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VOLUME XI

MYSORE

PART VI

VILLAGE SURVEY MONOGRAPHS

No. 6 BANAVASI VILLAGE
Sirsi Taluk, North Kanara District

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

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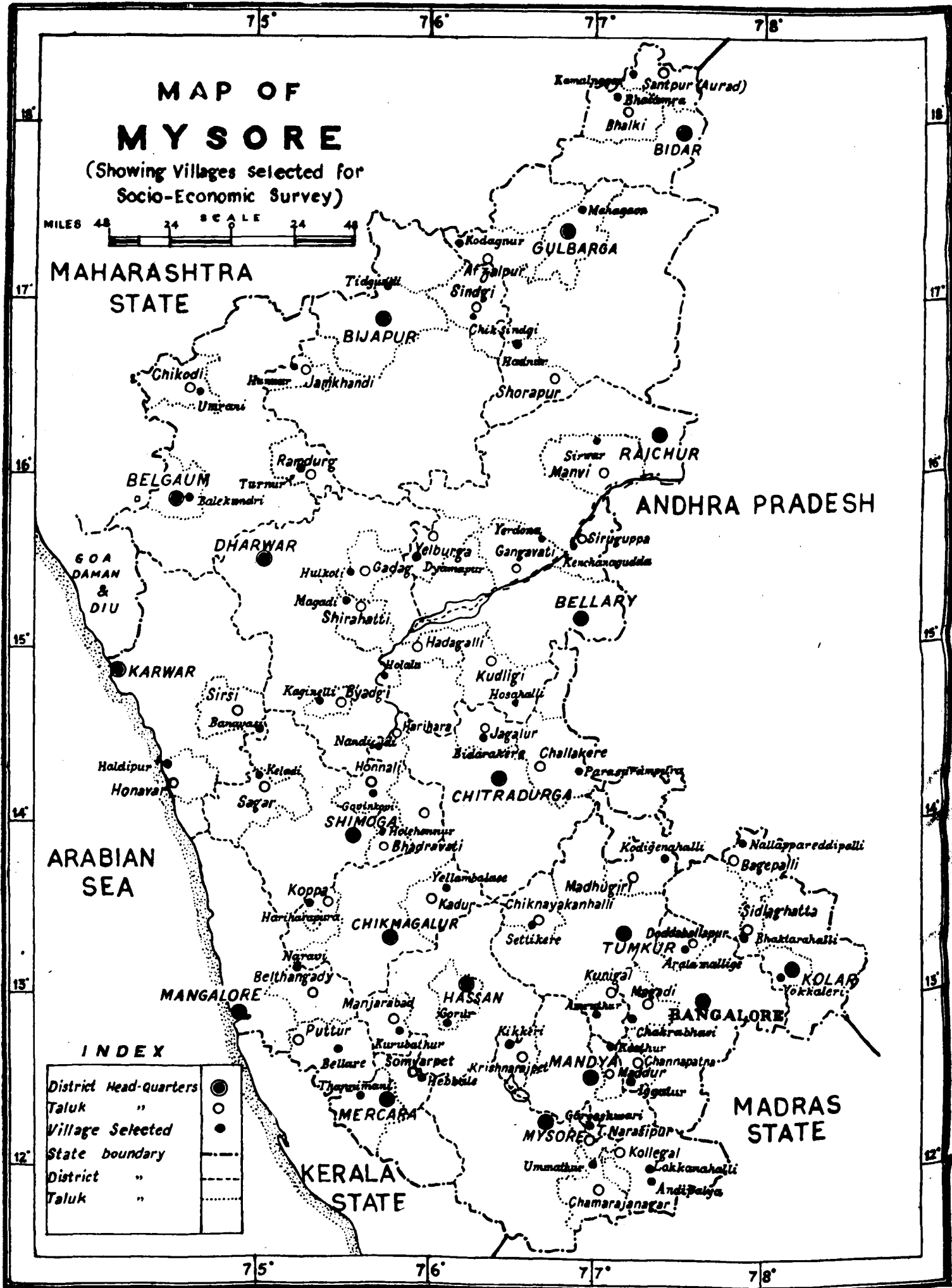
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FOREWORD

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

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

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

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

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

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

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

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

VILLAGE SURVEY REPORT on BANAVASI

Field Investigation and First Draft	Sri M. S. Ramachandra, B.Sc., Investigator.
Supervision (Field work) and Guidance	Sri K. L. Suryanarayanan, B.A., B.L., Deputy Superintendent of Census Operations (Special Surveys), Mysore.
Final Draft	Sri C. M. Chandawarkar, B.Sc., Deputy Superintendent of Census Operations (District Hand Books), Bangalore.
Tabulation	Sri M. S. Rangaswamy, B.Sc., Senior Technical Assistant.
Photographs	Sri S. Ramachandran, B.Sc., Senior Technical Assistant.

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 in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve ; to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an appendix to the Monograph No. 1 Village Iggalur, Bangalore District.

P R E F A C E

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

Banavasi is a historical village from the North Kanara District, selected to represent the North Malnad sub-region of the State. Several old inscriptions and other historical records have left accounts of its past glory during the days of Kadambas and other early dynasties of Karnataka, when it enjoyed the position of a Capital city. Dr. Buchanan, in the course of his travels in India, has left a detailed account about the conditions in the village, as they prevailed in 1801 A.D. This monograph depicts the socio-economic conditions of this village in 1962.

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

K. BALASUBRAMANYAM,
Superintendent of Census Operations, Mysore.

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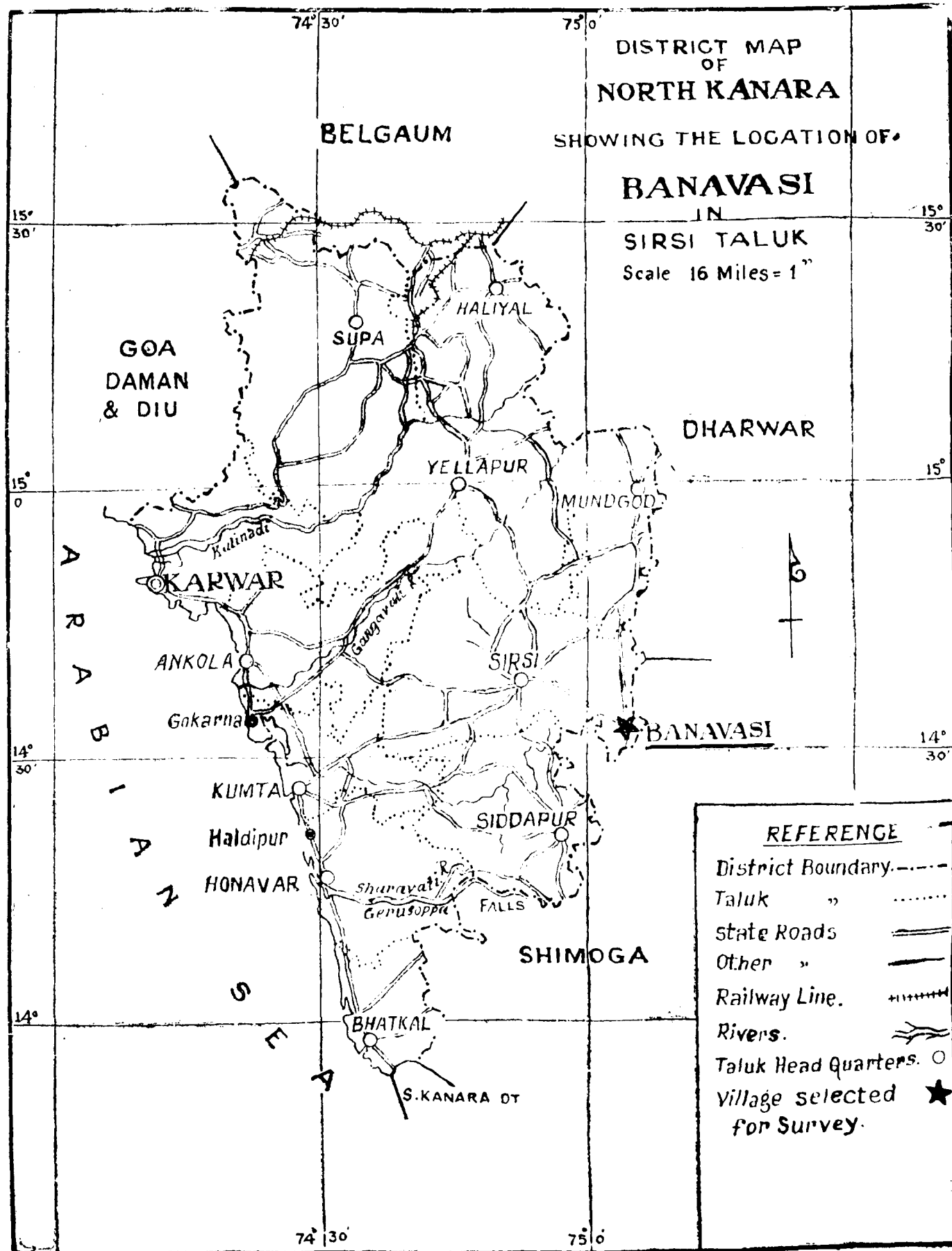
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CHAPTER I

THE VILLAGE

Introducing the Village

This historical village in North Kanara District, about fourteen miles from Sirsi, is a very beautiful spot situated amidst thick forests. Situated on the bank of river Varada, this was the capital of Kadamba Kings. It had once, acquired such distinction as a seat of power and centre of culture that King Asoka, is said to have deputed a missionary (*thero*) by name Rakshita to *Vanivasi* for propagation of Buddhism in B.C. 242. About B.C. 100, Bhutapala, the carver of the Karle caves in Poona District, is described as coming from *Vaijayanti*, which is probably 'Banavasi'. Huein Tsang, the famous traveller, visited Banavasi in 610 A.D. and found the glories of Buddhism fading away. Among the historical places, Banavasi has an importance of its own for the reason that many interesting details about the early dynasties that ruled Karnataka, are found there. The focus of historical as well as architectural interest in this place is the temple of Madhukesvara. The popular belief is that this temple of *Vishnu* is the creation of Lord *Vishnu* himself after the slaying of the demons *Madhu* and *Kaitabha*. This place of antiquity figures in many old inscriptions of 2nd to 16th century and finds mention in the reports of Ptolemy a foreign Geographer of the 150 A.D. and the reports of Al Biruni, an Arab Geographer of 1020 A.D. The fort of Banavasi—the remains of which can now be seen—is beautifully described in a stone inscription of Chalukya King Pulikeshi II—

वरदातुङ्गतरङ्गविलसद् हंसानदीमेखलाम् ।
वनवासीमविमुदतः सुरप्रस्पन्धिनी संपदा ॥
महता यस्य बलाणवेन परितः संछादिनोर्वीतलम् ।
स्थलदुर्गं जलदुर्गतामिव गतं तत् क्षणे पश्यतम् ॥

(".....Vanavasi, girt by the river Hamsa, which deposits itself in the theatre which is the high waves of the Varada river and surpasses in prosperity, the City of Gods (while) the fortress on dry land having the surface of the earth all round it covered by the great ocean which was his army, became as it were, in the very sight of those who looked on, a fortress in the middle of the ocean)."

2. The influence of Banavasi was so great as to inspire the Kannada poet *Pampa* to immortalise it by composing several verses about its glory. One of

these verses appearing in his *Vikramarjuna Vijaya* reads :

ತೆಂಕಣಿಗಾಳಿ ಸೋಂಕಿ ದೊಡ್ಡ ಮಾಳ್ಕುಡಿಗೇ ಳ್ಲೊಡಮಿಂಪ
ನಾಳ್ಗೆಯಂ ಕಿವಿಪೊಕ್ಕೊಡಂ ಬಿಂದಮಲ್ಲಿಗೆ ಗೆಂಡೊಡಮಾದಕೆಂದಲಂ
ಪಂಗಡೆ ಗೊಂಡೊಡಂ ಮಧುಮಹೋತ್ಸವ ಮಾದೊಡೆ ಮೇನೆ
ಸಿಂಯಿನಾ ರಂಕುಸ ಮಿಟ್ಟೊಡಂ ನೆನೆವು ದೆನ್ನಮನಂ ವನವಾ
ಸಿದೇರಮಂ.

("When the southern breeze blows over my body or when I have good tidings or hear sweet music or smell the fragrance of blossomed jasmine or witness the beauty of spring my mind harks back to Banavasi, whoever might try to curb it").

3. It is said that *Kalidasa*, the famous Sanskrit scholar came here as the ambassador of Maghada Empire and has recorded impressions of this tract in his classic play *Meghadoota*.

4. In the course of its history, the famous dynasties of Satakarnis, Andhra Bhritiyas, Kadambas, Pallavas, Chalukyas, Rashtrakutas, Hoysalas, Devagiriya-davas and Vijayanagar kings had their sway over this place. Even today it is considered as a place of pilgrimage as it abounds in *Thirthas* considered holy.

5. But today, this ancient city of proud kings and mighty victories is a desolate scene of sad and silent beauty. Though it forms a part of that great and extensive land known as *Malenadu* (Malnad), which extends practically along the whole land of Sahyadris, it still has a few characteristics, all of its own which are at variance with other malnad villages. Generally the houses in malnad, consist of isolated homesheds situated in the midst of patches of cultivated lands, thus forming several hamlets in each village. But such is not the case with Banavasi, where the whole residential area consists of one demarcated block called *Gramathana* and this *Gramathana* is multi-ethnic in composition. Again Sirsi Taluk, in which Banavasi stands included, is known for its gardens producing cardamom, pepper, betenut and betel leaves. Almost all the villages in the Taluk abound in such gardens. But Banavasi is an exception to this. It produces only paddy. It is such considerations like its antiquity, historic past, multi-ethnic composition of the people and other facts especially regarding its special agricultural practices that prompted us to select this village for the socio-economic survey.

Statement showing the rain-fall data from 1947 to 1961—Rain-fall station:— Banavasi, Taluk:- Sirsi, N. Kanara.

	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961
	Inches 0.00	Inches 0.00	Inches 0.00	Inches 0.00	Inches 0.00	Inches 0.00	Inches 0.00	Inches 0.00	Inches 0.00	Inches 0.00	Inches 0.00	Inches 0.00	Inches 0.00	Inches 0.00	Inches 0.00
January	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil
February	„	„	„	„	„	„	„	„	„	„	„	„	„	„	„
March	„	„	„	„	„	„	„	„	„	„	„	„	„	„	„
April	„	„	„	„	0.45	„	1.61	1.68	1.55	2.48	1.10	„	0.20	1.42	2.40
May	„	„	„	„	5.55	5.50	0.22	3.57	3.75	2.55	6.34	„	3.67	4.42	12.03
June	6.87	18.00	8.02	10.65	13.55	9.35	16.82	12.84	12.35	24.63	11.32	22.43	22.40	10.41	10.63
July	27.10	31.51	15.40	39.64	20.79	18.08	38.47	33.15	7.22	36.49	32.39	42.37	52.80	21.90	62.92
August	14.99	26.59	13.13	9.79	10.20	10.37	21.86	14.54	12.78	13.85	11.01	14.45	8.29	12.15	16.40
Sept.	13.54	4.18	8.37	11.09	6.42	1.74	3.59	6.24	9.25	5.10	1.03	6.26	7.22	4.25	6.56
October	1.84	3.12	6.56	4.53	6.17	12.74	9.81	4.69	7.28	11.69	3.67	2.70	2.40	4.88	7.54
November	1.08	2.44	1.05	0.88	2.54	Nil	Nil	Nil	0.60	6.19	4.02	1.95	1.57	0.77	Nil
December	1.11	Nil	Nil	Nil	Nil	1.85	Nil	Nil	0.85	Nil	Nil	Nil	0.06	Nil	Nil
	66.53	85.84	52.53	76.58	65.67	59.63	92.38	76.71	55.63	102.98	70.88	90.16	98.61	60.20	118.48

Average over 15 years 78 inches.

78". The lowest recorded in any one year was 52" in 1948 and the highest was 118" in 1961, when a lot of damage was caused to the paddy crop. The agricultural operations start with the early showers in April and the sporadic rains in May keep these operations in full swing. The regular monsoons start in the first or second week of June and last till the end of October. Towards the end of August, the rains subside a little and the villagers look forward to a couple of sunny days locally known as *Chowtiholavu*. Then the rain regains its former vigour. Winter sets in November and lasts for about 3 months. Then the evening air begins to be chilly, heavy fogs gather soon after the sun-set, and towards the morning and for sometime after sun-rise the country is shrouded in thick mist. The wintry conditions are followed by summer from mid-February to May and the temperature rises suddenly. The roads become dusty and the water level in the tanks and wells sinks down. However, compared with the coastal places in the district the place remains much cooler. The occasional showers in April and May bring down the temperature considerably especially during the nights.

13. Till a few years back, malaria was rampant. But now that it has been eradicated, thanks to the National Anti-Malaria Programme, the place has become considerably healthier.

Flora

14. The village situated as it is in the malnad region, abounds in a variety of trees, plants and shrubs and is rich in green vegetation. About 350 acres of the village area has been classed as 'Reserved Forest'. Even with all this, as compared with the thick vegetation of the Kanara forests, the growth in Banavasi limits is considerably sparse. The important tree growth in the forests here consists of timber trees.

Local Name	Botanical Name
1. <i>Muthi</i> (Reserved)	TERMINALIA TOMENTOSA.
2. <i>Saguvani</i> (Teak) (Reserved)	TECTONA GRANDIS
3. <i>Honne</i> (Reserved)	PETROCARPUS MARSUPIUM.
4. <i>Beete</i> (Reserved)	DALBERGIA LATIFOLIA
5. <i>Nandi</i>	LAGERSTROEMIA MICROCARPA.
6. <i>Shivani</i>	GMELINA ARBOREA
7. <i>Jambe</i>	XYLIA DOLABRIFORMIS
8. <i>Halasu</i>	ARTOCARPUS INTEGRIFOLIA.
9. <i>Hebbalasu</i>	ARTOCARPUS HIRSUTA

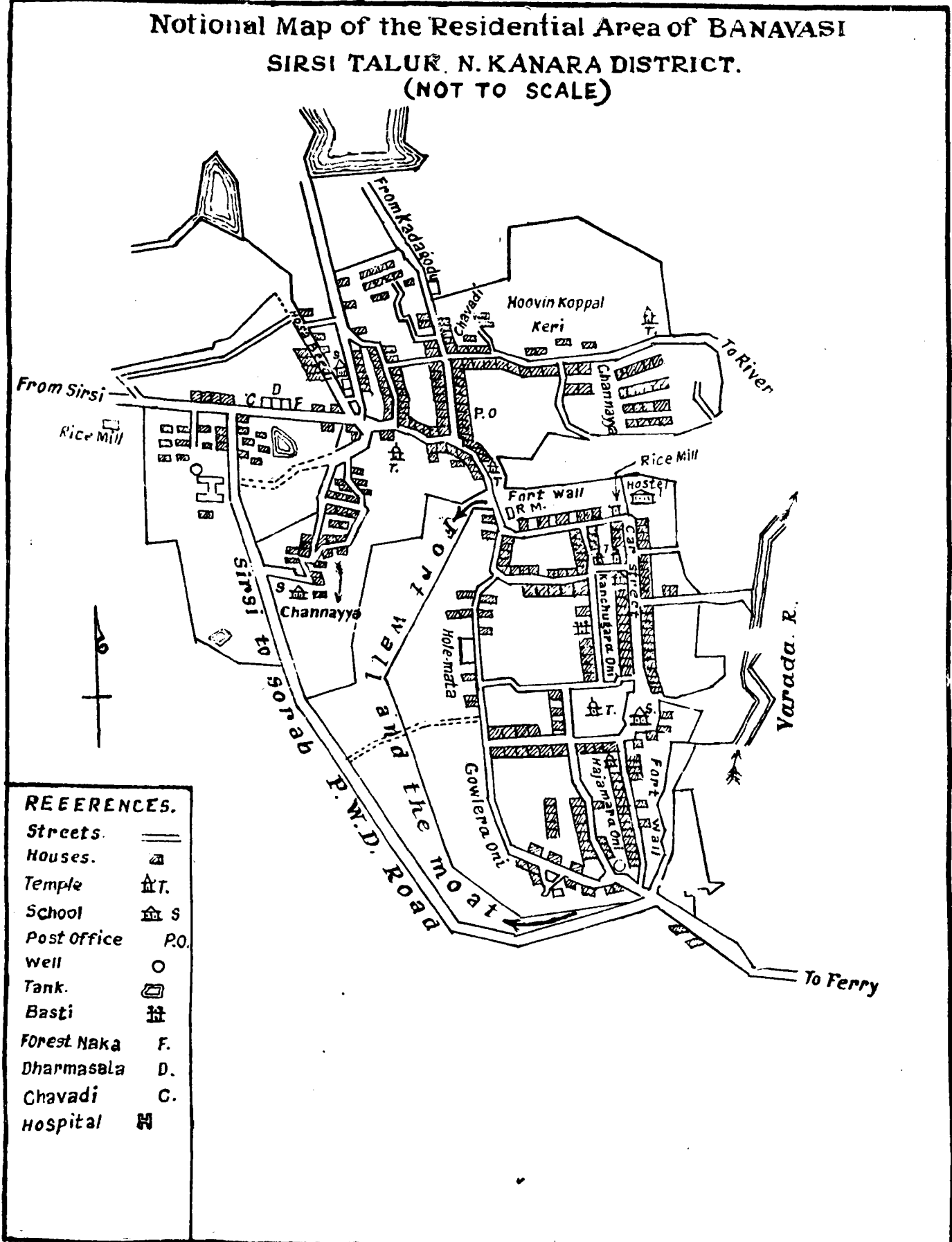
Local Name	Botanical Name
10. <i>Hombaliga</i>	..
11. <i>Hunase</i>	TAMARINDUS INDICA
12. <i>Ranjala</i>	MIMOSOPS INDICA
13. <i>Hunalu</i>	TERMINALIA PANICULA-TA.
14. <i>Baine</i>	CARYOTA URENS
15. <i>Hunugala</i>	PONGAMIA GIABRA
16. <i>Belalu</i>	..
17. <i>Nerale</i>	EUGENIA JAMBOLANA
18. <i>Hemmerale</i>	..
19. <i>Thare</i>	TERMINALIA BELLARICA
20. <i>Vatimara</i>	ARTOCARPUS LAKOOCHA
21. <i>Nelli</i>	PHYLLANTHUS EMBLICA
22. <i>Godle</i>	..
23. <i>Mavu</i>	MANGIFERA INDICA
Softwood trees—	
1. <i>Devdari</i>	CEDRELA TOONA
2. <i>Boorla</i>	BOMBAX MALABARICUM
3. <i>Maddale</i>	..
4. <i>Gulamavu</i>	A variety of MANGIFERA INDICA.

15. There are several other important tree-growths including bamboo and sandalwood. A good number of the wild growing trees yield fruit e.g., mango, jack-fruit, guava, etc. A few households have raised their own gardens producing plantains, chikoo, pomegra-nates, papaya, etc. Though vegetables like lady's-fingers, brinja's, beans, cluster-beans, snake gourds, bitter gourds, ridge gourds, drumsticks, radish, ash gourds, sweet gourds, tomato, knol khol, etc. are grown, they are in limited quantities and are raised for personal consumption only.
16. The village abounds in a variety of flowers, the most common being *naga sampige*, *sampige*, jasmine, *parijata*, *suryakanti*, roses, *dasavala*, *jaji*, etc.
17. Paddy, ragi, horsegram, field beans, arecanut, coconut, are the crops raised in the fields and gardens.

Fauna

18. Though situated amidst the forests, the tree-growth in Banavasi is not so dense as to provide shelter to wild animals like tigers and elephants. However, the following animals are seen occasionally in and around Banavasi, viz., sambar (*Rusa Aristotelis*), spotted deer (*Axis Maculatus*), *hyena* (*Hyena Striata*),

- wolf (*Canis pallipes*), jackal (*canis aureus*), porcupine (*Histrix Leucura*), wildday (*Kuon Rutilans*), wild boar (*Sus Indicus*), wild Cats, black monkeys, etc.
19. The place is infested with snakes both poisonous and harmless. The cobra (*Naja tripudians*) is held sacred by the people. Other reptiles commonly found are *Hebbavu* (the India Python), *Kere Havu* (*Ptyas Mucosus*), *Hasirhavu* (*Passereta Myctarizans*), etc. Crocodiles (*Crocodilus Indicus*) are occasionally seen in the river at a few places called *Madu*. It is said that in 1960 a group of crocodile hunters had a good game at this place. Some fishing is also done in the river.
20. Birds commonly seen in the village are parrots, crows, sparrow, blackbird, cuckoo, etc.
21. The villagers have raised some livestock consist-ing chiefly of cattle, and goats.
- Residential Pattern**
22. There are 533 households constituting a total population of 2,926 persons, the total area of the village being 1,829 acres, 7 guntas.
23. Though this is a malnad village, the residential pattern closely resembles that predominant in the plains. Scattered clusters of houses, which is one of the main characteristics of a malnad vilage, are nowhere to be found in this village. Instead all the houses are situated in an area of 147 acres which forms the *Gramathana*. The village site is composed of two distinct portions, viz., *Kote* (Fort) which is surrounded by a mud fort wall and *Pete*, the bazaar.
24. In the *Kote* area (fort area) the houses are built in linear clusters and bear no reference to either caste, class or the period of settlement. It is, however, significant that all the Brahmin families of Banavasi except two reside in the *Kote* area, majority of them clustering round the Madhukeswar temple. Majority of the Jains, reside in Kanchagar Oni, where they have a *Basti* dedicated to Sri Chandranatha Thirthan-kara. Similarly most of the 'Uppar' households are also located in one group in the *Kote* area. However, in spite of the predominance of some of these castes in a particular area, it cannot be said that their habita-tion is restricted to only these areas. The most impor-tant street in the *Kote* area is the Car Street called *Theru beedi*, at the southern end of which stands the Madhukeswara temple. This street, about 60' wide and a little more than a furlong in length, has



residential houses of Brahmins, Daivadnya Brahmins, Shimpiger, Lingayats, Nadavar, Padmasali, Kuruba, Akkasali households on its either side, and this clearly shows that the residential pattern is neither based on caste nor on economic considerations. Most of the houses in this street are old. The Kannada Boys' School, the Girls' School, the Police Station and the bus terminus are all situated in this street. Similarly in *Kanchagar Oni*, which runs parallel to the Car Street, we find houses of Daivadnya Brahmin, Lingayat, Brahmin, Shimpiger, Devli, Shetty Banajiga castes along with the houses of Jains, who have also a *Basti* here. So also another meandering street which branches off the Sirsi-Banavasi main road is divided into three sectors called *Kabber Oni*, *Holematada Oni* and *Gowler Oni*. There is a Lingayat monastery in this street. But we also find households of Kabber, Lingayat, Kurubar, Uppar, Daivadnya Brahmin, Madivala, Muslims, and Hajama castes residing in this street. The other streets in *Kote* area are the *Thagginkeri*, the *Hajamara Oni*, the *Melinkeri* and a part of Sirsi-Banavasi Road. There is a High School on the Sirsi-Banavasi Road.

25. *Pete* or the bazaar area seems to be a recent addition to the old village and it is this area that is developing now. The Sirsi-Banavasi road passes through this area before entering the *Kote* limits. The weekly shandy gathers in the *Pete Beedi* or *Bazaar Street*. The residents of this street are mostly Lingayats, though there are households of Daivadnya Brahmins, Shimpigers, etc. In the northern end of the street, there is an irregular cluster of a few Muslim houses called *Jhandad Keri*. Most of these Muslims excepting two, are economically backward and work as labourers. A street which branches off from the *Pete beedi* and leads to the river and also the cultivable fields is called the *Hoovin Koppala Oni*. At the southern end of the street stands the Hakkalamma temple. In the *Masidi Oni*, there is a Muslim mosque. In this lane and the *Hosabeedi* where there is a Urdu School, Muslims predominate. Recently a rice mill has also sprung up here.

26. The Koragas, Channayyas, Madars and Vaddars, who are all economically and socially very backward reside in the distinct irregular clusters of houses. It is only here that the residential pattern is strictly based on caste.

27. The biggest road in the village is the Banavasi-Sorab road. It is by the side of this road that a hospital has been constructed. The women teachers' quarters, and a godown are the other public buildings

on the road. To the north of the hospital, a new village site is being laid out. The village Chavdi, Dharmashala, Police Quarters and a Forest Naka are all situated on the Sirsi-Banavasi road.

Transport and Communication

28. The village is connected to Sirsi which is 14 miles away by an all-weather metalled road. In 1963, a length of nine miles of this road has been black-topped. Three State Transport buses ply to and fro on this road daily. Banavasi is connected with Sorab—a distance of 16 miles—by a P.W.D. road. A distance of 5 miles of this road, stretching in the North Kanara District limits is not properly maintained and so during heavy rainfall this section of the road gets unfit for vehicular traffic. A private bus running between Banavasi and Shimoga passes through Sorab, Shiralkoppa and Shikaripura. During the monsoons, i.e., from June to September, this bus cannot reach the village but stops at the river-side only from where the people have to cross in ferry boats. But this handicap is now being removed by bridging the river at a cost of Rs. 13.5 lakhs. The village is connected to the adjoining villages of Ajjarni, Kadagod, Bhasi, Narur, etc. by Panchayat roads as also by footpaths.

29. The village has a post office which serves 10 other nearby villages also and provides facilities of daily clearance, money order remittances, registration and savings bank. This office was taken over by the Department in 1963 and converted into a Sub-Post Office. The nearest telegraph office is at Sirsi. The Group Gram Panchayat Office has installed a community radio receiver set in the village.

Important Public Places

30. The village has one Urdu Primary School, and three Kannada Primary Schools, one of the latter being for girls only. One of the Kannada Boys' School, viz., *Jeevan Shikshana Kannada Gandu Makkala Shale* is a basic school. Recently a high school by name Jayanti High School has been started. Most of these schools are run in private buildings. The District School Board runs a hostel in the Car Street for 40 boys coming from the backward classes. The Gram Panchayat for this group of villages, has its headquarters in this village, where it functions in a private rented building. In the village *Chavdi*, there is the Talati's Revenue Office. Close to the chavdi, there is a *Dharmashala* which now houses the veterinary dispensary. The police outpost is situated in the

Car Street. The Forest Department has fixed a check-post in the village, adjacent to the *Dharmashala* on the Sirsi-Banavasi road. Recently a hospital has also been opened in the village. A multi-purpose co-operative society and a co-operative grain godown are functioning in the village. There are several religious institutions and temples, the chief of which are Adimadhukeswara temple near the *Kote* area, Maruti temple near the Car Street, Banashankari temple in *Kanchagar Oni*, Basti of Chandranatha Thirthankara in *Kanchagar Oni*, Madhukeshwara temple in the Car Street, Hakkalamma temple in *Hoovinkoppala Oni*, Basavanna temple on the Sirsi-Banavasi road and the mosque in *Masjidi Oni*.

Crematorium

31. There are two crematoria, one to the south of the *Gramathana* and the other to the north. In the southern crematorium, there is a temple of Smashaneswara, where the Brahmins perform the obsequies. Both the crematoria are on the bank of the river. For Muslims and Lingayats who bury the dead, separate burial grounds extending to an area of 15 acres and 24 guntas have been assigned. These are properly fenced and guarded. Persons of other castes bury their dead in some uncultivable plots on the bank of the river.

Sources of Water

32. There is no protected water supply in the village. There are more than 200 private wells in the *Gramathana* besides three public wells, which provide drinking water. The perennial Varada flowing through the village also supplies water to several families. The three public wells are situated in the lower *Channayankeri*, near the *Dharmashala* and near the hospital. One more is being sunk near the *Uppar Keri*. About 35 Channaya families use only the river water. The wells in *Kote* area are about 50 to 60 feet deep whereas the wells in *pete* are 25 to 40 feet deep. Some of the wells dry up in summer. For washing and other purposes water in the tanks or river water is used.

Welfare and Administrative Institutions

33. The welfare institutions functioning in the village are the Hospital, the Veterinary Dispensary, the Basic, Primary and Secondary Schools, the Co-operative institutions, a group Gram Panchayat and a youth club. Banavasi is a Revenue Circle Headquarters and the Talatis of Hebbithi-firka, Ajjarni-

firka and Banavasi-firka have their offices here. A police head constable is in charge of the police outpost. The Public Works Department has stationed one clerk here to record the readings of the rain gauge and also to study the speed and direction of the water current in the river. The National Malaria Eradication branch of the Public Health Department has stationed a malaria surveillance worker at Banavasi. A trained mid-wife is serving the people in and around Banavasi under the auspices of the Child and Maternity Welfare Centre. Since the inception of the National Extension Service in 1961 at Sirsi, Banavasi is a Circle Headquarters and a *Gramsevak* and a *Gramsevika* have been posted here to carry out the Extension Programme.

Market

34. Banavasi is a centre of trade for about a dozen villages in the neighbourhood. There are 26 permanent provision stores, 8 cloth stores, 5 stationery shops, 6 petty shops and 2 mutton shops. Every Wednesday, a shandy gathers in the bazaar streets when about 60 temporary shops are put up to sell grains, cloth and spices, etc. The people visit Sirsi market also for their other needs.

History

35. As already stated at the beginning of this report, Banavasi has a hoary past. Here great empires flourished from ancient times. Mention of it, is also found in *Skanda Purana*. Popularly known as Banavasi (forest settlement) in *Kaliyuga*, it was known as Kaumudi (the moonlight city) in *Krita Yuga*, Jayanti (the city of victory) in *Treta Yuga* and Beindivi (the palm-tree goddess) in *Dvapara Yuga*. The temple of Madhukeshwara is believed to be the creation of Lord *Vishnu* himself. A belief is current that it is in this region that the *Pandavas* spent their period of exile of twelve years.

36. The earliest historical mention of Banavasi is found in a Buddhist work *Mahavamsa*, wherein it is stated that shortly after the great council held at Pataliputra in about 242 B.C. during the reign of Ashoka, *Rakshita*, a Buddhist missionary, was sent to *Waniwasi* to spread Buddhism. Mention has already been made about the relation of 'Karle' caves (B.C. 100) with this place.

37. There are about twelve inscriptions in the Madhukeshwara temple and one of them mentions the name of 'Haritiputra Shatakarni' from which it appears

the Shatakarni dynasty was the earliest to rule Banavasi. After the rule of Shatakarnis, *Banavasi Mandala* or 'Banavasi twelve thousand', as it is often referred to in the inscriptions, came under the sway of the Kadambas. The first Kadamba king is said to have been Trinetra whose date is given as 168 A.D. in an inscription at 'Belligamve' near Shiralakoppa in Shimoga District mentioned by Buchanan. Other historians have different opinions regarding the date ascribed to the Kadamba King 'Trinetra'. Kadambas seem to have established their power by defeating Ganga or Pallava Kings. From a stone inscription, dated A.D. 634, it appears that the Chalukya King Pulikeshi II laid siege to *Vaniwasi* and from this time it appears to have remained under the Chalukyan rule till about 760 A.D. when Rashtrakutas usurped this power.

38. Mayurvarma whom the historians place in the middle of eighth century is said to have founded the second Kadamba dynasty. About A.D. 947-48, the Banavasi twelve thousand was governed by a family of feudatories known as Chellketans or Chellapataks. In A.D. 973, the overlordship of this region was retaken by the Chalukyas from the Rashtrakutas. During most of the eleventh and twelfth centuries and the early part of the thirteenth century, though at times subject to the Kalachuris (1108-1123 A.D.) and the Hoysala Bal'als (1137-1216 A.D.) Banavasi continued to be the capital of a family of Kadamba Kings who were known as *Mahamandaleswar* (supreme lords) of Banavasi, the best of cities, and whose family God was Lord *Vishnu* under the name of Madhukeshwar. These Kadamba kings were entitled to have the musical instrument called *Permitti* played in front of them, to carry the banner of *Hanuman* and to use the signet of the lion. One of their family titles was *Banawasipura Varadhiswara*.

39. Banavasi played an important role during the reign of Vikramaditya VI (1073-1126 A.D.) of Kalyani Chalukyas who usurped power from his brother Someswar II. Vikramaditya established his fame as the Governor of Banavasi, when still young. He commanded many successful expeditions, defeating the Cholas, plundering Kanchi, lending help to Malwa, attacking the King of Ceylon, and conquering the cities of Gangakunda, Vengi and Chakrakota. In order to establish his independence in Banavasi, it appears he gave his daughter in marriage to Jayakeshi II, of Goa Kadambas. In 1076 A.D. Mahamandaleswara Kirtivarma II and in 1077 A.D. Mahapradhan and Dandanayaka Bharmdev were governing Banavasi. Between 1079 and 1087 A.D. Banavasi seems to have been held by Yuvaraj Jayasinh—IV, the half brother of Vikramaditya.

40. In about 1137 A.D. Vishnuvardhana, the Hoysala chief overran Banavasi but his tenure over Banavasi was short-lived and the region came back to the Kadambas. However, in 1162 A.D. Taila III of Kadambas was overthrown by Bijjala of Kalachurya dynasty who ruled for some time till Veeraballala of the Hoysala dynasty ousted him. Then the Banavasi 12,000 is recorded as held by Devigiri Yadavs between 1216-1312 A.D. In the fourteenth century and probably till their over-throw in about 1560 A.D. Banavasi was held by Vijayanagar Kings, one of whom Sadashivaraya, has left two inscriptions, one of them dated 1552-63, of grants made to the temple of Madhukeshwara. From the second century onwards till the commencement of the rule of Vijayanagar Kings, the Kadambas ruled this region continuously with breaks of small periods either independently or as feudatories. After the Vijayanagar Kings, Banavasi seems to have passed to the Sonda family of whom Arasappa (1555-1598 A.D.) and Raghu Naik (1618-1638 A.D.) have left records, dated 1579 A.D. and 1628 A.D. of their grants to the Madhukeshwar temple. It appears that the Sonda chiefs were in power till 1763 A.D. when their kingdom was conquered by Haidar Ali. On Tipusultan's downfall in 1799 A.D. this area passed on to the British.

41. Both during the Kadamba reign and also the rule of Sonda kings, Banavasi had seen periods of glory. Madhukeshwara was their family deity. The chariot we see in the temple today, is said to have been presented by the Sonda Chiefs. Raghuvappa Nayaka, a Sonda chief, has presented a beautiful 'stone cot' to the temple. Even to this day an invitation is extended to the descendants of the Sonda chiefs, on the occasion of the annual Car festival. But these fabulous kingdoms along with the magnificence of Banavasi, have now fallen into obscurity. In 1801, Buchanan describes Banavasi as only the residence of a *Tahsildar* and now it is no more than the headquarters of a Revenue Inspector.

42. This is just a glimpse of the history of Banavasi. To cover it in full, the history of several dynasties which ruled in Karnatak has to be traced as this place has played a major role in Karnatak up to 1799.

Historical Monuments, Relics, etc.

43. The relevant extracts from the Bombay Gazetteer for the District of Kanara, pages 261 to 264 of Volume XV—Part II (*Appendix I*) give the details of several ancient inscriptions ranging from the 2nd to the 17th century A.D. Extracts from the Annual

Report of the Mysore Archaeological Department for the year 1931 reproduced below should also prove useful.

Extract from the Annual Report of the Mysore Archaeological Department for the year 1931, pages 51 to 54.

"BANAVASI VILLAGE-SIRSI TALUK

Ancient Remains.—Banavasi which belongs to the Sirsi taluk of the North Kanara District is situated about 15 miles to the north of Sorab and included formerly in the peninsula formed by the loop of the varada on its left bank. The peninsula is even now pointed out as Hale-Banavasi and has a temple of Adi-Madhukesvara. This has a *garbhagriha*, a *sukhanasi*, an open square *mantapa* and a stepped pyramid tower of stone with bulls and pot-stone *kalasa*. The four central pillars are old Hoysala ones used here. The rest of the temple is of the Keladi style built in imitation of the Hoysala. The whole is on a platform, about six feet high. To the right of the temple is a small shrine of *Mahishasuramardini* of perhaps the Vijayanagar period. But the old town appears to have extended to over a mile north of the river where the ruins of an old line of fortifications surrounded by a trench are even now visible. Within this fort line, about half a mile to the north-west of the Madhukesvara temple, are about half a dozen low brick mounds which appear to be the remains of ancient stupas. The mound of the largest of them is about 30 yards in diameter and about six feet high. These *stupas* belong to the Buddhist days of Banavasi. To the next period, i.e., to about the 2nd century A.D. may be ascribed the *naga* stone with a *Brahmi* inscription which is set up against the north wall of the temple.

MADHUKESVARA TEMPLE

Early structures: It is possible that the *linga* of Madhukesvara inside the temple is very old, but this must remain uncertain for want of definite evidence. The inner fort wall of the town consists of several layers of bricks of 16" x 8" x 3" or of 18" x 9" x 3" which is the size of the Chandra-valli bricks of about 100 A.D. On the brick is built a heavy wall of laterite blocks, which was very probably put up in the Vijayanagar days when the town appears to have had a revival. The temple of Madhukesvara, however, is one of historical complexities. The *garbhagriha* of the main temple which bears three recent shallow turreted niches on its three sides and has above the wall a cornice containing horse-shoe-shaped ornamentation and the granite pillars of the *garbhagriha* and the *navaranga* which are square in plan and modelled after similar pillars of the Chalukyan period at Aihole and elsewhere may, by some people, be attributed to the late Kadamba period, i.e., to about 900 A.D. But the presence of long boat-shaped towers in the wall ornamentation along with square relief domes, the poor ornamentation of the doorway and the niched jambs and the plan of the *garbhagriha*, which is a small pillared hall create a doubt whether, after all, these may not belong to the early vijayanagar period circa 1,400 A.D.

Madhava.—This second view is strengthened by the existence at the north-east corner of the *navaranga* of an image of *Vishnu* made up of some hard stone or granite

(Plate XX. 2). It has the ten *avataaras* roughly carved on the *torana*, Sridevi and Bhudevi, flying Garuda and another lady sitting near his seat, while his four arms hold *gada* with *padma*, *pravoga chakra*, *sankha* and *katihasta*. Except for the front right hand the image is most like Venkatesa. On its head it wears a conical *kirita* and on its two arms and ankles are several sets of bracelets. It is popularly called Madhava. Its close resemblance to similar Madhava figures at Talkad suggests Chandragutti from 1350 to 1381 A.D. It is probable that the *garbhagriha* and the square pillars were built into a larger structure in the early Vijayanagar period. The *navaranga* east doorway, however, is a big Vijayanagar structure. Its *dvarapalas* also belong to this period.

Mantapa.—Among the pillars of the *mukhamantapa* the central four at least are definitely Hoysala, since they have the round lathe-turned bell shape. It is likely that a Hoysala or Chalukya *mantapa* was in a ruined condition and that its pillars were used by the Vijayanagar people. There is in the compound an inscription of Trailokyamalla of 1068 A.D. which is the time of Nripakama Hoysala who built the Bel-gami temples not more than about 30 miles away. There can be little doubt, however, that the present *mantapa* was constructed in the reign of Harihara II since two inscriptions on the two pillars near the north-west corner of the *mantapa* mention Harihara and a vassal who was ruling Banavasi 12,000 from his throne at Goa and also the *guru* Lakulisa-devaiya, evidently a *kalamukha* of about the time of *Kriya-sakti*. It is very likely that the builder of the *mantapa* was Madhavamantri or one of his immediate successors. The bull at the east end of the *mantapa* is large and not remarkable, but the finest thing in the place is a stone *mandasana*, about eight feet high, placed to the right of the *navaranga* doorway. Though the relief images are not very great beauty and resemble closely those of the Vaidyesvara temple at Talkad, yet the design of the structure is beautiful and ornamental, and other sculptures are successful in view of the fact that the stone used is very hard. The most interesting of the reliefs are: an *Umamahesvara* group on the inner back wall, *Purushamrita* on each of the side railings and the eight *Dikpalakas* above the canopy. The throne belongs to the Vijayanagar period and is possibly a present made by the Sode Rajas perhaps in about 1550 or 1600 A.D.

All round the *mukhamantapa* run stone benches edged by slanting railings whose outer face carries a row of sculptured panels separated by round pilasters in imitation of Hoysala temples.

The ceilings are all plain except the central one which has a shallow *padma*. The outer *ankanas* of the roof slope down and are continued in the caves.

The *dipastambha* and *balipitha* appear to be of the Pallegar period.

Pradakshina.—About the *garbhagriha* two more facts may be noted. It is surrounded by a *pradakshina* which bears on the outside several Vijayanagar and modern reliefs and inscriptions. Its stone tower is of the stepped pyramid design but is now covered over by thick coats of white wash. It has stucco *Nandis* at the corners, projections, in front and a metal *kalasa* on top. Very probably it is also a structure of the late Kadamba period.



Photo 1. 'Theru Beedi' the widest street leading to the temple of Madhukeshwara.

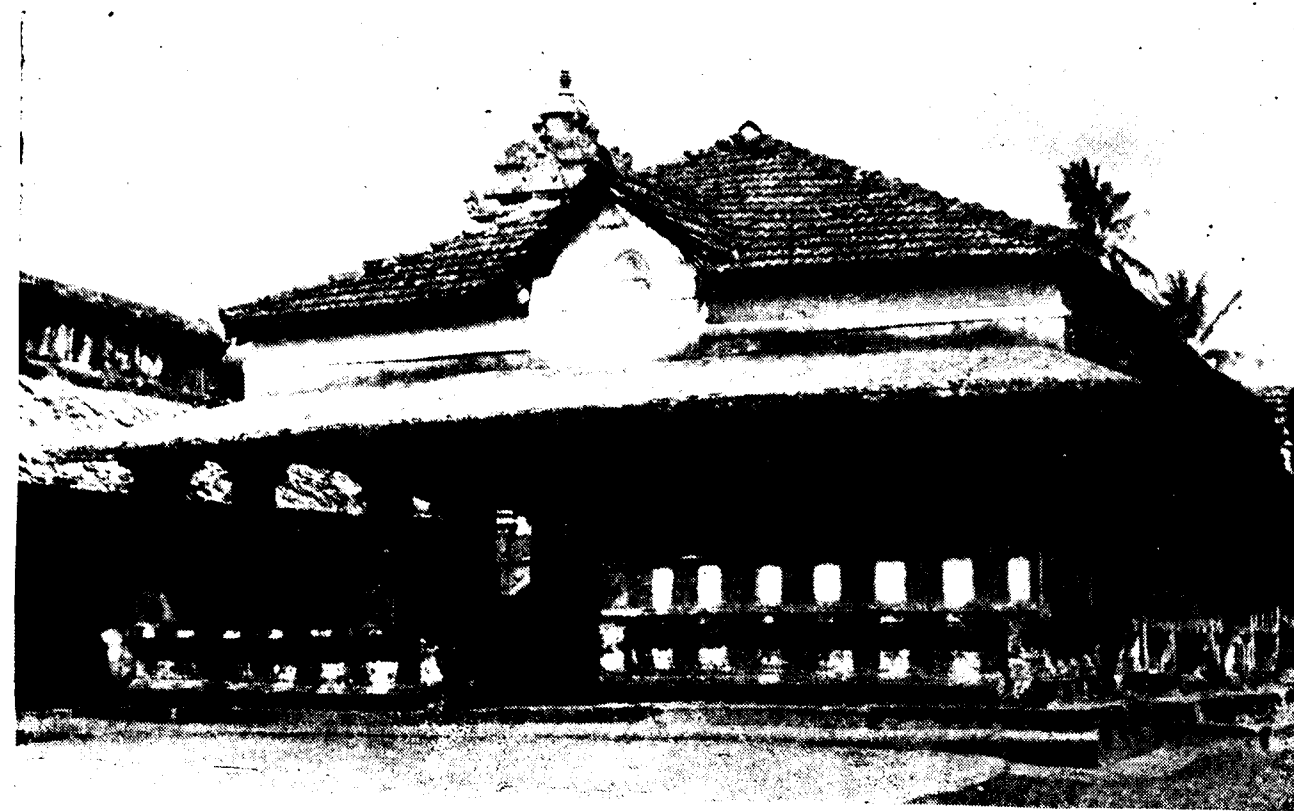


Photo 2. Parvati temple.



Photo 3. The five hooded cobra with pali inscription ascribed to the II century A.D.

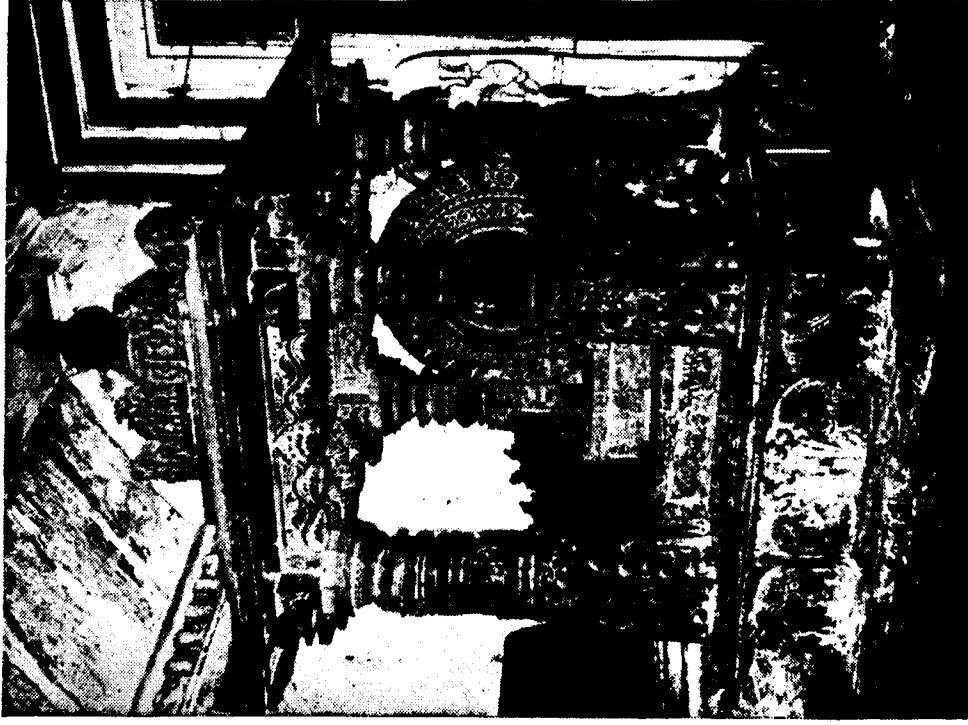


Photo 4. The ornamental stone throne of the Vijayanagar period.

BANAVASI

BANAVASI

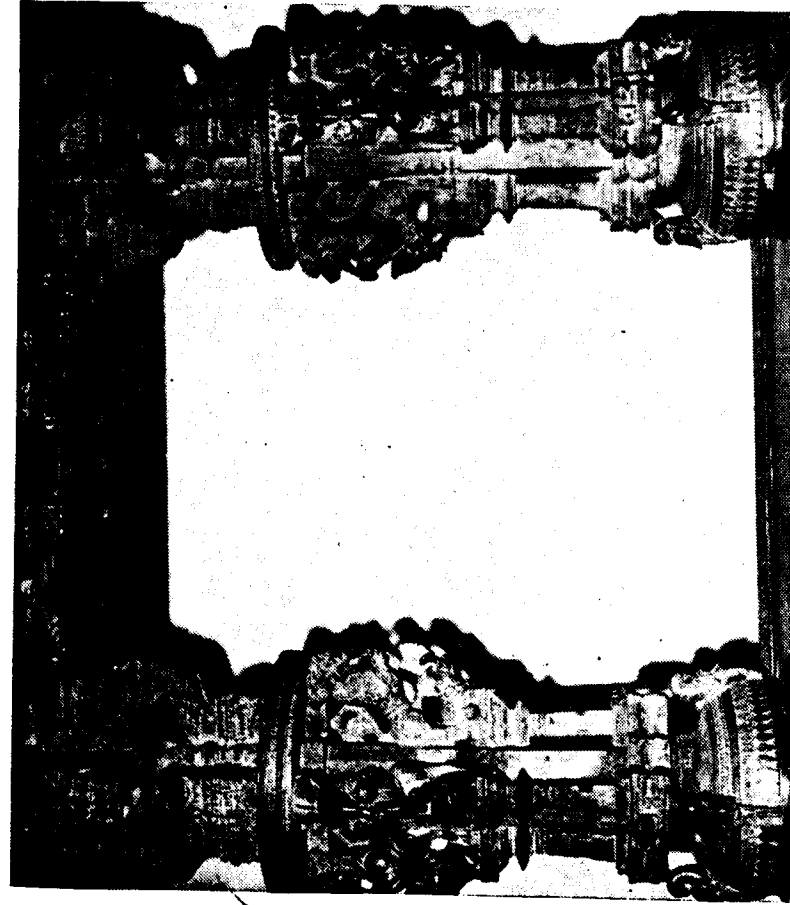


Photo 5. Beautifully carved stone cot—a present from Sonda Chiefs to the Madhukeshwara temple.

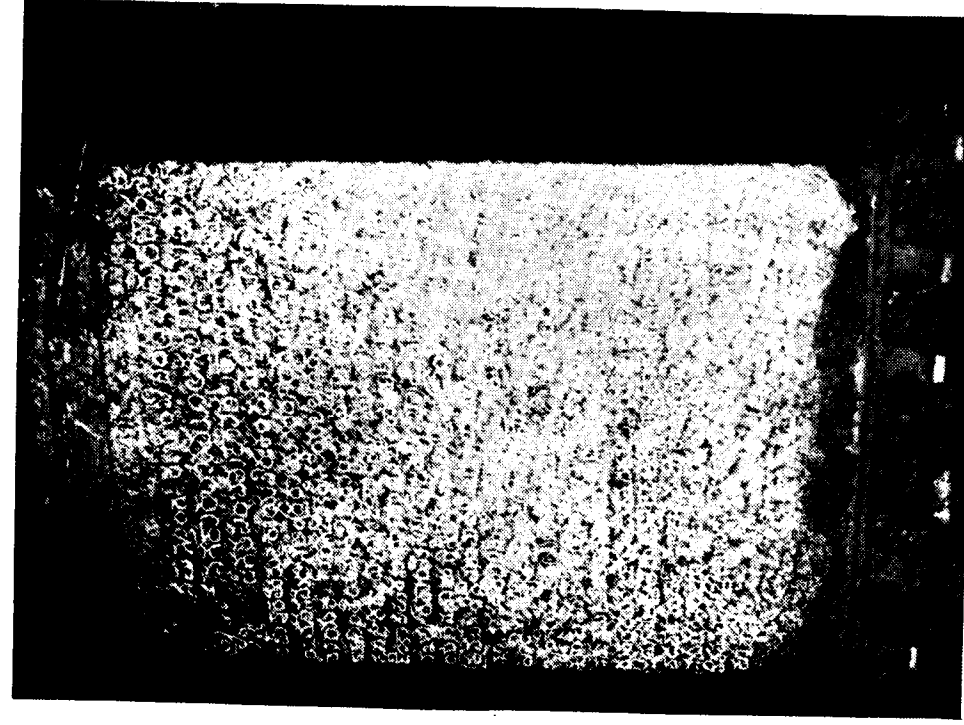


Photo 6. An old inscription in the Madhukeshwara temple.



Photo 7. Varada—the 'boon giving' river.



Photo 8. Havik Brahmins.



Photo 9. Havik Brahmins.

Photo 10. A Lingayat family.





Photo 11. A 'Channayya' group.



Photo 12. A Muslim family.



Photo 13. A carved door frame of an old residential house.



Photo 14. Utensils in common use.



Photo 15. A newly wedded Channayya girl proudly exhibiting her brass and glass ornaments.



Photo 16. Local Koraga musicians at their job.

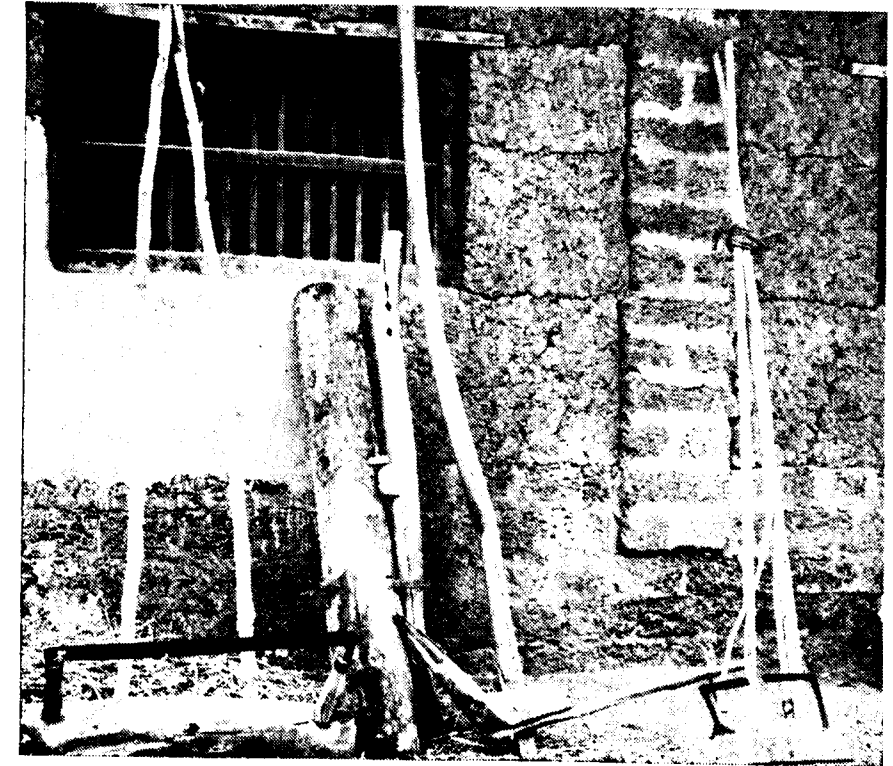


Photo 17. Agricultural Implements.

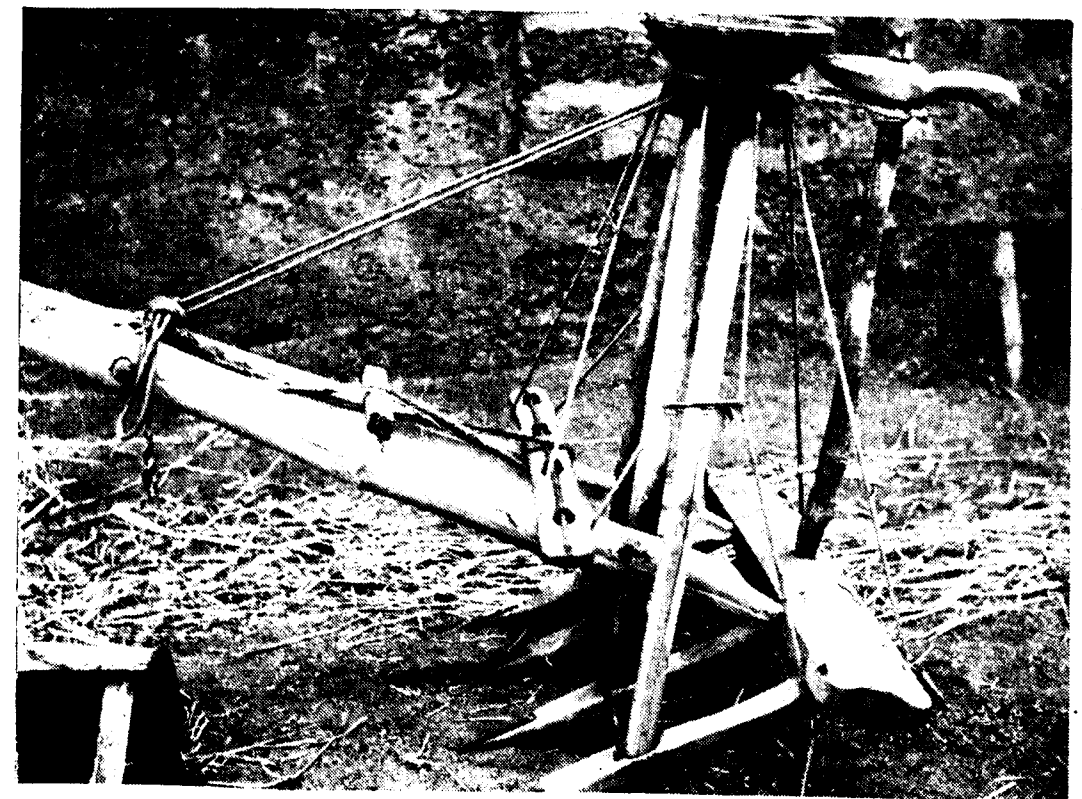


Photo 18. Seed drill in common use.



Photo 19. A pair of locally bred bullocks.



Photo 20. Goldsmiths at their job.

Minor structures.—The Parvati temple on the left of the main building and the Sadasiva temple on the right, appear to be both of the late Vijayanagar times, though some Hoysala pillars have been used in their construction. On the pillars in the mantapas of the Sadasiva and Parvati temples is mentioned Sadasiva Rajendra, ruler of Sode, as the builder of the mantapa. The Parvati image is a poor sculptural piece whose nose has been mutilated. Narasimha who has no torana is also of the late Vijayanagar days. The Basavalingesvara temple in the north-west corner is also of the late Vijayanagar or Sode days. The three small temples outside the south-east corner of the great temple are those of Tirumala, Ramesvara and Kadambesvara. Of these only Ramesvara has a tower which is of stone and of the Doddagaddavalli type. It is an old temple of the Chalukya days. The Tirumala temple of Venkatesa has on the pilaster a Kannada inscription of 14 lines belonging to the days of Madhavamantri, governor under Bukka I of Vijayanagar.

Of the other shrines in the compound, those of Paraurama, Sri Rama, etc., are of the 19th century. The eight Dikpalakas who are placed against the compound wall and their respective pillars are also of Vijayanagar workmanship. Several pillars of the east mahadvara and almost the whole of the north mahadvara, however, have been contributed by the Hoysalas (Plate XV, 4). The existence, in fact, of the fine north mahadvara leads to the conclusion that the Hoysalas must have built a fine large mantapa in front of the navaranga which has now disappeared.

Stone cot.—An important piece of art work belonging to the temple is a cot of beautiful design made of hard stone with a canopy borne on four Dravidian pillars. This is kept in a separate room on the south and can be seen only with some difficulty since the room is very small for it. It bears an inscription showing that it was a gift of a ruler of Sode.

The compound abounds in inscriptions of which the following may be mentioned :—

- 2 on the pillars in the main mukhmantpa.
- 2 on a pillar of the Parvati temple mantapa.
- 1 on a pillar of the Isvara temple to the south-west.
- 1 on the stone cot.
- 2 against the back compound wall.
- 2 in the alley to the right of the main temple.
- 2 or 3 against the south wall.

Several modern inscriptions along with the low relief carvings on the walls of the main temple and on the floors of the mantapas.

Outside the compound on the south-west are two small temples, with stepped pyramid towers."

Legends

44. It is but natural that this ancient place should be associated with several legends and there should be no surprise if some of the important legends relate to the sacred temple of Madhukeswara and the holy river Varada, which form the focus of attraction.

3—3 Census of Mysore/65

45. In *Skanda Purana* when narrating the *Vanavasi Mahatmya*, it is said that two demon brothers—*Madhu* and *Khaitaba* lived at Banavasi in days of yore. *Madhu* the elder of the two is said to have built the *Madhukeswara* temple. But later on, when they turned to be unrighteous, Lord *Vishnu* slew them.

46. However, the legend current among the villagers differs much in details. They believe that these two demon brothers were born from the ears of Lord *Vishnu*, when he was reclining on a banyan leaf. The two brothers having taken to a sinful life, Lord *Vishnu* decided to slay them. But they were too powerful to lose the battle. Then Lord *Vishnu* asked them for a boon, which request they readily agreed to accede. Thereupon, when the Lord asked for their lives, they readily accepted to give it but on condition that their *Prana Linga* was installed in the temple by the Lord himself, so that they would remain immortal in the memories of the generations to follow. Accordingly, Lord *Vishnu* installed Madhukeshwar at Banavasi and Khaitabeshwar at Anavatti in Shimoga District. It is also believed that *Madhu*, the elder brother requested that Madhukeswar should be worshipped with royal grandeur while *Khaitaba* requested that Khaitabeswara should be in seclusion and that the most common form of worship would suffice. This accounts for the Khaitabeswara temple being in the heart of thick forest. The image of Madhava in the temple is pointed out in support of this story. One of the right hands of the image holds the *prayoga chakra*.

47. The Varada—boon giving—is said to have originated from the *Bhagirathi* water poured on the head of *Siva* by *Narayana* from his conch shell at Varadamoola, the hermitage of *Sringamuni* in order to subdue the flame of austerities practised by *Siva*, which threatened to consume the Gods.

History of Settlement of the Different Sections of the Population.

48. The present population of the village mainly consists of Hindus and Muslims. There are 8 Jain families and 3 Christian families. Buddhism once flourished here, but the efflux of time has washed away even its traces.

49. The Brahmin community in the village consists chiefly of Haviks who are said to have been brought to Kanara for the first time from 'Ahichchhatrapura' by Kadamba king Mayurvarma, in the 8th century.

It appears they first came and settled down in the coastal tracts of Kanara District. It is said that Arsappa Nayak, the Sonda chief in 1556 A.D. had no male issues. The want of a male issue to succeed him to the throne made him to implore the Havikswami of Gokarn Math, who was then residing at Kavadikeri in Yellapur Taluk, to perform religious ceremonies for favour of a boy. The Swami's prayers were duly heard and a son was born in the family. Out of gratitude, Arsappa Nayak built the famous Swarnawalli Math at Sonda, his capital, and endowed it with a revenue of 16 seemes and 60 Hallis. Havik Brahmins from the coastal tracts were invited to settle in those seemes and Hallis and this appears to be the commencement of the immigration of the Haviks from coastal tracts into the uplands of North Kanara. There are several other versions also about their immigration, but some old records accidentally discovered at Dhareshwar (Honawar Taluk) indicate the authenticity in the above version.

50. Brahmins belonging to Chitpavan sub-castes are migrants from Maharashtra but the history of their settlement in the village is obscure. Some Chitpavan Brahmins hold land in 'Kanthapuri' or Kathavally village of Shimoga District. This land is said to have been granted to their forefathers by Marapa who ruled the Banavasi territory as a representative of Harihara, the Vijayanagar King. Similarly, some Andhra Brahmins and three families of Deshastha Brahmins hold land in Kathavally village. The Gowda Saraswaths and Shivally Brahmins seem to have migrated here recently, during the last two or three decades. It appears all these Brahmin households excepting the Gowda Saraswats were attracted to this place by the large tracts of fertile land available for cultivation. The Gowda Saraswats have settled down mainly for trading purposes.

51. Lingayats who speak Kannada at home appear to have migrated here mainly for trading purposes

particularly in spices. Buchanan says "All the betelnuts and cardamoms are brought by the Banjigas who come from Hubli, Dharwara, Humeri or Haveri and Umanabady from the Mahratta dominions". It also appears that a few of the local residents might have also adopted Veershaivism during the influence of Kalchuris. Inscriptions found in Madhukesvara temple indicate that many renowned Veershaiva saints visited Banavasi.

52. The Namdev Kshatriyas who speak Marathi at home and whose hereditary occupation is trading in cloth and tailoring, appear to have migrated here in the course of the last century or two. Buchanan remarks "The Mahratta merchants bring almost the whole cloth and a great part of the grain that is used in the country. Some, they exchange with the cultivators; but the greater part is sold for ready money to shop-keepers who again retail these articles to the people of the country."

53. Daivadnya Brahmins who speak Konkani at home are also immigrants but the time and reason for their migration cannot be clearly authenticated. Their traditional occupation is goldsmithy and it is stated that they had migrated to this place from Goa in the 16th century.

54. Channayya and Madar castes appear to be the original settlers, though all of them are landless labourers now.

55. The Jains of whom there are 9 families are also immigrants.

56. The details regarding the settlement of Muslims is also obscure. The first infiltration of Muslims in Kanara, started in 1318 A.D. when Mubarak, the third son of Alauddin defeated Harpal, a Yadava King. However, most of the Muslims in this village appear to have migrated here recently.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition

A. HINDUS

57. The different racial groups to which the residents of Banavasi belong are not easily discernible. The Havik Brahmins, according to their own tradition were brought from Northern India about the close of the 7th century by Mayurvarma, the founder of the second Kadamba Dynasty of Banavasi. Their place of origin is said to be 'Ahichchatrapura', which some scholars identify as Ramnagar in Rohilkhand. However, some historians opine that Ahichchatrapura is North Kanara itself. Their argument is that the meaning of 'Ahichchatrapura' in Sanskrit would be 'snake land' and as the Kanara District abounds in snakes, these Havik Brahmins are the original settlers of this District itself. The Gowda Saraswats, according to their tradition, were the Aryans originally hailing from the tract on the banks of river Saraswati in Northern India. In course of time, they were forced by circumstances to migrate to the South and settled down in Goa, from where they fled to the North and South Kanara Districts in the sixteenth century when the Portuguese took Goa and started converting Hindus forcibly to Christianity. A few among Muslims appear to be migrants from the north.

58. Table IV presents the complex caste composition of the village. The village is inhabited by persons belonging to 41 castes among Hindus, 4 among Muslims, 2 castes among Jains, and the Roman Catholics among Christians. The following table gives the religion-wise composition :

Sl.No.	Religion	Households		Population	
		Number	Percentage	Number	Percentage
1	Hindu	421	79.0	2,276	77.78
2	Muslims	100	18.7	565	19.31
3	Jains	9	1.7	60	2.05
4	Christians	3	0.6	25	0.85
TOTAL		533	100	2,926	100

59. In the following paragraphs, particulars of some of the castes who are to be found in good number in the village are presented.

60. As already stated above, there are 41 sub-castes among the Hindus residing in this village. Haviks (71 households), Lingayats (61 households), Daivadnya Brahmins (26 households), Channaya (54 households), Namdeo Shimpis (17 households), Uppar (19 households), Kabber (18 households), Madras (15 households) and Kurubars (10 households) form the major castes among Hindus in the village.

(i) Havik Brahmins

61. There are 71 households of this caste constituted of 205 persons. They are also called 'Haiga' Brahmins. We have already discussed above, how they migrated to this region. They are mostly found in Honawar, Kumta, Sirsi, Siddapur, Yellapur and Supa Taluks of the North Kanara District and in Shimoga and South Kanara Districts. On settling down at these places, they were not slow in taking full advantage of the situation. Particularly in Sirsi and Siddapur Taluks, they commenced cultivation of spice gardens. Pepper which grew wild in the Kan forests was commenced to be cultivated in gardens along with betelnut, betel-leaves and cardamoms and thereby they actually laid the foundation of the famous spice gardens of the North Kanara District. However, the Haviks of Banavasi concentrated on growing paddy only.

62. Their mother-tongue is Kannada spoken with a Malayali accent and in that respect it becomes difficult at times for casual visitors to say whether they speak Kannada or any other language. All their old (Palm leaf) records are written in a script called *Thigalari*. They belong to Smartha sect and are the adherents of Advaita philosophy. Their patron deity is Lord Ganesh at Idgunji, 6 miles east of Honavar. They owe allegiance to the chief of the monastery at Ramachandrapuram in the taluk of Tirthahalli. Some of the local residents are the hereditary priests of Sri Madhukeswara and a couple of families have acquired the surnames of *Prathakal* and *Sayankal* thereby denoting their right of offering puja either in the morning or evening. They perform the thread ceremony of boys when they are aged between seven

and nine. They believe in witchcraft and sooth-saying.

63. The names in common use among men are Parameshwar, Rambhatta, Ishwar, Shivaram, Golibhatta, etc. and among women Parvatiamma, Venkamma, Lakshmi, etc. Their widows are called *Abbe* or mother, their boys *mani* or boy, and their girls *putti* or child. The priestly class generally adopt the suffix Bhatta to their name and others adopt Hegde.

64. They are divided into four sections, viz., Havigs, Kota, Saklapuris, and Shivalis. All the sub-castes eat together but do not inter-marry. The exogamous unit is called *Gotra* and marriage between persons belonging to the same *Gotra* is not permitted. *Gotra* descends in the patrilineal line.

65. The men are fair, short and spare with sharp features and the women also have all these features excepting that they are fairer still. Many of them have cat eyes.

66. They are quite a hardy lot and are used to manual work in the fields. It is quite a common sight to see them working either in the fields or the gardens wearing only a loin cloth or a *panje* (a short piece of handwoven cloth). Their women besides doing house work, actively assist the male folk in the fields at times.

67. The Haviks are generally early risers and whenever they are free from their daily chores they—particularly the elder generations—either chant mantras or sing hymns from Kanarese epics like *Mahabharata* and *Ramayana*.

68. They send their children to school and many of the Havik boys have now taken to vocations like service, trade, etc., other than their traditional ones viz., priesthood and cultivation. They actively participate in all the social and economic activities of the village.

(ii) Lingayats

69. Lingayats or Virsaivas residing in the village are divided into the following seven sections :—

Sl.No.	Sub-Caste	No. of households	No. of persons
1	Panchamsali	38	224
2	Banasthana	14	65
3	Gowli	3	14
4	Gowdali	2	10
5	Ayyanavar	2	7
6	Mallagowda	1	9
7	Kareganiga	1	7
TOTAL		61	336

70. Each of these sub-castes is an independent endogamous unit. Though inter-dining amongst them is permitted, inter-marriage is taboo; but these restrictions also are not strictly observed these days.

71. They take the name of Lingayats from wearing a *ling*, the emblem of God Siva, in a small silver box round the neck or tied in silk either in the left upper arm or round the neck. Both men and women wear it.

72. Lingayats are found in Sirsi, Haliyal, Supa, Mundgod, Yellapur and Siddapur Taluks of the North Kanara District. They are said to have migrated here from the old Hyderabad State during the rule of the Lingayat chiefs of Sonda. Some of them seem to have come from the neighboring Dharwar and Belgaum Districts and settled down here, all of them being attracted by the trade in spices round about this region.

73. *Ayyanavar* are a priestly class, consisting of two divisions viz., *Viraktaru* or unmarried preceptors and *Gurusthaladavaru* or the married teachers. The *Panchamsalis* form the bulk of cultivating Lingayats, and are more numerous than any other division. The *Banasthanas* or *Banjigs* are the trading classes; the *Gowdalis* are the traditional cattle rearers; the *Gowdalis* and *Mallagoudas* are the hereditary village headmen; and the only family of *Kareganigas* represents the traditional oil crushers, but it has given up its traditional vocation completely and taken to trade. That way the old class distinctions based on occupation, have totally disappeared and we find among all the sub-castes of Lingayats, owner cultivators, tenant cultivators, traders, industrialists, craftsmen and men engaged in service, transport, etc.

74. The three watchwards of the Lingayat faith are the *ling*, *jangam* and the *guru*. The *ling* is the stone home of the deity, the *jangam* is the human abode of the deity and the *guru* is the teacher who breathes the sacred spell into the disciple's ears. They are attached to various *mathas* or religious monasteries.

75. Their home-tongue is Kannada. They send their children to school and actively participate in the social and cultural life of the village.

(iii) Channayyas

76. There are 54 families of Channayyas consisting of 287 persons. They are also known as Chennayyan Holeyaru. It is difficult to say with certainty if they are the original settlers. A few believe that they are not so, as some of their class are said to be found in

Dharwar District also. But their predominance in this District indicates that they may have been among the original settlers.

77. They are very backward both economically and socially. They stand included among the Scheduled Castes. They are mainly farm labourers, only 3 families owning some small pieces of land. 18 of the households do tenant-cultivation also.

78. They are dark, sturdy and hard working. They are religious minded. Lingayat priests (*Ayyanavar*) perform their religious ceremonies, like officiating at births, marriages and death. They believe in ghosts and spirits and consult mediums at the time of epidemics. Their mother-tongue is Kannada. They live in two distinct units within the village. They are accustomed to non-vegetarian food but their extremely poor economic conditions do not permit the intake of non-vegetarian food frequently. Their social lowliness and economic backwardness often forced their women-folk to lead a life of prostitution. But this evil is on a decline these days.

79. They used to have their own caste panchayats with one of their own castemen known as *Budwant* heading it. But the influence of such panchayats is also waning.

(iv) Daivadnya Brahmins

80. Daivadnya Brahmins, also known as 'Sonars' are the traditional goldsmiths. They seem to have migrated here from Goa, in the sixteenth century, when it was taken by the Portuguese. Their family deities are Mhalsa, Shantadurga and Mangesh in Goa. It appears the glory of Sonda chiefs in the seventeenth century attracted them here. They have spread all over the North and South Kanara Districts.

81. It is probable that in the past they were considered to be good astrologers and that accounts for the caste name *Daivadnya* or one who knows the fate.

82. They have generally stuck on to their traditional occupation of 'goldsmithy' though some among them have taken to cultivation, trading, service, etc.

83. They have, among them several family stocks or *gotras* and marriages between persons of the same *gotra* is strictly prohibited. They are Vaishnavas and owe allegiance to Vadirajswami.

84. Their mother-tongue is Konkani. Most of them eat fish and it was probably for this reason that persons coming from certain other castes, were not accepting food from them. But this is slowly disappearing, so much so that there are two hotels run by Daivadnya Brahmins in Banavasi itself, which are visited by persons of all castes.

(v) Shimpi

85. Shimpis are also called 'Namdev Kshatriyas'. There are 26 households consisting of 158 persons in village. They are traditional cloth traders and tailors and are found in the North Kanara, Dharwar, Belgaum, Bijapur and Shimoga Districts.

86. They speak Marathi at home, but it has got considerably corrupted by the influence of the local languages. In Banavasi, a few among Shimpis do not speak Marathi at all.

87. They appear to have migrated here for trading purposes particularly in cloth. Their traditional occupation is cloth trade and tailoring, though 12 households have taken to cultivation also. They are hard-working and thrifty.

88. Their family deity is Vithoba of Pandharpur. They consider 'Pandharpur' specially holy because it was the favourite resort of the Shimpi poet and Saint Namdeo in about 1290 A.D. They wear the sacred thread and worship all the local deities. It is an independent endogamous caste wherein there are several exogamous units called 'Gotras' named after great sages. 'Sagotra' marriage is a taboo.

89. They are Kshatriyas and take non-vegetarian food. They send their children to school.

(vi) Arers

90. In Banavasi, there are 148 persons of this caste. Arers also call themselves 'Chatri Marathas' which indicates that they are migrants from Maharashtra. Their family deities are Bhavani, Khandoba, Yellamma, Kedarling and Mailarling. Generally, they do not keep their images in their houses, but visit their shrines in Belgaum, Dharwar and Sholapur Districts. They have much faith in soothsaying, spirits and ghosts.

91. They have no stock names or Gotras, but are divided into two groups called 'Akramashes' and 'Baramashes'. Even though inter-dining between the two groups is permitted, inter-marriage is not allowed.

92. Their original mother-tongue appears to have been Marathi, but they have totally forgotten it and now speak only Kannada. They are non-vegetarians by habit.

93. Cultivation and farm labour are their main occupations. Of the 17 households, in the village, 10 own land and 7 cultivate land taken on lease. Both men and women work in the fields. Educationally they are all very backward.

(vii) *Uppars*

94. Uppars of Banavasi belong to a sub-caste called 'Melusakkare'. There are 19 households consisting of 118 persons. They seem to be migrants from Shimoga District, where they are found in large numbers. They are traditionally masons by occupation, though many of them have taken to cultivation now. Two households own land, and 12 are tenant cultivators. They are orderly and hard-working but thriftless.

95. At Banavasi, the Uppars construct the wooden frame of the chariot and decorate it every year, at the time of the car festival. This is their hereditary privilege. They cultivate some temple lands in which they grow vegetables.

96. They are educationally very backward and even to this day, they do not send their children regularly to school. Their home-tongue is Kannada.

97. They keep no images in their house but worship Durgadevi, Hulidev, Hanumanta, Venkatramana and the various village deities. They believe in soothsaying, spirits and ghosts. They are non-vegetarians.

(viii) *Kabber*

98. Kabbers are also known as Gangemakkalu or water children. They are said to be depressed Bhois. There are 18 households consisting of 102 persons in Banavasi. Most of them have settled down in the village centuries back and as such it is not possible to say from when they are here.

99. Most of them work as farm labourers or tenant cultivators. One household among them does trade on a large scale. They have certain temple duties like fanning the deity, assigned to them.

100. They are considered to be equal in status, to Besthas who are fishermen and *Palki* bearers.

101. Their family deities are Guttamma of Chandragutti, Mailardev of Dharwar, Yellamma of Saundatti and Marikamba of Sirsi. They are religious minded and employ Lingayat priests (*Ayyanavaru*) to perform their religious ceremonies, though some of their customs differ much from the customs of Veershaivas e.g., they burn the married and bury only the unmarried dead. Again they are non-vegetarians unlike the Veershaivas. They believe in soothsaying, spirits and ghosts.

102. In some families, they had the custom of keeping the lady folk unmarried who used to earn their living by singing and prostitution. Such practice, however, has greatly declined now.

103. Educationally they are very backward and do not send their children to school regularly.

(ix) *Kurubars*

104. These are shepherds by caste. There are 10 households consisting of 35 persons in Banavasi. They are said to have come here from Chitradurga and Dharwar Districts. They are divided into some endogamous groups viz., Halumatha, Hathikankans (cotton wristlet wearers) and Unnikankans (wool wristlet wearers). In Banavasi, there are 5 households of Halumathas, 4 of Hattikankans and one of Unnikankans. Inter-dining among these divisions is permitted but inter-marriage is not. There are further sub-divisions called *Bedagu* in each of these divisions. Though sheep rearing is the traditional occupation, Banavasi Kurubars have given it up and have taken to agricultural labour. Only one household owns about twenty guntas of land and another cultivates about six and a half acres of land taken on lease. The rest are all agricultural labourers except a migrant from Shimoga District who is a Doctor in the Government Hospital.

105. They are a cheerful, frank and decent people. They are hard-working but poor. Even their women assist the male folk in the field labour. Their mother-tongue is Kannada.

106. Their chief deities are Birappa, Bettedevuru and Yellamma. Their ministrants are a class of Kurubas who are called *Vaders*. Unlike the laity of the three divisions, the *Vaders* eat no flesh. They observe the leading fasts and feasts of both the Brahmanical and Lingayat Hindus. They believe in soothsaying and witchcraft, and the god Birappa is the great saviour of Kurubas who are possessed by evil spirits.

107. They are educationally backward.

(x) *Madars*

108. Madars are also known as 'Haralayyanavaru' and included among the Scheduled Castes. They are the hereditary leather workers. They reside in small huts built in an irregular cluster in a secluded corner of the village. There are 15 households consisting of 81 persons. They have no tale of their origin and no memory of any earlier home.

109. Apart from attending to the leather work, they work as farm labourers also. None of them owns any land but seven households cultivate land taken on lease.

110. They are non-vegetarians. They accept food from all caste Hindus but decline to do so from Channayya, Chaluwadi and Chamgars. Should any intoxicating drinks be available, they would go in for it. They have such a craving for liquor.

111. They are divided into several clans (*Bedagu*) and marriage within the same *Bedagu* is not permitted. Their poor economic circumstances and social backwardness compelled their female folk to take to prostitution. But of late this is disappearing.

112. Their mother-tongue is Kannada. They worship all Hindu Gods but their favourite deities are Durgawwa and Yellamma. They have strong faith in soothsaying and witchcraft. When ordinary remedies fail, an exorcist is asked to find out whether the ailment is due to any charm cast over him by an enemy or if he is possessed by a ghost. Sometimes they make a vow to the offended deity.

113. They are a poor class of illiterate people, who suffer from several social stigmas.

B. MUSLIMS

114. A little less than 20% of the population of Banavasi consists of Muslims. There are 100 households of Muslims consisting of 565 persons. They are all of 'Sunni' faith. Persons of this faith are divided into four sects viz., Hanafi, Shafi, Malliki and Hamli. Those here all belong to Hanafi sect. This sect is again divided into four sub-sects, viz., Shaikh, Sayyed, Moghul and Pathan and at Banavasi each of these sub-sect is represented by 71, 10, 14 and 5 households respectively. There is absolutely no difference in the appearance, dress or customs of these

four sub-sects. Both inter-dining and inter-marriage among these sub-sects are permitted. The Moghuls add the suffix 'Beig' and the Pathans add the suffix 'Khan' to their names. The Shaikhs and Sayyed have no such suffixes added to their names. Recently, may be about 30—35 years back, a new sub-sect called *Ahle Hadees* has been formed. Their religious practices differ to a certain extent from those of Hanafis and so they have now a masjid of their own. Though inter-dining between these two groups is not stopped, inter-marriages are avoided as far as possible.

115. The Muslims of Banavasi are migrants from different areas. They appear to have settled down here after the 16th or 17th century. A few households have immigrated here from other parts of the District only recently.

116. Among them, 19 households consist of land owners of whom two have wholly leased out their lands to others for cultivation; 31 are engaged in cultivation; 17 are engaged in manufacturing industries; about 12 are engaged in trade and the rest are agricultural or non-agricultural labourers. One household which is also considered as having the biggest land-holding in the village, has recently started a rice mill in the village.

117. Almost all Muslim women observe *Purdha*. Only a few elderly females work in the fields either as paid labourers or in household cultivation.

118. Their mother-tongue is Urdu but almost all of them know Kannada well. They take non-vegetarian food.

119. They are religious minded and never fail to visit the mosque for prayers at least on days sacred to them. They are bound together by a strong caste feeling but nevertheless there is harmony between them and the people of other castes in the village. They take part in all the economic activities and are well represented in the various social and administrative institutions of the village. There are four Muslims in the seventeen member group village panchayat and about half a dozen are members of the 'Yuvak Mandal'.

C. JAINS

120. Jains number about 60 in the village, and stay in 9 households. They are divided into two sects viz., Svetambars and Digambars. Except one household of two persons, all the Banavasi Jains belong

to Digambar sect. The Svetambar household appears to have migrated to this village recently from Rajasthan. Their mother-tongue is Rajasthani. The others speak Kannada and are said to have migrated from Dharwar, Amminbhavi, Ajjarni, etc. The rule of nakedness is strictly observed in Digambar images, which have no covering of any kind, not even colour or ornament. The Svetambars dress in white and adorn their idols with earrings and other jewels.

121. The Jains are very religious minded and have a shrine in the village, the chief deity being Chandranatha Thirthankara. They are strict vegetarians and take care to have their supper before sunset. Most of their customs and beliefs with regard to birth, marriage and death are allied to the Brahmanical customs.

122. Five households own land and one household cultivates land taken on lease. Six households are engaged in trade. They send their children to school and associate with all the activities of the village.

Houses and Housetypes

123. According to the houselists prepared in 1960, there are 602 structures in the village, the number of census houses being 1192. The utilisation pattern of the houses, as it stood then was as follows:

1. Dwelling houses	531 occupied 70 vacant
2. Dwelling-cum-shop	4
3. Dwelling-cum-workshop	2
4. Shop	97
5. Workshop	10
6. School	7
7. Temple, etc.	47
8. Cattleshed	235
9. Dwelling-cum-cattleshed	9
10. Bathrooms	74
11. Bathroom-cum-cattleshed	21
12. Paddy store houses	21
13. Structures for housing wells	27
14. Offices	16
15. Rice mills	3
16. Others	22
TOTAL	1192

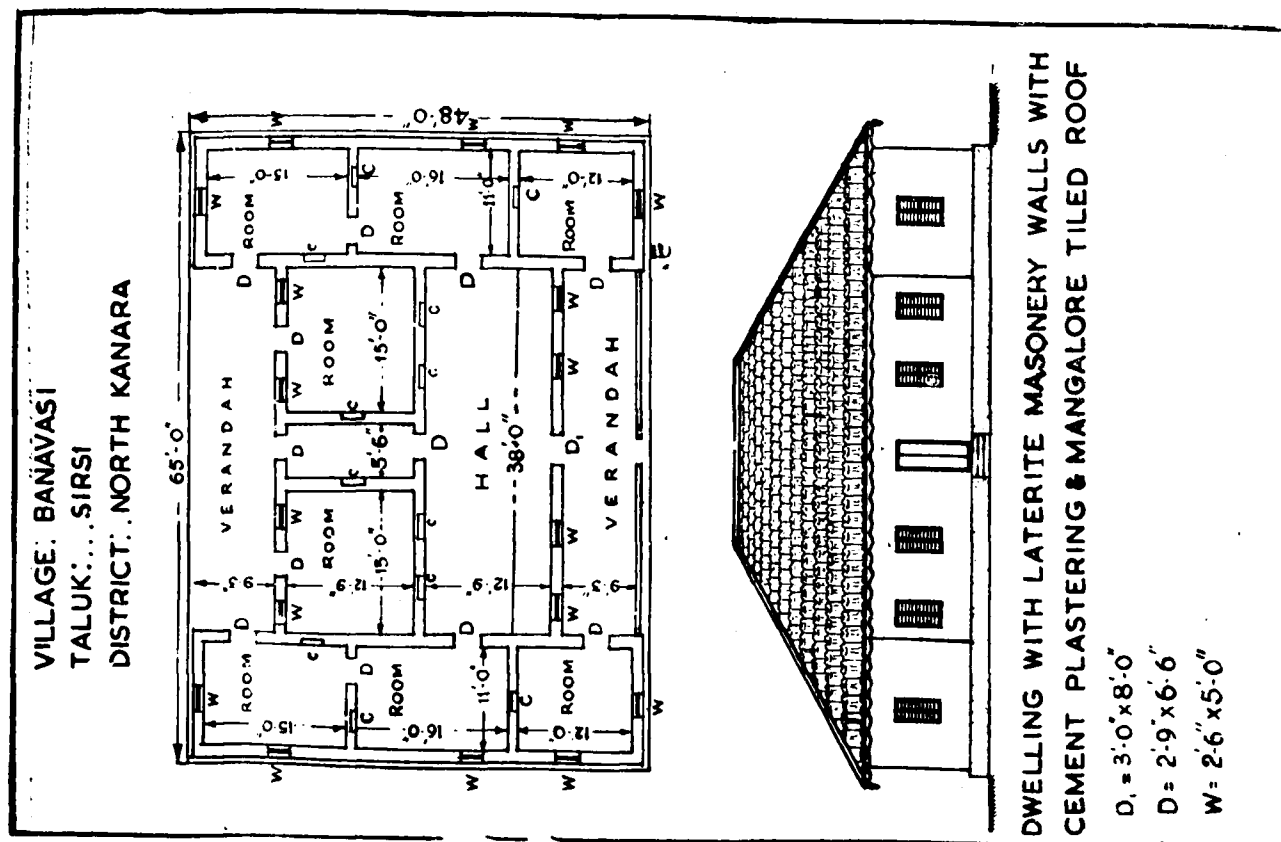
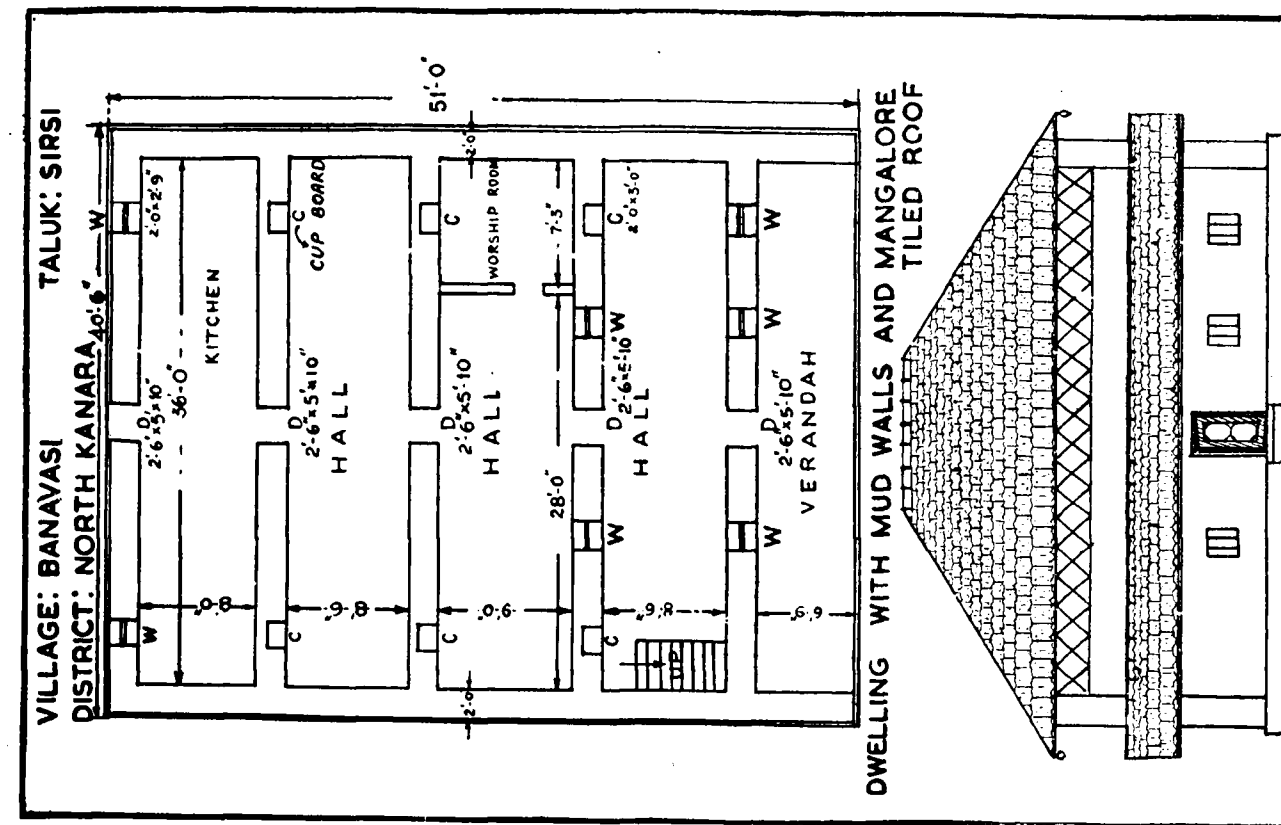
124. After 1960, a few new buildings have no doubt come up; but these being small in number, they do not affect the pattern of utilisation much. The 533 households of the village reside in 531 dwelling houses. But from these figures, we cannot infer that almost every household has a separate dwelling house. About half a dozen families occupy more than one dwelling house. About 20 houses accommodate more than one family in the same structure. There is also a growing tendency among the owners of houses to rent out whatever little extra accommodation that is available in their dwellings to persons who happen to come to the village. Most of these persons who seek such accommodation are persons in service who have come on transfer.

125. The houses in the village are not built in any one particular pattern. The type, floor area, number of rooms, the material used, etc. differ widely from house to house. But Banavasi being a malnad village, the dwellings of a necessity, have to be built with sloping roofs to permit water to flow down during the monsoons. But the poor economic conditions of the people have effectively barred the way towards improved living conditions and in a good number of cases, especially among Harijans, the houses are built only of mud with a thatch for roof. It will be seen from Table 13 that 337 households or roughly 63% of the households live in houses with tiled roof while the remaining 193 or 36% live in thatched huts. The dwellings with tiled roofs are occupied mostly by persons belonging to upper caste Hindus and a few Muslims, while the thatched houses are occupied by the Channayyas (90%), Madars (80%), Koragas (90%), Vaddars (100%), Arers (70%), Muslims (57%), Kabbers (33%) and one or two families of other castes. Besides the sloping roof, another common feature of all the houses is that they have a rectangular ground plan. The houses in the village may be classified into three groups:

- Houses with mud walls and tiled roofs.
- Houses with mud walls and thatched roofs.
- Houses with both the walls and roof made of thatch.

There are only about eight dwelling houses with laterite stone walls and tiled roofs.

126. Houses with mud walls and tiled roofs are found both in the *Kote* and *Pete* areas and are occupied by the rich and upper middle class families. In the Harijan colony (*Channayana Keri*), three such small houses have come up only in the course of the



last two or three years and that too due to the sanction of subsidy by Government for the purchase of tiles. In *Jhandadkeri*, where about 40 Muslim households dwell, only two buildings have tiled roofs.

127. These houses *i.e.*, houses with mud walls and tiled roofs are built on a foundation of laterite stones or rubble stones, which would be filled up to a depth of 3 to 4 feet. The plinth is of laterite stone *murum* (*Gochchu*) and mud. The floor is frequently smeared with cow-dung wash to keep the house clean and tidy. The walls which are about 18" to 27" thick are built of ordinary earth collected from the fields. Generally, the walls are black coated from inside and white-washed outside. The houses have either stone pillars or wooden posts embedded in the walls with a spacing of about 9 feet between them, to support the roof. The wood required for the purpose is collected either from the forest or the saw mills at Sirsi or Sorab. The roof will have generally two inclines meeting at the ridge, though in a few cases they have multiple inclines. The ceiling underneath the Mangalore tiled houses is of seasoned *Nandi* wood and in the case of country tiles it consists of bamboos. Bamboo is available within the village. Most of these houses have backyards, where there is a well and space for raising a kitchen garden.

128. The second type of houses are mostly occupied by the people of the lower middle income group and the poorer classes. Though caste has no bearing on the type of structure occupied by a family, this type of houses is mostly occupied by Arers, Kabbers, Uppara, Barbers, Muslims, Koragas and Harijans. The foundation which would not be more than 2 feet deep, is filled rubble. The plinth is about one or two feet high and the walls are about 12" to 18" thick. Most of them are dwarf walls, the height exceeding 6 feet only in rare cases. Generally, the roofs of these huts have four inclines, meeting at the ridge. The roof consists of a bamboo frame work, on which *Karada* grass is spread. The floor is frequently smeared with cow-dung wash. All the material required for these huts is locally available.

129. The third type of houses belong to the poorest classes. Incidentally most of them are the Schedule I Classes. A dwarf mud wall about 9" thick and 1 to 2 feet high, supports the bamboo frame work on which *karada* grass is spread to form the roof. A few huts are built of bamboo wattled walls plastered with mud. The plinth is almost at the road level.

130. It will be seen from Table 13-A that 434 households occupy houses with mud walls, and 87 occupy

houses with flattened bamboo walls. The houses with bamboo wattled walls are occupied by most of the Channayyas (63%), 80% of Madars, 26% of the Uppars, 40% of the Kurubars, 25% of the Muslims and 11% of Daivadnya Brahmins.

HOUSING MATERIALS

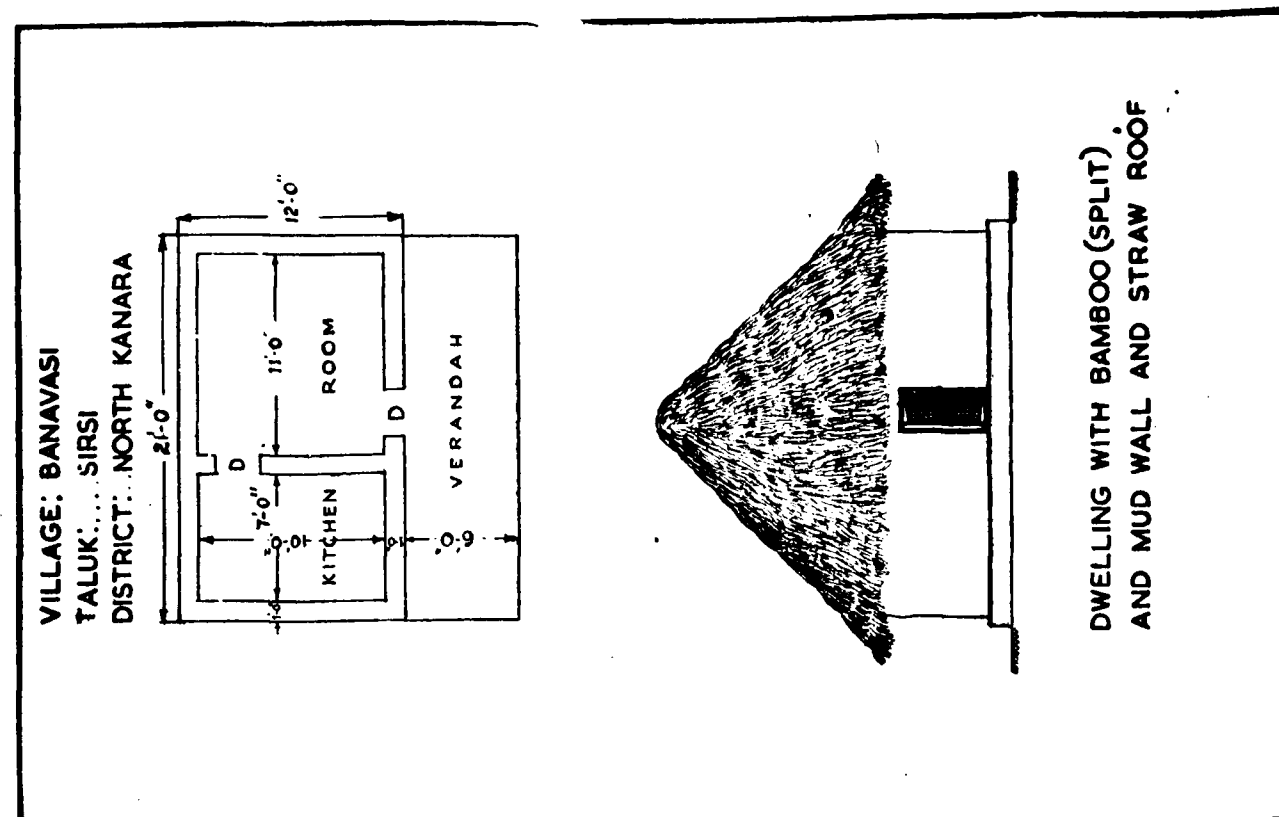
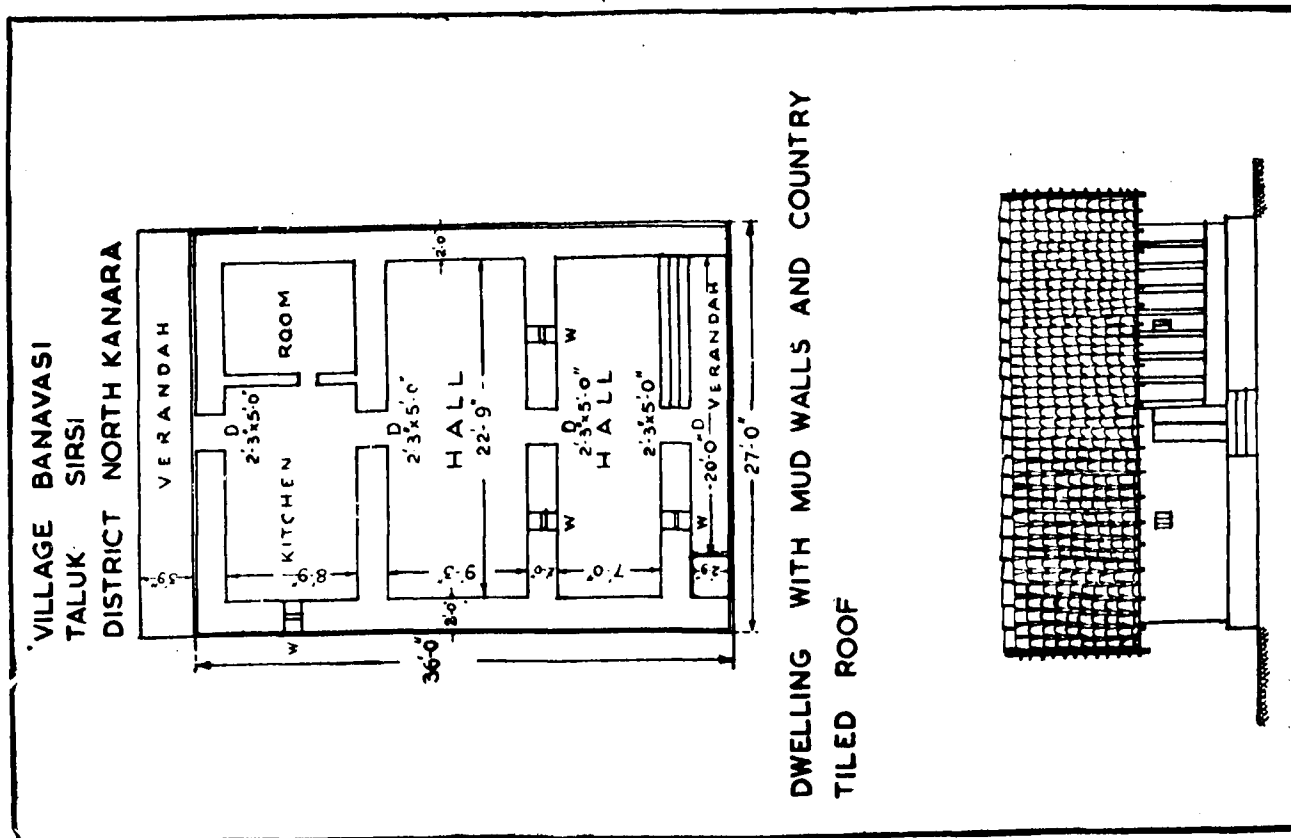
131. Laterite stone is available locally. Apart from some of the local residents, some seasonal migrants also undertake the quarrying work. The cost per 100 stones of 18" × 9" × 6" and 18" × 6" × 6" is Rs. 18 and Rs. 13, respectively. The cost of transport per 100 stones is about Rs. 12 to Rs. 13. The masonry charges for the foundation with 100 stones is Rs. 10, for erecting stone pillars with 100 stones of 18" × 9" × 6" it is about Rs. 15 and for constructing walls with 100 stones of 18" × 6" × 6" it is about Rs. 12. There are two masons in the village and a few others visit the village in search of work every summer.

132. The earth required is available locally and besides the payment of Rs. 0.50 to the village panchayat for every 100 c.ft. of earth excavated, the only charges to be paid are the costs of transport. Except *Kagdali* soil, all other varieties are used for the walls. 'Nadavars' from the coastal area, who are adopt at this work visit the village and turn out the work on a daily wage of Rs. 2 to Rs. 2.50.

133. Timber is available at the saw mills in Sirsi, and some varieties can be purchased directly from the forest department. The pillars are usually made of *Jambe* or *Baranige* both of which cost Rs. 6 to Rs. 7 per c.ft. The beams, etc. are made of *matti*, *beete*, *honne*, or *nandi* which costs about Rs. 8 per c.ft. The doors and the door-frame are made of *Hulasu* or *Honne* which also cost about Rs. 8 to Rs. 9 per c.ft. The local carpenters attend to the construction work. They charge about Rs. 15 to Rs. 30 for a door-frame and a door, Rs. 15 for a window with wooden bars, Rs. 10 for a window with wooden frame and iron-bars.

134. The interlocking type of Mangalore tiles cost about Rs. 250 per thousand and similar tiles prepared locally cost about Rs. 160 per thousand. The semi-cylindrical country tiles have not got much demand, these days. The carpenter who takes up the house construction work on contract basis, charges about Rs. 10 for fixing 1,000 tiles.

135. Split bamboo which is available both locally and at Sirsi costs about Rs. 20 per 1,000.



136. Generally the two slanting slopes of the roof meet at the ridge and only a few storeyed houses have multiple slopes. The size of the front door frame in all recent constructions is about $6' \times 2'-6''$ and it is only in the older houses that it is $5' \times 2'-5''$. The windows are generally $3' \times 2'$.

137. Some six old houses built more than 50 years back have intricate carvings in the frame work of the front door. In a few others, images of *Ganapati* or *Gajalaxmi* are carved in the lintel. In a few houses, there are intricate paintings on the inner walls.

DISTRIBUTION OF FAMILIES

138. Table XII shows the distribution of families according to the number of rooms possessed. 43 households with a population of 136 reside in houses with no regular rooms, 218 households with 1,060 population have only one room each, 138 households have two rooms each, 75 households with a population of 501 have three rooms each and 27 households have 4 rooms each. Only a few households possess more than 5 rooms each. One redeeming feature is that generally the cattle are tethered either in a separate shed or in a few cases in the bath room, which would then be pretty big in size.

TYPES OF HOUSES

139. In the single roomed houses, the room serves all the purposes including the kitchen, bed room, drawing room, etc. In the multi-roomed houses there will generally be a open verandah or *katte*, then the inner verandah (*oljagali*), the hall (*Bhavanti*), kitchen (*malgi*) and a verandah at the back. The bath room will generally be a separate structure.

140. Most of the houses are dark and ill-ventilated, there being no windows or very few windows. Even during day time, a light will have to be kept burning inside the house especially when there are visitors. The arrangement of the doors in all the rooms is also in one row, with the result that by standing at the front, one can see the backyard through the house. The waste water is either drained into the street gutters or is left to soak into the backyard where some vegetables are grown.

rites relating to house construction and Grihapravesam

141. A *purohit* or *Ayyanavaru* is usually consulted about the auspicious occasion, size of the house, its

shape, and the direction of the entrance, etc. before the construction starts. The months of *Magha*, *Phalgun*, *Chaitra* and *Vaisakha* are considered to be suitable. *Ashada* and *Pushya* are considered to be very inauspicious. On the selected day, *puja* is offered to *Ganapathy* and 3 spadeful of earth is excavated from the north-east corner of the proposed site. The first door frame is also fixed on an auspicious day and a cocoanut is tied to the lintel. The carpenter also performs the *puja* and after waving *Arati* a garland of raw cotton thread dipped in turmeric paste is put on the lintel. So also the time of fixing the supports (*Koolugamba*) to the roof *puja* is offered by the carpenter.

142. On the auspicious day previously selected for occupation of the new house, the priest propitiates the *Navagrahas* and *Ashtadikpalakas* by offering *pujas* and performs *Punyavachan*. In a small vessel, milk is boiled so that it overflows and spills on the floor and then the cooking starts for the guests and relatives who have been invited. The new house generally has a festive appearance, decorated with mango leaves and young plantain saplings.

143. All these elaborate ceremonies and *pujas* are not performed by the poor. They offer only a nominal *puja* both before starting the construction and before occupying it. The Muslims do not consider any period to be inauspicious for such events. The Jains perform all the ceremonies and observe all the rituals cited above.

Household Goods

144. A glance at the earthly possessions of the residents of Banavasi will show that they are poor and that, that their possessions are severely restricted to only articles of their daily needs. Even in this, several households are deficient.

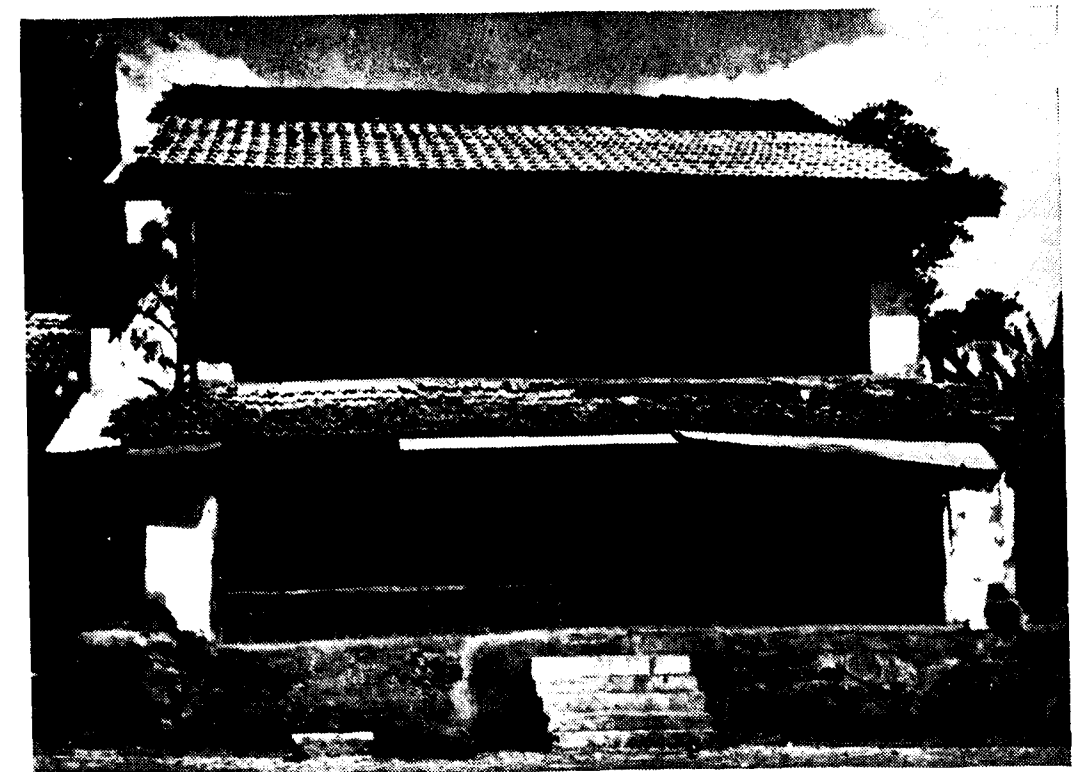
UTENSILS

145. The possessions of the poorer classes are restricted to only a few pieces of earthen-ware, a few yards of clothing—which also is generally in a tattered condition and a few ornaments made generally of brass or glass. In a couple of houses of the poor, we may find one or two brass or copper vessels and some aluminium plates and many of them have also lost shape due to long usage. They use only earthen pots for cooking, storage, etc.

146. The middle class families also do their cooking generally in earthen-ware but possess a few brass



House built of mud walls with country tiled roofing.



A storeyed house with Laterite stone and mud walls and roof of Mangalore Tiles.

or copper vessels besides some Chinaware. The brass and copper ware is used for drawing and storing water. They store pickles in *chinimadike*. Some of these households also possess stone vessels (*Kalparati*) in which they prepare vegetable soup or store salt. Almost all these middle class families possess some Chinaware cups and saucers. Amongst the Brahmins, excepting Haviks, cooking in earthenware is not in practice.

147. The upper middle class and richer households possess larger number of metalware. They too possess some earthenware which is used for storing milk, curds, edible oils, etc. They cook their food generally in brass vessels and store water in copper pots. Aluminium-ware is scarce in these houses. Many of these households possess some stainless steelware.

FURNITURE

148. Table 12 contains information regarding furniture possessed by the households of various castes. It would be evident from this that none among the Channayyas, Madars, Cheluvadis, Uppars, Voddars and Koragas possesses any items of furniture.

149. In the entire village only 99 households (18%) possess cots and about 67% of these cots are possessed by Lingayats and Brahmins. 32 out of the 61 Lingayats households and 29 out of the 71 Brahmin households possess cots. The other households possessing cots are 9 among Muslims, 6 among Daivadnya Brahmins, 5 among Kabbers and 1 among Kurubas. Most of these cots are acquisitions of the older generations.

150. Only 16 out of the 533 households possess almirahs. Of these, 6 are Brahmin households, 3 are Lingayats, 2 each are Daivadnya Brahmins and Muslims, and one each are Christian, Arer and Shimpi.

151. Chairs are found with only 147 households chiefly consisting of 37 Brahmins, 42 Lingayats and 15 Muslims.

152. Only 75 households possess tables among whom are 21 Lingayat households, 18 Brahmin households, 8 Daivadnya Brahmin households, and 7 Muslim households.

153. Stools and benches are found with only 28 and 53 households, respectively. These are also mostly with Lingayats and Brahmins. 9 households of traders own steel safes and 2 own steel cash boxes. Of them

8 are Lingayats, 1 is a Daivadnya Brahmin, 1 is a Shimpi and 1 is a Muslim. In the entire village only one family which incidentally is thought to be the richest in the village, owns a sofa set.

154. The furniture with the poorer classes consists of some old wooden planks or date-palm mats. At times they would spread their *Kambli* (blanket of coarse-wool) to seat a visitor. A few of the richer classes, possess some Druggets and Jamkhans.

Consumer Goods

155. Details regarding the possession of consumer goods are contained in Table 12(A). It would be evident from it that once again, it is the Lingayats, Brahmins, Muslims, Jains and Shimpi who possess most of the items listed in the Table, whereas the Scheduled Castes and Voddars do not figure in this list at all. Out of 70 time-pieces in the village, 38 are possessed by Lingayats and Brahmins. Most of the 91 households possessing wrist-watches, consist of Lingayats, Brahmins, Shimpi, Vaishya, Daivadnya Brahmins and Muslims. Of the 58 households possessing petromax lights, 14 are Lingayats, 6 are Brahmins, 8 each are Daivadnya Brahmins and Vaishyas and 11 are Muslims. In all, 143 households (27%) possess torch lights which are in good order. They are possessed mostly by persons in trade, industry and service. Kerosene pressure stoves are possessed by 24 households, of whom 4 are Brahmins, 5 are Lingayats, 2 are Daivadnya Brahmins, 3 are Muslims, 2 are Jains and 1 each from Kabber, Achari, Konkani Maratha, Kharvi, Bandi and Kshatriya castes. 101 households possess bicycles out of which 21 are Brahmins, 18 are Lingayats, 14 are Muslims, 9 are Daivadnya Brahmins, and 8 are Shimpis. There are 21 radio receiver sets in the village of which 2 are possessed by Brahmins, 5 by Lingayats, 4 by Shimpis, 3 by Muslims, and 2 by Jains. The Grampanchayat has also set up a community radio set. There being no electric supply in the village, all these are dry battery sets. 30 households possess wall clocks of which 10 are Lingayats, 9 are Brahmins, 4 are Daivadnya Brahmins, 4 are Muslims and 3 are Shimpis. There are 7 Gramophones in the village of which 3 are played in the restaurants. Out of the 14 rifles in the village, 9 are licensed for crop protection and 5 are for self-protection. They are possessed by 5 Muslims, 2 Brahmins, 2 Arers, 2 Daivadnya Brahmins, and 1 each from Arer, Kabber and Channayya caste. The village panchayat also possesses one rifle for killing stray and rabid dogs. There are 3 motor cars, 1 jeep and 2 motor cycles in the village

of which 1 car and both the motor-cycles are off the road being not in proper repair.

Dress

156. The common dress of the adult males consists of a dhoti and a shirt. The dhoti is the lower garment generally 9 cubits in length and 50" in width. It is worn in the *kachche* style, with the end passing between the thighs being tucked at the back. The Muslims wear either a payjama or a *lungi*. Payjamas are loose trousers made of mill made long cloth which is generally white in colour. Lungi is a piece of cloth about 2 yards in length which is wound round the waist and tied without a *kachcha*. The *lungi* generally consists of handloom or mill-made cloth. The poorer classes especially the Scheduled Caste people wear only a loin cloth also called *langoti*. In this, one end of the cloth is passed between the thighs and tucked at the back in the waist string, the other end is wrapped round the loin in such a fashion as to cover as much portion of the legs as possible. Many of the cultivators also dress in this mode when working in the fields. The upper garment consists of a cotton shirt or a banian. The banian is a short upper garment with half sleeve or no sleeve at all. It is also used by some as an undergarment. The poorer classes, at times only wrap their back and chest with a piece of cloth or even leave their body above the waist open. Only on ceremonial occasions, will we find the people wearing a coat. The headgear consists of a small turban or a cap. If the older people prefer the turban, the younger generations prefer either wearing a cap or leave their head bare. The Muslims generally wear a black fur cap. A poor husbandman wears minimum clothing consisting of a loin cloth and a *kambli*. The *kambli* which consists of coarse wool replaces the upper garment and the headgear by day and serves as a bedding at night. Of late trousers and manila shirts are slowly making their appearance in the village especially among the younger generations of the richer classes. But so far only about a dozen people from among the permanent residents wear them.

157. The dress of the women, consists of a saree and a blouse. The saree is worn either in *kachche* style or without a *kachche*. Goudsaraswats, Chitpavans, and Deshasthas among Brahmins and Daivadnya Brahmins wear sarees with *kachche*. Most of the other female folk including Muslims wear sarees without a *kachche*. Sarees worn in *kachche* style are usually 9 yards in length, whereas the other sarees

are 6—8 yards. The sarees are generally made of handloom cloth, though slowly voiles, art silks, mill-made sarees, etc. are making their appearances. The upper garment generally consists of a blouse (*kupsa*) made of hand-woven cloth (*khana*). Only a few Brahmin and Daivadnya Brahmin widows do not have any blouse, but cover their upper body and the clean shaven head with one end of the saree itself. The Muslim ladies, excepting a few who work in the fields, wear a *burkha* (veil) whenever they move out of the house. Of late, blouses made of voiles, poplin, silk and other mill-made cloth are also seen.

158. Young male children wear a shirt or a bush shirt and knickers and young girls wear a blouse and a petti-coat or a frock. A few Muslim girls wear a payjama and a frock.

159. For foot-wear, both males and females use chappals, with the poorer sections going in for chappals with motor-tyre soles which cost about Rs. 1.50, a pair.

Ornaments

160. The Indian women's love for ornaments is proverbial and Banavasi residents are no exception to that. So it was extremely rare to come across any household without having some ornaments made of gold, silver or brass. Profuse indeed is the variety of ornaments, encountered at Banavasi. The *Thali*, which is the symbol of marital bliss and chastity among the married women, including Muslims, was in varied designs. But majority of them consisted of black beads woven either in golden wire or cotton string with a pendant in the middle of the necklace. The common ornaments in use among the women of the village are—

Sl.No.	Name	Material	Remarks
1.	<i>Nagara</i>	Gold	Worn on the scalp.
2.	<i>Hoovu</i>	"	do.
3.	<i>Thirupu</i>	"	Screwed to the braided hair.
4.	<i>Bendole</i>	"	Ear stud.
5.	<i>Bugudi</i>	Gold and Pearls.	Ear ornament (upper lobe).
6.	<i>Panne Sura</i>	Gold	A chain 2 inches to 2.6 inches long. One end attached to bugudi and the other tucked into the hair.
7.	<i>Lolaku or Jumaki</i>	"	One end attached to the ear stud, the other hangs loose.

Sl. No.	Name	Material	Remarks
8.	<i>Nathu</i>	Gold	Nose screw
9.	<i>Mooguthi</i>	"	"
10.	<i>Gundina Sara</i>	"	Necklace of beads
11.	<i>Kasina Sara</i>	"	Necklace
12.	<i>Avalakki Sara</i>	"	"
13.	<i>Gejje Patti</i>	Silver	Waist band
14.	<i>Kadaga</i>	"	Wristlet
15.	Bangles or <i>Patli</i>	Gold	"
16.	Bangles	Glass	"
17.	<i>Thode</i>	Silver	"
18.	<i>Chainu</i>	"	Worn round the ankles
19.	<i>Kalungura</i>	"	Worn on the 2nd toe
20.	Ring	Gold	Fingerrings

161. Only a few households possess all these ornaments. The poorer classes have some of the ornaments made of silver or brass. Some of these ornaments like the *Nagara*, *Hoovu*, *Thirupu*, *Lolaku*, *Bugudi*, *Panne Sara*, *Chainu*, etc., are meant for only festive occasions. Brahmin women do not wear *Kadaga* and *Thode*. A good number of Havik ladies do not wear *Kalungura*. The use of *Gejje patti* is also on the decline. Widows are not permitted to wear the head, ear, nose, arm and leg ornaments. The women of Channayya, Madar and Koraga castes usually have a pair of earstuds, a nose-ring, a silver waist band, glass bangles, and if in a married state, *Kadaga*, the toe rings and the sacred *Thali* in a glass bead necklace. Muslim women wear all the above ornaments, excepting the *Kadaga* and the toe-rings. *Nagmurigi* (Silver) and *Vanki Sarige* (Gold) were the upper armlets in vogue in the past. But they are now out of date. So also *Gundina Sara* and *Kasina Sara* are slowly yielding place to new types of necklaces. *Kadaga* which was considered so very essential at the time of marriage is also going out of the picture.

162. On festive occasions, young girls generally wear the ornaments belonging to their elders. Boys excepting Muslims, generally have the earstuds and the silver waist band (*Nyavala*).

163. Men generally do not wear any ornaments excepting a few rich, who wear a gold necklace and gold rings on the fingers. Many of them (excepting Muslims), however, wear earstuds and a silver waist band (*Nyavala*).

Food and Drinks

164. Table XVII indicates that 196 households, i.e., about 36.7% of the total number consist of vegetarians. As a caste Brahmins (excepting Goud Saraswats), Lingayats, Jains, Vaishyas and the Gudigars are vegetarians. The Goud Saraswats and Daivadnya Brahmins do not have any social or religious restrictions on consuming fish. The Muslims are non-vegetarians but only a few of them eat beef. Pork is a taboo to them, so also to several other Hindu castes. Even the non-vegetarian households, consume non-vegetarian food only on occasions.

165. The staple diet of all the villagers, irrespective of caste and class, consists of unboiled mill-pounded rice, pulses and vegetables. Only eight households have a staple diet of other cereals like wheat, jowar and ragi. Vegetables are available, though in limited quantities, practically all through the year, excepting in May and June. When green vegetables are scarce, they depend more on potatoes and onions. Fruits do not form part of the daily diet in any household. The consumption of milk and milk products is also totally absent among the poorer sections. It is only among the Lingayats, Jains and Brahmins that buttermilk is a daily necessity. The type of food consumed does not also vary with the seasons except in the case of Uppars who during summer eat a meal of ragi gruel in the morning.

166. The villagers generally take a morning breakfast followed by two principal meals. The morning breakfast taken generally between 7 and 9 a.m. consists of tea and beaten rice (*avalakki*) or puffed rice (*churmuri*). Brahmins, Lingayats and Jains have jowar bread (*rotti*), wheat bread (*chapati*), rice pancakes (*dose*), fried wheat bread (*poori*), uppitu, or beaten rice for breakfast. Several cultivators visit the hotels also for their breakfast.

167. Lunch is usually taken between 12 noon and 1 p.m. and dinner between 8 p.m. and 9 p.m. Jains usually have their dinner before sunset. The menu for both these meals consists of rice, vegetables and soups. They generally use cocoanut oil in their preparations. The Scheduled Castes and the poorest sections of the village prepare soup without using any pulses. In the Havik households, one of the side dishes will invariably consist of a preparation of curds (*majjige sasive*).

168. The holiday dishes in vogue are the *Holige* and *Huggi*. *Holige* consists of baked bread of sweetened

puffed wheat and *Huggi* is a paste like preparation of jaggery and wheat. *Kadabu*, *Karjikai*, *Rave Ladus*, *Vade* are other holiday preparations commonly made in the Lingayat, Brahmin and Jain households. Then again there are some special preparations reserved for particular days e.g., on *Bhumi Humime* day, all the households excepting Muslims, prepare *Govekai Kadabu*.

169. There is a custom with most of the families, of preparing raw mango pickles and storing them, when raw mangoes grow wild. Similarly *Papadams* are prepared in summer and stored.

170. Tea is the most common beverage of the villagers. Nearly 88% of the households prepare it at home and at least the adult males from the remaining households are regular visitors to the hotels. Table 11A contains the details regarding this habit. Even in the lowest income group, 11 out of the 20 households are habituated to tea.

171. Both the manufacture and consumption of liquor and other intoxicating drinks are prohibited by law. But the craving for such drinks especially among the poorer and socially backward sections does not seem to have totally disappeared. It cannot be asserted that drinking of illicit liquor has completely stopped. But there are no addicts to other narcotics like ganja, opium, etc. Beedi and cigarette smoking is quite common and appears to be actually on the increase. Juvenile smoking is also widely prevalent. There is great demand for the local beedis made from *Mirji Tambaku*, a particular type of tobacco.

Beliefs and Practices Regarding Birth

172. Birth of the first child in a family is always a happy event and it usually takes place in the wife's parental house. During the 7th month of pregnancy a function is arranged among almost all the castes found in the village. This ceremony is called *Huvu-mudisu* by Brahmins, *Daivadnya* Brahmins and *Uppars*, *Sathvasa* by Muslims, *Kupsu Muduvadu* by Jains, Lingayats, etc., and *Bommakki Oota* by Madars, Channayyas, etc.

173. On this day, after an oil bath, green bangles are put on the woman's wrists and her parents present her with a green saree and blouse. In the evening *Arati* is waved before her and the invitees, who would generally be the female folk of their own caste, sing songs. Among Brahmins, worship of *Agni* (*Seemantini Homa*) is also performed. The pregnant lady will

go to her parental houses for confinement either in the 7th or 9th month of pregnancy as it is considered particularly inauspicious to go there in the 6th or 8th month. Her diet will be strictly regulated and she would not be allowed to eat dishes prepared from raw mangoes, tamarind, jackfruit, tender bamboo shoots which are considered to be harmful (*Nanjina Padartha*). Generally the delivery takes place in the house only as they are averse to going to the hospital. An experienced village midwife (*Dai*) or some elderly women in the village attend to the delivery. At Banavasi the services of a trained midwife are available.

174. Arrangements to receive the child start a few days earlier. A room generally ill-ventilated and dark will be specially reserved for the purpose, with the belief that such a room provides warmth and also protects the child and its mother from wind and too much light. In smaller houses a compartment is set up with bamboo mats. A country cot (*Horasu*) made of coir rope with wooden legs is also set up.

175. Immediately after the birth, the connecting umbilical cord is tied with a string and cut off with a sharp knife or sickle. The placenta is collected in an earthen pot in which one or two coins are placed and then covered with a lid. After offering *Puja*, the pot is buried deep in the backyard on the same day. It is only in the case of *Daivadnya* Brahmins that this burying of the pot is done on the 4th day. Soon after the severance of the umbilical cord, the baby is smeared with castor oil or the white of an egg, and bathed in lukewarm water. For three days the child and mother are given nothing but a decoction called '*Jeerige Kashaya*.' Madars and Channayyas give coffee instead of this decoction. From the 5th day onwards the mother is given rice and soup. In a few cases wheat gruel is also given. This soup is prepared by using pepper and cummin liberally. From the 11th day she is given another type of decoction made of ginger, jaggery, ghee, dates etc., popularly known as *Bananthi Kada*. From the 3rd day, the child's diet will be changed to cow's milk till the 5th day, on which day it starts suckling the mother.

176. On the 6th day which is called *Aidu Deshe* or *Satti* a ceremony is performed among all castes including Muslims. On this day, the child is placed in a decorated winnowing basket (*Mora*) and *puja* offered to the family deity. Presents are also given to the midwife. There is belief among a few castes like Arers, Jains, Shimpi etc., that on this day God *Brahma* scribbles the fate of the child. To facilitate this writing, they keep tendrils of a plant (*Mulla Hannina Gida*). A

sickle is also kept below the bed to keep away the evil spirits.

177. Except the Lingayats, all other castes among Hindus and also the Jains consider the agnatic kinsmen of the new-born baby to be polluted for 10 days. During the period of pollution, they are forbidden from entering a temple or offering *puja* to any deity. Inter-dining is also forbidden. Among the Lingayats, the family priest is invited soon after the birth and the water with which his feet are washed is sprinkled in all the rooms of the house and on the members of the household. The priest, after offering *puja*, hands over a *Linga* to the child's mother. It is tied to the bedstead and then to the cradle when the child is transferred there. The naming ceremony among Lingayats takes place on the 5th day, whereas the Muslims name the child soon after birth. Among all other castes, the naming ceremony takes place on the 11th day if it is a girl or the 12th day if it is a boy. With a few there is the custom of giving two names—one *Jannanama* and the other *Vyawahar nama*. If it is the Khaji who names a Muslim child, it is a woman with a baby at the breast, who names a Lingayat child and it is necessary that the baby at the breast and the new born baby should be of opposite sexes.

178. The period of confinement is generally 3 months, whereas in the case of Muslims it is 40 days and in the case of Madars, Channayyas and other poor sections it is 27 days. During confinement the woman is generally given preparations made of coconut kernel and cotton seed. The first outing of the mother and the child is to a temple. The ear pricking ceremony of the new born takes place in the 3rd, 5th, 7th or 11th month in the case of all castes excepting Muslims, who do not observe this custom at all.

179. There are several common beliefs regarding childbirth. Birth of a child within the first year after marriage is not welcome. It is always considered to be a good omen if the first born is a girl. Birth of a male child on a new moon day and birth of a girl on a full moon day are considered to be inauspicious. Birth of a female after 3 male issues is reckoned to be inauspicious, whereas the birth of a male after 3 female issues is considered to be auspicious. Birth of a child during *Rohini Nakshatra* is not considered to be auspicious. Sterile women offer *puja* to *Kereyamma* a deity who is believed to bestow progeny on them. Some people offer *pujas* to *Peepal* trees with this hope.

180. Family Planning Schemes have not made any headway in the village.

Beliefs and Practices connected with Marriage

181. Marriage in this village is a social practice which possesses great sacramental significance to the inhabitants. From starting of the negotiations for marriage to its consummation, the details are chalked out (by all castes excepting Muslims) with great care and only days considered to be auspicious are selected for the various incidental ceremonies. Generally it is the bride's party which initiates the negotiations, excepting in the case of Arers, Channayyas, Voddars etc., where the bridegroom's party has to take the lead. Generally the marriages take place soon after the betrothal.

182. Formerly many of the Kabber, Madar and Channayya ladies used to remain unmarried in the name of some temple or deity and lead a life of prostitution. When such a lady reached puberty, she used to be taken to the temple of Renukamba also known as Guthyamma at Chandraguthy village, where a necklace of beads with a small gold pendant was tied round her neck by the *jogis* (mendicant) and from then onwards she could give company to any one from her own caste. But among them too there was a code of conduct. They would not give company to others till the first man who was offered betel leaves and betel nuts (*Panbida*) permitted her to do so. Sometimes the ceremony of fixing the necklace used to be attended to by a visiting *jogi*. But this custom of allowing ladies to remain as *Devdasis* has now almost vanished.

183. In the village post-puberty marriage has become a rule rather than an exception. Among Brahmins, Daivadnya Brahmins and Lingayats, girls are married when they are about 18 and boys when they are about 25. Table VI shows that only 2 girls in the 10—14 age-group are in a married status. In the 15—19 age-group 51 out of 105 girls are married whereas there is only one married boy in this age-group. Out of 101 men in the 20—24 age-group only 27 are married whereas nearly 75% of the men in the 25—30 age-group are married.

184. All the castes are strictly adhering to the clan exogamy. They do not encourage marriage between two persons belonging to the same *Gotra* or *Bedagu*. Among persons who do not know their gotra or who have no such divisions, e.g., Lingayats, the marriages are settled by considering the family deity or the

Peetha to which the family is attached. Two persons having the same family deities cannot get married. Occasionally marriages not in conformity with such customs lead to severe consequences including ex-communication as has been the case with a Madar family in the village which contracted marriage with another coming from the same *Bedagu*.

185. No inter-caste marriages have taken place in the village excepting that of a Arer girl getting married to a Voddar boy, after getting herself converted to Voddar Caste.

186. Consanguineous marriages are very common among all castes. Among Brahmins and Daivadnya Brahmins, marriage with one's own mother's brother's daughter is permitted but not with his sister's daughter or his father's sister's daughter. A Lingayat, Madar or Channayya, can marry his elder sister's daughter, or his mother's brother's daughter, or his father's sister's daughter. A Muslim cannot marry his sister's daughter, but he can marry his father's brother's daughter or his mother's sister's daughter.

187. Polyandry is a taboo. Polygamy though permitted among certain castes is very rarely practised. Widow remarriages are not permitted among Brahmins, Vaishyas, Daivadnya Brahmins etc. It is permitted among Muslims and some other castes and such a marriage is known as *Seere udike*. A Muslim widow on her remarriage wears a two stringed black bead necklace (*Mangalasutra*) whereas other married Muslim ladies have a five stringed necklace.

188. Though divorces and separations are permitted among Muslims, Koragas, Kabbers, Upparas etc., they are not common. If the Muslims call it *Thallaka* others call it *Bidugade*. In all there are only 13 divorced or separated women in the village.

189. Adultery and extra marital sex relationships are considered to be immoral and there are very few cases of this type in the village.

190. Except the Brahmins, Daivadnya Brahmins, Lingayats and Shimpis almost all others pay the Bride's price (*Thera*), though this custom is on the decline now. The Brahmins and others not paying *Thera* pay the bridegroom's price (dowry) instead. Koragas pay a bride's price of 24 *varahas* (Rs. 96) or 2 bags (3 imp. maunds) of paddy and Rs. 50. Among Madars and Channayyas the bride's price is 2 bags of paddy and Rs. 40. The dowry paid by the Brahmins, Lingayats etc., varies from a few

hundreds to a couple of thousands of rupees. Many a family has been ruined by such outmoded anti-social and harsh customs.

191. The Hindus and Jains consider it inauspicious to initiate the negotiations for a marriage in *Ashadha* (June-July) or *Pushya* (December-January). They perform the marriages, generally between *Magha* (January-February) and *Jyestha* (May-June). Generally the negotiations start with tallying of the horoscopes. In some cases the suitability is decided upon their *Janmanama* or by a process called *Prasnekeluvudu* or *Prasada Kattuvadu*. The process of *Prasnekeluvudu* (consulting the deity) is an elaborate one and at times takes a long time for a decision to be taken. The family visits the temple of its favourite deity and gets the idol adorned with flowers. *Puja* is offered and then they sit in prayer. If a flower from the right side of the deity falls down, the reply is considered to be favourable. If no flower falls or if a flower from the left side falls, they break off the negotiations. Some persons consider the consent of the God to be whole-hearted only when a particular flower on which they are meditating falls.

192. The betrothal ceremony generally takes place at the bride's residence on some day considered auspicious, in the presence of a few invitees. The bridegroom's party then presents a saree, blouse etc., to the girl. The marriages among all castes excepting Lingayats takes place in the bride's residence, where a pandal is erected. Channayyas, Madars, Lingayats and some other castes are particular that a marriage pandal should have 10 pillars. The Lingayats, Brahmins, Jains, Daivadnya Brahmins, Muslims get the marriages solemnised by priests (Khajis in the case of Muslims and Jangams in the case of Lingayats) of their own caste. The Channayyas and Madars get this done either by the Brahmins or Lingayats, generally the latter. All other castes engage Brahmin priests.

193. In the case of Brahmins, Jains, Vaishyas, Shimpis and Daivadnya Brahmins, the bridegroom performs a ritual called *Samavartane* a few days before the marriage, to which, one or two relatives of the bride are also invited. Formerly the marriage festivities used to extend over long periods sometimes lasting for a full week or so. But now these elaborate ceremonies are curtailed and all the ceremonies are completed in one or two days. On the day previous to the marriage the bride and the groom are given oil baths after applying turmeric powder to their persons. The marriage day starts with *Nandi Puja*

when the bridegroom is brought to the Pandal. In the meantime, the bride who is still inside the house, has to attend to certain ceremonies called *Kanyu Samskara*. After this ceremony, the bride is escorted to the pandal by her maternal uncle. But a piece of white cloth keeps her out of the husband's sight. At the appointed hour, to the accompaniment of loud music and chanting of the *mantras*, the bride and the bridegroom throw sacred rice and Pieces of Jaggery on each other and then the piece of cloth separating them is removed and they garland each other. This is followed by several rituals of which the most important are *Kanyadan* (*Dhare*), *Saptapadi*, *Homa* etc. According to the old custom a married couple could take food only after having a look at *Arundhati* star. But this is not strictly observed these days. A number of *Havanas* and *Homas* are also performed before closing the ceremonies. An elaborate ceremony of *Griha Pravasha* is also held when the bride visits the bridegroom's residence. Before entering the house, she has to lightly kick with her right leg a measure of rice placed on the threshold.

194. Among the Lingayats the practice is slightly different. They do not perform any *Havana* or *Homa* during or after the marriage. Instead the priest instals a *Pancha Kalasa* which is worshipped. Other rituals like *Kanyadana* (*Dhare*), *Mangalasutra Dharana*, *Nagoli* etc., are common with those of Brahmins, Jains etc.

195. The custom of either performing the various *Homas* or installing the *Pancha Kalasa* is not prevalent among Arers, Upparas, Koragas, Madars and Channayyas. They simply call upon all the deities, 12 pillars of the pandal, the 12 specific pots which are used for various purposes during the marriage and the invitees to witness and sanctify the marriage.

196. In the case of Muslims, the bride does not meet the bridegroom in the pandal. They are separately asked thrice by the Khaji, in the presence of witnesses, if they are agreeable to the marriage and on getting their assent, the marriage is registered and witnessed in a book. Before the marriage is finalised, the bridegroom has to announce the *Mahar* (bride's price) which is also recorded. Another significant ceremony of theirs is called *Juluva* which is performed only by the female folk either on the day of the marriage or the next day, when the bridegroom is expected to see the bride's face directly for the first time.

197. According to the old custom, a marriage used to be consummated on an auspicious day after a lapse

of three months. But this custom has also disappeared and now marriages are consummated even on the same day.

Beliefs and Practices connected with Death

198. There are no special features or peculiarities regarding the disposal of the dead, in this village. Brahmins, Shimpis, Daivadnya Brahmins etc., cremate the dead. Lingayats, Muslims, Madars, Channayyas etc., bury the dead. The disposal of the bodies generally takes place within 24 hours from the time life becomes extinct. In the case of Brahmins, it is generally done within a few hours.

199. When the body is to be disposed of by cremation, it is placed on a bier made of bamboo reeds and *Darbhe* grass, with its head towards the South. Then it is carried to the cremation ground, either the eldest or the youngest son heading the funeral procession, with a pot containing the funeral fire. Generally persons with both the parents alive do not accompany the party. The bier is carried by four persons on their shoulders. At the cremation ground after the performance of certain ceremonies, the pyre is lighted by the son carrying the fire and till the 14th day after the death certain religious ceremonies are performed in the house and also at the crematorium. On the third day *asthi* is collected for immersion in the river or at Gokarn. On the 14th day, the soul of the dead is believed to reach *Vaikuntha* (heaven). Among Brahmins, if the deceased is survived by his wife, she is taken to a Ishwara temple and after certain rituals her head is shaved clean on the tenth day. And such a widow has to face several social handicaps in her future life. Every year, the *Shradha* of the deceased is performed. In the first year such *Shradha* ceremonies are performed every month (*masika*) as also on the 27th and 45th day.

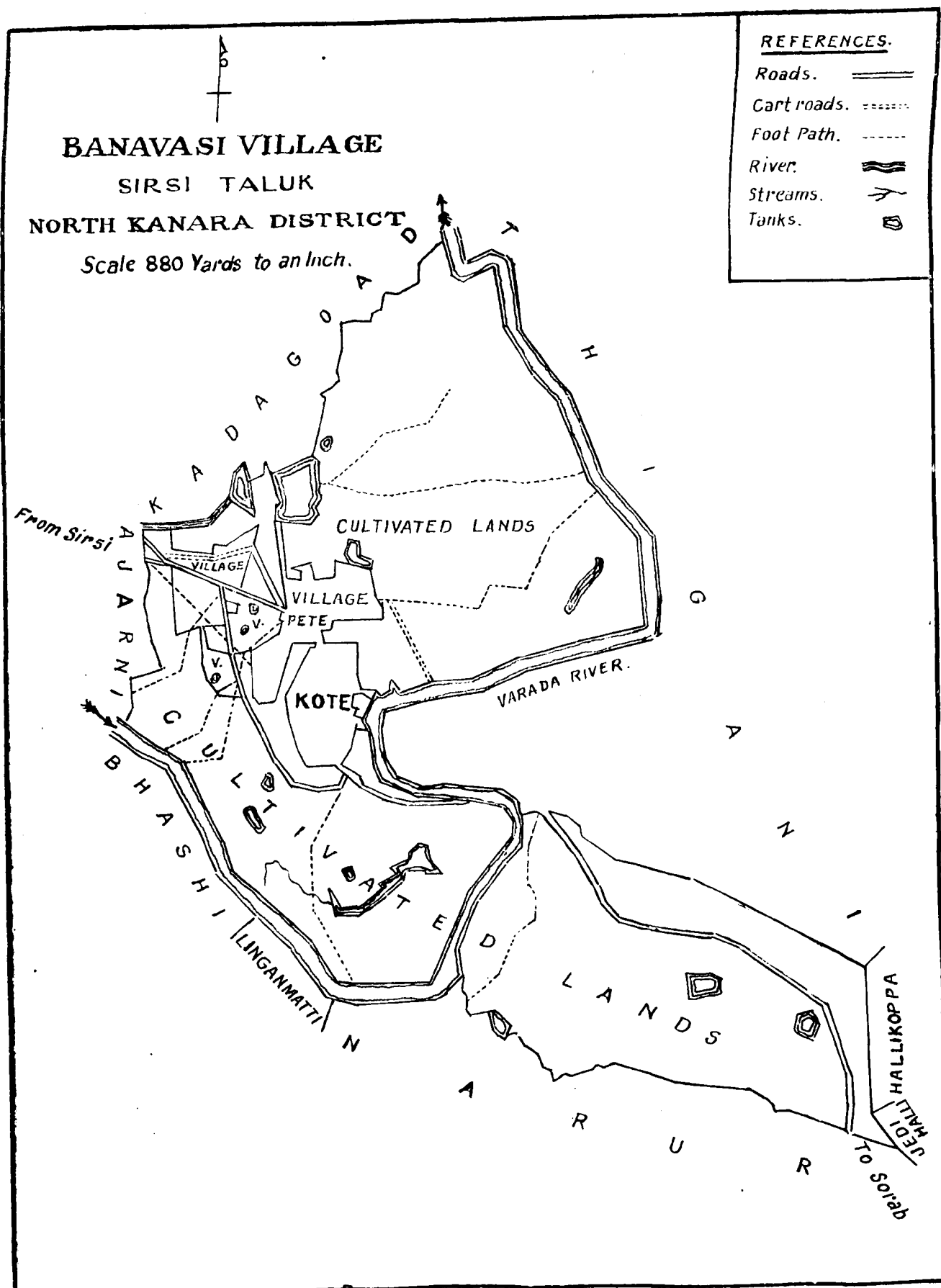
200. Among Lingayats, soon after death, the Jangam places his right foot on the head of the deceased and after certain rituals the body is carried to the burial ground to the accompaniment of a funeral dirge, which has a monotonous rhythm. Even women join the funeral party. The body is lowered into a pit of the size 4' x 3' x 3'. The *ling* is taken out of its case and tied to the arm. A few *Bilva-patres* and some *vibhuti* is sprinkled on the body before it is covered with earth. The priests' feet are washed at the grave and the party returns. On the 9th or 11th day, a few relatives and castemen are feasted. No monthly (*masika*) or annual (*Shradha*) ceremonies are performed.

201. In the case of Muslims, a few moments before the death occurs, the Khaji starts reciting passages from Koran. Immediately after death the big toes are tied together and after a wash the body is covered with cloth. The body is taken to the grave yard, to the accompaniment of chantings from Koran and then lowered in a pit of the size of about 4' x 6' x 3' with its head to the north and the face slightly turned towards the west *i.e.*, in the direction of Mecca. The pit is covered with earth and the funeral party after receding by about 40 paces, offers prayers. Till about 1940, the Banavasi Muslims used to perform certain ceremonies on the 3rd, 10th, 20th and 40th days. But now they have restricted these ceremonies to only the 40th day.

202. Channayyas and Madars who bury their dead excepting in the case of pregnant women or persons afflicted by Leucoderma and leprosy, do not have

many elaborate ceremonies. The body is carried to the grave yard, lowered in a pit and then it is covered with earth. On the 2nd day they fix a branch of *Lakki Gida* on the grave. On the third day they perform a ceremony called *Ganjineeru* when milk, curds and cooked rice are left on a plantain leaf at the grave side, as an offering to the deceased. Their religious preceptor, who is a Lingayat by caste resides at Galigunji mutt about 25 miles away from Banavasi. Some *Vibhooti* is collected from him and on the 11th or 13th day, some castemen are feasted, when the *Vibhooti* is also distributed to them.

203. Among Lingayats and Muslims the death of a person is not considered to be a cause for pollution. In the case of all other Hindus and Jains, all the agnatic kinsmen of a deceased consider themselves ritually impure for 11 days. In the case of distant relations, this pollution lasts for 3 days.



CHAPTER III

ECONOMY OF THE VILLAGE

Economic Resources

Land

204. Banavasi, like most of the other rural areas of the country is predominantly agricultural, nearly 53.64% of the total population of 2,926 depending on agriculture—directly or indirectly—for subsistence. The total area of the village is 1,829 acres and 7 guntas or roughly 2.86 square miles of which about 1,067 acres are assessed for land revenue amounting to Rs. 1,729.60 per annum. The unassessed area is covered by forests (about 349 acres), the village site (about 144 acres), the river, roads, etc. Of the assessed area, only about 500 acres *i.e.*, about 50% is sown leaving nearly 560 acres untilled. Some of it, no doubt is not available for cultivation due to the undulating nature of the terrain but some portion is set apart for allowing grass to grow and these serve as private pastures. Besides this cropped land in the village, the residents of Banavasi, hold agricultural land in several neighbouring villages like Ajarni, Kadagodu, Thigani, Narur, etc. It would be seen from Table XXV-A, that they own nearly 2,814 acres including the lands in Banavasi.

205. The soil consists of a hard earth made of crumpled iron clay or laterite, which if not constantly worked stiffens into clods, thereby stifling the growth of crops. All the same, it is quite rich and productive. About 263 acres and 23 guntas are shown as irrigated by tanks. But the villagers complain that the records do not give the correct picture as most of these so-called irrigated lands are now purely rain-fed because the water channels from the tanks are not properly maintained. In the course of this survey, no vestige of these channels at several places could be found, as the owners of the fields through which these channels pass have cultivated the channel portions also.

206. The arable land of the village is divided into the following three classes:—

- (1) *Saragadde*.
- (2) *Megatte or Beesugadde*.
- (3) *Byane*.

Saragadde is a field which lies at lower levels close to a source of water, and so is capable of retaining sub-soil moisture over long periods. These are the most fertile paddy fields in the village liable to, higher rates of land revenue. *Megatte* or *Beesugaddes* are paddy fields lying at higher levels with less retentivity of moisture in them. As such the crop cannot withstand long breaks in the normal rainfall. *Byane* areas are fields at higher levels with harder soil, generally consisting of an undulating surface. Most of these *Byane* fields are left uncultivated and serve only as grazing areas. A few ryots have recently converted these *Byane* areas into *Beesugaddes* for growing cereals.

207. About 40 acres of land are liable to be affected by floods in the Varada river. The floods, if lasting for a short duration, prove a boon to these fields, as rich silt gets deposited in them. If their duration is long, as in 1961-62, the planted crops are washed away causing considerable loss to the cultivators.

Forests

208. An area of 349 acres, within the village limits, consists of 'Reserved Forests'. Though the forest is not dense, it is of a high economic value on account of the quality of wood and abundance of minor products. It also affords a good check on soil erosion by checking the abrasive force of water and wind. The villagers are allowed on permit system to collect fuel for their domestic use from these forests. They also collect green manure and wood required for agricultural implements from here. They are allowed to graze their cattle free in this area.

Pasturage

209. The total area that is assigned as pasturage as such is a meagre 50 acres, which is in charge of the village panchayat. The grazing rights in this area, are leased out by auction every year. The deficit in the pasturage is made up by the untilled 'Byane' lands which form nearly 560 acres. Some people levy some charges and allow cattle belonging to others to graze in their private pastures.

Livestock

210. Rearing of livestock in the village is more an adjunct to cultivation than an independent economic activity. Even then cattle occupy an important position in the economy of the village, as they provide manure and milk besides working as beasts of burden on the road and in the fields. It would be evident from Table 7 that there are 332 cows, 536 working bullocks, 45 oxen not yet drawn for work, 224 young stock, 313 she-buffaloes, 33 he-buffaloes, and 131 young buffalo stock. Most of the cattle are locally bred. Sheep-rearing is almost non-existent. There are only 2 sheep and 70 goats in the village. About 150 households maintain poultry, but not on scientific lines.

Other Resources

211. The other resources in the village consist of some small scale manufacturing industries. Most of the persons from the 92 households engaged in them, are wage-earners offering their skilled services for wages rather than manufacturing any economic goods for sale. Thus the investment on industry, excepting in the three rice mills, is negligible. Some of the industries in the village are rice-milling, tailoring, gold and silver smithy, carpentry, leather tanning, beedi making, pottery, preparing *Poha* (flattened rice), wood-carving, pith work, etc.

212. Trade is another important economic activity in which 95 households are engaged. Most of them have shops in the village and carry on retail trade. A few trade in retail by hawking. It is only the commission agents in rice trade who do some wholesale business. Other economic activities are the agricultural and general labour, insurance agency at which 6 are working, service, etc.

Factors Influencing Economic Life

(a) Land Reforms

213. Prior to the re-organisation of States in 1956, Banavasi belonged to the Bombay State. The form of tenure that exists in the village is ryotwari, also known as the 'occupancy' or 'survey tenure'. And in contrast to the New or Restricted Tenure, it is sometimes called the Old Tenure. The survey occupant holds his land direct from Government and he has a permanent right to hold the land in perpetuity so long as he pays the land revenue to the Government. He

has full power to sell, mortgage, sublet or otherwise dispose of his land. But even in the case of such tenures, there was the emergence of the tenancy problem due to a combination of causes of a socio-economic nature. Breakdown of the self-sufficient village economy and its replacement by the money economy, establishing the supremacy of the money-lender, decline of village and cottage industries, and the pressure of population on the land, sub-division and fragmentation of land, transformation of land into an economic commodity, old methods of cultivation and a number of such other factors made the farmer's holding slip away from his grasp. Large areas of land, thus passed into the hands of money-lenders and other persons as a result of the inability of the farmer to redeem the debts. The money-lenders being interested only in monetary gains, generally leased them out to others on rent. Thus there was large-scale transfer of land from agriculturists to non-agriculturists. In the absence of any legislation for the protection of tenancy, rack-renting had become a familiar mode of exploitation of tenants by landlords. Insecurity of tenure and rack-renting ultimately led to the impoverishment of the soil and consequently impoverishment of the community also. Many tenants who held the same land for generations did not obtain rights of permanency but continued to be tenants at will, liable to be deprived of their tenancy at the will of their landlords.

214. To put an end to all these ills, the Bombay Tenancy Act, 1939, was extended to the whole province of Bombay including this village from 11th April, 1946. This Act provided for security of tenure and protection against rack-renting to tenants and provided a machinery for securing reasonable rent to landlords also. This Act was further amended from 8-11-1946, so as to shift the onus of proving that the tenant was not entitled to certain rights conferred on him by the Act, on the landlord and prescribed penalties for the failure of the landlord to discharge the liabilities imposed on him by the Act.

215. The Bombay Tenancy and Agricultural Lands Act, 1948, repealed the 1939 Act but retained the general provisions regarding tenancies, their duration, maximum rent, commutation of crop share into cash, abolition of all cesses, 'huks' etc. The Act statutorily fixed the maximum rate of rent at 1/3rd and 1/4th of the total produce in the case of non-irrigated and irrigated lands, respectively. A valuable privilege of purchasing his holding under certain conditions at a reasonable price was conferred on a protected tenant. The Act limited the right of a landlord to terminate

a protected tenancy on the ground of personal cultivation to the extent of 50 acres only. The onus of continuing a protected tenancy to the heirs of the deceased protected tenant was shifted on to the landlord. The Government was also empowered to assume management of the landholders' estates under certain circumstances. The Act further prohibited transfer of agricultural lands to non-agriculturists restricting it first to the cultivating tenant, second to the cultivator of contiguous or neighbouring land, third to co-operative societies and fourth to any agriculturist.

216. This Act was further amended in 1955 incorporating changes of a far-reaching nature like fixation of an economic holding and the ceiling area, disposal of surplus lands to landless agricultural labourers, fixation of the maximum and minimum rents in multiples of assessment, abolition of absentee landlordism, management of estates, fixation of maximum price for the sale of agricultural land, conferring rights to the purchase of land on tenants, continuance of tenancies on death of tenants, etc.

217. No doubt the object of such reforms is laudable but in some cases the privileges conferred have not actually reached the tillers of the soil. Some of the tenants have been induced by influential landlords to surrender their rights in their favour, by coercion, deceit or such other methods. And the tenants being weak and ignorant have fallen a ready prey to their wiles. In many cases, where the village records show that the lands are personally cultivated by the landlords, after surrender of the rights by the tenants, the former tenants continue on the land, their technical status being that of agricultural labourers attending to specified operations and being paid for by a share of the crop. They are so much under the thumb of the landlords that they would never admit the correct position when asked publicly even if they are convinced that thereby they are losing some valuable heritable rights and privileges. In some cases, such virtual tenants are displaced in contravention of the terms of oral agreement and they have to seek their fate elsewhere. And it is probably such a state of affairs that partially accounts for the large spurt in the number of agricultural labourers in 1961. The number of agricultural labourers as recorded in 1951 was only 9 whereas it is 542, and the number of tenants which was 855 has come down to 541 in 1961. These changes are too large to be accounted for solely by the changes in concept between 1951 and 1961. If in 1951, the livelihood class was determined on the basis of income derived from the activity, it was to be determined from the hours of

work put in 1961. The changes among all classes in rural areas resulting from these revised concepts could only be marginal. The conclusion is thus inescapable that the methods adopted to by-pass the far-reaching changes contemplated by the land reform legislations have something to do with such largescale variations.

218. Side by side, a few petty landholders whose sole source of income is from the meagre agricultural holdings they possess but which they cannot cultivate personally on account of economic, health or such other reasons, have suffered. Their income from the land has come down and in some cases even the limited rent that they should get from the tenants is not being paid regularly.

219. Another lacuna has been the uncertainty created by suspension of some of the provisions of the Tenancy Act. The Government of Mysore has suspended certain provisions like termination of tenancy for personal cultivation, purchase of lands by tenants, etc. for the last several years with a view to bring out a uniform law for the whole State. This long period of uncertainty has also not been conducive to the good relationship between the tenants and the landlords. The villagers are anxiously looking forward to the day when this suspense comes to an end.

220. The effect of fixing the ceiling areas can also be seen in the village. Many of the landholding families having large extent of land under the name of one person, have divided the property and transferred the ownership to various other members of the family, though all of them continue to stay jointly under one roof.

221. Some of the landlords complain that the rent payable to them by the tenants, now being limited to only six times the assessment, the tenants have started neglecting the cultivation work and that they do not maintain the fields in proper condition or manure them well. They argue that needs of the tenant classes being few, they are satisfied with the increased margin of their share of the produce and thus the incentive in them to produce more, has disappeared. This may be not true in the generality of cases and even in the few showing a fall in production. Such fall probably arises from the lack of resources on the part of the tenant to use fertilizers and improved seed rather than from a sense of satiation with the additional share of produce secured for him by law.

222. Another piece of legislation that was introduced is 'the Prevention of Fragmentation and Consolidation of Holdings Act, 1947'. This Act which came into force in the village in 1948 empowers the Government to specify for each locality the standard area as the minimum necessary for profitable cultivation. The standard area, so fixed for the village is 20 Guntas for a wet land and one acre for a dry land. All plots of land less in area than the standard area are treated as fragments. The Act prohibits the transfer of such fragments except to the holder of contiguous plots. It also prevents transfer of any land which would create a fragment. In spite of this law, fragments continue to be formed particularly at the time of sharing inherited property though the Government records do not recognise these fragments and show the inherited property in a joint holding. If this is on the negative side, on the positive side, it empowers the Government to take initiative to frame and execute schemes for consolidation, and where necessary, for redistribution of holdings so as to reduce the number of plots in the holdings. Action on the positive side is yet to be started in the village.

223. A few, among Banavasi residents hold some Inam lands in Kathavally, a village in Sorab Taluk of Shimoga District. These lands were granted to their ancestors by 'Marapa', brother of King Harihara of Vijayanagar, some 600 years ago. In 1958, their Inam rights over these lands were abolished under the Inam Abolition Act of Mysore State but the right of occupancy of these lands have not yet been settled. So also they have not received any compensation so far. It is said that they have already furnished the copper plate on which the grant is inscribed, to the concerned authorities. Excepting in one or two cases, the tenants who are cultivating these lands have also stopped payment of rent. Thus they are not getting any income from these lands for the last several years.

(b) Land Improvement

224. Excepting for 21 families who have brought a few acres of virgin land under plough and 57.88 acres of *Byane* land converted into *Beesugadde* land as detailed in Table No. 9, there has been practically no activity towards improvement of land, during the last decade. Only 3 households have bunded about 15 acres of land. As mentioned earlier even some of the tank irrigated lands, have now become purely rain-fed because the channels are not maintained properly.

(c) Industrialisation

225. Excepting for the three rice mills there has been no major industry running in the village. With the establishment of these rice mills, the hand-pound- ing of rice has completely disappeared. One of the local industrialists, has recently established a factory at Davangere in Chitradurga District for the production of nails, springs, bolts, nuts, etc. and he is just contemplating to start a factory for assembling bicycles, at Banavasi. A local potter has just started manufacturing inter-locking tiles, as the demand for them is on an increase. The traditional craftsmen like the leather workers, wood carvers, potters, carpenters, goldsmiths, etc. are some how clinging on to their work but they are not finding their crafts sufficiently remunerative.

(d) Improvement of Communication

226. The Public Works Department road between Sirsi and Banavasi is now an all-weather road and has been blacktopped over a length of 9 miles. This has considerably helped in the trading and other facilities. With the completion of the bridge which is under construction across the river Varada, at a cost of about Rs. 13 lakhs, there will be an all-weather road between Sorab and this village.

227. The Post Office which has been functioning here for the last 60 years or more as an Extra Departmental Branch Office has been taken over by the Department in 1963. The nearest Telegraph Office is at Sirsi.

(e) Expansion of sources of finance

228. Besides friends and relations who at times advance petty loans generally without charging any interest, there are four principal sources of credit in the village. The first is the money-lender. There are six such licensed money-lenders in the village, who advance loans after obtaining security in the form of gold ornaments or such other valuables. The rate of interest charged is 9% for secured loans and 12% for unsecured loans. Their transactions are controlled by the Bombay Money Lenders Act. The second source of credit is the Government which grants loans in the form of 'Takavi' to agriculturists charging an interest of about 6½% or so. Such loans are advanced either for land improvement or purchase of bullocks, seeds, fertilisers, fodder, etc. In 1961-62, when the paddy crops had to be sown twice, the earlier crop having been damaged by incessant

rains, the Government advanced about Rs. 45,000. Then the third source is the co-operative credit societies. The co-operative society in the village is an old institution, functioning since 1918. In 1960-61, this society advanced loans to the tune of Rs. 85,064 to the cultivators. The rate of interest is about 7%. This is a growing institution. Then the fourth source of credit is the wholesale dealer who advances loans in the lean period and recovers it after harvest of the crops. In such transactions, the cultivators have no choice but to transfer the crops to their creditors immediately after harvest and thereby do not often get a fair return for their produce. From June 1961, the National Extension Scheme has been introduced in the Taluk and this forms a new venue for obtaining credit. But till September 1962, none in the village has availed himself of the credit facilities provided under this scheme.

(f) Expansion of marketing facilities

229. Sirsi is the nearest wholesale market, where there is a Regulated Market Committee looking after the wholesale trade in paddy, areca nut, pepper, cardamom, etc. "Thotagars Co-operative Society" of Sirsi also deals in paddy. They have a programme of constructing a large sized godown at Banavasi, to provide facilities of storage of crops to the producers of Banavasi. At present many traders visit the village soon after the harvest of the paddy crop and purchase the grains for export to Kumta, Honawar and the South Kanara District. Banavasi is considered to be a big paddy exporting centre. Completion of the bridge across the river Varada will further enlarge its trading connections.

(g) Infiltration of urban influences

230. These days, it has been a common experience that the villages, particularly those which lie within easy reach of towns and cities, are not slow in the adoption of the customs found in urban areas. This is particularly noticeable in the mode of dress and food habits. Banavasi, being only 14 miles away from Sirsi and being connected with it by a good road, has easily come under the urban influence. The traditional unsewn garments like Dhotee have, in several cases made room for pyjamas, trousers, etc. Terylene and nylon clothes are slowly replacing cotton-wear in several households. Men's old hair-style of leaving a top-knot is fast disappearing. The use of toilet goods and cosmetics has also gained considerable popularity. Very few wear the foot-wear made by the local cobbler. They prefer to go in for company

made foot-wear. It is only among the poorer sections, that the traditional habits continue. The habit of drinking tea has become popular among all, irrespective of caste and creed. And so the old habit of taking three meals a day is fast disappearing. Expenditure on consumer goods is on the increase. In the field of education, the old prejudices of not sending mature girls to school or of not sending them for service elsewhere, are fast disappearing. A few households have sent their girls to Hubli and other places for higher education. It is also pleasing to note that one Channaya (Scheduled Caste) woman has been working as a primary school teacher in another village. The habit of reading newspapers and listening to the radio programmes has considerably widened the outlook and the field of knowledge of several young men. But all these changes are found only among the sophisticated few. There has been very little imprint of the urban influences on the Harijans and other poverty-stricken sections.

Economic activities and nature of changes

(A) LIVELIHOOD CLASSES

231. According to the 1961 Census, the village had 1,126 workers and 1,960 non-workers. The workers included only persons who were actively and gainfully employed and were divided into the following nine categories according to the nature of their principal occupation :—

Nature of work	Number of workers
I. Cultivators	512
II. Agricultural Labourers	105
III. Mining, Livestock rearing, Forestry etc.	24
IV. Household Industry	110
V. Manufacture other than Household Industry	25
VI. Construction	22
VII. Trade and Commerce	76
VIII. Transport, Storage, etc.	6
IX. Other services	246
Total	1,126

232. During the 1951 Census, the entire population was classified into one or the other of the eight recognized livelihood classes. Under each class, not only

the actual workers but also their dependents were included. The idea behind this was that the whole household was dependent on that particular source of income for their livelihood, whether all the members of the household were gainfully employed at that work or not. For the 1961 Census, only persons actually working are shown under nine industrial categories and dependents or non-workers are shown separately. Thus in order to make the statistics collected at the time of 1951 Census comparable with the statistics collected at the time of survey, the information collected during the survey has been compiled according to the concepts adopted for the 1951 Census and is presented below in a tabular form. The various sources of income of each household were probed into and then each household was classified into one of the eight categories, depending on its major source of income. Then all the members of the households were considered including non-workers, and workers employed in other gainful activities. The results are as shown below:—

Livelihood classes	1951 Census population		Population in 1962 Survey		Proportionate per cent increase/decrease
	No.	Percentage	No.	Percentage	
1	2	3	4	5	6
I. Agricultural classes					
(1) Cultivation of land owned	447	17.1	610	20.9	+22
(2) Cultivation of land taken on lease	855	32.7	541	18.5	-43
(3) Agricultural Labour	9	0.3	542	18.5	+6066
(4) Non-cultivating land-owners	212	8.1	21	0.7	-91
II. Non-agricultural classes					
(1) Production other than cultivation	329	12.6	282	9.7	-23
(2) Trade and Commerce	229	8.8	276	9.4	+7
(3) Transport	8	0.3	15	0.5	+67
(4) Miscellaneous Sources and other services	525	20.1	639	21.8	+8
Total	2,614	100.0	2,926	100.0	

233. In the two broad categories of agricultural and non-agricultural classes, the deviation noticed is negligible being only 0.7%. However, within the agricultural classes, there has been a noticeable reshuffling. The proportionate increase of 22% in the class of 'cultivation of land owned' appears to be a direct result of the introduction of the various land reform measures, particularly of the tenancy laws. The same reasons appear to be attributable for the steep rise by

6066% in the increase of agricultural labourers and the fall by 43% of persons in the tenant class. Many tenants were deprived of their leases by either actual or virtual resumption of the lands they were holding on lease. This accounts for the 91% decrease in the non-cultivating land owners also. It is possible that there are some more persons who do not cultivate their lands but have leased them out to others for cultivation. But if such persons are engaged in some other gainful activity like a school teacher, rearing of live-stock, labour, etc. from which they derive more income, they stand excluded from category I(4) in the above table, according to the concept of work adopted for the 1951 census.

234. The above table will indicate that the class of "production other than cultivation" has suffered a fall by 23%. This appears to be mainly due to some of the local artisans taking up to other vocations of a more remunerative type. Some Daivadnya Brahmins whose traditional work has been gold-smithy have taken to personal cultivation of lands and some of them to trade including hotel keeping. Some of the leather workers have taken to agricultural and general labour. Likewise the Koragas, who were preparing baskets from indigenous creepers, have completely stopped their industry which was not sufficiently remunerative and have taken to other vocations. This clearly indicates that some of the long standing local crafts are slowly getting wiped out for want of sufficient patronage.

(B) OWNERSHIP OF ECONOMIC RESOURCES

235. Agricultural holdings, which constitute the chief item of economic resources, are owned by 186 of the 533 households of the village, which comes to approximately 34.9% of the total number of households. However, even among these 186 households, the distribution of the land is not equitable as would be evident from the following table:—

S.No.	Size-group of holding	No. of households		Total extent owned		Average size of the holding among land-holders
		No.	Percentage	Acres (0.00)	Percentage	
1	2	3	4	5	6	7
1	No land	347	65.1	..	..	..
2	Less than 1.00 acres	7	1.3	4.81	0.17	0.69
3	Between 1.00 and 2.49 acres	31	5.8	55.84	1.98	1.80

	1	2	3	4	5	6	7
4 Between 2.50 and 4.99 acres			29	5.5	110.24	3.89	3.80
5 Between 5.00 and 7.49 acres			27	5.0	162.59	5.78	6.02
6 Between 7.50 and 9.99 acres			15	2.8	126.33	4.49	8.42
7 Between 10.00 and 14.99 acres			19	3.6	230.47	8.19	12.13
8 15.00 acres and above			58	10.9	2123.84	75.50	36.62
Total			533	100.0	2814.12	100.00	15.13

It would be seen that a little more than 75% of the arable land is owned by only 10.9% of the households, the average size of the holding in this group being 36.62 acres. The remaining 24.5% of the land or 690.28 acres to be exact are distributed among 128 households or 24.5% of the total number of households. 7 of these households own an average only 69 cents and so have to be grouped with the landless. The 50 households (11.3%) who own less than 5 acres each are petty land-owners while 42 households (7.8%) have medium-sized holdings ranging between 5 and 10 acres. 19 households (3.6%) having an average holding of 12.13 acres may be said to be coming from the middle class. Most of the large-sized holders were getting their lands cultivated by tenants in the past but now in view of the various land-reform laws have either taken to personal cultivation or have been trying to dispose of some of their holdings by sale to others. Even now, the affinity for the land has not totally disappeared among these classes, as ownership of substantial extents of land is still considered as a sign of high social status and command prestige in the village. Another reason for their attachment to the land is the fact that though the rent payable by tenants has been restricted by law, the customary practice of exacting rent at rates higher than those permitted by law still continues in several cases, the only difference having been that the mode of payment of rent in cash rather than in kind has come more into vogue. It is generally in cases where the rents have been substantially reduced by the tenants, that the land-owners think of disposing of the lands. A fertile paddy field (*Saragadde*) fetches about Rs. 1,500 to Rs. 2,000 an acre, a *Bisugadde* fetches about Rs. 500 per acre.

236. Tables XXV-A and XXV-B give particulars about the caste-wise ownership of land. Table XXV-A gives particulars of the holdings of the residents of Banavasi, not only in Banavasi but also in other areas. Table XXV-B is restricted to the lands coming within Banavasi limits only. It will be seen from

Table XXV-B that out of 1,067 acres of assessed lands of Banavasi about 537 acres are owned by Banavasi residents. It will also be seen from the two tables that they own about 2,277 acres of land in other villages.

237. A study of Table XXV-A will show that 60% of the land owned by Banavasi residents, are held by Brahmins and Lingayats, who form the two major castes in the village. Among Brahmins 55 of the 71 households own land. Among them 26 households, i.e., about 47% of the Brahmin land-owners, own more than 15 acres each, 8 households (about 14%) own 10 to 15 acres each, 8 households (14%) hold 7.50 to 9.90 acres each, 5 households (9%) hold 5 to 7.49 acres each, 5 households (9%) hold 2.50 to 4.99 acres each, and 3 households (5%) hold 1 to 2.49 acres each. There is no household among Brahmin land-owners owning less than 1 acre of land. Most of these lands are ancestral.

238. Among Lingayats 43 households (70%) own 689.65 acres or 24.5% of the total land owned by Banavasi residents. 14 households i.e., 30% of the land-owning Lingayat households own more than 15 acres each, 2 households or 4.6% own 10.00 to 14.99 acres each, 4 households or 9% own 7.50 to 9.99 acres each, 7 households or 16% own 5.00 to 7.49 acres each, 9 households or 21% own 2.50 to 4.99 acres each, 5 households or 11% own 1 to 2.49 acres each, and 2 households or 4.6% own less than 1 acre each.

239. The other castes which own considerable extent of land are the Daivadnya Brahmins who own about 150 acres among 13 households, the Shimpis who own about 150 acres among 10 households, the Muslims who own about 398 acres among 19 households and the Jains who own about 81 acres among 5 households. Out of the 398 acres held by Muslims, 225 acres are owned by a single household.

240. The land owned by Daivadnya Brahmins, Shimpi and the Vaishya are all recent acquisitions. It is noticeable that the Channayyas, Madars, Namdhari Naiks, Cheluvadis and some other castes who work in agriculture as labourers do not own even a cent of land. That clearly indicates that economically they continue to be backward.

241. In Table XXV the nature of interest in land has been classified by showing whether the owned land is wholly or partially cultivated personally and in the case of tenants, whether they are cultivating only lands taken on lease or whether they cultivate any of their own land. In all these cases, the extent

of land under a particular nature of interest is also mentioned. It is seen from this table that out of 533 households in the village, 264 do not cultivate any land either as owners or tenants; 38 households cultivate only owned lands; 47 households have leased out to others for cultivation all the lands they own; 41 households besides cultivating all their owned lands also cultivate some other lands as tenants; 34 households cultivate a part of their holdings and have leased out the rest to others for cultivation; 5 households have leased out all their own lands to others for cultivation but are cultivating lands taken on lease from others—(this has been done as the lands owned are far away); and 16 households cultivate a part of their own lands having leased out the rest to others for cultivation but in addition are cultivating some lands as tenants also. Among the landless, 88 households are cultivating about 336 acres of land.

242. Other economic resources in the village consist chiefly of the livestock and the rice-mills. Table 7 gives the caste-wise ownership of livestock. In the village, 188 households have reared 536 bullocks. Most of the bullocks are country bred called 'Gidda'. Though a bit stunted in stature, it is considered to be a good general utility breed. There are a few animals of Hallikar and Amritmahal breeds also. The Hallikar is considered to be a good draught breed, very hardy and enduring and therefore suitable for the field and the road. The Amritmahals are very active draught cattle well-known for their powers of endurance. There are 278 cows and 313 she-buffaloes in the village. They are country bred—excepting a few—and are maintained mainly for milk and manure. These form the main livestock.

243. About rice mills, there are three in the village of which two are proprietary concerns and one is a partnership concern. With regard to the other small scale industries in the village, they are more of a servicing type than of a manufacturing type.

244. Trading in paddy and rice, hotel-keeping, running of retail shops are other non-agricultural sources of income in the village.

(C) PRIMARY AND SECONDARY OCCUPATIONS

245. Table XIII gives the details regarding the primary and secondary occupations pursued by the different households in the village. It is seen that out of the 533 households in the village, 517 are economically active. 16 households or 3% derive their income from non-gainful sources and are economically inactive. 172 of the gainfully active households have cultivation as their primary occupation, only 17 of

them being not engaged in any other activity. The other 155 households have either agricultural labour (45), livestock raising (27), trade (28), service (29) or some other activity as a secondary occupation. 8 of these households have more than one secondary occupation.

246. 114 households *i.e.*, 21% are primarily engaged as agricultural labourers, only 51 among them not having any other secondary occupation. The other important secondary occupations in which the households of agricultural labourers are engaged are cultivation (20), household industry (11), service (24), etc. 4 of these households have more than one secondary occupation.

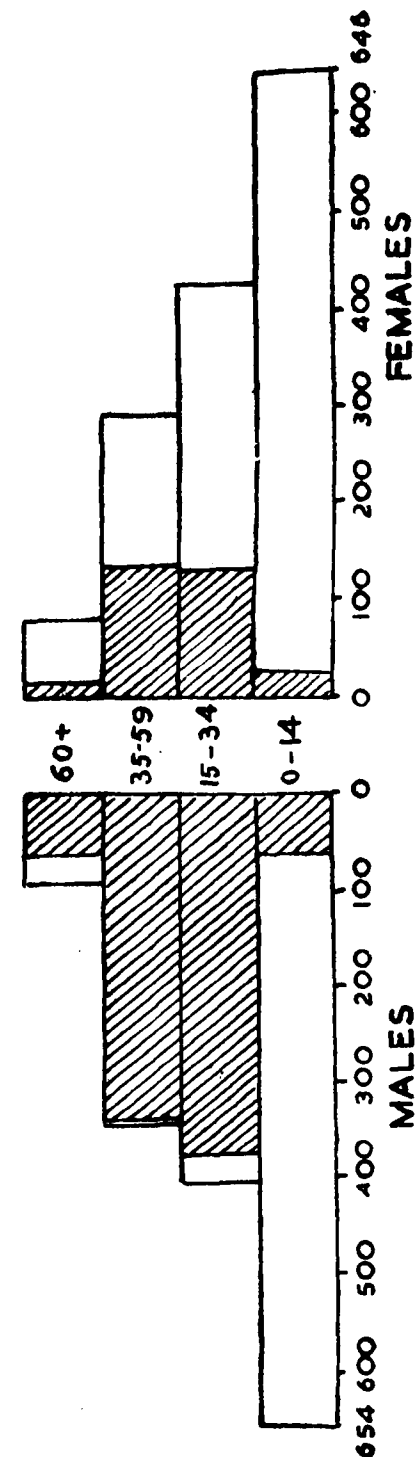
247. Only 4 of the 533 households or less than 1% of the households are engaged exclusively in livestock rearing. Another 2 households rearing livestock have some other secondary occupation. Household industry is the primary occupation of 52 households (9.8%) of whom 24 households have no other secondary occupation. There are 49 households (9.2%) with trade as their primary occupation, 23 among them not having any secondary occupation. 6 of the remaining have more than one secondary occupation. Only 2 households are primarily engaged in transport. Both of them have agricultural labour as the subsidiary occupation. There are 109 households primarily engaged in 'other services'; out of whom 83 have no subsidiary occupation. 13 households run hotels of whom 4 have some other subsidiary occupation also.

248. It will be evident from the table that out of the 533 households in the village 306 households have more than one occupation, 211 have only one occupation, and 16 are economically inactive. Ten of them are rent-receivers and the remaining 6 depend on remittances, begging, etc. This will show that there has been an increasing tendency in seeking other remunerative sources of occupation and also that the age-old caste restrictions on occupations are slowly disappearing.

249. Table VIII indicates the number of workers and non-workers by sex and broad age-groups. It is seen that out of the population of 2926 in the village, 1132 are workers consisting of 834 males and 298 females. Among them, there are 62 boys and 22 girls coming in the 0—14 age-groups. Most of these child workers come from the poorer sections of scheduled castes and Muslims. It is noteworthy that among the 402 males in the age-group 15—34, there are 376 workers, thus 93% of the males in this group are workers. Similarly in the 35—59 age-group,

BANAVASI
SIRSI TALUK
NORTH KANARA DISTRICT
WORKERS AND NON-WORKERS
BY SEX AND BROAD AGE GROUPS

 WORKERS
 NON-WORKERS



336 of the 341 males are workers giving a percentage of 98.5 in this group. There are also 77 workers aged above 60 years. Thus it will be seen that out of 1132 workers, 7.4% are aged below 14 years; 44.5% are in the age-group 15—34; 41.2% are in the age-group 35—59; and the remaining 6.9% are aged above 60 years.

250. A detailed classification of workers in the different age-groups by sex and occupation is given in table IX. Therein both the primary and secondary occupations have been shown. If table XIII gives the primary and secondary occupation of a household, table IX gives similar information in respect of each worker. It will be seen from this table that out of 383 persons engaged in cultivation as many as 268 or nearly 70% have a secondary occupation. Similarly out of 286 persons engaged primarily as agricultural labourers, 106 or nearly 37% are engaged in other economic activities also. It is noteworthy that out of the 48 persons engaged principally in livestock rearing, 29 are aged below 14 years. Most of these children work as cowherds. Out of the 121 persons engaged in household industry, 57 have a secondary occupation. If similarly the activities of persons engaged in all occupations are analysed, it will be seen that excepting persons engaged in 'other services' among whom only 25 have a secondary occupation, most of the other persons have more than one occupation. Even in the case of persons engaged in 'other services' it is not a feeling of contentment that restrains them from seeking secondary occupations, but it is the lack of time and the restrictions placed by conditions and rules of employment. The rising costs of livelihood makes it obligatory for many to seek fresh sources of income.

251. From the above-mentioned table IX, it will be seen that 33.8% of the working population are engaged in cultivation of land either owned or taken on lease, 25.2% of the workers are primarily agricultural labourers; 4.2% are engaged in livestock rearing; 9.8% are engaged in household industry, 5.0% work at trade; 0.17% are engaged in transport and the remaining 21.9% are engaged in other services like Government service, primary school teachers, etc. Out of the 298 female workers, 131 work on land either as family workers in the cultivation or agricultural labourers. 22 females work in household industries. They are mostly engaged in the production of flattened rice. Most of the female workers come from Channayya, Madar, Uppar, Koraga, Vodka, Cheluvadi and other socially and economically backward castes. Very few females among Brahmin,

Lingayat, Daivadnya Brahmins, etc. are gainfully employed. The Muslim women observe 'Purdah' and so, excepting a few aged ladies, there are no workers among them.

Non-workers

252. Table XI gives the details of the activities of the non-workers in the various age-groups. The non-workers constitute 61.3% of the total population and 67.6% of them are aged below 14 years. In this age-group, 56 persons—all girls—are engaged in household duties, 233 or 19.3% are whole-time students, and the remaining 76.1% are mere dependents. 17.9% of the non-workers are in the 15—34 age-group. Among them 281—all women constituting 87% are engaged in household duties. Among the 26 men in this group 19 are students. 9% of the non-workers come in the 35—59 age-group in which also the largest number—144 to be exact—are women doing household duties. The remaining 5.1% of the non-workers are aged above 60 years. In this age-group 51 persons are too old to engage themselves in any kind of activity and 33 women are attending to household duties.

253. According to the census count of 1961, the village population was 3086 of whom 1126 were workers engaged as follows:—

Nature of work.	Persons	Males	Females
I. cultivation	512	414	98
II. Agricultural labour	105	73	32
III. Quarrying, Livestock, Forestry etc.	24	22	2
IV. Household industry	110	81	29
V. Manufacturing: other than household industry	25	25	..
VI. Construction	22	20	2
VII. Trade and Commerce	76	70	6
VIII. Transport	6	6	..
IX. Other services	246	181	65
Total	1126	892	234

According to this Survey, the population recorded is 2926, of whom 1132 are workers consisting of 834 males and 298 females. The difference in the total population figures is because 101 houseless persons and 40 inmates of the students' hostel (institutional population) who were enumerated in 1961, have been left out in 1962 when undertaking this survey. The fall in the number of male workers and the rise in

the female workers appears to be due to a more detailed probing at the time of survey, as for the purposes of this survey piercing enquiries were made about all the details of economic activities not only of every household but every individual in it.

Changes from Traditional occupations

254. It is noticed that changes from the traditional occupations are noticeable mostly among the village artisans. The demands on their artistic talents are on a decline and as such they are forced by circumstances to seek other sources of livelihood. Daivadnya Brahmins who are traditional goldsmiths, do not get work enough to pull them through the year and so they have taken to other vocations. Of the 28 households in the village about a dozen have now taken to cultivation; one person is a jeep driver; two are working in the rice mills; three are tailors; four are engaged in Beedi making; three are producing flattened rice; two are putting up photo-frames; one is repairing bicycles and only 9 are sticking on to their traditional craft of goldsmithy. Three households of Daivadnya Brahmins consisting of only females eke out their living by working as agricultural labourers. Some of them have entered services also as school teachers, village officers, etc. Similarly Gudigars who are the traditional wood carvers have also partially changed their vocations and taken to cultivation or house-painting work as a subsidiary occupation. There are 5 households of Padmasales who are the traditional weavers. But all of them have given up weaving totally. Only one household among Kcragas who are the traditional basket weavers has struck on to basket weaving. Many of the Shimpis who are tailors traditionally have taken to cultivation. Among Brahmins also we find some changes in occupation. Three of them are tailors, one is a carpenter and one is engaged in preparing earthen images of deities—principally Ganapathy. Many of them, now do heavy manual work in the fields.

DESCRIPTION OF DIFFERENT OCCUPATIONS

(a) Practices connected with Agriculture

255. The climatic conditions of the village and the soil are conducive to the cultivation of paddy and this has been always the principal crop raised in the village. That there is practically no change in the cropping pattern from year to year would be evident from the statistics recorded for 1958-59, 1959-60 and 1960-61.

Crop	1958-1959		1959-1960		1960-1961	
	area in acres (0.00)	% of the total area	area in acres	% of the total area	area in acres	% of the total area
Paddy	418.58	83.4	424.40	86.9	460.60	04.3
Ragi	2.33	0.5	1.55	0.3	1.68	0.3
Horsegram	52.05	10.4	24.33	5.0	25.00	5.1
Pulses (urd, Tur, etc.)	2.93	0.6	0.23	0.1	0.25	0.1
Sweet potato	0.05	0.0	0.10	0.0	0.10	0.0
Chillies	0.95	0.2	0.38	0.1	0.35	0.1
Sugarcane	0.35	0.1	0.48	0.1	0.48	0.1
Til	0.03	0.0	0.18	0.0	0.20	0.0
Groundnut	0.05	0.0	0.05	0.0	0.05	0.0
Area sown with paddy but washed away by floods	24.25	4.8	36.33	7.5	0.00	0.00
Total	501.57	100.0	488.03	100.00	488.71	100.0

256. Of the other crops raised, only horsegram is worth mentioning. The area under this crop varies with the fluctuations in the seasonal conditions. When the early rains fail, as in 1958-59, we find more area under horsegram as the cultivators raise this crop in 'Beesugaddes' or the high-lying paddy fields. For the last 2 years field beans (*Avari*) are sown in some low-lying paddy fields (*Saragadde*) soon after the paddy crop is harvested. This is more a fodder crop and the plants are cut about a month and a half after sowing. A few agriculturists are anxious to raise groundnut but they are afraid that the crop would be damaged by pests, insects and wild animals unless this crop is raised on a large scale when it would be easier to take preventive and protective measures. A progressive cultivator tried to raise cotton in 1957-1958 but his experiments resulted in failure due to excessive rains. Another agriculturist raised sugarcane that year and the yield was said to be very good. But it seems he incurred heavy losses due to the slump in the jaggery market and since then he has given up raising this crop. A few Uppara families are raising vegetables in the temple lands.

257. Since paddy is the main crop of the village, it would be worth going into some details regarding its production. In this connection, it may be observed that Dr. Buchanan, who visited this village in 1801

in the course of his travels in the South, has left a detailed record of the practices then in vogue and it would be interesting to compare the then practices with those prevailing now. With this end in view, his observations on Banavasi are re-produced as an appendix to this report (appendix II). Details about the present mode of cultivation of paddy are as follows:

258. Soon after the harvest of the previous years' crop, the field is ploughed lengthwise in November or December, depending on the moisture content of the soil. This operation is called '*Vhaki Hodeyuvadu*'. Wednesday is considered to be an auspicious day for commencing this operation. This operation is followed by breaking of the clods by a *Coradu* which is drawn by a yoked pair of bullocks. The driver generally stands on the *Coradu* to increase the weight. Each plot is then ploughed across or diagonally and this is known as *Ichchalu Maduvudu*. All these operations are completed by the middle of January. Following the early showers in March or April, *Coradu* is drawn again. Then the operations to loosen the soil and level the fields are undertaken with the help of a hoe drawn by bullocks. This is called *Munguntay* or *Hegguntay*. A couple of days later the edges are hoed with a pick-axe and the loose earth is evenly spread so as to allow a small gradient. This is called *Halege Mannu Hakuvudu*. Soon after the rains commence, the edges are ploughed again and it is known as *Suttu Hakuvudu*. Invariably the farm yard manure is spread by broadcasting in the 2nd or 3rd week of April and all these operations are completed by the 3rd week of April. In a favourable season, the sowing operations start from 27th April or so with the commencement of *Bharani* rains and continue till the end of *Rohini* rains in May-June. If the rains are late, sowing operations are done during the *Mrigashira* rains (2nd week of June). A Saturday or a Wednesday is considered to be auspicious for sowing operations to commence. A Monday is scrupulously avoided. Immediately before sowing *Coradu* is again drawn to break the clods.

259. Sowing is done either with a seed drill of 4 bills called *Curigy* or by broadcasting seeds in the furrows formed by the ploughs. *Curigy* is drawn by a pair of yoked bullocks and is immediately followed by a *Coradu* yoked to another pair of bullocks. Then on the third day after sowing '*Munguntay*' is drawn all over the plot followed by *Coradu* operations. The operation with *Munguntay* is known as *Balasalu*.

260. Then as the plant rises up, the weeding operations commence generally from the 21st day after sowing. If the field is sown with *Curigy* then the field is hoed with *Edekunte* drawn by a pair of bullocks. If the crop is sown by broadcasting method, an implement called *Budagunte* is yoked to a pair of bullocks and operated likewise. Then a bunch of prickly bamboo loaded with a heavy log of wood is yoked to a pair of bullocks and drawn over the entire plot. This harrows the plot without injuring the young plants and is known as *Bara Hodeyuvudu*. These weeding operations are repeated from time to time depending on the weeds with a spacing of 8 to 10 days between each operation. In a good season, this will be over by the 3rd week of June. Immediately after the 3rd weeding operation *Coradu* followed by removal of the weeds by hand is taken up.

261. Then the *Aridra* rains commence in the 4th week of June and there would be a heavy downpour inundating the fields and the crop will remain submerged in water excepting at the tips. Then the field is hoed with '*Edekunte*' or '*Budagunte*'. This operation is called *Nir Cuntay* and is immediately followed by *Nir Coradu*. On the following day, the floating dirt is removed with a long broom-stick and this is called *Ala Bachuvudu*. Then the water from the field is let out and the weeds are removed by hand from time to time. Round about October *Nyare* a weed which very much resembles paddy grass sprouts up. This is carefully cut with a knife or a sickle.

262. The crop gets ready for harvest in October or November-December, depending on the variety sown. The plants are cut close to the ground, on a day considered auspicious, and the cut crop is exposed to the sun in the fields for three days. Then, having been tied into small sheaves, it is stacked at some place till the threshing operations. The paddy grains are then separated either by the age old method of treading by bullocks or by operating a roller stone drawn by bullocks. After the harvest of the crop, very few raise a second crop in it which if raised consists of some beans.

263. From the above account, it will be seen that there has been practically no change in the mode of cultivation of paddy from the days of Dr. Buchanan. The tools are similar and the cycle of operations are also more or less the same. The only difference that is noticed is that today manuring is done in April

before the sowing operations start whereas Dr. Buchanan has reported that it was after sowing that the fields were manured. Another difference may be in the types of seed and the use of fertilizers, pesticides and insecticides. A few improved strains of paddy are now introduced in the village. The common strains are—

- (1) *Bangarkaddi*.
- (2) *Ratnachudi*.
- (3) *Himpal Mulbhatta*.
- (4) *Himpal Biledadi*.
- (5) *Himpal Kempu Dadi*.
- (6) *Himpal Doddavartiga*.
- (7) *Himpal Jiggvartiga*.
- (8) *Sampe Dala*.
- (9) *Kareka! Mataliga*.
- (10) *Vasane Sanna*.
- (11) *Manamdadiiga Biledadi*.
- (12) *Manam Dadiga Kempudadi*.
- (13) *Hakkal Sale Gidda*.
- (14) *Hakkalsale Udda*.
- (15) *Salebhatha*.
- (16) *Mumpal Karkantaka*.
- (17) *Mumpal Mullbatha* and such other varieties which are about 30 in number.

264. Some of the improved strains are—

- (1) White Hallga 1690.
- (2) Balesoole A 200.
- (3) Mugad M. 247.
- (4) Mugad M. 161.
- (5) Yelakirsala or Y-4, etc.

265. The villagers are in the habit of changing the variety of seed every year sowing *Biledadi* and *Kempudadi* in alternate years. This facilitates the hand weeding operations and helps in detecting *Nyare weeds* as the old crop and weeds can easily be detected from the crop raised in that year. Local strains of paddy called *Sidda Sali*, *Kage Sondi* and *Mullare* are slowly losing popularity. An old local saying “ಸಿದ್ದಸಾಲೆ ಹಾಕಿ ಇದ್ದಸಾಲೆ ಹರಿ” (sow Siddasale

and repay debt) indicates how popular the strain was.

266. For the last 5 years, the seeds are being treated with Agrosan and Serosan. The indigenous method of treating the seed with salt water continues with a few cultivators. Various pesticides like Follidol, Endrex, B.H.C. 50%, B.H.C. 10%, D.D.T. 50% and fungicides like Copper Sulphate, Blitox, etc. are also supplied by the Agricultural Department. But very few use them.

267. The attempts of the Agricultural Department at introducing Japanese method of paddy cultivation have not so far found much favour with the agriculturists here. The Department has been trying to popularise this by selecting some suitable plots for demonstration and also by persuading some progressive cultivators to adopt this method. Excepting in a few low lying fields, even the transplanting method of raising the crop is nowhere to be seen. This is because a large labour force is required for these operations.

268. About the tools, the same old type of tools are seen. The improved seed drills are not used at all. Only 2 or 3 households possess sprayers but they are used only occasionally. Though there are some 20 iron ploughs, they very rarely see light of day.

269. The average yield of paddy in a good season is about 35 Bengal maunds (12.7 quintals) in an acre of *Saragadde* and 20 Bengal maunds (7.2 quintals) in an acre of *Bisugadde*.

(1) Organisation of Man-Power.

270. Generally in the households engaged principally in cultivation, all the able bodied persons of either sex including children at times, contribute their labour, as and when the necessity arises. It is only among the Brahmins, Daivadnya Brahmins, Lingayats, Muslims and Shimpis that the females rarely participate in the field activities as they consider woman-labour to be derogatory to their social status. Moreover about 50 of such households have engaged one or two full time workers on annual basis. The demand for agricultural labour is slowly on an increase, as many of the households have taken up some subsidiary occupations and also because they have started sending their children to school.

271. Two hundred and thirty households, in the village are either primarily or secondarily engaged in cultivation. The following table shows the

number of persons actually working regularly at cultivation:—

Head	Members of the family				Total members of the family		Hired workers (annual basis)		Total	
	Other males		Other females		Adults	Children	Adults	Children	Adults	Children
	Adults	Children	Adults	Children						
210	153	20	115	11	478	31	94	..	572	31

272. Besides these, cultivators with larger holdings engage casual labourers on daily wages at the time of sowing, weeding, harvesting, etc. The system of extending reciprocal aid by exchange of labour is also prevalent among 84 households as detailed in table 6. But this healthy custom of mutual aid is slowly dying out. Some cultivators get the threshing and winnowing operations done by entrusting the work on contract basis at a cost of about Rs. 30 per acre. There are a few labourers in the village who keep liaison between the big cultivators and the labouring classes and arrange to supply labour as and when required.

(2) Cultivation Expenses.

273. As already stated, some of the agricultural operations are carried out by the members of the family owning the lands. As such an idea of the operational costs can be had only by finding out what the costs would be if the cultivation is done solely engaging hired labour. In such circumstances the approximate expenditure for raising paddy in an acre of land would be as follows:—

	Rs. p.
1. Preparation of the soil including ploughing, cleaning, levelling, etc.	40.00
2. Manuring : including the cost of 6 cart-loads of farm-yard manure	45.00
3. Sowing : including cost of seed sown	40.00
4. Weeding operations at all stages	70.00
5. Harvesting and other sundry operations	20.00
6. Threshing work, transport, etc.	30.00
Total	245.00

So the cultivation expenses may be taken to be about Rs. 250 per acre. But there can be no doubt that this figure is variable depending on the soil, condition of the field, seasonal conditions, etc.

(3) Wage Structure.

274. An agricultural labourer engaged on annual basis is paid Rs. 350 to Rs. 400. He receives this by way of 8 or 9 bags of paddy (about 4½ quintals),

clothing worth about Rs. 40 and the balance of Rs. 150 to Rs. 200 in cash. Another mode of engaging such annual agricultural labourers is to feed them throughout the year, supply clothing worth about Rs. 40 or so and pay about Rs. 150 in cash. Besides this, such labourers are also paid about .50 Paise per week to meet their sundry expenses on Beedis, betel-leaves, etc. Young boys if engaged on annual basis to look after the cattle or do odd jobs in the fields, are paid Rs. 75 to Rs. 100 besides being fed and clothed. Women are not engaged on annual basis. The year for such annual employment is counted from one Madhukeshwara temple fair to the next.

275. Male adult labourers attend to hard work like ploughing, harrowing, hoeing, etc. while women and children do lighter work like transplanting, removing weeds, cleaning the fields, etc. A plough labourer is supplied with the bullocks and the plough, hoe or the harrow as needed for the day's work and paid Re. 1.50 per day. Occasionally he is also given one meal. If the labourer himself brings the bullocks and the tools, he is paid Rs. 5 besides the occasional mid-day meal. They work from 8 A.M. to 6 P.M. with a break for about an hour and a half in between. The labourers engaged for hand-weeding operations receive about Re. 1 per day. They work for about 6 hours between 11 A.M. and 5 P.M. The wage rate for transplanting ranges between Re. 1 and Re. 1.25 per day. For harvesting, the daily wages vary between Re. 1.50 and Rs. 2.00. For harvesting operations the rate of wages paid to both the males and females are the same. For threshing and winnowing operations, the labourers are paid about Re. 1.50 per day besides two meals. Some women-folk wash the cattle and clean the cattle-shed every day and for their labour, they are paid 3 to 6 bags of paddy per annum, depending on the number of livestock owned.

(4) Utilisation of the Produce.

276. The mode of disposal of the various agricultural products of the village is detailed in table

XXIV. It is seen that of the total produce of paddy in 1960-61, 39.8% has been used for domestic consumption and 44.9% has been disposed of by sale. About 9.2% is paid as rent and another 5% is reserved for seed. The quantum of paddy reserved for future use is less than 1% and only a small fraction has been spent for payment of interest, etc. in kind. During 1959-60, 40.9% covered the domestic consumption; 42.6% was sold; 10.9% formed the rent paid in kind; and about 5% was reserved for seeds, etc. Now-a-days, the village carpenter, barber, blacksmith, cobler, etc. are paid more in cash than in kind.

277. Of the ragi produced by 8 households in 1960-61, 82% was consumed by the producers and the balance was sold. Six families raised sugar-cane and out of the 51 maunds of jaggery produced, 23 maunds were consumed by the producers while the remaining 28 maunds were sold in the local market. 82% of the horsegram produced, was consumed by the producers and out of the balance 10% was sold away reserving the remaining 8% for seed purposes.

(5) Storage and Marketing of Paddy.

278. Paddy is generally stored in a 'Palatha' or in gunny bags. The surplus is marketed through the middle-men who visit the village or the mill-owners. As this is done immediately after the harvest, when the market rates are generally low, it is the middle-men who derive the profit due to the later market variations.

(b) Practices connected with Animal Husbandry.

279. As already stated there are no noticeable activities in the village regarding animal husbandry. It is only as an adjunct to agriculture, that the villagers have any cattle. There is dearth of pasturage. The forest pasture lying on the other bank of the river is of no use during the rainy season, when the river is in floods over long spells. So generally, they graze in privately owned pastures. Owners of such pastures allow the cattle belonging to others to graze in these lands by charging a fee which is generally Rs. 50 to Rs. 60 per pair of bullocks per season and Rs. 20 to Rs. 25 per head of other cattle. When the fields are sown, cow-herds take the cattle daily to distant pastures and charge about Re. 0.75 per buffalo per month or Re. 0.37 to 0.50 per cow per month. Bullocks are not sent with them. After the harvest of the crop, the cattle graze freely in the fields. Between February and June all the bullocks are given

atleast one meal consisting of cotton seed and horsegram. The milch buffaloes are also served with cotton seeds, bran, oil cakes and split tur called *cheeni*. The animals owned by poorer sections get only grass, in keeping with the poor diet of their masters.

280. There are no stud bulls in the village. The villagers are also not keen to take advantage of the stud bulls of Amritmahal and Hallikar breed stationed at Kadagod and Thigani villages, which are well within 3 miles from here. Very few have taken advantage of the Key Village Scheme introduced in the region in 1958. There is one such Centre operating from Hulimalige village, about 6 miles away. But Banavasi is not covered by this centre. Annually an exhibition is also being organised by this Centre to propagate the advantages of having animals of good breed, etc. But the villagers still continue their old methods and show no signs of any change in their out-look.

281. They generally purchase their cattle at the fairs at Bankasana, Gundnapura or other places. Cattle traders from Hassan District also visit the village every year during October and November, and do good business. A pair of malnad *gidda* bullocks costs about Rs. 200 to Rs. 500, that of Hallikar or Amritmahal breed costs about Rs. 600 to Rs. 1200. A buffalo costs about Rs. 150 to Rs. 600. A country-bred cow costs about Rs. 100 and that of Hallikar or Amritmahal breed costs about Rs. 150 to Rs. 200. Paddy straw costs about Rs. 20 per cart-load, horsegram about Rs. 12 per Imperial maund and cotton seed about Rs. 30 per bag of 48 kilograms.

282. When purchasing cattle, the villagers pay particular attention to certain marks called *Suli*. They also have several beliefs. They say, it is inauspicious to retain a pair of bullocks, if the yoke breaks when the pair is yoked to work. They dispose of a buffalo that calves on a Tuesday or a full-moon day. A cow or buffalo that tries to squat on the hand when milking, is immediately sold.

283. The endemic diseases which generally affect the cattle of Banavasi are Haemorrhagic Septicaemia and the foot and mouth disease. The villagers usually resort to indigenous medicines and only in serious cases they take the animals to the Rural Veterinary Dispensary functioning in the village from 1960. During 1961-62, 1,887 fresh cases of cattle diseases were treated by the Stockmen besides inoculating 1363 animals as a preventive measure when the

disease of Haemorrhagic Septicaemia broke out in the village.

(c) Village Industries

284. Excepting for the three rice mills, there are no big industries in the village. The other industries like goldsmithy, blacksmithy, carpentry, etc., are all run on a small scale by a few households. They are more or less small servicing centres where the customers supply the raw materials and take back the processed goods, the artisans getting only the wages for their skill in processing the finished goods. Thus problems of storage, sale, etc., do not arise. Many of these industries are run by hereditary artisans. The details regarding the industries in the village are in table XIV. There are 10 Daivadnya Brahmin households who work as gold or silver smiths. Excepting for one household, which has purchased a machine to draw thin wires of gold, most of their implements are of a primitive type. They generally get more work during the marriage seasons between November and May. However, in view of the gold restrictions, the call on their services has considerably decreased. There are two blacksmiths in the village. One is a muslim and the other comes from Viswakarma caste. They either prepare or repair simple agricultural implements. The raw material is supplied by the agriculturists. The implements used by them are the anvil, sledge-hammer, tongs, axe, mallet, chisel, bellows, etc. There are 24 tailors in the village, of whom 17 are tailors by tradition. Most of them have purchased Usha or Singer sewing machines with borrowed money. There are 11 households of carpenters. Among them 1 is a Muslim household, 1 is a Padmasale household, 1 is a Brahmin household, 7 are Achari households and 1 is a Vishwakarma (Badagi) household. The Achari and Vishwakarma (Badagi) households are the hereditary carpenters. The Acharis work generally in house constructions, undertaking the carpentry work on contract basis. Their field of activity covers a few surrounding villages also. They engage some labourers to work under them during the working season between October and May, on a payment of Rs. 40 or so per month. The Brahmin carpenter undertakes only furniture work. The other carpenters attend to agricultural implements like the ploughs, yokes, etc. Two members of the Channayya caste also attend to the repairs of agricultural implements. There are 10 households consisting of 1 Lingayat, 3 Muslims, 4 Daivadnya Brahmins, 1 Kabber and 1 Padmasale caste, who work at beedi making. The tobacco used is called *Mirji Tambak* which they

obtain from the traders at Byadgi or Sirsi. The wages paid for rolling 1000 beedies are about Rs. 2. These have a ready market in the local shops or the village shandies. There are three traditional potters in the village. The potters' wheel, the mallet and the kiln are all their tools. One of the potters, who is an old dumb woman does not possess even the wheel or the kiln. She shapes the pots with the hand and gets them burnt in the kiln belonging to another potter. One of the potters has purchased a press and a mould and has remodelled the kiln to manufacture inter-locking (Mangalore) tiles which he sells @ Rs. 160 per thousand. He prepares them only on getting orders. There is not much demand for these tiles. There are two households of Gudigars who are traditionally wood-carvers and pith-workers. They are members of the Gudigars Industrial Co-operative Society at Sirsi, from where they obtain sandal-wood and the finished products also are marketed through that society. In addition to sandal-wood articles, they prepare wooden toys, ladles, churners, combs, idols, etc. They also prepare marriage coronets, garlands, etc. from pith, which they get from Sorab Taluk. There are 7 households of Madars which are engaged in leather tanning and also making chappals. They generally sell the tanned leather to muslim traders who visit the village occasionally. There is another cobbler of Chamagar caste who also prepares footwear. A pair of chappals fetches him about Rs. 3 to Rs. 4. Six households are engaged in producing flattened rice. It is generally the women who work at this industry. Paddy supplied by cultivators is kept rinsed in water overnight, parched, and then beaten with a blunt wooden log operated by a lever like arrangement. Two women work at this each time and the wages paid for flattening about 8 lbs. of paddy is Re. 0.37. Occasionally the workers invest a small sum of money, purchase paddy and after processing sell flattened rice on their own.

285. Besides these village industries, some households are engaged in basket weaving, repairs to stoves, cycles and petromax lights, etc. But these activities though remunerative are more or less attended to during leisure hours.

(d) Commerce

286. There are 47 trading establishments in the village and 14 individuals work as middlemen in the paddy trade. Three other individuals, occasionally engage themselves as middlemen in the cattle trade. The details regarding the commercial activities in the

village are presented in table XV. Excepting for 6, most of them are small trading establishments, depending on the wholesalers from Sirsi for credit.

Indebtedness

287. It is both a delicate and an intricate problem to collect information about the income, expenditure and indebtedness of individuals. Generally indebtedness is considered as a stigma to their family honour and so people when questioned on such matters especially by strangers, hesitate to indicate the correct position. Other problems also arise. Such probings are always viewed with suspicion. Many of the ignorant villagers are also unable to throw light on the correct position, however, forthright they may be, as very few among them are in the habit of maintaining accounts. So it becomes all the more difficult for them to make any statement. However, at the time of survey, every attempt was made to collect facts and figures from them by creating confidence in them and explaining that the information they supply would be used for drawing only general conclusions about the assets, financial commitments, etc. of groups of people and not individuals and the results achieved are indicated in the various tables discussed below.

288. Table XXIII-A gives the indebtedness of persons in different income groups. It will be seen from this table that the percentage of indebted families generally increases in direct proportion with the income. If the percentage of indebted families is 10 in the 'below Rs. 25' monthly income group, it is 38.03 in the Rs. 26 to 50 income group, 51.96 in the Rs. 51 to 75 monthly income group and 64.84 in the 'above Rs. 100' monthly income group. The only exception is in the Rs. 76 to 100 income group where it is lower than that in the Rs. 51 to 75 income group, being only 43.90%. Similarly, the average indebtedness of the households in the various income groups also increases with the income. If it is Rs. 125 in the group with an income of less than Rs. 25, it is 184.15 in the Rs. 26 to 50 income group, Rs. 198.62 in the 51 to 75 income group, Rs. 259.81 in the Rs. 76 to 100 income group and Rs. 2787.12 in the group with an income of more than Rs. 100 per month. The average indebtedness for the whole village comes to Rs. 1717.48 per household and the per capita indebtedness for the entire population of the village works out to Rs. 166.70. The sudden jump in the figures of average indebtedness in the group with an income exceeding Rs. 100 appears to be due to the loan of Rs. 2,89,000 obtained by one

cultivator from the National Small Scale Industries Corporation, New Delhi, for starting a factory at Davangere. So also two more persons from this income group have taken loans for installing the rice mills.

289. Of the total outstanding debts, the land owning class and the cultivators, together account for Rs. 4,35,146 or nearly 89% of the total outstanding debts of the village. The non-cultivators account for only Rs. 52,619 or 11% of the total debt. This great disparity is due to the fact that three households from the cultivating classes have obtained large size and long term loans for purchase of machinery for starting new industries as stated above. Another reason is that many of them have taken Takavi loans especially in 1960-61 and 1961-62, when they had to carry out sowing operations twice, as the earlier crops were washed away by heavy rains and floods.

290. To appreciate the incidence of debts in the village, it would be necessary to analyse and find out whether the debts have been incurred for a productive or non-productive purpose. Any debt obtained at a reasonable rate of interest for productive items is likely to raise the income of the concerned household. With this end in view information regarding indebtedness by causes, has been collected and produced in table XXIII-B. From this table, it will be seen that 81% of the debts is incurred for productive activities like agriculture (9%), manufacturing industry (63%), commercial activities (5%), etc. and 19% is for non-productive purposes. It is seen that 128 households have incurred debts to satisfy their daily wants; 115 cultivators have borrowed money to meet the expenses for cultivation; 53 households have taken loans to meet marriage expenses and 28 households to purchase livestock. They form the biggest groups of borrowers. Some of these households are in debt over long periods. In the case of debt for non-productive purposes, not only the cause for debt but also the source of credit is generally bad. Such debts are obtained generally from creditors who charge a heavy rate of interest—many a time the amount paid by way of interest far exceeding the amount loaned. Many among the poor, who are unable to repay the debt in cash, pay it back by offering service as annual agricultural labourers to the creditors for years together.

291. The various sources of credit are listed in table XXIII-C. It is seen that out of the outstanding loans, Rs. 1,80,840 or nearly 37% are due to the various banks at Sirsi and elsewhere; Rs. 1,60,000 or

32.7% are due to the National Small Scale Industries Corporation, New Delhi; Rs. 90,954 or 18.6% are due to private individuals among whom there are 3 or 4 licensed money-lenders; Rs. 37,541 or 7.6% are due to the co-operative societies; Rs. 18,180 or 3.7% are due to the Government who have advanced Takavi loans and Rs. 250 are due to the Life Insurance Corporation. At times petty loans are also obtained from relatives and friends who charge no interest. Private individuals who advance loans after taking movable or immovable property as security charge about 9 to 18% interest. A few of them also receive interest in kind. The rate of interest generally charged in such cases is a bag of paddy (1½ Imperial maund) per year for an outstanding loan of Rs. 100. Many cultivators maintain running accounts with the local traders, who recover the dues after the harvest of crops. The local Co-operative Grain Society advances loans in kind and charges an interest of about 12.5%. The Co-operative Society charges interest at about 7½%.

Income

292. For a discussion on the income and expenditure pattern in the village, the 533 households have been grouped under 5 broad categories as shown below:—

Category	No. of households	Percentage to the total No. of household
I. Households which derived a major portion of their annual income (during 60-61) from cultivation of lands owned, with or without other sources of income	82	15.38
II. Households which derived a major portion of their annual income (60-61) from the cultivation of land taken on lease, with or without other sources of income	90	16.88
III. Households which derived a major portion of their annual income (60-61) from agricultural labour, with or without other sources of income	114	21.38
IV. Households which derived a major portion of their annual income (60-61) from household industry, with or without any other sources of income	52	9.75
V. Households which derived a major portion of income from sources other than I to IV above, like trade, services, etc.	195	36.61

293. The distribution of these households under five monthly income groups has been presented in

Table XIX. Table XX gives the annual income. It is seen from these tables that in category I, no family earns less than Rs. 300 per annum. There is only a single household in the Rs. 301 to 600 income group; 2 households in the Rs. 601 to 900 income group; 3 households in the Rs. 901 to 1200 income group and the remaining 76 households, which form 92.6% of the total households coming in this category earn on an average more than Rs. 1200 per annum. The average size of the family is 7.44 and the average number of equivalent adult males works out to 5.89, being the highest among all the five categories. The average annual income per household comes to Rs. 4075 and that for an equivalent adult male comes to Rs. 692. Only 2.2 persons per family are gainfully employed.

294. In category II also, no household earns less than Rs. 300 per annum. 2 households get an average income of Rs. 482 per annum; 6 households have an average income of Rs. 829 per annum; 8 households have an average income of Rs. 1029 per annum; and the remaining 74 households, which form about 82.2% of the total number of households in this group, earn on an average Rs. 2276. The average annual income per household in this category is Rs. 2029 and that per equivalent adult male is Rs. 424. The average size of the family is 6 and the average number of equivalent adult male is 4.78. The average number of gainfully employed persons is 3.00 and is the highest amongst the five categories.

295. Category III which relates to agricultural labour presents quite a different picture from the two categories discussed above. In this group 6.1% of the households earn on an average less than Rs. 300 per annum; 28.1% of the households earn between Rs. 301 and Rs. 600; 36% of the households earn between Rs. 601 and Rs. 900; 14.9% earn between Rs. 901 and 1200 and the percentage of households earning more than Rs. 1200 on an average is only 14.9. Thus it will be seen that nearly 65% of these households have an annual income ranging only between Rs. 301 and Rs. 900. The average size of a household in this group is 4.75 and the number of equivalent adult males per household is 3.74, both of which are the lowest in the five groups. This is one of the contributory factors to the low income of this group. The average annual income of a household in this group is Rs. 819 and that for an equivalent adult male is Rs. 219. Both these figures are the lowest amongst the five groups, thus clearly demonstrating that the households in this group are economically the most backward.

296. Of the 52 households coming in category IV, only one derives an income of Rs. 275 per annum; 13.4% of the households earn between Rs. 301 and Rs. 600; 15.4% earn between Rs. 601 and Rs. 900; 26.9% earn between Rs. 901 and Rs. 1,200; and the remaining 42.3% earn more than Rs. 1200 per annum. The average size of the household is 5.42 and the number of equivalent adult males works out to 4.22 per household. The number of gainfully employed persons per household is 2.00. The average annual income per household is Rs. 1291 and that for equivalent adult male is Rs. 306.

297. In category V, 6.1% of the total 195 households, earn on an average less than Rs. 300 per annum; 14.9% earn between Rs. 301 and Rs. 600; 23.1% earn between Rs. 601 and Rs. 900; 20.5% earn between Rs. 901 and Rs. 1200; and the remaining 35.4% earn more than Rs. 1200 per annum. The average size of the household is 4.87 and the number of equivalent adult males per household is 3.74. The average number of gainfully employed persons is only 1.45 and is the lowest amongst the five groups. It is so because in the case of persons engaged in service, trade, etc. it is generally the head of the household or some other adult member of the household who works, others depending on him for subsistence. This is also one of the reasons for the low average income of this group. Another reason for the low income is that 16 of the 195 households in this group, derive their income from non-gainful sources. The average annual income per household is Rs. 1224 and that for an equivalent adult male is Rs. 327.

298. When studying these statistics, it may also have to be considered why there is such disparity in the gross income of the households engaged in cultivation of own or leased lands and those working as agricultural labourers. When tabulating these income figures, only the gross income has been taken. The cultivators have necessarily to meet several items of expenditure like cultivation expenses, maintenance of livestock, etc. If this is taken into consideration, it will be seen that the range of difference in the net incomes of these two groups will be considerably less. Again, as already stated above many of these households are engaged in other subsidiary occupations as well. The income from such occupations boosts their overall income.

Expenditure

299. Table XXI contains the details with regard to expenditure of households on various items

correlated to the primary source of income (as classified into the 5 categories when discussing the income) as also their income range. If a household is considered as the basic unit, it would be found that the average monthly expenditure varies from such a low figure of Rs. 66.72 in the case of agricultural labourers to as much as Rs. 281.70 in the case of owner cultivators. Households of tenant cultivators spend on an average Rs. 161.28 per month; households working at household industry spend on an average Rs. 105.93 and 'others' spend Rs. 93.79. Thus it would be seen that both in income and expenditure the households among owner and tenant cultivator stand spotlighted as compared to the households coming in other categories. It is particularly so as regards households of owner cultivators. The reason is that among these two categories, there is a marked difference between the gross income and the net income, as they have to meet costs of cultivation and in the case of tenants, they have in addition to pay rent to the landlords.

300. A further analysis of the households by income range reveals that among owner cultivators, one household in the Rs. 26-50 monthly income range spends only Rs. 28.75 per month; 2 in the Rs. 51-75 monthly income range spend Rs. 70.45 each; 3 in the Rs. 76-100 monthly income range spend Rs. 92.24 while the remaining 76 with more than Rs. 101 as income which form nearly 92.24% of the households in this group spend Rs. 298.12 per month. Similarly among tenant cultivators 74 households i.e., nearly 82.2% with an income of over Rs. 101 per month incur on an average a monthly expenditure of Rs. 180; 8 households in Rs. 76-100 monthly income range spend Rs. 87.20; 6 in the monthly income range of Rs. 51-75 spend on an average Rs. 71.97; and only 2 households in the monthly income range of Rs. 26-50 spend Rs. 40.96. Among agricultural labourers 17 households with a monthly income of over Rs. 101 spend on an average Rs. 130.78; 17 households in the Rs. 76-100 monthly income range spend Rs. 85.01 per month; 41 households in the monthly income range of Rs. 51-75 spend on an average Rs. 62.29; 32 households in the monthly income range of Rs. 26 to 50 spend Rs. 36.39; and the remaining 7 households with an income of less than Rs. 25 spend less than Rs. 20. In category IV consisting of households working at household industry, 22 households or about 42.3% with an income exceeding Rs. 101 per month spend on an average Rs. 155.96 per month; 14 in the Rs. 76-100 income group spend Rs. 90.67; 8 households in the Rs. 51-75 income group spend

on an average Rs. 60.32; 7 households in the Rs. 26-50 income group spend Rs. 42.93; and the remaining single household earning less than Rs. 25 spends Rs. 20.91. Of the 195 households in category V, 69 i.e., 35.4% with an income of over Rs. 101 per month spend about Rs. 150 per month; 40 households in the Rs. 76-100 monthly income range spend Rs. 86.35; 45 in the Rs. 51-75 monthly income range spend Rs. 66.79; 29 in the Rs. 26-50 monthly income range spend Rs. 43.39 and the remaining 12 households earning less than Rs. 25 spend Rs. 16.86. Beggars, remittance receivers, and other non-working households are included in this group and so the average expenditure in a few households is the lowest among all groups.

301. A household always varies in its size depending on the number of members in each. As such it is not possible to adopt a household as a unit when doing a comparative study. The more standardised concept of 'equivalent adult male' can be adopted with greater advantage for this purpose. On adopting this unit, the average monthly expenditure per equivalent adult male in the five categories is as follows:—

Category	Average expenditure for equivalent adult male
	Rs. p.
(i) Owner cultivators	47.84
(ii) Tenant cultivators	33.74
(iii) Agricultural labourers	17.67
(iv) Workers at household industry	25.16
(v) Others	25.08

This shows that even according to this system of calculation the average expenditure is lowest among

agricultural labourers. If we take into consideration and deduct the expenditure on hired labour, cultivation expenses, etc. which the households from the first two categories have to meet unlike the households from the other categories the average expenditure figures for these two categories will get some what reduced. But even then it will be these two classes who incur a comparatively higher expenditure, particularly so, the households of owner cultivator which lead comparatively a richer life in the village.

302. An analysis of the monthly average expenditure on different items reveals the following position in the five categories:—

303. On food items, an adult equivalent male from category (i) spends Rs. 16.67 per month; from category (ii) spends Rs. 13.99; from category (iii) spends Rs. 10.77; from category (iv) spends Rs. 12.40; and from category (v) spends Rs. 12.06. This clearly shows that even on food items which are necessities, an agricultural labourer who has to do hard manual work cannot spend enough. For the same unit, the expenditure on clothing—another essential item—an agricultural labourer spends only Rs. 1.89 as against an owner cultivator's expenditure of Rs. 3.53. The households in categories (ii), (iv) and (v) spend Rs. 2.73, Rs. 2.72, and Rs. 2.67 respectively on this item. Thus the agricultural labourers are comparatively not only ill-fed but are ill-clad too.

304. To get a comparative idea of the standards of living of the households in the 5 categories, some of the important items of expenditure are noted below giving both the monthly expenditure per equivalent adult male and percentage of the total expenditure.

Sl. No.	Item	Category I Expenditure		Category II Expenditure		Category III Expenditure		Category IV Expenditure		Category V Expenditure	
		Per equivalent adult male	Percent- age of total expenditure	Per equivalent adult male	Percent- age of total expenditure	Per equivalent adult male	Percent- age of total expenditure	Per equivalent adult male	Percent- age of total expenditure	Per equivalent adult male	Percent- age of total expenditure
1	2	3	4	5	6	7	8	9	10	11	12
1. Total food :		16.67	34.86	13.99	41.46	10.77	60.30	12.40	49.40	12.06	44.51
(a) Food: cereals .		10.95	22.90	9.99	29.63	8.00	44.75	8.53	33.98	7.96	30.62
(b) Food: non-cereals		5.72	11.96	4.00	11.83	2.77	15.55	3.87	15.42	4.10	15.79
2. Beverages .		4.73	9.89	2.36	6.99	1.23	6.87	2.61	10.48	3.02	11.62
3. Clothing .		3.53	7.38	2.73	8.10	2.00	11.16	2.72	10.84	2.67	10.29
4. Rent on land .		0.64	1.34	5.31	15.72	0.39	2.20	0.15	0.60	0.09	0.36
5. Hired labour, cultivation costs, etc.		11.18	23.62	3.62	10.77	0.20	1.09	0.54	2.15	0.82	3.16
6. Remittance .		0.73	1.53	0.02	0.07			1.22	4.84	0.93	3.58
7. Sundry items (land revenue, house tax, chewingpan, smoking, soap, etc.)		6.52	13.33	3.97	11.76	2.13	11.89	2.52	10.05	3.00	11.50

305. It is seen that the expenditure on cereals is lowest among the households in category (v) but the expenditure on non-cereal foods in this group is second to only those in category (i). This is because households in this group consist persons in service, traders and businessmen who spend comparatively more on milk, milk products, vegetables, fish, etc. Moreover, there are 12 poverty stricken households in this group which spend only Rs. 6.70 on an average on cereals per month and these households have brought down the overall average for cereals for this group. The above table gives in a nutshell

an overall picture of the standards of living of the persons in the various groups. The expenditure on beverages has been slowly on an increase as drinking of tea is becoming a common habit. The expenditure on 'rent on land' is, as it should be, more pronounced among tenant cultivators. The cultivation expenses form nearly a quarter of the total expenditure of the owner cultivators. The expenditure on remittances is more in category (iv) as a number of carpenters who have migrated to this village for work regularly remit money to their dependents staying elsewhere.

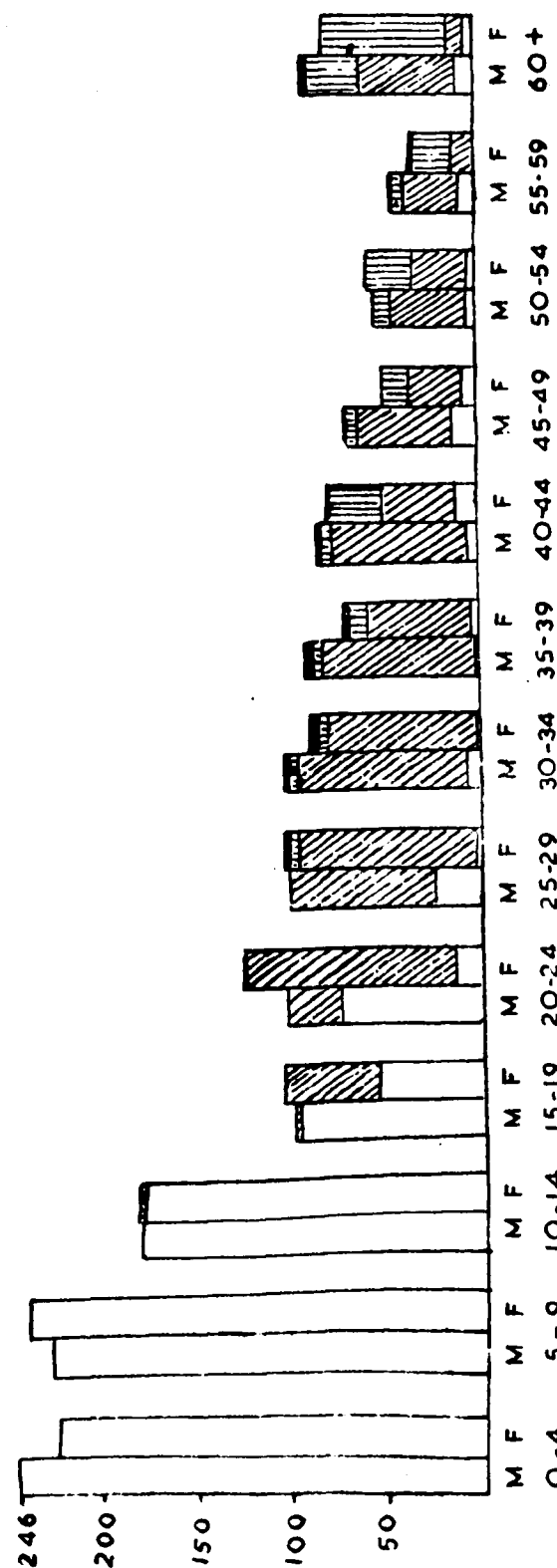
BANAVASI

SIRSI TALUK

NORTH KANARA DISTRICT

POPULATION BY SEX AGE AND MARITAL STATUS

NEVER MARRIED
MARRIED
WIDOWED
DIVORCED OR SEPARATED



CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population Trends

306. The population of Banavasi which stood at 2614 during the Census of 1951, has registered an increase by 472 persons in 1961. Thus the rise during the 1951—1961 intercensal period is only by 18.57%, which is not much as compared with the 53.6% rise for Sirsi Taluk and 33.1% rise for the North Kanara District, during the same period. The population recorded at the time of this survey conducted between March and September 1962, is 2926, showing a decline by 160 persons in the figures recorded in 1961. This shortfall is mainly due to the following two reasons:—

- In 1961, 101 persons consisting of 52 males and 49 females were enumerated as "houseless population". They stand excluded now.
- 'Institutional population' from the hostel for backward classes (40 boys) and the Lingayat monastery (number of inmates varying from time to time) which was enumerated in 1961, is omitted for this survey.

Population by Age and Sex

307. Table II as also the age-sex pyramid on the facing page present the distribution of population by age and sex. It is seen that about 16% of the population are below 5 years of age and another 16% is in the 5—9 age group. Thus 32% of the population is constituted of those born during the last decade. 12.4% of the population are in the 10—14 age group; 39% are in the 15—44 age group; 10.5% are in the 45—59 age group; and 5.7% are aged above 60 years. These figures will clearly indicate that the bulk of persons are aged below 44 and there are very few aged above 60.

308. The sex ratio for the village works out to 969 females for every 1000 males. In 1961, it was 916 females to 1000 males and in 1951 it was only 901 females to 1000 males. The lower percentages of females in the recorded census figures of 1951 and 1961 are because the institutional population which consists of only males, is included in the census figures whereas it is excluded for this survey. The sex ratio for the district is 947 females for 1000 males and for

the State it is 959 females for 1000 males. It will be evident from Table II that the females outnumber the males in the 5—9 and 15—29 age groups and that in all other age groups the males are more numerous.

Birth and Death

309. The village patel maintains a register to record these events occurring in the village. For the period between 1941 and 1950, the total births and deaths recorded are 741 and 498 respectively. Thus the average number of births and deaths per annum for the 1941—50 period would be 74.1 and 49.8 respectively. During 1951—1960 period the births and deaths recorded for each year are:—

Year	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960
Births	73	92	95	84	108	103	106	124	104	89
Deaths	54	34	36	40	56	44	38	49	44	32

Thus the average number of births and deaths recorded per year during this period would be 97.8 and 42.7 respectively. This will show that during the 1951—60 intercensal period, there is an increase in the average number of persons born every year and decrease in the average number of deaths every year than in the 1941—50 period. The crude birth and death rates for the 1951—60 period are 37 and 16 per millennium respectively. Thus the crude rate of increase of population due to natural causes is 2.1% per annum.

Marital Status

310. Table VI gives the sex-wise distribution of the population by age and marital status. Of the 1486 males 903, constituting about 60.8% of the male population, are never married; 514 persons (34.6%) are married; 60 persons (4.0%) are widowers and the remaining 9 (0.6%) are separated. Only one person aged below 19 years is married. There is no widower or a separated person aged below 30 years. Among the 60 widowers, 28 or 47% are aged above 60 years;

15 or 25% have crossed their 50 years; 6 or 10% are in the 45—49 age group and 4 or 6.7% are in the 40—44 age group. According to the customs prevailing among several castes, a widower can re-marry either before the completion of one year from the date of demise of his wife or after completion of 2 years.

311. Among females, 753 or 52.3% are never married; 499 or 34.7% are married; 175 or 12.1% are widows and 13 or 0.9% are separated. It will be noticed that as compared with the widowers, the widows are large in number. This is because re-marriage of a widow is not much favoured. The very fact that there are only 2 married girls aged below 14 years and only 50 out of 105 in the 15—19 age group, shows that post puberty marriages have almost become the rule. The 14 unmarried girls in the 20—24 age group mostly belong to the Brahmin, Lingayat, Daivadnya Brahmin castes. Of the remaining 40 unmarried females aged above 25 years, the majority come from Channayya, Madar and Kabber castes with whom there was the custom of keeping some females unmarried as *Basavis*. These *Basavis* lead a life of prostitution. However, this anti-social custom is fast disappearing. Some of the males and females classed as never married live as man and wife though their marriages are not solemnised.

312. 38% of the widows are aged above 60 years; 26% are in the 50—59 age group; 24.5% are in the

40—49 age group; 8.5% are in the 30—39 age group and 3% are aged below 30 years.

313. Of the 80 women aged about 60 years, only 10% are married; 82.5% are widows and the remaining 7.5% are never married.

Disease.

314. During the 1951—61 period there has been no outbreak of any disease of a virulent type excepting cholera in 1961. A few stray cases of smallpox were reported now and then, but as prompt measures were taken to prevent the spread of these diseases the village did not suffer much. Thanks to the Malaria Eradication Programme, the scourge of malaria has practically disappeared. This disease though not of a fatal nature, used to sap the vitality and energy of the affected people. A surveillance worker attached to the Public Health Department visits every household once a fortnight to record the incidence of malarial fevers. The common diseases in the village are typhoid, influenza, pneumonia, bronchial disorders, stomach disorders, etc.

315. A hospital, that serves some of the neighbouring villages also, has been functioning here from 1956. The following particulars as collected from the hospital registers give an idea of its working. The figures of attendance recorded cover the patients from some neighbouring villages also.

	Year	1956	1957	1958	1959	1960*	1961
1. Total number of out-patients		3,324	9,374	8,791	9,145	4,656	11,210
2. Daily average of new out-patients		55.6	114.0	103.0	112.6	67.07	91.01
3. Total number of in-patients		2	10	29	35	6	37
4. Number of minor operations conducted		22	94	94	81	35	109
5. Vasectomy operations		—	3	—	2	—	—

Literacy and Education

316. According to the census of 1961, the percentage of literacy in the village has increased from 42.3% in 1951 to 50.7% in 1961. For Sirsi Taluk the increase is from 32.6% in 1951 to 41.6% in 1961 and for the North Kanara District it is from 25.6% in 1951 to 33.2% in 1961 and so the figures for the village compare well with those for the Taluk and the District. But the socio-economic survey reveals that only 1180 of the 2926 inhabitants (excluding

institutional and houseless population) of the village or in other words only 40.3% are capable of both reading and writing a simple letter. Thus a number of school-going children studying in the vernacular III standard or below have been grouped among illiterates during the present survey. Table VII presents the details regarding the educational standards reached by the literates in the village by sex and age groups. The percentage of literacy among males is 48.92 and that among females is 31.45. It is evident that the bulk of the literates

BANAVASI

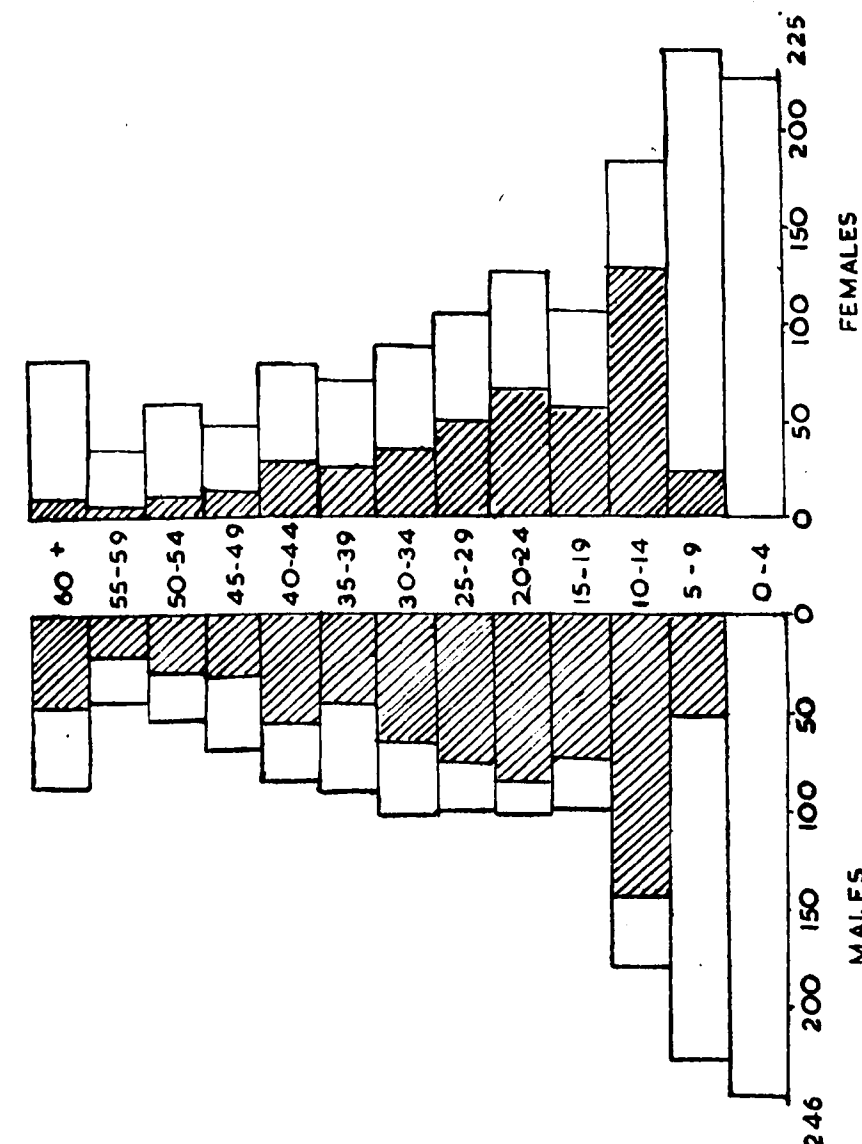
SIRSI TALUK

NORTH KANARA DISTRICT

POPULATION AND LITERACY BY SEX AND AGE-GROUPS

□ ILLITERATES

▨ LITERATES



* In 1960 the hospital had no qualified doctor for about 6 months.

nearly 50%, have attained the primary or basic standards while another 46.2% are literates without any educational standards. Only 3.8% have passed the higher secondary standard, 2 among them being diploma holders and 3 graduates. This group of the educated class, viz., 3.8% comprises mainly the

temporary immigrants to the village for service as school teachers, clerks, etc.

317. The percentage of literacy in the various age groups is as follows:—

Age group	0-4	5-9	10-14	15-19	20-24	25-29	30-34	35-39	40-44	45-49	50-54	55-59	60+
Percentage	0	15.8	74.8	64.5	66.5	67.1	51.8	45.9	51.2	37.3	36.9	35.4	33.7

It is really encouraging to find that more than 65% of the persons in the 10 to 29 age-group are literates. Now that the Compulsory Education Scheme and the schemes of extending concessions on economic considerations have been introduced, the percentage of literacy is bound to increase. Even today several households are unable to send their children to school regularly because of their low economic standards. Circumstances force them to entrust several of their daily chores to young children, who would otherwise be going to school. This aspect of the educational problem needs more serious consideration.

318. There are at present 5 educational institutions functioning in the village. They are—

- (i) The Government Basic School called *Jeevana Sikshana Kannada Gandu Makkala Shale*.
- (ii) A Primary School known as *Harijan Shale*.

- (iii) A Urdu School.
- (iv) The Government Girls' School known as *Kannada Henumakkala Shale*.
- (v) A Higher Secondary School known as *Jayanti High School*.

319. The Government Basic School is presently housed in a Government building and partly in a private rented building. Facilities are provided to teach up to vernacular VII standard. Training is also imparted in cardboard modelling, kitchen gardening, and agriculture. Besides an acre of agricultural land owned by the school, it has also taken on lease another acre of land on an annual rent of Rs. 20. The total strength of the School in 1961-62, was 241 of whom 14 belonged to the scheduled castes. The daily average attendance was 203.4. The strength of the school and its average daily attendance for the last 5 years are as follows:

	1957-58	1958-59	1959-60	1960-61	1961-62
No. of students on roll	209	236	257	224	241
Average daily attendance	147.9	185.3	210.6	210.6	203.4
Percentage of daily attendance	70.7	78.5	81.9	94.0	84.4

The staff consists of 8 teachers of whom 1 is a part time Hindi Teacher. In 1960-61 the school produced paddy and vegetables worth Rs. 892.91 at a cost of Rs. 320.69 and in 1961-62, its produce at a cost of Rs. 337.84 was worth Rs. 794.55. In one of the plots the School raised paddy under the Japanese method of cultivation.

320. The *Harijan Shale* is a single teacher school, started in the *Channayyanakeri* in 1939. Out of the 42 students on the roll, 28 belong to scheduled castes. The average daily attendance is as low as 20, i.e., less than even 50%. This only substantiates the earlier statement that the present school timings and the economic conditions of the poorer sections, prevent many a child from regularly going to school. The school teachers up to Kannada IV standard. Subsidy

in the form of clothes, books and slates is being granted by the Government. The School is being run in a thatched hut.

321. The Urdu School teaches up to IV standard and in 1961-62, the strength of students was 134, consisting of 73 boys and 61 girls. The school is run in a rented building.

322. The Government Girls' School with a strength of 190 girls on the roll in 1961-62 teaches up to the Kannada VII standard. There are 5 trained women teachers and the school runs in a portion of the Madhukeshwara temple.

323. The Jayanti High School is a private institution functioning from 1957. It imparts education in

the lower VIII and Higher VIII standards. There are 4 teachers of whom 2 are working on part-time basis. The strength of the school was 44, consisting of 32 boys and 12 girls in 1961-62. The school is run in a private rented building. For higher education the nearest place is Sirsi, where an Arts and Science College has also been started in 1962.

324. In September 1962, a Kindergarten School has been started in the village. Two teachers have also opened private Hindi classes to coach students taking up various examinations.

Types of Family

325. For the purposes of this survey, the various families in the village are divided into the following four groups:—

- (1) Simple family or nuclear family consisting of husband, wife and unmarried children.
- (2) Intermediate family consisting of husband, wife, unmarried children with a widowed father or mother.
- (3) Joint family consisting of husband, wife and married children.
- (4) Others consisting of families which do not come in any of the above three groups.

326. Groupings done on the above basis give the following results for Banavasi:—

Sl. No.	Type of families	Households	
		Number	percent- age of total
1	Simple families	221	41.3
2	Intermediate families	112	21.2
3	Joint families	78	14.6
4	Others	122	22.9

327. Though such statistics for earlier periods are not available for comparison, it is apparent from the above figures that there is an increasing tendency in favour of simple types of families. A growing sense of individuality and the desire for greater freedom from control of elders and also in economic matters which is generally lacking in joint families—is clearly discernible in the village.

328. The castewise distribution of households by the types of families living in the households is given in table I. The percentage of simple families is highest among Christians, where 2 of the 3 households have a simple family and it is lowest with 11% among jains. Among Hindus 38.5% of the households have simple families and among Muslims 56% of the households have it. The percentage of families coming under 'others' is relatively high among Channayyas as among them there are many women leading a life of restricted prostitution by staying with their paramours. Even among Channayyas the number of 'simple families' is slowly on the increase as these days they marry off their girls.

Composition of Households

329. The average size of the household, which works out to 5.49 persons in the village is slightly higher than the average of 5.4 for the State. However, as compared to the Sirsi Taluk (Rural) the village average falls short by about 0.8 persons per household. This is probably because of the 46 unimember families in the village. For the North Kanara District (Rural) the average size works out to 5.16 persons per household.

330. Table III presents the distribution of the 533 households according to the number of members. It is seen that 35.7% of the total households have an average membership of 4.9 persons (in the 4 to 6 range); 24.2% of the households have an average of 7.7 (in the 7 to 9 range); 10.3% of the households have an average of 11.9 persons; 21.2% of the households have an average of 2.6 persons while the remaining 8% are single member households.

Inheritance of Property

331. All the Hindus of Banavasi are adhering to the patriarchal System of inheritance. Though the Hindu law has been amended so as to give the right of interitance to daughters as well, very few are aware of it and none adhere to it. Among them, all the sons of the deceased are entitled to an equal share in the ancestral property and unmarried daughters of such a person have a claim for maintenance till their marriage, the responsibility of arranging for their marriages being on the sons who inherit the property. In such cases, if the sons prefer division of the property among them, assistance of the village elders or relatives is sought for. After the property is equitably divided into as many shares as there are sons, each is asked to select his share. It

is generally the youngest son who is asked to select his share first and then the right of selection is exercised by all in the order of their age, the eldest whose turn comes last being entitled to the share left over by the rest. Among Havik Brahmins, there was a custom of giving the eldest son a slightly bigger share called *Jyestamsha* till a few years back.

332. If any person dies issueless and is survived by a wife, his property is shared by his brothers and the wife, if she prefers to stay separately she is provided with maintenance. *Stridhana* generally goes to the daughters or their issues by inheritance.

333. In the case of Muslims, the custom provides that the surviving wife and daughters should each be entitled to 1/8th share of the property. But in practice, very few in the village follow this rule. Even among them, it is generally all the sons, who equally share the property.

Leisure and Recreation

334. Agricultural and general labourers have work all through the year. When they have no work in the field, they turn to other places for work and thus excepting for a few hours of leisure which they find in the evenings when they return from work, they are always busy—in season and out of season. Traders, persons in service, etc. have regular hours of work and follow a set routine. They find leisure in the evenings as well as in the course of the day when they find several spells of respite. The cultivating classes have seasonal work and so after harvest of the paddy crop, they find a lot of spare time. Among women, their daily chores are such that they hardly find any hours of leisure. In fact they very rarely stir out of their houses. But these statements should not be interpreted to mean that all the residents of Banavasi are so busy as not to find any leisure. They do get spells of leisure but most of it is spent in gossiping or playing cards or some other indoor games. A few read newspapers and discuss topics of the day. Some are regular listeners to the radio programmes. But this sort of activity is restricted to only a sophisticated few. With others gossiping over a glass of tea in the hotel or some other place is generally the only method of spending leisure.

335. The common forms of entertainment are visiting the cinema shows at Sirsi, staging or witnessing some social dramas, and open air plays (*Bailatas*) during off-season, attending the periodical fairs and festivals in closeby areas, playing indigenous games, etc.

336. There are several amateurs in the village who are versatile in staging dramas, which they do several times every year not only in the village but elsewhere as well. In 1958 this troupe had participated in the drama competitions at Sagar. Their performances at Sirsi in 1956 and at Gundnapura in 1959 were much appreciated. The 'Yuvaka Mandal' of the village also organises and enacts several dramas. Another group of amateurs led by two 'Arers' presents open air plays (*Bailatas*) occasionally. The expenses over the dramas and plays are met by raising local contributions and every household in the village plays its part in seeing that the shows become a success.

337. The youth of the village—particularly members of the youth club and the school going children—play modern games like volley-ball, badminton, carrom, etc. Indigenous games like *Kabadi*, *Kho-Kho*, etc. are also popular. A few old men are interested in 'chess' and some women play 'dice'.

338. Among the Channayya and Madar castes also, there are a few enthusiasts who stage *Bailatas*. In 1960, they enacted *Chandrasah*. The Channayyas have a folk dance of their own called *Hejje Kunita* which they perform in February and March every year.

Fairs and Festivals

339. The annual fairs conducted in Banavasi and some of the neighbouring villages provide welcome periodical breaks in the normal routine of the Banavasi residents. These fairs which are held in honour of some deities not only satisfy the religious instincts of the people but also help in developing social and cultural ties amongst the people in the area besides providing opportunities to obtain their necessities. Dramatic troupes, touring cinema companies, wrestlers, gymnasts, etc. visit the villages during these fairs and provide entertainment to the villagers at nominal cost. A number of temporary shops in utensils, stationery articles, cloth, grocery articles, etc. are also set up and here many households purchase their annual requirements. Cattle fairs are also held along with some of these fairs.

340. Some of the important fairs in and around Banavasi are:—

(i) The annual Car festival of Sri Hole-Ingeshvar which is held on every Makara Sankranti day at Bankasana (Sorab Taluk) a village on the bank of river Varada well within 5 miles from Banavasi. This fair lasts for about a fortnight and a cattle fair is

also held at which more than 5,000 head of cattle are purchased and sold. Many of the cattle of good breed of Banavasi are purchased at this fair.

(ii) The annual Renukamba or Guthyamma fair at Chandragutty, a village about 9 miles away from Banavasi, which was being celebrated during April-May till 1958 is now held in February. The Car festival which used to be held on the 19th day after the Chandramana Yugadi (Lunar New Year) is now being held the day following Shivaratri. The fair runs for about a week.

(iii) From 1958 a cattle fair is being held along with the fair of Bhangareshwara at Gudnapura, a village 2 miles away on the Sirsi-Banavasi road. This fair is held 2 days after Shivaratri (February). About 400 head of cattle are traded. A Cattle show is also held as a part of the programme.

(iv) The Car festival of Madhukeshwar of Banavasi is held every year on the eleventh day following the Chandramana Yugadi. Wooden chariots are drawn on two days, the smaller one being drawn one day earlier. These chariot drawing ceremonies which start at mid-night end only at day-break. This fair which is well attended lasts for about 10 days.

(v) The Car festival of Goddess Marikamba at Sirsi is not an annual affair. It is observed once in 2 or 3 years in February-March; but it is one of the biggest fairs of the District. Animal sacrifices which were conducted on a large scale at this fair, have now been stopped.

341. People of other religions like Muslims and Christians do not participate in the religious activities associated with these fairs; but all the same they take part in all other activities and associate themselves freely with the social, cultural and economic sides of the fairs.

342. Besides these fairs, the villagers observe a number of festivals. The festivals observed by Hindus and Jains are more or less common. They both follow a common Almanac (*Panchanga*) reckoning the lunar year. A few important festivals observed in the village are described below:

(i) *Chandramana Yugadi*: For all Hindus who reckon by the moon, a year begins on the first of *Chaitra* (March-April). An explanation for this procedure of calculation is that Lord Brahma embarked on his work of creation on this day. Others believe

that this day is chosen because it heralds a season of joy—the *Vasanta Ritu*—marking the time the mango trees are heavy with fruit. For the villagers, it is a day for rejoicing, for feasts and wearing new clothes. And ritual has little part to play on that day of gaiety excepting for the worship of the almanac. The celebration starts with an oil-bath and after worship, every member of the household consumes a little of the bitter ingredients of neem leaves mixed with jaggery as *Prasadam*. This is believed to make us aware that life is not all sweetness but it is a mixture of bitter and sweet like the ingredients of the *Prasadam*. The only other significant event or function for the day, apart from partaking of the sumptuous food is the *Panchanga Shravanam*—hearing the almanac read.

(ii) *Ramanavami*: This festival which falls on the 9th day of *Chaitra* is observed to commemorate the birth of Sri Rama. Some Brahmins observe fast on the day. The Yuvaka Mandali organises Bhajans and for eight days an idol of Rama is taken out in a procession.

(iii) *Kar Hunnive*: This is observed on the fullmoon day of *Jyestha* (June) when the bullocks are worshipped after being given a wash. This is common among all the Hindu cultivating classes, especially with the Lingayats.

(iv) *Aliyana Amase or Kode Amase*: This is a special festival observed by the Havik Brahmins on the newmoon day in *Jyestha* (June) when the parents of a married girl invite her and her husband and after a sumptuous meal present them with an umbrella.

(v) *Naga Panchami*: This is called *Shrutapanchami* by the Jains. This is observed on the 5th day of *Shravana* (July-August) and is one of the most important festivals for Lingayats, though all Hindus observe it. Worship of the cobra and the anthills are special rituals for the day. Cooking in a frying pan on an oven, on this day is taboo for all Hindus.

(vi) *Shravani*: This is observed on the fullmoon day in the month of *Shravana* and is a festival in which the 'twice born' (*Dwij*) is made to realise the great debt he owes to the illustrious line of sages for knowledge and for a true understanding of the meaning and goal of life. The casting off of the old sacred thread for a new one after the recital of *Gayatri Japa* at least 108 times, is believed to bring him the brilliance and lustre of which the Vedas speak. Oblations are offered to Lord *Agni* and

Julatharpana or *Tilatharpana* is offered to various Gods, sages and ancestors. This festival is observed by the Brahmins, Daivadnya Brahmins, Vaishyas, Gudigars, Shimpis, etc.

(vii) *Krishnaashtami*: This is observed on the 23rd day of *Shravana* (*Shravana Bahula Ashtami*) marking it as the day on which Lord Vishnu descended upon this mortal world as Sri Krishna, to rout out evil. Some Brahmins observe fast on this day and some offer various sweets as *Naivedya* to the deity. Special celebrations are arranged in the Madhukeshvara temple. To commemorate the activities of Lord Krishna in Gokul, young children try to break the curdpots hanging high in the temple square with *Petla*. *Petla* consists of a hollow reed of bamboo open at both the ends in which a piston of solid bamboo is worked with the hands. A tight-fitting unripe fruit called *Petla Kai* which is locally available in abundance is inserted in the hollow reed and the piston is worked. The fruit zooms out with considerable force and can easily break earthenware. The temple deity is also carried round in a palanquin.

(viii) *Ganesha Chaturthi*: Every year on the 4th day of *Bhadrapada*, all Hindus celebrate this festival. On this day can be seen joyous processions carrying the images of Lord Ganapati to their homes. Children naturally head the processions, singing, chanting and dancing with bursting enthusiasm and gaiety to the accompaniment of clanging cymbals and music. The idols are installed with rituals and ceremony and then worshipped. The children take to this God instinctively as he is considered to be a God of learning and also because as a blessing from him they always have a sweet mouthful, it being customary for the Hindus to prepare several sweets as *Naivedya* to this deity. The worship is conducted in every house from 2 to 5 days—in a few cases it is continued for 11 days—and then the earthen image is immersed in a well, tank or the river. There are several beliefs associated with this deity. It is believed that Ganapati who has a mouse as his means of locomotion had a fall from the mouse when the moon had a good laugh. Annoyed at this, Ganapati cursed the moon that any one seeing the moon's face on this Chaturthi will have to face a charge of theft or some such offence. The villagers have so much faith in this, that if they accidentally see the moon that night they prefer to get scoldings from one of their friends or relatives by throwing stones on the tiled roofs than get entangled in some other serious complications. The other remedy they seek is to read or hear the narrative *Syamanthakopakhyana*

which relates in detail as to how Lord Krishna as a result of seeing the moon on that day had to face a false charge of stealing *Syamanthakamani* and how ultimately he extricated himself by producing this *Syamanthakamani* with difficulty.

(ix) *Navaratri*: It is one of the most colourful festivals in the village. Also called *Nadahabba* it starts on the first day of *Ashvija* (October) and lasts for 10 days. The legends woven round Navaratri are many. But most of them revolve round the various manifestations of *Shakti*. In this village it is chiefly dedicated to the worship of the three Goddesses, Lakshmi, Saraswati and Durga. Every day *puja* is offered to the various deities kept in the household. In some of the families the practice of offering *puja* to seedlings of various cereals and pulses raised separately in small containers is also prevalent. An exuberant growth of any cereal or pulse in particular is believed to indicate a rich yield of that crop in the ensuing season. On the 7th day, Saraswati, the Goddess of learning is worshipped and on the eighth, Durga, the Goddess of power and strength is worshipped. *Ayudha Puja*, which is the veneration of weapons, as also implements of labour, comes off on the 9th day. On the 10th day, the villagers assemble near the Mahanavami mantapa, where *puja* is offered to the deity as also to the *Banni* (*Acacia ferruginea*) tree. Then follows the exchange of '*Banni leaves*' among the assembled persons, as a token of goodwill, friendship and prosperity. The 'Yuvaka Mandal' organises in the temple premises some cultural shows and competitions in athletics, gymnastics and fine arts like music, embroidery, drawing and painting, etc. during this period.

(x) *Bhoomi Hunnive*: This is observed by all the Hindus and Jains on the 14th and 15th day of *Ashvija*. It is more or less a ceremony of thanksgiving to mother earth, performed on an elaborate scale by all cultivators. On the 14th evening a special dish called *charaga* is prepared with rice, vegetables and pulses and sprinkled in the fields. The next day they prepare and take several dainties of which *Govekai Kadabu* and *Buththi* are the essentials to the field. A few ears of paddy are cut and tied into 5 bundles and each bundle is worshipped after keeping five small lumps of mud before them. They represent the Pandavas who are believed to have spent a part of their period of exile here. Some households also keep a blouse piece or a saree for worship. Then a portion of *Govekai Kadabu* is buried in the field and they return home after partaking of the food in the field.

(xi) *Deepavali*: (Or the festival of light and also called *Dodda Habba* or *Hatti Habba* by the villagers.) It lasts for three days starting on the 29th day of *Ashvija*. It signifies the victory of Lord Krishna over demon Naraka and actually symbolises the aims of human-beings for transgression from darkness to light, from ignorance to knowledge and from death to immortality. The houses, put on a festive appearance. The bathing vessels are all decorated with tendrils of a plant called *Hindlachchi*, and marigolds and after an early bath, the women wave *aruti* to the menfolk in the house. The cattle are worshipped and in the afternoon people gather in the bazaar where a number of cattle are let loose with garlands of arecanut or copra tied round their necks. Confusion is created among the beasts so that they start running helter-skelter. Then some sturdy boys get into the arena and try to remove the garlands providing fun and frolic to the on-lookers. In the evening, boys run about carrying lighted sticks of *Pundi* plant and shouting *Deepa Deepavalige mane manegella Holige* (let the festival bring light and prosperity to every house). As the sun sets, oil lamps are lighted in front of every house. For about 8 or 10 days following the first day, young girls move about in the village in groups, singing and dancing.

(xii) *Sankranti* or *Makar Sankramana* is observed on the 14th of January each year, when the Sun enters the Capricorn. On this day some orthodox Hindus offer oblations to their departed ancestors. Little quantities of Til and Gur are also distributed to friends and relations as a token of goodwill.

(xiii) *Mahashivratri*: Falls on the 28th day of *Magha* (January-February). This festival in honour of Lord Shiva is observed by fasting, symbolising the starvation of the lust, greed and envy, so that the mind may be pure enough for introspection and meditation upon the inner divine.

(xiv) *Holi*: Observed on the fullmoon day of *Phalguna* (February-March) signifies the burning of *Madana* (lust) into ashes by Lord Ishwar. This episode is enacted in the village by burning an effigy of *Madana* at night. This is a frolicsome festival.

343. These are some of the important Hindu festivals in the village. Each of them has a meaning and some metaphysical significance. They all have emotional features which touch our hearts and transform our being. But, as in many other places, in Banavasi too, the real significance of these festivals is known to but a few aged persons. Most of these

festivals, however, do help to bring people together in cordial comradeship, and enable them to often shed their petty differences and work together for a common purpose, which combines physical activity, emotional excitement and spiritual exaltation.

344. The Muslims have their own almanac and their own festivals. Their important festivals are Id-ul-fitr or Ramzan, Idul-Zuha or Bakrid, and Moharram. During Ramzan, a good number of orthodox Muslims abstain from taking any food—liquid or solid—from dawn to dusk and offer regular prayers. On the 30th day, they all assemble at the mosque and offer community prayers. On Bakrid, they offer prayers at the mosque and move about in new clothes offering greetings to their acquaintances, friends and relations. From 1947, Moharram is not observed on a large scale in the village. The reason for this is attributed by some to the fact that in that year the Moharram came off at the time of Car festival of Madhukeshwara when the feelings between the Muslims and persons of other religions get embittered and as a clash between the two groups was anticipated, the celebrations were stopped. Some attribute it to the fact that a rival group among Muslims has come up saying that a festival like Moharram which commemorates the memory of saints other than the Prophet should not be observed by Muslims. Whatever be the reason, the fact remains that Moharram is not observed on a large-scale by Banavasi Muslims.

345. Independence Day (15th August), Gandhi Jayanti (2nd October), Republic Day (26th January) are national festivals observed by all castes and creeds in the village.

Religious Institutions

346. There are several religious institutions belonging to the Hindus, Jains and the Muslims, the chief object of interest, however, is the Madhukeshwara temple. Some salient particulars about the important institutions are given below:

(i) *Madhukeshwara Temple*.—The chief deity of this ancient temple is Madhukeshwara in the form of a *linga* cut out from a monolith. It protrudes from a platform about 3 feet high. Outside the *sanctum sanctorum* a monolithic image of Madhava, which is about 5 feet tall, stands facing south. In the outer verandah is seated a large monolithic idol of *Nandi* facing the deity. It is in this verandah that the stone throne and the stone pillars in Hoysala style are found. On the left side of the Madhukeshwara shrine there is the

shrine of Goddess Parvati whose figure has been defaced by vandals. In the temple quadrangle there are various other deities—Vithoba, Dundiraja Ganapathy, Ardha Ganapathy, Sri Rama, Dattatreya, Parashurama, Suryanarayana, Madhulinga, Astadikpalakas, etc. Just outside the temple there are smaller temples of Narasimha, Kadambeswara, etc. The details of architecture, inscriptions etc. of the temple, ably described by learned scholars, have been reproduced elsewhere in this report.

347. The affairs of the temple are managed by committee of 5 *moktesars* appointed by the Deputy Commissioner. At present, there are only 4 *moktesars*, of whom three are Brahmins and one is a Lingayat. The temple is a major muzrai institution receiving an annual grant of Rs. 4,007 from Government. It is said that during Sonda rule, the temple had an inam of 36 villages and with the advent of Tipu the grant was fixed at Rs. 12,000 per annum. The Britishers reduced this grant to the present sum. A Manager, an Accountant and a Watchman look to the management of the temple. *Puja* is offered by hereditary Brahmin priests. About 30 years back, this hereditary right was questioned by some Lingayats who were claiming their own rights to the managerial and priestly duties at the temple. In the court the case was decided in favour of the Brahmins. However, it was also established that a Lingayat of either sex could enter the *sanctum sanctorum* and offer worship to the deity without the assistance of any priest.

Income		Expenditure	
Source	Amount Rs. p.	Item	Amount Rs. p.
(1) By way of rent from property	2,457.95	(1) Payment of salary to staff	2,451.68
(2) Government grant	4,007.48	(2) Travelling expenses of the staff	129.40
(3) Interest on loans advanced	825.93	(3) Puja expenses (including expenses for the Car festival).	5,764.72
(4) Public donations	2,669.12	(4) Repairs to the temple	961.56
(5) Miscellaneous	146.13	(5) Repairs to other buildings owned by the temple	387.09
(6) Withdrawals from the reserves	2,094.61	(6) Court expenses	250.92
		(7) Debts written off	104.50
		(8) Audit fee	100.00
		(9) Income-tax	15.60
		(10) Maintenance of livestock	158.00
		(11) Temple renovation work	1,746.00
		(12) Miscellaneous	31.75
Total	12,101.22	Total	12,101.22

351. The deficit of Rs. 2,094.61 was met by withdrawal from the reserve funds. The accounts are regularly audited.

There are some part-time temple servants who work as musicians, drummers, bearers of chamara, etc.

348. *Puja* is offered, thrice a day—the first being in the early hours of the day, the second in the noon and the third in the evening at about 7-30 P.M. On special occasions like Krishnaashtami, Ganesh Chaturthi, Bhoomi Hunnive, Navarathri, Deepavali, Kartika Hunnive, Makarasankramana, and Mahashivarathri, special pujas are offered and the *Utsava Moorthy* is taken in a palanquin in a procession.

349. The temple owns ornaments valued at about Rs. 15,000. In addition to the annual grant of Rs. 4,007 from the Government, the temple derives regular income from donations, and offerings and rent on immovable property. The temple owns an extent of 142 acres 12 guntas of agricultural land located in Banavasi, Gudnapur, Narur and Hale Soraba villages and in addition gets about 21 Imperial maunds of paddy annually from a devotee. About 47 acres of the temple lands are irrigated. Up to 1953, the annual income from lands was about Rs. 800 cash and 297 Imperial maunds of paddy. But from 1953, the income came down to about Rs. 3,200 and now it has further dwindled down to Rs. 2,000. This is the result of the Tenancy Laws putting restrictions on the maximum rent payable by tenants.

350. The income and expenditure of the institution for 1960-61 will give a fair idea of the financial position.

352. In November 1961 special services (*Homas*) were performed in the temple to counteract the portending evil effects due to the congregation of the

eight planets in a single constellation in February 1962. The costs which amounted to about Rs. 4,000 for these services were met by collecting special donations from the public. Religious discourses by learned persons are arranged in the temple from time to time.

353. The temples of Adimadhukeshwara, Prabhu-linga, Maruthi and Vinayaka are also managed by the same trustees and the priests and other temple servants of this temple offer their services there too.

(ii) *Basavanna Temple*.—This temple located in the *Pete* area is an old one but has neither architectural exuberance nor any archaeological importance. This is the chief place of worship of the local

Source	Income	Amount Rs. p.	Item	Expenditure	Amount Rs. p.
1. Government grant		6.25	1. Daily Puja		250.00
2. Rent from buildings		252.00	2. Purchase of fruit, rice etc. for <i>neivedya</i>		100.00
3. Rent from grave-yard		150.00	3. Repair to temple		25.00
4. Rent from land		100.00	4. Repairs to other buildings		50.00
5. Rent from (<i>hithu</i>) backyards and vacant plots		47.00	5. Land Revenue		20.50
			6. Panchayat Tax		1.00
			7. Miscellaneous		50.00
			8. Surplus carried over		58.75
	Total	555.25	Total		555.25

(iii) *Holemata*.—This is another important religious institution of the Lingayats run by a Veerashaiva Swami. A few nomadic *sanyasis* also stay here. The *mutt* owns a few lands and a building which have been rented out. Under the auspices of the *mutt* several religious ceremonies and *Homas* were conducted in December 1961 to ward off the supposed evil effects of the *Ashtagraha Koota*.

(iv) *Hakkalamma Temple*.—This temple situated on the outskirts of the *Gramthana* is held in high reverence by several Hindus. The right of performing *puja* twice daily is held hereditarily by a Arer household. On one of the Fridays in *Kartika* (November) a special ceremony (*Utsava*) is held when a pretty large gathering engages itself in singing *Bhajans* and devotional songs. Till a few years back, a regular fair used to be arranged on the occasion. The temple building with its mud walls and tiled roof, was renovated in 1940 or so and certain major repairs were carried out to it in 1961. A local committee consisting of a Shimpi, two Linga-

Lingayats, who have formed a local committee to look after its management. The deities worshipped are the *Linga* and the *Nandi*. The old temple was renovated in the late thirties and now further renovation work is under contemplation. A Lingayat priest, who is paid by raising local contribution, offers worship twice daily and during *Shravana* and at the time of *Shivaratri* special celebrations are arranged. Learned discourses are arranged in the temple from time to time. The temple is a minor muzrai institution receiving an annual grant of Rs. 6.25 from the Government. It also owns about 4 acres of rainfed paddy land, the income from which, if realised, is about Rs. 150 per annum. But the tenants cultivating it have not been paying rent regularly. The income and expenditure of the institution for 1961-62 is as follows:—

yats, a Kabber and a Daivadnya Brahmin looks to its management. The annual income from lands is only about 4 bags of paddy or Rs. 72. The deity is also much revered by the residents of several neighbouring villages like Ajjarni, Kadagod, Edarbail, Thigani, etc. During epidemics people of all castes including Muslims take vows to this deity and offer saree, blousepieces, ornaments, etc. to the deity. This is called *Udi Tumbuvudu*.

(v) *Bhoothappa Temple*.—This old temple located in the Channayyakeri, is much venerated by the Channayya, who have a priest of their own caste to offer daily worship. The building is in a much dilapidated condition. The oil required for the oil-lamp is supplied by the Hakkalamma Temple.

(vi) *Jain Basti*.—This is a very old religious institution in the village as testified by the inscriptions borne on many small stone tablets. One of these inscriptions which has recently been deciphered refers to the *Samadhi* of one Bhogavva, wife of Thippi

Shetti Sathiah and a disciple of Sakala Chandra Bhattarakara. This is stated to be an event occurring during the twelfth year of the reign of 'Kadamba Chakravarti Virama (Vikrama) deva, on Monday the *Kartika*, Bahula Panchami in *Durmatinama Samvat-sara*'. From the above particulars, the date has been fixed as 25th October 1081 A.D. The *Basti* has a landed property of only 1 acre and 20 guntas. The hereditary priest offering daily worship resides in two rooms attached to the *Basti*.

(vii) *Mosques*.—There are two mosques in the village where people gather on every Friday to offer prayers. The *khaji* conducts prayers in one mosque and the *Moulvi* in the other. None of these mosques has any endowed land or other immovable property giving a regular income. Since about 1930, the Muslims of the village are divided into two distinct groups. One group consists of *Hanufis*, the followers of Imam Abu Haneefa and the other group is called *Ahle Hadees*. It is due to certain subtle differences in their way of thinking in religious matters, that the second group set up a new mosque in the village. The new group considers that the worship of tombs, worship of the *panja* and *taboot* representing the martyrs Hasan and Hussein, observing vows to deities, performing certain after-death ceremonies like the *Teeja* (third day ceremony), *Chaleeswan* (40th day ceremony), etc. are all un-Islamic. It is these differences which have really put a stop to the celebration of the *Muharram* in the village. Their method in offering prayers also differs somewhat from that of other Muslims. The new group reads the *Sureh Fatiha* (first seven lines of Holy Quoran which comes before the first para) behind the Imam, loudly utters *Amen*, and also does *Rafuladain* (raise the hand in prayer up to the shoulder). They do not recognise any other saints or martyrs like Hasan and Hussein and hold that only the 'Prophet' is to be revered. It is for this reason that they do not observe *Mohurram*. They consider the worship of tombs, *panja*, *toboot*, performing elaborate death ceremonies, observing vows, etc. as not Islamic. But excepting for these differences, they all move together, inter-dine, inter-marry and it is very difficult to make out one group from the other.

Other Religious Customs and Beliefs

354. The Hindus except the Lingayats believe in the concept of *Punarjanma* (re-birth), in the theory of *Karma*, in fate and in the essential inequality among human beings. Most of them believe that God is but one and that they worship him in his different forms under different names. Most of the

Brahmins are the adherents of the *Adwaita* philosophy and followers of Sri Shankaracharya. The Lingayats according to their faith should not worship any deity other than *Linga* the emblem of *Ishwara*. They believe that the one who wears the *Istalinga* is bereft of all impurity and sin and that all the *Lingadharis* are equal in all respects.

355. Most of the residents here have belief in ghosts, witchcraft and sorcery. In this connection an interesting incident is on everybody's lips here. Ramakrishna Ganapaty Bhat from Mangalore has settled down here as an Ayurvedic Medical Practitioner. In 1948, a Konkani speaking family of a *Talati* used to stay in the adjoining house. One day the *Talati's* wife caught fire accidentally and died of burns in spite of the doctor's best efforts to save her life. A few days later, the doctor's married daughter, who had come to her parents for a short stay, also caught fire under similar circumstances. She suddenly started speaking in Konkani, which she did not know formerly, and started behaving as if 'possessed'. The local *Khaji* who is reputed to be a good soothsayer was ushered in but his efforts were not fruitful. Then another soothsayer from Sirsi was called and he got in touch with the 'spirit'. He revealed that the spirit of the deceased wife of the *Talati* had taken hold of the girl. The spirit further disclosed in its conversation that the pair of spectacles which the doctor had lost, had been taken away by the *Talati*, her husband, to Sirsi for being sold. The spirit instructed that a fine saree should be presented to the doctor's daughter who would leave the world shortly and so it happened the next day.

Village Organisation

356. There are practically no factions in the village based on either territorial affiliations or religion and caste distinctions. A spirit of co-operation pervades in all the spheres of activity and interdependence of the persons belonging to various castes is quite pronounced in the economic sector. There are several Hindu households which have employed Muslim servants as annual agricultural labourers and several Hindu labourers work with Muslims. In the social and cultural life too there is tolerance among all.

357. There are no caste or community Panchayats in the village. There were such Panchayats among the Channayyas, Madars, Kabbers, Uppars, etc., till about the late forties. But these Panchayats have lost all their importance and have practically ceased to exist.

Statutory Panchayat

358. It was in 1937 that the first Statutory Panchayat was set up in the village. But there have been several changes since then in its sphere and scope of activities. In 1956, it became a group panchayat covering six villages and in 1960, its sphere

was further extended by including 6 more villages in the group. However, the office continues to be in Banavasi, this being the biggest village in the group. The Panchayat Committee consists of 17 elected members. Particulars of the present board of members are as follows:

S. No.	Name of the village	Area in square miles	Popula- tion 1951 Census	No. of members from the		Caste to which the members belong	Occupation of the mem- bers
				Male	Female		
1	2	3	4	5	6	7	8
1.	Banavasi	2.8	2614	7	2	Channayya (S.C.) 1 Muslims 4 Brahmins 2 Lingayats 2	Cultivators 3 Cultivators-cum-traders 3 Cultivators-cum-agricul- tural labourer 1 Non-workers 2
2.	Thigani	3.0	426	2	..	Scheduled Caste 1 Lingayat 1	Both cultivators. Cultivator
3.	Narur	3.1	365	..	1	Lingayat	..
4.	Bhasi	3.1	612	1	..	Lingayat	..
5.	Kantraji	2.6	114	1	..	Lingayat	..
6.	Ajjarni	1.6	339	1	..	Channayya (S.C.)	..
7.	Gundnapura	2.8	346	1	..	Namdhari Naik	..
8.	Madralli	1.7	295	1	..	Namdhari Naik	..
9.	Kalkoppa	0.4	145	..	..	..	..
10.	Mugavalli	1.5	377	..	..	..	..
11.	Hadligi	1.5	78	..	..	..	..
12.	Kadagod	8.9	136	..	..	..	..

359. Thus there are 9 members from Banavasi and the remaining 8 are from other villages. The caste-wise distribution of members shows 6 Lingayats, 4 Muslims, 3 Scheduled Castes, 2 Brahmins and 2 Namdhari Naiks. Overtly there are no factions in the Committee. But it is said that there is keen rivalry between two groups among the members which came to light particularly at the time of the election of the Chairman and the Vice-Chairman both of whom, at present, are Banavasi residents. Even the elections held in 1960 were, it is said, fought out with an eye on these positions and the two groups

had set up their own candidates. These two factions are not based on caste, class or political affiliations but only on groups seeking power and influence.

360. The Panchayat staff consists of a Secretary, one collection clerk, one peon and 2 sweepers. Its activities are governed by 'The Mysore Panchayat and Local Bodies Act, 1959' and the rules framed thereunder. The following statement of its income and expenditure for the year 1961-62 gives an idea of its working:—

Sl. No.	Income Source	Amount Rs. p.	Sl. No.	Expenditure Item	Amount Rs. p.
1.	Opening Balance	8,341.65	1.	Expenditure on staff	2,545.00
2.	Annual Land Revenue Grant (30%)	4,760.00	2.	Repair and maintenance of roads	2,696.00
3.	Withdrawal from the post office for remitting into the Treasury	2,547.71	3.	Construction of quarters for the women teachers	1,050.00
4.	Compulsory taxes collected as detailed below:	3,624.70	4.	Purchase of murrum, etc.	636.75
	House tax	2,417.50	5.	Sundry works	509.92
	General and sanitary taxes	139.25	6.	Expenses due to annual fairs	296.37
	Shop tax	346.00	7.	Office rent	177.00
	Tax on bullock carts	232.00	8.	Repairs to petromax light	142.81
	Tax on cycles	84.00	9.	Sanitation	104.00
	Tax on service	4.00	10.	Repairs to Dharmashala	45.00
	Tax on Rice mills	50.00	11.	Repairs to cattle pound	15.00
	Tax on Trade	40.00	12.	Purchase of hay for cattle	18.85
	Tax on marriage	5.00	13.	Printing and Stationery	16.25
	Tax on shandy	306.95	14.	Cultural activities	50.81
5.	Taluk Board grant for quarters for the women teachers	1,110.77	15.	Contribution	11.00
6.	Sale of manure and charges for grazing	426.00	16.	Remittance to Treasury	4,264.80
7.	Tax on shops set up at the annual fair	169.91	17.	Closing Balance :	
8.	Income from cattle pound	808.39		Cash	975.95
9.	Notice fees	7.00		Bank	8,240.72
Total		21,796.13	Total		21,796.13

361. Besides the annual grant from Government equivalent to 30% of the land revenue realised in these villages, the sources of income to the Panchayat consists of the compulsory taxes imposed on the buildings, profession, vehicles, trade and industrial establishments, etc. However, the work of recovery of these taxes is not at all satisfactory. The villagers also extend very little co-operation to the Panchayat in this regard. During 1961-62, as against a demand of Rs. 10,354.82, the recovery has been only Rs. 3348.75, i.e., hardly about 32% of the demand. No doubt the Panchayat has nominated one of its members as a 'Warrant Officer' to expedite the recovery of these tax arrears. But even such an appointment has hardly borne any results. Another item of work in which the Panchayat lacks co-operation from the public is about encroachments. One of the narrow serpentine streets has been encroached upon particularly by the trading classes. And the efforts of the Panchayat towards the removal of such encroachment has not been very effective.

362. The major items of expenditure of the Panchayat are (i) the maintenance of its staff, (ii) repairs and maintenance of the roads, and (iii) sanitation. The important developmental works carried out by the Panchayat from 1955 are—

- (1) metalling of roads over a length of 2 miles and providing 'Kachcha' drains in 1955;
- (2) providing drains to the roads over a length of one mile in 1959;
- (3) providing pucca drains to the 'Theru Beedi' over a length of about 1.5 furlongs at a cost of Rs. 7000 in 1959-60;
- (4) construction of approach roads to Ajjarni, Narur and Hadligi villages in 1960;
- (5) widening and improving the roads in the villages of Kalkoppa, Muguvalli, Narur, Bhasi, Madralli, Hadligi and Kadagod in 1960-61;
- (6) sinking of two drinking water wells. Sinking of two more wells—one at Banavasi and the other at Madralli—are in progress;
- (7) construction of quarters for the women teacher from the grants received from the Taluk Board.

363. The Panchayat is also seeking assistance from Government under the National Extension Service

and other schemes to open a community centre at Banavasi, construct new buildings for the schools, repair irrigation tanks, construct pucca drains in all the important streets, construct a building for the veterinary dispensary, provide electricity from Anavatti, etc.

364. In the matter of repairing and constructing roads, etc. the Panchayat has been receiving co-operation from the public and also voluntary organisations like the Yuvak Mandal and occasionally the villagers contribute voluntary and free labour for such works. The Panchayat has also been making fairly good arrangements at the time of various fairs and festivals. But in one particular direction, the Panchayat has not been able to make any headway and that is to provide street lighting. Till 1956 Banavasi did have street lights; but with the inclusion of several villages the Panchayat has stopped lighting the streets as with its present finances, it is difficult to provide such lighting to all the villages.

365. The Panchayat Committee has formed several sub-committees each consisting of 3 to 5 of its members. They are the agricultural sub-committee, sanitary sub-committee, Nyaya Panchayat, etc. But very little is seen of their activities.

366. The Panchayat Body had met 19 times in 1961-62, but on as many as 6 occasions, the meetings had to be adjourned for want of a quorum. The average percentage of attendance for these meetings works out to only 44.58 for 1961-62.

Co-operative Movement

367. In 1918, a co-operative institution by the name 'Agricultural Co-operative Credit Society' was established in the village and since then it has taken fairly good strides in developing its activities. This society is now functioning under the name '*Banavasi Group Seva Sahakara Sangha*' covering the villages of Ajjarni, Bhasi, Mugavalli, Kalkoppa, Narur, Thigani and Banavasi. All these villages are within a radius of three miles from Banavasi. The society has been issuing both short-term crop loans and middle term land improvement loans. It is also providing Banking facilities to the general public, paying an interest of 2.5% on Savings Bank deposits and 4½% on annual fixed deposits. The progress achieved by the society during the last 6 years can be seen from the following figures:

	1955-56	1956-57	1957-58	1958-59	1959-60	1960-61
(1) No. of members	110	114	128	147	169	210
(2) Share capital (Rs.)	5,795	6,915	7,880	9,775	11,160	15,910
(3) Working capital (Rs.)	25,929	31,513	34,599	43,725	44,062	1,02,701

368. The Board of Management consists of 9 elected members of whom at present 5 are Lingayats, 2 Brahmins, 1 Shimpi and 1 Arer. 7 of these members on the management are from Banavasi, 1 is from Ajjarni and 1 from Thigani village. The caste-wise distribution of the households in which there are members of the society is shown in table 10.

369. During 1960-61, the society purchased chemical fertilizers like ammonium sulphate, super-phosphate, paddy mixture, urea, ammonium nitrate, etc. worth Rs. 17,800 and derived Rs. 17,555 by its sale leaving a stock worth about Rs. 750 in balance. The society disbursed crop loans to the extent of Rs. 85,064. Till 1960-61, the society has built up reserves amounting to Rs. 14,286.24. In 1960-61, the society earned Rs. 3761.66 by way of profit. Out of which Rs. 628 was distributed as dividend on the shares, Rs. 71 was utilised for building up a library, Rs. 200 was donated to the Jayanti High School.

370. In 1960-61, the society has recovered only Rs. 34,704 and Rs. 19,122 out of the loans advanced on short term and middle term basis respectively, leaving a balance of Rs. 50,360 under the short-term loans and Rs. 16,440 under the middle term loans un-recovered. The cause for this poor recovery was due to the damage to the crop by floods and incessant rain.

371. There is also a Co-operative Grains Society in the village which advances grains to its members in times of need charging an interest of 12½% in kind. An idea of the activities of this society can be had from the following figures for 1961-62:

No. of members	.	.	.	307		
				Quintal	Kg.	Gr.
Share capital deposits	.	.	.	343	52	328
Loans advanced	.	.	.	357	60	..
Recovery	.	.	.	334	43	85
Outstanding dues—						
Authorised	.	.	.	114	40	150
Unauthorised	.	.	.	..	..	..

372. In the village, out of 533 households only 128 have come into the co-operative fold.

Voluntary Organisations

373. There are two such organisations functioning in the village—Yuvak Mandali and the Group Hospital Committee. The activities of the Yuvak Mandali are restricted to Banavasi only. It has a

membership of 34, consisting of 10 Brahmins, 4 Lingayats, 3 Arers, 1 Kabber, 5 Muslims, 4 Jains, 3 Daivadnya Brahmins and 4 others. The membership is kept open to all persons irrespective of caste, creed, age, economic status, etc. The membership fee is Re. 1 per annum and every member has to sign a pledge that he would work towards all round betterment of the village wholeheartedly and with all the available means. One of the members is elected as the Chairman and another as the Secretary. Incidentally, the present Chairman happens to be the Chairman of the Group Panchayat Committee also. The Mandal conducts several cultural activities during Nadahabba, Madhukeshwar Fair, Ramanavami and such other occasions; organises 'Shramdan' for village improvement works, helps in the disposal of unclaimed dead bodies; arranges sports activities and competitions; and generally attends to several other welfare activities of common interest to the village.

374. The other voluntary organisation viz., the Group Hospital Committee was formed in 1955 when the villages coming under the Banavasi Firka earned a paddy procurement prize of Rs. 33,000. This committee then took up the work of raising voluntary contributions for constructing a Hospital at Banavasi, which would serve not only the Banavasi residents but also the villages in the neighbourhood and it should be said to the credit of this committee of 11 members as also the villagers in this region, that the Hospital started functioning the very next year i.e., 1956. Now this Committee is actively trying to attach a maternity ward to the Hospital, by raising further voluntary contributions.

Removal of Untouchability

375. In the village, persons belonging to the following castes were considered as untouchables: Channayya, Madar or Haralayya, Chamgars, Bhangi and Cheluvadi.

Formerly even their sight was abhorrent to persons of several other castes. All Caste-Hindus considered their touch as defiling needing purification. Now, such feelings have become diluted considerably. Even among these Harijans inter-dining and inter-marriage between any of the endogamous groups is taboo. Each caste has got its own prejudices and considers itself superior to the rest. None of these Harijans enters the house of a Caste Hindu and a Caste Hindu avoids entering a Harijan house. Even to this day, the Harijans have a separate place in the tea shops where generally none else sits. They are denied the services of the washerman and the barber, though some of the tailors have no objection

even to mend their old clothes. Practically, every one in the village is aware of the laws which provide for equal treatment of Harijans. They know of the Temple Entry Act as also the Untouchability Offences Act. But as the saying goes 'habits die hard' and so is the case with both the Harijans and other residents of Banavasi. Other castes do not inwardly welcome free association with Harijans and the Harijans on their part feel shy to claim an equal treatment. Though all the temples have been thrown open to them, none of the Harijans has gone beyond the quadrangle of the Madhukeshvar temple. However, things are not as bad as they were a few years earlier. At least the younger generations do sit together with Harijans in the schools and this is not objected to by any one. These prejudices are bound to die in course of time but the earlier they do better it will be for one and all. It is now high time for the enlightened few in the village to take up active steps to educate the villagers and remove all traces of untouchability.

Other Reforms and Developmental Measures

376. The National Extension Service Scheme was introduced in Sirsi Taluk in 1961, when it became a pre-extension block. It has entered into the intensive phase only in June 1962 and at the time this survey was undertaken, hardly any developmental activities under this scheme were started in the village. All the same, all round enthusiasm for planning and carrying out an integrated multi-phased village

plan dedicated towards increasing agricultural production, improving the existing village crafts and industries and organising new ones, improving health practices, providing educational facilities, etc. is clearly visible.

377. The various reforms envisaged by the Hindu Marriage Act, Hindu Succession Act, Hindu Adoption Act, etc. are known to but a few persons coming from the upper strata. The results of enquiry into the awareness of the revolutionary changes effected in some of these laws have been tabulated in tables 3, 4 and 5. Even the few who are aware of these changes, do not put them into practice as would be evident from the present practices regarding the inheritance and sharing of properties tabulated in tables 5-A and 5-B. So also about the marriage customs. By one stroke, the enactment of 1955 made Hindu marriage contractual, permissible between different castes, terminable by divorce and monogamous. Particularly provision has been made to encourage marriages among the various castes so that the sanctum on which the entire edifice of the Caste System is based, gets naturally and inevitably destroyed. Table 4 will show that in the whole village there are hardly 4 cases of inter-caste marriages. However, it has to be admitted that such is the case not only with Banavasi but with all other Indian villages and it would take several more years for the objects of these reformatory laws to get totally fulfilled. The habit of reading newspapers and listening to Radio news broadcasts is increasing slowly but steadily and with the increase of such knowledge, the vision is bound to get broadened.

CONCLUSION

378. This report on the socio-economic conditions prevailing in Banavasi is coming to its end. The foregoing account should clearly indicate that the village could justifiably lay claims or pretensions to special eminence in the past. In the absence of authentic books of definite historical character, old inscriptions, temples and other monuments play an important part in revealing the past. Through inscriptions in metal and stone, on the pedestals of idols, on the walls and pillars of temples, and on rocks have been preserved, large numbers of original historical records of vital importance. Further these inscriptions, temples and monuments have given a glimpse of the culture and civilisation of our ancestors. Consequently, the places where such ancient relics are found are by themselves quite interesting and their general study should prove quite fascinating. And among such historical places, Banavasi, has an importance of its own as it reveals many interesting details about the early dynasties that ruled Karnataka. Having been once the capital of the powerful Kadambas, it has several fascinating facets of a forgotten empire. But today this ancient city of mighty kings is but a desolate scene of sad and silent, beauty lying in deep slumber. Situated in the lush-greens of the Western Ghats on the banks of the river Varada, this land of legend formed only the Tahsildar's residence in 1801 when Dr. Buchanan travelled in the area and now is no more than the Headquarters of the Revenue Inspector.

379. Though a few new buildings are seen coming up in the village as also some improvement is being made in the communicational, transport and other facilities, the progress achieved so far cannot by any means said to be marked, particularly when it is noted that it is the biggest village in the Taluk. An innate sense of contentment over what nature has bestowed upon them, pervades a large section of the people. There is little inclination in many of them to seek a better deal from life. The National Extension Scheme which was introduced in the Taluk in 1961, has, at the time of survey, done but little to the villagers on all fronts. The villagers, no doubt, expect much development under this scheme.

380. Though the residential pattern is neither based strictly on caste nor on economic considerations, certain inter-caste distinctions continue to be there as in other rural areas of the country. However, it has to

be admitted that they are not as rigid as they were some fifty years ago.

381. On the economic front, there is hardly any sign of progress. In some respects the conditions have even deteriorated during the last few years. Agriculture continues to be the mainstay of the village but there seems to be not much effort at its intensification. Even the few acres which used to be irrigated by tank waters in the past are now only rain-fed and this is due to the neglect shown in maintaining the tanks and channels in proper repair. The agricultural practices of today are more or less similar to those found in the beginning of the nineteenth century. The land reform laws which have been introduced to improve the economic conditions of the tillers of the soil, have proved to be inadequate. There can be no better evidence to support this statement than the large spurt noticed in the number of agricultural labourers and the reduction in the number of tenant-cultivators.

382. Even the few traditional crafts of the village are showing clear signs of decay because of poor economic base and low returns. The only new industry that has been started in the village is rice milling which has caused the total disappearance of hand-pounding.

383. However, against the background of this static and to a certain extent retrogressing existence there are some unmistakable signs of the winds of change blowing in certain walks of life. There has been a noticeable change in the mode of dress and food habits in a large number of households. The percentage of literacy in the village is slowly increasing, and at any rate it is higher than the average for Sirsi Taluk or North Kanara District. Though the old houses continue to be dark and ill-ventilated, the new constructions which are coming up show definite signs of improvement in this regard. There are also signs of increasing trading activities particularly in paddy.

384. Notwithstanding all these considerations, there is still an innate urge in many of them to develop the village and if those forces are properly harnessed, the village is sure to have much better days ahead. There are no factions in the village and that should itself prove a big asset.

Extract from Gazetteer of Bombay Presidency

Volume
Pps. 261—264

KANARA

Chapter XIV—Places of Interest

Konkan

Banavasi or Vanavasi, the Forest Settlement or the Forest Spring, with in 1881 a population of about 2,000, lies on the extreme east frontier of the district about thirteen miles south-east of Sirsi. It is a very ancient town situated on the left bank of the Varada river and is surrounded by a wall. The chief inhabitants are Havigs, Gudgars, Lingayats and Are Marathas, petty dealers and husbandsmen. A weekly market is held on Wednesdays, when grain, cloth and spices are sold. The chief object of interest at Banavasi is the temple of Madhukeshvar which is said to have been built by the early Hindu architect Jakhanacharya, the Hemadpant of the Kanarese country. The temple is built in a courtyard or quadrangle whose outer wall is covered so as to form rooms and shrines which are dedicated to Ganapati Narsinh and Kadambeshvar. In one of these shrines is a huge cot of polished black granite supported on four richly carved legs. The temple is of considerable size and is richly sculptured. Over the bull or nandi is a canopy resting on four granite pillars. According to the local tradition the temple was built by Vishnu in memory of the defeat and slaughter of the two demons Madhu and Kaitabha.

In and near this temple are twelve inscriptions which vary in date from about the second to the seventeenth century A.D.

INSCRIPTION I

The earliest inscription is on the two edges of a large slate slab in a little modern shrine on the east side of the court of the temple. On the face of the slab is carved a five-headed cobra and on its two sides is the inscription in three lines; the first line runs from top to bottom on the left margin of the slab and the second and third lines are on the right margin. The inscription, which from the form of its letters appears to be later than Yajñashri Shatakarni (A.D. 35—50), runs:

'To the Perfect. In the year 12 of the century the king being Haritiputra Shatakarni, the cherisher of the Venhukadaduttu family, on the first day of the seventh fortnight of the winter months, the meritorious gift of a cobra, a cistern, and a monastery (was made) by Mahabhoji the king's daughter Shrivakhandanagshri, wife of Jivaputra, with her son. The cobra (has been) made by Nataka the disciple of Damoraka and son of the preceptor Jayantaka.'

The remaining eleven inscriptions are all in the old Kanarese character and language. Four of them are on stones set upright on the ground on the right and left of the temple portico and four are on stones leaning against the wall of the temple enclosure.

INSCRIPTION II

Inscription II is well preserved. It is partly buried in the ground on the left as one faces the central shrine. Above ground are thirty-eight lines of about thirty-seven letters each. Except part of the ling the emblems at the top of the tablet have been effaced. The inscription begins by saying that the earth was governed by kings of the Chalukya race, sprung from Manasabhava. The Chalukya king mentioned by name is Vibhu-Vikramadhaval Permadiadeva or Vikramadityadeva. The inscription proceeds to give the genealogy of a Kadamba chieftain Kirtideva, who was the subordinate of the Chalukya king. The first of the Kadamba mentioned is king Chatta or Chattuga, who also bore the name of Katahadagova. His son was Jayasimha. Jayasimha had five sons—Mavuli, Taila or Tailapa, Santayadeva, Jokideva and Vikramanka. Of these the greatest was Tailapa, and to him and his wife Chavundaladevi was born king Kirtti. The inscription proceeds to record grants made while the great chieftain king Kirtideva was governing the Banavasi Twelve-thousand. The portion containing the record of the grants and the date of the inscription is below the ground.

INSCRIPTION III

The stone-tablet containing the third inscription is also partly buried. Above ground are twenty-seven lines of about twenty-three letters each. At the top of the stone are rudely carved emblems representing the ling and Basava, with the sun and moon above them. The inscription is well preserved and records grants made in A.D. 1368 (S. 1290 the Kilaka Samvatsara) while the Prime minister or Mahapradhan Madhavanka was governing the Banavasi twelve-thousand, under king Virabukkaraya, who was ruling at Hastinavati-pura.

INSCRIPTION IV

The stone-tablet containing the fourth inscription stands by the side of inscription III. The emblem at the top of the tablet are a ling in the centre; on its right a cow and a calf with the sun above them, and on its left a lion with the moon above it. The inscription consists of twenty-nine lines of about twenty-five letters each, and records grants made in A.D. 1068-69 (S. 990 the Kilaka Samvatsara), while the great chieftain Kirtivarmadeva, the supreme lord of Banavasipura, he who had on his banner a representation of Garuda the king of birds, and whose crest was a lion, was governing the Banavasi twelve-thousand. Just below the

date a large portion of the surface of the stone has been chipped off; the rest of the inscription is in good order.

INSCRIPTION V

The stone-tablet containing the fifth inscription is on the right to one facing the central shrine. The emblems at the top of the tablet are a ling with the sun above it and a figure of Basava with the moon above it. The inscription consists of thirty-seven lines of about twenty-five letters in each. The letters are of a large and somewhat modern type and are rather difficult to read. The inscription is dated A.D. 1399-1400 (S. 1321 the Vikrama Samvatsara), or perhaps A.D. 1599-1600 (S. 1521 the Vilambi or Vikari Samvatsara). The first syllable only of the name of the Samvatsara is legible.

INSCRIPTION VI

The stone containing Inscription VI, stands against the north wall of the enclosure of the temple. At the top of the stone are very rudely carved figures of a man on horseback and of warriors or conquered enemies in front of him. The Inscription consists of twenty-four lines of about forty-two letters each; it is in good order but the letters are of a bad and somewhat modern type and are difficult to read. The Inscription is dated A.D. 1552-53 (S. 1474 the Paridhavi Samvatsara), while the victorious king Sadashivadevaraya was ruling at his capital of Vidyanagari. This is the eleventh of the Vijayanagar kings. He ruled from 1542 to 1573 and in 1546 made an alliance with the Portuguese Viceroy Dom Joso de Castro.

INSCRIPTION VII

The stone-tablet containing Inscription VII stands against the same wall. There are no emblems at the top of the stone. The inscription is in good order, but the letters are not of a good type. It consists of thirty-one lines of about fifty letters each. Except that it belongs to the time of Sadashivadeva-maharaja (1542-1573) the date and contents of this inscription cannot be made out.

INSCRIPTION VIII

The stone-tablet containing Inscription VIII stands against the east wall of the temple enclosure. The emblems at the top of the stone are a ling with the sun above it and the figure of Basava with the moon above it. The inscription consists of twenty-two lines of about twenty-three letters each. The letters are of a bad type and are much defaced.

INSCRIPTION IX

The stone-tablet containing Inscription IX stands against the east wall of the temple enclosure. The emblems at the top of the stone are a ling with the sun above it and the figure of Basava with the moon above it. There are traces of about eighteen lines of writing, but the letters are too indistinct to be read.

INSCRIPTION X

The ornamental stone bedstead or litter, of which mention has already been made, on which the image of Madhukeshvar is carried about the town, has the following inscription:

'In the year Vibhava, in the dewy season, in the month of Magh in the bright fortnight, on Wednesday the of the Shivaratri, this handsome stone litter intended for the sprint festival, was given to (the God) Shri Madhukeshvara by king Raghu of Soda, at the prosperous city of Jayantipura, in the pavillion used as a hall of audience'.

In honour of the God a car-festival is held on Mahashivaratra in February when 5,000 to 6,000 people attend. The temple enjoys a yearly Government grant of £400 (Rs. 4007-7-7).

Close to the temple of Madhukeshvar are the remains of a palace where the Sonda kings are said to have stayed, when they came to pay their respects to the God. Banavasi has also a Jain temple, a travellers' bungalow, police and forest guards' stations, and a vernacular school.

APPENDIX II

Extract from 'A Journey from Madras through the Countries of Mysore, Canara and Malabar' by Francis Buchanan—Volume II—Chapter XVII—pages 361-372

1801 March 16

Appearance of the country

16th March.—Having been employed all the 15th in taking the foregoing account, I to-day went five cosses to Banawasi. A great deal of the country through which I passed has been formerly cleared; and the greater part, although now waste, has not yet been overgrown with trees. The woods, being young, do not in general contain tall trees; but I passed through a stately forest, in which the pepper-vine grows spontaneously. In this there was some *Teak*. The greater part of the country is not too steep for the plough, but in many places the *Laterite* rises to the surface. Where that is not the case, the soil is apparently good. Banawasi, in Hyder's government, contained 500 houses, which are now reduced more than one half. Its walls are ruinous, and although it has been a place of great celebrity, do not appear to have been ever of great extent. It is now the residence of a *Tahsildar*. The *Varada* river after having come from *Ikeri*, passes on the east side of the town, and falls into the *Tungabhadra*. At present it is very small, and muddy, with little current; but in the rainy season it is no where fordable, and might be applied to the purposes of commerce. It is only navigated, however, by the baskets covered with leather, which serve for ferry-boats.

MADU LING, A HINDU ANTIQUARY

I remained at Banawasi two days, having met with a Brahman very curious in antiquities, who was named *Madu Linga Rutta*, and who was priest (*Pujari*) in the temple called *Madugeswara*, to the sanctity of which the celebrity of Banawasi is attributed by *Madu Linga*. It is dedicated to *Maducanata*, one of the names of *Iswara*, or *Maha Deva*, of whom my antiquary is a most devout worshipper. This temple had formerly very large endowments; and, although a very mean building, is still in good repair, and much frequented. Its priest was to me the most interesting object about the place. Although a person of the most austere and mortified life, and who employs much time in the ceremonies of devotion, yet he had considerable curiosity, and had been at great pains in studying and copying the ancient inscriptions, both here, and at some places of celebrity in the neighbourhood.

Banawasi, he says, in the first *Yugam* was called *Coumodi*; in the *Traytaiayugam* it was called *Jainti*, or success; in the *Duaparyugam* its name was changed to *Beindivi*; and in this age it is called *Vanavasi* in the Sanskrit, and *Banawasi* in the vulgar language, as being situated in a forest. At the very commencement of this age, it was some

time the residence of *Dharma*, the youngest of the five sons of Pandu; and here several princes descended from *Trenetra Cadumba* held their court.

INSCRIPTIONS

Madu Linga gave me copies of the following inscriptions, which have been delivered to the Bengal Government.

The most ancient by far, and, unless there be some mistake in the matter, which indeed is almost certain, the most ancient inscription anywhere existing, is at the temple *Madugeswara*, and contains a grant of land to the god *Maducanata*, by *Simhunna Bupa* of *Yudishtara's* family, dated in the year of the era of *Yudishtara* 168. As the Christian era, according to the usual reckoning of the *Brahmans*, commences in the 3102 year of *Yudishtara*, this inscription was made 4735 years ago.

Another very ancient inscription, but following the other at a great interval, is also at the temple of *Maducanata*. It is dated in the year *Jeya* of the era of *Vicrama* 96, in the reign of *Vicrama Dittya*. This answers to the 39th year of our Lord.

The next most ancient inscription, of which he gave me a copy, is at *Balagami*, a place southeast from hence in the Mysore territory. *Yudishtara*, or *Dharma Raya*, dwelt at it one year; and afterwards, during the reign of *Vira Bellala*, it was for some time the capital of *Karnata*. The ruins are said to contain an immense number of inscriptions. Two of these are dated in the reign of *Yudishtara*; and the others are all in the reigns of *Jain* princes, who, early in this *Yugam*, according to *Madu Linga*, expelled the followers of the *Vedas*, and till the time of *Sankara*, and *Ram Anuja*, continued to be the governing power. The inscription of which I am now treating contains a grant of lands to the goddess *Renuca*, mother of *Parasu Rama*. Her temple is, however, situated at *Chandra-gupti*. The date is in the year of *Sal*. 90, or A.D. 1678 in the reign of *Trenetra Cadumba*. I have many doubts concerning the antiquity of this inscription. It is said to mention, that, before the time of this *Trenetra Cadumba*, there had been fourteen *Cadumba Rayas*, and twenty-one of the family of the *Barbaraha*; and that after him there would be seven *Cadumba Rajas*, and *Vira Boga Vassundara*, a *Raja* who, according to the *Brahmans*, has not yet appeared, but who is soon to come, and who, after having expelled all *Melenchas* and other infidels, is to restore the true worship in all parts of *Bharatakhanda*. When I stated, that the inscription must have been written after the last of the twenty-one *Jeantri Cadumba Rajas* mentioned by *Ramuppa*, as their

exact number is specified in the writing, my doubts by no means discomposed the Hindu antiquary; he said that this matter could have easily been ascertained by prophecy; and, in order to remove my doubts, showed me a list of monarchs extracted from the eighteen *Puranas*, in which the Mussulman kings of *Delhi* were mentioned. Any reply to this could only have given offence; but the circumstances shows, that either these books usually attributed to *Vyasa* are of recent fabrication, or have suffered gross interpolations.

Madu Linga was, however, so far from looking upon the power of foretelling future events as a proof of supernatural authority derived from divine favour, that he gave me a copy of an inscription on stone, which also came from *Balagamy*, and which he says is prophetic, and yet acknowledges that it was composed by a *Jain Guru*, who by intense study had acquired the art of prophecy. A copy of what is said to be the prophetic part of this inscription I delivered with the others; the remainder *Madu Linga* did not think worth copying. The prophecy he applies to the success of the British arms in India; and says that before the year of Sal. 1800, the English are to possess the whole country from the snowy mountains, to *Rameswaram*. The author of the inscription in question is said to have been *Muru Jamadeya*, Guru to *Maha Sholia*, or *Sholin Raja*, a *Jain* prince, who was sovereign king of the five great divisions of the world. He lived since the time of *Salivahanam*; and my antiquary relates many extraordinary things of this infidel prince, and of his unbelieving *Guru*. I am at a great loss to account for this circumstance, as *Madu Linga* is apparently a zealous worshipper of *Siva*. I can only account for it by supposing, that he is inwardly a *Jain*, which does not prevent him from worshipping the *Linga* as a representative of a *Devata*. However that may be, he gravely relates, that *Sholia Raja* permitted none of his subjects to die till they were a hundred years old; and also, that his *Guru* one day, about 3 O'clock in the afternoon, told the sun to stop, and the luminary immediately obeyed. After three hours the *Guru* allowed it to set, which it accordingly did at the usual time by a sudden movement to the west. The inscription in question was composed by *Muru Jamadeya*, that, when the prophecies in it came to be fulfilled, all future ages might have evident proof of his learning.

Another inscription is engraven on a stone at the temple of *Talaleswara* in *Hanagul*, a place in the *Savanuru* district (*Taluc*), which is probably the *Shanoor* of Major *Rennell*. The date is involved in the conceit of a couplet, but was interpreted to be Sal. 1130, being the year *Jeya*. The reigning prince is *Cadumba Raya*, and must have been a descendant of the *Jeantri Cadumba* monarchs, who even then retained a portion of their dominions.

The next inscription is at a place called *Cupatura*, which lies east from *Banawasi*. It is dated *Anunda Sal.* 1297 (A.D. 1374/5), in the reign of *Vira Buca Raya* of *Hasinawali*, which is the Sanskrit name of *Anagundi*, a city on the bank of *Tungabhadra*, opposite to *Vijayanagara*.

The next inscription is engraven on a stone at a *Jain* temple (*Busty*) in the same place, *Cupatura*. It is dated in *Sal.* 1337, which, as I before mentioned is probably an error of the copyist for 1437; as it is in the reign of *Achuta Raya*, *Narasimha Raya*, and *Krishna Raya*.

It would appear, that until about this period the *Jain* in these parts continued numerous. Among other proofs, I may mention that a valuation of all the country between *Nagara* and *Vereda*, both included, and said to have been made by the orders of *Krishna Rayaru*, appears to have been conducted by a *Jain officer*, *Gopa Gauda*. This valuation is engraven on stone at *Balagami*, or *Balagavi*; and a copy of it, which I procured from *Madu Linga*, accompanies the other inscriptions.

The next inscription is in a temple at *Banawasi*, and is dated *Paradavi, Sal.* 1474, in the reign of *Vencatadri Deva Maha Raya*.

The last inscription also is engraven on a stone at *Banawasi*, and dated *Vilumbi* of *Sal.* 1501 in the reign of *Imudy Arasuppa Navaka* of *Sudha*, which confirms the chronology of the *Guru* of that family in the account which he gave me while I was at their capital.

STATE OF AGRICULTURE IN THE OPEN PART OF SOONDA.

Having assembled the cultivators in presence of the officers of government, they gave me the following account of the state of agriculture; which may be considered as applicable to the eastern and more open parts of *Soonda*.

Every village has a different measure for grain: that in use here is as follows:—

GRAIN MEASURES

One *Candaca* contains 20 *Bullas*: 1 *Bulla* 4 *seers*. The *seer*, when heaped as usual, contains 76½ cubical inches. The *Candaca*, therefore, is equal to 2346/1000 bushels. By this *candaca*, the farmers estimate the seed and produce; but they sell rough rice by another, the *Bulla* of which is equal to 80 *seers*, or which contains 569/10 bushels. The value of this at present is 6 *Pagodas*, which is at the rate of 1019/100 pence a bushel. Rice again, when freed from the husk, is sold by a *Candaca* whose *Bulla* contains 32 *seers*, or which is equal to 22½ bushels. This at present sells for 6½ *pagodas*, or 25 *Rupees*; which is at the rate of 2s. 2½d. the bushel, and is said to be higher than the price at *Seringapatam*. The difference of price shows the enormous expense which attends the operation of removing the husks, owing to the ignorance of mechanism among the natives; for only one-half of rough rice consists of husk.

Here, and all towards the east side of *Soonda Rayada*, the great object of cultivation is rice; as towards the west the farmers are chiefly occupied with plantations. I measured two fields, in order, if possible, to ascertain the rate of seed and produce, but without getting anything satisfactory. By measuring a great extent an average may be struck, as has been done by Mr. *Ravenshaw*; but it will be found, that some fields are alleged by the cultivators to require one-half less seed than others of equal extent. Great allowances must be made, in a point even of such importance, to the ignorance of the farmers; but still I do not suppose them to be so grossly inattentive, as to make such a difference in the seed actually sown. I rather suppose, that what they call a *Candaca's* sowing has nothing to do with the real

quantity of seed, which is concealed with a view of lowering their burthens. One of the fields which I measured contained 72,698 square feet for the nominal *Candaca*, which is at the rate of 1705/1000 bushel an acre. The other field was at the rate of 48,749 square feet a *Candaca*, or at 2½ bushels an acre. These fields were contiguous, and the difference appeared to me to have arisen from two plots of *Rugy* ground having been stolen into the first, which in the revenue accounts was still kept at its original rate of sowing, but actually required more seed. As a foundation for calculation, I therefore prefer the last measured field.

The rains are not so heavy as to the westward; but in ordinary seasons and a moist soil, are sufficient to bring to maturity a crop of rice that requires six months to ripen. Where the soil is very absorbent, small tanks are formed, to keep a supply for a few days that may occasionally happen to be without rain. A few of the highest fields are cultivated with a kind of rice that ripens in three months; but the natives here consider as totally useless much land that might be easily formed into terraces, like the *Mackey* land of *Kankana*, and of which the soil is apparently good. The rice ground never gives two crops of rice in one year, although, by means of tanks, a constant succession of crops might be obtained from the lower parts of the vallies. This kind of land is divided into two sorts: the *Soru*, or low fields; and the *Bisu*, or higher ones. Both are cultivated in the same way, and the only difference is in the quantity of produce.

The six months rices are cultivated on the low fields (*Soru*); and on the best of the higher land (*Bisu*); and are the following:

Doda Honasu, Sana Honasu, Mulary, Gari Chinna Galli, Sali Butta, Mota Hulliga, Sidu ali, Asidi Butta, Chinta Punny All these are large grained.

Sana Butta, a small grain, and rather more valuable than the others; but it is found to answer on very few soils. Experience shows, that certain fields agree best with certain kinds of rice, and each is of course sown with the kind only that gives most return. The natives have no rule to ascertain this *a priori*; and when a new field is brought into cultivation, they must find it out by experience. The manner of cultivating these kinds of rice is as follows. Immediately after harvest, the field is ploughed lengthwise and across. The plough of this place is delineated in Plate XXVI. Fig. 71). The clods are then broken by drawing over the field an instrument named *Coradu*, which is yoked to a pair of oxen, and is represented in Plate XXIX Fig. 72. The field is then allowed to rest exposed to the air until the month preceding the summer solstice, or until the rains commence, when its soil is loosened by the hoe drawn by oxen and called *Heg Cuntay* (Plate XXVIII. Fig. 75); and the seed is sown without preparation by means of a *Curigy*, or drill (Plate XXVI. Fig. 73). The four bills of this implement are secured by bolts of iron passing through a beam, to which the yoke-rope is fastened. The perforations, for the seed to pass through from the cup, are an inch in diameter; so that the seed must fall very thick. After having been sown, the field is manured with cow-dung, and smoothed with the *Coradu*. The water is allowed to run off as it falls. Eight days after having been sown, the field is hoed with the *Cuntay*, which kills the

weeds without injuring the seed that is then just beginning to sprout. Eight days afterwards the young rice is four inches high, and the field is hoed between the drills with a hoe drawn by oxen, and called *Harty*, or *Nir Cuntay*, which is delineated in Plate XXVIII. Fig. 76. This kills the grass, and throws the earth toward the drills. After this, a bunch of prickly *Bamboos* is yoked to a pair of oxen, and the driver stands on a plank above the throne, to give them weight. This is drawn over the field, and removes the grass without injuring the corn. When this is six inches high, if there be rain, the water is confined, and the field is kept inundated; but, if the weather should be dry, the field must again be hoed with the *Harty Cuntay*, and harrowed with the bunch of *Bamboos*. Whenever the field begins to be inundated, it must be again hoed with the same implement, and smoothed with the *Coradu*, which acts in some measure like a rolling stone. At the end of the third month, the field is drained, and the weeds are removed. The water is again confined; but in fifteen days, if more weeds spring up, the field must be again drained and cleaned; this, however, is not always necessary. In the fifth month, a grass, much resembling rice, comes up, and must be carefully removed with a knife. In the seventh month, the crop is reaped, and the straw is cut close by the ground. For three days it is allowed to remain on the field in handfuls. It is then thrown into loose heaps, and afterwards tied up in small sheaves, which are stacked on some airy place; and in the course of three months it is trodden out by the feet of oxen. All this time there is seldom any rain, and even when any comes, it seldom injures the reaped corn. The grain is always preserved in the husk, and beaten out as wanted for use. Any omission in these steps of cultivation produces a great diminution of the produce. Ten seeds, the farmers say, is a good crop on low land, and 7 seeds on the higher fields called *Bisu*. At this rate, an acre of the former produces 25½ bushels, worth 1£. 1s. 7½d; and of the latter 178/10 bushels worth nearly 15s. 1½d. The officers of revenue say, that the produce is about a fifth part more.

Much reliance cannot, however, be placed upon what either party say; as all the officers have either lands of their own, or have relations who are deeply interested.

The kind of rice that is sown on the more elevated parts of the (*Bisu*) high land, and which ripens in three months, is called *Varaungully*. The grain is of the same value with the others. Its cultivation is similar, only it is sown eight days later, and all the steps of the operation must succeed each other more rapidly. The produce is from five to seven seeds.

SUGARCANE

Sugarcane is raised on the rice-ground, but in very small quantities, and the whole is made into *Jagory*. The ground fit for it must have a *Tank* containing water enough to irrigate the field twice after it has been planted, and once before the crop is reaped. The kind used is called the *Hulocabo*, or straw cane; and it is the same with the *Maracabo* of *Bangalore*. It is planted in the second month after the winter solstice, and is cut within the year. 1400 canes give a *Maund* of *Jagory*, and a *Candaca* of land will produce 21,000 canes, or 15 *Maunds* of 44 *Seers*, each weighing 24 elephant *Dubs*. The produce of an acre, by this account, is only about 357 lb. of *Jagory*. Some people allow the cane to grow up again

from the roots, and thus get what in *Jamaica* is called a crop of *Ratoons*. This produces only half of the above mentioned quantity of *Jagory*. Between every two crops of sugar must intervene two of rice, which are as productive as usual.

At Banawasi, no second crop of any kind is taken from the rice ground.

STERILITY OF THE HIGHER LANDS

In the eastern parts of *Soonda*, a very small quantity of the grains called dry is cultivated, but none toward the west. This cultivation was formerly much more extensive; but the rice ground being most profitable, and the whole even of that not being cultivated, owing to a want of people and stock, the dry-field is of course much neglected. The fields used for dry grains are not levelled, I have already said, that all over the *Rayada*, even in its western parts, there is a great extent of land apparently fit for the purpose; but the natives allege, that they find by experience, that the grain will thrive only in particular spots. Experience is their sole guide; they have no rule by which they can at sight discriminate the barren from the fertile land. I am inclined to think, that this is one of the absurd notions prevalent among all unskilful farmers; and that in a well watered country, such as this is, wherever the soil is not rocky, or the land too steep, it will be found productive.

CULTIVATION OF DRY FIELD FIT FOR RAGY:

A certain field having been found by experience fit for the cultivation of *Ragy*, the following succession of crops in three years is taken from it; *Huts' Ellu*, *Ragy*, fallow.

HUTS ELLU, OR THE VERBESINA SATIVA, ROXB.

A month before or after midsummer, according as there is rain, the ground is ploughed three times, and smoothed twice with the *Coradu* before mentioned. The month following the autumnal equinox, the seed of the *Huts' Ellu* is sown broad-cast, ploughed in, and the field is then smoothed with the same implement. The seed is sown twice as thick as that of *Ragy*. It ripens in two months, and produces five seeds.

RAGY, OR THE CYNOSURUS COROCANUS.

Next year, in the month preceding the summer solstice, the field is ploughed with the first rain. Eight days afterwards it gets a second ploughing. On or about the 16th day it is smoothed with the same implement, and two or three days afterwards it is ploughed a third time. After another interval of two or three days, furrows, at a span's distance, are drawn throughout the field. The seed of the *Ragy* is then mixed with some cow-dung; and at a span's distance from each other, small lumps of the mass, containing from eight to twenty seeds, are drop into the furrows. The field is then smoothed with the *Coradu* before mentioned. In about fifteen days afterwards, when the plants are four to five inches high, the field is hoed with the *Cuntay*, and afterwards, the horrowed with the bunch of prickly *Bamboos*. About fifteen days afterwards, the intervals between the drills are ploughed, and the field is again smoothed with the

Coradu. In five months *Ragy* comes to maturity, and produces 20 fold. In this, the greatest imperfection, besides the usual want of proper implements in the neglect of manure. I measured a field said to sow one *Colaga*, and a half of *Ragy*, and found it to contain 33,516 square feet. An acre at this rate sows about 5½ bushels of *Ragy*. Its produce of *Huts' Ellu* is half that of *Ragy*, and the seed is double.

CULTIVATION OF DRY FIELD FIT FOR HORSE-GRAM

By experience, other fields are found fit for the cultivation of *Huruli*, or *Horsegram*; and *Harulu*, or the *Ricinus*. These are cultivated in a similar rotation of *Huruli*, *Harulu*, and fallow. Sometimes both crops consist of the *Harulu*.

HARULU OR RICINUS PLMA CHRISTI

For *Harulu*, the field is ploughed four times in the month preceding, and the two months following the summer solstices. At the same time it is twice smoothed with the *Coradu* above mentioned. In the last of these months furrows are drawn throughout the field at one cubit's distance, and crossing each other at right angles. In each inter-section are placed two seeds, and the whole is again smoothed with the same implement. On the tenth day the plants come up, on the fifteenth the intervals between the rows must be hoed with the *Cuntay*. The plant does not rise above two cubits high, and produces four seeds. The crop season continues during the two months preceding the winter solstice. The oil is extracted entirely by boiling, and four *Seers* of seed give one of oil, but with the seed the measure is heaped. The oil is used for medicine and for the lamp. After the *Harulu* comes a fallow.

HURULI, HORSEGRAM, OR DOLICHOS BIFLORUS

Then in the month preceding the summer solstice the field is ploughed twice, and smoothed with the *Coradu*. In the month preceding the autumnal equinox, the field is again ploughed, sown broad-cast, and smoothed with the same implement. In three months the grain ripens, and three seeds are reckoned a good crop.

SMALL VALUE OF THIS GROUND

A field said to sow 3 *seers* of *Huruli*, and 3½ of *Harulu*, measured 24,780 square feet. The seed required for an acre will be of *Huruli* 23/100 parts of a bushel, and the produce 69/100 parts of a bushel, or deducting seed 46/100. *Horsegram* sells here at 15 *seers* for the *Rupee*, or for 3s. 9½d. a bushel. The value of the produce of an acre, deducting the seed, is therefore about 1s 9½d. The seed of *Harulu* required for an acre will be 269/1000 parts of a bushel, producing 807/1000 parts of a bushel.

CATTLE

The cattle of *Soonda* are of a rather larger breed than those of *Kankana* or *Haiga*; but they are greatly inferior to those of the country to the eastward, whence many are brought for the plough. Buffaloes are here more used than oxen. There are in *Soonda* no sheep, goats, swine, nor assess

and very few horses. In the dry season, that is, from the month preceding the shortest day, until the summer solstice, the cattle are fed on straw, and that of *Ragy* is preferred to that of rice. In the two months following the summer solstice while there is much labour going forward, the cattle are allowed hay made of the soft grass which grows on the little banks separating the rice-fields; that of the hills is considered as totally useless. For the milch cattle the hay is boiled, and mixed with the bran of rice. During the three remaining months the cattle are allowed to pasture.

MANURE

In the dry weather, the cattle are folded on the fields; in the rainy season they are taken within doors, and as a manure for the fields their dung is collected, and mixed with ashes, and the soil of the farmer's house. Those who have no gardens allow no litter; but the *Haiga Brahmans*, for the use of their gardens, litter the cattle at one season with fresh leaves, and at another with dry grass. The two manures thus formed are kept separate, and applied to different purposes. A want of attention to manure is a striking feature in the grain farmers of *Soonda*.

TENURES

All the arable land in *Soonda* is considered as the property of the government; but the value of every estate is fixed; and so long as a tenant pays his rent, it is not customary to turn either him or his heirs out of their possessions. It is true, that he cannot transfer his right to occupy the farm by sale, but he may transfer it by (*Votay*) mortgage to any person (*Aduvacara*) who will advance money. There are two kinds of mortgage. In the one the *Aduvacara* advances nearly the value of the property, cultivates it, and pays the taxes. This loan is made for a stipulated time; and, when that expires, the money must be repaid. If the mortgage has neglected the weeding, arbitrators will fix a certain reduction to be made from the debt, an account of the injury which his neglect has done to the property. He can claim nothing on the score of improvement; indeed, a field, once regularly brought into cultivation with rice, is supposed to be incapable of further amelioration. The other mortgage is, where the tenant borrows money on his land, and gives a bond, stating that he has borrowed so much money on such and such lands at such an interest, generally from 1½ to 2 per cent per mensem, and that he will pay the interest monthly, and at such a period will repay the capital. The mortgager in this case continuous to cultivate the lands and to pay the taxes. If he cannot discharge the debt when it becomes due, the mortgagee taxes the land, pays the revenue, and keeps the profits for the interest; but it is always redeemable by the original tenant, should his circumstances ever enable him to repay the debt.

LAND-TAX

The revenue is paid entirely in money, at from one to four *Rupees* for the *Candaca*, according to the old valuation; but in some places the quantity sown is double at what is rated in the revenue accounts. The reason assigned for this is, that such lands are poor. The dry-field pays no revenue whatever; but a certain quantity is annexed to each estate

of rice-land, as an encouragement for the farmer. Of the two fields that I measured, one paid at the rate of 2 *Rupees*, and the other at the rate of 2, 84/100 *Rupees* an acre; the first equal to 4s. 0½d., and the last 5s. 8½d. The gross produce I have already stated, on the report of the farmers, to be worth from 15s. to 1£ 1s. in an acre. This calculation, and the custom of lending money on mortgage, are a clear proof that the tax is moderate, and that enough of the property remains with the actual cultivator, not only as a reward for his trouble, but to render his land a valuable property.

SIZE OF FARMS

A farmer who has five ploughs is esteemed a rich man. With these he must keep six men and six women, and ten labouring cattle; and at seed-time and harvest he must hire additional labourers. Farmers, who are not *Brahmans*, unless their farms be large, work the whole with their own families; but rich men must hire servants, or keep slaves; and, to hold their plough, *Brahmans* must always have people of the low castes. This is a kind of work that even a *Haiga Brahman* will not perform.

CULTIVATION OF THE SLAVES

	£ s. d.
A man slave gets daily 2 seers of rough rice, or yearly about 26 bushels worth	1 2 0½
A handkerchief, a blanket, and piece of cloth worth 2 <i>rupees</i>	0 4 0½
A <i>Pagoda</i> in money	0 8 0½
Six <i>Candacas</i> of rough rice at harvest	0 14 6
	2 8 7½
The women get one piece of cloth annually, and a meal of ready dressed victuals on the days that they work, which may amount annually to	0 8 1

Wages of Free Men.—Hired men get four *seers* of rough rice a day, with less than three half pence.

QUANTITY OF LAND CULTIVATED BY ONE PLOUGH

The farmers say, that with a stock of six ploughs, a man can cultivate thirteen *Candacas* of land. The officers of government say, that three *Candacas* for a plough is the common reckoning; but even this cannot be received, unless we suppose the ground more productive than the farmers confess. For, supposing all the eighteen *Candacas* to be of a good quality, and to produce ten seeds, the whole value of the crop would be 21£. 15s. 2d; and the support of six men and women slaves, not to mention seed, rent, cattle &c. &c. would come to 16£. 19s. 9d. The people here are far from taking any extraordinary trouble with their lands; and, I should suppose, cultivate with a similar stock as much as is done in *Bengal*, where about seven acres may be considered as the usual rate of work for one plough. We may, therefore, allow between thirty and forty *Candacas* at least for six ploughs, or double that which the officers of revenue stated.

Mr. Read's account of his part of his district:

Being now about to enter the territories of the *Mysore Raja*, I shall conclude what I have to say concerning *Soonda* with extracts from Mr. Read's answers to my queries, which have been collected with great precision and ability from the reports of the native officers.

SOIL

Mr. Read states the proportion of sterile and productive lands, in the four districts (*Talucs*) of *Soonda*, in the following proportions, supposing each to be divided into a hundred parts.

<i>Taluc</i>	<i>Sandol</i> wood trees Total	<i>Teak</i> trees cut annually	<i>Sissa</i> trees cut annually	Annual produce of honey	Annual produce of wax	Annual produce of wild cinnamon	Annual produce of <i>Cubob</i> <i>China</i>	Annual produce of wild pepper
				<i>Maunds</i>	<i>Maunds</i>	<i>Maunds</i>	<i>Maunds</i>	<i>Maunds</i>
<i>Supa</i>	2097	394495	59770	33 23	49 6	15 30	5 10	
<i>Soonda, or Sudha</i>	1718	1639	1715	8 7	29 28½	2 0	1 0	
<i>Banawasi</i>	3812	29	3069	11 24	3 13			
<i>Billighy</i>	5266	..	34				43 0	34 8
Total	12893	396113	64588	53 14	72 7½	17 30	49 10	34 8

WILD PEPPER

I know that wild pepper is collected in the *Soonda Taluc*, but it has not been reported to Mr. Read. The report of the *Marattah* merchants, I look upon as decisive, that it is not of so little value as interested persons have endeavoured to represent to the Collector.

ARABLE LANDS

The *Tahsildars* have reported, that nearly the whole of the arable lands are now cultivated; which is in direct opposition to both what I heard and what I saw.

<i>Talucs</i>	Land capable of cultivation	Sterile lands
<i>Supa</i>	12	88
<i>Soonda or Sudha</i>	16	84
<i>Banawasi</i>	20	80
<i>Billighy</i>	20	80

PRODUCE OF WASTE LANDS

The produce of the waste lands Mr. Read states as follows. The *Maund* weighs 24 84/100 lb. and is divided into 40 *seers*.

The number of sugar-canes cut annually amount to 6,260,400, which should produce about 4471 *Maunds*, of about 30 lb. each.

Dry grains are chiefly cultivated in *Supa*; and about one twentieth part of the arable land there is employed for that purpose.

The cultivation of gardens has decreased about a third since the year 1754, when it is supposed that they were in the greatest possible prosperity.

STOCKS

The stock employed in the country at present, according to Mr. Read, is:—

<i>Talucs</i>	Ploughs belonging to			Cattle	
	Landlords	Tenants	Total	Buffaloes, old and young	Cow kind, old and young
<i>Supa</i>	2348	2043	4391	8992	19882
<i>Soonda</i>	1709	389	2098	3115	12234
<i>Banawasi</i>	804	454	1258	3658	7818
<i>Billighy</i>	1407	360	1767	1760	7515
Total	6268	3246	9514	17525	47449

POPULATION

Mr. Read gives the following account of the population of these districts.

<i>Talucs</i>	Houses, of which the following are occupied by					
	Total	Christians	Mussulmans	<i>Brahmans</i>	<i>Sivabhactars</i>	Jain
<i>Supa</i>	6929	87	515	1116	780	87
<i>Soonda</i>	3396	4	178	2015	417	21
<i>Banawasi</i>	2729	..	57	845	295	40
<i>Billighy</i>	2593	..	50	692	433	14
Total	15647	91	800	4568	1925	162

Slaves

348

61

..

36

445

TABLE I
Area, Houses and Population

Area in		Density per Sq.Mile	Number of Houses		Number of House- holds	Population		
Acres	Hectares					Persons	Males	Females
1	2	3	4	5	6	7	8	
1,829	740	1,023	1,192	533	2,926	1,486	1,440	

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 sta- ted	
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
2,926	1,486	1,440	246	225	228	240	180	181	99	105	101	126	100	104	102	89	174	149	167	141	89	80	..	..

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			
	Households	Males	Females	Hh's	M	F	Hh's	M	F	Hh's	M	F	Hh's	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
533	46	21	25	113	141	152	190	473	460	129	507	480	55	344	313

Note: Hh's = Households

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	(1) Brahmin	Havika	43	205	116	89
		Chitpavan	8	45	21	24
		Gowdasaraswath	7	38	15	23
		Deshastha	5	19	7	12
		Shivalli	2	2	..	2
		Hoysalakarnataka	2	10	6	4
		Welnad	2	11	6	5
		Puduval	1	6	2	4
		Badaganadu	1	6	3	3
	(2) Lingayat	Panchamasale	38	224	118	106
		Banasthana	14	65	33	32
		Gowli	3	14	6	8
		Gowdalike	2	10	4	6
		Ayyanoru	2	7	3	4
		Mallæ Gowdaru	1	9	3	6
		Kareganigaru	1	7	3	4
	(3) Channayya (S.C.)		54	287	151	136
	(4) Daivadnya Bramhin		28	179	85	94
	(5) Simpi	Namdev Kshatriya	25	154	71	83
		Bahusar Kshatriya	1	4	1	3
	(6) Arer		23	143	70	73
	(7) Uppara	Melusakkare	19	118	56	62
	(8) Kabberu		18	102	55	47
	(9) Madar (S.C.)		15	81	43	38
	(10) Kuruba	Halumatha	5	13	5	8
		Hattikankana	4	19	10	9
		Unnikankana	1	3	1	2
	(11) Vyshya	Vani	9	57	30	27
	(12) Achari	Konkan	5	26	16	10
		Badiger	2	11	6	5
		Chordi	1	4	3	1
	(13) Koraga	Vishnukoravanji	9	59	30	29
	(14) Parivaradavaru (or Shetty Banajigaru)		7	34	16	18
	(15) Namadhari Naik (or Deeva)		5	21	10	11

TABLE VII
Education

Age Group	Total Population				Illiterate			Literate without educational Standard			Primary or Junior Basic			Matric or Higher Secondary			Interme- diate P.U.C.			Graduates			Diploma			Oriental Titles			Any other qualification		
	P		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F			
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22										
1																															
All Ages	.	.	.	2,926	1,486	1,440	759	987	303	243	385	206	34	4	..	..	3	..	2	..	..	..	..	..	..	..	..	..			
0—4	.	.	.	471	246	225	246	225	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..			
5—9	.	.	.	468	228	240	177	217	45	22	6	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..			
10—14	.	.	.	361	180	181	38	53	53	43	88	85	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..			
15—19	.	.	.	204	99	105	23	49	25	15	46	41	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..			
20—24	.	.	.	227	101	126	17	59	31	39	42	26	10	2	..	..	1	..	..	..	..	..	..	..	..	..	..	..			
25—29	.	.	.	204	100	104	23	54	28	28	39	21	7	1	..	..	2	..	1	..	..	..	..	..	..	..	..	..			
30—34	.	.	.	191	102	89	36	56	27	22	34	10	5	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..			
35—39	.	.	.	161	91	70	44	43	22	19	23	8	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..			
40—44	.	.	.	162	83	79	29	50	18	20	34	9	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..			
45—49	.	.	.	118	69	49	38	36	8	12	20	1	2	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..			
50—54	.	.	.	111	53	58	23	47	8	10	22	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..			
55—59	.	.	.	79	45	34	24	27	11	4	10	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..			
60+	.	.	.	169	89	80	41	71	27	9	21	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..			
Age not stated	.	.	.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..			

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

Age-Group	Total Population			Workers			Non-workers		
	Per-sons	Males	Fe-males	Per-sons	Males	Fe-males	Per-sons	Males	Fe-males
1	2	3	4	5	6	7	8	9	10
All Ages	2,926	1,486	1,440	1,132	834	298	1,794	652	1,142
0-14	1,300	654	646	84	62	22	1,216	592	624
15-34	826	402	424	504	376	128	322	26	296
35-59	631	341	290	467	336	131	164	5	159
60 and over	169	89	80	77	60	17	92	29	63

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

Name of Occupations	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
Cultivation only	4	5	43	11	24	16	10	2
Cultivation and Agricultural Labour	1	2	36	33	37	27	8	2
Cultivation and Livestock Rearing	1	1	4	..	2	3	..	..
Cultivation and Household Industry	..	..	5	..	9	..	1	..
Cultivation and Trade	..	..	13	..	23	..	4	..
Cultivation and Transport	..	..	3	..	2	..	1	..
Cultivation and Service	1	..	17	3	22	..	1	..
Cultivation and Hotel-keeping	..	..	2	..	3	..	1	..
Agricultural Labour only	5	8	45	42	37	37	1	5
Agricultural Labour and Cultivation	1	2	20	14	8	10	3	2
Agricultural Labour and Livestock Rearing	..	..	1	..	1	..	..	..
Agricultural Labour and Household Industry	..	..	4	..	4	2	..	..
Agricultural Labour and Trade	..	..	1	..	2	..	..	..
Agricultural Labour and Service	..	..	9	..	14	5	2	1
Livestock Rearing only	27	1	6	3	2	..	1	2
Livestock Rearing and Cultivation	..	..	..	..	..	1	..	..

TABLE IX—*Concl'd.*

1	2	3	4	5	6	7	8	9
Livestock Rearing and Agricultural Labour	..	..	1	..	..	..	..	..
Livestock Rearing and Trade	..	..	..	..	1	..	..	..
Livestock Rearing and Service	1	..	1	..	..	..	1	..
Household Industry only	3	..	25	9	16	5	5	1
Household Industry and Cultivation	..	..	1	..	14	..	..	..
Household Industry and Agricultural Labour	..	..	2	1	3	3	1	..
Household Industry and Trade	..	..	12	..	3	..	1	..
Household Industry and Service	..	..	..	..	2	..	1	..
Trade only	2	1	17	..	11	3	5	..
Trade and Cultivation	..	..	5	..	3	..	..	..
Trade and Agricultural Labour	..	..	..	1	1	1	..	..
Trade and Household Industry	..	..	1	..	1	..	..	..
Trade and Service	1	..	1	..	3	..	..	..
Service only	13	2	88	10	70	14	10	2
Service and Cultivation	..	..	4	..	4	..	..	..
Service and Agricultural Labour	..	..	2	..	2	..	1	..
Service and Household Industry	..	..	2	..	..	..	1	..
Service and Trade	1	..	2	..	3	3	..	..
Transport and Agricultural Labour	..	..	..	..	1	..	..	..
Transport and Service	..	..	..	..	1	..	..	..
Hotel-keeping only	1	..	2	1	4	1	1	..
Hotel-keeping and Cultivation	..	..	1	..	2	..	..	..
Hotel-keeping and Trade	..	..	..	..	1	..	..	..
Total	62	22	376	128	336	131	60	17

TABLE X

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

Age Groups	Total workers			Workers engaged in					
				Household Industry		Household Business		Household Cultivation	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	1132	834	298	117	21	118	9	344	134
0—14	84	62	22	3	..	4	1	8	10
15—34	504	376	128	52	10	52	1	154	61
35—59	467	336	131	52	10	52	7	153	57
60 & above	77	60	17	10	1	10	..	29	6

TABLE XI
Non-workers by Sex, Broad Age Groups and Nature of Activities

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
Dependants	457	470	..	3	..	5	27	..
Students	135	98	19	11	..	..	..	..
Household Duties	..	56	..	281	..	144	..	33
Rent Receivers	..	..	2	..	1	9	1	4
Seeking Employment	..	..	3	..	..	..	..	..
Disabled persons	..	..	2	1	3	..	..	..
Beggars	..	..	..	..	1	..	1	2
Sickness	..	..	..	..	..	1	..	..
Total	592	624	26	296	5	159	29	63

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

Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with more than five rooms	
			No. of households	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
533	1,022	2,926	43	136	218	1,060	138	755	75	501	27	203	14	111	18	160

TABLE XIII

Households engaged in Cultivation, Industry, Business and Other Occupations

Occupations	Total Number of house- holds	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	17	63	32	31	25	19	6
Cultivation and Agricultural Labour	45	298	149	149	175	109	66
Cultivation, Agricultural Labour and Other Services	1	7	4	3	3	2	1
Cultivation and Livestock Rearing	27	173	84	89	58	43	15
Cultivation, Livestock Rearing and Household Industry	1	12	6	6	4	4	..
Cultivation, Livestock Rearing and Trade	1	18	9	9	6	6	..
Cultivation, Livestock Rearing and Hotel-keeping	1	4	2	2	2	1	1
Cultivation and Household Industry	11	99	50	49	29	27	2
Cultivation and Trade	28	202	96	106	52	51	1
Cultivation, Trade and Household Industry	1	15	10	5	4	4	..
Cultivation and Transport	5	25	17	8	8	8	..
Cultivation and Other Services	29	200	114	86	64	57	7
Cultivation, Other Services and Livestock Rearing	1	4	3	1	4	3	1
Cultivation, Other Services and Household Industry	2	16	7	9	5	5	..
Cultivation and Hotel-keeping	2	15	9	6	5	4	1
Agricultural Labour only	51	196	97	99	116	65	51
Agricultural Labour and Cultivation	20	132	68	64	76	46	30
Agricultural Labour, Cultivation and Household Industry	1	5	2	3	4	2	2
Agricultural Labour and Livestock Rearing	1	10	6	4	5	2	3
Agricultural Labour, Livestock Rearing and Cultivation	1	8	3	5	4	2	2
Agricultural Labour, and Household Industry	11	54	25	29	26	15	11
Agricultural Labour, Household Industry and Cultivation	1	10	4	6	5	3	2
Agricultural Labour and Trade	3	9	4	5	5	3	2
Agricultural Labour and Other Services	24	111	55	56	58	39	19
Agricultural Labour, Other Services and Cultivation	1	7	3	4	3	2	1
Livestock Rearing only	4	20	7	13	5	4	1
Livestock Rearing and Cultivation	1	2	1	1	1	1	..
Livestock Rearing and Trade	1	3	1	2	1	1	..

TABLE XIII—Contd.

1	2	3	4	5	6	7	8
Household Industry only	24	118	70	48	46	40	6
Household Industry and Cultivation	6	50	29	21	15	12	3
Household Industry and Agricultural Labour	8	28	11	17	14	6	8
Household Industry and Livestock Rearing	1	7	2	5	1	1	..
Household Industry and Trade	7	42	20	22	10	10	..
Household Industry, Trade and Cultivation	1	5	4	1	4	4	..
Household Industry and Other Services	4	21	11	10	11	7	4
Household Industry, Other Services and Trade	1	11	3	8	3	2	1
Trade only	23	116	58	58	36	31	5
Trade and Cultivation	4	19	13	6	6	6	..
Trade, Cultivation and Household Industry	1	7	4	3	1	1	..
Trade, Cultivation and Other Services	1	15	6	9	4	4	..
Trade and Agricultural labour	5	25	9	16	8	5	3
Trade and Livestock Rearing	2	16	7	9	4	4	..
Trade, Livestock Rearing and Cultivation	1	6	4	2	2	2	..
Trade and Household Industry	5	32	13	19	7	7	..
Trade and Other Services	4	23	8	15	5	4	1
Trade, Other Services and Cultivation	3	17	9	8	4	4	..
Transport and Agricultural Labour	2	15	7	8	3	3	..
Service only	83	379	203	176	115	95	20
Service and Cultivation	6	28	15	13	15	10	5
Service, Cultivation and Household Industry	1	10	5	5	2	1	1
Service and Agricultural Labour	7	37	18	19	16	11	5
Service and Livestock Rearing	4	19	10	9	6	6	..
Service and Household Industry	4	25	10	15	6	6	..
Service, Household Industry and Cultivation	1	14	6	8	2	2	..
Service and Trade	3	14	7	7	4	3	1
Hotel-keeping only	9	53	29	24	21	14	7
Hotel-keeping and Cultivation	4	25	16	9	8	5	3
Non-gainfully Employed persons	16	31	11	20	..	..	..
Total	533	2,926	1,486	1,440	1,132	834	298

TABLE XIV
Type of Industry run by the Households

Name of Industry	Total Number households	Households having household Industry Primary occupation						Households having household Industry as Subsidiary occupation						Remarks
		Number of households	Persons engaged in industry		Total Persons in households mentioned in col. No. 3		Number of households	Persons engaged in industry		Total persons in households mentioned in col. No. 8				
			Males	Females	Males	Females		Males	Females	Males	Females			
1	2	3	4	5	6	7	8	9	10	11	12	13		
Tailoring	23	16	23	1	53	50	7	6	1	34	28			
Carpentry	11	6	19	..	26	10	5	5	..	13	18			
Bidi Making	9	7	9	..	14	14	2	2	..	5	5			
Tanning	8	1	1	1	5	2	7	7	..	18	24			
Silver and Goldsmithy	7	1	1	..	5	3	6	8	..	28	35			
Making of Beaten Rice	4	3	1	6	3	10	1	..	1	..	3			
Tinker	4	1	1	..	2	5	3	3	..	11	9			
Silver & Goldsmithy	3	2	2	..	2	2	1	1	..	5	4			
Pottery	2	2	1	2	4	4	..	..	..	..	..			
Blacksmithy	2	1	1	..	4	3	1	1	..	2	4			
Wood Carving (and pith work)	2	2	4	3	6	5	..	..	..	..	..			
Knife Sharpening	2	..	..	..	..	..	2	3	..	10	9			
Tailor and making of Beaten Rice	1	1	..	2	1	3	..	..	..	..	..			
Repairer of musical instrument and making of Beaten Rice	1	1	2	1	2	2	..	..	..	..	..			
Making of beaten rice and Tailor	1	1	1	1	1	1	..	..	..	..	..			
Photo frame work	1	..	..	1	..	..	1	1	..	3	2			
Making of Images	1	..	..	..	..	..	1	1	..	2	4			
Cycle shop	1	1	1	..	2	3	..	..	..	..	..			
Basket-weaving	1	..	..	..	..	..	1	..	1	..	1			
Cycle repairs and photo frame etc.	1	..	..	..	..	..	1	1	..	4	4			
Stone dressing	1	1	1	..	1	2	..	..	..	..	..			
Reparing of musical instruments	1	1	1	..	1	2	..	..	..	..	..			
Blacksmithy and Carpentry	1	1	2	..	6	2	..	..	..	..	..			
Pottery and Tiles	1	1	1	1	5	3	..	..	..	..	..			
Photo frame and Beedi making	1	1	3	..	4	1	..	..	..	..	..			
Total	90	51	75	18	147	127	39	39	3	135	150			

TABLE XV
Type of Business run by the Households

Type of business	Total Number households	Households having household business as primary occupation						Households having household business as Subsidiary occupation						Remarks
		Number of Hhs.	Persons engaged in business		Total persons in households mentioned in Col. No. 3		Number of Hhs.	Persons engaged in business		Total persons in households mentioned in Col. No. 8				
			Males	Females	Males	Females		Males	Females	Males	Females			
1	2	3	4	5	6	7	8	9	10	11	12	13		
Retail Trade	25	10	11	..	27	25	15	15	1	26	46			
Paddy Trade (As middlemen)	14	6	7	..	15	20	8	10	..	31	30			
Grocery shops	8	4	7	..	14	19	4	6	..	14	12			
Cloth Shops	8	2	2	..	3	2	6	9	..	18	31			
Beedi Shops	7	2	3	1	9	10	5	6	..	12	9			
Betel leaves and nut selling	5	4	4	..	9	9	1	1	..	3	2			
Stationery articles	4	4	9	..	19	20	..	..	..	..	..			
Petty shops	2	1	..	1	..	3	1	2	..	4	7			
Bangles selling	2	1	1	..	2	2	1	1	..	2	2			
Vessels Shops	1	..	..	..	..	..	1	3	..	6	5			
Cotton seeds selling	1	..	..	..	..	..	1	1	..	3	1			
Trading in fish	1	1	1	..	3	3	..	..	..	..	..			
Timber selling	1	..	..	..	..	..	1	1	..	2	6			
Fuel selling	1	1	1	..	2	2	..	..	..	..	..			
Mutton selling	1	1	2	..	4	4	..	..	..	..	..			
Gold and crystals	1	..	..	..	..	..	1	1	..	5	5			
Hawkers														
(i) Sundry articles	5	5	5	3	8	11	..	..	..	..	..			
(ii) Vegetables, fish etc.	5	5	3	2	12	12	..	..	..	..	..			
(iii) Bangles	2	1	1	..	3	1	1	4	..	8	9			
(iv) Stationery Articles	1	1	1	1	1	2	..	..	..	..	..			
Total	95	49	58	8	131	145	46	60	1	134	165			

TABLE XVI

Traditional Industries run by number of Households (in each)

Sl. No.	Name of Traditional Industry	Number of households in each Traditional Industry
1	Tailoring	16
2	Leather Tanning and making Chappals etc.	8
3	Carpentry	8
4	Silver and Goldsmithy	10
5	Pottery	3
6	Tinker	2
7	Sandal wood carving and pith work	2
8	Basket weaving	1
9	Blacksmithy and Carpentry	1
10	Blacksmithy	1
Total		52

TABLE XVII

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	Child	Adults	Child	Adults	Child	Adults	Child
1	2	3	4	5	6	7	8	9	10
HINDU—Brahmin	71	6	..	65	58	..	..	..	..
Lingayat	61	..	..	61	51	..	..	..	..
Channayya	54	..	..	54	49	..	..	..	..
Daivadnya Brahmin	28	..	..	28	26	..	..	..	..
Shimpi	26	..	..	26	25	..	..	..	..
Arer	23	..	..	22	16	1	1	..	..
Uppara	19	..	..	19	18	..	..	..	..
Kabberu	18	..	..	18	15	..	..	..	..
Madar	15	..	..	15	12	..	..	..	..
Kuruba	10	..	..	10	7	..	..	..	..

TABLE XVII—Contd.

	1	2	3	4	5	6	7	8	9	10
Vyshya	9	..	..	9	9	..	..	..	..	..
Koraga	9	..	..	9	7	..	..	..	..	..
Achari	8	..	..	8	7	..	..	..	..	..
Shetty Banajiga or (Parivaradavaru)	7	..	..	7	6	..	..	..	..	..
Namadhari Naik	5	..	..	5	4	..	..	..	..	..
Konkan Marata	5	..	..	5	5	..	..	..	..	..
Vodda	5	..	..	5	5	..	..	..	..	..
Thelagar	5	..	..	5	4	..	..	..	..	..
Padmasale	5	..	..	5	4	..	..	..	..	..
Nadavar	4	..	..	4	3	..	..	..	..	..
Kumbara	3	..	..	3	2	..	..	..	..	..
Bhandari	3	..	..	3	3	..	..	..	..	..
Viswakarma	3	..	..	3	1	..	..	..	..	..
Cheluvadi	2	..	..	2	1	..	..	..	..	..
Kshowrika	2	..	..	2	2	..	..	..	..	..
Madivala	2	..	..	2	2	..	..	..	..	..
Gudigara	2	..	..	2	2	..	..	..	..	..
Karive	2	..	..	2	1	..	..	..	..	..
Komarpanth	2	..	..	2	2	..	..	..	..	..
Kshatriya	2	..	..	2	2	..	..	..	..	..
Bandi	1	..	..	1	..	..	..	..	..	..
Padathi	1	..	..	1	1	..	..	..	..	..
Talal	1	..	..	1	1	..	..	..	..	..
Devli	1	..	..	1	1	..	..	..	..	..
Ediga	1	..	..	1	1	..	..	..	..	..
Beda	1	..	..	1	..	..	..	..	..	..
Vishnudharma	1	..	..	1	..	..	..	..	..	..
Ager	1	..	..	1	1	..	..	..	..	..
Chamagara	1	..	..	1	1	..	..	..	..	..
Bhangi	1	..	..	1	1	..	..	..	..	..
Bovi	1	..	..	1	1	..	..	..	..	..
MUSLIM-SUNNY	100	1	..	99	80	..	1	..	..	..
CHRISTIAN	3	..	..	3	3	..	..	..	..	..
JAIN	9	..	..	9	8	..	..	..	..	..
Total	533	7	..	525	448	1	2	..	..	..

TABLE XVIII
Staple Diet and Food Habits of Communities

Community	No. of households	Households taking							Vegetarian	Non-vegetarian
		Rice	Ragi	Rice and Ragi	Jowar	Rice and Wheat	Rice and Jowar	Rice, Ragi and Jowar		
1	2	3	4	5	6	7	8	9	10	11
HINDU—Brahmin	71	71	..	..	..	..	..	..	71	..
Lingayat	61	59	..	..	..	..	2	..	61	..
Channayya	54	54	..	..	..	..	..	..	..	54
Daivadnya Brahmin	28	28	..	..	..	..	..	..	22	6
Simpi	26	25	..	..	..	..	1	..	5	21
Arer	23	23	..	..	..	..	..	..	..	23
Uppara	19	17	..	1	..	..	..	1	..	19
Kabberu	18	18	..	..	..	..	..	..	2	16
Madar	15	15	..	..	..	..	..	..	..	15
Kuruba	10	10	..	..	..	..	..	..	1	9
Vyshya	9	9	..	..	..	..	..	..	9	..
Koraga	9	9	..	..	..	..	..	..	..	9
Achari	8	8	..	..	..	..	..	..	1	7
Shetty Banajiga or (Parivadavaru)	7	7	..	..	..	..	..	..	2	5
Namadhari Naik	5	5	..	..	..	..	..	..	..	5
Konkan Marata	5	5	..	..	..	..	..	..	..	5
Vodda	5	5	..	..	..	..	..	..	..	5
Thelagar	5	5	..	..	..	..	..	..	1	4
Padmasale	5	5	..	..	..	..	..	..	4	1
Nadavar	4	4	..	..	..	..	..	..	1	3
Kumbara	3	3	..	..	..	..	..	..	1	2
Bhandari	3	3	..	..	..	..	..	..	..	3
Viswakarma	3	3	..	..	..	..	..	..	3	..
Cheluvadi	2	2	..	..	..	..	..	..	..	2
Kshowrika	2	2	..	..	..	..	..	..	..	2
Madivala	2	2	..	..	..	..	..	..	..	2
Gudigara	2	2	..	..	..	..	..	..	2	..
Karive	2	2	..	..	..	..	..	..	..	2
Komarpanth	2	2	..	..	..	..	..	..	..	2
Kshatriya	2	2	..	..	..	..	..	..	..	2
Bandi	1	1	..	..	..	..	..	..	1	..
Padathi	1	1	..	..	..	..	..	..	..	1
Talal	1	1	..	..	..	..	..	..	..	1

1	2	3	4	5	6	7	8	9	10	11
Devli	1	1	..	..	..	..	..	..	..	1
Ediga	1	1	..	..	..	..	..	..	..	1
Beda	1	1	..	..	..	..	..	..	..	1
Vishnudharma	1	..	..	..	..	1	..	..	..	1
Ager	1	1	..	..	..	..	..	..	..	1
Chamagara	1	1	..	..	..	..	..	..	..	1
Bhangi	1	1	..	..	..	..	..	..	..	1
Bovi	1	1	..	..	..	..	..	..	..	1
MUSLIM—Sunny	100	100	..	..	..	..	..	..	..	100
CHRISTIAN	3	3	..	..	..	..	..	..	..	3
JAIN	9	7	..	..	..	1	1	..	9	..
Total	533	525	..	1	..	2	4	1	196	337

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

Occupation	Total Number of households	Income Group						Age-Group						Total Number of members in Hhs.		**Number of gain-fully employed persons per Hh.				
		Rs. 25 and below		Rs. 26 to 50		Rs. 51 to 75		Rs. 76 to 100		Rs. 101 and above		Males above 14 years		Females above 14 years						
		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17			
Cultivation of owned lands	82	..	..	1	2	3	76	610	186	179	61	70	97	17	5.89	179	2.20			
Cultivation of land taken on lease.	90	..	..	2	6	8	74	541	170	150	57	66	85	13	4.78	265	3.00			
Agricultural Labour	114	7	7	32	41	17	17	542	170	155	44	66	91	16	3.74	302	2.65			
Household Industry	52	1	1	7	8	14	22	282	82	75	34	31	51	9	4.22	104	2.00			
Others*	195	12	12	29	45	40	69	951	260	256	108	115	175	37	3.74	282	1.45			
Total	533	20	20	71	102	82	258	2,926	868	815	304	348	499	92	4.30	1,132	2.12			

*Others include :

- (1) Livestock rearer 6
 (2) Trade 49
 (3) Transport 2
 (4) Other services 109
 (5) Hotel keeper 13
 (6) Remittance receiver 14
 (7) Beggars 2

**Calculated according to Lusk's coefficient :

- Male above 14 years of age = 1.00 unit.
 Females above 14 years of age = 0.83 unit.
 Males and females aged between 10 and 13 yrs. = 0.83 unit.
 Males and females aged between 6 and 9 years = 0.70 unit.
 Males and females aged between 1 to 5 years = 0.50 unit.
 Children below 1 year = Nil.

TABLE XX
Average Annual Income per Household by Occupation

Occupation	Total No. of Households	Average annual income per Hh.	Average annual income per adult equivalent male	Average annual income per Household in the range of													
				Rs. 300 and less		Rs. 301—600		Rs. 601—900		Rs. 901—1,200		Rs. 1,201 and above					
				No. of Hhs.	Rs. Amount	No. of Hhs.	Rs. Amount	No. of Hhs.	Rs. Amount	No. of Hhs.	Rs. Amount	No. of Hhs.	Rs. Amount				
1	2	3	4	5	6	7	8	9	10	11	12	13	14				
Cultivation of owned land	82	4,075	692	..	..	1	345	2	775	3	1,016	76	4,332				
Cultivation of land taken on lease	90	2,029	424	..	..	2	482	6	829	8	1,029	74	2,276				
Agricultural Labour	114	819	219	7	243	32	497	41	741	17	1,053	17	1,601				
Household Industry	52	1,291	306	1	275	7	486	8	743	14	1,073	22	1,931				
Others*	195	1,224	327	12	203	29	489	45	795	40	1,048	69	2,093				

*Others include :

- (1) Livestock rearer 6
 (2) Trade 49
 (3) Transport 2
 (4) Other services 109
 (5) Hotel keeper 13
 (6) Remittance receiver 14
 (7) Beggars 2

Total 195

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

Items of expenditure	Households with a monthly income of														
	All Households			Percentage Rs. 25 and below			Rs. 26-50			Rs. 51-75			Rs. 76-100		
	No. of Households	Expenditure per household	Rs.p.	No. of Households	Expenditure per household	Rs.p.	No. of Households	Average expenditure	Rs.p.	No. of Households	Average expenditure	Rs.p.	No. of Households	Average expenditure	Rs.p.
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
CULTIVATION OF OWNED LANDS															
Food: cereals		82	64.51	10.95	22.90	..	..	1	8.33	2	22.92	3	29.73	76	67.72
Food: Non-cereals		"	33.69	5.72	11.96	..	..	"	3.75	"	10.83	"	14.44	"	35.45
Drinks		"	27.86	4.73	9.89	..	..	"	3.33	"	9.67	"	11.11	"	29.32
Fuel and Lighting		"	5.39	0.92	1.90	..	..	"	2.92	"	2.71	"	3.00	"	5.59
House rent and repairs		"	1.58	0.27	0.56	..	..	"	..	"	0.83	"	0.56	"	1.70
Clothing		"	20.78	3.53	7.38	..	..	"	2.50	"	5.83	"	7.92	"	21.92
Travelling		"	7.22	1.23	2.56	..	..	"	..	"	1.88	"	0.69	"	7.71
Recreation		"	0.59	0.10	0.21	..	..	"	..	"	0.28	"	..	"	0.63
Education		"	2.13	0.36	0.76	..	..	"	..	"	..	"	0.56	"	2.28
Other miscellaneous services		"	5.54	0.94	1.97	..	..	"	..	"	1.13	"	1.67	"	5.88
Interest		"	0.12	0.02	0.04	..	..	"	..	"	..	"	..	"	0.13
Rent		"	3.77	0.64	1.34	..	..	"	..	"	..	"	..	"	4.07
Remittances		"	4.31	0.73	1.53	..	..	"	..	"	..	"	..	"	4.65
Hired Labour		"	57.29	9.73	20.34	..	..	"	6.25	"	3.33	"	10.28	"	61.24
Purchase for production		"	8.53	1.45	3.03	..	..	"	..	"	2.08	"	0.56	"	9.13
Others		"	38.39	6.52	13.63	..	..	"	1.67	"	8.96	"	11.72	"	40.70
Total		82	281.70	47.84	100.00	..	..	1	28.75	2	70.45	3	92.24	76	298.12

CULTIVATION OF LANDS TAKEN ON LEASE

Food: cereals	90	47.77	9.99	29.63	..	..	..	2	13.33	6	23.75	8	29.12	74	52.99
Food: non-cereals	"	19.08	4.00	11.83	..	..	..	"	3.54	"	10.35	"	11.98	"	20.97
Drinks	"	11.27	2.36	6.99	..	..	..	"	2.08	"	4.46	"	5.45	"	12.70

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Fuel and lighting	90	3.50	0.73	2.17	..	..	..	2	0.75	6	1.58	8	2.37	74	3.85
House rent and repairs	"	1.02	0.21	0.63	..	..	..	"	0.42	"	0.58	"	0.91	"	1.08
Clothing	"	13.07	2.73	8.10	..	..	..	"	2.71	"	5.63	"	7.66	"	14.54
Travelling	"	1.91	0.40	1.18	..	..	..	"	0.63	"	0.49	"	0.58	"	2.20
Recreation	"	0.08	0.02	0.05	..	..	..	"	..	"	..	"	..	"	0.10
Education	"	0.66	0.14	0.41	..	..	..	"	..	"	0.06	"	0.36	"	0.75
Other miscellaneous services	"	0.79	0.17	0.49	..	..	..	"	0.33	"	0.75	"	0.94	"	0.79
Interest	"	0.32	0.07	0.20	..	..	..	"	..	"	0.21	"	..	"	0.37
Rent	"	25.36	5.31	15.72	..	..	..	"	4.58	"	7.50	"	11.89	"	28.82
Remittances	"	0.12	0.02	0.07	..	..	..	"	..	"	..	"	..	"	0.14
Hired Labour	"	14.39	3.00	8.92	..	..	..	"	3.13	"	5.42	"	5.31	"	16.40
Purchase for production	"	2.98	0.62	1.85	..	..	..	"	..	"	1.67	"	0.47	"	3.44
Others	"	18.96	3.97	11.76	..	..	..	"	9.46	"	9.52	"	10.16	"	20.93
Total	90	161.28	33.74	100.00	..	..	..	2	40.96	6	71.97	8	87.20	74	180.07

AGRICULTURAL LABOUR

Food: cereals	114	29.92	8.00	44.76	7	7.83	32	17.36	41	27.08	17	39.61	17	59.82
Food: non-cereals	"	10.39	2.77	15.55	"	3.81	"	7.39	"	9.64	"	12.33	"	18.60
Drinks	"	4.59	1.23	6.87	"	1.79	"	1.17	"	5.44	"	5.78	"	8.97
Fuel and Lighting	"	2.33	0.62	3.49	"	1.33	"	1.57	"	2.42	"	2.33	"	3.95
House rent and repairs	"	1.22	0.33	1.82	"	0.51	"	1.00	"	1.23	"	1.34	"	1.18
Clothing	"	7.46	2.00	11.16	"	2.21	"	4.32	"	7.08	"	9.68	"	14.24
Travelling	"	0.19	0.05	0.28	"	0.06	"	0.18	"	0.14	"	0.10	"	0.49
Recreation	"	0.01	..	0.02	"	..	"	..	"	0.03	"	0.01	"	..
Education	"	0.07	0.02	0.10	"	..	"	0.03	"	0.08	"	0.14	"	0.10
Other miscellaneous services	"	0.50	0.13	0.74	"	0.06	"	0.33	"	0.48	"	0.65	"	0.88
Interest	"	0.02	..	0.03	"	..	"	0.08	"	..	"	..	"	..
Rent	"	1.47	0.39	2.20	"	..	"	..	"	0.66	"	1.87	"	6.40
Remittances	"	..	..	..	"	..	"	..	"	..	"	..	"	..

TABLE XXI—Concl'd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	AGRICULTURAL LABOUR—concl'd.													
Hired Labour	114	0.59	0.16	0.88	7	..	32	0.14	41	0.38	17	1.57	17	1.18
Purchase for production	"	0.14	0.04	0.21	"	..	"	0.03	"	0.09	"	..	"	0.69
Others	"	7.95	2.13	11.89	"	2.33	"	5.40	"	7.54	"	9.70	"	14.32
Total	114	66.85	17.87	100.00	7	19.93	32	39.00	41	62.29	17	85.01	17	130.78
	HOUSEHOLD INDUSTRY													
Food: cereals	52	35.98	8.53	33.98	1	8.33	7	16.19	8	20.36	14	33.75	22	50.65
Food: non-cereals	"	16.33	3.87	15.42	"	2.50	"	7.86	"	10.27	"	14.32	"	23.14
Drinks	"	11.10	2.61	10.48	"	3.33	"	4.52	"	7.69	"	10.69	"	15.04
Fuel and Lighting	"	4.63	1.10	4.37	"	1.75	"	2.87	"	4.00	"	4.38	"	5.72
Houserent and repairs	"	2.51	0.60	2.37	"	1.25	"	1.56	"	2.03	"	2.58	"	3.00
Clothing	"	11.48	2.72	10.84	"	2.92	"	4.17	"	5.88	"	10.59	"	16.80
Travelling	"	2.69	0.64	2.54	"	..	"	0.48	"	1.09	"	1.85	"	4.62
Recreation	"	0.11	0.03	0.10	"	..	"	0.02	"	..	"	0.06	"	0.21
Education	"	0.91	0.22	0.86	"	..	"	0.24	"	1.04	"	0.71	"	1.24
Other miscellaneous services	"	1.49	0.35	1.40	"	..	"	0.52	"	1.50	"	1.01	"	2.16
Interest	"	..	..	..	"	..	"	..	"	..	"	..	"	..
Rent	"	0.64	0.15	0.60	"	..	"	..	"	..	"	..	"	1.53
Remittances	"	5.13	1.22	4.84	"	..	"	1.79	"	..	"	0.90	"	10.98
Hired Labour	"	2.13	0.50	2.01	"	..	"	..	"	..	"	0.45	"	4.74
Purchase for production	"	0.15	0.04	0.14	"	..	"	..	"	..	"	0.12	"	0.10
Others	"	10.65	2.52	10.05	"	0.83	"	2.71	"	6.46	"	9.26	"	16.03
Total	52	105.93	25.10	100.00	1	20.91	7	42.93	8	60.32	14	90.67	22	155.96

OTHERS*

Food: cereals	195	29.77	7.96	30.62	12	6.70	29	15.68	45	25.08	40	30.15	69	41.89
Food: non-cereals	"	15.34	4.10	15.79	"	3.60	"	7.29	"	11.14	"	14.15	"	24.19
Drinks	"	11.29	3.02	11.62	"	1.74	"	5.04	"	7.16	"	9.60	"	19.25
Fuel and Lighting	"	4.04	1.08	4.16	"	1.21	"	2.42	"	2.66	"	3.77	"	6.27
House rent and repairs	"	2.99	0.80	3.08	"	0.30	"	1.30	"	1.61	"	2.90	"	5.11

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Clothing	"	10.0	2.67	10.29	"	1.77	"	4.00	"	7.18	"	8.48	"	16.73
Travelling	"	2.41	0.63	2.48	"	..	"	0.57	"	0.90	"	2.20	"	4.71
Recreation	195	0.10	0.03	0.11	12	..	29	0.06	45	0.04	40	0.09	69	0.19
Education	"	1.82	0.49	1.88	"	..	"	0.20	"	0.58	"	0.56	"	4.36
Other miscellaneous services	"	1.26	0.34	1.30	"	0.04	"	0.63	"	0.81	"	1.11	"	2.12
Interest	"	0.07	0.02	0.07	"	..	"	0.02	"	..	"	0.31	"	..
Rent	"	0.35	0.09	0.36	"	..	"	..	"	0.02	"	0.10	"	0.92
Remittances	"	3.48	0.93	3.58	"	..	"	0.20	"	0.54	"	2.81	"	7.76
Hired Labour	"	2.17	0.58	2.23	"	..	"	..	"	0.25	"	0.58	"	5.62
Purchase for production	"	0.90	0.24	0.93	"	..	"	..	"	0.14	"	0.42	"	2.20
Others	"	11.18	3.00	11.50	"	1.50	"	5.98	"	7.68	"	9.12	"	18.52
Total	195	97.17	25.98	100.00	12	16.86	29	43.39	45	66.79	40	86.35	69	159.84

*Others include:

*Livestock rearing	..	..	..	..	..	..	..	..	..	..	..	..	..	6 Hhs.
Trade	..	..	..	..	..	..	..	..	..	..	..	..	..	49 Hhs.
Transport	..	..	..	..	..	..	..	..	..	..	..	..	..	2 Hhs.
Other services	..	..	..	..	..	..	..	..	..	..	..	..	..	109 Hhs.
Hotel keeping	..	..	..	..	..	..	..	..	..	..	..	..	..	13 Hhs.
Remittance receivers	..	..	..	..	..	..	..	..	..	..	..	..	..	14 Hhs.
Beggars	..	..	..	..	..	..	..	..	..	..	..	..	..	2 Hhs.

Total 195 Hhs.

TABLE XXII

Households and Development Activities

Total of Households	Number of Households	Better irrigational facilities	No. of Households which have Secured				Land improvement measures like reclamation, soil conservation, consolidation.
			Better seeds	Better implements	Better manure	Use of pesticides	
533		1	15	30	28	5	25

TABLE XXIII

Indebtedness by Income Groups

Income group	Total No. of households	No. of households indebted	Amount Rs.	Percentage of Col. 3 to Col. 2	Average indebtedness for household in debt Rs. p.
1	2	3	4	5	6
Rs. 25 and below	20	2	250	10.00	125.00
Rs. 26 to 50	71	27	4,972	38.03	184.15
Rs. 51 to 75	102	53	10,527	51.96	198.62
Rs. 76 to 101	82	36	9,353	43.90	259.81
Rs. 101 and above	258	166	4,62,663	64.34	2,787.12
Total	533	284	4,87,765	53.38	1,717.48

TABLE XXIII-A

Indebtedness by causes

Cause	Amount in debt Rs.	No. of families in debt	Percentage of debt due to cause to the total amount of debt	Remarks
1	2	3	4	5
Purchase of House	2,800	2	0.57	
Repairs of House	650	2	0.13	
Litigation	2,900	3	0.59	
Education	1,100	2	0.23	
To advance loans to Tenants	1,125	4	0.23	
Construction of well	500	1	0.10	
Purchase of Merchandise	1,305	3	0.27	

TABLES

TABLE XXIII-A—contd.

1	2	3	4	5
Purchase of Irrigation pump set	2,000	1	0.41	The factory is being run at Davangere.
Purchase of Machinery	2,89,000	1	59.25	
To establish a rice mill	17,500	2	3.60	
Purchase of Sewing Machine	350	1	0.09	
Purchase of furniture	200	1	0.04	
Purchase of Bullock Cart	4,550	10	0.93	
Purchase of land	2,800	3	0.57	
House construction	5,775	5	1.18	
Marriage	24,255	53	4.97	
Purchase of Livestock	4,545	28	0.93	
To clear out-standing debts	5,840	15	1.19	
Ordinary wants	59,261	128	12.15	
Household cultivation	38,259	115	7.84	
Business run by the household	23,050	8	4.73	
Total	4,87,765	388	100.00	

TABLE XXIII-B

Sources of Loans

Sources	Cultivators having land						Non-cultivators	
	Below 3 acres		3-10 acres		10 acres and above		Amount borrowed Rs.	Amount out-standing Rs.
	Amount borrowed Rs.	Amount out-standing Rs.	Amount borrowed Rs.	Amount out-standing Rs.	Amount borrowed Rs.	Amount out-standing Rs.		
1	2	3	4	5	6	7	8	9
(1) Co-operative Societies	1,295	1,237	11,875	10,189	25,365	21,615	4,570	4,500
(2) Banks	1,590	1,590	..	..	2,22,400	1,76,400	3,050	2,850
(3) Government	1,030	725	7,270	5,480	13,125	10,725	1,525	1,250
(4) Money lenders, Friends and relatives	..	..	..	..	..	..	..	..
(5) Life Insurance Corporation of India	10,961	9,686	23,830	22,005	17,725	15,244	47,849	44,019
(6) National Small Industries Corpn., Delhi	..	..	250	250	..	..	..	..
	..	..	..	..	2,00,000	1,60,000	..	..
Total	14,876	13,238	43,275	37,924	4,78,615	3,83,984	56,994	52,619
Total Amount Borrowed	5,93,710.							
Total Amount outstanding	4,87,765.							

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

Name of Crop	Unit	No. of house- holds	Year 1959-60							
			Total produc- tion	Quantity for do- mestic consump- tion	Quantity sold	Paid as rent	Paid as interest	Given in exchange of labour	Reserved for seed	Balance left over
			1	2	3	4	5	6	7	8
Paddy	Mds.	243	26,542.00	10,562.00	11,902.00	2,454.50	52.00	12.00	1,320.50	232.00
Ragi	"	8	23.50	19.25	3.50	..	..	..	0.75	..
Jaggery	"	6	51.00	23.00	28.00	..	..	..	..	..
Horse gram	"	35	178.85	147.00	18.00	..	..	..	13.85	..
Urd gram	"	4	7.25	6.25	1.00	..	..	..	..	..
Green gram	"	4	4.75	4.75	..	..	..	..	..	..

Name of Crop	Unit	No. of House holds	Year 1960-61							
			Total produc- tion	Quantity for domestic consump- tion	Quantity sold	Paid as rent	Paid as interest	Given in exchange of labour	Reserved for seed	Balance left over
			1	2	3	12	13	14	15	16
Paddy	Mds.	230	27,193.00	11,128.00	11,596.00	2,967.00	48.00	12.00	1,302.00	140.0
Ragi	"	4	7.00	3.50	3.50	..	..	..	..	..
Jaggery	"	4	50.00	14.00	36.00	..	..	..	..	..
Horse gram	"	31	169.60	141.10	17.50	..	..	..	11.00	..
Urd gram	"	3	5.25	4.75	..	..	..	..	0.50	..
Green gram	"	2	1.25	1.25	..	..	..	..	..	..

TABLE XXV

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

Community	No Land	Nature of interest on land	Number of Households and extent of land											
			No. of Hhs.	50 cents and below	No. of Hhs.	51 to 100 cents	No. of Hhs.	1 to 2.49 acres	No. of Hhs.	2.50 to 4.99 acres	No. of Hhs.	5 to 10 acres	No. of Hhs.	10 acres and above
			4	5	6	7	8	9	10	11	12	13	14	15
HINDU—Brahmin	17	A	..	..	..	..	1	2.03	..	..	2	16.33	2	51.95
		B	..	..	..	..	1	2.00	4	16.05	4	31.94	13	377.87
		A+B	..	..	..	..	..	..	..	..	4	28.54	10	291.41

TABLES

TABLE XXV—Contd.

			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Brahmin—concl'd		B+C	..	..	..	..	..	..	..	..	..	..	1	5.24	2	34.66	
		A+B+C	..	..	..	..	..	..	..	..	1	4.43	1	7.43	8	338.44	
Lingayat	11	A	..	..	..	..	4	7.71	2	8.35	4	29.48	2	53.23			
		B	..	..	..	..	..	..	4	13.98	1	6.90	2	71.21			
		C	..	..	1	0.63	1	1.58	4	15.31	1	7.40	..	..			
		A+B	..	..	..	..	..	..	1	4.30	3	20.13	10	391.46			
		A+C	..	..	..	..	..	..	..	..	4	30.18	2	54.09			
		B+C	..	..	..	..	..	..	..	..	..	..	1	20.65			
		A+B+C	..	..	..	..	..	..	..	..	1	5.00	2	40.42			
Channayya	36	C	..	..	1	0.63	6	10.35	6	20.73	4	25.20	..	..			
		A+C	..	..	..	..	..	..	1	4.47	..	..	..	..			
Daivadnya Brahmin	12	A	..	..	..	..	..	..	..	..	1	5.20	1	10.08			
		B	..	..	..	..	2	3.60	..	..	2	12.07	1	15.40			
		C	..	..	1	0.73	..	..	1	4.50	1	7.58	..	..			
		A+B	..	..	..	..	..	..	..	..	..	..	3	73.19			
		A+C	..	..	..	..	..	..	..	..	1	5.33	..	..			
		A+B+C	..	..	..	..	..	..	..	..	..	..	2	34.68			
Simpi	15	A	..	..	..	..	..	..	1	4.77	..	..	1	15.13			
		B	..	..	..	..	1	1.70	..	..	1	5.85	..	..			
		C	..	..	..	..	..	..	1	3.63	..	..	..	..			
		A+B	..	..	..	..	..	..	..	..	2	18.13	3	73.23			
		A+C	..	..	..	..	..	..	..	..	..	..	1	65.22			
Arer	6	A	..	..	..	..	..	..	1	3.68	..	..	..	..			
		C	..	..	1	0.75	1	1.00	1	14.45	1	5.25	..	..			
		A+C	..	..	..	..	..	..	..	..	5	34.03	4	76.03			
Uppara	6	A	..	..	..	..	1	1.00	..	..	..	..	..	..			
		C	..	..	2	1.08	2	3.90	3	9.65	1	5.00	3	34.14			
		A+B+C	..	..	..	..	..	..	..	..	..	..	1	10.51			
Kabberu	6	B	..	..	..	..	1	2.25	..	..	..	..	..	..			
		C	..	..	..	..	3	3.25	1	3.10	2	14.23	1	12.25			
		A+B	..	..	..	..	..	..	..	..	1	5.75	..	..			
		A+C	..	..	..	..	..	..	..	..	2	13.13	1	29.38			
Madar	8	C	..	..	..	..	4	7.00	2	7.40	1	5.00	..	..			
Kuruba	8	A	..	..	1	0.50	..	..	..	..	..	..	..	..			
		C	..	..	..	..	..	..	..	..	1	6.50	..	..			
Vyshya	6	A	..	..	1	0.98	..	..	1	4.60	..	..	..	..			
		B	..	..	..	..	..	..	..	..	..	..	1	12.95			
Koraga	2	C	..	..	..	..	..	..	4	13.22	1	6.28	..	..			
		A+C	..	..	..	..	..	..	1	4.95	..	..	1	10.50			

TABLE XXV—Contd.

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1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Achari . . .	7	A+C	..	..	..	..	..	..	1	3.45	8	..	..	..
Shetty Banajia or (Panivaradaru)	1	B	..	..	..	..	2	3.70	..	..	..	..	..	..
		C	..	..	..	..	1	1.50	2	7.12	..	..	..	..
		A+C	..	..	..	..	1	2.28	..	..	..	..	..	..
Namadari Naik . . .	5		..	..	..	..	..	..	..	..	..	..	..	..
Konkan Marata . . .	5		..	..	..	..	..	..	..	..	..	..	..	..
Vodda . . .	2	C	..	..	..	..	..	..	1	4.60	2	12.63	..	..
Thelagaru . . .	2	B	..	..	..	..	1	2.00	..	..	..	..	1	10.32
		C	..	..	..	..	..	..	..	..	..	..	1	12.50
Padmasale . . .	2	C	..	..	..	..	1	2.05	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	1	4.30	1	5.90	..	..
Nadavar . . .	3	B	..	..	..	..	1	2.00	..	..	..	..	..	..
Kumbara . . .	3		..	..	..	..	..	..	..	..	..	..	..	..
Bhandari . . .	3		..	..	..	..	..	..	..	..	..	..	..	..
Viswakarma . . .	1	B	..	..	..	..	..	..	2	7.90	..	..	..	..
Cheluvadi . . .	..	C	..	..	..	..	..	..	..	..	2	11.58	..	..
Kshowrika . . .	2		..	..	..	..	..	..	..	..	..	..	..	..
Madivala . . .	1	C	..	..	..	..	..	..	..	..	1	5.00	..	..
Gudigara . . .	1	C	..	..	..	..	1	2.25	..	..	..	..	..	..
Karive . . .	2		..	..	..	..	..	..	..	..	..	..	..	..
Komarpanth . . .	2		..	..	..	..	..	..	..	..	..	..	..	..
Kshatriya . . .	2		..	..	..	..	..	..	..	..	..	..	..	..
Bandi . . .	1		..	..	..	..	..	..	..	..	..	..	..	..
Padathi . . .	..	B	..	..	1	0.60	..	..	..	..	..	..	..	..
Talal . . .	1		..	..	..	..	..	..	..	..	..	..	..	..
Devli . . .	1		..	..	..	..	..	..	..	..	..	..	..	..
Ediga . . .	1		..	..	..	..	..	..	..	..	..	..	..	..
Beda . . .	1		..	..	..	..	..	..	..	..	..	..	..	..
Vishnudharma . . .	1		..	..	..	..	..	..	..	..	..	..	..	..
Ager . . .	1		..	..	..	..	..	..	..	..	..	..	..	..
Chamagara . . .	1		..	..	..	..	..	..	..	..	..	..	..	..
Bhangi . . .	1		..	..	..	..	..	..	..	..	..	..	..	..
Bhovi . . .	1		..	..	..	..	..	..	..	..	..	..	..	..
MUSLIM—Sunny	67	A	..	..	2	1.10	1	1.58	1	4.05	3	21.17	2	39.08
		B	..	..	..	..	..	..	..	..	..	..	2	42.58
		C	..	..	..	..	5	8.47	5	16.21	4	26.63	..	..
		A+B	..	..	..	..	..	..	..	..	..	..	1	225.15
		A+C	..	..	..	..	..	..	1	2.50	1	5.71	4	73.73

ABLES

TABLE—XXV Concla.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
MUSLIM—Sunny—Concla.		A+B+C	..	..	..	..	..	..	..	..	..	..	1	24.33
CHRISTIAN . . .	1	A	..	..	..	..	1	1.77	..	..	1	6.20	..	..
AIN . . .	3	A	..	..	..	..	1	2.03	..	..	1	6.50	..	..
		C	..	..	..	..	1	2.17	..	..	..	..	..	..
		A+B	..	..	..	..	..	..	..	..	..	..	2	66.39
		A+C	..	..	..	..	..	..	..	..	..	..	1	11.03
Total . . .	258		..	..	11	45	57	69	93					

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

TABLE XXV-A

Ownership of Land by residents of Banavasi

Community	Total		Number of Households and extent of land (in acres)															No. 15 & above of Hhs.
	No. of Hhs.	Acres of 0.00	No. of Hhs.	1 acre & below	No. of Hhs.	1-2.49	No. of Hhs.	2.5-4.99	No. of Hhs.	5-7.49	No. of Hhs.	7.5-9.99	No. of Hhs.	10-14.99	No. of Hhs.	15	16	17
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16			
HINDU — Brahmin	55	1173.20	..	..	3	6.26	5	18.88	5	30.16	8	68.01	8	98.56	26	951.33		
Lingayat	43	689.65	2	1.53	5	8.74	9	34.93	7	45.65	4	33.13	2	24.90	14	540.77		
Channayya	4	20.20	..	..	..	..	1	2.97	3	17.23	..	..	..	..	..	..	..	..
Daivadnya Brahmin	13	150.01	..	..	3	4.68	..	..	3	17.27	1	9.55	1	10.08	5	108.43		
Simpi	10	150.88	..	..	1	1.70	1	4.77	1	5.85	1	8.13	1	10.00	5	120.43		
Arer	10	53.91	..	..	3	4.00	5	18.40	..	..	..	..	1	14.08	1	17.43		
Uppara	2	8.51	..	..	1	1.00	..	..	..	..	1	7.51	..	..	..	..	..	..
Kabberu	5	20.16	..	..	1	2.25	2	6.58	2	11.33	..	..	..	..	..	..	..	..
Madar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kuruba	1	0.60	1	0.60	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vyshya	3	18.53	1	0.98	..	..	1	4.60	..	..	..	..	1	12.95	..	..	..	..
Koraga	2	4.95	..	..	2	4.95	..	..	..	..	..	..	..	..	..	..	..	..
Achhari Shetty Banajiga (Parivaradavaru)	1	2.00	..	..	1	2.00	..	..	..	..	..	..	..	..	..	..	..	..
Namadhari Nayak	3	4.91	..	..	3	4.91	..	..	..	..	..	..	..	..	..	..	..	..
Konkan Marata	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vodda	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Thelagaru	2	14.32	..	..	1	2.00	..	..	..	..	..	..	1	12.32	..	..	..	..
Padmasale	2	4.47	..	..	2	4.47	..	..	..	..	..	..	..	..	..	..	..	..
Nadavar	1	2.00	..	..	1	2.00	..	..	..	..	..	..	..	..	..	..	..	..
Kumbara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bhandari	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	2	7.90	..	..	..	..	2	7.90	..	..	..	..	..	..	..	..	..	..
Cheluvadi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

BANAVASI

TABLES

Kshowrika	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Madivala	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Gudigara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Karive	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Komarapanth	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kshatriya	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bandi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Padathi	1	0.60	1	0.60	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Talal	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Devli	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ediga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Beda	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vishnudharma	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ager	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Chamagar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bhangi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bhovi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIM	19	398.15	2	1.10	2	3.08	3	11.21	3	16.12	..	..	4	47.58	5	319.06		
CHRISTIAN	2	7.97	..	..	1	1.77	..	..	1	6.20	..	..	..	..	..	..	..	..
JAIN	5	81.20	..	..	1	2.03	..	..	2	12.78	..	..	..	..	2	66.39		
Total	186	2,814.12	7	4.81	31	55.84	29	110.24	27	162.59	15	126.33	19	230.47	58	2,123.84		

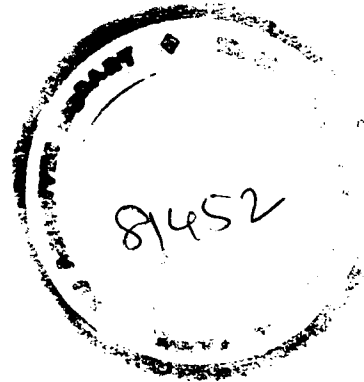


TABLE XXV-B
Ownership of Land in Banavasi village only by the Residents of Banavasi

Community	Number of Households and extent of land (in acres)														
	No. of Hhs. below 1 acre	No. of Hhs.	1—2.49 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	15
HINDU—Brahmin	..	..	1	1.93	6	20.86	4	23.61	2	16.28	4	51.06	6	196.81	
Lingayat	1	0.83	1	1.03	3	12.55	4	24.88	1	9.06	3	30.45	5	150.71	
Daivadnya Brahmin	..	..	1	1.55	4	15.48	1	6.70	1	9.20	..	..	1	17.90	
Shimpi	..	..	..	..	1	4.77	..	..	..	..	..	..	..	..	
Arer	..	..	..	..	3	10.12	..	..	..	..	..	..	..	..	
Kabberu	..	..	1	1.28	..	..	..	..	..	..	..	..	..	..	
Padmasale	..	..	2	4.47	..	..	..	..	..	..	..	..	..	..	
Viswakarma	..	..	..	..	1	4.00	..	..	..	..	..	..	..	..	
MUSLIM—SUNNY	..	..	1	2.28	..	..	1	7.47	1	8.43	..	..	..	..	
JAIN	..	..	2	2.79	..	..	..	..	..	..	..	..	..	..	
Total	1	0.83	9	15.33	18	67.78	10	62.66	5	42.97	7	81.51	12	265.42	

TABLE XXVI

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
533	154	31	..	128

TABLE I

Caste/Tribe or Community and Nature of Family

Caste/Tribe or Community	Total No. of households	Types of families living in the Households			
		Simple	Intermediate	Joint	Others
1	2	3	4	5	6
HINDU—Brahmin	71	31	16	7	17
Lingayat	61	23	16	11	11
Channayya	54	9	15	4	26
Daivadnya Brahmin	28	9	6	6	7
Shimpi	26	13	4	6	3
Arer	23	10	6	4	3
Uppara	19	8	5	5	1
Kabberu	18	6	2	4	6
Madar	15	7	4	..	4
Kuruba	10	3	2	..	5
Vyshya	9	5	1	2	1
Koraga	9	1	4	3	1
Achari	8	2	2	1	3
Shetty Banajiga or (Paivaradavaru)	7	2	2	1	2
Namadhari Naik	5	2	1	1	1
Konkan Marata	5	4	..	..	1
Vodda	5	1	2	2	..
Thelagar	5	2	1	..	2
Padmasale	5	1	1	1	2
Nadavar	4	4	..	..	..
Kumbara	3	2	..	..	1
Bhandari	3	3	..	..	..

TABLE 1—Concl'd.

1	2	3	4	5	6
HINDU—Viswakarma	3	..	..	..	3
Cheluvadi	2	2	..	..	..
Kshowrika	2	1	..	1	..
Madivala	2	1	..	1	..
Gudigara	2	1	..	1	..
Karive	2	1	..	..	1
Komarpanth	2	1	1	..	..
Kshatriya	2	1	1	..	..
Bandi	1	..	..	..	1
Padathi	1	1	..	..	..
Talal	1	..	1	..	..
Devli	1	1	..	..	..
Ediga	1	1	..	..	..
Beda	1	..	..	..	1
Vishnudharma	1	..	1	..	..
Ager	1	1	..	..	..
Chamagar	1	1	..	..	..
Bhangi	1	1	..	..	..
Bovi	1	..	1	..	..
MUSLIM—Sunny	100	56	13	13	18
CHRISTIAN	3	2	1	..	..
JAIN	9	1	3	4	1

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

TABLE 2
Association of Deity and/or Special Object of Worship

Caste/ Tribe	Deity/Object of Worship																										
	Vitoba and Pandu- ranga Kariyamma	Gonibasappa	Swamy Linga	Hucharaya Swamy	Durga	Mahamayi	Satyanarayana	Kalikamba	Panjurli	Ravalnath	Lakshmi	Marikamba	Mallappa	Shantha Durga	Mahabaleswara	Ranganathaswamy	Ambikadevi	Padmavathy	Parswanath	Gomateswara	Jineswara	Venkataramana	Kalabhairava	Renukamba, Guth- yamma	Vigneswara		
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— Brahmin	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	9	13	11	11		
Lingayat	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	5	..	
Channayya	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	51	..	

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—Daivadnya																										
Brahmin	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	10	..	2	2
Shimpi	17	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	
Arer	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	
Uppara	..	..	3	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	7	..
Kabberu	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	18	..	
Madar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	15	..	
Kuruba	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	4	..	
Vyshya	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	..	..	
Koraga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	..	..	
Achari	..	..	..	..	..	1	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	
Shetty Banajiya	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	
Parivaradaru	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Namadhari Naik	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	1	
Konkan Marata	..	..	..	..	..	..	..	..	2	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	
Vodda	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Thelagaru	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	..	..	
Padmasale	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Nadavar	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	
Kumbara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	
Bhandari	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Viswakarma	..	..	..	..	..	..	..	..	1	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	
Cheluvadi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	
Kshowrika	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	
Madivala	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Gudigara	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	
Karive	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	
Komar panth	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Kshatriya	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Bandi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	
Padathi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	
Talal	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Devli	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	
Ediga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Beda	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	
Vishnudharma	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	
Ager	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	
Chamagar	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	
Bhangi	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	
Bovi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
JAIN	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	2	3
Total	17	1	3	1	3	4	2	5	1	1	1	1	1	1	1	1	1	1	3	2	3	1	35	13	121	17

1	2	3	4
Nadavar	4	3	
Kumbara	3	2	
Bhandari	3	3	
Viswakarma	3	3	
Cheluvadi	2	2	
Kshowrika	2	2	
Madivala	2	2	
Gudigara	2	2	
Karive	2	2	
Komarpanth	2	2	
Kshatriya	2	2	
Bandi	1	1	
Padathi	1	1	
Talal	1	1	
Devli	1	1	
Ediga	1	1	
Beda	1	1	
Vishnudharma	1	1	
Ager	1	1	
Chamagar	1	1	
Bhangi	1	1	
Bhovi	1	1	
MUSLIM	100	67	
CHRISTIAN	3	3	
JAIN	9	9	

TABLE 4
Contravention of Marriage Rules

Caste/Tribe	No. of marriages in contravention of Caste/Tribe	Frequencies of each type of contravention		Remarks
		Type I	Type II	
1	2	3	4	5
Madar	1	1	..	One girl has been given out in marriage to a bridegroom of same Bedagu. The couple is residing now in a different village.
Vodda	1	..	1	The head of a household has married a girl of Arer. After conversion with the permission of the caste men.
Devli	1	..	1	The head of a household has married a girl of Namadhari Naik.
MUSLIMS	1	..	1	A Muslim has married a low caste Hindu widow after her conversion.

TABLE 4-A
Permissibility of Intercaste Marriage

Caste/Tribe	No. of persons interviewed	No. of persons who consider it permissible to form marital ties with				Remarks including a running note on background of the persons giving affirmative reply (educat-ed young man, Panchayat Member)
		Caste/ Tribe	Caste/ Tribe	Caste/ Tribe	Caste/ Tribe	
		I Name	II Name	III Name	IV Name	
1	2	3	4	5	6	7
Intercaste marriages are not permissible among any of the castes in the village.						

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

Caste/Tribe/Community	Number of persons interviewed	No. aware that there have been changes in Hindu Succession Act	No. aware that there have been changes in Hindu Adoption Act
1	2	3	4
HINDU—Brahmin	71	59	27
Lingayat	61	51	20
Channayya	54	8	..
Daivadnya Brahmin	28	18	5
Shimpi	26	21	3
Arer	23	12	1
Uppara	19	14	..
Kabberu	18	11	..
Madar	15	..	..
Kuruba	10	4	..
Vyshya	9	7	2
Koraga	9	5	..
Achari	8	1	..
Shetty Banajiga (Parivaradavaru)	7	6	..
Namadhari Naik	5	2	..
Konkan Marata	5	1	..
Vodda	5	3	..
Thelagaru	5	3	..
Padmasale	5	2	..
Nadavar	4	1	..

TABLE 5--Concl'd.

	1	2	3	4
HINDU—Kumbara		3	1	..
Bhandari		3	1	..
Viswakarma		3	3	..
Cheluvaḍi		2	1	..
Kshowrika		2	1	..
Maḍivala		2	1	1
Gudigara		2	2	1
Karive		2	1	..
Komarpanth		2	1	..
Kshatriya		2	1	..
Bandi		1	..	..
Padathi		1	1	..
Talal		1	1	..
Devli		1	..	..
Ediga		1	..	..
Beda		1	..	..
Vishnudharma		1	..	..
Ager		1	..	..
Chamagar		1	1	..
Bhangi		1	1	..
Bovi		1	..	..
MUSLIM		100	17	4
CHRISTIAN		3	..	..
JAIN		9	9	3

TABLE 5-A

Inheritance of property as in practice

Caste/Tribe/Community	No of persons interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe							
		Son	Daughter	Wife	Mother	Brother	Sister's son	Brother's son	Others
1	2	3	4	5	6	7	8	9	10

All the 433 Hindu households in the village have returned that the prevailing practice is that only sons inherit the property.

The 100 Muslims households report that 75% of the property is inherited by sons equally among themselves as per Muslim law, and out of the remaining portion 12½% is given to the wife or wives and 12½% to daughters.

TABLE 5-B

Share of property for different categories of relatives—Sons

Caste/Tribe/Community	No. of persons interviewed	All sons get equal share	Only eldest son inherits	Only youngest son inherits	Number indicating that sons inherit property in the following manner				Any other manner	Remarks
					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 <i>per capita</i> among sons of the same wife			
1	2	3	4	5	6	7	8	9	10	

All the 433 Hindu households in the village have returned that the prevailing practice is that the property inherited by sons is shared equally among themselves.

The 100 Muslims households report that 75 % of the property is inherited by the sons equally among themselves as per Muslim law, and out of the remaining portion 12½ % is given to the wife or wives and 12½ % to daughters.

TABLE 6

Reciprocal Aid in Agricultural Practices

Caste/Tribe/Community	No. of households practising agriculture	No. of households that take help of neighbours at the time of sowing or harvesting	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour
1	2	3	4
HINDU —Brahmin	32	2	2
Lingayat	43	7	6
Channayya	18	13	13
Daivadnya Brahmin	11	..	..
Shimpi	9	..	..
Arer	17	14	14
Uppara	13	7	7
Kabberu	11	6	6
Madar	7	6	6
Kuruba	2	1	1
Vyshya	2	..	..
Koraga	7	4	4

TABLE 6—*Concl.*

	1	2	3	4
HINDU—Concl.				
Achari	1	..	..	..
Shetty Banajiga (Parivaradavaru)	4	2	2	2
Namadhari Naik	..	..	..	..
Konkan Marata	..	..	..	..
Vodda	3	1	1	1
Thelagaru	1	..	..	..
Padmasale	3	1	1	1
Nadavar	..	..	..	..
Kumbara	..	..	..	..
Bhandari	..	..	..	..
Viswakarma	..	..	..	..
Cheluvadi	2	..	..	..
Kshowrika	..	..	..	..
Madivala	1	1	1	1
Gudigara	1	..	..	..
Karive	..	..	..	..
Komarpanth	..	..	..	..
Kshatriya	..	..	..	..
Bandi	..	..	..	..
Padathi	..	..	..	..
Talal	..	..	..	..
Devli	..	..	..	..
Ediga	..	..	..	..
Beda	..	..	..	..
Vishnudharma	..	..	..	..
Ager	..	..	..	..
Chamagar	..	..	..	..
Bhangi	..	..	..	..
Bovi	..	..	..	..
MUSLIM	31	14	12	12
CHRISTIAN	2	..	..	..
JAIN	6	5	4	4
Total	227	84	80	80

TABLE 7
Livestock statistics including Fishery

Community	Cows in milk		Cows—Dry		Adult females not calved		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.
1	2	3	4	5	6	7	8	9	10	11
HINDU—										
Brahmin	19	27	19	28	8	10	15	38	4	4
Lingayat	18	23	24	53	7	13	39	131	4	10
Channayya	1	1	6	8	1	1	17	33	2	2
Daivadnya Brahmin	6	6	6	7	2	2	10	20	1	1
Shimpi	6	6	4	4	2	2	9	32	..	..
Arer	5	6	8	13	4	4	16	57	4	6
Uppara	2	2	4	8	2	2	11	34	2	3
Kabberu	3	3	1	1	4	4	6	26	1	1
Madar	4	5	3	5	2	2	5	10	2	2
Kuruba	1	1	2	4	..	..	3	6	..	..
Vyshya	2	3	3	6	1	2	..	..	..	..
Koraga	2	2	2	3	1	1	8	20	1	1
Achari	..	..	..	..	..	..	..	..	..	..
Shetty Banajiga (Parivaradavaru) ..	..	..	2	2	..	..	3	5	..	..
Namadhari Naik	..	..	..	..	..	..	..	..	..	..
Konkan Maratha	..	..	..	..	..	..	..	..	..	..
Vodda	1	1	2	2	1	2	3	10	..	..
Thelagar	1	2	2	3	..	..	1	2	1	2
Padmasale	1	1	2	2	..	..	3	6	1	1
Nadavar	..	..	..	..	..	..	..	..	..	..
Kumbara	..	..	..	..	..	..	..	..	..	..
Bhandari	..	..	..	..	..	..	..	..	..	..
Cheluvadi	1	1	..	..	..	..	1	2	..	..
Madivala	..	..	1	4	..	..	1	2	..	..
Gudigara	..	..	1	2	..	..	..	..	..	..
Komarpanth	..	..	..	..	..	..	..	..	..	..
Kshatriya	1	1	1	2	..	..	..	..	..	..
Padathi	..	..	..	..	..	..	..	..	..	..
Talal	1	1	..	..	1	1	1	2	..	..
Edigas	..	..	..	..	..	..	..	..	..	..
MUSLIM—Sunny	6	7	14	20	4	6	29	84	4	11
CHRISTIAN	2	3	2	5	..	..	2	6	1	1
JAIN	1	1	2	3	2	2	5	10	..	..
Total	84	103	111	175	42	54	188	536	28	45

TABLE 7—Contd.
Livestock Statistics including Fishery

Community	Young stock Males		Young stock Females		He-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 No.	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of No.	Total No.
1	12	13	14	15	16	17	18	19	20	21	22	23
HINDU—												
Brahmin	16	22	21	35	4	5	25	30	29	44	18	22
Lingayat	14	26	23	32	9	9	36	48	27	57	24	41
Channayya	..	..	..	..	1	1	..	..	..	..	..	..
Daivadnya Brahmin	2	2	5	5	1	1	6	8	11	15	6	8
Shimpi	5	6	2	4	..	..	5	5	5	5	5	6
Arer	4	6	5	8	2	2	10	13	5	6	6	8
Uppara	5	5	4	6	..	..	4	4	2	2	4	5
Kabberu	2	2	2	2	2	4	5	6	3	4	5	6
Madar	4	6	1	1	..	..	..	..	..	..	..	..
Kuruba	..	..	2	2	..	..	1	1	..	..	..	..
Vyshya	2	4	1	1	..	..	1	1	3	3	..	..
Koraga	3	4	3	4	1	1	1	2	2	2	1	2
Achari	..	..	..	..	..	..	1	1	1	1	..	..
Shetty Banajiga (Parivarada- varu)	1	1	..	..	..	..	..	..	..	..	..	..
Namadhari Naik	..	..	..	..	..	..	..	..	..	..	..	..
Konkan Maratha	..	..	..	..	..	..	..	..	..	..	..	..
Vodda	2	2	1	1	..	..	..	..	..	..	..	..
Thelagar	1	3	1	1	..	..	1	1	1	2	2	3
Padmasale	2	2	1	1	..	..	1	1	1	1	1	1
Nadavar	..	..	..	..	..	..	..	..	..	..	..	..
Kumbara	..	..	..	..	1	1	..	..	..	..	..	..
Bhandari	..	..	..	..	..	..	..	..	..	..	..	..
Cheluvadi	..	..	1	1	1	2	..	..	1	1	..	..
Madivala	1	1	1	1	..	..	..	..	..	..	..	..
Gudigara	1	1	..	..	..	..	..	..	..	..	..	..
Komarapanth	..	..	..	..	..	..	..	..	..	..	..	..
Kshatriya	1	1	..	..	..	..	..	..	1	1	..	..
Padathi	..	..	..	..	..	..	..	..	..	..	..	..
Talal	1	1	..	..	..	..	..	..	..	..	..	..
Edigas	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIM—Sunny	6	9	10	12	4	4	10	15	14	21	11	22
CHRISTIAN	..	..	1	2	1	2	1	1	1	2	1	1
JAIN	1	1	..	..	1	1	4	4	3	5	4	6
Total	74	105	85	119	28	33	112	141	110	172	88	131

TABLE 7—Concl'd.
Livestock Statistics including Fishery

Community	Sheep		Goats		Cocks		Hens		Chicken	
	No. of Hhs.		No. of Hhs.		No. of Hhs.		No. of Hhs.		No. of Hhs.	
	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	24	25	26	27	28	29	30	31	32	33
HINDU—										
Brahmin	..	..	..	..	..	..	..	..	..	..
Lingayat	..	..	..	..	..	..	..	..	..	..
Channayya	..	..	..	..	8	12	21	56	7	41
Daivadnya Brahmin	..	..	..	..	..	..	..	..	..	..
Shimpi	..	..	1	1	3	6	3	12	4	4
Arer	1	1	..	..	12	21	19	61	11	68
Uppara	..	..	..	..	4	5	6	28	..	..
Kabberu	..	..	..	..	1	1	2	4	1	4
Madar	..	..	..	..	5	7	10	26	9	52
Kuruba	..	..	..	..	1	1	2	4	1	10
Vyshya	..	..	..	..	..	..	..	..	..	..
Koraga	..	..	..	..	2	3	7	24	7	58
Achari	..	..	..	..	..	..	..	..	..	..
Shetty Banajiga (Parivarada- varu)	..	..	..	..	..	..	2	10	..	..
Namadhari Naik	..	..	..	..	..	..	..	..	..	..
Konkan Marata	..	..	..	..	..	..	1	1	1	5
Vodda	..	..	..	..	2	2	3	12	2	16
Thelagar	..	..	..	..	..	..	..	..	..	..
Padmasale	..	..	..	..	..	..	..	..	..	..
Nadavar	..	..	..	..	..	..	1	2	..	..
Kumbara	..	..	..	..	1	1	1	2	..	..
Bhandari	..	..	..	..	1	1	1	4	1	10
Cheluvadi	..	..	..	..	..	..	1	3	..	..
Madivala	..	..	..	..	..	..	..	..	..	..
Gudigara	..	..	..	..	..	..	..	..	..	..
Komarpanth	..	..	..	..	..	..	1	2	1	3
Kshatriya	..	..	..	..	1	1	1	4	1	15
Padathi	..	..	..	..	1	1	1	2	1	8
Talal	..	..	1	4	1	1	1	3	1	7
Edigas	..	..	..	..	..	..	1	1	1	5
MUSLIM—Sunny	1	1	12	65	25	33	64	239	37	278
CHRISTIAN	..	..	..	..	..	..	3	12	3	31
JAIN	..	..	..	..	..	..	..	..	..	..
Total	2	2	14	70	68	96	152	512	89	615

TABLE 8
Village Industries and Products

Name of Industry	Name of Products	Total No. of households	Number of households engaged in household Industry (Caste wise)																		
			HINDU—Brahmin	Lingayat	Chanadanya	Daivajnya Brahmin	Shimpi	Kabberu	Madar	Koraga	Achari	Parivardavaru	Vodda	Padmasale	Nadavar	Kumbara	Viswakarna	Gudigara	Chamagar	MUSLIMS	CHRISTIANS
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Tailoring	Garments	25	3	..	..	4	17	..	..	..	..	..	..	..	..	..	..	..	..	..	2
Beedi making	Beedies	10	..	1	..	4	..	1	..	..	..	..	..	1	..	..	..	..	..	3	..
Carpentry	Furniture and agricultural implements	12	1	..	2	..	..	..	..	..	6	..	..	1	..	..	1	..	..	1	..
Image making	Idols of clay	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Photo frame works	Photo frame works	3	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
Silver and gold smithy	Silver and gold smithy	10	..	..	..	9	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..
Basket weaving	Baskets	1	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
Tanning	Leather cleaning	8	..	..	..	..	..	..	7	..	..	..	..	..	..	..	..	..	..	..	..
Stone dressing	Stone dressing	1	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..
Pottery	Earthen Vessels	3	..	..	..	..	..	..	..	..	..	..	..	..	..	3	..	..	..	..	..
Tinker	Repairs of vessels	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4	..
Blacksmithy	Iron Agricultural implements.	3	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	2	..
Scissors and knife sharpening.	Scissors and Knife sharpening.	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..
Beaten rice making	Beaten rice	7	..	..	..	4	1	..	..	..	1	..	..	..	..	..	..	..	..	1	..
Wood carving (Pith work)	Wooden Idols	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..
Cycle shop	Cycle repairing	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..
Repairing of musical instruments.	Repairing of musical instruments.	2	..	..	..	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..

TABLE 9
Land Reclamation and Development

Caste	Land Reclamation		Bunding		Remarks
	No. of Hhs.	Acerage	No. of Hhs.	Acerage	
HINDU —Brahmin	3	6.00	..	..	
Lingayat	7	19.63	1	0.50	
Channayya	3	14.00	..	..	
Shimpi	3	8.00	..	..	
Koraga	1	1.00	..	..	
MUSLIM	3	7.75	1	2.00	
JAIN	1	1.50	1	2.00	

TABLE 10
Co-operative Society

Sl. No.	Name of the Co-operative Society	Number of households member or members of which have joined co-operative Societies																			Total		
		Brah- min	Linga- yat	Chan- nayya	Daiva- dnya	Br- mpi ahmin	Shi- Arer	Up- para	Kab- beru	Vys- hya	Kora- ga	Vod- da	Pad- masale	Kum- bara	Bhan- Viswa- karna	Chelu- vadi	Gudi- gara	Ager Mus- lim	Chris- tian	Jain			
1.	Multipurpose Co-operative Society Banavasi.	28	19	1	4	5	9	2	3	1	1	1	2	1	..	1	..	..	8	..	3	89	
2.	Co-operative (Grain gola) Banavasi	..	..	2	1	2	4	1	6	..	4	1	..	..	..	1	..	..	6	1	1	30	
3.	District Teacher's Co-operative Society	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	1	
4.	Industrial Co-operative Marketing Society Sirsi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	2	
5.	Police Co-operative Society	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	1	
6.	Dharwar division Postal Employees Co-opera- tive Society Dharwar	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	
Total		29	19	3	5	7	13	3	9	1	5	2	2	1	1	1	1	2	1	14	1	4	124

TABLE 11-A—Contd.

BANAVASI

1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU—Thelagar	1	1	1	2	..	..	..	..	..	..	..	..
Padmasale	2	..	..	1	..	..	..	1	..	..	1	..
Nadavar	3	..	1	..	..	..	..	..	..	..	..	..
Kumbara	..	1	1	..	..	1	..	..	..	..	..	..
Bhandari	..	2	1	..	..	..	..	..	..	..	..	..
Viswakarma	1	..	..	..	..	1	..	..	..	..	1	..
Cheluvadi	..	..	1	1	..	..	..	..	..	..	..	..
Kshowrika	..	..	1	1	..	..	..	..	..	..	..	..
Madivala	..	1	..	1	..	..	..	..	..	..	..	..
Gudigara	1	..	..	1	..	..	..	..	..	..	..	..
Karive	..	..	1	..	1	..	..	..	..	..	..	..
Komarpanth	..	..	1	1	..	..	..	..	..	..	..	..
Kshatriya	1	..	1	..	..	..	..	..	..	..	..	..
Bandi	..	1	..	..	..	..	..	..	..	..	..	..
Padathi	..	..	1	..	..	..	..	..	..	..	..	..
Talal	..	1	..	..	..	..	..	..	..	..	..	..
Devli	..	1	..	..	..	..	..	..	..	..	..	..
Ediga	..	1	..	..	..	..	..	..	..	..	..	..
Beda	..	..	..	..	..	..	..	..	..	..	1	..
Vishnudharma	..	..	..	..	..	..	..	..	1	..	..	..
Ager	..	..	1	..	..	..	..	..	..	..	..	..
Chamagar	..	1	..	..	..	..	..	..	..	..	..	..
Bhangi	..	1	..	..	..	..	..	..	..	..	..	..
Bhovi	..	..	..	..	..	..	..	..	1	..	..	..
MUSLIM—Sunny	15	16	10	29	16	1	..	1	2	4	4	2
CHRISTIAN	2	1	..	..	..	..	..	..	..	..	..	..
JAIN	7	..	..	2	..	..	..	..	..	..	..	..
Total	141	85	62	70	45	11	11	21	20	32	26	9

TABLE 12

Material Culture—Possession of Furniture

Caste/Tribe/Community	Number of households possessing											
	Bedstead (Cot)	Almirah	Chair	Table	Bench	Stool	Easy chair	Iron Safe	Cash Box	Teapoy	Sofa	Cup Board
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU—Brahmin	29	6	37	18	9	6	2	..	..	1	..	..
Lingayat	32	3	42	21	12	6	3	7	2	1	..	..
Channayya	..	..	..	..	..	..	..	..	..	..	..	..
Daivadnya Brahmin	6	2	10	8	5	1	1	..	..	1	..	..
Shimpi	2	1	10	3	3	2	2	1	..	1	..	..

TABLES

TABLE 12—Contd.

1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU—Arer	3	1	1	..	1	..	..	..	..	..	..	..
Uppara	..	..	..	..	..	..	..	..	..	..	..	..
Kabberu	5	..	3	1	3	2	..	..	..	..	..	..
Madar	..	..	..	..	..	..	..	..	..	..	..	..
Kuruba	1	..	1	1	1	1	..	..	..	..	..	..
Vyshya	1	..	4	2	3	1	..	..	..	..	..	..
Koraga	..	..	..	..	..	..	..	..	..	..	..	..
Achari	1	..	2	2	1	..	1	..	..	..	..	..
Shetty Banajiga or Parivaradavaru	..	..	..	..	..	..	..	..	..	..	..	..
Namadhari Naik	..	..	1	..	1	..	..	..	..	..	..	..
Konkan Marata	..	..	3	2	..	..	1	..	..	..	..	..
Vodda	..	..	..	..	..	..	..	..	..	..	..	..
Thelagar	1	..	3	1	1	..	..	..	..	..	..	..
Padmasale	..	..	..	..	1	..	..	..	..	..	..	..
Nadavar	2	..	3	1	1	..	..	..	..	..	..	..
Kumbara	..	..	..	..	1	..	..	..	..	..	..	..
Bhandari	..	..	3	..	1	..	..	..	..	..	..	..
Viswakarma	1	..	..	..	1	1	..	..	..	..	..	..
Cheluvadi	..	..	..	..	..	..	..	..	..	..	..	..
Kshowrika	..	..	..	..	..	..	..	..	..	..	..	..
Madivala	..	..	..	..	..	..	..	..	..	..	..	..
Gudigara	..	..	..	..	..	..	..	..	..	..	..	..
Karive	1	..	1	1	..	..	..	..	..	..	..	..
Komarpanth	..	..	..	..	..	1	1	..	..	..	..	..
Kshatriya	1	..	2	2	..	..	1	..	..	..	..	..
Bandi	..	..	..	..	..	..	1	..	..	..	..	..
Padathi	..	..	1	..	..	..	..	..	..	..	..	..
Talal	..	..	..	..	..	..	..	..	..	..	..	..
Devli	..	..	..	..	..	..	1	..	..	..	..	..
Ediga	..	..	..	1	1	1	..	..	..	..	..	..
Beda	..	..	..	..	..	..	..	..	..	..	..	..
Vishnudharma	..	..	..	..	..	..	..	..	..	..	..	..
Ager	..	..	..	..	..	..	..	..	..	..	..	..
Chamagara	..	..	..	..	..	..	..	..	..	..	..	..
Bangi	..	..	..	..	..	..	..	..	..	..	..	..
Bovi	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIM—Sunny	9	2	15	7	5	2	7	1	1	..	1	1
CHRISTIAN	1	1	1	1	..	2	1	..	..	..	..	..
JAIN	3	..	4	3	2	2	1	..	..	..	..	..
Total	99	16	147	75	53	28	23	9	3	4	1	1

TABLE 12-A
Material Culture—Possession of Consumer Goods

Caste/Tribe/ Community	Number of households possessing																
	Time piece	Wrist watch	Petromux or Hazak	Battery torch light	Kerosene stove	Bicycle	Radio set	Wall clock	Gram- phone	Harmoni- um	Rifle/ Gun	Motor Cycle	Car	Camera	Pocket watch	Carrom Board	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
HINDU—Brahmin																	
Lingayat	26	17	6	36	4	21	2	9	1	1	2	..	..	..	..	..	
Channayya	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	
Daivadnya Brahmin	5	9	8	10	2	9	2	4	1	..	2	..	..	..	..	..	
Shimpi	7	11	6	10	..	8	4	3	..	..	..	1	2	1	1	..	
Ater	..	..	..	2	..	..	..	..	..	..	1	..	..	..	..	..	
Uppara	..	..	..	2	..	1	..	..	..	..	..	..	..	..	..	..	
Kabberu	..	..	1	3	1	1	1	..	..	..	1	..	..	..	..	..	
Madar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Kuruba	..	1	..	..	..	1	1	..	..	..	..	..	..	..	..	..	
Vystya	5	1	8	5	..	3	..	..	1	..	..	..	..	..	..	..	
Koraga	..	..	..	3	..	1	..	..	..	..	..	..	..	..	..	..	
Achari	1	3	1	1	1	1	..	..	1	..	..	..	..	..	..	..	
Shetty Banajiga	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	
Namadhari Naik	..	..	..	2	..	1	..	..	..	..	..	..	..	..	..	..	
Konkan Marata	2	2	..	2	1	3	..	..	..	..	..	..	..	..	..	..	
Vodda	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Thelagar	1	..	..	2	..	1	..	..	..	..	..	..	..	..	..	..	
Padmasale	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	
Nadavar	1	2	..	2	2	..	..	..	..	..	..	..	..	..	..	..	
Kumbara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Bhandari	1	2	..	2	..	3	..	..	..	..	..	..	..	..	..	..	
HINDU—viswakarna																	
Cheluvadi	..	1	1	1	..	1	..	..	..	..	..	..	..	..	..	..	
Kshowrika	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Madivala	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Gudigara	..	1	1	1	..	..	1	..	..	..	..	..	..	..	..	..	
Karive	1	1	..	1	1	1	..	..	..	..	..	..	..	..	..	..	
Komarpanth	..	1	..	1	..	1	..	..	..	..	..	..	..	..	..	..	
Kshatriya	..	..	..	1	1	2	..	..	..	..	..	..	..	..	..	..	
Bandi	..	1	..	1	1	..	..	..	..	..	..	..	..	..	..	..	
Padathi	..	1	..	..	..	1	..	..	..	..	..	..	..	..	..	..	
Talal	..	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	
Devli	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	
Ediga	..	1	..	..	..	1	..	..	..	..	..	..	..	..	..	..	
Beda	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Vishnudharma																	
Ager	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Chamagara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Bhangi	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	
Bovi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
MUSLIM—Sunny	4	10	11	16	3	14	3	4	1	..	5	..	2	..	1	..	
CHRISTIAN	..	1	..	2	..	3	..	..	..	..	..	..	..	..	..	..	
JAIN	4	5	1	7	2	5	2	..	..	..	..	..	..	..	..	..	
Total	70	91	58	143	24	101	21	30	7	3	14	1	4	2	2	1	

TABLE 12-B
Material Culture—Habits

Community	Number of households that use mosquito curtain having monthly income of				Number of households that do not use mosquito curtain having monthly income of			
	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9
HINDU—Brahmin	1	..	..	..	25	18	14	13
Lingayat	8	..	..	..	27	9	12	5
Channayya	..	..	..	..	5	10	25	14
Daivadnya Brahmin	..	..	..	..	11	3	9	5
Shimpi	1	..	..	..	10	4	9	2
Ager	..	..	..	..	9	7	4	3
Uppara	..	..	..	..	5	4	7	3
Kabberu	..	..	..	..	4	4	7	3
Madar	..	..	..	..	1	4	7	3
Kuruba	..	..	..	..	1	..	5	4
Vyshya	..	..	..	..	4	2	1	2
Koraga	..	..	..	..	1	5	1	2
Achari	..	..	..	..	2	1	3	2
Parivaradavaru	..	..	..	..	..	2	5	..
Namadhari Naik	..	..	..	..	1	..	3	1
Konkan Marata	..	..	..	..	1	2	3	..
Vodda	..	..	..	..	3	1	1	..
Thelagar	..	..	..	..	1	1	3	..
Padmasale	..	..	..	..	2	1	1	1
Nadavar	..	..	..	..	3	..	1	..
Kumbara	..	..	..	..	..	1	1	1
Bhandari	..	..	..	..	..	2	1	..
Viswakarma	..	..	..	..	1	..	..	2
Cheluvadi	..	..	..	..	..	..	2	..
Kshowrika	..	..	..	..	..	..	2	..
Madivala	..	..	..	..	..	1	1	..
Gudigara	..	..	..	..	1	..	1	..
Karive	..	..	..	..	..	..	1	1
Komarpanth	..	..	..	..	..	..	2	..
Kshatriya	..	..	..	..	1	..	1	..
Bandi	..	..	..	..	..	1	..	..

	1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU—Arer	..	3	1	1	..	1	..	..	..	..	..	..	..
Uppara	..	..	..	..	..	..	..	..	..	..	..	..	..
Kabberu	..	5	..	3	1	3	2	..	..	..	..	..	..
Madar	..	..	..	..	..	..	..	..	..	..	..	..	..
Kuruba	..	1	..	1	1	1	1	..	..	..	..	..	..
Vyshya	..	1	..	4	2	3	1	..	..	..	..	..	..
Koraga	..	..	..	..	..	..	..	..	..	..	..	..	..
Achari	..	1	..	2	2	1	..	1	..	..	..	..	..
Shetty Banajiga or Parivaradavaru	..	..	..	..	..	..	..	..	..	..	..	..	..
Namadhari Naik	..	..	..	1	..	1	..	..	..	..	..	..	..
Konkan Marata	..	..	..	3	2	..	..	1	..	..	..	..	..
Vodda	..	..	..	..	..	..	..	..	..	..	..	..	..
Thelagar	..	1	..	3	1	1	..	..	..	..	..	..	..
Padmasale	..	..	..	..	..	1	..	..	..	..	..	..	..
Nadavar	..	2	..	3	1	1	..	..	..	..	..	..	..
Kumbara	..	..	..	..	..	1	..	..	..	..	..	..	..
Bhandari	..	..	..	3	..	1	..	..	..	..	..	..	..
Viswakarma	..	1	..	..	..	1	1	..	..	..	..	..	..
Cheluvadi	..	..	..	..	..	..	..	..	..	..	..	..	..
Kshowrika	..	..	..	..	..	..	..	..	..	..	..	..	..
Madivala	..	..	..	..	..	..	..	..	..	..	..	..	..
Gudigara	..	..	..	..	..	..	..	..	..	..	..	..	..
Karive	..	1	..	1	1	..	..	..	..	..	..	..	..
Komarpanth	..	..	..	..	..	..	1	1	..	..	..	..	..
Kshatriya	..	1	..	2	2	..	..	1	..	..	..	..	..
Bandi	..	..	..	..	..	..	..	1	..	..	..	..	..
Padathi	..	..	..	1	..	..	..	..	..	..	..	..	..
Talal	..	..	..	..	..	..	..	..	..	..	..	..	..
Devli	..	..	..	..	..	..	..	1	..	..	..	..	..
Ediga	..	..	..	..	1	1	1	..	..	..	..	..	..
Beda	..	..	..	..	..	..	..	..	..	..	..	..	..
Vishnudharma	..	..	..	..	..	..	..	..	..	..	..	..	..
Ager	..	..	..	..	..	..	..	..	..	..	..	..	..
Chamagara	..	..	..	..	..	..	..	..	..	..	..	..	..
Bangi	..	..	..	..	..	..	..	..	..	..	..	..	..
Bovi	..	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIM—Sunny	..	9	2	15	7	5	2	7	1	1	..	1	1
CHRISTIAN	..	1	1	1	1	..	2	1	..	..	..	..	..
JAIN	..	3	..	4	3	2	2	1	..	..	..	..	..
Total	..	99	16	147	75	53	28	23	9	3	4	1	1

TABLE 12-A
Material Culture—Possession of Consumer Goods

Caste/Tribe/ Community	Number of households possessing																
	Time piece	Wrist watch	Perfum or Haak	Battery light	Kerosene stove	Bicycle	Radio set	Wall clock	Gram- phone	Harmoni- um	Rifle/ Gun	Motor Cycle	Car	Camera	Pocket watch	Carrom Board	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
HINDU—Brahmin																	
Lingayat	26	17	6	36	4	21	2	9	1	1	2	..	..	..	..	..	
Channayya	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	
Daivadnya Brahmin	5	9	8	10	2	9	2	4	1	..	2	..	..	..	..	..	
Shimpi	7	11	6	10	..	8	4	3	..	..	..	..	..	1	..	1	
Ater	..	..	..	2	..	..	..	..	..	..	1	..	..	..	..	..	
Uppara	..	..	..	2	..	1	..	..	..	..	..	..	..	..	..	..	
Kabberu	..	..	1	3	1	1	1	..	..	..	1	..	..	..	..	..	
Madar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Kuruba	..	1	..	..	..	1	1	..	..	..	..	..	..	..	..	..	
Vysiya	5	1	8	5	..	3	..	..	1	..	..	..	..	..	..	..	
Koraga	..	..	..	3	..	1	..	..	..	..	..	..	..	..	..	..	
Achari	1	3	1	1	1	1	..	..	1	..	..	..	..	..	..	..	
Shetty Banajiga	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	
Nanadhari Naik	..	..	..	2	..	1	..	..	..	..	..	..	..	..	..	..	
Konkan Marata	2	2	..	2	1	3	..	..	..	..	..	..	..	..	..	..	
Vodda	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Thelagar	1	..	..	2	..	1	..	..	..	..	..	..	..	..	..	..	
Padmasale	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	
Nadavar	1	2	..	2	2	..	..	..	..	..	..	..	..	..	..	..	
Kumbara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Bhandari	1	2	..	2	..	3	..	..	..	..	..	..	..	..	..	..	

RANAVASI

TABLES

HINDU—Viswakarma																	
Cheluvadi	1	1	1	1		1											
Kshovrika																	
Madivala																	
Gudigara	1	1	1	1		1											
Karive	1	1		1	1	1											
Konarpanth		1		1		1											
Kshatriya				1	1	2											
Bandi		1		1	1												
Padathi		1				1											
Talal		1		1													
Devil				1													
Ediga		1				1											
Beda																	
Vishudharau																	
Ager		1															
Chamagara																	
Bhang				1													
Bovi																	
MUSLIM—Sunny	4	10	11	16	3	14	3	4	1		5		2		1		
CHRISTIAN		1		2		3											
JAIN	4	5	1	7	2	5	2										
Total	70	91	58	143	24	101	21	30	7	3	14	1	4	2	2	1	

TABLE 12-B
Material Culture—Habits

Community	Number of households that use mosquito curtain having monthly income of				Number of households that do not use mosquito curtain having monthly income of			
	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9
HINDU—Brahmin	1	..	..	..	25	18	14	13
Lingayat	8	..	..	..	27	9	12	5
Channayya	..	..	..	..	5	10	25	14
Daivadnya Brahmin	..	..	..	..	11	3	9	5
Shimpi	1	..	..	..	10	4	9	2
Ager	..	..	..	..	9	7	4	3
Uppara	..	..	..	..	5	4	7	3
Kabberu	..	..	..	..	4	4	7	3
Madar	..	..	..	..	1	4	7	3
Kuruba	..	..	..	..	1	..	5	4
Vyshya	..	..	..	..	4	2	1	2
Koraga	..	..	..	..	1	5	1	2
Achari	..	..	..	..	2	1	3	2
Parivaradavaru	..	..	..	..	..	2	5	..
Namadhari Naik	..	..	..	..	1	..	3	1
Konkan Marata	..	..	..	..	1	2	3	..
Vodda	..	..	..	..	3	1	1	..
Thelagar	..	..	..	..	1	1	3	..
Padmasale	..	..	..	..	2	1	1	1
Nadavar	..	..	..	..	3	..	1	..
Kumbara	..	..	..	..	..	1	1	1
Bhandari	..	..	..	..	..	2	1	..
Viswakarma	..	..	..	..	1	..	..	2
Cheluvadi	..	..	..	..	..	..	2	..
Kshowrika	..	..	..	..	..	..	2	..
Madivala	..	..	..	..	..	1	1	..
Gudigara	..	..	..	..	1	..	1	..
Karive	..	..	..	..	..	..	1	1
Komarpanth	..	..	..	..	..	..	2	..
Kshatriya	..	..	..	..	1	..	1	..
Bandi	..	..	..	..	..	1	..	..

Material Culture—Habits—Contd.

1	2	3	4	5	6	7	8	9
Padathi	..	..	..	..	..	..	1	..
Talal	..	..	..	..	..	1	..	..
Devli	..	..	..	..	..	1	..	..
Ediga	..	..	..	..	..	1	..	..
Beda	..	..	..	..	..	..	..	1
Vishnudharma	..	..	..	..	..	..	1	..
Ager	..	..	..	..	..	..	1	..
Chamagara	..	..	..	..	..	1	..	..
Bhangi	..	..	..	..	..	1	..	..
Bovi	..	..	..	..	..	..	1	..
MUSLIM—Sunny	1	..	..	..	14	17	45	23
CHRISTIAN	..	..	..	..	2	1	..	..
JAIN	..	..	..	..	7	..	2	..
Total	11	..	..	..	141	106	184	91

Community	Number of households that use toilet soap/washing soap having monthly income of				Number of households that do not use toilet/washing soap having monthly income of			
	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	10	11	12	13	14	15	16	17
HINDU—Brahmin	26	18	13	11	..	..	1	2
Lingayat	35	9	12	5	..	..	..	..
Channayya	5	10	25	13	..	..	..	1
Daivadnya Brahmin	11	3	9	5	..	..	..	..
Shimpi	11	4	9	1	..	..	..	1
Ager	9	7	4	2	..	..	..	1
Uppara	5	4	7	3	..	..	..	..
Kabberu	4	4	7	3	..	..	..	..
Madar	1	4	7	2	..	..	..	1
Kuruba	1	..	5	3	..	..	..	1
Vyshya	4	2	1	2	..	..	..	..
Koraga	1	5	1	2	..	..	..	..
Achari	2	1	3	2	..	..	..	..
Parivaradavaru	..	2	5	..	..	..	..	..
Namadhari Naik	1	..	3	1	..	..	..	..
Konkani Marata	..	2	3	..	..	..	..	..

TABLE 12-B—Contd.
Material Culture—Habits—Contd.

1	10	11	12	13	14	15	16	17
HINDU—Vodda	3	1	1	..	..	..	..	..
Thelagar	1	1	3	..	..	..	..	..
Padmasale	2	1	1	1	..	..	..	..
Nadavar	3	..	1	..	..	..	..	..
Kumbara	..	1	1	1	..	..	..	..
Bhandari	..	2	1	..	..	..	..	..
Viswakarma	1	..	..	1	..	..	..	1
Cheluvadi	..	..	2	..	..	..	..	..
Kshowrika	..	..	2	..	..	..	..	..
Madivala	..	1	1	..	..	..	..	..
Gudigara	1	..	1	..	..	..	..	..
Karive	..	..	1	1	..	..	..	..
Komarpanth	..	..	2	..	..	..	..	..
Kshatriya	1	..	1	..	..	..	..	..
Bandi	..	1	..	..	..	..	..	..
Padathi	..	..	1	..	..	..	..	..
Talal	..	1	..	..	..	..	..	..
Devli	..	1	..	..	..	..	..	..
Ediga	..	..	..	..	..	..	..	..
Beda	..	..	..	1	..	..	..	..
Vishnudharma	..	..	1	..	..	..	..	..
Ager	..	..	1	..	..	..	..	..
Chamagar	..	1	..	..	..	..	..	..
Bhangi	..	1	..	..	..	..	..	..
Bovi	..	..	1	..	..	..	..	..
MUSLIM—Sunny	15	17	45	21	..	..	..	2
CHRISTIAN	2	1	..	..	..	..	..	..
JAIN	7	..	2	..	..	..	..	..
Total	152	106	183	81	..	..	1	10

Community	Number of households that send clothes to washerman having monthly income of				Number 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—Brahmin	5	..	2	..	21	18	12	14
Lingayat	8	..	1	..	27	9	11	3
Channayya	..	..	..	..	5	10	25	15

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

1	18	19	20	21	22	23	24	25
HINDU—Daivadnya Brahmin	..	1	..	..	11	2	9	5
Shimpi	1	..	1	..	10	4	8	2
Arer	..	..	..	..	9	7	4	3
Uppara	..	..	..	..	5	4	7	3
Kabberu	1	..	..	..	3	4	7	3
Madar	..	..	..	..	1	4	7	3
Kuruba	1	..	..	..	..	..	5	4
Vyshya	..	..	..	..	4	2	1	2
Koraga	..	..	..	..	1	5	1	2
Achari	..	..	..	..	2	1	3	2
Parivaradavaru	..	..	..	..	..	2	5	..
Namadhari Naik	1	..	..	1	..	..	3	..
Konkan Marata	..	1	..	..	..	1	3	..
Vodda	..	..	..	..	3	1	1	..
Thelagar	..	..	..	..	1	1	3	..
Padmasale	..	..	..	..	2	1	1	1
Nadavar	2	..	..	..	1	..	1	..
Kumbara	..	..	..	..	..	1	1	1
Bhandari	..	..	..	..	..	2	1	..
Viswakarma	..	..	..	..	1	..	..	2
Cheluvadi	..	..	..	..	..	..	2	..
Kshowrika	..	..	..	..	..	..	2	..
Madivala	..	..	..	..	..	1	1	..
Gudigara	..	..	..	..	1	..	1	..
Karive	..	..	..	..	..	..	1	1
Komarpanth	..	..	..	..	..	..	2	..
Kshatriya	1	..	..	..	..	..	1	..
Bandi	..	..	..	..	..	1	..	..
Padathi	..	..	1	..	..	..	..	..
Talal	..	..	..	..	..	1	..	..
Devli	..	..	..	..	..	1	..	..
Ediga	..	..	..	..	..	1	..	..
Beda	..	..	..	..	..	..	..	1
Vishnudharma	..	..	1	..	..	..	..	..
Ager	..	..	..	..	..	..	1	..
Chamagar	..	..	..	..	..	1	..	..
Bhangi	..	..	..	..	..	1	..	..
Bovi	..	..	..	..	..	..	1	..
MUSLIM—Sunny	..	2	1	..	15	15	44	23
CHRISTIAN	..	..	..	..	2	1	..	..
JAIN	2	..	..	..	5	..	2	..
Total	22	4	7	1	130	102	177	90

TABLE 13
House Type—Roof

Caste/Tribe/Community	No. of Hhs.	No. of Hhs. with Mud Roof	No. of Hhs. with Stone 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 wood- en Roof	No. of Hhs. with Grass Roof	No. of Hhs. with Leaf Roof	
	1	2	3	4	5	6	7	8	9	10	11	12
HINDU—Brahmin	• •	71	..	..	..	..	33	37	1	..	..	..
Lingayat	• • •	61	..	1	..	..	26	31	..	..	3	..
Channayya	• • •	54	..	..	..	..	..	3	..	..	51	..
Daivadnya Brahmin	•	28	..	..	..	..	14	8	..	..	6	..
Shimpi	• • • •	26	..	..	..	..	13	10	..	..	3	..
Arer	• • • •	23	..	..	..	..	5	2	..	..	16	..
Uppara	• • •	19	..	..	..	..	9	3	..	..	7	..
Kabberu	• • •	18	..	..	..	..	9	3	..	..	6	..
Madar	• • • •	15	..	..	..	..	..	3	..	..	12	..
Kuruba	• • • •	10	..	1	..	..	3	1	..	..	5	..
Vyshya	• • • •	9	..	..	..	..	4	5	..	..	..	..
Koraga	• • • •	9	..	..	..	..	..	1	..	..	8	..
Achari	• • • •	8	..	..	..	..	5	2	..	..	1	..
Parivaradavaru	• •	7	..	..	..	..	6	1	..	..	..	..
Namadhari Naik	• •	5	..	..	..	..	4	1	..	..	..	..
Konkan Marata	• •	5	..	..	..	..	1	4	..	..	..	..
Vodda	• • • •	5	..	..	..	..	..	..	..	..	5	..
Thelagar	• • •	5	..	..	..	..	2	..	..	..	3	..
Padmasale	• • •	5	..	..	..	..	2	1	..	..	2	..
Nadavar	• • • •	4	..	..	..	..	3	1	..	..	..	..
Kumbara	• • •	3	..	..	..	..	1	..	..	..	2	..
Bhandari	• • •	3	..	..	..	..	1	2	..	..	..	..
Viswakarma	• • •	3	..	..	..	..	2	1	..	..	..	..
Cheluvadi	• • •	2	..	..	..	..	..	..	..	..	2	..
Kshowrika	• • •	2	..	..	..	..	1	1	..	..	..	..
Madivala	• • •	2	..	..	..	..	1	..	..	..	1	..
Gudigara	• • •	2	..	..	..	..	2	..	..	..	..	..
Karive	• • • •	2	..	..	..	..	1	1	..	..	..	..
Komarpanth	• • •	2	..	..	..	..	1	1	..	..	..	..
Kshatriya	• • •	2	..	..	..	..	1	1	..	..	..	..
Bandi	• • • •	1	..	..	..	..	..	1	..	..	..	..
Padathi	• • • •	1	..	..	..	..	..	1	..	..	..	..

TABLE 13—Contd.

	1	2	3	4	5	6	7	8	9	10	11	12
HINDU—Talal	..	1	..	..	..	..	..	..	..	..	..	..
Devli	..	1	..	..	..	..	1	..	..	..	..	..
Ediga	..	1	..	..	..	..	1	..	..	..	..	..
Beda	..	1	..	..	..	..	..	1	..	..	..	..
Vishnudharma	..	1	..	..	..	..	..	1	..	..	..	..
Ager	..	1	..	..	..	..	1	..	..	..	..	..
Chamagar	..	1	..	..	..	..	..	..	..	..	1	..
Bhangi	..	1	..	..	..	..	..	1	..	..	..	..
Bovi	..	1	..	..	..	..	..	..	..	..	1	..
MUSLIM	..	100	..	..	..	..	10	33	..	..	57	..
CHRISTIAN	..	3	..	..	..	..	1	1	..	..	1	..
JAIN	..	9	..	..	..	..	6	3	..	..	..	..
Total	..	533	..	2	..	..	170	167	1	..	193	..

Hhs.=Households. C. T.=Country Tiles. M. T.=Mangalore Tiles.

