



# CENSUS OF INDIA 1961

VOLUME XI

## MYSORE

PART VI

### VILLAGE SURVEY MONOGRAPHS

No. 29 GORUR VILLAGE

Hassan Taluk, Hassan District

*Editor :*

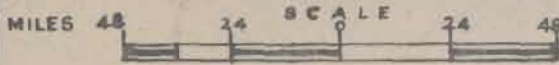
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1974

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# MAP OF MYSORE

(Showing Villages selected for Socio-Economic Survey)



MAHARASHTRA STATE

ANDHRA PRADESH

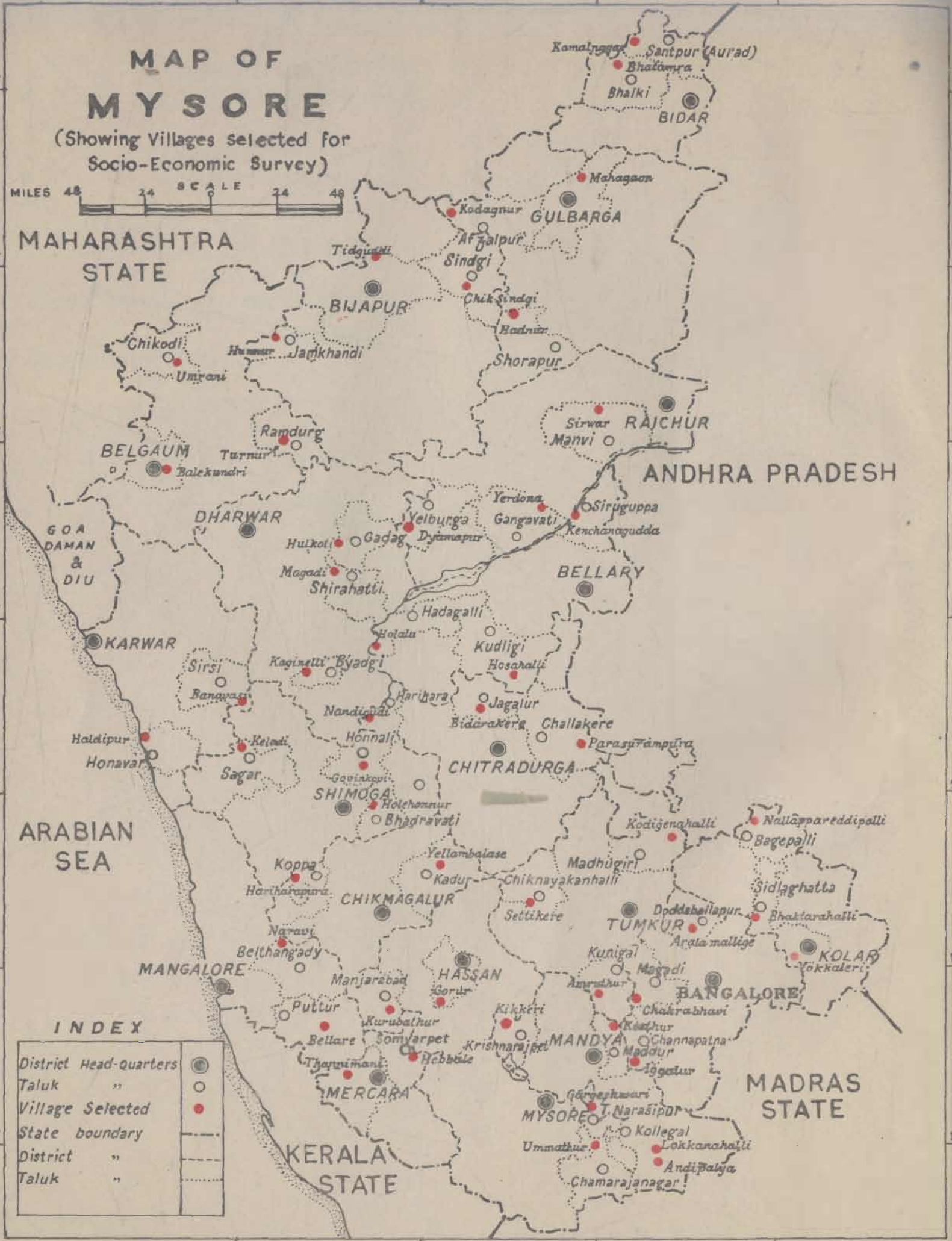
ARABIAN SEA

MADRAS STATE

KERALA STATE

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Taluk	○
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State boundary	---
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## FOREWORD

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

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

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

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

- a. At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, *e.g.*, fishermen, forest workers, jham cultivators, potters, weavers, salt-makers, quarry workers, *etc.* A village should have a minimum population of 400, the optimum being between 500 and 700.
- b. At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400. The optimum being between 500 and 700.
- c. The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extramural 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 stage 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 foot-wear; 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 immovable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel' to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance, of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself 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 again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

NEW DELHI,  
July 30, 1964.

ASOK MITRA  
REGISTRAR GENERAL, INDIA.

## PREFACE

The selection of villages in every State for Socio-Economic Survey and preparation of monograph on those villages is a part of the general plan to continue the Census tradition of making special surveys of various kinds. These special surveys are intended to present not merely statistical data meant to interpret the life of the people but also a vivid picture of the manners and habits of the people in their every-day life. Fifty one villages were selected in this State for Socio-Economic study and the selection was made in such a way that not only all the Districts in the State were represented but also the different agro-physical regions of the State mentioned by Dr. Learmonth, so that all the fifty one monographs might together provide a cross-section of the life of the people of this State which would provide an interesting supplement to the data given in the Table Volumes.

Out of these fifty-one villages selected in this State, Gorur in Hassan District is located at the meeting place of the Malnad and Maidan regions and partakes of the characteristics of both these regions. This is a progressive village and has several urban facilities and conveniences in it, in addition to a flourishing agriculture side by side with a few crafts. The economic condition of the people is therefore satisfactory and along with this, there is also communal harmony in the village. Add to these the religious, cultural and literary traditions of this place—all of which are on the high side—and it would be no exaggeration to say that this village is easily a model village in this part of the country. This general idea will be found illustrated in the body of the report, in all its aspects.

This village had been surveyed in 1941 and the idea in selecting this village again for study has been to gauge the progress of this village during two decades. Information on this aspect of the question will be found in the last Chapter of the report.

It is suggested in the body of the report that the starting of many cottage industries is necessary in order to afford scope for work for the agricultural workers in this village who are mostly under-employed to supplement their earning. This is a suggestion for our planners and other authorities concerned, who are charged with the business of finding ways and means of improving the country's economy.

**K. BALASUBRAMANYAM**  
*Superintendent of Census Operations*  
*in Mysore, Bangalore.*



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5. An elderly Sri Vaishnava gentleman.  
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Brahmin Community in the village



6. An elderly Sri Vaishnava lady





9. ( Shiva commanded Sati to become a river for the benefit of humanity )  
Irrigation Channel.



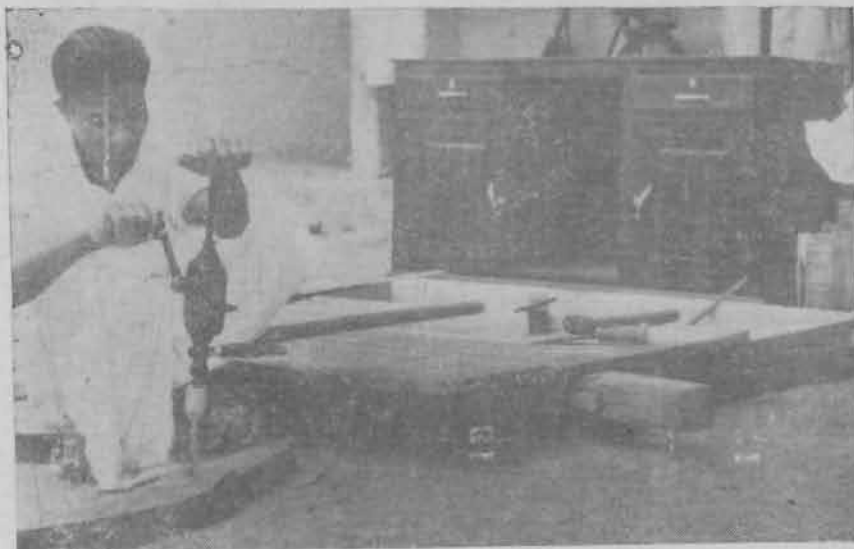
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11. Adi Karnataka Women.



12. The Vedanta Sabha at Gorur.



13. The Village Carpenter.



14. A Village blacksmith at work





15. The street which is at right angles to the three main streets of the village. Note the public tap and electrical pole on the either side of the regular row of houses.

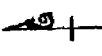


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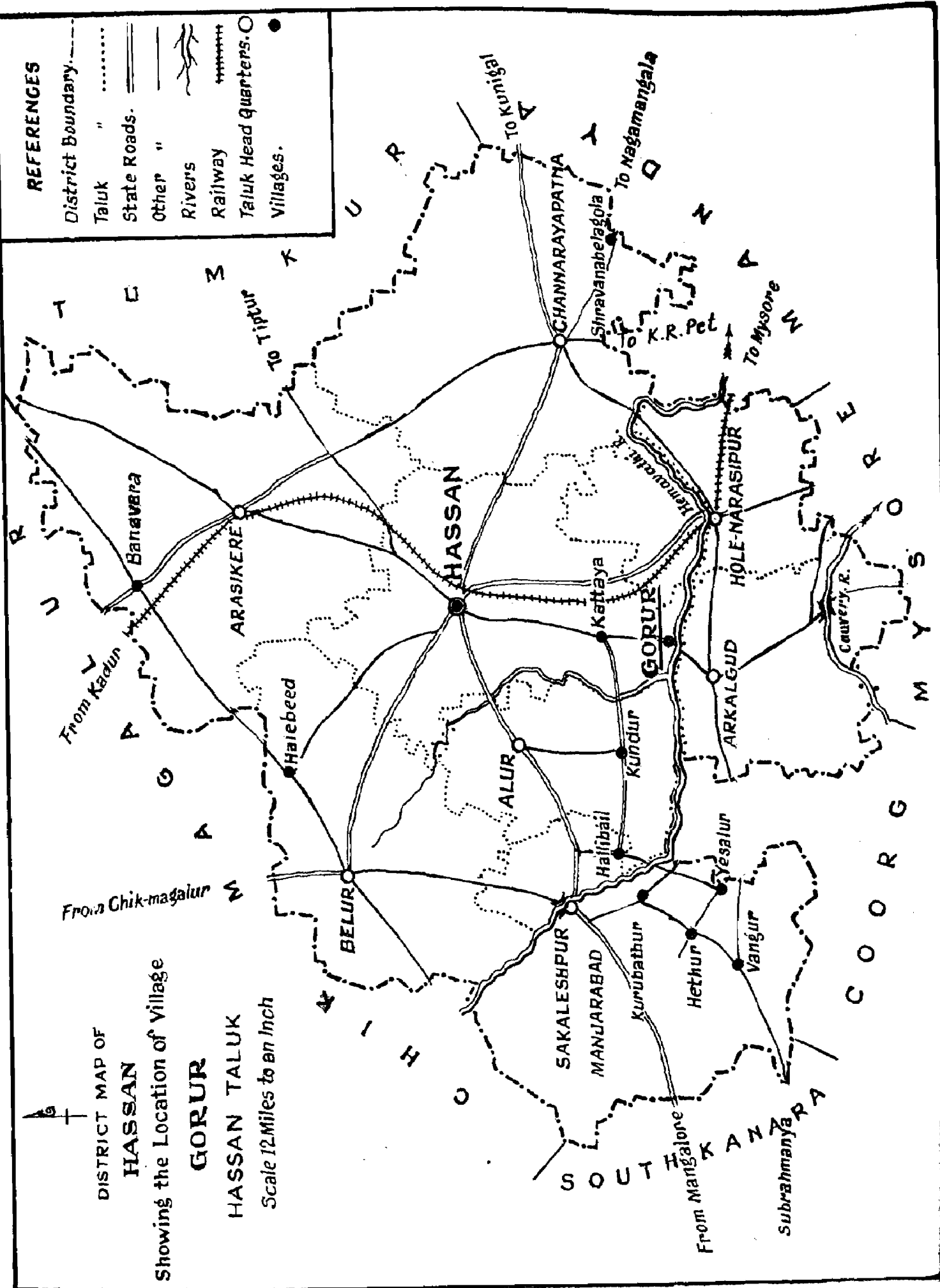




DISTRICT MAP OF  
**HASSAN**  
 Showing the Location of Village  
**GORUR**  
 HASSAN TALUK  
 Scale 12 Miles to an Inch

**REFERENCES**

District Boundary.	-----
Taluk "	.....
State Roads.	====
Other "	----
Rivers	~~~~~
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Taluk Head quarters.	○
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## CHAPTER I

### THE VILLAGE

#### The Setting

Gorur is fourteen miles away from Hassan, the district head-quarters. It is situated near the eastern end of the Malnad region, away from the western Ghats with the "gigantic mountains raising their towering crests in every fantastic form of peak". Though the village belongs to the Semi Malnad region it is a little away from Malnad proper like Manjarabad, Mudigere and Koppa where "the woods occasionally bear the impress of human art by the trees having been thinned to let sunshine to coffee and cardamom cultivation below". In fact Gorur is so close to the threshold of the vast paddy and millet growing Maidan region to the east that it partakes quite a few of the characteristics of both the Malnad and the Maidan regions. Its climate, for example, slightly resembles that of the Malnad, but its vegetation is that of the Maidan.

Any one proceeding from Hassan to Gorur has to travel by an undulating and serpentine road (a good metalled road) with stately trees on both sides of this road and also small mounds and ravines on either side—the zig-zag road, the tall trees, the bush-covered mounds and ravines combining to produce a welcome sight to the onlooker by their natural scenic beauty.

#### The distant view

The passenger bus to Gorur stops at a point on the Hassan - Arkalgud road near Gorur where there is a name board of the village. The visitor to the village getting down at this spot has to traverse about a furlong eastwards to reach the village proper, consisting of the rows of inhabited houses. Standing near that name board and facing the village, one sees a bridge (Krishnarajendra Bridge) on the right; below this bridge flows the Hemavathi River. Before reaching the river one has to cross the Changaravalli channel which proceeds first towards the South and then towards the East of the village. Beyond this Channel to the right one sees green fields; further on there is the river Hemavathi flowing smoothly on, with a grove of tall trees near its bank, a lonely *Mantap* at one point facing the river, a water-house at a little distance away and a temple on the bank of the river, and near the village. All these can be seen to the right from the spot where the name board of village stands.

#### Entrance to the Village

Proceeding towards the village one sees on the left, first Inspection Bungalow, then a Dispensary with a maternity ward attached to it, a middle school, a reading room, a small temple, a defunct soap manufactory and then another temple near it; away at a distance on the left there is the open space where the weekly shandy is held every Saturday. A little further away in this open space stands the local high school. On the right one sees a Veterinary Hospital, a godown, a Co-operative Credit Society, and the local Vedanta Sabha.

#### Rural-Urban atmosphere

The entrance to the village being thus dotted with hospitals, fields, schools, reading room, temples, Co-operative Society and a Vedanta Sabha, the village bears a rur-urban atmosphere. The street lights and the taps on the roadside deepen the impression that Gorur is an urbanised village commanding several modern facilities.

#### Serene Beauty

One is also impressed by the serene beauty of the village, especially after crossing the few main roads and reaching the river bank, passing by a small causeway below which the channel appears again and flows on round the backyard of the village. The river is just about a furlong away from this channel. This river, Hemavathi, has its origin near Mudigere in Chickmagalur district. After passing through a part of that district, it flows for the most part in Hassan district and then enters Mandya district where it runs into the Krishnarajasagar Reservoir which impounds the waters of Hemavathi, Cauvery and Lakshmana Tirtha. It is also called "Yanne Hole". The bank of this river near Gorur is a beauty spot, what with the serenity of the Yoga Narasimha Temple, the ancient grove of trees by its side, and the pervading stillness of the place. The visitor stands on this spot and casts a glance at the temple, the river and the scenery beyond unto the distant horizon and feels that this meeting place of the Malnad and Maidan has a peculiar beauty, all its own.

## Two Legends

i) There is a legend current among the people concerning the origin of the river Hemavathi. Once Daksha Brahma performed a *Yaga* and he did not invite his daughter Sati Devi for this *Yaga*. Still Sati desired to attend the function. She went over to the spot where the *Yaga* was in progress, despite her husband's advice to the contrary. There, Sati felt insulted at the slighting words used by her father regarding her husband and fell into the sacrificial fire. As she was burnt, her body attained the colour of gold. She took her next birth as the daughter of 'HIMAVAT' and came to be known as *Hemavathi*. She performed penance with the object of marrying Shiva and none else. Shiva commanded her to become a river for the benefit of humanity.

(ii) Another legend relates to the village itself. According to this, the place got its original name *Gokarn-puri* by the fact that a sage named Gokarnarishi performed a penance at this spot. This name, it is said, has changed to Gorur in the course of centuries. This legend is elaborated in the thirtyfirst chapter of *Archa-vataravilasa*, a book by a local writer. In it, there is reference not only to the penance of Gokarna Rishi, but also to the renovation and improvement of this village by two Shri Vaishnava brothers, who had come there from the farther south. They rehabilitated the village with the help of one Krishnappa Naik, Palegar of Igur. As the book in which these legends occur namely "Archavataara Vilasa" was published in 1884, it can be safely concluded that these legends were stock-in-trade with the local people even towards the end of the nineteenth century.

### Reasons for the selection of this village for Socio-Economic Survey .

However it is not because of its beauty or antiquity that the village was selected for study. Its natural charm, nostalgic with its mixture of field and temple, river and channel, no doubt makes it linger in the visitor's memory long after he has left it. But more opposite to our present purpose is the fact that Gorur affords a model for the study of the Socio Economic growth of a rural community. The facilities that exist here for channel irrigation, the several crafts pursued by the local people and the modern institutions for civilised life that have sprung up in this village make its Socio-Economic structure worth a close and careful study. Protagonists of rural uplift may find in this village an interesting model for dissection and examination.

## Physical Features

The village is at a distance of a furlong from the high road belonging to the public works department. There are 257 houses, of which six are terraced and 34 have Mangalore tiled roofing. The walls are mostly of mud.

It is on a plane surface and has no hamlets attached to it, though it is the centre of activity for several surrounding villages like Mallenahalli and Kotekora. The houses are spread uniformly. The condition of the roads is very satisfactory. The length of metalled roads in the village is about 300 yards and that of the non-metalled roads is 200 yards. The area of the village is 1.49 Square miles or 954.8 acres, made up of about 54 acres of uncultivable land about 290 acres of land put to non-agricultural uses (about seven acres of land having miscellaneous trees and groves and 112 acres of permanent pasture) leaving about 493 acres of net sown area. There is no forest nearby though there are about a hundred shade-bearing trees, both within and roundabout the village.

There is a rain-gauge at Kattaya, the hobli headquarters, which is four miles away and the average annual rainfall is about 35 inches. The residents of the village say that quantity of rainfall has decreased since some years and this decrease is ascribed to the felling down of trees in the Malnad and due to want of proper afforestation measures being taken. There are two tanks the *Ullikatte* and the *Holageri Kere*. The soil is slightly black, and loamy when it is wet.

## Important Institutions

(i) EDUCATIONAL INSTITUTIONS : There are 6 educational institutions (3 Primary Schools, 1 Middle School, 1 High School and 1 Sanskrit Patasala).

(ii) TEMPLES : There are five temples (Yoga Narasimha, Kailasaeswara, Paravasudeva, Anjaneya and Mariamma temples) and one Mosque. There is also the Vedanta Sabha.

(iii) OTHER INSTITUTIONS : Further, there are 3 Co-operative Societies (The Credit Co-operative Society, the Khadi and Gramodyog Co-operative Society and the Leather Industries Co-operative Society), a reading room, a Dispensary with a maternity ward attached to it, a Veterinary Hospital, the Post Office and Bus Stand. Besides, there are also a Soap Manufactory unit which is defunct for the time being but is stated to begin work again a bone meal extractor and local oil-presses, smithies, and carpentry workshops.

### Administrative Features

(i) The village is included in a Development Block which was formed in April 1961. The block headquarters is at Hassan and the headquarters of the village level worker is at Udavere, a neighbouring village.

(ii) The Panchayat of this village has jurisdiction over the near by village of Mallenahalli also. There are 13 members in this Panchayat of whom 12 are from this village and the elected Chairman too belongs to this village. The annual expenditure of the Panchayat is about Rs. 22,000/-.

### Economic Life

Most of the people are agriculturists and a few of them have kept petty shops to obtain some extra earning to supplement their meagre resources. There are 13 shops of this kind. Though agriculture is the main occupation of the people, a few crafts like carpentry, oil ghanies and smithies have also been established in this village. As a result of the existence, side by side, of agriculture and these rural crafts the economy is a balanced one and the existence of the crafts has, to a large extent, mitigated the pressure on land. The land is fertile; the fields near the village get water from the channel from 10th June to 10th January. As a result of all these circumstances, the people, both the land owners who cultivate their lands, the agricultural labourers and the artisans are to a large extent, self sufficient.

The nearest wholesale market is at Hassan. Annually about 1,000 *pallas* of grain produced in this village are sold in this wholesale market. A weekly shandy is held in the village on Saturdays, as also an annual cattle show. There is a Co-operative Store in the village and the approximate annual turnover in this store is worth Rs. 30,000. There are also the three Co-operative Societies referred to above, details regarding which will be given in chapter IV.

### Electricity

The village is supplied with electricity since 1954. There are 52 street lights and 78 private connections for lighting, 3 connections for a Huller, a flour mill and a Rice Mill. Power is also supplied to the National Water Supply Scheme.

### Water Supply

Water supply through taps was given in December 1958. The number of public taps is 18 and the number

of private connections 22. People also use water from the channel and the river, as well as from wells. There are in all 43 drinking water wells in the village of which 5 are public wells. Two of these public wells are in the Adikarnataka Colony.

### Sanitation

Forty houses have their own latrines. The disposal of night soil is made through flushouts and soakpits. People of this village use the open space around the village as open air latrines and night soil is not used as manure.

### Social

There are people belonging to the Brahmin, Gangadikar, Vokkaligars, Adikarnataka, Devanga, Idiga, Bestha, Muslim and other communities living in this village. But it is noteworthy that there is communal harmony in this village and but for individual rivalries including occasional drunken brawls, there is no serious disturbing element in the social equilibrium. Landlord-tenant bickerings and employer—employee prejudices are not seen in any pronounced degree. People call neighbours by familiar nicknames and the general attitude towards neighbours and other inhabitants of the village is one of friendliness. Above all, the Harijans, who go by the name of Adikarnatakas here, have always been treated with proper consideration. The Harijan colony is little away from the rest of the village, but the Harijans move about in this village freely and without any hard and fast restrictions as to their movements. The caste Hindus can visit the Harijan colony easily. On important festive occasions like the carfestival and cattle show as also on weekly shandy days the Harijans move about more freely than in many other places.

### Cultural

Gerur has always held an honoured place in the State for its high level of culture. There are many learned persons here and this has been the home of writers and scholars for a long time past. The Vedanta Sabha propagates culture and Sanskrit learning. The temples lend an atmosphere of sanctity to the place. There is no Church here and this may be because the proselyting activities of the Christian missionaries who mostly used to convert the Harijans did not get encouragement and scope as the Harijans were treated well in this village and had no reason to change their faith.

### General

Two points strike a visitor who closely moves among the most important section of the population here, namely, the land owners firstly, the anxiety felt by some of them regarding the possible consequences of the proposed land reforms which come into effect from 1st March 1965, and secondly their consciousness of the high cultural standards and traditions of their village. In regard to the first of these, it must be admitted that there are also a few of them who are indifferent towards these reforms and are not apprehensive of losing their lands as they cultivate their lands themselves. But certain others among them are a bit critical of these reforms and believe that these reforms would prove a handicap in cases where the owner-cultivator may fall ill for a long time or in case of his death leaving minor heirs or in case he wishes to go away from his lands temporarily for a long period. In such cases it is feared the owner cultivator or his dependents may lose their lands though they had been self-cultivators since a long time past. There is of course no anxiety among the landlords here regarding the ceiling on holdings, as few of them have lands larger than the ceiling fixed. A few other landlords also express the view that Government are working at cross purposes: on the one hand, they work for fragmentations of holding in so far as they

prescribe that land should go to the tiller and in so far as they place a ceiling on the area of ownership of lands while on the other hand they are also propagating co-operative farming and the use of tractors and big machinery which cannot be conveniently used, if they can be used at all, on the fragmented holdings, unless the cultivators of several of these fragments work unitedly with similar purposes and use these machinery in co-operative effort. No such trend is any where in evidence and there is a general unesay feeling in the minds of some of the cultivators and owners, and it is felt the present policy is not fully calculated to improve food production which has the first priority in the context of the conditions prevailing in the country.

As already said a feeling is also perceptible among the people in this village that their village is a progressive one and has a tradition to keep preserve. Quite a few of them seem to be aware of their responsibility towards preserving this tradition. That is why there is a general absence of group rivalries. The willingness of people of all communities to join together on festive and other important occasions (like the annual car festival and cattle show) is the direct out come of this high level of civic sense. Put briefly, Gorur is a model village and an example for other places which are not so progressive.

## CHAPTER II

### PEOPLE AND THEIR MATERIAL CULTURE

#### Ethnic Composition

POPULATION : The population of the village according to Census enumeration in 1961 is 1,642, while at the time of socio-economic survey in 1963 the population was 1,507. The shortfall is due to emigration of persons in search of employment in spheres other than agriculture, the emigration of some others on getting Government appointments elsewhere, and the departure from this village of some students of neighbouring villages who completed the courses of education available here.

A comparison of the number of households of different communities as they stood in 1941 and 1961 shows that the number of Brahmin households has increased by 9 and the number of Vokkaliga households has increased by 22. The number of Devanga households has remained almost steady, as their number in 1941 was 12 and their number in 1961 was 14. The Adikarnataka and Muslim households have become doubled in strength, while the communities grouped under 'others' have also considerably increased in the number of their households, which was 29 in 1941 and 61 in 1961. The Adikarnataka, Muslim and 'others' households which are not, broadly speaking, land-owning communities have increased in their numbers obviously because several households of these communities have come and settled in this village with a view to find out employment in the agricultural field, mostly as agricultural labourers.

#### Village proper

MAIN STREETS : There are three main streets in the village running parallel to each other, and more or less lying east to west. At the northern end there is a cluster of houses near the first of these streets. Another street lies at right angles to the three parallel streets. These together form the village proper, as distinct from a few lanes by their side. All these main streets are very regular and there are no houses protruding into the streets. Of the three main parallel streets, the Brahmins for the most part live in the first and second streets while the other communities live in the extreme wings. Most of the Brahmins here are Iyengars or the followers of Shri Ramanuja. The total number of the Brahmin households is 61, of which the households of Iyengars are 45.

#### The Adikarnataka Colony

The Adikarnataka (Harijan) colony is about two furlongs away beyond a few fields and this colony too has regular streets. The Harijan households number 80 that is nearly 26% of the total number of households in the village. A brief account of the social customs of the three main communities in the village namely the Brahmins, Gangadikaras and Adikarnatakas is given below :

#### BRAHMINS

##### Naming Ceremony

Among the Brahmins, a new-born child is given its name on the 11th day after its birth when it is put to cradle. This ceremony is celebrated with great éclat and enthusiasm.

##### Tonsorial Ceremony

In the case of a male child the tonsorial ceremony is held when the child's age is an odd number of years.

##### Upanayanam

The next important religious ceremony in the life-cycle of a Brahmin is 'Upanayanam.' In fact this ceremony is deemed to confer Brahminhood on a person. According to ancient usage this should be held when a boy is as young as eight or ten years old; but now a days this ceremony does not take place at that early age. Anyhow this is an obligatory religious function and cannot be missed. A boy who has undergone this religious initiation thereafter wears the sacred thread which he is invested with for the first time at this ceremony. The ceremony is usually performed with as much enthusiasm as a marriage and it is even termed sometimes as 'Thread Marriage' (*Punal Kalyanam*). The ceremony begins with getting the boy shaved by a barber in a prescribed manner. The boy is then bathed and he is seated in front of the sacred fire. He is made to perform certain oblations during which Vedic *mantras* are recited. He is made to wear yellow robes and go round the sacred fire holding a small branch of a peepul tree and chanting some *mantras*. After this he is seated near the *Guru*—often the father officiating as the *Guru* for this purpose and vouchsafed

*Brahmopadesam* the most important part of which is a specially efficacious and sacred *Mantra* namely the *Gayathri*. Once a year a new sacred thread is worn removing the old, in a prescribed manner on the day of *Avani Avittam*.

### Inheritance and Adoption

The Brahmins are governed by the Hindu Law of Inheritance. A person who has no issues may adopt a boy, who will become his successor.

### Marriage

The marriage customs of the Brahmins are different in several respects from those of the other castes. Their marriage is held usually at the bride's residence, after negotiations relating to fixing up of the date of the marriage and other particulars are finalised. Quite often a dowry has to be paid to the bridegroom, its quantum depending on his social status and attainments. The marriage ceremonies of the Brahmins commence with the mock 'pilgrimage' of the bridegroom, on which he sets out in a duly ceremonial manner to the accompaniment of pipes and drums and from which he is 'dissuaded' by his future father-in-law and brought to the marriage pandal - all these proceedings followed up in a prescribed manner. Yellow coloured threads are then tied around the wrists of the bride and the groom. A detailed religious ceremony, accompanied by chanting of *Mantras*, is gone through with scrupulous care regarding the correctness of every detail. This is followed by a formalised proclamation (*Maha Sankalpa*) of the *Gothras* and the names of parents of the bridal pair and their own names. The parents of the bride pour milk into the united hands of the bride and bridegroom. Then follows the *Mangalyadharana* (*Thali* tying) ceremony. Among Brahmins the *Thali* is tied by the groom amidst the chanting of vedic verses around the bride's neck, the bride being seated on her father's lap. The invitees bless the couple by throwing yellow coloured rice over them. Certain oblations are performed in the sacred fire; the groom then takes the right foot of the bride and makes her touch a grinding stone three times. Thereafter the bride witnesses the *Arundhathi* star, an emblem of chastity. After these ceremonies, the bridal pair pace seven steps before the sacred fire - a procedure called *Sapta Padi* which finalises the marriage in a technical sense. The consummation of the marriage is celebrated on a separate day, when the couple are presented with traditional gifts by the bride's parents.

### Puberty Rites

Among Brahmins, girls attaining puberty are kept separate for three days and the occasion is marked by

the presentation of *Til* balls mixed with sugar or jaggery to the closest relatives. However, this custom is still in vogue only among the orthodox, the others being indifferent in observing it.

### Death Ceremonies

The Brahmins cremate the dead, but they bury children who die before they grow teeth. Often infants dying below three years of age as also persons dying of diseases like small-pox and cholera are also buried. Immediately after death, the body is washed and certain religious marks are made on the forehead of the corpse. Some purificatory ceremonies are also performed. The members of the bereaved family go round the corpse thrice before it is placed on the bier. Then they put some rice into the mouth of the corpse. At the burning ground rice and ghee are thrown over the corpse before the pyre is lit by the eldest son of the deceased. The eldest son also goes round the pyre three times with a new pot filled with water and breaks it on the headside of the corpse.

For ten days after the death of a person the closest relations are said to have "pollution". The eldest son of the deceased has to perform oblations daily for these ten days to a stone set upto represent the soul of the deceased. Utmost importance is attached to the performance of death ceremonies and failure to perform them result in social obloquy. After the death ceremonies are over, the purificatory ceremonies are performed and as a part of this programme a dinner is given to the close relatives of the deceased.

### GANGADIKARAS

Fifty seven households of Gangadikara Vokkaligas are found in this village and there are also a few other Vokkaligas whose customs are mostly similar to those of the Gangadikaras, though the Gangadikaras do not intermarry with the other groups. The headman of this caste is known as "Gauda".

'Gangadikara' is a contraction of 'Gangavadikara,' from which it is surmised that they originally came from the country ruled by Ganga Kings, a dynasty which flourished in the 10th century A. D. Their mother-tongue is Kannada.

### Occupations

They are mostly agriculturists, though some have taken to other walks of life such as Government Service.



### Food Habits

They eat the flesh of sheep, goats and fowls. They do not eat beef and some aschew pork. Some of them are teetotallers, but others drink liquor. They eat in the houses of Brahmins and Lingayats. Gangadikaras and Kurubas (shepherds) eat in one another's houses.

### Inheritance and Adoption

They follow the Hindu Law of Inheritance. Adoption is allowed and practised. For a boy to be adopted, it is obligatory that he must not only belong to the same sub-division but must also be of the same *Gotra*. An exception is made in the case of a sister's son or a daughter's son. A brother's son is deemed to be the most proper person to be adopted. In this case the boy may be of any age and may even be a married son.

### Marriage Customs

A woman may marry at any age. The prohibited degrees for a marriage are those common among the other castes. Where two families are allied by marriage to a third, intermarriage between them is taboo. Two sisters may be married by either one man or two brothers, the younger marrying the younger, the elder the elder brother. Exchange of daughters is allowed, but is not common.

The procedure followed in fixing up a marriage alliance is simple. The father of the boy who is to be married has to approach the would-be bride's parents and has to pay six rupees as part of the bride-price. Astrologers are consulted to find out the compatibility of the natal stars of the bride and bridegroom. If the parties come to an agreement regarding the celebration of the marriage two letters fixing the day of marriage are written and exchanged between the fathers of the boy and the girl. Then some married women present new clothes to the girl whose marriage is so fixed.

Marriage generally takes place in the bridegroom's house. Certain preliminary ceremonies like putting up a pandal, bringing *Ariveni* water and setting up the milk-post are first attended to.

On the morning of the marriage day, the pair undergo the nail-paring ceremony separately. They bathe in *Maleniru*. The bridegroom is given new clothes, donnes a *Bhashinga* on his turban or cap, and is conducted under a canopy to a temple. After certain rites are performed there, the bridegroom returns

from the temple with the things to be presented to the bride in a basket or box. He is led to the marriage seat. The girl is then brought by her maternal uncle who makes her put gingelly (til) and cumin seeds on the boy's head. The boy repeats this and then the ceremonies of '*Dhare*' *Kankana* tying and *Thali* tying take place in the usual way. The couple are then led, holding each other by the hand, round the milk-post, and are asked to see the Sun, the Moon and the *Arundhati* star. The Brahman priest announces that the marriage is complete. Thereafter the same day certain social customs are observed both in the morning and in the evening with a view to keep the people assembled in a lighter vein. Both on that day and on the next day the couple are made to eat together out of a common plate and in the evening they are taken in procession to a temple where the *Bhashingas* and *Kankanas* they had worn are removed. The water in the *Ariveni* pots is thrown on a *Bilva* tree. After offering *Puja* to God, the party return home. The next two days are spent in a visit to and return from the bride's house.

### Bride Price

The amount of bride-price varies between twenty and thirty-five rupees. Out of this, a small sum, one or two rupees, is returned under a pretext that there should not be an outright sale of the girl. The custom of paying the price has undergone much change and while in some places exorbitant prices are paid for the girls, in other places no money is demanded and the customary *Tera* is used for buying some jewel for the girl.

### Puberty Rites

When a girl attains puberty, she is considered impure for three days when she is kept outside the house in a shed of green leaves put up by the maternal uncle. After the bath, a feast called *Osage* is celebrated by the girl's relations for eight or ten days. If she is already married, rice, butter, jaggery and other things necessary for a day's *Osage* are sent by the husband's family and if unmarried, the maternal uncle has to do her this honour.

### Pregnancy and Confinement

Among Gangadikaras a pregnant woman is taken for the first delivery to her father's house either in the fifth or in the seventh month. There, on an auspicious day, the ceremony known as *Basaru Osage* is performed. The husband is invited for this occasion

which is observed with éclat and is marked by a dinner to friends and relations.

After delivery, the woman is confined in a room into which the midwife alone is admitted. The woman is considered impure for ten days, and the husband also remains in pollution during the period.

#### Purificatory ceremonies relating to a pregnancy and confinement

On the eleventh day, the woman is dressed in white clothes and is presented with turmeric and *Kumkum* by elderly ladies who come to see the mother and child. The woman and the child are seated on a hole dug in the front yard of the house and are bathed in warm water. The house is whitewashed; a purificatory ceremony is performed; and earthen vessels so far used are all thrown away and fresh ones are got. In some families, the name-giving ceremony is held as among other castes. An elderly woman performs *Puja* to the cradle by burning frankincense before it and the child is put into it and rocked. They have no names peculiar to the caste and give names of the usual deities. They have the belief that an evil fate can be obviated by naming children after trivial objects.

#### Widow Remarriage

Widow remarriage is permitted and is commonly practised but a widow may not marry her deceased husband's brother. A widow may marry any number of times but she rarely does so a third time. A bachelor may not marry a widow. Widow remarriage is a simple ceremony and lasts but one day, except in some places where it is prolonged for three days. The bride price is half of that for a regular marriage and is handed over to the heirs of her previous husband. A remarried woman is not allowed to enter a marriage pandal and if she survives her second husband, she is not eligible to perform his funeral rites.

#### Divorce and Dedication of girls to temples

Divorce is fairly easy; the woman is made to return her jewels and *Thali* at a caste panchayat. The divorced woman may be married to her paramour. If a girl is discovered to be pregnant before marriage, her lover is made to marry her in *Koodike* form. The practice of dedicating girls to temples is not in vogue in this caste.

#### Rites relating to Death

The Gangadikaras bury their dead, but if the deceased when alive, had expressed a desire that his body should be cremated, this may be done and the

ashes are thrown into water. The custom of disposing of the dead bodies by *Kallu-seve*, that is, by heaping stones over it, is also prevalent. The *Mullu* section of the caste observe the third and the eleventh day ceremonies as in other castes and get rid of the pollution, but the *Dasa* section perform ceremonies peculiar to them on the fifth and the eleventh days, when they worship a *Chakra* with the assistance of a *Sathani*. The Gangadikaras observe pollution for ten days for adults, but for the death of infants and a daughter's son, they have only to take a purificatory bath.

They do not perform any anniversary *Sraddhas* for individuals. But on the Mahalaya Amavasya day, a *Kalasa* is set up in the name of all the ancestors and water libations are offered. They call in a Brahman priest to help in this and present him with some money and other presents.

#### Worship

Gangadikaras worship both Siva and Vishnu. They have also family deities to whom they show special reverence. They worship several minor Gods and goddesses such as Munisvara Maramma and Durgamma.

#### Other Customs

Gangadikaras are rated high in the scale of castes. They employ Brahmans to conduct their marriages and other auspicious ceremonies; but for conducting funerals, they employ their own priests, the service Brahmans being required only to purify the house by *Punyakarachana*.

The Gangadikaras do not admit outsiders into their caste; but if a Gangadikaras man has a concubine in any caste recognised as high such as a Lingayat, she may be taken into the caste and married to her paramour according to the custom of *Koodike*.

#### ADIKARNATAKAS

People of this community were formerly called *Holeyas*. Now they prefer to call themselves Adikarnatakas. The name of *Holeya* is also in vogue.

There are 80 *Holeya* households in this village. The term "*Holeya*" may be a derivative of *Hola* (a field) or *Hole* meaning unclean. Men of this caste are sometimes styled by their official designation as Chalavadi who is a convener of the meeting of the eighteen *Phana* party carrying a brass cup and chains insignia; and as Kulavadi who is, one who calls the villagers before the

patel and the revenue officers generally. As in most places, these offices are held by them, the names are used to denote the caste generally. The members use among themselves the term *Balagai*, as they are classed among the eighteen castes that are supposed to form the righthand section of the community in Dravida regions, as against the nine castes of the left-hand division.

There is a story crediting them with some sort of relationship with Agasus or washermen; and there is another story ascribing to them some relationship with Brahmins in as much as Arundhati, wife of Vasistha the paragon of chaste women for all time—is said to have been a damsel of Holeyas origin.

These stories may at best be rated as the products of the whimsical fancy of those who wanted to attach some importance to a caste generally considered as low.

### DEVARAGUDDAS

Those who perform the worship of the Gods of these Holeyas are known as Devaraguddas, a name which is also applied to *Pujaris* of some other castes. Some Holeyas women also dedicate themselves to worshipping their Gods, and such women are known as Devaraguddis.

#### Marriage customs

Among Holeyas, as a rule, an elder sister's daughter or a paternal aunt's or a maternal uncle's daughter is taken in marriage. A younger sister's daughter is not taken ordinarily, but if no wife can be found elsewhere, the objection is over ruled. The practice of two or more sisters marrying persons who are brothers the elder sister marrying the elder brother and the younger sister marrying the younger brother is not recommended, as it is believed that one of the sisters so married fares badly. It is allowable among them to exchange daughters, any man marrying his son to the other's daughter. There are no prohibitions to inter marriage based upon social status, local position, change or differences of occupation or differences based on sub-castes. The wife, as a matter of course, joins the husband's sect. A woman that dedicates herself as Devaraguddi, with the ceremonies of the tying of a wrist-band and the worship of *KALASA*, may not marry.

Adikarnataka girls are married either before or after puberty. If a girl remains unmarried from the absence of suitors, she is married to a tree and dedicated to a shrine. She may then live with any man of the caste without loss of status.

Marriage of infant girls is, as usual, considered a mark of superiority. It is claimed that they have always been partial to it in this caste. Sexual licence before marriage is connived at or tolerated to some extent. If a young woman remains unmarried in her father's house, she may entertain casual visitors, and, if she forms a permanent connection thus, the man may tie a *Thali* to her. The bride price for such a marriage is twelve rupees. The issue of such union is deemed legitimate according to their caste customs, even if it be born before tying the *Thali*.

Monogamous marriage is the rule, as the men are hardly able to maintain more than one wife. Polygamy is however, recognised, but polyandry is unknown. Some days before the marriage, there is an agreement of giving and taking between the parties, symbolising by exchange of betel leaves and arecanuts. This ceremony, which, however, is, not essential, is known as *Vilayasastra* (betel ceremony).

A marriage pandal is erected on 12 posts; of which one in the middle known as *Halu Kamba* or milk post, is a post cut by the maternal uncle of the boy. In the afternoon of the day, they keep apart new clothes, dedicated in the name of the deceased ancestors; in the evening, the bride's party, with the bride, arrive at the village of the bridegroom. They are met at a small distance from the marriage house, and are led to the bridegroom's house. Then the two parties proceed to a river or a well, escorted by a band of musicians. Each party carries four new earthen pots containing a few grains of rice and dhal, betel leaves and nuts. The pots are washed and decorated with the flowers of the arecanut tree, and *Puja* is offered to them. Each party brings one set of pots to the house, and deposits them apart, in a clean place, on three sorts of grains, brought from neighbouring houses and spread on the ground. This is known as the bringing of the 'God' into the house. On the second day, early in the morning the bridegroom gets his head shaved and his nail pared by his maternal uncle. Likewise the bride's nails are also pared by her maternal uncle.

Then follows the ceremony known as *Malanir Sastra* which is a purificatory bath taken separately by the bride and the bridegroom.

The *Thali*, silver bangles, and silver toe-rings and other presents to the bride, if any, are carried by the parties going in procession with the bridegroom, who holds in his hand a dagger wrapped in a red kerchief. After reaching the marriage pandal, the bride and bridegroom stand facing each other. Round the wrist of each is

tied a *Kankana*, made of white and black woollen threads twisted together, to which are attached an iron or copper ring and a piece of turmeric and sometimes soap-nut. The bride and bridegroom present each other with a flower garland. A *Thali* is tied to the neck of the bride by her maternal uncle. Next, married women pour milk on the joined hands of couple, who are then seated side by side, with the hems of their garments tied together. Betel-leaves and nuts are distributed among the assembled. The couple now rise, go round the milk post thrice, and retire into the portion of the house where the earthen vessels have been set up. That evening, the bride and the bridegroom, undergo another *Dhare* (pouring of milk), similar to the one undergone in the morning. This being over, they retire to eat the *Buvva* dinner. All the members of the caste are regaled with a dinner the next day. After the sumptuous dinner, a *Simhasana* is put up with blankets, on which are placed betel leaves and nuts, for distribution to the various functionaries of the caste. The milk post is pulled down after some fowls are killed before it and offered, and the pandal is then removed.

After a girl is married, she is not sent to her husband's house immediately, but continues to live in her father's house until the marriage is consummated.

### Puberty Rites

When a girl comes of age, she is kept aloof in a new shed formed for the purpose with green Lakkali leaves. She remains in the shed for a period of from three to seven days, when she is supposed to be in a state of pollution, which is observed with greater strictness than in several other castes. The washerwoman of the caste supplies her with washed clothes and she may enter the temple or her ordinary dwelling only after a bath on the fifth or the seventh day.

If she is already married, the news of her attaining age is carried by her brother to her husband, who gives him a good entertainment. At the consummation which generally takes place on the sixteenth day of her attaining puberty, the couple are seated on a plank, and married women wave *Arati* before them and mark their foreheads with the blood of a sheep. The ceremony ends with a feast. The next day the girl is taken away by her husband to his house.

### Widow Remarriage

The remarriage of widows is permitted, and takes place in a simple form known as *Sirudike* i. e. the presentation of the Sari. It is not conducted by a priest,

and the bride is valued at half the price of a virgin girl. A widow's children by her first husband belong to the new family, but may not claim any property that her second husband leaves to his sons.

### Adultery and Divorce

Divorce is permitted at the desire of either party for infidelity on the part of the wife, or even without such a ground, if they agree to part, provided she pays a fine to the caste. But if she remarries, she has to give back the jewels presented to her by her first husband and nine rupees of the *Tera* amount and the marriage expenses estimated at fifty rupees. If a husband deserts his wife without cause, he has to pay her a compensation of twenty five rupees. The price of marriage for a divorced bride is six rupees. Though divorce is recognised, the divorced man is not allowed to marry. Adultery is not abhorred. The matter may be settled with ease by payment of a fine to the caste, who use it for drinking liquor.

### Post-natal Ceremonies

In regard to child-birth some elderly man with a reputation for magic gives some oil which is administered to the mother to ensure the safe delivery of the child. Arrack is taken by the mother to allay the pains in the belly after delivery. A *Mantrasani* (literally a witch) or midwife cuts the navel cord and ties it to the cradle to act as a charm. The mother lives for nine days on rice only. Musk and *Gorochanam* are given internally to both the mother and the child.

The name-giving takes place on the tenth day, when the father purifies himself with a shave and the mother is bathed. Among the *Dasa* section, the parents sit down together with the child for the ceremony. The *Guru*, who is a Sathani, brands the child with the symbols of Vishnu, and marks on the forehead of the child a *Tilaka* or a perpendicular white line. If the *Guru* is not available on the tenth day, the ceremony will be observed on the last day of the month. Among some people, children are named during the annual festival of their family deity.

### Inheritance

In the matter of inheritance, Hindu Law, modified by customs, is followed. Sons divide the paternal property equally but the youngest son has the right of selecting his share first, a custom somewhat opposed to the recognised superior status of the eldest, according to orthodox doctrine. A son-in-law who resides with

his father-in-law receives an equal share with his brother in-law. Widows and unmarried daughters are entitled to maintenance.

### Adoption

Adoption is practised by some and brother's sons are preferred for taking in adoption. In no case is a younger brother adopted. Sister's sons and wife's sister's sons are brought up as foster sons, but are not affiliated to the new family and their status for marriage remains exactly as it was before.

### Religion

The followers of Siva revere the Linga at Nanjangud, and Chaudeswari. Their patron deities are Mastamma and Baire Devaru. Their *Gurus* belong to the Lingayat caste. The devotees of Vishnu put on *Nama*. Their *Gurus* are Sathanis, who render help in the funeral ceremonies, and prepare the *Bhashinga* worn at marriages by the bride and bridegroom. The devotees of Vishnu are branded by a *Guru* with a metallic signet with Vaishnava marks.

The caste, as a whole, worships all kinds of gods; the males kill animals in propitiating them, while the females offer only fruits or cooked grains. Maramma, the spirit of epidemic diseases, is propitiated with the killing of fowls or sheep. She is worshipped on Fridays and Tuesdays, with the help of a priest either of their own or of a caste deemed higher. Gangamma is propitiated with the offering of fruits. Females only worship this Goddess who presides over the diseases peculiar to women. Mastamma, Baire Devaru and Manigamma are given only fruits and preparations of rice. Hindamma and Hosakereyamma are blood-thirsty goddesses and require the killing of animals.

As a rule, all Gods are given only *Chokkabhojana* vegetable food, while Goddesses representing the *Sakti* require to be propitiated with the killing of animals. Most of the above-mentioned Goddesses are village deities. Some are worshipped on Tuesday and Fridays only, and some annually on festive days. In honour of the Gods of the last kind, annual *Jatras* are held, at which many people meet together and buffaloes and other animals are killed. The offerings made to the Gods are eaten by this caste. They do not appear to have taken kindly to spirits of trees, animals or springs, though they sometimes locate their recognised Gods under trees.

### Religious Orders

In this caste are to be found a number of religious orders who live by mendicancy. They do not stick to

any one place, but make frequent journeys from one place of pilgrimage to another. They are the *Jogis*, the *Devaraguddas*, the *Bidimanushyas* or the *Nilagararu*. Such section of the caste recognise Chunchangiri Bhaire Devaru as their family God, set apart a man to lead a religious life, into which he must be initiated by a Bairagi.

### Priests

Brahmins are not employed for the conduct of religious and funeral ceremonies. The Adikarnatakas of this village are associated with Brahmins mainly as agricultural labourers on the fields of the Brahmins. The Adikarnatakas elsewhere in the State do not allow Brahmins to enter their colony or quarters. But in this village they approach Brahmins into the Adikarnataka quarters and *vice versa* is not resented to much as, since the time of Shri Ramanuja, the Adikarnatakas have been treated kindly in this place. Sometimes a man of the Lingayat caste or Tirukula Dasa of the Vishnu cult serves as priest.

### Death Rites

The dead are buried, as a rule; but sometimes old people are cremated. The body is laid in the grave with its head turned towards the South. People of the same family observe mourning for ten days for the death of adult married people, and three days for that of more distant relations.

### Funeral Ceremonies

Soon after death, the body is washed and shrouded in a new cloth and marks of ashes or of *Nama* are put on the forehead, and the body is smeared with ashes and sandal paste and decked with flowers. It is then placed on a bier in a sitting posture in the case of Vaishnavas, or in a lying posture with the right flank down in the case of Saivas. Before starting to the burial ground, a rite meant as an exchange of betel leaves takes place between the deceased and the surviving wife. As soon as the bier is lifted, an earthen pot is smashed at the place where it had been placed.

The chief mourner who is the son or other relative nearest to the deceased throws in the first handful of earth, and others follow and fill up the grave. Half a *seer* of rice and four small coins are placed on a cloth over the grave. These are taken by the grave digger for his services. For the spirit of the deceased, they place over the grave some rice, jaggery, and a few coins, which the mendicants, Dasayyas and others accept, after declaring that the deceased has reached the upper

world. The wife of the deceased takes off her bangles and throws them over the grave.

The principal mourner gets shaved, and bathes on the eleventh day. He places new clothes before a new earthen vessel, and breaks cocoanuts in the name of the deceased. The priest who directs the obsequies of the day is a Sathani. Toddy forms an essential accompaniment and those who partake of the liquor are considered to have kept company with the deceased at the feast. A Sathani priest assists in the burial of the dead and is given some presents, including liquor for his services.

#### Admission of other castes

Recruits are purified with certain ceremonies, as shaving the head (for males), branding the tongue with a piece of gold, drinking cow's urine and taking bath with water from sacred vessels. Such persons are made to pass successively through seven huts which are put up and soon burnt down after they have been passed through, symbolical of seven births. They make *Puja* to the *Mudra* of the caste, and then give a dinner at which they have to collect morsels from the guests and partake of food thus collected. Thereafter they are admitted into caste, and no social disabilities are imposed on them. The new men are affiliated to some *Kula* or *Gotra* of the Holeyas.

#### Social Status

Strictly speaking, the Holeyas are not allowed to enter the house of most of the other castes, and have to stand at a distance from them. The dictates of necessity, however, and increasing enlightenment on both sides are now resulting in a tangible relaxation of this rule. There are no social disabilities of any kind in the matter of acquiring and owning property, but Holeyas generally avoid quarters in the neighbourhood of those occupied by the other castes.

Holeyas may not use the village well, and the village barber and washerman do not render services to them. But they have their own barbers and washerman, and are not put to any inconvenience.

#### House Types

**WALLS :** Most of the houses have mud walls. Only 19 houses have brick walls.

**ROOFS :** There are only a few houses with mud roofs or R. C. C. roofs, thatched roofs or straw

or grassroofs. Most of the houses have tiled roofs and, among these the majority of houses use country tiles, and a smaller number of tiled houses have Mangalore tiles adorning them.

#### Accommodation—Number of Rooms

Housing conditions, so far as accommodation in the houses is concerned, are fairly satisfactory. There are 42 households with no regular rooms. The households having one room number 108. Those with two rooms number 97, those with three rooms 31. Households with four rooms, households with five rooms and households with more than five rooms number 16, 3 and 4 respectively. Vacant houses are few and far between and it would be very difficult for a newcomer to get housing accommodation for staying in this village.

#### Furniture

Chairs and tables are the articles of furniture most commonly owned; almost all communities possess these articles. The number of articles of furniture possessed by Harijans (Adikarnataka) is negligible as there is only one table and one chair with the Harijans. Benches and stools are not so much in evidence. Cots are mostly to be found in Brahmin households.

#### Use of consumer Goods

There are twentyseven lanterns, five petromax lights, 35 torch-lights, twelve kerosine stoves, 22 bicycles, 22 radios, 53 watches, 20 wall-clocks and one ironing box in this village. The number of consumer goods used by the people in this village are not too many and good proportion of these articles are possessed by Brahmin households.

#### Material cultural Habits

Mosquito nets and soap for washing clothes and toilet soaps are used mainly by Brahmins in the higher income groups. Sixteen Brahmin households in the income group of Rs. 150 and above have mosquito nets with them while 27 households of the same community in the same income group do not use these. Most of the Brahmin households in the income group of Rs. 150 and above and Rs. 101 to 150 use soap.

It is interesting to note that very few households send their clothes for washing to washerman. Most of their laundering is done by the people themselves and this is obviously because a river and a channel are within easy reach and the people feel it convenient to do their washing themselves.

### Utensils

There is nothing very particular to note about the utensils used except that the economically better placed persons commonly use metalware, like bronze tumblers, cups and pots for drinking and other uses, some of them use stainless steel articles also. Silverware for drinking water and other purposes are more in evidence among Srivaishnavas, especially those who are well placed in life. The use of earthenware is more common among communities other than Brahmin, and the acquisition of metalware in place of earthen utensils and other articles is deemed as a status symbol among all people.

### Dress

The male dress, in most cases is a dhoti and shirt, younger persons using a nicker and shirt. The elderly people wear the dhoti in a special fashion called *Pancha kache*. The Muslims wear pyjamas and a shirt. A few younger people donn pants and shirts. The ladies generally wear a sari and blouse along with corresponding undergarments while girls use a *langa* and *Jacket*.

### Ornaments

The ornaments in use among ladies is a pair of ear-studs, a nose-screw, a gold chain and gold bangles. The *Thali* made of gold, which is the insignia of a married woman, is strung along with small black beads called *Karimani* to a gold wire or chain in the case of the well-to-do or to a strong thread in the case of the poor, and worn round the neck. But except for the *Thali* the other ornaments are generally seen together only among the rich, while the nose-screw and ear-studs are more commonly seen both among the rich or poor. The poorer people use glass bangles of various colours and designs and it is obligatory to every married woman and unmarried girl to wear bangles. The *Kumkum* dot they paint on the forehead gives the finishing touch to their ornamentation, and this, along with the *Thali* and bangles is deemed to be not just a thing of beauty but as something auspicious.

### Diet

The staple diet of the people is rice as this village is a paddy-growing area. The Brahmins are all vegetarians, while the other communities, by and large, do not have objection to take non-vegetarian food also. The Gangadikaras and the Adikarnatakas who are fairly largely represented in the population may be said to be as much used to non-vegetarian food as to vegetarian.

Among the three communities having the largest number of house holds here namely the Adikarnatakas, the Gangadikaras and the Brahmins both adults and children generally take food three times a day-the first time some eatables and a beverage, and regular meals on the other two occasions.

### Drinking of tea/coffee

Tea and coffee are used by households having a monthly income of Rs. 50 and above. Those having a smaller income do not generally take these. Coffee is the more commonly used beverage, while tea is preferred by Muslims. Sugar is also in common use and is more commonly used by Brahmins and Muslims than by others. Brahmins do not take meat and do not use garlic in preparing food while Muslims do not touch pork. It is also a curious fact that Muslims do not generally use ash-pumpkins and certain other gourds and on close enquiry it was learnt that one of the main reasons why they do not use them is because the preparation of food-stuffs by using these vegetables is fairly costly.

### Water Supply

Water supply to the village under the National Water Supply Scheme has cost Rs. 43,000. Out of this amount, the village Panchayat has to bear an amount of Rs. 7,450. As already stated in Chapter I, the village is provided with 18 general taps, while there are 22 private connections also. The Panchayat Board has levied an annual tax of Rs. 3 per family towards the maintenance of the water supply.

### Health and Sanitation

The people are, by and large, quite healthy though they are not especially strong and well-built. In the general consensus of opinion among the people of the village, the available medical facilities are adequate. There are no private medical practitioners, which indicates the absence of chronic diseases among the people. Some people use native drugs for minor ailments. For surgical cases they go to Hassan. However, the people are mostly free from ailments as many of them work in their fields and live an open-air life. Malaria is not prevalent on any large scale, thanks to the measures taken by the Government of India (Anti-Malarial Measures) by spraying D. D. T. Mosquitoes appear in season and are absent when there are heavy rains. In these conditions, only a few people use mosquito nets, and the large majority of people do without it, though the mosquito net would doubtless be a useful acquisition in this place.





## CHAPTER III

### ECONOMY

#### General Features of Economy

Agriculture is the main occupation of most of the households in this village. Only 28 households are engaged in cottage industries (Table No. XIV) and out of these 20 households are engaged in traditional industries (Table No. XVI,) six households are engaged in trade (Table XV). All the available land in the village has been brought under the plough and no land is available for being granted to the landless. The dry lands which account for nearly half the cultivated extent depend solely on rainfall. The channel which is drawn from river Yagachi from an anicut at Changaravalli supplies water to the irrigated lands 263 acres in extent. Improved methods of cultivation and chemical manure are being used for cultivation since a decade and on account of these agriculture has improved to a considerable extent.

As shown in Table VIII, there are 555 workers as against 952 non-workers in this village. As per table IX out of the 555 workers 412 workers depend on agriculture, having either cultivation or agricultural labour as their sole or principal occupation. 162 workers have cultivation or agricultural labour as their sole occupation. Those who follow cultivation or agricultural labour as their main occupation and have a subsidiary occupation number 250. 88 workers have cultivation as the sole occupation while cultivation is the main occupation for workers who have other 225 subsidiary occupations also. 74 workers have agricultural labour as their sole occupation and 25 workers have agricultural labour as their main occupation. The total number of those who follow completely non-agricultural pursuits as their sole or principal means of livelihood number 143.

#### Working Force

In a total population of 1507, the total number of workers is 555, made up of 411 males and 144 females. The number of workers in the age-group 0-14 is as small as 15, though the total number of persons in the village in this age-group is 624, and this is understandable. The remaining persons in this age-group are non-earning dependents, a good percentage of them being school-going children. Most of the workers are in the age-groups 15-34 and 35-59 (238 and 250

respectively). The number of workers in the age-group '60 and over' is 52, the total number of persons in that age-group in the village being 89.

The following table furnishing the distribution of the works in the different occupations has been compiled from the replies recorded in the family schedule used during the survey :—

<i>Sl. No.</i>	<i>Name of occupation</i>	<i>Total Number of workers</i>	<i>Male workers</i>	<i>Female workers</i>
1.	Cultivation ..	338	235	103
2.	Agricultural labour.	74	45	29
3.	Other services ..	143	131	12
	Total ..	555	411	144

Almost all land-owners who own irrigated lands do self cultivation. But there is not enough land for the entire population. Surplus money is not accumulated (because of want of scope for doing so) in many households. Only nine households have lands of more than 10 acres in extent. About 85% of landowners own less than 5 acres each. Labour is easily available compared to several other villages and the Harijans residing in the village constitute the main labour force not only to this village but to the surrounding villages also.

#### Nature of Occupation

Besides the occupations mentioned above certain household industries and household business are also followed by the people. There are 28 persons belonging to 23 households who follow household industry as their primary occupation and 6 persons belonging to 5 households who follow their household industry as their subsidiary occupation. Among these 28 households, 20 households are following traditional household industries. The household industries in this village are oil extracting, goldsmithy, tailoring, carpentry, beedi manufacture, blacksmithy, working of rice mill and running of soda factory. There are 6 persons

who are following household business as their main occupation and 11 persons who are following household business as their subsidiary occupation. Running of provision stores, petty shop, cloth shop, mutton shop and also sale of rice and paddy from the principal household business in this village. The household industries and household businesses form just a small sector of the economy of this village.

### Non-Workers

As already stated there are, 952 non-workers. Of them, 438 persons are dependents, 239 are housewives, 272 are students, one is a person seeking employment and two persons are retired from service. It is a happy feature that there are no beggars and vagrants in this place—a feature which may perhaps be attributed to the cultural eminence of this place. It may also be noticed here that the number of non-workers (952) which appears to be big at first sight, includes 609 persons in the age group of 0-14 who are mostly dependents, 127 housewives in the age-group of 35-39 and 37 persons of the age-group of 60 and above. In fact, out of 46 male non-workers in the age-group 15-34 forty five are students and only one can be taken as an employable non-worker and this figure, obviously, is quite small.

### Literary and Education

Literacy has a direct bearing on occupational mobility and persons obtaining the benefit of higher education are always likely to move to places where they can get better employment opportunities. The number of literates, illiterates and number of persons with other higher educational qualifications here, as elsewhere, will have to be examined from this angle. There are 983 persons who are illiterate (440 males and 543 females), and only 524 persons who are literate including those who have higher educational qualifications. The level of literacy cannot be deemed to be high and spread of literacy has still to make more headway in this village. There are 35 persons with primary or basic educational qualification. The number of persons who have come up to matriculation or higher secondary educational level is 27, the number of those who have passed Intermediate or Pre-University Course is just 4 and the number of graduates is 14 including a lady. There is one diploma holder and three persons who hold oriental titles. The number of graduates is high and creditable for a small village like Gorur, and the stay of these graduates in their village has no doubt lent room for some justifiable pride to the people in this village. It is also learnt that between 1961 and 1963 four educated young men went out of this village on getting Government appoint-

ments elsewhere. Out of the 933 persons recorded as illiterates 345 are below 10 years of age and 259 are over 40. The existence of 383 illiterate aged between 10 and 40 would indicate that full advantage was not taken of the educational facilities available in the village, which has three primary schools (primary School for boys, Urdu primary school for boys and girls and Basic school for Harijans). This is probably due to the fact that children who have to be in school are kept at home as not earning and non-learning dependents mostly for the sake of tending domestic cattle and doing other odd domestic duties. This is, however, a feature which needs to be improved in this village.

### Agricultural Pattern

About 524 acres of land are cultivated, made up of 265 acres of wet lands, 236 acres of dry lands and 25 acres of garden lands. Improved methods like the Japanese method of cultivating paddy are adopted. Almost all the agriculturists in this village use chemical fertilisers. There is a proposal to build a big dam across the Hemavathi near the village and if this proposal materialises, it will submerge some lands and lead to affect land owners seeking other avenues of work. It is, however, claimed by the authorities that the benefit from this dam will more than counter-balance the loss on account of the submersion of these lands. Ryotwari system is the land-tenure system in vogue here. Absentee landlordism is not prevalent on any large scale. Even such of the land owners who stay away from the village own less than the basic holdings fixed in the Land Reforms Act. Thus neither the building of the dam nor the introduction of land reforms are calculated to upset seriously the existing agricultural pattern of the village. Generally speaking, the relations between the landowner and the tenant is very cordial. A male worker is paid Rs. 1-50 per day and a female worker Re. 1-00. While these rates compare favourably with urban wage rates, they are not prohibitively high from the point view of the land owners also. Practically all the cultivable land is utilised. There is no fallow or *gomul* land at all. The land owners get insecticides sprayed to protect their crops from insects and this is done especially in regard to potato crops. As compared with the general conditions prevailing in this country, the facilities that exist here for agriculture are indeed ample. The irrigation to the fields is mainly from the channel and the channel water is used mostly for paddy cultivation. Only three or four land owners have pump sets. The soil is fertile. The rain fall which is 35 inches a year and is seasonably, regular is sufficient to raise a good crop even on lands having no irrigation facilities. The charges for hiring agricultural implements are

cheap. The implements used and taken on hire are wooden plough and harrow. In addition to hiring these implements, those who have to work with them are also hired. For working with the country plough, a worker gets Rs. 1-50 for 6 hours of work. During harvesting season four *seers* of paddy are given to each worker daily for 6 hours of work. Working bullocks are also taken on hire by those who do not own them. All these hiring charges are fairly moderate compared to urban wage levels. Cultivators are generally realising the importance of modern techniques and so, several agriculturists use chemical fertilisers like super phosphate, ammonium sulphate and urea. These chemical manures are easily available locally in the Agricultural Co-operative Society. Farm yard manure is also used at the rate of 10 cartloads per acre and this is collected by the agriculturists themselves. The cultivators have adopted the Japanese method of paddy cultivation on a large scale. By adopting this method paddy production has increased. About 10-12 years back the yield of paddy per acre was 10 pallas (About 8 quintals) and the yield has registered on the average a slight increase about 12 pallas (nearly 10 quintals) with this improved method of cultivation, though in some field yield may be still high. Agriculturists at Gorur are also lucky in having credit facilities and the credit advanced in the local society is based on the type of crops grown. This large-sized co-operative society had advanced sum of Rs. 52,000 and out of this sum as much as Rs. 30,000 has been repaid. Details of the working of this society as on 29th February 1964 are as follows :—

	Rs.	Ps.
Share capital .. ..	14,997	00
Government share capital .. ..	10,000	00
From members .. ..	515	00
Reserve Fund .. ..	8,178	51
Deposits (current) .. ..	26,63	00
Deposits (fixed) .. ..	12,242	00
Investments .. ..	8,700	00
Other Funds .. ..	2,096	91
Loans issued (short) .. ..	27,750	00
Own Fund Loans .. ..	25,870	00

This society has jurisdiction over 22 villages having a total population of 9,580 of the Directors, six are elected and three are nominated by Government. This society was established on 25th August 1920. The turnover is Rs. 2,01,085. The annual profit amounts to Rs. 3,700 (62-63 figure). Its main object is the granting of loans for agricultural operations. Lands over which

loans are got mortgaged, and the loans are issued not on value of land but on the kind of crop cultivated.

On account of these facilities and conveniences, agriculture is a good economic proposition in this village. The main crops raised are paddy and ragi. With the yield he gets the cultivator can pay up production costs and also maintain himself and still there will be a surplus left for being sold. The production cost per acre in the case of ragi cultivation for which sowing is done in May and harvesting is done in October is as follows :—

	Rs.	Ps.
Ploughing .. ..	15	00
Seedling .. ..	2	00
Farm yard manure .. ..	30	00
Harvesting .. ..	5	00
Other expenses .. ..	20	00
	<hr/>	
	72	00
	<hr/>	

Paddy is generally sown in June. The transplanting is done in July and harvesting in December. The cost of production per acre is as follows :—

	Rs.	Ps.
Ploughing .. ..	30	00
Seeds .. ..	4	00
Green manure .. ..	25	00
Chemical manure .. ..	34	00
Farm yard manure .. ..	26	00
Transplantation .. ..	20	00
Weeding .. ..	15	00
Other expenses .. ..	16	00
	<hr/>	
	170	00
	<hr/>	

The quantity of paddy grown in the village is 2,128 pallas and the total acreage in which paddy is grown is 183 acres. Ragi is grown in 208 acres the yield being 731 pallas. The cost of ragi and paddy cultivation according to the cost of cultivation of these crops per acre given above will be Rs. 14,976 or Rs. 15,000 for ragi cultivation (208 x Rs. 72) and the cost of paddy cultivation is Rs. 29,420 (183 x Rs. 170) or Rs. 30,000 is round figures. Local enquiries showed the grains were sold at Rs. 40 per palla for ragi and Rs. 45 to 50 per palla in the case of paddy. On this basis the value of the yield of ragi in the village is 29,240 (731 x Rs. 40) and that of paddy is Rs. 1,09,400 (2128 x Rs. 50). It is thus found that on an average the gross income from

these crops is double the cost of production in each case, after making allowance for all expenses involved other than the labour of the cultivator and his family. The net income per acre from ragi works out to about Rs.72 and that per acre, for paddy is about Rs. 273. Thus agriculture leaves a fair margin as remuneration for the family labour in the conditions obtaining in this village.

Agriculturists at Gorur have also the advantage of good marketing facilities. The village is not far away from urban centres. It is within easy reach of Hassan, Arkalgud and Holenarasipur which are fairly well populated towns and the roads to these centres are in a good condition. This enables the agriculturists at Gorur to transport their surplus produce easily to these towns for sale. They can also sell their produce in the weekly shandy in the village itself.

Vegetables are sold in this shandy every Saturday. Paddy is sold at Hassan. Jaggery is also sold at Hassan shandy, which is one of the biggest in the State. There is also a regulated market at Hassan. In view of these facilities, there is no scope for middlemen to intervene between the producer and the purchaser as happens in many other places.

#### Ownership of Land

The total area of agricultural land is (524 acres,) made up of 263 acres of wet land, 236 acres of dry land and 25 acres of garden land. The total area of barren and uncultivable land is about 54 acres and about 290 acres are put to non-agricultural uses. The net sown area is about 498 acres. There is no area demarcated as "Forest" in this village.

163 households do not own or possess lands. The other 138 households own or possess lands of varying extents. Details regarding possession of lands and the number of households possessing them are as follows :—

Number of Households	Area of land owned/ possessed by each households
1	10 to 20 cents
12	20 to 50 cents
14	50 to 100 cents
53	1 to 2.4 acres
37	2.5 to 4.9 acres
12	5 to 10 acres
9	10 acres and above
138	

The Lingayats, Madivalas, Upparas, Majaris, Vykansas, Banajaras, Marati, Banajigas, Visvakarmas, Labbes and Shaikhs in the village, whin all account for 54 households do not own any lands in the village.

#### Crop Pattern

Coconut, arecanut and certain plantation crops are raised in 11 acres 44 cents of land. Vegetables are grown in 20 acres; niger crop is raised in 42 acres 35 cents of land; groundnut in 26 acres 22 cents, maize in 19 acres 13 cents, tur in 16 acres; ragi in 208 acres 12 cents, paddy in 133 acres 24 cents; horsegram in 54 acres 30 cents; cowpea in 14 acres and 8 cents and *haraka* in 1 acre and 15 cents of land. The highest yields are ragi and paddy crops, the former being 731 pallas (bags) and the latter 2,128½ pallas (bags).

#### Improved Methods of Cultivation

Improvement is seen in four directions: Firstly, chemical manures are used now-a-days in addition to farmyard manure. The second improvement consists in the use of the iron plough also these days while only wooden ploughs were in use in olden days, though it is also true that there are only a few iron ploughs in use in the village. The third improvement consists in the use of insecticides to protect the crops against pests. Finally, the Japanese method of cultivating paddy has come into vogue. As a cumulative effect of all these practices, the yield has increased tangibly, as has already been noticed.

#### Irrigation

The main facility that now exists for carrying on agricultural operations at Gorur is the channel fed by the Hemavathi river. Only a few persons own irrigation pumpsets. These supplement the rain-fall the quantity of which is about 35 inches per year.

#### Special Problems of Agriculture

One of the main problems facing agriculture in this village is the lack of soil conservation due to want of rotation of crops and the growing of paddy and ragi, as the case may be, in the same lands year after year. The raising of these crops every year has the effect of exhausting the land. This is now tried to be remedied by using chemical fertilisers. In addition to the use of chemical fertilisers, the agriculturists must take up more extensively the practice of growing horsegram or groundnuts as a second crop.

A second problem relates to the quantum of employment afforded by agriculture. Agriculture by its very nature, affords only seasonal employment to those engaged in it and some subsidiary occupation has to be introduced to engage the agriculturists during the slack period.

### Heavy Industries and Projects

Practically the only project requiring to be considered here is the Hemavathi Reservoir project for which preparatory works are going on near Gorur. The reservoir will result from a dam across the Hemavathi just below the confluence of Hemavathi and Yagachi rivers. Technical clearance has not yet been given for this project, but it is fairly certain that this project will be taken up in right earnest very shortly as it is a plan project and therefore one in which both the State and Central Governments are interested. This project is included in the III plan and it is estimated it will take five years for its completion. Further details relating to this project are as follows :—

1. Catchment Area : 1,085 square miles.
2. Water spread Area : 7,973 acres.
3. Height of the Dam : 121 feet.  
(I Stage)
4. Length of the Dam : 9,000 feet.
5. Length of the Channel  
in the left bank : 45 miles.
6. Length of the Channel  
in the right bank : 27 miles.
7. Irrigation proposed : 16,000 acres of paddy lands and 6,000 acres of dry lands.

In the very nature of things large reservoirs confer benefits to some and cause inconvenience to some others. In this particular case the people of Gorur seem to think that they will have to undergo all the hardships arising from the project, and that the benefits to the villagers are few. There are very few persons in the village who can be employed in the construction. The villagers are afraid that the labourers, artisans and technicians attracted by the project during construction will introduce several urban features into the village economy, not all of which may necessarily be beneficial. The fact that lands held by some residents of Gorur would be acquired for the project is an additional grievance.

### General Features of Economy : Conclusions

At present both agriculture and some crafts are existing. In agriculture mainly paddy, ragi and potato are grown and also some cereals. There is a balanced

economy. Potato is a cash crop and is a source of profit to the growers; the soil is sand-mixed black soil, but cotton is not grown here.

Some workers are taken away for building work in round about places. There are masons, stone-cutters, stone-dressers, carpenters, blacksmiths and ghani workers in Gorur. Some people have kept shops. Pottery is not in vogue here. The tiles for houses are brought from neighbouring villages like Chanagaravalli and Chowdanahalli. Mangalore tiles are purchased from factories, for building purposes. The wood used for houses are *honne*, *nandi* and jungle wood like *nerale*, *matthi*, etc. Mango wood is not popular because of its inferior quantity.

People have mostly struck to their own occupations, mainly agriculture and village crafts. Between 1961 and 1962 only four went out on getting appointments elsewhere and this shows that the people are mostly wedded to their own traditional occupations and emigration is not seen on any large scale.

### Cottage Industries

In this village there are 23 cottage industries, two small rice mills and one flour mill. In all 34 persons belonging to 28 households are working in these industries. For the existing cottage industries of Gorur, the raw materials are available locally. The finished products of these industries are purchased by the local people and people in the surrounding villages.

Formerly there was a machine for leather work in Adikarnataka colony. In its place there is now a machine for preparing bonemeal. This machine is not working regularly. So also the Soap manufacturing centre is not in working order but it is stated that this defunct manufacturing centre will begin working again very soon.

There are ten improved Hubli pattern wooden oil extractors in this village. A single bullock can work an extractor of this type. Such extractors are supplied to the villagers by the Khadi and Village Industries Board at the subsidised rate of Rs. 150 each, the actual cost being Rs. 300. The cost of Rs. 150 is recovered in five annual instalments. No interest is charged for the dues upto two years. But after two years an interest of 2½% is charged. A loan of Rs. 100 is also given by the Board for working capital. This loan is also given on instalment basis. These Ghanies are worked only for six months in a year. For the remaining part of the year, the Ghani workers, mostly belong-

ing to Jyothipana community, engage themselves in agricultural operations. There is a good market for the oil extracted from these ghanies as it is comparatively cheap as a cooking medium and is also free from adulteration.

Six households are engaged in Beedi manufacture (all these being Muslim households). There are two carpenters. Two others are black-smiths in addition to being carpenters. Three households work as Goldsmiths. One household has a soda factory.

### Scope for Development

If rotation of crops is adopted and pursued by the agriculturists of Gorur there is no doubt that agriculture will improve and if some more cottage industries are established, the general economic condition will be strengthened as they will afford employment to the people to the agriculturists during the lean months of the year and also some work to the house-wives and non-earning dependents during spare-time.

### Livestock

The livestock position in the village can be understood from the following abstract:—

1. Cows in milk	..	..	218
2. Cows in dry	..	..	175
3. Adult females not calved	..	..	79
4. Bulls	..	..	10
5. Working bullocks	..	..	299
6. Other adult males	..	..	16
7. Young stock (females)	..	..	99
8. Young stock (males)	..	..	85
9. He-buffaloes (Adult)	..	..	4
10. She-buffaloes (in milk)	..	..	116
11. She-buffaloes (dry)	..	..	73
12. Young stock (buffaloes)	..	..	92
13. Sheep	..	..	49
14. Goats	..	..	56
15. Pigs	..	..	9
16. Horses, Ponies and mules	..	..	1
17. Donkeys	..	..	16
18. Cocks	..	..	262
19. Hens	..	..	420
20. Chicken	..	..	1,059

There are 334 milk-yielding animals (Cows in milk and buffaloes in milk), and this is not very unsatisfactory, for a total population of 1,507. But the position leaves scope for improvement which can be effected if the villagers pay greater attention to increase

their coffee weather. The number of working bullocks (299) may also be augmented by the villagers taking necessary steps in this direction.

### Tenancy

“Ryotwari” is the system of land tenure in vogue at Gorur. But according to the Land Reforms Act which is going to take effect from 1st March 1965, lands beyond a ceiling limit in area will thereafter belong to the present actual tillers of the soil. There are very few persons owning lands beyond the ceiling fixed and so most land owners are not worried about the prospective reforms. Further, many of the land owners are actually managing their lands themselves and so there is no likelihood of their losing their lands. But there is one aspect which gives room for dissatisfaction. Those who want to invest their savings in land hereafter cannot do so except on condition that they stay in the village to look after the lands. Some people seem to feel this is a disadvantage because if this condition were not there, they could buy land and lease it out to tenants on favourable terms and themselves live elsewhere following other occupations. When a man can invest his earnings in any other business and leave the management of that business in safe hands, if investment in land alone should involve the necessity of the investor staying near the land and take care of it himself, this condition seems to some people to be a big discrimination against investment in land. The local Brahmmins own or possess more than double the extent of lands owned or possessed by all the other communities in the village. They are still maintaining their social leadership and have a feeling that while their opportunities in the field of Government service and similar fields have been curtailed, they cannot invest their savings in lands without subjecting themselves to restricting conditions of life. It is for the authorities to examine this position and afford necessary redress.

### INCOME AND EXPENDITURE

There are 128 households who cultivate lands belonging to themselves. But of these households, 75 households have each a monthly income of Rs. 101 and above. 26 households have each an income ranging from Rs. 76 to 100 a month. 20 households are in the income group of Rs. 26-50 and one household is in the income group of Rs. 25 and below. 26 households cultivate lands taken on lease and the

distribution of these households according to the range of their incomes is as follows:—

Five households are in the income group of Rs. 26-50; Nine households are in the income group of Rs. 51-75; seven households are in the income group of Rs. 76-100; and five households are in the income group of Rs. 101 and above per month. Not only are these households who cultivate lands taken on lease less in number than the households cultivating their own lands, but in general the economic position of these households is also weaker than the position of the households cultivating their own lands.

There are 31 households engaged in agricultural labour, and they fall into the various income groups as under:—

10 households are in the income group of Rs. 26-50; 9 households are in the income group of Rs. 51-75; 7 households are in the income group of Rs. 76-100 and 5 households are in the income group of Rs. 101 and above.

“Industry” has 23 households as its votaries and their distribution is as follows:—

5 households in the income group of Rs. 26-50, 6 households in the income group of Rs. 51-75, 3 households are in the income group of Rs. 76-100 and 9 households are in the income group of Rs. 101 and above.

Households belonging to the category of “others” (including services, trade, hotel keeping and “not gainfully employed” persons) include 3 households in the income group of Rs. 25 and below, 13 households in the income group of Rs. 26-50, 21 households in the income group of Rs. 51-75, 13 households are in the income group of Rs. 76-100 and 43 households in the income group of Rs. 101 and above.

A broad analysis of the total number of households (of all categories) in the different income groups is given below:—

<i>Income group</i>	<i>Total Number of households</i>
1. Rs. 25 and below ..	4
2. Rs. 26-50 .. ..	39
3. Rs. 51-75 .. ..	65
4. Rs. 76-100 .. ..	56
5. Rs. 101 and above .. ..	137
..	—
Total .. ..	301

If the income groups (4) and (5) referred to above are deemed as the higher income groups, it is evident that there are more households in these two income groups than in the other three income groups (1), (2) and (3) mentioned above. This means, in other words, that, taking into account rural economy and rural income levels referred to above, the households who are in the higher income groups are larger in number in this village than the households whose condition is not satisfactory. The economic condition is therefore, by and large, satisfactory. As this is mainly an agricultural village, the number of households cultivating their own lands who are in the higher income groups, the number of households cultivating leased lands who are in the higher income groups and the number of households following agricultural labour who are in the higher income groups may now be indicated for purposes of comparison.

<i>Occupation</i>	<i>No. of House holds in the income group of Rs. 76-100</i>	<i>No. of House holds in the income group of Rs. 101 and above</i>
1. Cultivation of own lands	26	75
2. Cultivation of lands taken on lease	7	5
3. Agricultural labour	7	5

As can be seen from the above, among the households depending on lands for their living, about 4/5th or 80% of households which cultivate their lands are in the higher income groups. About 1/2 or 50% of households which cultivate lands taken on lease are in this group and 2/5th or 40% of households of agricultural labourers are in the higher income group.

Among the households whose occupation is industry, 52% of the households are in the higher income groups and among “others” 60% are in the higher income groups.

### Pattern of Expenditure

Taking all households into consideration, the average monthly expenditure of a household comes to Rs. 117-32.

So far as households cultivating own lands is concerned, the average monthly expenditure of a household in the income group of Rs. 26-50 is Rs. 49-88; that of a house-

hold in the income group of Rs. 51-75 is Rs. 63-83; that of a household in the income group of Rs. 76-100, is Rs. 87-07 and the average of a household in the income group of Rs. 100 plus is Rs. 218-45.

As far households cultivating leased lands, the average of all households is Rs. 79-46. The average expenditure of a household in the income group of Rs. 26-50 is Rs. 37-52 that of a household in the income group of Rs. 51-75 is Rs. 63-79 the average expenditure of a household in the income group of Rs. 76-100 is 86-61 and that of the highest income group, namely Rs. 100 and above is Rs. 139-71.

The average of all households to the class of "Agricultural labourers" is Rs. 39.35. The average of the other income groups of this category of households are as follows :—

#### Agricultural Labourers

Income group	Average monthly expenditure	
	Rs.	Ps.
Rs. 26-50 .. ..	43	92
Rs. 51-75 .. ..	161	88
Rs. 76-100 .. ..	85	33
Rs. 101 and above .. ..	119	08

The monthly average expenditures of households engaged in industry and "Other Services" are as follows :—

Income group	Average monthly expenditure	
	Rs.	Ps.
All households .. ..	127	68
Rs. 26-50 .. ..	38	85
Rs. 51-75 .. ..	64	17
Rs. 76-100 .. ..	84	60
Rs. 100 and above .. ..	273	71

#### Other Services

Income group	Average monthly expenditure	
	Rs.	Ps.
All households .. ..	106	37
Rs. 25 and below .. ..	25	00
Rs. 26-50 .. ..	39	37
Rs. 51-75 .. ..	63	78
Rs. 76-100 .. ..	80	59
Rs. 100 and above .. ..	171	36

#### Indebtedness

Indebtedness is more in evidence in the higher income groups, while only 2 persons in the income group "Rs. 25 and below" and only 11 persons in the income group "Rs. 26 to 50" are indebted, the number of persons indebted in the higher income group are as follows :—

Income group	No. of indebted persons
Rs. 51 to 75 .. ..	24
Rs. 76 to 100 .. ..	15
Rs. 100 and above .. ..	10

Another point which emerges from the above statement is that indebtedness is highest in the medium income group of Rs. 51-75; indebtedness is higher in this group than in the other income groups—both lower income groups and groups with higher income levels than this. It is in this income group, namely, Rs. 51 to 75 that the largest number of people are indebted (24) and the total amount of their debt (Rs. 7,225) is also more than the debt of the other income groups. This feature is not peculiar to Gorur. The medium income group is generally found to be more burdened with indebtedness than the other income groups in many places. The reason usually given for this feature is that the middle classes are generally more bound down by custom and traditional habits and behaviour and are obliged by



their social milieu to observe specific customs in their lives which involves expenditure. The custom of both the lower and higher groups are usually more elastic than those of this middle income group.

The total amount of debt owed by the indebted households in Gorur is Rs. 19,823. The various causes for which debt has been incurred by the people are; land improvement, repairs to existing buildings, marriage, construction of houses, purchase of bullocks, household expenditure, household cultivation and expenses relating to livestock. The highest amount of debt relating to any one of these items is in regard to 'Marriages', the amount being Rs. 5,700. "Purchasing bullocks" comes next in order among the causes for incurring debt, the amount being Rs. 5,000. Next comes "Household expenditure" which accounts for a total amount of debt of Rs. 3,823. 11 households incurred debts in connection with "Marriages". 10 households incurred debts for household expenditure and 24 households incurred debts for "purchasing bullocks". So among the three biggest slices of debt, two are for uneconomical reasons- 'Marriages' and "household expenditure" while one

big portion of Rs. 5,000 is for the "purchasing of bullocks." This pattern of the causes of indebtedness is also normal as "Marriages", "purchase of livestock" and "household expenditure" constituting quite common causes of indebtedness in rural communities. Incurring of debts for marriages and lavish expenditure on such occasions have come in for a lot of adverse criticism from many quarters but it has also to be noted that the lives of villagers are dull, drab and dreary, their lot usually a hard one and it is only on occasions of marriages that they have a chance for social inter-course and some merriment. Both for this reason and also because customs die hard, it appears futile to cry down expenditure incurred during marriages and it would also appear to be more appropriate to find out methods by which the villagers' income is augmented.

The amount of debt outstanding in the local society is Rs. 1,310. Debt still owed to local money lender is Rs. 200, and to the large scale Co-operative Society is Rs. 400. A total debt of Rs. 600 is outstanding in Banks and debts due to other sources amount to Rs. 17,313.

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## CHAPTER IV

### SOCIAL AND CULTURAL LIFE

#### Rate of population increase

According to the present survey the population of the village is 1,507 (784 males and 723 females, the number of households being 301). The population in 1951 was 1,373, the increase over the 1951 population is nearly 13%. This increase is considerably less than the percentages of the increase of the population, during the same period, for Hassan Taluk and the Hassan District, which were 22.1% and 25.1% respectively. This moderate increase in population may indeed be deemed to be a healthy sign from the point of view of general living conditions.

#### Comparison with some other villages of the district

The density of the population of this village may also be compared with that of some other villages of the district having a good population strength, taking into consideration the area (acres), number of households, population, density of population per acre and the average strength of a household on all these villages. The following table based on 1951 census figures may be of interest in this connection.

Name of the village	Area in acres	Number of households	Population	Density per-acre	Average strength of a household
1	2	3	4	5	6
Gorur	954.8	259	1,373	1.44	5.30
Keralapura, Ramanathapura hobli, Arkalgud Taluk	981.5	506	2,611	2.7	5.18
Rudrapatna, Ramanathapura hobli, Arkalgud Taluk	514.6	327	1,433	2.8	4.38
Chikkadlur Dudda hobli, Hassan Taluk	1,203.9	226	1,362	1.1	6.03
Agunda Dummenahalli hobli, Arsikere Taluk	1,699.4	178	1,767	1.04	9.9
Haranahalli Haranahalli hobli, Arsikere Taluk	2,517.5	626	3,028	1.2	4.8
Javagal, Javagal hobli, Arsikere Taluk	2,088.0	373	2,836	1.3	7.6
Adagur, Adagur hobli Belur Taluk	1,145.7	224	1,179	1.02	5.26
Arehalli, Arehalli hobli, Belur Taluk	1,274.6	356	1,787	1.40	5.02
Lakkur, Ramanathapura Hobli, Arakalgud Taluk	1,192.8	205	1,205	1.01	5.9
Nuggehalli, Nuggehalli hobli, Channarayapatna Taluk	1,721.6	465	2,497	1.5	5.4

The area, number of households, population density per acre and strength of average household of each of the above villages are as follows according to the 1961 census figures:

Name of village	Area in acres (61)	Number of households (1961)	Population (1961)	Density per acre	Average strength of a household
1	2	3	4	5	6
Gorur (Kattaya hobli) Hassan Taluk . . .	954.8	301	1,642	1.72	5.46
Keralapura (Ramanathapura hobli) Arakalgud Taluk . . .	981.5	594	3,025	3.08	5.09
Rudrapatna (Ramanathapura hobli) Arkalgud Taluk . . .	514.6	355	1,635	3.18	4.61
Chikkadlur (Dudda hobli)-Hassan Taluk . . .	1,203.9	214	1,406	1.17	6.57
Agunda (Dummenahalli hobli) Arsikere Taluk . . .	1,699.4	359	2,071	1.22	5.77
Harannahalli (Harannahalli hobli) Arsikere Taluk . . .	2,517.5	664	3,862	1.54	5.82
Javagal (Javagal hobli) Arsikere Taluk . . .	2,088.0	646	3,735	1.79	5.78
Adagur (Adagur hobli) Belur Taluk . . .	1,145.7	272	1,621	1.41	5.96
Arehalli (Arehalli hobli) Belur Taluk . . .	1,274.6	527	2,761	2.17	5.24
Lakku (Ramanathapura hobli, Arakalgud Taluk) . . .	1,192.8	238	1,335	1.12	5.61
Nuggehalli (Nuggehalli hobli) Channarayanaapatna Taluk . . .	1,721.6	538	2,902	1.69	5.40

From the above two tables, the following become clear :

(i) Gorur, according to 1951 figures, takes the fourth rank among these fairly well-populated villages of the district, so far as density of population per acre in these villages is concerned.

(ii) According to the same figures (of 1951 census) Gorur stands as the sixth village so far as the average number of members in the households is concerned.

(iii) This relative position in comparison with these other villages is maintained in the 1961 Census also.

(iv) Gorur, as per 1961 figures, stands as the fifth among these villages in so far density per acre of population is concerned.

(v) Gorur is also seventh in rank in comparison with these other villages so far as the average number of members in a household is concerned.

The points given above make it clear that Gorur is comparatively one of the most densely populated

villages in the district and also that, in spite of this density of the population of the village as a whole, the households are not very big and have only moderate strength of members. This condition may to some extent be traced to favourable physical factors which vary directly with the total population of a place, but inversely with the fecundity of the people and the size of the households. From these one may not be far off the mark to suggest that there must be a good number of people with a high degree of culture and a sense of family responsibility. The average of a household, taking the entire village into account, is 5. The average size of a household among Brahmins is slightly less than 5, among Vokkaligas including Gangadikaras, about 5.5, among Adikaranatakas 5, among Muslims about 6 and among other castes like Gangamatha, Visvakarma, Madivala, Kshatriya, Ediga, Lingayat and Banjiga about 5.

The population of the different age-groups in the village, is as follows :—

Age-group	Males	Females	Total
1	2	3	4
All ages ..	784	723	1,507
0-4 ..	102	101	203
5-9 ..	125	105	230
10-14 ..	108	83	191
15-19 ..	67	52	119
20-24 ..	46	60	106
25-29 ..	44	63	107
30-34 ..	57	54	111
35-44 ..	93	81	174
45-59 ..	92	85	177
60 ..	50	39	89

The size and composition of the household in the village are given below :—

Total number of households ..	301
Single member households ..	9 (M 7 + F 2)
Households with 2 to 3 members	76 (M 97 + F 103)
Households with 4 to 6 members	142 (M 377 + F 325)
Households with 7 to 9 members	61 (M 231 + F 218)
Households with 10 members & above	13 (M 72 + F 75)

From the above figures it is clear that the largest number of households have 4 to 6 members while the smallest number of households (namely 9) are single member households.

### Sex and Marital Status

There are 460 males and 338 females who are 'never married'. More than half this number are below the age of 9. There are 308 males and 326 females who are married. The number of widowers and widows are 15 and 58 respectively, and all these are above the age of 25. Only 2 widowers and 10 widows are below the age of 40. Under the category 'Divorced or separated' come only one man and one woman.

### History

It is learnt from an inscription of 11th century that this village which was then called Shatharudrapuri

was built by one Krishnappa Naik, a Pallegar under Chalukya kings. His descendants came under the rule of Vijayanagar. Later on this village came under the suzerainty of Hyder Ali, Tipu Sultan and the Mysore kings.

For some time the village belonged to Arkalgud taluk. The kings of Coorg who took shelter at Arkalgud against their enemies are supposed to have built the fort which was at Gorur, as this was an out of the way village in those days. This mud fort fell down stage by stage in the course of the centuries and now it is just possible only to a close observer to guess that there was a fort in the village in olden times. The existence of the fort at one time and the change of masters it had from time to time shows that this village had its own periods of glory and decline. The temples in the village were built in days when the village was prosperous.

### Temples

There is a temple of Shri Kedareswara in Hoysala style of architecture. Within the precincts of this temple there are two separate shrines in different buildings as in all Hoysala temples. The inscription in this temple are now partly erased and give indication that the temples were built between the 15th and 16th centuries. They are double temples (that is, temples with two shrines in separate structures) of the Hoysala style. The *linga* in the temple is very big and excepting in the Hoysaleswara temple of Halebid, one rarely comes across a *Linga* of such majesty as one finds here.

The Yoga Narasimha temple, though of a later origin than the Hoysala temple, is impressive on account of its surroundings and the scenery amidst which it is built. There is an attractive grove of trees nearby and river Hemavathi affords the temple a peculiar charm. A flight of steps from the temple leads one to the bank of the river. The image of Yoga Narasimha is about six feet high and is sitting in Yoga posture on a pedestal about 1½ foot high.

This temple has four inscriptions in it. The following account regarding this temple and these inscriptions and regarding the Paravasudeva temple in this village is given in the Mysore Gazetteer.

"The Yoga-Narasimha temple at this place stands on the left bank of the Hemavathi, facing west. The temple is architecturally unimportant but it presents a very artistic appearance on account of its situation

on the bank of a broad river and a flight of steps leading down to bed of the river. The temple consists of a *Garbagudi*, *Navaranga* and *Sukhanasi*. The structure is simple and plain. A small *prakara* (compound wall) most of which has fallen surrounds the temple. There is a small *mantapa* with a *Gopura* (tower) in front of the temple. The image is about six feet high, sitting in Yoga posture on a pedestal about 1½ foot high. The whole image as well as the *prabhavali* is covered with metal plate. The front two hands rest on the knee while the back hands hold *chakra* and *sanka*. Garuda is carved on the pedestal as usual. The Vasudeva temple is in the heart of the village. It is a simple structure facing east with no architectural beauty and consists of a *garbhagudi*, a *sukhanasi*, a *navaranga* and a porch. There are also two rooms on either side of the *navaranga*. The *navaranga* measures about 30'-0" 24'-0" the central platform measuring about 11'-7" square. Each pillar of the *navaranga* is made up of three shapes; square to a certain height, from the bottom, octagonal to a certain height, above it, and then sixteen sided up to the capital.

There are four inscriptions within the temple, one of which, (Hassan 176), dated A. D. 1575, records the remission of certain taxes on the temple lands. The temple must have therefore existed long before. Another inscription, (Hassan 194), which is a small marble tablet fixed on the parapet wall above the porch, states that the *Vimana* of the temple was constructed and certain repairs carried out in the year A. D. 1868. The main image Vasudeva is about 5' high standing on a pedestal about one foot high. The attributes of the God are the conch and discus in the two upper hands and lotus made in the two lower hands. The image is very beautifully carved. A small room has been formed by means of a mud partition wall in the left corner of the *navaranga* in which an image of Bhyashyakara is kept. The room to the south of the *navaranga* contains the Goddess seated on a pedestal about two feet high and holding lotuses in the two back hands, while the two front hands are in the *abhaya* and *varada* aspects. The room to the north of the *navaranga* has got the images of Vishvakṣena and the Alvars".

#### Claims of affinity to Tamil Nad

The Srivaishnava Brahmins residing in this village claim that their ancestors came to this place from Tamil Nad. They have nothing in common with the traditions or customs of Tamil Nad, but their claim finds expression even in a work dated 1884 and entitled Archavatara-vilasa.

#### Civic Sense

The residents of this village even in olden days seem to have had some civic sense, as is evidenced by the well-laid, broad street with no projecting houses, and village records show that the village was built in this fashion from its very inception.

#### Village Planning

The streets of the village were designed to be broad probably because the original settlers or at any rate those who rebuilt this village had in mind the need for broad streets which would yield sufficient space for the temple car to be drawn here during the annual car festival. From this it is easy to understand the importance attached in olden days to religious festivals in the cultural life of the people.

#### Legend

This famous Car festival takes place as the village is one of the five *kshetras* or holy places of Narasimha on the Hemavathi. These five holy places are called the 'Pancha Narasimahas' of Hemavathi and the most important of these holy places is supposed to be Gorur, near which the river Yagachi flows into the Hemavathi.

#### Car festival described, atmosphere of devotion, etc.

The car festival here and the observances connected with it take place in perfect Vaikanasa Agama fashion (a particular system of Brahmanic rituals) with meticulous care to every detail of worship and the chanting of *Mantras*. Not only is the *Archak* here one who is the proficient in his vocation but he is also invited to all the Srivaishnava shrines whenever there are any extra *pujas* in those shrines. The annual car festival invests the place with an air of devotion and traditional culture. Feeding of the devotees on a large scale on the occasion of the car festival is a special feature in this village. This was in evidence till 1947 and the devotees of all communities were fed by the people for 15 days prior to the day of the car festival. Now, inspite of the prevalent food shortage the feeding of the devotees is still going on year after year, only the period being limited to eight days.

It is said that in olden days the village used to have temple atmosphere throughout the 15 days prior to the car festival. People used to be busy all these fifteen days doing work relating to this festival. It is said that in olden days the entire village used to be busy for fifteen days prior to this festival. People now-a-days do

not spend so much time for this festival. But even now the villagers get busy since two days before this festival. During this period the village is decked beautifully for the car festival. This festival is both a religious festival and a popular one, attracting huge crowds from round about villages. Since the last about 35 years a cattle fair is also held along with this festival.

The car (Raths) used in the car festival is a huge wooden structure and it requires hundreds of people to drag it. It is so heavy that it has to be pushed from behind by using *Hedna* that is a wooden beam, 12 feet long. This is pressed behind the wheel by a dozen persons to make the wheel move. Four or five such beams have to be pressed into action at the same time for this purpose. This is a work requiring physical prowess and it is the privilege of the local Harijans to do this job. Their association with the car festival is traced back to the time of the saint-preceptor, Shri Ramanuja. Tradition has it that he was at Saligrama on the border of Hassan district at about the time of the car festival at Gorur. He paid a visit to Gorur and in his immense sympathy for these Harijans, the great teacher laid down that the car should not be drawn without taking the assistance of the Harijans. Since then the Harijans of Gorur have been participating in the car festival year after year. On the day of the festival they take their bath in the river, wear new clothes, abstain from taking food till they draw the car, and, plying on their pipes and drums come out in procession and attend to the wheel. It is only after the car reaches its destination and they have been given the *prasadam* of the Lord that these Harijans break their fast. Their participation with this annual festival has given the Harijans a healthy outlook and a sense of fellowship with the other castes in the village including the most orthodox.

Folk songs sung during this festival refer to this association of the Harijans with it. The following significant lines occur in one such song :

“Haruwara keriya Thegada Theru  
yaryaru muttidaru Malakoldu  
Yaryaru muttidaru Malakolda Theru  
Goruru holeyaru Muttidare Naliyuva  
Therigoganha Banniro swami  
Rathakoganha Banniro !”

(The car of the Brahmin's street, made of teak wood, is so heavy that it does not budge an inch whoever may try to push it. But this heavy car slides easily as soon as the Holeyas of Gorur touch it. Come along ! Let us go and attend the car festival.)

### Village Disputes

Though there are no party rivalries in this village, disputes between individuals do arise sometimes. The educated classes and the more enlightened sections of the community settle their differences mostly by legal methods. But as for the Harijans, their differences sometimes lead to violent exchanges, especially when they are drunk. When such drunken brawls occur, the parties approach the elders of the village after they get over the effects of drink. The elders try to compose the differences by a compromise. This is done by them by promising to enquire into the details. They advise the parties not to resort to the Law, as legal proceeding might well prove to them a costly experiment. The parties go away after getting the assurance of the elders that they will enquire into the matter. Very wisely, the elders allow some time to lapse in the hope that some passage of time will help cooling down of tempers. Then one day a meeting for the enquiry is held at the Harijan colony - either in the primary school building or at some other convenient place. One man from every Harijan household is summoned to be present at the enquiry. The parties to the dispute have to sign an agreement to the effect that they will abide by the decision of the elders. An elaborate enquiry is then held; it usually transpires that each party has a number of grievances against the other. The elders explain to them that neither party is free from blame and advise them to compose their differences and forget the incident. The parties usually agree to do so. After that each party is made to offer betel leaves to the other as a token of friendship. After the elders express a few more words of advice the proceeding come to a close.

### Literary Tradition

Both in ancient times and in the modern, there have been some poets and literary men at Gorur. One family claims descent from Venkatadhwari author of the celebrated literary piece called “Visvagnararsha” in sanskrit. He lived in about 1620 A. D. He came from Tanjore and he was for some time at the court of the Maharaja of Mysore. Shri Gorur Ramaswamy Iyengar, an eminent literary man of this village, claims descent from the great poet. There was another poet in this village, who was born in 1830 A. D. and died in 1900, by name Srinivas Iyengar. He was the author of a religious work entitled “Archavataravilasa”. There was one other poet during the same period, Shri Narasimhachar, whose published works are Karnataka Visvagnararsha, Kaveri Purana, Katha Manjari, Nruhari Binnapa, Krishna Charitamrutam, and Kannada Bhartrihari.

### Cultural Tradition

The Vedanta Sabha at Gorur has been rendering good service by propagating the eternal values of our spiritual and cultural heritage, adapted to modern conditions. The founders and promoters of the sabha belong to the Visishtadvaita school of philosophy. But at Gorur they have broadbased their approach to the cultural problem and encourage the teaching of all philosophies.

At the Sabha, sanskrit is taught in the morning. In the evening the chanting of vedas is practised. Sometimes discourses on the *puranas* are held. *Harikathas* are also conducted. The Sabha has a spacious building in which these activities are carried on. Sometimes the hall is let out for the conduct of marriages and other auspicious functions. It also serves as a lodge for pilgrims to this village.

The Sabha encourages the study of ancient books of cultural and spiritual interest. This Sabha may be said to work in its own way for the emotional integration of the people by acquainting the people with the cultural heritage of the country.

### Leisure and Recreation

The upper strata among the village population spend their leisure hours in either attending the discourses at the Sabha or in reading news papers and discussing current political problems. Young men sometimes go to Hassan to attend the cinemas. But for these activities the people seem to be busy with their own avocations and the relays of songs and news items over the public radio set do not attract much attention. There is no public library or club in the village. There is however one reading room but the attendance there is rather poor. Some people in Gorur have their own small collections of books. There is a play ground for the children and outdoor games, especially football and volleyball, are played there.

### Festivals

People in this village are religious minded. This is mainly due to the existence of some temples and also to the traditions of the place. These temples are maintained by lands belonging to them. The important festivals observed by the people are Ugadi, Deepavali, Ganesha Chaturthi, Gowri, Srasthi, Sankranti and Vijaya Dasami; a special festival by name "Patri" feast is observed by Sri Vaishnavas of this village and also a nearby village by name Ponnathapura. As a

part of this festival the Goddess Lakshmi is taken in procession in the streets in the same way as the Gowri festival is observed in other places. The Gangadikaras observe "Pitru paksha" once a year, and make offerings to the departed elders of their family. The Harijans who live in their colony observe certain festivities like "Kannambadiamma Dibbi", "Navarathri Swami Mudi-pu", and "Grama Devata Puja." The Muslims observe all the feasts and festivals common among them all over the country like Moharram, Bakrid and Ramzan.

### Family Structure

A statement showing the number of different types of families (simple, intermediate, joint and others) is given in Table I

### Education

Statement showing the number of illiterate and literate persons and also the number of persons possessing other educational qualifications in the several age-groups is given in table vii

There is a separate hostel for Harijan students near the Adikarnataka colony. There are sixteen middle school students and nine high school students as inmates of this hostel. While joining this hostel a student has to pay a caution money of Rs. 5/- if he is studying in middle school and Rs. 10/- if he is studying in high school. A teacher is in charge of this hostel as warden. The inmates are given free meals. They get two meals a day one at 9-30 A. M. and other at 6 P. M.

This hostel is in a country-tiled building. It is not provided with electric lights. Water for the hostel is got from the channel which flows nearby. The inmates of the hostel belong to Gorur and the neighbouring villages. The building is a rented one.

### Awareness of Reform Measures

Many among the residents of Gorur are aware of the importance of family planning, removal of untouchability and other reform measures.

### Inheritance

The property of a man is usually inherited by his sons, all the sons getting an equal share and the eldest son generally getting the first choice. In the absence of issues the property goes to the wife. A widowed mother is maintained by her sons. It is only among



the Adikarnatakas that the younger son has the right of first choosing his share of his father's property.

### General

Both the rural and urban features of the village have been referred to above in sufficient detail. But the important places of which one is reminded when he studied these aspects in detail may now be touched upon. While observing the urban facilities and conveniences of Gorur one is automatically reminded of the features of Hassan town to which Gorur has affiliations. Gorur in its urban aspects has resemblances to Hassan town which appeals to the eye for its soft beauty. There is something quiet about the landscape of Hassan, just as some quiet pervades the atmosphere of Gorur. The two places seem to be parts of a piece—only they are fourteen miles apart. The trees of Gorur and the trees of Hassan, both grow upto a great heights, and they are also mellow and reposeful.

In its other aspect, the rural aspect, Gorur reminds one of a remote temple-culture, which is reflected both in the temples of Gorur and also in the temples and shrines of Belur and Halebid, both in Hassan districts. The temples of these two places belong to the same school of architecture and a visitor, having seen all these places, may well fancy that the same sculptors made the stones of these places living and eloquent. So a few brief points about Belur and Halebid may be pertinent here in as much as a visitor to Gorur can be certain of hearing a lot in praise of these other two places.

Belur is twenty-five miles from Hassan on the bank of river Yagachi (Badari in ancient texts). It is here that the world famous Channakesava temple stands. This was built by Bittiga the Hoysala king in 1116-1117 to commemorate his victory over the Cholas. The work was designed, constructed and decorated by Jakanachari. Here one can witness the flights of fancy, the deftness of hand and the wealth of details in its carvings, the like of which it is difficult to witness in the field of architecture. The events and personalities of the Ramayana the Mahabharatha and Bhagavata come to life again in an amazing profusion and propriety of details. The image of Channakesava within the sanctum sanctorum is majestic

and has a beatific smile on its lips which it is not easy to forget soon. "This is the very heart of the whole structure. All the architectural excellence, artistry and workmanship, are a dedication to this image, to which the sculptor has imparted a godly personality; in its eye is tranquillity, in the smile on its lips, grace, and in its gesture, protection".

It is quite interesting thing that some of the images in the temples at Gorur - the paravasudeva image and the Kesava image in the Kailaseswara temple, for example, have the same dignity, beauty and beneficence in their bearing as those of Channakesava at Belur. It is just possible all these temples of Gorur, Belur and Halebid belong to the same epoch of architecture.

The temples at Halebid were never finished, but their architectural eminence is equally high. Of the Kedareswara temple Fergusson says "... from the basement to the summit, it is covered with sculptures of the very best class of Indian art, and these so arranged as not materially to interfere with the out lines of the building, while they impart to it an amount of richness only to be found among specimens of Hindu art". Of the Hoysaleswara temple he says: "It is perhaps the building on which the advocate of Hindu architecture would desire to take his hand. Unfortunately it was never finished, the works having been stopped after they had been in progress, apparently for eighty six years... no two facets of the temple are the same; every convolution of every scroll is different; no two canopies in the whole building are alike and every part exhibits a joyous exuberance of fancy scorning every technical restraint. All that is wild in human faith or warm in human feeling is found portrayed on these walls."

Something of the same perfection in art is seen in the temples at Gorur also.

Thus while one is moving about in the rural urban atmosphere of Gorur, one is alternately reminded of the urban features of Hassan and the pristine old time rural culture of the temples of Belur and Halebid. Take away from Gorur its temples and their atmosphere of serenity and its rural crafts and also its urban facilities then Gorur will be just one other village like the innumerable other villages in the country.



## CHAPTER V

### CONCLUSION

(i) **ECONOMIC SURVEY OF 1941 :**

Gorur was one of the villages which had been taken up for economic survey in 1941. It was again selected for Socio-economic survey in connection with the 1961 Census. The underlying idea of selecting Gorur and a few other villages which had been surveyed in 1941 for socio-economic Survey in connection with the 1961 Census also, was to determine the impact of the past two decades on the economy of these villages.

The main spheres in which development has taken place in Gorur since 1941 may here be specifically touched upon briefly.

(i) **POPULATION : INCREASE OF HOUSEHOLDS**

The number of households in the village was 182 in 1941. In 1962 the number was 301. This increase can be traced to improvements in agriculture and also to the marked urbanisation of the village during these two decades. A detailed statement of the population in 1941 and 1963 is given below :—

**Gorur Village**

Religion	Caste	1941				1961				Difference between 1941-1961			
		No. of families	Males	Females	Total	No. of families	Males	Females	Total	No. of families	Males	Females	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Hindu	Brahmins	52	140	140	280	61	155	144	299	9	15	4	19
	Vokkaliga	35	94	80	174	57	167	154	321	22	73	74	147
	Devanga	12	25	28	53	14	44	39	83	2	19	11	30
	Adikarnataka	40	115	88	203	80	214	185	399	40	99	97	196
Muslim	Muslim	14	36	36	72	28	67	82	149	14	31	46	77
	Others	29	80	77	157	61	137	119	256	32	57	42	99

(ii) **EDUCATION :**

Whereas there were four schools in 1941, there were six schools including a High school in 1963.

Number of literates in 1941 was 325 while the population was 929. In 1963 the population was 1,507 and the number of literates was 524 of whom 84 persons were having Primary (basic) and other higher educational qualifications.

(iii) **MEDICAL AND PUBLIC HEALTH :**

There has been marked progress in medical and health facilities between 1941 and 1963. By 1963 there were one dispensary with a maternity ward attached to

it and a veterinary hospital in the village. These hospitals owe their existence to the munificence of the local philanthropists and these hospitals are of great service to the inhabitants not only of this village but also those of surrounding villages. The question whether the medical facilities in their village are adequate, the local people have invariably replied that they were adequate. What this has meant in terms progress can be gauged by reading the relevant portion of the report of the economic survey of the village in 1941. Says that report :

“There is no hospital in the village. The nearest local fund dispensary is at Arkalgud - 5 miles distant. Weekly visits by the Doctor from Ponnathapur Malnad, Improvement Dispensary is arranged. There were no deaths from epidemics in the past twenty years except

two deaths from Plague registered during the year 1940-41. The village is reported to be generally healthy."

The nearest Veterinary hospital is at Arkalgud.

Comment is unnecessary. While in 1941 the people of this village were served by the medical services chiefly meant for other nearby places, to-day the medical facilities at Gorur are available to cases of those other places also, in addition to the population of Gorur.

(iv) ELECTRICITY :

There was no supply of electric power to the village in 1941. Electricity was supplied to the village in 1954. From this it has been possible to afford lighting to houses as well as street lighting. Electricity is also supplied to two small rice mills and one huller.

(v) WATER-SUPPLY :

The improvement in the water supply to the village is also remarkable. Says the 1941 report :—

"River, channel and wells form the sources of drinking water supply to the village".

In addition, to these, water-taps have made their appearance since then, thanks to the National Water Supply Scheme. One of the foremost amenities for civilised life is sufficient water supply of drinking water. Innumerable villages in the country cannot boast of this convenience. The existence in this village of this essential but rare amenity entitles Gorur to be classed among the model villages of the State.

(vi) VILLAGE PANCHAYAT WORK :

In 1941, the Village Panchayat was engaged in the very commendable works of "pulling down of dilapidated fort walls, filling up water-logged fort trenches, clearance-of jungle growth, etc." These are commendable activities, but constitute only the preliminary preparations for good village administration. At present the Village Panchayat takes care of the water supply, lighting and sanitation of the village also.

(vii) AGRICULTURAL IMPROVEMENT :

Two points deserve special mention under this head :

(a) Ragi and paddy were the main crops grown in the village in 1941. During the last ten years, however, potato cultivation has come into vogue in this village.

(b) The land-owners of this village have had lands in some other nearby villages also. The paddy and ragi grown in this village and also the yield that these land-owners got from their lands in other villages were together sufficient for consumption in this village if they retained all the produce that they received. This point is clearly made out in the report of 1941. Our investigation in 1963 has amply proved that the yield from the lands in this village is itself sufficient for (i) paying production costs; (ii) Consumption by the growers; and (iii) For sale also, to some extent. This analysis makes the point very clear that agriculture has improved a good lot during the past two decades. This improvement is obviously due to improved methods of cultivation like the Japanese method of paddy cultivation and to the use of fertilizers like Ammonium Sulphate, Phosphate and Urea. Mention has already been made that soil conservation needs special attention as also afforestation measures. If attention is paid to these aspects of the agricultural problem also, by those concerned, there can be little doubt that agriculture will yield still better dividends. The point cannot be too strongly emphasised in the present context of food shortage in the country.

(viii) COMMUNICATIONS :

Quite recently, the local sub-post office has been given telephone connection to Hassan.

These are some of the facilities and amenities that have come into existence since 1941. These improvements have been possible only because there have been some highly educated and enlightened people, with progressive outlook, in this village. From this the value of proper leadership for the growth of a rural community becomes quite clear. Credit is also due to the same healthy leadership for the high cultural position of this village as well as to the cordial social relations one finds among all the communities. These cordial relations have so far withstood the onslaughts of time. The local Harijans are even to-day participating in the annual car festival along with the other communities.

(II) NEED FOR MORE COTTAGE INDUSTRIES:

Gorur is a village of great natural beauty and antiquity. From the inscriptions in the temples of this village, the history of the village dates back to the 15th century. It is likely that the village existed sometime earlier to that also. The building of the village and the temples in it were probably due to the beautiful natural surroundings of this place.

The nearness of the river and the fertility of these soils marked out this village from the beginning, as mainly a place for agricultural operations. In course of time, however, the place came to be occupied by enlightened people who have been responsible for carrying out the several developmental works mentioned in Section (i) above, and for the creation of urban facilities. The main occupation of the people here, however, has been agriculture and in addition to this a few cottage industries have come up but, agriculture and these few existing crafts do not afford full employment to the people. It will be useful therefore if some more cottage industries are started in this village. If these additional cottage industries are started they may afford employment both to the people who are now having avocation and also to those who are under employed as agriculture does not afford employment throughout the year as well as to those whose lands may be submerged when the Hemavathi Dam Project materialises. In the

meanwhile the existing agricultural economy which is in a flourishing condition, the few crafts which are affording work to some people, the urban facilities which have grown through the years and the available facilities for leading a cultured life have tended to make it possible for a sizeable portion of the inhabitants to lead a fairly decent life as compared with the people of many other villages.

Gorur is one of the few villages where the several measures undertaken by the administration for uplift of the rural population have been successful and have achieved positive results. The history of the development of Gorur highlights the part local leadership plays in such development and one is tempted to express the opinion that the want of progress in other villages is more due to lack of proper village leadership than to any inherent defects in the development schemes themselves.

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**T A B L E S**

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TABLE I  
Area, House and Population

Area in		Density per Sq. Mile	Number of Houses	Number of Households	Population		
Acres	Hectares				Persons	Males	Females
1	2	3	4	5	6	7	8
954	386	1,005	289	301	1,507	784	723

TABLE II  
Population by Age-groups

Total of all ages			0-4		5-9		10-14		15-19		20-24		25-29		30-34		35-44		45-59		60 +		Age not stated	
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
1,507	784	723	102	101	125	105	108	83	67	52	46	60	44	63	57	54	93	81	92	85	50	39	..	..

TABLE III  
Size and Composition of Households

Total No. of	Size of Households															
	Single member				2-3 members			4-6 members			7-9 members			10 members and above		
House- holds	House- holds	Males	Females	House- holds	M	F	House- holds	M	F	House- holds	M	F	House- holds	M	F	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
301	9	7	2	76	97	103	142	377	325	61	231	218	13	72	75	

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

Religion	Caste	Sub-Caste	Number of House- holds	Population			
				Persons	Males	Females	
1	2	3	4	5	6	7	
<b>HINDU</b>	Brahmins	Srivaishnava	44	217	113	104	
		Hebbara	1	6	3	3	
		Andhra Brahmins	1	2	1	1	
		Hoysala Karnataka	1	2	1	1	
		Attani kalta	2	16	10	6	
		Sanketi	2	8	4	4	
		Smartha	10	48	23	25	
	Lingayat			2	8	4	4
		Sadharu		1	5	2	3
	Vokkaliga	Gangadikar		57	321	167	154
	Madivala	..		5	24	13	11
	Devanga	..		13	69	36	33
		Naige		1	14	8	6
	Ediga	..		5	23	12	11
	Gangamatha	..		13	62	35	27
	Ganiga	Ganigasetty		1	6	4	2
		Shivajothipana		3	11	4	7
		Jothipana		11	39	20	19
	Uppara	Melusakkare		1	1	1	—
	Nayanakshatriya	..		4	22	13	9
	Majari	..		1	1	1	—
	Vykanasa	...		2	7	2	5
	Banjara	...		1	3	1	2
	Maratha	...		1	5	4	1
	Banajiga	...		1	5	3	2
		Telugu Banajiga		1	5	3	2
	Viswakarma	...		8	29	15	14
Adi-Karnataka	...		80	399	214	185	
<b>MUSLIMS</b>		...					
	Patan	..		5	22	11	11
	Labbe	...		1	3	2	1
	Shaik	...		4	18	8	10
	Sunny	...		18	106	46	60
<b>Grand Total</b>			<b>301</b>	<b>1,507</b>	<b>784</b>	<b>723</b>	

TABLE V  
Scheduled Castes and Scheduled Tribes

Name of Sub-Caste	Scheduled Castes					Scheduled Tribes		
	No. of House-holds	Persons	Males	Females	Number of Households	Persons	Males	Females
1	2	3	4	5	6	7	8	9
Adi-karnataka	80	399	214	185	..	..	..	..
Banjara	1	3	1	2	..	..	..	..

TABLE VI  
Age and Marital Status

Age-group	Total population			Never married		Married		Widowed		Divorced or separated		Unspecified Status	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All Ages	1,507	784	723	460	338	308	326	15	58	1	1	..	..
0-4	203	102	101	102	101	..	..	..	..	..	..	..	..
5-9	230	125	105	125	105	..	..	..	..	..	..	..	..
10-14	191	108	83	108	83	..	..	..	..	..	..	..	..
15-19	119	67	52	64	36	3	16	..	..	..	..	..	..
20-24	106	46	60	36	10	10	49	..	..	..	1	..	..
25-29	107	44	63	19	2	23	60	1	1	1	..	..	..
30-34	111	57	54	2	1	54	49	1	4	..	..	..	..
35-39	80	35	45	2	..	33	40	..	5	..	..	..	..
40-44	94	58	36	2	..	55	31	1	5	..	..	..	..
45-49	69	40	29	..	..	39	25	1	4	..	..	..	..
50-54	71	36	35	..	..	35	24	1	11	..	..	..	..
55-59	37	16	21	..	..	16	16	..	5	..	..	..	..
60+	89	50	39	..	..	40	16	10	23	..	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..



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

Age-group	Total Population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	1,597	784	723	555	411	144	952	373	579
0-14	624	335	289	15	12	3	609	323	286
15-34	443	214	229	238	168	70	205	46	159
35-59	351	185	166	250	185	65	101	..	101
60 and over	89	50	39	52	46	6	37	4	33

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

Name of Occupation	Age-groups							
	0-14		15-34		35-59		60 and above	
	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
Cultivation only	1	1	23	3	39	6	14	1
Cultivation + Agricultural Labour	3	2	56	48	42	35	13	2
Cultivation + Trade	..	..	2	..	8	..	..	..
Cultivation + Industry	..	..	1	..	2	..	..	..
Cultivation + Industry + Trade	..	..	..	..	1	..	..	..
Cultivation + Service	..	..	1	..	7	..	2	..
Agricultural Labour only	4	..	24	14	12	14	5	1
Agricultural Labour + Cultivation	..	..	2	1	10	2	1	..
Agricultural Labour + Industry	..	..	..	..	..	1	1	1
Agricultural Labour + Trade	..	..	..	..	1	..	..	..
Agricultural Labour + Service	..	..	2	..	1	..	2	..
Industry only	..	..	7	1	12	2	..	1
Industry + Cultivation	..	..	..	..	..	..	2	..
Industry + Agricultural Labour	..	..	..	..	2	..	..	..
Trade only	..	..	3	..	2	..	..	..
Service only	4	..	42	3	40	5	2	..
Service + Cultivation	..	..	..	..	5	..	1	..
Service + Agricultural Labour	..	..	2	..	1	..	2	..
Hotel keeping	..	..	3	..	..	..	1	..
<b>Total</b>	<b>12</b>	<b>3</b>	<b>168</b>	<b>70</b>	<b>185</b>	<b>65</b>	<b>46</b>	<b>6</b>

TABLE X

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

Age-group	Workers engaged in								
	Total workers			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	555	411	144	28	6	17	..	157	24
0-14	15	12		..	..	..	..	1	1
15-34	238	168	70	8	1	5	..	37	10
35-59	250	185	65	17	3	12	..	91	12
60 & over	52	46	6	3	2	..	..	28	1

TABLE XI

## Non-workers by Sex, Broad Age-groups and nature of Activities

Nature of Activity	Age-group and Sex							
	0-14		15-34		35-59		60 and over	
	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
Dependents	188	195	..	26	..	3	2	24
House workers	..	5	..	127	..	98	..	9
Students	135	86	45	6	..	..	..	..
Seeking employment	..	..	1	..	..	..	..	..
Retired from service	..	..	..	..	..	..	2	..
<b>Total</b>	<b>323</b>	<b>286</b>	<b>46</b>	<b>159</b>	<b>—</b>	<b>101</b>	<b>4</b>	<b>38</b>

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 house-holds	Total No. of Family members	No. of house-holds	Total No. of Family members	No. of house-holds	Total No. of Family members	No. of house-holds	Total No. of Family members	No. of house-holds	Total No. of Family members	No. of house-holds	Total No. of Family members	No. of house-holds	Total No. of Family members
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
301	498	1507	42	155	108	525	97	524	31	167	16	104	3	15	4	17

TABLE XIII

## Households engaged in Cultivation, Industry, Business and other Occupations

Occupation	Total Number of Households	Total Population			Number of gainfully employed persons		
		Males	Females	Persons	Males	Females	Persons
1	2	3	4	5	6	7	8
Cultivation . . . . .	41	111	103	214	50	5	55
Cultivation and Agricultural Labour . . . . .	63	167	150	317	93	62	155
Cultivation and Industry . . . . .	3	10	9	19	6	..	6
Cultivation and Trade . . . . .	7	21	21	42	9	..	9
Cultivation and Service . . . . .	15	54	46	100	23	1	24
Cultivation and Livestock . . . . .	1	..	1	1	..	1	1
Cultivation and Trade + Service . . . . .	2	8	7	15	4	..	4
Cultivation and Agricultural Labour + Service . . . . .	2	9	10	19	5	4	9
Cultivation and Industry + Trade . . . . .	1	4	1	5	1	..	1
Cultivation + Service and Agricultural Labour . . . . .	1	4	4	8	4	1	5
Cultivation and Service + Livestock . . . . .	1	5	5	10	1	..	1
Agricultural Labour . . . . .	31	77	59	136	46	29	75
Agricultural Labour and Cultivation . . . . .	12	30	32	62	14	12	26
Agricultural Labour and Industry . . . . .	1	2	3	5	1	..	1
Agricultural Labour and Trade . . . . .	1	1	4	5	1	..	1
Agricultural Labour and Livestock . . . . .	1	3	1	4	1	1	2
Agricultural Labour and Service . . . . .	7	23	18	41	16	6	22
Agricultural Labour and Cultivation + Service . . . . .	2	8	4	12	4	1	5
Agricultural Labour and Cultivation + Livestock . . . . .	1	5	3	8	3	1	4
Agricultural Labour and Livestock and Cultivation . . . . .	1	2	3	5	2	1	3
Service . . . . .	49	104	98	202	55	5	60
Service and Cultivation . . . . .	14	29	30	59	14	1	15
Service and Agricultural Labour . . . . .	6	19	17	36	14	2	16
Service and Cultivation + Livestock . . . . .	2	8	8	16	3	..	3
Industry . . . . .	19	40	50	90	22	5	27
Industry and Agricultural Labour and Service . . . . .	2	9	4	13	6	3	9
Industry and Agricultural Labour . . . . .	2	2	5	7	1	3	4
Trade . . . . .	4	8	10	18	4	..	4
Trade and Cultivation . . . . .	1	3	3	6	1	..	1
Trade and Service and Cultivation . . . . .	1	8	6	14	3	..	3
Hotel keeping . . . . .	3	7	3	10	4	..	4
Non-gainfully employed . . . . .	4	3	5	8	..	..	..
<b>Grand Total</b>	<b>301</b>	<b>784</b>	<b>723</b>	<b>1,507</b>	<b>411</b>	<b>144</b>	<b>555</b>

TABLE XIV  
Type of Industry run by the Households

Name of Industry	Households having Household Industry as Primary occupation						Households having Household Industry as Subsidiary occupation					
	Total No. of households	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		
			M	F	M	F		M	F	M	F	
1	2	3	4	5	6	7	8	9	10	11	12	
Oil Extraction	8	7	6	3	10	16	1	2	..	2	..	
Goldsmithy	3	3	3	..	4	4	..	..	..	..	..	
Tailoring	5	3	4	..	8	3	2	2	..	9	4	
Carpentry	2	2	2	..	2	3	..	..	..	..	..	
Beedi Manufacturing	6	5	3	2	17	23	1	1	..	2	3	
Carpentry and Blacksmithy.	2	2	4	..	8	7	..	..	..	..	..	
Rice Mill	1	1	..	1	2	3	..	..	..	..	..	
Soda Factory	1	..	..	..	..	..	1	1	..	3	4	
<b>Total</b>	<b>23</b>	<b>23</b>	<b>22</b>	<b>6</b>	<b>51</b>	<b>59</b>	<b>5</b>	<b>6</b>	<b>..</b>	<b>16</b>	<b>11</b>	

TABLE XV  
Type of Business run by the Households

Name of Business	Households having Household Business as Primary occupation						Households having Household Business as Subsidiary occupation					
	Total No. of households	Number of households	Persons engaged in Business		Total persons in households mentioned in Col. No. 3		Number of households	Persons engaged in Business		Total persons in households mentioned in Col. No. 8		
			M	F	M	F		M	F	M	F	
1	2	3	4	5	6	7	8	9	10	11	12	
Provision Stores	..	2	2	..	10	7	..	..	..	..	..	
Petty Shop keeper	..	1	1	..	2	1	10	10	..	32	28	
Cloth Merchant	..	1	1	..	3	3	..	..	..	..	..	
Rice Merchant	..	1	1	..	2	5	..	..	..	..	..	
Mutton shop	..	1	1	..	2	3	..	..	..	..	..	
Paddy Merchant	..	..	..	..	..	..	1	1	..	2	5	
<b>Total</b>	<b>..</b>	<b>6</b>	<b>6</b>	<b>..</b>	<b>19</b>	<b>19</b>	<b>11</b>	<b>11</b>	<b>..</b>	<b>34</b>	<b>33</b>	



TABLE XVI  
Traditional Industries run by the Number of Households

Sl. No.	Name of Traditional Industry	No. of Households in each Traditional Industry
1	2	3
1	Oil Extraction	7
2	Beedi Manufacturing	6
3	Goldsmithy	3
4	Carpentry and Blacksmithy	2
5	Carpentry	1
6	Tailoring	1
<b>Total</b>		<b>20</b>

TABLE XVII

## Diet

Community	Total number of house- holds in each community	Households taking								
		One meal a day		Two meals a day		Three meals a day		More than three meals a day		
		Adults	Children	Adults	Children	Adults	Children	Adults	Children	
1	2	3	4	5	6	7	8	9	10	
<b>HINDU :</b>										
Erahmins . . .	61	..	..	16	16	45	43	..	2	
Lingayat . . .	3	..	..	2	2	1	1	..	..	
Vokkaliga . . .	57	..	..	5	5	52	52	..	..	
Adivala . . .	5	..	..	2	2	3	3	..	..	
Devanga . . .	14	..	..	4	3	10	10	..	1	
Ediga . . .	5	..	..	1	1	4	4	..	..	
Gangamatha . . .	13	..	..	7	6	6	7	..	..	
Ganiga . . .	15	..	..	10	10	5	5	..	..	
Uppara . . .	1	..	..	1	1	..	..	..	..	
Nayanakshatriya	4	..	..	3	3	1	1	..	..	
Majari . . .	1	..	..	1	1	..	..	..	..	
Vykanasa . . .	2	..	..	..	..	2	2	..	..	
Banjara . . .	1	..	..	1	1	..	..	..	..	
Maratha . . .	1	..	..	..	..	1	1	..	..	
Banajiga . . .	2	..	..	..	..	2	2	..	..	
Viswakarma . . .	8	..	..	3	3	5	5	..	..	
Adi-karnataka . . .	80	..	..	..	..	80	80	..	..	
<b>MUSLIMS :</b>										
Patan . . .	5	..	..	3	3	2	2	..	..	
Labbe . . .	1	..	..	1	1	..	..	..	..	
Shaik . . .	4	..	..	3	3	1	1	..	..	
Sunny . . .	18	..	..	4	4	14	12	..	..	
<b>Total</b>	<b>301</b>	..	..	<b>67</b>	<b>65</b>	<b>234</b>	<b>231</b>	..	<b>3</b>	

TABLE XVIII  
Staple Diet and Food Habits of Communities

Community	No. of Households	Households taking					Vegetarian	Non-vegetarian
		Rice	Ragi	Rice and Ragi	Jowar	Wheat		
1	2	3	4	5	6	7	8	9
<b>HINDU :</b>								
Brahmins . . .	61	59	..	2	..	..	61	..
Lingayat . . .	3	3	..	..	..	..	3	..
Vokkaliga . . .	57	..	42	15	..	..	1	56
Madivala . . .	5	..	3	2	..	..	..	5
Devanga . . .	14	2	4	8	..	..	3	11
Ediga . . .	5	..	3	2	..	..	..	5
Gangamatha . . .	13	1	6	6	..	..	..	13
Ganiga . . .	15	1	9	5	..	..	..	15
Uppara . . .	1	1	..	..	..	..	..	1
Nayanakshatriya . . .	4	..	3	1	..	..	1	3
Majari . . .	1	..	1	..	..	..	..	1
Vykanasa . . .	2	2	..	..	..	..	..	2
Banjara . . .	1	..	..	1	..	..	..	1
Maratha . . .	1	..	..	1	..	..	..	1
Banajiga . . .	2	..	..	2	..	..	..	2
Viswakarma . . .	8	1	2	5	..	..	7	1
Adi-karnataka . . .	80	1	73	6	..	..	..	80
<b>MUSLIMS :</b>								
Patan . . .	5	..	1	4	..	..	..	5
Labbe . . .	1	..	1	..	..	..	..	1
Shaik . . .	4	..	..	4	..	..	..	4
Sunny . . .	18	1	9	8	..	..	..	18
<b>Total</b> . . .	<b>301</b>	<b>72</b>	<b>157</b>	<b>72</b>	<b>..</b>	<b>..</b>	<b>76</b>	<b>225</b>

TABLE XIX  
Indebtedness by Income-Groups

Income group	Total No. of households	No. of households indebted	Amount Rs. Ps.	Percentage of Col. 3 to Col. 2	Average indebtedness for households in debt Rs. Ps.	Remarks
1	2	3	4	5	6	7
Rs. 25 and below . . .	3	2	2,588-00	66.87	1,494-00	
Rs. 26 to 50 . . .	39	11	2,850-00	28.20	259-55	
Rs. 51 to 75 . . .	64	24	7,225-00	37.50	301-42	
Rs. 76 to 100 . . .	58	15	3,850-00	21.40	256-67	
Rs. 100 and above . . .	137	10	3,310-00	7.30	331-00	
<b>Total</b>	<b>301</b>	<b>62</b>	<b>19,823-00</b>	<b>..</b>	<b>..</b>	

TABLE XIX—A  
Indebtedness by Causes

Indebtedness by causes of debts			
Cause	Amount in debt	No. of Families in debt.	Proportion of debt due to cause to the total amount of debt
1	2	3	4
Land Improvement . . . . .	1,500	4	..
House construction, repairs to existing buildings . . . . .	2,450	9	..
Marriage . . . . .	5,700	11	..
Construction of House and Purchase of bullocks . . . . .	500	1	
Purchase of Bullocks . . . . .	5,000	24	..
For Household Expenditure . . . . .	3,823	10	..
Household Cultivation . . . . .	150	1	..
Expenses of Marriage Cultivation Expenses . . . . .	500	1	..
For Livestock purchase . . . . .	200	1	..
<b>Grand Total . . . . .</b>	<b>19,823</b>	<b>62</b>	<b>100.00</b>

TABLE XIX—B

## Sources of Credit

Sources	Cultivators having land						Non-cultivators			
	Below 3 Acres		3 to 10 Acres		10 Acres and above		Amount Borrowed	Amount out-standing	Amount Borrowed	Amount out-standing
	Amount borrowed	Amount out-standing	Amount Borrowed	Amount out-standing	Amount Borrowed	Amount out-standing				
1	2	3	4	5	6	7	8	9	10	11
Society . . .	410	410	500	500	..	..	400	400	1,310	1,310
Local Money lenders . .	200	200	..	..	..	..	..	..	200	200
L. S. C. S. . . .	400	400	..	..	..	..	..	..	400	400
Banks . . . .	800	600	..	..	..	..	..	..	800	600
Others . . . .	5,600	5,600	1,500	1,450	..	..	10,663	10,263	17,763	17,313
<b>Total . . .</b>	<b>7,410</b>	<b>7,210</b>	<b>2,000</b>	<b>1,950</b>	<b>..</b>	<b>..</b>	<b>11,063</b>	<b>10,663</b>	<b>20,473</b>	<b>19,823</b>

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

Name of Crop	Unit	No. of Households	Year 1960-61																	
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
			Area under the Crop	Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seed	Balance left over	Area under crop	Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seed	Balance left over		
Coconut + Arecanut.	Rs.	1	3-12	250	250	..	..	..	..	..	3-12	250	250	..	..	..	..	..	..	..
Coconut + Arecanut Plantain.	Rs.	2	3-00	3,800	1,000	2,000	100	100	100	..	6-38	6,800	1,000	5,500	100	100	100	..	..	..
Arecanut	Mds.	4	5-22	144	1	143	..	..	..	..	5-22	128½	1	127½	..	..	..	..	..	..
Vegetables	Rs.	1	0-20	400	..	400	..	..	..	..	0-22	400	..	400	..	..	..	..	..	..
Niger Seed	Pallas	22	42-35	25	6	19	..	..	..	..	24-12	11½	2	9½	..	..	..	..	..	..
Groundnut	"	11	26-22	102	20	82	..	..	..	..	14-29	59	9	50	..	..	..	..	..	..
Maize	"	8	19-13	27½	19½	8	..	..	..	..	4-30	8	..	..	..	..	..	..	..	..
Thogari	"	5	16-24	9	6	3	..	..	..	..	22-22	14	11	3	..	..	..	..	..	..
Ragi	"	93	208-12	731	530	181	..	..	17½	21/2	238-04	730½	511½	..	204½	..	14½	..	..	..
Paddy	"	69	183-24	2,128½	965 3/10	1,111	..	..	47 1/5	4	115-33, 1,996½	917½	1,029½	..	..	..	44½	5	..	..
Horsegram	"	25	54-30	76½	51½	25	..	..	..	..	70-10	110	56	54	..	..	..	..	..	..
Avare	"	5	14-08	9	6	3	..	..	..	..	9-16	4½	3½	1	..	..	..	..	..	..
											1-15	35	..	35	..	..	..	..	..	..

TABLE

## Households owning or possessing Land or have

Community	No land	*Nature of Intrest on land	Number of Households									
			No. of Hhs.	5 cents and below	No. of Hhs.	Cents 5-10	No. of Hhs.	Cents 10-20	No. of Hhs.	Cents 20-50	No. of Hhs.	Cents 50-100
1	2	3	4	5	6	7	8	9	10	11	12	13
<b>HINDU</b>												
Brahmīn	24	A A+C B	..	..	..	..	..	..	1	0.35	2	1.61
Lingayat	3	..	..	..	..	..	..	..	..	..	..	..
Vokkaliga	15	A	..	..	..	..	..	..	10	3.87	6	4.91
Madivala	5	..	..	..	..	..	..	..	..	..	..	..
Devanga	7	A	..	..	..	..	1	0.13	..	..	2	1.68
Ediga	3	A A+C	..	..	..	..	..	..	..	..	..	..
Gangamata	10	A A+C	..	..	..	..	..	..	..	..	..	..
Ganiga	12	A C	..	..	..	..	..	..	..	..	..	..
Uppara	1	..	..	..	..	..	..	..	..	..	..	..
Nayanakshatriya	1	A	..	..	..	..	..	..	..	..	..	..
Majari	1	..	..	..	..	..	..	..	..	..	..	..
Vykanasa	2	..	..	..	..	..	..	..	..	..	..	..
Banjara	1	..	..	..	..	..	..	..	..	..	..	..
Maratha	1	..	..	..	..	..	..	..	..	..	..	..
Banajiga	2	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	8	..	..	..	..	..	..	..	..	..	..	..
Adi-Karnataka	49	A C	..	..	..	..	..	..	1	0.48	4	3.29
<b>MUSLIMS</b>												
Patan	3	A C	..	..	..	..	..	..	..	..	..	..
Labbe	1	..	..	..	..	..	..	..	..	..	..	..
Shaik	4	..	..	..	..	..	..	..	..	..	..	..
Sunny	10	A A+C	..	..	..	..	..	..	..	..	..	..

\* Note : A—Owned and Cultivated

B—Owned but Leased Out

C—Taken on lease for Cultivation

## XXI

## given out land to others for cultivation

and extent of land								Community
No. of Hhs.	Cents 1 to 2.4	No. of Hhs.	Cents 2.5-4.9	No. of Hhs.	Cents 5-10 acres	No. of Hhs.	Cents 10 and above	
14	15	16	17	18	19	20	21	22
								<b>HINDU</b>
8	11.51	11	34.59	7	51.85	6	268.89	Brahmin
..	..	..	..	..	..	1	19.35	
..	..	1	2.63	..	..	..	..	
..	..	..	..	..	..	..	..	Lingayat
16	26.27	10	30.47	..	..	..	..	Vokkaliga
..	..	..	..	..	..	..	..	Madivala
2	3.53	1	4.13	1	5.00	..	..	Devanga
..	..	1	2.60	..	..	..	..	Ediga
..	..	1	4.25	..	..	..	..	
..	..	1	2.65	..	..	..	..	Gangamatha
2	4.16	..	..	..	..	..	..	
1	2.00	..	..	..	..	..	..	Ganiga
2	2.00	..	..	..	..	..	..	
..	..	..	..	..	..	..	..	Uppara
3	5.61	..	..	..	..	..	..	Nayanakshatriya
..	..	..	..	..	..	..	..	Majari
..	..	..	..	..	..	..	..	Vykanasa
..	..	..	..	..	..	..	..	Banjara
..	..	..	..	..	..	..	..	Maratha
..	..	..	..	..	..	..	..	Banajiga
..	..	..	..	..	..	..	..	Viswakarma
11	17.99	2	7.35	2	12.93	..	..	Adi-karnataka
3	4.12	8	30.27	..	..	..	..	
								<b>MUSLIMS</b>
..	..	..	..	..	..	..	22.25	Patan
1	1.00	..	..	..	..	..	..	
..	..	..	..	..	..	..	..	Labbe
..	..	..	..	..	..	..	..	Shaik
4	7.49	1	3.00	1	7.65	1	11.55	Sunny
..	..	..	..	1	6.00	..	..	

TABLE XXI—A  
Ownership of Land

Community	Number of Households and extent of land													
	No. of Hhs.	1 Acre & below	No. of Hhs. 1-2.49 acres	No. of Hhs. 2.5-4.9 acres	No. of Hhs. 5-7.49 acres	No. of Hhs. 7.5-9.9 acres	No. of Hhs. 10-15 acres	No. of Hhs. 15 acres & above						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
<b>HINDU</b>														
Brahmins . . . . .	3	1.96	8	11.41	12	37.22	4	24.57	3	27.26	1	11.70	6	276.44
Lingayat . . . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vokkaliga . . . . .	16	8.78	16	26.27	10	30.47	..	..	..	..	..	..	..	..
Madivala . . . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Devanga . . . . .	3	1.81	2	3.53	1	4.13	1	5.00	..	..	..	..	..	..
Ediga . . . . .	..	..	..	..	2	5.60	..	..	..	..	..	..	..	..
Gangamatha . . . . .	2	1.76	..	..	1	2.65	..	..	..	..	..	..	..	..
Ganiga . . . . .	..	..	1	2.00	..	..	..	..	..	..	..	..	..	..
Uppara . . . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Nayanakshatriya . . . . .	..	..	3	5.61	..	..	..	..	..	..	..	..	..	..
Majari . . . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vykanasa . . . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Banjara . . . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Maratha . . . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Banajiga . . . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Viswakarma . . . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Adi-karnataka . . . . .	5	3.77	10	15.78	1	2.70	2	12.93	..	..	..	..	..	..
<b>MUSLIMS</b>														
Patan . . . . .	..	..	..	..	..	..	..	..	..	..	..	..	1	22.25
Labbe . . . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Shaik . . . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sunny . . . . .	..	..	4	7.49	2	7.00	..	..	1	7.65	1	11.55	..	..

TABLE XXI—B  
Table Showing the Land Owned Outside the Village

Community	Name of the villages and number of Households and its Acreage													
	Kobitur		Tyagatur		Ramaghatta		Banadase		Devaraganahalli		Channapura		Udavara	
	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
<b>HINDU</b>														
Brahmins . . . . .	1	4.00	2	9.75	3	17.08	2	46.10	1	2.74	1	2.83	1	2.75
Vokkaliga . . . . .	..	..	..	..	..	..	..	..	..	..	..	..	1	2.75



TABLE XXII.

## General

Total No. of Households	Number of Households			
	Reading daily newspaper	Member or Members of which work for social uplift.	Member or members of which take active part in politics	Member or members of which have joined Co-operative Societies
1	2	3	4	5
301	51	39	..	95

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
<b>HINDU</b>					
Brahmins	61	41	15	1	4
Lingayat	3	3	..	..	..
Vokkaliga	57	33	11	12	1
Madivala	5	3	1	1	..
Devanga	14	11	2	1	..
Ediga	5	3	..	2	..
Gangamatha	13	6	4	3	..
Ganiga	15	13	1	1	..
Uppara	1	..	..	..	1
Nayanakshatriya	4	2	..	2	..
Majari	1	..	..	..	1
Vykanasa	2	2	..	..	..
Banjara	1	1	..	..	..
Maratha	1	1	..	..	..
Banajiga	2	2	..	..	..
Viswakarma	8	5	1	1	1
Adi-karnataka	80	54	5	19	2
<b>MUSLIMS</b>					
Patan	5	4	1	..	..
Labbe	1	1	..	..	..
Shaik	4	3	1	..	..
Sunny	18	13	2	3	..



TABLE 3  
Awareness of Untouchability Offences Act

Castes	No. of households	No. of households interviewed	No. of households not interviewed	No. of persons (heads of households) aware of Prohibition of untouchability under Law	Remarks
1	2	3	4	5	6
<b>HINDU</b>					
Brahmins	61	48	13	48	
Lingayat	3	3	..	3	
Vokkaliga	57	7	50	7	
Madivala	5	1	4	1	
Devanga	14	4	10	4	
Ediga	5	3	2	3	
Gangamatha	13	6	7	6	
Ganiga	15	4	11	4	
Uppara	1	1	..	1	
Nayanakshatriya	4	1	3	..	
Majeri	1	..	1	1	
Vykanasa	2	1	1	1	
Maratha	1	1	..	1	
Banajiga	..	1	1	..	
Banjara	2	1	1	1	
Viswakarma	8	2	6	2	
Adi-karnataka	80	2	78	2	
<b>MUSLIMS</b>					
Patan	5	4	1	4	
Labbe	1	1	..	1	
Shaik	4	4	..	4	
Sunny	18	1	17	1	

TABLE 4  
Contravention of Marriage Rules

Caste/Tribe	No. of marriages in contravention of Caste /Tribal Rules	Frequencies of each type of contravention					
		Type I	Type II	Type III	Type IV	Type V	Type VI
1	2	3	4	5	6	7	8
All households in the village were interviewed		—nil—					

TABLE 4-A  
Permissibility of Intercaste Marriage

Caste/Tribe	Number of persons interviewed	No. of persons who consider it is permissible to form marital ties with				Remarks
		Caste/Tribe I Name	Caste/Tribe II Name	Caste/Tribe III Name	Caste/Tribe IV Name	
1	2	3	4	5	6	7
The heads of all the 301 Households in the village were interviewed.		Intercaste marriages are not permitted 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 Households	Number of persons heads of households interviewed	Number of persons not interviewed	Number aware that there have been changes in Hindu Succession Act.	Number aware that there have been changes in Hindu Adoption Act.
1	2	3	4	5	6
<b>HINDU</b>					
Brahmins	61	43	18	43	42
Lingayat	3	2	1	2	2
Vokkaliga	57	4	53	2	4
Madivala	5	..	5	..	..
Devanga	14	3	11	3	3
Ediga	5	1	4	..	1
Gangamatha	13	1	12	1	1
Ganiga	15	2	13	2	2
Uppara	1	..	1	..	..
Neyanakshatriya	4	..	4	..	..
Majari	1	..	1	..	..
Vykanasa	2	..	2	..	..
Banjara	1	1	..	1	1
Marathi	1	..	1	..	..
Banajiga	2	1	1	1	1
Viswakarma	8	3	5	1	2
Adi-Karnataka	80	..	80	..	..
<b>MUSLIMS</b>					
Patan	5	..	5	..	..
Labbe	1	..	1	..	..
Shalk	4	..	4	..	..
Sunny	18	..	18	..	..

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	Brother's Son	Sister's Son	Others
1	2	3	4	5	6	7	8	9	10
<b>HINDU</b>									
Brahmins . . .	61	57	..	1	3	..	..	..	..
Lingayat . . .	3	3	..	..	..	..	..	..	..
Vokkaliga . . .	57	50	1	1	5	..	..	..	..
Madivala . . .	5	5	..	..	..	..	..	..	..
Devanga . . .	14	13	..	1	..	..	..	..	..
Ediga . . .	5	5	..	..	..	..	..	..	..
Gangamatha . . .	13	13	..	..	..	..	..	..	..
Ganiga . . .	15	15	..	..	..	..	..	..	..
Uppara . . .	1	..	..	1	..	..	..	..	..
Nayanakahatriya	4	4	..	..	..	..	..	..	..
Majari . . .	1	1	..	..	..	..	..	..	..
Vykanasa . . .	2	2	..	..	..	..	..	..	..
Banjara . . .	1	1	..	..	..	..	..	..	..
Marathi . . .	1	1	..	..	..	..	..	..	..
Banajiga . . .	2	2	..	..	..	..	..	..	..
Viswakarma . . .	8	7	..	1	..	..	..	..	..
Adi-karnataka	80	79	..	1	..	..	..	..	..
<b>MUSLIMS</b>									
Patan . . .	5	5	..	..	..	..	..	..	..
Labbe . . .	1	1	..	..	..	..	..	..	..
Shaik . . .	4	4	..	..	..	..	..	..	..
Sunny . . .	18	14	2	2	..	..	..	..	..

TABLE 5-B  
Share of Property for different categories of relatives—Sons

Caste/Tribe/ Community	No. of persons interviewed	Number indicating that sons inherit property in the following manner					
		All sons gets equal share	Daughters gets equal share	Only wife inherits	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	Any other manner
1	2	3	4	5	6	7	8
<b>HINDU</b>							
Brahmins . . .	61	57	..	1	..	..	3
Lingayat . . .	3	3	..	..	..	..	..
Vokkaliga . . .	57	50	1	1	..	..	5
Madivala . . .	5	5	..	..	..	..	..
Devanga . . .	14	13	..	1	..	..	..
Ediga . . . .	5	5	..	..	..	..	..
Gangamatha . . . .	13	13	..	..	..	..	..
Ganiga . . . .	15	15	..	..	..	..	..
Uppara . . . .	1	..	..	1	..	..	..
Nayanakshatriya . . . .	4	4	..	..	..	..	..
Majari . . . .	1	1	..	..	..	..	..
Vykanasa . . . .	2	2	..	..	..	..	..
Banjara . . . .	1	1	..	..	..	..	..
Marathi . . . .	1	1	..	..	..	..	..
Banajiga . . . .	2	2	..	..	..	..	..
Viswakarma . . . .	8	7	..	1	..	..	..
Adi-karnataka . . . .	80	79	..	1	..	..	..
<b>MUSLIMS</b>							
Patan . . . .	5	5	..	..	..	..	..
Labbe . . . .	1	1	..	..	..	..	..
Shaik . . . .	4	4	..	..	..	..	..
Sunny . . . .	18	14	2	2	..	..	..

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
<b>HINDU</b>			
Brahmins	36	..	..
Vokkaliga	42	5	5
Devanga	7	..	..
Gangamatha	3	..	..
Ganiga	3	1	1
Ediga	2	..	..
Nayanakshatriya	3	3	3
Adi-karnataka	31	1	1
<b>MUSLIMS</b>			
Patan	2	..	..
Sunny	8	..	..
<b>Total</b>	<b>187</b>	<b>10</b>	<b>10</b>

TABLE 7

## Livestock Statistics including Fishery

Caste/Tribe/ Community	Cows in Milk		Cows in dry		Adult females not calved		Bulls		Working Bullocks		Other Adult males		Young Stock (Females)		Young Stock (Males)		He-buffaloes (Adult)		She-buffaloes in Milk		She-buffaloes dry		Young stock (buffaloes)				
	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25			
<b>HINDU</b>																											
Brahmins	30	71	15	37	10	31	..	..	5	20	1	4	18	30	19	28	..	..	20	42	13	30	18	34			
Lingayat	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Vokkaliga	38	70	25	46	16	35	1	2	32	91	1	1	24	30	20	30	..	..	35	58	20	31	31	45			
Medivala	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Devanga	6	9	3	9	..	..	..	..	2	6	1	3	3	4	2	2	..	..	1	1	1	1	1	1	1	1	
Ediga	1	2	1	2	..	..	..	..	1	4	..	..	1	1	1	1	..	..	1	1	1	1	1	1	1	1	
Gangematha	2	3	3	8	..	..	1	1	2	4	..	..	1	1	..	..	..	..	1	1	1	1	..	..	..	..	
Ganiga	4	5	3	4	..	..	..	..	10	17	..	..	4	4	1	1	..	..	2	2	1	1	1	1	1	1	
Uppara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Nayana-kehatriya	3	3	..	..	2	2	..	..	3	6	..	..	2	2	1	1	..	..	..	..	..	..	..	..	..	..	
Majeri	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Vykanasa	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Marathi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Banajiga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Viswakarma	2	2	..	..	..	..	..	..	..	..	..	..	1	1	..	..	1	1	..	..	..	..	..	..	..	..	
Adi-karnataka	32	36	42	60	3	3	5	7	52	123	..	..	18	18	14	15	3	3	..	..	..	..	..	..	..	..	
<b>MUSLIMS</b>																											
Patan	1	2	..	..	..	..	..	..	1	4	..	..	..	..	..	..	..	..	1	2	1	2	1	2	1	2	
Labbe	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Shaik	..	..	..	..	..	..	..	..	1	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Sunny	6	15	4	9	4	8	..	..	7	22	1	8	4	8	4	7	..	..	6	9	3	4	5	8	8	8	



Livestock Statistics including Fishery (Contd.)

Caste/Tribe/ Community	Sheep	Goats	Pigs	Horses, ponies and mules	Donkeys	Cocks	Hens	Chicken	Ducks	Others	Any other animals or birds	Fisheries														
	No. of Total Hhs. No.	No. of Total Hhs. No.	No. of Total Hhs. No.	No. of Total Hhs. No.	No. of Total Hhs. No.	No. of Total Hhs. No.	No. of Total Hhs. No.	No. of Total Hhs. No.	No. of Total Hhs. No.	No. of Total Hhs. No.	No. of Total Hhs. No.	No. of Total Hhs. No.														
1	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	
<b>HINDUS</b>																										
Brahmins	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Lingayat	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vokkaliga	5	41	9	31	3	6	..	..	..	..	19	58	25	110	19	293	..	..	..	..	..	..	..	..	..	..
Medivala	..	..	..	..	..	..	..	..	..	16	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Devanga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ediga	..	..	..	..	..	..	1	1	..	..	..	..	2	22	..	..	..	..	..	..	..	..	..	..	..	..
Ganganatha	..	..	2	6	..	..	..	..	..	..	1	10	2	12	..	..	..	..	..	..	..	..	..	..	..	..
Ganige	..	..	1	2	..	..	..	..	..	..	..	..	1	2	..	..	..	..	..	..	..	..	..	..	..	..
Uppara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Nayanakshatriya	..	..	1	1	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Majari	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vykanasa	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Maratha	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bansjige	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Viswakarna	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Adi-karnataka	..	..	2	6	1	2	..	..	..	..	51	182	53	211	46	648	..	..	..	..	..	..	..	..	..	..
<b>MUSLIMS</b>																										
Patan	1	4	..	..	..	..	..	..	..	..	..	..	1	10	..	..	..	..	..	..	..	..	..	..	..	..
Labbo	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sheik	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sunny	1	4	1	10	..	..	..	..	..	..	4	12	7	53	5	118	..	..	..	..	..	..	..	..	..	..

TABLE 8  
Village Industries-Products

Castes	No. of Hhs.	Rice Mill	No. of Tailoring Hhs.	No. of Gold Hhs.	Smithy	No. of Gold Hhs.	Carpe- ntry	No. of Carpe- ntry Hhs.	Carpe- ntry Black-smithy	No. of Hhs.	Oil Gana	No. of Soda Hhs.	Soda Factory	No. of Hhs.	Beedi- Making	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
<b>HINDUS</b>																
Brahmins .	1	Service	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Marathi .	..	..	1	Stitching clothes	..	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	..	..	..	..	3	Jewels	2	Furni- ture	2	Carts and Iron Implements	..	..	..	..	..	..
Devanga .	..	..	3	Stitching clothes	..	..	..	..	..	..	..	..	..	..	..	..
Ganiga .	..	..	..	..	..	..	..	..	..	..	8	Oil	1	Soda (aerated water)	..	..
<b>MUSLIMS</b>																
Sunny	..	..	1	Stitching clothes	..	..	..	..	..	..	..	..	..	..	6	Beedies

TABLE 9  
Land Reclamation and Development

Community	No. of Households benefited by the Land Reclamation and Development	Brief description of Land Reclamation and Development
Brahmins	1	Mud has been spread over the fields; chemical manure applied to the land

TABLE 10  
Co-operative Societies

Community	L. S. C. S.	Large sized Co-operative Societies	Large Scale Credit Co-op. Societies	Gorur Society	Hassan Co- operative Society	Co-operative Credit Society
1	2	3	4	5	6	7
<b>HINDUS</b>						
Brahmins . .	23	6	1	..	..	..
Vokkaliga . .	30	1	1	..	..	..
Devanga . .	3	1	..	..	..	..
Ediga . .	1	..	..	..	..	..
Gangamatha . .	3	1	..	1	..	..
Ganiga . .	1	1	..	..	..	..
Nayanakshatriya . .	2	..	..	..	..	..
Banajiga . .	..	..	..	..	1	..
Adi-karnataka . .	10	..	..	..	..	..
<b>MUSLIMS</b>						
Sunny . .	5	..	..	..	..	1
<b>Total</b>	<b>78</b>	<b>10</b>	<b>2</b>	<b>1</b>	<b>1</b>	<b>1</b>

TABLE 11  
Habit of taking Sugar as correlated to income

Caste/Tribe/Community	No. of households taking sugar with monthly income of						No. of households not taking sugar with monthly income of					
	Above Rs. 150	Rs. 101 to 150	Rs. 76 to 100	Rs. 51 to 75	Rs. 26 to 50	Rs. 25 or less	Above Rs. 150	Rs. 101 to 150	Rs. 76 to 100	Rs. 51 to 75	Rs. 26 to 50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
<b>HINDU</b>												
Brahmins	2	..	..	..	..	..	41	10	5	2	1	..
Lingayat	..	..	..	..	..	..	1	1	1	..	..	..
Vokkaliga	..	..	..	..	..	..	17	14	14	8	2	2
Madivala	..	..	..	..	..	..	1	..	..	2	2	..
Devanga	..	..	..	..	..	..	6	3	2	2	1	..
Ediga	..	..	..	..	..	..	..	2	1	1	1	..
Gangamatha	..	..	..	..	..	..	..	1	5	4	3	..
Ganiga	..	..	..	..	..	..	1	1	2	6	5	..
Uppara	..	..	..	..	..	..	1	..	..	..	..	..
Nayanakshatriya	..	..	..	..	..	..	3	..	..	..	..	..
Majari	..	..	..	..	..	..	..	..	1	..	..	..
Vykanasa	..	..	..	..	..	..	..	1	1	..	..	..
Maratha	..	..	..	..	..	..	1	..	..	..	..	..
Banjara	..	..	..	..	..	..	..	..	..	1	..	..
Banajiga	..	..	..	..	..	..	..	1	..	..	..	..
Viswakarma	..	..	..	..	..	..	..	4	3	..	1	..
Adi-karnataka	..	..	..	..	..	..	..	15	20	31	14	..
<b>MUSLIM</b>												
Patan	..	..	..	..	..	..	..	..	1	2	1	..
Labbe	..	..	..	..	..	..	..	..	..	..	1	..
Shaik	..	..	..	..	..	..	..	..	..	1	3	1
Sunny	..	..	..	..	..	..	7	3	2	3	3	..

TABLE 11-A

## Habit of taking Tea/Coffee as correlated to income

Caste/Tribe/Community	No. of households taking tea/coffee with monthly income of						No. of households not taking tea/coffee with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50 or	Rs. 25 less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50 or	Rs. 25 less
1	2	3	4	5	6	7	8	9	10	11	12	13
<b>HINDU</b>												
Brahmins	43	9	3	1	1	..	..	1	2	1	..	..
Lingayat	1	1	1	..	..	..	..	..	..	..	..	..
Vokkaliga	15	6	6	4	..	1	2	8	8	4	2	1
Madivala	1	..	..	..	..	..	..	..	..	2	2	..
Devanga	6	2	1	..	1	..	..	1	1	2	..	..
Ediga	..	1	1	1	..	..	..	1	..	..	1	..
Gangamatha	..	..	1	1	..	..	..	1	4	3	3	..
Ganiga	..	..	..	..	..	..	1	1	2	6	5	..
Uppara	1	..	..	..	..	..	..	..	..	..	..	..
Nayanakshatriya	3	..	..	..	..	..	..	..	..	1	..	..
Majari	..	..	..	..	..	..	..	..	1	..	..	..
Vykanasa	..	1	1	..	..	..	..	..	..	..	..	..
Maratha	1	..	..	..	..	..	..	..	..	..	..	..
Banjara	..	..	..	1	..	..	..	..	..	..	..	..
Banajiga	..	1	..	..	..	..	..	..	..	..	1	..
Viswakarma	..	4	3	..	..	..	..	..	..	..	1	..
Adi-karnataka	..	..	1	..	..	..	..	15	19	31	14	..
<b>MUSLIM</b>												
Patan	..	..	..	..	..	..	..	..	1	2	1	..
Labbe	..	..	..	..	1	..	..	..	..	..	..	..
Shaik	..	..	..	..	..	1	..	..	..	1	3	..
Sunny	6	2	2	1	2	..	1	1	..	2	1	..

TABLE 12  
Material Culture—Possession of furniture

Caste/Tribe/Community	No. of households possessing													
	Bed stead	Chest drawer	Chair	Table	Mirror	Bench	Stool	Desk	Shelf	Sofa	Easy chair	Cot	Matress	Alaram Clock
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
<b>HINDU—</b>														
Brahmins . .	1	1	40	40	..	11	2	1	..	..	..	24	..	..
Lingayat . .	..	..	2	1	..	..	1	..	..	1	1	1	..	..
Vokkaliga . .	..	..	12	4	..	3	..	..	..	..	..	..	..	..
Madivala . .	..	..	2	3	..	1	1	..	..	..	..	..	..	..
Devanga . .	..	..	4	..	..	2	1	..	..	..	..	..	..	..
Ediga . .	..	..	1	2	..	1	1	..	..	..	..	1	..	1
Gangamatha . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ganiga . .	..	..	1	2	..	..	..	..	..	..	..	1	..	..
Uppara . .	..	..	1	1	..	..	..	..	..	..	..	..	..	..
Nayanakshatriya . .	..	..	1	1	..	1	..	..	..	..	..	..	..	..
Majari . .	..	..	1	1	..	..	..	..	..	..	..	..	..	..
Vykanasa . .	..	..	1	..	..	..	..	..	..	..	..	1	..	..
Banjara . .	..	..	1	1	..	..	..	..	..	..	..	..	..	..
Maratha . .	..	..	1	..	..	1	1	..	..	..	..	..	..	..
Banajiga . .	..	..	1	..	..	1	1	..	..	..	..	..	..	..
Viswakarma . .	..	..	1	..	..	..	..	..	..	..	..	..	..	..
Adi-karnataka . .	..	..	1	1	..	..	..	..	..	..	..	..	..	..
<b>MUSLIMS—</b>														
Patan . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Labbe . .	..	..	1	1	..	..	..	..	..	..	..	..	..	..
Shaik . .	..	..	..	..	..	..	..	..	..	..	..	1	..	..
Sunny . .	..	..	6	1	..	3	1	..	..	..	..	4	1	..

TABLE 12-A

## Material Culture—Possession of Consumer Good

Caste/Tribe/Community	No. of households possessing									
	Hurricane Lantern	Petromux or Hazak	Battery torch light	Kerosene stove	Bicycle	Radio set	Watch	Clock	Iron Box	
1	2	3	4	5	6	7	8	9	10	
<b>HINDU—</b>										
Brahmins . . . . .	1	1	7	11	10	18	31	15	..	
Lingayat . . . . .	1	..	2	..	1	1	3	..	..	
Vokkaliga . . . . .	3	..	11	..	4	1	3	2	..	
Madivala . . . . .	1	..	1	..	..	..	..	..	1	
Devanga . . . . .	1	2	3	..	3	..	3	..	..	
Ediga . . . . .	1	..	1	1	1	1	1	1	..	
Gangamatha . . . . .	6	..	..	..	..	..	..	..	..	
Ganiga . . . . .	3	..	1	..	..	..	1	..	..	
Uppara . . . . .	..	..	..	..	..	1	1	..	..	
Nayanakshatriya . . . . .	1	..	..	..	..	..	..	..	..	
Majari . . . . .	..	..	1	..	..	..	..	..	..	
Vykanasa . . . . .	..	..	..	..	..	..	..	..	..	
Banjara . . . . .	..	..	..	..	..	..	1	..	..	
Marathi . . . . .	..	..	..	..	1	..	1	..	..	
Banajiga . . . . .	..	..	..	..	..	..	1	..	..	
Viswakarma . . . . .	1	..	2	..	..	..	2	..	..	
Adi-karnataka . . . . .	2	..	1	..	..	..	..	..	..	
<b>MUSLIMS</b>										
Patan . . . . .	2	..	1	..	..	..	1	..	..	
Labbe . . . . .	1	1	1	..	1	..	1	..	..	
Shaik . . . . .	2	..	2	..	..	..	2	1	..	
Sunny . . . . .	1	1	1	..	1	..	1	..	..	

TABLE  
Material Culture

Caste/Tribe/ Community	No. of households that use mosquito curtain having monthly income of				No. of households that do not use mosquito curtain having monthly income of				No. of households that use toilet soap/washing soap having monthly income of			
	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	Rs. 150- and above	Rs. 101- 150	Rs. 51- 100	Rs. 50 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
<b>HINDU</b>												
Brahmin .	16	2	..	..	27	8	..7	1	40	9	1	1
Lingayat .	1	..	..	..	..	1	..1	..	1	1	1	..
Vokkaliga .	1	..	..	..	16	14	22	4	1	..	2	3
Madivala .	..	..	..	..	1	..	2	2	..	..	..	..
Devanga .	..	..	..	..	6	3	4	1	4	2	..	1
Ediga .	..	..	..	..	..	2	2	1	..	..	..	..
Gangamatha .	..	..	..	..	..	1	..9	3	..	..	..	..
Ganiga .	..	..	..	..	1	1	..8	5	1	1	..	..
Uppara .	1	..	..	..	..	..	..	..	1	..	..	..
Nayanakshatriya	..	..	..	..	3	..	1	..	..	..	..	..
Majari .	..	..	..	..	..	..	1	..	..	..	1	..
Vykanasa .	..	..	..	..	..	1	1	..	..	1	1	..
Maratha .	..	..	..	..	1	..	..	..	1	..	..	..
Banjara .	..	..	..	..	..	..	1	..	..	..	..	..
Banajiga .	..	..	..	..	..	1	..	1	..	1	..	..
Viswakarma .	..	..	..	..	..	4	3	1	..	3	2	..
Adi-karnataka .	..	..	..	..	..	15	51	14	..	..	1	..
<b>MUSLIM</b>												
Patan .	..	..	..	..	..	..	3	1	..	..	..	..
Labbe .	..	..	..	..	..	..	..	1	..	..	..	..
Shaik .	..	..	..	..	..	..	1	4	..	..	..	..
Sunny .	1	..	..	..	6	3	5	3	2	..	..	2
<b>Total</b> ..	<b>20</b>	<b>2</b>	<b>..</b>	<b>..</b>	<b>61</b>	<b>54</b>	<b>122</b>	<b>42</b>	<b>51</b>	<b>18</b>	<b>9</b>	<b>7</b>



## 12-B

## Habits

No. of households that do not use toilet/washing soap having monthly income of				No. of households that send clothes to washerman having monthly income of				No. of households that do not send clothes to washerman having monthly income of				Caste/Tribe Community
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	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	
14	15	16	17	18	19	20	21	22	23	24	25	26
												<b>HINDU</b>
3	1	6	..	4	3	..	1	39	7	7	..	Brahmin
..	..	..	..	1	..	..	..	..	1	1	..	Lingayat
16	14	20	1	..	..	..	..	17	14	22	4	Vokkaliga
1	..	2	2	..	..	..	..	1	..	2	2	Madivala
2	1	4	..	..	..	..	..	6	3	4	1	Devanga
..	2	2	1	..	..	..	..	..	2	2	1	Ediga
..	1	9	3	..	..	..	..	..	1	9	3	Gangamatha
..	..	8	5	..	..	..	..	1	1	8	5	Ganiga
..	..	..	..	1	..	..	..	..	..	..	..	Uppara
3	..	1	..	..	..	..	..	3	..	1	..	Nayanakshatriya
..	..	..	..	..	..	..	..	..	..	1	..	Majari
..	..	..	..	..	..	..	..	..	1	1	..	Vykanasa
..	..	..	..	..	..	..	..	1	..	..	..	Maratha
..	..	1	..	..	..	..	..	..	..	1	..	Banjara
..	..	..	1	..	..	..	..	..	1	..	1	Banajiga
..	1	1	1	..	..	..	..	..	4	3	1	Viswakarma
..	15	50	14	..	..	..	..	..	15	51	14	Adi-karnataka
												<b>MUSLIM</b>
..	..	3	1	..	..	..	..	..	..	3	1	Patan
..	..	..	1	..	..	..	..	..	..	..	1	Labbe
..	..	1	4	..	..	..	..	..	..	1	4	Shaik
5	3	5	1	..	..	..	..	7	3	5	3	Sunny
<b>30</b>	<b>38</b>	<b>113</b>	<b>35</b>	<b>6</b>	<b>3</b>	<b>..</b>	<b>1</b>	<b>75</b>	<b>53</b>	<b>122</b>	<b>41</b>	<b>Total</b>

TABLE 13  
House Type-Roof

Caste/Tribe/Community	No. of	No. of	No. of	No. of	No. of	No. of	No. of	No. of	No. of	No. of	No. of
	Hhs.	Hhs. with Mud Roof	Hhs. with R.C.C. Roof	Hhs. with Thatched Roof	Hhs. with Bamboo	Hhs. with Tile Roof	Hhs. with Tin Roof	Hhs. with Wooden Roof	Hhs. with Straw/grass Roof		
						C.T.	M.T.				
1	2	3	4	5	6	7	8	9	10	11	
<b>HINDU</b>											
Brahmin . . .	61	..	1	..	..	43	15	..	2	..	
Lingayat . . .	3	..	..	..	..	3	..	..	..	..	
Vokkaliga . . .	57	..	1	..	1	52	3	..	..	..	
Madivala . . .	5	..	..	..	..	5	..	..	..	..	
Devanga . . .	14	..	..	..	..	13	1	..	..	..	
Ediga . . .	5	..	..	..	..	4	1	..	..	..	
Gangamatha . . .	13	..	..	..	..	12	1	..	..	..	
Ganiga . . .	15	..	..	..	..	14	1	..	..	..	
Uppara . . .	1	1	..	..	..	..	..	..	..	..	
Nayanakshatriya . . .	4	..	..	..	..	4	..	..	..	..	
Majari . . .	1	..	..	..	..	..	1	..	..	..	
Vykanasa . . .	2	..	..	..	..	2	..	..	..	..	
Maratha . . .	1	..	..	..	..	1	..	..	..	..	
Banjara . . .	1	..	..	..	..	1	..	..	..	..	
Banajiga . . .	2	..	..	..	..	2	..	..	..	..	
Viswakarma . . .	8	..	..	..	..	8	..	..	..	..	
Adi-karnataka . . .	80	2	1	1	..	48	25	..	..	3	
<b>MUSLIM</b>											
Pathan . . .	5	..	..	1	..	4	..	..	..	..	
Labbe . . .	1	..	..	..	..	1	..	..	..	..	
Shaik . . .	4	..	..	..	..	4	..	..	..	..	
Sunny . . .	18	..	..	..	..	17	1	..	..	..	
<b>Total</b>	<b>301</b>	<b>3</b>	<b>3</b>	<b>2</b>	<b>1</b>	<b>238</b>	<b>49</b>	<b>..</b>	<b>2</b>	<b>3</b>	

TABLE 13-A  
House Type—Wall

Caste/Tribe/ Community	Number of Households with													
	No. Hhs.	Mud wall	Bamboo wattled wall	Mud plastered Bamboo wattled wall	Wall of twigs & branches	Wall of twigs & branches plastered with mud	Reed wall	Mud plastered Reed wall	Wooden wall	Brick wall	Straw grass wall	Leaf wall	Stone wall	Other Types of wall
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
<b>HINDU</b>														
Brahmin	61	48	..	..	..	..	..	..	..	13	..	..	..	..
Lingayat	3	3	..	..	..	..	..	..	..	..	..	..	..	..
Vokkaliga	57	55	..	..	..	..	..	..	..	2	..	..	..	..
Madivala	5	5	..	..	..	..	..	..	..	..	..	..	..	..
Devanga	14	13	..	..	..	..	..	..	..	1	..	..	..	..
Ediga	5	4	..	..	..	..	..	..	..	1	..	..	..	..
Gangamatha	13	13	..	..	..	..	..	..	..	..	..	..	..	..
Ganiga	15	15	..	..	..	..	..	..	..	..	..	..	..	..
Nayanakshatriya	4	4	..	..	..	..	..	..	..	..	..	..	..	..
Majari	1	..	..	..	..	..	..	..	..	1	..	..	..	..
Vykanasa	2	2	..	..	..	..	..	..	..	..	..	..	..	..
Banjara	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Adi-karnataka	80	79	..	..	..	..	..	..	..	1	..	..	..	..
Banajiga	2	2	..	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	8	8	..	..	..	..	..	..	..	..	..	..	..	..
<b>MUSLIM</b>														
Patan	5	5	..	..	..	..	..	..	..	..	..	..	..	..
Labbe	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Shaik	4	4	..	..	..	..	..	..	..	..	..	..	..	..
Sunny	18	18	..	..	..	..	..	..	..	..	..	..	..	..
<b>Total</b>	<b>299</b>	<b>280</b>	<b>..</b>	<b>..</b>	<b>..</b>	<b>..</b>	<b>..</b>	<b>..</b>	<b>..</b>	<b>19</b>	<b>..</b>	<b>..</b>	<b>..</b>	<b>..</b>

## APPENDIX

Extracts from "Archavatara Vilasa" a prose work in Kannada (dated 1884 A. D.) by Gorur Srinivasiengar, Headmaster, Girl's School, Hassan.

"ಶ್ರೀ ಭಾಷ್ಯ ಕಾಲಕ್ಷೇಪಮು ಮಾಡುತಿರ್ಪಲ್ಲಿ ತತ್ಸಮಿಪ ಮಾದರಕಲಗೂಡೆಂಬ ಗಡಿಯಲ್ಲಿ ತನ್ನಾಳ್ಕಪ್ಪುನಗಡಿಗಳ ವಿಚಾರಣೆಯು ಮಾಡುತಿರ್ಪಲ್ಲಿಗೂರು ಕೃಷ್ಣಪ್ಪ ನಾಯಕ ನೆಂಬ ಪಾಳ್ಯಗಾರಂ ನಿಜ ಸತೀಸುತರ್ವರೂ ಮಿತಪರಿವಾರ ಸಮೇತನಾಗಿ ಹೇಮಾವತಿಯೊಳ್ ಸ್ನಾನಾದಿಗಳಂ ಮಾಡಿ ಪರಿಶುದ್ಧನಾಗಿ ನೈಸಿಂಹ ಸಂನಿಧಿಯಂ ನೈದಿ ಸ್ವಾಮಿಗ ಸಾಷ್ಟಾಂಗ ಮೆರಗಲ್ಲಿ ಸೂರ್ಯಾದಿಗಳಂತೆ ಪ್ರಜ್ವಲಿಸುತಿರ್ಪಣ ತಂಮಂದಿರಿಗೆ ಸಾಷ್ಟಾಂಗ ಪ್ರಣಾಮಮಂ ಗೈದು ಸ್ವಾಮಿಗಳಾದಾಚಾರ್ಯರೇ ಇಂದು ಮುಂಜಾವದೊಳ್ಕಾರುಣಾವರಣಾ ನಾದೀನೈಸಿಂಹ ಸ್ವಾಮಿಯೆನ ಕನಸಿನೊಳ್ಕಾಣಿಸಿಕೊಂಡು ತಾವಿರಿಯೆಡೆಯಂ ನೆನೆಗೆ ವೇಳ್ತು ತಂದುದಿದಾವರೆ ಗಳಂ ನಾಶ್ರಿಸಿ ತಮಾಜ್ಞಾನುಸಾರಂ ನಡೆದುಕೊಳ್ಳುವುದೆಂದನುಜ್ಞೆಯಂ ನಿತ್ತಂತ್ರ್ಥವಾನುದು ಕಾರಣಂ ನಾನ್ವಂನಿಧಿಯಂ ಸಕುಂಟುಂಬನಾಗಿ ಸಾರ್ವರ್ಪನೆನಂ ನುದ್ದರಿಸ ವೇಳ್ಕೆಂದತಿವಿನಯ ಭಯ ಭಕ್ತಿಯಂ ಬಾರಿಬಾರಿಗುಂ ಪೊಡಮಡುತಿರ್ಪರಸನಂ ನಗ್ರಜಂ ಕೈಪಾದ್ಯಪ್ಪಿಯಿಂದೀಕ್ಷಿಸಿ ತಂಮೋಳ್ ನರಹರಿಕರುಣೆಗೈದುದು ಸಹೋದರಂಗೆ ಸೂಚಿಸಿ ತತ್ಕ್ಷಣದೊಳೆ ಸಕುಂಟುಂಬ ನಾದರಸಂಗೆ ಸಮಾಶ್ರಯಣಮಂ ಮಾಡಿ ಯಾತನಿಂದಾ ಕಾಡುಗಳೆಲ್ಲಮಂ ಕಡಿಸಿ ಪೊಸಗ್ರಾಮಮಂ ನಿರ್ಮಿಸಿ ಅದಕ್ಕೆ ತಂಮ ಸ್ವಪ್ನದೊಳ್ಳಿಸಿಂಹಂ ವೇಳ್ತಂತೆ ಗೋಕರ್ಣ ನಗರಮೆಂದು ನಾಮಮಂ ಕಲ್ಪಿಸಿ ತಮ್ಮ ಸ್ಥಳದಿಂ ನಿಜಕುಟುಂಬ ಮನ್ನಿತರ ಬಂಧು ಜನಂಗಳಂ ಸಕುಂಟುಂಬರಾಗಿ ಕರಸಿಕೊಂಡು ಗ್ರಾಮಮಂ ತ್ರಿಮತಸ್ತ ಬ್ರಾಹ್ಮಣರ್ದರ್ದಕಾದಿ ಸಮಸ್ತ ಜಾತಿಗಳಿಂದಲುಂ ತುಂಬಿಸಿ ದಕ್ಷಿಣ ಚಂದ್ರದ್ರೋಣಪರ್ವತದಿಂ ಪುಟ್ಟುತ್ತರದಿಂ ದಕ್ಷಿಣ ದಿಕ್ಕಿಗೆ ಪ್ರವಹಿಸುತ್ತಾ ಬಂದು ಈ ಊರಿಗೆ ನೈಋತ್ಯ ಭಾಗದಲ್ಲಿ ಪಶ್ಚಿಮದಿಂ ಪೂರ್ವಕ್ಕೆ ಪರಿಯುತಿರ್ಪ ಹೇಮಾವತಿಯೊಳ್ಳಂಗಳಮಾಗಿರುವ ಬದರೀ ನದಿಗೆ ಕಟ್ಟಿಯಂ ಕಟ್ಟಿಸಿ ಕಾಲುವೆಯಂ ತಂದು ಗದ್ದೆ, ತೋಟ, ಹೊಲ ಮುಂತಾದುವುಗಳನ್ನು ಕಲ್ಪಿಸಿ ಈ ಊರ ಮಧ್ಯದಲ್ಲಿ ತಮಗೆ ಪುತ್ರದಲ್ಲಿ ಪ್ರತ್ಯಕ್ಷನಾದ ಶ್ರೀ ಪರವಾಸುದೇವ ನಾಮಕ ನಾದ ಶ್ರೀ ಹರಿಗುಂ, ಪಶ್ಚಿಮ ಜೀಬಿಯಲ್ಲಿ ಪ್ರತ್ಯಕ್ಷನಾದಾಂಜನೇಯಗುಂ, ಈಶಾನ್ಯದಿಕ್ಕಿನಲ್ಲಿ ಪ್ರತ್ಯಕ್ಷನಾದ ಕೈಲಾಸ ದೇವರಿಗುಂ ಶ್ರೀ ನೈಸಿಂಹ ಸ್ವಾಮಿಗುಂ ದೇವಾಲಯಂಗಳಂ ಕಲ್ಪಿಸಿ ನಿತ್ಯೋತ್ಸವ, ಪಕ್ಷೋತ್ಸವ, ಮಾಸೋತ್ಸವ, ಸಂವತ್ಸರೋತ್ಸವ ದಿವ್ಯ ರಥೋತ್ಸವಾದಿಗಳಂ ಮಾಡಿಸುತ್ತಲೀ ಗ್ರಾಮಕ್ಕೆ ಜಮಾನತ್ತಮಂ ಕೈಕೊಂಡು ಕೆಲವು ಕಾಲಂ ದೇವತಾ ಸೇವೆಗಳಂ ವೇದಾಂತಾದಿ ಶಾಸ್ತ್ರ ಕಾಲಕ್ಷೇಪಂಗಳಮಂ ಗೈಯುತ್ತ ಅರಸನಾದ ಕೃಷ್ಣಪ್ಪ ನಾಯಕನಿಂ ಪೂಜೆಯಂ ಪರಿಗ್ರಹಿಸುತ್ತ ಹರಿಕೃಪೆಯಂ ಮುಕ್ತಿಯಂ ಪಡೆದರು.

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ಶ್ರೀಮನ್ಮೈಸಿಂಹ ಸ್ವಾಮಿಯು ಗೋಕರ್ಣ ಋಷಿಗೆ ಪ್ರತ್ಯಕ್ಷಮಾಗಿ ಅವರಿಜ್ಞಾನುಸಾರ ಅರ್ಚಾಕೃತಿಯಂ ಕೈಕೊಂಡಾರಾಧಿಸಿಕೊಳ್ಳುವ ವೃತ್ತಾಂತಮುಂ ತಂನ ಕಡಾಂಬಿ ವಂಶದ ಪೂರ್ವಿಕರಾದ ಶ್ರೀ ವೈಷ್ಣವ ರೀವರಂಣತಂಮಂದಿರು ಕಣವೇ ಕೆಳಗಿನ ದ್ರಾವಿಡ ದೇಶದಿಂದಿಲ್ಲಿಗೆ ಬಂದು ಈ ಸ್ಥಳದ ಪಾಳ್ಯಗಾರನಾದ ಐಗೂರು ಕೃಷ್ಣಪ್ಪ ನಾಯಕನಂ ಶಿಷ್ಯನಾಗಿ ಮಾಡಿಕೊಂಡು ಈ ಗೋಕರ್ಣ ನಗರಮಂ ಜೀರ್ಣೋದ್ಧಾರಂಗೆಯ್ದ ವೃತ್ತಾಂತಮುಂ ನಿಜಸತಿಗೆ ವೇಳೆ ನರಸಿಂಹನಂ ಸೇವಿಸಿ ವಂದಿಸಿ ಸ್ತುತಿಸಿ ಆ ಸ್ವಾಮಿಯು ಚರಣ ಸಂನಿಧಿಯೊಳ್ ತಾಂಗೆಯ್ದ ಯಾತ್ರಾಫಲಮಂ ಈ ಅರ್ಚಾವತಾರ ವಿಲಾಸವೆಂಬ ಗ್ರಂಥಮುಂ ಸಮರ್ಪಿಸಿ ವಾಸುದೇವರ ಗುಡಿಯಂ ಸಾರ್ಧ ಅಲ್ಲಿರ್ಪ ಪೂರ್ವಾಚಾರ್ಯರಂ ರಮಾದೇವಿಯಂ ವಾಸುದೇವರಂ ವಂದಿಸಿ ಸ್ತುತಿಸಿ ನಿಜನಿಲಯಮಂ ಸಾರ್ಧ ತಂನ ಆಚಾರ್ಯ ಮಾತಾ-ಪಿತೃಗಳಂ ಸ್ಮರಿಸಿಕೊಂಡು ಸ್ತುತಿಸಿ ಸುಖಮಾಗಿದನೆಂಬ ವೃತ್ತಾಂತವು.