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Census of India - 1961

Mysore

VOL - II, Part - 6

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CENSUS OF INDIA, 1961

VOLUME XI

MYSORE

PART VI

VILLAGE SURVEY MONOGRAPHS

No. 7 YELLAMBALASE VILLAGE
Kadur Taluk, Chikmagalur District

Editor
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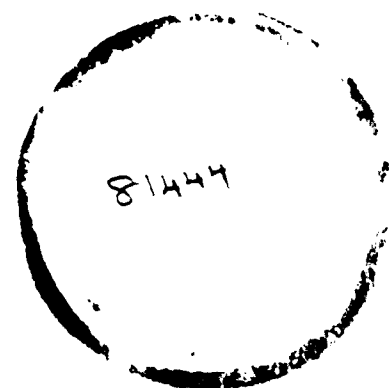
PRINTED IN INDIA BY THE MANAGER GOVERNMENT OF INDIA PRESS
COIMBATORE AND PUBLISHED BY THE MANAGER OF PUBLICATIONS DELHI-6
1967

Price Inland Rs. 3.40 or Foreign 8 sh. or 1 \$ 23 Cents.

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**VILLAGE SURVEY REPORT
ON
YELLAMBALASE**

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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 centralisation on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structures and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

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

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

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

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

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

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

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Photo 1. The gateway of the village.



Photo 2. The village street.

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Photo 3. The tank which is the main source of irrigation in the village.



Photo 4. A Muslim girl.

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Photo 5. Women belonging to Kuruba and Melusakkare castes.



Photo 6. The Beereshwara temple. The community hall for Kurubas (new building to the left) is built from the common fund of Kuruba community to serve its members.

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Photo 7. An elderly woman who had carried food to the male members working in the fields is returning home.

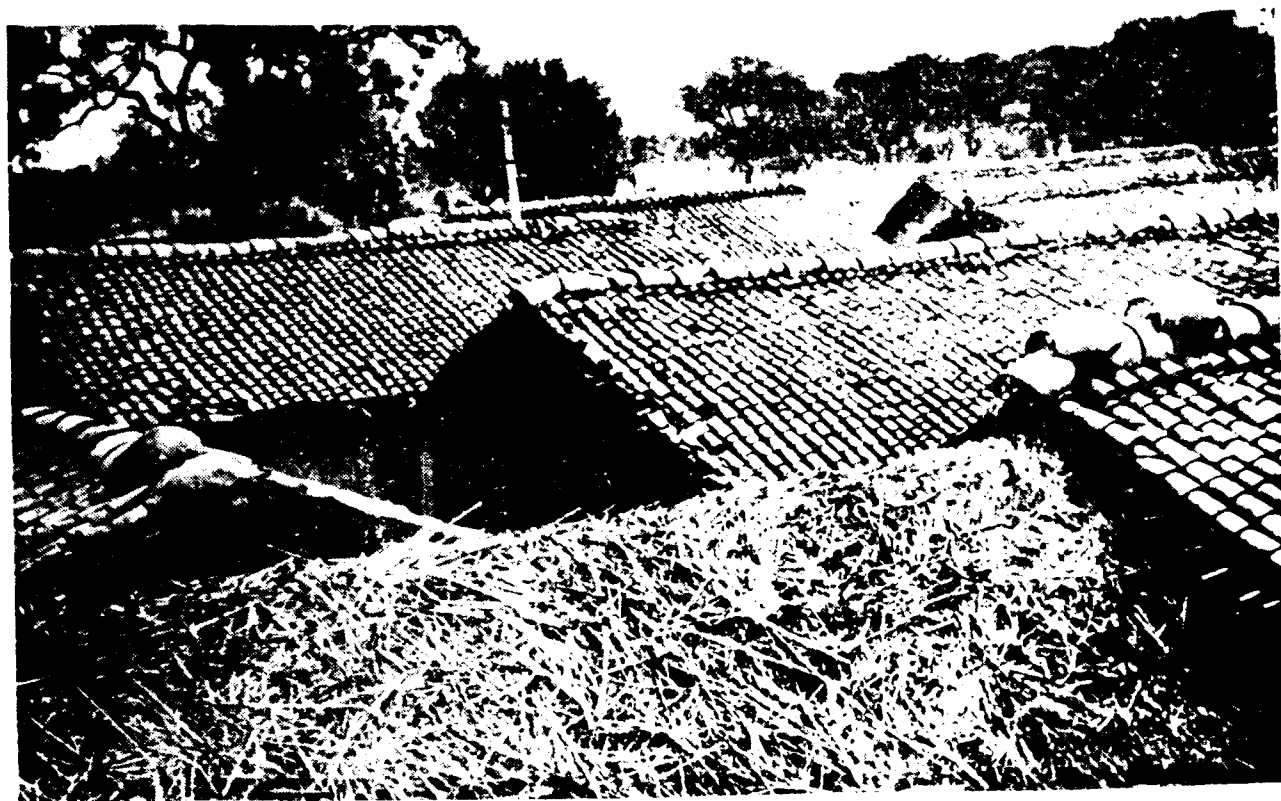


Photo 8. Houses built in an irregular cluster.

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Photo 9. Houses of cultivators in the low income brackets.

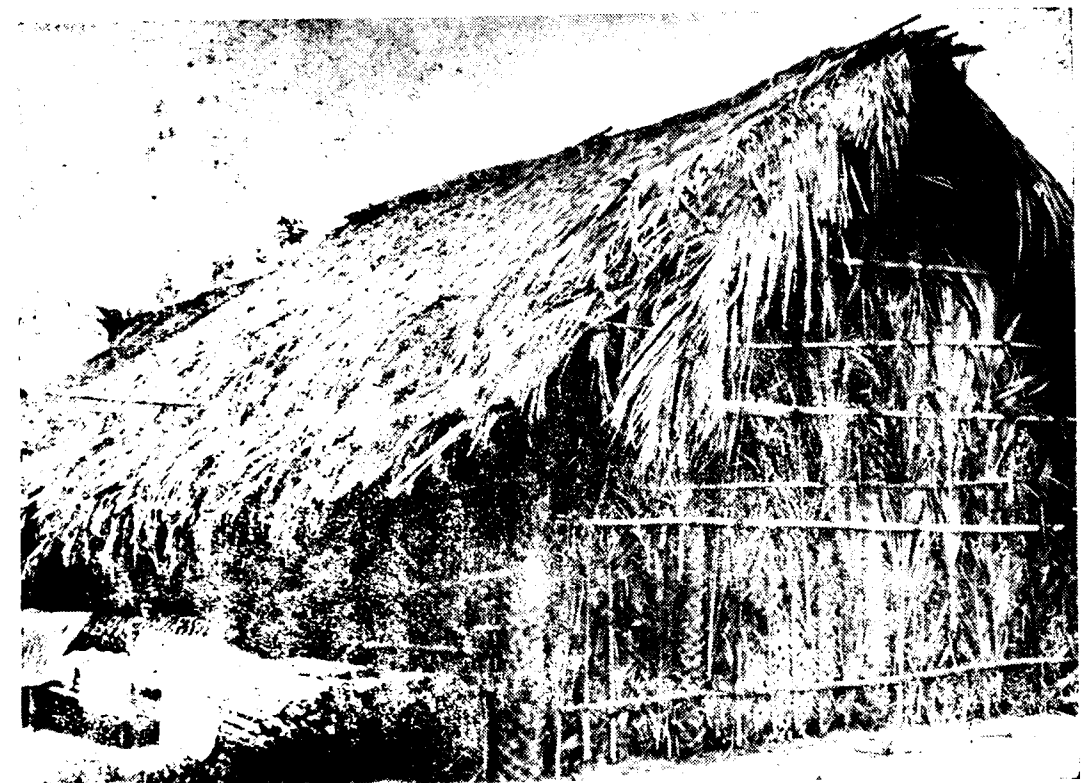


Photo 10. Hut of an agricultural labourer.

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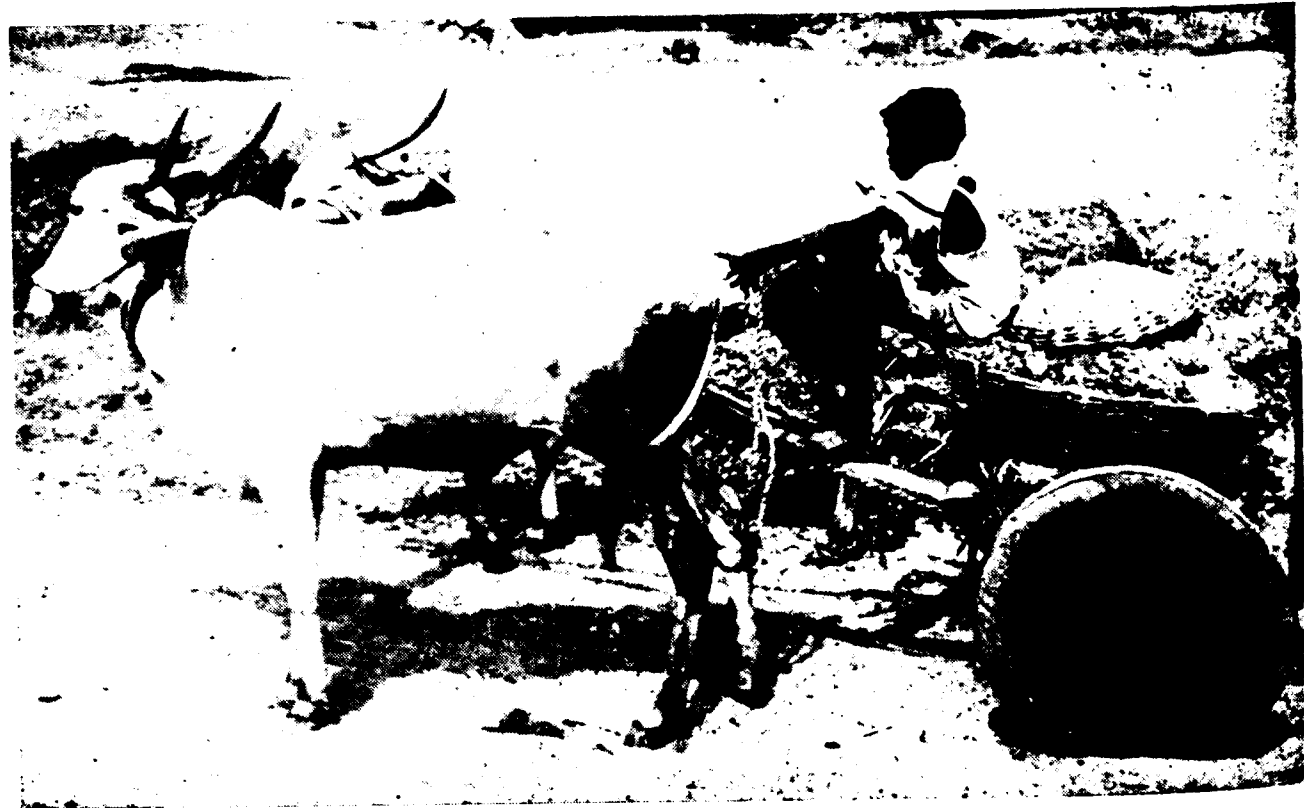


Photo 11. A light cart used for transporting manure.

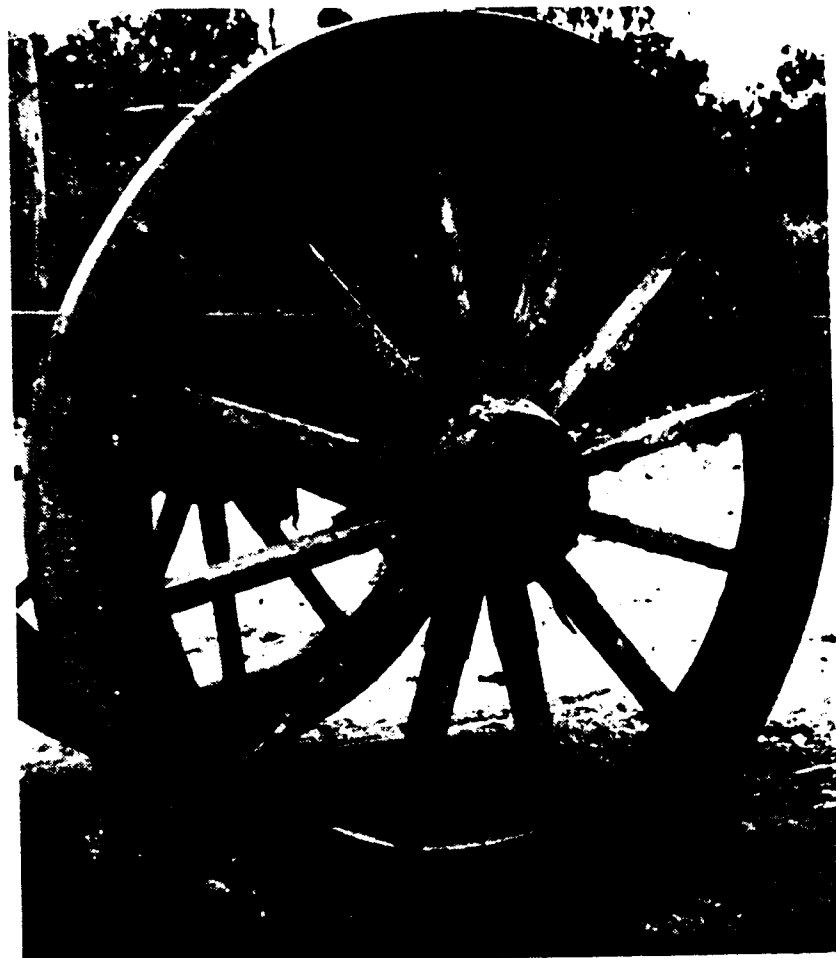


Photo 12. A bullock cart.

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Photo 13. The tractor in use in the village.



Photo 14. Wooden plough.

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Photo 15. A model farmer of the village who uses improved agricultural implements.



Photo 17. The village cobbler.



Photo 16. Bullocks of Holikani breed yoked for the day's work.



Photo 18. Mat weaving practiced as a subsidiary occupation by one of the Scheduled Caste households.



Photo 19. Iswara temple on the outskirts of the village.



Photo 20. Exterior view of the dilapidated Chamundeshwari temple.

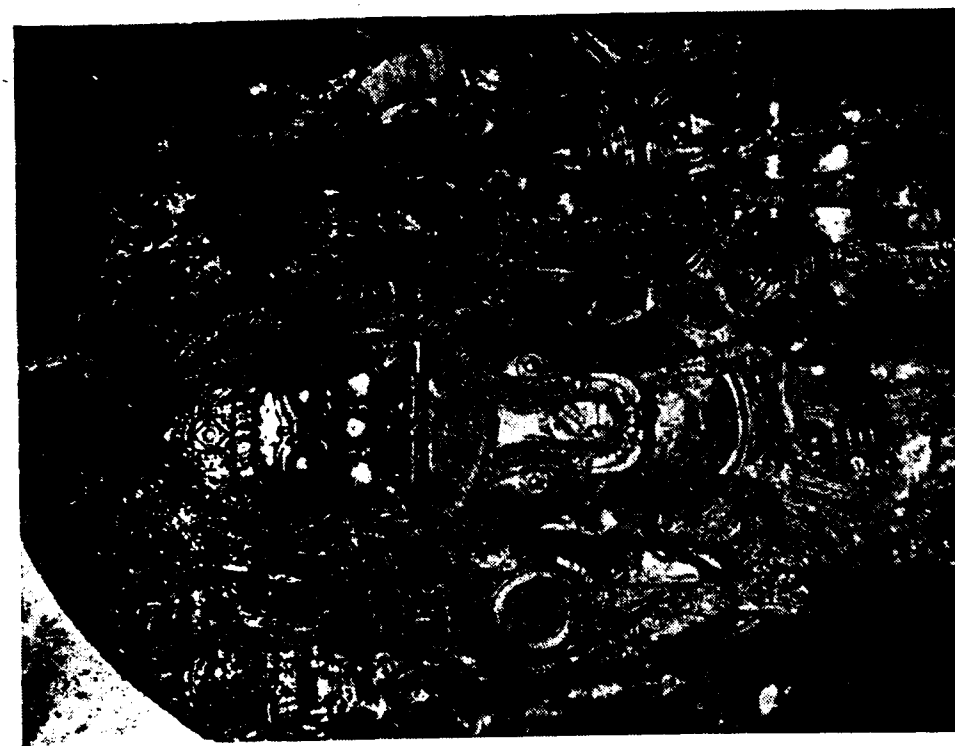


Photo 22. Richly carved idol of Lakshminarasimha.

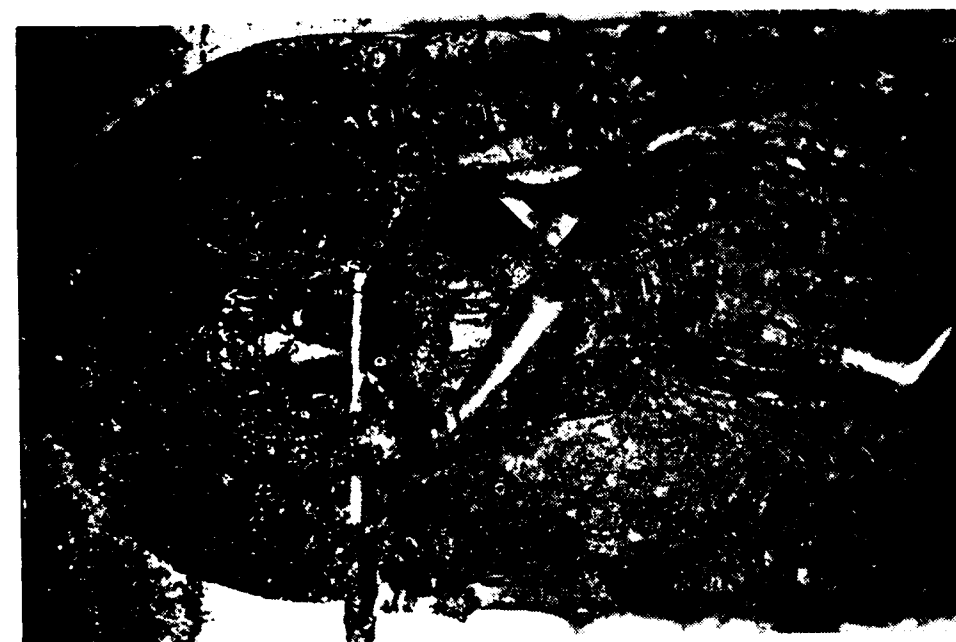


Photo 21. Sculptural excellence that meets the eye inside Chamundeshwari temple.



Showing the location of Village

YELLAMBALASE

KADUR TALUK

Scale 16 Miles to an Inch.

CHAPTER I

THE VILLAGE

Introduction

The village of Yellambalase situated at 13°35' North Latitude and 76°5' East Longitude is a typical village in the coconut growing belt of Kadur taluk in the district of *Chikmagalur*. This belt is in the transition zone between Malnad and Maidan. The geographical features of this village are similar to the contiguous coconut growing belt of Arsikere, Hosdurga and Tarikere taluks. A study of this village throws light on the socio-economic condition of the above-mentioned region which includes the eastern taluks of both Hassan and Chikmagalur districts. The village is 8½ miles to the east from Kadur, the Taluk Headquarters; 33½ miles from Arsikere and 26 miles from Tarikere which are the other two important trade centres. There is an approach road to the village Yellambalase which takes off from the Kadur-Maravanji State Road about 7 miles from Kadur. Buses ply from Kadur to Maravanji via Yellambalase. The Hobli Headquarters as well as the Headquarters of the National Extension Scheme Block is Yegati which is 6 miles to the north and it is not connected by any bus service with this village. To go to Yegati by bus one has to go via Kadur only, covering a distance of 26 miles and the amenities at Yegati are not availed of by the residents of Yellambalase who prefer the better amenities at Kadur which is more easily accessible to them. Kadur is not only the Headquarter of Taluk administration but also an important commercial centre and a Railway Station on the Arsikere-Poona line. The weekly shandy at Kadur on Monday attracts the villagers in good numbers both to sell their surplus agricultural produce and also to purchase their daily needs. The High School, the Medical and Public Health institutions and to a little extent the co-operative institutions at Kadur serve also the villagers of Yellambalase. The car festivals at Yegati and at Hemagiri, about 8 miles from Yellambalase, where cattle fairs also are held at the same time, are attended by the villagers in large numbers.

Physical Aspects

2. The village is situated in plain country. The elevation is very much the same as at Kadur where it is 2,553 feet above sea level. There are no forests within a radius of about 15 miles. There are not

even hillocks worth mentioning anywhere close by. A tributary of Vedavati runs south to north at a distance of about 4 furlongs from this village. The village being more than 20 to 30 miles away from the Malnad region, the summer is a little severe. The average rainfall for the last 4 years as recorded at the nearest rain gauge located in Yegati is 25 inches. Early summer rains occurring in April and May form the basis for the *Mungaru* crop. Nearly two-thirds of the annual rainfall is, however, received during the North-East Monsoon commencing from September. The period from September to December is the most pleasant. The mist in December and January which renders the winter a little severe, however, contributes to the panoramic view one gets in the early mornings.

Flora and Fauna

3. The coconut trees constitute the main item of tree growth in the village. The other trees which are found in small numbers are jack trees, mango trees and date trees. As the rainfall is 25 inches, the rich timber trees of the Malnad region are conspicuous by their absence. The unculturable areas of the village and the pasture lands do not contain any tree growth, the soil being gravelly and of a poor nature. Coarse varieties of grass are grown in the pasture lands on which the sheep thrive and the cattle depend upon to some extent during the months from June to November. As is common in a number of villages, a cluster of 6 peepul trees, some of them fairly gigantic in size, form themselves into a picturesque grove at the entrance to the village affording shade and shelter to the large number of sheep and cattle both during the rainy days and also summer. The pond to the east which adjoins this grove not only renders the scene quite enchanting, but also converts it into a refreshingly cool place. The temples of Ishwara and Anjaneya on the bunds of the tank and a number of stone carvings of serpents erected by the votaries near some of the peepul trees also give a touch of sanctity to the atmosphere. The village is to the west of this grove. About a furlong to the east of this pond is the big irrigation tank of Yellambalase. The domestic animals and the common birds generally found in the Maidan areas constitute the fauna of the village, the fishes in the tanks and streams, referred to above, however, being the only further addition.

Size, Number of Households and Residential Pattern

4. The village which was limited in size in the days of yore was within a mud fort now in ruins, the traces of which could still be noticed on the eastern side. The village has now outgrown this restricted area and there are many houses beyond the fort. In fact, the remnants of the fort are hardly visible, except the stone pillared gate which is even today the entrance to the village from the south-eastern end. The village occupies an area of about 26 acres. There are in all 339 houses in the village of which 261 are residential houses. The rest comprise 33 cattlesheds, 7 shops, 8 private godowns, 3 school buildings, 2 hotels, 10 temple buildings and some vacant houses. There are 6 streets in the village of varying lengths and there are also a few lanes. The village is rectangular in shape and the houses are mostly in linear clusters situated on either side of the streets, most of them having open yards in the back. A number of houses belonging to the Muslims are in shapeless clusters to the north-east and south-west of the village. The area of the Revenue village is 1,512 acres. There are 265 households belonging to 15 different communities. The houses of the Adikarnatakas are situated separately in the south-eastern portion of the village. The houses of the Lingayats are in three different portions of the village but all together in each portion. Similarly, the houses of the other communities are mostly in distinct blocks excepting a few Muslim houses found mingled up with those of the *Melusakkare* and *Halumatha*.

Communication

5. The streets inside the village are maintained by the village panchayat. Only four among them are fit for vehicular traffic. The streets have no drains on either side and most of them are narrow and unmetalled. During the rainy days they are slushy and quite insanitary too. There are cart tracks to the surrounding villages which the villagers make use of, besides the road to Kadur maintained by the Public Works Department. There is a branch Post Office in the village since 1952 which provides daily clearance and delivery in addition to other transactions like Money Order and Registration.

Public Places

6. The important welfare institutions and public places of the village include one New Type Middle School functioning since 1955, an upgraded Urdu Primary School for Muslim boys and girls, an Ayur-

vedic dispensary started in 1952 and the temples of Channakeshava, Basavanna, Beereshwara, Veerabhadreshwara, Honnaladamma, Halladamma, Kendadamma; Anjaneya and Eshwara and 2 others, besides two mosques. An extent of 2 acres 6 guntas have been set apart as a burial ground for Muslims at the outskirts of the village to the east of the village pond. The bank of the river which flows closeby is used by the other castes both for burial and cremation. At the entrance to the village there is an old stone inscription of the size of 4' x 2', the contents, partly in illegible Kannada letters, are as follows. The symbol of a Linga is visible on the reverse of the stone table.

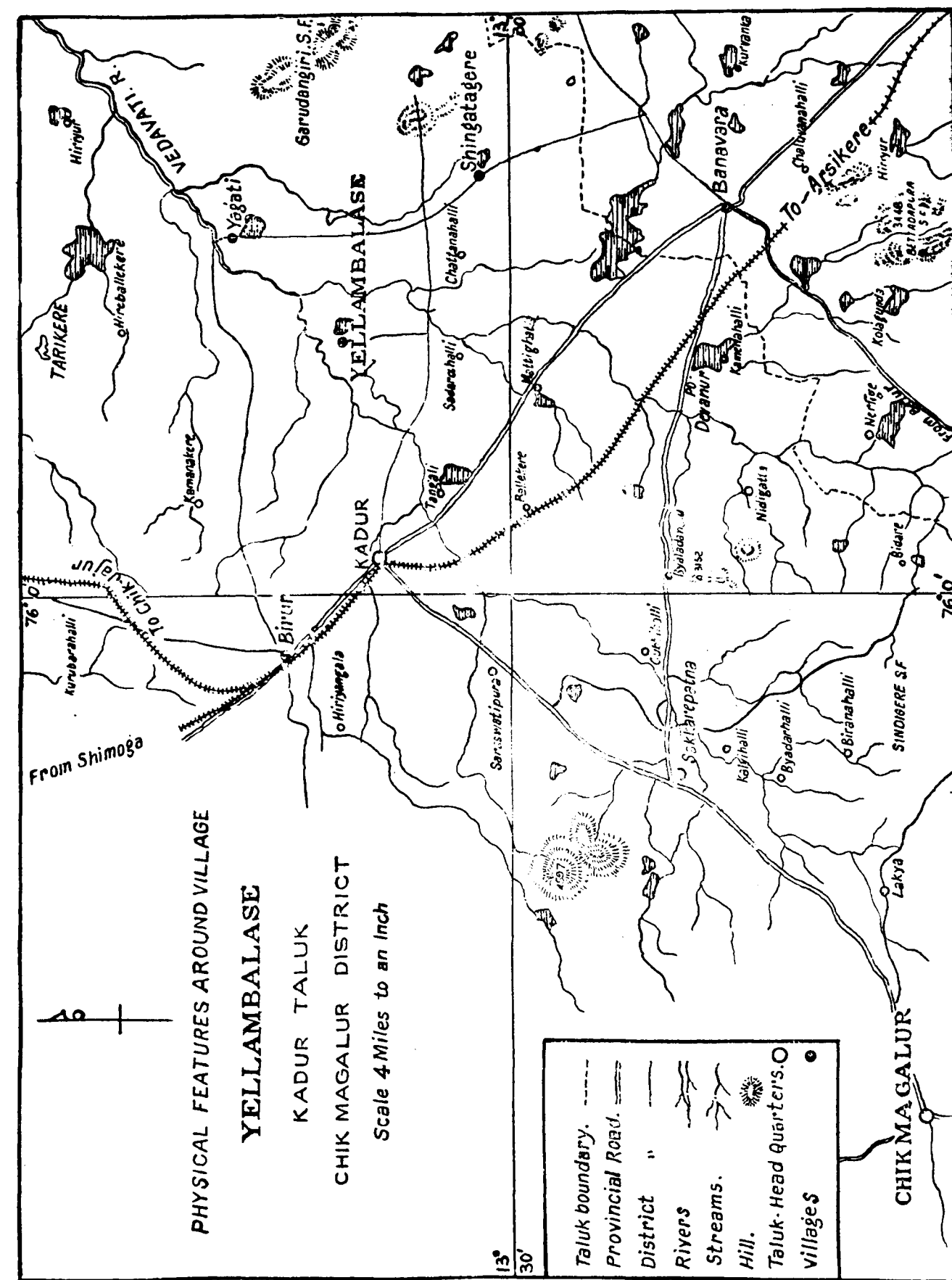
"Date 1089 A.D. Praise of Sambu and Siva. Praise of Vikrama-Ganga Poysala. When (with various epithets) the great feudatory Barmayya's senior wife Baganabbe was ruling the kingdom in peace and wisdom: a grant was made (on the date specified) for the god Gangeshwara of Elambanise, with washing the feet of Pandita, son of Nanni-Munindra."

Sources of Water

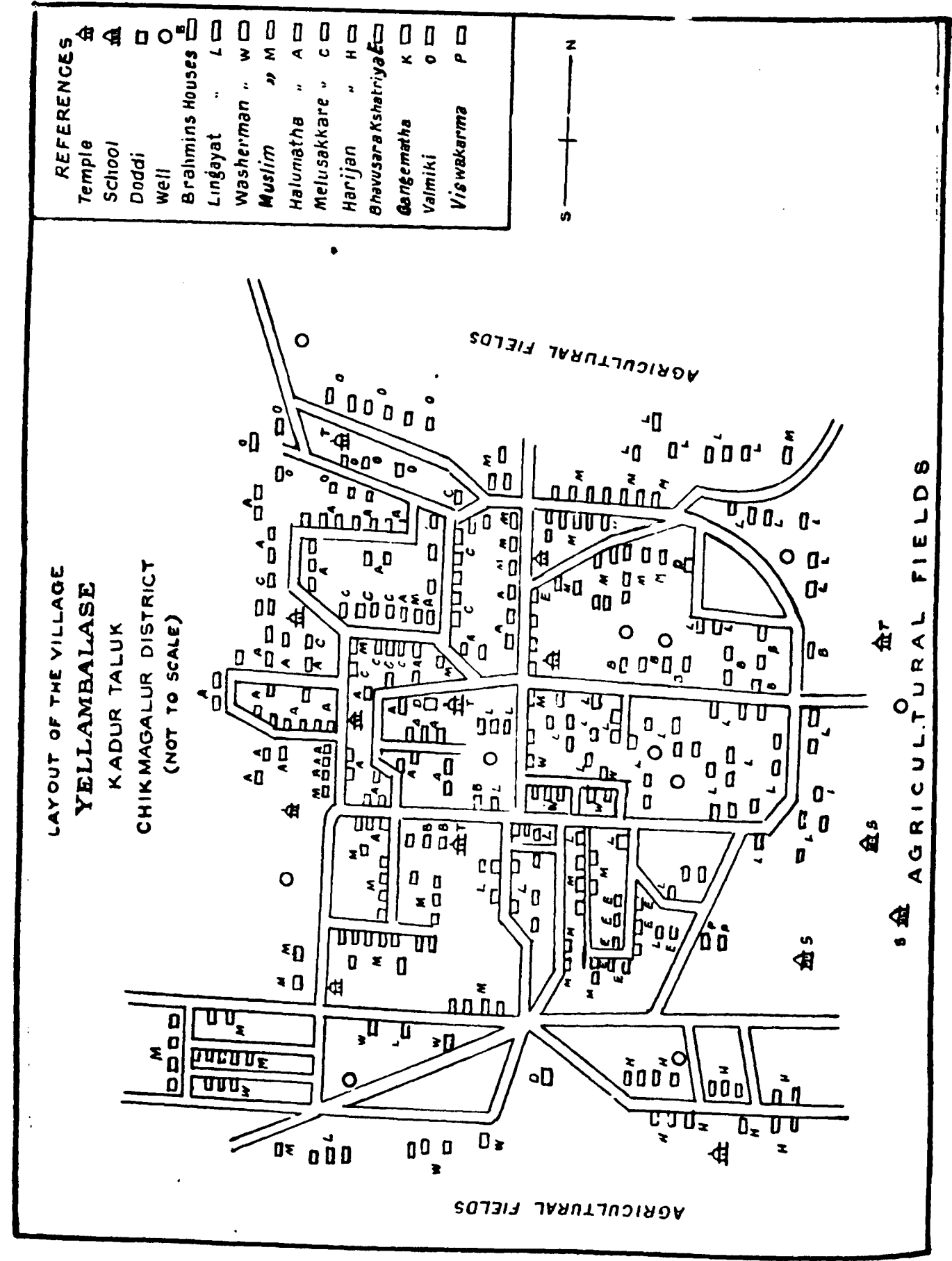
7. There are three public wells of which two are drinking water wells and seven private wells which are not used for drinking purposes. Out of the 2 drinking water wells, one is in the colony of Adikarnatakas and it is mainly used by them. The other well is used by the rest of the villagers, who will be crowding around the well at all times. A protected water supply scheme is, therefore, an urgent necessity for this village. There is already a proposal to dig a well inside the irrigation tank and supply water to the village under the Government of India Rural Water Supply scheme and efforts have to be directed to push through this scheme expeditiously. The village pond at the entrance of the village referred to already is made use of by the villagers for washing clothes, vessels etc. and for the cattle to drink. The irrigation tank which is 177 acres in extent serves the wet fields of five villages including Yellambalase. This tank was repaired at a cost of about rupees one lakh in the year 1960-1961 and it receives water from the river Vedavati through a feeder channel.

History of the Village

8. The history of the village is buried in its dead past. The temple of Channakeshava which is really significant from the point of view of architecture is now in a ruined condition except for the four beautiful images of Channakeshava, Venugopal, Dakshinamurthy and Lakshminarasimha. The temple is said



YELLAM BALASE



THE VILLAGE

to have been constructed at the time of the Hoysalas. But, as to when and how the temple came into this decadent condition, it is not clear. The ruins of the fort wall on the western side similarly reveal its historical association, though unfortunately there is nothing clear about it also. According to Mr. Rice parts of Chikmagalur District (excepting the west which were ruled by Kadambas and later by Hombucha) "were in the possession of the Gangas, as testified by inscriptions which occur in various parts". Hoysalas who succeeded Gangas ruled from eleventh to fourteenth centuries. Under the Vijayanagar empire the "north-east was included in the possessions of the Basavapatna or Tarikere pategars..... The Basavapatna territories had fallen a prey first to the forces of Bijapur and then to those of the Mughuls and were in 1687 absorbed in the province of Sira. In 1761, Hyder Ali took possession of Sira" and in 1763, the Rani of Bednore was captured. By this conquest Mysore dominion was extended over the whole of the Kadur country. In 1863, the British formed the District of Kadur and a few years later the headquarters was changed into Chikmagalur. The fortunes of the village of Yellambalase inevitably followed the course of the history of the district, though clearer details about the village itself are not known.

9. The stone inscription referred to earlier which bears the date 1089 A.D. goes to show that the village was part of a region which was ruled by a feudatory Baganabbe, the senior wife of Barmayya during the

regime of a Hoysala king. According to this inscription, the great feudatory, Baganabbe made a grant "for the god Gangeshwara of Elambunise with washing the feet of.....Pandita, son of Nanni-Munindra". The names of the feudatory as well as her husband and the reference to Pandita, son of Nanni-Munindra indicate that Baganabbe was a Jain who ruled in the eleventh century. This circumstance coupled with the fact that the temple of Channakeshava is of Hoysala architecture clearly shows that the village of Yellambalase was already in a flourishing condition in the eleventh century and even at that time had a history of several centuries old behind it. There is thus sufficient evidence to conclude that Yellambalase is a very ancient village.

Legend

10. There are very few Indian villages which are not associated with some legend or other and Yellambalase is no exception. It is said that a pategar who was ruling this region had two concubines by name Yellahunase and Venkati who were sisters and to perpetuate their memory he named one village as Yellahunase which in course of time first acquired the name of Elambunise and later on Yellembalase and he named another village as Venkati which changed itself into Yegati, the present Hobli Headquarters. As Pategars were often capricious persons, this version cannot altogether be discarded, even though it is not supported by historical data.

*Mysore "A Gazetteer compiled for Government" B. Lewis Rice pp. 379, 380 & 381.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition

Table IV furnishes particulars of households and population relating to the various communities in the village. The following are the communities which have more than 10 households in each :—

1. Muslims
2. Halumatha
3. Lingayats
4. Valmiki
5. Madivala
6. Melusakkare
7. Adikarnatakas
8. Brahmins
9. Bahusara Kshatriya

In addition, there are 5 other communities* in each of which the number of households ranges from 1 to 10. A brief note on each of the major communities is given below :

Muslims

2. Seventy-three households constituting 28% of the total number of households in the village and comprising a population of 434, of whom 228 are males and 206 are females, belong to the Sunny sect among Muslims. The three major sub-divisions among them are Syed—23 households, Sheik—23 households, and Patan—25 households; there is one family in each of the two other sub-divisions, namely, Moghul and Baigh. The population among each of the three major sub-castes is also approximately equal. Out of these 73 households, 49 have cultivation and 24 are landless. The landless are mostly engaged in agricultural labour. 2 households are engaged in broomstick making and two in mat-weaving from date leaves. The petty cultivators go out for agricultural labour and some of them are also engaged in miscellaneous services. A few families have petty trade. Their houses are spread out in three different portions of the village

and they are mostly congested and ill-ventilated. The houses of majority of them who are petty cultivators or merely agricultural and general labourers, are mostly thatched with dried coconut leaves. Married women go out for field work about 3 years after marriage. As there is an extensive area under coconut cultivation in the village as well as in the neighbouring villages, agricultural labourers find work throughout the year. Attracted by this, a number of poor families from outside after giving their daughters in marriage to the persons of this village have afterwards themselves moved to the village and finally settled in the village. Three such families have settled in the village during the last one decade. The majority of the Muslims are, however, ancient settlers. The Muslims have two mosques. There is inter-dining among the various sub-divisions. They observe the usual Muslim festivals and their relationship with the other castes is very cordial. They are governed by the Muslim Law of Succession as applicable to the Sunny sect.

Halumatha

3. People belonging to the *Halumatha* caste are called *Halumathadavaru* or *Halumathasthas* and they are more commonly known as *Kurubas*. They are found all over the State except in the coastal districts where sheep are rarely found. Their traditional occupation is tending sheep and they have been described as such in the Census classification of 1891. The main occupation of the *Kurubas* now is cultivation and sheep rearing is only of secondary importance. There are 53 households of *Halumatha* caste with a population of 358 of whom 36 households own and cultivate lands, 2 have completely leased out their lands, 4 cultivate lands completely leased in and 8 households are cultivating leased in lands besides lands owned by them. 3 households are landless. Cultivators who own small extents of land as well as the landless mainly depend on agricultural labour for their livelihood. Sheep rearing provides occupation to 25 households either as the primary or subsidiary occupation. The sheep which they own are constituted into flocks, each comprising about 500 and the grazing is carried on with mutual co-operation of

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

different families, the extent of labour contributed being dependent upon the number of sheep owned by the families concerned. Thus sheep rearing is in a way a co-operative enterprise. A smaller unit of about 50 sheep is grazed in the pasture lands and uncultivated fields by persons working in shifts. Before the cultivation season commences, the flocks of sheep are penned in the fields of cultivators during nights. For every night of such halt the land owners pay about Rs. 5 per flock as the droppings provide manure to the fields. The households owning the '*mande*' send at least one person to watch them in the fields assisted by dogs. As there is a great demand for the sheep manure, the income from this is quite substantial to those who own large numbers of them. Sheep-shearing is, however, not known to them. Outsiders from Kadur and Davanagere shear the sheep on a contract basis twice in a year and they supply one coarse blanket for every 50 sheep sheared once. The owners of the flock have no separate sheds for the sheep. They are stationed in open places.

4. The *Kurubas* are indigenous settlers. There are 3 main endogamous groups among them, viz., (1) *Halu Kurubas*, (2) *Ande Kurubas*, and (3) *Kambli Kurubas*. The *Kurubas* of this village belong to the first group, viz., *Halu Kurubas*. There are a number of exogamous clans or *bedagus* among them such as: (1) *Thekkekula*, (2) *Byalakula*, (3) *Arekula*, (4) *Sojikula*, (5) *Mallikula* etc. Their main deity is *Beeredavaru*. They also worship other deities like *Mylara devuru*. In the village there is a temple dedicated to *Beereshwara* which is the family deity for 35 households. The family deities of the other households are: (1) *Kalli Beeredavaru* at Garje, (2) *Kalli Beeredavaru* at Yegati, (3) *Kalli Beeredavaru* at Asandi, (4) *Madalli Beeredavaru* at Kadur, (5) *Mylara devuru* at Chickabasur etc. The members of families attached to those deities contribute *kanike* (offerings) and they also visit the temples periodically. The *Kurubas* generally keep *kanike dabba* (a metallic box to drop the coins inside) in their houses which they worship. Once in a week they put some cash into it and the accumulated amount is transferred to the funds of the temple periodically. It is also customary among them to worship the sun by folding hands. The males as well as widows apply *vibhoothi* (sacred ash) to their foreheads, whereas the married females apply *kunkuma* (vermilion powder). The *Kurubas* observe all the Hindu festivals. They join with the people of other castes and celebrate the annual car festival of *Honnaladamma* which is the *gramadevathe* or village deity. They contribute about Rs. 50 every year for the celebration of the annual festival of *Honnala-*

damma. The other communities in fact do not contribute cash, as a number of them have various ritual functions to perform.

5. The *Kurubas* are non-vegetarians, but they do not take beef and pork in this village though in some other villages they have no objection to take pork.

6. Girls are generally married only after they attain puberty. Marriage by exchange is permitted. The common types of consanguineous marriages are marriage of a male person with: (1) father's sister's daughter, (2) mother's brother's daughter, and (3) elder sister's daughter. They do not, however, marry daughters of younger sister. The '*thera*' or bride price is Rs. 2. Widow marriage in *Sheerudike* form is permitted. In this form of marriage which is celebrated in a simple manner, away from the village limits, the widow generally marries a widower and very often she will not have any issue by the deceased husband.

7. The *Kurubas* constitute a well knit organisation. A committee of 5 persons of their caste manages the *Beereshwara* temple. They have got a common fund from which they distribute loans to the members of their caste levying reasonable rate of interest. The members of the committee of elders who also function as members of informal panchayat are called *Buddivanthas*. They are invariably consulted on matters of common importance concerning the caste and disputes of minor nature are referred to them for adjudication. They are all persons who are held in esteem and their leadership is acknowledged by giving them special honour on the occasions of marriages and the like. The *Kurubas* of this village have built a community hall at a cost of about Rs. 10,000 for the use of their own members just by the side of the *Beereshwara* temple. The temple festival and various social gatherings including marriages take place in this building which is equipped with facilities for cooking food etc.

8. *Kurubas* are hard working by nature. Their women also work in the fields. Most of them are economically backward in this village. They live in congested houses, the average size of a family being 6.7.

Lingayats

9. *Lingayats* who are to be found practically in the whole state are ancient settlers. Their traditional occupation continues to be agriculture. They are

*Vishwakarma, Gangematha, Mudaliar, Vokkaliga and Nayana Kshatriya.

Shaivites and they follow the philosophy of Veera-shaivas. They worship Shiva and visit the Shaivite temples in the village which are managed by them. L. K. Ananthakrishna Iyer writing on Lingayats in the book 'The Mysore Tribes and Castes' (Volume IV—Pages 81-82) observes as follows: "the Lingayats are a religious community consisting of various castes held together by the bond of their common religion. They are also known as Lingawants, Lingangis, Lingadharis, Sivabhaktas and Virasaivas. The members of the community prefer to be called Virasaivas. They derive their name from the Sanskrit *linga* the phallic emblem with the affix *ayta*. In fact, the name literally describes them, for the true Lingayat* wears on his body, a silver box containing a stone phallus which is the symbol of his faith, and the loss of it is tantamount to the absence of spiritual faith. This emblem is worn by both the sexes. It is said that the sect seems to have been founded in the twelfth century, and that it soon attained considerable proportions, spreading rapidly to the South chiefly in the Kanarese country. The Lingayats, on the contrary, affirm that the sect is extremely old, and that it was recognized in the twelfth century". Without going into the question of the origin of the sect, it can, however, be stated without fear of contradiction, that in the latter half of the twelfth century the great Saint Basava expounded the doctrines of Veerashivism with great religious fervour. It can be truly said of this revolutionary genius that he emphasised the brotherhood of man and endeavoured to bring together persons of different castes who agreed to accept the new faith. Lingayats are, therefore, said to profess a non-caste religion. L. K. Ananthakrishna Iyer adds as follows: † "The aim of Basava seems to have been for the abolition of caste and adoration of many gods. He had succeeded in forming a homogeneous community composed of all grades and castes; but after his death, the community has been gradually drifting into a caste with its endogamous and hypergamous groups because of the assertion of social distinctions". There are two classes among Lingayats viz., (1) priestly class or *Jangamas*, (2) the class of laymen or *laukikas*. The *Jangamas*, who are regarded as moving and living *lingas* are held in high esteem and greatly revered. They are of two classes celibates and married. The former are divided into 3 sub-divisions, namely, *Pattada swami*, *Charamurthi swami* and *Viraktas*. The first two are heads of Mathas and the third class called *Atilas* remain practically as recluses, devoting their time to the study

of religious scriptures. The *gurusthaladavaru* are those who come from religious families of *Jangamas* and they can become the spiritual guides of Lingayat laymen. They conduct all religious ceremonies on occasions of births, marriages and deaths.

10. Lingayat faith had ever and anon encouraged conversions to its fold and as a result, there are a number of endogamous groups among them. L. K. Ananthakrishna Iyer says ‡ "The chief among them are the following, namely, *Panchamasalivaru*, *Sadaru*, *Nonabaru*, *Silavantiaru*, *Kavadigaru*, *Malavaru*, *Melpavadadavaru*, *Dhulpavadadavaru*. There is no inter-marriage between the members of these castes, nor do they have inter-dining. But they can sit to dine in different groups and rows in religious mathas whenever occasion necessitates". The main endogamous groups which exist in the village are: (1) *Sadhu*—18 households, (2) *Sajjans*—10 households, (3) *Jangamas*—6 households, (4) *Bhandaris*—5 households, and (5) *Kumbaras*—4 households. Thus, in all, there are 43 families of Lingayats with a total population of 306 of whom 164 are males and 142 are females. Nowadays in the matter of inter-dining, the various endogamous groups no longer observe the rigid rule of sitting in separate rows. The Lingayats generally do not dine in the houses of persons of other communities. They are vegetarians. The adults as well as children, like persons of other castes in the village, take two principal meals in the afternoon and in the night. In the morning they take breakfast which will be either a light meal consisting of the left over of the previous night or something by way of tiffin. Except Brahmins others take food and water from them. They occupy a high social status in the village. The *Kumbaras* and the *Bhandaris* among them belong to the hereditary class of potters and barbers.

11. Nowadays girls are married only after they attain puberty, though it was common in the olden days to marry infant girls. There are 5 different clans among them and they claim to be descended from 5 Acharyas—*Revanaradhya*, *Marularadhya*, *Ekoramaradhya*, *Panditaradhya* and *Viswaradhya*. Each clan was split up into a few sections and each section was further split up into twelve *Bhagis* or sub-sects. A man cannot marry a girl of his own gotra, even though she belongs to a different sub-sect. Marriages with the daughter of maternal uncle or paternal aunt are the common types of the consanguineous marriages. The laymen marry within their

own sub-caste, but the *Jangamas* may marry in all castes provided they are Lingayats. Marriages by exchange of girls, though allowed, take place only very rarely. Society does not tolerate polygamy and a person can marry a second time when the first wife is living, only when he has no issues by the first wife, and that, with her consent. Adultery is viewed with stern disapproval. Divorce is not permitted. Widow marriage which is an uncommon feature takes place only under exceptional circumstances in the *Koodike* form. The women married in such form do not enjoy the same social status as other married women.

12. The Lingayats consider the festivals of Shivarathri and Nagarapanchami as very sacred and they fast on those days. They also observe Ganesha-chaturthi, Ugadi, Deepavali etc., as persons belonging to other castes do. Monday is a sacred day and the cultivators do not yoke the bullocks on that day. They owe allegiance to one or the other of the religious mutts.

13. Forty families have lands of whom 33 are cultivators, while the remaining 7 who have leased out lands to others are engaged in such occupations as petty trade, hotel business and agricultural labour. There are 15 families which own and cultivate more than 10 acres each, 16 families own in the range of 5-10 acres and 9 in the range of 1-5 acres. Out of the 43 households, 36 households live in houses which have roofs of country tiles. 4 households have houses with Mangalore tiled roof and 1 household lives in a house which has R.C.C. roofing. 2 households live in thatched houses. The houses occupied by 38 households have mud walls, 3 have brick walls and 2 have walls of leaf.

Madivalas

14. The Madivalas are also known as Agasas. They speak Kannada and they are found throughout the State. Their traditional occupation is washing clothes. But a large number of them have taken to agriculture. They have certain ritual functions to perform on the occasions of marriages etc. For the professional work done by them, they are paid annually in kind. Mylreshwara is their chief deity. There are 17 households with a population of 108 comprising 52 males and 56 females. 11 households live in houses with tiled roof and the remaining 6 households live in houses thatched with grass or leaves. 12 households have houses of mud wall, while 5 live in houses which have walls made of leaves. Their housing condition

indicates that 6 households at least are very poor. 3 households among them are landless, 10 households have lands in the range of 1-4.9 acres, 3 households have lands in the range of 5-10 acres and 1 household which is rich owns 37.65 acres. Five households pursue the traditional occupation of washing clothes. 2 households own 6 asses which are used for carrying loads of washed and unwashed clothes as well as for bringing the particular variety of soil called by them *choulumannu* (fuller's earth) from the places where it is found.

The Madivalas have different *bedagus* (clan) and marriage within the same *bedagu* is prohibited. Nowadays infant marriage among them is unknown. They occupy a status which is above the Holeyas, Madigas and a few others. They are non-vegetarians, but do not eat beef. They have a caste organisation and the caste headman is called *Gowda*. They observe the various Hindu festivals and during the Gowri feast they worship 'Bhumidevaru' (earth God) and on that occasion they also worship their washing equipments like the tub, the steaming pot etc.

Valmikiis

15. The Valmikiis also known as Bedas are indigenous settlers. They are mostly found in the eastern and northern districts of Mysore State and in the adjoining tracts of the neighbouring States of Madras and Andhra Pradesh. Their traditional occupation was hunting several centuries ago. Their occupation is now mainly cultivation. In this village out of the 19 families having a population of 90 (44 males and 46 females), 15 families have cultivation. 12 families cultivate lands belonging to them and 3 families cultivate lands partly leased in and partly belonging to them. Out of the 15 cultivating households, 11 have each less than 5 acres for cultivation and 4 have lands in the range of 5 to 10 acres. The housing conditions of the Bedas in this village show that a large number of them are very poor. Only one household lives in a mud walled house having tiled room. 18 households live in houses with thatched roof and of these, 10 households live in houses which have even walls of leaf. The poor people go out for agricultural labour. There are 2 main divisions among them, namely Uru Bedas and Myasa Bedas. The Bedas of this village belong to the former division. Their mother tongue is Kannada. There are a number of clans or *kula* among them and marriage of girls with members of the same clan is prohibited. Widow marriage is permitted in 'koodike' form with permission from the elderly members of their caste. Divorces

*A true Lingayat or Virasaiva is one 'who worships his external world'—Mysore Census Report, 1901, Page 530.

†Page No. 87, Volume IV of the Mysore Tribes and Castes.

‡Page No. 89-90 Volume IV of the Mysore Tribes and Castes.

on grounds of adultery etc. are permitted and the women thus divorced are married in *koodike* form. They accept food and water from members of all the castes except Adikarnatakas, Muslims, Madivalas and Bestas. They are non-vegetarians, but do not eat beef. They do not indulge in hunting, as game is hardly available in the area. They mainly worship Mudalagiri Thimmappa, Rangaswamy and Hunumantharaya.

Melusakkare

16. The Melusakkares who are also known as Upparas in the districts of Kolar, Tumkur etc. and as Uppaligas in the district of Mysore are essentially agriculturists. In the ancient days the Kannada Upparas were engaged in making earth-salt and the Telugu Upparas in brick-laying and building construction. But their main occupation nowadays is cultivation. There is no inter-marriage between these two main endogamous groups. There are a large number of exogamous clans among them and marriage among members of the same *kula* is prohibited.

17. Out of the 15 families in the village, 13 families cultivate lands owned by them and one is landless. Only 3 families own lands in the range of 5 to 10 acres. 5 households out of which one has leased out, have 2.50 to 4.99 acres. 6 families have lands below 2.5 acres and family owns or cultivates above 10 acres. The landless are agricultural labourers. 9 households have houses which have tiled roof and 6 live in houses with thatched roof. 12 households have houses with mud walls, while 3 households live in houses which have leaf wall. They occupy the same place as Halumathasthas in the social status. They are non-vegetarians, but do not eat beef. They speak Kannada. They worship Mylareshwara, Mudaligiri Thimmappa and Bommeshwara. They are mostly Vaishnavas. They observe the important Hindu feasts. They also worship all the village Gods. They have a caste organisation of their own and their headmen are called *Shettys* and *Yajamans*. They are generally hard working and in many places they are expert cultivators of vegetables and flowers. They used to take a keen interest in the art of wrestling as well as in various physical exercises and they had their own 'gymnasias' also. But their interest in there are now on the wane.

Bahusara Kshatriyas

18. Out of the 10 families in the village, 8 families have lands and all of them have leased out the lands. Their main occupation is tailoring. They not only

stitch clothes for the villagers but also sell readymade garments in the neighbouring shandies. They speak Marathi and they accept food and water only from Brahmins. Their total population is 64 of whom 34 are males and 30 are females. They are mainly Vaishnavites and their chief deity is Panduranga Vittal. They also worship Mudaligiri Thimmappa and Venkateshwara.

Brahmins

19. There are 11 Brahmin households with a population of 70, of whom 42 are males and 28 are females. 2 households are cultivators of owned lands. 5 have cultivation of owned lands and have also partly leased out; one household has cultivation of owned lands, has leased out partly and has also partly leased in lands. 2 households have completely leased out lands belonging to them. 10 households have country tiled houses and one household has Mangalore tiled house. All the 11 houses have mud walls. The Brahmins of this village belong to the sub-castes of Hoysala Karnatakas, Babbur Kamme and Madhyas. There is inter-dining among the members of the several sub-castes, but inter-marriage does not normally take place. In the social hierarchy they occupy a high place. They do not take food and water from others. The Madhyas are mainly Vaishnavites, whereas those belonging to the other 2 sub-castes worship both Shiva and Vishnu. They owe allegiance to various religious mutts. There are a number of gotras among the Brahmins and marriage among the same gotra is prohibited. Infant marriages are nowadays practically unknown. The Brahmins observe several *samskaras* (Sacraments) during the life time of a person of which the following are the most important.

1. Jatakarma.
2. Namakarana.
3. Chouda.
4. Upanayana.
5. Vivaha.

20. These *samskaras* are observed with the object of purifying the life of a person. Though the traditional occupation of the Brahmins were priesthood and cultivation in the days of yore, as a result of the various changes which have taken place in the society as a whole the Brahmins can now be found pursuing different avocations in life.

Adikarnatakas

21. The Adikarnatakas are also called *Balagai*. Their traditional occupation is either cultivation or

agricultural labour. There are 13 families with a population of 82, of whom 38 are males and 44 are females. 7 families are owner cultivators, one family has leased out lands, 3 have cultivation of owned lands as well as lands taken on lease and 2 are landless. 6 families own and cultivate lands ranging from 5 to 10 acres each and one family cultivates more than 10 acres including land leased in. 7 households of Adikarnatakas live in tiled houses constructed mainly with subsidy granted by Government. 6 households have thatched houses. 12 households have mud walls and the house occupied by one household has walls of leaf. They are non-vegetarians. They were accustomed to eat beef also, but a good number of them have now given up this habit. They mainly worship Mudaligiri Thimmappa besides the other village deities. In 9 households they are aware that the practice of untouchability is an offence. Even though infant marriage of girls was widely prevalent in the olden days, it rarely takes place nowadays. In the social hierarchy they occupy a low place. They live in a separate locality which is situated at the outskirts of the village.

House Type

22. The buildings whether used for residential or for non-residential purposes have rectangular ground plan with inclined roof. Generally, roofs have only two oblique surfaces except in the cases of the very well-to-do whose houses have either four or even more. The houses have open yards only in the back. Many houses, particularly belonging to the Halumathasthas and Muslims, have no open yards at all. The yards are altogether away from the houses in the case of a few persons and the owners of these disconnected bits of yards stack their hay and other agricultural produce and also dump the cattle manure in a pit in the yard. The houses abut the streets and the main door set in the long wall opens into a common hall which in turn leads to one or more rooms inside. Invariably there is a separate door to the backyard. There are many houses with a common hall and one room only. In the case of very poor persons, one portion serves as a cattleshed and another as a kitchen. The majority of the houses of the Halumathasthas and Muslims have no separate cattleshed. In the village there are 89 houses which have separate cattlesheds and only 6 houses have separate latrines. The others use portions of the backyards as latrines or go out to the fields in the morning. The separate cattlesheds usually adjoin the rear of the houses. Only in the houses of the well-to-do there are separate bathrooms. Some use a small

portion inside the house for bathing either regularly or periodically. There are arrangements to drain out water from inside the house to soak pits dug outside the house and where there are no such pits, water is led into the streets. There are 221 houses with mud walls, 41 houses with walls built of dried coconut palm leaves called cadjan leaves and 3 houses with brick walls. Of the 41 houses which have walls of palm leaves 20 belong to Muslims, 10 to Valmiki, 5 to Madivalas, 3 to Melusakkares, 2 to Lingayats and one to Adikarnatakas (Table 13-A). Analysed with reference to the nature of roofs, it is found that 10 houses have Mangalore tiles, 177 have country tiles, 52 houses have cadjan leaves, 25 have roofs of grass and 1 house has R.C.C. roof (Table 13). The working class people mostly have mud-walled houses with roofs of cadjan leaves. The houses of a large number of Muslims and Valmiki in this village have for the roofing only cadjan leaves which are replaced once in 2 or 3 years, as and when they are worn out. The country tiles are also periodically reset and the broken ones replaced a little before the monsoon breaks out. Those who have the means to do so plaster the mud walls and whitewash them in the front side and inside the house, while those who are economically very poor do not plaster at all.

23. Out of 265 households in the village, 138 households comprising a population of 747 persons live in houses with 2 rooms. 5 households have only one room and the others have 3 or more rooms (Table X). The total plinth area of all the residential houses is 82,331 sq. feet which works out to an average of 310 sq. feet per household, indeed very inadequate from any point of view and much more so in a rural area where an appreciable portion of the house is utilised for keeping agricultural implements and produce. Table III which relates to the size and composition of households also shows that there are 66 households having 7 to 9 persons each and 33 households with more than 10 members each. These two categories alone account for about 60% of the total population. The average number of persons per household in the village comes to 6. The above statistics go to show that there is acute scarcity of accommodation even in the rural areas and there is urgent need to construct more houses on a planned basis to meet the demands of the growing population. The number of new houses constructed during the last 10 years has been negligible. The small houses and huts belonging to the Muslims, Valmiki, Kurubas, Melusakkares etc. are all congested and ventilation as well as sanitary conditions are far from satisfactory. Lingayats, Brahmins, Madivalas belonging to the

middle income group and the upper class have provided some ventilation to their houses and the sanitary conditions are fairly satisfactory, as they try to keep the premises clean. 7 houses of the Adikar-natakas have been built with subsidy from Government and they have ventilation to some extent, because they have been constructed in accordance with approved plans. The living space which the inmates actually will have in most of the residential houses is quite insufficient for their requirements. Being agriculturists, a major portion of their house is utilised for keeping the agricultural implements and the agricultural produce. As already pointed out, the number of houses with separate living rooms is also limited. In these circumstances, there is acute scarcity for accommodation in most of the houses and they also lack privacy. Villagers rarely think of constructing new houses except when it is indispensable to do so. Middle class people who commence construction of new houses generally do not consider the resources and do not get proper plans prepared. As a result, they find themselves in pecuniary difficulties right in the middle of the construction work and out of sheer helplessness leave things unfinished for years together. In this village a person belonging to the Halumatha caste started about 4 years ago with an ambitious scheme of constructing a new house, the cost of which is out of proportion to his resources and as a result, the work has come to a standstill after reaching an advanced stage. Very often the local contractors mislead the villagers to embark on ambitious constructions on the basis of ill-conceived plans.

24. For the construction of new houses the villagers get timber, Mangalore tiles and other materials from Kadur. Country tiles are available for purchase in the village itself. Masons, carpenters and general labourers are locally available. A carpenter is paid Rs. 5 per day and a mason is paid about Rs. 4. It is also customary to entrust various items of work like construction of walls etc. on a contract basis. The coconut trees which have withered and/or have been up-rooted by wind are used for the construction of houses. A house with mud walls and the country tiled roof belonging to a middle class person costs about Rs. 3,000. Houses with mud walls and thatched palm leaves belonging to poor persons cost about Rs. 600 each. Small huts with walls of cadjan leaves are put up by the people themselves incurring nominal expenditure. In the last decade 3 upper class households have constructed quite big houses, the estimated cost of each being more than Rs. 20,000.

25. There seems to be no special preference for the facing of main doors, as there are houses which face

in all directions in the village. The construction of a new house is, however, commenced on an auspicious day suggested by Brahmin priests or other scholars and after completion of the work, the house warming ceremony of *Gruha pravesha* is also celebrated on an auspicious day, when friends and relatives are invited and sometimes also fed.

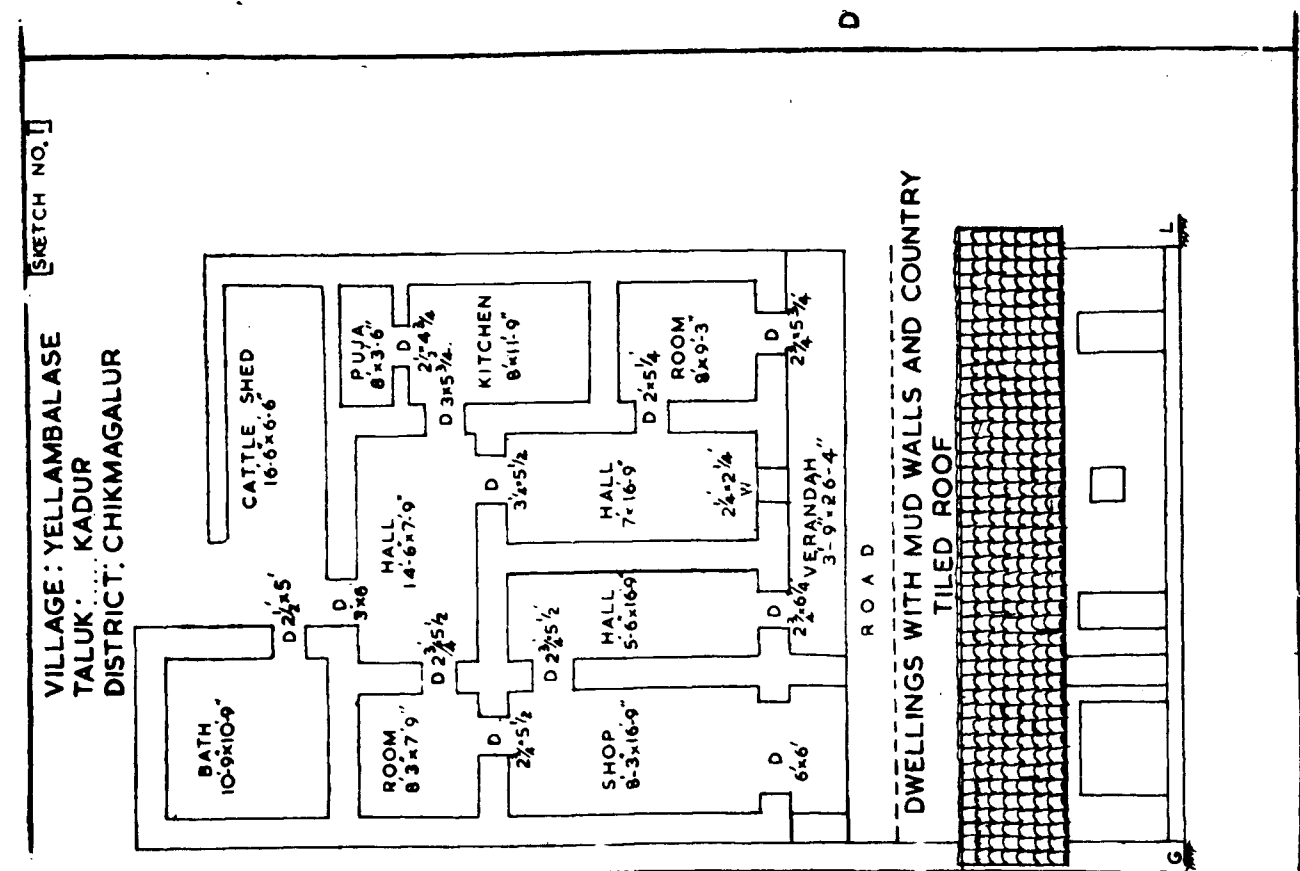
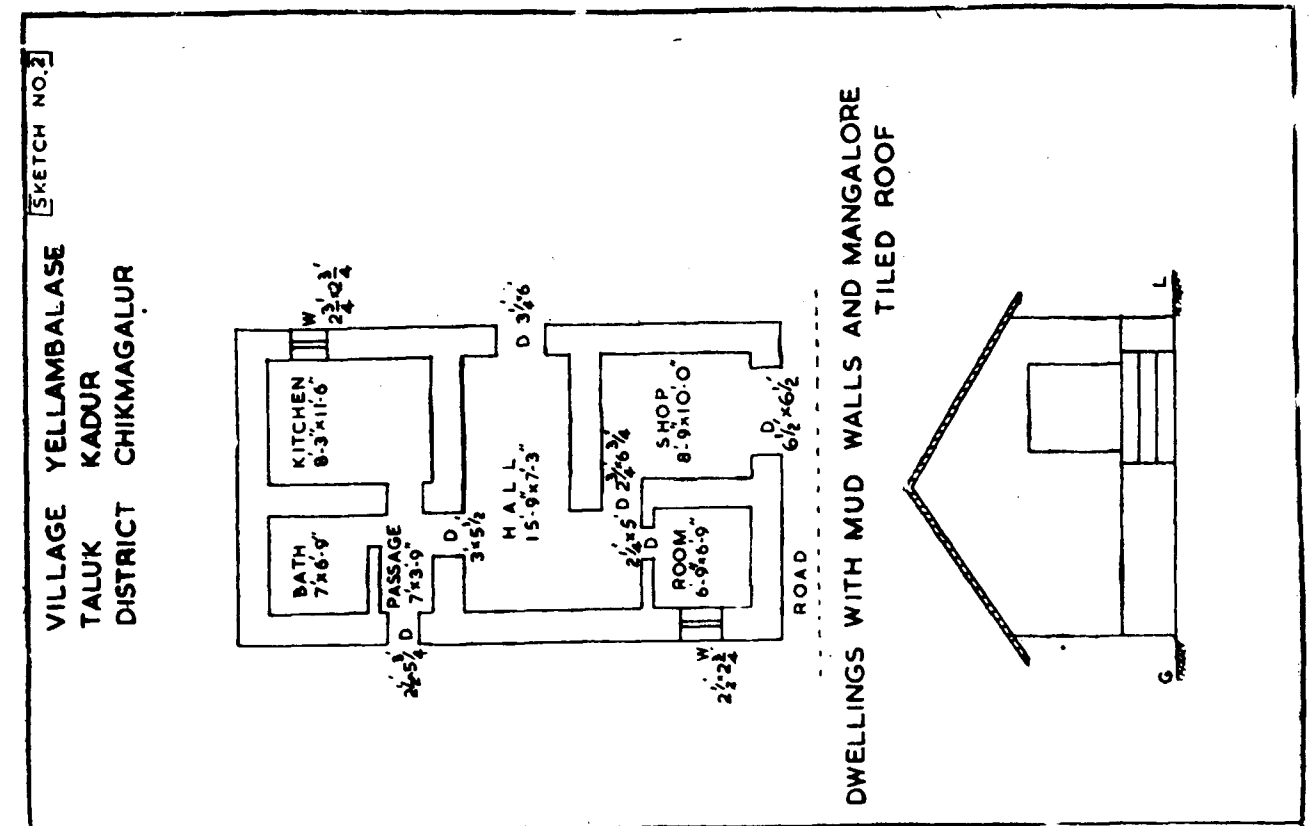
26. Sketches of 4 typical houses belonging to persons of different income groups are appended. The house shown in sketch No. 1 belongs to the Chairman of the Village Panchayat who is a cultivator besides being the shanubouge of an adjoining village. He is also the Secretary of the local Multi-purpose Co-operative Society. There are 3 adults and 7 children residing in his house. He comes under middle income group. The plinth of the house is 1,713 sq. feet. It is a mud-walled house with country tiled roof which has a cattleshed and a backyard in the rear. The house abuts the road and the main door faces south. There are 3 halls, 3 rooms, a kitchen, a pooja room and a separate bathroom. It has no latrine. The doors and windows are of jungle wood, the walls are mud plastered and the flooring is either of mud or gravel. The height of the doors varies from 5 to 6 feet and the width varies from $2\frac{1}{2}'$ to $3'$. Windows are of the dimension of $2\frac{1}{2}' \times 2\frac{1}{2}'$. It is an old house constructed several decades ago and its estimated cost is about Rs. 4,000.

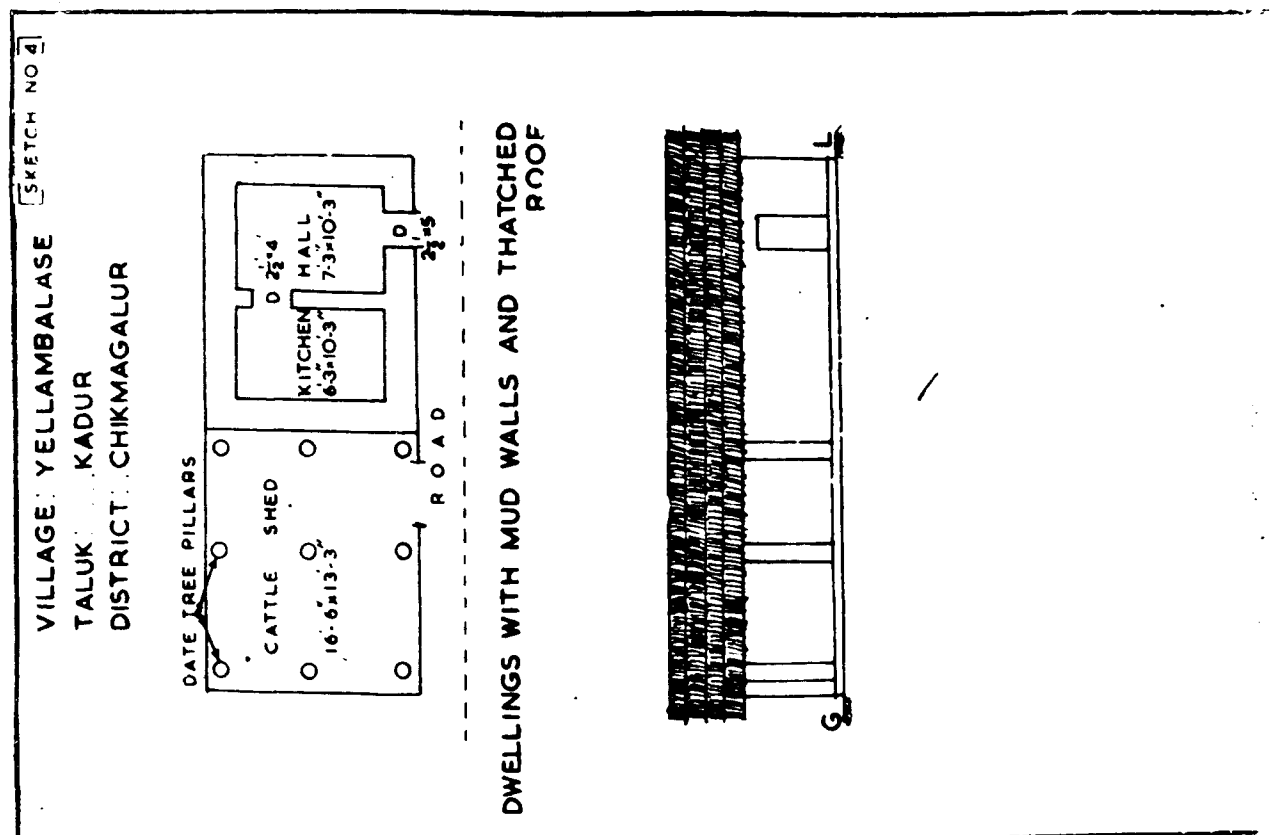
27. Sketch No. 2 relates to the dwelling house of a tailor-cum-cloth dealer also coming under the middle income group. Its plinth is 540 sq. feet. There are two adults and three children living in this house. It is a house with mud-walls and Mangalore tiled roof. The doors and windows are of jungle wood and the walls are mud plastered. It has one hall, two rooms of which one is used for running a shop, a kitchen and a bathroom. The main door faces north. Its cost is about Rs. 2,500.

28. The house shown in sketch No. 3, belongs to a widow, who is a land rent receiver. One of her sons is a carpenter. Her annual income is Rs. 770 from both the sources. The house has a hall, a dining room, a kitchen and a bathroom. And, the cattleshed as well as the openyard are in front of the house. The main door faces north. Its cost is about Rs. 1,200. The plinth is 1,065 sq. feet.

29. Sketch No. 4 relates to a house which has mud walls and thatched roofs. The doors are of jungle wood and the pillars in the cattleshed are of wild date. The plinth is 814 sq. feet. The main door

YELLAMBALASE





faces east. There are only four adults living in this house. The cost of the house is about Rs. 200.

30. The housing conditions in this village suggest beyond all doubt that there is an urgent need for a phased programme for construction of new houses. Further, majority of the villagers require financial assistance by way of loans. Unless there are suitable agencies which encourage people to undertake new constructions on a planned basis the improvement of housing conditions in the rural areas will, for a long time to come, remain only as a dream.

Dress and Ornaments

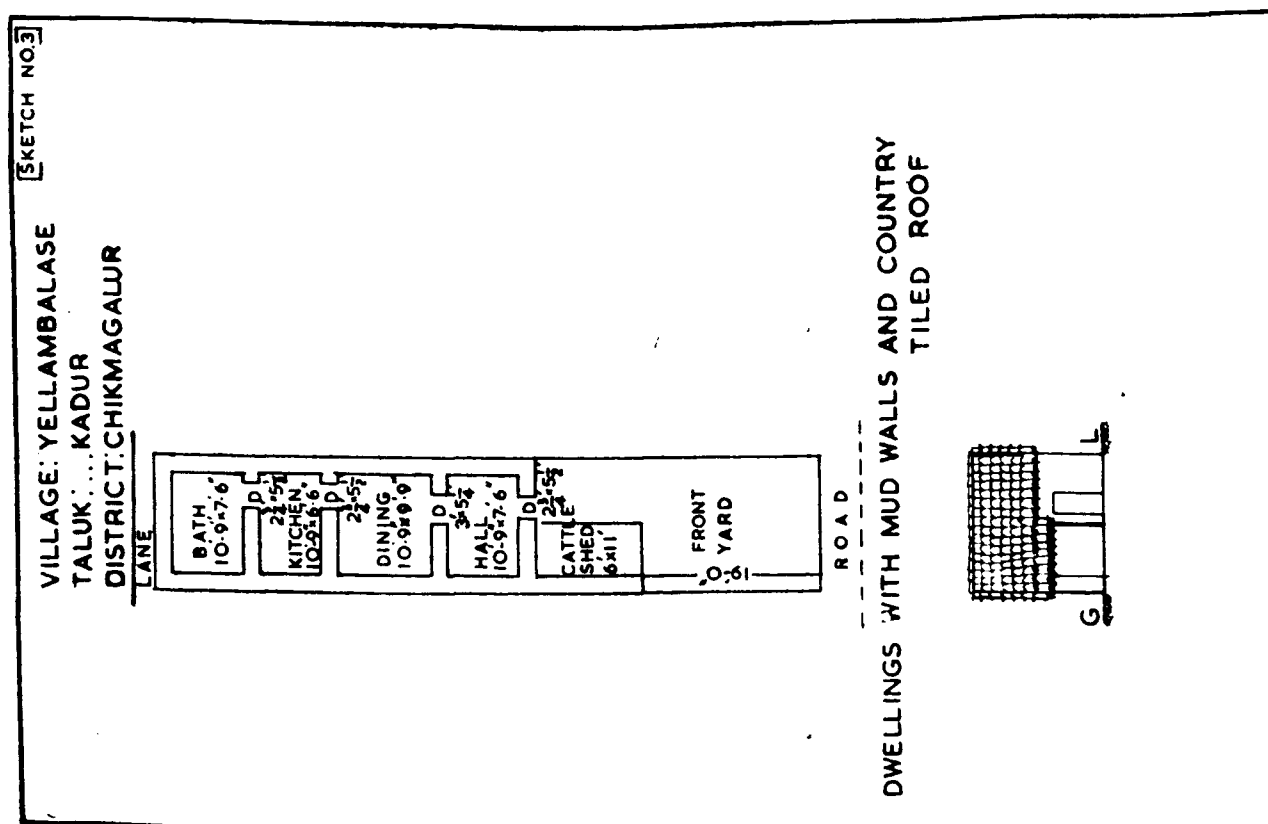
31. The working class males wear knickers and a shirt with half-arm sleeves irrespective of caste. If some of them have dhoties, they use them only on important occasions or when they happen to go out of the village. Educated persons and those who are in comparatively affluent positions wear dhoties of medium or fine varieties. The richer classes wear the superfine varieties of dhoties. The Muslim males wear pyjamas while not working. Use of underwear is becoming common among many villagers. The females wear sarees and blouses. Handloom sarees of lower counts are preferred for daily use. The Muslim women who are well-to-do wear pyjamas occasionally. Middle class and upper class women invariably have one or more silk sarees which they wear on special occasions like marriages, festivals etc. The male children wear shorts and shirts with half-sleeves, while small girls wear frocks. Bush shirts are becoming common. Adult males commanding higher social status wear dhoty with *kacha* and also wear turbans. Women wear saree in the ordinary way. Some of the Muslim males wear caps. Dresses torn in some places are not discarded by the poor. They continue to wear them until the dress becomes totally useless. The services of the dhobi are made use of by the middle class and the rich people. 18 households in the income group of Rs. 150 and above per month and 8 households in the income group of Rs. 101 to Rs. 150 send clothes to washermen. (Table 12-B). The poor people wash their clothes themselves at the canal or nearby wells periodically, using soap, if they can afford to do so. There is a preference for the dresses of deep colours like brown, orange, green, blue, or a combination of one or more colours. Red sarees, however, are used by widows only. On the occasion of marriage yellow saree is worn by the bride, particularly among Brahmins. Most of the cultivators and many having other occupations also use chappals. The tendency

now is to purchase them either at Kadur or in the nearby shandies, instead of depending solely on the village cobblers. Excepting those women who go out for field work, the others among them do not use chappals. Shoes or slippers are used by very few persons in the village.

32. The ornaments commonly used by women are the waist-belt (*dabu*), bracelet (*kadaga*), anklet (*kalchain*) and toe ring made of silver. Gold ornaments like ear-ring (*vole*), nose-screw, necklace (*addige*), chains of different varieties, *nagaru*, *kasina sara* etc., are used by those who can afford them. The toe rings are worn only by married women. The nature and number of ornaments owned by a family no doubt depend upon its economic conditions. There are a number of families which due to dire poverty do not have any ornaments worth mentioning and not even the silver *kadaga* which is very often the sole ornament of the women of poorer classes.

Household Goods

33. Vessels of copper, brass and bronze are used by the villagers for various purposes. Earthenware are used by most of the people for cooking purposes. Those who are poor use earthen vessels for all purposes including the storing of water and grains and will have just one or two small vessels of brass for washing hands and taking drinking water to the fields etc. Bronze plates are used for taking meals in the middle class families. On the occasions of marriages and similar functions, whenever bigger vessels of brass or copper are required, the villagers generally borrow from the common pool of vessels which are under the control of the caste councils. Tables 12 and 12-A show the details of furniture and various household goods owned in the village. According to Table 12, 11 households own bedsteads, 24 households own chairs, 19 own tables, 15 own stools, 12 own benches and 3 households own wall shelf. There is one household which possesses a wall clock. Brahmins and Lingayats own more articles of furniture than any other single community. The articles of furniture owned by the households of other castes are negligible. There is not even a single household among *Bedas Adikarnatakas*, *Gangamathasthas* and *Viswakarmas* who own any item of furniture and this factor reveals to a great extent the backwardness of these communities. This is in consonance with the fact that none of these castes has any households coming under the higher income group of Rs. 151 and above per month. Low literacy, non-availability of timber locally and economic backwardness are the reasons



for such inadequate equipment and poor use of furniture by the villagers. The use of radio, petromax and other articles of luxury is of recent date. Six households own radio receivers and 5 households possess petromax. In the entire village there are only 4 households owning bicycles and the reason for such small number is that important centres of administration and commerce are too far away to be reached conveniently by bicycles.

Food and Drink

34. Jowar and ragi are the two important food-grains used by the people. 141 households use jowar as the staple food and ragi as supplementary food (*vide* Table XV). 38 households use jowar, ragi and also rice. 69 households use rice and ragi. Only 14 households—7 of Brahmins, 3 of Lingayats, 2 of Kshatriyas, 1 of Mudaliars and 1 of Muslims—use exclusively rice and 3 households of the Halumatha use exclusively ragi. Jowar and ragi are used by a larger number of households mainly belonging to Halumatha, Valmiki, Lingayats, Madivalas, Melusakare, Adikarnataka and Muslims, because they are grown by most of the cultivators among them. The production of rice is very limited in the village. A diet of jowar or ragi enables the cultivators and the working class people to work harder than they could on a diet of rice. Jowar is taken in the form of 'rotti' in the mornings. In the afternoons and in the nights the flour of jowar or ragi is boiled and is formed into lumps and they are taken along with a side dish. Bits of these lumps soaked in the side dish are swallowed without chewing. Rice is used by the poor people only on rare occasions such as feasts and festivals. Small children are often served with cooked rice. The well-to-do class, particularly among the Lingayats, use partly rice and partly ragi or jola for their daily food. Most of the Brahmin families use only rice. Even though wheat is grown by a number of families in the village, it does not form part of their staple food. They use wheat only occasionally. 59 households of Lingayats, Brahmins and Vishwakarmas are vegetarians and 206 households belonging to the other castes are non-vegetarians. The non-vegetarian food which they can afford only once in a way consists of meat of sheep or goats and chicken. Fish is not available in the village and game even in the form of rabbit, black buck or wild boar is a luxury. During the working season the poor people also take food thrice, even though the quantity taken for the breakfast is less. On an average the villagers take about 16 ounces of food, except when on account of poverty they are not able to consume

at that rate. Children take meals thrice a day. The recent trend among the rich and some of the middle class families is to take something in the nature of a tiffin for breakfast in the mornings along with a beverage. Coffee is popular among the Hindus and tea among Muslims and they take the drink once or twice daily according to their resources. There are 3 hotels in the village of which two have been started during the last decade. Visit to the hotels has become a habit with many and those who cannot get coffee or tea prepared in their houses drink in the hotel. 251 households coming under different income groups take coffee or tea regularly and in some of the communities such as Brahmins, Lingayats, Madivalas, Kshatriyas etc. almost all the households are accustomed to take coffee or tea (Table 11-A). A large number of families in the village do not use buttermilk. A cool drink also called 'sherbat' is prepared from lime or other fruits and used by the villagers during summer. Ghee is a luxury to many. The cooking medium is mainly groundnut oil. On festival days rice is cooked in almost every household and in addition to the daily routine food, one or two additional items of dishes including *payasa* (a sweet liquid dish) are prepared. Among the sweets common among all castes *vobbettu* (a pan-cake with a sweet core covered with a fine layer of wheat dough) is the most popular.

35. The vegetables commonly grown and used by the villagers are brinjals, lady's fingers, beans, all varieties of gourds, cucumber, leafy vegetables like *harave* (amaranthus) etc. There are only 9 households in the village which use vegetables for more than 20 days in a month; 32 households use for about 10-20 days and 172 households use for less than 10 days in a month. On the days when vegetables are not available, the villagers use either tur-dhall or one or the other pulses for preparing the *saru* (soup) or *huli* as they call it. Only 11 households in the entire village grow vegetables. The main reason for such scanty cultivation is that those who are anxious to grow vegetables have no backyard or other suitable place, while those who have such facilities have no inclination to grow.

Birth, Marriage and Death

Birth

36. The common practices relating to birth prevalent among all the castes belonging to Hindu religion are: (1) a ceremony known as 'seemantha' is performed in the husband's house during the first preg-

nancy; (2) the first delivery invariably takes place in the house of the mother's parents and a separate room or at least a separate place in the house is set apart for delivery; (3) after the placenta is expelled, it is disposed of by burying the severed naval cord kept inside a pot with a coin and betel leaves in a cool place in the compound of the house; and (4) the *Namakarana* ceremony takes place either on the ninth or on the eleventh day after the necessary purification ceremony is over.

37. The daughter is invited for subsequent deliveries also in case the economic condition of the father is sound. The villagers mainly depend on the village *soolagithies* (dais) for the delivery. There is no trained midwife in the village. The nearest is at Yegati, but her services are not requisitioned, unless delivery is beset with complication. The nearest maternity hospital is at Kadur and is resorted to only on rare occasions. For each delivery the village *soolagithi* is paid rupees two to five. Whenever there is any protraction or difficulty in the delivery cases, generally the villagers irrespective of caste resort to magico-religious ceremonies, besides requisitioning the services of doctors. Persons of different castes observe pollution for different periods. For example Brahmins observe pollution for ten days and among Kurubas pollution is observed by the mother and child for nine days. Lingayats do not observe any pollution either on the occasion of birth or death. Among them if any delivery takes place in the house, food is not cooked till a *linga* is tied to the baby which is generally done either on the same day or on the next day and till then, either the closest relatives or friends invite the inmates for meals. The following extract relating to the post-natal ceremonies among Lingayats, taken from the article on Lingayats by L. K. Ananthakrishna Iyer (page No. 100-101 of the Mysore Tribes and Castes, Volume IV) gives a clear picture of their customs in this regard which hold good even today. "When a woman in an orthodox family is big with child, she has to wear a *linga* for the sake of her child; for it is believed, that the embryo begins to have life during that month. Soon after delivery, the mother and the baby are washed, and the *linga* is removed from the arm of the mother, and tied round the neck of the child. On the eleventh or twelfth day a jangam is invited, and with his *dhul-padodaka* (water collected after washing the feet), the house and all the members of the family including the mother and the baby are purified. The chief member of the family seats the jangam on a *gaddige* (raised seat) and collects the water in a basin. Drops of water are forced into the mouth of the baby. When

the priest finishes the *puja* he is given *tambittu* (sweetened rice and the flour), soaked pulse fruit, which is called *kriyakattalai*. Then, on a plaintain leaf rice is heaped and a kalasa is installed on it. The priest worships the kalasa, takes the child in his arms and washes the child's *Linga* by *panchamrita*. After tying it round his neck, he mutters *Sivapunchakshari mantram* in its right ear. It is called *karnabodha* (instruction through the ear). Then in consultation with the members of his family, he gives a name to the child. In the Bombay Presidency after the birth of a child, five married women go to a river or a well, worship Ganga, and bring a pot of water. The mother receives it at the door, and places it under the cradle on *cholan*. The child is then put in a cradle, when a name is given by the maternal uncle or aunt. Immediately, all the women assembled assault the name with their fists. After this, jangams are fed, and wet grain is distributed. The names of boys and girls are those belonging to Siva and his consort. Sometimes, they have the name of Basava, *guru* or *acharya*. The following are some of the names in vogue among them:—

Men	Women
Basavalingappa	Basavamma
Channabasavappa	Guramma
Gurulingappa	Channabasavamma
Gurubasavappa	Deviramma
Karibasavappa	Gangamma
Mallikarjunappa	Nirvanamma
Mahesvarappa	Parvatamma
Nirvanappa	Omkari
Nanjundappa	Siddamma
Omkarappa	Viramma
Rudrappa	Chikkabasavamma
Sidalingappa	Revanamma
Virabhadrapappa	

38. Among Muslims *Chhathi* or sixth day rite is observed when the mother and child are given ceremonial bath. A midwife conducts this ceremony which will be attended by women relations and generally there will be a feast. The period of impurity for Musalman women after child birth lasts for 40 days. During that period she is not allowed to pray, touch the Koran or enter into a mosque. This custom is on a par with those observed by Hindu women who also, do not go out of the house or visit a temple before Gange puja is performed.

39. During the confinement, the mother is not allowed to work or even move about for at least a month and she is given as nourishing a diet as possible. The child as well as the mother are given periodical baths. She is sent to her husband's house in an odd month after visiting a temple and offering puja. The baby is fed on mother's milk for over a year and when it is insufficient or not available, the child is fed on cow's milk. After about one year the child is given cooked rice, mixed with ghee. The Brahmins observe a ceremony known as *Annaprasana* when the child is first initiated into the eating of rice. When the first issue is a boy, the news is received by all with great joy and when it is a girl, it is also considered as auspicious. A boy after 3 girls is considered auspicious, while a girl after 3 boys is considered not so. Birth of children on certain *nakshatras* is considered inauspicious, particularly for one or the other persons in the family and on all such occasions a propitiatory ceremony is arranged.

40. Among the Muslims as soon as a child is born the priest from the mosque is sent for, who while whispering holy words to the ears of the child also pronounces a name of the choice of the parents simultaneously. This, in essence, constitutes the naming ceremony. Very few among the Muslims record the time of birth. The mother is given rich non-vegetarian food during the suckling period for about a year.

41. The Kurubas invite Brahmin priest for the naming ceremony. It is a common practice among many in the various castes to give the name of either the family deity or some other favourite deity to the child. It is also customary among some to give the name of the ancestors particularly to the first born.

42. Subsequent to the birth of a child the various ceremonies which Brahmins observe are : (1) *Namakarana*; (2) *Annaprasana*; (3) *Choodukarma* (if the child is a male) and (4) *upanayana* (also for a male child). The *namakarana* ceremony is observed by the people belonging to other castes also. The Lingayats observe the ceremonies of *Lingadharane*, *dikshe* and some of them also observe *Upanayanam*. The Muslims also observe the naming ceremony like Hindus and the other ceremonies which they observe are: (1) the sixth day ceremony; (2) the *mundan* or shaving ceremony; (3) the rite of initiation at the age of 4 years, 4 months and 4 days (this is a rite when the name of God is pronounced); and (4) the ceremony of circumcision for boys between the ages of 7 and 12.

43. The child rearing practices are very much the same among all communities. The practice of applying some bitter juice such as that of neem to the

breast for weaning purposes is prevalent among some women in all castes.

Marriage Ceremonies

44. Marriage, considered in all the castes as a sacred ceremony, is performed in the case of girls after they attain their fourteenth year, and in the case of boys after they are at least 20 years old. Marriages within the same *gotra* among Brahmins and within the same *kula* or *bali* among others are not permitted. Post-puberty marriages are quite common. Boys are not married unless they are generally well qualified to eke out their living or if pursuing a family occupation they are active family workers. Likewise, by the time a girl is married she would have received sufficient training to be a good house-wife and also a dutiful daughter-in-law. The latter qualification is very essential as in the rural areas joint family is still an important institution and the daughter-in-law becomes a responsible member of the joint family immediately after marriage. It also augurs well for the future that female education is now receiving more serious attention than before.

45. Except in the case of Brahmins, among all the other castes marriage proposals are initiated generally by the bridegroom's party. The recent trend, however, in the case of Lingayats has been for the bride's party to initiate the proposal, as with the advance of higher education, the bridegroom exhibits less haste to get married. The settlement of the marriage alliance is marked by a ceremony known as *nishchithartha*, when the terms of the marriage are all settled, lest there should be any misunderstanding later on in the matter of either giving or taking. Village elders are generally present on such occasion. The marriage takes place in the house of either the bridegroom or bride according to the convenience of the parties and as settled by them. An auspicious day for the marriage is fixed after consulting a *purohit*. Marriages are over generally in one day and in certain castes they are, however, spread over for 2 days. The Aradhyas who are of the priestly class officiate during the marriages in the Lingayat community. Among the other castes Brahmin *purohits* are invited for conducting the marriage. The practice of giving dowry is not prevalent in this village. The practice of paying 'thera' or marriage payment is prevalent among Kurubas, Agasas and Bedas and the amount varies from caste to caste. Distribution of betel leaves and nuts according to the rank and social status of the parties is an important item of duty to be meticulously discharged by those performing the marriage.

Among the Brahmins and Lingayats, the bride's father spends more than the bridegroom's father and in the case of other castes, it is the other way. The old practice of incurring debts for marriages still persists even though it is gradually becoming less. To keep up the social status debts are incurred by the middle class families. In the village 28 households have contracted debts to the tune of Rs. 29,830 for the purpose of celebrating marriages which works out to 17.2% of the total debts.

46. Marriage among close relations like a man marrying his father's sister's daughter, or mother's brother's daughter are common among all the castes.

47. Among Muslims the bridegroom is not generally allowed to see the bride. The parents of the bridegroom see the bride and settle the marriage after obtaining the consent of their son. Generally, the marriage is conducted in the bride's place. Marriage within any sub-caste among them is permissible. During the marriage the priest from the mosque is invariably present. He asks the bridegroom thrice whether he is willing to marry the girl and thrice he replies 'I agree'. Similar reply is elicited from the bride through female relations. The 'thali' is tied to the neck of the bride by some elderly females. The bridegroom is then asked to sign in the register of marriages where all details regarding names, parentage, age of the parties are noted. The 'bridal money' (Mahar) which the bridegroom's party has agreed to pay is noted in the register. Finally, passages from Koran are read and thereafter a dinner follows.

48. Widow marriage though permitted among all the castes except Brahmins, is rarely practised. Adultery and extra-marital sexual relations are invariably looked down in every caste. Though polygamy is not objected to under certain circumstances, none in the village is having more than one wife living.

Death Practices

49. When a person is about to die, generally he or she is brought to the verandah of the house and when the life is about to be extinct the person is instructed to utter the name of God. It is also customary among Hindus to put a little rice and water inside the mouth of a dead person. The body of the deceased is washed and dressed in a new cloth. It is taken out for burial or cremation only after the close relations who are near gather round after sending information to them. The body is placed on a bier and is carried by 4 persons. The chief mourner, usually the eldest son,

carries an earthen pot in one hand and fire in the other and walks in front of the bier.

50. Excepting among Brahmins who cremate the dead, in the case of all others, the dead are buried. The Muslims remove the child and then bury the pregnant women.

51. The Lingayats bury the dead body in a sitting posture. Among Lingayats there are 2 kinds of burials, viz., (1) *gomuka samadhi*, facing the east or the north which is for married persons; and (2) *shikara samadhi*, which is for celibates and is in the form of a peak. The corpse is kept on the platform of the grave in a cross legged position and the *guru* performs the last blessing by putting his right foot on the head of the dead body. Ashes and faded *bael* leaves and flowers are put into grave before it is filled with earth. The funeral comes to a close when the *guru* declares that the dead person has reached *kailasa*. On the eleventh or the twelfth day, the Lingayats feed their castemen and the jangams. There are no other elaborate funeral ceremonies. Some Lingayats observe *sraddhas* just like the Brahmins. Some others propitiate Shiva with *rudraksha* for eleven days. There is no impurity for death for Lingayats. They do not, therefore, observe any pollution.

52. Among Brahmins various functions are performed on the third day and from the seventh to thirteenth day. The first annual ceremony is also gone through in detail and thereafter yearly *sraddha* is performed by the sons of the deceased. Brahmins and all the other castes except Lingayats generally observe pollution for a period which ranges from 3 to 11 days. The Kurubas offer cooked food at the grave on the third day and on the eleventh day. After cleansing themselves of the pollution, they give a general dinner to the castemen in the village. They do not observe annual *sraddha*. They worship their ancestors by observing *pitrapaksha* every year after Navarathri and before Deepavali. For the function on the eleventh day after the death of a person, they sacrifice a sheep and the invitees are fed with its meat. Among Agasas and Bedas, the chief mourner observes pollution for eleven days and the rest for three days. In the case of children, the Bedas observe pollution only for 3 days. The Agasas and Bedas make *puja* in the names of the deceased ancestors on the new moon day in the month of *Bhadrapada* and invite their castemen to dinner.

53. Among Muslims, when death is imminent, a *Moulvi* is sent for to repeat the *Kalima* in a loud

voice, so that the dying man by hearing this sound may bring it to his recollection and thus die in peace and faith. As soon as life is extinct, the body is washed and covered with white cloth. The body is carried to the graveyard in a coffin or on a bed with the head of the deceased towards the north. In the burial ground prayers are offered by all those who accompany the corpse and then the corpse is buried with the head to the north. On the third day after burial, relatives visit the grave and recite selections from the Koran. Prayers are repeated on the tenth, twentieth, thirtieth and fortieth day after death. On the day of death, neither the family nor the near relations touch food. On the second day the relatives of

the deceased send victua's to the mourners and on the third day food is distributed to the relatives as well as to the poor people. Those who have the means, build tombs for the dead. They perform death ceremony four times during the year of death of a person and on each occasion a sheep is killed and a feast is arranged for the relatives and other invitees. The poor among them perform ceremonies only twice on the ninth day and on the expiry of one year. According to them on the expiry of one year the deceased person reaches the abode of his ancestors. The Muslims also perform every year a ceremony called *shaban* which corresponds to the *pitrupaksha* ceremony performed by the various castes among Hindus.

CHAPTER III
ECONOMY

A. Economic Resources

The area of the village Yellamba'ase is 2.36 sq. miles or 1,611 acres 34 guntas. The village has no forest of any kind. The particulars relating to the utilisation of land for the year 1961-1962 are as given below :—

	Acres-Guntas	Percent- age to the total area of the village
1. Forests		..
2. Barren and Uncultivable land	24-39	1.7
3. Land put to non-agricultural uses	233-32	15.4
4. Cultivable waste	24-38	1.7
5. Grazing ground	316-15	20.8
6. Net area cultivated	911-30	60.4
TOTAL	1,511-34	100.0

According to the village revenue records the extent of registered wet, garden and dry lands as fixed during the previous settlement is as follows :—

Nature of land	Extent	Assess- ment
	Acres-Guntas	Rs. p.
1. Wet	430-30	1,859.91
2. Garden	97-23	354.94
3. Dry	358-30	309.04
TOTAL	887-03	2,523.89

2. The classification of lands in the actual fields has now undergone a radical change since the last settle- ment and in the resettlement operations which are now carried out steps have now been taken to reclassify the lands and also to re-assess the revenue with refer- ence to the present conditions. In Yellambalase village the two important varieties of soil are : (1) black; and (2) sandy loam. Both these varieties are well suited for coconut garden and as a result there is an extent of about 225 acres of land which have been converted into coconut gardens. Though the

registered extent of wet land in the village is 431 acres, actually only a small extent of about 50 acres receives water supply from the local irrigation tank, which in all, has 500 acres of land as its atchka. situated mostly in the various adjoining villages. As there is no assured water supply, the villagers generally prefer to raise two dry crops in the wet fields instead of raising a single paddy crop which may, during the years of adverse seasonal conditions, turn out to be a failure. On account of these reasons the extent on which paddy is raised varies from year to year depending upon the seasonal conditions and the avail- ability of water in the local irrigation tank. The extent of variation can be seen from the fact that whereas in 1961-1962 paddy was raised in 40-18 acres, in 1962-1963 its extent was 128 acres. The particulars of crops grown in 1961-1962 as well as 1962-1963 are as given below :—

Particulars of Crops Grown in 1961-62				
Name of the crop	Peren- nial A-G	I crop A-G	II crop A-G	Total A-G
1	2	3	4	5
1. Coconut	220-10	..	..	220-10
2. Ragi	..	130-28	..	130-28
3. Paddy	..	40-18	..	40-18
4. Jowar	..	88-06	..	88-06
5. Wheat	..	..	36-28	36-28
6. Other cereals	..	..	..	..
7. Summer Jowar	..	..	32-06	32-06
8. Horsegram	..	20-06	..	20-06
Pulses				
9. Bengalgram	..	..	42-28	42-28
10. Greengram, Blackgram and other pulses	..	66-29	..	66-29
11. Chillies	..	..	..	..
12. Coriander	..	48-10	..	48-10
13. Garlic	..	18-15	20-10	38-25
Oil Seeds				
14. Groundnut	..	50-10	..	50-10
15. Gingely	..	28-06	..	28-06
16. Cotton	..	18-10	..	18-10
TOTAL	220-10	509-18	182-02	911-30

Particulars of Crops Grown in 1962-63

Name of the crop	Perennial A-G	I crop A-G	II crop A-G	Total A-G
1	2	3	4	5
1. Coconut	225-32	..	..	225-32
2. Ragi	..	50-36	..	50-36
3. Paddy	..	128-10	..	128-10
4. Jowar	..	80-25	..	80-25
5. Wheat	..	..	30-25	30-25
6. Other cereals	..	44-05	..	44-05
7. Summer jowar	..	45-32	..	45-32
8. Horsegram	..	40-15	60-10	100-25
Pulses				
9. Bengalgram	..	..	60-25	60-25
10. Greengram, blackgram and other pulses	..	..	..	..
11. Chillies	..	20-12	..	20-12
12. Coriander	..	48-25	..	48-25
13. Garlic	..	35-20	28-10	64-00
Oil Seeds				
14. Groundnut	..	75-18	..	75-18
15. Gingely	..	12-25	..	12-25
16. Cotton	..	16-18	..	16-18
17. Til	..	25-20	..	25-20
18. Castor	..	13-05	..	13-05
19. Others	..	1-00	..	1-00
TOTAL	225-32	638-26	180-00	1,044-18

3. The above tables disclose that the village is not self-sufficient in the matter of foodgrains as the total quantity produced in the village is hardly sufficient even in a good year for a population of 1,118 persons of the age of 10 and above and 516 children who are below 10 years. The average annual rainfall in this region for the last 5 years viz., from 1958 to 1962 as recorded at Kadur which is the nearest Raingauge Station is 591.3 mm. The vagaries of monsoon are almost a recurring feature. As a result, one or the other food crop often gets affected and the production therefore, falls short of the estimated quantity. The villagers of Yellambalase have, therefore, to rely on outside supply for the requirements of foodgrains to a considerable extent. They are, however, fortunately placed with regard to a number of cash crops, the most important of which is coconut. The average income from 1 acre of coconut garden in which the

trees are yielding is about Rs. 500 per annum and the total income from the sale of coconuts in the village is estimated at Rs. 1 lakh. The villagers who own coconut gardens are invariably reluctant to furnish correct statistics regarding the yield, as coconut is a commodity liable to be taxed under Agricultural Income-tax Act. Keeping a small quantity for their domestic requirements, the villagers sell away a major portion of the coconut produce. The other commodities similarly sold after keeping a small quantity for their domestic requirements are the oilseeds, pulses, cotton, coriander, chillies etc. The estimated income from the sale of all the agricultural commodities excluding the food crops in a year when the seasonal conditions are good is about Rs. 1,45,000.

4. Among the other economic resources livestock occupies an important place. 193 households of cultivators own 329 draught bullocks which they make use of mainly for cultivation purposes. The average extent of cultivated land for a pair of bullocks works out roughly to 8 acres. There are 33 bullock carts in the village maintained by the villagers mainly for agricultural purposes. The income derived by hiring out bullock carts and bullocks for the purpose of trade is indeed negligible. 54 households own 69 cows in milk. Many among the Muslims, Melusakkare, Kurubas etc. sell away milk to the hotels in the village. The habit of drinking milk is practically limited to babies. In the whole village only 3 adults take milk daily. Sheep rearing is an important occupation for 30 households which own 1,256 sheep. Of the above, 25 Kuruba households alone own 1,250 sheep. The approximate income that the villagers derive from the disposal of sheep manure is Rs. 2,500 per year.

5. Agricultural labour, household industry, trade and services are the other occupations in the village from which people engaged in them derive income.

B. Factors Influencing Economic Life

6. In a village where the income from the sale of coconuts is the most important source to the cultivators, the fluctuation in the price of coconuts is the main factor which influences their economic condition. While a rise in the price of coconuts brings prosperity to them, a downward trend depresses them very much. Viewed from this point, the villagers who have yielding coconut gardens are not unhappy, as the price of coconuts has not been unremunerative when compared to the price of other commodities during the last several years. This, in fact, accounts for the gradual

increase in the extent of land under coconut cultivation in the village. There have been occasions when the price shoots high as during 1963-1964 and normally the grower should benefit most in such circumstances. But it is not always so in village Yellambalase where the village Service Co-operative Society is in a dormant condition and is not functioning effectively since 1959. The co-operative society is not advancing any loan to the needy growers, thus enabling them to sell at a time when they are able to get the best price. Further, deferred marketing cannot be resorted to in the case of fresh coconuts. It is feasible only for copra and very few growers can wait till they could convert coconuts into copra and then dispose them off. The village money-lenders advance money at a high rate and invariably they demand money just when the harvest is over, as they are aware that it is the only time when money can be recovered from a grower. The villagers require money at the time of harvest for obvious reasons like purchase of foodgrains and other commodities which they do not have, and payment of land revenue, not to mention various other pressing needs including repayment of loan borrowed. They have no warehousing facilities whatsoever. It is, therefore, common for the villagers to sell away their surplus agricultural commodities just after harvest. A co-operative society functioning in an effective way will be able to improve the economic condition of the villagers by advancing loans at reasonable interest when they need money for purposes of intensive cultivation and improvements of land and also by supplying fertiliser and other commodities normally required by an agriculturist, at his doors. At present, the large size Multipurpose Co-operative Society at Kadur caters to the needs of the villagers of Yellambalase. The ineffective way in which this society is serving the villagers of Yellambalase could be understood when it is observed that only 2 persons have taken loans from the society in 1961-1962. Similarly, the Land Mortgage Co-operative Society, Kadur, has granted loans to five persons of Yellambalase in the year 1949 and none has taken loans thereafter. The financial assistance derived by the villagers from the co-operative institutions is thus not commensurate with their needs. There is ample scope to expand the marketing facilities and to provide better sources of finance through co-operative institutions functioning in the village.

7. A study of the other factors which have influenced economic life in the village shows that land reforms have not played any significant role so far. Though the Mysore Tenancy Act provided for payment of only 33% of the yield as rent, in its actual implementation

the tenants have not been benefited appreciably, as they continue to pay 50% of the yield as rent as before. There are 37 cultivators who have taken land on lease from the owners and invariably the rent paid by them is 50% of the yield. Land improvement on any large scale like soil conservation measures has not been taken up in the village. Individual cultivators have, however, been improving small extents of their land by bunding, ploughing with tractor, using improved ploughs and applying fertilisers etc. Thus, while the progress on the agricultural side has been modest, there has been no progress on the industrial side. Apart from the traditional household industries viz., carpentry, blacksmithy, pottery, sandal making, mat weaving etc; each carried on by a few families there has not been any other large scale activity in the village.

8. The only other factor which has brought out some change in the outlook of the people and also in their dealings is the better facility of communication which the villagers are enjoying in recent years. Lorries come to the village regularly to transport coconuts to the marketing centres at Tarikere and Arsikere. There are two bus services to Kadur and from there to different other places. The first bus service was introduced in the year 1953. As a result of this amenity the villagers are able to attend the shandy at Kadur regularly and also to keep themselves in touch with the latest trends in the business world.

9. The village is supplied with electricity since 1953 which is made use of for 37 house connections, one industrial connection for a rice and flour mill and 29 street lights. It has not been used in any manner for increasing the agricultural production. There is vast scope for the construction of irrigation wells in the village and to install electrical pump sets and thereby the villagers can grow more and earn more. Supply of power for agricultural purposes in a village which is already supplied with electricity yields more beneficial results than extending supply to new villages. This aspect of rural economy deserves consideration on a priority basis at this critical juncture. Mere house connections and street lights will not enrich the villagers though they are useful amenities.

C. Economic Activities and Nature of Changes

Livelihood Classes

10. The table set out below furnishes statistics of persons in the various livelihood classes in 1951

as well as in 1961, and the percentage of increase or decrease over 1951. The figures include active workers in the various categories as well as their dependents.

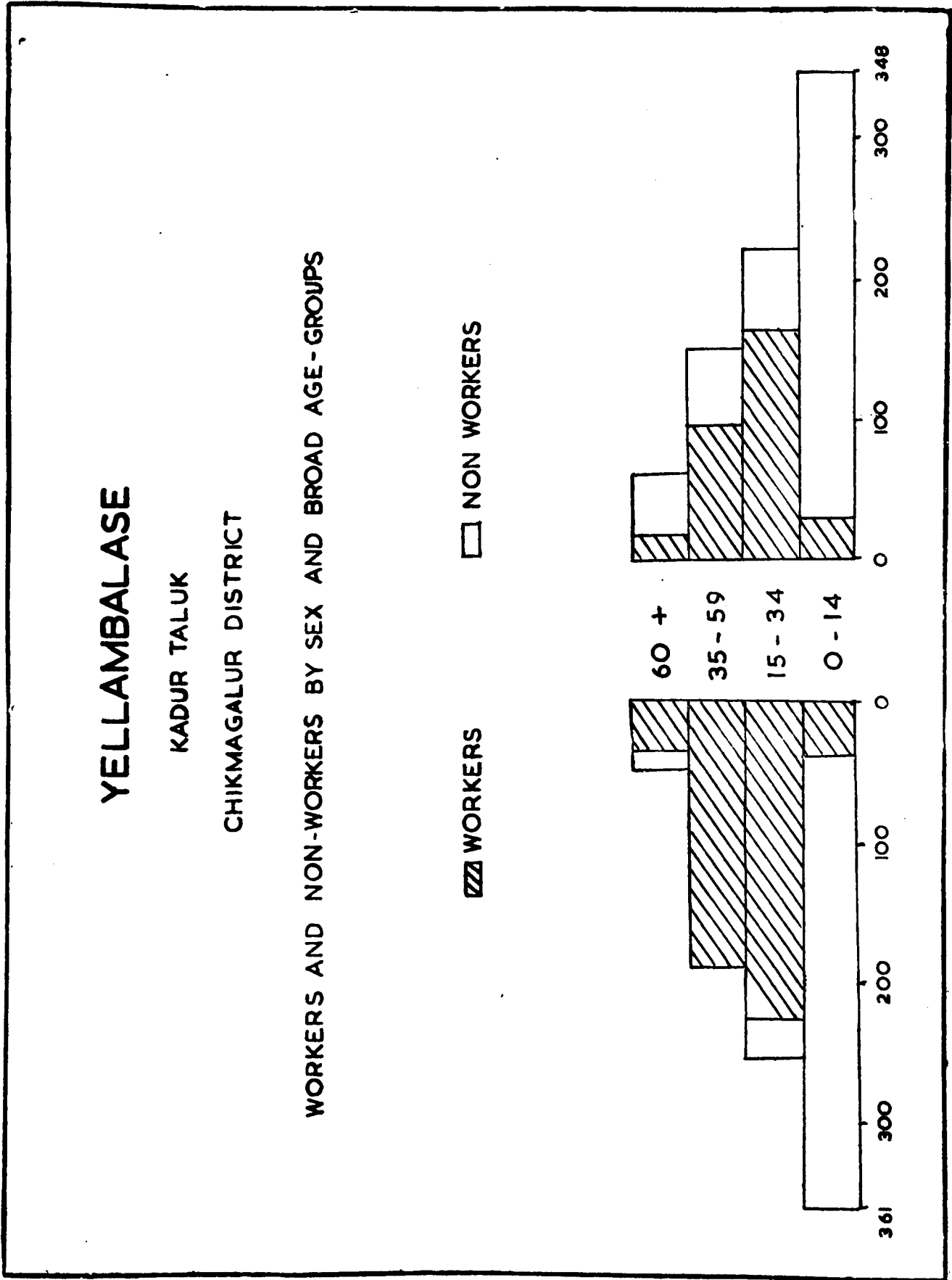
Livelihood Class	1951		1961		Percent age of increase or de- crease over 1951
	Per- sons	Percen- tage to the total popula- tion	Per- sons	Percen- tage to the total popula- tion	
	1	2	3	4	5
I. Agricultural classes :					
1. Cultivating owners	700	55.0	911	55.7	+30.2
2. Tenant cultivators	18	1.4	88	5.4	+388.8
3. Agricultural labourers	170	13.3	284	17.4	+67.5
4. Non-cultivating owners	244	19.1	5	0.3	-97.9
II. Non-agricultural classes :					
1. Production other than cultivation.	30	2.4	93	5.7	+210.0
2. Commerce	21	1.6	86	5.3	+309.5
3. Transport	..	..	..	..	..
4. Others and Miscellaneous services.	92	7.2	167	10.2	+81.4
TOTAL	1,275	100.0	1,634	100.0	+28.1

11. It is seen that there has been a substantial increase in the population depending on the various livelihood classes according to the present survey when compared with the corresponding figures of 1951, except in the category of 'non-cultivating owners'. According to the present survey, there are only 2 households of rent receivers with 5 persons as against 244 persons who were dependent on rent in 1951. Actually in the village 28 households who own lands have leased out a total extent of 124.47 acres for cultivation. But, most of these households have taken to other remunerative occupations for their principal means of livelihood. Out of these 28 households, 2 households are of Halumatha, 7 are of Lingayats, 1 is of Melusakkare, 2 are of Brahmins, 8 households are of Kshatriyas, 1 is of Adikarnataka, 2 are of Viswakarmas and 5 are of Muslims. 21 households among them are those which possess less than 5 acres each. In most of these cases they have given away on lease because of the uneconomic nature of the holdings, except in the case of Kshatriyas who by virtue of

their following tailoring as their main occupation, frequently move to the different shandies for selling ready-made garments and, therefore, find little time at their disposal to attend to cultivation. All these households are earning more from other occupations than from the rent they receive.

12. Out of the total population of 1,634 persons, 796 or 48.7% of the total population are workers. Among them 495 are males and 301 are females (Table VIII). The workers are found mostly in the two age-groups of 15-34 and 35-59. It is seen that even in the age-group of 60 and over, more than 50% of the people are workers. It is only in the age-group of 0-14 there are only 69 workers out of the total population of 709 in that group. It is naturally so, because most of the persons in this group are either dependents or students.

13. Table IX gives details regarding the workers classified by sex, broad age-groups and occupations. In the age-group of 0-14, children who are workers are engaged mainly either in cultivation or agricultural labour, a few however, being engaged in livestock rearing. In the age-group of 15-34, there are 132 male workers and 81 female workers in cultivation and 37 male workers and 58 female workers in agricultural labour. The female workers are more in agricultural labour than male workers and they are also found in good number in cultivation because in the households of cultivators as well as agricultural labourers belonging to the low income group, the responsibility of the women is as onerous as that of men in the matter of earning and by no means can the women afford to be passive members of the households. In the age-group of 60 and above, 22 males and 10 females are workers in cultivation. Out of the total number of 796 workers in the village, 425 persons consisting of 278 males and 147 females are engaged in cultivation. Similarly, there are 93 males and 111 females who work as agricultural labourers. In this category there are more females than males because, during the peak agricultural season large number of women are invariably employed for such agricultural operations like weeding, transplanting etc. In the category of 'livestock rearing', 27 males and 1 female are employed. There are 28 males and 2 females engaged in various household industries as their principal occupation. It is very important to observe that there is not a single person in the village who depends solely on household industry, as evidently by itself it is not a remunerative occupation. He has one or the other subsidiary occupation to supplement his income. There are 19 males and 3 females who are engaged in trade,



4 males engaged in 'transport', 1 male engaged in 'construction' and 54 males and 37 females engaged in 'other services' for their livelihood. The above statistics go to show that 629 workers or 79% of the total number of workers are dependent on either cultivation or agricultural labour for their principal means of livelihood and only 21% of the workers are engaged in all other items of non-agricultural activities. Considering that cultivation as well as agricultural labour are only seasonal occupations which provide work to the people only during certain periods of the year, the degree of underemployment will be quite clear to a discerning eye. The above pattern of livelihood classes go to show that there has not been much change in the rural economy, except for a slight increase in the income of a few households. Dependence on land continues to be the primary factor influencing the economic life of the cultivators and agricultural labour is the main source of livelihood for the landless. A male gets Rs. 1.50 as daily wage, whereas a female gets rupee one per day. Only males are engaged for plucking and peeling coconuts for which a labourer gets two coconuts for plucking 100 coconuts and 2 or 3 coconuts for the process of peeling a similar number of 100. The significant feature is that even artisans like carpenters and workers like washermen, tanners and barbers consider cultivation as the chief source of income. This only goes to show that until rural industries are organised on a more sound footing and re-oriented so as to create a better market for the articles produced by them, neither the problem of unemployment and under-employment can be solved effectively nor can the income derived by them be augmented to any appreciable degree.

Ownership of Economic Resources

14. Out of 265 households in the village, 216 households or 81.5% of the total number of households own in all 1,346.42 acres which includes also lands situated in the several adjoining villages. The average per household for the village works out to about 5.1 acres. Among the land owning households, 198 households own 700 acres of land in the villages other than Yellambalase. As most of these villages are within a radius of 2 to 3 miles, the residents of Yellambalase go to those villages and cultivate the lands. Out of the 216 land-owning households, 128 households or 59.2% of the total number of land owning households own less than 5 acres. These families together own 352.36 acres or 26.1% of the total extent of land owned viz., 1,346.42 acres. 57 households of 26.4% of the total number of the land-owning house-

holds own absolutely uneconomic holdings, the extent of each being less than 2.5 acres. There are 19 households which own in the range of 10—15 acres each and 15 households own in the range of 15 acres and above. Thus 34 households or 15.7% own 623.75 acres or 46.3% of the total extent of lands owned.

15. The details of the different nature of holdings are given below (*vide* Table XXI):—

	Number of households	Total extent
1. Owned and self-cultivated	147	908.57
2. Owned and leased out	28	124.47
3. Taken on lease	5	19.96
4. Partly owned and partly given on lease denoted	9	177.68
5. Partly owned and partly leased in	29	192.63
6. Partly leased out and partly leased in	1	6.70
7. Partly owned, partly leased out and partly leased in	2	50.36
TOTAL	221	1,480.37

The above Table shows that 156 households cultivate owned lands. Similarly, there are 28 households which have completely leased out 124.47 acres and 5 households have completely leased in 19.96 acres. The statistics relating to ownership of land go to show that apparently none comes within the purview of ceiling under the Land Reform Act proposed to be implemented and further, even with regard to the provisions relating to the tenancy conditions, very few would be affected. The tenants at best will derive benefit from the provisions relating to the fixation of fair rent, provided they will be able to assert their rights effectively.

16. From Table XXI which also shows the extent of land owned by different communities, it is seen that 50 households of Halumathas or 18.8% of the total number of households in the village own 346.17 acres or 23.4% of the total extent of land owned. Similarly, 40 households of Lingayats who form 15.1% of the total number of households own 457.29 acres or 33.9% of the total extent of land owned. 10 households of Brahmins who form 3.7% of the total number of households own 151.08 acres or 11.2% of the total extent of land owned. Likewise, it is seen that 53 households of Muslims forming 20% own in all

216.31 acres or 16% of the total extent of land owned. Thus, 153 households belonging to the above 4 castes own in all 1,170.85 acres or 87% of the total land. The remaining 63 land owning households belonging to 7 other different castes own in all 175.57 acres.

17. The agricultural land measuring 1,346.42 acres owned by the residents of Yellambalase is valued at Rs. 14,49,330 which on an average works out to Rs. 1,077 per acre according to the present market rate. Considering that the lands owned include fertile coconut gardens and wet fields where double crops are raised the average value worked out gives a reasonably correct picture of the land values prevailing at present. Land being an important resource, the villagers who depend on land for their livelihood are generally unwilling to part with it. They cannot afford also to alienate the land as there is no other opportunity for them to eke out their livelihood in the villages. In the last 10 years an extent of 87.86 acres has been sold and 88 acres 5 guntas have been purchased, thus practically balancing the total extent owned. In the matter of residential houses, there has been a slight increase by 20 houses during the last decade which compared to the increase in population is not much. 6 Adikarnataka families have constructed new tiled houses with subsidy granted by the Government.

18. There is not much change in the field of trade and commerce and also under 'other services'. There is a slight increase in the cattle wealth during the last 10 years and the number of families owning sheep is on the increase, even though the total number of sheep in the village has not gone up much.

19. As a result of the continuance of the old pattern of the livelihood classes and very little change in the ownership of economic resources, the changes from the traditional occupations have not been significant. This pattern is bound to continue in the same manner for a considerable time more, unless opportunities are created for the villagers to augment their income by engaging themselves in new profitable avenues.

PRIMARY AND SUBSIDIARY OCCUPATIONS

20. Table XI appended furnishes statistics relating to households engaged in cultivation, industry, business and other occupations. It is seen from this Table that 137 households are engaged in cultivation as primary occupation, the total number of persons de-

pendent on it being 999 persons consisting of 528 males and 471 females. The actual number of gainfully employed persons in these households is 481 persons consisting of 316 males and 165 females. It has to be borne in mind that these gainfully employed persons are those who work not only in cultivation but also in various other fields of activity. The income from cultivation is not adequate except when the holdings are sufficiently large and the number of members in a household depending on it is also not more. In Yellambalase village, there are 42 households with a population of 276 who are engaged only in cultivation. The remaining 95 households which have cultivation as their principal occupation have some subsidiary occupation. Thus 47 households of cultivators have agricultural labour as an important subsidiary occupation, while 21 households have livestock rearing as a secondary occupation. Similarly, 2 households of cultivators have household industry and 8 households have trade as subsidiary occupations. 16 households have 'other services' and one household has hotel keeping as subsidiary occupations.

21. Next to cultivation, agricultural labour is an important principal occupation in the village. There are 60 households with a population of 284 persons who are dependent on agricultural labour as their principal means of livelihood and these families have 181 gainfully employed persons. Of these, 15 households with a population of 55 persons are engaged in agricultural labour only. For 31 households having agricultural labour as principal occupation, cultivation is a subsidiary occupation. Those who come under this group are petty cultivators owning uneconomic holdings. The remaining 14 households have either household industry, trade or 'other services' as a secondary occupation. The living conditions of those who are engaged only in agricultural labour are the least enviable. The one little consolation in Yellambalase is that there is no difficulty to get employment practically throughout the year as the cultivators grow 2 crops in some of their fields and further for various purposes labour is required in coconut gardens.

22. Eighteen households with a population of 93 depend upon one or the other household industry as the principal occupation and of these, 9 households have only household industry. 15 households with a population of 86 have trade as the principal occupation and 3 households among them have only trade. There are 28 households with a population of 130 dependent on 'other services', 2 households on hotel keeping, 1 household on construction for their livelihood.

23. Excepting hotel keeping all the other occupations are traditional and the villagers continue in their traditional occupations for want of better avenues. There are a few households among Brahmins and Lingayats who have left the village during the last one or two decades in search of better fortune and these persons, belonging as they do to the educated class, have secured employment in the urban areas. Barring these few instances there has not been any change in the traditional occupation of the people. With the growing pressure on the land and the gradual increase in the population of households, there is now a desire on the part of many to seek a change, but few seem to know how to do it.

Description of Different Occupations

Agriculture

24. There are two agricultural seasons which are called *Mungaru* and *Hingaru*. *Mungaru* is the first crop season when the crops raised are jola in the dry lands and coriander, garlic, groundnut etc., in the wet fields. Jola is sown in the last week of April in dry lands after the Bharani rains break out. From time immemorial it has been the practice to divide the year into 27 *nakshatras* to indicate the *guru's* position in the ecliptic and to refer to the rainfall during each *nakshatra* whose duration is about 13 days. The importance of the various *nakshatras* for agriculture has been graphically described by B. Lewis Rice, the author of Mysore Gazetteer* "Bharani rain is considered to prognosticate good seasons throughout the year. This is expressed in the Telugu proverb *Bharani vaste dharani pandudu*—if Bharani come in, earth will bring forth. The rains from *Mrigasira* to *Aslesha* are the sowing time, for foodgrains in the earlier part, and horsegram in the later. *Svati* and *Visakha* rains mark the close of the rainy season. *Anuradha* to *Mula* is the reaping time, when only dew falls. At this season the future rains are supposed to be engendered in the womb of the clouds. Sugar-cane is planted in *Purvabhadra* and *Uttarabhadra*." The operations of ploughing, commenced in December-January, are completed by the end of March by ploughing the land 3 or 4 times and the land would have been prepared for sowing by applying manure during the last ploughing. Sowing is done by dropping it in the furrow after the plough and thereafter the field is smoothed by drawing a plank over it. The white (*bili*) jola is the variety which is commonly used. The crop does not require weeding and also it requires less rain than ragi. It grows in all varieties

of soil. If three or four well-regulated showers fall, the crop ripens and will be ready for harvest within four months. Jola raised in wet fields give a higher yield than in dry fields. After harvesting jola, horsegram is usually raised as a second crop. In 1961-1962, jola was raised in an extent of 88 acres during the first crop in the village. The produce is mostly retained by the growers for their own requirements. The common diseases for the jowar crop are Rus, Red leaf spot and Striga. The common pests are Stem-borer, Armyworm, Shoot bug and Mites. To prevent the onset of diseases and pests seed treatment with Agrason is recommended and this is becoming quite popular among the villagers.

25. Groundnut is another important cash crop raised during *Mungaru* in the dry fields. The duration of this crop is only about 3½ months, and after its harvest, horsegram is raised as a second crop. Sandy soil is preferred for groundnut. It is also raised as a second crop in wet fields. In the village, the villagers had raised groundnut in 50 acres during the first crop and in about 36 acres by way of second crop in 1961-1962. The quantity sold during the year is estimated at 600 bags, the marketing centres for this as for all other commodities being Arsikere, Kadur and Tarikere.

26. The other *Mungaru* crops raised in wet land are garlic and coriander and after the harvest of these crops, wheat, groundnut, etc. are raised as a second crop. It is estimated that about 1,500 maunds of garlic, 300 pallas of coriander and 100 bags of horsegram were sold during the same year.

27. Ragi, grown more extensively than any other foodgrain in the village, is sown by the end of June. There are two varieties called gidda ragi which ripens in 4 months and dodda ragi which ripens in 4½ months. Fields set apart for cultivation of ragi are ploughed five or six times during the dry season and exposed to the Sun for a considerable period thereby destroying the weeds. In the month of May or June when the last ploughing is done, farmyard manure is applied at the rate of about 8 cart-loads per acre. Harrowing is done with an instrument called *Doddakunte* and the field is kept ready for sowing 'dodda ragi' which is in vogue in this village as soon as the Aridra or Punarvasu rains (July) occur. The other variety known as *gidda ragi*, which is sown after *Bharani* rains (April) is not in vogue in this village. The operation of sowing is done by an instrument called 'Koorige' (Seed drill) which is a seed drill capable of sowing

*Page No. 102, Volume I of the Mysore Gazetteer (Revised Edition-1897) by B. Lewis Rice.

several rows at one time. From the point of view of simplicity in construction and speed and effectiveness in execution, the seed drill is indeed an ingenious, indigenous implement, very difficult to be replaced by any improved implement. The 'three rows Koorige' (a seed-drill from which 3 rows could be sown at a stretch) is more in common. When crops come up, in the first instance, two ploughings are carried out at proper intervals of time through a weeding plough which loosens the earth about the roots and destroy the weeds. After further growth, during intervals, weeds are removed by hand twice or thrice. The crop which is harvested in November is stacked in heaps and threshed only on the eve of *Sankranti* (14th January). Jowar, field beans, castor etc. are raised in rows as mixed crops along with ragi. The cost of cultivation per acre of ragi is about Rs. 100. Depending upon the nature of soil and the nature of cultivation the yield varies from 2 pallas to 5 pallas and the average yield per acre is about 3 pallas in a good year in dry land. Ragi was raised in an extent of about 130 acres in 1961-1962 and the estimated production was 390 pallas. The common diseases for ragi are Leaf blight and Blast, while the common pests are Stem borer and Hairy caterpillar.

28. The next food crop raised in the village is paddy in a small extent of about 40 acres which, considering the total extent of 437 acres of wet land in the village, is quite negligible. As coconut is more paying than paddy, the villagers have converted a large extent of wet land into coconut garden and appreciable extents of wet land have also been diverted to grow cash crops like garlic, coriander etc. The main source of irrigation for the wet lands is the 'Yellambalase tank' and as the cultivation of wet crops like paddy is entirely dependent upon the tank receiving timely and adequate supply of water, the villagers have chosen to raise other dry crops which in fact are more paying.

29. It can be truly said that the wealth of the village is its coconut cultivation. The extent of cultivation is about 220 acres according to 1961 village statistics and in 1962-1963, it was 225-32 acres. Coconut plants are planted in parallel rows, the distance between the rows being maintained at 33'. In one acre there will thus be 40 trees. Now-a-days many villagers prefer to plant only 30 seedlings per acre. The coconut plants require constant care and frequent watering till they are about four years old. The black clay called 'ere' is the best soil suited for coconut cultivation. But, with proper attention, it comes up in other soils also. The variety of seed used

is light green. For raising seedlings in nurseries best coconuts are selected from among those which ripen fully and fall off the trees. They are then dried again in the open air for a month. Nurseries are formed in raised beds of about 2' mixed with sand and in the month of March the seeds are kept close to each other with the end containing the eye upwards. The seeds are then covered with sand and earth and watered regularly. Seedlings are transplanted when they are at least eighteen months old. The plot where the seedlings have to be planted has to be first ploughed and then pits of about 2' depth and 1½' width have to be dug at a distance of 33' apart in all directions. At the bottom sand has to be first applied for a depth of about half a foot and after placing the seedling, sand and earth have to be applied again along with farmyard manure. The seedlings so planted have to be watered regularly except during rainy season. The cost of cultivation for an acre of new coconut garden is about Rs. 625 for the first four years and thereafter it is about Rs. 100 per acre as per the details given below :

	Rs. p.
1. Cost of 40 plants including transplantation etc. at Rs. 4 per plant	160.00
2. Digging of 40 pits	10.00
3. Providing supporting logs	10.00
4. Providing fencing and protection guards	50.00
5. Cost of ploughing Rs. 80 per year 20 × 4 (2 times a year)	80.00
6. Cost of manure—Rs. 12 per annum 12 × 4	48.00
7. Watering plants—4 months in a year	
I year	40.00
II year	40.00
III year	40.00
IV year	40.00
8. Watching the field and miscellaneous expenditure	100.00
TOTAL	618.00
	or 625.00

30. Good palms begin to yield in their eighth year and a good coconut tree yields about 100 coconuts in the course of a year. The maximum yield is obtained during the four months of April to July and the yield is nominal during the months of August and September. Well maintained coconut gardens always pay rich dividends to an agriculturist. The bountiful yield of coconuts bring ready cash during a greater portion of the year to the grower and the plantation provides employment throughout the year to the landless who work as agricultural labourers. From the raising of seedlings down to the removal of the rinds while selling the coconuts, there are a

number of items of work which provide employment to the large number of labourers in the village. Besides selling the coconuts, the grower also earns by selling dried palms required for thatching and the husk which serves as fuel. The husk is not used for manufacture of coir products in the area probably for want of copious water supply needed for 'setting' the fibre.

31. In some of the coconut gardens the villagers raise ragi or one or the other variety of pulses according to the nature of the soil and in this type of cultivation, the yield of coconuts is slightly less and the crop of grain is also poor. It is a common practice to apply red mud as well as fresh earth to each coconut tree every year. Silt from the tank and sheep manure are also applied besides the usual application of farmyard manure. Fertiliser and green manure are, however, never applied.

32. Among the improved farming practices followed in the village in the recent years mention could be made about the application of fertilisers for the cash crops like garlic, groundnut, coriander etc. 22 ryots are applying fertiliser for the last five or six years in the village. They get the fertiliser from Kadur and there is no doubt that if it could be made available in the village, more persons would go in for it as they are convinced that, to get better yield, intensive cultivation is the only solution. They are, however, reluctant to apply fertilisers to the food crops raised in dry fields, as they feel that uncertain rainfall may damage the crops and the expenditure incurred on fertilisers would be a loss. The practice of applying pesticides is followed by only 6 persons. Use of improved seeds is, however, becoming more common. More than 50% of the ryots are using only improved seeds. The improved varieties of seeds for the various crops which have been introduced in this village are given below :—

Sl. No.	Name of the crop	Local variety in vogue	Improved variety introduced	Remarks
1.	Jowar	Basavanapada jola	D-340	For Khariff crop.
2.	Ragi	Dodda ragi	H-22	For Khariff crop.
			Poorna	For irrigated crop during rabi.
3.	Paddy	Salubaththa (For broadcasting)	S-1092	
		Coimbatore Sanna	S-661	
		Bangara sanna.	S-199	
			SR-26-B	For alkaline soil.
			S-749	
4.	Groundnut	Guththikayi	HG-10 (Spanish spread)	

33. The primary seeds of the above varieties are supplied to the registered growers for multiplication and improved seeds are procured from them. The block staff was able to secure 7 quintals of improved seeds during 1963-1964 for further distribution. 4 big cultivators in the village have got their lands ploughed by tractors and one cultivator who has the maximum extent of land in the village is himself owning one tractor. Improved ploughs are used by three persons only. The village level worker demonstrates the use of improved implements like the iron plough, the six shovel cultivator, the seed drill and J.P.C. weeder. The villagers are slowly realising the importance of these new implements, but due to sheer poverty many are not able to purchase, while those who have ability have yet to cast aside their conservative outlook. As a result, the indigenous implements, viz., country wooden plough, *chippu kunte*, *mulu halube*, *madalla*, *koradu*, levelling plank, *dodkunte* continue to be used by all. For threshing they use stone roller. The villagers are not generally accustomed to prepare compost manure. They heap the farmyard manure in open pits exposed to sun and rain. A beginning, however, has been made in the manufacture of compost as a result of the propaganda carried out by the Extension staff. It is thus seen that agriculture is pursued in the traditional manner by most of the ryots. The village has come under the National Extension Scheme since 1962 and the Extension Staff of the National Extension Scheme have a vital part to play to induce the villagers to develop a more scientific attitude towards agriculture with a view to increase the production of food crops as well as cash crops. The work done in the field of agriculture by the Extension staff is given in Appendix I. Above all, if the villagers are to benefit from the various schemes they have to be provided with better facilities of finance and marketing and supply of various articles like fertilisers, improved implements, pesticides, seeds and seedlings etc. in the village itself.

34. The cultivators cannot enjoy better facilities of finance unless the various co-operatives started with the sole object of improving their economic condition function more effectively. The local Multipurpose Co-operative Society is in a dormant condition for the last few years. It is high time that the Directors as well as the villagers jointly realise that it is their primary duty to find out the reasons for this state of affairs of the society and to take immediate steps to rectify the defects. Another important point is that the society should bring within its fold a larger number of households in the village. There are now only 16 persons from Yellambalase from 16 different house-

holds who are members of one or the other Co-operative Society (*vide* Table XXII). Out of these 16 households, only in 6 households (2 households of Lingayats and 4 households of Brahmins) the heads of the households are members of the local Multi-purpose Co-operative Society. The heads of 7 households of Lingayats are members of the Land Mortgage Co-operative Society, Kadur which has granted long term loans to them (Table 10). These facts go to show that a vast majority of the people belonging to a number of castes have not become members of any co-operative society and as such they have also not derived any benefit. Evidently, the people have not realised the importance of the co-operative movement in promoting their interest. It is the duty of the Extension officers for co-operation and others concerned to educate the villagers on right lines in this regard. Until this is done, the villagers continue to be under the mercy of the private money-lenders. It is rather sad, that only 6 persons from only 2 castes are members of the local co-operative society, while 7 persons belonging to only one caste are members of the Land Mortgage Co-operative Society, Kadur.

Animal Husbandry

35. Table 7 shows the cattle wealth in the village. The working bullocks and the sheep which number 329 and 1,256 respectively, constitute the main items of cattle wealth. There are 215 cows and 155 she-buffaloes which include those in milk and those which are dry. There are 36 cocks and 106 hens, too insignificant for a village like Yellambalase. The villagers buy and sell about 60 cattle every year in the cattle fair at Hemagiri, 8 miles from the village. The facilities for breeding as well as grazing provided in the village cannot be said to be satisfactory. There are 13 bulls in the village but none of them is of the improved variety. The villagers do not have the facilities of artificial insemination either at Kadur or anywhere in the neighbourhood. As regards the facilities for grazing, though there are 316 acres of land reserved as *gomal*, on account of the scanty growth of grass even in the rainy season, except sheep, other cattle are not very much benefited. The villagers are also not accustomed to grow improved varieties of grass in their holdings. The hay of ragi and the dried stalks of jola form the main items of fodder for the cattle. Horsegram either boiled or ground into paste is given to the bullocks during the working season and cows and buffaloes in milk are given cotton seeds and oil cakes in addition. The bullocks are of Hallikar variety, sturdy in constitution and hardy for draught purposes and they are looked after very well. The

sheep are mostly reared by the Kurubas. There is immense scope to develop not only the rearing of sheep but also to establish and encourage the cottage industry of weaving *cumblies* etc. in the village itself. At present, the sheep are sheared twice a year by outsiders who supply one *cumbly* (coarse blanket) measuring 12' long and 6' wide and costing about Rs. 15 for every fifty sheep sheared once and this is indeed an inadequate return. Another source of income which the rearers receive is from the agriculturists who pay Rs. 5 for every night halt of 500 sheep in their fields. The manure of sheep is considered to be quite rich and there is, therefore, a good demand for the same before the sowing season. It is customary for a large flock of sheep to be detained in the fields for a day or two and then to move them on to other fields as fixed up earlier. The price of one pair of bullocks ranges from Rs. 500 to Rs. 1,500; that of a cow is about Rs. 150 and that of a buffalo is about Rs. 250. The price of a sheep is about Rs. 30.

36. As there are a large number of non-vegetarians in the village, poultry farming could also be developed by supplying improved breeds like Rhode Island Red, White leg-horn etc. and this is another field where the Extension staff could concentrate their attention with immense benefit to the rearers.

Village Industries

37. The various household industries existing in the village, the number of households and workers engaged in each household industry and the outturn per year are furnished in the statement given below:—

Name of household industry	Number of households engaged	Number of workers engaged		Out-turn per year value
		Males	Females	
				Rs.
1. Tailoring	9	13	2	..
2. Tanning and making of chappals.	6	7	..	1,400
3. Carpentry	3	3	..	..
4. Goldsmithy	3	4	..	3,000
5. Potters	3	5	..	4,500
6. Mat-weaving	6	4	2	750
7. Basket-making	1	1	..	150
TOTAL	31	37	4	

38. The above Table shows that 31 households comprising 41 workers are engaged in 7 different household industries. There are 9 households of Bahusara Kshatriya community whose traditional occupation is tailoring. Even though 8 families among them own lands, none of them is engaged in cultivation as they are solely occupied in tailoring which is a whole time job. For 7 households, it is a primary occupation and for 2 households it is a subsidiary occupation. 4 households of tailors also sell ready-made garments in the various weekly shandies which they visit regularly. They also take orders for stitching from their clients in the shandies and deliver the stitched clothes the next week when they attend again. On an average a tailor is able to earn about Rs. 4 per day. Those who also make and sell ready-made garments earn a little more. In the matter of stitching clothes, the tailors try to keep pace with the modern changes by adopting the designs in vogue in the urban areas, as otherwise their customers are likely to forsake them and get their clothes stitched in the towns only. For those who are engaged in selling ready-made garments, frequent changes in the matter of design are of utmost importance to attract the customers and ensure good sale. The stitching charges levied by the village tailor being invariably lower than what his urban brethren demand, his earnings are fairly constant and he is not a victim of the vicissitudes of fortune. They earn more on the eve of important festivals and their earnings during the agricultural season and other lean months are very low. Though they generally stitch for cash only, occasionally it is done for credit also. In the Bahusar community of tailors, every adult and child knows something or other of tailoring which they learn quite automatically and the regular tailors are often assisted by others in the house.

39. There are 6 households of Adikarnatakas practising a household industry and out of them tanning and sandal-making is a primary occupation for 2 households and subsidiary occupation for 4 households. They fetch raw hides mostly from the neighbouring villages and to a little extent in the village, which they tan in the indigenous manner and each household prepares about 100 sandals in a year. They are mostly sold in the village as well as adjoining villages and rarely will there be any need to take them for sale in the shandies. The sandal, locally called *chappal* should be quite durable, no matter what the design is. The villager who wants them for wearing while he goes to his fields is more particular about the bottom sole rather than the smoothness of the upper leather. A pair of chappal costs Rs. 3-50

and each household earns a net income of about Rs. 150 per year. The persons engaged in making sandals are not members of any co-operative society and they have also not received any specialised training in the craft. They use only the indigenous tools for their work. They carry on this work only when they are free from cultivation work.

40. The 3 households of carpenters and the one household of blacksmith receive payment in kind (varying from 20 to 25 seers of ragi or jola per pair of bullocks maintained) for the services they render to the agriculturists by way of repairing their old implements and preparing new ones. Occasionally, they receive cash also. They carry on their traditional occupation in addition to cultivation which is their primary occupation. They have no new tools and they have received no specialised training. Among the 3 households of goldsmiths, one is a migrant from North Kanara having settled more than a decade back. For 2 households it is principal occupation and for one it is a subsidiary occupation. One goldsmith knows carpentry also and is often engaged in it. In the village, there is as much demand for ornaments and articles of silver as there is for small items of jewels prepared from gold. The gold control rules do not, therefore, hit them much, as they can still carry on with their work though their earnings have slightly dwindled. On an average each family was earning Rs. 1,000 per year and it may be necessary for them hereafter to seek new avenues to supplement their meagre and reduced earning from goldsmithy.

41. Mat-weaving and basket-making are carried on mostly by Muslim women. In one household of Adikarnatakas 2 women are engaged in mat-making as a subsidiary occupation. They prepare mats throughout the year from the palms and fibre of *ichal* trees (toddy palm) which grow in Government land in the village. They sell the finished products in the weekly shandies. There are 6 families engaged in mat-weaving. Each family prepares about 200 mats in a year which fetch about Rs. 150 at the rate of about 12 annas per mat. The baskets are sold in the village itself as the total production does not exceed 100.

Commerce

42. There are 12 retail provision shops and three other petty shops which cater to the needs of the villagers throughout the year. The retail traders

purchase commodities sold by the villagers like coconuts, garlic, coriander etc., and sell them in the weekly shandies at Arsikere, Kadur, Shivapura and Tarikere and bring other commodities required by the villagers for retail sale. The ryots who sell in large quantity themselves transport the commodities to the shandies and effect direct sales. A lorry comes from Kadur every Thursday to the village to transport coconuts to the various shandies. Only those who have small quantities to sell, prefer to sell them to the merchants in the village. There are 3 persons engaged in the sale of coconuts. During the harvest time small quantities of foodgrains are exchanged by the villagers for other purchases they make. The agricultural labourers who get coconuts as wages sell them to the retail merchants and receive either cash or other articles which they require. Petty thefts of coconuts sometimes takes place in the village and some of the shops are convenient places for selling them often at reduced rates. The retail traders store the various commodities packed in gunny bags. The mode of transport which was bullock cart till about 5 or 6 years ago has now been changed to bus and lorry. Generally, they do not stock more than a month's requirement as prices fluctuate and it is therefore, hazardous to purchase a large quantity. There are three merchants who advance money to the growers before harvest and purchase foodgrains and other commodities just after harvest at reduced rates as fixed by them earlier. There are 5 small cloth shops run by the garment makers where cloth of medium and coarse varieties is sold primarily to their customers who purchase cloth and give it to the sellers themselves for stitching. Those who require superior varieties purchase at Kadur. There are three hotels in the village of which 2 have been started during the last decade. Commerce in the village is thus limited to the business described above and wholesale business is carried on directly by transporting the commodities to the shandies mostly in lorries and occasionally in bullock carts.

43. Among the other occupations followed by the villagers, the most important one is the running of passenger buses by one family. There are two buses of which one plies from Yellambalase to Tarikere via Kadur and back and another from Maravanji to Kadur and back. There is another family which owns a touring cinema and occasionally sets up in Yellambalase itself for a limited period. Finally, there is a contractor who has settled in this village since about 8 years having migrated from South Kanara. He takes up the construction of buildings in the village as well as various other works in the vicinity.

Indebtedness

44. A study of the problem of rural indebtedness is of great importance in a country where agriculture is the primary occupation of the bulk of the people residing in the villages. Table XIX furnishes particulars of indebtedness by income group. The available statistics relating to this village disclose that the percentage of debtors to the total number of households in each income group generally increases with the rise in income. Thus, whereas the percentage is 54.54 in the income group of Rs. 25 and below per month, it goes up to 82.61% in the income group of Rs. 76 to Rs. 100 per month and in between, there is a gradual increase in each higher income group. Only in the income group of Rs. 101 and above, the percentage of indebtedness is 81.82%, which is slightly less than that in the income group of Rs. 76 to Rs. 100. The average debt per household goes on increasing from Rs. 105-83 in the income group of Rs. 25 and below to Rs. 2,102-70 in the income group of Rs. 101 and above. Out of the total debt of Rs. 1,73,276 which works out to Rs. 106, *per capita* for the village those in the lowest income group have a total debt of Rs. 635, while the total debt of those in the highest income group comes to Rs. 1,32,470 or roughly 76% of the total debt in the village. These details coupled with the statistics tabulated in Table XIX-A which furnish particulars of indebtedness by causes go to show that those who come under the higher income group feel compelled to borrow for investing in various productive and ambitious enterprises like purchase of land, land-improvement, purchase of bulls etc. business run by households, construction of houses and also to clear old debts. Being owners of lands they have a sense of security and do not very much bother about loans. Out of 197 households in debt, 28 households have borrowed Rs. 29,830 or 17% of the total debt for such unproductive purposes as marriages. Though marriages are being performed in a comparatively simpler manner than in the past, there are still many conservative families which cannot think of giving up their old customs and practices. For some it is a matter of prestige which they have to maintain. Mostly, it is the middle class families who contract debts of this nature. Another significant feature is that as many as 90 households have contracted a debt of Rs. 39,194 or 23% of the total debt to meet their ordinary wants of daily life. These are the families which are unable to carry on their livelihood from their own income and by force of circumstances are driven to the necessity of borrowing. They come under all livelihood classes. It is necessary that these

families evolve plans to augment their income by resorting to intensive cultivation, by adopting new techniques, by taking up a subsidiary occupation and by a right use of their time following a profitable avocation, as the case may be.

45. It is an unsatisfactory feature of the rural economy that even at the present time loans borrowed from private persons at high rates of interest far exceed the amount borrowed from institutions like Land Mortgage Bank or co-operative societies. Out of the total loan amount of Rs. 1,73,276 borrowed, an amount of Rs. 1,51,720 or 87.5% of the total loan has been borrowed from private persons who levy interest ranging from 10% to 15% depending upon the amount borrowed and also on the parties. Unscrupulous money-lenders amass wealth at the cost of the poor agriculturists. The procedure of getting loans sanctioned in either the Land Mortgage Bank or co-operative society at Kadur is so wearisome for the ordinary villager that he prefers to borrow from a private person than make any attempt to borrow at a lesser rate of interest from an institution or from Government. The fact that only well-to-do persons of the village have been able to get loans from the Land Mortgage Bank goes to show that enlightenment among the villagers in the matter of borrowing from institutions is still not sufficient.

46. Table XIX-B furnishes data regarding the sources of credit and also, the economic status of the borrowers in terms of the extent of land owned. It is seen from this Table that persons owning less than 3 acres have not borrowed any amount from either Government or banks and only a sum of Rs. 50 has been borrowed from co-operative society. On the other hand they have borrowed a sum of Rs. 11,125 from private persons. These facts only go to show that there is some difficulty felt by small holders of land to borrow from institutions, probably on account of the procedural difficulty relating to the offering of security. These are the classes of persons who are in need of finance for various purposes and, therefore, deserve primary consideration. But unfortunately they are the victims of moneylenders. Persons who come under the next group of those who own 3 to 10 acres have borrowed Rs. 67,700 and those who own more than 10 acres have contracted debts totalling Rs. 67,900, an amount which is almost equal to the amount borrowed by the persons in the group of those owning 3 to 10 acres. The villagers are in the present unhappy position of depending upon private money-lenders mainly because of the inactivity of the local co-operative society which has been offering no

credit facility for the last several years. The revitalisation of such societies is, therefore, of great importance.

Income

47. A study of the topic relating to income and expenditure is beset with practical difficulties for an investigator engaged in socio-economic survey. The villagers, a large percentage of whom are of conservative outlook, view the queries relating to income with a certain amount of suspicion. They always think that these statistics may be used against them by the different departments concerned for either the levy of a new tax or the enhancement of old ones. They are not to be convinced easily when they are told that the information elicited is merely for the purpose of a scientific study of the pattern of income and expenditure. In these circumstances, in spite of the earnest efforts of the investigator to elicit comprehensive and correct information, a certain amount of error is inherent and inevitable. This is particularly so, for the other important reason, that furnishing statistics relating to the income for a particular period is an extremely arduous job even for literate persons, in the absence of clear accounts maintained for the purpose and this difficulty is more keenly felt by those who have no knowledge of the three R's. The data collected in this regard are, therefore, to be deemed to be only approximate, though it can be said that these inaccuracies are not likely to affect the broad conclusions which can be deduced therefrom.

48. The data relating to income have been tabulated in respect of 5 classes of households: viz., households of (1) cultivators of owned lands; (2) tenants; (3) agricultural labourers; (4) those who pursue household industry and (5) those who come under 'others'. In all these cases it is the principal occupation of the households which is kept in view for the assignment of the household into one of the five classes mentioned above. Table XVI shows the distribution of households by occupation, income and number of members. From this Table it is seen, that 58 households out of 123 households which have cultivation of owned lands as their principal occupation, 2 out of 14 households of tenants, 1 out of 60 households of agricultural labourers, 4 out of 18 households which have household industry as principal occupation and 13 households out of 50 households coming under 'others' earn an income of Rs. 101 and above per month. According to this data, 78 households in all or 29.4% of the total number of households in the village can be considered to be economically well-off. It is only

among those who have cultivation of owned lands we notice that 58 households or 47.1% of the total number of households in that occupation category are well-off, while in all the other occupation classes the households which are well-off are in an insignificant proportion. Table XVI also shows that there are 9 households in the income range of Rs. 25 and less per month, and 55 households in the income range of Rs. 26 to 50 per month. These 64 households should be considered as living in a condition of poverty. There are 76 households in the income range of Rs. 51 to 75 whose economic condition is in no way enviable. Thus it can be said, 140 households or 52.8% of the total number of households in the village derive income which is hardly sufficient for their livelihood.

49. Table XVII furnishes statistics relating to the average annual income per household by occupation. According to this Table, the 58 households of cultivators of owned lands which come under the income range of Rs. 1,201 and above per annum have an average annual income of Rs. 2,614 per household. In this income range those who come under 'others' come next with the average annual income of Rs. 2,277. In the other 3 classes the average ranges from Rs. 1,330 which is the lowest in the case of agricultural labourers to Rs. 1,625 relating to those following household industry. It is also seen that the average annual income per household, without reference to the income group, is the highest in the class of cultivators of owned lands, being Rs. 1,670. These figures go to show that a good percentage of the cultivators of owned lands are fairly well-off, and this circumstance is in no small measure due to the fact that coconut cultivation is a remunerative occupation fetching substantial income to such agriculturists.

50. The average annual income per equivalent adult male is as given below :—

	Rs.
1. Cultivation of owned lands	285
2. Cultivation of lands taken on lease	177
3. Agricultural labour	156
4. Household industry	246
5. Others	271

These figures also confirm that agricultural labourers and tenants are the weakest economically.

Expenditure

51. Table XVIII relates to the average monthly expenditure per household by income groups and

occupations. As under income separate statistics have been compiled for households which come under the five broad categories of occupations viz., (1) cultivation of owned lands; (2) cultivation of lands taken on lease; (3) agricultural labour; (4) household industry and (5) others. The principal occupation has been taken into consideration for the classification of the households by occupation. Several of these households may, therefore, have one or more occupations. It is seen from Table XVIII that cultivators of owned lands on an average spend Rs. 64.61 or 51.24% of the total expenditure on food per household per month, of which about 32% is on cereals and the remaining on non-cereals. The percentage of expenditure on food decreases as the income goes up. But, the actual average expenditure which is Rs. 25.27 in the lower income group of Rs. 26 to Rs. 50 increases with the increase in group and goes up to Rs. 91.02 in the highest income group of Rs. 101 and above per month. About 4 to 5% of the total expenditure is spent on beverages, the average per household being 4.8%. The use of coffee or tea has become quite common in the villages, at least by some of the members of the household, if not all. If coffee or tea cannot be prepared in their houses, those who are accustomed to its use visit the hotels. On clothing, on an average, about 14% of the total expenditure is spent by each household, the average amount spent varying from Rs. 6.58 (15.5%) in the case of the income group of Rs. 26 to Rs. 50, to Rs. 25.54 (13.3%) in the income group of Rs. 101 and above. On education also the expenditure increases as the income goes up. In the income group of Rs. 26 to Rs. 50 nothing is spent on education and the expenditure on this item in the two next higher income groups is also negligible. It is only in the higher income group of Rs. 101 and above per month, an average of Rs. 5.36 per month or 2.79% of the total expenditure is on education. The next important item of expenditure for the class of cultivators of owned lands is on cultivation which is about 9.5%. On hired labour, in particular, people in the higher income groups spend more. Taking all the items together, the average expenditure per household of cultivators of owned lands comes to Rs. 126 per month, while in all the other categories it is very much less as shown below :—

	Rs. p.
1. Cultivation of lands taken on lease	69.56
2. Agricultural labour	51.82
3. Household industry	77.92
4. Others	86.98

52. The expenditure per equivalent adult male for the various occupation classes is as given below :—

	Rs. p.
1. Cultivation of owned lands	21.51
2. Cultivation of lands taken on lease	14.61
3. Agricultural labour	13.45

4. Household industry	20.03
5. Others	21.45

These figures once again support the inference that most of the people who come under the occupational class of tenants and agricultural labourers are in an unhappy position, as they are not having sufficient resources to spend on various necessities.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population by Age Group, Birth, Diseases, Death, etc.

The population of the village has registered continuous increase during the last few decades as given below :—

Year	Males	Females	Total	Percentage of increase
1941	..	..	1,161	..
1951	654	625	1,279	10.16
1961	818	756	1,574	23.06
1962	856	778	1,634	3.81

2. The figures relating to the annual vital statistics for the period 1951 to 1961 have not been available except for the two years of 1958 and 1961 which were as follows :—

	1958	1961
Birth	54	21
Death	22	7

3. A careful and up-to-date maintenance of vital statistics is an imperative necessity for correctly gauging the trends in the rise or fall in the birth and death rates and for a study of the various allied problems of health and diseases. As elsewhere, the scheme relating to the eradication of malaria has been in vogue in this village also, and death due to malaria is practically unknown during the last several years. But the villagers have not been practising any birth control measures nor are there any facilities for the same in the village. During the last decade there has not been any significant immigration or emigration of families in the village. The distribution of population by age-group is found in Table II and it is seen that children in the two age-groups of 0—4 and 5—9 form about 32% of the total population. Females are more in the age-group 0—4, approximately equal in the next age-group, less in the age-groups of 10—14 and 20—24, and considerably less in the age-group of 15—19. Again females are more in number in the age-groups of 25—29 and 30—34. It is difficult to assign the exact reason for the lesser number of females in the age-groups of 10—14 and 15—19.

4. There are no chronic diseases peculiar to the village. An Ayurvedic dispensary started in the year 1952 serves the villagers for the minor ailments. It is now located in a private building taken for rent by the Panchayat. A new building for the hospital is now under construction. The villagers are generally in a healthy condition as a large number of them work in the open fields. Malnutrition is, however, noticeable among the children of the poorer classes in particular. There have been no epidemic diseases during the last decade and malaria, in particular, has been totally eradicated. In spite of the absence of various amenities like adequate drinking water supply, drainage for the streets in the village, facilities of separate latrines to the households, better houses etc. there have been other contributory factors like the absence of epidemic diseases and a slight improvement in the standard of living consequent on increase in prices of agricultural commodities, which coupled with the practice of using a more nutritious staple diet, have brought about a higher rate of growth and an increase in the span of living at least to a certain section of the population.

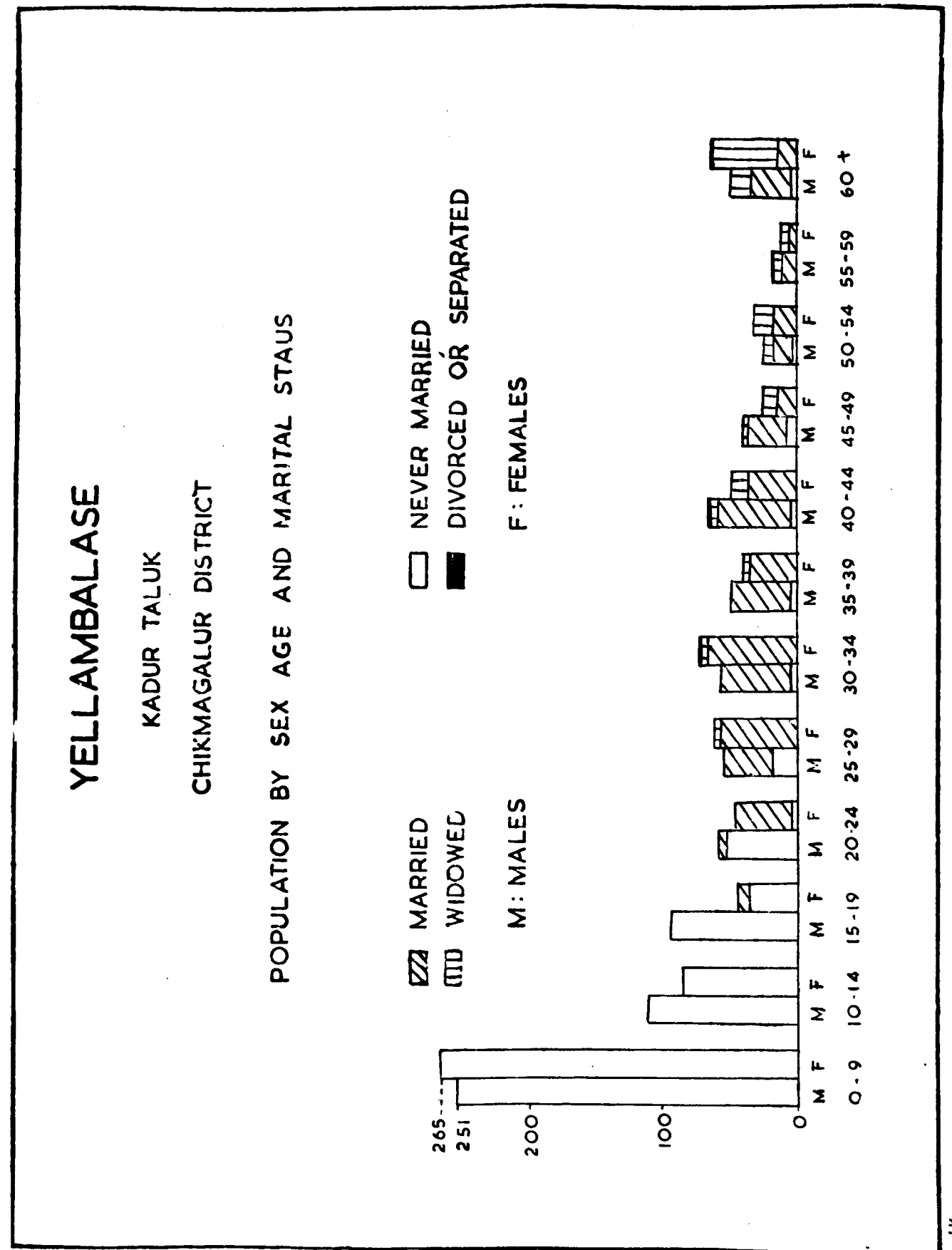
Sex Ratio

5. The sex ratio of the village has registered a decrease from 950 per 1,000 males in 1951 to 908 in 1962 which is very much below the state average of 959 as worked out from the population figures of 1961 census. It is difficult to detect the exact reason for this deteriorating sex ratio, particularly in the absence of the yearly sex-wise figures of birth and death for the last decade. The absence of maternity benefits for females in the village may be a remote reason but cannot be the direct or proximate one.

Marital Status

6. The statistics relating to marital status show (vide Table VI) that the total number of never married is 539 males and 387 females, together constituting 57% of the total population. The married males are 287 and married females are 247. Among widowed there are 28 males and 95 females. Early marriages are unknown in the village. There are only 7 females in the age-group of 15—19 who are married and none in the lower groups. Among males,

YELLAMBALASE



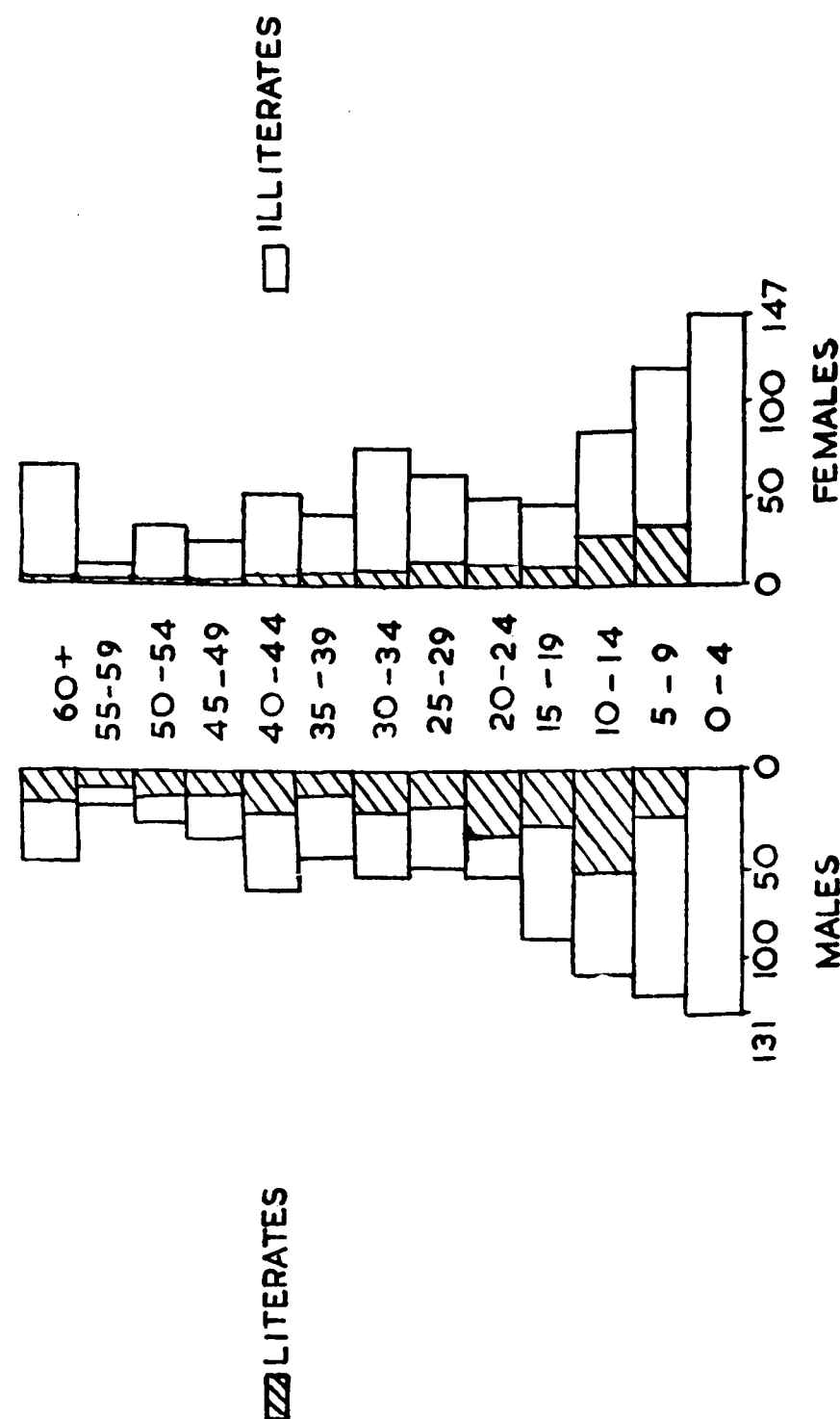
1 Census of Mysore/65

YELLAMBALASE

KADUR TALUK

CHIKMAGALUR DISTRICT

POPULATION AND LITERACY BY SEX AND AGE-GROUPS



the lowest age-group in which there are only 3 married persons is 20—24. The maximum number of widows and widowers is found in the age-group of 60 and above. Under 'divorced and separated' there are 2 males and 2 females of whom one female is in the age-group of 30—34 and another in the age-group of 60 and above. These solitary exceptions may be very well due to temperamental inadaptability. There is absolutely no doubt that marriage is considered as a sacred institution among all castes and even though divorce is recognised in certain castes, rarely is it practised. Society acts as a check to all such customs and the harmony that is observed in the lives of the large number of poor families in the village is in no small measure due to the restraint imposed by the society on those who are likely to exercise the right of divorce indiscriminately.

Education

7. The statistics given below relate to the literacy among males and females in the village in 1951 and in 1962.

Year	Total number of literates	Percentage of literacy	Number of literates			
			Males	Percentage to the total number of males	Females	Percentage to the total number of females
1951	201	15.75	159	24.3	42	6.7
1962	380	23.2	266	31.0	114	14.6

8. Between 1951 and 1962, literacy in the village has registered an increase from 15.75% to 23.2%. But, the percentage of literacy is slightly less than the taluk average of 24.2 and it is still lower compared to the district average of 27.5. The percentage of literacy among females which is so low as 14.6% was still worse in 1951, when it was just 6.7%. The satisfactory feature, however, is that the rate of increase in female literacy has been higher than the rate of increase of literacy among males. There is one New Type Middle School which was started in the year 1951-1952 and besides this there is an upgraded Urdu Primary School benefiting a large number of Urdu speaking children. Both the schools have their own buildings and a spacious playground for the children quite in front of the school buildings. Out of the total number of 380 literates, 130 are within the two age-groups of 5—9 and 10—14, which clearly shows that literacy has very much increased during the last decade only. In the whole village there are

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13 males and 2 females who have passed matriculation examination and 3 males who have passed intermediate examination. There is further one graduate and one diploma holder among males. Before the existing middle school was started, after finishing primary school education, children had to go to Kadur for middle school education. As a result of increased amenities now provided in the village under education and with better facilities of communication to Kadur, more children are studying in the middle school and high school classes and this number is on the increase every year. At present 4 boys and one girl of this village are residing outside studying in the secondary classes. Similarly, 3 boys are studying in the college classes and a similar number in the engineering diploma classes at Chikmagalur. The few educated persons who have taken up agriculture have resorted to improved methods of cultivation.

Family Structure

9. 157 households have simple families, 61 have intermediate families and 47 have joint families. (vide Table 1). The simple families constitute 59% of the total number of families, while the other two types constitute 23% and 18% respectively. There are four castes in which there are no joint families at all. Among the communities where there are comparatively large number of households the details regarding the number of joint families etc. are as given below.

Name of the caste	Total number of families	Joint families	Percentage to the total number of families
1	2	3	4
1. Melusakkare	15	2	13
2. Madivala	17	4	24
3. Valmiki	19	2	11
4. Halumatha	53	12	23
5. Muslims	73	8	11
6. Lingayats	43	11	26
TOTAL	220	39	..

10. In all the other castes put together, there are 8 joint families. The above statistics clearly show that the tendency in almost all the castes is to live in simple or intermediate families. Joint families continue to exist only in such families where the members of the household have a unity of purpose and possess a homogeneous outlook. Among land owning classes,

where there are a number of family workers who contribute labour or evince an intelligent interest in the affairs of the household thus directly or indirectly contributing to the income derived by the family, joint families continue to thrive. As service, sacrifice for the common good, and co-operative enterprise are some of the essential qualities required for the prosperity of a joint family which are not found among many of the members of joint families, disintegration takes place generally when adult members get married and long to have separate, peaceful and independent family life. Partition generally takes place only when the coparceners have attained maturity of judgment and ability to manage their own affairs efficiently.

11. The intra-family relationship is generally one of cordiality. There are established codes of conduct which all the members of the family, whether young or old, have perforce to abide by and they dare not deviate without incurring the odium of non-conformity either at the hands of the elderly members or of society. The people are the legatees of a rich culture, which acts as a great moral force regulating their lives. This does not mean that they are free from all blemishes. Whenever there is any lapse in the conduct of an individual, the elderly members have always the right and may, the responsibility, to correct the younger members. The advice given in such circumstances is generally accepted without demur. The two great epics of Ramayana and Mahabharatha, not to mention about the other innumerable Puranas and the lives of saints and religious leaders, are invariably looked upon as the inexhaustible store house of ethical principles. The cultural homogeneity among the villagers of various castes is so striking that one is led to believe that the innumerable beliefs and practices with all their apparent manifold diversities undoubtedly have a common origin.

12. In the matter of inheritance of property Hindus continue to observe the old customary law, despite the fact that the Hindu Succession Act of 1956 has while codifying the Law of Succession conferred under certain circumstances right of inheritance to property to daughters also. In fact, out of the 265 persons interviewed in the various castes, only 4 Lingayats are aware that there have been some changes in Hindu Law of Succession (Table 5). In all the households of Hindus the persons interviewed have stated that all sons get equal share (Tables 5A and 5B). When partition takes place during the life time of the father, along with the sons, the father also retains an equal share and on his demise it is again divided among the sons. Under the Hindu Succession Act of 1956

when the father dies intestate, all the children have rights on the deceased father's share. But women have not begun to exercise this right conferred on them by law. The Muslims are governed by their own Law of Succession as applicable to the sects to which they belong. The Muslim women generally exercise their rights.

Leisure and Recreation

13. It is often said that an agriculturist has work throughout the year and has, therefore, very little leisure to indulge in any recreation. This dictum is partly true but it is not the whole truth. It is true in the sense that throughout the year there is some operation or other in which an agriculturist is engaged daily at least for a few hours. He not only works in the fields but also in the house where among other items of work he has to look after the cattle which form the backbone of agriculture. But, it is important to remember that he can certainly enjoy a little leisure in the evening hours after he 'plods his weary way homewards' in the brisk agricultural season and enjoy more leisure during other times. But, he does not choose to do so, as the facilities in the village for community recreation are meagre. Instead, the villagers merely squat on the pail of some house in small groups in different parts of the village and spend a little time talking about various matters. In the weary afternoons of the summer months a few engage themselves in playing dice or playing cards. Children play indigenous games like *chowkabhara*, *chinni-dandu*, *radde chandu* etc. and in the schools they play volley ball and football. Womenfolk when they have no other work meet for a while in the house of one or the other and discuss anything ranging from the vegetables used for the day's diet up to the innermost secrets of their family lives. In other words, it is rather unfortunate that the leisure hours are not utilised in any organised manner either by the males or females in the village providing them healthy recreation which they richly deserve after their hard work or when they are idling away their time for want of nothing better to do. The staff of the National Extension Scheme has since started a Youth Club which has just begun to function and it has yet to pay its attention to this aspect of the problem. Sports and games for the youth of the village, who unfortunately in their lifetime had no opportunities to engage themselves in either schools or colleges, will undoubtedly mould their character and conduct and transform them into useful citizens infusing a sense of discipline, confidence and courage in their daily activities. Only then will they be receptive to all new

ideas and able to develop a scientific outlook in their respective avocations.

14. The village has one community radio installed after the survey was over. Under the auspices of the Youth Club a Rural Radio Forum has been organised. There are six private radios. Bhajana is conducted in the Channakeshava temple on every Saturday during night and about a dozen villagers of various castes partake in the community singing, offer worship, partake prasada and depart. The devotees meet the expenditure for this weekly function in turns. Once in two or three years a group of villagers enact a *bailata* (open air drama) after receiving training from a professional teacher for a couple of months. The last *bailata* entitled *Kurukshetra* was performed by them 3 years ago when 15 persons from the village participated. The frequency of these performances depends upon the nature of harvest, the jubilant spirit of the youth, the organising capacity of the leaders and the patronage which the village elders give. The *bailatas* not only give a sense of pride to the actors providing them an occasion to exhibit their histrionic and musical talents but, in particular, they provide entertainment to the women and children who but for these occasions have very few opportunities for such recreation. These *bailatas* also act as a great moral force. In the beginning of 1961, a drama troupe from outside camped for 16 days and enacted 15 plays. Kadur is the nearest place where the villagers can go to see a cinema and they do so whenever they happen to go there. During 1961, a touring cinema exhibited films for 5 days in the village. Cinema is no longer the wonder which it used to be decades ago. Even a shepherd boy could be seen muttering a popular cinema song in his own tune while grazing the sheep in the pasture ground.

Religious Institutions

15. There are ten temples detailed below and two mosques in the village.

1. Channakeshava
2. Beereshwara
3. Honnaladamma
4. Halladamma
5. Kendadamma
6. Plagueamma
7. Basavanna
8. Veerabhadreshwara

9. Anjaneya

10. Ishwara

11. } Mosques
12. }

The temples of Ishwara and Anjaneya are on the bund of a pond picturesquely situated just outside the dwelling area of the village, and adjoining the pond there are the peepul trees. The temple of Basavanna is inside the village proper. The deities in the temples of both Ishwara and Basavanna are primarily worshipped by Lingayats and occasionally by people of other castes. The priest in each temple is of Lingayat community and pujas are conducted daily. The Beereshwara temple is near the locality where the Kurubas reside and its administration is carried on by a committee of Kurubas. The temple has a fund from which loans are granted primarily to their own community people. Subscriptions are raised from each Kuruba family and added on to the temple fund from which the temple is maintained and all important festivals are observed. Once or twice in a year community dinners are arranged for the members of their own caste. In 1962, the committee constructed a community building at an estimated cost of more than Rs. 10,000 close to the temple and it is made use of for various purposes like marriages in their caste, community dinners etc. The committee has its own collection of vessels for such functions and some of the vessels are also lent on nominal payment to individuals who may require them.

16. The three deities of Honnaladamma, Halladamma and Kendadamma are the village deities and are worshipped by all. These temples are situated outside the village proper and have small buildings. The annual village festival relating to these deities is celebrated in April by a committee of elders by a division of duties among the various castes and collecting amount from the public to defray the expenses. On Tuesday following *Ugadi* each year, the committee of elders make arrangements to announce to the villagers by beat of *tom-tom* and also otherwise their decision to celebrate the annual festival on the Tuesday of the next week. During the intervening period of one week preparations are made for the celebration of the festival which lasts for 4 days. On the appointed Tuesday, logs of jungle wood are stacked near the temple of Kendadamma and set fire to and arrangements are made for the fire walking ceremony to be observed later on in the evening. Before that, in the morning as well as afternoon pujas are offered

28. The Harijans now-a-days are occupying comparatively better social status than they were occupying a decade earlier. Their children attend the school along with the children of others and they sit side by side with them without distinction of caste or creed. There is no inhibition for them to attend hotels. They travel in buses and other conveyances along with the fellow passengers belonging to higher caste. Whenever they are employed as labourers in the various cultivation operations, the question of caste never comes up for consideration. They work with the other fellow labourers in the fields jointly and in a co-ordinated manner. But they do not go inside the temples as they are still labouring under a sense of inferiority complex. With better education and with improvement in their economic condition, there is no doubt that untouchability will be eradicated totally in course of time.

Other Important Aspects of Social and Cultural Life

29. The village is free from communal discord and tensions of any kind. The Hindus and Muslims are living in a spirit of cordiality. There is no conflict in the social and cultural sphere among the different communities of Hindus. They all join together to celebrate the village festival. The three deities of Honnaladamma, Kendadamma and Halladamma are worshipped by all. They are considered as guardian angels protecting the people. On various occasions like Basava Jayanthi, Chowthi, Independence Day, Republic Day, the annual school day etc. the villagers, irrespective of caste, join together and participate in the celebrations. There are also occasions when there are separate and exclusive gatherings of people belonging to different castes. The Kurubas, for example, who worship in the Beereshwara temple once or twice in a year meet in their own building which they have constructed from the temple funds and they participate in a community dinner. The Lingayats, likewise, worship exclusively in their own temples. Thus, for the villagers while caste is the basis for certain functions, for certain other functions the entire village is the unit. The villagers, for example, irrespective of

caste practise together some of the dramas which they enact in the village for the benefit of the villagers as a whole. On all such occasions, it is the histrionic talent of the actor which is more important than the caste to which he belongs.

30. It is to some extent true that economic problems are more important to the villagers than their social and cultural problems. The upper class people are so much confronted with their own problems that sometimes they find it difficult to take active interest in the problems of the village. Therefore, while they work in various fields of activity outside the village, their guidance and advice are often denied to the people of the village. People who are poor have not much time to bother themselves about the common problems of the village. They are in a way engaged in a battle for survival and in this process they do not have sufficient time to think about the common problems. It is only among the middle class people that some have come forward to take interest in public activity. These people have begun to realise the futility of conservative outlook and the need for a more dynamic role. Members of younger generation had kept back till now, because they thought that it was not proper for them to take a lead in the civic activities when there were elderly members who, to keep up their prestige, desired to occupy public places. The pendulum of public opinion is now swinging and the villagers as a whole now feel that younger members should take a more active part in the administration of the Panchayat. It can thus be said that the villagers are in a transition stage when they have not yet totally discarded the old system and at the same time have not evolved a new and ideal state in the matter of village administration.

31. In the cultural sphere village Yellambalase is remembered by many from outside the village, because several decades ago, a native of Yellambalase founded an Ashram in Holenarsipur and through a journal started under the auspices of the Ashram he has been propagating the principles of Advaita Vedanta among a vast body of its readers.

CHAPTER V

CONCLUSION

The Survey of the socio-economic condition of Yellambalase has revealed that there has been progress in the field of education, communication, sanitation and public health. The economic condition of the people who have extensive coconut cultivation has also considerably improved. Those who have large holdings of more than 10 acres are also able to get on quite well. Life for the middle class people who own about 5—10 acres each is not a bed of roses, at a time when the prices of various commodities are soaring high and the cost of cultivation has gone up. They have to work hard and if seasonal conditions are favourable, they can somehow get on, though they have to forego some of the amenities of life to balance their budget and to live an honourable life. The condition of the small cultivators who own less than 5 acres, and have at the same time a large family to maintain is not in anyway enviable. The plight of the agricultural labourers and the coolies is quite unhappy and it is no exaggeration to say that it is a battle for existence. The village artisans plod on. There are no household industries which fetch any lucrative income to substantial number of families. The village which has a history of about 1,000 years behind it, which perhaps had once seen its heyday of prosperity, today finds itself in no ideal condition.

2. The cultivators can achieve a great deal of prosperity, if they can devise methods to grow their crops successfully, despite occasional adverse seasonal conditions, by construction of irrigation wells, installation of electric pump-sets and by pursuing intensive method of cultivation. The co-operative institution in particular which is now in a dormant condition has to be revitalised. The small cultivators and the landless have to be afforded facilities to engage themselves in one or the other profitable subsidiary occupation. There seems to be no other short cut for achieving prosperity in the village.

3. The level of social awareness of the people is very low in certain spheres. Out of 265 persons interviewed in the village only 4 Lingayats are aware that there have been changes in Hindu Succession Act and further only one Lingayat is aware that there have been changes in Hindu Adoption Act (Table 5). 101 persons are aware that untouchability is prohibited under law. In this regard, the level of social aware-

ness among Kurubas, Valmiki and Madivalas in particular is far below that of the others. Among the Adikarnatakas themselves, only 9 out of the 13 interviewed have any knowledge about this. It is possible that this low level of social awareness with regard to some of the important problems is due to the fact that the village had no good communication facilities till a few years ago and the people have been largely illiterate. This also shows that the people have not received sufficient enlightenment under the National Extension Service programmes.

4. Though a large number of people are very poor, there is a cordial relationship among various castes, because in the economic structure there is a good deal of inter-dependence among the various classes of people. It is this integrating factor which has kept alive the oneness of the village. The spirit of co-operation which exists among the cultivators can be gauged by the fact that 80 households of cultivators take the help of neighbours at the time of harvesting and in 79 households the cultivators assist their neighbours and receive help at the time of cultivation in the shape of manual labour (Table 6). These old virtues speak volumes about the soundness of some of our age-long agricultural practices. If only the villagers are imbued with a more scientific outlook, there can be no difficulty in achieving maximum results within a minimum time.

5. Yellambalase occupies an important place in the economic structure of the region, as it exports a large quantity of coconuts. Being the headquarters of the village Panchayat, it is a place where the village leaders of the adjoining villages assemble frequently. Similarly, the villagers from a number of neighbouring villages have occasion to visit the village to derive benefit from the various administrative and welfare institutions such as the Multi-purpose Co-operative Society, the Ayurvedic dispensary, the schools etc. The establishment of a public call office about a year ago is a landmark in the history of this village, as it helps the villagers to get themselves in touch with the outside world quickly and to promote their economic interests. People from the adjoining villages also come to this village to get into the service buses which go to Kadur, the Taluk Headquarter and from there to

to the deities in the three temples. The villagers invite their friends and relations from other villages and feasts are observed in the households of all Hindus. In the evening, when the stage is set for the fire walking ceremony, a girl belonging to a particular family goes in procession from her house carrying a *kalasha* (small vessel containing holy water) and after reaching the spot she first walks on the fire in a reverential mood. Thereafter, a few others who have taken vows similarly walk on the fire. More than a thousand persons gather on this occasion to witness the ceremony. There will be pujas in these temples during the next 3 days. On the fourth day, viz., Saturday, the deities of Kendathamma, Honnaladamma and Halladamma are carried in a procession in the car. After this the festival comes to a close. All the castes except Muslims participate in the festival. There are various ritual functions which members of different communities have to perform. No animal sacrifice takes place on the occasion of this festival. The villagers consider this annual festival as a very important one. About 4 years ago the wooden car was got newly constructed at a cost of Rs. 1,500 subscribed to by the people of all castes. Special pujas are offered to these deities whenever small-pox or chicken-pox etc. breaks out in the village and individuals afflicted with such ailments also offer prayers.

17. Plagueamma is a deity which guards against the outbreak of plague in the village, a feature which was common more than a decade ago. The temple of this deity also is outside the dwelling area of the village and the villagers in no small measure believe that it is their faith in the deity which has kept the disease away. They also offer a few sheep every year as sacrifice.

18. The Channakeshava temple, though in ruined condition is the loveliest of all from the point of both archaeological and architectural importance. The outer walls and a major portion of the massive structure in the front have fallen beyond all repairs. The sanctum sanctorum (*garbha gudi*) and a little structure of its front (*Shukanasini*) alone now remain. There are four beautiful idols of Channakeshava, Venugopal, Dakshinamurthy and Lakshminarasimha reflecting high divinity and the main deity is Channakeshava which also adorns the world famous Hoysala temple at Belur. The architectural skill of each is of a high order and all of them resemble very much the forms and figures which are found in the Hoysala temples. It is believed that the temple was constructed when the Hoysalas had sway over this region.

The temple is now a minor muzrai institution and receives a rupee and odd every month towards the lighting expenses. Truly, this temple is a mute witness to the unrecorded past glory of the village.

19. The various Hindu festivals of Sankranti, New Year's Day (Ugadi), Gowri and Ganesha festivals, the Dasara festival, Deepavali etc. are observed by the Hindus of all castes, while the Muslims celebrate Ramzan, Bakrid, Moharam etc. Basava Jayanthi is celebrated in the village with some pomp and agriculturists of all castes except Muslims take out their cattle in procession in the streets and offer pujas in the Basavanna temple. The other festivals are observed by the villagers in their own houses.

Village Organisation

20. There are no feuds or party feelings in the village. There is, no doubt, an awareness of their rights and duties in the new democratic set up. All the elections in the village have been held peacefully and none has left any bitterness or created any tension at any time. The inter-caste relationship is quite cordial. The caste council of the Kurubas is a well-knit organisation and is functioning effectively. The council consists of an *yepman* who is the president and a few Buddhivantas or village elders and all the socio-religious problems relating to them are attended to by this council. The authority of this council and the decision given by it are respected by all. Family disputes of a minor nature are all settled by the council and the decision is generally accepted without demur. When there is any criminal liability, small fines are imposed on those who are found guilty. Neither the village officers nor the statutory panchayat has any influence on this caste council. Among the other castes in the village the caste council exists only in name, if at all.

Organs of Democratic Decentralisation

21. Village Yellambalase is the Headquarters of the group panchayat which has in its jurisdiction four other adjoining villages of: (1) Vitlapura; (2) Surapura; (3) Chikkanayakanhalli and (4) Elagondanahalli besides Yellambalase. The Panchayat which was constituted in the year 1960 under the provisions of the new Panchayat Act has 13 members of whom 11 are from this village only. The Chairman and secretary are also from this village. The Panchayat when newly constituted inherited a good legacy as it had on 1-7-1960 a sum of Rs. 6,880 to its credit from the old accumulated balance. A sum of Rs. 2,000 was

adjusted from Land Revenue and the taxes collected amounted to Rs. 2,500. During 1960-1961 the important items of expenditure incurred were: (1) electric light charges—Rs. 900; (2) repairs of wells—Rs. 500; (3) hospital buildings—Rs. 4,000; (4) sanitation—Rs. 500; (5) staff—Rs. 410; (6) Miscellaneous—Rs. 500 etc.

22. It is seen that the performance of the Panchayat in the first year of its reconstitution was good and it had a substantial cash balance of Rs. 7,770.75 paise by the end of the year. During the years 1961-1962 and 1962-1963 the Panchayat did not function in any effective manner. The collection work was not satisfactory and the Panchayat did not take up new development works. The Panchayat maintains a reading room and a public library. There is a proposal to take up protected water supply scheme at an estimated cost of Rs. 61,500 for which the Panchayat has been called upon to contribute. This scheme, when implemented, would provide adequate supply of drinking water to the residents of the village who are now experiencing a good deal of difficulty to fetch drinking water in adequate quantity on account of the paucity of good wells. The other pressing needs of the village are: (1) providing side drains to the streets; (2) a community hall with recreational facilities; (3) adequate playground; (4) a bus stop; (5) maintenance of streets etc. The Panchayat has a phased programme to provide the various amenities urgently required.

23. The Chairman as well as the members of the Panchayat were elected unanimously during the last election. The Chairman is also the Secretary of the local Multipurpose Co-operative Society, besides being the shanubogh of a group of villages adjoining Yellambalase. He is also a cultivator. He has thus to pay attention to various fields of public activity in addition to his own personal affairs for which he has neither the time nor the inclination to work wholeheartedly in the different institutions with which he is concerned. Neither the Chairman nor the majority of the members are in favour of augmenting the resources of the Panchayat either by increasing the incidence of taxation or at least by collecting the arrears of taxes by taking effective steps. In these circumstances, the Panchayat is not able to take any bold step for taking up new items of developmental work. In fact, it has been finding it difficult to agree to pay a share of the Panchayat towards the protected water supply scheme. There is a feeling among the people including the present members of the Panchayat themselves, that some of the younger

members of the village should be in charge of the administration of the Panchayat after the next election and that the elderly members should give them all the support they deserve. In other words, there is a feeling of dissatisfaction about the progress achieved by the Panchayat during its present regime and there is an earnest aspiration by the Chairman and the members themselves for its better functioning.

24. The Panchayat Production Plan for the village for the year 1963-1964 was not a success, primarily because the arrangement made for the supply of improved seeds, fertiliser and various other needs of the agriculturists was inadequate. There is no doubt that unless the local Multi-purpose Co-operative Society begins to play a more dynamic role, it would be difficult to expect substantial progress in the matter of increased production.

25. There is practically no relationship between the caste councils and the Panchayat. The matters relating to the affairs of a caste and minor disputes between the members of each caste are all settled in the caste councils wherever they exist, though it is open to individual members of the Panchayat belonging to the particular caste to throw their weight and influence to evolve amicable settlement between the contending parties. Beyond this, the Panchayat as such never interferes with the affairs of the individual members in the social and domestic sphere.

Reform Measures

26. Family planning is practically unknown to the villagers. There are no facilities for them in the village to practice family planning methods. The medical officer of the Primary Health Centre at Kadur distributes appliances and tablets to those who come forward to use them. But the villagers of Yellambalase, even though they have occasion to visit Kadur on the shandy and other days, have not taken any initiative in this regard. It is only to be hoped that with more effective propaganda by the staff of the Health Department, it will be possible to enlighten the villagers and consequently, they will be able to take a more intelligent interest in such problems.

27. The practice of giving dowry is not prevalent in this village. When suitable bridegrooms who are educated and well placed in life are sought after, it is usual to give rich presents and in such cases the bridegroom's party has also to spend substantial amount on the jewels to be presented to the bride and on other incidental matters befitting their status and dignity.

Chikmagalur, the District Headquarter. We have already seen that, in the social sphere, the religious institution of Honnaladamma attracts people from

YELLAMBALASE

the neighbouring villages. For miles and miles around there are very few people who have not seen or at least heard of this village.

APPENDIX

AGRICULTURE: PROGRESS REPORT OF YELLAMBALASE VILLAGE, KADUR TALUK FOR THE YEAR 1963-64

Sl. No.	Particulars	Progress during the year	Sl. No.	Particulars	Progress during the year
1	2	3	1	2	3
A	1. Digging of new compost pits and sectional filling (Nos.)	20	D	Kharif and rabi campaign—concl'd.	
	2. Renovating old compost pits (Nos.)	40		(b) Transplanting ragi (acres)	
	3. Embedding urine pits for conservation of urine (Nos.)	18		Paddy (acres)	6
	4. Improvement of cattle stalls (Nos.)	2		(c) Dibbling, ragi, jola	2
	5. (i) Urban compost making by utilising night soil (Tons)	..		(d) Poona method Jowar cultivation	..
	(ii) Production of compost by V.Ps.(T)	10		Japanese method of paddy cultivation. All items of improvements intensive of strict line planting and use of JPC weeders only must be reported.	..
	(iii) Production of rural compost (Tons)	105	E	Plant protection work done	6
	6. Green manure programme, area covered (ac.)	23		1. (a) Quantity and value of insecticides and fungicides sold	270
	7. Fertilisers sold through societies (Quantity tons and value)	1½ tons		(b) No. of P.P. Equipments to be supplied.	3
B	1. No. of agricultural implements and appliances supplied at subsidised rates :			2. Extent of crops protected	40 acres
	(a) Ploughs	2		3. Rabi campaign :	
	(b) Others—Cultivators	4		Paddy (acres)	7 acres
				Ragi (acres)	2 acres
C	1. Area cultivated by Registered seed growers and quantity of seed distributed from seed farms and agricultural research stations		F	1. No. of members enrolled for competition :	
	(a) Ragi	8		(a) Ragi	12
	(b) Jola	5		(b) Jola	..
	(c) Paddy	5		(c) Paddy	5
	(d) Others—groundnut	4		(d) Sugarcane	..
	2. Quantity of seeds got distributed through registered seed growers			(e) Others (nil)	..
	(a) Ragi	6 quintals	G	Development of others Crops :	
	(b) Paddy	75 kgs.		Extent of area brought under cultivation—Area cultivation seeding distributed	..
	3. Subsidy and bonus paid bonus subsidy	Rs. 24		1. Other varieties of cotton such as M.A. 5 etc.	15 acres
D	Kharif and rabi campaign			2. Coconut (seedlings)	100
	1. Quantity of seed treated against seed borne diseases :		H	Demonstration programme. No. of Demonstrations laid out.	
	(i) Paddy (Quintal)	15 quintals.		1. Varietal :	
	(ii) Jola (Quintal)	20 quintals.		(a) Ragi	10
	(iii) Ragi (Quintal)	10 quintals.		(b) Jola	8
	(a) Name of the fungicide required & distributed.	Hexodol White Sulphur etc.		(c) Paddy	6
	(b) Quantity required for selling	200 kgs.		(d) Others	..
	2. Extent of area newly brought under intensive cultivation by adopting			2. Cultural :	
	(a) Drill sowing (acres) :			(a) Fall Ploughing	200 acres
	Ragi	150		(b) Use of improved ploughs	30
	Jola and	90		(c) J.P.C. Weeders	1
	Paddy	70		(d) Drill sowing of :	
				(i) Ragi	..
				(ii) Jola	..
				(iii) Paddy	225 acres
				(e) Transplanting of Ragi	105
				(f) Dibbling of Jola	2

Sl. No.	Particulars	Progress during the year	Sl. No.	Particulars	Progress during the year
1	2	3	1	2	3
H	Demonstration programme. No. of Demonstrations laid out—concl'd.		J	1. No. Irrigation wells dug and extent of area brought under cultivation	3
	3. Manurial (Fertilisers):			2. No. of Electrical Motor pump sets supplied through Department on H.P.S.	1
	(a) Application of super phosphates at 4—6 Maunds per acre to rainfed crops like:			3. Extent of area brought under Irrigation, under new irrigation project	3 acres
	(i) Paddy	20 acres			
	(ii) Ragi	50 Do.	K	1. Extent of area ploughed with Tractor (acres):	
	(iii) Jower	35 Do.		(1) Private	30 acres
	(iv) Groundnut	15 Do.		(2) Departmental	
	4. Green manures		L	Activities of farmers Forum & Young Farmer's Association	
	(a) In coconut gardens Green manure seed production	2 quintals		(1) No. of members enrolled:	
	Sunhemp, Sesbania, Dhaincha, as intercrop with Ragi, Jola and other crops.	5 acres		(a) Life—Rs. 110.	
	(b) Introduction of Green manuring practices in paddy fields	36 ..		(b) Active—Rs. 6	
				(c) Ordinary—Re. 1	24
				(2) No. of Farmer's club organised	1
I	1. No. of soil samples tested	6	M	No. of Farmer's Forum & Young Farmers' club meeting held	15
	2. Apiary Development work to be done	..	N	Other activities (Nil)	..
	3. No. of villages agricultural Development plans drawn and names of villages	4			

TABLE I
Area, Houses and Population

Area in		Density per sq. mile	Number of houses	Number of households	Population		
Acres	Hectares				Persons	Males	Females
1	2	3	4	5	6	7	8
1,512	612	692	339	265	1,634	856	778

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
1,634	856	778	131	147	120	118	110	83	91	43	57	45	52	60	55	72	110	85	81	64	49	61	..	..

TABLE III
Size and Composition of Households

Total No. of Households	Size of Households														
	Single Member			2-3 members			4-6 members			7-9 members			10 members & above		
	Households	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
265	6	2	4	48	63	60	112	285	286	66	282	230	33	224	198

NOTE.—Hhs = Households.

TABLE IV

TABLES

TABLE V

TABLE VI[illegible]

TABLE VII
Education

Age-Group	Total population				Illiterate				Literate without educational level				Primary or Basic				Matric or Higher Secondary				Intermediate or P.U.C.				Graduates				Diploma				Oriental Titles				Any other qualification			
	P		M		F		P		M		F		P		M		F		P		M		F		P		M		F		P		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	.	.	1534	856	778	590	664	212	103	36	9	13	2	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1			
0-4	.	.	278	131	147	131	147	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.		
5-9	.	.	248	120	118	96	87	24	30	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.		
10-14	.	.	193	110	83	55	56	50	26	5	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.		
15-19	.	.	134	91	43	61	34	25	8	1	1	3	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.		
20-24	.	.	102	57	45	23	35	20	9	8	1	5	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.		
25-29	.	.	112	52	60	31	49	13	8	5	1	2	2	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.		
30-34	.	.	127	55	72	34	64	17	6	1	2	3	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.		
35-39	.	.	86	48	38	35	33	13	4	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.		
40-44	.	.	109	62	47	40	42	16	4	5	1	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.		
45-49	.	.	59	37	22	25	19	8	3	3	.	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.		
50-54	.	.	58	27	31	15	30	10	1	2	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.		
55-59	.	.	28	17	11	10	10	3	1	4	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.		
60+	.	.	110	49	61	34	58	13	3	2	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.		
Age not stated	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	

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	1,634	856	778	796	495	301	838	361	477
0-14	709	361	348	69	41	28	640	320	320
15-34	475	255	220	390	228	162	85	27	58
35-59	340	191	149	284	191	93	56	..	56
60 & above	110	49	61	53	35	18	57	14	43

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

Sl. No.	Name of Occupation	Age-Groups							
		0-14		15-34		35-59		60 and above	
		Males	Females	Males	Females	Males	Females	Males	Females
1	Cultivation	10	8	48	61	61	36	18	8
2	Cultivation and Agricultural Labour	5	..	60	19	29	12	1	2
3	Cultivation, Agricultural Labour and Household Industry	..	..	2	..	1	..	..	..
4	Cultivation and Livestock	..	..	2	..	..	..	1	..
5	Cultivation and Household Industry	..	..	1	..	2	..	..	..
6	Cultivation and Trade	..	..	3	..	6	..	1	..
7	Cultivation and Other Services	..	..	16	1	9	..	1	..
8	Cultivation and Hotel Keeping	..	..	..	..	1	..	..	..
9	Agricultural Labour	10	14	22	54	15	29	..	6
10	Agricultural Labour and Cultivation	..	..	10	3	22	2	2	1
11	Agricultural Labour, Cultivation and Other Services	..	..	..	..	1	..	..	..
12	Agricultural Labour and Livestock	..	..	..	..	1	..	..	..
13	Agricultural Labour and Household Industry	..	..	2	..	1	1	..	..
14	Agricultural Labour and Other Services	..	..	3	1	3	..	1	..
15	Household Industry	..	..	12	2	8	..	..	..
16	Household Industry and Cultivation	..	..	..	..	1	..	..	..
17	Household Industry and Agricultural Labour	..	..	..	..	3	..	..	..

TABLE IX—concl'd.

1	2	3	4	5	6	7	8	9
18 Household Industry and Trade	..	..	3	..	..	..	..	..
19 Household Industry and Other Services	..	..	..	..	1	..	..	..
20 Trade	1	..	3	1	4	1	1	1
21 Trade and Cultivation	..	..	1	..	3	..	1	..
22 Trade and Agricultural Labour	..	..	..	..	..	..	1	..
23 Trade, Agricultural Labour and household Industry	..	..	..	..	1	..	..	..
24 Trade and Household Industry	..	..	..	..	1	..	..	..
25 Trade and Other Services	..	..	1	..	1	..	..	..
26 Transport	..	..	4	..	..	..	..	..
27 Construction	..	..	..	..	1	..	..	..
28 Other Services	6	6	15	16	9	8	6	..
29 Other Services and Cultivation	..	..	5	..	4	1	..	..
30 Other Services and Agricultural Labour	..	..	3	4	3	1	..	..
31 Other Services, Agricultural Labour and Cultivation	..	..	1	..	1	..	..	..
32 Other Services and Household Industry	..	..	..	..	1	1	..	..
33 Livestock	8	..	10	..	6	1	1	..
34 Livestock and Agricultural Labour	1	..	..	..	1	..	..	..
35 Hotel Keeping	..	..	1	..	1	..	..	..
Total	41	28	228	162	191	93	35	18

TABLE IX-A
Activity of Non-Workers

Activity of Non-workers	Age-Groups							
	0-14		15-34		35-59		60+	
	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
Dependents	208	234	..	..	..	..	14	11
Students	112	63	24	..	..	..	..	..
Household work	..	23	..	58	..	56	..	31
Remittance Receivers	..	..	1	..	..	..	..	1
Disabled persons	..	..	2	..	..	..	..	..
Total	320	320	27	58	..	56	14	43

TABLE X

Households by Number of Rooms and by Number of Persons Occupying

Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with five rooms and more	
			No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
265	706	1,634	9	83	5	18	138	747	65	413	25	209	15	96	8	68

TABLE XI

Households engaged in Cultivation, Industry, Business and Other Occupations

Households engaged in	Total Number of Households	Number of Gainfully employed persons			Total Persons		
		Persons		Females	Persons		Females
		Males	Females		Males	Females	
1	2	3	4	5	6	7	8
1. Cultivation only	42	103	74	29	276	147	129
2. Cultivation and AL.	42	145	73	72	274	132	142
3. Cultivation and AL and Livestock	2	7	5	2	9	6	3
4. Cultivation and AL and HI.	3	15	7	8	29	12	17
5. Cultivation & Livestock	16	87	54	33	154	89	65
6. Cultivation & Livestock & AL	5	30	20	10	42	24	18
7. Cultivation & HI	1	3	2	1	4	2	2
8. Cultivation & HI & AL	1	3	2	1	5	2	3
9. Cultivation & Trade	7	30	25	5	67	37	30
10. Cultivation & Trade & AL	1	4	3	1	6	5	1
11. Cultivation & Other Services	15	39	34	5	107	59	48
12. Cultivation & Other Services + HI	1	6	5	1	11	7	4
13. Cultivation and Hotel keeping	1	9	3	6	15	6	9
14. Agricultural Labour Only	15	36	16	20	55	26	29
15. AL and Cultivation	28	95	57	38	147	82	65
16. AL, Cultivation and HI	1	4	3	1	8	5	3
17. AL, Cultivation and Other Services	2	8	5	3	9	5	4
18. AL and Livestock	2	6	3	3	10	4	6
19. AL and Household Industry	2	4	1	3	9	5	4

NOTE.—HI-Household Industry, AL-Agricultural Labour.

TABLE XI—concl'd.

Households engaged in	Total Number of Households	Number of Gainfully employed persons			Total Persons		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
20. AL and Trade	2	4	2	2	6	3	3
21. AL and Other Services	5	10	5	5	17	9	8
22. AL, Other services and Cultivation	3	14	7	7	23	15	8
23. Livestock and Cultivation	1	7	3	4	14	6	8
24. Livestock, AL and Cultivation	1	4	2	2	6	2	4
25. Household Industry only	9	14	12	2	57	27	30
26. HI and Cultivation	2	3	3	..	7	4	3
27. HI and Agricultural Labour	3	6	3	3	14	5	9
28. HI and Trade	3	3	3	..	13	7	6
29. HI and Other Services	1	1	1	..	2	2	..
30. Trade only	3	5	3	2	12	5	7
31. Trade and Cultivation	5	11	8	3	32	18	14
32. Trade and AL	1	1	..	1	1	..	1
33. Trade, AL and C	1	3	1	2	7	2	5
34. Trade, AL and HI	1	2	1	1	7	3	4
35. Trade and HI	2	5	5	..	19	11	8
36. Trade and Other Services	1	2	1	1	3	2	1
37. Trade, Other Services and Cultivation	1	3	1	2	5	3	2
38. Construction	1	1	1	..	2	1	1
39. Other Services only	11	14	11	3	42	21	21
40. Other Services and Cultivation	9	29	18	11	48	24	24
41. Other Services and AL	5	11	5	6	31	16	15
42. Other Services, AL and Cultivation	1	2	1	1	6	3	3
43. Other Services and HI	1	2	1	1	2	1	1
44. Other Services and Trade	1	1	1	..	1	1	..
45. Hotel Keeping	1	1	1	..	4	1	3
46. Hotel Keeping and Cultivation	1	3	3	..	11	7	4
Total	263	796	495	301	1,629	854	775

NOTE.—Cultivation, AL-Agricultural labour and HI-Household Industry.

TABLE XII

Type of Industry run by the Households

Type of Industry	Total No. of House- holds	Households Having Industry as primary occupations					Households having Industry as subsidiary occupations				
		No. of Hh's	Persons engaged in HI		Total persons in Hh's mentioned in Col. No. 3.		No. of Hh's	Persons engaged in HI		Total persons in Hh's mentioned Col. No. 8	
			Males	Females	Males	Females		Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
1. Tailoring	9	7	9	2	20	21	2	4	..	11	8
2. Mat weaving	6	..	..	..	..	..	6	4	2	21	23
3. Tanning	6	2	3	..	4	8	4	4	..	14	13
4. Goldsmithy	3	2	2	..	7	6	1	2	..	2	2
5. Carpentry	3	3	3	..	5	6	..	..	..	..	..
6. Pottery	3	3	5	..	8	7	..	..	..	..	..
7. Basket Making	1	1	1	..	2	..	..	..	..	..	..
Total	31	18	23	2	46	48	13	14	..	48	46

TABLE XIII

Type of Business run by the households

Type of Business	Total number of households	Households having Trade as primary occupation						Households having Trade as Subsidiary Occupation					
		No. of Hh's	Persons engaged in Business		Total persons in Households mentioned in col. 3		No. of Hhs.	Persons engaged in Business		Total persons in households mentioned in- col. 8			
			Males	Females	Males	Females		Males	Females	Males	Females		
1	2	3	4	5	6	7	8	9	10	11	12		
1. Retail Trade	12	7	6	3	19	17	5	5	..	29	26		
2. Cloth Shop	5	2	2	..	11	8	3	3	..	7	6		
3. Sales of Broomstick	4	1	1	..	3	2	3	3	..	4	3		
4. Petty Shop	3	1	..	1	..	1	2	2	..	7	2		
5. Sales of coconut	3	2	2	..	5	9	1	1	..	6	3		
6. Sale of sheep	1	1	1	..	3	2	..	..	..	..	..		
7. Running Touring Talkies	1	1	1	..	3	3	..	..	..	..	..		
8. Hotel keeping	3	2	..	..	8	7	1	..	..	3	6		
Total	32	17	13	4	52	49	15	14	..	56	46		

TABLE XIV
Diet

Community	Total No. of households in each community	Households taking							
		One meal a day		Two meals a day		Three meals a day		More than three meals a day	
		Adults	Children	Adults	Children	Adults	Children	Adults	Children
		3	4	5	6	7	8	9	10
HINDU—Brahmin	11	..	..	11	11	..	..	..	..
Lingayat	43	..	..	43	43	..	..	..	..
Madivala	17	..	..	17	17	..	..	..	..
Kshatriya	11	..	..	11	11	..	..	..	..
Vokkaliga	2	..	..	2	2	..	..	..	..
Melusakkarc	15	..	..	15	15	..	..	..	..
Mudaliyar	1	..	..	1	1	..	..	..	..
Gangamatha	2	..	..	2	2	..	..	..	..
Adikarnataka	13	..	..	11	13	2	..	..	..
Viswakarma	5	..	..	5	5	..	..	..	..
Valmiki	19	..	..	16	19	3	..	..	..
Halumatha	53	..	..	53	53	..	..	..	..
MUSLIM—Sunny	73	..	..	73	73	..	..	..	..
Total	265	..	..	260	265	5	..	..	..

TABLE XV

Staple Diet and Food Habits of Communities

Community	No. of house- holds	Households taking							Non- Vegetarian
		Rice	Ragi	Rice, Ragi and Jowar	Jowar and Ragi	Wheat	Rice and Ragi		
		3	4	5	6	7	8	9	
HINDU—Brahmin . . .	11	7	..	4	..	..	..	11	..
Vokkaliga . . .	2	..	..	..	..	..	2	..	2
Lingayat . . .	43	3	..	10	16	..	14	43	..
Madivala . . .	17	..	..	2	15	..	..	..	17
Kshatriya . . .	11	2	..	9	..	..	..	..	11
Melusakkarc . . .	15	..	..	..	15	..	..	..	15
Mudaliyar . . .	1	1	..	..	..	..	..	..	1
Gangamatha . . .	2	..	..	..	2	..	..	..	2
Viswakarma . . .	5	..	..	..	1	..	4	5	..
Adikarnataka . . .	13	..	..	..	13	..	..	..	13
Valmiki . . .	19	..	..	..	19	..	..	..	19
Halumatha . . .	53	..	3	..	48	..	2	..	53
MUSLIM—Sunny . . .	73	1	..	13	12	..	47	..	73
Total . . .	265	14	3	38	141	..	69	59	206

TABLE XVI
Distribution of Households by Occupation Income and Number of persons

Occupation	Total No. of Households	Income of Households						Total number of members in households	Number of members by Age-Group										Total number of adult males above 14 years	Total number of adult females above 14 years	Total number of adult males and females between 10-13 years	Total number of adult males and females between 6-9 years	Total number of adult males and females between 1-5 years	Total number of adult males and females less than 1 year	No. of gainfully employed persons per household																																																																																																																																																																																																																																																																																		
		Rs. 25 and less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & above	Rs. 101 & above		Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above								Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 & above	Rs. 101 &

*Others include :	Livestock	Household(s)
	Trade	2
	Construction	15
	Service	1
	Hotel keeping	28
	Non-workers	2
		2
	Total	50

TABLE XVII
Average Annual income per Household by occupation

Occupation	Total No. of Households	Average annual income per Hh.	Average Annual income per equivalent adult male	Average annual income per household in the range of									
				No. of Hhs.	Less than Rs. 300	No. of Hhs.	Rs. 301-600	No. of Hhs.	Rs. 601-900	No. of Hhs.	Rs. 901-1200	No. of Hhs. 1201 and above	
		Rs.	Rs.										
1. Cultivation of owned lands	123	1,670	285	..	..	9	502	30	757	26	1,020	58	2,614
2. Cultivation of lands taken on lease	14	842	177	..	..	2	505	7	696	3	981	2	1,500
3. Agricultural Labour	60	600	156	4	288	33	477	16	734	6	1,047	1	1,330
4. Household Industry	18	956	246	1	290	2	497	8	772	3	1,085	4	1,625
5. Others*	50	1,103	271	4	180	9	485	15	750	9	1,023	13	2,277

*Other include Livestock . . . 2

Trade . . . 15

Construction . . . 1

Service . . . 28

Hotel Keeping . . . 2

Non Workers . . . 2

Total . . 50

YELLAMBALASE

TABLE XVIII

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households				Households with a monthly income of										
	No. of house-holds	Expendi- ture per house- hold	3	4	5	Rs. 25 & below		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & above	
						No. of Hhs.	Average of expendi- ture	No. of Hhs.	Average of expendi- ture	No. of Hhs.	Average of expendi- ture	No. of Hhs.	Average of expendi- ture	No. of Hhs.	Average of expendi- ture
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
Cultivation of Owned Lands															
Food (Cereals)	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
	123	Rs. p. 40.44	Rs. p. 6.90	Rs. p. 32.08	.	.	9	16.66	30	25.25	26	32.88	58	Rs. p. 55.34	
Food (Non-cereals)	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
	"	24.17	4.12	19.16	.	.	"	8.61	"	12.87	"	16.92	"	35.68	
Drinks	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
	"	6.05	1.03	4.80	.	.	"	1.99	"	2.50	"	4.31	"	9.82	
Fuel and Lighting	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
	"	2.07	0.35	1.64	.	.	"	0.88	"	0.97	"	1.17	"	3.23	
House rent and repairs	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
	"	1.23	0.21	0.98	.	.	"	.	"	0.50	"	0.37	"	2.17	
Clothing	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
	"	17.66	3.01	14.01	.	.	"	6.58	"	9.42	"	13.42	"	25.54	
Travelling	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
	"	4.36	0.74	3.46	.	.	"	1.39	"	1.69	"	2.16	"	7.19	
Recreation	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
	"	0.20	0.03	0.16	.	.	"	.	"	.	"	0.16	"	0.72	
Education	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
	"	2.53	0.43	2.01	.	.	"	.	"	0.03	"	0.24	"	5.36	
Other Miscellaneous Services	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
	"	.	.	.	.	.	"	.	"	.	"	.	"	.	
Interest	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
	"	5.37	0.92	4.26	.	.	"	0.39	"	1.82	"	2.66	"	9.01	
Rent	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
	"	.	.	.	.	.	"	.	"	.	"	.	"	.	
Remittances	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
	"	1.06	0.18	0.84	.	.	"	.	"	0.17	"	.	"	3.88	
Hired Labour	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
	"	6.93	1.18	5.50	.	.	"	1.16	"	1.32	"	3.35	"	12.34	
Purchase for production	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
	"	5.02	0.87	3.98	.	.	"	0.42	"	1.01	"	2.28	"	9.03	
Others	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
	"	8.97	1.54	7.12	.	.	"	4.35	"	5.17	"	5.96	"	13.01	
Total	123	126.06	21.51	100.00	.	.	9	42.43	30	62.72	26	85.88	58	192.32	

TABLE XVIII *contd.*

Items of expenditure	All Households				Households with a monthly income of													
	1	2	3	4	5	Rs. 25 & below		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & above				
						No. of house-hold	Expendi- ture per house- hold	No. of house-hold	Expendi- ture per adult male	Percent- tage of Total expendi- ture	No. of Hhs.	Average of expendi- ture	No. of Hhs.	Average of expendi- ture	No. of Hhs.	Average of expendi- ture	No. of Hhs.	Average of expendi- ture
Cultivation of Lands taken on Lease																		
Food (Cereals)	.	.	Rs. p. 27.75	Rs. p. 5.83	Rs. p. 39.89	..	..	2	Rs. p. 16.66	7	Rs. p. 24.29	3	Rs. p. 33.11	2	Rs. p. 42.91			
Food (Non-cereals)	.	..	12.88	2.71	18.52	..	..	..	7.50	..	10.35	..	16.39	..	22.09			
Drinks	.	..	2.77	0.58	3.98	..	..	..	2.09	..	2.14	..	2.77	..	5.62			
Fuel and Lighting	.	..	0.97	0.20	1.39	..	..	..	0.83	..	0.89	..	0.98	..	1.88			
House Rent and Repairs	.	..	0.36	0.08	0.52	..	..	..	..	..	0.36	..	0.83	..	..			
Clothing	.	..	11.96	2.51	17.20	..	..	..	7.50	..	10.18	..	13.89	..	19.79			
Travelling	.	..	1.93	0.41	2.78	..	..	..	1.25	..	1.54	..	1.81	..	4.17			
Recreation	.	..	..	..	..	..	..	..	..	..	..	..	..	..	..			
Education	.	..	0.06	0.01	0.09	..	..	..	..	..	..	..	..	..	0.42			
Other Miscellaneous Services	.	..	..	..	..	..	..	..	..	..	..	..	..	..	..			
Interest	.	..	1.81	0.38	2.60	..	..	..	..	..	0.79	..	3.85	..	4.17			
Rent	.	..	..	..	..	..	..	..	..	..	..	..	..	..	..			
Remittances	.	..	..	..	..	..	..	..	..	..	..	..	..	..	..			
Hired Labour	.	..	2.38	0.50	3.42	..	..	..	2.09	..	1.01	..	2.92	..	6.67			
Purchase for production	.	..	2.11	0.44	3.03	..	..	..	1.04	..	1.25	..	1.39	..	7.29			
Others	.	..	4.58	0.96	6.58	..	..	..	3.13	..	4.44	..	4.06	..	10.42			
Total	14	69.56	14.61	100.00	..	..	2	42.09	7	57.24	3	82.00	2	125.43				

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Agricultural Labour																		
Food (Cereals)	.	.	.	.	60	22.31	5.81	43.05	4	8.34	33	17.60	16	26.25	6	41.11	1	58.33
Food (Non-cereals)	.	.	.	.	"	11.45	2.94	22.10	"	3.54	"	8.41	"	12.00	"	17.08	"	20.83
Drinks	.	.	.	.	"	1.86	0.48	3.59	"	1.15	"	1.40	"	2.58	"	3.13	"	..
Fuel and Lighting	.	.	.	.	"	0.78	0.20	1.50	"	0.62	"	0.72	"	0.86	"	1.04	"	0.83
House Rent and repairs	.	.	.	.	"	..	..	..	"	..	"	..	"	..	"	..	"	..
Clothing	.	.	.	.	"	8.41	2.19	16.92	"	3.23	"	6.66	"	9.97	"	15.97	"	16.67
Travelling	.	.	.	.	"	1.21	0.32	2.34	"	0.21	"	1.07	"	1.98	"	2.08	"	2.08
Recreation	.	.	.	.	"	..	..	..	"	..	"	..	"	..	"	..	"	..
9 1 Census of Mysore/55																		
Education	.	.	.	.	"	0.59	0.15	1.14	"	..	"	..	"	2.08	"	0.35	"	..
Other Miscellaneous Services	.	.	.	.	"	..	..	..	"	..	"	..	"	..	"	..	"	..
Interest	.	.	.	.	"	0.89	0.23	1.72	"	..	"	0.85	"	1.34	"	0.35	"	1.67
Rent	.	.	.	.	"	..	..	..	"	..	"	..	"	..	"	..	"	..
Remittances	.	.	.	.	"	..	..	..	"	..	"	..	"	..	"	..	"	..
Hired Labour	.	.	.	.	"	0.21	0.06	0.41	"	..	"	0.18	"	0.08	"	0.90	"	..
Purchase for production	.	.	.	.	"	0.19	0.05	0.37	"	..	"	..	"	0.21	"	1.04	"	2.08
Others	.	.	.	.	"	3.92	1.02	7.56	"	1.86	"	3.16	"	5.10	"	5.56	"	8.33
Total	.	.	.	.	60	51.82	13.45	100.00	4	18.95	33	40.05	16	62.45	6	88.61	1	110.82

TABLES

Household Industry

Food (Cereals)	18	24.55	6.31	31.52	1	5.83	2	22.50	8	21.46	3	27.26	4	34.38
Food (Non-cereals)	"	17.55	4.51	22.52	"	3.33	"	9.58	"	14.89	"	18.62	"	29.59
Drinks	"	4.45	1.14	5.71	"	2.08	"	0.42	"	3.28	"	5.83	"	8.34
Fuel and Lighting	"	5.27	1.36	6.76	"	0.42	"	0.42	"	3.59	"	6.33	"	11.47
House Rent and Repairs	"	0.76	0.20	0.98	"	..	"	..	"	..	"	2.64	"	1.46
Clothing	"	12.71	3.27	16.31	"	4.17	"	6.46	"	10.52	"	14.72	"	20.84
Travelling	"	4.45	1.14	5.71	"	2.08	"	0.84	"	3.54	"	3.47	"	9.38
Recreation	"	0.04	0.01	0.05	"	..	"	..	"	0.10	"	..	"	..
Education	"	0.85	0.22	1.09	"	2.08	"	..	"	0.26	"	2.08	"	1.25
Other Miscellaneous Services	"	..	..	..	"	..	"	..	"	..	"	..	"	..
Interest	"	0.83	0.21	1.06	"	..	"	..	"	0.25	"	1.00	"	2.50
Rent	"	..	..	..	"	..	"	..	"	..	"	..	"	..
Remittances	"	..	..	..	"	..	"	..	"	..	"	..	"	..
Hired Labour	"	0.46	0.12	0.59	"	..	"	..	"	0.52	"	..	"	1.04
Purchase for production	"	..	..	..	"	..	"	..	"	..	"	..	"	..
Others	"	6.00	1.54	7.70	"	4.17	"	3.13	"	4.90	"	8.33	"	8.34
Total	18	77.92	20.03	100.00	1	24.16	2	43.35	8	63.31	3	90.28	4	128.59

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TABLE XIX-B
Sources of Credit

Source	Cultivators						Non-cultivators	
	Below 3 acres		3-10 acres		10 acres and above		Amount borrowed	Amount out-standing
	Amount borrowed	Amount out-standing	Amount borrowed	Amount out-standing	Amount borrowed	Amount out-standing		
1. Government	..	..	2,800	2,700	550	550	700	580
2. Banks	..	..	12,000	7,000	3,000	3,000	..	..
3. Co-operative Societies	50	50	3,300	2,750	13,500	9,500	..	..
4. Others* (Friends and Relatives)	11,125	10,750	49,600	48,240	50,850	49,840	40,145	38,316
Total	11,175	10,800	67,700	60,690	67,900	62,890	40,845	38,896

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

Name of Crop	Unit	No. of households	Year 1961						Balance left over
			Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seed	
Ragi	Pallas	170	397.25	275.25	122.00	..	..	..	..
Wheat	..	48	535.00	39.00	296.00	..	..	..	..
Jowar	..	180	630.00	450.00	180.00	..	..	..	..
Horsegram	..	97	74.00	60.00	13.50	..	..	0.50	..
Cocanut	Nos.	62	1673.00	258.00	1415.00	..	..	..	..
Dhal	Pallas	40	24.00	22.00	2.00	..	..	..	..
Dhaniya	..	49	237.50	12.50	225.00	..	..	..	..
Chillies	Mds.	43	58.00	51.00	7.00	..	..	..	..
Groundnut	Bags	34	287.50	33.50	254.00	..	..	..	..
Garlic	Mds.	6	590.00	33.00	560.00	..	..	..	..
Paddy	Pallas	24	136.00	102.00	34.00	..	..	..	..

TABLE XXI
Households Owning or Possessing Land or have given out Land to Others for Cultivation

Sl. No.	Community	No. Land	Nature* of Interest on land	Number of Households and extent of land												
				No. of Hhs.	50 cents and below	No. of Hhs.	51-99 cents	No. of Hhs.	1 to 2.49 acres	No. of Hhs.	2.50 to 4.99 acres	No. of Hhs.	5-9.99 acres	No. of Hhs.	10 acres and above	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
HINDU—1.	Halumatha	3	A	..	..	4	3.08	5	10.39	5	15.64	14	102.02	8	137.66	
			B	..	..	..	..	..	1	4.25	1	5.23	..	..		
			C	..	..	..	..	1	2.38	2	7.35	1	5.93	..	..	
			A + C	..	..	..	..	..	..	3	13.34	4	26.35	1	12.55	
	2. Lingayat	3	A	..	..	..	..	..	..	..	4	15.93	9	60.41	10	184.27
			B	..	..	..	..	1	1.13	3	13.73	3	19.68	..	..	
			A+B	..	..	..	..	..	..	..	..	..	..	4	93.26	
			A+C	..	..	..	..	1	2.23	..	..	3	26.04	..	..	
			B+C	..	..	..	..	..	..	..	..	1	6.70	..	..	
			A+B+C	..	..	..	..	..	..	..	..	..	..	1	33.91	
	3. Valmiki	4	A	..	..	..	..	3	5.10	7	27.30	2	13.14	..	..	
			A + C	..	..	..	..	..	..	1	4.50	2	12.50	..	..	
	4. Madivala	3	A	..	..	..	..	4	7.91	5	19.70	3	23.97	1	37.65	
			A + C	..	..	..	..	..	..	1	3.68	..	..	..	..	
	5. Melusakkare	1	A	..	..	1	0.85	5	10.51	4	13.66	1	6.36	..	..	
			B	..	..	..	..	..	..	1	3.35	..	..	..	..	
			A + C	..	..	..	..	..	..	..	..	2	10.60	..	..	
	6. Brahmin	1	A	..	..	..	..	..	..	..	..	1	9.95	1	13.28	
			B	..	..	..	..	..	..	..	..	1	6.00	1	21.88	
			A + B	..	..	..	..	..	..	..	..	..	..	5	84.42	
			A + B + C	..	..	..	..	..	..	..	..	..	..	1	16.45	
	7. Kshatriya	3	B	..	..	..	..	5	7.98	2	8.58	1	7.98	..	..	
	8. Adikarnataka	2	A	..	..	..	..	1	2.00	2	6.90	4	27.62	..	..	
			B	..	..	..	..	..	..	1	2.80	..	..	..	..	
			A + C	..	..	..	..	..	..	..	..	2	15.35	1	10.50	
	9. Viswakarma	1	A	..	..	..	..	..	..	2	6.63	..	..	..	..	
			B	..	..	..	..	1	2.20	1	4.80	..	..	..	..	
	10. Gangamatha	..	A	..	..	..	..	1	2.00	1	3.40	..	..	..	..	
	11. Vokkaliga	2	..	..	..	..	..	..	..	..	..	..	..	..	..	
	12. Mudaliyar	1	..	..	..	..	..	..	..	..	..	..	..	..	..	
	13. MUSLIMS	20	A	..	..	2	1.48	17	30.52	9	34.57	9	53.59	2	21.98	
			B	..	..	1	0.98	..	..	4	13.90	..	..	..	..	
			C	..	..	..	..	..	..	1	4.30	..	..	..	..	
A + C			..	..	1	0.98	..	..	..	..	6	39.93	1	14.08		
Total		44	..	..	..	9	..	45	..	60	..	70	..	37	..	

NOTE.—A= Owred and self cultivated; B= Owred and leased out; C= Taken on lease;

TABLE XXI-A

Ownership of Land in Yellambalase Village by the Residents

Community	Number of Households and extent of land																
	Total No. of Hhs.	Total acres (0-00)	No. 1 acre and below	No. 1-2.49 acres	No. 2.5-4.9 acres	No. 5-7.49 acres	No. 7.5-9.9 acres	No. 10-15 acres	No. 15 and above								
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
HINDU																	
Halumatha	46	307.77	4	3.08	7	13.18	12	46.60	10	61.74	5	45.51	6	80.05	2	57.61	
Lingayat	40	421.35			3	3.86	8	33.16	11	70.71	4	33.16	6	77.04	8	203.42	
Valmiki	15	54.04			4	8.10	9	32.80	2	13.14							
Madivala	14	100.43			5	9.11	4	15.52	1	7.05	2	16.92	1	14.18	1	37.65	
Melusakare	14	38.43	1	0.85	7	14.26	5	17.01	1	6.31							
Adikarnataka	11	50.92			1	2.00	5	15.70	3	17.31	2	15.91					
Brahmin	10	146.87							1	6.00	1	9.05	4	47.86	4	83.96	
Kshatriya	8	24.54			5	7.98	2	8.58			1	7.98					
Viswakarma	4	13.15			1	2.20	3	10.95									
Gangamatha	2	5.40			1	2.00	1	3.40									
Vokkaliga																	
Mudaliyar																	
MUSLIMS	52	183.52	4	3.06	14	23.68	22	75.28	8	43.99	2	15.53	2	21.98			
Total	216	1346.42	9	6.99	48	86.37	71	259.00	37	226.25	17	144.06	19	241.11	15	382.64	

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TABLE XXI-B
Land Owned Outside the Village

Name of the villages and number of Households and its Acreage																									
Community	Siriyappana- halli		Surapura		Doddanaga- kanahalli		Mallapura		Elegondana- halli		Chickanaya- kanahalli		Shingata- gere		Bukamarana- halli		Vitalapura		Thippagurda- rahalli		Mallidevi- halli		Holana- gadda		
	Hhs.	Acre- age	Hhs.	Acre- age	Hhs.	Acre- age	Hhs.	Acre- age	Hhs.	Acre- age	Hhs.	Acre- age	Hhs.	Acre- age	Hhs.	Acre- age	Hhs.	Acre- age	Hhs.	Acre- age	Hhs.	Acre- age	Hhs.	Acre- age	
HINDU -																									
Halumatha	2	3.28	4	11.25	16	52.80	3	6.40	5	17.19	2	5.33	1	10.50	3	4.60									
Lingayat	2	4.50			15	77.53	6	59.23	10	30.40	2	2.63			4	8.85	7	21.60	2	6.90	1	2.75			
Valmiki		3	7.00	5	19.68	3	5.08																		
Madivala	1	2.00			7	59.31			1	4.03	1	2.45													
Melusakkare	1	3.00	2	3.23	3	7.83	2	3.48			1	1.35													
Adikarnataka					11	38.46											1	2.00							
Brahmin	2	23.38			1	2.65					1	0.13					5	23.60		2	12.73	1	6.00		
Kshatriya					4	9.14	1	1.38																	
Viswakarma									1	2.10	1	1.38													
MUSLIMS	2	5.31	15	48.80	22	44.86	8	21.72	1	1.60	1	3.20		2	6.53										
Total	10	41.47	24	70.28	84	312.26	23	97.25	18	55.32	9	16.47	1	10.50	9	19.98	14	48.05	2	6.90	3	15.48	1	6.00	

TABLES

TABLE 5

Caste/Tribe/Community	Number of persons interviewed	No. aware that there have been changes in Hindu Succession Act	No. aware that there have been changes in Hindu Adoption Act
1	2	3	4
HINDU—Brahmin	11	..	..
Lingayat	43	4	1
Madivala	17	..	..
Kshatriya	11	..	..
Vokkaliga	2	..	..
Melusakkare	15	..	..
Mudaliyar	1	..	..
Gangamatha	2	..	..
Viswakarma	5	..	..
Adikarnataka	13	..	..
Valmiki	19	..	..
Halumatha	53	..	..
MUSLIMS—	73	..	..
Total .	265	4	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
All the 265 households in the village have returned that the prevailing practice is that only sons inherit the property.									

TABLE 5-B

Share of Property for different categories of Relatives—Sons

Caste/Tribe community	No. of persons interviewed	Number indicating that sons inherit property in the following manner						Any other manner	Remarks
		All sons get equal share	Only eldest son inherits	Only youngest son inherits	Larger share is given to eldest son, other sons inherit equally	Larger share is given to youngest son, other sons inherit equally	If there are children by more than one wife, property first divided per stripe among sons of different wives, and then per capita among sons of the same wife		
1	2	3	4	5	6	7	8	9	10
All the 265 households in the village have returned that the prevailing practice is that the property inherited by sons is shared by them equally.									

TABLE 6
Reciprocal Aid in Agricultural Practices

Caste/Tribe/Community	No. of households practising agriculture	No. of households that take help of neighbours at the time of sowing or harvesting	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour
1	2	3	4
HINDU—Brahmin	5	..	..
Lingayat	27	..	..
Madivala	14	9	9
Kshatriya	..	..	..
Vokkaliga	..	..	..
Melusakkare	11	..	6
Mudaliyar	..	..	..
Gangamatha	2	..	1
Viswakarma	2	..	..
Adikarnataka	10	7	7
Valmiki	16	11	11
Halumatha	34	32	32
MUSLIMS	44	14	13
Total	165	80	79

TABLE 7
Livestock Statistics Including Fishery

Community	Cows in Milk		Cows in Dry		Adults females not calved		Bulls		Working Bullocks		Other Adult Males	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
	2	3	4	5	6	7	8	9	10	11	12	13
HINDU—Brahmin	7	10	2	4	5	6	..	..	3	10	3	3
Lingayat	15	24	16	32	11	18	3	3	27	68	8	13
Madivala	2	2	4	4	2	3	2	3	9	20	..	..
Kshatriya	1	1	..	..	1	1	..	..	..	..	..	..
Vokkaliga	..	..	..	..	..	..	..	..	..	..	..	..
Melusakkare	1	3	3	5	2	3	1	2	9	18	..	..
Gangamatha	..	..	..	..	..	..	..	..	2	4	..	..
Viswakarma	..	..	1	1	3	3	..	..	1	2	..	..
Adikarnataka	3	3	4	4	1	2	..	..	9	23	..	..
Valmiki	2	2	4	6	3	5	1	2	13	26	4	5
Halumatha	7	7	12	16	5	5	1	1	43	97	3	4
MUSLIMS	16	17	5	9	13	19	1	2	31	61	..	..
Total	54	69	51	81	46	65	9	13	147	329	18	25

TABLE 7 (concl.)

Community	Young Stock Males		Young Stock Females		He-buffaloes (Adult)		She-buffaloes in Milk		She-buffaloes dry		Young stock (buffaloes)		Sheep	
	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.
	14	15	16	17	18	19	20	21	22	23	24	25	26	27
HINDU—Brahmin	3	4	6	10	..	..	1	1	1	1	1	1	..	..
Lingayat	13	19	13	22	..	..	11	14	9	18	16	28	..	..
Madivala	1	3	4	8	..	..	2	6	3	10	1	4	2	3
Kshatriya	..	..	1	1	..	..	4	4	5	6	4	6	..	..
Vokkaliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Melusakkare	1	2	2	2	..	..	..	..	..	..	..	..	..	..
Gangamatha	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	..	..	2	2	..	..	..	..	..	..	..	..	..	..
Adikarnataka	..	..	4	4	..	..	..	..	..	..	..	..	1	1
Valmiki	5	8	2	2	..	..	3	3	3	4	2	2	..	..
Halumatha	7	9	8	9	1	1	4	5	9	11	6	12	25	1,250
MUSLIMS	13	16	11	12	1	2	3	3	7	8	5	8	2	2
Total	43	61	53	72	2	3	28	36	37	58	35	61	30	1,256

Community	Goats		Pigs		Donkeys		Cocks		Hens		Chicken		Any other animals or birds	
	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.
	28	29	30	31	32	33	34	35	36	37	38	39	40	41
HINDU—Brahmin	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Lingayat	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Madivala	2	2	..	..	2	6	1	1	3	3	1	10	..	..
Kshatriya	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vokkaliga	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Melusakkare	..	..	..	..	..	..	1	1	3	5	1	6	..	..
Gangamatha	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Adikarnataka	..	..	..	..	..	..	..	..	4	9	1	10	..	..
Valmiki	4	15	..	..	..	..	3	4	7	15	4	36	..	..
Halumatha	18	193	1	3	..	..	6	7	8	13	2	13	2	6
MUSLIMS	3	12	..	..	2	5	10	23	29	61	10	57	..	..
Total	28	223	1	3	4	11	21	36	54	106	19	132	2	6

TABLE 8
Village Industries and Products

Sl. No.	Name of Industry	Name of Products	Total No. of Households	Number of Households engaged in Household Industry (Castewise)							
				Brahmin	Lingayat	Viswakarma	Kshatriya	Adi-karnataka	Valmiki	Halumatha	MUSLIMS
1	2	3	4	5	6	7	8	9	10	11	12
1	Tailoring	Garments	9	..	..	..	9	..	..	..	..
2	Pottery	Pots	3	..	3	..	..	..	..	..	..
3	Goldsmithy	Ornaments	3	1	..	2	..	..	..	..	..
4	Carpentry	Furnitures	3	..	..	2	..	..	1	..	..
5	Matweaving	Mats	6	..	..	..	..	1	..	1	4
6	Basketweaving	Baskets	1	..	..	..	..	..	..	..	1
7	Tanning	Chappals	6	..	..	..	..	6	..	..	..
Total			31	1	3	4	9	7	1	1	5

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 household	
	Caste	No. of Hhs.	Caste	No. of Hhs.	Caste	No. of Hhs.
1	2	3	4	5	6	7
Garments	Kshatriya	9				
Chappals	Adikarnataka	6				
Pots			Lingayats	3		
Ornaments					Viswakarma	2
"					Brahmin	1
Furnitures	Viswakarma	2				
"	Valmiki	1				
Mats	Muslims	4				
Baskets	Muslims	1				
Mats	Halumatha	1				
Mats	Adikarnataka	1				

TABLE 9
Land Reclamation and Development measures

Caste	No. of families benefited by Land Reclamation and Development Measures	Brief description of Land Reclamation and Development Measures
1	2	3
No land reclamation and development measures have been taken up.		

TABLE 10
Co-operative Societies

Name of the Co-operative Society	Number of Households the heads of which belong to the caste	
	Lingayat	Brahmin
(1) Multipurpose Co-operative Society	2	4
(2) Taluk Multiple Societies	..	1
(3) Land Mortgage Co-operative Societies	7	2
Total	9	7

TABLE 11
Habit of taking Sugar as correlated to income

Caste/tribe/community	No. of households taking sugar with monthly income of						No. of households not taking sugar with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU — Brahmin	6	4	1	..	..	..	..	..	..	..	..	..
Lingayat	18	6	9	5	1	2	1	..	..	..	..	1
Madivala	1	2	2	9	3	..	..	..	..	..	..	..
Kshatriya	3	3	2	3	..	..	..	..	..	..	..	..
Vokkaliga	..	1	..	..	1	..	..	..	..	..	..	..
Melusakkare	..	..	4	3	7	1	..	..	..	..	..	..
Mudaliyar	..	..	..	1	..	..	..	..	..	..	..	..
Gangamatha	..	1	..	..	1	..	..	..	..	..	..	..
Viswakarma	..	..	1	4	..	..	..	..	..	..	..	..
Adikarnataka	..	3	2	4	1	..	..	..	..	..	3	..
Valmiki	..	..	..	10	9	..	..	..	..	..	..	..
Halumatha	12	6	11	11	10	1	..	..	..	..	1	1
MUSLIMS	5	6	15	26	18	3	..	..	..	..	..	..
Total	45	32	47	76	51	7	1	..	..	..	4	2

TABLE 11-A

Habit of taking Coffee Tea as correlated to income

Caste, tribe community	No. of Households taking Coffee Tea with monthly income of						No. of households not taking Coffee Tea with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
	2	3	4	5	6	7	8	9	10	11	12	13
HINDU — Brahmin	6	4	1	..	..	..	..	..	..	..	..	..
Lingayat	18	6	9	5	1	2	1	..	..	..	..	1
Madivala	1	2	2	9	3	..	..	..	..	..	..	..
Kshatriya	3	3	2	3	..	..	..	..	..	..	..	..
Vokkaliga	..	1	..	..	1	..	..	..	..	..	..	..
Melusakkare	..	..	4	3	7	1	..	..	..	..	..	..
Mudaliyar	..	..	..	1	..	..	..	..	..	..	..	..
Gangamatha	..	1	..	..	1	..	..	..	..	..	..	..
Viswakarma	..	..	1	4	..	..	..	..	..	..	..	..
Adikarnataka	..	3	1	2	2	..	..	..	1	2	2	..
Valmiki	..	..	..	9	7	..	..	..	..	1	2	..
Halumatha	12	6	11	9	10	1	..	..	..	2	1	1
MUSLIMS	5	6	15	26	18	3	..	..	..	..	..	..
Total	45	32	46	71	50	7	1	..	1	5	5	2

TABLE 12

Material Culture—Possession of Furniture

Caste, tribe community	No. of households possessing									
	Bedstead	Easy-chair	Chair	Table	Wall-clock	Bench	Stool	Jolchowki	Wall-shelf	
	2	3	4	5	6	7	8	9	10	
HINDU — Brahmin	5	1	4	5	..	4	4	..	..	..
Lingayat	5	2	15	9	..	6	4	..	2	..
Madivala	..	..	..	1	..	..	..	..	..	..
Kshatriya	..	..	1	..	..	..	5	..	1	..
Vokkaliga	..	..	..	..	1	..	..	..	..	..
Melusakkare	..	..	1	..	..	..	..	..	..	..
Halumatha	..	..	2	2	..	1	1	..	..	..
MUSLIMS	1	1	1	2	..	1	1	..	..	..
Total	11	4	24	19	1	12	15	..	3	..

TABLE 12-A

Material Culture—Possession of Consumer Goods

Caste/Tribe/Community	No. of households possessing						
	Wrist watch	Clock	Battery torch light	Kerosene stove	Bicycle	Radio set	Petromaux
	2	3	4	5	6	7	8
HINDU— Brahmin	..	3	3	1	1	..	1
Lingayat	12	2	5	1	..	4	2
Kshatriya	6	..	1	..	2	2	..
Vokkaliga	1	..	..	..	..	..	..
MUSLIMS	..	..	..	..	1	..	2
Total	19	5	9	2	4	6	5

TABLE 12-B

Material Culture—Habits

Sl. No.	Community	No. of households that use mosquito curtain having monthly income of				No. of households that do not use mosquito curtain having monthly income of			
		Rs. 150 and above	Rs. 101 to 150	Rs. 51 to 100	Rs. 50 or less	Rs. 150 and above	Rs. 101 to 150	Rs. 51 to 100	Rs. 50 or less
		3	4	5	6	7	8	9	10
1. Brahmin	..	..	..	..	..	6	4	1	..
2. Lingayat	..	2	..	..	..	17	6	14	4
3. Madivala	..	..	..	..	..	1	2	11	3
4. Kshatriya	..	..	..	..	..	3	3	5	..
5. Vokkaliga	..	..	..	..	..	..	1	..	1
6. Melusakkare	..	..	..	..	..	..	..	7	8
7. Mudaliyar	..	..	..	..	..	..	..	1	..
8. Gangamatha	..	..	..	..	..	..	1	..	1
9. Viswakarma	..	..	..	..	..	..	..	5	..
10. Adikarnataka	..	..	..	..	..	..	3	6	4
11. Valmiki	..	..	..	..	..	..	..	10	9
12. Halumatha	..	..	..	..	..	12	6	22	13
13. MUSLIMS	..	..	..	..	..	5	6	41	21
Total	..	2	..	..	..	44	32	123	64

TABLE No. 12-B (concl'd.)
Material Culture—Habits—Concl'd.

Sl. No.	Community	No. of households that use toilet soap washing soap having monthly income of				No. of households that do not use toilet/ washing soap having monthly income of			
		Rs. 150 and above	Rs. 101 to 150	Rs. 51 to 100	Rs. 50 or less	Rs. 150 and above	Rs. 101 to 150	Rs. 51 to 100	Rs. 50 or less
1	2	11	12	13	14	15	16	17	18
1. Brahmin		6	3	..	..	..	1	1	..
2. Lingayath		5	1	5	..	14	5	9	4
3. Madivala		1	..	..	..	..	2	11	3
4. Kshatriya		2	3	4	..	1	..	1	..
5. Vokkaliga		..	..	..	..	..	1	..	1
6. Melusakkare		..	..	..	..	..	..	7	8
7. Mudaliyar		..	..	..	..	..	..	1	..
8. Gangamatha		..	..	..	..	..	1	..	1
9. Viswakarma		..	..	..	..	..	..	5	..
10. Adikarnataka		..	..	..	..	..	3	6	4
11. Valmiki		..	..	..	..	..	..	10	9
12. Halumatha		1	..	..	..	11	6	22	13
13. MUSLIMS		2	1	5	4	3	5	36	17
Total		17	8	14	4	29	24	109	60

Sl. No.	Community	No. of Households that send clothes to washerman having monthly income of				No. of households that do not send clothes to washerman having monthly income of			
		Rs. 150 and above	Rs. 101 to 150	Rs. 51 to 100	Rs. 50 or less	Rs. 150 and above	Rs. 101 to 150	Rs. 51 to 100	Rs. 50 or less
1	2	19	20	21	22	23	24	25	26
1. Brahmin		2	..	..	..	4	4	1	..
2. Lingayat		8	2	..	..	11	4	14	4
3. Madivala		1	..	..	..	..	2	11	3
4. Kshatriya		2	2	..	..	1	1	5	..
5. Vokkaliga		..	..	..	..	..	1	..	1
6. Melusakkare		..	..	..	..	..	..	7	8
7. Mudaliyar		..	..	..	..	..	..	1	..
8. Gangamatha		..	..	..	..	..	1	..	1
9. Viswakarma		..	..	..	..	..	..	5	..
10. Adikarnataka		..	..	..	..	..	3	6	4
11. Valmiki		..	..	..	..	..	..	10	9
12. Halumatha		3	2	..	..	9	4	22	13
13. MUSLIMS		2	2	..	..	3	4	41	21
Total		18	8	..	..	28	24	123	64

TABLE 13
House Type—Roof

Caste/Tribe/Community	No. of Hhs.	No. of Hhs. with Mud Roof	No. of Hhs. with R.C.C. Roof	No. of Hhs. with C.I. sheet Roof	No. of Hhs. with Asbestos Roof	No. of Hhs. with Tile Roof		No. of Hhs. with Tin Roof	No. of Hhs. with wooden Roof	No. of Hhs. with Grass Roof	No. of Hhs. with Leaf Roof
						C.T.	M.T.				
1	2	3	4	5	6	7	8	9	10	11	12
HINDU—Brahmin	11	..	..	..	..	10	1	..	..	..	..
Lingayat	43	..	1	..	..	36	4	..	..	1	1
Madivala	17	..	..	..	..	11	..	..	..	2	4
Kshatriya	11	..	..	..	..	11	..	..	..	..	..
Vokkaliga	2	..	..	..	..	2	..	..	..	..	..
Melusakkare	15	..	..	..	..	9	..	..	..	4	2
Mudaliyar	1	..	..	..	..	1	..	..	..	..	..
Gangamatha	2	..	..	..	..	1	..	..	..	1	..
Viswakarma	5	..	..	..	..	4	..	..	..	..	1
Adikarnataka	13	..	..	..	..	3	4	..	..	..	6
Valmiki	19	..	..	..	..	1	..	..	..	9	9
Halumatha	53	..	..	..	..	52	..	..	..	1	..
MUSLIMS—Sunny	73	..	..	..	..	36	1	..	..	7	29
Total	265	..	1	..	..	177	10	..	..	25	52

NOTE: C. T. = Country Tiles. M. T. = Mangalore Tiles.

TABLE 13-A
House Type - Wall

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Caste/Thi Community	No. Hns.	Mud wall	Leaf wall	Mud plastered bamboo wattle wall	Wall of twigs and branch- es	Wall of twigs and branch- es plastered with mud	Reed wall	Mud plastered Roof	Wooden wall	Brick wall	Straw grass wall	Leaf wall	Stone wall	Other types of wall
HINDU - Brahmin	11	11	..	..	..	..	..	..	..	..	..	..	..	..
Lingayat	43	38	2	..	..	..	..	..	..	3	..	..	..	..
Madivala	17	12	5	..	..	..	..	..	..	..	..	..	..	..
Kshatriya	11	11	..	..	..	..	..	..	..	..	..	..	..	..
Vokkaliga	2	2	..	..	..	..	..	..	..	..	..	..	..	..
Melusakkare	15	12	3	..	..	..	..	..	..	..	..	..	..	..
Mudalyar	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Ganganathra	2	2	..	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	5	5	..	..	..	..	..	..	..	..	..	..	..	..
Adikarnataka	13	12	1	..	..	..	..	..	..	..	..	..	..	..
Valmiki	19	9	10	..	..	..	..	..	..	..	..	..	..	..
Hallunatha	53	53	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIMS	73	53	20	..	..	..	..	..	..	..	..	..	..	..
Total	265	221	41	..	..	..	..	..	..	3	..	..	..	..

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YELLAMBALASB