Basavapura is a small village situated in Davangere taluka of Chitradurga district, Karnataka State. It is located at 13° 24' North latitude and 76° 37' and 77° 31' longitude at an approximate altitude of 1,788 feet. The village is well known in this region because of its focal location and other facilities like the bus route and telephone services, etc. According to the Census Bureau of Economic and Statistics of Karnataka (1971), the population of the district was 13,97,496 giving an average of 125 persons to a square mile. The climate of the district is hot and dry and so it is grouped as one of the plain districts in the state. The rainfall is low and average 20 to 22 inches per year. Particularly March and April are hot with the mean temperature of 80° to 38° F. December is comparatively cool and during this period, temperature is generally about 70-71° F. (See Maps 1 and 2)

Mayakonda, 18 miles to the East of Basavapura, is the taluk headquarters, where the Revenue Circle Inspector has his office. The village is also under the jurisdiction of Mayakonda Police Station. A cart track connects Mayakonda with the village Basavapura.
Map No. 1

Map of India showing Basavapura

Basavapura
Bangalore
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Total 525 6 31 36 244 103 27 84 13 22 258 1431
According to the census taken by the investigator in 1976, the population of Basavapur is 1431 (See table No.1). Being in the interior area of the Davanagere taluka, the village had no good connecting roads till recently. Formerly the villagers walked the distance or came by bullock carts. It was a real problem to transport men, especially the sick and the old, and goods during the rainy season. Recently the Taluk Development Board and the local political leaders took lot of interest and as a result of this, transport and communication facilities are much better today. Now the village is connected with cartable and metalled roads which are also in good condition. The village is centrally located connecting other villages in the area like Anaberu, Kallajura, Kere, Maradi and Kabbur. Vehicles like buses, cars, tractors, trucks ply frequently through the village and, therefore, the villagers have an easy access to all the major villages and cities. However, during rainy season the roads become muddy and the motor vehicular movements will be restricted only to trucks and tractors.

The nearest railway station to Basavapur is Kodagurar. Before the arrival of buses, people used to travel by train and they also used to move either on cart or by walk to take the trains. Merchants and rich land owners used to travel on horse backs. Horses were also
recognised as a status symbol of the rich land owners. After the arrival of buses, horses, carts and trains lost their importance and today people prefer to travel by buses because of better facilities.

Towards the eastern side of the village, there is a small tank occupying an area of five acres. Prior to the construction of the irrigation channels, water from this tank was used for domestic purposes. Women-folk of this village used it for washing the clothes and utensiles. It was also a place to spend leisure time and served as a means of recreation for the women-folk as they gossiped on village matters while washing. Boys and girls also derived lot of fun by wading in the water. But now all this activity is shifted to the Irrigation Channel which flows nearby the settlement. This tank used to be full only during rainy season and, as the monsoon rains retreated it dried up. The villagers used to collect silt from the tank since it was fertile. Now unfortunately all the waste water from the fields in that section of the village, flows into it and as a result it never dries throughout the year. It has also become a dumping place for waste and also a place of breeding for flies and mosquitoes. Therefore, the villagers do not use water of this tank for any other purposes other than washing the animals.
Flora:

Chitradurga district is in the plain area of the state and it has very little forest. The area under forest is only a few hundred square miles, which is less than even 1/10th of the total area of the district. There are barren hillocks, which are far from the village. The land on the slopes of these hillocks has been now distributed by the Government of Karnataka to the landless for cultivation. Here only horse gram and varieties of millets are grown.

Before the arrival of the irrigation facilities, people of Basavapura used to go to the nearby patch of forest, over 22 miles away in Shimoga district, to get bamboo and wood needed in agricultural operations. Now they purchase the same from the timber and firewood merchants at Davangere.

Tree growth is mostly found in or near the residential portion of the village and is scanty in the fields. It is a common sight to see vast extent of wet land all around, with a lone tree here and there. There are, however, few types of wild shrubs on the borders of the cultivated dry lands, which are not of much use to the villagers. But the poor collect such shrubs for firewood purposes. Some of the shrubs have medicinal value and are used as indigenous medicine administered both to human beings as well as animals.
Teak is the most common grown tree in the village. We find a few doddaaili or Kerciiali trees on the banks. The timber of this tree is used for making agricultural implements. Good wood needed for furniture, constructions and to make bullock carts, etc. is brought from Davangere. The list of other trees, shrubs and plants found in the village is given below: Kumise (Tamśniūs indica), māvu (Manifera indica), atti (Ficus glomerata), bēnu (Melia azadirachta), bāmmakara (Acacia ferruginea), arāli (Ficus religiosa), bilvanatna (Eke mannolas), nūgge (Nerigna prey goememana), jali (Acacia arabica), coconut (Cocos nucifera) and so on.

The fruit yielding trees are usually raised by women-folk of the family. When they begin to yield fruits they are watched by woman, and then women-folk take the fruits to market or around the village to sell them. However, the women-folk from higher castes and from sound financial backgrounds do not undertake this type of a job.

Silva and Banni are sacred trees and are commonly grown near the temples and other Hindu holy places. Villagers, especially women, worship these trees as symbolic representations of Lord Shiva and Kali. The leaves of these holy trees are used in worshipping.
Today most of the trees in the village are found in and around the village settlement. The trees which were in fallow land and also on the bunds of fields, were cut and the land is brought under cultivation. This indiscriminate cutting of trees for firewood has caused great scarcity of wood in Basavapura. So the firewood required by hotels etc. is brought from Davangere. Poor and landless families use jawar stems and available shrubs as firewood. There are very few trees within the settlement area of the village. A local variety of hedge (kalli), which grows in plenty, is used for supporting the fence of the threshing grounds.

Most of the flower plants are grown only in cultivated plots adjoining the village site, near the tank, kitchen gardens and in the school compound. Most of the work in these gardens is done by women-folk or girls in the family. These flower plants and creepers are grown for decoration and aesthetic purposes and flowers are used for worshipping.

The commonly grown crops of Basavapura are the paddy, hybrid Jawar, groundnut, tomato, etc. The varieties of crops raised are narave soppu (Amaranthus indicus), Sabbasige mentho (Trigonella foenum-graecum), hullichikana soppu (Potulaca quadrifida) and Kothambri (Coriandrum...
Apart from these the other varieties of greens abundantly grown in cultivated fields are the goraji (Achyranthus muricata), hanne-honagane (Achyranthus triandra), gonisoppu, mutharve, kobarisoppu, basalikadi-soppu (varies from red to white and var), etc., which are used as vegetables. Karabevu and lemon which are usually grown in kitchen gardens are extensively used in cooking. It is again the duty of the housewife to raise these required greens in the kitchen garden or fields. So they preserve seeds and sow them at the proper time. The ladies keep a watch and also water them regularly. In this the girls of the family help a lot. Usually an elderly woman of the family is entrusted with this type of work.

Fauna:

The fauna of the village primarily consists of the domestic animals like cows, bullocks, buffaloes, goats, dogs, etc. There are no wild animals near about Basavapura. Rarely we can find jackals, deer, rabbits, field rats and squirrels. Birds of various colours and varieties are found near the village in large numbers. Usually in agriculture families cats and dogs are reared to guard the house and to protect foodgrains from rats, etc. In most of the Hindu families we can find oxen and cows — the sacred animals, which are
worshipped and also used in the agricultural work. The milk of cow is considered as good food for children. Buffalo is another animal on which the people depend for milk. Therefore, the villagers try to rear more and more of them for their dairy products and manures.

Birds of various colours and varieties are found near the village in large numbers. A few are kept as pets especially by women-folk in decorated cages. Cows are also kept as pets by a few youth. Chicken rearing is popular among the low castes. Here again it is the duty of the women-folk to look after them and feed them. Sparrow, green sparrow, crow, parrot, wood pecker, owl, bat, etc., are also found in the village.

Snakes of various types like cobra, yellow snakes, green snakes, water snake, earth snake, viper, etc., are found in the village during most part of the year. Village women believe that cobra is a sacred creature - Nagaraja. Idols of cobra God are commonly found near temples and worshipped by women-folk. But a live snake is much feared and, therefore, is killed. Scorpion is a poisonous creature and scorpions of various sizes are also found in the village.

There are a few varieties of fishes and crabs found
in channel water and in village tank. Non-vegetarians who are fond of fish and crabs catch them and they object outsiders collecting them. Now owing to parinial supply of channel water the tank has become a breeding place for fish. During the summer months, when the water is less women folk can be seen catching the fish from the tank.

Among the groups that rear chicken, Muslims top the list. Women-folk among the Muslims, who as a custom stay at home, are taken to rearing of chicken on the commercial lines. For women-folk belonging to other non-vegetarian castes, like the Nayaks and kumbas, rearing of goats and sheep is a secondary source of family income. They take them out for feeding and also milk them. Thus milk, meat and manure bring them additional income. Wool from the sheep is used in making coarse woollen rugs, etc. Skin is sold to leather merchants in the cities.

Basavapura is not a big village when compared to other neighbouring villages. It occupies an area of 867.25 acres of land. The settlement is surrounded by fertile fields which are irrigated by the Bhadra irrigation project. The agricultural land of the village can be classified into three following categories: (a) Sandy soil, (b) Brown soil, and (c) Black cotton soil, which are distributed
in patches. Sandy soil which is found towards Northern and Western sides of the settlement, is considered to be the best variety and very suitable for cultivation of groundnut, ragi, jawar and pulses, etc.

The Brown soil is found only towards South-West of the settlement and here ragi and groundnuts are grown in addition to horse-grain, etc. These give better yields only when the rains are timely. The black cotton soil is found in the southern section of the village, and crops like cotton, jawar, oil seeds, etc, are grown in it. Though there is difference in colour, texture and the fertility of the soil, now due to irrigation facilities, the agricultural land in general is valued high and it has become most valuable and suitable for the cultivation of paddy and sugar cane. Now irrigation facility has brought lot of change in the crop pattern, value of lands and also the mode of life of villagers.

History of the Settlement:

According to a stone inscription found in Basavapatna the settlement is an ancient one; originally an Agrahara, which was prosperous during the 11th and 12th centuries A.D. To the east of the village, at a distance of about 200 yards,
there are the ruins of the Ködi Basavannana temple. Actually, the temple had three cells (Trikutachala), each one dedicated to gods, Allaleshwara, Hārayana, and Swayambu. The open vestibule had a common navarangap and its door way opens to the south. The material used for the construction of the temple is granite. Owing to the bad condition of the temple almost all the sculptures of the temple have now been removed to the Anjneya temple. Among these sculptures, there are two beautiful specimens, one of Garuda and the other of Suryanarayana. On special and important festival occasions the village women-folk visit this temple for worship.

Caste Localities:

In Basavapura, there are ten castes, each having its own locality. The Lingayats form the largest single caste and occupy more than one localities in the village settlement. They occupy almost two thirds of the total area of the village, which also forms the heart of the settlement. The southern section of the settlement is occupied by Bedar (Adikamatakes) caste, who unfortunately are still treated as socially and ritually inferior in the village. The eastern area of the settlement is occupied by Kurubes and Rayak. Northern area is occupied by landless...
labourers belonging to all castes. They are recent immigrants to the village from neighbouring plain talukas.

The metal road which passes through the village, is the only main road. On either side of the main road, there are liquor shops, hair cutting saloons, retail shops of food grains and tea shops; which are found clustered in one place. This place is always busy and a pride of the village. Trees have been planted on either side of the road giving a better look. In addition they also provide shade to men and animals. This place also serves as the place for weekly shandy, when people mostly women, from neighbouring village gather to buy and sell things. Carpenters and blacksmiths use tree shades as their worksheds.

**Ritual circles:**

On the basis of social and ritual functions, the settlement area of Basavapura is divided into nine ritual circles (o.f. Garu Murthy, 1973 and 1976). The area around the temple of Basavanna has its own significance from ritual and religious point of view. This area is regarded as the most sacred place. Under any circumstances its ritual pollution is not allowed. People belong to ritually
low castes, a pair of bullocks carrying yoke, animals like dogs, donkeys, humans in ritually impure status and dead bodies are not allowed within this area. If this area is polluted by any act of above mentioned events, a purificatory rite is performed by pouring hundred and one pots full of water on the idol of Basavanna. Each house has to be cleaned and women-folk have to apply cow dung and clean the place. It is believed by the people that drought, epidemics, death of infants, frequent abortion and other troubles if the place is defiled by the entry of any of the animals, persons or things mentioned above. This temple area forms the first ritual circle.

Locality of ritually higher castes of Lingayats, who are also the original settlers of the village, forms the second ritual circle, called Dodda lignada kera. Because these people are original settlers of the village, they are regarded as important people. Therefore, more importance is attached to this place than the others. An emotional attachment has made them to settle in the same locality even though there is no proper space to construct or extend their living quarters. Today there is no vacant place in this area.
The third circle borakari comprises the localities of Hiyakas and Kumbas, who are ritually inferior to Lingayats. Within this circle later immigrants of different castes, including a few Lingayats are settled. The area also comprises the locality of Harijans, who are ritually regarded as untouchables. In general this area is known as the locality of the lower caste (Sanma Janada Kāri). It is also known as the non-vegetarians' locality (thinuva janada kāri), since all of them except the Lingayats are meat eaters. No higher caste family normally prefers to live in this locality.

Touching these low-caste houses are the threshing yards (ola - kanagalu), which touch the fourth and fifth ritual circles. The threshing yards form the fourth circle, which comprises the threshing yards, used for keeping fodder, firewood, manure, etc. Here the threshing and blowing-off of the hoof from the corn is carried out. During summer months this area is also used for keeping bullocks and other cattle.

The fifth circle is maharibeli, meaning the protective fence. This fence protects villagers from bad men, wild animals and evil spirits. It is significant from both the point of economic and ritual activities, as
the villagers believe that it checks the entry of evil spirits and influences flowing into the settlement. In the past thorny bushes were used to erect this fence and it covered the whole settlement. Temporary gates were kept open only at the roads leading to neighbouring villages. Along this fence neem and tamarind trees were grown to get more support to the fence. This fence provided protection against outside robbers and looters. Besides protection this fence regulated the movement of villagers, and checked theft and such other evil actions. The fence had great ritual significance and it was believed to have magico-religious efficacy of acting as a barrier against the infiltration of evil spirits or influences. During the earlier days the ritual purity of the fence was maintained by making offerings to different gods and goddesses who had their abode in different places along the fence at regular intervals during a year. About 30 years ago, when cholera epidemic broke out, hundreds of villagers died and this made the villagers to vacate the settlement and settle on an another area for a few months. They were of the belief that the epidemic was caused by evil spirits. So, in order to send them away and check their re-entry into village, the villagers performed rituals. A few months after this they returned to the village after a big feast and performing
of puja to major deities of the village, Anjaneya and Basavanna. A worship was also performed to the main entrance to the village locally called Agara bagilu.

Today the protective fence has lost its protective function and so it is no more held in a high esteem. Now a few houses have been constructed beyond this fence area, since the living area has become inadequate. Above all the villagers have also changed their belief in folk religion owing to the impact of science and secular education. Thus most of these things have become a matter of the past to the villagers. However, a few celebrations and rituals are observed during the festivals as a routine matter.

Outer thrashing grounds form the sixth ritual circle. This area comprises the outer thrashing yards, where farmers blow-off the chaff from the corn. Since the inner yards are surrounded by high fence and tall trees it is not suitable for blowing of crop from the corns. So, the pounded or threshed corn is brought to the open area where winnowing could be done easily and quickly. Most of these outer fences are in the ancestral fields, which are immediately after the protective fence.
The seventh ritual circle comprises the ancestral fields (manedola). In earlier days when the settlement was small and there were not many threshing yards, the settlement was farmstead type. The houses were usually constructed either in the middle or at one corner of the land and these houses were owned by the owners of these lands. Thus the houses faced one another and formed a circular type of settlement, with open space in the middle. Since the houses were attached to the fields which lay right behind them and were known as mane hindala hola—meaning fields which were just behind houses, there was no problem of roads to reach these fields. This long term mane hindala hola has been shortened now to manedola. These ancestral property have a high socio-economic, ritual and sentimental value and all the fertility rites are performed here. These lands are the last pieces of property that one would ever think of parting with. Usually it is the wish of the family members like old man and woman and the head of the family to be buried in their ancestral fields. Therefore, ancestral tombs are also found here. Most of this land is owned by the people who belong to one or two clans and they are original settlers. Because of the sentimental value placed on these lands by the people, the owners are not ready to part with it very easily and
this makes it difficult for the village panchayat to acquire land for settlement purpose.

Next to the ancestral fields are the ordinary fields (holagalu) which form the eighth circle. This area was fallow till recently and later bought and cultivated by the later immigrants. Here the soil is either black cotton type or silty and the agricultural operation becomes difficult. There is no proper roads to reach these lands. So owners have to cross the lands owned by others in order to reach their lands. These 'holi' fields are owned by both low caste and high caste people who are later immigrants. The original settlers also possess larger areas of land here which is either given to the tenants or which still lies fallow. When compared to the ancestral fields, these have not much economic and ritual value and are transacted frequently. Soil is less fertile and they are having less protection when compared to ancestral fields. So crop grown in this area is liable to be stolen and they are considered less valuable due to the non-fertility of the soil. However, now after getting irrigation facility, the value of these lands have been changed.

The ninth ritual circle is the village ritual boundary, Uragadi, which has great ritual significance.
It protected the village from the entry of evil beings and influences. For this minor goddesses such as Chowlovva, Kariyuvva, Harewma, Durugavva, etc., were posted at different places on the boundary line. During epidemics in the neighbouring villages the people of Basavagura observe ritual purity and take ritual bath and also give a ritual wash to the houses and the village. The village God is taken in a procession to the ritual boundary to specially appoint any one of the minor deities to watch the boundary and offer chicken in the form of sacrifices. During the festival of the village deity the offerings to the God are mixed with cooked rice and it becomes the fertility material. There is a belief that if it is sprinkled on the village land the latter and its occupants become fertile. So, by throwing this material every year, the villagers acquired fertility (Ulu) to the land, cattle, etc. The village traditional panchayat has its jurisdiction over everything which falls under this ritual boundary (c.f. Garamurthy 1971).

There is no proper drainage system in the village. Only one road in the village has drainage on either side. But they are full of mud, waste and stones thrown by children while playing. During rainy season water is blocked in the drainages and flows over the roads and make them dirty and
muddy. Thus it becomes a problem to the villagers, especially the old and the too young.

Basavapura is a thickly populated village. Houses are clustered in one place at a distance from the fields. Owing to the scarcity of space, no space is left between or in front of the houses. So it becomes a great problem to the villagers when they celebrate marriage and such other functions in the village. This congestion has also led to health problems. Keeping of animals within the living area, collection of manure, etc., has created lot of problems to the people.

The village settlement is divided into several localities (hattigalu). Each locality is named after the public place of the locality like well, temple; or by the name of a dominant caste. Likewise each street (ōni) has its own name like road to the metal road, etc. Narrow roads (kērigalu) are quite common in Basavapura and are the result of lack of planning and also scarcity of space. They are usually named after the dominant family which lives there.

Common and Public Places:

In Basavapura there are several public places like
wells, temples and raised platforms. They also serve as yardsticks or criteria to measure the social status and interaction of different castes. Use of these public places is restricted to certain age, sex and caste groups. There are norms which regulate the use of these places and time in a day also plays an important role in this regard. For example, children use the raised platforms and temples in the village to play native games during afternoons when the village elders will be usually away working in the fields. However, they are not found in those places during evenings, since the elders will be sitting there gossiping. No women is ordinarily seen near a temple in this village except on festival and important occasions like marriages, etc., because it is a public place they are restricted by norms to visit the temple on occasions other than these. It is only under official requirement women may attend public meetings held in the temple. So they are represented by their men-folk, or a daughter, if they have no male kin. Only when women are travellers or distresses, they are allowed to stay in a public place like a temple.

There is no protected water supply system in the village. Wells serve as the only sources of good water. Fetching of water is regarded as the customary duty of women-folk of this village. Usually they draw water during
afternoons, when there will be no rush near the well and also when they are free from domestic work. Their modesty also makes them to keep away from the wells during mornings when men go there to fetch water.

Washing of clothes and taking bath near a public well is not allowed during the busy hours; when others draw water. Any violation in this regard is condemned. Usually women go in groups to irrigation channels to wash the clothes. Earlier to that they usually go to a nearby brook for this purpose and this used to be a day long gay activity, and a picnic, etc.

In Basseinapura there are five public and two privately owned wells. However, they are also open for others. Out of these, four are situated in the locality of ritually high caste people. Among them two are exclusively used by the higher castes. People of the low caste are allowed to take water from these wells only during afternoons and nights, when the people of the high caste are not near the wells. But Mādārs are not allowed to draw water directly from any of these wells. There is a separate well in Harijan locality, but its water is salty. So the Harijans usually get water from wells of the high caste locality. Since they are poor usually men go away from home to work.
So it is the duty of women to come to these wells and bag for water from the touchables. But today, availability of channel water has solved this problem, because everyone fetches water from the same channel.

**Temples:**

There are nine temples in Basavapura. Among them the one dedicated to the village God Basavanna, is big and is situated in the heart of the settlement. Here the idols of Basava (Mandi) the vehicle of Ishwara and Lord Ishwara are there. This new temple is of cement and stones. Because of its central location in the settlement, it serves as a public meeting place, a cultural centre and a rest house for the old, destitutes, travellers and beggars. The disputes between villagers are also settled in this temple. It is believed the temple being a sacred place, no injustice occurs here.

Temple of Ajjaneya, which is situated just by the side of the Basavannana temple, is new and constructed in the year 1976. The temple is usually kept open during mornings and evenings since the temple priest who belongs to Vishnava Caste, is busy with his primary occupation during the day. Just opposite to the temple, there is a tall stone pillar - Deera Stamba. On special occasions
oil lamps and dried coconut are burnt on the top of this pillar. Women-folk of all communities visit this temple daily and particularly on Saturdays when a special aarti is performed to the deity.

Goddess Kālavva, who is the other form of Durga or Kāli, has her temple in Nēyak caste locality and she is the caste deity of the Nēyaks. In Karijan locality there are two temples of Durugamma and Mārevva. Both the deities are believed to be the destroyers of evil beings which cause ill-health, etc. The recently built Durugamma temple is big. Just opposite to the temple there is a small temple, where we can find feet impression of Durugamma. Mārevva temple is small and is located on a raised platform. In the past these two deities used to have girls dedicated to them (Dēvādāsi, Bāsavi). But now this evil custom has been abandoned. Now and then the women-folk of this locality collect near the shrine to fulfill their vows, etc.

There are two small shrines named after Gadigappa and Kallamma; both are worshipped by the Lingayats. The icon of Goddess Kallamma is in an open place since she has no temple of her own. So is Gadigappa deity whose icon is kept on an elevated platform. The temples of Deoraghara and Kariyavva, are located in Nēyak and Kuruba localities.
respectively. The Beereshwar temple is small and only Kurubas visit it. It has no doors and so the children of the locality use the place to play local games throughout the day. Except for this the temple has no other function since it is too small to conduct any other activity. The temple of Kariyavva is situated by the side of the small tank, in the Nâyak locality. The idol looks like a big stone and it has become black over the years due to continuous application of oil, kumkum, teraźic powder and cow-dung powder. Except the idols of Añjaneya and Basavanna all the idols of the gods and goddesses in the village have less or no protection against sun and wind.

Opposite to Surugaam shrine, there is a small temple of Chowdava, who is mainly worshipped by Harijans and other low castes. Villagers believe that she is more powerful than other goddesses, because she checks the entry of evil beings into the village. She is called the protector of village health. Villagers, specially women, worship her by offering sheep, goats and chicken in addition to food specially prepared.

House Types:

There are 110 houses in Baavapura. They are mostly of traditional type built out of mud and stones and covered
with black tiles. The houses are constructed on either side of the roads facing each other, which give proper order to the settlement and also space for the roads. There is a belief that houses should not be constructed with main entrances facing South. However, owing to lack of space people are not strictly adhering to this belief. On the other hand the houses are constructed without proper planning and as a result very little ventilation and lighting facilities are provided.

Before the construction of a house a good site is chosen. On the auspicious day and at an auspicious time the foundation is dug. The non-vegetarians may sacrifice a sheep or a goat to appease the gods or spirits which may inhabit the site. This is followed by a number of rituals performed at each stage of construction like fixing the main door, fixing the wooden frame on the roof, first entry into the house and so on. During all these rites the participation of women-folk is essential to perform puja and also to wave sacred lamp. The puja is performed only by the house wife, if she is not a widow. Offering of food, coins, coconut and a new piece of cloth to five married women (Mattaiyuru), along with the priest, is a must during the house warming ceremony.
The houses in the village can be divided into five types on the basis of the materials used for the construction. They are (1) Concrete houses, (2) Factory tiled house, (3) Black tiled houses, (4) Thatched houses, and (5) Huts. It is found that there is a close relation between the economic and ritual status of the owners and the type of house they live in. (Table No. 2)

There are seven concrete buildings in the village, of which four are private residences owned by rich Lingayats. The remaining three house the High School, Middle School and Veterinary Hospital. Here durable material like iron and cement are used for the construction. These houses are strong, durable and provide more safety when compared to other houses.

There are ten factory tiled houses and out of which eight belong to Lingayats and two are owned by Surubnas. These houses are constructed on deep foundations using baked bricks and also have concrete floors. Both outer and inner side of walls are plastered with cement. Sometimes only the outer side is plastered with cement to protect it against rain water and the inner side with only mud. To support the weight of tiles and wooden structure, teak and other
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good wood which are considered strong, are extensively used. Usually this type of houses are two storied buildings.

Black tiled houses are small and may be of two to three rooms at the most. The rooms are used for cooking, storing and as a sitting place or hall. There is no separate room for women or children. Majority of the inmates of a house have to sleep in common hall making room for the young married couple to sleep in the kitchen room. Agriculturist families keep their domestic animals and agricultural implements inside the living house. Bath rooms are attached to the kitchen or a temporary structure in the backyard serves this purpose. Women who are shy and modest will be left with no separate and private room to spend time among themselves. So kitchen or backyard serves as their work place, dressing room and a place for recreation.

Foundation for the tiled type of houses is not dug very deep compared to cement concrete and factory tiled houses. The walls are constructed using unbaked bricks or mud, and plastered with mud. The wood used is also of low quality. Majority of the houses in the village are of this type. Now a days the villagers who have improved their financial position have got the walls and floor of tiled roofed houses plastered with cement. Use of stone sheets
for flooring is also common. Formerly when the flooring was of mud, women of the household cleaned and maintained it well by applying cow dung paste. They swept the floor of the house twice in a day and washed it often, particularly on week days, like Mondays, Fridays, etc. This tradition is still maintained in almost all houses, which have mud flooring. Kadapa stone and cement flooring have reduced the physical strain of women-folk in the village. It is still customary to clean the floor once or twice in a week and the walls once or twice in a year, during important festivals. It is repeated when a marriage or death occurs in the family.

The low castes and recent immigrants live in houses which have mud walls and thatched roofs. Naturally walls here are not strong and so cannot support a big structure. Every year the walls and roof of these houses have to be repaired and the construction material replaced. So the maintenance cost will be more. This type of houses are also not safe against fire accidents and thefts. A few houses may use cement or galvanized iron sheets for roofing.

Thatched houses or huts are very simple structures and are single roomed. The same room is used for cooking,
sleeping, dumping things and for domestic animals. Owing to its small size family members get very little privacy. Here walls and roof are made of thatch or sugarcane leaves. Locally available palm leaves, jamar plants, etc. are used for making walls. Over that, mud is plastered with only on inner side. These thatched houses are an easy victim to fire. Residents of this type of houses also use kerosene lamps and firewood as fuel material. So any negligence on the part of the inmates may cost their lives. There are instances from the village where children, and animals became easy victims to such accidents.

Usually the huts are owned by Adars and other low caste residents. People belonging to other castes who are equally poor, landless labourers, and the recent immigrants live in this type of houses. Those who have plans to construct new houses, initially and as temporary arrangement, may also live in thatched houses.

The different places in a house have some significance. It is also customary for men, women and children to occupy and stay in customarily fixed places. For example, women-folk are very rarely seen near the main door of the houses and also sitting on the raised platform, at the entrance of the houses. They are seen here only when
they are doing some work - either cleaning the area or food grains. They are usually seen staying in-doors, in the kitchen and near the rear door. Normally they spend most of their time in kitchen cooking, washing and cleaning. Even here if an elderly woman, mother-in-law or grand-mother is present in the house, they are supposed to behave themselves by not talking in a raised voice and by covering their heads with the saree.

Basavapura has many modern civic facilities. It has its own panchayat committee since 1951. A stable building for the panchayat office was constructed in the year 1952, using baked bricks, cement and also factory tiles for roofing. The panchayat building houses the radio, furniture and other panchayat property like in any other village, the village panchayat is the monopoly of men. Though there are two lady representatives on the panchayat committee and their voice is also not heard as they are not seen attending panchayat meetings. When their support is needed the panchayat peon goes to them with the meeting book and gets their signature in it.

The village has a veterinary hospital since 1963. The hospital building is located just by the side of the panchayat office. Earlier to the opening of this hospital
villagers used to take their sick animals to the nearby city or hobli headquarters for medical treatment. Now they are happy about the facility provided to them by the Taluk Development Board and State Government. This hospital is shortly going to be upgraded so that other veterinary facilities can be extended in this village. For a long time the people of Basavapura are demanding the government for a Health Unit. But now they are getting medical treatment from the health centres in the neighbouring villages.

The village has good educational facility in having schools from pre-primary to secondary levels. The primary school was established as early as 1939. In the beginning it had no building of its own and classes were conducted in the Basavannana Temple. As the number of classes increased a separate building was constructed in the year 1947-48. The same building was used to conduct Middle School classes. In 1956 a separate building was constructed for the Middle School also. Recently this school was upgraded to the status of a Higher Primary School, to include classes from 1st to 7th standard. A Nursery School was opened in the year 1978-79 and its classes are conducted in the old primary school building.
In the school also we can see a lesser involvement of female teachers. Out of ten teachers in the Higher Primary School there is only one lady teacher. However, the Nursery school teachers are all female. There is no lady teacher in the secondary school. In terms of student strength, the boys out-number girls in all the classes, sometimes 2 to 3 fold (See Table No. 6). The girls being few in number restrict themselves to a corner of the classroom and school compound. The sports and games facilities provided to them are also less. Even the little facilities given to them are also not used by them properly since they are required to return home immediately after the classes are over.

There is a post office in the village, which was opened in the year 1954. Earlier to that there was a great problem of sending messages outside the village. The only means was by making a personal visit to convey the news. With the coming of buses and trains this problem was reduced a bit. Arrangements were made to deliver the mail to the village, once in a week, by a postman, who used to come from taluka headquarters. Now there is a regular daily delivery of mail and the post office is having all the facilities which a sub-post office can have.
The village got telegraphic facility in the year 1968, and in the year 1976 it got telephone facilities also. Now the villagers can communicate with outside world easily and quickly. These days this facility is used to contact agencies in Taluk Headquarters to get fire fighters, police help and medical aid during the times of emergency.

Basavapura got electricity in the year 1986. This facility was first given to irrigation purposes to run pumpsets and later for domestic use. There were six pumpsets run on electricity. Later in 1987, the village settlement got the electricity. Those who are rich and had stable houses got electric facility immediately. Others had to wait till they made proper arrangements to get it. Now almost all houses except the mud and thatched ones, are having electric facilities.

There are 25 street lights installed in different streets of Basavapura. A few informants complained that many locations of the village are still without street lights. The panchayat authorities said with the limited finance available to them it was not possible for them to provide facility to other localities. However, in the year 1970 the village panchayat made efforts and has provided street lights to some more streets in the village.
Women in Kitchen garden

Women Folk Preparing Cowdung Cakes

Caring for and Milking a Cow

Weeding the Kitchen Garden