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MYSORE

PART VI

VILLAGE SURVEY MONOGRAPHS

No. 31 UMMATHUR VILLAGE

Chamarajanagar Taluk, Mysore District

Editor :

K. BALASUBRAMANYAM,

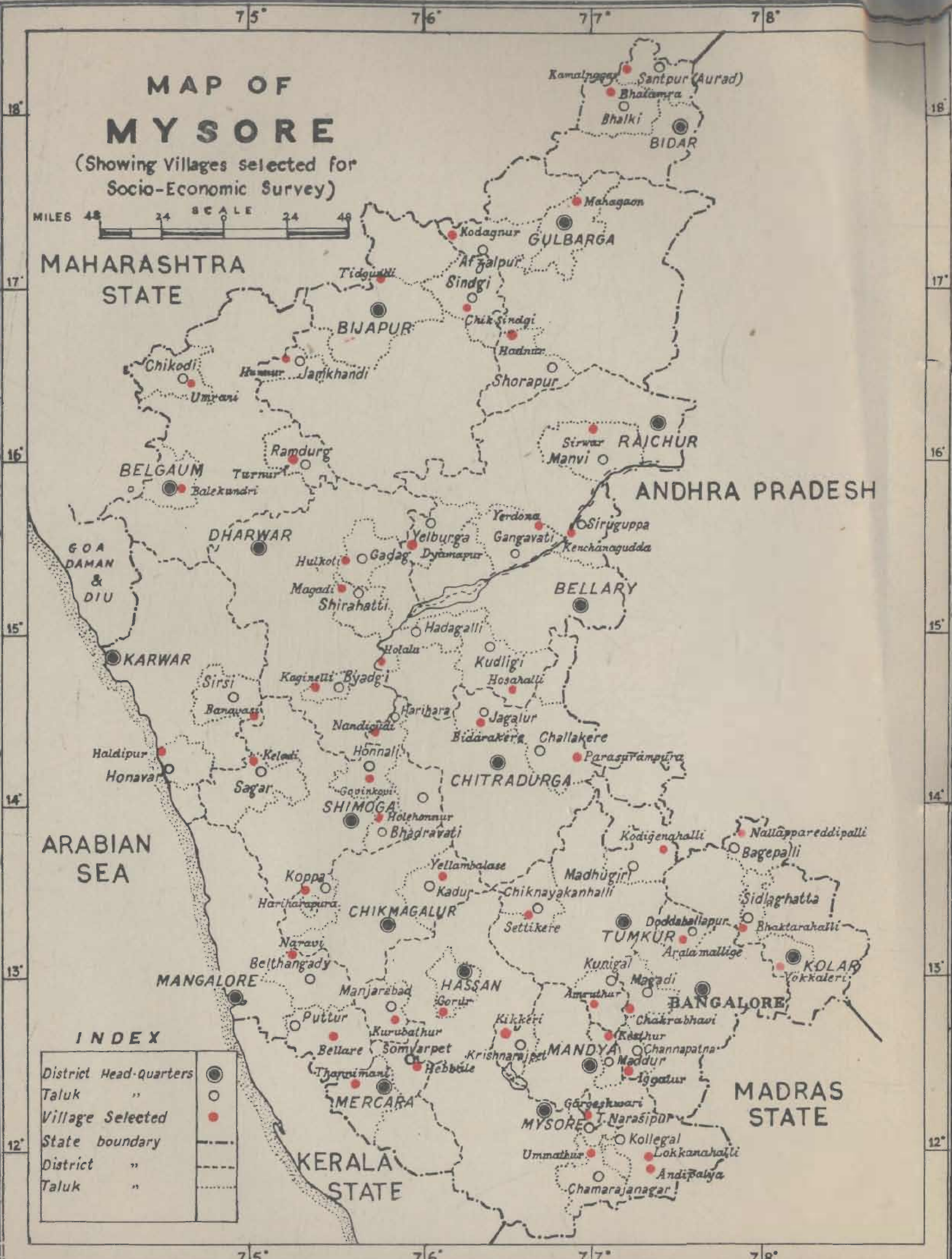
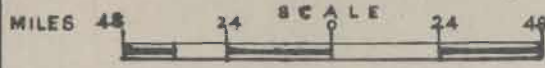
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Superintendent of Census Operations in Mysore

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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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District Head-Quarters	●
Taluk "	○
Village Selected	●
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District "	- - -
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VILLAGE SURVEY MONOGRAPH ON UMMATHUR

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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 under-pinning 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:

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

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.

The third group of villages should each be of fair size, of an old and settled character and contain variegated occupation 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 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 adjustment 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 survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

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

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve; to construct a map of village India's Social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in appendix I and II to the monograph No. 1 on village Iggalur, Bangalore District.

NEW DELHI,
July 30, 1964.

ASOK MITRA
REGISTRAR GENERAL, INDIA,

PREFACE

Preparation of monographs on selected villages is one among the various survey schemes contemplated under the 1961 Census. Sri A. Mitra, Registrar General, India, has in a general foreword described the scope and aims of this survey.

The reader is already given a general idea of the scheme as it has been implemented in this State in my preface to the previous volumes. The task of the present volume is to explore and analyse the socio-economic conditions of the village Ummathur, a big road-side village with a historical past lying in Southern Maidan region of the State. It is a village of an old and settled character. The scope offered by this village for a study of (i) the effects of land reform measures on an Inam village to which it once belonged, (ii) its historical past, (iii) its multi-ethnic composition, (iv) the predominance of mulberry cultivation and (v) cocoon rearing, has guided its choice.

No attempt has been spared to gather as much information as possible on each of the topics enumerated above and also to study the changes, if any, effected by developmental activities, urbanisation and such other related factors.

The field work was commenced by Sri S. Raja Rao under the supervision of late Sri K. L. Suryanarayanan, Deputy Superintendent (Special Surveys). The first draft was prepared by Sri G. Nanjunda Gowda, who also completed the field work. The photographs were taken by Sri Dasappa of the State Department of Information and Publicity. The final report is prepared by Sri C. M. Chandawarkar, Deputy Superintendent.

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

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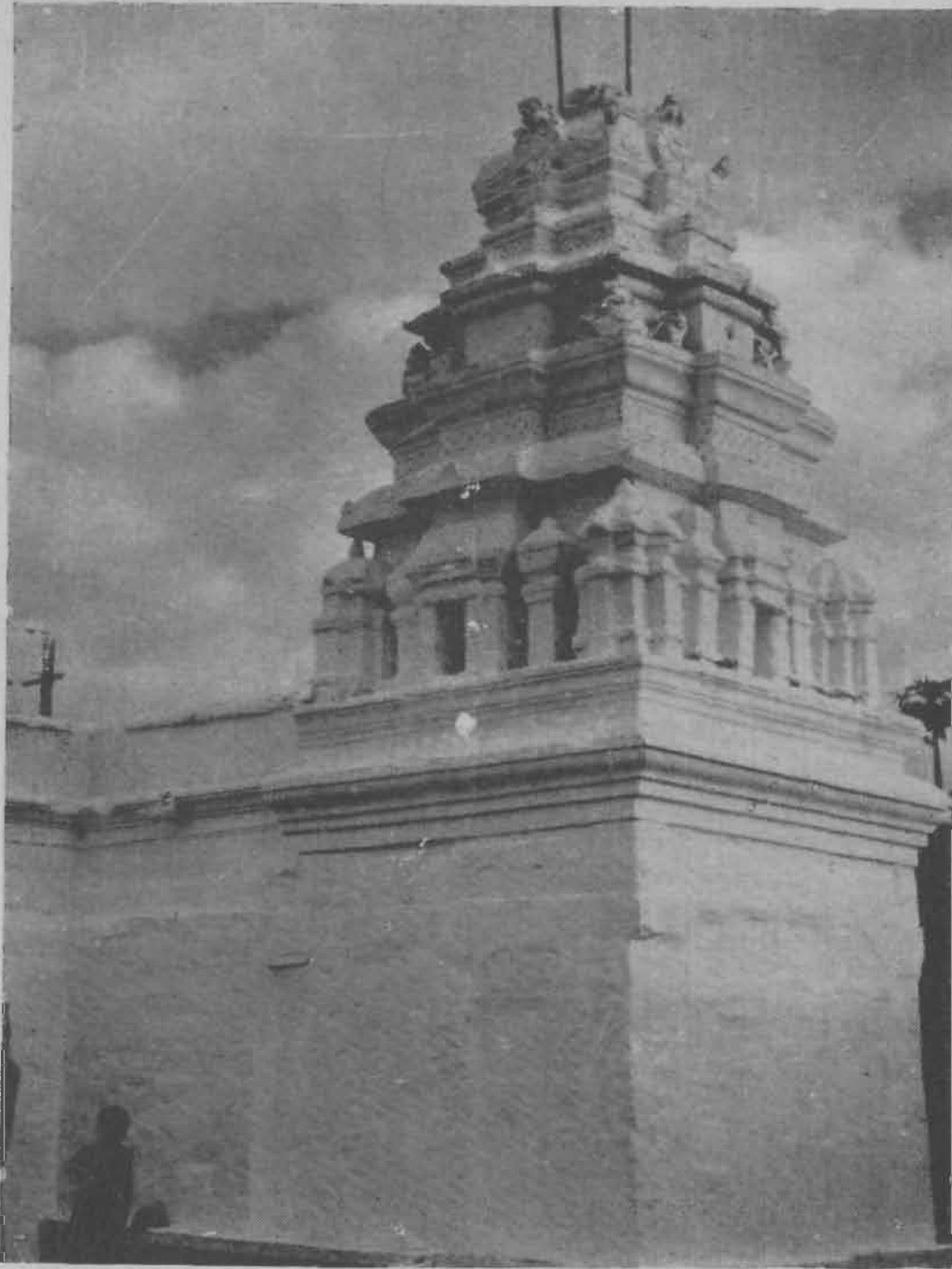
1. Hurukatheswari, the village Goddess



2. Musicians in action at the time of Hurukatheswari *Jatra*



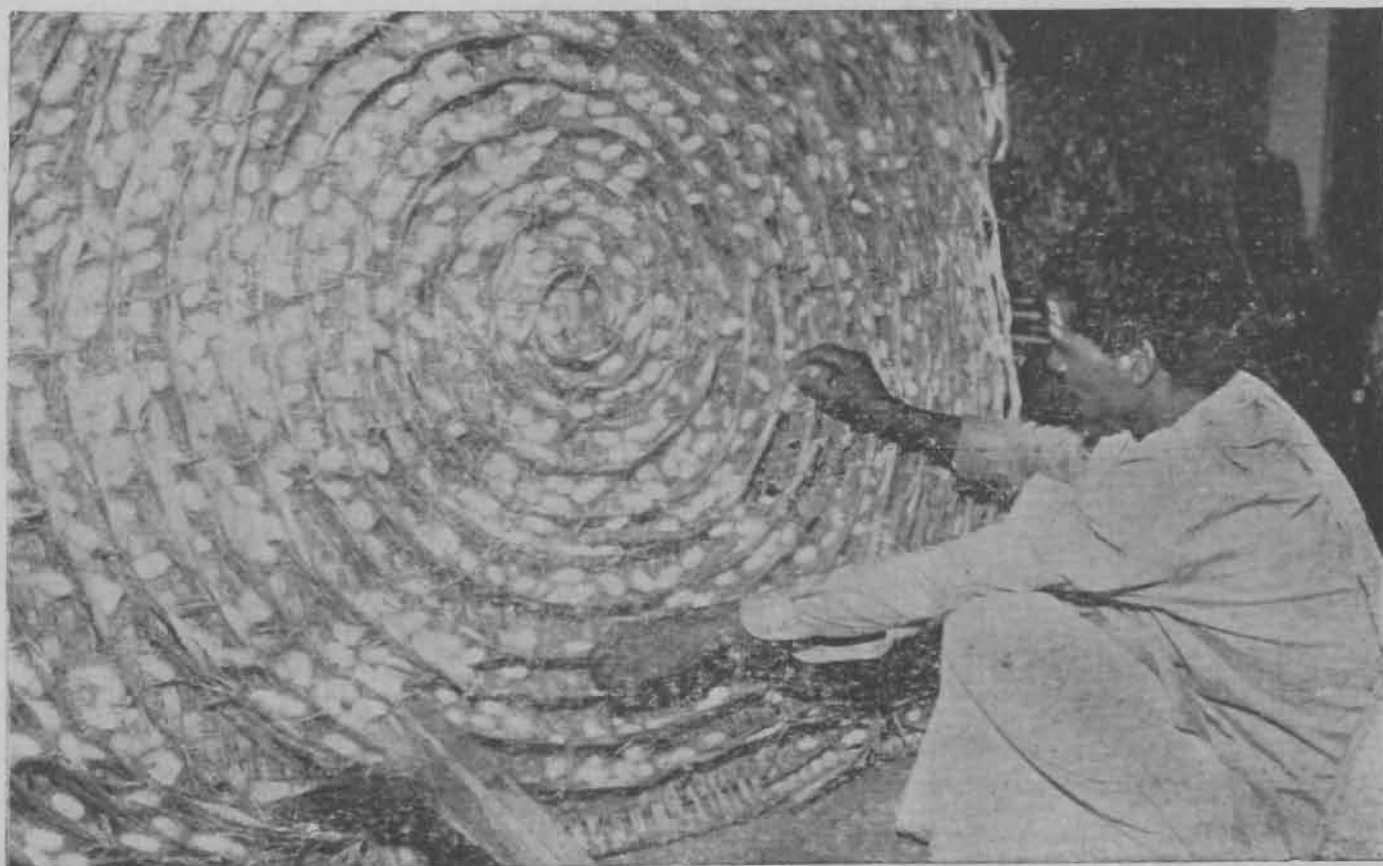
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4. Hurukatheswari temple



5. A group of Lingayat males



6. Silk-worms spinning cocoons on a cocoonage (*Chandrike*)



7. Lingayat females



8. View of a street where Lingayats reside



9. View of the residential locality of Rajaparivaras



10. Veterinary dispensary of the village



11. A side view of the Bhujangeswara temple

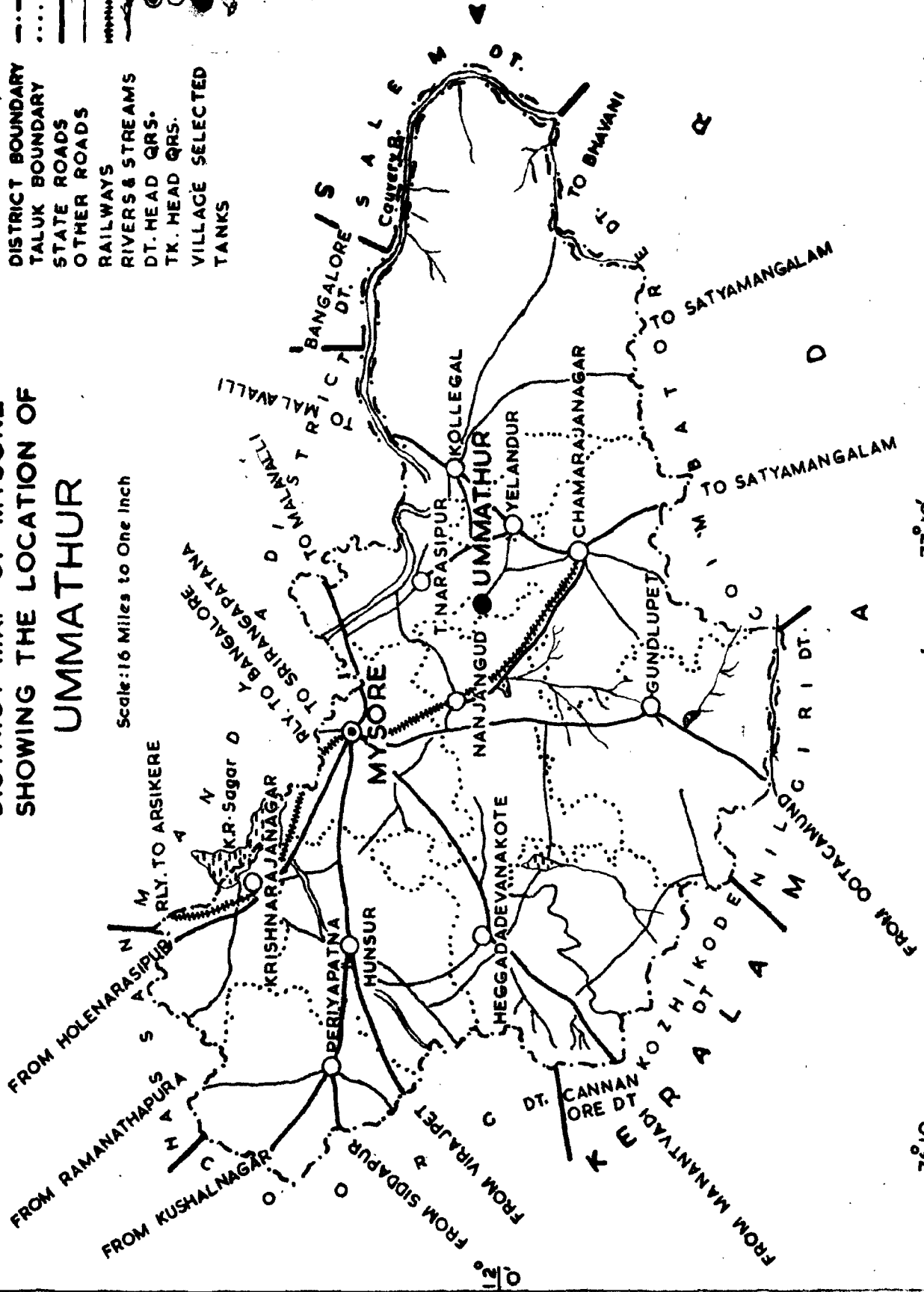


12. The Village School

DISTRICT MAP OF MYSORE SHOWING THE LOCATION OF UMMATHUR

Scale: 16 Miles to One Inch

- INDEX**
- DISTRICT BOUNDARY
 - TALUK BOUNDARY
 - ==== STATE ROADS
 - ===== OTHER ROADS
 - ||||| RAILWAYS
 - ~~~~~ RIVERS & STREAMS
 - DT. HEAD QRS.
 - TK. HEAD QRS.
 - VILLAGE SELECTED
 - TANKS



77°10'

76°10'

77°10'

76°10'

AX

CHAPTER I

THE VILLAGE

Ummathur is a big road side village on the Nanjangud Yelandur metal road in Chamarajanagar Taluk of the Mysore District. It has an historical past having formerly been an important principality under the Vijayanagar Kings. The Wadeyars of Ummathur exercised for a long period, rule over the Nilgiris and in their adversity found a refuge here and for a time perhaps preserved their partial independence in the Malekota fort near Kalhatti. It is said that round about Malekota there are still some families whose ancestors were said to be in the service of the Ummathur Rajas, as tax gatherers. The village was endowed to the temple of Chamarajeswara at Chamarajanagar. Mulberry cultivation and cocoon rearing have been the important activities in the village. It is with a view to study the socio-economic conditions of such an historical village from the Southern *Maidan* area of the Mysore State, where mulberry cultivation and cocoon rearing have been important activities, that it has been selected for the present survey.

Location

2. The village is situated approximately on $12^{\circ}10'F$ North latitude and 77° East longitude at a distance of about 15 miles from the Taluk Headquarters (Chamarajanagar) and 34 miles from the district headquarters at Mysore. It is bounded on the north by the village Jennur, which is 3 miles away; on the North West by Karya, 4 miles away; on the South by Dasanpura, 3 miles away; on the East by Mudalu Agrahara, 2 miles away and on the West by Kolake Gopaldaswamy Hills, the height of which ranges from 100 to 200' above the ground level.

3. The nearest railway station is at Kavalande in Nanjangud taluk at a distance of 6 miles and the nearest Police Station is at Kuderu at a distance of 3 miles. All the taluk level offices are situated at Chamarajanagar, the Taluk headquarters.

4. The Chamarajanagar taluk is about 474 Sq. miles in area. The Taluk is watered by Honnuhole or Suvarnavathi, which has its source beyond the Southern frontier and flows with a north easterly course passing on way Ramasamudram and Alur before entering into the Yelandur taluk. The taluk is considerably rich and fertile consisting of a well watered and level plane stretching towards the North West from the slopes of the Biligiri Ranganana Hills, which form its eastern and outhern boundary.

5. Chamarajanagar Town situated on the Mysore Hasnur ghat road is famous for its Chamarajeswara temple built in 1826 by Krishnaraja Wadeyar III in memory of his father Chamaraja Wadeyar. This temple is a large structure in Dravidian style. There is a big pond nearby called *Dodde Arasina Kola*, which was built by Kantirava Narasaraja Urs in the 17th Century and named after his father Dodde Arasa of Arikotara. About 2 miles away from the town proper, there is popular suburb of Ramasamudram near which are the ruins of a big city of antiquity. According to tradition, this city was known as Manipur. This town got its present names in 1880 A.D. when Krishnaraja Wadeyar of Mysore dedicated the town to the memory of his father Chamaraja Wadeyar.

6. T. Narasipur is another taluk headquarters close to the village. It is situated on the right bank of the river Cauveri and it is in this taluk that the river Kapini joins the Cauveri. It is an important centre of trade and commerce. Nanjangud is an important commercial and trading centre situated at a distance of about 15 miles to the west of Ummathur. Nanjangud is situated on the right bank of Kapini and is about 12 miles towards the South of Mysore. It has a Municipality. It is noted for its temple dedicated to Nanjundeswara or Srikanteswara. It is an appellation given to Shiva due to one of his exploits in swallowing poison. It is considered as a sacred place of pilgrimage and a big car festival lasting for about 3 days is held here in March every year. The temple is a large building in the Dravidian style. Besides receiving annual allowances from Government it has also received several grants from the Mysore rulers including Tippu Sultan and Hyder Ali. The Nanjundeswara temple at Nanjangud is said to possess an emerald necklace which was presented by Hyder Ali for the cure of the eye disease of a favourite elephant of his. So also, Tippu Sultan is said to have presented to the temple a silver cup set with 5 kinds of precious stones at the bottom. This place is also noted for the *Matha* of Raghavendraswamy which has a long and interesting history. This Matha belonging to Madhva Brahmins is said to have come into existence in the 15th Century.

7. Mysore, the District headquarters, has earned the name of the garden city of India. It is situated 86 miles to the South-west of Bangalore and has got an elevation of 2,525 feet. It is a city of wide roads, imposing buildings and enchanting parks. During *Dasara*, huge crowds from all parts of India and also several

foreigners are attracted to the City and nine day's wonder of the *Navarathri* celebrations is climaxed by the glorious procession on the 10th day known as *Jambu Savari*. There are several tourist spots in the City. The Palace with an imposing structure in Indosarsenic style and with gilded pillars, lofty portals, frescos illustrating the ancient epics, *darbar* hall, etc., captures the imagination of the visitor. The Art Gallery in Jagan mohan Palace, the Zoological Gardens, Lalitha Mahal, Government House, the Colleges, Mysore University Library etc., are all worth a visit. The Chámundi hill 2 miles south-east of the palace fort rising to a height of 3,490 feet above sea level has a temple of the Goddess of that name at the top. On way there is a colossal figure of the *Nandi*, the sacred bull, carved out of a solid rock and then about 8 miles away are the world famous Brindavan Gardens. At Mysore are located all the district level offices.

Physical Aspects

8. The village is situated on a plane with a slightly undulating surface. The soil is mostly black and red loam. The land on the western side of the village is rocky and barren and that on the East is black and fertile. The rest of the land consists of red loam. The climate is generally warmer than that of Bangalore and exhibits greater extremes. While the mean annual temperature is a little over 77°F the minimum recorded in January is 50°F and the maximum recorded in March-April is about 100°F.

9. The average annual rainfall is about 23 inches. The rainfall recorded during the last 9 years is as follows :

Year	1956-57,	57-58,	58-59,	59-60,	60-61,
Rainfall in inches	} 25.51,	} 26.84,	} 30.45,	} 20.09,	} 15.82,
Year						61-62,	62-63,	63-64,	64-65,
Rainfall in inches	} 22.32,	} 23.27,	} 17.67,	} 26.72.	

The rains start in June and the major precipitation is in the months of August, September and October. Usually there are sporadic rains also in the months of February, March and April.

Flora and Fauna

10. The nearest forest to the village is the forest of Biligirirangana hills in Yelandur taluk at a distance of 9 miles from the village. The tree growth in this forest consists of *Honne* (*Pterocarpus*), *Matti* (*Terminalia tomentosa*), *Arashina tega* (*Nandea Cordifolia*), *Dindiga* (*Cono corpus lotifolia*), *Navaladi* (*Vitex alata*), and sandalwood trees. The trees commonly seen around the village and in the fields are neem, mango,

teak, tamarind, banyan, peepal, babul etc., Thorny bushes of *Lantana* are also to be seen. The babul wood is used in the manufacture of agricultural implements. The timber of neem is used for construction of houses. The mango and teak wood are used for making doors, windows, shutters etc. The other trees provide fuel. The crops grown in the village are jowar, rice, millets, ragi, greengram, horsegram, bengalgram, blackgram castor, mulberry, etc.

11. Wild animals like tigers, elephants, jackals, leopards, etc., are found only in the forest area of the Biligirirangana hills. Here wild birds like peafowl, wild-fowls are also occasionally found. The bustards are found in the planes. The birds commonly seen around the village are parrots, owls, crows etc. Several types of reptiles are seen moving about in the fields particularly during the summer. The domesticated animals consists of cattle, goat, sheep, dogs etc. Poultry pens are also found in the village.

Size

12. The village has an area of about 5,193 acres or 8.1 Sq. Miles of which the habitation site occupies an area of 55 acres and 36 guntas. There are 700 houses with 715 households. The population of the village according to the 1961 Census is 3,585 and the population at the time of this survey, conducted in 1962, is 3,725 and the density of population works out to 459.9 per Sq. Mile.

Residential Pattern

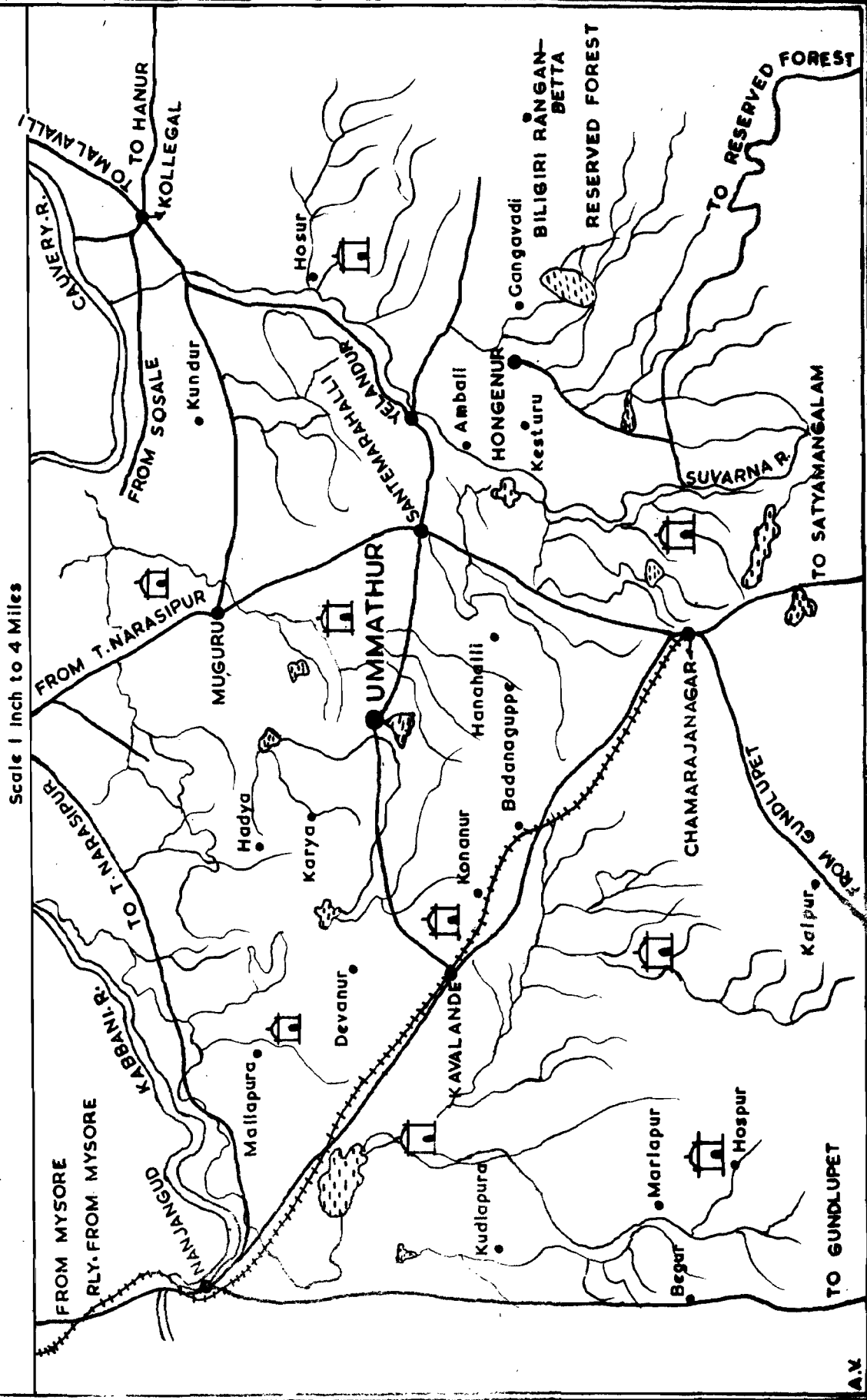
13. The residential area of the village may be divided into the 7 parts *viz* (1) the main street (2) Uppalageri (3) Kumbargerri (4) Parivarakeri (5) Holageri (6) Madargerri and (7) Vokkalageri. The Nanjanagud - Yelandur State road passes through the main road of the village. On both the sides of the main road there are houses belonging to Lingayats and a few Brahmins. In Uppalageri there are households belonging to the Uppaligas, Agasas and Kumbaras. Uppalageri is situated to the left of Ummathur-Jennur road. In between the main street and Uppalageri run houses belonging to the Vokkaligas. Vokkaligas are also found to reside to the right of Ummathur-Jennur road. In Kumbargerri are located the households of Kumbaras. To the East of Kumbargerri there is Parivarkeri where the households belonging to Raja Parivaras are situated. Further east, there is Holageri where Holeyas reside and to the North West of Holageri are the houses of Madars in Madarkeri.

14. The houses are distributed in linear or shapeless clusters. All the streets have lanes and bye-lanes

PHYSICAL FEATURES AROUND VILLAGE
UMMATHUR
 CHAMARAJANAGAR TALUK
 MYSORE DISTRICT

INDEX

- ROADS
- RIVERS & STREAMS
- TANKS
- TEMPLES



adjoining the important roads in the village. Most of the houses are built on either side of these lanes and bye-lanes and face each other.

Transport and Communication

15. Four passenger buses ply through this village on the Nanjangud-Yelandur State road taking passengers to Nanjangud and Kollegal. The nearest railway station at Kavalande is connected by a metalled road. The railway station is about 6 miles away. There is a branch post office working in the village from 1946. This Post Office affords facilities for registration, savings bank and money orders. The clearance and delivery of mail is arranged once every day. The nearest Telegraph Office is situated at Kavalande Railway Station. In addition to one radio receiver set owned by the Panchayat there are 11 radio receiver sets in the village. The village is also well connected by *kachcha* roads with several neighbouring villages like Dasanur, Jennur, etc. The bullock cart continues to be the chief mode of transport both for carrying merchandise to the market as also transporting manure to the land.

Important Public places including places of worship

16. The temples, the Panchayat Office, the Co-operative Societies, the School and the Government Silk Farm are the important public places in the village. There are 15 temples in the village and they are : 1) Venugopala temple 2) Makkala Madhadeva temple 3) Maramma temple 4) Veerabhadra temple 5) Ranganathaswamy temple 6) Bhujangeswara temple 7) Kotra Basaweswara temple 8) Mudabagilu temple 9) Kolada temple 10) Anjaneya temple 11) Bhadrakali temple 12) Kamma temple 13) Hurukatheswari temple 14) Mahaviraswamy Jain Basti and 15) Adeshwaraswamy Jain Basti. The Bhadrakali temple is in ruins. The Village Panchayat has been working in the village for the last 30 years or so. There are two Co-operative Societies in the village *viz.*, the large sized Agricultural Marketing Co-operative Society Ltd., and (2) The Sericulture Co-operative Society Ltd. There is a New Type Middle School for Boys and Girls and the Government is running a Silk Farm.

17. The other welfare institutions are the Government of India Pattern Health Centre and the Veterinary Stockman Centre.

Burial Ground

18. There are three burial grounds in the village. The Brahmins whose is the only caste which cremates the dead, cremate them on the tank bund.

Sources of Water

19. There are in all 16 public wells of which ten are used by the Lingayats, Brahmins and Vokkaligas. One well is used by Uppaligas, one by Kumbaras, one by Kurubas, two by Raja Parivaras and two by the Scheduled Castes *viz.*, Holeyas and Madars. Apart from these public wells, there are about 50 private wells, the water from which is used both for drinking and other purposes. There are 3 ponds and a tank which are used for washing clothes and cattle. The water from the tank is used mainly for irrigation. Besides this tank there are three other wells which are also used for irrigation.

Market

20. There are four general stores, three cloth shops and 8 stationery shops in the village. The villagers generally purchase their daily needs in these shops. There are also 6 restaurants running in the village. There is no weekly shandy in the village. The villagers generally attend the weekly shandy at Santhemarahalli about 6 miles away. This shandy meets on every Tuesday. They also visit the weekly shandy at Madahalli. Most of the shop keepers from the village purchase their requirements either at Santhemarahalli or at Mysore.

Monuments

21. Though the village was the capital of the Ummathur Rajas upto 1630, A.D. there are not many monuments in the village. There is one pond situated at the entrance of the village and it is said that this pond was attached to the palace of the Rajas. The area round the pond is even to-day called as '*Aramane Hoda*' or the field belonging to the palace. The temples of Bhujangeswara and Ranganathaswamy are also said to have been constructed by the Ummathur Rajas during their reign.

History of the Village

22. The village was formerly the capital of the Ummathur Rajas. It is said that they were subdued and the area was annexed to the Mysore State by Raja Wadeyar of Mysore in 1613. The Ummathur Rajas were the *feudatories* of the Vijayanagar Kings. It would be worth quoting extracts from the *Mysore Gazetteer* Vol. V pages 861-863 at this stage.

"Ummathur was formerly an important principality under the Vijayanagar kings. The Raja was related to the Sri Ranga Royal, or viceroy at Seringapatam, and to him Tirumala Raja, the last of the viceroys, seems to have formed the purpose of resigning his power, though compelled by circumstances to abdicate in favour

of Raja Wodeyar of Mysore. Between the Mysore Rajas and the Ummathur Rajas there was naturally a strong feeling of enmity. This was shared by the house of Kalale, which the Ummathur chief had on one occasion nearly exterminated by a treacherous massacre of all its members, when one infant escaped. The latter grew up to restore the fortunes of his line, and a common interest no less than relationship, formed the bond of union by which the Kalale chiefs became the Dalavayis of the Mysore State. In 1613 Ummathur was subdued by Raja Wodeyar and annexed to Mysore. According to *T. Narsipur* 62, Venkatapati Deva Maharaya actually granted in 1612 Ummathur and Seringapatam to Raja Wodeyar as an hereditary estate. The subjugation and annexation of Ummathur and its possession accordingly followed in 1613. It is now an *inam* village, one of the endowments of the Chamarajewara temple at Chamarajanagar.

From the inscriptions collected in *E. C. III and IV*, Mysore district, the following genealogy of the chiefs of this place may be made out :—

Hanumappa—Wodeyar.	
Soma Raya Wodeyar, Immadi—Raya—Wodeyar	
Depanna—Wodeyar	Nanja Raya Wodeyar,
Deva—Raja Wodeyar, 1478—1484	1482—1494
Channa—Nanja—Raya Wodeyar, 1497—1504	

Chikka Raya Wodeyar, 1505	
Immadi Depanna Wodeyar, 1492	
Nanja—Raya—Wodeyar, 1512—1540	
Rajappa—Wodeyar, 1573	

Their family god was Somesvara, on the island of Sivsamudram, at the Falls of the Cauvery. Their titles (see *Gundlupet* 2, 9 and 11), which included some that are commonly adopted by the goldsmiths, were *maha-mandaleswara*, *javadi-kolahala* (shouting for civet, or exulting in musk), *pesali-Hanuma* (Hanuman in artifice), *arasanka-sunegara* (slaughterer in war with kings), *ghenankachakresvara* (Emperor of the dagger), *gajabenetekara* (hunter of elephants). *Chamarajanagar* 107 seems to add "Lord of Sourashtrapura", and *Gundlupet* 67 "Chakresvara of Penugonda", no doubt a complimentary title. They call themselves masters of the Hoysala-*raja*, and evidently ruled for a time over the former Terakanambi kingdom. Grigg in his *Manual*

of the Nilgiri District also says—"These (Ummathur) chiefs undoubtedly for a long period exercised rule over the Nilgiris, and in their adversity found a refuge here, and for time, perhaps, preserved their partial independence in the Malekota fort near Kalhatti..... Mr. Metz mentions that there are still living, near Malekota, Bedars (huntsmen) whose ancestors were in the service of the Ummathur Raja as tax-gatherers and hence are still cordially hated by the Badagas".

23. Ummathur was the headquarters of the *hobli* upto 1950 and now it stands included in the Hobli of Santemarahalli. Till 1957-58 it also happened to be the one of the 13 *inam* villages endowed to the Chamarajewara temple at Chamarajanagar. But now, with the abolition of the *inams*, it has become a *ryotwari* village.

History of the Settlement

24. The existence of the two Jain Bastis in the village shows that formerly there was a large population of Jains in the village. It is said that there was a separate street in the village, which was inhabited by only the Jains. The Jain Bastis are said to have been constructed by the Cholas about 1000 years back. But at present, there is only one Jain household in the whole village. It is said that many of them emigrated from the village about 3 or 4 centuries back. The Holeyas and the Madars are said to be the original settlers of the village and the other castes like Lingayats, Kumbars, Parivaras, Uppaligas are said to have come and settled down in the village about 1000 years back. There is a story about the settlement of Vokkaligas in the village. The Vokkaligas are said to be the immigrants from a village in Nagamangala taluk of the Mandya District. It is said that about 150 years back a village Postman or messenger belonging to the Vokkaliga caste was employed in Chamarajanagar. After his retirement from active service, he is said to have come and settled down in Ummathur. A few families of his relatives also followed him from Nagamangala taluk and they were later on joined by many of their castemen. It is said that for this reason the street in which the Vokkaligas are found in large number is also known as "Anchehattiyavara Keri" or street of the postmen or messengers.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition

25. Out of the 715 households in the village, 711 belong to Hindus, 3 belong to Muslims and one to Jain. There are numerous castes and sub-castes among Hindus. The distribution of households according to castes is as follows :

Sl. No.	Name of the Caste	No. of households	Persons	Males	Females
1.	Lingayat	269	1472	753	719
2.	Rajaparivara	131	657	322	335
3.	Holeya	122	559	280	279
4.	Uppaliga	74	356	177	179
5.	Kumbara	43	239	125	114
6.	Vokkaliga	21	129	68	61
7.	Brahmins	7	56	29	27
8.	Agasa	13	68	36	32
9.	Madiga	10	54	24	30
10.	Ganiga	7	36	19	17
11.	Kuruba	7	47	23	24
12.	Kammara	2	13	5	8
13.	Viswakarma.	2	10	5	5
14.	Baliya	1	4	2	2
15.	Muslim	3	14	8	6
16.	Others	3	10	7	3

26. As seen from the above table, the Lingayats constitute nearly 40% of the total population and 38% of the total households in the village. They are followed by the Raja Parivaras and Holeyas in that order. It would be interesting to study a few important details about the customs and practices of at least a few castes which are found in large number in the village and so they are discussed below.

A. Lingayats

27. There are 269 households of Lingayats with a population of 1,472. Lingayats are also called Veerashaivas Shivachara, Shivabhakta etc. The Lingayats have several other further sub-divisions among them like Panchachara, Aradhya, Jangama, Setty etc. Most of the households in this village belong to Panchacharas and Setty divisions. They are further sub-divided into several exogamous divisions called *Gotras*, like Renuka Parvatha, Iswara etc. However, the Lingayats of this village are not fully aware of these *Gotras*. The Lingayats

are among the early settlers in the village and are found in large number in the neighbouring taluks of T. Narsipur, Kollegal, Nanjangud, Heggadadevanakote and Periyapatna of Mysore district. They are also found in all the other districts of the Mysore State and are particularly concentrated in the districts of Dharwar, Bijapur, Belgaum, Raichur, Bidar, Gulburga and Bellary.

28. In the village till about 10 or 15 years back, even interdining between Setty and Panchacharas is said to have been forbidden but now interdining is freely allowed and practised by them. However, inter-marriage is prohibited.

29. The Lingayats are vegetarians and their mother tongue is Kannada. Their principal occupation is agriculture and some of the landless among them work as agricultural labourers. They rear cattle, goat and sheep and for many of them silkworm rearing is an important household industry. Their principal deities are Huru-katheswari, Nanjundeswara, Iswara, Ranganathswamy etc., 243 out of the 269 households own land. For many of them silkworm rearing is an important subsidiary industry. Actually there are 184 Lingayat households which rear silkworm as a subsidiary occupation. Lingayats—being the major community—wield considerable social and political influence in the village. They owe allegiance to Suttur *Mutt* and send their contributions of cash and kind annually to this shrine. They have a priest of their own caste belonging to the Aradhya subdivision who officiates in all their religious functions. Every Lingayat both male and female wears a *Linga*. In fact the name of the caste is derived from the word *Linga*. The *Linga* is made of stone and is of the size of an acorn. It is usually worn in a silver casket in the form of a pendant suspended by a string from the neck or tied to the upper arm.

30. The Lingayats bury their dead in a sitting position. Some of the Lingayats observe pollution till the *Shraddhas* are completed on the 12th day after the death of a person. Some of them do not observe any such pollution though they perform several funeral ceremonies. They do not observe pollution at the time of the birth of a child. The tying of the *Linga* is arranged on the day of the naming ceremony, performed on the 11th or 12th day after birth. In the 12th year, the Lingayat boys undergo *Diksha*. Till about 20 years back, the Linga-

yats had a Caste Panchayat which used to decide all the important issues relating to the caste in the village. The common names among them are Madappa, Basappa, Shivalingappa, Iswarappa, Mahadevappa, Malledevaru, Mahantadevaru etc., for men and Subbamma, Gurumadamma, Shivamma, Basamma, Parvathamma etc., for women.

B. Raja Parivara

31. There are 131 households of Raja Parivaras with a population of 657 comprising 322 males and 335 females. They are also called Parivaradavaru or Gange Bestaru. The name Raja Parivara is said to have been derived as most of them were formerly rendering service in the Army of the Rajas of Ummathur and other chiefs. They are not aware of any further divisions among them. In the Eastern districts they are called Bestaru; in the Southern districts they are called Ambigas and Parivara. In the Western districts they are known as Gange Makkalu. All of them speak Kannada. Though fishing is their traditional occupation, majority of them in this village follow vocations like cultivation, agricultural labour, burning of lime etc. They have several exogamous divisions like *Anegondi Kula*, *Belli Kula*, *Ummathur Kula*, *Naga Kula* etc. Matrimonial alliance between identical clans is not permitted. They permit remarriage of widows and divorces and separation. The practice of payment of bride price is in vogue. The bride price may range between Rs. 9 and 75 and is known as *Tera*. It is said that the practice of dedicating girls as *Basavis* or *Devadasis* is very common in this caste. However, this system is not prevalent in the village.

32. They are non-vegetarians. They do not accept food and water from any other castes excepting Lingayats, Brahmins, Vokkaligas and Jains. In the social hierarchy, they occupy a place lower than Brahmins, Lingayats and Kurubas. Their principal deities are Huru-katheswari, Ranganathaswamy, Venkataramanaswamy, Muneswara, Chikkanna, Rama etc. They observe all the important Hindu feasts and festivals. They have a caste panchayat which controls all their social and religious matters. The assistance of this Panchayat is also sought for in settling disputes and differences among the members of the caste. A Brahmin priest is invited to conduct their marriages. They bury their dead and observe pollution till the completion of the *Shraddas* on the 12th day.

C: Uppaliga

33. Uppaligas are also called Upparas. Uppaliga Setty and Melu Sakkare. There are 74 households with a population of 356 consisting of 177 males and 179 females. They have several castes among them like Mannu Uppara, Telugu Uppara, Melusakkare Uppara

etc. The Uppaligas of this village belong to Melu Sakkare division. Their traditional occupation is said to be manufacture of salt from earth but as this occupation was not sufficiently remunerative, they have taken to other occupations like brick making, lime kiln burning etc. However the principal occupation of the Uppaligas of this village is cultivation and agricultural labour. Many of them have the name *Setty* suffixed to their names. The common names among them are Sidda Setty, Mada Setty, Dasa Setty, Putta Setty, Ranga Setty etc., for men and Siddamma, Rangamma and Madamma for women.

34. Regarding their origin and tradition, the following account from "The Mysore Tribes and Castes" by L. Ananthakrishna Iyer is interesting.

"One is that Parvathi, finding food tasteless, complained to her Lord who created a man from a drop of his sweat and commissioned him to manufacture salt out of earth and as he pleased his deifying patrons, he was blessed with a large progeny who were directed to have salt making as their profession. The other story is that they are the descendants of the 60,000 sons of the Emperor Sagara, who unjustly accused a Rishi named Kapila of stealing their father's sacrificial horse and were reduced to ashes by the power of his curse. The slender basis on which both these stories rest seems to be the salt found both in the sweat of the body and in the waters of the sea. They profess to have lived originally in the tract round Kashi and thence to have migrated South through Ratnagiri and Dharmavaram. They gradually spread in the Mysore State. They are said to have carried with them their tribe God Channakeshava for which they have built temples such as that in Koralahatti, Chitaldurg District".

35. Their mother tongue is Kannada and they are non-vegetarians. Though they belong to one endogamous unit, there are several exogamous divisions among them and matrimonial alliance between members of the same division is prohibited. Early marriages are common and they very much look down upon post puberty marriages. The custom of payment of bride price which is about Rs. 10 is in vogue. They have a Caste Panchayat which guards their customs and traditions. The Panchayat consists of three members nominated by the castemen. The punishment by the Caste Panchayat is usually in the form of fines which may range upto Rs. 50. Widow remarriages and divorces and separations are permitted among them. In the social hierarchy of the village, they are considered inferior to the Brahmins, Lingayats, Vokkaligas, and Kurubas. They accept food and water from these four castes. Their principal deities are Hurukatheswari, Venkataramanaswamy, Ankamma and Ishwara. Their marriages are conducted

by Brahmin priests and for all other ceremonies they have their own priest called *Devargudda*. These caste members occupy a place of honour at all functions. They observe all the important feasts and festivals of the Hindus. They bury their dead and observe pollution for 11 days till the completion of the funeral ceremonies.

D. Kumbaras

36. The Kumbaras are also known as Kumbara Setty and Shalivahanaru. They have 43 households with a population of 239 consisting of 125 males and 114 females. Their hereditary occupations is pottery which still continues to be their chief source of income. There are two sub-castes among them based on their mother tongue viz., Kannada Kumbaras and Telugu Kumbaras. All the Kumbaras of this village are Kannada Kumbaras for Kannada is their mother-tongue. Both inter marriage and interdining is prohibited between these two sub-castes. They have several exogamous divisions among them. About their origin, Sri L. K. A. Iyer in his "The Mysore Tribes and Castes" says.

"The progenitor of the caste is said to have been one Gundayya, also styled Gunda Brahama. He is believed to have sprung from Gunda or the fire place in which the three Gods of the triad together offered sacrifice. He was appointed to make pots for the use of men. The section that styled themselves Shalivahanas separated from the main body and in course of time they traced their origin from Shalivahana who is said to have been begotten by a Brahmin to a Damsel of the potter caste. The learned Brahmin while away from home discovered that an offspring impregnated at a particular moment would become a mighty King and so hastened back to meet his wife. When he arrived at the bank of Krishna a storm overtook him and he was obliged to seek shelter in the house of a potter. The lucky hour was fast approaching and the Brahmin got more and more uneasy. The potter, on learning what it was that troubled the Brahmin, begged him to allow his daughter to share the luck of the auspicious moment and Shalivahana was the result of the union. The child was left with his mother in the potter's house and was duly instructed in the trade. As he grew up, however, he showed an inclination to neglect his traditional work and take pleasure in manufacturing toy soldiers, horses and implements for war. He stored them all carefully in a room, though his grandfather would have been glad if the boy had devoted his time to the more useful task of making pots. The King of the country who had a bad reputation as an oppressor of the poor sent his messengers to extort money and when they reached the old potter's house Shalivahana jeered at them and drove them away with whips.

The complaint reached the King who naturally got angry and ordered a small company of men to raze the potter's house to the ground and to drag the presumptuous youth to his presence. The latter in the meanwhile had opened the door of his magazine and sprinkled holy water on the toys that he had stored there. The men and animals came to life and a fully equipped army was ready at his service. The king's men were cut to pieces and later on the whole army was utterly routed and the King himself slain. Shalivahana seized the throne and ruled the country successfully."

37. They are all non-vegetarians. Formerly they had to pay a bride price of at least Rs. 12 but now it is said such a payment is not necessary. Their principal occupation is pottery and agricultural labour happens to be their subsidiary occupation. They bury their dead and observe pollution till the completion of the obsequies.

E. Holeyas

38. Holeyas are also known as Adikarnatakas. They along with the Madigas, constitute the Scheduled Castes of the village. They belong to the *Balagai* (the right hand) division of the caste whereas the Madigas are known as *Yedagai* (the left hand) division. The Holeyas consider themselves superior to the Madigas. There are in all 122 households of Holeyas with a population of 559. Ninety-three of these households own some lands but almost all the holdings are very small, and as such their principal occupation is agricultural labour.

39. They are all non-vegetarians but do not eat carrion. They claim to be the original settlers of the village. Their mother-tongue is Kannada. They reside in a separate locality called Holageri which is adjacent to Parivarakeri. The Holeyas are divided into numerous exogamous divisions or units called *Kulas*. Some of these units are *Bhumi Kula*, *Hulava Kula*, *Mari Kula*, *Kembara Kula*, etc. Marriage between members belonging to different *Kulas* is forbidden. The common names among them are Siddayya, Puttasidda, Mada, Puttamadayya, Kadayya, etc., for men and Siddamma, Putta Siddamma, Madamma, Putta Madamma, Lakshamma, etc., for women. The important deities they worship are Hurukatheswari, Ankappa, Muneswara, Mahadeva, Nanjundeswara etc. They observe all the important Hindu feasts and festivals. Both adult and early marriages are common among them. They necessarily pay a bride price of Rs. 10 at the time of marriage. Remarriage of widows is permitted and such marriages are known as *Kudike* or *Kuduvali*. They have a Caste Panchayat consisting of 4 elderly members of their caste who deal with all

the important matters relating to the caste as a whole. The Caste Panchayat also figures in resolving disputes and differences. The members of the Caste Panchayat are nominated once in every 4 years. Should any body fail to carry out the instructions of the Caste Panchayat, he faces the risk of ex-communication. The Caste Panchayat can also levy fines. They dispose of their dead by burial. Till recently, even the touch of their shadow was considered as a cause for pollution but now the evil of untouchability is slowly declining. However, even to this day they do not enter any of the village temples.

F. Vokkaliga

40. There are 21 households of Vokkaligas with a total population of 129. They are also called Gowdas. The Vokkaligas reside in a separate locality called *Anchekattejavara Oni*. This name of the street is derived from the belief that the first Vokkaliga to settle down in the village was a Postman working in Chamarajanagar. The Vokkaligas are found in large number in the districts of Mandya, Mysore, Hassan, Tumkur, Bangalore and Kolar. They have several divisions among them like Gangadikara, Marasa, Reddy, Namahari, Sada, etc. Most of the Vokkaligas from the village belong to the endogamous division Gangadikara. They are further divided into several exogamous divisions called *Bedagus* or *Kulas*. Some of these exogamous divisions are *Ane Kula*, *Belli Kula* and *Alage Kula*. Most of the Vokkaligas of the village are immigrants from the villages of Nagamangala taluk of the Mandya district. Interdining among the various endogamous divisions is permitted but intermarriage is not. They are all non-vegetarians and Kannada is their mother tongue.

41. The common names among them are Siddegowda, Kempegowda, Thimmegowda, Ramegowda, etc., for men and Siddamma, Kempamma and Lakshamma for women. They observe all the Hindu festivalas. Their principal deities are Venkateswara, Nanjundeswara and Bareshwara. Their principal occupation is cultivation with cocoon rearing as a subsidiary occupation. Most of them own lands. Both pre and post-puberty marriages take place among them. Till about 15 years back, pre-puberty marriage was a rule among them. The custom of payment of bride price is also prevalent and the marriages are generally arranged at the residence of the bridegroom. They bury their dead and perform several obsequies. Though the number of households of Vokkaligas in the village is small, they wield considerable influence in all the social, cultural and political matters.

G. Agasas

42. Agasas are also called Madivalas. There are 13 households of Agasas with a total population of 68 comprising of 36 males and 32 females. Washing of clothes which has been their traditional occupation is also their principal occupation to-day. They are divided into several exogamous groups like *Belli Kula*, *Nagara Kula*, *Siddeswara Kula*, etc. Their men folk affix the word 'Setty' to their names and the common names among them are Mada Setty, Racha Setty, Sidda Setty and Kempa Setty for men and Madamma, Nanjamma, Siddamma and Sakamma for women.

43. Kannada is their mother tongue. The cultivators of the village pay the Agasas in kind annually after the harvest for their services. This system is known as *Hadadi*. Besides washing their clothes, the Agasa has also to attend to several other duties when the villagers perform ritual and social functions like marriages etc. For such services, he is usually paid some extra remuneration. In the social hierarchy of the village, they are placed below Uppaligas and Parivaras. They are non-vegetarians but do not eat beef. Their mother-tongue is Kannada. Remarriages of widows is permitted among them. Their marriages are generally conducted by a Lingayat priest. They bury their dead and perform several obsequies.

H. Ganigas

44. There are 7 households of Ganigas with a population of 36 comprising 19 males and 17 females. They are divided into several endogamous divisions like Kiruganiga, Hegganiga and Kilariganiga. Inter marriages between these groups is prohibited. Till recently it is said that even interdining was not permitted. All the Ganigas of the village belong to the Kiruganiga division. The Ganigas are the traditional oil pressers but in the village only one household owns an oil press and attends to oil pressing work as a subsidiary occupation. They are all non-vegetarians but do not eat beef. They speak Kannada at home.

I. Madigas

45. There are 10 householdes of Madigas. As already stated they are also known as *Yadagai* or the left hand division. Their traditional occupation is tanning and preparation of *chappals* and other footwear. They also provide all the leather articles required by the cultivators in their agricultural operations. However, none of the Madigas in the village is attending to the leather work. Most of them are either agricul-

tural labourers or cultivators. They are considered inferior to the Holeyas. In the past, infant marriages were very common among them but now both infant and adult marriages take place. The headman of their caste officiates at all the religious and social ceremonies. Widow marriages and divorces are permitted. They bury their dead and perform several obsequies.

J. Others

46. The other castes in the village are Brahmins, Muslims and Jains. They are 7 households of Brahmins and they belong to three different sub-castes viz., Madhvas, Smarthas and Srivaishnavas. They are engaged in cultivation, hotel keeping and service. There are only 3 households of Muslims, two of Viswakarma, 2 of Kammaras and one of Jain caste.

Houses and House Types

47. There are in all 700 houses in the village. Excepting one which is double storeyed, all the houses are single storeyed. All the houses in the village have a sloping roof with a rectangular ground plan. More than 80% of the houses are old and were constructed about 8 to 10 decades back. The walls are made of unbaked bricks and the roofs of country tiles, spread over bamboo framework. The houses generally have a stone foundation made of size stone and rubble. The plinth of the house rises to a height of about 2 to 3 feet above the ground level. The flooring is generally *kachcha*, made of earth which is washed once or twice a week with cowdung. A few houses have *pakka* flooring made of lime and mortar.

48. Many of the houses have an open quadrangle inside the building. Such houses are known as *Thotti Mane* and the open quadrangle is known as *Thotti*. The *thotti* is always at a lower level than the floor level of the houses. Along the four sides of the *thotti*, there will be a corridor which is used for tethering cattle or rearing silkworm. This portion of the house is also used for living purposes. The flooring of the corridor is usually made of granite slabs. The size of the house is generally measured by the number of pillars around the *thotti*, for this number will vary between 4 and 16. The various other apartments like the kitchen, store room, *puja* room, etc., will be located on the four sides of the *thotti*. As one enters the house there will be an open verandah called *Jagali* where usually the guests are entertained. The *Thotti* houses have 8 slopes with 4 ridges. Besides these four horizontal ridges at the top, there will be ridges at each of the side ends and corners of the roof, sometimes these being made of ridge-tiles. Most of the houses are ill-venti-

lated having one window at the front and one at the back near the kitchen. However, the *thotti* receives sufficient air and light as it is open to the skies. The walls are generally thick, the thickness varying between 2' and 2½'. Generally the exterior of the walls is plastered with mud and the interior is plastered with lime and mortar and whitewashed once a year. The country tiles required for roofing are made by the local potters. The wooden beams, frames, etc., are made of neem, *honne*, *matti* and other types of wood. They are either purchased locally or obtained from the timber depots at Nanjangud. The main door generally measures 6'×3' and the windows if any measure 1½' square. There are also several huts in the village with mud walls. The roofs of these huts are covered with cocoa-palm leaves. The flooring is *kachcha* made of earth. Most of the houses have no backyard and also are not provided with latrines.

49. The accommodation available in the houses is scanty and so they are congested. It is seen from Table XII that nearly 80% of the households reside in houses with not more than one room. 5.6% of the households and 4.4% of the total population live in houses with no regular room. In such houses, a single room serves all purposes including cooking. 74.1% of the households and 69.6% of the population live in houses with one regular room. These houses have a small kitchen apart from the main living room. 16.2% of the households and 19.5% of the population live in houses with two rooms. 2.4% of the households and 3.5% of the population live in houses with 3 rooms. Only 1.7% of the households and 3% of the population live in houses with four or more rooms.

50. Tables 13-A and 13-B present information regarding the types of walls and roofs of the houses in the village. It is seen from this table that majority of the houses in the village have mud walls. To be exact, 94.6% of the houses have mud walls. Thirty-three houses or 4.6% of the total number of houses in the village have brick walls. There are 3 houses with walls made of both plastered mud and bricks. One house in the village has thatched walls. Table 13-B presents information regarding the types of roofs. It is seen from this table that 447 houses or 62.5% of the total households reside in houses having country tiled roofs. Two-Hundred and three households or 28.4% of the total households reside in houses with thatched roofs. Only 26 households or 3.7% of the total number of households reside in houses with roofs covered with Mangalore tiles. Twenty-eight houses have both country tiles and grass roof and 11 houses have roofs covered with both country and Mangalore tiles. The houses having roofs covered with Mangalore tiles belong to some of the well-to-do cultivators

of the village and they are of recent construction. Some of them also are public institutions.

51. Usually the houses are constructed between December and March. After the site is selected, a *Purohit* or priest is consulted for an auspicious day to start the work. The work starts with the worship of the site and the implements. This ceremony is known as *Guddali Puja*. The digging of the foundation usually starts from the North east corner of the site. The foundation runs to a depth of about 5 feet and is filled with size stones and rubbles. The plinth rises to a height of 2' to 3' above the ground level. Then commences the work of the house. The outer walls of the house generally rise to a height of about 6½'. Then the pillars are installed. Usually 12 pillars support the roof. It is said that for a 12 pillared house about 3,000 size stones are required for the plinth. Such stones cost about Rs. 15 per 100. They require about 30,000 bricks for the walls of a house of this size. Bricks are sold at the rate of Rs. 30 per thousand. The local masons and carpenters attend to all the work. An idea about the cost of such a building can be had from the following figures :

	Rs.
(a) For foundation work	... 200
(b) Size stones for foundation	... 450
(c) 30,000 bricks for walls	... 900
(d) 30 beams at Rs. 40 each	... 1,200
(e) 3000 bamboos at Rs. 250 per thousand	... 750
(f) 12,000 country tiles at Rs. 50 per thousand	... 600
(g) Mason's labour	... 300
(h) Wooden materials etc.,	... 1,000
(i) Flooring and plastering	... 300
(j) Other labour	... 500
Total	Rs. 6,200

A *Thotti* house with 16 pillars costs about Rs. 10,000. The area of a house is counted in terms of '*Ankanas*', each *Ankana* is equal to about 72 Sq. feet and a 16 pillared house measures about 28 *Ankanas*. There are also several other houses without an open quadrangle inside the building. But a *Thotti* house is considered more convenient for the silk industry as the air and light which enter the house from the *Thotti* is conducive to cocoon rearing. The cost of construction of a hut varies between Rs. 200 and 300. The carpenters from the neighbouring villages of Honnur and Telnur usually visit the village and undertake the construction

of houses. The local masons attend to all the masonry jobs. They belong to the Uppara and Parivara castes.

52. Very few houses are provided with separate bath rooms. The *Thotti* or some open area around the house is usually used for bathing purposes. None of the houses is provided with a latrine. The houses are usually kept clean and tidy. They smear the flooring with cowdung once in every week and once a year - usually at the time of Ganesh Chaturthi - they white-wash the walls. They generally enter a new house only after performing the housewarming ceremony locally known as *Griha Pravasha*. The Lingayats invite their own caste priest to perform this ceremony. The Vokkaligas, Parivaras and Kumbaras invite Brahmin priests. The Adi-Karnatakas and Adi-Dravidas perform this ceremony at the hands of their own castemen.

Household Goods

53. The Lingayats, Vokkaligas and Parivaras, usually cook their food in earthenware or aluminium and brass vessels. The Brahmins do not use earthenware for cooking purposes. The Adi-Karnatakas, Adi-Dravidas and Upparas usually cook their food in earthenware and possess only a few aluminium vessels. Most of the householders have at least one brass or copper vessel called *Bindige* or *Koda* used for drawing water from the well. The earthenware vessels are purchased from the local potters. Very few households belonging to the Lingayat, Brahmin and Vokkaliga castes possess stainless steel vessels. A few of them also possess a limited number of silverware meant only for festival and ceremonial occasions. The eating plates called *Gangala* or *Thatte* are made of brass or aluminium. In many houses the water for bathing purposes is heated in copper vessels called *Kolaga* or *Hande*. Zinc sheet buckets are used for serving water to the cattle. Either knives or scrapers (*Thuramani*) are used for slicing and scraping vegetables. Salt is kept in wooden containers called *Buppi*.

54. Only 68 households in the village live in houses provided with electricity for lighting purposes. Seventy five households possess torch lights, and 5 households possess petromax lights. Kerosene lanterns and tin lamps with glass chimneys are commonly used for lighting purposes. Eleven households possess radio receiver sets and 3 households have gramophones. Forty households have bicycles and others take them on hire from the local cycle shop. Only 36 households of Lingayats, Brahmins and Vokkaligas possess articles of furniture like chairs, tables and cots. The use of mosquito nets is limited to only 5 households which are economically well off. All the households use washing soap for washing clothes.

But only 285 households are in the habit of using toilet soaps. Wooden boxes and metal trunks are used for storing clothes, cash, jewellery etc. Very few households in the village possess steel safes. The metal ware is generally purchased at Nanjangud, Mysore or Chamarajanagar. Mats, gunnybags and carpets are used for sleeping purposes. Very few households possess regular beds. The Madigas, Holeyas, Kumbaras and Uppaligas sleep on gunny bags. These castes use old tattered clothes for covering purposes. They purchase their clothings at the shandy in Santhemarahalli village. The information regarding the possession of household goods and consumer articles is presented in Tables 12 and 12-A.

Dress

55. Men usually wear *Dhoti*, a banian and a shirt. The malefolk belonging to Parivara, Kumbara, Holeyas and Madiga castes usually move in shirts and knickers. *Dhoti* is worn in two styles. The elders wear it with a *kachche* and the youngsters wear it as a *lungi* without a *kachche*. Many of the elderly Holeyas and Madigas move about only in a loin cloth called *Gochi* with at times a shirt. Young boys move in knickers and banians. The Brahmins and Lingayats wear coats and turbans whenever they move out to towns or other places. The women folk wear sarees and blouses. The elderly women among Adi-karnatakas and Adi-dravidas do not wear blouses but use a portion of the saree to cover their bosom. Young girls move in frocks or skirts and blouses. A few youths among Vokkaligas, Lingayats and Brahmins have started wearing trousers and bush shirts. The use of terylene and nylon fabrics is also getting popular among the well to do. The use of footwear is limited to only persons in the higher income groups. They purchase their clothing requirements in the cloth shops at Santhemarahalli, Nanjangud, Chamarajanagar or Mysore. Many of them prefer mill made cloth to hand woven as the former is considered to be cheaper. There are some tailors in the village who attend to the stitching of the clothes. But members of the Adi-karnataka, Adi-dravida, Parivara and Kumbara castes usually purchase readymade clothes in the weekly shandy at Santemarahalli. Women among Vokkaliga, Lingayat and Brahmin castes usually purchase sarees locally known as 'Bangalore sarees'. The other castes purchase sarees made of coarse cloth of less than 50 counts.

56. The average annual expenditure on clothing in a family of 5 adults is about Rs. 250 among Lingayats and about Rs. 100 among other castes like Parivara, Kumbara, Adi-karnatakas etc. Three hundred and twenty-five households in the village send their clothes to the village washerman and others wash their clothes themselves.

Ornaments and other body decorations

57. The ornaments used by men are limited to ear-rings, waist string made of silver called *Udadara* finger rings and necklaces of gold. However, the use of ear-ring is fast disappearing. The use of *Udadara* is common among the males of all castes. However, the poorer sections use a cotton thread instead of *Udadara* made of silver. Finger rings and gold necklaces are used only by the rich.

58. The ornaments used by women are *Kadaga*, *Dabu*, *Muguti*, *Kalaungura*, *Kaladige*, *Bale*, *Vale*, *Nagaru*, *Bille*, *Jumkhi*, *Addike* and various types of necklaces like *Avalakki* chain, *Paisa* chain, *Mango* chain, *Rope* chain, *Cycle* chain etc. *Kadaga* is a silver wristlet weighing about 8 tolas and costs about Rs.25. It is worn along with bangles. However, it has lost much of its popularity and this ornament is fast disappearing. *Dabu* is a waist girdle made of silver costing about Rs. 45. *Nattu* (the nose ring) is worn by women of all the castes irrespective of age. However, widows cannot wear them. This ornament is made of gold and costs about Rs. 15 to 20. *Kalungura* (the toe ring) made of silver is worn only by married women. Widows and unmarried girls do not wear them. Anklets made of silver are worn by all women irrespective of age and caste and they cost about Rs. 30 per pair. However, they are not so popular as they were before. Women of all castes wear glass or brass bangles. Only a few well-to-do women wear gold bangles. Widows do not wear glass bangles. Ear-rings (*vale*) are considered as an indispensable ornament for married ladies and are made of gold. It is worn by women of all castes. In addition to the ear-rings, a few girls belonging to the richer sections wear a gold ornament called *Jumkhi* in the ears. *Nagara* and *Bille*, ornaments made of gold are worn on the scalp on ceremonial and festival occasions by girls aged below 30 years. A list of ornaments commonly seen in the village is given below :

Sl. No.	Name of the ornament	Among which communities used	Remarks
A. Head Ornaments			
1.	<i>Nagaru</i>	All	Made of gold. Cost varies from Rs. 50 to Rs. 100; fixed to the hind portion of the head.
2.	<i>Jade Bille</i>	All	Made of gold. Costs about Rs. 30 to Rs. 40. Fixed the plait.
3.	<i>Kuchchu</i>	All	Made of gold. Costs about Rs. 50 to Rs. 100. Fixed to the plait at the lower end.

B. Ear Ornaments

- | | | |
|-----------------------|---------------|--|
| 1. <i>Vale</i> | All | Made of gold. Cost varies between Rs. 80 and Rs.120.00 |
| 2. <i>Lolaku</i> | All | Made of gold. Cost about Rs. 40-00 |
| 3. <i>Kenne Sara.</i> | All | Made of gold. Costs about Rs. 60-00 per pair. |
| 4. <i>Pailak</i> | Males (Hindu) | Made of gold. Costs about Rs. 60-00. |

C. Nose Ornaments

- | | | |
|-------------------------------|-----|--------------------------------------|
| 1. <i>Moogubattu or Nattu</i> | All | Made of gold. Costs about Rs. 15-00. |
|-------------------------------|-----|--------------------------------------|

D. Neck Ornaments

- | | | |
|------------------|----------------------------------|---|
| 1. <i>Sara</i> | All | Made of gold. It is a chain prepared in different designs with varying gold contents. Cost ranges between Rs. 300 to Rs. 600. |
| 2. <i>Thali</i> | All | Made of gold. Costs Rs. 50-00. |
| 3. <i>Addike</i> | Lingayats, Parivaras, Vokkaligas | Made of gold. Costs about Rs. 400-00. Becoming out of fashion. |

E. Hand Ornaments

- | | | |
|------------------|----------------------|--|
| 1. <i>Bale</i> | Lingayats | Made of gold. Worn by the rich. Each costs about 100-00. |
| <i>Bale</i> | All | The cost of bangles made of cheap metals like brass, silver varies between Rs. 2 to 5-00. The cost of glass and plastic bangles is very low. |
| 2. <i>Kadaja</i> | All (old generation) | Made of silver. Costs about Rs. 20-00. Becoming out of fashion among the present generation. |
| 3. <i>Ungura</i> | All | Made of gold. Costs Rs. 50 to Rs. 100. |

F. Waist Ornament

- | | | |
|-------------|-----|---|
| <i>Dabu</i> | All | Made of silver. Minimum cost is Rs. 40. |
|-------------|-----|---|

G. Leg Ornaments

- | | | |
|-----------------------|-----|---|
| 1. <i>Kalungara</i> | All | Made of silver. Costs Rs. 5.00 per pair. |
| 2. <i>Kalu Chainu</i> | All | Made of silver. Costs Rs. 25-00 per pair. |
| 3. <i>Kalumuri</i> | All | —do— |

Hair Style

59. The elderly women usually tie their hair into a knot at the back of the head and young girls plait them. They use either castor oil or coconut oil for the head once or twice a week. Persons from the economically well off families use perfumed hair-oils. Most of them use soapnut powder at the time of bathing. A few use toilet soap in addition. In fact 285 households in the village

use toilet soap. Tattooing was very popular among the older generation particularly elderly women. This practice continues to be popular among Adi-karnatakas and Parivaras but among others, it is fast declining.

Food and Drinks

60. The staple diet of the village consists of jowar. Besides this, rice and other coarse grains like *ragi*, *navani* etc., are also consumed. For Lingayats and Vokkaligas the staple diet consists of both rice and jowar. For others rice is cooked only on ceremonial or festival occasions. Out of the 715 households in the village, 627 have jowar as their staple diet, 27 have rice and jowar, 11 have *ragi* and jowar and 10 have rice, jowar and *ragi*. The Lingayats and Brahmins are vegetarians and the rest are all non-vegetarians. Considering the population of the village as a whole, it is seen that 39% consists of vegetarian and 61% of non-vegetarian households. The non-vegetarians take eggs, chicken, mutton and fish but none in the village including Adi-karnatakas and Adi-dravidas eat beef. The Adi-karnatakas and Adi-dravidas do not eat carrion. It is said that they stopped this practice of eating carrion about 15 years back. Pulses like greengram, horsegram and bengalgram are commonly used by both vegetarians and non-vegetarians. The commonly used vegetables are pumpkin, radish, ladiesfinger, onion, beans, brinjal, snake-gourd, potatoes etc. The village grows brinjal and snake-gourds in plenty. Out of the 715 households in the village, 692 take 2 meals a day, 17 take 3 meals a day and 6 take only one meal a day. The common items of food are jowar *hittu*, *saru*, rice and buttermilk with one or two side-dishes. For preparing *hittu*, they mix jowar flour with water and boil it until a thick paste is obtained. This is rounded into balls called *Mudde* and is consumed with *Saru* or soup prepared from turdal, vegetables etc. There is no change in the menu for the second meal also. They generally have a breakfast consisting of jowar bread or *Idli*. Among the poor, the food that remains from the previous days menu is consumed at the time of breakfast. At times, the poorer sections cannot afford to have 2 meals and then they satisfy themselves with some puffed rice, groundnut, jaggery at night. They feel the necessity of such a menu particularly between January and March when they cannot find work in the fields.

61. Their special dishes prepared for festival and ceremonial occasions are *Vobbattu*, *Payasa*, *Kajjaya*, *Shavige* etc. They also consume pickles and *Happals* or *Papa-dams* on such occasions, particularly among Lingayats, Brahmins and Vokkaligas. The non-vegetarians find it difficult to get mutton or fish and so whenever they feel like having some non-vegetarian dishes, several families join together, purchase

a goat or sheep and share it. They do not consume non-vegetarian food during the month of *Karthika*. The medium for cooking is usually the groundnut oil which is purchased in the local shops.

62. The habit of drinking tea and coffee is very popular in the village. Out of the 715 households, 655 households consume these beverages regularly. Many of these households prepare these beverages at home and some of them also visit the local hotels and eating houses. Excepting for 48 households which use sugar for these beverages, the rest of them use jaggery. The village is a dry one as the preparation and consumption of intoxicating drinks is prohibited by law. However, it is learnt that illicit liquors called *Kallabatti* are not difficult to obtain. It is said that some of the Adi-karnatakas and Parivaras prepare such drinks surreptitiously and sell them. It is also learnt that several persons are addicted to such drinks. The habit of smoking bidies or cigarettes and the chewing of tobacco and *pan* is common among all the castes. Snuff is also used by a few.

Beliefs and Practices connected with Birth

63. Birth of first child usually takes place in the wife's parental place, where she is taken in the 5th or 7th month of pregnancy. They perform a ceremony called *Basirahosige* or *Simantha* in the 5th or 7th month when she is treated to sumptuous feast. A few invitees are also entertained at the time. In the afternoon, she is presented with a new saree and bangles and *arathi* is waved round her. Several of her relatives and friends also invite her for meals and present her with blouse pieces. During the advanced stage of pregnancy, she is prohibited from attending to any hard jobs like drawing water from the well, working in the fields in the hot sun etc. The delivery is attended to by an untrained *Dai* or a trained midwife. In the village there is a Health Centre to which is attached a mid-wife. The delivery usually takes place in a separate room or in a corner of the living room. If the delivery is protracted they call on the services of the trained midwife and at times, the medical practitioner working in the village Health Centre. After delivery, word is sent to her husband's house and relations. Soon after the birth of the child, the umbilical cord is cut with a knife and it is buried in a pit. The mother and the child are given a hot water bath. The child is fed on castor-oil and the mother is given some rice or gruel about 3 or 4 days after the delivery. The suckling of the child starts the next day. The child is given a bath in warm water every day whereas the mother takes it every alternate day or once in 3 days.

64. Excepting among Lingayats, the pollution is observed for 11 or 12 days by all the agnates. During this period they suspend the worship of the family

deity at home and also do not visit any temple. Persons from other households do not accept food or water from this household during this period. On the 11th or 12th day as the case may be, the mother and the child are given oil-bath and house is cleaned. On this day they perform naming ceremony called, *Namakarana* to which several relations and friends are invited. The well-to-do persons arrange a feast to mark this occasion. On the same day the child is also cradled. Generally they select a name for the child by consulting a Brahmin priest. It is usually the name of one of the forefathers of the child that is selected. The Lingayats invite a *Jangama* or a priest of their own caste to perform this ceremony and it is on this day that the *Lingadharana* ceremony is arranged. Among several other castes, their own caste member called *Devargudda* cradles the child and whispers the name of the child as suggested by the parents thrice in its ears.

65. During the following three months the mothers diet is restricted to rice and soup. Vegetables like unripe plantains, lady's-fingers, snake-gourds, pumpkins etc., are taboo. Food cooked in groundnut-oil or any other vegetable-oil is also not given to her. She drinks only boiled water. She cannot wear flowers or have the vermilion mark on her forehead. The child's food is restricted to liquid diet till it completes about nine months. The mother does not attend to any domestic duties till the *Gange Puja* is performed in the 3rd or 5th month. This *puja* is performed by offering worship to the nearest well and drawing water from it. It is only after this ceremony that she starts drinking cold water.

66. Lingayats, Parivaras, Kumbaras, Uppaligas, Adi-karnatakas and Adi-dravidas, have a tonsorial ceremony for the child on the 29th day. Among Vokkaligas this ceremony can be performed at any time before it completes three years. Excepting among Adi-karnatakas and Adi-dravidas, the removal of the first hair is done by the village barber with the child sitting on the lap of the maternal uncle. Among the Adi-karnatakas and Adi-dravidas, the removal of the first hair is done by the maternal uncle himself. On this occasion the maternal uncle and the parents of the mother of the child present some garments to the child and its mother. Sometimes, children are taken to holy places, like Nanjangud, Mahadeswara Hills, Biligirirangana Hills for the tonsorial ceremony. The mother leaves for her husband's place in the 5th or 9th month, after the birth of the child. At that time too she receives some presents both from her parents as also in-laws. The suckling of the child lasts for about two years. At times the child is weaned away earlier and is given cow's milk.

67. A girl attaining puberty, observes pollution for a period of 3 days. During this period, she is segregated to a separate corner of the house which is screened off. She is served food in separate vessels. They perform a ceremony called *Gudisaku Sastra* for a week. After the end of the period of pollution, she takes a bath and she is made to sit at a sanctified place and attired in new clothes. *Arathi* is waved around her and she is served with nutritious food.

Beliefs and Practices Concerning Marriage

68. Excepting among Brahmins, both early and post puberty marriages are common among all the castes. In fact, they believe that a girl should always be married before she attains puberty and that it is very difficult to find a suitable match for her if it should not be so. So, girls are generally married when they are about 10-12 years of age and the boys when they are about 18-24 years of age. Among Brahmins, however, marriages are arranged after a girl attains puberty. Among all castes excepting Lingayats and Brahmins, the practice of payment of bride price is prevalent. Among these two castes, however, the custom is to offer dowry which may range between Rs. 200 and Rs. 1000. The custom of payment of bride price is known as *Tera*. The negotiations for marriages are usually initiated by the boy's side among Adi-karnatakas, Adi-dravidas, Parivaras, Kumbaras, Uppaligas and Agasas. Among Brahmins and Lingayats such initiation is usually done by the bride's side.

69. After exchange of the visits of the parents of the girl and the boy, should they come to a settlement they arrange a ceremony called *Nischitartha* or betrothal ceremony. This is usually performed in the house of the girl. At the time the parents of the boy present her with a saree, blouse, some fruits and betel leaves and betel nuts. Sometimes some ornaments are also presented to her. Friends and relations are entertained to a feast. The marriage usually takes place about 20 to 30 days after this ceremony. In between, they also perform another ceremony called *Lagnapatrika*, about a week prior to the wedding. It is at this ceremony that the actual date and time of the marriage is fixed in consultation with an astrologer. Both these ceremonies are performed at the bride's house.

70. The marriage which lasts for 3 days is performed either at the bride's or bridegroom's place according to convenience. The first day's ceremony is called *chappara* the second day's ceremony is called *Muhurta* and the 3rd day's ceremony is called *Nagoli*. Before the bride and her people leave for the bridegroom's place, pendals are erected at both the places. Both of

them are given ceremonial oil-baths at their respective places after the village barber trims the nails of the couple. They visit the various deities in the village and offer worship. After these ceremonies, the party leaves for the bridegroom's place, where they are received by offering sweet drinks and betel leaves and nuts. The place where the bride's party is accommodated is known as *Ridadi Mane*. On the day of their arrival special ceremonies are performed. They are *veelya sastra*, when the bride is presented with a saree and *choli*; *Bale sastra*, when the bride and 5 other married women are offered new bangles and *Kalungara sastra* when the village barber puts on the toe rings. The actual marriage ceremony is performed the second day. Five married women bring water from the well using 5 new pots, after offering *puja* to the well. They come to the marriage pendal in a procession and the pots are placed in the *puja* room with cotton thread dipped in turmeric paste tied to the necks of these pots. Then the bride is offered jewels and clothings to be presented by the bridegroom's party. Dressed in their wedding clothes finally the couple are brought to the marriage pendal. The bridegroom stands facing East and the bride the West. A cloth curtain is held between them. The Vokkaligas and Rajaparivaras engage Brahmin priests for the marriage and the Kumbaras, Agasas employ Lingayat priests. The Holeyas, Madigas Uppaligas etc., seek the services of an elderly member of their own caste to officiate as a priest. The bridegroom then ties the *Kankana* to the left hand of the bride and the bride ties the *Kankana* to the right hand of the bridegroom. The '*Mangalya*' is worshipped by breaking a cocoanut and burning camphor. The *Mangalya* is then taken round in a plate in which some *Akshate* or rice is also placed and the assembly blesses the plate. Then the bridegroom takes over the *Mangalya* and ties it round the neck of the bride. The persons assembled bless the couple by sprinkling *Akshate* on them. After this the upper end of the saree of the bride and the upper cloth of the groom are knotted into *Brahma Gantu* and the couple moves round the marriage booth five times. Then they are seated to perform *Phalapuja* and *Vinayaka Puja* when they are given presents by the persons. A few families also arrange a reception in the evening. *Tera* or bride price is to be paid at the time of *Mangalya Dharana*.

71. On the third day, the couple are taken round the village in a procession and they visit the several temples in the village for worship. At the end of the procession they remove their *kankanas* and a ceremony called *Kadaga Sastra* is performed either at one of the temples or in a neighbour's house. For this ceremony, they keep a finger ring in a plate of rice

and both the bridegroom and the bride are asked to search for it. At the time, they perform *Surige Sastra* by pouring turmeric water on each other's person. After this ceremony, they take bath and the clothes worn at the time of *Surige Sastra* are given to the village washerman. On the following day, the couple go to the bride's residence and after staying for about 2 to 3 days at that place the bridegroom returns to his village.

72. As early marriages are common in the village, the consummation of the marriage takes place on the 16th day after a girl attains puberty. This ceremony is arranged in the bride's house. Three days after this ceremony the bride accompanies the husband to this place. The marriage expenses may range from Rs. 200 to Rs. Eight thousand. Among Adi-karnatakas, Adi-dravidas, Uppaligas, Parivaras and Kumbaras, the marriage expenses are usually shared by the two sides. Among Vokkaligas and Lingayats the marriage expenses are to be borne by the bride's side.

73. Remarriage of widows is permitted among all the castes excepting Brahmins. So also, divorces and separations are permitted among them. The remarried widow, however, does not attain the full status of any other married woman. She continues to suffer several social and religious disabilities and cannot freely participate in several such activities.

Beliefs and Practices regarding Death

74. Excepting among Brahmins, the disposal of the dead is by burial. When a person is about to breathe his last, is carried outside the house and the close relatives pour a few drops of water or milk into his mouth. When everything is over, word is sent round and a bier is prepared with bamboos. The corpse is washed and then shrouded in a piece of white cloth and is laid on the bier. If the dead is a married woman a vermilion mark is put on her forehead. Then the corpse is carried to

the burial ground. The son leads the cortege carrying fire in a pot. The bier is lowered down at one place and the persons carrying it exchange places. The Lingayats bury their dead in a sitting position. Those who bury in a lying position direct the head of the body towards South. The chief mourner sprinkles a few handfuls of earth and then others follow him. After burial, they take a bath or wash their limbs and go to the house of the deceased where a small light is placed at the spot where the deceased breathed his last. The mourners leave for their respective houses after seeing this light. On that day, as also the following day they do not cook food in the house of the deceased and so the food is served to the members of this house by the neighbours or relations.

75. On the third day, they carry some milk and ghee and pour it over the grave after worshipping it. All the castes observe pollution for 11 or 12 days. Even among Lingayats some of them observe pollution for this period and some do not. On the 11th or 12th day they invite several friends and relations. The house is washed and the priest is invited to perform some ceremonies. The son who carried the funeral fire performs some ceremonies after getting his head shaved. Then they go to the burial ground and offer *Ede* or cooked food to the spirit of the deceased. The priest performs *puja* of the family deity and sprinkles water all around. Then the relatives are given a feast. If the wife of the deceased is living, her bangles and *Mangalya* are removed on this day. The glass bangles are broken and thrown on the graveyard and then she wipes off the vermilion mark on her forehead.

76. Most of the castes perform annual death ceremonies during *Navarathri*. But the Lingayats do not perform any such ceremony. They believe that if a person commits suicide, his spirit turns into a ghost. They also consult the astrologers about the time of the death and if they are advised that it was inauspicious, they vacate the house for some days or months.

CHAPTER III

ECONOMY

Economic Resources

A. Land :

77. The economy of the village is predominantly agricultural and as such, land and livestock form the most important economic resources. 78.3% of the population depends on agriculture directly or indirectly. Again, 81.7% of the total workers are engaged either in cultivation or as agricultural labourers. The land is both an economic asset as well as an item of prestige. The social status of a household is largely determined by the agricultural holdings it possesses. In this respect, even education has only a secondary importance.

78. The village is 5,193 acres and 9 guntas in area, of which 3,053 acres and 20 guntas are under cultivation and the remaining 2,139 acres and 29 guntas are uncultivated. Out of the cultivated land, 2,787 acres and 28 guntas are under dry crops; 201 acres and 21 guntas are wet and 64 acres and 11 guntas are classed as garden land. Thus it is seen that 58.80% are under cultivation and the remaining 41.20% are uncultivated.

The details of the uncultivated land are as follows :

	Area
	A. G.
1. Pasture and grazing land	523-08
2. Tank bund	18-37
3. Temples etc.	5-12
4. Groves	2-17
5. Tank	243-16
6. Kumbargundi	2-01
7. Pond	1-28
8. Waste land near tank bund	3-29
9. Graveyard	4-02
10. Barren and uncultivable	1,059-15
11. Pot Kharab	51-15
12. Kharab included in Survey Numbers	224-09
Total	2,139-29

79. Out of 224 acres and 9 guntas of Kharab land included in Survey Numbers, 55 acres and 36 guntas are covered by the village site, 50 acres and 23 guntas are covered by roads and 117 acres and 30 guntas are covered by streams and channels. In the barren and unculti-

vable land extending to 1,059 acres and 15 guntas only small bushes and trees grow and that, too sparsely. Dried wood from these bushes and trees are only used as fuel. In the rainy season, the cattle are seen grazing in this area. But they find very small quantities of grass on that and so this land serves them only to loosen their limbs. In the village the total area for grazing purposes is 523 acres and 8 guntas.

80. The soil of the village can be classified into three types *viz.*, red loam, black and rocky. The red loam and black types of soil are considered good for agriculture. The rocky soil is most unsuitable for agriculture. There are dry lands, wet lands and garden lands in the village. The fact that 91.30% of the total cultivated land is dry shows that there has been practically no advancement in providing irrigation facilities in the village even though there are a few big tanks and ponds. There is also some scope for advancement of well irrigation.

81. Paddy and jowar are the important crops grown in wet lands. Mulberry, horsegram and jowar are the important crops in the dry lands. Mulberry and horsegram are the important crops in red loam soils whereas jowar and pulses are the important crops in the black soil.

82. Both *kharif* and *rabi* crops are raised in the village. The *kharif* crop is known as *Mungaru* and the *rabi* crop is known as *Hingaru*. The principal *Kharif* crops are jowar, ragi and mulberry and the principal *rabi* crops are pulses and oil-seeds. The following statistics give details about the cropping pattern of the village in 1961-62 and 1962-63 :

			Area under the crop	
			1961-62	1962-63
			A. C.	A. C.
1.	Mulberry	.. ..	1,265-38	1,148-10
2.	Jowar	.. ..	781-00	811-00
3.	Ragi	.. ..	64-88	19-75
4.	Paddy	.. ..	5-50	153-20
5.	<i>Avare</i>	.. ..	8-42	15-12
6.	Little millet	.. ..	6-62	10-38
7.	Gingelly	.. ..	0-12	1-12
8.	<i>Navane</i>	.. ..	0-10	No crop

Sl. No.	Crop	Area under the crop	
		1961-62	1962-63
		A. C.	A. C.
9.	Banana	0-13	0-13
10.	Flowers	2-18	—
11.	Greens	0-50	1-00
12.	Coconut	43-50	30-20
13.	Chillies	1-00	1-25
14.	Vegetables	0-25	—
15.	Mango	0-50	0-50
16.	Betel leaf	0-50	0-75
17.	Fodder	142-42	140-20
18.	Horsegram	46-42	55-75
19.	Coriander	36-80	10-18
20.	Blackgram	—	20-10
21.	Greengram	—	82-38
22.	Miscellaneous	20-40	23-20

83. The above statistics reveal that during the year 1961-62 out of the total arable land of 3,053 acres 50 guntas only about 79% was under cultivation. In that year, there was no timely rain and so many of the lands could not be sown. Considering the cropping pattern it may be seen that nearly 41.44% is under mulberry which is a cash crop. Food crops like jowar, ragi, millets, etc., account for only 28% of the gross cultivated area.

84. The following statistics present information regarding the area, yield and value of a few of the important crops grown in the village in 1960-61 :

Crop	Area	Yield	Value
1. Mulberry (cocoon)	746-60	4,400 Maunds of cocoons	Rs. 1,76,000/-
2. Jowar	1,190-19	3,636 <i>pallas</i>	Rs. 1,27,000/-
3. Ragi	32-77	74 "	2,220/-
4. Paddy	31-80	304 "	9,120/-
5. Horsegram	300-40	252 "	10,080/-

85. The village as a whole is not surplus in food-grains though a few households if considered singly may be surplus. No doubt in 1960-61 such surplus households sold jowar to the extent of about 600 *pallas*. Other households had to depend on jowar brought from other villages. The production of cocoons exceeds 4,000 *maunds* a year. The minor crops like paddy, horsegram, pulses, etc., are insufficient even for local consumption. The crops are largely rain-fed and so the region at times faces scarcity conditions.

B. Livestock :

86. As the village largely depends on agriculture, the maintenance of livestock has to necessarily receive much importance. The bullocks provide

animal power to draw the ploughs and also provide manure. Table 7 gives details about the livestock possessed by the various households in the village. Cattle are also reared for milk and milk products. Sometimes dry cows are used even for ploughing purposes. Despite all these advantages of maintaining good cattle, the villagers do not appear to be taking much interest in scientific breeding and also in their proper maintenance. No doubt the villagers love their cattle as they do their own family members. But even then it is felt that they could do better if they take proper care to feed them and breed them on scientific basis. There is only one breeding bull in the village. In all there are 1,395 heads of cattle, 513 sheep and goats, 20 pigs and 98 fowls. As would be evident from Table 7, Lingayats possess the maximum number of livestock. The other communities which own livestock in significant number are Rajaparivaras, Holeyas and Vokkaligas. The following figures relating to the cattle possessed by a few important communities of the village will give an idea about the castewise possession of these animals :

Caste	Number of cattle owned	Percentage of the total cattle of the village
1. Lingayat ...	827	59
2. Rajparivara ..	124	9
3. Vokkaliga --	97	7
4. Holeyas	134	9.5

87. Sheep and goats are chiefly reared by Kurubas and Rajaparivaras. Considering the size of the village as also the extent of land under cultivation, it has to be observed that the number of bullocks is quite insignificant. Nearly 2,300 acres of land are to be ploughed by only about 141 pairs of bullocks. At this rate, it works out to one pair of bullocks for every 16 acres of land cultivated. Thus, the cattle wealth of the village is found to be poor and so also their quality. The villagers attribute this state of affairs to lack of fodder and proper grazing facilities. As a large proportion of land is under mulberry cultivation, which crop stands in the fields almost throughout the year, the villagers find it difficult to let their cattle loose for grazing. Most of the cattle in the village are of *Hallikar* breed.

C. Other Resources

88. Besides agriculture and livestock, silk-worm rearing, gold and silver smithy, tailoring, carpentry and pottery are some of the important economic activities in the village. Generally all the cultivators who grow mulberry rear cocoons. The other industries are all run on

a small scale. In all 314 households with 548 workers in them work at these economic activities. Twenty-four households principally depend on trade and commerce and thirty-two households principally depend on service.

Factors Influencing the Economic Life in the Village

A. Land Reforms :

89. Till the year 1958, Ummathur was one of the 16 *inam* villages of the Chamarajeswara temple at Chamarajanagar. Then all the land revenue of the village used to go to this temple. In 1958 with the implementation of the Inam Abolition Act, the village became a *ryotwari* village and the occupancy rights were conferred on the actual cultivators. Now, out of the total cultivated area of 3053.80 acres only 54.63 acres are lands under *inam* tenure and these are held by the village servants as service *inam*. Even when the village was under *inam* tenure, it was being managed by Government on behalf of the temple and the cultivators enjoyed all their rights normally enjoyed by registered occupants of *Ryotwari* lands and were not being disturbed in the possession of the lands by the temple authorities. Even then, the village was experiencing certain difficulties. Just to quote one :- There is one big irrigation tank close to the village site. This was in utter disrepair and the temple authorities were not attending to its repairs. The cultivators who would ultimately benefit could not also touch the tank and the Government was not also taking any steps towards the repair of the tank as the village was an *inam* village. With the abolition of the *inam* tenure in the village, the attention of the Government has been attracted towards the carrying out of the repairs of the tank and this work has been taken up recently. About 6 years back *i. e.*, (1960-61) the Government spent about Rs. 60,000 over the repairs of this tank. But most of the repair work then done related to only earth work and ultimately it was seen that these repairs were not so fruitful. The earth work did not increase the capacity of the tank to hold water and so the fields could not draw much benefit from irrigation. So recently the work has been taken up all over again at an estimated cost of Rs. 1,62,000. The repairs now undertaken relate to the improvement of the Dasanur pick-up, the construction of channels and waste-weirs. The foundation stone of the pick-up was laid on 15-9-66 and the work has actually been started in the beginning of 1967. A Contractor from Nanjangud has undertaken this work and it is expected that it would be complete by the middle of May 1967 or so. The estimated area to be irrigated by this tank is about 320 acres in which crops like paddy, jowar etc., will be raised. It is expected that when this work is completed the area under irrigation will

considerably increase. It is true that the villagers have in the past attempted at irrigation by digging wells. Recently about 8 cultivators tried to dig wells in the village for irrigation purposes. One of them was completed but no water was found in it, the water level being very low. All the other wells have been left incomplete. Similarly, some of the villagers tried to dig three borewells but there too, they were unsuccessful. At present only one well irrigates an area of about 1.5 acres or so.

90. When dealing with the *inam* tenure, an observation has to be made regarding about 22 acres of land belonging to the Bhujangeswara and Ranganathaswamy Temples. Some of the villagers complained that S. Nos. 771, 772 and 773 of the village formerly belonged to these two temples and somehow or the other these temples were dispossessed of the lands about 22 years back with the result that these temples have no landed property now. A section of the village is somewhat agitated over this matter and say that this dispossession was wrongly done.

91. Another important land reform measure introduced in the village is introduction of the Tenancy Laws. The basic objectives of the Tenancy Reforms are to remove such impediments upon agricultural production as arise from the character of the agrarian structure and to create conditions for evolving as speedily as may be possible an agrarian economy with high levels of efficiency and productivity. The abolition of intermediaries and the protection given to tenants under these laws are mainly intended to give the tiller of the soil his rightful place in the agrarian system and by reducing or eliminating the burdens he has borne in the past so that he may have fuller incentives for increasing agricultural production. The essential steps in the establishment of a stable rural economy would therefore necessarily relate to bringing tenants into direct relation with the State and putting an end to the tenant-landlord nexus. In the Mysore State before the enactment of the Mysore Tenancy Act, 1952 the rights of the tenants were regulated by the Mysore Land Revenue Code, 1888. According to this code, the tenants were classified into two types *viz.* tenants with permanent rights who were also called *Kadim tenants* in alienated lands and permanent tenants in both alienated and unalienated lands. Apart from these two special classes of tenants all the other tenants were tenants at will who could be evicted periodically from the land by the landlords. The Mysore Tenancy Act, 1952 and the rules framed thereunder were mainly intended to provide a small measure of security to all the tenants including the tenants at-will. This Act which was originally introduced only in a few selected areas restricted the maximum rent so as not to exceed one half of the

produce or its value. Certain restrictions were also placed on the eviction of the tenants. Tenants in possession at the commencement of the Act were given a further period of 5 years from the commencement of the Act and were liable to ejection at the end of this period unless the landlord allowed them to continue. So also tenants who were continuously in possession for a period exceeding 12 years before 1st April 1951 were given further security in as much as the landlord could eject them on the ground of personal cultivation only from a part of the holding. However, the tenants could be evicted for failure to pay rent, doing any destructive act to the land, sub-dividing or sub-letting the land etc. In March 1955 the maximum rent payable was further reduced fixing it at 1/3 of the produce in Maidan area and 1/4 in the Malnad area. In March 1957, an ordinance was issued continuing all leases where the period of 5 years had expired and also requiring the verification of surrender of tenancy lands in the office of the Amildar. In October 1954 the Government of the former State of Mysore had introduced in the legislature a bill for amending the Mysore Tenancy Act, 1952. Under this Act, the tenants were classified into 3 categories namely protected tenants, non-protected tenants and ordinary tenants. The protected tenants could be evicted on the ground that the landlord *bonafide* required the land either for personal cultivation or non-agricultural use. But certain limitations were also placed on the area which could be resumed for these reasons, the non-protected tenants could be evicted by one year's notice for personal cultivation. The ordinary tenants were given a minimum term of 10 years instead of 5 years as provided in the earlier Act and were liable to ejection at the end of this period. Certain rights of purchase of lands cultivated by tenants were also bestowed on them. The maximum rent payable was also proposed not to exceed half of the main crop raised on the land or its value. But before the Bill could complete all the necessary stages for becoming law the States Reorganisation took place and then it was decided to have a common law for the whole State of Mysore including the integrated areas. The new Land Reforms Law now introduced provides for limitation of the rent payable, security of tenure, right of purchase by tenants and payment of compensation to landlords, ceiling, extent of land holdings etc. This law has been made applicable from October 1965.

92. However, in the course of the enquiries made in February 1967 in the village it is seen that the villagers are not aware of the provisions of the new land reform measure. Several persons were questioned but nobody could say anything about it. The conditions which were prevailing before the introduction of the tenancy laws still continue to be there even to this day. Though the maxi-

imum rent payable by a tenant to the land lord has been restricted the practice of taking half of the produce as rent from the tenants appears to continue even to this day. The burden of paying the cultivation expenses like the cost of seed, manure, agricultural labour etc., continues to be borne by the tenant himself. It also appears that the tenants continue to be dispossessed without recourse to proper and legal steps. Most of the leases are by oral agreement and there being no written documents to establish their rights in respect of several tenants, it is suspected that the names do not appear in the tenancy records at all. In the absence of any such records, it also proves a bit difficult for these tenants to prove their rights. It is quite necessary that the tenancy records and the *Pahani patraks* should be maintained carefully. Unfortunately, it appears this is not the case, in the village. Three types of lease are prevailing in the village. The first type is of a crop sharing pattern and is very common. The second type is known as *Guttige* which stipulates the payment of a fixed amount of cash rent per annum or for the period of contract. The third type of lease is known as *Bhogya*. In fact *Bhogya* is a type of mortgage. In such cases, the lands are hypothecated to the creditor and till the debt is not redeemed the creditor enjoys the possession of the lands without payment of any rent to the occupant. The creditor more or less enjoys the status of an occupant and so is not considered as a tenant by any one. Many a petty cultivator who has incurred debt on such conditions deprives him-self of the ownership of the land ultimately as he cannot repay the debt. Sufficient attention does not also appear to have been paid to the maintenance of the village records particularly those relating to tenancy rights. Some of the villagers complained that the lands were being shown as owner cultivated even when actually they were being done so by tenants. This sort of complaint related particularly to cases where the landlords were staying in other villages. They allege these absentee landlords were not and could not cultivate the lands in the village. But even then the names of the tenants did not appear in the tenancy records. Till recently the villagers were not aware of the legislative measures taken to provide them with security of tenure. It is only recently that some of the tenants have started fighting for their rights. When the cultivators were questioned about the recent Land Reforms Act, it appeared from their replies that the only impression that was working in their minds was that all the tenants should communicate the extent of their land holdings to the revenue authorities. Some of them said that this law only required that tenants should file applications to Government claiming ownership. This clearly reveals that majority of them are ignorant of the land reform measures undertaken.

93. Some of the occupants owning petty holdings admitted that even in this survey they prefer to be

returned as landless as they expect under the new land reform measures to get some grants of lands. In short, it is quite necessary to educate the cultivators and to acquaint them with their privileges and responsibilities under the Land Reforms Act.

B. Land Improvement

94. Improvement in agriculture can be considered under two broad heads viz. extensive cultivation and intensive cultivation. The sphere of cultivation can be enlarged by the reclamation of cultivable waste lands and in this direction the village has practically no scope for further expansion. Almost all the lands fit and available for cultivation have already been brought under the plough long back. The land that remains uncultivated is barren and rocky and so not suitable for cultivation. Some of it is also reserved for cattle grazing. So the only improvement that can be considered for the village is intensive cultivation, by providing better facilities for irrigation, use of improved seeds and fertilisers and practice of improved techniques of cultivation etc.

95. Considering the irrigation facilities available for the village, it has to be observed that though there is large scope for irrigation, the village has not so far done anything of note. During the last ten years or so only two irrigation wells have been dug and the total area irrigated by these two wells is only about 5 acres. The villagers say that the digging of wells needs much capital outlay and they are also not confident about the water level. There are big tanks and ponds in the village which irrigate only a limited extent of land now. If these tanks and ponds are improved, they can definitely have more lands under their command. The village has done practically nothing in respect of land reclamation and soil conservation measures. Some improvement is visible only with regard to the use of improved seeds and implements and chemical fertilisers. Improved implements like Mysore Bar point plough, K. M. plough, Ureka plough, Furrow opener, cultivator, seed drill etc. have been supplied to a few cultivators under the National Extension Scheme. The Village Panchayat had drawn up an agricultural production plan to step up the production of jowar, paddy and ragi in the year 1962-63. Though much enthusiasm was witnessed initially when drawing up the scheme no effective steps appear to have been taken to implement it.

C. Industrialisation

96. Cocoon rearing is a flourishing industry in the village. Since 1926 a Sericultural Co-operative Society is working in the village. At present the working of the Society is restricted to the preparation and sale of seed cocoons. The Society has not been able to afford financi-

al assistance to those who are engaged in silkworm rearing. If the members are to draw full benefit from this society the activities of the society have to be enlarged so as to help their members in marketing the cocoons and reeling silk. The members also need financial assistance from time to time which the society can provide with advantage.

97. The Government Silk Farm was started in the year 1941 with the objective of developing the sericultural industry in this region by advancing loans to sericulturists for constructing rearing houses, obtaining grainage appliances, improving mulberry gardens, purchasing *charaka* basins etc. In order to facilitate the producers to market the cocoons a Government Cocoon Market was established in the region on 28-12-62. The cocoons are auctioned at this market when the Government Filatures and the licensed bidders purchase the cocoons. The Government has also appointed a Committee to decide disputes if any between the sellers and buyers. This Committee also fixes the prices of the cocoons. This arrangement continued till May 1965 when the activities of this Marketing Committee came to a stop due to the absence of bidders. It is said that formerly the bidders were attached to a particular market and they could only bid in auctions at these markets. But now these restrictions have been removed and so the bidders are free to go to any market. Formerly the bidders in the market here were mostly from Mambally and Agrahara villages. With the establishment of a cocoon market committee at Agrahara itself, the bidders who hitherto were trading in this village now go to the Agrahara Market. So most of the cocoon rearers from Ummathur carry the cocoons to Agrahara and Kuderu and market them there.

98. In addition to the Sericultural Society, there are 6 private graners and the Government Silk Farm which are engaged in the preparation and distribution of seeds required for silk industry. The private graners have been engaged by the Government by providing loans for the construction of rearing houses and purchase of equipment like microscope, reeler etc.

99. With regard to the other household and village industries like gold and silver smithy, pottery and carpentry, there has been practically no advancement either in technique or in the field of activity.

D. Urbanisation

100. The residents of Ummathur often come in contact with the people living in urban centres like Nanjangud, Yelandur, Kollegal and Mysore. Naturally, there is an influence of urban trends particularly regarding dress, food and recreation. Several passenger buses also con-

necting urban centres pass through the village and so the villagers have further opportunities to meet persons from urban centres. These conditions have imbibed in them certain urban characteristics. Many of them have developed an attachment for cinema shows. So also among several persons from the younger generations the dhoties are being replaced by trousers. The habit of drinking coffee is very much on the increase.

E. Marketing

101. With the improvement in transport and communications, the villagers now enjoy better marketing facilities than what they did a decade back. During harvesting season, some merchants from Santhemarahalli, Yelandur, Kollegal, Nanjangud etc., visit the village and purchase the agricultural produce in bulk. The villagers keep themselves informed of the conditions in the market from time to time. They do their retail trading in the weekly shandy at Santhemarahalli. Now that the cocoon market in the village itself has practically disappeared, they trade in cocoons at Agrahara or Kuderu which are 2 and 3 miles away respectively. Some of the persons sell their surplus milk products at Nanjangud, Mysore or Kollegal.

F. Sources of Finance

102. Despite the existence of two Co-operative Societies and also several Government Agencies advancing money to the needy agriculturists the private money-lenders constitute the most important source of credit. According to the survey now conducted the total debt of the village is Rs. 2,27,770 of which Rs. 2,25,850 is drawn from private money-lenders. In other words, nearly 99.15% of the total credit is provided by private money-lenders. The Co-operative Societies have advanced only Rs. 1,920 or 0.85% of the total debt. The enquiries conducted after the survey reveal that in 1963-64 the Large Sized Co-operative Society of Ummathur has disbursed Rs. 14,225 to 29 members. This is said to be a short-term loan advanced to defray the cultivation expenses. According to the terms of the advance the whole amount together with interest thereon has to be reimbursed at the end of the next harvest. Some of the people were complaining that the Society usually advances loans long after the sowing season due to some technical and administrative difficulties and as such loans advanced in August or September are usually diverted to purposes other than those for which they were sanctioned. It is for this reason that many of the members are per force required to obtain loans from private money-lenders who charge 12 to 24% interest and at times the interest may go even higher.

Economic Activities and Nature of changes

A. Livelihood Classes

103. According to the 1961 Census, the village had 1,748 workers and 1,837 non-workers. The workers include only persons who were actively and gainfully employed and were divided into the following 9 categories according to the nature of their principal work:

<i>Nature of principal work</i>	<i>Number of Workers</i>
<i>Total population</i>	3,585
<i>Total Workers</i>	1,748
I As Cultivator	780
II As Agricultural Labourer	397
III In Mining, quarrying, livestock, forestry, fishing, hunting and plantations, orchards and allied activities	41
IV At household Industry	406
V In Manufacturing other than household industry	7
VI In Construction	1
VII In Trade and Commerce.	66
VIII In Transport, Storage and Communications	Nil
IX In Other Services	50
<i>Total Non-Workers</i>	1,837

104. In the 1951 Census the entire population of the village was classified into two main groups *viz.*, agricultural classes and non-agricultural classes. Under each class not only the workers but also their dependents were included irrespective of the fact whether the members of the household were gainfully employed or not. This was so done because a household which consists of both workers and non-workers was deemed to be dependent on the principal work of the head of the household. In contrast to this, for the 1961 Census, only persons actually working are shown under one of the 9 industrial categories of workers and their dependents as also persons not gainfully employed, are shown separately as non-workers. Another difference between the 1951 Census and the 1961 Census is in the concept of the term work and worker. In 1951 the income derived was the basis on which the principal and subsidiary occupations were recognised, the one yielding the largest income being considered the principal occupation. In 1961 however, the emphasis was laid not on the income factor but on the time factor. Thus, any work, even if it be more remunerative to a person would not necessarily mean his principal work, according to the concept made use of

for the 1961 Census, if he was regularly devoting more time to some other gainfull economic activity, but he derived a lesser income from the latter. The concepts used for the present survey are similar to those used in the 1961 Census. So, to make the statistics collected at survey comparable with the statistics collected in 1951, the information now collected has been compiled according to the concepts adopted for the 1951 Census and the results achieved are as follows :

Livelihood Classes	1951 Census Population		Population during the Survey	
	No.	per- centage	No.	per- centage
1) Cultivation of land	1,946	57.47	1,522	40.90
2) Cultivation of lands taken on lease	10	0.30	55	1.50
3) Agricultural labour	579	17.10	1341	36.00
4) Household industry	375	11.07	433	11.60
5) Others	476	14.06	374	10.00
Total	3,386		3,725	

105. The above figures clearly indicate that in 1951, 57.77% of the population depended on cultivation as the principal means of livelihood as against 42.40% in 1962. Again in 1951, only 17.10% of the population depended on agricultural labour as against 36% in 1962. If both these items are considered together, it would be evident that in 1951, 74.87% of the population depended on agriculture as against 78.40% in 1962. Though there is an overall increase of about 4% depending on agriculture between 1951 and 1962. There is a decrease by 17% in the population depending upon the cultivation of owned land. There are several reasons for this decrease. The most important reason is that till 1958 the village was under inam tenure and so there were restrictions on the disposal of lands by sale, mortgage or other methods. When the villagers were questioned about this condition prevailing prior to 1958, they said that though they enjoyed several privileges, they were not finding willing customers to purchase their lands as the very name of inam tenure deterred these persons willing to purchase lands from completing their transactions. In 1958, with the introduction of the Inam

Abolition Act, occupancy rights were conferred on several cultivators and with the conferment of this title, several of the small cultivators who were finding cultivation of land uneconomic have disposed of their lands either by sale or mortgage. Most of them have now taken to agricultural labour. Some of the petty cultivators have also recently started returning as landless under the impression that Government will grant land to only the landless. For many households agricultural labour has also been the principal occupation because they derive more income from it than from the lands they cultivate themselves. Mulberry cultivation requires a lot of labour and it is most important crop in the village. This crop stands in the fields practically throughout the year. So several of the smaller cultivators find work as labourers in these fields after they harvest their small produce. In the village at the time of the survey, there were 126 households pursuing agricultural labour as a principal vocation with cultivation as a secondary occupation. As against this, there are only 51 cultivators who have agricultural labour as a secondary occupation. Several of the households who have agricultural labour as a principal occupation now were principally cultivators in 1951. With the increase in the size of the families and also the increase in the rates of agricultural wages, their income from labour has far exceeded their income from cultivated land. These factors are responsible for the decrease in the number of persons depending on self cultivation and the increase in the number of agricultural labourers. Again the tendency among many of the non-cultivating owners to declare themselves as cultivating owners in 1951. When the Inam Abolition Act was being introduced, on account of a working fear that the rights on lands leased out to others may otherwise be conferred on the actual tillers also appears to have contributed to this result. There is no significant variation in the percentage of the population depending on cocoon rearing and other industries. Out of the 273 households depending principally on cultivation, 157 have cocoon rearing as a secondary occupation.

106. To sum up, nearly 77% of the population belongs to the agricultural class and the rest belongs to the non-agricultural classes. Among the non-agricultural classes, 12% of the total population depends principally on household industry and the remaining depend principally on trade, commerce and other services.

Workers and Non-workers

107. The population of the village is divided into working force and non-working force or as earners and dependents. The working force consists of all those persons who are gainfully employed in any economic or social activity and the non-working force consists of all persons

who do not contribute any income to the family. Information regarding workers and non-workers is presented in Table VIII. Out of the total population of 3,725 the workers number 1,676 and the non-workers 2,049. In other words, 55% of the population consists of non-workers who depend for their maintenance on 45% of the population who are workers. Considering sexwise, it is seen that 1,193 males out of the total male population of 1,884 are workers. Thus 63.3% of the male population consists of workers. If the female population is considered, it is seen that 26.3% of the total female population consists of workers. If the position of workers is considered according to age-groups, it is seen that in the 0-14 age-group 9% of the population consists of workers; in the 15-34 age-group 69% are workers; in the 35-59 age-group 71% are workers and in the 60 and above age-group 59% of the population are workers. It is a noteworthy feature of the village that there is a large proportion of workers among persons aged above 60 years. This is a feature which is not found in several other villages similarly surveyed. Of the total 208 workers in this age-group 50 are engaged in cocoon rearing 88 are agricultural labourers, 41 are cultivators and the rest are distributed in various other occupations.

108. The percentage of workers, sexwise in the different age-groups is as follows :

Age-group	Males	Females
0 -14	1 . 2	6 . 0
15 -34	96 . 0	41 . 4
35 -59	98 . 6	42 . 0
60 and above	81 . 3	32 . 5

109. Information regarding the workers classified by sex, age-groups and occupation is presented in Table IX and Table XIII presents information regarding the households classified by occupations. Both these tables present information regarding the principal and subsidiary occupations of persons and households.

110. It is seen from Table IX that out of the total population of 3,725 the number of workers engaged principally in cultivation is 626. Of them only 124 workers are engaged in cultivation without any subsidiary occupation. The principal secondary occupations of the remaining are cocoon rearing and agricultural labour. The other important occupation in the village is agricultural labour in which 781 persons are engaged. Of them, 593 persons are doing agricultural labour without any other subsidiary occupation. The important subsidiary occupations for others are cultivation and cocoon rearing. One hundred and four persons are engaged principally in household industry with subsidiary occupations of cultivation and agricultural labour. Thirty-seven persons are principally engaged in trade

and of them 31 have no subsidiary occupation. Another important economic activity in the village is service in which 85 persons are principally engaged. Eleven persons principally depend on running hotels and eating houses.

111. Table XIII furnishes information about the number of subsidiary occupations by households. It is seen that 273 households are principally engaged in cultivation and among them only 38 have no subsidiary occupation. One hundred and fifty-seven households principally engaged in cultivation have cocoon rearing as a subsidiary occupation. They are followed by 46 households who have agricultural labour as a subsidiary occupation. There are 281 households principally engaged in agricultural labour and of them 128 have no subsidiary occupation. Eighty-eight households are principally engaged in household industry with 17 of them having no subsidiary occupation. Twenty-four households are principally engaged in trade and 36 households are principally engaged in service. Of these 36 households, 19 have no subsidiary occupation. Nine households are principally engaged in hote keeping. Four households in the village have no economic activity and depend on rent for maintenance.

Non-workers

112. Classification of non-workers by nature of activity, sex and broad age-group is presented in Table XI. There are 2049 non-workers constituting about 55% of the total population. Of them 691 are males and 1,358 are females. 36.7% of the male population and 73.8% of the female population consists of non-workers. Considering the non-workers alone, it is seen that 55.3% of them are dependents. Among the dependents, 92.3% are aged below 14 years. Household workers constitute 33.1% of the non-workers. All of them are females engaged in domestic work but they also at times assist their male members in the agricultural operations though not regularly. There are 4 rent receivers, 3 disabled persons and one un-employed person in the village. As already observed, one significant feature of the village is that in the age-group of 60 and above there are more workers than non-workers. The non-workers in this age-group number 142 as against 208 workers.

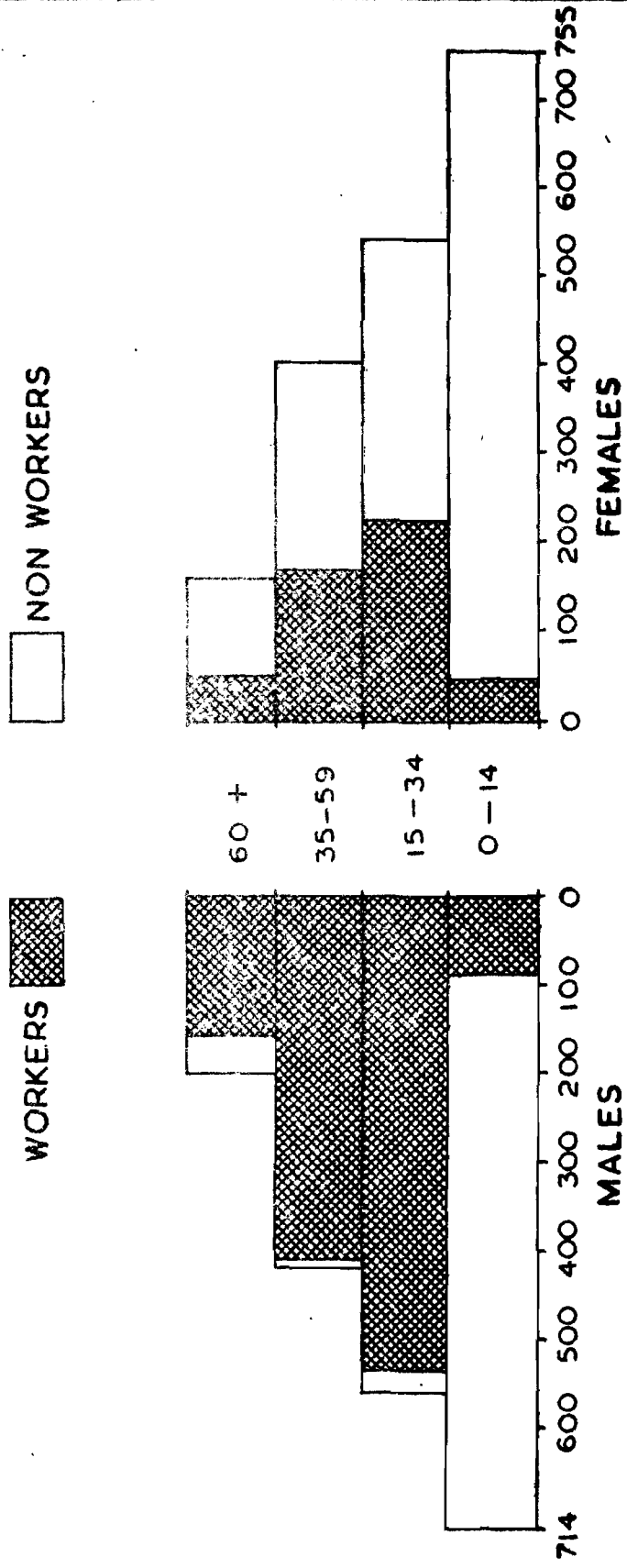
Ownership of Economic Resources

113. Tables XXV, XXV-A and XXV-B present information regarding ownership and cultivation of land. Table XXV presents information regarding the cultivation of owned land, land leased out to others and land taken on lease from others for cultivation. These three types of interests in agricultural land are indicated by

UMMATHUR

CHAMARAJANAGAR TALUK
MYSORE DISTRICT

WORKERS AND NON WORKERS BY SEX AND BROAD AGE GROUPS



the symbols A, B and C respectively. A study of Table XXV would indicate as to how the cultivated land is distributed among the different castes in the village. It may be noticed from the table that a few owners of land have leased out part of their land to others when at the same time they have taken some lands from

others for cultivation. Such things occur when the lands are not conveniently situated. A summarised statement of the information contained in Table XXV is given below so as to present a picture of the interest shown by the different castes in the village in cultivation at a glance :

Number of households according to Caste

Nature of interest in land	Lingayat	Raja Parivara	Uppaliga	Kumbara	Holeya	Vokkaliga	Agasa	Muslim	Jain	Kuruba	Madiga	Ganiga	Brahmin
1. A	138	54	28	12	54	12	1	2	—	3	6	1	3
2. A+B	47	6	9	2	16	6	3	—	1	1	—	2	2
3. B	5	12	7	2	6	—	4	2	—	—	1	1	—
4. C	9	2	1	4	1	—	—	—	—	—	—	—	—
5. A+C	37	10	14	9	13	1	—	—	—	3	—	—	—
6. A+B+C	7	5	—	1	2	1	—	—	—	—	—	—	—
7. B+C	—	—	—	—	1	—	—	—	—	—	—	—	—
8. No lands	26	42	17	13	29	1	5	—	—	—	3	3	2

114. Table XXV-A presents information regarding lands owned by the residents of Ummathur. It is seen from this table that out of 715 households in the village, 141 do not own any land within the village limits. The following abstract will give in a nut-shell an idea about the size of the holdings of the various households :

Sl. No.	Size of group holding	No. of households	Total extent owned
			Acr. Cen.
1.	No land .. .	141	..
2.	0 -1 acre	97	62.78
3.	1 - 2.49 acres	161	273.14
4.	2.5 - 4.9 acres	137	481.99
5.	5.0 - 7.4 acres	74	445.62
6.	7.5 - 9.9 acres	30	254.90
7.	10.0 - 15.0	34	421.69
8.	15.0 and above	14	348.12

115. Thus it would be seen that majority of the holdings are very small and so these households whose holdings are un-economic have to depend on agricultural labour or some other occupation for their maintenance. That is the reason why the number of agricultural labourers has very much increased.

116. If the distribution of land among the different castes is considered, the following statistics are revealed :

Sl. No.	Name of Caste	Area in acres and cents
		A. C.
1.	Lingayat	1417.19
2.	Rajaparivara	196.57
3.	Holeya	245.76
4.	Uppaliga	136.22
5.	Kumbara	51.51
6.	Vokkaliga	125.24
7.	Agasa	17.07
8.	Madiga	7.23
9.	Kuruba	45.48
10.	Brahmin	25.79
11.	Ganiga	9.09
12.	Muslim	7.20
13.	Jain	0.83

117. Table XXV-B presents information regarding the land owned by the residents of Ummathur outside the limits of the village. It is seen from this table that the residents of Ummathur own lands in six other villages. The details of the land held by them in other villages are given below according to castes :

Sl. No.	Name of the Caste	No. of households	Extent held	
			A.	C.
1.	Kuruba	1	4.67	
2.	Madiga	1	5.20	
3.	Vokkaliga	1	2.00	
4.	Kumbara	1	2.00	
5.	Uppaliga	4	6.40	
6.	Holeya	10	16.85	
7.	Rajaparivara	3	11.20	
8.	Lingayat	6	15.33	
Total		27	63.65	

118. So the residents of Ummathur own in all 2351.89 acres of land situated both inside and outside the village limits. Of these 1,422 acres or 60% is held by the Lingayats who constitute 37.6% of the total households. One hundred fortyone households or 19.7% of the total house-holds do not own any lands.

Primary and Subsidiary Occupation

119. Information regarding the primary and subsidiary occupations of the various households is presented in Table No. XIII. Out of the total 715 households in the village, 4 are economically inactive. Of the 711 economically active households, 273 are primarily engaged in cultivation and 281 in agricultural labour. Thus 556 households or 77% of the total households are engaged principally in agriculture. Among the cultivating households, 253 have a secondary occupation and among the households doing agricultural labour 153 have some subsidiary occupation. The other sources of livelihood of the households in the village are household industry, trade, service, hotel-keeping etc. Eighty-eight households are principally engaged in household industry and of them 71 have some subsidiary occupation. Thirty-six households are primarily engaged in service and of them 17 have some subsidiary occupation. Thus it is seen that out of 711 economically active households, 212 have only one occupation and the remaining 499 have more than one occupation.

Changes from traditional occupation

120. There has been no significant occupation mobility in the village. Generally the households continue to follow their traditional occupations. A conspicuous addition to the traditional occupation of cultivators is silk worm rearing which was started in the village about 100 years back. Five households have taken to tailoring recently though it has not been their traditional work. Three of these households follow tailoring as a principal occupation and for the other two it is a secondary occupation. A few households which do not have trading as their traditional occupation have now taken to trade and commerce.

Description of different occupations and Trends of changes

A. Practices connected with Agriculture

121. Cultivation in this area largely depends upon the monsoons as only 8.7% of the cultivated land is under irrigation. Dry crops are raised in an area of nearly 91% of the cultivated lands. The two important crops in the village are mulberry, a cash crop and jowar a food crop. Silk production is a four tier process - mulberry cultivation - cocoon rearing - raw silk reeling and silk weaving. While the first two stages are integrated with agriculture, the latter two come under the industries sector. Sericulture which covers stages upto raw silk production is thus an important agro industry. In the village, sericulture upto only the first two stages is covered.

122. The tools and implements used by the villagers are the traditional ones. The implements commonly in use are the plough, hoe, leveller, seed drill, sickle, weeding scrapper, spade, crow bar, pick-axe etc. The plough is made of babul wood and is driven by a pair of bullocks. The plough consists of a wooden body at the lower end of which is fixed an iron shoe known as *gula*. The iron shoe of about 1½" length rests on a triangular wooden piece. The beam is fixed at the hole in the middle of the body. The *Meni* or the handle is fixed in the hole above the point where the beam is fixed. The cost of the plough is about Rs. 10.

123. There are two types of hoes *viz.* *Thadikunte* and *Balakunte*. The former is used to remove the weeds and the latter to form furrows in jowar fields. The *Thadikunte* consists of a cylindrical wooden shaft at the lower end of which are fixed 2 iron teeth of about 1½' length at a distance of about 1-½' from each other. The *Balakunte* also consists of a cylindrical wooden shaft of about 3' length to which an iron blade of 9" length is fixed.

There is another type of hoe called *Kirugunte* used as intercultivator for the removal of weeds and regulation of the even growth of horsegram, ragi, millet etc. The levelling hoe is known as *Haluve*. It consists of a flat cylindrical wooden shaft of 9" thickness into which are fixed 16 sharp wooden teeth of one foot length each. This is used for levelling the land after sowing and also for removing weeds.

124. The landless, particularly from the Adikarnataka, Rajaparivara and Uppaliga castes, form the labour force in the village. Whenever household labour is found to be inadequate, the cultivators engage hired labourers. This is necessary particularly during the weeding, harvesting and threshing seasons. Hired labour is employed on daily basis and is paid in cash. Several households of cultivators also extend reciprocal aid during the cultivating seasons. During harvesting operations, the labourers are paid in kind whereas during other periods they are paid in cash. They receive their wages once a week which would generally be the day on which the shandy meets at Santhemarahalli village about 5-6 miles away.

125. The local private money lender is the principal source of credit. No doubt there are two Co-operative Societies in the village. One is the Agricultural Co-operative Society and the other is the Sericultural Co-operative Society. The latter has stopped functioning for the last several years and the former has not played a prominent role in meeting the credit needs of the cultivators. A few of the cultivators have no doubt obtained Takavi loan from Government but their number is very limited.

126. Having considered these broad aspects about the agriculture in the village, it may be interesting to go into a few details regarding the cultivation of a few important crops.

a. Mulberry

127. The most important crop in the village is mulberry which plays an important role in the silk industry. The three fundamental requirements for commercial cultivation of silk are suitable climate, abundant growth of mulberry and availability of semi-agricultural labour. These three primary conditions have always existed in the village. India cultivates both univoltine and polyvoltine kinds of mulberry silk. If in the north they produce univoltine silk, the polyvoltine zones are found in the South particularly in the Mysore State which alone contributes more than 72% of this type of silk. In India, 4 types of mulberry are grown viz. *Morus Alba*, *Morus Indica*, *Morus Sarrata* and *Morus Laevigata*. *Morus Indica* is the one which is widely cultivated here.

128. This food plant of the silk worms is cultivated on a variety of soils ranging from sandy loam to alluvial soils. But the sandy loam is considered the best soil for this crop.

129. The preparation of land for the cultivation of mulberry starts in the months of August and September when the lands are ploughed in a criss-cross manner four times. Farmyard manure is applied at the rate of about 10 cart loads per acre. With the onset of monsoons the lands are ploughed forming furrows at a distance of 3' from each other. The Mulberry grafts of about 6" length are cut from the mulberry plant and fixed at the points where the furrows intersect each other. Only grafts with germinating eyes on them are fit for planting. Such germinating eyes start sprouting about 15 to 20 days after sowing. At each point 2-3 such stems are planted. A month later the weeding operations are started with the help of 10 to 15 female agricultural labourers. Their wage rate is about 50 Paise per day. Then the interculturing operations are conducted every 8 days upto the 5th month and thereafter twice a month. This is done with a *kunte* having 2 teeth. Each interculturing operation costs about Rs. 5 per acre. The mulberry plant starts producing edible leaves at the end of the 5th month.

130. The cost of cultivation is approximately as follows :

	Rs.
1. Ploughing four times	32.00
2. Farmyard manure	30.00
3. Sowing Operations	15.00
4. Weeding Operations	5.00
5. Interculturing operations	50.00
6. Harvesting operations	10.00
Total ..	Rs. 142.00

131. The leaves are harvested 5-6 times in the months of *Karthika*, *Palghuna*, *Vaishaka*, *Jyesta* and *Shravana*. The maximum yield is in *Karthika*. If the crop is harvested about 6 times, about 36 maunds of cocoons can be reared with one acre of land under mulberry. The value of a maund of cocoons is about Rs. 50 and so the total yield obtained can be valued at about Rs.1,800. But in addition to the cost of cultivation of mulberry which is estimated at about Rs. 142 the producer of cocoons has to meet certain other items of expendi-

ture like the cost of seed (Rs. 120-00), expenses of rearing cocoons (Rs. 120), expenses of pruning the leaves (Rs. 20-00) marketing (Rs. 10-00). So the total cost for raising mulberry crop and also rearing the cocoons comes to about Rs. 410. So the net profit may be about Rs. 1,400. But the price of cocoons is subject to fluctuations. So also the mulberry crop is harvested during unfavourable seasons only thrice instead of 6 times. So the average gross yield of cocoons can be estimated only at about Rs. 800 to Rs. 1,000 per acre of mulberry grown.

Cocoon Rearing

132. Sericulture is primarily a cottage industry in the village practised as a subsidiary occupation with agriculture as a principal occupation. Silk worms can eat and grow up between 50°F and 100°F temperature. But the optimum temperature should be between 70°F and 80°F. The optimum relative humidity for silk worm rearing should be between 70 to 80%.

133. For the preparation of silk worm seeds, the male and the female moths are placed in a ring on a paper for a few hours. The female moth starts laying eggs in the ring on the paper after a few hours of copulation with the foreign male. After the laying, brushing is the process of separating newly hatched worms generally called ants from the shells and collecting them in a tray or receptacle for rearing. Hatching commences early in the morning and a large number hatch by noon in cold weather. Hatching commences earlier in the morning in warm weather than in cold weather. Stimulation of the eggs by brushing gently with a feather when the eggs are dark coloured increases the speed of hatching. When the eggs become dark which they do just a day before hatching, they are spread out in a tray. They are lightly stroked with a soft brush or a feather throughout the day at intervals of about 3 hours each. Early next morning any worms that have hatched are gently removed to a sheet of paper, and the unhatched eggs are brushed as before at shorter intervals. In the stands the hatched worms are kept lower down and the unhatched eggs are kept higher up. At birth the worms are about 1/8" long and of an approximate diameter of human hair. One ounce of eggs yields about 40,000 to 60,000 worms. The ant like worms are brushed about an hour after hatching, preferably before noon. The hatched worms require to be fed without delay with very finely chopped tender leaves of mulberry preferably the 4th and 5th leaves of the apex of mulberry bush or its branches. Originally the caterpillars are black in colour and soon change first to brownish yellow and finally assume the characteristic colour of the breed.

134. During the first few days chopped up tender mulberry leaves are fed 4 times each day. During the day the newly born baby worms consume from 3 to 5 times their weight in food. Young silk worms upto the moult are called *Chawki*. The rearing of *Chawki* is an expert job and requires experience, care and patience. As wet, withered and dirty leaves are unfit for silk worm food, they are sorted out. The period from the first to the second moult covers about 4-6 days, second to third 3-4 days, third to fourth 5-6 days and the period thereafter which is the longest period in the larval stage, lasts about 8-10 days. Thus the entire larval cycle covers about 25-32 days and during this period the silk worm passes through four moult periods. These four periods are also known as small feeding period during which the larval skin is stretched fully, the medium feeding period during which the skin becomes lustrous, the large feeding period during which the larval skin becomes lustrous and greyish white and the 4th moulting period when the skin becomes lustrous and transparent and the worms start spitting silk. During this period their appetite slowly decreases. For feeding these ravenous insects, fresh mulberry leaves are plucked. The best time for plucking is considered to be evening when the leaves have the greatest percentage of carbohydrates so essential for the growth of silk worms. During young stages the caterpillars are fed chopped mulberry leaves but in later stages they are fed on the whole leaves. It is estimated that some 36,000 worms which normally hatch out of an ounce of eggs consume eventually a ton of foliage. The weight of leaves consumed by the caterpillars during each of the 4 stages is approximately $2\frac{1}{2}$ times their simultaneous increase in weight. But in the 5th or last stage the worm eats avidly, $4\frac{1}{2}$ times its body weight.

135. Though in their appetite they are gluttonous, they are extremely delicate and slight variation in climate or carelessness in breeding promptly affects their development. The rearing room therefore has always to be swept clean, sprayed with insecticides and protected from the direct rays of the sun.

136. The silk worms are reared on shelves or tray s made of wood or bamboo with perforated bottoms. With the worms growing in size rapidly, these trays are fixed at ever increasing distances one above the other. The silk worm beds are cleaned at intervals. When it reaches its maximum growth, it stops eating, diminishes in weight and changes from a greyish white to a creamy white colour. It is then on the look out for a suitable spot for anchoring its silk filament. The right worms are then picked up and mounted on a *Chandrike* (cocoonage). From a pair of glands running the length of the body, it emits from the spinneret a viscous solution which comes out as silk filament. It starts throwing silk filaments

directly and then the restless worm builds a hammock to support its future cocoons. After some rest, the master spinner sets to spin the cocoon around itself and completes its work within 2 to 3 days. Then the silk worm is converted into a brown coloured pupa or chrysalis. This stage is called the pupal stage and it is a transition from the caterpillar to the moth and lasts for about two weeks which is the longest period in the silk worm's life cycle. When the pupa reaches the moth stage, it emits a brown solution and the moth breaks out of the cocoon. The silk moth is creamy white with indistinct darker markings. The female moth which is slightly bigger than the male one attracts the male by the smell of her alluring glands. They copulate for about two hours after which the female moth starts laying eggs. The male moth is discarded and the female one is taken for microscopic examination. In the middle of the pupal stage, the rearer harvests the cocoons and the good cocoons are sorted out from irregular and defective ones. Cocoons selected for reeling are generally uniform one and rich in quality. The unwinding of these cocoons and winding the yarn or hanks is called reeling. But this relates to the industrial section which is not carried out in the village.

137. The implements required for cocoon rearing are the mountages called *Chandrike* which cost about Rs. 5 each, trays of bamboo costing about 0-75 paise each, stands for the trays costing about Rs. 20-00 each, knives for chopping the leaves costing about Rs. 5-00 each and baskets costing about Re. 1 each.

Jowar

138. The first operation for growing the jowar is the transportation of farmyard manure to the fields. This is done in the month of March and in April the land is ploughed a number of times. The land is ploughed in a criss-cross manner. When the rains commence about 10-12 cartloads of manure costing about Rs. 35/- is ploughed into the land. Jowar is sown in *Revati*, *Ashvini* or *Bharani* rains depending on the seasonal conditions. Usually two agricultural labourers are employed for sowing purposes. After the sowing operations, the furrows are covered and levelled by an implement called *Halube*. The weeding operations start about 20 days later with an implement called *Ujori*. Female agricultural labourers are employed for weeding operations. A day or two after these operations, interculturing is done with the help of 2 toothed hoe called *Kunte*. The interculturing operations are repeated about 8 days later. After about 90 days, the crop becomes ready for harvest. The crop is harvested with an instrument called *Kudagolu* (sickle) and is left in the field for drying for about 20 days. Then the

stalks are collected into bundles and the ears are threshed by rolling a stone over them. The grains are separated from the husk by winnowing. The corn is dried for about 2 to 3 days and finally taken for storage. If the produce is large, the grain is kept in underground pits called *Hagevu*. Stalk which provides good fodder to the cattle is stacked in the backyards.

139. The cost of cultivation of jowar in one acre of land is as follows :

	Rs. Ps.
1. Preparation of land including manuring and ploughing	62-00
2. Sowing of land including cost of seeds.	15-00
3. Weeding operations	3-00
4. Interculturing operations	6-00
5. Harvesting operations	8-00
6. Threshing operations	6-00
Total	100-00

In normal conditions an acre under jowar yields about 4 *pallas* valued at about Rs. 300.

c. Paddy

140. The preparation of land for the cultivation of paddy starts in the month of June or July. The land is ploughed four times and about 20 cart loads of farmyard manure is applied. The nursery is raised in *Rohini Nakshatra* in a small corner in the land reserved for paddy. Sometimes green manure is also applied. In the month of July (during *Pushya* rains) they start the transplantation work. After the crop is transplanted, the weeding operations are done 4 times at intervals of 20 days each. The chemical fertilizers like urea, ammonium sulphate are applied soon after the first weeding operation. The crop gets ready for harvesting in December. Normally the yield per acre is about 12 *pallas* valued at about Rs. 360.

141. The cost of cultivation of paddy per acre is as follows :

	Rs. Ps.
1. Preparation of land	10-00
2. Manure	50-00
3. Ploughing	30-00
4. Green manure	50-00
5. Weeding	20-00
6. Application of fertilisers	50-00
7. Harvesting	20-00
Total	230-00

B. Practices connected with Animal Husbandry, Fishing, Forestry etc.

142. Livestock rearing is a complimentary occupation to agriculture as cattle are indispensable to a cultivator as they form a source both for power and manure. The cattle of the village belong to the *Hallikar* breed. They generally purchase their cattle in the cattle markets at Santhemarahalli or at the cattle fairs held periodically at Chunchanakatte, Mudukatore, T. Narasipur and other places. They use bullocks and drought cows for ploughing purposes as also for other agricultural operations. All these working bullocks are castrated. Milch cattle, buffalo and working bullocks are given special feeds like horsegram, oil cakes, bran etc. During the busy agricultural season between April and August when the bullocks have to put in a lot of work, they are given a special feed of horsegram of about one seer per day. Milch cattle are given bran, oil-cake etc., during the lactation period.

143. The cost of a *Hallikar* cow varies between Rs. 150 and Rs. 300. Such a cow is expected to yield 2-3 *seers* of milk per day. The price of a she-buffalo may range between Rs. 200 and Rs. 400. A buffalo gives about 4-5 *seers* of milk per day. A pair of *Hallikar* bullocks may cost anywhere between Rs. 300 and Rs. 1,000 depending on the size, age etc. Bullocks of shorter stature called *gidda* are available for Rs. 250 to 350 per pair. Several of the poor cultivators possess pairs of such *gidda* bullocks. The life span of a bullocks is said to be about 15 years that of a cow is said to be about 16-18 years and that of a buffalo is said to be about 15-18 years.

144. The village lacks in good pasturage. It is true that about 523 acres of land have been assigned for grazing purposes. But the soil in this land is not fertile and so the grass growing there is poor both in quality and quantity. The area under mulberry is slowly increasing and this crop stands in the field throughout the year and as such the cattle are taken for grazing only to such fields where other crops are raised and that too only after they are harvested. So it is only between October and December and April and May that the cattle can graze in the fields which are harvested. So they have to generally depend on stall feeding.

145. There is one *Hallikar* breeding bull in the village recently sanctioned under the National Extension Scheme. But the villagers do not attach much importance to scientific breeding. There is an Artificial Insemination Centre at the taluk headquarters *viz.*, Chamarajanagar but none from the village has availed of the amenities provided at this centre. A Veterinary Stockman's Centre has been opened in the year 1946. The Stockman here treats some

of the village cattle. The common cattle diseases in the village are black quarter, anthrax, foot and mouth diseases, diarrhoea etc. In the year 1963-64 the cattle were attacked by B. Q. and H. S. diseases. The villagers are now taking steps to prevent the outbreak of such epidemics by inoculating the cattle.

There is no household in the village engaged in fishing or forestry. There is neither a stream nor river close by nor a forest to pursue any of such activities.

C. Practices connected with Village Industries

146. Three hundred and fourteen households in the village are engaged in different household industries of which the most important one is silk worm rearing which is practised by 261 households. The other industries found in the village are pottery, goldsmithy, tailoring, lime manufacture, blacksmithy, oil pressing, carpentry and stitching dining leaves (*Patravali*). All the village industries are carried out in the traditional manner with traditional tools and implements. No efforts have been made to develop the techniques excepting in the case of silk worm rearing. The details of the households and the number of persons engaged in each industry either as a principal occupation or as a subsidiary occupation are furnished in Table XIV.

147. Twenty-eight households in the village attend to pottery. All of them belong to the Kumbara caste who are the traditional potters. These Kumbaras are said to be the original settlers. They obtain the clay required for pottery from a pit known as *Kumbargundi* which is located at the outskirts of the village. They are not levied any taxes for it. The fuel required is obtained from the nearby hillocks by head-loads. They dispose off the finished products either in the village or in the neighbouring villages. They also frequent the nearby weekly shandies. They prepare earthenware like *Harive* costing about 0-75 Paise, *Gadige* costing between 25 and 50 Paise, *Vaade* costing about Rs. 4, country tiles of semi cylindrical shape costing about Rs. 30 per thousand, *Kalagachhu* costing about Rs. 2. These articles are also bartered for grains like ragi, jowar, horse gram etc.

148. Eight households in the village are engaged in production of lime. This is the principal occupation for 5 households and for 3 households it is a subsidiary occupation. The limestones are collected by digging the earth. The stones are split into small pieces and mixed with charcoal before burning the mixture in a kiln for 24 hours. The kilns are situated about half a mile away from the village. The lime is sold either for cash or is bartered.

149. Tailoring is the principal occupation for 3 households and subsidiary occupation for 2. They stitch clothes like shirts, blouses, frocks, knickers etc., for the villagers of Ummathur as also some nearby villagers. Particularly during the marriage or festival season their earnings are more. During other periods it is a job for them to find enough work. There are only two households of blacksmiths. They manufacture or repair agricultural implements. Several of them are attached to particular households under the system locally known as *Hadadi*. Each cultivator pays about 5 *kolagas* of ragi every year as the wages for the blacksmith who serves him. There are 5 households practising goldsmithy. They are all paid in cash. The introduction of the Gold Control Order has very much affected their earnings.

150. There are 261 households which follow silk worm rearing. This is the principal occupation for 56 households and for the rest it is a subsidiary occupation. This vocation is not restricted to any particular caste. In fact it is being practised by several families irrespective of caste or sex. Most of the families attending to silk worm rearing are also doing cultivation. This industry provides occupation for the major portion of the year and they say that it can be pursued with profit as a subsidiary occupation to cultivation. In the past this industry used to sustain heavy losses frequently due to the susceptibility of the silk worms to various diseases. But now the Government have taken active steps to supply the reares with diseases free layings either from the Government Silk Farm or through the licensed granearns. Instances of failure are now reduced to the minimum. The introduction of cross bread layings is another landmark in the development of the sericultural industry. Legislative measures have also been taken to control and regulate the preparation and distribution of layings. The foreign race cocoons are prepared in the Government Silk Farm and by several private granearns. The local seed cocoons are got from the Kunigal Division and disease free layings are prepared and distributed. The normal rate for the Mysore Seed cocoon varies from Rs. 5 to Rs. 10 per thousand cocoons but sometimes the price may go upto even Rs. 30 per thousand. The normal price for 100 cross layings varies from Rs. 6 to Rs. 12 depending on the season. Other details have been discussed above when discussing the cultivation of the mulberry crop.

E. Practices connected with Trade and Commerce

151. There are 36 households in the village engaged in trade and commerce. Trade and Commerce is the principal occupation for 24 households whereas for others it is only a subsidiary occupation. 13 of these households are engaged in trading butter. Most of the traders belong to Rajaparivara caste. They collect butter in the village

as also in several neighbouring villages and they send it to urban centres like Mysore and Bangalore. 12 households are engaged in retail trade. They sell grocery articles and other articles required for domestic use. They obtain their requirement from the wholesalers at Mysore and Nanjangud. During harvesting season, the sale by barter system is also conducted. There are 2 cloth shop in the village which deal in cloth and clothes in retail. They obtain their requirements from Kollegal and Mysore.

F. Practices regarding other occupations

152. Agricultural labour, service, hotel keeping, are the other important occupations in the village. The Schools, the Primary Health Centre, the Silk Farm, the Cocoon Market, the Co-operative Societies provide opportunities for services. A large percentage of the village population is engaged in agricultural labour. Mulberry gardens and cocoon rearing provide employment to them practically throughout the year. With the increase in the habit of drinking tea and coffee, the hoteliers find ready demand for the eatables and bevarages they prepare. There are a few households of washermen called *Agasas* who render service to several households on *Hadadi* system i. e., payment in kind on annual basis.

Indebtedness

153. Table XXIII presents information regarding indebtedness by income groups. At the time of this survey, 431 households or 60.3% of the households were indebted to the tune of Rs. 2,27,770. The *per capita* debt in the village therefore works out to Rs. 61.14. If a study of the statistics presented in Table XXIII is made, it is seen that the percentage of households in debt gradually increases with the rise income excepting in the highest income group of Rs. 101 and above. It is seen that the percentage of households in debt is 64.48 in the income group of Rs. 51-75, 69.23 in the income group of Rs. 76-100 and 67.39 in the income group of Rs. 101 and above.

154. The following figures relating to the average indebtedness per household in debt show that the average indebtedness also increases with rise in income.

Sl. No.	Income Group	Average indebtedness
		Rs.
1.	Rs. 25 and below	202.73
2.	Rs. 26 to 50	294.84
3.	Rs. 51 to 75	402.89
4.	Rs. 76 to 100	643.21
5.	Rs. 101 and above	1026.28

These figures clearly indicate that the income and debt vary in direct proportion and this is due to the fact that the households in the higher income groups readily obtain credit facilities being more creditworthy. They are able to provide security for the loans obtained and so the creditors are also too willing to oblige them. The sense of security and certainty of higher income in fact tends many of the well-to-do persons to borrow money from others.

155. Considering indebtedness by causes, it is seen from Table XXIII A that generally debts are incurred for meeting expenses relating to marriages, domestic expenditure, for productive purposes like purchase of land and for clearing off old debts. It is seen from this table that loans are obtained for 14 different purposes. An analysis of indebtedness by causes shows that 116 households or 16.22% of the total households have borrowed Rs. 60,280/- or 26.46% of the total amount of debt for meeting the marriage expenses. Another distressing factor that is noticed is that 260 families or 36.36% of the families have borrowed Rs. 92,323/- or 40.54% of the total amount of debt for domestic expenses. This clearly shows that a large number of households do not earn or grow enough to even meet their primary requirements like food and clothing. Forty-one households have borrowed Rs. 25,910/- or 11.38% of the total debt for purchase of land. Twelve households have borrowed Rs. 7,472/- or about 3.28% of the total debt to meet the cultivation expenses. Thirty households have borrowed Rs. 20,885/- or 9.16% of the total debt to clear off their old debts.

156. Table XXIII-B presents particulars regarding indebtedness by sources of credit. It is seen from this table that the cultivators owe Rs. 2,15,024 whereas the non-cultivators owe Rs. 12,746/-. In other words, 94.40% of the total debt is incurred by cultivators and 5.60% of the total debt is incurred by non-cultivators. Among the cultivators, persons owing land in the range to 3 to 10 acres have borrowed Rs. 94,328/- or 41.41% of the total debt and those who own 10 acres and above have borrowed Rs. 39,190-00 or 17.20% of the total debt. The amount borrowed by those who own less than 3 acres is Rs. 81,506/- or 35.73% of the total debt. This table further reveals that 99.15% of the total amount of debt is borrowed from private persons which clearly indicates that public institutions like Co-operatives, the National Extension Service etc., have not so far played adequate role in providing village with credit facilities. There are two Co-operative Societies functioning in the village *viz.*, the Large Sized Co-operative Society and the Sericultural Co-operative Society. But both of them play only a minor role in the field of credit. Further details about these Co-operative Societies have been incorporated in Chapter IV.

Income

157. The 715 households in the village have been broadly classified into the following 5 categories on the basis of the principal source of their income :

Sl. No.	Principal Source of Income	No. of households
1.	Cultivation of owned lands	263
2.	Cultivation of lands taken on lease	10
3.	Agricultural labour	28
4.	Household Industry	88
5.	Others	73

Among 'others' at Sl. No. 5 above are included the households engaged in service, trade, hotel-keeping etc.

158. Table XIX presents details regarding the distribution of households by occupations, income and number of persons. It is seen from this table that out of 263 households which have cultivation of owned land as their principal occupation, 97 or 36.9% come under the income group of Rs. 100 and above, 42 households or 15.9% come under the income group of Rs. 76-100, 66 households or 25.1% come under the income group of Rs. 51-75, 47 households or 17.9% come under the income group of Rs. 26-50 and only 11 households or 4.2% come under the income group of Rs. 25 and below. Among tenant cultivators, 4 households or 40% earn an income of more than Rs. 100 p.m. Three households are in the income group of Rs. 76-100, 3 households are in the income group of Rs. 26-50. There are no households from this category in the income groups of Rs. 50-75 or Rs. 25 and below.

159. Among agricultural labourers, there are many more households in the lower income groups. Out of 281 households, 135 or 48% earn between Rs. 26-50; 50 households or 17.8% earn below Rs. 25, 62 households or 22.1% earn between Rs. 51-75, 25 households or 8.9% earn between Rs. 76-100 and only 9 households or 3.2% earn more than Rs. 100 per month. Among the 88 households working at household industry, 3 earn less than Rs. 25/- per month, 32 or 36.3% earn between Rs. 26-50, 34 households or 38.6% earn between Rs. 51-75, 9 households earn between Rs. 76-100 and 10 households earn more than Rs. 100 per month. In the last category of traders, persons in service and hotel keepers, 8.2% earn less than Rs. 25, 21.9% earn between Rs. 26-50, 28.8% earn between Rs. 51-75, 16.4% earn between Rs. 76-100 and 24.7% earn more than Rs. 100/- per month.

160. For the village as a whole, the distribution the households under the 5 income groups is as follows :

Sl. No.	Income-group	Percentage of households in the group
1.	Rs. 25 and below	9.8
2.	Rs. 26-50	32.6
3.	Rs. 51-75	25.6
4.	Rs. 76-100	12.7
5.	Rs. 100 and above	19.3

161. Income statistics relating to different occupations reveal that more than 42% of the households in the village earn an income of less than Rs. 50 p. m. Among the various occupational groups, the agricultural labourers form the poorest section in the village and their average earnings are the lowest. In the five occupational categories, the number of adult equivalent males per household and their annual income are as follows :

Sl. No.	Principal Occupation	No. of households	No. of Adult Equivalent Males per household	Average annual income per Adult Equivalent Male
				Rs.
1.	Cultivation of owned lands ..	263	4.72	262
2.	Cultivation of lands taken on lease ..	10	4.48	259
3.	Agricultural labour ..	281	3.80	146
4.	Household industry ..	88	3.92	201
5.	Others ..	73	4.05	234

162. These figures further substantiate the earlier statement that the agricultural labourers constitute the poorest section. There are only 138 households or 19.3% of the total households who earn more than Rs. 1,200/-per year. Only 6 households can be considered as fairly well off. All the other 577 households in the village lead a life of very low standard. Agriculturists particularly the cultivators of either owned land or lands taken on lease have to spend a lot on cultivation expenses. The tenant class have also to spend on payment of rent to their superiors. The income figures discussed above deal with only gross earnings. In order to derive this income, the cultivators have to initially invest a lot of amount. So, if instead of the gross income the net income is considered, several households in the higher income-groups will actually get transferred to the lower income groups. More than 70% of the households in the income-group of Rs. 1,200 and above per annum belong to cultivators. So if the net income is considered, many of these households will go to the lower income-groups.

Expenditure

163. Table XXI relates to the expenditure of households on various items. For a discussion of the expenditure statistics also the various households in the village have been classified into 5 categories according to occupation and they are further divided into different income-groups. If each household is taken as a basic unit, it is seen that

the average monthly expenditure of the households varies from Rs. 46.04 in the case of agricultural labourers to Rs. 98.37 in the case of tenant cultivators. The average monthly expenditure of the households in the different occupational groups is as follows :

Sl. No.	Occupational group	Average expenditure per month
		Rs. Ps.
1.	Cultivation of owned lands ..	86.99
2.	Cultivation of lands taken on lease ..	98.37
3.	Agricultural labour ..	46.04
4.	Household Industry ..	64.02
5.	Others ..	74.83

164. As is evident from Table XXI, on an average an owner cultivator spends Rs. 6-81 on hired labour, Rs. 2-75 on seeds, manure etc., and Rs. 7-62 on habits like tobacco chewing, smoking bidi etc. Similarly in the case of tenant cultivators, they spend Rs. 8-32 on rent, Rs. 4-57 on hired labour, Rs. 3-57 on manure and seeds, Rs.20-33 on various habits.

165. A comparative statement of the average monthly expenditure of households in the different income groups has been presented below :

Sl. No.	Occupation group	Average monthly expenditure of households in different income groups				
		Below Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 100 and above
1.	Owner Cultivators	22.30	40.75	61.20	81.93	136.47
2.	Tenant Cultivators	..	33.77	..	84.59	157.15
3.	Agricultural labourers	17.80	38.29	60.02	82.69	120.78
4.	Workers at Household Industry	16.23	38.74	62.42	75.29	153.58
5.	Others	15.35	44.38	65.23	89.60	123.02

166. The average expenditure per household is generally related to the number of members in it and so a comparison of expenditure of different households without considering their size would not be quite correct. Hence for a comparative study of the expenditure instead of taking the households as a unit, it would be better to take an adult equivalent male as a unit and then compare the expenditure per adult equivalent male for the different occupational groups. Considering the matter from this angle, it is seen that the average expenditure per adult equivalent male in the different occupational groups is as follows :

Sl. No.	Occupational group	Average monthly expenditure per Adult Equivalent Male	
		Rs.	Ps.
1.	Owner cultivators	18.43	
2.	Tenant Cultivators	21.95	
3.	Agricultural labourers	12.09	
4.	Workers at household industry	16.32	
5.	Others	18.49	

At this stage it would be useful to consider some of the important items of expenditure of the households in the different occupational categories. The following figures present information regarding the expenditure per adult equivalent male in the different occupational groups :

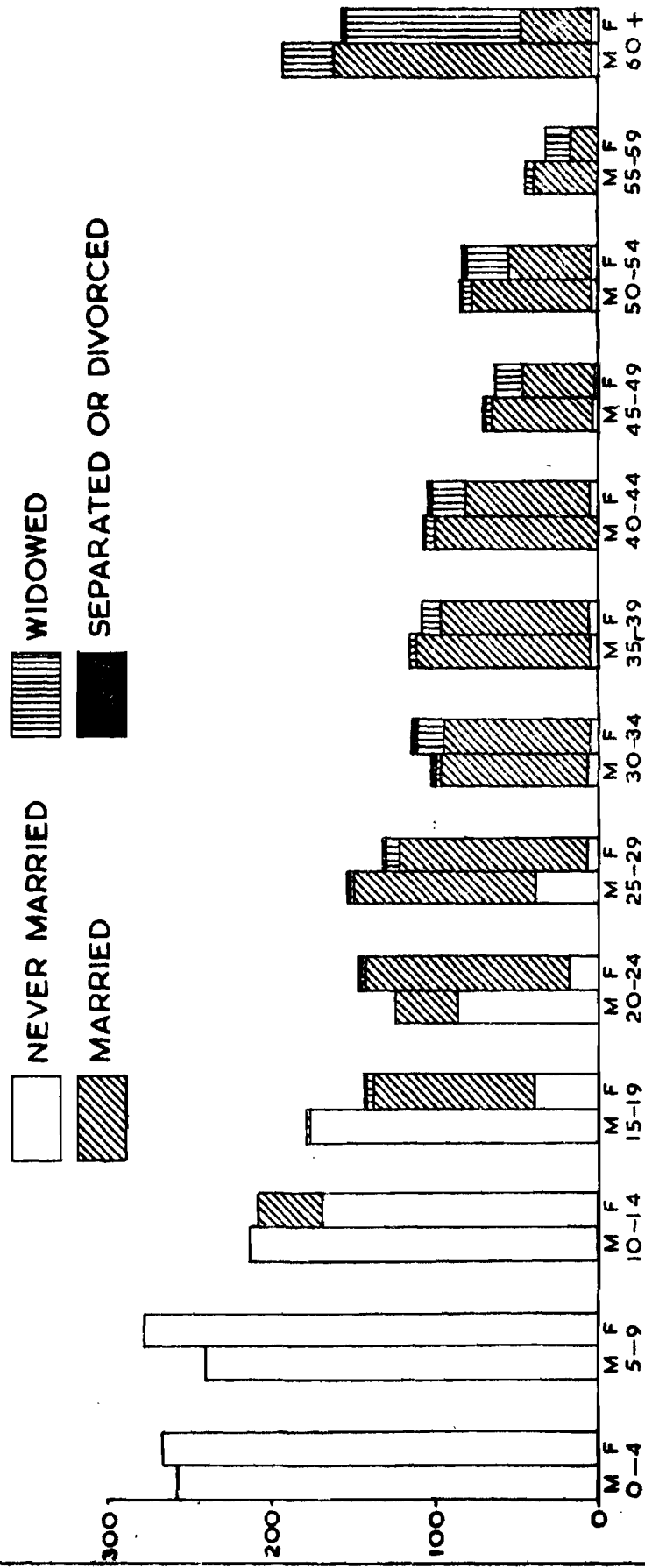
o.	Items	Category 1		Category 2		Category 3		Category 4		Category 5	
		Expenditure per adult equivalent male	Percentage of the total Expenditure	Expenditure per adult equivalent male	Percentage of the total Expenditure	Expenditure per adult equivalent male	Percentage of the total Expenditure	Expenditure per adult equivalent male	Percentage of the total Expenditure	Expenditure per adult equivalent male	Percentage of the total Expenditure
		3	4	5	6	7	8	9	10	11	12
1.	Total Food	9.82	53.27	9.30	42.36	8.25	68.13	9.29	56.87	9.77	52.88
2.	Beverages .	0.99	5.39	1.01	4.59	0.86	7.08	1.14	6.95	1.30	7.04
3.	Fuel and light	0.48	2.60	0.48	2.17	0.32	2.61	0.47	2.86	0.69	3.73
4.	House rent and repairs	0.03	0.14	0.02	0.13	0.08	0.63	0.05	0.28	0.36	1.95
5.	Clothing .	2.31	12.55	2.23	10.17	1.37	11.32	1.84	11.26	1.93	10.45
6.	Travelling .	0.30	1.64	0.27	1.23	0.09	0.70	0.23	1.44	0.33	1.80
7.	Recreation .	0.02	0.10	..	..	..	..	0.01	0.08	0.06	0.33
8.	Education .	0.21	1.12	0.11	0.49	0.04	0.30	0.08	0.52	0.25	1.34
9.	Miscellaneous Services	0.04	0.20	0.06	0.29	0.01	0.11	0.05	0.33	0.33	1.72
10.	Interest .	0.36	1.94	0.25	1.14	0.09	0.74	0.51	3.14	0.08	0.44
11.	Rent .	0.20	1.09	1.86	8.46	0.01	0.30	0.09	0.55	0.08	0.45
12.	Remittances	0.04	0.21	..	..	..	..	..	..	1.09	5.89
13.	Hired Labour	1.44	7.83	1.02	4.65	0.09	0.76	0.59	3.62	0.24	1.28
14.	Purchase for production	0.58	3.16	0.80	3.65	0.10	0.85	0.35	2.17	0.11	0.57
15.	Others .	1.61	8.76	4.54	20.67	0.78	6.47	1.62	9.93	1.87	10.12
Total		18.43	100.00	21.95	100.00	12.09	100.00	16.32	100.00	18.49	100.00

167. As is evident from this table, in all the different occupational categories a large proportion of the income is spent on food and other necessities. Among the agricultural labourers as much as 68% of the total expenditure is on food alone. On clothing their expenditure accounts for more than 11% of the total. The percentage of expenditure on food is lowest in Category 5 where it works out to 52.88%. The percentage of

expenditure per Adult Equivalent Male on clothing is more or less the same in all the categories. The percentage of expenditure on habits like bidi, cigarettes, tobacco, betel leaves etc., is highest among the tenant cultivators, being as high as 20.67%. This is lowest among agricultural labourers (6.47). The percentage of expenditure on recreation and education is negligible for all the occupational groups.

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POPULATION BY SEX, AGE AND MARITAL STATUS



CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population Trend

168. In 1951, the population of the village was 3,386 and the number of households was 559. In 1961, the population and the number of households were 3,585 and 705 respectively. Thus during the 1951-61 intercensal period there has been an increase in the population by 5.88% and an increase in the number of households by 26%. During this period, the population of the Chamarajanagar Taluk has recorded an increase of 11.5% and the district of Mysore has recorded an increase of 17.3%. So the increase in population during the 1951-61 intercensal period for the village falls short of the increase both for the Chamarajanagar Taluk and the Mysore District. At the time of the present survey conducted in 1962, the population of the village was 3,725 and the number of households was 715. Thus between 1961 and 62 the population has recorded an increase by 3.9% and the number of households has increased by 1.4%.

Population by age and sex

169. Information regarding population by age and sex is presented in Table II. It is seen from this table that 39.4% of the population is aged below 14 years; 29.4% is aged between 15-34 years; 21.8% is aged between 35-59 years; and 9.4% is aged above 60 years.

170. The sex ratio for the village works out to 977 females per thousand males. This exceeds the sex ratio both for the State and India. The sex ratio for the Mysore State is 959 females per 1,000 males and that for India is 940 females per 1,000 males. Excepting in the age-group of 0-14 years, the males exceed the number of females in all the other age-groups for the village.

Marital Status

171. Table VI presents information regarding the distribution of population by age and marital status. For a consideration of this information, the population of the village has been divided into four broad categories *viz.*, married, never married, widowed, and divorced or separated. It is seen from this table that 799 males and 810 females are married. Speaking in terms of percentages it is seen that 42% of the male population and 44% of the female population are married. Likewise, 54% of the male population and 43% of the female

population in the village are never married; 2.6% among the males and 12% among the females are widowed and the remaining are either divorced or separated. There are 5 males and 15 females in the village who are divorced or separated.

172. Considering the marital status in the different age-groups, it is seen that there are 38 females from the age-group of 10-14 who are married. Two males and 101 females in the age-group of 15-19 years are married. There are 2 widowed females in the age-group of 15-19. But nearly 50% of the widows among females are aged above 60 years. The number of widows far exceeds the number of widowers. This is due to the fact that though widow remarriages are permitted among several caste in the village, the remarried widows still continue to suffer several social and religious disabilities. Widows with issues have also not much chances of getting remarried. There are 12 males and 14 females who are not married, though they are aged more than 30 years. This fact is attributed to several reasons like physical disability, disease, economic instability etc.

Public Health and Medical facilities

173. The village enjoys a healthy and salubrious climate throughout the year and so the villagers generally do not suffer from any diseases. They are very active and hard-working. Irrespective of caste, sex and age the villagers are found working hard in the field particularly during peak agricultural seasons. The predominance of mulberry cultivation keeps the cultivators and the agricultural labourers busy practically throughout the year. However, there are six cases of leprosy in the village. They receive treatment at the Local Health Centre.

174. The National Malaria Eradication Programme was started in the Taluk in 1958. As a result of intensive spraying of the D. D. T. Malaria has been practically eradicated. Small-pox is another epidemic which occasionally breaks out in the village despite the periodical vaccination programmes introduced in the village. The District Health Staff conducts primary vaccinations for all the new born children. There was also an intensive programme undertaken under the National Small-pox Eradication Programme in 1962. Under this programme, almost all the persons in the village were vaccinated. The common diseases and ailments seen in the village are fevers, diarrhoea, stomach upsets, cold and cough.

175. The sanitation of the village needs much improvement. The absence of planning when laying out the house-sites, the haphazard way in which the streets and lanes are developed, the inadequate facilities for dumping the animal refuse etc., and use of open places in the vicinity of gaothana for answering calls of nature are some of the factors which have rendered the village insanitary. Drainage facilities are also not provided with the result that waste water from the houses usually gathers into cess pools in the streets. The village is also in need of an efficient protected water supply programme. After 1960, the village Panchayat has constructed new drains running to length of about 500 feet and has also dug three drinking water wells.

176. There is a Primary Health Centre in the village. In 1940, a Local Fund Dispensary was started in the village and in 1961 it was converted to a Government of India Pattern Health Centre. The present staff of this Centre consists of a Medical Officer, one Compounder, 4 Midwives and 2 Health Inspectors. This Centre also admits indoor patients. The average number of outdoor patients treated here is about 95 per day. The villagers take good advantage of this facility.

Education

177. Table VII presents statistics relating to literacy and education. The percentage of literacy for the village is 12.7. According to the 1951 Census, the percentage of literacy was 12.3 and so it has to be observed that there is not much advancement of the village in respect of literacy. The percentage of literacy for Mysore District works out to 21.2 and the percentage of literacy for Chamarajanagar Taluk is 14.4. So, it is seen that the percentage of literacy of the village is lower than the percentage of literacy either for the district or the taluk. Sexwise, 20.7% of the male population and 4.7% of the female population are literates. If the figures for the district are considered, it is seen that 29.3% of the male population and 12.6% of the female population are literate in the Mysore District. So, the percentage literary for both the sexes in the village is lower than the respective figures for the district.

178. Among the literates, it is seen that 274 males and 52 females are literates without any educational standards; 89 males and 29 females are literates by Primary or Junior Basic standard; 24 males and 2 females have reached the Matriculation or Higher Secondary School standard; 2 males have reached the Pre-university or Intermediate standard and there is only one male for the whole village who is a Degree or Diploma holder.

179. There is only one Educational Institution working in the village and that is the Government New Type Middle School. A Primary School started in the year 1917 was converted to the Government New Type Middle School in 1947. This school is housed in a Government building having 8 rooms. This building was further extended in 1963 by adding two more wings. But with all this the accommodation is not found to be sufficient for about 250 students studying in the school which teaches upto the 7th standard. The school has a staff of 9 teachers all of whom are matriculates. In 1962-63 the strength of the school was 245 students, in 1963-64 it was 288 and in 1964-65 it was 275. For higher education, the villagers have to go to Chamarajanagar or Mysore. Mysore is the seat of the Mysore University providing facilities for higher collegiate education in arts, science and technical subjects including medicine.

Migration

180. There has been no emigration or immigration worth noting in the village. The only changes which are noticed from time to time are the migration of persons employed in Public Institution like Health Centre, Government Silk Farm, the Medical Centre etc. About 3 households of Lingayats have immigrated into this village some 50 years back. Ten households of Holeyas have emigrated from the village to other neighbouring villages in search of employment.

Types of Family

181. The households of the village have been grouped into the following four types of families *viz.* (a) Simple family consisting of husband, wife and unmarried children (b) intermediate family consisting of husband, wife, unmarried children and widowed father or mother. (c) Joint family consisting of married children with parents and (d) 'Others' which do not come in any of the above 3 categories. The information gathered on the basis of the above classification has been presented in Table 1.

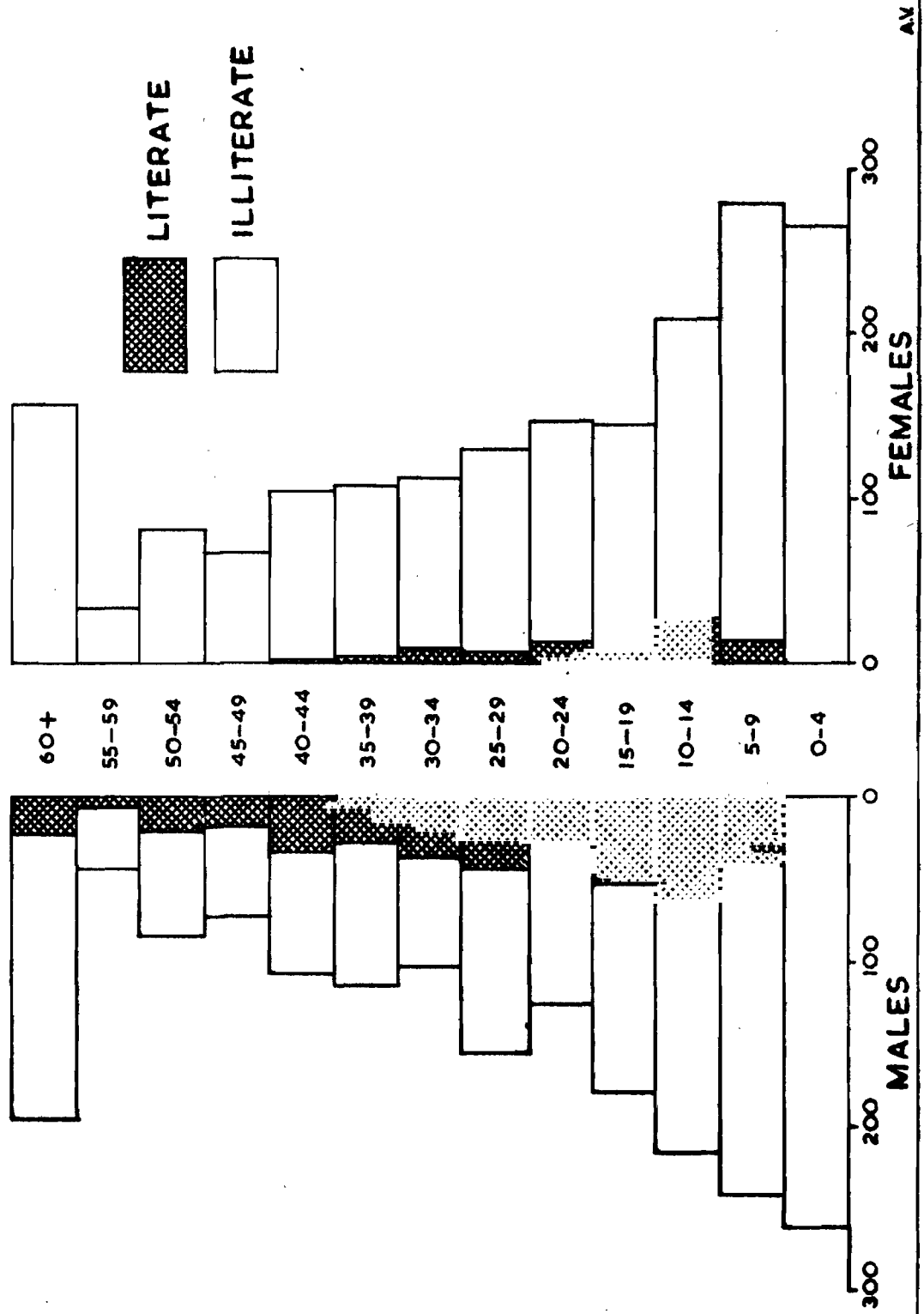
182. There are 327 simple families, 118 intermediate type of families, 102 joint families and 167 among 'others.' In other words, 46% of the families are simple type, 17% are of intermediate type, 14% are of joint type and 23% are others. This clearly shows the predominance of the simple type of families.

Composition of households

183. Information regarding the size and composition of households is presented in Table III. It is seen from this table that the average size of the households in the village works out to 5.2. Considering the details,

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POPULATION AND LITERACY BY SEX AND AGE GROUPS



it is found that 7.4% of the households consists of single members, 21% have 2 to 3 members; 42.8% have 4 to 6 members; 22% have 7 members and 6.8% have more than 10 members.

Intra-family Relationship

184. Generally the father or in his absence the eldest male member of a family is considered as the head of the family. In the absence of any elderly male member the mother looks after all the family affairs. Intra-family relationship is usually cordial, particularly in the nuclear type of families. In the case of joint families there may be occasions when petty difference or quarrels may arise. But generally, the difference are resolved before they become serious. In the joint families there is perfect understanding among the various members of the family and the principle of division of labour is very much respected. All the members look towards their elders with respect. The married sisters are invariably invited at the time of important festivals and fairs. On the whole, it has to be observed that the intra-family relationship breathes an air of affection and love.

Inheritance of Property

185. The patriarchal system of inheritance is followed in the village. When a person dies, the property is usually divided among all his sons equally. Though the Hindu Law of Inheritance has been amended so that the daughters also should get share in the property, the villagers still adhere to the age-old practice. The sons divide the property equally among themselves after making some provision for the maintenance of their widowed mother or father. At times, provision is also made for meeting the marriage expenses of unmarried brothers and sisters. If the deceased has no sons, the property is inherited by the daughters. If he dies without any issue the property goes to his brothers and a certain share of the property is left for the maintenance of the widow. The division of property is usually made by oral agreements. If any differences arise, the assistance of the village elders is also taken.

Leisure and Recreation

186. From March to November the villagers are usually busy with their agricultural operations and so during this period they find very little leisure. However, between December and March when the agricultural operations are slack, they find some leisure. Most of their leisure hours they spend in gossip. A few of them gather in the Panchayat Office and listen to the programmes broadcast by the All India Radio. Some spend

their time in the tea houses. A few youths organise dramas and open air plays during their slack agricultural season. Recently they had staged 3 or 4 dramas in Kannada like 'Prabhulinga Leela' 'Shivalingharadhane' 'Kurukshetra' etc. Most of these dramas have a religious theme. Whenever such open air plays are organised, the villagers extend all the co-operation. The audience consists not only of the people from the village but also from the several neighbouring villages. The villagers also visit nearby places like Nanjangud, Mysore, Yelandur etc., to witness cinema shows and dramatic performances. Very few villagers spend their time reading newspapers, magazines etc. A few adults play games like volley-ball, ball-badminton etc. Young boys play indigenous games like *Kabbadi*, *Khokho*, *Maragothi*, *Chilli dandu*, marbles, hide and seek etc. The school provides some facilities for indigenous games and also games like foot-ball, volley-ball, badminton, carrom etc. The women folk usually spend time in gossip or in singing folk-songs.

Fairs

187. There are several important fairs in and around the village. One of the important fairs is the Mallikarjuna-swamy fair held at Mudukutore about 20 miles away from the village. This fair is held in every March and is associated with a cattle fair as also a car festival. About 15,000 people gather at the time. Another important fair is the Madeswara Jatra, held on the Madeswara hill in Kollegal Taluk. This place is about 75 miles away. Actually about 3 or 4 fairs are held here every year at the time of Deepavali, Navarathri and Shivarathri. About 20,000 people gather at the time. The Kallur Jatra held in Kallur village of Kollegal Taluk is a fairly big cattle fair held in the month of March. This place is about 24 miles away. Kesthur is a place about 6 miles away where Kesthur Bandi Jatra is held in every January. A charriot is also drawn at the time and about 2,500 people gather at the fair. The Biligiri-rangana Swamy Jatra held in the Biligiri Rangana hills in Yelandur Taluk about 23 miles away attracts about 5,000 people. This fair is held in the month of Shravana. At Karya about 3 miles away, Karya Siddeswara fair is held at the time of Deepavali every year. It is a car festival attracting about 500 persons. There is a big fair held at Nanjangud 23 miles away in honour of Nanjundeswara deity. This fair attracts more than 20,000 people. But the most important fair for the village is the Navarathri or Dasara celebrated at Mysore 35 miles away. The celebrations last for about 10 days and attracts huge crowds not only from the Mysore State but also several other places both within the country and outside it. The day on which the Maharaja goes in a procession to the *Banni Mantap (Jambu Savari)* attracts

huge crowds estimated at more than two lakhs of people. Many from the village visit these celebrations regularly. These periodical fairs help them to free themselves from the usual rut and provide recreation. Several of their trading activities are also conducted at the time of these fairs.

Festivals :

188. The villagers observe almost all the feasts and festivals of the Hindus. However, the important festivals for them are Ugadi, Rama Navami, Vinayaka Chaturthi, Dasara, Deepavali, Makara Sankranthi and Shivarathri.

189. Ugadi falls on the first day of Chaitra marking the Hindu new year. On this day they take an oil-bath and wear new clothes. Bitter ingredients of neem leaves and jaggery are consumed on this day by one and all. The special sweet dish for the day is *Vabbattu*. Rama Navami falling on the 9th day of Chaitra marks the birth day of Lord Rama. On this day, they have a ceremonial bath and a sumptuous feast. In the evenings they usually go to the temples to listen *Harikatha* and *Purana*. Special worships are arranged at several temples. Vinayaka Chaturthi, Dasara and Deepavali are also observed with all the gaiety possible. Makara Sankranthi falls on the 14th day of January. On this day they wash their cattle and decorate them by painting their horns red and blue. They are taken in a procession in all the main streets of the village. Shivarathri is of special significance for Lingayats though all the Hindus observe it. The elderly people observe fast and spend the night in prayers or in listening to Shiva Purana. The few Muslim families in the village observe all the important Muslim festivals like Ramazan, Bakrid, Id-e-Milad, Moharrum. At the time of Moharrum, Hindus also participate in the celebrations.

Religious institutions in the village

190. There are 15 religious institutions in the village viz. Ranganathaswamy Temple, Bhujangeswara Temple, Veerabhadra Temple, Anjaneya Temple, Venugopala Temple on the top of the hillock, Mudabagilu Basaweswara Temple, Makkala Mahadeva Temple, Kotra Basaweswara Temple, Kolada Basaweswara Temple, Kala Bhireswara Temple, Hurukatheswari Temple, Kallamma Temple, Bhadrakali Temple, Mahaviraswamy Jain Basti and Adeswaraswami Jain Basti. However, daily worship is offered only at a few of these temples. Ranganathaswamy Temple, Veerabhadra Temple, Anjaneya Temple, Hurukatheswari Temple are the important Temples among these.

191. Ranganathaswamy Temple situated at the main road of the village is a big structure. Ranganathaswamy was the chief deity of the Palegars of Ummathur. This temple is said to have been built about 1,000 years ago by the rulers of Ummathur and it was renovated and extended about 300 years back. A Brahmin priest offers daily worship. The temple has stone walls and the dome stands on granite pillars. It is said that the temple had its own lands till about 10 years back and that these lands were withdrawn from the temple priest who failed to pay the land revenue to the Government. Special *pujas* are offered at the temple at the time of Ugadi, Navarathri, Rama Navami and Deepavali. During Rama Navami the deity is also taken round the village in a procession. The temple needs repairs. All Hindus excepting the Scheduled Castes offer worship to this deity. The *Mysore GAZETTER* by Lewis Rice says: "The Ranganathaswamy Temple at Ummathur, has a fine garudasthamba in front about 2' 6'' square at the bottom and 25' high. It has on the west face a male figure about 3' high standing with folded hands and wearing garlands, a dagger and large ear rings which probably represent some Ummathur chief who built or renovated the temple. This figure is repeated in the Navaranga also. The figures on the other faces are Hanuman, Garuda and Para Vasudeva".

192. Bhujangeswara Temple is another big stone structure on the main road. The temple is about 150' x 100' and the *Garbagudi* is about 15' x 10'. This temple is also said to have been built by the Palegars of Ummathur about 1,000 years ago. The compound of the temple is said to have been constructed by the villagers about 30 years back. Daily worship is performed by a Lingayat priest. On Shivaratri day, they arrange for special worship. The temple is managed by a Committee of Trustees representing several Hindu castes. The chief shrine at the temple is Bhujangeswara in the form of a *Linga*.

193. Veerabhadra temple situated on the main road in the middle of the village is also said to have been built more than 1,000 years back. This temple faces South. It is managed by a Committee of Trustees all of whom belong to Lingayat caste. A Lingayat priest offers daily worship. Veerabhadra is also the family deity of several Lingayat, Brahmin and Kuruba households. Special *pujas* are offered at the time of Ugadi, Ramanavami, Shivaratri and Deepavali days. Some Lingayats perform *Bhajans* at the temple on every Saturday. The temple was renovated about 10 years back by raising contributions among Lingayats.

194. Anjaneya temple facing south stands on the main road of the village. This temple with stone walls and stone roof is said to have been built about 400 years ago by the villagers. The temple is about 30' × 30' in size. This is managed by trustees representing Lingayat, Brahmin, Rajaparivara and Uppaliga castes. In this temple, the chief deity of Anjaneya is carved on a granite slab. Daily worship is performed by a Brahmin. Brahmins, Lingayats, Uppaligas, Rajaparivaras and Kumbaras offer special worship at the temple on Deepavali, Ugadi and Shivarathri.

195. Hurukatheswari is the *Grama Devatha* of the village. There are three Hurukatheswari temples in the village—one in the Lingayat street, one in the Rajaparivara street and one in the Holey street. Of the three, the temple in the Lingayat street is the most important and prominent one. This was constructed by the Lingayats about thousand years ago. It is a stone building with stone walls and stone roof. Daily worship is performed by a Lingayat priest. Hurukatheswari is also the family deity of several Lingayats, Rajaparivaras, Uppaligas, Kurubas, Holeyas and Madigas. The temple has no lands. A Committee of trustees belonging to the Lingayat caste manages the temple. Once a year they perform a special ceremony called *Grama Devathe Habba*. This fair is performed on the full moon day in the month of *Pushya* and lasts for about 3 days. People of all communities participate in the fair. On the first day, the priest cooks 60 seers of rice in a new pot and this is distributed as *Prasadam* to all the villagers. *Maha Mangal-arathi* is also performed and 5 goats are sacrificed in honour of the deity by five different castes. The deity is taken round the village in a procession and *arathi* and worship are performed by every Lingayat household on the way. The households of other castes offer *puja* and *arathi* in the evening. At night the deity is taken in procession a second time by seating it on an elephant. The following day people of all castes excepting Lingayats and Brahmins cook their food in the fields around the temple of *Saptha-Matheyeru*, bring it home and eat it. On this day, *puja* is offered at the temple of *Saptha Matheyaru* in the evening. The temple of *Saptha-Matheyeru* is at a distance of about half a mile towards the South of the village. On the 3rd day, the car festival and the fair takes place. A car driven by the villagers leaves the temple at noon and returns there in the evening. Several villagers from the neighbouring villages also witness the festival and offer worship to the deity. Temporary stalls are set up in the village to cater to the various needs of the villagers. After the car festival, several dramas and open air plays are arranged.

Statutory Panchayat

196. The village has a Panchayat for the last 30 years or so. It was reconstituted in 1960. However, it has to be said that as a result of the elections at the time of reconstituting this panchayat, there have been some factions in the village. These differences became prominent particularly at the time of the election of the Chairman of the Panchayat. The Lingayats who constitute numerically the most predominant caste in the village wanted the Chairman to be one from their own caste. This was strongly opposed by others who wanted a non-Lingayat to be the Chairman. As a result, there have been two factions in the village and these have affected the working of not only the Statutory Panchayat but also the Co-operative and other institutions.

197. The Statutory Panchayat reorganised under the Mysore Panchayat and Local Bodies Act, 1959 has 15 elected members of whom 5 are Lingayats, 4 are Holeyas, 2 are Vokkaligas, 2 are Rajaparivaras and one each from the Uppaliga and Kumbara Caste. One of the Holey members is an agricultural labourer and all the other members of the Panchayat are cultivators doing cocoon rearing as a subsidiary occupation. Two of the members have received secondary education and four have received primary education. The rest are illiterate and belong to the Holey, Parivara and Uppaliga castes. The Chairman and the Vice Chairman belong to Vokkaliga and Lingayat castes respectively. The staff of the Panchayat consists of a Government appointed Secretary, a Peon and 2 Sweepers. They conduct monthly meetings of the members but several times the meetings are to be adjourned for want of quorum. The Panchayat has no building of its own and at present it is housed in the Community Centre which is situated on the main road. Till about 1960, the activities of the Panchayat were limited to the collection of house-tax and spending the same on repairs to drainage works and meeting the electric bills. However, after it was reorganised, the Panchayat has extended its activities to a certain extent. But all said and done, the factions have hampered its activities. The development activities undertaken by the Panchayat after 1960 consist of the digging of three drinking water wells - one for Madiga, one for Rajaparivaras and one for Lingayats, the construction of drainage works and the construction of a Community Centre in the year 1964.

198. In 1964-65 the expenditure of the Panchayat exceeded the income and the deficit has been made up with the help of the savings from the previous years. The following figures relating to the income and expenditure for that year will give a picture of their activities :

INCOME		EXPENDITURE	
	Rs. Ps.		Rs. Ps.
1. Tax on Buildings and Site ..	1,173.56	1. T.A. ..	15.00
2. Tax on Occupation and Trade ..	87.89	2. Wages to Sweepers ..	600.00
3. Tax on Shops ..	55.50	3. Paper, etc. ..	50.00
4. Entertainment Tax (Cinema) ..	489.50	4. Contingencies ..	39.00
5. Rent—T. B. ..	174.00	5. Wages for collecting Taxes ..	150.00
6. Sale of Trees and Timber ..	321.00	6. Electric Bill ..	3,503.00
7. License Fee ..	49.00	7. Seminar Expenses ..	30.00
8. License Fee for Hotel ..	25.00	8. Radio Receiver set repairs, etc. ..	126.00
9. Government Grant ..	1,494.66	9. Library ..	50.00
10. Business Tax ..	262.33	10. Nada Habba ..	50.00
		11. Contribution towards the drainage works. ..	1,105.00
Total ...	4,132.44	Total ...	5,718.00

Caste Panchayat

199. There are caste panchayats among Kumbaras, Parivaras, Uppaligas and Holeyas. These Caste Panchayats meet on special occasion to settle any important matters relating to the respective castes. They also control the morals and conduct of the members of these castes. However, of late the influence of these Caste Panchayats has very much waned. The matters which were formerly being dealt with only by the Caste Panchayats are now at times referred to other village elders also occasionally. But it cannot be said that these castes have no respect for their own caste leaders or the members of these Caste Panchayats.

Co-operative Institutions

200. There are two Co-operative Societies in the village viz. The large Sized Agricultural Produce Co-operative Marketing Society Ltd., and the Sericulture Co-operative Society Ltd. The large Sized Agricultural Produce Co-operative Marketing Society Ltd., was started on 22-11-49 as a multi purpose Co-operative Society and was converted to its present status on 28-11-58.

(a) The Large Size Agricultural Produce Co-operative Marketing Society Ltd.

201. The objectives behind the working of this Society are :

- (a) Advancing short and medium term loans to the members.
- (b) Accepting deposits from the public.
- (c) Marketing of agricultural produce and
- (d) Supplying improved seeds, chemical fertilizers etc., to the agriculturists.

The area of operation of this society is Ummathur, Mudalu Agrahara, Demalli, Jennur and Hosur. It has a total membership of 609 out of which 298 are from Ummathur. Sixty percent of the members from this village belong to the Lingayat caste. The affairs of the Society are managed by a Board consisting of 9 members, of whom 6 are elected at the Annual General Body Meeting, and 3 are *ex-officio* members. Of the 6 elected members 5 are from this village and the 6th belongs to the village Demalli. All the elected Members are Lingayats. Five of them are cultivators and one is a cloth merchant. All of them are educated at the primary school level. The Society has a Secretary and Peon on its staff. Loans are advanced to the agriculturists in the agricultural seasons at an interest of about 7.50%.

PURCHASES AND SALES

PURCHASES			SALES		
		Rs. P.			Rs. P.
Opening balance.	...	304-77	Fertilisers	...	3,394-15
Wheat	...	3,611-52	Wheat	...	3,787-30
Sugar	...	4,222-80	Sugar	...	4,400-74
Empty bags	...	37-60	Empty bags	...	125-72
Transport	...	287-60	Rice	...	3,283-36
Rice	...	3,192-31	Soji	...	1,089-66
Soji	...	1,187-66	Maida	...	471-36
Fertilizers	...	3,282-71	Jowar seeds	...	125-06
Seeds (Jowar)	...	120-00	Flour	...	84-40
Follidol	...	53-04	Closing stock	...	439-07
B. S. Powder	...	21-00			
Sales Tax	...	1-48			
License fee	...	10-00			
Maida	...	334-08			
Flour	...	83-02			
Profit		451-23			
	Total	...	Total	...	...
		17,200-82			17,200-82

PROFIT AND LOSS

PROFIT			LOSS		
		Rs. P.			Rs. P.
Profit from trade	...	401-18	1. Interest on M. T. Loan	...	207-65
Sale bid Commission	...	36-80	2. Office rent	...	120-00
Interest on S. T. L. from members	...	1,547-09	3. Staff	...	1,335-00
Sale of forms	...	19-90	4. T. A.	...	249-75
Interest from Members	...	547-97	5. Insurance	...	18-50
Postage	...	22-11	6. Forms	...	25-85
Interest on M. T. Loan	...	386-87	7. Contingencies	...	24-72
Interest for F. D. for D. C. C. B.	...	39-25	8. Printing	...	24-75
Dividend for D. C. C.	...	306-00	9. Wages	...	8-50
Interest from D. C. C. on Godown loans	...	199-32	10. Hire (cycle)	...	7-31
Conveyance	...	35-75	11. Postage	...	63-75
Hire for cement	...	119-90	12. Meeting expenses	...	75-46
			13. Interest on C. C. L.	...	71-56
			14. Interest on Godown loan	...	187-23
			15. Interest on S. T. Loan	...	1,124-33
			16. Conveyance charges	...	25-25
			17. Net profit for 64-65	...	92-83
	Total	...	Total	...	...
		3,662-14			3,662-14

TRADING PURCHASES AND SALES

PURCHASES			SALES		
		Rs. Ps.			Rs. Ps.
1. Opening Stock	..	406.20	1. Sale of Seeds	..	4,275.48
2. Seed Cocoons	..	3,258.48	2. Sale of waste	..	123.01
3. Transport	..	198.50	3. Closing Stock	..	233.00
4. Wages	..	216.00			
5. Expenses towards Examination		166.90			
6. Contingencies	..	116.25			
7. Profit	..	269.16			
	Total	4,631.49		Total	4,631.64
LOSS			PROFIT		
		Rs. Ps.			Rs. Ps.
1. Office Rent	..	110.00	1. Trading Profit	..	269.10
2. Staff	..	220.00	2. Dividend from M. P. C. C. Bank		10.60
3. Meeting	..	12.00	3. Net Loss	..	207.79
4. Printing	..	8.33			
5. Audit Fee (63-64)	..	24.00			
6. Depreciation	..	112.50			
	Total	486.83		Total	486.83
LIABILITIES			ASSETS		
		Rs. Ps.			Rs. Ps.
1. Shares	..	637.00	Cash on Hand	..	3.41
2. Reserve Fund	..	565.56	Security Deposit	..	245.76
3. Other Funds	..	444.93	C. D. D. C. C. Bank	..	55.28
4. Dividend	..	28.57	Share	..	200.00
5. Current Deposits	..	630.00	Share State Marketing Society	..	25.00
6. Difference	..	22.91	T. M. P. C. S. Share	..	25.00
7. Furniture and Refrigerator	..	436.00	Refrigerator	..	900.00
8. Government Share	..	500.00	Furniture	..	12.94
9. Audit Fee	..	189.60	Grainage tools	..	194.66
					41.12
					88.75
					22.14
					198.31
					118.25
					14.00
					17.81
					5.00
			Building	..	625.00
			Seeds	..	56.00
			Closing Stock	..	233.00
			Net Loss	..	363.14
	Total	3,454.57		Total	3,454.57

207. As is seen from the above statements of account, the Society has been incurring losses and so has not declared any dividend. Many of the members complain that as the Society has limited its activities to only the distribution of seeds to the sericulturists it does not help them in meeting their credit requirements. They say that the Society should also provide marketing facilities and also should undertake silk reeling in the village. The Society is now housed in a rented building. However, a new building at a cost of about Rs. 5,500 is to be completed. Two-thirds of the cost has been contributed by Government. The Society has on its staff a part-time secretary and a peon. The membership of the Society was 71 in 1961-62 and the share capital was Rs. 387. The membership has now risen to 121 and the share capital to Rs. 637. Considering the area of its operation and the number of households engaged in sericulture, it has to be observed that the membership is still small. The management should show more initiative in increasing the membership and also providing additional facilities.

Voluntary Organisations

208. In June 1962, a Youth Club called 'Yuvaka Sangha' was started in the village with the object of providing recreational facilities to the village youth and also enlisting their co-operation in developmental activities in all the fields. Another object of starting this youth club was to provide for future leadership in the village and inculcate the spirit of co-operation in the minds of the people. The Club has got a membership of 30 though it is kept open to all the youths in the village. It charges an admission fee of Re.1.00 and collects 0.50 Paise from each member every month. So far the Club has played its active part in introducing improved seeds in the village. In 1964, the Club distributed 20 *seers* of improved jowar seeds and conducted some crop competitions. One of the farmers who raised 19 *pallas* of jowar in one acre was given a prize. The Club has also undertaken to propagate the plant protection methods by introducing *agresol*, *follidol*, etc. It is also affording recreation facilities by introducing games like volley-ball, foot-ball, badminton and carrom. The Adult Education Library is in-charge of this Club and it receives Rs. 50 annually from the Panchayat for purchase of books. The Club Library has got at present 350 books.

Family Planning

209. Efforts are being made to educate the public about the advantages of planning a family. The officials of the Village Health Centre have started propagating more information about family planning measures. The Health Centre has so far distributed contraceptives to 21 households of the village. In March 1965 they conducted vasectomy camp for three days and 20 persons underwent operations but only 5 of them are from this village. It has to be said that the programme has so far not made much headway.

Removal of untouchability and other social measures

210. Despite several administrative and legislative measures undertaken to put an end to the evil of untouchability and the rejuvenation of the downtrodden communities, the *Adi-karnatakas* and *Adi-dravidas* of the village still continue to be treated as untouchables. They do not have a free access to the temples or other public places. In eating houses and hotels they take their food outside the hotel in vessels kept separate for them.

211. This village comes within the dry tract and preparation and consumption of intoxicating liquors is prohibited. However, it has to be said that several people continue preparing and drinking illicit liquor, though they do it stealthily.

National Extension Scheme

212. The village has come under the Community Development Block II, Santhemarhalli in April 1957, though the N. E. S. was introduced in the taluk in 1956. The village is the headquarters of the *Gramasevak*. It was under this N. E. S. scheme that the Local Fund Dispensary functioning in the village from 1940 was converted to a Village Health Centre of the Government of India Pattern in 1961. One Youth Club has been organised in the village in 1962. *Sramadhan* programmes were also organised in improving the roads from Ummathur to Bagali and Jennur. A well has been provided to the Madigas under this scheme. Some drainage works have also been started. Loans to the extent of Rs. 3,250 have been advanced for digging two irrigation wells.

CHAPTER V

CONCLUSION

213. The preceding four chapters have been in the nature of a report on the investigation conducted at the time of the Survey and as such contain facts and figures with the description, discussion and analysis of the Socio-Economic aspects of the village. A proper assessment of the trend of changes is practicable only when similar information is available for two or more periods of time. But unfortunately such information is not available. So, for the time being the present studies are limited to only the significant features as obtaining in the village at the time of this survey.

214. The principal occupation in the village is agriculture. There are not adequate facilities for irrigation and as such the crops are mainly rainfed. By and large, the villagers rely on their traditional methods of cultivation. Mulberry happens to be the most important crop grown in the village. The important food crop in the village is jowar. Recently the number of landless labourers has shown a marked increase. Comparing the statistics collected at the time of the 1951 Census with those collected at the present survey, it is seen that there is a large increase in the number of agricultural labourers and a marked decrease in the number of persons cultivating the land either as occupants or as tenants. The economic condition in the village particularly of the agricultural labourers continues to be poor. The land reform measures so far undertaken do not appear to have made much impact on the village. In fact, when the village was visited in February 1967, it was noticed that very few people knew about the implications of the several land reform measures including the tenancy laws undertaken by Government.

215. Besides the traditional industries like carpentry, blacksmithy etc., there are practically no other industries in the village. Cocoon rearing is an important subsidiary occupation besides agriculture. But the villagers complain that they do not find enough encouragement in this occupation also. Formerly there used to be a pretty good market for the cocoons in the village itself but now-a-days the villagers have to take their cocoons for marketing to Kuderu or other villages, in spite of the fact that this village produces much more cocoons than Kuderu village. But the advantage of Kuderu village is that it is more centrally situated.

216. The village cattle are of *Hallikar* breed. The villagers do not attach much importance to scientific breeding of cattle. At the time of the survey

there was only one breeding bull in the village and when the village was revisited in February 1967 there were 2 breeding bulls of *Hallikar* breed. The nearest centre for artificial insemination is at Yelandur. The Village Panchayat Office, it is learnt has already requested Government to open one Artificial Insemination Centre or Sub-centre in the village.

217. The irrigation tank which is expected to irrigate about 320 acres of land was not in proper repairs for the last several decades. Only in 1967 have the repair works been undertaken. Till 1958 the village was an *Inam* one attached to the Chamarajeswara temple of Chamarajanagar. It is stated that it was in dispute as to who should actually carry out the repairs—the Government or the temple authorities. But now that the *inam* has been abolished, the Government have undertaken the work at a cost of Rs. 1,62,000. This work is expected to be completed in a few months.

218. The village is provided with good roads. The Ummathur-Bagali road has been taken over by the Public Works Department and has been black-topped. Several buses running between Santhemarahalli and Nanjangud pass through the village. A few buses also link the village directly with Mysore. There is a Village Panchayat which is doing some good work in the village. Recently the Panchayat has carried out the repairs to the Primary School and it is also making efforts to carry out several improvements in the village. In 1960, the election of the Village Panchayat Chairman was responsible for dividing the village into factions. But now it is said these factions no more exist, even if some differences continue to be there.

219. The village boasts of two Co-operative Societies, one of which, the Sericultural Society is now defunct. Some of the villagers state that the management of the Co-operative Society started running the institution in a manner as if it was their personal property with the result that ultimately it had to close down its activities. The other Co-operative Society has been functioning though not efficiently. A godown had been sanctioned for this Society about 6 years back, but even to this day the work is not complete. The villagers stated that the responsibility for the completion of this work is on the President himself and that recently the General Body has given him time to complete the work within a year.

220. In the field of education the village has to make much headway in improving its literacy and educational standards. There is a Primary School in the village and for Secondary education, the children have to go to Kuderu, about 3 miles away where there is a Middle School.

221. There is a Primary Health Centre in the village and the Village Panchayat authorities are trying to

construct quarters for the staff of this Health Centre.

222. The climate of the village is healthy. The evil of untouchability does not appear to have totally disappeared. No doubt the village is slowly showing some improvement in the economic, social and cultural fields, but there is still scope to do a lot more for its betterment.



T A B L E S

TABLE I
Area, Houses and Population

Area in		Density per sq. mile	Number of houses	Number of Households	Population		
Acres	Hectares				Persons	Males	Females
1	2	3	4	5	6	7	8
5,193.55	2,102	459.9	700	715	3,725	1,884	1,841

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
3,725	1,884	1,841	259	268	240	279	215	208	179	143	125	148	152	131	101	114	224	214	196	179	193	157	..	..

TABLE III
Size and Composition of Households

Total No. of Households	Size of Households														
	Single Member			2-3 members			4-6 members			7-9 members			10 members and above		
	Hhs.	M	F	Hhs.	M	F	Hhs.	M	F	Hhs.	M	F	Hhs.	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
715	53	22	31	150	179	203	306	744	758	157	631	575	49	308	274

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
HINDU	Lingayat	Panchacharya	264	1442	739	703
		Setty	3	18	8	10
		Thammadigalu	2	13	7	6
	Rajaparivara	..	131	657	322	335
	Holeya and A. K.	..	122	559	280	279
	Uppaliga	..	74	356	177	179
	Kumbara	..	43	239	125	114
	Vokkaliga	Gangadikar	20	125	65	60
		Dasavokkaliga	1	4	3	1
	Agasa	..	13	68	36	32
	Madiga	..	10	54	24	30
	Kuruba	Alakurba	7	47	23	24
	Brahmins	Smarthas	4	42	24	18
		Madhwa	2	5	1	4
	Brahmins	Srivaishnava	1	9	4	5
	Ganiga	Kiruganiga	7	36	19	17
	Kammara	Gejjegarasetty	2	13	5	8
	Viswakarma	Akkasaliga	2	10	5	5
	Handijogi	...	1	4	2	2
	Baliya	Dasabaliya	1	1	1	..
Naidu	..	1	1	1	..	
MUSLIM	Muslim	Sayed	3	14	8	6
JAINS	Jains	Digambara	1	8	5	3
Grand Total			715	3,725	1,884	1,841

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 . .	3,725	1,884	1,841	1,676	1,193	483	2,049	691	1,358
0-14 . .	1,469	714	755	132	87	45	1,337	627	710
15-34 . .	1,093	557	536	757	535	222	336	22	314
35-59 . .	813	420	393	579	414	165	234	6	228
60 & over .	350	193	157	208	157	51	142	36	106

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

Sl. No.	Name of Occupation	Age-groups							
		0-14		15-34		35-59		60 and above	
		Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
1.	Cultivation only	12	1	60	5	17	3	23	3
2.	Cultivation and Agricultural Labour	3	..	29	..	31	..	10	3
3.	Cultivation, Agricultural Labour and Household Industry	..	..	12	..	11	..	4	..
4.	Cultivation, Agricultural Labour and Trade	..	..	..	..	1	..	..	..
5.	Cultivation, Agricultural Labour and Service	..	..	..	..	..	..	1	..
6.	Cultivation and Livestock	..	..	1	..	..	..	1	..
7.	Cultivation and Cattle Grazing	1	..	1	..	1	..	1	..
8.	Cultivation and Household Industry	9	..	158	1	135	2	40	1
9.	Cultivation, Household Industry and Agricultural Labour	..	..	23	..	16	..	4	..
10.	Cultivatoin, Household Industry and Trade	..	..	1	..	..	..	..	..
11.	Cultivation, Household Industry and Service	..	..	..	..	1	..	..	..
12.	Cultivation and Trade	..	..	..	1	2	..	2	..
13.	Cultivation, Trade and Household Industry	..	..	..	..	1	..	..	..
14.	Cultivation and Service	..	..	3	..	5	..	..	..
15.	Cultivation, Service and Household Industry	..	..	..	..	1	..	..	..
16.	Cultivation and Hotel Keeping	1	..	2	..	2	..	..	..
17.	Agricultural Labour only	34	39	84	187	69	128	21	31
18.	Ag-ricultural Labour and cultivation	2	..	72	..	58	2	26	3
19.	Agricultural, Labour cultivation and Household Industry	..	..	2	..	2	..	1	..
20.	Agricultural Labour and Household Industry	..	..	4	1	2	2	3	2
21.	Agricultural Labour and Trade	..	..	..	..	..	..	1	..
22.	Agricultural Labour and Cattle Grazing	2	..	2	..	..	..	1	..
23.	Cattle Grazing only	7	2	2	..	..	..	..	..
24.	Cattle Grazing and Service	1	..	..	..	..	..	..	..
25.	Household Industry only	6	2	16	20	14	17	5	5
26.	Household Industry and Cultivation	..	..	1	..	4	..	..	..
27.	Household Industry and Agricultural Labour	..	1	6	1	2	2	..	..
28.	Household Industry, Agricultural Labour and Cultivation	..	..	1	..	..	..	..	..
29.	Household Industry and Trade	..	..	1	..	..	..	..	..
30.	Trade only	..	..	9	..	12	3	5	2
31.	Trade and Cultivation	..	..	1	..	3	..	..	..
32.	Trade and Household Industry	..	..	2	..	..	..	..	..
33.	Service only	9	..	37	4	15	4	6	1
34.	Service and Cultivation	..	..	..	..	3	..	..	..
35.	Service Cultivation and Household Industry	..	..	..	..	1	..	..	..
36.	Service and Agricultural Labour	..	..	..	..	2	1	..	..
37.	Service, Household Industry and Cultivation	..	..	1	..	..	..	..	..
38.	Service and Hotel Keeping	..	..	..	..	1	..	..	..
39.	Hotel Keeping only	..	..	2	2	1	1	1	..
40.	Hotel and Cultivation	..	..	1	..	..	..	..	..
41.	Hotel and Household Industry	..	..	..	..	1	..	..	..
42.	Hotel and Service	..	..	1	..	..	..	..	..
43.	Hotel, Service and Cultivation	..	..	..	..	..	..	1	..
Total :		87	45	535	222	414	165	157	51

TABLE X

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

Age-groups	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	1,676	1,193	483	491	57	41	6	806	25
0-14	132	87	45	15	3	..	..	28	1
15-34	757	535	222	228	23	14	1	369	7
35-59	579	414	165	191	23	19	3	295	7
60 and above	208	157	51	57	8	8	2	114	10

TABLE XI

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

Activity	Age-groups										
	All Ages			0-14		15-34		35-59		60 and above	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
House workers	679	..	679	..	85	..	306	..	225	..	63
Dependants	1,134	525	609	487	560	..	6	3	3	35	40
Students	228	162	66	140	65	19	1	3	..	..	..
Disabled persons	3	2	1	..	..	2	1	..	..	..	..
Rent receivers	4	1	3	..	..	..	..	..	..	1	3
Seeking Employment	1	1	..	..	..	1	..	..	..	..	..
Total :	2,049	691	1,358	627	710	22	314	6	228	36	106

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 five rooms & more							
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
715	863	3,725	40	166	530	2,591	116	727	17	132	6	39	3	40	3	50

TABLE XIII

Households engaged in Cultivation, Industry, Business and other Occupations

Occupation	Total No. of Households	Total Number of Persons			Number of Gainfully Employed persons		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
1 Cultivation only	37	143	68	75	57	50	7
2 Cultivation and Agricultural Labour	46	199	101	98	93	76	17
3 Cultivation, Agricultural labour and Household Industry	5	30	17	13	11	7	4
4 Cultivation and Livestock	2	14	5	9	4	4	..
5 Cultivation and Household Industry	157	1,026	563	463	337	333	4
6 Cultivation, Household Industry and Agricultural Labour	14	79	40	39	37	25	12
7 Cultivation, Household Industry and Trade	6	48	26	22	19	18	1
8 Cultivation, Household Industry and Service	1	14	6	8	5	..	5
9 Cultivation, Household Industry and Hotel Keeping	1	3	1	2	3	1	2
10 Cultivation and Trade	1	9	5	4	4	4	..
11 Cultivation, Trade and Household Industry	2	10	5	5	3	..	3
12 Cultivation and Hotel Keeping	1	2	1	1	1	1	..
13 Agricultural Labour only	128	492	216	276	304	146	158
14 Agricultural Labour and Cultivation	115	612	306	306	357	216	141
15 Agricultural Labour, Cultivation and Household Industry	10	73	39	34	37	25	12
16 Agricultural Labour, Cultivation and Trade	1	3	1	2	3	1	2
17 Agricultural Labour and Household Industry	10	60	36	24	36	21	15
18 Agricultural Labour, Household Industry and Cultivation	14	87	49	38	51	31	20
19 Agricultural Labour, Trade and Cultivation	1	7	4	3	2	2	..
20 Agricultural Labour and Service	2	7	5	2	5	3	2
21 Household Industry only	17	82	39	43	26	19	7
22 Household Industry and Cultivation	43	206	99	107	69	60	9
23 Household Industry Cultivation and Agricultural Labour	5	36	20	16	18	13	5
24 Household Industry and Agricultural Labour	7	27	13	14	16	8	8
25 Household Industry, Agricultural labour and Cultivation	15	73	33	40	41	25	16
26 Household Industry, Service and Cultivation	1	9	6	3	2	2	..
27 Trade only	9	32	14	18	10	8	2
28 Trade and Cultivation	5	19	10	9	8	7	1
29 Trade, Cultivation and Household Industry	1	10	4	6	3	3	..
30 Trade and Agricultural Labour	5	32	13	19	19	12	7
31 Trade, Household Industry and Cultivation	1	8	6	2	3	3	..
32 Trade and Service	2	17	9	8	6	..	6
33 Trade, Service and Agricultural Labour	1	8	4	4	4	3	1
34 Service only	19	69	37	32	33	25	8
35 Service and Cultivation	9	61	30	31	15	13	2
36 Service and Agricultural Labour	2	12	5	7	3	3	..
37 Service, Agricultural Labour and Cultivation	3	16	6	10	9	4	5
38 Service, Household Industry and Cultivation	2	15	5	10	3	3	..
39 Service and Trade	1	9	4	5	2	2	..
40 Hotel Keeping only	2	7	3	4	4	3	1
41 Hotel Keeping and Cultivation	4	27	11	16	6	6	..
42 Hotel Keeping, Household Industry and Cultivation	1	13	10	3	3	3	..
43 Hotel Keeping, Household Industry and Service	1	12	7	5	3	3	..
44 Hotel Keeping and Service	1	2	1	1	1	1	..
45 Rent Receivers	4	5	1	4	..	..	..
Grand Total ..	715	3,725	1,884	1,841	1,676	1,193	483

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 Hhs.	Number of Hhs.	Persons Engaged in Industry		Total Persons in Households mentioned in Col. No. 3		Number of Hhs.	Persons Engaged in Industry		Total Persons in Households mentioned in Col. No. 8		
			Males	Females	Males	Females		Males	Females	Males	Females	
1	2	3	4	5	6	7	8	9	10	11	12	
Silk-worm Rearing	261	56	75	6	140	146	205	351	4	735	617	
Pot making	28	13	15	15	27	30	15	25	19	54	40	
Goldsmithy	5	5	8	..	13	12	..	..	..	..	..
Slacked lime	8	5	3	6	9	10	3	2	5	8	8	
Tailoring	5	3	3	..	8	9	2	2	..	14	5	
Blacksmithy	2	2	3	..	5	8	..	..	..	..	..
Oil gana	2	2	1	1	5	5	..	..	..	..	..
Carpentry	1	1	1	..	3	2	..	..	..	..	..
Dining leaves	1	1	..	1	..	1	..	..	..	..	..
Carpentry and Silver-Smithy . . .	1	..	..	..	..	..	1	2	..	3	4
Total :	314	88	109	29	210	223	226	382	28	814	674	

TABLE XV
Types 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		
1	2	3	4	5	6	7	8	9	10	11	12	
Trading in Butter	13	11	16	1	29	36	2	3	..	5	4	
Provision Shops	12	4	5	..	13	13	8	10	..	36	32	
Sale of eatables	2	2	1	1	1	1	..	..	..	..	..
Sale of Betel leaves	1	1	..	1	1	1	..	..	..	..	..
Cloth Shop	2	1	1	..	2	1	1	1	..	3	3	
Trading in Bangles	1	1	1	..	2	2	..	..	..	..	..
Oil Trade	1	1	..	1	4	4	..	..	..	..	..
Sale of flowers	1	1	1	1	1	1	..	..	..	..	..
Cattle Broker	1	1	1	..	4	4	..	..	..	..	..
Fuel Trade	1	1	1	..	3	3	..	..	..	..	..
Trading in Fruits	1	..	..	..	..	..	1	..	1	1	2
Total :	36	24	27	5	60	66	12	14	1	45	41	

TABLE XVI
Traditional Industries run by the Number of Households in each

Name of Traditional Industry	Number of Households in each Traditional Industry
Silk-worm Rearing	47
Pot making	27
Slacked lime	8
Goldsmithy	5
Tailoring	2
Oil gana	2
Blacksmithy	2
Carpentry	1
Carpentry and Silver Smithy	1
Total :	95

TABLE XVII

Diet

Community	Total No. 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	Child	Adults	Child	Adults	Child	Adults	Child
1	2	3	4	5	6	7	8	9	10
Lingayat	269	1	..	258	252	10	16	..	..
Rajaparivara	131	2	2	127	123	2	4	..	..
Holeya	122	1	1	116	114	5	7	..	..
Uppaliga	74	..	..	74	71	..	3	..	..
Kumbara	43	..	..	43	43	..	..	..	..
Vokkaliga	21	..	..	21	20	..	1	..	..
Agasa	13	..	..	13	13	..	..	..	..
Madiga	10	..	..	10	10	..	..	..	..
Kuruba	7	..	..	7	6	..	1	..	..
Brahmin	7	..	..	7	6	..	1	..	..
Ganiga	7	2	2	5	4	..	..	..	..
Kammara	2	..	..	2	2	..	..	..	..
Viswakarma	2	..	..	2	2	..	..	..	..
Baliya	1	..	..	1	1	..	..	..	..
Handijogi	1	..	..	1	1	..	..	..	..
Naidu	1	..	..	1	..	..	..	..	..
Muslim	3	..	..	3	3	..	..	..	..
Jain	1	..	..	1	1	..	..	..	..
Total :	715	6	5	692	672	17	33	..	..

TABLE XVIII
Staple Diet and Food Habits of Communities

Community	No. of House holds	Households taking							
		Rice	Ragi and Jowar	Rice & Jowar	Jowar	Rice & Ragi	Rice, Jowar & Ragi	Vegetarian	Non-vegetarian
1	2	3	4	5	6	7	8	9	10
Lingayat	269	19	..	15	232	..	3	269	..
Rajaparivara	131	2	5	4	117	2	1	..	131
Holeya and A. K.	122	6	..	6	109	..	1	..	122
Uppaliga	74	2	6	..	63	..	3	..	74
Kumbara	43	..	..	..	43	..	..	..	43
Vokkaliga	21	1	..	2	18	..	..	..	21
Agasa	13	..	..	..	12	..	1	..	13
Madiga	10	..	..	..	10	..	..	..	10
Kuruba	7	..	..	..	6	..	1	..	7
Brahmin	7	4	..	..	3	..	..	7	..
Ganiga	7	1	..	..	6	..	..	..	7
Kammara	2	..	..	..	2	..	..	..	2
Viswakarma	2	..	..	..	2	..	..	..	2
Baliya	1	1	..	..	..	..	..	1	..
Handijogi	1	..	..	..	1	..	..	..	1
Naidu	1	1	..	..	..	..	..	..	1
Muslim	3	..	..	..	3	..	..	..	3
Jain	1	1	..	..	..	..	..	1	..
Total	715	38	11	27	627	2	10	278	437

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

Occupations	Income Groups										Age-groups							No. of gain-fully employed persons per Hh.
	Total No. of Hhs	Rs. 25 and less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and above	Total No. of members in Hhs. mentioned in Col. No. 2	Males above 14 years	Females 10-13 years	M+F 6-9 years	M+F 1-5 years	M+F less than 1 year	No. of equivalent adult male persons per household**	No. of gain-fully employed persons per Hh.				
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
Cultivation of owned lands	263	11	47	66	42	97	1,522	530	436	152	174	202	28	4.72	553	2.10		
Cultivation of lands taken on lease	10	..	3	..	3	4	55	18	14	9	6	7	1	4.48	21	2.10		
Agricultural labour	281	50	135	62	25	9	1,341	418	423	113	148	203	36	3.80	795	2.83		
Household Industry	88	3	32	34	9	10	433	140	134	35	52	57	15	3.92	172	1.95		
Others*	73	6	16	21	12	18	374	112	110	35	48	60	9	4.05	135	1.85		
Total	715	70	233	183	91	138	3,725	1,218	1,117	344	428	529	89	4.19	1,676	2.84		

NOTE :-

* Others Include

Trade	..	..	..	..	..	..	24 Households	Male above 14 years of age	..	..	..	..	..	..	..	..	Unit 1.00
Service	..	..	..	..	..	..	36 Households	Female above 14 years of age	..	..	..	..	..	..	..	..	0.83
Hotel keeping	..	..	..	..	..	..	9 Households	Males and Females aged between 10 to 13	..	..	..	..	..	..	..	..	0.83
Rent receivers	..	..	..	..	..	..	4 Households	Males and Females aged between 6 to 9	..	..	..	..	..	..	..	..	0.70
								Males and Females aged between 1 to 5	..	..	..	..	..	..	..	..	0.50
								Children below 1 year	..	..	..	..	..	..	..	..	Nil
Total							73 Households										

** Calculated according to Lusk's Coefficient

TABLE XX
Average Annual Income per Household by Occupation

Occupations	Total No. of Households	Average annual income per household	Average annual income per adult equivalent male per Hhs.	Average Annual income per household in the range of									
				Rs. 300 and less		Rs. 301-600		Rs. 601-900		Rs. 901-1,200		Rs. 1,200 & above	
				No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Cultivation of owned lands	263	1,238	262	11	202	47	500	66	760	42	1,036	97	2,126
Cultivation of lands taken on lease	10	1,160	259	..	..	3	490	..	..	3	1,115	4	1,696
Agricultural Labour	281	555	146	50	202	135	456	62	716	25	1,023	9	1,603
Household Industry	88	789	201	3	238	32	472	34	725	9	1,014	10	1,981
Others*	73	947	234	6	196	16	522	21	749	12	1,097	18	1,705

NOTE :—Others include :

Trade	..	..	..	..	..	..	..	..	..	24	Households
Service	..	..	..	..	..	..	..	..	..	36	Households
Hotel Keeping	..	..	..	..	..	..	..	..	..	9	Households
Rent Receivers	..	..	..	..	..	..	..	..	..	4	Households
Total	..	..	..	..	..	..	..	..	..	73	Households

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

Items of expenditure	All Households														
	Households with a monthly income of														
	Rs. 25 and above		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 and above		Rs. 101 and above		Rs. 101 and above		Rs. 101 and above
No. of Hhs. Rs. P.	Expenditure per Hh. Rs. P.	Expenditure per Hh. Rs. P.	Percent- age of Total adult male expenditure	No. of Hhs. Rs. P.	No. of Hhs. Rs. P.	No. of Hhs. Rs. P.	No. of Hhs. Rs. P.	No. of Hhs. Rs. P.	No. of Hhs. Rs. P.	No. of Hhs. Rs. P.	No. of Hhs. Rs. P.	No. of Hhs. Rs. P.	No. of Hhs. Rs. P.	No. of Hhs. Rs. P.	Average expenditure per Hh. Rs.
Cultivation of Lands taken on Lease															
Food: Cereals	10	34.50	7.70	35.07	..	..	3	18.89	..	..	3	34.16	4	40.40	
Food: Non-Cereals	..	7.17	1.60	7.29	..	..	..	0.56	..	..	..	10.55	..	9.58	
Beverages	..	4.52	1.01	4.59	..	..	..	2.36	..	..	..	3.61	..	6.83	
Fuel and lighting	..	2.13	0.48	2.17	..	..	..	1.25	..	..	..	1.81	..	3.04	
House rent and Repairs.	..	0.13	0.02	0.13	..	..	..	0.16	..	..	..	0.28	..	..
Clothing	..	10.00	2.23	10.17	..	..	..	4.44	..	..	..	10.28	..	13.96	
Travelling	..	1.21	0.27	1.23	..	..	..	0.28	..	..	..	1.67	..	1.56	
Recreation	
Education	..	0.48	0.11	0.49	..	..	..	..	..	..	..	..	..	..
Other Miscellaneous Services	..	0.29	0.06	0.29	..	..	..	0.42	..	..	..	0.56	..	..
Interest	..	1.13	0.25	1.14	..	..	..	0.69	..	..	..	0.67	..	1.81	
Rent	..	8.32	1.86	8.46	..	..	..	..	..	..	..	7.44	..	16.21	
Remittances	
Hired Labour	..	4.57	1.02	4.65	..	..	..	1.39	..	..	..	0.92	..	9.69	
Purchase for Production.	..	3.59	0.80	3.65	..	..	..	1.25	..	..	..	7.50	..	2.40	
Others	..	20.33	4.54	20.67	..	..	..	2.08	..	..	..	5.14	..	45.42	
Total	10	98.37	21.95	100.00	..	..	3	33.77	..	..	3	84.59	4	157.15	

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

Items of expenditure	Households with a monthly income of														
	All Households					Rs. 25 and above					Rs. 26-50				
	No. of Hhs.	Expenditure per Hh. Rs. P.	Expenditure per adult male equivalent of Total expenditure Rs. P.	Percent- age	Percent- age	No. of Hhs.	Average expenditure Rs. P.	No. of Hhs.	Average expenditure Rs. P.	No. of Hhs.	Average expenditure Rs. P.	No. of Hhs.	Average expenditure Rs. P.	No. of Hhs.	Average expenditure Rs. P.
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Food: Cereals	73	32.48	8.02	43.42	6	7.64	16	20.76	21	32.29	12	38.40	18	47.46	
Food: Non-cereals	..	7.08	1.75	9.46	..	3.13	..	5.21	..	6.82	..	8.47	..	9.42	
Beverages	..	5.27	1.30	7.04	..	0.97	..	3.01	..	4.20	..	7.05	..	8.76	
Fuel and Lighting	..	2.79	0.69	3.73	..	0.63	..	1.38	..	2.01	..	4.10	..	4.82	
House Rent and Repairs	..	1.46	0.36	1.95	..	0.07	..	1.56	..	1.88	..	1.42	..	1.38	
Clothing	..	7.82	1.93	10.45	..	2.01	..	5.05	..	6.66	..	8.75	..	12.94	
Travelling	..	1.35	0.33	1.80	..	..	..	0.78	..	1.45	..	0.97	..	2.43
Recreation	..	0.25	0.06	0.33	..	..	..	..	..	0.08	..	0.17	..	0.79
Education	..	1.00	0.25	1.34	..	..	..	..	..	0.08	..	1.09	..	3.23
Other Miscellaneous Services	..	1.29	0.33	1.72	..	..	..	0.01	..	0.60	..	0.45	..	4.21
Interest	..	0.33	0.08	0.44	..	..	..	0.01	..	0.26	..	1.03	..	0.34
Rent	..	0.34	0.08	0.45	..	..	..	..	..	0.19	..	0.56	..	0.79
Remittances	..	4.41	1.09	5.89	..	..	..	..	..	3.27	..	3.99	..	11.43
Hired Labour	..	0.96	0.24	1.28	..	..	..	0.01	..	0.42	..	1.11	..	2.64
Purchase for Production	..	0.43	0.11	0.57	..	..	..	0.01	..	0.54	..	0.94	..	0.46
*Others	..	7.57	1.87	10.12	..	0.90	..	6.59	..	4.48	..	11.10	..	11.92	
Total	73	74.83	18.49	100.00	6	15.35	16	44.38	21	65.23	12	89.60	18	123.02	

NOTE :— *Others Include :

Trade	..	24 Households
Service	..	36 Households
Hotel Keeping	..	9 Households
Rent Receivers	..	4 Households
Total		73 Households

TABLE XXII
Households and Development Activities

Total No. of Households	Secured					
	Better Seeds	Better implements (Iron plough)	Use of pesticides	Land Improvement measures like reclamation consolidation	Improved method of Cultivation by Japanese method of Paddy Cultivation	Chemical fertilisers used
715	6

TABLE XXIII
Indebtedness by Income Groups

Income group	Total No. of households	No. of households indebted	Amount		Percentage of Col. 3 to Col. 2	Average indebtedness for household in debt		Remarks
			Rs.	P.		Rs.	P.	
1	2	3	4	5	6	7		7
Rs. 25 and below	70	22	4,460.00		31.43	202.73		
Rs. 26 to 50	233	135	39,803.00		57.94	294.84		
Rs. 51 to 75	183	118	47,541.00		64.48	402.89		
Rs. 76 to 100	91	63	40,522.00		69.23	643.21		
Rs. 100 and above	138	93	95,444.00		67.39	1,026.28		
Total ..	715	431	2,27,770.00		60.28	528.47		

TABLE XXIII-A
Indebtedness by Causes

Cause	Indebtedness by causes of debts			Remarks
	Amount in debt	No. of families in debt	Proportion of debt due to cause to the total amount of debt	
1	2	3	4	
a) Livelihood	92,323	260	40.54	..
b) Purchase of land	25,910	41	11.38	..
c) House construction, repairs to existing buildings	12,350	9	5.42	..
d) Marriage	60,280	116	26.47	..
e) Funerals	100	1	0.04	..
f) Litigation	1,750	1	0.77	..
g) To clear out standing debts	20,885	30	9.16	..
h) Sickness	2,050	8	0.90	..
i) Purchase of Livestock	2,150	8	0.94	..
j) Household Cultivation	7,472	12	3.28	..
k) To celebrate Festivals	50	1	0.02	..
l) Business run by the household	1,500	3	0.66	..
m) Education	450	2	0.20	..
n) House purchase	500	1	0.22	..
Total ..	2,27,770	..	100.00	

TABLE XXIII-B
Sources of Indebtedness

Source of Indebtedness	Cultivators having land							
	Below 3 Acres		3-10 Acres		10 Acres and Above		Non-cultivators	
	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
Private Money lenders	81,300	80,436	99,086	93,828	41,710	38,840	12,876	12,746
Co-operative Societies	1,150	1,070	600	500	350	350	..	..
Total ..	82,450	81,506	99,686	94,328	42,060	39,190	12,876	12,746
					Amount Borrowed	..	2,37,072	
					Amount Out-standing	..	2,27,770	

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

Name of Crops	No. of Hhs.	Unit	Area	Year 1960-61														
				Total production	Quantity for domestic consumption	Quantity sold	Quantity Paid as rent	Paid as interest	Reserved for seed	Balance left over	Total production	Quantity for domestic consumption	Quantity sold	Quantity Paid as rent	Paid as interest	Reserved for seed	Balance left over	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	
Mulberry	358	Motte	746.60	15,378	..	15,378	..	..	..	..	..	..	..	..	..	..	..
Jowar	426	Pallas	1,190.19	3,536	2,835	659	142	..	..	..	..	..	..	..	..	..	..
Horse Gram	69	"	300.42	252	198	39	16	..	..	..	..	..	..	..	..	..	..
Paddy	39	"	31.80	304	227	62	15	..	..	..	..	..	..	..	..	..	..
Ragi	15	"	32.77	74	70	4	..	..	..	..	..	..	..	..	..	..	..
Toordall	3	"	4.33	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Field Beens	1	"	1.00	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Bengal Gram	2	"	1.00	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Greendall	1	"	5.00	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Coconut	30	Nos.	10.73	7,840	2,890	4,950	..	..	..	..	..	..	..	..	..	..	..
Betal leaves	4	Rs.	0.10	340	45	295	..	..	..	..	..	..	..	..	..	..	..
Betal Nuts	1	Rs.	0.05	60	..	60	..	..	..	..	..	..	..	..	..	..	..
Vegetables	14	Rs.	2.65	1,785	305	1,355	125	..	..	..	..	..	..	..	..	..	..

XXV

given out land to others for Cultivation

No. of Households and extent of land									
No. of households	Acreage 1 to 2.4	No. of Households	Acreage 2.5 to 4.9	No. of Households	Acreage 5-10 acres	No. of Households	Acreage 10 and above	Nature of Interest on Land	Community
14	15	16	17	18	19	20	21	3	1
30	48.69	38	138.02	33	219.62	24	368.15	A	Lingayat
3	4.55	2	6.00	..	..	..	..	B	
5	6.76	1	3.50	2	12.08	..	..	C	
10	17.33	14	51.71	14	75.44	8	112.04	A+B	
2	3.75	10	38.85	15	101.48	10	233.46	A+C	
..	..	2	6.88	4	28.57	1	19.54	A+B+C	
50	81.08	67	214.96	68	457.19	43	733.19		Sub-Total
23	37.75	6	22.37	4	27.83	1	13.10	A	Rajaparivara
6	8.39	1	4.00	1	5.34	..	..	B	
..	..	..	..	..	..	..	..	C	
2	2.64	..	..	3	20.79	..	..	A+B	
3	6.13	4	15.24	2	10.37	1	16.68	A+C	
..	..	1	4.58	4	26.40	..	..	A+B+C	
34	54.91	12	46.19	14	90.73	2	29.78		Sub-Total
21	34.65	20	66.75	3	21.08	..	..	A	Holeyra
3	5.28	..	..	..	..	..	..	B	
1	2.00	..	..	..	..	..	..	C	
5	9.22	4	10.70	7	45.65	..	..	A+B	
4	7.53	5	24.85	2	13.34	2	22.68	A+C	
..	..	1	3.18	..	..	..	..	B+C	
..	..	2	8.55	..	..	..	..	A+B+C	
34	56.68	32	114.03	12	80.07	2	22.68		Sub-Total
17	22.50	11	36.63	..	..	..	..	A	Uppaliga
6	9.23	1	4.00	..	..	..	..	B	
..	..	1	3.00	..	..	..	..	C	
3	3.81	4	14.33	1	6.20	1	13.78	A+B	
3	5.48	6	22.00	3	18.46	..	..	A+C	
29	41.02	23	79.96	4	24.66	1	13.78		Sub-Total
7	9.94	2	6.63	..	..	..	..	A	Kumbara
2	3.33	..	..	..	..	..	..	B	
3	4.00	1	3.00	..	..	..	..	C	
1	1.30	..	..	1	5.00	..	..	A+B	
5	8.10	1	4.75	3	20.86	..	..	A+C	
1	2.50	..	..	..	..	..	..	A+B+C	
19	29.17	4	14.38	4	25.86	..	..		Sub-Total
3	6.44	2	7.63	7	47.53	..	..	A	Vokkaliga
..	..	..	..	3	25.72	3	35.44	A+B	
..	..	1	3.23	..	..	..	..	A+C	
..	..	..	..	1	6.00	..	..	A+B+C	
3	6.44	3	10.86	11	79.25	3	35.44		Sub-Total

1	2	3	4	5	6	7	8	9	10	11	12	13
Agasa . . .	5	A	..	..	..	..	..	..	..	..	..	..
	..	B	..	..	..	..	..	..	1	0.50	..	..
	..	A+B	..	..	..	..	..	..	..	..	..	..
Sub-Total . . .	..	..	..	..	..	..	..	..	1	0.50	..	..
Brahmin . . .	2	A	..	..	..	..	..	..	1	0.43	..	..
	..	A+B	..	..	..	..	..	..	..	..	..	..
	Sub-Total . . .	..	..	..	..	..	..	..	1	0.43	..	..
Muslim . . .	..	A	..	..	..	..	..	..	..	..	..	..
	..	B	..	..	..	..	..	..	..	..	..	..
	Sub-Total . . .	..	..	..	..	..	..	..	..	..	..	..
Jain . . .	..	A+B	..	..	..	..	..	..	..	..	1	0.83
Kuruba . . .	..	A	..	..	..	..	..	..	..	..	..	..
	..	A+B	..	..	..	..	..	..	..	..	..	..
	..	A+C	..	..	..	..	..	..	..	..	..	..
Sub-Total . . .	..	..	..	..	..	..	..	..	..	..	..
Madiga . . .	3	A	..	..	..	..	..	..	..	..	4	2.63
	..	B	..	..	..	..	..	..	..	..	..	..
	Sub-Total . . .	..	..	..	..	..	..	..	..	..	4	2.63
Kiruganiga . . .	3	A	..	..	..	..	..	..	..	..	..	..
	..	B	..	..	..	..	..	..	1	0.28	..	..
	..	A+B	..	..	..	..	..	..	..	..	..	..
Sub-Total . . .	..	..	..	..	..	..	..	..	1	0.28	..	..
1. Kammara	..	..	2	..	..	..	..	..	..	..	..	..
2. Viswakarma	..	..	2	..	..	..	..	..	..	..	..	..
3. Naidu	..	..	1	..	..	..	..	..	..	..	..	..
4. Baligara	..	..	1	..	..	..	..	..	..	..	..	..
5. Handijogi	..	..	1	..	..	..	..	..	..	..	..	..
Total ‡			7									
											These castes have no lands	

14	15	16	17	18	19	20	21	3	1
1	1.25	..	..	..	..	..	..	A	Agasa
..	..	3	4.40	..	..	..	..	B	
..	..	..	..	3	9.57	..	..	A+B	
1	1.25	3	4.40	3	9.57	..	..		Sub-Total
..	..	1	4.25	1	8.58	..	..	A	Brahmin
..	..	..	..	..	..	2	12.53	A+B	
..	..	1	4.25	1	8.58	2	12.53		Sub-Total
1	2.44	..	..	..	..	..	..	A	Muslim
2	4.76	..	..	..	..	..	..	B	
3	7.20	..	..	..	..	..	..		Sub-Total
..	..	..	..	..	..	..	..	A+B	Jain
..	..	1	2.65	1	9.03	1	13.95	A	Kuruba
..	..	..	..	1	6.87	..	..	A+B	
..	..	1	3.90	..	..	2	26.56	A+C	
..	..	2	6.55	2	15.90	3	40.51		Sub-Total
..	..	1	2.60	1	5.20	..	..	A	Madiga
1	2.28	..	..	..	..	..	..	B	
1	2.28	1	2.60	1	5.20	..	..		Sub-Total
1	2.28	..	..	..	..	..	..	A	Kiruganiga
..	..	..	..	..	..	..	..	B	
..	..	2	6.53	..	..	..	..	A+B	
1	2.28	2	6.53	..	..	..	..		Sub-Total
..	..	..	..	..	..	..	..		Kammara
..	..	..	..	..	..	..	..		Viswakarma
..	..	..	..	..	..	..	..		Naidu
..	..	..	..	..	..	..	..		Baligara
..	..	..	..	..	..	..	..		Handijogi

These Castes have no Lands

Note :- A=Owned and self cultivated.

B=Owned and leased out.

C=Taken on lease.

TABLE XXV-A
Ownership of Land Located Inside the Village and owned by Residents of Ummathur

Community	Number of Households and extent of land																					
	No. of 1 Acre and below	No. of 1-2.49 Hhs. acres	No. of 2.5-4.9 Hhs. acres	No. of 5-7.49 Hhs. acres	No. of 7.5-9.9 Hhs. acres	No. of 10-15 Hhs. acres	No. of 15 and above	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Lingsyat								26	20	15.22	50	87.02	65	237.12	48	288.62	16	134.23	25	306.86	14	348.12
Rajaparivara								42	35	17.64	26	44.99	12	44.67	9	52.29	1	9.70	2	27.28		
Holeya								29	20	12.54	29	48.17	31	100.37	4	22.74	6	49.34	1	12.60		
Uppaliga								17	5	4.80	27	42.39	18	63.04	2	12.21			1	13.78		
Kumbara								13	6	4.95	13	20.70	4	13.48	2	12.38						
Vokkaliga								1			4	8.92	2	7.63	6	38.98	4	34.27	3	35.44		
Agasa								5	3	2.50	3	4.82	1	3.50	1	6.25						
Madiga								3	3	1.95	2	3.00	2	5.28								
Kuruba									1	0.83	2	2.40	1	2.65	1	6.87	2	18.78	1	13.95		
Brahmin								2	2	1.18			1	4.25			1	8.58	1	11.78		
Ganiga								3	1	0.28	2	3.53			1	5.28						
Jain									1	0.83												
Muslim											3	7.20										
Total								141	97	62.72	161	273.14	137	481.99	74	445.62	80	254.90	34	421.69	14	348.12

TABLE XXVI

General

Total No. of households	Number of Households			
	Reading daily newspaper	Member or Members of which work for social uplift	Member or Members of which take active part in Politics	Member or Members of which have joined Co-operative Societies
1	2	3	4	5
715	44	20	—	187

TABLE 1

Caste/Tribe or Community and Nature of Family

Caste/Tribe or Community	Total No. of households	Types of families living in the households				Remarks
		Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
Lingayat . . .	269	123	42	31	73	
Rajaparivara . . .	131	64	14	25	28	
Holeya and A. K. . .	122	50	25	9	38	
Uppaliga . . .	74	41	9	11	13	
Kumbara . . .	43	20	13	5	5	
Vokkaliga . . .	21	10	2	7	2	
Agasa . . .	13	5	3	3	2	
Madiga . . .	10	6	2	2	..	
Kuruba . . .	7	2	1	4	..	
Brahmin . . .	7	1	3	2	1	
Ganiga . . .	7	2	2	1	2	
Kammara . . .	2	1	..	1	..	
Viswakarma . . .	2	1	..	1	..	
Handijogi . . .	1	..	1	..	..
Balija . . .	1	..	..	..	1	
Naidu . . .	1	..	..	..	1	
Jain . . .	1	..	1	..	..
Muslim . . .	3	2	..	..	1	
Total ..	715	328	118	102	167	

TABLE 2
Association of Deity and Object of Worship

Caste	Deity / Object of Worship																																
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30			
Hunnabheswari	45	48	..	..	..	3	..	..	15	12	..	2	1	..	..	2	..	..	..	..	..	..	..	..	..	79	8	..	..	..
Nanjundeswara	..	..	..	..	..	..	..	..	22	2	..	..	4	..	13	..	..	..	..	..	..	..	..	..	..	14	2	..	..	..
Rangaswamy	83	4	8	..	..	5	10	..	..	4	..	..	5	..	..	..	..	..	..	..	..	..	..	..	..	2	1	..	..	..
Ankanatheswara	4	3	12	3	..	..	1	..	..	2	..	..	4	39	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kumbara	4	16	9	5	2	2	2	..	..	3	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..
Vokkaliga	..	5	1	..	..	..	..	..	..	8	..	..	..	..	..	..	..	..	..	..	..	7	..	..	..	..	..	..	..	..	..
Agasa	1	..	2	..	..	..	..	..	..	2	..	..	..	..	..	..	2	..	..	..	..	3	..	..	..	2	..	..	..	..	..
Madiga	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kuruba	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahmin	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ganiga	3	2	..	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..
Kammara	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..
Handijogi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Balijs	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Naidu	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Jain	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslims
Total	..	192	78	36	8	10	19	..	37	35	10	6	14	39	14	3	6	3	1	1	1	23	1	61	1	99	12	1	1	1	3		

TABLE 3
Awareness of Untouchability Offences Act

Caste	No. of persons interviewed	No. of persons aware of prohibition of untouchability under law	Remarks
1	2	3	3
Lingayat	269	41	..
Rajaparivara	131	15	..
Holeya	122	36	..
Uppaliga	74	6	..
Kumbara	43	3	..
Vokkaliga	21	8	..
Agasa	13	1	..
Madiga	10	8	..
Kuruba	7	1	..
Brahmin	7	6	..
Ganiga	7	2	..
Kammara	2	..	..
Viswakarma	2	..	..
Handijogi	1	..	..
Baliya	1	1	..
Naidu	1	1	..
Jain	1	1	..
Muslims	3	..	..
Total ..	715	130	..

TABLE 4
Contravention of Marriage Rules

Caste/Tribe	No. of marriages in contravention of Caste/Tribe Rules	Frequencies of each type of contravention						Remarks
		Type I	Type II	Type III	Type IV	Type V	Type VI	
1	2	3	4	5	6	7	8	9

None of the members in the village is reported to have married in contravention of his/her Caste rules regarding marriage

TABLE 4-A
Permissibility of Intercaste Marriage

Caste/Tribe	No. of persons interviewed	No. of persons who consider it is permissible to form marital ties with				Remarks including running note on background of the persons giving affirmative reply (educated young men, Panchayat Member)
		Caste/Tribe I Name	Caste/Tribe II Name	Caste/Tribe III Name	Caste/Tribe IV Name	
1	2	3	4	5	6	7
	All the Households have been interviewed (715 Hhs.)	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 persons interviewed	No. aware that there have been changes in Hindu Succession Act	No. aware that there have been changes in Hindu Adoption Act	Remarks
1	2	3	4	5
Lingayat	269	47	..	..
Rajaparivara	131	16	..	..
Holeya and A. K. . . .	122	10	..	..
Uppaliga	74	6	..	..
Kumbara	43	3	..	..
Vokkaliga	21	4	..	..
Agasa	13	2	..	..
Madiga	10	..	..	..
Kuruba	7	..	..	..
Brahmin	7	2	..	..
Ganiga	7	2	..	..
Kammara	2	..	..	..
Viswakarma	2	..	..	..
Handijogi	1	..	..	..
Baliya	1	..	..	..
Naidu	1	1	..	..
Jain	1	1	..	..
Muslim	3	..	..	..
Total ..	715	94		..

TABLE 5-B

Share of Property for different categories of relatives—Sons

Caste/Tribe/ Community	No. of persons inter- viewed	Number indicating that sons inherit property in the following manner								Re- marks
		All sons get equal share	Only eldest son inherits	Only youngest son inherits	Larger share is given to eldest son, other sons inherit equally	Larger share is given to youngest son other sons inherit equally	If there are children by more than one wife, property first, divided per stripe among sons of different wives, and then <i>per capita</i> among sons of the same wife	Any other manner		
1	2	3	4	5	6	7	8	9	10	
Lingayat	269									
Rajaparivara	131									
Holeya and A. K.	122									
Uppaliga	74									
Kumbara	43									
Vokkaliga	21									
Agasa	13									
Madiga	10									
Kuruba	7									
Brahmin	7									
Ganiga	7									
Kammara	2									
Viswakarma	2									
Handijogi	1									
Baliya	1									
Naidu	1									
Jain	1									
Muslims	3									
Total ..	715									

All the 715 Households in the village have returned that the prevailing practice is that only sons inherit the property.

TABLE 6
Reciprocal Aid in Agricultural Practices

Caste/Tribe/Community	No. of Households practising Agriculture	No. of Households that take help of neighbourers at the time of sowing or harvesting	No. of Households that assist neighbours and receive help at the time of cultivation in the shape of manual labour	Remarks
1	2	3	4	5
Lingayat . . .	238	188	..	..
Rajaparivara . . .	77	58	..	..
Holeya and A.K. . . .	82	65	..	..
Uppaliga . . .	50	38	..	..
Kumbara . . .	28	25	..	..
Vokkaliga . . .	20	18	..	..
Agasa . . .	4	4	..	..
Madiga . . .	6	6	..	..
Kuruba . . .	7	5	..	..
Brahmin . . .	5	1	..	..
Ganiga . . .	3	1	..	..
Jain . . .	1	..	..	..
Muslims . . .	3	2	..	..
Total . . .	529	411	..	

TABLE
Livestock Statistics

Caste/Tribe/ Community	Cows in Milk		Cows in dry		Adult females not calved		Bulls		Working Bullocks		Other Adult Males		Young Stock Males		Young Stock (Females)		He buf- faloos (Adult)		She-buf- faloos in Milk		She-buf- faloos dry	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
Lingayat	64	81	87	203	2	3	3	4	79	183	1	1	49	66	38	45	5	9	48	56	72	140
Rajaparivara	10	11	23	51	..	..	..	..	8	15	..	..	5	6	6	6	8	9	13	21	3	4
Holeya and A.K.	15	18	23	33	..	..	1	1	16	32	..	..	20	25	10	10	..	..	2	2	7	9
Uppaliga	3	3	12	17	..	..	..	..	3	6	..	..	7	10	2	2	..	..	2	3	12	16
Kumbara	1	1	2	2	..	..	..	..	9	14	..	..	5	5	1	2	..	..	4	4	2	3
Vokkaliga	5	6	7	13	..	..	..	..	7	22	..	..	3	6	2	2	..	..	12	26	6	11
Agasa	1	1	1	2	..	..	..	..	..	..	..	..	2	3	..	..	..	..	..	..	1	2
Madiga	1	2	..	..	..	..	..	..	..	..	..	..	1	2	1	2	..	..	..	..	..	..
Kuruba	2	4	5	8	1	1	..	..	2	6	..	..	3	4	2	11	..	..	2	3	4	8
Brahmin	3	4	3	7	..	..	..	..	2	4	1	1	4	6	..	..	..	..	3	3	4	5
Ganiga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	1	1	..	..
Kammaṛa	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1
Viswakarma	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Handijogi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Baliya	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Naidu	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Jain	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslims	..	..	1	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	105	131	164	338	3	4	4	5	126	282	2	2	99	133	62	80	14	19	87	118	112	199

7

Including Fishery

Yeung stock (buffaloes)		Sheep		Goats		Pigs		Donkeys		Cocks		Hens		Chicken		Ducks		Others		Any other animals or birds Fisheries				Caste/Tribe Community
No. of Hhs.	Total No. of Hhs.	No. of Hhs.	Total No. of Hhs.	No. of Hhs.	Total No. of Hhs.	No. of Hhs.	Total No. of Hhs.	No. of Hhs.	Total No. of Hhs.	No. of Hhs.	Total No. of Hhs.	No. of Hhs.	Total No. of Hhs.	No. of Hhs.	Total No. of Hhs.	No. of Hhs.	Total No. of Hhs.	No. of Hhs.	Total No. of Hhs.	No. of Hhs.	Total No. of Hhs.	No. of Hhs.	Total No. of Hhs.	
24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	
32	36	17	90	9	24	..	..	..	..	..	..	1	28	..	..	..	..	..	..	..	..	..	..	Lingayat
1	1	12	65	..	..	..	..	..	..	1	1	5	13	..	..	..	..	..	..	..	..	..	..	Rajaparivara
3	4	1	1	19	92	..	..	..	..	1	6	17	35	..	..	..	..	..	..	..	..	..	..	Holeya and A. k. Uppaliga
5	7	3	33	2	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	Kumbara
1	1	2	2	1	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	Kumbara
8	11	3	22	1	1	..	..	4	8	..	..	1	6	..	..	..	..	..	..	..	..	..	..	Vokkaliga
..	..	..	..	2	9	..	..	..	..	..	..	2	9	..	..	..	..	..	..	..	..	..	..	Agasa
1	4	..	..	1	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	Madiga
3	18	4	127	4	16	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	Kuruba
2	2	..	..	1	8	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	Brahmin
..	..	..	..	1	9	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	Ganiga
..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	Kammara
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	Viswakarma
..	..	..	..	..	..	1	20	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	Handijogi
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	Baliya
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	Naidu
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	Jain
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	Muslim
56	84	42	340	42	173	1	20	4	8	2	7	26	91	..	..	..	..	..	..	..	..	..	..	Total

TABLE 8
Village Industries — Products

Sl. No.	Households engaged in	Name of products	Total No of Hhs.	Name of Castes										
				Lingayat	Rajapari- vara	Holeya & A. K.	Uppaliga	Kumbara	Vokka- liga	Ganiga	Brahmins	Viswa- karma	Kamma- ra	Muslims
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1.	Silk worm-rearing	Cocoons	261	184	20	14	17	16	7	..	2	..	..	1
2.	Pot Making	Pots	28	..	..	..	..	28	..	..	..	..	..	..
3.	Gold Smithy.	Gold ornaments	5	3	..	..	..	..	..	..	..	2	..	..
4.	Slacked Lime	Lime Stone	8	..	8	..	..	..	..	..	..	..	..	..
5.	Tailoring	Garments	5	2	3	..	..	..	..	..	..	..	..	..
6.	Black Smithy	Agricultural implements' repairs	2	..	..	..	..	..	..	..	..	..	2	..
7.	Oil Gana	Oil	2	..	..	..	..	..	..	2	..	..	..	..
8.	Carpentry	Agricultural Implements	1	1	..	..	..	..	..	..	..	..	..	..
9.	Dining Leaves	Dining Leaves	1	1	..	..	..	..	..	..	..	..	..	..
10.	Carpentry and Silver Smithy	Agricultural Implements and Silver ornaments	1	1	..	..	..	..	..	..	..	..	..	..
Total			314	192	31	14	17	44	7	2	2	2	2	1

TABLE 9
Land Reclamation and Development

Community	No. of households	Land Reclamation		Soil Conservation	
		Acreage	No. of Households	Acreage	No. of Households
1	2	3	4	5	
— NIL —					

TABLE 10
Co-operative Societies

Caste	Name of the Co-operative Society and Membership by Households						
	No. of Hhs.	L. S. C. S. Ummathur	Land Mortgage Co-op.Bank	R. I. C. S. Ltd.	Visweswaraiah Society Chamaraja Nagar	Sericultural Co-operative Society	Multi purpose Co-operative Society Hebbale
1	2	3	4	5	6	7	8
Lingayat . .	111	106	1	1	2	1	..
Holeya and A. K. . .	25	24	1	..	..	..	..
Rajaparivara . .	18	17	..	..	1	..	..
Uppaliga . .	4	4	..	..	..	..	..
Kumbara . .	10	10	..	..	..	..	..
Vokkaliga . .	6	5	..	..	..	..	1
Agasa . .	1	1	..	..	..	..	..
Brahmin . .	4	3	1	..	..	..	..
Ganiga . .	4	4	..	..	..	..	..
Kuruba . .	2	1	..	1	..	..	..
Muslims . .	2	2	..	..	..	..	..
Total . .	187	177	3	2	3	1	1

TABLE 11
Habit of taking sugar as correlated to income

Caste/Tribe/Community	No. of Households taking sugar with monthly income of						No. of Households not taking sugar with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Lingayat	14	13	3	..	2	..	21	35	43	53	69	16
Rajaparivara	..	1	..	..	..	..	4	10	12	32	59	13
Holeya and A.K.	1	1	2	1	..	..	2	5	11	36	42	21
Uppaliga	..	..	..	..	..	..	1	4	7	24	27	11
Kumbara	..	..	..	..	..	..	1	4	5	13	15	5
Vokkaliga	4	..	..	..	..	..	2	5	4	5	..	1
Agasa	..	..	..	..	..	..	..	..	1	5	6	1
Madiga	..	..	..	..	..	..	..	..	..	4	6	..
Kuruba	..	..	..	..	..	..	..	3	1	2	2	..
Brahmin	1	2	..	1	..	..	..	1	1	1	..	..
Ganiga	..	..	..	..	..	..	..	..	..	3	3	1
Kammara	..	..	..	..	..	..	..	1	..	..	1	..
Viswakarma	..	..	..	..	..	..	..	..	..	1	1	..
Handijogi	..	..	..	..	..	..	..	..	..	..	..	1
Baliya	..	..	..	..	..	..	..	..	..	1	..	..
Naidu	..	1	..	..	..	..	..	..	..	..	..	..
Jain	..	1	..	..	..	..	..	..	..	..	..	..
Muslim	..	..	..	..	..	..	..	..	1	1	1	..
Total	20	19	5	2	2	..	31	68	86	181	231	70

TABLE 11-A
Habit of taking tea as correlated to income

Caste/Tribe/Community	No. of Hhs. taking tea with monthly income of						No. of Hhs. not taking tea with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 Or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Lingayat	34	48	45	51	70	7	1	..	1	2	1	9
Rajaparivara	4	10	12	31	57	11	..	1	..	1	2	2
Holeya and A. K.	3	6	12	33	41	12	..	..	1	4	1	9
Uppaliga	..	2	3	20	23	6	1	2	4	4	4	5
Kumbara	1	4	5	13	15	4	..	..	..	..	..	1
Vokkaliga	6	5	4	5	..	1	..	..	..	..	..	..
Agasa	..	..	1	5	6	1	..	..	..	..	..	..
Madiga	..	..	..	3	5	..	..	..	..	1	1	..
Kuruba	..	3	1	2	..	..	..	..	..	..	1	..
Brahmin	1	3	1	1	..	..	..	..	..	1	..	..
Ganiga	..	..	..	3	3	1	..	..	..	..	..	..
Kammara	..	1	..	..	1	..	..	..	..	..	..	..
Viswakarma	..	..	..	1	1	..	..	..	..	..	..	..
Handijogi	..	..	..	..	..	1	..	..	..	..	..	..
Baliya	..	..	..	1	..	..	..	..	..	..	..	..
Naidu	..	1	..	..	..	..	..	..	..	..	..	..
Jain	..	1	..	..	..	..	..	..	..	..	..	..
Muslim	..	..	1	1	1	..	..	..	..	..	..	..
Total	49	84	85	170	223	44	2	3	6	13	10	26

TABLE 12
Material Culture—Possession of Furniture

Caste/Tribe/Community	No. of Households possessing								
	Cot	Almirah	Chair	Table	Bench	Stool	Stand	Wall-shelf	Box
1	2	3	4	5	6	7	8	9	10
Lingayat . . .	12	6	29	9	20	2	1	..	20
Rajaparivara . . .	..	..	1	..	1	..	..	..	..
Holeya and A. K. . . .	..	..	..	..	..	..	..	..	..
Uppaliga . . .	..	..	..	..	..	..	..	..	..
Kumbara . . .	..	..	..	..	..	..	..	..	..
Vokkaliga . . .	..	..	2	1	..	..	..	..	2
Agasa . . .	..	..	..	1	..	..	..	..	..
Madiga . . .	..	..	..	..	..	..	..	..	..
Kuruba . . .	..	..	..	..	..	..	..	..	..
Brahmin . . .	3	1	4	4	2	..	..	..	..
Ganiga . . .	..	..	..	..	..	..	..	..	..
Kammara . . .	..	..	..	..	..	..	..	..	..
Viswakarma . . .	..	..	..	..	..	..	..	..	..
Handijogi . . .	..	..	..	..	..	..	..	..	..
Baliya . . .	..	..	..	..	..	..	..	..	..
Jain . . .	..	..	..	1	..	2	..	..	..
Naidu . . .	1	..	..	..	..	..	..	..	..
Muslims . . .	..	..	..	..	..	..	..	..	..
Total . . .	16	7	36	16	23	4	1	..	22

TABLE 12-A
Material Culture—Possession of Consumer Goods

Caste/Tribe/Community	No. of Households possessing									
	Hurricane Lantern	Petromax or Hazak	Battery torch light	Kerosene store	Bicycle	Radio set	Clock	Watch	Gram- phone	
1	2	3	4	5	6	7	8	9	10	
Lingayat	..	4	53	2	27	9	11	15	3	
Rajaparivara	5	..	3	..	..	3	..	
Holeya	4	1	1	..	..	4	..	
Uppaliga	2	..	1	..	..	1	..	
Kumbara	1	..	1	1	..	2	..	
Vokkaliga	..	1	5	1	3	..	1	1	..	
Agasa	
Madiga	
Kuruba	1	..	..	..	..	..	..
Brahmin	3	3	3	1	..	3	..	
Ganiga	
Kammara	
Viswakarma	
Handijogi	
Baliya	1	1	..	..	..	..
Jain	1	..	..	..	1	..	..
Naidu	1	..	
Muslims	
Total	..	5	75	8	40	11	13	30	3	

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/having monthly income of			
	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150- & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Lingayat . . .	3	..	..	..	32	48	99	87	30	40	61	18
Rajaparivara	4	11	44	72	4	7	19	17
Holeya and A. K.	3	6	50	63	2	..	7	6
Uppaliga	1	4	31	38	..	2	2	3
Kumbara	1	4	18	20	1	4	6	5
Vokkaliga	6	5	9	1	6	4	7	1
Agasa	6	7	..	..	6	3
Madiga	4	6	..	..	4	4
Kuruba	3	3	1	..	..	..	..
Brahmin . . .	1	..	..	..	..	3	3	..	1	3	2	..
Ganiga	3	4	..	..	1	1
Kammara	1	..	1	..	..	..	..
Viswakarma	1	1	..	..	..	..
Handijogi	1	..	..	..	..
Baliya	1	..	..	..	1	..
Naidu	1	..	..	..	1	..	..
Jain	1	..	..	..	..	..	..	..	1	..	..
Muslims	2	1	..	..	1	..
Total . . .	4	1	..	..	47	86	274	303	44	65	117	59

12-B

Habits

No. of Households that do not use toilet 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 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	
14	15	16	17	18	19	20	21	22	23	24	25	26
5	8	38	69	33	48	93	52	2	..	6	35	Lingayat
..	4	25	55	4	8	11	7	..	3	33	65	Rajaparivara
1	3	43	57	1	..	1	..	2	6	49	63	Holeya and A. K.
1	2	29	35	..	1	8	6	1	3	23	32	Uppaliga
..	..	12	15	1	4	7	2	..	..	11	18	Kumbara
..	1	2	..	6	4	9	..	..	1	..	1	Vokkaliga
..	..	..	4	..	..	..	1	..	..	6	6	Agasa
..	..	..	2	..	..	..	..	..	..	4	6	Madiga
..	3	3	1	..	3	2	1	..	..	1	..	Kuruba
..	..	1	..	1	3	1	..	..	..	2	..	Brahmin
..	..	2	3	..	..	1	..	..	..	2	4	Ganiga
..	1	..	1	..	..	..	..	..	1	..	1	Kammara
..	..	1	1	..	..	..	..	..	..	1	1	Viswakarma
..	..	..	1	..	..	..	1	..	..	..	..	Handijogi
..	..	..	..	..	..	..	..	..	..	1	..	Baliya
..	..	..	..	..	1	..	..	..	..	..	..	Naidu
..	..	..	..	..	1	..	..	..	..	..	..	Jain
..	..	1	..	..	..	2	1	..	..	..	..	Muslims
7	22	157	244	46	73	135	71	5	14	139	232	Total

TABLE 13

House Type—Roof

Caste / Tribe / Community	No of Hhs with Mud/ Grass/Roof	No of Hhs with roof Pucca	No of Hhs with M T & C T	No of Hhs with Asbestos Roof			No of Hhs with Tile Roof			No of Hhs with wooden Roof	No of Hhs with Strew/ Grass Roof	No of Hhs with Leaf Roof
				C	T	M T	C	T	M T			
1	2	3	4	5	6	7	8	9	10	11	12	
Lingayat	269	24	7	8	..	220	10	..	..	..	..
Rejaparivara	131	49	5	1	..	74	2	..	..	..	..
Holey and A K	122	64	11	1	..	39	7	..	..	..	..
Uppaliga	74	40	..	1	..	31	2	..	..	..	..
Kumbara	43	5	..	..	..	38	..	..	..	..	..
Vokkaliga	21	..	..	..	..	20	1	..	..	..	..
Agasa	13	3	..	..	..	10	..	..	..	..	..
Madiga	10	9	..	..	..	1	..	..	..	..	..
Kuruba	7	1	3	..	..	3	..	..	..	..	..
Brahmin	7	1	..	..	..	5	1	..	..	..	..
Ganiga	7	6	1	..	..	..	..	..	..	..	..
Kammara	2	..	1	..	..	1	..	..	..	..	..
Viswakarma	2	..	..	..	..	2	..	..	..	..	..
Handijogi	1	1	..	..	..	..	..	..	..	..	..
Baliya	1	..	..	..	..	..	1	..	..	..	..
Naidu	1	..	..	..	..	..	1	..	..	..	..
Muslim	3	..	..	..	..	3	..	..	..	..	..
Jain	1	..	..	..	..	..	1	..	..	..	..
Total	715	203	28	11	..	447	26	..	..	..	..

TABLE 13-A

House Type—Wall

Caste / Tribe / Community	Number of Households with														
	No Hhs	Mud wall	Brick and Mud wall	Brick wall	Mud and Cements plastered with mud	Wall of twigs and branches	Grass wall	Mud plastered wall	Wooden wall	Brick wall	Straw wall	Leaf wall	Stone wall	Other type of wall	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
Lingayat	269	250	2	17	..	..	..	..	..	..	..	..	..	..
Rajaparivara	131	126	1	4	..	..	..	..	..	..	..	..	..	..
Holeya	122	115	..	6	1	..	..	..	..	..	..	..	..	..
Uppaliga	74	74	..	..	..	..	..	..	..	..	..	..	..	..
Kumbara	43	43	..	..	..	..	..	..	..	..	..	..	..	..
Vokkaliga	21	20	..	1	..	..	..	..	..	..	..	..	..	..
Agasa	13	12	..	1	..	..	..	..	..	..	..	..	..	..
Madiga	10	9	..	..	..	..	1	..	..	..	..	..	..	..
Kuruba	7	7	..	..	..	..	..	..	..	..	..	..	..	..
Brahmin	7	6	..	1	..	..	..	..	..	..	..	..	..	..
Ganiga	7	7	..	..	..	..	..	..	..	..	..	..	..	..
Kammara	2	2	..	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	2	2	..	..	..	..	..	..	..	..	..	..	..	..
Handijogi	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Baliya	1	..	..	1	..	..	..	..	..	..	..	..	..	..
Naidu	1	..	..	1	..	..	..	..	..	..	..	..	..	..
Muslims	3	3	..	..	..	..	..	..	..	..	..	..	..	..
Jain	1	..	..	1	..	..	..	..	..	..	..	..	..	..
Total	715	677	3	33	1	..	1	..	..	..	..	..	..	..