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CENSUS OF INDIA, 1961

VOLUME XI

MYSORE

PART VI

VILLAGE SURVEY MONOGRAPHS

No. 8 ARALAMALLIGE VILLAGE
Doddaballapur Taluk, Bangalore District

Editor

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

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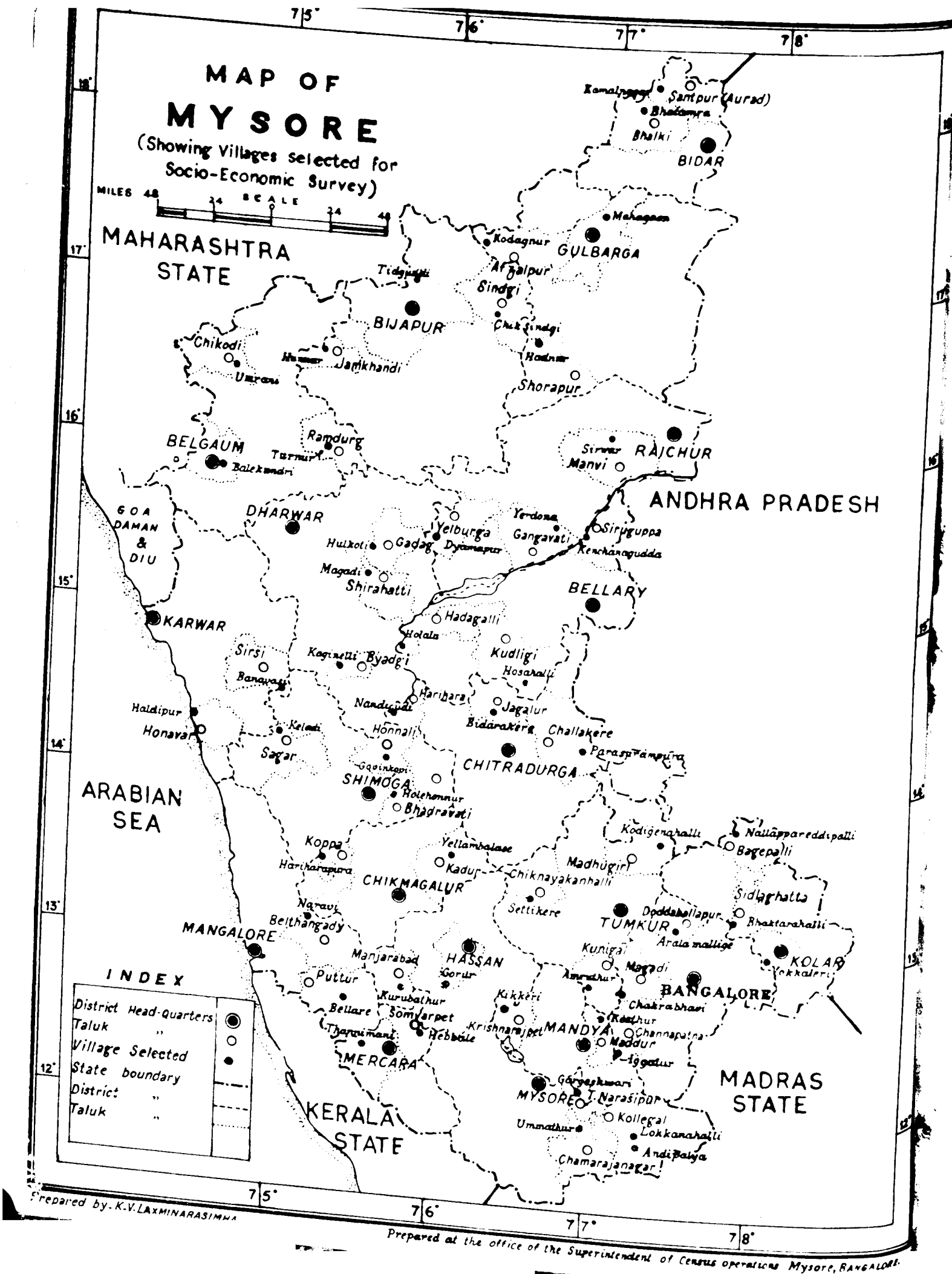
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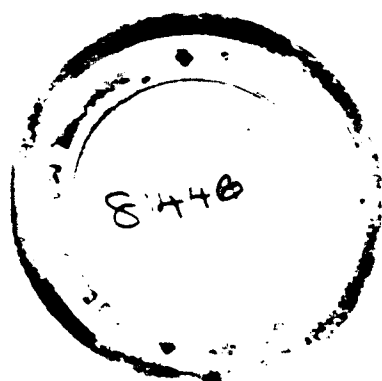
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**VILLAGE SURVEY REPORT
ON
ARALAMALLIGE**

FIELD INVESTIGATION AND FIRST DRAFT	Sri S. Ramachandran, B.Sc., Investigator.
SUPERVISION, GUIDANCE AND FINAL DRAFT	Sri K. L. Suryanarayanan, B.A., B.L., Deputy Superintendent of Census Operations (Special Surveys), Mysore.
TABULATION	Sri M. S. Rangaswamy, B.Sc., Senior Technical Assistant.
PHOTOGRAPHS	Sri N. K. Dasappa, Photographer, Department of Infor- mation and Publicity, Government of Mysore, Bangalore.



FOREWORD

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

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

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

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

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

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

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's

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

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

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve; to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted No. 1—for this monograph have been printed in an Appendix to the Monograph Village Iggalur, Bangalore District.

NEW DELHI;
July 30, 1964.

ASOK MITRA,
Registrar General, India.

PREFACE

The report on Aralamallige is the eighth in the series of Village Survey reports. Aralamallige represents a typical village in the sub-region of the Southern Maidan of Mysore State comprising parts of Bangalore, Kolar and Tumkur districts, where dry as well as irrigated crops are grown. The report on Aralamallige therefore seeks to depict socio-economic conditions of the villages situated in such a region. Aralamallige is a medium sized road-side village, multi-ethnic in composition and very near to Doddaballapur, the Taluk Headquarters. The important cash crop grown in the village is sugarcane, while the important food crops grown are ragi and rice. The cultivation of sugarcane is quite remunerative during the period when the price of jaggery is high and the cultivators therefore naturally bestow great care and pursue intensive methods of cultivation. But the same cannot be said of food crops, even though they are equally convinced that they are able to get higher yield if they adopt similar intensive methods. The report has pointed out that the failure of the co-operative society to function vigorously is one of the important reasons for the slow progress in the stepping up of food production in the village where a good deal of propaganda has been carried on by the Extension Officials since the last few years. The vital role of the Panchayat in the implementation of the Panchayat Production Plan has also been emphasised. The report seeks to present a picture of the economic condition of the various classes of people as also the impact of the various schemes and other reform measures on the economy of the people. The social and cultural life of the people belonging to several castes has also been discussed. In short an endeavour has been made to give a brief account of the manifold aspects of the socio-economic conditions of the people in the village belonging to various classes and castes.

The field work was conducted by Sri S. Ramachandran, Investigator for Socio-economic Survey from September 1961 to January 1962 and the first report has also been drafted by him. The final report has been drafted by Sri K. L. Suryanarayanan, Deputy Superintendent of Census, Special Surveys, Mysore.

K. BALASUBRAMANYAM,
Superintendent of Census Operations, Mysore.

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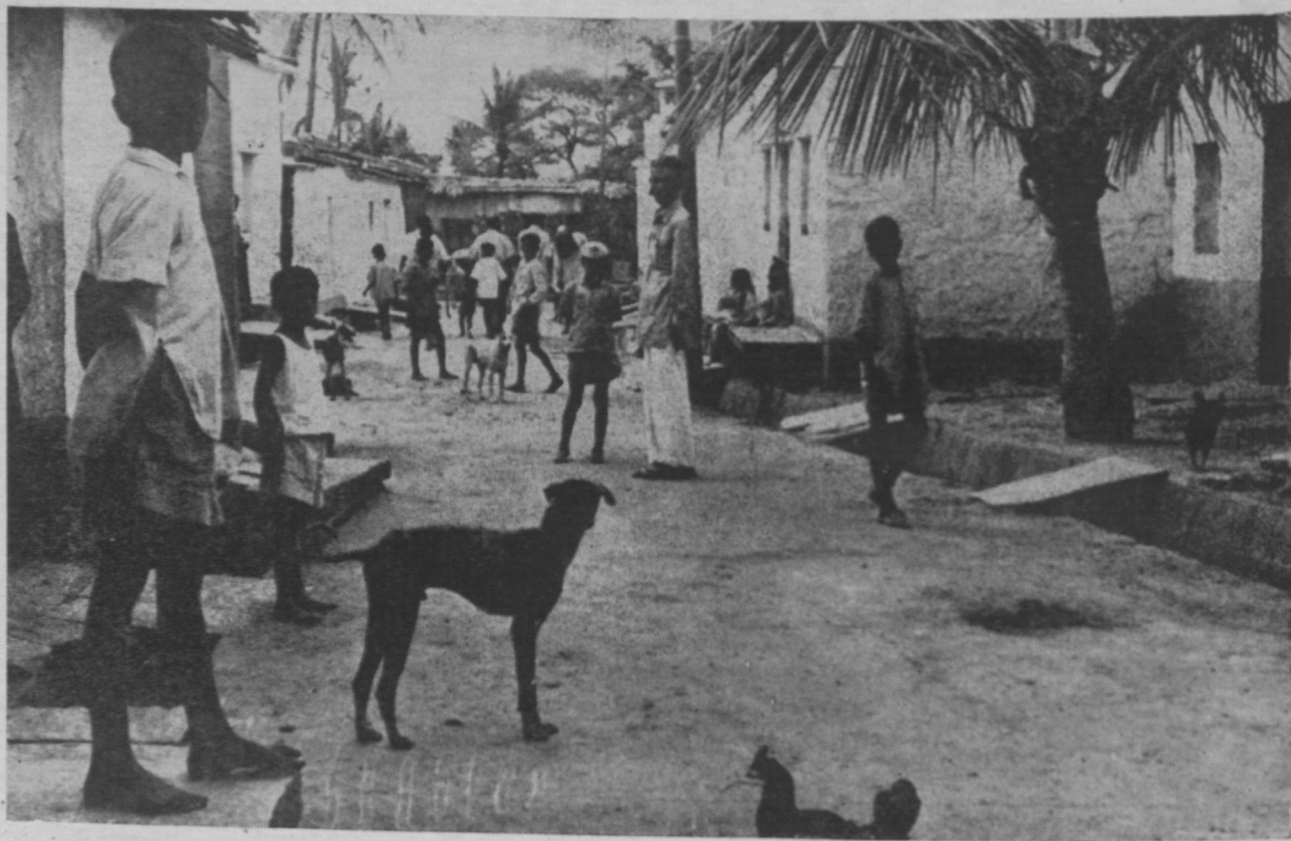


Photo 3. Village Street.



Photo 4. Passenger bus touching the village en route.



Photo 6. Lady belonging to a cultivating family with her boy.

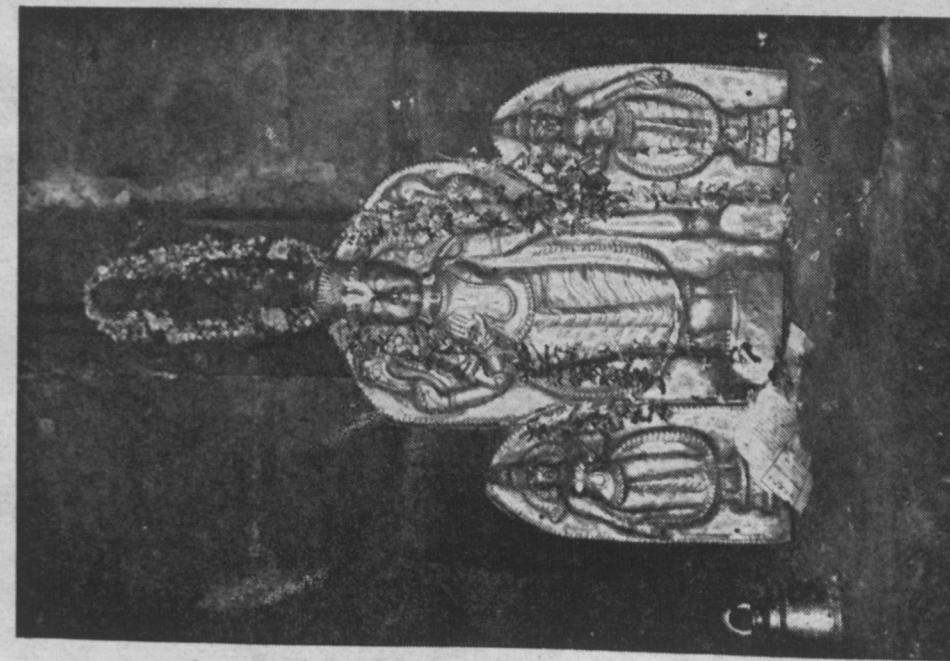


Photo 5. Shri Channakesavaswamy.



Photo 7. An ensemble of village castes.



Photo 8. A neck ornament (Addike).

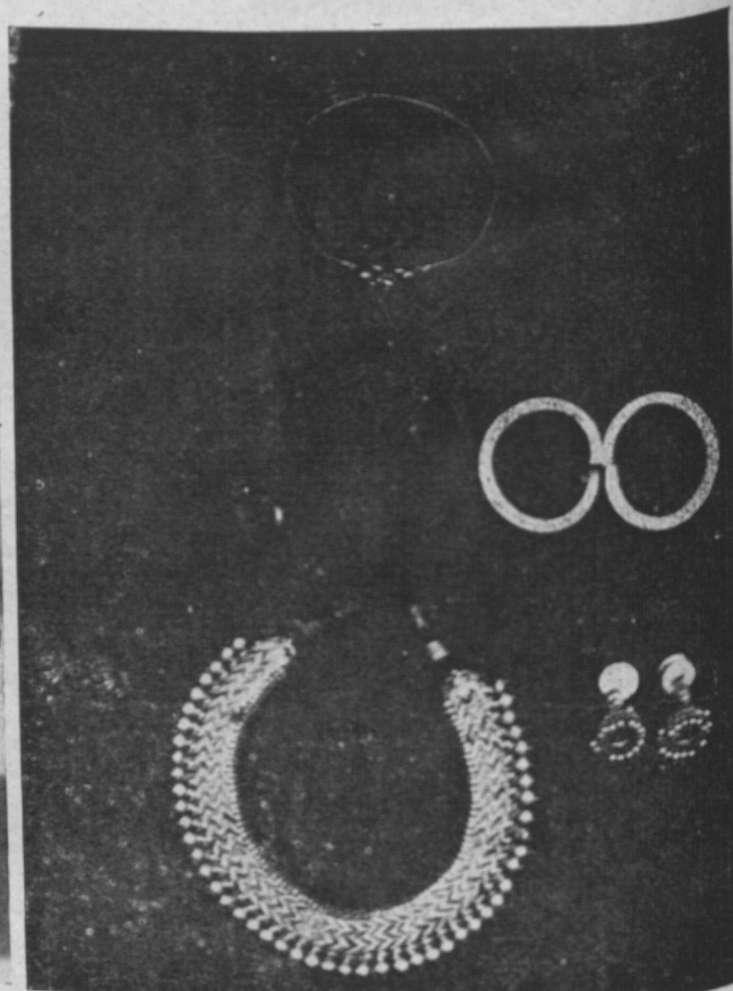


Photo 8(a). A few common ornaments.



Photo 9. Bedas—these two are employed as village servants.

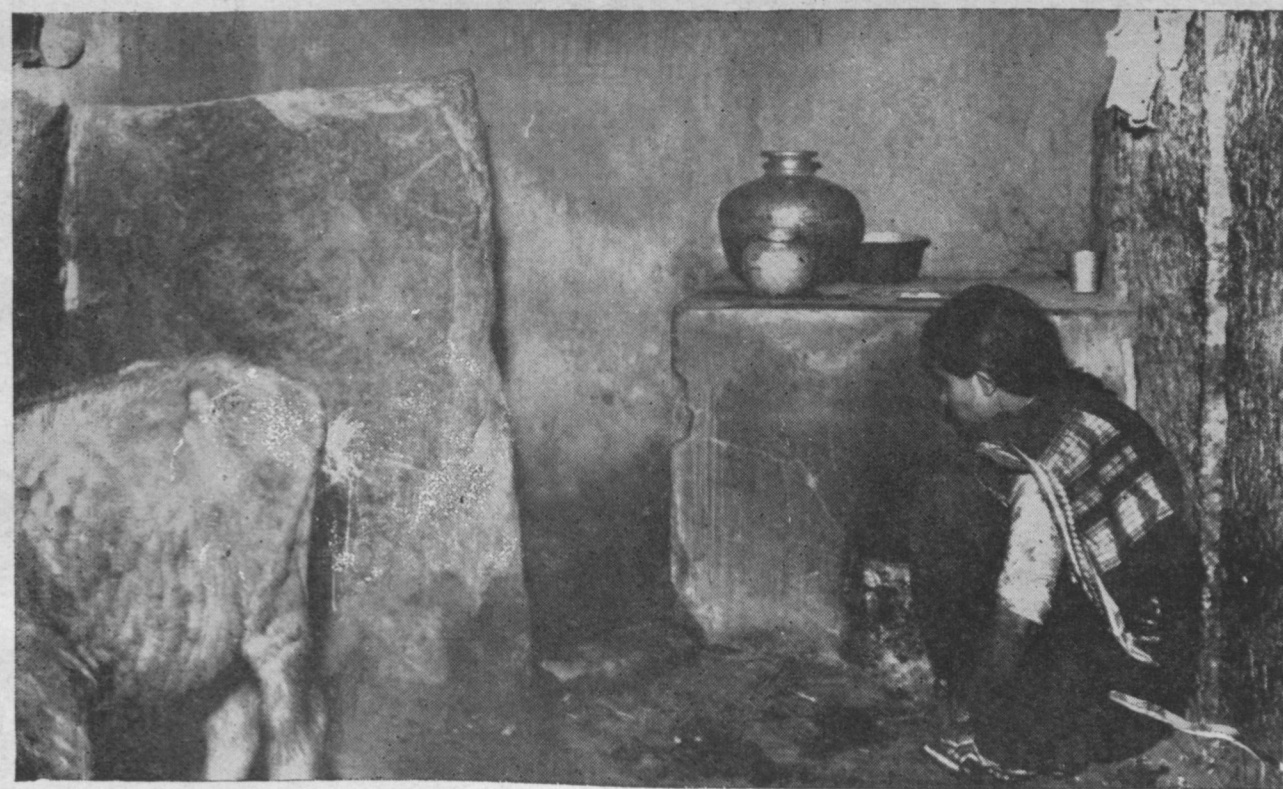


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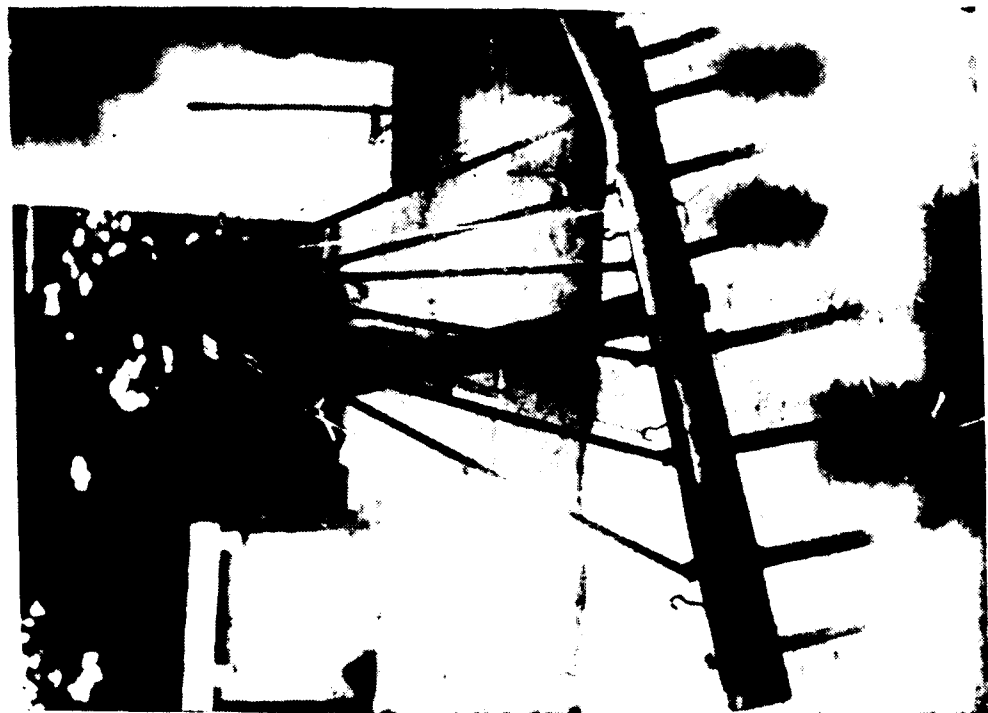


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Photo 11. Children collecting cowdung on the streets.



Photo 13. Winnowing of ragi.

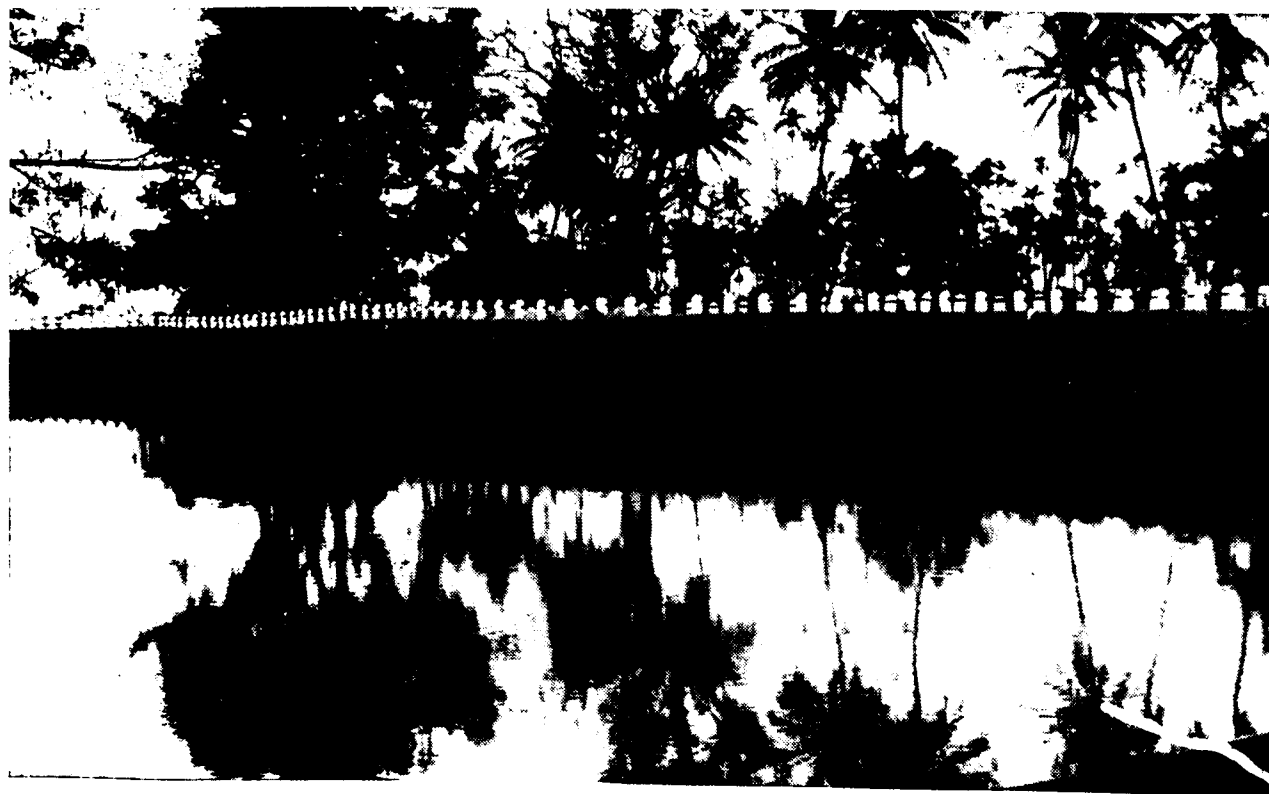


Photo 14. The village tank.

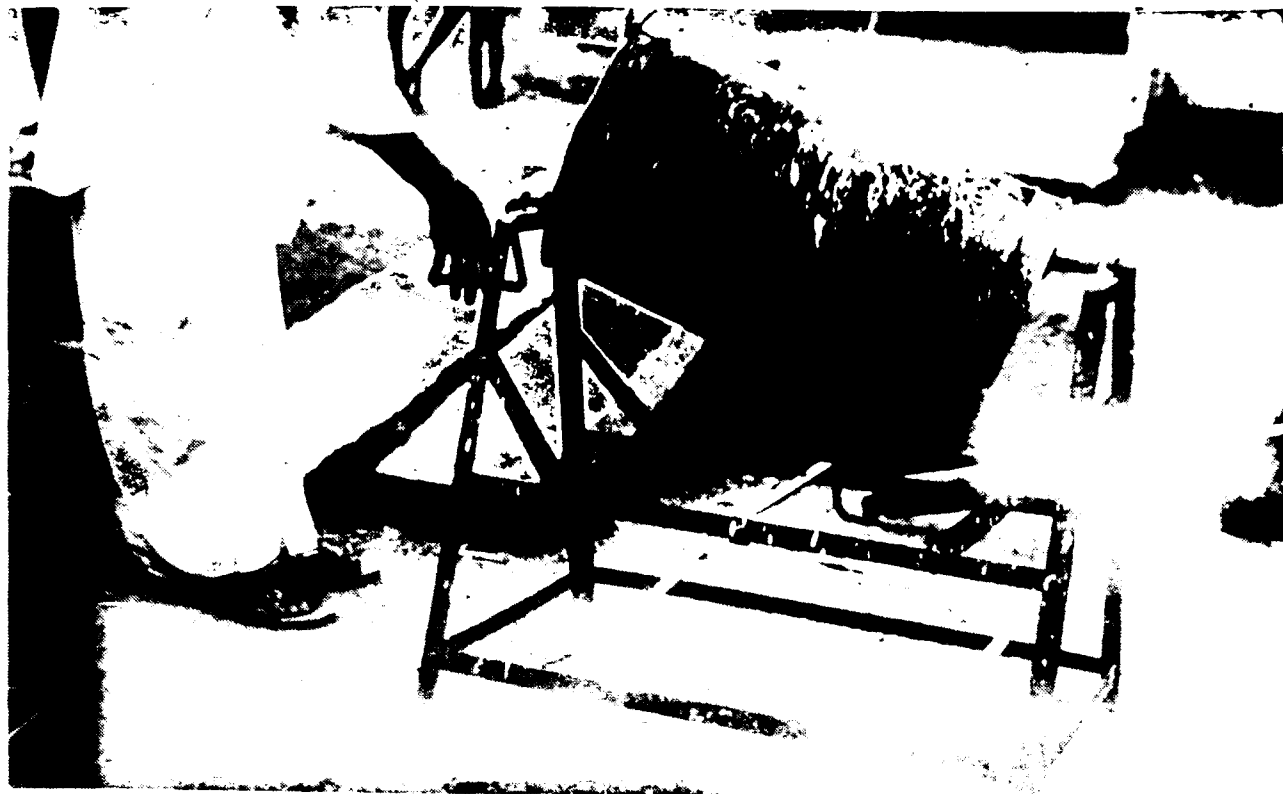


Photo 15. Drum for treatment of seeds with "Agrosan".



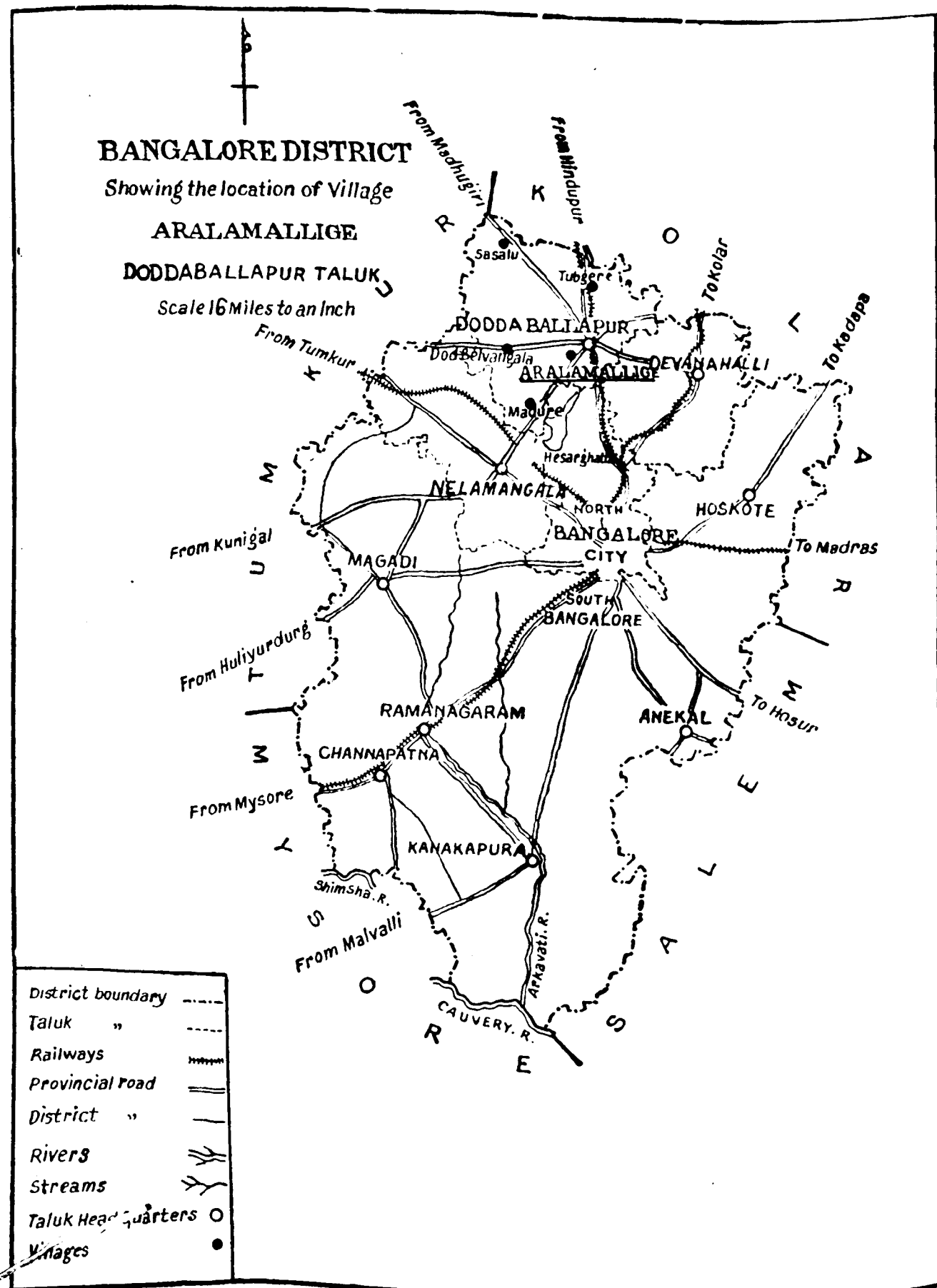
Photo 16. A power driven sugercane crusher.



Photo 17. Main road. Electric poles are seen.



Photo 18. Storm water drain.



CHAPTER I

THE VILLAGE

Introducing the Village

Aralamallige, a medium sized village in Doddaballapur taluk of Bangalore district and only 3 miles from Doddaballapur town, is situated in a plain country by the side of Doddaballapur—Nelamangala State road. Doddaballapur is a flourishing town noted for weaving industry from a long time. Since the last about two decades this industry has registered phenomenal progress, the thousands of old handlooms having given place to power looms and weaving with artificial silk having replaced that with pure silk. One would naturally expect that the people of a village which is only within a walking distance of Doddaballapur should have also shared the prosperity of their urban brethren. But, it has not been so in the case of Aralamallige which has remained mainly as an agricultural village. Primarily, it is with a view to study this aspect that a village like Aralamallige, close to an important industrial town, was selected for Socio-economic Survey. The Monograph would show that the cultivation of sugarcane and agricultural labour has mainly absorbed the attention of the vast bulk of the population of the village and further reveals that the nearness of the town has not had much impact on the economic condition of the people.

Location

2. The various geographical details which are available for Doddaballapur can be roughly adopted for Aralamallige also. Doddaballapur is situated at $13^{\circ}18'$ North latitude and $77^{\circ}26'$ East longitude to the north-west of Bangalore city, with which it is connected both by rail and road. It is a Railway Station on the Bangalore-Guntakal Meter-gauge line and is 26 miles from Bangalore. It is about 3000' above the Sea level. A number of administrative and welfare institutions such as the Taluk office, the Taluk Development Office, the Police Station, the Registration Office, the High School, the Primary Health Centre, the Veterinary Dispensary are located in Doddaballapur town. Further, it is also an industrial and commercial centre as well as a place of cultural importance. The only other centre of cultural importance for Aralamallige is Ghati Subrahmanya 12 miles away. From the foregoing account it is

2-2 Census of Mysore '65

clear that Doddaballapur is all important for the villagers of Aralamallige.

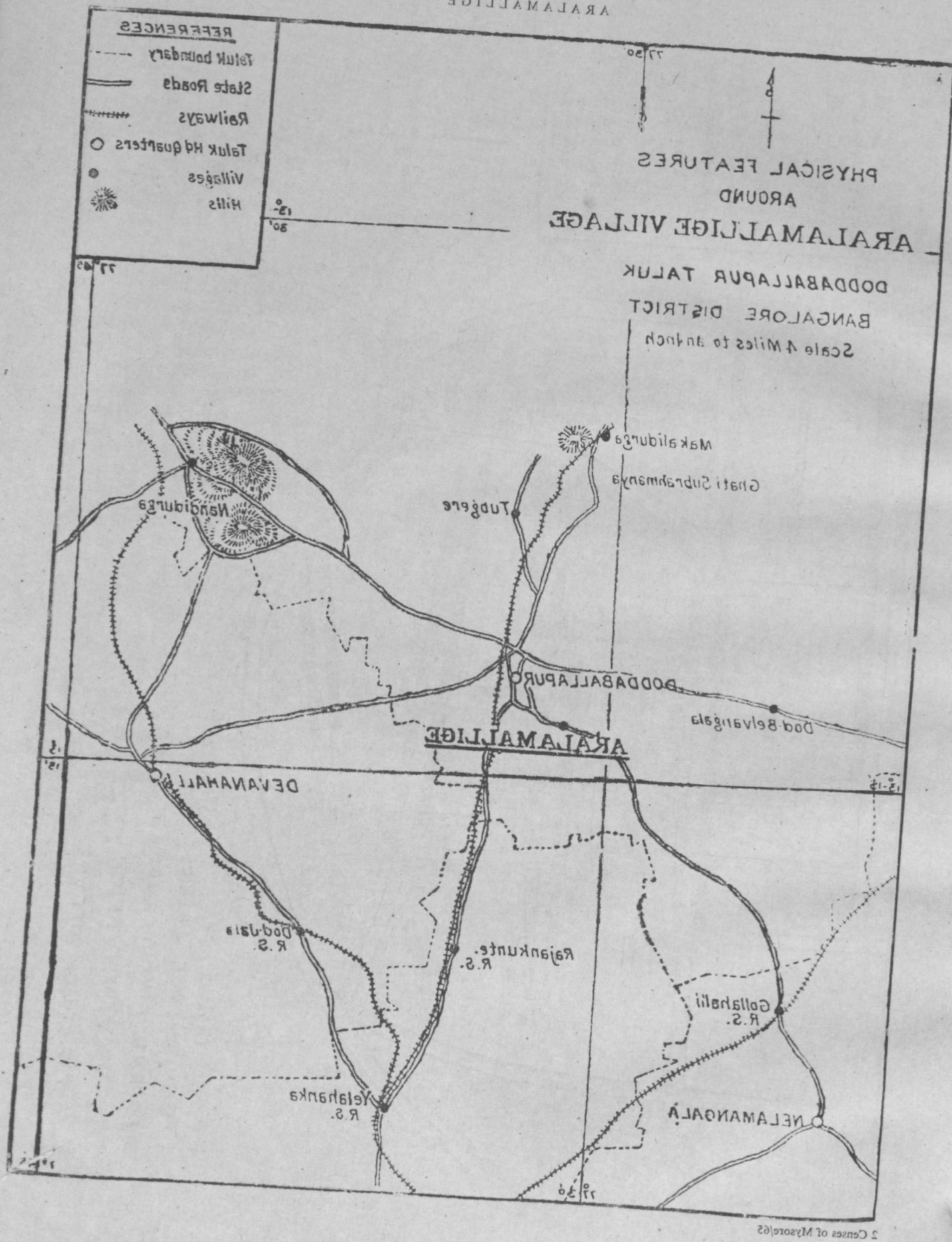
3. The other important centres of trade are Nelamangala, 16 miles towards south-west, Tumkur 35 miles towards west-north, and lastly, the District Headquarters of Bangalore itself, 29 miles to the south of the village. Gauribidnur, 30 miles from Aralamallige towards north where a sugar factory is fast coming up will soon be an important commercial centre for marketing the sugarcane grown in the village.

Physical Aspects

4. The village is situated in a region which is open and undulating covered with scrub jungle. It lies within the river basin of Arkavathi. There are no hills in the immediate neighbourhood. Nandidurga is the nearest. Nandi, the hill station at the top, is reputed to be one of the best hill stations in the State. The climate in the region is very salubrious. It is not very much different from Bangalore where the mean temperature is about 76. April and May are the hot months and when summer rains occur during these months, the climate becomes enjoyable, the oppression of the severe heat of the summer being never felt. The annual rainfall as recorded at Doddaballapur is 30", received mainly between May and November. The North-East monsoon contributes the maximum. The rainfall is generally quite favourable for raising a variety of dry crops such as ragi, field beans, horsegram, oil seeds etc. The local irrigation tank receives copious supply of water which is used for raising sugarcane, paddy etc.

Flora and Fauna

5. There is no forest near the village. The tree growth is limited to what the villagers grow in their fields in a scattered way or what comes up naturally but sporadically in Government land, barring what has been grown and conserved by the department of Highways on either side of the public roads in a systematic manner. An attempt is nowadays made by the panchayats to raise forests in compact areas to meet the future needs of the people for fuel etc. But, no such attempt has been made in Aralamallige.



pattern is generally based on caste. There are, however, some streets where people belonging to different castes live together. For example, while the Banajigas and the Vokkaligas are residing intermingled in some streets, in some other streets the Kurubas and Banajigas are also residing together. The Adikarnatakas and Adivaidas are living in separate localities.

Communication

9. The village being situated on the main road, communication facilities with other parts of the taluk and district are very good. Nine buses ply in this route every day. Eight of them provide direct connection with Bangalore and they reach Bangalore in a by private operators and they run transport circuits route (via Nelamangala) as the bus transport is the monopoly of the Mysore Government. Though Transport Department. In Bangalore, there are direct buses run by private agency to Government buses from this village prefer to travel in Government buses via Doddaballapur, as the journey by Government transport is quicker and more comfortable. Lorry ply through the village frequently and it is not difficult to secure the services of a lorry at any time if required by the villagers.

10. There is a Post Office in the village since January 1926. A retired school teacher of the village works as the Post Master. The Post Office provides all the usual facilities except Savings Bank. The nearest telegraph office, public call office as well as Railway Station are at Doddaballapur.

Public Places

11. Anjaneya, Channakesava, Malara, Laxmidevi and Basavanna are the five important temples in the village. The first two are old and well built. They are managed by the Government of Mysore. The third is dedicated to Malara and Laxmidevi are attached to these temples to perform daily worship. Basavanna temple has no regular priest.

12. At a distance of about a furlong from the village, towards the north, an extent of 1.82 acres of Government land is reserved for burial as well as cremation purposes.

13. There are 20 wells in the village, but only one of them has water suitable for drinking purposes and

village so far. The vegetation found in the village are the following:

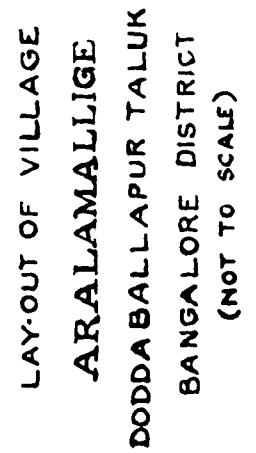
Sl. No.	Kannada	English	Botanical name
1. Ala	Banyan	Ficus indica	Ficus indica
2. Arali or ashwatha	Sacred fig	Ficus religiosa	Ficus religiosa
3. Honge	Indian beech	Pongamia glabra	Pongamia glabra
4. Thengu	Coconut	Cocos nucifera	Cocos nucifera
5. Bevinu mara	Marigold	Melia azadirachta	Melia azadirachta
6. Halasina mara	Jack	Artocarpus integrifolia	Artocarpus integrifolia
7. Basarimara	Waved-leaf fig	Ficus infectoria	Ficus infectoria
8. Mavinimara	Mango	Mangifera indica	Mangifera indica
9. Ichalu	Wild date	Phoenix sylvestris	Phoenix sylvestris
10. Mallige	Jasmine	Jasminum sambac	Jasminum sambac

6. The cultivated crops are ragi, jawar, paddy, millets and different varieties of pulses as well as oil seeds. Sugarcane is an important cash crop. Cashewna plantations are increasing year by year as there is a great demand for fuel which everywhere fetches a lucrative price and more particularly at Bangalore.

7. The village is not rich in fauna. The domestic animals reared by the people are the cows, bullocks, buffaloes, sheep, goats and pigs. Dogs and cats are also found. Poultry is reared by a few families. The other animals found in the village in the open fields are jackals and field rats. Among birds, pigeons, partridges, ducks and eagles are common. The reptiles found in the village include the different kinds of snakes, scorpions etc.

Size, number of Households and Residential Pattern

8. The area of the revenue village is 1,863 acres out of which 10 acres are used as 'gram thana' or inhabited area. The village has a hamlet by name Hosahalli which is 6 furlongs away from the main village, where there are 13 households of Adikarnatakas. There are 230 households in the village with a population of 1,282 comprising 622 males and 627 females. The houses in the village are uniformly spread on either side of a number of streets and lanes. The irrigation tank is at the entrance to the village from the north. It is stated that the village was surrounded by a mud fort wall which was demolished about 60 years ago. Most of the houses in the village are old constructions. The



the entire village except the Harijans depend for drinking water on this well. Two more drinking water wells are set apart exclusively for Harijans one for Adikarnataka and another for Adidravida. But, Harijans mostly make use of the tank water for drinking purposes. All the wells are provided on the four sides with stone parapet wall and pullies.

14. The civic needs of the village are looked after by the Village Panchayat constituted under the Mysore Government Panchayat Act, 1960. Metalling of internal roads and construction of drains are the two main items of work undertaken by the Panchayat. It has a building of its own. In 1960 the old Panchayat was dissolved and the group Panchayat was formed under the new Panchayat Act. The other villages in the group Panchayat are Ekasipura, Gollahalli, Kuntanahalli, Jakkasandra and Alahalli.

15. There is no market in the village. The nearest weekly market is at Doddaballapur which takes place on every Thursday.

16. There is a stone inscription in old Kannada in the temple of Channakesava which, when translated, reads as follows:

***Date 1367 A.D. Be it well. When the maha-mandas-
vara, subduer of hostile kings, champion over kings who
break their word, vira-Bukkanna-Vadeyar was ruling the
kingdom of the world (on the date specified), the maha-
samantadhipati, champion over the three kings,.....
Nayaka's son Bommayya-Nayaka. Anappa, the great Hulu-
kadi-nad prabhu Bummaraia Kota-Gauda....."

The inscription bears the date of 1367 A.D. and refers to the regime of one Vira-Bukkanna-Vadeyar, though nothing more is clear. It is clear from this inscription that the village was in existence even 600 years ago. There is no other record to show as to

*Excerpt from Epigraphia Carnatica Volume 9.

when the village came into existence. People of almost all the castes are ancient settlers.

History

17. Aralamallige, being only 3 miles from Doddaballapur, the history of the village is closely related to the history of the Town nearby. This Town was an important place of trade in the twelfth century under the Hoysala Kings. It is stated that Malla Baire Gowda of Avathi, the founder of Devanahalli, which is 10 miles away from Aralamallige, is also the founder of Doddaballapur. According to a legend current in this area, Malla Baire Gowda dreamt that while hunting he saw God Adinarayana dwelling in an ant hill in which a cow automatically dropped from her udders one *ba'la* (a measure) of her milk daily. Realising the sanctity of the place he constructed a temple on the spot and laid the foundation of the present town of Doddaballapur. His descendants ruled the area for nearly a century. It then fell into the hands of Randhulla Khan of the Bijapur army. Later, it was surrendered to Marathas who extended the area within the fort and erected various temples. In 1761, Doddaballapur was captured by Hyder Ali and was under the rulers of Mysore till it became part of the New Mysore State.

Legend

18. There is a legend attached to the name of the village. It is stated that a devotee offered a garland of jasmine buds made of silver to the image of Lord Channakesava in the temple in fulfilment of a vow. The reason for taking the vow is not clear. On the day following the offering, it was observed that the buds had blossomed into flowers. The village therefore came to be called 'Aralamallige' or 'Aralithu Mallige' which means 'Jasmine blossomed'.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition

The population of the village is 1,282 consisting of 655 males and 627 females (*vide* Table I) according to the present survey and there are in all 230 households. In 229 households the people are Hindus, while the remaining household is that of a Muslim. There are 15 different castes among Hindus in this village. The Kurubas, the Telugu Banajigas, the Vokkaligas and the Adikarnatakas together constitute 185 households or 80% of the total number of households and their population is 1,065 or 83% of the total population. The Adikarnatakas, the Adidravidas and the Bovis come under scheduled castes. Their total population included in 44 households is 236, consisting of 117 males and 119 females. Table IV furnishes the details of households classified by religions, castes and subcastes.

2. A brief ethnographic note is given below in respect of the various castes in this village.

Vokkaliga

3. The Morasu Vokkaligas are found in parts of Bangalore and Kolar districts and they belong to one of the important subcastes among the Vokkaligas. They are a homogenous community and among them there are innumerable clans or kulas of which the important clans found in the village are 'Ane', 'Belli', 'Midi' etc. There are as many as 83 exogamic clans among them a list of which is given in Appendix II, and it is found that the clan is totemistic, each representing either a tree, or an animal or some other object. The word Vokkaliga indicates that it is a family of cultivators and Morasu Vokkaligas likewise are mainly cultivators by occupation. The Morasu Vokkaligas are also known, though less frequently, as *Hosadevara Vokkalu* for it is customary among their women to celebrate a religious ceremony known as *Hosadevara Habba* either during Deepavali or Yugadi. During this festival the women of all the agnate families join in the common worship, whatever might be the inconvenience they have, as they believe that if they do not thus join together they are said to divide their *Hosadevaru* and thereafter they should not join together in the performance of this or any

other common worship. The other important feast which they observe is *Bandidevara Habba*, the chief deity worshipped being *Bhaire devaru* which means *Siva* in the form of *Kalabhairava*. Several decades ago, while observing this festival, it was a practice among the women of the caste to offer two of their fingers to the deity, a custom which is now obsolete, consequent on the issue of an order by the Government prohibiting such inhuman practices. This practice of Morasu Vokkaligas is mentioned by Buchanan.

4. This festival comes off in the month of *Chaitra* (April-May) or *Vaishakha* (May-June) soon after the opening of the new year and should fall on a Sunday. The boring of the ears of the children is invariably done after observing this festival. As a prelude to this festival the women worship *Patalamma* and it is usual to sacrifice sheep while worshipping this deity. These ceremonies are gone through by the villagers with great religious fervour. The Morasus also observe all other Hindu feasts. They are mainly Saivites.

5. The Morasu Vokkaligas are very ancient settlers and they are said to have emigrated from the country, near Kanchi (Kancheepuram), which is apparently the tract known as *Morasu Nad*¹ and the cause of the exodus is said to be their unwillingness to give a girl from their community in marriage to a chief who belonged to a lower caste.

6. The Morasu Vokkalus speak Kannada in this village. Their counter parts known as Reddi and Palyadaseema speak Telugu. They are non-vegetarians, but do not eat beef. They take food and water from Brahmins, Lingayats and Telugu Banajigas. All the other communities in the village except Brahmin, Lingayats etc. take food and water from Morasu Vokkalus.

7. Girls are married mostly after they attain puberty. The Brahmins officiate as priests and for the services rendered on the occasion of marriage the priest is paid Rs. 3 in cash, besides other items in kind such as rice, coconuts etc. the value of which may not exceed about Rs. 5. The marriage takes place in the bridegroom's house and lasts for a day

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

only, whereas it was customary in the olden days to celebrate it for five days. Polygamy is rare and a second wife is taken only when there is no issue by the first wife and only with her consent. Polyandry is unknown.

8. The Vokkaligas bury the dead and perform obsequies on the third day in the burial ground and the eleventh day in their own house. The dead bodies of pregnant women and those afflicted with leprosy are cremated. Neither secondary disposal nor the practice of exhumation is observed by them. They believe in omens like all the other castes in the village.

9. The Morasu Vokkaligas are good agriculturists. The women and children also assist the males in various agricultural operations and also in rearing cattle.

Telugu Banajiga

10. The Banajigas who are a trading class from time immemorial (the word is derived from Sanskrit *Vanik*, signifying a tradesman) are found mostly in the districts of old Mysore State. They are also called as *Baliyas*. There are several versions regarding their origin. The first version is, as the word *Baliya* indicates, they are 'Born of Bali or sacrifice' and the story is that when *Dakshayini* once performed a *yaga*, a person with glass bangles etc. came forth from the sacrificial flames who later on became the progenitor of *Baliyas*. An important section among them known as *Shetti Banajigas* even today deals in glass bangles etc. It is also claimed by some that they are descendants from *Balarama*. Whatever may be the origin, it is a historical fact that they belong to a composite caste and generally carry on trade wherever they are settled. They are also found in different parts of Madras and Andhra States. They generally reside in either urban or semi urban places, though by no means all of them are affluent. In this village the Banajigas are mainly agriculturists.

11. Their mother tongue is Telu. Sri L. K. Ananthakrishna Iyer refers to fourteen endogamous groups among them such as (1) *Dasa-banajiga* (2) *Ele-banajiga* (3) *Dudi-banajiga* (4) *Gajule* or *Shetti-banajiga*, *Poovulu-banajiga* etc. In this village the Banajigas belong mainly to the subdivisions *Hoo-banajigaru* and *Ele-banajigaru*. They have a large number of exogamous clans, many of them being totemistic. Besides, they have what are called house names (*intiperulu*). There are a few households in the village in which even the elderly male members

do not know the names of the class to which they belong. When questioned, they merely state that they are Telugu-banajigas and they do not know anything more. This only shows that the importance once given to the clan and various other details associated with the caste is rapidly diminishing. Among the Banajigas of this village there are two main lineages, known as (1) *Chikka budakattu* and (2) *Dodda budakattu*. There is no intermarriage between these two groups, though interdining takes place. Within the same *budakattu* (sub-group) marriage will take place, only if there is 'Mavandira varase' i.e., the bride and bridegroom are not agnates. In the *Chikka budakattu* group of families there is only one household with which marriage alliance can take place, while in the *Dodda budakattu* there are two such families. The Banajigas of this village, therefore, make alliance with persons of their caste from *Seepooru* (5 miles), *Amamu* (4 miles), *Muthasandra* (3½ miles), *Rajaghatti* (9 miles), *Sarjapur* (50 miles) and *Savudadevanahalli* (48 miles). In only one instance the girl of the same village has been taken in marriage.

12. Marriage of girls mostly take place after they attain puberty. It is customary among them to celebrate group marriages. Generally about 4-6 marriages are celebrated on the same day. The marriages take place in the houses of the respective brides. But a common feast is given to the invitees and the expenditure incurred on the feast as well as on other incidental items such as band, procession, etc. is shared by all the parties. An elderly member of the community will be in charge of the supervision and it would be his responsibility to see that disputes or differences of opinion do not occur. It is said that 15 years ago on the occasion of the marriage of the present chairman of the panchayat, who belongs to this community, 16 marriages took place on a single day. This practice of celebrating group marriages is a very salutary one, as it not only provides an opportunity for the people of different households to come together, thus engendering a spirit of *esprit de corps* but also enables them to celebrate the marriage in an economical manner. The Brahmins officiate as priests to them. Widow remarriage and divorce are not permitted, but instances of separation are, however, found. Polygamy is permitted by custom, but second marriages are resorted to during the life time of the first wife only if valid reasons exist and invariably with the consent of the first wife. Polyandry is unknown. The dead are buried, except those afflicted with leprosy or leukoderma whose dead bodies are cremated.

¹Page No. 276 to 278. The Mysore Tribes and Castes, Volume IV, *Ibid* page No. 227.

by Sri L. K. Ananthakrishna Iyer.

13. The Banajigas occupy a fairly respectable position socially. They dine with Vokkaligas and take food from Brahmins and Lingayats. They do not take food from Bedas, Bovis, Agasa, etc. in the village. The Kurubas, the Upparas, the Hajamas etc. take food from them. The Banajigas, who are non-vegetarians, have no objections to take pork besides meat etc., but do not take beef. They are Vaishnavites, but offer puja to Siva and other deities also. The family deity of most of the Banajigas in this village is Thirupathi Venkataramana. They visit the temple of Anjaneya in the village for worship and they also attend the annual car festivals of Ghati Subramanya Swamy near Doddaballapur. They go on pilgrimage to Thirupathi and Melkote. The main feasts which they observe in order of importance are (1) Prathama Ekadasi (2) Yugadi and (3) Ganesha Chowthi.

Kuruba

14. The Kurubas who are found all over the State except in the coastal districts are a caste of shepherds. Their traditional occupation is tending sheep, which, however, where it exists, has now been reduced to a subsidiary occupation. In the Census classification of 1891 they have been described as shepherds and cultivators. In this village, there are 43 households of Kurubas most of whom are either cultivators or agricultural labourers, while some of them are both. But, in the whole village there are only 11 households which have tending of sheep as either primary or subsidiary occupations. The Kurubas are indigenous settlers. There are three main endogamous groups in the caste and they are (1) Halukurubas (2) Andekurubas (3) Kamblukurubas. The Kurubas of this village belong to the third category. The occupation of the Kamblukurubas is collection of wool and weaving of coarse blankets (kamblis) and it is said that their women used to wear kamblis which, however, is nowhere noticed at present. The Kurubas, are also known by the general term *Halumathasthas* irrespective of the endogamous group to which they belong and being a more refined word they prefer to be called by the latter name. There are innumerable exogamous clans among them and all of them are not totemistic. They are non-vegetarians but eating of beef is a taboo. A priestly class among them known as pojaris who mainly worship in the temple wear a linga round their necks, and they are strict vegetarians and do not eat with others. They marry only from the Ane and the Gali divisions. Marriage in one's own kula is prohibited among Kurubas. It is also

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common among some of them to contract marriage alliances with reference to the association of different deities, for example, a person whose family deity is Venkataramana is prohibited from contracting marriage alliance with a bride having the same family deity. The Brahmins officiate as priests for them in this village. Post-puberty marriages are common nowadays. The Kurubas are Shaivites and their chief deity is Beeradevaru. Generally, they have a temple dedicated to this deity managed by the members of their own community through their caste-headmen. But, in this village there is no such temple and Kurubas, therefore, join with the other villagers in visiting the temple of Anjaneya and in the performance of the various local community festivals.

15. The mothertongue of the Kurubas is Kannada. Like the other Hindus they observe the usual Hindu festivals of Yugadi, Gowri, Mahanavami, Deepavali etc. In the village they occupy a social status which is just below that of Vokkaligas. They bury the dead. The common names among the male members are Kenchappa, Beerappa, Doddappa etc. and a few typical names among females are Kenchamma, Beeramma etc.

Beda

16. The Bedas or Bedar are also known as Valmiki, Kshatriyas or Nayakas. As the name Beda indicates (the Sanskrit word being Vyadha) their original occupation was hunting which now as a means of living is nowhere pursued, though as a pastime it is resorted to here and there. In this village they are all either cultivators or agricultural labourers. In spite of their legendary association with such epic characters like Valmiki and their association historically with the palygars the Bedas are backward today, economically as well as socially. In the social plane they occupy a place below Kurubas and perhaps, are on a par with the Bestas, the Madivalas etc. The Bedas are mostly found in the eastern and northern districts of Mysore State and in the other adjoining tracts of the neighbouring states. Shri L. K. Ananthakrishna Iyer in his book on Mysore Tribes and Castes* observes as follows:

"The Bedas are an aboriginal tribe of the Telugu and Kanarese districts. Although they have adopted many of the customs and usages from castes of different social standing, their complexion, flat nose, frizzled hair go to prove their non-Aryan origin. They are probably the remnants of the original inhabitants of the Deccan who belonged to the pre-Dravidian or Dravidian stock speaking a language which they have quite forgotten. Most of the hill tribes of southern

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India, namely, the Bedas of the Madras presidency, the Peringala Vettuvans of North Malabar, the Mala Vedans of the Travancore hills, the Veddas of Ceylon, as also the Bedas of Mysore belong to this stock, and the different grades of culture in which they are seen at present is a question of environment based on geographical distribution."

17. There are two main divisions among them, namely, Urubedas who are those living in the rural parts and Myasabedas who live in forest areas. They speak both Telugu and Kannada and there is no distinction in social habits and status between these two sections. The Telugu speaking Bedas are immigrants to the village from the adjoining Telugu districts, having settled several decades ago, and along with their counterparts whose mother tongue is Kannada they form a homogenous caste. There are a number of exogamous clans, a good many being totemistic in origin. The names of some of the clans are:—Mandalavaru (head of cattle), Potulu (he-buffaloe), Hoovinavaru (flower men), Meenalavaru (fishermen), Kendooka, Ankeyavaru etc. The members of the clans which represent certain totemistic animals do not touch them or use them in anyway. Marriage of girls mostly take place after they attain puberty. Marriage between members of the same clan is prohibited. Widow marriage though allowed is generally celebrated in a simple manner. It is just a recognition of *de facto* union approved by the Yajaman of their caste. A union of this nature is also called *Kudike*. The offspring of such a union are under certain disabilities, the important of which is that they can have marital connection only with the progeny of similar kudike unions. This social stigma, however, is not carried over to the succeeding generations. Divorces on grounds of loss of caste and adultery are permitted and the women thus divorced are married in kudike form. The practice of dedicating Basavis which prevailed in the olden days is banned by law and it does not take place anywhere at present.

18. The Bedas are Vaishnavities by religion and they also worship the minor goddesses like Gangamma, Lakkamma, Durgamma, etc.

19. The dead are buried. In this village the Bedas go out for hunting on the day following Deepavali along with members of certain other castes to a locality called 'Eejugattee Dinne', about two miles from the village armed with their indigenous equipment like sticks, sling (Kavane), axe (gandugodali) etc and return with a booty consisting of hares, mongoose, wild cats etc. which they divide among themselves. They offer prayers on this occasion at the temple of

Byatarayaswamy in the Dinne. In the village they visit the temple of Anjaneya like others and also celebrate the usual Hindu festivals. They do not take non-vegetarian food on Mondays and Saturdays.

20. The Bedas worship Kannappa, who is one of the staunch devotees of Siva according to Hindu mythology. L. K. Ananthakrishna Iyer says that:

"they are skilful in tree climbing and honey-gathering, and in this respect they are as skilful as the Kaders of the Cochin Forests".

In every village the Bedas have a gymnasium called Garidimane, a building without any ventilation often constructed partly underground, in which the ideal exercise consists in using dumb-bells and clubs until a profuse perspiration follows. They get up regular wrestling matches, tie a band of straw round the leg, and charge all and sundry to remove it or back themselves to perform feats of strength, such as running up a steep hill with a bag of grain on their back. Wrestling matches are held in a retired spot outside the village, to witness which a crowd of many hundreds collect. The wrestlers have their hair on their head cleanly shaved, so that the adversary cannot seize them by the hair, and the moustache is trimmed short for the same reason. In the forests where tigers and cheetahs frequent, they construct an enclosure corresponding to a wooden trap with two enclosures in one of which a goat is kept as a bait. When the animal enters the enclosure, the door is closed by an ingenious contrivance: when it is speared to death. Their hunting habits are declining.

The active habits of the Bedas qualified them to be enlisted as soldiers in the wars of South India during the eighteenth century. Col. Wilkes speaks of the brave armies of the Palyegars of Chitaldrug who belonged to the Beda tribe. Hyder employed them as scouts to ascertain the whereabouts of the enemies, and to poison the wells used by them with milkhedge (*euphorbia tirukalli*). They were characterised as brave and faithful thieves. They still possess some of their old weapons (swords, daggers, spears and math-locks), which I had the opportunity of seeing at Chitaldrug. They have now settled themselves to agriculture as their chief occupation. As is the case with all agricultural classes in the State, many are petty raiyatwari occupants of lands, paying revenue direct to the Government; while many cultivate the lands of others as tenants on 'vara', generally paying half the produce to the superior holder. The system of joint-ownership of village lands is not in force anywhere in the State. Some who are village watchmen, known as Talaris, have some free lands (service inams) or get a recognised quantity of grain from each raiyat at the harvest time. Several of them are landless day labourers, earning wages varying from two to five annas a day. There are no nomadic cultivators in the caste.

21. The Bedas of today are mainly either cultivators or agricultural labourers in the rural areas. Due to the various environmental changes most of the talents referred to by L. K. Ananthakrishna Iyer in the description given above are practically non-existent.

*Page No. 201 of Volume II—Mysore Tribes and Caste by Sri L. K. Ananthakrishna Iyer.

*Page No. 227-228, The Mysore Tribes and Castes, Volume II.

Adikarnataka

22. The 36 households of Adikarnatakas with a population of 203 are important both from the point of view of numbers and the role in the economy of the village, though they occupy the lowest place in the caste hierarchy. The other Hindus in the village assign the lowest rank both to Adikarnatakas and Adidravidas. There are 6 households among Adidravidas. The members of these two castes neither interline nor intermarry and in fact each considers that it is superior to the other. The members of both these castes take food and water from all the castes in the village except from Akkasaligas, Nagarthas and Agasas, even though in the social hierarchy the latter group occupy quite a superior rank. Traditions die hard and time has not changed their custom.

23. The Adikarnatakas are also called Madigas locally, though in the official records they are known by the former name, out of deference to their own wishes. Jambava is another name given to them. There is no doubt that they belong to a very ancient caste of early settlers. They are found mostly in the districts of Mysore, Bangalore, Kolar and Tumkur and scattered in small numbers in some of the other districts. The Madigas belong to the left hand group of castes generally known as 'Edagai', while the Holeyas or Adidravidas belong to the right hand group and are known as 'Balagai'. It is believed that the Madigas like the Jambava of Ramayana belong to the non-Aryan race. On the basis of the language they speak, there are two main divisions among them, the Kannada and the Telugu Madigas. In this village Kannada is the mother tongue of all of them. There is no intermarriage between these two endogamous groups, though they interline and otherwise mingle together socially.

24. Like all other castes the Madigas also have a number of exogamous divisions known as Kulas or Bedagus and most of them are named after various material objects, trees and animals. The Madigas have been described as agricultural labourers in the Census classification of 1891 and their economic status continues to be same, even though a few of them have cultivation also as either primary or subsidiary occupation.

25. Post-puberty marriage of girls is now most common. Early marriage was a common feature among them in the olden days and even though a change has now been brought about, they still consider that the marriage of a girl who has passed the age of puberty is of an inferior type. Polygamy is

allowed among them for the same reasons it takes place among people of other castes. Polyandry is unknown. Marriages in kudike form are common. Divorce is permissible and a divorced woman can marry a widower in the kudike form in the presence of the *Yajaman* of the caste. In this type of marriage which is performed generally during evenings, religious ceremonies are dispensed with. This village has been free from the practice of declaration of girls as Basavis all along.

26. The Madigas are God-fearing. They worship a number of minor goddesses such as Maramma, Masanamma etc. They also sacrifice fowl on the occasion of various festivals. The old custom of sacrificing the he-buffaloes in front of the goddesses on the occasion of annual festivals is not now in vogue.

27. Even though the Untouchability Offence Act is now in vogue, the social status of the Madigas as well as the Holeyas (Adidravidas) has not very much improved. They have no doubt been able to get entry into public places like schools, village chavadi etc. but to the old and ancient temples, they do not go up to the limit to which the caste Hindus generally go. Similarly, even though they visit hotels, they are served with separate tumblers and sit separately. While it is true that there is a change of heart to some extent among the caste Hindus in their attitude towards this down-trodden community, it has to be observed with regret, that both in the matter of the total eradication of untouchability and also regarding the amelioration of their economic condition, the progress achieved has not been substantial. The Madigas who were beef-eaters are now said to have given up this habit and this is likely to elevate their social status a good deal in due course. The Madigas are economically very poor. Most of them are labourers and occasionally some of them supplement with what they get by beating drums, doing leather work etc.

28. They bury the dead. They live in a separate street in the village and it is called 'madigara keru'. They live in small structures which are old and congested.

Lingayat

29. There are 9 households in the village. They are Shaivites and quite ancient settlers like others in the village. The Lingayats of this village belong to the sub-caste of Kosishettys and Nagarthas. The former are agriculturists by occupation, while the latter are traders. Their mother tongue is Kannada. Widow marriage is not allowed. The dead are

buried. There are several clans among them and inter-marriage between persons of the same clan is prohibited.

Brahmin

30. The 8 Brahmin households of this village belong to the two different sects known as Smarthas and Madhvas. The former are primarily Shaivites but also worship other deities and the latter are Vaishnavites. There are several gotras among the Brahmins such as Kashyapa, Vishwamithra, Kaundinya, etc., each representing a Rishi. Most of the Brahmins of this village belong to the Kashyapa gotra. Though the Brahmins originally belonged to the priestly class and in the 1891 Census classification also they were described as such and also as those pursuing cultivation, today they have taken up various professions and pursue different occupations, in tune with the changed conditions of the society. Out of the 8 households in the village, 2 are of cultivators and village officers, 3 are of pensioners and rent receivers, 2 merely of rent receivers and one is having tailoring as its main occupation. They occupy a prominent place in the caste hierarchy and persons of all castes in the village take food and water from them. They visit the community temple of Anjaneya along with persons of other castes and participate in various celebrations jointly with others. In their houses they worship their own family deity. The smarthas owe allegiance to the Sringeri mutt. Widow marriage is not permitted among Brahmins. The dead bodies of the adults among them are cremated and those of the children are buried.

Akkasaliga

31. This is an occupational caste and is also known as Vaja or Vishwakarma. There are two subcastes among them, namely, Shivachara and Kulachara. Of the 8 Akksaliga households in the village, 7 belong to Kulachara subcaste and one belongs to Shivachara subcaste. Though the general occupation of Akksaligas is gold and silversmithy and blacksmithy, in this village only 2 households are engaged in goldsmithy and one household in blacksmithy, the rest being cultivators.

32. They wear the sacred thread. They take non-vegetarian food occasionally. Though they occupy a superior status in the caste-hierarchy, the Harijans do not accept food and water from them. They are said to belong to the left hand sect. They celebrate all Hindu festivals and during Navarathri, on the Ayudhapooja day, they worship the tools and imple-

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ments with special devotion. Their tutelary deity is Kalikamba. Girls are married mostly after they attain puberty, and widow marriage is not allowed among them. They are original settlers in this village.

Hajama (or Bhajantri)

33. Hajamas or Bhajantris, are barbers by occupation. There are 3 households in this village all of whom are original settlers. Of the 3 barbers, 1 has a shaving saloon in the village opened in 1962, the second attends to his professional work in the village by accepting *hadadi* (annual payment in kind) from some of the families and the third visits the adjoining villages of Menasi and Kuntanahally daily for attending his professional work. The adult males in all these 3 households also earn as pipers. They have several clans named after flowers such as mallige, sampige etc. and marriage takes place only between persons of different clans. Widow remarriage in the *kudike* form is allowed. Divorces are permitted on grounds of unchastity, cruelty etc. if reconciliation between the parties is rendered infructuous, in spite of attempts made by the elders. They bury the dead. They take food and water from all the communities in the village except the Agasas and castes which are lower to Agasas. Their mother tongue is Telugu. The Hajamas have certain ritual functions to perform on the occasions of the marriages and other *samskaras* among a number of communities. They are non-vegetarians, but do not eat beef.

Agasa

34. There are only 3 households of Agasas in this village. They are also known as Madivalas and they are found all over the State. They speak Kannada and they are washermen by occupation. They are non-vegetarians, but do not eat beef. They worship all the Hindu deities and take oath to Venkataramana. They do not take food and water from Hajamas, the Adidravidas and Adikarnatakas. Post-puberty marriages are common. Divorce and widow remarriages are permitted. They bury the dead. For the services rendered by them, they are paid 40 seers of ragi by each family once in a year. Of the 3 families, one family has left the village recently to work in laundry in a town. Enterprising workers belonging to the occupational caste migrate to the urban areas to seek better fortune and perhaps the one family which has migrated from this village is an example of this nature. The Agasas have certain ritual functions to discharge, such as:

- (i) they bear country torches during marriage.

- (ii) they decorate the pandals with clothes supplied by them.
- (iii) they spread washed cloth on the occasion of the marriage for the bridal party to walk on it.
- (a) They supply cloth for use in the kitchen.
- (b) They carry messages during birth, marriage etc.
- (c) During the procession of village deities they carry torches.

The Agasas are paid extra remuneration for the ritual duties they discharge.

35. The other castes in the village are Upparas, Bestas, Edigas, Bovi and Muslim and they form quite a negligible population in this multi-caste village, the households in each numbering either one or two.

Housetype

36. The composition of the various castes and communities in the village follows the usual pattern in the area and as observed already they are mostly original settlers, even though a few families in some of the castes have migrated in the recent years.

37. Harijans are having separate colony adjacent to the village site. Bedas are living in one group. Households of the other communities do not have any particular type of settlement. A neighbour of Vokkaligas may be a Telugu Banajiga or Kuruba.

38. Most of the houses in the village are old constructions. The roofing is flat, terraced with a covering of mud and walls are also of mud. 12 houses built in the recent years have stone slabs for roofing and burnt brick for walls. The houses, excluding the recent constructions are generally ill-ventilated, dark and dingy.

39. Houses are constructed after performing a formal puja. The masons in the neighbouring villages work as labourers in the construction of house, as there are none in the village itself. They complete the construction of the house in the course of 3-4 months.

40. The dwelling structures in the village can be classified into the following groups, according to the type of the roof and the material used in the construction of the wall. Out of 230 households in the

village, 145 are residing in houses with mud-terraced flat roof, 12 in houses with stone slab roof, 30 in houses with tiled roof, 5 in houses with corrugated iron sheet roof and 29 in houses with roof thatched with straw (Table 13). The wall in the case of 185 houses is of mud, in 31 houses it is of brick and in 14 houses it is of stone (Table 13-A).

41. The houses are in linear clusters on both sides of the streets. As one enters a house, he first comes across a cattle-shed in one portion of the house which may be either to his left or right and a corner in another portion is used for taking bath. The hall or living portion of the house comes next. The last room is the kitchen and another room by its side is the store room. It has become a custom to house the cattle in a portion of the houses as separate cattlesheds are rarely built. No house is provided with latrine. 9 houses have separate wells and the rest fetch water from common wells. No Harijan house is having any separate well. The average plinth area of each residential house is about 350 sq. ft. which is insufficient for a family with an average size of 5.4 in the village. Irrespective of the caste to which they belong, for households having agriculture as main occupation, the accommodation available is generally insufficient. There are 7 single member households, 48 households with 2-3 members, 101 households with 4-6 members, 58 households with 7-9 members and 16 households with 10 or more members (Table III).

42. Out of 230 households, 124 households in which 621 persons live have no regular rooms. 75 households in which 426 persons live have one room each. 24 households in which 134 persons live have 2 rooms each and 7 households in which 101 persons live have three rooms each (Table X). Each house is generally occupied by a single family. In three cases, however, more than one family live in the same house. Houses in which 124 households live have no regular rooms.

43. Of the 36 Adikarnataka households, 23 are roofed with Mangalore tiles and of the 6 Adidravida households, one has a house with Mangalore tiles, supplied by Government free of cost about a decade ago as part of the scheme of granting subsidy to the Harijans for construction of residential houses. There is no such scheme at present. The Harijans have since then not constructed any new structures, primarily because of their very poor economic condition and probably also because of the fact that they fondly hope that Government is again likely to renew such schemes.

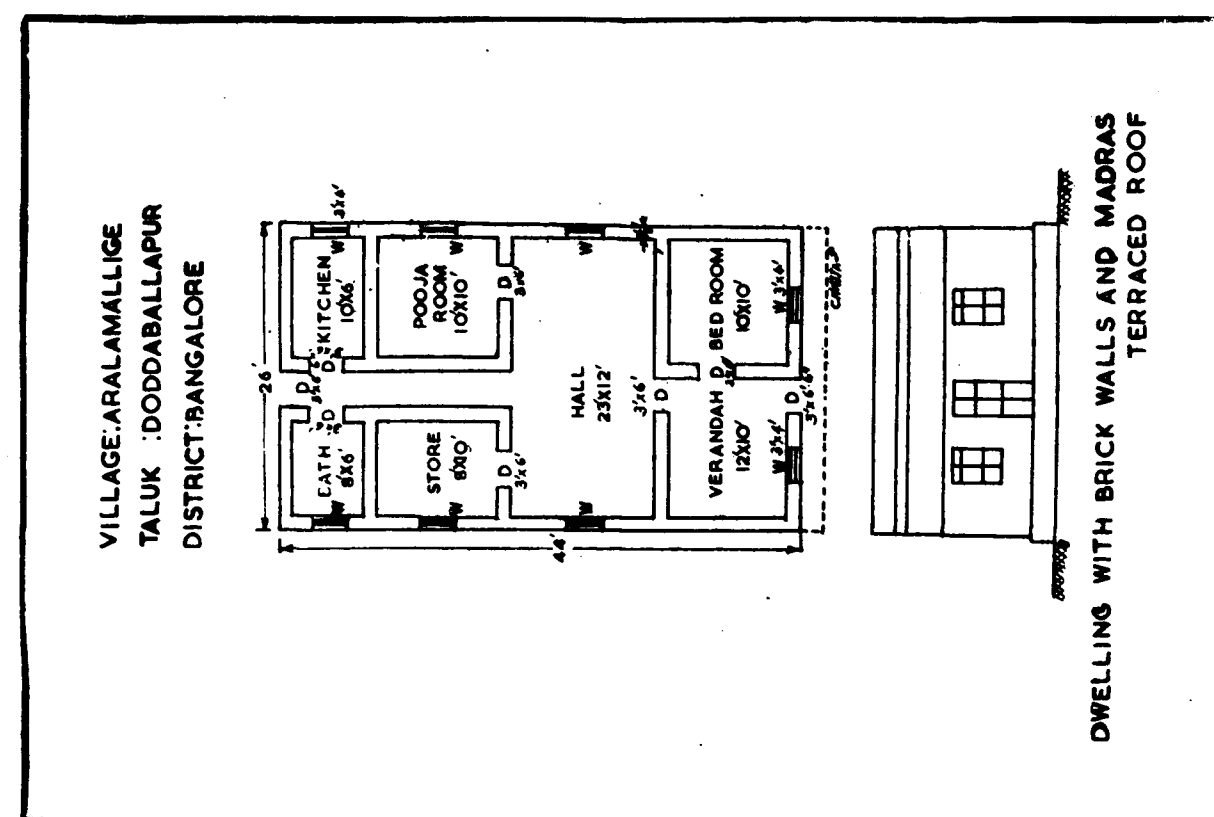


Fig. 2

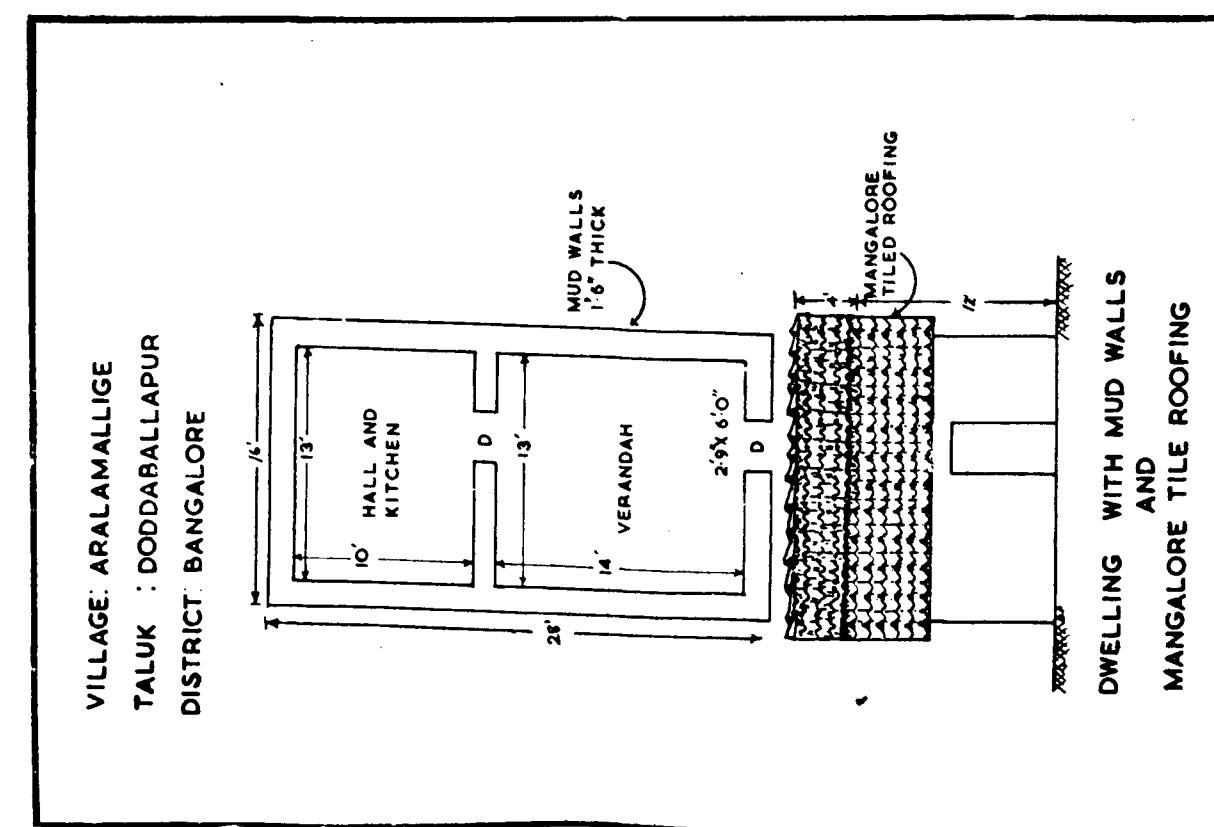


Fig. 1

44. The villagers irrespective of the caste consider that any day with an auspicious 'nakshatra' and 'thithi' is favourable to commence the construction of a new house. The construction is commenced after a formal prooja called *guddalipuja*. The Brahmin priests officiate whenever they are summoned and for the services rendered on such occasions they get a nominal amount as *dakshine*. The plinth area is expressed in terms of *Ankana* which is about 62 sq. ft. Normally the house will have odd number of *ankanas*. The cattlesheds are invariably inside the dwelling houses as they feel that they can look after their cattle better. If they want separate cattlesheds they have to construct them far away from their houses, as the house sites where the residential houses exist rarely have sufficient space for the construction of separate cattlesheds in the same site. Construction is avoided during rainy season (*Ashada-Pushya*). The masons and carpenters of neighbouring villages are employed for the construction of houses and they are paid Rs. 3 to Rs. 5 per day depending on their skill. There are 3 carpenters and 2 masons in the village, who are not quite skilled and are therefore not engaged for construction of houses.

45. The materials like mud and straw for thatching are available locally. They get bamboo from Doddaballapur. They get the timber required from their own fields or purchase at Doddaballapur, if not available with them. The use of teak wood is rare. Mostly jack, honne, mathi and other jungle woods are used.

46. Bricks are got manufactured in their fields, at a cost of Rs. 20 per 1,000. Granite slabs of 6' x 2' are used for horizontal roofing, the cost of which is Rs. 3 per slab.

47. Foundations are dug up to a depth of 3'-5' till hard base is secured and the portion dug up is filled up with rough stones and jelly up to ground level. The basement is built with roughly dressed granite cubes. The walls are about 10' in height and its thickness is 1'-2", if it is of brick and 1½' to 2' if made of mud. After the completion of the construction of walls, the work of putting up the roof is taken up. Wooden beams are fixed parallel to each other on which rafters of size 3" x 2½" are spread cross-wise over the beam. Bamboo mats and twigs of various trees are placed over the rafters and set in gravelly soil to form the horizontal ceiling. Ventilators at the surface of the ceiling are provided here and there and these have covering slabs to be used on rainy days.

48. The outer portion of the wall is generally not plastered. Flooring is mostly of hardened mud and is invariably smeared with cowdung. A house of 7 *ankanas* can be constructed at a cost of Rs. 1,000. A house of similar dimension with slabs for roofing and brick wall can be constructed at a cost of about Rs. 2,000. The slabs are joined using lime mortar. Old houses are not provided with windows for air and light. Houses newly constructed possess sufficient number of windows.

49. The houses of Harijans which have Mangalore tiled roofing are single sloped. The cost of constructing a hut with mud walls and thatched roof is about Rs. 500. Straw is used for thatching. Thatched houses are ill-ventilated.

50. After the construction work is over, the villagers occupy the house after celebrating a function known as *Griha pravesha* (house warming ceremony) on an auspicious day, when a purohit performs religious functions and relatives and friends are invited and fed.

51. Houses have no frontage and only a few houses have backyards. Some houses have separate yards to stack the hay etc. situated away from the houses. Such yards are generally fenced and provided with a small gate.

52. A revolutionary change that has taken place after the introduction of the National Extension Scheme is that smokeless chimneys have been set up in more than 50 houses to allow smoke from the kitchen as well as bathroom to go out, thus providing better ventilation and securing better comfort to the inmates. This is an achievement of which the people as well as the concerned development staff can legitimately be proud.

Dress.

53. The dress of male adults consists of shirt and banian for the upper garments and knicker for lower as this type of dress is both convenient and economical. Dhotis of 4 yards are used by adult males in the form of 'kache' and young men wear them in the form of 'datti'. When they go to town or visit relatives, dhoti and coats are worn. A few of the aged persons wear dhoti in kache style, coat and turban with or without lace. Mill made cotton cloth is used for men's wear. The villagers purchase cloth either at the cloth shops in Doddaballapur or in those in the village. The quality of cloth which they purchase depends on the economic condition of the persons concerned. The villagers generally prefer

for a month or two after delivery she is given a herbal tonic to recoup her health, to prevent indigestion and to regain vitality. She performs a ceremony known as 'gange pooje' before she goes about freely to the houses of others. She returns to her husband's house with the child in one of the odd months which will generally be in the 5th or 7th month. Several subsequent deliveries also take place in the house of the parents of the pregnant woman depending on the economic condition of the parents.

73. The villagers invariably pay very careful attention in the matter of bringing up the children. Very often the food of the mother is regulated to suit the health of the child and a mother considers no sacrifice too great to ensure the good health of the child. She gives breast milk for a year or two depending upon its availability and when breast milk is not available or insufficient, cow's milk is given. When the child is about 9 months old, in addition to the mother's milk, the child is also given a soft paste made out of ragi flour along with a little ghee if possible. The child is assisted and encouraged to acquire all good habits. It is weaned from the suckling habit either in the natural manner or through the application of some bitter juice such as that of neem leaves etc., to the mother's breast, a process which would repel the child from any further desire to suckle. In almost all the communities, the villagers take care to protect the mother and child from the influence of evil spirits, and also from the bad effects of evil looks. To achieve this, for example, the villagers keep an old chappal at the entrance to the delivery room. There are other superstitious beliefs and to eradicate their evil influence they resort to strange remedies.

74. Infant mortality is now very much less and this is mainly due to the increased consciousness on the part of the people to avail of the growing facilities which they have in the matter of maternity and child welfare. Some people, however, believe that infant mortality is due to the interaction (play) of certain evil spirits which they generally call *Balagraha* and they carry out certain magico-religious functions to eradicate its evil effect. As regards barrenness many of the villager feel that it is due to their past sin. Beliefs of this nature serve as a constant warning to them to always adhere to certain ethical principles in life and therefore serve as an incentive to do good things in the present life, so that they may reap the reward either in this life or in the next life. The villagers believe in the doctrine of rebirth, unless one has achieved liberation or *moksha*. To overcome

barrenness, apart from consultation on the physiological plane, the villagers also take oath to their family deities, perform 'aswatha pradakshina' and also carry out 'Naga prathista' ceremony.

75. The practice of observing ear-piercing ceremony which prevails among the Morasu Vokkaligas is ancient in its origin and involves certain rigorous rituals to be observed by their womenfolk. This ceremony 'devaru maduvudu' has already been described briefly while giving a short account of Morasu Vokkaligas. It is however necessary to observe that much of the rigour and austerity associated with the ceremony are now gone and the ceremony is now observed in a simple and economic manner. Nevertheless, it continues to be a sacred function for them.

Marriage

76. In the matter relating to marriage there are many common practices among the villagers, irrespective of the caste to which they belong. Some of these common practices are:

- (i) Castes are endogamous.
- (ii) Marriages within a clan or bedagu or gotra are not permissible.
- (iii) Child marriage is unknown.
- (iv) Post-puberty marriages are the rule of the day, the normal age for the marriage of a boy being about 22 years and that for a girl being about 16 years. In the village only 9 girls in the group of 10-14 are married and in the age group of 15-19, 48 are married. As regards boys, 2 in the age group of 15-19 (these are exceptions) and 33 in the age group of 20-24 are married (*vide* Table VI).
- (v) There is preference to certain consanguineous marriages like marriage with sister's daughter mother's brother's daughter etc.
- (vi) Polygamy is not permitted except when there is no issue by the first wife and a second wife is taken invariably with the consent of the first wife.
- (vii) Pre-marital and extra-marital relations are viewed with stern disapproval. The caste headmen or elders in the community inquire into such known cases of violations of chastity and punish the delinquents suitably with fine, ex-communication and by insisting on the parties to marry if they belong

to the same caste provided they are not within the prohibited degrees of relationship. If reconciliation fails, divorces or separation are permitted.

- (viii) In all castes except Brahmins, Lingayats, Akkasaligas, Vokkaligas, Telugu Banajigas and Kurubas, divorces are permitted to remarry in the form of *kudike* and in all such cases society does not approve a bachelor to marry a divorced woman.
- (ix) Widow remarriage in the *kudike* form is gone through in a simple manner in the presence of the caste headmen.
- (x) Betrothal also called, *veelyasasthra* or *nish-chithartha* is prevalent among all the castes and it generally takes place in the bride's house in the presence of the relatives of the parties or the village elders.
- (xi) The duration of the marriage celebrations is now curtailed to the minimum.
- (xii) The dowry system as such is not generally prevalent, though presents on a lavish scale are sometimes given to the bridegroom depending upon his education, social and economic status etc.
- (xiii) The marriage takes place on an auspicious day fixed in consultation with an astrologer or a learned Brahmin priest and while doing so the convenience of the party is also taken into consideration.

77. While the similarities relating to the marriages among the various castes are many the differences are very few. Among the Brahmins marriage generally takes place in the bride's house, whereas among the other castes it takes place generally in the bridegroom's house. The Brahmins and Lingayats have their own priest and in the marriages which take place among persons of all the other castes except the Harijans, Brahmins officiate as priests. The Harijans have their own caste elders under whose leadership and direction marriages are celebrated. Priests as such do not officiate in such marriages. The custom of conducting group marriages is peculiar to the Telugu Banajigas. The rituals connected with the marriages vary slightly from caste to caste, but an important point to be observed is that among Hindus irrespective of caste, marriage is considered as a sacrament. In the marriages apart from the various ritual ceremonies certain social functions are also linked up to create an atmosphere of joy and liveliness. These include certain humorous plays

participated by the bridal couple which not only gives pleasure to the participants but also provoke mirth and laughter among those that witness these interludes. It would be difficult to describe the marriages among all the castes in a monograph of this nature. A brief description of a marriage among Morasu Vokkaligas is however given in Appendix I and as observed above, the form of marriage among other castes varies only slightly and the variation is merely one of form and not of substance.

78. The statistics relating to never-married, married, widowed and divorced or separated under different age groups are contained in Table VI. The never-married constitute 56 per cent of the total population of males, while the never-married females constitute 44 per cent of the total population of females. It is seen that there are no females above the age of 20 who remain unmarried and this only goes to show that unlike in the towns, in the rural areas the villagers do not keep their girls unmarried unnecessarily for a longer period and this anxiety is understandable, because in the villages the girls are not engaged in any scholastic career as their sisters are in the urban areas. There are 4 males between 40 and 60 who have not married due to physical infirmity etc. The married males constitute 39.2 per cent of the total population of males and the married females constitute 42.7 per cent of the total population of females. There are 29 widowers and 70 widows in the village. Of these, 13 widowers and 21 widows are above 60 and 3 females are below 30. Lastly, one male and 10 females come under divorced or separated.

Death

79. Normally death takes place due to old age or disease. Deaths by accidents are rare in the village. No person in the village is suffering from any chronic disease or ailment. In any demographic study it is very essential to have complete details about vital statistics from year to year and it is in fact one of the important functions of the patel of the village to maintain such statistics. But, it is to be noted with regret that complete statistics for the last 10 years are not readily available with the authorities concerned and as such a very valuable data is lost for the purpose of studying the overall rate of increase in the population in the village. From the figures available for 1954-1955 and 1959-1960 it is seen that the number of births and deaths were as follows:

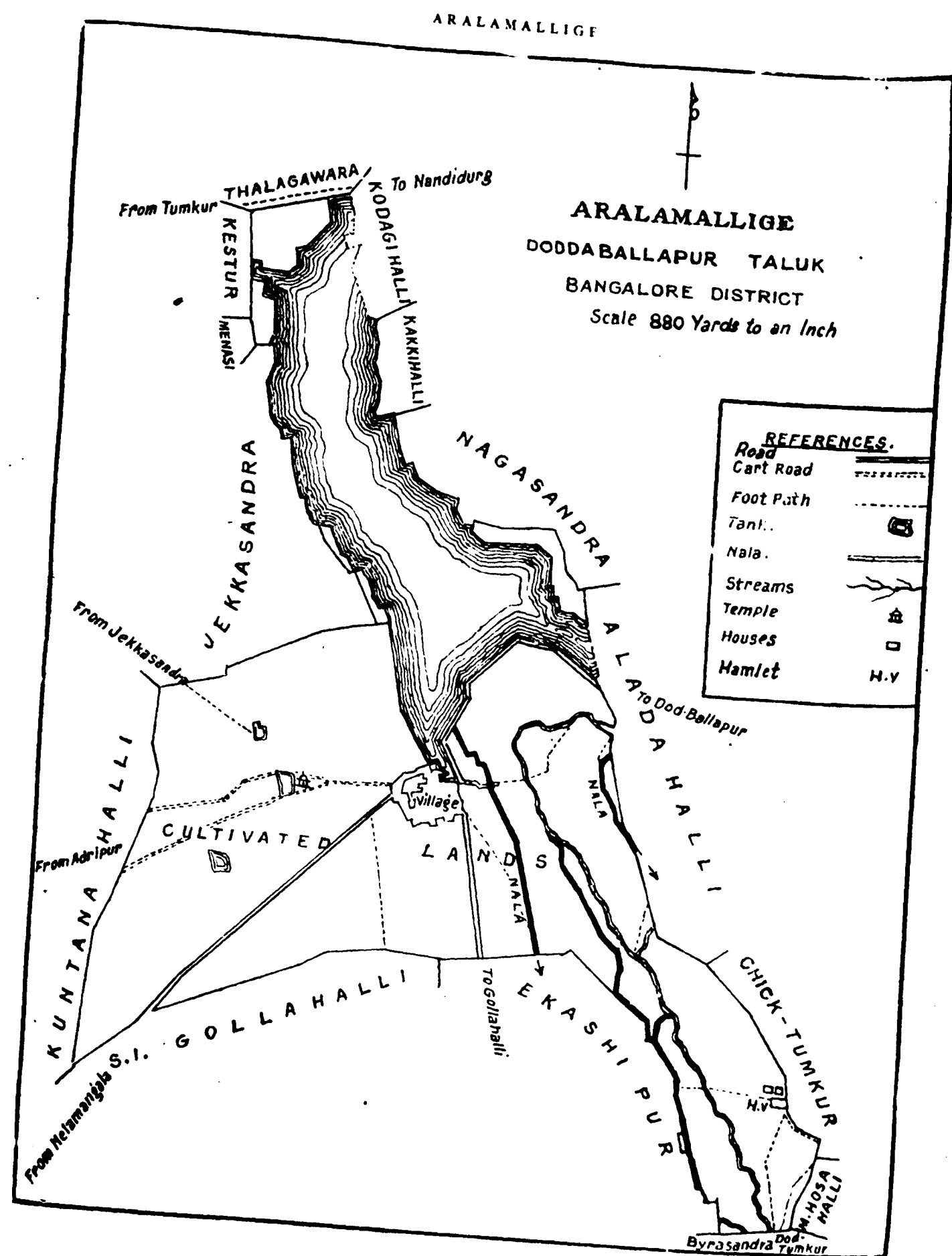
	1954	1955	1959	1960
Births	31	21	30	17
Deaths	20	8	17	13

80. It is not known to what extent credence can be given to the above figures. If the figures are correct the annual rate of increase is about 1 per cent in 1954, 1955 and 1959 and much less in 1960, considering immigration is negligible, if not nil.

81. As already remarked, while dealing with the ethnographic notes on the various castes, cremation of dead bodies of adults is carried out only among Brahmins and none else. Among others the dead bodies are buried. Among Brahmins also the children are buried. Similarly, when pregnant women and persons suffering from such contagious diseases like leprosy die, cremation of the dead bodies is carried out. It is common among all the castes to clothe the dead body in mortuary garments after giving a bath and then it is carried on a bier by four persons. In the case of Brahmins the eldest son of the deceased and if he is not available, the one who is next in order, walks in front of the corpse carrying the funeral fire and after the performance of the various rites in the cremation ground lights the fire which consumes the corpse. It is the general practice among those who bury the dead body to lay the corpse in the burial pit with the head on the southern side. In the house where the death takes place food

is not cooked on the day of the death. The mourners are served food by the nearest relatives. The obsequies are gone through in an elaborate manner by the Brahmins and they are spread over 13-16 days and after these for the next one year, monthly and other periodical shraddhas are performed and the next annual ceremony is again conducted with elaborate rites. Among other castes the obsequies are limited to those which are conducted just after the death. After finishing the rites connected with the burial on the first day, they revisit the burial ground on the third day and again perform certain rites and on the 11th day after observing pollution for 10 days, they perform the *shraddha* ceremony on the occasion of which they give certain presents to seek salvation for the departed soul and also arrange for a feast. They do not however celebrate any further annual *shraddha*. Instead, during the month of *Bhadrapada* or *Pakshamasa*, the Vokkaligas observe a ceremony called 'paksha' when they invite one or two guests and serve them with sumptuous food in memory of the departed persons and this function is locally called *halu-thuppa*.

82. The Lingayats do not observe pollution. They bury the dead in the sitting posture.



CHAPTER III

ECONOMY

(a) Economic Resources

Land

The geographical area of the village is 1,863 acres 13 guntas (2.91 square miles). There is no forest in the village. The details of land distributed under different categories are as given below:—

		Acres	Guntas
(a) Agricultural land			
1. Dry		683	34
2. Wet		347	38
3. Garden		50	10
TOTAL		1,082	02

		Acres	Guntas
(b) Other land			
1. Barren and uncultivable land		33	00
2. Land put to non-agricultural purposes		541	11
3. Grazing land		201	00
4. Topes		6	00
TOTAL		781	11

2. Out of the total extent of 1,082 acres of agricultural land available for cultivation an extent of 882 acres was brought under cultivation in the year 1960-1961. An extent of 200 acres was under current fallows. This mainly represented small extent of land which innumerable landlords invariably keep fallow for the purpose of growing grass to feed their cattle, particularly in the working season. The village has an extent of 201 acres of grazing land which lie scattered in different places in such a way that it is not convenient for all the villagers to make use of the reserved land effectively. Further, only a small portion of the reserved land is fit for grazing purposes. These are the reasons for apparently large extent of fallow land in a village where there is paucity of cultivable land and where intensive cultivation is otherwise widely practised.

3. The extent of land under different crops varies slightly from year to year, particularly under minor

crops. The Table given below gives the extent under various crops during 1962-1963:—

Sl. No.	Name of crop	1962-63	
		Acres	Guntas
1. Ragi		389	11
2. Paddy		40	25
3. Sugarcane		202	08
4. Arecanut		9	18
5. Coconut garden		2	26
6. Other crops		212	33
TOTAL		857	01

4. The important food crop in the village is ragi, sugarcane being the important commercial crop. This pattern of agriculture has come to stay, as ragi is the staple food for the vast majority of the people in the village. Further, the facilities for growing sugarcane being quite adequate in the village, the villagers have naturally chosen to grow mostly sugarcane in the wet lands. They are getting much better profit from sugarcane than from the cultivation of paddy, except in those years such as 1960-1961, when there was a steep fall in the price of jaggery. Paddy is grown in small extents often utilising the interval they get between the harvesting of one sugarcane crop and the raising of the next. The villagers invariably resort to intensive cultivation of sugarcane. Land is thus the most important economic resource for the villagers and the cultivation of sugarcane fetches the highest income. They have very little surplus food-grains to sell.

5. Table XX appended gives an idea of the total production of various crops in the year 1960-1961. The villagers generally feel shy of disclosing the correct particulars regarding the produce from their fields for various reasons of which the most important is the fear that they may be taxed under the Agricultural Income-tax. In 1960-1961, according to their own information given during the survey, the total production of ragi was 1,633 pallas (1,733 quintals) for the total cropped area of about 463 acres which include

the lands cultivated in the adjoining villages of Gollahalli etc. thus giving an average of 3.5 pallas (3.6 quintals) per acre of dry land. Similarly, the total production of gur in an extent of 200 acres was 15,822 maunds of jaggery valued at Rs. 95,000 at Rs. 6 per maund which was the low price prevailing in 1960-1961. But, detailed enquiry reveals, as will be substantiated later, that the average production of jaggery per acre in the village is about 30 bags of 70 kgs. each which works out to about 164 maunds as against the average of 80 maunds declared by the growers. In other words, the production has been reduced to 50% of what it actually is. It is, therefore, seen that the gross income from sugarcane is more than rupees two lakhs even at a time when the price of jaggery is so low as Rs. 6 per maund. The extent of fluctuation in the price of jaggery can be gauged when we realise that in the year 1961-1962 the price was Rs. 38 to Rs. 45 per bag, while in 1962-1963 it rose to Rs. 75 per bag, which no doubt is an unusually high rate and is not a normal feature. Thus, manufacture and sale of gur which is an important occupation for 91 households is the chief economic resource for about 40% of the total number of households in the village. Chillies and arecanut are other commercial crops grown to a small extent. The other minor food crops which mainly consist of pulses and other cereals are mainly consumed by the villagers. Taking the village as a whole, the ragi and paddy grown in the village are hardly sufficient for the villagers for a year, even though individual growers may sell their surplus in small quantities to others either in the village or outside the village. The total consumption units in the village are about 1,000 and the annual requirements of foodgrains comes to about 3,000 pallas, whereas the actual production is about 2,000 pallas. The village is thus deficit by about 33½% in the matter of production of foodgrains. As there is very little scope for extensive cultivation, an attempt is being made to wipe out the deficit to a considerable extent by the formulation of Panchayat Agricultural Food Production Plan with effect from the current agricultural year 1962-1963, a further discussion of which will be made later.

6. The main garden crops are arecanut in an extent of 9 acres 18 guntas, coconut in a small extent of 2 acres 26 guntas, beetle vine in just 10 guntas and besides these, during 1962-1963, tomato had been raised in an extent of 6 acres, brinjal in 17 guntas and flowers mainly consisting of *kakada*, *semanthige* and *chendu* had been grown in small extents. The existence of direct bus services facilitate the despatch of vegetables to Bangalore for sale, while flowers are

sold in the town of Doddaballapur itself as the quantity grown is small and does not warrant its sale at Bangalore. The villagers have abundant facilities to market whatever they grow in the village in view of the proximity of a number of urban centres including the metropolitan city of Bangalore. They have also not been slow to avail themselves of these facilities as seen from the fact that in the recent years nine new irrigation wells have been sunk in dry lands with the loan granted by the Block Development Officer of Doddaballapur. Increased extent of garden crops can, therefore, be anticipated in the coming years resulting in increased prosperity to a dozen households, besides enriching the total production in the village. The village is not reputed for good areca cultivation. Barring one or two small plots, the areca gardens are fairly old ones yielding about 15 to 20 maunds of arecanut per year which is indeed poor, when compared to the average yield per acre from the arecanut gardens in the villages of Tumkur District or from those in the Ma'nad districts of Shimoga, Chikmagalur, North Kanara etc., not to mention the fertile arecanut gardens in the district of South Kanara. The standing crops as such are sold to outsiders and an acre of arecanut garden fetches an income of about Rs. 1,000 per annum to the owner. From the perennial garden crops the village get in all an income of about Rs. 10,000 per annum.

7. While discussing about the topic of land as an economic resource, it is relevant to mention that an extent of only 14 acres 11 guntas of land is available in the village for the residence of 230 households with a population of 1,282 at present. Deducting the area reserved for threshing purposes and sites set apart for manure and compost pits, there is very little scope for the village to expand as it is surrounded on three sides by patta land and on the fourth, to the north, the village tank is situated. The availability of Government land for future residential purposes is, therefore, limited and the only way out seems to be acquisition of private lands in due course as congestion sets in.

8. Land has for ever remained the best form of security and there has not been any tendency to alienate the agricultural lands by way of sale as is evident from the fact that there has not been any sale during the last one decade while the extent purchased is about 59 acres of land on the neighbouring villages by 21 households. This rare phenomenon of nil sales can be attributed to the fact that a large number of households have sugarcane cultivation which has been really paying.

Livestock

9. The particulars of livestock in the village are as given below (vide Table 7):—

1. Cows, buffaloes and their calves	486
2. Working bullocks	180
3. Sheep and goats	280
4. Pigs	58
5. Poultry	300

10. The draught bullocks are mainly of Hallikar variety, sturdy in constitution, majestic in appearance and capable of sustained work. The villagers purchase the bullocks mostly at the annual cattle fair at Ghati Subramanya which comes off between 15th December and 15th January. Every year about 40 to 50 pairs of bullocks are purchased in the cattle fair exchanging the old ones. The price for a pair of bullocks varies from Rs. 400 to Rs. 1,200 depending upon their age, breed etc. The good agriculturists of Aralamallige generally go in for bullocks which cost about Rs. 800 a pair. It is a common practice among many cultivators to keep the bullocks for a year or two and after rearing them quite well and using them for their agricultural operations sell them for a profit. There are some cultivators who would even sell away in the same year in any one of the cattle fairs they visit if the bullocks fetch a good price. The sale of cattle is practically a subsidiary occupation to such cultivators. Among them cattle rearing is indeed an art. They look after the bull calves with great attention and affection and they would not even mind leaving the entire milk of the mother cows to the young ones which just when they are one or two years old fetch as much as Rs. 200. Apart from pecuniary benefit, it is a matter of pride, pleasure and prestige for them to rear the male calves with meticulous care. Even though there are 69 milch cows and 24 milch buffaloes in the village, the sale of milk is negligible. Hardly about 2 dozen households sell milk in the village out of the 67 which produce and the total quantity sold is mostly consumed in the local hotels. Only one person sells about 4 seers of milk at Doddaballapur every day.

11. The pigs are owned and reared mostly by Adidravidas. In 1960, a Berkshire boar was given to one among them under the National Extension Scheme at subsidised rate and as a result pigs of improved variety are found in the village. Attention has been paid in the recent years to the development of poultry and sheep and goats. In 1960, 100 fertile eggs were supplied to one Sri M. Sanjeevappa and 2 breeding rams to 2 persons by name Sri B. Sonnappa and Bhadrappa. It should, however, be mentioned that

considering the vast scope for further expansion in the field of poultry development and piggery, only a beginning has been made in the right direction and it is for the villagers now to pursue these useful avocations to an increasing extent.

12. Other resources: The rearing of casurina as a fuel crop in dry fields is becoming popular in the region, as casurina fetches good price on account of its large demand in Bangalore and its inexpensive cultivation. Till 1962 only 4 persons had raised casurina in the village, whereas in 1963 alone, 15 persons have raised new plantations. In 1962, the shanbogue of the village sold casurina trees of 8 years old, grown in 5½ acres, for Rs. 4,500 which roughly works out to an income of about Rs. 100 per year. Though cultivation of food crops fetches more income in good lands, the villagers prefer to raise casurina as the labour involved is very much less and adverse seasonal conditions will not affect the casurina to the same extent as food crops. Intelligent agriculturists generally raise casurina in lands which have poor soil. The avaricious among them, however, are more concerned about the immediate benefits rather than the harm done to the soil and they do not hesitate to raise casurina in good soil where food crops can more usefully be grown.

13. There are 4 sugarcane crushers worked by power in the village and they fetch substantial income to the owners by way of hire charges. On account of extensive sugarcane cultivation both in this village and also in the neighbouring villages the agricultural labourers get labour practically throughout the year. The functionaries are well established and they are paid either in kind or cash for the services rendered by them. In the village there are 2 households each of carpenters, goldsmiths and dhobies, one household of blacksmith, 3 households of barbers, 4 households each of tailors, provision shop keepers and hotel keepers. All these households derive income by pursuing their avocation either as principal means of livelihood or as secondary means.

(b) Factors Influencing Economic Life

Land Reforms

14. Aralamallige is a ryotwari village. The Mysore Tenancy Act, 1952, is the only measure of land reforms made applicable to this village; but its provisions have not been availed of at any time by the villagers. 27 households of Aralamallige own lands at Gollahalli which was a jodi village till it was abolished in 1961 under the Inam Abolition Act.

As a result of the survey and settlement had been introduced into this Inam village long back these persons had under the Inamdar the same rights as persons who hold land directly from Government. The only change is that occupancy rights stand conferred on the owners and instead of the quit rent which they were paying formerly to the Inamdars, they are now paying land revenue to the Government. The cultivators state that the incidence of land revenue they are paying now is more than the amount of quit rent which they were paying to the Inamdar and to this extent the abolition of Inam has been distinctly disadvantageous to them. Hence the implementation of land reforms has not been felt in this village. The provisions relating to ceiling proposed to be introduced under the new Land Reform measures are not likely to affect anyone in this village. There are 57 persons who have taken lands on lease from others. They are either share croppers who divide with the owners the yield as well as certain items of expenditure such as cost of seed, manure and labour required for harvesting and threshing (this type of tenure is known as *vara*) equally or lessees who pay a fixed rent called *Guthige* which invariably is much higher than 25% of the yield. When the new Land Reform measures, therefore, come into force, the share croppers and the lessees stand to gain immensely from the benevolent provisions relating to the fixation of fair rent as well as protection against eviction which however, they enjoy temporarily even now under the interim law passed in 1957 and continued from time to time.

Land Improvement

15. The land improvement schemes in the village are limited to those which have been undertaken by a few individual households by way of construction of irrigation wells in dry lands and raising thereafter garden crops where originally only dry crops were being raised. Since the inception of the National Extension Scheme the Block Development Officer has granted loans ranging from Rs. 1,000 to Rs. 3,000 to 11 persons for the construction of 11 new wells, out of which 9 have been completed and 2 are under construction. Besides, 2 persons have installed pump sets, each of 3 H.P., borrowing Rs. 1,000 each. As a result of the construction of these new wells, irrigated crops are now raised in an extent of about 25 acres of land, thus increasing the food production in the village and also improving the economic condition of 11 households.

16. In this village intensive cultivation of sugarcane and to some extent paddy crops is a regular feature and this is facilitated by the fact that the local amini (Government) irrigation tank receives copious supply of water, thus providing assured irrigation facilities. 91 households grow sugarcane in varying extents and all these households evince immense interest in its cultivation by adopting scientific methods advocated by the agricultural department.

17. Schemes intended to improve agricultural lands like (i) soil conservation (ii) reclamation etc. have not been undertaken in the village.

Industrialisation and Trends of Urbanisation

18. The village is not reputed for any household industry apart from gur making. The nearness of Doddaballapur, the taluk headquarters, which is only 3 miles from the village is an important factor which has naturally influenced the economic condition of a number of families in Aralamallige. Doddaballapur is a well known centre in the State for weaving by powerlooms. The saris and other fabrics manufactured in Doddaballapur find a ready market in different parts of the country. It is a flourishing industry providing employment to hundreds of persons of whom an appreciable number are from neighbouring villages. 10 persons from Aralamallige are employed at Doddaballapur either in weaving or other ancillary items. Of the 10 persons, one is a Vokkaliga, two are Muslims, 2 are Bovis, one is an Uppar, two are Acharis (Vaswakarma) and two are Kurubas. Though their earning depends upon their skill, on an average each earns about Rs. 2. per diem. As regards others who are employed or earn at Doddaballapur, mention may be made about two masons who go to Doddaballapur daily for work and earn about Rs. 4 per day. Of these two, one is a Kuruba and another is an Adikarnataka. The head of one Kuruba household goes to Doddaballapur every day on a bicycle and sells about 4 seers of milk. Similarly, there are four other persons who sell the vegetables grown by them in the market or shandy at Doddaballapur. Villagers who grow flowers likewise sell them at Doddaballapur. There are two registered contractors in the village, both belonging to Vokkaliga caste, who take up works on contract in the vicinity. These two contractors together employ about 15 persons from the village. It is needless to state that this new venture is a result of their association with the urban life.

19. One important aspect of industrialisation in this village is that in the recent years 4 persons have acquired and installed, 4 separate sugarcane crushers

worked by power for the purpose of crushing sugarcane on the basis of hire. They have also set up improved ovens and undertake the manufacture of jaggery also on payment of hire. The establishment of power crushers and improved ovens has not only enabled these 4 families to improve their economic condition a good deal but has also enabled the villagers in general to get the gur manufactured speedily and at a comparatively lesser cost.

20. As regards urbanisation, in the matter of dress, food and drink, possession of material goods, recreation and other social and cultural habits, the villagers are influenced a good deal by the changes that take place in the urban areas, which they have occasion to visit quite frequently for some reason or other. There are 25 students who go to Doddaballapur daily from this village. Many villagers, as observed earlier, are employed in Doddaballapur itself and they move with their urban brethren intimately and naturally imbibe the habits and customs of their associates. Further, every villager practically will have some opportunity or other to visit the nearby town as most of the welfare and administrative institutions are located there. There are cinemas which attract a considerable number of the villagers to visit the town frequently. Many also go to the town to purchase their various domestic requirements. In short, as the saying goes in the village, 'a villager who has some money in his pocket but no work to attend to goes to the town on his own bicycle, if he possesses one, and if not, by borrowing from his good neighbour, to visit a hotel and to spend a few interesting hours'.

Communication

21. The village which is situated on the Doddaballapur-Nelamangala road has very good communication facilities. A number of buses ply on this route and there is no difficulty to go to any place of importance. The village has a branch Post Office and for the various other postal and telegraphic facilities including travelling by train they go to Doddaballapur. All these provides ample facilities to the villagers to transact their business quickly and to travel to any place they want without much effort. The villagers move about to the adjoining as well as to the more distant villages, all of which are connected by inter-village roads, either by travelling in bus or in bullock carts. In recent years a portion of the road from Aralamallige to Gollanahalli as well as the road from Aralamallige to Kuntanahalli were improved by constructing a few culverts, thus rendering these roads more useful for travel throughout the year. Considering the fact that the villagers

have lands in the adjoining villages these roads have an added importance.

Expansion of Marketing Facility

22. Jaggery is the most important produce which every grower of sugarcane invariably sells, keeping a little quantity for his domestic requirements. The important market for the sale of jaggery produced in this region is Tumkur, 36 miles from the village, where a Regulated Market exists. But, the growers of Aralamallige do not sell the jaggery directly at the Regulated Market in Tumkur. Two wholesale dealers, of whom one is a resident of the village itself and the other of the adjoining village, Menasi, 1½ miles from Aralamallige, together purchase about 75% of the produce from the agriculturists and they in turn sell it either in Tumkur or in Bangalore. The villagers also sell a portion of the produce to a wholesale dealer from Doddaballapur who visits the village regularly when jaggery is produced. The Taluk Agricultural Produce Marketing Co-operative Society at Doddaballapur does not purchase jaggery and the society is not of much use to the villagers in the matter of marketing agricultural produce, as the villagers have very little surplus of other commodities to dispose of. Most of the sugarcane growers do not stock jaggery, as first of all, they have no facilities for storing this perishable commodity, and secondly, most of the growers, being persons of limited means, cannot afford to keep the stock till such a time they are able to get better price, as they require money for various agricultural and domestic purposes. As a measure of abundant caution, neither the villagers nor the co-operative society is too ready to give loans on the security of jaggery. In these circumstances, the growers of sugarcane do not always get the best price for the jaggery produced by them and their difficulties are exploited by the intermediaries and the trading community. The establishment of a sugar factory at Gauribidanur, 23 miles from Doddaballapur is bound to improve the economic conditions of the people in Aralamallige and the other fellow cultivators of sugarcane in the region, as the growers will be able to get a fixed price from the sugar factory for the cane grown by them.

23. The existence of good roads to the various important commercial centres and the availability of good transport facilities ought to be encouraging factors to the villagers to grow more and to grow whatever is possible, for there is a growing demand for everything which the villagers produce from their land. As it is, it cannot be said, that the villagers are taking full advantage of these facilities.

The rights enjoyed by these owners of lands in the erstwhile jodi village (proprietary estate) have not changed much. As survey and settlement had been introduced into this Inam village long back these persons had under the Inamdar the same rights as persons who hold land directly from Government. The only change is that occupancy rights stand conferred on the owners and instead of the quit rent which they were paying formerly to the Inamdars, they are now paying land revenue to the Government. The cultivators state that the incidence of land revenue they are paying now is more than the amount of quit rent which they were paying to the Inamdar and to this extent the abolition of Inam has been distinctly disadvantageous to them. Hence the implementation of land reforms has not been felt in this village. The provisions relating to ceiling proposed to be introduced under the new Land Reform measures are not likely to affect anyone in this village. There are 57 persons who have taken lands on lease from others. They are either share croppers who divide with the owners the yield as well as certain items of expenditure such as cost of seed, manure and labour required for harvesting and threshing (this type of tenure is known as *vara*) equally or lessees who pay a fixed rent called *Guthige* which invariably is much higher than 25% of the yield. When the new Land Reform measures, therefore, come into force, the share croppers and the lessees stand to gain immensely from the benevolent provisions relating to the fixation of fair rent as well as protection against eviction which however, they enjoy temporarily even now under the interim law passed in 1957 and continued from time to time.

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23. The existence of good roads to the various important commercial centres and the availability of good transport facilities ought to be encouraging factors to the villagers to grow more and to grow whatever is possible, for there is a growing demand for everything which the villagers produce from their land. As it is, it cannot be said, that the villagers are taking full advantage of these facilities.

Sources of Finance

24. Private money-lenders continue to be the main source of finance for the villagers. They invariably charge high rate of interest ranging from 12% to 18% for small sums which are unsecured and for larger sums which are granted on the security of landed property the interest ranges from 10% to 12%. The local Co-operative Society which has 11 villages including Aralamallige within its jurisdiction is not functioning effectively. It is in a dormant condition since the last 2 years and has not issued any fresh loans either in 1962-1963 or in 1963-1964. The amount disbursed as short term and medium term loans in 1960-1961 and 1961-1962 still remains to be collected. The overdues amount to about Rs. 27,000 and being a defaulting society it is not eligible for getting fresh loan from the District Central Bank for disbursement to the members. As a result, the villagers have been driven to the necessity of borrowing from private people to an increasing extent.

25. For the purpose of constructing new irrigation wells and for repairing old ones the villagers, however, have been able to get irrigation loans from the Block Development Officer, Doddaballapur. During the last 4 years he has in all granted loans to the tune of Rs. 27,750 to 11 different persons for the construction of 11 new wells out of which, as observed earlier, 9 wells have been completed. On an average for the construction of an irrigation well a sum of about Rs. 3,000 is required. Besides this, 2 persons have obtained a loan of Rs. 1,000 each for the purpose of installing a 3 H.P. pump set and one person has obtained a loan of Rs. 500 for land improvement. These statistics clearly show that the loans granted for construction of irrigation wells are in the nature of a boon to the people who taking advantage of these liberal grants have been able to step up production and improve their economic condition. There is a

good demand for irrigation loans and if only funds are released liberally and quickly and the amounts are sanctioned and disbursed in proper time, the enthusiasm generated as a result of such useful schemes would no doubt yield good results. As the village is supplied with electricity there is vast scope for installing electric pump sets each of which by way of initial investment cost only as much as a pair of good bullocks and is easier to maintain. If only the local Co-operative Society, is able to grant similar medium-term loans, the villagers would be able to benefit immensely. This is a matter in respect of which the Directors of the Society should bestow serious thought in the interest of the villagers who are badly in need of finance.

26. In 1963-1964, as part of the policy of stepping up food production in the State as a whole, a scheme known as Panchayat Food Production Plan was initiated. In the agricultural year 1963-1964, about 20 persons were selected under this plan for taking up one or more improved practices of agriculture so that the overall production could be increased proportionately. But, the implementation of the plan failed in the first year, as the local co-operative society did not take the initiative by granting credit facilities in proper time and also failed to supply the people with their requirements of improved seeds, chemical fertilisers, pesticides and other material for plant protection. The inactivity of the Co-operative Society is thus a stumbling block to the progress of the people.

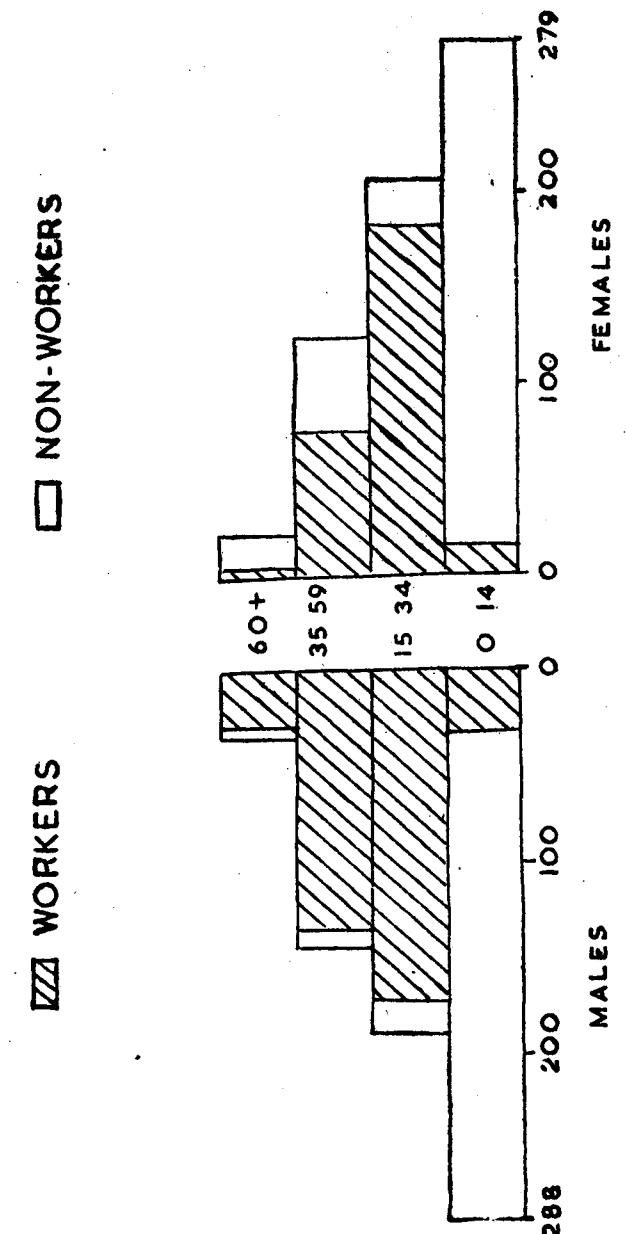
(c) Economic Activities and Nature of Changes*Livelihood Classes*

27. The Table given below shows particulars of persons depending on agriculture and of those pursuing non-agricultural avocations as the principal means of livelihood.

Occupation	1951				1961			
	Persons	Males	Females	Percentage to the total population	Persons	Males	Females	Percentage to the total population
Agricultural Classes :								
Cultivating owners	658	357	301	65.15	704	353	351	54.92
Cultivators of lands taken on lease	36	26	10	3.56	138	77	61	10.72
Agricultural Labourers	84	42	42	8.32	281	141	140	21.93
Non-cultivating owners	15	6	9	1.48	16	8	8	1.25
Non-Agricultural Classes :								
Production other than cultivation	42	21	21	4.16	31	16	15	2.43
Commerce	42	19	23	4.16	3	1	2	0.24
Transport	133	68	65	13.17	109	58	51	8.51
Other services								
TOTAL	1,010	539	471	100.00	21,82	654	628	100.00

ARALAMALLIGE
DODDABALLAPUR TALUK
BANGALORE DISTRICT

WORKERS AND NON WORKERS BY SEX AND BROAD AGE-GROUPS



28. In 1951, 793 persons representing 78.51% of the population of the village depended on agriculture as their principal means of livelihood, while in 1961 their number has gone up to 1,139 which is 88.82% of the total population. The break up of this is as follows :

	1951	1961
Cultivators of owned land or land taken on lease	694	842
Agricultural labourers	84	281
Non-cultivating owners	15	16

29. This increase has been investigated further and a close analysis of the causes for this increase has revealed that it is attributable primarily to the facts set out below :—

The number of inmates of households engaged in agricultural labour was 84 in 1951. The number of inmates in the same households has increased to 138 in 1961. Subsequent to 1951, 12 households under this class have migrated to this village contributing another 56 persons to their number. Further, 7 households owning small extents engaged in self-cultivation have leased out their lands and changed over to agricultural labour, thereby contributing 27 persons to this class in the village. 11 households with 60 members classified under other services (coolly) during 1951 have now declared agricultural labour as their means of livelihood. Thus only 7 households with 27 persons have changed over from cultivation to agricultural labour between 1951 and 1961. The rate of increase in the number of cultivators is only 21% which is practically the same as the rate of growth of population. The number of agricultural labourers, however, shows an increase of more than 200% from 84 in 1951 to 281 in 1961.

30. The increasing extent of sugarcane cultivation in the village during the last decade which absorbs a large number of agricultural labourers both for agricultural operations and for the purpose of the manufacture of jaggery is another reason for the increase in the category of agricultural labourers. About 250 man days are required for raising 1 acre of sugarcane and also preparing jaggery from the cane produced, as detailed below :

Nature of operation	Number of man days
1. Digging	40
2. Making rows	4
3. Planting cane	10
4. Weeding	10
5. Application of manure	20
6. Wrapping (once or twice as the case may be)	50
7. Irrigation	16
8. Preparation of jaggery	100
TOTAL	250

31. On the above basis, for the total extent of 202 acres of sugarcane cultivation 50,500 labour days are required out of which if it is assumed that about 10% of the total labour is contributed by the members of the household, the net labour days when cash labour has to be employed would come to 45,450. The agricultural labourer engaged in the sugarcane cultivation gets Rs. 1.50 p. per day in addition to one meal in the afternoon. The wage rate ranges from Re. 1 to Rs. 1.50 p. per day in accordance with the variation in the price of jaggery. For example in 1961 when the price of jaggery ranged from Rs. 18 to Rs. 25 per bag of 70 kgs. each, the wage rate was Re. 1 per day, whereas in 1963 when the price shot up to Rs. 75 per bag the wage rate increase to Rs. 1.50 p. per day. The agricultural labourers from Aralamallige alone meet only about 60% of the total requirements of labour and it is for this reason that agricultural labourers from the adjoining villages of Ekasipura, Gollahalli, Kuntanahalli and Jakkasandra are also engaged for work. In Aralamallige village excepting Brahmins and Lingayats, people from all the other castes go out for agricultural labour in varying numbers. The demand for labour is so acute that the prevailing practice is to inform the labourers on the previous evening individually, though a few years ago it was sufficient to inform one or two leaders of the group of labourers. The labourers work from 10.30 a.m. to 5 p.m. The female labourers employed in agricultural work get a little less than what is paid to male labourers, the presumption being that males turn out better work than females. But, it is admitted, that in some items like transplantation, females turn out better work than males, even though males are paid more. For certain operations like weeding the wage rate is uniform. The contract labourers engaged for the whole year, of whom there are 15 persons in this village, get each Rs. 120 to Rs. 150 cash in addition to two meals a day and supply of two or three sets of clothes during the year.

32. From the foregoing account it is seen, that there is a keen demand for agricultural labour in this village and with a view to put the labourers in an obligation, they are even paid small amounts by way of advance. The point, however, remains that in spite of the availability of work and the comparative increase in the wage rate, the living condition of the agricultural labourers is far from satisfactory. The case study of Narayanappa, a Telugu Banajiga, who lives with his mother as the only other member of the households reflects the unhappy conditions in which similar families are situated. He says: "we are two including my mother. We came to this

place 16 years ago from Halehalli of Gauribidnur taluk after selling away 8 acres of dry land for Rs. 300 to clear the old debts. As there were no households of our caste there, we came to this village where we had a few relatives. We have been living in a rented house paying annually a sum of Rs. 18 by way of rent which the land lady has increased to Rs. 60 five years ago. My mother who has only one eye and is aged 65 years goes out hawking sundry articles like betel leaves, nut, vegetables etc. and I earn about Rs. 30 per month. It is very difficult to eke-out our livelihood from our scanty income and poor people like us cannot also get any loan."

33. From the Table relating to the particulars of livelihood classes given earlier it is seen that in the category of cultivating owners, there is a slight fall in the percentage of persons who are dependent on it, while there is a little increase in the category of the class of tenants. This is again due to the fact that the villagers who have large extents of wet land lease out a portion of dry lands belonging to them so that they could concentrate on the cultivation of cash crops like sugarcane. There is only a small change regarding the position of non-cultivating owners.

34. There is a fall in the category of persons coming under 'non-agricultural classes'. 4 families of tailors, 2 of goldsmiths and 1 of blacksmith which include in all 31 persons constituting 2.43% are dependent at present on the occupation of 'production other than cultivation' as against 42 persons or 4.16% of the total population in 1951. This slight fall is due to the fact that a few among them have left the village to urban areas to earn more income. Under 'commerce' there is a steep fall, because commerce is the principal occupation for only two households of hawkers which comprise 3 persons, though in 1951 of more persons were dependent on it. Again, under 'other services' there is a fall in the percentage of persons who are dependent on it. In a village like Aralamallige the scope for earning from 'other services' is becoming limited as more and more people are concentrating on the cultivation of cash crops and there are no other avenues open to them to earn as much income as they can possibly earn from the cultivation of cash crops, if not more.

35. Normally, one would have expected, in a village like Aralamallige which is only 3 miles from Doddaballapur, a larger number of persons would have come under non-agricultural classes either by seeking employment in the towns or by being engaged in various occupations which afford opportunities for

ARALAMALLIGE

people to earn. But, sugarcane cultivation has deflected people from moving to the urban area in search of employment.

36. Table VIII furnishes statistics relating to workers and non-workers by sex and broad age groups. There are 642 workers consisting of 366 males and 276 females and 640 non-workers consisting of 289 males and 351 females. The workers constitute 50% of the population, the male workers constituting 29% and the female workers 21%. 44% of the workers come under the broad age group of 15-59 and 41% of the non-workers come under the age-group of 0-14. The dependents and students constitute 78% of the non-workers. 122 females or 19% of the non-workers are engaged in unremunerative household work. 9 males and 4 females are rent receivers and 2 males are disabled.

37. Table IX gives details of workers classified by sex, age groups and occupations. According to this table the total number of workers in some of the important occupations is as given below:

Principal occupation (with one or other subsidiary occupation)	Persons		
	Total	Males	Females
1. Cultivation	359	187	172
2. Agricultural labour	186	100	86
3. Livestock rearing	25	19	6
4. Household industry	11	9	2
5. Trade	12	8	4
6. Other services	49	43	6
TOTAL	642	366	276

38. The above Table shows that 85% of the total number of workers are engaged either in cultivation or in the allied occupation of agricultural labour. The number of workers engaged in household industry and trade is quite negligible and those engaged in other services constitute 7.6% of the total number of workers.

Statistical Data Relating to Primary and Subsidiary Occupations

39. The statistical data relating to the number of households which have the various primary and subsidiary occupations are furnished in the table given

ECONOMY

below together with the number of persons who are dependent on them.

Occupations	Total number of households	Total persons	Males	Females	Total workers	Males	Females
1	2	3	4	5	6	7	8
1. Cultivation as primary occupation Do. subsidiary occupation	135 1	842 6	430 1	412 5	437 1	246 1	191 ..
2. Agricultural labour as primary occupation Do. Subsidiary occupation	58 26	281 155	141 87	140 68	151 89	78 52	73 37
3. Household industry as primary occupation Do. Subsidiary occupation	6 4	31 51	16 25	15 26	11 26	9 13	2 13
4. Services as primary occupation Do. Subsidiary occupation	17 14	91 80	50 42	41 38	34 44	27 21	7 23
5. Trade as primary occupation Do. Subsidiary occupation	2 4	3 18	1 9	2 9	2 9	1 6	1 3
6. Hotel as primary occupation	2	16	6	10	4	2	2
7. Livestock as primary occupation Livestock as subsidiary occupation	1 2	2 16	2 7	.. 9	2 11	2 5	.. 6

Out of the 135 households which have cultivation as primary occupation, 94 households have only cultivation while the remaining 41 households have one or the other subsidiary occupations such as agricultural labour, household industry, trade and other services (Table XI). In the latter group those who have agricultural labour as subsidiary occupation constitute the majority which only indicates that these households possess only uneconomic holdings and therefore the members of these households have necessarily to go out for agricultural labour to supplement their meagre income from cultivation. In this village 5 households own less than 1 acre each and 35 households own less than 2.5 acres each and most of these households are, therefore, engaged in one or the other subsidiary occupation. Cultivators owning large extents

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of land and particularly those who raise cash crops like sugarcane find little time to concentrate on subsidiary occupations.

40. Table XI also shows that there are 58 households, which have agricultural labour as primary occupation and of these 48 have only agricultural labour for their livelihood, while the remaining ten are engaged in either cultivation, livestock rearing or 'other services'. There is one household which has livestock rearing as primary occupation. 6 households have household industry, 4 have trade and 17 have 'other services' as primary occupations. Most of these households have only one occupation for their livelihood. The last one decade has not in any significant way opened new vistas for the villagers to eke out their livelihood from occupations other than cultivation.

Description of Different Occupations

(i) Agriculture

41. In Aralamallige village there are about 785 acres of dry land, 348 acres of wet land and 50 acres of garden land. Ragi is the important crop which is raised in dry land and the other subsidiary crops raised as either 'Akkadi' (crops grown in rows of about 5' apart) crops or independently are fodder jowar, field beans, tur, mustard, castor etc. The red loamy soil which is found in the northern and southern portions of the village is eminently suitable for the cultivation of ragi and the rainfall of the village which is about 30", spread over in a regulated manner from May to November, helps the cultivation of ragi. Ragi is also the staple cereal of the people. The villagers, therefore, evince keen interest in its cultivation and they have developed a technique which is well established and difficult to improve upon even from the scientific point of view. It is grown in the 'Hine' season (kharif) from July to December. Immediately after the harvest of the ragi crop in the month of December, the villagers begin to plough the fields and if the moisture is insufficient they begin or renew the ploughing operations as soon as the rains occur in the summer months of April and May and, thereafter, transport manure to the fields from their manure pits, broadcast it all over and mix it with the soil by ploughing the field over again. They apply about 10 cart loads of farmyard manure per acre except when the stock they possess is insufficient. Farmyard manure is not freely available for purchase. The sowing is done during 'Aridra and Punarvasu' rains (second fortnight of June and first week of July) by

using 'Koorige' or seed drill which has 5—7 tynes. The local variety of ragi used for seed is called 'Hullubele' ragi or 'Kaddimurukina' ragi. In the fields sown with ragi, at a distance of about every 12', 'Akkadi' crops are raised by sowing field beans or fodder jowar, tur etc. or a combination of some of them. Immediately after sowing, a weighty bundle of twigs is dragged along the field where the sowing is completed, drawn by a pair of bullocks, with a view to level the field and also to cover the sown seeds with earth to facilitate proper germination. This process is called locally *Ase hodeyuvudu*. About 12 days later, the field is ploughed with a 'kunte' (hoe) and about 6 days after this, the second *kunte* is done. The third *kunte* is attended to about 4 days after the second *kunte*. These operations facilitate the spacing of the plants besides serving as inter-culture. Removal of weeds is one of the important operations which no grower neglects. The first weeding is done about 1½ months after sowing and the second about 20 days after the first weeding. For the proper growth of ragi crop, well-regulated rains are very essential. Its growth gets stunted when there is heavy rain and if there is paucity of rain the crop suffers. The crop will be ready for reaping on the eve of 'Deepavali' (November) the duration of the crop being 4½ months. The ragi is not, however, threshed immediately after reaping. The straw with grain is stacked in conical stacks till it is threshed on the eve of 'Shivarathri' in the month of February. The threshing is done by using stone rollers. The 'Akkadi' or inter-crops will be reaped and harvested about 2 or 3 months later. The average yield of ragi per acre is about 4 pallas (800 pounds) and the average cost of cultivation per acre is about Rs. 80 which includes the cost of household labour contributed by the members of the family. The yield depends upon the fertility of the soil and the nature of cultivation and, therefore, varies from person to person and field to field. In this village the yield varies from 2 pallas per acre to 8 pallas per acre.

42. With a view to get better yield the Extension Officers of the Community Block as well as the Village Level Worker have been endeavouring to encourage intensive cultivation of ragi. They have sought to introduce a new variety of seed called H-22. They have supplied these improved seeds to two registered seed growers in the village for the last about 5 years, but its use has not yet become popular. In 1962-1963 another new variety known as ES-13 was supplied to one registered grower and this variety also is yet to gain popularity. In the entire village, so far, about 30 acres only have been covered with improved seeds.

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This slow progress is partly due to the fact that the villagers have not been fully convinced about the superiority of the improved seeds over the local seeds. More demonstration plots in the village can alone secure good results in this regard. To prevent the onset of disease like smut, the villagers are now having recourse to the seed treatment with Agrosan GN-8. About 50% of the ryots are now adopting this method. Another important change which has been introduced is with regard to the use of certain types of improved agricultural implements. There are 72 K.M. ploughs in this village. The usefulness of this type of plough from which fields can be ploughed deep is being increasingly realised by the villagers. The improved seed drill with 5—7 tynes is another important agricultural implement which has now become popular. About 30 years ago, ragi was being sown by broadcasting method only, whereas now about 80% of the villagers are sowing with seed-drill only. With a further device recently added to the seed drill, it is now possible to apply chemical manure also simultaneously with the sowing. The Village Level Worker has been supplied with some of these improved implements including sprayers, dusters etc. for the purpose of demonstration in the village. He also supplies these to the villagers whenever they are in need of them. If the Co-operative Society also takes interest to popularise the use of these improved implements by granting loans for their purchase and also by hiring them out at nominal rates, the production can definitely be stepped up in the village. In pursuance of the policy of the State Government to encourage the villagers to take up intensive method of cultivation, a judicious application of both nitrogenous and phosphatic manures is recommended and in this village a few persons are now applying those chemical fertilisers since the last about 4 years at the rate of about 2-3 maunds per acre. Enquiry shows that this improved practice is yielding good dividends, particularly during the years when the rainfall is well regulated. It has also been demonstrated that even during the years when there is less rainfall no injury is caused to the crops, provided these chemical fertilisers are applied in proper time and the quantity is within the limits recommended. As a result of the above improved methods of cultivation, it has been demonstrated that a villager can get an additional yield of about 2 pallas of ragi per acre and the extra income resulting therefrom more than off-sets the additional expenditure.

43. Case studies of the cost of cultivation of ragi by two cultivators conducted during the present survey may be of interest. Shri P. M. Muniyappa is a

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Telugu Banajiga who owns 1½ acres of dry land, 15 guntas of wet land and 19 guntas of garden land. There are 2 adults and 4 children aged 9, 7, 5 and 1 year respectively, residing in his house and he has no cattle in his house. He says that a minimum of 5 acres of dry land would be required to maintain 1 pair of bullocks. During 1963-1964 he had grown ragi in 1½ acres of dry land belonging to him. He applied 20 cart loads of farmyard manure by purchasing it at Rs. 3 per cart load. He had used only local seeds. He has been applying four maunds of Ammonium sulphate for the ragi crop since the last 4 years. The details of the cost of cultivation for growing ragi in 1½ acres of dry land are, as furnished by him, as follows :

	Rs. p.
I. (a) For ploughing—4 times with country ploughs @ Rs. 10 per ploughing	40.00
(b) Cost of 20 cart loads of farmyard manure @ Rs. 3 per cart load and transport charge @ Re. 1 per cart load	80.00
(c) Cost of 4 maunds of Ammonium sulphate and its application	25.00
(d) For 3 'Kuntes' @ Rs. 3 per Kunte	9.00
(e) Weeding—2 times—24 man-days are required for the two operations—12 man-days for each wage @ Re. 1 per day	24.00
(f) Reaping—12 man-days @ Rs. 1.50 per labourer per day	18.00
(g) Bundling and transporting 12 man-days @ Re. 1 per day	12.00
(h) Threshing—4 pairs of bullocks @ Rs. 3 per pair	12.00
(i) Miscellaneous charges	25.00
(NOTE.—Stone roller was not used.)	
TOTAL	245.00
II. Yield : 10 pallas of ragi—its value @ Rs. 35 per palla	350.00
Value of 3 cart loads or 1½ tons of straw which he sells in June and July @ Rs. 20 per cart load	60.00
TOTAL INCOME	410.00
III. Net savings	165.00
Net savings per acre	94.00

44. The cost of cultivation of sugarcane grown by him in the wet land and of the arecanut plantation raised in the garden land will be referred to separately.

45. The second case study relates to one Shri Byre Gowda who is a member of the Village Panchayat and the managing member of an undivided Hindu family. He lives with his five brothers aged 45, 42, 39, 36 and 30 years and his aged father who is 75 years old. There are 33 persons (13 adults+20 children) in all who live in 2 different houses adjoining one another. The family owns 16 acres of dry land, 8 acres

25 guntas of wet land and 35 guntas of garden land in Aralamallige village, of which they cultivate in all 24 acres 20 guntas of land and 1 acre of wet land has been leased out for growing sugarcane. In 1962-1963 they had grown ragi in 10 acres, groundnut in 4 acres, chillies in 1 acre and fodder jowar in 1 acre. The total yield was as follows:

Ragi	50 pallas
Groundnut	20 pallas
Chillies	20 maunds

46. In the house of Shri Byre Gowda, all the 5 brothers are engaged in agricultural work. The women attend in turns to the removal of dung from the cattleshed to the manure pits besides attending to the household work. The children do not assist the family in anyway. There are no contract labourers engaged as wholtime farm-workers. Only casual labourers are employed for the various items of field work, whenever required. The cost of cultivation of raising ragi in 10 acres of land as declared by him is given below:

	Subsistence labour Rs. p.	Cash labour Rs. p.
I. (a) Ploughing—3 times 15 man-days are required to plough 10 acres once. The wage per day for a pair of bullocks with iron plough including the wage of the labourer is Rs. 7 if iron plough is used and it is Rs. 5 if wooden plough by which only ½ acre per day can be ploughed, is used. Total expenditure for ploughing is Rs. 45 × 7	315.00	
(b) Cost of farmyard manure—100 cart loads are applied—its cost @ Rs. 5 per cart load (Farmyard manure is not purchased)	500.00	
(c) Transport charges	60.00	10.00
(d) Application of manure—10 man-days wages at Re. 1 per labourer per day		10.00
(e) Cost of 1 palla of seed @ 10 seers per acre	35.00	
(f) Sowing at Rs. 5 per acre	50.00	
(g) Expenditure for interculture (Kunte) 3 times —@ Rs. 5 per acre	150.00	
(h) Weeding—@ 10 man-days per acre (weeding was done only once)		100.00
(i) Reaping—@ 6 man-days per acre—the wage being Re. 1 per labourer per day		60.00
(j) Bundling—@ 5 man-days per acre		50.00
(k) Transporting to the threshing field @ Rs. 4 per acre	40.00	
(l) Threshing—@ Rs. 10 per acre		100.00
(m) Miscellaneous		20.00
Total Rs. 1,500.00.	1,150.00	350.00

Income		Rs. p.
II. (a) Total yield—50 pallas its value @ Rs. 35		1,750-00
(b) 15 cart loads of hay @ Rs. 20 per cart load		300-00
GROSS INCOME		2,050-00
Savings		
III. Net savings		550-00
		or Rs. 55-00 per acre.

47. It is seen from the case studies of two cultivators belonging to 2 different income groups that the net income from 1 acre of ragi cultivation is Rs. 94 in the case of Shri P. M. Muniyappa and only Rs. 55 in the case of Shri Byre Gowda. The disparity in the income is because of the fact that in the case of the former there is no contribution of household or subsistence labour, whereas in the case of the latter there is a considerable contribution of household labour, as 5 male adults are active agricultural workers and further the household has its own bullock power and also does not purchase farmyard manure from outside. If the cash expenditure only is taken into consideration the latter household spends only Rs. 320 for 10 acres of cultivation of ragi, getting an income of Rs. 170 per acre as against Rs. 94 by the former household. The income by the latter household would perhaps have been even more, if it had applied chemical fertilisers as Shri Muniyappa has been doing for his fields. It would also be relevant to mention that Shri Byre Gowda has extensive sugarcane cultivation and naturally therefore the attention paid by him to the cultivation of ragi is comparatively less.

48. The above two case studies also reveal that farming practices, nature of produce, utilisation of man power, source of finance nature of expenditure etc. depend upon various factors like economic condition, contribution of household labour and the degree of intensive method of cultivation. Shri Muniyappa gets an yield of a little more than 6 pallas per acre, because he owns a small holding and pursues a more intensive method of cultivation, whereas Shri Byre Gowda who grows ragi in an extent of 10 acres gets an average yield of 5 pallas per acre, because he does not apply any type of chemical fertiliser. But, the case study of Shri Byre Gowda shows that in a family where members of the household work, the expenditure in cash would be very much less.

49. With regard to the nature of produce from dry lands, there has not been much change in the village. The villagers continue to grow ragi as the

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main crop, the other minor crops being field beans, castor seed, nigar, Italian millet (*navane*) etc. There is, however, a tendency on the part of a few villagers to raise casurina in dry lands, as it fetches good price as fuel tree. The case of Shri Byre Gowda is a concrete example in this regard. In 1963-1964, Shri Byre Gowda diverted 4½ acres of dry land for raising casurina and consequently, the extent of ragi cultivation was reduced from 10 acres to 6 acres. He says that casurina will be ready for cutting in about 8 years and would fetch an income of about Rs. 800 from 1 acre which approximately works out to Rs. 100 per year per acre. He feels that the income derived is quite substantial, considering that the attention required for cultivation of casurina is comparatively less and the cost of cultivation is also negligible. He is himself inspired by the example of the shanbogue of the village who sold in 1962-1963 the casurina trees grown in 5½ acres for Rs. 4,500 which works out to about Rs. 800 per acre over a period of 8 years. Example is better than precept and there is no wonder that in the village 15 more persons have taken up casurina cultivation.

(a) Cultivation of Sugarcane.

50. Sugarcane is an important cash crop in Aralamallige village. It is grown in wet lands which receive abundant supply of water from the local irrigation tank. The soil in which it is grown is very fertile. During 1962-1963 an extent of 202 acres 8 guntas out of the total extent of 347 acres 28 guntas of wet land was cultivated with sugarcane by 91 households. On account of the high price of jaggery during the last few years, extent under sugarcane is gradually increasing every year. About 25 years ago the villagers were raising local varieties of sugarcane called *Rasadali* and *Pattapati*. This was a soft variety which attracted wild beasts like jackals and there used to be considerable damage. About the year 1940, the agricultural department introduced a variety called HM 320 which, in turn, was replaced in 1948 by a better variety of cane, viz., Co-419 which has now been adopted by one and all. This variety is drought resistant, gives good percentage of jaggery and is less affected by the ravages caused by wild animals. Being comparatively hard, it is not as attractive as the *Rasadali* and so there is no inclination to anyone to uproot the cane for the sake of its juice. Further, as a ratoon crop it comes up very well and three harvests can be reaped when once planted.

51. In the cultivation of sugarcane the villagers invariably pursue intensive method of cultivation and

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pay special attention to the various operations. Sugarcane is planted during two seasons, viz., April-July and October-November. The farming practices and the technique of cultivation relating to sugarcane are best understood by giving a description of its cultivation as followed by the two cultivators already referred to, viz., Shri Muniyappa and Shri Byre Gowda who are typical cultivators in two different income groups. Muniyappa describes as follows:—

"I grow sugarcane in an extent of 15 guntas of wet land. Once in three years I switch on to paddy for one year and then again begin to grow sugarcane. I am using CO-419 since the last 12 years. Before that I was using 'Rasadali'. I took up to this new variety because it gives better yield. In April, just after 'Ugadi', the field is dug for which 22 man-days are required. It is then allowed to dry for about 10 days. For forming rows 10 man-days are required. I require 4,000 sugarcane sets for seed. 4 man-days are required for planting them and a month later 8 labourers working for one day remove the weeds. After weeding is over, 10 cart loads of farmyard manure are applied. I also apply about 220 Kgs. of Ammonium sulphate contributing personal labour. The next operation is earthing up for which 15 man-days are required. About 3 months after planting, when the plants are 2½'—3' in height, I engage 10 persons to work for one day for wrapping. This process is repeated once in two months. The final operations is that of harvesting and preparing jaggery. In 1962-1963, I got 25 bags of jaggery. The price for one bag was Rs. 30; in 1962 it was Rs. 40 per bag and this year it is Rs. 70. I have not yet sold the jaggery this year. The duration of the crop is 11 months. Cultivation of sugarcane is profitable only if there is good price for jaggery."

From the version given by Shri Muniyappa the total cost of cultivation of sugarcane grown in an extent of 15 guntas works out as below:—

	Rs. p.
1. Expenditure incurred for digging the field @ Rs. 1-50 p. for 20 labourers	30-00
2. Formation of rows @ Rs. 1-50 p. for 10 labourers	15-00
3. Cost of sugarcane—4,000 sugarcane sets at Rs. 9 per 1,000	36-00
4. Planting—4 persons @ Rs. 1-50 p. for each	6-00
5. Weeding—8 persons @ Re. 1 per head	8-00
6. Application of farmyard manure :	
(a) Cost of 10 cart loads of farmyard manure @ Rs. 3 per cart load	30-00
(b) Transport charges @ Re. 1 per cart load	10-00
(c) Cost of labour for application	10-00

	Rs. p.
7. Cost of 20 maunds of Ammonium sulphate	95-00
8. Earthing-up—15 labourers @ Rs. 1-50 p. per head	22-00
9. Wrapping up—(3 times) on each occasion 10 persons are engaged @ Rs. 1-50 p. per head	45-00
10. Harvesting and preparing jaggery (the hire charges are Rs. 10 for preparing 1 bag of jaggery—70 kgs. each)	25-00
11. Miscellaneous	43-00
TOTAL	600-00

Cost of cultivation per acre thus works out to Rs. 600.

52. Shri Muniyappa has derived 25 bags of jaggery which if sold at Rs. 42 per bag (as sold by Shri Byre Gowda) the gross income would be Rs. 1,050 and deducting the cost of cultivation, viz., Rs. 600 the net income would be Rs. 450 for 15 guntas or Rs. 1,200 per acre.

53. In 1962-1963, Shri Byre Gowda has raised sugarcane in an extent of 6½ acres of wet land. According to him the cost of cultivation of sugarcane in the above extent is as given below:—

	Rs. p.
(a) Digging—40 workers in all per acre @ Re. 1 per head per day	260-00
(b) Formation of rows at 4 persons per acre the wages being @ Re. 1 per head	26-00
(c) Cost of sugarcane sets	585-00
(d) Planting	65-00
(e) Weeding (was done only once)	65-00
(f) (1) Cost of 3½ tons of Ammonium sulphate @ Rs. 380 per ton. (farmyard manure was not applied)	1,235-00
(2) Transporting charges	15-00
(g) Earthing-up	130-00
(h) Watching the fields and charges for watering for 8 months	104-00
(i) Cost of preparing jaggery	3,500-00
(j) Miscellaneous charges	200-00
TOTAL	6,175-00
or	6,200-00

Therefore cost of cultivation per acre is Rs. 955 or Rs. 1,000.

54. The total yield of jaggery was 350 bags of 70 Kgs. each and it was sold at an average rate of Rs. 42 per bag fetching a total sum of Rs. 14,700. Deducting the cost of cultivation, the net profit comes to Rs. 1,300 per acre as against Rs. 1,200 per acre derived by Shri Muniyappa. The point for emphasis

here is that Byre Gowda is able to get a higher income from 1 acre of sugarcane cultivation than Muniyappa, who incidentally follows a more intensive method of cultivation than the other, evidently, because, the former has grown sugarcane in a bigger block. It is also clear that if Shri Byre Gowda had also applied farmyard manure, he would have got a still higher income.

55. The yield of jaggery in the village varies from 20 bags to 80 bags per acre primarily depending on the nature of cultivation. The average yield per acre in the village is about 30 bags. We have seen that Shri Byre Gowda got a yield at 54 bags per acre and Shri Muniyappa got about 67 bags per acre. The average yield per acre in the village can be easily raised from 40 to 50 bags per acre, if the villagers are able to get better credit facilities from the local Co-operative Society and if the Society is able to stock and supply fertilisers in the village itself.

56. There has been a significant change in the manner of preparation of jaggery since the last few years. Sugarcane crushers operated by power have replaced those driven by bullocks and the old method of boiling the juice using a single oven has now been replaced by a method where boiling is done in two ovens a low temperature oven in the first stage and high temperature oven in the final stage. These improved devices have not only been economical but have also helped the people to prepare the jaggery quickly and on a larger scale.

(b) Cultivation of Paddy

57. In the order of importance paddy is the next crop raised in wet lands in the village. In 1962-1963 paddy was raised in an extent of 40 acres 25 guntas during kharif. The villagers raise paddy not because that it is paying when compared to sugarcane, but because sugarcane being a ratoon crop can be grown continuously for only about 3 years and a time-lag of about a year at least is required before replanting sugarcane in the same fields. It is during this period of time-lag that paddy is grown. There are a few ryots, however, who set apart small extents of wet land for cultivation of paddy, because they require rice for their domestic consumption. We have already seen that rice is consumed in this village only by a negligible number of households. These are the main reasons for the limited extent of paddy cultivation in a village where there are about 348 acres of wet land. The case study of Shri Byre

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Gowda illustrates how paddy cultivation is on the decline during the past few years, consequent on the steady increase in the price of jaggery. During 1962-1963 he had raised sugarcane in 6½ acres and paddy in 2 acres, whereas during 1963-1964 he did not raise any paddy, but raised only sugarcane in the entire extent of 8½ acres belonging to his household. Paddy cultivation is thus losing its importance in Aralamallige village in spite of the fact the Agricultural Department has taken immense pains to popularise new varieties of seeds and to introduce new techniques during the last about one decade.

58. Paddy is grown both during kharif and rabi season. During the kharif season a local variety known as 'doddaleyra' is commonly used. The improved varieties are 'Coimbatore sanna' (S-661) and 'Rathnachoodi' (S-749). In the alkaline patches of land a variety called SR 26 B has been introduced since 1961. The usefulness of this variety was demonstrated by selecting one acre of alkaline land belonging to one Subbaraya Bhatta in which nursery was raised on 7-7-1961 and the seedlings which were about a month old were transplanted on 9-8-1961 and the crop was harvested on 14-12-1961. The crop fetched an yield of 21 pallas of paddy (about 16 quintals) against the average yield of 15 pallas (11½ quintals) which the villagers get in similar land by using local varieties. During the rabi crop a short duration coarse variety of paddy was commonly grown and it is now being replaced by the improved varieties 'Alur sanna' (S-199), 'Halubbalu' (S-317) and 'China' paddy (CH-45) etc. Though the last mentioned variety viz., CH-45 gives good yield as demonstrated in the village during 1960-61, it has not become popular as it is a coarse variety. S-199 and other new varieties are being popularised by supplying primary seeds to the registered seed growers of the village.

59. Paddy crop is grown in this village under puddled conditions, as there is copious supply of water from the local irrigation tank. The villagers have adopted some of the improved techniques advocated by the Agricultural Department during the last about 8 years. The villagers invariably raise seedlings nowadays in raised beds and they take immense precaution to rear robust seedlings by applying both farmyard manure and fertilisers in proper doses. The value of economic planting has been very well realised by them. They transplant seedlings at not less than 9 inches apart and also apply proper doses of fertilisers. The use of JPC wheel weeder

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which reduces the cost of weeding to a considerable extent is also common. The application of green manure like sunhemp, sunbenia and glyricedia is on the increase from 1960, and they are all applied along with 'honge' leaves. Prior to 1960 honge was the only variety which was commonly used for the purpose of green manure.

60. Ever since its inception in 1956 the Agricultural staff of the National Extension Scheme have been concentrating to arrange demonstrations with regard to many aspects of agriculture and of these the plant protection measures have perhaps been the most important. There used to be considerable damage to paddy crop by pests like stemborer and diseases like blast. These have been sought to be eliminated by treating the seeds with Agrason which has now become a common practice in the village thanks to the free distribution of the Agrason. The villagers also spray whenever required Follidol E-605 solution having a concentration of 0.05% or with other suitable mixtures of copper fungicides to prevent damage by pests and disease. As a result of these various improved practices the yield of paddy has gone up from about 10-15 pallas to 20-25 pallas per acre.

61. The cost of cultivation of 1 acre of paddy is about Rs. 320 as shown below:

	Rs. p.
1. Preparatory tillage—(1 pair of bullocks has to work for 10 days; Hire charges at Rs. 6 per day for the bullocks and wages for the labourer at Rs. 1.50 plus one meal)	77.50
2. Cost of seeds	4.00
3. Cost of manure and transportation etc.	120.00
4. Transplanting (20 persons have to be employed for one day at Rs. 1.25 for a female)	27.50
5. Weeding : (Weeding has to be done three times and 10 labourers are employed for one day on each occasion)	37.50
6. Harvesting (20 persons—one day)	30.00
7. Threshing	15.00
8. Miscellaneous charges	8.50
TOTAL	320.00

62. As remarked earlier there are other minor crops like field beans, niger, fodder jowar, castor etc. which the villagers raise as 'Akkadi' crops i.e., crops sown in the lines in the fields where ragi is raised as primary crop. The yield from these minor crops is not inconsiderable when we observe that the villager does not incur any separate expenditure for raising these crops except by way of meeting the cost

of seed and possibly by way of employing a few more labourers for sowing and harvesting. In a year when the principal crop is affected by scarcity of rains etc. these subsidiary crops will at least fetch some income to the grower.

(c) Utilisation of Produce

63. Table 20 furnishes statistics relating to the agricultural produce for the year 1960-1961. As remarked earlier, information furnished by the villagers regarding production cannot be taken as quite correct. There is a tendency to minimise the yield because of some imaginary fear that these informations may be used for the purpose of imposing taxes. Some of them are also not able to recapitulate the exact yield in respect of various commodities for the period in question. According to the information furnished by them, in 1960-1961 the production of ragi was 1,633 pallas, that of paddy was 254 pallas and the quantity of jaggery produced was 15,822 maunds. The villagers keep a major portion of ragi and rice for their own requirements. We have already seen that the village as a whole is not self sufficient in the matter of foodgrains. There are however many individual producers who sell the surplus stock which they have, after keeping sufficient quantity for their own domestic and agricultural requirements.

64. The agricultural and general labourers and the insufficient producers purchase their requirements locally or in the neighbourhood either in shops or from private persons in small quantities periodically to supplement what they get by way of wages in kind. The agriculturists similarly keep whatever is required by them from the produce of minor crops and then sell the surplus. As regards jaggery, arecanut, chillies, vegetables etc. a major portion is sold away as the villagers require very little for their domestic purpose.

(ii) Animal Husbandry

65. The livestock statistics relating to the village as collected at the time of the present survey are contained in table 7. It is seen from this table that the total bovine population comes to 664 and the number of sheep, goats, pigs comes to 373. The total poultry of the village is 338. There are 203 cows of which 69 are cows in milk. Of the total number of cows, 153 belong to the Vokkaligas, Banajigas and Kurubas. Similarly, there are 57 she-buffaloes of which 25 are in milk. Out of the total number of she-buffaloes 49 belong to Vokkaligas and Kurubas.

The approximate total production of milk per day in the village is about 150 litres. The production of milk is quite insufficient for the needs of the villagers. The survey reveals that 4 households sell milk at Doddaballapur and a few others sell in small quantities to the local hotels. The milk actually available for the villagers is thus further curtailed and there is therefore need for increased production to secure a higher degree of consumption. There is a tendency to use more milk for the purpose of beverages such as tea which is evident from the fact that in 137 households (Table 11 A) people are accustomed to drink tea, whereas milk as such is regularly taken by people in 9 households only.

66. There are 5 bulls belonging to 3 households and all of them are of local breed. No breeding bull has been supplied by the department of Animal Husbandry to this village. There are however breeding bulls supplied by the department in the adjoining villages of Kuntanahalli, Ekasipura and Honnagatta. There is an artificial insemination centre at Doddaballapur started in 1959 which can be of much use for providing good breeding facilities to the cattle of Aralamallige village. But, the villagers have been slow to take advantage of these facilities. The castration of all scrub bulls seems to be the only way to drive the villagers to avail themselves of the improved breeding facilities with a view to improve the quality of the cattle.

67. There are 166 bullocks in the village belonging to 80 households. Of these, 70 households belonging to Vokkaligas, Banajigas, Kurubas and Adikarnatakas own altogether 145 bullocks. Considering the total extent of cultivation in the village, it is seen that the average cultivated area per pair of bullocks works out to about 10 acres. A number of small cultivators in the village who belong to the category of Shri Muniyappa referred to earlier do not own bullocks at all, as it is uneconomical for them to maintain cattle, particularly when the price of hay, concentrates, horsegram, cotton seeds etc. has gone up not to mention the high initial investment on a pair of 'Hallikar' variety of bullocks costing from Rs. 600 to Rs. 800. It is, therefore, a common practice for the small cultivators to hire in the bullocks for their agricultural operations as and when required, even though, sometimes, during the peak season the hire charges soar high. The bullocks are purchased by the villagers at the cattle fairs of Ghati Subrahmanya and sometimes also in the neighbouring villages by way of either exchange or outright sale. Shri Byre Gowda who owns 16 acres of dry land

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and 9 acres and 20 guntas of wet and garden land possesses one pair of bullocks which he purchased for Rs. 720 at Ghati Subrahmanya in 1963 after selling the pair he had for Rs. 320. In addition to this he possesses 3 cows of which one is in milk, one she-buffaloe (dry), 3 young bullocks and 2 buffaloes. It is seen that even an extensive cultivator like him is not able to own more than 1 pair of bullocks, and he manages to carry on the cultivation of about 25 acres merely by a process of adjustment. Shri Muniyappa has categorically stated that a minimum extent of 5 acres of land is required for cultivation to maintain one pair of bullocks.

68. The villagers look after the cattle with great care, for they are aware, that the success of their agricultural operations primarily depends upon good and healthy cattle. The bullocks, in particular, are fed with meticulous care as they invest heavy amounts on them. It is habitual with them to keep these working bullocks for a year or two and then exchange or sell them for a profit. They do not want to risk by keeping with them the same bullocks for a long period. During the working season the bullocks are given a better feed. For about 4 months, from July to October, they feed the bullocks as well as the other cattle with green grass grown in their fields. The facilities for grazing in the village are not quite adequate, even though there is a total extent of 201 acres of Government land set apart for grazing. In the villages very often lands where nothing grows is reserved for the purpose of grazing and this is at any rate true of Aralamallige. It is for this reason that the villagers invariably set apart small extents of land in their holding for the purpose of supplying the green grass so essentially required for their cattle. During the months of August and September when the women plod their weary way home, they invariably carry a head load of green grass which on some days represents the weeds removed from the ragi fields and on other days it might just be the grass cut from the field bunds or from inside the fields set apart for merely growing grass. In the months of October and November the villagers remove the tender plants of fodder jowar grown in the ragi fields as Akkadi crop and after cutting them into small bits use them as cattle feed. During the months when green grass is not available the villagers use the straw of paddy and ragi and various other mixtures which they get while harvesting the different minor crops. Most of the villagers who own cattle tie them inside the house for want of separate accommodation which they cannot afford to have. They, however, do not view this lack of separate accommodation as

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an inconvenience as they generally feel that the presence of the cattle inside the house enables them to pay better attention to their feeding. In fact, there are many who believe that the first thing they should see as soon as they get up in the morning should be either a cow or a bullock. This attitude is born not only out of reverence but also because of a deep love for these dumb animals. This explains the habit of giving names to the cattle such as Gange, Gowri (the names of deities), Kempi, Kali, Batti (which are mere descriptive names suggesting the colour). The male ones have their own names. As a token of affection they are often called by these names with which they are christened and it is a happy sight to see the cattle responding to the call of their owners. They are also worshipped during 'Sankranthi', 'Ugadi', 'Deepavali', etc. There are many villagers who do not yoke them to a plough on Mondays. The bullock is the embodiment of Basaveshwara which is the 'Vahana' of Lord Shiva. It is often criticised that the villagers who take such pride in worshipping the cattle do not take equal care to maintain them properly and as a result the superfluous animals are more in number than the useful ones. The villagers' explanation is that they require larger number of cattle for the purpose of getting sufficient farmyard manure required for their cultivation and secondly, in the matter of feeding as well as breeding, they are helpless because they do not have adequate facilities. As far as breeding is concerned, the above explanation is not true of Aralamallige village which now has got the facilities of artificial insemination in Doddaballapur. The Extension Staff of the National Extension Scheme have only to convince the villagers about the usefulness of this facility.

69. Cattle rearing is now costlier than it was a few years ago. In this village an adult male of Kuruba community used to go from house to house in the morning at about 10 a.m. and collect cattle from about 30-40 households and graze the cattle in the public grazing grounds or in the tank beds till the evening for which he was being paid Re. 1/- per animal. But, since the last 2 years he has given up this occupation because, as stated by him, there used to be considerable difficulty in receiving the payments regularly. No other person has come forward to take up this job in his place and as a result, the villagers are finding it difficult to arrange for the grazing of their cattle.

70. There are 273 sheep owned by 26 households and 36 goats owned by 7 households. 7 households

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of Vokkaligas, 3 households of Banajigas and 11 households of Kurubas own 263 sheep out of the total of 273 in the village. As regards goats, 2 households of Kurubas and 2 of Bedas own 29 out of 36 in the village. With a view to improve the quality of sheep two breeding rams were supplied at one each to two persons by name Sonappa and Bhadrappa. Similarly, for improving the quality of the local pigs of which there are 64 in number owned by 12 households, a Berkshire boar was supplied to one Shri Ramaiah during 1959-1960. The villagers do not seem to have been very much benefited by these improved breeds, evidently because they did not make proper use of them.

71. The goats and the pigs are sold to the non-vegetarians on the occasions of the feasts and festivals and on other important days. The sheep are kept for a longer period and twice a year the wool grown on the body of the sheep is permitted to be sheared by the wool weavers who give woollen blankets to the sheep rearers in exchange for the wool. The rearing of sheep, goats and pigs is undoubtedly a profitable occupation as they fetch an attractive price in these days when sold in the weekly shandies. The main obstacles which prevent a larger number of people to resort to this profitable occupation are:

- (i) Paucity of accommodation in the house.
- (ii) Inadequate facilities for grazing, and
- (iii) The uneconomic nature of rearing sheep and goats in small numbers as their maintenance requires the attention of a whole time worker.

72. A development of this occupation therefore requires a careful diagnosis of the reasons for the poor progress and the evolving of a suitable remedy to get over the difficulties. Mere supply of one or two rams or improved pigs by itself will not go a long way to encourage the people to take up the rearing of a larger number of sheep, goats and pigs.

73. The poultry in this village consist of 187 hens and 24 cocks, besides 127 chicken. Considering the demand for eggs and the good price they fetch nowadays, it has to be said that the progress in the development of poultry is not up to the mark. In 1959, 100 fertile eggs were supplied to one M. Sanjeevappa. The impact of the distribution of fertile eggs has not been felt by others in the village.

74. In this village the Extension Officers as well as the Village Level Worker, ever since the inception

of the National Extension Scheme have sought to introduce a number of new items which are beneficial to the people. In the year 1959-1960 this village was adjudged to be the best in the district and the Village Level Worker of this village was also considered to be the best Village Level Worker taking into consideration the work done by him over a period of 6 months from 1-4-1959 to 30-9-1959 in various fields of developmental activities including agriculture, animal husbandry, co-operation etc. The progress achieved in 1959 does not appear to have been kept up in the subsequent years. It would look as though the award induced complacency and not an urge for further progress. This risk is inherent where progress is judged in terms of short term achievements and not in terms of the extent to which improved techniques have gained permanent acceptance among the villagers. None in the village are engaged in the occupations of fishing and forestry.

(iii) Village Industries

75. Table XII relates to household industry. The important village industries existing in Aralamallige are gur-making, tailoring, goldsmithy and blacksmithy. Of these, gur making is an important household industry which provides subsidiary occupation for 91 households with a population of 520. Sugarcane is an important cash crop and an extent of about 200 acres is brought under sugarcane cultivation every year by about 91 households. The average yield from 1 acre of sugarcane cultivation is about 30 bags as has been ascertained from a general enquiry in the village and also the case study of a few growers. The total number of persons actually engaged in the household industry of gur making is 137 males and 12 females. The manufacture of jaggery is such a hard job that females cannot participate in it actively and in any large number. We have already seen the sugarcane crushers run by power have replaced bullock driven crushers and the single stage boiling has been replaced by the two stage boiling process and on account of these changes which have come into effect since about 14 years, the process of gur-making has been improved a great deal, with the result that better quality of jaggery is now got at a lesser cost. A chemical called 'hydrose' is commonly used nowadays to purify the syrup and to get a cream coloured variety instead of the black coloured one previously got.

76. Four households are engaged in the household industry of tailoring which provides work for 4 males and 2 females. Similarly there are 2 households of

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goldsmiths with 4 male workers and one household of blacksmith with one male worker. Of the 4 households engaged in tailoring, 2 households—one of Brahmin and another of Nayaka are carrying on this craft for over 10 years. 2 other households, one belonging to Kuruba caste and the other to Vokkaliga caste, have taken to it since the last 2 to 4 years. For the work done by them, the goldsmiths as well as the tailors are paid in cash. The blacksmith is paid 20 seers of ragi for every pair of bullocks owned by a household and in addition he also gets other minor grains grown by the people in small quantities along with a bundle of ripe plants containing grains which is called 'ari'. There are no potters in the village. The villagers purchase their requirements of earthenware either at Doddaballapur or from the potters of the adjoining villages who bring their goods to the village. There are two carpenters in the village of whom one is a Kuruba and the other is a Bovi. The latter came to this village about 7 years ago and he also cultivates lands taken on lease. These two carpenters merely repair agricultural implements and in this village they are mostly paid in cash only.

(iv) Commerce

77. Forty-two persons consisting of 19 males and 23 females were dependent on commerce for the principal means of livelihood in 1951, as against 1 male and 2 females at the time when the survey was conducted in 1961. The present survey also discloses that 4 households consisting of 9 males and 9 females are working as family workers in the 4 provision shops which exist in the village. It is seen that commerce as an occupation has ceased to be beneficial at present as far as this village is concerned, probably because cultivation is more paying and the villagers find it more convenient to make their purchases at Doddaballapur in view of their frequent visits to that town. This explains the fact that running of provision shops is a subsidiary occupation for 4 households, their primary occupation being cultivation. There are two households of hawkers out of which there is a male worker in one household and a female worker in the other household. The hawkers deal in betel leaves, betel nut, vegetables and other articles of sundry nature and generally they move from village to village offering goods for sale. Their income is indeed trivial as their turnover is limited. As the villagers find it convenient to sell their agricultural produce either at Doddaballapur or to the wholesale dealers who visit the village, the scope for the opening of more retail commercial institutions is limited.

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(v) Other Occupations

78. There are 2 households of Madivalas whose traditional occupation is washing clothes. The washermen have certain ritual functions to perform besides attending to professional work. For washing clothes the washermen get 40 seers of ragi from each household served by them and for the ritual functions discharged by them they are paid extra either in kind or by cash. Of the 2 households of washermen, one household has also agricultural labour as a subsidiary occupation.

79. There are 3 families of Bhajantries belonging to one lineage who work as barbers. Of these the head of one household has a shaving saloon since 2 years, another works on *hadadi* in Aralamallige and the head of the third household works on 'hadadi' in Menasi and Kuntanahalli villages. The person who runs the saloon is paid cash for the services rendered by him, whereas the other who works on 'hadadi' gets annually 20 seers of ragi from each family served by him. The 3 barbers of this village are also pipers and they are paid extra in cash for the services rendered by them in this regard. 2 families of Adikarnatakas of this village have practised playing clarinet and generally they are employed by outsiders on the occasions of marriage etc. They are not employed in the village, because they are new entrants and the Bhajantries would not like to surrender their custom to new comers.

Indebtedness

80. 73 households or 32% of the total number of households in the village are indebted and the total amount due by them was Rs. 64,862/- at the time of the survey. The average indebtedness for the households in debt ranged from Rs. 228/- in the case of those coming under the income group of Rs. 26.50 to Rs. 1,408/- in the case of those households coming under the income group of Rs. 101/- and above. Both the percentage of indebted families and the average indebtedness is found to increase with the increase in the income (Table XIX). The average indebtedness per household in the village as a whole is Rs. 282. The average indebtedness for the households in debt in the village, without any reference to the income group to which they belong, works out to Rs. 888/-. The per capita indebtedness comes to Rs. 50.59 p.

81. An analysis of the indebtedness by causes shows that a sum of Rs. 34,670/- or 53% of the total amount of outstanding loans has been borrowed for

remunerative purposes. A sum of Rs. 7,320 or 11% of the total debt of the village has been borrowed for the purpose of marriage. Extravagance induced by tradition and the desire to raise one's prestige by spending large amounts are two vital factors forcing some of the villagers to borrow money on the occasions of the marriage of their children. 37 or 50% of the total number of families in debt have borrowed Rs. 18,372 or 28% of the total debt of the village for ordinary wants. A good number coming under this category are small cultivators who generally borrow from their friends and relatives (*vide* Table XIX-B). This only shows that the economic condition of small cultivators is far from satisfactory even in a village like Aralamallige where there is scope for raising cash crops. One welcome development in recent years is the desire to utilise borrowed capital for land improvement as evidenced by some of the enterprising villagers coming forward to take advantage of the facilities of irrigation loans granted by the Block Development Officer for the construction of irrigation wells. Subsequent to the survey during 1962-1963, 5 more villagers have taken loans to the tune of Rs. 12,900 for the construction of irrigation wells.

82. Table XIX-B gives details regarding the source of indebtedness and the status of the cultivators who have borrowed with reference to the extent of land owned by them. It is seen that non-institutional agencies like friends and relatives have granted the maximum amount of loan constituting 55% of the total amount outstanding. It is also seen that small cultivators mostly depend on this source for borrowing. Cultivators owning less than 3 acres of land have not derived any benefit from the facilities of loans granted by the community development department. This class of people naturally therefore looks up to the Co-operative Society for the facilities of short term loan. In Aralamallige village as the Co-operative Society is dormant since the last 3 or 4 years, the small cultivators, having become helpless, borrow loans from private persons who charge heavy rates of interest ranging from 12 to 18%. The largest amount of loan in the village has been borrowed by the medium holders who possess between 10-12 acres of land. A sum of Rs. 25,920 or 39.9% is outstanding from this category of cultivators and again about 59% of the outstanding amount is due to private persons. It is also seen that this group has more outstanding amount of loan than the other two groups, viz., those who own less than 3 acres and those who own more than 10 acres. Lastly, Table XIX-B also shows that non-cultivators are able to

get loans only from private persons and not from any of the agencies set up by Government. This partly explains why persons interested in industrial and commercial enterprises do not generally flourish in the village.

Income

83. Table XVI shows the distribution of households by occupation, income and number of members and Table XVII furnishes data regarding average annual income per household by occupation. The collection of statistics relating to income is perhaps the most difficult part of the work of an investigator, as most of the villagers who are of conservative outlook are often suspicious about the scope of enquiry and they are not to be convinced easily even when they are told that the data is intended for a scientific study of the economic status of the various classes of people and the statistics are never used for taxation or other measures which hit directly the persons who give out their income. Another difficulty is that the villagers who do not maintain accounts and who are by nature indifferent to statistical data do not give a correct account of their income. The tendency is to declare less income and more expenditure. According to what has been declared by the villagers themselves, there are 56 households in Aralamallige which come within the income group of households each having a monthly income of over Rs. 100 and could be considered as well-off. 47 households in this group are those which have cultivation of owned lands as their primary occupation. Besides, in this income group there are 3 households of tenants—one household of agricultural labourer with 5 workers, one household which pursues household industry, and 4 households which come under the category of 'others'. These statistics show that 42% of the households which have cultivation of owned lands as primary occupation are well-off, the average annual income of each household being Rs. 2,153. In the category of tenants 13% are well off and among the agricultural labourers hardly about 2% are well-off. About 16% are well-off among those which pursue household industry, while among those which come under the category of 'others', 13% are well-off. In the next lower income group of Rs. 76—100 per month, there are 45 households of which 29 households are those of cultivators of owned

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lands, 6 households of tenants, 4 households of agricultural labour, 1 household with household industry and 5 households coming under 'others'. The average income of the households which come under this income group ranges from Rs. 1,000 in the case of household industry to Rs. 1,139 in the case of those coming under 'others'. 129 households or 56% of the total number of households, of which 64 households come under the income group of Rs. 51.75 p. 55 households under the income group of Rs. 26.50 p. and 10 households under the income group of Rs. 25 and less, evidently lead a life of poverty and suffering. It is also seen that, comparatively speaking, cultivators of owned lands are in a slightly better position than all the others. The poverty which is predominant among tenants, agricultural labourers etc. only goes to emphasise the imperative need for the early implementation of agrarian reforms. The unsatisfactory economic condition of those engaged in household industry as well as those who come under 'others' also calls for the introduction of beneficial measures which afford scope for them to earn more and to be employed more effectively. The average annual income per equivalent adult male (calculated according to Lusk's* co-efficient) among the various classes of people also support the above views. It is the lowest in the case of agricultural labourers, being Rs. 163.83 p. goes up to Rs. 196.36 p. in the case of tenants and registering a little further increase in the case of those who follow household industry and who come under 'others', reaches the maximum of Rs. 285.48 p. in the case of those who have cultivation of owned lands as primary occupation. In the category of those whose occupation is shown under 'others' there are 9 households of rent receivers and 22 households which have various other occupations. A detailed study of the pattern of income of these 22 households has not been undertaken, but dealt with under the broad head of 'others'.

Expenditure

84. Table XVIII furnishes statistics about the average monthly expenditure per household by income group and occupations. The data compiled relates to 5 main occupational groups viz., households which have as their primary occupation (i) cultivation of owned lands (ii) cultivation of lands taken on lease (iii) agricultural labour (iv) household industry

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and (v) all the other occupations. The expenditure per equivalent adult male per month in respect of the various occupation groups is as given below:—

Sl. No.	Households having as their primary occupation	No. of households	Expenditure per equivalent adult male Rs. p.
1.	Cultivation of owned lands	112	22.03
2.	Cultivation of lands taken on lease	23	15.50
3.	Agricultural labour	58	13.47
4.	Household industry	6	19.30
5.	Other occupations	31	20.11

85. The above table shows that the households which have cultivation of owned lands are able to spend more than those coming under the other occupation groups. The households which primarily depend on agricultural labour spend the lowest, the average expenditure per equivalent adult male in this category being Rs. 13.47 p. Table XVIII shows that out of the total expenditure incurred by the households belonging to different occupational groups, the expenditure on food alone comes to 69.60% in the case of the households which have the cultivation of owned lands, 71% in the case of tenants, 77.31% in the case of agricultural labourers, 70.67% in the case of those who have household industry and 69.68% in the case of those coming under 'other occupations'. The expenditure on food bears the highest proportion to the total expenditure in the case of agricultural labourers. This is natural, as in the lower income groups food gets the first priority. The households of agricultural labourers on an average spend only 17.33% of the total expenditure on non-cereals, as against roughly 27% by those who have household industry and those coming under 'other occupations', while the cultivators of owned lands spend 23.11% and the tenants, 18.04%. This only shows that the quality of food which the agricultural labourers and the tenants take is not as good as that taken by others. The expenditure on tobacco is between 5 and 6% in the case of the cultivators of owned lands, the tenants and the agricultural labourers, 4.95% in the case of those coming under other occupations and 2.86% which is the lowest on this item by the households depending primarily on household industry. Tobacco in the form of either chewing or smoking has come to stay in the villages and even children could be seen sometimes smoking beedi without coming to adverse notice. The females who

go out for agricultural or other manual labour derive a good deal of pleasure when they chew a little tobacco with one or two betel leaves, dried or fresh, along with small bits of betel nuts. It is usual for them to borrow from others if they do not have stock with them. The habit of using tobacco need not necessarily depend upon the economic status of the persons who indulge in it. Most of the villagers would rather be prepared to curtail expenditure either on food or other items than deny themselves the pleasure of using tobacco in some form or the other. Very often the generosity with which they distribute tobacco among various persons engenders a spirit of camaraderie and develops fraternal feelings. The expenditure on cloth ranges from 10.94% to 14.88%, the maximum being in the case of cultivators of owned lands and the minimum in the case of those depending on household industry. The highest expenditure on education which is 1.46% is found among the cultivators of owned lands. Expenditure on education is nil in the case of those having household industry and less than 1% in the case of the other three occupational groups.

The statistics relating to the habits of taking sugar and coffee or tea as correlated to income are contained in Tables 11 and 11-A. According to Table 11, 210 households out of the total number of 230 in the village are in the habit of taking sugar. This habit does not appear to be based on either caste or even the economic status. Sugar is now being consumed by a large number of households. Villagers who were using jaggery for the beverages now use mostly sugar and there is great clamour for it, particularly when the arrivals in the market are inadequate. The only difference between the affluent and the poor is perhaps in respect of quantity but not in the matter of using sugar as such. The spread of coffee and tea into rural areas appears to be one of the factors leading to the consumption of more sugar in villages. Table 11-A shows that 137 households or 59% of the total number of households are accustomed to take coffee or tea. This habit is gradually gaining momentum and is often regarded as a status symbol. The frequent visits of the people to the urban areas, the establishment of hotels even in rural areas, the wide propaganda that is being carried on for the use of coffee and tea by the travelling salesmen and not the least, the changed outlook of the people themselves, have contributed to this growing habit. The younger generation, particularly, cannot forego coffee or tea.

86. Most of the villagers have not been able to spend any amount either on the construction of new

*Lusk's co-efficient :

Males above 14 years	1.00 adult
Females above 14 years	0.83 adult
Males and females between 10 and 13 years	0.83 adult

Males and females between 6 and 9 years	0.70 adult
Males and females between 1 and 5 years	0.50 adult
Children under 1 year	0.0

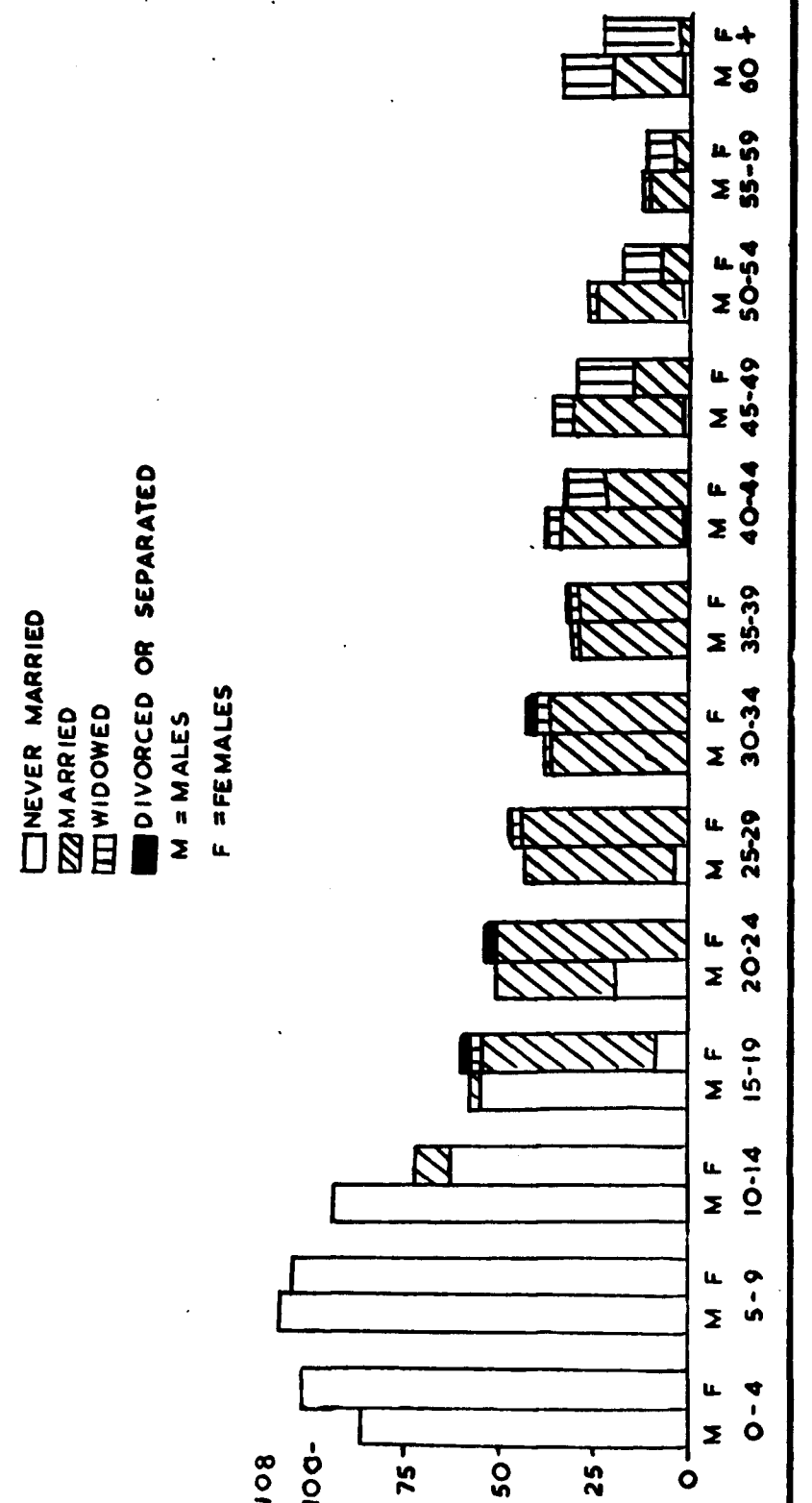
houses or improvement of old ones. As a result, though there is a gradual increase in the population, there is very little improvement in the housing conditions in the rural areas. Nextly it is seen that higher education is beyond the reach of even the households

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which are considered to be in an affluent condition. The habit of savings is conspicuous by its absence, not because that none can afford to save anything, but because the virtue of thrift is not inculcated in the minds of the villagers.

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DODDABALLAPUR TALUK
BANGALORE DISTRICT

POPULATION BY SEX AGE AND MARITAL STATUS



CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population Growth

The population of Aralamallige according to the present survey conducted in the later half of 1961 is 1,282 consisting of 655 males 627 females included in 230 households (Table I) as against the population of 1,300 consisting of 670 males and 630 females according to 1961 general Census. This slight decrease in the population is due to the fact that a few families had gone out of the village temporarily at the time of the field survey. The village is 1,863.38 acres or 2.9 square miles in extent and the density of population works out to 442 per square mile as against the average density of 395 per square mile for the district (rural) as a whole. The growth of population of this village during the last 50 years is contained in the following Table:—

Year	Population total	Males	Females	Percent-age
1901 . . .	634	316	318	..
1911 . . .	631	320	311	0.5
1921 . . .	680	367	313	7.7
1931 . . .	770	405	365	13.2
1941 . . .	809	430	379	5.0
1951 . . .	1,010	539	471	24.0
1961 . . .	1,300	670	630	28.7

2. The above Table shows that the population has increased by about 78% during the last 60 years. The fall in the population in the decade 1901-1911 and the low rate of increase in the population between 1931 and 1941 are due to the prevalence of epidemic diseases during those periods.

Vital Statistics

3. The vital statistics of births and deaths are available for only 4 years, viz., 1954, 1955, 1959 and 1960. They are as given below:

	1954	1955	1959	1960
Number of births . . .	31	21	30	17
Number of deaths . . .	20	8	13	13

In spite of earnest efforts made to obtain the statistics of births and deaths for the other years of the last decade, it has not been possible to get them from the concerned officers. In the absence of statistics for the other years, a correct estimate of the birth and death rates is rendered impossible and it is therefore difficult to study the population growth with reference to various factors like birth and death, migration etc.

Age Structure

4. The population of the village by different age groups is contained in Table II. In the broad age group of 0-14, there are 288 males and 279 females who together constitute 44% of the total population. In the next broad age group of 15-34 there are 109 males and 203 females and together they constitute 31% of the total population. In the third broad age group of 35-59 the population consists of 144 males and 129 females who form 21% of the total population. Lastly, there are 34 males and 23 females in the age group of 60 and above constituting 4% of the total population.

5. Though in the broad age group of 0-14 the number of males is slightly more than the females. in the minor age group of 0-4 there is a preponderance of females over males. In each of the age groups of 15-19, 20-24, 25-29 and 30-34 the females are found to be more than the males. This is so because there are many widows and separated women in these age groups and also some of the males in these age groups go out of the village either temporarily or permanently in search of work. In the other age groups the males are more in number.

Marital Status

6. The customs which govern the institution of marriage among the various castes in the village have been briefly referred to in Chapter II under the ethnographic notes relating to the respective castes. It is sufficient to state that in spite of all the minor variations in the observance of marriage ceremonies among the different castes, there is also an underlying unity pervading those customs and arising out of the firm conviction that marriage is a sacred bond of union. The sense of adjustment and the willingness

to serve and submit to individual hardship for the happiness of all the members of the family which we generally find among the married couple is not a little due to the high ideals that society attaches to the institution of marriage. In a compact society bound by tradition such as we find it to be in Aralamallige, marriage rules are generally not contravened and no one believes that inter-caste marriage is permissible (Tables 4 and 4-A). In the matter of concubinage, however, villagers are not very much caste-ridden. Two males belonging to Telugu Banajiga caste have as their concubines two widows of Bada caste. Some of the salutary customs like conducting group marriages which prevail among the Telugu Banajigas have been referred to already and what is strange is that no other community has emulated their example in this regard. This only shows that in the social structure, caste still plays a vital role and custom is more powerful than rational considerations.

7. The habit of spending beyond the means for the purpose of marriage is not in any way unknown. 15 households in the village have borrowed a sum of Rs. 7,320 for marriages. The practice of early marriage of girls which was widely prevalent among many communities about 25 years ago is now very much on the decline. Table VI relates to the age and marital status of the people of Aralamallige. There are 9 girls in the age group of 10-14 who are married. Similarly, very rarely do boys marry before they are 20 years old. There are 2 boys in the age group of 15-19 who are married. Generally, girls get married before they are 20 years old. There is none in this village among females who is never married in the age group of 20-24 and above. This is in contrast with the trend in the urban areas, where it is not uncommon to find a large number of girls unmarried in the age group of 20-24 and above. The reason, perhaps, is that in the rural areas the girls do not have the opportunities of higher education and regular employment as their counter parts in the urban areas have and hence, the villagers do not find any justification to keep unnecessarily girls unmarried beyond a reasonably high age. The never married males constitute 56% of the total males and the never married females constitute 41.3%. The married males form 39.2% and the married females form 42.7%. There are 29 widowers and 70 widows. The widows constitute about 11% of the total number of females and this appears to be fairly high. Excepting one widow in the age group of 15-19, the others are all in the age group of 25-29, and above. There are 8 widows who are below 40 years old. Under

'divorced or separated' there is one male in the age group of 40-44 and 10 females who are between 15 and 44. All these actually come under 'separated' and almost all of them are however at liberty to marry with the permission of the elderly members of the caste panchayat.

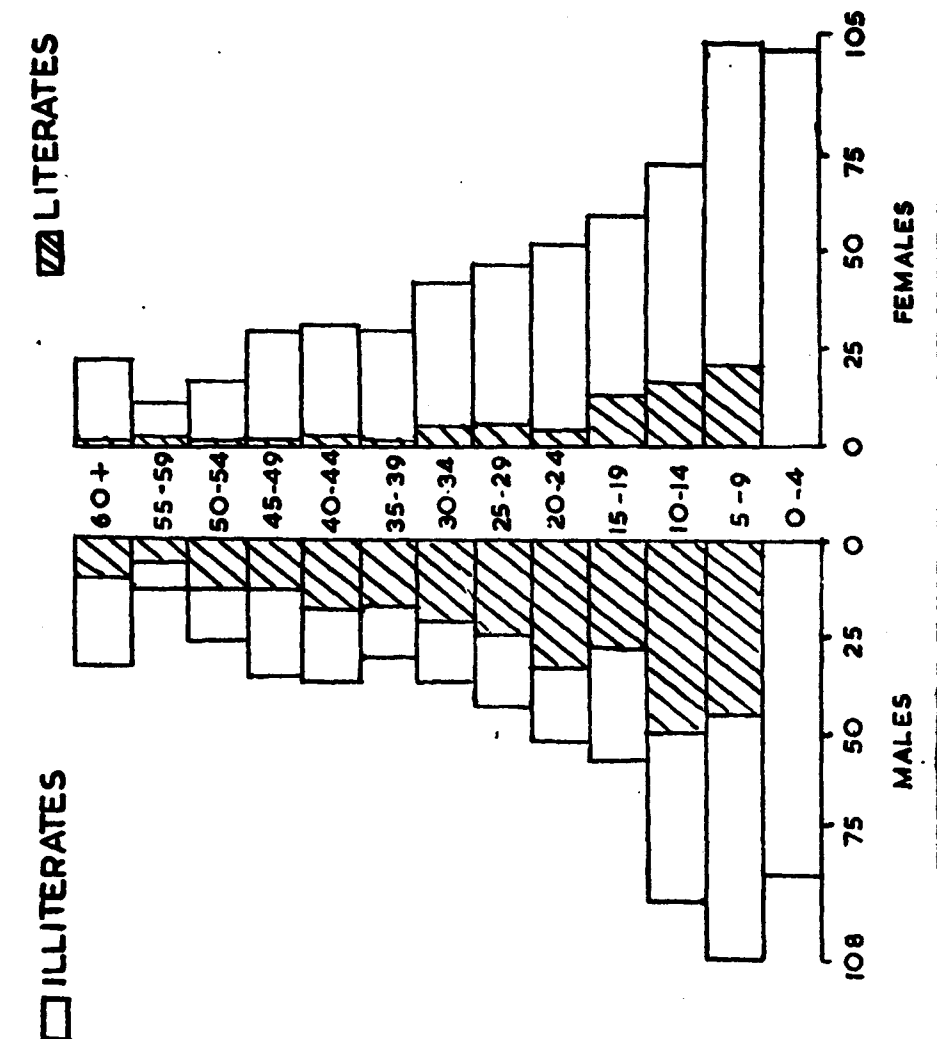
Health and Sanitation

8. The sanitation of the village is zealously maintained by the Panchayat by providing good side drains on either side of the streets inside the village and also by arranging to keep the streets fairly clean. It is the primary duty of the womenfolk to keep the houses clean and they discharge this duty efficiently by a meticulous division of duty among the various members of the household. In the daily routine of household work almost the first item of work which a mistress of the house attends to is to sweep the frontage and the threshold, wash it with cowdung water and apply *rangoli* on the threshold and in front of the house. Later, the inside is cleaned. Many women with aptitude for art vie with one another in drawing picturesque floral and other designs in rangoli and on the occasions of important religious festivals, they attend to this work with reverence and devotion. It is a pity that this tradition is receiving a set back in the present days as can be clearly seen from the fact that members of the younger generation are no match to some of the elderly women. What was a routine and common feature in the villages which every girl was learning as a matter of course is now sought to be revived by teaching our girls in the schools by trained drawing teachers. On certain days of the week such as Monday and Friday—the selection of the day depending upon various factors like caste, sect, etc. besides the daily cleaning the floor is also washed. On the occasions of all important festivals the house is cleaned in a similar manner. Walls are got white-washed at least once in a year and more frequently when either marriage or death takes place. Thus the old adage 'cleanliness is next to godliness' continues to govern the affairs of the villagers in a large number of households. Acute poverty, want of accommodation, ailments caused by malnutrition etc. are some of the contributory factors for the insanitary condition we notice in some of the households.

9. In the entire village there are only 6 houses which have separate latrines. In all the other households the inmates go out to their fields either in the early mornings or after dusk in the evenings. They are so much accustomed to this way of life that the absence of latrines does not cause any inconvenience to them. Propaganda and persuasion of a routine

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nature also fail to impress upon them the utility of latrines. Above all, want of suitable place near or within the premises of the house and poverty are the other factors which are stumbling blocks in the way of solving this problem. The construction of community latrines does not also solve the problem, unless adequate steps are taken to maintain them in a proper manner. The dearth of Scavengers is another factor. The manurial value of night Soil is not fully appreciated. Most cultivators would consider that transport of manure containing night Soil would make lose caste. The problem can however be solved to a great extent by public opinion asserting itself and by providing financial and other assistance to all those who take up the construction of latrines. Necessary leadership is required to create such public opinion. Genuine social workers can achieve miraculous result.

10. As already described in Chapter II the common practice is to locate the cattlesheds also inside the house. According to the villagers this arrangement is more advantageous to them because they are able to look after their cattle as if they are also members of the household. We are not sure whether this is an explanation which they give by way of consolation either for not equipping themselves with separate sheds or for not having the resources to do so. 27 households in the village have separate cattlesheds and surely these persons are not in any way handicapped because of having them. The fact, however, remains that from the point of view of sanitation, the inmates do not allow themselves to be affected, as they take scrupulous care to clean the cattlesheds daily, for the simple reason that they cannot afford to waste even an ounce of cattle-dung badly required for the cultivation of their lands. Children are in fact sent out on the errand of collecting cow-dung dropped by the cattle while moving in the streets (photo 11).

11. The absence of ventilation in a large number of houses is a factor which affects the health of the inmates, but the villagers do not seem to realise this, because they are so much accustomed to reside in such houses.

12. After the introduction of the National Extension Scheme the villagers have been encouraged to instal smokeless chulas by frequently explaining the advantages of doing so and also by arranging demonstration. About 50 households have already installed smokeless chulas to the ovens in the bathroom as well as in the kitchen. Simple and cheap designs have been advocated so that even persons of ordinary

means could go in. This is one of the most spectacular items of work that the villagers have taken up to secure more comfort and better health for the inmates of the houses. The earnestness and promptness with which the villagers have adopted these devices to create better homes only go to show that if the villagers are tackled in the right manner the response from them will be always effective.

13. The villagers entirely depend upon the hospital at Doddaballapur for all medical facilities. In the village itself there are no practitioners. The maternity assistants and the other public health staff at Doddaballapur visit the village periodically and cater to the needs of the villagers in the matter of providing ante-natal advice, arranging for inoculations and issuing of instructions on various matters of public health.

14. The village is not in any enviable position with regard to drinking water facilities. There are three drinking water wells of which one is situated in the Adikarnataka street, another in the locality where the Adi-dravidas live and the third is intended for the use of the members of all other communities. Though there are separate wells for the Adikarnatakas and Adi-dravidas, they prefer to get drinking water from the tank which they relish better. Further, most of the Harijans are so poor that very often they have no means even to purchase ropes and earthen pots which have to be replaced periodically. It is not out of place to mention here, that construction of separate wells for the members of the scheduled caste is not consistent with the policy of eradicating untouchability. It is more desirable to have common wells. It has also to be observed that there is absolute need for more drinking water wells in the village. There are 19 other private wells in the village which are not of any use for drinking purpose, as water is saline. The water from these wells is used for various domestic purposes. The irrigation tank which is situated just at the outskirts of the village is of immense use for the cattle also.

Education

15. There are 283 male literates and 71 female literates in the village. The percentage of literacy in the village works out to 27.6% as against the district average of 19.9%. The percentage of literacy in the village has gone up by only 1.6% over that in 1951. Literacy among the males works out to 43%, whereas literacy among females is so low as 11%. The villagers have just realised the importance of educating their children. There is now a greater number of

students attending the Secondary School at Doddaballapur than ever before. The Survey reveals that 25 boys of this village are attending Secondary Schools at Doddaballapur. 3 boys are attending college at Bangalore and 6 boys are students in the Polytechnic at Bangalore. There is a New Type Middle School at Aralamallige in which 119 boys and 57 girls from Aralamallige and the adjoining villages were on rolls in 1961. There are 7 teachers in that school. 7 boys of this village have completed the higher secondary education and one has completed the Pre-university course.

Family Structure

16. There are 120 simple families, 64 intermediate families and 46 joint families living in Aralamallige village (Table 1). The simple families far exceed the other two types and the trend in the villages is now to have more and more of simple families. In most of the castes the simple families account for more than 50% of the families. The joint families constitute 20% of the total number of households. The maximum number of joint families are to be found among Vokkaligas, the Kurubas and Adikarnatakas coming next. In these communities most of the adult members contribute labour and it is therefore an advantage for them to continue as members of joint families.

Intra-Family Relationship

17. The intra-family relationship is one of cordiality. In the simple as well as joint families there is rarely any tension as all the members are conscious of their rights and responsibilities. The cultivation of sugarcane crop in the village which is only a continuance of the old pattern has not brought about any change in norms by way of acquisition of new skill by younger members which sometimes results in the loosening of authority by old members and consequent creation of tension in the families. There is a division of duty among the various members and the management of the household therefore runs according to a well regulated plan. Elders are invariably respected by the youngsters and obedience is generally the bond of rule. Tensions however, develop in the household when the sons come of age and get married and often division of the family takes place when there is a lack of adjustability among the members.

Inheritance of Property

18. Even though there have been statutory changes in the law of Succession as embodied in the Hindu

Succession Amendment Act of 1956, the villagers continue to be governed by the customary law, according to which in the households of Hindus only sons are entitled to inherit property (Table 5A). Only 21 persons out of the 230 who were interviewed in the village were aware that there have been changes in Hindu Succession Act. None among the Bedas, Adikarnatakas and Adi-dravidas knows anything about the changes (Table 5). All the persons who were interviewed indicated that in the matter of the inheritance of property all sons get equal share (Table 5B).

Leisure and Recreation

19. The villagers have no regular and systematic way of spending their leisure hours. The cultivators as well as agricultural labourers are very busy during the peak cultivation season from early morning till late in the evening. They just relax either in their own houses or by merely squatting on the pials of the houses of others after they return from their fields. During the period when they have very little work and consequently more time for leisure they attend the cinemas at Doddaballapur or at least visit the town for a change. After the cultivation season is over a few young people of the village forming themselves into *ad hoc* groups practise dramas and enact one or two plays in the village which are attended by the villagers in large numbers. The villagers have a preference for mythological dramas. The names of some of the dramas which they enacted during 1960 to 1963 are : (i) Harischandra (ii) Tripura samhara (iii) Daanashoorakarna (iv) Rajasooya yaga and (v) Kurukshetra. Excepting Harijans persons from all the other castes generally join together and play different roles. There would however be no objection for a Harijan teaching them. In the last mentioned drama, viz., 'Kurukshetra', 12 persons had taken part in the village of whom one was a Muslim who had played the leading role of 'Karna'. Generally, the villagers require about 5 to 6 months to practise one drama. The practice is done during nights, between 9 p.m. and midnight. If the villagers are free, sometimes the practice is carried on during the afternoons also. They generally gather in a portion of the house belonging to a liberal minded villager who permits them to make use of his house without demanding any rent. In 1963, the drama of 'Kurukshetra' was practised in the house of one Doddakariyappa, a Kuruba by caste. On these occasions the Harijans are not treated as untouchables. In fact, the teacher by name Byrappa who was also the harmonist and another person by name Anjanappa who was

playing tabala, both belong to the Adikarnataka caste. Enquiry reveals that Byrappa received training in music and drama from one Ramachari of Kuntanahalli who is an upper caste Hindu and similarly Anjanappa learnt mrudangam from one Khadri Narasimhaiah. Each actor incurs an expenditure of about Rs. 50 for learning one drama. The teacher is paid about Rs. 150 as his remuneration and besides he also gets presents in the form of dhoties and upper cloth. Each play is generally enacted twice and the villagers are invited to witness the drama without any payment. The expenditure incurred for the first enactment of the drama, is met by the actors themselves and for the second enactment, the village leaders collect contribution and arrange for the performance. There has been a tendency in the recent years to import one or two professional actresses from places like Bangalore on payment of attractive remuneration with a view to make the shows more sophisticated by including sequences, dances etc. The introduction of this new feature is deprecated by the conservative section of the villagers which holds the view that by getting professional actresses, the sponsors of the drama run the risk of becoming the subject matter for scandals in the village.

20. The performance of 'bhajana' on every Saturday provides opportunity to the villagers to come together and participate in community singing. The 'Bhajana mandir' is located in a private house, no communal building having been set apart for this purpose.

21. There are six radio sets in the village belonging to private persons. The absence of a public radio set has deprived the villagers of one of the most effective modes of recreation and education.

Religious Institutions

22. There are 5 temples in the village dedicated to (i) Anjaneya (ii) Channakeshava (iii) Mylara (iv) Laximidevi and (v) Basavanna. The temples of Anjaneya and Channakeshava are old and well built and are managed by the Religious Endowments Department of the Government of Mysore. Only two religious institutions, viz., Anjaneya and Mailara devaru own lands. During 1962-1963 the total income for the Anjaneya temple from all sources put together was Rs. 1,080 out of which Rs. 323 was disbursed towards payment for the temple staff. The income for Mailara devaru is negligible, while the other temples have no income at all. Regular daily pujas

are performed in the two temples of Anjaneya and Channakeshava and the priests are paid nominal monthly salary for the services rendered. The idol of Channakeshava is quite artistic and inspires devotion (photo). Though the temples are thrown open to all castes, the Harijans do not enter inside the temples. The villagers belonging to other castes visit the temples periodically. The temples dedicated to Mylara and Laxmidevi are privately managed and they are mere huts. The Basavanna image is placed in a closed mantapa and has no regular priest. None of these temples is famous in the neighbouring areas.

Festivals

23. *Ramotsava* is the main community festival in the village. *Utsava* (Procession), *bhajan*, distribution of *prasadam* are the main features of this festival. It is celebrated for about ten days from the birth day of Sri Rama which generally comes off in April every year.

24. Festivals of Yugadi and Gowri are common to all the castes. Vokkaligas attach importance to Shivaratri in the same way as Telugu Banajigas consider Ekadasi as an important festival, while the Kurubas, Bedas and Harijans observe Mahanavami as a sacred festival. Deepavali and Sankranti are observed by Brahmins and Lingayats. The villagers are religious minded. The temples of 'mane devaru' or the family deities of a number of households are scattered over different villages and towns. The families concerned visit the temples of their respective 'mane devaru' once in a year or two. Taking of vows, though prevalent is not very common. In this village, in 17 households vows have been taken by the members.

25. Besides the above festivals observed by the villagers there are certain other festivals which the cultivators observe during different stages of cultivation. Some of these, such as festivals connected with sowing, reaping and threshing are simple and merely symbolic. They consider the earth, the bullocks, the various implements and tools they use and in fact everything associated with cultivation as symbolical of God's grace and therefore they are all objects of veneration for them. Secondly, at every stage of cultivation the cultivators invoke the blessings of God for getting a good harvest. One of the important festivals connected with agriculture is the *Hastha malehongalu* or the feast observed during the *Hastha* rains in September. This festival is considered by the cultivators of food crops as very important and it is observed with a view to propitiate the evil

spirits. On this occasion the cultivators draw figures in the shape of human beings on the four corners of their fields. Each community sacrifices a few sheep during this festival jointly at a common place and the blood is sprinkled over the standing crops in the fields shouting 'Baliyo, Baliyo'. They believe that the crops come up well after the observance of this festival. They distribute the flesh of the sheep among themselves and prepare a feast in their houses. The vegetarian communities like Brahmins, Lingayats etc. do not take part in these festivals directly but they contribute their mite for the observance of these festivals and allow their servants to participate.

Village Organisation

26. In the social structure of the society, caste continues to play an important role. We have already seen that during certain festivals members of each community join together and observe them as in the 'Hastha malehongalu'. But, there are certain other festivals like the 'Ganesha Chathurthi', 'New Year's day' etc., when the villagers join together irrespective of their caste and observe them as common festivals. On such occasions the village as a whole puts on a festive appearance and the villagers participate together in common worship and take part in the processions. After the advent of independence the villagers of all castes gather together on the occasions of Independence day, Republic day, Tree plantation week etc. and participate in the celebrations. All these are integrating factors which tend to unite them as never before.

27. The intercaste relationship in this village is very cordial. Similarly, the relationship between the rich and the poor as well as various classes of people like land owners and agricultural labourers is also cordial. The village officers, the Gramasevak and the village leaders continue to be respected as long as they are found to be non-partisan. But when the village leaders take sides and align themselves along with different groups in the village tensions are sometimes created. In 1960 when the Village Panchayat was reconstituted there was a keen contest for a few seats arising out of old factions in the village and in one case the defeated candidate had filed an election petition and in fact succeeded. This incident had created bad blood in the village and for a considerable time there was a feeling of antagonism among certain persons who however are now reconciled. Tensions also arise when the village leaders exhibit a lack of tact in their public activities. An incident which took place in this village illustrates the point. In the

formation of a village road which was entrusted to the villagers by the National Extension Scheme as part of their work the road had to pass through the land of a private individual who was an absentee land owner. In their enthusiasm the villagers who contributed labour began to form the road without the express consent of the land owner. Probably the consent was taken for granted as the work was intended for the common benefit of the people and the villagers were contributing free labour. But this attitude which was considered as an act of high-handedness was resented to by the owner of the land who in fact threatened to institute proceedings in the court of law to assert his rights.

28. Aralamallige has one hamlet by name Khane Hosahalli which is only 3/4 mile from the main village. There are 11 households in this hamlet belonging to Adikarnataka caste. The inhabitants of this hamlet do not depend upon the main village for anything. They go to Doddaballapur for the purchase of provisions etc. Being mostly agricultural labourers, they go out for work wherever they are called. There are a number of villages which are quite near to this hamlet and there is therefore no difficulty for them to get employment.

Statutory Panchayat

29. Aralamallige is the Headquarters of the group panchayat which has jurisdiction over the villages of (1) Aralamallige (2) Kuntanahalli (3) Jakkasandra (4) Gollahalli (5) Ekasipura and (6) Alahalli. The Panchayat which was reconstituted in 1960 under the provisions of the Mysore Panchayat Act of 1959, has 13 members of whom 6 including the chairman of the Panchayat are from this village. Of the 13 seats, 3 are reserved seats two for the scheduled caste and the other for women. Among the members, 7 belong to Vokkaliga caste, 2 belong to Kuruba caste, one viz., the chairman belongs to the Telugu Banajiga caste, 2 belong to Adikarnatakas and one belongs to Lingayat caste. All the 13 members are cultivators by occupation. The Panchayat which existed prior to 1960 had eleven members of whom 5 were nominated and 6 were elected. The shanbogue of the village was the chairman and the patel was also a member. Besides them there were 2 Vokkaligas, 2 Telugu Banajigas, 2 Kurubas, 1 Beda, 1 Adikarnataka and 1 Lingayat. The constitution of the Panchayat before 1960 appears to have been based if not expressly, at least by implication, on the basis of the population in each caste which however, is not the case in the newly constituted panchayat. Another significant

feature in the constitution of the Panchayat is the elimination of the village officers who undoubtedly had a powerful voice in the affairs of the Panchayat till its reconstitution. Their influence is now on the wane and as a result of the introduction of the Village Officers Abolition Act it is getting almost extinguished. A shanbogue has always been an important person in a village and with the introduction of the various measures which remove him from a place of position and influence in the village, he is unable to adjust himself easily to the changed circumstances. He is therefore indifferent in matters relating to village administration. Without the active assistance of the village officers, the Panchayat in the initial stage of its new career finds itself in a difficult position to get on with such problems as the levy and collection of taxes etc. This is however only a transition stage and with the realisation of the importance of the organs of democratic decentralisation in the field of developmental activities and the conferment of more rights and responsibilities, there is no doubt that the Panchayat is going to play a more vital role.

30. The income of the Panchayat mainly consists of 30% Land Revenue adjustment. In 1961-1962 its total income was Rs. 2,031. 53 out of which Rs. 1,734 represented Land Revenue adjustment. The income from house tax etc. was Rs. 182.91. Similarly in 1962-1963 out of the total income of Rs. 2,313.22, Rs. 1,734 was from Land Revenue adjustment, Rs. 353.47 was from house tax etc. Rs. 206.75 from the receipts of cattle pound and Rs. 19 from the sale proceeds realised by the auction of manure. The above figures clearly show that the Panchayat has not made any earnest efforts to increase its resources by collecting the house tax fully. There is no conscious attempt to augment its resources. It seems to be satisfied with the unspent accumulated balance it has.

31. The Panchayat did not do any work in 1960-1961 which was the first year of its reconstitution. In 1961-1962, it undertook the repairs of two roads and two drinking water wells. In 1962-1963, it carried out repairs for one village road and also provided drainages to the streets in Kuntanahalli village.

32. The Village Panchayat Hall was also repaired at a cost of Rs. 1,135. In all, the Panchayat spent Rs. 3,121 for various development works. For a number of these development works the Panchayat has received financial assistance under the National Extension Scheme.

33. During 1962-1963 the Panchayat has paid adequate attention to the execution of development works. There are, however, various other amenities like street lights etc. which the Panchayat could provide to the villagers but has not done so primarily because of its unwillingness to take up bold and useful schemes. There is scope to increase the revenue and utilise more amount for the benefit of the people. It has got a programme to take up more ameliorative schemes, as and when its resources improve. With a closer co-operation from the villagers and of all the members, it should not be difficult to achieve better progress.

34. The Panchayat production plan initiated in 1963-1964 cannot be considered to have been successfully implemented. About 20 progressive agriculturists were selected for adopting new techniques of cultivation and to take up intensive cultivation. But, for want of timely financial help, the villagers were not able to achieve the targets for increased production as envisaged in the plan. These defects, however, have been sought to be rectified during the current agricultural year and there is at present a better co-ordination between the Extension Officers and the people.

Voluntary Organisations

35. There is a youth club in the village started under the auspices of the Community Development programme and it has been supplied with recreation materials. The members of the club are not making adequate use of these materials and they are also not meeting properly.

36. In 1959 a 'Young Farmers' Club' was also started. An agricultural training camp was held in this village during that year, in which the members of the Young Farmers' Club took part. But the work done by this club subsequently has been of a trivial nature. This is clear from the fact that for the good work done in the field of agriculture, animal husbandry etc. during a period of 6 months from 1-4-1959 to 30-9-1959 with the active cooperation of the villagers in general and of the members of the Young Farmers' Club and the youth club in particular, the village was adjudged to be the best in the District. But, the progress achieved in the succeeding years has not been as spectacular as it was found to be in 1959.

37. There is also a Mahila Samaj constituted in 1959-1960. This does not appear to be working satisfactorily.

Reform Measures*National Extension Scheme*

38. Aralamallige is in the National Extension Service block of Doddaballapur since 2-10-1956. The stage I block was converted into stage II on 2-10-1961. The village is the Headquarters of the village level worker. The various Extension Officers have endeavoured to achieve progress in the respective fields ever since the inception of the scheme. In the field of agriculture some progress has been achieved by introducing improved varieties of seeds, adoption of intensive method of cultivation and encouraging plant protection measures, but much more remains to be

done. The village level worker conducts every year more than half a dozen demonstrations to popularise the various improved methods of farming. In the recent years the use of improved ploughs and treatment of seeds sowing have been popularised a good deal. The Block Development Officer and his staff have done excellent work in the matter of encouraging the villagers to dig more wells by grant of loans. There is certainly an awareness among the villagers to take advantage of the various facilities offered by the Block Development Officer. There is no doubt that if only the local Service Co-operative Society begins to function more effectively the economic condition of the cultivators and in particular of the smaller cultivators can improve a good deal.

CHAPTER V**CONCLUSION**

Village Aralamallige is thus marching forward in the social as well as economic sphere, though the progress in the latter has not been in any way spectacular. In the social sphere, the inter-caste harmony and the unity exhibited by the villagers in matters of common cultural and religious interest are in tune with the spirit of the time and the principles of democracy which regulate their activities. The level of social awareness of the people with regard to certain social enactments like the Untouchability Offences Act is indeed laudable. 229 persons out of 230 interviewed were aware of the prohibition of untouchability under Law. It is also creditable that in this village those who were treated as untouchables decades ago are no longer treated like that at present and on many occasions the villagers are actuated by a spirit of equality and fraternity in their attitude towards the Harijans. The nearness of the village to the taluk headquarters has perhaps partly contributed to the development of such liberal and democratic outlook.

2. As observed in the earlier chapters of this monograph, in their effort to achieve economic prosperity, the assistance and guidance which the villagers are deriving from public institutions like Village Panchayat and co-operative society have not been commensurate to the needs of the situation.

With better facilities of finance and a greater co-ordination of the various development schemes and above all, by the villagers evincing sustained interest in their respective occupations, the economy of the village can improve by leaps and bounds. As a village where sugarcane is grown in appreciable extent and jaggery is manufactured by improved techniques, Aralamallige offers opportunities for work to a large number of labourers from the neighbouring villages. While Aralamallige offers employment opportunities to persons from other villages, the number of persons of Aralamallige coming daily to Doddaballapur where they are employed at the power-looms is increasing from year to year. The nearness of the town could have been taken advantage of by many households to rear cows and she-buffaloes in larger number as there is a great demand for milk and milk products in Doddaballapur, but very few seem to have paid any attention to dairying. In the years to come the villagers are likely to take up a number of new activities such as vegetable and flower cultivation as more and more irrigation wells are coming up in the village. Among the villages which are very near to Doddaballapur, Aralamallige occupies a unique place and with a little more awareness of their rights and responsibilities the villagers of Aralamallige are assured of greater economic prosperity before long.

APPENDIX I

Marriage Customs—Morasu Vokkaliga*

When a boy grows up to a marriageable age, his parents first moot the question of his marriage. They ascertain his wish and when they come to know he is willing they begin the search for a suitable bride. When they go about on this mission, they go in a group of five or seven or nine persons. They usually start on this errand on a Monday, Wednesday, Thursday or Saturday. Inauspicious timings are avoided. Sundays, Fridays and Tuesdays are deemed unfit. They look out for good omens and they do get scared when they witness bad omens. Meeting bangle vendors, married women, a man carrying a water pot or flower vendor is deemed good omen, while the sight of fuel, harrow, sundry articles, empty vessels, barber and cat forebodes evil. When the parties intent on negotiating a marriage witness evil omens, the proposal is dropped. When there are good omens, the boy's parents accept 'pan supari' from the parties with whom they intend to negotiate. Then they intimate those parties through relatives, the precise date on which they intend to meet them and talk things over. The parents and other relatives of the bride-to-be take every possible precaution to see that no evil omens accost the visitors.

2. When the parents of the boy meet those of the girl they sound them to ascertain their idea. If they are agreeable for the proposed union, then on another auspicious day, the parents of the bride pay a return visit to the would-be-bridegroom's house to gauge his material condition. If they are satisfied they express acceptance of the proposed connection and invite the bridegroom's party for a customary ceremony called 'Veelya'.

3. At this 'Veelya' ceremony certain specific articles are exchanged between the contracting families through a dhobi. Through him the bride's party is invited to meet the bridegroom's party on a specific day to finalise the date and time of the marriage. On that day five members of the bridegroom's party go to the bride's house with flowers, fruits and copra. A 'purohit' officiates at this meeting. After considering all relevant circumstances, the purohit is also given a remuneration of three rupees for his part in fixing the marriage. On the day when the proposal for the marriage is thus finalised, there will be a dinner, the special dish served being 'payasa' (sweet gruel). The marriage ceremony takes place in the bridegroom's house.

4. The chief articles presented to the bride are sarees, blouse pieces and such jewels as the bridegroom would have agreed to present. The bridegroom is presented by the bride's parents with shirts, dhoties, turban cloth and coat, besides a watch a 'ring' which may be added if the girl's parents are well-to-do. The marriage takes place between 9 a.m. and 2 p.m.

5. On the marriage eve the bride's party arrive and are received with customary honours and are also accommodated in a house specially allotted for their occupation during

the occasion. A pandal is put up in the bride's house on the day on which the bride's party start for the marriage. Likewise, in the bridegroom's house a pandal is put up on the marriage eve.

6. A sumptuous dinner is arranged in the house in which the bride's party is accommodated. On this occasion turmeric is exchanged between the contracting families. Turmeric powder is smeared on the forehead and body of the bride and bridegroom.

7. On the marriage day members of the contracting families take light tiffin and coffee. The bride and bridegroom take fruits and coffee. The purohit calls at the bridegroom's house and gives a list of articles required for the marriage ceremony.

8. At the marriage house there will be a pandal erected. Under the pandal, pounded paddy is spread out artistically, on which are placed footrest planks. By the side of these planks there will be a bench on which the bride and bridegroom can sit and place their feet on the foot-rest.

9. The bridegroom's party then go in a procession to the accompaniment of pipe and drum to the house in which the bride's party is accommodated. They bring the bride to the bridegroom's house and with her are also brought the articles of apparel and 'basinga' presented by the bridegroom. The bridegroom, in the meanwhile, is taken to the nearby Anjaneya temple. From there some people go out accompanied by the band playing and bring an 'atti' twig. This is placed underneath the marriage pandal and thereafter the bridegroom is led to this pandal. When he passes by the house occupied by the bride's party each of the contracting parties throw pounded paddy on the other. The bride's right hand is placed in the right hand of the bridegroom. The bride and bridegroom go round the 'atti' twig, three times clockwise (pradakshina). They then sit on the bench with their feet on the parents of the bride and bridegroom. Then follows the 'dhare' ceremony. Turmeric or kumkum smeared rice in small quantities are given to married women. The bride's father asks the audience if they give leave for the 'thali' tying ceremony. The elders give their assent and the bridegroom ties the 'thali' to the neck of the bride. The 'thali' is usually made of $\frac{1}{2}$ of a sovereign. It is round in shape and has the figure of Lakshmi engraved on it. The purohit gives a pot of milk to be held by the parents of the bride. Every one in the audience touches the pot as it is taken around. The parents of the bride pour milk thrice into the bride's hand and thrice into that of the bridegroom. The bride's mother then hands over the pot of milk to her husband, throws 'akshate' on the head of the newly wed. This completes the 'dhare' ceremony. The same process of pouring milk into the hands of new couple and throwing 'akshate' on their head is followed by the bridegroom's parents also. After that, any one else in the company may follow suit.

*The above is a note prepared by the investigator Sri S. Ramachandra, on the basis of the information collected in the village.

10. Those who wish to give presents to the bride and bridegroom may do so thereafter in the customary manner. This is followed by distribution of pan to the people invited to witness the marriage. If any Brahmins and Lingayat have been invited they are invariably presented with coconuts. The purohit is given a remuneration of Rs. 4 for his part in the ceremony besides a few items of perquisites.

11. After these 'shastraic' ceremonies are over, certain customary ceremonies are gone through which are calculated to make the bride and bridegroom better acquainted. Then the bride and the bridegroom hold each other's hand and go to the bridegroom's house. This will be followed by a good dinner.

12. The bride and bridegroom take their meal after the invitees depart and when some calm settles down, certain close friends of the bridegroom sit down to dine with him.

They are served food by the bride's party. The bride is served food by the bridegroom. After dinner the entire gathering including the bride and bridegroom take some rest.

13. In the evening the bridal pair in their best attire sit in the pandal for some time. After dinner that night, they go out in a procession, the band playing in front of them. It takes about two hours for the procession to return to the pandal.

14. The next day the bridal pair and some friends are given a dinner. Then too there will be a procession. The bride stays with her husband for a few days, after which the bridegroom himself brings her back to her parents' house. Consummation takes place about three months later. The boy is given some presents on this occasion also, depending on the resources of the girl's parents.

APPENDIX II		Exogamic Clans among Morasu Vokkaligas	
Achyuta	People of this division do not cultivate saffron.	Kode	Umbrella.
Alada	Banyan tree.	Kolaga	An Indian measure.
Ane	Elephant.	Komme	A herb.
Ardharane		Kondada	
Bachi	A kind of tree.	Kunchi	A hooded cloak.
Badalu	A kind of grass.	Kurandara	
Bale	Plantain.	Kurantege	A milky thorny plant.
Bangi	Ganja.	Kurige	A seed drill.
Belada	Wood-apple tree.	Mallige	A jasmin flower.
Belli	Silver.	Mandi	
Billandla	A kind of tree.	Manendra	
Bollikodi	A bird, found in hedges, of black colour with white face.	Mandalige	They do not use mats.
Busi		Masi	
Chalindala	A cistern for water erected in the roads for the use of travellers.	Mavu	Mango.
Chanchali	A kitchen herb.	Mekala	Goat.
Chikkandu	A vegetable plant.	Mudre	A seal.
Dalimbe	Pomegranate.	Muddarani	Kitchen herb.
Devaganneru	A kind of flower bearing tree.	Mingili	Mongoose.
Gejjie	Small bells.	Muttaga	Bastard teak.
Gendara	A kind of fish.	Nakkalu	Jackal.
Ginnu	Milk of a buffalo or a cow which has lately calved.	Nelli	The emblic myroba jam.
Gokerla		Nerale	Jambalana.
Gokula		Nili	Indigo. They do not keep black bullocks and their women do not wear black bangles or black saris.
Gongadi	A blanket turned into a cloak.	Nittuva	They do not use stone posts for houses.
Goranti	Barlaria.	Nuggi	Horse radish.
Guliganji	The wild liquorice.	Nunabudagi	A vegetable drug.
Halu	A herb.	Ottu	They do not eat on plates of dry leaves.
Heggana	A bandicoot.	Pachchakodi	
Hippe	A tree Basia Eatifolia.	Punagu	Civet.
Hutta	Anthill.	Samantige	Chrusanthimum.
Ichalu	Date tree.	Sampige	Champaka tree.
Irisedlu	A wooden spoon.	Sankha	Conch shell.
Kabbadi		Sasuve	Mustard.
Kadaba	A species of deer.	Sonthe	Ginger.
Kaggali	A tree.	Tatarlu	
Kalindala	They do not cut milk hedge plant.	Tengina	Coconut.
Kalivi	A kind of tree.	Tyabali	Tortoise.
Kanne	A kitchen herb.	Tummala	A kind of tree.
Kanaga	Pongemia Glabra.	Turubu	They do not tie their hair in a knot.
Kappu	Flesh of animals.	Udarlu	Seeds of weed, a kind of grass largely grown in paddy fields.
Kare	A thorny jungle plant.	Udama	Big lizard.
Khachora	A kind of shrub bearing sweet scented fruits used with sandal paste.	Uttareni	A common weed (Achyranthis aspera).

TABLE I
Area, Houses and Population

Area in		Density per sq. mile	Number of houses	Number of households	Population		
Acres	Hectares				Persons	Males	Females
1	2	3	4	5	6	7	8
1,863.38	754.40	442	250	230	1,282	655	627

TABLE II
Population by Age-groups

Total of all ages			0-4		5-9		10-14		15-19		20-24		25-29		30-34		35-44		45-59		60+		Age not stated	
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
1,282	655	627	86	102	108	105	94	72	57	60	51	53	43	47	38	43	68	63	76	59	34	23	..	..

TABLE III
Size and Composition of Households

Total No. of House- holds		Size of Households														
		Single Member			2-3 members			4-6 members			7-9 members			10 members and above		
		Households	Males	Females	Hh's M F			Hh's M F			Hh's M F			Hh's M F		
					Hh's	M	F	Hh's	M	F	Hh's	M	F	Hh's	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
230	7	2	5	48	67	61	101	242	252	58	239	209	16	105	100	

Note—Hhs.—House holds.

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

Religion	Caste	Sub-Caste	Number of households	Population		
				Persons	Males	Females
1	2	3	4	5	6	7
HINDU	Kuruba (Halumatha)	Kambli Kuruba	42	224	121	103
	Do.	Syale Kuruba	1	2	2	..
Do.	Telugu Banajiga	..	41	220	118	102
Do.	Vokkaliga	Marasu Vokkaliga	39	275	139	136
Do.	Adikarnataka	..	36	203	103	100
Do.	Beda	..	26	141	60	81
Do.	Lingayat	Korisetty	5	34	15	19
	Do.	Nagartha	4	15	8	7
Do.	Brahmin	Smartha	2	5	3	2
	Do.	Madhva	6	26	14	12
Do.	Akkasaliga	Sivachara	1	3	1	2
	Do.	Kulachara	7	39	22	17
Do.	Adidravida	..	6	24	9	15
Do.	Bhajantri (Hajanna)	..	3	18	9	9
Do.	Agasa (Madivala)	..	3	13	9	4
Do.	Uppara	..	3	16	8	8
Do.	Bovi	..	2	9	5	4
Do.	Ediga	..	1	6	3	3
Do.	Besta	(Gangamatha)	1	3	2	1
MUSLIMS	..	..	1	6	4	2
Total			230	1,282	655	627

TABLE VIII

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

Age-Group	Total population			Workers			Non-workers			
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	
	1	2	3	4	5	6	7	8	9	10
All Ages	1,282	655	627	642	366	276	640	289	351	
0-14	567	288	279	48	31	17	519	257	262	
15-34	392	189	203	352	172	180	40	17	23	
35-59	266	144	122	211	136	75	55	8	47	
60 and above	57	34	23	31	27	4	26	7	19	

TABLE IX

Workers classified by Sex, Broad Age-Groups and Occupations

Sl. No.	Name of Occupation	Age-Groups							
		0-14		15-34		35-59		60 and above	
		Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
1	Cultivation	1	8	76	107	71	42	14	3
2	Cultivation and Agricultural Labour			13	8	8	4	1	
3	Cultivation and Household Industry					1			
4	Cultivation and Other Services					2			
5	Agricultural Labour	14	5	49	53	24	23	1	
6	Agricultural Labour and Cultivation			6	4	5	1		
7	Agricultural Labour and Other Services			1					
8	Livestock Rearing	9	4	3	1	1		5	1
9	Livestock Rearing and Agricultural Labour					1			
10	Household Industry	1		2	2	5			
11	Household Industry and Other Services			1					
12	Trade			3			2	2	
13	Trade and Cultivation			1		1			
14	Other Services	6		17	4	13	2	4	
15	Other Services and Cultivation					3			
16	Hotel-keeping				1	1	1		
	Total	31	17	172	180	136	75	27	4

TABLE IX-A

Activity of Non-Workers

Activity of non-workers	Age-Groups							
	0-14		15-34		35-59		60+	
	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
Dependents	142	161	..	..	..	..	4	4
Students	115	60	17	..	..	..	..	..
Household work	..	41	..	23	..	44	..	14
Remittance Receivers	..	..	..	..	6	3	3	1
Disabled persons	..	..	..	..	2	..	..	..
Total	257	262	17	23	8	47	7	19

TABLE X

Households by Number of Rooms and by Number of Persons Occupying

Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with five rooms and more	
			No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
230	144	1,282	124	621	75	426	24	134	7	101	..	..	..	..	..	..

TABLE XI

Households engaged in Cultivation, Industry, Business and Other Occupations

Sl. No.	Households engaged in	Total No. of Hhs.	Total Persons			No. of Gainfully employed Persons		
			Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9
1	Cultivation only	94	572	285	287	285	160	125
2	Cultivation and Agricultural Labour	26	155	87	68	89	52	37
3	Cultivation and Household Industry	4	51	25	26	26	13	13
4	Cultivation and Trade	4	18	9	9	9	6	3
5	Cultivation and Other Services	7	48	25	23	26	13	13
6	Agricultural Labour	48	226	116	110	121	64	57
7	Agricultural Labour and Cultivation	1	6	1	5	1	1	..

TABLE XI—Concl'd.

1	2	3	4	5	6	7	8	9
8 Agricultural Labour and Livestock	.	2	16	7	9	11	5	6
9 Agricultural Labour and Other Services	.	7	32	17	15	18	8	10
10 Livestock Rearing	.	1	2	2	..	2	2	..
11 Household Industry	.	6	30	16	14	11	9	2
12 Trade	.	2	3	1	2	2	1	1
13 Other Services	.	17	91	50	41	36	29	7
14 Hotel-keeping	.	2	16	6	10	4	2	2
15 Rent Receiver	.	9	16	8	8	1	1	..
Total	.	230	1,282	655	627	642	366	276

TABLE XII

Type of Industry run by the Households

Type of industry	Households having Household industry as a primary occupation						Households having Household industry as a subsidiary occupation					
	Total No. of households	No. of Hhs.	Persons engaged in industry		Total persons in households mentioned in col. 3		No. of Hhs.	Persons engaged in industry		Total persons in households mentioned in col. 8		
			Males	Females	Males	Females		Males	Females	Males	Females	
1	2	3	4	5	6	7	8	9	10	11	12	
1. Gur-making	91	..	..	..	..	..	91	137	12	314	206	
2 Tailoring	4	3	3	2	7	7	1	1	..	3	3	
3. Goldsmithy	2	2	4	..	6	6	..	..	..	..	..	
4. Blacksmithy	1	1	1	..	3	2	..	..	..	..	..	
Total	98	6	8	2	16	15	92	138	12	317	209	

TABLE XIII

Type of Business run by the Households

Type of business	Households having business as a primary occupation						Households having business as a subsidiary occupation					
	Total no. of households	No. of Hhs.	Persons engaged in business		Total persons in households mentioned in col. 3		No. of Hhs.	Persons engaged in business		Total persons in households mentioned in col. 8		
			Males	Females	Males	Females		Males	Females	Males	Females	
1	2	3	4	5	6	7	8	9	10	11	12	
1. Provision shops	4	..	..	..	..	..	4	5	..	9	9	
2. Hawkers	2	2	1	1	1	2	..	..	..	..	..	
3. Hotels	2	2	1	2	6	10	..	..	..	..	..	
Total	8	4	2	3	7	12	4	5	..	9	9	

TABLE XIV

Diet

Community	Total No. of households in each community	Households taking							
		One meal a day		Two meals a day		Three meals a day		More than three meals a day	
		Adults	Children	Adults	Children	Adults	Children	Adults	Children
1	2	3	4	5	6	7	8	9	10
HINDU—Kuruba	43	..	..	..	..	43	22	..	..
Telugu Banajiga	41	..	..	..	..	41	28	..	..
Vokkaliga	39	..	..	..	..	39	26	..	..
Adikarnataka	36	..	..	..	..	36	16	..	..
Beda	26	..	..	..	..	26	19	..	..
Lingayat	9	..	..	..	..	9	4	..	..
Brahmin	8	..	..	..	..	8	2	..	..
Akkasaliga	8	..	..	..	..	8	6	..	..
Adidraida	6	..	..	..	..	6	4	..	..
Bhajantri	3	..	..	..	..	3	2	..	..
Agasa	3	..	..	..	..	3	2	..	..
Uppara	3	..	..	..	..	3	2	..	..
Bovi	2	..	..	..	..	2	1	..	..
Ediga	1	..	..	..	..	1	1	..	..
Besta	1	..	..	..	..	1	1	..	..
MUSLIMS	1	..	..	..	..	1	1	..	..
Total	230					230	137		

TABLE XV

Staple Diet and Food Habits of Communities

Community	No. of households	Households taking			Vegetarian	Non-vegetarian
		Rice	Ragi	Rice and Ragi		
1	2	3	4	5	6	7
HINDU—Kuruba	43	..	41	2	..	43
Telugu Banajiga	41	..	39	2	..	41
Vokkaliga	39	..	35	4	..	39
Adikarnataka	36	..	36	..	..	36
Beda	26	..	26	..	..	26
Lingayat	9	9	..	..	9	..
Brahmin	8	8	..	..	8	..
Akkasaliga	8	..	7	1	8	..
Adidrauida	6	..	6	..	..	6
Bhajantri	3	..	3	..	..	3
Agasa	3	..	3	..	..	3
Uppara	3	..	3	..	..	3
Bovi	2	..	2	..	..	2
Ediga	1	..	1	..	..	1
Besta	1	..	1	..	..	1
MUSLIMS	1	..	1	..	..	1
Total	230	17	204	9	25	205

TABLE XI—Concl'd.

1	2	3	4	5	6	7	8	9
8	Agricultural Labour and Livestock	2	16	7	9	11	5	6
9	Agricultural Labour and Other Services	7	32	17	15	18	8	10
10	Livestock Rearing	1	2	2	..	2	2	..
11	Household Industry	6	30	16	14	11	9	2
12	Trade	2	3	1	2	2	1	1
13	Other Services	17	91	50	41	36	29	7
14	Hotel-keeping	2	16	6	10	4	2	2
15	Rent Receiver	9	16	8	8	1	1	..
Total		230	1,282	655	627	642	366	276

TABLE XII

Type of Industry run by the Households

Type of industry	Total No. of households	Households having Household industry as a primary occupation						Households having Household industry as a subsidiary occupation					
		No. of Hhs.	Persons engaged in industry		Total persons in households mentioned in col. 3		No. of Hhs.	Persons engaged in industry		Total persons in households mentioned in col. 8		No. of Hhs.	Total persons in households mentioned in col. 8
			Males	Females	Males	Females		Males	Females	Males	Females		
1	2	3	4	5	6	7	8	9	10	11	12		
1. Cur-making	91	..	..	..	..	..	91	137	12	314	206		
2 Tailoring	4	3	3	2	7	7	1	1	..	3	3		
3. Goldsmithy	2	2	4	..	6	6	..	..	..	..	..		
4. Blacksmithy	1	1	1	..	3	2	..	..	..	..	..		
Total	98	6	8	2	16	15	92	138	12	317	209		

TABLE XIII

Type of Business run by the Households

Type of business	Total no. of households	Households having business as a primary occupation						Households having business as a subsidiary occupation					
		No. of Hhs.	Persons engaged in business		Total persons in households mentioned in col. 3		No. of Hhs.	Persons engaged in business		Total persons in households mentioned in col. 8		No. of Hhs.	Total persons in households mentioned in col. 8
			Males	Females	Males	Females		Males	Females	Males	Females		
1	2	3	4	5	6	7	8	9	10	11	12		
1. Provision shops	4	..	..	..	..	..	4	5	..	9	9		
2. Hawkers	2	2	1	1	1	2	..	..	..	..	..		
3. Hotels	2	2	1	2	6	10	..	..	..	..	..		
Total	8	4	2	3	7	12	4	5	..	9	9		

TABLE XIV

Diet

Community	Total No. of households in each community	Households taking							
		One meal a day		Two meals a day		Three meals a day		More than three meals a day	
		Adults	Children	Adults	Children	Adults	Children	Adults	Children
1	2	3	4	5	6	7	8	9	10
HINDU—Kuruba	43	..	..	..	..	43	22	..	..
Telugu Banajiga	41	..	..	..	..	41	28	..	..
Vokkaliga	39	..	..	..	..	39	26	..	..
Adikarnataka	36	..	..	..	..	36	16	..	..
Beda	26	..	..	..	..	26	19	..	..
Lingayat	9	..	..	..	..	9	4	..	..
Brahmin	8	..	..	..	..	8	2	..	..
Akkasaliga	8	..	..	..	..	8	6	..	..
Adidravida	6	..	..	..	..	6	4	..	..
Bhajantri	3	..	..	..	..	3	2	..	..
Agasa	3	..	..	..	..	3	2	..	..
Uppara	3	..	..	..	..	3	2	..	..
Bovi	2	..	..	..	..	2	1	..	..
Ediga	1	..	..	..	..	1	1	..	..
Besta	1	..	..	..	..	1	1	..	..
MUSLIMS	1	..	..	..	..	1	1	..	..
Total	230					230	137		

TABLE XV

Staple Diet and Food Habits of Communities

Households of Communities							
Community	No. of households	Households taking			Vegetarian	Non-vegetarian	
		Rice	Ragi	Rice and Ragi			
1	2	3	4	5	6	7	
HINDU—Kuruba	43	..	41	2	..	43	
Telugu Banajiga	41	..	39	2	..	41	
Vokkaliga	39	..	35	4	..	39	
Adikarnataka	36	..	36	..	..	36	
Beda	26	..	26	..	..	26	
Lingayat	9	9	..	..	9	..	
Brahmin	8	8	..	..	8	..	
Akkasaliga	8	..	7	1	8	..	
Adidravida	6	..	6	..	..	6	
Bhajantri	3	..	3	..	..	3	
Agasa	3	..	3	..	..	3	
Uppara	3	..	3	..	..	3	
Bovi	2	..	2	..	..	2	
Ediga	1	..	1	..	..	1	
Besta	1	..	1	..	..	1	
MUSLIMS	1	..	1	..	..	1	
Total	230	17	204	9	25	203	

TABLE XVI

Distribution of Households by Occupation, Income and Number of persons

Occupation	Total No. of house-holds	Monthly income group					Total No. of members in house-holds mentioned in col. 2	Age group							No. of adult males per household	No. of gainfully employed persons
		Rs. 25 and below	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and above		Males above 14 yrs.	Females above 14 yrs.	M + F			M + F below 1 year			
										10-13 yrs.	6-9 yrs.	1-5 yrs.				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
1. Cultivation of owned lands	112	..	10	26	29	47	703	209	202	75	90	108	19	4.96	357	
2. Cultivation of lands taken on lease	23	..	3	11	6	3	141	54	30	14	22	17	4	4.94	78	
3. Agricultural Labour	58	3	33	17	4	1	280	72	79	35	40	47	7	3.76	151	
4. Household Industry	6	..	1	3	1	1	30	9	10	3	4	3	1	4.01	11	
5. Others*	31	7	8	7	5	4	128	40	36	13	18	17	4	3.19	45	
Total	230	10	55	64	45	56	1,282	384	357	174	174	192	35	4.53	642	

*NOTE:— 'Others' include.

Other Services . . . 17 Households.
 Rent Receivers . . . 9 Households.
 Hotel-keeping . . . 2 Households.
 Trade . . . 2 Households.
 Livestock Rearing . . . 1 Household.

Total . . . 31 Households.

TABLE XVII

Average Annual Income per Household by Occupation

Occupation	Total No. of House-holds	Average annual income per household	Average annual income per household in the range of										
			Less than Rs. 300	Rs. 301-600	Rs. 601-900	Rs. 901-1200	Rs. 1204 and above	No. of Hhs. Amount	No. of Hhs. Amount	No. of Hhs. Amount	No. of Hhs. Amount	No. of Hhs. Amount	No. of Hhs. Amount
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. Cultivation of owned lands	112	1,416	285.48	..	..	10	545	26	771	29	1,099	47	2,153
2. Cultivation of lands taken on lease	23	970	196.36	—	—	3	537	11	795	6	1,058	3	1,867
3. Agricultural Labour	58	616	163.83	3	300	33	488	17	756	4	1,100	1	1,500
4. Household Industry	6	920	229.43	—	—	1	600	3	840	1	1,000	1	1,400
5. Others*	31	795	249.22	7	221	8	498	7	800	5	1,139	4	1,956

*NOTE:— 'Others' include.

Other Services . . . 17 Households.
 Rent Receivers . . . 9 Households.
 Hotel-keeping . . . 2 Households.
 Trade . . . 2 Households.
 Livestock Rearing . . . 1 Household.

Total . . . 31 households.

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

Items of expenditure	All households					Households with a monthly income of									
	No. of households	Expenditure per household Rs. p.	Expenditure per equivalent adult male Rs. p.	Percentage of total expenditure	No. of Hhs.	Rs. 25 and below		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 and above	
						Average expenditure Rs. p.	No. of Hhs.	Average expenditure Rs. p.	No. of Hhs.	Average expenditure Rs. p.	No. of Hhs.	Average expenditure Rs. p.	No. of Hhs.	Average expenditure Rs. p.	No. of Hhs.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
Food cereals	112	50.79	10.24	46.48	..	..	10	22.87	26	30.98	29	42.10	47	73.05	
Food : Non-cereals	..	25.25	5.09	23.11	..	..	..	10.43	..	14.21	..	20.27	..	37.58	
Tobacco	..	6.39	1.29	5.85	..	..	..	2.04	..	3.87	..	6.00	..	8.94	
Clothing	..	16.27	3.28	14.89	..	..	..	5.20	..	8.62	..	12.23	..	25.36	
Fuel and Light	..	2.24	0.45	2.05	..	..	..	1.01	..	1.20	..	1.47	..	3.55	
Education	..	1.60	0.32	1.46	..	..	..	0.03	..	0.22	..	0.35	..	3.46	
Others	..	6.73	1.36	6.16	..	..	..	3.00	..	3.23	..	4.84	..	10.63	
Total	112	109.27	22.03	100.00	..	..	10	44.58	26	62.33	29	87.26	47	162.57	
Cultivation of Lands taken on Lease															
Food Cereals	23	40.59	8.82	52.98	..	..	3	24.17	11	37.65	6	40.42	3	68.06	
Food : Non-cereals	..	13.82	2.80	18.04	..	..	..	8.33	..	10.92	..	15.67	..	26.28	
Tobacco	..	4.47	0.90	5.83	..	..	..	2.72	..	3.98	..	5.83	..	5.28	
Clothing	..	10.93	2.21	14.27	..	..	..	6.31	..	7.40	..	13.01	..	24.36	
Fuel and Light	..	1.13	0.22	1.47	..	..	..	0.94	..	0.96	..	1.25	..	1.72	
Education	..	0.36	0.07	0.47	..	..	..	..	..	0.13	..	1.14	..	..	
Others	..	5.32	1.08	6.94	..	..	..	1.53	..	2.84	..	8.47	..	11.94	
Total	23	76.62	15.50	100.00	..	..	3	44.00	11	63.08	6	85.79	3	157.64	
Agricultural Labour															
Food Cereals	58	30.38	8.08	59.87	3	16.36	33	22.60	17	39.55	4	56.15	1	70.00	
Food : Non-cereals	..	8.78	2.34	17.33	..	3.67	..	7.86	..	9.47	..	15.63	..	15.42	
Tobacco	..	2.69	0.72	5.31	..	0.97	..	1.90	..	3.36	..	5.83	..	10.00	
Clothing	..	5.72	1.52	11.29	..	3.28	..	4.60	..	7.08	..	9.54	..	11.83	
Fuel and Light	..	0.73	0.19	1.44	..	0.61	..	0.64	..	0.81	..	1.04	..	1.25	
Education	..	0.01	..	0.02	..	..	..	0.02	..	..	..	..	..	..	
Others	..	2.35	0.62	4.64	..	1.33	..	2.14	..	2.50	..	3.13	..	6.67	
Total	58	50.66	13.47	100.00	3	26.22	33	39.76	17	62.77	4	91.32	1	115.17	
Household Industry															
Food : Cereals	6	36.12	9.01	46.65	..	..	1	23.00	3	32.80	1	35.00	1	58.33	
Food : Non-cereals	..	20.94	5.22	27.04	..	..	..	17.17	..	18.72	..	25.25	..	27.08	
Tobacco	..	2.22	0.55	2.87	..	..	..	..	..	3.19	..	3.33	..	0.42	
Clothing	..	8.47	2.11	10.94	..	..	..	6.50	..	8.58	..	7.75	..	10.83	
Fuel and Light	..	4.54	1.13	5.86	..	..	..	2.50	..	1.30	..	10.00	..	10.83	
Education	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Others	..	5.14	1.28	6.64	..	..	..	5.00	..	3.06	..	8.33	..	8.33	
Total	6	77.43	19.30	100.00	..	..	1	56.17	3	67.65	1	89.66	1	115.82	

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Other Occupations															
Food : Cereals	31	27.40	8.59	42.70	7	6.43	8	16.08	7	28.64	5	39.40	4	69.58	
Food : Non-cereals	..	17.43	5.46	27.16	..	4.52	..	7.61	..	17.38	..	38.48	..	33.46	
Tobacco	..	3.18	1.00	4.96	..	1.85	..	1.79	..	1.96	..	6.58	..	6.14	
Clothing	..	8.54	2.68	13.31	..	2.31	..	5.14	..	7.44	..	14.03	..	21.31	
Fuel and Light	..	3.26	1.02	5.08	..	0.31	..	1.82	..	3.18	..	2.80	..	12.04	
Education	..	0.52	0.16	0.81	..	..	..	..	..	0.06	..	0.38	..	3.42	
Others	..	3.84	1.20	5.98	..	1.39	..	3.60	..	3.45	..	5.25	..	7.50	
Total	31	64.17	20.11	100.00	7	16.81	8	36.04	7	62.11	5	106.92	4	153.45	

Note.—Other occupations include :
Washerman
Other gainfully employed

3 Hhs.
14 Hhs.

Barber
Non Gainfully

3 Hhs.
9 Hhs.

Mason

2 Hhs.

TABLE XIX
Indebtedness by Income Groups

Income group Monthly	Total No. of households	No. of households indebted	Amount Rs. p.	Percentage of Col. 3 to Col. 2	Average indebtedness for household in debt Rs. p.
1	2	3	4	5	6
Rs. 25 and below	10	—	—	—	—
Rs. 26 to 50	55	8	1,825-00	14.5	228-12
Rs. 51 to 75	64	20	9,670-00	31.3	483-50
Rs. 76 to 100	45	17	13,925-00	37.8	819-12
Rs. 100 and above	56	28	39,442-00	50.00	1,408-64
Total	230	73	64,862-00	31.8	888-52

TABLE XIX-A
Indebtedness by Causes

Causes	Amount in debt	No. of families in debt	Percentage of debt due to cause to the total amount of debt
1	2	3	4
(a) Purchase of land	2,000	4	3.08
(b) House construction, repairs to existing buildings	2,000	3	3.08
(c) Marriage	7,320	15	11.30
(d) Funerals	..	..	..
(e) To give dowry	..	..	..
(f) To clear outstanding debts	2,500	2	3.85
(g) Sickness	..	..	..
(h) Ordinary wants	18,372	37	28.33
(i) Household cultivation	7,900	10	12.18
(j) Industry run by the household	3,000	1	4.62
(k) Business run by the household	4,900	2	7.55
(l) Purchase of pumpset	2,200	2	3.39
(m) Purchase of bullocks	570	3	0.88
(n) Construction of well	14,100	6	21.74
Total	64,862	85	100.00

TABLE XIX-B
Sources of Indebtedness

Source of indebtedness	Cultivators who own lands in the range of						Non-cultivators	
	Below 3 acres		3-10 acres		10 acres and above		Amount borrowed	Amount outstanding
	Amount borrowed	Amount outstanding	Amount borrowed	Amount outstanding	Amount borrowed	Amount outstanding		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Government (N.E.S.)	..	..	5,750	5,750	4,000	1,300	..	..
Co-operative Society	4,300	3,900	2,300	2,300	5,600	5,000	..	..
Banks	..	..	..	..	1,000	1,000	..	..
Money lenders	..	..	3,150	2,650	..	..	..	..
Others (friends and relatives)	16,260	15,160	17,675	15,220	7,400	4,500	8,232	8,082
Total	20,560	19,060	28,875	25,920	18,000	11,800	8,232	8,082

TABLE XX
Agricultural Produce of Cultivation run by the Households and their disposal

Name of crop	Unit	No. of Hhs.	Area	Year 1960-1961						
				Total production	Quantity for domestic consumption	Quantity House holds	Paid as rent	Paid as interest	Reserved for seed	Balance left over
1	2	3	4	5	6	7	8	9	10	11
Accounts										
Ragi	Pallas	126	463-40	1,633	957	492	..	..	..	184
Jaggery	Maunds	97	37-85	15,822	566	15,256	..	..	..	..
Paddy	Pallas	44	38-50	254	201	29	..	..	..	24
Arecanut	Maunds	9	6-95	49	5	44	..	..	..	..
Chillies	Maunds	14	16-85	144	23	120	..	..	..	1

TABLE XXI

Households owning or possessing land or have given out land to others for cultivation

Number of Households and extent of land																
Community	No. of land	Nature of interest on land	No. of Hhs. and extent of land													
			No. of Hhs.	20 cents and below Hhs.	No. of Hhs.	21-50 cents of Hhs.	No. of Hhs.	51-100 cents of Hhs.	No. of Hhs.	1 to 2.4 acres of Hhs.	No. of Hhs.	2.5-4.9 acres of Hhs.	No. of Hhs.	5-10 acres of Hhs.	No. of Hhs.	10 acres and above
HINDU																
Brahmin	2	A	..	..	..	..	..	..	..	..	1	3.00	1	6.80	..	..
		B	..	..	..	..	1	0.72	..	..	..	2	16.01	..	..	
		A+C	..	..	..	..	..	..	..	..	..	..	..	1	23.63	..
Lingayat	4	A	..	..	..	..	..	..	1	1.52	..	..	2	15.72	..	..
		B	..	..	..	..	..	..	..	..	..	1	6.28	1	13.78	..
Akkasaliiga	4	C	..	..	1	0.50	..	..	..	..	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	2	5.38	..	..	..	..	..	..
		B+C	..	..	..	..	..	..	1	1.77	..	..	..	..	..	..
Vokkaliga	3	A	..	..	..	..	..	..	5	10.10	5	20.05	7	50.10	3	53.00
		B	..	..	..	..	..	..	..	..	1	4.82	..	..	..	..
		C	..	..	..	..	..	..	1	1.62	..	..	1	5.63	..	..
		A+B	..	..	..	..	..	..	1	1.95	..	..	1	6.53	..	..
Telugu Banajiga	7	A+C	..	..	..	..	..	..	1	2.90	2	8.30	6	36.35	2	38.80
		A	..	..	..	..	..	..	5	12.38	7	26.60	7	47.68	3	45.80
		C	..	..	..	..	..	..	2	3.50	..	..	1	6.50	..	..
		A+B	..	..	..	..	..	..	3	7.85	1	3.63	1	8.58	..	..
Kuruba	7	A+C	..	..	..	..	..	..	1	2.32	1	4.13	1	5.95	1	11.93
		A	..	..	..	..	1	0.85	4	7.32	3	11.63	7	46.95	..	..
		B	..	..	..	..	..	..	..	..	1	2.88	2	15.23	..	..
C	..	..	..	..	..	1	0.92	2	4.25	1	4.50	..	..	..	..	
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TABLES

NOTE:-
A—Owned and self cultivated.
B—Owned and leased out.

TABLE XXI-A
Ownership of Land by the Residents

Community	Number of Households and extent of land in Acres																
	Total		No. 1 acre and below		No. 1-2.49 Hhs.		No. 2.5-4.9 Hhs.		No. 5-7.49 Hhs.		No. 7.5-9.9 Hhs.		No. 10-15 Hhs.		No. 15 and above Hhs.		
	Hhs.	Area	Hhs.	Area	Hhs.	Area	Hhs.	Area	Hhs.	Area	Hhs.	Area	Hhs.	Area	Hhs.	Area	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
HINDU—																	
Brahmin	6	44.99	1	0.73	..	..	1	3.00	2	13.80	1	9.03	..	..	1	18.43	
Lingayat	5	37.31	..	..	1	1.53	..	..	2	12.20	1	9.80	1	13.78	..	..	
Akkasaliga	3	5.30	..	..	3	5.30	..	..	..	..	..	..	..	..	..	..	
Telegu—Banajiga	31	177.00	..	..	4	8.50	14	47.10	7	47.20	2	16.50	2	22.55	2	35.15	
Kuruba	31	173.05	1	0.85	5	27.99	12	48.38	7	40.60	4	30.08	2	25.15	..	..	
Beda	14	43.78	1	0.63	8	12.35	2	8.75	2	12.13	1	9.92	..	..	..	..	
Besta	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Bhajantri	1	0.30	1	0.30	..	..	..	..	..	..	..	..	..	..	..	..	
Agasa	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Uppara	2	3.78	..	..	2	3.78	..	..	..	..	..	..	..	..	..	..	
Ediga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Bovi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Adidravida	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Adikarnataka	10	36.13	..	..	5	5.10	1	2.78	4	28.25	..	..	..	..	..	..	
Vokkaliga	34	211.15	1	0.88	7	12.48	10	39.30	8	47.28	3	24.30	3	39.83	2	47.08	
Total	137	732.39	5	3.79	35	77.03	40	149.31	32	201.46	12	996.3	8	101.31	5	100.66	

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TABLE XXII

General

Total No. of households	Number of Households			
	Reading daily newspaper	Member or Members of which work for social uplift	Member or members of which take active part in politics	Member or members of which have joined Co-operative Societies
1	2	3	4	5
230	12	..	..	22

TABLE I

Caste Tribe or Community and Nature of Family

Caste/Tribe or Community	Total No. of households	Types of families living in the households		
		Simple	Intermediate	Joint
1	2	3	4	5
HINDU				
Brahmin	8	4	4	..
Lingayat	9	4	3	2
Akkasaliga	8	5	2	1
Vokkaliga	39	17	7	15
Telegu Banajiga	41	22	13	6
Kuruba	43	19	14	10
Beda	26	15	7	4
Besta	1	..	1	..
Bhajantri	3	2	1	..
Agasa	3	2	1	..
Uppara	3	..	2	1
Ediga	1	1	..	..
Bovi	2	2	..	..
Adidravida	6	5	1	..
Adikarnataka	36	21	8	7
MUSLIMS	1	1	..	..
Total	230	120	64	46

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

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

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

TABLE 4-A
Permissibility of Inter-caste Marriage

Caste Tribe	No. of persons interviewed	No. of persons who consider it is permissible to form marital ties with				Remarks including running note on background of the persons giving affirmative reply (educated young-men, Panchayat Member)
		Caste Tribe I Name	Caste Tribe II Name	Caste Tribe III Name	Caste Tribe IV Name	
1	2	3	4	5	6	7
Inter-caste marriages are not permitted in this village in any of the castes.						

TABLE 5

Awareness of Changes in Hindu Laws of Succession and Adoption

Caste Tribe Community	Number of persons interviewed	Number aware that there have been changes in Hindu Succession Act		Number aware that there have been changes in Hindu Adoption Act
HINDU—				
Brahmin	8		5	5
Lingayat	9		3	3
Akkasaliga	8		..	..
Vokkaliga	39		6	2
Telugu Banajiga	41		3	3
Kuruba	43		4	1
Beda	26		..	..
Besta	1		..	..
Bhajantri	3		..	..
Agasa	3		..	..
Uppara	3		..	..
Ediga	1		..	..
Bovi	2		..	..
Adidravida	6		..	..
Adikarnataka	36		..	..
MUSLIMS	1		..	..
Total	230		21	14

TABLE 5-A
Inheritance of Property as in Practice

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

All the 230 households in the village have returned that the prevailing practice is that only sons inherit the property.

TABLE 5-B

Share of property for Different Categories of Relatives—Sons

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

All the 230 households in the village have returned that the prevailing practice is that the property inherited by sons is shared by them equally.

TABLE 6

Reciprocal Aid in Agricultural Practices

Caste/Tribe/Community	No. of households practising agriculture	No. of households that take help of neighbours at the time of sowing or harvesting	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour
1	2	3	4
HINDU—			
Brahmin	4	..	..
Lingayat	3	..	..
Akkasaliga	4	..	..
Vokkaliga	35	..	..
Telugu Banajiga	34	2	..
Kuruba	32	2	..
Beda	13	..	..
Bhajantri	1	..	..
Uppara	3	..	..
Bovi	1	..	..
Adikarnataka	15	2	..
MUSLIMS	1	..	..
Total	146	6	..

TABLE 7

Livestock Statistics including Fishery

Caste/Tribe/Community	Cows in milk		Cows in dry		Adult females not cowed		Bulls		Working Bullocks		Other Adult Males	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU—												
Kuruba	16	20	14	18	6	8	1	2	20	41	..	..
Telugu Banajiga	15	20	15	37	8	9	2	4	19	27	..	..
Vokkaliga	13	18	23	36	5	7	1	1	19	39	1	1
Adikarnataka	4	5	11	16	5	10	..	..	13	23	..	..
Beda	3	3	6	7	7	7	1	1	6	12	..	..
Lingayat	2	3	3	5	1	1	..	..	..	..	..	..
Brahmins	2	2	2	4	1	1	..	..	1	2	1	1
Akkasaliga	..	..	2	2	1	1	..	..	1	2	..	..
Adidravida	..	..	1	2	..	..	..	..	..	..	..	..
Bhajantri	..	..	1	1	1	1	..	..	..	..	..	..
Uppara	..	..	2	2	..	..	..	..	1	2	..	..
Bovi	..	..	1	1	..	..	..	..	1	2	..	..
Agasa	..	..	..	..	..	..	..	..	1	2	..	..
MUSLIMS	..	..	..	..	..	..	..	..	..	..	..	..
Total	55	71	81	131	35	45	5	8	82	153	2	2

TABLE 7—Concl'd.

Caste	Young Stock (Males)		Young Stock (Females)		He-buffaloes (Adult)		She-buffaloes in Milk		She-buffaloes dry		Young Stock (buffaloes)			
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.		
1	14	15	16	17	18	19	20	21	22	23	24	25		
HINDU—														
Kuruba	20	24	12	15	..	..	8	9	9	10	10	12		
Telugu Banajiga	14	18	12	14	1	1	1	1	..	..	2	2		
Vokkaliga	20	24	18	28	2	3	9	10	9	17	11	17		
Adikarnataka	7	9	4	4	..	..	..	..	..	..	..	..		
Bedas	2	2	5	6	1	1	2	2	1	1	1	1		
Lingayat	2	3	1	1	..	..	..	..	..	..	..	..		
Brahmins	..	..	3	3	..	..	1	1	1	1	..	..		
Akkasaliga	..	..	1	1	..	..	..	..	..	..	..	..		
Adidravida	..	..	..	..	..	..	..	..	..	..	..	..		
Bhajantri	2	2	..	..	..	..	..	..	1	1	..	..		
Uppara	..	..	3	3	..	..	..	..	..	..	..	..		
Bovi	1	1	..	..	..	..	..	..	..	..	..	..		
Agasa	..	..	..	..	..	..	..	..	..	..	..	..		
MUSLIMS														
Total	68	83	59	75	4	5	21	23	21	30	24	32		
Caste	Sheep		Goats		Pigs		Donkeys		Cocks		Hens		Chicken	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	26	27	28	29	30	31	32	33	34	35	36	37	38	39
HINDU—														
Kuruba	11	116	2	9	3	8	..	..	4	5	16	49	5	25
Telugu Banajiga	3	59	1	3	..	..	..	..	1	1	12	40	3	18
Vokkaliga	7	71	..	..	4	30	..	..	6	10	20	56	8	38
Adikarnataka	1	2	1	2	..	..	..	..	..	..	10	17	5	18
Bedas	2	20	2	15	3	9	..	..	3	6	7	24	2	13
Lingayat	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahmins	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Akkasaliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Adidravida	1	5	..	..	..	..	..	..	1	1	1	2	1	8
Bhajantri	..	..	..	..	..	..	..	..	..	..	2	2	1	7
Uppara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bovi	1	11	..	..	..	..	..	..	..	..	..	..	..	..
Agasa	1	1	..	..	..	..	1	8	..	..	..	..	..	..
MUSLIMS														
Total	27	285	6	29	10	47	1	8	15	23	70	202	25	127

TABLE 8

Village Industries—Products

Sl. No.	Name of Industry	Name of Products	Total No. of House-holds	Number of households engaged in Household Industry (Caste wise)						
				Brahmin	Lingayat	Akkasaliga	Vokkaliga	Telugu Banajiga	Kuruba	Beda
1	Gurmaking	Jaggery	91	1	2	2	28	22	21	9
2	Tailoring	Garments	4	1	..	..	1	..	1	1
3	Goldsmithy	Ornaments	2	..	..	2	..	..	..	..
4	Blacksmithy	Tools and Implements etc.	1	..	..	1	..	..	..	..
Total			98	2	2	5	29	22	22	10

TABLE 9

Land Reclamation and Development

Caste	Number of families benefitted by Land Reclamation and Measures	Brief description of Land Reclamation and Development Measures
Vokkaliga	1	1.63 acres—well irrigated

TABLE 10

Co-operative Society

Name of the society	Number of households the heads or other members of which are members of a Co-operative Society					
	Kuruba	Banajiga	Vokkaliga	Beda	Lingayat	Brahmin
Multipurpose Co-operative Society	3	4	9	2	2	1
Credit Co-operative Society	..	..	1	..	..	..
Total	3	4	10	2	2	1

TABLE 11

Habit of taking Sugar as correlated to income

Caste/Tribe/Community	Total No. of Hhs.	No. of households taking sugar with monthly income of						No. of households not taking sugar with monthly income of					
		Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13	14
HINDU—													
Brahmin	8	1	1	..	4	2	..	..	..	..	..	..	..
Lingayat	9	4	1	1	..	..	2	..	..	..	..	1	..
Akkasaliga	8	..	1	1	3	3	..	..	..	..	..	..	..
Vokkaliga	39	9	8	10	9	3	..	..	..	..	..	..	..
Telugu Banajiga	41	5	9	13	4	6	1	..	..	..	2	1	..
Kuruba	43	4	5	7	12	10	1	1	..	..	2	..	1
Beda	26	..	3	4	9	4	1	..	1	1	..	1	2
Besta	1	..	..	..	..	..	..	..	..	..	..	1	..
Bhajantri	3	..	1	1	..	..	..	..	..	..	..	1	..
Agasa	3	..	..	..	2	..	1	..	..	..	..	..	..
Uppara	3	..	..	2	1	..	..	..	..	..	..	..	..
Ediga	1	..	..	..	1	..	..	..	..	..	..	..	..
Bovi	2	..	..	1	1	..	..	..	..	..	..	..	..
Adidravida	6	..	..	1	..	1	..	..	..	..	2	2	..
Adikarnataka	36	..	1	3	12	18	1	..	..	..	..	1	..
MUSLIMS	1	..	1	..	..	..	..	..	..	..	..	..	..
Total	230	23	31	44	58	47	7	1	1	1	6	8	3

TABLE 11-A

Habit of taking Coffee/Tea as correlated to income

Caste/Tribe/Community	Total No. of Hhs.	No. of households taking Coffee/tea with monthly income of						No. of households not taking Coffee/tea with monthly income of					
		Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13	14
HINDU—													
Brahmin	8	1	1	..	4	2	..	..	..	..	..	..	..
Lingayat	9	4	..	1	..	..	2	..	1	..	..	1	..
Akkasaliga	8	..	1	1	3	3	..	..	..	..	..	..	..
Vokkaliga	39	8	7	8	7	3	..	1	1	2	2	..	..
Telugu Banajiga	41	4	8	12	3	2	1	1	1	1	3	5	..
Kuruba	43	4	4	5	8	5	..	1	1	2	6	5	2
Beda	26	..	2	3	7	2	1	..	2	2	2	3	2
Besta	1	..	..	..	..	..	..	..	..	..	..	1	..
Bhajantri	3	..	1	1	..	..	..	..	..	..	..	1	..
Agasa	3	..	..	..	..	..	1	..	..	..	..	..	..
Uppara	3	..	..	..	..	..	..	..	..	..	2	..	..
Ediga	1	..	..	1	1	..	..	..	..	1	..	..	..
Bovi	2	..	..	..	1	..	..	..	..	..	..	..	..
Adidravida	6	..	..	1	..	..	..	..	..	..	1	1	..
Adikarnataka	36	..	..	1	1	..	..	..	..	..	2	3	..
MUSLIMS	1	..	1	..	..	..	..	..	1	2	11	19	1
Total	230	21	25	34	35	17	5	3	7	11	29	38	5

Material Culture—Possession of Furniture

Caste/Tribe/Community	No. of households possessing									
	Total No. of households		Cot		Almirah		Chair		Table	
	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.
Brahmin	8	1	1	..	..	..	2	4	2	2
Lingayat	9	2	2	2	2	2	3	1	1	..
Vokkaliga	39	1	1	..	..	..	2	4	1	1
Bhajantri	3	..	..	..	..	..	..	..	..	..
Total	59	4	4	2	2	6	11	4	4	3

TABLE 12-A

Material Culture—Possession of Consumer Goods

Caste/Tribe/Community	No. of households possessing																						
	Total No. of Hhs.	Sewing Machine		Petromux or Hazak		Battery torch light		Kerosene stove		Bicycle		Iron safe		Clock		Watch		Violin		Harmo- nium		Pocket watch No. of Hhs.	
		No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.		
																							No.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
HINDU—																							
Brahmin	8	2	3			3	3	1	1	4	6	1	1	3	3	2	3	1	1	1	1	1	1
Lingayat	9			2	6	4	4	1	1	6	7			4	4	4	5						
Akkasaliga	8									2	2			1	1					1	1		
Vokkaliga	39			1	1	13	13			21	22	8	8	7	7	10	11						
Telugu Banajiga	41					7	7			17	18	2	2	2	2	3	3						
Kuruba	43					3	3			9	10	1	1			1	1			1	1		
Beda	26	1	1			2	3			1	1	1	1			1	1			1	1		
Bhajantri	3					1	1					1	1										
Uppara	3									1	1												
Adikarnataka	36									1	1									1	1		
MUSLIMS	1					1	1			1	1					1	1						
Total	230	3	4	3	7	34	35	2	2	63	69	14	14	17	17	22	25	1	1	5	5	1	1

ARALAMALLIGE

TABLE 12-B
Material Culture—Habits

Caste/Tribe/Community	No. of households that use mosquito curtain having monthly income of				No. of households that do not use mosquito curtain having monthly income of			
	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
	1	2	3	4	5	6	7	8
Kuruba	..	..	..	..	..	5	5	21
Telugu Banajiga	..	..	..	..	..	5	9	19
Vokkaliga	2	..	..	..	..	7	8	19
Adikarnataka	..	..	..	..	..	..	1	15
Beda	..	1	..	..	..	..	3	14
Lingayat	4	..	..	..	..	..	1	1
Brahmin	..	..	..	..	..	1	1	4
Akkasaliga	..	..	..	..	..	..	1	4
Adidravida	..	..	..	..	..	..	..	3
Bhajantri	..	..	..	..	..	..	1	1
Agasa	..	..	..	..	..	..	..	2
Uppara	..	..	..	..	..	..	..	3
Bovi	..	..	..	..	..	..	..	2
Besta	..	..	..	..	..	..	..	1
Ediga	..	..	..	..	..	..	1	..
MUSLIMS	..	..	..	..	..	1	..	..
Total	6	1	..	..	..	18	31	109

Caste/Tribe/Community	No. of households that use toilet soap/washing soap having monthly income of				No. of households that do not use toilet/washing soap having monthly income of			
	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
	10	11	12	13	14	15	16	17
Kuruba	5	5	21	12	..	..	..	..
Telugu Banajiga	5	9	19	8	..	..	..	..
Vokkaliga	9	8	19	3	..	..	..	..
Adikarnataka	..	1	15	20	..	..	..	..
Beda	..	4	14	8	..	..	..	..
Lingayat	4	1	1	3	..	..	..	..
Brahmin	1	1	4	2	..	..	..	..
Akkasaliga	..	1	4	3	..	..	..	..
Adidravida	..	..	3	3	..	..	..	..
Bhajantri	..	1	1	1	..	..	..	..
Agasa	..	..	2	1	..	..	..	..
Uppara	..	..	3	..	..	..	..	..
Bovi	..	..	2	..	..	..	..	..
Besta	..	..	1	..	..	..	..	..
Ediga	..	..	..	1	..	..	..	..
MUSLIMS	..	1	..	..	..	..	..	..
Total	24	32	109	65	..	..	..	..

TABLE 12-B—Contd.

Caste/Tribe/Community	No. of households that send clothes to washerman having monthly income of				No. of households that do not send clothes to washerman having monthly income of			
	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	18	19	20	21	22	23	24	25
Kuruba	5	5	11	3	..	..	10	9
Telugu Banajiga	5	8	13	2	..	1	6	6
Vokkaliga	9	7	9	..	..	1	10	3
Adikarnataka	..	..	..	..	..	1	15	20
Beda	..	4	7	..	..	..	7	8
Lingayat	3	1	1	1	1	..	..	2
Brahmin	1	..	..	1	..	1	4	1
Akkasaliga	..	..	1	..	..	1	3	3
Adidravida	..	..	..	..	..	..	3	3
Bhajantri	..	..	1	..	..	1	..	1
Agasa	..	..	..	..	..	..	2	1
Uppara	..	..	1	..	..	..	2	..
Bovi	..	..	1	..	..	..	1	..
Besta	..	..	..	..	..	..	..	1
Ediga	..	..	..	..	..	..	1	..
MUSLIMS	..	..	..	..	..	1	..	..
Total	23	25	45	7	1	7	64	58

TABLE 13

House Type—Roof

Caste/Tribe/Community	Total No. of Hhs.	No. of Hhs. with Mud Roof.	No. of Hhs. with stone stab Roof.	No. of Hhs. with C.I. sheet Roof.	No. of Hhs. with Asbestos Roof.	No. of Hhs. with Tile Roof		No. of Hhs. with Tin Roof.	No. of Hhs. with wooden Roof.	No. of Hhs. with Straw grass Roof.	No. of Hhs. with Leaf Roof.
		3	4	5	6	C.T.	M.T.	9	10	11	12
1	2	3	4	5	6	7	8	9	10	11	12
Brahmin	8	6	2	..	..	..	..	..	..	..	..
Lingayat	9	6	3	..	..	..	..	..	..	..	..
Akkasaliga	8	5	..	..	..	2	..	1	..	..	..
Vokkaliga	39	26	7	..	..	4	..	2	..	..	..
Telugu Banajiga	41	40	..	..	..	1	..	..	..	..	..
Kuruba	43	39	..	..	..	3	..	..	..	1	..
Beda	26	11	..	..	..	4	..	1	..	10	..
Besta	1	1	..	..	..	..	..	..	..	..	..
Bhajantri	3	3	..	..	..	..	..	..	..	..	..
Agasa	3	2	..	..	..	1	..	..	..	..	..
Uppara	3	3	..	..	..	..	..	..	..	..	..
Ediga	1	1	..	..	..	..	..	..	..	..	..
Bovi	2	1	..	..	..	..	..	1	..	..	..
Adidravida	6	..	..	..	..	1	..	..	..	5	..
Adikarnataka	36	..	..	..	..	23	..	..	..	13	..
MUSLIMS	1	1	..	..	..	..	..	..	..	..	..
Total	230	145	12	..	..	39	..	5	..	29	..

TABLE 13-A
House Type—Wall

Caste/Tribe/Community	Number of Households with														
	Mud wall	Bamboo walled wall	Mud plastered Bamboo walled wall	Wall of twigs and branches	Wall of twigs & branches plastered with mud	Reed wall	Mud plastered Reed wall	Wooden wall	Brick wall	Straw grass wall	Leaf wall	Stone wall	Other types of wall	15	14
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	14
HINDU—															
Brahmin	8	6	..	..	..	..	..	..	..	..	..	..	1	..	..
Lingayat	9	6	..	..	..	..	..	..	..	..	..	..	..	..	..
Akkasaliga	8	8	..	..	..	..	..	..	..	..	..	..	..	..	..
Vokkaliga	39	30	..	..	..	..	..	..	..	..	..	..	5	..	..
Telugu Banajiga	41	39	..	..	..	..	..	..	..	..	..	..	2	..	..
Kuruba	43	38	..	..	..	..	..	..	..	..	..	..	3	..	..
Beda	26	23	..	..	..	..	..	..	..	..	..	..	1	..	..
Besta	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Bhajantri	3	2	..	..	..	..	..	..	..	..	..	..	1	..	..
Agasa	3	2	..	..	..	..	..	..	..	..	..	..	..	..	..
Uppara	3	3	..	..	..	..	..	..	..	..	..	..	..	..	..
Ediga	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Bovi	2	1	..	..	..	..	..	..	..	..	..	..	1	..	..
Adidravida	6	6	..	..	..	..	..	..	..	..	..	..	..	..	..
Adikarnataka	36	18	..	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIM	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	230	185	..	..	..	..	..	..	..	..	..	..	..	..	14