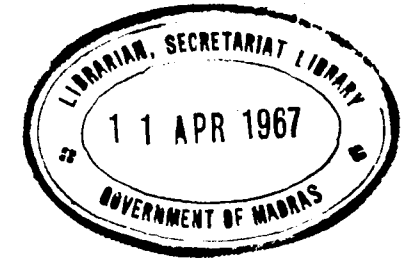


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CENSUS OF INDIA 1961

VOLUME XI

MYSORE

PART VI

VILLAGE SURVEY MONOGRAPHS

No. 14 HALDIPUR GROUP I

HONAVAR TALUK, NORTH KANARA DISTRICT

Editor

K. BALASUBRAMANYAM

of the Indian Administrative Service

Superintendent of Census Operations, Mysore

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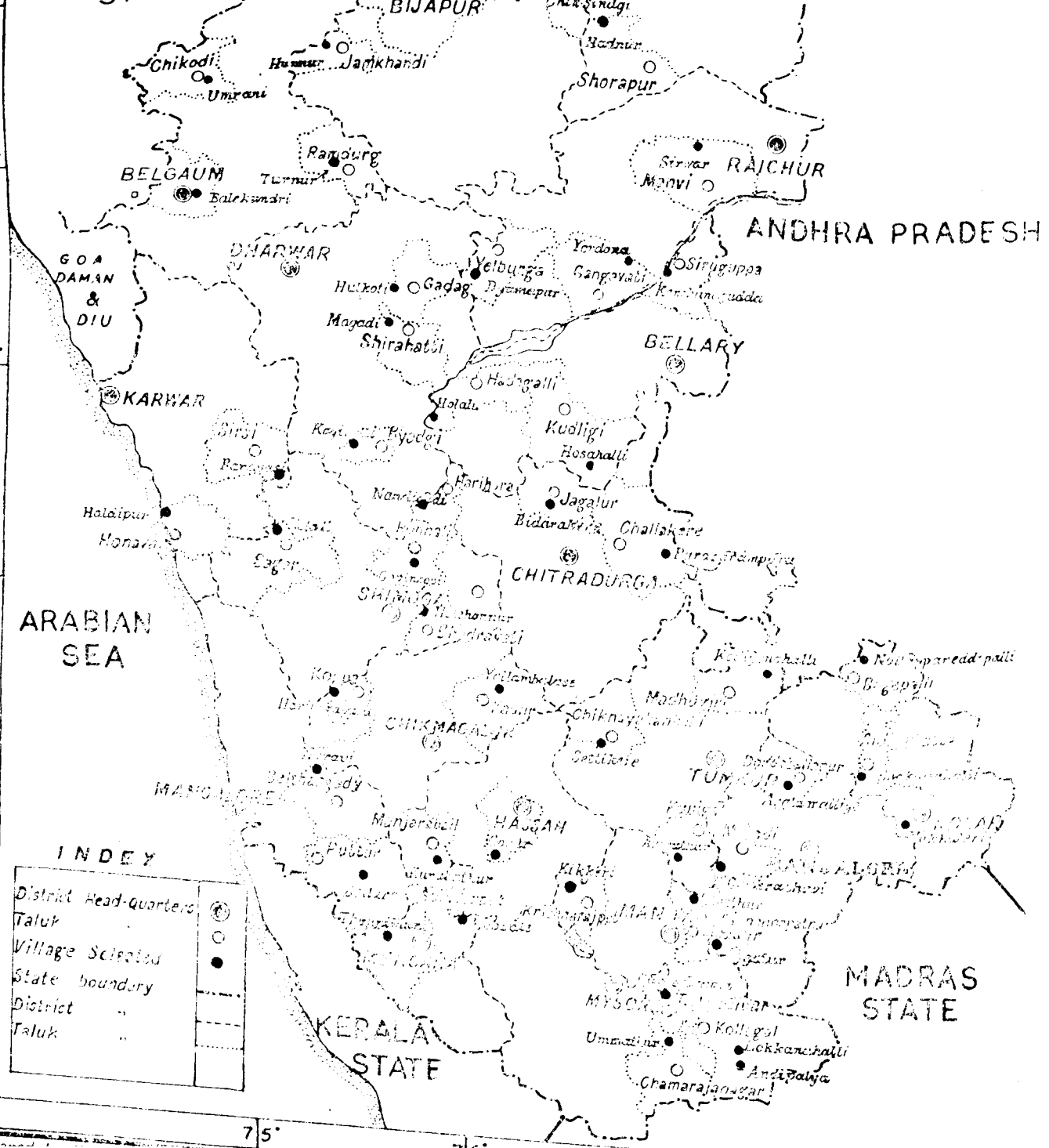
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MAP OF MYSORE

(Showing Villages selected for
Socio-Economic Survey)

SCALE
MILES 48 24 24 48

MAHARASHTRA
STATE



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District Head-quarters	⊙
Taluk	○
Village Selected	●
State boundary	—
District	- - -
Taluk	---

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Prepared at the office of the Superintendent

VILLAGE SURVEY REPORT

on

HALDIPUR

FIELD INVESTIGATION AND FIRST DRAFT	...	Sri M. S. Ramachandra, B.Sc. <i>Investigator.</i>
SUPERVISION AND GUIDANCE	...	Sri K. L. Suryanarayanan, B.A., B.L. <i>Deputy Superintendent of Census Operations (Special Surveys), Mysore</i>
FINAL DRAFT	...	Sri C. M. Chandawarkar, B.Sc. <i>Deputy Superintendent of Census Operations (District Hand Books)</i>
TABULATION	...	Sri M. S. Rangaswamy, B.Sc. <i>Senior Technical Assistant (Socio Economic Survey)</i>
PHOTOGRAPHS	...	Sri S. Ramachandran, B.Sc. <i>Senior Technical Assistant (Handicraft Survey)</i>

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FOREWORD

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

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

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

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

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

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

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

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

way about at first and then venture further 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, social disabilities forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel' to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical 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 presupposed a fresh survey of villages already done ; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw 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 for this monograph have been printed in Appendices I and II to the monograph on village Iggalur, Bangalore District.

New Delhi,
July 30, 1964.

ASOK MITRA,
Registrar General, India.

PREFACE

Preparations of monographs on a few selected villages has been a feature of the 1961 Census. In selecting these villages for socio-economic survey, the criteria indicated in the foreword by the Registrar General, India, have been broadly followed. The selection has been done in such a way as to give representation not only to each District of the State but also to each of the twenty-five sub-regions into which Dr. Learmonth of Liverpool University has divided the State on a consideration of the physical features, rain-fall, climate, cropping pattern, etc.

Haldipur is a village in the North Kanara District, selected to represent the coastal tract of the State so as to highlight the fishing practices prevailing in the region. As the village consisting of three Revenue Groups was found to be too big to undertake the survey work, only Haldipur Group I, which form an independent revenue village and wherein are found the fishing communities of this region is selected.

The field work has been done by the Investigator Sri M. S. Ramachandra, who has carried out his work with all zeal and sincerity by closely observing all the social, economic and cultural aspects of life in the village. The field work was supervised by Sri K. L. Suryanarayanan, Deputy Superintendent. The photographs are taken by Sri S. Ramachandran, Senior Technical Assistant. The final report is prepared by Sri C. M. Chandawarkar, Deputy Superintendent (District Hand Books).

K. BALASUBRAMANYAM
Superintendent of Census Operations
in Mysore

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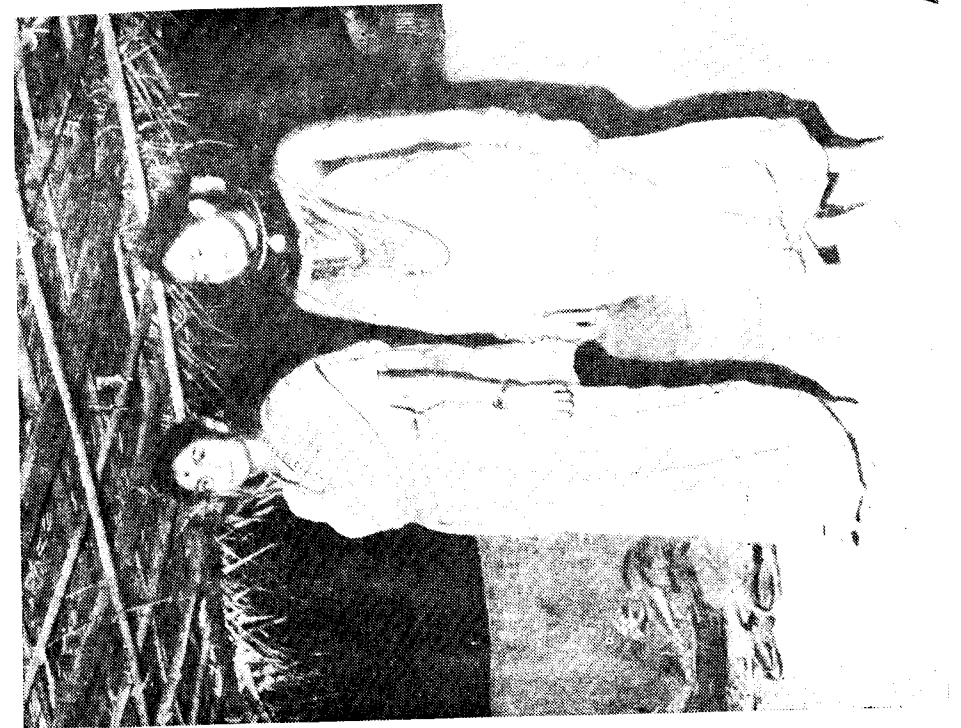
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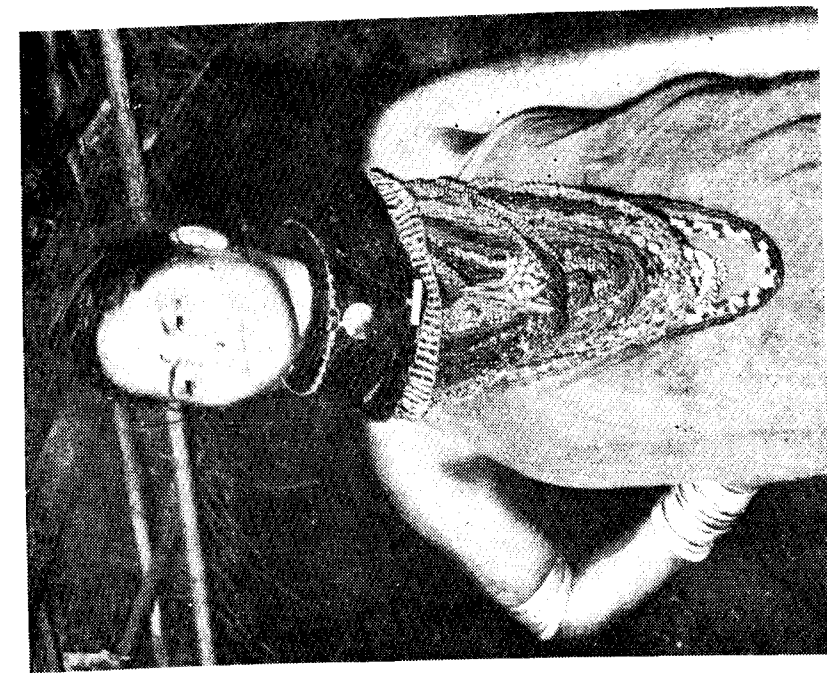
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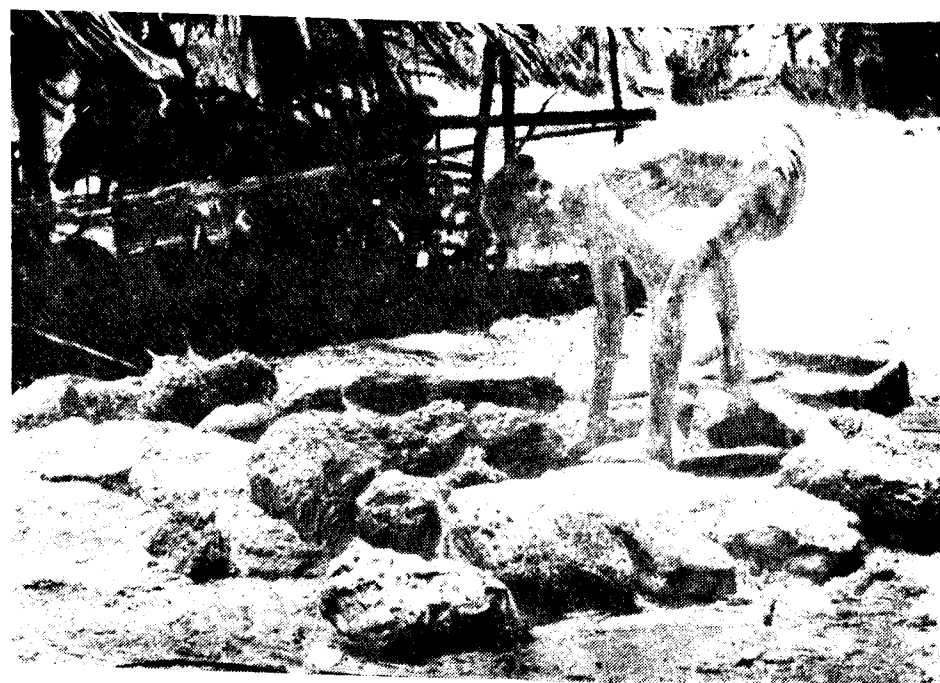
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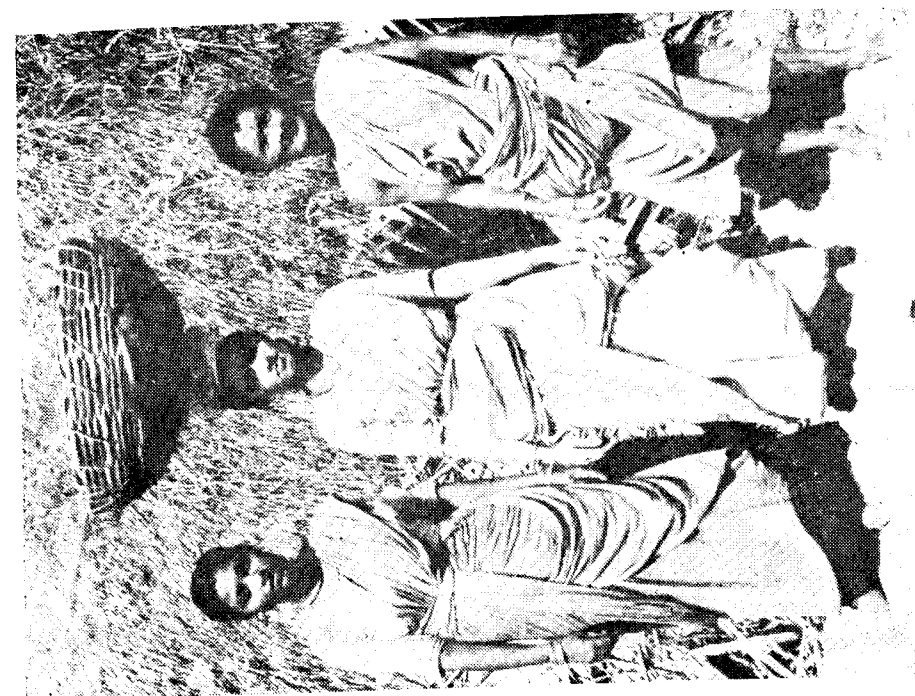
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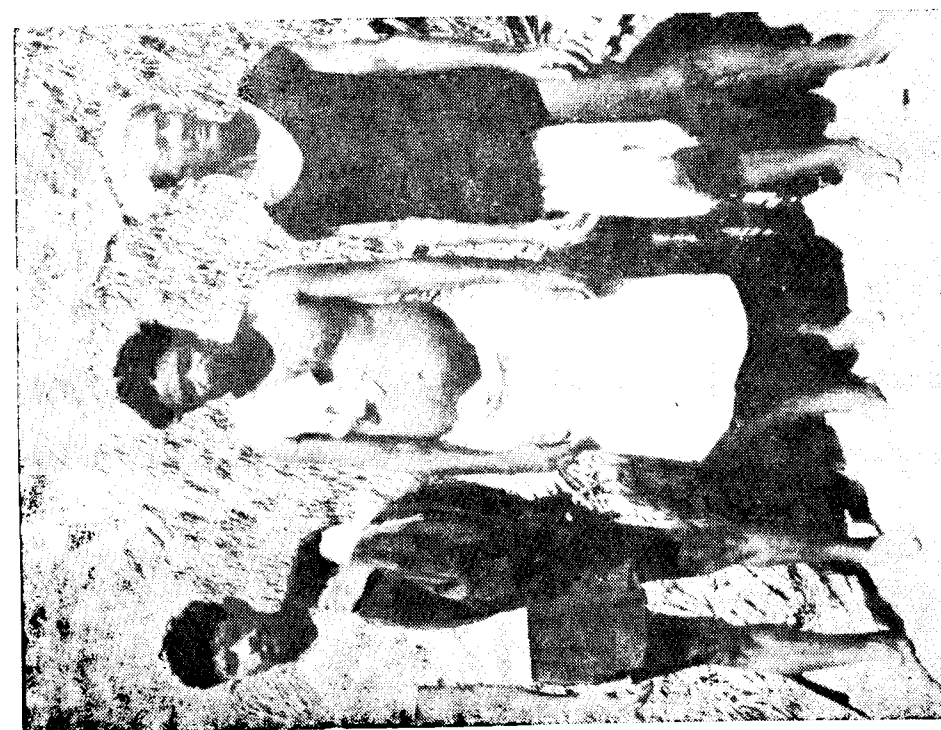
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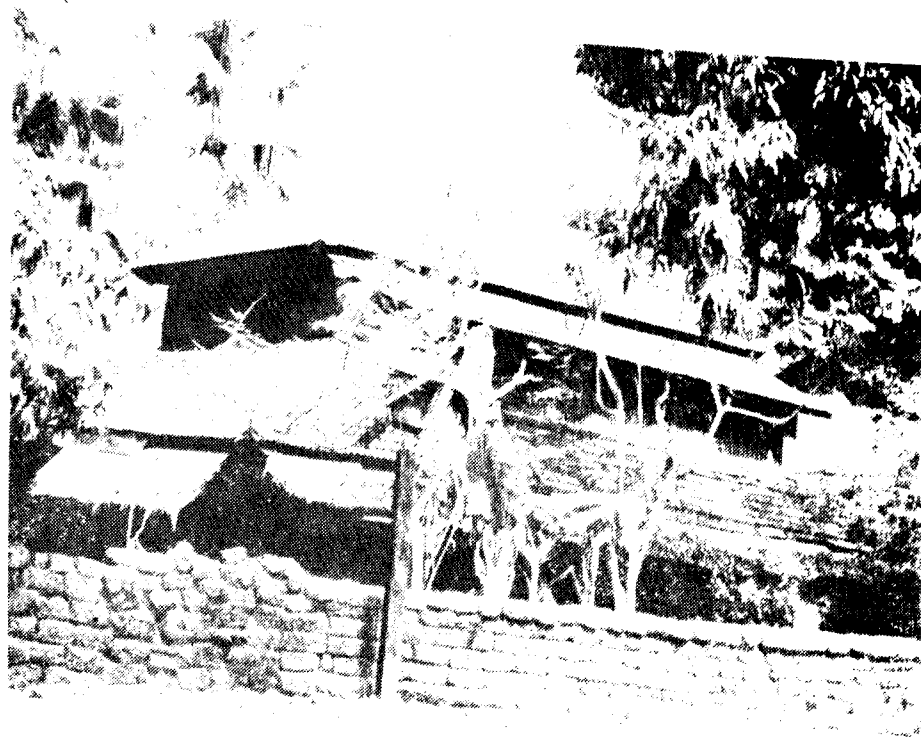
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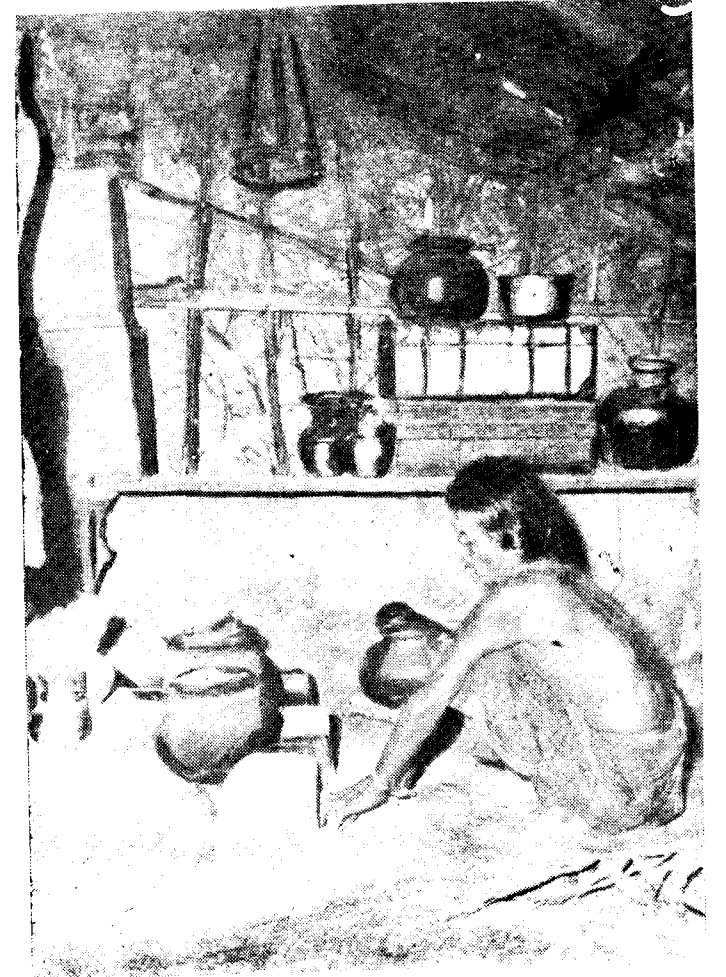
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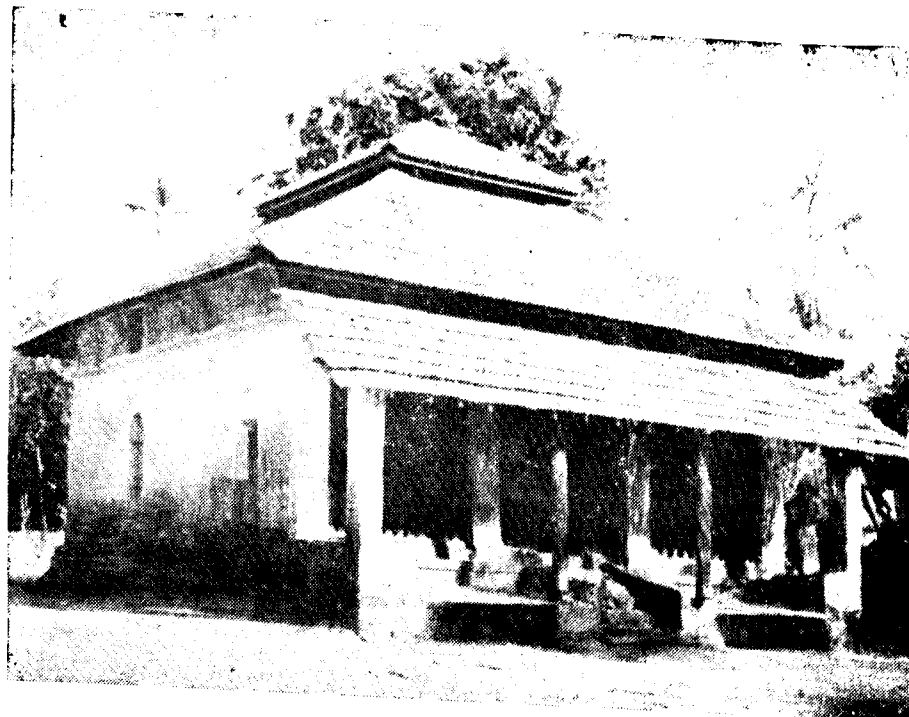
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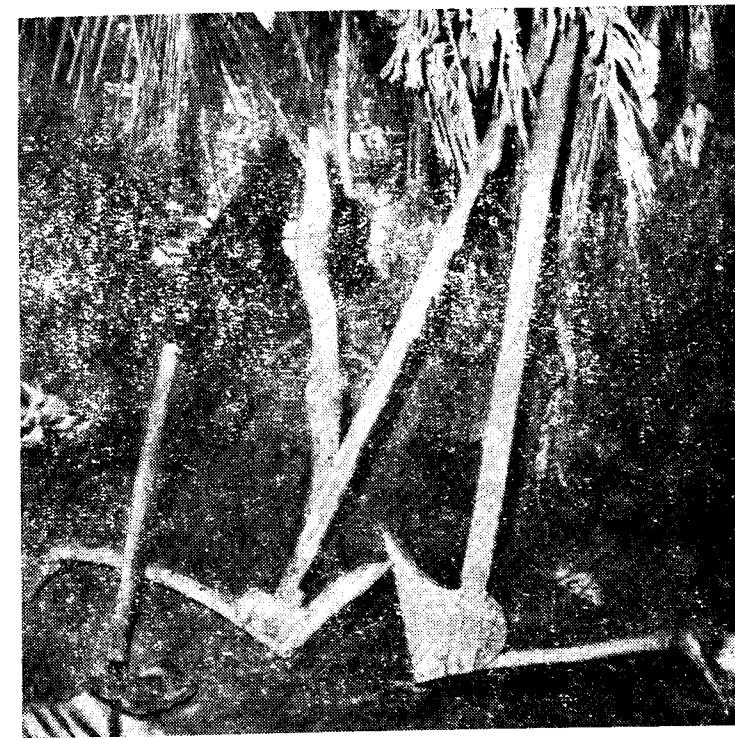
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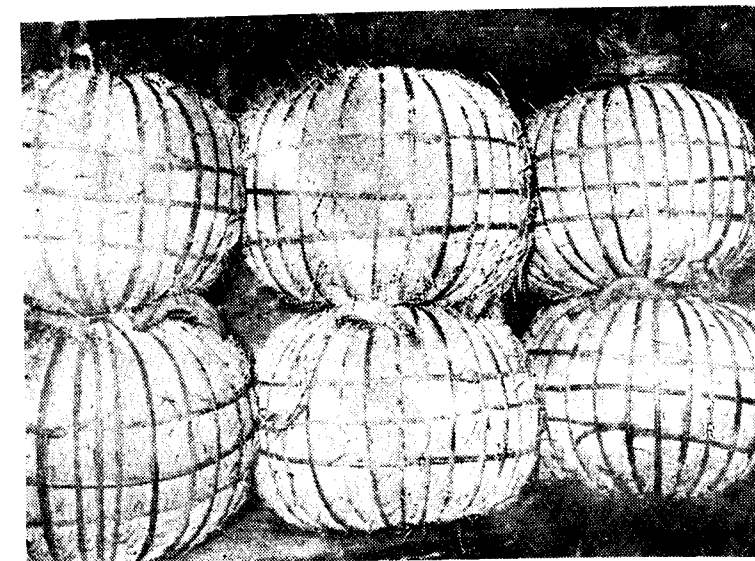
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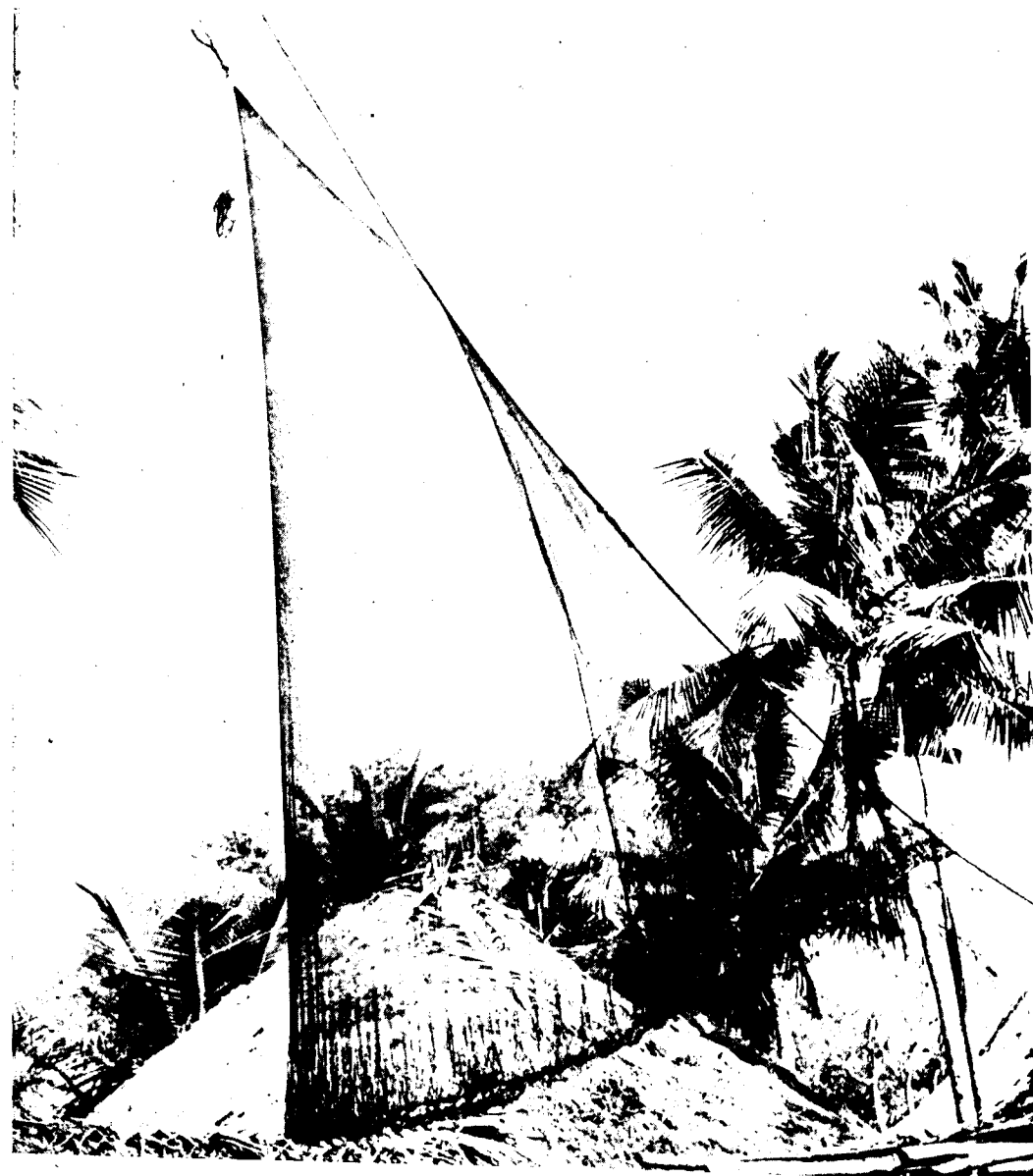
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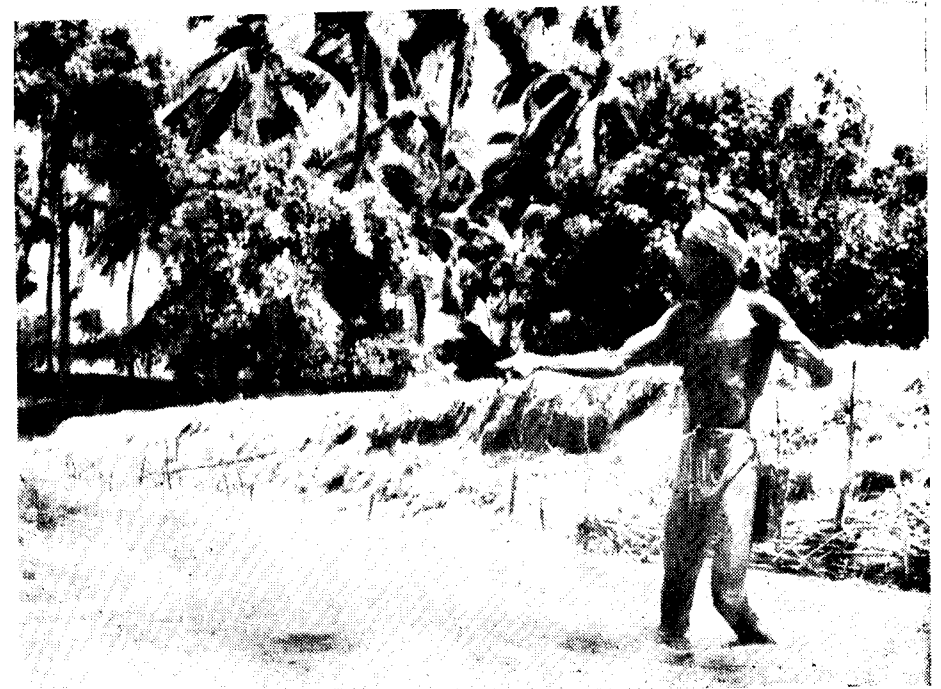
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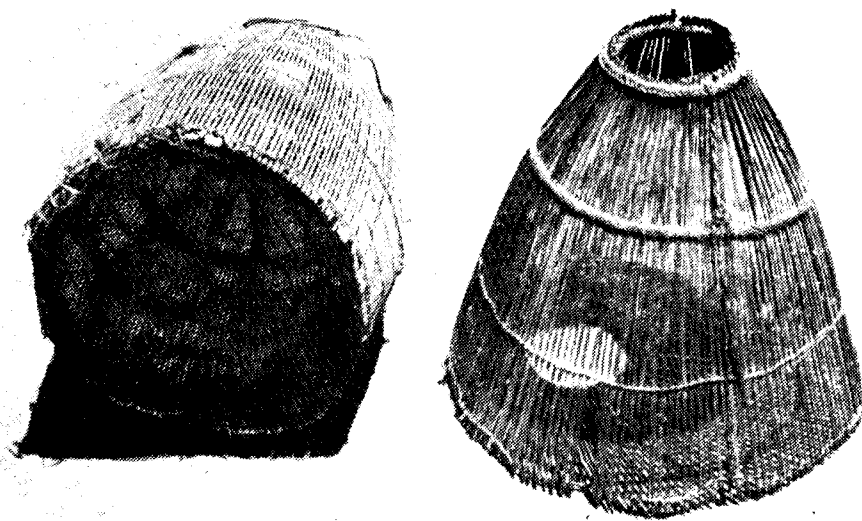
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CHAPTER I THE VILLAGE

Introducing the Village

Haldipur is a big coastal village in the Honavar Taluk of North Kanara District. Six miles north of Honavar, it is located at an approximate North Latitude of $14^{\circ} 18'$ and East Longitude of $74^{\circ} 24'$. Prior to the Reorganisation of States, it formed a part of the erstwhile Bombay State, the Taluk of Honavar forming the Southernmost periphery of the then Bombay State. The West Coast National Highway, which runs all along the coast from Mangalore to Karwar, passes through this village. Owing to its large size, the village has been divided for administrative purposes into three revenue groups. The West Coast Road divides it into two lengthwise portions. The western portion, extending up to the Arabian Sea forming the 'Group I Haldipur', is selected for the present survey, the whole village consisting of nearly 1,200 households being too unwieldy for the purpose. It is in 'Group I village' that the hereditary fishermen have their abode and practice sea and inland fishing as their major occupation. The village has all the heterogeneous characteristics of a coastal village. It has a population pursuing various occupations and following different faiths. Being equidistant from both Kumta and Honavar—two fairly big towns of the district—it has also been exposed to some external urban influences. Its agricultural produce is mainly paddy, and, of late, production of groundnut has gained considerable popularity. Apart from these factors, the main reason for the selection of this village is to study the changing pattern of the socio-economic structure in the coastal villages with an emphasis on the conditions obtaining among the fishing community.

Location

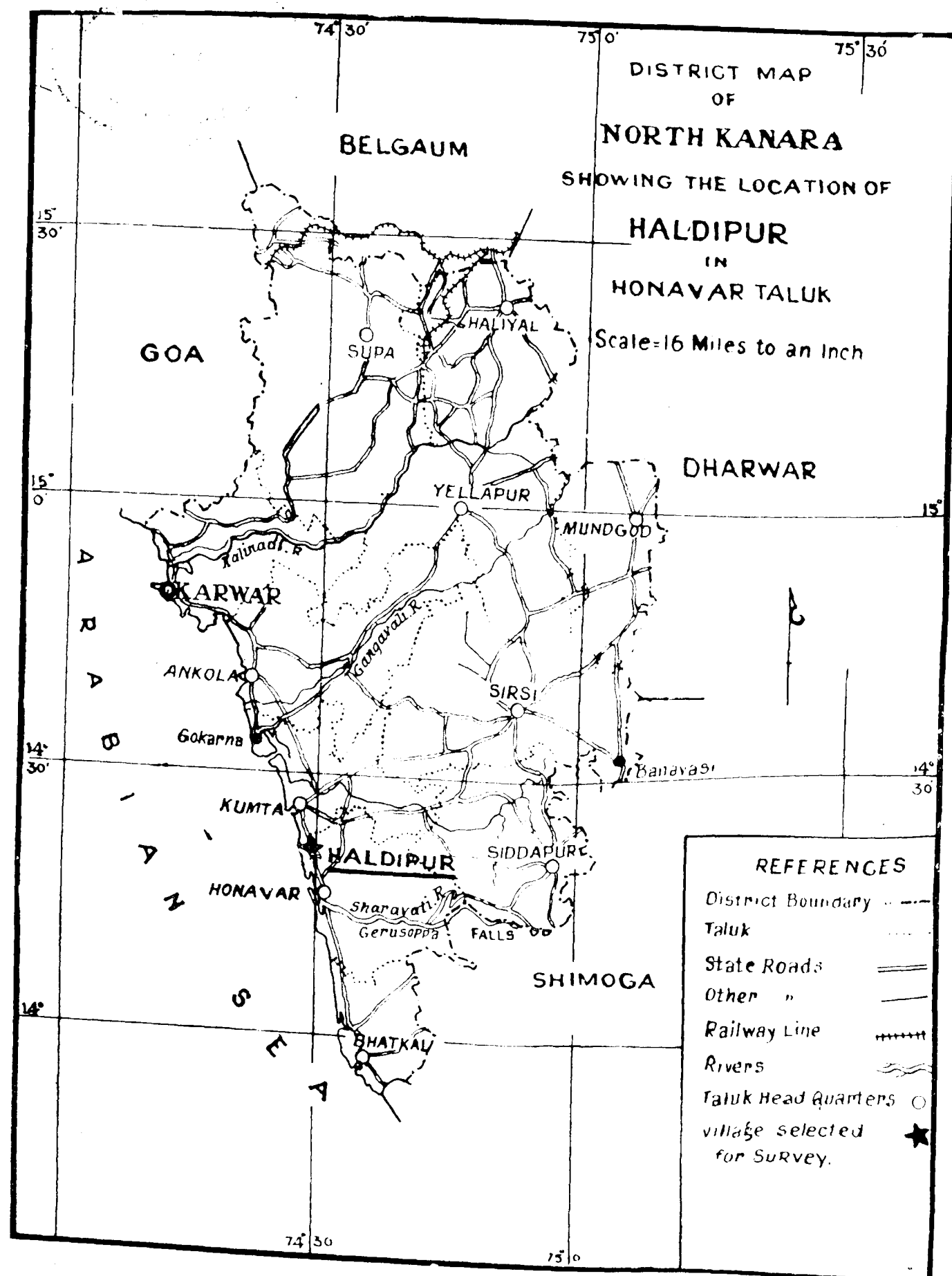
2. As stated above, the village is equidistant from Honavar, the Taluk Headquarters and Kumta, the Revenue Sub-division Headquarters. The District Headquarters is at Karwar, about 45 miles away. By road, this village is 308 miles from Bangalore, the State Capital.

3. At Honavar are situated all the Taluk level administrative offices, viz., the District and Range Forest Offices, the Civil Courts, the Medical Dispensary, two Higher Secondary Schools besides several Primary

Schools, Veterinary Hospital, etc. There is an Inspection Bungalow and the P.W.D. Store, which offer lodging facilities. Situated at the mouth of the Sharavathi river, Honavar was an important port of trade at one time. Of the references that have been traced to Kanara ports as places of trade during the long period between the visit of the Greek Periplus (247 A.D.) and landing of the Portuguese in India (1498 A.D.), Honavar is one. Arab geographer Abul Fida (1273-1331 A.D.), African traveller Ibn-Batuta (1342 A.D.), Persian Ambassador Abd-er-Razzak (1444 A.D.), Portuguese traveller Barbosa (1514 A.D.) are the earlier foreigners, who have referred to Honavar, as an important port. About 1554 A.D., Honavar is mentioned in the 'mohit' or Turkish Seaman's guide as the starting point in the regular voyages to Aden. In 1568 A.D. Dom Athaide, the 12th Portuguese Viceroy besieged Honavar and built a fortress. And later De Barros (1580 A.D.), Dutch traveller Jean Hugues (1590 A.D.), Italian traveller Della Valle (1623 A.D.) and several others have referred to its importance. It is now famous for its coir products.

4. Kumta, six miles to the north is also an old port known for its trade in cotton, which it used to import from the upghat places like Bellary, Dharwar, Hubli, etc. Besides all the Taluk level administrative offices as in Honavar, it has an Arts and Science College, a rural Artisan Training Centre, imparting training in various Crafts like tailoring, smithy, coir work, wood carving and carpentry, and an agricultural and poultry farm. The inspection Bungalow and several other hotels provide lodging facilities. It has a Cinema theatre and is a fairly important place of trade particularly in betelnut. Sandalwood carvers of Kumta are known for their skill all over the country.

5. Karwar, the District Headquarters, is 45 miles away. Here we find all the District level administrative offices, viz., the Deputy Commissioner's Office, the District Forest Offices, the District Judge's Courts, the District Educational Office, the Civil Hospital, the District Jail, Office of the District Superintendent of Police, and several other offices. It has a natural sea port which can with advantage be developed into an all-weather port. It is at present handling the export of manganese and iron ore brought from Hospet-Bellary region, in considerable quantities. There is an



Arts and Science College besides several other educational institutions. There are several proposals to link it with Hubli by railway.

6. Besides these three places known for their importance in the commercial, administrative and educational fields, there are several other places near Haldipur, which are famous from religious and cultural points of view. Dhareshwar, Idgunji and Gokarn are three such places.

7. Dhareshwar or more correctly 'Doreswar' or the 'String God,' is only about a mile and a half away. The name 'String God' is locally explained by the story that the 'Doreswar Ling' is the cord ('Dor') of the cloth that covered the *Ling* which Ravana brought from Siva and lost near Gokarn. The deity at Dhareshwar is said to have been installed by Ravana, during his attempt to get the *Atma Linga* from Siva. The five *thirthas* round the temple named *Rudrakund*, *Chakra*, *Shankha*, *Vasudha* and *Nagthirtha* are believed to have dropped along with the Dhareshwar hill from the *Sapthashring* peak of the heavenly mountain *Kailas* which *Garuda* was carrying to Gokarn. There are four inscribed tablets in the temple from one of which it appears that the ornamented temple in black stone was begun by *Rudroji Pant*, son of *Nagoji* and finished by *Sonappa*. Annually a big fair is held in the middle of January. The residents of Haldipur visit the temple often and worship the deity.

8. Up the Sharavathi river on Gersoppa creek, is the village Idgunji. It is 6 miles from Honavar and 12 miles from Haldipur. In it on a hillock and in the interior is situated the shrine of Ganapathy—who is the family deity of the Havik Brahmins of North Kanara. The idol appears to be of prehistoric origin. The image of Ganapati in black stone has only two arms as opposed to the traditional four arms, and resembles the shape of 'AUM' in Devanagari script. It attracts the homage and worship of all sections of Hindu Community with offerings of *Panchakhadya*, which is considered to be a special favourite of the deity. The shrine is believed to grant boons to its devotees, as sage *Narada* is said to have set it up for the sake of *Valakhilya Rishis*, who were doing penance on the Kadasadri Hill without any success, till they worshipped this deity and had their desire fulfilled. With reference to Haldipur, this place has some significance, as one of the permanent residents of Idgunji migrated here and installed a *Ganapathy* shrine in a locality called *Agrahara* which falls in 'Haldipur Group I'. Annually a big fair is held in Idgunji.

9. Gokarn (Cow's ear) is a famous place of pilgrimage, about 16 miles north of Haldipur. The *Ling* in Mahabaleshwar temple is said to be the *Atma Ling* which, *Shiva* in his wrath with *Brahma's* world, made of his own essence and long wore on his neck before giving it to Ravana. Besides this temple built in Dravidian style, there are several other shrines, *Lingams*, and bathing places at Gokarn which are held in high reverence by the Hindus. Every year on Mahashivaratri day, a big fair is held. Many residents of Haldipur visit this sacred place frequently and some of them conduct the obsequies of their dead relatives and immerse the *Asti* there.

10. Yan, a beautiful valley about 21 miles away, Avarsa about 30 miles away are other places of religious importance.

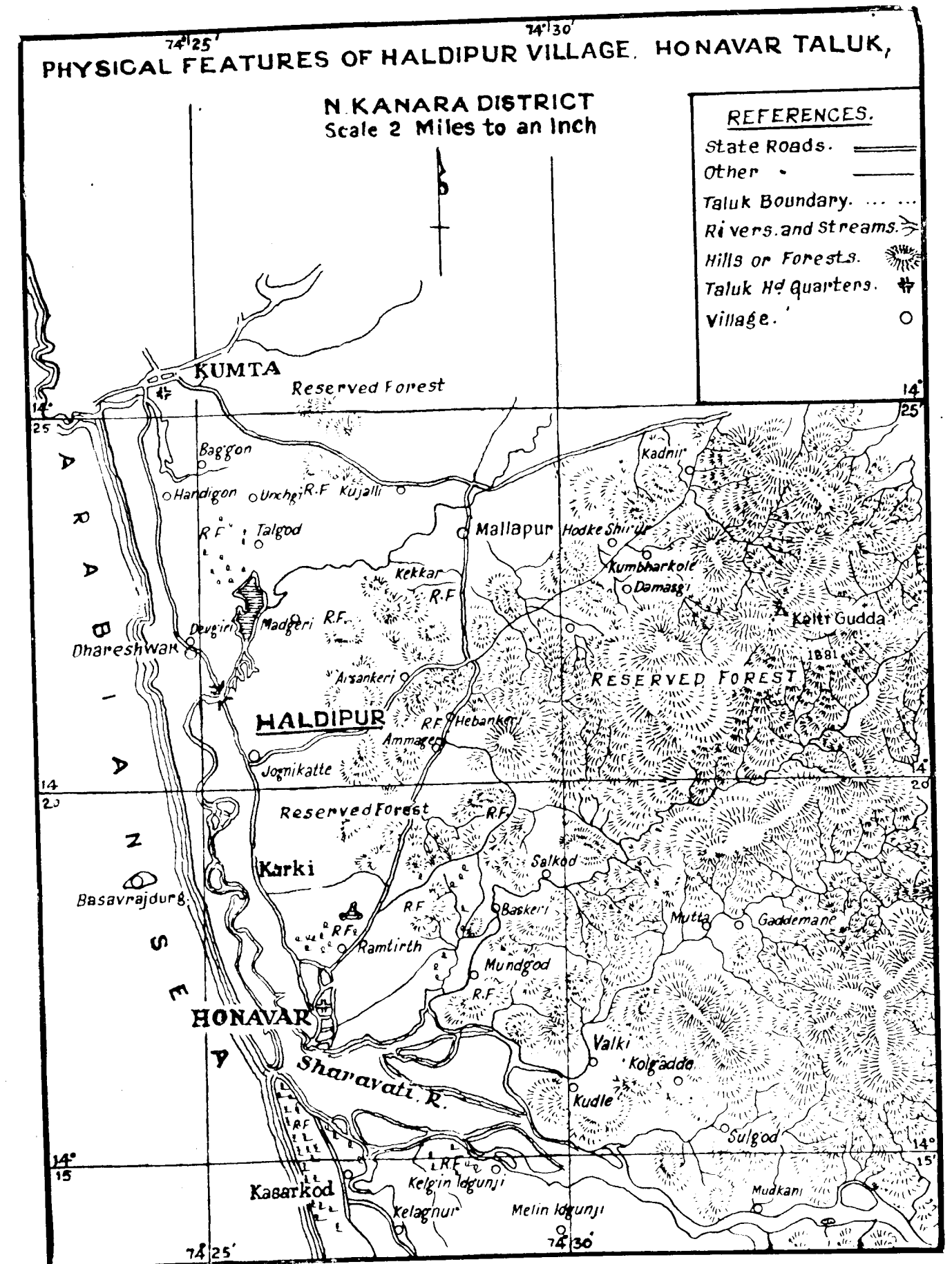
11. 'Basawaraja Durg', or the Fortified Island in the Arabian Sea about 1/2 a mile away from the main land is a historical place, coming within the limits of Haldipur Group I. It was fortified all round with a stone wall with guns mounted on towers by Shivappa Nayak, of Bednur (1648-1670 A.D.). The fortifications are now in ruins.

Physical Aspects

12. Haldipur Group I is bounded on the north by the village Holegadde of Kumta Taluk, on the east by Haldipur Group II and III, on the south by Karki and Pavinkurve of Honavar Taluk and on the west by the Arabian Sea. Basawarajdurg a small island also forms part of Haldipur Group I.

13. The terrain is slightly undulating. There is a small hillock called 'Golibetta', a sandy mound. The river 'Badagani' which starts from Kattigudda, takes a meandering course through the village. It flows west and south, receives extensive water from the forest villages and is a feeder of the Sharavathi. The entire length of the river is about 18 miles. At the entrance to Haldipur, the river changes its course from westwards to south and keeps an almost uniform distance from the sea till it joins the Sharavathi near Honavar. It is navigable for light country boats. During the monsoons, it gets flooded at times damaging the paddy crop. The Village Panchayat has maintained two boats, a mile and a half apart for crossing the river. During summer, the river gets so shallow at some points, that one can walk across it.

14. About a mile to the northwest of Haldipur, there is a steep hillock locally known as 'Swarnagadde Gudda'. To the northeast, about 3 miles away,

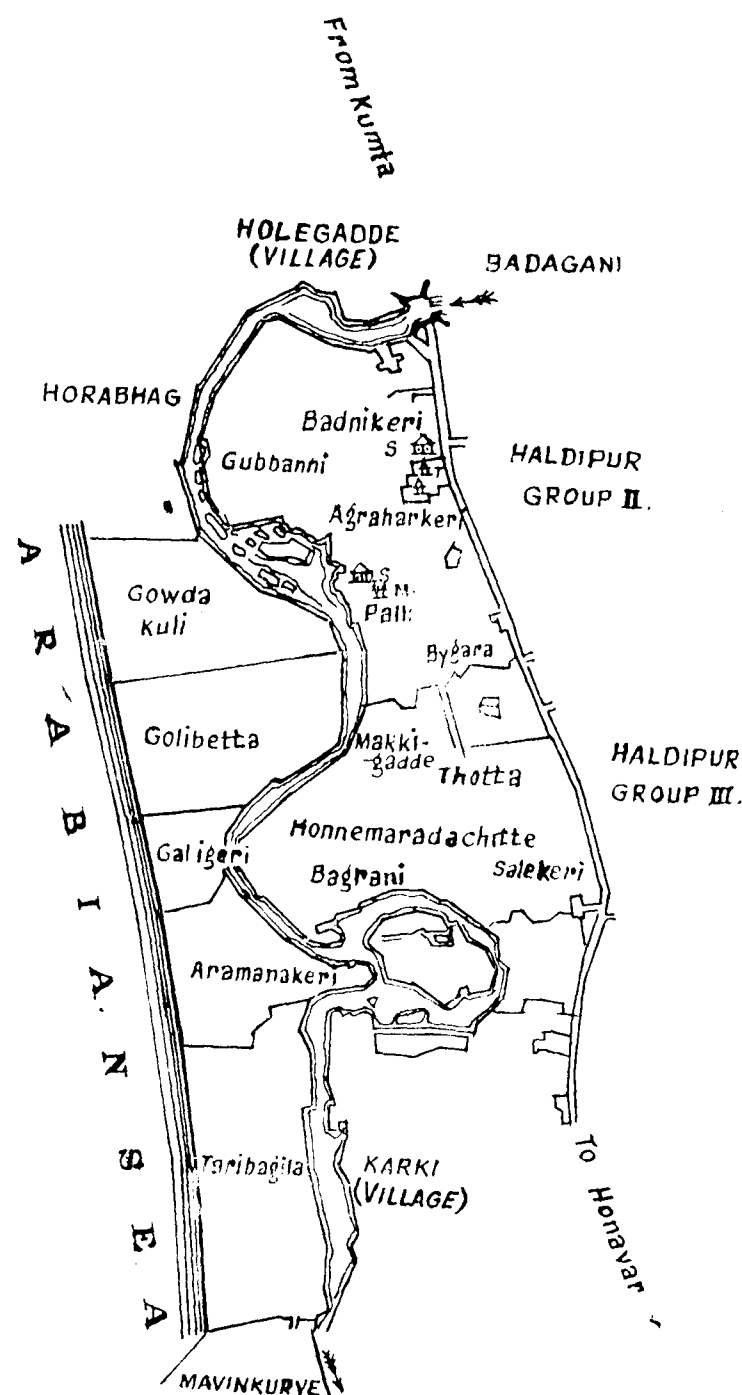


VILLAGE MAP OF HALDIPUR, I.

HONAVAR TALUK.
N. KANARA DISTRICT

Not to Scale

REFERENCES	
Roads.	==
River and Sea	~~~~~
Temple	⌂
School.	⌂
Mosque	⌂



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there is another hillock called 'Hemmakki Gudda.' In the east there is a range of hillocks called 'Suggare Gudda' and 'Khair Betta.' In the southeast there is the 'Duggur Gudda.' In the southwest, lying in the sea and within the limits of the village, the fortified island of 'Basawarajdurg' stands aloof and presents a sight of scenic beauty. The tallest of the peaks is 'Karekalamana Gudda' seven miles to the east of Haldipur where is the shrine of 'Kalamma.' This peak acts as a guiding star to the fisherfolk.

15. The seashore is quite wide without any interruptions from abutting rocks or mounds. Near the sandy shore the forest department has raised a beautiful Casuarina plantation. Tanks are totally absent in the village, though there are a few ponds near 'Golibetta', from which water is lifted by manual labour for irrigation.

16. The nearest rain gauge is located at Honavar. The rainfall figures recorded in millimetres for the years 1959-62 are as follows :—

Month	1959	1960	1961	1962
January	..	..	..	..
February	..	..	..	..
March	..	..	..	..
April	..	9.1	31.5	3.3
May	126.7	510.1	754.9	461.3
June	1121.4	745.6	1182.6	636.9
July	1751.8	839.2	1505.8	1259.3
August	519.2	404.4	829.6	1430.3
September	597.6	598.5	789.6	544.1
October	55.7	117.1	379.0	156.0
November	10.6	13.0	2.5	10.7
December	9.7	..	..	50.8
Total	4192.7	3287.0	5475.5	4552.7

17. The early showers commence towards the end of April. In May they will be sporadic and in the first week of June, the regular Southwest Monsoons set in, the heaviest rainfall being in June and July. The heavy rainfall continues in August and September and then on, there is a gradual decline. During heavy showers, a good portion of the village area gets inundated in 3 to 4 feet deep water. Some of the hamlets have to be evacuated for a couple of days when the rainfall is continuous and heavy. So in such hamlets the houses are built with high basements and the walls are made of *Guguniballi* plastered with mud.

18. Haldipur has a humid climate, whose warmth is to a certain extent tempered by the sea breezes.

Generally it is very sultry. Till about August it continues to be so. There is a local saying that the sultriness would not cease till the 'Makha' rains set in (ಮಹಿ ಮಳೆ ಬರುವವರೆಗೆ ಸುಖ ಹೋಗುವುದಿಲ್ಲ). During October and November the climate continues to be warm during day time but it cools down a bit after sunset. In December and January both the days and nights are pleasant. The climate is generally healthy.

19. The soil in Haldipur I is generally sandy and in a few places it is marshy locally known as 'Gajni.'

Flora

20. The flora of the village consists of the various trees and shrubs grown sparsely throughout its length and breadth. In Haldipur Group I about 180 acres of land are classified as forest, to which the island Basavarajadurga contributes some 50 acres. This island hillock is covered with tall trees and thorny bushes. In the remaining forest areas Casuarina and Eucalyptus are raised. The trees commonly found in Group I are cocoa palms (*Cocos nucifera*), the Jack fruit (*Artocarpus Integrifolia*), the tamarind (*Tamarindus Indicus*), mango (*Mangifera Indica*), bamboo (*Bambusa*), vaute (*Artocarpus Lakoocha*), betelnut (*Areca Catechu*), cashewnut (*Anacardium Occidentale*), sur honne (*Calophyllum Elatum*), atti (*Ficus Glomerata*), banyan (*Ficus Bengalensis*), Sampige (*Michelia Champaca*), and some others. The tree growth is nowhere dense. However, the most numerous trees are the Casuarina, the Cashew and the Cocoanut palms.

21. The common fruit trees are the cocoapalms, cashewnut, plantains, the jackfruit and several varieties of mangoes. A few trees of *Sitaphal* (*Anona Squamosa*) *Ramphal* (*Anona Reticulata*), *Papaya* (*Carica Papaya*), etc., and bushes of pineapple are also found.

22. The vegetables commonly grown are the brinjal (*Solanum Melongena*), the water melon (*Cucurbita Cetrullus*), various pumpkins, gourds, cucumbers, ladies fingers (*Hibiscus Esculentus*), cluster beans, Knolkhol, tomato, sweet potato, onions, etc.

23. A few varieties of flowers like the roses, jasmine, Kedagi (Screwpine), hibiscus, karveera, govusampige, etc., can be seen.

24. Paddy is the main crop. During the last 3-4 years, groundnut has also gained in popularity. However, blackgram and greengram which used to be grown in the village in the past, as second crops, are fast disappearing.

Fauna

25. The tree growth not being very dense, the village is not infested with wild animals. However, the hill ranges in the east and the Chandawar forests provide shelter to some wild animals which visit the village occasionally. Such animals are the jackal, wild bears, jungle cats, sambar, hyena, etc. The black faced monkey and the mongoose are also common. Among the wild birds are the peafowl and wild fowl. Both poisonous and harmless snakes are found in the village. Common among them are the cobra (*Naja Tripudians*), *dulbakra* (*Ectis Carinata*), *Surgund*, *kudral* (*Daboia Elegans*), *divad* (*Phyas Mucosus*), *Hasrahav* (*Passerita Mycterizans*), *Hevale* (*Oppiophagus*), etc. The cobra is much venerated and is not at all killed. The harmless snakes are allowed to go their own way. But all other snakes are generally killed. A snake charmer from Karki—the neighbouring village—is adept at catching the poisonous snakes alive and removing the poison from them. He also dispenses some indigenous medicines for snakebites.

26. The Sea and the Badagani river have in abundance a variety of fish, which forms a source of livelihood to several residents of the village.

27. The birds commonly seen are the crows, sparrows, parrots, blackbirds, pigeons, woodpeckers, etc. The domesticated animals in the village consist of locally bred cattle (invariably stunted in growth), cats, dogs and poultry.

Size and Number of Households

28. Haldipur Group I is 1,243 acres in extent and has a population of 2,725 forming 530 households. If we consider the Census village of Haldipur, consisting of three Revenue Divisions, the population is 6,181 in an area of 3,566 acres. So the density of population in Haldipur I is 1,404 per square mile as compared to the density of 1,104 for the entire village.

Residential Pattern

29. No portion of the village is assigned as such for a village site. And so, excepting the houses on either side of the West Coast National Highway most of the residential localities consist of houses in shapeless clusters of a dispersed type. Most of these clusters stand amidst the cultivated or uncultivated patches of land and generally each cluster forms the residence of persons of a particular caste and a particular lineage. Each cluster

HALDIPUR

has a name of its own and the residents owe more allegiance to the particular cluster than the village as a whole. Thus if we enquire of them as to the village from which they hail, they will name the particular locality of the cluster and not the village. The recognized clusters in Haldipur I are :—

- | | |
|------------------------|---------------------|
| (1) Badni | (2) Badagani |
| (3) Agrahar | (4) Shankrookeri |
| (5) Madikotige | (6) Gubbanni |
| (7) Gowdakuli | (8) Erappana Hitla |
| (9) Golibetta | (10) Galigeri |
| (11) Palli | (12) Kelasikeri |
| (13) Kirubailu | (14) Sannamanchitte |
| (15) Honnemaradachitte | (16) Baigar |
| (17) Bogranikoppa | (18) Gaddemane |
| (19) Gunda | (20) Salekeri |
| (21) Taribagilu | (22) Thotta |

There are some more small, nameless clusters with one or two houses.

30. Gowdakuli, Erappanahitlu, and a portion of Taribagilu are inhabited by 'Harkantra' fishermen. Gubbanni is inhabited by Kharvi fishermen. Palli is occupied by Muslims and Kharvis. The Mukris reside in 'Badnikeri' and 'Thotta.' Halakki Gowdas who are the most numerous in the village reside in Shankrookeri, Madikotige, Badagani, Bograni, Sannamanchitte, Honnemaradachitte, Gunda, Gaddemane, etc. Namdharis reside in part of Taribagilu, Kirubail and Galigeri. 'Brahmins' reside at Agrahar, Badaganikeri (4 households) and on either side of the National Highway. The only Ganiga family in the village resides in Salekeri. The barbers of Kelasikeri reside in Kelasikeri, where there are also 3 households of Halakki Gowdas. The Bhandaris or Devadigas, 'Devlis' and Bandis reside in Badagani, Agrahar and Shankrookeri. The Sonagars or Daivadnya Brahmins stay in Baigar and the only Uppar family is in Agrahar.

31. This old order of distribution of households based mainly on caste practices has not changed much even to this day.

32. The houses and huts in each cluster do not conform to any particular shape or size. They are all constructed in a helter-skelter manner facing all directions without any street forming an integral part of the design. The only approach to the various clusters is by means of the footpaths running along the boundaries of the fields.

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33. The National Highway which runs over a length of 2 miles and 2 furlongs within the village limits is the only important road. Most of the trading establishments and shops are situated on either side of this road. Already there is a proposal to widen this Highway and so proceedings for the acquisition of sites on its either side have already been initiated and with this widening of the road a number of buildings will disappear.

Transport and Communication

34. The village, being situated on an important road, is well served by buses running between Honavar and Kumta and also those plying to and from Karwar Sirsi, Hubli, Belgaum and other places. There are three recognized bus stops in the village viz. Agrahar, Chavadi and Salekeri. Buses ply from 5-30 A.M. to 10 P.M. every day.

35. The Post Office in the village is an old institution which provides facilities of daily clearance, money order remittances, savings bank, registration, etc. The Telegraph Office is at Honavar 6 miles away.

Important Public Places including Places of Worship, etc.

36. Haldipur Group I is the live wire of all the activities of the Census village. Out of the 11 elementary schools in the village, 6 are located in Group I including a Urdu School in 'Palli' hamlet. The Gram Panchayat Office is also located here. Close to it are the Community Hall, the Reading Room-cum-Library, the Post Office, Mahila Sahakari Sangha, Balawadi, Children's Park, godown of the Multipurpose Co-operative Society, Halliga Karyalaya, the fish market, and also several shops. A vacant site behind the Panchayat Office has been selected for a High School. Besides these institutions there is also a retail store and Office of the Co-operative Society in Group I. Most of these public institutions are clustered round *Agrahara*. The village chavadi, though in Haldipur Group II, is just on the periphery of Group I.

37. The village abounds in temples and other places of worship. The important temples are the (1) *Agrahara Ganapathy*, (2) *Betala Devargudi*, (3) *Hanumantha* of *Mathadkeri*, (4) *Sri Rama*, (5) *Bograni Golibeerappa* and (6) *Kirubail Jatka*. There are many other Masti and Jatka deities symbolised in stones for worship. In 'Palli' there is a mosque and also a tomb.

Monuments

38. 'Basavarajadurga' is the only place of historical interest in the village. This is a small Hill Island, about 1/2 a mile from the mainland. It is said to have been built by Shivappa Nayak of Bednur between 1648-1670 A.D. It was then fortified all round with a stone wall with guns mounted on towers. The landing place was at the south end where there used to be eight guns. It is said that there is much mineral ore here but so far nothing much is heard of it.

39. Apart from this fort, the only other item of archaeological interest in the village is a stone slab stuck in the ground which bears some carved human figures and an undecipherable inscription, near the newly constructed Vinayaka temple. It is said that there are some more similar slabs in Haldipur II and III.

Sources of Water

40. Wells form the only source of drinking water. Excepting the three public wells which are situated near the Village Panchayat Office, Shankrookeri and Thotta all the other wells are privately owned. Most of them have parapet walls. If water is stuck at 6 to 8 feet at some places, at others the depth runs down to 25 to 30 feet. Even in summer the wells never dry up and in the monsoons most of them fill to the brim. The water is generally light and healthy.

41. The Badagani waters are perennial but during major part of the year its waters are saline and so it is only during the monsoons when the water gets sweeter that some people use it for domestic purposes. Due to its prolonged salinity the river is both a liability and a boon. To the fisherfolk it is a boon because it provides a good harvest of fish but to the cultivators it is a liability as no crops can be raised on its banks and also the productivity of the fields closeby is considerably low because of the saline effect on the subsoil.

42. The only sources of irrigation in the village are the two ponds near Golibetta from which water is lifted by manual labour.

Welfare and Administrative Institutions

43. The welfare institutions of the village are the Elementary Schools, Mahila Sahakari Sangha, Large Sized Multipurpose Co-operative Society, Harakantra Meenagara Sahakari Sangha (Fishermen's Co-operative Society), Balawadi run by the Samaja Kalyan Kendra and the Halliga Library-cum-Reading Room.

44. The village has a Panchayat and also forms the Circle Headquarters of the Gram Sevak under the National Extension Scheme. There is an office of the Village Accountant and the Patel. A Malaria Surveillance worker has been posted here under the National Malaria Eradication Programme. The Forest Department has stationed a Guard in charge of the departmental Casuarina and Eucalyptus plantations.

45. The nearest Hospital is at Honavar. There are two private Medical Practitioners in the village who treat the ailing few who call on them. The Village Panchayat has appointed a qualified Midwife to attend to maternity cases. Besides her, there is another qualified 'Dai' who acts on her own. A qualified physician from Kumta visits the village once a week.

46. There are several retail shops dealing in grocery, stationery, etc., and for bulk purchases or sale, the villagers go to Honavar or Kumta. There is no weekly shandy in the village.

History of the Village

47. Historically, there is nothing much noteworthy about Haldipur excepting that 'Basavarajadurga', frequently referred to as 'the Fortified Island', was the scene of bitter struggles during 'The Mysore Wars' between Haidar Ali and the British and later between Tipu Sultan and the British. This island which was fortified by Shivappa Nayak of Bednur between 1648-1670 A.D. was taken over by Haidar Ali in about 1763 A.D. The following graphic details about the siege of this fort, as it appears in the Bombay Gazetteer makes quite an interesting reading :

48. "In 1763 Haidar determined to make Bednur his headquarters, prepared dockyards and naval arsenals at Honavar and Mangalore. During the third year of I Maisur War in 1768, a squadron of ships with 400 Europeans and a large body of Sepoys was sent to attack Haidar's sea ports. At Honavar, Haidar had begun to make a navy, but his captains were so displeased because he had given the command to a cavalry officer, that, when the English Squadron appeared, Haidar's fleet of two ships, two grabs and ten galivats joined the English. Basavarajadurga at the mouth of Honavar river and the Honavar port were taken with little loss and a small garrison was left to defend them. The English did not hold these places long. In May, the same year, Haidar's troops appeared and in spite of their strength, Honavar and the Fortified Island yielded almost without resistance." But during the Second Maisur War, Honavar and Basavarajadurga fell into

the hands of the English in 1783. The description reads "Honavar was made the grand magazine of the British forces and placed under the charge of Captain Torriano. On 23rd January Captain Torriano strengthened his position by capturing the Fortified Island. On 30th April, a letter was received from Bednur Committee ordering the Captain to destroy and quit Honavar. This order, unless the instructions were supported by higher authority, the Captain declined to obey. On 12th May, news came of the approach of Lutf Ali, one of Tipu's leading Officers, at the head of 10,000 men. Captain Torriano marched out and dispersed the advanced guard, but next day (May 13th) the army appeared in force and 2,000 of the towns people, dreading ill treatment, fled to the fort. On the same day Captain Torriano attacked the enemy's advance post and drove them off with the loss of eleven prisoners. Lutf Ali then began to prepare for a siege, and by the 10th of June opened a battery of seven pieces of twelve and eighteen pounder cannon. As the walls of the fort were not more than three feet thick they suffered so severely from the fire of this battery that Captain Torriano determining to silence their guns, made a sudden sally, and, almost without loss, succeeded in destroying their battery and spiking all of the seven guns. On the 14th of June Lutf Ali enraged at this surprise, attacked the fort and was repulsed with loss. Then the siege slackened till on the 1st July, the besiegers again opened a well directed and most damaging fire. During the next six weeks (July 1st - August 15th) in spite of their sufferings from sickness, from scanty supplies, and from the enemy's fire, the garrison continued to offer an unflinching resistance. On the 24th August, under a flag of truce, a letter was received giving the terms of a truce concluded at Mangalore between Tipu Sultan and the British Commander-in-chief. On 15th of October Lutf Ali was removed and his place taken by Mirza Khan. Under the plea that two of the Sultan's half built ships required protection, Mirza Khan demanded that a guard should be allowed to enter the fort. Captain Torriano refused to listen to such a proposal and the demand was withdrawn. Foiled in this attempt Mirza Khan arranged to surprise the fort on the 26th October, but the garrison was on their guard and no attempt was made. During this and the next month disease and desertion continued to reduce the garrison. On the 24th of January a British Ensign deserted and on the 2nd of February news arrived of the fall of Mangalore. The besieged were still further harassed by plots among the native soldiers to desert, and, as the Europeans believed, to murder their Officers. Sickness grew more and more deadly and so great was the scarcity of food that roasted rats were esteemed a dainty. During the first six weeks

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of 1784, as many as 500 natives and soldiers died and the garrison was reduced to sixty effective men. Then scurvy broke out and on the 4th of March the position of the garrison was made still more desperate by Mirza Khan's capture of the Fortified Island. On the 16th of March came the news of peace and letters were received from the Madras Commissioners ordering Captain Torriano to surrender Honavar, Karwar and Sadashivgad, if they were under his command. At last on the 26th and 27th of March the garrison and their dependents and stores were safely embarked. The survivors, only 238 out of 743, reached Bombay in safety by the 15th of April. In 1792, Fortified Island, which Tipu had greatly strengthened and intended to make his arsenal, was taken by three frigates."

49. The above description indicates the important part this small island played during the Mysore wars.

50. It is said that the old name of the village was 'Handipura' (place of hogs) which was changed to Haldipur (Turmeric town) by Haidar Ali. Some people say that the original name of the village was Basavarajapura. Even to this day the Ganapathi deity of the Agrahara temple is referred to "Paschimodadhipatuthara Thatanivasa Sreemad Basavarajapuradhiswara Sri Vighneswara."

History of the settlement of various sections of the Population

51. The population of the village consists chiefly of Hindus and Muslims. Of the two religions, it appears Hindus were the earlier settlers and Muslims migrated to the village during the reign of Muslim rulers. The only Christian household in Group I has immigrated about 40 years back.

52. In the absence of authoritative evidence, it is very difficult to say with any degree of certainty as to when and why exactly the different sections of the population settled down here. However the village,

which is so close to Honavar, appears to be an old settlement. The Harkantras and Halakkigowdas appear to be the original settlers. Harkantras are a class of fishermen very much attached to the sea, whereas Halakkigowdas are a class of husbandmen very much attached to the soil. The Namdhari Naiks (also known as Deeva Naik or Halepaika) are the toddy tappers of the past. They reside on either bank of the river, close to the residential localities of Harkantras. They were probably attracted to this place by the Harkantras, to whom they used to supply toddy, considered to be an invigorating drink by the tired fishermen. The Havik Brahmins, who have established the Agrahara and the Ganapati temple during Shalivahana Shaka 1668, have immigrated from Idgunji. Descendants of that family have now split up into four households and besides them there are 11 other Havik households, who have settled down here only in the course of the last century. There are two Kharada Brahmin households, of which one is residing in the village since the establishment of the Agrahara, having received *vritti* in lieu of the priestly services to the temple. The other household has migrated here only about 3 years back. Kelasis and Devadigas, are the traditional barbers and musicians respectively. They are in the village for the last two or three centuries. The Konkani speaking section of the population consisting of Gowdasaraswat Brahmins, Daivadhya Brahmins, Kharvis, etc, are reported to have migrated from Goa during the 16th century.

Legend

53. The village has no other legend excepting that it forms part of the *Parashuram srishti*. Like other parts of the West Coast, the origin of Kanara in which Haldipur is included is ascribed to Parashurama, the sixth incarnation of Vishnu. It is said that Parashurama defeated the Kshatriyas 21 times, and then retiring to the Sahyadris he shot an arrow from the crest of the range and won from the sea the strip of the lowland that runs along the West Coast. Haldipur forms part of this lowland.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition

54. As Haldipur is located on an important trunk road, with facilities available both for fishing and cultivation, it has attracted persons belonging to different castes following varied vocations. The ethnic composition of the village, therefore is interesting. It is more so because it is well represented by the Halakki Gowdas and Harakantras who fall among the original or the earliest settlers of the coastal tract representing the cultivators' and fishermen's classes respectively.

55. The castewise distribution of the population of Haldipur Group I as revealed by the Survey is as follows :

Caste	No. of households	Percentage of households	Total persons	Percentage of the total population
1. Halakki Gowda ...	188	35.47	921	33.80
2. Harakantras ...	93	17.55	462	16.95
3. Namdhari Naik ...	57	10.75	333	12.22
4. Mukri ...	28	5.28	112	4.11
5. Kharvi ...	27	5.09	138	5.06
6. Daivadnya Brahmin ...	27	5.09	159	5.83
7. Gowda Saraswat Brahmin ...	25	4.72	150	5.50
8. Havik Bahmin ...	15	3.40	76	3.16
9. Kharada Brahmin ...	2		5	
10. Kota Brahmin ...	1	2.07	5	1.39
11. Devadiga ...	11		38	
12. Devli ...	7	1.32	44	1.61
13. Kelasi ...	6	1.13	21	0.77
14. Bandi ...	2	0.38	17	0.62
15. Uppara ...	1	0.19	4	0.15
16. Ganigashetty ...	1	0.19	10	0.37
17. Vaishya ...	1	0.19	4	0.15
18. Sherogar ...	1	0.19	4	0.15
19. Moger ...	1	0.19	4	0.15
20. Christian (Protestant) ...	1	0.19	8	0.30
21. Muslim				
(a) Sheikh ...	22	6.60	141	7.70
(b) Pathan ...	8		41	
(c) Sayyad ...	5		28	
Total ...	530	100.0	2,725	100.0

56. Table IV presents the complex caste composition of the village. The village is inhabited by 19 castes among Hindus, 3 sects among Muslims and 1 Christian (Protestant) household. The following table gives the religionwise composition :

Sl. No.	Religion	Households		Population	
		Number	Percentage	Number	Percentage
1	Hindu	494	93.2	2,507	92.0
2	Christian	1	0.2	8	0.3
3	Muslim	35	6.6	210	7.7

57. The following paragraphs contain a brief account of these communities at least those who are represented by more than 10 households in the village viz., (1) Halakki Gowda, (2) Harakantra, (3) Namdhari Naik, (4) Mukri, (5) Daivadnya Brahmin, (6) Gowda Saraswat Brahmin, (7) Kharvi, (8) Devadiga, (9) Havika Brahmin, (10) Devli, (11) Kelasi and (12) Muslims.

(1) HALAKKI GOWDAS :

58. In the Kanara Gazetteer Halakki Gowdas have been referred to as Halavakki Vakkals. Persons of this caste are found mostly in the coastal villages of the North Kanara District, though a few have now migrated elsewhere for their livelihood. The name of the caste is said to be derived from the Kanarese *Halu* (Milk-white) and *Akki* (Rice) probably because they are the chief growers of the better kind of rice (*Halakki* in Kanarese meaning table rice). The caste seems to have been once the great landlord caste of Kanara, which subsequently made room to other castes. In days of yore they must have been cultivating *Kumri* lands in the heart of the forests. The names commonly found among men are Bira, Masti, Bairu, Ganapu, Goidu (Govind), Timmu, Kutnu (Krishna), Nagappa, Maru, Koosa, Tolasu, Hanumantha, Shivu, Subraya, Rama, Janga, Jattoo, Dasa, Kencha, Pandu, Padmu, Golibeera, Kuppu, etc., and among women the common names are Tholasi, Shivi, Amma, Jattoo, Ganapi, Nagi, Masti, Gowri, Seete, Savitri, Saraswati,

Timmi, Putti, etc. The men add Gowda to their names and some interpose the honorific *appa* or *anna* like Timmappa, Huliappa, etc. It is customary to follow one's name by his father's name and then add Gowda, e.g., Huliappa Girigowda, Ganapu Kencha Gowda, etc.

59. There are no endogamous divisions of the caste, which is divided into ballis or exogamous sections. Ballis are true totemistic divisions. Though as many as 20 such *ballis* have been listed, in the village under survey the following four ballis are represented :

- (1) Kadana Balli ... (Kadave is the elk)
(or Kadvin Bali)
- (2) Devana Balli ... (Dyava is the tortoise)
(or Dyavana Bali)
- (2) Bhairana Balli ... (Bhairan hakki is a bird)
- (4) Kodasikan Balli ... (Kodasikan gida is a shrub).
(or Kadsan Balli)

The members of Kadanabali will not injure or kill the elk, members of Devana Bali will not injure or kill the tortoise, those of Bhairan Bali will not harm or kill *Bhairana Hakki* (a bird) and members of Kodasikan Bali refrain from cutting or consuming any part of Kodasikan shrub, even though this shrub is commonly used for preparing some indigenous medicines as a cure for stomach ailments. Descent in reference to Ballis is traced through males. Now-a-days it is only the older generations who know about these clan divisions or ballis. Persons of the same balli cannot intermarry.

60. The men are dark and muscular with somewhat flat noses, broad shoulders and long smooth black hair which is generally worn in a knot. The features of the women more or less resemble those of the men, but they are slimmer. All the same, they are as hardy as men, when working in the fields or when carrying heavy headloads over long distances. With many women, carrying headloads of fuel or green manure from the forests of Chandawar, about 6 to 7 miles away, is a daily routine. The Halakki Gowdas are by nature, hardworking, honest, sober, and simple. They are so honest and industrious that lands tenanted by them always fetch a higher price. They seldom beg, the old and infirm being supported by their neighbours in return for such light work as they can do. Though chiefly they are cultivators, some of them go out in search of general labour, especially when they are free

from work in the fields. They are adept at thatching roofs, weaving mats, beautifully polishing cowdung floors by rubbing them with smooth round stones and such other duties where a certain amount of skill is also required.

61. Their hometongue is corrupt Kannada, easily distinguishable from the language other people speak. They have some peculiarities in that they use the letter 'n' for 'l' as in 'mene' for 'mele' (up or above), 'l' for 'l' as in *helu* (tell) and 'Da' for 'Ga'. e.g., They say *Odediru Dana Tinteer* to mean the landlords eat rich food. If what they say is literally translated it will mean the landlord eats cattle. Some other peculiarities are that they say *Iva* for *Iddane*; *Hogia* for *Hogiddane*; *Barthru* for *Baruttane*, etc.

62. Their houses are in distinct clusters and generally consist of single storeyed structures with mud walls and thatched roof. They have a strong and elaborate social organisation to preserve purity of morals, simplicity of manners and strict adherence to their hereditary customs. However, this rigidity in the observance of the orders of the social organisation has considerably loosened paving way to the changes in dress habits and social customs during the last 20 years. Within the village, Halakki Gowdas residing in two clusters called Madikotige and Shankrookeri adjoining Agrahara, have boldly changed the dress type and the hairstyle of their women during the last fifteen years. The traditional dress of the women consists of a small length of coarse sarie about 24 feet long and 3½ feet wide reaching upto the knee with one end covering the bosom without a Kachcha, there being no blouse or choli. They wear a large number of strings of glass beads of various colours—chiefly black—which cover the greater part of their chest and shoulders. Their wrists are covered with bangles of brass, glass or silver. But some women have now adopted the custom of wearing a blouse and also have changed the mode of wearing the sarie. The men's dress is a small turban, a loin cloth and a Kambli which serves both as a weight pad and as a rainguard. They also carry a small cotton pouch containing betel-leaves, nuts, slaked lime and tobacco. They shave their head clean leaving a top knot. It is a welcome feature that many of the Halakki Gowda households have started sending their children to school, and indeed it was a pleasant surprise to find that one girl of Halakki Gowda caste working as a school teacher and another as a 'Gramsevika.'

63. The whole populace of Halakki Gowdas of the District are divided into six regionwise groups (*shimes*) viz., Gokarn shime, Harita shime, Chandawar shime,

Mirjan shime, Ankola shime and Kadwad shime and each region has hereditary heads called Gurugowda, Arasagowda, Pradhangowda and Buddiwantgowda. All these headmen are treated with respect and play a major role in settling disputes, taking caste decisions, etc. They are invited to all important functions like marriages, etc., when they are honoured by payment of *Dakshine* of a few coins. The right of being members of caste committees (*Jati Buddiwantike*) and of receiving complimentary offerings (*Manmaryade*) are jealously guarded. The influence of caste panchayats however, seems to have somewhat declined recently though there is no sign of its complete decay. It is said that Chandawar shime founded this regionwise groups and Haldipur comes in this shime.

64. Their chief deities are *Hanumantha* of Chandawar and the deity of Kekkarmath. Their other objects of worship are all the village Gods and Goddesses. Their patron deity is Venkataramana of Tirupati. Each household keeps an unhusked cocoanut which represents the family deity as also the spirit of the departed ancestors. This cocoanut is replaced frequently lest it gets rotten, and every day it is offered puja. The cocoanut that is being replaced is eaten as prasada but never used for preparing curries. Invariably in the front courtyard of each house (or near the house of its agnatic kinsmen) stands a *Tulasikatte* (Sweet Basil plant on a small coddunged altar) for daily worship. This plant is watered every day and Gopichandan is smeared to the plant as also to the forehead of the person offering puja. Those visiting Tirupati, bring wooden images of Venkataramana and other deities which are offered worship near the *Tulasikatte*. On return from Tirupati, they observe several rituals including fasting on Saturdays, abstaining from animal food on certain days, etc., till they propitiate the God and feast the community. Dharmasthala in South Kanara is also a place of pilgrimage for them, and they propitiate that deity by vows.

65. They are very religious minded and every year a few days after Yugadi, they celebrate *Haridina* a day dedicated to God Venkataramana. On this day a casteman of theirs, who has earned the title of 'Das' by visiting Tirupati most number of times, offers puja to the sweet basil plant and at the end the guests are feasted. They observe several other Hindu holidays including Sankramana, Holi, Yugadi, Deepavali, etc.

66. It is said that they were observing the Ganapati festival on an elaborate scale but have given it up. In this connection a very interesting anecdote is current in the village. It is said that many years

back on the day of this festival, a party of eleven went to the forests to gather fruit, flowers and leaves. Before returning, they decided to count themselves to see if all of them were safe. One began and counted ten, without thinking of himself. The rest committed the same mistake and there was no explanation for the missing one except that God Ganapati had spirited him away. So being annoyed, they gave up worshipping him. There may not be any force in this legend but it only indicates how backward these Halakki Gowdas were in their literacy standards.

67. They are very much attached to the *Bhand* (hook swinging) festival, where they used to offer animal sacrifices. But animal sacrifice is now prohibited by law. They respect the Brahmins and at times employ them to perform some ceremonies. They have a lot of faith in sooth saying, witchcraft, and the power of spirits. In case of ailments, deaths, etc., they call for the services of *Ghadi* sooth sayers. This operation of sooth saying is known as *Nota Noduvudu*. Though the practice varies in some details from area to area, the most common system is for the *Ghadi* to sit in front of a 'plank on which a handful of grains of rice are placed. He takes a knife and draws circles round this heap, chanting some *Mantras*. Then he takes a few grains and cuts them. He then loosens his top knot and starts dancing and shouting wildly when he is 'possessed' by the spirits. In the trance, he is said to predict the future, indicate the omens and save the family from all the ill effects of bad stars and spirits. For his services he is paid a rupee or two either in cash or kind.

(2) HARKANTRA

68. They are a class of Kannada speaking fishermen found in the coastal tract of North Kanara from Karwar to Marawanti village in Coondapur Taluk of the South Kanara District. Some say that the caste has derived its name from 'Hurikarta'—a maker of cocoafibre ropes, as that used to be one branch of their work especially for preparing fishing nets. But at present none of them turns out such ropes. According to others, the caste is named after *Harikarta*, their supposed ancestor. But this version also lacks any foundation. The most probable derivation of the term appears to be 'Harkat' meaning obstruction. In this connection a story is current that formerly the 'Harkantras', 'Ambigs' and 'Bhois' were one and the same caste. Once there arose a dispute among three brothers, when sharing the fish they had caught and in the struggle that ensued, one brother tore the fishing net into pieces. For so doing he was

outcasted and his descendants are the 'Harkantras'. The second brother took a piece of the net, mended it and then started fishing with it. His offsprings are the 'Ambigs'. The third carried away the fish that had been caught in a basket, and sold it. His progeny are the 'Bhois'. At present they all follow the same occupation and their features show strong resemblance and it is more than likely that they had blood relationship among them in the past. But the castes are easily distinguishable even now from their traditional modes of using the fishing net and the way they carry fish to the market for sale. The Harkantras throw the handnet from the level of the elbow, giving it a sideways jerk from the left to the right. The Ambigs throw it just in front from the level of the head. The Bhois toss it round the waist. Whereas a Harkantra woman carries fish to the market on her shoulder in a bamboo or wicker basket, the Ambig carries it on the head in a similar basket and the Bhoi carries it in a bag of cadjan leaves.

69. Like Halakki Gowdas, Harkantras of Haldipur also appear to be the earliest settlers in the region.

70. They have no surnames. The common names among men are Timma, Shivoo, Devoo, Narayana, Govinda, Hanmu, Durgu, Pursu, Maroo, Nagoo, Kanna, Ganapu, Masti, etc., and among women are Kanne, Shivi, Nagi, Purshi, Devi, Gowri, Masti, Sukri, etc. Their home tongue is Kannada with a distinct accent but many of them know Konkani well.

71. They are generally dark in complexion and stoutly built with round features and are known for the strength of their arms and shoulders. It is said that they can carry heavier loads on the shoulders than on the head.

72. Like most other castes of Kanara of similar social standing, Harkantras have numerous exogamous divisions of a totemistic nature known as Ballis. Their common ballis are :

- | | |
|-----------------------|----------------------|
| (1) Chandi Balli | (2) Kayanmane Balli |
| (3) Devan Balli | (4) Kimane Balli |
| (5) Galtan Balli | (6) Kusali Balli |
| (7) Hole Balli | (8) Sherogaran Balli |
| (9) Iranaikan Balli | (10) Sukri Balli |
| (11) Kanne Balli | (12) Tolana Balli |
| (13) Kagaljetti Balli | (14) Timman Balli |
| (15) Malgijetti Balli | |

73. No member of the section will injure, harm, or destroy in any way the tree, animal or other object

giving its name to his Balli. But knowledge of these Ballis is fast disappearing.

74. They are mostly seafaring fishermen with cultivation as a subsidiary occupation, only in the case of a few households. It is during monsoons that they take to fishing in river. Their fishing nets are made of hemp. New nets are boiled in a mixture of water and lime for a day and a night and afterwards soaked in strong decoction of 'Matti' (*Terminalia*) bark. This is repeated once in every ten days. There are several types of nets in use, viz., *Bisuv Bale* (Hatjal), *Golad Bale*, *Bidin Bale*, *Patte Bale*, *Rampan*, *Galad Bale*, etc., which are used in the sea; and in the river 'Bisuv Bale' and 'Goruv Bale' are used. A few of them own boats.

75. They live in small one storeyed huts with mud or palm leaf walls and thatched roofs with narrow verandahs and frontyards. In the courtyard, each house will have a sweet basil plant. They worship Venkataramana of Tirupati but no idols are kept in the house. Each household generally keeps an unhusked cocoanut representing the family deity. Daily *Puja* is offered to the sweet basil plant *Tulsi* and an oil lamp is lit in front, the oil used being generally of *Honne*. The room in which the cocoanut is placed is considered sacred and non-vegetarian food including fish is never brought into this room. They worship all the village deities, viz., Salekeri Devikanamma, Swarnagadde Beeredevuru, Sankolli Golibeerappa, Bethaladevaru, Ganapathy, Jatka, and Masti stones. They pay homage to the head of Sringeri Monastery. They venerate 'Kodibeera' (*Kodi* means cruel and *bira* means hero), 'Balebira' (*Bale* means net), and 'Bele bira' (*Bele* means seashore), whom they consider their 'guardian' deities. They are propitiated in times of epidemics, seastorms or scarcity of fish. They hold the whale in great awe. They observe almost all the Hindu holidays and make pilgrimages to Tirupati, Gokarn and Dharmasthal. They propitiate these deities by vows. Their priests are Brahmins.

76. They believe in soothsaying, omens, sorcery, witchcraft and lucky and unlucky days. Before launching a new boat into the sea on a lucky day, they worship the guardian deities and spirits. In case of epidemics, etc., they attribute the cause to evil spirits and take help of 'Ghadi' soothsayers in propitiating them. Other Hindus also consider it a lucky omen to meet a fisherman or fisherwoman carrying fish, the first thing on starting, for an important work.

77. Harkantras are a well organised community. They have some caste committees for safeguarding their customs and discipline and also to control their moral behaviour. Women begetting children after their husband's death are excommunicated. Their progeny as also the persons who maintain relationship with such excommunicated ladies are also outcasted. Though these outcastes are also called Harkantras, interdining and intermarriage with them is prohibited. Now Law prohibits such excommunication and so the caste panchayat takes its decisions secretly.

78. Like other people of their social standing in the District, Harkantras are very fond of fairs and *Bhanda*s (Hookswinging fair). Educationally they are very backward. Now they have started sending their children to schools, no doubt but their school career is cut off abruptly after studying for three or four years. So far none among the Harkantras has passed even the Secondary School Certificate Examination. They are adhering to their traditional occupation in spite of the economic uncertainties. They have a strong craving for intoxicating drinks.

(3) NAMDHARI NAIKS

79. They are listed in the Kanara Gazetteer as 'Halepaiks'. Some 60 or 70 years back they were called as 'Deevars' but now they are very touchy about this term, though the reason for their being so is not known. The term 'Halepaik' seems to have been derived from *Hale* meaning old and *Paik* meaning soldier. Some say that this term has come from the word *Pai* or *Pey*, the chief spirit worshipped by the palm-tappers of South India. The new name 'Namdhari Naik' is said to have come from the fact that they smear their forehead with *Nama* of Sreegandha, which they consider as the special mark of their caste. It is said that there were two groups among them, viz., Namdhari and Trinamdhari, but this distinction is not much found now. The Namdharis take the services of Havik priests for religious functions, whereas the Trinamdharis are served by their own priest called *Ayyangar* who stays at Hospattan near Honavar. Even if a marriage of a Trinamdhari is performed by a Havik priest the Ayyangar will have to be invited for religious functions at the time of consummation.

80. There is no evidence to show since when they have settled down in the District. Tradition connects them with the Kingdom of Vijayanagar, where they formed an important element of the fighting

forces. They are mostly found in Ankola, Kumta, Honavar, Sirsi and Siddapur Taluks of the North Kanara District. Namdhari Naiks residing in the village have no tradition of having ever immigrated. May be, they are also among the earliest settlers on the coast whereas palm tappers they had a vast field open for their vocation there being much demand for toddy from the fishermen dwelling on the seashore. However, they have given up their traditional occupation and most of them have taken to cultivation.

81. The Kanara Gazetteer says that Namadhari Naiks are divided into two endogamous divisions, viz., Tengina Divars and Kan Divars. But these divisions do not appear to be in existence now, at least such distinction is not at all perceived in the village.

82. They have a totemistic social organisation. Each exogamous section known as *Balli* is named after some tree or animal which is held sacred by members of the same. The members of the same *Balli* cannot intermarry, nor are marriages allowed between paternal cousins even though they belong to different *ballis*. But now-a-days very little attention is paid to these *Balli* distinctions. If a person intends marrying a girl from another village, detailed enquiries are made only to ascertain that she is not related to him as an agnatic kinswoman.

83. The Namdhari Naiks are a well organised community and those staying in the coastal areas are distributed into four territorial divisions or 'Shimes' namely :

- | | |
|---------------|------------|
| (1) Chandawar | (2) Mirjan |
| (3) Gersoppa | (4) Bilgi |

Of these four divisions, the Chandawar shime occupies the first place and Konalli near Chandawar is the recognised headquarters of the caste, being known as *Taisthala* or mother place. They have a strong social organisation and settle their caste disputes at meetings held under their Headman called 'Budwant' who is assisted by *Kolkars*, who serve more or less as messengers. Slight breaches of social discipline are punished with fine and serious offences with loss of caste. The fines are spent in caste dinners.

84. The common names among men are Jeti (or Jattappa), Hanumantha, Narayana, Venkata, Shivappa, Rama, Krishna, Nagappa, Dasa, Mahabala, Manjunatha, Ganapayya, Subbayya, etc., and among women are Jattoo, Shivamma, Venkamma, Amma, Nagamma, etc. The males affix "Naik" i.e., "Chief" to their names.

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85. They are well built and strong in physique. They are sober, and though palmtapping was their traditional occupation most of them are teetotallers. Their home tongue is Kannada and many of them speak Konkani as well.

86. They live in houses of mud walls and thatched roof with a courtyard in front, wherein there is a *Tulasi Katte*.

87. Cultivation of land taken on lease is their main occupation. Even the female-folk attend to the work in the fields. After harvest, men-folk go upghats in search of garden labour, and then they will be away for three or four months at a stretch. Some of them work as wood-cutters in the forests as well. Some of them have taken to trade. When the females are free from field work they work at paddy pounding. Unlike their brethren residing upghats with whom they do not intermarry, the Namdhari Naiks of the coastal tracts have become much more sophisticated by contact with civilization. Their educational standards are improving and many of them have taken to Government service.

88. They are the followers of Ramanuja. Venkataramana of Tirupati and Hanumantha of Chandawar are their deities of special worship. They also worship Manjunatha of Dharmasthala whom they propitiate by taking vows. They revere the shrine of Shringeri as *Gurusthana*. Persons going to Tirupati, bring with them wood-carved idols of Venkataramana and Ammanavaru and offer Puja by keeping them near the *Tulsi Vrindawan*. Each household invariably keeps an unhusked cocoanut inside the Puja room, which is worshipped regularly. The other deities they worship are the local Masti, Jatka, Nagaru and Devikanamma.

89. They have belief in sooth saying, witchcraft and ghosts and frequently requisition the services of 'Ghadi' soothsayers during epidemics. On important occasions like marriages, etc., they consult the deity in Salekeri temple by asking for prasad i.e., the fall of a flower from the body of the deity which is taken as an indication of its approval. Educationally they are coming forward these days.

(4) MUKRI :

90. They are found in Ankola, Kumta and Honavar Taluks of the North Kanara District. They have no other place of origin and must have been among the earliest settlers of the District.

91. They are included among the Scheduled Castes and even to this day they are socially, economically and educationally very backward. They work only as agricultural or general labourers, very few having taken land on lease for cultivation. They are short, stout and hardworking but their earnings are so poor that they cannot eke out even a simple living. Many of them have run into debts which they can hardly repay except by serving their creditors for long periods.

92. They have no surnames but usually add 'Mukri' at the end of their name. The names common among men are Jeti, Gidda, Naga, Narayana, Kuppu, Kariya, Devoo and among women are Masti, Jatoo, Kanne, Shivi, Kuppi, etc.

93. There are no endogamous divisions of the caste but they have exogamous sub-divisions known as *Ballis* named after some animal or tree which is held sacred by the members of the same. This animal, tree or flower, etc., seems to have been once considered the common ancestor of the members of the *Balli* and to the present day it is worshipped by them and held sacred in the sense that they will not injure it.

94. They speak Kannada, more or less similar to that spoken by Halakki Gowdas. Their male folk wear only a lion cloth and the females wear a short length of saree, the lower end of which does not fall below the knee cap, with the frills arranged in the front. Like Halakki Gowdhis, Mukri women are very fond of bead necklaces which cover their bosom. They rarely wear any blouse, the upper end of the saree covering the bosom. It is a very common sight to see Mukris moving about in torn clothes. In spite of the prohibition laws, the Mukris have still a craving for intoxicating drinks.

95. Their settlements in Kanara are divided into 4 divisions and the divisions into 40 groups. The 4 divisions are Hebbankeri Division, Hegde Division, Kumta Division and Gokarn Division. The village heads or *Budvants* who are subject to the group heads *Barkas*, enquire into breaches of caste rules and punish offenders in accordance with the opinion of the majority of the members. The decisions are enforced on pain of laws of caste. The greatest social offence is to beat a casteman with shoes or get beaten with shoes from a person of another caste. A Mukri who eats with a person of lower caste or a Mukri widow who becomes pregnant is outcasted. The widow's paramour has to pay a fine and undergo special purification by sprinkling of the holywater—*Thirtha*—obtained from Chandawar temple. The fine is spent in caste dinners.

Once in two or three years they have their caste meetings near Chandawar. They never admit outsiders into the caste.

96. Their chief deity is Virabhadra of Hegde, 3 miles off Kumta. The whole caste meets here at the annual festival in January. They also honour Venkataramana of Tirupathi, Manjunatha of Dharmasthala and Hanumantha of Chandawar. Those visiting Tirupathi are called *Dasas* and are much respected. Hanumantha of Chandawar is called *Guru Devaru*. Each household erects a small mound in front of its house, close to the *Tulasi Katte*, which represents *Gurudevuru*. An unhusked cocoanut is kept either on this mound or inside the house. The sweet basil plant and the cocanut are worshipped regularly. They also revere Jatkas, Mastis, Ammas and other village Gods. They respect Brahmin priests but it is generally the *Buddivants* who conduct all ceremonies. They have strong belief in soothsaying, witchcraft and ghosts.

97. They are non-vegetarians but do not accept food from Daivadnya Brahmins as also from other Harijans of the region.

98. Over the last few years, there has been no perceptible change in them. No doubt they have started sending their children to school, but even the few who attend school are not regular. So far none has crossed the elementary standard. Their housing still continues in small, rickety huts in distinct clusters. Economically too they are in indigent circumstances. In short theirs is the most pitiable lot in the village.

(5) DAIVADNYA BRAHMINs

99. They are locally known as 'Sonars' and Sonagars and are the traditional goldsmiths. They are found in almost all the towns and big villages of North Kanara District. They are said to have migrated from Goa, after it was occupied by the Portuguese. Their family deities are Shanteri Kamakshi, Jambavali, Mahlsa, Ramanathi, Mangeshi, etc., and all these shrines are in Goa. The name 'Daivadnya' appears to have derived from the words *Daiv* meaning 'fate' and *Dnya* meaning 'to know'. They are Vaishnavas and their religious head is Vyasaraja Swami of Udupi.

100. The residents of Haldipur belong to various *Gotras*, the chief of which are *Kashyapa*, *Vasista*, *Vishwamitra*, *Bharadwaja*, *Vatsa* and *Kamsa*. Marriage within the *Gotra* was not permissible in the past. But these restrictions are disappearing now.

101. They do not have any surnames but affix their names by the word 'Shet'. *Shet* in Sanskrit is 'Shresthi' meaning 'His Excellency'. The names common among men are Ramachandra, Sridhara, Manjunatha, Nagesha, Ganapathy, Pandurang, Vaman, Narasimha, etc., and among women are Lakshmi, Saraswati, Savitri, Rukmini, Sharada, Shanta, Parvati, etc.

102. They are fair in complexion and middle-sized in build. Their mother tongue is Konkani; however their accent and style of speech differs somewhat from the Konkani others speak. They know Kannada well. In the field of education, they have not advanced much, though they send their children to school. They are continuing their traditional occupation and have also taken to cultivation. As the resources at Haldipur are limited to provide them with sufficient earning from their craft, some of them move to Shimoga and Chitradurga Districts for long intervals. They maintain she-buffaloes and deal in milk and milk products. A few have entered trade also.

103. Besides their shrines in Goa, they make pilgrimages to Tirupati, Dharmasthala, Udupi and other sacred places also. Their boys are girt with the sacred thread and they observe all the major Hindu festivals. They have in the frontyard the *Tulsi Vrindavan*, which they worship every day, as also the idols and the unhusked cocoanut they keep in the Puja room. They have great faith in omens.

104. The economically well off Sonars, stay in double storeyed houses with stone walls and tiled roof and some households stay in houses with mud walls and thatched roof. They eat fish. They were not accepting food from other castes and so also the other castes were not accepting food from them. But these customary restrictions are now disappearing.

(6) BRAHMINs

105. In Haldipur there are Brahmins of four sub-castes or endogamous groups, viz., (a) Gowdasaraswats, (b) Havika, (c) Kota and (d) Kharada.

(a) Gowdu Saraswat Brahmins :

106. The Gowdasaraswats also called Konkaniyas, are said to have migrated to Kanara early in the sixteenth century when the Portuguese occupied Goa. According to tradition the founders of the caste, called Sharmas were brought with their family God and Goddess by

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Trihotra, the modern Tirhut in Bengal, to help him in performing certain ceremonies. According to another tradition they all hailed from the banks of Saraswati river, from which the word 'Saraswat' is derived. According to the Sahyadri Khand, the Gowdasaraswats were first called Saraswats and had the six Brahmanical rights of making the gifts (*Dan*); taking gifts (*Pratigraha*); sacrificing for one-self (*Yadnya*); sacrificing for others (*Yajan*); learning the Vedas (*Adhyayan*) and teaching the Vedas (*Adhyapan*). As far as this village is concerned, there is no doubt that they are immigrants after the 16th century.

107. All the residents of Haldipur are Vaishnavaites and are followers of the monastery at Parthagali of Goa. Their mother tongue is Konkani but they know Kannada and Marathi well. Their common surnames are Pai, Kamat, Shanbhag, Bhat, etc. The common names of the men are Panduranga, Anantha, Maruthi, Damodhar, Hanumanta, Krishna, Venkataraman, Narayana, Narasimha, Vithoba, etc., and among women are Lakshmi, Radha, Mathura, Lalita, Saraswati, Manorama, etc.

108. They belong to seven family stocks called *Gotras*, viz., Bharadwaja, Kashyapa, Vatsa, Jamadagni, Vishwamitra, Gautama, and Atri—all named after great sages. Marriage within the *Gotra* is prohibited.

109. Their family deities are Damodhar, Ravalnath, Mahlsa, Narayani, Nagesh Mahalaxmi, Kavoor Kamakshi, Katyayani, Baneshwara of Avarsar. All the shrines excepting the last one are in Goa. They worship Venkatramana of Tirupati and Manjunatha of Dharmasthal also. In the village there is one temple of Gopinatha Venkatramana exclusively worshipped by them. The pet name of the children in some cases is 'Bala'—abbreviation of Balaji a synonym of Venkatramana. Each household has a '*Tulsi Vrindavan*' and a Puja room where besides the idols, an unhusked cocoanut is kept for daily worship.

110. They observe all the Hindu fasts and feasts. They eat fish but any other non-vegetarian food is prohibited. Their priests called 'Bhats' are pure vegetarians. However no restrictions regarding eating of fish are imposed on the women from the family of Bhats.

111. They are wheat coloured in complexion with well formed features. Their main occupations are trade and cultivation. They reside in houses with walls of stone and tiled roofs or with walls of mud and thatched roofs.

112. They send their children to school and are comparatively well off in all respects.

(b) Havik Brahmins :

113. Havik Brahmins are mostly found in North and South Kanara and Shimoga Districts of Mysore State and also in some parts of Kerala. The families found in Group I Haldipur are migrants to the village. According to their tradition, they were brought from Ahichchhatrapura about the close of the eighth century by Mayurvarma, the founder of the Second Kadamba Dynasty of Banavasi. It is also said that they were dissuaded from leaving the District by forcing them to marry women of 'Gamvakkal' caste. Their mother-tongue is Kannada, spoken with a Malayali accent and also their vocabulary is slightly different.

114. The common names among men are Vishnur, Narayana, Ganapathi, Parameshwara, and among women are Lakshmi, Gange, Ganapi, etc. New names like Indira, Vimala, Jayashree, Asha, Bharathi, Shanta, etc., are also becoming popular. Their surnames are Sabhahita, Yaji, Hegde, Bhatta, Madhyasta, Sastry, Dixita, etc.

115. They are a landowning class, known for their capacity to handle strenuous work in the fields and gardens. Some of them are in Government service, or practising as pleaders, doctors, etc. A few members have migrated outside in search of employment.

116. They have a Ganapathi temple in the village, where annually a big fair is held. As their other customs and manners have been dealt with in some detail in the Socio-economic Survey Report of Banavasi it is not proposed to deal with them in detail here.

(c) Kharada Brahmins :

117. There are only two households in the village, one of which consisting of a single member has migrated to the village only 3 years back. She is employed as a *Dai* by the Village Panchayat. Her parent household is at Sirsi. The other family of 4 members is also a migrant. Their forefathers came here for conducting worship of the Ganapathi idol, when the Havik family that migrated from Idgunji, established the Agrahara and the Ganapathi temple.

118. They are divided into several family stocks called *Gotras*, and observe all the Brahmanical rituals.

119. They speak Kannada. Besides attending to the priestly services in the temple, they also cultivate lands.

120. They are strict vegetarians, and so though they accept food from Havik Brahmins, they do not accept it from Gowda Saraswat Brahmins, who generally eat fish.

(d) Kota Brahmins :

121. There is only one household in the village which is said to have migrated from Koteswara in South Kanara. The head of the household is a School teacher. Their customs, manners and general practices are very much like those of the Haviks.

(7) KHARVIS

122. They are a class of Konkani speaking fishermen, found in the coastal villages of the District and also in some coastal parts of South Kanara. They are said to have come from Goa, where they were wielding considerable influence before the rise of Portuguese power. The name 'Kharvi' seems to come from 'Khar' a corruption of the Sanskrit 'Kshar' salt.

123. They are living in two separate and distinct clusters in the village, viz., Gubbanni and Palli. They do not have any other endogamous divisions. They were divided into several exogamous stocks, but the passage of time has effaced from their memory even the names of the various stocks. They do not have any taboos which would have thrown light on the totemistic symbols prevalent among them.

124. They reside in single storeyed huts with mud or palm leaf walls and thatched roofs. Generally there will be a narrow verandah, beyond which will be the courtyard with the 'Tulsi Vrindawan'. They keep an unhusked cocoanut representing their family deity. Their chief deities are Baneshwar and Kantradevi of Avarsa in Ankola Taluk. They make pilgrimages to Gokarn, Tirupati and Dharmasthal also. They have great belief in soothsaying, witchcraft and ghosts, and frequently engage 'Ghadi' Soothsayers to drive away 'Spirits' during periods of misfortune and epidemics.

125. They are middle sized and strong. Excepting a few who have taken to carpentry and wood sawing, most of them follow their traditional occupation of fishing both in the sea and the river. The women-folk look to the marketing side of the industry, mend nets

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and also pound paddy. The men wear a loincloth and the women wear a short length of sarce, the upper end of which covers the chest. They wear no bodice. They are very fond of glass bead necklaces. They do not interdine or intermarry with any other castes of fishermen.

126. The common names among men are Narayana, Ganesha, Rama, Komarsa, Omu, Hemiah, Seshayya, etc., and among women are Laxmi, Vomi, Gange, etc. Some affix the honorific 'Mest' (Carpenter) to their names.

127. They have a committee of elders headed by a 'Buddiwant' which decides all social disputes. Complicated cases are referred to the 'Raut' whose headquarters is at Avarsa.

(8) DEVADIGA

128. Devadigas of Haldipur are the traditional musicians. 'Devadiga' means God's musicians from 'Deo' God and 'Vadig' music. They were also known in the past as 'Sappaligas' from the Kanarese word 'Sappal' noise. It appears they were all once temple servants. They have no memory of their former home but they seem to have migrated to this district from the south, where also we find people of the same caste but with some varying customs. Whereas a few of the Sappaligas of the South follow the law of Nephew succession—*Aliyasantan*—the main body of Sappaligas follow the law of son heirs or *Makkala santana*. The custom of the Devadigas of Haldipur is akin to that of the main body of Sappaligas.

129. Their musical instruments are the brass horn (Shriti), the clarinet (Movri), the double drum (Sammelun), the drum (Dholu) and the cymbals (Tal). They perform both in the temples and the private houses. Besides their traditional occupation, some of them also attend to cultivation of temple and other lands. Several persons have taken to beedi rolling and sale. The women work as field labourers or domestic servants.

130. They do not have any endogamous divisions except the outcasted illegitimate children of widows who also call themselves Devadigas. But these two divisions are so much mixed up these days, that it is very difficult to say who is an outcaste.

131. Like other castes of similar social standing, they have numerous exogamous units called *Ballis*. There is however a lot of confusion among themselves about the descent of *Ballis*. It is said that the son gets

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the *Balli* of his father and the daughter gets the *Balli* to which the mother belonged during her premarital days.

132. Their home tongue is Kannada but many of them know Konkani well. They worship Venkatramana of Tirupati and Agrahar Ganapathi. They also worship all the other deities of the village. Like the rest of the Hindus of the village, they keep an unhusked cocoanut representing their family deity and a *Tulsi Vrindawan* in the courtyard. They have faith in soothsaying, sorcery and ghosts.

133. They have a hereditary headman called *Gauda* who presides at their caste meetings and decides social disputes. But his influence is not much these days.

134. They are educationally backward. Though they have started sending their children to school, very few have crossed the Elementary stage. One person from this caste has graduated and is employed at Karwar.

(9) DEVLII

135. They are the traditional temple attendants. They are said to be the descendants of women put away for adultery who, according to the local custom, were made to serve as temple servants. They have no family and no sub-divisions. They speak Konkani names and many of them know Kannada well. They worship all the deities of the village besides Bidi-Bira of Avarsa, Ramnath of Asnoti, and Nirankar of Kinnar. Formerly they were employed to sweep and coudung temple premises and the men used to blow the temple horns and trumpets. But now some of them have taken to cultivation also.

(10) KELASI

136. They are the traditional barbers using *Kodeya* as their surname. They are found in small numbers in several villages of Ankola, Kumta, Honavar and Bhatkal Taluks. Their home-tongue is Kannada. The Kelasis of Haldipur are from a single endogamous group. They are divided into several exogamous stocks called *Ballis*. Marriage within the same stock is a taboo. They do not interdine or intermarry with other traditional barbers like Malleru, Hajamaru, etc. They worship Venkatramana of Tirupati, Manjunatha of Dharmasthala and all the local deities. They worship the unhusked cocoanut and the *Tulsi* plant at home. Besides their traditional occupation, several

of them have taken to cultivation work also. Educationally they are backward. They have much belief in witchcraft, ghosts and soothsaying. They reside in a distinct cluster of houses. Excepting in the case of one household which has a house with stone walls and tiled roof, all reside in thatched huts.

(11) MUSLIMS

137. There are in all 35 households of Muslims in the village. All of them belong to the broad sect called Sunni. They also call themselves 'Dhakani' meaning southerners. Though the customs, religious beliefs and practices, and social, economic and educational standards of majority of them are similar to those of other Muslims from the South, 'Navayats'—a subsect—have some of their own peculiarities.

138. According to their tradition Navayats—a name which seems to suggest newcomers—fled from Kufa at the head of the Persian Gulf to escape from the cruelty of Hajjaj Ibn Yusuf who was the Governor of Iraq, about the close of the seventh century. The original settlements consisted of the Persian and Arab merchants, who, between the eighth and the sixteenth centuries, settled in large numbers in the ports of Western India and married women of the country. Some believe that they were the first Muslims from the Arabian countries to come and settle down on the west coast. According to them a ship carrying these Arabian traders foundered on an off-shore island named Netravati near Bhatkal, when this region was under Jain rule. These seafarers found the country hospitable and settled down here, marrying some Jain ladies. Then they lost all touch with their parent country. This school of thought gains support from the fact that Navayats are found chiefly in Bhatkal, Murdeshwar, Manki and Valki where they have their own mosques and also from the fact that some of their customs are similar to those of Jains, e.g., they would always take their supper before sunset. It is their trading instinct that has taken them to other parts of the country but mostly south of the Vindhyas. But even then they consider one of these four places as their original homes.

139. In spite of the common religion, the Navayats differ from other 'Dakhani' Muslims in many respects. Unlike the 'Dakhani' Muslims, they are fair and middle sized. The Dakhani Muslims, though of middle height, are muscular and darker. Their home tongue is Konkani mixed with Kanarese and Arabic words whereas the other 'Dakhani' Muslims speak Urdu at home though they also know Konkani and Kanarese

well. The Navayats are accustomed to richer food and richer dress than the other Muslims. Though they inter-dine with other Muslims, they do not inter-marry. They wear waist clothes with multicoloured checks called 'Lungis', hanging from the hip to the ankles, without a Kachcha. Their head dress is a small skull cap with a cotton or silk handkerchief tied round it. Their upper garment consists of a cotton or silk shirt with a shawl which they carry under one arm or over one shoulder. The other Muslims differ only in the head dress. They wear a 'Fez' cap or a black fur cap. Though all the Muslim ladies observe *Purdah*, it is stricter among Navayat ladies than among others. They always use the hind door for exit or entrance. It is very rarely that the Muslim ladies stir out of their houses during day and so most of their ceremonies are held at night only. Another peculiar custom among many of the Navayats, is that the wife continues to stay in her parental house as long as her parents in law are alive, and it is only when they are dead or when the husband stays elsewhere that she comes to stay in her husband's place.

140. All the Muslims of the village are careful to keep their rules of religion. As a social entity, their rituals and social habits are strictly different from the other castes of the village. Their settlement 'Palli' has a masjid for offering prayers and also a tomb ('Diyarat') which is much revered. The Navayats, who have no mosque of their own in the village pray at this masjid. The Muslims have a Kazi—religious head—who officiates at their religious ceremonies.

141. All the Muslims of the village are non-vegetarians. Rice and Fish are their common diet. *Khira* a sweet preparation and *Pullao* a mutton and rice preparation are their special dishes.

142. They circumcise the boys between one and eight. They observe all the Muslim festivals important among them being Id-ul-fitr, Id-ul-dhura, Id-e-milad and Moharam. Most of them observe the Ramzan fast.

143. They follow various vocations including cultivation, trade, labour, industry, etc. The resources of the village being limited, some 10 persons of the village have moved to upghat villages of the District like Herur, Hegdekatta, etc., to run retail shops. They visit the village occasionally. A Muslim of Haldipur has now settled down in Sirsi as a big trader. He owns more than 25 acres of paddy and groundnut land in the village. Some of them go upghats for about 4 to 6 months in a year hawking dry fish.

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144. Muslims of the village are on cordial terms with the other residents and take active part in all the social and economic activities. They have an Urdu School in 'Palli' but their general educational standards are low.

(12) CHRISTIANS

145. There is a single family of Christian faith, which migrated to this village from Kumta about 40 years back. The head of the household as also his son and daughter are teachers in the Primary School run by the Malabar Marthoma Syrian Christian Evangelistic Association of Kerala where facilities are provided for teaching upto Kannada IV standard. They have a church at Kumta, which they visit regularly. They speak Tulu, Konkani, Urdu and Kannada fluently.

146. An orphan girl of Halakki Gowdas, who had been excommunicated by them was converted to Christian faith by this mission. This girl has after her marriage now settled down at Bangalore. During the last 2—3 decades there have been no other conversions.

147. Three younger members of this Christian family bear Hindu names. They take active interest in all the social and cultural activities of the village. They have no landed property in the village, their only source of income being the salary they draw as teachers. They reside in a part of the school building itself.

House and Housetypes

148. As already mentioned most of the residential localities consist of shapeless clusters of a dispersed type of houses, each cluster generally forming the habitation of a particular caste. Excepting on either side of the West Coast National Highway, the houses are not constructed in any definite layout. Most of the houses are old constructions and there is not much of new building activity excepting the construction of some public buildings under the National Extension Scheme. The appearance of the houses on the West Coast road does not give a true index of the prosperity of the village. Here lie the houses of a few well-to-do people of the village, some public buildings like the Schools, Temples, Village Chavadi, Panchayat Hall, etc., and some shops. One has to move a bit in the interior to get convinced that the village is really poverty stricken. The investment on houses is not much and most of them are used for personal occupation only.

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149. Most of the villagers live in one-storeyed houses worth not more than Rs. 400 with mud walls and thatched roofs with verandahs and courtyards. In the middle of the courtyard stands a sweet basil plant on a small coudunged earthen platform. The mud floor of the house as well as the yard are kept scrupulously clean and beautifully polished by smearing them weekly with coudung and rubbing them with smooth round stones. The courtyard serves as a playground, threshing and winnowing floor and is also used for drying grains, etc. It will be evident from Table 13-A that out of the 530 households in the village, 480 households live in houses with mud walls, 13 live in houses with walls of wattled reeds plastered with mud, 17 in houses with walls of stone. Table 13 shows that 464 households live in houses having thatched (grass) roofs and 66 in houses having tiled roofs where tiles of an interlocking type commonly known as Mangalore tiles are used. The ground plan is generally rectangular. The walls of the houses are very low and there is little ventilation, each room having if at all, only one window about a foot and a half square, the window bars being fixed so close to each other that they practically shut out light and air.

150. It would be seen from Table XII that majority of the houses consist of those having either no regular room or with only one room. There are only 3 households occupying houses with 5 or more rooms.

151. For the construction of a house they use indigenous materials available locally and also contribute their own labour for unskilled items. The soil is sandy and the foundation which consists of rubble and mud, goes only about 2 feet deep. The mud required for walls, etc., is collected either from Swarnagadde, a hillock about 2 miles away or from Kargadde or from Kondadaholegudda which is about 1½ miles away. Sand which is mixed with this mud in the proportion of 1 : 4 or 1 : 2, is available on the seashore. The pillars, beams, etc., are of cocoanut palm trunks and the roofing materials which consist of cocoapalm or betelpalm strips for the frame work and the cocoapalm leaves and paddy straw for the covering are also locally available.

152. After the foundation is laid, the construction of walls starts from the north-east corner. The walls which are generally 14" to 18" thick and 6' high are raised by 18" on alternate days and when it reaches a height of about 3' the door and window frames are installed at suitable places. Soon after the walls come up to the desired height mud wash is smeared on them to give a finishing touch. A frame work with four slopes (*Sorakala*) supported by a king post (*Kulugamba*)

is built on the walls with cocoapalm, arecapalm or bamboo strips and this framework is covered by cocoapalm leaves and paddy straw. Paddy straw costs about Rs. 30 per 1,000 sheaves. A headload of cocoapalm leaves costs about Rs. 4. The door and window frames together may cost about Rs. 40 to Rs. 50 if made of junglewood. The other materials, they generally collect from the forests or from the landlords. Huts standing in the regions which get inundated by flood waters, have thin walls made of 'Guguri twigs' plastered with a thick layer of mud on either side. The floods wash away only the mud plasters which is renewed after their recession.

153. Very little attention is paid towards the decoration of these huts. In a few cases the mud walls are whitewashed with slaked lime on either side and in a few the interior is given a coating of coudung and black carbon obtained by burning cocoanut shells. In summer, the courtyard is frequently covered by a pandal covered with palm leaves at the top.

154. Tiled houses have walls of either mud or laterite stone. Locally excavated laterite stones are available in two sizes, viz. 18" × 9" × 6" and 15" × 12" × 6". They cost about Rs. 30 to Rs. 35 per hundred. The masons from the village charge Rs. 12 to Rs. 15 for erecting a length of wall with 100 stones. The foundation and plinth of these houses are made of rubble and mud. The walls are generally 9" thick. The interlocking tiles are available at Honavar or Kasarkod. At Kasarkod, on the other bank of the river Sharavati, a Co-operative Tile Factory has recently been started and the tiles are available there at a cheaper rate. The timber required is purchased either at Kumta or Honavar. In two storeyed constructions, the ground floor is roofed by wooden planks on which is spread a mixture of mud and quicklime. Walls of the groundfloor are generally built of laterite stone and those in the upper storey are of mud.

155. Excepting the Muslims, most of the residents take particular care to consult astrologers about auspicious moments to start a new construction. 'Ashadh' and 'Pushya' months are considered inauspicious. The operations are generally started by offering Pujas to various deities on an auspicious day either in Shravana or the second half of Aswija or in Kartika. The size of the house and its direction are also determined previously in consultation with the astrologers. The 'Utsavamurthy' of Chandawar temple also is consulted, when the deity is taken round this village or in the neighbouring villages. It is said that the persons carrying the deity get into a trance, when anyone consults them

about house construction and they move round and round the site selected marking the size of the house and then stop at a particular spot indicating the threshold. After the foundation is dug and construction reaches the flooring level, another ceremony of planting the threshold is conducted to the breaking of the coconut and chanting of mantras. A similar function is also arranged at the time of fixing the King post ('Kulugamba'). A coconut tied in a piece of cloth is also kept hanging from the lintel to ward off an evil eye. At the time of housewarming (*Grihapravesam*) the poor resort to only sprinkling of *Panchagavya* all round. Some perform *Satyanarayana Puja* and a few perform several ceremonies like Navagraha homa, Punyahavachana, Astadigbandhana, etc., followed by a feast to friends and relatives.

Household Goods

FURNITURE

156. By way of furniture, the majority of the households possess very little. A mat, earthen cooking pots, bamboo baskets, winnowing fans, a pestle for pounding rice, a few pieces of clothing and cheap ornaments and a few implements depending on their occupation constitute all their earthly possession of moveables. Occasionally a low stool or a rickety chair may be seen. All the same the visitor will find commendable hospitality in every home. Whenever a stranger, a friend or a distinguished visitor visits the house, the inmates and their neighbours will come running in from nowhere, excitedly spread a 'Kambli' or a mat for the visitor to sit.

157. Table 12 shows that only 2 of the 188 households of Halakkigowdas possess chairs. Likewise only two households of Harkantras possess chairs. 21 Brahmin households possess 79 chairs, 4 Daivadnya Brahmin households possess 8 chairs, and the only Christian household in the village possesses 6 chairs. 11 out of the 35 Muslim households possess chairs. It will be seen that there are 84 cots distributed among 68 households. One out of 28 households of Mukris, 10 out of 188 households of Halakkigowdas, 3 out of 93 households of Harkantras, 9 out of 35 households of Muslims, 25 out of 43 Brahmin households and 9 out of 27 Daivadnya Brahmin households possess cots. There are in all 11 stools possessed by 8 households. Only 15 households possess benches. Tables are possessed by 8 Brahmin households, 2 Muslim households and 1 Christian household. Wooden almirahs are possessed only by three households of whom 2 are Brahmin households and the remaining, a Daivadnya Brahmin household. There are two steel safes in the village—

one belonging to a Brahmin household and the other to a Daivadnya Brahmin household.

UTENSILS

158. Cooking is done in earthen pots in almost all the households, excepting those of Brahmins and Daivadnya Brahmins. In addition to these, each household possesses a few pieces of Copper and Brassware mainly in the form of pitchers, tumblers, plates, etc. Aluminium vessels are found only with the Muslim households and are not so popular with others. Brahmins and Daivadnya Brahmins do their cooking in brass, bronze or copper vessels. A few of them have started using stainless steelwares also.

OTHER CONSUMER GOODS

159. Table 12-A presents the castewise possession of certain consumer goods. It will be seen that among such articles, torchlight is the most commonly possessed one, 113 households having at least one torchlight each. Considering the terrain a torchlight is a necessity here and those who do not possess them move in the light of burning bundles of palmleaves (called *Sude*) which they carry. 33 of the Halakkigowda households possess torchlights. Among Harkantras 15 households possess a torchlight each and one among them possess a wrist watch, a time piece, a bicycle and a petromax light as well. That is a well to do household owning a couple of fishing boats and several fishing nets. Among Namdharis 13 households have a torchlight each, 1 has a wrist watch, 2 have a bicycle each, 2 have a time piece each, 1 has a stove, and 1 has a petromax. Here a large number of people use cloth umbrellas. But the fieldworkers use a particular type of rain guard called *Gorabu* made of palmyra leaves. Umbrellas of Palmyra leaves which were very common in the past are slowly making room for cloth umbrellas. These 'Gorabus' and Palmyra umbrellas are locally made by the Uppars.

Dress

160. The men's dress among Halakkigowdas and Mukris as also a majority of the fishermenfolk consists of a headscarf, a loincloth hung from a girdle of silk thread or silver called *Ududara*, and a coarse country blanket called *Kambli*. They also carry a pouch made of coarse cotton cloth called *Chanchi*—in which they carry betel leaf and nuts, tobacco and lime—which hangs from the shoulder or is tucked to the waistband. It is only a few members of the younger generation who have taken to an upper garment consisting of either a half sleeved shirt or a sleeveless baniyan. The older

people are religiously attached to their traditional type of dress. It is said that a Gowda who happened to be elected as the Chairman of the Village Panchayat was prevailed upon to wear a shirt at least when attending the meetings of the Taluk Development Board at Honavar. He used to wear it only after crossing the border of the village and invariably removed it before entering the village limits again. It is said that if the *Kachche* worn by a man comes off unawares as a result of the breaking of the *Ududara* he may have to face even excommunication. The Namdharis wear a short length of dhotee running up to the knee, and an upper garment consisting of a shirt or a baniyan. The Brahmins wear a dhotee in *kachche* style and a shirt. They wear a coat only when going out of the village. The Muslims have either a dhotee in lungi style or a Pyjama and a shirt. Their headgear consists of either a tight-fitting cap or a small scarf. Most of the Brahmins used to wear a red turban in the past. But in the course of the last two decades, they have changed over to a cap or leave the head uncovered. The field workers and the fisherfolk seldom use any footwear.

161. The femalefolk from Halakkigowdas dress themselves in a peculiar way which marks them off from the rest of the womenfolk. They wear a saree made of coarse cloth measuring about 8 yards in length and about 45" in width, without passing it between the feet but drawing the upper end to cover the bosom like an apron. They wear no bodice. Instead their neck and bosom are covered by innumerable bead necklaces and other cheap ornaments. It is only the womenfolk residing in Badaganikeri, Shankrookeri, and Madikotige who have changed their traditional type of dress. Instead of the *Geti* style, they have adopted the *Medalige* style of wearing the saree. Some of them wear petticoats also. Mukri women wear the saree more or less like the Halakkigowda women but unlike the latter who tuck the frills towards the left side, the Mukris tuck them near the navel. Harkantra women and other females from the fishing classes wear the saree drawing the upper end over the left shoulder and then throwing it back over the right shoulder. Muslim women wear a petticoat and a saree as a lower garment and a blouse as an upper garment. The saree is worn in 'Medalige' style, the loose upper end passing over the left shoulder. Most of them observe *Purdah* whenever they stir out of their houses. Married women among Gowdasaraswats and Daivadnya Brahmins are expected to wear a 9-yard saree with a *kachche* and a blouse. According to their custom a lady can wear saree without a *kachche* i.e., in *Golu* or *Datti* style only till the 4th day after her marriage. But these restrictions are considerably relaxed now

and we find several married ladies wearing sarees in *Golu* style. Havik women wrap the lower end of the saree round the waist letting it fall to the knee or ankle like a petticoat and draw the upper end over the bosom and pass it from the left shoulder to the right covering the shoulder and the upper part of the back, either tucking the end in the folds of the robe at the waist or letting it fall loose in front. They wear a blouse also. Most of the Brahmin widows wear red sarees and cover their shaven heads with one end of the saree. They wear no bodice.

162. Most of the boys belonging to Halakkigowdas, Harkantras, Mukris, Namdharis, etc., do not wear anything but a loincloth (*Langoti*). Boys from among Brahmins, Muslims, Daivadnya Brahmins, etc., wear shorts and shirts. Girls use a petticoat for the lower garment and a *polka* (blouse) for the upper.

163. Tattooing was very popular in the past among the Halakkigowdas. This is locally known as *Battu Kuttiskolluvudu*. Women used to have floral designs tattooed on their forearms and men used to have circular tattoo marks on their forehead.

Ornaments

164. Profuse indeed is the variety of ornaments we come across at Haldipur. It is extremely rare to come across any household without having some ornaments of gold, silver, brass or glass. The love of Halakkigowda women for bead necklaces and glass, brass or silver wristlets is proverbial. One is left wondering how they can bear this ever increasing weight of ornaments constantly. The regular visit of the bangle and glass bead seller to the village, if heralded with delight by the womenfolk is viewed with apprehension by the menfolk who have to foot the bill. But not to lag behind, even the menfolk of Haldipur don a few ornaments, the most common of which among all castes excepting Muslims are the earstuds locally called *Onti*, *Kuduku* or *Golu* depending on the pattern. Some Halakkigowdas, Namdhari Naiks, Mukris, Kelasis, etc., wear a crescent shaped ornament called 'Koppu' or *Unguru* in the upper lobe of the right ear. Many of them wear finger rings made of gold or silver and also silver waist bands called *Ududara* or *Nyavala*.

165. The ornaments worn by women are of many types and designs. However, women leading a life of widowhood wear no ornaments at all. For the head and hair decoration they have the *Gulabi Hoogu* and *Mallige Moggu* made of either solid gold or gold and wax. These cost about Rs. 50 and Rs. 75

respectively if made of solid gold and about half that much if made of wax and gold. They are only for occasional wear. The earstud called *Kaduku* is an item of constant wear. It is made of gold and studded with some stone crystals or pearls, and its value depends on the quality and number of stones studded. Mukri women wear an ear ornament called *Lathu* in which very little gold is used. Married females from Halakkigowdas, Harkantras, Namdhari Naiks, and Kelasis wear an ear ornament called *Karaplu*. Some of the Brahmins, Daivadnya Brahmins and other ladies wear *Mugulu* or *Bugudi* in the upper lobes of the ears. They are made of gold with some pearls hanging from the ring to which is attached a small gold chain. The loose end of this chain is pinned to the combed hair. The value of this ornament which is used for occasional wear may range from Rs. 100 to Rs. 150. A few women among Muslims wear *Lolaku*. It is a crystal stone slinging down from the gold earstud. It costs about Rs. 50.

166. The nose screw is common among the married ladies of all the castes. The Kharvi women call it *Mooguthi* and others *Nattu*.

167. The most important ornament for married ladies of all castes is the *Mangalasutra* which is the symbol of marital bliss and chastity. This generally consists of a middle gold piece called *Dharegundu* with a gold bead called *Mani* on either side of it. This is woven in a necklace of black beads. There are a number of odd designs in Mangalasutras. A married woman from Halakkigowdas or Mukris has invariably to wear a *Bandi* or *Sarige*. Muslim women wear three-stringed necklaces of black beads called *Muru ele* to indicate their marital status. They do not generally insert in it a gold piece either in the form of a 'Thali' or 'Dharegundu'. Other neck ornaments commonly found in the village are the *Borimani Sara* costing about Rs. 150, *Kaphi beejada sara* costing about Rs. 150, *Mavinakai Sara* costing about Rs. 200, *Teeki Sara* costing about Rs. 350, *Pavan Sara* costing about Rs. 400, etc. Halakki and Mukri women wear silver necklaces.

168. Married Mukri and Halakkigowda women wear *Thol Bale* in the right upper arm. This is made either of bronze or brass and does not bear any floral designs. A woman is not allowed to wear this ornament until she completes about a year after the consummation of her marriage. Generally 5 such armlets are presented to her after the consummation of her marriage. All women wear bangles made of gold, silver, brass or glass. There are a variety of them.

Among Muslims silver bangles called *Gotu* are very popular. The Mukri and Halakkigowda women usually adorn their right forearms with a number of black glass bangles. They have a silver *Kadaga* for their left wrist in addition to bangles.

169. Waist and leg ornaments have practically disappeared. Only a few Muslim women wear silver anklets called *Jiniya*, *Thode* and *Chain* are worn occasionally by some teenagers. Married Hindu ladies generally wear toe rings.

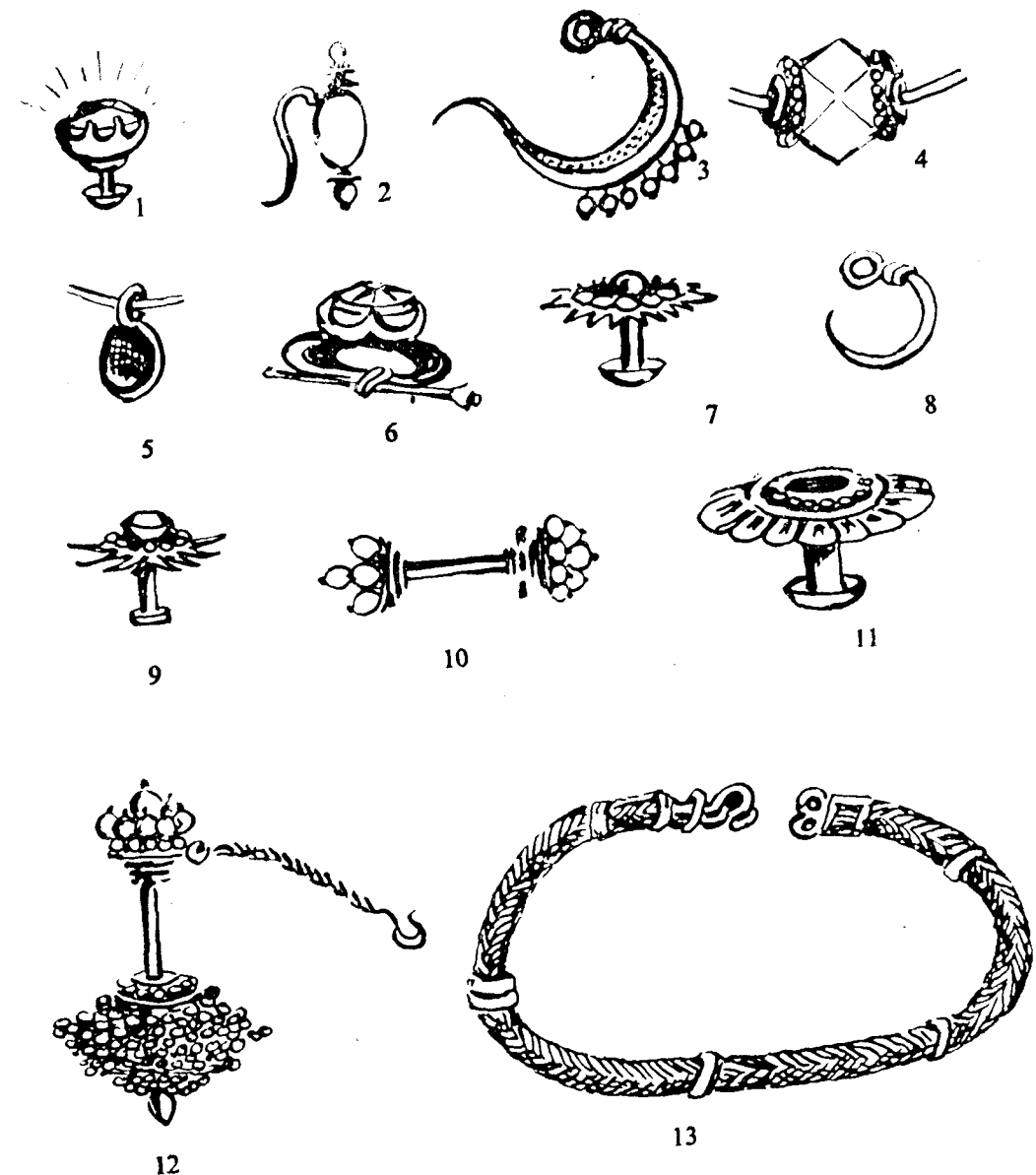
170. It is observed that in spite of the greater variety of ornaments available now, their use has been on a decline in the village. This is due more to economic considerations than the lack of love for them.

Food and Drinks

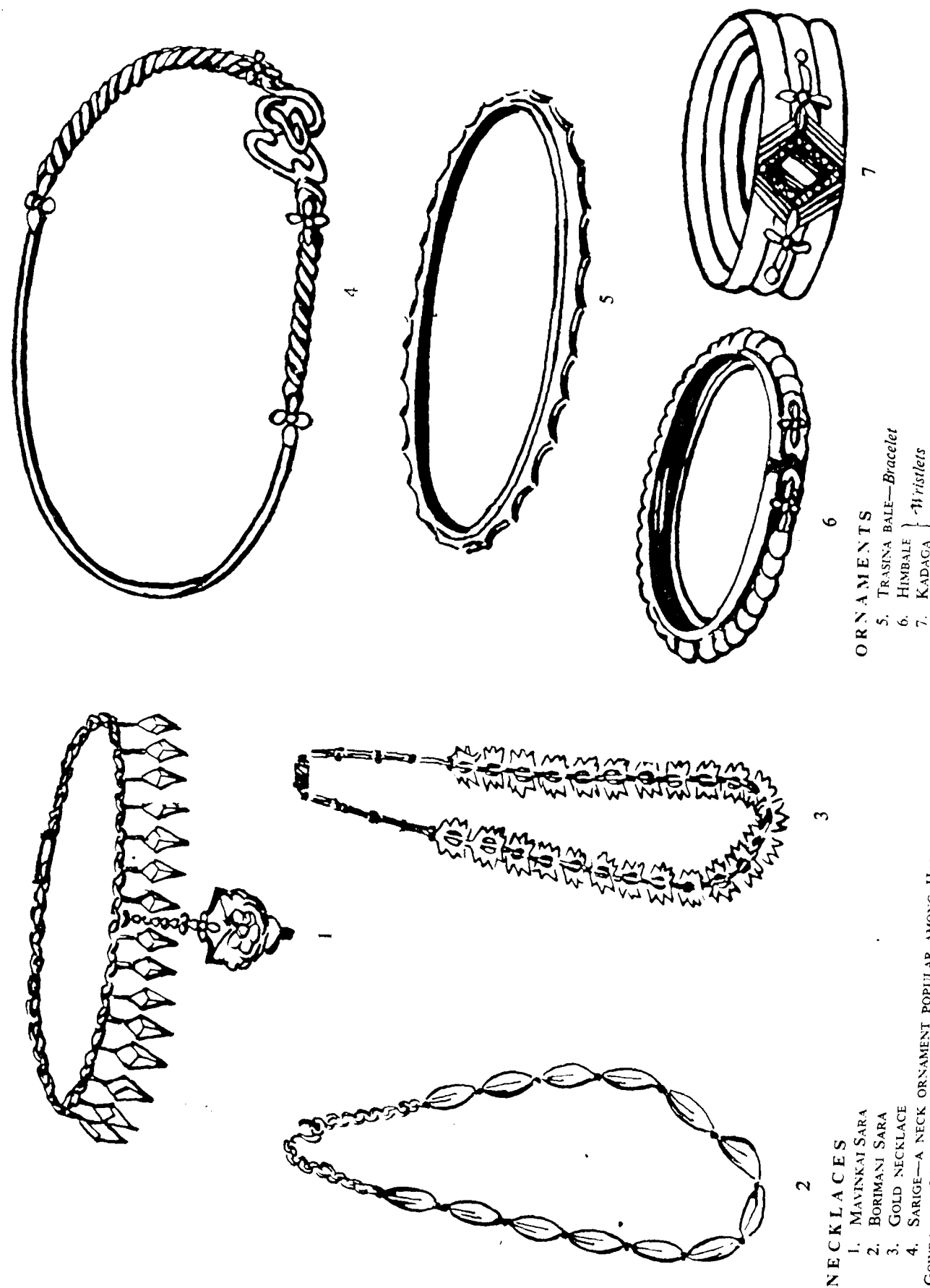
171. The staple diet of the village mainly consists of handpound par boiled rice. It is only among Halakkigowdas, Namdhari Naiks, Harkantras and Mukris that this is supplemented by Ragi. Consumption of vegetables is low especially among the working classes. Table XVII shows that there are very few vegetarian households in the village. The non-vegetarian food consists chiefly of fish. For Gowdasaraswats and Daivadnya Brahmins non-vegetarian items excepting fish are a taboo. Even for this they have a separate kitchen and separate vessels for cooking. Other non-vegetarian households occasionally eat domesticated animals like fowls and goats and wild animals killed in hunting such as rabbits and deer provided they are not sacred to the *Balli* to which the eater belongs. None in the village consumes beef. Muslims as a rule do not eat pork and a few types of fish known as *Handimeenu*, etc. Milk and eggs do not form part of the regular diet among any of the households. Fruits excepting plantains, melons, and mangoes in season are hardly consumed.

172. Most of the working classes take three meals a day. The first meal consisting of rice and ragi gruel called *ambli* is taken at about 8 A.M. or 9 A.M. before setting out for work. The second meal which again consists of gruel (*ambli*) and a little rice and curry is eaten at about 2 P.M. and the dinner consists of rice and fish or vegetable curry. For all these three meals the side dish consists of mango pickles, a chutney or some fried fish. Their holiday dishes consist of molasses and *paisa* prepared out of jaggery and some cereals. Rice pancakes and *Idli* are also prepared sometimes.

ORNAMENTS



1. EARSTUD (*Onti*); 2. NOSE RING (*Nathu*); 3. CRESCENT SHAPED GOLD ORNAMENT FOR THE UPPER PART OF THE EAR—WORN BY MEN; 4. ASHTA MOOLI GUNDU OF GOLD INSERTED INTO A NECKLACE AND WORN ONLY BY THE WOMEN IN MARRIED STATUS; 5. THALI OF GOLD WORN BY WOMEN IN MARRIED STATUS; 6. AN EAR ORNAMENT POPULAR AMONG MEN; 7. AN EARSTUD; 8. KOPPU—AN ORNAMENT FOR THE UPPER PART OF THE EAR FOR MALES; 9. KARAPLU—AN EAR ORNAMENT FOR FEMALES; 10 and 12. BUGUDI—ORNAMENTS FOR THE UPPER PART OF THE EAR FOR FEMALES; 11. GULABI HOOGU—A FLOWER LIKE EAR ORNAMENT; 13. NYAVALA—SILVER WAIST STRING—POPULAR AMONG BOYS AND MEN.



173. Now-a-days the habit of taking tea is very much on the increase. A number of tea shops have come up in the village and it is a common sight to see people crowding there for a cup of tea and some snacks. Most of the working classes start their daily chores only after a glass of tea. Idle men will always be found clustering round a table in the tea shop exchanging gossip over a glass of tea. The general impression is that particularly after the introduction of prohibition, tea drinking has become a favourite pastime, though the craving for intoxicating drinks has not totally disappeared. This habit is also being increasingly adopted in households which can afford it. In many of the households under more affluent sections the former dietary pattern of three meals a day has been replaced by two meals interspersed with tea drinking in the morning and the afternoon. In these households the dietary pattern consists of tea with some eatables consisting of *rotis*, wheat *chapathis*, or beaten rice in the morning followed by a square meal of rice and curry with two or three side dishes in the noon, then again a cup of tea and some snacks ending with dinner at about 8 P.M. when again the menu will be similar to that of the noon meal. The constituents of the diet of such households are definitely richer than those of the poorer sections, as they consume more vegetables and milk products.

174. The habit of chewing betel leaves and nuts is very common. So also the habit of smoking *beedies* is gaining much ground.

Beliefs and practices concerning Birth

175. Birth of the first child generally takes place in the wife's parental place, where she is taken in the 5th or 7th month of pregnancy after the performance of a ceremony called *Bayake Oota* or *Seemantha*. At this ceremony the woman and some relatives and friends are feasted and then she is presented with a saree, bangles, etc., after waving a *Arati*. Brahmins and Daivadnya Brahmins perform a 'Homa' also at the time.

176. Excepting in the case of Brahmins, Daivadnya Brahmins and Muslims, a pregnant woman attends to all her normal duties till the completion of the eighth month of pregnancy. But her diet is restricted a bit after the 7th month, when she is not allowed to eat preparations made from ashgourd, sweetgourd, Jack fruit, blackgram, etc., which are considered to be harmful. She is also not allowed to move about during the lunar or solar eclipse.

177. It is in very rare cases that a medical check-up is resorted to. The delivery is attended to either by a midwife—there are two qualified midwives in the village of whom one is appointed by the Village Panchayat or some elderly lady. Cases of protracted labour are thought to be the work of evil spirits who are propitiated with the help of a professional medium. Vows are also offered to the caste or family deities.

178. When a woman is in labour, a separate room—if one is available—is cleaned and set apart as a lying-in room. If not a part of the living room is enclosed with palm leaves. Soon after the birth of the child, the umbilical cord is cut and the placenta is carried in an earthen pot unseen by any relatives and buried deep in the backyard. A cactus or banana is planted at the spot. Kharvis mark the spot with a stone. The child is then given a bath in lukewarm water and laid in a winnowing basket. Till it starts suckling the mother on the third day, it is fed on sweetened cummin decoction. The mother is administered an indigenous medical preparation called *Kharathu* and her diet is also restricted to only cummin decoction or coffee till the fourth day when she eats a little rice gruel to which are added cocoanut juice and jaggery. From the fifth day she has one meal of boiled rice till the eleventh day, when she starts taking two meals. But raw rice is a taboo for sometime as it is considered to be injurious giving rise to flatulence. She is given large quantities of cocoanut juice and jaggery as it is believed that they help lactation. An indigenous decoction called *Bananthi Khada* is also administered to her for several days. The period of confinement lasts for about 3 months among all the castes excepting Halakkigowdas, Mukris and other poorer sections where it lasts for hardly a month. During the first eleven days an iron implement, generally a scythe or a sickle, is always kept in the lying-in room in order to 'ward off' the evil spirits.

179. On the sixth day a ceremony called *Shashti* is performed by some. The naming ceremony is performed on the 11th day by Namdhari Naiks, while most of the other castes perform it on the 12th day. Among Halakkigowdas it is quite necessary that the wife of their caste headman should visit the mother and the child and offer a cocoanut after applying some cocoanut oil to the mother. Several other castewomen also present some cash to the mother. Before the naming ceremony the mother offers *Puja* to the well as also to the cactus or banana plant which locates the placenta and then a couple of married ladies place the child in the cradle after passing it round the cradle five times and then some elderly relation names the

child. It is generally the *Purohit* who indicates the first letter of the name. It is also customary to name the children after their deceased ancestors. Some observe the naming ceremony on the 12th, 17th or 22nd day. In the case of Muslims, the *Kazi* names the child immediately after birth.

180. Among Hindus ritual impurity is observed by the child's parents and other agnates for a period of 11 days. Among Muslims the mother is not allowed to take part in the normal domestic duty and offer prayers for 40 days. The house wherein the birth has taken place is also considered impure and the cleansing ceremony locally known as *Hole Tegesuvadu* is performed on the third day by Mukris, fourth day by Namdhari Naiks, fifth day by the Halakki-gowdas and the eleventh day by the rest of the Hindus. On this day the house is cowdunged, all the clothings in the house are got washed, and some *Panchagavya* is taken by all the inmates. The Mukris sprinkle *Theertha* obtained from a temple all over the house and also consume a little of it. Some people excepting Halakki-gowdas and Mukris arrange for *Punyavarchana* on the 11th day.

181. The villagers consider sterility a curse and attribute it to sins of the past life. In such cases they offer worship to the cobra which is believed to absolve them of the sins. The cocoanut palm, the peepal tree, and the fig tree are also supposed to be endowed with supernatural powers to bless sterile women with issues if regularly worshipped. They observe vows to various deities as well. A sterile woman is often a victim of sarcastic criticism as child bearing is considered a normal function of healthy womanhood. In the event of a miscarriage, the villagers resort to native drugs. They do not have any idea of family planning and the use of contraceptives is practically unknown. Abortion is considered a great sin and even women who happen to conceive illegitimately do not practise forced abortions and would rather face loss of caste.

182. Birth of a girl on a fullmoon day and that of a boy on a newmoon day are considered to be inauspicious. So also birth of a girl after three male issues successively, is considered to be a bad omen. Birth of a child under *Rohini Nakshatra* is considered to be bad to its maternal uncle. Birth under *Moola Nakshatra* is considered to be most undesirable. Propitiatory ceremonies are invariably performed in such cases. Similarly cutting of the upper teeth first is not considered to be good. It is customary to consider the influence of the stars and the planets by consulting a priest immediately after the birth of a

child. The villagers believe that a child that consumes plantains before it completes 8 months gets deaf.

Beliefs and Practices connected with Marriages.

183. Among all the Hindus of the village, marriage is considered as an essential ritual (*Samskara*). In most of the cases the marriages are arranged by the parents or other elders of the family. It is only among the Brahmins and Daivadnya Brahmins, that the bridegroom or bride has any voice, but then too he or she generally toes the line taken by the parents. It is, excepting in the case of Brahmins and Daivadnya Brahmins, the bridegroom's side which initiates the negotiations. Though Wednesdays and Thursdays are considered auspicious for such talks, astrologers are invariably consulted before setting the ball rolling. Particulars about ancestry, economic security, etc., are always carefully scrutinised to ensure that the couple does not fall within the prohibited degree of relationship and also to see that they come from different *Gotra* or *Balli*. Brahmins and Daivadnya Brahmins always match the horoscopes, whereas the rest of the villagers are guided by the birth names, i.e., *Janma Nama*. At times the name of the girl is changed on the advice of the *Purohit*. The other practice of deciding suitability is to seek guidance from the deity in Salekeri temple by a custom called *Prasada Hachchuvadu*.

184. Formerly child-marriages were very common particularly among the Halakki-gowdas and Mukris. But this anti-social custom has practically disappeared now, as would be evident from Table VI. There is only one married girl in the 10-14 age group. In the 15-19 age group 41 out of 91 girls are married. Among men there are only 10 persons aged below 24 who are married. So we can safely assume that post-puberty marriage has almost become a rule. The old social restrictions which had made it obligatory for all castes excepting Muslims, to marry off the girls before their reaching the age of puberty or to become a figure of ridicule and criticism in society, have completely disappeared. This is more due to economic and social environments than due to any legislative measures. In fact very few of the villagers are aware of any of the statutory provisions with regard to marriages. It was among Halakki-gowdas, who numerically are the greatest in number, that child marriages were common. This was attributed to two reasons. In this caste, the male population has always exceeded the females and then the caste panchayats had also put their own restrictions that none from one *Seeme* or zone could enter into marital relationship with a person from another *Seeme*. Thus the scope for getting a

suitable bride being limited, there used to be several instances of child marriages. But these caste restrictions have now-a-days been considerably relaxed.

185. Excepting among Muslims, clan exogamy is rigidly practised. While the Brahmins and Daivadnya Brahmins call the clan, a *Gotra* named after renowned sages, the rest of the village community call it *Balli* named after a plant or an animal. The ancestry of the marrying couple is traced at least to three generations on the male side so as to ensure that they do not come from the same family stocks. Though consanguineous marriages are common in the village, they are contracted after considering several aspects. Marriages with mother's sister's daughter, mother's cousin, etc., are never contracted. In the case of persons going in adoption, it is necessary that he and his progeny in two generations should not contract marriages with persons hailing from his original stock as well. While the Haviks do not permit a marriage with one's father's sister's daughter, the rest of the village communities allow it. Marrying a sister's daughter is unknown in the village. A Muslim can marry his father's brother's daughter or his mother's sister's daughter. Neither levirate nor sororate marriages are practised by any section of the village community.

186. Monogamy is the rule and polygamy is practically unknown. There are no cases of polyandry. Widow remarriages are also very rare. It is only among Harkantras and Muslims, that one or two cases of widow marriages may be found. There are no cases of divorces, though permitted by law and custom.

187. The custom of demanding substantial dowry seems to be on the increase among Brahmins and Daivadnya Brahmins. Likewise the bride price paid by other castes has shown a considerably upward spurt. The bride price which used to be well within Rs. 50 among Halakki-gowdas and Mukris, some twenty years back has gone much above Rs. 150 now. The Muslims continue the custom of depositing *Muhar*.

188. The various ceremonies observed by Brahmins and Daivadnya Brahmins are more or less similar. A bridegroom from either of these castes has to undergo two sacraments—*Upanayana* and *Samavartana*—prior to his marriage. The *Upanayana* is the thread-girdling ceremony which is performed before his sixteenth year. *Samavartana* takes place a day or two prior to the marriage. On this occasion he proceeds on a fake journey to Benares, when the bride's father or brother dissuades him from doing so by promising him his daughter or sister, as the case may

be, in marriage. On the day of the marriage, which takes place at the bride's residence, several propitiatory ceremonies are performed both before and after the marriage. But the most important items are *Dhare*, *Mangalasutra*, *Dharana*, *Saptapadi*, etc., which are all performed in the marriage pendal. Formerly all these ceremonies used to take nearly a week for completion but now they are all completed in a day or two. At the time of the bride's first entry into the bridegroom's house, a small measure of rice is placed on the threshold. The bride who is considered as the *Griha Laxmi* has to lightly kick the measure of rice with her right foot, thereby signifying her fervent desire to always maintain the prosperity of the house, before crossing the threshold and entering the house. The consummation of the marriage may take place on any day within a period of 16 days from marriage or in the third month after marriage.

189. Marriages are generally performed between *Kartika Shuddha Dwadashi* (Mid-November) and *Ashadha Shuddha Dashami* (Mid-June) excepting *Pushya* (Mid-December and Mid-January). The Halakki-gowdas and the Mukris perform their marriages soon after the onset of the monsoon in *Jyeshtha* and *Ashadha*. The Halakki-gowdas and Mukris generally have their marriages at night after 10 P.M. and before 5 A.M., whereas the Namdhari Naiks perform them during day time. Halakki-gowdas and Mukris consult a Havik priest from Baggon, a village 9 miles away, about the auspicious hour for marriage and then fix it at that hour, though no priest is necessary at the time of the marriage to conduct various ceremonies. The Kharvis consult the Gowdasaraswat Brahmin priest.

190. In a marriage of Halakki-gowdas, a small piece of gold called *Dhare chakra* kept on a dehusked cocoanut, is held in the cupped hands of the bridal couple who stand facing each other. The bride's parents pour a little quantity of fresh milk and water in which a *Tulsi* leaf is immersed, over the *Dhare chakra* and the invitees bless the couple. As in the case of a Brahmin bride, a Halakki bride has also to kick a measure of rice kept on the threshold before entering her husband's house. On the following day this rice is put back in the measure. If the grains so put back do not fill the measure completely, it is taken as a bad sign indicating failure in the bridegroom's all future undertakings. After marriage the couple is presented with some areca and cocoapalm seedlings, a pitcher, tumbler, etc., by the bride's parents. Similar customs also prevail among Mukris.

191. The Namdhari Naiks perform their marriages more or less in a similar manner, but they have a Brahmin priest conducting various ceremonies and also perform a *Homa*. So also the Harkantras obtain the services of a Brahmin priest and perform one or two *Homas*.

192. The Muslims have their marriages generally at night or early in the mornings and their ceremonies in no way differ from those of any other Indian Muslims.

Beliefs and Practices connected with Death

193. Disposal of the dead among all castes except Muslims and Mukris is by cremation. It is only in cases where death is caused by Smallpox or Cholera or where the deceased is a young child, that the disposal is by burial. The Muslims and Mukris bury the dead. It is only very rarely that Mukris also cremate the dead.

194. Among Brahmins, with the first signs of death, the body is brought to the verandah and laid with the head to the north, on a spot strewn with sacred *Darbha* grass. The Harkantras keep the head of the dying person on the lap of his son. A common custom among all Hindus is to pour a few drops of holy water in which *Tulasi* leaves are immersed into the mouth of the dying person. Those who can afford it also lay a piece of gold in the mouth. When all is over, news is sent to all kinsmen who gather in the house and preparations for the final journey start immediately, excepting in the case of Muslims, who retain the body for sometime. In the meanwhile, among all castes excepting Brahmins, if the deceased is survived by his wife, she is stripped off her ornaments indicating the end of the married chapter of her life. Among Brahmins a widow may wear all the *Mangal Dravyas* till the 9th day. On the tenth day she has her ornaments stripped off, head shaved by a barber and is given a red saree, which she wears without a bodice, drawing one end over her shaved head. Then on she has to face several social handicaps and cannot move freely in society, thus her life becomes miserable. No wonder that every married Hindu lady prays that she should predecease her husband and thus escape the torments of widowhood.

195. The corpse is then washed, wound in the shroud by friends and kinsmen, and then laid on the bier tying a copper coin to the end of the shroud at the feet. The relatives pay their homage to the deceased by moving round the bier thrice in a clockwise direction and breaking a cocoanut near the head of the body. Then the bier leaves the house supported by 4 persons on their shoulders. Excepting among Brahmins and

Daivadnya Brahmins, women may accompany the funeral procession. The chief mourner walks in front of the bier, carrying an earthen pot containing burning cowdung cake and live charcoal. Near the crematorium, the bier is set down when the bearers change places and the spot is marked with a sickle. The Halakkigowdas, who carry some cooked rice, offer a small quantity to the crows at this spot, before proceeding further. Harkantras light an oil lamp here and on the third day throw a few pieces of rice cake at this spot. The bier is then lifted and taken to the burning ground. Even in the case of Mukris who generally bury the dead, fire is carried with the corpse to the burning ground and is enkindled on the grave after the corpse is buried.

196. Excepting in the case of Brahmins and Daivadnya Brahmins, the body is burnt without much further ceremony. In the case of the former, on reaching the burning ground, the bier is set down and the spot chosen for the pyre where logs of wood are heaped together is sprinkled with cowdung water and three lines are drawn with an iron nail. The body is untied from the bier and stripped off the shroud and laid with the head to the north. The chief mourner then lights the pile from the fire, at the head if it is a man and at the feet if it is a woman. He then moves round the pyre thrice with an earthen pot of water on his shoulder and at the end of each round a hole is made into the pot so that water starts spilling through it. At the end of the third round, the pot is allowed to fall and break into pieces. Each member of the funeral party then throws a piece of wood into the pyre and remains there till the body is completely consumed.

197. On the third day *asthi* (bones) and ashes are collected for ultimate disposal in the sea or a sacred pond at Gokarn. Rice is offered to crows and on the spot of cremation a sweet basil plant is planted. A palm leaf umbrella is also left at the cremation spot.

198. The Halakkigowdas perform this ceremony on the 5th day and it is on this day that the sons of the deceased get their heads clean shaved. Halakkigowdas and Mukris do not utilise the services of a Brahmin priest but Kelasis, Harkantras, and Kharvis do need their services.

199. Brahmins, Namdhari Naiks, Kharvis and Harkantras perform their house cleansing ceremony on the 11th day when the house is cleaned with a fresh coating of cowdung, and *Punyavarchana* ceremony is performed after all the members take a bath, get their clothes washed by a washerman and accept *Panchagavya*.

In the case of Halakkigowdas who perform this ceremony on the 5th day, the washerman sprinkles water over the people and over the house. On the 12th day a feast is held after performing certain ceremonies. The Brahmins perform several daily rituals from the 5th or 7th day to the 13th and on the 14th day they perform 'Vaikunta Samaradhana' when a number of invitees are feasted. The *Atma* of the deceased is believed to enter *Vaikunta*, the abode of Lord Vishnu on this day.

200. For 10 days after death an oil lamp is kept burning at the spot where the deceased breathed his last. A cup of milk and a cup of water are also kept close by with cotton strings dipped in them. The other ends of these strings are fastened to a nail in the wall or the roof. The belief is that the spirit of the deceased which still hovers in the house needs some food and the strings helps it to descend to the cups to suck the milk and water. Mukris keep some cooked rice at the spot and the Halakkigowdas keep milk only.

201. Another peculiar practice that prevails among all Hindus except Brahmins is known as *Nota Nodisuvudu*. This is done generally on the 11th or 12th day, by a soothsayer assisted by another from his own fold. The belief behind this practice is that the spirit of the deceased, if allowed to stray in the crematorium without fixing its abode, turns out into an evil-doer causing harm to the family. The soothsayer is believed to have the power of locating the spirit and fixing it at any desired place. The soothsayer spreads a few grains of rice on a plank and divides the heap into 4 portions with a sharp knife. After much thinking, he selects a particular grain of rice and cuts it into pieces with the help of his assistant. And then he locates the spirit and orders it to move to a particular temple. After 3 months the soothsayer repeats the performance, if the relations of the deceased desire that the spirit should enter their house and be the guardian angel to the family. The soothsayer is paid a rupee or two, some grains, etc., for his services.

202. The Mukris who generally bury their dead, do not have a separate graveyard. They bury the body in a 4 feet deep pit, with its head to the south. It is the eldest son who throws some handful of earth on the body and then the other members of the party cover the pit with earth. On the third day the chief mourner keeps some cooked rice, a tender cocoanut, and a burning oil lamp near the grave and on the eleventh day all the caste people of the village are invited to a feast. Some close relations bring with them some eatables, thereby helping the family of the deceased.

203. The Muslims have a separate graveyard for burying the dead. When a person is dead, his eyes are carefully closed and the great toes are tightly fastened together. After a wash in lukewarm water and anointment with some scents, camphor, etc., the body is covered by a shroud and tied with three bandages, at the head, waist and the feet. The body is laid on the bier and carried by 4 or 6 persons. It is customary that every adult Muslim who forms a member of the funeral procession or who meets the procession *en route* has to lend his shoulder to the bier and cover at least 10 paces. After due prayers, the body is lowered in the grave with its head to the north but slightly leaning on the right side so that it is towards Mecca. The shroud bands are now untied. After throwing a few handfuls of earth the body is covered with a datepalm-leaf mat and then the pit is completely covered. Two stones are then fixed, one near the head and the other near the feet. Receding about 40 paces from the grave, the party offers prayers before returning home. A branch of a plant called *Nukki Gida* is planted near the stone at the head of the grave. This branch will be in between the two stones if the buried is a male person and it will be by the side of the grave if it is a female person. On the 3rd day, relatives of the deceased visit the grave and offer flowers, scents, etc. Again on the 10th, 20th and 40th day some ceremonies are conducted in memory of the deceased.

CHAPTER III

THE VILLAGE ECONOMY

Economic Resources

(a) AGRICULTURAL LAND

204. Haldipur Group I extending over an area of 1,243 acres and 11 gunthas is an independent revenue village. The arable land in it extends to about 927 acres, i.e., about 74.5% of the total area. But for an insignificant area of about 15 acres which is pond irrigated, the entire tract is only rainfed. There are no plantation crops excepting for a few areca and cocoapalms towering high in distant patches. While paddy is the main food crop, groundnut is the main cash crop. Owing to the backwaters of the Badagani river, a few acres develop salinity and yield no produce. The soil is sandy. The arable land can be divided into four classes : (i) *Volly Gaddes* are the low-lying fertile plots in which groundnut is generally raised as a second crop after the harvest of paddy. (ii) *Makki Gaddes* are the paddy fields in the upper plains. (iii) *Gajni Gaddes* are the marshy patches of land which remain inundated for long periods during the monsoons and (iv) *Suggi Gaddes* are the few irrigated plots which yield a second crop of paddy in summer.

205. The total assessed area in the village is 929 acres, yielding an annual revenue of Rs. 3,612.28 to Government. At this point, it would not be out of place to briefly refer to the conditions obtaining in the other two sister villages, viz., Haldipur Group II and Haldipur Group III. These two villages are 975 acres and 8 gunthas and 1,347 acres and 12 gunthas in area respectively and in both of them, the cultivated area is 558 acres and 710 acres respectively, giving a percentage of 57 and 52 of the total area. The land revenue of these two villages are Rs. 2,611.72 and Rs. 3,697.12 per annum. The area irrigated by canals, wells or ponds in Haldipur Group II is about 100 acres but in Haldipur Group III, there is no irrigated land at all. However, the soil in both these villages is more productive than in the village under study.

206. The practice of taking a second crop prevails to a certain extent in all these villages. Thus in Haldipur Group I in 1961-62 the net area sown is 729 acres, whereas the gross area sown is 876 acres and 12 gunthas. Of the second crop, the area under groundnut is about

125 acres and the rest 24 acres is under paddy. Upto 1958-59, there used to be considerable area under green-gram and black-gram as a second crop. But with the introduction of groundnut these crops have practically disappeared from the scene.

207. The residents of Haldipur Group I cultivate small extents of land in the adjoining villages of Haldipur Group II and III, Karki and Hologadde also. On the other hand some residents of these neighbouring villages also cultivate a few acres of land here. The total land cultivated by the residents of this village with a population of 2,725 stood at about 653 acres in 1961-62, the *per capita* cultivated land working out to 24 cents only. The gross income from these cultivation operations has been estimated at about Rs. 1,38,272 for the year.

208. The distribution of these 653 acres of land among the cultivating classes who either own the cultivated land or are tenants in them, is indicated in the following statement:

Sl. No.	Size group	Households engaged in cultivation		Total extent		Average size of the holding
		Number	Percentage	Acres	Percentage	
1	2	3	4	5	6	7
1	1 acre and below	159	43.2	75.11	11.5	0.47
2	Between 1 acre and 2.49 acres	126	34.3	208.12	31.8	1.65
3	Between 2.50 and 4.99 acres	63	17.1	219.97	33.7	3.49
4	Between 5.00 and 7.49 acres	14	3.8	87.10	13.3	6.22
5	Between 7.50 and 9.99 acres	3	0.8	25.33	3.9	8.44
6	Between 10.00 and 15 acres	3	0.8	37.53	5.8	12.51
Total		368	100.0	653.16	100.0	1.77

This statement clearly indicates how small the holdings of a family are. 43.2% of the total cultivators, cultivate only 11.5% of the total cultivated land and the average size works out to such a low figure as 47 cents. Another 34.3% cultivate 31.8% of the total cultivated land, the average size of the holding in this

B VILLAGE ECONOMY

group working out to only 1.65 acres. There are only 5 households in the village cultivating more than 5 acres on an average, but there are no cultivators working more than 15 acres. It is only these 20 households, who get a sizeable income from the land. The average area cultivated by each of these 368 cultivators comes only 1.77 acres. Another great drawback is that these plots are numerous and scattered, thus largely impeding the cultivation operations.

209. As against the 368 actual cultivators, there are 652 registered holders owning an extent of 927 acres and 3 gunthas which is assessed. The distribution of this land in 1961-62 is as follows :—

	A.	G.
(1) Cultivated land	727	39
(2) Area under buildings	12	10
(3) Cultivated waste	0	10
(4) Private pastures	10	15
(5) Permanent fallow (<i>Pullana</i>)	78	17
(6) Area under trees	14	10
(7) Eroded by river	25	11
(8) Area inundated in which crops were not raised	59	31
Total	927	3

210. Of the unassessed land, 179 acres and 32 gunthas are classified as forests; 99 acres and 20 gunthas are covered by the Badagani river, the drains and ponds; 33 acres 16 gunthas are assigned for purposes of public utility. The forests include the fortress Basawarajdurga island and the casuarina and eucalyptus plantation raised by the Forest Department. About one acre of assessed land is lying in waste with Government.

C LIVESTOCK

211. The livestock reared in the village consists, mainly of cattle. They are all countrybred and stunted growth. The livestock statistics are provided in Table 7 from which it would be seen that there are 283 bullocks, 63 he-buffaloes, 225 cows and 56 she-buffaloes, together with a number of young stock. The soil being loose and shallow, the puny bullocks and he-buffaloes are good enough for the agricultural operations. Moreover the climate, poor economic resources of the people, and shortage of grazing facilities, are factors which do not encourage the people to go in for cattle 'better breeds'. Excepting in the case of 11 households which rear livestock as a principal source of livelihood, all others do so only as an adjunct to agriculture. Sheep and goats are conspicuous by their absence. Poultry

is maintained by several families, and there too, except a few birds, all are country fowls. There is not a single bullock cart in the village.

(c) FISHERIES

212. This being a coastal village situated on the shores of the Arabian sea and also as the river Badagani takes a meandering course through the village, both salt water and fresh water fishing form an important economic resource in the village. The Mysore State coastline of a little less than 200 miles forms the seaward boundary of the two Kanara Districts. It roughly corresponds to what is known as the 'Mackerel Coast' on account of the importance of the fishery of mackerel on this part of the Indian coast. The popular use here of the large shore seine called 'Rampan' also gives the name 'Rampan Coast'. By a combination of the mackerel and the shore seine, the marine fisheries of the Mysore coast occupy a position of importance, this one-fifteenth bit of the Indian coast producing nearly one-sixth of the total marine fish produce of the country. This small village has its modest contribution to this produce of the State and the country.

213. The fishing operations of about 125 persons actively engaged in fishing in this village are restricted to about 3 to 4 nautical miles. Marine fishing is the traditional occupation of the Harkantras and Kharvis both of whom together form nearly 22% of the village population. They account for 22.6% of the total number of households. During the rainy season fishing is mainly conducted in the river waters. The estuarine river forms a natural hatchery which serves during the monsoon as breeding ground for many marine forms which need shelter there from the inhospitable seas during the inclement season. But even to this day, the fishermen of the village are sticking on to their old methods of fishing and their profession is more or less a gamble. Therefore occasionally they also work as labourers in other fields like agriculture and industry.

(d) OTHER RESOURCES

214. Gold and silver-smithy, which is the traditional occupation of Daivadnya Brahmins is an important economic resource for 10 households of that caste. As they cannot procure sufficient work in the village, some of them move *upghats* temporarily in search of work. Seven households work at 'Beedi rolling.' Tailoring forms the main economic resource of 6 households. 35 households are primarily engaged in trade and commerce, most of them running small

establishments in the village to trade in retail. 33 households have other resources like service, miscellaneous labour, etc.

215. The village does not possess any minerals. The rocks of Basawarajadurga are however stated to produce 'Cavi' of good quality which is used in painting.

Factors influencing the economic life in the Village

LAND REFORMS

216. It is seen from table XXV that 138 or about 26% of the households do not have any interest in cultivable land; 20 households cultivate personally all the lands which they own; 23 households are non-cultivating owners; 305 households cultivate only lands taken on lease; 19 households cultivate both the lands they own and the lands they have taken on lease; 14 households cultivate part of their owned land besides leasing out some of their lands to others for cultivation; 5 households cultivate only land taken on lease but their own lands are leased out to others. The remaining 6 households cultivate part of their own land besides some lands taken on lease while some portion of their owned land has been leased out to others. As a whole, the tenant cultivators are far more numerous than owner cultivators. Among these tenants, there are two types, viz., the moolgenidars and the chalgenidars. The moolgenidars are permanent hereditary tenants, whose rights are more or less akin to those of the occupants provided they discharge their obligation of paying the fixed rent to the occupants regularly. They have a right to sublet the land to other tenants under them, mortgage or sell their rights. As against their secure rights, the *Chalgenidars* were only annual lessees whose tenancy used to run from the end of one cultivating season to the end of the next depending on the whims of the occupants. So there was absolutely no security for them either regarding their tenure or the rent payable. In many cases the lion's share of the produce used to go to the landlords leaving very little for the tenants. In the case of *Suggi* lands which were generally given on crop share basis, practically half of the produce used to go to the landlord, though it is true that the latter used to contribute half of the expenditure on seed, manure, etc.

217. With a view to improve the conditions prevailing among the cultivating classes a number of far-reaching and important legislative measures of agrarian reforms were brought into force in the State

of Bombay, in which this village was included till the re-organisation of States. The aim of all these measures is to effect wholesome changes in the rural economy and social relations subsisting in the country-side. These measures set out to reform the system of land revenue and rent, abolish feudal dues, and other levies and forced labour, provide fixity of tenure with permanent heritable rights to tenants of agricultural lands, and afford relief from the crushing burden of rural indebtedness. They also provide for controlling the activities of moneylenders and at the same time making available cheap rural credit. Realising that the productivity in general has suffered in the past on account of the excessive fragmentation of land, provision has also been made for the prevention of further fragmentation of land and for the consolidation of scattered holdings in a Khata into suitable blocks.

218. The most important of these agrarian legislations is the Bombay Tenancy and Agricultural Lands Act, 1948, which secures among other things, fixity of tenure to the tiller and prevents rack-renting. It also provides for equitable distribution of land in peasant proprietorships by restricting the landlord's power to take possession of land for personal cultivation, and giving the tenant the option under certain circumstances to purchase the land cultivated by him at a price to be determined by a tribunal. It prevents the sale of land to non-agriculturists and also restricts the sale of such lands in the following order of priority: (i) tenant of the land, (ii) cultivator of the neighbouring land, (iii) co-operative farming society, and (iv) any other agriculturists. Maximum rents have also been fixed in the case of irrigated and non-irrigated lands. In order to see that no arable land remains fallow, the Government has taken power to assume the management of lands, which have remained uncultivated for a period of two years or more.

219. By an amending Act of 1952, which came into force on January 12, 1953, further changes were made by making the tenure of 10 years of ordinary tenants renewable for successive periods of ten years subject to the landlord's right to determine tenancy at the end of each period; in cases of termination of tenancies for non-payment of rent provision was made to give the tenant some time to clear off the arrears if the default was due to failure of crops or similar natural calamities; restrictions were placed on resumptions of land for personal cultivation; provision was made for the purchase of land by tenant on payment of price in instalments. In addition, the amending Act introduces for the first time a new concept of economic holding. In the case of irrigated paddy or rice land

the economic holding means 4 acres. But as already seen from the above discussion, the economic holding had very little impact in the village, as most of the holdings in the village are much smaller in extent.

220. Further major changes in the Tenancy Law were made by the amending Act of 1955 whereby the protected tenants and ordinary tenants were put on the same footing; ceiling areas and economic holdings were fixed; restrictions were put on new acquisitions of agricultural lands saying that the total holdings should be limited to the ceiling area; the maximum and minimum limits of rent were fixed by providing that the rent should not be less than twice nor exceed 5 times the assessment or Rs. 20 per acre whichever is less, the tenant paying land revenue and other Government dues; under certain circumstances and on a day fixed as the 'tillers' day' the tenant was to be deemed to have purchased the land held by him by paying in instalments a price between 20 and 200 times the assessment as determined by the tribunal; the tenancy rights were also made heritable.

221. On the re-organisation of States when this village came to be included in the Mysore State, it was decided by the State Government to bring out uniform tenancy law for the whole State and so by an Ordinance of 11th March 1957, which was subsequently replaced by Act XIII of 1957, the operation of the provisions of the Bombay Act relating to resumption by landlords and purchase by tenants were suspended. Thereby the right of the landlord to resume land for personal cultivation as well as the provisions whereby the tenant became the owner of the holding under certain circumstances are kept in abeyance. Now a uniform law applicable for the whole State has been passed and it has also received the President's assent. But it has yet to come into force. In the meantime, the old Acts continue to be in force with the exception of the provisions suspended. Suspension of these provisions over a long period has created a sense of uncertainty in the minds of both the landlords and the tenants and this has naturally resulted in some dissatisfaction. The relationship between the landlords and the tenants are also not so cordial in several cases.

222. The landlords complain that the tenants are not bestowing as much care as they should in the cultivation work as they are contented with the larger share in the produce they get on account of the restrictions placed on the maximum rent. They state that the tenants do not maintain the lands, the bunds, etc.,

in a state of proper repair and also do not raise the second crop even in the fields capable of giving such a crop. The tenants on the other hand bewail that in spite of the restrictions placed on the maximum rent payable by them, many landlords try to extort rent on crop share basis demanding 50% share of the produce and that they are bent on getting them evicted from the land. There is some truth on either side. This is partially due to the uncertainty in the minds of both the landlords and the tenants regarding their own future, specially created by the suspension of certain provisions of the law. Things will settle down properly when the uniform law comes into force.

223. Another Land Reform Law that is particularly important for this village is 'The Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947' which seeks to cure the evil of excessive fragmentation or sub-division of agricultural holdings, and to prevent its recurrence in future. Under this Act a 'fragment' is an area of land less than the standard area fixed by the Government for any local area. It is provided that no fragment can be transferred except to the owner of a contiguous survey number or its recognised sub-division. No fragment can be leased to any person other than a cultivator of a contiguous plot and no estate can be partitioned, so as to create a new fragment. For this village, the standard area fixed is 1 acre for the dry crop land, 15 gunthas for the rice land and 10 gunthas for a garden. As already discussed this village is full of small holdings which are much less in size than the standard area fixed. So by this part of the law, future fragmentation has been stopped. The second side of the law deals with the consolidation of the existing fragments by bringing all scattered plots owned by a particular holder or Khatedar into one or more compact blocks eliminating all fragments as far as possible. But these consolidation proceedings are yet to be started in the village. Unless they are completed, the present handicaps of cultivating scattered plots will continue.

224. Another law that has provided relief to the agricultural debtors is the Agricultural Debtors Relief Act, 1939, which has been amended from time to time. This law provides for the adjustment of debts of all persons engaged in agriculture including agricultural labourers. Likewise the Bombay Moneylenders Act, 1946, provides for the control and regulation of money lending by allowing only licensed moneylenders to advance loans on rates of interest not exceeding the maximum fixed by law.

Economic Activities and Nature of Changes

LIVELIHOOD CLASSES

225. According to the concepts adopted for the 1961 Census, the population of the village has been first divided into workers and non-workers and then the workers are sub-divided into 9 industrial categories according to the nature of the principal work, the principal work being that on which a worker spends major portion of his working hours. According to these concepts the population of workers at the time of this survey can be divided into the following 9 categories :—

Sl. No.	Principal occupation	No. of workers
I.	Cultivation	465
II.	Agricultural Labour	122
III.	Livestock, Fishery, etc.	146
IV.	Household Industry	50
V.	Non-household Industry	..
VI.	Construction, etc.	Separate figures not available.
VII.	Trade and Commerce	51
VIII.	Transport and Communication	3
IX.	Other Occupations	609
		1,446

226. For the 1951 Census, the concepts adopted were quite different. Unlike the classifications done for the 1961 Census, in 1951 not only the actual workers but also their dependents were included in forming two livelihood classes, viz., agricultural and non-agricultural classes. Again in 1951, the principal work was determined on the basis of income derived and not on the time spent regularly on any work. Thus in 1951, the work which was most remunerative was considered to be the principal work. Applying the concepts

adopted for the 1951 Census, to the population of the village at the time of this survey, the results would be :—

Livelihood classes	Persons including dependents	
	Number	Percentage of the total population
I. Agricultural Classes :	700	25.7
(i) Cultivation of land owned	61	2.2
(ii) Cultivation of land taken on lease	489	18.0
(iii) Agricultural Labour	98	3.6
(iv) Non-cultivating land owners	52	1.9
II. Non-Agricultural Classes :	2,025	74.3
(i) Production other than cultivation	123	4.5
(ii) Trade and Commerce	200	7.3
(iii) Transport	5	0.2
(iv) Miscellaneous Services and other sources	1,697	62.3
Total	2,725	100.0%

227. The data of 1961 or 1962 cannot be compared with the data collected at any time earlier not even with the data collected at the time of 1951 Census, as there are no independent statistics for Haldipur Group I for any previous period. During the Census of 1951, this village was grouped with Haldipur Groups II and III to form into Haldipur town and the statistics were collected for Haldipur town as a single unit and not separately for each of these three revenue villages.

228. From the above figures, it is found that in 1962, agriculture formed a major source of income to only 25.7% of the population of the village. The fact that 74.3% of the population fall under non-agricultural classes or that they have their principal income from non-agricultural sources would not, however, warrant the conclusion that the village is urbanised or that it is engaged in large-scale industrial and commercial activities. It is seen that only 4.5 % of the total population depend on production other than cultivation and only 7.3% depend on trade and commerce. Majority of the population—62.3% to be exact—is grouped under 'miscellaneous services and other sources' and follow vocations like, general labour, service in Government and private institutions, etc. And among these miscellaneous sources, it is general labour that constitutes the major source of income to many, and it was particularly so in 1962 when the work of construction of the West Coast Road, fisheries road to the sea-shore, loading of manganese ore at Honavar port, etc., provided work to many. The year was also marked by a partial failure of the

paddy crop and fish famine, thus diverting many from their normal occupations.

229. Another reason—and this forms a permanent feature of the economy of the village—is due to the small size of agricultural holdings. It is seen that 368 households cultivate 653 acres of land among them giving an average of only 1.77 acres per household of cultivators. 159 of these households cultivate on an average a mere 0.47 acre and 126 households cultivate on an average 1.65 acres. So, though agriculture forms their principal work if we consider the time devoted by these households to cultivation, it does not form their main source of income. The harvest from these meagre holdings being quite insufficient, they turn to other sources of work like general labour, etc., during their spare time and these other sources are generally more remunerative, and practically involve no investment or any initial expenditure. Some of the people temporarily migrate upghats, after the agricultural season, and earn by working as labourers in arecanut gardens, saw mills, forest contracts, road contracts, etc.

OWNERSHIP OF ECONOMIC RESOURCES

A. Land

230. In our rural areas, arable land generally forms one of the most remunerative economic resources. But in this respect the village under study differs much from other rural areas. The total extent of land owned by the residents of this village is about 249 acres and this includes land owned in other villages as well. This small extent is shared unevenly by 86 households and it is only a privileged few from among Brahmmins, Daivadnya Brahmmins and Muslims who, by the standards of this village, can be said to own bigger holdings. Thus the average holding per land owning household comes to 2.89 acres and the per capita land owned for the village as a whole works out to only 9 cents. The table below shows the distribution of land owned by size groups.

Size group in acres	Households owning land		Total extent of land	
	Number	Percentage	Acres	Percentage
No land	444	83.77	..	..
Less than one acre	34	6.42	16.33	6.56
Between 1.00 and 2.49	20	3.77	32.53	13.06
Between 2.50 and 4.99	18	3.40	65.01	26.09
Between 5.00 and 7.49	7	1.32	42.43	17.03
Between 7.50 and 9.99	1	0.19	9.38	3.76
Between 10.00 and 14.99	5	0.94	64.39	25.85
15 acres and above	1	0.19	19.06	7.65
Total	530	100.00	249.13	100.00

231. From this, it will be seen that nearly 83.77% of the households do not own any agricultural land ; 6.42% of the households own on an average 48 cents which is as good as owning no land at all. About 85% of the total land owned is held by only 9.91% of the households. The average size of the ownership holding in the case of 3.77% of the households works out 1.62 acres and that of 3.4% of the households to 3.61 acres. The largest extent of land owned by any single household is 19 acres and 6 cents.

232. The caste-wise distribution of the land owned is indicated below :—

Sl. No.	Name of the land owning caste	Total No. of Households	Households owning land		Area		Average size of holding
			Num-ber	Per-cent-age	Acres	Per-cent-age	
1.	Halakkigowda	188	7	3.7	8.98	3.6	1.28
2.	Harakantra	93	9	9.7	7.36	02.9	0.82
3.	Namdhari Naik	57	6	10.5	1.92	0.8	0.32
4.	Kharvi	27	1	3.7	0.75	0.3	0.75
5.	Daivadnya Brahmmins.	27	13	48.1	39.83	16.0	3.64
6.	Brahmins—Gowda-saraswat	25	22	88.0	85.01	34.1	3.86
7.	Brahmins—Other sub-castes	18	11	61.1	62.50	25.1	5.68
8.	Devadiga	11	1	9.1	0.90	0.4	0.90
9.	Kelasis	6	1	16.7	1.98	0.8	1.98
10.	Muslims	35	15	42.9	39.90	16.0	2.66
Total		530	86	16.2	249.13	100.0	2.89

233. The average size of holdings is biggest among Brahmmins other than Gowdsaraswats and then come the Gowdsaraswats, Daivadnya Brahmmins, Muslims, Kelasis, Halakki Gowdas, etc., in the descending order. Regarding the percentage of land owners to the total in each caste, the Gowdsaraswat Brahmmins with 88% top the list and the Halakki Gowdas who form the main cultivating force in the village and the Kharvis come last.

234. Tables XXV-A and XXV-B give the castewise distribution of land according to size of holdings. If table XXV-B is restricted to the lands lying within the limits of the village, table XXV-A includes lands held elsewhere also.

B. Livestock

235. Table 7 gives the statistics of livestock possessed by people of the various castes in the village. It will be seen from this table that the Halakki Gowdas possess the largest number of cows and bullocks having 73 cows and 222 bullocks out of a total of 279 cows and 333 bullocks in the village. Brahmins and Daivadnya Brahmins together own 35% of the cow population of the village and only 8% of the bullocks, clearly indicating that they maintain cattle mainly for milk. Namdhari-Naiks who are also husbandmen own 15% of the cows and 10% of the bullocks. The 93 households of Harkantras own only 22 cows and 7 bullocks. The Muslims own 8% of the cows and 3.3% of the bullocks. Except one Kharvi household which owns a single cow not yet calved, no other Kharvi owns either cows, bullocks or buffaloes.

236. In the village 27 households own 29 she-buffaloes in milk and 25 households own 27 she-buffaloes not in milk. A glance at table 7 shows that only 3 out of 188 Halakki Gowda households own one she-buffalo each, as against none among the 93 households of Harkantras, Mukri, Kharvi, Bandi, Uppara, Ganiga, Vysya, Sherogar, Moger and Christian households. Among the Namdhari Naiks, one household possesses a she-buffalo in milk and 6 households possess 8 which are dry. Brahmins and Daivadnya Brahmins together have 19 she-buffaloes in milk and 8 dry she-buffaloes, giving a percentage of 65.5% and 29.6% respectively of the total. Among Kelasis there are 5 she-buffaloes.

237. Poultry is reared mainly for domestic consumption. Only a few households sell eggs and birds occasionally. Excepting for one household which has obtained cocks of White Leghorn breed, all the households rear only country birds.

238. Fishing is an important occupation for several households of Harkantras and Kharvis. Among Harkantras 25 households out of 93 own in all 33 fishing boats of different sizes, the value of all these boats together being about Rs. 12,000. Six households of Kharvis own 7 boats, the total value of which is estimated at about Rs. 2,300. Almost every household engaged in fishing possesses nets of the type known as 'Beesuva Bale'.

PRIMARY AND SUBSIDIARY OCCUPATIONS OF WORKERS

239. Table VIII shows that about 53% of the total population forms the working force in the village.

58.5% of the 1,383 males and 47.5% of the 1,342 females in the village are workers. The percentage of female participation in economic activity is more among Halakki Gowdas, Mukris, Harkantras, etc. and there are very few Brahmin, Daivadnya Brahmin and Muslim ladies who are workers. The latter attend to household duties only. However, for the last 3 or 4 years some Brahmin and Daivadnya Brahmin ladies work at dehusking groundnut, arccanut, etc., in their own houses and earn some wages. An analysis of the workers in the different age-groups shows that both among males and females, the working force chiefly consists of persons in the 15-59 age-groups. Among male workers 44.3% come in the 15-34 age group, 39.9% in the 35-59 age group, 7.4% in the below 14 age group and 8.4% in the above 60 age group. Among females 48% of the workers are in the 15-34 age-group, 39.7% in the 35-59 age group, 6.8% are aged below 14 years and 5.5% are aged above 60 years.

240. Table IX presents a further analysis of the workers by sex, broad-age group and the nature of occupation. Both the primary and secondary occupations are indicated to facilitate a study of the incidence of the secondary occupation also. 220 males and 245 females or nearly 32% of the total workers are engaged primarily in cultivation. There are 272 persons among those or roughly 60% of those engaged primarily in cultivation who have no other subsidiary occupation. It will be seen that 94 females in the 15-59 age-group have agricultural labour as a subsidiary occupation as against only 21 males engaged likewise. This is because the males generally go out to general labour, whereas the females pursue agricultural labour. This is substantiated from the fact that among male cultivators, 82 persons have general labour as their secondary occupation as against only 25 females engaged likewise.

241. Agricultural labour is the primary occupation of 122 persons consisting of 43 males and 79 females. They together form 8.4% of the total number of workers. Only 25 of these persons have no subsidiary occupation while 89 persons out of the remaining 97 have cultivation as their secondary occupation.

242. Another important economic activity in the village is fishing. 118 persons are primarily engaged in it and excepting 18 persons all of them are from the 15-59 age-group. Female participation in this activity is also very meagre, there being only 4 females among them. This is because the occupation itself is hazardous needing a lot of skill and strength. The 4 females who do fishing catch only shrimp, shells and other varieties of small fish which are available near the shore.

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As already stated elsewhere fishing having not been developed on proper lines, is more or less a gamble. In 1961 and 1962, there were fish famines and so several fishermen turned to other occupations temporarily and were seen doing general labour, etc. So there are some more fishermen who could not at the time of survey be included as doing fishing as they were then attending to other occupations. Among the 118 persons, 35 have no other subsidiary occupation; 51 do casual labour; 24 do cultivation as well; 1 works in a household industry and 7 work in transporting fuel from Gersoppa to Honavar.

243. General labourers form about 38.3% of the total number of workers, there being 292 males and 263 females doing general labour. 27 of these are aged below 14 and 15 are aged above 60. The bulk of the workers, i.e., 291 persons fall in the 15-34 age-group. 185 persons or nearly 33% of the general labourers have no other secondary occupation; 29 persons are engaged in fishing also; 328 persons or 58% are engaged in cultivation; 5 are engaged in household industry and cultivation; 9 are engaged in fishing and cultivation; 2 are engaged as cow-herds. Many of these general labourers migrate upghats for 4-5 months every year and work in the areca gardens. They are generally out of the village in January, February, March, September and October. It is said that formerly these persons, especially those coming from the Halakki Gowda and Namdhari castes used to raise ragi in the *Kumri* lands in the forests during their off season but as they have found the work in areca gardens to be more remunerative, they have given up *Kumri* cultivation.

244. Household industry forms the primary occupation of 50 persons, 39 of them being males. Excepting for 2 females who are aged below 14 years, all the workers in this category fall in the 15-59 age group. The eleven females doing household industry work at producing cotton yarn or flattened rice. Among the 50 workers, 36 have no other secondary occupation; 7 are engaged in cultivation also; 3 are in service; 1 is a trader; 1 is an agricultural labourer; and 2 are fishermen.

245. There are 51 persons whose principal occupation is trade. 45 of them have no other subsidiary occupation at all. Except a few who are hawkers, most of these traders conduct their retail sales in small shops. Most of the shops are on either side of the west coast road.

246. With the establishment of schools, co-operative society, etc., the number of persons engaged principally in service has increased. At the time of survey, there are 46 persons consisting of 36 males

and 10 females whose primary occupation is service. Only 9 among them have a subsidiary occupation and that is cultivation.

247. For the village as a whole, 40% of the workers have no subsidiary occupation and the remaining 60% have at least one or the other secondary occupation.

248. So far these discussions were confined to individual workers. The principal and secondary occupations of the different households can now be discussed. The information collected is in table XIII, where not only the total number of members in the household but also the number gainfully employed are shown separately for males and females. It will be seen that 15 households constituting 3% of the 530 households in the village have no gainful occupation to report. Rent from land or buildings and remittances are the chief sources of their income. 100 households or 18.8% have cultivation as their primary occupation, only 21 among those having no other subsidiary occupation. The secondary occupation with the majority of the households of cultivators, is general labour, there being 50 households in the category. The primary occupation of 264 households or roughly 50% of the total number of households, is general labour, 53 of these households have no other secondary occupation; 127 have cultivation as the secondary occupation and 65 have fishing. Agricultural labour is the principal occupation of 23 households, 18 of them having cultivation as a secondary work. Rearing of livestock forms the primary occupation of 11 households. There are 22 households primarily working at household industry and 16 among them have no other subsidiary occupation. The other important occupation is trade in which 30 households are primarily engaged.

249. Considering table XIII as a whole it is found that only 28% of the households have only one occupation each. 72% of them have one or more secondary occupations. The occupational pattern in the village does depend to a certain extent on the seasonal conditions. In 1961 and 1962, a large number of fishermen had to go in for other occupations on account of fish famine. More and more people migrate to the gardens upghats in search of work when the paddy crop is not good.

NON-WORKERS

250. Table XI presents the information regarding non-workers in the village, who being 1,279 in number, constitute about 47% of the total population. Children

aged below 14 years and old persons aged above 60 years contribute about 85.2% towards the population of non-workers. 8.7% of the non-workers are in the 15—34 age-group and 6.1% are in the 35—59 age-group. It is seen from this table that 52.8% of the non-workers are dependents; 27.2% are students; 17.8% attend to household duties; 1.4% are rent receivers; 0.5% are beggars; 0.3% are disabled. There is only one person in the village who is seeking employment.

251. Among the dependents there are 643 persons aged below 14 years and 28 persons aged above 60 years, there being only 4 persons in the 15-59 age-group. Students are all in the 0—14 and 15—39 age-groups, nearly 88.5% of these being in the former age-group. There are only 40 students in the 15—34 age-group and even this small number is found in the village only after the establishment of the private High School. A few boys from the village attend the High Schools and Colleges at Honavar and Kumta. Excepting for 15 boys aged below 14 years, all the persons doing household work are women and 30% of these females are aged below 14 years.

TRADITIONAL OCCUPATIONS AND TRENDS OF CHANGE

252. By and large, the residents of Haldipur Group I are sticking on to their traditional occupations. It is true that some of them have been increasingly taking to other forms of occupations like general labour, etc., but in most of the cases those occupations are in addition to the traditional ones and are meant only to supplement the income. It is only under the stress of extreme adverse conditions, that a few persons break away from their traditional occupation temporarily to revert to their original work when conditions turn favourable. Thus in 1961 and 1962 several Harkantras, whose traditional occupation is fishing, went in for general labour. So also the Halakkigowdas, who hereditarily work at cultivation seek work as general labourers, workers in areca gardens and forests during bad seasons or when they are not fully engaged in cultivation operations.

253. It is only among Namdhari Naiks that a wholesale change in the traditional occupation is found. It is said that they first settled down in the district as toddy-tappers, though some among them dispute this point. However, for the last 30—40 years they have been taking to cultivation more and more and with the advent of prohibition, they have switched over to other vocations completely. Now a majority of them are tenant cultivators and some work in the forests in felling and splitting trees. Two are working as tailors.

254. Kharvis are the traditional Konkani speaking fishermen, who are said to have migrated from Goa with their fishing nets. Many of them are doing carpentry and wood sawing work now.

255. Daivadnya Brahmins are the traditional gold and silver smiths. Many of the house-holds have stuck on to their traditional vocation and finding that the calling on their craft and skill is not sufficient in the village, some of them seasonally migrate to other places also. A few of them have taken to cultivation as a subsidiary occupation. Kelasis are the traditional barbers who have not totally given up their occupation even though they have taken to cultivation and livestock raising as well to supplement their income.

256. With the spread of education, some changes in the occupations are bound to be brought about. One of the Halakki Gowda girls has passed the Secondary School Certificate Examination and is employed as a teacher in a school. Her sister is employed as a Gramsevika under the National Extension Scheme at Gadag. It is said another person of this caste is a graduate and employed at Karwar. But these are a few and solitary cases.

257. So the occupational pattern of the village confirms that the traditional occupation continues to be generally the primary work of the households and the only new trend in the village is the increasing tendency to seek a subsidiary source of income by doing some secondary work.

DESCRIPTION OF THE IMPORTANT OCCUPATIONS

(a) Practices connected with Agriculture

258. That the village has a settled pattern of cultivation is evident from the following table giving area under each crop for the years 1960-63 :

Sl. No.	Name of the crop	Area sown in acres and guntas		
		1960-61	1961-62	1962-63
1.	Paddy (Khariff or Mungari)	595—10	595—10	595—10
2.	Paddy (irrigated or Suggi)	21—03	21—03	21—03
3.	Groundnut	125—13	125—13	125—13
4.	Pulses (Blackgram Green-gram, etc.)	10—35	19—11	19—11
5.	Vegetables	2—11	3—24	3—24
6.	Cocoanut	48—14	48—14	48—14
7.	Areca nut	00—20	00—20	00—20
8.	Cashewnut	31—05	31—05	31—05
9.	Others including, grass, honne trees, etc.	41—32	32—01	32—01
Total gross area sown		876—23	876—23	876—23
Total net area sown		727—39	727—39	727—39

THE VILLAGE ECONOMY

259. The area sown twice is about 148 acres. Cocoanut, arecanut, and cashew are not raised as regular plantation crops. Most of these trees are not well tended and the villagers take interest in them only during the plucking season. Cashew is in good demand and the nuts are either collected by the landlords and sold or the trees are leased out to a few Muslim traders. Annually about 150 to 200 bags of cashewnuts are collected in the village and each bag of about 2 Imperial maunds fetches about Rs. 30.

260. The principal food crop grown is paddy and the principal cash crop is groundnut. It is during the last 6 or 7 years that groundnut crop has been introduced to the village. It is raised as a second crop after the harvest of paddy. Irrigated paddy or Hingaribhatta is also raised in a small extent of land. Harvesting of Mungaribhatta or the first paddy crop normally starts from the 2nd week of October and ends in the 2nd week of November. If there be rains, the harvesting operations get postponed but they will generally conclude not later than the 3rd week of November. The average yield per acre under favourable seasonal conditions varies from 12 Imperial maunds in a 'Makkigadde' to 25 Imperial maunds in a 'Vollygadde'. The yield in Gazni plots is uncertain and sometimes the crop gets totally damaged. The 'Hingaribhatta' is harvested in March and yields about 25 Imperials maunds per acre.

(i) Cultivation of Mungar Paddy

261. This may be sown in *Vollygadde*, *Makkigadde* or *Gaznigadde*. Except in the mode of sowing, all the operations in these three types of fields are similar. Soon after the harvest of the previous crop in November, the first operation called *Hale Hakuvudu* starts with the hoeing of the entire plot with an implement called *Kutari*. Simultaneously the bunds are trimmed and properly adjusted. This work being of a light nature, is frequently attended to by women also. A few days later the plots are ploughed with a wooden plough yoked to a pair of bullocks in order to uproot the stumps. This operation is called *Magani Keeluvudu* and is not undertaken on a Saturday or *Amavasya* day. In January and February each plot receives at least three ploughings with a time lag of about a fortnight between each operation and each ploughing is followed by a planking operation. A thick wooden plank, about three feet in length is yoked to a pair of bullocks and drawn on the plot in order to break the clods and keep the super-soil clean. Towards April, farmyard manure is stored in small heaps at regular intervals in the plot, and a couple of days later this is spread in the entire field by broadcasting and the plot is ploughed

immediately followed by another ploughing a fortnight later and this marks the end of pre-sowing operations.

262. In a *Vollygadde* paddy seeds are sown by broadcasting about ten days in advance of the expected rainfall without any pretreatment. In *Makkigadde*, the sowing is done after heavy rains start. The seeds for *Gajni Gadde* are usually kept soaked in water for 3 or 4 days, so that they start sprouting even before sowing and then they are sown a few days before the rains are expected. Thus the sowing operations in *Volly Gadde* and *Gajni Gadde* are over by the end of May and in *Makki Gadde* by the middle of June. On the days the seeds are sown, the plots are ploughed twice. This operation is called *Beeja adeege maduv salu*. As the seeds are sown by broadcasting, at some places the plants grow thick. Then the seedlings are transplanted with uniform spacing. This is called *Edasasi hakodu* or *Eda natti* and is taken up when the seedlings are about 25 days old. The inter-space varies from 4" on all sides to 12" in the case of very fertile plots. After about 45 days, the hand-weeding operations start, the number of operations depending on the growth of weeds. This continues till about the 25th of August. The grains start sprouting with the onset of *Makha* rain (second half of August) when scare crows are put up to scare away the birds and to keep away the 'evil eye'. In September the grains start taking shape. A type of weed called *Nyare* which very much resembles the paddy grass is carefully singled out and uprooted. Care is taken to keep the plots inundated during these operations. A fortnight before the harvest, the water is allowed to run off and by the end of October or early in November, the *Mungari* paddy becomes ready for harvest. Paddy plants are then cut with billhooks having saw teeth or sickles about 2" to 3" above ground level and are allowed to lie loosely spread in the field for 2 days. This exposure to the sun and the dew is called *Bellare hakodu*. Then the plants are tied into sheaves and the grains are separated by beating on the floor. This operation is generally completed by the end of January.

263. The cost of cultivation of Mungari paddy works out to about Rs. 140 per acre as detailed below:

	Rs.	nP.
(1) Ploughing, hoeing and planking operations	30—00	
(2) 25 Head loads of manure including cost of transport	27—00	
(3) One imperial maund of Seed	15—00	
(4) Weeding operations	25—00	
(5) Harvesting operations	15—00	
(6) Threshing operations	15—00	
(7) Other miscellaneous operations	13—00	
	140—00	

From a *Makki Gadde* which yields about 12 Imperial maunds per acre, the gross income per acre is about Rs. 168 and Rs. 50 worth of hay, whereas in a *Volly Gadde* the gross income is more than Rs. 420 per acre.

264. The strains of paddy commonly used are *Arya* and *Halliga* for *Volly Gadde* and *Gajni Gadde*. For *Makki Gadde*, the strains are *Bilehalliga* and *Maskath*. Two new strains locally known as *Malabar* and *Red halaga* have also been introduced during the last 3 or 4 years. About 17 households are sowing these varieties.

(ii) *Suggi Paddy*

265. This is sown in November after the preparatory ploughing and manuring operations. If water supply is plentiful, the transplanting method is resorted to. Otherwise the seed is sown by broadcasting. No inter-cultivating operations are undertaken. Weeds are constantly cleared and care is taken to see that the plots are kept inundated. The paddy gets ready for harvest in February or early March. The strains of *Suggi Paddy* commonly used are *Kenchonte* and *Kempi*.

(iii) *Groundnut*

266. This crop has been introduced in all the coastal villages of this District from 1957. It is raised as a second crop in *Volly Gadde* and a few plots from *Makki Gadde* which retain some moisture. The variety of seed is called *Spanish Improved* and the duration of the crop is 105 days. Soon after the harvest of *Mungari* paddy in November, the plots are hoed with *Kutari* and then the stumps are uprooted by ploughing. These ploughings are repeated 4 to 5 times at intervals of 8 days between each operation. After spreading farmyard manure uniformly, the plots are ploughed again twice. All these operations are completed by about the 10th of January, and immediately sowing operations start. The kernel obtained from about 2 imperial maunds of unhusked groundnut is used for sowing one acre. The sowing operations are conducted by three persons. One person handles the plough and the two drop the seeds in the furrows at intervals of about 4". Then the seeds are covered up by running a wooden plank yoked to a pair of bullocks. Twenty days after the sowing the hand weeding operations start. During the first week of May, the groundnut plants are uprooted by hand-picking, and exposed to the sun for about 6 or 8 days. Then the nuts are separated and the plants provide good fodder. One important operation connected with this crop is fencing which costs about Rs. 25 to Rs. 40 per acre. The cost of cultivation of one acre under groundnut is estimated at about

Rs. 170 and the produce is estimated to be about 18 imperial maunds or approximately Rs. 325 in terms of money.

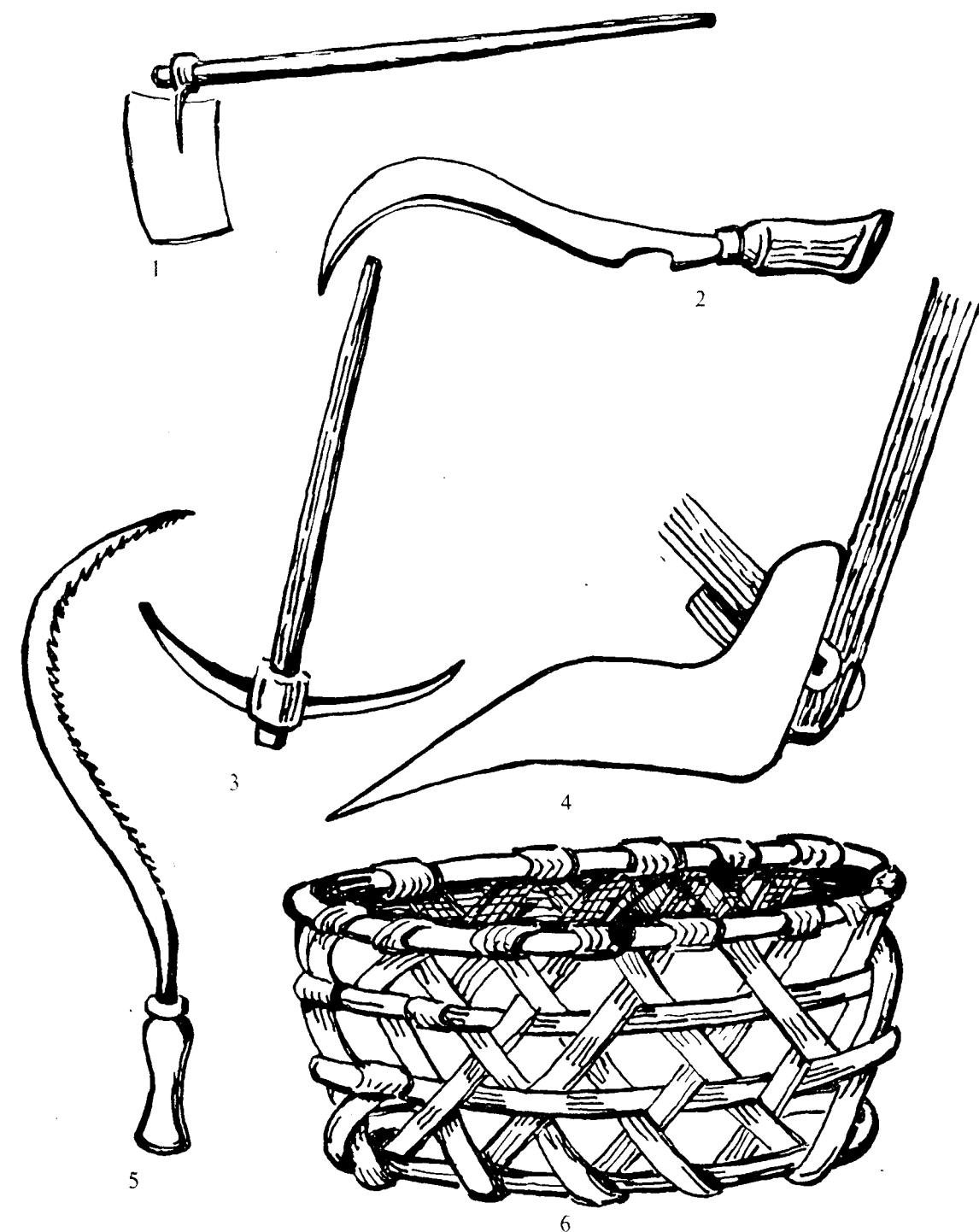
267. The introduction of groundnut has resulted in a change in the calendar of agricultural operations. But this does not impair the productivity of the soil in any way. On the other hand groundnut being a leguminous plant adds to the nitrogenous content of the soil, thereby increasing its fertility. In the plots in which this crop is raised, the pre-sowing operations for raising paddy start only in May when the plots are hoed with *Kutari* and the loose earth is heaped into small mounds at regular intervals. Then manure is spread evenly and the plot is ploughed with a wooden plough. Then the usual operations of sowing paddy seed, etc., follow.

Tools and Equipments

268. The tools used in cultivation are very few and all simple. The wooden plough and the yoke are used for ploughing, the plank for levelling, the *Kutari* for hoeing and the sickle for harvesting. Bullocks or he-buffaloes are used for ploughing. As the paddy fields are terraced and also as they are close to the residential hamlets, carts are of no use at all as a means of transport. Manure, seed, produce, etc. are all carried to and from the fields in baskets called 'Chuli' by headloads. It is only since the turn of the last decade, that a few iron ploughs have been introduced in the village. In 1950 there was one iron plough in the village, in 1955 there were two, in 1960 there were ten and in 1962 there are nineteen.

Technique

269. As would be evident from the above discussions, this village is sticking on to the age old methods and practices regarding agricultural operations. The Japanese method of paddy cultivation was tried to be introduced in the village, but there is practically no response as there is no assured supply of water. The sowing is done by broadcasting and so the seed rate is rather high. This is likely to get reduced if the sowing is done by a seed drill. The fertility of the soil is conserved by manuring it with farmyard manure prepared according to the old practices. After the threshing and pounding of rice, the farmer generally starts collecting dry leaves in the forests in his net called *Kalli*, when dew falls in abundance, wetting the leaves. The leaf fall starts in February or so when the farmer starts going to the forests early in the mornings and collects the leaves with *Halki* (Rake)—which is a contrivance



1. *Kutari* THE HOE;
4. COUNTRY WOODEN PLOUGH;

2. *Katti* SICKLE;
5. TOOTHED SICKLE;

3. PICK AXE;
6. 'Chuli' THE CANE BASKET.

with wooden spikes fixed to a long pole. He stocks these leaves near the cattle shed and spreads portions of it daily in the cattle shed for being trampled by the cattle and when the leaves get sufficiently saturated with urine and dung, he removes them to the manure pit wherein each layer of such manure is covered with a layer of fresh green twigs. This process is continued till the end of the dew fall. He goes back to the forests for collecting further headloads of dry-leaves, which he stores in the field in small heaps for being broadcast before ploughing. At times these dry-leaves are burnt before broadcasting. The dry leaves when mixed with the soil after ploughing, keep the soil loose thereby helping the rice plants to take deep roots. The present practices it seems have some drawbacks also. The manure is taken to the fields and kept there exposed to the scorching sun at least for a fortnight before its use. This results in the destruction of all the manurial contents particularly the nitrogenic contents of the manure and so much of the labour put in goes waste.

270. The use of inorganic manure is making a very slow headway in the village. It is being used more for groundnut than paddy. So far the multi-purpose co-operative society has sold 10 tons of ammonium sulphate and 2 tons of superphosphate to the cultivators of this village. It was revealed at the time of enquiry that so far only 15 households have used such fertilizers. Green manure like glyrecedia, sunnhemp, etc., are practically unknown to most of the people.

271. The people are also slow at using improved strains of paddy for sowing. The seed they sow, generally is the one they set apart from the produce. When questioned, they say they have their own doubts if the seed supplied by other sources would at all germinate. In 1962-63, the society has sold 52 imperial maunds of improved paddy seeds of Red Halaga and Maskath variety and 300 maunds of spanish improved groundnut.

272. Pesticides are not used by any persons. From 1959 to the time of this survey, only 10 cultivators have used follidol or gammaexane.

273. The conclusion is inescapable that the cultivator of Haldipur Group I has his own deep-rooted convictions and that there has been practically no change in his agricultural practices.

Organisation of Man-power

274. As indicated earlier, 77.5% of the cultivators operate on an average an extent of less than acre and a half; 17.1% cultivate an extent in the range

of 2.50 to 4.99 acres each; and the remaining 5.4% cultivate more than 5 acres each. Generally, all the members in the household contribute their labour towards the cultivation of the household lands. The custom of employing agricultural labourers on annual contract basis, as is prevailing in some other parts of the District is totally absent here. Even casual labourers are employed but by a few households. Out of 368 households only 60 reported that they employ casual labourers. The system of extending mutual assistance in times of need is prevalent in the village, particularly among Halakkigowdas. Such assistance is sought for generally at the time of hoeing the plots, transporting manure, fencing groundnut plots, thatching of roofs, etc., and in return for the services offered, they are treated to a square meal. This custom is locally known as *Kumbala*. Another system of extending reciprocal aid is known as *Maiyyalu*. According to this custom any aid taken in the form of service from another agriculturist is returned to him in the same form when he needs it. Out of the 172 households which have reported to be practising reciprocal aid, 136 are those of Halakkigowdas. Among all castes except the Brahmins, Daivadnya Brahmins and Muslims, women take an active part in the cultivation work. Collecting green manure and fuel from the forests and transporting it to the village by head-loads, transplanting and weeding operations; plucking of groundnuts, etc., are mostly attended to by women. It is evident from Table X that 504 men and 441 women including 62 children work at agriculture either on part-time or full-time basis.

Wage Structure

275. According to the present practice, agricultural labourers, when employed, are paid in cash for doing the ploughing and sowing operations and in kind for weeding and harvesting operations. For all the operations connected with groundnut cultivation, payments are made in cash. The rate of wages is generally as follows :

Adult males		Rs. P.
(1) Ploughing operations for about 6½ hours		1—50 per day
(2) Ploughing operations for about 6½ hours when bullocks and the plough are not supplied		3—00 per day
(3) Transporting manure to the fields		1—00 per day
(4) Hoeing operations		1—00 per day
(5) Sowing paddy		1—00 per day
(6) Sowing groundnut		0—75 per day
(7) Harvesting paddy		Two Nadu Kolaga paddy worth (4 Kgs). 1—25 per day
(8) Threshing operations		1—00 to 1—25 per day

	Rs. P.
<i>Females and Children :—</i>	
(1) Transport of manure . . .	1—00 per day
(2) Broadcasting manure . . .	1—00 per day
(3) Sowing paddy . . .	1—00 per day
(4) Sowing groundnut . . .	0—62 per day
(5) Transplanting . . .	One Nadu Kolaga rice (2 Kgs.) worth about 1—00 per day
(6) Weeding . . .	— do —
(7) Harvesting of paddy . . .	Two Nadu Kolaga paddy 1—25 per day
(8) Harvesting of groundnut . . .	1—25 to 1—50
(9) Separating groundnut from its husk . . .	1—00 per bag of 40 Kgs.

Utilisation of Produce

276. Table XXIV shows the important agricultural produce and the mode of its disposal. In 1960-61 the village produced 8,921 Imperial maunds of paddy as against 6,274 maunds in 1961-62. The sharp decline in the produce for 1961-62 was due to failure of rain. Thus it will be seen that in 1960-61, 59% of the produce was utilized for domestic consumption, 23.7% was paid as rent in kind to the landlord; 10.4% was disposed of by sale; and 6.4% was reserved for seeds. In 1961-62, 63% was used for domestic consumption 23.9% was used towards payment of rent in kind; 5.3% was sold; and 7.7% was reserved for seeds. In 1960-61, 95% of the groundnut produce was disposed of by sale and 5% was paid as rent in kind and in 1961-62, 94.3% was sold out and 5.5% was paid as rent. There is no practice of reserving any quantity of groundnut for seed purposes on account of the high humidity. Every year the cultivators purchase new groundnut seed. Cocoanut which is produced only in small quantities is all used for domestic consumption. The landlords and tenants share the cocoanut produce either 50 : 50 or 60 : 40.

Storage and Marketing

277. Paddy is usually not stored as such, but is converted into parboiled rice and then stored in orange shaped 'Mude' made of twisted straw rope. Seed paddy is also stored in similar 'Mudes', after exposing

the seed to the sun for a couple of days. The co-operative society in the village has a large godown and undertakes to store paddy and groundnut and sell them. But in spite of such storage facilities provided by the society, many of the farmers have no alternative but to sell their produce at varying rates and far below the current market rates, as they have no financial backing to tide over the time lag between harvesting and sale. Most of them are in debt to meet the day-to-day expenses of their livelihood and also to cover the cultivating expenses. As the money lenders and traders advance money to cultivators in times of need, most of the production stands pledged to them in advance and the agriculturists are forced to sell their produce in the buyers' market.

Common Diseases and Pests

278. The common diseases attacking paddy crop are the 'leaf spot' and 'paddy blast'. The preventive action against this disease is to treat the seeds with agrosen and the curative measure usually undertaken is to spray the crop with a 1% mixture of Boardeaux. The common diseases to the groundnut crop are *Tikka* and *Keelihula* and the curative measures undertaken are to spray the crop with follidol. But, so far only 10 cultivators have resorted to the plant protection measures.

(b) PRACTICES CONNECTED WITH LIVESTOCK

279. The livestock figures for the village are included in Table VII. As already indicated there is no large-scale activity in livestock rearing in the village. Such a state of affairs can be attributed to several reasons. In the first place the village lacks in grazing facilities. The village consists of several hamlets and each hamlet is situated in the midst of cultivated patches of land. The forest area though kept open for grazing is practically of no use as a pasture as the soil is all sandy not permitting any grass to grow in it. Actually the forests chiefly consist of only the nurtured Eucalyptus and Casuarina trees. The cultivated trees also consist of shallow and loose soil with the result that the agricultural operations can be carried out with the help of small sized animals. Again the cultivated patches are usually close to the residential hamlets and so transport of seeds, manure, produce, etc., is all done by head-loads. The fields and the various hamlets are connected only by narrow footpaths running on the peripheries of the fields and so bullock carts, hand carts, etc., cannot be used as a mode of transport. That is why the traditional bullock cart is conspicuous by its absence in the village. At the same time, it is necessary to have some draught

animals for agricultural operations, and it is for this reason alone that the villagers maintain some country bred cattle of stunted growth. A few households possess also some milch animals. Only 367 households or 69% of the total number of households have either cattle or poultry or both.

280. There are no breeding bulls for breeding purposes in the village. Though there are artificial insemination centres both at Kumta and Honavar, none in the village has availed of this facility. The local bulls are allowed to stray with the cows till they are drafted to work at the age of 6 years or so after being castrated.

281. Most of the animals are stall fed. When the paddy crop is harvested and the groundnut crop is fenced they are allowed to stray in the fields. When the crops are standing in the fields, they are taken in herds to distant forests about 3 to 4 miles away. There are two cattle herds in the village who charge about Re. 0-75 a cow and Re. 1 a buffalo per month for taking them to the forests for grazing. The cattle feed usually consists of dried paddy straw or dried grass, called *Karda*. In the case of buffalo in milk, this feed is supplemented by a small quantity of cotton seed and groundnut oil cake. During the working season, a few farmers feed their bullocks with bran and stalk of groundnut plants.

282. The villagers have several beliefs regarding rearing of cattle. If a buffalo calves on a Monday or a new moon day or during Moolanakshatra, it is considered to be inauspicious and the buffalo is sold away. Similarly if a cow calves on a full-moon day or during Moolanakshatra, it is immediately disposed of. The curds obtained from a cow's milk is not churned on a Saturday and that obtained from a buffalo's milk is not churned on a Monday. Formerly cow's milk was never offered for sale, but now no such restraint is observed.

283. Most of the cattle are either born in the village or purchased from the traders coming from South Kanara District who bring to the village cattle herds every year for sale.

(c) PRACTICES CONNECTED WITH FISHING

284. In spite of its occupational hazards, marine fishing is being steadily carried on by men of some particular castes like Harkantras, Kharvis, etc., who can rightly be called 'sons of the sea'. Fishing is their hereditary occupation and they have stuck on to

all the practices and beliefs which they have inherited from their ancestors. They have not to pay any taxes or levies for exploiting one of the major resources of the country. There are also no territorial restrictions imposed on them with regard to the area of their operation. Thus people from other villages may catch fish here. Likewise fishermen from this village may move to any coast and haul fish. It is said that in 1960, two work groups from the South Kanara District had moved temporarily into the in-shore waters of Haldipur for fishing. But so far the fishermen of Haldipur have remained static, operating only in the in-shore waters of the village and in the perennial estuarine waters of the Badagani river. Marine fishing starts in Haldipur in August and lasts for about 6 months. During the remaining period, they venture into the sea only when the weather conditions are favourable or fish in the river. The fish caught here are mackerel, catfish, ghol, small sharks, oil sardine, ghur, gobra, amburka, karel, hulva, kokkar, etc.

FISHING METHODS

(a) Marine Fishing

285. The methods of marine fishing in use in the village are (i) Dragnet fishing, (ii) Driftnet fishing, (iii) Castnet fishing, (iv) Bagnet fishing, (v) Hook and Line fishing, etc.

(i) Dragnet fishing

286. Dragnet is locally known as a 'Rampani Bali'. Rampan is a large encircling net frequently employed by two work groups each consisting of about 60 men to capture large shoals of fish such as mackerel, oil sardine, etc., which come near the shore. It is said to have been first introduced in the North Kanara District from Goa some fifty to sixty years back where it seems to have been introduced from the far eastern countries such as Japan, Malaya or China. This is borne out from the fact that till the beginning of the second world war, new 'Rampan' nets were being brought to Goa by the Chinese and Japanese merchants for sale. 'Rampan' is the largest of all the nets used on the Mysore Coast. The first 'Rampani' work group came into being at Haldipur around the year 1925 and in 1957 another such work group with about 60 members has been formed in the village.

287. This net consists of about 300 to 400 nettings each about 3 fathoms in length, secured breadthwise to each other so as to form a large single net measuring over 6,000 feet. The depth of the central nets is as

much as 32 ft. and that of the end nets is 20 ft. The central nets called *Jolla Bale* or *Madu* have very close meshes of $1\frac{1}{4}$ " size and towards the extremities called *Salla Bale*, the size of the meshes gradually increases upto 1". The head of the net is floated by means of wooden floats of *angaraka* tree and the bottom is weighted. Two coir ropes 3" thick and about 200 to 300 fathoms long are attached to the ends of rampan for hauling the catch on the shore by pulling both ends. The net is tapering towards the ends. Thread for *Jolla Bale* is obtained by spinning 12 strands of 18 count cotton yarn and that for *Salla Bale* is obtained by spinning 9 strands of 20 count yarn. Till 1955, the fishermen were using jute or hemp for a *Rampani Bale* but since then they have switched on to cotton yarn. The cost of a *Rampani* net is about Rs. 6,000. This net is treated with a decoction obtained from the bark of Matti (*Terminalia*) tree three times at a stretch once in 4 months to keep it strong and well-conditioned. Each of this seasonal operation alone costs about Rs. 400. Then two boats are also required to cast the net. The cost of these two boats is another Rs. 3,000.

288. For operating the net a small dugout canoe not more than 12 ft. in length, locally called *Pathee* or *Kanisuva Doni* launches ahead with a *Tandela* (Captain) and a *Kalasi* (Sailor) in the early hours to search out for the shoals of fish, while the bigger boat measuring about 60 ft. in length and the other fishermen wait on the shore. As soon as the fish is sighted the *tandela* of the scout boat (*Pathee*) signals the direction of the movement of the shoal by waving his head scarf. The signalling is locally known as *Pallav Maduvudu*. One end of the net is securely held on the shore by about 30 fishermen and the remaining fishermen take the net on board the large boat (*Ponde*) and cast it in a semicircular fashion as directed by the *Tandela*. The *Ponde* comes ashore a couple of hundred yards away from the starting point, where the crew excepting 3 jump down holding firmly the rope at the other end of the net and paddle to the beach. In the meanwhile, the *Ponde* moves on its oars to the farthest point of the outstretched net and lowers the anchor. The men on board hold the floating edge of the net by means of a long rope (*Jolla Hagga*) so that the net is kept in position even if some of the floats do not function properly. The men ashore then haul in the two ends of the net and the *Pathee* and the *Ponde* slowly move towards the shore with the net. *Ponde* moves back to weigh the anchor and then returns to the shore. The fish caught in the net are separated and the net is spread on the beach for drying. The day's haul is then shared by the workers, the *Tandela* of each boat

getting one and a half times the share of an ordinary worker. The fish generally caught in *Rampans* are the mackerel, pomfret, oil sardine, etc. The largest haul of fish in one operation in the village was in 1951 when about 5 lakhs of mackerel were caught. In 1960, they caught about 2 lakhs of mackerel in one operation. In 1961, there was fish famine all over the coast. In 1962, though the fish famine continued; they were rewarded with a sizeable catch of oil sardine which was exported to upghat villages as fish manure.

(ii) Drift Net Fishing :

289. There are several kinds of drift nets. Important among these are (a) 'Patte Bale' and (b) 'Beedina Bale'.

(a) Patte Bale

This is also a seine but of a smaller dimension of about 2,000 feet length, specially used for catching mackerel and is operated by about 10 or 12 persons, a mile or two off the shore. Thread obtained by spinning 3 strands of raw cotton is used for the net by the fishermen of Haldipur. Each net consists of about 50 to 60 nettings joined together. Each netting is about 40' to 45' in size with meshes of the size of $1\frac{1}{4}$ " to $1\frac{1}{2}$ " and costs about Rs. 30. At both the edges called 'Seragu' ropes run through the meshes extending to a length of about 100 yards at either end and when distended in water, the net remains upright due to the wooden floats along the top edge and the stone or lead weight along the bottom edge. Two boats each about 22' in length locally called 'Mandada Pongai' launch into the sea with the nets and a crew of about 6 persons in each in the early hours of the day. After covering some distance the two boats are tied to each other and the two nets are also then joined to each other. When a shoal of fish is sighted the two boats are separated and they move away from each other in a semi-circle after casting the net into the sea. The fish are caught in the net when trying to swim through. The fish is able to get its head through a mesh, but its body being big, when the fish attempts to free itself the twine slips under the gill cover preventing escape. Then the net is hauled by pulling at both the ends from the two boats as a result of which the boats move closer and closer and when the entire length is drawn aboard the boats, they are again fastened to each other. A single operation requires about 4 to 5 hours and so, on a full working day there cannot be more than two operations. The maximum catch is about 10,000 mackerel per operation. The owners of the boats and the net get about 50 % of the day's catch to their share. The remaining fish is shared by all the workers, the 'Tandels' of the two boats getting $1\frac{1}{2}$ times the share of an ordinary worker.

(b) Beedina Bale

This is a drift net usually set at sunset and the fishermen wait all through the night before hauling the catch at day-break. This net is not anchored but drifts with the tide or current. The net which measures about 15 fathoms in length is 15 to 18 feet wide and has meshes of the size of 4". The net is usually made out of jute. The net has wooden floats at the top edge and is weighted at the bottom by stone or lead weights. The approximate cost of a net is Rs. 1,000. The boat carrying the net moves into the sea to a distance of about 4 or 5 nautical miles and soon after the darkness envelopes, the net is cast and the boat drifts with a small sail set on the mizzen mast so that it can lie with its head to the wind, keeping the headline of the net stretched as it drifts slowly backwards dragging the net at the same time. The work group usually consists of 4 fishermen and the working season for them is from September to December. The sharing of the haul is done similarly as in the case of *Patte Bale*. Usually fish called *Karligi*, *Isona* and *Sora* are caught in these nets.

(iii) Castnet Fishing

A cast net is locally known as *Beesuva Bale* or *Jalagi Bale*. Most of the fishing families own this type of net. The net is operated by one man who throws it in such a way that it opens like a parachute and then settles in water capturing fish coming within its range. The net is about 22' long and the circumference at the periphery is about 75'. A small metallic hook is attached to the apex which is locally called *Chutta*, while a long rope passes through the meshes in the circular margin which is called *Bayi*. The margin is re-curved inwards so as to form a pouch to prevent the fish from swimming out. The meshes vary in size from $1\frac{1}{4}$ " near the apex to $\frac{1}{2}$ " or $\frac{3}{4}$ " at the base. The net is made of 40 counts yarn. The weights are made of lead and the approximate cost of a net is about Rs. 90. If the sea is calm, cast net is operated during May, June and early July. A 15' long boat called *Beesuva Pongai* carrying about 4 or 5 fishermen and the net embarks in the early hours of the day and after covering a distance of about a mile or two it lies in wait for the catch. A fisherman standing upon a plank balanced on the gun-wales, holds a major portion of the net on his folded left arm. Meanwhile the 70' rope attached to the net at its apex is fastened to a stake in the boat. The fisherman then throws the net over-board with his right hand from the level of his elbow. It sinks to the bottom of the sea, catching all the fish coming within its sphere. Sometime later

the net is hauled out. The haul is shared by all the workers, the owner of the boat and the net gets $2\frac{1}{2}$ times the share of an ordinary worker and the person throwing the net gets $1\frac{1}{2}$ times the ordinary share.

(iv) Bagnet Fishing

A 'Bagnet' is called *Gholad bale* as it is chiefly used for catching *Ghol* (*Scieena Sina*) other fish which are caught by such nets are the catfish, skates, rays, etc. This net is said to have been introduced to the North Kanara Coast some 40 years back by Malabar fishermen. This net is also called *Maribale*. The cost of the net is about Rs. 1,500 and the two tonies needed to operate the net cost about Rs. 750. Only one fisherman from Haldipur owns a *Gholad Bale* though six more such nets belonging to other residents operate in Haldipur waters. The net made of hemp twine resembles a huge circular bag about 50' long, the apex of which is called *chutta* and the margin is called *Bayi*. The meshes vary in size from $\frac{1}{2}$ " to 1" and the net is provided on its sides with long wings (about 300' long) of coir rope netting locally called *Kathada Bale* with 12" to 24" meshes. The lower portion of the net has innumerable stones large and heavy, fastened about 25' apart while for a length of about 240 feet wooden floats, each 6' apart are inserted through the margin cord. Two boats each carrying 8 men are joined together after crossing the long ridges of water curling up and charge ahead in search of fish. Along with *Gholada Bale*, it is customary to carry another similar net called *Sanna Jabbina Bale* which is essentially a *Gholad Bale* with 0.3" to 0.5" size meshes and made of cotton thread. If the *Ghol* or *Shede* is not sighted, the smaller net is cast to catch small fish. The practice of sending out a scout boat to spot the fish also prevails in the village. If *Ghol* is spotted a piece of white cloth is waved and if *Shede* or catfish is sighted red cloth is waved. When the *Ghol* fish is sighted the net is cast and the boats move apart. The lower end of the net touches the bottom of the sea while the open end floats. The men in the boat frighten the fish by splashing water, beating empty tins, shouting, etc., so that the fish swim helter-skelter ultimately getting entangled into the net. Then by pulling the *Kathada bale* at both the ends, the net is hauled out and as this is being done, the two boats again start moving closer and closer till they are fastened to each other once again. A good haul may consist of about 2,000 *Ghol* fish or 3,000 to 5,000 *Shede* fish. The day's catch is first divided into two equal parts, one part goes to the owner of the equipments and the remaining is shared by the workers, the captains (*Tandels*) getting a somewhat bigger share. Second half of August, September and October are considered favourable for *Ghol* fishing.

(d) *Hooks and Lines Fishing*

This is also a common method of fishing adopted by Haldipur fishermen, who call it *Galad Rampani* or *Galada Bale*. In this the lines or 'hookers' are armed with 300 to 500 hooks, each costing about 12 paise, and at one end a large stone is securely tied for weight. The main line is weighted by smaller stones fastened about 150 feet apart and in between two stones, wooden floats are also tied. Each hook duly baited with the flesh of small fish *Jabbina Eri* is attached to the outer end of a branch line or *snoed* given off at regular intervals of 18' from the main line. A boat carrying, usually 4 men covers 3 to 4 miles into the sea during day time. At a good spot the fishing line is lowered into the sea and the boat drifts on. After 3 or 4 hours the line is hauled in and the fish is carefully picked out. The fish caught by this method are locally known as *Shede* (catfish), *Vagali*, *Sora*, *Magara*, *Patka*, etc. Large fish are caught by this method usually between August and early November. The day's catch is divided into 6 portions, the 4 workers get a portion each and the remaining two go to the share of the owner of the boat and the net.

(e) *River Fishing*

290. Two popular methods of fishing in the river in Haldipur are by using *Beesuva Bale* and *Goruva Bale*. There is also another method called 'Trap' method which the Harkantras and Kharvis do not practise as a rule.

(i) *Beesuva Bale* is the castnet measuring about 13 feet in length with a long cord attached to the apex, the size of the meshes being about 1". The margin is weighted with lead balls and the net is made of fine cotton yarn of 40 counts. Its price is about Rs. 50 but the fishermen of Haldipur generally weave this net themselves. Once in two months the net is treated with a decoction obtained from the bark of *Mathi* (*Terminalia*) tree. While throwing the net, the fisherman ties the cord to his right wrist and laying a major portion of the net on his left arm, throws the net into the waters with a swing. In practice, the Ambigs, Bhois and Harkantras have their own different ways of throwing the net from which their caste can clearly be distinguished. Some of the fishermen use long dug out tonies locally called *Holedoni* which carries usually 2 persons, one for rowing the boat and the other for throwing the net.

(ii) *Goruva Bale*, is also called *Dandjal* by the Konkani speaking fishermen. It is made of fine cotton

thread and usually measures about 24' long and 6' broad. Its meshes are about $\frac{1}{2}$ " in size and at the sides two poles of bamboo are fastened to serve as handles. When the river is in low tide, two persons holding the bamboo poles, one at each end, move across the river against the water current. The moving fish get entangled in the meshes of the net.

(iii) *Traps* :—These are as a rule never used by Harkantras or Kharvis. Only the Namdhari Naiks, Halakkigowdas and some others who are not traditionally fishermen use this mode for fishing and the fish caught is only for domestic consumption and not for sale. The traps consist essentially of circular baskets made of bamboo reeds so as to leave gaps for the fish to get into the basket. The reeds are supported at either end by hoops. They are set in shallow waters which usually go dry at low tides. The owners of the trap visit the spots after some time and take away the fish caught in the traps.

291. The river fish is always sold fresh. *Nogli*, *Bayigi*, *Madli*, *Kagalsi*, *Jabhu* are the common varieties of river fish available in Haldipur. *Belachu* or *Malavi* is a variety of shell fish which is available during April-May in the river. Fisherwomen collect these by diving in the river and sell them by volumetric measures. Limpet and Barnack are also extricated from the huge rocks near the Basavarajadurga island.

Fish Curing Methods

292. Whenever there is excess fish which cannot be sold immediately, fishermen preserve it by curing, so that it can reach the distant markets without decomposition. Curing is done at Haldipur by either the dry or wet process. In general both the dry and wet processes yield a product which though not quite unwholesome is not attractive to the eye and not sufficiently tempting to the appetite.

293. Large fish such as Catfish, Ghol, Pomfret, etc., are slit though the dorsal line from the root of the tail to the tips of the snout and the guts and gills are removed. The vertebral column adheres to one of the two surfaces of the split fish. The vertebral column is severed from the fleshy side for the greater part of the depth of the fish, but is not totally detached as it is necessary to impart a wide flat shape to the fish. If the fish is thick, cuts are then made lengthwise on the thick fleshy parts, Mackerel, Padwe, Dhodi and small Pomfrets being thin fish such cuts are not made as only the original slit along the dorsal line is sufficient for salting. Then the slit fish is rubbed with salt and

kept for drying in the sun for 5 days continuously. Sometimes large-sized fish are cut into sizeable fillets for marketing purposes. Generally two persons work together at slitting the fish and removing the entrails and earn about Rs. 10 for 1,000 fish (Mackerel). Then the fish is washed in sea water and again rubbed with salt. It is then piled in heaps in the curing shed or some old fishing boat and exposed to the weather for one day. The following day the pile is again washed in sea-water and then for three days and nights they are exposed to the weather by spreading them on a coir mat or straw on the sea-beach. Then the curing operation is over. In this method the consumption of common salt is comparatively less as a bag about 50 kgs. of salt can be used for curing 1,000 Mackerel. The local fishermen, sometimes use salt-earth (fuller's earth) instead of salt. Fish cured by this system lasts for about 2 years.

294. 'Mona' is another method of curing Mackerel, in which the entrails are removed not by slitting the fish but with the fingers inserted through the gills. The fish is first washed in sea-water and then dried by spreading on the sea beach. Salt is rubbed all over to each fish carefully and the fish are arranged in small conical heaps covered by leaves of cocoapalm. On the second day half of the remaining salt is rubbed in and the fish is so re-stacked that the top fish becomes the bottom ones. On the third day these operations are repeated. Fish cured by this system has not got much demand locally but is in great demand on Ratnagiri and Bombay sides from where traders come to the village during the season. About $1\frac{1}{2}$ bags of salt is required for 1,000 Mackerel. The fish cured by this method lasts for about 2 months only.

295. Yet another method, known as *Kharvani* is also popular. In this method, small sized fish are not opened, while large sized fish are split and cleansed before they are treated with salt. This treatment with salt goes on for three days continuously before drying. On the first day half the quantity of salt is rubbed into the fish and the fish are arranged in a conical heap. On the second day, the fish are treated with half of the remaining salt and the heap is turned topsyturvy. On the third day, these operations are repeated. Fish cured by this wet process is never exposed to the sun.

296. In 1960, some four fisherwomen who had come from Uppund in South Kanara demonstrated an improved method of splitting the fish. All along Haldipur fisherwomen used to split the fish with a knife, and two persons were required to work simultaneously

in splitting the fish and removing the entrails. These Uppund ladies demonstrated that this work could be attended to by one person only and at double the speed if instead of a knife a 'Mettugathi' is used to split the fish. A 'Mettugathi' is nothing but a straightened sickle fixed to a wooden plank.

Storage and Marketing

297. At present the fishermen have no storage facilities. So they are forced to dispose of the fish immediately after catching or curing it. They have recently formed a co-operative society of their own, which arranges for curing the fish whenever there is a big haul. The nearest ice factory is at Karwar and one more is on the point of being commissioned at Kumta 6 miles away. Under the special development programme, the State Government has envisaged the establishment of an ice factory at Honavar also. The Government have also a plan to develop a fish harbour at Honavar. When these improvements are carried out and new and improved methods of fishing are introduced, the lot of these 'sons of the sea' will improve.

298. It is generally the fisherwomen who look to the marketing side of the catch. There is a local fish market in the village where both fresh and cured fish are sold. Some middlemen, who generally happen to be creditors of the fisher folk, also claim their share in the catch or purchase it from the fishermen and arrange for its export to other distant places. It is indeed a sad feature that nearly 80% of the fishermen possess nothing more than a cast net which can be operated only in the river. So they have to depend on other middlemen for their equipment and thus being in their clutches, the lion's share of every catch goes to these middlemen. Unless this order is changed, the economic stagnation of these illiterate fishermen is bound to continue indefinitely. There is some fault with the fishermen also. The general complaint in the village is that they are not creditworthy and always tend to defer repayment of loans advanced. Even their own co-operative society which had advanced some loans to them during fish famine and at other times feels this difficulty.

Beliefs and Superstitions

299. They offer special services at the time of launching a new boat or casting a new net. For these purposes a Tuesday and a Friday are considered to be auspicious. They prepare *charu* (half cooked boiled rice) and keep it in the eight cardinal directions

on the boat and on each heap, they keep a piece of ashgourd smeared with vermilion powder. Twigs of a plant called *Dondi* with one end dipped in *Honne* oil are lighted and kept pierced to the ashgourds. Then the rice is thrown out. At times, they sacrifice a fowl on the occasion by cutting it and throwing into the sea. Sometimes they perform *Satyanarayana pooja* on such occasions.

300. They revere the shrine at Swarnagadde as also the one at Salekeri. The workers operating a *Rampani Bale* set apart a portion of the catch equivalent to the share of an ordinary worker in the name of the shrine *Devara palu* and the proceeds from the sale of this share are utilised in performing Pooja to the deity.

301. Whenever they fail to get a good catch, they attribute the failure to the evil eye of the spirit of some deceased ancestor and consult the priest at Salekeri, who is said to be in communion with the shrine there. This is known as *Prashne Keluvudu*. The priest is believed to fix the identity of the particular spirit. The fishermen whose departed ancestor's spirit is enraged, is forbidden from taking any part in any fishing activities till he gets himself absolved of all sins by offering special services at the temple and also oblations to his ancestral spirit. Sometimes they offer special services to the shrine on *Jali* island or the *Jatka* on Basawarajadurg island. They believe that any contact with jelly fish which they call *Jaru* is very harmful. When the south-western breeze starts, they believe that it is the end of the marine fishing season though at times they continue to venture into the sea for fishing on a small scale.

(D) FORESTRY

302. Excepting collection of fuel and green manure from the Chandawar forests and working as labourers in the plantations raised by the Forest Department at Haldipur, there are no activities connected with forests in the village. A few years back a local enthusiast ventured to manufacture *Kachu* from the Khair trees in the forests of Chandawar but he did not make much headway due to financial losses. Now he has opened a timber depot at Haldipur but gets most of the timber from the wholesalers at Kumta and elsewhere.

(E) VILLAGE INDUSTRIES

303. The manufacturing industries which are being practised by 42 households in the village are

listed in Table 8 and alongside the castewise distribution of the households is also given.

304. There are four households in the village who manufacture beaten rice. Generally the paddy required is supplied by the customers and these households only earn wages for converting it into beaten rice. It is the female members of these households who work at this industry. They earn about a rupee or two per day.

305. There are only four households of Gold and Silversmiths. With the introduction of the Gold Control Order, their main source of livelihood is practically cut off and it is only the love for their traditional occupation that prevents them from seeking alternative sources of income. The *beedi* workers generally purchase tobacco and *tumri* leaves worth about a couple of rupees and earn about a rupee a day by rolling and selling the beedies manufactured. Cotton *charkha* has been a recent introduction into the village. The supervisor of the Khadi centre at Honavar visits the village once or twice a fortnight and collects the yarn and issues fresh stock of cotton. The wages earned are Re. 1.00 and for turning 1 lb. of cotton into yarn.

306. The Mahila Sahakari Sangha has been inducing the women folk to learn some crafts like paper flower making, tailoring, manufacturing perfume sticks, etc. The Sangha is also conducting tailoring classes.

(F) TRADE AND COMMERCE

307. These activities are conducted on a small scale in the village as would be evident from Table XV. In all, 35 households are principally engaged in trade and commerce of which trade in fish is the occupation of 9 households. Of the 12 persons engaged in this trade 6 are women, who come from the fishing classes. The 6 men are all Muslims who trade in fresh and salted fish both in the village and elsewhere. All other traders keep on rolling their meagre investment by purchasing the goods once a week from the wholesalers with whom they invariably maintain a current account.

Indebtedness

308. It is evident from Table XXIII that 56.2% of the households in the village are indebted to either institutions or individuals to the tune of Rs. 68,440. The average outstanding amount per indebted household works out to Rs. 229 and the per capita indebtedness for the entire village comes to Rs. 25.

THE VILLAGE ECONOMY

309. An analysis of the indebted households by income level shows that 33.2% fall in the average monthly income range of Rs. 100 and more; 23.2% fall in the range of Rs. 76 to Rs. 100; 30.2% fall in the income range of Rs. 51 to Rs. 75; 13.1% in the range of Rs. 26 to Rs. 50; and only one household or 0.3% in the monthly income range of Rs. 25 and below. The obvious conclusion is that the borrowings of a household increased with its credit-worthiness. This table also indicates that the percentage of indebtedness among the households in the 5 income groups increases from 4.17 in the lowest income group to 69.23 in the highest income group.

310. If indebtedness is correlated to occupational groups, it is found that the non-cultivating households owe debts to the tune of Rs. 16,609 or nearly 24.3% of the total debt. Households cultivating less than 3 acres each owe a debt of Rs. 35,560 or about 52% of the total debt. Households working on 3 to 10 acres of land owe Rs. 13,781 or about 20% and households cultivating more than 10 acres each have a debt of Rs. 2,490 or 3.7%. Though separate data based on occupation have not been compiled, it is found that the incidence of indebtedness is more among fishermen. This class which is always steeped in debts suffered considerably during the fish famine in 1961 and 1962, when they had to seek further 'Fish Famine Relief Loans' from their co-operative society. A number of them are indebted to private individuals also.

311. It is seen from Table XXIII-B that of the total debt in the village, Rs. 20,596 or nearly 30% is due to the co-operative societies; Rs. 6,612 or about 9.3% is due to the National Extension Service and Government in the Revenue Department; Rs. 4,595 or about 7% is due to various banks; Rs. 700 is due to the Life Insurance Corporation and Provident Fund Scheme; and Rs. 36,514 or nearly 53% is due to private individuals, none of whom are professional money lenders. Thus it will be seen that in spite of the existence of the co-operative societies in the village and also in spite of several schemes of the Government to provide timely finances, borrowings from individuals continues to be the main source of credit. The co-operative societies charge an interest of Rs. 7.81%; the Tacavi loans and loans under the National Extension Scheme carry an interest of 4% and private individuals charge about 12%. Where the relations between the landlords and tenants are good, the landlords advance loans to the tenants for their agricultural needs and at times for personal needs also.

312. Table XXIII-A gives indebtedness by causes. It will be seen from this Table that nearly 40.4% of the debts incurred are for the normal maintenance of the households. This is so because 1961 and 1962 were bad seasons both for fish and crops. Out of the 387 indebted households, 222 have borrowed money for their domestic needs, the incidence of borrowings for this purpose working out to 57.5%. The next important item for which debts are obtained is for marriages. 37 households or 9.5% of the total number of households owe Rs. 14,975 or 21.88% of the total outstanding amount for this purpose. Other non-productive purposes for which debts are incurred are medical aid, repayment of outstanding debts, funeral expenses, etc. Nearly 70.8% of the present outstanding debt has been incurred for non-productive purposes.

313. Of the loans obtained for productive purposes, Rs. 6,186 or about 9.04% are for current agricultural expenses. 37 households owe debts on this account; 20 households have borrowed Rs. 1,501 or 2.19% for the purchase of groundnut seed; 10 households of fishermen have borrowed Rs. 790 or about 1.16% for nets and boats; 18 households have borrowed Rs. 3,495 or 5.11% for buffaloes; 7 households have borrowed Rs. 663 or 0.97% for bullocks; 1 household has borrowed Rs. 800 for the purchase of a house; 1 person has incurred a debt of Rs. 100 or 0.15% for a poultry farm, etc. It is quite possible that even some of the loans obtained ostensibly for these productive activities were actually diverted to non-productive purposes. Even among the debtors, Halakki Gowdas are considered to be the most honest and so any amount due from them is never considered as a bad debt.

Income and Expenditure

314. Before proceeding with the discussion on income and expenditure, it has to be pointed out that the data collected cannot be said to be very accurate for several reasons. The recall period being one full year, and majority of the villagers not being in the habit of maintaining accounts—many of them being illiterate also—the figures arrived at are approximate. Sometimes the villagers view the enquiries with suspicion also. But every effort has been made to convince them about the scope and purpose of this enquiry and to arrive at correct figures as far as possible.

(A) INCOME

315. The subjoined table gives source-wise gross income earned by all the households in 1962 :—

Sl. No.	Source	Income		Households	
		Amount in rupees	Percent- age of total income	Num- ber	Percent- age of the total No. of households
1.	Cultivation	1,38,272	25.33	344	64.91
2.	Livestock	23,976	4.38	107	20.18
3.	Wages	2,08,631	38.20	395	74.52
4.	Arts and Crafts	25,375	4.65	50	9.43
5.	Fishery	35,725	6.54	101	19.05
6.	Forestry	1,565	0.30	14	2.64
7.	Trade	29,090	5.33	36	6.80
8.	Service and Professions	41,071	7.52	43	8.11
9.	Rent	11,107	2.02	41	7.74
10.	Remittance	24,667	4.52	69	13.02
11.	Others	6,590	1.21	19	3.86
All sources		5,46,069	100.00	..	..

316. It will be seen that the total number of households figuring in this table far exceeds the actual number of households in the village. This is because some of the households derive income from multiple sources and when considering the total income, it is not possible to restrict the scope of enquiry only to the principal source of income. When considering the income from livestock, only the income derived by the production of milk and milk products has been considered. Absence of any previous statistics on this subject renders it impossible to have a comparative study. Nevertheless the significant trends from 1950—mostly based on personal observations and general enquiry—reveals that at the time of survey, there has been an increase in the gross income from all sources excepting from fishing and rent. The decline in the income from fishing is due to the fish famine at the time of survey and the decline in the income from rent is due to the restrictions put on the quantum of rent payable by the tenancy law. The rise in income from all other sources is due to the steady rise in prices and wages. Though the gross income has increased, with it the expenditure has also increased because of the steep rise in the price of all commodities including necessities. The village is by no standards self-sufficient.

317. An analysis of the households by their levels of income reveals that 4.5% of the households earn less than Rs. 300 per annum; 19.2% earn in the range between Rs. 300 and Rs. 600 per annum;

29.5% earn in the range between Rs. 600 and Rs. 900 per annum; 19.8% earn between Rs. 900 and Rs. 1,200; and 27.0% earn more than Rs. 1,200 per annum.

318. Tables XIX and XX relate to the distribution of households by the principal occupation and level of income. To facilitate a comparative study of the different groups, the population in each group is reduced to a common denomination, by adopting Lusk's coefficient in working out the adult equivalent males.

319. It is seen from Table XX that the average annual income of the households principally depending on cultivation is Rs. 1,659 and the average income per adult equivalent male is Rs. 324. Among the 6 occupational groups, this average is the highest. The average number of adult equivalent males is also highest for this group, it being 5.2. But as regards the average number of persons gainfully employed this group stands at the bottom. Of the 9 households in this group 5 earn more than Rs. 101 per month; 2 earn between Rs. 51 and Rs. 100 per month and 2 earn between Rs. 26 and Rs. 50 per month. In this group adult females outnumber adult males. The average size of the household in this group being 6.33, is second only to the group mainly dependent on fishing.

320. 91 households with an average annual income of Rs. 1,199 and having on an average 3.27 persons gainfully-employed, depend mainly on the cultivation of lands taken on lease. The average income per adult equivalent male works out to only Rs. 275. 42 of these households earn more than Rs. 101 per month; 15 earn Rs. 76 to Rs. 100 per month; 18 earn Rs. 51 to Rs. 75; 14 earn Rs. 26 to Rs. 50; and 2 earn less than Rs. 25 per month.

321. The occupational group of agricultural labourers consists of 23 households having 3.39 adult equivalent males per household. The total average earnings of each household come to Rs. 738 per annum. The average annual income per adult equivalent male works out to Rs. 218 which is slightly higher than that for the fishing classes, even though the average annual income of a household in this group is the lowest. An analysis by income level reveals that 3 households or 13% of the households earn on an average Rs. 275 per annum; 6 households or 26% earn on an average Rs. 439; 7 households or 30% earn on an average Rs. 730; 4 households or 18% earn on an average Rs. 1,085; and the remaining 3 households or 13% earn about Rs. 1,353 per annum. In this group, the income derived by a household is in direct proportion with the number of workers therein.

THE VILLAGE ECONOMY

Besides all the adults in this group, a few children are also gainfully employed, unlike any other group.

322. The average size of the households coming under household industry is 5.59 and the average number of adult equivalent males for the 22 households coming in this group is 4.53. But the average number of gainfully employed persons in each household, being 2.36, is only a little more than that in the group of owner cultivators. The average income of a household is Rs. 1,145 and that per adult equivalent male is Rs. 253. It is usually only the male folk who work at Household Industry, there being very few ladies who work either on cotton charkha or manufacture of flattened rice. Of the 22 households, 10 households or 45.5% earn on an average Rs. 1,663; 1 household earns on an average Rs. 1,150; 8 households earn on an average Rs. 726; and 3 households earn on an average Rs. 536 per annum.

323. The principal occupation of 27 households is fishing. Actually there were some more households normally working at this but at the time of survey they had temporarily deflected to other vocations on account of fish famine. The number of adult equivalent males in each household from this group is 5.00 and the average income per adult equivalent male is Rs. 215 being the lowest among all groups. The average size of a household is 6.37 being the highest among all groups. So also the average number of workers in each household is also highest being 3.44. An income-wise break-up of the 27 households in this group shows that 9 households have an average income of Rs. 1,539; 5 households have an average income of Rs. 1,050; 10 households have an average income of Rs. 816; and the remaining 3 have an average income of Rs. 563 per annum.

324. 67.5% of the households in the village have been grouped under other occupations. They include traders, general labourers, persons in service, profes-

sionals, etc. The average size of these households is 4.98 with 3.94 adult equivalent males in each. The total number of gainfully employed persons being 918, the average per household works out to 2.56. The average annual income per household is Rs. 980 and that per adult equivalent male is Rs. 249. In this group, 33 households derive their major income from service, 264 households from general labour, 30 households from trade, 11 households from livestock, 3 by running hotels, and 2 by working in transport. In this group 11 rent receivers also stand included. 74 of the households earn on an average Rs. 482; 19 earn Rs. 258 on an average; 112 earn on an average about Rs. 762; 79 earn on an average about Rs. 1,065 and the remaining 74 earn on an average Rs. 1,904 per annum.

B. EXPENDITURE

325. The pattern of expenditure in respect of the six occupational categories, viz., (1) cultivators of owned lands, (2) cultivators of lands taken on lease, (3) agricultural labourers, (4) workers at household industry, (5) fishermen and (6) others, is presented in Table XXI. In this table, the expenditure of households coming under the different income levels has also been shown. A household being the basic unit for comparison, it could be seen at the very outset that the average monthly expenditure varies from Rs. 62.15 in the case of agricultural labourers to Rs. 155.72 in the case of owner cultivators. A household of tenant cultivator spends Rs. 105.73 per month; that of workers at household industry spends Rs. 97.20; that of fishermen spends Rs. 96.85 and that of 'others' wherein the households of non-gainfully employed as also those of general labourers, persons in service, trade, etc., are included, spends Rs. 80.73 per month.

326. If the average monthly expenditure of the households is examined with reference to the different income levels in these six groups, the results will be as follows :—

Sl. No.		Households with monthly income of									
		Rs. 101 and above		Rs. 76-100		Rs. 51-75		Rs. 26-50		Rs. 25 and below	
		No. of house- hold	Average expen- diture	No. of house- hold	Average expen- diture	No. of house- hold	Average expen- diture	No. of house- hold	Average expen- diture	No. of house- hold	Average expen- diture
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
I. Cultivators of owned land	..	5	210.17	1	67.58	1	72.33	2	108.36	..	..
II. Cultivators of lands taken on lease	..	42	149.90	15	88.80	18	71.09	14	47.71	2	23.09
III. Agricultural labourers	..	3	116.22	4	88.50	7	64.06	6	34.98	3	23.03
IV. Household industry	..	10	138.04	1	112.43	8	59.77	3	44.75	..	..
V. Fishermen	..	9	138.74	5	93.80	10	74.87	3	49.20	..	..
VI. Others	..	74	154.56	79	88.74	112	62.37	74	41.84	19	25.17

327. These figures give at a glance a comparative idea of the pattern of expenditure of households coming under the same income ranges in the different occupational categories. A few striking characteristics in this expenditure pattern are worth discussing. The first peculiarity that is noticed is about the expenditure of the single household of owner cultivators coming in the Rs. 76-100 income group. Compared to other households in this income range, the average expenditure of this household is very much less. This is because, this household regularly receives some remittances and thus its income gets somewhat inflated. It also consists of only 3 females and a child, thus their expenditure is less, their requirements being limited. It is seen that the two households of owner cultivators in the Rs. 26.50 group have spent Rs. 108.36 on an average, and this is far in excess of their income. This is due to the fact that the crops in the fields were a failure in 1961-62. These two households as well as many other such households had to incur debts to meet not only their cultivation needs but also to defray their expenses. These two households in particular were obliged to borrow Rs. 1,200 and Rs. 250 respectively. So also one household of the workers at household industry coming in the Rs. 76-100 income range has spent more than its income. This deficit is also made good by borrowings.

328. Category VI forms the biggest group, having 358 households within it. It is only in this group and in the group of agricultural labourers that majority of the households have an income of less than Rs. 75 per month. It is also in this group that the largest number of households—19 to be exact—earning less than Rs. 25 per month are found. This is because on the non-gainfully employed households are included herein.

329. Having considered the general pattern of expenditure, it would be worth considering the expenditure on some important items of the households in the different groups and then comparing them. It is possible to make a comparative study by considering the average expenditure per equivalent adult male on some selected items of expenditure. Analysing the

HALDIPUR

data collected on some selected items the results are as furnished in the statement shown on page 51.

330. Food accounts for a major portion of the expenditure in the case of households in categories (iii) to (vi), though the expenditure on food per equivalent adult male does not vary much from category to category. This clearly indicates that the households in these 4 categories are not economically so well off as the households in the first two categories. It is also evident that particularly agricultural labourers form the poorest sections of the village, as nearly 60% of their income is spent on food alone.

331. The consumption of beverages, particularly tea, is on an increase and the expenditure on this item per equivalent adult male is almost equal to the expenditure on clothing. Among owner cultivators, the expenditure on beverages actually exceeds the expenditure on clothing. So also smoking and 'Pan' chewing absorb a considerable portion of the income among all sections, and among agricultural labourers and fishermen, the expenditure on these items exceeds that on clothing. This is because most of the agricultural labourers and fishermen wear scanty clothes. They generally have no upper garment and their lower garment, particularly when at work consists of only a loin cloth. The expenditure on travel and recreation is more among workers at household industry because they often have to move out of the village in search of work.

332. Not much is spent on education. Agricultural labourers spend nothing on it. It is only the households of owner cultivators and a few households in the income range of Rs. 101 and above from category VI which set apart a portion of their income for providing education. All the other households spend very little on education.

333. Rent on land forms a sizeable portion of expenditure of tenant cultivators. The expenditure on hired labour, manure, etc., is considerable in the case of owner cultivators forming nearly a fifth share of their total expenditure.

THE VILLAGE ECONOMY

Sl. No.	Item of expenditure	Category I			Category II			Category III			Category IV			Category V			Category VI		
		(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
1.	(a) Food cereals	8.59	28.24	8.69	35.86	8.59	46.85	8.08	37.64	8.16	42.13	8.29	40.47	8.29	40.47	8.29	40.47	8.29	40.47
	(b) Food non-cereals	4.01	13.20	3.36	13.87	2.25	12.27	3.41	15.88	2.99	15.44	3.33	16.24	3.33	16.24	3.33	16.24	3.33	16.24
	Total	12.60	41.44	12.05	49.73	10.84	59.12	11.49	53.52	11.15	57.57	11.62	56.71	11.62	56.71	11.62	56.71	11.62	56.71
2.	Beverages	2.85	9.36	1.72	7.13	1.50	8.16	1.94	9.04	1.37	7.07	1.66	8.13	1.66	8.13	1.66	8.13	1.66	8.13
3.	Smoking and chewing	0.88	2.90	1.60	6.61	2.07	11.31	1.12	5.23	2.10	10.82	1.55	7.57	1.55	7.57	1.55	7.57	1.55	7.57
4.	Clothing	2.53	8.32	1.87	7.73	1.58	8.61	2.09	9.76	1.91	9.85	1.81	8.84	1.81	8.84	1.81	8.84	1.81	8.84
5.	Travel and Recreation	0.77	2.51	0.16	0.96	0.15	0.81	0.76	3.52	0.18	0.93	0.28	1.36	0.28	1.36	0.28	1.36	0.28	1.36
6.	Education	0.77	2.51	0.10	0.40	0.00	3.25	0.18	0.82	0.03	0.14	0.02	0.08	0.02	0.14	0.02	0.08	0.02	0.14
7.	Rent on land	6.24	20.52	3.00	12.36	0.60	3.67	0.06	0.93	0.03	0.94	0.03	0.94	0.03	0.94	0.03	0.94	0.03	0.94
8.	Hired labour and purchase of seed, manure, etc.	6.24	20.52	3.00	12.36	0.60	3.67	0.06	0.93	0.03	0.94	0.03	0.94	0.03	0.94	0.03	0.94	0.03	0.94

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population Trends

334. In 1951, Haldipur town consisting of the three revenue villages returned a population figure of 5,670. The inter-censal period has witnessed an increase of population by only 7% the population for all the three villages together being 6,069 in 1961. However in 1961, unlike in the 1951 Census, the three revenue villages have been treated as separate units and the population of Halidpur Group I, the subject of this study, has been recorded as 2,679. With this change in the unit, Haldipur ceased to be a 'Town' for the 1961 Census and came to be included among the rural areas. However this overall increase of the population by only 7% during the inter-censal period is seen to be very meagre when compared with the 20.9% increase for the Taluka of Honavar, 33.1% increase for the North Kanara District and 21.4% increase for the State of Mysore.

335. This survey conducted in 1963 records a population of 2,725 persons in Haldipur Group I giving an annual rate of increase of 0.84% for the village. A study of the vital statistics for the decade 1951-60 indicates an increase by 1.19%. The statistics as maintained by the Revenue Patel for all the three groups of Haldipur together are as follows :

Year	1951	1952	1953	1954	1955	1956
1	2	3	4	5	6	7
Births ..	180	152	155	129	N.A.	143
Deaths ..	86	62	79	113	N.A.	70

Year	1957	1958	1959	1960	Total	Average per annum
1	8	9	10	11	12	13
Births ..	123	122	153	92	1,249	138.8
Deaths ..	75	55	58	41	639	71.0

N.A. = Not available

336. The population for 1951 being 5,670, the crude birth and death rates work out to 24.4 per mille and 12.5 per mille respectively.

337. Thus it will be seen that there is a marked variation in the rate of increase of population calculated on the basis of the vital statistics and that revealed by the periodical population count. This variation is due to seasonal migration of the people to other upghat places in search of work. This tendency of emmigration is more pronounced among individuals than among whole households. The goldsmiths and carpenters move out for 3 to 8 months in a year, leaving their families in the village only. So also the labouring classes move to the areca gardens elsewhere. This exodus usually sets in in the last week of January or early February and this is generally the time when the population count is taken.

338. This outward movement is peculiar to all the coastal parts of the District and that is the reason for the recorded population rise of only 16.1% in Karwar Taluk, 13.2% in Kumta Taluk, and 16.7% in Bhatkal Taluk as compared with the 53.6% rise in Sirsi Taluk and 47.3% rise in Siddapur Taluk, during the 1951-61 inter-censal period. These last two Taluks with a number of arecanut gardens attract the labourers from the coastal tracts.

Age Structure

339. Table II presents the distribution of population by age and sex. Among males, 41.9% are children aged below 14 years, 28.1% are in the 15-34 age group ; 23.7% are in the 35-59 age group ; and the remaining 6.3% are aged above 60 years. Among females, 41.3% are aged below 14 years ; 28.9% are in the 15-34 age group ; 24.23% are in the 35-59 age group ; and 5.5% are aged above 60 years. This comparative study shows that the longevity is slightly higher among males than among females.

340. The results of the present survey as compared to the distribution of the population in the Honavar Taluk according to the 1961 Census figures, are as follows :

Age group	0-14	14-34	35-59	60 & above
Haldipur Group I	41.6	28.5	24.0	5.9
Honavar Taluk Rural	43.9	29.2	21.2	5.8
Honavar Taluk Urban	43.0	30.3	20.7	6.0
Honavar Taluk Total	43.8	29.3	21.1	5.8

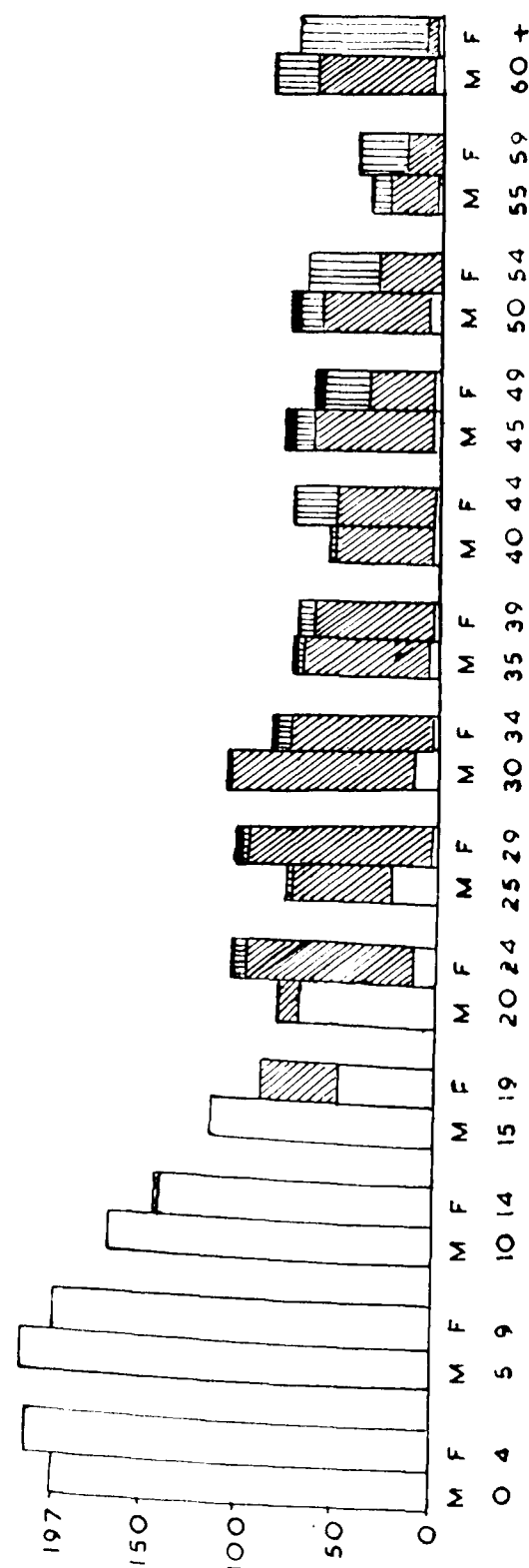
HALDIPUR GROUP I

HONAVAR TALUK

NORTH KANARA DISTRICT

POPULATION BY SEX, AGE AND MARITAL STATUS

□ NEVER MARRIED
 ▨ MARRIED
 ▤ WIDOWED
 ■ DIVORCED/SEPARATED



SOCIAL AND CULTURAL LIFE

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Density

341. The survey reveals the density of population for Haldipur Group I to be 1,404 per sq. mile and according to the 1961 Census recordings the density for the whole village of Haldipur (all the three revenue groups together) was 1,089. For Honavar Taluk (both rural and urban) the density is 323, the density for the rural area alone being 296 and that for the urban area being 1,045 per sq. mile.

Sex Ratio

342. According to this survey there are 970 females for every 1,000 males in the village. According to 1961 Census in Haldipur Group I there are 1,368 females and 1,311 males giving a ratio of 1,043 females per 1,000 males. According to the 1961 Census, there are 1,019 females for every 1,000 males in the rural areas of Honavar Taluk and about 1,002 females for every 1,000 males in the urban areas of the Taluk. For the whole of the North Kanara district, in 1961, there are 946 females for every 1,000 males. In 1951 the sex ratio for the whole Haldipur town was 1,100 females for every 1,000 males. It is seen from these figures that there is a marked change in the sex ratio between the figures recorded in 1951 and those recorded in 1961. The number of females per thousand males is more in 1951 than in 1961 or at the time of survey. This may be due to the fact that at least a few of the male folk who used to migrate to upghat villages in search of work could find in 1961 and 1962 work in the village itself due to the construction of West Coast and other roads and also due to the cultivation of groundnut. Again the disparity between the sex ratios of 1961 and 1962 is due to the fact that Census enumerations were done in February-March when there is more of emmigration among males and the survey work was carried out between March and August, 1963, when the people who migrate generally return to the village to attend to cultivation.

343. Table IV presents the sex wise population by religion and caste. It will be seen from this, that the sex ratio among Halakkigowdas, a major community of the village, is the lowest being 845 females for 1,000 males. Among Harkantras the second major community it is 870 females for 1,000 males, whereas among Namadhari Naiks it is 991 females for 1,000 males. Mukris have 900 females for 1,000 males. It is only among the Kharvis, Daivadnya Brahmins, Brahmins, Muslims and a few other castes that the females exceed the males in number. Among Kharvis there are 1,091 females for 1,000 males; among Daivadnya Brahmins there are

1,409 females for 1,000 males; among Brahmins there are 1,254 females for 1,000 males; and among Muslims there are 1,121 females for 1,000 males.

Marital Status

344. Table VI presents the distribution of the population by age, sex, and marital status. It will be seen from this that in the village 53.1% are unmarried; 36.5% are in *de facto* married status; 9.2% are widowed; and 1.2% are separated.

345. Among the males, none below 20 years of age is even married. In the 20-24 age group only 10 out of 83 are married and in the 25-29 age group 53 out of 78 are married, while one is already widowed. There are 13 unmarried in the 30-34 age group and 17 unmarried are aged above 34 years. These statistics prove that there are no child marriages among males. The few who continue to be unmarried in spite of reaching or crossing the marriageable age, have remained so due to poor economic conditions, poor health, etc.

346. Though remarriages among widowers are not prohibited, there are 60 widowers in the village. 23 or 38.3% of them are aged above 60 years; 21 or 35% have crossed their fiftieth year; 9 or 15% are aged between 45 and 49 years; 4 or 6.7% are in the 40-44 age group; and 3 are aged below 40 years. 17 men, of whom 10 are in the 35-49 age group have separated from their wives. Misbehaviour on the part of either of the partner, falling victims to chronic diseases, family feuds, etc., are the common causes for such separations.

347. Among females 46.5% are never married; 14.2% are widowed; 1% are separated and the remaining 38.3% are married. Of the unmarried, 88.6% are aged below 14 years and 10% are in the 15-24 age group. It is only among Brahmins and a few other castes that girls are generally married when they are about 20 years of age. Among the rest of the communities, girls are invariably married within a couple of years of their attaining puberty. There is only one case of a girl getting married even before her reaching her 14th year. The widows outnumber the widowers as, among all communities except the Muslims, widow remarriage is not viewed with much favour. There are 14 women who have separated from their husbands, 8 of them being aged below 35 years.

Health and Medical Aid

348. Facilities for medical treatment are available at Kumta and Honavar, both of which are 6 miles away from the village. However, there is a recognised

Medical Practitioner in the village, who has passed 'Vaidya Visharada Examination'. He dispenses both Allopathic and Ayurvedic medicines. Another recognised Medical Practitioner, who practises only Allopathy visits the village twice a week. A local school teacher dispenses Homeopathic medicines. Besides these practitioners, there are a number of persons in and around Haldipur who are reputed to cure certain specific diseases by administering indigenous medicines. The mode of their treatments, the constituents of the medicines, the herbs used, etc., are all kept secret and form the most valuable item of hereditary property of that particular family. Some of them have earned a name for their skill and at times even people from distant places submit to their treatment. A family of Gowdas in Todur, a village in Karwar Taluk has gained fame for bone-setting. A family from Belambhar, a village in Ankola Taluk has earned fame for providing an antidote for paralysis. The villagers of Haldipur have more faith in such indigenous treatment. They have indigenous medicines to cure 'Balagraha' (Rickets), Jaundice, Menstrual disorders, Snake bites, Fractures, Boils, Swellings, Diabetes, etc.

349. The common diseases in the village are fevers, abdominal disorders, bronchitis, asthma, and pneumonia. The survey reveals that 28 persons are suffering from chronic diseases like asthma, gastritis, mental disorders, ulcers, rheumatism, arthritis, etc.

350. In 1961-62, the Gram Panchayat has spent Rs. 54.31 on medicines. It is maintaining a trained midwife (Dai) at an annual cost of about Rs. 560. In 1963, almost the whole village got vaccinated for small-pox. A malaria surveillance supervisor is stationed in the village.

Literacy and Educational Facilities

351. Out of 2,725 persons in the village, 2,080 are illiterates. Thus the percentage of literates in the village at the time of this survey is only 24.7. For the rural parts of the North Kanara District, the percentage of literates in 1961 was 30.02. In 1961, the percentage of literates for the whole of Honavar Taluk was 31.75, it being 29.52 for the rural area and 48 for the urban. In 1951 the percentage of literates stood at 22.98 for the whole of Haldipur.

352. Table VII gives the agewise distribution of the population according to the educational standards. The bulk of illiterates, viz., nearly 38% are in the 0-9 age group. 13% of the illiterates are in the 10-19 age group; 11% in the 20-29 age group; 12% in the 30-39 age group; 10% in the 40-49 age group; and the remaining 13% are aged above 50 years. Illiteracy

is more pronounced among females, particularly among those belonging to Halakkigowdas, Harknantras, Namadhari Naiks and Mukris who constitute the major communities in the village. The few among them, who start going to school, give up their studies even before they learn the rudiments of the 3 R's.

353. Of the 645 literates, 143 males and 93 females together constituting 36.6% are literates without any educational standards; 58.3% have completed the Primary or basic education; and 5.1% have crossed the Matriculation or Higher Secondary School standard. There is not a single graduate in the village. Two have passed the Intermediate Examination and one has passed the 'Vaidya Visharada' Examination in Ayurvedic medicines. However of late there is a growing affinity towards education. Out of the 30 matriculates in the village 17 are in the 15-19 age group and 3 in the 20-24 age group. The lone Matriculate aged above 60 years is an immigrant who has settled down in the village after his retirement from service.

354. In the whole village of Haldipur there are 11 Primary Schools of which only 2 teach up to the VII standard. The other schools teach only up to IV standard, 6 of these schools are located in Haldipur group I, the subject of this survey. Particulars of these 11 schools are as follows:

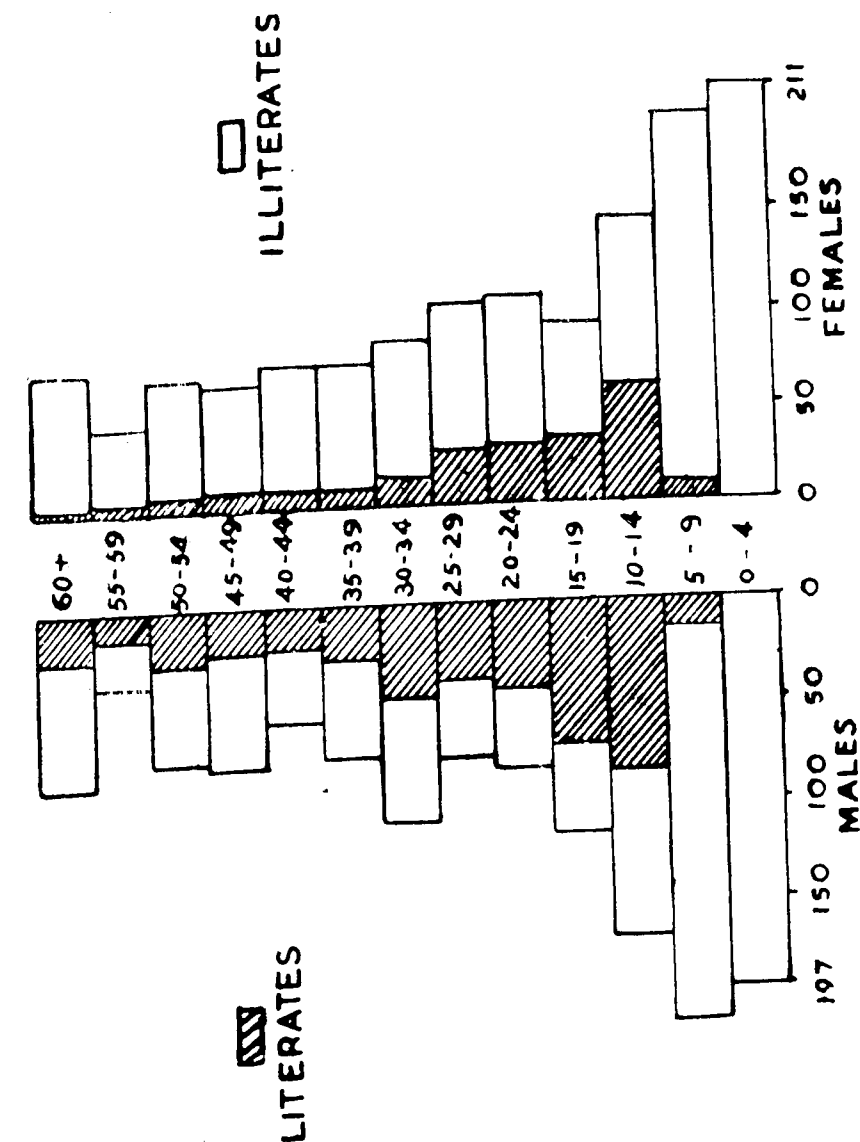
Sl. No.	Name of the School	Location	Students		Staff (Teachers)	
			M	F	M	F
1.	Kannada Makkala (Central School teaching upto VII standard).	Gandu Shale Haldipur Group II	215	48	8	..
2.	Kannada Henu-makkala Shale (upto VII standard)	do	..	171	..	4
3.	Kalkut Shale (upto IV standard).	do	35	12	1	..
4.	Sankolli Shale (upto IV standard).	Haldipur Group III.	24	21	1	..
5.	Keregadde Shale (upto IV standard).	Haldipur Group II.	45	34	2	..
6.	National Mission School. (upto IV standard).	Haldipur Group I.	53	30	1	1
7.	Salekeri Shale (upto IV standard).	do	26	16	1	..
8.	Kirubail Shale (upto IV standard).	do	25	16	1	..
9.	Taribagilu Shale (upto IV standard).	do	23	19	1	..
10.	Gowdakuli Shale (upto IV standard).	do	33	16	1	..
11.	Urdu Shale (upto IV standard).	do	13	14	1	..

HALDIPUR GROUP I

HONAVAR TALUK

NORTH KANARA DISTRICT

POPULATION AND LITERACY BY SEX AND AGE GROUPS



The schools at Sl. Nos. 1, 2, 6 and 11 have permanent buildings of their own. All these schools are quite close to the habitats.

355. Till 1952, there were no facilities in the village for learning beyond the Primary VII standard. The students had to go to either Kumta or Honavar for

further education. However that year, a few enthusiasts in the village made arrangements to start a private school, teaching the VIII standard and this has now developed into the Rural Education Society School which started teaching up to the Higher Secondary School Certificate Examination from 1958–59. An idea of this institution can be had from the following statistics :

Year	Standards taught	Students			Income in Rupees				Total expenditure in Rupees
		P.	M.	F	School fee	Grant	Funds from the Society	Total	
1953–54 ..	VIII	20	20	..	1,676	1,050	2,767	5,950	5,548
1954–55 ..	VI, VIII	19	15	4	4,033	2,020	4,330	10,800	9,539
1955–56 ..	VI, VII, VIII, IX	75	68	7	2,064	3,750	4,128	11,327	11,236
1956–57 ..	VII, VIII, IX	63	58	5	4,039	4,045	6,115	10,610	10,550
1957–58 ..	VIII, IX, X	94	78	16	8,760	4,350	3,604	17,305	16,944
1958–59 ..	VIII, IX, X, XI	138	115	23	9,295	5,619	8,503	24,138	24,075
1959–60 ..	do	162	131	31	12,490	7,880	2,763	23,721	23,386
1960–61 ..	do	162	134	28	10,826	6,840	10,172	28,746	28,665
1961–62 ..	do	169	127	42	11,203	8,510	7,587	22,998	21,612
1962–63 ..	do	196	135	61	12,891	9,110	7,057	29,545	29,520

356. In 1960–61, Government extended the facilities of free Secondary education to the students whose parents or guardians have an income of less than Rs. 1,200 per annum. This has helped the poorer sections to a great extent. In 1960–61, 124 students were exempted from paying fees and 4 were awarded Scholarships. In 1961–62 and 1962–63, 133 and 190 students received free education. In 1961–62, one of the students secured the third rank in the final examination conducted by the S.S.C. Board. Active steps are afoot to have a permanent building for the School. In 1957, the Chairman of the Society has made a munificent donation towards the construction of a 5-roomed building. A plot of about 2 acres has been secured and some old boys of the School have come forward to bear the costs of one room. The school teaches several crafts like drawing, tailoring, horticulture, etc., and conducts classes for special examinations in Hindi and Sanskrit. The school is also sponsoring several extracurricular activities like School Parliaments, trips, games, debates, photography, socials, etc. The staff consists of 9 teachers.

357. Of the students who have passed the S.S.C. examination from this school, 20 have become Primary School teachers ; 2 have, after their graduation, joined the staff of this school ; one has joined as a Commissioned Officer in the Indian Airforce after taking the degree of Bachelor of Engineering; and 3 have obtained degrees in technology and joined private firms.

358. For further collegiate education the students go to Kumta or Honavar.

Types of Family

359. The 530 households in the village have been classified into 4 types of families viz., Simple, Intermediate, Joint and others. A Simple family is one consisting of husband, wife and unmarried children. An Intermediate family consists of husband, wife, unmarried children with a widowed father or mother. A Joint family consists of husband, wife and both married and unmarried children. All other types of families are classed as ‘Others’. In this village 48.5% of the families are of simple type, 5.7% are of the Intermediate type, 16.98% are Joint families and the remaining 151 i.e., 28.82% come under ‘Others’. In this last category there are 56 unimember households. Even among Halakkigowdas who hold caste and family ties in high esteem, nearly 50% of the families are simple.

Size and Composition of Households

360. The average size of a household in Haldipur Group I works out to 5.14 persons according to this survey. According to the 1951 Census, the average size for Haldipur town worked out to 4.83 persons. According to the 1961 Census, the average size of a

household for the whole of Honavar Taluk works out to 5.40, it being 5.45 for urban areas and 5.39 for rural areas. The lower average size of 5.14 for the village under survey, may be explained by the existence of 56 single member households. A further analysis reveals that 225 or 42.4% of the households have on an average 5.10 persons; 108 households or 20.4% have an average of 2.8 persons; 107 households or 20.4% have an average of 7.8 persons; and 34 households or 6.4% have an average of 12.5 persons.

361. If the households are analysed according to caste from Table IV, the average size of the households for each caste would be as follows :—

Caste	Average size
1. Hakkigowdas	.. 4.89
2. Harkantra	.. 4.96
3. Namdhari Naiks	.. 5.64
4. Mukri	.. 4.00
5. Kharvi	.. 5.11
6. Daivadnya Brahmin	.. 5.88
7. Brahmins	.. 5.49
8. Other Hindus	.. 4.71
9. Muslims	.. 6.00
10. Christians	.. 8.00

Inheritance of Property

362. Two types of succession to ancestral property are in vogue in the village. One is the patrilineal system prevalent among Hindus and the other is according to the Mohammedan Law prevalent among Sunni Muslims.

363. Even though 160 persons—heads of households—have reported that they are aware of the law of inheritance giving the daughters also a share in the ancestral property, generally it is the customary law of inheritance that prevails. The right of a legal heir to claim his share in the ancestral property without necessarily obtaining the approval of other coparceners is widely recognised. Normally, the property is inherited either by the wife or the eldest son, on whom falls the burden of managing the family. This is generally the practice with the Joint families. In other cases, the property is equally shared by all the sons, the youngest getting the first chance to select his share. A share is earmarked for the widow of the deceased and on her death this share is again divided among all the sons. The responsibility of finding bridegrooms and marrying the daughters of the deceased rests on the persons who inherit the property. Among Halakkigowdas and Harkantras, unmarried sons get a larger share, as they have to pay a heavy bride price. Any

property held as 'Stree Dhana' is inherited by the daughters. In the case of persons who have no male issues either by birth or adoption, it is customary for the son-in-law to manage the property and this is ultimately inherited by his sons (Dauhitra).

364. Among Muslims, 1/8th of the share goes to the wife, 1/8th is earmarked for the daughters and the remaining 3/4th is shared by the sons. Adoption is generally not resorted to by Muslims. If any issue less Muslim brings up a boy and wishes that his property should go to the boy, he generally makes a gift of the property to him.

Leisure and Recreation

365. The workers and bread-earners, find very little leisure. From sunrise to sunset, it is all sweat and toil for them. The few moments of respite they find during working hours or at the end of the day are usually spent in gossip, chewing betel leaves or smoking beedies. The only break they find in their normal routine is at the time of some fairs and festivals or on occasions when some open air plays and dramas are enacted either in or around the village. A few of them occasionally visit the cinema shows at Kumta and Honavar, particularly if the show has a mythological story. The school-going boys and other children play indigenous games like Kabaddi, Kho-kho, Chinni-phani, Uppur taruva ata; Marbles, etc. Young girls play Gunduphale, Gajjegada ata, Kavade ata; Bandi ata, etc. The Halliga library where the literate few read newspapers and story books during leisure hours, has added a children's park in 1961-62. Here are provided a swing, see-saw, rocking boat, etc., for the tiny tots to play. This park being close to the National Mission School and the Kindergarten School, several children are found clustering in the park after their school hours. The library also owns a Volley ball kit, which is taken advantage of by several adults in the village. The High School provides facilities for playing Cricket, Soccer, Volleyball, Badminton, etc. But dearth of a good playing field is a big handicap to the village.

366. A common form of recreation, for the villagers is to witness 'Yakshagana' performances, which are staged after the harvesting season. Yakshagana is a form of musical dance-drama played in the open air. Occasionally they are also staged in temporary theatres, when some nominal entrance fee is charged. In these plays, the themes are mythological and chosen mostly from the Mahabharata, Ramayana, Bhagvatha and the Puranas. Added to this, come extempore

prose dialogues, to enlighten the masses about the story. Since the stories of the epics are woven round Gods, Devas, and Rakshasas, the costumes are designed to create a world of fantasy as apart from realism. The greatness of Yakshagana lies in its capacity to render emotions like anger, wonder, joy, and valour, as efficiently as pathos. And all these emotions are manifested by the control of tone, facial expressions and body movement. The *Bhagvatha* who sings the theme in a high pitch to the accompaniment of an elongated drum or *Maddale* and a pair of cymbals, is the liaison officer between the various characters. The contents of these songs are developed in a dialogue form by the characters of the play. The settings required for these all-night plays are few and at times a piece of red cloth held by human hand is the only screen covering the characters before they come to the stage. Most of these artists are amateurs coming from the land-tilling classes. All the same these plays are very impressive and no resident of this or any other village would normally miss an opportunity of witnessing these plays. Every year 3 to 4 such Yakshagana plays are arranged in Haldipur. Two residents of Haldipur have gained fame as good Yakshagana artistes. At Karki—just about 2½ miles away—there is a famous Yakshagana troupe called 'Hasyagara' or 'Karkimela' which often enacts plays. In 1962, besides this Karkimela, one troupe from Kollur in South Kanara also visited Haldipur.

367. The sophisticated youth of the village, particularly the old students of the R.E.S. High School and those connected with the village library have formed an informal drama troupe and present one or two dramas every year. In 1962, they staged a drama 'Yechamma Nayaka', and collected Rs. 400 towards the School building fund. In 1963, the same drama was enacted under a different name, viz. 'Vijayanagarada Veeraputra' as another benefit show.

368. A few among the enlightened ladies of Haldipur also show keen interest in dramatics. Eight of them participated in a drama staged on the occasion of the annual social gathering of the *Mahila Sahakari Sangha*.

369. Apart from the dramas and plays, some types of recreational dances associated with particular festivals provide the villagers with a concerted break-away from the routine. The chief of these is *Suggikunitha* popular among Halakkigowdas and Harkantras. There are two types of *Suggikunitha*—the *Hiresuggi* and the *Bolasuggi*. As *Hiresuggi* entails heavy expenditure, it is performed once in 3 to 4 years after obtaining divine sanction. These dances commence a couple of

days prior to *Holi* and last for a fortnight or so. Small groups of Halakkigowdas, dressed in colourful costumes, of which a headgear made of pith and feathers called *Turayi* is a must, move from house to house and village to village and dance in circles to the accompaniment of cymbals, mridanga, etc. They either sing some folk-songs or dance to the singing of the monosyllable-*Cho-cho-choy*, the whole emphasis being on rhythm only. *Hiresuggi* dancers are generally paid a Rupee and a cocoanut and the *Bolasuggi* dancers are satisfied if each patron gives them a cocoanut. Occasionally the Harkantras also form such dancing groups and move from place to place. The Mukris entertain themselves by holding programmes locally known as *Singya Bolyana Ata*. They are open air plays and run through the whole night.

370. A number of fairs and car festivals in and around Haldipur also provide a lot of entertainment to the villagers. For a few days before and during these fairs, the whole world around them gets transformed into something rich and strange, by a process of metamorphosis that is created out of sheer goodwill. Everything that was dull earlier becomes enchanted on the day of the fair, and despite the cynic's reminders that reality will assert itself only too soon, there is a willing suspension of disbelief, a happy abandonment to the mood of the fair and festival of illusion.

371. The chief fairs of Haldipur are the three *Bandihabbas* at the shrines of Marikamba of Salekeri, Golibeera of Sankolli and Golibeera of Handigon; and the car festivals of Ganapati of Agrahara, Mukhyapranadevaru, Mooda Ganapati and Sri Rama.

372. The *Bandihabba* of Salekeri is held on *Vaishakha Shuddha Trayodashi*. A 'Kalasha' four feet tall and three feet at the base is constructed with bamboo reeds and flowers of five specified varieties. Late in the night, the Kalasha after being worshipped by the hereditary priest of Kumbhara (Potter) caste, is moved round in a procession to the temples in the neighbourhood. The procession is headed by a few persons holding *Belli Betha* (Silver Batons) who, on the following day walk through fire. A few people wearing gorgeous and colourful costumes entertain the crowd of 4,000 or so by dancing, mimicry, etc., in the course of the movement of the procession. On the following day a trench about 8 feet long and 2 feet wide is filled with burning logs of wood and in the early hours of the morning, when the trench has only burning embers bereft of ash the fire walkers move through the fire in a cool and collected manner.

373. The *Bandihabba* of Sankolli falls on Vaishakha Shuddha Ashtami, i.e., about five days earlier to the Salekeri fair. On this occasion 5 cone-shaped Kalashas representing Golibeera, Machi Kamma, Shantika Parameshwari, Hallagiri and Mallagiri are constructed on each day and on the final day all the 5 Kalashas are worshipped together. On the 4th and 5th day, a few people walk through fire. Even to this day no Mukri or any other so called *Untouchable* takes part in this *Bandihabba*. In this connection, a story is current that about 20 years back a Mukri tried to enter the temple of Golibeera, got suddenly ill and died on the spot and since then they dread the 'wrath' of Golibeera very much.

374. On Vaishakha Shuddha Panchami, the *Bandihabba* at Handigon—about 3 miles away from this village—is held. The deity is supposed to be the incarnation of Veerabhadra. Two Kalashas are worshipped and on two nights people walk through the fire. About 2,500 to 3,000 people attend this fair.

375. All these three *Bandihabbas* are controlled and managed by a single Jain family residing in Salekeri hamlet of Haldipur. The priests are of Kumbhara (Potter) caste and they hold these rights hereditarily.

376. The car festival of Ganapati of Agrahara falls on *Magha Shuddha Purnima*. The rituals start four days earlier from Dwadashi. The Halakkigowdas decorate the wooden chariot with flowers and festoons and on the full moon day, late in the night the *Utsava-murthy* is taken in the chariot. On the two days prior to this, smaller chariots called *Pushparathas* are pulled. The fair attracts devotees from several neighbouring villages and about 50 to 60 shops spring up at the time. This fair lasts for about 10 days.

377. On *Magha Shuddha Navami* the car festival of *Mukhyapranadevaru* takes place. This festival is locally known as *Gove bandi* or 'Cashewnut chariot' festival. It lasts for 2 days. *Vaishakha Shuddha Chowti* is the occasion for the car festival of Mooda Ganapathy and *Chaitra Shuddha Navami* is the day for the car festival of Rama.

378. Cock fights, though banned by law, are at times arranged surreptitiously in the village. They are known as *Koli anka*. Some Halakkigowdas who traditionally rear cocks only for fighting, believe that they would incur the wrath of Gods if they put a stop to these cock fights.

379. Very often the working women of Haldipur are found singing folk-songs when engaged in doing work in groups like removal of weeds, reaping of paddy, pounding rice, etc. Some of these songs carry no meaning and have also no continuity of thought but are only set out to a fixed rhythm. Generally the chorus is led by one woman and the others follow her. On certain occasions like marriages, cradling babies, etc., also folk-songs are sung. Following are two songs which were heard when two women were pounding paddy.

1. ಗೇರು ಗೇರಂದರೆ ಶಾಲೆಗೆ ಮೂಕಂಬೂಳು ನೋಡಣ್ಣ ನಿನ್ನ ಮಡದಿಯಾ! ಮಡದಿಯ ಸುದಿ ನನಕೂಡ ಹೇಳಬಾಡ ನಮ್ಮನೇಲಿ ನೀನು ಇರಬೇಡ! ಬಂದದ್ದೆ ತಪ್ಪಣ್ಣ ಉಂಡಕ್ಕಿ ಕೊಟ್ಟೋತೆ ಮುಂದಕ್ಕಿ ದಾರಿತಿರುಪಲೇ! ಇಟ್ಟೇಮಾತಿಗೆ ತಪ್ಪೇನು ತಂಗಮ್ಮ ಹುಟ್ಟಿದ ಮನೆಯಾ ಬಿಡಬಾಡ!

2. ಬತ್ತ ಕುಟ್ಟಾರೆ ಕುಟ್ಟು(ವವು)ರಿಗೆ ಕೊಡನಾರೆ ಅಕ್ಕಿಲ್ಲ ಮನೇಲಿ ಇರನಾರೆ! ಅಕ್ಕಿಲ್ಲ ಮನೇಲಿ ಇರನಾರೆ ದೇವರೇ ಏನುಂಟಿ ನಾನು ಸ್ಥಳಿಸಾಲೇ! ತಿಳಿದಿದ್ದಿ ನಾನೂ ದಿನಗಟ್ಟಿ ದೇವರೇ ಅಕ್ಕಿಲ್ಲ ಮನೇಲಿ ಇರನಾರೆ!!

In the first song a woman complains to her brother about his son who misses his school and is more after cashew fruits and wants him to advise his wife to train the boy properly. The brother replies that he is not prepared to hear any complaints about his wife and if her behaviour does not please the visiting sister, she might as well quit. The sister, now in tears, repents for her having come to her brother at all, and says she would quit the house after making good whatever quantity of rice she has consumed in his house and would never return again. Feeling sorry for his mistake, he requests her not to take his words seriously and that she should consider that the doors of her parental house are always open for her.

380. The second song means "Oh! I cannot pound this paddy. I would not like to give this to any one else also for pounding. Yet I cannot live without rice in the house. Oh! my God, how should I live? All right, I will live only on gruel. But then too, I need rice at home."

381. The song that is popular at the time of transplanting of paddy is :

ದೊಡ್ಡ ಗದ್ದೆಗೆ ಅಡ್ಡ ಬೇಳೆಕಟ್ಟಿ ಗರಗನ ನ್ನಾರೆನ ಅಗೆ ಹೊಯ್ತೀ! ಗರಗನ ನ್ನಾರೆನ ಅಗೆ ಹೊಯ್ತೀ ತಮ್ಮ ಕೇಳೋ ಇಬ್ಬರು ಹೆಂಡಿರ ಮದುವಾಗೋ! ಇಬ್ಬರು ಹೆಂಡಿರ ಮದುವಾಗೋ ತಮ್ಮ ಕೇಳೋ ಹೆಂಡರಾಡಿಸೋ ಬಯಲಲ್ಲಿ! ಹೆಂಡರಾಡಿಸೋ ಬಯಲಲ್ಲಿ ತಮ್ಮನೇ ಎರು ಕೈಲೆರು ಸಲೆಬಿತ್ತ! ಎರು ಕೈಲೆರು ಸಲೆಬಿತ್ತ ಹಿಡಿಕಂಡಿ ಹೆಂಡರಾಡಿಸೋ ಬಯಲಲ್ಲಿ! ಹೆಂಡರಾಡಿಸೋ ಬಯಲಲ್ಲಿ ತಮ್ಮ ಕೇಳೋ ಮಕ್ಕಳಾಡಿಸೋ ತೊಡಮಾಡೋ!

382. In this song, a woman tells her brother to have a fence around the big rice plot and then to raise paddy seedlings. Simultaneously she asks him to have two wives and hold a baton in each hand to control his two wives who should always be working in the fields. She wishes her brother to have a number of children, whom he should fondle and caress on his lap.

383. Some of the marriage songs are :

ಆರುವರನ ಹಿಂಬಳಿ ಐದು ವರನಸಳ್ಳಿ ಸಾವಿರವರದ ಕರಿಮಣೀ ಸಾವಿರವರದ ಕರಿಮಣೀ ಮಾವಾಕೇಳೋ ಅದು ತಂದಿಹೆ ನಿನ್ನ ಮಗಳಿಗೆ!!

(Oh! My father-in-law look here I have brought *Himbale* paying twenty-four rupees, *Sarige* costing twenty rupees and 'Karimani' costing thousands of rupees)

ಶಾಲೆ ಶಾಲೆ ನೋಡಿ ಶಾಲೆಯ ಸೆರುಗ ನೋಡೀ ಶಾಲೆಗೆ ಸಾವಿರ ಹಣಕೊಟ್ಟೀ ಶಾಲೆಗೆ ಸಾವಿರ ಹಣಕೊಟ್ಟೀ ಮಾವಾ ಕೇಳೋ ಅದು ತಂದಿರುವೆ ನಿನ್ನ ಮಗಳಿಗೆ!!

(Oh! My father-in-law, listen. Look at this Saree with ornamental borders. I have brought it for your daughter after paying thousands of coins.)

ಮತ್ತೆಂಥದೋ ನಿನ್ನ ಅನುಮಾನ ಹೂಂಗು ಸಾಲಂತೆ ಹೂಂಗಿ ಗೋಡಾಡಬೇಡಿ ಕುಮರೆ ಪೇಟೆಗೆ ಕಳುಹೀರೇ! ಹೂಂಗಿ ಗೋಡೋನು ಬರಲಿಲ್ಲ, ಹೂಂಗಿ ಗೋಡೋನು ಬರಲಿಲ್ಲ ಅತ್ತಿಗೆ ದೀರ ಕುಮರೆ ಪೇಟೆಗೆ ಕಳುಹೀರೇ!!

(Oh! What is all this trouble about? You say there are no flowers. Do not trouble yourself. Send some one to the Kumta Bazaar. What? The person who has gone to bring flowers has not yet returned. Then send my sisters-in-law to Kumta to fetch the same.)

Festivals

384. No religion is so rich as Hinduism in the number and variety of the religious festivals and observances enjoined by it. The festivals coincide with the mood of the seasons and finer impulses of man. Each festival has its own special characteristic, its distinctive note and appeal, but the overall purpose behind it (though this is forgotten to a great extent, these days) is a definite invocation to God for the preservation of Dharma and divinisation of our life, a calculated bid for forgetting the various types of worries associated with our mundane existence and for experiencing the eternal joy. In this village too all these festivals are observed in the same manner as is done in other parts of the country.

385. Yugadi (New year) is observed on *Chaitra Shuddha Padyami* by consuming a few bitter leaves of the Neem tree and jaggery. On the 9th day of Chaitra, Ramanavami is observed. *Ashada Ekadashi* is observed by fasting by the adult members. On the New Moon day marking the end of Ashada, *Aliyana Amase* is observed by all excepting the Gowdasaraswat, Daivadnnya Brahmins, Kharvis and Harkantras. On this day a newly married Mukri girl carries 2 baskets of rice cakes to her parental house and after a few days stay with her parents, returns to her husband carrying similar baskets. On the Nagarpanchami day (*Shravana*) the Cobra is worshipped. On the full moon day of *Shravana*, the Brahmins and a few other castes, change their sacred thread. Gokulashtami is observed by almost all the Brahmins. In the month of Bhadrapada, Swarna Gouri, Ganapati and Ananta Padmanabha are worshipped on a grand scale. At the time of Ganapati festivals, Mukris go out to collect alms. *Pitrapaksha* is observed for a fortnight preceding the *Mahalaya Amavasya* when oblations are offered to the departed ancestors. The first nine days of *Ashwija* called Navaratri are days of festivity and during this period worship is offered to Saraswati, Durga and other deities. Soon after the Hastha rains, Namdhari Naiks and several other castes celebrate *Hosathu Habba* when agricultural implements are worshipped and the thresholds of each and every house are decorated with the ears of paddy corn. *Divali* is observed for three days starting from the 29th day of *Ashwija*. On the Divali day a newly wed Mukri boy has to present a *Vilya* (2 cocoanuts, a few betel leaves and betelnuts) to his parents-in-law and his brothers-in-law and it is only after this ceremony that his wife comes to stay with him. On the 12th day of *Kartika*, *Tulasi vivaha* is celebrated by planting a myrabolan stick alongside the Tulsi plant and then offering worship. The next important festival is *Sankranti* when sugar and fried 'til' are exchanged as a gesture of goodwill. This is followed by *Holi* which is a gay and frolicsome festival.

386. The Muslims here observe all their festivals, important among them being Ramzan, Id-e-Milad, Moharrum, etc. The Christians too observe all their traditional festivals.

Religious Institutions

387. Table 2 presents the castewise data regarding the various deities considered as family deities in the village. Some of the important religious institutions are as follows :—

HALDIPUR

1. AGRAHARA GANAPATHY TEMPLE OF AGRAHARA

388. This is a private temple of the Sabahita family of Havika Brahmin caste. It is said that one of their ancestors by name Narayana was a Revenue Officer who on his way to Gokarn had to spend a day without food under a Peepal tree as there were no caste men of his in the village. So he, according to divine dispensation, established the Agrahara and the temple here in 1667-1668 Sal. (1744-45 A.D.) after migrating from his original home at Idgunji, also a village in Honavar Taluk. The mortal remains of this ancestor are interned in the temple premises. The image of the deity is said to have been shifted from Basavarajadurga, where it was lying in an uncared for temple. The Priesthood of the temple vests hereditarily with an immigrant family, which holds some lands. But as the priest from this family offers worship only on ceremonial occasions, the present descendants of the Sabahit family have appointed another priest for daily worship on a salary of Rs. 35 and daily food. The temple gets a grant of only Rs. 172 per annum from the Government and the other expenses which come to about Rs. 1,200 annually are borne by the Sabahit family. Besides the annual car festival in Magha mentioned already, Ganesh Chaturthi in Bhadrpada, Deepotsava in Kartika, Bhajan Saptaha in December are some of the occasions when special rituals are arranged in the temple. In the Bhajana Saphaha lasting for 7 days round the clock, Brahmins, Halakkigowdas, Devadigas and Devlis participate—each group singing Bhajans for 4 hours at a stretch.

2. SUNKADAKATTE GANAPATHY TEMPLE

389. This temple has been endowed with a Government grant of Rs. 4 per annum and 12 acres of paddy land. As the temple was an obstruction to the traffic on the West Coast Road, a new building has been constructed by the Public Works Department, close to the present site but the diety is yet to be shifted there. The Village Panchayat has earmarked Rs. 200 to meet the expenses of shifting the diety to the new temple. The daily Puja is offered by a Gowdasaraswat priest. During Mahanavami special pujas are offered and the expenses are met by donations raised by the devotees.

3. GOPINATH VENKATARAMAN DEV TEMPLE

390. This temple established some 200 years back stands in Haldipur Group II and is worshipped by the Gowdasaraswats. The temple is endowed with 5 acres of land and in addition receives a Government grant of Rs. 4 annually. The main source of income to

the temple is 'Dharmadaya' i.e., traders set apart a small percentage of their earnings for the temple. The overall income of the temple is about Rs. 1,500 per annum. The management rests with an executive committee appointed by the Swami of Parthagali. The priest is paid Rs. 60 per month for offering worship. For nine days, during Vaishakha and from Asvija Dashami to Kartika Chaturdashi, special pujas are offered at the temple in which residents of Halidpur Group I also participate.

4. MATADKERI HANUMANTHA TEMPLE

391. This stands in Haldipur Group I and is opposite to Gopinath Venkataraman temple. The image of the diety in this temple of Gowd saraswats is said to have been brought from the Basavarajadurga. It is said that one of the ancestors of the present priest was very versatile and was bestowed with divine powers. When this region was under the rule of Nayaks, a boy from the priest's family had told the chief wrongly that there would be an eclipse on the Ashtami. The boy realised the mistake on his return to the village. Immediately thereafter the head priest, by virtue of his spiritual powers, managed to cause an eclipse on the said day. Pleased with this, the Nayak chief bestowed a grant of 6 acres of paddy land on the family, which it is enjoying since then. The temple receives an annual grant of Rs. 50 from the Government. The Government has also appointed a Moktesar to look after the temple affairs. Puja is offered at the temple thrice every day. During Magha a car festival is held at the temple, the expenses being met from the contribution of devotees. It is said that this diety punishes persons guilty of thefts and so people of different castes offer vows to the diety.

5. RAMACHANDRA MUKHYAPRANA DEVARA GUDI

392. It is a private temple of a family of Gowd saraswats. A devotee has donated about two and a half acres of land and the temple also gets a grant of Rs. 12 annually from Government. Puja is offered thrice every day.

6. GOLIBEERAPPA TEMPLE OF BOGRANI

393. This is the patron diety of Halakkigowdas, particularly those belonging to Bhairana Bali. The temple is endowed with a fragment of paddy land yielding a rent of about 2 imperial maunds of rice annually. Public contribution forms the main source of income. Every family pays one 'Amruta Padi' i.e., about 4 kilograms of paddy per annum, which amounts

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to about 35 imperial maunds. Special offerings called 'Dattikanike' are made at the time of marriages. The Government pays a grant of Rs. 5 per annum. A caste headman called 'Hanneradu Halligowda' i.e., the chief of 12 villages is in charge of the management of the temple. Special services are arranged at the temple during Dasara.

7. BETHALADEVARA GUDI

394. This diety is much revered by Halakkigowdas, Harkantras and Namdhari Naiks. The present temple is said to have been constructed by a woman devotee some 40 years back. There is no regular worship at the temple but whenever Pujas are to be offered, a Brahmin priest is called upon to do so.

8. JATKA DEVARAGUDI, KIRUBAIL

395. In Haldipur there are numerous stone slabs representing Jatkas. A Jatka appears to be more a spirit than a diety. This temple is endowed with 5 acres of paddyland. Puja is offered on every Tuesday and Friday. During Jyestha, some Namdhari Naiks offer 'Hasirupuja' and they offer special pujas in Kartika.

9. MOSQUE IN PALLI

396. This is said to have been built about 100 years back. The office of the Khaji who maintains this institution is hereditary. The mosque is not endowed with any moveable or immoveable property. On all important Muslim holidays as also on Friday, prayers are offered at the Mosque. The tomb of 'Khadir Peer' is also much revered.

Village Organisation

397. In keeping with its locale, the village has numerous hamlets of varying sizes. But as these clusters of houses are more or less mere arrangements for convenience, there are no factions based on territorial affiliations, among them. Yet every person is proud of his own hamlet and has a certain amount of sentimental attachment for it. Most of the places of public utility like shops, markets, etc., and public institutions like the Gram Panchayat, Co-operative Societies, Schools, library, etc., are situated along or near the West Coast Road. Broadly speaking, there is a sense of understanding and co-operation among people of various castes and also hamlets and the only grouse

of a few far-off hamlets is that all the public places are situated only at Agrahar and as such they do not derive as much benefit from them as the people staying nearer Agrahar. But these few hamlets do realise that it is not possible for them to manage these institutions and also that they will have only limited utility if located in the far-off corners of the village.

398. Generally each hamlet has a leader who is recognised as such by popular opinion. It is usually such leaders who represent grievances, if any, of their respective hamlets to the Panchayats and other statutory bodies.

Caste Panchayats

399. In former days, the traditional caste Panchayats wielded unlimited influence over the members of each caste. They were virtual forces of consolidation, exercising overall control over their populace and owing allegiance to both their religious heads and the political rulers. Social delinquencies were chastised with punishment ranging from fines to excommunication. Sometimes, even corporal punishment was awarded and the erring members were subjected to acts which would degrade them in the eyes of others. The power exerted by such hierarchies was greater among castes of lower order, than among superior and numerically strong castes. With Brahmins, these did not exist. There was a regular chain of caste headmen starting with the Kattagowdas, i.e., headmen for a few families to Nadagowdas or headmen for the regions. Each person was bound to obey implicitly the dictates of his Caste Panchayat. With march of time, with the village ceasing to be the unit of Society, and with occupational mobility cutting across caste pattern, the decline of these Caste Panchayats began. The Government patronage also slowly declined and in cases where the acts of these Panchayats offended the provisions of the established laws of the country, encouragement from Government was positively lacking.

400. The decline of these caste hierarchies should not be taken as an indication that either the caste system is itself disintegrating or that these Panchayats have totally disappeared. These Panchayats, at times, still continue to be forces to be reckoned with, though they do not manifest themselves openly. The meetings of these Panchayats are always covered with a veil of secrecy and all their transactions are oral with the result that there can be hardly any documentary evidence either about the deliberations or the decisions taken by them.

412. The Panchayat has constituted several sub-committees like the Agricultural Sub-committee, Villages Industries Sub-committee, Health Sub-committee, Nyaya Panchayat, etc. The Agricultural Sub-committee is closely collaborating with the National Extension Service and in 1962-63, held a Groundnut Crop Competition. It is also considering steps to be taken to prevent the percolation of saline water from the backwaters of Badagani River into arable land. It has been popularising the use of artificial manure. The Nyaya Panchayat has been deciding cases of petty offences under its Statutory Powers.

Co-operative Movement

413. (A) The large sized Multipurpose Co-operative Society, (B) Harkantra Meenugara Sahakari Sangha and (C) The Mahila Sahakari Sangha are the three co-operative institutions functioning in the village. A few residents of this village are also members of a Co-operative Credit Society, located in Haldipur Group III.

A. THE LARGE-SIZED MULTIPURPOSE CO-OPERATIVE SOCIETY :

414. The Multipurpose Society started in 1948 was converted into a large-sized Multipurpose Society in 1957. Its sphere of activity extends to the three groups of Haldipur and Navilgon, though the office is located in this village. It has a building of its own.

415. The affairs of the Society are looked after by a Managing Committee of 6 elected members and 3 nominated members, 2 of the nominated members being the Extension Officers for Co-operation and Agriculture under the National Extension Scheme. The authorised share capital of the Society is Rs. 20,000 and the total membership as on 30th June 1963 was 355. This Society besides meeting the credit needs of the cultivators, arranges for the procurement and supply of tools, implements, manures, improved strains of seeds and the marketing of the produce.

416. In 1957, the Society put up an Oil crusher to extract oil from Groundnut kernel and 'Honne.' But it had to be closed down immediately as the scheme did not work well. The Society is now undertaking conversion of paddy into rice by handpounding. In 1962-63, 600 imperial maunds of paddy were converted into rice. As against a loan of Rs. 27,075 advanced to the cultivators in 1961-62, the Society advanced Rs. 51,000 to the cultivators in 1962-63. The Society charges an interest of 7% on crop loans

given on the security of land tenures and 7.81% on the loans given on the security of crop. Part of the loan is paid in cash and part in the form of manure, improved seeds, etc. The debtors are obliged to sell a part of the produce through the Society. The Society sold 52 imperial maunds of improved paddy seed, 300 imperial maunds of Spanish peanut seed, 10 tons of Ammonium Sulphate, 2 tons of Super Phosphate, and 50 lbs. of Gammaexane in 1962-63. As the Society recovered only Rs. 37,500 out of its advances upto the end of 1961-62, it was degraded from 'A' class to 'B' class. It had the honour of being in 'A' class till 1960-61.

B. HARKANTRA MEENUGARA SAHAKARI SANGHA :

417. This Society established in 1957 provides assistance to the fishermen. Its main aims are to extend financial assistance to the fishermen to procure equipment, provide storage facilities for their catch, and to look after the marketing side of fish. It has a membership of 346, of whom all excepting 2 are engaged in fishing. 148 of these members are from Haldipur, 12 are from Horabhog in Kumta Taluk, 36 are from Karki village, and 150 are from Mallukurve and Pavinkurve villages. The managing committee consists of 5 members.

418. The Society is maintaining two Rampani work groups consisting of 120 persons. The catch is usually marketed through the Society. The Society has deputed two of its members for training in mechanised fishing. In 1961-62, as there was fish famine, Government distributed a loan of Rs. 24,000 among all the distressed fishermen through this Society.

C. MAHILA SAHAKARI SANGHA :

419. This came into existence for the first time in 1957 as a Mahila Mandala and was registered as a Co-operative Institution in March 1960. Its main aims are to work for the all-round advancement of women by instilling in them a spirit of self-help and co-operation; to patronise small scale industries, etc. This Institution which started a tailoring class with one sewing machine in 1960 has developed it in just 3 years into a 'Mahila Holige Vidyalaya' recognised by the State Technical Education Board. The members trained in this Institution are permitted to take up the T.C.W.C.G. (Tailoring Course in Women's and Children's Garments) Examination. In 1963, the Society had 9 sewing machines and 1 machine for putting zig-zag stitches. The Society has appointed a trained mistress and maintains a library of about 40 books on tailoring. In 1963 a part-time teacher was also appointed

to teach the Craft of making 'Paper Flowers'. The Sangha wants to take up the manufacture of incense sticks, also.

420. The Sangha has a membership of 47 and the day-to-day affairs are managed by a Committee of 5 elected members.

421. Besides these three Co-operative Institutions located in Haldipur Group I, there are two other Co-operative Institutions lying in the other Groups of Haldipur. The Haldipur Agricultural Credit Co-operative Society is located in Group III and the Haldipur Group Gold and Silversmiths Co-operative Society lies in Group II. Some of the members of these Societies are residents of Haldipur Group I.

422. 201 residents of Haldipur Group I have joined one or the other Co-operative Society and thus come under the co-operative fold. Their castewise distribution is given in Table 10.

Voluntary Organisations

423. Besides the Rural Education Society, Halliga Library-cum-Reading Room and the Youth Club are the two Voluntary Organisations which are doing commendable work in the village. Particulars about the Rural Education Society have already been discussed before.

HALLIGA LIBRARY

424. The Halliga Library was started in 1947, with hardly 100 books and was registered under the Public Trust Act. Its sphere of activities is restricted to the 3 Groups of Haldipur. There are 4 classes of members. 'A' class members pay an annual membership fee of Rs. 12 and can borrow 4 books at a time; 'B' class members pay Rs. 6 annually and can borrow 3 books at a time; 'C' class members pay Rs. 3 annually and can borrow 2 books at a time; and 'D' class members can borrow 1 book at a time without paying any fees. In 1962-63, the Library possessed 2,467 books, of which 2,101 are Kannada, 182 are English, 21 are Marathi and 163 are Hindi. In 1962-63, the total number of paying members was 150. The Library has employed a Secretary on an annual pay of Rs. 300. The Managing Committee consists of a Chairman, one Honorary Secretary and 7 'A' class members.

425. In 1962-63, 360 members borrowed books, from the Library. It also runs a Reading Room which

is kept open from 3 P.M. to 7 P.M. every day. The average daily attendance is about 90. Two Kannada dailies, 2 English dailies, 7 Kannada Weeklies, 5 English weeklies, 2 English fortnightlys and as many as 19 monthly Magazines are kept in the Reading Room.

426. In 1949 the Library was recognised as a Taluk Library and thus it gets an annual grant of Rs. 450 from the Government. Now it has a Children's Section attached, for which it receives a grant of Rs. 100 annually. The Library is housed in its own building constructed in 1959. Attached to the Library, is also a Children's Park, which came into existence in 1961-62.

427. Indeed, this is a flourishing institution which the village can justly be proud of.

YUVAKA MANDALA

428. This is a youth club started in 1960 and has a membership of 50. This institution undertakes to harness all the forces in the village for contribution of free labour (Shramadan) to the developmental works in the village. They rendered yeoman service at the time of the Taluk Panchayat Seminar in 1961, construction of the Community Hall, and on several other occasions. Recently they helped the Co-operative Society in the equitable distribution of sugar and other commodities which were in short supply.

BALAVADI

429. The Social Welfare Board is running a Nursery School in this village with the help of the Gramsevika and the "Gram Laxmi" (an assistant who escorts children to the School and the Park).

Family Planning

430. The nearest Family Planning Clinic is situated at Honavar. But so far no programme to propagate the need for restricting the size of a family or the relevant methods to do so, has been conducted in the village. Excepting a few among the elite, none in the village has any idea of the family planning measures. None in the village practises 'Birth Control.' It is all 'God's Dispensation' for them.

Removal of Untouchability

431. Among the residents of Haldipur, Mukris were formerly treated as untouchables and are now included among the Scheduled Castes. Majority of the villagers, as would be evident from Table 3, are

aware of the Prohibition of Untouchability under law. But the old feelings about untouchability have not totally disappeared, though the conditions are not as bad as they were a few years back. In the past, even the very sight or the shadow of a Mukri was abhorred by a Caste Hindu. But now this is not the case, and even an accidental touch is no longer considered as defiling. However, they are not served by the traditional barbers and the washermen of the village and the Mukris also do not insist on their being served either. Most of the Mukris are aware that they can exercise equal right in all public places like temples, public wells, hotels, etc., and that there is protection for them under the law. But actually they do not have the courage to exercise those rights. In entering the temples they are afraid of the God's 'fury'. More than by law it is by educating the higher castes and also the Mukris that this evil can be permanently eradicated.

Reform and Developmental Measures

432. The National Extension Scheme was first introduced in Honavar Taluk in 1958, when it became a Pre-Extension Block. On 1st April 1959, it entered into the 1st Stage. Since then, Haldipur village has largely figured in its activities as would be evident from the several developmental works already discussed. Haldipur has been one of Circle Headquarters for the Village Level Workers. Almost all the public institutions in the village have derived benefit from the N.E.S. But it has to be admitted that this agency has yet to fulfil its role in introducing improvements in the agricultural practices, helping the Mukris and other down trodden people in leading a fuller life and particularly in changing the outlook of the upper castes when dealing with them.

433. The preceding four Chapters attempt a fairly detailed study of the socio-economic and cultural aspects of the life in Haldipur Group I. In the absence of related data for any earlier period, the primary object of these investigations has been to analyse the significant features of the rural dynamics as observed in the village so that the results now obtained can be made use of for a comparative study of this or some other similarly placed village at a later date.

434. It has been a story predominantly of Halakkigowdas and Harkantras, who though form numerically the dominant communities in the village, continue to live against the background of static existence. Most of them are still steeped in the traditional ways of life with great faith in soothsaying, witchcrafts and evil spirits. Ailment of any kind is believed to be the work of spirits and it is generally some local soothsayers who are consulted to devise a cure. In spite of the Halakkigowdas forming the backbone of agriculture in the village, they are only petty cultivators and have to work at either agricultural labour or general labour, to eke out even a subsistence living. So also the Harkantras and other fishing classes, have to face several hazards to make both ends meet. The plight of Mukris who come under the Scheduled Castes is still worse. Though untouchability is not overtly practised in the village, the position of Mukris in relation to other communities is not a very happy one. It has to be admitted that they have been forced to remain isolated for so many generations and notwithstanding social legislation, it will take sometime for a complete change of heart and to realise that birth alone cannot form the basis of social distinctions.

435. The principal occupation of the majority in the village is agriculture, but without support of irrigation and thus cultivation remains helplessly dependent on weather. Improved methods of cultivation or modern types of implements have not been brought into much use. But the real bane of cultivation has been the predominance of small sized farm units. It is true that law has been passed to consolidate all these small fragments into larger blocks but so far there has been no positive action to achieve this object. Other Land Reform laws like the Tenancy Law, are also not found to be adequate. In view of non-availability of cultivable land on rent basis, majority of the landholders having uneconomic units and the landless labourers have to seek work outside the village in non-agricultural occupations.

CHAPTER V CONCLUSION

436. Fishing which forms the other important economic activity in the village has also not shown sign of much progress. The tools and processes of fishing continue as of old, and as it stands to-day this activity is mostly a gamble rather than a regular and assured source of income. The economic condition of the fishermen is as bad as, if not worse than, that of the cultivators of uneconomic holdings. The establishment of the Fishermen's Co-operative Society has been to them a relief to a limited extent.

437. Literacy standards are rising but slowly in the village. There is a slight spurt in literacy during the last few years and this is likely to further improve, considering the enthusiasm of the villagers in setting up several schools including a privately run High School. But the very occupational structure of the village makes this somewhat difficult of achievement. Agriculture coupled with poverty calls for all types of human resources, young and old, with the result that many a school-going boy or girl is forced either to be irregular in attending the school or to quit it finally before even primary course is completed.

438. It is not necessary to go to the interior of the village to see the impact of the National Extension Service, which was introduced in the Taluk in 1958. As one is about to enter the village, he will come across a number of institutions and buildings which have derived benefit from this scheme. The Community Hall, Public Library, Children's Park, Mahilamandal, Grampanchayat, Co-operative Societies and several other public institutions aim at providing better standards of living to the common villager. But it has to be admitted that almost all these changes which have taken place so far, are due mostly to the initiative of only a few of the inhabitants of the village and the activities of various Governmental agencies. Initiative is sadly lacking in majority of the villagers. No doubt, they co-operate in any work undertaken by their leaders for the betterment of the village, but many of them are wanting in the experience and confidence required to undertake and execute any work of civic responsibility independently. Even several of the elected members of the Statutory Panchayat do not participate in its deliberations and meetings, with the result that times out of number, the meetings had to be adjourned for want of quorum. This is not due to any rivalry, bad blood or anything of that nature, but is only due to the tendency of leaving all the activities for the few leaders to attend to. However, even with such shortcomings, the village has been able to show some progress, thanks to the enthusiasm of the leaders.

TABLES

TABLE I
Area, Houses and Population

Area in		Density	Number of Houses	Number of Households	Population		
Acres	Hectares				Persons	Males	Females
1	2	3	4	5	6	7	8
1243	503.02	1404 per sq. mile	..	530	2725	1383	1342

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
2725	1383	1342	197	211	213	197	169	146	118	91	83	107	78	104	109	86	133	149	195	177	88	74	..	..

TABLE III
Size and Composition of Households

Total No. of Households	Size of Households														
	Single member			2-3 members			4-6 members			7-9 members			10 members and above		
	House-holds	Males	Females	House-holds	M	F	House-holds	M	F	House-holds	M	F	House-holds	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
530	56	21	35	108	132	148	225	565	560	107	440	398	34	225	201

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

Religion	Caste	Sub-Caste	Number of house-holds	Population		
				Persons	Males	Females
1	2	3	4	5	6	7
HINDU	Halakki Gowda	. . . ..	188	921	499	422
	Harkanthra	. . . ..	93	462	247	215
	Namadhari Naik	. . . ..	57	333	167	166
	Mukri	. . . ..	28	112	59	53
	Kharvi	. . . ..	27	138	66	72
	Daivadnya Brahmin	. . . ..	27	159	66	93
	Brahmin :	 Gowda Saraswath	25	150	68	82
	Do	 Havika	15	76	35	41
	Do	 Kharade	2	5	1	4
	Do	 Khota	1	5	2	3
	Devadiga	. . . ..	11	38	19	19
	Devli	. . . ..	7	44	22	22
	Kelasi	. . . ..	6	21	10	11
	Bandi	. . . ..	2	17	10	7
	Uppara	. . . ..	1	4	2	2
	Ganiga	. . . ..	1	10	3	7
CHRISTIAN	Vyshya	. . . ..	1	4	1	3
	Sheroogar	. . . ..	1	4	1	3
	Moger	. . . ..	1	4	1	3
	Protestant	. . . ..	1	8	5	3
MUSLIMS	Sunny	 Sheikh	22	141	70	71
	..	 Patan	8	41	18	23
	..	 Sayyad	5	28	11	17
Total			530	2,725	1,383	1,342

TABLE V
Scheduled Castes and Scheduled Tribes

Scheduled Caste—Mukri				Scheduled Tribe			
Number of households	Persons	Males	Females	No. of households	Persons	Males	Females
1	2	3	4	5	6	7	8
28	112	59	53	..	..	..	..

TABLE VI
Age and Marital Status

Age-Group	Total population			Never married		Married		Widowed		Divorced or separated		Unspecified status	
	Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All ages	2725	1383	1342	824	623	482	513	60	192	17	14	..	..
0-4	408	197	211	197	211	..	..	..	..	..	..	..	..
5-9	410	213	197	213	197	..	..	..	..	..	..	..	..
10-14	315	169	146	169	145	..	1	..	..	..	..	..	..
15-19	209	118	91	118	50	..	41	..	..	..	..	..	..
20-24	190	83	107	73	12	10	93	..	..	..	2	..	..
25-29	182	78	104	24	2	53	97	1	2	..	3	..	..
30-34	195	109	86	13	1	94	76	1	6	1	3	..	..
35-39	150	76	74	5	1	66	64	1	8	4	1	..	..
40-44	132	57	75	2	2	51	50	4	22	..	1	..	..
45-49	145	80	65	2	1	63	36	9	25	6	3	..	..
50-54	146	77	69	4	..	58	32	12	37	3	..	..	..
55-59	81	38	43	1	..	27	18	9	24	1	1	..	..
60+	162	88	74	3	1	60	5	23	68	2	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE VII

Age-Group	Education													
	Total Population							Literate without educational standard						
	P			M			F	Primary or Basic			Matric or Higher Secondary			Intermediate P.U.C.
	M	F	P	M	F	M		M	F	M	M	F	M	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
All Ages	2725	1383	1342	951	1129	143	93	268	108	18	12	2	..	..
0-4	408	197	211	197	211	..	..	..	..	..	..	..	..	..
5-9	410	213	197	199	187	8	7	6	3	..	..	..	..	..
10-14	315	169	146	83	86	25	24	61	36	..	..	..	..	..
15-29	209	118	91	47	58	15	6	46	20	10	7	..	..	..
20-24	190	83	107	40	78	13	10	29	16	..	3	1	..	..
25-29	182	78	104	39	76	16	15	22	13	1	..	..	..	..
30-34	195	109	86	62	72	20	5	23	7	4	2	..	..	..
35-39	150	76	74	50	65	10	6	15	3	..	..	1	..	..
40-44	132	57	75	36	66	7	5	11	4	2	..	..	..	1*
45-49	145	80	65	58	56	5	6	17	3	..	..	..	..	..
50-54	146	77	69	50	62	9	4	18	3	..	..	..	..	..
55-59	81	38	43	25	39	5	4	8	..	..	..	..	..	..
60+	162	88	74	65	73	10	1	12	..	1	..	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..	..

* Doctor, Ayurvedic Examination, Vaidya Visharada

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	.	.	.	.	2725	1383	1342	1446	809	637	1279	574	705
0-14	.	.	.	.	1133	579	554	103	60	43	1030	519	511
15-34	.	.	.	.	776	388	388	664	358	306	112	30	82
35-59	.	.	.	.	654	328	326	576	323	253	78	5	73
60 & over	.	.	.	.	162	88	74	103	68	35	59	20	39

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 & above	
		Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
1	Cultivation only	16	11	16	44	36	37	22	11
2	Cultivation and Agricultural Labour	7	6	5	54	16	40	8	6
3	Cultivation and General Labour	2	1	47	14	31	9	2	1
4	Cultivation and Livestock	1	..	1	4	..	3	1	..
5	Cultivation and Service	..	..	..	..	2	..	1	..
6	Cultivation and Household Industry	..	..	2	1	2	3	1	..
7	Cultivation and Fishery	..	..	..	..	1	..	..	..
8	Agricultural Labour	4	4	3	7	1	5	1	..
9	Agricultural Labour and Cultivation	5	3	8	26	12	26	5	4
10	Agricultural Labour and Service	..	..	..	..	..	..	..	1
11	Agricultural Labour and Livestock	..	..	..	..	..	1	..	..
12	Agricultural Labour and General Labourer	..	..	2	..	2	2	..	..
13	Livestock	5	2	..	7	..	6	..	..
14	Livestock and Cultivation	..	..	1	1	1	1	..	..
15	Livestock and Service	..	..	..	..	2	..	..	..
16	Livestock and General Labour	..	..	..	1	..	1	..	..
17	Household Industry	..	2	14	6	13	1	..	..
18	Household Industry and Cultivation	..	..	1	2	4	..	..	..
19	Household Industry and Service	..	..	1	..	2	..	..	..
20	Household Industry and Trade	..	..	1	..	..	..	..	..
21	Household Industry and Agricultural Labour	..	..	..	..	1	..	..	..
22	Household Industry and Fishery	..	..	2	..	..	..	..	..
23	Trade	2	1	19	..	15	5	3	..
24	Trade and Cultivation	..	..	2	..	3	..	..	..
25	Trade and Household Industry	..	..	1	..	..	..	..	..
26	Transport	..	..	1	..	..	..	..	..
27	Transport, Fishery and Cultivation	1	..	..	..	1	..	..	..
28	Service	1	1	9	7	14	2	3	..
29	Service and Cultivation	..	..	2	..	7	..	..	..
30	Fishery	1	..	9	2	10	..	11	2
31	Fishery and Labour (General)	..	..	33	..	15	..	3	..
32	Fishery, Cultivation and Labour (General)	..	..	5	..	8	..	..	..
33	Fishery and Cultivation	..	..	4	..	6	..	1	..
34	Fishery and Transport	..	..	4	..	3	..	..	..
35	Fishery and Household Industry	..	..	..	..	1	..	..	..
36	General Labourer	11	7	29	59	15	57	1	6
37	General Labourer and Fishery	..	..	11	..	18	..	..	..
38	General Labourer and Cultivation	4	5	116	69	72	52	3	4
39	General Labourer and Household Industry and Cultivation	..	..	1	2	1	1	..	..
40	General Labourer, Fishery and Cultivation	..	..	4	..	4	..	1	..
41	General Labourer and Livestock	..	..	..	..	1	1	..	..
42	Hotel	..	..	3	..	3	..	1	..
43	Hotel and Cultivation	..	..	1	..	..	..	..	..
Total		60	43	358	306	323	253	68	35

TABLE X

Workers Classified by Sex, Broad Age-Groups and Industry, Business and Cultivation belonging to the Households

Age Groups	Total workers			Workers engaged in					
				Household Industry		Household Business		Household Cultivation	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages . . .	1,446	809	637	48	18	46	6	504	441
0-14 . . .	103	60	43	..	2	2	1	36	26
15-34 . . .	664	358	306	23	11	23	..	216	217
35-59 . . .	576	323	253	24	5	18	5	207	172
60 and above .	103	68	35	1	..	3	..	45	26

TABLE XI

Non-Workers by Sex, Broad Age-Groups and nature of Activities

Sl. No.	Activity	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 Dependents . . .		322	321	1	..	..	3	15	13
2. Students . . .		182	125	26	14	..	..	..	..
3. Household Duties . . .		15	65	..	61	..	63	..	24
4. Rent Receivers . . .		..	..	..	5	1	5	5	2
5. Seeking Employment . . .		..	..	1	..	..	..	..	..
6. Disabled Persons . . .		..	..	..	1	2	1	..	..
7. Beggars . . .		..	..	2	1	2	1	..	..
Total . . .		519	511	30	82	5	73	20	39

TABLE XII

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 more than five rooms	
			No. of households		No. of households		No. of households		No. of households		No. of households		No. of households		No. of households	
			Total No. of family members		Total No. of family members		Total No. of family members		Total No. of family members		Total No. of family members		Total No. of family members		Total No. of family members	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
530	587	2,725	127	487	282	1,355	79	547	31	241	5	39	3	35	3	21

TABLES

TABLE XIII

Households engaged in Cultivation, Industry, Business and other Occupations

Occupations	Total Number of households	Total Number of Persons			Number of Gainfully Employed Persons		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
Cultivation only . . .	21	90	40	50	38	22	16
Cultivation and General labourer . . .	50	281	152	129	179	104	75
Cultivation and Agricultural labourer . . .	13	60	35	25	42	24	18
Cultivation and Household Industry . . .	2	9	3	6	7	2	5
Cultivation and Trade . . .	1	7	4	3	3	1	2
Cultivation and Livestock Rearing . . .	4	22	11	11	10	5	5
Cultivation, Household Industry and Labourer . . .	2	14	7	7	9	4	5
Cultivation, Household Industry and Livestock Rearing . . .	1	13	7	6	7	5	2
Cultivation and Service . . .	2	15	8	7	6	3	3
Cultivation, General Labourer and Fisherman . . .	1	6	3	3	5	3	2
Cultivation, Livestock and Household Industry . . .	2	23	12	11	10	6	4
Cultivation, Service and Livestock Rearing . . .	1	10	4	6	3	2	1
Agricultural labour only . . .	3	16	7	9	10	3	7
Agricultural labour and Cultivation . . .	18	75	37	38	49	29	20
Agricultural labour and Livestock Rearing . . .	1	1	..	1	1	..	1
Agricultural labour and General Labourer . . .	1	6	2	4	4	1	3
Livestock Rearing only . . .	3	16	8	8	3	1	2
Livestock Rearing and Cultivation . . .	2	8	5	3	2	2	..
Livestock Rearing, Cultivation and General Labourer . . .	1	7	1	6	3	1	2
Livestock Rearing and Service . . .	2	11	6	5	5	2	3
Livestock Rearing, Household Industry and General labourer . . .	1	4	2	2	4	2	2
Livestock Rearing and General labourer . . .	1	5	1	4	2	..	2
Livestock Rearing, Cultivation and Hotel-keeping . . .	1	6	2	4	3	2	1
Household Industry only . . .	6	34	17	17	12	11	1
Household Industry and General labourer . . .	4	15	6	9	9	4	5
Household Industry and Cultivation . . .	3	13	7	6	9	4	5
Household Industry and Agricultural labour . . .	1	5	2	3	2	1	1
Household Industry and Trade . . .	1	7	4	3	3	3	..
Household Industry and Fisherman . . .	2	9	6	3	5	5	..
Household Industry and Service . . .	2	11	5	6	2	1	1
Household Industry and Livestock Rearing . . .	1	10	3	7	2	1	1
Household Industry, Livestock Rearing and Cultivation . . .	1	9	4	5	3	3	..
Household Industry, General labourer and Cultivation . . .	1	10	6	4	5	3	2
Trade only . . .	18	124	62	62	30	28	2
Trade and Cultivation . . .	3	15	6	9	5	5	..
Trade, Cultivation and Livestock Rearing . . .	3	25	14	11	11	6	5
Trade and General labourer . . .	2	13	7	6	4	4	..
Trade and Fisherman . . .	1	2	1	1	2	1	1
Trade and Livestock Rearing . . .	1	9	5	4	2	1	1
Trade, Fisherman and Household Industry . . .	1	5	2	3	4	2	2
Trade, Household Industry and Cultivation . . .	1	7	4	3	3	3	..
Transport and General labourer . . .	1	2	1	1	2	1	1
Transport, Fisherman and Cultivation . . .	1	3	2	1	2	2	..
General labourer only . . .	53	148	66	82	91	35	56
General labourer and Cultivation . . .	127	710	377	333	426	234	192
General labourer and Agricultural labourer . . .	5	22	13	9	15	9	6
General labourer, Fisherman and Cultivation . . .	31	164	89	75	90	44	46
General labourer and Fisherman . . .	34	160	85	75	95	51	44
General labourer, Fisherman and Transport . . .	1	8	5	3	7	4	3
General labourer and Beggar . . .	2	6	4	2	5	3	2

TABLE XIII—concl'd.

Households engaged in Cultivation, Industry, Business and other Occupations—concl'd.

Occupations	Total Number of households	Total Number of Persons			Number of Gainfully Employed Persons		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
General labourer, Cultivation and Household Industry	3	22	13	9	15	9	6
General labourer and Livestock Rearing	2	7	1	6	3	1	2
General labourer, Livestock Rearing and Cultivation	2	6	3	3	4	3	1
General labourer and Household Industry	1	7	1	6	4	..	4
General labourer, Household Industry and Cultivation	1	6	2	4	3	1	2
General labourer, Cultivation and Livestock Rearing	1	6	3	3	2	1	1
General labourer, Trade and Cultivation	1	4	3	1	3	2	1
Fisherman only	6	35	17	18	12	6	6
Fisherman and General labourer	3	15	7	8	8	4	4
Fisherman, General labourer and Cultivation	8	64	40	24	43	27	16
Fisherman and Cultivation	2	10	5	5	5	3	2
Fisherman and Wood Worker	2	8	4	4	6	4	2
Fisherman and Household Industry	1	6	2	4	2	2	..
Fisherman, Household Industry and Cultivation	1	5	2	3	3	2	1
Fisherman and Agricultural labour	1	4	3	1	2	1	1
Fisherman, Labourer and Transport	1	10	6	4	5	3	2
Fisherman, Transport and Labourer	1	6	5	1	4	3	1
Fisherman and Trade	1	9	5	4	3	2	1
Service only	22	84	35	49	29	16	13
Service and Cultivation	5	34	17	17	15	9	6
Service, Cultivation and Livestock Rearing	2	14	8	6	5	4	1
Service and Livestock Rearing	1	6	3	3	1	1	..
Service, Livestock Rearing and Cultivation	1	6	3	3	3	1	2
Service, Labourer and Fisherman	1	7	5	2	4	3	1
Service and Trade	1	9	3	6	2	2	..
Hotel-keeper only	2	22	9	13	5	5	..
Hotel-keeper and Household Industry	1	10	3	7	4	1	3
Rent Receivers only	15	52	15	37	..	..	..
Total	530	2,725	1,383	1,342	1,446	809	637

TABLE XIV

Type of Industry run by the Households

Sl. No.	Name of Industry	Number of Households
1	2	3
1	Gold smithy	11
2	Beedi making	7
3	Vessel repairing	4
4	Tailoring	7
5	Carpentry	5
6	Cycle repair	2
7	Rice Mill	1
8	Manufacture of Aerated waters	1
9	Cotton spinning	8
10	Manufacture of Lime	1
11	Beaten rice	3
	Total	50

NOTE : 3 Households are engaged in more than one Industry.

TABLE XV

Type of Business run by the Households

Sl. No.	Name of Business	Number of Households
1	2	3
1	Trading in Fish	9
2	Provision	8
3	Cloth	5
4	Bangles	5
5	Vegetables	1
6	Puffed rice	1
7	Stationery articles	1
8	Betel leaves	3
9	Cutlery articles	1
10	Commission agent (Arecanut)	1
11	Whole sale dealer (Arecanut)	1
	Total	36

NOTE : One household engaged in Bangles and Provision trade.

TABLE XVI

Traditional Industries by the Number of Households in each

Sl. No.	Name of Traditional Industry	Number of households in each Traditional Industry
1	2	3
1	Gold and Silver smithy	10
2	Manufacture of Lime	1
	Total	11

TABLE XVII

Diet

Community	Total No. of house-holds 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 :									
Halakkigowda	188	..	..	86	28	102	132	..	..
Harakanthra	93	..	..	34	21	59	55	..	..
Namadhari Naik	57	..	..	25	14	32	32	..	..
Mukri	28	..	..	13	12	15	12	..	..
Kharvi	27	..	..	11	12	16	13	..	..
Daivadnya Brahmin	27	1*	..	26	9	..	12	..	..
Brahmin—Gowda Saraswath	25	..	..	25	20	..	2	..	..
Brahmin—Other Sub-Castes	18	..	..	18	11	..	1	..	..
Devadiga	11	..	..	11	6	..	..	..	..
Devli	7	..	..	7	7	..	..	..	..
Kelasi	6	..	..	6	1	..	2	..	..
Bandi	2	..	..	2	2	..	..	..	..
Uppara	1	..	..	1	..	..	..	..	..
Ganiga	1	..	..	1	1	..	..	..	..
Vyshya	1	..	..	1	1	..	..	..	..
Sheroogar	1	..	..	1	1	..	..	..	..
Moger	1	..	..	1	1	..	..	..	..
CHRISTIAN	1	..	..	1	1	..	..	..	..
MUSLIMS	35	..	..	35	29	..	1	..	..
Total	530	1	..	305	177	224	262	..	..

* Daivadnya Brahmin,—Single Member (widow) takes only one meal a day.

TABLE XVIII

Staple Diet and Food Habits of Communities

Sl. No.	Community	No. of house-holds	Households taking					Vegetarian	Non-Vegetarian
			Rice	Ragi	Rice and Ragi	Jowar	Wheat		
1	2	3	4	5	6	7	8	9	10
HINDU :									
1	Halakkigowda	188	85	..	103	..	..	..	188
2	Harkantra	93	43	..	50	..	..	..	93
3	Namadhari Naik	57	26	..	31	..	..	..	57
4	Mukri	28	4	..	24	..	..	..	28
5	Kharvi	27	7	..	20	..	..	..	27
6	Daivadnya Brahmin	27	27	..	..	..	..	..	27
7	Brahmins—Gowda Saraswath	25	25	..	..	..	..	8	17
8	Brahmins—Other Sub-Castes	18	18	..	..	..	..	18	..
9	Devadiga	11	11	..	..	..	..	..	11
10	Devli	7	7	..	..	..	..	..	7
11	Kelasi	6	6	..	..	..	..	..	6
12	Bandi	2	2	..	..	..	..	..	2
13	Uppara	1	1	..	..	..	..	..	1
14	Ganiga	1	1	..	..	..	..	..	1
15	Vyshya	1	1	..	..	..	..	..	1
16	Sheroogar	1	1	..	..	..	..	..	1
17	Moger	1	1	..	..	..	..	..	1
18	CHRISTIAN	1	1	..	..	..	..	..	1
19	MUSLIMS	35	35	..	..	..	..	..	35
Total		530	302	..	228	..	..	26	504

TABLE XIX
Distribution of Households by Occupations, Income and Number of Persons

Occupations	Total number of households	Monthly Income Groups						Age-Groups										* Number of equivalent adult males per household	Number of gainfully employed persons	Number of gainfully employed persons per household
		Rs. 25 and less	Rs. 26 to 50	Rs. 51 to 75	Rs. 76 to 100	Rs. 101 and above	Total number of members in households mentioned in Col. 2.													
							Males above 14 years	Females above 14 years	Males and Females 10 to 13 years	Males and Females 6 to 9 years	Males and Females 1 to 5 years	Males and Females less than 1 year								
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17				
Cultivation of owned lands	.	.	9	2	1	1	5	57	17	23	3	5	8	1	5.12	21	2.33			
Cultivation of lands taken on lease	.	.	91	2	14	18	15	42	493	160	139	57	60	64	13	4.36	298	3.27		
Agricultural labour	.	.	23	3	6	7	4	3	98	31	30	10	9	15	3	3.39	64	2.78		
Household Industry	.	.	22	3	8	1	10	123	42	37	9	15	18	2	4.53	52	2.36			
Fishery	.	.	27	3	10	5	9	172	59	43	10	25	29	6	5.00	93	3.44			
Others**	.	.	358	19	74	112	79	74	1,782	521	544	172	217	282	46	3.94	918	2.56		
Total	530	24	102	156	105	143	2,725	830	816	261	331	416	71	4.08	1,446	2.73				

NOTE :—

Others include **

(1) General labourers	264 Households
(2) Service	33 Households
(3) Trade	30 Households
(4) Rent receivers	15 Households
(5) Livestock	11 Households
(6) Hotelkeeper	3 Households
(7) Transport	2 Households
Total	358 Households

* Calculated according to Lusk's coefficient

Males above 14 years	1.00
Females above 14 years	0.83
Males and females in the age group 10-13	0.83
Males and females in the age group 6-9	0.70
Males and females in the age group 1-5	0.50
Children less than 1 year	0.00

TABLE XX
Average Annual Income per Household by Occupation

Occupation	Total Number of households	Average Annual Income per household Rs.	Average Annual Income per adult equivalent Male	Average annual income per household in the range of :									
				Rs. 300 and less		Rs. 301 to 600		Rs. 601 to 900		Rs. 901 to 1,200		Rs. 1,201 and above	
				Number of households	Amount Rs.	Number of households	Amount Rs.	Number of households	Amount Rs.	Number of households	Amount Rs.	Number of households	Amount Rs.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Cultivation of owned lands	9	1,659	324	..	..	2	393	1	860	1	975	5	2,462
Cultivation of lands taken on lease	91	1,199	275	2	243	14	512	18	798	15	1,042	42	1,602
Agricultural Labour	23	738	218	3	275	6	439	7	730	4	1,085	3	1,353
Household Industry	22	1,145	253	..	..	3	536	8	726	1	1,150	10	1,663
Fishery	27	1,074	215	..	..	3	563	10	816	5	1,050	9	1,539
Others*	358	980	249	19	258	74	482	112	762	79	1,065	74	1,904

*NOTE :—Others include : (1) General Labourers 264 Households.

(2) Service 33 Households.

(3) Trade 30 Households.

(4) Rent Receivers 15 Households.

(5) Livestock 11 Households.

(6) Hotel Keeper 3 Households.

(7) Transport 2 Households.

Total 358 Households.

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

Items of expenditure	Households with a monthly income of														
	All Households					Rs. 25 & below					Rs. 26-50				
	No. of Households	Expenditure per household	Expenditure per adult male	Percentage of Total Expenditure	Rs. P.	No. of Households	Average Expenditure	Rs. P.	No. of Households	Average Expenditure	Rs. P.	No. of Households	Average Expenditure	Rs. P.	No. of Households
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
Cultivation of owned lands															
Food : Cereals	9	43.98	8.59	28.12	..	..	2	20.83	1	30.00	1	18.33	5	61.17	
Food : Non-Cereals	"	20.55	4.01	13.14	..	..	"	9.79	"	10.00	"	15.00	"	28.08	
Drinks	"	14.58	2.85	9.32	..	..	"	7.08	"	6.25	"	8.33	"	20.50	
Betel leaf and tobacco	"	4.51	0.88	2.88	..	..	"	1.04	"	2.50	"	1.25	"	6.95	
Fuel and lighting	"	4.88	0.95	3.12	..	..	"	3.79	"	0.67	"	3.50	"	6.43	
House rent and repairs	"	1.44	0.28	0.92	..	..	"	2.50	"	2.50	"	0.83	"	0.92	
Clothing	"	12.96	2.53	8.29	..	..	"	8.33	"	8.33	"	6.67	"	17.00	
Travelling	"	3.56	0.70	2.28	..	..	"	0.83	"	1.25	"	..	"	5.83	
Recreation	"	0.37	0.07	0.24	..	..	"	..	"	..	"	..	"	0.67	
Education	"	4.03	0.77	2.58	..	..	"	4.17	"	0.83	"	..	"	5.42	
Other Miscellaneous Services	"	1.03	0.20	0.66	..	..	"	0.83	"	0.83	"	..	"	1.35	
Interest	"	..	..	..	..	..	"	..	"	..	"	..	"	..	
Rent	"	0.66	0.11	0.42	..	..	"	..	"	..	"	..	"	1.18	
Remittance	"	..	..	..	..	..	"	..	"	..	"	..	"	..	
Hired labour	"	18.29	3.57	11.70	..	..	"	19.79	"	6.25	"	6.67	"	22.42	
Purchase for Production	"	13.69	2.67	8.75	..	..	"	21.46	"	..	"	2.83	"	15.50	
Others	"	11.85	2.31	7.58	..	..	"	7.92	"	2.92	"	4.17	"	16.75	
Total	9	156.38	30.49	100.00	..	..	2	108.36	1	72.33	1	65.58	5	210.17	

HALDIPUR

TABLES

Cultivation of Lands Taken on Lease

Items of expenditure	Households with a monthly income of														
	All Households					Rs. 25 & below					Rs. 26-50				
	No. of Households	Expenditure per household	Expenditure per adult male	Percentage of Total Expenditure	Rs. P.	No. of Households	Average Expenditure	Rs. P.	No. of Households	Average Expenditure	Rs. P.	No. of Households	Average Expenditure	Rs. P.	No. of Households
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
Cultivation of Lands Taken on Lease															
Food : Cereals	91	37.91	8.69	35.86	2	8.33	14	14.83	18	25.08	15	33.75	42	54.00	
Food : Non-Cereals	"	14.67	3.36	13.87	"	5.71	"	7.32	"	9.07	"	12.07	"	20.87	
Drinks	"	7.54	1.72	7.13	"	1.25	"	3.40	"	7.22	"	6.83	"	9.61	
Betel leaf and tobacco	"	6.99	1.60	6.61	"	2.75	"	4.63	"	5.25	"	6.69	"	8.83	
Fuel and lighting	"	1.25	0.29	1.18	"	0.63	"	0.65	"	1.05	"	0.83	"	1.72	
House rent and repairs	"	0.16	0.04	0.15	"	..	"	0.12	"	0.19	"	0.22	"	0.14	
Clothing	"	8.17	1.87	7.73	"	1.67	"	2.89	"	5.01	"	6.78	"	12.09	
Travelling	"	0.61	0.14	0.58	"	..	"	0.06	"	0.21	"	0.22	"	1.13	
Recreation	"	0.08	0.02	0.08	"	..	"	..	"	0.05	"	0.17	"	0.09	
Education	"	0.43	0.10	0.40	"	..	"	..	"	0.06	"	0.28	"	0.81	
Other Miscellaneous Services	"	0.97	0.22	0.92	"	..	"	0.36	"	0.70	"	1.34	"	1.20	
Interest	"	..	..	..	"	..	"	..	"	..	"	..	"	..	
Rent	"	13.07	3.00	12.36	"	0.25	"	7.08	"	9.24	"	10.16	"	18.36	
Remittance	"	0.09	0.02	0.08	"	..	"	..	"	..	"	..	"	0.20	
Hired labour	"	4.73	1.08	4.47	"	1.04	"	2.23	"	2.92	"	2.47	"	7.32	
Purchase for Production	"	5.18	1.19	4.90	"	..	"	2.65	"	2.67	"	3.82	"	7.84	
Others	"	3.88	0.89	3.68	"	1.46	"	1.49	"	2.37	"	3.17	"	5.69	
Total	91	105.73	24.23	100.00	2	23.09	14	47.71	18	71.09	15	88.80	42	149.90	

TABLE XXI—contd.
Average Monthly Expenditure per Household by Income-Groups and Occupations—contd.

Items of expenditure	Households with a monthly income of														
	All Households														
	No. of Households	Expenditure per household	Expenditure per adult male	Percentage of Total Expenditure	Rs. 25 & below		Rs. 26-50		Rs. 51-75		Rs. 76-101		Rs. 101 & above		
					No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
Agricultural Labour															
Food : Cereals . . .	23	29.12	8.59	46.85	3	8.58	6	16.08	7	30.00	4	39.17	3	60.25	
Food : Non-cereals . . .	"	7.63	2.25	12.27	"	4.03	"	5.35	"	8.04	"	10.42	"	11.11	
Drinks . . .	"	5.07	1.50	8.16	"	0.97	"	4.10	"	5.54	"	5.94	"	8.89	
Betel leaf and tobacco	"	7.03	2.07	11.31	"	3.61	"	4.44	"	6.50	"	9.79	"	13.17	
Fuel and Lighting . . .	"	0.92	0.27	1.48	"	0.53	"	0.82	"	0.95	"	1.29	"	0.94	
House rent and repairs	"	0.35	0.10	0.56	"	0.42	"	0.35	"	"	"	1.17	"	"	
Clothing . . .	"	5.35	1.58	8.61	"	1.39	"	0.47	"	5.69	"	10.00	"	12.22	
Travelling . . .	"	0.47	0.14	0.76	"	"	"	0.14	"	0.18	"	0.52	"	2.22	
Recreation . . .	"	0.03	0.01	0.05	"	"	"	"	"	0.02	"	0.15	"	"	
Education . . .	"	"	"	"	"	"	"	"	"	"	"	"	"	"	
Other Miscellaneous Services . . .	"	0.42	0.12	0.68	"	0.08	"	0.22	"	0.51	"	0.94	"	0.28	
Interest . . .	"	"	"	"	"	"	"	"	"	"	"	"	"	"	
Rent . . .	"	2.02	0.60	3.25	"	0.69	"	0.79	"	2.39	"	3.90	"	2.42	
Remittance . . .	"	"	"	"	"	"	"	"	"	"	"	"	"	"	
Hired labour . . .	"	0.82	0.24	1.32	"	1.25	"	0.42	"	1.13	"	0.83	"	0.42	
Purchase for production . . .	"	1.47	0.43	2.35	"	0.42	"	0.69	"	1.68	"	2.40	"	2.36	
Others . . .	"	1.46	0.43	2.35	"	1.06	"	1.11	"	1.43	"	1.98	"	1.94	
Total . . .	23	62.16	18.33	100.00	3	23.03	6	34.98	7	64.06	4	88.50	3	116.22	

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TABLES

Household Industry

Food : Cereals . . .	22	36.58	8.08	37.64	"	"	3	16.08	8	25.25	1	33.33	10	52.12
Food : Non-cereals . . .	"	15.44	3.41	15.88	"	"	"	7.22	"	8.91	"	12.50	"	23.42
Drinks . . .	"	8.79	1.94	9.04	"	"	"	6.11	"	5.20	"	6.25	"	12.72
Betel leaf and tobacco.	"	5.08	1.12	5.23	"	"	"	3.89	"	3.38	"	4.17	"	6.89
Fuel and Lighting . . .	"	3.08	0.68	3.17	"	"	"	2.03	"	1.93	"	4.50	"	4.17
House rent and repairs	"	4.46	0.98	4.60	"	"	"	1.28	"	2.65	"	4.17	"	3.48
Clothing . . .	"	9.49	2.09	9.76	"	"	"	5.00	"	5.94	"	10.42	"	13.58
Travelling . . .	"	2.22	0.49	2.28	"	"	"	"	"	1.10	"	10.2	"	2.96
Recreation . . .	"	1.21	0.27	1.24	"	"	"	"	"	"	"	"	"	2.67
Education . . .	"	0.80	0.18	0.82	"	"	"	"	"	0.10	"	16.67	"	1.00
Other Miscellaneous Services . . .	"	1.41	0.31	1.45	"	"	"	0.64	"	1.18	"	5.83	"	1.39
Interest . . .	"	"	"	"	"	"	"	"	"	"	"	"	"	"
Rent . . .	"	0.29	0.06	0.30	"	"	"	"	"	0.06	"	"	"	0.58
Remittance . . .	"	0.63	0.14	0.65	"	"	"	"	"	1.72	"	"	"	"
Hired labour . . .	"	1.19	0.26	1.22	"	"	"	"	"	0.31	"	"	"	2.38
Purchase for production . . .	"	3.05	0.67	3.14	"	"	"	0.69	"	0.16	"	"	"	6.38
Others . . .	"	3.48	0.77	3.58	"	"	"	1.81	"	1.88	"	4.17	"	5.20
Total . . .	22	97.20	21.45	100.00	"	"	3	44.75	8	59.77	1	112.43	10	138.94

TABLE XXI—*concl'd.*
Average Monthly Expenditure per Household by Income-Groups and Occupations—*concl'd.*

Items of expenditure	All Households				Households with a monthly income of									
	No. of Households	Expenditure per household	Expenditure equivalent adult male	Percentage of Total Expenditure	Rs. 25 & below		Rs. 26-50		Rs. 51-75		Rs. 76-101		Rs. 101 & above	
					No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure		
													Rs. P.	Rs. P.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Fishery														
Food : Cereals	27	40.80	8.16	42.13	..	..	3	17.78	10	31.38	5	41.67	9	58.47
Food : Non-cereals	"	14.95	2.99	15.44	..	..	"	10.42	"	12.83	"	14.42	"	19.12
Drinks	"	6.85	1.37	7.07	..	..	"	4.17	"	5.50	"	7.50	"	8.88
Betel leaf and tobacco,	"	10.48	2.10	10.82	..	..	"	5.44	"	7.55	"	9.67	"	15.88
Fuel and Lighting	"	1.54	0.31	1.59	..	..	"	1.64	"	1.22	"	1.47	"	1.70
House rent and repairs	"	2.29	0.46	2.37	..	..	"	1.94	"	2.69	"	1.75	"	2.27
Clothing	"	9.54	1.91	9.85	..	..	"	4.03	"	7.25	"	9.67	"	13.84
Travelling	"	0.85	0.17	0.88	..	..	"	0.56	"	0.30	"	1.00	"	1.48
Recreation	"	0.05	0.01	0.05	..	..	"	0.08	"	0.10	"	..	"	..
Education	"	0.02	0.01	0.02	..	..	"	..	"	..	"	..	"	0.05
Other Miscellaneous Services	"	1.25	0.25	1.29	..	..	"	0.64	"	0.86	"	1.33	"	1.84
Interest	"	..	..	..	..	..	"	..	"	..	"	..	"	..
Rent	"	0.13	0.03	0.14	..	..	"	..	"	0.07	"	0.32	"	0.16
Remittance	"	..	..	..	..	..	"	..	"	..	"	..	"	..
Hired labour	"	0.09	0.02	0.09	..	..	"	..	"	..	"	0.50	"	..
Purchase for production	"	4.61	0.92	4.76	..	..	"	0.42	"	2.33	"	1.25	"	10.42
Others	"	3.40	0.68	3.50	..	..	"	2.08	"	2.79	"	3.25	"	4.63
Total	27	96.85	19.39	100.00	..	..	3	49.20	10	74.87	5	93.80	9	138.74

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TABLES

✓	Others*																
	Food : Cereal	.	.	358	32.67	8.29	40.47	19	11.25	74	16.49	112	27.81	79	36.66	74	57.44
Non-cereal	.	.	"	13.11	3.33	16.24	"	4.43	"	7.61	"	10.32	"	13.03	"	25.14	
Drinks	.	.	"	6.56	1.66	8.13	"	2.21	"	4.33	"	4.19	"	6.55	"	13.51	
Betel leaf and tobacco	.	.	"	6.11	1.55	7.57	"	2.94	"	4.68	"	4.35	"	7.49	"	9.55	
Fuel and Lighting	.	.	"	1.16	0.29	1.44	"	0.66	"	1.09	"	1.00	"	1.38	"	2.86	
House rent and repairs	.	.	"	1.18	0.30	1.46	"	0.77	"	1.21	"	0.86	"	1.09	"	1.85	
Clothing	.	.	"	7.14	1.81	8.84	"	1.52	"	2.09	"	5.93	"	8.20	"	14.33	
Travelling	.	.	"	1.01	0.26	1.25	"	0.13	"	0.20	"	0.68	"	0.99	"	2.54	
Recreation	.	.	"	0.09	0.02	0.11	"	..	"	0.04	"	0.02	"	0.02	"	0.34	
Education	.	.	"	0.87	0.22	1.08	"	..	"	0.17	"	0.09	"	0.36	"	3.53	
Other Miscellaneous Services	.	.	"	0.97	0.25	1.20	"	0.11	"	0.38	"	0.68	"	0.84	"	2.34	
Interest	.	.	"	0.01	0.01	0.01	"	..	"	..	"	0.02	"	0.03	"	..	
Rent	.	.	"	2.58	0.65	3.20	"	0.23	"	0.46	"	1.80	"	3.19	"	5.81	
Remittance	.	.	"	0.34	0.09	0.42	"	..	"	0.04	"	0.42	"	0.84	"	0.08	
Hired Labour	.	.	"	1.00	0.25	1.24	"	0.04	"	0.29	"	0.36	"	1.06	"	2.86	
Purchase for production	.	.	"	2.74	0.70	3.39	"	..	"	0.74	"	1.45	"	3.34	"	6.74	
Others	.	.	"	3.19	0.81	3.95	"	0.88	"	2.02	"	2.39	"	3.67	"	5.64	
Total	.	.	.	80.73	20.49	100.00	25.17	41.84	62.37	88.74	154.56						

*Others include :—

General Labourers	..	264 Households
Service	..	33 "
Trade	..	30 "
Rent Receivers	..	15 "
Livestock	..	11 "
Hotel Keeper	..	3 "
Transport	..	2 "
Total	..	358

TABLE XXII

Households and Development Activities

Total Number of Households	Secured					
	Better Seeds	Better Implements (Iron Plough)	Use of pesticides	Land Improvement Measures like Reclamation Soil Conservation Consolidation	Improved Method of Cultivation By ' Japanese Method of Paddy Cultivation '	Chemical Fertilisers used
1	2	3	4	5	6	7
530	17	19	10	1	2	15

TABLE XXIII

Indebtedness by Income Groups

Income group	Total No. of households	No. of households indebted	Amount outstanding Rs. nP.	Percentage of Col. 3 to Col. 2	Average indebtedness for household in debt Rs. nP.
1	2	3	4	5	6
Rs. 25 and below	24	1	100.00	4.17	100.00
Rs. 26 to 50	102	39	9,295.00	38.24	238.33
Rs. 51 to 75	156	90	12,597.00	57.69	139.97
Rs. 76 to 100	105	69	11,158.00	65.71	161.71
Rs. 100 and above	143	99	35,290.00	69.23	356.46
Total	530	298	68,440.00	56.22	229.66

TABLE XXIII-A

Indebtedness by Causes

Cause	Amount in debt	No. of families in debt	Percentage of debt due to cause to the total amount of debt
1	2	3	4
	Rs.		
Domestic	27,620	222	40.36
Boat Construction	470	4	0.69
Fishing net material purchased	320	6	0.47
Education	300	2	0.44
Construction of well	1,200	2	1.75
Investment on Trade	500	1	0.73
To Establish a Rice and Flour Mill	2,000	1	2.92
Agricultural Expenditure	6,186	37	9.04
Purchase of Bullocks	663	7	0.97
Purchase of Buffaloes	3,495	18	5.11
Purchase of House	800	1	1.17
To Raise a Poultry Farm	100	1	0.15
Purchase of Seeds	1,501	20	2.19
House construction and repairs to existing buildings	1,430	6	2.09
Marriage	14,975	37	21.88
Funerals	140	2	0.20
To Start a Cycle Shop	1,000	1	1.46
To clear outstanding debts	2,500	5	3.65
Sickness	3,240	14	4.73
Total	68,440	387	100.00

Source of Credit

TABLE XXIV

Agricultural Produce of Cultivation Run by the Households and Their Disposal

[illegible]

TABLE

Households owning or possessing land or have

Community	No land	*Nature of interest on land	Number of Households and extent of land									
			No. of Hhs.	5 cents and below	No. of Hhs.	Cents 5-10	No. of Hhs.	Cents 10-20	No. of Hhs.	Cents 20-50	No. of Hhs.	Cents 50-100
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU												
Halakki Gowda	17	A	..	..	..	..	..	..	1	0.48	..	..
		C	..	..	1	0.08	2	0.35	17	6.81	24	18.01
Harakantra	29	A+C	..	..	..	..	..	..	..	..	..	..
		A	..	..	..	..	..	..	..	..	5	3.40
		C	1	0.05	3	0.30	20	3.32	18	6.09	6	4.61
Namdharinaik	14	A+C	..	..	..	..	..	..	..	..	..	..
		A	..	..	..	..	..	..	..	..	..	..
		C	..	..	1	0.10	..	0.15	..	..	..	..
Mukri	8	A+C	..	..	..	..	..	..	4	1.53	10	6.98
Kharvi	22	C	..	..	..	..	..	..	6	2.40	5	3.59
		A	..	..	..	..	..	..	..	..	1	0.75
Daivadnya Brahmin	10	C	..	..	..	..	..	..	..	..	..	..
		A	..	..	..	..	1	0.13	3	0.71	..	..
		B	..	..	..	..	..	..	..	..	..	..
		C	..	..	..	..	1	0.15	..	..	1	0.80
		A+B	..	..	..	..	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	..	..	..	..
		B+C	..	..	..	..	..	..	..	..	..	..
		A+B+C	..	..	..	..	..	..	..	..	..	..
Brahmins: Gowdasaraswath	3	A	..	..	..	..	..	..	..	..	..	..
		B	..	..	..	..	1	0.18	1	0.28	..	..
		A+B	..	..	..	..	..	..	2	0.51	1	0.95
		A+C	..	..	..	..	..	..	..	..	..	..
		B+C	..	..	..	..	..	..	..	..	..	..
		A	..	..	..	..	..	..	..	..	..	..
Brahmins: Other Sub-castes	7	B	..	..	..	..	..	..	..	..	..	..
		A+B	..	..	..	..	..	..	..	..	..	..
		A+B+C	..	..	..	..	..	..	..	..	..	..
Devadiga	3	C	..	..	..	..	..	..	..	..	..	..
Devli	2	B	..	..	..	..	..	..	5	2.16	2	1.76
		C	..	..	..	..	..	..	..	..	1	0.90
Kelasi	2	C	..	..	..	..	..	..	3	1.11	1	0.70
		A+C	..	..	..	..	..	..	..	..	2	1.57
Bandi	..	C	..	..	..	..	..	..	..	..	..	..
Uppara	..	C	..	..	..	..	..	..	..	..	1	0.68
Sheroogar	..	C	..	..	..	..	..	..	..	..	..	..
Moger	1	C	..	..	..	..	..	..	1	0.40	..	..
Vyshya	1	..	..	..	..	..	..	..	..	..	..	..
Ganiga	1	..	..	..	..	..	..	..	..	..	..	..
CHRISTIAN	1	..	..	..	..	..	..	..	..	..	..	..
MUSLIMS	17	A	..	..	..	..	..	..	..	..	..	..
		B	..	..	..	..	..	..	1	0.27	1	0.73
		C	..	..	..	..	..	..	..	..	..	..
		A+B	..	..	..	..	..	..	2	0.83	..	..
		B+C	..	..	..	..	..	..	1	0.43	..	..
		A+B+C	..	..	..	..	..	..	..	..	..	..
Total	138	..	1	0.05	5	0.48	26	4.28	65	24.01	61	45.43

* Note : A = Owned and self-cultivated

B = Owned and Leased out

XXV

given out land to others for cultivation

No. of Households and extent of land								Nature of interest on land	Community
No. of Hhs.	Acreage 1 to 2.4	No. of Hhs.	Acreage 2.5-4.9	No. of Hhs.	Acreage 5-10 acres	No. of Hhs.	Acreage 10 and above		
14	15	16	17	18	19	20	21	3	1
HINDU—									
73	123.77	39	136.23	8	52.69	..	..	A	Halakki Gowda
1	1.38	3	10.34	2	14.51	..	..	C	
..	..	..	..	..	..	..	..	A+C	
6	8.97	1	2.88	..	..	..	..	A	Harakantra
1	1.96	2	5.86	..	..	1	12.78	C	
..	..	..	..	..	..	..	..	A+C	
13	20.18	6	21.51	2	11.27	1	10.15	A	Namdhari Naik
2	3.44	3	10.80	..	..	..	..	C	
8	12.00	1	2.55	..	..	..	..	A+C	
..	..	..	..	..	..	..	..	C	Mukri
..	..	..	..	..	..	..	..	A	Kharvi
1	1.10	1	3.98	..	..	..	..	C	
2	3.33	1	3.83	..	..	..	..	A	Daivadnya Brahmin
3	5.29	..	..	1	7.80	..	..	B	
2	4.20	..	..	..	..	1	13.33	C	
1	2.11	..	..	..	..	..	..	A+B	
..	..	..	..	1	7.91	..	..	A+C	
..	..	1	3.55	..	..	..	..	B+C	
1	1.18	..	..	..	..	..	..	A+B+C	
2	3.18	3	9.45	1	5.03	2	26.06	A	Brahmins : Gowdasaraswath
1	1.12	1	3.78	2	11.23	1	19.06	B	
..	..	1	4.05	..	..	..	..	A+B	
1	1.73	..	..	1	7.98	..	..	A+C	
1	1.00	2	7.20	..	..	1	14.60	B+C	
..	..	1	3.98	2	16.01	..	..	A	Brahmins : Other Sub-Castes
1	1.72	1	4.88	1	6.43	..	..	B	
..	..	..	..	1	7.28	..	..	A+B	
1	1.00	..	..	..	..	..	..	A+B+C	
..	..	..	..	..	..	..	..	C	Devadiga
..	..	..	..	..	..	..	..	B	Devli
1	1.85	..	..	..	..	..	..	C	
..	..	1	3.46	..	..	..	..	C	Kelasi
1	2.40	..	..	..	..	..	..	A+C	
..	..	..	..	..	..	..	..	C	Bandi
1	1.10	..	..	..	..	..	..	C	Uppara
..	..	..	..	..	..	..	..	C	Sheroogar
..	..	..	..	..	..	..	..	..	Moger
..	..	..	..	..	..	..	..	..	Vyshya
..	..	..	..	..	..	..	..	..	Ganiga
1	2.15	..	..	..	..	..	..	..	CHRISTIAN
1	1.50	1	3.05	..	..	1	10.40	..	MUSLIMS
1	1.20	..	..	..	..	..	..	B	
..	..	2	6.02	..	..	..	..	C	
1	3.08	1	3.18	..	..	..	..	A+B	
..	..	1	4.64	2	12.78	1	11.13	B+C	
..	..	..	..	..	..	..	..	A+B+C	
128	211.94	73	255.22	24	160.92	9	117.51	..	Total

TABLE XXV-A

Ownership of Land by Residents of Haldipur (irrespective of Location of the Plot)

Community	Total		Number of Households and extent of land														
	No. of Hhs.	Land owned Acres 0.00	No. of Hhs.	1 Acre and below	No. of Hhs.	1-2.49 acres	No. of Hhs.	2.5-4.9 acres	No. of Hhs.	5-7.49 acres	No. of Hhs.	7-9.9 acres	No. of Hhs.	10-15 acres	No. of Hhs.	15 & above	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
HINDU—																	
Halakki-Gowda . . .	188	8.98	3	1.16	3	3.24	1	4.58	..	..	..	..	..	..	..	..	
Harakantra . . .	93	7.36	7	3.98	2	3.38	..	..	..	..	..	..	..	..	..	..	
Namadhari Naik . . .	57	1.92	6	1.92	..	..	..	..	..	..	..	..	..	..	..	..	
Mukri . . .	28	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Kharvi . . .	27	0.75	1	0.75	..	..	..	..	..	..	..	..	..	..	..	..	
Daivadnya Brahmin . . .	27	39.83	3	1.08	6	11.18	2	7.81	1	6.43	..	..	1	13.33	..	..	
<i>Brahmins: Gowdasaraswath</i>	25	85.01	7	3.02	5	7.38	4	13.23	3	16.26	..	..	2	26.06	1	19.06	
<i>Brahmins: Other Sub-Castes</i>	18	62.50	1	1.00	1	1.72	4	16.06	3	19.74	1	9.38	1	14.60	..	..	
Devadiga . . .	11	0.90	1	0.90	..	..	..	..	..	..	..	..	..	..	..	..	
Devli . . .	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Kelasi . . .	6	1.98	..	..	1	1.98	..	..	..	..	..	..	..	..	..	..	
Bandi . . .	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Uppara . . .	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Sheroogar . . .	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Moger . . .	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Vyshya . . .	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Ganiga . . .	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
CHRISTIAN . . .	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
MUSLIMS . . .	35	39.90	5	2.52	2	3.65	7	23.33	..	..	..	..	1	10.40	..	..	
Total.	530	249.13	34	16.33	20	32.53	18	65.01	7	42.43	1	9.38	5	64.39	1	19.06	
Hhs. : Households																	

TABLE XXV-B

Ownership of Land Located Inside the Revenue area of Haldipur Village by its Residents

Community	Total		Number of Households and extent of land													
	No. of Hhs.	Acres	No. of Hhs.	1 Acre and below	No. of Hhs.	1-2.49 acres	No. of Hhs.	2.5-4.9 acres	No. of Hhs.	5-7.49 acres	No. of Hhs.	7.5-9.9 acres	No. of Hhs.	10-15 acres	No. of Hhs.	15 and above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
HINDU—																
Halakki Gowda . .	188	6.35	3	1.16	4	5.19	..	..	..	..	..	..	..	..	..	..
Harakantra . .	93	7.36	7	3.98	2	3.38	..	..	..	..	..	..	..	..	..	..
Namadhari Naik . .	57	1.92	6	1.92	..	..	..	..	..	..	..	..	..	..	..	..
Mukri . .	28	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kharvi . .	27	0.75	1	0.75	..	..	..	..	..	..	..	..	..	..	..	..
Daivadnya Brahmin .	27	38.36	4	1.91	5	8.88	2	7.81	1	6.43	..	..	1	13.33	..	..
<i>Brahmins: Gowdasaraswath</i>	25	46.42	8	3.16	8	13.09	3	9.79	1	7.25	..	..	1	13.13	..	..
<i>Brahmins: Other Sub-Castes</i>	18	30.15	..	..	5	9.60	4	14.00	1	6.55	..	..	..	..	..	..
Devadiga . .	11	0.31	1	0.31	..	..	..	..	..	..	..	..	..	..	..	..
Devli . .	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kelasi . .	6	1.98	..	..	1	1.98	..	..	..	..	..	..	..	..	..	..
Bandi . .	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Uppara . .	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sheroogar . .	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Moger . .	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vyshya . .	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ganiga . .	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
CHRISTIAN . .	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIMS . .	35	34.00	5	2.64	4	7.48	4	13.48	..	..	..	..	1	10.40	..	..
Total .	530	167.60	35	15.83	29	49.60	13	45.08	3	20.23	..	..	3	36.86	..	..

General

TABLE 1

Caste / Tribe or Community and Nature of Family

TABLE 1

TABLE 2

Association of Deity and Object of Worship

[illegible]

TABLE 3
Awareness of Untouchability Offences Act

Caste	No. of persons interviewed	No. of persons aware of prohibition of untouchability under Law
1	2	3
HINDU—		
Halakki-Gowda	184	180
Harakantra	93	86
Namadhari Naik	57	55
Mukri	28	26
Kharvi	27	24
Daivadnya Brahmin	27	27
Brahmins—Gowda-Saraswath	25	25
„ Other Sub-castes	18	17
Devadiga	10	9
Devli	7	7
Kelasi	6	5
Bandi	2	2
Uppara	1	1
Ganiga	1	1
Vyshya	1	1
Sheroogar	1	1
Moger	1	1
CHRISTIAN	..	..
MUSLIMS	..	..
Total	489	467

TABLE 4
Contravention of Marriage Rules

Caste/Tribe	No. of marriages in contravention of Caste/Tribe	Frequencies of each type of contravention					
		Type I	Type II	Type III	Type IV	Type V	Type VI
1	2	3	4	5	6	7	8
None of the members in the village is reported to have married against his/her caste rules regarding marriage.							

TABLES

TABLE 4-A
Permissibility of Intercaste Marriage

Caste/Tribe	No. of persons interviewed	No. of persons who consider it is permissible to form marital ties with				Remarks including run note on background of persons giving affirmative reply (educated young 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
All the households have been interviewed. 530 Hhs.		Intercaste marriages are not permitted among any of the castes in the village.				

TABLE 5
Awareness of changes in Hindu Laws of Succession and Adoption

Caste/Tribe/Community	Number of persons interviewed	No. aware that there have been changes in Hindu Succession Act	No. aware that there have been changes in Hindu Adoption Act
1	2	3	4
HINDU—Halakki-Gowda	188	72	1
Harakantra	93	6	..
Namadhari Naik	57	21	..
Mukri	28	4	..
Kharvi	27	2	..
Daivadnya Brahmin	27	12	1
Brahmins—Gowda-Saraswath	25	19	1
Brahmins—Other Sub-castes	18	13	5
Devadiga	11	4	..
Devli	7	5	..
Kelasi	6	2	..
Bandi	2	..	..
Uppara	1	..	..
Ganiga	1	..	..
Vyshya	1	..	..
Sheroogar	1	..	..
Moger	1	..	..
CHRISTIAN	1	Not Applicable	..
MUSLIMS	35	Not Applicable	..
Total	530	160	8

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 495 Hindu households in the village have returned that the prevailing practice is that only sons inherit the property.

The 35 Muslim households report that 75% of the property is inherited by sons equally among themselves as per Muslim law, and out of the remaining portion 12½% is given to the wife or wives and 12½% to daughters.

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 495 Hindu households in the village have returned that the prevailing practice is that the property inherited by sons shared equally among themselves.

The 35 Muslim households report that 75% of the property is inherited by the sons equally among themselves as per Muslim law, and out of the remaining portion 12½% is given to the wife or wives and 12½% to daughters.

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—Halakki-Gowda	171	136	—
Harakantra	64	2	—
Namadhari Naik	42	26	—
Mukri	19	3	—
Kharvi	5	—	—
Daivadnya Brahmin	16	—	—
Brahmins—Gowda-Saraswath	20	1	—
Brahmins—Other Sub-castes	10	—	—
Devadiga	6	—	—
Devli	1	—	—
Kelasi	1	1	—
Bandi	1	—	—
Uppara	—	—	—
Ganiga	—	—	—
Vyshya	1	—	—
Sheroogar	—	—	—
Moger	—	—	—
CHRISTIAN	9	2	—
MUSLIM	—	—	—
Total	367	172	—

HALDIPUR
TABLE
Livestock

Community	Cows in Milk		Cows in Dry		Adult females not calved		Working bullocks		Other adult males		Young stock (Males)		Young stock (Females)	
	No. of Hhs.		No. of Hhs.		No. of Hhs.		No. of Hhs.		No. of Hhs.		No. of Hhs.		No. of Hhs.	
	No.	Total	No.	Total	No.	Total	No.	Total	No.	Total	No.	Total	No.	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HINDU—														
Halakki-Gowda	17	17	33	38	16	18	88	192	23	30	22	28	20	28
Harakantra	8	10	5	8	4	4	2	3	2	4	7	11	5	5
Namadhari Naik	14	14	14	16	10	11	11	23	8	10	6	7	13	20
Mukri	..	..	1	1	2	2	6	19	3	3	2	2	..	..
Kharvi	..	..	..	..	1	1	..	..	..	..	..	..	..	..
Daivadnya Brahmin	8	8	9	11	2	2	2	3	..	..	4	5	8	12
Brahmins—Gowda-Saraswath	12	19	18	26	5	10	2	7	1	1	9	14	16	24
Brahmins—Other Sub-Castes	7	14	6	7	1	1	5	14	1	1	3	6	6	11
Devadiga	..	..	2	3	1	1	2	4	..	..	..	..	1	1
Devli	1	1	2	4	..	..	1	2	..	..	2	4	..	..
Kelasi	1	1	1	1	2	4	2	4	..	..	1	1	..	..
Bandi	..	..	1	1	..	..	1	2	..	..	..	..	..	..
Ganiga	1	1	..	..	..	..	..	..	..	..	1	1	1	1
Sheroogar	..	..	1	1	..	..	..	..	..	..	..	..	1	1
CHRISTIAN	..	..	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIMS	7	8	10	15	..	..	3	10	1	1	4	6	7	9
Total	76	93	103	132	44	54	125	283	39	50	61	85	78	112

TABLES
7
Statistics

He-buffaloes (Adult)		She-buffaloes in Milk		She-buffaloes Dry		Young stock (buffaloes)		Cocks		Hens		Chickens		Community
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.	
16	17	18	19	20	21	22	23	24	25	26	27	28	29		1
26	52	3	3	5	5	4	4	67	91	103	212	36	230	Halakki-Gowda
1	2	..	..	1	1	..	..	13	20	53	98	11	59	Harakantra
3	4	1	1	6	8	2	2	14	26	24	51	7	32	Namadhari Naik
..	..	..	..	..	..	..	..	9	14	17	34	9	49	Mukri
..	..	..	..	..	..	..	..	..	..	15	29	6	33	Kharvi
..	..	5	5	2	2	3	4	..	..	..	..	..	..	Daivadnya Brahmins
1	4	6	7	4	4	3	3	..	..	..	..	..	..	Brahmins—Gowda- Saraswath
1	1	6	7	2	2	3	4	..	..	..	..	..	..	Brahmins—Other Sub- Castes
..	..	2	2	..	..	..	..	2	2	2	3	..	..	Devadiga
..	..	1	1	..	..	1	1	2	3	2	5	..	..	Devli
..	..	2	2	3	3	2	2	1	1	..	..	..	..	Kelasi
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Bandi
..	..	..	..	..	..	..	..	..	..	..	..	..	..	Ganiga
..	..	..	..	..	..	..	..	1	1	1	2	..	..	Sheroogar
..	..	..	..	..	..	..	..	..	..	1	5	1	5	Christian
..	..	1	1	2	2	1	1	10	21	20	91	9	86	Muslims
32	63	27	29	25	27	19	21	119	179	238	530	79	494	Total

TABLE 8
Village Industries- Products

Sl. No.	Households engaged in	Names of Products	Total No. of Households	Names of Castes								
				Namadhari Naik	Kharvi	Daivadnya Brahmin	Brahmin : Gowda-Saraswath	Devadiga	Devli	Uppara	Ganiga	Muslims
1	2	3	4	5	6	7	8	9	10	11	12	13
1	Manufacture of Beaten Rice	Beaten rice	4	3	..	..	..	..	..	..	1	..
2	Gold and silver smithy	Gold and silver ornaments	4	..	..	4	..	..	..	..	..	..
3	Beedi Making	Beedies	7	..	..	..	..	3	4	..	..	..
4	Tailoring	Garments	6	3	..	..	..	..	1	..	..	2
5	Vessel repairs	Repairing of vessels	4	..	..	..	..	..	..	..	..	4
6	Umbrella repairs	Repairing of Old Umbrellas	3	..	..	..	..	..	..	..	..	3
7	Production of Yarn	Yarn	7	..	..	5	2	..	..	..	..	..
8	Cycle shop-keeper	Repairing of Cycle	1	..	..	..	1	..	..	..	..	..
9	Manufacture of lime from Limestone and Umbrella repairs.	Preparing of lime and repairing of umbrellas	1	..	..	..	..	..	..	1	..	..
10	Tailoring and Aerated water	Manufacturing of Garments and Aerated water	1	..	..	..	..	..	1	..	..	..
11	Beedi Making and Cycle repairs	Manufacturing of Beedies and repairing of Cycles.	1	..	..	..	..	1	..	..	..	..
12	Carpentry (Sawing of wood).	Agricultural Implements and sawing of wood	3	..	3	..	..	..	..	..	..	..
Total			42	6	3	9	3	4	6	1	1	9

TABLE 9
Land Reclamation and Development

Caste	Land reclamation		Soil conservation		Remarks
	No. of Households	Acreage	No. of Households	Acreage	
1	2	3	4	5	6
HINDU-Brahmin	1	1.00	..	..	..

TABLE 10
Co-operative Society

Sl. No.	Name of Co-operative Society	Number of Households of the Members of the Co-operative Society, the Heads of which belong to											
		Halakki-Gowda	Harakantra	Namadhari Naik	Mukri	Kharvi	Daivadnya Brahmin	Brahmins : Gowda-Saraswath	Brahmins : Other Sub-Castes	Devadiga	Devli	Kelasi	Muslims
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	Large Scale Multipurpose Co-operative Society, Haldipur	37	2	16	..	..	2	8	10	2	2	..	6
2	Harakantra Meenugara Sahakara Sangha, Haldipur	..	73	..	..	16	..	..	..	..	..	..	6
3	Haldipur Agricultural Credit Co-operative Society, Southern Ward, Haldipur, Group III	10	..	1	..	..	..	..	..	..	..	2	..
4	Industrial Credit Co-operative Society	..	..	..	..	..	1	..	..	..	..	..	..
5	Kanara District Teachers' Co-operative Society	..	..	1	..	..	..	1	..	3	..	..	1
6	Kanara District Postal Workers Co-operative Society	..	..	..	..	..	..	..	..	..	..	..	1
Total		47	75	18	..	16	3	9	13	2	2	2	14

TABLE 11

Habit of taking sugar as correlated to income

Caste/tribe/community	No. of households taking sugar with monthly income of						No. of households not taking sugar with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
	2	3	4	5	6	7	8	9	10	11	12	13
HINDU--												
Halakki-Gowda	3	15	12	12	3	..	9	24	27	46	28	9
Harakantra	2	13	21	25	14	2	..	1	2	6	4	3
Namadhari Naik	4	14	4	10	5	2	..	2	1	6	7	2
Mukri	..	..	..	..	..	..	1	3	1	13	8	2
Kharvi	..	2	7	6	1	..	..	..	..	5	6	..
Daivadnya Brahmin	3	4	3	7	8	2	..	..	..	..	..	..
Brahmins : Gowda-saraswath	8	5	7	1	3	..	1	..	..	..	..	..
Brahmins : Other Sub-Castes	7	..	2	3	3	..	1	1	..	1	..	..
Devadiga	..	2	..	1	4	..	..	..	..	2	2	..
Devli	1	1	3	2	..	..	..	..	..	..	..	..
Kelasi	1	1	2	1	..	..	..	..	..	..	..	1
Bandi	1	..	..	1	..	..	..	..	..	..	..	..
Uppara	..	1	..	..	..	..	..	..	..	..	..	..
Ganiga	..	1	..	..	..	..	..	..	..	..	..	..
Vyshya	..	..	1	..	..	..	..	..	..	..	..	..
Sheroogar	..	..	1	..	..	..	..	..	..	..	..	..
Moger	..	..	..	..	1	..	..	..	..	..	..	..
CHRISTIAN	..	1	..	..	..	..	..	..	..	..	..	..
MUSLIMS	1	9	11	6	3	1	..	..	..	2	2	..
Total	31	69	74	75	45	7	12	31	31	81	57	17

TABLE 11-A

Habit of taking tea as correlated to income

	No. of households taking tea with monthly income of						No. of households not taking 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
	2	3	4	5	6	7	8	9	10	11	12	13
HINDU--												
Halakki-Gowda	11	32	28	43	20	3	1	7	11	15	11	6
Harakantra	2	14	21	25	16	2	..	..	2	6	2	3
Namadhari Naik	4	15	4	11	6	2	..	1	1	5	6	2
Mukri	..	2	..	7	6	..	1	1	1	6	2	2
Kharvi	..	2	7	7	3	..	..	..	..	4	4	..
Daivadnya Brahmin	3	4	3	6	7	2	..	..	..	1	1	..
Brahmins : Gowda-saraswath	8	5	7	1	2	..	1	..	..	..	1	..
Brahmins : Other Sub-Castes	8	1	2	4	3	..	..	..	..	..	..	..
Devadiga	..	2	..	3	4	..	..	..	..	..	2	..
Devli	1	1	3	2	..	..	..	..	..	..	..	..
Kelasi	1	..	2	1	..	1	..	1	..	..	..	..
Bandi	1	..	..	1	..	..	..	..	..	..	..	..
Uppara	..	1	..	..	..	..	..	..	..	..	..	..
Ganiga	..	1	..	..	..	..	..	..	..	..	..	..
Vyshya	..	..	1	..	..	..	..	..	..	..	..	..
Sheroogar	..	..	1	..	..	..	..	..	..	..	..	..
Moger	..	..	..	..	1	..	..	..	..	..	..	..
CHRISTIAN	..	1	..	..	..	..	..	..	..	..	..	..
MUSLIMS	1	9	11	7	5	1	..	..	..	1	..	..
Total	40	90	90	118	73	11	3	10	15	38	29	13

TABLE 12

Material Culture—Possession of Furniture

Caste/tribe/community	No. of households possessing										No. of Hhs. in possession of furniture	No. of Hhs. not in possession of any furniture
	Cots	Wooden Box	Chair	Table	Easy chair	Bench	Stool	Wooden almirah	Iron safe	Tea poy		
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU—												
Halakki-Gowda	10	1	2	..	1	1	1	..	..	..	13	175
Harakantra	3	..	2	..	..	1	..	..	..	..	5	88
Namadhari Naik	5	1	2	..	1	1	..	..	..	..	9	48
Mukri	1	..	..	..	..	..	..	..	..	..	1	27
Kharvi	..	..	..	..	..	..	..	..	..	..	..	27
Daivadnya Brahmin	9	2	4	..	1	1	..	1	1	..	13	14
<i>Brahmins : Gowda-Saras-wath</i>	17	..	9	2	2	3	3	..	..	1	18	7
<i>Brahmins : Other Sub-castes</i>	8	1	12	6	..	5	2	2	1	..	11	7
Devadiga	1	..	..	..	..	..	..	..	..	..	1	10
Devli	1	..	1	..	..	..	..	..	..	..	1	6
Kelasi	..	..	..	..	..	..	..	..	..	..	..	6
Bandi	..	..	..	..	..	..	..	..	..	..	..	2
Uppara	1	..	..	..	..	..	..	..	..	..	1	..
Ganiga	1	..	..	..	..	1	..	..	..	..	1	..
Vyshya	..	..	..	..	..	..	..	..	..	..	..	1
Sheroogar	..	..	..	..	..	..	..	..	..	..	..	1
Moger	..	..	..	..	..	..	..	..	..	..	..	1
CHRISTIAN	1	..	1	1	..	..	..	..	..	..	1	..
MUSLIMS	9	..	11	2	..	2	2	..	..	..	15	20
Total	67	5	44	11	5	15	8	3	2	1	90	440

TABLE 12-A

Material Culture—Possession of Consumer Goods

Caste/tribe/community	No. of households possessing								No. of Hhs. possessing consumer goods	No. of Hhs. not possessing consumer goods
	Wrist watch	Petromax of Hazak	Battery torch light	Kerosene stove	Bicycle	Radio set	Time piece	Wall clock		
1	2	3	4	5	6	7	8	9	10	11
HINDU—										
Halakki-Gowda	..	..	32	..	..	..	..	..	32	156
Harakanthra	1	1	17	..	1	..	1	..	15	78
Namadhari Naik	1	1	13	1	2	..	2	..	15	42
Mukri	..	..	4	..	..	..	..	..	4	24
Kharvi	..	..	1	..	..	..	1	..	1	26
Daivaḍnya Brahmin	..	..	5	..	1	..	1	..	5	22
<i>Brahmins : Gowda-Saras-wath</i>	5	4	12	2	5	1	7	1	18	7
<i>Brahmins : Other Sub-castes</i>	6	2	10	5	3	..	5	1	14	4
Devadiga	2	..	3	..	..	..	..	..	3	8
Devli	1	..	2	..	1	..	..	..	3	4
Kelasi	..	..	1	..	..	..	..	..	1	5
Bandi	1	..	..	..	..	..	..	..	1	1
Uppara	1	..	1	..	..	..	..	..	1	..
Ganiga	..	..	1	..	..	..	..	..	1	..
Vyshya	1	..	1	..	..	..	..	..	1	..
Sheroogar	..	..	1	..	..	..	..	..	1	..
Moger	..	..	..	..	..	..	..	..	..	1
CHRISTIANS	1	..	..	..	1	..	1	..	1	..
MUSLIMS	5	5	11	..	4	..	2	..	14	21
Total	25	13	115	8	18	1	20	2	131	399

TABLE 12-B

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Material Culture Habits

Names of castes	Number of households that use mosquito curtain having monthly income of				Number of households that do not use mosquito curtain having monthly income of			
	Rs. 150 and above	Rs. 101 to 150	Rs. 51 to 100	Rs. 50 or less	Rs. 150 and above	Rs. 101 to 150	Rs. 51 to 100	Rs. 50 or less
1	2	3	4	5	6	7	8	9
HINDU—								
Halakki-Gowda					12	39	97	40
Harakantra					2	14	54	23
Namadhari Naik					4	16	21	16
Mukri					1	3	14	10
Kharvi						2	18	7
Daivadnya Brahmin					3	4	10	10
Brahmins : Gowda-Saraswath					9	5	8	3
Brahmins : Other Sub-castes					8	1	6	3
Devadiga						2	3	6
Devli					1	1	5	
Kelasi					1	1	3	1
Bandi							1	
Uppara					1			
Ganiga								
Vyshya								
Sheroogar								
Moger								
CHRISTIAN								
MUSLIMS								
Total					43	100	261	126

TABLES

TABLE 12-B—contd.

Material Culture—Habits—contd.

Name of Castes	Number of households that use toilet soap/washing soap having monthly income of				Number of households that do not use toilet/washing soap having monthly income of			
	Rs. 150 and above	Rs. 101 to 150	Rs. 51 to 100	Rs. 50 or less	Rs. 150 and above	Rs. 101 to 150	Rs. 51 to 100	Rs. 50 or less
1	10	11	12	13	14	15	16	17
HINDU—								
Halakki-Gowda	12	39	97	39				1
Harakantra	2	14	54	22				1
Namadhari Naik	4	16	21	16				
Mukri	1	2	14	10		1		
Kharvi		2	18	7				
Daivadnya Brahmin	3	4	10	10				
Brahmins : Gowda-Saraswath	9	5	8	3				
Brahmins : Other Sub-Castes	8	1	6	3				
Devadiga		2	3	6				
Devli	1	1	5					
Kelasi	1	1	3	1				
Bandi	1		1					
Uppara		1						
Ganiga		1						
Vyshya			1					
Sheroogar			1					
Moger				1				
CHRISTIAN		1						
MUSLIMS	1	9	19	6				
Total	43	99	261	124	1			2

TABLES

House Type--Roof

House Type—Roof										
Caste/Tribe/Community	Total No. of Hhs.	No. of Hhs. with straw/ grass roof	No. of Hhs. with pucca 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 leaf roof
						M.T.	C.I.			
1	2	3	4	5	6	7	8	9	10	11
HINDU—										
Halakki-Gowda	188	187				1				
Harakantra	93	91				2				
Namadhari Naik	57	54				3				
Muktri	28	28					2			
Kharvi	27	25				17				
Daivadnya Brahmins	27	10				18				
Daivadnya : Gowda-Saraswath	25	7				15				
Brahmins : Other Sub-castes	18	3								
Devadiga	11	11					1			
Devli	7	7								
Kelasi	6	5								
Bandi	2	2								
Uppara	1	1								
Ganiga	1	1								
Vyshya	1	1								
Sheroogar	1	1								
Moger	1	1					7			
CHRISTIANS	35	28								
MUSLIMS										
Total	530	464					66			

* Note : M. T.—Mangalore Tiles.
C. T.—Country Tiles.

TABLE 13-A

House Type—Wall

Caste/Tribe/Community	Number of Households with															Total No. of Hhs.
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
			Mud wall	Stone and mud	Mud plastered bamboo wall	Wall of twigs and branches	Wall of twigs and branches mud plastered with mud	Reed wall	Mud plastered reed wall	Wooden wall	Brick wall	Straw grass wall	Leaf wall	Stone wall	Other types of wall	
HINDU—																
Halakki-Gowda		188	175	4	7									2		
Harakantra		93	93													
Namadhari Naik		57	54	1												
Mukri		28	25	1												
Khari		27	27													
Daivadnya Brahmins		27	14	4												
Brahmins : Gowdasaraswath		25	19	3	1											
Brahmins : Other Sub-castes		18	10	3												
Devadiga		11	10	1												
Devli		7	7													
Kelasi		6	5													
Bandi		2	2													
Uppara		1	1													
Ganiga		1	1													
Vyshta		1	1													
Sheroogar		1	1													
Moger		1	1													
CHRISTIANS																
MUSLIMS		35	35													
Total		530	480	17	13										20	

APPENDIX

EXTRACTS from the Book "A journey from Madras through the countries of Mysore, Canara and Malabar" performed under the orders of the most noble the Marquis Wellesley, Governor General of India, by FRANCIS BUCHANAN, M.D., Volume II, pages 298 to 307.

February 22—Appearance of the country:

22nd February.—I crossed the inlet or lake, and went two cosses to Huledy-pura, where the Tahsildar of Honawera resides. The road leads over a plain of rice-ground. The soil is poor, and much intersected and spoiled by creeks containing salt-water; this, however, might be easily excluded by dams. Huledy-pura is an open town containing 352 houses, and is situated east from a considerable creek that runs through the plain. Its present name, signifying turmeric-town, was given to it by Hyder; for its original appellation, Handy-pura, signifying hog-town, was an abomination to the Mussulman.

February 23 :

23rd February.—I remained at Huledy-pura, with a view of taking an account of the agriculture of the country, as an example of that which prevails in Haiga. I found most of the cultivators to be Brahmins, cunning as foxes, and much alarmed concerning my intentions in questioning them on such subject. Great reliance, therefore, cannot be placed on what they said, especially as their answers were very contradictory.

Tenures :

Most of the cultivated lands in Haiga are private property; but the hills and forests belong to the Government. Every man pays a certain Shistu, Caigada, or land-tax, for the whole of his property in cumulo, and cultivates it in whatever manner he pleases. This prevents a traveller from being able to ascertain how far the tax is reasonable or oppressive. The proprietors are called Mulugaras, and are chiefly Brahmins. Most of them cultivate their lands on their own account; but some let a part out to Gaynigaras, or renters; for Gayni signifies rent. Very few are encumbered with mortgages; the Brahmins of Haiga, like most Hindus, being in many respects good economists.

Size of farms and quantity of stock :

Those who keep twenty ploughs are reckoned very wealthy; men in moderate circumstances have from four to six; but a very great number possess only one

plough. The Brahmins perform no labour with their own hands. One of them says, that he has four ploughs, with eight oxen, and keeps four male and four female servants. The extra expenses of harvest and weeding amount to 20 Morays of rough rice. He sows 20 Morays on low land, and 2 Colagas on hill land, and has a coco-nut garden containing 200 trees.

Allowance for slaves :

In the farms of the Brahmins most of the labour is performed by slaves. These people get daily $1\frac{1}{2}$ Hany of rice; a woman receives 1 Hany. Each gets yearly $2\frac{1}{2}$ Rupees worth of cloth, and they are allowed time to build a hut for themselves in the coconut garden. They have no other allowance, and out of this pittance must support their infants and aged people. The woman's share is nearly 15 bushels a year, worth rather less than $14\frac{1}{4}$ Rupees; to this if we add her allowance for clothes, she gets $16\frac{3}{4}$ Rupees a year, equal to £1 16s. 8½d. The man's allowance is $22\frac{1}{2}$ bushels, or $23\frac{3}{4}$ Rupees, or £2 3s. ½d.

Wages of free servants :

A male free servant, hired by the day, gets 2 Hanyes of rice. Both work from seven in the morning until five in the evening; but at noon they are allowed half an hour to eat some victuals that are dressed in the family as part of their allowance; and every caste can eat the food which a Brahmin has prepared.

Leases, rent and land-tax :

The leases granted to tenants (Gaynigaras) are in general for from four to ten years. For each crop of rice they pay, for every Moray sown, 2 Morays of rice for land of the first quality; $1\frac{1}{2}$ for middling land; and 1 Moray of rice for the worst land; out of this the proprietor pays the taxes. The proprietor ought to find security for the payment of the land tax. If he does not, a revenue officer is sent to superintend the harvest, to sell the produce, and to deduct the revenue from the proceeds. This is a miserable system, and one of a true Hindustany invention; as the person sent to collect the harvest received an allowance from

the farmer ; and thus one of the idle tattereddemalions that formed part of the clamorous suite of some great man had for a while the cravings of his appetite satisfied. If a man has given security, and fails in payment, on the third day after the term the security is called upon, and confined until the revenue is paid. The estate is never sold on account of arrears ; and where the crop has failed from bad seasons, or other unavoidable causes, a deduction from the rent is generally allowed.

Value of establishment :

Estates that pay 20 Pagodas as land-tax, sell for about 100 Pagodas. The same quantity of land may be mortgaged for 50 Pagodas. The lender gets the whole profits of the estate for interest ; but, whenever the borrower pleases to repay the debt, he may resume his land.

Both these circumstances, of estates being saleable, and capable of being let on mortgage, show, that they are of more value to the proprietors than what might be esteemed as an adequate reward for the labour and expense of cultivation. This is also evinced by the number of disputes that happen concerning succession. These, in the first instance, are determined by the Tahsildar, with the assistance of a Panchaity, or assembly of respectable neighbours. The decision is sent to the collector, who, as he sees reason, either confirms it finally, or investigates farther into the matter. Here a man's sons generally divide the estate equally among them ; but the eldest manages the whole, and they live altogether. When it comes to be divided among a number of cousins, owing to more than one brother of a family having children, the estate is commonly let, and the rent divided.

Quantity of seed required for an acre :

I measured three fields. The first containing 76,280 square feet, was rated in the public accounts

at $3\frac{1}{2}$ Morays sowing, which would make the seed at the rate of $2\frac{477}{1000}$ bushels an acre. The next plot measured 10,135 square feet, and was said to sow 8 Hanyes, which is at the rate of $1\frac{4}{10}$ bushels an acre. The third plot measured 21,356 square feet, and was said to require 20 Hanyes of seed, which is at the rate of $1\frac{688}{1000}$ bushels an acre. These agree so ill, that much dependence cannot be placed on the estimate ; but, having no better grounds to proceed upon, I must take the average, or $2\frac{194}{1000}$ bushels as the seed required for one acre. This is nearly the same quantity with that used in the southern parts of Malabar ; but much greater than would appear to be the case in Mr. Ravensha's district.

Divisions of rice grounds :

In this neighbourhood there are three kinds of rice-ground ; Mackey, Bylu, and Caru. The first is the higher ground, which gives only one crop in the year. The Bylu ground gives either two crops of rice or one of rice and one of pulse. The Caru in the rainy season is so deeply inundated, that it cannot then be cultivated ; and in the dry season gives one crop. The crop of rice produced in the rains is called Catica ; that which grows in the dry season is called Sughi.

Quality and price of different rices :

In the accompanying Table, several particulars, relative to the cultivation of rice are detailed. The rice raised on Mackey ground is of a very inferior quality to that raised on the lower fields, and is that which is given to slaves and day labourers. Its average price is 12 Pagodas a Corge, or $21\frac{1}{4}$ pence a bushel ; while that of the other is 20 Pagodas a Corge, or $35\frac{1}{2}$ pence a bushel.

Table explaining the cultivation of Rice at Huledy-pura.

Kinds	Soils for which each is fitted	Crop in which each is sown	Months each requires to grow	Produce after deducting seed					
				Of one Moray sown			Of one acre		
				Good crop	Middling crop	Poor crop	Good crop	Middling crop	Poor crop
				Morays	Morays	Morays	Bushels	Bushels	Bushels
Hany Samy	.. Mackey	.. Catica	.. $2\frac{1}{2}$	6	4	2	$19\frac{1}{2}$	$13\frac{1}{2}$	$6\frac{1}{2}$
Cochiga	.. Mackey	.. Catica	.. $2\frac{1}{2}$	6	4	2	$19\frac{1}{2}$	$13\frac{1}{2}$	$6\frac{1}{2}$
Aria	.. Bylu	.. Catica	.. 4	10	8	8	33	$26\frac{1}{2}$	$13\frac{1}{2}$
Huiluga	.. Bylu	.. Catica	.. 5	10	8	8	33	$26\frac{1}{2}$	$13\frac{1}{2}$
Consu Surity	.. Bylu and Caru	.. Sughi	.. 4	12	9	9	$39\frac{1}{2}$	$29\frac{1}{2}$	$16\frac{1}{2}$
Chituca	.. Bylu and Caru	.. Sughi	.. 4	9	6	6	$29\frac{1}{2}$	$19\frac{1}{2}$	$13\frac{1}{2}$

APPENDIX

On Mackey land :

The only mode of cultivation used here for Mackey land is that called Mola, or sprouted-seed. In the month preceding, and that following the summer solstice, when the rains commence, the field is ploughed five times in the course of fifteen days, and all the while the water is confined. Before the last ploughing it is manured with dung from the cow-house. After the ploughings the field is smoothed with the Noli-haligay, or plank drawn by oxen (Plate XXII, Fig. 58). It is then harrowed with the Haligay, which is the same with the Halivay of Seringapatam (Plate IV, Fig. 9) ; and at the same time roots and weeds are pulled out by the hand. The water is then allowed to run off, and the prepared seed is sown broadcast. If in three days any rain fall, the seed is lost, and the field must be sown again. For a month the water is allowed to run off as fast as it falls, after which it is confined on the rice until the crop is ripe. At the end of one moon and a half the weeds are removed by the hand.

Management of the grain :

The straw is cut with the grain. That intended for seed is immediately thrashed, and dried seven days in the sun. That intended for eating is put in heaps for eight days, and defended from the rain by thatch. The grain is then either beaten off with a stick, or trodden by oxen ; and for three days is dried in the sun. The whole is preserved in Morays or straw bags, and kept in the house, till it can be boiled, and cleaned from the husks ; for the farmer here never sells rough rice (Paddy). All the grain that is cut in the rainy season is boiled, in order to facilitate the separation of the husks.

Catica crop of rice on Bylu land :

The Catica crop on Bylu land is mostly sown sprouted-seed ; a very little only is transplanted. The manner of preparing the seed here is, to steep the straw bag containing it in water for an hour twice a day. In the intervals it is placed on a flat stone which stands in the house, and it is pressed down by another. The large-grained seeds require three days of this treatment, and are sown on the fourth day. The small-grained seeds are steeped two days, and sown on the third. For the Catica crop on Bylu land the five ploughings are given at the same season as for that on Mackey land. After the fifth ploughing the field in the course of five days is manured, and ploughed again twice, having all the while had the water confined on it. The mud is then smoothed with the rake drawn by oxen ; the water is let off, and the prepared seed is sown broadcast. It is managed afterwards exactly like the crop

on Mackey land ; and, as it ripens towards the end of the rainy season, the straw is in general well preserved. The rice however, to enable the husks to be easily removed, must be always boiled.

Sughi crop of rice on Bylu land :

The Sughi crop on Bylu land is entirely sown sprouted-seed. In the two months following the autumnal equinox, the field is ploughed eight times, then manured with cow-house dung, and ploughed a ninth time. It is then smoothed with the rake drawn by oxen, having been all the while inundated. The water is then drawn off by an instrument named Cainully (Plate XXV, Fig. 70), which is wrought by a man like a rake. Small furrows are then made in the mud, to allow the water to drain off thoroughly, which is done by a small wooden instrument named Shirula (Plate XXV, Fig. 69). In the month preceding the winter solstice the seed is sown. On the ninth day a little water is given ; and, as the rice grows, the quantity is gradually increased. Till the end of the first month, the rain water in general is not expended ; afterwards by means of the machine called Yatam, the fields are supplied from small reservoirs and wells, or still more commonly from rivulets or springs, the water of which is raised by dams, and spread over the fields. These dams are very simple consisting of earth and the branches of trees, with a few stones intermixed. The government in general is at the expense of making the reservoirs and dams.

Cultivation of rice on Caru land :

In the rainy season the Caru land is covered with water to the depth of from three to six feet ; and on that account cannot be then cultivated. Afterwards it is cultivated exactly in the same manner as the Bylu land for the Sughi crop ; and, although it yields only one crop in the year, the produce is not greater.

Cultivation of dry grains on Bylu land :

Upon some of the Bylu land, where there is not a supply of water for two crops of rice, a crop of some of the dry grains is taken in the Sughi season. The quantity of seed for all the kinds is the same. Two Colagas for a Moray land, or $0\frac{292}{1000}$ bushel an acre.

Of the grains cultivated—

Ellu, or Sesamum produces 10 Colagas, or $1\frac{463}{1000}$ bushels an acre.
Udu, Phascolus minimoo, R., produces 12 Colagas, or $1\frac{755}{1000}$ bushels an acre.

Hessarū Bily (white) Phaseolus mungo—
 produces 14 Colagas, or $2\frac{147}{1000}$ bushels an acre.
 Pachy (green) produces 10 Colagas, or $1\frac{463}{1000}$
 bushels an acre.

For all these, the ground is ploughed five times in the month which precedes the shortest day; but the Hesarū is sown fifteen days later than the Ellu, and the Udu fifteen days later than the Hesarū. Before the last ploughing, the field is manured with ashes. The seed is sown broad-cast, and covered with the rake drawn by oxen. A month after seed time, the weeds are removed by the hand. Cattle will eat the straw of all the three pulses, but it is reckoned a worse fodder than the straw of rice.

Sugar-cane :

Sugar-cane is raised on Mackey land; but for four years must intervene between every two crops; and for the first two years after cane, the rice does not thrive. The kind of cane used here is called Bily-cabo, which above the Ghats is called Maracabo. Inland they cultivate the Cari-cabo, which above the Ghats is called Puttaputty. In the month preceding the vernal equinox, the field is dug to the depth of ten inches with the hoe called Cutari. It is then ploughed five times, and smoothed with the rake drawn by oxen. Channels for conveying the water are then made, parallel to each other, and at the distance of three cubits. They are about nine inches wide, as much deep, and raised a little above the surface, the field being level. The intermediate beds are formed into ridges perpendicular to the channels, and resembling those of a potato field when it has been horse-hoed. The field is then covered with bushes, grass, dry cow-dung, and especially with dried parasitical plants such as Epidendra, Lemodora, &c., and the whole of these are burned to ashes as a manure. On the third day after this the canes intended for planting are cut into pieces, each containing three joints, and these are soaked in water two days. Then in each furrow between two ridges are placed longitudinally two rows of these cuttings. Each piece leaves an interval of four inches between it and the next piece of the same row. The rows are placed near the bottom of the furrows, and are slightly covered with earth; and the furrows are then filled with water. All this must be performed before the new year commences at the equinox. Next day the furrows are again watered, and this is repeated on the eighth day, and afterwards once every four days. Two months after planting the

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field is weeded, and the ridges are repaired with a small hoe called Halucatay. The field is then manured with ashes, and with mud taken out of places where water lies deep. After this the watering is repeated once in four days till the commencement of the rainy season, when the ridges are thrown down, and new ones formed at the roots of each row of canes. In nine months these ripen without farther trouble. The water is in general raised by the machine called Yatam from wells in which it is found at the depth of from three to twelve feet from the surface. Three men are required to water and cultivate one Moray land, of which $1\frac{79}{100}$ are equal to an acre; but at the time they are so employed the farm requires little other work. The canes are very small, being from 2 to $2\frac{1}{2}$ cubits long, and about the thickness of a man's thumb. The juice is expressed by a mill, which consists of three cylinders moved by a perpetual screw. The force is applied to the centre cylinder by two capstan bars, wrought by six or eight men; and the whole machine is extremely rude. A Moray land produces 10 Maunds of Jagory, worth in all 5 Pagodas. This is at the rate of $4\frac{33}{100}$ hundred-weight an acre, worth about £3 10 s. My informants seem to have greatly under-rated the quantity of Jagory.

In the very satisfactory answers which Mr. Read, the collector, has been so good as to send to my queries, he observes as follows: "As the land on which the sugar-cane is reared is all rice-ground, its cultivation might be increased to a very considerable extent; but not without lessening the quantity of rice, because, the market for sugar being neither so extensive nor so profitable, by any means, as that for rice, few farmers would be at the expense of levelling and preparing ground for sugar-cane only. They, probably, even now plant as much of their ground with the sugar-cane as they think they can readily sell; but I do not think this cultivation will be ever much increased, because the late reduction in the export duties on rice, together with the increased demand for that article, make its cultivation of still more importance to the farmer than it was heretofore."

In this Gramam of Huledy-pura there are 144 Mulagaras, or proprietors, whose estates in the revenue accounts are said to amount to $1,443\frac{3}{4}$ Morays sowing or $805\frac{1}{4}$ acres. They have besides, by actual enumeration, 7,499 coconut palms, and 226 arecas, young and old. The Shistu, or land-tax, is $1,084\frac{5}{10}$ Bahadury Pagodas, or £436 16 s. 11 d.

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Betta, or hill land :

The land called here Betta, or Hackelu, like the Parum of Malabar, is formed into terraces: but on these rice is not cultivated. The only crops that it produces are Sesamum and Udu (Phaseolus minimoo, Roxb). On this kind of ground, after the soil has been ploughed three times, and manured with ashes, these grains are sown broad-cast in the second month after the summer solstice. The seed is covered with a hoe called Ella-kudali. The produce is much the same as on Bylu land; but there are no means by which the extent of Betta ground can be estimated.

Cumri cultivation :

In the hilly parts of the country, many people of a Marattah extraction use the Cumri, or Cotu-cadu cultivation. In the first season after burning the woods, they sow Ragy (Cynosurus), Tovary (Cytisus cajan), and Haralu (Ricinus). Next year they have from the same ground a crop of Shamay (Panicum miliare, Lamarck). These hills are not private property, and pay no land-tax; but those who sow them pay for the right of cultivation, a poll-tax of half a Pagoda, or nearly 4 s. On account of poverty, many of them at present are exempted from this tax.

I could here procure no satisfactory account of the garden cultivation, and shall not state what was said on the subject, but shall defer describing the gardens of Haiga until another opportunity.

Implements and cattle :

The only cattle in Haiga are buffaloes and oxen, about an equal number of each of which are used in the plough. This implement is here of the same form as that in the neighbourhood of Seringapatam. In Haiga they have no carts. Many of the cattle are imported from the countries adjacent to the Ghats near Nagara, and even these are of the poorest kind, nor are they larger than those of Malayala or Tulava. In the dry season, although fed with hay and straw, they are scarcely able to crawl. In the rainy season they grow fat and strong, on the natural grass of the hills. Working oxen get the powder which separates from rice while it is beaten; buffaloes get the cake which is left after squeezing the oil from coco-nut kernels. The natives are ignorant that the cake which is formed in the same manner from sesamum seed could be given to their cattle. Milk, and butter, or Ghee, are very dear, owing to the small number of cows, and their wretched condition.

Manure :

At night the cattle in every part of Haiga are kept in the house, where they are daily well littered with fresh materials. The litter and dung are carefully reserved, as a manure for rice-land; and the manure for rice-land and the manure that is made from each kind of litter is kept in a separate dunghill. In the two months preceding, and in that following the winter solstice, the litter is dry grass, and the manure formed with it is called Caradada Gobra. Dry leaves of every kind of tree, except those that are prickly, and those of the Govay (Goa) or Anocardium accidentale, Lin., are used as litter in the three following months, and from a manure which is called Drayghena Gobra. During the six remaining months, mostly of wet weather, the fresh leaves of trees are used for litter, and make a dung called Hudi Gobra, which is esteemed the best. The ashes of the family are kept in a separate pit, and are applied to different purposes. The cakes made of cow-dung are little used as fuel in this part of the country; but to increase the quantity of manure, the women and boys follow the cattle while at pasture and pick up the dung.

Weights :

The Seer weight at Huledy-pura is the same with that of Mangalore. It ought to weigh 24 Bombay Rupees; but, these being a scarce article with the shop-keepers, in their stead Dubs, or Dubus are commonly used, and are somewhat heavier.

The Maund for the common articles in the market (Bazaar) = 40 Seers, or $24\frac{55}{100}$ lb.

The Maund of pepper = 42 Seers, or $26\frac{99}{100}$ lb.

The Maund of Betel-nut = $45\frac{1}{2}$ Seers, or $27\frac{92}{100}$ lb.

The Maund of dry coco-nut kernels = 48 Seers, or $29\frac{46}{100}$ lb.

The Maund of Jagory = 44 Seers, or $26\frac{82}{100}$ lb.

Dry-measure :

There are in use here two kinds of grain measure ; one for the farmers, and one for the merchants. The basis of the farmer's measure is the Hany, containing $87\frac{1}{2}$ cubical inches.

2 Hanies	=1 Colaga	=Bushel	0.08163
20 Colagas	=1 Moray or Mudy for common use	=Bushel	1.632
22 $\frac{1}{2}$ Colagas	=1 Moray for sale	=Bushel	1.8136
15 Colagas	=1 Moray for seed	=Bushel	1.224

The basis of the measure by which merchants deal is the Sida of $32\frac{1}{2}$ cubical inches.

6 Sidas	=1 Colaga	=Bushel	0 $\frac{907}{1,000}$
20 Colagas	=1 Moray or Mudi	=Bushel	1 $\frac{814}{1,000}$
30 Morays	=1 Corge	=Bushel	54 $\frac{419}{1,000}$

The market (Bazaar) Mudy, or Moray, and that of the farmers for sale, ought to be the same : but they differ $22/1,000$ parts of a bushel. Any exact coincidence, however, cannot be expected from the rude implements which the Hindus employ in forming their measures. The different quantities that are called by the same denomination, when used for different purposes, seem to have been contrived with a view of increasing the difficulty of the Government in acquiring a knowledge of the real state of the country.

Money :

The common currency here consists of Ikeri, Sultany, and Bahadury Varahas, Hoons, or Pagodas ; Surat and Madras Rupees, which are considered as of equal value, and pass for one quarter of a Pagoda ; Silver Fanams, of the same kind as are current in Malabar but here five and a half are only equal to one Rupee ; and the Any Dudu, or elephant Dubs, coined by Tippoo, ten of which pass for one Fanam. The revenue is collected in a much greater variety of

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coins, according to a rate fixed by the collector, which private people also have adopted in their dealings ; in forming it, therefore, due regard to justice has been observed.

Commerce :

Having assembled the principal traders from the neighbourhood, they said, that in the government of Hyder the trade of Honawera was very considerable.

Pepper :

They (Company) had established a factory, where they annually procured from above the Ghats about 750 Candies (520 lb.) of pepper, and 150 Candies the produce of the low country. The greater part of the pepper from above the Ghats was sold directly by Hyder. The chief of the factory contracted with individuals for the produce of Billighy, and of the low country, and advanced sometimes one-half, and at others the whole of the price, which varied from 110 to 120 Rupees a Candy of 520 lb. The merchants again began to make advances to the cultivators in the month after the autumnal equinox, which is about four months before crop season. These advances were always less in amount than what the merchants received from the Company ; and the use of the balance, and two Rupees on each Candy, are alleged to have been all the profit which he received. The advances were not made to individuals ; but the merchant gave a certain sum into the hands of some respectable Gauda, or chief of a village, who contracted to deliver a certain quantity of pepper at Honawera, at two Rupees a Candy less than the Company's price. What profits these Gaudas had the merchants do not know. There were no export duties ; and nobody, except the Company, exported pepper.

Sandal - wood :

Hyder sold to the Company the whole of the sandal wood. None of it is produced below the Ghats ; and the quantity then brought annually to Honawera was from two to three hundred Candies of 600 lb.

Cardamoms, Betel-nut or Areca :

No cardamoms ever came this way.

All the Betel-nut exported from Honawera was the produce of the low country between Batuculla and Mirzee, and amounted annually to 1,000 Candies of

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560 lb. worth 10,000 Pagodas (£ 4,034 19 s. 7 d.) : of this the Company took a considerable quantity, both raw and boiled ; and, for whatever they wanted, they had always a preference.

Coco-nuts :

The trade in coco-nuts, both whole, and in the state called Copra on dried kernels, was in the hands of individuals. The value annually exported was about 12,000 Rupees (£ 1,206 1 s. 1 $\frac{1}{2}$ d.). Owing to the great number of inhabitants, rice was then imported : at present it is the chief article of export. There never were in this country any manufactures. The oppressions of the late Sultan soon destroyed the whole trade : and the merchants are now just beginning to appear from their lurking-places, or to return from the countries to which they had fled. The exports at present, besides rice, are a little pepper, betel-nut, and coco-nut ; which are purchased by boats from Goa, Bombay and Rajapura. The Marattah pirates are a great obstacle to

the inhabitants building boats for the exportation of goods. The present price of staple articles here is :

Rice for slaves, per Corge Pagodas	13
coarse	15
fine	22 $\frac{1}{2}$
Betel-nut boiled, per Candy	15
Betel-nut raw	11
Coco-nut Copra per Candy pagodas	10
whole per 1,000	6
Black pepper, per candy	30
Jagory of sugar-cane, Maunds 2 $\frac{1}{4}$	1

