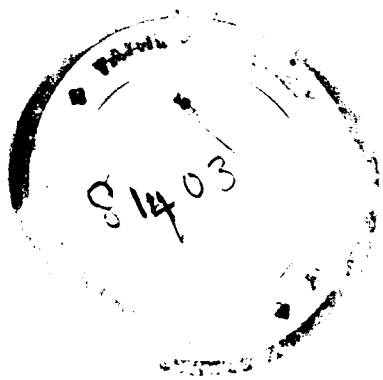


VILLAGE SURVEY REPORT		
on		
VOKKALERI		
FIELD INVESTIGATION AND FIRST DRAFT	..	Sri G. Nanjundegowda, M.A., <i>Investigator.</i>
SUPERVISION, GUIDANCE AND FINAL DRAFT.	..	Sri K. L. Suryanarayanan, B.A., B.L., <i>Deputy Superintendent of Census Operations (Special Surveys), Mysore.</i>
TABULATION	..	Sri M. S. Rangaswamy, B.Sc., <i>Senior Technical Assistant.</i>
PHOTOGRAPHS	..	Sri Dasappa, <i>Photographer, Department of Information and Publicity, Government of Mysore, Bangalore.</i>



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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 a map of the country.

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

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Mysore

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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 Superintendent 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 an appendix. to the monograph on village Iggalur.

NEW DELHI,
July 30, 1964.

ASOK MITRA,
Registrar General, India.

PREFACE

The village Vokkaleri in Kolar Taluk has been selected for Socio-economic Survey as it represents a typical village in that economic sub-region of Southern Maidan of Mysore State where besides the various cereals, pulses and oil seeds, fruits and vegetables are also grown in certain parts. The classification of the State into 25 economic sub-regions was made by Dr. Learmonth of Liverpool University, on a consideration of various geographical factors and nature of crops raised. This classification was also kept in view while selecting the village for Socio-economic survey. Vegetable cultivation by drawing water from irrigation wells is an important feature of the village economy. Further this is a village where Harijans (Adi-Karnatakas) form a substantial proportion of the total population and it is interesting to study to what extent they have been able to march forward economically, socially and culturally, consequent on the introduction of various reforms and amelioration schemes undertaken by the Government and other agencies for over two decades. An economic survey of the village was carried out in 1941 and the data then collected has been useful as a benchmark to study the further progress since then in different spheres of activities. The village is included in the Community Development Block of Kolar from 1962 and the villagers have been provided with various amenities and also opportunities to improve their economic condition. The present survey has shown that the villagers who switched on to vegetable cultivation by adopting scientific methods of agriculture have stood to gain considerably, indirectly providing opportunities for labour to the landless and petty cultivators. It is also significant to note that excepting in the field of vegetable cultivation, the villagers have not shown any marked zeal in the other fields of agricultural activities and neither have they come forward so far to avail of the power supply extensively for agricultural purposes by installation of pumpsets. There are only four pumpsets in the village, even though power was supplied over two decades back, whereas there are villages in the district of Kolar where large number of electrically operated pumpsets have been installed even though electricity was supplied to such villages much later. It is thus seen that the development in Vokkaleri is not an all round one but limited to only a few activities. The inadequacies of the present leadership and the need for the more vigorous working of the various institutions in the village have been brought out in this survey. Thus, the monograph depicts not only the progress achieved in certain fields of activity since 1941 but also highlights the fields where progress has been poor and there is scope for further progress in the present atmosphere of rural awakening.

2. The field work was carried out by the Investigator Sri G. Nanjundegowda from October 1961 to June 1962 with commendable zeal. He has also submitted the first draft report. The investigation work was supervised in the later stages by the Deputy Superintendent of Census Operations (Special Surveys) Sri K. L. Suryanarayanan who after visiting the village a number of times and obtaining a first-hand knowledge of the various problems relating to the village has prepared the final draft. The photographs have been taken by Sri Dasappa, Photographer working in the (State) Department of Information and Publicity.

K. BALASUBRAMANYAM,
Supdt. of Census Operations, Mysore.

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CENSUS OF INDIA, 1961

VOLUME XI

MYSORE

PART VI

VILLAGE SURVEY MONOGRAPHS

No. 4 VOKKALERI VILLAGE

KOLAR TALUK, KOLAR DISTRICT

Editor

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

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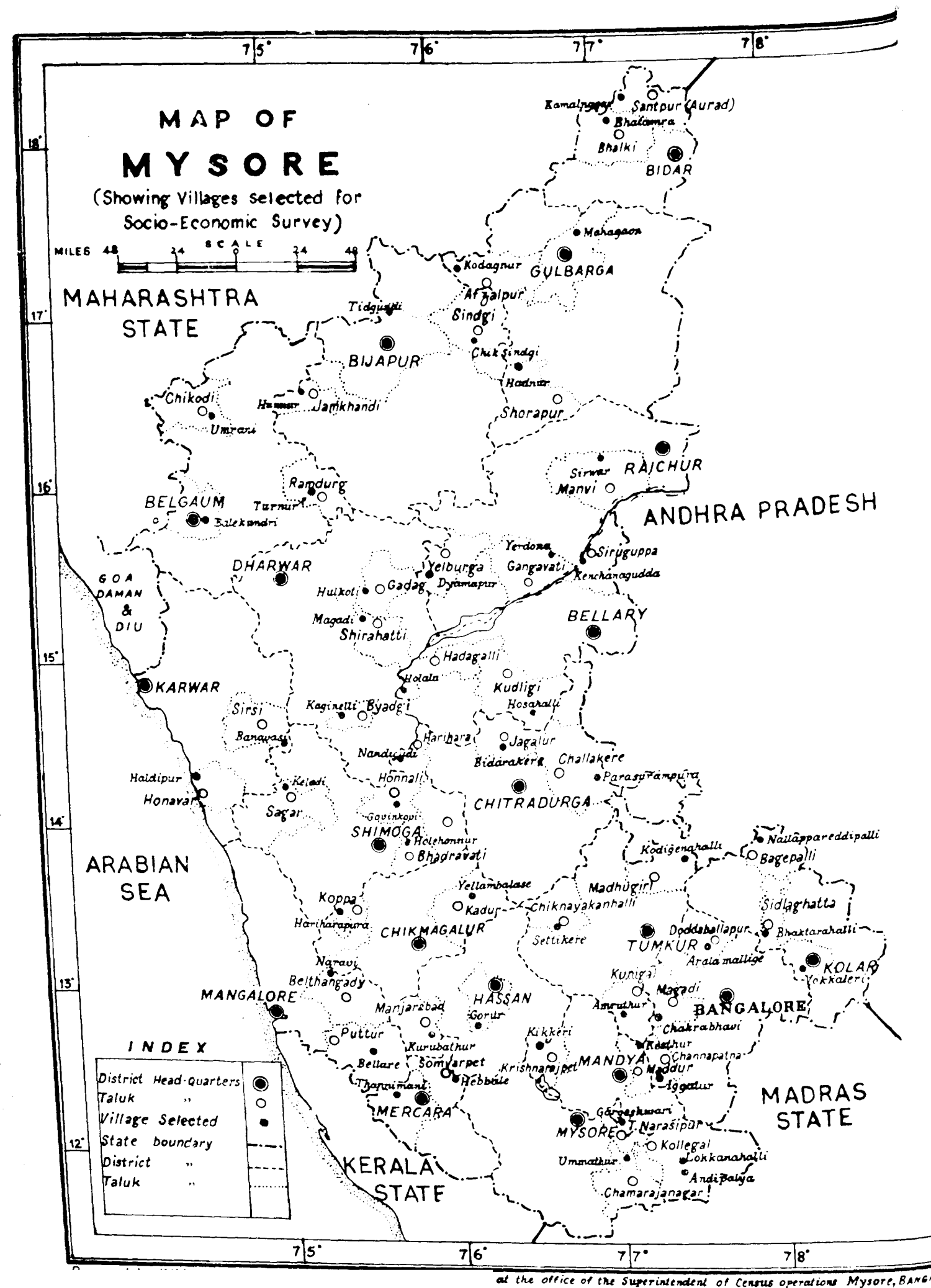
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VILLAGE SURVEY MONOGRAPHS

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Photo 1. A view of the village.



Photo 2. Markandeya temple adorning the summit of the hillock.

VILLAGE SURVEY REPORT

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VOKKALERI

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Photo 3. Vegetables being packed for the Madras market.



Photo 4. A view of the pattern of roofs seen in the village.



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Photo 5. Mulberry plantation symbolising the beginnings of silk industry.



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Photo 6. Electric pump is used for lift irrigation.

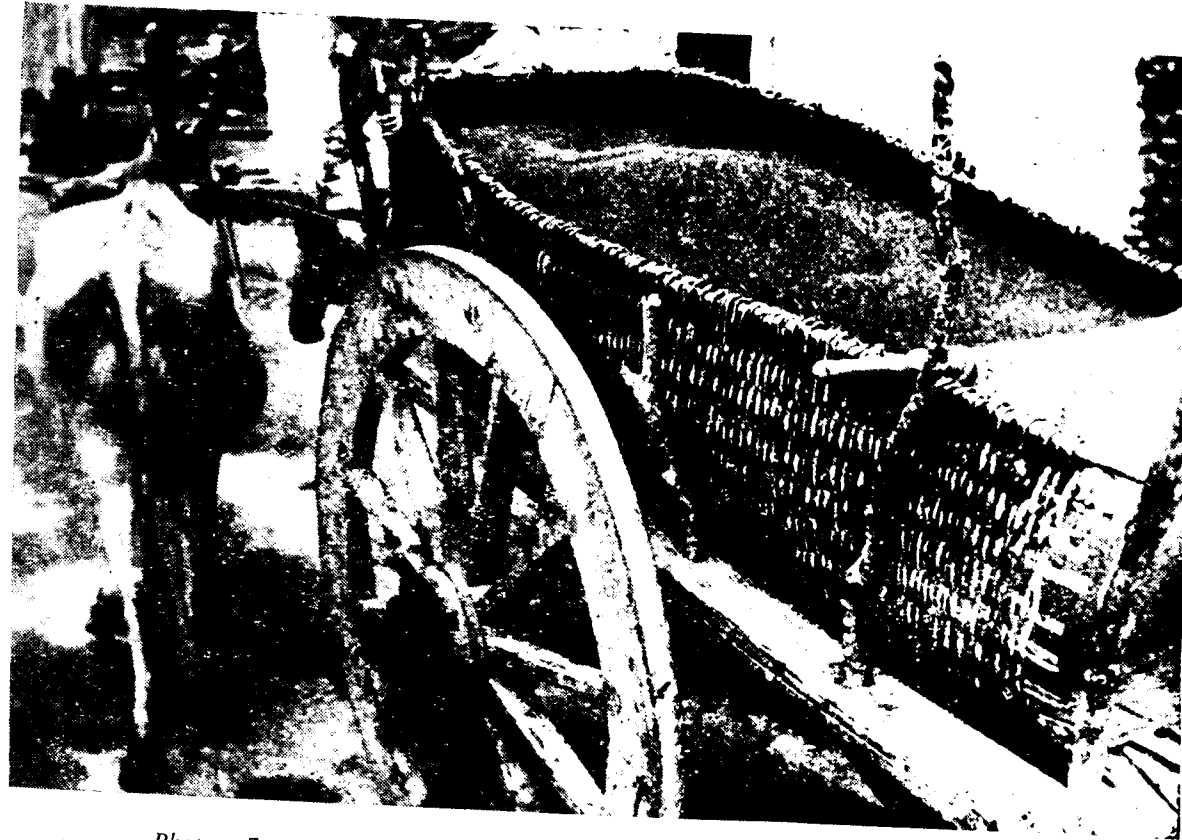


Photo 7. Transporting Ragi from the threshing floor in typical bullock cart.



Photo 8. A cabbage field. Growing cabbages is quite profitable.



Photo 9. Luscious chou-chou. This vegetable is grown in abundance in the village.



Photo 10. Village cattle grazing in the tank bed.

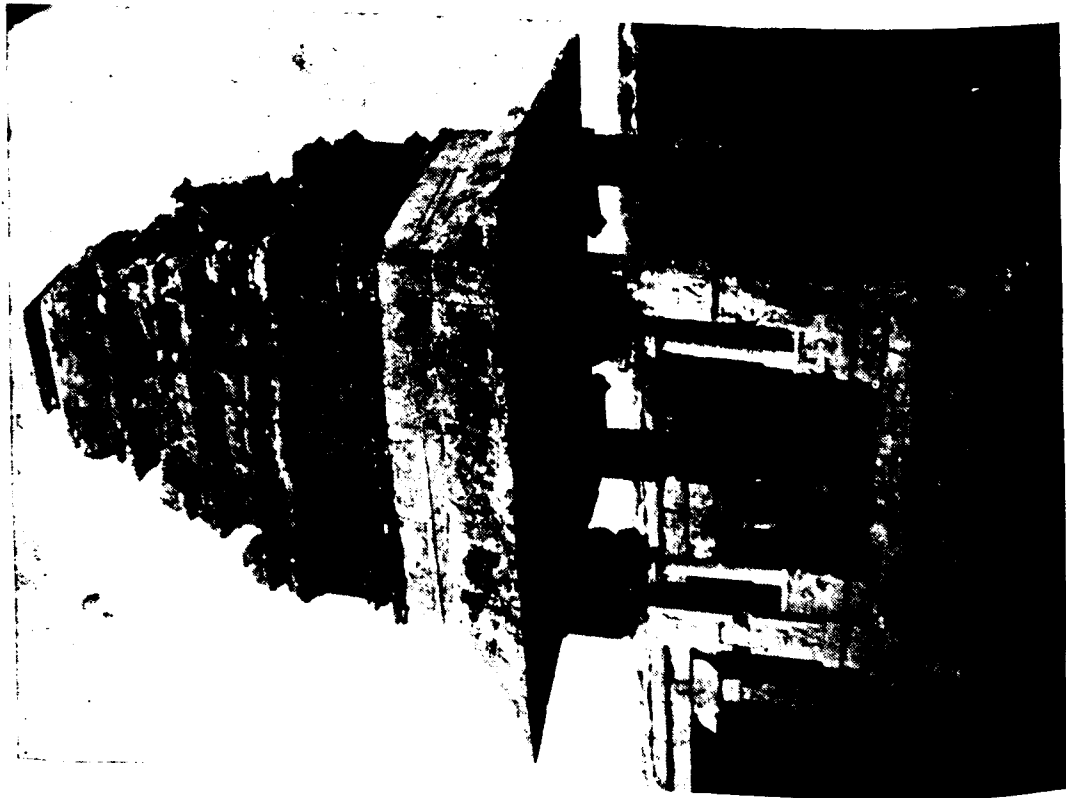


Photo 14 Mantapa in front of Markandeya temple.

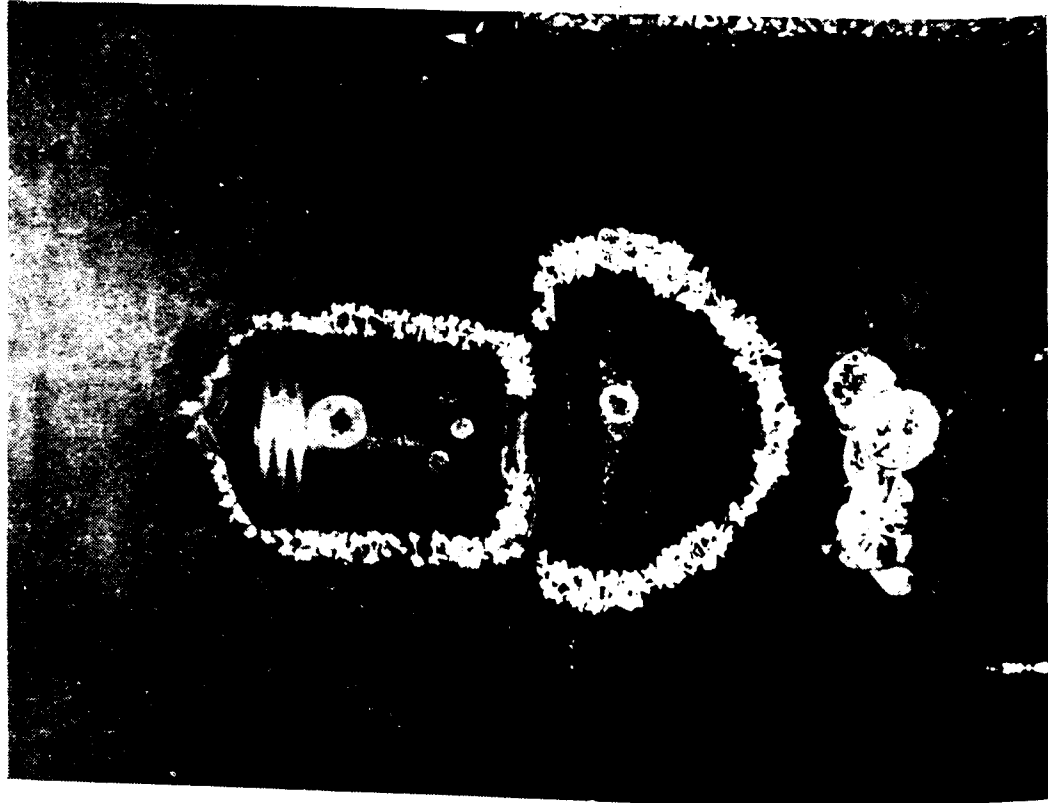
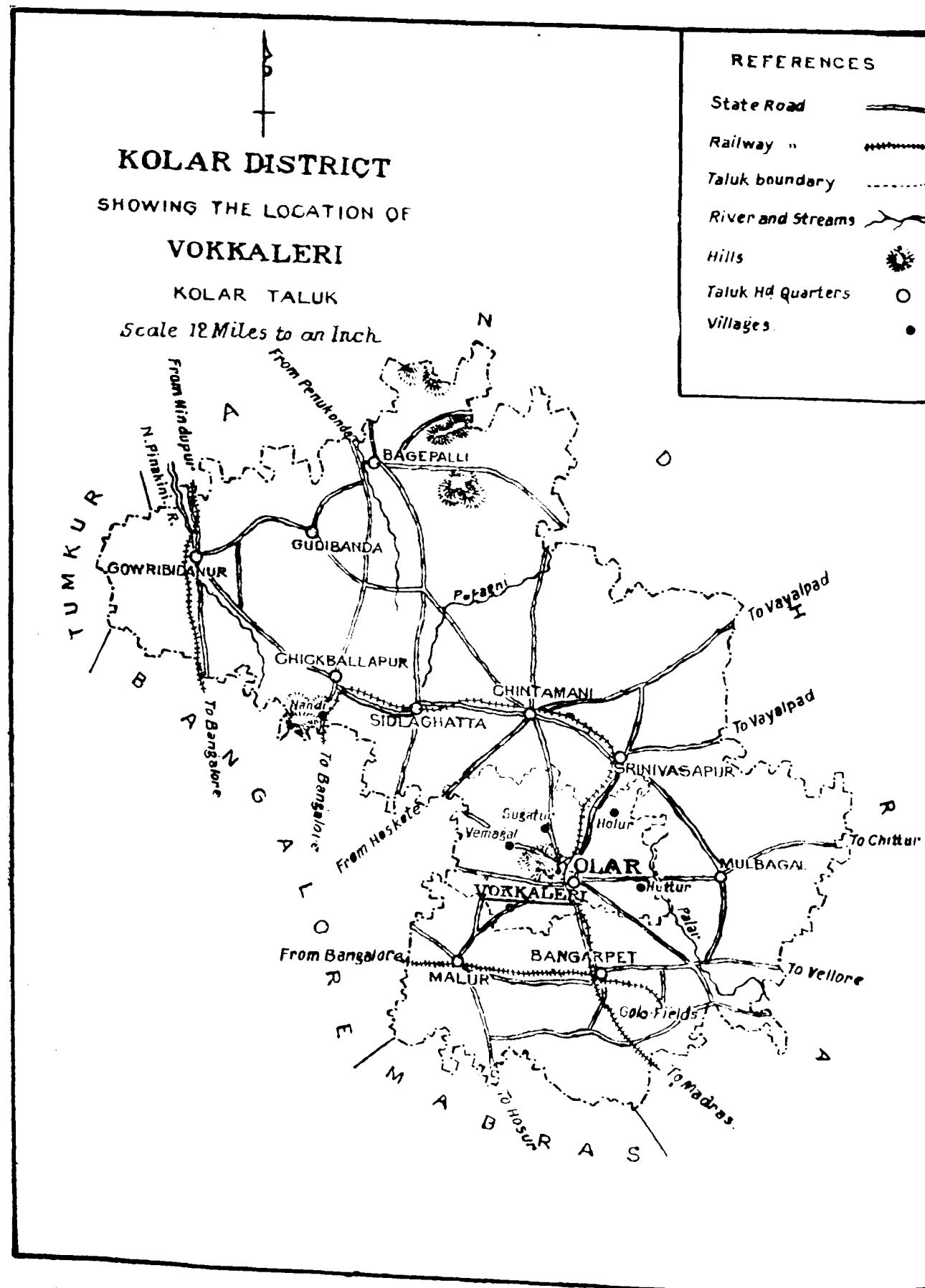


Photo 12. Markandeswara, the presiding deity.



Photo 13. A finely carved image of Ravana, with ten heads and a 'Tambura' in his hand.



CHAPTER I

THE VILLAGE

Introducing the Village

Village Vokkaleri, the headquarters of a hobli in Kolar taluk of Kolar district and included in the Community Development Block II of Kolar, is a medium sized road side village, 8 miles to the north-east of Malur and 9 miles to the south of Kolar. It is situated on a plane surface at 13°4' North Latitude and 78°2' East Longitude. The Malur—Kolar road which passes through the village proper roughly divides the village into two equal halves.

Reasons for Selection

2. Vokkaleri is a typical village in the Southern Maidan sub-region of Mysore State where rainfall is low and the main crops grown are ragi, other cereals and pulses. The village is, however, distinguished from the other villages of the region by the fact that in this village vegetable cultivation is an important feature of rural economy. Its importance has been increasing gradually during the last 25—30 years and it is to-day the most important economic resource in the village. An economic survey of the village was made during the 1941 Census and it has been selected again for the Socio-Economic Survey as the earlier report provides the base line data which could be made use of to assess the progress since achieved, consequent on the impact of changes which have taken place in the Post-war period and in particular, the impact of various ameliorative measures introduced after independence, including the Community Development programme, which though the latest is certainly not the least important. Even in areas with scanty rainfall and subject to the vagaries of monsoon, a single appropriate change from the traditional method of agriculture, such as the switch over to vegetable cultivation in Vokkaleri village, can improve the economic condition of the villagers to a great extent. Vokkaleri and villages of its nature in the neighbourhood or in the region illustrate the above truth. The obstacles in the way of further progress and the reasons therefor have been discussed in the report which follows.

Location with reference to important centres of Administration, Commerce and Industry etc.

3. Vokkaleri is, as already stated, midway between Kolar and Malur. The former, being the taluk

and district headquarters, has all the administrative offices and welfare institutions which are of importance to the villagers of Vokkaleri, besides being a commercial and industrial centre. Malur, which is the taluk headquarter of Malur taluk, is another commercial centre with a Railway Station on the Broad-gauge line, and is very well connected by bus and lorry services with Vokkaleri. Bangarpet, also a commercial centre, is 11 miles to the south-east and it is an important Railway Station on the Bangalore—Madras Broad-gauge line. Bangalore, the State headquarters, is 38 miles to the south-west and Madras, the centre for vegetable market and with which the village is in constant contact is 175 miles to the east. The village of Shivarapatna which has a secondary school is 3 miles from Vokkaleri and the other village of some importance is Narasapura where there is a dispensary, which till the starting of a Primary Health Centre of the Government of India pattern in Vokkaleri itself in July, 1962, was serving the villagers of Vokkaleri also. Among the places of cultural importance, mention may be made about Malur and Kolar, where the Karaga festivals take place in April every year and Kaiwar, 30 miles from the village, where the car festival takes place in January of every year. The village itself is famous for the annual Markandeya festival which comes off in Magha Shudda Poornami, that is, in the month of February.

Physical Aspects, Flora and Fauna

4. The village is in the drainage area of Palar river and its elevation above sea level is between 2,500' and 3,000'. The chain of hills starting in the district from Gumnayakanpalya runs south, reappearing after intervals in the isolated peaks of Murugamale, Ambajidurga (4,399') and Rahmandurga (4,227') and from there continues towards Vokkaleri passing through Kolar hills (the highest point being 4,026') and further south up to Tyakal hills. The hills which are very close to Vokkaleri and situated to the left of Vokkaleri—Kolar road are about 300' to 400' in height. The hills at Kolar (as well as Vokkaleri) are called 'Shatashringa parvata' or the hills with hundred peaks. At a distance of one mile from Vokkaleri to the South-east lies another hill, on the summit of which is to be found the ancient temple of Markandeshwara. A tributary of the S. Pinakini rises from the south-west of the Vokkaleri hills and joins another branch from the Tyakal hills near Budikote

in the Bangarpet taluk. There is another hillock close to the Markandeya hill which is known as 'Rajata giri'. At the southern most tip of the village, bordering the village of Thirumalakoppa, there are small hillocks having scanty vegetation. The village has two irrigation tanks and two small ponds.

5. The village which enjoys a tropical climate is situated in one of the healthiest regions in the State, even though several decades ago, there used to be sporadic outbreak of Cholera and other epidemics, originating from pilgrims to Tirupati passing through the region and other travellers to and from Madras. Epidemics, excepting stray cases of Small-pox, are unheard of, thanks to the vigilant steps taken by the Health Department. In Kolar, the maximum heat is 95° in May and the minimum is 57° in February. The mean temperature at Kolar is about 80.5°. The climate is thus as salubrious as it is in many portions of Bangalore district.

6. The rainfall in Vokkaleri has to be studied with reference to the figures relating to Kolar or Malur, as there is no rain gauge in the village itself. During the years 1958 to 1961, the particulars of rainfall at Kolar are as given below.

1958	1959	1960	1961
939.7mm	578.6mm	568.3mm	393.6mm

The average rainfall for 25 years (1870—94) at Kolar was 29.24" and at Malur, it was 27.98". When compared to the above average, the particulars of rainfall during 1959 to 1961 shows quite a downward trend, resulting in adverse seasonal conditions. The summer rains which are very essential for the pre-cultivation operations occur during the months of April and May and thereafter, both the monsoons of south-west and north-east contribute to the total quantity received.

7. Vegetation is scanty in the village, as in the entire region. The uncultivated plains are covered with the ordinary scrub mixed with euphorbias. At a distance of one mile from the village there is a plantation under the Forest Department called Vokkaleri Plantation, situated in the villages of Devanapura, Kodihalli and Thirumalakoppa and spread over a thousand acres. The plantation contains eucalyptus trees, wild tamarind trees, teak trees, *nerale*, *honne* and sandalwood to a small extent, in addition to varieties of shrubs and other fuel trees. The common fuel trees in the village are babul, banyan, casuarina, jujube (*zizyphus jujuba*) and *honge*. The other trees

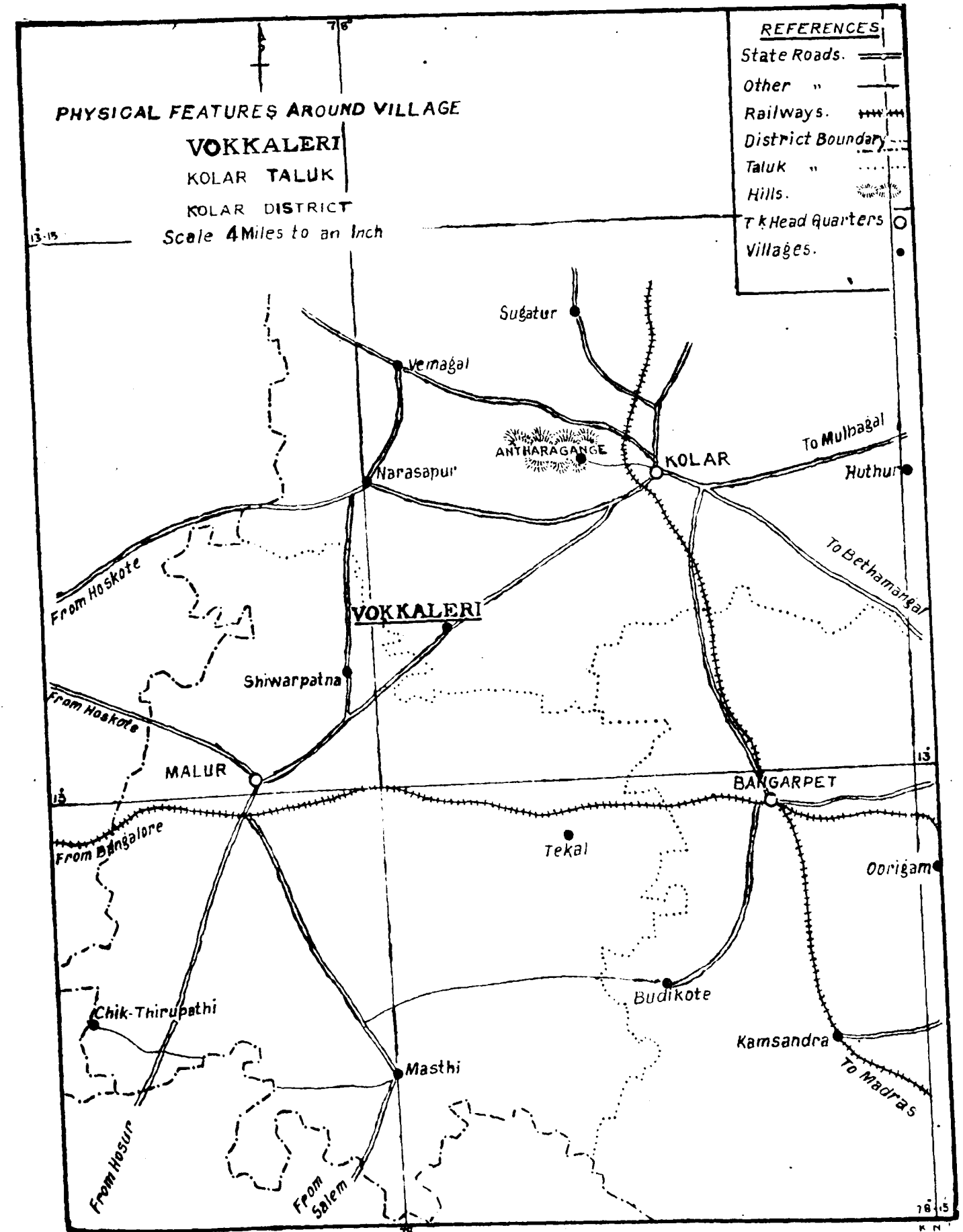
VOKKALERI

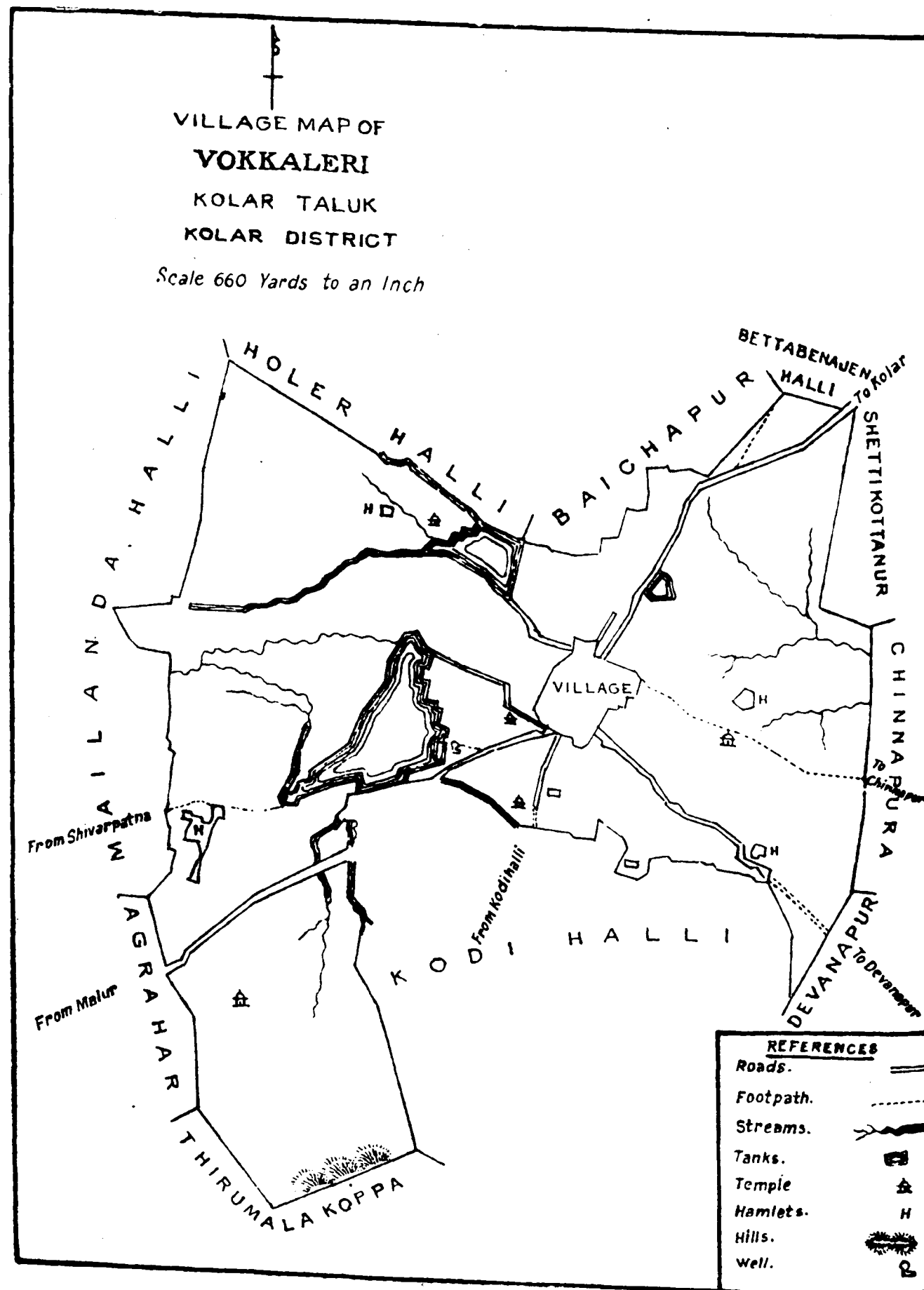
found in the village used for timber as well as fuel and other purposes are neem (*melia azaduachta*), black plum (*eugenia jambolana*), mango (*mangifera indica*), tamarind (*tamarindus indica*), jack (*artocarpus integrifolia*), peepul (*ficus religiosa*) etc. There are three mango groves in the village which contain varieties of graft mango trees. In the recent years an attempt has been made to raise cashew plants, which if looked after carefully in the first few years, come up quite well. Plantains, papaya, limes and coconuts are grown on a small scale in places where there are facilities for watering. The food crops of the village are *ragi*, *paddy*, *same*, *navane*, *jowar*, *harka*, *sajje* and pulses like horsegram, bengalgram, cowgram and greengram. Sugarcane, groundnut and mulberry which are the commercial crops are grown in small extents. It is in the field of vegetable cultivation that the village has earned a name in the recent years. The vegetables grown include beans, carrot, beet-root, cluster beans, chou chou (*sime badane*), brinjal, cabbage and potato.

8. Wild beasts are not found in the village, as there is no large forest anywhere in the neighbourhood. Jackals, hares, mongoose and field rats hover round the Vokkaleri plantation and also in the village, as thick hedges around the village afford protection to them. The birds found in the village are parrots, wood-peckers, crows, sparrows, vultures, eagles, owls, herons, storks and pigeons. Snakes, scorpions, several varieties of insects and the domestic animals which include bulls, bullocks, cows, buffaloes, donkeys, horses, goats and sheep, dogs, cats, poultry etc., constitute the rest of the fauna of the village.

Size and Number of Households

9. The area of the village is 1,452 acres 27 guntas, of which the village proper including the two hamlets of Gangapura and Somanahally and the *becharak* hamlet of Dasarahally occupy an area of 32.25 acres. There are 446 houses in the village including the non-residential buildings. There are 342 households in the village with a population of 1,907, of which 957 are males and 950 are females. There are 32 households in Somanahally. It is clear from the table given below that the population has increased by more than 58% since the last 50 years and that it has been steadily increasing since 1921. The decrease in the population during 1901 to 1921 is due to the frequent outbreaks of epidemics and the emigration of the population due to economic and other factors.





THE VILLAGE

Year	Total	Male	Female
1901 . .	1,262	642	620
1911 . .	1,202	607	595
1921 . .	1,028	520	508
1931 . .	1,231	659	572
1941 . .	1,488	743	695
1951 . .	1,766	903	863
1961 . .	1,900	953	947

The shape of the village is like a hyperbola with a separate block however tagged on, in the south west-ern side.

Residential Pattern

10. The houses are spread uniformly, mostly in linear clusters, on either side of the streets or lanes. Some of the houses are however found in shapeless clusters also, here and there in the village. A lay out of the village showing the streets and the residen-tial pattern is appended. Only the Adikarnatakas and Adidravidas live in distinct localities and their houses are not mixed with others. The Gollas have built their houses near their own farms. The Adidravidas live outside the village at a distance of 7 furlongs to the south from the main village. As regards all other castes, the situation of the houses is not based on caste.

Communication

11. The village has very good facilities of com-munication. The state road which passes through the village from Malur to Kolar, a distance of 17 miles, is tarred and is in good condition. 15 private buses and 2 Government buses ply in this route to diffe-rent destinations like Chittoor, Madanapalle, Taya-lur, Mulbagal to the east and Malur, Masti, Hoskote and Bangalore to the south-west and west. Buses do not ply at present to Bangarpet and Kolar Gold Fields. Lorries carrying vegetables from the village ply to Madras regularly once or twice a week depend-ing on the production of vegetables in different sea-sons. There are besides a number of *kacha* roads connecting the neighbouring villages of Markanda-pura, Settykothnur, Mylandahalli, Chinnapura, Deva-napura and Shivarapatna. In 1951 there were only 5 services. There has been a large increase in the number of bus services during the last one decade and as a result, the villagers find little difficulty to move about. The village has a Branch Post Office

with money order and registration facilities. The nearest convenient telegraphic centre is Kolar. There are 9 radio receivers in the village including the one public radio receiver belonging to the Panchayat which, however, for the time being is not working.

Important Public Places

12. There are as many as 15 religious institutions in the village of which the important ones are the fol-lowing:—

1. Markandeshwara temple
2. Kodanda Rama temple
3. Basaveshwara temple
4. Gangamma temple
5. Sathyamma temple; and
6. Shambuswamy temple.

The two last mentioned temples are in the Adikar-nataka colony and the deities there are worshipped mostly by them. The Gangamma temple is situated in the hamlet of Gangapura. The deities in the other temples are worshipped by all caste Hindus. The Muslims have a mosque on the western side of the village.

In this village there are as many as eight different burial or cremation grounds meant for different castes. The extent of the different burial grounds is as given below:—

	Caste to which set apart	Extent A—G
1. Burial ground	Muslims	1—32
2. Cremation ground	Vyshyas, Brahmins and Jains	0—20
3. Burial ground	Ganigas	1—09
4. Do.	Vokkaligas	0—30
5. Do.	Other Hindus excluding Adi-karnatakas and Adidravidas.	0—25
6. Do.	Adikarnatakas	0—25
7. Do.	Adidravidas	0—10
8. Do.	For the residents of Gangapura	0—26

The reservation of burial and cremation grounds exclusively on the basis of caste is a relic of the past.

Monuments

13. There are no monuments in the village as such. There are, however, two inscriptions of which one was found on the copper plates of Vokkaleri village and the other on a stone in the Kodagi garden. Both

of them relate to land grants of inams as they are called locally. The contents of the first are as follows:

"Date? 1740 A.D. (In the year specified), in the time of Chetrapati Saheb,—the Subedar Yantaji Basale granted to Marigavuda as a Kattu-godige land (specified) for having a tank built in front of Dasera-halli. This land is granted free of all imposts. That having the earth work and stone work of the tank well built, you may be at peace, is this Kattu-godige."

The second inscription is as noted below:—

"Date? 1494 A.D. May it be prosperous. (In the year specified), to Nanji-deva, the special crown guru to the throne of our kingdom, Sugatur Mummadi-Tammaya-Gauda granted Garudanahalli Jayapura, free of all imposts."

Sources of Water

14. There are two irrigation tanks in the village of which the Vokkaleri tank has a larger achkat. The other, called Durgi tank is quite a small one. These tanks do not have any good sources of water supply. They entirely depend upon rains in the vicinity and as such rarely do the tanks get filled up. During the years when the rainfall is much below the average, as it has been during the last few years, the tanks are only of little use to the villagers. They are not as happily situated as some of the principal tanks of the Palar system. The villagers have taken advantage of the subsoil water by digging about 100 irrigation wells in their fields. Garden cultivation has therefore gained importance during the last few decades. There are only 4 electric pumpsets installed for irrigation purposes.

There is no scarcity of drinking water in the village. There are 6 public drinking water wells of which two are intended for the Adikarnatakas and one for the Adidravidas. There is a separate well for the residents of Gangapura. Besides the wells, the village has a Protected Water Supply Scheme catering to the residents of the main village. There are nine public taps of which 2 are set apart for the use of the Adikarnatakas. Only four private houses have tap connection. The supply of water through the taps is limited as the main source of supply is a well. For purposes other than drinking, there are 10 private wells. There are two ponds in the village of which one is inside the village and the other called 'Thammana kunte' is about 2 furlongs away by the side

of the State Road to Kolar. Both the ponds are useful for washing clothes, besides providing water for the cattle to drink.

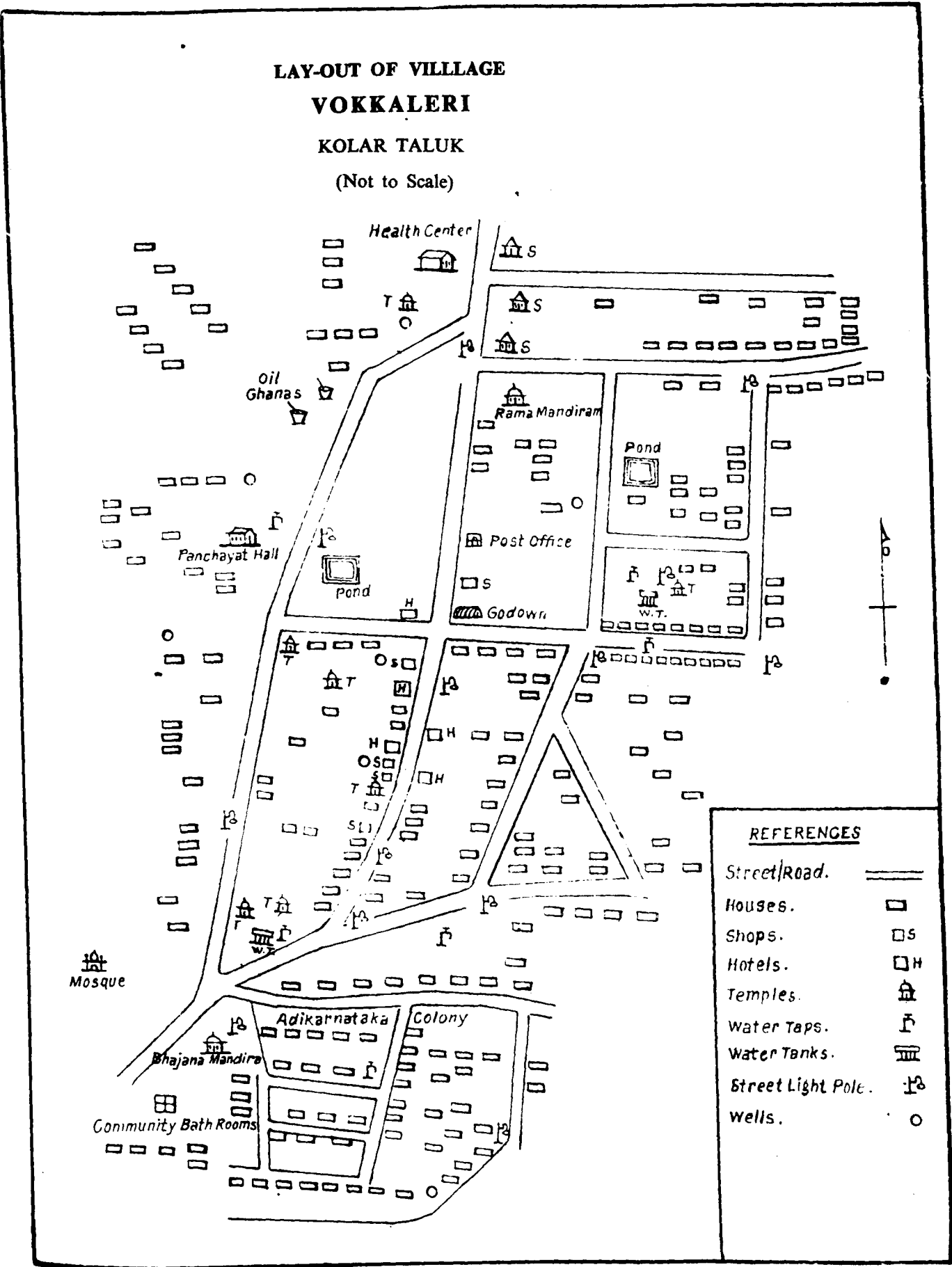
Welfare and Administrative Institutions, Market Etc.

15. The principal administrative institution in the village is the Village Panchayat with 13 elected members of whom one is the Chairman and another, the Vice-chairman. The principal Revenue officer is the Revenue Inspector of Vokkaleri hobli, who has his headquarters nominally at Vokkaleri but rarely residing there on some pretext or other. The Shanbogue and the Patel are the subordinate Revenue officials who are assisted in their work by Thoti and Talavaras whose status is the same as that of peons. The village is also the headquarters of a Village Level Worker who acts as a liaison officer between the public and all the departments and *vice versa*. The welfare institutions include the Vokkaleri Service Co-operative Society, the New Type Middle School where the highest standard taught is middle IV year, the Urdu Primary School and lastly, the Primary Health Centre of the Government of India type started in July 1962, the staff of which comprise a doctor, a compounder, 4 midwives, one Health Visitor and a Health Inspector.

The village itself is an important marketing centre. There are a few wholesale dealers who purchase vegetables brought to the village from the neighbouring villages and send them to Madras regularly by lorries. Important growers in the village send their produce directly to the commission agents at Madras. A weekly shandy on Tuesday serves about 10 nearby villages.

History of the Village

16. The early history of the district of Kolar is, as elsewhere, intermingled with legends and it is often difficult to separate the one from the other. Avani, in the Mulbagal taluk, is identified with Avantika-kshetra and it is said to be the place where Valmiki Maharshi, the author of the immortal epic Ramayana, lived. The Satasringa Parvata which stretches from Kolar to Vokkaleri, though with interruptions, is associated with Parasurama's killing of Kartaviryarjuna as a revenge for the murder of his father, Jamadagni. Again, during the time of Mahabharata, Pandavas are stated to have lived in Kolar and Avani. Coming



nearer from the pre-historic times, B. Lewis Rice, the author of Mysore Gazetteer remarks that¹ "In about the 2nd century the Gangas either founded or became masters of Kolar, from which, as long as their dynasty was in power, or for nearly a thousand years, they took the title, 'kuvalala-puravareshwara'". The city of Kolar is said to have been built by the king Kolahala the seventeenth in the line of Ganga kings. The Gangas occupied nearly all the district down to the eleventh century. ²"From the records of the period we know that the Cholas subverted the power of the Gangas by the capture of Talakad in about 1004, and speedily possessed themselves of all the south and east of Mysore. The important city of Kolahala, or Kolar, thus became subject to them, together with the whole of the present Kolar district.....The Hoysalas under Vishunvardana captured Talakad, and drove out the Cholas from Mysore. Kolahala is specially mentioned among the conquests of this king....." For sometime the area came under the sway of Vijayanagar empire and during that period Sugatur Thimme Gauda and Chikka Rayal Thimme Gauda were some of the local rulers who ruled in the region. The area was placed under the governorship of Shahji in 1639 and later Kolar was placed in charge of his own son Sambhaji. Soorat Singh son of Sambhaji and thereafter Venkoji ruled when the Mughal army conquered part of the district and for 70 years it formed part of Sira. ³"It next passed into the hands of Mahrattas, of the Nawab of Cadappa and then of Basalat Jang, brother of Nizam. Kolar and Hoskote were ceded by the last mentioned in 1761 to Haidar Ali, who regarded Kolar with peculiar interest as being the country of his birthplace and connected with his family. Mulbagal and Kolar were taken for a time by the British in 1768. In 1770 the Mahrattas under Madhu Rao again seized the district, but it was recovered by Haidar. In 1791 it was a second time taken by the British under Lord Cornwallis, but restored at the peace of 1792, since when it has been incorporated with the State of Mysore."

The foregoing history of the district of Kolar applies no less to the village of Vokkaleri, which being only 9 miles from Kolar, always formed part

of the administration of Kolar and was therefore inevitably tied up with the vicissitudes of the fortunes of the district as a whole.

The inhabitants of the village belonging to different castes are descendants of the original settlers excepting a few individual families in certain castes, who for economic reasons have immigrated into the village in the recent years. There have been no new settlements as such in the village.

Legend

17. The popular legend associated with the village is the puranic story of Markandeshwara whose shrine is to be found in the ancient and sacred temple of Markandeshwara on the top of a hill, at a distance of one mile from the village. The present Markandeya hill, it is said, was the abode of the sage Mrikandu Maharshi in ancient days. He got a child as a gift from Lord Shiva, the span of its life, however, having been limited to sixteen years. The child was named as Markandeya after the Lord. As he grew into boyhood as an ardent devotee of Shiva, the grief of the parents knew no bounds. The boy was therefore determined to conquer the Lord of Death and with the blessings of Lord Shiva, he actually triumphed over Yama, the God of Death and became 'Chiranjeevi' or immortal and lived his full life. In Hindu mythology, Markandeya is an embodiment of devotion to God and the Markandeya temple near Vokkaleri is considered as a holy place of worship by all the sections of Hindus.

It is interesting to know as to how the village has come to acquire the name of Vokkaleri. In Telugu, 'Vokkalu' means arecanut and 'Eri' means street. It is said that centuries ago, there were a large number of arecanut dealers in the village who used to purchase the arecanut grown in the Malnad districts of Hassan and Shimoga and sell it to the traders from Madras side. It is however not clear as to why the Telugu word came to be used. The only plausible explanation is that Kolar adjoins Telugu districts and possibly the traders were mostly Telugu speaking people.

¹Page 107 of Mysore Gazetteer, Vol. II by B. Lewis Rice.

²Page 109 of Mysore Gazetteer, Vol. II by B. Lewis Rice.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

A. ETHNIC COMPOSITION, RELIGION ETC.

The villagers embracing Hindu religion form the majority. The other two religions in the village are Islam and Jainism.

The important castes among the Hindus are the following:—

Castes	No. of families	Population		
		Total	M	F
1. Vokkaliga	70	426	221	205
2. Vannikula	66	353	176	177
3. Ganiga	17	88	43	45
4. Beda	18	108	57	51
5. Lingayat	9	54	27	27
6. Vyshya	3	16	8	8
7. Brahmin	3	23	12	11
8. Kumbara	5	23	11	12
9. Golla	5	42	19	23
10. Adikarnataka	65	328	167	161
11. Adidravida	4	22	12	10

Vokkaliga

2. The Vokkaligas form the major community in the village. They are original settlers. Though there are a number of sub-castes among the Vokkaligas such as Gangadikara, Reddy, Marasu, Musuku, Rad-dagara, Namadhari etc., out of the 70 households belonging to Vokkaliga caste in Vokkaleri village, 69 belong to Reddy sub-caste and the remaining one household only belongs to Musuku sub-caste, said to have migrated into this village from a neighbouring village about 100 years ago. The Reddy Vokkaligas are found mostly in Kolar and Bangalore districts and to a small extent in Tumkur. The main occupa-tion of the Vokkaligas is cultivation. Their mother tongue is Kannada. Only in one family, the members speak Telugu, as the matrimonial alliances have been with the families in Andhra Pradesh. Inter-marriage between the various sub-castes is prohibited and con-sidered as taboo. During the last 3 years, two families have, however, contracted matrimonial alliances with other sub-castes. The Brahmin priests are engaged on

the occasions of marriage and other important cere-monies. Neither divorce nor the remarriage of widows is permitted. As a class they are non-vegetarians. They do not eat either beef or pork and do not also eat dead animals. Their chief deity is Venkatesh-wara of Tirupathi. The other deities which they worship are Markandeshwara, Eshwara, Kodanda Rama, Chowdeshwari, Kaiwara Narayanappa etc. They visit the local temples along with the members of other castes and also attend the important fairs and festivals in the vicinity as well as in important places like Kaiwara etc. The practice of burying their dead is prevalent among them.

Vannikula

3. They are also called Palligaru and Thigalaru. The important sub-castes among them are (1) Mullu-gara (2) Namadhari (3) Ulli thigala and (4) Dharama-rayana Vokkalu. They are original settlers. The prevailing sub-caste in this village is Dharamarayana Vokkalu. The Thigalas live in different parts of the districts of Kolar, Bangalore and Tumkur. Their traditional occupations are cultivation and agricultu-ral labour and they have a reputation for efficient garden cultivation. There is no change in their tradi-tional occupation. They are hard working by nature. Literacy is very low among them. They do not live in any separate settlement in the village. Their hou-ses are all mixed up with the houses of the other castes with whom they live in amity. Their mother tongue is Tamil. They also know Telugu and Kan-nada. They are non-vegetarians. They do not eat beef but some eat pork. Their chief deity is Dharma-rama. They visit the temple of Dharmaraya at Kolar in the month of April on the occasion of the Karaga festival. They attend a similar festival at Malur also. They also worship the other deities like Venkatara-manaswamy, Krishna, Rama etc., and participate in all the local festivals along with others and in parti-cular, the Ravana Mahotsava connected with the Markandeya festival. In this village they do not con-duct marriages in temples, though elsewhere they do so. Inter sub-caste marriage is not permitted. The marriage payment called 'voli' is in practice. They dine in the houses of Vokkaligas, Kurubas, Gollas, Jains, Lingayats and Brahmins. They conduct mar-riages in the houses of the bridegroom. Brahmin priests are engaged on the occasions of marriage and

other ceremonies. The priest is paid Rs. 2 to 4 accord-ing to the economic condition of the parties along with a little quantity of rice, a few coconuts etc. Divorce and remarriage are permitted among them, but only with the consent of the caste Panchayat, the decisions of which are binding. Extra marital rela-tionship is viewed with disfavour and those who are guilty are reprimanded or fined after due enquiry. They bury the dead bodies.

Ganiga

4. The Ganigas are also called Jyothinagar. Their hereditary occupation is oil extraction. The sub-castes among them are Vontethu Ganiga, Jodethu Ganiga, Kilari Ganiga etc. The Ganigas of this village belong to Jodethu Ganiga sub-caste. Inter-marriage between the different sub-castes is prohibited. Inter-dining is however permitted. They engage Brahmin priests on the occasion of marriages and other functions and pay according to their means. Divorce and remar-riage of widows are not permitted. They are non-vegetarians. They dine in the houses of only Brah-mins. The Adikarnatakas, the Bedas and the Mus-lims dine in their houses. Their mother tongue is Telugu. But, they also speak Kannada. They are original settlers and it is therefore difficult to say as to when and from where they originally came. They belong to gotras like Brahmendra Maharshi and Vrishabendra Maharshi etc. All the households in this village belong to Brahmendra Maharshi gotra. Marriage within the same gotra is prohibited. Their chief deity is Venkateshwara. They also worship the local deities. Only 8 households are engaged in oil extraction as part time occupation. The other house-holds are engaged in cultivation. They bury the dead bodies.

Beda

5. Bedas are also called Nayaka, Valmiki and Pallegars. Their main occupation is cultivation and agricultural labour. They are non-vegetarians and they dine in the houses of all except Adikarnatakas, Adidravidas, Voddas and Muslims in the village. Their mother tongue is Telugu and they speak Kan-nada also. Their castemen are found in different parts of the State. They trace their descent to Val-miki, the author of Ramayana, who is said to have lived in Avani of Mulbagal taluk which is identified with the Avanthika-kshetra of legendary period. In ancient times the Bedas were warriors and hunting was a profitable pastime. But, in an area where game is non-existent, the Bedas of Vokkaleri have never

been known at any time pursuing such a pastime. Their family deity is Venkateshwara and they also worship Anjaneya, Markandeshwara and other local deities. Divorce and remarriage of widows are nei-ther permitted nor practised. They engage Brahmin purohits for marriages and other ceremonies. Though non-vegetarians, they do not eat beef but eat pork. The dead bodies are buried.

Lingayat

6. Lingayats are also called Veerashaivas and Shivacharas. The main sub-castes among them are Aradyas, Sadar Lingayats, Shetty Lingayats, Pancha-charya and Banajigas. Out of the nine households of Lingayats in the village, three belong to Shetty Lingayats, two to Banajiga sub-caste and one each to Panchacharya sub-caste, Balegara Banajigas and Shivacharya respectively. One household which for-merly belonged to Balija caste was converted to Lin-gayat caste about 3 years ago in tune with some of the other households in the adjoining villages related to it and similarly converted much earlier, and this household has therefore no sub-caste. In the first quarter of 15th century during the regime of Chikka Rayal Thimme Gauda, some Lingayat traders headed by Chikkanna Setty and Kalasanna Setty migrated from Bijapur country on account of troubles there and placed themselves under the protection of Chikka Rayal Thimme Gauda who with great foresight ap-pointed the former as Patna Setty of Kolar and the latter of Hoskote. He further favoured the same sect by erecting Jangama Kote for their priest. It will not be incorrect to say that the Lingayats in Vokkaleri as well as in the vicinity settled during the above mentioned period. Lingayats are found in all parts of the State except in the coastal districts of S. Kanara and N. Kanara where generally only isolated families live in urban areas having migrated in the recent times. The Lingayats, mainly worship Shiva and they al-ways wear *Ista linga* tied to a sacred thread called *Shivadhara*. They apply *Vibhuti* as caste mark on the forehead. Their mother tongue is Kannada and they also know Telugu. The mother tongue of the household converted from Balija Caste continues to be Telugu. The Lingayats are vegetarians and they do not dine with any other caste. Marriage between various sub-castes is not in vogue. Inter-dining is however common among members of different sub-castes. Out of the total number of nine households, 3 households are engaged in cultivation and running hotels, one household is engaged in trade and service and another is selling bangles. The remaining 4

households are engaged in cultivation. The remarriage of widows and divorce are not permissible. The dead bodies are buried.

Vyshyas

7. Vyshyas are also called Komatis. Their population is scattered in the nine districts of the old Mysore State as well as in the district of Coorg. Their traditional occupation being trade, they mostly live in the urban and semi-urban areas where there is scope for good business. They can be found in most of the taluk headquarters of the abovementioned districts. In the cities of Bangalore and Mysore they are found in large number. They wear sacred thread and observe all the *samskaras* like *Chowla*, *Upa-nayana* etc. There are as many as 101 *gotras* among them and *swagotra* marriage is not permitted. They engage Brahmin purohits on the occasions of marriages and other ceremonies. Remarriage of widows is not permitted. The three households of Vokkaleri belong to 'Ikshwa' kula. The Vyshyas are vegetarians. They dine in the houses of only Brahmins. Their mother tongue is Telugu. Their family deity is Kannika Parameshwari. They also worship other deities. All the 3 households in the village have got trade as their primary occupation. One household has also got lands. They cremate their dead bodies. The dowry system is in vogue in their caste.

Brahmins

8. All the 3 households in the village are smarthas. Members of these castes are found in different parts of Kolar and Bangalore districts. All the 3 families speak Telugu. Their family deity is Shankaranarayana but worship other deities also. Two are vaidic families and in the third, the head of the family is working as *Shanbogue*. Agriculture is the main occupation of all these households. Inter-marriage between members of different sub-castes is not common. The Brahmins who are vegetarians do not dine in the houses of the people of other castes. They cremate the dead bodies.

Kumbara

9. Out of the 5 households of Kumbaras in this village, 2 households belong to 'Shaliwahana' sub-caste and the others are not aware of their sub-caste. There is, however, no difference between these two sub-castes in social status. They inter-dine and marriage between these 2 groups also takes place. Out of 5 families, four are engaged in pottery making as

primary occupation and with cultivation as subsidiary occupation. They are original settlers. They speak Telugu and their castemen are found in different parts of Kolar district. Being non-vegetarians, they dine in the houses of the members of all castes except Adikarnataka, Adidravida, Thigala, Beda, Ganiga and Agasa. Their chief deity is Venkataramana Swamy but also worship other deities. Remarriage of widows and divorce are not permitted. They bury the dead.

Gollas

10. Gollas are also called Yadavas. The various sub-castes among them are (1) Kadu Golla (2) Bettada Golla etc. The Gollas of this village are not aware of their sub-caste. They do not, however, either inter-dine or inter-marry with the members of other sub-castes. Brahmin purohits are engaged on the occasions of marriage etc. Remarriage of widows and divorce are not permitted. They are non-vegetarians, but do not eat beef or pork. Their mother tongue is Telugu. Their main occupation is cultivation and they live near their farms. By nature they are conservative and superstitious. Their chief deity is Venkataramana. They bury the dead bodies.

Adikarnatakas

11. There are no sub-castes among Adikarnatakas. There are, however, three groups of families among them who speak Kannada, Telugu and Tamil as mother tongue. Those whose mother tongue is Tamil are said to be *migrants* from Madras State more than 300 years ago. They are employed as Neergantis and their main duty is to look after the tanks. Adikarnatakas form one of the two major communities in this village. In population, they are next to Vokkaligas. They are classified under scheduled castes. They consider themselves superior to Adidravidas. They are the traditional diggers of graves for those who die among the other castes except Adidravidas. Though conscious of their rights under the provisions of the Untouchability Offence Act, they do not exercise their right to enter inside the temples etc. They enter the hotels only up to a certain limit. There is however no doubt that on the whole their social status is now much improved, as it is clear from the fact that they are now allowed to enter inside the houses up to a particular place, a privilege which was being denied a few years ago. They are non-vegetarians. They eat beef and pork. Some of them still eat dead animals. It is this pernicious habit coupled with poverty and illiteracy which has been stifling their progress in the social and economic

fronts. They have a caste panchayat common to all sections among them which permits divorce in appropriate cases after due enquiry. Remarriage of widows is also permitted. They have their own priests.

The Adikarnatakas have two temples, namely, Shambuswamy and Sathyamma. Animal sacrifice in the form of fowls, sheep and goats is resorted to as a special form of worship on certain occasions. They have their own '*Bhajana Mandir*' which is a community centre built by the villagers with their own finance about 35 years ago. Every night some among them gather and offer prayers and special *bhajan* is conducted on all Saturdays. Early marriage which was common among them is now almost unknown. The practice of paying *Thera* or *Oli* by the bridegroom, the minimum of which is fixed at Rs. 12, is in vogue. They bury the dead. The practice of taking vow whenever anybody falls ill is a common feature. The level of social awareness is very much improved. They visit the hospitals whenever there is need, send their children to the schools in larger numbers and visit hotels and other public places. There are three members from their caste in the Village Panchayat including the Vice-chairman. The common recreational activity for this community is 'Kolata' in which they indulge during festivals like Deepavali, Ramnavami and Markandeya Car festival. 20 households among them have been granted land on darkhast about 15 years ago and a few persons have also been given free financial assistance to build houses 12 years ago. They have a common bath-room constructed by the Government which they are making use of.

Adidravidas

12. Adidravidas who are classified under scheduled castes are also called Madigas. They live in a separate locality outside the village. They are original settlers. Their castemen are found in different parts of the district as well as in the adjoining regions of Andhra Pradesh and Madras State. Cultivation and Agricultural labour are the main and subsidiary occupations. Their family deity is Nuneeshwara. They worship other deities like Kadu Mallesha, Sappalamma etc. They are non-vegetarians. They eat both beef and pork and also dead animals. Their mother-tongue is Telugu. They also know Kannada. They have no temple of their own. They worship in the temples of the Adikarnatakas. The remarriage of widows and divorce are allowed. Extramarital relationship is not dealt with very seriously though looked down with disfavour.

OTHERS

Besthas

13. There are 5 families with a population of 31. Besthas are also called 'Gange mathasthas'. Their traditional occupation is fishing. As there is no scope for catching fish in the village, they pursue cultivation as their main occupation since time immemorial. They are original settlers. Their castemen are found in different parts of the State. Their mother-tongue is Telugu and they are non-vegetarians. They do not eat beef but eat pork. They take food in the houses of all castes except Adikarnataka, Adidravida, Agasa and Golla. Remarriage of widows and divorce are permissible in their caste. They bury the dead.

Agasa

14. Also called as Madivalas, they are washermen by profession. They do not wash the clothes of Adikarnatakas and Adidravidas. The cultivators pay them annually in kind for the services rendered by them, while others pay them cash. They are non-vegetarians. Their mother-tongue is Kannada. They also know Telugu. Their castemen are scattered all over the State. Early marriage which was common about a decade ago is quite rare at present.

Balijas

15. The sub-castes in this community are Setty Balija, Telugu Balija, Kidari Balija, Naidu, Rajamahendra, Bale Balija etc. There are ten households in the village with a population of 38. Five households belong to Naidus, 2 to Rajamahendra, 2 to Setty Balija and one to Bale Balija sub-caste. There is neither inter-dining nor inter-marriage between the various sub-castes. Remarriage of widows and divorce are not permitted. They are non-vegetarians, but do not eat either beef or pork. Their mother-tongue is Telugu. They also know Kannada. Their main occupation is cultivation and trade is a subsidiary occupation for them in this village. Their castemen are found in different parts of the district, in many urban areas of the State and also in various parts of the adjoining states of Andhra Pradesh and Madras. They are residing in the village from very ancient times and it is difficult to say as to when and from where they came. Their main deity is Venkateshwara. They also worship the other local deities.

Kammaras

16. Also known as Vishwakarmas, they are the indigenous artisans in the rural areas following

different crafts like carpentry, blacksmithy, silver and goldsmithy etc. Out of the three households residing in this village, two are engaged in blacksmithy and the other household has cultivation. Their mother tongue is Kannada and they are vegetarians. They do not take food or water in the houses of others except Brahmins. They worship 'Kalikamba' and offer puja to their equipment during Ayudhapuja. They wear sacred thread. Remarriage of widows and divorce are not permitted.

Bovis

17. There are 3 Bovi or Vodda families in the village. Their traditional occupation is stone-cutting. Now, they are agricultural labourers and cultivators. They are classified under scheduled castes. Their mother-tongue is Telugu. Their castemen are found in different parts of Mysore State as well as in the adjoining states of Andhra Pradesh and Madras. They are non-vegetarians. Remarriage of widows and divorce are allowed among them.

The other minor communities in the village among Hindus are as detailed below:—

Minor Communities	Number of households
1. Yakalis	1
2. Mudaliar	1
3. Marathas	2
4. Vishwakarma	1
5. Bhajanti or Hajamas	3
6. Kurubas	1
TOTAL	9

Jains

18. The two main sects among Jains are (1) Digambara and (2) Svetambara. The 6 families of Jain, residing in this village belong to the former sect and the sub-caste is known as Kshatriya. Jains are very early settlers. Jain rulers ruled different parts of the State including Kolar district during the early period of Indian History. It is therefore difficult to say as to where they came from. Their mother tongue is Kannada but they also know Telugu. They worship the various Thirthankaras. They observe Upanayana and other similar Samskaras followed by the higher caste Hindus. They have their own priests. They are vegetarians. They do not take food and water in the house of persons of any other caste. Generally, they do not take food after sun set, as the tenets of

their religion forbid the same. Non-violence (Ahimsa) is the first and foremost creed which they have to observe. In customs and manners they differ very little from Hindus. They cremate the dead. Out of the 6 families, 3 are engaged in the trade of vessels, one is running a hotel and the other two are engaged in cultivation.

Muslims

19. All the 42 households of Muslims who are the original settlers in this village belong to the Sunni sect and of them 26 belong to the sub-sect of Syed, 14 to Shaik, one each to Baig and Pathan. Inter-dining among various sub-sects is permitted but not inter-marriage. Their mother-tongue is Urdu and they also know Kannada and Telugu. They are non-vegetarians but do not eat pork. The Muslims have a mosque in the village where they offer *Namaz* on every Friday. A few of them attend the mosque every day and offer prayers. They perform *Ursu* in the month of April every year to offer prayers for the donor of the mosque who built it about 100 years ago. The Muslim women observe *gosha* when they go out of the village, but not rigidly in the village itself. Women belonging to the poorer classes among them go out for work in the fields.

B. HOUSE TYPE

20. The houses of this village can be broadly classified under the following heads according to the (1) structure of the roof:—(a) Mud roof (b) Pucca roof (c) tiled sloping roofs (d) thatched roof (e) terraced. The first two are horizontal roofs, while the two latter have sloping roofs; (2) according to the material of the wall: (a) mud (b) bricks (c) stones. The most common types of houses in the village are those with (1) mud roof with mud walls; (2) mud roof with brick walls; (3) Thatched roof with mud walls and (4) Mangalore tiles with mud and brick walls. The details of the various types of houses are as follows:—

1. Mud roof	200
2. Granite roof	55
3. Thatched huts	85
4. Country tiled	25
5. Mangalore tiled	73
6. Terraced	8
TOTAL	446

Broadly speaking, it can be said that the terraced and Mangalore tiled houses belong to the upper middle class people and middle class people, the houses with horizontal roofs and the country tiled belong to the middle class people and to a little extent to the poor class also, while the thatched huts mostly belong to the low income group. Of the above, the dwelling houses are 407, shops 15, godowns 2, schools 3, community centres 2, others 17. There were 400 houses in 1951, out of which 377 were dwelling houses. The increase in the number of houses during the last 10 years is therefore 46 of which 30 are dwelling houses. The average plinth area of each residential house however works out to 354 sq. feet which is indeed far less than the actual requirements for a family with an average number of 5.5 members, as is to be found in Vokkalari. For an agricultural family the above average accommodation is absolutely insufficient. Table III gives the size and composition of households. It is seen that there are 18 single member households, 72 with two to three members and 142 with four to six members. 110 households have 7 or more members in each. Table X appended discloses that 142 households or about 41.5% of the total number of households have only one room in their houses and 121 households or 35.4% of the total number of households have 2 rooms. Thus, nearly 77% of the total number of households live in houses with 2 rooms or less and they cover about 73.5% of the population of the village. Most of the Adikarnataka families have insufficient accommodation, even though during the last two decades, 35 households of Adikarnatakas and 6 households of Adiravidas have been given subsidy by the Government to construct tiled houses at the rate of about Rs. 300 per house. That the position since 1941 has not very much changed is clear from the following account relating to dwelling houses contained in the report on the economic survey of this village conducted in 1941. "Fifty seven tiled, 130 mud-roofed, 8 stone-roofed and 70 thatched. Vokkaligas and Muslims mostly live in mud roofed ones and the Adikarnatakas in thatched and mud roofed houses. One family has a floor space of less than 100 square feet, 58 between 100 and 300, 36 between 300 and 500, 36 between 500 and 1,000, 12 between 1,000 and 2,000 and 9 families have 2,000 square feet and above. The last three classes of houses are mostly occupied by the Vokkaliga, Ganiga, Muslim and Thigala families. Thirty seven per cent of the families have less than the minimum accommodation required for a family in rural areas, viz., 300 square feet. These are mostly Adikarnatakas."

It is worth analysing the amenities which the houses have in this village. There are separate cattlesheds for 38 households and separate bath rooms for 26 households. In the entire village only 11 houses have separate latrines; 35 houses are provided with electricity and 2 houses only have tap connection, even though both these amenities became available in this village more than two decades back.

The construction of houses is commenced on an auspicious day determined by the local priests. The foundation ceremony is called 'guddali puje'. It is a simple function when prayers are offered for the successful completion of the construction. The presence of a priest is not indispensable. Brahmin priests officiate whenever their services are requisitioned on such occasions and they are paid nominal amount for the services rendered. The digging of foundation commences, from the North-east which is called 'Deva Mule'. Before foundation is commenced, the suitability of house site is determined by applying various traditional tests. The construction work is not commenced during the rainy months and certain months like *Ashada* and *Pushya* are avoided by the Hindus. The area of the house is called in terms of *Ankana* which is equal to 62 square feet in this village. Odd numbers of *Ankanas* are considered auspicious. Houses with 5 *ankanas* and 7 *ankanas* are more in number in this village. The agriculturists prefer to have cattlesheds in the residential house itself, firstly for the reason that the house site being limited in area there is no convenience for constructing independent cattlesheds and, secondly, because, many agriculturists feel that they are able to look after the cattle better when they are just by their side than when they are out of sight. Besides, there are certain cultivators who hold the view that as soon as they get up in the morning, the first object that they look at should be a cow or bullock.

Houses are generally built with materials and labour locally available, except when a rich person occasionally feels that the services of a better carpenter or mason are required from elsewhere. There are 2 carpenters, 2 blacksmiths, 4 stone workers and 4 masons to attend to the skilled work. Many villagers contribute personal labour for such unskilled work like digging, putting up mud walls, setting up materials for the roofing and spreading over country tiles or thatching with grass. There are 4 potters in the village who are able to supply country tiles required which at the present market rate cost Rs. 25 per 1,000. But, country tiles are rarely used

in the village now-a-days. The timber used for beams and rafters are mainly of neem, nerale or babul which the cultivators grow in their fields or when not available, purchase either locally or in the neighbouring villages and failing both, from the timber merchants of Kolar and Bangalore along with other materials like bamboos and mango planks which are used for door and window shutters etc. Jack is also used if available in their fields. People of limited means go in for planks of banyan tree which are not very durable. Teak is as rare as rubies. Neem locally costs Rs. 6 per cubic foot. Bricks are got manufactured locally and the cost per 1,000 burnt bricks works out to Rs. 20, whereas for 1,000 raw bricks it is Rs. 3. Due to the paucity of timber of good quality and its high cost at present, there is a tendency to use granite slabs of 6' x 2' for horizontal roofing which costs about Rs. 3 each. In the past, granite slabs were still cheaper in this village as there are rocky hills closeby which yield good slabs, a fact which is evident from a liberal use of the same even for fencing compounds of houses and also the field boundaries by the villagers.

For constructing a house belonging to a person having an annual income of about Rs. 600 foundations are dug up to a depth of about 3' to 5' below the ground level, depending upon the nature of the soil and thereafter rough stones and jelly are filled in up to one or two feet above the ground level. Then, the basement is built by covering granite slabs of the size of 6' x 2'. After allowing sufficient time for the foundation and basement to consolidate, the construction of wall is taken up. The height of the wall is generally about 9'. If the wall is of brick, the thickness of the outer walls is about 1' 2", while in the case of mud walls it ranges from 1½' to 2'. In the case of mud walls an interval of a few days is allowed after the wall is raised every 2' to 3' with a view to allow it to dry up. It is a common practice for the villagers to keep the materials for roofing ready by the time the walls are completed, so that there may not be any delay in putting up the roof. While delay in the further stages of plastering the walls or cementing the floor, whitewashing etc., do not affect the construction, any delay in the completion of roofing is liable to damage the walls, particularly when there are unexpected rains. For houses with horizontal mud roofs, wooden beams of the size of 12" x 14" made of either neem, babul or nerale are fixed parallel to each other for a width of every 5 feet and thereafter rafters of the size of 3" x 2½" also made of neem or jungle wood (called *Janthi*) are spread crosswise over the beams. Bamboo

mats or twigs of shrub plants are then arranged on the rafters and gravel is spread. The outer side of the walls is not always plastered. The plastering of walls and the nature of flooring depend upon the economic condition of the person who constructs the house. Most of the houses have only mud flooring periodically smeared with cowdung. The cost of construction of a house of about 7 *ankanas* with horizontal mud roofing and mud walls is about Rs. 1,000 at present. A house of similar dimension when provided with granite roof and brick walls costs about Rs. 1,500. When granite slabs are spread over the beams, the space between the slabs is closed using lime mortar. The old houses are generally ill-ventilated and dark. Small windows of the size of 1½' x 1½' are provided only to the kitchen. Houses newly constructed, however, have good ventilation, as they are provided with sufficient number of windows of the size of 3' x 2½'. The size of the doors is 6' x 2½' to 3'.

Terraced roofs are built of bricks spread on the wooden beams. During the last 10 years, use of Mangalore tiles is also on the increase. Houses with roofs of either country tiles or Mangalore tiles generally have two slopes. There are only two *thotti* houses in this village. The cost of construction of a house, of about 7 *ankanas* with terrace roofing is about Rs. 3,000. A thatched hut with mud walls of similar dimensions costs about Rs. 600. For thatching, either dried sugar cane leaves or kachi grass is used and it has to be replaced once in 2 or 3 years. The thatched houses are the most ill-ventilated, as they generally have no windows. After the construction of the house, house warming ceremony called *Griha Pravesha* is invariably conducted on an auspicious day, when a purohit performs the religious function and on that occasion near relatives and friends are invited and fed.

The houses which abut the streets or lanes have no frontage. Some of the houses, however, have backyards where the agriculturists keep their hay stack and maintain the manure pits. The house of an agriculturist invariably has got either a barn (*kanaja*) or earthen barrels called *wade* to store the foodgrains. The capacity of an earthen *wade* ranges from two to seven pallas of foodgrains. The water let out from the kitchens is either led to the drains in the streets or to the soak pits constructed near the house. Whitewashing is done for the walls inside the house once a year by about 50% of the households. The others do it only on important occasions like marriages, funeral ceremonies, special festivals etc.

Dress

21. The dress for males include shirt, banian, 'jubba' for the upper garment and knicker or dhoti for the lower garments. Cultivators and agricultural labourers generally wear half arm shirt and a knicker, as this type of dress is both economical and convenient. Dhoties of 4 yards are used by the villagers who are fairly well to do, in the form of *kache* by the elders and in the form of 'dhatti' by the youngsters. Jubba, bush shirts and coats are occasionally used by those who are economically sound and by those on whom the impact of urbanisation has effected changes in their dressing habits. Turbans are used by the gentry while going to offices or other public places and on certain important occasions like marriage, visit to a relation's house in a different village etc. The quality of dhoti depends on the economic condition of the villagers concerned. There is a demand only for dhoties of medium quality in this village. Male children attending the school wear knickers and half-arm shirts or bush shirts, while female children wear frocks or langa with a *davani* and a jacket. The typical dress of the females is saree worn in the ordinary style without any form of *kache* and a blouse. Inner garments like *langa* or bodice are becoming common among the young ladies from well-to-do class. In this village the popular varieties of sarees are Sankranti sarees, Mangalore sarees and Hubballi sarees. Voils are worn by the women of well-to-do and middle class and the coarser varieties of sarees of 40 counts and less woven at Salem and Tadpatri and costing between Rs. 6 and Rs. 9 per saree are worn by the women from low income groups. Economically well-to-do people have 4 to 5 sets of dress, while in the lower income group, many possess just two sets. There are quite a few families where the individuals have only one set, on account of extreme poverty. It is a common sight to see people wearing torn clothes or torn garments with many stitched patches. The clothes are stitched by the local tailors. The villagers themselves wash the clothes with soap once or twice a week and some of them either regularly or occasionally also give clothes to the local washermen. Use of ironed clothes is quite rare.

Ornaments

22. The use of ornaments and the nature of ornaments used depend upon the economic condition of the people. Ornaments used by the men are rings and ear studs. Those used by women are as follows :

Ear ornaments: Vale, bugadi, bulaku or lolaku and ear-chain (kenne sarapani) all made of gold.

Ornaments for the neck: Addige, necklace, chains of different designs, geje sara, karimani sara, kasina sara etc. All are made of gold.

Ornaments for hands: Gold bangles, glass bangles, kadagas made of silver and brass.

Ornaments for the head: Nagar, bille, jade kuchu and vonki. All are made of gold.

Ornaments for legs: Toe rings and anklets (kalandige and kaluchainu). All are made of silver.

Other ornaments: Waist belt (dabu) made of silver. The ear rings, nose screws, toe rings are the most common ornaments used by women irrespective of the economic condition. Silver ornaments like kalumuri, chain for the ankle, waist belt are also popular. 'Kadaga', once popular is now losing importance. Ornaments like addige, bugadi, jade kuchu, nagaru and necklace are worn on important occasions.

Household Goods

23. Mostly mud vessels are used for cooking food, storing materials in the kitchen, storing water, for bathing etc. in the households of low income groups. Such households will also have a few aluminium vessels like kettles, plates, cups etc., besides brass vessels, also quite limited in number, for such purposes as drawing water from the well, one small vessel called *chambu* and a few other small vessels used for drinking water etc. The middle class families also possess vessels of the various types mentioned above but will have larger number of brass and copper vessels for miscellaneous purposes and will also have a big brass or copper vessel called *Hande* in the bath room for storing and also heating water for bathing purposes. They use bronze plates called *gangala* for taking food. Vessels of different sizes scooped out of soft stone are also used as containers and for cooking also. The types of vessels called *koda*, *chambu*, cooking vessels, plates or *harivana*, cup or *lota*, *savatu* etc. are very much the same in all households irrespective of their status, except that the rich use more articles made of brass and copper, while the poor use more articles made of mud and aluminium. 12 households use stainless steel vessels. On occasions of marriage etc. big vessels are borrowed from those who possess such vessels.

The bedding equipment in the houses of the poor families is quite scanty. Poor people are accustomed to sleep on mere mats of date palm called *ichalu chape* with a pillow for their heads if they can afford to have. Some sleep on torn gunny bags also. They use country rugs called *kambles* which though rough, provide ample warmth in the winter. Woolen kambles of very good quality, each costing more than Rs. 25, are available in Kolar and persons of means go in for such qualities. Bed sheets are also popular both for bed spreads and also to cover the bodies while sleeping. Only the richer class and middle class families possess stuffed mattresses often for a few adult inmates only.

The other household goods found in most of the houses are 'jaradi' (sieve) for flour, *mora* to separate the chaff and other extraneous material from the grain, *eeligemane* to cut the vegetables and to scrape coconut.

The furniture possessed by the villagers comprises chairs, tables, benches, almirahs, desk etc. and invariably they are found in some of the households of middle income and higher income groups. The most common article used for sitting is mat and the first thing that is offered when an outsider comes is a mat spread in the place where he is expected to sit. 25 households have chairs, 23 have tables, 14 have clocks, 7 have almirahs, 2 have desks and one has a stool. Very few villagers are accustomed to sleep on the cots. In the whole village there are only 8 cots. The other articles which the villagers possess are radio sets, torch lights, cycles, wrist watches, petromax lights etc., the details of which are found in Table 12-B. 12 households have radio sets, 35 families use torch lights, 17 families own cycles and a similar number have wrist watches. Only 5 households use mosquito curtain. The use of toilet soaps is on the increase. 85 households use toilet soap for bathing purposes.

Food and Drink

24. The staple diet of the villagers is made up of ragi and rice. Ragi lumps form the main diet and rice is used only in small quantity. There are many households of low income groups particularly among Adikarnatakas, Adidravidas, Besthas, Gollas etc. who on ordinary days use only ragi and rice is taken by them only on important occasions. A soup called *saru* prepared by using vegetables, pulses and spice forms the main side dish for the ragi lumps which are dipped in the soup and then swallowed. Out of

342 families, 38 households belonging to Brahmins, Jains, Lingayats, Vyshyas and Kammaras are vegetarians and the rest belonging to the other castes are non-vegetarians. The chief non-vegetarian food comprises mutton got from sheep and goats, poultry and occasionally a few birds of game. The Adikarnatakas and Adidravidas use beef and pork mostly got from carcasses given to them for disposal.

On festival and other special occasions like marriages, the sweets prepared are *holige*, or *vobbattu*, *payasa*, *kadabu*, *kajjaya* in the households of the poor, while the well-to-do go in for more costly sweets like *peni*, *chiroti*, *ladu* etc. The vegetables used by the villagers are varieties of gourds, ladies finger, pumpkin, greens and all the other varieties like cabbage, chou chou, beans, carrots, nau kol, beet root, tomato etc. grown extensively in the village itself almost throughout the year. 92 families grow vegetables. But only 31 families use vegetables for more than 20 days in a month, while 191 families use for 10 to 20 days in a month and 32 families use for 10 days and less. The common beverages prepared are coffee and tea and during the last one decade visit to the hotels by the villagers is on the increase. 193 households use tea or coffee in the village, the poorer classes however, using jaggery to sweeten the beverage.

C. BELIEFS AND PRACTICES CONNECTED WITH BIRTH, MARRIAGE AND DEATH

Birth

25. The birth of the first child invariably takes place in the house of the parents of the mother. The pregnancy is recognised when the cessation of menstrual cycle takes place and also by other symptoms like vomiting etc. The pregnant mother is taken to the parent's house in the odd month of the pregnancy such as 5th month when a function called *seemantha* is performed. During the function, the pregnant woman is presented with a green saree and also green bangles and she is also given sweets of her choice. She is not allowed to work in the fields or do any other heavy work. She is given easily digestible food like rice and saru. It is not uncommon for women in poor families to work even when they are in advanced stage of pregnancy.

The birth takes place in the house in a separate room or at least a separate place prepared for the purpose. There was a trained midwife in the village

appointed by the Local Board and after the Primary Health Centre was started this post was abolished, as separate maternity assistants attached to the hospital were appointed. There is also a *dai* in the village belonging to Vannikula caste who attends the delivery cases in the households of all castes except Adikarnatakas and Adidravidas who have their own *dai*. The *dai* is paid a nominal amount by the poor, while the rich pay about Rs. 3 for each delivery. If the delivery is difficult, the villagers used to take the pregnant woman to Kolar after the magico-religious performances also failed. The villagers are now availing themselves of the services of the maternity assistants attached to the hospital more liberally. Pollution is observed by the agnatic relatives and by the members of the family for 11 days. For distant relatives the pollution is limited to 3 days. Lingayats and Muslims do not observe any pollution. The period of confinement of the mother extends to 3 months, when she is given nourishing diet besides tonic, if necessary, to recoup the health.

The *namakarana* or naming ceremony is performed in all the communities except Lingayats and Muslims. In the case of Lingayats 'linga dharane' as well as naming of the child are done immediately after child birth. On the *namakarana* day the relatives and friends are invited and offered sweets and dinner also by those who can afford. Priests are invited for such functions by the Brahmins and in other communities, sacred water brought from a Brahmin priest is sprinkled and the function is gone through in a less formal manner. The cradle ceremony etc. is, however, gone through on the same day. In the case of the Muslims, the child is named by the khajis. It is customary among many communities to name the child after the elders or after the chief deity of the family.

The duration of suckling among Adikarnatakas, Adidravidas, Bedas and Vokkaligas etc. extends up to two years and in other castes like Brahmins, Vyshas, Jains, Lingayats etc., the suckling period is only one year. During the lactation period fried articles particularly those fried in groundnut oil and indigestible vegetables and fruits like pumpkin, jack etc. are eschewed as far as possible. After one year and up to 2 years, children are given a small quantity of rice mixed with ghee, milk mixed with water and also fruits like oranges by those who can afford. In communities like Adikarnatakas, ragi lumps are given in small quantity when they are above 2 to 3 years. Children up to 1½ years are carried on the waist. They are carried on shoulders by males when the children are more than 2 years old.

Married men or women do not use contraceptives in the village. Certain herbs are used in very rare cases to effect abortions when a woman becomes pregnant as a result of any illegal connection. Barrenness is attributed by most of the people to the result of their past action. To overcome barrenness, the Hindus do *pradikshna* of peepul tree, instal images of nagas near the peepul trees and also take vows to their family deities. Satyanarayana pooja is also celebrated by Brahmins and Vyshyas. The birth of a female child during the first delivery is always considered as auspicious. The aspiration, however, is to have more sons than daughters, particularly in castes like Vyshyas where dowry systems is still in vogue.

Marriage

26. The betrothal ceremony which precedes the marriage is called *veelye sastra* or *nischithartha* among the Hindus and a similar function is also held among Muslims. This is a formal ceremony conducted in the presence of the parents of the parties and other village elders to confirm the alliance previously agreed upon and it is usual for the bridegroom's party to offer jewels and saree during the occasion among all castes. In accordance with the prevalent practice, the marriage ceremony takes place in the houses of either of the two parties.

Early marriages which were prevalent among certain communities in the past are now unknown. Post puberty marriages are most common among all at present. The married constitute 41.58% among the males and 43.37% among the females in the village (vide Table VI). There are no males below 20 who are married and in the age group of 10—14 only 8 girls are married, while in the next higher age group of 15—19 years, 36 girls are married. One of the results of comparatively late marriages is that more number of girls now-a-days attend the school than before. Table VII shows that in all 46 girls below 14 years attend the school. Boys are married after 24 and in the age group of 20—24, there are only 23 who are married, while in the next group of 25—29, 57 are married. The marriageable age for girls among Lingayats, Vyshyas, Brahmins and a few Vokkaliga families ranges from 16 to 22 and in the case of other castes, it is slightly lower.

The most common type of consanguineous marriage is marrying sister's daughter, a practice which is, however, on the wane. The other types of consanguineous marriages are marrying father's sister's daughter, mother's brother's daughter etc. The Vokkaligas

Adikarnatakas and Adidravidas go in search of brides from outside their relations, only when they do not find suitable brides among their own relations.

Monogamy is the rule among Hindus. A second wife is resorted to only when there are no children by the first wife and for similar strong reasons. Among Muslims, polygamy is not a taboo. There is only one Muslim in this village having more than one wife. The practice of paying *thera* which is a form of marriage by payment is prevalent among Adikarnatakas, Adidravidas and Vannikulas. The usual bride money is Rs. 12 which the bridegroom's party has to pay. Such a bride money is fixed among the Muslims also. Dowry system to some extent is prevalent among Vyshyas and Jains.

Marriage is performed generally for two days. The first day is called *Devatha Karya* and the second day is dhare which takes place in a *muhurtha* fixed earlier in consultation with the purohits. The marriage takes place either in the bride's place or bridegroom's place according to previous understanding and settlement. Among Brahmins, Vyshyas etc., it generally takes place in the bride's house. But among Brahmins, Vyshyas, Vokkaligas, Bedas etc., it is now-a-days common to celebrate the marriages in temples. Generally, consummation takes place only about three months after marriage, for the common belief is that there should not be any offspring before the lapse of at least one year after marriage.

Widow marriage and divorce are in vogue among Adikarnatakas, Adidravidas, Vannikula and Bovi castes but can take place only if the caste panchayats accord permission. They are not permitted among other castes except among Muslims. Adultery and extra marital sex relations are viewed with disfavour and contempt in all the communities and in flagrant cases, the parties are also punished by caste panchayats by the imposition of appropriate fines.

Death

27. Death generally takes place due to old age, disease or accidents. There are some people who also believe that death may also be caused by the malice of spirits like ghosts, and such cases are generally associated with the appearance of some animals like cats, dogs etc. in the burial ground during night times. The common diseases prevalent are diarrhoea and fever.

Except among the Muslims, the preparation of the patient for death takes place in the frontyard of the house. The house has to be vacated for certain *nakshatras*. Among Brahmins it is customary to put water to the mouth of the dying. The corpse is dressed in mortuary garments and taken to the cremation or burial ground carried by four persons on their shoulders. Among Brahmins the eldest son or in his absence the one next to him leads the corpse carrying the funeral fire. Only the Jains, Vyshyas and Brahmins cremate the dead, while among others burial is resorted to. Pollution is observed by the nearest relatives for 11 days, while the more distant observe pollution only for 3 days. The Lingayats and Muslims do not observe pollution as such. The Brahmins observe the funeral ceremony in a detailed manner on different days, while the others observe on the 3rd, 11th, 12th and 13th day after the death. Monthly ceremonies are performed for one year thereafter among Brahmins and Vyshyas and the first annual ceremony is observed in detail. Thereafter, once in a year, the Brahmins perform *shradda*, while the Vokkaligas and others observe *pithrupaksha* when relatives are invited for the function. It is also customary among Brahmins and Vyshyas to immerse the ashes in a river after the cremation is over. Among Muslims at the time of the burial and even thereafter for some days, passages from Quran are cited and prayers are offered. The Muslims also observe funeral ceremony on 10th day, 20th day and 40th day.

CHAPTER III
ECONOMY

A. ECONOMIC RESOURCES

Land is the most important economic resource to the villagers of Vokkaleri. The total area of the village is 1,452 acres 27 guntas out of which, land fit for cultivation is 889 acres 33 guntas which include 748 acres 38 guntas of dry land, 67 acres 11 guntas of wet land and 73 acres 24 guntas of garden land. The particulars of land not fit for cultivation are as given below :—

	Acres-guntas
1. Pasture	360-07
2. Tanks	64-19
3. <i>Khurab</i>	49-34
4. Groves	9-31
5. Ponds	5-32
6. Temples	2-11
7. Wells	0-16
8. Manure pits	0-08
	492-38
<i>Other wastes</i>	
9. Village sites	32-25
10. High road	26-22
11. <i>Voni</i>	3-14
12. Streams	7-15
	69-36
TOTAL	562-34

Of the total area assesed, 214 households own 864-58 acres in Vokkaleri and 106 households own 322-90 acres in the adjoining villages of Chinnapura, Mylandahalli, Kodihalli, Kethoor, Barehapura, Holemahalli, Shettikere, Markandapura and Banakumballi. The landless families in the village are 59. The total extent of lands owned by the villagers both in the village and outside is 1,187.48 acres. The following observation is found under land in the economic survey report of the village conducted during 1941 (*vide* para 7 of the report). "641 acres (541-15 dry 48-30 wet and 42-35 garden) are owned by the

families in the village and the rest by outsiders. Families in the village also own 395.17 acres (359-26 dry, 21-9 wet and 14-22 garden) in the other villages. Out of 265 families in the village 175 own lands. Of the land owning families 34 are Adikarnatakas, 36 Vokkaliga, 23 Thigala, 27 Muslim, 10 Ganiga, 7 Beda and 38 'others'. The Beda, Vokkaliga and Ganiga families own the largest extent of land per family". The comparative figures disclose that during the last two decades, while there has been a slight increase in the number of land owning families as well as the total extent of land owned by them, the extent of land owned by them outside the village has slightly decreased. This is supported by the fact that during the last 10 years, the villagers have purchased 113.07 acres, while the extent sold by them is 21.20 acres. There is, in particular, a conspicuous increase in the number of the land owning households among Vokkaligas, Adikarnatakas, Vannikula etc., as is clear from the following statistics :—

Name of community	No. of households which own land	No. of households which owned in 1941
1. Vokkaligas	63	36
2. Adikarnatakas	63	34
3. Vannikula or Thigalas	43	23
4. Muslims	33	27
5. Ganigas	17	10
6. Bedas	15	7
7. Others	45	38
TOTAL	279	175

The increase in the number of the land-owning families among Adikarnatakas is mainly due to the fact that since the last survey was conducted, 40 Adikarnataka families have been given lands on assignment in Kodihalli village at the rate of 2 acres each and the increase in the number relating to others has been mainly due to partition and to a small extent due to other economic reasons. In 1941, the average extent of land for each landowning family was 5.9 acres as against 4.2 acres at present. The total area cultivated by the residents of Vokkaleri is 1,230.99 acres and 289 households are engaged in

cultivation. There are 10 tenants in the village. The distribution of cultivation holdings in the village is as follows :—

Sl. No.	Size of the cultivation holding	Households in each group		Extent	
		No.	% to the total cultivation holdings	In acres	% to the total extent of cultivation in the village
1	2	3	4	5	6
1.	1 acre and less	30	10.4	16.25	1.32
2.	1 acre to 2.5	104	36.0	181.25	14.72
3.	2.5 acres to 5	88	30.4	312.05	25.35
4.	5 to 9.9 acres	45	15.5	308.84	25.09
5.	10 acres and over	22	8	412.60	33.52
TOTAL		289	100	1,230.99	100.00

2. In 1941, there were 8 non-cultivating owners, 83 cultivating owners, 8 landless tenants and 94 cultivators following agriculture with subsidiary occupations. Thus, the total number of cultivation holdings was 185 as against 289 during the present survey. The distribution of families according to the extent of their holdings in 1941 was as follows:—

	Below 1 acre	1 & 2½	2½ & 5	5 & 7½	7½ & 10	Over 10	Total
(a) No. of families.	11	51	57	24	11	21	175
(b) Percentage to total land owners.	6.3	29.1	32.6	13.7	6.3	12	100

3. A comparative study of the statistics discloses that the percentage of holdings to the total number of holdings under different sizes of holding has not undergone any significant change during the last two decades, even though there has been an increase in the total number of holdings. It is also observed that more than ¾ of the total number of cultivation holdings are uneconomic, each being less than 5 acres of land.

4. Table XX appended furnishes particulars of agricultural produce and their disposal. The chief food crops grown in the village in the dry lands are ragi, samai, navane, horsegram and jawar and the commercial crop is groundnut. In the wet land paddy and ragi are grown, while in the gardens from well-irrigation, vegetables like cabbage, beetroot, potato, carrot, chou-chou etc. and other cash crops like sugarcane, mulberry, onion and garlic are grown in small extents. The total production of food crops in the

year 1960-1961 which was a normal year, the rainfall having been 568.3 mm as against 393.6 mm in 1961-1962, was 2,603 pallas of ragi, 68 pallas of paddy and 127 pallas of samai. The village which has a population of 1,907 persons is hardly self-sufficient in the matter of food production. It imports foodgrains from the neighbouring villages and the local weekly shandy as well as the provision shops in the village supply the needs of those who want to purchase.

5. The cash crops grown in the village and in particular, the vegetables produced, form the most important economic resource to the villagers. The income realised from cash crops in 1960-1961 is estimated at Rs. 55,700 and together with the value of food crops the total income from cultivation is estimated at approximately Rs. 1,44,000.

6. The village itself has no forest. There is a plantation of over 1,000 acres situated outside the village at a distance of about a mile which is conserved by the Forest Department. The plantation does not fetch any income to the villagers, as the produce and tree growth are sold in auction by the Government. It, however, benefits the villagers to the extent that it provides seasonal employment to the labourers of Vokkaleri. Further, the villagers enjoy free facilities of grazing for their cattle. Among the other lands already referred to which are not fit for cultivation, the pasture land of 360 acres and the tank bed land of over 64 acres are made use of by the villagers as grazing ground, the latter only when the tank has no water.

Livestock

7. Livestock is another important economic resource for the villagers and is the backbone of cultivation. The particulars of livestock, the distribution of which is contained community-wise in greater detail in Table 9, are in brief as given below :

Sl. No.	Name	Livestock possessed in 1961	Livestock possessed in 1941
1	2	3	4
1.	Cows (i) in milk (ii) dry (iii) adults not calved	30 398 26	395
2.	Working bullocks and other adult males. Bulls	164 23	281
3.	Young calves	69	

1	2	3	4
4.	He-buffaloes	9	8
5.	She-buffaloes (i) in milk (ii) dry	48 75	95
6.	Young stock of buffaloes	70	
7.	Sheep	195	371
8.	Goats	198	414
9.	Pigs	19	8
10.	Donkeys	2	14
TOTAL		1,326	1,586

The income to the villagers from sale of milk and milk products is negligible. The milk produced in the village is mainly consumed in the households and the surplus if any, is sold either to the hotels or to those households which do not maintain livestock. Only 73 families own 164 bullocks for the 1,231 acres of land cultivated by 289 households in the village. As the bullocks are insufficient and majority of the cultivating households do not own bullocks at all, it is a common feature for the villagers to use dry cows for agricultural operations. The average extent of land per pair of bullocks works out to 14.6 acres which, considering the wet and garden cultivation of about 140 acres in the village is too much for one pair of bullocks. The importance of rearing livestock does not appear to have received adequate recognition either with the increase in the number of cultivation holdings or with the rise in the price of agricultural commodities. In 1941, the total livestock was 1,586, but in 1961, it has dwindled to 1,326. The fall in the number of sheep and goats is specially significant.

8. The livestock yield an annual output of about 3,500 cart loads of farmyard manure which is hardly sufficient to manure even 500 acres of cultivated land. As the demand is at least 2½ times the present supply in the village, the cultivators apply the available manure to the vegetable and other garden crops and choose to apply only very little quantity along with tank silt etc. to the dry fields where food crops are grown. This partly accounts for the low yield of food crops in the village. In 1941, the total production of ragi was 2,759-54 pallas, while in 1961 it was 2,604 pallas, the acreage under ragi having remained almost the same. It is clear that cultivators have not paid as much attention to the cultivation of dry crops as they have paid towards the cultivation of vegetables, which is more paying on account of the good price fetched from the vegetables.

Other Resources

9. The other resources in the village are those derived from the village industries by 29 households as detailed below :—

(Vide Table XII)

Name of the Industry	Number of households	Income per year
		Rs.
1. Tailoring	9	5,200
2. Blacksmithy	2	960
3. Pottery	4	2,100
4. Oil ghani	8	1,400
5. Carpentry	2	..
6. Stone workers	4	..

Business, service and agricultural labour are the other occupations which form the sources of livelihood for the households as detailed in Table XI.

B. FACTORS INFLUENCING ECONOMIC LIFE

10. The most important factor which has influenced the economic condition of the village during the last one decade is the vegetable cultivation, which has been increasing in extent and cover a large variety of vegetables like cabbage, carrot, chou-chou, beans, brinjals, knol-khol, potato etc. which are very much in demand both within the state as well as outside. Twenty years ago, vegetable cultivation was limited to potato cultivation. The economic survey report of 1941 shows that the village produced 3,025 maunds of potato and sold 2,733 maunds. During the year 1960-1961, the quantity of vegetables produced and sold are as given below (vide Table XX).

	Rs.	Number of households engaged in cultivation
1. Potato 445 maunds	1,400	11
2. Vegetables	36,975	5
3. Flowers 40 maunds	1,240	80
4. Betel leaves	1,150	4
5. Lime	1,500	4
TOTAL	42,305	104

11. The statistics furnished above are as given by the growers themselves during the investigation and for fear that they might be taxed and for similar

unfounded apprehensions, the villagers have invariably underestimated the particulars relating to the production from cash crops. Actually, the production has been much more. The important market for the sale of vegetables grown in Vokkaleri as well as in the neighbourhood is Madras which is 177 miles by road. There are regular lorry services which ply from the village itself to Madras almost throughout the year. For about 5 months from October till the end of February, about 3 lorry loads of vegetables go to Madras every week and for about 5 months from March to July, on an average, one lorry load of vegetables goes to Madras per week. The growers prefer to send their produce by road through lorries rather than by Rail, as transport by lorry is not only quick but also loss by pilferage is eliminated. The residents of Vokkaleri own 3 lorries which are used to transport the vegetables. Vokkaleri being a road side village, vegetables grown in the adjoining villages of Ganga-pura, Baichapura, Kodihalli, Markandapura and a few other villages are also brought to Vokkaleri and sent by lorries immediately. The important growers have their own commission agents in the wholesale Kothwal bazaar at Madras who arrange to sell the vegetables received on commission basis after duly weighing them. The commission agents inform the parties about the amount realised for the vegetables sold and after deducting the commission due to them, intimate the amount which lies at the credit of the parties. It is estimated that the village realises not less than a lakh of rupees by the sale of vegetables in a year. This estimate is supported by the version of an important grower who sends vegetables regularly to Madras.

12. The excellent facilities of communications which the villagers have are to a very great extent responsible for the impetus which this cultivation has received during the last few years. The lorries leave the village in the evening and reach Madras in the early hours of the next morning and the vegetables are sold almost before sun rise in the wholesale market. This is indeed an excellent arrangement which the villagers are reluctant to give up even for a possibly more lucrative system of marketing through any Co-operative institution. The villagers are conscious of occasional tricks played by the commission agents in the matter of weightment etc. but in the absence of any better system of marketing, they prefer to continue the existing practice. As the villagers have convenient rail heads at Malur on the Broad Gauge line, occasionally they send vegetables like cabbages to Calcutta, whenever there is good demand and attractive prices are offered.

Co-operative Society

13. The local Co-operative Society is an institution which should have influenced the economic life in the village but which unfortunately has not done so, because ever since its inception in the year 1949 it has been in a dormant condition. This Society was first started on 15-4-49 as a Multipurpose Co-operative Society and its original area of operation was Vokkaleri, along with 9 other adjoining villages, the headquarters of the Society, however, being Vokkaleri. This Society was converted into a service Co-operative Society on 27-3-60. The Membership of the Society in 1960-61 was 135 with share capital of Rs. 5,738.25. In 1961-62 the membership rose to 143 of which 49 members were from Vokkaleri. The jurisdiction of the Society is now limited to Vokkaleri, but actually the members from the other villages have neither been deleted nor the share amount relating to them been transferred to the newly started Co-operative Societies of the adjoining villages. Out of the 49 members of Vokkaleri, 19 are Vokkaligas, 9 are Adikarnatakas and the others belong to various other Castes in the village in small number. The Managing Committee of the Society constituted in 1961-62 consists of 9 members all of whom are from Vokkaleri only. Of them 3 are Vokkaligas, one is an Adikarnataka, 2 are Lingayats and one each belongs to Brahmin, Jain and Baliya Castes. The President of the Society is a Lingayat and the Secretary of the Society who is also the Shanbhogue of the village is a Brahmin. The Society disbursed a loan of Rs. 10,450 in the year 1961-62 and by the end of the Co-operative year 1961-62, the loan amount outstanding was Rs. 20,446, out of which Rs. 19,826 or roughly 95% was overdue. The Society has not engaged itself in any other activity during all these years. It has been in a dormant condition from 1962 and it has failed to be of any use to agriculturists. It has not made any arrangements to supply such essential commodities like fertilisers, agricultural implements, improved seeds etc., for the purchase of which the villagers are forced to go to Kolar or some other important place in the vicinity. The working of the Society from its inception shows that the Directors have not taken any interest in the matter of either the recovery of old loan or in affording the minimum essential amenities to the cultivators. There has been no attempt to increase the number of members in the village either. In a village where vegetable cultivation is fairly extensive, it would not have been difficult to improve the working of the Society by enrolling more members, increasing the share capital, recovering the old arrears and making the credit facilities more easily available in the interest of stepping

up the production and incidentally ameliorating the economic condition of the people. The villagers are now driven to the necessity of borrowing loans from the private money lenders at exorbitant rate of interest. It is observed that during the past ten years, 15 households have, however, taken loans from the Land Mortgage Bank to sink wells. Further, there are 3 Chit Fund Organisations in the village functioning since the last about 5 years. The Chit Funds are auctioned every month and the instalments due from the members are also collected once in a month. Barring these few sources of finance, the villagers as already stated are entirely dependent upon private money lenders for credit facilities.

Land Reforms

14. It is useful to examine in what way or to what extent land reforms have influenced the economic life in the village. As stated earlier, in the entire village there are only 10 tenant cultivators who have taken on lease in all an extent of 14.70 acres and among the cultivating owners more than 4ths own less than 5 acres each, 45 persons own lands ranging from 5 to 10 acres each and 22 persons own over 10 acres each, but none coming under the purview of ceiling. In the light of these particulars, neither the Mysore Tenancy Act nor the provisions of the Mysore Land Reform Act affect the interests of the agriculturists in any manner.

Land Improvements

15. No land improvement schemes have been carried out in this village either under the National Extension Scheme since 1962 or under any other scheme prior to that. The improvement of land in isolated cases was largely by individual enterprise and it was mainly by way of digging irrigation wells in dry or garden lands. During the last 10 years, the number of irrigation wells sunk in this village is 22. Out of the total number of 74 wells for 4 wells electric pumpsets have been installed and there is a proposal to instal a few more pumpsets in the near future. In a village where there is electricity since more than 20 years, normally there should have been more pumpsets. The progress in this direction has been tardy, because the extent of land owned by most of the cultivators which could be brought under well irrigation is so small that it is uneconomical to instal separate pumpsets. The poor financial resources of a small cultivator coupled with the difficulty of getting loans quickly and at the proper time are the other

reasons for the slow progress in the above direction. In the recent years, however, better facilities of loan are made available to the villagers. In 1962-1963, loans to the tune of Rs. 12,000 have already been sanctioned for the construction of five irrigation wells and 4 more applications are pending for final orders. An attempt is now made to induce the ryots to adopt one or the other improved method of cultivation, with a view to secure additional production and for this purpose a programme has been drawn up. The success of this plan however depends upon the extent to which the villagers will be able to obtain their agricultural requirements in the village itself and finance becomes available to purchase the same. Land improvement measures like reclamation, soil conservation or consolidation of holdings have not been taken up either individually or collectively to any extent.

Industrialisation and Trends of Urbanisation

16. Barring the village crafts pursued in the traditional manner and a flour mill, the village is absolutely unaffected by any industrialisation. As regards urbanisation, the use of radios, electric fans, toilet soaps, the increased use of beverages, the tendency to have better varieties of cloth and different patterns of stitching are all trends in that direction. There are 10 radios and 3 electric fans in the village while 35 houses have electric lights. Only 2 houses have taps fed from the village water supply. The existence of 4 hotels in the village is also the result of urbanisation. 17 buses ply through the village to different parts and travelling is very much on the increase compared to about a decade ago.

Improvements of Communication

17. The existence of a post office, facilities of conveyance to the distant towns and cities, the possession of radios have all contributed a good deal to keep the villagers well informed of the fluctuation in the price of agricultural commodities. 2 private persons in the village own 3 lorries which are used to transport the vegetables produced in the village to the important commercial centres like Madras very quickly. The number of buses in 1952 was five as against 18 which ply at present.

Expansion of Marketing Facility

18. The village shandy held once in a week on Tuesday is the chief marketing centre for the villagers

to sell their produce or to purchase their requirements in small quantities. Though the wholesale market for vegetables is Madras, small quantities of vegetables are occasionally sent to Bangalore for sale. There are 7 provision shops and 2 cloth shops which cater to the needs of the villagers. The cloth merchants purchase their requirements mostly from the wholesale dealers in Bangalore and occasionally purchase handloom cloth from Gudiyattam etc.

C. ECONOMIC ACTIVITIES AND NATURE OF CHANGES

Livelihood Classes

19. The distribution of the total population of the village according to various livelihood classes as compared to that of 1951 is set out below:—

Sl. No.	Name of different classes	1951 population	Percentage to the total population of 1951	1961 population	Percentage to the total population of 1961	Proportional increase or decrease over 1951 (Per cent)
1	2	3	4	5	6	7
I. Agricultural Classes :						
1	Cultivation (owner)	1,450	82.10	1,642	86.47	+5.32
2	Cultivation (tenant)	4	0.23	53	2.79	+144.71
3	Agricultural labour	222	12.57	83	4.37	-65.23
4	Non-cultivating land owners	34	1.93	..	..	..
II. Non-agricultural Classes :						
1	Production other than agriculture	9	0.51	31	1.63	+219.60
2	Trade and commerce	4	0.23	45	2.37	+930.43
3	Other services	43	2.43	45	2.37	-2.47
TOTAL		1,766	100.00	1,899	100.00	..

From the statistics given above, it is seen that at present the agricultural classes constitute 307 households with a population of 1,778 persons or 93.63% of the total population and the remaining constitute the non-agricultural classes. Among the agricultural classes, the owner cultivators (278 households) form the majority. There are only 10 households of tenants with a population of 53. There are 19 households of agricultural labourers with a population of 83 pursuing only agricultural labour. But 80 households of small cultivators also pursue agricultural labour as

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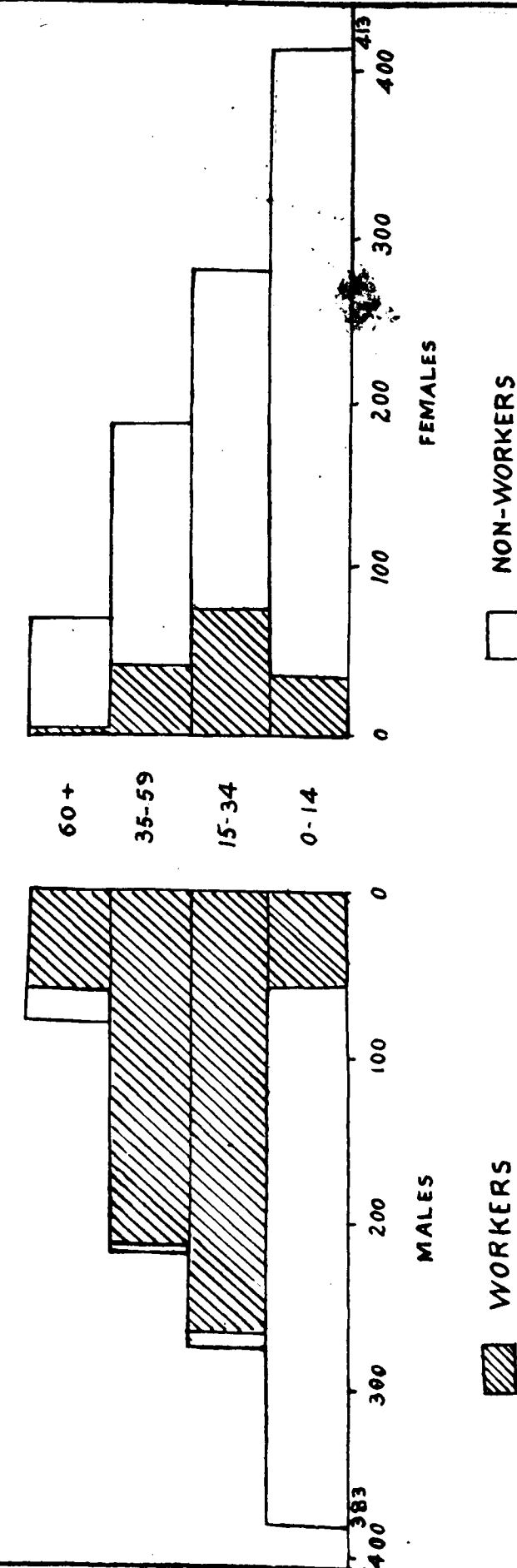
a subsidiary occupation. The total agricultural labour force in the village is therefore 478. From the table given above, it is clear that there has been an increase over the 1951 figures in the occupation classes of cultivation, production other than agriculture and trade and commerce, while there has been a slight decrease under agricultural labour and other services. In 1941, out of the 265 families which existed then, 8 were non-cultivating owners, 83 cultivating owners, 8 landless tenants, 3 landless labourers, 94 followed agriculture with subsidiary occupations and 69 had occupations other than agriculture. The total number of earners was 380 and dependents 1,069. During the last 2 decades, there is an increase in the number of cultivating owners from 177 to 279, as 40 Adikarnataka families who were landless in 1941, have become land owners, consequent on the assignment of Government land to each household at the rate of 2 acres in Kodihalli village. The apparent increase in the number of the families of agricultural labourers from 3 to 19 at present is possibly because that in 1941 they were all considered as coolies and therefore included in the 69 families coming under those having occupations other than agriculture, the corresponding figure in the present survey under this head being only 35 families. In the livelihood classes of household industry and trade, there is no significant change from the old pattern. It is however observed that whereas in 1941, 94 families followed agriculture with subsidiary occupations, there are at present 137 families which follow one or the other subsidiary occupation and further, as against 91 households of cultivators in 1941, there are at present 152 households.

20. There are 748 workers in the village of whom 592 are males and 156 are females. The workers constitute 39.22% of the total population and considering sexwise, 61.86% of the total males and 16.42% of the females are found to be workers. The workers classified according to occupation are as given below (vide Table IX)—

Name of occupation		Number of workers		TOTAL
		M	F	
1	2	3	4	5
1. Cultivation		328	27	355
2. Cultivation and agricultural labour.		85	8	93
3. Cultivation and household in- dustries.		16	..	16
4. Cultivation and trade		10	1	11
5. Cultivation and services . . .		16	1	17
6. Agricultural labourers		61	108	169
7. Cattle rearing		18	3	21
8. Household industries		17	3	20

VOKKALERI

WORKERS AND NON-WORKERS BY SEX AND BROAD AGE GROUPS



1	2	3	4	5
9. Trade		13	..	13
10. Trade and household Industry .		1	..	1
11. Trade and Service		1	..	1
12. Services		24	5	29
13. Service and household Industry .		1	..	1
14. Service and Trade		1	..	1
TOTAL .		592	156	748

The earners in the village are 592 males and 156 females and the dependents are 365 males and 794 females, as against 380 earners and 1,069 dependents in 1941.

Ownership of Economic Resources

21. 340 households out of 342 own 407 dwelling houses against 377 which existed in 1951. As stated earlier, 279 households own lands, the details of which are contained in Table XXI. 107 households own 350.61 acres in 9 different adjoining villages, besides some households among them owning land in the village itself (*vide* table XXII B). Out of the 107 households referred to above, 74 families including 40 Adikarnataka families own 224.79 acres in the village of Kodihalli alone. Land, the chief economic source in the village is thus owned by 81.5% of the total number of households and the distribution of land in Vokkaleri village according to the various sizes of the holding is as follows (*vide* table XXII A):—

Sl. No.	Size of the Holding	Number of households	Per cent to the household owning lands	Total Area	Per cent of the area to the total]
1	2	3	4	5	6
1	Less than 1 acre	34	15.89	18.33	2.12
2	1.00 to 2.49 .	70	32.71	113.27	13.10
3	2.5 to 4.99 .	62	28.97	221.80	25.66
4	5 to 7.49 .	22	10.28	130.93	15.14
5	7.5 to 9.9 .	12	5.61	115.37	13.34
6	10 to 15 .	14	6.54	264.88	30.64
TOTAL .		214	100.00	864.58	100.00

166 households out of 214 households or 77.57% of the total number of households own 353.40 acres or 40.87% of the total acreage owned. 374.28 acres or 43.29% of the total acreage are owned by 48 households or 22.43% of the total number of households in the village. The distribution of land is thus uneven and in respect of 166 land-owning families the size of the holding is uneconomical. Further, though land is owned by households belonging to 25 different

castes in the village, 63 Vokkaliga households own 433.48 or about 50% of the total lands owned, 34 Adikarnataka families own 77.80 acres and 37 Vannikula families own 77.08 acres and the remaining extent is owned by 80 families belonging to 22 other different castes. 15 households have purchased 113 acres of land valued Rs. 68,380 during the last 10 years and a few households have sold during the period 21.5 acres for a sum of Rs. 14,590.

Ownership of Livestock

22. The ownership of livestock is also unevenly distributed (*vide* Table 9). There are in all 164 bullocks owned by 73 households, even though the total number of cultivating households in the village is 289. This means that nearly 75% of the cultivating households do not own bullocks and they carry on cultivation, some of them by using dry cows which they may own and others mostly by hiring bullocks. This is indeed an unsatisfactory state of affairs. The major portion of the livestock is owned by members belonging to Vokkaliga, Adikarnataka and Vannikula castes. 65 households own in all 274 poultry. 46 households own 195 sheep and 23 households own 198 goats. There is ample scope for the development of sheep rearing as well as poultry farming, as most of the households are non-vegetarian and Kambli weaving is a well established cottage industry in Kolar district. The maximum number of sheep and goats owned by anyone single family is 30 and 50 respectively.

23. As already referred to, the ownership of other economic resources relates to those running the household industries of blacksmithy, carpentry, pottery, tailoring etc. and those engaged in trade and services. The income derived by the sale of vegetables which exceeds a sum of more than a lakh of rupees per year is the most important economic resource for 92 households in the village who grow and sell vegetables.

24. The assets of the village in 1961-1962 may be worked out as follows approximately:—

	Rs.
1. Land	8,67,100.00
2. Houses	2,81,465.00
3. Livestock	1,07,050.00
4. Jewels and other valuables	1,09,910.00
5. Agricultural implements	6,335.00
6. Other items	64,740.00
TOTAL .	14,34,600.00

Statistical Data regarding Primary and Subsidiary Occupations

25. Table IX appended shows a detailed distribution of the workers in the village according to the various occupations they are engaged in. A rearrangement of the same furnishes the following particulars:—

	No.	Per cent
1. Workers engaged only in cultivation	355	47.45
2. Workers engaged only in agricultural labour	169	22.59
3. Workers engaged only in cattle rearing	21	2.81
4. Workers engaged only in household industries	20	2.68
5. Workers engaged only in trade	13	1.74
6. Workers engaged only in Services	29	3.88
Total number of workers engaged in one occupation only	607	
7. Workers engaged in cultivation and agricultural labour	93	12.44
8. Workers engaged in cultivation and household industries	16	2.14
9. Workers engaged in cultivation and trade	11	1.47
10. Workers engaged in cultivation and services	17	2.28
11. Workers engaged in trade and household industry	1	0.13
12. Workers engaged in trade and service	1	0.13
13. Workers engaged in service and household industry	1	0.13
14. Workers engaged in Service and trade	1	0.13
Total number of workers with subsidiary occupations	141	100.00
TOTAL	748	

It is observed that cultivation is a primary occupation for only 355 persons, whereas 137 persons are pursuing cultivation with one or the other subsidiary occupation. 93 cultivators having only small holdings go out for agricultural labour, as the income derived from agriculture is insufficient for their livelihood. The fact that cultivation is a primary occupation for 16 persons who have one or the other household industry as a subsidiary occupation goes to show that household industries like oil extraction from the ghana and even carpentry, blacksmithy etc. have ceased to be profitable occupations by themselves. For the past more than 2 decades, agriculture was followed by a number of households with the above household industries and services as subsidiary occupation. In 1941, the position was as follows. "Nearly 38.5% of

the families depend only on agriculture, 35.4% on agriculture with subsidiary occupations and the remaining 26.1% on some means of livelihood other than agriculture. Occupations subsidiary to agriculture are cooly, carpentry, village offices, trade, contract work, tailoring, sale of vegetables, goldsmithy, oil extraction and Government service and main occupation other than agriculture pursued are stone cutting trade, cooly masonry, tailoring, sale of vegetables, pottery, and Government services. Nearly a sum of Rs. 1,250 is derived by 30 families in the villages by sale of vegetables" (*vide* para 10 of the 1941 economic survey report of Vokkaleri). The position with regard to primary and subsidiary occupation in the village has not undergone any radical change during the last 20 years, except that a few cultivators in addition to the already prevalent subsidiary occupations in the village have entered one or two new fields. 3 cultivators are thus drivers of motor vehicles, one is a conductor and one is a cleaner. Similarly, as the income derived in their professions by washermen, barbers etc. is insufficient for their livelihood, they look upon cultivation as a major source of income. They are paid both in cash and kind for the services rendered by them and the quantity they get from each household depends upon the number of inmates in each household and secondly, the economic status of the households. The significant change in the recent years is to grow varieties of vegetable crops, wherever the villages have facilities of irrigation. Mulberry cultivation is also a recent trend in the village. The mulberry crop is sold to the silkworm rearers of the neighbouring villagers. There is ample scope for the silkworm rearing as a household industry to flourish in this village, as the climate is suitable for the industry, but it has not established itself in this village, as the villagers are concentrating their attention to grow flowers and vegetables.

Description of different Occupations

(i) Agriculture

26. (a) *Agricultural practices*.—The traditional method of cultivation in the matter of the various agricultural operations continues to be in vogue. The most perceptible change noticed in the farming practices is the use of iron ploughs since the last about 10 years. There are at present 50 iron ploughs in the village. Application of chemical fertilisers and adoption of plant protection measures particularly for vegetable crops are common practices adopted by all the growers since the last about 7 years. The growers bring their requirements of pesticides and chemical fertilisers from Kolar. One local merchant is selling pesticides since the last four years.

27. (b) *Nature of produce*.—The villagers are paying special attention in the matter of growing vegetables. The extent under vegetable cultivation which was less than 20 acres about 10 years ago is now more than 50 acres and every year it is on the increase.

28. (c) *Tools and equipment*.—Old tools and equipments are still used. The agricultural implements commonly in vogue are the following:—

1. Wooden ploughs
2. Harrows (haluve)
3. Kunte
4. Cultivators
5. Seed drills
6. Weeders
7. Spades
8. Pickaxes
9. Crow bars etc.,

The only change brought about is the use of sprayers to spray the pesticides. 4 families are in possession of sprayers.

29. (d) *Technique*.—There is no change in the technique of cultivation.

30. (e) *Organisation of man power*.—In most of the working class families, one or more adult males invariably contribute personal labour for various items of agricultural operations like ploughing, sowing, manuring etc. Outside assistance is sought for, only when the labour available in the household of the cultivator is insufficient. Agricultural labourers are however indispensable for operations like weeding, transplanting, harvesting etc. The practice of seeking reciprocal aid is limited to 31 households in the village as detailed below:—

1. Vokkaligas	.	.	.	.	.	8
2. Adikarnataka	.	.	.	.	.	5
3. Vannikula	.	.	.	.	.	8
4. Ganiga	.	.	.	.	.	8
5. Lingayat	.	.	.	.	.	1
6. Bhajantri	.	.	.	.	.	1
TOTAL	.	.	.	.	.	31

The agricultural labourers are employed on daily basis and when continually employed they are paid once a week on the shandy day. About 15 years ago, a number of agricultural families had their own labourers who were by custom or understanding bound to go for work under their own employers. There is no such rigidity at present. The agricultural labourers have complete freedom to work wherever they like. The permanent male agricultural labourers who are employed on an annual basis get Rs. 120 in addition to food and clothing. The adult females are not employed on annual basis. Children who are below 16 are employed on annual basis for rearing cattle and they get Rs. 25 to Rs. 60 per individual per annum in addition to food and clothing. The wages for an adult male various from Rs. 1.00 to Rs. 1.25 nP. per day, depending upon the purpose for which he is employed. Adult females are employed mostly for weeding, harvesting and the daily wage per female is 0.62 nP. If one meal is given, the cash wage is only 0.36 nP. Though the rate of wages has increased since the last 2 decades, the agricultural labourers have to lead a hard life, firstly because the cost of living has increased more steeply than the wage rate and secondly because, work is available for agricultural labourers only during some seasons and not throughout the year.

31. (f) *Source of finance*.—The village money lenders still continue to be the main sources of finance for the agriculturists and in particular to the small cultivator whose yield is hardly sufficient for his own domestic consumption and as such is invariably put into the necessity of borrowing for cultivation expenses and other indispensable items of land improvement. The few who are members of the local service co-operative society find it difficult to get money in proper time from the co-operative society and very often they cannot get it because they are already defaulters. The procedure involved in getting loans from the Land Mortgage bank as well as from Government similarly involves delay and difficulty and illiterate agriculturists rarely therefore take advantage of those facilities.

32. *Nature of Expenditure*.—The cost of cultivation when looked at in a general way has increased a good deal and considering the yield, agriculture as an occupation appears to be quite uneconomical. This is because while computing the cost of cultivation per acre, the cost of manure which is derived by the agriculturist from his own cattle, as well as the personal labour contributed by the members of the household are also evaluated. This is made clear from the

following illustration. The cost of cultivation of one acre of dry land where ragi is raised is as follows:—

	Rs. nP.
1. Ploughing—3 times	18.00
2. Cost of manure and its application	60.00
3. Sowing including cost of seed	5.00
4. Weeding	10.00
5. Harvesting	15.00
6. Threshing	10.00
TOTAL	118.00

The average yield is about 4 pallas of ragi which at the present market rate comes to Rs. 140 and taking into consideration the adverse seasonal condition which is often the curse for an agriculturist who cultivates only dry lands with no other assured supply of water for irrigation and the possibility of crops being attacked by pests etc. the yield becomes depressingly low and agriculture turns out to be highly uneconomical. Cultivation of dry lands is therefore economical only to those who contribute personal labour and collect and conserve sufficient quantity of manure without paying for it.

Year	Ragi P	Paddy P	Horse P	gram P	Avare P	Chillies M	Potato M	Jaggery M	Samai	Groundnut	Garlick	Flowers M	Betel leaves	Mulberry	Vegetables	Lime
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
1941	2,725	59	54	50	80	3,025	495	—	—	—	—	—	—	—	—	—
1961	2,604	68	99	—	—	445	307	127	324	Rs. 1,225/-	40	—	Rs. 4,450/-	56 bags	Rs. 1,500	
						(Rs. 1,400/-)	(Rs. 350/-)	1			(Rs. 1,240/-)		Rs. 150/-		Rs. 36,950/-	

There is a growing tendency to switch on to the cultivation of cash crops in preference to the food crops, as the former is more paying and can be successfully undertaken in garden lands as well as in dry lands where there is the facility of well irrigation. The important point, however, is that the average production of foodgrains per acre has not increased in any manner as the villagers continue the traditional method of cultivation of such crops.

35. (h) *Marketing of produce.*—The last one decade has witnessed a radical change in the marketing of the vegetables grown in the village as well as in the vicinity. Formerly only a few important growers used to transport the vegetables for disposal in the Madras market. The small growers used to sell away to certain wholesale merchants in the village as well

33. It is also true that expenditure has increased in the case of the cultivation of wet lands as well as garden lands. But, there is absolutely no doubt that intensive cultivation in fields which have assured sources of irrigation including well irrigation is quite profitable, even though there is some outlay on fertilisers and pesticides. For commercial and cash crops like sugarcane and vegetables such an investment pays very good dividends. This, in fact, accounts for the increasing use of fertilisers during the last few years for vegetable cultivation.

34. (g) *Utilisation of the produce.*—The cereals like ragi, paddy, samai etc. grown in the village are mostly reserved for the purposes of seed, agricultural requirements and domestic consumption. Only four families in the village sell cereals like ragi. Other items of produce grown in the village like vegetables including potatoes and onion and jaggery are all sold away partly in the village in retail quantities on the shandy day or at other times, but mostly by sending them to outside markets. Jaggery is disposed off at Kolar, the district headquarters. There is absolutely no increase in the production of foodgrains even though population has increased by 30.6% during the last two decades in the village. The gross production in the village from all sources in 1941 and in 1960-1961 are as given below:—

as in the towns of Kolar who in turn used to sell as they liked watching the market trend. The despatch of the vegetable produce to Madras and its disposal through the commission agents is now a regular and well-established feature. Vegetables are sold on the shandy days in the village in retail quantities by small growers. During certain seasons vegetables like cabbages are also sent to Calcutta. It is worth examining as to whether a marketing co-operative society established in the village cannot undertake the marketing of the produce, if only by doing so, the growers are able to get better price for their produce, besides eliminating malpractices, if any, regarding weighment of goods. The system of commission agency could be replaced in the interests of the growers. The establishment of a marketing society has other advantages also for the growers. The society can arrange the

supply of fertilisers and pesticides at the doors of the growers and also give financial assistance to further encourage this enterprise. The society can also arrange for a proper storage of vegetables including the facilities of cold storage, as by doing so, the growers will not be in a great hurry to dispose off their produce and will be able to control the market more effectively. Such a society can also have its own transport system, thus replacing intermediaries at every stage to the advantage of the growers.

36. (i) *Time of different activities connected with agriculture.*—Ragi is the most important cereal crop grown in the village in dry fields. Fieldbean, niger, castor etc., are grown in lines at a distance of 4' apart. The preparation of land commences in the month of April-May when the pre-monsoon showers render the dry fields fit for ploughing operations to be commenced. The cultivators during this period transport the farmyard manure from the manure pits near their houses to the fields situated at different places. Though about 10 cart loads of farmyard manure are needed for every acre of dry lands, the cultivators are not able to apply this quantity during every year. The quantity applied therefore depends upon the cattle wealth of the cultivator, the acreage owned by him and his other resources. Many cultivators who own their bullock carts and bullocks apply silt removed from the tanks in case the farmyard manure applied by them is insufficient. The plots are ploughed thrice before sowing. Six bullock days are required for ploughing an acre of land at the rate of 2 bullock days for ploughing once. Sowing is done in the month of July when the Aridra, Punarvasu and Aslesha rains set in. In this village the *koorige* (seed drill) system is resorted to for sowing. In this system after sowing, the field is smoothed with the *halive* which is a harrow drawn by 2 bullocks. Seeds of *avare* or *togari* are sown in lines. Twice or thrice *kunte* or bullock-hoe is drawn at intervals which has the effect of regulating the growth, removing weeds and loosening the soil. Weeds should be removed at the end of the second month which requires the services of about 15 agricultural labourers per acre each of whom has to be paid about 0.62 nP. per day of about 6 hours work. The ragi ripens in about 4 months according to the quantity of rain, whereas the leguminous plants ripen much later, receiving succour from the winter dew for its full growth. When ragi fails, often the leguminous plants come up luxuriantly. Ragi is reaped by the sickle, the straws are dried in the field for 2 or 3 days and then stacked. About Shivarathri (February) when the agriculturists would have finished harvesting all crops, the straws are

opened, dried for two days in the sun and thereafter the stone rollers drawn by bullocks are passed on them to loosen the grain. Ragi is stored invariably in barns or earthen barrels (*wade*) inside the houses. The old practice of putting into pits called *hagevu* is non-existent since the last about 10 years. The seed commonly used in this village is *dodda kaddi* ragi. The average yield of ragi in the dry lands during a normal year is 3 pallas per acre and about 2 cartloads of hay. As already remarked, in the matter of the cultivation of ragi and similar dry crops, there has not been any change in the technique of cultivation or in the farming practices. An attempt is now being made to popularise the application of fertilisers for the ragi crop grown in dry lands, considering the good results achieved by the agriculturists of Bangalore taluk in the recent years.

Paddy

37. Paddy is grown in the village both in wet and dry lands. In wet lands paddy cultivation depends upon the availability of water in the irrigation tank, while in dry lands, it depends upon timely and adequate rainfall. The extent of paddy cultivation in 1960-61 was 93.55 acres. Dry cultivation of paddy is in vogue in this village. The kinds of seeds used are *dodda baira nellu*, *halubbalu*. In this method of cultivation, ploughing is done three times after the early summer rains commence and about 15 cart loads of farmyard manure are applied per acre after the fourth ploughing and the field is again ploughed. In the month of June after further rains seed is sown broadcast and the land ploughed again. An acre of land requires about 25 seers of paddy seeds. Weeding and loosening the soil are then resorted to once or twice after about a month. Harvesting and threshing which take place at the same time comes off in November. The average yield of the paddy crop in the village is 8 pallas. The implements used are plough, harrow, sickles. The use of improved plough is the only change noticed during the last about one decade in the matter of paddy cultivation. The cost of paddy cultivation per acre of land is as follows:—

	Rs. nP.
1. Preparation of land and manuring	80.00
2. Ploughing	48.00
3. Sowing	10.00
4. Weeding	15.00
5. Harvesting and threshing	25.00
TOTAL	178.00
OR	180.00

Vegetables

38. The chief vegetables grown in the village are cabbage, carrot, beetroot and chou-chou.

The method of cultivation of cabbage is briefly as follows. Cabbage is mainly grown in garden lands where the soil is red or red loamy. In the month of May, after ploughing the land once, it is tilled by pickaxe removing all weeds and about 20 cart loads of farmyard manure are applied. Nursery is then raised in small beds and in the middle of June, the seedlings which are about 24 days old are transplanted. In the month of July, about 15 or 20 days after transplantation weeding is done. About 25 days later, in the month of August, chemical fertilisers consisting of 20 kgs of urea or 40 kgs of Ammonium sulphate and 40 kgs of Superphosphate are applied for every acre in two doses. Immense care is taken in the matter of both irrigation from wells fitted with either pumpsets or picottahs and about plant protection measures in particular. Slightest onset of any pest or disease receives very prompt attention. The pesticides used are Follidol, D.D.T. and Gamaxine and the diseases which break out are *sheedi*, *benki* (blast), *surugu* etc. The vegetable crops have to be irrigated thrice a week. The cabbage crop will be ready for harvest in the month of August-September. The duration of the crop is about 90 days. The details of the cost of cultivation of cabbage per acre are as follows:—

	Rs. nP.
1. Preparation of land and cost of farmyard manure and cost of seed.	155.00
2. Raising nursery	30.00
3. Transplanting	15.00
4. Weeding	10.00
5. Cost of chemical fertilisers and pesticides.	80.00
6. Irrigation	100.00
7. Harvesting	10.00
TOTAL .	400.00

An acre of land yields about 500 maunds of cabbage in a good season. The average price of cabbage per maund is about Rs. 4.50 nP. The gross income is therefore about Rs. 2,250 in one acre of land cultivated with cabbage. The period of harvesting continues for about a month. Cabbage is however grown in small extents of land.

Carrot and Beetroot: Carrot and beetroot are raised in the same way as cabbage except that, whereas there is transplantation for cabbage, for carrot and beetroot sowing is done by dibbling. Unlike cabbage, carrot and beetroot, however, can be grown during the year at any time. The average yield of carrot and beetroot per acre is about 200 maunds and 300 maunds respectively. As the crops are susceptible to diseases spraying is done almost once in a fortnight. The cultivation expenses for one acre of either of these crops is about Rs. 420 and the gross income from one acre is about Rs. 1,500. The main implements used are ploughs, pickaxes, spades, weeders, sickles etc.

Chou Chou: In an acre of land about 450 small pits of the size of 3' × 3' are dug and filled with sand and farmyard manure. About 50 cart loads of farmyard manure are required per acre. A stone pillar of about 6' height is erected near each pit for the creeper to climb and a pandal is put up. The creeper once raised yields for 3 to 4 years and the average yield per acre is about 700 bags per year, the average price per bag being about Rs. 5. About 3 to 5 seeds are sown in each pit in the month of January, weeding is done in March, intercultivating in April and harvesting which commences in June continues till December. Once in 3 months, farmyard manure is applied. Spraying is begun in May. Like the other vegetables this crop also has to be irrigated once in a week. The cost of cultivation is as follows during the first year of its cultivation:—

	Rs. nP
1. Cost of stone pillars	300.00
2. Farmyard manure	300.00
3. Cost of seed	20.00
4. Weeding and intercultivating	25.00
5. Harvesting	20.00
6. Pesticides	100.00
7. Cost of irrigation	300.00
TOTAL .	1,065.00

(ii) Animal Husbandry, Fishing, Forestry

39. There are no facilities in the village either for fishing or forestry. A few labourers of the village get employment occasionally in the Vokkaleri plantation

when their services are utilised by the Forest Department for the purpose of plantation or by the auction purchasers for the purpose of felling the growth or collecting the forest produce. Animal husbandry, however, is an important occupation for a large number of families in the village. The details of livestock in the village and the number of households owning the different categories of livestock are contained in Table 9. It is seen that the cattle wealth of the village has not increased much during the last 2 decades. In 1960-61 there were 48 she-buffaloes in milk owned by 46 households and 30 cows in milk owned by 21 households and the dry cattle were 75 she-buffaloes and 398 cows. As dry cows are mostly those used for agricultural purposes they are not intended for the purpose of milk. The daily yield from the cows and she-buffaloes in milk in the village at the rate of about 1½ kgs from each cow and about 2½ kgs from each she-buffalo is about 316 kgs of milk, a quantity which is hardly sufficient for the requirements of the village. The households which have surplus milk sell the same either to the hotels or to other households. Milk products are rarely sold. As regards working bullocks which belong to the Hallikar variety there are 164 in the village owned by 73 households of cultivators, which works out to about 14 acres of cultivable land for each pair of bullock. There are no breeding bulls in the village. The villagers take their cattle to Shivarapatna where there is a breeding bull maintained by a private person. The remaining items of cattle wealth include the young stock and 195 sheep and 198 goats. The total heads of cattle in the village is 1,326 and the total extent of public grazing land available in the village is 360 acres which works out to 27 acres for every 100 heads of cattle. The position of livestock in 1941 was as follows: "Bullocks available for cultivating 1,036-17 acres of lands of villagers are 140 pairs or one pair for every 8 acres of land. There are 1,586 heads of cattle for a population of 1,449. Gomal land available in the village is 475 acres or 30 acres for every 100 heads of cattle. The entire area cultivated in the village works out to about 5 acres per pair of bullocks".

It is seen that after 2 decades the cattle wealth of the village has not in any way improved and in fact has reduced mainly due to a large decrease in the number of sheep and goats. The number of bullocks has also reduced. The reason for the decrease in the number of sheep and goats is probably due to the non-availability of sufficient grazing facilities, while the slight decrease in the number of bullocks is due to the high cost of bullocks at present which per

pair is about Rs. 500 for a medium variety as against Rs. 80 per pair in 1941 and Rs. 300 in 1951. The cost of maintaining the cattle has also gone up and it is very difficult therefore for a poor cultivator or the owner of an uneconomic holding to maintain a pair of good bullocks. Such cultivators therefore prefer to hire the bullocks during the working season or utilise the services of cows which they own. When cows are used for agricultural purposes, the calves born of them will not prove to be good cattle when they grow up. The absence of good facilities for breeding as well as feeding and the poor resources of the small cultivators are the main reasons for the lack of development of the livestock. The technique of feeding has not undergone any change. Concentrates, cotton seed and horsegram are given only to the cattle in milk and to the working bullocks. Ragi and paddy straw form the main fodder. The villagers are not accustomed to grow improved varieties of grass.

40. The nearest Rural Veterinary Dispensary is at Shivarapatna, 3 miles from the village and the nearest Artificial Insemination Centre is at Kolar. None in the village has taken advantage of the benefits of the insemination centre so far. For common ailments, the villagers resort to the native treatments using herbs and only in more serious cases they take their cattle for treatment to the stockman's centre at Shivarapatna. There are persons who take vows to Sappalamma or Markandeshwara, whenever cattle are attacked by diseases.

Epidemics like rinderpest rarely break out. To prevent the onset of epidemics, cattle are inoculated periodically. The villagers purchase and sell cattle in the cattle fairs of Sappalamma cattle fair (7 miles), Basavanna cattle fair (12 miles), which they visit and also to some extent in the village. The cattle fair on the occasion of Markandeshwara car festival in the village lasts for seven days and attracts a large number of visitors.

41. Sheep shearing is done twice in a year. The shearing is done by the wool dealers of Kolar who pay 0.10 nP. for every sheep. The average yield of wool from a sheep is about 1 pound. Sheep and goats are sold in the village.

(iii) Village Industries

42. The village industries prevalent in this village since time immemorial are (1) oil ghani (2) blacksmithy (3) carpentry (4) pottery making (5) tailoring and

(6) stone workers, (*vide* Table XII). The number of households and the number of workers engaged in these industries either as primary or as subsidiary occupations are as follows:—

Sl. No.	Name of the industry	No. of households engaged		Number of persons engaged in the occupation	Number of households in 1941
		As primary occupation	As subsidiary occupation		
1	2	3	4	5	6
1.	Oil ghani .		8	8	7
2.	Blacksmithy .		2	2	3
3.	Carpentry .		2	2	
4.	Pottery .	4		10	5
5.	Tailoring .	5	4	10	1
6.	Stone worker .	4		5	3
TOTAL		13	16	37	19

No new industry has come into existence since the last 2 decades. On the other hand it is seen that whereas there was a goldsmith in 1941, there is none at present.

43. *Oil ghani*.—There are 8 households belonging to the caste of Ganiga or Jyothinagar which are pursuing oil extraction as a subsidiary occupation, the primary occupation being cultivation. About 10 years ago 10 families were engaged in this industry and it was in fact their principal occupation. On account of the scarcity of such raw materials like *honge* seeds in the village as well as in the vicinity, the occupation has now been reduced to a subordinate position, the traditional oil ghana runners having taken to cultivation. They now run the industry only on piece work basis. The consuming capacity of a ghana is 40 seers and if oil is extracted from one ghana of oil-seeds brought by the villagers, the charge levied for the service done is rupee one only. The oil-cake and the oil are returned to the villagers who use the oil-cake as manure to their fields and the oil is used by some for lighting purposes, while others sell it away as it is required for tanning purposes. The oil extracted from the ghanas in this village is mostly from *honge* seeds and to a very small extent from *hutchellu* (niger). There is now a tendency among the villagers to sell *honge* seed to the merchants at Rs. 30 to Rs. 35 per palla and purchase kerosene in exchange. The use of *honge* oil for lighting purpose is now becoming very rare. Annually

about 560 pallas of oil seeds are brought for extracting oil from which the 8 households engaged in the extraction earn about Rs. 1,400. They are themselves not in a position to purchase the seeds and hence, they extract oil on a piece work basis only.

There are only 2 ghanas in the village which are used by all the members engaged in the industry. The ghana used by the villagers is of the country type, made of stone and are run by two bullocks. No attempt has been made by them to use the improved variety by seeking financial assistance, if necessary. This industry is carried on mainly during the months of March, April and May and only one adult in each household is engaged in the industry. The bullocks used for drawing the ghana are used for agricultural purposes during the cultivation season. The cost of a country type ghana at the present rate is about Rs. 100. It does not require any costly repair and the owners themselves carry out the repairs. Extracting oil from the ghana does not require any high skill and even young members of the Jyothinagar caste who follow this profession learn this by mere observation without the least effort. But, unfortunately the industry is in such a decadent condition that it hardly provides work for more than one member in a family. Considering that edible oils extracted from a ghana are more conducive to health than hydrogenated oils like dalda, effective propaganda is likely to increase the demand, resulting in the improvement of this important industry. The facilities of financial assistance made available by the Taluk Industrial Co-operative Society are not known by many. It is necessary, therefore, to enrol them as members of such Co-operative Society, so that the industry may be put on a more scientific and solid footing.

Blacksmithy

44. Only 2 families are engaged in this industry as a subsidiary occupation and in each family one adult male member works. There is no change either in the nature or number of establishments. The main item of work they do is to repair the agricultural implements. They are professional *kammaras* who have adhered to their traditional occupation. They are mostly paid on a piece work basis. A few families of cultivators pay them in kind annually for the service rendered by them. The two families together earn a sum of Rs. 960 from this village industry. The tools and equipment they have are all of the old type and they do not have with them any labour saving devices. They are not members of any

Co-operative Society and have not derived any financial assistance from any source to improve their industry, nor have they received any training to improve their knowledge. The knowledge is passed on from father to son and is thus continued. Their income is more during the busy agricultural season.

Tailoring

45. Nine households are engaged in this industry out of which five households pursue this as a primary occupation, while for the remaining 4 households it is a subsidiary occupation, the primary occupation being cultivation. 9 household workers and 2 paid workers are working in 9 sewing machines in all. There are 2 cloth shops in the village where most of the villagers buy cloth and give it to the local tailors for stitching garments. The investment on the 9 machines is about Rs. 1,800 and the total annual income of all the workers is estimated at Rs. 5,200. The tailors earn more during the marriage season and on the occasions of various festivals. Their income is very slender during the cultivation season. The stitching charges for the various garments are as given below:—

	Rs. nP.
1. Coat	3.00
2. Shirt	0.75
3. Bush Shirt	0.75
4. Half arm	0.62
5. Underwear	0.35
6. Knicker	0.62
7. Frock	0.62
8. Blouse	0.35 or 0.40 nP.

Pottery

46. There are 4 families of potters in the village following this industry as a primary occupation since over decades. 7 males and 3 females are engaged in the work. The old method and technique of manufacture has not undergone any change. They get clay from the local tank and fuel which mainly consists of shrub growth is collected partly within the village and partly from the growth on hillocks and waste lands in neighbouring villages. In one oven earthen ware worth about Rs. 40 can be baked. Earthenware of all types required by the villagers for domestic use as well as for storing agricultural commodities and country tiles are manufactured by the potters and they are sold mostly on the shandy day in the

villages for cash. Residents of the neighbouring villages also make purchase directly from the potters on other days. Some articles are prepared after obtaining orders. Neither new designs nor new techniques have been evolved and the equipment is also of the traditional type. Pottery is the traditional occupation to all the families. In a potter's household women also assist in the making of vessels and also in the sale of goods. The children also learn work without much effort, partly by observation and partly by receiving instructions from the elders. While young, children are employed to do only odd items of work. In the village 3 children in the age group of 0—14 attend to the work. When they grow old they receive further training from the elders and thus knowledge is passed on from one generation to another within the household. Considering the difficulty in getting fuel also clay and the high cost of living, pottery as a village craft is neither attractive nor remunerative as it was one or two decades ago. The potters are reluctant to keep all their children engaged in their traditional occupation as it is not very economical. They are anxious to educate their children and allow them to take up other professions or services. For a proper growth of this village industry, the potters deserve help in the matter of finance, equipment, supply of raw materials and lastly, scientific knowledge with a view to carry on their industry more profitably and with less labour. Irrespective of caste or class, whether rich or poor, earthenware articles are used by the villagers for various purposes. The only difference is that while the poor have more, the rich possess a smaller number. The total income derived by the four households from pottery is estimated at Rs. 2,100 which only reflects their poor economic condition.

(iv) Commerce

47. Apart from the sale of vegetables at Madras on a wholesale basis through the commission agents almost throughout the major portion of the year, commerce within the village is limited to the retail business carried on by the local merchants in their shops for the benefit of the villagers and the transaction of sale and purchase carried on in the local shandy. The types of business run by the households are contained in Table XIII. There are at present 5 provision shops, 2 cloth shops, 4 hotels and 2 other petty shops, as against 4 provision shops, 1 cloth shop and 2 hotels which existed about 10 years ago. Excepting the hotels, the other retail business is mostly in the hands of the members of

the Vyshya community to whom business is a traditional occupation. The increase in the number of hotels is due to the tendency of the villagers to visit hotels to an increasing extent in the recent years. The habit of taking beverages has grown by leaps and bounds.

48. The weekly shandy on Tuesday attracts nearly 150 shops. The size of the shandy, the items of articles transacted and the turn-over in the shandy have increased a good deal during the last 10 years. About a decade ago, the shandy was benefiting about 10 villages and the congregation was about 200, whereas now it is serving about 15 villages within a radius of about 8 miles and the congregation is about 600. The villagers bring vegetables, cereals and pulses which they grow for sale and purchase other commodities required by them for domestic consumption. On the shandy day more than 10 quintals of cereals are sold. The shops and hotels in the village also do good business on that day. The shandy provides very little shade for the people who gather. It is conducted just outside the village by the side of Vokkaleri-Kolar road. The gathering will increase if there are facilities of shade and consequently there will be increased transaction in the shandy. The Local Board has to concentrate on this aspect in the interests of the public and incidentally with a view to augment the income which it may derive through levy of taxes.

49. The other types of business carried on in the village are as follows:—

	Number of households
1. Vegetable selling	2
2. Cycle shop	2
3. Sale of flowers	1
4. Bangle dealers	2
5. Dealers in vessels	3

Of the above, the cycle shops have come into existence during the last decade. In the cycle shop cycles are given on hire to the villagers on nominal hire charges of annas two per hour and repairs also are undertaken. There are 17 cycles in Vokkaleri alone and the two cycle shops have therefore, sufficient business. 2 dealers belonging to the Banajiga caste sell bangles in the village as well as in the adjoining villages. 3 provision shop keepers, 2 cloth dealers and one hotel keeper in the village are sales-tax assessees. 27 persons are engaged in trade of whom 15 pursue it as primary occupation, while the others pursue it along with cultivation and service.

All the 3 vessel dealers belong to the Jain community and they carry on their trade on the occasions of fairs and festivals in the village as well as in the various parts of the district. They do not have separate shops in the village.

The retail dealers in provision and other articles of domestic consumption like cutlery, stationery etc., bring the commodities from the wholesalers in Kolar by lorry. Cloth as well as certain other articles of daily need are brought from Bangalore. Handloom goods are brought from Gudiyattam, Salem etc. The provision shops are all attached to the dwelling houses. The shop keepers store their articles in gunny bags in one of the rooms in the dwelling house. Inside the shop, the cereals are all stocked in small open wooden boxes, while the stationery and other articles are kept in wooden shelves. In the cloth shop almirahs and racks are used to store the goods.

50. There are four hotels in the village of which 3 are run by Lingayats and one by a Jain. *Iddli, dose* and other eatables are prepared and served in the hotels along with coffee and tea. All the hotels have chairs and benches. The beverages are served either in glasses or aluminium cups and eatables are served in plates of aluminium. Eatables are stored in wooden shelves.

Nature of Transaction

51. The vegetable dealers in the village transact business on advance payment. They lend money to the small growers ranging from Rs. 5 to Rs. 100 and purchase the vegetables from them after harvest. Growers who grow large quantity dispose off the produce through their commission agents at Madras. There is considerable credit transaction in all the shops. The villagers will have money with them only when they sell their produce or get the wages. The merchants offer credit facilities to those who are credit-worthy and generally the villagers pay the dues periodically. Barter is not common.

52. *Time and Season of Different Activities connected with Commerce.*—The peak season for the sale of vegetables is from October to the end of February, when, about 3 lorry loads of vegetables are sent to Madras every week. From March to July about two lorry loads are sent every week. The vegetables despatched from the village include those grown in the adjoining villages, but more than 50% of the quantity sent relates to Vokkaleri itself. Surplus

cereals and other agricultural produce are sold by the poor just after harvest and by the well-to-do when the prices begin to rise after about June.

(v) Other Occupations

53. The most important among other occupations in the village relates to agricultural labour which provides occupation to 278 persons either as primary or as subsidiary occupation. Table IX furnishes details of other occupations in the village followed by the villagers which are as given below:—

	Number of persons
1. Cattle rearing	21
2. Washermen	2
3. Barber	2
4. Other services like teacher, midwife, peon, village level worker, driver, conductor etc.	25

The washermen and barbers are paid in kind on an annual basis by some of the households of the cultivators, while others who utilise their services pay in cash. Out of the 2 washermen, one has got an iron box and he undertakes ironing also on extra payment. Of the 2 barbers one has got a shop, while the other goes to the houses of the individuals who requisition his services.

Indebtedness

54. 196 households or about 57% of the total number of 342 in the village have a total debt of Rs. 1,68,636 which on an average works out to Rs. 860 per household in debt and the *per capita* debt is Rs. 88.43. Table XIX-A furnishes details of indebtedness by income group, while Table XIX-B furnishes details of indebtedness by causes. It is seen from Table XIX-A that the percentage of the number of households indebted increases with the increase in income and likewise, the average indebtedness for each household in debt increases as the income goes up. To illustrate, whereas in the income group of Rs. 25 and below per month, 23.81% of the total number of households in that group is indebted and the average indebtedness for household in debt is Rs. 302, the percentage of indebted families to the total number of households in the next higher income group of Rs. 26.50 nP. per month is 58.18% and the average indebtedness for household in that group is Rs. 401.16 nP. Thus, the indebtedness goes on increasing with income and reaches the maximum of

73.42% of the total number of households and Rs. 1,697.44 nP. as the average per household in the income group of Rs. 100 and above. There is a marked tendency among persons in the higher income groups to live beyond their means and borrow money to supplement their income. Further, a man of means borrows more as he has sufficient security to offer and feels confident that he can repay in due course. An analysis of the statistics relating to indebtedness by causes reveals that a sum of Rs. 34,773 or 32.48% of the total debt is borrowed for marriages and Rs. 25,888 or 15.35% is borrowed to meet the daily wants. Thus, 47.83% of the total amount borrowed is for an unproductive purpose which only shows that the villagers find it very difficult to give up old customs and, therefore, consider it necessary to borrow money for marriages and the like. The fact that a large proportion of the total loan which works out to 15.35% has been borrowed for meeting the ordinary wants means that small cultivators and persons with limited resources find it extremely difficult to make both ends meet and this is the class of people who due to their inability to repay the loan amount are always in danger of being reduced further economically and some are even exposed to the danger of losing the property offered as security. Villagers coming under this class should be enabled to supplement their income by either resorting to intensive cultivation or by taking up suitable subsidiary occupation.

55. Among what may be called items of debt for productive purposes, the total amount borrowed for land improvement and irrigation together constitute 21.28%; house construction and repairs 3.15%; household business 3.16%; to clear outstanding debts 4.54%; household cultivation 1.39%. Another significant feature is that a sum of Rs. 28,682 or 17% of the total loan has been borrowed for purchasing land. Being not affected by the provisions under the Land Reforms Act, the cultivating owners who are residents of the village consider it worthwhile to purchase land even by borrowing, as they are confident of getting a good return on the investment made by them and of repaying the amount in due course.

56. Out of the total indebtedness, the loan amount borrowed from institutions like Land Mortgage Bank, Co-operative Societies and Government come to Rs. 44,800, and the remaining amount has been advanced by money lenders of the village as well as neighbouring villages at a high rate of interest. If only institutions like Land Mortgage Bank are able to disburse more loan amount to a greater number

of persons, agriculture will certainly receive a greater fillip as the cultivators will be able to invest more and more on land improvement and allied purposes. It is only by long term loans that the villagers will stand to gain more. It is, however, important to ensure that the loan amount is utilised strictly for the purpose for which it is borrowed. In the case of short-term loans issued by the service Co-operative Society, there is no machinery to ensure that the amount is utilised for the purpose for which it is borrowed. The result is that the cultivators spend the amount for purposes other than agriculture and, therefore, find it difficult to repay after the harvest, as there is no increase in the yield. If there is a total or partial failure of crop, the outstandings accumulate rendering the further working of the society inefficient and impossible. The defect in the system is that the Society disburses the entire loan amount in cash only. It will be in the interest of the loanees as well as the society, if the loan amount is disbursed mostly in kind by way of supplying fertilisers, pesticides etc. and cash payment is limited to about 30% of the loan. This system will to a great extent root out the existing evil tendencies in the village. Granting of short term loan on the security of agricultural produce goes a long way to ameliorate the economic condition of the growers. In this village there are no facilities for granting such loans.

57. During the last one decade, cultivators have borrowed loan from Land Mortgage Bank as well as Government for constructing a number of irrigation wells. The urge to sink more such wells is growing, a feature which augurs well for the future of the village.

Income and Expenditure

58. The collection of statistics relating to income and expenditure confronts great difficulty to an investigator, as there is always a lurking suspicion in the minds of many villagers, that if they tell the truth regarding income, they may be called upon to pay more taxes and to contribute to saving scheme etc. Even after explaining the scope of the survey and the object for which information is collected, it is difficult to make a villager to shed his conservative outlook or get rid of his mistaken impression. There is another class of people, who, on account of their illiteracy cannot explain in figures either their income or their expenditure. They only know that they spend all that they earn and often run into debts also. It is a Herculean task to collect correct particulars from such persons. In spite of these difficulties, the

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investigator gathers the particulars after befriending the villagers and exhibiting a good deal of tact, patience and a deep study of human nature. In these circumstances, it is obviously not possible to make or accept the claim that the statistics are 100% accurate but the broad inferences to be arrived at cannot be affected by the inevitable margin of error.

59. Table XVI shows the distribution of households by occupation, income and number of members. Out of 288 households of cultivators, of whom 152 households have only cultivation and the remaining households have cultivation along with one or the other subsidiary occupation, only 76 households come under the income group of Rs. 100 and above per month and those coming under the other income groups are as given below :—

No.	Occupation of household	No. of Hrs.	Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 100 & above
1	2	3	4	5	6	7	8
1.	Cultivation	152	16	44	20	19	53
2.	Cultivation along with one or the other subsidiary occupation.	136	28	47	25	13	23
TOTAL		288	44	91	45	32	76

It is seen from the above that among the cultivators, 44 households or 15.28% of the total number of cultivating households live in an extremely poor condition, while 168 households or 58.33% of the total number of households find it difficult to make both ends meet. Only 76 households are comparatively well off, even though by no standard can all of them be considered as families in affluent circumstances. It will not be correct to infer that cultivators who have subsidiary occupation are mostly in better circumstances, for it is seen that among 80 households who also go out for agricultural labour, only 2 households come under the higher income group of Rs. 100 and above. The clear inference is that they are all petty cultivators who without a further subsidiary occupation cannot eke out their livelihood.

60. None out of the 21 households depending on agricultural labour or cooly comes in the last high income group, while 12 are in the lowest income group of Rs. 25 and below. The plight of the agricultural labourers is evidently deplorable, one of the main reasons for this being that the number of

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gainfully employed persons per household among them is just 2.33. Out of the 8 households engaged in industry only, none is in the income groups of either Rs. 76—100 or Rs. 100 and above, while 2 are in the lowest income group of Rs. 25 and below. These figures go to show that household industry by itself is not an attractive occupation in the village. In the entire village, there are only 3 other households in the income group of Rs. 100 and above of which 2 have trade as their occupation and one is engaged in service. Among the 76 households of cultivators coming under the income group of Rs. 100 and above, a large number of them have vegetable cultivation, but for which, they would have been reduced to lower income groups and it is this single factor which is responsible for raising the average annual income per household in this income group to a fairly high figure of Rs. 3,284 and an average of Rs. 1,327 for the 278 families of owner cultivators in the village. The owner cultivators in all the groups except in the last high income group have an annual income of less than Rs. 1,200 (*vide* Table XVII).

61. It is also worth analysing the annual income per consumption unit (equivalent adult male) among people having different occupations, which is as given below :

	Rs. nP.
1. Cultivation of lands owned	275.88
2. Cultivation of lands taken on lease	117.06
3. Agricultural labour	90.01
4. Household industry	185.09
5. Others	328.32

It is observed that it is only among those coming under the category of 'others' viz., trade, service etc., that the annual income per consumption unit is fairly above the all India figure. It is also seen that figures relating to the cultivation of owned lands almost approximate to the all India figure, mainly because as already stated, vegetable cultivation fetches substantial income to about 20% of the total cultivators. The income derived by the class of cultivators of land taken on lease, agricultural labourers, and those engaged in household industry shows a steep decline indicating abject poverty. It is worthwhile to remember that even among the cultivators of owned land, out of those coming under the low income groups, the Harijans who own mostly small extents of dry land come under the above category. Another interesting feature in the analysis of the income pattern is that, among the 27 households coming under 'others', the annual income per consumption unit goes

so high as Rs. 328.32, because the number of consumption units per household is only 2.86 as against 4.81 and 4.22 for cultivators of owned land and land taken on lease, respectively, 3.52 for agricultural labourers and 3.22 for those engaged in household industry.

62. The figures of 1941 relating to annual income per consumption unit for different classes of people are as given below :—

	Rs.As.Ps.
I Agriculture. (i) Land owners	37-0-0
(ii) Landless	28-4-0
II Agriculture with subsidiary : (i) Land owner	37-5-0
(ii) Landless	26-10-0
III Other than agriculture	37-8-0

As against the income of Rs. 37 per consumption unit for land owners in 1941, the income at present is Rs. 275.88 nP. indicating that the income has gone up by about seven times. The increase, however, is only apparent rather than real. The price of ragi for example as compared to 1941 has increased by eight times. The rate of daily wages which was 4 annas per male adult has now risen to Rs. 1-4-0 per day. The net income, therefore, derived by the agriculturists is generally not much more than what it was in 1941 except that, the vegetable growing families have been now deriving higher average income than those of their own class were getting in 1941. The observation that 'The highest average income per consumption unit in the village is in the families following occupations other than agriculture' made in 1941 'Economic Survey Report' of Vokkaleri does not, however, apply to the large number of vegetable growing households at present.

63. Table XVIII relates to the average monthly expenditure per household by income group and main occupation. Statistics have been compiled separately for: (1) Cultivators of owned land; (2) cultivators of land taken on lease; (3) agricultural labourers; (4) those engaged in household industry; and lastly (5) others. It is seen that the one significant feature in the pattern of expenditure is that, whereas, the expenditure per consumption unit for food, is approximately the same for all classes of people, the percentage of expenditure on education and for other social amenities varies not only with the nature of occupation but more particularly with the income group. To illustrate, the cultivators of owned land, spend 1.60% on education and 11.75% on miscellaneous items, whereas the agricultural labourer spends 0.24% and 1.08% respectively on the two items referred to. Similarly the

cultivator of land taken on lease while he spends more than the agricultural labourer, when compared to the cultivator of owned land spends considerably less. It is also seen that households coming under 'others' spend 2.63% and 4.10% on education and other miscellaneous items. The expenditure on tobacco is about 4% in the case of all the classes, except those engaged in household industry who spend almost double that of the others. One other feature which emerges is that those coming under the high income groups spend substantially more on clothing when compared to those in the lower income groups. The total expenditure per consumption unit which is Rs. 19.74 nP. for 'others' is the highest and almost approximating to that the cultivator of owned land spends, Rs. 19.32 per unit per month. Next comes household industry in which class the expenditure per consumption unit is Rs. 18.33 nP.; then follows the cultivator of land taken on lease who spends Rs. 10.57 per unit and the lowest of Rs. 8.27 nP. relates to the agricultural labourer. Considering the expenditure on 'food' it is seen that the expenditure per consumption unit is about Rs. 12 in the cases of cultivator of owned land, those engaged in household industry and 'others', but it is so low as about Rs. 8 for cultivators of land taken on lease and about Rs. 6 for agricultural labourers. It is indeed distressing to note that those who contribute physical labour are driven to a state of under nourishment. The agricultural labourer does not lag very much behind most of the other classes of people in the matter of expenditure on tobacco and beverages.

The pattern of expenditure generally, has not undergone any radical changes particularly in the case of all the low income groups over the last two decades as can be seen from a comparison with the figures relating to 1941. It is only in the case of higher

Percentage of total expenditure on			
	Food	Clothing	All other items
1941	74.29	11.77	13.94
1961	62.27	16.98	20.75

income groups that the expenditure on clothing and other items, is more than what it was in 1941. It is observed that the villagers will be able to spend on food to the extent needed only when the price of foodgrains does not soar high.

The cultivators of owned land having vegetable cultivation falling under the higher income group are able to spend more on clothing and other amenities, because they get cash almost throughout the year, which in 1941 was not appreciable. It will be relevant to mention here that the villagers go in for better clothes at present than they were before on account of urbanisation and improvement in communication, apart from the change in economic conditions. The habit of consuming beverages is now more widespread among all the classes of people. The ambition to live a more civilised life is gaining ground among all and if they are not able to spend more liberally on various essential items, it is only because of the limitations of income. The habit of saving is a rare phenomenon in the village as a whole.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

A. STATISTICS ABOUT POPULATION, SEX RATIO, ETC.

The population of the village is 1,907 with 957 males and 950 females and it is distributed among the different broad age group as shown below:—

Age group	0-14	15-34	35-59	60 & over
Number of persons	796	559	404	148
Percentage to the total population.	42	29	21	8

The population in 1951 was 1,766 consisting of 903 males and 863 females. During the last 10 years, 15 families have emigrated from the village, while 12 families have immigrated. The increase in the population during the last 10 years is only 8% as against 22.6% during the 10 years from 1941 to 1951. The particulars of vital statistics of the village are not available either with the Tahsildar or in the office of the Registrar of Births and Deaths and as a result it is difficult to analyse the reasons for the disparity in the increase in the 2 different decades. The increase is also far below the average for the state which is 21.57. There has not been any outbreak of epidemics and the like during the last decade and neither are the villages practising any of the birth control measures. The number of families which have emigrated is in excess of those immigrated into the village by only 3 and this factor alone cannot account for the apparently low percentage of increase. In a detailed survey of the villages of the type now undertaken, it should have been possible to determine the causes for the low or high increase in the population during each decade if only particulars of vital statistics were available for each year. It is rather unfortunate that the importance of maintaining vital statistics has not been realised yet by some of the officers who are responsible for the same, particularly when during the jamabandy of the village every year the entries in the birth and death registers are checked. It is high time that the officers concerned are made to realise that vital statistics are of vital importance and they are not so only in name.

Sex Ratio

2. There are 957 males and 950 females in the village, the sex ratio being 992.5 females for every

1,000 males, which is far above the All India sex ratio of 940, the State sex ratio of 959 and also of the district which is 968. In the age group of 0—4, there are 136 girls as against 117 boys and in the next two higher age groups of 5—9 and 10—14, there are 154 girls and 123 girls respectively as against 161 boys and 105 boys. Thus, in these 3 age groups alone, there are 413 girls in all as against 383 boys, the inference therefore being that during the last 10 years more number of girls were born than boys in this village.

3. As mentioned earlier in this report, Vokkaleri is quite a healthy village, situated in a region which is well known for its salubrious climate. Epidemic diseases are unknown. Even small-pox which used to take a small toll during the previous decades is now under control, thanks to the vigilant steps taken by the officials of the Health Department. In the village there are 3 persons suffering from leprosy. Except for malnutrition noticed among the poor, chronic diseases are rare in the village. The protected Water Supply Scheme which is in existence since many years has partly contributed to the good health enjoyed by the villagers. There are no private medical practitioners in the village. A Primary Health Centre of the Government of India type has been started in the village since 1962 in the place of the Unani dispensary which existed during the last several decades. For specialised treatment, the villagers go to the District Hospital at Kolar.

Marriage

4. Statistics relating to the marital status of the total population in the village are as follows (vide Table VI).

Marital Status	Male	Female	Total
1. Never married	530	423	953
2. Married	395	412	807
3. Widowed or divorced	32	115	147

Early marriages rarely take place. There are only 8 females married in the age group of 10—14 out of 123 females in that group. No male who is below 20 is married. Only in the age group of 20—24, out of the total number of 70 males 23 are married.

There are 5 males who are unmarried in the age group of 45 and 60. Enquiries held in the village show that in one case the person concerned was a hermaphrodite, while in the other the person was a eunuch. It was customary among many castes and particularly among Adikarnatakas and Adidravidas to marry their girls when they were quite young. Apart from the legislative measures the existence of which many are still not aware of, customs and practices have radically changed during the last one decade due to economic and other changes in the society. Monogamy is the rule and Polygamy is a rare exception. In the entire village only five persons have 2 wives each and one person belonging to Muslim community has 3 wives. Of the 5 persons who have two wives each, two are Vokkaligas, one Adikarnataka, one Bovi and the other one is a Muslim. Polygamy is permitted in certain castes only for valid reasons and under rare circumstances. Divorce or separation is likewise discouraged. In the village there are 10 divorced or separated persons of whom one is a male and 9 are females. Of the 9 separated females, a case study of two of them held in the course of the survey discloses that the reason for separation in one case was the unchastity of the wife, while in the other it was due to the licentious nature of the husband. In both these cases the parties belong to Adikarnatakas and separation was resorted to as a last resort, the Caste Panchayat having not been able to bring about compromise. The parties seem to be happy after the separation, as there is no longer the internecine quarrel among them which was of frequent occurrence when they were living together in the disturbed domestic atmosphere. As regards widowed, there are 31 males and 106 females in the village and the largest number of 17 males and 45 females are in the age group of 60 and over. Among certain communities there is no objection for young widows to remarry, particularly when they have no issue, though society may not accord the same social status as is given to those females who marry for the first time.

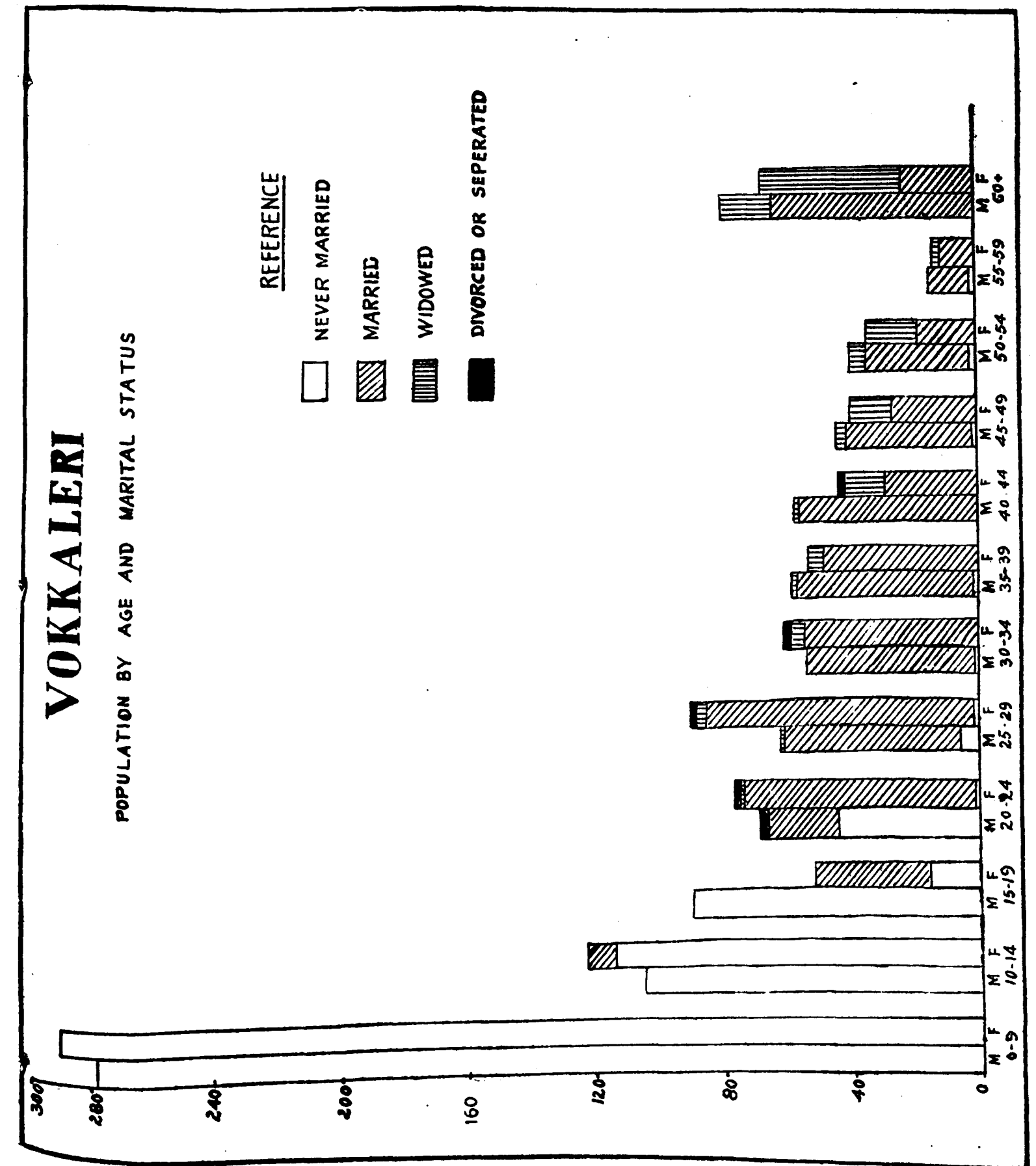
Education

5. The particulars of literacy are contained in Table VII. The percentage of literacy is 16.99% as against the district average of 21.29% and the state average of 25.39%. Literacy among males is 26.02% and among the females it is so low as 7.89%. There are only 17 females who are literate in the age group of 15-19 and in the other higher groups, whereas there are 38 literate females in the age

group of 5-9 and 20 literate females in the next higher group of 10-14. These statistics go to show that it is only during the last decade that female education has received some consideration in this village. There is one New Type Middle School in the village functioning since 1943 where the strength is 94 boys and 47 girls and one Urdu Primary School where the strength is 10 boys and 20 girls. There are 8 teachers in the New Type Middle School and one teacher in the Urdu Primary School. In the age group of 5-9, 64 boys are literate and in the next higher age group of 10-14, 37 boys are literate. In 1941, "the number of children between 5 and 15 years is 374 (188 boys and 186 girls) of whom 91 boys and 18 girls attend the upper primary school, 21 boys and 9 girls attend the Urdu Primary School and only 3 boys attend the middle school at Shivarapatna. Number of children attending school forms 61.2% of the boys and 14.4% of girls between 5 and 15 years. There are 170 literates including 36 females. Of the female literates, 6 are Vokkaligas, 6 Muslims and 24 'others'. Only 11.7% of the population is literate. In 1951 also the percentage of literacy was 11.5 which means literacy did not register any progress during the one decade from 1941 to 1951. The village has achieved slight progress in the matter of literacy during the last decade, but it is far below the average for the district even now. The introduction of compulsory education is likely to raise literacy considerably in the coming years.

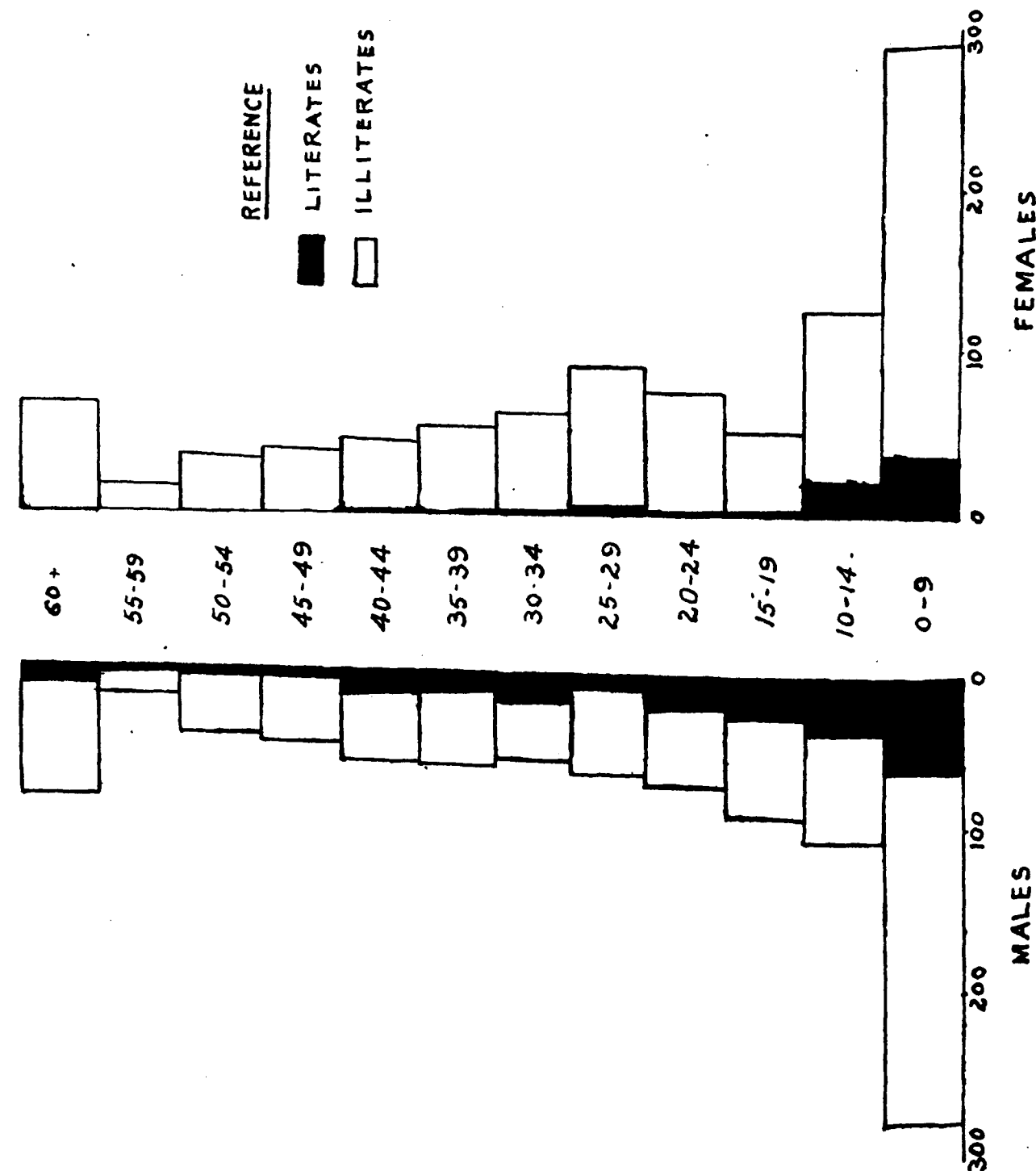
6. There are only 5 boys who attend the High School classes at Kolar. In the village there are 9 males and one female who have passed Matric or S.S.L.C. examination and one graduate only. Thus, it is seen that the benefits of higher education have not been availed of by the villagers properly, even though there is a college at Kolar and a Polytechnic at Chintamani, 30 miles from this village. None can aspire to enter Government or other services unless they have the necessary technical or high general education and consequently, it is clear that they cannot improve their economic condition.

7. There are no adult literacy classes in the village and there are also no social education activities organised in the village to improve the level of social awareness excepting a Bhajana Mandir in the Adikarnataka colony where the Harijans among themselves perform bhajana and also join for various other social purposes. There is no common forum where the villagers can gather daily irrespective of caste or creed.



VOKKALERI

POPULATION AND LITERACY BY AGE GROUPS



SOCIAL AND CULTURAL LIFE

8. Vokkaleri is a village where there are all modern amenities like electricity, water supply, hospital, middle school, Panchayat, *service co-operative* society, shandy etc., and besides, it is the headquarters of a Revenue Firka and also the village level worker. Some of the amenities are in existence since the last over two decades, while a few others are of recent date. Considering the various amenities that the villagers are enjoying, it is regrettable that neither the educational standard nor their economic condition has improved to the expected level. The apathy of the villagers and the absence of proper leadership in the village are the main reasons which have stood as stumbling block in the road to prosperity and plenty. It is worthwhile for various official and non-official agencies to endeavour to wake them from the stupor.

B. FAMILY STRUCTURE

9. The family structure continues to be the close knit institution where generally the junior members respect the authority of the eldest who is the manager and also obey him. The mother continues to be the foundation of the family structure and she enjoys a reverential position. *Mathru devo bhava* still continues to be the underlying spirit guiding the daily activities of the children. The intensity of filial love and devotion to the mother has not undergone any change with the passage of time. Whether married or unmarried, male or female, the children always look upon the mother as a guiding star and either for comfort or compassion think of her always. The relationship between the members is generally one of cordiality, particularly till the sons grow and are married. The sons do not generally marry against the wishes of the parents. Out of 342 households in the village 217 households or 63.4% are simple families, 37 households are intermediate families and 86 households or 22.2% are joint and 2 households come under 'others'.

10. In a family, partition takes place for various reasons such as unwieldy family, temperamental inadaptability etc. but generally when all or most of the sons become adults and are capable of managing their own affairs properly. Despite the introduction of Hindu Succession Act of 1956, inheritance of property in most cases continue according to the old customs and practices. The sons get equal shares and provision is made for marriage expenses of unmarried daughters if any and also to the widows of diseased sons. The Muslims are governed by their own law in the matter of inheritance.

C. LEISURE AND RECREATION

11. For about 4 months in a year from January to April the cultivators have very little agricultural work to do and they therefore have ample leisure. This is the period when they are underemployed. Time hangs heavily on them and free from the cares and anxieties of cultivation work, they go about visiting the fairs and festivals, most of which take place during these four months. The particulars of fairs and festivals visited by the villagers are given below:—

Sl. No.	Name of the fair	Distance (Miles)	When held	Recreational activities	Remarks
1	Upparahalli Jathra.	17	January	Dramas and cinemas.	Car festival & Cattle fair held.
2	Basavanna	12	February	At least 2 touring cinemas come.	Cattle fair.
3	Sappalamma fair.		Do.	3 to 4 touring talkies come.	Do.
4	Avani Jathra	28	February March.	Touring talkies.	Do.
5	Venkatagiriappa (Masthi) Jathre.	21	March	Do.	Cattle fair & Car festival.
6	Vanarasi	18	April	Do.	Do.
7	Chikka Tirupathi.	18	January	..	Car festival.
8	Avalahalli	3	April	..	Puja.
9	Malur Karaga.	9	April	Cinema etc.	Religious festivals Thigala. for
10	Kolar karaga	9	April	Do.	Do.
11	Kaiwar	30	January	Do.	Car festival.
12	Byataraya	12	March	Do.	Cattle fair.

The fairs and festivals are the places where the villagers meet their friends and relations and exchange greetings. A good deal of goodwill is generated during these social contacts and its continuity is kept up by frequently meeting in such festivals. The young and old, rich and poor, mingle together on such occasions with great delight and joy. They attend the festivals dressed in their best attire, for not only do they desire to see their own kith and kin in such dress but also feel satisfied when they are themselves seen in such dress by those who are dear to them. Irrespective of their occupation or their status in life, the villagers who visit the fairs participate in the various religious

ceremonies which take place in the temple for several days with a variety of programmes and a touch of splendour and pomp that thrills the mind and pleases the eye. No villager ever returns without offering worship to the deity in the temple. The business and recreational aspects of the fairs, however, important they may be, are only of secondary importance. First and foremost, the villager considers himself a devotee and then as a visitor to the festival. It is such intense devotion and faith that has kept up the pristine purity of culture prevailing in the rural areas quite intact, in spite of the impact of modern civilisation. A village fair is also an urban centre in miniature. Goods of various kinds, such as provisions, cutlery, fancy articles, articles of domestic utility like vessels, cloth etc., are sold in the shops specially set up during the fair. Irrespective of his occupation or income, every villager will have something to purchase. The festivals which come up just after harvest is over are occasions when the villagers spend quite a good slice of their income and the females and children also have their own purchases to make. While fun and frolic formed the main part of recreational activities in the olden days, the touring cinemas as well as dramas attract a large number of visitors in the fairs nowadays. The nature and number of fairs visited depends upon the villager's religious beliefs and business interests and distance is also a criterion. What is, however, certain is that most of the villagers visit one or the other fair every year. Above all, the Markandeya Car festival which is celebrated for about a week in the village itself provides recreation to all the villagers.

12. During the cultivation season, the villagers are engaged in the fields from early morning till evening doing some work or other. It is only after they return to their houses in the evening, that they have some leisure for an hour or two before they retire for rest. These leisure hours are spent according to the fancy of the villagers, but mostly by sitting in some public place or the pial of the houses of particular individuals where they discuss all topics of importance ranging from agriculture to politics. These are also the occasions when the seeds of love as well as hatred are sown, nurtured and developed. There is no organised and useful way of spending these precious few hours. The Village Panchayat has got an office of its own and also possesses a radio set which for some time past is not working. The villagers are not benefited much from this public radio. There is no public reading room or library in the village. There are, however, two Bhajana mandirs of which one is in the Harijan colony and the other is used for office purposes by the village officers and being centrally located, it is

just the place where officers who visit could stay for a few hours and contact the villagers. In the other Bhajana mandir situated in the Harijan colony, a number of Adikarnatakas gather during nights and perform Bhajana regularly. The faith of the Harijans in such community prayers which is not noticed among the members of other castes in the village is, indeed, laudable.

13. The females occasionally get leisure during the afternoons after finishing their household duties, when they rest satisfied by visiting the houses of their neighbours generally belonging to their community for casual talk and a little relaxation. There is no other organised recreation for them in the village. As the village is included under the National Extension Scheme, the question of starting a *Mahila Mandal* could be usefully considered by the authorities concerned, so that the women who have got leisure could learn some craft, besides deriving the benefit of enjoying other recreational activities.

14. In the summer months, the Adikarnatakas occasionally indulge in '*kolata*' in front of the Bhajana mandir to the accompaniment of folk songs. This provides recreation not only to them but also to other villagers who generally assemble to witness the same. The swift foot work that the participants display while engaged in the kolattam dance is a feature which is envied even by trained dancers. The folklores sung by them which cover matters of varied interest lend enchantment to the rustic dance.

15. The usual indigenous games like *goli*, *chandu*, etc., are of absorbing interest to the urchins and any place will suit their need. The children going to the school have facilities of play ground near their schools where they play games like volley ball and periodically sports are arranged for them by the school authorities. The village is proud of one of their youths who has won fame at the state level as a volley ball player of distinction.

16. The villagers are also patrons of dramatic art. Drama troupes occasionally visit the village and enact dramas. The last troupe visited in 1961 and enacted the drama entitled '*shashirekha*'. Almost every year for about a week at least on the occasion of the Markandeya Car festival and cattle fair a touring talkie provides entertainment to the villagers. The villagers who have occasions to visit both Malur and Kolar frequently on some business or other snatch the opportunity of visiting the permanent talkies run in those places.

D. RELIGIOUS INSTITUTIONS IN THE VILLAGE

Markandeshwara Temple

17. There are 10 temples and one mosque in the village. Of all the temples, the most important temple is the Markandeshwara temple, situated on the top of a hill which is about a mile from the village proper and about 400' in height. The temple is a major Mujrai religious institution and is managed by a committee of 8 *Dharma darshis*, the president of the committee being the Tahsildar of the taluk. The temple has got inam lands of about 8 acres of dry land and the right of cultivation is leased out by public auction once in five years and the temple derives an average income of about Rs. 300 per annum from the lands. The other sources of income for the temple are the *kanike* received from the devotees and the proceeds from the manure collected at the time of the annual cattle fair and sold. The temple has a deposit of Rs. 6,000 in the taluk treasury.

18. The chief deity of the temple is Markandeshwara. Though there is not much of architectural skill either about the construction of the building or the idol, the temple is famous throughout the taluks of Kolar, Malur and Bangarpet and the annual Car festival which is celebrated on the Full Moon day of Magha attracts nearly 50,000 persons and the cattle fair about 10,000 cattle from five or six different taluks. The festivities last for a week and the highlight of the celebrations is the Ravana Mahotsava on the 5th day after the car festival. The deity of Markandeshwara gaily decorated is drawn in a chariot to which a gigantic and spectacular form of Ravana is attached. The deity is carried on the shoulders by Ravana to the accompaniment of band and other musical instruments. The cattle fair attracts visitors from the adjoining areas of Madras and Andhra Pradesh. According to Hindu mythology, Markandeya, son of Mrikandu Maharshi, was an ardent devotee of Ishwara and with His blessings, the boy was successful in defying the Lord of Death. The powers of the omnipotent are thus realised by every villager and Markandeshwara is, therefore, the holiest of the holies to each one of them.

19. The present temple building is said to have been constructed by the villagers more than 200 years ago. Pooja is performed daily by a Brahmin priest who is paid a salary of Rs. 10 per month. The periodical repairs and special poojas are all performed out

of the temple funds. With the vast Vokkaleri plantation on one side, the cultivated fields on the other and the Rajathagiri hill behind, the view of the village in the front is, indeed, quite enchanting. There are only rugged steps to climb up to the temple at the top at present. A couple of years ago, Sri N. Lakshmana Rao, the then Deputy Commissioner of the District harnessed the enthusiasm of the villagers to commence the project of laying regular granite steps from the bottom to the top, with a beautiful arch at the foot hill, each devotee contributing his mite to construct a few steps. The work which was then inaugurated is at a stand still, but the villagers are aware that the wrath of Markandeshwara will fall on them if it is not resumed and completed. As to when they will do it depends upon the further leadership which will be forthcoming to kindle their enthusiasm.

20. In the affairs of the villagers a Car festival is an incident of momentous importance and ordinarily nothing should come in the way of all the activities connected with the festivities being rigidly carried out. But in 1962 the Ravana Mahotsava was not celebrated as the village leaders were said to be busy in canvassing for candidates contesting for the Legislative Assembly seats which only shows that political consciousness of the people has the effect of even changing their traditional outlook and ardent faith in certain religious matters.

2. Basaveshwara Temple

21. This is a minor Mujrai temple said to have been built by the villagers about 200 years ago. It is about a mile away from the village and weekly pooja is performed to the deity, Basaveshwara. The temple is managed by a committee of dharma darshis. The bullock of the cultivator is identified with *Basava*, the *vahana* of Lord Ishwara and Basaveshwara is, therefore, specially worshipped by all the cultivators of the village.

3. Basaveshwara Temple

22. This is yet another temple dedicated to the same deity 'Basaveshwara' but situated within the village and mainly worshipped by the Lingayats. A Lingayat Priest performs puja every day. This temple is also said to be more than 200 years old. Special puja is performed during the Basava Jayanthi. The Lingayats perform marriages in the temple. During Sri Ramanavami festival subscription is collected from the villagers and a procession of the deity in the streets is arranged. Outsiders who come to the village halt in the temple.

4. Papavinasheswara Temple

23. This temple which is within the village is dedicated to the deity 'Papavinasheswara'. It is a minor Mujrai temple and weekly pooja is performed by a Brahmin priest. The temple has inam lands of 9—36 acres which are in the possession of the priest. The influence of the temple is limited to the village and the temple is said to be about 200 years old.

5. Someshwara Temple

24. This is another minor Mujrai temple, said to have been built by the villagers about 150 years ago. The chief deity is Someshwara. Weekly pooja is performed by a Brahmin priest who enjoys the inam lands of the temple aggregating to 7—05 acres and which fetch an income of about Rs. 250 per year. The influence of the temple is limited to the village.

6. Malleshwara Swamy Temple

25. This temple which is more than 300 years old is a minor Mujrai temple and is situated about a mile away from the village. The temple has inam lands of 1—17 acres which are in the possession of a Brahmin priest who performs weekly pooja.

7. Sathyamma and Shambuswamy Temples

26. These two temples which are situated in the Harijan colony are said to have been built by the villagers about 100 years ago and the chief deities are Ishwara and Parvathi. The temples are managed by a committee of members belonging to Adikarnatakas who collect subscription from their castemen as well as others and arrange for daily puja by a priest belonging to their caste. Procession of the deity is arranged on festival days of Ugadi, Navarathri, Ramanavami and Shivarathri and on such days members of other castes also visit the temple and offer prayers. On the occasion of special worship animal sacrifice in the form of fowls, sheep and goat is performed by the villagers. Shambuswamy is pronounced by the Adikarnatakas as Chambuswamy which is how generally Tamilians pronounce. There are a few Adikarnataka families in the village, the heads of the households being engaged as Nirgantis, whose mother tongue is Tamil. The influence of Tamilians on the local Adikarnatakas cannot, therefore, be ruled out.

27. The other local deities which have no temples are Durgamma, Sappalamma, Muneeshwara and Kudumallesha and they are all shapeless idols embodied in the form of stone pillars at various places in the village. Some of these deities are worshipped to keep epidemics away from the village.

28. It is a unique feature of the village that barring one temple viz., Kodandarama temple constructed about 50 years ago, all the other temples are dedicated to Ishwara which only goes to show that Shaivism had taken roots quite long ago. But, it is significant to observe that there is no conflict with the Vaishnavite cult, as a large number of villagers consider Venkateshwara as their family deity and visit Kodandarama temple in the village, besides participating in the Ramanavami celebrations. In their belief towards God, there is thus no narrow outlook and considerations of caste do not weigh as far as visit to the religious institutions are concerned. In the midst of varied caste practices, cultural homogeneity and unity of action are thus clearly discernible in the lives of the people.

29. The topic on religious institutions would not be complete without referring to the Gangamma temple situated at the hamlet of Gangapura, constructed by the villagers about 50 years ago by contributing cash, kind and labour. Weekly pooja is performed by a priest belonging to the 'Agasa' caste. Processions are taken out on important festival days of the year such as New Year's Day, Sri Ramanavami and Navarathri. The temple is maintained by public subscription contributed mainly by the residents of the hamlet Gangapura who for spiritual succour need not be dependant on the main village. It is stated that animal sacrifice which was a regular feature about a few decades ago is now completely absent, as the residents have come to realise that such a form of worship, apart from being contrary to the prevailing law, is not quite indispensable. They now take vows only to offer puja and not to offer any animal sacrifice as they used to do before.

30. Lastly, there is a mosque in the village for the benefit of the Muslim residents. It is said to have been built by a private person about 200 years ago. It has inam lands of 6—00 acres which is in possession of the Muslim priest called *khaji*. The Muslims offer *nama* on every Friday. There are also some who attend the mosque daily and perform *Namaj*. Every year *urusu* is performed in the month of September in memory of the donor who built the mosque. The influence of the mosque is limited to the village.

Community Festivals

31. Among the community festivals observed by the villagers, the most spectacular is the Ravana Mahotsava celebrated on the occasion of the Markandeya car festival which has already been referred to. Irrespective of caste, the villagers participate in this pleasant function and a large number of them form part of the big procession carrying the deity through the streets. A party of able pipers engaged from outside perform Nagaswara and the villagers perform *kolata* and *gejje kunitha* which are merely varieties of rustic dances. For these dances, knowledge and ability are the main considerations and not caste or occupation. On this occasion the villagers mingle together freely and also invite their kith and kin from outside.

32. The Sappalamma fair celebrated in the month of April or May is another community festival for the villagers. The high light of the function consists of doing 'shanti' to the deity by performing *Arathi* (holy light). The villagers castwise forming themselves into groups, carry the pooja materials and all of them together gather near the temple where *Arathi* is shown to the deity. The *Arathi* is locally called *Thambittu Arathi*. *Thambittu* is an eatable prepared from rice flour and jaggery and small cylindrical lumps are formed out of it and on each a wick is placed at the top which is lighted. Generally, ghee is used for lighting the wick. The *shanthi* ceremony includes sacrifice of goats.

Gramadevatha Habba

33. It is another community festival in which all Hindus participate. This festival is, however, celebrated separately by the Adikarnatakas, whereas all the other caste people join together and perform the function. The gramadevathas are Gangamma and Maramma, represented by two shapeless stones situated to the east of the village. The celebrations performed once in a year last for two days. *Thambittu Arathi* and goat sacrifice are common features. On the occasion of this festival the villagers invite their relatives from the adjoining villages.

34. Mohrum is one of the important community festivals for the Muslims of the village. It begins on the first of the month of that name and is continued for 10 days. The festivity of Mohrum lasts for 10 days and on each day the Muslims have got certain religious functions to perform. Essentially this is a festival commemorating the martyrdom of the two brothers by name Hassan and Hussain who were

persons of great piety and therefore held in high esteem. This festival is also known as Babayana Habba. The following is an extract from "The Mysore Tribes and Castes" (Vol. IV pp 359 to 361) by L. K. Ananthakrishna Iyer which gives a description of this festival.

"Every night, the funeral elegies are sung by boys trained for the duty, and faquirs and friends keep vigil (Shab-bedari). On the 7th day, the spear (neza) covered with cloth with a lemon fixed on the top, emblematical of the spear on which the head of Hussain was taken away is paraded. As they pass, the people throw pots of water on the bearers' feet and give money or grain. On the 10th day known as 'Shahadat-ka-Roz'—'the day of martyrdom' between 9 A. M. and 3 P. M., all the standards are taken to an open place, near the sea, a tank or a river known as Karbala-ka-maidan, the plain of Karbala. In the 'Karbala' plain, a great crowd assembles where sweetmeat and food are sold, bear and monkey leaders perform, and strings are set going. Water and Sherbet are distributed either gratis or for a small sum. When the standards and cenotaphs are brought to the water edge, the 'Fathiha' is repeated in the names of the martyrs over food and sweet meats, some of which are distributed, and some are regarded as sacred and brought home. The tinsel is removed from the cenotaphs, and the standards which they contain are removed. Then the structures are dipped in water, some are thrown away, others reserved for future use. Men and boys, Hindus and Muslims, try to catch the drops of water which fall from them, and rub on their eyes to strengthen the sight. Then the standards are packed up and the food is distributed. On this day of martyrdom, food is cooked in every house, the 'Fathiha' is said over it in the name of Maula 'Lord, Ali' and the martyrs, and it is distributed to friends or given in charity".

The unique feature of the festival is the participation of several Hindus in various ways. Some among the Hindus put on various guises and go about playing to the accompaniment of band etc., when presents are given to them freely by members of all the communities. Another feature of this festival is that on the 9th and 10th day these Hindus who had earlier taken vows offer 'Fathiha' to the martyrs and seek their Muslim blessings. The Hindus accept the 'prasadam' given by the Muslim priest. They also subscribe freely to make the festival a success.

This festival is, indeed, symbolical of Hindu-Muslim unity in the rural areas.

E. VILLAGE ORGANISATION

35. In the main village there are 2 caste panchayats, one among the Vannikula and the other among the Adikarnatakas, each consisting of three to four members. Besides guiding the social activities of the members of the communities, the caste panchayats undertake the organisation of the community festivals and other religious functions common to each community. The disputes of minor nature among individual members are settled by these panchayats and the decisions given are generally accepted without any demur and acted upon by the parties concerned. The caste panchayat of the Adikarnatakas manages the Bhajana mandir by collecting small subscriptions from each household. The resources pooled in this manner constitute a fund from which individual members are granted loans at reasonable interest. The headmen and members of the panchayat are widely respected and on occasions of marriages and similar other functions, they are entitled for special honours. They are, in fact, the spokesmen of their respective castes in matters relating to the villagers as a whole. There are no caste panchayats among other castes. Still, irrespective of caste or occupation the villagers live in amity and they do unite when concerted action on important occasions like the celebration of Markandaya festival etc., are called for. Aloofness and isolated existence are uncommon features among villagers. Whatever may be their occupations and income, the villagers have to depend on one another to pursue their avocations. Cordial relationship always prevails between the cultivators and agricultural labourers and village artisans form the backbone of cultivation. The others like merchants and those engaged in various services are always considered as persons who are indispensable for the villagers. There is thus ample goodwill prevailing among the villagers which could be harnessed for common good if there is proper leadership. For example, the villagers have contributed their mite to facilitate the starting of a Primary Health Centre and one gentleman has also donated lands freely for the building.

36. There is absolutely no doubt that a socialistic pattern of society is evolving itself. About a decade ago rich cultivators had the privilege of utilising the services of certain agricultural labourers in preference to others by merely intimating them in the morning that their services are required in their fields for the day. This was an obligation which the agricultural labourers had to discharge because of some financial assistance by way of loan received from the rich. This system is now not in vogue and the labouring class

has a freedom the exercise of which none can question now.

37. The inter-hamlet relationship is as cordial as the inter-caste relationship in the village. There are two hamlets, Gangapura and Somanahally, of which the former is bigger. There are 19 Vokkaliga households, 5 Adikarnataka households, 3 belonging to Bovi and 5 belonging to Beda caste in the hamlets of Gangapura which is about 6 furlongs from the main village, while only 12 Vokkaliga households exist in the hamlet of Somanahally which is 3 furlongs to the east of the village. The residents of both the hamlets entirely depend upon the main village for purchasing their daily needs and for educating their children, as there are no shops or schools in any of these hamlets. Only in the hamlet of Gangapur there is a temple which the villagers have constructed about 50 years ago. Still, the residents of both the hamlets visit the temples in the main village and also participate in the various functions organised with the co-operation of the villagers as a whole. There are only footpaths leading to the two hamlets. The agricultural labourers of both the hamlets go out for work in the fields of the cultivators of the main village and *vice versa* and they are entirely dependent on the main village for various other amenities such as medical, washing and services by maternity assistants, village craftsmen, barber, communications etc. There are none from these 2 hamlets who are members of either the panchayat relating to Vannikula caste none of the four village does not depend upon the hamlets as much as the hamlets depend upon the main village and socially and economically, therefore, the hamlets are less vocal than the main village.

F. ORGANS AND DEMOCRATIC DECENTRALISATION

38. A statutory Panchayat, constituted for the village under the provisions of New Panchayat Act is functioning since 1960. The Panchayat has 14 members and the castewise distribution is as follows:

	Number of members
1. Adikarnataka	3
2. Baliya	2
3. Vokkaliga	2
4. Lingayats	2
5. Vyshya	1
6. Jain	1
7. Vannikula	1
8. Brahmin	1
9. Beda	1
TOTAL	14

Of the 14, 2 are women members belonging to the Vannikula and Beda castes. The chairman who is the shanbogue of the village is a Brahmin and the Patel of the village a Vokkaliga, is also one of the members. All the seats were contested which indicates that the villagers are politically conscious. Of the 14 members, 11 are cultivators and 3 are merchants.

39. The main purpose of enacting the New Mysore Panchayat Act of 1960, was to revitalise the activities of the Village Panchayats, to enable the elected members of the Panchayat to take a more lively interest in the civic and other welfare activities of the village and in fact to convert the Panchayats as organs of democratic decentralisation. The Act lists out obligatory duties and discretionary duties and confers power to the Panchayats to increase its resources. In increasing the economic wealth of the village and in particular in the matter of increasing the food production, it is expected to play a vital role working in close co-operation with other institutions like service co-operative society and various Extension Officials attached to the National Extension Scheme. It is, therefore, useful to examine as to whether the Village Panchayat has functioned in an effective manner to realise the goal kept in view.

40. The income and expenditure of the Panchayat for 1961-1962 are given below:—

Income		Expenditure	
	Rs. nP.		Rs. nP.
1. Balance carried over from the previous year.	145.85	1. Expenditure on staff.	80.00
2. Share of land revenue.	811.00	2. Expenditure on Civic & Municipal functions.	1,461.95
3. Compulsory taxes	726.36		
4. From cattle pound	13.48		
5. Licence fee	2.00		
6. Grant by Government for election expenses.	20.00		
TOTAL	1,718.69		1,541.95

The Panchayat did not spend any amount on any of the development activities such as repairs of roads, construction of drainages, repairs of wells etc., even though in the estimate prepared for the year it had various schemes under the above heads. Under civic and municipal functions, the expenditures on street lights and water taps constitute the major items. A study of the other activities of the Panchayat during the year also discloses that it evinced no other interest

either in the matter of development works or in the matter of intensifying the food production. It has not even provided any recreational facilities for the villagers not to speak of other amenities like reading room and library. The village has drains in several streets constructed with financial aid from Government more than two decades ago under the model villages scheme. It was also provided with rural electricity and protected water supply. But, nothing substantial seems to have been done by the Panchayat to add to the amenities provided so long ago. It is observed that monthly meetings were not conducted regularly during 1961-1962 and the attendance of the members was also not regular. In other words, the activities of the Panchayat show that it did not function as a rejuvenated institution interested in the all round development of the village. It has also not taken steps to collect the arrears of tax and much less to augment the resources by exploring new means of revenue.

41. The caste panchayats of which there are two in the village work as distinct entities and bear very little connection with the activities of the Statutory Panchayat. Of the 3 members of the caste panchayats of Adikarnatakas, one member is also a member of the Statutory Panchayat and in the other caste panchayat relating to Vannikula caste none of the four members in it is a member of the Village Panchayat. The various functions that the caste panchayat deals with do not come within the ambit of the Village Panchayat and thus, there is scope for the existence of both.

G. VOLUNTARY ORGANISATIONS

42. An Young Farmer's Club with a membership of 30 villagers is functioning since 1962 after the village has come under the National Extension Scheme. All the farmers who are below 30 years of age are eligible to be the members of the club. The objective of the club is to enable the members to meet in a common forum and discuss matters of mutual interest particularly relating to agriculture, to enlighten others by dissemination of the knowledge they gain, to arrange for demonstration plots, to provide a library etc., and in short, to instil in the minds of the traditional agriculturists the need to pursue a scientific outlook by taking advantage of the various amenities afforded by the different welfare institutions and by different departments. The club which is about an year old is yet to take root. It collects subscription from the members ranging from 0-25 np. to Rs. 2 depending upon their economic condition.

43. The Bhajana Mandir of the Adikarnatakas is a real voluntary organisation which is functioning usefully and effectively. This institution affords an opportunity to the members to come together and to offer community prayer, besides undertaking the organisation of various community festivals. It fosters unity among the Adikarnatakas and develops leadership, without being antagonistic to any other caste. On the other hand, it is gratifying to observe that members of other communities also occasionally participate in the activities of the Bhajan Mandir. It is a truly democratic institution because it has been started by the Adikarnatakas from their own funds and run by an organisation of their own for the advancement of all. The committee managing the mandir collects nominal subscription from the members and from the amount accumulated the needy among them are granted loans. It is not sectarian in its outlook. In June 1963 the committee purchased a fine and young breeding bull of Hallikar variety costing about Rs. 300 and dedicated it for public use. The system is known as *gooli biduvudu*. The bull will be let loose. It can graze anywhere in the village and wander anywhere. Every cultivator welcomes it and feeds it. Considering the fact that the village has no other breeding bull, this old practice of dedicating a bull, though appears to be a bit crude, serves its own purpose. The most praiseworthy feature is that such a dedication has been made by an economically down-trodden community which only supports the ancient truth that adverse circumstances breed better virtues.

H. REFORM MEASURES

44. Measures taken to eradicate untouchability have been successful to a very large extent. The Adikarnatakas and Adidravidas enter hotels, temples, schools and other public places in the village in the same way as others do. The Harijans are now cons-

cious of their rights protected by Legislative enactment and they are now coming forward in larger numbers to take advantage of the various concessions given by the Government in the matter of grant of land, subsidy for construction of houses and facilities regarding education. Though improvement in their social condition is noticed, the process is going on gradually and it is not complete yet. It would get speeded up only when their economic condition is also improved simultaneously.

45. Reform measures with regard to Family Planning are not widely known, particularly among the poor and illiterate. Two male members have undergone vasectomy during 1963 and this has received fairly wide publicity among the educated classes. As there is a Primary Health Centre at present in the village itself, the benefits of Family Planning are likely to get better publicity in the near future. The villagers are not averse to Family Planning except among the rare few. Their main difficulty seems to be lack of privacy in their houses for adopting the various measures in connection with the Family Planning and secondly, the need to follow the technique constantly. There will be a greater response for vasectomy if the operation is conducted in the village itself and effective propaganda is carried on.

46. The evils of dowry system have not been totally eradicated in the communities which have been practising it since a long time. The villagers are aware that there is an Act which prohibits the giving or taking of dowry; but, still, the evil continues as the villagers are yet to understand that it is their duty to obey the provisions of the law which has been enacted for their benefit. Fortunately, the practice is limited to a few households in the village.

47. An adult literacy class was being run in the village till about 5 years ago. It was closed as there was no response from the villagers.

CHAPTER V

CONCLUSION

Buchanan who passed through this village in 1,800 has described the village and the surroundings as follows:

July, 6th: Appearance of the country

"6th July.—I went three cosses to the place which in our maps is named Vackaleer; but which the natives, to my ear, pronounce Waculeray. The half of the way next Walur passes through a very barren country, on which, even at this season, there is scarcely a leaf of grass to be seen. It is thinly covered with bushes and stunted trees. Beyond this there is some cultivation; and towards some rocky hills, at the foot of which Waculeray stands, the soil becomes good, and is well cultivated and wooded.

Waculeray

Waculeray contains about a hundred houses, and is fortified by a wall and citadel, both of mud. It has no hedge. The reason assigned by the farmers for living thus together, and for shutting themselves and their cattle within the walls of a fort, is, the frequency of robbers who live in the hills and woods, and who in the night plunder everything that is not well secured.

Brahmans numerous

The farmers in this town are seventeen houses; and there are twenty-two houses of Brahmans, who live better, and are better lodged, than the Sudras, although, except two or three officers of Government, they all subsist upon charity".

The village has grown between 1800 and 1961, the number of household having increased threefold. The fact that the old fort wall has practically disappeared and houses have been built in the open area may be an indication of the improvement in the law and order position since Buchanan's time. Another significant point which emerges from a comparative study of Buchanan's note with the present position is the almost total disappearance of Brahmans from the village. This was, perhaps, inevitable, as nineteen out of twenty-two families of Brahmans found by Buchanan, were subsisting on charity, not having any independent source of livelihood. On the other hand the cultivating classes have increased significantly in numbers. As against seventeen houses of farmers

found by Buchanan, there are now 289 households owning lands.

In spite of this development over 160 years and the pioneering work done in this village by the cultivation of vegetables on a commercial scale, the sum total of the impression left after a visit to the village is that it has not kept abreast with the times either economically or socially.

The level of social awareness varies from caste to caste. In the village as a whole 175 persons out of 342 interviewed are aware of the prohibition of untouchability under law. In general, the level of social awareness among the minority castes is higher than among the majority castes (*vide* table 3). Illiteracy and economic backwardness are the two factors which contribute to the ignorance of the villagers about the various legislative measures enacted to ameliorate the social and economic conditions of the people. Out of 65 persons belonging to the Adikarnataka caste who were interviewed, only 24 are aware of prohibition of untouchability under Law and out of 4 persons belonging to the Adidravidas, another Scheduled Caste, none was aware of it. "In the village as a whole, 175 persons out of 342 interviewed were aware of the prohibition of untouchability. Among the three important communities of Vokkaligas, Vannikula and Muslims, the degree of awareness is much less, whereas among all the other majority communities the degree of awareness is greater (*vide* Table 3)." As regards awareness of changes in Hindu Laws of Succession and Adoption, out of 342 persons interviewed only 8 persons are aware that there have been changes in Hindu Succession Act, whereas 80 persons are aware that there have been changes in Hindu Adoption Act (*vide* table 5A). The number of persons who are aware of the exact changes would naturally be much less. It is interesting to observe that though the Hindu Succession Act of 1956 has conferred certain powers on daughters to inherit property of the deceased father, only 2 among the 300 Hindus interviewed are of the view that daughters also have share (Table 5B). A conservative society evidently has not kept pace with the liberal outlook of the legislature. These facts only go to emphasise the imperative need for intensive propaganda through various mediums to enlighten the villagers about the changes which have been taking place in the country, as otherwise the innumerable benevolent measures would merely remain

in the statute book without benefiting the people concerned for whose progress and prosperity alone they were enacted.

2. Communal harmony is the key-note of the village. The village is free from tension of any kind. Economic inequalities no doubt prevail among the different classes of people but class hatred is unknown. The villagers are aware that the interests and welfare of one class of people are inextricably tied up with those of the others and they, therefore, pursue their respective avocations with mutual co-operation. What however strikes one is the absence of proper leadership which mainly accounts for the dormant condition in which public institutions like the Panchayat and the Service Co-operative Society are found to be. The introduction of democratic decentralisation has not been fully effective, as authority and leadership seem to be still clinging to those who had wrested leadership in the bureaucratic set up. The National Extension

Scheme introduced in 1962 is yet to play its full role to spot out the leaders and to bring them together on a common forum to work for the common good of the people. As the headquarters of a hobli with welfare institutions like the Primary Health Centre and Middle School and further being a centre of commerce exporting vegetables on a large scale, Vokkaleri occupies an important place in the economic structure of the region. On the amenities afforded by the public institutions of Vokkaleri, the happiness and prosperity of the people in a number of neighbouring villages largely depend upon. Vokkaleri has been a centre of cultural importance from time immemorial to the villagers of the region and neither time nor the other revolutionary changes in the society has tended to diminish their ardent faith in Lord Markandeshwara. The village can carve out for itself a memorable place in the economic sphere also, if they can march together united to create more increased production and to eradicate poverty, unemployment and under-employment in the near future.

VOKKALERI

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
1453	588	840 per sq. mile	446	342	1907	957	950

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 state	
Persons	Males	Females	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
1907	957	950	117	136	161	154	105	123	90	52	70	77	63	91	54	62	117	99	100	88	80	68	..	..

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
342	18	6	12	72	88	97	142	353	367	78	309	279	32	201	195

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

Religion	Caste	Sub-Caste	Number of house- holds	Population		
				Per- sons	Males	Fe- males
1	2	3	4	5	6	7
HINDU	1. Vokkaliga	Reddy	69	422	219	203
		Marasu	1	4	2	2
	2. Adikarnataka		65	328	167	161
	3. Vannikula	Dharma Rayana Vokkalu	60	353	176	177
	4. Beda or Nayaka		18	108	57	51
	5. Jyothinagara or Ganiga		17	88	43	45
	6. Baliija	Naidu	5	25	8	17
		Rajamahendra	2	9	6	3
		Setty Baliija	2	2	2	..
		Bale Baliija	1	2	1	1
	7. Lingayat		1	6	4	2
		Settigaru	3	23	10	13
		Banajiga	2	8	4	4
		Shivachara	1	5	3	2
		Balegara	1	7	4	3
		Panchacharya	1	5	2	3
	8. Bestha		5	31	15	16
	9. Kumbara	Shalivahana	5	23	11	12
	10. Golla		5	42	19	23
	11. Agasa		5	32	17	15
	12. Adidravida		4	22	12	10
	13. Brahmin	Smartha	2	15	7	8
		Shivadva	1	8	5	3
	14. Bovi		3	15	7	8
	15. Kammara		3	13	5	8
	16. Vyshya		3	16	8	8
	17. Bhajantri		3	14	6	8
	18. Yakali		1	7	4	3
	19. Mudaliyar		1	1	..	1
	20. Vaishnava		1	7	4	3
	21. Maratha	Kshatriya	1	2	..	2
	22. Kuruba		1	2	1	1
	23. Akkasaliga		1	7	4	3
MUSLIM	Sunni	Syed	26	149	72	77
		Sheik	14	56	25	31
		Baig	1	4	2	2
		Pathan	1	2	1	1
JAIN	Digambara	Kshatriya	6	44	24	20
TOTAL			342	1907	957	950

TABLE V
Scheduled Castes and Scheduled Tribes

Scheduled Caste					Scheduled Tribe				
Name of the Scheduled Caste	No. of House-holds	Per-sons	Males	Fe-males	Name of the Scheduled Tribe	No. of House-holds	Per-sons	Males	Fe-males
1	2	3	4	5	6	7	8	9	10
Adikarnataka	65	328	167	161	..	..	..	..	..
Adidravida	4	22	12	10	..	..	..	..	..
Bovi	3	15	7	8	..	..	..	..	..
TOTAL	72	365	186	179	..	..	..	..	..

TABLE VI
Age and Marital Status

[illegible]

TABLE VII
Education

[illegible]

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	1907	957	950	748	592	156	1159	365	794
0-14	796	383	413	92	56	36	704	327	377
15-34	559	277	282	341	266	75	218	11	207
35-59	404	217	187	253	212	41	151	5	146
60 and above	148	80	68	62	58	4	86	22	64

TABLE IX
Workers Classified by Sex, Broad Age-Groups and Occupations

Sl. No.	Name of Occupation	0-14		15-34		35-59		60 and above	
		Males	Females	Males	Females	Males	Females	Males	Females
1	Cultivation	20	5	157	15	108	5	43	2
2	Cultivation and Agricultural Labour	2	1	33	2	43	4	7	1
3	Cultivation and Household Industry	..	..	9	..	5	..	2	..
4	Cultivation and Trade	..	..	3	..	6	..	1	1
5	Cultivation and Service	..	..	6	..	8	1	2	..
6	Agricultural Labour	17	24	31	56	12	28	1	..
7	Household Industry	1	2	8	..	7	1	1	..
8	Trade	..	..	5	..	8	..	..	..
9	Trade and Household Industry	..	..	..	..	1	..	..	..
10	Trade and Service	..	..	..	..	1	..	..	..
11	Service	2	1	11	2	10	2	1	..
12	Service and Household Industry	..	..	..	..	1	..	..	..
13	Service and Trade	..	..	1	..	..	..	..	..
14	Cattle Rearing	14	3	2	..	2	..	..	..
TOTAL		56	36	266	75	212	41	58	4

TABLE X
Households by Number of Rooms and by Number of Persons Occupying

Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with more than five rooms	
			No. of households	Total no. of family members	No. of households	Total no. of family members	No. of households	Total no. of family members	No. of households	Total no. of family members	No. of households	Total no. of family members	No. of households	Total no. of family members	No. of households	Total no. of family members
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
342	678	1907	..	..	142	704	121	639	49	311	15	146	9	64	6	43

TABLE XI
Households engaged in Cultivation, Industry, Business and Other Occupations

Households engaged in		No. of Hhs.	Households engaged in		No. of Hhs.
1. Cultivation only	..	152	7. Cultivation & Service	..	22
2. Cultivation and Agricultural Labour	..	80	8. Cultivation, Service and Trade	..	2
3. Cultivation and Household Industry	..	21	9. Agricultural Labour only	..	19
4. Cultivation and Trade	..	9	10. Household Industry only	..	8
5. Cultivation and Transport	..	1	11. Trade only	..	9
6. Cultivation, Transport and Service	..	1	12. Service only	..	11
TOTAL					335

TABLE XII
Type of Industry run by the Households

Name of Industry	No. of households	Name of Industry	No. of households
1	2	1	2
1. Oil Ghani	8	4. Tailoring	9
2. Pottery	4	5. Carpentry	2
3. Blacksmithy	2	6. Stone Work	4
TOTAL			29

TABLE XIII
Type of Business run by the Households

Name of Business	No. of households	Name of Business	No. of households
1. Vegetable Selling	2	5. Bangles Dealers	2
2. Cycle Shop	2	6. Provision Shops	5
3. Flower selling	1	7. Beedi Shops	2
4. Cloth Merchant	2	8. Dealers in Vessels	3
TOTAL			19

TABLE XIV
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
1. Vokkaliga	70	..	..	30	13	39	51	1	6
2. Adikarnataka	65	..	..	37	14	28	50	..	1
3. Vannikula	60	3	..	35	22	22	34	..	4
4. Beda	18	..	..	9	6	9	12	..	..
5. Jyothinagara	17	..	..	12	1	5	16	..	..
6. Balija	10	..	..	5	1	5	9	..	..
7. Lingayat	9	..	..	7	4	2	5	..	..
8. Bestha	5	..	..	4	3	1	2	..	..
9. Kumbara	5	..	..	4	3	1	2	..	..
10. Golla	5	..	..	3	1	2	4	..	..
11. Agasa	5	..	..	2	..	3	5	..	..
12. Adidravida	4	..	..	2	1	2	3	..	..
13. Brahmin	3	..	..	2	1	1	2	..	..
14. Bovi	3	..	..	..	..	3	3	..	..
15. Kammara	3	..	..	2	1	1	2	..	..
16. Vyshya	3	..	..	3	2	..	1	..	..
17. Bhajantri	3	..	..	3	2	..	1	..	..
18. Yakali	1	..	..	..	..	1	1	..	..
19. Mudaliyar	1	..	..	..	..	1	1	..	..
20. Vaishnava	1	..	..	1	..	..	1	..	..
21. Maratha	1	..	..	..	..	1	1	..	..
22. Kuruba	1	..	..	..	..	1	1	..	..
23. Akkasaliga	1	..	..	1	1	..	..	..	..
24. Muslim	42	..	..	27	9	15	33	..	..
25. Jain	6	..	..	5	2	1	4	..	..
TOTAL	342	3	..	194	87	144	244	1	11

TABLE XV
Staple Diet and Food Habits of Communities

Community	No. of house-holds	Households taking					Vege-tarian	Non-vegeta-rian
		Rice	Ragi	Rice and Ragi	Jowar	Wheat		
1	2	3	4	5	6	7	8	9
HINDU-1. Vokkaliga	70	2	39	29	..	..	..	70
2. Adikarnataka	65	..	61	4	..	..	..	65
3. Vannikula	60	..	59	1	..	..	..	60
4. Bedas	18	..	18	..	..	..	..	18
5. Jyothinagara	17	..	10	7	..	..	11	6
6. Balija	10	1	1	8	..	..	..	10
7. Lingayat	9	1	1	7	..	..	9	..
8. Bestha	5	..	3	2	..	..	..	5
9. Kumbara	5	..	5	..	..	..	..	5
10. Golla	5	..	5	..	..	..	..	5
11. Agasa	5	..	5	..	..	..	..	5
12. Adidravida	4	..	4	..	..	..	..	4
13. Brahmin	3	1	..	2	..	..	3	..
14. Bovi	3	..	3	..	..	..	..	3
15. Kammara	3	..	2	1	..	..	3	..
16. Vyshya	3	3	..	..	..	..	3	..
17. Bhajantri	3	..	3	..	..	..	..	3
18. Yakali	1	..	1	..	..	..	..	1
19. Mudaliyar	1	1	..	..	..	..	1	..
20. Vaishnava	1	..	..	1	..	..	1	..
21. Maratha	1	..	..	1	..	..	..	1
22. Kuruba	1	..	..	1	..	..	..	1
23. Akkasaliga	1	..	..	1	..	..	1	..
24. MUSLIM	42	..	26	16	..	..	..	42
25. JAIN	6	2	..	4	..	..	6	..
TOTAL	342	11	246	85	..	..	38	304

TABLE XVI
Distribution of Households by Occupation, Income & Number of Members

Distribution of Households by Occupation, Income, and Sex																
Occupation	No. of household-holds	Monthly Income of Household					Total number of members in household-holds mentioned in col. 2	Number of Persons					Number of equivalent adult males per Hh.	Number of gainfully employed people		
		Less than Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over		Males above 14 yrs.	Females above 14 yrs.	Males & Females between 10-13 yrs.					Males & Females less than 1 yr.	
			4	5	6	7				8	9	10				11
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
Cultivation of lands owned	278	42	86	42	32	76	1637	501	488	173	216	223	36	4.72	642	
Cultivation of lands taken on lease	10	2	5	3	..	..	58	14	12	6	9	14	3	4.22	25	
Agricultural Labour	19	12	7	..	..	..	83	27	20	10	12	13	1	3.52	42	
Household Industry	8	2	1	5	..	..	31	13	9	2	3	3	1	3.21	15	
Others*	27	5	11	4	4	3	98	26	28	10	19	13	2	2.86	24	
TOTAL	342	63	110	54	36	79	1907	581	557	201	259	266	43	4.45	748	

*NOTE.—Others include, Trade—9 Households, Service—11 Households, Remittance Receivers—7 Households.

TABLE XVII Average Annual Income per Household by Occupation													
Occupation	Total No. of Hhs.	Average Annual income per house- hold	Average Annual income per equivalent adult male	Average Annual Income per Household in the Range of								No. of Hhs.	Rs. 1201 +
				No. of Hhs.	Less than Rs. 300	No. of Hhs.	Rs. 301- 600	No. of Hhs.	Rs. 601- 900	No. of Hhs.	Rs. 901- 1200		
Cultivation of lands owned .	278	Rs. 1327	Rs. p. 281.14	42	260	86	484	42	778	32	1065	76	3284
Cultivation of lands taken on lease.	10	494	117.06	2	260	5	460	3	706	..	..	..	..
Agricultural Labour .	19	317	90.01	12	233	7	461	..	..	..	..	..	..
Household Industry .	8	596	185.09	2	250	1	600	5	734	..	..	..	..
Others* .	27	939	328.32	5	230	11	522	4	832	4	1010	3	3700

*NOTE.—Others include, Trade—9 Households., Service—11 Households., Remittance Receivers—7 Households.

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

Items of expenditure	All Households					Households with a Monthly income of									
	No. of Households		% of Expenditure per Household		Rs. p.	Rs. 25 & below		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & above	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Cultivation of Lands Owned															
Food : Cereals	278	39.03	8.27	41.99	42	12.44	86	23.02	42	30.99	32	38.70	76	76.43	
Food : Non-Cereals	"	18.85	3.99	20.27	"	5.03	"	8.94	"	13.73	"	19.09	"	40.42	
Tobacco	"	3.91	0.83	4.24	"	1.22	"	2.00	"	3.18	"	4.52	"	7.71	
Clothing	"	15.76	3.34	16.95	"	4.20	"	8.97	"	12.01	"	15.41	"	32.04	
Fuel and Light	"	2.97	0.63	3.20	"	0.62	"	1.17	"	1.42	"	2.02	"	7.54	
Education	"	1.49	0.32	1.60	"	0.06	"	0.40	"	0.45	"	1.11	"	4.25	
Others	"	10.93	2.32	11.75	"	1.01	"	2.08	"	5.61	"	5.76	"	31.54	
TOTAL	278	92.94	19.70	100.00	42	24.58	86	46.57	42	67.39	32	86.61	76	199.93	

Cultivation of Lands taken on Lease

Food : Cereals	10	23.13	5.52	52.01	2	12.08	5	24.92	3	27.50	..	..	..	..	..
Food : Non-Cereals	"	9.47	2.24	21.30	"	4.17	"	9.23	"	13.41	..	..	..	..	..
Tobacco	"	1.92	0.45	4.32	"	0.41	"	1.67	"	3.33	..	..	..	..	..
Clothing	"	8.13	1.93	18.28	"	3.54	"	7.70	"	11.92	..	..	..	..	..
Fuel and Light	"	0.77	0.18	1.73	"	..	"	0.90	"	1.08	..	..	..	..	..
Education	"	0.21	0.05	0.47	"	..	"	0.17	"	0.41	..	..	..	..	..
Others	"	0.84	0.20	1.89	"	1.25	"	0.42	"	1.25	..	..	..	..	..
TOTAL	10	44.47	10.57	100.00	2	21.45	5	45.01	3	58.90	..	..	..	..	..

VOKKALERI

TABLES

Agricultural Labour

Food : Cereals	19	16.18	4.60	55.52	12	12.95	7	21.73	..	..	..	..	..	..	..
Food : Non-Cereals	"	6.00	1.70	20.59	"	4.54	"	8.49	..	..	..	..	..	..	..
Tobacco	"	1.17	0.33	4.02	"	0.75	"	1.90	..	..	..	..	..	..	..
Clothing	"	4.63	1.32	15.89	"	3.09	"	7.28	..	..	..	..	..	..	..
Fuel and Light	"	0.75	0.21	2.57	"	0.58	"	1.03	..	..	..	..	..	..	..
Education	"	0.08	0.02	0.27	"	0.07	"	0.09	..	..	..	..	..	..	..
Others	"	0.33	0.09	1.14	"	0.11	"	0.72	..	..	..	..	..	..	..
TOTAL	19	29.14	8.27	100.00	12	22.09	7	41.24	..	..	..	..	..	..	..

Household Industry

Food : Cereals	8	23.23	7.21	37.33	2	15.41	1	33.33	5	24.33	..	..	..	..	..
Food : Non-Cereals	"	19.73	6.13	31.70	"	4.38	"	12.25	"	27.37	..	..	..	..	..
Tobacco	"	4.96	1.54	7.97	"	0.83	"	2.50	"	7.10	..	..	..	..	..
Clothing	"	10.88	3.38	17.48	"	5.16	"	17.08	"	11.93	..	..	..	..	..
Fuel and Light	"	1.66	0.52	2.67	"	1.00	"	1.67	"	1.92	..	..	..	..	..
Education	"	0.42	0.13	0.67	"	..	"	..	"	0.67	..	..	..	..	..
Others	"	1.35	0.42	2.18	"	0.42	"	0.83	"	1.83	..	..	..	..	..
TOTAL	8	62.23	19.33	100.00	2	27.20	1	67.66	5	75.15	..	..	..	..	..

***Other Occupations**

Food : Cereals	27	22.67	7.93	49.16	5	12.83	11	21.82	4	27.08	4	20.42	3	39.44	
Food : Non-Cereals	"	14.34	5.01	25.39	"	4.00	"	11.85	"	11.93	"	16.15	"	41.53	
Tobacco	"	2.41	0.84	4.27	"	1.00	"	1.56	"	3.85	"	2.92	"	5.28	
Clothing	"	10.77	3.77	19.07	"	3.78	"	9.67	"	7.83	"	11.75	"	29.03	
Fuel and Light	"	2.45	0.86	4.34	"	1.12	"	2.00	"	2.08	"	2.08	"	7.28	
Education	"	1.50	0.52	2.65	"	..	"	0.62	"	0.62	"	0.41	"	9.86	
Others	"	2.33	0.81	4.12	"	0.82	"	0.98	"	2.81	"	4.00	"	6.94	
TOTAL	27	56.48	19.74	100.00	5	23.55	11	48.50	4	56.20	4	57.73	3	139.36	

*NOTE.—Other occupations include :—
Trade Service Remittance receivers : 9 Households }
11 Households } 27 Households.
7 Households }

TABLE XIX-A
Indebtedness by Income Group

Income group (Monthly)	Total No. of households	No. of house- holds indebted	Amount	Percentage of Col. 3 to Col. 2	Average indebtedness for household in debt	Remarks
			Rs. p.	Rs. p.	Rs. p.	
Rs. 25 and below	63	15	4,530.00	23.81	302.00	
Rs. 26 to 50	110	64	25,674.00	58.18	401.16	
Rs. 51 to 75	54	34	18,784.00	62.97	552.47	
Rs. 76 to 100	36	25	21,196.00	69.45	847.84	
Rs. 100 and above	79	58	98,452.00	73.42	1,697.44	
TOTAL	342	196	1,68,636.00	..	..	

TABLE XIX-B
Indebtedness by Causes

Cause	Indebtedness by causes of debts			Remarks
	Amount in debt Rs.	No. of families in debt	Percentage of debt due to cause to the total amount of debt	
1	2	3	4	5
1. Well sinking	12,724	7	7.54	
2. Purchase of land	28,682	13	17.00	
3. House construction, repairs to existing buildings	5,300	5	3.15	
4. Marriage	54,773	65	32.48	
5. Land Improvement	17,668	13	10.47	
6. Livestock purchase	2,033	7	1.21	
7. To clear out standing debts	7,650	5	4.54	
8. Sickness	150	1	0.09	
9. Ordinary wants	25,888	81	15.35	
10. Household cultivation	2,338	8	1.39	
11. Machine purchase	150	1	0.09	
12. Business run by the household	5,330	4	3.16	
13. Cart purchase	450	2	0.26	
14. Irrigation	5,500	2	3.27	
TOTAL	1,68,636	214	100.00	

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

Name of Crop	Unit	Year 1959-60				Year 1960-61										
		Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seed	Balance left over	Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seed	Balance left over	
1. Ragi	"	Pallas	2,337.59	1,947.08	250.00	4.00	..	96.24	40.27	2,603.44	2,170.81	278.83	16.50	8.30	95.07	33.53
2. Paddy	"	"	407.60	369.85	4.00	..	..	26.60	7.15	67.90	60.85	..	..	..	5.30	1.75
3. Horsegram	"	"	121.10	110.17	..	..	..	8.78	2.15	98.20	87.60	..	..	..	8.55	2.05
4. Samai	"	"	130.30	120.10	..	..	..	7.85	2.35	127.00	116.05	..	..	..	8.05	2.90
5. Groundnut	"	Rs.	7,535	570	5,820	..	75	1,070	..	4,860	510	3,570	..	780	..	..
6. Jaggery	"	"	3,135	..	2,785	210	..	70	70	2,499	35	2,380	70	..	14	..
7. Onion and Garlic	"	"	1,346	..	1,296	..	..	50	..	1,225	..	1,225	..	..	..	..
8. Potato	"	"	7,218	..	7,162	..	..	56	..	4,960	..	4,960	..	..	..	..
9. Flowers	"	"	950	..	950	..	..	..	..	1,360	..	1,360	..	..	..	..
10. Betel leaves	"	"	870	..	870	..	..	..	..	1,150	..	1,150	..	..	..	..
11. Vegetables	"	"	53,995	..	53,995	..	..	..	..	36,975	..	36,975	..	..	..	..
12. Mulberry	"	"	5,400	..	5,400	..	..	..	..	4,450	..	4,450	..	..	..	..
13. Lemon Plants	"	"	..	..	..	..	..	..	..	1,500	..	1,500	..	..	..	..

TABLE

Households owning or possessing Land or have given

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
1. Vokkaliga	6	A	..	..	..	..	..	..	..	..
	..	A+B	..	..	..	..	..	..	..	..
	..	A+C	..	..	..	..	..	..	1	0.25
	..	C	..	..	..	..	..	..	..	..
2. Adikarnataka	2	A	..	..	..	..	..	..	..	..
	..	A+B	..	..	..	..	..	..	..	..
	..	A+C	..	..	..	..	..	..	8	2.10
3. Vannikula	13	A	..	..	..	..	..	..	..	..
	..	A+C	..	..	..	..	..	..	..	..
	..	C	..	..	..	..	..	..	..	..
4. Bedas	3	A	..	..	..	..	..	..	..	..
	..	A+C	..	..	..	..	..	..	..	..
5. Jyothinagara	..	A	..	..	..	..	..	..	..	..
	..	A+C	..	..	..	..	..	..	..	..
6. Balija	3	A	..	..	..	..	..	..	..	..
7. Lingayat	2	A	..	..	..	..	..	..	..	..
8. Bestha	1	A	..	..	..	..	..	..	..	..
	..	A+B	..	..	..	..	..	..	..	..
	..	C	..	..	..	..	..	..	..	..
9. Kumbara	4	A	..	..	..	..	..	..	..	..
10. Golla	2	A	..	..	..	..	..	..	..	..
11. Agasa	..	A	..	..	..	..	..	..	..	..
12. Adidravida	1	A	..	..	..	..	..	..	..	..
	..	C	..	..	..	..	..	..	..	..
13. Brahmin	..	A	..	..	..	..	..	..	..	..
	..	A+B	..	..	..	..	..	..	..	..
14. Bovi	1	C	..	..	..	..	..	..	..	..
15. Kammara	..	A	..	..	..	..	..	..	..	..
16. Vyshya	2	A	..	..	..	..	..	..	..	..
17. Bhajantri	1	A	1	..	..	..	..	..	..	..
18. Yakali	..	A	..	..	..	..	..	..	..	..
19. Mudaliyar	1	..	..	..	..	..	..	..	..	..
20. Vaishnava	1	..	..	..	..	..	..	..	..	..
21. Marata	..	A	..	..	..	..	..	..	..	..
22. Kuruba	1	..	..	..	..	..	..	..	..	..
23. Akkasaliga	..	A	..	..	..	..	..	..	3	0.75
24. Muslim	8	A	..	..	..	..	..	..	..	..
	..	C	..	..	..	..	..	..	..	..
25. Jain	1	A	..	..	..	..	..	..	..	..
	..	B	..	..	..	..	..	..	..	..
GRAND TOTAL	53	..	..	..	..	..	..	..	12	3.10

*NOTE.—A=Lands owned and cultivated. C=lands taken on lease for cultivation.
B=Lands owned and leased out.

XXI

out land to others for cultivation

No. of Households and extent of land										Nature of interest on land	Community
No. of Hhs.	Cents 50-100	No. of Hhs.	Acreage 1-2.4	No. of Hhs.	Acreage 2.5-4.9	No. of Hhs.	Acreage 5-10 acres	No. of Hhs.	Acreage 10 and above		
..	..	12	19.50	14	51.25	25	165.66	9	164.09	A	Vokkaliga
..	..	..	..	..	..	..	..	1	95.15	A+B	
..	..	1	1.28	..	..	1	9.00	..	..	A+C	
..	..	..	..	..	..	..	..	..	..	C	
3	2.09	32	58.52	19	63.89	3	19.41	3	35.84	A	Adikarnataka
..	..	..	..	1	4.03	..	..	..	..	A+B	
..	..	..	..	2	6.68	..	..	..	..	A+C	
6	4.38	9	14.40	15	51.09	..	..	1	10.63	A	Vannikula
..	..	1	2.20	1	4.78	1	6.18	1	10.63	A+C	
2	1.10	2	3.10	..	..	..	..	..	..	C	
2	1.08	7	9.58	3	12.04	1	5.23	1	11.85	A	Bedas
..	..	..	..	..	..	1	8.51	..	..	A+C	
..	..	4	4.67	9	33.44	2	15.58	1	11.00	A	Jyothinagara
..	..	1	2.33	..	..	..	..	..	..	A+C	
..	..	3	6.21	3	10.38	..	..	1	14.05	A	Balija
..	..	2	4.58	1	3.18	3	19.21	1	11.05	A	Lingayat
..	..	1	2.03	1	4.00	..	..	..	..	A	Bestha
..	..	..	..	1	4.00	..	..	..	..	A+B	
..	..	1	2.00	..	..	..	..	..	..	C	
..	..	1	2.00	..	..	..	..	..	..	A	Kumbara
..	..	..	..	1	4.83	1	9.45	1	11.18	A	Golla
1	0.88	2	2.73	1	4.97	1	7.10	..	..	A	Agasa
..	..	2	4.00	..	..	..	..	..	..	A	Adidravida
..	..	1	2.00	..	..	..	..	..	..	C	
..	..	..	..	..	..	2	19.13	..	..	A	Brahmin
..	..	..	..	..	..	..	..	1	25.53	A+B	
..	..	2	3.60	..	..	..	..	..	..	C	Bovi
1	0.98	2	3.15	..	..	..	..	..	..	A	Kammara
..	..	..	..	..	..	..	..	1	11.60	A	Vyshya
..	..	1	1.25	1	3.40	..	..	..	..	A	Bhajantri
..	..	..	..	1	3.88	..	..	..	..	A	Yakali
..	..	..	..	..	..	..	..	..	..	..	Mudaliyar
..	..	..	..	..	..	..	..	..	..	..	Vaishnava
..	..	1	1.18	..	..	..	..	..	..	A	Marata
..	..	..	..	..	..	..	..	..	..	..	Kuruba
..	..	1	2.00	..	..	..	..	..	..	A	Akkasaliga
3	2.64	15	28.94	11	36.23	1	7.20	..	..	A	Muslim
..	..	..	..	1	2.65	..	..	..	..	C	
..	..	..	..	2	7.33	2	10.88	..	..	A	Jain
..	..	..	..	..	..	1	6.30	..	..	B	
18	13.15	104	181.25	88	312.05	45	308.84	22	411.66		GRAND TOTAL

Hhs—Households.

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TABLE XXI-A

Ownership of Land in Vokkaleri Village by Residents

Community	Number of Households and extent of land													
	No. of Hhs.	1 acre & below	No. of Hhs.	1-2.49	No. of Hhs.	2.5-4.9	No. of Hhs.	5-7.49	No. of Hhs.	7.5-9.9	No. of Hhs.	10-15	No. of Hhs.	15 & above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1. Vokkaliga	..	..	15	23.41	16	57.36	16	94.63	7	59.49	7	91.44	2	107.15
2. Adikarnataka	7	4.57	15	23.58	10	32.97	1	5.85	..	..	1	10.83	..	..
3. Vannikula	11	4.87	11	17.95	14	48.46	1	5.80	..	..	..	..	..	..
4. Beda	1	0.23	6	9.01	2	9.01	..	..	..	..	1	11.85	..	..
5. Jyothinagara	3	1.38	4	4.48	6	22.85	..	..	2	17.30	..	..	..	..
6. Balija	1	0.15	2	4.33	6	6.73	..	..	..	..	..	..	..	..
7. Lingayat	1	0.80	2	3.76	1	3.18	1	5.82	..	..	..	..	..	..
8. Bestha	..	..	1	2.03	2	8.00	..	..	..	..	..	..	..	..
9. Kumbara	..	..	1	2.00	..	..	..	..	..	..	..	..	..	..
10. Golla	..	..	..	..	1	4.83	..	..	1	9.45	1	11.18	..	..
11. Agasa	1	0.88	2	2.73	1	4.97	1	7.10	..	..	..	..	..	..
12. Adidravida	..	..	2	4.00	..	..	..	..	..	..	..	..	..	..
13. Brahmin	..	..	..	..	..	..	..	..	..	..	2	29.13	1	20.83
14. Bovi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15. Kammara	1	0.98	2	3.15	..	..	..	..	..	..	..	..	..	..
16. Vyshya	..	..	..	..	..	..	..	..	..	..	1	11.60	..	..
17. Bhajantri	..	..	1	1.25	1	3.40	..	..	..	..	..	..	..	..
18. Yakali	..	..	..	..	1	3.88	..	..	..	..	..	..	..	..
19. Mudaliyar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20. Vaishnava	..	..	..	..	..	..	..	..	..	..	..	..	..	..
21. Maratha	..	..	1	1.18	..	..	..	..	..	..	..	..	..	..
22. Kuruba	..	..	..	..	..	..	..	..	..	..	..	..	..	..
23. Akkasaliga	..	..	1	2.00	..	..	..	..	..	..	..	..	..	..
24. Muslim	7	4.19	4	8.41	4	13.11	..	..	..	..	..	..	..	..
25. Jain	1	0.28	..	..	1	3.05	2	11.73	..	..	..	..	..	..
TOTAL	34	18.33	70	113.27	62	221.80	22	130.93	10	86.24	13	166.03	3	127.98

Hhs—Households.

TABLE XXI-B

Table showing the land owned outside the village

Community	Name of the villages and number of Households and its Acreage															
	Chinnapura		Mylanda halli		Kodi Halli		Kethoor		Baichapura		Holera-halli		Settykere		Markanda-pura	
	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age
1. Vokkaliga	5	12.80	3	19.00	2	13.25	1	29.00	..	..	..	..	..	..	..	..
2. Adikarnataka	..	..	1	3.00	40	106.08	..	..	..	..	..	..	..	..	..	..
3. Vannikula	..	..	..	..	5	9.05	..	..	1	6.63	1	1.33	1	3.00	2	1.16
4. Beda	..	..	2	10.00	6	7.81	..	..	..	..	..	..	..	..	..	..
5. Jyothinagara	..	..	..	..	1	5.20	..	..	7	14.76	..	..	..	..	..	..
6. Balija	..	..	..	..	4	19.43	..	..	..	..	..	..	..	..	..	..
7. Lingayath	..	..	..	..	5	24.46	..	..	..	..	..	..	..	..	..	..
8. Brahmin	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9. Muslim	..	..	..	..	9	29.61	..	..	8	20.44	..	..	..	..	..	..
10. Jain	..	..	..	..	2	9.45	..	..	..	..	..	..	..	..	..	..
TOTAL	5	12.80	6	32.00	74	224.79	1	29.00	16	41.83	1	1.33	1	3.00	2	1.16

Hhs—Households.

TABLE XXII

General

Total No. of households	Number of Households			
	Reading daily newspaper	Member or Members of which work for social uplift	Member or members of which take active part in politics	Member or members of which have joined Co-operative Societies
1	2	3	4	5
342	19	..	2	49

[illegible]

TABLE 2—contd.

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
Markandeya			1						1				1													3
Dharmaraja & Vishnu			1																							1
Vishnu	2																									2
Venkateswara & Lakshmi	1																									1
Chowdeshwari	1																									1
Rama & Eswara	2						1																			3
Gonateswara & Thirthankara																								2		2
Padmavathi & Jwalanamma																								4		4
Rama & Lal'shmi																							1			1
Beluru Channakeswara																			1							1
Anjaneya & Narayanaswamy				3																						3
Rama & Kaiwarada Narayanappa										1																1
Nanjundeswara															1	3										4
TOTAL	55	10	35	14	13	9	9	5	3	3	4	2	3	2	3	3	3	..	1	1	1	1	1	1	6	187
Households that do not worship any God	15	55	25	4	4	1	..	..	2	2	1	2	..	1	..	..	1	..	..	..	..	..	..	..	42	155
GRAND TOTAL	70	65	60	18	17	10	9	5	5	5	5	4	3	3	3	3	3	1	1	1	1	1	1	1	42	342

TABLE 3
Awareness of Untouchability Offences Act

Caste	No. of persons interviewed	No. of persons aware of prohibition of untouchability under Law	Remarks
1	2	3	4
1. Vokkaliga	70	30	
2. Adikarnataka	65	24	
3. Vannikula	60	33	
4. Bedas	18	7	
5. Jyothinagara	17	14	
6. Balija	10	9	
7. Lingayat	9	9	
8. Bestha	5	3	
9. Kumbara	5	3	
10. Golla	5	3	
11. Agasa	5	2	
12. Adidravida	4	..	
13. Brahmin	3	3	
14. Bovi	3	1	
15. Kammara	3	3	
16. Vyshya	3	3	
17. Bhajantri	3	1	
18. Yakali	1	..	
19. Mudaliyar	1	1	
20. Vaishnava	1	1	
21. Maratha	1	..	
22. Kuruba	1	1	
23. Akkasaliga	1	..	
24. Muslim	42	20	
25. Jain	6	4	
TOTAL	342	175	

TABLE 4-A
Contravention of Marriage Rules

Cast/Tribe	No. of Households	No. of marriages in contravention of Caste/Tribe	Frequencies of each type of contravention						Remarks
			Type I	Type II	Type III	Type IV	Type V	Type VI	
1	2	3	4	5	6	7	8	9	10
1. Vokkaliga	70	1	Married a divorced Lady.	..	..	..	..	..	
2. Kuruba	1	1	Married a Lambani girl.	..	..	..	..	..	
3. Jain	6	2	..	..	Married to a Yakali woman.	Married to a Marati girl.	..	..	

TABLE 4-B
Permissibility of Inter-caste Marriage

Caste/Tribe	No. of persons interviewed	No. of persons who consider it is permissible to form marital ties with				Remarks including running note on back ground of the persons giving affirmative reply (educated young men) Panchayat Member etc.,
		Caste/Tribe I Name	Caste/Tribe II Name	Caste/Tribe III Name	Caste/Tribe IV Name	
1	2	3	4	5	6	7
1. Vokkaliga	70	Vokkaliga Reddy to Vokkaliga Marasu in 3 Houses.	Vokkaliga Reddy to Vokkaliga Marasu & Musuku in 4 Households.	Vokkaliga Reddy to Vokkaliga Marasu & Sajiu in 1 House.	..	
2. Vannikula	60	Vannikula Mullugara to V. Nama-dhari in 1 House.	..	..	..	
3. Beda	18	Beda Nayak to Palyegara in 1 House.	Setty to Achari & panchachara in 1 House.	..	..	
4. Muslim	42	Sheik to Syed in 2 Houses.	Syed to Sheik in 2 Households.	..	..	

TABLE 5-A
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	Remarks
1	2	3	4	5
1. Vokkaliga	70	1	19	
2. Adikarnataka	65	1	5	
3. Vannikula	60	..	16	
4. Bedas	18	..	..	
5. Jyothinagara	17	2	13	
6. Balija	10	1	7	
7. Lingayat	9	..	5	
8. Bestha	5	..	..	
9. Kumbara	5	..	2	
10. Golla	5	..	1	
11. Agasa	5	..	..	
12. Adidravida	4	..	..	
13. Brahmin	3	1	3	
14. Bovi	3	..	..	
15. Kammara	3	..	2	
16. Vyshya	3	1	2	

TABLE 5-A—contd.

1	2	3	4
17. Bhajantri	3	..	..
18. Yakali	1	..	..
19. Mudaliyar	1	..	..
20. Vaishnava	1	..	..
21. Maratha	1	..	..
22. Kuruba	1	..	..
23. Akkasaliga	1	..	..
24. Muslim	42	..	3
25. Jain	6	1	2
TOTAL	342	8	80

TABLE 5-B
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/Grand Father	Brothers/Sisters	Sister's son close relatives	Brother's son distant relatives	Others
1	2	3	4	5	6	7	8	9	10
1. Vokkaliga	70	70	..	..	..	..	..	..	..
2. Adikarnataka	65	65	..	..	..	..	..	..	..
3. Vannikula	60	60	..	2	..	..	..	..	..
4. Beda	18	18	..	..	..	..	..	..	..
5. Jyothinagara	17	17	1	..	..	..	..	..	..
6. Balija	10	10	..	..	..	..	..	..	..
7. Lingayat	9	9	..	2	..	..	..	..	..
8. Bestha	5	5	..	..	..	..	..	..	..
9. Kumbara	5	5	..	..	..	..	..	..	..
10. Golla	5	5	..	..	..	..	..	..	..
11. Agasa	5	5	..	..	..	..	..	..	..
12. Adidravida	4	4	..	..	..	..	..	..	..
13. Brahmin	3	3	..	..	..	..	..	..	..
14. Bovi	3	3	..	..	..	..	..	..	..
15. Kammara	3	3	..	..	..	..	..	..	..
16. Vyshya	3	3	1	..	..	..	..	..	..
17. Bhajantri	3	3	..	..	..	..	..	..	..
18. Yakali	1	1	..	..	..	..	..	..	..
19. Mudaliyar	1	1	..	..	..	..	..	..	..
20. Vaishnava	1	1	..	..	..	..	..	..	..
21. Maratha	1	1	..	..	..	..	..	..	..
22. Kuruba	1	1	..	..	..	..	..	..	..
23. Akkasaliga	1	1	..	..	..	..	..	..	..
24. Muslim	42	42	15	9	2	1	2	7	..
25. Jain	6	6	..	..	..	..	..	..	..
TOTAL	342	342	17	13	2	1	2	7	..

TABLE 5-C

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	All daughters get equal share	Wife gets equal share	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
1. Vokkaliga	70	70	..	..	..	..	..	..	..
2. Adikarnataka	65	65	..	..	..	..	..	..	..
3. Vannikula	60	60	..	2	..	..	..	..	..
4. Bedas	18	18	..	..	..	..	..	..	..
5. Jyothinagara	17	17	1	..	..	..	..	..	..
6. Balija	10	10	..	..	..	..	..	..	..
7. Lingayat	9	9	..	2	..	..	..	..	..
8. Bestha	5	5	..	..	..	..	..	..	..
9. Kumbara	5	5	..	..	..	..	..	..	..
10. Golla	5	5	..	..	..	..	..	..	..
11. Agasa	5	5	..	..	..	..	..	..	..
12. Adidravida	4	4	..	..	..	..	..	..	..
13. Brahmin	3	3	..	..	..	..	..	..	..
14. Bovi	3	3	..	..	..	..	..	..	..
15. Kammara	3	3	..	..	..	..	..	..	..
16. Vyshya	3	3	1	..	..	..	..	..	..
17. Bhajantri	3	3	..	..	..	..	..	..	..
18. Yakali	1	1	..	..	..	..	..	..	..
19. Mudaliyar	1	1	..	..	..	..	..	..	..
20. Vaishnava	1	1	..	..	..	..	..	..	..
21. Maratha	1	1	..	..	..	..	..	..	..
22. Kuruba	1	1	..	..	..	..	..	..	..
23. Akkasaliga	1	1	..	..	..	..	..	..	..
24. Muslim	42	42	..	..	..	..	..	..	..
25. Jain	6	6	..	..	..	..	..	..	..
TOTAL	342	342	2	4	..	..	..	..	..

- Muslim
1. In 3 Households the son gets 50% of the total property and the remaining 50% goes to all relatives on the basis of their mutual agreements.
 2. In 1 Household the son gets 50% of the total property and the remaining 50% is determined on their proximity of relationship to the head.
 3. In 3 Households there is no fixed share at all.
 4. In 1 Household 1/8 of the property goes to daughter, 1/3 to grand father and the remaining to the son.
 5. In 1 Household the property is divided on the proximity of relationship to the head.

TABLE 6

Reciprocal Aid in Agricultural Practices

Caste/Tribe/Community	No. of Hhs.	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	Remarks
1	2	3	4	5	6
1. Vokkaliga	70	64	1	7	
2. Adikarnataka	65	63	1	4	
3. Vannikula	60	47	2	6	
4. Beda	18	15	..	..	
5. Jyothinagara	17	17	1	7	
6. Balija	10	7	..	..	
7. Lingayat	9	7	..	1	
8. Bestha	5	4	..	..	
9. Kumbara	5	1	..	..	
10. Golla	5	3	..	..	
11. Agasa	5	5	..	..	
12. Adidravida	4	3	..	..	
13. Brahmin	3	3	..	..	
14. Bovi	3	2	..	..	
15. Kammara	3	3	..	..	
16. Vyshya	3	1	..	..	
17. Bhajantri	3	2	..	1	
18. Yakali	1	1	..	..	
19. Mudaliyar	1	..	..	..	
20. Vaishnava	1	..	..	..	
21. Maratha	1	1	..	..	
22. Kuruba	1	..	..	..	
23. Akkasaliga	1	1	..	..	
24. Muslim	42	34	..	..	
25. Jain	6	5	..	..	
TOTAL	342	289	5	26	

TABLE 7
Livestock Statistics including Fishery

Caste/Tribe/Community	Cows in Milk		Cows in dry		Adult females not calved		Bulls		Working Bullocks		Other Adult males		Young Stock (Males)		Young Stock (Females)	
	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.	No. of Hhs.	Total No.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1. Vokkaliga	6	13	44	107	5	16	5	11	33	83	2	2	5	13	5	8
2. Adikarnataka	2	3	38	84	..	..	4	5	9	18	2	3	2	2	2	2
3. Vannikula	4	4	37	63	..	..	1	1	8	15	..	..	3	3	3	3
4. Beda	..	..	7	16	..	..	..	..	1	2	..	..	1	1	3	3
5. Jyothinagara	1	1	5	9	..	..	1	2	9	18	..	..	..	..	..	..
6. Baliya	1	2	6	13	..	..	..	..	..	..	..	..	..	..	..	..
7. Lingayat	..	..	4	8	1	1	..	..	..	..	..	..	..	..	1	1
8. Bestha	..	..	..	..	..	..	2	4	..	..	..	..	..	..	..	..
9. Kumbara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10. Golla	1	1	3	17	1	5	..	..	3	10	..	..	1	1	..	..
11. Agasa	..	..	3	6	..	..	..	..	..	..	..	..	..	..	..	..
12. Adidravida	..	..	2	5	..	..	..	..	..	..	..	..	1	1	1	1
13. Brahmin	2	2	1	1	2	3	..	..	2	3	..	..	..	..	..	..
14. Bovi	..	..	..	..	..	..	..	..	1	1	..	..	1	1	..	..
15. Kammara	1	1	..	..	..	..	..	..	..	..	..	..	..	..	1	1
16. Vyshya	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
17. Bhajantri	..	..	3	4	..	..	..	..	..	..	..	..	..	..	2	3
18. Yakali	..	..	1	2	..	..	..	..	1	2	..	..	..	..	..	..
19. Mudaliyar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20. Vaishnava	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
21. Maratha	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
22. Kuruba	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
23. Akkasaliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24. Muslim	..	..	21	40	1	1	..	..	3	5	..	..	3	5	2	4
25. Jain	3	3	6	23	..	..	..	..	3	7	..	..	3	6	6	10
TOTAL	21	30	181	398	10	26	13	23	73	164	4	5	20	33	26	36

Hhs = Households.

TABLE 7—Contd.
Livestock Statistics including Fishery

Caste/Tribe/Community	He-buffaloes (Adult)		She-buffaloes in Milk		She-buffaloes dry		Young stock (buffaloes)		Sheep		Goats		Pigs		Horses, ponies & mules	
	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.	No. of Hhs.	Total No.
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
1. Vokkaliga	3	9	27	27	20	41	15	54	22	73	9	72	..	..	..	..
2. Adikarnataka	..	..	2	2	2	3	1	1	3	16	4	104	4	19	..	..
3. Vannikula	..	..	1	1	4	7	1	1	11	59	4	7	..	..	..	..
4. Beda	..	..	2	3	1	1	1	1	3	25	..	..	..	..	..	..
5. Jyothinagara	..	..	3	3	5	6	2	3	1	1	..	..	..	..	..	..
6. Baliya	..	..	1	2	..	..	..	..	2	7	1	5	..	..	..	..
7. Lingayat	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
8. Bestha	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9. Kumbara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10. Golla	..	..	1	1	2	8	1	1	2	6	1	1	..	..	..	..
11. Agasa	..	..	3	3	..	..	2	2	1	4	..	..	..	..	..	..
12. Adidravida	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13. Brahmin	..	..	1	1	2	3	1	1	..	..	..	..	..	..	..	..
14. Bovi	..	..	..	..	..	..	2	2	..	..	..	..	..	..	..	..
15. Kammara	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..
16. Vyshya	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
17. Bhajantri	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
18. Yakali	..	..	..	..	..	..	..	..	1	4	..	..	..	..	..	..
19. Mudaliyar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20. Vaishnava	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
21. Maratha	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
22. Kuruba	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
23. Akkasaliga	..	..	1	1	1	1	1	1	..	..	..	..	..	..	..	..
24. Muslim	..	..	..	..	2	2	..	..	..	..	4	9	..	..	..	..
25. Jain	..	..	3	3	1	1	2	2	..	..	..	..	..	..	..	..
TOTAL	3	9	46	48	42	75	30	70	46	195	23	198	4	19	..	..

Hhs = Households.

TABLE 7—*contd.*
Livestock Statistics including Fishery

Caste/Tribe/Community	Donkeys		Cocks		Hens		Chicken		Ducks		Others		Any other animals or birds, dogs		Fisheries	
	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.	No. of Hhs.	Total No.
	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49
1. Vokkaliga	..	..	1	2	17	67	1	15	..	..	..	..	1	2	..	..
2. Adikarnataka	..	..	..	..	8	41	..	..	..	..	..	..	3	3	..	..
3. Vannikula	..	..	2	2	15	49	..	..	..	..	..	..	..	..	..	..
4. Beda	..	..	1	1	3	8	..	..	..	..	..	..	..	..	..	..
5. Jyothinagara	..	..	1	1	3	3	..	..	..	..	..	..	..	..	..	..
6. Balija	..	..	..	..	2	2	..	..	..	..	..	..	..	..	..	..
7. Lingayat	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8. Bestha	..	..	..	..	1	3	..	..	..	..	..	..	..	..	..	..
9. Kumbara	..	..	..	..	1	3	..	..	..	..	..	..	..	..	..	..
10. Golla	..	..	..	..	2	16	..	..	..	..	..	..	..	..	..	..
11. Agasa	1	2	..	..	1	1	..	..	..	..	..	..	..	..	..	..
12. Adidravida	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13. Brahmin	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
14. Bovi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15. Kammara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
16. Vyshya	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
17. Bhajantri	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
18. Yakali	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19. Mudaliyar	..	..	1	3	..	..	..	..	..	..	..	..	..	..	..	..
20. Vaishnava	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
21. Maratha	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
22. Kuruba	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
23. Akkasaliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24. Muslim	..	..	1	1	11	45	1	10	..	..	..	..	..	..	..	..
25. Jain	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	1	2	7	10	65	239	2	25	..	..	..	..	4	5	..	..

Hhs = Households.

TABLE 8-A
Village Industries—Products

Caste/Tribe/Community	Oil Ghani		Pottery		Industry III	
	Industry I (Name)		Industry II (Name)			
	No. of Households	Name of products	No. of Households	Name of products	No. of Households	Name of products
1	2	3	4	5	6	7
1. Jyothinagara	8	Honge oil and oilcake	..	..	..	..
2. Kumbara	..	..	4	Various kinds of earthenware required for domestic use.	..	..

TABLE 8-B
Village Industries—Disposal of Products

Name of Product	Particulars of households that sell to neighbours only		Particulars of households that sell in market		Particulars of households that sell in shandy and in neighbouring villages		Remarks
	Caste	No. of Households	Caste	No. of Households	Caste	No. of Households	
1	2	3	4	5	6	7	8
Oil	Jyothinagara	6	..	..	Jyothinagara	2	..
Earthenwares required for domestic use.	..	..	..	..	Kumbara	4	..

TABLE 9
Land Reclamation and Development

Community	No. of families benefitted by Land Reclamation and Development	Brief description of the Land Reclamation and Development
1. Vokkaliga	1	..
2. Adikarnataka	1	..
3. Lingayat	1	..
TOTAL	3	..

TABLE 10
Co-operative Society

Name of the Co-operative Societies	No. of Households belonging to													
	Vokka-liga	Adikar-nataka	Vanni-kula	Jyothi-nagara	Bali-ja	Linga-yat	Bestha	Kum-bara	Golla	Agasa	Brah-min	Vyshya	Bhaj-antri	Mus-lims
Service Co-operative Society, Vokkaleri.	9	6	5	3	2	3	2	1	1	1	2	1	1	3
Kolar taluk, multipurpose Co-operative Society.	..	5	..	..	..	1	..	..	..	..	..	..	..	..
District Central Co-operative Bank Kolar.	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Land mortgage Bank, Kolar.	..	1	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	10	12	5	3	2	4	2	1	1	1	2	1	1	3

TABLE 11-A
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
1	2	3	4	5	6	7	8	9	10	11	12	13
1. Vokkaliga	14	9	6	4	8	3	5	4	..	4	5	8
2. Adikarnataka	4	1	3	6	18	6	..	..	2	1	10	14
3. Vannikula	4	2	4	8	13	5	2	3	1	1	7	10
4. Bedas	1	1	..	2	5	2	..	..	..	2	1	4
5. Jyothinagara	1	4	5	2	2	1	..	..	..	..	2	..
6. Bali-ja	2	..	..	3	2	1	..	..	1	1	..	..
7. Lingayat	3	2	1	1	2	..	..	..	..	..	..	..
8. Bestha	1	1	1	1	..	..	..	1	..	..	..	..
9. Kumbara	..	..	..	2	2	1	..	..	..	..	1	..
10. Golla	2	..	..	..	..	1	..	..	1	..	..	..
11. Agasa	1	..	2	1	..	..	..	..	..	..	..	1
12. Adidravida	..	..	..	1	1	..	..	..	..	..	1	1
13. Brahmin	1	1	1	..	..	..	..	..	..	..	..	..
14. Bovi	..	..	..	1	..	1	..	..	..	..	1	..
15. Kammara	..	..	..	2	1	..	..	..	..	..	..	..
16. Vyshya	1	..	1	..	..	..	..	..	..	..	1	..
17. Bhajantri	..	1	..	..	2	..	..	..	..	..	..	..
18. Yakali	..	..	..	..	1	..	..	..	..	..	..	..
19. Mudaliyar	..	..	..	..	..	..	..	..	..	..	1	..
20. Vaishnava	..	..	..	..	1	..	..	..	..	..	..	..
21. Maratha	..	..	..	..	1	..	..	..	..	..	..	..
22. Kuruba	..	..	..	1	..	..	..	..	..	..	..	..
23. Akkasaliga	..	..	1	..	..	..	..	..	..	..	..	..
24. Muslim	2	1	4	8	18	..	..	..	1	2	2	4
25. Jain	4	..	1	..	..	..	..	..	..	..	1	..
TOTAL	41	23	30	43	77	21	7	8	6	11	33	42

TABLE 11-B
Habit of taking tea as correlated to income

Caste/Tribe/Community	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
1	2	3	4	5	6	7	8	9	10	11	12	13
1. Vokkaliga	12	9	5	2	3	2	7	4	1	6	10	9
2. Adikarnataka	4	1	1	2	12	4	..	..	4	5	16	16
3. Vannikula	4	3	3	8	8	2	2	2	2	1	12	13
4. Beda	1	1	..	2	3	1	..	..	..	2	3	5
5. Jyothinagara	1	4	5	2	1	..	..	..	..	..	3	1
6. Bali-ja	2	..	1	3	2	1	..	..	..	1	..	..
7. Lingayat	3	2	1	1	2	..	..	..	..	..	..	..
8. Bestha	1	2	1	1	..	..	..	..	..	..	..	..
9. Kumbara	..	..	..	2	1	1	..	..	..	..	1	..
10. Golla	2	..	..	..	..	..	..	..	1	..	1	1
11. Agasa	1	..	2	1	..	..	..	..	..	..	..	1
12. Adidravida	..	..	..	1	..	..	..	..	..	..	2	1
13. Brahmin	1	1	1	..	..	..	..	..	..	..	..	..
14. Bovi	..	..	..	1	1	..	..	..	..	..	..	1
15. Kammara	..	..	..	2	1	..	..	..	..	..	..	..
16. Vyshya	1	..	1	..	..	..	..	..	..	..	1	..
17. Bhajantri	..	1	..	..	2	..	..	..	..	..	..	..
18. Yakali	..	..	..	..	..	..	..	..	..	..	1	..
19. Mudaliyar	..	..	..	..	1	..	..	..	..	..	..	..
20. Vaishnava	..	..	..	..	1	..	..	..	..	..	..	..
21. Maratha	..	..	..	..	1	..	..	..	..	..	..	..
22. Kuruba	..	..	..	1	..	..	..	..	..	..	..	..
23. Akkasaliga	..	..	1	..	..	..	..	..	..	..	..	..
24. Muslim	2	..	4	8	15	..	..	1	1	2	5	4
25. Jain	4	..	1	..	1	..	..	..	..	..	..	..
TOTAL	39	24	27	37	55	11	9	7	9	17	55	52

TABLE 12-A
Material culture—Possession of furniture

Caste/Tribe/Community	No. of households possessing										
	Bed- stead	Khatia	Chair	Table	Mirror	Bench	Stool	Jolch- owki	Wall- shelf	Almirah	Desk
1	2	3	4	5	6	7	8	9	10	11	12
1. Vokkaliga	4	..	6	5	..	1	..	..	..	3	1
2. Adikarnataka	..	..	..	..	..	..	..	..	..	..	..
3. Vannikula	..	..	..	..	..	..	..	..	..	..	..
4. Beda	..	..	..	..	..	..	..	..	..	..	..
5. Jyothinagara	..	..	1	1	..	..	..	..	..	..	..
6. Balija	1	..	2	3	..	..	1	..	..	..	..
7. Lingayat	2	..	5	5	..	1	..	..	..	2	..
8. Bestha	..	..	..	..	..	..	..	..	..	..	..
9. Kumbara	..	..	..	..	..	..	..	..	..	..	..
10. Golla	..	..	..	..	..	..	..	..	..	..	..
11. Agasa	..	..	..	1	..	..	..	..	..	..	..
12. Adidravida	..	..	..	..	..	..	..	..	..	..	..
13. Brahmin	1	..	1	1	..	..	..	..	..	..	..
14. Bovi	..	..	..	..	..	..	..	..	..	..	..
15. Kammara	..	..	..	..	..	..	..	..	..	..	..
16. Vyshya	2	..	3	2	..	..	1	..	..	1	..
17. Bhajantri	..	..	..	..	..	..	..	..	..	..	..
18. Yakali	..	..	..	..	..	..	..	..	..	..	..
19. Mudaliyar	..	..	..	..	..	..	..	..	..	..	..
20. Vaishnava	..	..	1	..	..	..	..	..	..	..	..
21. Maratha	1	..	..	..	..	..	..	..	..	..	..
22. Kuruba	..	..	..	..	..	..	..	..	..	..	..
23. Akkasaliga	..	..	1	1	..	1	..	..	..	..	..
24. Muslim	..	..	3	2	..	..	..	..	..	1	..
25. Jain	3	..	2	2	..	1	..	..	..	..	..
TOTAL	14	..	25	23	..	4	2	..	..	7	1

TABLE 12-B
Material Culture—Possession of Consumer Goods

Caste/Tribe/Community	No. of households possessing										
	Electric Fan	Petromax or Hazak	Battery torch light	Kero- sene stove	Bicycle	Radio set	Wrist watch	Wall clock	Electric Iron box	Alaram Time- piece	Electric stove
1	2	3	4	5	6	7	8	9	10	11	12
1. Vokkaliga	..	..	10	1	7	2	2	3	1	..	..
2. Adikarnataka	..	..	1	..	..	..	1	..	..	..	..
3. Vannikula	..	..	3	..	..	..	..	..	..	..	..
4. Beda	..	..	..	..	..	..	..	..	..	..	..
5. Jyothinagara	..	..	3	..	1	..	2	..	..	1	..
6. Balija	..	1	4	1	4	4	2	1	..	1	..
7. Lingayat	..	..	5	..	..	2	2	4	..	..	..
8. Bestha	..	..	..	..	..	..	..	..	..	..	..
9. Kumbara	..	..	..	..	..	..	..	..	..	..	..
10. Golla	..	..	1	..	1	..	1	..	..	..	..
11. Agasa	..	..	..	..	..	..	..	..	..	..	..
12. Adidravida	..	..	..	..	..	..	..	..	..	..	..
13. Brahmin	..	..	2	2	2	..	1	1	..	..	..
14. Bovi	..	..	..	..	..	..	..	..	..	..	..
15. Kammara	..	..	..	..	..	..	..	..	..	..	..
16. Vyshya	1	1	1	2	1	2	2	1	1	..	1
17. Bhajantri	..	..	..	..	..	..	..	..	..	..	..
18. Yakali	..	..	..	..	..	..	..	..	..	..	..
19. Mudaliyar	..	..	..	..	..	..	..	..	..	..	..
20. Vaishnava	..	1	..	..	..	..	..	..	..	..	..
21. Maratha	..	..	..	..	..	..	..	..	..	..	..
22. Kuruba	..	..	..	..	..	..	..	..	..	..	..
23. Akkasaliga	..	..	..	..	..	..	..	..	..	..	..
24. Muslim	..	..	4	..	..	..	2	..	..	..	..
25. Jain	1	2	1	..	1	2	2	..	..	..	..
TOTAL	2	5	35	6	17	12	17	10	2	2	1

VOKKALERI

TABLE
Material Culture—

Caste/Tribe/Community	No. of households that use mosquito curtain having monthly income of				No. of households that do not use mosquito curtain having monthly income of				No. of households that use toilet soap/washing soap having monthly income of				No. of households that do not use toilet/washing soap having monthly income of				
	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1. Vokkaliga	1	..	..	..	..	18	13	14	24	9	5	6	..	10	8	8	24
2. Adikarnataka	..	..	..	..	..	4	1	12	48	1	..	..	1	3	1	12	47
3. Vannikula	..	..	..	..	..	6	5	14	35	..	..	..	..	6	5	14	35
4. Beda	..	..	..	..	..	1	1	4	12	..	..	..	..	1	1	4	12
5. Jyothinagara	..	..	..	..	..	1	4	7	5	..	3	2	..	1	1	5	5
6. Baliija	1	..	..	..	..	1	..	5	3	1	..	3	2	1	..	2	1
7. Lingayat	1	1	..	..	..	2	1	2	2	3	2	..	2	..	..	2	..
8. Bestha	..	..	..	..	..	1	2	2	..	1	2	..	..	..	..	2	..
9. Kumbara	..	..	..	..	..	..	..	2	3	..	..	..	..	..	..	2	3
10. Golla	..	..	..	..	..	2	..	1	2	1	..	..	..	1	..	1	2
11. Agasa	..	..	..	..	..	1	..	3	1	..	..	1	..	1	..	2	1
12. Adidravida	..	..	..	..	..	..	..	1	3	..	..	..	..	..	..	1	3
13. Brahmin	..	..	..	..	..	1	1	1	..	1	1	1	..	..	..	..	..
14. Bovi	..	..	..	..	..	..	..	1	2	..	..	..	..	..	..	1	2
15. Kammara	..	..	..	..	..	..	..	2	1	..	..	2	..	..	..	..	1
16. Vyshya	1	..	..	..	..	..	..	1	1	1	..	1	1	..	..	..	..
17. Bhajantri	..	..	..	..	..	..	1	..	2	..	..	..	..	..	1	..	2
18. Yakali	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1
19. Muduliar	..	..	..	..	..	..	..	..	1	..	..	..	1	..	..	..	..
20. Vaishnava	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1
21. Maratha	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1
22. Kuruba	..	..	..	..	..	..	..	1	..	..	..	1	..	..	..	..	..
23. Akkasaliga	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1	..
24. Muslim	..	..	..	..	..	2	1	15	24	2	1	8	4	..	..	7	20
25. Jain	..	..	..	..	..	4	..	1	1	4	..	1	..	..	..	..	1
TOTAL	4	1	..	..	..	44	30	90	173	24	14	26	11	24	17	64	162

TABLES

12-C
Habits

Caste/Tribe/Community	No. of households that send clothes to washerman having monthly income of				No. of households that do not send clothes to washerman having monthly income of			
	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
	18	19	20	21	22	23	24	25
1. Vokkaliga	15	10	12	9	4	3	2	15
2. Adikarnataka	..	..	..	..	4	1	12	48
3. Vannikula	4	1	..	1	2	4	14	34
4. Beda	..	..	2	1	1	1	3	10
5. Jyothinagara	..	2	2	..	1	2	5	5
6. Baliija	..	..	..	1	2	..	5	2
7. Lingayat	3	2	1	..	..	..	1	2
8. Bestha	..	1	..	..	1	1	2	..
9. Kumbara	..	..	..	..	..	..	2	3
10. Golla	1	..	1	..	1	..	..	2
11. Agasa	..	..	..	..	1	..	3	1
12. Adidravida	..	..	..	..	..	..	1	3
13. Brahmin	1	1	1	..	..	..	..	..
14. Bovi	..	..	..	..	..	..	1	2
15. Kammara	..	..	1	1	..	..	1	..
16. Vyshya	1	..	1	..	..	..	..	1
17. Bhajantri	..	..	..	1	..	1	..	1
18. Yakali	..	..	..	..	..	..	..	1
19. Mudaliyar	..	..	..	1	..	..	..	..
20. Vaishnava	..	..	..	..	..	..	..	1
21. Maratha	..	..	..	..	..	..	..	1
22. Kuruba	..	..	..	..	..	..	1	..
23. Akkasaliga	..	..	1	..	..	..	..	..
24. Muslim	..	..	..	..	2	1	15	24
25. Jain	4	..	1	1	..	..	..	..
TOTAL	29	17	22	17	19	14	68	156

TABLE 13-A
House Type—Roof

Caste/Tribe/Community	No. of Hhs.	No. of Hhs. with		No. of Hhs. with C.I. Sheet Roof	No. of Hhs. with Asbestos Roof	No. of Hhs. with Tile Roof		No. of Hhs. with Tin Roof	No. of Hhs. with Wooden Roof	No. of Hhs. with Straw/Grass Roof	No. of Hhs. with Leaf Roof
		Mud Roof	Pucca Roof			C.T.	M.T.				
1	2	3	4	5	6	7	8	9	10	11	12
1. Vokkaliga	70	22	3	..	..	8	23	..	..	14	..
2. Adikarnataka	65	12	25	..	..	..	7	..	..	21	..
3. Vannikula	60	29	5	..	..	6	16	..	1	3	..
4. Beda	18	8	1	..	..	2	3	..	..	4	..
5. Jyothinagara	17	11	1	..	..	..	4	..	..	1	..
6. Balija	10	7	2	..	..	..	1	..	..	..	..
7. Lingayat	9	6	1	..	..	..	2	..	..	..	..
8. Bestha	5	4	1	..	..	..	..	..	..	..	..
9. Kumbara	5	1	1	..	..	2	1	..	..	..	..
10. Golla	5	2	..	..	..	..	3	..	..	..	..
11. Agasa	5	1	..	..	..	3	1	..	..	..	..
12. Adidravida	4	1	3	..	..	..	..	..	..	..	..
13. Brahmin	3	..	..	..	..	..	3	..	..	..	..
14. Bovi	3	..	..	..	..	..	..	..	..	3	..
15. Kammara	3	3	..	..	..	..	..	..	..	..	..
16. Vyshya	3	1	..	..	..	..	2	..	..	..	..
17. Bhajantri	3	2	..	..	..	..	1	..	..	..	..
18. Yakali	1	..	..	..	..	..	1	..	..	..	..
19. Mudaliyar	1	..	1	..	..	..	..	..	..	..	..
20. Vaishnava	1	1	..	..	..	..	..	..	..	..	..
21. Maratha	1	..	..	..	..	..	1	..	..	..	..
22. Kuruba	1	1	..	..	..	..	..	..	..	..	..
23. Akkasaliga	1	1	..	..	..	..	..	..	..	..	..
24. Muslim	42	23	2	..	..	2	11	..	..	4	..
25. Jain	6	3	1	..	..	..	2	..	..	..	..
TOTAL	342	139	47	..	..	23	82	..	1	50	..

Hhs.-Households.

TABLE 13-B
House Type—Wall

Caste/Tribe/ Community	Number of Households	Number of Households with												
		Mud wall	Bamboo wattled wall	Mud plastered Bamboo wattled wall	Wall of twigs and branches	Wall of twigs & branches plastered with mud	Reed wall	Mud plastered Reed wall	Wooden wall	Brick wall	Straw grass wall	Leaf wall	Stone wall	Other Types of wall
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1. Vokkaliga	70	39	..	..	..	..	..	..	-	29	..	..	2	..
2. Adikarnataka	65	29	..	..	..	..	..	..	..	36	..	..	..	..
3. Vannikula	60	48	..	..	..	..	..	..	..	12	..	..	..	..
4. Beda	18	15	..	..	..	..	..	..	..	3	..	..	..	..
5. Jyothinagara	17	8	..	..	..	..	..	..	..	9	..	..	..	..
6. Balija	10	4	..	..	..	..	..	..	..	6	..	..	..	..
7. Lingayat	9	6	..	..	..	..	..	..	..	3	..	..	..	..
8. Bestha	5	4	..	..	..	..	..	..	..	1	..	..	..	..
9. Kumbara	5	4	..	..	..	..	..	..	..	1	..	..	..	..
10. Golla	5	1	..	..	..	..	..	..	..	1	..	..	..	..
11. Agasa	5	4	..	..	..	..	..	..	..	4	..	..	..	..
12. Adidravida	4	..	..	..	..	..	..	..	..	1	..	..	..	..
13. Brahmin	3	1	..	..	..	..	..	..	..	4	..	..	..	..
14. Bovi	3	3	..	..	..	..	..	..	..	2	..	..	..	..
15. Kammara	3	3	..	..	..	..	..	..	..	..	..	..	..	..
16. Vyshya	3	1	..	..	..	..	..	..	..	2	..	..	..	..
17. Bhajantri	3	2	..	..	..	..	..	..	..	1	..	..	..	..
18. Yakali	1	1	..	..	..	..	..	..	..	1	..	..	..	..
19. Mudaliyar	1	..	..	..	..	..	..	..	..	..	..	..	..	..
20. Vaishnava	1	1	..	..	..	..	..	..	..	..	..	..	..	..
21. Maratha	1	-	..	..	..	..	..	..	..	..	..	..	..	..
22. Kuruba	1	1	..	..	..	..	..	..	..	..	..	..	..	..
23. Akkasaliga	1	1	..	..	..	..	..	..	..	..	..	..	..	..
24. Muslim	42	35	..	..	..	..	..	..	..	7	..	..	..	..
25. Jain	6	5	..	..	..	..	..	..	..	1	..	..	..	..
TOTAL	342	216	..	..	..	..	..	..	..	124	..	..	2	..

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