner is taken between 8.30 p.m. and 9.00 p.m.

In seasons when the vegetables are available, they make palva or use grams cultivated in their fields. Jowar gruel (nuchchu) which was very common a decade or two ago has been given up now due to prosperity and looking up on eating it as a sign of low status. According to the crops one has grown, sometimes jowar bread may be replaced by bajra bread (saje-rotti) or rice. People cook only once in the morning and rarely cook in the evening.
Smoking beedi is common while a few rich smoke cigarettes. Though drinking liquor is not approved, some people drink in nearby places. Most of the people chew betel nut and leaf mixed with a pinch of calcium and tobacco. Some use snuff.

Leisure Time Activities: Since there is some diversification of occupation, most of the people try to keep themselves engaged by taking up to new jobs. Before the establishment of the post graduate centre of Karnatak University in 1971 this village used to enjoy six months lean period. Even now, the persons who are mainly agriculturists get nearly six months free time during the post-harvest and monsoon period. The big farmers and the people in service usually do not take up any other work after their main job, as they are assured of their livelihood.

In the morning most of the men sit near the chawadi or the tea shops while some of them are found spending time with their children. It is a common scene every day that a number of people after their lunch at 10.00 a.m. wait for buses which take them to the city. They have their own engagements. On enquiry it was discovered that they have to attend to routine work and occasionally visit movies, and dramas during the night. It is again common on festive occasions that the young and old of the village take to
gambling in the village or in nearby places.

Womenfolk of the village have more family burdens and have hardly any leisure time in the morning as they are busy in household work like fetching water, cleaning the house, cattle shed, utensils, and cooking. In the after-noon when they are free from agricultural work, in summer, invariably all women prepare country quilt (kaudi) for household use. A few women of the neighbourhood may sit together in one place while stitching the quilts. It is an opportunity for them to exchange their views on subjects like girls' maturity, taking food to pregnant women, its quality and quantity, ill-health of some one in the village, the wage which they received or given usually in kind to the workers, the marriage settlement, family feuds, misdeeds of the young and old, etc. etc.

On Sundays, a considerable number of women, men and children watch TV which is screened at chawadi. It is said that in the beginning many women used to watch TV but gradually their number is declining owing to their inability to grasp the items telecast on TV. Further, TV is screened between 7.00 p.m. and 9.00 p.m., a time for womenfolk to perform household duties. It is noticed that women of nuclear families form the largest group of women watching TV programmes.
The women wage-earners and the wives of those who are in service prefer to visit the city on holidays and enjoy the city amenities and entertainment such as eating in hotels, visiting films, and dramas in Kannada rather than staying back in the village. They also take the opportunity to visit the families of their fellow workers. The young unmarried girls do not go to movies though they like to see. They spend their leisure time either working on hand embroidery or in the company of their age-mates. On certain occasions like cradle ceremony, maturity of the girl, etc., women are invited in the evening to participate in the rituals. Some of them sing songs specially meant for the occasion, while others take pleasure in gossipping till about 11.00 or 11.30 at night.

Most of the Lingayat, Kuruba and Kabbaliga families own transistor sets which they switch on both in the mornings and evenings. On Saturdays as it is a market day in Culbarga, 70 to 80 women go to the city after completing morning work for making weekly purchases and incidentally to meet people.

Young girls utilise their time in playing the local games such as kuntalapi, chakkara, kuntata, sur-aata, etc., in the evening. Young boys play chinni-dandu, ball, marbles, kudari-aata, throwing stones, kabaddi, kuntata, etc., either
in the morning or in the evening. The youths utilise their leisure time to practice bavalata, doddata, kusti (wrestling) etc. Betting is a common pastime on the occasion of Nagapanchami and Karehunnive festivals. These may include weight lifting and bull-race.

Public-Health: The Siddapur Villagers are not much bothered about general cleanliness. They do not take bath and wash clothes every day. Most of the houses do not have proper drainage, so that the waste water is drained off to maintain cleanliness. In rainy season, the condition becomes worst. However, Harijans and a few other people in the village have made arrangements for the water to be absorbed through soak pits. That is why Harijankeri appears cleaner. The women by and large, do not take care of their hair and its cleanliness, except a few who comb every day. As a result, lice are common with them.

The villagers have not been initiated into awareness regarding health and hygiene, despite the fact that the people are residing very close to Gulbarga city for a long time. They still attribute physical ailments and diseases to the act of evil spirits, ghosts, family deities or divine elements. A number of elders seek guidance of the local pujari in curing the ailments and diseases. He is also known
as diviner. People from the city and the educated men residing in the University campus are also among his clients. For any trouble, first he is consulted. Only on his advice, the patient is taken to a doctor. People are of the opinion that consulting doctors is very costly, as they have to spend in the beginning itself. Hence, only when it is inevitable they approach the doctor. They consider family planning educator as a doctor and ask for medicines and injections. People believe in fetish, pooja and warding-off of evil spirits to cure diseases.