

CENSUS OF INDIA, 1961

VOLUME XI

MYSORE

PART VI

VILLAGE SURVEY MONOGRAPHS

1: IGGALUR VILLAGE

CHANNAPATNA TALUK, BANGALORE DISTRICT

Editor :

K. BALASUBRAMANYAM

*of the Indian Administrative Service
Superintendent of Census Operations, Mysore*

1965

PRINTED IN INDIA BY THE DIRECTOR, GOVERNMENT CENTRAL PRESS, BANGALORE
AND PUBLISHED BY THE MANAGER OF PUBLICATIONS, DELHI-6

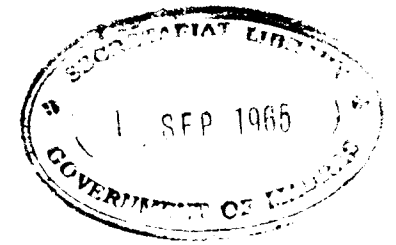
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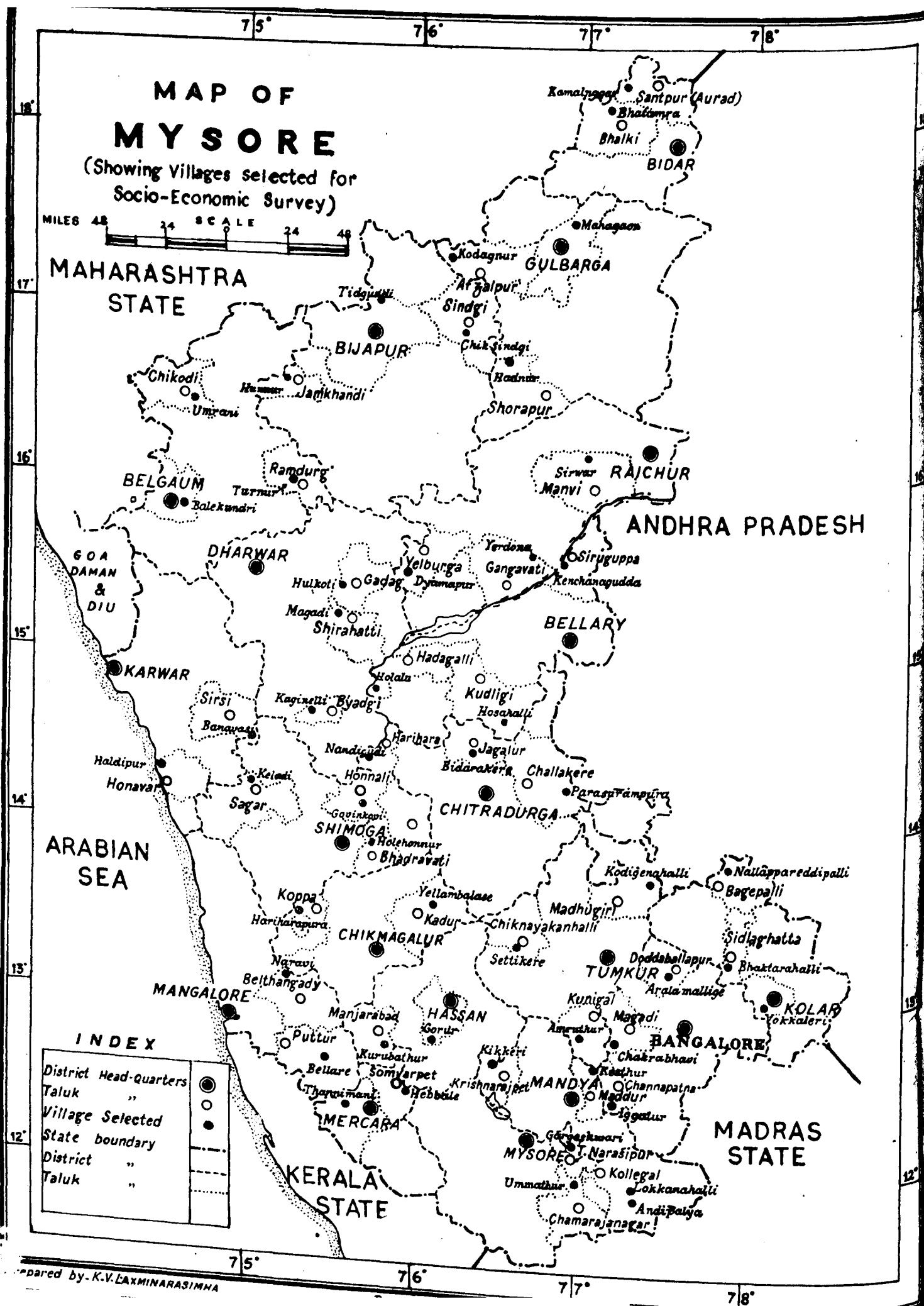
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VILLAGE SURVEY REPORT

ON

IGGALUR

Field Investigation and first draft ..	Sri M. S. Ramachandra, B.Sc., Investigator.
Supervision, guidance and final draft ..	Sri K. L. Suryanarayanan, B.A., B.L., Deputy Superintendent of Census Operations (Special Surveys), Mysore.
Tabulation ..	Sri M. S. Rangaswamy, B.Sc., Senior Technical Assistant.
Photographs ..	Sri S. Ramachandran, B.Sc., Senior Technical Assistant, Rural Craft Survey.



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FOREWORD

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

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of 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:

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

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

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of

fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 Conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable 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 pre-supposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consan-

guinity' 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 inter-related processes, and finally to examine the social and economic processes set in motion through land-reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an Appendix.

NEW DELHI,
July 30, 1964.

ASOK MITRA,
Registrar General, India.

PREFACE

The monograph on Village Iggalur is an attempt to depict the Socio-economic condition of one of the undeveloped interior villages in the Southern Maidan area of the Mysore State. The criteria laid down by the Registrar General, India, have been broadly followed in selecting the villages for survey. An attempt has been made to see that each district is represented and also to have atleast one village from each of the twenty-five sub-regions into which Dr. Learmonth of Liverpool University has divided the State on a consideration of the physical features, rainfall, climate, nature of crops raised, etc. Village Iggalur is one of the 'normal' types of villages multi-ethnic in composition, sufficiently away from the centres of administration, industry and commerce and mainly depending on agriculture. The life of the rural community has neither been static nor has it registered rapid strides despite the existence of the various causes for such a change in the recent years. The influence of the various schemes on the economic condition of the people, the increasing attention they are paying in the recent years in the matter of rearing silk worms which is an important household industry, the homogeneity of their social and cultural life, etc., are only some of the aspects which form the subject matter of this monograph. Iggalur which pursues agriculture in the traditional form is a periodical victim of the vagaries of monsoon and it illustrates how the economic prosperity of the people in this area is retarded for lack of irrigation facilities.

The field work in a survey of this nature in a rural area where literacy is low and civic consciousness is not of a high order has its own difficulties. Considerable time and energy have to be spent in explaining the object and scope of the Survey to infuse in the villagers a sense of confidence and the Investigator has to exhibit a good deal of tact, patience and perseverance if he is to elicit fairly accurate answers to the comprehensive questionnaire formulated for the Survey of the families. In the answers elicited to the various economic questions there is scope for slight error which is primarily due to the unwillingness of certain parties to disclose all details correctly. But, it is useful to note that this error does not affect the soundness of

the conclusions drawn relating to the various aspects of village life, as besides statistics the conclusions are often supported by personal observations and also case studies,

The field work has been carried out by the Investigator, Shri M. S. Ramachandra who has spared no pains to collect valuable information for the report. The study was pursued by the Deputy Superintendent of Census Operations, Special Surveys, Shri K. L. Suryanarayanan who after visiting the village on different occasions has drafted the final report. I am indeed happy that I had occasion to go through the report and offer suggestions before it was finally approved by me. The photos incorporated have been taken by Shri S. Ramachandran, Senior Technical Assistant for Rural Craft Survey. Shri M. S. Rangaswamy, Senior Technical Assistant has supervised the preparation of the various tables in the office and assisted in the preparation of charts.

The monograph is by no means an exhaustive report on the Socio-economic conditions in Village Iggalur. The nature of work is such that a devoted worker always feels that there is so much more to be written than what has been done. In the words of the Registrar General, the monograph is just an attempt "to find out how much of village was static and yet changing and how fast the winds of change were blowing and from where". No two villages are identical in all respects, even as no two human beings are exactly alike. Details of agricultural practices, social customs and even economic factors will differ from village to village, but, the broad pattern remains the same over fairly large areas. From this point of view, Iggalur may be taken as a typical village of one of the sub-regions of Southern Maidan of Mysore State and the picture of rural life drawn here represents broadly any village in Bangalore District and the Western half of Kolar District, where the principal crops are ragi, rice, pulses and oil seeds. It is hoped that the reader will get some idea of the conditions in this sub-region from this report.

K. BALASUBRAMANYAM,
Superintendent of Census Operations,
Mysore.

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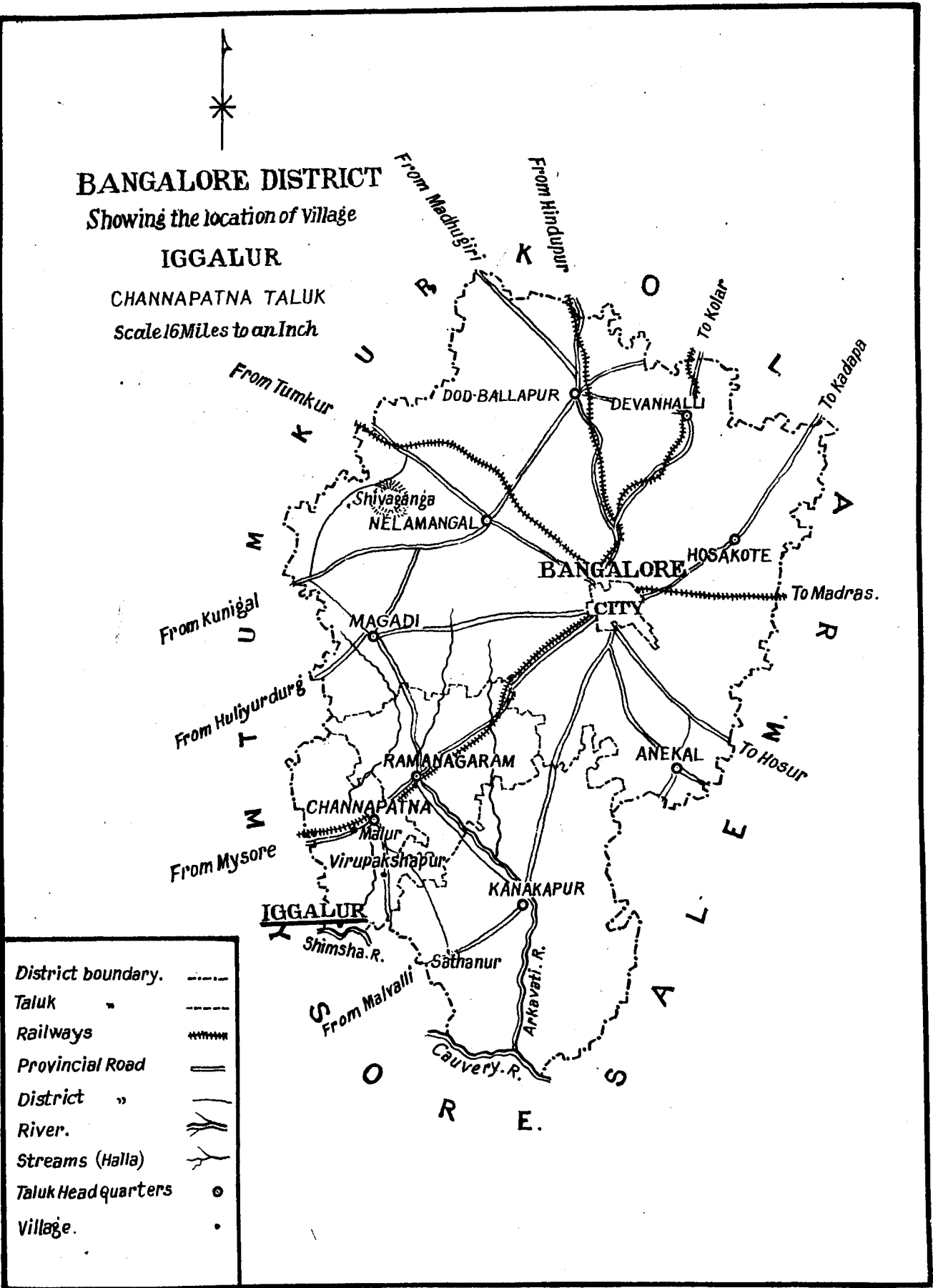
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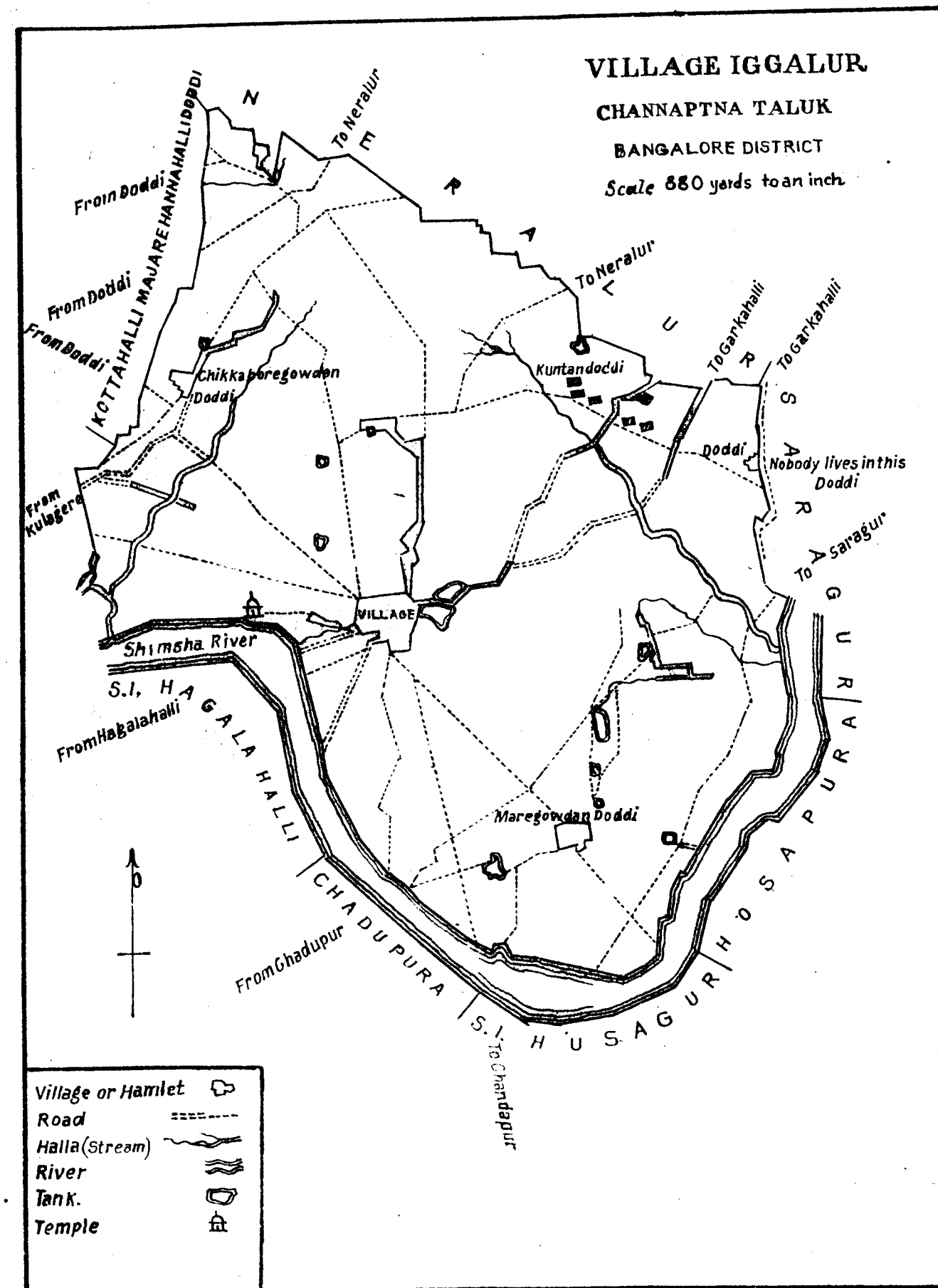
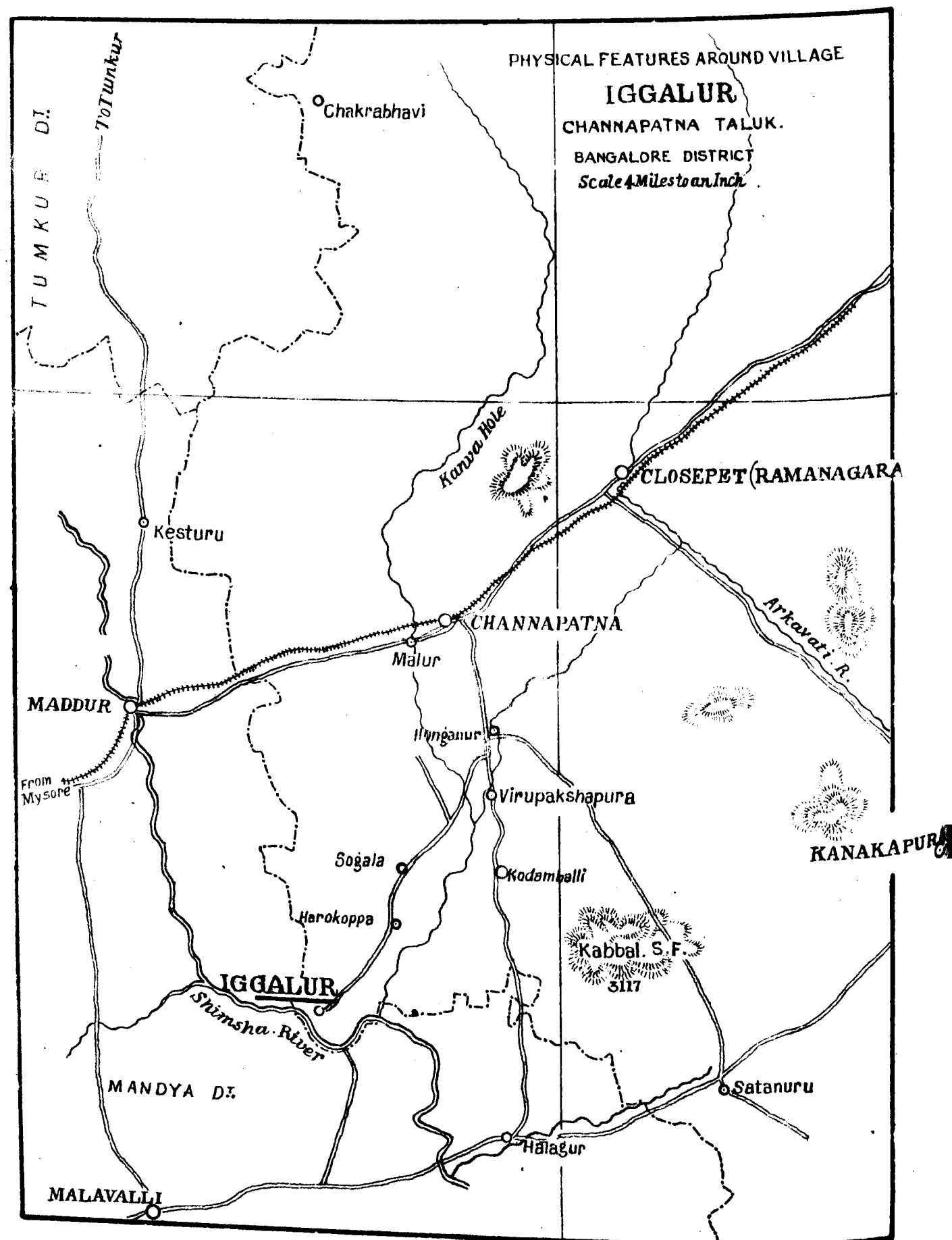
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CHAPTER I

THE VILLAGE

The Village Iggalur, situated at Latitude $12^{\circ} 28'N$ and Longitude $77^{\circ} 10'E$, is one of the interior villages in Channapatna Taluk of Bangalore District. It is 16 miles from the taluk headquarters towards south-west and is situated on the northern bank of the river Shimsha. The river surrounds the village on three sides and there it takes the shape of a human nose. About one and a half miles from the village, towards the east, Kanva, another river, which is also a tributary of Cauvery, joins Shimsha. This village is one of the undeveloped, interior villages in the Southern Maidan area of the Mysore State. Ragi is the main crop grown in the village. All the crops raised in this village are rainfed as the village is not provided with any irrigation facilities. Hence, Iggalur is in many respects a typical village, for studying the socio-economic conditions prevailing in such areas.

2. Location.—The sub-divisional headquarters of this village is Ramanagaram, formerly known as 'Closepet', 7 miles away from Channapatna, the taluk headquarters. Bangalore is the district headquarters and the distance is 53 miles. Both Ramanagaram and Channapatna are situated on the State Highway from Bangalore to Ootacamund which passes through Mysore. The village is connected by a State Road to Channapatna. The village is included in the N.E.S. Block II of Channapatna, the headquarters of the Block Development Officer being Honganur which is $4\frac{1}{2}$ miles from Channapatna. The hobli headquarters, Virupakshipura, is about 8 miles from the village to the north-east and is connected by a cart track. The State road from Channapatna to Halagur, however, passes through the hobli headquarters and at Halagur joins the Bangalore-Mysore State Road traversing through Kanakapura and Malavalli. There is no direct bus service to the village. The road leading to Iggalur branches off at Honganur. The village Iggalur is within the jurisdiction of the Police Station at Akkur, 8 miles to the north.

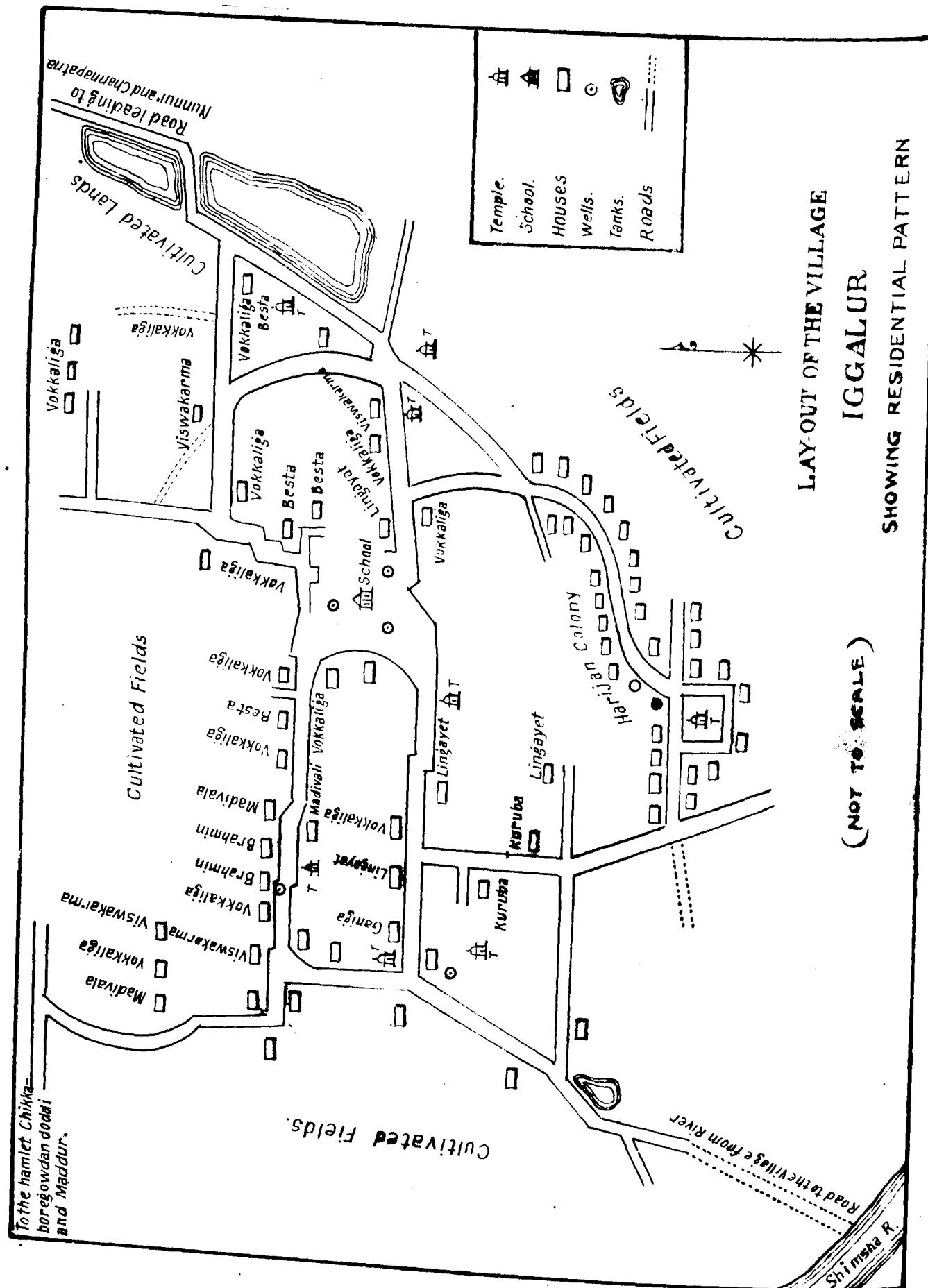
3. The nearest Railway Station to the village is Maddur, a town situated on the Bangalore-Mysore Road, and the intervening distance of 14 miles is not connected by any regular road at present. Malavalli, the nearest town, is 10 miles away and is not directly connected by bus service. The villagers have to cross the river Shimsha to board the bus to Malavalli. A new road from Maddur

to Halagur passing through Iggalur is now under formation and when completed, Iggalur will be linked up with a number of interior villages in the region.

4. Channapatna, the taluk headquarters, is not only the centre of administration but also of commerce, industry and culture. There is a Regulated Market here, besides a number of retailers and a few wholesale dealers. The weekly shandy held at Channapatna, caters to the needs of nearby villagers but rarely do the villagers of Iggalur purchase their commodities from this shandy. It is also a place of industrial importance, the toys and other lacquerware articles manufactured being famous for the quality of workmanship and also design. It is also well-known for Silk Industry. The town is affording educational, welfare and recreational facilities. There are High Schools, a Polytechnic, Railway Station, General as well as Veterinary Hospital, Cinema houses, etc. Channapatna is a place of historic importance as well. It was the capital during the regime of Jagadeva Raya during 1580 and later conquered by the kings of Mysore. The remnants of the Fort are existing even to-day. As such, this town has played an important role in influencing the culture of the people of the surrounding villages including Iggalur.

5. The other centres of Commerce and Industry, with which the village is having relationship, even though remote, are Mandya, Ramanagaram and Malavalli. There is no High School in or near the village. The nearest is at Malavalli (10 miles) and the College is at Mandya. The Telegraph Office at Channapatna serves the village even though the one at Malavalli is nearer.

6. Physical Aspects.—The village is on a plane surface. This is not surrounded by any forests. The forest of 'Kabbal Durga' is about 15 miles to the east of this village and its altitude is 3,500 feet above the sea level. During monsoon, river Shimsha which encircles the village on three sides will be in floods and village Iggalur will be cut off from those on the southern bank of the river for days together. This is a perennial river though the level of water during summer will be only knee deep. This river became perennial only recently due to the flow of seepage water from lands irrigated by Visvesvaraya Canal. The rivers, Shimsha and Kanva, after their



confluence near Iggalur, flow further south and join Cauvery a few miles from the Cauvery Falls at Shivanasamudram. Iggalur is a border village of Channapatna Taluk and the adjoining villages belong to Maddur and Malavalli Taluks of Mandya District. The average rainfall is 31" as recorded at Malavalli, over a period of 10 years, the lowest being 23" in 1960 and the highest 40" in 1952. The climate is good and healthy and it will be dry throughout the year. The summer months of April and May receive occasional showers which render the hot climate quite agreeable for a short period. The chief soil of the village is red loamy.

7. Flora and Fauna.—As the rainfall is low, the tree growth is meagre. The major portion of the village contains vast dry fields cultivated with ragi, groundnuts, horsegram, til, mulberry, etc., and it is only on the bunds of such cultivated plots, that one could see a sparse growth of trees like *honge* (Indian Beech), neem, banyan, tamarind, jack, mango, *jali* (babul), *jamaon* (Black plum), *mahva* (*Hippe*), wood apple, etc., very often in solitary existence. The peepul trees are found around tanks, ponds at the entrance to the village, and also by the sides of the main road. The array of young peepul trees, at the outskirts of the village on either side of the road leading to the village presents a picturesque view. Timber trees are practically non-existent and there is a scarcity of even fuel trees. The villagers depend upon the withered or the wind-fallen trees existing in their fields and those who do not have even these, collect faggots from dried-up shrub-growths, and worn-out fences. Two villagers have recently raised Casurina trees in an extent of about 8 acres. 'Kathale' (Sisal hemp) is the variety of plant used as a fence for the field boundaries. When in disuse or overgrown, portions of this plant are cut or uprooted and converted into fibres from which ropes of different sizes are prepared by the villagers exclusively for their domestic and agricultural purposes. The common flower plants are *kanagale*, *chandumallige*, *thumbe*, and other wild varieties. This village is not reputed for the growth of herbal plants. The vegetables grown are brinjals, pumpkin, gourds, country cucumber, moringa (*Nugge*) lady finger (*Bende*), radish, *gorikayi*, country greens, papay, etc.

8. The fauna of the village consists of the domestic animals like draught bullocks, cows, buffaloes, goats, sheep, pigs, fowls, cats and dogs. Wild animals are very rare. Reptiles are common during the summer months. Jackals, rabbits could be frequently seen. The common birds in this village are crows, sparrows, pigeon, cuckoo, maina, eagles, bats, butterflies, etc. Fishes of a few varieties are found in the rivers Shimsha and Kanva and also in the small tanks and ponds.

9. Size.—The village is 2,514 acres in extent of which only 25 acres are used for residential purposes. The areas of the main village, and the two hamlets viz., Maregowdanadoddi and Chikkaboregowdanadoddi, are not separately available. The main village is about 1½ furlongs in length and about a furlong in width. Within this area there are 9 streets of varying lengths and most of them are narrow, besides being irregular. The main road in the village starts from the entrance near Shambulinga temple and leads to the river and also to the Someswara temple. The river bed is about a furlong from the village proper. This is a medium sized village.

10. Number of Households.—There are 359 households in this village comprising a total population of 1921 of which 971 are males and 950 are females.

11. Residential pattern.—The village consists of four distinct and compact groups of households, one being the main village and the other three hamlets.

The main street within the village is called Lingayat street. The houses are built adjoining one another on either side of the street. On the southern side of this street only Lingayats are residing and on the opposite side a few families of Lingayats are living side by side with a few Vokkaliga families. The houses of Kurubas are in one compact block and they are spread on either side of two streets. This area is called *Kurubara Keri*. The houses of all the other castes are generally found in distinct compact groups in the other streets. The houses are distributed in linear clusters.

The Harijans, however, are living a little away from the village and their houses are situated on either side of the street which runs south to the Lingayat street. The lanes and bylanes here are narrow and irregular.

In the hamlet of Chikkaboregowdanadoddi, which is at a distance of about a mile from the main village to the north-west, only the houses of Vokkaligas are located. There is only one street and the houses on both the rows adjoin each other. There are 57 households here.

Both Kurubas and Vokkaligas live together in the hamlet of Maregowdanadoddi which is about half a mile from the main village to the south-east. There are three streets here. The houses are in linear clusters.

Kuntanadoddi is another hamlet, where 8 Harijan families have built houses and reside. It is about 6 furlongs from the main village on the main road leading to Nunnur.



Photo 1. Main street of the village

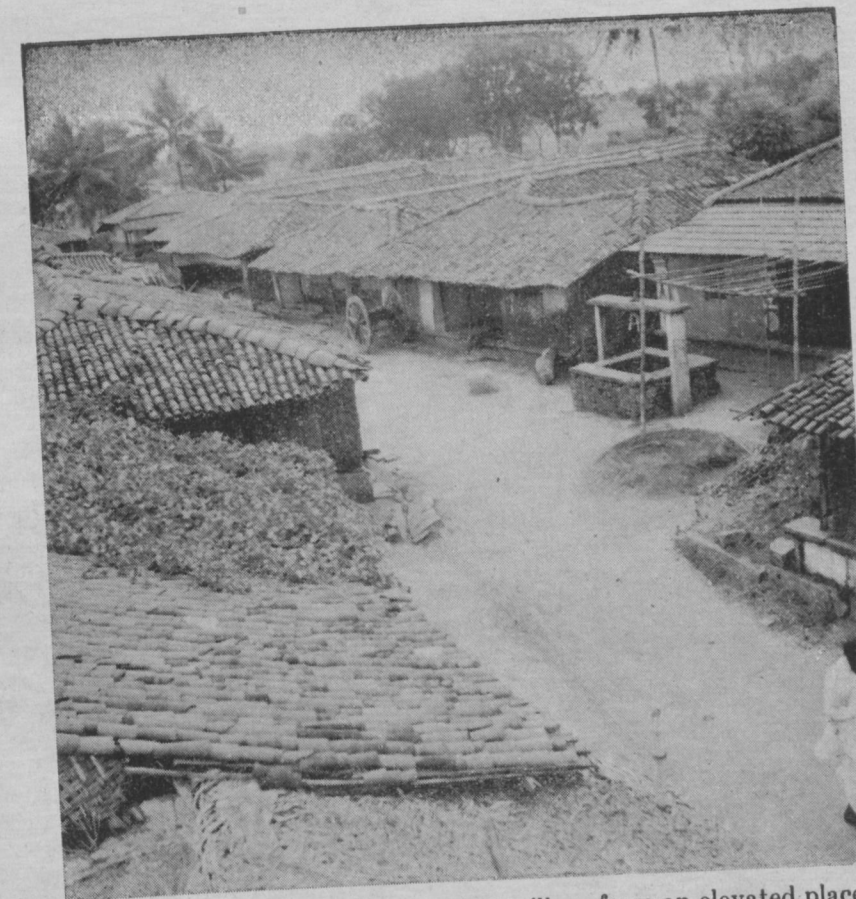


Photo 2. A view of the portion of the village from an elevated place



Photo 3. A woman drawing water from a public well



Photo 4. A 'Veeragallu' near the Shambulingeshwara temple

12. Communication.—The village has no direct bus service from any side. The nearest bus stop is at Nunnur, a village 3 miles from Iggalur on the Iggalur-Channapatna road. There is no regular metalled and bridged road from Nunnur to Iggalur and in between there are two small streams, which require to be paved with at least dips to render vehicular traffic easy. The bus service from Channapatna to Nunnur was introduced for the first time during 1961 and before that, the villagers had to cover a total distance of 6 miles up to Sogala to get into the bus.

On the southern side of the village, for travelling towards Malavalli, Halagur, Mandya and Mysore, the villagers have to cross the river throughout the year, and walk half to three fourths of a mile to catch the bus.

The neighbouring villages are connected by cart-tracks and a number of footpaths. New roads are now under formation. When the river is in floods a leather boat (Haragala) is used to cross the river. There is an extra-departmental branch Post Office at Iggalur since 1955.

13. Public places.—The important places of worship within the village are Someswara, Shambulingeswara, Konana Maramma, Beeredevuru and Anjaneya temples. There is no panchayat hall or *chavadi* or any other place for public gatherings. The Primary School building is used on important occasions for public functions.

A separate plot of 4 acres 20 guntas in extent is reserved for burial grounds for the use of the villagers as a whole. There is no separate place reserved for cremation, as the villagers of all castes except Brahmins bury their dead. Brahmins perform cremation by the side of the river.

In or around the village, we do not find any monuments. However, there are three inscriptions on stone slabs and though the letters are legible, it is not possible to read the text. An attempt has been made long ago to decipher the contents. The following is an extract from 'Epigraphica Carnatica' Vol. 9 which relates what little is known about the inscriptions found in the village. On a Virkal near the Sambhulinga Deva temple:

1. Date 1443 A.D. Be it well. When (with usual titles) vira-Bukkanna-Vodeyar's agent Hariyappa-Odeyar was ruling the kingdom of the world :—(on the date specified), the cultivators of Iggalur.....(rest illegible).

2. On a stone near the same temple. Date 1176 (or 1179) A.D.

Be it well. When the Maha-Mandalesvara, Tribhuvanamalla, capturer of Talakadu Kongu Nangali Koyattur (Uchchangi) and Hanungal, as far as the Heddore, (Vira)-Ganga Vishnuvardhan Narasingha Hoysala Ballala-Deva was ruling the kingdom of the world :—(on the date specified), Iggalur Kauvara Bamma-gavunde and others (named), fighting in.....died and gained *svargga*.

14. Sources of water.—There are in all 14 wells in the village including the hamlets of which only 5 are drinking water wells. There are two wells in the Harijan Colony but none of them is being used for drinking purposes. All the Harijan families and about 50% of the villagers of the other castes fetch water from the river for drinking and culinary purposes. Those residing in the hamlets use water from the wells. Water from a small pond is used by the residents of the Chikkaboregowdanadoddi. There are no irrigation wells or tanks or other irrigation works in the village. The tank known as Kalligere at the entrance to the village is used by the cattle to drink and by the villagers for washing purposes.

15. Welfare and administrative institutions.—There are two Primary Schools in the village of which one is in the main village and the other is in Chikkaboregowdanadoddi. There is a Dispensary at Santhe Mogenahalli at a distance of 12 miles from the village, besides the hospital at Malavalli, 10 miles from the other side of the river. There is a midwife at Kodamballi, 8 miles from the village. The nearest Veterinary Hospital is also at Malavalli. At present, Elethotadahalli which is 6 miles away is the headquarters of the Village Level Worker.

16. Market.—No weekly market is held in this village. Three retail shops cater to the daily needs of the villagers. There are also two cloth shops and five other petty shops. The nearest weekly market is at Hondalagere, two miles away and the villagers of Iggalur frequently visit this shandy. The weekly shandies at Malavalli and Arasankere are also frequented by a few. The nearest wholesale market is at Channapatna, where they sell their surplus agricultural produce such as groundnuts, gingelly and to a negligible extent ragi also.

17. History of the village.—The history of the village is obscure. From certain inscriptions found near Yalahanka it is known that perhaps Ballala the III, one of the last Hoysala rulers resided at Virupakshipura, the hobli headquarters of this village, in the beginning of 13th century. It is also understood that Honganur which

is about 12 miles from Iggalur was a chief town of the sub-division called *Chikkagangawadi* occupying the Shimsha valley and included in the dominion of Gangas, during the 7th century. Shambulingeswara temple located in the village of Iggalur, according to the villagers is said to have been built by the *Cholas* who succeeded the Gangas. This version receives support by the fact that there are inscriptions and temples built by the Chola rulers in *Malur* Patna, a village which is close to Channapatna on the right bank of the river *Kanva*. Channapatna, the taluk headquarters, was a capital during the regime of Jagadeva Raya and it is likely that the village was under his administration. Later he was defeated by Chamaraja Wadeyar.

18. History of the settlement.—It is difficult to say definitely as to when and during whose regime, the different castes came to settle down here. All the villagers are Hindus classified into various castes and sub-castes. Vokkaliga community claims 46 per cent of the total number of households. It is, however, known that the hamlet of *Kuntanadoddi* came into existence about 20 years ago when there was an outbreak of plague in the main village. A few Harijan families at that time shifted their houses away from the main village and this exodus was led by one whose nickname was *Kunta* and the hamlet has since been known as *Kuntanadoddi*. The village is not of any mythological importance and there is no legend concerning this village. Nothing can be said as to why the village acquired the name 'Iggalur'.

19. It may, however, be mentioned here that the villagers of Iggalur have a story to tell relating to the

village. It is said, that some centuries ago, a *Palegar*, a barber by birth, was ruling at Huskur, a village on the other bank of the river. He wanted to marry a girl belonging to Vokkaliga caste residing at Iggalur. He forced her unwilling parents, who were afraid of his cruelty and powers, to accept the alliance. A few days before the day fixed up for marriage, two brothers belonging to Lingayat caste who had been deprived of their small kingdoms had come to Iggalur. They learnt about the dismay of the Vokkaligas and promised to help them and relieve the girl from the clutches of that barber ruler. As a part of the plan, the Palegar was induced to have the marriage performed at the bride's residence and he was informed that the marriage would be performed according to the customs of the Vokkaligas. Meanwhile, a deep well was sunk in the bride's residence and the entrance to the house was made very narrow so as to allow only one person at a time. On the day of the marriage, the bride-groom's party was received with all pomp and as they entered the crowded house one by one, the two brothers who were inside, cut off their heads and dumped in the well. The *Palegar* however sensed the danger and fled. Thus, his efforts were mutilated and he was defeated by these two ingenious brothers and the honour of the community was saved. Later, the younger brother was requested by the villagers to marry that girl and be their *Palegar*, which, he did accordingly. The elder brother left the village as a wanderer and later returned and stayed at Iggalur till his death. This story at best illustrates that the Vokkaligas are very ancient settlers in the village and were a force to be reckoned with.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic composition—The entire population of the village professes Hindu Religion and comprises various castes and sub-castes,

The distribution of the households within the village according to caste and the population of each caste are as follows :—

Sl. No.	Caste	Households		Population
		No.	Percentage	
1	Vokkaliga	166	46	911
2	Adikarnataka (Harijan) ..	67	19	354
3	Kuruba	41	11	212
4	Lingayat	41	11	225
5	Bestha	15	4	72
6	Ganiga	9	3	35
7	Viswakarma	8	2	44
8	Brahmin	7	2	39
9	Madivala	5	2	29
Total ..		359	100	1,921

It is seen from the above that the size of the household, which works out to 5.4 is very much the same among all castes. There are 971 males as against 950 females in the village. The number of females is slightly higher than that of males among the Kuruba, Adikarnataka, Bestha, Viswakarma and Brahmin castes.

3. Vokkaliga.—All the Vokkaligas of this village belong to the same sub-caste known as 'Gangadikara' which is one of the several sub-castes. Within this sub-caste the families are divided into various *Kula* viz., *Ane kula*, *Belli kula*, *Kalli kula*, *Alage kula*, *Balavanta kula*, *Kobe kula*, etc. The area of their origin is not known. Gangadikar Vokkaligas are found in large numbers in the districts of Bangalore, Mandya, Mysore, Hassan and to some extent in the districts of Chik-

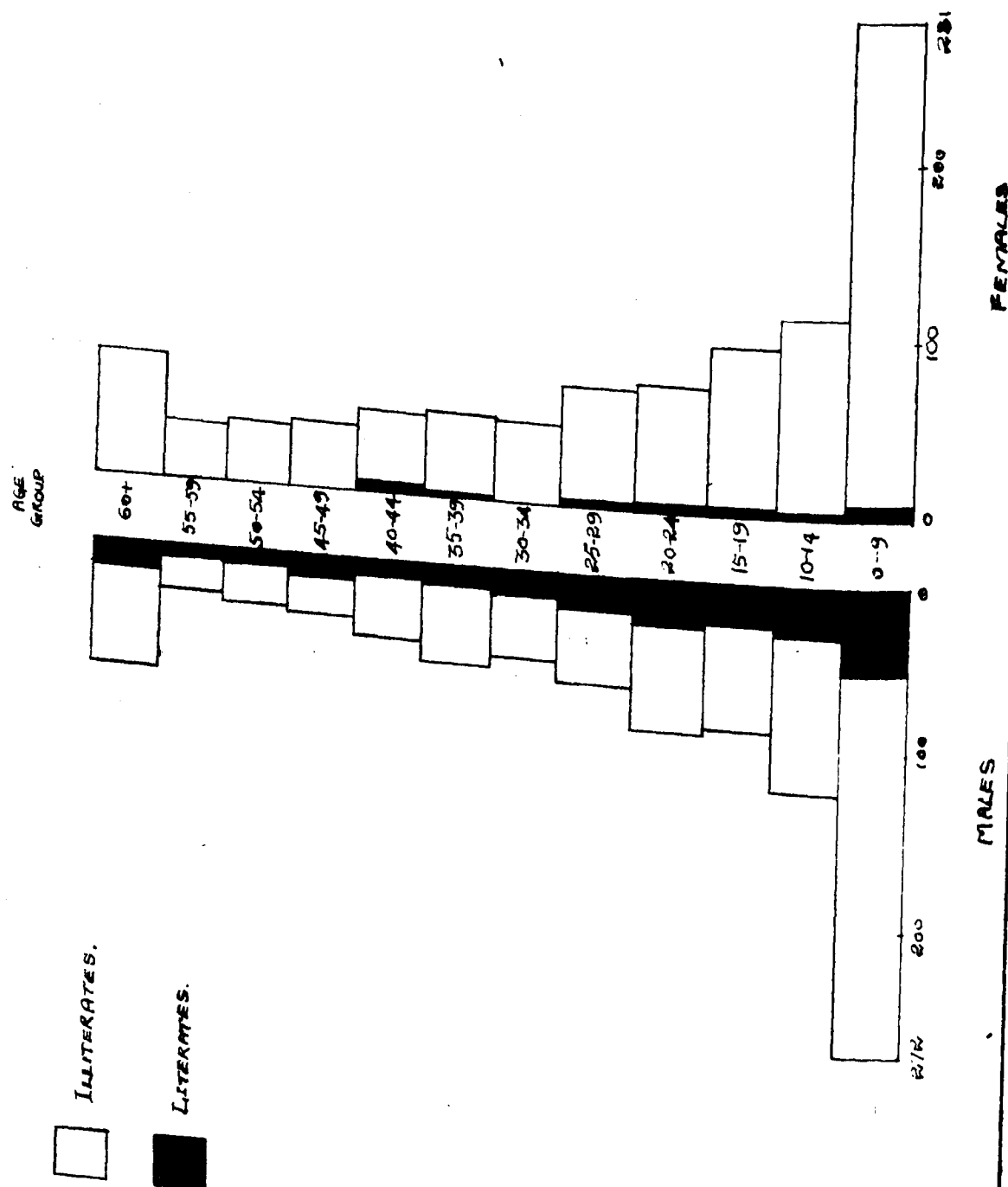
magalur and Shimoga. Inter-dining with other sub-castes is not forbidden but intermarrying is strictly prohibited. Within the sub-caste, *Swakula* marriage is taboo. The Vokkaligas are non-vegetarians, but beef is taboo. Their mother tongue is Kannada. They rear sheep, goats and fowls along with cattle. They are generally cultivators and a few are agricultural labourers. Their status in the 1891 Census classification was also the same. The only change noticed in the occupational status of some of them is the pursuit of silkworm-rearing as a subsidiary occupation. There is thus no change in their traditional occupation which is cultivation. The deities in the Someswara and Maramma temples are worshipped. Each family has a family deity, *i.e.*, Kuladevaru, which is worshipped on festival days.

Only 11 households out of 166 are non-cultivators and do not own any land. 102 households cultivate lands owned by them with occasional help of outside labour. There are 16 other families, which partly cultivate their land and have also leased out a portion of their land. 29 households cultivate their own lands and also have leased in land for share cropping. Lastly, there are 5 families which cultivate their own lands partly and partly leased out and also have taken on lease lands belonging to others.

The important subsidiary occupation is rearing of silkworms and 51 households are engaged in this industry. About 50 families work as agricultural labourers on daily wage to supplement their insufficient earnings from land. 24 households are living in thatched huts, whereas the remaining 142 are residing in houses with mud wall and tiled roof.

4. Adikarnatakas.—They are locally called *Balagi*, and constitute 67 households with a population of 172 males and 182 females. They come under the list of scheduled caste. Their population is distributed throughout the nine districts which formed part of Mysore State before the Re-organisation of States. It is difficult to fix up the area of their origin. It is, however, significant to notice that there are very few villages where they cannot be found. As they constituted the main labour force in the villages, it is probable that their population in a village or region had always a bearing on the availability of agricultural labour. In this village also, these people were treated as untouchables till

POPULATION AND LITERACY BY AGE GROUPS.



recently by the rest of Caste-Hindus, as they belonged to the lowest strata in the social hierarchy. There is another sub-caste among them viz., *Edagai* but none in Iggalur belongs to this sub-caste. Inter-dining and inter-marrying between these two sub-castes is forbidden. Within the sub-caste the families are divided into 'kula' and 'wakula' marriage is a taboo. They live in the southern end of the village in a street called 'Holageri'. Eight households among them are living separately in a hamlet since past 20 years. Though these houses are a little away from the others, there is an intimate social contact between them, and their visit to the village and vice versa is a matter of daily occurrence. The residents of the hamlet worship a banyan tree nearby and also their 'kuladevaru'. There are two temples in Holageri, dedicated to Chikkamma and Doddamma, worshipped on occasions and festivals. All are non-vegetarians and they rear fowls. Two households are engaged in pig-rearing. They speak Kannada.

Nine households among the Adikarnatakas have no land, while 19 others cultivate land holdings, each less than 2.5 acres. 21 families cultivate lands, the holdings of which are in the range of 2.50 acres to 4.59 and 11 others in the range of 5 to 10 acres. Generally, all the Harijan families go out for labour in order to supplement their income. Only four households are engaged in silkworm rearing along with agriculture. The Harijans were mostly agricultural labourers according to 1891 Census classification. Even though they continue this traditional occupation, a noteworthy feature is that a large number of them are cultivators and they go out for labour only to supplement their livelihood.

Forty households are living in houses with mud wall and tiled roof and the remaining 27 live in thatched huts.

5. Lingayat.—Next to Adikarnatakas in the numerical order, the Lingayats constitute 41 households with a population of 225. They are distributed among 4 sub-castes, viz., Shetty—27; Gowdamane—9; Shiva Archaka—4; and one Aradhya. Aradhya and Shiva Archakas are also called *Thambdis* and belong to the priestly class among Lingayats. The Lingayats are also called "Veerashaivas" and "Shivabhakta" or "Shivachara" by virtue of the fact that they are Shiva worshippers. Their sect was founded by Basaveswara about 1166 and "The Lingayat faith soon spread through the north-west of Mysore, and, according to tradition, within 60 years of Basava's death, or 1168–1228, it was embraced from Ulavi, near Goa, to Sholapur, and from Balehalli or Balehonnur (Koppa Taluq) to Sivaganga (Nelaman-gala Taluq). It was the State religion of the Wodeyars

of Mysore from 1399 to 1610, and of the Nayaks of Keladi, Ikkeri, or Bednur from 1550 to 1763". *There are a number of Lingayat mutts spread over throughout the State. Except in the coastal districts of South Kanara and North Kanara, the Lingayats are found in large numbers in all the other districts. All the Lingayats wear *Istalinga* kept in a *Karadige* of silver tied to a thread called *Shivudara* which they worship every day. Shiva Archaka families are hereditary priests in the Someswara temple and the Aradhya family performs the pooja in Basaveswara Temple. Lingayats are strict vegetarians. Some of them rear sheep and goat to supplement their income. Inter-dining among the sub-castes is prevalent, while intermarriage is not permitted. They worship Eswara at the temples of Someswara, Shambulingeswara, Basavanna and in common with all other castes also worship the deity Maramma. All the households live in houses with mud wall and tiled roof. Among Lingayats only two families are landless. One family has leased out the land owned. The remaining 38 families continue their traditional occupation of cultivation. The maximum extent cultivated by any one single family is 26 acres in size and 22 households have holdings with an area in the range of 2.5 to 10 acres. Only 5 households have each lands which are less than 2.5 acres in extent. Rearing of silkworms is a subsidiary occupation for 10 households. Three households are engaged in the trading of provisions besides agriculture and two others have tea shops. The Patel of the village is a Lingayat. Two persons among Lingayats are tailors of whom one is also the Post Master and the other, a cultivator. The mother tongue of Lingayats is Kannada.

6. Kuruba.—In the same way as Lingayats there are 41 households of Kurubas but with a population of 212. The origin of Kurubas is not clearly known. The Kuruba caste is one among the many Sudra castes embracing the Hindu religion from time out of mind. Excepting the coastal districts they are found in varying degree in all the other districts of the State. Their mother tongue is Kannada. Though their traditional occupation is rearing of sheep, their primary occupation at present is cultivation and the significant change in their occupation is the pursuit of silkworm rearing as a subsidiary occupation. All the Kurubas of Iggalur belong to one sub-caste known as "Somawarada kuruba" which is one of the several sub-castes. The chief deity they worship is "Beeradevaru", the temple of which is situated in their own *keri* and managed by a few elders among them. Monday is the day of worship and hence they describe themselves as Somawarada kuruba. There are other groups among kurubas who perform puja on Sunday or Thursday and they are known as 'Aditya-

varada kuruba' and 'Brahmaspathi varada kuruba' respectively. The last mentioned one is also called 'Kambli kuruba' by virtue of their occupation which is clipping the wool from sheep. Inter-dining and inter-marriage among the sub-castes is not permitted. All are non-vegetarians. Among Kurubas 4 families belong to the priestly class called *Thambdi* or *Pavadi* and the members of those families are strict vegetarians. They can marry girls from other Kurubas who are meat eaters after certain purification ceremonies. Their girls are given out in marriage to other Kurubas also. Kurubas are divided among themselves into various *kulas* like, *Anekula*, *Jademunikula*, *Ankanakula*, etc. Swakula marriage is forbidden. None of the Kurubas in this village rear fowls. Twenty one of them are engaged in rearing sheep and goats in addition to agriculture. Only one family is landless. 37 households are engaged in cultivation. Silkworm rearing is a subsidiary occupation among 27 households. Only one household is depending entirely on leased in land. Six families have lands above 10 acres and the largest extent owned by anyone single family among them is 19.33 acres. Only one family is living in a house with thatched roof, whereas the remaining 40 households are living in houses with mud wall and tiled roof.

7. Bestha.—There are 15 households in this caste with a population of 72. This caste is also known as Gangamatha. According to the 1891 Census classification, however, their occupational status in the district was "fisherman, boatmen, and pallakhi bearers". In this village there is one family where one person works as a boatman when the river is in floods. They are divided into various *kulas* and marrying within the same *kula* is prohibited. All of them are poor and they pursue their traditional occupation of agriculture. One family is landless. Only one household cultivates 5.30 acres and all others have a holding the extent of which is below 5 acres. An appreciable number work as labourers to supplement their income. They have no temple of their own and they worship the deity in Someswara temple and Maramma temple with persons of other castes whenever they desire to do so. Out of the 15 families, only 3 are living in houses built with thatched roof, whereas all others are living in houses with a mud wall and tiled roof. The houses are very small, congested and ill-ventilated. They are non-vegetarians and they rear fowls and occasionally go out for fishing in the river or ponds. They also work as boatmen and for carrying the villagers in the boats they are paid in kind by some of the cultivators.

8. Ganiga.—There are nine households of which three are landless among Ganigas. All of them belong

to 'Kiruganiga' sub-caste. Their traditional profession is oil crushing. In 1891 Census classification also they have been described as "oil pressers". Now only two households have oil "Ghanas" and the mode of payment is either cash or in kind for the money equivalent. One is a temple priest. They worship 'Laxmi' and a temple is maintained by them. Even among Ganigas inter sub-caste marriage is not prevalent. They are divided into *kulas* and *swakula* marriage is forbidden. They are non-vegetarians. Except one who cultivates 5.50 acres, all others are petty land owners. Many of them work as labourers. Two work as masons in house construction and they manufacture burnt bricks. None of them is engaged in silkworm rearing. One person has learnt tailoring recently. Like all others in the village they also speak Kannada.

9. Viswakarma.—There are eight families belonging to 'Viswakarma' caste in this village. All of them belong to a sub-caste called 'kulachara'. They speak Kannada. Three households are engaged in silversmithy, two are blacksmiths and two persons are carpenters. The blacksmiths and carpenters are paid in kind annually for the services rendered by them. In 1891 Census classification also they are described as village artisans. The Viswakarma caste is also called 'Panchala'. They wear sacred thread. They are divided into separate *Gotra* and *Sagotra* marriage is not allowed. They are vegetarians. They do not have a temple of their own. They worship the tools and implements used in their profession during Dasara. They visit all the temples in the village and worship the deities. Three households are landless; two have a holding of 2.30 acres each; and two others have lands of more than 3.50 acres each. The remaining one household owns the largest holding consisting of 12.40 acres. Two households are also engaged in silkworm rearing. Both the blacksmiths are landless and they go out for labour in order to supplement their income.

10. Brahmins.—There are seven households of Brahmins who belong to the Smartha sub-sect. They are divided into various *Gotra*. The heads of all the households in this village belong to *Srivatsa Gotra* as they are of one agnatic group. Inter sub-caste marriage and inter-dining with other castes is forbidden. *Sagotra* marriage is not permitted. They are classified as priests in the 1891 Census classification. One household performs the puja in the Anjaneya temple. Their mother tongue is Kannada. Four persons among them are Shanbogs and four are school teachers. They own lands. Some of them have service inam lands. The largest extent owned by any household is 16 acres and the least is 0.75 acres. None of them is engaged in silkworm rearing.

*Mysore Gazetteer by B. Lewis Rice, Vol. I, pages 466-67.

One person who knows Astrology is the local purohit. One is tailor and retail dealer in cloth. They cultivate their land with occasional help of hired labour. They keep the idols of their family deity and other deities in the house and worship everyday in the traditional manner. They visit the Someswara temple and also Kamalaxamma temple in the village on occasions. They also worship 'Sun God' and Rathasaptami is an important festival.

11. **Madivala.**—There are only five families belonging to this caste. They are traditional washermen. They do not wash the clothes of Adikarnatakas. They receive yearly payment in kind from every household which they serve. One is landless, while the other 4 have cultivation also. They do not have a separate temple for worship but join others on festival days in worshipping Someswara and Maramma. They are non-vegetarians and take food from all other castes except Adikarnatakas in the village. Some of them work as casual labourers in order to supplement their income. Only one is engaged in silkworm rearing along with cultivation and washing. They speak Kannada.

12. **House Type.**—For a study of house type in this village it will be useful to remember that it is situated in an area where the rainfall on an average is about 31". The rainfall being very moderate and the climate quite salubrious, the houses are not very lofty and the roofs are not steeply inclined as it is found in Malnad areas. The ground plan is generally rectangular and the roof is slightly inclined. Most of the houses in the village are old, having been constructed 8 to 10 decades back. There are a few new houses which have been built during the past one or two decades and even these conform to the same old traditional type. These houses have stone foundation made of random roubles and size stones and the plinth will be generally 2 or 3 feet above the street level. The walls are of mud and country tiles are used with bamboo strips for roof.

The most common type that is found here is called *Thottimane*. 'Thotti' is that rectangular portion within a house, where the rain water dropping from over the inclined roofs is collected and drained out. Granite slabs are used along the 4 sides of the *Thotti* and usually the bottom will be in level with the street. Thus, it will be about two to three feet below the floor level of the house. *Thotti* is also used for washing hands, feet, vessels, etc., by the members of the household. It will be either rectangular or square in shape depending upon the number of pillars all around it. Some of them have 4 pillars, while others are of 8, 10 and even more according to the size of the house. There is space for

living on all the four sides of this *Thotti* and very often one side of the *Thotti* is set apart for housing the cattle. On the other side at one end, there will be a kitchen-cum-dining room called *kone* and *mane*, while another adjoining room will be made use of either as a store room or a living room. The houses of middle class families will have a plinth area of about 10 to 12 squares. In the front of the house, there will be a verandah called *jagali* which is used by the residents to sit or squat outside the house. In this type of houses though the rooms are ill ventilated the space around the *Thotti* receives sufficient light and air, as *Thotti* is not covered by a roof. Generally, all the houses are mud-walled and the thickness of the wall will be about a foot and a half and usually walls are whitewashed once a year. The roofs have ordinarily eight slopes with four ridges. Country tiles are used for roofing. Bamboo strips tied with coir ropes serve as reepers. Wooden beams are made of either *honne*, *mathi*, *baul*, etc. which are locally available and used as supports. While many *Thotti* houses have no windows at all, there are however, a few which have windows of small sizes of about $1\frac{1}{2} \times 1\frac{1}{2}$ on either side of the main door abutting the street. The main doors measure about $6' \times 3'$ and are generally strong.

The houses adjoin each other and a regular row is formed. A few houses are separated by a common wall, whereas in other cases a little space of about two to three feet is left in between two houses. Many houses do not have backyards. Hay stack is stocked in an open yard, away from the house, which, in turn, is divided into many small plots. The extent owned by each household is quite small. A portion of the plot is also used for dumping the farmyard manure in uncovered, irregular pits.

Houses of this type were constructed several years ago and were intended to accommodate a family of 5 or 6 members, but with the efflux of time and consequent growth of the family resulting in partitions, an acute congestion has crept in. There are many houses where two or three families are living today. This is true of all castes. This deplorable condition is more conspicuous in the cases of those families, which are economically very poor, having absolutely no resources either to improve or construct new houses. There are innumerable families who have not more than two squares inside such houses. There are houses with a plinth area $37' \times 35'$ where half the portion is used as a cattleshed by three families and in the remaining half, each of the three families have a small room of the size $12' \times 8'$ which serves as kitchen-cum-dining room and also as a living apartment. Very few houses have separate bathrooms. Generally, there are drains to lead out water from the kitchen and the

INSIDE VIEW OF A SMALL THOTTI HOUSE

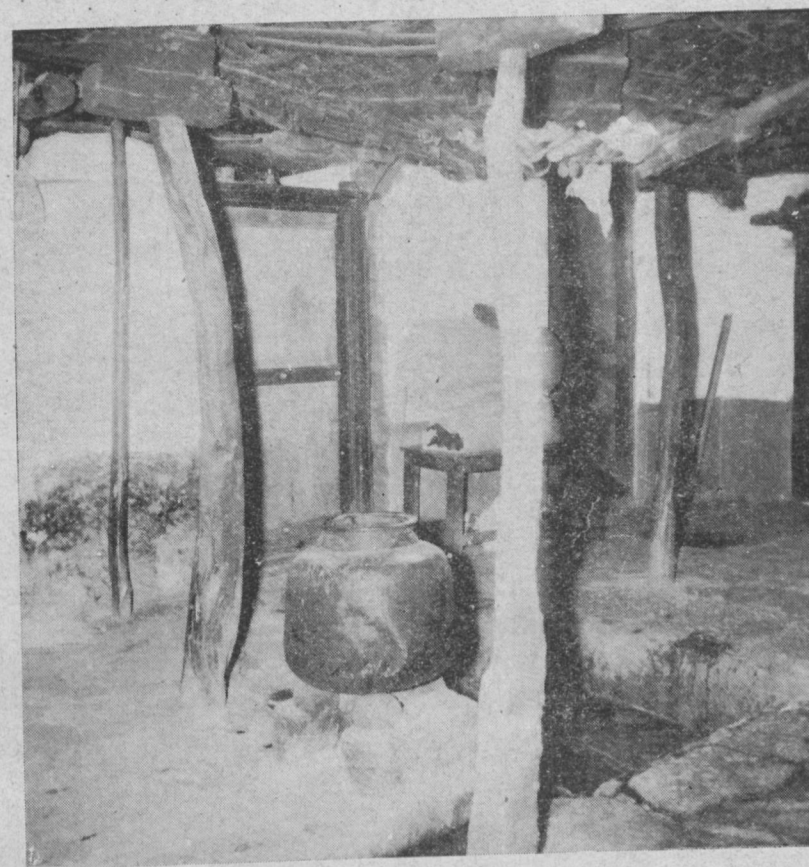


Photo 5 (a) Residential portion



Photo 5 (b) Portion used as Cattle-shed

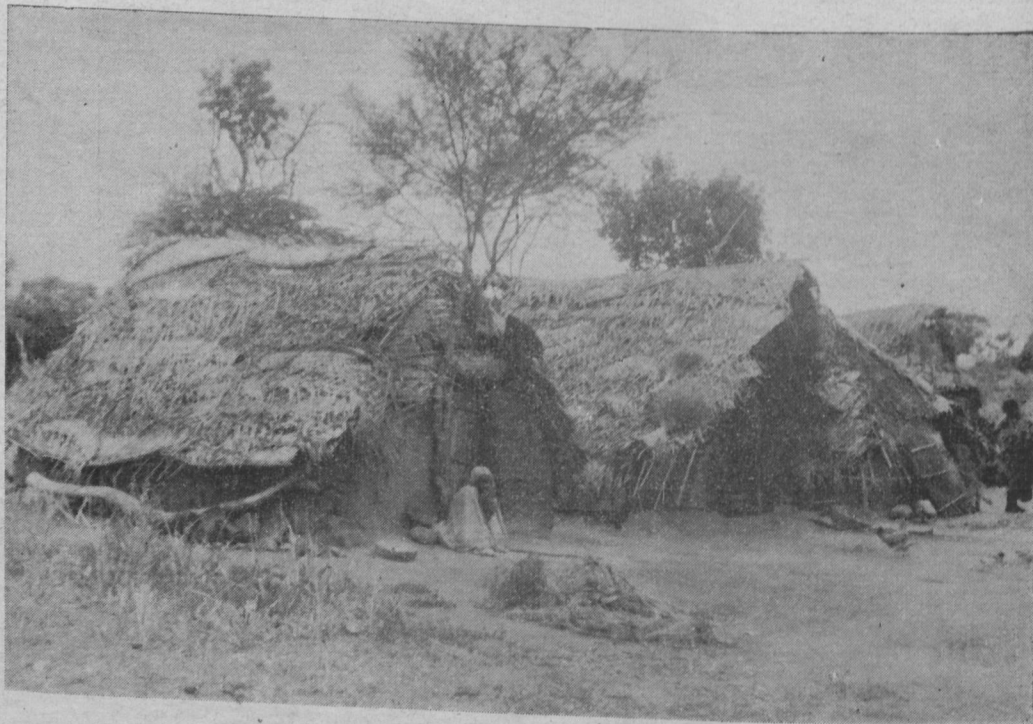


Photo 7. Huts in Kuntanadoddi Hamlet

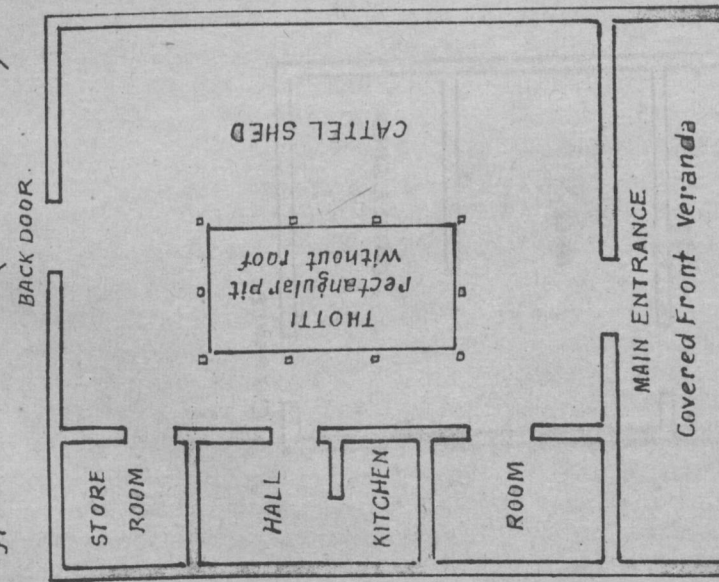


Photo 6. Front view of a 'Thotti House'

IGGALUR

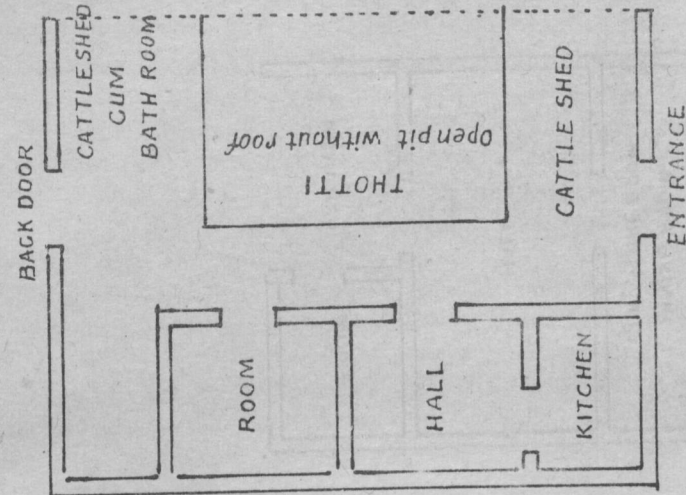
HOUSE TYPES

GROUND PLAN
of a typical 'Thotti House' (with ten Pillars)



8 Inclinations and 4 ridges

GROUND PLAN
of a three sided Thotti House.

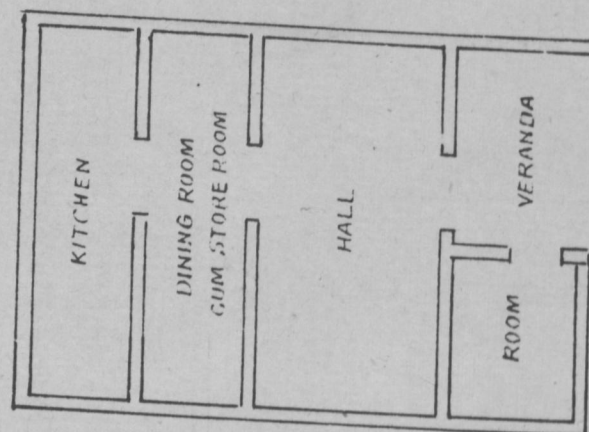
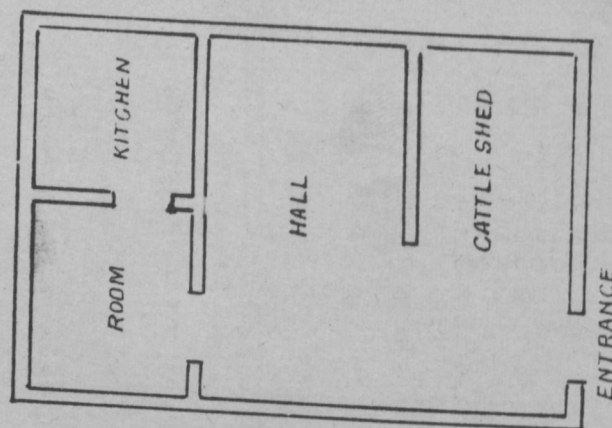


6 Inclinations meeting at 3 ridges.

(NOT TO SCALE)

IGGALUR

HOUSE TYPES

GROUND PLAN
of a Tiled House without a ThottiGROUND PLAN
of a Hut. Mud wall and Coconut leaves roof.

(NOT TO SCALE)

bathroom. The male members of such families sleep outside the house in covered verandahs. Generally, kitchens do not have a separate door. A dwarf wall usually to the left at the entrance to the room bifurcates the kitchen and dining room. Sketches of a few typical houses are appended.

Out of the 359 households in this village, 63 are housed in huts with thatched roofs. The walls will be thin and of mud. Two inclined roofs meet at a ridge and the height of the ridge will be about 8 to 10 feet. The plinth is of mud smeared with cowdung and will be on the same level as that of the street. Some of these huts have drains to lead out water from the kitchen. The villagers use dried paddy straw and/or dried cocoanut leaves for thatching with bamboo as the support. The thatching is replaced once in two or three years. A hut to be constructed generally costs from Rs. 100 to 150 even if personal labour is contributed and the size of such huts will be about 20'x14'. Wooden planks, or cadjan thatches separate the kitchen from the remaining portion of the hut. Very often cattle are also tied within this small hut. Long stone slabs are used as supports for these huts. Most of the huts have no windows. The doors are about 4'x2' and are generally made of dried cocoanut leaves or bamboo reeds closely knit.

There are, however, a few other houses recently constructed which do not conform to either of the 2 types already mentioned.

No house in this village is provided with a latrine. Both males and females irrespective of age go out to open fields around the village to ease themselves. The houses of the well-to-do have a separate bath room, while the poor and the middle class families use the Thotti or some corner of the house for bathing purposes. There is no privacy in these houses. Irrespective of caste the houses are generally kept tidy. The first duty of a housewife in the early morning is to clean the threshold and the surrounding as well as the entire house inside. Among some castes there is a practice of putting *Rangole* on the threshold as well as in front of the house. Many houses have granaries, the walls of which are of either bricks or stone and the tops covered with stone slabs with a device to open. The houses are usually constructed during the months of January to April. The commencement is marked by a function called *Guddlipuja* observed by all communities. *Karthika*, the month of November, is believed to be the most auspicious period. It may be seen that incidentally *Karthika* coincides with the end of the monsoon and the busy period of agricultural operations. A local *purohit* generally belong-

ing to the Brahmin caste decides the date and time of commencement and performs the puja. Then, the actual construction starts. As soon as the house is completely built or even before its completion at times, another function called *muhurtha* (House warming) is to be performed on an auspicious date fixed up by the *purohit* and only after this the house is occupied. For the house warming ceremony, the Lingayats invite their own priests belonging to Aradhya sub-caste, Vokkaligas invite priests called Dasayya, Jogi or Aradhyas from the Lingayat caste, whereas the Adikarnatakas have their own priest. This function, though observed among all the castes is gone through in a simple and unobtrusive way by the poorer class.

Local masons build the houses and the members of the household also contribute their labour. Carpenters of the same village are employed for making doors, frames and windows. Country tiles are purchased from manufacturers in the nearby villages. Bamboo is brought from Halagur side. As regards the ownership of the different types of houses, it is sufficient to say that it mainly depends upon the economic condition of the different categories of the population. Most of the huts are owned by agricultural labourers and petty cultivators. The Harijans of Kuntanadoddi and a few others in the main village live in huts only. The well-to-do families of Lingayats, Vokkaligas, Kurubas as well as a few families of Brahmins and Adikarnatakas not excluded, live in convenient and spacious *thotti* houses. In many a case, a single structure has accommodated two or three families which are economically poor.

13. Dress.—Generally, men wear knickers (shorts) and shirts. Knickers cover them from the waist to knee cap. They have come into vogue during the last about 50 years. Before that, the villagers used to wear dhoties of small size with *kache* covering only half the thighs. Knicker became popular among the working class because of its convenience as well as its cheapness. Shirts, either full arm or half arm, will be quite lengthy and the lower end almost touches the lower border of the knickers. Full open shirts are not in vogue. Shirts will be provided with either one or two pockets. The second pocket will invariably be inside the shirt. Banians used as underwear are either of hosiery or stitched out of cotton cloth. These are worn by almost all the adults while at field work. Poorer section of the villagers on normal days use merely banians and wear shirts only when they go out of the village and on festival days. Invariably every male person in the village puts on his shoulder a towel or an upper cloth which is also used as a head dress while at work. Dhوتي is commonly used among Brahmins and Lingayats. Well-

to-do persons and some other elderly persons also wear dhoti every day. Many others wear dhoti only when they go to the house of their relatives in other villages and on festivals and occasions. *Kache panche* is worn only by a few, while all others wear dhoti as a *Datti* which hangs right up to the ankle. Dhotis of size 4 yds. x 50", either mill-made or handwoven, are in common use. Generally, every married person possesses a dhoti. Lungis i.e., Dhotis of 2 yards length are also used by a few young persons. The quality of cloth used for knickers and shirts will be usually thick, coarse and mill-made. Deep colours like black, brown, snuff, blue and khaki are preferred. Many persons wear knickers stitched out of striped cloths of cheap quality which are generally meant for shirts only. The stitching charge for a knicker is 0-37 nP. Shirting cloth is either of coarse or medium variety with stripes and squares. Poplin shirtings in light colours like biscuit, pink, blue, yellow are also much liked. Half-open shirts with a collar and one or two pockets are in common use, though some elderly persons put on close collar shirts with inside pockets made of very coarse cloth. The stitching charge for a shirt varies from 0-62 to 0-75 nP. Banians made of shirtings are worn by many persons. Hosiery banians are also in use. The rich and the upper middle class persons possess three or four sets of dress, whereas the lower middle class will have hardly 3 sets. The poorer section will have a shirt, a banian and two knickers. Even torn-out shirts and knickers are patched up and used on account of their poverty. A few of the villagers possess coats which are used occasionally. Certain others have silk shirts or a little costly cotton shirts which they use when they go out to towns or other places. Pyjamas and pants are not in vogue. Only one person, who is a school teacher, puts on pants occasionally. Clothes are generally self-washed and washing soap is used to a limited extent. The villagers change their dress usually once in 4 or 5 days. A few persons have their shirts ironed occasionally and two washermen of the village possess an iron box each. Leather chappals generally made in the neighbouring villages are commonly used among the male members of the middle class families even though a few among the poor are also using. Full shoe is not used by any in the village. The chappals are a bit rough but durable.

The women use sarees and blouses. Handloom sarees of coarse variety in deep colours like blue, green, snuff, black, etc., of the size 8 yds x 45" are very common. The *nerige* will be in the front and the saree hangs covering the body down to the ankles. The other end of the saree passes over the left shoulder. *Kache seere* is not in use in this village. Blouses are got stitched from coarse chints of plain colour or with designs of different colours. The charge for stitching a

blouse is usually 37 nP. Undergarments like petticoat and bodice are made use of by a few young women among Brahmins and Lingayats. Middle class women prefer sarees of 40 counts for daily use and they usually possess 4 sets of dress, whereas the poor have only two sets and they do not mind patching up the torn out sarees for daily use. The rich and the upper middle class persons possess costly sarees which they use only on festivals and other important occasions and also when going out to other villages or towns. The frequency of changing the dress differs amongst the members of the same caste. Brahmins and some Lingayats change the dress daily, whereas all others change the dress once in two or three days when they are dirty. The clothes are generally washed on the bank of the river. Washing Soap is not used for washing sarees, but instead *chowlu* is used. Clothes are also given out to washerman for washing. Some women wear chappal.

Among the Brahmins and the Vokkaligas there is a preference for yellow coloured sarees for the brides to be worn at the time of *Dhare* ceremony. The bridegroom puts on a dhoti in the *Kache* style. Among the Brahmins and Lingayats the bridegrooms put on only an upper cloth *Vally*, whereas among others there is no objection for their wearing shirts at the time of *dhare*. The decoration for the bridal couple includes the tying of *Bhashinga* (a marriage caronet) of different designs, on the foreheads besides wearing ornaments according to their economic condition. The one common feature among the widows of all castes is that application of vermilion powder on the forehead is taboo and *Mangalya*, i.e., *Lucky* necklace is discarded. Glass bangles are also not worn by them. Among Brahmins, the elderly widows wear only red or brown sarees without blouse. This restriction is not found among other castes in the village.

Boys generally put on a knicker and a shirt. Some of them also wear undergarments like banians. Bush-shirts are also in use. A few of the school-going boys wear pyjamas also. The clothes are of coarse or medium quality. Chappals are used by a few boys.

Girls in the age group 9 to 13 years wear generally what is called *kirge* a small saree of size 4 yds. x 35" and a blouse. The colours are generally deep and the quality coarse. Younger girls wear *lunga* a skirt and an upper garment called *jumper* stitched from mill-made coarse and medium quality chints. Children's garments are washed when they are dirty generally twice a week by the members of the household and washing soap is applied to a limited extent. Clothes are not ironed before wearing. Children who go out for sheep rearing wear chappals.



Photo 8. A group of villagers in the fields



Photo 9. A Harijan woman carrying water

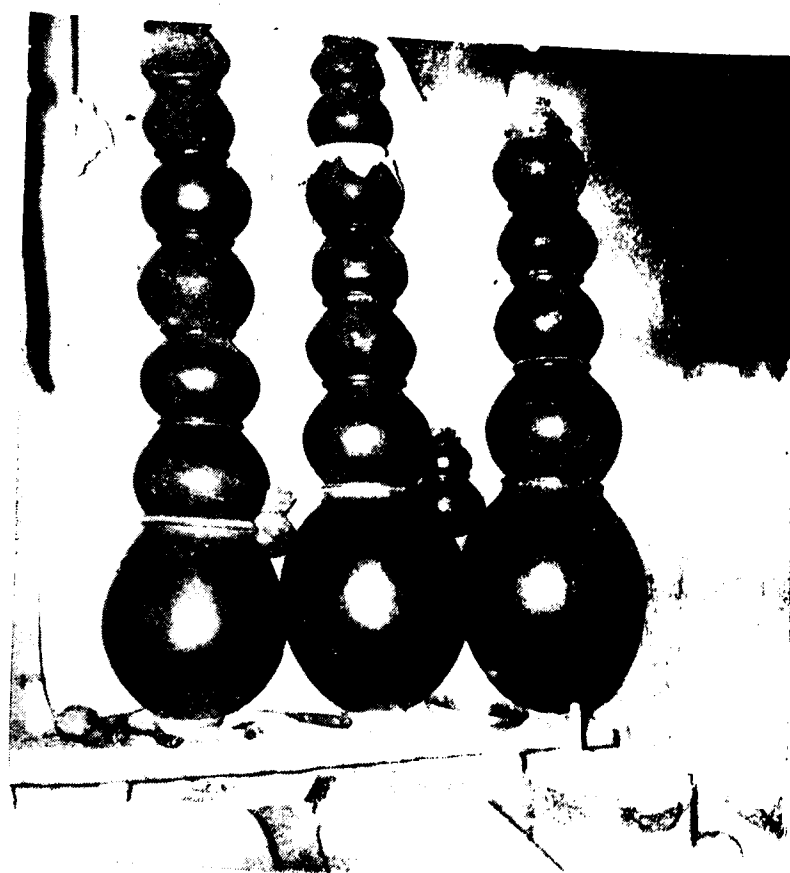


Photo 10. Earthen Pots (Oogala's) used for storing grains

14. Ornaments.—Among men of all castes some wear ear studs and a few can who afford put on finger rings very frequently made of silver. Two of the households in this village own gold bracelets (*kappa*) which they do not use daily. Apart from this men do not wear any other ornaments. Boys also wear ear studs of smaller size.

The ornaments generally used by the women are *kadaga*, *kalungara*, *dabu*, nose ring and *ole*. *Kadaga* is a wristlet made of silver and is worn along with glass bangles. No designs are found on these *kadagas*. Brahmins do not use these. Gold bangles are used along with glass bangles by a few. *Kalungara* is a toe ring to be put on the second toe of each foot. Women belonging to *Bellikula* among *Vokkaligas* do not wear this *kalungara* made of silver, i.e., *belli*. Widows and unmarried girls do not wear *kalungara*. Ear-rings and nose-rings are worn by almost all women except the widows. Nose-rings consist of a single crystal studded into gold frame. Ear-studs will be either of gold, silver or even polished brass depending upon the economic status of the persons. Some women wear *pannesara* a gold chain about 2 to 3" in length one end screwed to the top portion of the ear and the other end hooked on to the combed hair or even attached to the earstud. Gold *Jade Bille* and *Jade Nagara* are also worn on the scalp by many women. Round the neck married women wear *karimani sara* with a *thali* of gold inserted in the centre and this proclaims her married status. Women of the well-to-do and middle class put on gold necklaces and the common varieties are *Gundina sara*, *Kasina sara*, *Avalakki sara*. Solid gold *Addige* is owned by a couple of the households. Round the waist women put on *Dabu* of silver. Girls in teens wear *Kalchainu* and *Kaluandige* near the ankles. A few boys put on ear studs and no other ornaments.

15. Household goods.—The villagers of Iggalur, generally, cook their food and store the water in earthen pots on account of its low cost. Earthen pots are used for storing foodgrains and other materials also. Brass vessels, copper vessels and aluminium vessels are used liberally by the middle and upper class families. Many families use earthen pots even for drawing water from the well, a process which requires caution and care. Three households possess a few stainless steel cups, saucers and plates and a few others have silver cups which are used on occasions like marriage, visit of guests, etc. The *Gangala* i.e., dining plates are of bronze. Kerosene stoves or even Charcoal stoves are not in common use. Only 30 households in the entire village use kerosene lanterns. Lanterns are used when they go out during nights either alone or in bullock carts, and also in the house for about an hour everyday. Many households use what is called

buddi, a conical tin shaped lamp without glass chimney. Forty-four households possess torch lights which they make use of occasionally when they go out. Two trader-cum-cultivators own a radio set and petromax light each. Twenty-three households possess cycles; 3 persons have a wrist watch each and only one household has a wall clock. Furniture is used to a limited extent by the villagers. There are in all 11 bedsteads, 22 chairs, 11 tables, 40 benches, 15 stools and 3 steel almirahs in the village. Steel chairs and tables are not used by any villager.

16. Food and drink.—Ragi is the staple food (cereal) consumed by the villagers. Some households use rice as a staple food while others use rice in small quantities every day in addition to ragi. Generally these households represent the people of good economic standing. Many households cook rice only on festivals and other important occasions. Jowar is also used as a staple food by a few families just after the harvest of jowar. Ragi is converted into flour and this flour, i.e., *ata* is cooked well in water, with frequent stirring, until a thick paste is formed which is later rounded into a circular lump called *Mudde*. This is eaten with '*saru*' i.e., soup prepared out of arhar dal, beans, dal or horsegram and a little green vegetables to which sufficient chillies, turmeric, coriander, etc., are well ground and added. Many a households prepare *saru* without putting any *dal*. Only greens (leafy vegetables) are boiled in water and chillies, salt, etc., are added and this is called *uppesaru*. Buttermilk is used by only those households who possess milch cows or buffaloes and certain other households who can get it free from their neighbours. It is not sold in the village. Brahmins use buttermilk every day. Rice is their staple food but some use ragi to supplement rice. The villagers take two meals a day and in the morning eat either *Thangalu* or fresh *Ragi Rotti* i.e., cake. A few families among Brahmins and Lingayats prepare either *dose*, *iddli*, *uppitlu*, *chapati* or *rotti*, in the mornings. The poorer section keeps a lump or two of cooked Ragi flour overnight and eat it before they proceed to work in the morning. It is not uncommon to find a few households who forego their night meals frequently due to poverty. On festivals, rice is cooked even by the poor and sweet dishes like *payasa*, *vobbittu*, *kajjaya* are also prepared. *Ravevunde* is prepared with *payasa* among Brahmins. In the village, 296 households are non-vegetarians, covering all the castes except Brahmins and Lingayats. There is no mutton-market and on occasions a sheep or a goat is cut and the mutton distributed among themselves or a fowl is cooked. During the *Malapaksha* all non-vegetarians prepare non-vegetarian food and invite their relatives. Beef is consumed only by a few Adikarnataka families. Pork is consumed by Adikarnatakas, some Vokkaligas, Besthas and Madivalas.

The most commonly used beverage is tea. A few households use coffee also. There are six tea shops in the village. Only 86 households do not prepare either tea or coffee every day. Among the members of these households many go to tea shops. The remaining 273 households prepare either tea or coffee at least once a day. Tea is taken after morning tiffin or midday meal. Jaggery is put into water and boiled well, a little quantity of tea dust is put into and this is decanted and hot milk is added. The tea will be light, dilute and quite sweet. Drinking tea or coffee is in practice since about 15 years. As prohibition is in force in this area, people who were toddy addicts have taken to tea.

Most of the adult males in this village smoke beedi. A good number of young boys also smoke. Only a few are accustomed to cigarettes. Snuff is used by a few and a considerable number of persons chew leaf tobacco with betel leaf. Women also chew betel leaves and tobacco.

Beliefs and practices connected with birth, marriage and death

17. Birth.—Generally, a woman in her first pregnancy is invited to her father's house for confinement, even when she stays in the same village. During the seventh month of her pregnancy a function called *Sogalu Sastra* or *Basiruasige* is performed. Brahmins, however perform *Seemantha* and *Bale thodisuvudu* during the seventh month. During this occasion the family presents the pregnant woman with a green saree and green bangles and *Arathi* is performed in the evening. The pregnant woman will be taken to her father's household after this function, during the 7th or 9th month but not in 6th or 8th month. As soon as the child is born, the information is sent to her husband's family. Her husband should see the child and mother as soon as he can make it convenient—within 11 days from the day of birth, with a few specified commodities. The visit with these items is called *Akki Enne Sastra*. He should take a little quantity of rice, jaggery, oil, pepper, cummin, turmeric, lime, etc. During the succeeding 10 days after the day of birth, the families of agnatic kinsmen (*Dayadi*) observe pollution and during this period they do not perform puja either in their houses or in temples and others do not eat the food cooked by them. This practice is not prevailing among Lingayats.

A local *purohit* is consulted immediately after the birth regarding the effects of the day and *Nakshatra* of birth and also about the first letter of the name to be given to the child. If he is of the opinion that propitiatory *shanti* is to be performed, it is done accordingly to ward off the evil effects. The naming ceremony is invariably performed in the case of first child on the 11th day, when

sugar and cocoanuts are distributed to the invited. The naming ceremony for the other children is a matter of discretion. On the same day a cradle is tied and the child is laid in the cradle and it is rocked by a few elderly women who sing simultaneously. All these formalities are abridged in the subsequent births and the naming ceremony is gone through without much ado.

It is a common belief among the villagers that the birth of a female child immediately after 3 successive males is an ill omen portending the coming of innumerable troubles to that girl. But the converse, i.e., the birth of a male subsequent to successive 3 female children is held auspicious and indicates the prosperity the boy may attain. Apart from this, the villagers do not have any other beliefs regarding births. Elderly women within the village, generally, attend to the cases of child-birth. The local *dais* belonging to the Vokkaliga caste attend to the delivery cases among all the castes except Adikarnatakas who have their own *dais*. The *dai* gets one rupee for each delivery attended by her. Among some it is also customary to give a seer of rice and a little jaggery in addition to the cash. The return journey of the mother with the baby to her husband's house should be in an odd month like 3rd, 5th or 7th.

18. Marriage.—Inter-caste marriage is strictly forbidden and is looked down with contempt. Within a caste, sub-caste is most important as persons of one sub-caste should not marry persons belonging to another sub-caste. Every sub-caste within a caste is again divided into exogamous groups called either *gotra* or *kula*. *Sagotra* or *Swakula* marriages are never contracted. Thus, before a marriage can be settled, the above factors are verified and it is confirmed that both the bride and bridegroom belong to one sub-caste but to different *kulas*. Consanguineous marriages are very common in this village. The common types are, marrying (1) Sister's daughter (2) Father's sister's daughter (3) Mother's brother's daughter. The villagers prefer to marry among their own kith and kin who may be staying in distant villages. Child marriage is not prevalent in this village, though one girl in the age group 5 to 9 is married. Twelve girls are married within the age group 10–14. Among male members only 25 in the age group 20 to 24 are married out of 90.

Marriages are generally performed between the months of February and early June (i.e., *Magha* to *Jyeshtha masas*). During this period the villagers do not have much of field work and the threshing of ragi will be just over. Except the Brahmins all others perform the marriage at the residence of bridegroom. As per the custom the bridegroom's party has to go in search of a bride. The antecedents of

both the parties are mutually ascertained and if found suitable, the marriage is settled. Immediately *Mane sastra* is observed. The bride's party visits the bridegroom's household and *vice versa* when they are treated with some sweet dishes. The day of the marriage is fixed up in consultation with a local *purohit*. Three days prior to the day of marriage another function called *Veele sastra* is performed, when betel leaves and nuts are offered to all the relatives and friends in the order of precedence. The *Nadagowda* or the headman of the caste has to distribute this and he is eligible for a larger share. This expenditure has to be incurred by the bridegroom's party. Next day the *kuladevaru* is worshipped and the *chappara* is erected to which puja is performed. It is decorated with green mango leaves. A feast is arranged on that day. The bride's party is received with the sounding of drums and pipes. On the day of marriage *Dhare* is the most important function. *Mangalasutra* or *Thali* is tied around the neck of the girl. Rice grains are showered over the couple by the visitors. Relatives and friends are given a feast, which includes sweet dishes. Certain other functions called *Nagavalli*, *Urataane*, *Okli*, etc., are also performed as a part of the marriage. Among Brahmins the practice is entirely different. They do not perform *Veele sastra* or *Mane sastra*. The marriage will be usually performed at the bride's residence. On the day prior to the marriage, a function called *Devura Samaradhane* is held. The family deity is worshipped and the *Chappara* i.e., pandal is put up to which also puja is done. Close relatives are invited and this function is performed by both the parties at their respective residence. The same evening the bridegroom's party arrives at the bride's residence where *Varapuja* is performed, and a feast is arranged. On the day of marriage *Dhare* is the important function and in an auspicious moment the bridegroom ties the *mangalasutra* around the bride's neck. *Home* is performed. The bride performs 'Gowri puja' before the *Dhare*. Other *sastras* like *Nagavalli*, *Vasantha*, *Chathurthi Hayana*, etc., are performed either on the same day or the next, which completes the marriage. Another function called *Grihapavsha* is also performed. For these ceremonies, the Brahmins and Lingayats utilise the services of the priest of their own caste and the remuneration the priest gets depend upon the economic status of the parties, the minimum, however, being not less than rupees two per day apart from the perquisites in kind they are entitled to receive. The Vokkaligas, Kurubas, Besthas, and Ganigas utilise the services of Lingayat priest, while the Viswakarma and Adikarnataka have their own men who officiate as priests. The expenditure incurred by the bride's party is generally more among Brahmins than among other castes. In the case of other castes, the principal expenditure is incurred by the bridegroom's party. Invariably

Brahmins compare the horoscope of the bride and bridegroom before fixing up the marriage. If the *Nakshatra* of the bride is *Moola* it is believed that she should be married to a person whose father is not alive. If the *Nakshatra* is *Jyesta* her husband should be the eldest son of his father and if not, it would be disastrous to his elder brothers, if alive. These beliefs are not found among persons of the other castes, who are not in the habit of writing the horoscopes. Still, they consult the local *purohit* and look out for good omens.

Widow remarriage is not permitted among Brahmins Lingayats and Viswakarmas. But, among the other, castes, there is a provision for *koodike*. A widow or a separated woman can live with another man as his wife by accepting to do so in the presence of a few elders of her caste and giving a feast and this is called *koodike*. Legally and socially she will be recognised as his wife and the children will have all the rights. But, such women do not have access to puja rooms. They cannot carry the *kalasha* during the marriages and they are not allowed inside the *maduve chappara* i.e., marriage pandal. Married women do not take food from the hands of such women. But, children born to such women will not have any social disabilities. Generally, consummation takes place at least 3 months after the marriage, in order to prevent the birth of a child within an year of the marriage, as the villagers consider such an occurrence very inauspicious. This function is arranged at the bride's residence.

19. Death.—The death of a person during certain *Nakshatras*, viz., *Dhanishta*, *Aswini*, etc., is considered very inauspicious and the house where such a death occurs has to be vacated, closed and sealed, for a period of 5 months or 3 months as the case may be. Immediately after the death, a local *purohit* is consulted and he advises the persons regarding the *shanti*, etc., to be performed if any. The death on an *Amavasya* is considered inauspicious.

Brahmins cremate the dead. But, children below 2 years are buried. As soon as a person dies, the corpse is washed and covered with new cloths. In front of the house fire is lit. The eldest son of the dead person carries fire in an earthen pot, to the crematoria. The *chithe* or fire is lit by the eldest son of the deceased. Food should not be cooked in that house on the day of death. The near relatives cook the food and supply. On the third day, the ashes are immersed in the river and some bones are buried in river bed. This is called *Ashtisanchyana*. During ten nights subsequent to the day of death, i.e., for 11 days, sons, wife, brothers, unmarried daughters and other *dayadi* (agnatic kinsmen) of the

deceased observe pollution. But, the married daughters will observe the pollution only for 3 days, and distant kinsmen merely take bath when they hear about the demise of the person. From the 7th day onwards till the 13th day, *shraddha* is performed. If the dead person is survived by his wife and sons, his wife has to remove her *mangala-sutra*, bangles, nose-rings, ear-studs, toe-rings and efface the *kunkuma* on her forehead. Sons should also shave their heads. If the dead person is a female and is survived by sons, they should have their heads shaved. On the 14th day after death, a feast is arranged and relatives and friends are invited. All the abovesaid ceremonies are performed at the death of a married person whether male or female and also unmarried boys to whom thread ceremony is already performed. The first annual ceremony is also gone through in detail and thereafter yearly *shraddha* is performed every year by the sons of the deceased persons. If a married person dies, his or her sons should not perform any festivals except of course, the *Upakarma* till the completion of one year within their families.

The beliefs and practices among the other castes in this village are almost common. Generally, the dead are buried. Lingayats never cremate the dead, whereas others do cremate at times, if the person dies of certain diseases like leukoderma, leprosy, *shobe*, etc. It is considered very inauspicious to bury dead persons who have leukoderma or leprosy and the people believe that famine and drought would follow if they are buried. The burial of the corpse amongst Lingayats and other castes is marked by an elaborate ceremony. The dead body is washed and duly decorated with new cloths and flowers. This is later taken in procession carried by 4 persons, to the burial-ground to the accompaniment of the beating

of drums and pipes. In the graveyard a rectangular pit is dug about 3-4 feet deep and the corpse is laid inside this with the head towards the south and then the entire pit is covered with earth. First three handful of mud is thrown over the corpse by the eldest son of the dead. Among the Lingayats pollution is not observed. Among others, the agnatic relatives consider themselves to be polluted for the subsequent 11 days. During this period, puja is not performed either in the house or in the temple and these persons do not mingle with others freely. On the eleventh day, a function called *halu-thuppa* is performed. *Hombale*, (Areca nut flowers) cooked rice, betel leaf, milk, ghee, jaggery, etc., are carried to the graveyard and the *hombale* is planted at the place of burial. To this, puja is performed, milk and ghee poured over by all those who are present and an *yede* is placed nearby. The eldest son of the dead person carries on his right shoulders a pot full of water, goes round this planted *hombale* thrice and then breaks the pot by letting it fall behind him. Then, the party returns home and a feast is arranged, to which relatives and friends are invited. Yearly *shraddha* is not performed. During *Pitrapaksha* in the month of either September or October, a feast is arranged, new clothes are brought, and an *yede* is placed in the name of the dead. A light will be lit on the spot where the person breathed his last for the ensuing ten nights after the death. Pregnant women when dead are also cremated. It is considered inauspicious for a son to marry before the expiry of one year from the day of death of his father or mother, whereas it is good if the daughter of such dead person can be given out in marriage. Thus, the old customs, beliefs and practices on matters relating to birth, marriage and death are continuing almost unchanged in this village.

CHAPTER III

ECONOMY

1,706 acres and 314 households are engaged in cultivation. The distribution of the cultivation holdings in the village is as follows :

Sl. No.	Size of the cultivation holding	No. of Hhs in each group		Total of extent land	
		No.	%	acres (0.00)	%
1.	Less than 1.00	13	5	10.32	1
2.	1.00 to 2.50	80	25	138.16	8
3.	2.50 to 5.00	104	33	374.86	22
4.	5.00 to 7.50	59	19	370.83	22
5.	7.50 to 10.00	23	7	198.99	11
6.	10.00 and above	33	11	613.06	36
Total		314	100	1,706.22	100

It is seen from the above that nearly 2/3 of the cultivation holdings are uneconomic, each being less than 5 acres of dry land.

The cereal crops grown by the villagers are ragi, jowar, millets and paddy. During the year 1960-61 the yield was below the average on account of insufficient and untimely rainfall. The rainfall was only 23" which is 8" less than the average as recorded in the nearest rain-gauge at Malavalli. The cropped area, the quantity produced and the approximate value in terms of rupees for the year 1960-61 are as follows :

Sl. No.	Crop	Area (acres)	Production in Pallas	Average per acre	Normal Average		Approximate Value
					Rate	Rs.	
1.	Ragi	577	1,202	2.08	3.00	35	42,070
2.	Jowar	134	172	1.27	2.50	35	6,020
3.	Millets	120	297	2.57	4.00	20	5,94
4.	Paddy	90*	386	4.30	7.00	28	10,80

There was a failure of crops even during the year 1959-60 as the rainfall was only 22" and also unregulated and the yield was almost the same as that of 1960-1961. The total population of the village is 1,921 comprising 1,133 persons above 14 years of age and 788 below 14 years. The equivalent adult consumers in the village will be approximately 1,500. The quantum of cereal as produced

A. Economic Resources.

Land is the major and most important economic resource to the residents of Iggalur. The village is surveyed and the total area is 2,514 acres. There is no forest in or near the village.

1. Cultivable land.—The total assessed area in the village is 2,028 acres, and the land revenue assessment is Rs. 1,864. The remaining area of 486 acres is unassessed and is also not fit for cultivation. The village is not provided with any irrigation facility and the entire area is classified as dry land. Of the assessed area, the residents of Iggalur own an extent of 1,556 acres. The remaining land is held by the residents of Saragur, Kulagere, Nerlur, etc., about two miles away. On the other hand the residents of Iggalur own land in various other nearby villages to an extent of 124 acres. The details of land owned by the residents of Iggalur in other village are shown below.

Name of Village	No. of Hh.	Area			Remarks	Mile
		Wet A. G.	Dry A. G.	Total A. G.		
1	2	3	4	5	6	
Koolagero	21	4-00	63-06	67-06	Maddur Tq.	2
Hosapura	4	7-20	..	7-20	Maddur Tq.	1
Hagalahalli	5	11-20	..	11-20	Malavalli	1½
Chendipura	1	0-24	..	0-24	Malavalli	1½
Ganadalu	1	..	4-00	4-00	Malavalli	6
Hethambadi	1	1-20	..	1-20	N.K.	
Kaladevanahalli	1	0-19	..	0-19	Maddur	3
Padasahalli	1	..	4-00	4-00	Ramanagar Tq.	25
Huskur	1	..	2-20	2-20	Malavalli	1
Mudinahalli	2	2-10	..	2-10	Maddur	2½
Saahalli	2	1-20	..	1-20	Malavalli	8
Hadli	1	1-18	..	1-18	Malavalli	6
Koonompura	1	..	1-09	1-09	Malavalli	N.A.
Nerlur	1	..	10-18	10-18	Chennapatna	2
Nelamakanahalli	1	..	7-15	7-15	Chennapatna	2
Saragur	1	..	1-00	1-00	Chennapatna	1½
Total	45	30-31	93-28	124-19		

The chief soil of the village is red loam. The fertility of the soil varies widely within the village. In local terms the varieties of soil are *kebbe*, *maralu*, *ere*, and *dharakalu*. The total area cultivated by the residents of Iggalur is

during 1960 and 1961 would be just 42% of the total requirement. The *per capita* cultivated land in the village works out to only 95 cents. The total extent of wet land cultivated in the village is only 30 acres. The village is thus not self-sufficient in the matter of food production and has to import a substantial quantity from neighbouring surplus villages and also from Channapatna. In a village like this, where seasonal conditions are uncertain, intensive cultivation is not feasible and as a result, the scope for increasing the production of food-grains is limited, unless the villagers dig wells in their fields wherever possible and also resort to lift irrigation using electric power. Extensive cultivation is not possible as all the cultivable land is brought under cultivation since many years.

The cash crops produced in the village are groundnuts and til. During the year 1960-61, 1,225 *pallas* of groundnuts worth approximately Rs. 31,625 were produced in an area of 217 acres. Only 281 *pallas* of til worth Rs. 22,480 were produced in an area of 225 acres. Almost 90 per cent of the yield of these two crops is exported. Even these crops were affected slightly on account of the low rainfall. Horsegram was raised in an area of 296 acres and the total yield was 352 *pallas*, which is about 50% of the average, valued at Rs. 12,320. The produce is mostly consumed for the cattle and also as food by the producers. Mulberry was raised in about 136 acres in 1960-61 and 164 acres in 1961-62 and on an average, it fetches an income (net) of Rs. 150 per acre. The produce is used for feeding the silkworms. The other minor food crops produced in the village are arhar, (3 *pallas*) field beans (37 *pallas*) and cow pea (22 *palla*). Cocoanut is raised in about 3 acres, betel leaves in 28 cents, mango in 3 acres and fodder jowar in about 50 acres. The total income from cultivation in the village works out approximately to Rs. 1,52,157.

2. Other Land.—The unassessed land in the village consists of the following items.

			Acres—Gunta
1. River	..	..	128-01
2. Village site	..	..	24-04
3. Road etc.	..	..	29-03
4. Drain	..	..	30-04
5. Pasture	..	..	186-00
6. Burial grounds	..	..	4-24
7. Temple courtyard	..	..	0-27
8. Tank, Pond	..	..	24-22
9. Miscellaneous trees	..	..	6-16
10. Phoot kharab	..	..	54-06
Total	..	..	486-27

Of the above, only the pasture land is in a way productive as it is being used for grazing the cattle and sheep. This pasture, which is not very fertile, and where grass does not grow in plenty, is insufficient for the cattle strength of the village. Cultivators leave uncultivated patches of land and even raise fodder jowar to feed their cattle and sheep. The remaining 306 acres of other land are of an unproductive nature.

3. Livestock.—Livestock, another important economic resource, is reared by about 70% of the total number of households. The particulars of livestock are as follows:—

Sl. No.	Name	Number
1.	Cows (i) in milk	95
	(ii) dry	132
	(iii) adults not calved	117
2.	Breeding bulls	1
3.	Bullocks	130
4.	Young calves	234
5.	He-buffalo	2
6.	She-buffalo (i) in milk	80
	(ii) dry	88
7.	Buffalo calves	117
8.	Sheep	874
9.	Goat	256
10.	Donkey	6
11.	Pig	18
12.	Hen and Cock	378

The cattle found in this village mainly belong to the *Hallikar* breed and are generally well-built. Generally, a cow yields milk for about 9 months and the average quantity will be about 900 lbs. The villagers look after the male calves with much attention and many of them do not even milk the cows, as the calves of about 2 years when reared well, fetch about Rs. 200 each. The cows in the village are reared mainly for the calves.

The buffaloes of this village are of inferior local breed. The yield of milk will be about 2,000 lbs, spread over a period of about 14 months. Buffaloes are milked twice a day and when in milk are fed with horsegram, cotton seeds and bran to a little extent. As the village does not have a steady market for milk, it is mainly consumed by the producing households. But, butter is sold and exported to Bangalore and the approximate quantity will be 200 tins of 36 lbs. each per year.

Sheep and goats are reared by 161 households. The breed is local. The wool from the sheep is clipped twice a year in January and July, by *Kambli Kurubas* of neighbouring villages. In exchange for the wool clipped from 60 sheep per year and 10 *seers* of ragi, these

wool-clippers give one rug (*kambli*) to the sheep owner. Otherwise, per clipping 3 annas are paid. Fowls are reared mainly for domestic consumption.

The total number of bullocks in the village is 58 pairs and the total extent of cultivated land is 1,706 acres. This works out to 30 acres on an average per pair. Generally, a pair of well-bred bullocks is capable of cultivating about 8 acres of dry land. It could be easily seen that there is an acute shortage of working bullocks in this village and as a result of this, cows are also used for ploughing the soil. There are 132 dry cows and 117 adult cows not calved. Considering the entire number of cows and bullocks, the average per pair works out to about 10 acres. At times, even milch cows are tied to the yoke for tilling the soil, as shortage of bullocks is keenly felt. In a way, this accounts for the low yield of crops.

Another important product from livestock is farmyard manure. Annual production of manure is approximately 5,000 cart loads of 20 local maunds each applied to about 700 acres. The remaining area of 1,100 acres of cultivated land is not at all manured as the total production of manure is not sufficient. The villagers are not in a position to purchase manure either farmyard or inorganic, and thereby increase the productivity of the soil. At present the village is not self-sufficient regarding the cattle wealth.

4. Other resources.—Production of cocoon is an important household industry adding substantially to the net income of the villagers. Generally, it is an adjunct to cultivation. The cocoons are sold to traders from outside. About 15,000 lbs. of cocoons worth approximately Rs. 22,000 were produced during 1960-61. Five households in the village are engaged in wholesale trade, two in cattle trade and there are 16 Government employees.

B. Factors influencing the economic life in the village.

5. Land reforms.—Iggalur is a ryotwari village. An extent of 61 acres in the village is under inam tenure and is held by village menials, *shambhegs* and temples. This tenure has not been affected in any way by the Inam Abolition Act of 1954. One household at Iggalur owns 2-20 acres in Huskur, an inam village until 1954. Their tenure has not been affected in any way by the Inam Abolition Act of 1951 but now they are paying the land revenue directly to the Government.

The provisions of the Mysore Tenancy Act are not widely known to the villagers. The old custom of leasing out land for a fixed rent and also share cropping are still prevalent to a considerable extent. In the case of share cropping 50 per cent of the produce is to be given as rent

to the landlord. As per the provisions of the Act, the rent would be just 1/3rd of the total produce. Almost all the tenants are ignorant of the above provision. The leasing out of land is an oral agreement and the period of lease will not be fixed. Any time, a tenant may be evicted by the landlord. The provisions regarding eviction of tenants and also the procedure regarding sale of leased out land are known only to the village shambhog and patel. The position of tenants has in no way altered as a result of the Mysore Tenancy Act and this has not influenced the economy of the village so far.

192 cultivators' households have neither leased in nor leased out any portion of land. Nine landless households have leased in land, whereas 14 land owners have leased out their entire holding. 56 households have leased in land in addition to their ownership holding. 43 households have leased out a portion of their ownership holding. 10 households have both leased in and leased out land. 4 households have leased out their entire ownership holding but have leased in land from others for cultivation.

6. Land improvement.—Land improvement measures on a large scale like reclamation, soil conservation or consolidation of holdings, etc., have not been taken up in this village during the past decade and as such, the economy of the village is unaffected. During the past 10 years, 6 acres of land have been brought under cultivation for the first time. Soil from the tank bed is applied to 10 acres in order to improve the land. The village is not provided with any natural irrigation facilities. The village level worker has canvassed applications from several villagers for granting loan for the installation of pumpsets to the Shimsha river with a view to bring the lands on the bank of the river under wet cultivation. There is also a proposal to extend electricity to this village and when this is done, lift irrigation will be more economical and extensive.

7. Industrialisation.—As already stated, the village is far away from Industrial Centres and no new industry has been established in or near this village. The household industry of cocoon production has gradually developed during the past 3 years as is evident from the following:—

No. of households engaged in cocoon production		
	since 1 year	.. 17
do	2 years	.. 25
do	3 years	.. 18
do	since more than 3 years	.. 34
Total No. of households producing cocoons		.. 94

This development is mainly due to the steady price of cocoons during the last one decade and the facilities of a regulated market at Ramanagaram, besides the natural facilities which the villagers have to raise mulberry in their dry lands and get better return from their lands than they would be otherwise able to get by raising foodcrops like ragi.

During the past two years there has been an increase in the number of tailors from 2 to 4. Two residents of Iggalur can manufacture burnt bricks. At present, there are only 7 houses with walls built of burnt bricks and there is a clear tendency for increased demand particularly from the well-to-do families.

8. Urbanisation.—This village is not urbanised so far, as it is interior and far away from urban areas. The nearest town is 10 miles away. The increased transport facility has, however, induced the villagers to visit towns very often, since past 2-3 years. This contact with urban areas has influenced the villagers to a little extent. There were no hotels or tea shops in the village until 1950, but now there are 8 tea shops. There has been change in dressing habits. Earlier, men were wearing a dhoti, a banyan and a towel or *chaddar*, but now they put on shorts, banyans and shirts. Some persons use pyjamas, and bush shirts. Women were not using undergarments like petticoat and bodice, but since the past 5 or 6 years the use of these garments is increasing. Now there is a demand for medium and fine quality cloths among the middle class and the well-to-do. Similarly, the use of wrist watch, radio, cycle, etc., may also be attributed to urban influence.

9. Improvement in communication.—There has been considerable improvement regarding transport and communication in this village during the past decade. Until 1955, the nearest post office was at Sogala, 6 miles away. The inception of an extra departmental sub-post office in the village has provided employment to 3 persons. The nearest bus stop for travelling towards Channapatna and Bangalore was 6 miles away until December 1960, whereas now, it is only 3 miles. The Bus plys in this route 4 times a day towards Channapatna. The road between Nunnur and Iggalur is being metalled now and buses would ply upto Iggalur very shortly. The Bus route for travelling towards Malavalli, Maddur, Mandya, Halgur, etc. is situated on the other side of the river, about a mile from the river bank. This road too is of recent development and buses ply in this route since five years. The improvement in transport and communication facilities has enabled

the villagers to market their cash crops like groundnut, til and cocoons easily and thus get better price for these commodities.

10. Expansion of Marketing facilities.—The important items of export from the village are groundnuts and til and the wholesale market is at Channapatna, about 16 miles away. In 1960 a regulated market has been set up there and till then, the villagers used to sell the goods through middle-men or even directly to the merchants. Within the village, there are 5 traders who purchase these items and then sell at the wholesale market. Some of the large-scale producers carry the produce to the market. Generally, bullock carts are used for transporting goods and per trip the charge is Rs. 14. Lorries ply only occasionally, as the road between Nunnur and Iggalur is unfit for heavy vehicular traffic. The establishment of the regulated market has helped the producer to get a fair price for his commodity. Ramanagaram is the main market for the cocoons produced in the village. Till recently, the producers have been selling the cocoons to traders of adjoining villages who frequently visit and buy the same. The villagers of Iggalur are prone to be duped by these expert traders while weighing. Further improvement in transport facility will no doubt induce the producer himself to effect direct sales at Ramanagaram market and receive a better return.

11. Sources of Finance.—The main source of finance to the villagers is the indigenous money lender. The Multipurpose Co-operative Society at Akkur, a village 8 miles away, serves this village also. Only 3 residents of Iggalur are members of that Society. Two of them have taken a loan of Rs. 250 each and cleared the same. Two others are members of the Co-operative Society at Koolagere, a village 2 miles from Iggalur and one of them has taken a loan of Rs. 350 in 1961. Another person is a member of the Co-operative Society at Hondalagere of Malavalli Taluk. During the past decade, 3 residents of Iggalur have procured loans under Rural Industrialisation Scheme from the Government. Borrowing from institutions has been limited to the above mentioned cases and as a result, the economic condition of the villagers has not improved. The co-operative movement has not received its due publicity in the village on account of its seclusion and also partly due to the illiteracy. The usurious rate of interest levied by the unscrupulous money lenders is, nowadays, forcing the people to look out for other credit agencies.

C. Economic activities and nature of changes

12. Livelihood Classes.—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.	Livelihood classes	1951		1961		Percentage Increase/decrease over 1951
		No.	Per-centage	No.	Per-centage	
<i>I. Agricultural Classes :</i>						
1.	Cultivation (owner)	1,609	97.1	1,622	84.4	—13.1
2.	Cultivation (Tenant)	..	..	21	1.1	+110
3.	Agricultural labourer	4	0.2	184	9.6	+470
4.	Non-cultivating land owners	6	0.3	..	..	—100
<i>II. Non-Agricultural classes:</i>						
1.	Production other than cultivation	24	1.5	29	1.5	
2.	Commerce	9	0.5	15	0.8	+60
3.	Transport	..	..	8	0.4	+400
4.	Other services and Miscellaneous sources	7	0.4	42	2.2	+450
<i>All classes</i>						
		1,659	100.0	1,921	100.0	..

In the above table the entire population including non-workers is considered. According to 1951 figures, 97.1 per cent of the population depended mainly on owner cultivation as a means of livelihood, but now a fall of 13 per cent in this class is noticed. There were none in the village who depended mainly on the income derived from tenant cultivation during 1951 but now the percentage has increased by 110 per cent. As against 0.3 per cent of the non-cultivating land holders in 1951, now none in the village entirely depend on the rent received. Thus there is a proportionate fall of 100 per cent in this category. The percentage of population dependent mainly on agricultural labour has steeply risen. This increase in agricultural labour class and the consequent fall in cultivator class is mainly due to partial crop failures since past 3 years, sale and/or mortgage of land and also further fragmentation. Among the 314 cultivator families, 15 households cultivate less than 1 acre and 80 cultivate less than 2.5 acres. Most of these households depend upon agriculture labour for their livelihood. The general fall in the agricultural classes is 2.5 per cent.

There is no change in the percentage of the population depending mainly on the income derived from production other than cultivation. This group consists of the households of blacksmith, silversmith and carpenter. In 1955, a family of blacksmith and silversmith migrated to Iggalur with 6 other dependents for permanent settlement. Trade is the primary source of income to 15 persons now, as against 9 in 1951 and this category has registered an increase of 60 per cent. None in the village depended

upon the income derived by transport during 1951, but, now a bus driver and his family of 8, depend mainly on transport, resulting in an increase of 400 per cent in this category. In the livelihood class under "other services and miscellaneous sources" the percentage increase is 450 during this period of 10 years. There are 42 persons in this livelihood class and they belong to 2 households of school teachers (8 persons), 2 of Shanbhogs (16 persons), 2 of priests (7 persons), 1 of domestic servant (3 persons), 1 of a washerman (3 persons) and one household of a road contractor comprising 5 persons. The households of school teacher and shanbhog and contractor are engaged in cultivation also as a subsidiary occupation.

13. Ownership of Economic Resources and Trends of Changes.—Land, the chief economic resource in the village, is owned by 87 per cent of the total number of households and the distribution according to the various sizes of the (household) holding is as follows :—

Sl. No.	Size of family holding	Number of Households	Percentage to the total Households	Total acres in area	Percentage of the area to the total
1.	Less than 1 acre	16	5	11.26	0.7
2.	1.00 to 2.49	86	28	144.58	9.2
3.	2.50 to 4.99	105	34	382.20	24.6
4.	5.00 to 7.49	57	18	358.22	23.1
5.	7.50 to 9.99	21	7	184.32	11.8
6.	10.00 to 14.99	17	5	219.68	14.1
7.	15.00 to 19.99	6	2	106.83	6.9
8.	20 acres and more	4	1	148.35	9.6
Total		312	100	1,555.44	100.0

A majority of 67 per cent of the total land owners own less than 5 acres of land. The average acreage of 5 per cent of the land owners is just 70 cents. 28 per cent of land owners own 9.2 per cent of the total land in the size group 1.00 acres to 2.49, whereas 34 per cent own about 24.6 per cent in the size group 2.50 to 4.99. The ownership of land is very unevenly distributed and the size of the holding is uneconomically small.

Of the remaining 33 per cent of land-owner households, about 1 per cent own as much as 9.6 per cent of the total land and 2 per cent own an extent of 6.9 per cent. Thus, 16.5 of the total land is concentrated in the hands of just 10 households who own more than 15 acres. The highest number of acres owned by any single family in the village is 75.00. 17 households own on an average, 13 acres of land and 21 others only 8.8 acres. The average per household among the remaining 57 households works out to 6.25 acres.

As stated earlier, about 21 per cent of the cultivable land of Iggalur is owned by residents of adjoining villages. Land is in good demand in the village and the ownership is fast changing hands. During the past 10 years, 52 families have sold 66 acres and the total number of sales is 59. There have been 153 items of purchase of land, made by 167 households comprising an area of 176 acres.

The cultivable land in the village is owned by households belonging to all the castes and the distribution is as shown below :—

Caste	Households owning land	Percentage to the Total No. of Households in each caste	Area in acres	Average per Household in acres
1. Vokkaliga	152	91	822	5.4
2. Adikarnatakas	57	85	173	3.0
3. Lingayat	34	83	258	7.6
4. Kuruba	38	93	185	4.9
5. Bentha	13	87	38	2.9
6. Brahmin	5	71	36	7.2
7. Viswakarma	5	63	25	5.0
8. Madivala	4	80	14	3.5
9. Ganiga	4	40	7	1.8
Total	312	87	1,558	5.0

Ten out of 67 Adikarnataka families are landless. The average per land owner household is only 3.0 acres the largest extent owned by any single family among Harijan is 13 acres. One other household owns 10 acres and 6 others own in the range 5 to 7.5 acres. Six households own less than an acre each and the average is just 63 cents. In the range 1 to 2.5 acres, the rear 23 land holders and 20 in the range 2.5 to 5 acres. During the past 10 years, 9 households among Harijans have purchased about 11 acres and 13 others have sold about 11.5 acres. This indicates that there has not been any change in caste-wise ownership of land regarding Adikarnatakas as compared to 1951.

Only 40 per cent of Ganiga families own land and the average per family works out to just 1.8 acres. During 10 years, two households have purchased 1.3 acres, while one has sold 0.5 acres.

The average land owned per household is the highest among Lingayats, but the percentage of land owners is only 83. Since 1951, 15 households have purchased

30.8 acres, whereas only 3 have sold out about 5.2 acres. The ownership of land by various castes has not undergone any significant change during these 10 years though it is fluctuating.

14. Ownership of Livestock—The ownership of this important resource is also unevenly distributed. The total number of bullocks in the village is only 120 owned by 59 households. Only one household owns 2 pairs; but 4 households own one bullock each. There are 95 milch cows owned by 85 households and 249 dry cows owned by 160. The highest number of cows owned by any one single family is 6, whereas most of the households own either one or two. In the village 161 households own 1,130 sheep and goats. The highest number of sheep held by any one family is 35. Five households rear more than 20 sheep each and 19 others rear more than 10 each. The remaining households rear two or three sheep each. Except Brahmins, households belonging to all the other castes in the village own sheep or goats. A well-bred sheep in the village costs as much as Rs. 75, but the average price is about 30 rupees.

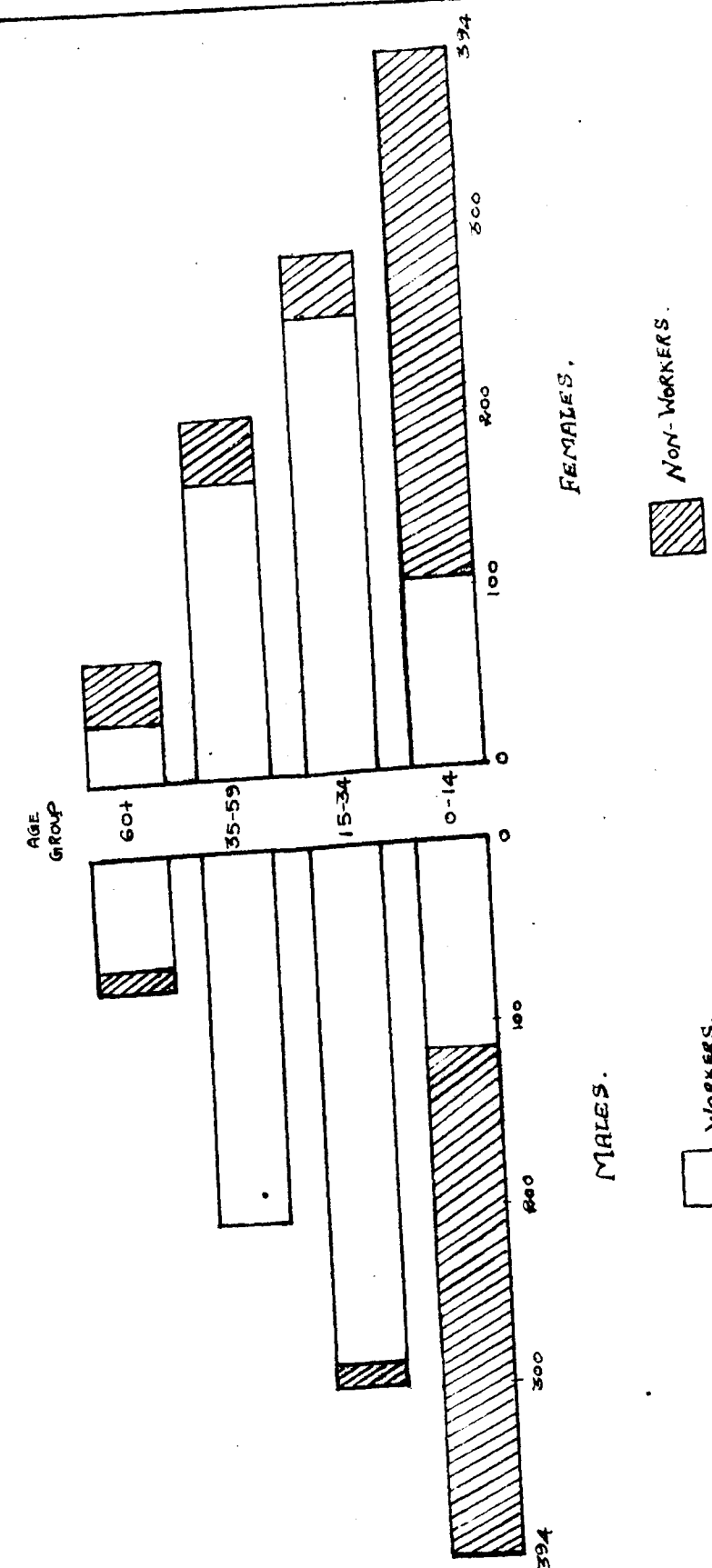
15. Production of cocoons is a household industry and 94 households are engaged in it. The ownership of this economic resource is closely connected with the possession and cultivation of mulberry garden, as is evident by the fact that 89 of these households produce the requisite mulberry in their fields. The number of families engaged in this industry is increasing. 43 families raise mulberry in small extent and merely sell away to the rearers of cocoons.

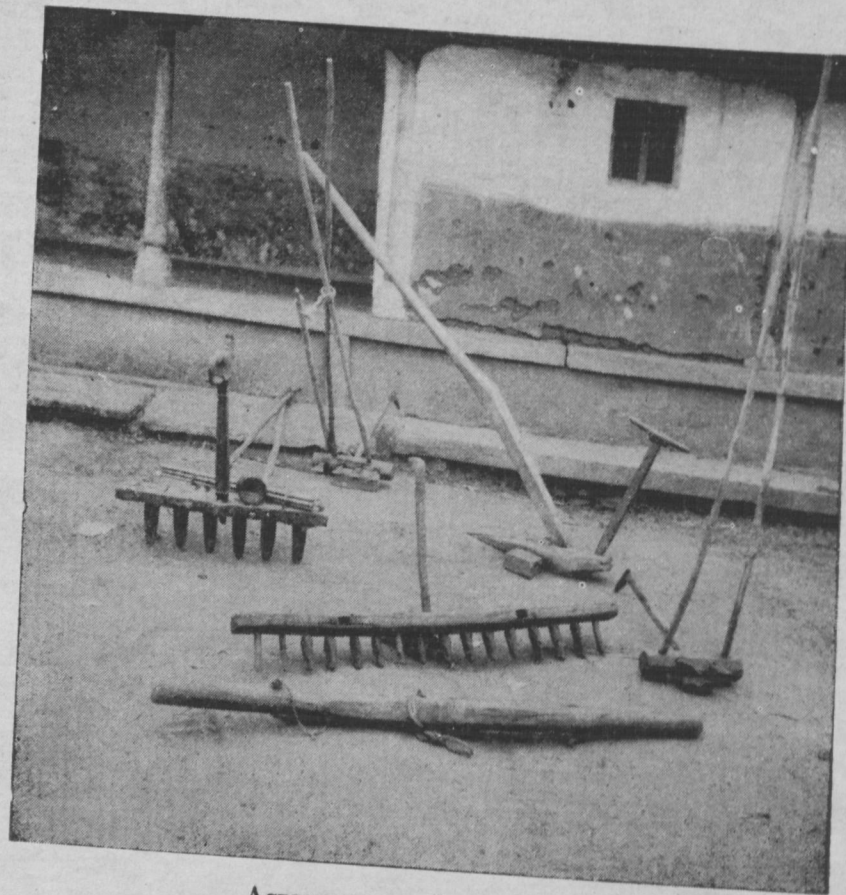
16. Trade and commerce is another economic resource for the well-to-do landlords who are able to invest sufficient capital and advance credits to consumers on yearly or half yearly basis. About 52 households in the village are engaged in indigenous money-lending, but only 5 of them have advanced more than Rs. 5,000 each.

17. Statistical data regarding primary and subsidiary occupations.—Table IX appended shows a detailed distribution of the workers in the village according to the various occupations they are engaged in. A re-arrangement of the same provides the following particulars.

	Number	Per cent
1. Workers with one occupation only ..	526	43.6
2. Workers with one primary and one subsidiary occupation ..	477	38.7
3. Workers with one primary plus two subsidiary occupations ..	202	16.4
4. Workers with one primary plus three subsidiary occupations ..	26	2.1
Total workers ..	1,231	100

WORKERS AND NON-WORKERS BY SEX AND BROAD-AGE GROUPS.





AGRICULTURAL IMPLEMENTS

Photo 11. Picture showing a plough, seed drill with six drills, an inter-cultivator with two teeth, another with four teeth, a 'halube' with sixteen teeth and a yoke.

It is observed that 57.2 per cent of the total workers have more than one occupation and of them 16.4 per cent have two subsidiary occupations. This is partly due to the increase in cocoon producing households. In all, 244 persons are engaged in silkworm rearing as a subsidiary occupation. The uneconomic small holdings and increased cost of living have been responsible for most of the households taking up subsidiary occupations. Cultivators work as agricultural labourers as soon as they complete the work in their fields. There are 7 cultivators and 2 agricultural labourers who have trade as a subsidiary occupation. The school teachers, *Shanbhogs* and priests are also engaged in cultivation as a subsidiary or a primary occupation. The construction of roads in the vicinity has provided employment to many who were having only one occupation till then.

18. Changes in Traditional occupations.—In this village there are 8 Viswakarma families and though their traditional occupation is smithy, to-day 5 workers are cultivators. Three workers are silversmiths; 2 are carpenters and 2 others are blacksmiths. Two households are not at all engaged in their traditional occupations. These two are cultivators, livestock rearers and cocoon producers. As the income from smithy to the artisans is insufficient, the female members of these families work as agricultural labourers and at times even the artisans work as labourers. As the earning from their traditional calling is not steady, the artisans are taking up other occupations.

Of the nine Ganiga families in the village, only two are now engaged in their traditional occupation. The income from oil-crushing to these two households is insufficient. To one of them cultivation and to the other agricultural labour is the main occupation. One Ganiga has learnt tailoring and has started to work on his own account since October 1961. Another household is engaged in agricultural labour and retail trade. Two persons are mainly engaged in house-construction labour and they know how to manufacture burnt bricks. The oil-crushing industry has suffered a set-back on account of the lack of demand for Gana oil and also the marketing of oil seeds by the producers in the outside market.

One household among the 5 Madivalas in the village has left off the traditional occupation of washing clothes. That household owns and cultivates 6 acres of dry land and produces cocoons besides rearing 15 sheep. Among Madivalas this household is comparatively better-off. Washermen are paid once a year in kind by those who engage them and the income from this alone would not suffice for the normal maintenance. Two washermen have cultivation and two others have agricultural labour as a subsidiary occupation.

In the village there are two other carpenters (who are not traditional) belonging to Kurua caste. Two Lingayats and one Brahmin are engaged as tailors as there are no traditional tailors here. As there is also no traditional barber, a barber from Huskur, a village 1.5 miles away, serves this village.

19. Description of different occupations and trends of changes-Agriculture—Agriculture is the main occupation in the village, as 95 per cent of the population depend chiefly on the income derived from this source. A comparative statement as per the village records showing the area under each important crop is as follows:

Name of Crop	1959-60 acres	1960-61 acres	1961-62 acres	Appr. yield per acre
1. Ragi	571	558	646	2.5 pallas
2. Paddy	23	34	41	3 pallas (dry)
3. Millets	203	207	205	4 pallas
4. Horsegram	676	635	532	2 pallas
5. Groundnut	128	146	143	8 pallas
6. Mulberry	94	136	164	Rs. 400 (gross)
7. Field beans	39	36	40	....
8. Fodder Jowar	49	61	48	....

The acreage under mulberry has gradually increased during the past 3 years. This is on account of the steady demand for cocoons. The area under paddy also has increased during the 3 years but this is not due to any new irrigation facilities. The paddy raised here is 'Holabatha' and the average yield is about 2½ (5 Bengal maunds) local pallas. The area under ragi and horsegram fluctuates every year, as these are generally rotation crops. The area under groundnut which is a cash crop has increased a little and the variation of acreage under other crops is slight. The approximate area under jowar is 125 acres. Til is raised in about 200 acres every year. Only one villager had raised cotton during 1958-59 in 2 acres, but it was a complete failure. Negligence and lack of timely rainfall were the main reasons for the failure. Two cultivators have planted in 5 acres, casurina trees, producing fuel since 1957. These trees find a ready sale after they grow for about 10 years.

The tools and equipments used in Agriculture are wooden plough, harrow, halube, seed drill, spade, sickles, yoke etc. The village carpenter, and blacksmith prepare and repair these implements in the traditional type. Only 3 households in the village are using iron ploughs since 1958 and one among the 3 is using iron harrow since 1950. As it is costly to get a seed drill nicely fitted, most of the cultivators do not make use of it. About 4 decades ago, ragi was threshed by beating the dried up stalks or by the treading of bullocks. But, now,

almost all the cultivators use a Roller drawn by a pair of bullocks. This method is not only quicker but also minimises the waste.

As stated earlier, about 30 acres of wet-land are cultivated by a few residents of Iggalur. They, however, know about the 'Japanese Method' of paddy cultivation. But, this new technique has not been adopted by anyone. Transplantation of paddy is done in the traditional manner. The technique of ragi cultivation has not undergone any change. The most commonly adopted method of sowing is drilling. But, if the early rains fail, a few cultivators resort to transplanting. Farm yard manure is applied to ragi, paddy and mulberry crops and the quantity per acre is about 8 cart loads (1 cartload-480 lbs.). Twenty-three households are applying chemical fertilizers since 1960 for paddy and autumn ragi crops raised in wet land. Only one household has applied Ammonium Nitrate to 2 acres of standing mulberry crop. The other fertilizers used are Urea, Super-Phosphate and Ammonium Sulphate. The dosage depends upon the nature of the soil, the means of the cultivator and other seasonal conditions. During 1961, about 30 acres were manured with fertilizers in addition to farmyard manure. Till now, none in the village has applied fertilizers to dry crops as the villagers consider the inadequacy of the rainfall as the main obstacle for the application of fertilizers. This view, though true to a great extent, cannot always be accepted, as research has since been conducted to apply fertilizer even to dry ragi under certain conditions. Departmental guidance is what is now required. Crop rotation is in vogue in this village since many years. The usual rotation is ragi during the first year and subsequently an autumn crop, viz., jowar or til and a winter crop, viz., horsegram or groundnut. The second type of the rotation where ragi does not come up well is millets and horsegram in alternate years. This mode of rotation has not undergone any change in recent years.

The period of each agricultural operation is generally short and depends mainly on the rainfall. The practice of working on reciprocal basis is still prevalent. 180 households take mutual help on reciprocal basis for various operations. Even the female members of cultivator families work in agricultural fields during sowing, weeding and harvesting seasons. 20 households have engaged permanent agricultural servants on yearly basis and in addition engage casual labourers for weeding and harvesting. There is no paucity of agricultural labourers.

Source of Finance.—The source of finance for capital or current expenditure in connection with agriculture

is, as already stated, private money lender. Personal savings over a period of 3 or 4 years, sale of other minor assets is also another source. There has been a little deviation in this during the past decade. Three persons secured loan from Government for land improvement. One has taken a loan from a Co-operative Society for current agricultural expenditure during 1961-62, whereas two others have cleared the loans taken by them. Better facilities of borrowing from co-operative institutions are required to encourage the villagers to bestow more attention on agriculture.

Nature of expenditure for various operations.—The main operations of agriculture are ploughing and preparing the land, sowing, interculturing, weeding, harvesting and threshing. There has been a general rise in the wage rate since past 3 years. As neither the technique nor the mode of cultivation has changed, the expenditure incurred for various operations has not in anyway altered.

Utilisation and marketing of produce.—As stated earlier, the village is not self-sufficient regarding the food crops. The entire quantity produced is consumed within the village. About 5 per cent of the total produce is reserved for seed. A small percentage of foodgrains produced is given to barber, blacksmith and priest every year by about 60 per cent of the cultivators. Mulberry produced in the village is consumed for the production of cocoons. The only products sold and exported are til and groundnuts. Standing horsegram crop is also sold in exchange for paddy and this green horsegram crop is used for feeding the bullocks by the purchasers. The produce is purchased by local wholesalers and then transported to Channapatna market. But, a few large scale producers sell the crops directly at Channapatna. None of the villagers sell the agricultural produce through co-operative agency. Paddy and ragi are stored in barns called *kanaja* and the rest like horsegram, beans, til, etc., are stored in gunny bags.

Time of different activities connected with agriculture:
Autumn crops.—Til and jowar are the autumn crops raised in the village. Since the last 3 years, four families produce autumn ragi in irrigated land. The soil preparation starts in March. Land is generally ploughed twice and cleaned well. No manure is applied to these crops. Immediately after the *Bharani* rains in April, the sowing commences and extends over a period of 10 to 15 days depending upon subsequent rainfall. A fortnight later, the plots are inter-cultivated and weeded once or twice. The crops are harvested during August and immediately threshed and winnowed. Approximately 350 acres are sown with autumn crops every year. Chemical ferti-

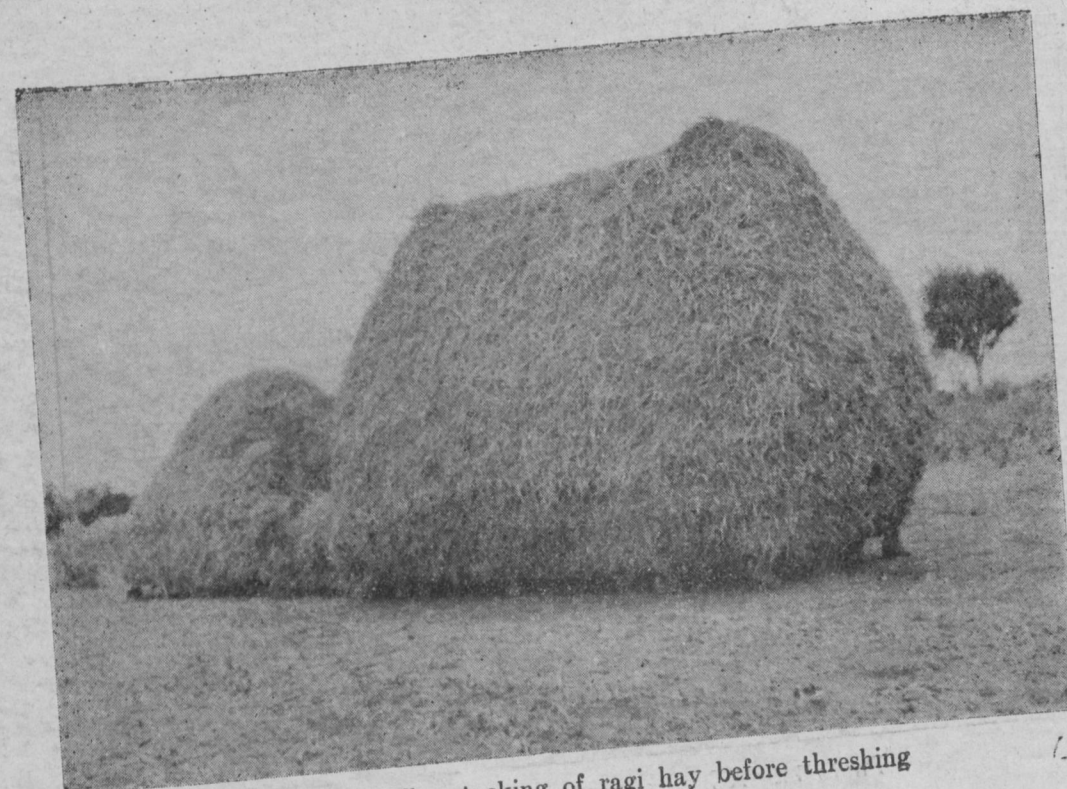


Photo 12. The stacking of ragi hay before threshing

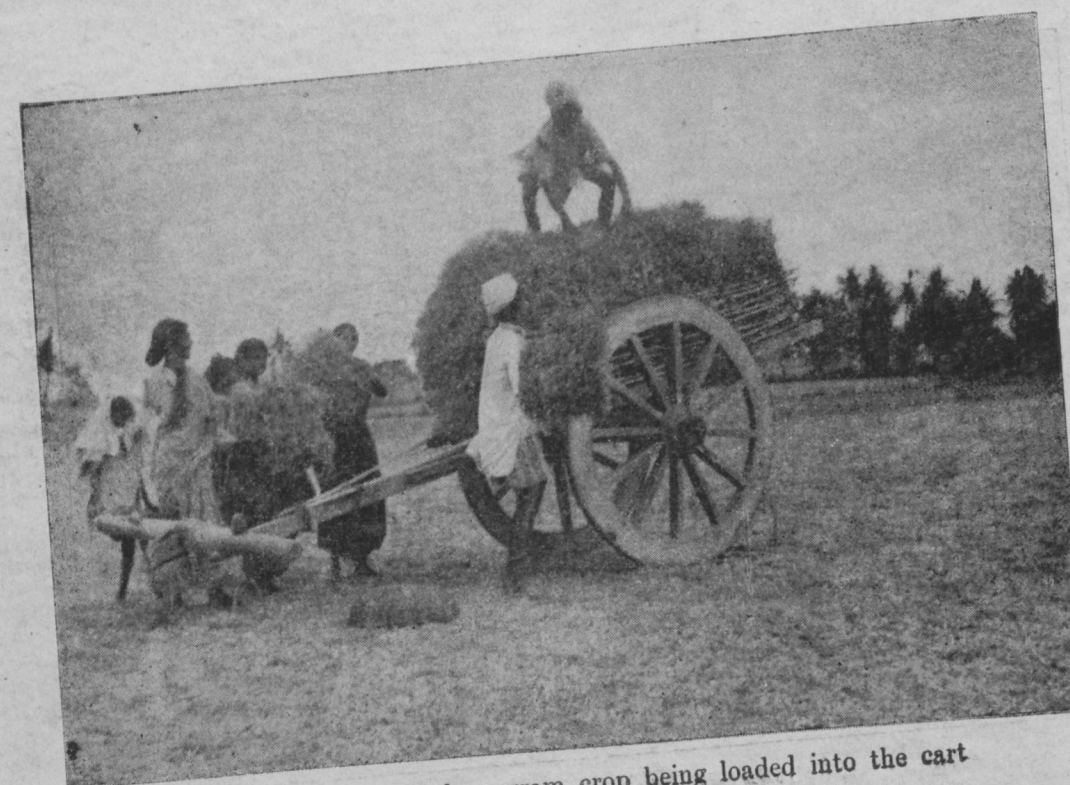


Photo 13. Harvested horsegram crop being loaded into the cart

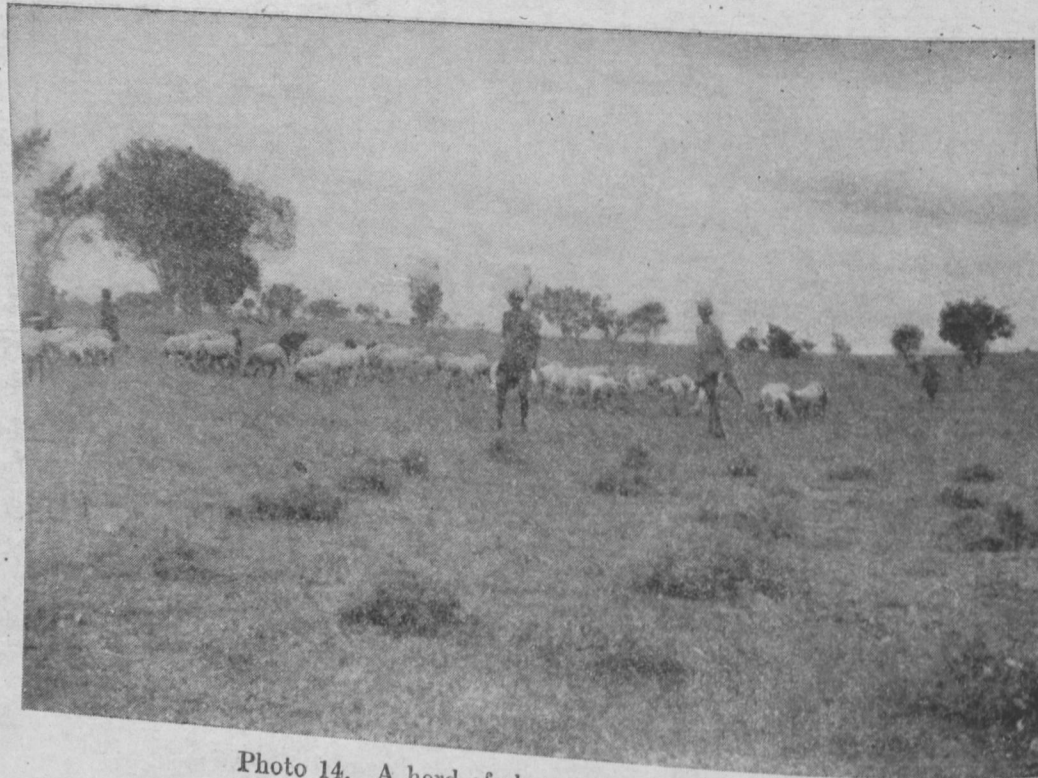


Photo 14. A herd of sheep grazing in the field

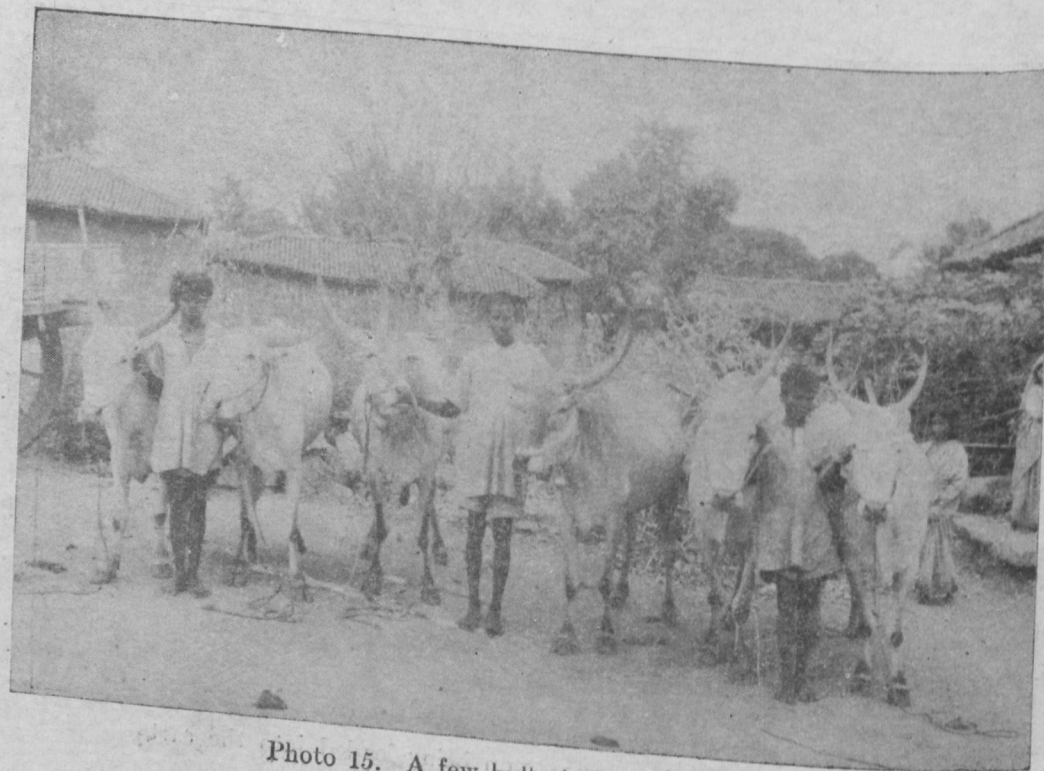


Photo 15. A few bullocks of the village

lizers are applied to autumn ragi in addition to farmyard manure in little quantities. The sowing operation is in April and the crop will be ready for harvest in the last week of July or beginning of August. The cost of cultivation per acre for raising jowar works out to Rs. 60.

Winter crops.—Two types of winter crops are produced in the village. One type is of a longer period and only one crop is raised per year in such plots, whereas the crops of the II type are of 3 months duration to be sown after the harvest of autumn crops. The soil preparation for the I type of crops starts immediately after the first rainfall in March or April. The land is ploughed at least thrice and cleaned well. Then, these plots are manured in May. During the second half of June and first week of July, the sowing of ragi, millets, paddy, etc., takes place. After a fortnight, the inter-cultivating operation starts and extends for about 20 to 25 days. Later, the plots are weeded by handpicking either once or twice. This operation continues till October. The crops ripen towards the end of October and actual harvest starts by about 10th of November and extends upto December first week. These crops are then heaped in a regular order and later in January on the eve of *Shankranthi* threshed and winnowed. The cost of cultivation per acre for raising ragi crop works out to Rs. 75. These operations also extend for a period of about a month. Immediately after the harvest of autumn crops in August, the plots are ploughed once and all the extraneous matter removed. These plots are not manured. If necessary, it will be ploughed again. Horsegram and groundnuts are sown in September after *Uthare* rains and the period of sowing is about a fortnight. Weeds grown in these plots are removed later on in October or early November. Harvest commences during December and extends for about 20 days. The crop is then heaped in the threshing ground called *Kana*. During January, threshing and winnowing of these 2 crops will be completed.

Mulberry, another important crop raised in the village is not an annual crop. (The transplanting is done once in about 5 years). These plots are manured every year in April and May. The soil is loosened by digging with a hoe. During summer, these plots are watered either from a nearby well or a pond. The leaves are picked once in 2 months. For raising a mulberry farm, the cost of cultivation is about Rs. 250 during the first year and it is about Rs. 100 in the subsequent years.

Dry paddy is sown in April-May and the crop will be ready for harvest in October. These plots are completely rainfed.

The period of various operations mentioned above, has not undergone any change during the past 10 years.

20. FISHING, FORESTRY AND LIVESTOCK—Operations in connection with fishing and forestry are not prevailing in this region. However, a few villagers occasionally go out for fishing and consume the fish so caught. The dried up ponds are hunted for fish during April.

As stated earlier, about 186 acres are reserved for grazing the cattle and no fee is levied for this. As this is insufficient the cultivators leave uncultivated patches of land in their holding. Every household looks after the grazing, etc., of the cattle or sheep reared by it and hence in such households, at least one person spends about 8 to 10 hours over this occupation. Generally, boys below 12 years and old persons above 50 go out for cattle grazing. During the months of February to April, the cattle are let loose for grazing, as there will be no crops in the fields. Apart from the grazing, the cattle are fed with dry jowar stalks and dry ragi straw. Bullocks are fed with horsegram during the working season of about 3 months. During winter, bullocks are fed with green jowar-straw, green horsegram, and field beans as this will help the bullocks to develop a good body. One household in this village rears a *Hallikar* breeding bull since two years. All the bullocks in the village are castrated. Villagers take the cows or buffaloes to neighbouring villages also for breeding. The artificial insemination centre is at Malavalli and till now only two villagers have got their cows inseminated, of which only one was successful. There are two country breeding buffaloes. In the village two persons are engaged in cattle trade as *dalals*. Bullocks reared in the village are sold in the fairs at Kabbal, Magadi, Maddur, Hanumantharayangudi, etc., during the months of February and March. Young calves of 2 or 3 years reared by them are also sold at fairs. Every year about 30 pairs are sold. While purchasing, generally during December and January, the villagers go to interior villages and choose well. If they can get a better price in March or April they sell away this pair and purchase a new one. Cows are reared mainly for milk, breeding and also for tilling the soil. The livestock products and manure are chiefly consumed within the village. Only butter is exported through a few traders to Bangalore every week or fortnight. Sheep shearing is done once in January and then again in July and the average yield per sheep in this village is half a pound. Many persons from nearby towns and villages come to Iggalur and purchase sheep and goat. The price of livestock is steadily increasing every year. Apart from own savings, the source of finance is the unscrupulous money-lender who levies as much as 25 per cent of interest. This high rate of interest

and lack of other sources of finance have resulted in a poor cattle population in the village. Absence of sufficient grazing facility is another reason.

21. VILLAGE INDUSTRIES.—The industries and crafts prevailing in the village are silversmithy, blacksmithy, carpentry, tailoring and oil-crushing. All these are single man enterprises. There has been an increase in the number of blacksmiths by one and tailors by two during the past 6 years. At present, there are 3 silversmiths, 2 blacksmiths, 5 carpenters, 4 tailors, and 2 oil pressers. Rearing of silkworms and production of cocoons is a very important household industry. Since the past 3 years, the number of households has increased from 34 to 94. The nature of produce has not undergone any change and the villagers have not adopted any new technique or tools and implements. The raw materials are usually supplied by the customers to smiths, tailors and carpenters and the artisans receive only the service charges. In the case of cocoon production the silkworm eggs are purchased from private licensed graners at Narihalli village. Mulberry is raised in their cultivated plots. The implements required for rearing silkworms are very simple and they merely consist of a knife for cutting the leaves into sizes, bamboo tray for the worms to be kept for rearing and lastly bamboo *Chandrike* for the ripened worms to be spread to prepare cocoons. The best layings which are disease-free are now prepared by the licensed graners and as a result, the rearers now-a-days rarely sustain loss which was a common feature before. The worms come out of the eggs on the 7th day and the cocoons will be formed 30 days later and during this period the worms pass through 4 stages. The feeding of the worms gradually increases. These worms demand incessant care of a person throughout. In a year the people raise silkworms 5 to 6 times. During February, March, July and August none raises silkworm as the weather is not suitable. The quality of cocoons depends chiefly on favourable weather. The cocoons produced here are mostly sold in the village to traders. These traders are from other villages and they advance money to cocoon producers. Nowadays, the producers prefer to carry the produce to Ramanagaram, where there is a Regulated Market enabling them to get the best price. Inadequate transport facility is, however, the main difficulty now.

22. COMMERCE.—In the village, there are 6 provision stores, 2 cloth stores, 4 dealers selling butter, 2 persons dealing in cattle and 6 petty shops dealing in beedi, betel leaf, etc. Of the 6 provision stores, one is bigger than the rest and deals in foodgrains and such other immediate necessities in the village. Stationery articles are also available here. The mer-

chants bring the articles from Channapatna market. Bullock cart is the main mode of transport. The petty shopkeepers purchase the goods from the big shops in and near the village. A few traders in the village go round the neighbouring villages also, and purchase commodities like butter, groundnut, til, etc., and after collecting sufficient quantity carry to Channapatna market for sale. The foodgrains in the village are stored in granaries built of bricks or stone. Bamboo cylindrical shaped granaries are also in use. Generally, the transactions in the village will be in cash. The traders advance money to the customers even before the delivery of goods at certain times. Credit transactions are also prevalent to a little extent. The shopkeepers and tea shops have credit dealings. The customers pay once in 6 months or a year. Some cultivators are in the practice of selling horsegram to the neighbouring villagers well before its harvest, in exchange for paddy. Most of the households purchase articles like rope, pot, *chunam*, betel leaf, etc., in exchange for foodgrains. The operations connected with trade will be brisk during the period from October to May. During the remaining period of the year the people will be busy with agricultural operations and trade is confined to the village proper.

23. The other occupations prevailing in the village are agricultural as well as general labour, and Government service. There are 8 school teachers, 4 shanbhogs and 3 postal employees receiving remuneration from the Government.

Indebtedness and trends of changes

24. The percentage of rural indebtedness is very high in this village. Following are the particulars of indebtedness in the various income groups.

Average monthly income	Total No. of Households in the group	Number of Households in debt	Percentage of Households in debt	Average amount of indebtedness per Household
Rs. 25 and below	20	12	60	Rs. 309
Rs. 26 to 50	92	76	82	431
Rs. 51 to 75	127	113	89	692
Rs. 76 to 100	61	55	90	1048
Rs. 101 and above	59	49	83	1350
All income groups	359	305	85	782

The *per capita* indebtedness is Rs. 124.

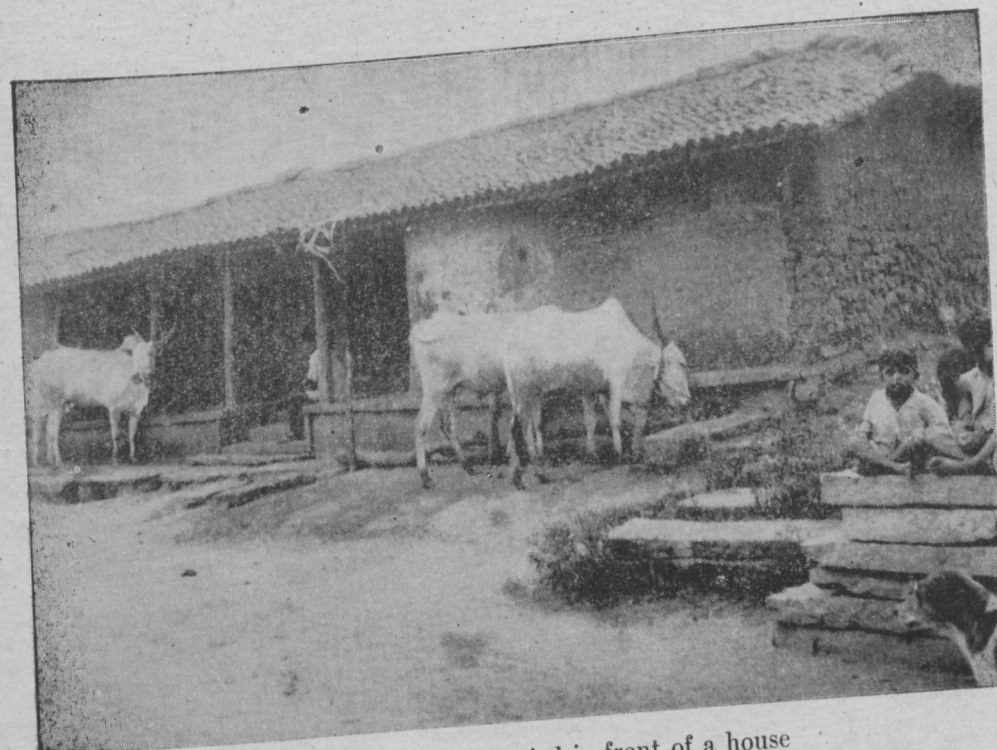


Photo 16. Bullocks tied in front of a house

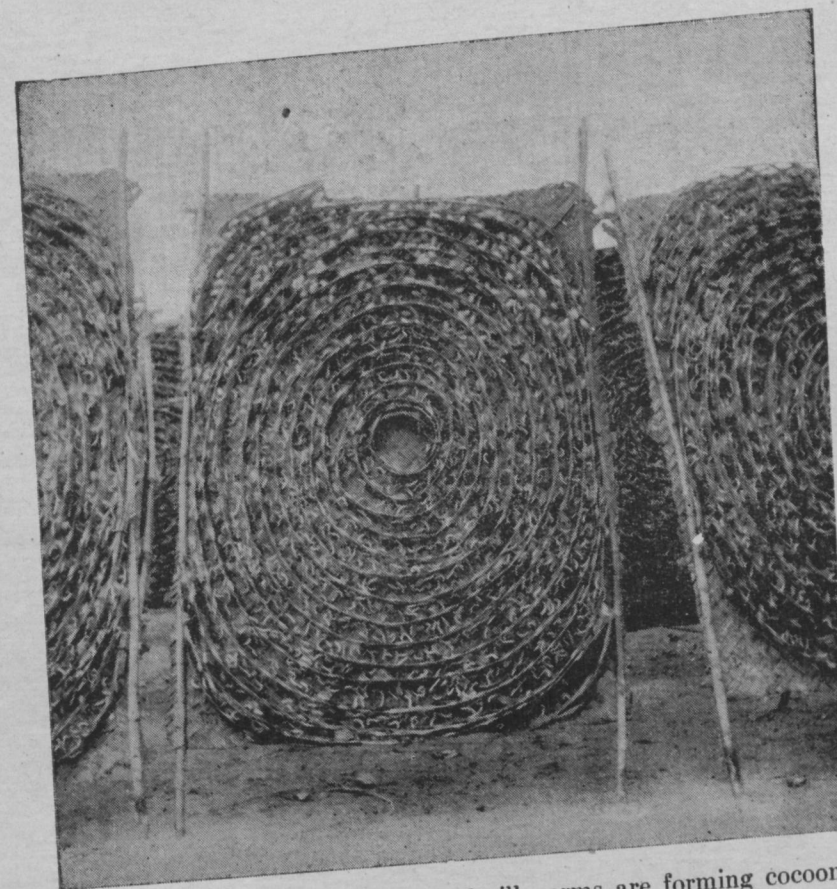


Photo 17. 'Chandrike'. Ripened silkworms are forming cocoons

There is a gradual increase in the percentage as well as the per household indebtedness with a rise in the monthly income of households. The reason may be that a person who advances loans examines the economic position of the borrower and demands a security which a poor man cannot afford. A poor man cannot procure a substantially big loan for investment in some productive enterprise. Mostly he borrows money to meet his dire necessities like food and clothing. A middle class household can procure loan and invest the money on land, livestock or such productive enterprise and thereby increase its monthly average income.

As stated earlier, the change in the source of finance is very little. Only 3 families have procured loans from Government under Rural Industrialisation Scheme since 10 years. Six persons are members of co-operative societies at Akkur, Koolagere and Hondalagere. The chief source of finance still remains to be the local money-lender.

Table XIX-A appended shows a detailed distribution of indebtedness due to various causes. The maximum amount of loan is incurred for purchase of land and other capital assets. The next important cause is marriage, though an equal amount has been borrowed in order to meet the daily and ordinary wants. As the crop yield is below the average since 3 years, the percentage and extent of indebtedness has increased. The main cause of indebtedness is that the net income to a lower middle class or a poor family is insufficient for its regular maintenance. The exigencies created by marriage, sickness, death, crop failure, etc., force such families to borrow money. The rate of interest is rather high and as the money-lender requires his debtor to pay back the entire amount in a single sum, such families remain indebted for quite a long period. Later, when the borrowing reaches a saturation stage, such a family either sells a piece of land or mortgages the land and incurs fresh loan in order to clear off the earlier one.

In the village 52 families have advanced loans to others. Some of the villagers have borrowed from residents of neighbouring villages. The rate of interest varies from 12 per cent to 75 per cent. Small amounts are advanced only at 75 per cent of interest to be paid every month. The practice of borrowing foodgrains is still prevailing. Some persons borrow groundnuts for seed and repay double the quantity immediately after the harvest. Mostly, the money lending transactions are oral agreements. None in the village is a licensed money-lender.

The development of cocoon production has acted as a positive check to the further rise in the indebtedness during the past 3 years.

Income

25. The subject of income and expenditure is one of the most important economic problems and for a student of Socio-Economic Survey it constitutes a fascinating study. It should, however, be stated that statistics relating to income and expenditure cannot be considered as completely accurate, as the villagers partly due to illiteracy and partly due to a tendency to inflate the expenditure and decrease the income often fail to give a correct picture of income and expenditure. Even so, certain broad inferences can be drawn regarding the economic condition. Table XVI shows the distribution of households by occupation, income, and number of members. In this table the households are grouped into five occupation classes as follows:—

- (1) Households whose principal source of living is cultivation of owned lands,
- (2) Households depending mainly on cultivation of lands taken on lease,
- (3) Agricultural labourers,
- (4) Households depending on household industry, and
- (5) Households with other occupations in the village.

Out of 359 households in the village, 283 households or 78.8 per cent of the total number of households comprising 1,628 persons or 84.7 per cent of the total population derive income from cultivation of owned lands either with or without subsidiary occupation. Out of these 283 households, only 53 households come under the income group of Rs. 101 and above per month and according to Table XVII the average annual income per household in this income group is Rs. 2,169. There are 54 households in the income range of Rs. 76 to Rs. 100 per month and the average income of each household belonging to this category is Rs. 1,066 per annum. There are 116 households in the income range of Rs. 51 to Rs. 75, 56 households in the range of Rs. 26 to Rs. 50 and 4 households in the income group of Rs. 25 and less per month, the average annual income per household in these 3 income groups being Rs. 775, Rs. 516 and Rs. 256 respectively. Thus it is seen that out of 283 households pursuing cultivation of owned lands as their occupation, 53 households are well-off, 54 households are struggling to make both ends meet, while the remaining 176 households live in a very poor condition. The households which come under the income group of Rs. 1,201 and above as well

as Rs. 901 to Rs. 1,200 per annum have in a large number of cases silkworm rearing as a subsidiary occupation and it is for that reason that they are able to derive a substantial income. Similarly, the reason for the very low income of the 176 households cultivating owned lands is firstly, the uneconomic holding that they have and secondly, the poor yield from the dry lands in the village due to adverse seasonal conditions. It cannot be said that despite the high price of agricultural commodities, agriculture has been in any way very remunerative as most of the cultivators have very little surplus to sell. On the other hand it is the attractive price of silk cocoon that has been fetching substantial income to those who have been following agriculture along with silkworm rearing. It may also be mentioned here that most of the silkworm rearers are cultivators for the simple reason that silkworm rearing by itself is a costly affair, as they have to pay quite a heavy price for the mulberry leaves in case they themselves do not grow.

There are 5 households depending mainly on cultivation of lands taken on lease of which 1 household only comes under the income group of Rs. 1,201 and above, the average annual income being Rs. 1,600. The remaining 4 households are poor, the annual income being very much less than Rs. 900.

Agricultural labour as an occupation is very unremunerative in this village as would be clear from Tables XVI and XVII. Six households have an average annual income of Rs. 758 each, 31 households have an annual income of Rs. 477 each and in the case of 15 households, the average annual income per household is just Rs. 231. Thus, 179 persons constituting 9.3 per cent of the total population live in a miserable condition. It is therefore imperative that the question of the amelioration of this class of people has to receive top-priority in any scheme of rural reconstruction, as they form the backbone of agriculture and without a contented labour force, production cannot satisfactorily increase in the village.

There are 5 households who derive their income from household industry and it is seen that none of them is in any affluent condition, even though the number of equivalent adult males is 4.68 per household which is the highest in the village, the number of gainfully employed persons, however, is 3.2 per household.

Lastly, under the category of 'Others', there are 5 households which come under the income group of Rs. 1,201 and above per annum, the average annual income per household being 1,788 per annum. In this category there are 4 households having trade and 10 households engaged in one or the other service.

The economic condition of the village as a whole discloses that 59 households only are well-off and 58 households struggle to make both ends meet, while the remaining 242 households are economically poor. Out of these 242 households, 113 households are living in conditions of abject poverty.

The annual income per equivalent adult male from the various occupations in the village are as given below:

	Rs.
1. Cultivation of owned lands ..	224
2. Cultivation of lands taken on lease ..	325
3. Agricultural Labour ..	168
4. Household Industry ..	156
5. Others ..	315

The above figures also go to prove that agricultural labour as an occupation is uneconomic in the present condition of rural economy. It is also seen that even in the case of other occupations, the level of income per adult male has to go up appreciably if the villagers have to live a happy and contented life.

Expenditure.

26. Statistics relating to expenditure give us an idea of how the households belonging to different income groups and occupations spend on various necessities of life and in what respects therefore they are foregoing the minimum amenities which they are expected to enjoy in a developing economy. Table XVIII which furnishes these interesting details is therefore of great importance. This table not only furnishes details of the average expenditure per household in the various income groups, but also reveals the expenditure per equivalent adult male which in fact is a correct yardstick to make a comparative study of the mode of living in the households following different occupations. As under income, under expenditure also, statistics have been compiled in respect of the 5 different occupation classes, viz., (1) Cultivation of owned lands; (2) Cultivation of lands taken on lease; (3) Agricultural Labour; (4) Household Industry and (5) Others. The expenditure per adult equivalent male per month in respect of these occupation classes is as given below:

Occupation Classes	Expenditure on food	Expenditure on all other items	Total
	Rs. nP.	Rs. nP.	Rs. nP.
1. Cultivation of owned lands ..	10 92	7 22	18 14
2. Cultivation of lands taken on lease ..	12 99	8 88	21 87
3. Agricultural Labour ..	11 06	5 15	16 21
4. Household Industry ..	8 35	4 69	13 04
5. Other occupations ..	12 56	10 94	23 50

A cursory glance at the above figures indicates that an average cultivator of lands taken on lease is better off than an average cultivator of owned lands and those who are having household industry are worse than agricultural labourers. But, it will be a fallacy to arrive at such a general conclusion for, there are 283 households which depend mainly on cultivation of owned lands as against merely 5 which depend upon cultivation of lands taken on lease and similarly, as against 52 households of agricultural labourers, there are just 5 households depending upon household industry. The expenditure per equivalent adult male on food is the lowest in the class of household industry, it being only Rs. 8.35. In the case of the other occupation classes it ranges from Rs. 10.92 to Rs. 12.99 or amounts roughly to about 60 per cent of the total expenditure. As regards expenditure on cereals, it is observed that it is more on ragi which is the staple diet of the villagers than on rice except in the category of those coming under 'Other occupations'. This is so, because, under 'other occupations' the households of traders and those engaged in services are included, whereas in the category of cultivators in particular, the people are accustomed to hard manual work and they, therefore, prefer ragi to rice. It is only in the higher income groups, rice is used in a comparatively larger quantity. Many households of labourers and small cultivators do not use rice for their daily food but use it only on festive and other special occasions. Nextly, it is significant to observe that the expenditure on beverages has become a common feature and it is about 10 per cent in the case of cultivators of lands taken on lease and 'Others', 6.83 per cent in the case of cultivators of owned land, 4.6 per cent in the case of agricultural labourers and 2.3 per cent in the case of those coming under household industry. The expenditure on clothing ranges from about 10 to 13 per cent. The villagers spend very little on education, it being just about 1 per cent in the case of culti-

vators of owned land and 'Others' and still less than that in the case of the remaining class of people. The expenditure on betel leaf, betelnuts and tobacco is about 7 per cent of the total expenditure, except in the case of cultivators of lands taken on lease where it is 4.3 per cent. The expenditure on this item is not likely to come down as the habit of smoking and chewing is becoming more pronounced.

In the village as a whole, there are 53 households of cultivators of owned land, 1 household of cultivators of land taken on lease and 5 households following 'other occupations' which spend on an average more than Rs. 100 per month per household, the average expenditure per household by the cultivators of owned land being Rs. 152.91 per month, that of a tenant household in the category being Rs. 134.64 and in the last occupation group, viz., those following other occupations the average expenditure being Rs. 116.34. These particulars go to show that even though about 59 households or 16.4 per cent of the total number of households are fairly well off, there are very few households which are in a position to save.

The increase in the price of various consumer goods including food grains hits hard the people of all categories and in particular the smaller cultivators, agricultural labourers, those who depend more on household industry and the households engaged in petty services and trade. It has to be borne in mind that small cultivators have very little surplus to sell, whereas the items of daily necessities which they have to purchase are very many. A spurt in price benefits only the intermediaries, big merchants and big landlords. The interest of the villagers, therefore, demands a reasonable, stable price structure of both agricultural produce and other consumer goods.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Statistics relating to Age, Sex ratio, etc.—The population of the village is on an increasing trend and a distribution under broad age-groups is as under:—

Age-group	0-14	15-34	35-59	60 and over
Number of persons ..	788	585	403	145
Percentage ..	41	30	21	8

The percentage of population below 14 years of age is higher than the rest of the groups. The population has increased by 15.2 per cent over a period of 10 years. There has not been any wholesale immigration during this period. About half a dozen families have immigrated. On the other hand 10 or 12 families have emigrated to eke out better livelihood. The main reason for the increase is the birth rate. Actual statistics regarding births and deaths are not available either in the Taluk Office or in the Office of the Sub-Registrar or with the Patel. There has not been any outbreaks of epidemics. Villagers are unaware of the family planning methods and none are practising any other indigenous method for controlling the birth rate.

2. The sex ratio in this village is 978 females for every 1000 males and this figure is far above the All India sex ratio of 940. Even the State sex ratio is 959 for every 1000 males. According to the population in 1951 which consisted of 851 males and 808 females, the sex ratio was only 949. The abnormal rise in the sex ratio is possibly due to the fact that more number of girls were born in the past decade. Now, there are 281 girls as against 272 boys in the age-group 0-9 years. If we exclude these 503 children and consider the remaining population only, the sex ratio is 957 females for every 1000 males.

3. The number of persons suffering from chronic diseases in the village is low. Only two are suffering from severe stomach-ache and 10 others are lepers. Ordinary ailments like fever, headache, etc., attack a considerable number of the population and an Ayurvedic physician without any qualification, in the village gives native herbs and drugs to cure these minor ailments. The nearest hospital is 10 miles away and as such most of the people do not go there for any treatment. Almost all the villagers are vaccinated. The health of the villagers is fairly satisfactory, even though personal and environmental hygiene has to improve a good deal.

4. Marriage.—Statistics regarding the marital status of the total population in the village are as follows:

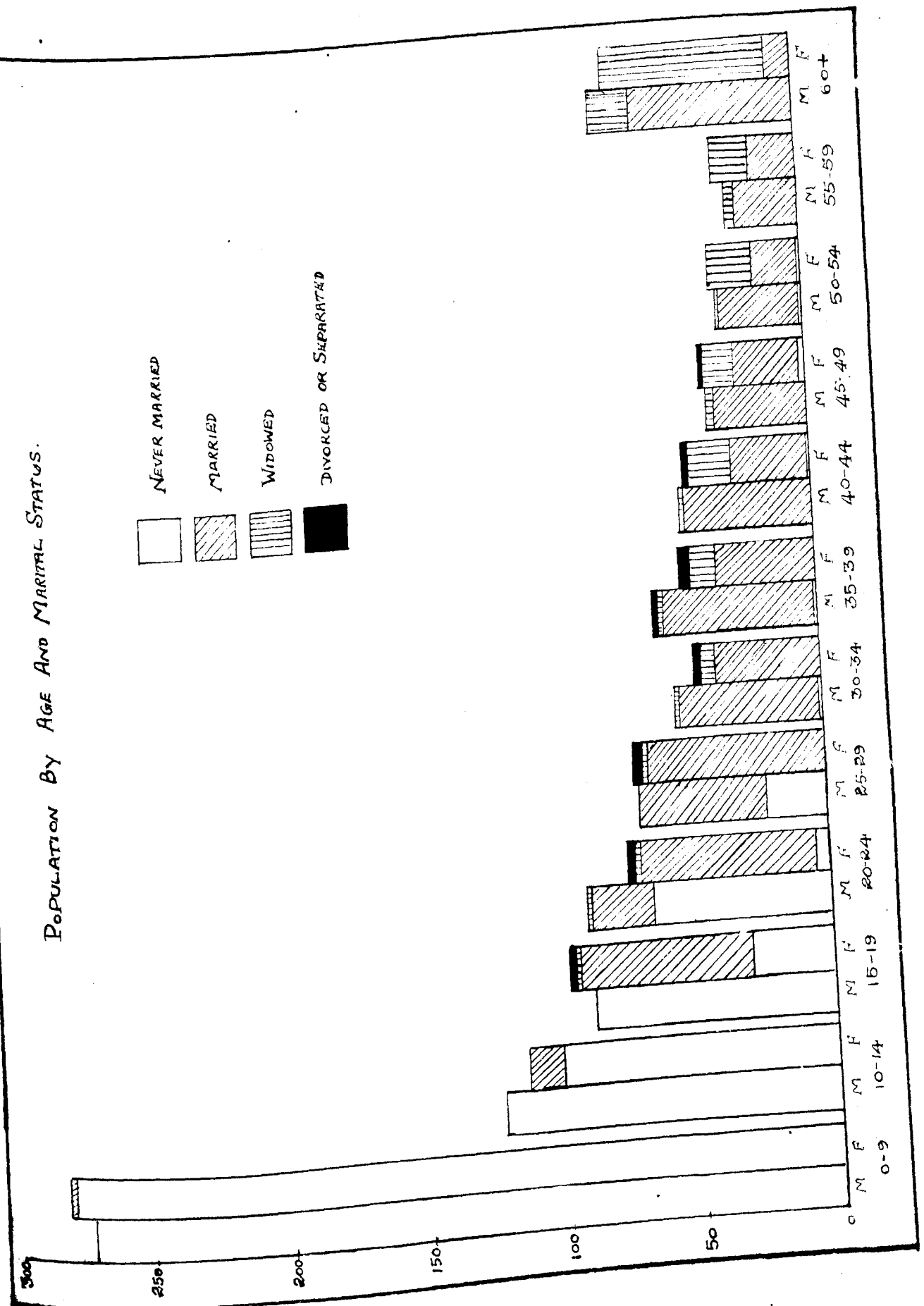
	Male	Female	Total	Percentage
Never married	572	420	992	51.6
Married	371	374	745	38.8
Married but widowed or divorced	28	156	184	9.6

The number of widows and widowers is the maximum in the age group of 60 and above as indicated by Table No. VI and account for 43 per cent. Child and infant marriages are out of practice. Only 13 girls in the age group 5 to 14 are married and of them only one is about 9 years old. No male person in the village who is less than 19 years of age is married. The villagers are not aware of the recent legislation regarding the marriageable age of the Hindu girls and boys. Polygamy is not prohibited by custom and only a few of the villagers are now aware that legislation prohibits it. Only 3 persons in the village have two wives each.

5. Education.—The percentage of literacy which is only 13 is very low and is far below the district figure of about 20 per cent. Only 5 are matriculates. Female literacy which is just 2 per cent is deplorable. During 1951, the percentage of literacy was 11.8. Among 354 Harijans in the village only 24 are literates. Though the Harijan school was granted to this village about 40 years back, it has not improved the standard of literacy. The general school is functioning since 1940. Now, there are three schools and Primary IV class is the highest standard taught. In all 99 boys and 31 girls attend the school in the village. 20 boys are studying in the Middle School at Kulagere, about 2 miles from here and 4 others are studying in High School. Only one is now a student of I year B.Sc. (Agr.), at Agricultural College, Hebbal, Bangalore. The present compulsory education scheme may in the immediate future improve the literacy standards in the village. At present, there are 522 children in the age group of 5 to 14 years and 42 per cent of them are gainfully occupied. Mainly, they go out for grazing the cattle and the sheep. The poor economic condition prevailing in the village is the main obstacle to literacy.

6. Family Structure.—The average size of a household in the village is 5.35 and this conforms to the State

POPULATION BY AGE AND MARITAL STATUS.



average. There are more than 10 persons in about 5 per cent of the total households.

The Joint Family System is slowly deteriorating. The percentage of joint families is 19 and that of intermediate families is 25. The number of simple families is on an increasing trend, as more and more households are now splitting up. The main reason according to the version of the villagers is the inability to adjust themselves among the female members in joint or intermediate families. As a result, two to three simple families now reside in a single structure with a partition wall in between and there is an acute congestion. The expenditure to be incurred for building a new house is high and the general economic condition is rather low. The relationship among these newly formed households and the old ones will be generally harmonious, though there are a couple of instances where the father and his separated sons and separated brothers are not on good terms. They do not even talk with each other.

The patriarchal system of inheritance is in vogue in this region. Sons are the legal heirs to the estate of the deceased and each of them gets an equal share. If the deceased is survived by his wife and unmarried daughters, they have a claim on the estate for maintenance. In such cases, a portion of land and property called *Ajja-palu* is kept apart for the widow, and the remaining shared equally. After the demise of the widow, this property is once again shared equally among the sons. Even when a person is alive, if his sons demand their share and wish to live separately, the property is divided. The head of the family keeps a portion for himself and the remaining is equally distributed. Daughters are not ordinarily entitled to any property. But if a person does not have male issues, his daughters inherit the property. In such cases, the general practice is to have one of the sons-in-law in his own house who inherits and manages the estate. This is called *Maneyalu-thana*. Such a person do not usually get any property from his father's side. The recent enactments regarding Hindu Law of Succession and Adoption by Widows are generally not known to the villagers. They are also not aware of any other legislation entitling unmarried daughters and widows to inherit property.

7. Leisure and Recreation.—The period of leisure to the villagers is generally about 2 months during February and March. The occupations connected with agriculture, livestock rearing and cocoon production are spread over the remaining 10 months. During this off-season the villagers have their social and cultural activities. During the same period houses are constructed and repaired.

Performing and witnessing *Bailatas* is an important sort of recreation to the villagers. Every year a *Bailata* or a drama is performed in this village and about half a dozen such dramas in the neighbouring villages. The stage manager and the tutor generally stays in the village during the period of practice. Continuous practice for about 3 months is required to enact a play. The theme will be of mythological importance. Ladies do not act in such dramas or *bailatas*. An actor has to spend about 50 rupees for participating and about 20 persons are required for a drama or a *bailata*. The scenery is taken on hire. The most recent drama enacted in the village was '*Ramayana*' in February, 1961. A troupe of 18 took part and all were the residents of the main village. Another troupe was practising the *bailata* '*Dana Shooru Karna*' during November and December, 1961. Adikarnatakas are having a separate troupe as they are not generally admitted to act in such performances along with others. The performances start round about 10-30 p. m. and continue till the day breaks. The whole village turns out to witness the play. The season for such performances in this area starts in December and continues till April.

Group songs and *Kolata* are also a sort of recreation to the villagers. About 12 persons were practising the same during December, 1961. The teacher was from an adjoining village. The nearest cinema house to the village is ten miles away. A few young persons occasionally go on cycles to Malavalli for the sole purpose of witnessing a cinema. Whenever a person goes to nearby towns, invariably he visits a cinema or a drama being enacted there. Touring talkies have not visited any of the villages nearby. During December 1961, a dramatic troupe stayed at Iggalur and gave a few performances, both social and mythological for a period of 20 days. It received a good response and audience during its stay. The troupe consisted of actors of both sex and had its own scenery.

The games played by the adult males in the village are indigenous and only persons below 25 years take part. These games are '*Kabbadi*' (called *Gaikalu*) and *Kho* (called *Koli ata*). Boys play *Inalerdandu*, *Mara koti Chendu*, Hide and Seek, etc. Female children also play Hide and Seek, etc. Women do not play any out door games. The only indoor game played is *Alaguli-mane*. Dice (*pagade*) is played by a few old men in the village. 'Playing cards', either for stakes or without it, is not at all prevalent here. Occasionally snake-charmers or a group of acrobats (*Domba*) visit the village and provide some entertainment. Visiting fairs and festivals held in nearby villages provides another type of entertainment.

8. Religious Institutions : *Someswara temple* :—The Someswara temple is situated on the bank of Shimsha and is about a furlong from the main village. The structure which is of granite stones is small. It is not of any archaeological or architectural interest. It has not been possible to ascertain when and by whom the temple was built. There is no legend or history behind this temple. People of all castes in the village offer worship to Lord Someswara in this temple. Daily puja is being performed by a "Shiva Archaka" family. The temple is endowed with a few acres of land which is being held by the priest. Occasionally people from nearby villages come here and offer worship. Special pujas are performed during *Shivarathri*, *Dasara* and *Deepavali*. On Mondays during *Karthikamasca*, *abhisheka* is performed. Many people take vow to the Lord for fulfilment of desires and have the *abhisheka* performed. The present chairman of the village panchayat manages and controls the temple with the assistance of Patel and a few other elders. During the special pujas, people contribute and also offer *kanike*. Harijans have not entered this temple though they offer services as drummers and pipers.

Shambulingeswara temple :—The oldest temple in the village is that of Sri Shambulingeswara and it is in a dilapidated condition. The temple is very small and is built of stone. It is situated at the entrance of the village facing East and on the bank of Kalligere tank. It is supposed to have been built during the regime of Cholas. Adjacent to the temple there are inscriptions on 2 stone slabs. Though the letters are clear, it is not possible to decipher the contents therein. The Shiva Archaka family in the village performs the puja here. The temple is endowed with a few acres of land which is being held by the priest. None in the village takes vows to this deity.

Anjaneya temple :—The Anjaneyaswamy temple is also at the entrance of the village, about 100 feet away from Shambulingeswara temple. A Brahmin performs the daily puja and cultivates the land endowed to the temple. The origin of the temple is not ascertainable. The structure is quite old and is very small. Occasionally, some persons visit the temple and offer worship.

Beeredevaragudi :—Kurubas in this village worship the deity 'Beeredevaru' and the temple is situated in the Kuruba street. Once again, the history of the growth of the temple is obscure. The structure is of stone and the temple is bigger than the rest. One among the Kurubas called *Pavadi* or *Thambdi* of priestly class, offers worship on every Monday. The temple is endowed with 5 acres of dry land which is being held by

the caste headman. He manages and controls the temple. There are a few gold and silver ornaments like *Mukhavada*, etc. and these are under the custody of the caste headman. The temple is not of any archaeological or architectural importance. The area of influence is limited to the village alone. The Kurubas residing in Maregowdanadoddi hamlet offer worship in a temple situated in Huskur, a neighbouring village.

Konana Maramma temple :—This temple derived the name of "Konana Maramma" as the practice of offering he-buffaloes as a sacrifice prevailed until it was abandoned once and for all in 1930. The offering would be made during the fair which used to come off once in 10 or 12 years. This deity attracted and influenced the people of far-off villages. The size of gathering would be 3 to 4 thousand. Since the thirties, the fair has not been held, as the buffalo sacrifice had to be abandoned. The temple is about 100 yards from the village and is surrounded by cultivated fields. The structure which is of granite is small. A person belonging to Bestha caste performs the puja now. Only a small extent of land is endowed to the temple. Occasionally, people visit this temple and offer worship.

Basavanna temple :—This temple is in Lingayat street and a person belonging to Archaka family performs the daily puja. This is mainly visited by the Lingayats. The temple is maintained and controlled by Patel and a few elders.

There are two temples in the Harijanakeri devoted to Doddamma and Chikkamma deities and worshipped only by the Harijans of this village. These two temples are quite old, built of mud wall and tiled roof. These are not endowed with any land or any other source of income. These are managed by a few elders among the Harijans. Daily, a lamp is lit in the temples and on festivals, people assemble and one among them performs the puja.

Laxmi temple :—Goddess Laxmi is worshipped by the Ganigas of the village and there is a temple devoted to this deity in their street. The caste headman performs puja on every Friday and Tuesday. It is not endowed with land. The caste people contribute to perform special pujas, if any and also for the repair and maintenance of the building.

Near the hamlet Kuntanadoddi, there is a big banyan tree which is worshipped by the villagers. The other temples in the village are that of Kamalaxamma and Maramma. None of the temples in the village is of any archaeological importance.

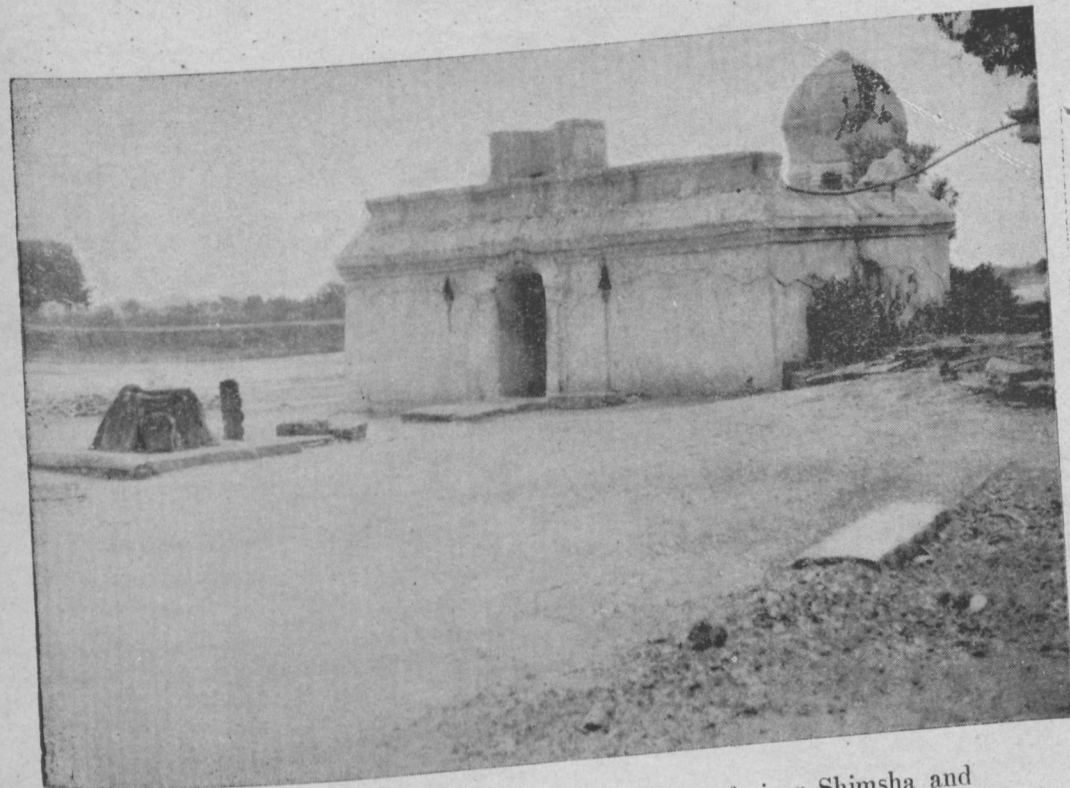


Photo 18. Someswara Temple on the bank of river Shimsha and worshipped by all the villagers

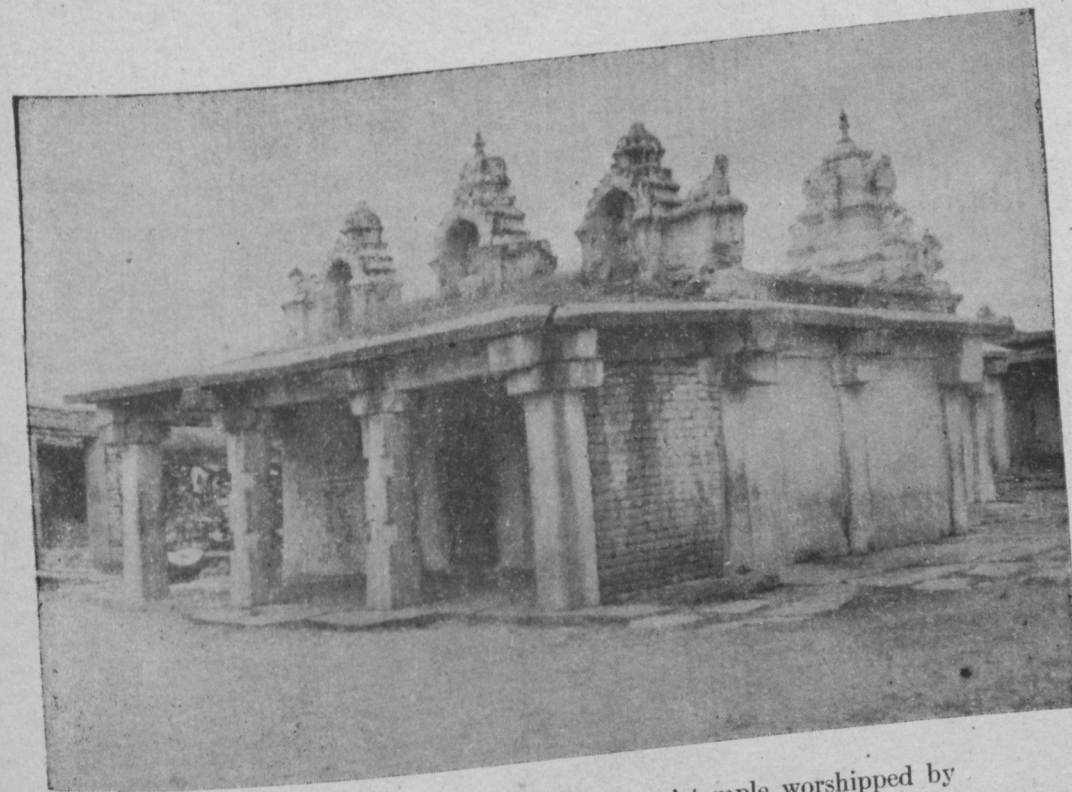


Photo 19. A view of the 'Beeredevaru' temple worshipped by Kurbas.

9. The community festivals performed in the village are *Dasara*, *Sankranti* and *Deepavali*. During *Dasara*, daily puja is performed in the Someswara temple starting from the first day. On *Vijaya Dasami* day a procession of the deity is taken out to *Marnavami Mantaja* and there puja is performed. During *Sankranti* all the people wash, decorate and worship the cows and bullocks. The horns are painted with colours and paper or flower-garlands are put round the neck. In the evening a bonfire is lit across the streets and the cattle are made to jump over the fire. High sounding drums are continuously beaten in order to drive the cattle. In this performance people of all castes and classes mingle together.

10. *Bhajan* is performed on every Saturday in the village by a number of groups. Harijans have a separate unit, whereas the remaining Caste-Hindus in the main village have one. There are two batches in Maregowdanadoddi hamlet and one in Chikkaboregowdanadoddi hamlet. In the main village, Caste-Hindus perform *Akhand Bhajan* for one day during a year. All the villagers irrespective of caste assemble and participate in the *Bhajan*.

11. There are a number of other festivals in the village like *Ugadi*, *Mahanavami*, *Gouri* and *Ganesh Chouti* observed by all the communities. *Rathasaplami* is performed by only Brahmin households in the village.

A fair is held at Sargur, a village two miles from Iggalur during the *Shivarathi* festival. The villagers of Iggalur attend this in large numbers and have some customary duties to perform. They have to supply the logs required to light the fire. "Fire walking" is prevalent on this occasion. *Bailata* or dramas are also performed on this occasion. Car festival of Sri Vaidyeswara is held at Nerlur every year in March and this is attended by a majority of the villagers.

Among Vokkaligas all the households belonging to a particular clan perform "*Manedevara Habba*" once a year. At least one male member from every family goes to the temple of the chief deity along with the elderly persons of their clan. The houses are white-washed on this occasion and old cooking pots are replaced by new ones.

12. **Village Organisation and Inter-hamlet relation.**—Village Iggalur consists of 3 hamlets, viz., Maregowdanadoddi, Chikkaboregowdanadoddi and Kuntanadoddi apart from the main village. The number of households in each of the above place is 47, 58, 10 and 244 respectively. Persons of all the castes in the village reside in the main village. In Maregowdanadoddi both Kurubas and Vokkaligas reside side by side, whereas

only Vokkaligas inhabit Chikkaboregowdanadoddi. In Kuntanadoddi only Adikarnatakas are staying. The hamlet Kuntanadoddi came into existence about 20 years back, whereas the remaining two are very old. The residents of the hamlets and the main village are mutual relatives and have social and cultural relationship. The residents of the main village consider themselves to be more civilized and occasionally tease the boys of the hamlets. The residents of the hamlet of Maregowdanadoddi are cleaner and better dressed, than those of the other two hamlets. The streets are clean. The main occupation of the residents here is agriculture and livestock rearing. Most of them have the subsidiary occupation of cocoon production. Only one is engaged in trading of cloth and another is a cattle *dalali*. Two others are petty traders dealing in beedi and matches. The residents of this hamlet depend upon the main village for trade, education, services of washermen and other village servants and administration. Generally, the workers do not go to work as labourers for the residents of main village. Helping each other on reciprocal basis is predominant. Some persons from here go and work as labourers in Huskur and other adjoining villages casually. In the case of minor disputes, they would settle it within the hamlet. If it involves the residents of main village or the other hamlet it is settled by Patel, Chairman, Village *Shanbhog* and other elders in the main village. The residents of Kuntanadoddi are Adikarnatakas by caste. For all matters, social, cultural and economical, they are completely dependent on the main village. Only one cultivator cultivates about 12 acres here and the remaining are mainly labourers. One is engaged in silkworm rearing. For employment they depend entirely on the main village. None from this hamlet attend the school.

13. There is a Primary School in the hamlet Chikkaboregowdanadoddi and there are two grocery shops and a cattle *dalali*. About 10 households rear silkworms. The residents are hard-working and after completing their cultivation work, most of them work as agricultural labourers. The caste headman resides in the main village. Minor disputes are settled within the hamlet and if it cannot be done, then they approach the elders in the main village. People of this hamlet have connections with the adjoining village, Koolagere. Some of the residents of this hamlet have a reputation for picking up quarrels on flimsy grounds and on the cultural plane, the hamlet is therefore not enjoying an enviable status.

14. In the village, on the whole, the inter-hamlet relationship is very harmonious. As many of the residents are mutually related, social visits are common.

Economic inter-dependence brings a large number of them into close contact in their daily avocations. Each occupational class of people is linked up with the other and caste does not play a dominant role in the economic sphere. There is unity in each hamlet and also in the village as a whole.

15. Among the Adikarnatakas of this village, there are two parties and each group has a separate caste headman. They are not even on talking terms with each other. This is in existence since a very long time. Just a year back, there was a fight between the two and it was taken to Court for adjudication. But, the villagers intervened and the issue was settled by the lawyers and village elders.

16. There is unity among all the other castes in the village. Inter-caste relationship is also quite cordial and harmonious. For community festivals and other village functions persons of all the castes mingle together. The Harijans are not allowed to mix freely with the rest of the Caste-Hindus. Inter-dining and inter-caste marriage are not permitted.

17. **Village Panchayat.**—In April 1960, the new statutory panchayat replaced the earlier one. This is a single Village Panchayat comprising 13 members, 2 of whom are elected among Scheduled Castes. There are 3 women members out of the 13. All these were elected unopposed. The Chairman of the Panchayat is a Vokkaliga by caste. Of the 13 members, 5 are Vokkaligas, 3 are Lingayats, 2 are Adikarnatakas, 2 Kurubas and one Brahmin, who is also the Acting Secretary. Since the formation of this Panchayat, two preliminary meetings have been held and the actual working has not commenced yet. The income which the old Panchayat was getting was very low. The only tax that was being levied was house tax and the total demand was Rs. 225. In the recent years the Panchayat has not taken up any developmental programmes at all. The upkeep of the streets is not satisfactory and the drainage is not maintained properly, as no attention is paid towards that. As per the new Panchayat Act, 1959, the Panchayat gets Rs. 555 from the adjustment of land revenue. There is a proposal to increase the house tax and thereby increase the income of the Panchayat. An attempt is made to infuse life into the Panchayat and it is hoped that it would begin to function more actively hereafter.

18. The National Extension Service has started to function in this taluk since June 1961 and entered stage I on 1st of April 1962. So far, the headquarters of the Gramasevak was Elethotadahalli, 8 miles from Iggalur, but since April 1962 the headquarters has been

changed to Nerlur, only 2 miles away. Nothing substantial has been done in the village under the National Extension Scheme either to improve the economic condition of the people or to infuse a sense of self-help and to arouse a mass awakening.

19. **Voluntary Organisations.**—Each caste in the village has its headman. The influence and the power wielded by such headmen has gradually diminished to a very great extent. The old custom of levying heavy penalties, or social boycott is not in practice now. In the case of disputes, the headman would preside and adjudicate. If the parties are not satisfied, a general panchayat would be arranged where a chosen elder would adjudicate. The caste headman presides over marriages and such other functions, when he receives the betel leaves in a larger quantity and he distributes the betel leaves to the invitees in an order of precedence based on age and relationship.

20. A small library consisting of about 100 books is functioning in this village and these books were supplied by the Adult Education Council. The Primary School teacher is the Secretary and the books are kept in the school. About a dozen persons in the village occasionally borrow the books and read them. The 5 *Bhajan Mandalis* in the village are open to all. There is no restriction for membership. If a person feels like participating in *Bhajan* he may attend the same. There is nothing like Secretary, President or Treasurer. The financial dealing is very limited. A couple of rupees that they may get is spent for the oil for lighting the lamp. Apart from these, there are no other voluntary organisations in the village.

21. There was no school building in the village till 1957. A few individuals induced the villagers to contribute money and labour and in 1957, a building was constructed. Villagers were very co-operative. It is built of mud wall and tiled roof and is 540 sq. ft. in plinth area. In 1958 they started the construction of Maramma temple with public co-operation and the work is still incomplete. Roofing has to be done and the enthusiasm has cooled down on account of the failure of crop since 3 years.

22. **Reform measures and their effects.**—The recent Reforms and Social Welfare Measures are not known to the villagers. Only 4 or 5 persons have read about the family planning, but none is practicing the same. They are not aware of the details regarding the family planning methods. They are also not aware of the abolition of dowry system and the practice of paying or receiving dowry is also not prevalent in this village. Reform measures envisaged in the Hindu Marriage Act are not known to any of the villagers. Laws in connection with inheritance of pro-

perty are known only to about 30 persons and the enactment regarding Adoption is known to only one. The salient provisions of the Tenancy Act are known only to *Shambhoga* but not at all practised.

All the Harijans and most of the Caste-Hindus in the village are aware of the "Removal of Untouchability Act". But, there has not been any perceptible change regarding the treatment of Harijans. They are not allowed to enter a tea shop or any other grocery shop. They are not allowed to enter the premises of a Caste-Hindu. No Caste-Hindu enters the house of a Harijan. Except Brahmins, all others in the village have no restriction for entering the *Harijankeri*. None of the Adikarnatakas have entered the temples in the village. Though they go to temples

on festivals they stand outside and offer worship. The Adikarnatakas are living separately in a group and they do not mix freely with the rest of the castes. Till 1961, there was a separate school for Harijans, but as the attendance dwindled down, it was merged with the general school. Now, the Adikarnataka boys and girls sit in line with the rest of the children. One of the school teachers is a Brahmin, while the other is a Lingayat of priestly class. The Adikarnatakas of this village have not put forth any efforts to assert the rights conferred on them by legislation.

The various Social Reform measures and important legislations have not received due publicity and as such, there has not been much change in the way of life in the village.

CHAPTER V

CONCLUSION

The village of Iggalur thus remains backward even after centuries of existence. Neither the economic nor the social reform measures have enabled the villagers to live a more prosperous and happy life. Literacy is very low and consequently they are not employed in public service in any effective manner. The only household industry that has engaged the attention of a number of villagers is silkworm rearing which, however, on account of the keen interest that the State Government is taking to encourage the industry and the steady and attractive price of silk, is bound to influence the economic condition of the villagers ere long. The improvement of transport facilities will give an added impetus to this industry. In a village where rainfall is uncertain and dry crop is the only source of income, a secondary occupation like silkworm rearing is of immense importance, which enables the villagers to augment their income and therefore requires to be fully developed. The Panchayat has to play a more dominant role to provide better civic amenities to the villagers. People are mutually dependent and co-operative and when a call comes they are able to rise to the occasion. Co-operative Society, if started, will be of great benefit to the agriculturists and will also serve to create and develop

leadership in the village. The level of social awareness is unenviable and a public institution like Co-operative Society will be able to enlighten and educate the villagers in many ways. The Extension Staff has to strive to create this atmosphere and secure all round development in the village.

2. The village has significance in the economic structure of the region only to the extent it exports ground-nut, til and silk cocoons. The merchants of Channapatna keep a close contact with the producers in the season. The irrigation works in the adjoining villages provide employment to some of the villagers. Some have purchased lands in the adjoining villages, where irrigation facilities are available and have followed intensive method of cultivation. The villagers of Iggalur have their close relations in the surrounding villages and mutual visits are therefore common. The social life continues unaffected with caste as the basis, other factors being subsidiary. The village has indeed a bright future, if only the villagers who are industrious by nature are able to catch up with the times and play a more intelligent and determined role.

TABLES

TABLE I—AREA, HOUSES AND POPULATION

Area in		Density per sq. mile	Number of houses	Number of Households	Population		
Acres	Hectares				Persons	Males	Females
1	2	3	4	5	6	7	8
2,514.38	1,017	489	432	359	1,921	971	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 stated	
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
1,921	971	950	131	135	141	146	122	113	88	97	90	73	68	70	53	46	108	97	95	103	75	70	..	..

TABLE III—SIZE AND COMPOSITION OF HOUSEHOLDS

Total No. of Households	Size and composition of Households														
	Single Member			2-3 Members			4-6 Members			7-9 Members			10 Members and above		
	HH's	Males	Females	HH's	M	F	HH's	M	F	HH's	M	F	HH's	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
359	9	2	7	80	90	115	174	427	438	77	317	284	19	135	106

TABLE IV—HOUSEHOLDS CLASSIFIED BY RELIGIONS, CASTES AND SUB-CASTES

Religion	Caste	Sub-Caste	Number of households	Population		
				Persons	Males	Females
1	2	3	4	5	6	7
Hindu	Vokkaliga Adikarnataka Kuruba Lingayath	Gangadikar	168	911	461	450
		Balagai	67	354	172	182
		Somavarada Kuruba	41	212	104	108
		Shetty	27	153	87	66
		Gowdamane	9	50	24	26
		Shiva Archaka	4	15	6	9
		Aradhya	1	7	3	4
		Gangematha	15	72	32	40
		Kiruganiga	9	35	22	13
		Kulachara	8	44	22	22
		Bestha	7	39	21	18
		Ganiga	5	29	17	12
		Viswakarma				
		Brahmin				
		Madivala				
		..				
Total	..	..	359	1,921	971	950

TABLE V—SCHEDULED CASTES AND SCHEDULED TRIBES

Name of Caste	Scheduled Caste				Scheduled Tribe			
	Number of households	Persons	Males	Females	Number of households	Persons	Males	Females
1	2	3	4	5	6	7	8	9
Adikarnataka	67	354	172	182	..	..	..	..

TABLE VI—AGE AND MARITAL STATUS

Age Group	Total population			Never married		Married		Widowed		Divorced or separated		Unspecified status	
	Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All ages	1,921	971	950	572	420	371	374	26	140	2	16	..	..
0—4	266	131	135	131	135	..	..	..	..	..	..	..	..
5—9	287	141	146	141	145	..	1	..	..	..	..	..	..
10—14	235	122	113	122	101	..	12	..	..	..	..	..	..
15—19	185	88	97	88	30	..	64	..	1	..	2	..	..
20—24	163	90	73	65	5	24	64	1	2	..	2	..	..
25—29	138	68	70	22	..	46	65	..	2	..	3	..	..
30—34	99	53	46	1	..	51	38	1	6	..	2	..	..
35—39	110	60	50	1	..	56	36	1	10	2	4	..	..
40—44	95	48	47	..	1	47	28	1	16	..	2	..	..
45—49	74	36	38	..	2	34	24	2	11	..	1	..	..
50—54	66	32	34	1	1	30	16	1	17	..	..	..	..
55—59	58	27	31	..	..	23	17	4	14	..	..	..	..
60+	145	75	70	..	..	60	9	15	61	..	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE VII—EDUCATION

Age Group	Total Population			Illiterate		Literate without educational Standard		Primary or Junior Basic		Matric or Higher Secondary		Inter-mediate or P.U.C.		Dip-loma		Gradu-ates		Oriental Titles		Any other qualification Pr. Students	
	P	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
All ages	1,921	971	950	740	930	60	2	166	18	5	..	..	..	..	..	..	..	..	..	..	..
0—4	266	131	135	131	135	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5—9	287	141	146	89	138	..	..	52	8	..	..	..	..	..	..	..	..	..	..	..	..
10—14	235	122	113	92	111	5	..	25	2	..	..	..	..	..	..	..	..	..	..	..	..
15—19	185	88	97	64	94	4	..	20	3	..	..	..	..	..	..	..	..	..	..	..	..
20—24	163	90	73	62	70	1	1	24	2	3	..	..	..	..	..	..	..	..	..	..	..
25—29	138	68	70	48	69	8	1	11	..	1	..	..	..	..	..	..	..	..	..	..	..
30—34	99	53	46	40	46	4	..	8	..	1	..	..	..	..	..	..	..	..	..	..	..
35—39	110	60	50	49	49	3	..	8	1	..	..	..	..	..	..	..	..	..	..	..	..
40—44	95	48	47	38	45	3	..	7	2	..	..	..	..	..	..	..	..	..	..	..	..
45—49	74	36	38	23	38	9	..	4	..	..	..	..	..	..	..	..	..	..	..	..	..
50—54	66	32	34	24	34	3	..	5	..	..	..	..	..	..	..	..	..	..	..	..	..
55—59	58	27	31	20	31	6	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
60+	145	75	70	60	70	14	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLES

TABLE VIII—WORKERS AND NON-WORKERS BY SEX AND BROAD AGE GROUPS

Age Group	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages	1,921	971	950	1,231	668	563	690	303	387
0—14	788	394	394	221	115	106	567	279	288
15—34	585	299	286	542	288	254	43	11	32
35—59	403	203	200	371	203	168	32	..	32
60 and over	145	75	70	97	62	35	48	13	35

TABLE IX—WORKERS CLASSIFIED BY SEX, BROAD AGE GROUPS AND OCCUPATIONS

Name of Occupation	Age Groups							
	0—14		15—34		35—59		60 and above	
	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
Cultivation	4	15	68	77	38	38	20	7
Cultivation and Agricultural Labour	2	25	14	1	11	5	1	1
Cultivation, Agricultural Labour and Household Industry.	..	..	1	1	2	1	2	..
Cultivation Agricultural Labour and Trade	..	..	9	2	1	..	..	..
Cultivation Agricultural Labour and Service	5	3	4	..	..	18	9	3
Cultivation and Livestock	..	..	1	24	34	..	..	..
Cultivation, Livestock and Household Industry	2	1	1	..	3	..	2	..
Cultivation and Household Industry	..	..	7	..	4	2	3	..
Cultivation, Household Industry and Trade	..	1	5	11	25	..	..	..
Cultivation and Trade	3	..	3	..	1	21	2	9
Cultivation and Service	..	..	..	..	16	2	1	..
Cultivation, Service and Agricultural Labour	12	26	31	49	..	..	..	..
Cultivation, Service and Household Industry	1	..	2	10	..	..	..	..
Agricultural Labour	..	..	1	..	..	..	..	..
Agricultural Labour and Cultivation	..	..	..	10	..	..	..	..
Agricultural Labour, Cultivation and Livestock	..	..	1	..	..	..	..	..
Agricultural Labour, Cultivation and Household Industry.	..	..	1	..	1	..	..	..
Agricultural Labour, Cultivation and Trade	..	..	1	1	12	5	2	5
Agricultural Labour and Household Industry	..	..	7	7	1	9	2	..
Agricultural Labour and Trade	1	4	10	2	1	..	..	..
Agricultural Labour and Service	79	40	..	..	4	2	2	..
Livestock	3	..	3	..	..	1	..	..
Livestock and Agricultural Labour	..	..	2	..	..	1	..	..
Household Industry	..	..	..	..	..	..	1	1
Household Industry and Agricultural Labour	..	..	..	..	2	3	1	..
Household Industry and Livestock	..	..	4	1	1	..	..	..
Household Industry and Service	1	..	..	1	1	..	..	..
Trade	..	..	..	..	2	3	5	..
Trade and Household Industry	..	..	6	..	..	..	..	..
Transport	1	1	..	..	..	..	..	..
Service	1	..	..	..	..	..	..	..
Hotel keeping	..	..	..	..	..	..	..	..
Total	115	106	288	254	203	168	62	35

TABLE X—HOUSEHOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with five rooms and more	
			a		a		a		a		a		a		a	
			4	5	6	7	8	9	10	11	12	13	14	15	16	17
359	1,183	1,921	..	..	28	107	100	465	98	530	63	375	32	193	38	251

a—No. of households b—Total No. of family members.

TABLE XI—HOUSEHOLDS ENGAGED IN CULTIVATION, INDUSTRY, BUSINESS AND OTHER OCCUPATIONS BELONGING TO THE HOUSEHOLD

Households engaged in	No. of Hhs	Households engaged in	No. of Hhs
1. Cultivation only	78	10. Cultivation, Service and Household Industry ..	1
2. Cultivation and Agricultural labour	73	11. Agricultural labour only ..	29
3. Cultivation and Household Industry	50	12. Agricultural labour and Household Industry ..	1
4. Cultivation and Trade ..	5	13. Agricultural labour and Trade ..	3
5. Cultivation and Service	6	14. Agricultural labour and Service ..	19
6. Cultivation, Agricultural labour and Household Industry.	16	15. Household Industry ..	5
7. Cultivation, Agricultural labour and Trade ..	5	16. Trade only ..	3
8. Cultivation, Agricultural labour and Service ..	53	17. Trade and Household Industry ..	1
9. Cultivation, Agricultural labour, Household Industry and Trade.	1	18. Household Industry and Service ..	1
		19. Service only ..	9
		Total	359

TABLE XII—TYPE OF INDUSTRY RUN BY THE HOUSEHOLDS

Name of Industry	Number of households
1	2
Silkworm Rearing	94
Silver Smithy	3
Black Smithy	2
Carpentry	5
Tailoring	4
Oil Crushing	2
Total	110

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TABLE XIII—TYPE OF BUSINESS RUN BY THE HOUSEHOLDS

Name of Business	Number of households
1	2
Provision Stores	6
Cloth Shops	2
Petty Shops	5
Hotels	8
Selling Butter	4
Cattle Trade	2
Selling Betel Leaves	1
Total	28

TABLE XIV—D I E T

Community	Total No. of households in each community	Households taking							
		One meal a day		Two meals a day		Three meals a day		More than three meals a day	
		Adults	Children	Adults	Children	Adults	Children	Adults	Children
1	2	3	4	5	6	7	8	9	10
Vokkaliga	166	..	..	36	36	130	130	..	..
Adikarnataka	67	..	..	25	23	42	44	..	..
Kuruba	41	..	..	8	5	33	36	..	..
Lingayath	41	..	..	27	26	14	15	..	..
Bestha	15	..	..	5	5	10	10	..	..
Ganiga	9	..	..	6	6	3	3	..	..
Viswakarma	8	..	..	2	2	6	6	..	..
Brahmin	7	..	..	7	7	..	..	..	..
Madivala	5	..	..	..	..	5	5	..	..
Total	359	..	..	116	110	243	249	..	..

TABLE XV—STAPLE DIET AND FOOD HABITS OF COMMUNITIES

Community	No. of households	Households taking						Vegetarian	Non-vegetarian
		Rice	Ragi	Rice and Ragi	Jowar	Wheat			
		3	4	5	6	7	8		
1	2	3	4	5	6	7	8	9	
Vokkaliga	166	..	153	13	..	..	..	166	
Adikarnataka	67	..	63	4	..	..	7	67	
Kuruba	41	..	30	11	..	..	41	..	
Lingayath	41	..	37	4	..	..	..	15	
Bestha	15	..	15	..	..	..	..	9	
Ganiga	9	..	9	..	..	..	8	..	
Viswakarma	8	..	8	..	..	..	7	5	
Brahmin	7	..	6	1	..	..	..	..	
Madivala	5	..	5	..	..	..	..	..	
Total	359	..	326	33	..	..	63	296	

TABLE XVIII

TABLE XVIII
AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATIONS

CULTIVATION OF LANDS TAKEN ON LEASE

CULTIVATION OF LANDS TAKEN ON LEASE																					
											1	1	66	3	3	47	..	..	1	41	66
											..	16	67	..	26	11	..	..	..	3	33
Rice/Paddy	5	10	75	3	12	14	24	..	..	..	..	..	..	..	3	61	..	..	..	5	00
Ragi		19	67	5	70	26	06	..	..	..	..	..	..	..	3	04	..	..	..	6	00
Other Cereals		3	17	0	92	4	20	..	..	..	..	3	00	..	1	50	..	..	..	2	00
Pulses		3	62	1	05	4	80	..	..	..	..	1	50	..	0	36	..	..	..	0	33
Chillies		1	60	0	46	2	12	..	..	..	..	0	25	..	0	36	..	..	..	4	50
Salt		0	33	0	10	0	44	..	..	..	..	2	16	..	1	92	..	..	..	4	16
Sugar or Jaggery		2	48	0	72	3	28	..	..	..	..	2	50	..	3	33	..	..	..	4	18
Betel, Tobacco and Beedi		3	33	0	96	4	42	..	..	..	..	1	66	..	3	71	..	..	..	12	50
Coffee or Tea		3	39	0	98	4	49	..	..	..	..	2	16	..	1	69	..	..	..	8	33
Milk		3	95	1	14	5	23	..	..	..	..	3	33	..	5	56	..	..	..	19	33
Misc. Food Stuff		5	67	1	64	7	51	..	..	..	..	3	67	..	8	66	..	..	..	6	67
Clothing		9	79	2	84	12	98	..	..	..	..	0	67	..	1	25	..	..	..	..	..
Fuel and Lighting		2	22	0	64	2	94	..	..	..	..	..	..	..	..	..	..	..	..	16	67
Education								..	..	..	..	2	08	..	2	92	..	..	..	..	..
Other Misc. items		5	50	1	60	7	29	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total		75	47	21	87	100	00	..	..	..	..	41	31	..	67	13	..	..	..	1304	..

TABLE XVIII—(contd)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATIONS

Items of expenditure	All Households			Percentage of Total expenditure	Households with a Monthly Income of									
	No. of holds	Expenditure per House-hold	Expenditure per equivalent adult male		Rs. 25 & below		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & above	
					No. of House-holds	Average expenditure	No. of House-holds	Average expenditure	No. of House-holds	Average expenditure	No. of House-holds	Average expenditure	No. of House-holds	Average expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.	
AGRICULTURAL LABOUR														
Rice/paddy	..	52	2 08	0 79	4 90	15 0 44	31 2 61	6 3 47	..	..	..	..	..	..
Ragi	..	..	19 29	7 36	45 43	.. 8 64	.. 14 14	.. 20 69	..	..	..	..	..	..
Other Cereals	..	..	1 08	0 41	2 54	.. 1 70	.. 0 19	.. 4 09	..	..	..	..	..	..
Pulses	..	..	1 94	0 74	4 57	.. 1 23	.. 2 12	.. 2 75	..	..	..	..	..	..
Chillies	..	..	1 20	0 46	2 83	.. 0 91	.. 1 24	.. 1 73	..	..	..	..	..	..
Salt	..	..	0 35	0 13	0 82	.. 0 21	.. 0 26	.. 1 18	..	..	..	..	..	..
Sugar or Jaggery	..	..	0 92	0 35	2 17	.. 0 20	.. 1 10	.. 1 79	..	..	..	..	..	..
Betel, Tobacco, Beedi	..	..	3 00	1 15	7 07	.. 1 14	.. 3 48	.. 5 17	..	..	..	..	..	..
Coffee or Tea	..	..	1 04	0 40	2 45	.. 0 07	.. 1 37	.. 1 75	..	..	..	..	..	..
Milk	..	..	0 91	0 35	2 14	.. 0 07	.. 1 04	.. 2 30	..	..	..	..	..	..
Misc. Food Stuff	..	..	3 06	1 17	7 21	.. 1 78	.. 3 35	.. 4 76	..	..	..	..	..	..
Clothing	..	..	4 60	1 76	10 83	.. 2 64	.. 4 73	.. 8 83	..	..	..	..	..	..
Fuel and Light	..	..	1 06	0 40	2 50	.. 0 68	.. 1 10	.. 1 85	..	..	..	..	..	..
Education	..	..	0 07	0 03	0 16	.. ..	.. 0 06	.. 0 26	..	..	..	..	..	..
Other Misc. items	..	..	1 86	0 71	4 38	.. 1 01	.. 2 02	.. 3 19	..	..	..	..	..	..
Total	..	..	42 46	16 21	100 00	.. 20 72	.. 38 81	.. 63 81	..	..	..	..	..	..

HOUSEHOLD INDUSTRY

Rice/Paddy	5	3 64	0 78	5 96	..	..	3 2 22	1 7 50	1 6 25	..	..
Ragi	..	20 83	4 45	34 13	..	..	.. 13 89	.. 25 00	.. 37 50	..	..
Other Cereals	..	4 67	1 00	7 65	..	..	.. 2 78	.. 10 00	.. 5 00	..	..
Pulses	..	3 23	0 69	5 29	..	..	.. 2 89	.. 3 33	.. 4 16	..	..
Chillies	..	1 90	0 41	3 11	..	..	.. 1 66	.. 1 50	.. 3 00	..	..
Salt	..	0 39	0 08	0 64	..	..	.. 0 37	.. 0 33	.. 0 50	..	..
Sugar or Jaggery	..	1 80	0 38	2 95	..	..	.. 1 47	.. 0 42	.. 4 16	..	..
Betel, Tobacco, Beedi	..	4 30	0 92	7 05	..	..	.. 3 00	.. 7 50	.. 5 00	..	..
Coffee or Tea	..	1 32	0 28	2 16	..	..	.. 1 36	.. ..	.. 2 50	..	..
Milk	..	1 35	0 29	2 22	..	..	.. 1 42	.. ..	.. 2 50	..	..
Misc. Food Stuffs	..	4 40	0 94	7 21	..	..	.. 2 64	.. 6 56	.. 7 50	..	..
Clothing	..	8 38	1 79	13 73	..	..	.. 6 28	.. 9 92	.. 13 17	..	..
Fuel and Light	..	1 86	0 40	3 05	..	..	.. 1 30	.. 1 25	.. 4 16	..	..
Education	..	0 21	0 04	0 34	..	..	.. 0 06	.. ..	.. 0 83	..	..
Other Misc. items	..	2 75	0 59	4 51	..	..	.. 2 08	.. 4 16	.. 3 83	..	..
Total	..	61 03	13 04	100 00	..	..	.. 43 42	.. 77 47	.. 99 56	..	..

TABLES

TABLE XVIII—(concl.)

TABLE XVIII—(concl'd.)															
Items of expenditure	All Households				Percentage of Total expenditure	Households with a Monthly Income of									
	No. of House-holds	Expenditure per House-hold	Expenditure per equivalent adult male	Rs. nP.		Rs. 25 & below		Rs. 26—50		Rs. 51—75		Rs. 76—100		Rs. 101 & above	
						No. of House-holds	Average expenditure	No. of House-holds	Average expenditure	No. of House-holds	Average expenditure	No. of House-holds	Average expenditure	No. of House-holds	Average expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
									</						

* Others include, Trade 4 Households and Service 10 Households.

TABLE XIX—INDEBTEDNESS BY INCOME GROUP

Monthly Income group	Total No. of households	No. of households indebted	Amount		Percentage of Col. 3 to Col. 2	Average indebtedness for household in debt		Remarks
			Rs.	nP.		Rs.	nP.	
Rs. 25 and below	20	12	3,711	00	60.00	309	26	..
Rs. 26 to 50	92	76	32,735	00	82.00	430	72	..
Rs. 51 to 75	127	113	78,145	00	89.00	691	55	..
Rs. 76 to 100	61	55	57,650	00	90.00	1,048	20	..
Rs. 101 and above	59	49	66,173	00	83.00	1,350	49	..
Total	359	305	2,38,414	00	85.00	781	68	..

TABLE XIX-(a)—INDEBTEDNESS BY CAUSES

Cause	Amount in debt	No. of families in debt	Percentage of debt due to cause to the total amount of debt		Remarks
			Rs.	nP.	
(a) Purchase of land	51,149	77	21.45	..	..
(b) House construction, repairs to existing buildings	12,560	31	5.27	..	..
(c) Marriage	38,093	99	15.97	..	..
(d) Funeral	3,780	23	1.60	..	..
(e) Education	870	7	0.38	..	..
(f) To clear outstanding debts	35,118	66	14.72	..	..
(g) Sickness	670	9	0.28	..	..
(h) Ordinary wants	44,488	143	18.65	..	..
(i) Household cultivation	7,192	26	3.02	..	..
(j) Industry run by the household	350	3	0.15	..	..
(k) Business run by the household	4,935	8	2.07	..	..
(l) Purchase of Livestock	16,687	85	6.99	..	..
(m) Purchase of Bullock cart	2,375	9	1.00	..	..
(n) Others	20,147	46	8.45	..	..
Total	2,38,414	..	100.00	..	..

TABLE XX--AGRICULTURAL PRODUCE OF CULTIVATION RUN BY THE HOUSEHOLDS AND THEIR DISPOSAL

Name of Crop	Unit	No. of house- holds	Year 1959-60						Year 1960-61							
			Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Re- served seed	Ba- lance for left over	Total production	Quantity for domestic consump- tion	Quantity sold	Paid as rent	Paid as interest	Re- served for seed	Balan- ce left over
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Ragi	Pallas	286	1,316.44	1,117.28	38.00	41.80	2.00	51.61	65.75	1,201.56	1,022.80	17.00	40.20	2.25	48.06	71.25
Horsegram	"	239	355.50	260.31	71.35	1.15	..	22.69	..	352.10	259.21	69.65	0.10	0.10	20.69	2.35
Til	"	185	236.62	13.49	216.04	0.50	..	6.49	0.10	280.75	11.41	255.10	..	..	8.64	..
Groundnut	"	151	1,244.10	8.80	1,088.10	3.00	..	144.20	..	1,224.60	7.15	1,042.75	1.00	..	163.50	0.20
Millet	"	117	240.58	212.74	12.50	1.25	..	10.09	4.00	272.10	226.01	18.70	2.40	..	8.86	16.13
Paddy	"	113	468.25	348.62	68.00	37.80	..	13.83	..	385.80	299.71	46.50	26.51	..	13.08	..
Jowar	"	165	129.62	120.28	3.00	..	..	6.34	..	171.61	156.09	8.06	0.02	..	7.50	..
Samal	"	8	10.45	7.95	2.00	..	..	0.50	..	23.90	19.56	3.00	0.50	..	0.84	..
Field Beans	"	55	33.29	18.53	8.90	..	..	5.86	..	36.96	19.89	8.75	..	..	7.32	1.00
Corpea	"	53	21.39	15.56	2.70	..	..	3.13	..	22.27	15.10	2.70	..	..	4.47	..
Tur	"	9	1.60	1.37	..	..	..	0.21	..	2.55	10.30	..	..	..	0.25	..
Niger Seed	"	6	3.51	0.61	2.70	..	..	0.20	..	2.95	0.56	2.17	..	..	0.22	..
Chillies	Maunds	1	0.06	..	0.06	..	..	..	..	2.10	2.10	..	..	..	..	..
Casurina	..	2														
Fodder	..	1			do						do					
Mulberry	..	90			do						do					
Cocanut	..	7			do						do					
Coriandar	Pallas	..			do					0.25	0.10	0.15	..	..	..	..

TABLES

TABLE XXI—HOUSEHOLDS OWNING OR POSSESSING LAND OR HAVE GIVEN OUT LAND TO OTHERS FOR CULTIVATION

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.	5-10 cents	No. of Hhs.	10-20 cents	No. of Hhs.	21-50 cents	No. of Hhs.	51-100 cents
			4	5	6	7	8	9	10	11	12	13
1	2	3	4	5	6	7	8	9	10	11	12	13
Vokkaliga	11	A B C A+B A+C A+B+C	.. .. .. .. .. ..	.. .. .. .. .. ..	.. .. .. .. .. ..	.. .. .. .. .. ..	.. .. .. .. .. ..	.. .. .. .. .. ..	.. .. .. .. .. ..	.. .. .. .. .. ..	2	1.35
Adikarnataka	9	A B C A+B A+C B+C A+B+C	.. .. .. .. .. .. ..	.. .. .. .. .. .. ..	.. .. .. .. .. .. ..	.. .. .. .. .. .. ..	.. .. .. .. .. .. ..	.. .. .. .. .. .. ..	.. .. .. .. .. .. ..	2 0.50	2 2	1.91 1.43
Kuruba	1	A B C A+B A+C B+C A+B+C	.. .. .. .. .. .. ..	.. .. .. .. .. .. ..	.. .. .. .. .. .. ..	.. .. .. .. .. .. ..	.. .. .. .. .. .. ..	.. .. .. .. .. .. ..	.. .. .. .. .. .. ..	.. .. .. .. .. .. ..	2	1.80
Lingayat	2	A B C A+B A+C	.. .. .. .. ..	.. .. .. .. ..	.. .. .. .. ..	.. .. .. .. ..	.. .. .. .. ..	.. .. .. .. ..	.. .. .. .. ..	.. .. .. .. ..	.. .. .. .. ..	1 0.75
Bestha	1	A B C A+B	.. .. .. ..	.. .. .. ..	.. .. .. ..	.. .. .. ..	.. .. .. ..	.. .. .. ..	.. .. .. ..	.. .. .. ..	.. .. .. ..	.. .. .. ..
Ganiga	3	A C A+C	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	2 1.14
Viswakarma	3	A A+B A+B+C	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	1 0.75
Brahmin		A C A+B	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	1 0.50
Madivala	1	A A+B A+C	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. .. ..

C—Lands taken on lease for cultivation

* Note : A=Lands owned and self cultivated. B=Lands owned but given out on lease. C=Lands taken on lease for cultivation.

TABLE XXI—HOUSEHOLDS OWNING OR POSSESSING LAND OR HAVE GIVEN OUT LAND TO OTHERS FOR CULTIVATION—*contd.*

No. of households and extent of land										
No. of Hhs.	Acreage 1 to 2.4	No. of Hhs.	Acreage 2.5 to 4.9	No. of Households	Acreage 5-10 acres	No. of Hhs.	Acreage 10 and above	Nature of Interest on land	Community	
14	15	16	17	18	19	20	21	3	1	
29	47.75	36	126.25	28	194.53	7	104.13	A	Vokkaliga	
1	1.78	1	2.78	..	..	..	..	B		
1	1.48	6	20.50	6	42.53	3	64.26	C		
2	4.05	7	26.37	13	92.29	7	103.87	A+B		
..	..	2	8.60	2	11.50	2	90.46	A+C		
13	20.74	11	35.42	3	17.88	1	13.30	A+B+C		
2	4.00	2	7.31	..	..	..	..	A	Adikarnataka	
1	2.25	4	14.56	3	21.51	..	..	B		
1	1.90	5	15.84	4	26.64	..	..	C		
..	..	1	3.07	..	..	..	..	A+B		
..	..	1	2.60	1	5.05	..	..	A+C		
8	12.70	6	54.24	6	44.36	2	28.23	B+C		
2	2.80	..	..	..	..	..	..	A+B+C		
1	1.00	..	..	..	..	..	..	A	Kuruba	
..	..	..	..	..	..	..	..	B		
..	..	4	14.94	5	27.49	1	10.30	C		
..	..	..	..	..	..	2	22.51	A+B		
3	4.23	8	25.10	7	50.06	3	71.68	A+C		
..	..	1	2.90	..	..	..	..	B+C		
1	2.23	1	2.90	..	..	..	..	A+B+C		
1	1.88	2	6.33	3	24.71	2	37.90	A	Lingayath	
..	..	2	8.00	1	7.15	1	31.68	B		
..	..	..	..	1	5.88	2	36.40	C		
4	8.40	4	15.09	..	..	..	..	A+B		
2	3.61	..	..	..	..	..	..	A+C		
1	1.78	..	..	..	..	..	..	B+C		
1	2.46	1	4.15	..	..	..	..	A	Bestha	
2	3.40	..	..	1	5.30	..	..	B		
..	..	..	..	..	..	..	..	C		
..	..	1	3.45	..	..	..	..	A+B		
1	2.28	..	..	1	5.50	..	..	A	Ganiga	
1	2.30	1	4.33	..	..	..	..	C		
..	..	..	..	..	..	..	..	A+C		
..	..	..	..	1	..	1	12.40	A	Viswakarma	
..	..	..	..	1	5.23	..	..	A+B		
..	..	1	3.55	1	5.20	..	..	A+B+C		
1	1.60	..	..	1	9.93	2	48.60	A	Brahmin	
..	..	..	..	..	..	..	..	C		
..	..	..	..	1	5.83	..	..	A+B	Madivala	
..	..	..	..	1	7.20	..	..	A+C		

TABLE XXII—GENERAL

Total Number 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	
359	19	22	..	9	

TABLE 1—CASTE/TRIBE OR COMMUNITY AND NATURE OF FAMILY

Caste, Tribe or Community	Total Number of Households	Types of families living in the Households			
		Simple	Intermediate	Joint	Others
1	2	3	4	5	6
Hindu—Vokkaliga	168	88	40	30	8
Adikarnataka	67	37	17	11	2
Kuruba	41	21	15	5	..
Lingayat	41	23	8	10	..
Bestha	15	10	3	2	..
Ganiga	9	7	1	1	..
Viswakarma	8	2	5	1	..
Brahmin	7	2	1	4	..
Madivala	5	1	1	3	..
Total	359	191	91	67	10

TABLE 2—ASSOCIATION OF DEITY/OBJECT OF WORSHIP AND CASTE

Lingayat	Brahmin	Ganiga	Bestha	Viswakarma
1	2	3	4	5
Siddeswara of Edeyur, Madeswara, Someswara.	Tirupathi Venkata-ramana.	Hosahalli Hanumantharaya Swamy, Vokkalagere Mallanna.	Unthuramma, Antharahalli Siddeswara, Chunachanagiri Siddeswara, Konana Maramma.	Mantaiah Swamy Chowdeswari of Malur, Manchamma, Venkata-ramana, Rachappa of Kapadi.

TABLE 2—ASSOCIATION OF DEITY/OBJECT OF WORSHIP AND CASTE—(concl'd.)

Madivala	Adikarnataka	Vokkaliga	Kuruba
6	7	8	9
Someswara	Madeswara, Someswara, Chikkamma, Doddamma.	Antharahalli Siddeswara, Thimmappa, Mudinahalli Thimmappa, Kunduramma, Panchanahalli Bheemappa, Vaidyeswara of Nerlur, Gowdagere Basappa, Madeswara, Chunchanagiri Bhairava.	Beoredevaru, Vishnu, Ganesha, Eswara, Rama Sathyanarayana,

TABLE 3—AWARENESS OF UNTOUCHABILITY OFFENCES ACT

Caste	No. of persons interviewed		No. of persons aware of prohibition of untouchability under Law
1	2		3
Hindu — Vokkaliga	..	166	63
Adikarnataka	..	67	38
Kuruba	..	41	20
Lingayat	..	41	14
Bestha	..	15	..
Ganiga	..	9	..
Viswakarma	..	8	1
Brahmin	..	7	6
Madivala	..	5	..
Total	359	142	

TABLE 4—CONTRAVENTION OF MARRIAGE RULES

Caste/Tribe	No. of marriages in contravention of Caste and 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
All Castes—359 Hhs.		Nil.						

TABLE 4(a)—PERMISSIBILITY OF INTERCASTE MARRIAGE

Caste/Tribe	No. of persons interviewed	No. of persons who consider it permissible to form marital tie with				Remarks including running note on background of the persons giving affirmative reply (educated youngman Panchayat Member)
		Caste/Tribe I Name	Caste/Tribe II Name	Caste/Tribe III Name	Caste/Tribe IV Name	
1	2	3	4	5	6	7
All Castes	359	Nil.				

TABLE 5—AWARENESS OF CHANGES IN HINDU LAWS OF SUCCESSION AND ADOPTION

Caste/Tribe/Community	Number of persons interviewed	No. aware that there have been changes in Hindu Succession Act.	No. aware that there have been changes in Hindu Adoption Act
Hindu — Vokkaliga	166	18	..
Adikarnataka	67	7	1
Kuruba	41	4	..
Lingayat	41	2	..
Bestha	15	..	..
Ganiga	9	..	..
Viswakarma	8	..	..
Brahmin	7	..	..
Madivala	5	..	..
Total	359	31	1

TABLE 5(a)—INHERITANCE OF PROPERTY AS IN PRACTICE

Caste/Tribe/Community	No. of persons interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe							
		Son	Daughter	Wife	Mother	Brother	Sister's son	Brother's son	Others
1	2	3	4	5	6	7	8	9	10
Hindu — Vokkaliga	166	166	..	..	..	..	..	..	..
Adikarnataka	67	67	..	..	..	..	..	..	..
Kuruba	41	41	..	..	..	..	..	..	..
Lingayat	41	41	..	..	..	..	..	..	..
Bestha	15	15	..	..	..	..	..	..	..
Ganiga	9	9	..	..	..	..	..	..	..
Viswakarma	8	8	..	..	..	..	..	..	..
Brahmin	7	7	..	..	..	..	..	..	..
Madivala	5	5	..	..	..	..	..	..	..
Total	359	359	..	..	..	..	..	..	..

TABLE 5(b)—SHARE OF PROPERTY FOR DIFFERENT CATEGORIES OF RELATIVES—SONS

Caste/tribe/Community	No. of persons interviewed	Number indicating that sons inherit property in the following manner						
		All sons get equal share	Only eldest son inherits	Only youngest son inherits	Larger share is given to eldest son, other sons inherit equally	Larger share is given to youngest son, other sons inherit equally	If there are children by more than one wife, property first divided per stripe among sons of different wives, and then per capita among sons of the same wife	Any other manner
1	2	3	4	5	6	7	8	9
Vokkaliga	166	166	..	..	..	..	..	..
Adikarnataka	67	67	..	..	..	..	..	..
Kuruba	41	41	..	..	..	..	..	..
Lingayat	41	41	..	..	..	..	..	..
Bestha	15	15	..	..	..	..	..	..
Ganiga	9	9	..	..	..	..	..	..
Viswakarma	8	8	..	..	..	..	..	..
Brahmin	7	7	..	..	..	..	..	..
Madivala	5	5	..	..	..	..	..	..
Total	359	359	..	..	..	..	..	..

TABLE 6—RECIPROCAL AID IN AGRICULTURAL PRACTICES

Caste/Tribe/Community	No. of households practising agriculture	No. of households that take help of neighbours at the time of sowing or harvesting	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour
1	2	3	4
Vokkaliga	154	1	108
Adikarnataka	53	..	33
Kuruba	36	..	20
Lingayat	36	1	7
Bestha	12	..	6
Ganiga	6	..	3
Viswakarma	6	..	2
Brahmin	7	..	1
Madivala	4	..	..
Total	314	2	180

TABLE 7—LIVESTOCK STATISTICS INCLUDING FISHERY

Caste/tribe/Community	Cows in Milk		Bulls		Working Bullocks		Sheep		Pigs		Fowl		Ducks	
	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
Vokkaliga	45	51	..	..	34	68	94	643	1	6	89	272	..	..
Adikarnataka	19	20	..	..	2	4	23	63	2	12	39	88	1	2
Kuruba	5	6	..	..	7	14	20	79	..	..	..	..	..	..
Lingayat	9	11	1	1	13	28	12	36	..	..	..	..	..	..
Bestha	3	3	..	..	..	..	6	15	..	..	..	..	..	..
Ganiga	..	..	..	..	..	..	3	4	..	..	3	5	..	..
Viswakarma	1	1	..	..	1	2	2	3	..	..	3	4	..	..
Brahmin	2	2	..	..	1	2	..	..	..	..	..	..	..	..
Madivala	1	1	..	..	1	2	..	..	..	..	..	..	..	..
Total	85	95	1	1	59	120	161	874	3	18	136	378	1	2

TABLE 8—VILLAGE INDUSTRIES—PRODUCTS

Caste	Silk worm rearing		Oil crushing		Tailoring		Carpentry		Silversmithy		Blacksmithy	
	No. of Hhs.	Name of products	No. of Hhs.	Name of products	No. of Hhs.	Name of products	No. of Hhs.	Name of products	No. of Hhs.	Name of products	No. of Hhs.	Name of products
Vokkaliga	50	Cocoons	..	..	..	..	..	..	..	..	..	..
Adikarnataka	4	do	..	..	..	..	5	Manufacture and repair of agr. tools and imple-ments.	..	..	..	..
Kuruba	..	..	..	..	..	..	..	..	..	..	..	..
Lingayat	27	do	..	..	2	Garment making.	..	..	..	..	..	..
Bestha	..	..	..	..	..	..	..	..	..	..	..	..
Ganiga	..	..	..	..	1	do	..	..	..	..	..	..
Viswakarma	2	do	..	..	..	..	..	..	3	Making and repairing of silver and gold ornaments.	2	Making and repairing of agricultural implements.
Brahmin	..	..	..	..	..	..	..	..	..	..	..	..
Madivala	1	do	..	..	1	do	..	..	..	..	..	..
Total	94	2	..	..	4	..	5	..	3	..	2	..

TABLES

TABLE 8(a)—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 the products on spot to traders from other villages	
	Caste	No. of Hhs.	Caste	No. of Hhs.	Caste	No. of Hhs.
1	2	3	4	5	6	7
Cocoons	..	..	..	..	Vokkaliga	50
..	..	..	..	..	Adikarnataka	4
..	..	..	..	..	Kuruba	27
..	..	..	..	..	Lingayat	10
..	..	..	..	..	Viswakarma	2
..	..	..	..	..	Madivala	1
Oils	..	..	..	..	Total	94
..	..	..	..	..	Ganiga	2
..	..	..	..	..	Grand Total	96

TABLE 9—LAND RECLAMATION AND DEVELOPMENT

Caste	No. of families which have effected either land reclamation or taken up any other Land development measure during past 5 years	Brief description of the land reclamation and development measures
Vokkaliga	4	1 Hh. Silt applied to 3 acres. 1 Hh. Silt applied to 2 acres. 1 Hh. One well has been sunk in the field. 1 Hh. paddy field 2.20 acres now being levelled and brought under cultivation for the first time.
Adikarnataka	4	3 Hhs. Silt applied to 5 acres.
Kuruba	1	1 Hh. 2.00 acres are brought under cultivation for the first time.
Lingayat	1	1 Hh. Silt applied to 1 acre.
Total	10	1 Hh. 3.00 acres land reclamation.

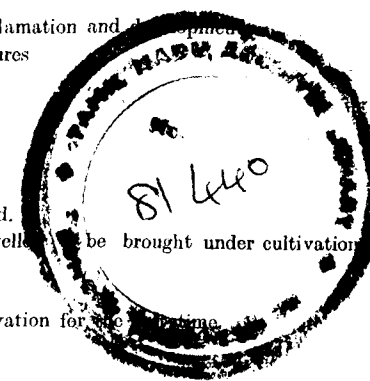


TABLE 10—CO-OPERATIVE SOCIETY

Name of the Co-operative Society	No. of households in which one or more persons of a Co-operative Society belonging to		
	Vokkaliga	Adikarnataka	Lingayat
1. Akkur M. P. C. S.	..	..	3
2. Channapatna Taluk Agr. Produce Marketing Society	..	..	1
3. Co-operative Society, Hondalagere	..	..	1
4. Co-operative Society, Kulagere	2	..	..
5. Land Mortgage Bank, Channapatna	..	2	..
Total	2	2	5

TABLE 11—HABIT OF TAKING SUGAR AS CORRELATED TO INCOME

Caste/Tribe/ Community	Number of households taking sugar with monthly income of						Number of households not taking sugar with monthly income of					
	Above Rs. 150	Rs. 101- 150	Rs. 76- 100	Rs. 51- 75	Rs. 26- 50	Rs. 25 or less	Above Rs. 150	Rs. 101- 150	Rs. 76- 100	Rs. 51- 75	Rs. 26- 50	Rs. 25 or less
	2	3	4	5	6	7	8	9	10	11	12	13
Vokkaliga	14	16	25	62	40	8	..	..	..	..	1	..
Adikarnataka	2	3	6	26	21	8	..	..	..	..	..	1
Kuruba	1	4	13	13	9	..	..	..	..	..	..	..
Lingayat	8	4	11	13	4	1	..	..	..	..	1	..
Bestha	..	..	..	6	5	2	..	..	..	..	..	..
Ganiga	..	..	..	4	5	..	..	..	..	..	2	..
Viswakarma	..	1	1	3	3	..	..	..	..	..	..	..
Brahmin	2	3	..	1	1	..	..	..	..	..	..	..
Madivala	..	1	2	1	1	..	..	..	..	..	..	..
Total	27	32	58	129	89	19	..	..	..	..	4	1

TABLE 11(a)—HABIT OF TAKING TEA AS CORRELATED TO INCOME

Caste/Tribe/ Community	Number of households taking tea with monthly income of						Number of households not taking tea with monthly income of					
	Above- Rs. 150	Rs. 101- 150	Rs. 76- 100	Rs. 51- 75	Rs. 26- 50	Rs. 25 or less	Above Rs. 150	Rs. 101- 150	Rs. 76- 100	Rs. 51- 75	Rs. 26- 50	Rs. 25- or less
	2	3	4	5	6	7	8	9	10	11	12	13
Vokkaliga	14	16	15	51	23	1	..	..	10	11	18	7
Adikarnataka	2	3	4	22	12	1	..	..	2	4	9	8
Kuruba	1	4	13	10	8	..	..	..	..	3	2	..
Lingayat	8	4	11	12	4	..	..	..	..	1	..	1
Bestha	..	..	..	3	3	..	..	..	..	3	4	2
Ganiga	..	..	..	4	5	..	..	..	..	..	..	..
Viswakarma	..	1	1	3	2	..	..	..	..	..	1	..
Brahmin	2	3	..	1	1	..	..	..	..	..	..	..
Madivala	..	1	2	1	1	..	..	..	..	..	..	..
Total	27	32	46	107	59	2	..	..	12	22	34	18

TABLE 12—MATERIAL CULTURE —POSSESSION OF FURNITURE

Caste/Tribe/Community	Number of Households Possessing									
	Bedstead (cots)	Khatia	Chair	Table	Mirror	Bench	Stool	Jolchowki	Wallshelf	Steel Almirah
	2	3	4	5	6	7	8	9	10	11
Vokkaliga	..	..	5	1	..	16	4	..	..	2
Adikarnataka	2	..	..	..	..	2	..	..	..	..
Kuruba	..	..	3	..	..	8	1	..	..	..
Lingayat	1	..	2	1	..	11	5	..	..	1
Bestha	7	..	8	6	..	..	..	..	..	..
Ganiga	..	..	..	..	..	..	..	..	..	..
Viswakarma	..	..	..	..	..	..	..	..	..	..
Brahmin	..	..	..	3	..	3	5	..	..	..
Madivala	1	..	..	..	..	..	..	..	..	..
Total	11	..	22	11	..	40	15	..	..	3

TABLE 12(a)—MATERIAL CULTURE—POSSESSION OF CONSUMER GOODS

Caste/tribe and Community	Number of Households Possessing								
	Hurricane Lantern	Petromax or Hazak	Battery torch light	Kerosene stove	Bicycle	Radio set	Watch	Clock	Gramophone
	2	3	4	5	6	7	8	9	10
Vokkaliga	..	..	19	..	5	..	1	..	1
Adikarnataka	..	..	4	..	2	..	1	..	..
Kuruba	..	..	4	..	3	..	..	1	..
Lingayat	..	..	12	..	10	2	..	..	..
Bestha	..	2	..	..	..	..	..	..	..
Ganiga	..	..	..	..	..	..	..	..	..
Viswakarma	..	..	2	..	..	..	..	..	..
Brahmin	..	..	3	..	3	..	1	..	..
Madivala	..	..	..	..	..	..	..	..	..
Total	..	2	44	..	23	2	3	1	1

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GLOSSARY

- | | | | |
|---------------------------|---|---|---|
| 1. <i>Abhisheka</i> | Pouring of holy water, milk, etc., on the deity during worship. | 24. <i>Kunkuma</i> | Vermilion powder |
| 2. <i>Akhand Bhajan</i> | Chanting of devotional songs without break | 25. <i>Maranavami</i>
or <i>Mahanavami</i> . | The ninth day festival during Dasara |
| 3. <i>Amavasya</i> | New Moon Day | 26. <i>Mane-Sastra</i> | A function connected with the mutual visits of brides' party and bridegrooms' party before the formal ceremony of betrothal. |
| 4. <i>Arathi</i> | (i) Sacred light taken round clockwise before a deity (ii) A plate containing crimson water (got by mixing turmeric powder and lime water) taken round clockwise ceremonially by two women before a bridal couple or others either as to welcome or at the conclusion of a formal function. | 27. <i>Mukhavada</i> | Mask |
| 5. <i>Bailata</i> | Drama enacted in an open place in the traditional style. | 28. <i>Nagavalli</i> | Various subsidiary functions connected with marriage after the formal ceremony of 'giving away' is over. |
| 6. <i>Chappara</i> | Pandal; Decorated enclosure temporarily put up in front of a building. | 29. <i>Nakshatra</i> | One of the twenty seven Lunar Asterisms |
| 7. <i>Chowlu</i> | Fuller's earth used by washermen for washing cloth. | 30. <i>Nerige</i> | One of the folds of the saree |
| 8. <i>Dalali</i> | A middle man or intermediary. A commission agent. | 31. <i>Okli</i> | A function at which the guests of a wedding sprinkle on one another coloured water got by mixing water, turmeric powder and lime. |
| 9. <i>Dasara</i> | Festival observed by Hindus for ten days from the first day of Aswija (October). | 32. <i>Palegar</i> | A chieftain |
| 10. <i>Deepavali</i> | Festival of lights which falls on 14th and 15th, days of the dark fortnight of the month of Aswija (October and November). | 33. <i>Palla</i> | Quantity measuring 100 seers |
| 11. <i>Dhare</i> | Ceremony connected with the act of giving away the bride to the bridegroom during marriage. | 34. <i>Pitrapaksha</i> | The dark fortnight of Bhadrpada which falls in September. |
| 12. <i>Ganesh Chowthi</i> | A common Hindu festival observed on the fourth day of the bright fortnight of Bhadrpada which falls during August-September. | 35. <i>Rathasaptami</i> | A Hindu festival observed to worship Sun God which falls on the seventh day of the first fortnight of Magha (January-February). |
| 13. <i>Gotra</i> | Clan | 36. <i>Sankranti</i> | Winter Solstice (14th of January) |
| 14. <i>Guddalipuja</i> | Breaking the first sod with a pick axe in connection with the commencement of the construction of a building. | 37. <i>Seer</i> | A volumetric unit |
| 15. <i>Jagali</i> | An elevated place outside the house which is used by the inmates for sitting and other purposes. | 38. <i>Shanbog</i> | Village official entrusted with the writing and maintenance of village records. |
| 16. <i>Kanike</i> | Offering to God; remuneration given to the priest on various occasions. | 39. <i>Shanti</i> | A propitiatory ceremony |
| 17. <i>Kalasha</i> | Symbolic representation of deity in the form of a small vessel containing water, a few betel leaves, nut, etc., with a mirror placed in front. | 40. <i>Shivadara</i> | The thread used by the Lingayats to tie the Linga. |
| 18. <i>Karadige</i> | A small Casket | 41. <i>Shivarathri</i> | A Hindu festival mainly observed by Shaivates which falls in the month of Magha. |
| 19. <i>Karthika</i> | The eighth month of the Lunar Year which falls during October-November. | 42. <i>Shraddha</i> | Annual ceremony performed in memory of the dead. |
| 20. <i>Karimani</i> | Black-bead considered very auspicious and a common accompaniment to the Tali tied round the neck of the bride during marriage. | 43. <i>Swakula</i> | Belonging to the same clan |
| 21. <i>Keri</i> | A street or a lane | 44. <i>Thangalu</i> | Cold-rice. Food kept overnight. |
| 22. <i>Kolata</i> | An indigenous cultural performance when a group of people dance to the rhythm of strokes caused by the beating of sticks accompanied by the singing of folklore. | 45. <i>Thali</i> | A string of black beads to which a small gold ornament is fixed up as an indication of married status. |
| 23. <i>Kula</i> | Clan | 46. <i>Upakarma</i> | The ceremony performed every year by the 'twice-born', when new sacred-thread is worn. |
| | | 47. <i>Urutane</i> | Playful activities of the bridal-couple during the celebration of the marriages. |
| | | 48. <i>Varapuja</i> | Formal reception of the bridegroom on a function which takes place on the day before the marriage. |
| | | 49. <i>Veele-Sastra</i> | Betrothal Ceremony |
| | | 50. <i>Vijayadasami</i> | Tenth-day festival of the Dasara |
| | | 51. <i>Yede</i> | Offering of dishes on certain ritual occasions |

APPENDIX I.

CENSUS OF INDIA 1961
SOCIO-ECONOMIC SURVEY OF SELECTED VILLAGES IN MYSORE STATE

QUESTIONNAIRE

PART I—VILLAGE SCHEDULE

A. IDENTIFICATION—

1. Name of the Village.....
2. Name of the Hobli/Circle.....
3. Name of Taluk
4. Name of District

B. APPROACH—

1. (a) Whether it is a roadside village or an interior village.
(b) Distance from the highroad in miles and furlongs and name of the highroad.
miles.....furlongs.....
(c) Category of the highroad.
National Highway/State Road/District Board Road/
V. P. Road.
(d) If there is an approach road, state its condition.
Metalled/Unmetalled.
Bridged/Unbridged.
2. (a) Distance from the Taluk headquarters.
miles.....furlongs.....
(b) Distance from the District headquarters.
miles.....furlongs.....
(c) Distance from the nearest bus stop/bus stand and name of the bus stop/bus stand.
miles.....furlongs.....
(d) How many buses ply in the route every day?
(e) Distance from the nearest Railway Station and name of the Railway Station.
miles.....furlongs.....
(f) Describe briefly mode of approach from the aforesaid bus stop/bus stand and/or Railway Station.
3. (a) State whether there is a Post Office in the Village.
(b) If yes, what is the frequency of clearance and delivery per week.
(c) If not state the name and distance of the place where postal facilities are available.
(d) Whether the said post office affords telegraphic facilities also.
(e) What other facilities such as S.B. Deposits, Money Orders, Registration, etc., are provided there?

C. TOPOGRAPHY—

1. State whether the village is situated on a plane, undulating surface, a plateau, a hillock, a depression or any other surface.
2. Give the names of the hamlets, if any.
3. How are the houses spread? State whether uniformly spread, in clusters or scattered.
4. Is there a forest nearby? If so, state the name of the forest and the distance from the village.
5. Give the approximate number of shade-bearing trees in the village.
6. Describe briefly the condition of internal roads in different weathers.
7. Approximate length of streets in furlongs.
metalled..... non-metalled.....
8. Where is the nearest rain gauge?
9. What is the distance from this rain gauge to the village?
10. What is the average rainfall per year as per this rain gauge?
11. Annual rainfall according to that rain gauge during the past three or four years.
1958 1959 1960 1961
12. Is the village situated on the bank of a river, stream or canal? If so, what is the name of the river, stream or canal?
13. Is there a tank in the village? If yes, what is its name?
14. What is the chief variety of soil in the village?

Note.—Give a brief sketch of the map of the village showing the above details in a separate sheet of paper.

D. AREA, POPULATION, HOUSEHOLDS, ETC.—

1. What is the area of the village in square miles and also in acres?

Sq. miles..... Acres

2. What is the extent in acres of—

Year	Forests	Barren and uncultivable land	Land put to non-agricultural uses	Cultivable waste	Permanent pastures and other grazing land	Miscellaneous tree crops and groves not included in net area sown	Current fallows	Other fallow land	Net area sown	Gross area sown
1	2	3	4	5	6	7	8	9	10	11
1960										
1959										
1958										

3. No. of houses in the village—

Year	According to use									According to structure of the roof					
	Dwelling houses	Shops	Godowns	Schools	Factories	Workshops	Community centres	Others (specify)	Total	Terraced	Mangalore tiles	Country tiles	Mud roof	Thatched huts	Others (specify)
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1951															
1961															

4. No. of census households in the village.

5. (a) No. of births ..	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960
(b) No. of deaths ..										

E. GENERAL PARTICULARS—

1. (a) Is there any legend which is associated with the village? If yes, narrate briefly.

(b) Is there any *Veeragallu* or *Mastikallu*, etc., in the village? If yes, what is the legend behind it?

2. Are there any descendants of any historically famous persons including those persons having distinction in Army, Government Service, Political Movement, etc., living inside or near the village? If yes, how many such families are there? Give a brief description of each such family.

3. (a) State the number of temples, mosques and churches and other places of common worship in the village and the name of the chief deity of each temple.

(b) Is any of them famous in the area? State whether famous locally, or throughout the Taluk/District, State or outside the State also.

(c) Is any fair or special worship during the course of the year or any other period held in the village? If yes, state briefly their importance.

(d) State whether any animal sacrifice is resorted to on any occasion in temple or at home. If yes, name the occasions on which such sacrifices are offered.

(f) Finances of the Panchayat (for the most recent year).

Income	Rs.	Expenditure	Rs.
1	2	3	4
(i) Balance carried over from the previous year ..		(i) Expenditure on staff ..	
(ii) Government grant ..		(ii) Expenditure on development activities ..	
(iii) Share of Land Revenue ..		(iii) Expenditure on Civic and Municipal functions	
(iv) Donations and contributions from private individuals.		(iv) Others (specify) ..	
(v) Money realised by disposals of capital assets, property, etc.			
(vi) Self-imposed taxes ..			
(vii) Compulsory taxes ..			
(viii) Fines for contravention of rules ..			
(ix) Others (specify) ..			
Total ..		Total ..	

8. (a) Is the village supplied with Electricity? If so, in what year?

(b) How many light connections are there for—

(i) No. of dwellings only.

(ii) No. of shops only.

4. Is the practice of dedicating girls and women as Devadasis or Basavis prevailing in the village? If yes, how many of them exist in the village?

5. Are there any items of archaeological importance in the village? If yes, describe them in detail.

6. (a) Is the village included in any Development Block?

(b) If yes,—

(i) State the year and month of inception.

(ii) Date of conversion from pre-extension to stage I.

(iii) Date of conversion from stage I to stage II.

(c) What is the distance from the Block headquarters?

(d) What is the distance from the Village Level Worker's headquarters?

7. (a) What is the name of the Village Panchayat under which the village comes? What are the other villages included in the Panchayat?

(b) How many Members are there in the Panchayat?

(c) How many Panchayat Members are from this village?

(d) Is the Chairman elected from this village?

(e) Describe briefly the several schemes undertaken by the Village Panchayat in this village and state the amount sanctioned for each Scheme.

(iii) No. of Dwelling cum shop.

(iv) Others.

(c) How many power connections are there for—

(i) Agriculture pumpsets.

(ii) Industry (specify).

[illegible]

			Category of work	Quantity if wages are in kind	Money value in Naye Paise
Adult Males	..	..			
Adult Females	..	..			
Children	..	..			

1. (a) Is there a Primary School in the village
(b) If not, where is the nearest accessible Primary School and what is the distance ?
(c) How many boys and girls attend the school from the village ?
Boys..... Girls.....
(d) What is the highest standard taught in the School ?
(e) How many teachers are there in the School ?
(f) How many children attend other Primary Schools ?
Boys..... Girls.....
2. (a) Where and at what distance is the nearest accessible Secondary School ?
(b) How many children, whose parents/guardians reside in this village, are attending Secondary Schools ?
Boys..... Girls.....
3. (a) Where and at what distance is the nearest College ?
(b) How many boys and girls whose parents/guardians reside in this village are attending the College ?
Boys..... Girls.....
4. (a) Where and at what distance is the nearest Polytechnic, Industrial Training Institute, etc. ?
(b) How many boys and girls whose parents/guardians reside in this village are attending the Institution ?
Boys..... Girls.....
(c) What are the courses for study available in the above Institution ?
5. (a) Is there any basic school in or near the village ? If it is not in this village, where and at what distance is the nearest one ?
(b) How many boys and girls belonging to this village attend the same ?
Boys..... Girls.....
(c) What are the courses in which the basic school gives training to boys and girls ?

6. (a) Is there any adult literacy class held in the village ?
- (b) How many men and women attend the class ?
- Men..... Women.....
- (c) How many men and women have come out successfully from the Adult Literacy Classes ?
- Men..... Women.....
- (d) For how many days in the week and how many hours on the working day is the class conducted ?
7. (a) Is there a separate building for the school in the village ?
- (b) If yes, state whether the school building is utilised for other activities such as Bhajan, Community Gathering, Place of Entertainment, etc. ?
- (c) If no, where is the school run and for what other purposes the building is used ?
- (d) Does the School provide all facilities for sports such as play-ground, sports material, etc. ?
- (e) If yes, state what are the facilities provided and how many boys and girls avail of the same ?

[illegible]

8. Educational Institutions situated outside the village where children residing in the village read.

Type	Name of the Institution	Where situated		How many students from the village are enrolled			General notes including history of institutions, its problems, etc.
		Name of the place	Distance from the village	S.C.	S.T.	Others	
Lower primary							
Upper primary							
Secondary (including Higher Secondary)							
College							
Adult education centre ..							
Other educational institutions ..							

G. TRADE AND COMMERCE.

1. Wholesale trade—

(a) Nearest wholesale market and its distance from the village.

(b) Commodities produced in the village, sold wholesale and their approximate quantity during the most recent season.

(c) No. of wholesale merchants who deal in locally produced commodities.

(d) Wholesale prices of important commodities during the past three years—

Year	Commodity 1		Commodity 2		Commodity 3		Commodity 4		Commodity 5	
	Highest per md.	Lowest per md.	Highest per md.	Lowest per md.	Highest per md.	Lowest per md.	Highest per md.	Lowest per md.	Highest per md.	Lowest per md.
1	2	3	4	5	6	7	8	9	10	11
1960 ..										
1959 ..										
1958 ..										

(e) Names and particulars of the markets most commonly visited.

Name of the market	Distance from the village	Transport	Weekly Bazaar day	Commodities exported to the market			Commodities imported from the market			General note on the markets including its importance in the region; operation of middle men, tools, recreational activities, if any,
				Items	Appx. Qty.	Appx. Value	Item	Appx. Qty.	Appx. Value	
1	2	3	4	5	6	7	8	9	10	11

2. Retail trade—

Shops in the village :

General stores.....Cloth

Provision stores.....Others

Hotels, Restaurants and other eating houses

3. Is a weekly shandy held in the village? Approximate number of shops of different kinds in the shandy. How many villages does the shandy serve? If there is no shandy the distance to the nearest shandy?

4. Which is the nearest cattle market where the villagers buy or sell their live-stock. What is the periodicity of such a cattle market? What is the size of the market? i.e., number of animals bought and sold. Price of different breeds, during last three years.

5. Is there a co-operative stores for buying consumer goods, implements, cloth and other requirements? If yes, approximate average turn over in the stores.

6. What are the local names of weights and measures used in the village for measuring different commodities? Give their metric equivalents.

	Local Unit.	Metric equivalent
Weight		
Volume (solid)		
Volume (liquid)		

H. CO-OPERATIVE MOVEMENT.—

1. Co-operative movement functioning on 31st March.

Society	1960-61					1959-60					Loans repaid
	No.	Member-ship	Share Capital	Loans advanced	Loans repaid	No.	Member-ship	Share Capital	Loans advanced	Loans repaid	
1	2	3	4	5	6	7	8	9	10	11	12
			Rs.	Rs.	Rs.			Rs.	Rs.		Rs.
1. Credit Societies ..											
2. Industrial „ ..											
3. Farming „ ..											
4. Multipurpose „ ..											
5. Others „ ..											

2. Godowns constructed by the Societies.

3. Value of agricultural commodities marketed.

1960-61	Rs.....
1959-60	Rs.....
1958-59	Rs.....

4. General particulars about Co-operative Societies that serve the village.

Type of Society	Name	Area of Operation	Regd. Headquarters		When registered	Members		Qualification for membership
			Name of the place	Distance from the village		Total	No. from the village	
1	2	3	4	5	6	7	8	9
Credit Co-operative ..								
Co-operative grain gola ..								
Consumer's Co-operative ..								
Multi-purpose Co-operative ..								
Co-operative Farming ..								
Other Co-operatives ..								

Type of Society	Nature of Operation	Aid from Government	Extent of business, according to last audit report	Loss or profit according to last audit report	Dividend, if any, given	General note on its roll including whether all sections of the population are attracted, what are its problems, etc.
	10	11	12	13	14	15
Credit Co-operative ..						
Co-operative grain gola ..						
Consumer's Co-operative ..						
Multi-purpose Co-operative ..						
Co-operative Farming ..						
Other Co-operative ..						

5. Organisational and Operative details of Co-operative Societies that serve the Village.

5. Organisational and Operative details of Co-operative Societies that serve the Village.										
Name of Society	Composition of Board of Management				Date of Registration	General meeting held after registration		Meeting of the Board of Management held during last year		Remarks
	Officials	Non-Officials				Date	Number of members attending	Date	No. of members attending	
		S.T.	S.C.	Others						
1	2	3	4	5	6	7	8	9	10	11

I. HEALTH AND SANITATION.

1. (a) Where and at what distance is the nearest accessible Dispensary ?

Allopathic/Ayurvedic/Primary health centre.

- (b) Type of dispensary.

- (c) Where and at what distance is the nearest accessible Hospital ?

2. (a) Is there any person practising indigenous system of medicine on traditional lines in the village ?

- (b) What type of diseases he/she attends to ?

3. (a) Is there a trained midwife in the village ?

- (b) If she is not in this village, state the name of the nearest village from where midwife is to come for attending to delivery cases ?

- (c) In the absence of any trained midwife, who will normally conduct delivery cases ?

4. (a) How many drinking water wells are there in the village ?

- (b) Are there any drinking water wells set apart for the use of one or a number of communities exclusively ?

- (c) If the water is not brought from the wells, from what other sources water for drinking, cooking and other purposes is obtained ?

5. (a) How many houses have their own latrines ?

- (b) The method of disposal of night soil from the latrines.

- (c) Is a public latrine provided ? If so its distance from the village. How is the night soil disposed of ?

- (d) If open space is used for toilet, how far is this place from the village ? Is it a nuisance for the village ?

- (e) Do the villagers use the night soil as manure ? If so is there any arrangement for composting night soil ?

J. LIVESTOCK, POULTRY AND VETERINARY.

1. Please give the number of the following animals belonging to the village.

No.	No.	No.
(a) Cattle—	(b) Buffaloes—	
(i) Bulls.	(i) He-buffaloes used for breeding.	(c) Sheep.
(ii) Working Bullocks.	(ii) Other males.	(d) Goats.
(iii) Other adult males.	(iii) Buffaloes in milk.	(e) Pigs.
(iv) Cows in milk.	(iv) Buffaloes dry.	(f) Horses, Ponies and mules.
(v) Cows dry.	(v) Adult females not calved.	(g) Donkeys.
(vi) Adult females not calved.	(vi) She-buffaloes used for work.	(h) Poultry. (i) Cocks.
(vii) Cows used for work	(vii) Other adult females.	(ii) Hens.
(viii) Other adult females.	(viii) Young stock—males.	(iii) Chicken.
(ix) Young stock—males.	(ix) Young stock—females.	(iv) Others.
(x) Young stock—females.		Total poultry.
Total cattle.	Total buffaloes.	

2. (a) Where is the nearest Veterinary Hospital and at what distance is it from this village?
- (b) Where and at what distance is the nearest stockman centre?
3. What are the common diseases affecting the livestock and poultry of this village? When did they occur last and how were they faced?
4. (a) What are the common breeds of cattle available in the village?
- (b) Are there breeding bulls in the village?
- (c) If yes, what are the local names of the breeds available?
- (d) Is there an artificial insemination centre in or near the village? If yes, where is it and how is the response of the villagers towards it?
5. (a) What facilities are there for grazing the cattle (e.g. Gomals, Pastures, Forests, etc.)
- (b) Is there any fee levied for grazing the cattle in any place? If yes, give details.
6. (a) Do villagers buy or sell surplus cattle in cattle fairs or any such market? If yes, where is such a fair held and at what distance?
- (b) Give the number of cattle bought and/or sold by the persons of this village during the past three years in the above place.
7. (a) Is sheep shearing done in the village? If yes, how many sheep are usually sheared in a year?
- (b) How often shearing is done in a year to each sheep and what is the average yield per shearing

K. SPORTS, RECREATION AND ENTERTAINMENT.

1. (a) What are the common games played by the children in the village?
- (b) What are the common games played by the adults in the village?
- (c) What are the common games played by the people of the village irrespective of age and sex considerations?

2. (a) Do the villagers have any entertainment in the form of Folk Dance, Bailata, Yakshagana, Puppet Show, etc.? If yes, what are the popular performances and name them.
- (b) Do women also take part in the above activities
- (c) Do the teams from this village take part in programmes outside the village also? If so, name the places where the teams gave performances during the last 12 months.
3. (a) Is there a community centre in the village? If yes, what are its activities? Describe them briefly.
- (b) Is there a community radio receiving set for the Village? If yes, how many people normally hear programmes?
- (c) How many libraries and reading rooms are functioning in the village?
4. (a) Is there a Youth Club in the village?
- (b) What is its membership?
- (c) What are its activities?
5. (a) Is there a Sthree Samaja in the village?
- (b) What is its membership?
- (c) What are its activities?
6. (a) Has the village any playground for children
- (b) Has any Children's Organisation like Makkalakoota been functioning in the village? If yes, state its activities briefly.
7. (a) State where the nearest cinema house is and what its distance from the village is.
- (b) Do touring talkies come to or near the village during any occasion regularly?
- (c) How many times did they come during the past three years and what is the number of days on each occasion when they run?
- (d) Did any dramatic troupe visit the village or any nearby place during the last year?
- (e) (i) Have any Bailatas? Yakshaganas, etc., visited the village during the last year?
- (ii) How many performances of each was there during the last year?

Give the following details for each :—

	When performed	What was the subject or story	Persons participated from the village	Persons participated from outside the village
Bailata ..				
Yakshagana ..				
Other kinds of entertainment (specify).				

(f) Are there families, who are professional entertainers like conjurers, acrobats (Dombaru), ballet singers, musicians, dancers, Harikatha performers, snake, charmers, etc. Give details.

(g) Are there any Gymnasia (Talimkhana Garadi) in or near the village? If yes, where are they and how many people from the village attend?

8. (a) Does any religious function such as Ramotsava, Ganesha Pooja, Basavajayanthi, Navarathri, etc., take place with the co-operation of the villagers?

(b) If yes, what is the approximate size of the gathering?

(c) What are the highlights on each of the occasions?

9. Give details of the recreational or entertaining activities afforded by any particular sect/caste of the village.

L. ART, CRAFTS, INDUSTRIES, ETC.—

1. (a) State whether the village has any reputation for any product or any industry?
- (b) If yes, what is the product and what are its special features?

2. Give the number of establishment of the following industries and crafts.

Particulars of industry	No. of households		No. of members engaged in the craft or industry		Out-turn per year		Aids received in the form of Raw materials, finance, training and technical knowhow
	not using power	using power	Household workers	Paid workers	Quantity	Value	
1	2	3	4	5	6	7	8
1. Tailoring ..							
2. Smithy ..							
3. Carpentry ..							
4. Metal works ..							
5. Mat weaving ..							
6. Cotton cloth weaving ..							
7. Silk cloth weaving ..							
8. Woollen cloth weaving ..							
9. Spinning—							
Cotton Charaka ..							
Ambar Charaka ..							
Wool ..							
Silk ..							
Other fibres ..							
10. Coir spinning and weaving ..							
11. Toy making ..							
12. Basket making ..							
13. Pottery, tiles, etc. ..							
14. Oil extraction (Gana) ..							
15. Gold and Silver smithy ..							
16. Tanning ..							
17. Wood work ..							
18. Silkworm rearing ..							
19. Others (Specify) ..							

3. Give an account of the development of any of the village industries in recent years as a result of the various aids given by the Government and other agencies. The aids may be loans received, raw materials supplied, help in marketing, training facilities given, etc.

M. OTHERS.—

1. Give in detail activities, if any, that are not covered above.
2. Give the plans of typical houses on a separate sheet of paper.
3. Give drawings or photographs of common agricultural implements and tools used by artisans and craftsmen on a separate sheet of paper.
4. Explain separately also with photographs or drawings the process employed by the artisans and craftsmen in the manufacture of the articles.
5. Give the cost of production of each of the articles mentioned above separately in the following proforma.

[illegible]

APPENDIX I.
NATURE OF SOCIAL DISABILITIES SUFFERED BY DIFFERENT CASTES IN THE VILLAGE

Name of Caste	Access to			Disability regarding services				Avoided by caste Hindus in regard to				Remarks
	Shop, Hotel, Restaurant	Temple or place of worship	Any other place of public resort	Priest	Barber	Washerman	Any other village servant	Touch	Serving cooked food	Serving water		
1	2	3	4	5	6	7	8	9	10	11	12	13

APPENDIX II.
VILLAGE DISPUTES REFERRED TO DIFFERENT AUTHORITIES DURING THE LAST YEAR.

Nature of adjudicating authority	Leading member of each disputant party		Nature of dispute	Decision of adjudicating authority	Nature of sanction	Remarks
	Name of person/group	Caste/Tribe				
1	2	3	4	5	6	7
Caste Panchayat ..						
Informal Panchayat ..						
Statutory Village Panchayat ..						
Court ..						
Others (specify) .						

*State whether the decision was enforced/whether there is preference for adjudication by particular type of authority in particular types of case, place of trial, etc.

APPENDIX III.
VILLAGE LEADERS, MEMBERS OF PANCHAYAT, PRIESTS AND OTHER OFFICE BEARERS.

Name of Organisation	Members							Remarks
	Name	Caste	Occupation	Since when holding the office	How gained position	Remuneration, if any	Other offices held outside the village	
1	2	3	4	5	6	7	8	9
Statutory Panchayat ..								
Caste Panchayat (Name of Caste).								
Other Leaders ..								
Members of Board of Directors of Company/Managing Committee of Co-operative Society.								

APPENDIX IV.
CULTURAL LIFE OF THE VILLAGE.

Name of clubs, Libraries, drama parties or other cultural organisations in the village	When established	Rough proportion of members belonging to				Office bearers					Brief note on the objective of the organisation	Brief note on the activities of the organisation
		Different castes	Different occupa- tion groups	Age groups (a) 0-14, (b) 15-34, (c) 35-59, (d) 60 +	Name	Caste	Occupation	Age	Education			
1	2	3	4	5	6	7	8	9	10	11	12	13

B-5—*contd.*

Economic Status	Sl. No.	Caste/Tribe	Gotra/Clan	Language		Education	Occupation	
				Mother tongue	Other languages spoken		Main	Subsidiary
1	2	9	10	11(a)	11(b)	12	13(a)	13(b)
Earners living away from family.								
Dependents living away from family.								

Economic Status	Sl. No.	Marriage				Present Address	Since when living away from the family	How many times visited the family during 1959-1961	Remarks
		Marital Status	Age at Marriage	Marriage payment if any					
				Made by family	Recd. by the family				
		14(a)	14(b)	14(c)	14(d)	15	16	17	18
Earners living away from family.									
Dependents living away from family.									

B-6. UNEMPLOYMENT.

Sl. No.	Name	Academic Qualification	Other Proficiency	Nature of previous employment, if any	Date of cessation of previous employment	Reason for cessation	Any subsidiary work at present	Whether registered with any Employment Exchange

C. RELIGION—

- Religion of the head of the household.
 - Caste of the head of the household.
 - Sub-Caste of the head of the household.
 - Whether belonging to Scheduled Caste or Scheduled Tribe.
- Is there a deity or object of worship or a sacred plant in the home?
 - If yes, state its name.
 - Where is it located in the house?
 - What form of worship you offer? (e.g., simply folding hands and bowing, prayer, puja with chants, etc.)
 - Do you worship everyday? If yes, at what time?
 - Do you also offer your worship regularly outside? say, at temple, Aswathakatte or any other place? If yes give details.
 - Are there any Communities from whom members of your Community do not accept—
 - Food
 - Water
 and with whom inter-dining is not allowed according to Caste practice? If so, what are they?
 - Are you aware that untouchability in any form is prohibited under Law?

D. MARRIAGE—

- Has any marriage in contravention of Caste or Tribal law taken place in your family? If yes, give details of such a marriage.
 - With what other Castes and Sub-Castes the marital alliance can be had in accordance with the usage?
- Is divorce normally permitted by usage in your Caste/Sect?
 - If yes, has any divorce taken place in your family? Give details.
- Is remarriage of widows and divorced women permissible in your Caste/Sect?
 - If yes, give details if any remarriage of widow or divorced woman has taken place in your family.
- Was dowry given/taken on the occasion of the marriage of your son?
 - If yes, mention the amount and state who gave it and who took it.

- Was dowry given/taken on the occasion of the marriage of the daughter?
 - If yes, mention the amount and state who gave it and who took it.
- Are you aware that by the Hindu Marriage Act, the minimum marriageable ages of boys and girls are fixed at 18 years and 15 years respectively?
 - Are you aware that a Hindu should not have more than one wife living?

- What is the approximate sum of money that is required to be spent on the marriage of (i) a boy (ii) a girl of your family?
 - Can you afford to spend that sum on every marriage that takes place in your family?

E. PROPERTY AND INHERITANCE—

- How much land do you own? Give its approximate value.
 Total area in acres Value (Rs.)
 (b) Have you acquired or sold away any land during the last 10 years? If yes, give details.
 (c) Do you own houses? If so how many in the village and outside? Give the approximate value of each.
 In the village Rs.
 Outside the village Rs.
 (d) What is the approximate value of your livestock and poultry?
 (e) Please give an inventory of other valuable assets and the approximate value of each.
 Name of asset Value in Rs.
- Do you hold the above collectively or individually? Give details.
 - If you hold the property individually state how did you acquire it?
 - Inherited from parents or other relatives.
 - Self Earned.
 - Given to you as gift.
 - Other means (specify).
- Are you aware of the following changes in the inheritance structure in the Hindu families?
 - Daughters also have right to inherit property and get the same share as a son.
 - Hindu widow can adopt a child without seeking anybody's consent and that a married man can take a child in adoption only with the consent of his wife.

(c) What is the share of each such member?

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3. (a) Members, including head of family, working and hired workers, if any, kept wholetime during last working season.

(b) Do you take the manual assistance of your friends at the time of sowing, harvesting or any other operation ?

4. (a) Has any land reclamation, soil conservation or consolidation or any other measure of improving the land been undertaken by you, during the last five years? If yes, state the extent under each of the above measures.

(c) Details of Irrigation.

Area Irrigated	Source of water	Nature of Irrigation	Through what agency has the facility been provided	Terms on which the facility is provided	Changes as a result of Irrigation facility		
					Change in crop	Extension of cultivation	Excess yield/acre if different crops are sown (money value)

[illegible]

5. (a) Give an inventory of agricultural implements you have and full information regarding them as detailed below.

Name of implement	No. of implements	Whether bought or home made	What is the cost paid	Money spent on repairs	When bought or made	Remarks
1	2	3	4	5	6	7

(b) Do you have any implement as detailed in the list above, the use of which has been taught to you for the first time during the last 5 years. If yes, give details.

(c) Have you got your land at any time tractor-ploughed? If so, when? Mention the area and the expenditure involved. Has tractor-ploughing improved the yield?

(d) Improved Implements used.

Name of Implement	How many years since being used	Source from which obtained	Whether satisfactory results obtained	What old implements replaced	Comments regarding maintenance, etc.
1	2	3	4	5	6

6. Are you following any new technique in the method of cultivation during the past ten years?

7. Do you follow the system of rotation of crops? If yes what is the rotation?

8. (a) Organic manures used (Last cropping or most recent cropping used).

Name of the manure*	How applied@	Crops to which applied	Area Applied	Quantity applied	Years since applied	How and from whom obtained	Results	
							Increased yield/acre	Money value
1	2	3	4	5	6	7	8	9

* (1) Farm yard manure (a) Ordinary. (1) Compost. (2) Green manure (name). (3) Others (name).

@ In the case of green manure (a) Grown on the plot and ploughed in, (b) brought from outside and ploughed in.

8. (b) Chemical fertilizers used (Last or the most recent season).

Name of Fertilizer	Crop to which applied	Area applied	Quantity applied	Since how many years used	How and from whom obtained	Increase in yield/Acre	If it is profitable to apply give increased money return/Acre
1	2	3	4	5	6	7	8

(c) Do you notice any improvement in yield after the use of above? If yes, how?

9. Improved variety of seeds sown (Last or the most recent season).

Name of the Crop	Name or number of Improved seed	Area sown	Since how many years sown	How and from whom obtained	Are the results satisfactory	What is the excess yield/acre over the yield of Local Variety
1	2	3	4	5	6	7

(a) What are the common diseases to which your crops are susceptible?

(b) Has any crop been attacked by any disease during the last five years?

(c) If so, what is the extent of loss that was incurred each time?

(d) Use of pesticide (during the most recent season).

Name of the pesticide	Why used	Crop to which used	Area on which used	Since when is it being used	Source from which obtained	Comments if any
1	2	3	4	5	6	7

2. Details of members of the household and others engaged in the household industry.

Sl. No.	Name	Relation-ship of the head of the house-hold*	Age	Sex	Kind of job	Whether paid in cash or kind	If paid in Money Wages			If paid in kind give details	Full time or part time	If part time, other occupations	Training received Institutional, apprenticeship working in the family enterprise	Period of training	Period of working in this industry
							Daily	Monthly	On piece-work						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
														Y. M.	Y. M.

* In the case of no relationship, categories like apprentice, hired worker, trainee (Paid) as the case may be should be mentioned.

4. (a) Have you or any member of your family received specialised training in any household industry ?
 (b) If yes, what is the name of the institution or name of the person from whom you received training ?
 (c) Are you getting any technical assistance from a master craftman or any other institution whenever need ? If yes, in what form.
 (d) Are you imparting training to anybody ? If so, how many people are you training ?
5. (a) Have you or any member of your family taken up this occupation voluntarily/because it was hereditary/because you had no other alternative/because for any other reasons (specify).
 (b) Do you like to continue in the same field ?
6. (a) What are the initial and final investments for your household industry ?
 (b) How did you get the finance ?
 (c) Are you getting any financial aid from any industrial co-operative society ? If yes, how much did you get during the past five years and on what terms ?
7. Is there any likelihood of expanding your household industry ?
8. (a) Where do you get the raw materials ?
 (b) Are there any difficulties, in getting the raw materials ? If there are any, detail them.
9. (a) How do you market the finished products Self or through any agency ?
 (b) Are there difficulties in marketing your products ? If there are any, detail them.
 (c) Do you take any assistance of the marketing co-operative societies ?
 (d) What will be the expenditure on marketing ?
 (e) Are there any middlemen to market your goods ? If yes, on what basis does the middleman receive remuneration.
 (f) What other arrangements are made for marketing ?
 (g) What are the places at which your goods are sold ? Mention their respective distances.
10. (a) Are your products of some artistic value ?
 (b) If yes, what is the speciality about them ?

[illegible]

(b) If yes, give the following details :—

[illegible]

2. What measures are you taking to clear the debt ?

J. EDUCATION—

Boys.

Girls.....

(b) If not, why ?

4. Do any of your family members attend adult literacy classes?

5. Please give the details of the standard in which your children are studying as detailed below :—

Name of the student	Relationship to head of household	Age	Class in which studying	Name and place of educational institution	Expenditure on education per year
1	2	3	4	5	6

6. (a) How many persons of your family read newspapers ?
(b) If yes, where do they get the newspapers ?
(c) What are the newspapers which are normally read?
7. (a) What is your mother-tongue ?
(b) How many people of your family can read/write and/ or speak more than one language ?
- | | | |
|------|-------|-------|
| Read | Write | Speak |
|------|-------|-------|
- (c) Give the names of languages with which each person speaking more than one language is conversant.

K. Diet—

1. How many times a day do the members of the family take meals? What is the time at which meals are taken normally?
- | |
|----------|
| Adults |
| Children |
2. (a) What is the staple food usually taken by the members of the household ?
(b) What are the items of diet on normal days ?
(c) What are the items of diet on special occasions like feasts, etc. ?
(d) What are the items of food and drink that are prohibited to be cooked at home on normal days?
(e) Are the members of household vegetarians or non-vegetarians?
(f) Does the household consume Sugar regularl

3. (a) What are the common beverages prepared at home ?
(b) At what time are they usually taken ?
(c) How many people in the household take beverages ?
4. (a) Are you in the habit of inviting guests on important days ?
(b) What is the average number of guests you have in the household during a year ?
(c) What are the dry and green vegetables you normally use ?
(d) Do you grow any dry or green vegetables in your garden, if you have one ? If so, what are the vegetables grown ?
(e) Do you get surplus vegetables to be sold or disposed off otherwise from your garden ?
(f) If you do not grow vegetables, where do you get them from ?
(g) For how many days in a month you generally use vegetables ?
(h) How many members of your family drink milk daily ? and how much per day ?

	No.	Qty.
Old people	..	
Adults	..	
Children	..	
(i) State whether it is cow's milk, buffaloes milk? or any other animals.		
(j) How many members in your family take eggs and how many per week on the average ?		

L. UTENSILS—

1. Of what material are the utensils used for cooking food and storing water made?
2. What is the approximate number of metallic vessels of different materials you have in your family
- | | | | |
|-----------------|-------|--------|-------|
| Iron | ..... | Wood | ..... |
| Brass | ..... | Stone | ..... |
| Bronze | ..... | Mud | ..... |
| Copper | ..... | Bamboo | ..... |
| Stainless Steel | ..... | Others | ..... |
| Aluminium | ..... |  |  |
| | | Total | ..... |
3. Do you have any vessel more than a century old which has been handed over to you from your ancestors or others ?
If yes, give details.

M. FUEL—

1. (a) What fuel you use for—
(i) Cooking food
(ii) Heating water for bath ?
(b) How do you get it ?

N. HEALTH—

1. (a) Are all persons in your family free from chronic diseases ?
(b) If not, what are the chronic diseases suffered by members of your family, and state also how long they are suffering from the same ?
(c) What preventive and curative steps have been taken to control the disease ?
2. (a) Whom do you approach for medical help whenever any member of your family falls ill ?
(b) Do you always get the medical help whatever the nature of disease be ?
(c) Do you depend on native drugs for minor diseases ?
(d) Do you feel that meidcal facilities in or near your village are sufficient to your requirements ?
3. (a) How many times a day do the members of your family take bath ?
(b) If bath is not taken daily, how many times in a week ?
(c) How many people take cold bath irrespective of the seasons ?
(d) What is the frequency of oil bath taken by the members of your family normally ?
(e) Does anybody in your household use Hair oil and Toilet Soap ? If yes, what are they ?
(f) Does anybody use soapnut powder or other substitutes while bathing ?
(g) Does anybody use tooth powder or tooth paste daily ?

O. CLOTHING—

1. (a) Name what are the common types of dresses worn by adult males, adult females, male and female children of your family ? State also how many sets of clothing each has.
- | | Type | Type |
|-----------------|------|------|
| Adult males | .. | |
| Adult females | .. | |
| Male Children | .. | |
| Female Children | .. | |

- (b) How often the new clothes are got made for adults and children?

Adults

Children

- (c) How often clothes are washed?
- (d) Do you use soap for washing?
- (e) Are clothes ironed before wearing?
- (f) Are clothes sent to washerman for wash or self washed?
- (g) If self washed, where is it washed?
- (h) Are there fairly costly sets of dresses to be worn on special occasions exclusively? If yes, how many such sets are there in the family?

2. Does anybody use cosmetics? If yes, state how many male and female members use them and in what form?

3. How many people of your family wear chappals or shoes?

P. HOUSING AND SANITATION—

1. (a) State your tenure/status of the house you are living in.
- (b) Have you rented out any house in or outside the village? If yes, how many houses are rented out and what is the rent you receive?
2. (a) What is the plinth area of the house you are residing in? How many rooms are there?
- (b) What is the area of open space around your house?
- (c) Give a neat sketch of your dwelling house (need not necessarily to the scale).
- (d) When was the house built?
3. (a) Is there any separate cattleshed?
- (b) What is the area of cattle shed and how many animals are housed in the same?
- (c) What arrangements have you made for the disposal of the animal refuse from the cattle shed?
- (d) If you do not have a separate cattle shed, where have you housed your cattle?
4. (a) What is the arrangement made for sanitation of the dwelling house?

- (b) Is there a separate latrine?
- (c) Is the latrine provided with soak pit, flush-out arrangement or any other arrangement to dispose off refuse?

5. (a) Is the house provided with electric power?
- (b) If yes, how many electric lights are there in your house?
6. (a) Is the house provided with a separate drinking water well?
- (b) Is the house provided with taps? If yes, how many taps are there?
- (c) In the absence of a well or a tap where do you get water for drinking, cooking, washing and other purposes?

7. (a) What material the roof of the house is made up of?
- (b) What material the wall of the house is made up of?
8. (a) Have you made any extensions to your building recently?
- (b) If yes, when was it made and what is the additional plinth area added?
- (c) Of what material the wall and roof of the extension are made up?
- (d) What is the total cost incurred for extension including the site value if paid?

Q. FURNITURE AND FIXTURES—

1. (a) What are the items of furniture the household possesses and state how old each of them is?
- (b) Is the household using all the furniture?
- (c) If not, why?
2. (a) Does the household use mosquito net?
- (b) If yes, how many members are using?
3. Does the household possess clock or watch/Cycle/Torch Light/Kerosene stove/Gramophone/Radio/Petromax Lamp or any other article of a relatively luxurious nature?

R. FAMILY INCOME AND EXPENDITURE.

- 1.—What does an adult member of the household get as wages per day if he is working as :—

- Type of work Wage per day
- (a) An unskilled general worker
- (b) An unskilled worker in industry
- (c) A skilled worker in industry

- 2 How many members of the family are gainfully employed?

3. What is the amount of savings, if any, during last year?

4. Sources of Finance for Capital Expenditure.

Item	Personal savings	Borrowing			Sale of assets	Other sources	Grand Total
		Govt. and other financial institutions	Others	Total			
1. Expenditure on construction and improvement of buildings and other structures.							
2. Expenditure on land development ..							
3. Expenditure on new capital goods ..							
4. Expenditure on purchase of lands and other used assets.							
5. Other capital expenditure (specify) ..							

R. 5. MAJOR HEADS OF INCOME AND EXPENDITURE DURING LAST YEAR.

Gross Income			Expenditure		
Major head	Amount Rs.	Source (in or outside the Village)	Major head	Amount Rs.	Incurred (in or outside the village)
1. Cultivation ..			1. Food (Cereal) " (Non-cereal)		
2. Livestock and products ..			2. Drinks ..		
3. Wages ..			3. Fuel and lighting ..		
4. Arts and Crafts ..			4. House rent and repairs ..		
5. Fishery ..			5. Clothing ..		
6. Forestry ..			6. Travelling ..		
7. Trade ..			7. Recreation ..		
8. Transport ..			8. Education ..		
9. Professions ..			9. Other Miscellaneous Services ..		
10. Service ..			10. Interest ..		
11. Rent ..			11. Rent ..		
12. Investments ..			12. Remittances ..		
13. Remittances ..			13. Hired Labour ..		
14. Interest ..			14. Purchase for production (e.g., seed, manure, etc.)		
15. Others ..			15. Others (specify) ..		
Total ..			Total ..		
16. Borrowing ..			16. Purchase of assets ..		
17. Principal received back ..			17. Construction and improvement of building and other struc- tures.		
18. Sale of assets ..			18. Land development ..		
Grand Total ..			Grand Total ..		

S. MISCELLANEOUS—

1. (a) Are you or any member of your family a member of any Co-operative Society in or outside the village?

(b) If yes, where is that Society situated and state what type of Society is that (Industrial, Multi-purpose, etc.)?

(c) In what way you have availed of the benefits of the Society? Give details?

2. (a) Have you or anybody in your family taken part in the activities beneficial to the village community sponsored by Panchayat, Development Block or any other agency?

(b) If yes, on what occasion and how many members of your family participated in the programme?

(c) What is the nature of Co-operation accorded by you or any members of your family? (e.g. in cash, manual labour, etc.)?

3. (a) Do you or any member of your family taken part in folk dances, Bailatas, Yakshagana and such other entertaining activities?

(b) If yes, on what occasions you or members of your family participated during the last two years and also state the names of the performances and with what epic or mythology each is connected?

(c) Did ladies of your family also participate?

4. (a) Do you or any member of your family play games of chance, such as cards, *Pagade*, chess, cock fight, etc., for nominal money stakes?

(b) If yes, state the names of the games and value of stake normally in vogue?

5. (a) What plans for the career of your eldest son you have if he is not settled permanently in life? (If the eldest is permanently settled in life, state the plans for the next son or sons not settled in life).

(b) Is your son agreeable to your plans? If not, what are his plans?

6. (a) Give a list of important feasts you observe during the year and state also the deity or object of worship that is worshipped on each occasion.

7. (a) Do you take any vow (वेद) in case of illness of anybody in your family or for any other reason to God or any other object of worship?

(b) If yes, what is the deity and object of worship to which usually vowed on such an occasion

(c) In what way do you submit your offerings to God in observance of the vow? State also on what occasions normally it is offered?

8. (a) Is there any article of sentimental value (heirloom) which has been handed over to you from generations in your house?

(b) If yes, give full details about its significance?

9. (a) What are the customs observed in regard to the death of adults and children belonging to your community? (Give details for adult males, adult females and children separately)

(b) State how the disposal of the body is made in the death of the following types of cases:—

- | | |
|-------------------|----|
| 1. Adult males | .. |
| 2. Adult females | .. |
| 3. Pregnant women | .. |
| 4. Children | .. |

(c) State whether the community believes that if post death obsequies are not conducted properly the dead persons will become ghosts.

(d) Is anybody in your family haunted by ghosts? If yes, give details.

(e) What measures you take for remedying the same?

F. 1. AGRICULTURAL HOLDING

(to be prepared separately for each holder or each joint holding in the household).

* Type of holding A B or C	Name or Names of the Holders	Name of the village in which parts of the holding are situated	Survey No. and Hissa	Type of soil	Patta No.	Assessment	Area			
							Dry	Wet	Others	Total
1	2	3	4	5	6	7	8	9	10	11
A+B.										
A+C.										
A+B+C.										

Land utilisation					Irrigation		Crops (area)			Name of the tenant for B, or name of the owner for C	Mode of tenancy	Rent
Uncultivated	Cultivable waste	Pasture and grazing land	Other uncultivated land	Cultivated land	Source	Area irrigable	Annual	Perennial	Others			
12	13	14	15	16	17	18	19	20	21	22	23	24

Owned land		Leased out land			Leased in land					Cultivable area lying fallow	Since when lying fallow	Remarks
How came to own	Since how many years owned	No. of tenants to whom leased out	Since how many years leased out	Any recent change	Land lord or owner							
					His Residence	Distance to Village	Occupation	Since how many years leased out	Any recent change			
25	26	27	28	29	30	31	32	33	34	35	36	37

* A—Owned and Self-cultivated ; B—Owned and Leased out ; C—Taken on Lease.

Situating	Owned land cultivated		Leased in land cultivated		Total		Owned land leased out to others	
	No. of plots	Area	No. of plots	Area	No. of plots	Area	No. of plots	Area
Inside the village								
Outside the Village								
Total								

CS
7.2.1961

NG. 11-6-11