



CENSUS OF INDIA 1961

VOLUME XI

MYSORE

PART VI

VILLAGE SURVEY MONOGRAPHS

No. 9 KELADI VILLAGE

SAGAR TALUK, SHIMOGA DISTRICT

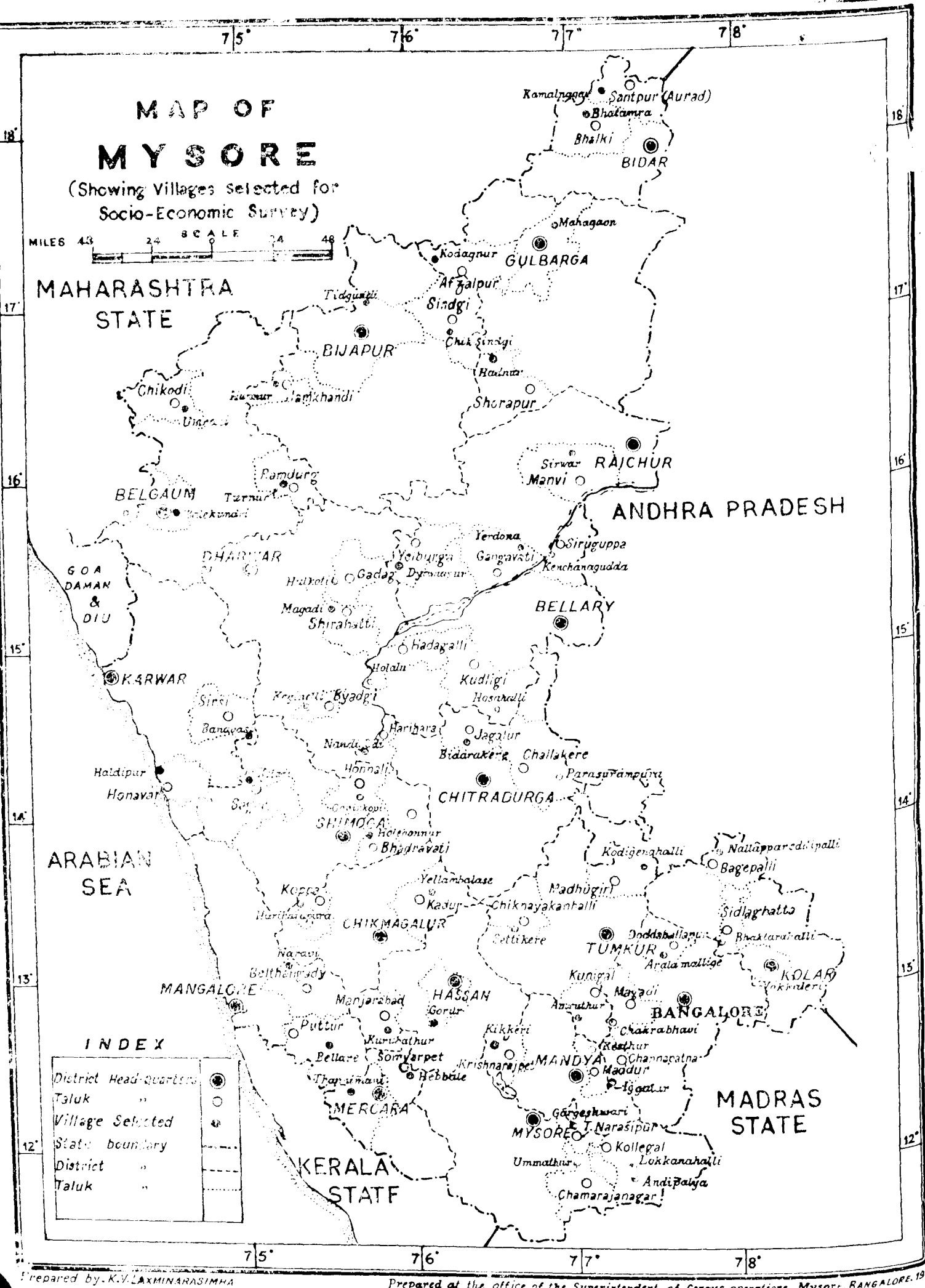
Editor

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

1966

PRINTED IN INDIA AT THE PRINTERSALL, BANGALORE-1
AND PUBLISHED BY THE MANAGER OF PUBLICATIONS, DELHI-6

Price : Inland Rs. 3.75 or Foreign 8sh. 9d. or 1\$ 36 cents.



VILLAGE SURVEY REPORT

on
KELADI

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



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 structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

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

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

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

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

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness

in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

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

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

NEW DELHI,
July 30, 1964

ASOK MITRA,
Registrar General, India.

PREFACE

The Socio-economic Survey of certain selected villages in each State is one of the special features of 1961 Census. The basis for the selection of villages has been explained by the Registrar General of India in his Foreword. In the selection of villages in Mysore State the classification of the State into well pronounced geographical regions was also kept in view, at the same time ensuring that no District is omitted. Village Keladi in Sagar Taluk of Shimoga District is a medium-sized village in the Central Malnad region of Mysore State. The villages selected for similar study in the other parts of Malnad are Banavasi (Sirsi Taluk) in North Malnad; Kurubathur (Manjarabad Taluk), Hebbale (Somvarpet Taluk), Hariharapura (Koppa Taluk), and Thannimani (Mercara Taluk) in South Malnad; and lastly, Gorur (Hassan Taluk), Holchonnur (Bhadravati Taluk) and Govinkovi (Honnali Taluk) in Semi-Malnad region. The Socio-economic Survey of these various villages will highlight the different features of the Socio-economic conditions of the people living in various parts of Malnad and Semi-Malnad. An Economic Survey of Keladi village was conducted in 1941 and the present Survey conducted after two decades provides an assessment of the progress achieved in different fields of developmental activities and in particular, in the field of Agriculture. The Survey shows that excepting regarding arecanut cultivation, agricultural economy has been mainly stagnant and that National Extension Scheme as well as the democratic institutions in the village have but touched the fringe of the problem. The various aspects of the Socio-economic condition of the people have been dealt with in the body of the report.

The field work was conducted by Sri M. S. Rangaswamy, Investigator for Socio-economic Survey from March, 1962 to July, 1962. He evinced keen interest to collect useful statistics for the report and has prepared the first draft. The field work was supervised by Sri K. L. Suryanarayanan, Deputy Superintendent of Census operations (Special Surveys), who after visiting the village and studying the Socio-economic condition of the people and the working of the institutions has prepared the present report.

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

LIST OF TABLES

Table Number	Description of Tables	PAGES
I	Area, Houses and Population	54
II	Population by Age-Groups	54
III	Size and Composition of Households	54
IV	Households classified by Religions, Castes and Sub-Castes	55
V	Scheduled Castes and Scheduled Tribes	56
VI	Age and Marital Status	56
VII	Education	57
VIII	Workers and Non-workers by Sex and Broad Age-Groups	58
IX	Workers Classified by Sex, Broad Age-Groups and Occupations	58
X	Non-workers classified by Sex, Broad Age-Groups and Activities	59
XI	Households by number of rooms and by number of persons occupying	59
XII	Households engaged in Cultivation, Industry, Business and other occupations	60
XIII	Type of Industry run by the Households	61
XIV	Type of Business run by the Households	61
XV	Diet	62
XVI	Staple diet and Food habits of communities	63
XVII	Distribution of Households by Occupation, Income and Number of Persons	64
XVIII	Average Annual Income per Household by Occupations	65
XIX	Average Monthly Expenditure per Household by Income Groups and Occupations	66—70
XX	Indebtedness by Income Groups	71
XX-A	Indebtedness by causes	71
XX-B	Indebtedness by Causes with Income Groups	72
XXI	Agricultural produce of Cultivation run by the Households and their disposal	73
XXII	Households owning or possessing land or have given out land to others for Cultivation	74—75
XXII-A	Ownership of land in Keladi Village by its residents	76
XXII-B	Land owned outside the Village	77
XXIII	General	78
1	Caste/Tribe or Community and nature of family	78
2	Association of Deity/Special object of worship and Caste/Tribe	79
3	Awareness of Untouchability Offences Act	80
4	Contravention of Marriage Rules	81
4-A	Permissibility of Intercaste Marriage	81
5	Awareness of changes in Hindu Laws of succession and adoption	81
5-A	Inheritance of property as in practice	82
5-B	Share of property for different categories of relatives—Sons	83
6	Reciprocal aid in agricultural practices	84
7	Livestock Statistics including Fishery	85—87
8	Village Industries—Products	88
9	Land Reclamation and Development	88
10	Co-operative Society	89
11	Habit of taking Coffee / Tea as correlated to Income	90
12	Material Culture—Possession of Furniture	91
12-A	Material Culture—Possession of Consumer Goods	92
12-B	Material Culture—Habits	93—94
13	House Type—Roof	95
13-A	House Type—Wall	96
APPENDIX : I		97
APPENDIX : II		98—100

CONTENTS

CHAPTER I—THE VILLAGE

Introducing the Village—Location—Physical Aspects—Flora and Fauna—Size, Households and Residential Pattern—
Communications—Public Places—Sources of Water
Administrative and Welfare Institutions—History of the Village.

CHAPTER II—THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition—Deevas—Harijans—Brahmins—Vokkaligas—Viswakarmas—Others—Muslims—Housetype—
Dress—Household Goods—Food and Drink—Beliefs and practices connected with Birth, Marriage and Death . 6-16

CHAPTER III—ECONOMY

Economic Resources—Land, other land, livestock—Factors influencing Economic life in the Village—Economic activities and nature of changes—Livelihood Classes, Ownership of Economic resources, Land, Livestock—Description of Different Occupations and Trends of Changes—Agriculture—Paddy, Sugarcane and Arcanut cultivation—Animal Husbandry—Fishing—Forestry—Village Industries—Commerce—Indebtedness—Income—Expenditure . 17—41

CHAPTER IV—SOCIAL AND CULTURAL LIFE

Statistics relating to Age, Sex Ratio, etc.—Education—Types of Family—Intra-Family Relationship—Inheritance of Property—Leisure and Recreation—Religious Institutions—Festivals—Village Organisation—Caste Panchayat—Statutory Panchayat—Reform Measures

CHAPTER V—CONCLUSION

APPENDIX : I	· · · · ·	97
APPENDIX : II	· · · · ·	98—100

LIST OF PHOTOGRAPHS

	PAGE
1. Arecanut Garden	ix
2. A view of Sri Rameswara Temple	x
3. The idol of Lord Rameswara	
4. Effigies of Yedava and Murari who gave up their lives when the Keladi Kingdom was founded	xi
5. The Babiah Temple at Keladi (set during Moharum)	xii
6. Mastikallu (Mahasati Kallu)	
7. Deevas—men	xiii
8. Deevas—women	
9. Harijans—men	xiv
10. Harijans—women	
11. A view of the kitchen in a Deeva's House	xv
12. Decoration on the wall of a Deeva House	
13. Agricultural implements (A levelling plank, a cultivator and a harrow)	xvi
14. Agricultural implements (A plough and a Koradu)	
15. The village goldsmith at work—He is also a petty shop-keeper	xvii
16. The Harijan Colony at Harogoppa	xviii
17. Huts of Deevas	
18. Huts of Agricultural Labourers from South Kanara	xix
19. The house of a Brahmin	
20. The house of a garden owner—The pandal is used for Drying Arecanut	xx
21. Hut of a Deeva	
22. Construction of a wall	xxi
23. A bamboo frame work prepared for thatching with straw	
24. A Deeva Bridegroom	xxii
25. A Deeva Bride with her ornaments	



Photo 1. ARECANUT GARDEN

LIST OF MAPS AND CHARTS

Sl. No.	Facing Page
1. State Map of Mysore showing the Villages selected for Survey	Title page
2. District Map of Shimoga showing the location of Keladi Village	xiv
3. Map Showing the Physical Features around the Village Keladi	1
4. Notional Map of Keladi Village	2
5. Population by Sex, Age-Groups and Marital Status	15
6. Village Map of Keladi Village	17
7. Workers and Non-workers by Sex and Broad Age-Groups	21
8. Population and Literacy by Sex and Broad Age-Groups	43

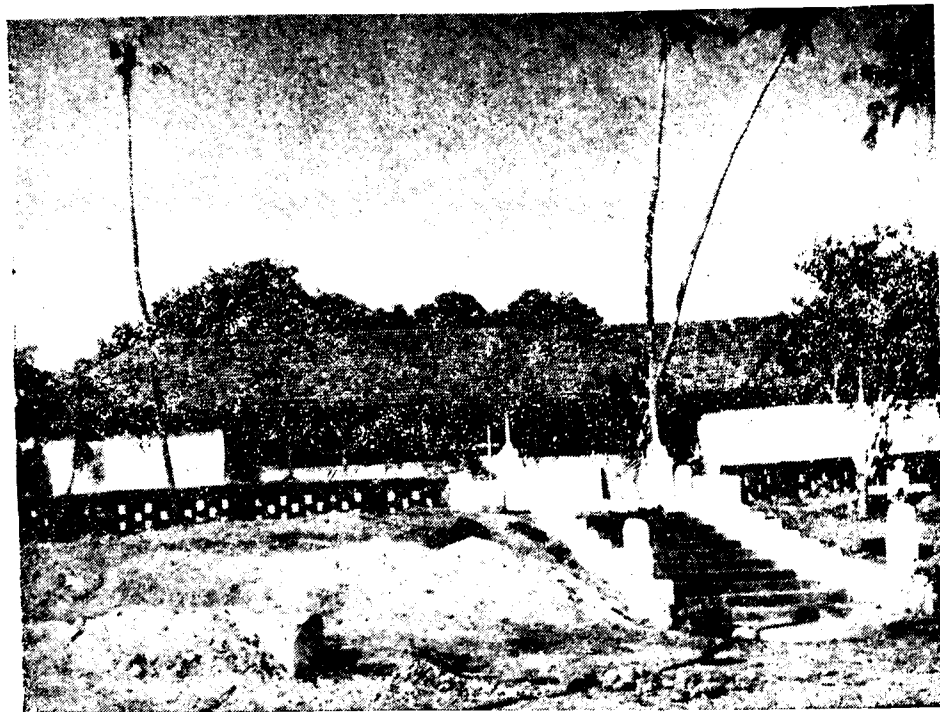


Photo 2. A VIEW OF SRI RAMESWARA TEMPLE



Photo 3. THE IDOL OF LORD RAMESWARA



Photo 4. EFFIGIES OF YEDAVA AND MURARI WHO GAVE UP THEIR LIVES
WHEN THE KELADI KINGDOM WAS FOUNDED

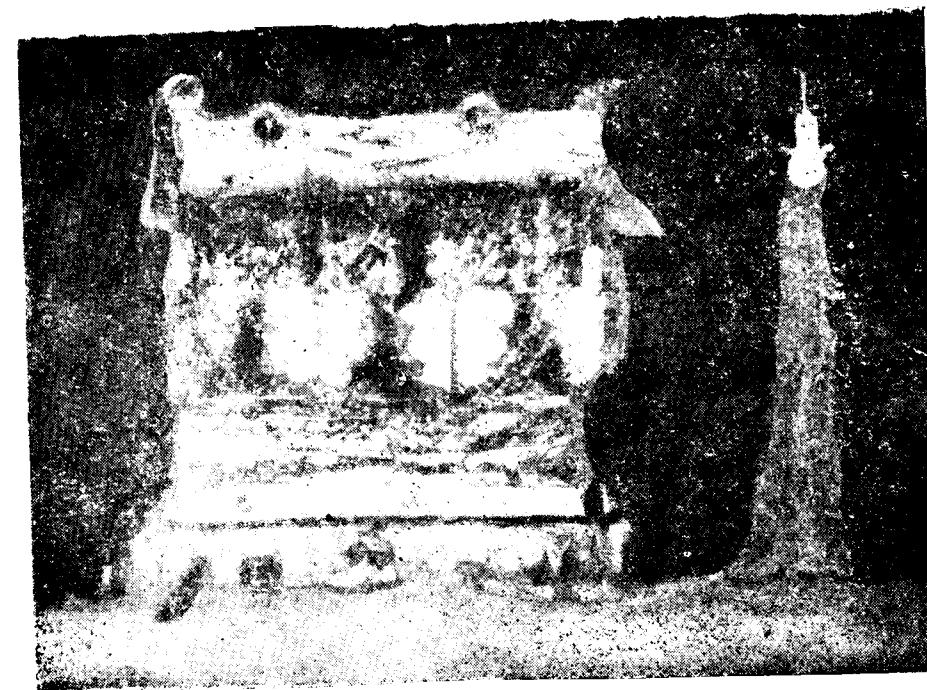


Photo 5. THE BABIAH TEMPLE AT KELADI (SET DURING MOHURRUM)



Photo 6. MASTIKALLU (MAHASALI KALLU)



Photo 7. DEEVAS—MEN



Photo 8. DEEVAS—WOMEN



Photo 9. HARIJANS—MEN



Photo 10. HARIJANS—WOMEN

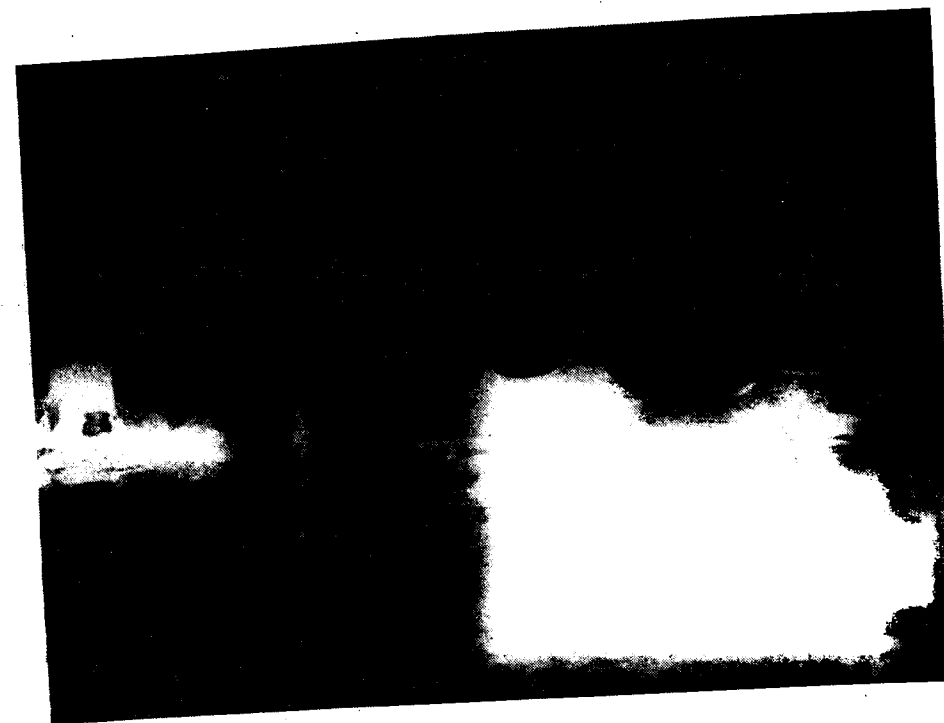


Photo 11. A VIEW OF THE KITCHEN IN A DEEVA'S HOUSE

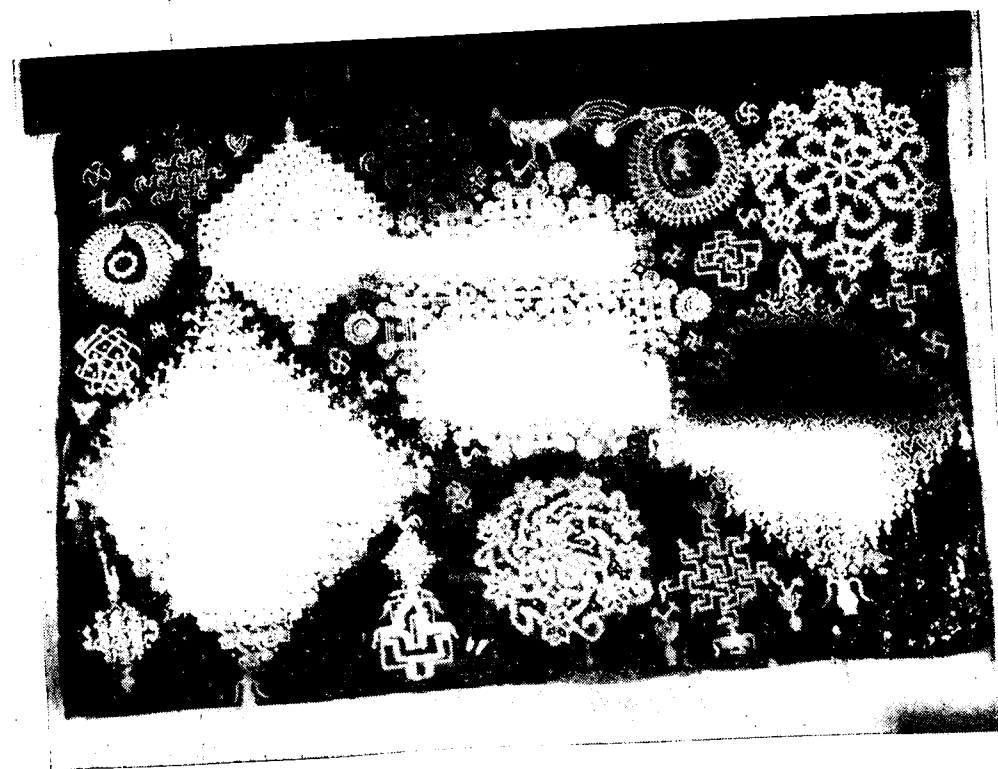


Photo 12. DECORATION ON THE WALL OF A DEEVA HOUSE

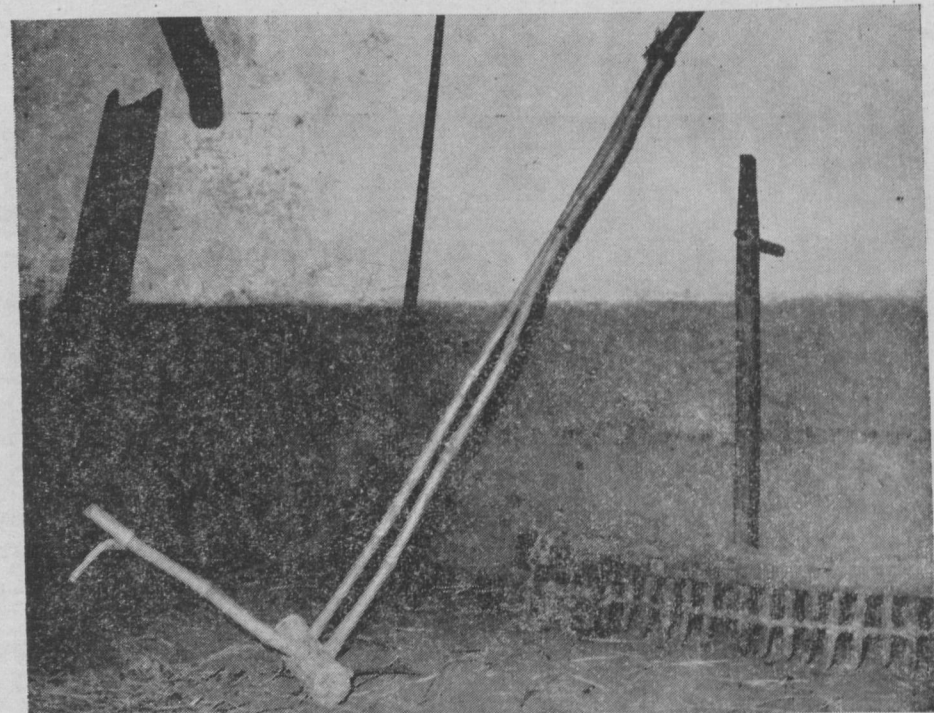


Photo 13. AGRICULTURAL IMPLEMENTS—A LEVELLING PLANK,
A CULTIVATOR AND A HARROW

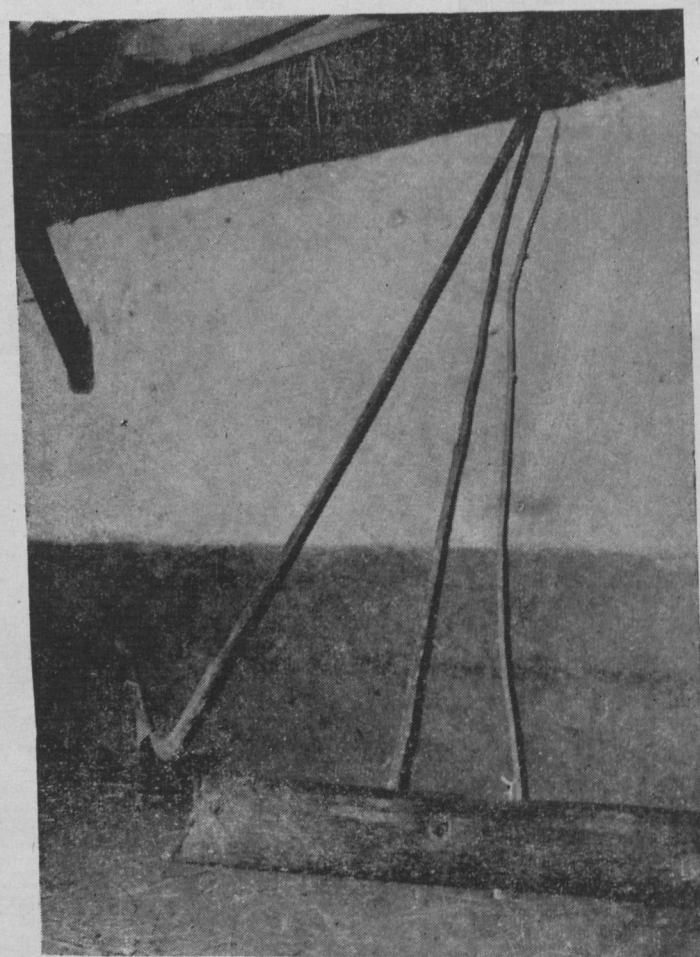


Photo 14. AGRICULTURAL IMPLEMENTS—A PLOUGH AND
A KORADU



Photo 15. THE VILLAGE GOLDSMITH AT WORK. HE IS ALSO A PETTY
SHOP-KEEPER



Photo 16. THE HARIJAN COLONY AT HARGOPPA

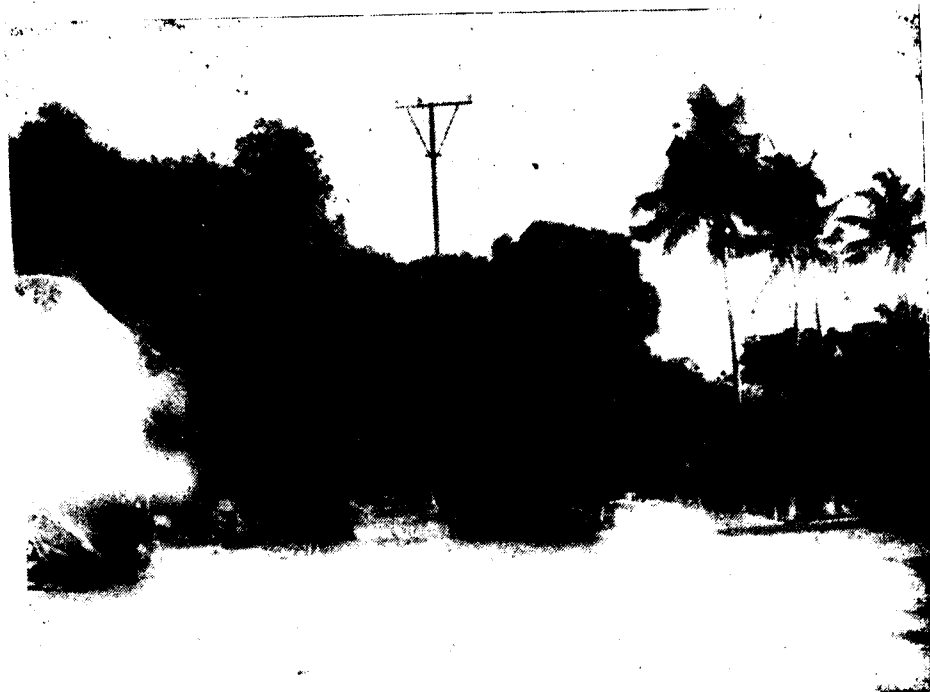


Photo 17. HUTS OF DEEVAS

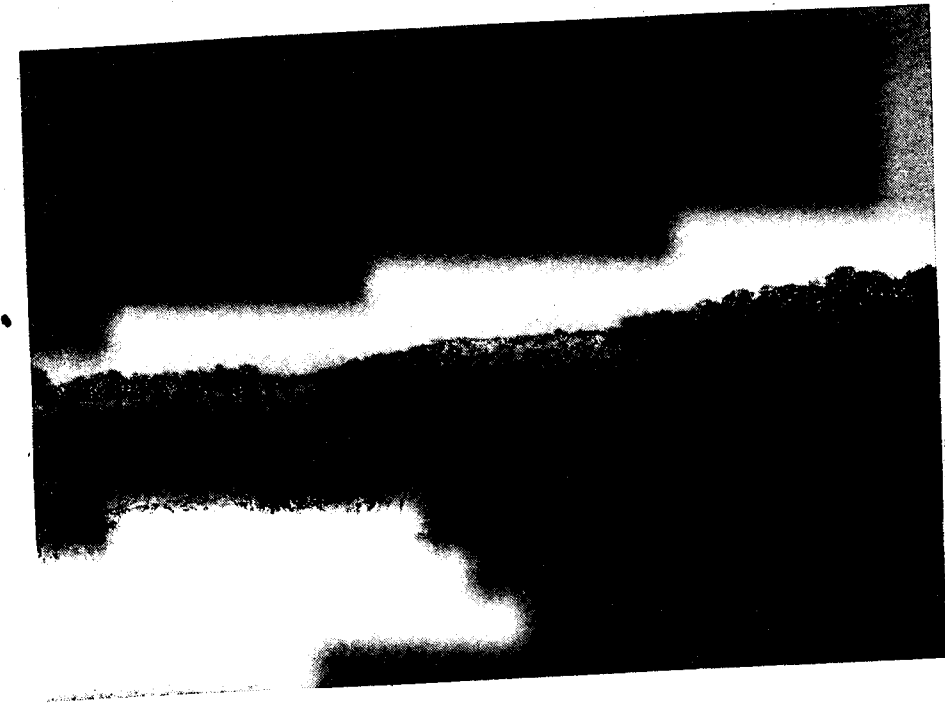


Photo 18. HUTS OF AGRICULTURAL LABOURERS FROM SOUTH KANARA

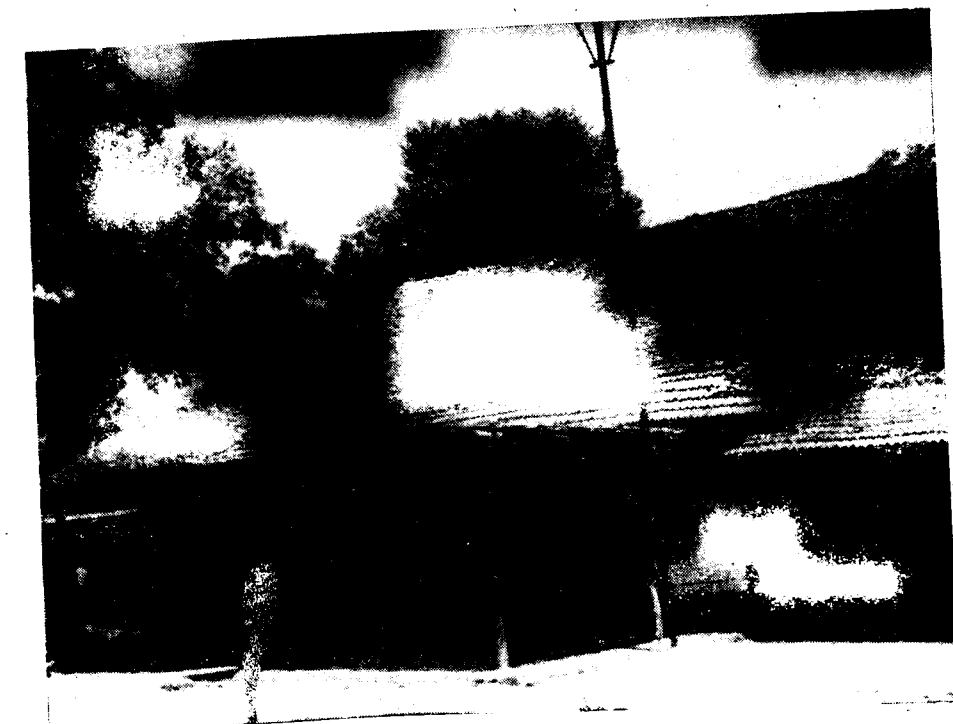


Photo 19. THE HOUSE OF A BRAHMIN



Photo 20. THE HOUSE OF A GARDEN OWNER. THE PENDAL IS USED FOR DRYING ARECANUT



Photo 21. HUT OF A DEEVA



Photo 22. CONSTRUCTION OF A WALL

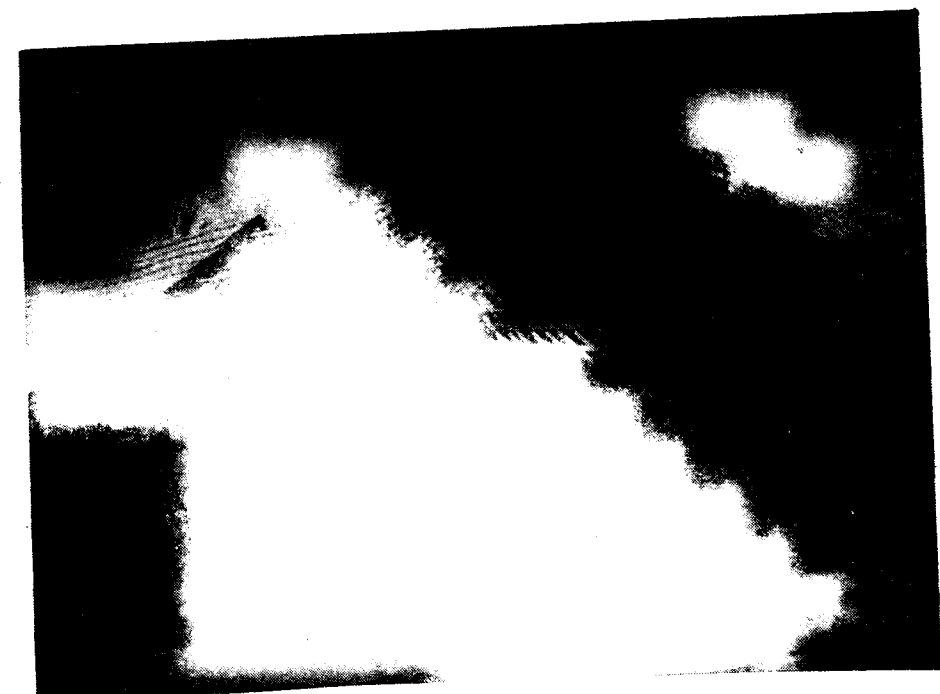


Photo 23. A BAMBOO FRAMEWORK PREPARED FOR THATCHING WITH STRAW



Photo 25. A DEEVA BRIDE WITH HER ORNAMENTS

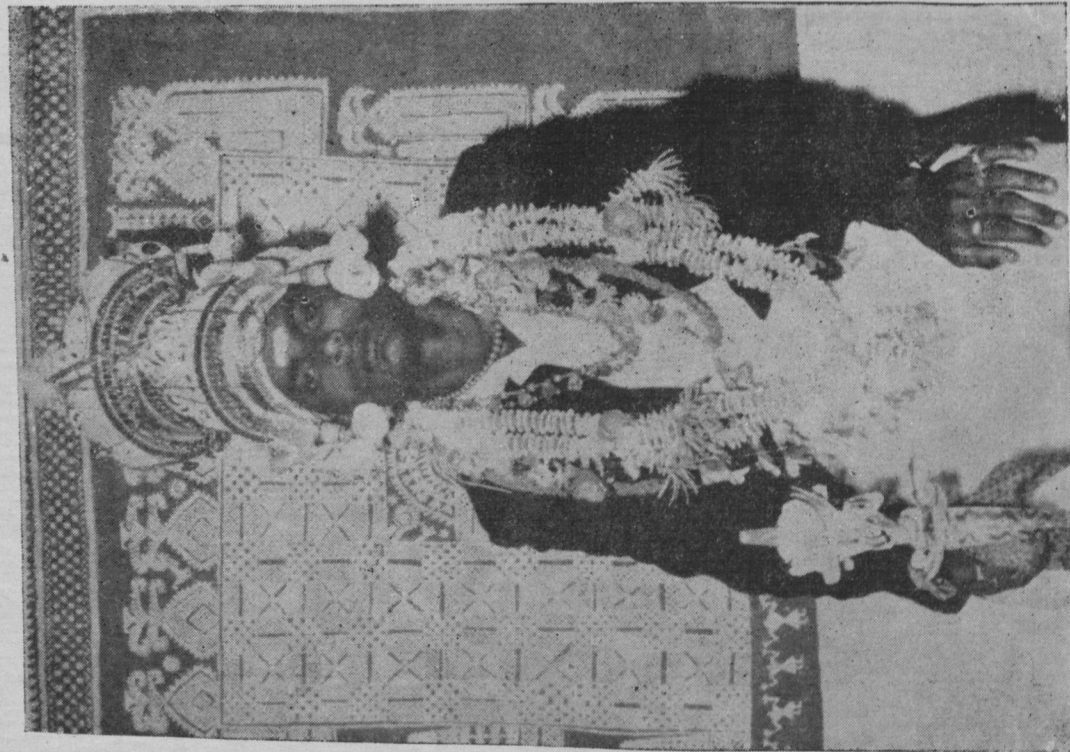
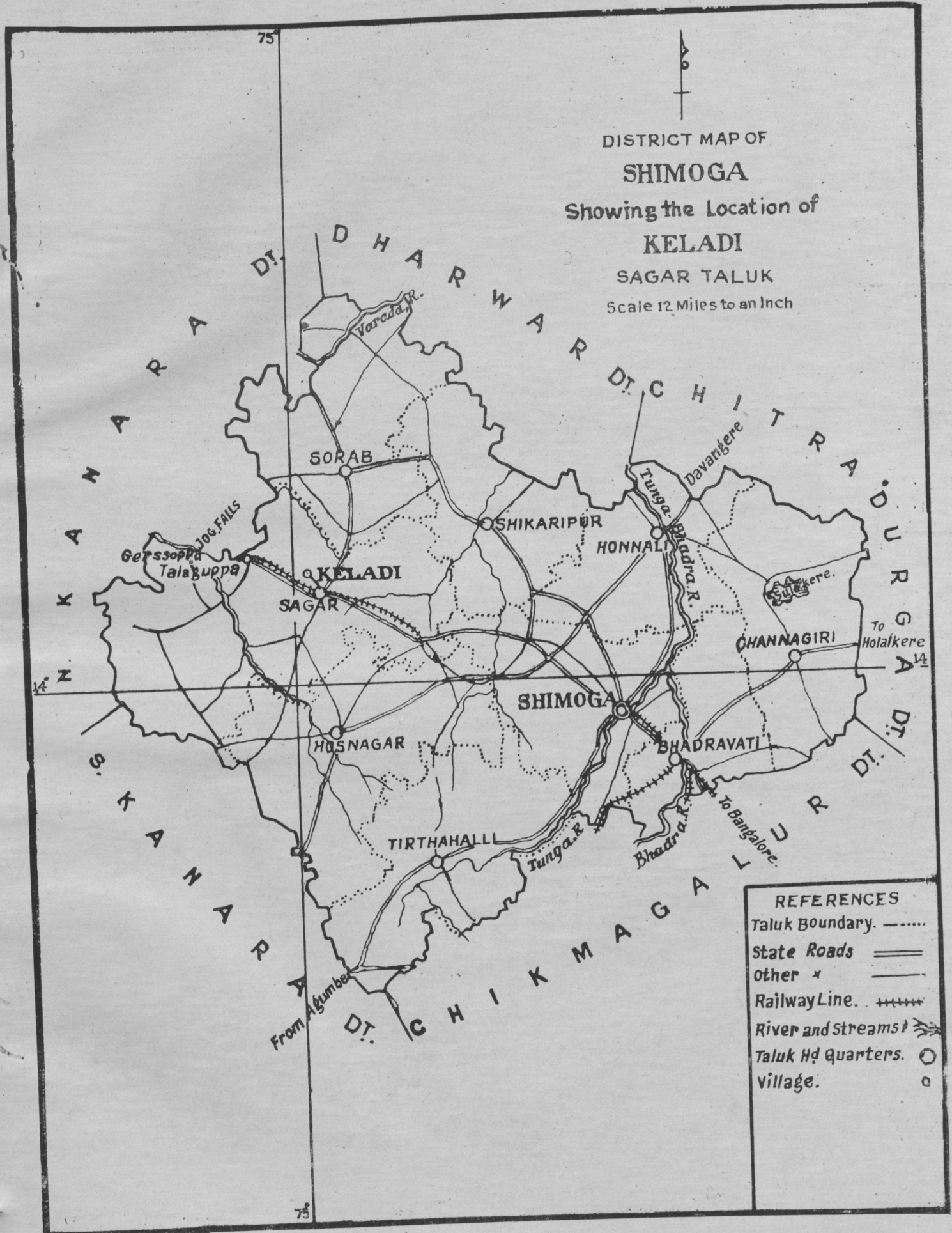


Photo 24. A DEEVA BRIDEGROOM

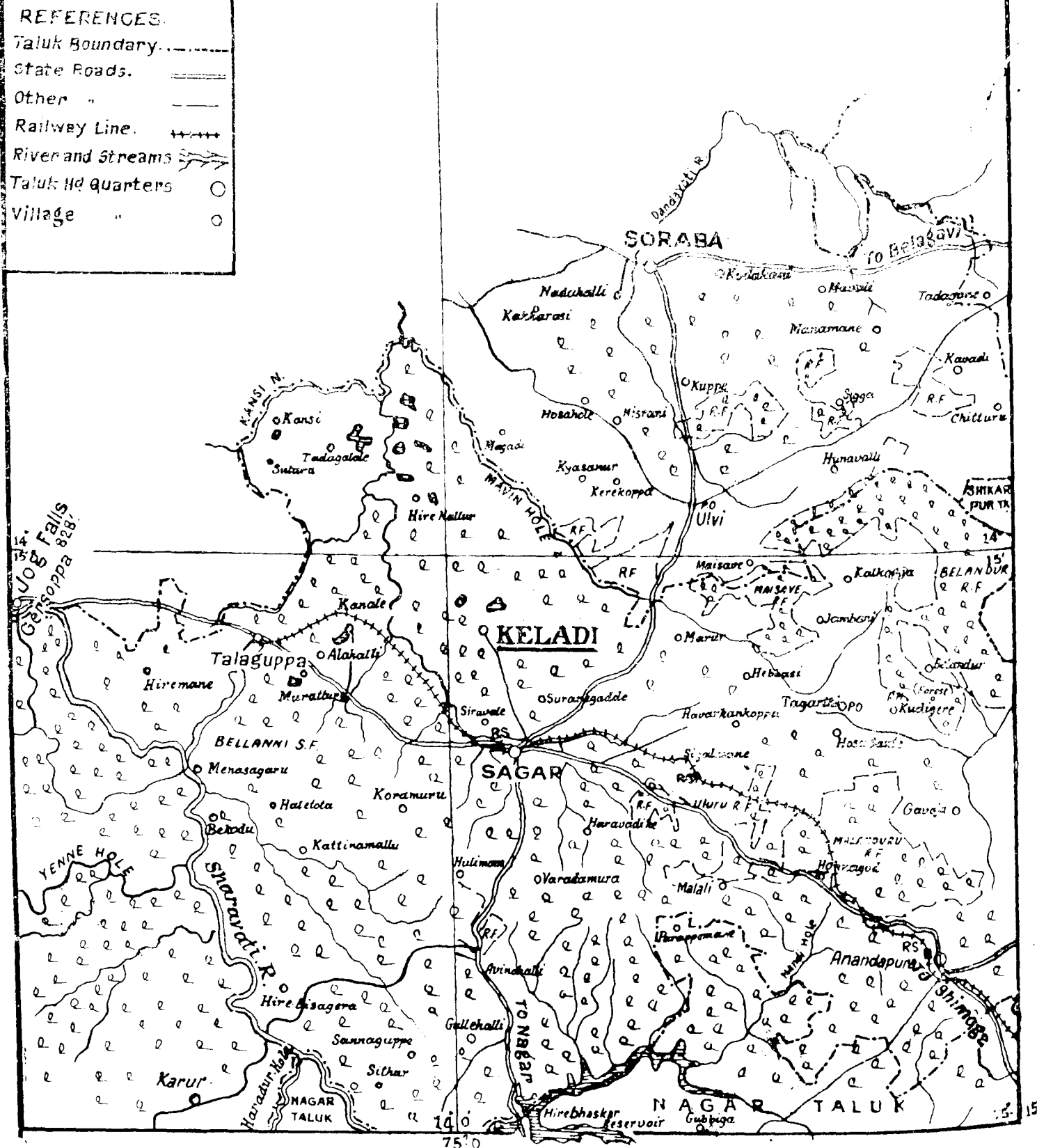


PHYSICAL FEATURES AROUND THE VILLAGE KELADI OF SAGAR TALUK,

SHIMOGA DISTRICT

Scale 4 Miles to an Inch

REFERENCES	
Taluk Boundary	-----
State Roads	=====
Other "	-----
Railway Line	+++++
River and Streams	~~~~~
Taluk Headquarters	○
Village "	○



CHAPTER I

THE VILLAGE

Introducing the Village

Keladi, situated in 14°30' North latitude and 75°05' East longitude, is a Malnad village in Sagar taluk of Shimoga District, Mysore State. It is included in the Community Development Block of Sagar. It is about 4 miles to the North-west of Sagar and 50 miles to the North-west of Shimoga. It is a typical village in the central Malnad region of Mysore State comprising portions of Shimoga District where paddy, sugarcane and arecanut are the important crops. An economic survey of this village was conducted during the 1941 Census and a report about the economic condition of the village as it existed then has been published. The Socio-economic Survey of this village conducted now, which forms the subject matter of this monograph, provides material not only for a study of the changes in the economic condition of the people over the last two decades, but also for understanding the social conditions of the people belonging to several castes. To any person acquainted with the history of Karnatak, the name of Keladi will bring back vivid memories of the Nayaks of Keladi who ruled over the principality of Keladi for over 250 years first with Keladi as its capital and later on shifting to Ikkeri and Bednore.

Location

2. The prosperity of Keladi is very much linked with Sagar, the Taluk Headquarters and a Railway Station on the Birur-Talaguppa metre gauge line. The following are the administrative offices in Sagar which are of importance to the villagers of Keladi:—

1. Taluk Office.
2. Office of the Assistant Commissioner.
3. Office of the Taluk Development Board.
4. District Forest Office.
5. Offices of the Executive Engineer and Assistant Engineer.
6. Courts of Munsiff and First Class Magistrate.
7. Office of the Deputy Superintendent of Police.
8. Post and Telegraph Office.
9. Office of the Assistant Commercial-Tax Officer.
10. Telephone Office.
11. Office of the Special Officer for Kyasanur Forest Disease.

3. Sagar is an important centre of commerce. It is the chief marketing centre for arecanut as well as paddy and rice. There are 25 arecanut *Mandies* in the town apart from individual traders. It is also an important business centre for catering to the numerous needs of the consumers in the taluk. There are three banks in Sagar which serve the public. There is also a Regulated Market started in 1960, which handles arecanut and paddy. Sagar is a gate-way to several places in the district of South-Kanara. A large number of buses ply to various places like Shimoga, Jog, Sorab, Shikaripur, Sirsi, Gokarn, Bhatkal, Udipi, Coondapur and Byadgi. Jog where the generating station of the Mahatma Gandhi Hydro Electric Project is located is 18 miles from Sagar and can be reached by bus or car. The headworks of the new Sharavati Valley Project and the new generating station are close to Jog.

4. In Sagar, there are 2 tile factories, 2 saw mills, 6 rice and flour mills and a match factory. There are also many flour mills. There are two cinema houses which provide the main source of entertainment and professional as well as amateur drama troupes enact dramas periodically.

5. Keladi by itself is a centre of cultural importance, as the temple of Rameshwara built by the founders of the Keladi-dynasty is famed for its architectural beauty and its grandeur. The village is only 6 miles from Ikkeri, which was also later on the capital of Keladi rulers, and where the magnificent temple of Aghoreswara well known for its architectural beauty is situated. Sagar was just an extension of Ikkeri during the regime of Sadashiva Nayaka and it was known as Sadashiva Sagara. The extension subsequently came to be called Sagar after the influence of Keladi, and Ikkeri began to wane, resulting in the gradual development of the town of Sagar. In the neighbourhood of Sagar, at a place called Kalasi, there is another monumental temple known for its artistic excellence.

Physical Aspects

6. The village is situated at an altitude of 2,670' above mean sea level along the eastern flanks of the Western Ghats. The topography of the region is dissected and undulating. The north-eastern portion of Sagar taluk including the region where village Keladi

is situated differs much in its physical features from the south-western portion of the taluk. In the south-western portion which is close to the Western Ghats, the forests are dense, people live in separate homesteads and generally two paddy crops are raised. The north-eastern portion, on the other hand, is comparatively level and open. In this region, people live together in village sites which have clusters of houses and only one crop of paddy is raised. But this is more than compensated by the existence of fine arecanut gardens. In Keladi there is an extent of 81 acres of flourishing arecanut garden. The forests in this area, though extensive, do not contain such precious timber growth as is found in the upper regions of the Malnad. Bushes and wild jungle trees occupy a greater extent of the forest land, adjoining cultivated lands, stands reserved as 'Soppinabetta' with the main object of benefiting the cultivators by permitting them to remove green leaves which serve as good manure for their lands. Within the village itself there are no rivers or streams. The nearest river is Varada which rising near Ikkeri flows northwards near Sagar.

7. The climate of Keladi is typical of the Malnad region. Summers are fairly hot and winters quite cold. The atmospheric humidity is also generally high. The region enjoys an average rainfall of 2,253.4 mms. (average for the last 10 years). Appendix I shows the statistics relating to the rainfall from 1951 to 1961 as recorded at Sagar which is the nearest Rain gauge centre. The south-west monsoon accounts for most of the rainfall. It sets in by about the 10th of June and rains are heavy during the second half of June, the whole of July and the first half of August. As the village is away from Western Ghats, rainfall in this region is not as heavy as it is either at Nagar or Thirthahalli which are closer to the Ghats.

Flora and Fauna

8. The forests of the area which comprise mostly Kans (Soppinabetta) do not contain any of the stately trees which are found nearer the Western Ghats. During the last two decades, the villagers have cleared a substantial portion of the tree growth which existed in the Kans. The following are the useful species of trees found in the forests in this area :

Local name 1	Botanical name 2
1. Teak	.. <i>Tactona grandis</i>
2. Maththi	.. <i>Terminalia tomentosa</i>
3. Nandi	.. <i>Lagerstroemia lanceolata</i>

KELADI

Local name 1	Botanical name 2
4. Bilalu	..
5. Bilkambi	..
6. Salle	.. <i>Cordia Myxa.</i>
7. Hunalu	.. <i>Terminalia Paniculatea.</i>
8. Nerale	.. <i>Eugenia Jambolana.</i>
9. Maratiga	..
10. Gandha	.. <i>Santalum Album.</i>
11. Bidiru	.. <i>Bambusa.</i>

9. Paddy, sugarcane, arecanut, banana and pepper are the most important among the cultivated crops. Mango, jack and tamarind are the important fruit trees. In the Kans as well as in the uncultivated open tracts, thatching grass called 'karada' grows profusely.

10. The jungles abound in wild pigs, rabbits, jungle fowls and several species of snakes. Wild animals which are common in the dense forest areas are not to be found here. The domestic animals reared in the villages are cows, buffaloes, bullocks and to a lesser extent sheep and goats.

Size, Households and Residential Pattern

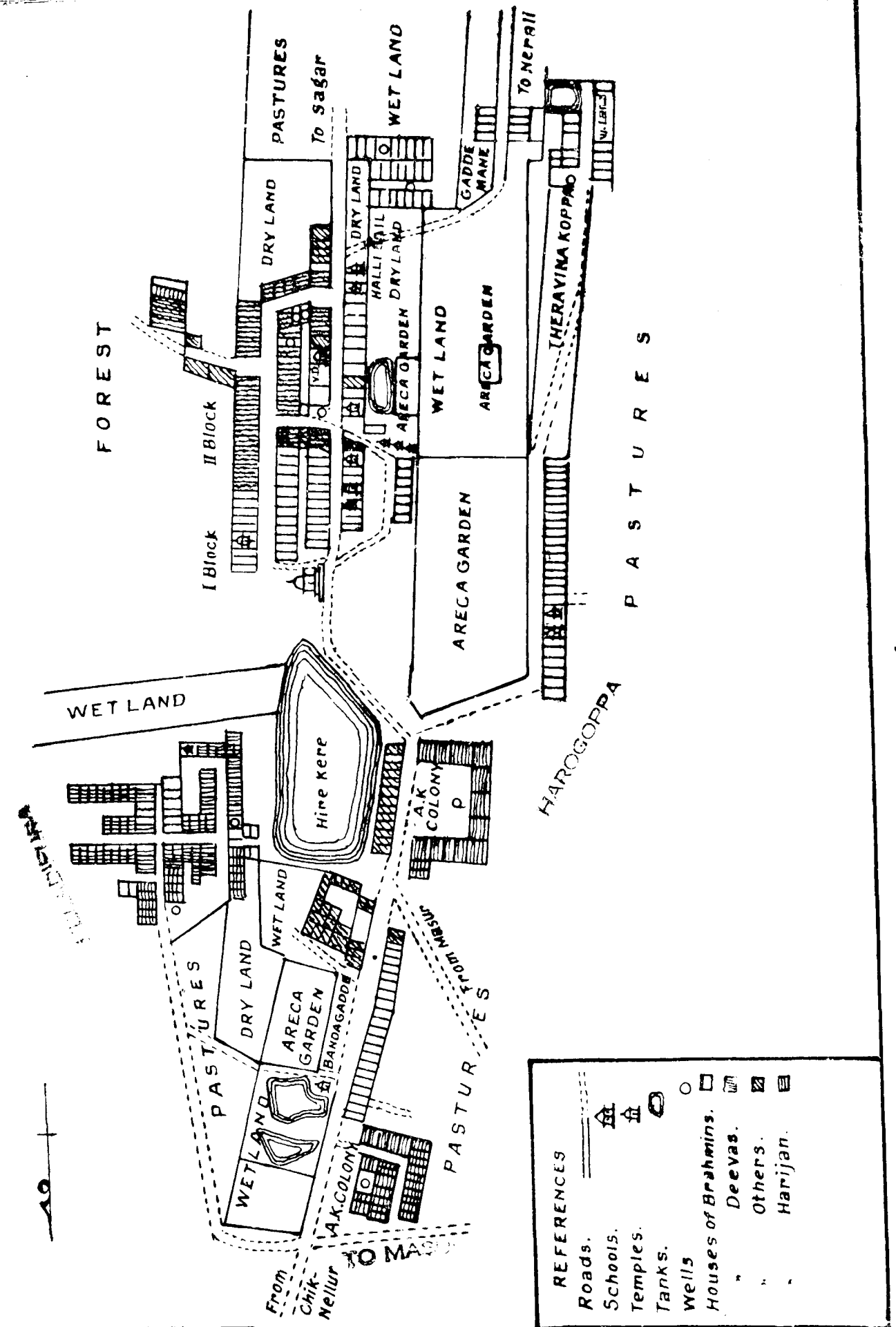
11. Keladi with its 6 hamlets—Hallibail, Teravinakoppa, Gaddemane, Harokoppa, Bandagadde and Keladipura constitutes a Village Panchayat.

12. The village has a total area of 3,670 acres of which 681 acres are cultivated and the remaining area is mostly covered by forests, pasture land and 'Soppinabetta'.

13. There are 347 households with a population of 1,815. In Keladi, Harokoppa and Bandagadde, the dwelling houses have been constructed in a linear arrangement on either side of the street, whereas in Deevakeri (residential area of Deevas) of Keladi and in the hamlets of Keladipura, Teravinakoppa and Hallibail they are found in irregular clusters.

14. The population of Keladi comprises Hindus, Muslims and a small number of Jains. Among the Hindus, the Deevas and the Harijans are the original settlers of the village. The residential pattern is generally based on caste and people belonging to each caste generally live together in one or more compact blocks of the village or its hamlets. Most of the

NOTIONAL MAP OF KELADI VILLAGE, SAGAR TALUK, SHIMOGA DISTRICT.



Deevas live together in Keladi and Keladipura. The Harijans of the village reside in separate colonies in the hamlets of Harokoppa, Bandagadde and Keladipura. The Brahmins reside in Keladi, Harokoppa, Bandagadde and Teravinakoppa. The Muslims who are said to be migrants from the District of North Kanara reside in the hamlet of Hallibail. There are a few households of Kottevokkaligas in the hamlet of Teravinakoppa. The Devadigas and Setty Banajigas reside near Sri Rameshwaraswamy temple in Keladi. People belonging to other castes live mainly in Keladi and Bandagadde. There are a few households of agricultural labourers, who have come from Coondapur taluk of South Kanara District to work temporarily in the arecanut gardens and they reside in thatched huts constructed on the Hirekere tank bund between Harokoppa and Bandagadde.

Communications

15. Keladi lies on the State road from Sagar to Kagodu, 4 miles to the North-West of Sagar and 4 miles to the West of Kagodu. Till 1962, vehicles could not ply on this road during the monsoon months. As the road which was metalled over a distance of only about a mile from Sagar was not in a good condition, a bus which was plying to Kagodu from Sagar, stopped running and thereafter taxis only used to ply. There was a proposal to repair this road, partly with a view to develop Keladi as a tourist centre. Bullock carts are the principal means of transport for the villagers. Occasionally lorries come to the village from Sagar to transport the agricultural produce and in particular, arecanut, after the harvests are over. There are 38 bicycles in the village which are used primarily for the purpose of going to Sagar.

16. There is a branch Post Office in the village which serves both the main village and its hamlets. The nearest Telegraph Office as well as the Public call Office are at Sagar. As stated earlier, the villagers who wish to travel to any place beyond Sagar have to catch either the train or the bus at Sagar.

Public Places

17. There are 12 temples, one Basthi and a Muslim Prayer Hall in the village. The temple of Sri Rameswaraswamy which is in the main village is the most important and famous religious institution, both from the point of view of architecture and archaeology. There are 6 temples and one basthi in the main village,

whereas in the different hamlets there are in all 6 temples. The prayer hall is also situated in the main village.

18. There is no specific place set apart either for cremation or burial. A vacant public place which adjoins the Hirekere tank is made use of by the Hindus for the purpose of either burial or cremation. The Muslims of Hallibail bury the dead in a piece of land at the out-skirts of the hamlet.

19. The village of Keladi abounds in innumerable monuments which are mainly in the nature of either a 'Mastigallu' or a 'Veeragallu'. Veeragallu is a stone containing inscription and it is installed with a view to commemorate the valiant deeds of an individual who died fighting for a public cause. There are several such veeragallus and mastigallus in different parts of the State, installed during several periods of history, when rulers of different dynasties either directly ruled or had a sway over the region. The Archaeological Department has unearthed a number of such monuments and has published the inscriptions in *Epigraphica Carnatika*. The following inscriptions relating to Keladi are extracts from the aforesaid publication:

"At Keladi (same hobli) on a mastikal in Kodandi's backyard. Date 1419 A.D. (On the date specified), when Deva-Raya-Odeyar was ruling a firm kingdom :—Keladi Kariya-Timmegauda went to *svarga*,—on which his wife Ramakka became a *maha-sati*."

"At the same village, on a virakal in the Ramesvara temple. Date 1189 A.D. Be it well. When, entitled to the band of five chief instruments, maha-mandalesvara, chief lord of Pombuchchapura, ornament of the great Ugravamsa, (a large space here effaced), the mahamandalesvara Tribhuvanamalla bhujabada—pratapa Satiya—Devarasa was ruling the kingdom of the two Santalige Thousands in peace and wisdom :—(on the date specified),.....(rest effaced)."

"On a Masti stone in the village Keladi, in the same hobli of Sagar—Kannada language and characters. Size 5' x 1'-6" Note :—This is also a mastigal inscription and records the death of Mechigaudi as a sati with her husband Hariyagauda of Keladi in Kundanad district in Gutti (Chandragutti) kingdom during the reign of the Vijayanagar king Harihara (II). The date of the record is S 1326 Tarana sam. Margasira ba. 30 corresponding to 2nd December 1404 A.D."

"On a second Masti stone at the same village of Keladi—Kannada language and characters. Note :—This is also a mastigal inscription. The writer, however, has stopped in line 4 after merely giving the date. The name of the woman who died as sati is not given. It may be remarked that only the right hand of the woman is sculptured here and not her full image. Below the hand the figures of herself and her husband are carved in bas-relief. The date given is S 1375 Srimukha sam. Kar. su. 15, equivalent to 17th October 1453 A.D."

20. Besides the above mastigal and veeragal inscriptions, there are also a few copper plate inscriptions published in *Epigraphica Carnatika* which are given below :

"On a copper plate in possession of pujari Totayya. Date 1671 A.D. Obeisance to Sambhu and c. Be it well. (On the date specified), the Edava-Murari, Kote-kolahala, establisher of the pure Vaidikadvaita-siddhanta, devoted to faith in Siva and the guru,—born in the family of Keladi Sadasiva Raya Nayaka, Sankanna-Nayaka's great grandson, Siddapa-Nayaka's grandson, Sivappa-Nayaka's son, Somasekhara-Nayaka gave to the *pujari* of the God Viresvara, Bhadra's son Basava, and to Mada's son Bhadra, this copper sasana granting an *umbali* as follows : (here come the details), altogether land yielding 12 varaha 3 hana, with usual conditions.

(Signed) SRI SADASIYA "

"At the same village on a copper plate in possession of Nagendra-bhatta. Date 1631 A.D. Obeisance to Sambhu & c. Be it well. (On the date specified),—with titles as in No. 39 above, Keladi Venkatappa-Nayaka's grandson, Bhairava-Nayaka's son, Virabhadra-Nayaka gave to Keladi Murugunda Tirumala-bhatta's son Sambhulinga-bhatta a sasana of a gift of land as follows : (here come the details), altogether land yielding 12 varaha, with usual conditions.

Sun and moon, & c. Usual final verses.

(Signed)—SRI VENKATADRI

21. The inscriptions referred to above, besides giving information about certain individual deeds of a few heroes and also the Royal grants made in favour of certain individuals as an act of recognition for the services rendered by them, serve as very important records for a study of the history of the region.

Sources of Water

22. The Hirekere situated at the northern end of the main village is the important irrigation tank which supplies water for raising wet crops. There are 80 private wells in the village which supply drinking water for the people. There are 3 wells which have been constructed by the Government for the benefit of the Harijans who are residing in different localities. Those who are residing close to the Hirekere use the water of this tank for drinking purposes. The water from the Hirekere is also used for washing clothes and other domestic purposes.

Administrative and Welfare Institutions

23. The Village Panchayat is the important administrative institution in the village. The shanubhog and the Patel are the important subordinate Revenue officials. The village is the Headquarters of a Village

Level Worker as well as a Bee-keeping instructor. The local Service Co-operative Society serves as the source of finance to the villagers and also supplies some of the essential articles required for agricultural and domestic purposes. There are two Primary Schools in the village. The students of Keladi and its hamlets after completing the VI standard attend the New Type Middle School at Beleyur (which is about a mile away from Keladi) for further studies. For medical aid, marketing and for various administrative purposes the villagers invariably visit the nearest town of Sagar.

History of the Village

24. Keladi was the capital of the kingdom of Keladi founded by Chowdappa Naika, son of Basappa Naika in 1501 A.D. Tradition has it that two brothers Chowdappa Gowda and Bhadra Gowda of Hallibail in Keladi taluk of Chandra Guthi Paragana were living as agriculturists and had two servants by name Yedava and Murari. One of their cows used to shed her milk over an anthill. On digging into it, an Iswara Lingam was discovered. Chowdappa Gowda built a temple over that Linga, which is now famous as the Rameswara Temple. One day when the servants were ploughing the fields an old sword was unearthed. They put it into the thatch of their hut intending to make a scythe out of it. Later, it was observed that whenever a crow or any other bird sat on that thatch, the sword leaped out in the form of a serpent and killed it. It was thus discovered that the sword had some mysterious power and Chowdappa Gowda kept it with him and named it as *Nagara muri*. In the meantime, it is stated, that Chowdappa came to know of some hidden treasure, to recover which human sacrifice was required. On hearing this, the servants Yedava and Murari volunteered to lay down their lives. With the help of that treasure and the sword Nagaramuri, Chowdappa Naika founded the Keladi kingdom. The kings of Vijayanagar empire, however, could not reconcile themselves to the emergence of this kingdom and therefore defeated the chieftains and established their suzerainty over them. Among the successors of Chowdappa Naika, one Sadashivaraya II helped the Vijayanagar Kings in defeating the palegars of Kalyandurga and Kalburga fort and as a result was honoured by Krishnadevaraya of Vijayanagar who awarded him the title 'Immadi Sadashiva'.

25. Keladi continued to be capital of the kingdom for nearly 60 years and it was later shifted to Ikkeri and then to Bidanur (now known as Nagara). The State Mint was located at Ikkeri and the coins are known as Ikkeri coins.

26. The rulers of Keladi were Veerashaivas and Sri Rameshwaraswamy was the family deity of these kings. They were, however, tolerant of all other castes and religions. The temples of Goddess Parvathi, God Veerabhadraswamy and Nandi Mantapa at Keladi were constructed during the regime of Sadashivanaika.

27. Shivappa Naika, Channammaji, Hiri Basappa Naika, Hirivenkatappa Naika and Veeramaji are

the more noted among the rulers of this kingdom. The Daya spacing in the cultivation of arecanut gardens initiated by Shivappa Naika, is followed even today. He introduced the land assessment on a rational basis and it is known as 'Shivappanayakana shist'. The kingdom fell in 1763 to Hyder Ali when he invaded it.

28. The foregoing history of the Keladi dynasty shows clearly that Keladi is more than 460 years old.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

There are 347 households in the village comprising a population of 1,815 (967 males and 848 females). 325 households are Hindus by religion. There are 21 households of Muslims and one household of Jain. The Hindus constitute 93.4 per cent of the total population. Among the Hindus there are 19 castes, while among the Muslims there are 2 sects and among the Jains there is one sect. There are 78 households of Harijans with a population of 333, constituting 18.3% of the total population. Table IV shows details of households classified by religions, castes and sub-castes. The number of households and the population among some of the numerically important communities which have more than 5 households each are given below :

Sl. No.	Name of the caste	Number of households	Percentage to the total number of households	Population	Percentage to the total population
Hindus :					
1.	Deevas ..	93	26.9	620	34.2
2.	Harijans : (Channaiah and Cheluvadi) ..	78	22.5	333	18.3
3.	Brahmin ..	55	15.9	317	17.5
4.	Vokkaliga ..	13	3.7	74	4.1
5.	Viswakarma ..	13	3.7	70	3.8
6.	Madivala ..	9	2.6	46	2.5
7.	Devadiga ..	8	2.3	22	1.2
8.	Bant ..	7	2.0	27	1.5
9.	Mogeyar ..	7	2.0	17	0.9
10.	Banajiga ..	6	1.7	43	2.4
11.	Others (9 castes) ..	36	10.4	126	7.0
12.	Jains ..	1	0.3	11	0.6
Muslims :					
		21	6.0	109	6.0
Total ..		347	100.0	1,815	100.0

Ethnic Composition

DEEVAS

2. The Deevas constitute 34.2 per cent of the total population and they form the largest single community in the village. They are also known as *Halepaikas*. Their traditional occupation was toddy tapping but cultivation is now their principal occupation. Out of 85 households which have cultivation, 52 are

those of tenants. During the 1941 Census they were returned under Edigas. The Economic Survey report of 1941 also describes them as Edigas. They are found in the districts of Shimoga, Chickmagalur and North Kanara. They are akin to the Thiyas of Malabar and the Billavas of South Kanara whose traditional occupation was also tapping till Prohibition was introduced in those districts. They are the original settlers of the village. It is said that when Gopalakrishnaaraya was ruling Vijayanagar Kingdom, the ancestors of *Halepaikas* were living in *Kumara kshetra* a place near the capital of Vijayanagar. One of them, Narayana, son of Ranganayak and Laxmidevi, served the King very faithfully and as a recognition of the services rendered a village called *Halepaik* was given to him as jagir. There is a legend with regard to the origin of this community. It is said that when Goddess Parvathi was strolling with her consort, she felt thirsty. Lord Ishwara created a man out of his sweat and naming him Deva ordered him to tap the *bagini* tree. Parvathi who found the juice very delicious directed him to take tapping as his profession and from that time onwards they came to be known as Devas or Deevas.

3. Among the Deevas there are a number of *balis*, most of which are totemistic in origin. Each *bali* is named after an animal or tree which is held as sacred by the members of the group to which the people belong. The common *balis* to which the Deevas of Keladi belong are *holchali* (a tree called terminalia arjuna), honne (paterocarpus marsupium), *shettibali* (a fish), etc. Marriage within the same *bali* is prohibited. The importance attached to the clans or *bali* is declining gradually. Most of the younger members do not know the *bali* to which they belong. The Deevas are Vaishnavas and they pay homage to the Vaishnava gurus. Tatchar of Tirupati and Lokachar of Sagar. Goddess Renukamba of Chandragutti (popularly known as Guthama), Hutcharayaswamy of Shikaripur, Sri Rameshwaraswamy of Keladi, Venkataramanaswamy of Tirupati and also other Hindu Gods and Goddesses are worshipped by the Deevas. Oaths are taken by their family Gods. They visit the temple of Sri Rameshwaraswamy at Keladi frequently. They fulfil their vows by visiting and offering worship at the temples of their family deities. The annual fair of Chandragutti is visited by many people from this village.

4. The important festivals observed by this community are (1) Ugadi (Lunar New Year day), (2) Deepavali, (3) Mahashivarathri, (4) Basavana Amavase, (5) Kode Amavase, (6) Gowri and Ganesha festivals, (7) Mari habba, and (8) Car festival of Sri Rameshwaraswamy.

5. Deevas are generally non-vegetarians. Rice is their staple food. They do not eat beef and pork. Their food is rather deficient in protein. They use fish whenever they are able to get it.

6. Deevas take food and water from Brahmins, Lingayats and Vokkaligas. People belonging to the other communities take food and water from them. Most of the Deevas live in congested houses in Keladi and Keladipura. Till recently they had not given importance to education. Now they are sending their children to school.

7. There is a caste panchayat among the Deevas. Formerly all disputes were being settled by these caste panchayats. Now-a-days, the yajaman or the headman does not wield any authority. He is honoured on occasions like marriage and other ceremonies. Brahmins officiate as priests to the Deevas. Widow remarriage is permitted and this ceremony is known as *koodike*. The Deevas speak Kannada.

HARIJANS

8. The Harijans in Keladi belong to the caste known as Adikarnatakas. There are two divisions among them called Channaiah and Cheluvadi and they both come under scheduled castes. Each division claims superiority over the other. Neither inter-dining nor inter-marriage takes place between the members of these two divisions. The Harijans constitute 18.3 per cent of the total population and numerically they come next to the Deevas. They are original settlers. The Adikarnatakas who are also called Holeyas in some parts are found almost throughout the State. They occupy practically the lowest status in the social hierarchy. They do not take food from Koragas, classed under scheduled tribes.

9. They are non-vegetarians. They eat beef and pork also. They live in exclusive colonies in the hamlets of Harogoppa, Bandagadde and Keladipura. 50 households are living in houses which have tiled roof and mud walls constructed by them with the subsidy given by the Government. The remaining

28 households live in houses with thatched roof. Except 3 houses which have bamboo-wattled walls, the remaining have mud walls.

10. In the Census classification of 1891 they have been classified as agricultural labourers. Agricultural Labour is the traditional occupation of both Channaiah and Chaluvadi. Their economic status has not changed very much since then, even though some households are cultivating their own lands granted to them by the Government on assignment. Only 15 households have cultivation. Of these, 5 households cultivate owned lands, 3 households cultivate partly leased in lands and partly owned lands, while the remaining 7 households cultivate only lands taken on lease. Several decades ago, the Holeyas were the agrestic serfs in Malaad. They were attached to particular households. It was the duty of the master to supply food and clothing to all the members of the family so attached. In return the members of the Harijan household were all considered as labourers, bound to work in the owner's property only and nowhere else, except with the express permission of their masters. They were called *Huttalu*. This system is not in existence at present. The Harijans are free to work anywhere and they are no longer attached to any particular household.

11. The social status of the Harijans has improved to some extent during the last 2 or 3 decades. Their children sit with the children of other castes in the schools. About 25 years ago, the services of both Channaiah and Cheluvadi were being utilised for burying the dead cattle. They have since given up this work after a decision arrived at among themselves in the village. Some of the Koragas who have migrated from South Kanara are now attending to this work. The Harijans of Keladi are aware that they have got a right to enter temples for worship, but they have not so far chosen to exercise the right.

12. The deities worshipped by them are Goddess Renukamba of Chandragutti, Hutchcharayaswamy of Shikaripur and Mastiyamma, Venkataramanaswamy, Madamma and Rameshwaraswamy of Keladi. Most of the Harijans take vow either to Renukamba or Hutchcharayaswamy. They observe the important festivals of Ugadi, Deepavali, Pitru-paksha, Dasara, Nagara panchami and the local Mari festival.

13. Each has a separate caste panchayat which decides minor disputes between members of the community. The influence exercised by the headmen of

the caste is now on the wane. The presence of the headman of the caste is necessary on all important occasions like marriage, etc.

14. Early marriages of girls which were common about 2 or 3 decades ago are now not in vogue. Widow remarriage is permissible among them. The system of dedicating girls to family deities which was prevalent among them several decades ago is now no longer in vogue. They speak Kannada.

BRAHMINS

15. There are 55 households of Brahmins comprising a population of 317 or 17.5 per cent of the total population. 47 households are of Haviks, 7 are of Smarthas and 1 is of Badaganadu. The Brahmins are residing in the village since the last several centuries and it cannot be ascertained as to when they first settled in the village. The Haviks are found mostly in the districts of North Kanara, South Kanara and Shimoga. The tradition is that they moved to this region from the north during the regime of Mayoora Varma, one of the rulers of the Kadamba dynasty. They were originally engaged in the performance of *yajnas* and *yagas*. The derivative of the word Havik is from *Havya kavya* which means *homas* and other ritual functions. The Haviks are the disciples of Sri Ramachandrapura Mutt located in Tirthahalli taluk. They take active part in the celebration of the car festival of Sri Rameshwaraswamy and work in co-ordination with the people of all other castes during the celebration. The traditional occupation of Haviks has been agriculture and performance of puja in the temples. There has not been any significant change in their occupations. The technique of arecanut cultivation has been so efficiently developed by them that it is indeed difficult to excel them at it. They work very hard in the arecanut gardens and they pay minute attention to every detail connected with its cultivation. Most of the Haviks who own arecanut gardens have constructed their houses close to the gardens. Till about a decade ago the Haviks were not interested in sending their children to outside places for higher education. In the recent years they are evincing greater interest in the higher education of their children.

16. The Haviks, besides worshipping the deities in the local temples, have their own family deities which they worship in their houses. Ganapathi, Venkataramanaswamy, Mylaralingaswamy, Mahabaleshwara

are some of the deities worshipped by them in their houses. They occasionally visit the pilgrim centres of Dharmasthala, Gokarna, Mylara, etc., either on the occasions of important festivals or for offering special worship. They observe all the important Hindu festivals. The Brahmins are vegetarians. Sagotra marriages as well as widow remarriages are not permitted. They speak Kannada.

VOKKALIGAS

17. There are 13 households of Vokkaligas having a population of 74 (4.1%). Among them 8 households are of Kotte Vokkaligas, 4 are of Namadhari Gowdas and one is of Balasabari Gowda, the last mentioned being a migrant household from the district of South Kanara. The Kotte Vokkaligas are mostly found in Sagar and Sorab taluks of Shimoga District and Sirsi and Siddapur taluks of North Kanara District. They are so called, because their main occupation was covering bunches of tender betelnuts with Kottes or bags made of sheaths of betel-palm, to preserve them by injury from heavy rain. Dressed in a loin cloth and tying a piece of cloth on their head to serve as head dress, the adult males among them are expert climbers of trees. But due to the hazardous nature of the work and the unremunerative nature of the wages, generally they have now taken to cultivation. Most of them have taken lands on lease from others. There are no endogamous groups among Kotte Vokkaligas. * "Persons thrown out of this caste, have formed a separate group known as Banderus, and have balis through females which closely resemble those of the Halvakke Vakkal Caste and are totemistic. The following are the names of some of them—

- | | |
|----------------|-------------------------|
| 1. Setti bali | 4. Chandira bali (moon) |
| 2. Sirana bali | 5. Hole bali (river) |
| 3. Ganga bali | 6. Tolana bali (wolf) |

Persons belonging to the same bali cannot intermarry."

18. The occupation of Namadhari Vokkaligas is also cultivation. They are divided into different balis like Hole bali, Honne bali, etc. The members of these two sub-castes interdine but do not intermarry. There is neither interdining nor inter-marriage between the members of these two sub-castes and those of Balasabari Vokkaligas. The Vokkaligas of this village accept food from Brahmins, Lingayats and Vaishyas. The Kumbaras and members of all the

other lower castes eat in their houses. They are non-vegetarians, but do not take beef and pork. The family deities of the Vokkaligas are Huchcharayaswamy of Shikaripur, Goddess Renukamba (Guthiamma) of Chandragutti, Manjunathaswamy of Dharmasthala, Venkataramanaswamy of Tirupati and other minor deities like Nagamma and Subbamma. The important festivals observed by them are Ganesha Chaturthi, Nagarapanchami, Aridre habba, Navarathri, Deepavali, Ugadi and Bhoomi hunnime. The Kotte and Namadhari Vokkaligas speak Kannada, whereas the Balasabari Vokkaligas from South Kanara speak Tulu. The proportion of illiterates is very high among them. They are sending their children to the school now-a-days. They are simple and hard working people. Most of the females also work in fields and gardens. The Kotte Vokkaligas reside in the hamlet of Teravinakoppa, while the Namadharis reside in Keladi proper.

VISWAKARMAS

19. There are 13 households of Viswakarmas comprising a population of 70 (3.8%). They are also known as Panchalas, Daivajna Brahmins, Sonegars, Acharis, etc. They are found throughout the State and are called by different names in different parts of the State. They belong to an occupational class and they pursue one or the other of the five crafts, viz., goldsmithy, brass and coppersmithy, carpentry, blacksmithy and stone work or sculpture. In this village 9 households are of goldsmiths and 2 are of blacksmiths. There are no adult male members in the other two households. These occupations are interchangeable and all the groups can inter-marry and interdine. They belong to what is known as left hand section. They claim their origin from Viswakarma the celestial architect. The goldsmiths are called *Akkasali* in some parts and some of them are known as 'Sonars' in the District of North Kanara, parts of Shimoga and South Kanara. The ironsmiths are called 'Kammaras' and the carpenters are called 'Badagis'. Out of the 13 households in the village, 3 are of those who immigrated about 25 years ago, one household whose occupation is carpentry migrated to the village in 1962 and the others are residing in the village from very ancient times. They are divided into several gotras or exogamous clans. Members belonging to same gotra do not marry. In a number of families, even the elderly members do not know the gotras to which they belong which only indicates that the rules of the earlier days are no longer observed rigidly. There are both Shaivas and Vaishnavas among them. Kalikadevi is the main deity. They also worship Mylaralingaswamy, Manjunathaswamy, Ambaleshwara and Bethaleswara.

In common with the members of the other Hindu castes they observe the festivals of Ugadi, Ganesha, Gowri, Deepavali and Dasara. Their chief deity is Kalikamba. They also worship their tools and implements on the occasions of important festivals and in particular on the Ayudha puja day. Their mother tongue is Kannada.

OTHERS

20. There are 17 households of Upparas, 8 households of Devadigas, 7 households each of Mogeyars and Bants, 1 household of Kottari and 1 household of Sheregara. All of them are migrants from South Kanara. Some of them stay in the village temporarily and they return to their native places every year after the peak agricultural season is over. They work as agricultural labourers. The Sheregaras undertake various items of agricultural operations from the land owners on a contract basis and in turn they appoint the Upparas, Billavas and others on a wage basis. The labourers are supplied with rice, vegetables, etc., once in a week at the rate of one seer of rice per adult and 10 paise per day apart from the payment of normal wages. These labourers turn out better work and also work for longer hours than the local labourers. Mostly they are employed for digging and other operations in arecanut gardens. The labourers generally come alone leaving the members of their family in their own native places. The fluctuation in the population of the village at certain periods of the year is primarily due to the periodical return of these workers to their native places. Though economically the people belonging to these various migrant communities belong to a common low income group and work together, they follow different social customs as they belong to different castes. Their mother tongue is either Tulu or Kannada depending upon the region from which they have migrated from South Kanara. The mother tongue of those who have migrated from Coondapur taluk and places to the north of Kalyanpur river in Udupi taluk is Kannada, while it is Tulu in the case of all others who are migrants from the remaining portion of South Kanara. These migrants live a frugal and hard life. They reside in thatched huts constructed by the side of Hirekere tank between the hamlets of Harokoppa and Bandagadde. Most of them are illiterates. They are all non-vegetarians but do not eat pork and beef.

MUSLIMS

21. There are 21 households of Muslims most of whom are migrants from Honnavar taluk of North Kanara District. They have migrated to this village

* Page No. 1, Volume IV of the Mysore Tribes and Castes by L. K. Ananthakrishna Iyer.

about 3 decades ago seeking opportunities to earn their livelihood. All of them are residing in the hamlet of Hallibail. 8 households have taken the lands of Sri Rameshwaraswamy temple on lease for cultivation. The principal occupation of others is petty trade such as selling fuel, fish, etc., in the neighbouring villages as well as in Sagar town. 18 households belong to the Sheik denomination and the remaining 3 households belong to Pathans. They have got a piece of land near their hamlet which they use for the purpose of prayer during Bakrid every year. For weekly prayer they go to the mosque at Sagar. For the performance of marriages and other religious functions, they requisition the services of the Khaji from Sagar. The members of the two divisions intermarry. Most of them are illiterate. They are now-a-days sending their children to the school. Bakrid, Ramzan, Muharram, Id-Milad are some of the important festivals they observe. They are non-vegetarians. They take beef but not pork. Their mother tongue is Urdu.

Housetype

22. There are 452 houses in the village as against 351 in 1951. The details of residential and non-residential houses are given below :—

Particulars	1961	1951	1941
1. Dwelling houses ..	343	313	283
2. Shops ..	4	2	..
3. Schools ..	2	2	2
4. Workshop ..	1	1	1
5. Temples ..	15	13	13
6. Muslim prayer hall ..	1	..	..
7. Jain basthi ..	1	1	1
8. Others (Cattle Shed, bath room, etc.) ..	85	19	..
Total ..	452	351	300

Four houses accommodate more than one household. The number of dwelling houses has increased from 313 to 343, the percentage of increase being 9.6 as against 10.7 in the intercensal period, 1941 to 1951. Out of the 347 households, 168 houses which comprise a population of 658 have one room each and 140 households have 2 rooms each. Thus, 308 households (88.7%) which comprise a population of 1,559 (85.9%) are living in households which have either 1 or 2 rooms in each. 33 households comprising a population of 239 have 3 rooms or more each (Table X). The average plinth area of each dwelling house is about

420 square feet which by no means can be considered adequate in a Malnad region, where the villagers generally require more accommodation on account of climatic condition, nature of the storage of agricultural commodities, etc. The Adikarnatakas, the Muslims, the migrant families and a large number of the households of Deevas have insufficient accommodation.

23. Table 13 gives details of house types by roofs. 6 households 3 of Deevas, 2 of Brahmins and 1 of Vokkaliga live in houses which have country tiled roof and 130 households which include 22 of Deevas, 50 of Harijans and 45 of Brahmins, the rest belonging to 7 other communities live in houses which have roofs of Mangalore tiles. 211 households in the village live in houses which have thatched roof. Most of the migrant communities like Upparas, Devadigas, Muslims, Koragas and others live only in houses which have thatched roof. Poverty and in the case of some people the temporary nature of their stay are the two main reasons for their staying in huts which have thatched roofs. About two thirds of the households of Harijans have roofs of Mangalore tiles on account of the financial help they received from the Government by way of subsidy for the construction of their residential houses. The Brahmins who have arecanut gardens and about 26.9% of the households of Deevas who are good cultivators have been able to provide themselves with better houses. On account of the heavy rainfall in the village, the use of Mangalore tiles is more economical than country tiles from the long range point of view. Further, on account of the good communication system which exists between Sagar and the tile manufacturing centres of South Kanara there has not been any difficulty to get Mangalore tiles whenever required. In 1941, there were 47 tiled houses and 236 thatched ones. The increase in the number of tiled houses from 47 to 136 (16% to 40%) is partly due to the assistance given by the Government to the Harijans to put up tiled houses. Further, it is also indicative of the prosperity of certain class of people particularly those who have arecanut cultivation. From 1941 the price of arecanut gradually registered an upward trend and for the last several years it has maintained a steady and attractive price. The following extract taken from the 1941 Economic Survey Report shows the position of the dwelling houses in the village as it then existed. "Forty seven tiled and 236 thatched. Of the tiled houses, 38 are occupied by Brahmins, 5 by Idigas and 4 by 'Others'. Of the thatched houses, 78 are occupied by Idigas. 81 by

Adikarnatakas, 9 by Brahmins, 18 by Muslims and 50 by 'Others'. Fourteen families have a floor space of below 100 square feet. 71 have between 100 and 300, 101 between 300 and 500, 55 between 500 and 1,000, 26 between 1,000 and 2,000 and 16 have 2,000 square feet and above. The last three classes of houses are occupied mostly by Brahmins and Idigas. 30% of the families have less than the minimum accommodation required for a family in rural areas, viz., 300 square feet. Adikarnatakas come mostly under this class."

24. Table 13-A shows details of house types with reference to the nature of walls. According to this table, 319 households live in houses which have Mud walls, 22 which have bamboo-wattled wall, 3 households in houses which have brick walls and 3 in houses which have stone walls. The construction of houses with mud walls has been a characteristic feature even among well-to-do families since very ancient days. As the walls used to be very thick, sometimes as much as 3' and consequently quite strong and durable, the villagers rarely thought of constructing houses with brick or stone walls, even though they had the resources to do so. The construction of bamboo-wattled wall on the other hand is indicative of the poverty of the occupants. The houses of well-to-do households of Deevas and Brahmins invariably have mud walls. Houses with bamboo-wattled walls are occupied mostly by Koragas, Adikarnatakas and the labourers of the arecanut garden.

25. The cost of construction of houses has increased considerably since the last two decades. In 1941 the average value of a house was Rs. 90 (*vide* para 15 of the Economic Survey Report of 1941), whereas it works out to Rs. 1,108 according to the present Survey.

26. The houses are usually ill-ventilated because either there are no windows or the number existing is not adequate and their size is small. There is an increasing realisation for providing houses with better ventilation. Want of privacy is a common feature among a large number of houses. The cattle are generally tied in a portion of the residential house. Only 67 households have separate cattlesheds as against 146 households which own bullocks, not to mention about many other households owning cows, buffaloes, etc. Almost all the houses have a 'jagali' or 'katte' at the entrance to the house where the people during their spare hours sit and spend their time talking or discussing with others.

27. The average number of members per household works out to 5.2 as against 5.1 for the taluk. The average among some of the important castes is as given below :—

Sl. No.	Caste	Number of members per household
1.	Deevas	6.7
2.	Harijans	4.2
3.	Brahmins	5.8
4.	Upparas	3.0
5.	Vokkaligas	5.7
6.	Viswakarmas	6.1
7.	Madivalas	5.1
8.	Devadigas	2.7
9.	Mogeyars	2.4
10.	Bants	4.0
11.	Banajiga	7.0
12.	Koraga	3.6
13.	Lingayats	2.5
14.	Male	8.0
15.	Pujari	3.0
16.	Jains	11.0
17.	Muslims	5.2

28. The above table discloses that in the households of those who are permanently settled, the average number is much more than what it is in the case of those who have migrated to this village in recent years or who are staying temporarily. Considering that the largest number of members per household among Deevas which is 6.7 indicates that they are generally living in congested houses.

29. Even in an interior village like Keladi, the non-availability of house sites has been keenly felt by the villagers, because the adjoining lands either belong to the private parties who are reluctant to part with any portion to others who need them for construction of new houses or because the lands would have been reserved by the Government for various communal purposes. In this village lands which are very near the living area have been reserved as 'Soppinabetta'. During the Survey the villagers represented that the authorities concerned have been reluctant to disreserve a portion of it and to make it available for the construction of new houses. The non-availability of suitable land has been a great impediment in the progress of securing better housing condition for the villagers. The Village Panchayat has requested the Government to grant a portion of adjoining forest land to form house sites and if this request is conceded the housing position is likely to improve in the village.

30. A typical house generally consists of 3 apartments. Cattle are housed in the first apartment. The second apartment is used for residence proper. The third apartment will be the kitchen. Paddy is also stored in the second apartment. The houses generally have backyards where the drinking water well, manure pit, haystacks, etc., would all be situated. Only 10 houses in the village have separate latrines. The villagers generally go to the open places in the nearby forests to attend to the calls of nature. The plinth of the house and the nature of roofing depend upon the economic condition of the people. The villagers use timber from teak, honne, maththi, nandi, wild jack and hunala trees for the construction of houses. Whenever there are no timber trees in their own patta lands, they obtain a license from the Tahsildar to procure timber trees from the forests. Sri K. M. Nagappa, the Chairman of the Village Panchayat while discussing about the housing condition in the village stated as follows :—

"I constructed a new house in 1962. Its plinth is 1,200 square feet. The walls are of mud and the roof is of Mangalore tiles. It has 4 rooms. It has a separate cattleshed and a drinking water well. I have used nandi and maththi for beams and rafters, honne for reapers and wild-jack for door and window frames. I obtained a license from the Tahsildar of Sagar under the Malnad Ryots Privilege Rules for 25 cart loads of timber, each cart load containing about 20 cubic feet. The license fee is Rs. 3 for nandi and maththi per cart load and for hunalu it is Re. 1. I was given a time limit of 2 months to fell the timber. I then reported to the Forest Ranger who after getting the timber inspected, measured and sealed, issued a transport permit to me. I engaged the local carpenters and masons for the construction of my house. I spent a sum of Rs. 7,000 for the house. We are 7 persons residing in the house. Formerly, the licensees could select timber trees from Government land in any village of the taluk. But during the last few years there has been a more rigid control in the matter of issuing licenses as instances of the misuse of the concession were on the increase. We are now permitted to select trees which exist in Government waste lands, grazing ground, etc. Tree growth in 'Soppinabetta' and forest land cannot be removed."

31. Havik Brahmins who are owners of arecanut gardens invariably keep some open space between the cattleshed and the living portion for the purpose of drying and curing the arecanut. They evince keen interest to provide the cattlesheds with arrangement for collecting cattle urine which has immense manurial

value. There are 10 improved cattlesheds in the village belonging to them.

32. The Harijans who constructed their houses with Government aid were supplied with some building materials free of cost. They were allowed to get timber from the forests without paying any fee. The houses were constructed in rows. Each house consists of 'jagali' or 'katte' on the outside, a hall inside the house and a kitchen adjoining to it. The roofs of the houses belonging to the Harijans who reside in the Harijan colony at Harokoppa are in a dilapidated condition. It is understood that the Government are prepared to allow these Harijans to bring wood from the adjoining jungle free of cost for the purpose of reconstructing their roofs. But the Harijans concerned represent that they are too poor to spend any amount for felling the trees and transporting them to the village.

33. In Keladi 30 houses have electric connections.

Dress

34. The males use dhotis or knickers as lower garment and a banian, shirt or a jubba for the upper portion of the body. The working class people mostly wear knickers. Dhoti is used with katche by the Haviks. The quality of the dhoti as well as the cloth used for other garments depends upon the economic condition of the people concerned. Coats are used by the villagers when they go out of the village either on official work or to visit their relatives elsewhere. Elderly people occasionally wear turbans in a crude form. Some of them also wear caps to cover the head. In the households which come under the middle income group each person will have 3 to 4 sets of dresses with him whereas those who are very poor keep with them just one or 2 sets of dress only.

35. The dress of females consists of saree and blouse. The females of Deeva caste wear sarees of shorter width which cover upto the knee only. They prefer sarees which have a width of 36" only, as they have to work frequently in the fields and also inside the cattle sheds. Silk sarees are used by the well-to-do people occasionally. The use of veil sarees is becoming popular among the young women belonging to Havik, Lingayat and other castes.

36. Boys below 12 years of age of all communities wear knickers and shirts. Some of the school-going boys wear a coat in addition to the shirt and also use

caps. Young girls wear frocks or gowns made of printed cloth. Girls when they attain the age of about 14 years begin to use 'kiriges' (small sized saree) and blouse. Coarse woollen blankets known as kambli are used by most of the people in the village, particularly by those who work in the fields during rains, as umbrellas are not of much use on such occasions. Those who are drenched in the fields get their kambli dried up after returning home and they use the same blankets in the houses also. Every adult working member normally requires one new blanket every year. They are available at Sagar for sale and each costs about Rs. 15.

37. Among the Haviks yellow coloured sarees are preferred for the bride during marriage. There is no such restriction among the other communities.

Household Goods

38. Table 12 gives communitywise statistics about the possession of furniture. This table shows that except among Brahmins, the use of furniture in the households is negligible. Among the immigrant communities such as Upparas, Devadigas, Mogeyars, Billavas, Kotaris, Seregaras, etc., whose principal occupation is agricultural labour, none of the households possesses any item of furniture. Similarly Koragas, Males and Balegaras who are economically backward do not own any item of furniture. Among Muslims and Harijans, only one household in each of them own a few articles of furniture.

39. In the village as a whole, 30 households (8.6%) own 59 bedsteads, 41 households (11.9%) own 74 chairs, 33 households (9.5%) own 44 tables, 44 households (12.7%) own 63 benches, 12 households (3.5%) own 20 stools and 4 households (1.1%) own 5 almirahs. Most of this furniture is owned by the Brahmins among whom 24 households (7.0%) own 50 bedsteads, 29 households (8.3%) own 59 chairs, 22 households (6.3%) own 27 tables, 30 households (9.6%) own 39 benches, 8 households (2.3%) own 13 stools and 4 households (1.1%) own 5 almirahs. It is also seen that even among Brahmins, nearly 50% of the households do not have any article of furniture. The use of furniture partly depends upon the economic condition of the households and partly upon the customs and practices followed in this regard. The households of Brahmins possess more articles of furniture mainly because a large number of them have arecanut gardens where timber trees are also raised in

small number either on the bunds or on the outer boundaries without any detriment to the arecanut plantations.

40. Table 12-A gives communitywise particulars regarding the possession of consumer goods. This table also shows that Brahmin households are in possession of a larger number of various items of consumer goods. The better economic status of some of the households of Brahmins who own arecanut gardens as well as the impact of urbanisation as a result of their frequent visits to the important marketing centres like Sagar and Shimoga are the main reasons for a larger number of households among them being in possession of more items of goods than others. All the 7 radio sets, 14 clocks, 11 kerosene stoves, 1 motor cycle, one car and 1 jeep found in the village are possessed by Brahmin households. There are several communities like Harijans, Upparas, Devadigas, Koragas, Mogeyars, Billavas, Hajamas, Kotaris, Seregaras, etc., among which there is no household possessing any of the consumer goods referred to in the table. The fact that there is not even a single household among them which possesses even a torchlight, not to mention about bicycles, etc., indicates their extreme poverty. There are 6 households which possess petromax lights and of these 3 are of Brahmins and 1 household each of Bants, Vokkaligas and Lingayats. Out of the 36 households which own 38 bicycles, 26 households are of Brahmins, 6 are of Muslims and 1 household each of Viswakarmas, Madivalas, Lingayats and Jains. The Muslims use bicycle mainly for the purpose of trade such as purchasing fish in Sagar and selling it in Keladi as well as in the neighbouring villages. Out of the 31 households which possess watches, 22 are of Brahmins, 4 are of Muslims and 1 household each of Viswakarmas, Vokkaligas, Banajigas, Lingayats and Jains.

Food and Drink

41. Out of the 347 households in the village, 75 are of vegetarians and the remaining 272 are of non-vegetarians. The vegetarians comprise the Brahmins, Viswakarmas, Lingayats, Jains and Balegaras. Rice is the staple cereal for all the households in the village (Table XV). The Survey also reveals that 2 meals are taken daily by the adults in 199 households and 3 meals are taken daily in 145 households. It is also seen that in 86 households children take 2 meals a day while in 189 households they take 3 meals a day. In 3 households of Brahmins the adults take one meal a day. Among Deevas, Upparas, Koragas, Billavas, Hajamas and Balegaras, there are more households where adults take 3 meals a day. In all these communities the adults generally do manual work and naturally

therefore they take 3 meals a day. In some of the communities like Harijans, Devadigas, Muslims, etc., the people are not able to take more than 2 meals, mainly because of their poverty. In certain other communities like Brahmins, Viswakarmas, Lingayats, the adults take two meals a day, because they are accustomed to take light breakfast in the morning. Dishes prepared from beaten rice are liberally used by the villagers for breakfast in the morning. Wheat products are used only on the occasions of festivals, marriages, etc. The common vegetables grown and used in the village are brinjal, beans, gourds, lady's-fingers and tomato. 85 households grow vegetables. 170 households use vegetables for less than 10 days in a month and 36 households use for about 20 days. On the days when they are not able to get vegetables, they use tur-dhall or other pulses. The villagers generally prepare one or two courses for their principal meal. During the rainy season they generally avoid using pulses as they fear that its use may cause rheumatic troubles. Raw mangoes are used liberally for preparing pickles and side-dishes when they are easily available. When vegetables are not available in the village they are purchased in the shandy at Sagar. Coconut oil is the chief cooking medium. Only Brahmins, Lingayats, Jains and quite a small number of households among others use butter-milk. Ghee and curds are used in well-to-do households. The villagers prepare sweets and other special dishes during festivals and other important functions. Fish is used more frequently by the non-vegetarians. Mutton is available for sale at Sagar. But, many cannot afford to spend on it due to their low income. On certain special occasions, however, they purchase a sheep or goat jointly and distribute the flesh among themselves.

42. Though coffee and tea are both used, tea is more popular than coffee. Table 11-A shows that 158 households use coffee or tea and of these, 73 households are in the income group of Rs. 151 and above per month, 25 are in the income group of Rs. 101 to Rs. 150 per month, 22 are in the income group of Rs. 76 to Rs. 100, 16 are in the income group of Rs. 51 to Rs. 75, 21 are in the income group of Rs. 26 to Rs. 50 per month and 1 is in the income group of Rs. 25 and less per month. All the 55 households of Brahmins, all the 6 households of Banajigas and 20 out of 21 households of Muslims are accustomed to use coffee or tea. The Muslims generally take tea. During the monsoon as well as winter, the villagers frequently use hot pepper water with a little quantity of milk added into it. Smoking of beedies is quite common among the males, and females chew betel leaves along with a bit of tobacco.

43. Under the Law in force, drinking of intoxicants is an offence. But there have been some cases in the village for illicit distillation as well as for drinking of intoxicants.

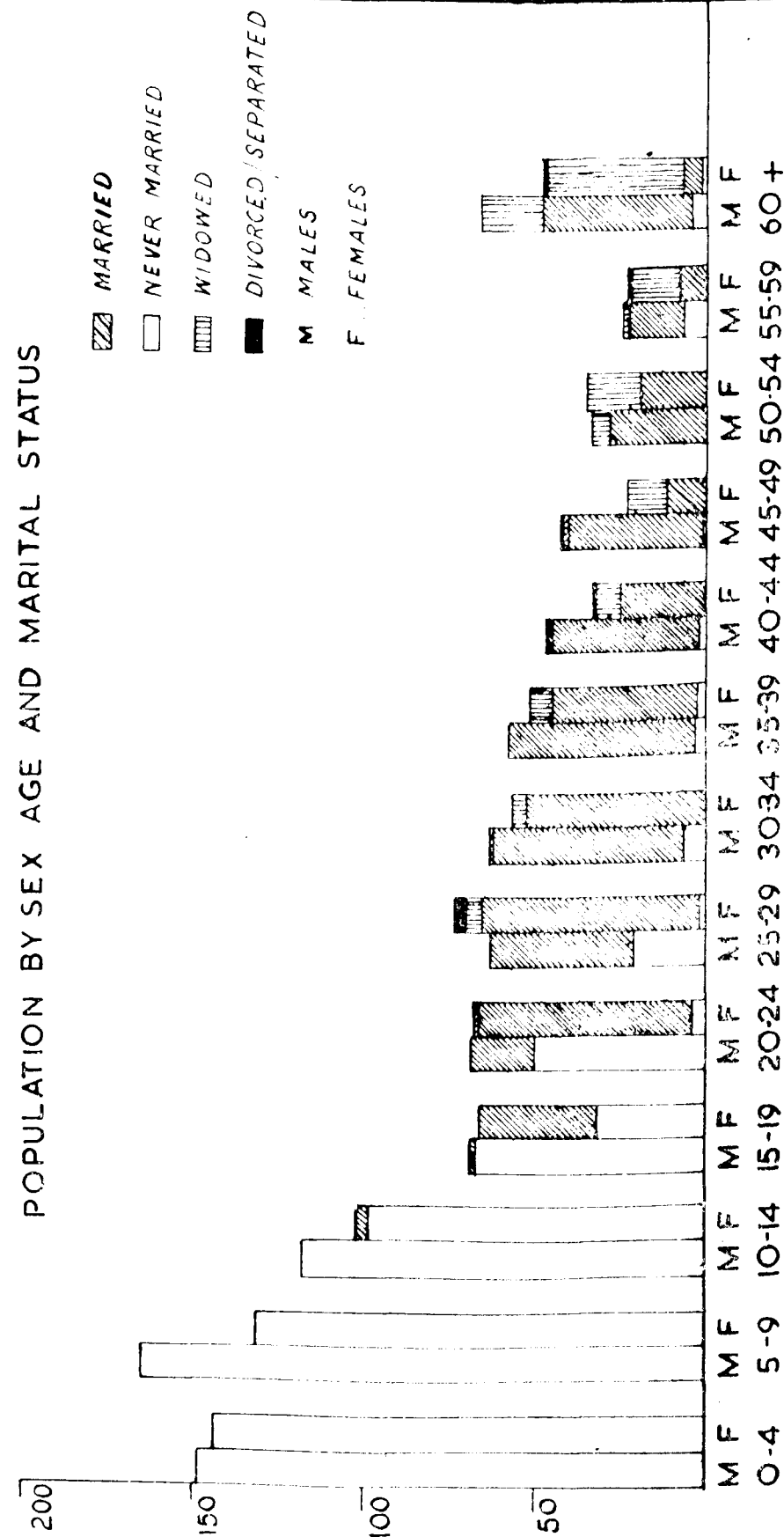
Beliefs and practices connected with Birth, Marriage and Death.

BIRTH

44. The beliefs and practices relating to birth observed by the members of different castes vary only in minor details. The common features are first referred to. Pregnancy is recognised by all, by the stoppage of the monthly course and by the nausea which a pregnant woman feels during the third month. During the fifth month of the first pregnancy, a ceremony known as 'seemantha' or 'basairu osage' is performed in the husband's house, when the parents of the girl offer presents which include a green saree, green bangles and flowers besides a few choice dishes, etc. The first delivery invariably takes place in the girl's parents' house. The pregnant woman is sent to her parents house during an odd month such as fifth or seventh month. During the ante-natal period, elaborate precautions are taken with regard to the food and exercise. Only such food which is easily digestible is given. She is not permitted to engage herself in work which involves heavy manual labour. Opportunities are created to keep her mind serene. She is never allowed to witness ghastly things which are likely to affect her mind psychologically. During new moon days, after night fall, she is not permitted to cross the threshold of the house.

45. Delivery generally takes place in a separate room if there is one and if not a portion of the common hall is partitioned off to secure privacy. As there is no trained midwife in the village, the services of the local *dayees* belonging to Deeva caste are utilised and she is paid Rs. 5 for the services rendered. Occasionally, the services of elderly women who are either closely related or good neighbours are utilised during delivery and in such cases, no remuneration is either paid or accepted. The placenta is generally disposed of by keeping it inside a mud pot and then burying it in a convenient place in the compound of the house. Immediately after birth, the child and the mother are washed and the mother is given only liquid food for a day or two. In the case of protracted labour and when difficulty is experienced in the matter of delivery, expert medical aid is sought for from Sagar. It is also quite usual to take vows to either their family deity or other special deities. Except Lingayats, all others observe pollution though the duration varies.

KELADI
SAGAR TALUK
SHIMOGA DISTRICT



46. The period of confinement lasts 3 to 5 months, depending upon the economic condition of the parents and other attendant circumstances. During this period, the woman is given perfect rest, nourishing food and herbal tonics to recoup her health and to gain vitality and strength. She is sent back to her husband's house during an odd month after offering worship to Gange. The practices connected with suckling are also common among all the castes. The suckling period is generally about a year. The child is encouraged to wean in a natural way.

47. Some of the variations which exist among several castes in the matter of birth practices are now referred to. The period of pollution for Brahmins is ten days, for Deevas it is five days, for Adikarnatakas it is ten days. Immediately after the birth of the child, among the Lingayats, the mother and the child are purified by the sprinkling of holy water by the Jangam. The child is also tied with a linga and after this ceremony the Lingayats do not observe any pollution. The naming ceremony is generally celebrated on the eleventh day among Brahmins and among other Hindus on the sixteenth day. The Muslims celebrate it either on the day of the birth or in the week. Very often Thottilu Hakuvalu, i.e., the cradle ceremony also takes place on the same day among most of the castes. The Brahmins as well as a few others attach considerable importance to the 'nakshatra' on which the child is born. They perform propitiatory ceremonies when it forebodes evil.

MARRIAGE

48. Irrespective of caste, among the Hindus, marriages between the same *gotra* or *bali* are prohibited. Among Brahmins and Muslims marriage takes place in the bride's house, whereas among others it generally takes place in the bridegroom's house. The common practice among Deevas is to perform the marriage in the temples. The betrothal ceremony is observed among all the castes. It takes place in the bride's house after the alliance is mutually agreed upon, the main object being to confirm the alliance in the presence of respectable village elders and other close relatives. The common types of consanguineous marriages are :

Marriage of a person—

- (i) with father's sister's daughter,
- (ii) with mother's brother's daughter, and
- (iii) with elder sister's daughter.

49. In this village, there are 46 cases of consanguineous marriages. In the matter of fixing up an alliance, the distance of the bride's father's place was one of the primary factors which was taken into consideration till very recently as travelling by bus was not a common phenomenon. In the recent years the Haviks have contracted alliances from outside the district, as they are now more accustomed to travel to distant places.

50. The system of paying *thera* or bride price is in vogue among all the communities except Brahmins. Among Deevas, the bride price is usually 10 varahas (1 varaha=Rs. 4) and 10 bags of paddy (60 local seers of paddy=1 bag). Among the Harijans, the bride price is 4 varahas and 8 bags of paddy. When a party is not able to pay the normal bride price due to poverty, a lesser amount is accepted. The bride price is called *mehar* among Muslims and the amount fixed and agreed upon depends upon the social status of the parties.

51. Among all the communities except Brahmins, the expenses incurred for the marriage of a son are higher than those for the marriage of a daughter. The Brahmins spend more for the daughter's marriage. The expenditure for the marriage of a son in a middle class family ranges from Rs. 1,000 to Rs. 2,000 and even in the low income groups it ranges from Rs. 400 to Rs. 600. As the expenses are thus prohibitive and as the villagers who are bound by tradition cannot curtail it in any manner, invariably they have to incur debt, whenever their resources are slender. In this village, 55 households had incurred a debt of Rs. 29,932 for the purpose of marriage. Though the system of offering dowry is not in vogue, the practice of paying some amount for the purpose of defraying marriage expenses is sometimes observed.

52. Brahmin priests officiate during marriages in the households of Deevas and Vokkaligas. They are paid Rs. 10 for the services rendered by them. The Lingayats have their own priests who are called 'Jangams'. The Viswakarmas and the Adikarnatakas likewise have their own priests.

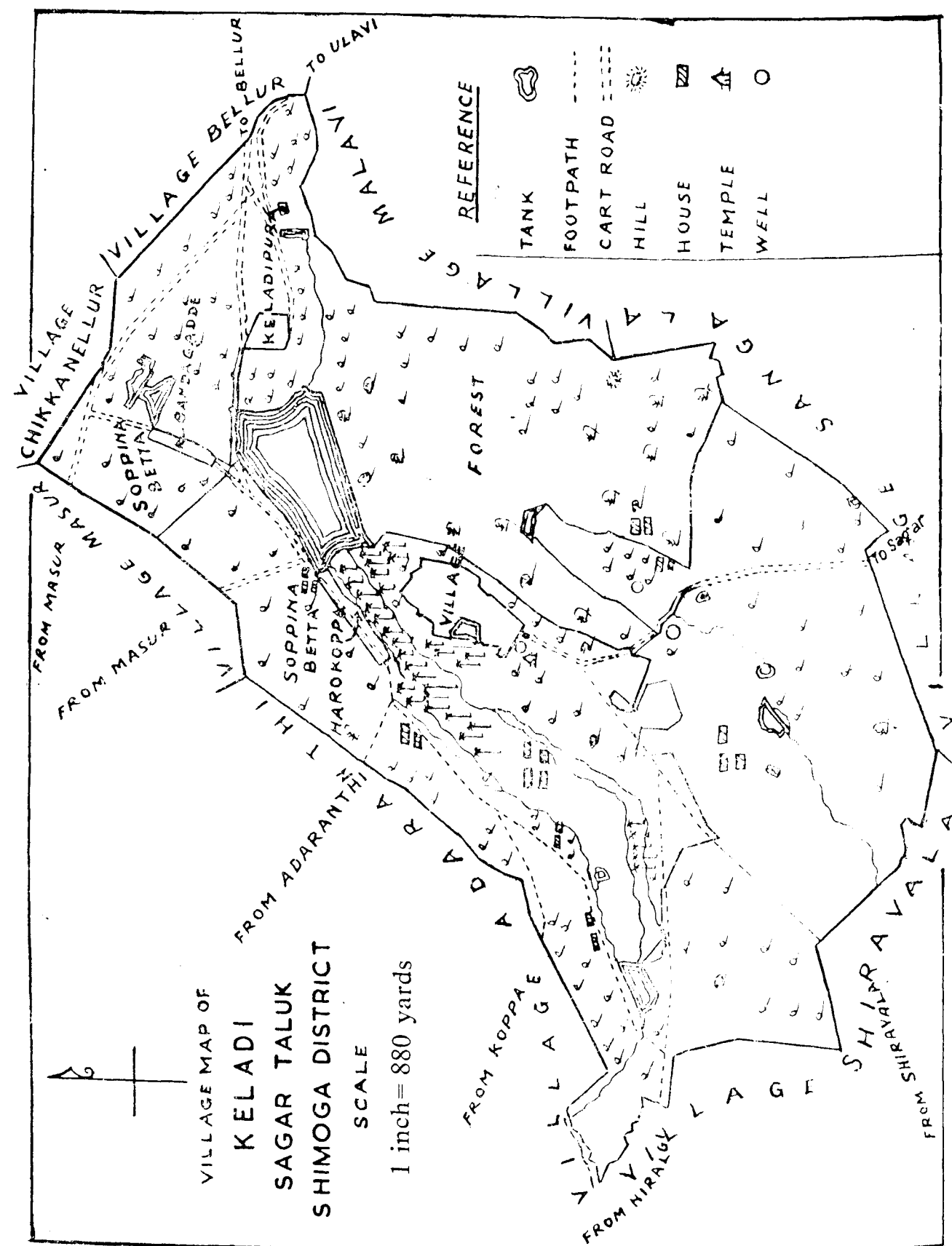
53. Infant marriages are practically unknown in the village. There are only 3 married females in the age group of 10—14. Widow marriage known as *koodike* is permitted except among Brahmins. The widows who marry do not enjoy the same social status as others. There are no instances in this village of divorce which is permitted among Deevas, Adikarnatakas, etc., under certain circumstances like

adultery. There are only a few cases of 'separation'. Polyandry is unknown, but a person can take a second wife during the life time of the first wife when he has no issue by the first wife. Adultery as well as extra-material sex relations are severely condemned by society. Elderly members of the caste council levy suitable fine after due enquiry, whenever flagrant cases come to their notice.

DEATH

54. Among Muslims, Lingayats and Harijans, dead bodies are buried and among all the other communities they are cremated. When death is imminent, the body is brought to the verandah or an outer portion of the house and laid on the floor. Among the Lingayats drops of holy water collected after washing the feet of the priest are put into the mouth of the dying person. Everyone desires that the dying man should utter the name of God or at least think of God at the moment of dying. Among the Brahmins a few grains of rice are put inside the mouth of the dead person. It is usual to kindle fire in front of the house where the person has died. The corpse is washed and dressed in mortuary garments which consist of plain new cloth. The Lingayats place the corpse in a sitting posture on the bier, whereas among others it is laid flat, when it is carried to the burial ground. The Muslims generally carry the corpse in a coffin. Among the Brahmins, the eldest son of the deceased and in his absence, the son next to him, carries fire kindled in a mud pot and it is he who lights the pyre in the cremation ground. Food is not cooked on the day

when the dead body is disposed of and it is customary for the close relations to send cooked food to the mourners. The funeral rites vary in details among the various castes. Practically, among all the castes chief mourners re-visit the burial or cremation ground on the third day and perform rituals in accordance with their caste customs. The Brahmins perform obsequies from the tenth to the thirteenth day in an elaborate manner. The Deevas, Harijans and others perform the ceremony on the eleventh day when the relatives are invited and fed. The Lingayats wash all the household clothes on the tenth day and prepare a feast on that day to which near relations, friends and priests are invited. The Muslims observe various ceremonies on the third day, the ninth day and on the forty-first day. A feast is given on the forty-first day. The Brahmins observe once in every year, the *sraddha* ceremony. In this village, the Harijans observe 'pitru-paksha' when they invite a few of their near relatives and feed them. The practice of secondary disposal is prevalent among those who cremate the dead. They collect bones and ashes on the third day and submerge them in rivers held sacred by them and there are some who take them to various sacred places like Gokarna or Benaras for submersion at a later date. It is not customary in this village to erect any monument in memory of the dead. The villagers invariably believe that it is their duty to perform obsequies properly, as otherwise the soul of the dead would not be at peace. There are some who also believe that the dead to whom the obsequies have not been properly performed may haunt and trouble the living in the form of a ghost.



CHAPTER III

ECONOMY

A. ECONOMIC RESOURCES

1. Land

Land is the most important economic resource in the village. The total extent of the village is 3,670 acres and it is distributed as follows according to the village Revenue records of 1960-61.

	Area in acres
1. Forests	693
2. Barren and uncultivable land	108
3. Land put to non-agricultural uses	229
4. Cultivable waste (Khuski)	533
5. Permanent pasture and grazing ground	1,071
6. Land containing tree growth not included in net area sown (Soppinabetta)	355
7. Net area sown	681
Total	3,670

2. The cultivated area which includes 599-35 acres of wet land and 81-4 acres of garden land constitutes 18% of the total area. Being a Malnad Village receiving very heavy rainfall, dry crops are not raised in 'Khuski' land. The occupied dry land is used for raising thatching grass and it is actually not cultivated. In the 1941 Survey report it is stated that 742-34 acres of land comprising 117-22 acres of dry land, 548-4 acres of wet land and 77-8 acres of garden was sown. It is possible that dry land where thatching grass was raised was also included under net area sown during 1941. Otherwise, there is no other way of explaining this difference. So far as cultivation of wet and garden land is concerned, there is an increase of 51-31 acres and 3-36 acres respectively over the figures of 1941.

3. The village, as stated earlier, is situated in a region where there are extensive forests called Kans which contain mostly bushy growth and wild and timber trees which either in quality or quantity cannot be compared to those which grow in the upper region of Malnad, close to the Western Ghats. The forest is under the administrative control of the Forest Department and the villagers are not permitted to extract timber even on payment of seigniorage value. Blocks which contain fully grown timber trees are selected periodically and auctioned for clearance of trees and such areas are replanted again. The villagers are

permitted to remove dry fuel for *bona fide* domestic and agricultural purposes from these forests. The right of collecting the minor forest produce is also auctioned.

4. There is an extent of 533 acres of cultivable waste, portion of which can be reclaimed and brought under cultivation, provided the villagers have the resources as well as the inclination to do so. Perhaps it would be necessary to collect accurate statistics to ascertain the exact extent of land which can be brought under cultivation without having recourse to heavy investment, by a more careful inspection of each plot. In any case, the scope for extensive cultivation in a Malnad village like Keladi is obvious. It is therefore worthwhile to evolve a scheme for reclamation of cultivable waste land to secure greater economic prosperity and also to step up food production.

5. A fairly large extent of 1,071 acres is reserved as permanent pasture and grazing ground for the total cattle strength of 1,489 in the village. This is an amenity of great importance which the villagers can make use of to their best advantage to promote the welfare of the cattle. But they seem to have other difficulties such as unsuitability of climate, absence of breeding facilities, etc., which are the retarding factors for the development of livestock.

6. There is an extent of 355 acres which stands classified as *Soppinabetta*. As the name suggests the land is an undulating tract (betta) which contains different species of plants and stunted trees, the leaves (soppu) of which are immensely useful as green manure for the cultivation of the adjoining wet and garden lands. From time immemorial the cultivators have been accustomed to remove the green leaves from the plants and trees which grow in the neighbouring Government lands and after mixing them with cowdung heaps in the cattleshed or dung pits they apply the farmyard compost to their paddy fields as well as arecanut gardens. This is a privilege which even Revenue Law recognises. As cattle wealth is poor in Malnad and consequently, the cattle manure which a cultivator collects is limited there is an imperative need to make good the quality as well as the quantity of manure by using extensive green manure. The green leaves collected from the

vegetation in *Soppinabetta* meets this demand to a great extent. In an area where application of fertilisers during the rainy months is fraught with difficulty and the scope for raising other green manure crops in the cultivated fields is limited on account of climatic conditions, the importance of *Soppinabetta* cannot be underrated. But the cultivators can derive maximum benefit from *Soppinabetta* only when they avoid indiscriminate removal of the tree growth.

7. Lands reserved as *Soppinabetta* stretch upto the backyards of some of the residents in Keladi village. In the Deeva street a slum is developing as there is no vacant land for construction of new houses. The Village Panchayat has also taken action to get a portion of *Soppinabetta* released for allotment of house sites. Old rules have to be modified to suit the changing conditions of society and it is therefore not unreasonable if there is a clamour for the disreservation of a portion of *Soppinabetta*.

8. The Government lands often contain valuable timber trees such as maththi, hunalu, mango, nandi, nerale and the villagers are occasionally given licenses to cut and remove them on payment of nominal seigniorage value, whenever they require timber for the *bona fide* purposes such as construction of residential houses, cattlesheds, etc. This is a privilege which a Malnad Ryot justly deserves. But instances were not wanting when the misuse of those privileges was noticed and forest offences were detected. This has led to a tightening of the old rules to prevent such offences. The seigniorage value has also been raised in tune with the rise in the price of timber in the market.

9. The villagers of Keladi own 500.37 acres in Keladi and 342.81 acres outside the village. The total extent of 843.18 acres held by them is valued at Rs. 1,780,150 as against Rs. 129,410 for 634 acres held by them in 1941. Whereas the increase in the extent of land owned is only 209.18 acres, the increase in the total land value is Rs. 1,650,740. On account of the high prices of the agricultural commodities and in particular that of arecanut, land value has gone up very high subsequent to 1941. In 1941, the villagers owned 259 houses which were valued at Rs. 23,333 as against 343 houses in 1961 valued at Rs. 407,950. The total value of the landed property held by the villagers thus comes to Rs. 2,188,100. In 1961, the market value of dry, wet and garden lands per acre was about Rs. 400, Rs. 2,000 and Rs. 20,000, respectively.

10. Paddy is the main crop in the wet lands and arecanut is the perennial crop in the garden lands.

The dry lands called *kushki* or *lyana* are set apart for the natural growth of thatching grass locally known as *karada* used both for grazing the cattle and for thatching the roofs of houses. In Keladi village, the average yield of paddy per acre is 10 pallas (1,600 lbs.) and that of arecanut is 50 local maunds or 1,200 pounds during a year when the seasonal conditions are good. On this basis, the total production of paddy in a good year is 6,000 pallas and that of arecanut is 4,050 maunds. The yield always fluctuates, depending upon regulated rainfall. The total production of paddy in 1941 was 5,440 pallas and the village was even then deficit by about 460 pallas of paddy. During the 2 decades even though there has been an increase of 39.8% in the population, there has not been any visible increase in the production of paddy. According to the present survey, on the basis of what the cultivators themselves have declared, the production of paddy in 1959-60 was 5,137 pallas (8,562 bags) and in 1960-61 it was 4,508 pallas (7,513 bags). It is no doubt true, that for various reasons the villagers generally declare a slightly lower yield. The fact however remains that, even adopting a higher rate of yield, the village as a whole is not self-sufficient in the matter of food production. Particularly in 1961 the yield was less, because enquiry reveals that the crops were to some extent damaged due to heavy rains during that year.

11. The rate of yield from arecanut garden has shown an upward trend during the last 2 decades. In 1941, the normal yield per acre was 26 maunds and the actual yield for the year 1940-41 was 2,176 maunds (*vide* page No. 68 of the 1941 Economic Survey Report relating to Shimoga. For the sake of convenience this report will be hereafter referred to merely as 1941 report). According to the present Survey, the production was 3,477 maunds in 1960 and in 1961 it was 3,154 maunds. There is a tendency on the part of cultivators to declare lesser yield, as arecanut is a produce which comes under the purview of the Agricultural Income-tax Act. Though there has been no increase in the extent of cultivation of arecanut, it is clear that there has been a substantial increase in the yield. The steep rise in the price of arecanut has induced the cultivators to evince keen interest in the upkeep and maintenance of arecanut gardens. Consequently, most of the cultivators who own and cultivate arecanut gardens in this village are fairly well-off.

12. Sugarcane was grown in an extent of 25 acres in 1961 and the total quantity of jaggery produced was 1,832 maunds. In 1960, the production was 3,047 maunds from 26 acres. In 1941, the production was 250 maunds of jaggery from the sugarcane grown in

9 acres. Both in 1960-61 and 1961-62, the price of jaggery was attractive, thus benefiting the producers. The extent of sugarcane cultivation is on the increase as it fetches a better return to the cultivators than paddy.

2. Other Land

13. In this village lands have not been separately reserved for the purpose of burial and cremation ground and other communal purposes like playground, community hall, etc. It is very appropriate to scrutinise the need for the reservation of land for such purposes during the annual *jamabandi*, so that action could be taken to provide these amenities in all villages, without in any way waiting for the public of the village to take the initiative in the matter.

3. Livestock

14. There are in all 1,489 cattle in the village which include 95 cows in milk, 63 she-buffaloes in milk and 514 bullocks. The rest comprised of cows and she-buffaloes (194 and 102), adult females not calved (37), bulls (8), adult males (36), he-buffaloes (8) and young stock of cows and buffaloes (380). Besides these, there are sheep (40), goats (12) and poultry (602). The production of milk in the village is quite insufficient for the needs of the villagers. The normal yield of milk from the milch-cattle in the Malnad area is much less than what it is in the Maidan parts. The livestock found in the village are of local variety and they are known as 'Malnad gidda'. There are only 2 pairs of bullocks belonging to 'Hallikar breed'. The bulls available in the village are also of local breed. There are 514 working bullocks for cultivation of 608 acres of wet lands which works out to 2.33 acres of cultivated land per pair. As the bullocks are not quite sturdy, the quantity of work turned out by them is poor. The following extract from the 1941 Economic Survey report, gives an idea of the cattle wealth as it then stood : "Bullocks available for cultivating 634 acres of lands of villagers are 212 pairs or one pair for every 3 acres. There are 965 heads of cattle for a population of 1,298. Gomal lands available in the village are 1,023-2 acres or 100 acres for every 94 heads of cattle. The entire area cultivated in the village works out to about 3½ acres per pair of bullocks." As there has been a small increase in the number of working bullocks from 212 pairs in 1941 to 257 pairs in 1961, the extent of cultivated area per pair of bullocks has come down from 3.5 acres to 2.33 acres. There is also an increase in the number of cattle from 965 in 1941 to 1,489 in 1961, thus registering an increase of 54.3%. The villagers say that they maintain a larger number of cattle, primarily for the

purpose of securing more farmyard manure. There has been no increase in the extent of gomal lands available in the village. For every 100 acres of pasture land there were 145 heads of cattle in 1961 as against 94 in 1941. The total value of the cattle in 1941 estimated at Rs. 15,812 adopting the average price of Rs. 9 per cow, Rs. 21 per bullock, Rs. 24 per she-buffalo, Rs. 10 per he-buffalo, Rs. 4-8-0 per sheep and Rs. 5 per goat. The price of cattle has increased substantially and in 1961 the average price was as follows : —

	Rs. P.	Remarks
1. Cow	50.00	For the purpose of computing the average price, the cows in milk, the dry cows as well as the youngstock are taken together and the same procedure is adopted for she-buffaloes also.
2. She-buffalo	75.00	
3. Bullock	125.00	
4. He-buffalo	75.00	
5. Sheep	20.00	
6. Goat	25.00	

15. Adopting the above average price, the total value of the cattle which existed in 1961 works out to Rs. 122,695.

16. Agricultural labour, Household industry, trade and services are the other occupations from which the households engaged in the respective occupations derive income.

B. FACTORS INFLUENCING ECONOMIC LIFE IN THE VILLAGE

17. The first and foremost factor which has influenced the economic condition of a substantial number of people is the lucrative price of arecanut which fetches good income for the owners and cultivators of arecanut garden. There has not been any increase in the extent of arecanut cultivation because, only certain categories of land which has good source of water supply and which has slopes of hills behind, serving as a protection against severe sunshine and providing a background of cool atmosphere can be usefully converted into arecanut gardens and apparently additional extent of such land is not available in the village. Nevertheless, the rate of yield has doubled owing to the meticulous and constant attention which the cultivators bestow in the cultivation of arecanut at all parts of the year, oblivious of all the other difficulties which they endure with fortitude and cheer. About 3,000 maunds of arecanut are sold every year

now which fetch a return of Rs. 150,000 as against an income of about Rs. 20,000 realised from the sale of 2,218 maunds of arecanut in 1941.

18. Another significant factor which has influenced the economic condition of the people is the gradual increase in the extent of sugarcane cultivation. Sugarcane is grown mainly for the purpose of the preparation of jaggery and its subsequent sale. So long as the price of jaggery does not fall too low, cultivation of a cash crop like sugarcane is quite a profitable occupation. In 1941 the extent of sugarcane cultivation was only 9 acres as against the extent of 25 acres in 1961.

19. It can be said that the active role of Sri Rameshwara Paraspura Sahakara Sangha, the local co-operative society is the next important factor which has influenced the economic activities of the people and which can to a considerable extent also ensure their economic prosperity. This society was started in 1915 with 28 members. In 1941, it had 97 members with a share capital of Rs. 1,880. Its present strength is 356 and its share capital is Rs. 15,510. It offers short term loans upto Rs. 1,000 and surety loans upto Rs. 300. The society is now the chief source of finance for the villagers.

20. As regards Land Reforms, it is only the Mysore Tenancy Act, 1952 which has so far been made applicable to the village. After the introduction of this Act, there has been a change in the procedure relating to the leasing out of lands belonging to Sri Rameshwara Temple, a Muzrai Institution, *i.e.*, an institution controlled by the endowment department by reason of its having cash or land grants from Government. Before this Act, the right of cultivating the lands of the temple was being auctioned and the person bidding the highest rent was allowed to cultivate the land every year. After the promulgation of the Act, the cultivators are allowed to cultivate the lands at the rent which they were paying before. So far as this village is concerned, no cases have been filed before the Tenancy courts either by the tenants or the landlords. The landlords have been increasingly aware of the curtailment of the rights of the absentee landlords in the future legislation relating to Land Reforms. They have therefore been reluctant to lease out holdings on any large scale. During the last 10 years, there has been a slight decrease in the percentage of the people depending on the cultivation of the lands taken on lease as well as in the category of non-cultivating owners. In the entire village, there is only one widow who is a rent receiver, whereas in 1951 there were 47 such persons.

21. There have not been any Land Improvement Schemes in the village, except stray cases of attempts to improve private lands by taking advantage of financial assistance available for the purpose of the construction of irrigation wells and the like. There has, as yet, been no concrete achievement in the matter of increase in production as a result of such private efforts.

22. In the matter of industrialisation there has not been any significant change during the last two decades, except to the extent of the addition of two household industries which have come into existence on a minor scale. In 1941, there were only 7 households of goldsmiths, whereas now there are in addition 5 households of Koragas engaged in basket making, 2 households of blacksmiths and 1 household which is engaged in bee-keeping as a subsidiary occupation. Further, 35 households of cultivators, who grow sugarcane, manufacture jaggery for sale. There is vast scope in this village for developing bee-keeping as a subsidiary occupation, rich flora being available in the region during a larger part of the year. It is evident, that neither the villagers nor the officials concerned have paid sufficient attention for its development, which not only augments the income of the people but also helps in producing one of the nutritious items of food.

23. As the village is only 4 miles from Sagar, people of all castes and classes have occasion to visit frequently the town of Sagar and also other urban areas in the neighbourhood. Such contacts with the urban people have undoubtedly influenced the villagers also, in the matter of dress, food, recreation and various other practices. A number of students go to Sagar, to attend the High School. The Muslims visit Sagar in connection with their itinerant trade. For the Haviks and other agriculturists, Sagar is an important place for marketing their produce and frequent visits are therefore inevitable. The result is that visits of villagers to hotels and cinemas, etc., become quite common and the impact of such visits on the daily lives of the people is obvious. In the village itself there are 7 radio sets, 11 kerosene stoves, 32 watches, 14 clocks, 38 bicycles, 7 petromax lights, etc. The increasing use of these goods is undoubtedly due to the impact of urbanisation.

24. Though Sagar has been an important marketing centre for the villagers both for the purpose of the sale of surplus agricultural produce and for the purchase of their essential needs, it is only after the establishment of a Regulated Market at Sagar that the villagers in general and the arecanut producers in particular have begun to derive greater benefit. There is no need for them now to go to distant places like Byadgi and Shimoga to seek better prices, as the Regulated Market

KELADI

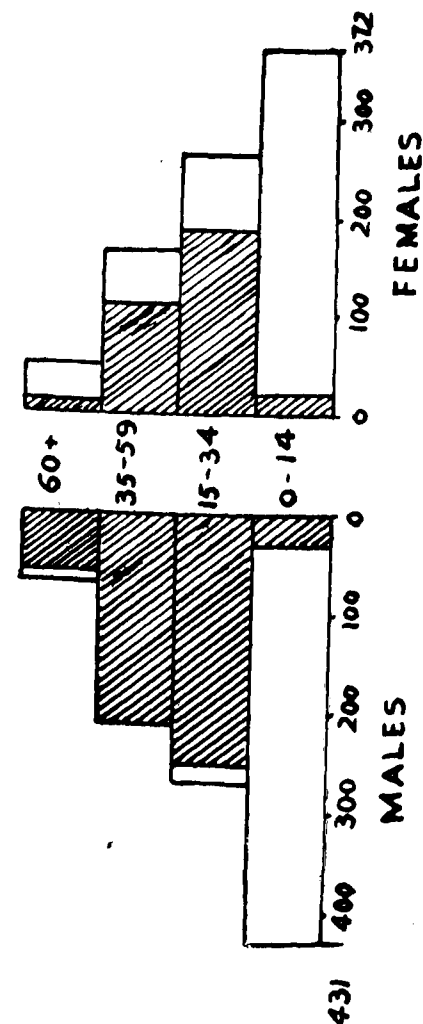
SAGAR TALUK

SHIMOGA DISTRICT

WORKERS AND NON WORKERS BY SEX AND BROAD AGE GROUPS

□ NON WORKERS

▨ WORKERS



ECONOMY

21

at Sagar offers to them competitive price apart from providing them with the facilities of warehousing, thus eliminating the role of intermediaries considerably. The number of private mandis in Sagar has also been on the increase, thus providing healthy rivalry in trade. The villagers have absolutely no difficulty in finding a ready market at Sagar, for whatever surplus produce they have. Since the last few years there has been some improvement in communication facilities also. The road from Sagar to Keladi is now very much improved and motor vehicles can ply regularly throughout the year. The facilities of roads to the various hamlets and the neighbouring villages have also been satisfactory.

C. ECONOMIC ACTIVITIES AND NATURE OF CHANGES

Livelihood Classes

25. The table given below, shows the distribution of the total population of the village, according to various livelihood classes as compared with that of 1951.

Livelihood classes	Population 1951	Percentage to the total population of 1951.	Population 1961	Percentage to the total population of 1961
I. Agricultural Class :				
1. Cultivating owner ..	346	21.5	509	28.03
2. Cultivating tenant ..	575	35.7	585	32.23
3. Agricultural labourer..	536	33.3	468	25.77
4. Non-cultivating owner.	47	2.9	1	0.05
Total ..		93.4		86.08
II. Non-Agricultural Class :				
1. Production other than cultivation ..	14	0.9	45	2.47
2. Commerce ..	16	1.0	..	..
3. Miscellaneous services .	77	4.7	207	11.45
Total ..		6.6		13.92

26. It is seen from the above table, that there has been a slight decrease in the percentage of the population depending on agriculture and its allied activities. In 1951, 93.4% of the population constituted the agricultural class as against 86.1% in 1961. There has been a corresponding increase in the non-agricultural class and in particular under the head of

commerce and miscellaneous services. Under the agricultural class, the number of cultivating owners alone has increased from 346 to 509 (21.5% to 28.03%) registering an increase of 30.0% over 1951. There is a slight fall in the percentage of the cultivating tenants, as there has been a tendency among some landlords to resume for their own cultivation land which had been leased out earlier. Most of the lands cultivated by the tenants belong to the two religious institutions, viz., Rameshwaraswamy temple and the Hire Mutt. In Keladi village, there is only one household which depends for its livelihood on the rent received. As regards agricultural labourers, the percentage has decreased from 33.3% in 1951 to 25.77% in 1961. A peculiar feature with regard to agricultural labour is that every year a good number of people from the districts of South Kanara and North Kanara move to the village during the peak agricultural season and after a temporary stay go back to their villages. The population of agricultural labourers therefore fluctuates, depending upon the period when the survey is done. Enquiry also reveals that when compared to 1951, the number of labourers who migrate to the village is now a little less, because the Adikarnataks of the village go out for agricultural labour in a larger number than before. The labour required for the cultivation of arecanut garden is partly of a skilled type and the general opinion was, that those who come from outside turn out better work than local labourers. By participating in greater number and by turning out equally good work there is a keen demand for a large number of local labourers also.

27. In the non-agricultural sector, there has been an increase from 6.6% in 1951 to 13.92% in 1961 mainly because there has been a greater tempo in the activities relating to commerce and miscellaneous services. Besides, a few households of Koragas whose principal occupation is basket making, immigrated to this village during the last decade.

WORKERS AND NON-WORKERS

28. There are 866 workers comprising 536 males and 330 females who constitute 47.7% of the total population, viz., 1,815. 55.3% of the males and 38.9% of the females are workers. In the age-group of 15-34, there are 435 workers constituting 82.4% of the population in that group, while in the next age group of 35-59, there are 317 workers who constitute 85.41% of the population in that group. The maximum number of workers are thus naturally in these two age-groups and together they constitute 86.8% of the

total working force. In the age-group of 0-14, there are only 46 workers out of 803 (5.7%) in that group and lastly, in the age-group of 50 and above there are 68 workers out of 114 (59.6%) in that group. It is also seen that in the age-group of 15-34 there are 16 non-workers among the males and of these, 10 are students, one is an invalid and the remaining five are those who are not gainfully employed. In the next age-group of 35-59, there are no non-workers among males. It is also seen that among the females 70.7% are workers in the age-group of 15-34, whereas in the next higher age-group of 35-59, 68% are workers. The details of non-workers are as given below :

Sl. No.	Activity	Number of persons	Males	Females
1.	Dependents ..	591	271	320
2.	Students ..	223	159	64
3.	Household work ..	128	..	128
4.	Rent receivers ..	3	..	3
5.	Disabled ..	4	1	3
Total ..		949	431	518

Ownership of Economic Resources

(a) LAND

29. The villagers of Keladi own land in Keladi as well as in many villages outside Keladi. 75 households belonging to 7 different castes own 500.37 acres of land in Keladi and 76 households belonging to 5 different castes own 342.81 acres of land situated in other villages. The details of land in Keladi held by the households of different castes are as given below :—

Caste	Number of households	Percentage to total households	Extent owned (acres)	Percentage to total extent owned	Average extent per household
Deeva ..	15	20.00	70.28	14.0	4.68
Harijan ..	1	1.33	2.00	0.4	2.00
Brahmin ..	48	64.00	379.95	76.0	7.92
Vokkaliga ..	6	8.00	34.73	7.0	5.79
Viswakarma ..	2	2.67	5.46	1.0	2.73
Madivala ..	2	2.67	7.00	1.4	3.50
Jain ..	1	1.33	0.95	0.2	0.95
Total ..	75	100.00	500.37	100.0	6.67

KELADI

30. In 1941, 67 households owned 299 acres in Keladi, besides 335 acres in other villages and of the land owning families 16 were of Deevas, 2 of Adikarnatakas, 35 of Brahmins and 14 of 'others'. It is seen that though the increase in the number of the land owning households is only 8, the extent of land owned in the village has increased from 299 acres in 1941 to 500.37 acres in 1961, which reflects the economic prosperity of several land owning households. During the last decade alone, the residents of Keladi have purchased an extent of 72.61 acres valued Rs. 111,650 from other cultivators while they have not sold any of their land to others. The Brahmins own the maximum extent of land in the village and further the average extent per household among them is also the largest. 63 households of Brahmins and Deevas which together constitute 84% of the total number of land owning households own 90% of the total extent of land owned in the village. The remaining 12 households belonging to Harijans, Vokkaligas, Viswakarmas, Madivalas and Jains together own 10% of the land. Even in 1941 the Brahmin families owned the largest extent per family. Except in the case of Harijans, in the case of all others since 1941 there has generally been an increase in the average extent of land per family.

31. The details of land outside the village held by the 76 households of Keladi belonging to 5 different castes are furnished in the table given below :

Caste	Number of households	Per-cent	Extent owned (acres)	Per-cent	Average per household
Deevas ..	36	47.4	128.89	37.6	3.58
Harijans ..	7	9.2	24.00	7.0	3.43
Viswakarmas ..	5	6.5	13.75	4.0	2.75
Vokkaligas ..	1	1.3	4.00	1.1	4.00
Brahmins ..	27	35.6	172.17	50.3	6.38
Total ..	76	100.0	342.81	100.0	4.51

32. It is seen that the increase in the extent of land held in other villages is only 7.81 acres during the last two decades. The above table also shows that 87.9% of the total extent owned outside the village belongs to the households of Brahmins and Deevas which together constitute 83% of the land owning families.

ECONOMY

33. The table given below shows the ownership of land by the size of the holding as compared to 1941.

	1 acre and below	1—2.49 acres	2.50—4.90 acres.	5.0—7.49 acres.	7.50—9.90 acres.	10.0—15.0 acres.	15 acres and above.
1961 Total number of households ..	17	13	22	5	4	8	6
Percentage to the total number of land owning households ..	22.7	17.3	29.3	6.7	5.3	10.7	8.0
1941 Total number of households ..	4	21	14	8	4	4	12
Percentage to the total number of land owning households ..	6.0	31.2	20.8	12.0	6.0	6.0	18.0

34. The 1941 Report adds that 47 families or 70% of the land owners had less than the minimum extent of an economic holding viz., $7\frac{1}{2}$ acres. As the income derived from a holding is the more accurate test to determine an economic holding in a village like Keladi, where there are valuable arecanut gardens, no inference can be drawn from the mere extent of the holdings held by the households. According to table given above, there are 17 households, each owning 1 acre and below of which 14 are of Brahmins and 1 each of Deevas, Viswakarmas and Jains. Similarly, there are 13 households which own in the range of 1 to 2.49 acres and of these, 10 are of Brahmins, 2 are of Deevas and 1 is of Harijans.

35. Out of 347 households in the village, 155 households have no lands for cultivation. The details

of households which own or possess lands or have given out land to others for cultivation are given below.

	No.	Extent (acres)
1. Households which own and cultivate ..	21	128.92
2. Households which own and have leased out ..	4	134.80
3. Households which have leased in ..	82	322.81
4. Households which have partly owned lands and partly leased out ..	23	221.02
5. Households which have partly owned lands and partly leased in ..	44	351.67
6. Households which have partly leased out and partly leased in ..	3	26.55
7. Households which have partly owned lands, partly leased out and partly leased in ..	10	136.19

36. There are 82 households of tenants who cultivate exclusively lands taken on lease and the details of the sizes of holding held by them caste-wise are given below :

Name of caste	1 to 2.4 acres		2.5 to 4.9 acres		5 to 9.9 acres		10 acres and above	
	Number of households	Extent (acres)	Number of households	Extent (acres)	Number of households	Extent (acres)	Number of households	Extent (acres)
1	2	3	4	5	6	7	8	9
1. Deevas ..	8	15.21	24	89.58	16	102.47	1	12.53
2. Harijan ..	6	9.30	1	2.58	..	..	..	..
3. Vokkaliga ..	..	..	3	11.25	1	6.98	..	..
4. Viswakarma ..	1	1.08	..	..	..	..	..	..
5. Madivala ..	2	3.50	3	9.30	1	5.00	..	..
6. Mogeyar ..	..	..	..	..	1	6.73	..	..
7. Banajiga ..	..	..	..	..	..	..	1	10.18
8. Male ..	..	..	1	4.50	1	5.28	..	..
9. Hajam ..	2	4.00	..	..	..	..	..	..
10. Bolegar ..	..	..	..	..	1	5.00	..	..
11. Muslim ..	5	8.41	3	9.93	..	..	..	..
Total ..	24	41.50	35	127.14	21	131.46	2	22.71

(b) LIVESTOCK

37. The details regarding the ownership of livestock which is another important economic resource are found in Table 7. The Deevas and the Brahmins together own more than 60% of the livestock in the village. The Deevas cultivate wet lands and Brahmins mostly cultivate arecanut gardens and it is on account of this that only 7 households of Brahmins own 20 bullocks, whereas 86 households of Deevas own 346 bullocks. Among the other households owning bullocks, 14 are of Harijans owning 28 bullocks, 10 are of Vokkaligas owning 33 bullocks, 8 are of Madivalas owning 24 bullocks, 10 are of Muslims owning 22 bullocks and there are 7 other communities among whom one or two households in each own a small number of bullocks. The Harijans, Madivalas, Banajigas, Mogeysars, Males, Hajamas and Seregaras who own cattle have no lands of their own. They cultivate lands taken on lease, with the help of a small number of cattle which they own.

38. Out of 72 households in the village which own 95 cows in milk, 27 households of Deevas own 36 cows in milk and 23 households of Brahmins own 30 cows in milk and the rest belong to the households of 9 other communities. 60% of the she-buffaloes in milk are also owned by Brahmins. Thus it is seen that a major portion of the cattle wealth in the village belongs to the two communities of Deevas and Brahmins who together cultivate 90% of the land in the village.

39. As regards sheep and goat, out of the 4 households owning 40 sheep, 2 households of Deevas own 32 sheep and 1 household each of Harijans and Muslims own 2 and 6 respectively. The 12 goats in the village belong to 1 Muslim household of the village. The major portion of the poultry is owned by the Deevas.

40. It has been mentioned earlier that during the last two decades, the land owning households of Keladi have come to acquire more land and own more cattle, the increase in the extent of land being 209.18 acres and the increase in the number of cattle being 524. This economic prosperity is not shared by all communities and in fact not even by all the households in any one community. The Harijans, the Muslims and a number of other minor communities have not derived any benefit from land. In 1941, 9 households of Muslims were cultivating lands taken on lease, whereas in 1961 there was 1 household less. The only other change in their economic status is, that 1 household among them has since been granted an extent of 4 acres of land on assignment which is yet to be

cultivated. As regards Adikarnataks, in 1941, 2 land owning families and 17 landless families had cultivation, whereas in 1961, 8 households were cultivating lands owned by them, 7 households were cultivating as tenants and 1 household which owned 5 acres of land had left it uncultivated. During the last two decades a few households of Adikarnataks have been granted land on assignment. Similarly, in 1941, 35 households of Brahmins and 16 households of Deevas were cultivating lands owned by them as against 39 households and 33 households respectively in 1961. The increase in the land owning households is the maximum among Deevas. From the 1941 report it is also seen that there were 52 households of Deevas who were cultivating lands taken on lease as against 49 households in 1961. While there is a fall of 3 households in the category of tenants among them, there is an increase of 18 households in the category of land owning households. As the 1941 report does not give any specific data with regard to the other communities, who were all grouped under 'others', it is not possible to discuss separately the changes which have since taken place in each of the above communities.

41. The ownership of land *per capita* in 1961 works out to 0.40 acre as against 0.48 acre in 1941. Thus, even though some households have been able to acquire more property resulting in the material prosperity of such land owning households, there has been a slight fall in the *per capita* ownership which means that there is an increase in the dependence on land. As the population goes on increasing, in the decades to come, the *per capita* ownership of land is bound to register a further fall which only indicates a warning that either there should be a greater return from the land or there should be a more diversified economy, providing opportunities to the people to earn more from activities other than agriculture. Even though there is an extent of 533 acres of cultivable waste in Keladi it would be an achievement of great magnitude if even 10% of it can be reclaimed in the course of next 10 years. Lands in the Malnad region which are undulating, cannot be easily reclaimed except by incurring prohibitive cost, which a man of average resources cannot easily afford. The only alternative, therefore, is to get increased yield from the existing land, by having recourse to intensive methods of cultivation. The traditional method has to give place to a more scientific method and new techniques have to be popularised by adopting extension methods. However important the old methods might be, unless there is a harmonious blending of the old with the new, it would be impossible to secure any spectacular result in the near future. This is illustrated by the fact, that whereas

541 acres of wet land fetched an yield of 5,440 pallas of paddy in 1941, two decades later *i.e.*, in 1961 the yield was 4,508 pallas. It is said that crops were damaged by rains in 1961. The yield in 1959-60, which was a normal year, was 5,137 pallas of paddy as declared by the people. Assuming that it was slightly under-estimated, it is clear that the rate of yield has not shown any satisfactory increase. It is a matter for serious consideration that there is no perceptible increase in the production of paddy in spite of the fact that the cattle wealth in the village has increased by 54.3% since 1941. The villagers state that they maintain most of their cattle for the purpose of manure which they are badly in need of. Maintaining cattle, mainly for the purpose of manure, is undoubtedly uneconomic. The villagers can get a greater benefit from the cattle, only when they are of good quality and not merely when they are in large number. It is therefore of no comfort to know that cattle have increased in number in Keladi. Perhaps they are more a liability than an asset, though a certain amount of prestige is always attached to households with larger number of cattle heads.

Description of Different Occupations and Trends of Changes

1. AGRICULTURE

42. The three important crops raised in Keladi are (1) paddy, (2) arecanut and (3) sugarcane. The duration of paddy crop ranges from 5 to 6½ months commencing in May-June and closing in November-December. The planting of sugarcane commences from January and extends upto April. The duration of sugarcane crop is about 10 months. Arecanut which is a perennial crop demands attention throughout the year. A cultivator who has got wet and garden lands has some work or other throughout the year connected with agriculture.

43. It is now proposed to describe the methods of cultivation followed by the villagers regarding the three important crops.

(i) PADDY

44. Most of the fields where paddy is grown are plots of unequal size, situated on slopes of hills. There are two methods of cultivating paddy crop. The first is cultivation in dry condition which is called *bittane* and the second is cultivation in puddled condition called *netti*.

45. For the cultivation of paddy in dry condition the plot is first ploughed length-wise in January after the harvest of the previous paddy crop when the plot is not too wet but at the same time has sufficient moisture for ploughing. This first ploughing is called *Hwake*. The field will be left in this condition till the first rains are received, in the meanwhile exposing the soil to the sun's heat, so that the weeds may get scorched and the soil may become free from the contamination of pests and diseases. A heavy log of wood called 'Koradu' is then drawn with bullocks across the field, with a view to break the clods. After this, a second ploughing is done breadth-wise and it is called *ichchalu* (ಇಚ್ಚಲು). If the field contained moisture, the cultivators finish the second ploughing also, in the wake of the first ploughing. The necessity for ploughing breadth-wise arises, because of the use of light wooden-ploughs, which when ploughing length-wise, leave ridges which have to be removed later on by ploughing breadth-wise. The cultivators thus plough their fields 3 or 4 times, the Koradu being drawn across the fields after each ploughing in order to convert the soil to the proper tilth. Small clods lying scattered in the fields are broken by manual labour, with the help of a wooden hammer called *Hendekodathi*. As the fields cannot be ploughed beyond a depth of 4 inches with country ploughs, it is also common to plough once with a harrow called *heggunte* which is heavy and which also contains a longer blade in order to convert the soil into proper tilth. The weeds collected in this process are burnt. The weeds found on the bunds of the field are removed with pick-axe and fresh earth is put on the bund to strengthen it. The corners of the field, which cannot be negotiated with the ploughs are dug by manual labour. The stage is now set for sowing seed. While some sow the seed paddy in the furrows opened by the ploughs mixed with slightly moistured and powdered farmyard manure, there are others who first spread the manure over the field and sow the seeds later. A distance of 9" is maintained between two rows; after sowing, the seeds will be covered with mud by the *koradu* being drawn across the field. After the seeds germinate and plants with 3 or 4 leaf-blades come up, an intercultural operation is gone through by moving a hoe called *harathe kunte* between two rows. This operation is repeated at frequent intervals until the weeds are all removed. By this process the roots of the plant get a good shaking which stimulates its growth. After the on-set of the rains, when the fields get filled with water, weeds are again removed by using harrows drawn by bullocks across the fields. The weeds removed are collected at one place by using a hoe called *alku* which has 20 to 25 teeth. Thereafter,

a light log of wood called *melkoradu* is dragged over the crop. All these operations which are carried on when the field is filled with water are cumulatively known as *Neer Harathe*. The weeds which are still left floating are removed by scraping with a broom-stick having 20 to 26 teeth made of bamboo stick locally called *Aladahidi*. The weeds on the bunds and the sides are once again removed and wet soil is put on them. Thereafter wild paddy seedlings called *Nyare* are got removed by engaging agricultural labourers. In the gaps caused by working with the hoes fresh seedlings are planted and a uniformity of growth is maintained. There is very little to do in the fields thereafter till the crop is ripe for harvest, except to keep a vigilant watch to ensure adequate supply of water to the standing crop.

46. For raising paddy crop in puddled conditions, the first task of a cultivator after preparatory tillage, is to raise seedlings in separate nursery beds. There are two methods of raising nurseries. In the first which is called dry method, a small plot of land is selected, over which manure is spread and seeds are sown closely in rows as in dry cultivation, the usual seed rate being about 60 seers per acre. This is left until the rain sets in, without carrying inter-cultural operation. After the rain breaks out and the fields get filled with water, the seedlings are removed and transplanted. This method of raising seedlings is called *Salu Age*. When the seeds are not sown in rows, but simply broadcast, the system is called *Hudi Age*.

47. In the wet method of raising seedlings, the small plot selected for seed bed, is ploughed 4 or 5 times when it is submerged in water until a fine puddled condition is obtained. The water is then drawn out and the plot is laid into narrow beds of about 3-4 feet width which are separated by furrows. The beds will be on a slightly higher level. Either raw seeds or slightly sprouted seeds are thickly sown on the bed, the seed rate being about 40 seers per acre in the traditional method and only about 12 seers in the improved method. For preparing the sprouted seeds, the seed paddy is first soaked in water for about half-a-day to one day and it is then heaped up on the ground after being mixed with farmyard manure. It is covered with mats on which stones are kept as weights. On the third day they are removed water is sprinkled over the heap and after the seeds are turned over they are again kept covered. They are taken out when they begin to sprout and sown on the nursery

bed and cattle manure is spread over it. In some cases the leaves of *phylanthese mblica* (*nelli soppu*) are spread over it. About 10 or 12 days later, water is let in and drawn off the following day. This process is repeated every alternate day for about a week more and thereafter water is let in and allowed to stand until the seedlings are about 30-35 days old. They are then removed without injury to their roots and transplanted. The fields to be transplanted would have been ploughed by then 4 or 5 times in puddled condition, the operation having been commenced about 20 days earlier. The seedlings are mostly transplanted as soon as they are removed. There is also a practice to allow the plants to wilt for 3 or 4 days. They are planted at a distance of 6-9 inches. The cultivators let in water to the fields, only after about 10 or 12 days by which time the seedlings would have taken root. About a month after transplantation, weeds are got removed by employing labourers.

48. For the paddy crops, the cultivators apply about 4 to 8 cart loads of farmyard manure per acre as basal dressing before sowing or transplanting. Ashes, tank-silt, dry leaves, etc. are also used as manures. The nursery fields get a heavier dose of manure. The cultivators say that about 15 years ago they were able to get more farmyard manure and were therefore able to apply a heavier dose than what they are doing now. The present scarcity is, according to them, mainly due to the fact that the quantity of green leaves which they are able to get now from *Soppinabetta* is very much less than before. There is a good deal of truth in what they say and this position can be improved only by organisation of Forest Panchayat or by Village Panchayats exercising greater control over the conservation of growth and by regulating the removal of green leaves. Indiscriminate use is bound to result in the annihilation of the existing amenity, rendering the present position still worse. It is also desirable to grow green manure crops in the fields either *in situ* or at least on the bunds of paddy fields. *Glyricidia*, *sesbania*, *kolinji*, etc., can be popularised without much difficulty. As a result of propaganda by the Extension Staff, the use of ammonium sulphate, calcium, ammonium nitrate, super-phosphate and potassium fertilisers for paddy crops is gradually becoming popular since the last about eight years. In Keladi village, 35 households applied chemical fertilisers in 1960-61. They apply about 2-3 maunds as basal dressing, but in dry cultivation fertilisers are applied only after all the intercultural operations are completed, with a view to prevent heavy growth of weeds.

49. The villagers do not practise any rotation of crops in this village. They do not also grow any green manure.

50. Paddy crop is harvested in the months of November-December. Threshing takes place a month or two later. Bundles of harvested paddy crop are kept in a circular heap, the cut end facing outwards and the earheads facing inside. The stacking is given a shape of cone (*gonabe*) as a protection from rains. After threshing is over, the grain is stored either in wooden box called '*panatha*' or within a temporary enclosure got up by using mats or *thattis* of bamboo.

51. The common pests and diseases are the following :—

Name of the pest or disease	Treatment in vogue
Pests :	
1. Stem borer ..	Spraying of 0.2% B.H.C. or D.D.T.
2. Gall fly : This pest results in the emergence of 'silver shoot' locally called 'natige suli' ..	Dusting of 5% B.H.C.
3. Rice Hispa ..	Follidol spraying is recommended.
4. Storage pests ; Paddy moth Rice weevil and Flour moth ..	Do
Diseases :	
1. Paddy blast.	

Though pests and diseases are of frequent occurrence, the plant protection measures adopted by the people are not commensurate to the needs of the situation. In 1960-61, only 7 households had adopted plant protection measures. Though the progress in this direction is not sufficient, it could be said that there has been some awakening among the people, as about a decade earlier such practices were practically unknown.

52. The use of improved varieties of seeds in the village is becoming increasingly popular ever since the inception of the National Extension Scheme. The improved strains which are in vogue are S 749 (*Rathnachudi*), S 701 (*Coimbatore sanna*) and S 661 (another variety of *Coimbatore sanna*). According to the Village Level Worker, 200 acres are covered by improved strains. The local varieties are the following :

Where crops are transplanted :

(i) Valya, (ii) Thogari, (iii) Dodda Honasu, (iv) Sanna Honasu, (v) Hegge, (vi) Isadi, (vii) Dabbana Sale and (viii) Netti.

For fields where water stagnates : (i) Neraguli.

53. There are four registered seed growers in the village through whom the use of improved seeds is propagated. Primary seeds are supplied from the agricultural depot at Sagar by the Extension Staff.

54. In the entire village only 3 cultivators use improved implements like iron plough and seed drill and the others use the traditional types of tools and implements which mainly consist of (1) wooden plough, (2) harrow, (3) hoe, (4) koradu (a heavy log of wood), (5) hende kodathi (a wooden hammer used for breaking the clods), (6) pickaxe, (7) sickle and (8) scythe. As the bullocks are not sturdy and most of them are only of local breed, the use of improved implements has not become popular. The cost of the various agricultural implements is as follows :

	Rs.	P.
1. Plough	5-00	
2. Harrow	5-00	
3. Hoe	4-00	
4. Koradu	4-00	
5. Hende kodathi	2-00	
6. Pickaxe	8-00	
7. Sickle	2-00	
8. Scythe	4-00	
9. Spade	6-00	
10. Basket	0-50	

Cost of Cultivation of Paddy per Acre

A. Dry cultivation :	Rs.	P.
1. Ploughing (twice length-wise and twice breadth-wise ; Koradu is dragged across the field after each ploughing) at Rs. 3 for each operation—hire charges	24-00	
2. Sowing : 3 pairs work for one day. Hire charges at Rs. 3 per pair	9-00	
3. Wages paid for breaking clods, digging corners, levelling bunds, etc., 8 man days at Rs. 1-50 per head per diem	12-00	
4. Seeds : 60 seers at Rs. 30 per palla	18-00	
5. Manure : 5 cart loads at Rs. 8	40-00	
Inter Cultural Operations :		
6. Dry Harathe : 2 times, 4 ploughs	12-00	
7. Neer Harathe : once, 4 ploughs	12-00	
8. Repairing bunds etc.: 12 coolies at Rs. 1-50 per head per diem	18-00	
9. Weeding : Wages for 6 labourers working for a day at Re. 1 per head per diem	6-00	
10. Harvesting and threshing : 20 man days at Rs. 1-50 per head per diem	30-00	
11. Miscellaneous charges	25-00	
Total Expenditure	206-00	

Income :		Rs. P.
1. Cost of 8 pallas of paddy at Rs. 25 per palla (as prevailed in 1961)	200-00	
2. Straw	50-00	
Total Income	250-00	
Net Income Rs. 44-00 or	45-00	
B. Puddle cultivation :		
<i>Preparing the land:</i>		
1. 4 times ploughing : 16 ploughs at Rs. 3 per plough	48-00	
2. Preparing bunds, etc.: 15 man days at Rs. 1-50 per head per diem	22-50	
Total	70-50	
<i>Preparing nurseries :</i>		
3. 2 times ploughing at Rs. 3 per plough	6-00	
4. Wages for 2 labourers for one day	3-00	
5. Cost of seeds : 50 seers at Rs. 30 per palla	15-00	
6. Manure : 1 cart load at Rs. 8	8-00	
Total	32-00	
<i>Transplantation, weeding, etc :</i>		
7. Ploughing (including dragging koradu)	12-00	
8. Wages for transplantation : 15 man days	20-00	
9. Cost of 5 cart loads of manure at Rs. 8	40-00	
10. Weeding wages —6 man days	6-00	
11. Harvesting and threshing : 15 man days	22-50	
12. Miscellaneous	25-00	
Total Expenditure	228-00	
Income:		
1. Cost of 10 pallas of paddy at Rs. 25 per palla.	250-00	
2. Cost of straw	45-00	
Total Income	295-00	
Net Income	67-00	

55. From the above details relating to the cost of cultivation of paddy per acre, it is seen that the net income from 1 acre is Rs. 45 when paddy is raised in dry conditions, whereas it is Rs. 67 in puddled conditions. The profit is unattractive considering the efforts of the cultivator over a period of one year. In working out the cost of cultivation, the labour contributed by the members of the household and the services rendered by the household bullocks have also been valued and the cost of seed and manure for which the cultivator does not actually pay has also been included. The actual expenditure which a cultivator incurs in cash will be much less and to this extent it

serves as an additional income to him. Another point which requires emphasis is that when a cultivator adopts improved farming practices his net income would be considerably more. The case study of Sri K. Krishnamurthy, a graduate in agriculture, who is settled in this village since 5 years, amply proves to what extent the yield can be increased and a better return can be obtained. Before sowing, normally he gets the fields ploughed six times and again 4 times in the fields where crops are transplanted after the rain sets in. He applies 10 cart loads of farmyard manure per acre while sowing and in addition he applies about 100 Kgs. of a mixture of ammonium sulphate, super-phosphate and potash in 2 doses. He applies the first dose of 50 Kgs. after the preliminary inter-cultural operations are over. The second dose is given by about the sixtieth day after weeding by hand is also over. Sometimes he also gives a third dosage when the earheads are about to come. His total expenses for raising paddy crop in one acre comes to Rs. 300. He gets 22 pallas per acre. The net income which he gets from one acre works out to Rs. 300 to Sri Krishnamurthy is no doubt a unique person who has brought to bear his academic knowledge into play in the pursuit of agriculture. He has demonstrated how an enterprising cultivator can achieve spectacular result. The villagers no doubt look to him for guidance but seem to lack the enterprising spirit which motivates Sri Krishnamurthy to secure outstanding result. It is, however, hoped that other cultivators would also emulate his example, as they see what he has achieved.

(ii) SUGARCANE

56. Sugarcane is grown in small extents of wet fields which are situated close to an irrigation tank or stream where water is available throughout the year. It is generally grown as a rotation crop after paddy crop is taken.

Preparation of Land

57. For sugarcane, preparatory tillage is of great importance. The paddy field where sugarcane is proposed to be raised is ploughed about six times, commencing right from the harvest of paddy crop. After the soil is brought to a fine tilth, deep furrows of about $\frac{1}{2}$ ' in depth and about 1' in width, alternating with ridges, are made by human labour, the distance between one furrow and another being 2' to 3'. A net work of drainage and irrigation channels is also formed. The farmyard manure is carted and heaped in one place to use it at the time of planting.

58. The planting season commences from January and extends till April.

Seed

59. The varieties of seed used are :

1. HM 320 locally called White and Red Moris.
2. Rasadali.
3. W 419.

The last is now largely in vogue. The seed rate is about 10,000 sets per acre. In practice only the top sets are used for seed. After the leafy top has been cut away, a length of about two feet from cut portion (growing end) is taken for seed purpose. This portion of the stem cannot be made use of for milling but it provides excellent planting sets because their eye buds germinate readily. Each set will have about 4-6 germinating eyes.

Treatment of the seed sets

60. The indigenous method of treating the seed sets consists of tying them in bundles and keeping them submerged in water for about 2 to 3 days, with a view to remove certain amount of sweetness which attracts white-ants and to stimulate the buds simultaneously. The method of treating with fungicides is also becoming popular.

Planting Methods

61. The sets are planted in furrows by laying them flat. The cane sets should be so planted that all the eye buds point sideways and not vertically. In the latter case the eye buds pointing downwards may not sprout properly and only those pointing upwards may come up, with the result that there would not be either uniform or full germination. After this adjustment, farmyard manure is spread over the planted sets and a small quantity of soil is spread to cover the sets. The plot will be left unirrigated, but germination starts about 15-20 days after planting and in another one week the shoots come out well above ground and commence to grow vigorously. Only one or two irrigations are given, if necessary, before the onset of rains. This type of cultivation is called *Hadakabbu*. In this case, even if there is no water for irrigation it is not harmful.

62. In the other type known as *Neeru kabbu* irrigation is required at frequent intervals. In this type manure is not applied at the time of planting. About a month after planting, farmyard manure and

burnt earth called *sudumannu* are put into the furrows and a light earthing is done. About the second and third month of its planting, the furrows are earthed up by breaking the ridges which are now converted into furrows.

Manuring

63. Sugarcane is a crop which generally requires heavy manuring. About 20-25 cart loads are applied per acre. Half of it will be applied at the time of planting. The rest will be applied after one month at the time of earthing. In addition to it, about 10-15 cart loads of burnt soil (*sudumannu*) is also applied. Ammonium sulphate is also used in small dose as a basal dressing as well as top dressing at the time of earthing.

Wrapping and Propping

64. The operation known as wrapping commences about 4-5 months later when the first formed 3 or 4 leaves of the plant begin to dry and 3-4 internodes are visible. Wrapping is a process which consists of bending down one or more of the lower leaves of the cane and wrapping it around the cane stem. At the same time the canes in the clump are tied together. Weeds as well as new and small shoots coming up just then are removed at this time. Wrapping is done primarily to prevent the plants from lodging. In spite of wrapping, some canes have a tendency to lodge. For this purpose bamboo supports are given. This is called propping.

65. After wrapping and propping once again a light earthing is given. This is done with a view to remove stagnation, if any, caused during rainy months.

Harvesting

66. The appearance of the leaves and the cane shows the indication of its ripeness. About a fortnight prior to the commencement of harvest, the cane field is given a good irrigation. The canes are cut down at the ground level and the dry leaves are stripped and cleaned. The top is cut off where the internodes appear to be young. The tops so cut and removed will furnish after the green leaves are cut away one or two sets each for planting.

Milling and Jaggery Preparations

67. The harvested canes are brought to the milling yard. Milling is done in bullock driven mills of three iron rollers. After the extraction of the juice

it is poured into large shallow iron pans which is kept over furnace. The boiling of the juice from start to finish is done in one and the same pan. The fresh juice is poured into the pan through a cloth strainer which removes the trash, dirt, etc. The heating is now started. As the heating progresses, a dark coloured scum appears on the juice. This scum is now removed with the help of skimming laddle. As the heating proceeds, more scum rises, collects in patches and is skimmed off. In this way it has to be cleaned many times. As the heating proceeds, the juice goes on concentrating. Some amount of lime, baking soda, juice of wild Bhende leaves are added, which aid in coagulating the impurities and also give a good colour to the jaggery. These impurities are removed by skimming. As the boiling proceeds the syrup is now frequently tested to see if the charge can be taken down. This stage will be judged by experience. When it reaches the required consistency, the pan itself is taken down from the fire and the contents are transferred to a separate pan. It will be there for about 3—4 hours and will be transferred to the cleaned tins or earthen pots.

Yield

68. On an average, the yield of jaggery will be about 250 local maunds (28 quintals) per acre. With larger doses of manure and fertiliser higher yields are obtained.

Diseases and Pests

69. Red rot : (*Collectotrichum falcatum*) : Red coloration is formed in the interior of the cane. The on set of the disease is indicated by the wilting and the slow drying of the leaves. This disease is of common occurrence in these areas. White-ants, wild pigs, jackals, squirrels also cause considerable damage to the sugarcane.

	Rs. p.	Rs. p.
<i>Cost of cultivation per acre :</i>		117 00
1. 6 times ploughing and drawing with Koradu—24 ploughs at Rs. 3 per plough.	72 00	
2. Removing bunds, breaking clods, removing weeds, etc., 10 man days at Rs. 1—50 per cooli per day.	15 00	
3. Opening the channels, etc., 20 man days.	30 00	
Total ..	117 00	

KELADI

	Rs. p.	Rs. p.
<i>Seeds and manures and fencing, planting :</i>		695 00
1. Seed sets : 10,000 at Rs. 20 per thousand (including cart hire).	200 00	
2. Removing the dry leaves and cutting it.	15 00	
3. Manures and sudumannu : 40 cart loads.	350 00	
4. Fencing ..	100 00	
5. Planting : 20 man days at Rs. 1—50 per cooli per day.	30 00	
Total ..	695 00	
<i>Intercultural operations :</i>		172 50
1. Earthing : 3 times—50 man days at Rs. 1—50 per cooli per day and weeding.	75 00	
2. Wrapping (propping has not been taken into account) = 40 man days at Rs. 1—50 per cooli per day.	60 00	
3. Irrigation : 5 times—25 man days	37 50	
Total ..	172 50	
<i>Harvesting and jaggery preparations :</i>		835 00
1. Harvesting and transporting to the crushing house—100 man days at Rs. 1—50.	150 00	
2. Jaggery preparation : 60 man days (day and night work) at Rs. 2—50.	150 00	
3. Firewood : 20 cart loads at Rs. 4 per cart load.	80 00	
4. Cost of tins : 150 tins at Rs. 1—50	225 00	
5. Rent of the rollers at Rs. 3 per vessel (vessel holding about 15 times of cane juice).	180 00	
6. Miscellaneous ..	50 00	
Total ..	835 00	
Grand Total ..		1,819 50
<i>Income :</i>		
1. Jaggery : 150 tins at Rs. 15 per tin.	2,250 00	
2. Seed sets : 15,000 sets at Rs. 13 to Rs. 15 per thousand.	200 00	
Total ..	2,450 00	
Net income or savings per acre		630 50

ECONOMY

(iii) ARECANUT CULTIVATION

70. The arecanut palm is most extensively grown in the Malnad of Mysore. In Keladi the total extent of arecanut garden is 81 acres. The cultivation methods relating to raising of new arecanut garden and its maintenance vary from place to place. Some of the important and general methods followed in raising the areca plantations in Sagar taluk of Shimoga District are given below :

Selection of a Site for a New Plantation

71. In raising a new areca plantation, the very location of the gardens has a unique significance. A level ground between two wooded hillocks known as a valley is the most suitable place for raising areca gardens, because such a place will be well protected against wind and scorching by sun and is capable of maintaining a cool and humid atmosphere, retaining moisture in the soil. Further, these wooded lands help to maintain the gardens by supplying green manure. Sometimes the gardens are merely situated by the side of wooded hill and not in any valley. It is of utmost importance that the hills should be on the western or south-western side of the garden, in order to mitigate the rigour of sunshine during summer months when the sun's rays fall directly on the trees and thereby scorch the plants. At the heads of such valleys, there will be an irrigation tank, or natural springs which supply water for irrigation during summer months. The valley at the bottom is often a long narrow strip and wherever possible it is in one level. There are instances when depending upon the slope of the sides, long narrow terraces are also made at more than one level above the bottom valley. If a garden is to be extended it is done by increasing its width by cutting away portions from the sides.

72. The arecanut palm is not very fastidious or exacting in its climatic requirements. In fact, it is highly adaptable to a variety of environments. But, for ensuring the development of a profitable and prosperous arecanut industry, it is necessary that the likes and dislikes of a palm are given due consideration.

73. Of all the climatic factors, the rainfall and temperature are the most important. For profitable cultivation 80—150 inches of rainfall distributed throughout the year is necessary. It can withstand much higher precipitation if the soil is well drained. The well regulated distribution of the rainfall is more important than the total quantity of the rainfall in a

year. As the arecanut tree is having only adventitious roots and has no tap roots, its cultivation is not suited for regions with long and pronounced dry spells when the water table goes down considerably. In Malnad though the rainfall ranges from 80"—150" or even more, most of it is obtained during the south-west monsoon only, leaving long and pronounced dry spells thereafter, necessitating irrigation during summer months. The period when the water table is too high is also harmful to the palms. There should not also be any heavy rainfall at the time of flowering, as it affects the pollination and fertilisation, resulting in the cultivators losing one or two inflorescences. Persistence of high humid conditions right through is not good for palms. In Malnad, during rainy season the atmospheric humidity is high which provides congenial conditions for the rapid spread of diseases called phytopthera areca.

74. Temperature is another factor that has great influence on the growth and productivity of the palm. It is unable to withstand extremes of temperature. In the very low temperature, the endosperm does not harden and in the very high temperatures during summer months, the plants get scorched and might cause the young developing inflorescence to dry up. Hence it requires a cool and moist atmosphere.

75. As the stems of the palms are very delicate and very tall, violent winds are not suitable for the growth of the palm. In Malnad, during rainy season, in spite of the wooded hillocks and wind breaks, the plants often get uprooted, the trees get split and the crowns get twisted and all these result in considerable damage to the crop.

Soil

76. Even though, the areca palm is quite adaptable to a wide range of soil conditions, the gravelly laterite soil is mostly preferred and is also the best. Stiff clay soil is totally unsuitable. The minimum depth of soil should be at least three feet to facilitate penetration of root. In Malnad we find such gravelly laterite soil capable of thorough drainage and at the same time able to retain optimum moisture that is required by the crop.

Laying out a New Garden

77. After a suitable land is selected all the scrub jungle trees and roots of the trees are first removed and it is then levelled. Wind breaks and shady trees are planted on the borders around the garden, especially

on the western and southern sides. A trench 4 feet in breadth and 3 feet in depth, is dug at the heads of the land in order to drain off the waste water, which comes, during the rainy season, from the hills. If the lands are too slopy, terracing will be done. If the land is too broad one or two drainage cum irrigation channels are laid out in the middle of the land. The main irrigation channels are laid out along the margins of the land on both the sides, leading the water from tanks or springs. The land between the irrigation and drainage channels is divided across into equal strips of about 12—16 feet depending upon the planting methods. In between these two strips there will be a narrow sub-drain (which acts both as irrigation channel and drainage channel called kathige or kappu) of about a foot in width, which opens into the main drain. Thus there will be channels alternating with ridges throughout the garden. Such strip of land, between two channels, is known as *Bharana*.

78. To start with, plantain suckers are planted, in two rows on the *Bharana* along the sub-channels, in between the pits intended for areca. The plantain suckers provide shade to the areca seedlings in the early stages and in later stages they act as wind breaks. Moreover, they preserve soil moisture and help in checking the growth of the weeds. The areca seedlings are planted when the plantain suckers are able to give enough shade for the young areca seedlings. Under-planting is done in the intervening spaces when the trees first raised become either old or damaged due to other reasons.

Nursery

79. For propagation purposes, in order to get good plant, attention is paid in selecting seed.

80. The mother palm should invariably be strong and well developed with vigorous growth having plenty of leaves and good record of bearing. Its age should not be less than 40 years. The embryo in the nut should be small and exactly in the centre of the nut. The nut should not be too small or too big and it should be flattened or nearly so at the top and bottom. The husks must be thin. Generally, the middle bunches which come to maturity by about February are selected, discarding the first and the last.

81. The seed bunches are harvested when they are quite ripe which is indicated by the falling of two or three ripe nuts. After they are dried in open air for about a day or two, they are kept in a heap of manure tied in a bundle covered by sheaths of plantain leaves

and kept in a moist place for sometime until the seeds sprout. These sprouts are then sown farther apart (about 9"—1½') in a specially prepared nursery or near the drainage channels. Smaller twigs of *nelli* (*phyllanthus emblica*) or *mathi* (*terminalia tomentosa*) containing leaves are spread over it. The nursery is taken proper care of until the seedlings are removed for transplantation. During monsoon the plants are protected by mulching with dry leaves or hay and suitable shade is provided during summer.

Transplanting

82. Generally transplanting is done in rows to start with. When under-planting is done, it may change its course.

83. When the seedlings are of 2—3 years old, they are removed from the nursery carefully and transplanted in pits of about 2' square, dug to a depth of about 2' depending upon the nature of the soil and water table. The seedlings are transplanted in the pits carefully by putting as much fresh earth as is required and pressing it tightly. This pressing continues for about 5—6 days. After mulching properly with green leaves or sheaths of plantain leaves the seedlings are looked after carefully by providing irrigation or drainage whenever required. Very young seedlings are not transplanted in the heavy rainfall area of Malnad, as they are likely to rot due to stagnation of water.

Spacing and Planting Methods

84. The spacing adopted depends upon the individual taste and requirements, although in new plantations, if one type of spacing has been given in the beginning, as it becomes old and when under-planting is done the pattern changes and the garden will be fully crowded. The usual spacing and number of plants are given below :—

	Plant to plant in rows		Row to row		Number of plants per acre
	1		2		3
1.	6 feet	×	6 feet	=	1,200 approximately
2.	6 "	×	7 "	=	1,000 "
3.	8 "	×	7 "	=	800 "
4.	8 "	×	8 "	=	675 "
5.	9 "	×	8 "	=	605 "
6.	10 "	×	8 "	=	550 "
7.	12 "	×	6 "	=	605 "
8.	12 "	×	8 "	=	450 "

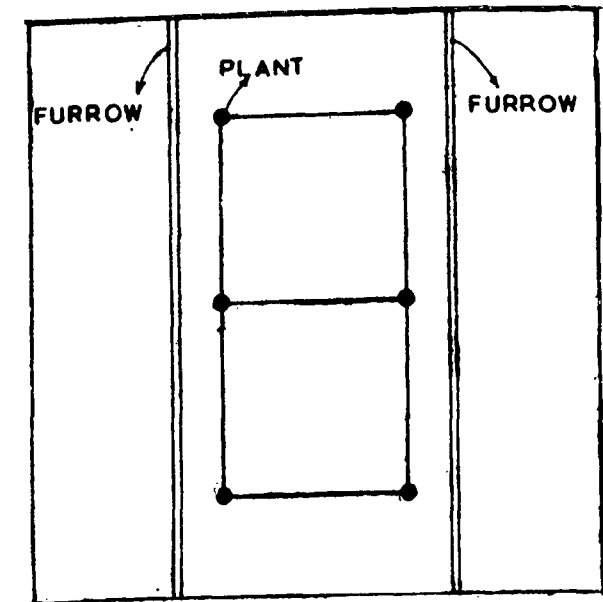
85. There are usually three systems of planting viz., square, rectangular and triangular. In the square system, the seedlings are set at fixed equal distances at the corners of each square, the distance between seedlings in each row and the distance between adjacent rows being the same. In the rectangular system, the rows cut at right angles to one another, but the distance between the plants in rows is greater than that between the two rows or exactly the reverse. In triangular system the plants are set at fixed distance at the corner of an isosceles or equilateral triangle.

86. There are two methods of planting seedlings in the newly started garden. In the first method, the whole area is planted at a stretch. In this method, all the plants will become old together and the garden may give an economic yield during its old age. In the second method, a young seedling is planted in between two older trees in the same row about 9 to 12 years later and a third one is planted in the same row after a further similar interval. For example, if it is necessary to have a spacing of 6 feet, between row and row and plant to plant after the whole garden is completed, it will be done in the following manner. During the initial planting, 18' will be left in between two plants and subsequent planting will be done after 9 or 12 years, that is when the first plant has begun to yield, a young seedling is planted at a distance of 6' from the older one in the same row. After another 9 or 12 years, when the first under-planted seedlings have begun to bear, another young plant is put in at a distance of 6', from the second plant. In this way, the whole garden will be filled up after 18 or 24 years with 1,200 trees in different age-groups. About 400 would then be fully bearing, 400 plants would have just started bearing and the next 400 would be young seedlings. These plants begin to bear about 12 years after they are planted. But, in new gardens it may come to bearing one or two years earlier. This type of method is called *Mooru mai nedige*.

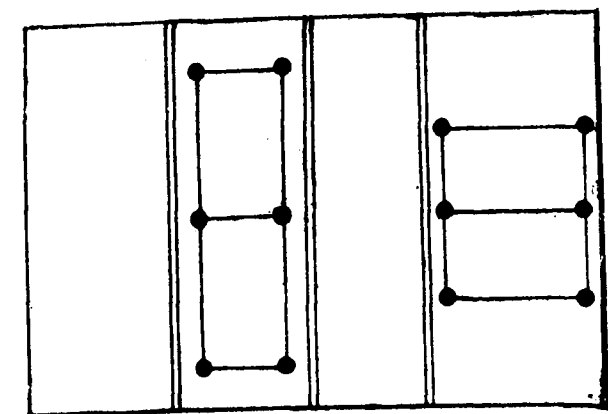
Intercultural Operations

87. The intercultural operations for one year beginning from June to the end of next May are as given below :

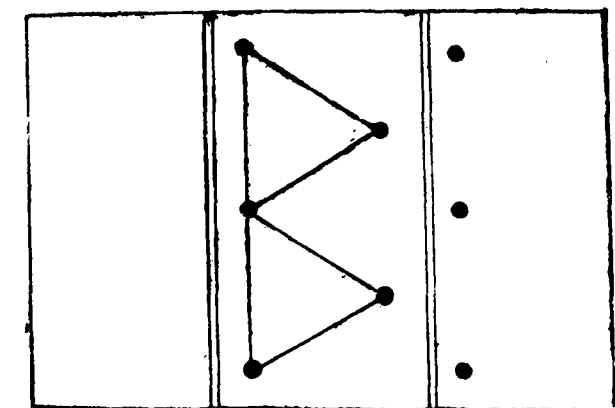
(a) In the month of June, just before rains set in all the channels and sub-channels are cleared of the weeds and the silts are removed in order to drain the water. All the dry leaves that had fallen down are removed. The older leaves of bananas are removed and spread on the sides of the channels and on the



SQUARE SYSTEM



RECTANGULAR SYSTEM



TRIANGULAR SYSTEM

bharans, leaving 5-6 leaves on the plant. This spreading is done in order to check the growth of weed. This is called *Nelalu kadigemaduvudu*. The weeds in the entire garden are removed. Cash crops like cardamom and pepper are planted, if necessary.

(b) Spraying for Mahali or Koleroga (phyto-thera areca) with Bordeaux mixture is done once or twice according to necessity. The first spraying is done generally in May and the second in July. The indigenous practice of tying sheaths (kottes) prepared from the leaves of areca or hay is also in practice.

(c) Just after monsoon, the operation of digging for a depth of 6' to 8' is taken up and the soil is turned. Cattle manure is applied at the rate of 75 to 100 pounds per tree at its base and is covered by the soil. Sometimes, around these trees, a layer of fresh earth is spread over the manure. Afterwards, green leaves and twigs of selected trees are brought from wooded lands (called *Soppinabetta*) and spread in rows upto a thickness of 1½ to 2'. This is done in order to check the soil erosion due to heavy and torrential rains. This also acts as a soil mulch, checks weed growth and has the same effect as that of green manure. The sides of the drainage channels which are spoiled at the time of digging will be repaired and cleaned. The new earth, brought from *Soppinabetta* is put on the top of the layer of twigs or at the base of the plant. In the old gardens under-planting is done just before the digging operations begin. The planting of the banana sucker is done at this time. As the above operations are costly and laborious, the garden will be divided into three portions and these cultural operations are done once in three years in each portion by rotation. In the second year of the three-year cycle manure prepared from hay, called *sadegobbara* will be spread at the base of the plant for the same portion of land. In the third year, except weeding, fencing, cleaning of channels, picking of dry leaves, irrigation, etc., no other operations are done. Picking of dry leaves for the second time, weeding and irrigation once in 15-20 days will begin after digging and other operations. The picking of dry leaves of areca, a daily routine, is continued till the end of May. The leaves are heaped on a specially made wooden platform called *sege attalu*. The sheaths of areca are used for the preparation of *kotte*.

(d) The garden is irrigated once in 15-20 days from October-November till the end of May provided there is sufficient water supply. Water is led either through the drainage *cum* irrigation channels or on the 'Bharana' itself.

KELADI

(e) The second weeding will be done in the month of September or October.

(f) Apart from these the cultivator will have to apply new soil over the *Bharanas* once in 8 or 10 years and likewise over the rows once in three years. This increases the crop yield by providing rich organic nutrients and maintaining soil moisture. This process has to be repeated once in 8 or 10 years, and at this time the position of *Bharanas* and channels are partly inter-changed.

(h) A third weeding is done in the month of February or March.

Harvest

88. The harvesting of arecanut commences in the beginning of October when rains would have just ceased and it continues till about March spread over three different spells. In these parts the arecanuts are plucked out when they are still a bit greenish in colour.

89. The removal of arecanut bunches from the trees requires dexterity and experience. It can be truly said that it is a highly skilled art. The labourer employed for the purpose climbs the tree with ease and reaching the top, cuts the bunch which is ready for harvest and sends it down a rope which is held by a person below. After all the bunches from one tree are thus removed, he draws near him another tree with the help of a long bamboo hook, tests the nuts for the correct stage and then cuts the bunch. After harvesting all the bunches which are ready for harvest in this manner, he pulls one of the trees which is closeby, leaps on to it and similarly removes bunches from other trees to which he has access.

Husking and Curing

90. The next process is that of husking and curing. Trained women coolies are employed for husking which they do with the help of a curved knife. The kernels are then boiled in a copper vessel without being sliced. In order to improve the colour and the quality of the nuts, various organic and inorganic ingredients, such as lime, barks of plants, oils, betel leaf etc., are added to the water while boiling. The boiling is stopped when the embryos from the nuts begin to drop. The nuts are then taken out from the vessel by means of a perforated ladle and dried for about 6-8 days in sun on mats which are spread on a raised platform *atta*. Thereafter the nuts are sorted and graded into

ECONOMY

different varieties called *api*, *rashi idi*, *bette*, *chikani*, *kempugotu* and *chooru* (broken bits).

91. The nuts fully ripened while harvesting are merely dried in the sun for about 40 days without removing the husk and then they are stored either as they are, such nuts being called *sippegotu* or after removing the husks when such nuts are known as *challi*.

Yield

92. The yield of arecanut per acre varies a good deal from place to place and depends upon cultural methods and types of arecanuts prepared.

Diseases of Arecanut

93. Among the diseases of arecanut, *koleroga* (phytothera areca) which is a fungus disease is the most damaging. If unchecked, it takes a heavy toll. It attacks when the nuts are still young and brings about a shedding of the young bunches or nuts. The preventive measures which have to be taken in the early stages consist of spraying once or twice with Bordeaux mixture prepared by using copper sulphate, calcium and caesin in certain definite proportions. The old method was protecting the bunch by tying *kotte* (a type of cover prepared from the sheath of arecanut). The cultivators are convinced that spraying is more effective. *Koleroga* claims nearly 25-40 per cent of the produce every year. Sometimes nearly 60% of the crop is lost.

94. The other diseases of arecanut are *anaberoga* (canoderma lucidium), *hidimundige*, stem splitting disease, *anduvodake roga*, etc. But these are not commonly in vogue in these parts.

95. Monkeys, squirrels, rats and bats cause considerable loss.

Cost of Cultivation

96. The expenses required for laying out a new arecanut garden and to maintain it till all the trees begin to yield which take about 10 to 15 years, are quite considerable and very often the expenses exceed the present value of the garden. The reasons for the increased cost of cultivation are :

1. Acute labour shortage and the increased rates of wages.
2. Paucity of green manure as *Soppinabetta* have only scanty vegetation at present.

3. Expenditure on irrigation is high.

4. The extensive damage often caused by *koleroga*.

97. The cost incurred for rearing an acre of new areca garden upto full bearing stage (15 years) is about Rs. 18,000 as detailed below :

Cost incurred for an acre of Garden upto bearing stage (15 years).		Rs.	P.	Rs.	P.
1. Cost of :				950	00
(a) Clearing, levelling, terracing, etc.		750	00		
(b) Digging out the waste water channels.		200	00		
Total ..		950	00		
2. Preparatory cultivation :				480	00
(a) Opening out drainage, irrigation, channels, main irrigation channels, etc.		300	00		
(b) Digging pits 2' x 2' x 2' — 100 pits.		180	00		
Total ..		480	00		
3. Planting of banana :				305	00
(a) Digging out pits : 1,000 pits		60	00		
(b) Banana suckers: 1,000 ..		125	00		
(c) Planting and transporting ..		120	00		
Total ..		305	00		
4. Areca seedlings and planting :				1,050	00
(a) Seedlings 1,000 at Rs. 75 per 100.		750	00		
(b) Transporting and planting		250	00		
(c) Mulching for the seedlings		50	00		
Total ..		1,050	00		
5. Manures and manuring :				350	00
(a) Farm yard manure : 25 cart loads at Rs. 8 per cart load.		200	00		
(b) Labour for applying and transporting.		150	00		
Total ..		350	00		
6. Cultural operations: Digging, spreading of green leaves, etc.				400	00
7. Weeding 2 times, cleaning of drainage-channels two times.				80	00
8. Irrigation for 6 months (once in 15 days).				100	00
				C. O.	.. 3,715 00

	Rs.	P.	Rs.	P.
B. F.	..		3,715	00
9. Miscellaneous :	..		485	00
(a) Watch and Ward	..	120	00	
(b) Fencing	..	100	00	
(c) Land Revenue	..	15	00	
(d) Implements	..	250	00	
Total	..	485	00	
10. Others :			100	00
Total for the first year	..		4,300	00
From second year onwards up to 15 years :—				
1. Manures, digging, etc. (once in 3 years—4 times.			5,000	00
(a) Farm yard manure: 80 cart loads.		650	00	
(b) Labour: digging, spreading of green leaves, etc.		400	00	
(c) Transporting charges, etc. ..		200	00	
Total for one time	..	1,250	00	
2. Weeding 2 times, cleaning of irrigation, channels, irrigation for 15 years.			2,520	00
3. Under-planting, etc.			300	00
4. Application of soils for Bharana : 2 times (first time after 3 years and second time after 12 years).			4,000	00
5. Miscellaneous items : for 15 years at Rs. 330 per year.			4,950	00
(a) Watch and Ward	..	115	00	
(b) Fencing	..	100	00	
(c) Land Revenue	..	15	00	
(d) Implements and its repairs etc.	..	100	00	
Total	..	330	00	
6. Other unforeseen items	..		520	00
Total cost for 15 years	..		21,590	00
Income from banana and dry leaves.			1,000	00
Income from arecanut	..		2,590	00
Cost of cultivation per acre : Item starting upto bearing stage.			18,000	00
In raising a new areca garden the total cost upto its full bearing stage will be about Rs. 18,000.				
Cost of maintaining an acre of garden per year (in old gardens).	Rs.	P.		
1. Cleaning of drainage channels, 2 times, and weeding 2 times.		80	00	
2. Under planting	..	75	00	
3. Subsidiary crops planted	..	75	00	
C. O.	..		230	00

KELADI

	Rs.	P.	Rs.	P.
B. F.	..		230	00
4. Spraying 2 times :			200	00
Copper sulphate	..	27	00	
Calcium—36 pounds	..	5	00	
Caesin : 2½	..	7	50	
Spraying charges	..	48	00	
Hire for the sprayer and vessels	..	12	50	
Total for spraying once	..	100	00	
5. Manures, cultural operations, etc., for ½ of an acre :			500	00
(a) Manures : 30 cart loads				
(b) Digging, spreading of green leaves, applying manures, basin making, etc.				
6. Preparing platform for sogai, picking it and cutting and transporting.			40	00
7. Harvesting, processing, sorting, etc.			260	00
(a) Harvesting	..	37	00	
(b) Cooly for transporting, collecting, etc.	..	60	00	
(c) For erecting pendal	..	20	00	
(d) Husking	..	63	00	
(e) Boiling, drying, grading, etc.	..	60	00	
(f) Cost of fire wood, kerosene, etc.	..	20	00	
Total	..	260	00	
8. Miscellaneous items :			315	00
(a) Fencing	..	50	00	
(b) Land Revenue	..	15	00	
(c) Irrigation	..	100	00	
(d) Watch and Ward	..	50	00	
(e) Implements and its repairs, gunny bags, baskets, mats, etc.	..	100	00	
Total	..	315	00	
9. Applying soils for Bharana (about Rs. 2,000 required for one application done once in 10—15 years) Hence for 1 year.			135	00
10. Other unforeseen items	..		20	00
Total cost per acre per year			1,700	00
Income :			2,750	00
(a) Areca : 50 maunds at Rs. 50 per maund (average for the superior and inferior varieties).	2,500	00		
(b) Other subsidiary crops	..	250	00	
Total	..	2,750	00	
Net profit	..		1,050	00

ECONOMY

98. The net profit per acre will be about Rs. 1,050. If the managerial cost and the interest on the capital outlay are added, the net profit will be less. Likewise, the expenditure in cash will be less whenever farmyard manure is available in the house and household labour is contributed. But in such a case the cost of maintaining the cattle may have to be taken into account.

2. ANIMAL HUSBANDRY

99. The contribution of livestock as an economic resource and the details regarding the ownership have been discussed earlier. A large proportion of the livestock is maintained by the cultivators primarily for the purpose of collecting manure. There were 514 working bullocks, 95 cows in milk and 63 she-buffaloes in milk at the time of the survey. The details regarding other livestock which have been referred to already are contained in Table 7. The practices followed in the matter of rearing the cattle are now briefly described.

100. The cattle are grazed in the forest as well as in the lands reserved for grazing. In the dry lands owned by private persons, a grass known as *karada* is grown and it is used for feeding the cattle in the rainy seasons as well as for the purposes of thatching. As soon as paddy crop is harvested, cattle generally graze in the fields. The person in charge of grazing is generally paid about Rs. 6 per head of cattle per year for grazing. The milch cattle and the bullocks are not allowed to graze in the grazing fields. They would be fed with broken horsegram, cotton seeds, bran and groundnut oil cake in addition to straw. The quantity of the cattle feed differs from season to season depending upon the nature of work done by the cattle. During busy agricultural season they are given extra quantity of the cattle feed. Some owners of dry land allow the cattle of other households to graze in the dry land where thatching grass is grown.

101. The milch cattle (particularly the buffaloes) and bullocks are fed with horsegram and cotton seeds twice a day. The quantity per day would usually be one seer of horsegram and 2 seers of cotton seeds.

102. Cattle are not allowed to move out of the cattlesheds during the rainy season. The thatching grass (*karada*) is spread on the floor of the cattlesheds to keep the animals warm. Cattle are often cleaned with hot water. The cattle dung is collected once in two or three days and put into a pit located either in the backyard of the house or in the fields.

103. There are no breeding bulls in the village. The bulls available in the neighbouring villages are utilised whenever necessary. There is an artificial insemination centre at Sagar, but people of Keladi are not making use of this centre to any appreciable extent. Three persons had made use of this facility two years ago. But they are now reluctant as they feel that the yield of milk would be less during the lactation period, even though the calves born are good. The nearest veterinary hospital is also at Sagar. The villagers make use of the facilities of the hospital generally when indigenous medicines for common ailments prove to be ineffective. In all serious cases they invariably utilise the services of the veterinary staff. The nearest weekly cattle market is at Shikaripur 24 miles away. The villagers also visit the cattle market at Ayanur which is 40 miles from the village. Most of the cattle are sold and purchased in the neighbouring villages and also at Sagar. Exchange of cattle is also common.

3. FISHING

104. Fishing is not practised as an occupation by the villagers. The fishes found in the tanks and ponds of the village form an insignificant quantity. Once a year, before the rainy season, the right of catching fish is auctioned by the Revenue Department and the highest bidder gets the right. He in turn charges 25 paise per member for catching fish once.

4. FORESTRY

105. The area under forest in the village is 1,047 acres and 19 guntas. Out of this area 692.33 acres of land is under the District Forest and 354 acres 26 guntas under Soppinabetta. The Forest Department looks the administration of the District Forest, while after the administration of *Soppinabetta* is vested mainly with Revenue Department.

106. The owners of arecanut garden are permitted to collect green manure from the *Soppinabetta* free of charge. No person is allowed to take timber or fuel from the forest or *Soppinabetta* without obtaining the prior permission of the authorities concerned.

107. Under the Malnad Ryots Privilege Rules permits are issued to the ryots by the officials of Revenue Department for extracting timber from lands reserved for grazing, for *bona fide* domestic purposes such as construction of new houses or cattlesheds or their repairs, on payment of the seigniorage value of the timber, subject to a maximum of double

the land revenue paid by them or 50 cart-loads of timber (each cart-load containing 20 cubic feet of timber) whichever is less. The seigniorage rates of some of the trees which varies according to the group to which the trees are classified are as follows :

Name of the tree	Group	Rate per cart load
		Rs. P.
Honne	I	5 00
Mathi	I	3 00
Nandi	I	3 00
Hebbalasu	I	3 00
Hunnalu	II	1 00
Massi	II	1 00
Firewood	..	0 50

108. The transport of timber is regulated by permits issued by Forest Department. Persons paying Rs. 25 or less as land revenue are charged only 50% of the normal rates. Only dry and fallen trees which are not fit for timber are allowed to be collected by people to be used as fuel. Pre-paid licences of Rs. 2 and paise 50 from the Forest Department are necessary for collecting and transporting each cart-load of fuel. The cost of getting a cart-load of fuel from the forest would be about Rs. 6. Some of the residents of Hallibail hamlet collect fuel and transport the same to Sagar Town for sale. The right of collecting the other forest products like wax, halamaddi, honey, etc., is sold by auction by the Forest Department for the whole taluk.

109. Timber trees are not available in the District Forest of this village at present. Persons from this village who are in need of timber get the same from long distances.

5. VILLAGE INDUSTRIES

110. The village industries consist of bee-keeping (1 household), basket making (5 households), goldsmithy (7 households) and blacksmithy (2 households). Besides these 35 households of agriculturists were engaged in the preparation of jaggery during 1960-1961. As there is rich bee-flora during the major portion of the year, there is immense scope for pursuing bee-keeping as a subsidiary occupation. There is also no difficulty for marketing honey as Sagar is very near. The households which are in the low income group can take up this profitable industry and augment their income. There are 5 households of Koragas which have immigrated to this village

from Coondapur Taluk of South Kanara District and eke out their livelihood for about 4 months in a year by engaging themselves in basket making. They prepare baskets of different sizes required for agricultural and domestic purposes, from a vine locally called 'kunsalu' which is available in the forest and sell the baskets mostly in the village either for cash or for payment in kind. During the agricultural period the Koragas work as labourers in the fields. A worker engaged in basket making earns about 75 paise on the day he works. The male members go out to the forest to being the raw material. The female members assist the males in the preparation of baskets as well as in selling them. The economic condition of the Koragas is far from satisfactory.

111. Goldsmithy and silversmithy are principal occupations for 7 households of Sonégars who are migrants from North Kanara District. They generally prepare simple ornaments of silver and gold and they are quite busy during the marriage season. They are paid in cash for the work turned out by them.

112. The blacksmiths are paid both in kind and cash for the services rendered by them. They mostly attend to the manufacture of simple tools and implements required by the agriculturists and also the periodical repairs of implements.

6. COMMERCE

113. There are 6 households which are engaged in selling fish, 9 households engaged in selling fuel, 3 households engaged in running retail provision shops, 2 households in selling vegetables and one household each in selling coffee powder and Manure. The fish vendors purchase fish from the wholesale merchants at Sagar who in turn are supplied from the coastal areas. All the Six households engaged in selling fish are of Muslims, residing in the hamlet of Hallibail. They transport the fish on bicycles and sell the same in Sagar as well as in the neighbouring villages. Vegetable selling is a subsidiary occupation for 2 households. They purchase vegetables from the growers and sell in the neighbouring villages as well as Sagar by carrying them in headloads. The person engaged in selling coffee powder gets coffee seeds either from Chikmagalur or Bangalore. He states that the business has dwindled at present as many villagers get their requirements from Sagar. The retail traders in provisions purchase the commodities required for sale at Sagar. They have got a better turn over during the rainy season. They are often obliged to sell on credit and collect

the dues from the ryots after the crops are harvested. Out of the 5 hotels in the village, 3 are in Keladi and one each in the hamlets of Bandagadde and Keladipura. The hotels are visited by most of the agricultural labourers and cultivators before they go out for agricultural work. The turn over in each hotel is very limited not exceeding about Rs. 10 to Rs. 15 per day and they are mostly run by female members for about 4 hours in a day.

Indebtedness

114. One hundred and ninety-seven households (56.7%) are in debt and the average indebtedness per household is Rs. 848 as against Rs. 654 for the country as a whole according to the All India Rural Debt Investment Survey for 1961-62. The *per capita* debt works out to Rs. 92 Table XX which furnishes details regarding indebtedness by income group shows that the percentage of indebted households to the total number of households in the various income groups rises with income. Thus, while 80.25% of the households are indebted in the income group of Rs. 101 and above, with an average indebtedness of Rs. 1,110 for each household in debt, with each lower income group the percentage goes on decreasing and the average indebtedness also goes on decreasing, except in the income group of Rs. 26-50 per month. As the income increases, the households generally incur more debt, mainly because on account of the solvency they get emboldened to borrow more money for the purpose of investing on various productive enterprises and occasionally for unproductive purposes also.

115. Table XX-A furnishes details regarding indebtedness by causes. This table shows that 106 households have borrowed 21.1% of the total loan for ordinary wants, 23 households have borrowed 17.7% for land improvement, 55 households have borrowed 17.8% for marriage, 30 households have borrowed 16.1% for construction and repairs of houses, 16 households have borrowed 8.3% to clear outstanding debts and 55 households have borrowed 61% for purchase of livestock. There are a few households which have borrowed for various other purposes also. On the whole, it could be said that 45.53% of the total loan has been borrowed for productive purposes, while the remaining represents unproductive loan.

116. Table XX-B, exhibits the purposes for which loans are raised, classified by income groups. Loans are incurred for meeting ordinary wants by all the income groups. A sum of Rs. 3,315 out of an aggregate sum of Rs. 5,845 in the income group 51-75

constituting 56.7% of the total debt is incurred for day to day expenditure.

117. Loans for construction of houses and repairing of existing houses are incurred by households who have an income of more than Rs. 75 per month. 22 households with an average income exceeding Rs. 75 per month and a single household in the income bracket 26-50 have incurred loans for effecting improvements to land and on cultivation. Loans for purchasing land are taken by households whose income is more than Rs. 100 per month.

118. It is thus seen that more than 50% of the borrowings by the households having an average income of more than Rs. 75 is utilised for productive purposes, while a major portion of the loan incurred by lower income groups are utilised for meeting the ordinary wants and at times for meeting the heavy expenditure incidental to special occasions like marriage, etc.

119. According to 1941 Report, 127 out of 283 families in the village were indebted and the total debt contracted by these families was Rs. 83,112.

INCOME

120. Table XVIII shows the distribution of households by occupation, income and number of members. Out of 347 households in the village, there are 79 households (22.7%) of cultivations of owned lands 84 households (24.2%) of cultivations of lands taken on lease 128 households (36.9%) of agricultural labourers, 9 households (2.6%) who earn from household industry and 47 households (13.6%) earning from other occupations. The agricultural class constitutes 86% of the total population, while the non-agricultural class constitutes 14%. The average number of equivalent adult males, as well as the average number of gainfully employed persons per household in the various occupation classes are as given below :

Sl. No.	Principal occupation	Average number of members per household	Average number of equivalent adult males per family	Average number of gainfully employed persons per household	Average annual income per equivalent male
1.	Cultivators of owned lands ..	6.4	5.08	2.80	718
2.	Cultivators of lands taken on lease ..	7.0	4.69	3.33	397
3.	Agricultural labourers ..	3.7	2.96	2.30	242
4.	Household industry ..	5.0	3.73	1.40	301
5.	'Others' ..	4.4	3.33	1.40	339
	Average ..	5.2	3.96	2.50	504

121. From the above table it is seen that the average annual income per equivalent adult male is the highest in respect of cultivating owners and it is the lowest in respect of agricultural labourers with Rs. 718 and Rs. 242 respectively. In between these two classes, the tenants with Rs. 397 per equivalent adult male come next to the cultivating owners and after them* come those who follow 'other occupations' and those engaged in household industry.

122. In the village as a whole 162 households (46.7%) come in the category of households which earn more than Rs. 1,200 per annum and of these, 68 households are those of cultivators of owned lands, 63 are of cultivators of lands taken on lease, 10 are of agricultural labourers, 3 are of those who earn from household industry and 18 come under 'others'. A large number of cultivators of lands taken on lease come under the above high income group, because the rent they have to pay to the landlords is included in the income. From the table on expenditure it is seen that 16.97% of the total expenditure is on the rent to be paid. If only the net income is to be taken into account, the actual number of the households of cultivators of lands taken on lease who come under the above high income group would be far less. Another point which has to be noted is that in considering the occupation of the households it is the principal occupation which has been taken into account. There are quite a few households which have subsidiary occupations from which also they derive income. Though 63 households of tenants come under the high income group of Rs. 1,201 and above, it is seen from Table XVII that the average annual income per household in respect of them is Rs. 2,154 as against the average of Rs. 4,107 in the case of cultivators of owned lands. There are 10 households of agricultural labourers with an average annual income of Rs. 1,553 per household. Though the principal occupation in respect of these

EXPENDITURE

124. The table relating to average monthly expenditure by income group and occupations (Table XIX) shows that in the village as a whole 55.48% is spent on food, 1.94% on fuel, 2.06% on housing, 7.66% on clothing and 32.86% on 'others' which include hired labour and expenses of cultivation, remittances, education, recreation, etc. The table given below shows the percentage of expenditure by different occupation groups.

Items	Cultivators of owned lands.	Cultivators of lands taken on lease.	Agricultural labourers	Household industry	Others	Percentage for the village
Food	33.72	49.25	63.97	67.60	62.83	55.48
Fuel	2.03	0.90	1.29	3.53	1.94	1.94
Houserent and repairs	4.22	0.74	0.62	2.37	2.34	2.06
Clothing	6.97	7.52	6.17	10.20	7.46	7.66
Others	53.06	41.59	27.95	16.30	25.40	32.86
Total	100.00	100.00	100.00	100.00	100.00	100.00
Average annual income per household	3,648	1,861	717	1,124	1,130	1,969

is agricultural labour, some of the households also cultivate lands taken on lease. The 10 households mostly come under this category. The average annual income in the case of 3 households which earn from household industry is Rs. 1,336 while in respect of 'others' it is Rs. 1,719. The annual income per equivalent adult male furnishes a more correct picture of the pattern of income in respect of the several occupation classes and it is seen that the average annual income is the lowest in respect of agricultural labourers as observed earlier.

123. The table given below furnishes details of households by occupation classes and income groups.

Income per annum	Cultivators of owned lands.	Cultivators of lands taken on lease.	Agricultural labourers	Household industry.	Others	Total	Percentage
0-300	..	..	11	..	1	12	3.5
301-600	..	4	46	1	9	60	17.3
601-900	..	2	8	38	4	9	17.6
901-1,200	..	5	13	23	1	10	14.9
1,200 & above..	68	63	10	3	18	162	46.7
Total	79	84	128	9	47	347	100.0

The above table shows that out of 120 households of agricultural labourers in the village, 95 households are in the income range of less than Rs. 900 per annum and similarly there are 5 households under household industry and 9 households under 'others' who come in the income group of Rs. 900 and below per annum. There are very few households in the lower income groups of Rs. 601-Rs. 900 and below among the cultivators of owned lands and cultivators of lands taken on lease. 131 households of the cultivating class come under the income range of Rs. 1,201 and above and 18 households come under Rs. 901-Rs. 1,200.

ECONOMY

125. The pattern of expenditure shows that a larger percentage is spent on food which is above 60% for all classes excluding cultivators and it ranges from 62 to 67% in respect of other classes. Though the percentage of expenditure on food is less in the case of cultivators of owned lands, it is seen that the actual expenditure on food is in no way less than those in the other classes. For example, the monthly expenditure per adult male equivalent on food is Rs. 21.53 in the case of cultivation of owned lands which is actually the highest, while in the case of tenant

class it is Rs. 17.04 and in the case of agricultural labourers it is Rs. 12.96, being the lowest. In the lower income groups about 73% of the income is spent on food, thus leaving very little for the other necessities of life and practically nothing for education. The expenditure on clothing is about 7 to 8% in the case of all classes except those whose principal occupation is household industry, who spend about 10% of the total expenditure. In the income range of Rs. 101 and above, there is an increase in expenditure on housing, clothing, recreation, education, etc.

126. The table given below furnishes statistics relating to the monthly expenditure per equivalent adult male in respect of some of the important items:

Occupation	Total	Food	Fuel & lighting	Houserent & repairs	Clothing	Miscellaneous
	Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.
Cultivators of owned lands	63.94	21.53	1.29	2.69	4.55	33.08
Cultivators of lands taken on lease	34.71	17.04	0.31	0.26	2.60	16.50
Agricultural labourers	20.26	12.96	0.26	0.13	1.25	5.66
Household industry	23.17	15.67	0.82	0.55	2.36	3.77
Others	32.07	20.14	0.63	0.75	2.39	8.16

This table once again goes to show that the cultivators are in a much better condition than others and that the agricultural labourers have the lowest standard of living.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Statistics relating to Age, Sex Ratio, etc.

The table given below shows the population of Keladi from 1901 to 1961 as reflected during the various decennial Census periods.

Sl. No.	Year	Persons	Percentage increase or decrease	Males	Females	Sex ratio
1.	1901	1,595	..	851	744	874
2.	1911	1,438	— 9.84	817	621	760
3.	1921	1,658	+ 15.30	928	730	787
4.	1931	1,496	— 9.77	770	726	943
5.	1941	1,335	— 10.76	697	638	915
6.	1951	1,611	+ 20.67	830	781	941
7.	1961	1,878	+ 16.57	1,008	870	863
*8.	..	1,815	— 3.35	967	848	877

*Socio-economic Survey in 1962.

2. It is observed that there has been an increase of only 17.7% in the population of the village from the turn of the century upto 1961, whereas during the corresponding period the rural population of Shiomga District has increased by 53.88% and that in the rural area of the State as a whole, it has increased by 60.5%. It is also observed from the above table that the population has not increased steadily. During the Census of 1911, 1931 and 1941, the population showed a decrease varying from 9.77% to 10.76%. In 1921 Census there was an increase of 15.3% and in 1951, the increase was 20.67%. Between 1951 and 1961 there is an increase of 16.6% as against 22.56% in the rural population of the State and 46.42% in the rural population of the District. The large increase in the rural population of the District between 1951 and 1961 is due to the fact that there has been an influx of population due to the launching of a few major irrigation and power projects as well as many minor irrigation schemes and also due to the increase in the labour population in the mining areas and other industrial centres. The population of the village according to the Socio-economic Survey conducted in 1962 is 1,815 comprising 967 males and 848 females, which means a decrease of 3.35% over the 1961 Census. The fluctuation in the population is mainly due to the fact that agricultural labourers from South Kanara who migrate to the village every year temporarily in search of labour return to their villages by end of January after the peak agricultural season is over, while during some

years they stay on for a longer period. In the first half of the century, Malaria used to take a heavy toll and plague was also not uncommon. After the introduction of the Malaria Eradication programme in this area in 1948, Malaria is unheard of and other epidemic diseases also rarely occur thanks to the vigilant steps taken by the Health Department to inoculate the people against small-pox, etc. From 1951, the villagers are generally healthy and they are also able to avail themselves of the medical facilities in Sagar to an increasing extent due to improvement in communication and other factors. There are no chronic diseases which are peculiar to the village.

3. The population of the village by age groups is found in Table II.

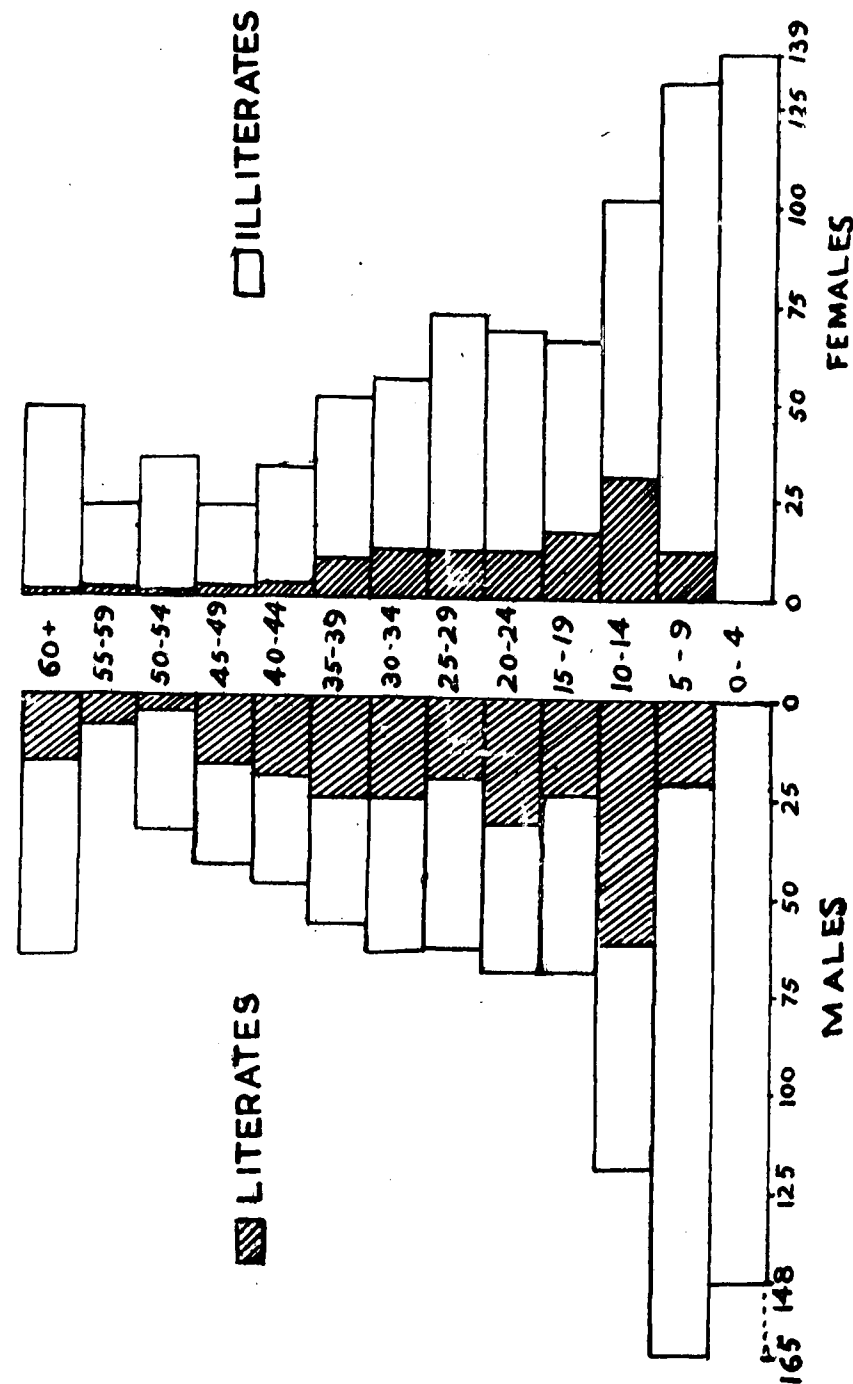
803 persons or 44% of the population are found in the age-group 0-14, 898 persons forming 50% of the population are in the age-group 15-59 and the remaining 114 persons constituting just 6% of the population are aged over 60 years. Leaving the young children and the old people, nearly 50% of the total population constitute the labour force in the village.

Sex Ratio

4. The sex ratio according to 1961 Census is 863 whereas it was 941 in 1951. A study of the sex ratio from 1901 to 1961 shows that there has been fluctuation in

KELADI
SAGAR TALUK
SHIMOGA DISTRICT

POPULATION AND LITERACY BY SEX AND AGE GROUPS



SOCIAL AND CULTURAL LIFE

the same way as there has been fluctuation in population also. In 1911 the sex ratio was only 760 and the maximum was in 1931 when it was 943. The sex ratio for 1961 is less than what it is for Shimoga District (898) and Mysore State (959). It is thus clear that the lower sex ratio is a peculiar feature of the village and possibly of the region, but not a common feature of the District. The frequent migration of agricultural labourers is also proved by the fact that whereas the population according to 1961 Census was 1,878, it was actually a little less when the Survey was conducted in 1962. The sex ratio in 1962 was 877 and the increase is due to the fact that the male population in 1962 was 967 as against 1,008 in 1961 Census. This shows, that at the time when the Survey was conducted, a number of agricultural labourers who had been enumerated in 1961 Census had left the village. It is thus difficult to determine the natural increase in population when there is a good deal of fluctuation in the immigration and ex-migration of temporary labour. The difficulty is rendered more acute as statistics relating to birth and death are not available for the various years in the last decade.

Education

5. Table VII furnishes statistics regarding the standard of education attained by the people of different age-groups. 389 out of 1,815 persons of the village are literates which means that only 214 out of 1,000 persons are literates, as against 281 in the District and 254 in the State. The percentage of literacy is 25 in the broad age-group of 5-14, 30.4 in the age-group of 15-19, 29.0 in the age-group of 20-49 and 13.4 among those who are more than 50 years old.

6. The literacy of the village considered sexwise shows that for every 1,000 males 282 are literates as against 345 for the District (Rural) and 304 for the State (Rural). Similarly, literacy among females is very much less. There are 137 literates for 1,000 females as against 124 for Shimoga District (Rural) and 92 for Mysore State (Rural).

7. Table VII also shows that 238 persons (61% of the literates) are just literates without any educational qualification, 131 have attained primary education. 18 persons including a female are those who have passed matriculation and lastly there is one graduate in agriculture and another who holds an oriental title.

8. Thirty per cent of the boys and 19% of the girls in the age-group 5-14 make up the small percentage of 25 in that age-group. Many parents are unwilling to

send their children to school as young boys and girls are useful to them for looking after the children when they go out for work. It is seen from Table VIII that 46 persons in the age-group 0-14 years are workers. Now that the Compulsory Education Scheme has come into force, the position is likely to improve.

9. Two primary schools are located in the village, and one of them is located in the main village and the other in the hamlet of Keladipura.

10. The school at Keladi is an upgraded Primary School. The highest standard taught in the school is VI standard. 149 children (97 boys and 52 girls) are attending the school. Out of these, 8 children belong to Harijan caste. The school was started in 1912 and it was upgraded in 1957. 4 teachers are working in the school at present and the strength of teachers is not sufficient. The school building is in a dilapidated condition, and classes are therefore conducted in the Village Panchayat hall and also inside a private building. The accommodation available is not sufficient and a new building is absolutely necessary. The local people have contributed money towards the construction of a school building and the foundation stone was also laid in 1960. But the building has not come up due to some reason or the other.

11. There are facilities for the children to play badminton, football, tug-of-war, lezim and skipping. 20 boys and 15 girls take part in sports. The public have donated 28 guntas of wet land and 10 guntas of dry land to the school and these lands which have been leased out to 6 persons fetch an annual rent of 167½ seers of paddy and Rs. 10 in cash.

12. The school at Keladipura was started in June 1958. It is a single teacher school and the highest standard taught is IV standard. The school has no building of its own and it is run in the verandah of Durgamma temple. 29 children were attending the school at the time of Survey of whom only one was a girl. A school building is very essential.

13. Five boys of this village are attending the colleges and technical institutions outside. One is a student in and Engineering College, Bangalore and another in the Central College, Bangalore. Three boys are studying in the First Grade College, Shimoga.

14. A Sanskrit Patasala was started in the village in 1932 and it was located in Sri Rameswaraswamy temple. The courses available for study were Yajurveda, Bhodayana Prayoga, and Sanskrit and there was a

Pandit to take the classes. About 35 students from Sagar and the neighbouring villages were attending the Patasala. The course of study which used to be of primary standard was of 6 years duration. The examination used to be held at Shimoga every year. Stipends ranging from Rs. 20 to Rs. 35 per annum used to be given to some of the students. As the strength of the students went on dwindling, the Patasala was closed in 1957.

Types of Family

15. Table I shows the number of families under the different types in the village for each caste. Out of the 347 families in the village, 211 are simple (consisting of husband, wife and unmarried children), 53 are intermediate (married couple, unmarried brother, sister and one of the parents), 65 are joint (married couple with married sons/daughters or with married brothers/sisters), and 18 are 'others.'

16. The joint family system prevails among 35% of Deeva families, 13% of Harijan families, 22% of Brahmin families and to a little extent in some other castes also.

17. Intermediate families are found in almost all the castes of the village except among the families of agricultural labourers who have come from South Kanara.

18. The maximum number of families is found under simple types. The percentage of simple type families among the different castes is as follows :—

Sl. No.	Caste	Percentage of households to the total number of households in each caste
1.	Deevas	43.00
2.	Harijans	66.70
3.	Brahmins	60.00
4.	Vokkaligas	61.50
5.	Viswakarmas	61.50
6.	Madivalas	77.77
7.	Devadigas	180.00
8.	Muslims	62.00

19. Most of the agricultural labourers who are migrants belong to simple families.

Intra-Family Relationship

20. The intra-family relationship continues to remain cordial. Elders are respected by the younger members of the family. The eldest male member of the family, usually the father, controls the affairs of the family and the other members respect him. The mother always occupies a reverential place and she is loved and respected by the children. When father grows old, the eldest son takes over charge from the father. The suggestion of the younger members of the family is also taken into consideration by the head of the family. All the members of the family mix freely and no person is avoided at the time of discussions. Children have affection towards their father and his advice is always sought. The daughter respects her parents and is very much attached to them even after she goes to her husband's house. Brothers generally live together in an atmosphere of cordiality. But in the affairs of the family, occasions arise when differences of opinion with regard to management of property or apportionment of income, etc., lead to a division of property among them and they begin to live separately with their family. Such strained relationship is of temporary nature, for they patch up the differences whenever suitable opportunities arise. Sisters are always regarded with great affection and even after they are married, they are frequently invited to the family house. The first few deliveries mostly take place in the parent's house. It is the responsibility of the elder brothers as much as that of the father to seek a suitable husband and celebrate the marriage. Thus a family is always close knit organisation and more so when it is undivided. A wife though in a way subordinate to the husband occupies a pivotal position in the domestic affairs of the family. She is the *grihini* and not merely the queen of the hearth.

21. Among the many relations, the mother's brother enjoys certain special privileges and responsibilities. He plays a prominent role during the marriage of his sister's daughter.

Inheritance of Property

22. In all the communities except those of migrants, the ancestral property is equally divided among sons and when division takes place during the life time of the father, he is also entitled to a separate share. Daughters are not allotted separate shares, even though under the Hindu Succession Act they are entitled to certain share when the father or other seniormost member dies intestate. The Upparas and Bants among the immigrants are governed by the Aliyasantana

Law of Succession by virtue of which succession is traced in the female line. The Aliyasantana Law which is based on matrilineal system of inheritance has lost much of its original features as a result of various legislative enactments, the latest being the Aliyasantana Amendment Act of 1961. The position now is that every junior member of the Aliyasantana family is entitled to a share in the property, whereas under the customary law he was only entitled to maintenance.

23. The Muslims are governed by the Moham-madan Law as applicable to the particular sect to which they belong.

24. The question of inheritance of property is only of academic importance as far as the immigrants from South Kanara are concerned, as they are mostly labourers who have nothing to inherit in their own native places.

Leisure and Recreation

25. The cultivators of paddy fields have leisure for nearly 4 months after the harvest of paddy in December. But the cultivators of arecanut gardens are engaged throughout the year in some work or the other, though the work load for them also would be light after the harvest of arecanut crops. Some of the villagers join together and practise and enact *bailatas* during the periods when they have leisure. Playing cards is a pastime for some of the villagers either during weary winter or hot summer months. School children play badminton and football. Some of the villagers visit the cinema houses at Sagar occasionally, and they also attend dramas enacted there periodically.

26. The fairs and festivals visited by the villagers are:

(1) Ganapathi Rathotsava at Sagar held during *Chaitra shuddha chowthi* (April). The gathering would be nearly 1,500.

(2) The *Jatra of Marikamba* held once in 3 years at Sagar during Pushya or Magha (January). The gathering would be nearly 3,000.

(3) The *Marikamba Jatra* at Sirsi held once in 3 years is also visited by some of the villagers.

(4) The car festival at Chandragutti held during March is also visited by some persons of the village. The Goddess Renukamba is the family deity of a good number of families in the village. The villagers visit the *Jatra of Holelingappa*.

Religious Institutions

27. There are 13 Hindu temples, one Jain Basthi and a Muslim Hall in the village. The temple of Sri Rameswaraswamy is the most important and famous institution both from the point of view of architecture and archaeology.

28. The temple of Sri Rameswaraswamy is a major Muzrai institution and is covered by the Protected Monuments Act of 1951. The temple is said to have been constructed during the time of Chowdappa Naika, the founder of Keladi kingdom, who ruled between 1499-1513 A. D. and the temple must have been built in his last days before the capital was transferred to Ikkeri. The temple attracts visitors from all the parts of the country.

29. Beautiful pieces of carving on stone are found in the temple. The chief deity of the temple is Sri Rameswaraswamy. The temples of Goddess Parvathi and Sri Veerabhadraswamy are also located in the same premises. Brahmin priests offer worship in the temples of Sri Rameswaraswamy and Goddess Parvathi and a Lingayat priest offers worship in the temple of Sri Veerabhadraswamy.

30. An extract from the Annual Report of the Mysore Archaeological Department for the year 1932 relating to the above-mentioned temples is given in Appendix II.

31. The management of the temple vests with a committee of Trustees. The temple has properties in the villages of Keladi, Belur, Masur, Shiravala and Beleyur. The details of the different kinds of lands are given below:—

Sl. No.	Name of village	Extent of land in acres		
		Dry A. G.	Wet A. G.	Garden A. G.
1.	Keladi	106 39	155 10	0 11
2.	Belur	12 38	75 10	..
3.	Masur	19 07	80 29	..
4.	Shiravala	1 18	8 00	..
5.	Beleyur	..	3 34	..
Total ..		140 22	323 03	0 11

32. The lands are leased out and most of the cultivators are Deevas. Two Muslim families of Hallibail are also cultivating the lands. The income of the temple per year is given below :

Sl. No.	Name of village	Rent per year		Number of cultivators
		Paddy	Cash	
		Pals. Srs.	Rs. P.	
1.	Keladi	293-66	110 53	26
2.	Belur	225-75	20 00	26
3.	Masur	148-14	15 00	27
4.	Shiravala	22-30	..	5
5.	Beleyur	..	150 00	1
Total ..		689-85	295 53	85

33. The temple lands are cultivated by 85 families and the rent is paid both in cash and in kind. The temple spends 373 pallas and 40 seers of paddy and Rs. 3,015.34 per year, the details of which are as follows :

	In kind (paddy)		Rs. P.
	Pallas	Seers	
1. Expenditure towards day to day expenditure ..	72-00		628 00
2. Expenditure on special occasions ..	11-00		1,306 00
3. Expenditure on the temple staff ..	290-40		..
4. Land Revenue ..	..		436 34
5. Miscellaneous expenses ..	..		645 00

34. Everyday pooja is offered in the temples both in the morning and evening. The car festival of Sri Rameswaraswamy generally falls in March (*Phalguna*) every year. Devotees from the neighbouring villages attend the festival. About 2 decades ago, the car festival used to be celebrated on a grand scale and it used to attract a big congregation of about 4,000, whereas now it does not exceed about 2,000. Many business people used to stay in the village for several days in the olden days and turn out good business. The business turned out now is nominal. The reason for a small gathering is evidently due to the fact that the villagers now-a-days go to the towns more frequently than before and therefore do not find it necessary to make purchases during the car festival, instead of at Sagar which is quite near.

35. During the festival, food is served for 3 days to all the people that assemble. The Brahmins living in

Keladi seeme which comprises 18 villages mainly contribute towards the expenses in proportion to the extent of garden held by each household.

36. On the third day after the car festival *Dhoothara theru* (car festival of the servants) takes place, in memory of the two Harijans who sacrificed their lives for their master, who got the treasure for building up the empire. The idols of the two servants *Yedava* and *Murari* are taken out in procession twice a year.

37. The deity of Sri Rameswaraswamy is taken out in procession in the night of full-moon days for six months in a year (October to March).

38. Besides Sri Rameswaraswamy temple there are 5 other temples, one Jain Basthi and a Muslim Prayer Hall in the village. The names of the temples and chief deities are :

Names of temples	Chief deity
1. Anjaneyaswamy temple ..	Anjaneya.
2. Gopalakrishna ..	Gopalakrishna.
3. Thirumalaswamy ..	Thirumala.
4. Bhoothana gudi ..	..
5. Mari gudi ..	..

39. Every day in the afternoon pooja is offered in the temples of Anjaneyaswamy, Gopalakrishnaswamy and Thirumalaswamy by Brahmin priests who are paid for the services rendered by them.

40. The villagers visit the *Bhoota Sthana* once a year and offer worship. Likewise they also worship at the Maramma temple occasionally. The Maramma festival is held once in 3 years. Till 1952 animal sacrifice mainly of sheep, goats or pigs was being offered and the practice was later on discontinued at the instance of Sri Sridhara Swamiji who during his camp at Keladi pleaded for its discontinuance.

41. The members of the Jain household offer worship in the Basthi. The Muslim Prayer Hall is used by the Muslims of the village every year for three days during Moharum. They go to the Mosque at Sagar for their weekly prayer and when it is not possible to do so, they offer prayers in a private land near their hamlet.

42. The temples of Ganapathi and Eswara are located at Harogoppa and pooja is performed every day by a Brahmin priest. The villagers, particularly Haviks offer 'kanike' in these temples. The temple has small extents of land and the income derived from the lands is utilised by the priest.

Festivals

48. The festivals observed in the village are given below :

Gowri and Ganesha Festival :

This festival is celebrated on the third and fourth days of the month *Bhadrapada* (usually in September). This festival is observed by almost all the castes in the village. The idols of Ganesha and Gowri are worshipped. The only Jain family of the village also observes this festival on a grand scale.

Ugadi :

This is the New Year Day observed by all Hindus and it falls on the first day of the month *Chaitra* (March or April). This is a day of rejoicing and on this day the villagers take oil bath, wear new clothes and after performing special pooja enjoy a sumptuous feast. Tender margosa leaves mixed with jaggery are offered to God as *naivedya* during pooja and later on it is taken as *prasadam*. The combination of bitter neem leaves and the sweet jaggery is a reminder to everyone that life is a mixture of happy and unhappy events and should therefore be faced with courage and confidence by discharging one's duty properly but leaving the result of the action to be decided by God. Some of the villagers assemble in the temple and the New *Panchanga* (Almanac) is read by the local purohit.

Basavana Amavasya :

This festival is observed by the Hindus to worship Basava and it is celebrated on the new-moon day of *Jyesta* (June). Some of the Brahmins make the idol of Basava out of clay and worship it.

Kode Amavasya :

This festival is celebrated by most of the people on the new-moon day of *Ashada* (July). *Kode* means umbrella. Some persons present umbrellas to their sons-in-law on the occasion (*Kode Amavasya*).

Nagara Panchami :

This festival is celebrated by most of the villagers on the fifth day in the month of *Sravan* (August). Naga or the cobra God is worshipped during this festival. Fried bengalgram dal, greengram, fried rice and til are mixed with jaggery and offered to the cobra God.

43. The temple of Nagamma is located in a private house in the hamlet of Teravinakoppa. This temple is famous in the neighbouring villages also. Devotees visit the temple in large numbers on Tuesdays and Fridays. The income got from the temple, by way of offering from the devotees, is utilised by the household for purchasing the necessary articles required for the pooja and for feeding the devotees who halt in the village.

44. The temple of Lakshminarayanawamy is located in Bandagadde hamlet. It is a private temple maintained by a Havik family and it was established in 1959. Pooja is offered every day both in morning and night.

45. The temple of Sri Revana Siddheswaraswamy is located in the premises of Keladi-Hiremutt at Bandagadde and it is managed by the Hiremutt from the income of its property.

46. The Lingayats of Keladi as well as of neighbouring villages owe allegiance to this Mutt. The particulars of lands held by the Mutt are as follows :

Sl. No.	Name of village	Dry A. G.	Wet A. G.	Garden A. G.	Other property
1.	Keladi ..	85 29	116 09	10 13	
2.	Kandigere ..	..	6 34	..	3 buildings situated in Keladi, Sagar and Sorab.
3.	Hesare (Sorab taluk)	..	13 11	..	
4.	Hole katte (Sorab taluk)	14 23	2 25	..	
Total ..		100 12	128 39	10 13	

The followers of this Mutt are residing in the neighbouring villages in large numbers. It is said that the Mutt was established during the regime of Channammaji in the Keladi kingdom. The royal family used to halt in the Mutt during their visit to Keladi after the capital was transferred to Ikkeri and later on to Nagar. The management of this Mutt has now been taken over by the Government at the instance of the devotees who had levelled allegations against the Swamiji of the Mutt.

47. The Durgi temple at Keladipura is visited by the villagers. A fair is held every year in this hamlet and devotees offer worship. Animal sacrifice is not resorted to in the premises of the temple.

Upakarma .

The festival is observed by Brahmins and Sonégars on the full-moon day in the month of *Sravan* (August). Family deities are worshipped and new sacred threads are worn. Extra dishes are prepared for the meal.

Astami Festival :

Astami festival is observed by Brahmins, Madivalas and Sonégars. Three different festivals of Astami are celebrated during Bhadrapada on different days and they are known as *Thali Astami*, *Hathi Astami* and *Yele Astami*.

Thali Astami is celebrated on the eighth day of the month *Bhadrapada* (September and October). An idol of goddess Lakshmi is got prepared and worshipped every year. This idol is tied to the *thali*. Every year a new idol is added to the *thali*.

Hathi Astami is celebrated on the seventh and eighth days of *Bhadrapada*. *Hathi* means cotton. A small quantity of cotton is worshipped in the temple. Cotton is considered to be the goddess of wealth. Yarn is taken out of this cotton and worshipped at home on the next day.

Yele Astami :

Some of the villagers worship cotton yarn instead of cotton in the temple and the same is taken home and worshipped on the next day, as it is believed to represent the goddess of wealth. The pooja is followed by a feast when varieties of dishes are prepared.

Pithru Paksha :

This is observed on one of the convenient days during the dark fortnight of *Ashvaja*. Madivalas, Adikarnataks and Brahmins observe this festival by feeding some people and offering 'dakshina' in memory of their ancestors. Deevas do not observe this festival.

Navarathri :

Navarathri or *Dasara* is observed by Brahmins, Viswakarmas and Adikarnataks. Lakshmi, goddess of wealth is worshipped during this festival. Some of the Brahmins observe the festival for 10 days and some others for 3 days. The eighth day is observed as *Durgastami*, the ninth as *Mahanavami* and the final day as *Vijayadashami*. On the *Mahanavami* day the Viswakarmas worship their tools. The Adikarnataks also observe this festival on the ninth day.

Bhoomi Hunime :

This festival is observed by members of almost all castes. Earth is worshipped on this day. This festival falls on the full-moon day of *Ashvija* (October). Varieties of sweets and other items of food are prepared and the same is taken to the cultivating fields and offered to the goddess Earth.

Deepavali :

Deepavali also known as *Dodda Habba* (big festival), is observed during the month of *Karthik* (November) by all the castes in the village.

Brahmins observe this festival for three days. On *Padya* they worship *Balindra*. Cows are worshipped by all during this festival and Lakshmi, the goddess of Wealth, is also worshipped. Special worship is offered in the temples on that day.

Maha Shivarathri :

Maha Shivarathri is observed by people of all castes in the month of *Magha* (February). Many fast on this day and worship Shiva in the night.

Champa Shasti :

Brahmins and Sonégars observe this festival during the month of *Margashira* (December) when *Tulasi* or *Brindavan* is worshipped. The *Brindavan* is illuminated in the night while offering worship.

Festivals observed by all the sections of the village are *Mari Habba* and the car festival of Sri Rameswaraswamy.

Mari Habba :

Mari Habba is observed once in 3 years by all the villagers. Idol of goddess Marikamba made out of wood is installed in the Marikamba temple and worshipped for 3 days. On the third day the idol is taken in a procession round the village and left outside the village. Animal sacrifice which was very common is not resorted to for the last 12 years. Devotees offer varieties of flowers, fruits and other items of food while worshipping the deity.

49. The car festival of Sri Rameswaraswamy referred to already is one of the important festivals in the village and people of all castes take part in the celebrations. This festival is celebrated in the month of *Phalguna* (March).

50. The important festivals observed by Muslims of this village are *Ramzan*, *Bakrid* and *Moharum*.

Ramzan :

During the month of *Ramzan*, the eighth month of Mussalman year, the Muslims do not take food during day time. They spend day and night on meditation. They take food at about 3 A.M. On the last day of the month they break their fast and offer prayers in the morning at the *Idgah*, a special place of worship and at the close of the service, the members of the congregation embrace each other. Later they participate in feast and merriment.

Bakrid :

This festival is observed on the ninth day of the month called *Zilhaj* to commemorate Abraham's willingness to sacrifice his son Ismail. It is one of the important Muhammadan festivals.

Moharum :

The festival is observed during the month of *Moharum*, the first month of the Musalman year and it lasts for 10 days. It is observed to commemorate the martyrdom of Ali and of Hassan and Hussain. For nine days during nights funeral elegies are sung. On the tenth day, the Day of Martyrdom, small tombs intended to be those of the martyrs are taken in procession to an open place near a tank or river and *Fatiha* is recited. On this day food is cooked in every house and after offering prayers in the name of martyrs, it is distributed to friends or given in charity.

Village Organisation*Inter-hamlet relation :*

51. There are six hamlets in the village, viz., Hallibail, Theravinakoppa, Gaddemane, Harogoppa, Bandagadde and Keladipura. The relationship between the residents of the different hamlets is cordial.

52. Hallibail is inhabited by only Muslims. Chowdappa Naika, the founder of Keladi Kingdom, is said to have lived in this hamlet. It is possible that the palace and the main portion of Keladi was located round about this hamlet. The two platforms constructed in memory of the two village servants Yedava and Murari are also found very near this hamlet. Most of the inhabitants of this hamlet live by selling fish, fuel, etc. The people of this hamlet have their friends and relations at Sagar

which they visit almost every day in connection with their petty trade. For them Sagar is therefore more important than Keladi.

53. The people of this hamlet, being mostly engaged in petty trade in the neighbouring villages do not have much opportunity to mix freely with those residing in the other hamlets. They go out of their houses in the morning and return home only in the night. The *Moharum* festival is celebrated in the main village and the other villagers also co-operate.

54. Kottevokkaligas live in Theravinakoppa. Their main occupation is now cultivation. Formerly they were engaged in tying *kottes* in the arecanut gardens at Harogoppa, Bandagadde and other neighbouring villages. They have given up this work at present. There are only 4 houses of Brahmins and Viswakarmas in Gaddemane which is close to Theravinakoppa.

55. In the hamlets of Harogoppa and Bandagadde there are arecanut gardens and the owners of the gardens along with agricultural labourers live in this area. The hamlet of Keladipura is located at a distance of nearly 2 miles from the main village. The residents of this hamlet depend upon the cultivation of lands of the Hiremutt of Bandagadde and the lands located in the adjoining villages. All these hamlets have been in existence from very ancient time.

56. The hamlets of Hallibail, Harogoppa and Bandagadde are by the side of the road, whereas Gaddemane, Theravinakoppa and Keladipura are situated a little to the interior. No regular road connects the hamlets of Gaddemane and Theravinakoppa with the other parts of the village. A road connects Keladipura with the main village.

57. The retail provision shops and Post Office located in the main village serve the people of all the hamlets. The school-going children of Harogoppa attend the school at Keladi and those of Bandagadde attend the school at Beleyur a neighbouring village. A primary school has been newly started in Keladipura.

58. The Co-operative Society is located in the hamlet of Bandagadde. Attempts are being made to construct a building for the society. The residents of the main village want to have it in the main village, whereas the residents of Bandagadde and Harogoppa want the same in a site situated between these two hamlets.

59. The temple of Sri Rameswaraswamy is located in the main village. The *Shanubhogh* and the Brahmin priest are also put up in the main village. Hence people from the other hamlets visit this place frequently. Harogoppa is very close to the main village, only an arecanut garden separating these two places. The residents of the hamlets of Bandagadde and Harogoppa are more prosperous than others as most of the garden owners live in these hamlets.

60. The hamlets are independent units for certain social functions. Minor disputes between members of a hamlet are decided by the leaders residing in that hamlet and only rarely do the others intervene. Important community festivals are observed by the residents of all hamlets joining together. The residents of Harogoppa, Bandagadde and the main village who are more influential than others, often emphasise the importance of their own hamlets whenever location of public places like school, post office, etc., come up for consideration, but such an attitude does not affect the mutual regard which they have for each other and the cordial relationship which exists between them.

Caste Panchayat

61. The importance of the Caste Panchayat is now on the wane. There are Caste Panchayats among most

of the communities consisting of a few elders. But they are mere ornamental heads at present and members of the younger generation exhibit an attitude of indifference to the advice given by them. On the occasions of marriage and all important social functions, the members of Caste Panchayat are shown respect. They also decide minor disputes between members of their respective castes.

Statutory Panchayat

62. The jurisdiction of Keladi Panchayat constituted in 1960 extends over the main village and all the six hamlets. 13 members have been elected to the Panchayat and of these, two are members of scheduled castes and two are ladies. Out of the remaining 9 members, 6 are Brahmins, 2 are Deevas and one is a Jain. All the above 9 members are cultivators. Both the Adikarnataka members have agricultural labour as principal occupation and one of them is cultivating a small piece of land taken on lease. Of the two lady members, one is a Brahmin and the other is a Jain.

63. One of the members is the village *Shanubhog* and another is the Secretary of the Service Co-operative Society. Most of the members of the Panchayat belong to the high income group.

64. The following table shows the statement of income and expenditure of the Panchayat for the year 1961-62:

INCOME		EXPENDITURE	
	Rs. P.		Rs. P.
1. Balance carried over from the previous year	826 00	1. Expenditure on staff	74 00
2. Government grant	100 00	2. Expenditure on Developmental activities	..
3. Share of Land Revenue	826 00	3. Expenditure on Civic and Municipal Functions	74 00
4. Donations and Contributions from the <i>Muzrai</i> Funds	630 00	4. Purchase of Furniture	197 00
5. Realised by disposing the old Radio	39 00	5. Stationery	140 00
6. License Fee	38 00	6. Electric Light charges, etc.	338 00
7. Compulsory Taxes	899 00	7. Construction & repairing roads	385 00
8. Transfer from old	716 00	8. Contributions	169 00
			Rs. P.
		(i) Badminton Tournament	100 00
		(ii) Training Centre	10 00
		(iii) Relief	47 00
		(iv) Education	12 00
		9. Others	17 00
		10. Closing Balance	2,680 00
TOTAL	4,074 00	TOTAL	4,074 00

65. The main sources of income are from Land Revenue grant, donation from *Muzrai* funds and houses tax, etc. There is scope for increasing the revenue if the Panchayat so desires.

66. On the expenditure side it is seen that the main items are towards lighting and repair of roads. The main village as well as the hamlets of Harogoppa and Bandagadde are provided with street lights. The Panchayat had a closing balance of Rs. 2,680 on 31st March 1962.

67. It is seen that during 1961-62 the work turned out by the Panchayat was quite nominal. The Panchayat has not bestowed adequate attention on civic matters like village sanitation. The Panchayat has not carried out repairs of the school building which is in a dilapidated condition. It is not maintaining either a radio set or a reading room. There are no facilities for recreation in the village. It is thus seen that there is scope for the Panchayat to function more effectively and this is possible only if the members take more earnest interest in its working and adopt a more co-operative attitude towards one another.

68. From the observation of the expenditure statement it is observed that no amount is spent on developmental activities. Rs. 385 spent on construction and repairing of roads is negligible. The electric light charges for the year amount to Rs. 338. The main village and the hamlets of Harogoppa and Bandagadde are provided with electric street-lights. The next important item of expenditure is on stationery, furniture, etc. The Panchayat has contributed Rs. 100 towards a badminton tournament held in the village and Rs. 47 to the Famine Relief Fund. The expenditure on staff is Rs. 74. The secretary is a new person and he has to undergo the training prescribed for the post. The expenditure on staff will increase in future when a full-fledged secretary takes charge and the number of staff members increase.

69. No voluntary organisation like the Youths' Club, library, etc., exists in the village.

Reform Measures

Family Planning

70. There is a Family Planning clinic in the hospital at Sagar. The staff attached to the clinic have carried on propaganda in the village in respect of Family Planning and as a result of it, 14 persons in the village have undergone vasectomy. Most of these persons belong to the higher income groups among Haviks. The initial response which has been good seems to pave way for securing more satisfactory results in due course.

71. Though prohibition is in force, violation of the rules by a few members is detected occasionally by the Enforcement Staff and those who are guilty are dealt with under Law. The preparation of illicit liquor is not altogether absent.

72. The Landlords are not likely to be affected in the matter of ceiling by the proposed Land Reform measures. But the tenants would be benefited by the provisions relating to the fixation of fair rent. Both the landlords and tenants are vaguely aware of the impending changes.

73. With regard to the work done under the National Extension Scheme, except in the matter of the spread of improved seed, in other respects there has not been any spectacular achievement. The benefit which they derive from the application of fertilisers is being slowly realised. Though there are a few improved farmers, in the village as a whole, agriculture is still carried on mostly on traditional lines. In the matter of arecanut cultivation, however, the cultivators possess abundant practical knowledge.



CHAPTER V

CONCLUSION

Keladi, a place of historical importance, occupies an important place in the tourist map of Mysore State. The nearness of the Western Ghats and the fine vegetation which grows in and around the village add in no small way to the grandeur of the scene. Being situated in the region where the world famous beauty spot of Jog Falls and the two great Projects, Mahatma Gandhi Hydroelectric Project and the Sharavathy Project exist, a traveller who sojourns in this region will be amply rewarded by including in his itinerary a visit to Keladi, which with monumental temple of Sri Rameshwaraswamy is associated with the Rulers of Nayak dynasty. The social fabric of the people as revealed by their diverse customs and practices is colourful and presents a picture of unity in diversity. The absence of tension in the village and the cordial inter-hamlet relationship are typical of the harmonious atmosphere which is generally observed in a Malnad village. The stream of ancient culture flows in all its serenity. But the impact of modern Science has not been felt by the people in the field of agriculture which is the principal occupation for the vast majority of cultivators. Arecanut cultivation has been developed as an art and the owners of the arecanut gardens both by virtue of the good yield and the prevailing high price are generally in affluent position. If the same enthusiasm has not been evinced by the cultivators of Paddy crop which is the main food crop in the village, want of proper effort is also one of the main reasons apart from the geographical and climatic factors which stand in the way of both intensive and extensive cultivation. The village was surveyed in 1941 and the present survey conducted after 20 years shows that there has been no increase in the yield per acre of Paddy in spite of the fact that the village is included in the N. E. S. since 1959. The present survey also shows that during the last 2 decades it is mainly the owners of arecanut gardens who have

been able to acquire more landed property and other economic resources thus improving their economic condition.

2. There are many fields in which the village has to register progress to conform to the standard of an ideal village. The local Service Co-operative Society is doing good work but there is scope as well as need for engaging itself in more varied activities which are essential for the prosperity of the cultivators and also to include in its fold all those who are not members with a view to protect them from the clutches of unscrupulous money-lenders and to serve them effectively. The survey also shows that the working of the Village Panchayat has been far from satisfactory. There is immense need for the emergence of effective leadership and the association of young and educated persons with the activities of the Panchayat. It is also desirable that those who are model agriculturists should enthuse others in all possible ways by being inside the Panchayat and such other village organisations than by merely working from outside.

3. The social awareness of the people with regard to the various legislative and reform measures have been referred to in the body of the report. The Land Reform measures are likely to benefit the tenants so far as they relate to the fixation of fair rent. As compulsory education has come into force there is bound to be progress in the field of literacy with all the advantages which accrue therefrom. But there is no gainsaying that a spectacular achievement in the economic sphere will be rendered possible only when the outlook of the people undergoes a revolutionary change and they are determined to work hard for their own progress and to get the maximum benefit from the natural resources of the place availing themselves of the services which public institutions afford them.

TABLES

TABLE I
Area, Houses and Population

Area in		Density per sq. mile	Number of Houses	Number of Households	Population		
Acres	Hectares				Persons	Males	Females
1	2	3	4	5	6	7	8
3670	1485	318	250	347	1815	967	848

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	
			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
1815	967	848	148	139	165	131	118	102	69	66	69	68	63	73	64	56	104	84	101	81	66	48	..	..

TABLE III
Size and Composition of Households

Total No. of Households	Size of Households														
	Single member			2-3 members			4-6 members			7-9 members			10 members and above		
	House- holds	Males	Females	House- holds	M	F	House- holds	M	F	House- holds	M	F	House- holds	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
347	36	27	9	78	103	93	122	314	285	80	330	287	31	193	174

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

Religion	Caste	Sub-Caste	Number of households	Population		
				Persons	Males	Females
1	2	3	4	5	6	7
HINDU	Deeva	..	93	620	328	292
	Harijan	Channayya Cheluvadi	45 33	213 120	107 66	106 54
	Brahmin	Havik	47	255	123	132
		Smartha	7	51	30	21
		Badaganadu	1	11	4	7
	Uppara	..	17	53	31	22
	Vokkaliga	Balasabari	2	6	2	4
		Kotte Vokkaliga	8	44	23	21
		Namadhari Gowda	3	24	10	14
		..	13	70	35	35
	Viswakarma	..	9	46	28	18
	Madivala	..	8	22	16	6
	Devadiga	..	7	17	11	6
	Mogeyar	..	7	27	19	8
	Bant	..	6	43	23	20
	Banajiga	..	5	18	9	9
	Koraga	..	4	10	4	6
	Lingayat	Panchamasale	2	16	12	4
	Male	..	2	6	4	2
	Poojari	..	2	9	5	4
JAIN	Digambara	..	1	11	8	3
	Shaik	..	18	93	50	43
	Pathan	..	3	16	11	5
Total			347	1,815	967	848

TABLE V
Scheduled Castes and Scheduled Tribes

	Scheduled Caste				Scheduled Tribe			
	No. of households	Persons	Males	Females	No. of households	Persons	Males	Females
	1	2	3	4	5	6	7	8
Harijan	78	333	173	160	..	..	..	..

TABLE VI
Age and Marital Status

[illegible]

TABLE VII
Education

[illegible]

TABLE VIII
Workers and Non-Workers by Sex and Broad Age-Groups

Age-Group	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	1815	967	848	866	536	330	949	431	518
0-14	803	431	372	46	27	19	757	404	353
15-34	528	265	263	435	249	186	93	16	77
35-59	370	205	165	317	205	112	53	..	53
60 & over	114	66	48	68	55	13	46	11	35

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

Sl. No.	Name of Occupation	Age-Groups							
		0-14		15-34		35-59		60 & above	
		Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
1 Cultivation		5	2	39	33	43	14	18	..
2 Cultivation and Agricultural Labour		5	6	39	53	23	29	4	3
3 Cultivation and Livestock Rearing		..	..	12	2	9	2	1	..
4 Cultivation and Household Industry		1	1	20	22	16	5	7	..
5 Cultivation and Trade		..	..	3	..	2	..	..	..
6 Cultivation and Transport		1	..	22	..	2	..	..	..
7 Cultivation and other Services		1	..	4	3	14	..	..	..
8 Agricultural Labour		6	7	66	51	55	46	12	6
9 Agricultural Labour and Cultivation		..	..	6	11	9	4	4	..
10 Agricultural Labour and Household Industry		..	..	3	4	..	1	1	1
11 Agricultural Labour and Trade		..	..	..	..	..	1	..	..
12 Agricultural Labour and Other Services		..	..	1	..	1	..	..	..
13 Livestock Rearing		7	3	3	2	..	1	..	..
14 Household Industry		..	..	4	..	5	1	2	1
15 Household Industry and Cultivation		..	..	..	..	..	..	1	..
16 Trade		..	..	5	..	5	..	..	..
17 Trade and Agricultural Labour		..	..	2	1	1	1	..	..
18 Trade and Other Services		..	..	1	..	1	..	..	..
19 Other Services		1	..	11	1	12	2	4	1
20 Other Services and Cultivation		..	..	2	..	3	1	1	..
21 Other Services and Agricultural Labour		..	..	..	..	1	1	..	1
22 Other Services and Livestock Rearing		..	..	1	..	..	..	..	..
23 Other Services and Household Industry		..	..	1	..	..	..	..	..
24 Hotel Keeping		..	..	4	3	3	3	..	..
Total		27	19	249	186	205	112	55	13

TABLE X
Non-Workers classified by Sex, Broad Age-Groups and Activities

Sl. No.	Activity	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	10
1 Dependents		255	279	5	13	..	6	11	22
2 Students		148	64	11	..	..	..	..	..
3 Houseworkers		..	10	..	62	..	44	..	12
4 Remittance Receivers		..	..	..	1	..	2	..	..
5 Beggars		..	..	..	..	..	1	..	1
6 Blind men		1	..	..	1	..	..	..	..
Total		404	353	16	77	..	53	11	35

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

Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with five rooms and more	
			No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
347	576	1815	6	17	168	665	140	894	20	147	8	54	1	7	4	31

TABLE XII

Households engaged in Cultivation, Industry, Business and Other Occupations

Occupations	Total Number of households	Total Number of Persons			Number of Gainfully Employed Persons		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
Cultivation only	29	178	89	89	51	40	11
Cultivation and Agricultural labour	34	186	88	98	102	50	52
Cultivation, Agricultural labour and Livestock Rearing	5	32	20	12	23	15	8
Cultivation, Agricultural labour and Household Industry	11	89	50	39	46	23	23
Cultivation, Agricultural labour and Transport	1	8	3	5	4	2	2
Cultivation, Agricultural labour, Other Services and Household Industry	1	9	4	5	4	2	2
Cultivation and Livestock Rearing	29	181	101	80	69	51	18
Cultivation and Household Industry	9	74	40	34	32	20	12
Cultivation, Household Industry and Livestock Rearing	4	34	22	12	18	13	5
Cultivation, Household Industry and Transport	3	27	16	11	13	9	4
Cultivation and Trade	3	20	12	8	6	5	1
Cultivation, Trade and Household Industry	1	12	6	6	7	3	4
Cultivation and Transport	13	100	53	47	55	30	25
Cultivation Transport and Household Industry	6	53	31	22	24	16	8
Cultivation and Service	13	84	40	44	22	19	3
Cultivation and Hotel-keeping	1	7	3	4	1	1	..
Agricultural labour only	105	346	189	157	226	126	100
Agricultural labour and Cultivation	10	56	26	30	29	17	12
Agricultural labour, Cultivation and Household Industry	1	5	2	3	4	2	2
Agricultural labour and Livestock Rearing	1	3	2	1	3	2	1
Agricultural labour and Household Industry	5	18	9	9	12	6	6
Agricultural labour and Trade	3	18	9	9	5	2	3
Agricultural labour and Other Services	3	22	12	10	11	7	4
Household Industry only	6	29	17	12	9	9	..
Household Industry and Cultivation	1	8	3	5	1	1	..
Household Industry and Agricultural labour	1	5	1	4	2	1	1
Household Industry and Livestock Rearing	1	3	1	2	2	2	..
Trade only	9	45	24	21	10	9	1
Trade and Cultivation	3	22	12	10	3	3	..
Trade and Agricultural labour	2	13	7	6	6	5	1
Trade and Household Industry	2	13	8	5	4	4	..
Service only	18	52	31	21	21	21	..
Service and Cultivation	3	21	15	6	8	6	2
Service and Agricultural labour	2	8	2	6	3	1	2
Hotel-keeping only	5	29	17	12	15	9	6
Non-gainfully Employed Persons	3	5	2	3	..	..	..
Total	347	1,815	967	848	851	532	319

TABLES

TABLE XIII

Type of Industry run by the Households

Type of Industry	Total No. of households	Households having household Industry as a primary occupation						Households having household Industry as a subsidiary occupation					
		No. of house- holds	Persons engaged in industry		Total persons in households mentioned in Col. 3		No. of house- holds	Persons engaged in industry		Total persons in households mentioned in Col. 8			
			Males	Females	Males	Females		Males	Females	Males	Females		
1	2	3	4	5	6	7	8	9	10	11	12		
Gur Making	35	..	..	..	..	..	35	76	50	168	128		
Goldsmithy	7	7	9	..	17	18	..	..	..	..	..		
Tinker	2	..	..	..	..	..	2	2	..	8	5		
Basket making	5	..	..	..	..	..	5	6	4	9	9		
Blacksmithy	2	2	3	..	3	4	..	..	..	..	..		
Bee-keeping	1	..	..	..	..	..	1	1	..	3	4		
Total	52	9	12	..	20	22	43	85	54	188	146		

TABLE XIV

Type of Business run by the Households

Type of Business	Total No. of households	Households having business as a primary occupation					Households having business as a subsidiary occupation				
		No. of house- holds	Persons engaged in business		Total persons in households mentioned in Col. 3		No. of house- holds	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
Sale of Fuel	9	8	10	..	26	18	1	1	..	5	4
Sale of Fish	6	5	5	..	15	16	1	1	..	2	1
Retail Shop	3	1	1	..	4	4	2	3	..	8	5
Sale of Vegetables	2	..	..	..	..	..	2	1	1	7	3
Sale of Manure	1	..	..	..	..	..	1	..	1	2	3
Sale of Coffee powder	1	..	..	..	..	..	1	1	..	1	1
Total	22	14	16	..	45	38	8	7	2	25	17

TABLE XV

Diet

Community	Total No. of households in each community	Households taking							
		One meal a day		Two meals a day		Three meals a day		More than three meals a day	
		Adults	Children	Adults	Children	Adults	Children	Adults	Children
1	2	3	4	5	6	7	8	9	10
HINDU-Deeva	93	..	..	9	1	84	76	..	..
Harijan	78	..	..	57	..	21	78	..	..
Brahmin	55	3	..	52	43	..	..	..	..
Uppara	17	..	..	4	1	13	7	..	..
Vokkaliga	13	..	..	7	..	6	11	..	..
Viswakarma	13	..	..	13	7	..	1	..	..
Madivala	9	..	..	5	1	4	6	..	..
Devadiga	8	..	..	7	1	1	2	..	..
Mogeyar	7	..	..	4	..	3	1	..	..
Bant	7	..	..	4	2	3	1	..	..
Banajiga	6	..	..	5	3	1	..	..	..
Koraga	5	..	..	..	..	5	4	..	..
Lingayat	4	..	..	4	2	..	..	..	..
Male	2	..	..	2	2	..	..	..	..
Poojari	2	..	..	..	..	2	1	..	..
Hajama	2	..	..	1	1	1	..	..	..
Kotari	1	..	..	1	..	..	..	..	..
Gowda Saraswath	1	..	..	1	..	..	..	..	..
Seregara	1	..	..	1	1	..	..	..	..
Balegara	1	..	..	..	..	1	1	..	..
JAIN	1	..	..	1	1	..	..	..	..
MUSLIM	21	..	..	21	20	..	..	..	..
Total	347	3	..	199	86	145	189	..	..

TABLE XVI

Staple Diet and Food Habits of Communities

Community	No. of households	Households taking					Vegetarian	Non-Vegetarian
		Rice	Ragi	Rice and Ragi	Jowar	Wheat		
1	2	3	4	5	6	7	8	9
HINDU-Deeva	93	93	..	..	..	..	..	93
Harijan	78	78	..	..	..	..	..	78
Brahmin	55	55	..	..	..	..	55	..
Uppara	17	17	..	..	..	..	..	17
Vokkaliga	13	13	..	..	..	..	..	13
Viswakarma	13	13	..	..	..	..	13	..
Madivala	9	9	..	..	..	..	..	9
Devadiga	8	8	..	..	..	..	..	8
Mogeyar	7	7	..	..	..	..	..	7
Bant	7	7	..	..	..	..	1	6
Banajiga	6	6	..	..	..	..	..	6
Koraga	5	5	..	..	..	..	..	5
Lingayat	4	4	..	..	..	..	4	..
Male	2	2	..	..	..	..	..	2
Poojari	2	2	..	..	..	..	..	2
Hajama	2	2	..	..	..	..	..	2
Kotari	1	1	..	..	..	..	..	1
Gowda Saraswath	1	1	..	..	..	..	..	1
Seregara	1	1	..	..	..	..	..	1
Balegara	1	1	..	..	..	..	1	..
JAIN	1	1	..	..	..	..	1	..
MUSLIM	21	21	..	..	..	..	..	21
Total	347	347	..	..	..	..	75	272

TABLE XVII
Distribution of Households by Occupation, Income and Number of Persons

Principal Occupation	Total number of households	Income Group						Total number of members in households mentioned in Col. 2	Age-Group							**Number of adult equivalent males per household	Number of gainfully employed persons	Number of gainfully employed persons per household
		Less than Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 +	Males above 14 years		Females above 14 years	Males and females 10-13 years	Males and females 6-9 years	Males and females 1-5 years	Males and females less than 1 year					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17		
Cultivators of owned lands	79	..	4	2	5	68	509	140	141	67	75	72	14	5.08	221	2.80		
Cultivators of lands taken on lease	84	..	..	8	13	63	585	168	158	51	89	101	18	4.69	276	3.29		
Agricultural Labour	128	11	46	38	23	10	468	171	135	40	43	65	14	2.96	291	2.27		
Household Industry	9	..	1	4	1	3	45	13	12	4	4	9	3	3.73	13	1.44		
"Others"*	47	1	9	9	10	18	208	60	51	21	29	34	13	3.33	65	1.38		
Total	347	12	60	61	52	162	1,815	552	497	183	240	281	62	4.31	866	2.50		

* "Others" include : Trade

.. 10 Households

Service

.. 34 Households

Non-workers

.. 3 Households

** Calculated according to Lusk's coefficient :

Males above 14 years of age

.. 1.00 Unit.

Females above 14 years of age

.. 0.83 Unit.

Males and females aged between 10-13 years

.. 0.83 Unit.

Males and females aged between 6-9 years

.. 0.70 Unit.

Males and females aged between 1-5 years

.. 0.50 Unit.

Children below 1 year

.. Nil.

KELADI

TABLES

TABLE XVIII
Average Annual Income per Household by Occupations

Principle Occupation	Total No. of households	Average annual income per household	Average annual income per adult equivalent male	Average annual income per household in the range of									
				No. of households Less than Rs. 300	No. of households Rs. 301-600	No. of households Rs. 601-900	No. of households Rs. 901-1,200	No. of households Rs. 1,201 +					
1	2	3	4	5	6	7	8	9	10	11	12	13	14
		Rs.	Rs.										
Cultivation of owned lands	79	3,648	718	..	..	4	562	2	780	5	1,041	68	4,107
Cultivation of lands taken on lease	84	1,861	397	..	..	..	..	8	800	13	1,094	63	2,154
Agricultural Labour	128	717	242	11	250	46	467	38	713	23	998	10	1,553
Household Industry	9	1,124	301	..	..	1	445	4	844	1	1,200	3	1,336
* "Others"	47	1,130	339	1	175	9	468	9	757	10	1,098	18	1,719

** "Others" include: Trade .. 10 Households.
Service .. 34 Households.
Non-Workers .. 3 Households.

TABLE XIX

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households					Households with a monthly income of									
	No. of Households	Expenditure per House- hold	Expendi- ture per equivalent adult male	Percentage of Total Expendi- ture	Rs. 25 & below		Rs. 26-50		Rs. 51-75		Rs. 76-101		Rs. 101 & above		
					No. of House- holds	Average Expendi- ture	No. of House- holds	Average Expendi- ture	No. of House- holds	Average Expendi- ture	No. of House- holds	Average Expendi- ture	No. of House- holds	Average Expendi- ture	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
Cultivation of Owned Lands															
Food : Cereals	79	Rs. P. 63.72	Rs. P. 12.54	19.65	..	..	4	Rs. P. 25.62	2	Rs. P. 29.17	5	Rs. P. 38.83	68	Rs. P. 68.81	
Non-cereals	"	32.34	6.37	9.97	..	..	"	9.58	"	18.75	"	13.00	"	35.50	
Drinks	"	13.32	2.62	4.10	..	..	"	6.04	"	10.83	"	2.83	"	14.59	
Fuel and Lighting	"	6.56	1.29	2.03	..	..	"	1.46	"	1.00	"	1.05	"	7.45	
House Rent & Repairs	"	13.66	2.69	4.22	..	..	"	0.31	"	..	"	0.50	"	15.82	
Clothing	"	23.14	4.45	6.97	..	..	"	5.15	"	11.25	"	9.33	"	25.56	
Travelling	"	10.71	2.11	3.30	..	..	"	0.42	"	..	"	0.58	"	12.37	
Recreation	"	0.73	0.14	0.23	..	..	"	..	"	..	"	..	"	0.85	
Education	"	6.26	1.23	1.93	..	..	"	0.04	"	..	"	0.50	"	7.23	
Other Miscellaneous Services	"	8.96	1.76	2.76	..	..	"	0.42	"	2.08	"	0.17	"	10.31	
Interest	"	5.74	1.13	1.78	..	..	"	1.46	"	..	"	1.95	"	6.44	
Rent	"	12.02	2.37	3.72	..	..	"	..	"	..	"	8.10	"	13.37	
Remittances	"	4.84	0.95	1.50	..	..	"	..	"	..	"	..	"	5.64	
Hired Labour	"	42.65	8.39	13.15	..	..	"	0.42	"	3.54	"	5.33	"	49.03	
Purchase for produc- tion	"	24.29	4.78	7.55	..	..	"	0.40	"	..	"	0.25	"	28.18	
Others	"	55.98	11.02	17.14	..	..	"	18.33	"	8.33	"	13.16	"	62.75	
Total	79	324.93	63.94	100.00	..	..	4	69.95	2	84.95	5	95.58	68	363.90	

KELADI

TABLES

Cultivation of Lands taken on lease

Food : Cereals	84	57.46	12.26	35.41	..	..	..	8	34.27	13	31.09	63	65.87
Non-Cereals	"	19.69	4.20	12.13	..	..	..	"	10.21	"	12.76	"	22.32
Drinks	"	2.72	0.58	1.71	..	..	..	"	0.63	"	3.26	"	2.89
Fuel and lighting	"	1.46	0.31	0.90	..	..	..	"	0.74	"	1.31	"	1.58
House rent & Repairs	"	1.21	0.26	0.74	..	..	..	"	0.13	"	0.32	"	1.53
Clothing	"	12.21	2.60	7.52	..	..	..	"	9.04	"	7.94	"	13.51
Travelling	"	0.84	0.18	0.51	..	..	..	"	..	"	..	"	1.12
Recreation	"	0.01	..	0.01	..	..	..	"	..	"	..	"	0.02
Education	"	1.68	0.36	0.65	..	..	..	"	0.01	"	0.38	"	1.36
Other Miscellaneous Services	"	1.33	0.28	0.81	..	..	..	"	0.14	"	0.48	"	1.65
Interest	"	1.46	0.31	0.90	..	..	..	"	1.51	"	0.38	"	1.52
Rent	"	27.55	5.85	16.97	..	..	..	"	12.92	"	16.79	"	31.86
Remittances	"	0.47	0.10	0.29	..	..	..	"	..	"	..	"	0.63
Hired labour	"	5.88	1.25	3.62	..	..	..	"	0.73	"	2.40	"	7.05
Purchase for Production	"	4.71	1.00	2.90	..	..	..	"	0.21	"	1.90	"	5.86
Others	"	24.23	5.17	14.93	..	..	..	"	10.42	"	15.61	"	27.76
Total	84	162.91	34.71	100.00	..	..	..	8	80.96	13	95.62	63	186.53

TABLE XIX--*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 Households	Expenditure per House- hold	Expendi- ture per adult male	Percentage of Total Expendi- ture	No. of House- holds	Average Expendi- ture	No. of House- holds	Average Expendi- ture	No. of House- holds	Average Expendi- ture	No. of House- holds
Agricultural Labour																
Food : Cereals		128	28.10	9.50	46.90	11	10.80	46	15.54	38	31.43	23	44.09	10	55.50	
Non-Cereals		"	9.64	3.26	16.09	"	4.49	"	5.97	"	10.79	"	13.95	"	17.92	
Drinks		"	0.59	0.20	0.98	"	..	"	0.51	"	0.76	"	0.47	"	1.50	
Fuel & lighting		"	0.78	0.26	1.29	"	0.42	"	1.00	"	0.67	"	0.69	"	0.74	
House rent and Repairs		"	0.37	0.13	0.62	"	0.04	"	0.37	"	0.34	"	0.70	"	0.50	
Clothing		"	3.70	1.25	6.17	"	1.51	"	2.76	"	4.69	"	7.84	"	13.38	
Travelling		"	0.39	0.13	0.64	"	..	"	0.12	"	0.12	"	0.80	"	1.67	
Recreation		"	..	..	..	"	..	"	..	"	..	"	..	"	..	
Education		"	0.33	0.11	0.55	"	..	"	0.02	"	0.01	"	1.70	"	0.17	
Other Miscellaneous Services		"	0.01	..	0.02	"	..	"	0.02	"	..	"	0.03	"	..	
Interest		"	0.03	0.01	0.05	"	..	"	..	"	..	"	0.20	"	..	
Rent		"	1.68	0.57	2.81	"	..	"	..	"	..	"	3.17	"	9.50	
Remittances		"	1.76	0.60	2.94	"	..	"	3.83	"	..	"	0.43	"	3.33	
Hired labour		"	0.05	0.02	0.08	"	..	"	..	"	..	"	0.15	"	0.29	
Purchase for Production		"	0.22	0.07	0.37	"	..	"	..	"	0.09	"	1.07	"	..	
Others		"	12.28	4.15	20.49	"	3.75	"	10.07	"	12.64	"	13.17	"	28.42	
Total		128	59.93	20.26	100.00	11	21.01	46	40.30	38	61.54	23	88.46	10	132.92	

KELAD

TABLES

Household Industry																
		9	39.36	10.55	45.50	..	..	1	20.83	4	37.56	1	29.20	3	51.39	
Food : Cereals	.	.	9	39.36	10.55	45.50	..	..	1	20.83	4	37.56	1	29.20	3	51.39
Non-Cereals	.	.	"	14.30	3.83	16.53	..	..	"	30.00	"	6.98	"	12.50	"	19.44
Drinks	.	.	"	4.82	1.29	5.57	..	..	"	..	"	6.88	"	4.18	"	3.89
Fuel and lighting	.	.	"	3.05	0.82	3.53	..	..	"	5.00	"	2.54	"	1.25	"	3.67
House rent and repairs	.	.	"	2.06	0.55	2.37	..	..	"	1.67	"	2.63	"	..	"	2.11
Clothing	.	.	"	8.82	2.36	10.20	..	..	"	8.33	"	4.85	"	5.00	"	15.56
Travelling	.	.	"	0.80	0.21	0.92	..	..	"	2.08	"	..	"	4.18	"	0.28
Recreation	.	.	"	0.07	0.02	0.08	..	..	"	..	"	0.15	"	..	"	..
Education	.	.	"	0.18	0.05	0.21	..	..	"	..	"	0.05	"	..	"	0.47
Other Miscellaneous Services	.	.	"	0.23	0.06	0.26	..	..	"	0.83	"	0.31	"	..	"	..
Interest	.	.	"	0.24	0.06	0.28	..	..	"	..	"	..	"	..	"	0.72
Rent	.	.	"	0.93	0.25	1.08	..	..	"	..	"	..	"	..	"	2.80
Remittances	.	.	"	..	..	..	..	..	"	..	"	..	"	..	"	..
Hired labour	.	.	"	0.09	0.02	0.10	..	..	"	0.83	"	..	"	..	"	..
Purchase for Production	.	.	"	..	..	..	..	..	"	..	"	..	"	..	"	..
Others	.	.	"	11.57	3.10	13.37	..	..	"	17.50	"	8.44	"	8.33	"	14.86
Total	.	.	9	86.52	23.17	100.00	..	..	1	87.67	4	70.33	1	64.64	3	115.19

TABLE XIX—concl'd.

Items of expenditure	All Households					Households with a monthly income of									
	No. of Households	Expenditure per Household	Expenditure per adult male	Percentage of Total Expenditure	Rs. P.	Rs. 25 & below		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & above	
						No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
*Others															
Food : Cereals	47	43.36	13.02	40.62	1	5.00	9	55.90	9	23.80	10	40.25	18	50.76	
Non-Cereals	"	16.01	4.81	15.01	"	2.08	"	6.76	"	11.81	"	14.92	"	24.12	
Drinks	"	7.69	2.31	7.20	"	4.17	"	4.03	"	3.80	"	7.38	"	11.83	
Fuel and lighting	"	2.09	0.63	1.94	"	0.42	"	0.77	"	1.00	"	2.03	"	3.41	
House Rent and Repairs	"	2.50	0.75	2.34	"	"	"	0.60	"	2.18	"	2.46	"	3.77	
Clothing	"	7.97	2.39	7.46	"	1.25	"	3.06	"	5.76	"	6.72	"	12.59	
Travelling	"	0.84	0.25	0.78	"	"	"	0.42	"	0.46	"	0.25	"	1.62	
Recreation	"	0.59	0.18	0.55	"	"	"	"	"	"	"	0.83	"	1.09	
Education	"	0.96	0.29	0.90	"	"	"	0.14	"	0.19	"	0.30	"	2.17	
Other Miscellaneous Services	"	1.84	0.55	1.72	"	"	"	0.23	"	0.28	"	1.22	"	3.87	
Interest	"	0.89	0.27	0.83	"	"	"	0.05	"	0.11	"	0.30	"	2.08	
Rent	"	2.09	0.63	1.96	"	"	"	"	"	"	"	0.50	"	5.19	
Remittances	"	1.83	0.55	1.71	"	"	"	"	"	6.39	"	2.17	"	0.37	
Hired Labour	"	1.11	0.33	1.04	"	"	"	0.11	"	"	"	0.25	"	2.71	
Purchase for Production	"	"	"	"	"	"	"	"	"	"	"	"	"	"	
Others	"	16.98	5.11	15.94	"	1.87	"	6.10	"	8.80	"	12.75	"	29.70	
Total	47	106.75	32.07	100.00	1	14.79	9	78.17	9	64.58	10	92.33	18	155.18	

* NOTE : "Others" include : Trade 10 Households, Services 34 Households, Non-workers 3.

KELADI

TABLES

TABLE XX
Indebtedness by Income Groups

Income Group (Monthly)	Indebtedness by Income Group					Remarks
	Total No. of households	No. of house- holds indebted	Amount	Percentage of Col. 3 to Col. 2	Average	
					indebtedness for household in debt	
1	2	3	4	5	6	7
			Rs. Ps.		Rs. Ps.	
Rs. 25 and below . . .	12	1	12.00	8.33	12.00	
Rs. 26 to 50	60	13	5,851.00	21.67	450.07	
Rs. 51 to 75	61	20	5,845.00	32.79	292.25	
Rs. 76 to 100	52	33	11,348.00	63.46	344.00	
Rs. 100 and above . .	162	130	1,44,014.00	80.25	1,110.00	
Total	347	197	167,070.00	56.77	848.00	

TABLE XX-A
Indebtedness by Causes

Sl. No.	Causes	Indebtedness by Causes of Debts			Remarks
		Amount in debt (in Rupees)	No. of families in debt	Percentage of debt due to cause to the total amount of debt	
1	2	3	4	5	6
1.	Purchase of land	6,712	11	4.0	
2.	House construction, repairs to existing buildings	26,940	30	16.1	
3.	Marriage	29,696	55	17.8	
4.	Education	1,575	2	0.9	
5.	To clear out standing debts	13,837	16	8.3	
6.	Sickness	475	4	0.3	
7.	Ordinary wants	35,331	106	21.1	
8.	Land improvement including Cultivation	29,505	23	17.7	
9.	Purchase of Livestock	10,134	55	6.1	
10.	Business run by the Household	7,100	4	4.2	
11.	Purchase of Bullock carts and Agricultural implements	5,265	13	3.2	
12.	Purchase of House	500	1	0.3	
Total		167,070	320	100.0	

TABLE XX-B

Indebtedness by Causes with Income Groups

INDEBTEDNESS BY CAUSES OF DEBTS																	
Sl. No.	Causes	Less than Rs. 25			Rs. 26 to 50			Rs. 51 to 75			Rs. 76 to 100			Rs. 101 and above			
		Amount in debt	No. of families in debt	Percentage of debt due to cause to the total amount of debt	Amount in debt	No. of families in debt	Percentage of debt due to cause to the total amount of debt	Amount in debt	No. of families in debt	Percentage of debt due to cause to the total amount of debt	Amount in debt	No. of families in debt	Percentage of debt due to cause to the total amount of debt	Amount in debt	No. of families in debt	Percentage of debt due to cause to the total amount of debt	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
1.	Purchase of Lands	..	..	..	..	..	..	..	..	..	..	..	..	6,712	11	4.65	
2.	House construction and repairs to existing buildings	..	..	..	..	..	..	..	..	..	1,675	3	14.76	25,265	27	17.52	
3.	Marriages	..	..	..	791	4	13.52	1,375	8	23.53	2,350	8	20.71	25,180	35	17.46	
4.	Education	..	..	..	1,500	1	25.64	..	..	..	75	1	0.66	..	..	..	
5.	To clear outstanding debts	..	..	..	150	1	2.56	200	1	3.42	717	2	6.32	12,770	12	9.00	
6.	Sickness	..	..	..	..	..	..	25	1	0.43	..	..	..	450	3	0.31	
7.	Ordinary wants	..	12	1	100.00	1,540	7	26.32	3,315	12	56.71	2,071	16	18.24	28,393	70	19.74
8.	Land Improvement including cultivation	..	..	..	1,550	1	26.49	..	..	..	1,325	3	11.68	26,630	19	18.46	
9.	Business run by the Household	..	..	..	..	..	..	..	..	..	800	2	7.05	6,300	2	4.37	
10.	Purchase of Livestock	..	..	..	320	2	5.47	830	4	14.20	2,015	14	17.76	6,969	35	4.84	
11.	Purchase of Bullock carts and agricultural implements	..	..	..	..	..	..	100	1	1.71	320	2	2.82	4,845	10	3.35	
12.	Purchase of House	..	..	..	..	..	..	..	..	..	..	..	..	500	1	0.30	
Total	..	12	1	100.00	5,851	16	100.00	5,845	27	100.00	11,348	51	100.00	1,44,014	225	100.00	

KELADI

TABLES

TABLE XXI

Agricultural Produce of Cultivation run by the Households and their disposal

Name of crop	Unit	Year 1959-60										Year 1960-61						
		No. of house-holds	Total production	Quantity for domestic consumption	Quantity sold as rent	Quantity sold as interest	Quantity reserved for seed	Balance left over	No. of house-holds	Total production	Quantity sold as rent	Quantity sold as interest	Quantity reserved for seed	Balance left over				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	
Paddy	Bags.	146	8,562	4,311	1,417	2,275	16	525	18	150	7,513	3,542	890	2,228	37	572	244	
Jaggery	Mds.	106	3,047	1,222	1,800	..	..	..	25	105	1,832	968	768	..	..	..	96	
Arccanut	Do	51	3,477	165	3,044	41	2	8	217	51	3,154	162	2,657	45	..	..	290	
Pepper	Do	44	68	9	59	..	..	..	..	44	58	7	43	..	..	8	..	
Plantains	Rs.	36	1,110	..	..	..	..	..	..	36	1,110	..	..	..	..	..	..	

TABLE XXII-A
Ownership of Land in Keladi Village by Residents

Community	Number of Households and extent of land													
	No. of Hhs.	1 acre & below	No. of Hhs.	1.0-2.4	No. of Hhs.	2.5-4.9	No. of Hhs.	5.0-7.4	No. of Hhs.	7.5-9.9	No. of Hhs.	10-15	No. of Hhs.	15 & above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HINDU—Deeva	1	0.80	2	3.38	7	21.74	1	5.00	3	26.71	1	12.65	..	..
Harijan	..	..	1	2.00	..	..	..	..	..	..	..	..	..	..
Brahmin	14	7.46	10	17.19	10	40.45	2	11.61	..	..	6	79.27	6	223.97
Vokkaliga	..	..	..	..	2	5.35	2	11.00	1	8.08	1	10.30	..	..
Viswakarma	1	0.63	..	..	1	4.83	..	..	..	..	..	..	..	..
Madivala	..	..	..	..	2	7.00	..	..	..	..	..	..	..	..
JAIN	1	0.95	..	..	..	..	..	..	..	..	..	..	..	..
Total	17	9.84	13	22.57	22	79.37	5	27.61	4	34.79	8	102.22	6	223.97

TABLE XXII-B
Land Owned Outside the Village

Name of the Village	Name of the Community, Number of Households and its Acreages											
	Total No. of		Deeva		Harijan		Viswakarma		Brahmin		Vokkaliga	
	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage
1	2	3	4	5	6	7	8	9	10	11	12	13
Halasinakoppa	12	48.01	11	45.01	1	3.00	..	..	..	..	..	..
Smaguppa	2	7.50	1	4.50	..	..	1	3.00	..	..	..	..
Kusdi mane (Sorab Taluk)	1	1.00	1	1.00	..	..	..	..	..	..	..	..
Ulvi	2	6.15	2	6.15	..	..	..	..	..	..	..	..
Hosur hole katte (Sorab Taluk)	3	7.00	3	7.00	..	..	..	..	..	..	..	..
Belur	5	11.95	5	11.95	..	..	..	..	..	..	..	..
Devagondikoppa	1	1.00	1	1.00	..	..	..	..	..	..	..	..
Honlge	1	3.00	1	3.00	..	..	..	..	..	..	..	..
Malve	5	29.65	4	23.65	1	6.00	..	..	..	..	..	..
Barkalgundi	1	1.25	1	1.25	..	..	..	..	..	..	..	..
Nerlige	1	10.00	1	10.00	..	..	..	..	..	..	..	..
Bargi	2	4.13	2	4.13	..	..	..	..	..	..	..	..
Holekoppa	2	12.58	1	7.00	..	..	..	..	1	5.58	..	..
Devagudikoppa	1	1.50	1	1.50	..	..	..	..	..	..	..	..
Adaranthe	8	78.22	1	1.75	..	..	..	..	6	72.47	1	4.00
Chikkanallur	14	68.06	..	..	5	15.00	..	..	9	43.06	..	..
Heche (Sorab Taluk)	2	7.60	..	..	..	..	..	..	2	7.60	..	..
Salur (Shikaripur Taluk)	1	16.38	..	..	..	..	..	..	1	16.38	..	..
Masur	1	2.00	..	..	..	..	..	..	1	2.00	..	..
Sangula	4	16.58	..	..	..	..	..	..	4	16.58	..	..
Padagod	1	3.54	..	..	..	..	..	..	1	3.54	..	..
Adderi	2	4.96	..	..	..	..	..	..	2	4.96	..	..
Bandige (Sorab Taluk)	1	2.00	..	..	..	..	1	2.00	..	..	..	..
Thattikere	1	5.00	..	..	..	..	1	5.00	..	..	..	..
Kodakani	1	2.00	..	..	..	..	1	2.00	..	..	..	..
Talaguppa	1	1.75	..	..	..	..	1	1.75	..	..	..	..
Total	76	342.81	36	128.89	7	24.00	5	13.75	27	172.17	1	4.00

TABLE XXIII
General

Total No. of households	Number of Households			
	Reading daily newspaper	Member or Members of which work for Social uplift	Member or Members of which take active part in Politics	Member or Members of which have joined Co-operative Societies
1	2	3	4	5
347	6	2	..	160

TABLE 1

Caste/Tribe or Community and Nature of Family

Caste/Tribe or Community	Total No. of households	Types of families living in the Households				Remarks
		Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
HINDU-Deeva	93	40	20	33	..	..
Harijan	78	52	13	10	3	..
Brahmin	55	33	7	12	3	..
Uppara	17	12	3	..	2	..
Vokkaliga	13	8	2	2	1	..
Viswakarma	13	8	2	2	1	..
Madivala	9	7	1	1	..	..
Devadiga	8	8	..	..	..	..
Mogeyar	7	5	..	1	1	..
Bant	7	4	..	..	3	..
Banajiga	6	5	..	1	..	..
Koraga	5	3	..	..	2	..
Lingayat	4	4	..	..	..	..
Male	2	2	..	..	..	..
Poojari	2	1	..	..	1	..
Hajam	2	2	..	..	..	..
Kotari	1	1	..	..	..	..
Gowda Saraswath	1	1	..	..	..	..
Seregara	1	1	..	..	..	..
Balegara	1	1	..	..	..	..
JAIN	1	..	..	1	..	..
MUSLIM	21	13	5	2	1	..
Total	347	211	53	65	18	..

NOTE: (1) Simple Family: Consists of husband, wife and unmarried children.
(2) Intermediate: Married couple and unmarried brother, sister and one of the parents.
(3) Joint: Married couple with married sons/daughters or with married brothers/sisters.

TABLE 2
Association of Deity/Special Object of Worship and Caste/Tribe

Number of households the heads of which belong to the caste

Deity/Special Object of Worship	HINDU													MUSLIM									
	Deeva	Harijan	Brahmin	Uppara	Vokkaliga	Viswakarma	Madivala	Devadiga	Mogeyar	Bant	Banajiga	Koraga	Lingayat	Male	Poojari	Hajam	Kotari	Gowda	Saraswath	Seregara	Balegara	JAIN	MUSLIM
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	
Hutcharayaswamy	30	9			5		2				1			2						1			
Guthamma	62	61			6	1	4	2	1		2							1					
Venkataramanaswamy		6	7		2					1													
Madamma		1																					
Masthiamma		5																					
Ganapathi			28					2			2												
Manjunathaswamy			4	1																			
Mahabaleswara			2																				
Banashankari			2			7																	
Mylaralingaswamy			1																				
Mahavishnu			1																				
Rameswaraswamy		1	3																				
Channabasaweswara				2		1																	
Ambaleswara						1																	
Bethaleswara						1																	
Kalikamba							1																
Basaveswara								1								2							
Jenukalamma									1		1												
Shivaraya													1										
Basavanna													1										
Revanasiddeswara														1									
Devaragudda															1							1	
Halathotadagudi																							
Padmavathamma																							
Lakshminarayanaswamy				1																			
Anjaneya				1							1												
Subrahmanyaswamy												1											
Yellamma																							
Kammaramma		1																					
														3	2	1	2		1	1	1	1	

TABLE 3
Awareness of Untouchability Offences Act

Caste	No. of persons interviewed	No. of persons aware of prohibition of untouchability under Law	Remarks
1	2	3	4
HINDU—Deeva			
Harijan	93	88	
Brahmin	78	78	
Uppara	55	55	
Vokkaliga	17	3	
Viswakarma	13	13	
Madivala	13	13	
Devadiga	9	9	
Mogeyar	8	8	
Bant	7	7	
Banajiga	7	6	
Koraga	6	6	
Lingayat	5	5	
Male	4	4	
Poojari	2	2	
Hajam	2	2	
Kotari	2	2	
Gowda Saraswath	1	1	
Seregara	1	1	
Balegara	1	1	
JAIN	1	1	
MUSLIM	1	1	
Total	21	21	
	347	327	

TABLE 4
Contravention of Marriage Rules

Caste/Tribe	No. of marriages in contravention of Caste/Tribal law	Frequencies of each type of contravention						Remarks
		Type I	Type II	Type III	Type IV	Type V	Type VI	
1	2	3	4	5	6	7	8	9
No marriage has taken place in contravention of caste practices.								

TABLE 4-A
Premissibility of Intercaste Marriage

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

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

Caste/Tribe/Community	Number of persons interviewed	No. aware that there have been changes in Hindu Succession Act	No. aware that there have been changes in Hindu Adoption Act	Remarks
1	2	3	4	5
All Castes	347	None is aware of the changes in Hindu Laws of Succession and Adoption.		

TABLE 5-A

Inheritance of property as in practice

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	Son-in-law
1	2	3	4	5	6	7	8	9	10
HINDU—Deeva	93	93	..	..	..	..	..	..	..
Harijan	78	78	..	..	..	..	..	..	..
Brahmin	55	55	..	..	..	..	..	..	..
Uppara	17	5	12	..	..	..	..	..	..
Vokkaliga	13	13	..	..	..	..	..	..	..
Viswakarma	13	13	..	..	..	..	..	..	..
Madivala	9	9	..	..	..	..	..	..	..
Devadiga	8	8	..	..	..	..	..	..	..
Mogeyar	7	7	..	..	..	..	..	..	..
Bant	7	5	2	..	..	..	..	..	..
Banajiga	6	6	..	..	..	..	..	..	..
Koraga	5	5	..	..	..	..	..	..	..
Lingayat	4	4	..	..	..	..	..	..	..
Male	2	2	..	..	..	..	..	..	..
Poojari	2	2	..	..	..	..	..	..	..
Hajama	2	2	..	..	..	..	..	..	..
Kotari	1	1	..	..	..	..	..	..	..
Gowdasaraswath	1	1	..	..	..	..	..	..	..
Seregara	1	1	..	..	..	..	..	..	..
Balegara	1	1	..	..	..	..	..	..	..
JAIN	1	1	..	..	..	..	..	..	..
MUSLIM	21	21	..	..	..	..	..	..	..
Total	347	333	14	..	..	..	..	..	..

TABLES

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 daughters	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	8	9		
1	2	3	4	5	6	7	8	9	10		
HINDU—Deeva	93	93	..	..	..	..	..	..	..	..	..
Harijan	78	78	..	..	..	..	..	..	..	..	..
Brahmin	55	55	..	..	..	..	..	..	..	..	..
Uppara	17	5	12	..	..	..	..	..	..	..	..
Vokkaliga	13	13	..	..	..	..	..	..	..	..	..
Viswakarma	13	13	..	..	..	..	..	..	..	..	..
Madivala	9	9	..	..	..	..	..	..	..	..	..
Devadiga	8	8	..	..	..	..	..	..	..	..	..
Mogeyar	7	7	..	..	..	..	..	..	..	..	..
Bant	7	5	2	..	..	..	..	..	..	..	..
Banajiga	6	6	..	..	..	..	..	..	..	..	..
Koraga	5	5	..	..	..	..	..	..	..	..	..
Lingayat	4	4	..	..	..	..	..	..	..	..	..
Male	2	2	..	..	..	..	..	..	..	..	..
Poojari	2	2	..	..	..	..	..	..	..	..	..
Hajama	2	2	..	..	..	..	..	..	..	..	..
Kotari	1	1	..	..	..	..	..	..	..	..	..
Gowda Saraswath	1	1	..	..	..	..	..	..	..	..	..
Seregara	1	1	..	..	..	..	..	..	..	..	..
Balegara	1	1	..	..	..	..	..	..	..	..	..
JAIN	1	1	..	..	..	..	..	..	..	..	..
MUSLIM	21	21	..	..	..	..	..	..	..	..	..
Total	347	333	14	..	..	..	..	..	..	..	..

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	Remarks
1	2	3	4	5
HINDU—Deeva	85	..	60	
Harijan	15	..	9	
Brahmin	46	..	14	
Uppara	..	..	..	
Vokkaliga	10	..	3	
Viswakarma	3	..	..	
Madivala	8	..	4	
Devadiga	..	..	..	
Mogeyar	1	..	..	
Bant	..	..	..	
Banajiga	1	..	1	
Koraga	..	..	..	
Lingayat	..	..	..	
Male	2	..	..	
Poojari	..	..	..	
Hajama	2	..	2	
Kotari	..	..	..	
Gowda Saraswath	..	..	..	
Seregara	..	..	..	
Balegara	1	..	..	
JAIN	1	..	..	
MUSLIM	8	..	2	
Total	183	..	95	

TABLE 7
Livestock Statistics Including Fishery

Community	Cows in Milk		Cows in Dry		Adult 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.
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU—Deeva	27	36	38	76	16	26	1	6	86	346	17	24
Harijan	4	4	10	12	3	3	1	2	14	28	..	..
Brahmin	23	30	31	60	4	5	..	..	7	20	5	7
Vokkaliga	3	6	6	22	1	1	..	..	10	33	1	1
Viswakarma	4	5	4	9	1	2	..	..	3	8	..	..
Madivala	1	1	1	1	..	..	..	..	8	24	..	..
Devadiga	..	..	1	1	..	..	..	..	..	..	..	..
Mogeyar	..	..	2	2	..	..	..	..	1	5	1	1
Bants	..	..	..	..	..	..	..	..	..	..	..	..
Banajiga	1	2	1	2	..	..	..	..	1	6	..	..
Lingayat	1	1	..	..	..	..	..	..	..	..	..	..
Male	..	..	..	..	..	..	..	..	2	6	..	..
Hajama	..	..	..	..	..	..	..	..	2	6	..	..
Seregara	1	2	1	2	..	..	..	..	1	4	1	1
JAIN	1	2	1	2	..	..	..	..	1	6	1	2
MUSLIM	6	6	3	5	..	..	..	..	10	22	..	..
Total	72	95	99	194	25	37	2	8	146	514	26	36

TABLE 7—contd.
Live Stock Statistics including Fishery—contd.

Community	Young stock (Males)		Young stock (Females)		She-buffaloes (Adult)		She-buffaloes in Milk		She-buffaloes Dry		Young stock (buffaloes)	
	No. of Hhs.		No. of Hhs.		No. of Hhs.		No. of Hhs.		No. of Hhs.		No. of Hhs.	
	14	15	16	17	18	19	20	21	22	23	24	25
HINDU—Deeva	39	60	33	56	3	3	12	12	25	38	17	20
Harijan	6	7	6	9	..	..	..	..	..	..	..	..
Brahmin	22	32	27	47	..	..	30	39	32	51	33	69
Vokkaliga	7	21	5	14	..	..	..	..	1	1	1	1
Viswakarma	2	5	3	4	1	1	1	1	2	3	2	2
Madivala	..	..	2	4	1	1	1	1	1	1	1	1
Devadiga	..	..	..	..	..	..	2	2	1	1	1	1
Mogeyar	..	..	1	1	..	..	..	..	1	2	2	2
Bant	..	..	..	..	..	..	..	..	..	..	..	..
Banajiga	1	4	..	..	..	..	..	..	..	..	..	..
Lingayat	..	..	..	..	3	3	2	4	4	5	..	..
Male	..	..	..	..	..	..	..	..	..	..	..	..
Hajama	..	..	..	..	..	..	2	2	..	..	2	2
Seregara	1	1	1	1	..	..	..	..	..	..	..	..
JAIN	1	1	1	1	..	..	..	..	..	..	..	..
MUSLIM	4	4	7	8	..	..	1	2	..	..	1	2
Total	83	135	86	145	8	8	51	63	67	102	60	100

TABLE 7—concl'd.
Livestock Statistics including Fishery—concl'd.

Community	Sheep		Goats		Cocks		Hens		Chicken		Fisheries	
	No. of Hhs.		No. of Hhs.		No. of Hhs.		No. of Hhs.		No. of Hhs.		No. of Hhs.	
	26	27	28	29	30	31	32	33	34	35	36	37
HINDU—Deeva	2	32	..	..	22	41	55	149	39	220	..	..
Harijan	1	2	..	..	21	35	5	14	..	..	..	..
Brahmin	..	..	..	..	..	..	..	..	..	..	..	..
Vokkaliga	..	..	..	..	2	4	6	10	4	27	..	..
Viswakarma	..	..	..	..	..	..	..	..	..	..	..	..
Madivala	..	..	..	..	..	..	4	10	1	4	..	..
Devadiga	..	..	..	..	..	..	..	..	..	..	..	..
Mogeyar	..	..	..	..	1	1	1	3	..	..	1	80
Bants	..	..	..	..	..	..	1	3	..	..	..	..
Banajiga	..	..	..	..	..	..	..	..	..	..	..	..
Lingayat	..	..	..	..	..	..	..	..	..	..	..	..
Male	..	..	..	..	..	..	..	..	1	1	..	..
Hajama	..	..	..	..	1	2	..	..	..	..	..	..
Seregara	..	..	..	..	..	..	..	..	..	..	..	..
JAIN	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIM	1	6	1	12	..	..	18	78	..	..	..	..
Total	4	40	1	12	47	83	90	267	45	252	1	80

TABLE 8

Village Industries and Products

Name of Industry	Name of Products	Total No. of House-holds	Number of households engaged in household Industry (castewise)									Muslims
			Deeva	Brah-min	Vokka-liga	Viswa-karma	Madi-vala	Bana-jiga	Koraga	Male	Jains	
1	2	3	4	5	6	7	8	9	10	11	12	13
Gur making	Jaggery	35	28	1	1	..	2	1	..	1	1	..
Goldsmithy	Ornaments	7	..	..	..	7	..	..	..	..	..	..
Basket making	Baskets	5	..	..	..	..	..	..	5	..	..	..
Blacksmithy	Agricultural Implements.	2	..	..	..	2	..	..	..	..	..	2
Tinker	Vessels repairing	2	..	..	..	..	..	..	..	..	..	..
Bee-keeping	Honey	1	..	1	..	..	..	..	..	..	..	..
Total		52	28	2	1	9	2	1	5	1	1	2

TABLE 9

Land Reclamation and Development

Name of Caste	No. of families benefitted by reclamation and Development measures	Brief description of the land reclamation and development measures
1	2	3
Deeva	2	1. One acre forest was cleared and brought under cultivation. 2. 0.30 acre of dry land was brought under cultivation by cleaning shrubs, c
Harijan	2	1. One acre of land was converted from jungle to cultivable land. 2. One acre of land was cleared and seeds were sown.
Brahmin	3	1. 2 acres of dry land was converted into garden 3 years ago and 10 ac of land are bring converted into cultivable land since last year coconut cultivation. 2. 4 acres of dry land were converted into wet land 2 years ago. 3. 1.50 acres of land are brought under arecanut cultivation.
Madivala	1	1. Rs. 100 was spent to clear the jungle.

TABLES

TABLE 10

Co-operative Society

Co-operative Society														
Name of Co-operative Society	Number of households the heads of which belong to													
	Deeva	Harijan	Brahmin	Vokkaliga	Viswakarma	Madivala	Devadiga	Mogeyar	Banajiga	Lingayat	Male	Jain	Muslim	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	
1. Seva Sahakara Sangha, Sagar	67	10	37	9	5	7	2	..	2	1	2	1	7	
2. Seva Sahakara Sangha, Rural Industrial Co-operative Society, Sagar and Arecanut Marketing Co-operative Society, Sagar	..	..	1	..	..	..	..	..	..	..	..	..	..	
3. Seva Sahakara Sangha and Land Mortgage Co-operative Society Sagar	..	..	1	..	..	..	..	..	..	..	..	..	..	
4. Seva Sahakara Sangha and Arecanut Co-operative Society, Shimoga	..	..	2	..	..	..	..	..	..	..	..	..	..	
5. Seva Sahakara Sangha and Rural Industrial Co-operative Society, Sagar	..	..	1	..	..	..	..	..	..	..	..	..	..	
6. Seva Sahakara Sangha and Handloom Weavers' Co-operative Society	..	..	1	..	..	..	..	..	..	..	..	..	..	
7. Land Mortgage Co-operative Society, Rural Industrial Co-operative Society, Sagar, Seva Sahakara Sangha, Sagar and Multi-purpose Co-operative Society, Sagar	..	..	1	..	..	..	..	..	..	..	..	..	..	
8. Arecanut Co-operative Society, Shimoga	..	..	1	..	..	..	..	1	..	..	..	..	..	
9. Sri Ganapathi Co-operative Society, Sagar	..	..	..	..	..	..	..	..	..	..	..	..	..	
10. Sri Ranganatha Swamy Co-operative Society, Sorab	..	..	..	..	1	..	..	..	..	..	..	..	..	
Total	67	10	45	9	6	7	2	1	2	1	2	1	7	

TABLE 11

Habit of taking Coffee / Tea as corelated to income

Caste/Tribe/Community	Number of households taking Coffee / Tea with monthly income of						Number 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—Deeva	17	5	2	..	3	..	26	19	11	6	1	3
Harijan	..	..	1	3	1	..	..	8	15	28	16	6
Brahmin	43	2	3	2	4	1	..	..	..	..	..	..
Uppara	..	..	1	..	1	..	..	2	2	4	7	..
Vokkaliga	2	..	1	..	..	..	..	3	2	2	2	1
Viswakarma	1	3	2	5	1	..	..	..	..	..	1	..
Madivala	1	3	1	1	..	..	2	..	..	..	..	1
Devadiga	..	..	1	1	2	..	..	..	..	..	4	..
Mogeyar	..	1	..	..	1	..	1	..	..	1	3	..
Bant	1	1	1	..	..	..	..	2	..	1	1	..
Banajiga	2	..	2	1	1	..	..	..	..	..	..	..
Koraga	..	..	..	..	..	..	..	..	..	1	4	..
Lingayat	..	..	..	1	2	..	..	..	..	1	..	..
Male	2	..	..	..	..	..	..	..	..	..	..	..
Poojari	1	..	..	1	..	..	..	..	..	..	..	..
Hajama	..	..	1	..	..	..	..	..	..	1	..	..
Kotari	..	..	..	..	1	..	..	..	..	..	..	..
Gowda	..	..	..	..	1	..	..	..	..	..	..	..
Saraswath	..	..	..	..	1	..	..	..	..	..	..	..
Seregara	..	1	..	..	..	..	..	..	..	..	..	..
Balegara	..	1	..	..	..	..	..	..	..	..	..	..
JAIN	1	..	..	..	..	..	..	..	..	..	..	..
MUSLIM	2	8	6	1	3	..	..	1	..	..	..	..
Total	73	25	22	16	21	1	29	35	30	45	39	11

TABLE 12

Material Culture—Possession of Furniture

Community	Number of Households Possessing													
	Bedstead		Chair		Table		Bench		Stool		Almirah		Teapoy	
	No. of Hhs.	Numbers	No. of Hhs.	Numbers	No. of Hhs.	Numbers	No. of Hhs.	Numbers	No. of Hhs.	Numbers	No. of Hhs.	Numbers	No. of Hhs.	Numbers
	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HINDU—Deeva	3	3	3	4	6	7	5	7	2	2	..	..	..	..
Harijan	..	..	..	..	..	..	1	2	..	..	..	..	..	..
Brahmin	24	50	29	59	22	27	30	39	8	13	4	5	1	1
Vokkaliga	..	..	2	2	..	..	2	2	..	..	..	..	..	..
Viswakarma	2	2	1	2	..	..	2	2	..	..	..	..	..	..
Madivala	..	..	1	1	..	..	2	7	..	..	..	..	..	..
Bant	..	..	2	2	2	6	2	3	2	5	..	..	..	..
Banajiga	..	..	1	2	1	2	1	..	..	..	..	..	..	..
JAIN	1	4	1	1	1	1	1	1	..	..	..	..	..	..
MUSLIM	..	..	1	1	1	1	1	1	..	..	..	..	..	..
Total	30	59	41	74	33	44	44	63	12	20	4	5	1	1

TABLE 12-A

Material Culture—Possession of Consumer Goods

Community	Number of Households Possessing																									
	Harmo- nium	Gramo- phone	Petromax or Hazak	Battery/ torch light	Sprayer	Kerosene Stove	Bicycle	Radio set	Gun	Watch	Motor bicycle	Clock	Car													
	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.													
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
HINDU—Deeva	..	..	..	..	..	..	2	2	..	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..
Brahmin	..	..	..	..	3	3	41	41	1	1	11	11	26	27	7	7	..	..	22	23	1	1	13	14	2	2
Vokkaliga	..	..	..	..	1	1	3	3	1	1	..	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..
Viswakarma	..	..	1	1	..	..	2	2	..	..	..	..	1	1	..	..	..	..	1	1	..	..	..	..	..	..
Madivala	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..
Bant	..	..	..	..	1	1	1	1	..	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..	..
Banajiga	..	..	..	..	..	..	2	2	..	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..	..
Lingayat	1	1	..	..	1	2	1	1	..	..	..	..	1	1	..	..	..	..	..	1	1	..	..	..	..	..
Male	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
JAIN	..	..	..	..	..	..	1	1	..	..	..	..	1	1	..	..	..	..	1	1	..	..	..	..	..	..
MUSLIM	..	..	..	..	..	..	1	1	..	..	..	..	6	7	..	..	..	..	4	4	..	..	..	..	..	..
Total	1	1	1	1	1	7	55	55	2	2	11	11	36	38	7	7	1	1	31	32	1	1	13	14	2	2

KBLADI

TABLES

TABLE 12-B

Material Culture—Habits																
Community	No. of households that use mosquito curtain having monthly income of				No. of households that do not use mosquito curtain having monthly income of				No. of households that use toilet soap/washing soap having monthly income of				No. of households that do not use toilet/washing soap having monthly income of			
	Rs. 150 and above		Rs. 101–150		Rs. 51–100		Rs. 50 or less		Rs. 150 and above		Rs. 101–150		Rs. 51–100		Rs. 50 or less	
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
HINDU—Deeva	..	..	..	..	43	24	19	7	22	11	9	1	21	13	10	6
Harijan	..	..	..	..	..	8	47	23	..	4	6	5	..	4	41	18
Brahmin	1	..	..	..	42	2	5	5	43	1	3	2	..	1	2	3
Uppara	..	..	..	..	..	2	7	8	..	..	1	..	..	2	6	8
Vokkaliga	..	..	..	..	2	3	5	3	1	1	2	..	1	2	3	3
Viswakarma	..	..	..	..	1	3	7	2	1	2	4	..	..	1	3	2
Madivala	..	..	..	..	3	3	2	1	2	2	2	..	1	1	..	1
Devadiga	..	..	..	..	..	..	2	6	..	..	1	..	..	1	1	4
Mogeyar	..	..	..	..	1	1	1	4	..	..	..	..	..	1	1	1
Bant.	..	..	..	..	1	3	2	1	1	2	1	..	..	..	1	..
Banajiga	..	..	..	..	2	..	3	1	2	..	2	1	..	..	1	4
Koraga	..	..	..	..	..	..	1	4	..	..	..	..	..	..	..	2
Lingayat	..	..	..	..	..	..	2	2	..	..	2	..	..	..	..	..
Male	..	..	..	..	2	..	..	..	2	..	..	..	..	..	1	..
Poojari	..	..	..	..	1	..	1	..	1	..	1	..	..	..	..	1
Hajama	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	1
Kotari	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..
Gowda Saraswath	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..
Seregar	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
Balegar	..	..	..	..	..	..	1	..	..	1	..	..	..	..	1	1
JAIN	..	..	..	..	1	..	..	..	2	8	5	2	..	..	2	1
MUSLIM	..	..	..	..	2	9	7	3	78	32	39	11	24	28	74	61
Total	1	..	..	..	101	60	113	72	78	32	39	11	24	28	74	61

TABLE 12-B—concl'd.
Material Culture Habits—concl'd.

Community	No. of households that send clothes to washerman having monthly income of				No. of households that do not send clothes to washerman having monthly income of			
	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	18	19	20	21	22	23	24	25
HINDU—Deeva	22	8	6	..	21	16	13	7
Harijan	..	1	..	..	..	7	47	23
Brahmin	42	..	4	3	1	2	1	2
Uppara	..	..	..	..	..	2	7	8
Vokkaliga	1	..	3	1	1	3	2	2
Viswakarma	..	..	1	..	1	3	6	2
Madivala	..	..	..	..	3	3	2	1
Devadiga	..	..	1	..	..	..	1	6
Mogeyar	..	..	1	..	1	1	..	4
Bant	1	2	..	..	..	1	2	1
Banajiga	1	..	2	1	1	..	1	..
Koraga	..	..	..	..	..	..	1	4
Lingayat	..	..	..	..	..	..	2	2
Male	1	..	..	..	1	..	..	..
Poojari	..	..	..	..	1	..	1	..
Hajama	..	..	1	..	..	..	1	..
Kotari	..	..	..	..	..	..	..	1
Gowda Saraswath	..	..	..	..	..	..	..	1
Seregara	..	..	..	..	..	1	..	..
Balegara	..	..	..	..	..	1	..	..
JAIN	1	..	..	..	..	..	..	..
MUSLIM	..	..	..	..	2	9	7	3
Total	69	11	19	5	33	49	94	67

TABLE 13
House Type—Roof

Caste/Tribe/Community	No. of Hhs.	1	2	3	4	No. of Hhs. with Pucca Roof	No. of Hhs. with C.I. Sheet Roof	No. of Hhs. with Asbestos Roof	No. of Hhs. with Tile Roof		No. of Hhs. with Tin Roof	No. of Hhs. with Wooden Roof	No. of Hhs. with Straw/Grass Roof	No. of Hhs. with Leaf Roof
									C. T.	M. T.				
HINDU—Deeva	93								3	22			68	
Harijan	78								..	50			28	
Brahmin	55								2	45			8	
Uppara	17								..	1			17	
Vokkaliga	13								1	1			11	
Viswakarma	13								..	5			8	
Madivala	9								..	..			9	
Devadiga	8								..	1			8	
Mogeyar	7								..	1			6	
Bant	7								..	2			6	
Banajiga	6								..	..			4	
Koraga	5								..	2			5	
Lingayat	4								..	..			2	
Male	2								..	..			2	
Poojari	2								..	..			2	
Hajama	2								..	..			1	
Kotari	1								..	..			1	
Gowda Saraswath	1								..	..			1	
Seregara	1								..	..			1	
Balegara	1								..	1			..	
JAIN	21								..	..			21	
MUSLIM									..	..				
Total	347								6	130			211	

Note : C.T.=Country tiles.
M.T.=Mangalore tiles.

TABLE 13-A
House Type—Wall

Caste/Tribe/Community	Number of Households with														
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HINDU—Deeva . Harijan . Brahmin . Uppara . Vokkaliga . Viswakarma . Madivala . Devadiga . Mogeyar . Bant . Banajiga . Koraga . Lingayat . Male . Poojari . Hajama . Kotari . Gowda Saraswath . Seregara . Balegara .		93	93	..	..	..	..	..	..	..	..	..	..	..	..
		78	75	3	..	..	..	..	..	..	..	..	..	..	..
		55	54	..	..	..	..	..	..	..	..	..	..	1	..
		17	12	5	..	..	..	..	..	..	..	..	..	..	..
		13	11	1	..	..	..	..	1	..	..	..	..	..	..
		13	12	1	..	..	..	..	..	..	..	..	..	..	..
		9	8	1	..	..	..	..	..	..	..	..	..	..	..
		8	6	2	..	..	..	..	..	..	..	..	..	..	..
		7	4	2	..	..	..	..	..	..	..	..	1	..	..
		7	6	1	..	..	..	..	..	..	..	..	..	..	..
		6	4	..	..	..	..	..	2	..	..	..	..	..	..
		5	..	5	..	..	..	..	..	..	..	..	..	..	..
		4	3	..	..	..	..	..	..	..	..	..	1	..	..
		2	2	..	..	..	..	..	..	..	..	..	..	..	..
		2	2	..	..	..	..	..	..	..	..	..	..	..	..
		2	1	1	..	..	..	..	..	..	..	..	..	..	..
		1	1	..	..	..	..	..	..	..	..	..	..	..	..
		1	1	..	..	..	..	..	..	..	..	..	..	..	..
JAIN		1	1	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIM		21	21	..	..	..	..	..	..	..	..	..	..	..	..
Total		347	319	22	..	..	..	..	..	..	3	..	..	3	..

KELADI

APPENDIX I

APPENDIX I
Rainfall Particulars at Sagar

Months	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962
January	..	..	..	..	..	..	..	..	..	..	..
February	..	..	..	..	3.8	..	..	..	..	..	..
March	..	..	13.5	12.7	15.7	7.1	22.1	35.2	..	10.2	..
April	89.7	59.2	64.3	57.6	95.2	14.0	98.5	71.0	15.2	68.4	38.6
May	57.9	3.8	34.0	69.8	132.3	217.7	60.9	482.8	63.6	355.8	126.4
June	372.1	383.8	481.1	395.9	543.3	304.5	472.3	1,479.6	285.7	379.0	155.4
July	537.5	1,068.1	1,037.3	182.2	940.3	684.3	990.2	455.8	660.2	1,513.9	1,113.5
August	421.6	614.9	453.6	422.1	316.7	410.5	338.5	442.7	311.1	503.4	..
September	64.0	88.6	112.0	290.3	123.4	38.6	109.0	16.5	118.4	232.7	..
October	203.4	128.3	84.2	367.0	197.8	217.7	66.1	..	34.9	187.6	..
November	..	..	..	..	93.7	97.0	6.4	..	3.0	..	..
December	8.9	..	10.2	..	..	..	..	..	..	..	..
Total	1,755.1	2,346.7	2,290.2	1,797.6	2,462.2	1,991.4	2,164.0	2,983.6	1,492.1	3,251.0	..

Average is 2,253.4 m.m.

APPENDIX II

EXTRACT FROM THE ANNUAL REPORT OF THE MYSORE ARCHAEOLOGICAL DEPARTMENT FOR THE YEAR 1932

Keladi Village—Sagar Taluk

Situation :

About five miles to the north of Sagar is the village of Keladi which was formerly a flourishing town and for some time in the sixteenth century the capital of the Keladi Nayaks who were vassals of the Vijayanagar Empire. At almost the northern end of the village is a large courtyard enclosed in modern tiled verandahs. In the middle of the courtyard stand three temples consisting of a Ramesvara temple in the centre with Virabhadra to the right and the Devi temple to the left. The latter is a separate building built apart. But the other two touch each other and have a common railing between them.

Ramesvara Temple

General Description :

The Ramesvara temple which is the more important and earlier of the two is a medium-sized structure built completely of greenish grey stone in the mixed Hoysala-Dravidian style which was prevalent under the Ikkeri Nayaks. It consists of a small garbhagriha with a pradakshina, a small navaranga with two pillars only and a mukhamantapa.

History :

No definite inscriptional evidence about the construction of this temple is available. A number of bhakta reliefs appear in the eastern and western parts of the navaranga, a few only of which are named. Traditionally, this temple is said to have been built by Chaudappa Nayaka, a Vijayanagar officer who got Keladi and the neighbourhood as a hereditary kingdom from the Emperor. Chaudappa Nayaka ruled between 1499—1513 and the temple must have been built in his last days, before the capital was transferred to Ikkeri.

Outer View of the Garbhagriha :

The western part of the temple, enclosing the garbhagriha is square in plan and raised on a platform, about 2 3/4 feet high. The latter is adorned with four cornices, one of which is ornamented with low relief

sculptures of drummers, dancers, etc. The wall above, it has square pilasters in the corner and is practically plain except for the flowing sculpture. In the east wall in very low relief are carved Kannappanayanar, Garuda and Hanuman fighting for a fruit, camel, elephant, yali, obscene figures, elephant killing a man, Rahu attacking the disc of the moon in which is a stag. West wall : A drummer with davane. North wall : Ramesvara seated in yogasana, between Hanuman and Garuda. The caves are straight and above them a row of small sculptures consisting of Virabhadra, Tandavesvara, Parvati, Mohini, Venugopala, Kalingamardana, Bhairava, etc. None of these sculptures is of any beauty of importance. Above the garbhagriha is a stone tower, square in plan, with bulls in the corners and a metal kalasa on top.

Outer view of the Mantapa :

The basement described above continues to run around the temple. Above it is a row of pilasters surmounted by turrets of varying shapes. Most of these are Dravidian in form and have either the square-planned or the boat-shaped sikharas. On their bases are found a few minor sculptures like Swans, Hanuman, etc. The entrance into the mantapa has no porch, but steps are flanked by projecting basements which might have borne stone elephants. Directly above this entrance in the parapet is a niche containing a male goblin, rather realistically shaped.

Mantapa :

The mantapa is an open pavilion four ankanas long and three broad with a stone bench running around it except at the three entrances which give admission to it on the east, south and north. At its western end are two towered niches containing Ganapati and Mahishasuramardini.

Pillars and Ceilings :

There are six large and 12 small pillars in the mantapa. Some of the smaller ones which stand on the benches have on their outer faces lion brackets. The larger ones are of the 16 sided type with cubical mouldings. The ceilings are all plain except for the central one bearing nine padmas.

APPENDIX II

Navaranga and Pradakshina :

The navaranga doorway which has Saiva dvapalas on the jambs and Ganapati on the lintel is comparatively plain and leads to a small hall or navaranga whose roof is borne upon two 16 sided fluted pillars. From this hall extends a narrow pradakshina the eastern entrance to which is closed up and converted into a room. In the navaranga is a bull with conventionalised dewlap. Just in front of the bull on the floor is a relievo bhakta-vigraha of some nayak whose name is uncertain. Two bronze images of Siva (abhaya, khadga, deer, dana) and two-handed Parvati, are kept in the navaranga.

Garbhagriha :

The garbhagriha is entered by a small plain doorway with Ramesvara on the lintel (standing Siva : abhaya, padma, deer, dana). It contains a polished linga, about 2 1/2 ft. high.

Virabhadra Temple

General Description :

The Virabhadra temple is nearly similar in form to the Ramesvara temple, the main difference being that the navaranga has in its centre a depressed patalankana.

History :

It looks very probably that the Virabhadra temple was built by one of the Bhadrappa Nayakas of the Keladi dynasty. On the assumption that the Ramesvara temple was built by Chaudappa about 1512 A.D. we are led to infer that his brother Bhadrappa Nayaka might have put up the Virabhadra temple. Since one of the ceilings of this temple contains a gandabhe-runda bird very prominently, the crest particularly of Achyutaraya, this temple might have been built between 1530 and 1540 when Bhadrappa and Achyutaraya were both living. The difference of a generation between the Ramesvara and Virabhadra temples is also quite likely.

Outer view of the Garbhagriha :

The garbhagriha of the Virabhadra temple is very similar to that of the Ramesvara temple except that the basement has a larger number of small relief sculptures and the wall has a few more pilasters. The most interesting of the sculptures of the outer wall is the

relief image on the west wall. It is popularly pointed out as Vastupurusha (Pl. XIV 3). He is a fat figure with two elephantine legs and tail and his hands are shaped like elephant trunks. His face is that of a lion with a longish bearded and his belly is covered with seals. To the right is a boy with lifted hands seated between a man playing on a vina and a woman offering him a toy. On his left stands Mohini with a mirror dressing her hair while Bhasmasura dances near her. To the right of the panel is shown in relief a measuring rod, 36 inches long, divided into lengths of 8 inches, 4 inches, etc. Outside the Vastupurusha group are eight small panels containing obscene and other figures. The tower is a little shorter than its neighbour.

Outer view of the Mantapa :

Here also there is a successful imitation of the basement and railings of the Ramesvara temple. The chief difference consists in the larger number of small sculptures and the eastern porch which is the only one of its kind in the temple. The porch has sixteen-sided fluted pillars with cubical mouldings, rounded imitation Hoysala railings and a padma ceiling.

The Navaranga :

As already mentioned, the larger part of the navaranga is a low patalankana around which is a stone platform corresponding in level to the floor of the neighbouring navaranga. The wide span of the nave which is about 14 feet and its greater height give it a better appearance. On its north is the outer face of the railing of the Ramesvara temple bearing turreted pilasters and niches. The opposite railing on the east is also similarly sculptured in the inside ; and the north-west corner is pierced by a narrow passage leading to the space between the two garbhagrihas. Against the west wall of the navaranga are found two large images of Dakshabrahma—human body with goat head, a kaman-dalu on the right and a mace(?) on the left—and Narasimha (5 feet), both standing with folded hands.

Pillars :

There are eight pillars in the mantapa, six of which are square in plan with lion brackets, the other two being fluted sixteen-sided ones with subsidiary pilasters. Some of the faces of the pillars contain interesting sculptures ; among these may be noticed : (1) a swan with elephant face ; (2) a yogi on whom a tree is growing, the group being surrounded by six monkeys in worshipful attitudes ; (3) a towered canopy under which is seated on a bench a bearded chief (Pl. XIV 2)

holding up a flower and wearing a low ribbed conical cap, uttariya and dhoti, and supported by a long-coated attendant on either side. It is possible that this is the representation of the builder of this temple. Perhaps Bhadrappa Nayaka.

Ceilings :

The ceilings of the mantapa which are twelve in number are tastefully designed and skilfully executed. They consist of padmas or ornamentally twisted bands, set in circles in the outer ring. The central ceiling consists of large slab with ten panels containing Surya, surrounded by the other Grahas. Among these are deities riding on (1) deer (Chandra), (2) elephant, (3) lion, (4) a flower, (5) vyala, (6) a hill, (7) man, (8) bull. The Sun is surrounded by radiant rays and is driving in a chariot drawn by horses. On either side of the navagraha panel is another with five or seven-headed cobras whose coils form highly ornate designs.

The ceiling to the east of the central one has a large relief representation of Gandabherunda or the two-headed eagle which is represented as flying bearing a tusker elephant in each of its two talons, while each of its two beaks holds by the snout a lion which in its turn is trampling on a trumpeting elephant ; the group is exactly like that appearing on some of the varahas of Achyutaraya and is much grander than the simple double-headed eagle adopted for the Mysore crest after 1881 A.D.

Navaranga and Pradakshina :

The doorway whose jambs are supported by fine Dravidian pilasters borne on bases ornamented with elephants and lions, has Ganesa on the lintel and a canopy surmounted by five towers above. The navaranga is narrow and small and has a continuation in the pradakshina. The ceiling of the navaranga has, however, a beautiful lotus (Pl. XIV 1) with more than 250 petals.

Garbhagriha :

The garbhagriha is a plain common place room containing a small image of Virabhadra which has nothing remarkable about it.

Dhvaja Stambha:

Opposite to the eastern porch of the Virabhadra temple stands a large pillar of about 25 feet which according to the inscription was constructed in Saka 1603 or 1681 A.D. As usual, from bottom to top it progresses from a square through an octagon and a sixteen-sided shaft to a circular wheel, above which is the abacus bearing under a small stone canopy a bull. On the four lower panels of the pillar are the following figures :—

- West .. Ganesa with a royal party of five persons below the pedestal (a lady with her son and two female and male attendants, evidently the person who set up the pillar).
- South .. Siva and Nandi.
- East .. Parvati.
- North .. Bhairava.

Parvati Temple

This is a small building with the old back portion of stone and the front modern portion of brick. On the west wall is carved on Umamahesvara group. The stone portions consist of a garbhagriha containing a two-handed image of Parvati surrounded by a pradakshina. On the east stone wall which forms the western boundary of the modern mantapa, there are a number of well carved panels consisting of Bhairava, Shanmukha, Ganesa, Siva dancing on Andhakasura with Aandikesa beating time on mridanga. Above this row are carved smaller sculptures among which are Purushamriga worshipping a linga, saint Kannappa, Gajalakshmi and a warrior and lady conversing.

The front mantapa is, on the inside, a finely carved wood-work with a large number of wood carvings among which are the eight Dikpalakas and other deities.

Courtyard :

In the compound are now found a Hanuman, two sets of Saptamatrikas, two viragals, one of which has an inscription, and a number of stray sculptures.

CS
- 1. 2. 261
0.61. 11.601