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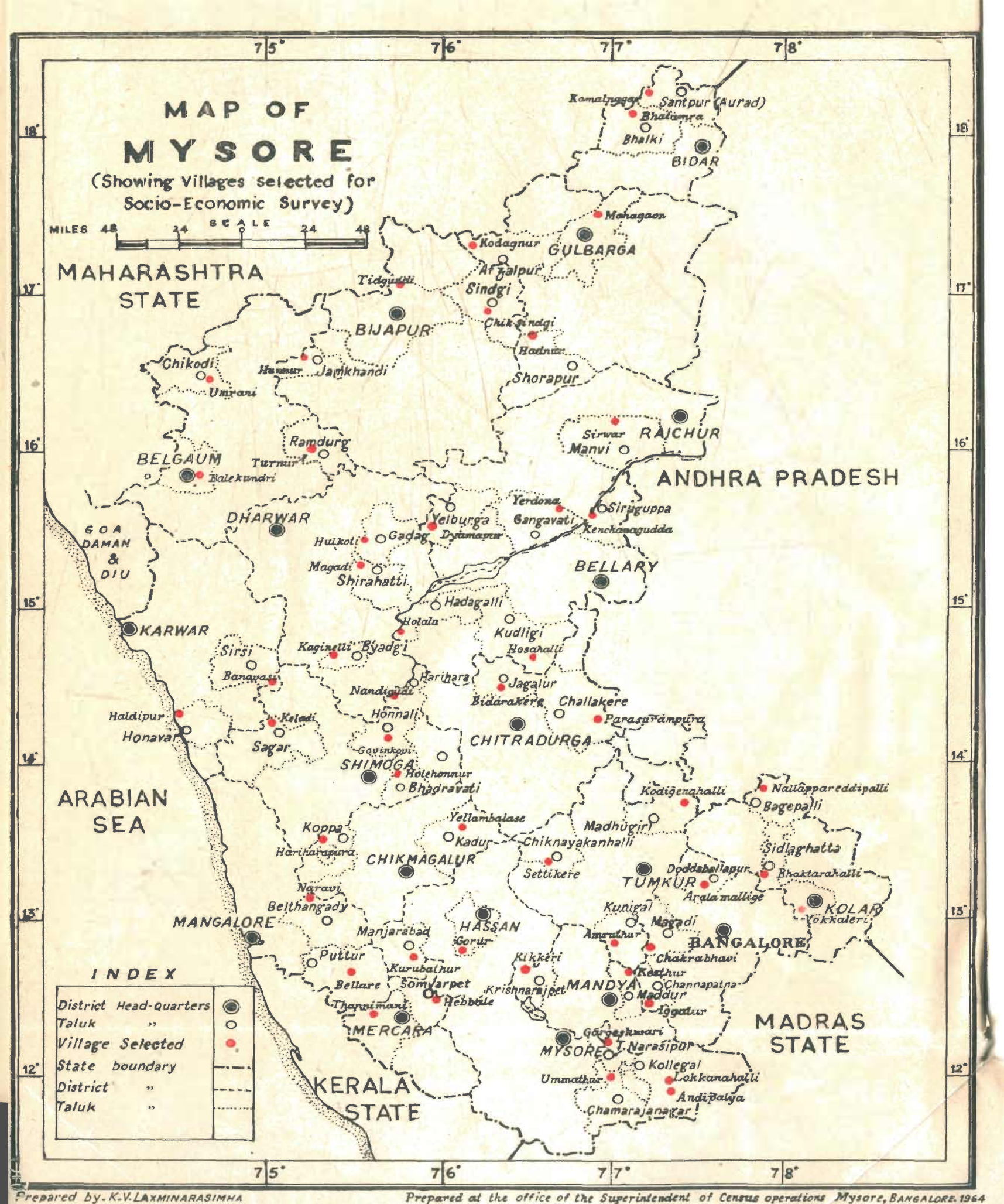
SURVEY REPORTS ON SELECTED VILLAGES
(Socic-economic Survey)

Monograph No. 5
(No. 39 of 1961 Series)

LOKKANAHALLY—A Village in Mysore District

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OF THE INDIAN ADMINISTRATIVE SERVICE
DIRECTOR OF CENSUS OPERATIONS
MYSORE

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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 :

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

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

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

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

again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extramural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

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

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve; to construct a map of village India's Social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in appendices I and II to the monograph 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 of the salient features of 1961 Census. Sri A. Mitra, Registrar General, India has in his Foreword described at length the scope and aims of this Survey.

The present volume attempts to explore and analyse the socio-economic conditions of the village Lokkanahally in Kollegal taluk of Mysore district. Lokkanahally, a fairly big roadside village and also the headquarters of the Revenue *Firka*, lies in the southern *Maidan* region of the State. It is a village of an old and settled character with little historical past. It is with a view to studying (i) its multi-ethnic composition, (ii) cultivation of dry crops in a region with a fairly good rainfall, (iii) effects of mulberry cultivation on the economy in general and the old cropping pattern in particular, and (iv) the conditions of a village which formed part of 'old Madras State' before the State's Reorganisation, that the village has been selected for the Survey.

An attempt has been made to bring out the salient features on each of the topics mentioned above and also to study the changes, if any, effected by developmental activities, urbanisation and such other related factors.

The field work was done by Sri M. P. Nanjunda Swamy, Investigator, who also prepared the first draft under the supervision of Sri K. L. Suryanarayanan, Deputy Superintendent (Special Surveys) who has prepared the final report. The photographs were taken by Sri Dasappa of the State Department of Information and Publicity.

P. PADMANABHA

Director of Census
Operations in Mysore.

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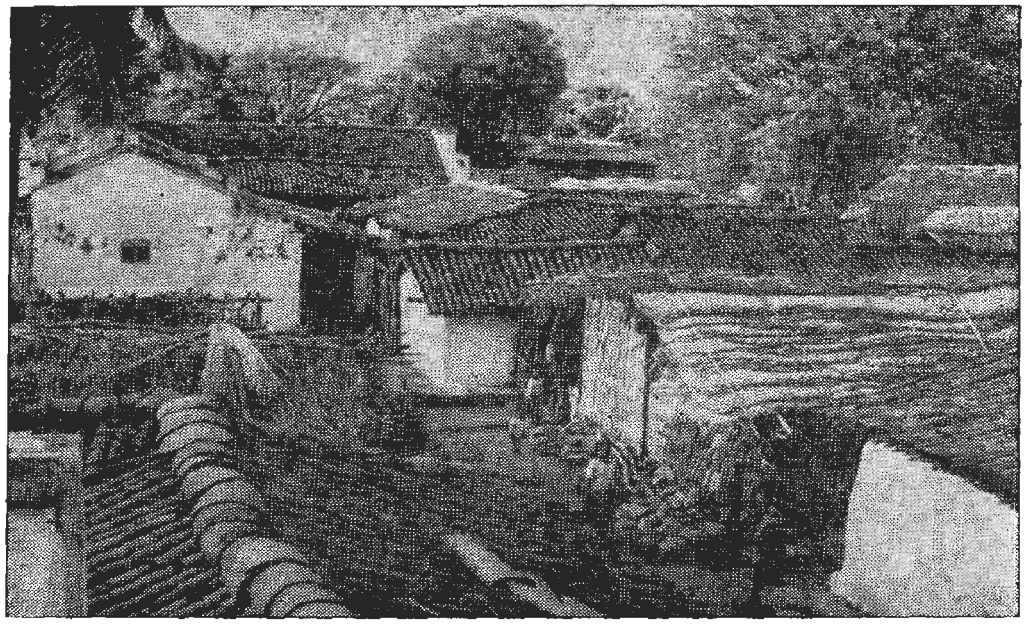
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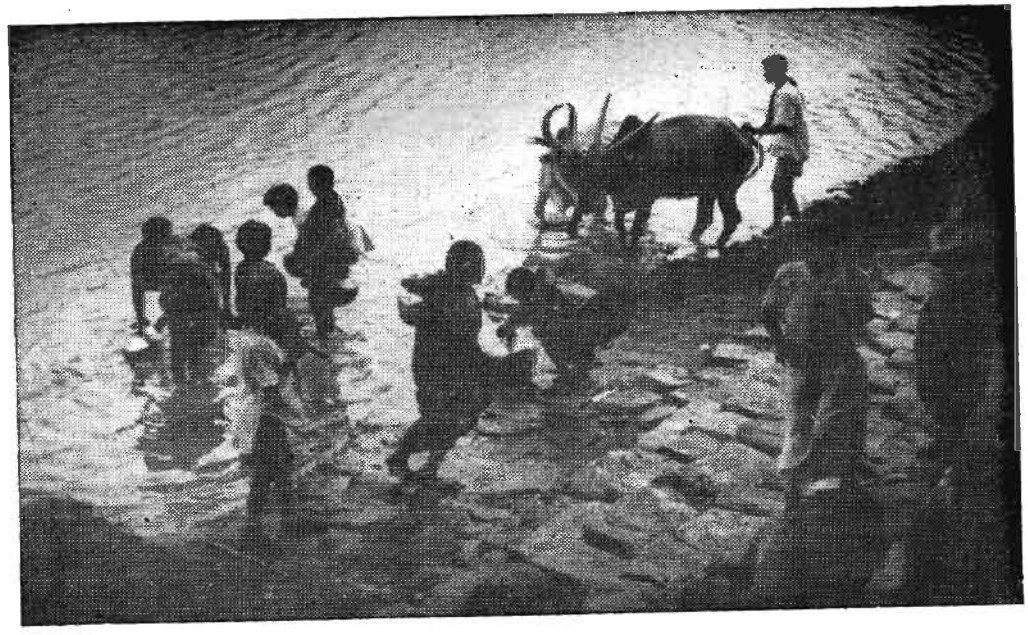
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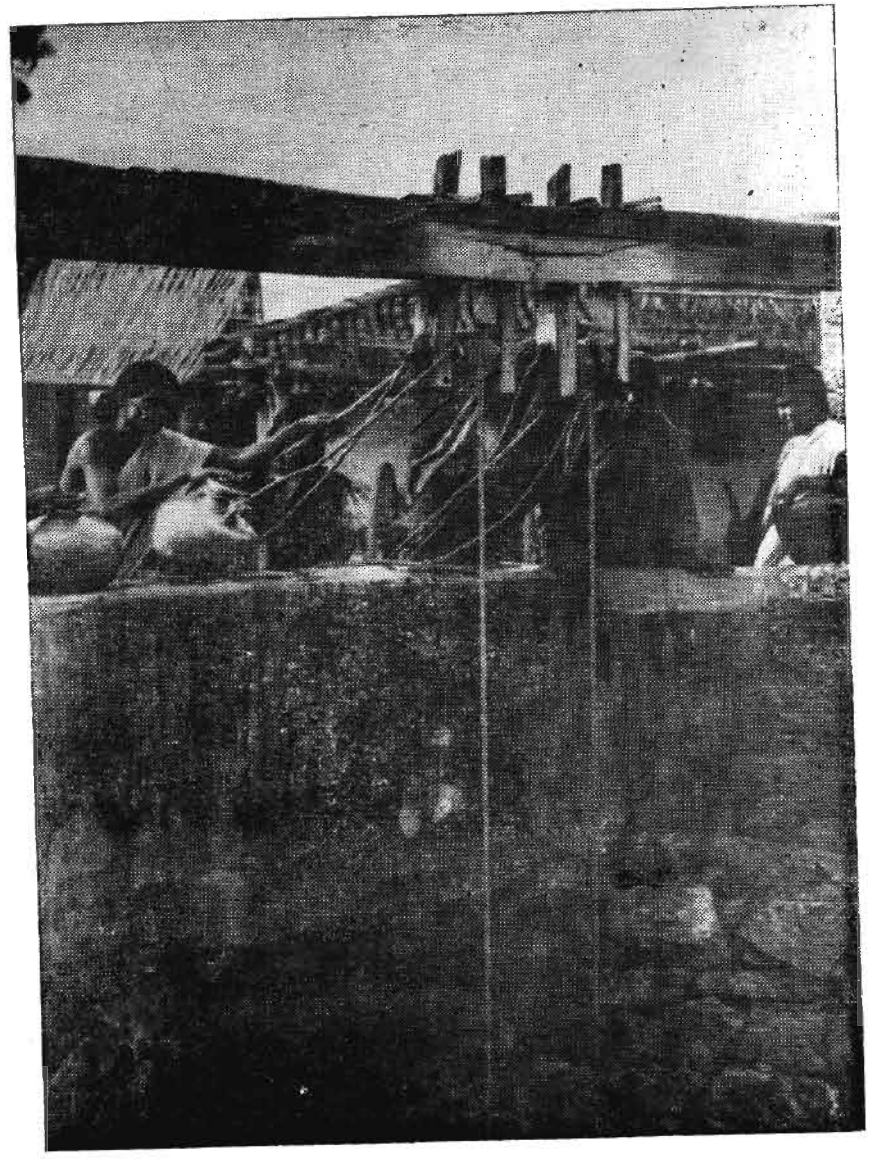
3. The village Veterinary Dispensary



4. Maternity ward of the Local Fund Dispensary



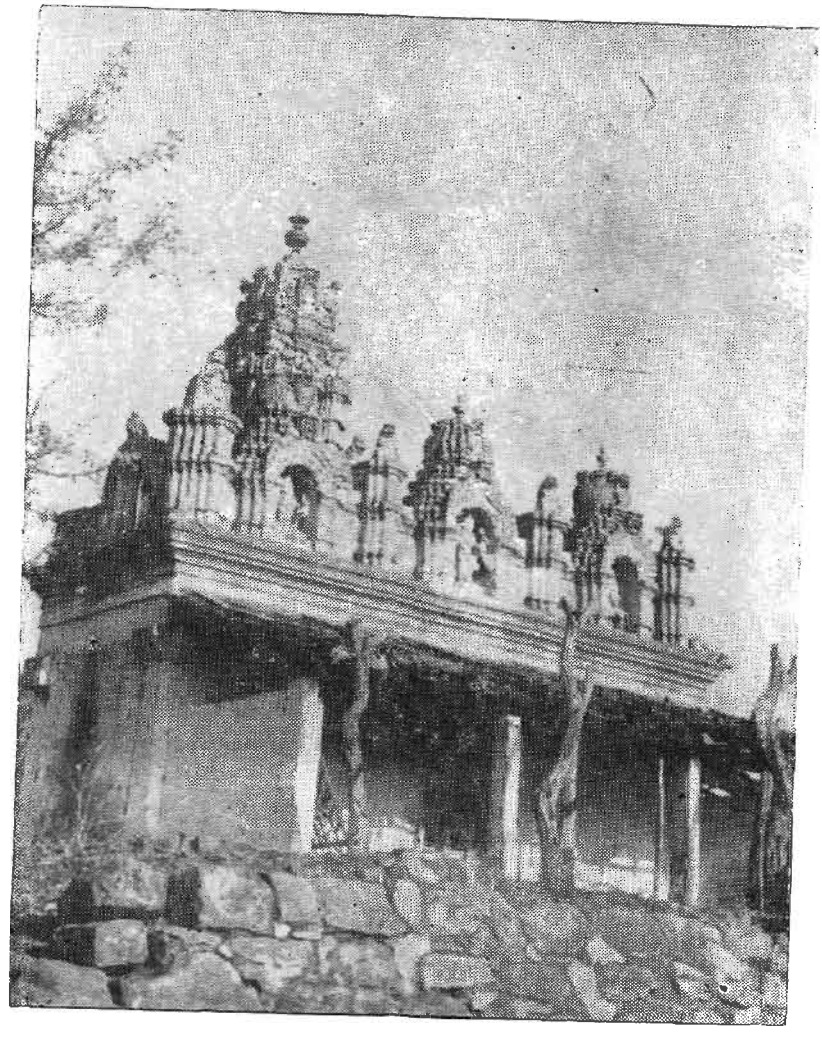
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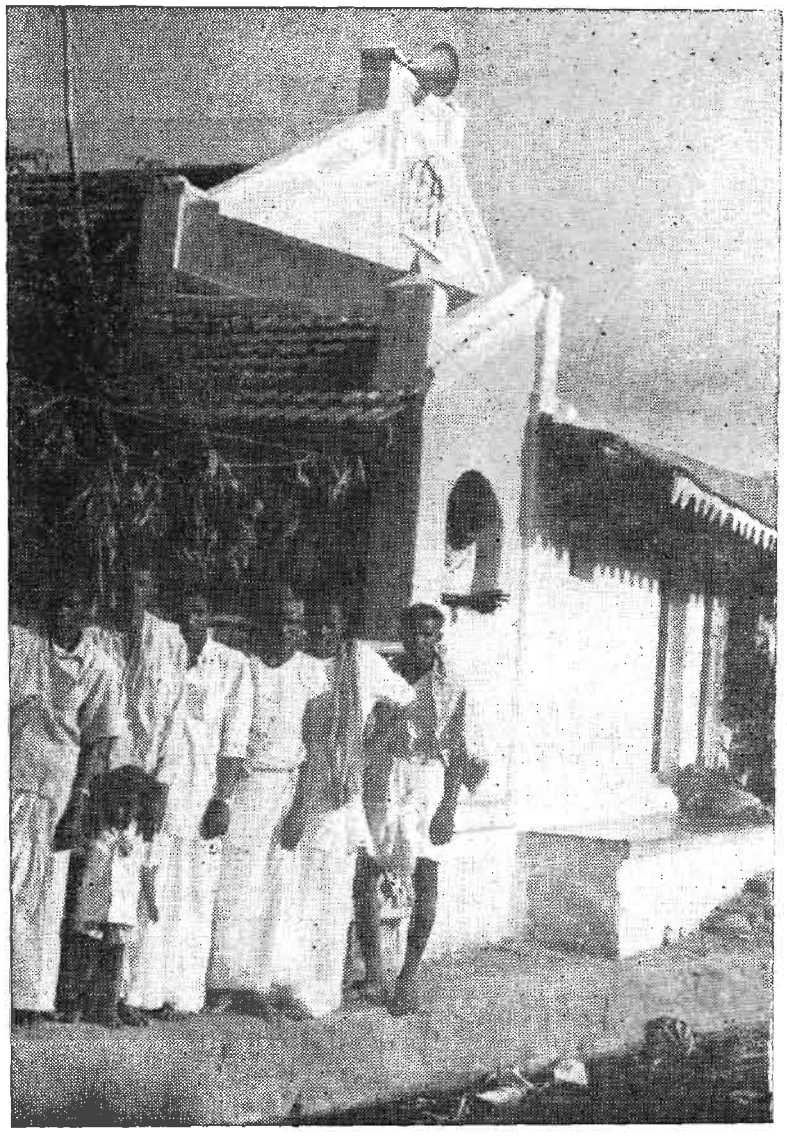
6. Women drawing water from the main village well



7. The decorated village goddess Maramma on the eve of a community festival



8. Front view of the Perumalswamy temple



9. The village community centre with a few of its members standing



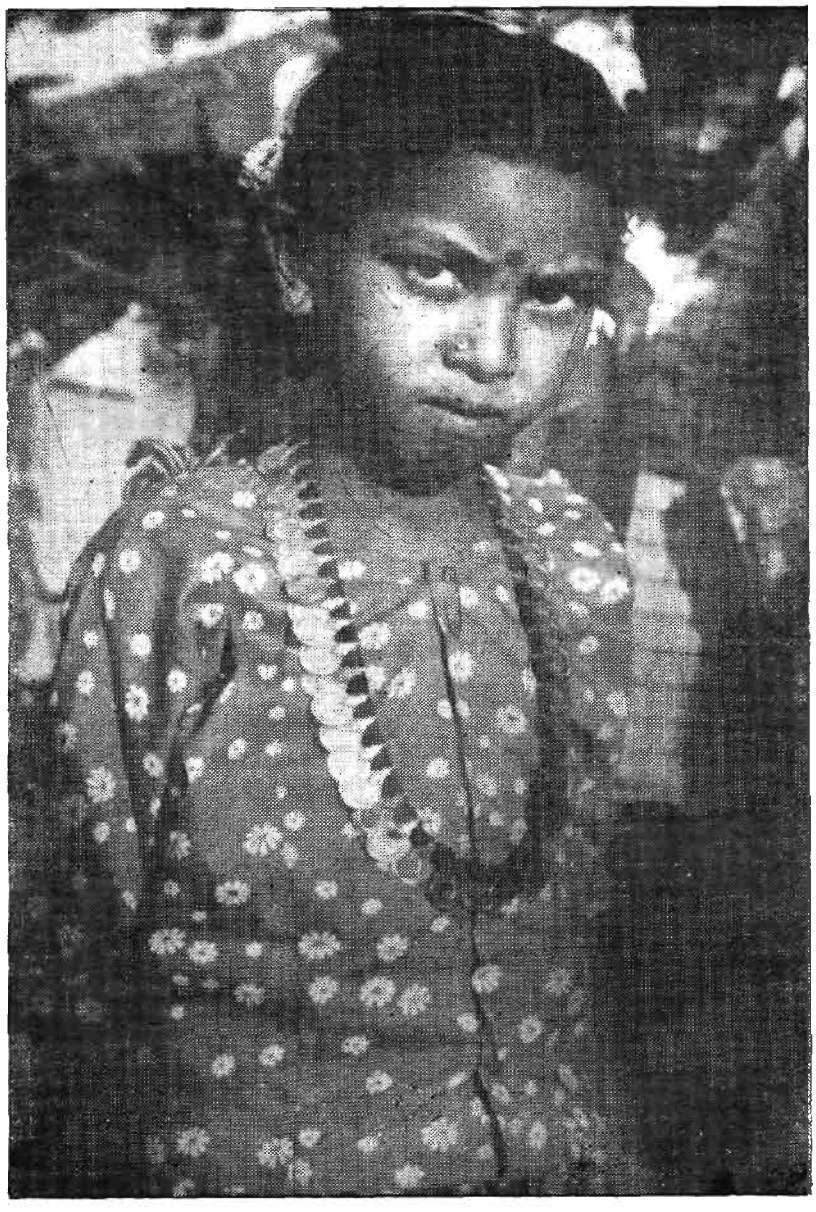
10. Traveller's Bungalow, now used as Forester's office. In front are sandalwood logs.



11. Two women of Vellala Goundar community with the Mangalya, an ornament worn round the neck by the married women only



12. A group of women adorned with different ornaments on the occasion of the Mariyamma festival



13. *Casina Sara*, an ornament worn round the neck.



14. *Thampu Ethuvudu* by the devotees on the occasion of Mariyamma Village festival



15. Two women devotees fulfilling vows called *Baibeega* (a metallic rod is seen pierced through cheeks)



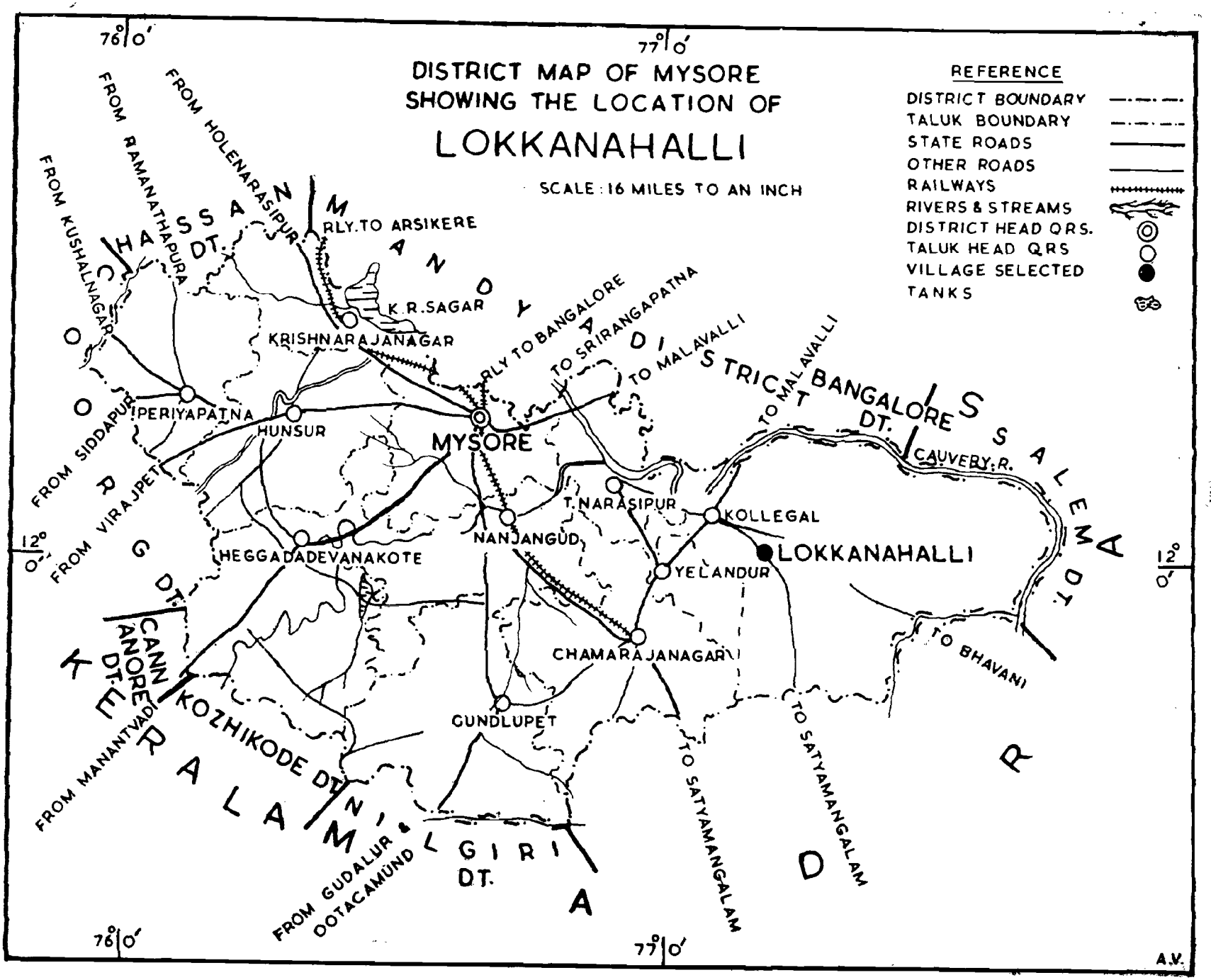
16. Procession of devotees headed by musicians



17. A well-grown *Ragi* field with *Attane* to watch the fields during night times



18. A group of women belonging to Scheduled Caste


DISTRICT MAP OF MYSORE
SHOWING THE LOCATION OF
LOKKANAHALLI
SCALE : 16 MILES TO AN INCH
REFERENCE
DISTRICT BOUNDARY
TALUK BOUNDARY
STATE ROADS
OTHER ROADS
RAILWAYS
RIVERS & STREAMS
DISTRICT HEAD QRS.
TALUK HEAD QRS
VILLAGE SELECTED
TANKS
76° 0'
77° 0'
12° 0'
FROM HOLENARASIPUR
FROM RAMANATHAPURA
FROM KUSHALNAGAR
FROM SIDDAPUR
FROM VIRAJPET
FROM MANANTVADI
FROM GUDALUR
OOTACAMUND
RLY.TO ARSIKERE
K.R.SAGAR
KRISHNARAJANAGAR
RLY TO BANGALORE
TO SRIRANGAPATNA
TO MALAVALLI
PERIYAPATNA
HUNSUR
MYSORE
T.NARASIPUR
KOLLEGAL
LOKKANAHALLI
NANJANGUD
HEGGADADEVANAKOTE
YELANDUR
CHAMARAJANAGAR
GUNDLUPET
TO BHAVANI
TO SATYAMANGALAM
CAUVERY R.
HASSAN DT.
MANDYA DT.
MYSORE DT.
BANGALORE DT.
SALEM DT.
CANNANORE DT.
KOZHIKODE DT.
NILGIRI DT.
KERALA
TAMIL NADU
A.V.

CHAPTER I

THE VILLAGE

Introduction

Lokkanahally which has 751 households comprising a population of 3,495 according to the present survey conducted in 1962, is a roadside village, situated 15 miles to the south-east of Kollegal, the taluk headquarters. The village is the headquarters of Lokkanahally Revenue *Firka,* one of the five *Firkas* in Kollegal taluk. The principal food crop in the village, as well as in the taluk as a whole, is ragi and the other subsidiary food crops are *jowar,* beans, horsegram, *same* (*save*), *navane* and *kambu* (bajra) while the important cash crops grown over small extents are mulberry, cotton and groundnut. Irrigation facilities are non-existent, except for a few irrigation wells which are coming up since the last 3 years. The residents of the village belong to a number of different castes. The Vellalagoundars, a Tamil speaking community constitute 44.8% of the total population and next to them come the Holeyas and Madigas (Scheduled Castes) who form 13.1% of the population. The former who are immigrants from Tamilnad constitute the dominant land-owning community almost entirely depending on agriculture, while the Harijans (Ho'eya and Madiga) are mostly landless persons depending on agricultural labour for their livelihood. In between these two communities, there are several other communities with people of different social status and varying economic condition. A new feature of the economy of the village is that cultivation of mulberry and silk worm rearing are gradually expanding in the recent years, having already secured a firm foot-hold. The Socio-economic Survey of Lokkanahally therefore, throws light on many important aspects of the life of the people belonging to several castes who mainly depend upon agriculture for their livelihood and have just now begun to realise the usefulness of silkworm rearing as a secondary occupation.

It may not be correct to say that Lokkanahally is a typical village in Kollegal taluk with reference to the total quantity of rainfall in a year and its distribution, the pattern of agriculture or the castewise composition of its population. Also considering that Kollegal Taluk comprises an area of 1076 square miles on the eastern slopes of western Ghats, no single village can be representative of the Taluk as a whole. At best, Lokkanahally can be said to be typical of the south-eastern portion of the Kollegal taluk, because the vagaries of monsoon in the region of Lokkanahally are much less than in other parts of the taluk. The village enjoys a more assured and better regulated rainfall and consequently the cultivators get a better outturn even from dry lands. The picture of the economic condition of the cultivators presented in this report cannot be true of those in other parts of the taluk, which are more susceptible than Lokkanahally to failure of dry crops (excepting mulberry). Lokkanahally is a fairly prosperous village though in the village itself there is wide disparity in the economic condition of the people following different occupations. A significant feature is that the Vellalagoundars who migrated to the village from Tamilnad several decades ago dominate the economy of the village. Bilingualism has not posed any problem in this village and a happy relationship prevails among people speaking different languages.

Location

The village is situated at 12° 3′ North latitude and 77° 25′ East longitude. The Kollegal—Satyamangalam State Road which passes through the village practically bifurcates it. The village is bounded by reserved forests to the east and west, while to the south lies Andipalya (another village selected for survey) and to the north and north-east are situated the villages of Kandayyanapalya and Chickamallapura. Lokkanahally is the headquarters of the Group Panchayat which has jurisdiction over the other two revenue villages of Andipalya and Kandayyanapalya. For the purpose of Revenue Administration also, these three villages from a common unit with a common hierarchy of village officers who have their office at Lokkanahally. The village is 54 miles from Mysore, the District Headquarters and 101 miles from Bangalore, the State Headquarters. So far as Lokkanahally is concerned, the most important centre of administration, commerce and industry is Kollegal, the taluk headquarters. The next important centre of administration is Hanur 6 miles to the north-east of the village which is the headquarters of the Block Development Officer and the Extension Officials as well as that of the Sub-registrar.

Singanallur, 13 miles to the north of the village and Uddatti 10 miles to the south-east of the village are important centres of commerce situated within Kollegal taluk. The traders and agriculturists from Lokkanahally visit the weekly markets at these places regularly. The other important centres of commerce are Satyamangalam, Gopichettipalyam, Bhavani, Andivur etc., in Coimbatore District. The important centres from the religious point of view are Biligiriranga hills in Yelandur taluk, Mahadeshwara *malai*, Boodibalu, Chickallur, Hanur and Muthatti in Kollegal taluk, Nanjangud (a taluk headquarter-town) and lastly Chunchanagiri in Nagamangala taluk of Mandya district. The other important centres situa-

ted outside the State are Tirupati in Andhra Pradesh State and Palani, Shennimalai, Apsimata, Natarajankoil, Thiruchangud etc., in Tamilnad State. Mysore and Maddur, on the Mysore—Bangalore metre gauge line are important Railway Stations for the villagers, while Chamarajanagar, another Railway Station situated to the west of the village, though nearer to the village, is scarcely of any use for them.

Physical Aspects

The altitude of Lokkanahally is 2,300 feet above Mean Sea Level. The village is hedged in between Doddasampige Reserve Forest to the west which stretches from north to south over a distance of 40 miles and the Yedarhalli Reserve Forest which forms part of the Hanur Reserve Forest to the east. The two picturesque ranges of hills on either side apart from imparting a scenic grandeur to the village are immensely helpful in regulating the climate and rainfall in the area. The Mahadeshwara range of hills forms the eastern boundary of the taluk. There are peaks which range from 4,900 feet to 5,000 feet in the above two ranges, while near Bandahalli to the north-east of the village, the highest peak is 4,275 feet. To the south-east of the village lies the Hassanur ghat through which the ghat road from Kollegal to Satyamangalam passes, reaching the top-most point at Dhimbum. The area which lies to the south of the village is a vast hilly region stretching partly over Kollegal taluk and partly over Chamarajanagar taluk and it is bestowed with immense forest and other natural resources which have not been fully harnessed, mainly due to inadequate communication facilities and in particular, the absence of a railway track. When a railway link is established between Chamarajanagar and Coimbatore *via* Satyamangalam, this area would develop by leaps and bounds, bringing in greater prosperity to the people who inhabit this hilly region. The Athikane Coffee estate is about 15 miles from Lokkanahally.

The proximity of the hills to the village renders the climate quite cool during summer, while the winter is rendered more severe. The village gets good breeze during the autumn. The climate on the whole is salubrious and conducive to hard work.

Lokkanahally and its vicinity receive a fairly well-regulated rainfall contributed by both the South-west monsoon and the North-east monsoon. There is no raingauge station at Lokkanahally. The nearest raingauge centre is at Hanur according to which the average annual rainfall for 10 years from 1952-1961 is 35.6 inches whereas according to the raingauge at Bailur which is 11 miles to the south-east, the average annual rainfall for the corresponding period is 39.6 inches. Even though Hanur is nearer to Lokkanahally, on a consideration of the geographical situation and other physical features, it could be said that the rainfall pattern at Lokkanahally is similar to that in Bailur and hence the average annual rainfall of Lokkanahally could be taken as approximately 36 inches which is slightly in excess of the average for the taluk. The rainfall at Lokkanahally is well-regulated, because while the early rains in April and May are helpful for preparatory tillage and other agricultural operations before sowing, the South-west monsoon from June to September as well as the North-east monsoon which commences in September are immensely helpful for the cultivation of dry crops.

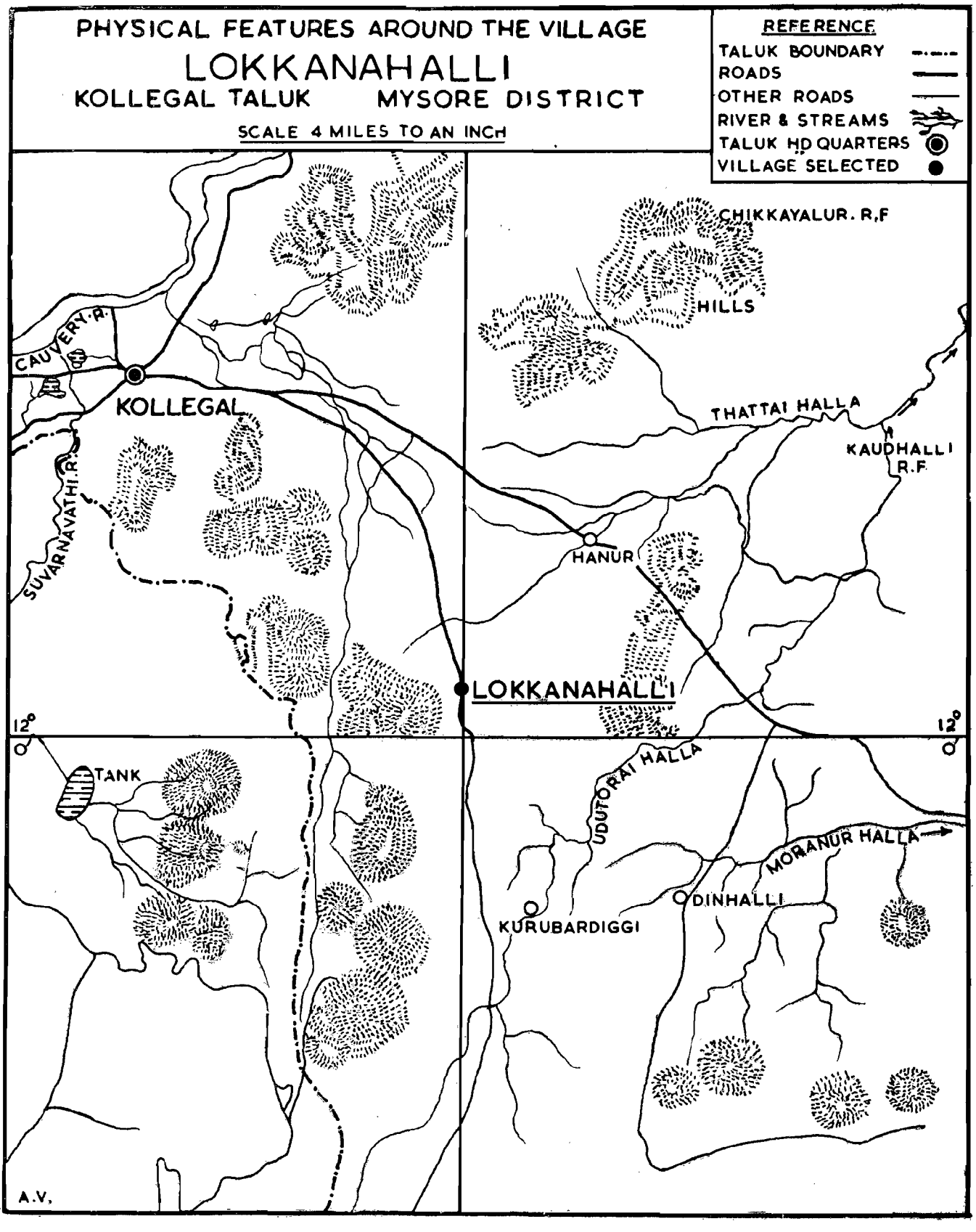
The village is situated on a fairly plain surface, though there is a slight rise in the level of the land both towards east and west as it gradually approaches the hills. At a distance of 3 furlongs to the south-east of the village, there is a stream known as *Thattihalla* which takes its birth in Doddasampige hill and after flowing in a north-easterly direction through Hanur, Bandahally etc., joins river Cauveri. The only other stream in the vicinity is *Gundala* which is about 10 miles to the north-west of the village and which incidentally is the main source of supply for the several irrigation tanks in and around Kollegal. Neither Thattihalla nor Gundala is of any use for the irrigation of lands in Lokkanahally village. But, a pick-up constructed across Thattihalla benefits about 100 acres of land in the adjoining village of Andipalya, owned by the residents of Lokkanahally. There are a few rain water channels in the village which, during the rainy season, supply water to the two tanks which are at the outskirts of the village.

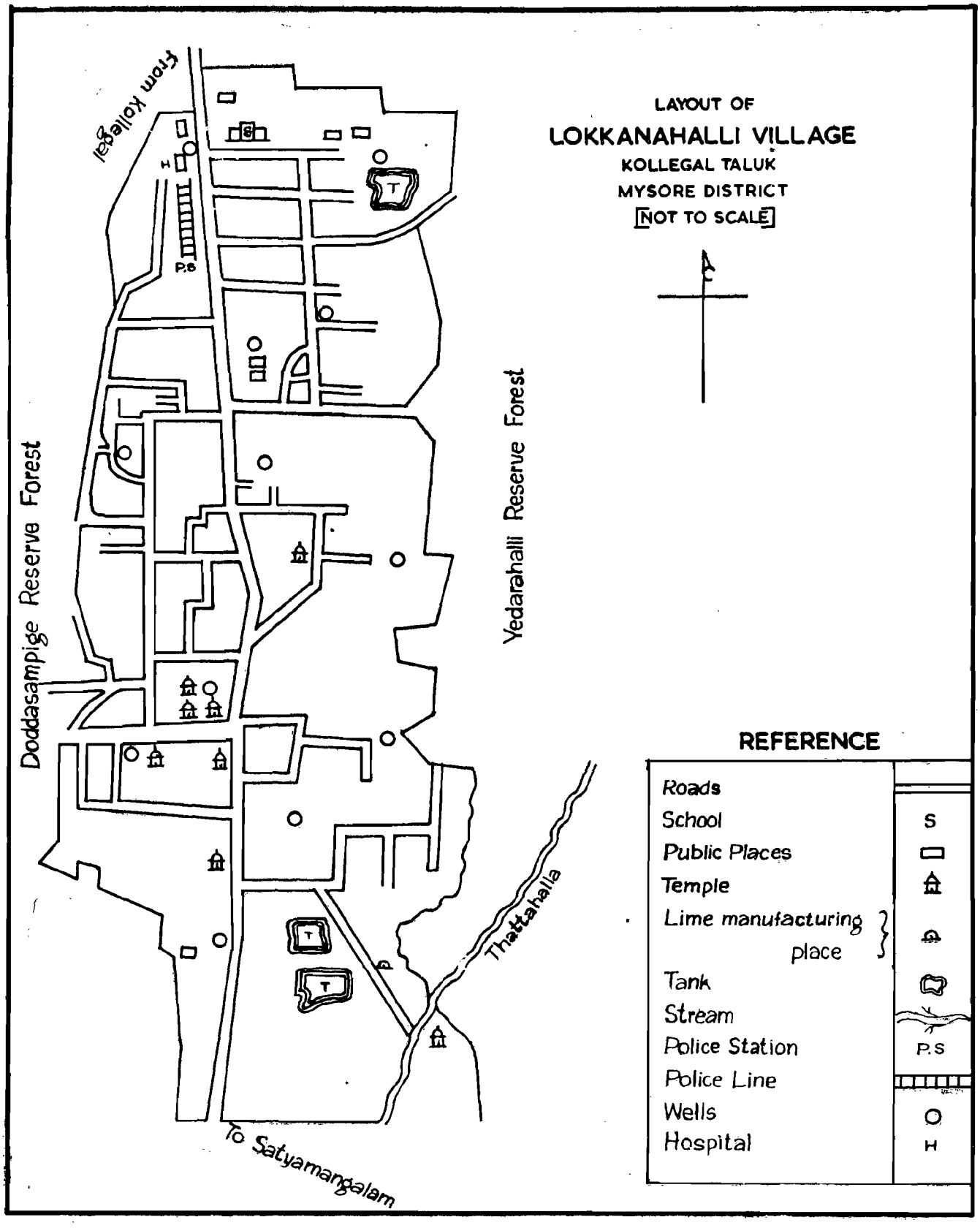
Flora and Fauna

The Revenue village of Lokkanahally comprises mostly the cultivated lands and a small extent of assessed waste Government land. The following trees stand scattered here and there in the village limits:

1. Wild jack: *Artocarpus Integrifolia.*
2. Wild mango : *Mangifera Indica.*
3. Margosa (Neem): *Melia Azadirchata.*
4. Babul: *Acacia Arabica.*
5. *Ala*: *Ficus Bengalensis.*
6. *Basari*: *Ficus Infectaria.*
7. Jack: *Atrocarpus Integrifolia.*
8. Tamarind: *Tamarindus Indica.*
9. *Nandi*: *Lagerstroemia microcarpa.*
10. Peepal: *Ficus Religiosa.*
11. *Nerale*: *Eugenia Jambalona.*
12. Jungle trees locally known as *chujjalu, bejjalu, kokkaralu, kare* etc.
13. Ginger.
14. Different varieties of herbs, ferns, creepers etc.

The Doddasampige forest abounds with rich flora which include teak (*Tectona grandis*), black wood, rose wood (*Dalbergia Latifoli*), *honne pterocarpus marsupium*), *mathi* (Terminalia Tomentosa), sandal wood (santalum album) etc. The outer slope of the reserved forest contains mostly trees of jungle wood species, scrub jungle, bamboos etc. There are a number of other trees inside the forest which provide minor forest produce such as soapnut, *alalekai, antiva-*


PHYSICAL FEATURES AROUND THE VILLAGE
LOKKANAHALLI
KOLLEGAL TALUK MYSORE DISTRICT
SCALE 4 MILES TO AN INCH
REFERENCE
TALUK BOUNDARY
ROADS
OTHER ROADS
RIVER & STREAMS
TALUK HD QUARTERS
VILLAGE SELECTED
CHIKKAYALUR. R.F
HILLS
CAUVERY R.
KOLLEGAL
THATTAI HALLA
KAUDHALLI R.F
SUVARNAVATHI R.
HANUR
LOKKANAHALLI
12°
12°
TANK
UDUTORAI HALLA
MORANUR HALLA
DINHALLI
KURUBARDIGGI
A.V.


LAYOUT OF
LOKKANAHALLI VILLAGE
KOLLEGAL TALUK
MYSORE DISTRICT
NOT TO SCALE
From Kollegal
Dodasampige Reserve Forest
Yedarahalli Reserve Forest
Thattahalla
To Satyamangalam
P.S
T
REFERENCE
Roads
School
Public Places
Temple
Lime manufacturing place
Tank
Stream
Police Station
Police Line
Wells
Hospital
S
P.S
H

lada kai, kadu hattimara, bilvapathre mara (Aegle Marmelos) etc. Honey is another delicious article which is extracted from the wild combs built on the top of the trees and the crevices of the rocks. There is a forest depot in Lokkanahally where different species of timber logs as well as logs of sandal wood are stocked and later on transported to various places. Varieties of grass which serve as good feed for the cattle grow profusely, immediately after the rainy season. For about 8 months in a year there is no dearth of green fodder on the hilly slopes of the forest and when the growth of grass is depleted in the outer slopes, an incursion to the interior affords ample facilities for grazing the cattle.

The cultivated crops are ragi, jowar, beans, Italian millets, horsegram, castor, groundnut, niger, coriander, mulberry and cotton. During the monsoon, some of the villagers grow vegetables such as brinjal, gourds, pumpkin, tomato, raddish, chillies etc.

The domestic cattle reared by the people are cows, bullocks, buffaloes, sheep and goats. Besides poultry, asses, horses and pigs are also reared in small number. The wild beasts which frequent the village are wild pigs, tigers, cheetas, wolves, elephants, jackals, spotted deer, antelope, wild cat, wild dog, wild hen, wild sheep, *mungoose, uda,* rabbit, jungle fowl etc. Reptiles are also common.

The various species of birds which add to the richness of the fauna are the following: Parrots, peacock, wood-pecker, *goujalu hakki, kadu parivala, maragada hakki, poojari hakki, thoudu parada hakki, kokkalu hakki, Uppaligasetty hakki, kedisida hakki* etc.

Size and Residential Pattern

The area of the Revenue village is 2,399.16 acres or 3.75 square miles. The density of population works out to 932 per square mile. The total area of the village includes the following main categories of land.

	A.Cents
1. Occupied dry	1,150·57
2. Assessed waste	1,023·53
3. *Inam*	71·48
4. *Poramboke*	144·58
5. Unassessed	9·00
TOTAL	2,399·16

Out of the total etent of 144.58 acres of poramboke land, an extent of 32.34 acres which comprises survey number 236 of Lokkanahally village, represents the village site (*Nattam poramboke*). The village having out-grown the original limits, during the last 50 years, the villagers have built houses in *patta* land in an extent of about 10 acres, situated to the north and east of the village. In 1962, an extent of 2 acres has been acquired on the south-eastern side of the village for providing house sites to the houseless Harijans of the village. The total area of the residential portion of the village now aggregates to about 44 acres, which is hardly sufficient for even the present population of the village.

The following extract from the Resettlement Report of Lokkanahally village shows the area and other details of the village before and after the Resettlement, introduced in Fasli 1322 (1912 A.D.).

"(i) The present Survey village comprises the following villages which till Fasli 1321 formed separate villages:

Old villages	Old survey numbers	Corresponding new survey numbers
60. Resettled—Lokkanahalli	1 to 271	1 to 323
61. Newly settled—Bachalakkarai Hosur	1 to 138 (Unsurveyed)	324 to 461 462· to 484

"(ii) The area of the tract surveyed in 1878 was 1,465 acres 95 cents at the original settlement of which 497 acres 44 cents are included in reserved forest and have therefore been omitted from the resettlement accounts.

"The other village exclusive of the area included in the reserved forest was surveyed in 1903 and the area of this tract which had been registered as 1,059 acres and 49 cents prior to the Survey was actually found to measure 1,214 acres 46 cents, increase 154 acres 97 cents.

"During the Supplemental Survey of the newly settled village 23 new fields measuring 216 acres and 19 cents have been laid out from one old *paimash* field.

"(iii) The areas under each description of land according to revenue and resettlement accounts are:—

	Occupied			Unoccupied			Inam	Unspecified	Poramboke	Grand total of the village
	Wet	Dry	Total	Wet	Dry	Total				
	A-C	A-C	A-C	A-C	A-C-	A-C-	A-C	A-C-	A-C	A-C-
As per revenue accounts of Fasli 1321	..	1033.42	1033.42	..	956.82	956.82	71.57	..	618.60	2680.41
As per resettlement accounts	..	768.72	768.72	..	49.42	49.42	59.75	5.45	85.17	968.51
As per settlement	..	263.07	263.07	..	1105.99	1105.99	11.82	11.78	37.99	1430.65
TOTAL	..	1031.79	1031.79	..	1155.41	1155.41	71.57	17.23	123.16	2399.16

It would be seen that the present Revenue village of Lokkanahally includes the village of Bachalakkarai Hosur which was surveyed in 1903 and then added on to Lokkanahally. Before the resettlement, village Lokkanahally included an extent of 497.44 acres of forest land which, however, was left out from the Revenue village during Resettlement, as it was included in the reserved forest. The village has no forest land at present within its limits.

There are 751 households in the village. Table III shows the size and composition of the households. There are 294 households (39.14%) comprising a population of 1,500 (42.92%) in the range of 4-6 members per household. There are 148 households (19.71%) comprising a population of 1,109 (31.73%) in the range of 7-9 members per household and 26 households (3.46%) with a population of 283 (8.10%) in those which have each 10 members and above. The average number of members per household in the village works out to 4.6 as against 5.33 for the taluk and 5.31 for the district.

As stated earlier, the Kollegal—Satyamangalam State Road passes right through the residential portion of the village dividing the village site almost into two equal halves. A sojourner entering the village from the northern side first comes across a few public buildings to his left namely, the veterinary hospital, the school building, the quarters of the Village Level Worker and also of the Public Works Department Supervisor. He then comes across a group of houses mainly belonging to Vellalagoundars on either side of a street known as *Hosa beedi* (New Street), which is called by that name, because it has sprung into existence during the last 50 years after the village began to expand. Opposite to this new street, on the western side of the road, there are a few public buildings including the Local Fund Dispensary and a little further to the south, the police lines are situated. In the eastern half of the village, the Kurubas, the Goundars, the Holeyas and the Madigas live in separate streets. In the western half of the village mostly the Goundars and the Uppaligas reside, some households of other communities being found here and there intermingled with those of Goundars and Uppaligas. The Harijans reside exclusively in the south-eastern portion of the village. Even among others, there is a tendency for the members of one caste to live in the locality where mostly their own fellow caste members are residing. But, whenever it is not possible for them to construct houses in the same locality where the fellow members of the caste are residing, the residential pattern would then be based not on caste, but on convenience.

The village is not planned in any way. Most of the streets branch off from the main State Road and run in different directions inside the village, while some of them take a zig-zag course. The streets have no uniform width. In streets the houses are uniformly spread on either side of the road. There are also a number of houses which are found in irregular clusters. The gradual increase in population and the increasing number of households coupled with the irregular mode of constructing the residential houses within a limited area have rendered the housing condition in the village both congested and insanitary.

Communication

The village has good communication facilities. The Kollegal—Satyamangalam road is an important State road which connects the plains of Coimbatore with the plateau of Mysore. The Lokkanahally—Hanur road which is 6 miles long is another important road and serves as a link road between the two main roads from Kollegal, namely, Kollegal—Hanur road and Kollegal—Satyamangalam road. Buses are plying on all these routes in good number. From Lokkanahally, daily 14 buses ply to and fro, and the villagers have least difficulty to go either to Coimbatore side or to Kollegal, Mysore, Bangalore etc., at different convenient times during the day. There are several buses which run between Kollegal and Satyamangalam and Kollegal and Coimbatore, out of which 2 ply *via* Hanur. There is one bus running between Myosre and Bailur connecting Lokkanahally directly with P. G. Palyam in the south and Kollegal, T. Narasipur and Mysore towards north. Another bus runs from Mysore to Lokkanahally *via* T. Narasipur, Yelandur, Mamballi, Kollegal, Hanur and Mangala. There is a bus service from Bangalore to Bailur *via* Kanakanahally (Kanakapura), Malavally, Kollegal and Hanur. The bus from Kollegal to Vadeyarapalyam passes through Lokkanahally and Hanur. There is still another direct bus service from T. Narasipur to Lokkanahally *via* Hanur. There is one bus running between Mysore and convenient buses to go to important places without waiting for a long time. The first bus service for the village was introduced in the year 1932 and since then, there has been a gradual increase in passenger traffic. On the shandy days, the villagers as well as merchants transport agricultural commodities in bullock carts. Lorries come to the village frequently after harvest for transporting the agricultural produce to more distant places.

The villages which are close to Lokkanahally are connected by cart tracks, of which the following are important:—

		Distance
1.	Lokkanahally to Mahalinganakatte	3 miles
2.	Lokkanahally to Hanur	5 miles
3.	Lokkanahally to Belathur	4 miles
4.	Lokkanahally to Attikhane coffee estate	12 miles

Besides the above cart tracks, there are a number of footpaths to different parts of Doddasampige Reserved Forest some of which lead to the settlements of the soligas called *Podus*, while a few others lead to other important places inside the forest with which the villagers are familiar either in connection with the grazing of cattle or their march to the centres of pilgrimage. For example, the Biligirirangana temple is about 15 miles and the Doddasampige tree is about 10 miles from the village.

The village has a branch Post Office, established in the year 1888 and it serves 2 other villages namely, Andipalya and Kandayyanapalya. The nearest Telegraph office is Kollegal.

There are 20 radio sets in the village of which one is a community radio set installed in the local Ramamandir for the benefit of the public.

Public Places

The important religious institutions are: (1) Maramma temple, (2) Basaveswara temple, (3) Ganesha temple, and (4) Venugopal or Perumalswamy temple. Besides these, there are 5 *chavadis* (community hall) *cum* Bhajan mandirs of which 4 are in the colonies of Kurubas, Uppaligas, Holeyas and Madigas, while the remaining one is a common community centre intended for the benefit of all the villagers irrespective of caste and it has, as attached to it, a youth club, library and reading room as part of its various activities.

The following are the important administrative and welfare institutions in the village.

1. The Office of the Village Panchayat.
2. The Office of the Village Officers.
3. The Office of the Firka Revenue Inspector.
4. The Police Outpost.
5. The Office of the Forester.
6. Branch Post Office.
7. The Multipurpose Co-operative Society.
8. The Office of the Village Level Worker.
9. The Local Fund Dispensary.
10. The Veterinary Dispensary.
11. The Government Silk Farm.
12. The Up-graded Primary School.
13. The Women Social Welfare Centre-*cum*-Balvadi.
14. The Office of the Malaria Surveillance Inspector and Worker.

An extent of 7.47 acres of land is reserved for the purpose of burial and cremation ground. The members of the Scheduled Castes bury the dead separately in a place which is adjacent to the common burial ground. The Vellalagoundars cremate the dead on the bank of Thattihalla stream and some of them also bury in the same locality.

Monuments

There are no historical monuments in the village. In Sirigodu about 1½ miles to the east of Lokkanahally, there is a mosque which is said to have been built by Tippu Sultan, but there is no evidence to authenticate the oral version. In June 1962, a few gold coins, kept inside an earthern pot, were accidentally discovered by cow-herds who were grazing their cattle in the vicinity of the village. These coins have been taken possession of by the Tahsildar of Kollegal who has instituted an enquiry under the Treasure Trove Act to dispose of the coins in accordance with the provisions of the Act. It is difficult to say from seeing the coins to which period they relate. It is likely that more definite information would be available after the Archaeological Department makes a closer study of these coins.

Sources of Water

There are 13 wells in the village and of these, the one situated near the Police Station is the biggest as well as the deepest. This well which is situated in a central place was originally an irrigation well (*Kapile*) which indicates that the village extended beyond this well to the north and north-east, only subsequent to the construction of this well, about 70 years ago. The well serves hundreds of households and it is a common sight to see a large number of people waiting for their turn, both in morning and evening to draw water from the well. In the summer months, the water level goes down to a depth of about 50 feet in the well and the water available is hardly sufficient for the requirements of all the households which depend upon it. There are 2 separate wells for the use of Harijans, in their respective *keris* (colonies). The other wells are situated in different parts of the village. The water in most of the wells is slightly brackish, and for drinking purposes the villagers, therefore, prefer to fetch water from the tank known as *Doddakere* which is situated at the outskirts of the village. There are two other tanks called *Hosakere* and *Akkammana kere* situated very close to the *Doddakere*, the water from which is used for washing and other purposes. The other water sources which are of use to the villagers are *Kumbaragundi*, a pond which is situated half a mile from the village and *Thattihalla* stream about 3 furlongs to the south of the village. Though, in a way, tank water is insanitary, the villagers use it for drinking purpose as they are accustomed to do so. The scarcity of drinking water is keenly felt in the village during those years when the water in the tank gets depleted and some of the wells almost get dried up during summer. As the existing facilities in the village for drinking water are quite inadequate, a protected water supply scheme is a necessity. A protected water supply scheme with subsidy from Government of India is under the active consideration of the State Government and when this is sanctioned and implemented, the village would have the most important amenity.

Market

There is no weekly market in the village. There are a few provision shops and cloth shops in the village which cater to the ordinary needs of the villagers. The weekly shandy at Singanallur on every Friday is visited by merchants of Lokkanahally regularly and once in a way the producers also attend the market to sell their surplus agricultural produce and also to purchase some of the articles required for their domestic use. The weekly shandy at Mavathoor on Monday is not quite popular among the villagers of Lokkanahally, though a few merchants attend it regularly to carry on their business.

History of the Village

There is no information available about the history of the village. As the history of the taluk Kollegal is likely to throw some light, a brief outline of its early history could be referred to. The taluk Kollegal was in its early history included in the kingdom of Ganges, Cholas, Hoysalas, and later on became part of the Kongu country which during the reign of Krishnadeva Raya of Vijayanagar 'was ruled by his subordinate chief Parvata Rahutta who had his headquarters at Ummathur, a newly conquered country'.* The district of Coimbatore (part of Kongu Nad) passed into the hands of Mysore during the reign of Chikka Devaraya (1672-1704) and continued under Mysore till its acquisition by the British in 1789 on the fall of Seringapatam (P. 280). From then, the taluk of Kollegal formed part of Coimbatore District until it was merged into the New Mysore State under the States Reorganisation Act in 1956.

Settlement History

There is a certain amount of vagueness with regard to the history of settlement of the various sections of the people inhabiting the village. The Settlement and the Resettlement registers relating to the village at best throw light about the ownership of land by members of various communities during the relevant time. It is seen from these registers that most of the early land owners were either Naidus or Goundars. For a more comprehensive account about the settlement history of the various communities in the village one has to depend upon only the versions of the elderly persons in the village. There is an unanimity of opinion about the Holeyas being the earliest inhabitants of the village. The original settler of the village is said to be one Lokka, an immigrant from Chamarajanagar side, after whose name the village is now known as Lokkanahally. There are still 4 or 5 families who claim to be the descendants of the original settler Lokka. The Naidus and Brahmins are said to have next settled in the village, having migrated from Telugu districts, due to the uncertain political situation which was prevailing in the 16th century in those parts of the country where they originally lived. The Brahmins have been the village officers from the very early days and the Naidus have been land owners even prior to the Settlement in 1883. The Vellalagoundars who are immigrants from different parts of Coimbatore District are said to have come and settled in the village after the Naidus, somewhere in the latter half of 18th century or in the beginning of 19th century. It is known that Kollegal formed part of Kongunad in its early history and that a Palyegar of Ummathur had sway over portions of Coimbatore District and that the district of Coimbatore had passed into the hands of Mysore during the reign of Chikka Devaraya. The migration of people from Coimbatore to Kollegal side on economic grounds was therefore quite feasible. The others, namely, Kurubas, Uppaligas, most of the Parivaras etc., migrated to the village during the last about 50 to 100 years from different parts of the taluk to avail themselves of the opportunities for cultivation and the availability of labour for which there was good scope in Lokkanahally.

*P. 277 of Supplement to the Revised Dt. Manual for Coimbatore district 1898. (1933 Edition)

Legend

The legend connected with the settlement of Goundars and the establishment of Maramma temple in Lokkanahally is briefly as follows:—

Once a woman, by name, Madamma, belonging to Vellalagoundar caste, had left her native place in the adjoining Tamil District along with her husband and children when a famine had broken out in her place. On her way to Lokkanahally, she halted at P. G. Palyam, for a while to cook food. She had then used a stone for grinding chillies and after the task was over, she threw away the stone and after taking meals resumed the journey, keeping the scanty luggage in a basket which she was carrying on her head. During the journey, she noticed that the stone which she had used for grinding and had thrown away earlier was occupying a place in the basket, as if by miracle. The unwelcome stone was again thrown out but made its reappearance again inside the basket. Madamma had by now come to the village where Lokka was living and the holy stone repeated the mysterious feat. On the night of her arrival in the village, the new immigrant Madamma, the original settler Lokka and another person by name Kendayya of Parivara caste, who was also a resident of the village, simultaneously had dreams about the sanctity of the stone which represented the deity, Maramma. On the next day, these three persons met together, decided to install the stone to symbolise the deity of Maramma and it was arranged that Kendayya and after him his family should offer worship to the deity. It was also agreed that the village itself should be called after Lokka and it has thus come to acquire the name of *Lokkanahally*. There is now a tradition that during the annual *jatra* celebrations, the descendant household of Madamma has the right to offer worship first and the priest who offers worship in the temple is said to be a descendant of Kendayya. As regards Lokka, he is on the lips of every one, for he is inseparably associated with the name of Lokkanahally.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition:

The table given below shows the number of households and the population among the several castes:—

Sl. No.	Name of caste	Number of households	Percentage to the total number of households	Population	Percentage to the total population
1	2	3	4	5	6
	HINDUS:				
1.	Vellalagoundar	344	45·8	1,568	44·8
2.	Uppaligas	76	10·2	404	11·5
3.	Kurubas	63	8·3	266	7·6
4.	Madivalas	28	3·8	139	4·0
5.	Kumbaras	22	2·9	109	3·1
6.	Parivaras	19	2·6	90	2·6
7.	Viswakarmas	19	2·6	100	2·8
8.	Vyshyas	15	2·0	108	3·1
9.	Lingayats	14	1·8	49	1·4
10.	Brahmins	12	1·6	36	1·0
*11.	'Others'	35	4·7	138	4·0
12.	Holeya (S.C.)	67	9·0	316	9·5
13.	Madigas (S.C.)	24	3·2	136	3·6
14.	Sholiga (S.T.)	3	0·4	5	0·1
15.	Muslims	6	0·8	25	0·7
16.	Christians	3	0·3	6	0·2
	TOTAL	751	100·0	3,495	100·0

*1.	Banajiga	8 Hhs.
2.	Vokkaliga	6 Hhs.
3.	Naidu	6 ,,
4.	Kelasi	5 ,,
5.	Madaliyar	3 ,,
6.	Devanga	3 ,,
7.	Pandari	1 Hh.
8.	Nayanar	1 ,,
9.	Padaiyachi goundar	1 ,,
10.	Janappa setty	1 ,,
11.	Telugu setty	1 ,,

(A) VELLALA GOUNDARS:

The most dominant community in the village is that of Vellalagoundars who are also called locally Bellalagoundars. They are migrants from Kangayam in Coimbatore District and they seem to have first settled in the village about 1½ to 2 centuries ago. The sparsely populated area of Lokkanahally and the vast tract of fertile cultivable land then available in the village as well as in its vicinity seem to have had a fascination for the sturdy husbandmen among Vellalagoundars who in their own homeland had perhaps fallen into bad days due to the prevalence of famine. The Vellalagoundars are found in large number in the districts of Coimbatore and Salem. Undaunted by adversity, the first few households among them settled in Lokkanahally and the success these households achieved in due course in the field of agriculture attracted others of their community in the adjoining Tamil District of Coimbatore who similarly followed suit and settled in Lokkanahally. It is significant that these people settled only in Lokkanahally and no where else in Kollegal taluk, for the obvious reason that they formed a homogeneous social group and it was easier for them to advance their economic interests as well as develop their social contact and preserve their cultural unity by establishing themselves in one compact area intsead of distributing themselves in different villages. In the recent years, however, a few households have migrated from Lokkanahally and from Coimbatore district and settled in Hanur, Kowdalli, Ramapuram etc., of Kollegal taluk. There are a few households of Vellalagoundars in Talkad and in one or two places in Hassan District. But, these people have absolutely no connection with the Vellalagoundars of Lokkanahally and it is said that they also differ in many social customs and religious practices. Evidently, those residing in Talkad and other places are groups of Vellalagoundars who have migrated at different periods for various economic reasons. There are several endogamous groups among Goundars of which Sendalai Vellalagoundar to which the Goundars of Lokkanahally mainly belong is one. There are several exogamous units among the Sendalai Vellalagoundars. Some of the units which are found in the village with particulars relating to the chief deity which each worships are given below:

Sl. No.	Name of the exogamous unit	The chief deity of each unit
1	2	3
1.	*Kora Koota*	Sennimalai Subramanveshwara Erode taluk.
2.	*Piron Koota*	Palani Andavar, Palani, Madura District.
3.	*Peralan Koota*	Ardhanareeshwara, Tirchengod, Salem District.
4.	*Kannan Koota*	1. Apsamata, Coimbatore District. 2. Nataranyana koil, Perundore.

1	2	3
5.	*Kode koota*	Karupparayara Koil, Erode taluk
6.	*Injan koota*	Perumanallur koil, Tiruppur taluk, Coimbatore District.

The other units (*Kootas*) found in the village are *Sathan Koota, Anduva Koota, Sellan Koota* etc. Though interdining between the members of the different *Kootas* takes place, inter-marriage between the members of the same *Koota* is prohibited. The religious head of the Vellalagoundars of Lokkanahally is known as *Gurukulayya* (Matadhipathi) whose headquarters is near Tiruppur in Coimbatore District. The *Gurukulayya* is a Brahmin and he is the religious head for only 2 or 3 Kootas among Goundars. He visits the village once in 5 or 6 years and camps for a few days when he blesses the disciples and also collects *kanike* at the rate of 25 paise per household per year. The secular head of the Vellalagoundars is the *Pattegar* of Palekottai in Coimbatore District. They follow Shaivite cult and they generally prescribe the names of their family deity to their children. The following are the common names among the Goundars in this village:

Males		Females	
1. Arumugam		1. Madamma	
2. Ramaswamy Goundar		2. Muthyamma	
3. Ardhanary Goundar		3. Velliyamma	
4. Made Goundar		4. Chennamma	
5. Palani Goundar		5. Kuppamma	
6. Manikyam	Younger generation	6. Kalamma	
7. Veluswamy		7. Pushpavalli	Younger generation
8. Murugan		8. Kamala	
		9. Sarasa	
		10. Sundara	

Their important pilgrim centres are those already referred to, besides Mahdeswara malai, Nanjangud, Boodioalu, Muttathi etc., in Mysore District. Some of them also visit Biligirirangana hills, Chunchanagiri, Tirupati etc. They observe the various Hindu festivals including Ramanavami. The *Adi* festival and the Tamil New Year's day are specially important. In common with the other villagers they also observe Telugu New Year's day.

Cultivation is the principal occupation of the Goundars and in fact, they seem to be too slow to take to any other occupation even though it may be remunerative. For example, there is scope for silk-worm rearing in the village, but the Goundars are not enthusiastic about it, merely because by tradition they are not accustomed to it. But, their interest in agriculture is unrivalled and they spare no efforts to get good yield, even though they follow the traditional methods of agriculture. They believe in carrying out every agricultural operation in its proper time and to achieve this goal, in every family the members of the household work united and hard. They have no sense of false prestige and, consideration of status and sex is no bar for all the members of the household taking part in agriculture or its allied activities.

Literacy among Goundars is not quite high and particularly literacy among females is very low. They have not bestowed proper attention in the matter of providing their children with at least primary education even though there have been ample facilities in the village for the same including the medium of instruction in Tamil which is their mothertongue.

By virtue of their constant contact with the other Kannada speaking people in the village, the Tamil language that they speak is mixed with a few Kannada words in the same way as one finds a few Tamil words in the Kannada language spoken by the Soligas as well as a few others found in the village.

The Goundars generally have a sturdy constitution. They are of medium stature and generally enjoy a robust health which they owe to a great extent to the strenuous field work and the practice of using ragi as their staple diet. Though they are not always soft spoken they have a reputation for a soft heart. They are aggressive at times, but are capable of rising to the occasion when the interests of the village as a whole demand it.

In the social hierarchy, the Goundars occupy a place below Brahmins and Lingavats, but a place above all other communities in the village. Among those who are not orthodox, male members accept food from Uppaligas, Kurubas and Vokkaligas. The Goundars are non-vegetarian, but do not take beef.

Among Goundars, marriage of girls generally takes place after they attain puberty, while boys are married after they are at least 18 years old. In most of the marriages, the bride as well as the bridegroom are both from the village only, because the Goundars, till about a decade ago, were not accustomed to have any matrimonial relationship with any of the members of their own community in Tamil districts. In the recent years, however, a few well-to-do Goundars of Lokkanahally have secured brides, for their children, from Satyamangalam and other nearby places and likewise, a few girls from Lokkanahally have been given in marriage to boys in Satyamangalam side. The payment of dowry is not common. The *thera* or the bride money is Rs. 17.25 which is paid by the father of the bridegroom to the bride's father at the time of the marriage. Widow re-marriage as well as divorce are prohibited among Goundars. Extramarital relationship is viewed with disfavour. In one case, where a widow had sexual affairs with a male member of the same caste, both were excommunicated. Polygamy is permitted under certain conditions such as absence of issue by the first wife etc., and in all such cases, a second wife is taken only with the consent of the first. Polyandry is unknown.

The dead are cremated if they have been married, while the others are generally buried.

There is a caste-council among them consisting of a few elders of whom one is the head. The caste council generally goes into the question of lapses in the moral behaviour of the people, whenever such instances come to their notice. They also decide petty civil disputes, provided the parties are willing to abide by the decision of the caste council. On the occasions of marriage, the head of the caste is entitled to receive two *seers* of betelnut and Rs. 5 from the bride's party and 3 *seers* of arecanut and Rs. 5 from the bridegroom's party. The cash collected is added to the caste fund, whereas the betelnut is distributed among the various households in the village through Nainda, the barber of the community.

(B) UPPALIGAS

The Uppaligas who are found all over the State are also called Upparas or Melsakkareyavaru. Their traditional occupation was manufacture of salt and for some it was brick making. Their occupation in this village is primarily either cultivation or agricultural labour, while brick making provides subsidiary occupation for a few households. There are a few households also engaged in the sale of fuel fetched from jungle, silk-worm rearing and general labour. The first settler among them is said to be one Thoorasetty who migrated from Maduvanahalli more than 100 years ago. An elderly Uppaliga in the village says that there were only 4 households in the beginning which have increased to 76 at present. About 30 years ago, 8 households from Induvadi and 4 from Uttamballi migrated to this village in search of work, but later on some of them were able to cultivate Government lands as *Shivajamadars*. In the recent years, one household from Maduvanahalli has settled, in the village after marrying a girl at Lokkanahally while another household from R. S. Doddi has settled in the village with a view to carry on silk-worm rearing. The Uppaligas have the suffixes of Setty added to their names. The common names among them in the village are the following:—

Males	Females
1. Madasetty	1. Madamma
2. Biligiri Shetty	2. Ningi
3. Ranga Shetty	3. Ballamma
4. Siddashetty	4. Putta Siddi
5. Javara shetty	5. Siddamma
6. Chikkadasa Shetty	6. Putta Basavi
7. Rama shetty	7. Rangamma
8. Putta shetty	8. Putta Madi

With regard to the origin and tradition of the caste, the following account is found in the Mysore Tribes and Castes, Volume IV, by L. K. Ananthakrishna Iyer, (Page No. 641).

"One is that Parvati, 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 divine 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 sixty thousand 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 water of the sea. They profess to have lived originally in the tract round Kasi, 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 tribal god Channakesava, for which they have built temples, such as that in Korlahatti, Chitladrug District."

Their mothertongue is Kannada. The Uppaligas of this village belong to one endogamous group. But there are several exogamous clans known as *kulas* or *bedagu*. The clans which are prevalent in the village are *belli, chatri, mallige*, etc. The members belonging to these *kulas* are prohibited from cutting, eating or otherwise utilising the objects which each name connotes. Marriage between the members of the same *kula* is strictly prohibited.

In the social hierarchy, the Uppaligas are below Brahmins, Lingayats, Goundars and Kurubas from whom they accept food and water. Male members among them accept food and water from Kumbaras and Parivaras also, but not the females. They are non-vegetarians, but do not take beef.

The Uppaligas worship various deities such as Balladevaru, Maramma, Siddappaji, Biligiriranga swamy, Mahadeshwara, Venkataramana, Chamundeshwari etc., (vide table 2). From a study of the association of deities, it is seen that they are adherents of both Shaivite and Vaishnavite cults. The Uppaligas manage two religious institutions which exist in their street, *Uppaligara keri*. The first is Siddappaji *gadduge*, situated in the family house of the first settler among them, Thoorasetty. Pooja is offered at this *gadduge*, twice every week, by a priest called *Devaru-gudda*. The second is a Rama mandir, situated in a *Chavadi* (community hall).

The Uppaligas invite Brahmin priests for marriage, but they have among them a priest of their own called *Devaragudda* who is a person dedicted to the service of God. He acts as a priest in their temples and during the religious ceremonies, he occupies a place of honour. During the naming ceremony of the child a *Devaragudda* is invited to bless the child. He ties a *Rudrakshimani* to his neck and possesses a cane, *shanku* and *jagate* with him. Whenever he goes out for alms to the households of superior castes on important days he holds a *jolige* with *shanku* and *jagate*, and also carries the cane in his hand. The collection of foodgrains so obtained is utilised for feeding the persons of their caste. The presence of *Devaraguddas* is necessary on the occasions of Honneru and other public functions in the village. The system of the consecration of *Devaraguddas* prevails among the communities of Parivaras. Kurubas.

Madivalas, Kumbaras and also Holeyas. A *Devaragudda* is held in high esteem among all and it could be said that as a class they belong to a common brotherhood, even though they belong to several castes. When a person is first consecrated as *Devaragudda*, the *Devaraguddas* of other castes are also invited for the ceremony. Another unique feature is that when a *Devaraguddas* of any caste dies, all the *Devaraguddas* of other castes should join together and participate in the funeral procession and proceed to the burial ground chanting the hymns of God to the accompaniment of *thamboori, shanku, jagate, tala* etc., which they possess. A *Devargudda* has to pay 25 paise every year as *Kanike* to the temple at Chikkallur. There are 5 *Devaraguddas* among Uppaligas in the village.

Chikkallur and Kanadi are important pilgrim centres for Uppaligas and in each place there is a *mutt* presided over by a *Swamiji*. The other centres of pilgrimage are Mahadeswara hill and Biligiriranga hill. The Swamijis of Boppegowdanapura and Malavalli preside over the *gadduge* at Chikkallur in alternate years. The main deity at Chikkallur is Siddappaji. The Swamiji is held in such veneration by the common folk that a devotee in the village remarked that when the Swamiji ascends the *gaadduge* and takes his seat, semi boiled paddy grains if sprinkled on the seat would be converted into puffed rice. The veracity of the statement apart, beliefs of such nature instils in them intense faith and devotion to the spiritual head as well as the deity.

The Uppaligas observe all the important festivals. The Gowri festival which is observed on the *Chowthi* day is especially important and on this day *yede* is laid in memory of the deceased ancestors. They observe the Maramma festival as a common village festival.

The Uppaligas are flesh eaters, but they do not eat beef.

Girls are married generally after they attain puberty. Occasionally, early marriages were taking place among them, till about 3 years ago. According to a spokesman among them, it is now stopped (since the last about 3 years) after a Kumbara household had to spend about Rs. 100 when a small girl among them was married and the police had raised objection. This incident was an eye-opener to them and none in the village is now inclined to marry girls at an early age. The system of payment of dowry is not in vogue. The bride price is Rs. 10. Divorce is permitted for valid reasons such as adultery on the part of the wife, continued ill-treatment of the wife by the husband etc. In all such cases, the caste Panchayat adjudicates the dispute and decides the compensation to be paid by the party at fault. A divorced woman as well as a widow can marry again. The widow marriage is gone through in a simple form and the ceremony generally takes place in the evening at sun set during the dark fortnight. The bride-price for this alliance is half that for a regular marriage.

Uppaligas generally bury the dead, except the bodies of lepers or pregnant women which are invariably cremated. There is a belief among the villagers that burial of the dead bodies of lepers causes failure of monsoon and whenever rain fails in the village, the credulous among them, begin to investigate the possible cases of the burial of the dead body of lepers and in this process some of the unfortunate villagers will be forced to exhume the body of a person who in his life time was suspected of being afflicted with leprosy. With a view to guard against such unpleasant incidents later on, some prefer to cremate the dead even in ordinary cases.

The Uppaligas have a caste council consisting of a few elders of the community and presided over by an *yajaman*. They meet in the village *chavadi*, whenever there is need.

The Uppaligas generally posses crobust constitution and in some places they have their own gymnnasia where they indulge in indigenous sports including wrestling and sword play [fencing]. Though there is no such institution in this village they are reputed for doing strenuous work which calls for good physical strength such as felling trees and converting them into logs, carrying heavy logs by head load etc. So far they have paid little attention to education.

(C) KURUBAS.

There are 63 households of Kurubas comprising a population of 266. The Kurubas whose traditional occupation is tending sheep are found throughout the State in varying numbers, except in the coastal districts. Their mothertongue is Kannada. In numerical ranking they are next to Uppaligas. The principal occupation of most of the households is either cultivation or agricultural labour, while sheep rearing, silk worm rearing etc., are subsidiary occupations. There is no definite information available as to from which part or when they came and settled in the village. Some say that they settled in the village before the Uppaligas.

Regarding the origin and tradition of the caste the following story is narrated in the Mysore Tribes and Castes, Volume IV (pp 28 30). by L. K. A. Iyer.

"The angels in attendance on Siva in Kailasa had the impudence to laugh at the dull performance of a three-legged dance by Bringi, the court dancer, and brought down his curse upon themselves, that they should be born on earth as sheep. A chief of Oakkaliga caste (Heggade), had a good for nothing son called Padma (the Padmakhya above named) nicknamed Undadabhatta (a gourmand). The father turned him out of his house to make a living by agriculture. He had been specially enjoined not to cut down a Palasa tree (bastard teak) or to dig up an ant-hill, but the perversity of his disposition made him do these very things. On his digging an ant-hill on which such a tree was standing, six kinds of sheep came out and surrounding him demanded protection by their loud bleating.

"The silly boy did not know what to do, and his prayer to Siva brought down Bire Devaru (Viresa) who

became the tutelary deity of this man, and the latter was made to give up tilling the soil and take to tending sheep as his occupation. It is said that the Kadu-Kurubas (jungle-Kurubas) are the issue of this man by his *Rakshasi* wife, a daughter of Hidimbi, and that by Sumalini, daughter of Sunanda, the other section, *Uru* Kurubas, composed of the three divisions, *Halu, Ande* and *Kambli*, took their rise. The books treating of the origin of the caste are said to be *Renuka Kavya, Rudra Bharata,* and a *Chappagodu* in the possession of a man in Channapatna.

"The popular tradition as to the origin of the caste is as follows. Originally the Kurubas were Kapus. Their ancestors were Masi Reddi and Nilamma, who lived on the eastern ghats by selling firewood, and had six sons. Taking pity on their poverty, Siva came begging to their house in the disguise of a Jangam, and gave Nilamma some sacred ashes, while promising prosperity through the birth of another son, who was called Undala Padmanna. The family became prosperous through agriculture. But, unlike his six brothers, Undala Padmanna never went out to work in the fields. They accordingly contrived to get rid of him by asking him to set fire to some brushwood concealing a white-ant hill, in the hope that the snake within it would kill him. But instead of a snake, an innumerable host of sheep appeared. Frightened at the sight of these strange black beasts, Undala Padmanna took to his heels. But Siva appeared, and told him that they were created for his livelihood, and that he should rear them, and live by their milk. He taught him how to milk the sheep and boil the milk, and then sent him to a distant town which was occupied by Rakshasas, (demons), to fetch fire. There the giants were keeping in bondage a Brahmin girl, who fell in love with Undala Padmanna. They managed to escape from the clutches of the Rakshasas by arranging their beds over deep pits, which were dug for their destruction. To save her lover, the girl transformed him into a lizard. She then went with him to the place where his flock was, and Undala Padmappa married a girl of his own caste, and had male offspring by her as well as the Brahman. At the marriage of these sons, a thread *kankanam* (bracelet) was tied to the wrist of the caste woman's offspring, and a woollen *kankanam* to that of the Brahman girl's sons. The sons of the former were, therefore, called Atti (cotton) Kankanadavaru. The latter are considered inferior, as they are of hybrid origin. A third sub-division is that of the *Ande* Kurubas, named after the small vessel (*ande*) used in milking goats. In a note on the Kurubas of Alur, Thikka, meaning a simpleton, is given as the name of an important division. It is noted in the Mysore Census Report 1901, that the Kurubas have not yet taken kindly to education, and are by nature so simple that Kuruba, has, in some places, become a byword for a simpleton. The Kurubas are also known as Halu Mata, or milk caste, as they believe that they were created out of milk by Revana Siddeswara. In Hindustani, they are called Dhangars, or rich people. Some, in spite of their poor dress and appearance, are well-to-do. At the Madras Census, 1901, Kavadiga, Kumpani and Rayarvamsam (Raja's clan) were returned by some members of the community. In Mysore, the Kurubas are said* to be divided into two tribes, the Hande Kuruba and Kuruba proper, who have no intercourse with one another. The latter worship Bire Devaru, and are Saivas. According to another account, the Halu Kurubas of Mysore have sub-divisions, according to the day of the week on which they offer *puja* to their god e.g., Aditya Varada (Sunday), Brihaspati Varada (Thursday), Soma Varada (Monday)."

The following extract from the Census Report of Madras for 1891, (p. 289) gives them a higher status, than they usually claim:—"They (the Kurumbas) are the modern representatives of the ancient Kurumbas or Pallavas, who were once so powerful throughout south India, but very little trace of their greatness now remains. In the seventh century, the power of the Pallava kings seems to have been at its zenith; but shortly after this the Kongu, Chola and Chalukya chiefs succeeded in several victories over them. The final overthrow of the Kurumba sovereignty was effected by the Chola king Adondai, about the seventh or eighth century A.D. and the Kurumbas were scattered far and wide. Many fled into the hills, and in the Nilgiris and the Wynad, in Coorg and Mysore, representatives of this ancient race are now found as wild and uncivilized tribes. Elsewhere Kurumbas are more advanced, and are usually shepherds and weavers of coarse woollen blankets."

The following are the three endogamous groups among Kurubas:—

1. *Halu* Kurubas
2. *Ande* Kurubas
3. *Jadi or Kambli* Kurubas

The Kurubas of Lokkanahally belong to the first group namely Halu Kurubas, also called Halu Mathadavaru of Halumathasthas. *"They profess to be born out of a drop of milk let fall from the hands of Siva during his marriage with Parvati. Ande Kurubas are so called because they used to strain the milk of their sheep into a bamboo cylinder, styled *ande*. This practice has now died out. Kambli Kurubas weave *kamblis* (coarse blanket), and their women wear aprons of *kamblis*.

"These divisions are strictly endogamous, but male members may dine together. The *Kambli* Kurubas group are said to indulge in drink.

"The above mentioned three groups are in some places named *Hatti Kankanadavaru, Unne Kankana davaru* and *Ande Kurubaru*. The first class use cotton thread as *Kankana* to tie round theirs wrists during their marriages; the second, woollen thread; while *Ande* Kurubas use a thread made of cotton and wool twisted together.

"There are two or three sub-divisions or *salus* recognised in some places as running through each division

Mysore Census Report, 1901.

*The Mysore Tribes and Castes, Vol. IV, Page No. 33-34, By L. Ananthakrishna Iyer.

according to descent by regular marriage, informal marriage, or through unmarried women. The first two divisions are in some places styled *Doddavvana Makkalu* (children of a senior mother) and *Chikkavvana Makkalu* (children of a junir mother) respectively."

There are a number of exogamous clans among Kurubas and it is said that Revanna, the original ancestor of this caste, divided it into as many divisions of this caste as there are grains in four seers of paddy. The author of the Mysore Tribes and Castes had collected a large number of them (L.K.A., Iyer 1931, IV, pp 63-67). The names indicate that only some are totemistic, while a large number have no significance. The Kurubas of Lokkanahally mention the following clans (*kula* or *kuta*) as existing among them in the village: *Anekula, Ankana kula, Kota kula, Sama kula, Sankhya kula* and *Vanake Kula*. Marriage between the members of the same clan is prohibited. The most common form of consanguineous marriage is the marrying of the daughter of a maternal uncle. The daughter of an elder sister could also be married, but not that of an younger sister. Marriage by exchange is not generally practised, though permitted.

Divorce and widow marriage are permitted for valid reasons. Extra-marital relationship is viewed with disfavour. The payment of dowry is not in vogue. Among Kurubas, the names of males generally have Gowda, *appa* or *ayya* as suffix, while those of females have *amma* or *akka*. The following are some of the common names found in the village among them.

Males	Females
1. Basave Gowda	1. Siddamma
2. Javare Gowda	2. Ningamma
3. Chikke Gowda	3. Basamma
4. Basavayya	4. Mallamma
5. Chikka Ninge Gowda	5. Putta Madamma
6. Kempe Gowda	6. Puttamma
7. Rame Gowda	7. Mahadevi
8. Ninge Gowda	8. Hutchamma

In the social hierarchy, the Kurubas occupy a place below Brahmins, Lingayats and Vellalagoundars from whom they accept food and water. The male members, however, take food and drink in the houses of Vokkaligas, Kumbaras, Uppaligas and Parivaras. It would not be wrong to say that the Kurubas occupy the same social status as that occupied by the above mentioned four communities, even though there is a certain amount of reservation on the part of the females in the matter of taking food from one another.

The Kurubas are Shaivas but worship all the Hindu Gods. In this village they worship the deities of Madeshwara, Siddappaji, Eshwara, Maramma, Rangaswamy, Venkataramana, Rama and Nanjundeswara. The other family deities worshipped are Kalkatta Brahmeshwara, Madalli Beerappa, Konana Mari and Chunchanagiri Bhairava. The Kurubas have no temple of their own in their *keri* but have started a Ramamandira where they gather together for weekly *bhajans* and the celebration of *Ramotsava* and other important festivals. They observe all the important Hindu festivals, such as Ugadi, Gowri, Deepavali and Sankranti. During Gowri festival they offer *yede* (a feast to a few selected persons) in the name of the deceased ancestors. During *hastha* rain in the last week of September, when the crop is standing, they perform a ceremony called *haste male pongalu* intended to save the crops from destruction by insects. They celebrate Mari habba in common with others in the village. They take vows in times of difficulty to offer *kanike* to God Mahadeshwara swamy, Bilgiriranga swamy and Goddess Maramma. The vow or *harake* sometimes takes the shape of locking the mouth (*Bayi beega*) which consists of piercing a sharp metal piece, mostly of silver, through the cheeks rendering the mouth immobile for the time being till it is removed before the deity and offered as *kanike*, a practice in vogue among some other communities also. This system of causing oneself physical discomfort is perhaps an outward manifestation of the ardent devotion of the individual to the deity whose grace he has received in full. Occasionally, the Kurubas perform *hari seve* which is a community dinner arranged near a temple or a tank for which each household contributes the apportioned quantity of food grain including a small cash. This practice is in vogue among Parivaras, Uppaligas and a few other communities also. During such occasions, members of other communities like Harijans and Soligas who choose to be present are also fed.

The Kurubas engage Brahmin priests for the essential ceremony of *dhare* during marriage. The other rites and ceremonies are performed by *Devaragudda*, who is a priest of their own community. Their *Kulaguru* who belongs to Lingayat Aradhya is at Karalya in Chamarajanagar taluk. For each *tali*, which means a married couple, they pay annually 50 paise as *guru kanike*. In this village they have a caste council presided over by the *yajaman* who decides all the disputes of social and religious nature and also other disputes entrusted to him. If a decision is rendered impossible in the village, the disputed parties have to approach the council at Kannur and a further appeal over the latter decision lies before a council at Bangalore, the head of which is one Sidde Gowda, at present.

The Kurubas are non-vegetarians, but do not eat beef. They eat fowl, but they are prohibited from rearing poultry. It is said that if any person is found rearing poultry he will be fined by the caste Panchayat.

The Kurubas generally bury the dead. But, in this village they mostly cremate, because the belief that the burial of a leper would bring famine is so deep-rooted that the villagers prefer cremation of the dead body to its burial, whether or not the deceased was actually suffering from leprosy.

Most of the Kurubas are illiterate. It is only after the introduction of the Compulsory Education Scheme that they have realised the importance of sending their children to the school.

(D) MADIVALAS

There are 28 households of Madivalas or Agasas comprising a population of 139 who are considered as belonging to Kannada *pattu*, because they speak Kannada. They are found all over the Mysore State. The word Madivala means a person who makes clothes *madi* (clean). The following account is given regarding the origin and tradition of the caste in the Mysore Tribes and Castes, Volume II, (pp. 2-3):—

"On the occasion of Daksha's sacrifice Virabhadra got his clothes bloodstained, while killing Daksha and his companions. He appeared before Siva and thoughtlessly allowed his impure garments to come into contact with the God. He was then doomed to fall from his high state, and condemned to expiate his sin by washing the clothes of Basava and his followers in Kalyan. This was the washerman named Machayya who is described as a follower of Basava mentioned in the twenty first chapter of *Basava Purana*.

"There is also another story about their origin. Five goddesses, Sarasvati, Lakshmi and Parvati, consorts of the three divinities of the Hindu Triad, as also Sachi and Chaya, wives of Indra and Surya, when in their monthly courses, felt difficulties in getting some one to wash their clothes.* Just then they saw a woman coming towards them with a boy, and asked her to do the work promising to give whatever she desired as her remuneration. The woman took the clothes to the sea in a bundle, and finding no slab to wash the clothes on, cut off the head of her son, used his blood as colouring matter, eyes as indigo, the flesh as fuller's earth, the back as a slab, legs as fuel, forearms as ironing rods, and the abdomen as the pot. She obtained fire, and having thus cleaned the clothes, she took them back to the divine consorts. They were naturally gratified at the result, but not finding the boy with her, they questioned the woman, who reluctantly informed them of the use she had made of his mortal frame. Highly touched by his fate, they asked her to call him by name, and when she did so the boy stood smiling before her. The gods were pleased on hearing this, promised her a further boon as she desired, which was formulated as knee-deep water for washing, ankle deep food as wages, and a monopoly for washing clothes.

"The Agasas are believed to be the descendants of the son of this washerwoman. Basava is said to have converted some of the washermen into Lingayats, and some are found in this caste at present."

The Madivalas migrated to the village from different parts of the taluk, subsequent to the settlement of the Goundars. They live in two different congested portions of the village. Their traditional occupation is washing clothes. In this village 15 households have washing clothes as principal occupation, while for 5 households the principal occupation is agriculture. There are different endogamous groups among them, based on the language they speak and also the regions where they are settled. The following exogamous clans are said to be prevalent among the Telugu speaking Agasas.

1. *Kumbaloru*
2. *Murugaloru*
3. *Hoovinavaru*
4. *Khandagadavaru*
5. *Mugulikula*
6. *Belli kula and*
7. *Halu kula.*

In the districts of Belgaum, Bijapur and Dharwar the following exogamous clans exist.

1. *Ambara kul*
2. *Adbhigotraja*
3. *Bhuyparna*
4. *Dhautambar*
5. *Halagraha*
6. *Padata*
7. *Rajaka*
8. *Rajenami*
9. *Romapitra*
10. *Telugu variduvali.*

In the district of South Kanara the Madivalas speak Tulu and they have an appellation of *Kulal* against their name. Unlike the Kanarese speaking Madivalas or Agasas who follow the patrilineal system of inheritance, the Madivalas of South Kanara follow the matrilineal system, also known as the Aliyasanthana Law of Inheritance.

In Lokkanahally, the households of Madivalas belong to the following exogamous clans.

1. *Belli kula*
2. *Nagara kula*
3. *Honagone kula*
4. *Manteswamy kula*
5. *Siddeshwarana kula*
6. *Jadeswamy kula*
7. *Seegamari kula*
8. *Mallige kula*

The common names among them in the village are as follows:

Males	Females
1. Madashetty	1. Putta Basavi
2. Chenna	2. Sakamma

* Washing clothes of women during monthly sickness is considered to be a degrading kind of work and when people wish to show their contempt of others they call them as washermen of polluted caste.

3. Jadeya	3. Nagamma
4. Racha Shetty	4. Laxmi
5. Javara Shetty	5. Nanji
6. Nanjunda	6. Sidamma
7. Thibba shetty	7. Rachamma
8. Sidda Shetty	8. Madamma

For washing the clothes the Madivalas are annually paid in kind by the households who requisition their services. This system is known as *Hadadi*. The usual rate of payment paid by each household is 12 *kolagas* of ragi per year, one bundle of ragi straw with ear-heads at the time of the harvest and one *kolaga* of ragi from the threshing floor (*kana*).

The Madivala has various ritual functions to perform on different occasions, besides attending to his professional duty of washing clothes and he gets extra remuneration for all such special services. During marriages, he spreads cloth separately on the ground for the procession of the bride and the bridegroom's party (*Nademadi*) from *Natkallu*, the place from where the procession starts, upto the place of the assemblage, for which each party pays him Rs. 5 and 3 *seers* of rice. The Madivala also supplies cloth for the putting up of marriage pandal and for this he is paid Rs. 1-25, 3 *seers* of rice and a few coconuts. During the marriage proper, he has to spread cloth around the *mantapa* and the quantity of 3 *seers* of rice and 4 cubes of jaggery kept on the cloth finally goes to him. For washing clothes on special occasions such as birth, puberty etc., he gets extra remuneration and besides he is entitled to get the saree which the persons concerned were wearing at the time of delivery or while attaining puberty. When a person dies, it is the duty of the Madivala to supply with old cloth for spreading on the bier. The Madivala, in return will be entitled to receive 2 yards of new cloth out of the 4 yards spread on the bier, while the remaining 2 yards will be given to the village barber. Rich people who employ the Madivala and the barber for decorating the hearse present them each with one sheep. Lastly, during the sowing season the Madivala and the barber are entitled to get one *seer* of ragi seed each which they use for the cultivation of land, if they have any.

In the social hierarchy they are below Uppaligas and Parivaras. They are non-vegetarians, but do not take beef. Literacy among them is very low.

About the magic and religion of the Agasas (Madivalas), the following interesting account which holds good even now is found in the Mysore Tribes and Castes by Sri L. K. Ananthakrishna Iyer (Pp 20—24).

"Like other members of the low castes, the Agasas believe in omens, magic, sorcery and witchcraft. The more unsophisticated among them believe that their God is present at their caste panchayat meeting and directs their collective wisdom in a way of arriving at a just decision, and that lying on such occasions will be attended with divine retribution. Their caste symbol, the bell and the spoon suspended by a chain, is placed in a prominent position at such meetings and the delinquents swear by them to speak the truth.

"In religion they are more Saivites than Vaishnavites. Like other Hindus they show reverence to all the recognised shrines. They adore Lakshmidevi, the consort of Vishnu. They also worship Hanumantha. The tribal god of the Agasa is Bhumi Devaru (Earth God) whom they worship during the Gauri feast, which falls on the third day of the bright half of the lunar month of Bhadrapada (August—September). On that day they all bathe, keep themselves clean, and eat only one meal. The washing tub, the steaming pot and the ironing apparatus are also washed and cleaned. They are placed together and worshipped with flowers and fruits, and animals are offered in sacrifice to them. They observe the occasion as a holiday, and do not work with their implements. In certain localities there are temples dedicated to Bhumi Devaru to whom they may make offerings of fruits and coconuts after which their *Ubbe puja* is done at home. Their minor gods or godlings are numerous.

"The Agasa occupies an important position in the village economy. In fact, no worship of the village goddessess such as that of the seven sisters,* can take place without the help of the Agasa who officiates as *pujari* (priest) especially when the goddess of small-pox, cholera and plague has to be propitiated at the outbreak of one of these epidemics. *Pujas* are offered to these deities on Tuesdays and Fridays when animals are sacrificed and distributed among the castemen. The Agasa priest also gets his share, and he gives it away to Holeyas and Madigas.

"Whenever a person in a village suffers from any of the diseases above referred to, it is supposed to have been caused by one of the seven sisters. The service of the Washerman is at once requisitioned to do the *pujas* to these deities. He is given some money according to a recognised scale such as one half or quarter *hana*. He soon sets up seven stones in a small shed constructed of green leaves outside the village, generally near a water course, and places before it offerings of fruit, fried Bengal gram and coconut. He thus propitiates the deities for the cure of the disease. In fact, the Agasa is the *pujari* of all the gods and goddesses that are worshipped near water courses and in groves. In some places the custom of worshipping the family deity once a year is recognised. The whole family observes fast till the evening. In the afternoon they go with music to the water-course where they bathe and wash the deity. Sometimes a Brahmin is invited to perform the *puja* to the deity with offerings of fruits and coconuts, and the burning of camphor and frankincense and waving of *arati*. Then the idol is carried back with great pomp, and set outside the village boundary in a shed erected for the purpose. The god is again worshipped with similar offerings according to usage. Ani-

*The Seven Sisters or goddesses above referred to are Annamma the presiding deity. Chaudeswaramma, Mayeswaramma, Mariamma, the goddess of cholera, small-pox and plague, Uddalamma Goddess of swollen neck, Kokkalamma, goddess of cough, Sukkalamma (goddess of small-pox and measles.

mal sacrifices are offered to the deities who are manifestations of Sakti, and never to the higher gods. From this spot the idol is carried in procession to the village and finally restored to the temple. Then the several families attached to the god individually make offerings to the idol and receive *thirtha* and *prasada* (holy water and the remains of holy offerings). In the evening the castemen and members of other castes are treated to a grand feast.

"Other gods worshipped by the members of this caste are Hiriyanna and Hunasamma. It is said that at the annual celebration of the festival in honour of Hiriyanna, buffaloes are slaughtered. This is the only instance in which this animal is slaughtered for a male deity. Agasas apprehend misfortunes if they fail to propitiate the deity with due offerings. They also adore the saints Madivala Machayya and Mallige Madevi. The former is located in groves where he is worshipped. Jangams are respected and given doles of rice. But the worship of Madevi takes place in Sivaratri at midnight in February—March and strangers are not permitted to witness it. No part of the offerings of rice boiled at this *puja* is given to any member of the lower caste. In most cases their priests are the Jangamas or their own caste headman. Brahmans rarely act as priests. For the followers of Saivite worship, a Lingayat is their spiritual *guru* to whom they give periodical presents to receive *thirtha* and *prasada*. He also receives *kanike* or a gift of money.

"At one shrine in one of the outskirts of Bangalore where there are Seven Goddesses who are the Seven Sisters, the fire-walking ceremony forms an important part of the annual festival which lasts for ten days. A trench is dug in front of the shrine about thirty feet long, five feet broad, and one and a half foot deep, and washed with solution of Cow-dung to purify it. About thirty seers of boiled rice are brought on the fifth day of the festival and offered to the goddess before the trench. It is all put into the trench and some ten *seers* of cruds are poured into it and then distributed on the spot to the people who eat some on the spot, and some at home. A cartload of firewood is then spread over the trench, set alight, and left to burn for about three hours till the wood becomes a mass of red embers. When all is ready, the people assemble and the *pujari* whose turn it is to conduct the worship, first bathes to purify himself, and then amid the deafening din of trumpets, tom toms and cymbals, and the clapping of hands, walks with bare feet slowly and deliberately over the glowing embers, the whole length of the trench towards the shrine of the Seven Goddesses. After him, about thirty or forty women walk over the red hot embers with lighted *aratis* on their heads. The power of the goddesses is such that nobody is injured. Similar festivals are celebrated in honour of the deity in most of the districts of the Madras Presidency. Their *gurus* are of the Satani caste. They come round occasionally bestowing holy water and getting rice, vegetables for food as also a few *annas* as charity. The Panchanga Brahman who reads the almanac attends at marriages and tells them the times of the New-moon, at which the Hindus offer oblations to the deceased ancestors and fast."

The Madivalas of Lokkanahally worship Mahadeswara, Siddappaji, Rangaswamy and Venkateswara. They observe all the Hindu festivals and take part in the Mari-habba celebrations along with others in the village.

Among Madivalas, girls are generally married after they attain puberty. The bride price varies from Rs. 12 to Rs. 24. The common type of consanguineous marriages are marriage with maternal uncle's daughter and paternal aunt's daughter. Marriage with the daughter of an elder sister is favoured, while marriage with the youger sister's daughter is strictly prohibited. Widow marriage is permitted. Divorce is allowed for valid reasons. A divorced woman may marry another in *koodike* form.

The Madivalas have a caste-headman of their own called *Gowda* and he decides minor social disputes with the aid of the elders. He has a subordinate known as *Kolkar*.

The dead are generally buried, but pregnant women and lepers are cremated.

(E) KUMBARAS

The Kumbaras are potters by profession. There are 22 households of Kumbaras comprising a population of 109 in the village of which 20 households belong to the endogamous group of Kannada Kumbaras, while the remaining 2 households belong to the group of Salivahana Kumbaras, but all of them speak Kannada. The other groups among them are Sajjana Kumbaras who speak Telugu and Lingayat Kumbaras who are apparently converts from the main community. About the origin and tradition of the caste, the following account is found in the Mysore Tribes and Castes. (Volume IV, Pp. 4—6) "The progenitor of the caste is said to have been one Gundayya, also styled Gundabrahma. He is believed to have sprung from Gunda, or the fireplace 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 style themselves Salivahanas separated from the main body in course of time. They trace their origin from Salivahana who is said to have been begotten by a Brahman to a damsel of the potter caste. A learned Brahman, while away from home, discovered that off-spring impregnated at a particular moment would become a mighty king, and was hastening back to meet his wife. When he arrived at the bank of the 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 Brahman became more and more uneasy. The potter, on learning what it was that troubled the Brahman, begged him to allow his daughter to share the luck of the auspicious moment. and Salivahana 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 incli-

nation to neglect his proper work and took pleasure in manufacturing toy soldiers, horses and implements of 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 work 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, Salivahana 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 springled 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. Salivahana seized the throne, and ruled the country very successfully."

Some of the exogamous clans which prevail among the Kannada Kumbaras are:

1. *Kasturi kula*
2. *Samantige kula*
3. *Nagara kula*
4. *Kendavare kula*
5. *Ravala kula.*

The common names among them are as follows:

Males	Females
1. Naryana Shetty	1. Bellamma
2. Kempu Shetty	2. Hombalamma
3. Cheluva Shetty	3. Devamma
4. Ranga Shetty	4. Naramma
5. Dasa Shetty	5. Kalamma
6. Chowda Shetty	6. Basamma
7. Venkata Shetty	7. Venkatamma
8. Siddayya	8. Puttamadamma

In the social hierarchy they occupy a place below Kurubas. They are non-vegetarian, but do not take beef. Though the traditional occupation of Kumbaras is pottery, in this village only 8 households are engaged in pottery as secondary occupation. For most of the households agriculture is the principal occupation. They fetch clay of red colour from *kumbara gundi*, a shallow pond which exists near the village and they bring fuel (*Hangarake baralu*) from the forests for burning the articles in the kiln. The finished goods which include earthenwares of varying sizes and tiles are sold in the village as well as in the vicinity for either cash or kind. A few households have silkworm rearing as either primary or subsidiary occupation. Most of them are illiterate.

Kumbaras worship both Shiva and Vishnu. The deities worshipped by them are Venkateswara, Rama, Siddappaji, Madeswara and Rangaswamy. They also worship the implements used by them such as the potter's wheel, kiln, stick etc., on important days. They observe all the Hindu festivals and also the *Marihabba*.

The Kumbaras have a headman of their own who is respected by the members of the community during marriage and other important occasions. He and other elder members also settle disputes of minor nature.

Girls are married only when they come of age. Widow marriage is generally allowed. Divorce is very rare and a divorced woman is not permitted to marry again. The dead bodies are generally buried, except in the case of lepers and pregnant women who are cremated.

(F) PARIVARAS

The Parivaras are also known as Thoreyas, Bestas or Gangemathadavaru. They are found in large number in Mysore District. It is said that the members of this caste were formerly soldiers and on this account some of them are also called 'Rajaparivaras'. There are 19 households comprising a population of 90 of which, 18 households have declared as belonging to Gangematha and one household to Rajaparivara. The common names are:

Males	Females
1. Ranganayaka	1. Dodde
2. Mada	2. Dundamma
3. Putta Nayaka	3. Putti
4. Nanja	4. Madamma
5. Seegayya	5. Basavi
6. Rama Nayaka	6. Kempi
7. Bana Nayaka	7. Venkatamma
8. Nanjunda	8. Siddamma

As stated earlier, in the social hierarchy they occupy the same place as Uppaligas and in fact, many social customs and religious practices are common to them. They are mainly either cultivators or agricultural labourers and agriculture has been their traditional occupation. Both economically and educationally, they are backward. A person from one household is working as a *talayari* (a village menial) forming part of the establishment of the village officers. One household which is said to belong to the lineage of one Kendayya, an early settler, is in charge of the *puja* at the Maramma temple. For 10 households the chief deity is Maramma and the deities worshipped by the other households are Rangaswamy, Nanjundeswara, Madeswara and Venkateswara. Most of them also worship Rachappaji. They observe all the important Hindu festivals, but the most important of them all is the village festival of Maramma. During the Maramma festival, the priest who belongs to the Parivara caste is said to be possessed of the deity, Maramma and in that divine moment he performs a miracle, as it were, by holding in empty hands a big earthen pot containing burning embers, without being in the least affected by it.

They marry the girls only after they attain puberty. They have a headman of their own caste. They invite a Brahmin priest for marriage at the time of the *dhare*, while all the other functions are gone through under the guidance of the caste headman. They have no separate *Kulaguru*. Widow marriage and divorce are permitted. They follow both the practices of burial and cremation of the dead bodies.

(G) VISWAKARMAS

The Viswakarmas are also known as Panchalas or the five classes of handicraftsmen namely, goldsmiths, brass and coppersmiths, carpenters, ironsmiths and stone workers. There are found all over the State. There are 19 households among them belonging to three different groups known as *Kannada pattu* 9 households, *Telugu pattu* 6 households and *Tamil pattu* 4 households. The households belonging to *Tamil pattu* have migrated from Satyamangalam. The households of *Kannada pattus* were the first settlers among the three groups. The Viswakarmas who are artisans assume different names depending upon the handicraft in which they are engaged. The goldsmith for example is known as *Akkasale*, the carpenter as *Badagi*, the ironsmith as *Kammara* and the stone worker as *Silpi*. They all have a suffix of *Achari* to their name. The common names in the village are the following:—

Males	Mother tongue	Females
1. Rachachary	Kannada	1. Siddamma
2. Puttachary	Kannada	2. Basamma
3. Venkatannachary	Telugu	3. Melamma
4. Bhojachary	Telugu	4. Nagamma
5. Arumugachary	Tamil	5. Aryamma
6. Kannaswamy	Tamil	6. Maragatham

The Viswakarmas have several exogamous clans in each group and each is known as *gothra*. Marriage between members of the same clan is not permitted. They are both Shaivas and Vaishnavas. In this village they worship Venkataramana, Siddappaji, Nanjundeswara and Subrahmanya. They also worship Kalikamba. They observe all important Hindu festivals and on the Ayudha Puja day they worship their tools and implements. Though their traditional occupation is one or the other handicraft, agriculture is the principal occupation for one household in this village. The carpenters are paid only cash for the work turned out by them, while blacksmiths are paid 5 *kolagas* of ragi and one bundle of ragi hay with ear heads for the repair of old implements and they charge separately for the manufacture of new implements. There are three households of goldsmiths of which, two households own lands. The Gold Control Order has not affected their income.

The Viswakarmas are mostly vegetarians. They accept food and water only from Brahmins and Lingayats. But, some of the lower castes like Madivalas and Holeyas do not take food from them on the ground that they belong to the left hand division of the castes.

Early marriage of girls was widely prevalent till about a decade ago, but girls are now married mostly after they attain puberty. They have their own priests. Widow marriage is not permitted. Divorce rarely takes place. Adultery is considered as a heinous offence. The dead are cremated.

(H) VYSHYAS

The Vyshyas, also known as Komatis, belong to a class of traders. They are mostly settled in urban centres and important rural areas where there is scope for business. They are found all over the old Mysore State and also in a few places in Kollegal taluk. There are 15 households in this village and they are not able to say from where and when they migrated. There are three main endogamous groups among them namely, (1) *Gavara*, (2) *Tuppada* and (3) *Traivarnika*. The Vyshyas of this village belong to the first group. There are several exogamous divisions among them and marriage within the same division is not permitted. The common names of the Vyshyas are the following:

Males	Females
1. Ramakrishna Shetty	1. Gowramma
2. Venkatarama Shetty	2. Bhagyalakshmi
3. Narayana Shetty	3. Rajalakshmi
4. Srinivasa Gupta	4. Nagamma
5. Srikanta Shetty	5. Rajamma

They speak Telugu and they are vegetarians. They accept food and water only from Brahmins. They engage Brahmin priests for marriage and other religious ceremonies. Their traditional occupation was and continues to be trade.

They observe all the Hindu festivals. The chief deity for all households is Venkataramana, while three households worship Madeshwara and one worship Veerabhadra. All the households also worship Kanyakaparameshwari who is an incarnation of Gowri, the consort of Shiva.

Pre-puberty marriages were common among them till about a decade ago, but now girls are married mostly after puberty. The system of paying dowry is still in vogue among most of them. Both widow marriage and divorce are not permitted. They cremate the dead.

(I) ADI-DRAVIDAS

The Adi-dravidas or Holeyas are members of Scheduled Caste and they are found all over the State. They belong to *Balagai* or the right hand division of the caste and they therefore consider themselves to be superior to the Madigas who belong to the left hand division. There are 67 households of Adidravidas in the village, most of which have agricultural or general labour as principal occupation

while a few have cultivation. They speak Kannada. They claim that they are the first to settle in the village. They live in a separate locality called *Holageri* in the south-eastern portion of the village and their houses and huts are all huddled close together rendering the portion of the village where they reside almost into a slum. There are a few endogamous divisions among them such as Gangadikara, Morasu, Dasa, Maggadavaru (weavers) and Haggadavaru (rope-makers). The Adidravidas of this village belong to the group of Dasa. They have also a number of exogamous clans some of which are totemistic and the tradition is that the person belonging to a particular clan should show reverence to the object which the clan denotes by abstaining from using it. Adidravidas of this village belong to the following *kulas*:—

1. *Ane kula*
2. *Belli kula*
3. *Bhoomi kula*
4. *Ganigara kula*
5. *Kanavara kula*
6. *Kembarada kula*
7. *Kurubara kula*
8. *Nai kula*
9. *Surya kula and*
10. *Velayudha kula.*

The common names among them are given below:

Males	Females
1. Sidda	1. Ningi
2. Racha	2. Shivni
3. Basalinga	3. Honni
4. Putta	4. Doddi
5. Baira	5. Puttasiddi
6. Anka	6. Doddasiddi
7. Gavi Sidda	7. Chowdi
8. Mada	8. Basalingi

They worship various deities such as Muneeswara, Basavalinga, Madeshwara, Siddappaji, Balladevaru, Nanjundeshwara. They observe all the Hindu festivals and the local Marihabba is of particular importance.

Intermarriage between the members of the same *kula* is strictly prohibited. Some *kulas* are considered as brother *kula*, as for example *Belli kula* and *Surya kula*. Marriage between the members of the brother *kula* is also not permitted.

In social hierarchy, the Adidravidas occupy a low place, considered superior to only Madigas. They are non-vegetarians and they eat beef also, but do not eat pork. It is due to the pernicious habit of eating the carrion that they have been assigned a degraded social status. Though this habit is now on the decline, it has not been altogether given up. The Soligas also do not take food and water from them, but the latter take food from the former.

Early marriage of girls was quite common among them till about a decade ago, and in fact it was considered a mark of superiority. Girls are now rarely married before puberty. There is still a tradition among them but observed in its breach that if a girl cannot be married within two months from her attaining puberty she has to be given away in marriage in the form of a *kooduvali* which is a simple ceremony devoid of all auspicious features such as *vaadhya, kalasha*, the symbolical ceremony of bringing God etc. Formerly, Kaniyas were being engaged as priests, but now the Holeyas have their own priests.

Divorce is permitted for valid reasons such as infidelity on the part of the wife, cruelty on the part of the husband etc., and a divorced person can marry in *koodike* form. The remarriage of widows is permitted in the form known as *seerudike*, that is the presentation of the saree. Both burial and cremation of dead bodies are in vogue among them and in this village, they prefer cremation to burial.

(J) MADIGAS

The Madigas belong to the left hand division of the caste known as *Edagai*. There are 24 households of Madigas belonging to two different groups known as Kannada Madigas and Telugu Madigas depending upon the language they speak. The traditional occupation of the Madigas is tanning. In this village, only 5 households are engaged in tanning and the others are engaged in cultivation or agricultural and general labour. The Madigas are inferior in status to the Adidravidas and thus, in the social hierarchy they occupy the lowest place in the village. There are several exogamous units among them such as *Surya kula, Belli kula* etc., and marriage between the members of the same *kula* is taboo. The chief deities they worship are Madeshwara, Venkataramana, Balladevaru, Rangaswamy, Nanjundeswara etc. The common names among them are:

Males	Females
1. Racha	1. Venkati
2. Linga	2. Puttamma
3. Sidda	3. Mari
4. Nanja	4. Malli
5. Venkata	5. Madi
6. Jogi	6. Muthi
7. Jadeya	7. Chikkathimmi
8. Mada	8. Masthi

Infant marriages which were common are now no longer in vogue. They engage their own priest for the marriage. Widow marriages and divorce are permitted. Like the Adidravidas, they resort to both burial and cremation, but they prefer cremation in this village.

(K) OTHERS

There are 74 other households in the village belonging to 16 different castes, some of which are of

temporary settlers. It is not proposed to discuss the ethnography of these castes in this report, as some of them have been dealt with in detail in other reports as in the case of Lingayats, Brahmins, etc., while in the case of the other castes, the scope for detailed study is limited, in view of the small number of households of such castes in this village.

Housetype

The houses in Lokkanahally can be broadly classified into four different types, namely (i) *thotti* house, (ii) houses with a single ridge and a roof with two slopes (iii) terraced house and (iv) huts. Most of the houses in the village belong to the first category, called *thotti* type. In this type, the house has a quadrangle inside the house generally with four pillars. Such houses are called *Nalku kambada thotti mane* [4 *pillared thotti house*]. There are a few houses where the quadrangles or *thotties* have more pillars which could be either 8, 12 etc., as the case may be. The *thotti* houses have four ridges with eight slopes, of which 4 project inside the house, draining the rain water which falls on the roof to the quadrangle, which, in turn, drains it outside the house through a separate drain from inside the *thotti*. The other four slopes project towards the outer portion of the house. The *thotti* houses are the most numerous in the village, because they are very convenient for the residence of cultivators who want ample space for keeping the agricultural tools and implements, the produce grown by them and sometimes adequate space for tying the cattle. Further, such houses are easy to construct and are very durable—the lifetime of even mud walled, country tiled houses exceeding a hundred years with only minor repairs periodically carried out. The main parts of a *thotti* house are: (i) the *jagali*, which is outside the house on either part of the main entrance which serves as convenient place for the members of the household to sit when they have no work inside the house, (ii) the space all around the *thotti*, used mainly for residential purposes, (iii) the *hajara* on one or two sides above the space round the *thotti* which can be used for residential as well as storing purposes, (iv) the kitchen called *adige kone* and (v) a few rooms which acquire separate names depending upon the purpose for which they are used or their location such as *devarakone* (prayer room), *ugrana* (store room), *nadumane* (living room in the central portion), *chicka mane* etc. There are very few *thotti* houses in the village which have more than two rooms. Houses with separate bathrooms are also few in number. Bathrooms, where they exist, are generally situated in a separate, small building adjoining the main house. Sometimes the cattleshed and the bathroom would be located together in a separate wing outside the main house. There are many houses where the cattleshed is situated inside the main house itself, one half of the open space available around the *thotti* having been set apart for the cattleshed. Those who have a limited number of cattle prefer to have the cattleshed inside the residential house, either because they don't have any alternate accommodation to lodge the cattle or due to the fact that they find it more convenient to look after the cattle and in particular, the working bullocks, as they are always accessible to them if lodged inside the house.

The second type, namely, houses which have two slopes, which are few in number, generally belong to those who have occupations other than cultivation and do not also own any cattle. This type of house which is a characteristic feature of the urban areas is called *kavaligemane*. They are simple in structure and small houses do not cost much for construction. The houses of the poor people mostly belong to this type.

The third type, namely, the terraced house which belongs to the *Manigar* of the village is the first of its kind in the village.

The last type, namely, huts belonging to poor persons, are small structures with thatched roofs and mud or bamboo-wattled walls. They are often low roofed and sometimes possess no rooms.

In this village, excepting those houses which are in irregular clusters most of the other houses abut upon the road. They do not have any open space in the front, while some have a small backyard used for the purpose of stacking the hay, heaping the manure in pits etc. There are a good number of houses which do not have any open space either in the front or in the back, mainly because during the last several decades new houses are coming up within the limited space available in the village site and as a result, the major portion of the village has developed into a slum. The absence of space for even heaping the manure drives the occupants of such households to carry the dung collected in the mornings to dump in an open public place on the side of the road thus rendering the village insanitary. A large number of manure pits, situated pell-mell could be seen in and around the village, causing no small inconvenience to the people themselves as they have to carry the manure daily by headload to a place away from the house. In the Harijan-keri, the housing condition is still worse. In 1962, land for 40 sites has been acquired for the extension of Harijan colony and the present congestion will be to some extent reduced, when new houses are built in the allotted sites. The *Nattam Paramboke* or the village site is 32.34 acres in extent and it provides residential accommodation for 751 households living in 717 houses. Deducting the area occupied by roads and various public places the average extent available for each house is less than 3 cents which is hardly sufficient for a house in a rural area where cultivators abound in large number.

In the village 378 households have separate cattlesheds and only 6 households have separate latrines. The villagers generally go to their fields, about a furlong or two away from their residence, to answer the calls of nature in the morning and when there are standing crops it is indeed a problem for a stranger to find a suitable place.

Table X shows details of households by number of rooms and by number of persons occupying. Two households have no regular room. There are 450 households (60%) with one room, 208 (27.6%) with

2 rooms, and 91 households with 3 rooms and more (8.4%).

Table 13 shows details of housetypes by roof, while table 13-A gives details regarding housetype by wall. 663 households (83.39%) live in houses which have country tiled roof, 59 households (7.9%) in houses which have Mangalore tiled roof, 28 households (3.6%) live in houses which have thatched roof and lastly, there is one terraced house. Out of 28 households which live in houses with thatched roof, 18 households are of Madigas, 2 each are of Holeyas and Vellalagoundars, 4 are of Uppaligas and one each of Kumbaras and Muslims. It is clear that of all people in the village, economically, the Madigas are the most backward. Out of 59 households which live in Mangalore tiled houses, 31 are of Vellalagoundars and the remaining 28 belong to 11 different communities including 5 households of Holeyas who were supplied with Mangalore tiles under the scheme relating to the grant of subsidy for the construction of houses for Harijans. The Mangalore tiles are available in a depot at Kollegal, while the country tiles are manufactured by the local potters. The present rate for 1,000 country tiles (before spitting) is Rs. 30 as against Rs. 6 in 1932. In the case of the country tiled house it would be necessary for the occupants to re-set the tiles once in two or 3 years and replace the broken ones to prevent leakage during monsoons. Those who are residing in houses with thatched roof have to spread fresh thatching grass once in two years.

601 households (80.1%) reside in mud-walled houses, 142 households (18.9%) live in houses which have brick walls and 8 households live in houses having walls built of bamboo wattle. Out of the 142 households living in brick walled houses, 80 are of Vellalagoundars, 8 each are of Vyshyas and Brahmins, 6 each are of Uppaligas and Viswakarmas, 5 each are of Kumbaras, Parivaras and Holeyas and the remaining 19 households are of 10 different castes. Two households of Soligas are living in brick walled houses which belong to their landlords. Bricks are manufactured in the village in small quantities by Uppaligas and others, whenever there is any need. The present rate for burnt bricks is Rs. 20 per 1,000 and the comparatively low rate prevailing in the village is due to the fact that fuel is available at a cheap rate and the demand for bricks is not high.

Before commencing construction, the villagers consult the local astrologer to fix an auspicious day. They offer worship while commencing construction and at different stages during the construction of the house such as fixing the door-frame and lintel, beams etc. After the completion of the house, the housewarming ceremony (*Grihapravesha*) is performed, when, after observing certain religious rites, a feast is also given to those who are invited. In this village, the people are not particular about the direction which the main door faces. Once in a year, on the occasion of some important festival such as the Gowri festival the villagers generally whitewash the walls. Once or twice in a week they wash the floors with cowdung water. Generally, the housewife is very particular to keep the kitchen always clean.

Dress

The upper garment for males, irrespective of caste, generally consists of a shirt which has either full or half sleeves. Those who go out for field work prefer to wear either shirt with half sleeves or mere banian. Occasionally, they put on a towel on the shoulders which sometimes serves as a head dress on a warm afternoon. The use of bush shirt has also come into vogue during the last about a decade, but mostly young and educated persons use it. Those who are poor mostly go in for either medium or coarse cloth which is cheap and at the same time durable. Coats are used by a few persons whenever they go out on an errand to outside places on official or other private work. There are 3 persons in the village who use only *khaddar*. There are quite a few in the village among Harijans, Parivaras, Kurubas, Uppaligas etc., who are not even in a position to use shirts and such people merely wear a *dubati* (white, handloom blanket), which also serves as a covering, when they sleep, during nights. The cost of a *dubati* ranges from Rs. 6 to Rs. 10. In the winter, both during day and night, there are some who use a *kambli* (coarse woollen blanket) to cover the upper portion of the body. The price of a *kambli* varies from Rs. 15 to Rs. 20.

Those who have been influenced by urban outlook purchase finer varieties of cloth at Kollegal or other important centres which they visit.

The lower garment of the adult males consists of a *dhoti* of 8 cubits length. Handloom *dhotis* of 4 cubits length, called *lungi* are also worn by some persons, particularly when they are inside the house. Persons who go out for work either in the fields or forest as well as those who are poor prefer to wear knickers which they call *chaddi*. It is common among the Goundar youths to tie the lower half of the *dhoti* to the waist by folding it upwards, in effect wearing the *dhoti* upto the level of the knee, with a view to facilitate walking comfortably. There are a few officials as well as a few youth of the village who are accustomed to use pants, when they go out on out-door work.

The typical dress of an adult female is a saree about 8 yards in length and a blouse which the villagers call *ravike* or *kuppasa*. The females wear saree in the ordinary way without any *kachcha* and this is the common mode of wearing it in the region. Even the Goundar women have adopted this method even though in Tamilnad their counterparts wear the saree in a different way. Even now, a few girls who have come from Satyamangalam side after marriage and settled in the village wear the saree in their own traditional way. The use of petti-coat is limited to a few young women influenced by urbanisation. Among Vellalagoundars the widow should wear only white sarees and they are also prohibited from wearing blouses. The dress for the bride consists of a saree which is of either red colour or of a colour approximately akin

to it, while the use of a black saree is avoided. The bridegroom wears a *dhoti* and a shirt, and sometimes also a coat. There is no restriction in the matter of dress among the widows of other communities. On the occasion of the marriage, people belonging to other communities prefer an yellow or a white saree for the bride, but there is no rigidity about it. Marriage is an occasion when among all the communities the bride is presented with at least costly saree by either the bride's father or the bridegroom's father, as the case may be. It would be of silk or at least of artificial silk if the parties are too poor to purchase a silk saree.

The dress of male children consists of a knicker and a shirt, while that of female children consists of a frock or a *langa* along with a blouse.

The quality of the cloth and the number of sets of dresses which a person possesses in a household primarily depend upon the economic condition of the household. In the lower income groups, there are a large number of persons who cannot afford to purchase more than one set of clothes in a year. In the middle and the higher income groups, the villagers are generally in the habit of purchasing new cloth during an important festival such as Ugadi or Deepavali and it is also common practice to stitch new clothes on special occasions like a marriage. There are many in the village who are so scantily dressed that they have no alternate dress to wear when they have to wash those which they are wearing.

There are 119 households in the village which do not send cloths to washermen and of these, 62 households are of Holeyas and 22 households are of Madigas. There are two households each among Holeyas and Madigas which send clothes to the washermen and the heads of these households are officials.

Some of the Madivala households, which have washing as an occupation, invest very little amount on the purchase of new cloth, as they are able to wear temporarily some of the clothes which come for washing while a few others are presented with old and new clothes on the occasion of various ceremonies. The heads of two households admitted that they never bought any cloth for the last about 2 decades. The saying is that a washerman could be seen wearing the dress of even a ruler: *Arasana batte Agasana maimele.* (ಅರಸನ ಬಟ್ಟೆ ಅಗಸನ ಮೈಮೇಲೆ)

Ornaments

About the use of ornaments it could be truly said that neither custom has withered it nor time has made it stale. The fondness for ornaments is almost instinctive among women and if there are persons who do not possess any item of jewellery, it is mainly due to poverty. The lure for the gold is so intense and irresistible that even persons of low economic status such as Harijans and Soligas would not mind borrowing for getting at least one or two indispensable items of ornaments prepared for the bride during the marriage, such as *mangalya, ole, kalungura, kadaga* etc. There is a strong belief that a *sumangali* (unwidowed woman) should always wear some of these items and as a result, there is always a keen demand for jewels, even though some of these might not cost much. Those who cannot afford to use either gold or silver jewels satisfy themselves by using fancy ornaments made of different metals, but, which, at least while purchasing, would be glittering. The use of beads of different colours is also popular among the poorer classes. Women rarely display on ordinary days all the jewels which they have. They use just a few items, but the possession of a number of jewels is by itself a source of joy to many. It is only on special occasions that women and children could be seen with all the jewels which they possess. Partly due to a natural modesty which is inherent among some villagers and to some extent due to the apprehension or rather the misapprehension of the Gold Control Order, the villagers are reluctant to show the jewels to even a person engaged in a mere academic study of the types of jewels. The following are some of the ornaments which are generally used by the villagers.

Sl. No.	Name of the jewel	Among which communities used	Remarks
1	2	3	4
A. HEAD ORNAMENTS			
1.	*Nagaru*	All	Made of gold; cost varies from Rs. 50/- to Rs. 100/- fixed to the hind portion of the head; it contains an image of serpent.
2.	*Rojada hoovu*	All (Women of Vellalagoundar caste use rarely)	Made of gold; cost is about Rs. 30/- fixed to the plait.
3.	*Jade Bille*	All	Made of gold; cost is about Rs. 30/- fixed to the plait.
4.	*Kuchchu*	All except Vellalagoundar women.	Made of gold; cost is about Rs. 50/- to Rs. 100/- fixed to the plait at the lower end.
B. EAR ORNAMENTS			
1.	*Ole*	All	Made of gold; cost varies depending upon the quantity of gold and the stones which are inset. The minimum cost is about Rs. 80./-
2.	*Lolaku*	All	Made of gold; costs about Rs. 40/-
3.	*Kenne sara*	All except Vellalagoundar.	Made of gold; costs about Rs. 50/-
4.	*Kaddi kolave*	All	Made of gold; costs about Rs. 25/- per pair.
5.	*Patlak*	Hindu males of all castes.	Made of gold; costs about Rs. 50/-

1	2	3	4
C.	*NOSE ORNAMENTS :*		
	1. *Moogubottu* .	All	Made of gold; costs Rs. 15/- to Rs. 25/-
D.	*NECK AND CHEST ORNAMENTS:*		
	1. *Sara* . .	All	Made of gold; it is a chain prepared in different designs and with varying gold contents.
	2. *Saradu* . .	Vellalagounder	Made of gold; costs Rs. 300/-
	3. *Padaka* . .	Mostly used among Vellalagoundars	Made of gold; costs Rs. 100/-
	4. *Tali* . .	All	The *tali* used by Vellalagoundars is made of gold and costs about Rs.100/- and that used among others costs about Rs. 50/- It costs less when it is made of silver and plated with gold. The design of the *tali* worn by the women of Vellalagoundars is different from that of other castes as could be seen from the photos.
E.	*HAND ORNAMENTS:*		
	1. *Bale* .	All	Made of gold and sometimes of other metals also: the cost depends upon the gold content in the case of gold bangles, cost of other bangles is very low.
	2. *Kadaga* . .	All except Vellalagoundars and Brahmins	Made of silver; costs about Rs. 20/- per pair; this is becoming out of fashion among the well-to-do and educated classes.
	3. *Ungura* . .	All	Made of gold; minimum cost is about Rs. 50/-
F.	*WAIST ORNAMENTS:*		
	1. *Dabu* . .	All	Made of silver; minimum cost is about Rs. 35/-
G.	*LEG ORNAMENTS:*		
	1. *Kalumuri* .	All	Made of silver; costs about Rs. 25/- per pair.
	2. *Kalu chainu* .	All	Made of silver; costs about Rs. 25/- per pair.
	3. *Minchu or kalungura*	All	Made of silver; costs about Rs. 5/- per pair.

House-hold Goods

Table 12 relates to possession of furniture, while 12-A relates to possession of certain consumer goods. Table 12 shows that 91 households possess bedsteads; 73 possess chairs; 45 possess tables; 197 possess benches; 14 possess stools; 461 possess boxes; 217 possess trunks; 9 possess almirahs and 31 possess iron safes. It is seen that of all castes, it is only among Vellalagounders that there are a large number of households which possess various types of furniture. The details of households of Vellalagoundars which possess the different types are as follows:

Sl. No.	Name of the article	Number of households possessing the article	Percentage to the total number of households possessing the article
1	2	3	4
1.	Bed stead	62	68.14
2.	Chair	55	74.66
3.	Table	27	60.01
4.	Bench	160	81.21
5.	Stool	8	57.14
6.	Box and trunk (232+96) .	328	48.39
7.	Almirah	7	78.77
8.	Iron safe	27	87.10

Table 12 shows that among Kurubas, Uppaligas, Kumbaras, Madivalas, Parivaras, Holeyas and Madigas there are only very few households which possess the various types of furniture. For example, only 2 households of Kurubas possess chairs and tables; 2 households of Parivaras possess chairs, but none among them own tables; and among Uppaligas, Kumbaras and Madigas there is not even a single household having either chairs or tables. Among the other major communities, only one household of Holeyas possesses chairs and tables. Thus, in the matter of the possession of furniture, except Vellalagoundars, Vyshyas and Brahmins all the other communities are not in any happy position and this circumstance undoubtedly reveals the economic backwardness of a large number of households in the several communities. The possession of iron safe is an indication of the affluent condition of the household. Out of 31 households which possess iron safe, 27 are of Vellalagounders and 4 are of Vyshyas.

From table 12-A it is seen that one household each of Goundars possesses a car and a lorry; 20 house-

holds own petromax lights, 234 households possess torchlights; 5 possess kerosene stoves; 50 possess bicycles; 19 possess radio sets; 71 possess watch and clocks; 2 possess gramaphones; 4 possess sewing machines; 5 possess iron boxes and 8 possess guns. This table once again shows that it is only among Vellalagoundars, the number of households possessing the various consumer goods is more than in the other communities. Out of 50 households possessing bicycles, 29 are of Vellalagoundars, 4 are of Viswakarmas, 3 are of Brahmins, 2 are of Parivaras and one each of Uppaligas, Lingayats, Banajigas, Mudaliyars and Holeyas. Similarly, out of 19 households owning radio sets, 17 are of Vellalagoundars and one each of Vyshyas and Banajigas. The possession of these two items, namely, bicycles and radio sets shows that Vellalagoundars are comparatively more prosperous than all other communities. It is significant that there is not even a single household among Kurubas, Kumbaras, Madivalas and Madigas owning a bicycle. The villagers are enlightened enough to realise the advantage of possessing articles like bicycle, radio set, watch etc., and if only very few in the village are owning these, it is primarily due to want of adequate economic resources.

The use of earthenware is quite common. There is not even a single household which does not possess at least a few mud pots. People belonging to the low income groups mostly use earthenware for all purposes like cooking, storing etc., and the items of brass, copper or aluminium vessels which they possess would be few in number. Unless a person is miserably poor, he would be possessing a few metalware such as a *koda* to fetch water from the tank or to draw from a well, one or two small vessels for the purpose of offering water for drink etc. In the well-to-do households, there are a large number of brass and copperware and among them earthenware are used mainly for the purpose of storing grains and other articles. The following are some of the earthenware used by the villagers:

1. *Madake* (for cooking etc.)
2. *Gadige* (for storing water etc.)
3. *Harivi* (for fetching water)
4. *Gudana* (a container; also used for warming water for bath)
5. *Wade* (a container for storing grains).

The use of stainless steel has also come into vogue among the rich. The earthenware are available in the village itself, whereas the metallic vessels are purchased at Kollegal or at Hanur and sometimes from the itinerent dealers who visit the village for the sale of vessels.

Food and Drink

Ragi is the staple diet for 482 households and rice for 44 households; 211 households in the village use both ragi and rice; 2 households use rice and wheat; 6 use *ragi* and jowar; 4 use *ragi* and *navane* and 2 use ragi *navane* or *kambu* (vide table XV). The villagers consider that *ragi* is a more nutritious cereal than rice, but the use of rice is resorted to by a number of middle class and well-to-do households not only by way of a change in the diet, but also to some extent as a symbol of higher status. On all special occasions such as marriages, festivals etc., even the poor people take at least a portion of their diet in the form of rice. Those who are very poor like Soligas and some among the Madigas, Holeyas etc., consider rice eating as a privilege which they get only very rarely and so, whenever they are able to get a little cooked rice, from their landlords on important occasions along with one or two side dishes, they are amply satisfied. Out of 211 households which use rice and *ragi*, 150 households are of Vellalagoundars and among the other castes which use rice and *ragi* the number of households varies from one to ten. In all these households the quantity of rice used for a meal is about 25% of the total quantity of food. Among the households taking only rice, there are none belonging to Uppaligas, Christians, Madivalas, Banajigas, Kelasis, Devangas, Kumbaras, Soligas, Madigas and Holeyas. Of the two households which use rice and wheat, one is of Muslim community and the other is of Brahmin caste. The use of jowar, *navane* and *kambu* along with *ragi* by a few households, mainly of Vellalagoundars is due to the fact that these households grow the different cereals in small quantities.

Table XIV shows that adults take 2 meals a day, in 738 households and 3 meals a day in 13 households, while children take 2 meals a day in 728 households, and 3 meals a day in 23 households. Those who take 2 meals a day take their first meal at about 1 p.m. and the second meal in the night between 7 and 8 p.m. In the morning, they take *rotti* or *dosai* either with coffee or without it. For those who work in the fields the afternoon meal is carried by the womenfolk or youngsters, as it will be difficult for them to return home for the purpose of taking meals. Some workers prefer to take a substantial breakfast in the morning also before they leave for the fields and such people instead of taking *rotti* or cakes prefer to take *ragi* paste cooked during the previous night along with a simple side dish.

The common vegetables which are grown in the village and used by the people are brinjal, different varieties of gourds, tomato, greens and onions. 51 households in the village grow vegetables during the season. The villagers use vegetables only for a few days in a month. They extensively use varieties of pulses, particularly field beans. The use of *tur dhall* is limited, for it is not grown in the village and secondly, the poor people do not have resources to purchase it.

In Lokkanahally there are 47 households of vegetarians comprising all the 12 households of Brahmins, 14 households of Lingayats, 15 households of Vyshyas and 3 households of Devangas besides 2 households among Vellalagoundars and one household among Viswakarmas. In the remaining communities all the house-

holds take non-vegetarian food. There is a meat shop in the village. As the price of meat has risen quite high, the poor people, though accustomed to take meat are not in a position to purchase it regularly. In all such households meat is purchased once in several months only. During important feasts and the Marihabba festival, sheep or goats are purchased jointly by several households in each meat-eating community and the meat obtained is apportioned among the meat eaters. As the cost of a sheep or a goat is about Rs. 25 very few households have the resources to use meat frequently. The Uppaligas, Parivaras and others occasionally hunt in the nearby forest region and get a modest game which is divided among the various participants.

The special items of food commonly prepared on the occasions of feast and festival as well as marriage and similar celebrations are: (1) sweets like *payasam, obittu* (sweet pan cake), *kajjaya*, etc., (2) savouries like *vadai, chakkuli* etc., and (3) *kadabu, dosai* etc.

The number of households taking coffee or tea is now on the increase among all the communities. There are 208 such households in the income group of Rs. 150 and above per month; 129 households each in the monthly income group of Rs. 101—Rs. 150 and Rs. 76—Rs. 100, 104 households in the monthly income group of Rs. 51-75; 66 households in the income group of Rs. 26.50 and lastly, 20 households in the income group Rs. 25 or less. There are in all 95 households in the village distributed almost evenly among the several income groups which do not take tea or coffee regularly. The villagers prepare coffee or tea in their houses and those who cannot get it prepared in their own house visit the coffee hotels, the number of which is increasing gradually. The practice of serving cold rice or other cold food for breakfast in the mornings is now disappearing and the costlier habit of taking a beverage which is less nutritious has now taken root. This newly acquired habit of taking coffee and tiffin in the place of a square meal is primarily responsible for the comparatively smaller quantity of work turned out by the workers in the fields. The habit of drinking milk is limited to a few well-to-do households and among others, even if there is surplus milk available for consumption they prefer to sell it away to hotels and others, as it fetches cash which is necessary for purchasing various sundry items required for domestic use.

BELIEFS AND PRACTICES CONNECTED WITH (i) BIRTH, (ii) MARRIAGE AND (iii) DEATH

(i) Birth:

The first delivery invariably takes place in the house of the bride's parents. It is the economic condition of the parents of the pregnant woman that determines the question of inviting her for the subsequent deliveries also. Among Vellalagoundars, however, at least three or four deliveries take place in the house of the parents of the pregnant woman. Pregnancy is recognised in all the communities when there is a cessation of monthly course and symptoms of nausea are observed during the second or third month. It is further confirmed when the pregnant woman develops a desire to eat odd things and special dishes and if the eating of such dishes does not in any way affect the health of the woman, she is provided with the dishes of her choice. A pregnant woman is generally not entrusted with any work which involves strenuous physical labour and particularly so during the advanced stage of pregnancy. The nature of work and the period upto which a pregnant woman works, again depend upon the economic condition of the household. There are certain beliefs which people of all castes generally observe regarding the pregnant woman. For example (1) she is prohibited from seeing inauspicious things, (2) she is not permitted to cross the threshold of the main door of the house after dusk in the evening and (3) she should not go out on a new-moon day.

During the fifth or seventh month, a ceremony known as *Basiru-osage* or *Mane-tumbisuvudu* is celebrated in the husband's house and the pregnant woman is thereafter taken to her parent's house, during an odd month. During this ceremony the parents of the pregnant woman are also invited and they present her with new clothes. Delivery takes place either in a special room where there is one or in a part of the house screened off to secure privacy. It is very rarely that villagers pay any special attention with regard to ventilation. If there are windows to the delivery room, they even close the shutters, as they believe that damp air which gets in may have an injurious effect. Old women who have gained experience by attending cases of delivery and untrained dais are generally invited by the people during delivery. The services of the midwife whose headquarters is at Lokkanahally itself are also utilised by some persons, but the cases attended to by the midwife do not exceed about 25% of the total number of delivery cases in a year in the village. In all difficult cases, the villagers first resort to magico-religious practices including the taking of vows to their family deities and when difficulty still persists, they either requisition the services of the local doctor or arrange to take the parturient woman to the maternity hospital at Kollegal. The Holeyas and Madigas have their own elderly women who attend on delivery cases. The *dais* of other castes do not attend on them nor are the *dais* among Harijans invited by the members of other castes. In all normal cases of delivery, the *dais* are paid one rupee, one *seer* of rice, a coconut and a little jaggery along with betel leaves and betel nuts. The placenta is disposed of by keeping it inside an earthen pot and burying it in the backyard of the house.

There is no radical change, among different communities, in the post-natal practices. The period of convalescence is generally about 3 months. There are, however, a few cases, where the period is either curtailed or increased depending upon the economic condition of the household and other attendant circumstances. For about 11 days, the mother is given light

food which consists of rice and pepper water. They avoid adding even the normal quantity of salt to the diet. Among those who are economically very poor such as Soligas, rice is given for only 3 days and thereafter the usual *ragi* diet is resumed. During the convalescent period, only easily digestible food is given to the mother and some of the vegetables and other dishes which are deleterious to the health are avoided. The non-vegetarians periodically prepare chicken soup, while the vegetarians enrich the food with milk, curds, ghee etc., for speedy recouping of the health of the mother. During this period she is also given a herbal tonic which is called *Bananthi lehya*. The mother and child return to the husband's house on an auspicious day either in the third or the fifth month. In the case of first issue, in affluent households the child is presented with a gold ornament and the mother with a new saree by the parents of the woman.

The period of pollution which is observed by the agnatic relations varies from caste to caste. Among Brahmins, Vellalagoundars, Kurubas and Holeyas the period of pollution is 10 days. The Vellalagoundars invite a Brahmin priest, on the evening of the eleventh day, to perform *Punyaha vachana* (purification ceremony) and the *Namakarana* ceremony is performed either in the house or in the precincts of a temple after the lapse of one month. It is also an occasion for a feast in the house. The Uppaligas and Parivaras observe pollution for 8 days and on the ninth or 11th day *Namakarana* is done, inviting the *Devaraguddas* and the *Dasayyas* of their caste to bless the child on the eleventh day; the Kurubas perform the naming ceremony by inviting five elderly members of their community through whom the hairs on the head of the child are got cut with the shears used for clipping the wool from the sheep. The Soligas observe pollution for 15 days. In all the castes, on the day of the naming ceremony, another ceremony known as 'cradle ceremony' is also performed when a cradle is worshipped and the child is for the first time placed inside the decorated cradle.

The practices connected with suckling and rearing the child do not vary much among the several castes. The child is given mother's milk normally for about a year and thereafter rice or ragi paste as the case may be is given with a little *ghee* added to it, if the household can afford it. The non-vegetarians start giving food after the child is about 2 years old. Generally, the child is weaned from suckling without recourse to any artificial method, but instances of the mother applying something bitter on the nipple to discourage the child from suckling are not uncommon.

With a view to propagate Family Planning, the Medical Officer of the Local Dispensary distributes tablets etc., to those who come forward to use them, but the success achieved so far seems to be inadequate as the instructions are not followed properly. Abortion is practised in rare cases particularly among those castes where remarriage of widows is taboo, by securing the services of the secret practitioners who have a reputation for causing abortion by administering certain herbal preparations. It is difficult to obtain the details of such herbal treatment as it is prescribed secretly. The villagers believe that if physiological reasons do not exist barrenness is due to certain acts of omission and commission in the previous life and to ward off the evil effects of such acts and to secure the blessings of God, they perform *Aswathapradakshine, Naga-prathiste,* go on pilgrimages to holy centres and also take vows to special deities. Still-birth and death of infants are often ascribed to *Makkala cheste* and sometimes also to the evil acts of a devil (evil spirit). In all such cases, they consult the experts who have a reputation to treat such cases and take action accordingly.

After the birth of a child, with reference to the *nakshatra* on which it was born, the Brahmins generally get a horoscope written by an astrologer. The Vellalagoundars get a horoscope written only for male issues, but not for females. Among some of the other castes, the practice of getting a horoscope written is not in vogue.

(ii) MARRIAGE

The most striking change that has taken place among all the communities during the last two decades is a gradual change over to post-puberty marriages of girls. Marriage of girls of 8-10 years old was a common feature among most of the communities, in the early decades of the twentieth century and society considered such marriages to be superior to post-puberty marriages. Such a conception no longer prevails now and the villagers have also come to realise the harmful effects of early marriages. The provisions of law which govern the marriageable age of boys and girls having gained general acceptance, violation of the provisions is more an exception than the rule.

In all the communities except Brahmins, the marriage negotiation is generally initiated by the bridegroom's party and the ceremony of betrothal, also known as *Mane shastra,* precedes marriage. It generally takes place about a fortnight prior to the marriage in the bride's house, when the bridegroom's party with five elderly members including the headman of the caste go to the bride's house with auspicious articles like betel leaves, betel nuts, turmeric powder, vermilion, flowers, plantains, a saree and a blouse for being presented to the would-be bride. It is a function arranged primarily to accord formal approval to the marriage alliance already settled by previous negotiation. On this occasion, the girl is presented with the auspicious articles brought by the bridegroom's party. The villagers prefer red saree and white blouse for being presented to the girl on this occasion. In particular, the saree should not contain any black yarn. Among the Goundars, the betrothal ceremony called *Oppandada veelya* takes place in the local village temple, on the day previous to the marriage. The village barber (*Nainda*) invites all the elderly members among the Goundars to as-

semble in the temple and the assemblage is presided over by the headman of the caste. Two spokesman of the bride's party as well as the bridegroom's party formally read over the marriage invitation and declare that they have mutually agreed to the alliance. This simple ceremony constitutes betrothal among the Goundars.

The practices relating to the marriage among the different communities are too numerous to be detailed. One common feature, however, is that there has been a curtailment in the duration of the festivities, though it cannot be said that there has been a corresponding decrease in expenditure. The essence of marriage among all is that it is a sacrament and not merely a contract. The various religious ceremonies gone through in a marriage whatever may be the details thereof are intended to emphasise the sanctity of marriage which is a sacred bond of union of husband and wife for life. The details of the marriage ceremony observed among some of the important castes are given below.

(a) Among Vellalagoundars marriage takes place in the house of the bride's parents and lasts for 3 days. In this village the bride as well as the bridegroom are from the same village except in very rare cases where a small number of girls from Satyamangalam side have in the last few years married boys from Lokkanahally and vice versa. When the bride and bridegroom are from the same village, after the alliance is settled and the marriage day is fixed in consultation with the local astrologer, the various celebrations connected with the marriage commence from the day previous to the marriage. First, pandals are put up in front of the houses of both the bride and bridegroom. The ceremonies start first with the gathering of the elderly members of the community in the local Basaveshwara temple. The task of inviting them is entrusted to the barber of the community called *Naindan*. The assemblage is presided over by the headman of the caste. First of all the deity is worshipped and for this purpose *Padi* is distributed earlier by both parties. After the *puja* is over, betel leaves and nuts are distributed to the gathering and both the parties, as stated earlier, declare publicly that they have agreed to the alliance. Later in the day holy water is fetched from the local tank by the *Arambukar* or *Arumaikaran* who is the priest of the caste to the accompaniment of *vadya* music and in the house allotted for the stay of the bridegroom and his party which is called *bidadimane*, the priest conducts rites for giving holy bath to the bridegroom. The bridegroom is given eight kinds of auspicious bath (*Mangalasnana*) using turmeric powder, soapnut powder, rice water etc., after the community barber, *Naindan*, performs the ceremony of shaving. A *kankana* is then tied to the right wrist of the bridegroom. After all these rites are over, a similar ceremony relating to sacred bath is conducted in the bride's house for the bride, in which, however, the *Arambukarathi* (the wife of the priest) takes the leading role to bathe the bride. In the night, a feast is arranged by the bride's party for the members of both parties. On the morning of the next day, which is the day of the marriage, the bridegroom is taken in a procession for worshipping the *Nat-kallu*, situated in front of the Basaveshwara temple. After the *puja* is over, the bridegroom and party return to the *bidadimane* walking on the *Nademudi* (cloth spread by the local washerman along the route). The bridegroom is then taken in a procession to the bride's house sitting on a horseback and various auspicious articles such as rice, jaggery, plantains, betel leaves and nuts, ghee, turmeric powder etc., which are required for the marriage ceremony are carried by the *sumangalis*. By this time, the bride's party also returns from the Basaveshwara temple after the bride similarly performing *puja* to the *Natkallu*.

In the marriage pandal, the bride and the bridegroom each wearing a garland are seated side by side, on a plank called *Hasemane*, the bride taking her seat to the right of the bridegroom and both facing the gathering. The priest (*Arumbakara*) keeps two milk pots and offers worship by putting *tulasi*, flowers, *bilvapathre*, *gandha*, *garike* etc., inside the milk pot. Near the milk pots, a small quantity of paddy is kept inside a container around which a few rounds of yarn is tied. A grinding stone is placed by its side. Both these are also worshipped by the priest and he then sprinkles drops of milk on the bridal couple. For the subsequent ceremonies of *Navagraha puja*, *Homa* and *dhare*, the services of the local Brahmin priest are utilised. In some households, as a measure of economy only *Navagraha puja* is arranged, but not *Homa*. After *Navagraha puja* and *Homa*, the bride and the bridegroom exchange garlands. Then follows the *dhare* ceremony when the parents of the bride give away the girl in marriage to the accompaniment of the chanting of *mantra* by the priest. It is said that the chanting of *mantras* is a new feature introduced by the Brahmin priest, with a view to give a more sanctified touch to the proceedings. The next ceremony which is resumed by the *Arumbukar* is that of tying the *tali* or *mangalya* by the husband round the neck of the bride. The *mangalya* varies in its design from that used by the people of other communities. It has three parts with the *tali* in the centre and two beads called *urutu* or *gundu* on either side. Above these two beads are strung two *thaithies*. All these are made of gold and the entire set costs about Rs. 100. The *tali* is got prepared at Gopichettipalyam, as the local goldsmiths do not have the moulds required for the purpose. The *tali* is first touched by those who are assembled before it is tied by the husband. When the *tali* is being tied, the barber (*Nainda*) chants in melodious tone *Mangalastaka* composed in Tamil. The *mangalastaka* commences with invocation to Lord Ganapathi and then narrates in a simple and sweet style, the various ceremonies connected with the marriage and it is heard with rapt attention by all. The recitation of *Mangalastaka* has a dramatic effect and it serves as a fitting climax to the marriage ceremony. The next ceremony conducted is known as *Kaikotharasi* and it consists of the bride's brother holding the bridegroom's hand and together taking out three handfuls of rice from a vessel kept in front of the *Hasemane* and then giving it to the *Nainda*. After this, a ceremony known as *Manisuttal* is observed, when

the maternal uncle of the bride lifts the bride and walks around the cloth spread by the washerman. The washerman will be entitled to receive the rice, jaggery and other perquisites kept on the cloth, after the ceremony is over. After the ceremony of *Manisuttal*, both the parties, offer presents to their close relatives in the presence of the gathering and this is followed by the offering of presents to the bridal couple by the visitors. Thereafter the *kankana* is removed by the *Arumbukar* after performing *puja*. The bridegroom is then taken to the *bidadimane* and meals are served for the bridegroom's party in the *bidadimane*. The bride also is formally taken to the bridegroom's place (*bidadimane*) later and brought back.

On the next day, the bride is again taken to *bidadimane*. Five *sumangalis* bring holy water from the tank to the *bidadimane* and the *Arumbukaran* performs a rite called *saradu kattuvasastra* which means the tying of a thread through the *Arumbukarathi* with turmeric powder. A feast is given in the night, when non-vegetarian food forms part of the menu. In the evening, a procession of the bridal couple is taken round the village and with this the marriage festivities come to a close. Consummation takes place after a lapse of at least 3 months.

After the marriage is over, the bridegroom is invited to the father-in-law's house and enjoys the hospitality for a period ranging from 3 months to one year. This practice is known as *Varopachara* for which about 25 years ago, the bridegroom's party were expected to supply the bride's father with various articles of domestic requirements such as rice, castor oil, ghee, fuel etc. It is said that there were households which contributed upto three *khandugas* of rice, one *kolaga* of *ghee*, one *kolaga* of castor oil and two cart loads of fuel. This custom of payment is now obsolete.

(b) Among the Uppaligas, the first day of the marriage is called *chappara muhurtha*. On the second day marriage is held in the bridegroom's house. The essential features of marriage are *dhare* and the tying of *mangalya*. A Brahmin priest is invited for the *dhare* ceremony. The function associated with the offering of presents, called *muyyi* then follows. On the night of the marriage day a feast is given to the invitees.

(c) Among the Kurubas, the marriage which takes place in the bridegroom's house lasts for 3 days. For the *dhare* ceremony, the Brahmin priest is invited and the other ceremonies are performed by *Devaragudda*, their caste priest. The bridal couple wear *bashinga* brought by the *Nainda*. If a feast is not given during the marriage to the castemen, a sum of Rs. 20 has to be paid to the caste headman and it is added to the caste fund.

(d) Among the Parivaras also, the marriage takes place in the bridegroom's house, but the caste headman officiates as priest. The Brahmin priest is invited for the *dhare* ceremony only.

(e) Among the Adidravidas, the essential feature of the marriage which takes place in the bridegroom s house consists of pouring milk and ghee on the *tali* which is then tied by the bridegroom round the neck of the bride.

Among the various other castes also the essential features are very much the same and it is not proposed to give a detailed account of such practices. Among Brahmins and Vyshyas marriage is celebrated in the bride's house.

(iii) DEATH

Among Vellalagoundars, the dying person is generally taken out to the verandha of dwelling house though if the person dies inside the house no particular significance is attached to it. After death, the corpse is washed and dressed with new cloth. In the case of males normally the corpse is dressed with a *dhoti* only. The corpse is placed on a bier and carried by four persons. A Holeya carries a piece of wood kindled with fire in front of the bier and the close relatives of the deceased go about throwing puffed rice and small coins. On the way to the burial or cremation ground as the case may be, near the temple of Subrahmanya at a distance of two furlongs from the village, those who carry the bier exchange sides, after a *thoti* of Holeya community pours a little rice on a stone closeby and sacrifices a chicken. Married people, lepers, women are all cremated and the others are buried. The corpse will be laid in the cremation ground with the face upwards and the head towards the south. The eldest son lights the funeral pyre. Food is not cooked on the day of funeral in the house where death has taken place. The close relatives serve them with food. At the place where death has taken place, a small light is kept for 16 days. On the third day, the person who has to perform the obsequies gets himself shaved from the village barber and then he goes to the cremation ground, along with his close relatives and collects *asthi* (bones of the deceased) which he submerges on the 16th day in river Cauveri near Kollegal. On the evening of the third day *pinda* is offered and non-vegetarian food is served to the castemen. On the fifth day, the wife of the deceased discards the *mangalya* and other jewels worn by her and wears a white saree. This ceremony is known as *Vidhave maduvudu*. On the seventh and the ninth days, the agnatic relations are fed. On the fifteenth day, a Brahmin priest is invited for performing purificatory ceremony. Every year, on the eighteenth day of *Adimasam*, a feast is given to a few invitees in memory of the deceased ancestors. The period of pollution is nine days for the agnatic relations.

In the case of burial of children, *Halu-thuppa* (milk and ghee) are poured on the burial ground on an auspicious day, while the caste priest (*Arumbukar*) is invited for the performance of the ceremony on the third day.

The Uppaligas generally bury the dead. Among them the period of pollution is ten days. On the third day, a ceremony known as *Halu-thuppa* is performed near the burial ground and *pinda* is offered to the crows. On the eleventh day, a funeral feast is given to relatives and friends. Thereafter, every year, during Gowri festival *yede* is laid.

The death customs are almost the same in the case of Kurubas, Parivaras and other communities in the village, except Brahmins among whom the rites connected with death are more elaborate. Among the Adidravidas, after burial or cremation as the case may be, further funeral ceremony is performed only on the eleventh day. They do not observe *Asthi Sanchayana*.

CHAPTER III

ECONOMY

Economic Resources

(A) *Land*:

The area of the Revenue Village of Lokkanahally is 2,399.16 acres and so far as the total area is concerned, it is bigger than Andipalya (another adjoining village selected for Survey), the area of which is 1,748.58 acres. But, from the point of view of *patta* land, there is a larger extent in Andipalya (1,350.30 acres) than in Lokkanahally (1,023.53 acres). Another main difference between these two villages is that in Lokkanahally, there is an extent of 1,023.53 acres of Government assessed waste land as against only 165.33 acres in Andipalya. Enquiry reveals that a large extent of assessed waste land in Lokkanahally has been reclaimed and cultivated by *Shivajamadars* and when the assignment proceedings are finalised and *pattas* are issued to the *Shivajamadars*, the extent included in private holdings would considerably increase. As the matter now stands, the area of the village is classified as follows:

Classification of land	Area in Acres (0.00)	Assessment as fixed in the resettlement during Fasli 1322 (1912) Rs. (0—00)
1. Occupied dry	1,150.57	1,138.79
2. *Inam*	71.48	78.32
3. Assessed waste	1,023.53	..
4. Unassessed	9.00	..
5. *Poramboke*	144.58	..

The details of *Poramboke* land which comprise the total extent of 144-58 acres are given below:

Sl. No.	Details	Extent A.C
1.	Rain waterchannels	35.72
2.	Village site (Nattam)	32.34
3.	Cart track	28.48
4.	Tanks	16.37
5.	L.F. Road	9.20
6.	Graveyard	7.47
7.	Other roads	5.59
8.	Place set apart for the cattle to take rest (*mande*)	4.64
9.	Lanes	1.70
10.	Forest bungalow	1.02
11.	Manure pits	1.00
12.	School	0.69
13.	Footpath	0.20
14.	Police line	0.13
15.	Temple	0.02
16.	Police station	0.01
	Total	144.58

It is observed that there is no separate reservation, either for the purpose of grazing ground or for the purpose of forest. It is evident that such a reservation was considered unnecessary, because the village adjoins the Doddasampige Reserve Forest on the west and the Hanur Reserve Forest on the east.

The average area of a village in Kollegal taluk is 7,734 acres and the average extent of occupied land is 1,437 acres. Lokkanahally apparently appears to be a small village when compared to the average area of a village in the taluk and this is because there are no forest lands in Lokkanahally, whereas in a number of villages in the taluk about two-thirds of the total area is forest land. But if the occupied land alone is considered, Lokkanahally is typical of the taluk, for including the *Shivajama* land the total extent of land in the possession of the villagers comes to 1,493 acres as against the average of 1,437 acres for the taluk.

There are no garden or wet lands in the village. The entire occupied area is classed as dry and is included in group II. At the time of the Resettlement in Fasli 1322, (1912-13) the total area of the occupied dry land was 1,031.79 acres and since then there is a small increase of 118.78 acres. As stated earlier, the total extent of occupied dry land has to be considerably more if only the assignable lands which have been in the occupation of the Shivajamadars from a long time are granted *patta* and included in their private holdings. The following table which gives the details of lands according to soil classification (1912-163 shows that village Lokkanahally is a fertile village and it is this which mainly accounts for the high yield of dry crops in the village.

Sl. No.	Classification of the soil	Number and *Taram*	Extent Acres
1	2	3	4
1.	Best red loam	7-1-3	226.18
2.	Good red loam	7-2-4	134.21
3.	Good black loam	4-2-3	214.24
4.	Ordinary red loam	7-3-5	121.23
5.	Ordinary black loam	4-3-4	1.49

1	2	3	4
6.	Ordinary red sand	8-3-6	67.56
7.	Inferior red loam	7-4-6	138.60
8.	Inferior black loam	4-4-5	117.24
9.	Worst red loam	7-5-7	11.04
	Total		1,031.79

Agricultural land forms the most important economic resource in the village. The principal food crop is ragi and the other minor food crops are jowar, Italian millets, horsegram and beans, while the main cash crops grown over small extents are cotton, groundnut and mulberry. The extent under mulberry is gradually increasing. It is a crop which has come into vogue in this village since the last about 20 years. The establishment of a Government Silk Farm in Lokkanahally has given an impetus to the cultivation of mulberry in the recent years. Enquiry reveals that the cultivation of mulberry has increased from 52.18 acres in 1963-64 to about 100 acres in 1964-65. The table given below shows the area of land cultivated with the various crops in the village during the three years 1961-62, 1962-63 and 1963-64, along with the corresponding figures for Faslis 1321 (1911-12) and 1322 (1912-13).

Name of crop		Area cultivated in				
		Fasli 1321 1911—12	Fasli 1322 1912—13	Fasli 1371 1961—62	Fasli 1372 1962—63	Fasli 1373 1963—64
1		2	3	4	5	6
		A—C	A—C	A—C	A—C	A—C
CEREALS	Paddy	..	..	..	..	..
	Cholam	35.89	20.39	*60.10	*56.30	*45.02
	Cumbu	2.09	0.82	18.10	18.10	Nil
	Ragi	697.93	672.86	908.15	980.60	1,017.16
	Samai	33.86	29.84	18.15	27.11	12.06
	Navane	..	..	9.10	15.20	1.00
	Others	0.05	1.09	..	..	..
PULSES	Horsegram	30.69	28.07	..	..	15.10
	Blackgram	..	1.00	..	..	..
	Beans	..	..	42.20	37.13	..
	Others	27.65	39.24	..	..	..
INDUSTRIAL CROPS	Sugarcane	..	..	..	..	..
	Gingelly	6.20	8.82	..	..	..
	Castor	22.00	31.50	42.60	37.08	42.40
	Cotton	..	..	35.20	40.20	14.10
	Groundnut	..	..	30.16	35.40	24.50
	Other oil seeds	37.94	1.02	..	..	..
VEGETABLES	Chillies	..	1.93	..	..	..
	Other vegetables	1.09	0.34	..	..	..
TOPES	Fruit trees	..	..	..	..	..
	Other trees	..	..	..	..	..
	All other crops	0.79	28.39	85.20	106.48	97.20
	(*a*) *Mulberry*	..	..	*25.10*	*50.18*	*52.18*
	(*b*) *Coriander*	..	..	*60.10	*56.30	*45.02
Gross cultivated area		896.18	865.31	1,249.31	1,353.60	1,268.54

*Double cropped area.

From a comparative study of the figures given above, it is seen that there has been an increase in the net area cultivated during the last 50 years, from 861.92 acres in 1912-13 to 1,297-30 acres in 1962-63. Another important feature is that the cultivation of cash crops of cotton, groundnut and mulberry has come into vogue during the last about two decades. The cultivation of coriander as a second crop in the fields cultivated with jowar during the first crop season is also a new feature practised by the villagers during the last few years. The village is surplus in ragi which is the main staple cereal and the cultivation of cash crops fetches money to the agriculturists during the various seasons when they need it most. Further, groundnut and cotton also serve as rotation crops, thus enriching the soil.

Village Lokkanahally has long been known for cultivation of only dry crops, because the villagers have had no irrigation facilities. But, after the inception of National Extension Scheme, the villagers have been evincing interest to sink irrigation wells. Fourteen households in the village have availed themselves of the facilities of well irrigation since the last 5 years, but some of the wells are situated in Andipalya, the adjoining, village, where the villagers have lands. There is scope for a larger number of irrigation wells, particularly after the electrification, which is now going on, is completed. Till very recently the villagers were apprehensive about the possibility of sinking irrigation wells successfully, as they were of the view that the soil conditions in the village are not suitable in certain parts, while in other parts the water table would be very low. The failure of one irrigation well sunk in the village a few years ago discouraged the people, while the success achieved by many others in the neighbouring villages failed to impress them. The liberal grant of loan and the encouragement given by the Extension Staff have been able to convince the villagers about the feasibility of constructing more irrigation wells and if the same encouragement continues, the villagers will be able to sink more wells before long, as they are anxious to raise irrigated crops which are both profitable and useful. There is a tendency now to use rice as part of their diet, particularly among the middle classes and the well-to-do. When more wells come up and electric pumpsets are installed the holders of land would be able to grow rice required for their domestic use and they will also grow various remunerative crops like chillies, plantains, vegetables etc., as many enterprising cultivators in and around Hanur, Ramapuram, Cowdalli and other places in Kollegal taluk are doing. The cultivators of Lokkanahally have a fine tradition for working hard and getting good yield from all dry crops and in particular, *ragi* and it is gratifying to note that they are casting aside their conservative outlook and have begun to realise the importance of stepping up production by availing themselves of the various amenities which the Government have now been extending to improve their economic condition. With better irrigation facilities and adoption of improved techniques, the cultivators can look forward to an era of greater prosperity.

The proximity of Doddasampige and Hanur Reserve Forests have been a great blessing for the villagers of Lokkanahally and other neighbouring villages such as Andipalya, P.G. Palya, Arabbikere etc., all of which are situated close to the forest. These forests have been to a great extent responsible for the comparatively well-regulated rainfall which the area enjoys as against the whimsical and unevenly distributed rainfall occurring in many other parts of Kollegal taluk. The extensive pasture land available in the Reserve forests to which the villagers have a free access has been a boon to the villagers to maintain a large number of cattle with minimum expenditure. Grass is available either on the outer slopes of the hill or inside the forest practically throughout the year. The villagers spend very little on fuel, as they are permitted to remove free of cost the withered and dry wood upto a limit for their bonafide domestic and agricultural purposes. While these are some of the advantages derived by the villagers from the forest, the nearness of it has one disadvantage which arises from the fact that the standing crops are exposed to frequent depredation by wild beasts. The damage caused is, however, minimised by arranging vigilant watch and by the policy of Government in issuing licences liberally to possess fire arms for crop protection. The villagers sometimes resort to illicit felling of timber trees in the reserved forests eluding the vigilance of the forest Departmental staff but such cases are few and far between.

(B) *Livestock*:

If the number rather than the quality of livestock is alone considered, it can be said that the village is rich with resources of livestock. Table 7 shows the details of livestock by caste, which classified into broad groups are as follows and could be compared with the Census of Fasli 1319.

	1962	Fasli 1319 (1909 AD.)
1. Bulls and Bullocks including adult males.	1,085	700 (includes bullocks & Hebuffaloes.)
2. He-buffaloes . . .	21	
	1,106	
3. Cows—includes cows in milk, cows in dry and adult females not calved .	1,301	1,048
4. She-buffaloes . . .	256	225
5. Young stock (under 4 years)	914	1,324
6. Sheep and goats . .	1,583	79
	5,160	4,093

The figures furnished above show that during the last 53 years, there has been an increase of about 21% in the livestock, which though by itself not spectacular, nevertheless shows the interest evinced by the cultivators in animal husbandry, consistent with their resources of land and other economic resources. The increase has been substantial with regard to sheep and

goats. The earlier statistics relating to Fasli 1319 (1909 A.D.) further reveal how from very early times, the cultivators of Lokkanahally have been attaching great importance to livestock rearing.

The villagers of Lokkanahally own in all 3,952 acres out of which apparently they are not cultivating some of the lands situated in more distant villages with the aid of bullocks stationed in Lokkanahally. Assuming they do so, it is seen that for each pair of working bullocks on an average they have 8 acres of dry land, which indicates that the nature of cultivation is fairly intensive. The livestock statistics for Kollegal taluk published for the years 1881 (original settlement), 1913 (Resettlement) and 1963 are given below for comparative study. It is seen that in the taluk as a whole in 1963 there were 23,626 working bullocks for the total cultivated area of 1,19,021 acres which works out to 10 acres per pair of bullocks. It is therefore clear that the cultivators of Lokkanahally are in a more favourable position so far as the ownership of working bullocks is concerned.

Name of Livestock	Livestock at the time of Original settlement 1881	Resettlement 1913	Revision settlement 1963
1	2	3	4
1. Working cattle:			
(a) Bullocks	20,300	19,746	23,626
(b) He-buffaloes	596	657	800
			24,426
2. Breeding stock:			
(a) Cows	51,551	51,148	41,544
(b) Bulls and heifers under 4 years	24,219	27,904	39,276
(c) She-buffaloes	3,066	4,538	9,525
(d) Young buffaloes	1,627	4,851	5,339
(e) Sheep and goats	47,998	45,855	48,356
	1,28,461	1,34,296	1,44,040
3. Horses and ponies	429	788	246
4. Mules and Donkeys	961	858	353

The large number of cows and she-buffaloes should normally have provided the villagers with sufficient milk and milk products, so essential to constitute a nutritious diet. But, it is not so, because a large number of them are maintained primarily for the purpose of collecting manure and therefore they do not evince proper interest in giving a nourishing feed. They are satisfied with what little quantity of milk they get. Another reason for this apparent indifference is that there is not much demand for milk in the village and neither is there any urban area in the vicinity which has a regular market. If properly organised there is indeed scope to develop dairying which not only fetches income to the people, but also supplies them with a nutritious item of diet.

There is also scope for developing poultry farming and piggery in the village.

According to the information furnished during the Survey, the total value of land, houses, livestock, agricultural implements and other assets belonging to the various households of Lokkanahally is as follows:

Name of asset	Value (Rs.)
1. Land—(3,952.52 acres)	31,59,750
2. Houses (717)	14,76,290
3. Livestock	4,16,711
4. Jewels	4,53,245
5. Agricultural implements	28,387
6. Other assets	8,28,920
Total	63,63,303

The average value of the assets per household works out to Rs. 8.473.

Agriculture is the principal occupation for 370 households (49.2%). The other principal occupations are agricultural labour, household industry, trade and services. All these topics would be discussed later in the report.

Factors Influencing Economic Life

(A) Land reforms

Statutory enactments relating to land reforms have at no time influenced the economic condition of either the landowners or tenants in this village. When the village was part of Madras State prior to the Reorganisation of States in 1956, two enactments relating to agrarian reforms were in force. The first was the Madras Cultivating Tenants Protection Act of 1955 and the second was the Madras Cultivating Tenants (payment of fair rent) Act, 1956. The former gave protection to tenants against arbitrary eviction by landlords, while the latter contained provisions for fixation of fair rent on application by either party. None in the village invoked the provision of any of these Acts. Since time immemorial the practice has been to lease out dry lands on the basis of share cropping, called *wara*, according to the terms of which, the tenant has to pay 50% of the yield to the landlord, while certain items of cultivation expenses have also to be shared equally. This practice has taken such a deep root that a tenant considers it unnatural to invoke the provisions of the Fair Rent Act to get the fair rent fixed. Those who lease out lands to others are mostly persons who have themselves no resources to cultivate land either because the holdings are uneconomical or because they

are engaged in occupations other than cultivation, even though depending mainly on the rent for their livelihood. The lands are leased out to trustworthy tenants on the tacit understanding that they would not betray the interests of the landlords. Most of the leases are oral agreements, the breaches of which are not even enforceable in any Court of Law. The tenants rarely, therefore, venture to dupe the landlords, for, if at any time they do so, there would be many others in the village who would always be anxious to take the lands on lease, consequent on the landlord arbitrarily terminating the previous tenancy. There are 165 landless households in the village out of which there are many households which are too willing to take up cultivation, if only they have an opportunity to do so. But, so long as a tenant continued to cultivate the land taken on lease without jeopardising the interests of the landlord, eviction was rarely resorted to. Pending the introduction of the Land Reforms Act, 1961 (Mysore Act No. X of 1962), the provisions of the Madras Cultivating Tenants Protection Act relating to the resumption of land have been suspended by the Mysore Legislature.

It is now obligatory that surrenders by tenants should be in writing and admitted before the Tahsildar who should satisfy himself that it is made in good faith and then register the surrender in his office. The necessity for invoking any of these provisions has not arisen in the village, as landlords and tenants continue their relationship in the old manner, unaffected by the provisions of the new Acts. Most of the landlords are aware of the provisions of the Mysore Land Reforms Act of 1961 and with a view to safeguard their interests they have begun to declare themselves as cultivators in respect of those lands which they have actually leased out under oral agreement. The tenant is unwilling to assert his rights, as he does not want to incur the displeasure of his landlord. The benefits of the tenancy laws would accrue to the tenants in full only when both landlords and tenants are enlightened enough to understand their rights and responsibilities. As regards the provisions relating to ceiling on land holdings under the new Act, none in the village is likely to be affected.

(B) Land Improvement

There are no land improvement works of any kind in this village carried out through the agency of the Government. As land is the most important economic resource and the main asset of the agriculturists, individual landholders have been continuously engaged in keeping the fertility of the soil intact by arresting soil erosion and by applyin appreciable quantity of farmyard manure after harvesting each crop. The villagers are so zealous about preserving the humus of the soil that they are reluctant to apply fertilisers to dry lands even when they are asked to apply judiciously, for they nurture a belief that continuous applications of artificial manure damages the soil. Two aspects of land improvement on which the cultivators have bestowed attention are reclamation and improvement of lands by levelling, bunding and removal of pebbles etc. In the last one decade 54 households have reclaimed waste lands; 37 households have improved lands by levelling, bunding etc.; 17 households have attended to removal of pebbles and 13 households have put up stone embankments etc. Between 1958 and 1962 alone an additional extent of 23—75 acres of waste land has been brought under cultivation. In a village like Lokkanahally where there are 1023.53 acres of waste land, there has always been scope for extensive cultivation and ever since the Resettlement, the process of encroachment of waste land by the *Shivajamadars* has been gradually going on, in the absence of proper steps taken to assign cultivable land to the deserving persons. The progress in the direction of reclamation can be appreciated when it is seen that the extent of cultivated land in the village has gone up from 896 acres in 1912 to 1297 acres in 1962. The unauthorised occupation of Government land has thus been a blessing in one way, though by this process some of the really deserving persons in the village might not have been able to get land.

The possibility of raising wet and garden crops in dry lands by the construction of irrigation wells has now been realised by the cultivators. During the last five years 14 households in the village have availed themselves of the facilities granted for sinking irrigation wells. There is scope for greater progress in this field after the electrification which is now going on is completed.

(C) Industrialisation

Though Lokkanahally is primarily an agricultural village, there are 68 households engaged in 11 different rural industries of which the most important is silkworm rearing. 20 households are engaged in silk-worm rearing and the number is gradually on the increase. It provides livelihood for 127 persons. Though silkworm rearing has been an important household industry in various parts of Kollegal taluk for over 100 years, it is only subsequent to 1948 that a few households of Lokkanahally have taken to this industry, apparently after the people had observed many poor households benefiting by it in places like Hanur, Kamagere, Singanallur and other places which are not very far away from Lokkanahally. The attractive and steady price of cocoons during the last over 2 decades, the continuous encouragement which the Government have been extending by arranging for the supply of cross breed cocoons and disease-free layings through licenced graineurs, the establishment of several cocoon markets with a view to provide ready market for the cocoons produced by the silk-worm rearers, the introduction of new techniques of rearing evolved by intensive research and various other facilities such as grant of loan, dissemination of technical information etc., are only some of the factors which have contributed to the development of this important household industry and its extension to villages like Lokkanahally where it was not popular previously.

As Lokkanahally is very close to the forests there is scope for the establishment of several new industries by making use of the raw material available in the forest. For example, the manufacture of agricultural implements, furniture, building materials like door and

window frames, lime, bricks etc., could be undertaken, making use of the resources of both men and material.

(D) URBANISATION

The villagers have occasions to visit frequently the urban centres of Hanur, Kollegal etc., for various purposes. The large number of buses which pass through Lokkanahally stop for a few minutes in the village near the Police Station and the villagers have occasions to meet a number of fellow-travellers. Some of them, particularly among Goundars, also visit places like Satyamanagalam, Mysore etc., in connection with either domestic work or sale of surplus agricultural produce. These are all occasions when the villagers imbibe new ideas about diet, dress, recreation etc., and they lose no time to translate them into action. The increase in the number of coffee hotels, the stay of a few officials including teachers who come from outside places and the periodical visit of the people to various fairs and festivals are other factors which have contributed to the spread of urban influences noticed among the villagers.

(E) COMMUNICATION

The increase in the number of bus services during the last one decade has brought Lokkanahally within easy reach of a number of important centres of administration, trade and commerce etc. The villagers are able to obtain all items of domestic and agricultural requirements from Kollegal easily, if any of the articles are not available with the local dealers. There has been a vast increase in the number of bullock carts in the village which is to some extent an index of the prosperity of the villagers.

(F) MARKETING

The villagers have now better marketing facilities than about a decade ago, as a result of improvement in communications. Wholesale merchants from Kollegal, Satyamangalam, Andiyur etc., visit the village during the harvest season and transport the surplus agricultural produce purchased by them from the villagers. The villagers keep themselves properly informed of the latest trend in the prices of the various commodities and they sell away only whenever they are offered attractive prices. They have also the facilities for selling *ragi* and other agricultural produce in the weekly shandy at Singanallur each Friday, throughout the year. The nearest cocoon market is at Hanur, which is only 6 miles away and they are no longer under the mercy of private cocoon merchants from Kollegal for the sale of cocoon produced by them. Merchants from different places visit the village to purchase coriander, cotton, groundnut etc., at the doors of the producers. Dealers from Talakad and Mullur often visit the village to purchase *ragi* in exchange for paddy and jaggery. These and similar other barter transactions form part of the economy of the villagers. If only the villagers had surplus milk produce to sell, perhaps the merchants who visit the village for various purposes during different periods of the year would have also been able to purchase such surplus products, especially butter.

(G) SOURCES OF FINANCE

Private money lenders constitute the main source of finance for the villagers. The Survey shows that out of the total debt of Rs. 3,31,858 which the villagers had borrowed, a sum of Rs. 6,450 was from Land Mortgage bank, Rs. 240 from a private bank, Rs. 400 from Co-operative Society, Rs. 1,000 from National Extension Scheme and Rs. 300 from Government. Enquiry reveals that in September 1962, subsequent to the Survey, the Multipurpose Co-operative Society of Lokkanahally which has jurisdiction over Lokkanahally, Andipalya and Kandayyanapalya disbursed a sum of Rs. 12,725 to 113 persons in all by way of short term loans to defray cultivation expenses. The conditions of the grant require that the loan amount with interest has to be repaid immediately after the next harvest. For reasons of its own, the society disburses every year small sums to its constitutents long after the Co-operative year is over which incidentally would be after the completion of the sowing season. The villagers feel that grant of loans during September are of no real use to them and if still some of them borrow, as remarked by some, it is with a view to encourage the society to keep on functioning. This is indeed a strange way of conducting the affairs of the society. The society does not satisfy even a small percentage of the credit requirements of the cultivators and its working should therefore be considered as far from satisfactory.

The table given below shows the disbursement of loan to the cultivators of Lokkanahally by the Tahsildar under the *Taccavi* manual.

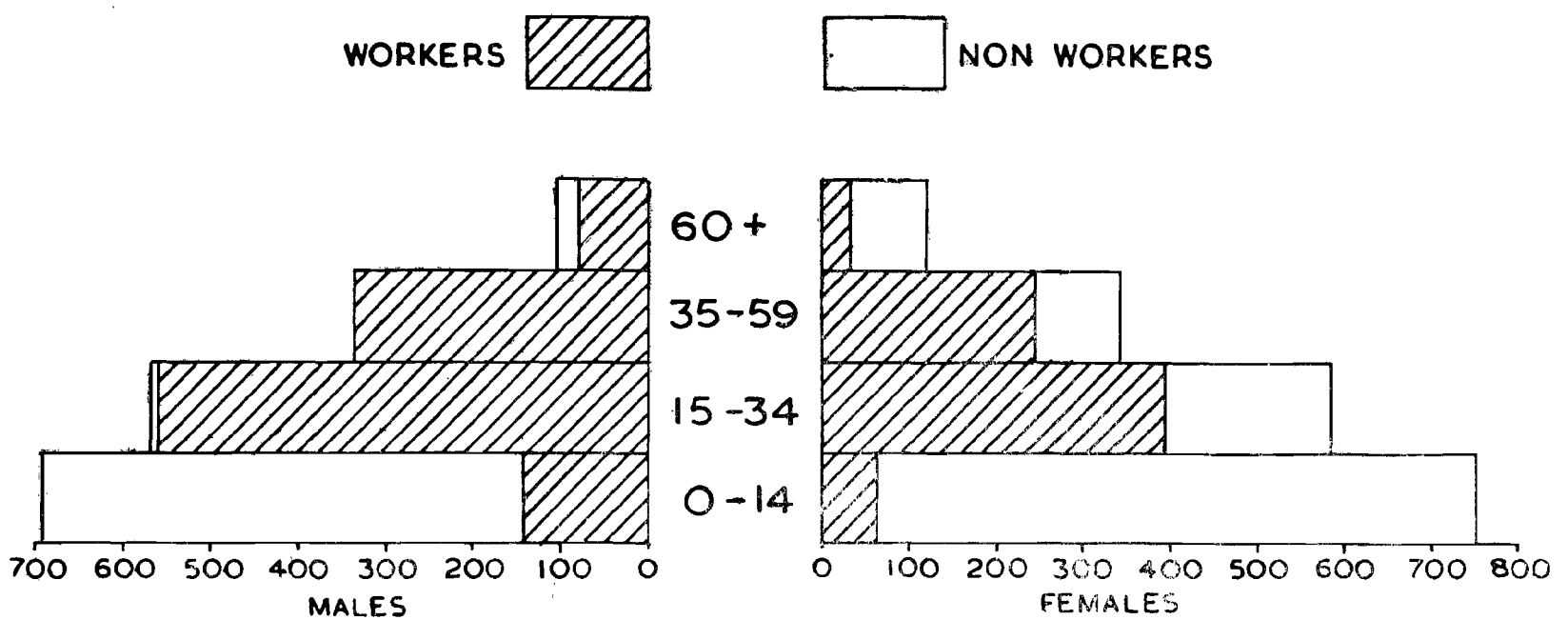
Year	Fasli	Total No. of persons to whom loans sanctioned	Amount sanctioned	Purpose for which loan sanctioned	Recoveries	Balance
1	2	3	4	5	6	7
			Rs.		Rs. Ps.	
1952	1362	32	2,790	Purchase of manure	2,790.00	Nil.

LOKKANAHALLI

KOLLEGAL TALUK

MYSORE DISTRICT

WORKERS AND NON WORKERS BY SEX AND BROAD AGE-GROUPS



A.V.

1	2	3	4	5	6	7
1953	1363	2	1,000	Purchase of bullocks	663.38	336.62
1954	1364	7	2,000	Do.	905.69	1,094.31
1960	1370	3	850	Do.	390.00	460.00
1962	1372	4	2,000	Do.	..	2,000.00
1963	1373	6	2,600	Do.	..	2,600.00

Note : (No loans have been sanctioned in 1951, 1955 to 1959 and 1961.)

The number of persons to whom loans were sanctioned and the total amount sanctioned during the several years show that the facilities of loan granted by the Revenue officers under *Taccavi* never at any time fulfilled even a small portion of the needs of cultivators. It is also unfortunate that though a Co-operative Society is expected to play a more vigorous role in supplying the credit requirements of the villagers, the Multipurpose Co-operative Society of Lokkanahally has not in any way been able to rise to the occasion, and as a result, the old order of dependence on private money lenders continues unabated. The loans granted by private persons carry interest ranging from 12% to 18% depending upon the nature of loan, that is, whether secured or unsecured, the amount of loan and other factors.

The landlords of Lokkanahally grant another kind of loan called *Modagada*, mostly borrowed by the Soligas of Andipalya. It is an advance which carries no interest, but the stipulation of the grant requires that the person who has borrowed should agree to work as a farm servant under the landlord who has advanced the amount till the borrower is able to repay the amount. They are no doubt paid for the work they do. The Soligas who are rarely in a position to repay the *Modagada* merely change masters and by borrowing from others they repay the old debt, but continue to serve under new masters. The *Modagada* system is a pernicious contrivance devised by landlords to keep their hold on the Soligas and so long as it continues, there is very little hope of ameliorating the economic condition of the Soligas.

Economic Activities and Nature of Changes

(A) Livelihood classes

The table given below shows the distribution of households and population under important livelihood classes at the time of the Survey. The comparative statistics relating to 1951 Census are not separately available for the village, as a Panchayat was a unit for the purpose of enumeration in the old Madras State in which the village was then included.

Sl. No.	Name of the principal occupation	Number of households	Number of persons	Percentage to the total population
1	2	3	4	5
1.	Cultivation of owned lands	359	1,931	55.25
2.	Cultivation of lands taken on lease	11	49	1.40
3.	Agricultural labour	181	720	20.60
4.	Household industry	41	210	6.01
5.	Trade	27	127	3.64
6.	Transport	1	7	0.20
7.	Services	105	410	11.73
8.	Households of non-gainfully employed persons	26	41	1.17
		751	3,495	100.00

(B) Workers and Non-workers

There are 1,851 workers (52.9%) in the village comprising 1,120 males (65.8%) and 731 females (40.8%). Considered by age group, the workers in the age group of 0-14 constitute 14.05% of the total number of persons in that group, while in the other age groups of 15-34, 35-39, and 60+, they constitute 48.66%, 49.85% and 36.54% respectively. It is also observed that in the age group of 15-34, 561 out of 570 males and all the 338 males in the next age group of 35-39 are workers. The female workers constitute 71% in the age group of 35-39 and 67.4% in that of 15-34 (vide table VIII).

Table IX shows the details of workers classified by sex, broad age groups and occupations. The same table when rearranged furnishes the following data:

WORKERS BY SEX AND AGEGROUPS

Sl. No.	Name of the principal occupation	No. of Workers by Sex and Age-Groups									
		0—14		15—34		35—59		60 and above		Total	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
1. (a)	Cultivation only	44	9	238	173	129	95	24	4	435	281
(b)	Cultivation with another subsidiary occupation	28	13	100	56	78	37	23	5	229	111
	TOTAL	72	22	338	229	207	132	47	9	664	392
2. (a)	Agricultural labour only	28	10	76	90	31	55	14	17	149	172
(b)	Agricultural labour with another subsidiary occupation	21	22	45	37	34	21	4	5	104	85
	TOTAL	49	32	121	127	65	76	18	22	253	257
3. (a)	Household industry only	4	..	6	1	4	3	2	..	16	4
(b)	Household industry with another subsidiary occupation	1	3	18	10	13	5	4	..	36	18
	TOTAL	5	3	24	11	17	8	6	..	52	22
4. (a)	Trade only	..	...	3	1	5	2	3	..	11	3
(b)	Trade with another subsidiary occupation	..	..	9	3	7	2	1	..	17	5
	TOTAL	..	..	12	4	12	4	4	..	28	8
5.	Transport only	--	--	..	..	1	--	...	..	1	..
6. (a)	Service only	1	1	35	8	19	4	1	2	56	15
(b)	Service with another subsidiary occupation	14	4	31	14	17	18	4	1	66	37
	TOTAL	15	5	66	22	36	22	5	3	122	52
	GRAND TOTAL	141	62	561	393	338	242	80	34	1,120	731

It is seen from the above that there are in all 1,056 workers (664 males and 392 females) engaged in cultivation. 510 (253 males and 257 females) in agricultural labour, 74 (52 males and 22 females) in household industry, 36 (28 males and 8 fema'es) in trade, one male in transport and 174 (122 males and 52 females) in services. A significant feature is that in the village as a whole female agricultural labourers outnumber the male agricultural labourers, because among the lower income groups, whose principal means of livelihood is agriculture, the females have the additional responsibility of earning, besides attending to household work.

The table given below shows the percentage of workers in the several occupations to the total number of workers in the village with comparative statistics for the taluk.

Sl. No.	Name of occupation	Number of workers in each occupation	Percentage of workers to the total number of workers in the village	Percentage of workers to the total number of workers in the taluk*
1	2	3	4	5
1.	Cultivation	1,056	37.07	56.08
2.	Agricultural labour	510	27.55	18.35
3.	Household Industry	74	3.99	10.61
4.	Trade and Commerce	36	1.94	1.88
5.	'Services'	175	9.45	7.58
		1.851	100 00	..

*Percentages of the workers are to the total number of workers in Kollegal taluk (R).

There are 1,664 non-workers (47%) comprising 583 males (34.2%) and 1,061 females (59.2%) in the village. The maximum number of non-workers are naturally found in the age group of 0-14 and the minimum in that of 35-39. Table IX-A shows details of non-workers by sex, broad age groups and nature of activities. The non-workers in the village comprise 337 students, 488 household workers, 792 dependents and 27 rent receivers. Among dependents, excepting 5 females in the age group of 60+, the remaining 354 males and 433 females are found in the age group of 0-14, which indicates that a large number of children with in the school-going age limits are still not attending the school. All the rent receivers are in the age group of 60+ only.

(c) Ownership of Economic Resources.

(i) *Land*:

The residents of Lokkanahally own lands in Lokkanahally as well as a few neighbouring villages such as Andipalya, P. G. Palya, Arabbikere etc., and of these, village Andipalya adjoins Lokkanahally, while the other villages are about 3 to 8 miles away. Table XXI-A shows that 576 households belonging to 21 different castes own a total extent of 3,952.52 acres or on an average 6.8 acres per household. The per capita ownership of land for the village works out to 1.13 acres. It is significant that the pressure on land is on the increase even in an interior village like Lokkanahally.

The table given below shows the extent of land owned by some of the important land owning communities and the percentage to the total ownership of land.

Lands owned —Castewise data

Sl. No.	Community	Average extent per land owning household	No. of households owning lands	Percentage to the total number of households	Total Extent owned	Percentage of col. 6 to the total extent of land owned by the residents of the village
1	2	3	4	5	6	7
					A—C	
1.	Vellalagoundars	8.49	320	55.55	2,176.60	68.74
2.	Uppaligas	5.63	57	9.90	314.57	7.97
3.	Kurubas	5.04	46	7.99	231.78	5.87
4.	(a) Holeyas	4.04	45	7.81	181.79	4.60
	(b) Madigas	3.86	7	1.22	27.30	0.68
5.	Madivalas	3.95	20	3.47	78.94	2.00
6.	Kumbaras	4.05	16	2.78	64.75	1.64
7.	Parivaras	6.27	12	2.08	75.30	1.90
8.	*'Others'	4.92	53	9.20	261.49	6.60
	Total	..	576	100.00	3,952.52	100.00

Vyshyas	— 9 household
Viswakarmas	— 9 ,,
Lingayats	8 ,,
Brahmins	— 4 ,,
Naidus	— 4 ,,
Banajigas	— 3 ,,
Kelasis	— 4 ,,
Muslims	— 1 household
Mudaliyars	— 1 ,,
Devangas	— 1 ,,
Padachigoundar	— 1 ,,
Telugu Setty	— 1 ,,

The average extent per land owning household varies from 3-86 acres, in the case of Madigas, to 8-49 acres, among Vellalagoundars. Further, the Vellalagoundars (320 households) own a little more than two-thirds of the total extent of land owned. The Uppaligas, Kurubas, Holeyas, Madigas, Madivalas, Kumbaras, Parivaras who together constitute 203 households own in all 974.43 acres of land which forms 24.66% of the total land owned. The remaining 53 households (9.20%) own 261.49 acres of land (6.60%). These figures show that the Vellalagoundars constitute the most important land-owning community in the village.

The statistics relating to the ownership of land by the several communities further show that only 110 out of the total number of 576 land-owning households in the village own economic holdings, the extent owned by each being 10 acres and above. The table given below shows details with regard to the number of households and the extent owned in the several size groups:

Sl. No.	Size groups	Number of house holds	Percentage to the total no. of hhs.	Extent owned	Percentage to the total extent.
1	2	3	4	5	6
				A-C	
1.	1 acre and below	9	1.56	6.25	0.15
2.	1 to 2.49 acres	96	16.66	168.70	4.28
3.	2.5 to 4.99 acres	181	31.43	647.97	16.40
4.	5 to 7.49 acres	129	22.40	772.59	19.55
5.	7.5 to 9.99 acres	51	8.85	432.33	10.92
6.	10 to 15 acres	64	11.11	760.17	19.23
7.	15 acres and above	46	7.99	1,164.51	29.57
	Total	576	100.00	3,952.52	100.00

It is seen that 110 or 19.10% of the total number of land owning households in the size group of 10 acres and above own 1,924.68 acres or 48.70% of the total extent of land owned, while the remaining 80.90% of the land owning households own 2,027.84 acres (51.30%). Out of the 110 households each owning more than 10 acres, 93 are of Vellalagoundars, 6 are of Uppaligas, 4 are of Kumbaras, 2 are of Parivaras and one each of Holeyas, Kumbaras, Vyshyas and Brahmins. It is thus clear that a large extent of land is concentrated with a small number of households belonging to a few castes only.

The statistics relating to the purchase and sale of land during the last 10 years show that the villagers of Lokkanahally have purchased more land from others than what they have sold to others, as could be seen from the fact that they have purchased 674.90 acres of land in the village as well as the neighbouring villages valued at Rs. 2,75,250 from others, while they have sold 214.79 acres valued at Rs. 68,915 to others.

Table XXI-B shows the statistics relating to the ownership of land held by the residents of Lokkanahally in the revenue village of Lokkanahally only. According to this table, 390 households of Lokkanahally own 1,493.02 acres in Lokkanahally of which only 16 households own more than 10 acres each The largest nmber of households namely 144 is in the size group of 2.5 to 4.9 acres, while in the size group of 1 to 2.49 acres there are 131 households. Thus, most of the holdings in Lokkanahally are small holdings which to some extent account for the intensive nature of cultivation followed by the enthusiastic cultivators of the village. The table also shows that out of 1,493 acres owned, 232 households of Vellalagoundars own 962.46 acres; 42 households of Uppaligas own 144.85 acres; 24 households of Kurubas own 85.15 acres; 35 households old Holeyas own 132.24 acres; 13 households of Madivalas own 51.44 acres and the remaining 44 land owning households belonging to 10 different communities own in all 116.88 acres.

(ii) *Livestock*

The total number of cattle in the village including sheep and goats is 5,160, while that of poultry is 2,097. Table 7 which furnishes statistics regarding ownership of livestock by caste shows that Vellalagounders own not only the maximum number in the village, but also maximum under each category of livestock. The other important communities which own livestock are Uppaligas, Parivaras, Kurubas, Kumbaras and Holeyas. The number of cattle owned by some of the households of the above communities and the proportion it bears to the total number in each category are furnished below:

Community	Number of cattle owned excepting sheep goats	Sheep and goats	Total	Percentage to the total No in the village
1	2	3	4	5
1. Vellalagoundars	2,943	1,021	3,964	76.83
2. Uppaligas	205	217	422	8.18
3. Parivaras	54	45	99	1.92
4 Kurubas	115	208	323	6.26
5. Kumbaras	37	5	42	0.81
6. Holeyas	85	36	121	2.34
7. 'Others'	138	51	189	3.66
Total	3,577	1,583	5,160	100.00

The rearing of ponies has found favour with a few households of Vellalagoundars during the last about a decade. They purchase foals at some of the important markets in Coimbatore District and, after rearing them for about 2 years, sell them locally for an attractive price to those who come from Mysore, Kollegal and other urban places for purchase. Sri Armugam, who rears two ponies says that at the end of two years he is able to get a net profit of about Rs. 300 from the sale of each. Some of the rich land-holders are rearing them as a matter of prestige. Considering the good facilities available in the village for feeding as well as the salubrious climate of the village, there is good scope for developing the practice of rearing horses.

The statistics relating to the ownership of economic resources reflect a tendency towards the persistence of old pattern of rural economy, for no significant change has taken place either in the status or in the economic condition of several classes of people such as tenants, agricultural labourers, general labourers, artisans etc. Only in the field of silk-worm rearing, has there been a noticeable change in the pattern of occupation since the last about 6 years. It is a new household industry which provides livelihood for 20

families and there is scope for a larger number to pursue this either as the primary or as a subsidiary occupation. Villagers are generally slow to take up a new occupation, even though they are convinced about the feasibility as well as the profitable nature of such occupations. There are a large number of households of Vellalagoundars who could usefully take up silkworm rearing as a subsidiary occupation, but none of their households has so far engaged itself in it. It is however gratifying that 10 more households in the village including two households of Vellalagoundars and five households of Harijans have made preparations to start this industry very soon. The Sericultural Department has been extending facilities of loan for the purpose of construction of rearing sheds, irrigation wells required for plantation of mulberry and for the purchase of necessary equipments, but none in the village has so far taken advantage of these facilities, in spite of the fact that the village has a Government Silk Farm.

(D) Principal and subsidiary occupations.

Cultivation is the principal occupation for 370 households comprising a population of 1,980 and of these, 215 households covering 1,114 persons have cultivation only, while the remaining 155 households with a population of 866 have various subsidiary occupations as given below:

Subsidiary occupation	No. of households
1	2
1. Agricultural labour	59
2. Livestock rearing	2
3. Household industry	15
4. Trade	60
5. Transport	3
6. 'Service'	16
Total	155

Cultivation is a subsidiary occupation for 31 households of agricultural labourers, 8 households having household industry as the principal occupation, 6 households of traders, 12 households which have *Service* as the principal occupation and for 3 households of Hotel keepers. Thus in all, there are 430 households comprising a population of 2,322 in the village which have cultivation as either the principal or a subsidiary occupation.

181 households have agricultural labour as the principal occupation and of these, 141 have agricultural labour only, while the remaining 53 households have different subsidiary occupations. Further, agricultural labour is a subsidiary occupation for 59 households of cultivators, 13 households which follow household industry as the principal occupation, 2 households of traders and 27 households which have 'Service' as principal occupation. Thus, there are 281 households in all comprising a population of 1202 in the village which depend solely or partly on agricultural labour for their livelihood.

There are in the village 68 households comprising 384 persons pursuing household industry either as the principal or as a subsidiary occupation. Of these, 41 households with a population of 210 have household industry as the principal occupation, while the remaining 27 households comprising 174 persons follow it as a subsidiary occupation.

92 households are engaged in business, of which 27 follow it as the principal occupation, and the remaining 65 as a subsidiary occupation.

There is one household engaged in transport as the principal occupation and 3 follow it as a subsidiary occupation.

Lastly, it is found that 90 households are engaged in 'Service' of which 56 have 'service' only, while the remaining have different subsidiary occupations. 'Service' is a subsidiary occupation for 16 households of cultivators, one household of an agricultural labourer and three households which follow household industry as the principal occupation.

A few households in the village have changed their traditional occupations and have taken to new ones and of these, the most important are 20 households which have switched on to silk-worm rearing either in lieu of or in addition to their traditional occupations. Out of these 20 households, 7 are of Kurubas, 5 are of Uppaligas, 3 are of Kumbaras 2 each are of Lingayats and Holeyas and one is of Parivaras. Tailoring has not been a traditional occupation for any household in the past, but 4 households of Vyshyas, 2 each of Lingayats and Muslims and one each of Vellalagoundars and Banajigas are now engaged in tailoring. Lastly, there is one household of Holeyas which has taken to carpentry since the last 3 years, having left cultivation which was formerly its principal occupation. This new entrant by name Anka worked as an apprentice under a carpenter for two years and after having learnt the work he has started a separate workshop independently. He has leased out the 2 acres of land owned by him to others on a share cropping basis. His income from carpentry is more than that from his lands.

DESCRIPTION OF THE DIFFERENT OCCUPATIONS

(A) Agriculture Practices

For a study of the pattern of agriculture, it would be useful to restate certain basic factors which influence agriculture. The first is that the village is situated in a region where the average annual rainfall is about 35.6 inches, as recorded at Bailur which is about 10

miles to the south-east of the village. Though the nearest raingauge centre is Hanur which is 6 miles to the north, Bailur which is nearer to the Doddasampige range of hills reflects more accurately the features of Lokkanahally which is also similarly situated. Secondly, the absence of irrigation facilities necessitates the growing of only dry crops of which the most important food crop is *ragi* and the subsidiary food crops are jowar, beans, Italian millets and horsegram while the main commercial crops are mulberry, castor, groundnut and cotton, and the important spice crop is coriander. The seasonal conditions in Lokkanahally and its vicinity are generally more favourable than in some of the other parts of Kollegal taluk which are further away from the Doddasampige range of hills, though occasional adverse conditions once in few years are not unknown in the village also either due to partial failure of rains at a critical stage when standing crops vitally require rainfall or due to the excess of it at times. The third factor is the intense enthusiasm and interest in agriculture evinced by the cultivators, particularly Goundars, which in no small way accounts for the fairly high rate of yield from *ragi* crop. The last but not the least important factor is the large cattle wealth in the village, the maintenance of which is rendered economical due to the proximity of reserve forests which provides rich pasture practically throughout the year. Keeping the above background in view, the details of cultivation of the various important crops could now be studied.

(i) *Ragi*:

Out of the total cultivated area of 1,263.72 acres in 1963-64, the area cultivated with *ragi* was 1,017.16 acres. There has been an increase in the area under *ragi* from 908.50 acres in 1961-1962 to 980.60 acres in 1962-1963 and 1,017.16 acres in 1963-1964 mainly due to the steady and favourable price level. As far as *ragi* cultivation is concerned, the cultivators have indeed evolved a simple, natural and effective technique difficult to be surpassed, though in certain matters like application of manure, adoption of plant protection measures, etc., there is scope for improvement. The practices connected with ragi cultivation are briefly as follows:

Between March and May, taking advantage of the early rains, the fields are ploughed 3 to 4 times. Farmyard manure is applied in May at the rate of about 15 cart loads per acre once in two years, while land owners who have resources apply even more. The quantity applied varies from 5 to 20 cart loads per acre depending upon the fertility of the field, the extent cultivated and the resources of the cultivator. The sowing is done during *Punarvasu* rains (between 10th and 20th July) in the Tamil month of *Adi*. The proverb which is current among the Goundars who follow the Tamil months is *'Adi pattam thedi vidai'* (ಆಡಿ ಪಟ್ಟಂ ತೇಡಿ ವಿದೈ) which means sow during *Adi*. As timely sowing prognosticates a good agricultural season, the cultivators bestir themselves to keep their fields completely ready for sowing during *Punarvasu* rains. The seed rate is 10 Kgs. per acre and the seeds used are locally known as *bilibunduga* and *karibunduga*. Two improved varieties of seeds namely E-S11 and C-02 which the villagers locally call *Kaleju ragi* are slowly coming into vogue. Either due to lack of effective propaganda or lack of initiative on the part of the growers, these improved varieties have not yet received a fair trial. The field beans and castor are sown as *Akkadi* crops in lines about 3 to 4 days after *ragi* is sown. About 15 days after sowing, the operation of thinning with *chippu kunte* which the villagers call *pairu, hoduyuvudu* is carried out. In the cultivation of *ragi*, the removal of weeds which grow up along with the young plants is an important operation which no cultivator generally neglects. The first weeding is attended to about 15 days after the operation of thinning is over. About 10-15 female labourers are employed for weeding in one acre. The labourers work from 10 a.m. to 4 p.m. with an interval of about an hour and the wage rate ranges from 50 paise to 75 paise *per diem*. A second weeding is done again about 15 days after the first weeding, if during this period there is a significant growth of weeds. The number of labourers employed for the second weeding is naturally less. The *Makha* or *Pubba* rains in August and *Uttara* or *Haste* rains in September are very beneficial for the growth of *ragi* crop. The rains after each weeding accelerate the growth of the crop, while heavy and continuous rains during August considerably affect the growth. The duration of *ragi* crop is 4 months and the crop comes up for harvest in the month of November. The reaping operation is generally entrusted on a contract basis by paying a sum of about Rs. 10 per acre harvested. If casual labourers are employed, the daily wage ranges from Re. 1 to Rs. 1.50 per head. The cultivators do not welcome rain at the time of harvesting *ragi* as the straw with the earheads has to dry in the field for three or four days before the harvested crop could be bundled and stacked in a suitable place in the fields. The threshing operation is carried out in January, after the *Sankranthi* festival is over through the old method [bullocks tread on the hay to separate the grains]. During threshing, if outside labourers are engaged, each labourer is paid one *kolaga* or three *seers* of *ragi* per day as wages. In a normal year the average yield of *ragi* is about 5 *pallas*, while the minimum yield is about 2 *pallas* and the maximum is about 10 *pallas*.

The common disease for *ragi* crop is Red Leaf Blight (*Teragumaaru*), while the common pests are caseworms, stemborers and earhead bugs (*goodu maru chitte*). The cultivators do not have any indigenous treatment either for the disease or the pests. Though the Extension Staff recommend the dusting of B.H.C. Powder, spraying of Exydol, D.D.T. (10 to 20%) and Follidol (0.02%) as the case may be by way of treatment, only 3 cultivators adopted plant protection measures between the years 1958-1962. During the last two years, however, there is a greater consciousness in this regard, as a result of propaganda as well as demonstrations conducted by the Village Level Worker. If the local Co-operative Society can arrange to keep adequate stock of pesticides, with a view to make them available at all times to the cultivators, the adoption of plant protection measures would become more popular.

The details of cost of cultivation per acre of *ragi* crop are as given below:

		Rs. P.
A.	*Expenditure (Cash and imputed value)*	
1.	Preparatory tillage and ploughing	35·00
2.	Cost of manure and application	50·00
3.	Sowing including cost of seed	7·00
4.	Weeding	15·00
5.	Reaping, bundling and stacking	10·00
6.	Threshing	5·00
7.	Miscellaneous	8·00
	Total Cost	100·00
B.	*Gross Income*	
	(a) Cost of 5 *pallas* of *ragi* Rs. 35 as prevailed during 1961-62	175·00
	(b) Cost of hay	15·00
	(c) Income from the *Akkadi* crop	20·00
	Total income	210·00
C.	*Net Income*	80·00

The net income would be much more, if the cash expenditure alone is taken into consideration.

(ii) *Mulberry*

Mulberry is an important commercial crop in Kollegal taluk and also in the taluks of Yelandur, Chamarajanagar, T. Narasipur, Nanjangud and Gundlupet in Mysore District. The area under mulberry in Kollegal taluk has increased from 9,000 acres in 1930 to 26,259 acres in 1961-1962. In Lokkanahally, cultivation of mulberry has come into vogue during the last about 20 years and the area under cultivation has been gradually increasing. The area which was about 25 acres in 1961-1962 rose upto about 52 acres in 1963-1964 and it is learnt that it has further increased to about 100 acres in 1964-65. There has been a similar gradual increase in the number of households rearing silk-worm. This industry has a very bright future and the Government are sparing no efforts to encourage this industry, as it is remunerative and also best suited to the area. A Government Silk Farm is located at Lokkanahally with a view to prepare healthy seed cocoons from the nucleus foreign seeds and distribute them to the licensed seed preparers for the preparation of disease-free cross-breed layings for sale to the rearers. For the preparation of cross-breed layings, the male moths of foreign cocoons are brought from the seed cocoon area of Kunigal division. There is also a Demonstration Silk Farm in Lokkanahally. The practices connected with the plantation of mulberry are as follows.

The fields set apart for the planting of mulberry are first ploughed 4 to 5 times between March and May, and particular care is taken to get the deep rooted grasses (*garike*) removed completely by digging with a pick-axe. Furrows are later on formed to facilitate the planting of mulberry cuttings after the next fall of rain. There are three methods of planting the cuttings. The first method followed in Mysore district consists of planting the cuttings at a distance of 3 feet apart. In the second method which prevails in Channapatna area, the distance between one pit to the other is 1 foot and in each pit, 4 cuttings are planted in the form of a small square around each pit. In the third method which prevails in Kolar District where mulberry is raised under irrigated conditions, the cuttings are planted closely in a slanting position. In the first method, small pits are formed at a distance of about a yard from one pit to the other and cuttings of about 4 to 5 inches are planted in each pit, in sets of two. Some of the villagers plant 3 cuttings in each pit, instead of 2 recommended by the Department, the extra one being intended to replace the cuttings which do not sprout. though the correct method is to raise a few seedlings separately for the purpose of planting in the place of those which are damaged. The defect in the local method is that with too many plants, the yield gets reduced. About a cart load of cuttings costing about Rs. 15 are required for the purpose of planting in one acre. The planting is done generally during *Aridra* rains in the month of June by just dropping horizontally 2 or 3 cuttings inside the pit and then later filling it up with mud. The correct procedure, however, is to plant them in a slanting position as it is done in Kolar and Channapatna areas. There is no rigidity with regard to the exact time of sowing as in the case of *ragi*. If the preparatory tillage has been completed earlier, after the onset of early rains, planting could be done in April or May also, while there are some who postpone the planting till September. The cuttings sprout within the next 3 or 4 days, provided there has been sufficient dampness in the field and if not, the time taken for sprouting is naturally longer. About forty-five days after planting, weeding is arranged for which about 30 man-days are required. Mostly female labourers are employed for the purpose and the wage rate is 62 to 75 paise per head *per diem*. The weeding is arranged earlier, if there has been quick and profuse growth of weed. After weeding, the soil around the plants is broken up and fresh earth mixed therewith. About a month or two after weeding, the operation of hoeing, locally called *kunte hodeyuvudu* is commenced and thereafter it is continued once every month. The plants grow luxuriantly at the end of 6 months and will be ready for first harvest of mulberry leaves. Mulberry leaves which are used for feeding the silkworms are sold to those who rear them, as and when the leaves are ripe for plucking. The leaves can be harvested 7 or 8 times in a year depending upon the seasonal condition and other factors. When the grower himself is a rearer of silkworms, he would be able to rear 100 to 125 layings of about 300 eggs each by using the mulberry leaves from one acre. Once in a year, during summer and after the onset of rains, the mulberry plants are pruned and the prunings are used mostly as fuel. The first crop obtained after pruning

is called *tharagaddi bele* and it generally fetches the maximum price when the right of plucking the leaves is sold because of the luxuriant growth of the leaves after the pruning facilitated by the onset of early rains. The cultivators eagerly look forward to the proceeds realised from this crop as well as the subsequent one, because they badly require cash for the ensuing agricultural operations. A cultivator who grows mulberry feels a sense of security in the same way as a salaried person does and it is this sense of security and the receipt of cash periodically that has induced people to grow mulberry in a few acres, simultaneously cultivating food crops in a portion of their lands. The area under mulberry is more in those parts of the taluk where periodical failure of *ragi* crop is common. As *ragi* crop generally comes up well in Lokkanahally, the area under mulberry has not been extensive, even though during the last two or three years there has been a rapid increase.

The cost of cultivation of mulberry crop is about Rs. 125 per acre, as deduced from the case study of Sri. Armugam, the Monigar of the village, who planted mulberry in 4 acres of dry lands in the year 1964 and it is significant that these figures tally with those compiled from the case-study of Sri. L. Balakrishna Iyer who had raised mulberry crop in 1.5 acres in Andipalya village in 1963. Shi Armugam described the mode of cultivation of mulberry in 4 acres as follows:

"I got my fields ploughed 6 times, during the summer months of 1964, for which 8 bullock days were required and furrows were prepared for planting mulberry cuttings in pits of 3 feet apart. I applied 50 cart-loads of farmyard manure and 5 man-days were required for the application of the manure. I used 3 cart-loads of cuttings which I brought from Chickmallapur. I obtained them from one Sri. Kondappa Naidu for which I did not pay. Six man-days were required for preparing the cuttings and 30 man-days were required for planting. The weeding was done 1½ months after planting for which I spent Rs. 100/-. About 1½ months after weeding, the first hoeing was done and thereafter it was repeated once every month. In the 6th month, there was full growth of leaves and at that time, I leased out the field for three years at a fixed rent of Rs. 1,000 per annum. According to the conditions of the lease, the lessee has to meet the entire cultivation expenses himself." The details of cost of cultivation for 4 acres as stated by him are as follows:

		Rs. p.
1.	Ploughing	144.00
2.	Cost of manure and its application	125.00
3.	For farming pits and preparing furrows	8.00
4.	Cost of cuttings and its transport	38.00
5. (a)	Preparation of cuttings 6 man-days @ Rs. 1.50 per *diem*	24.00
(b)	Planting—30 man-days @ 50 paise per head per *diem*	
	Weeding	100.00
7.	Hoeing	40 00
8.	Miscellaneous	21 00
	Total	500 00

Cost of cultivation per acre is Rs. 125

According to Sri. Armugam, mulberry plantation is more remunerative than *ragi* crop. He substantiated his views by furnishing the following data regarding the cost of cultivation of *ragi* per acre.

		Rs. p.
A.		
1.	Plouging—5 ploughings @ Rs. 4 per ploughing	20.00
2.	12 Cart-loads of farmyard manure including its application	30.00
3.	Cost of seed—3 *Kolaga*	8.00
4.	Cost of sowing	8.00
5.	Thinning operation	8.00
6.	Weeding—two times.	20.00
7.	Reaping	10.00
8.	Bundling and stacking	9.00
9.	Threshing	15.00
10.	Miscellaneous	12.00
	Total	140.00
B.	*Yield:*	
	10 *Khanduga* (8 *pallas*) at Rs. 32 per *Khanduga* which is the normal price prevailing during harvest	320 00
	5 Cart-loads of hay @ Rs. 10 per cart-load	50.00
	Total	370.00

C. Net profit per acre Rs. 230
Net profit for 4 acres Rs. 920.00

From the comparative data, Sri. Armugam is of the view that mulberry crop gives a better profit than *ragi*. The plot of 4 acres referred to by Sri. Armugam is very fertile and the rate of yield which he obtains from this plot is perhaps the maximum expected in Lokkanahally. The average yield of *ragi* from one acre is, as stated earlier, 5 *pallas* as against 8 *pallas* obtained by Sri. Armugam and the average net profit from one acre of mulberry field is about Rs. 100 as against Rs. 250 obtained by Sri. Armugam. But, the point for emphasis is that there are a large number of other cultivators, who own similar fertile lands and derive similar high yield in the village.

The cost of maintaining one acre of mulberry field from the second year onwards works out to about Rs. 100 per acre and the net profit is also about Rs. 100.

The life time of a mulberry bush is about 20 years. But, normally the villagers dig out the bushes after about 12 years and grow other crops, because they are of the view that the income from mulberry fields would dwindle, as the bushes become old.

(iii) Other crops

The other crops grown are jowar, coriandar, Italian millets, horsegram, greens, castor, cotton and groundnut. The fields set apart for jowar cultivation are ploughed 3 or 4 times during summer and about 10 cart-loads of farmyard manure are applied before sowing. Tank silt is also applied by a few persons but fertilisers are not used. Jowar is a *mungaru* crop sown after *Ugadi* in April after the onset of early rains and harvested in July-August. It is grown mainly in black soil. Only the local seeds known as *Kokku jola, Bili jola* and *Uppu jola* are used. An attempt has been made since 1961 to introduce the improved seed, D340 which has resistance to pests and diseases, but it has yet to become popular. About 15 days after sowing, when the crop is about 9 inches high, thinning is done by *kunte* and about 10 days later, an intercultural operation is gone through by using a plough. Weeding is not done in the fields sown with jowar. The common pests and diseases are ear-head bugs and red leaf blight, for which the treatment recommended is the dusting of B.H.C. powder and D.D.T. As a prophylactic measure, the villagers are advised to mix the seeds with sulphur powder before sowing. Six ryots are adopting this method. The average yield of jowar is 4 quintals per acre, while the good yield goes upto 8 quintals. In the month of June, the green jowar plants are given as a feed to the cattle after chopping them into pieces of about 6 inches each. While harvesting, the plants are pulled out and they are stacked for about 10 to 15 days and dried. Thereafter, the ear-heads are separated and threshed by allowing the cattle to tread on them. The dry stalks are sold out as cattle feed at about Rs. 10 per cart-load. When there is no demand for the jowar stalk, they are burnt in the fields and used as manure. The dry jowar stalk is not used for feeding the cattle in Lokkanahally, as the villagers have plenty of *ragi* hay as well as pasturage.

After the harvest of jowar, the fields are ploughed 3-4 times and the field is prepared for sowing coriander as a second crop. It is sown in August/September and harvested in November/December. The average yield is about 4 *pallas* while a good yield is 6 to 8 *pallas* per acre. Coriander is a delicate crop and it is said that rains or heavy mist at the time of flowering damage the crop.

Groundnut is grown generally as a *hingaru* crop. It is sown about 1½ months after *ragi* is grown. The average yield is about 8 *pallas* per acre. There are a few persons who grow groundnut also as a *mungaru* crop, but there is a greater preference for the *hingaru* crop.

Horsegram, *samai, navane* and cotton are also grown as *hingaru* crops. Beans, castor are grown as mixed crops in rows of about 5 feet apart in the fields sown with *ragi*. Beans are harvested in the month of January and castor in March.

(iv) Tools and Equipments

The following are the agricultural implements used by the cultivators for the purpose of various agricultural operations:

Sl. No.	Name of the agricultural implement	English name	Making Charges	Remarks
1	2	3	4	5
1.	*Negilu*	Plough	Rs. 2.00	Used for ploughing. The different parts are *thadi, negilu, meli, bene, hidi, jigani,* and *gula.*
2.	*Kirukunte* or *chippu kunte*	Hoe	Rs. 1.50	Used for thinning operation. The parts are *thadi, kunte, chippu, taladamara, meli.*
3.	*Dasi kunte*	Hoe	Rs. 1.50	Used for hoeing in mulberry garden. Parts are *thadi, burude meli, chippu* and *abu.*
4.	*Balu gunte*	Hoe	Rs. 1.50	Used for breaking the clods and loosening the soil, particularly in the mulberry fields.
5.	*Halube*	Levelling plank	Rs. 3.00	Used for levelling the field after sowing. The parts are *halube burude* with 16 teeth, 2 bamboo pieces, *meli,* etc.
6.	*Gadi*	Cart	Rs. 60 (when wood is supplied) Rs. 200 (inclusive of wood and iron).	
7.	*Kurugombu*		Rs. 2	Part of a cart.
8.	*Noga*	Yoke	Rs. 1.50	
9.	*Other minor tools*:			
	(*a*) *Jamboona*	Crowbar	Rs. 10	
	(*b*) *Kodali*	Axe	Rs. 5	

1	2	3	4	5
	(c) *Guddali*	Pick-axe	Rs. 5	
	(*d*) *Manmati*	spade	Rs. 4	
	(*e*) *Kudugolu*	sickle	Rs. 2	
	(*f*) *Gida guddali*		Rs. 4	
	(*g*) *Kukke*	baskets	37 paise to 50 paise	
	(*h*) *Bandi makkari*		Rs. 6	To transport manure

Three land holders of Lokkanahally own 4 iron ploughs and two other improved implements and one person owns a sprayer, supplied to him by National Extension Scheme at subsidised rates. The village Level Worker has a set of improved implements intended for demonstration purposes. The fact that very few persons use improved implements shows that the demonstrations conducted by the village Level Worker and the other Extension Officials have not been effective and it is also clear that neither the Co-operative Society nor the local Panchayat has evinced any interest in popularising the use of these improved implements.

(v) Technique

There has not been any change in the technique of cultivation with regard to any of the crops. Though the village is included in the National Extension Scheme since 1958 and the village itself is the headquarters of the Village Level Worker, the progress achieved in the matter of adopting various improved methods of agriculture such as the use of improved seeds etc., has been very modest. In the village three households use improved seeds, four households apply fertilisers and four households adopt plant protection measures. If only more households adopt the scientific methods of agriculture, the enthusiastic agriculturists of the village who mostly now follow the indigenous methods would be able to get increase yields.

(vi) Organisation of man power

As referred to earlier, 664 males and 392 females are engaged in cultivation (vide table IX) and of them 72 males and 22 females are children in the age-group of 0-14. Similarly 253 males and 257 females of whom 49 males and 32 females are in the age-group of 0-14 work as agricultural labourers. Of these, 197 adults and 54 children are contract labourers who are employed regularly on monthly wages paid mostly in kind. An adult contract labourer is paid 15 *kolagas* of *ragi* per month or 9 *khandugas* per year and in addition he is also supplied with one or two sets of dress. A child labourer regularly employed gets a lesser wage, depending upon the nature of work entrusted to him. The casual male agricultural labourers are paid at the rate of Rs. 1.50 to Rs. 2 per *diem*, while the female labourers are paid 50 paise to 75 paise per *diem*. The females are employed for plucking mulberry leaves, weeding and for certain types of work during harvest. The casual labourers work from 11 a.m. to 4 p.m.

The practice of reciprocal aid in agricultural practices is limited to a few households among Vellalagoundars, Uppaligas, Kurubas, Holeyas, Kumbaras and one household each of Madivalas, Banajigas and Lingayats. Out of 460 households practising agriculture. 14 households take help at the time of sowing or harvesting, while 97 households assist neighbours and receive help at the time of cultivation in the shape of manual labour (vide table 6).

(vii) Utilisation of produce

Table XX shows details about the total production of various crops and the quantity of each item retained for domestic consumption, quantity sold etc., for the 2 years of 1960-1961 and 1961-1962, as declared by the people during the enquiry. The villagers retain for their domestic consumption about 40% of the total production of *ragi* and dispose of about 5,000 *khandugas* of *ragi* mainly to the wholesale dealers of Lokkanahally, Kollegal, Satyamangalam and a few others who come from Mysore while they sell coriander and groundnut mainly to the merchants who come from Satyamangalam side. The other items of agricultural produce are generally sold in the shandy at Singanallur or to the wholesale merchants at Lokkanahally and Kollegal. The villagers use field beans in appreciable quantity as a substitute for tur dhall. Among the well-to-do people a mixture of tur dhall and beans is used, while those who are very poor and cannot afford to purchase tur dhall use beans along with greens and other vegetables and sometimes beans alone. The village is deficit in paddy, jaggery and other necessities like coconut, chillies etc. Every year, after *Sankranthi*, *paddy* is brought by the merchants of Talkad and Maduvanahally, and exchanged for *ragi*. Similarly, jaggery is brought from Mullur and exchanged for *ragi*. Coconuts, chillies and other articles of domestic requirements are available in the local provision shops which generally get them from the shandy at Singanallur and sometimes from Kollegal. The village is self-sufficient in tamarind, milk and milk products and for vegetables they mainly relay on what little they grow, though occasionally well-to-do persons who visit Kollegal purchase vegetables in the vegetable market for their use in the village. There are no oil-pressers in the village. Groundnut oil which is their cooking medium as well as Castor oil used for taking oil bath and for other purposes are purchased at the local shops.

(B) Animal husbandry

As cattle are maintained by the villagers primarily for agricultural purposes the residents of Lokkanahally, who own lands in Andipalya also, keep a portion of their livestock at Andipalya itself either in open cattle sheds called *Doddi* or other improved cattle-sheds. The grazing of the cattle is entrusted to the Soligas who drive them daily in the morning to the forests where there is good pasturage and bring them back in the evening. A Soliga employed for grazing is paid

15 *kolagas* of *ragi* per month as wages and in addition he receives a lump sum advance in the beginning called *Modagada* which he has to repay, if at any time he ceases to be in the employment. Separate persons of different castes are similarly employed for grazing the cattle stationed at Lokkanahally. Working bullocks are not taken out for grazing in the pasture lands, but are merely stall-fed. Similarly, buffaloes are not generally taken out very far, as these animals would not be able to climb up the hills and cover a long distance daily. They are taken out to the banks of streams and brought back in the evening by the cowherds specially employed for grazing the buffaloes. There are a few common cowherds who collect buffaloes from several households and they are paid by each household for the service rendered by them at a stipulated rate which is generally about a rupee per month for each buffalo. Only cows and calves, are taken out for grazing. Before the advent of independence the villagers had to obtain permit for grazing the cattle from the Forest Department by paying a fee of 25 paise per cow, 50 paise per buffalo, 12 paise per sheep or goat, but now the permit system has been abolished and the villagers are at liberty to graze the cattle on the pasture lands, the only condition being that they should not damage the forest wealth and in particular, the young plants planted by the Department as part of the afforestation scheme. Some of the villagers say that the Sword of Democles would always hang heavily over their head if they don't keep the petty forest officials in good humour. It is difficult to vouchsafe the correctness of the allegation, as instances of some of the villagers themselves abusing the concessions given to them by resorting to illicit felling and similar forest offences are not rare.

During the months of July to December the cattle are not taken deep inside the forest as the outer slopes of the forest abound with fodder grass, sufficient for grazing the cattle. In the summer months herds of cattle are taken inside the forest by Soligas and other employees for grazing and they stay inside the forest for a couple of months, moving from place to place. The landlords supply the Soligas with provisions, equip them with warm dress and also pay them cash for purchasing smoking materials and the like, in addition to the usual monthly wages they pay. The cattle which graze in the forests are not given any other feed at home.

The working bullocks are looked after with great care. They are given hay, concentrates and other varieties of feed like tender jowar stalks or chaffs of bean, horsegram etc., depending upon the season and their availability. The bullocks are mainly of Hallikar variety, purchased or exchanged at the several cattle fairs and markets which the villagers visit. The main cattle markets are Goolya, Singanallur Katte, Kaliyurthopu and Mudukthore. There is no improved breeding bull in the village. There is one at Chikkamallapur supplied to a ryot a few years ago at subsidised cost. It is said that none in the village came forward to purchase when it was offered at subsidised cost. Those who have a large number of cattle in Andipalya maintain one or two local bulls of their own for the purpose of breeding. Among the large owners of cattle, Sri Sennimalai Goundar is reputed for evincing keen interest in the maintenance of cattle.

The Goundars in general have a good reputation for rearing sturdy cattle of fine breeds in Coimbatore District, and in the field of animal husbandry, the name of Pattaigar of Palecottai is a household word. The Goundars of Lokkanahally are aware of these facts and are also justly proud of such a tradition in their caste. It would be a bright day when the Goundars of Lokkanahally also pay attention to the quality of the cattle and not merely to the number, for by doing so agriculture also would improve further and there will be scope for developing dairying as an ancillary industry.

A Veterinary dispensary has been functioning in the village since 1958. One Sri Muthuswamy Goundar has contributed substantial amount for the construction of the building besides giving away the land required for the dispensary as a gift. The villagers also have contributed their mite and have thus shown their interest in animal husbandry. The dispensary is now incharge of a stockman compounder, who besides attending to the treatment of cattle at the dispensary as well as during his tour of the villages also attends to the castration of scrub bulls, periodical inoculation against cattle epideics such as rinderpest, black quarter and haemorrhagic septicaemea, vaccination of poultry against rainkhet disease etc. The work done during 1959-1960 and 1960-1961 is shown in the table given below:—

Veterinary were done in Lokkanahally Rural Veterinary Dispensary during 1959-1960 and 1960-61

No.	Particulars	1959-1960	1960-1961
1	2	3	4
1.	No. of fresh cases admitted to the Institution	5,435	4,126
2.	Total of daily attendance for the year	10,546	7,305
3.	No. of Castrations performed in the Institution	252	189
4.	No. of surgical operations performed	24	8
5.	No. of Villages visited on Tour	56	76
6.	No. of Cases treated on Tour	2,825	1,322
7.	No. of castrations performed outside Headquarters	210	156
8.	No. of O.B. of H.S. Registered	5	..
9.	No. of O.B. of Black-quarter registered	10	9
10.	No. of O.B. of H.S. Attended	5	..
11.	No. of O.B. of Black-Quarter attended	10	9
12.	No. of O.B. of Contagious diseases registered	4	4
13.	No. of O. B. of other Contagious disease attended	4	4

1	2	3	4
14.	No. of O.B. reported by village officers	19	..
15.	No. of inoculations performed against B.Q.	1,905	1,618
16.	No. of inoculations performed against H.S.	750	..
17.	No. of Ranikhet Vaccinations conducted	460	364
18.	No. of poultry supplied by the N.E.S.	126	..
19	No. of fertile eggs supplied by the N.E.S.	100	..

There has been an increase in the number of sheep and goats during the last few years. With a view to develop the quality of sheep reared in the village improved rams were offered at subsidised rate by the Block Development Officer, but the response by the villagers was not adequate. There is vast scope for developing poultry also.

Fishing is resorted to by the people occasionally in the streams nearby and the small catch they obtain is utilised for their own domestic consumption.

The benefits derived by the people on account of the nearness of the forest have been referred to earlier. The village is the headquarters of a Forester who has got a staff of two forest guards and two watchmen. Whenever the forest staff take up afforestation schemes inside the reserve forest, the labourers from Lokkanahally are employed for clearing the jungle and other various items of work. There is a forest depot in the village where timber is stacked and later transported to Kollegal and other places. The villagers are occasionally employed for logging, loading etc., on casual wage basis.

(C) Village industries

68 households are engaged in 10 different industries of which the most important is silk-worm-rearing which is practised by 20 households. The other industries are (1) carpentry, (2) blacksmithy, (3) goldsmithy, (4) manufacture and repairs of copper and brass vessels, (5) pottery, (6) tanning, (7) tailoring, (8) manufacture of lime and (9) cycle and watch repairs. All the village industries are carried on in the traditional manner and the artisans use only the traditional tools and implements. Nothing has been done to develop the technique except in the case of silk-worm-rearing. The details of households and the number of persons engaged in each industry either as principal occupation or subsidiary occupation are furnished in table XII.

There are 10 households of carpenters of which 7 are of Viswakarma caste who are settled in the village from a long time. Of the 7 Viswakarma households 5 also practise blacksmithy. Two households of carpenters have migrated from Tamil Nadu about 6 years ago and settled in the village. One household of Holeya is practising carpentry since the last three years. Three households of Viswakarmas are engaged in carpentry work connected with construction of houses. Chelu-vachari and his two brothers who are the heads of these three households also work in other villages for several days at a time and then return to the village. The circumstances under which Anka, the Harijan, switched on to carpentry have been stated already. The carpenters are paid in cash for the work done by them. Occasionally, carpenters from Malabar visit the village and undertake manufacture of furniture.

There are 9 households of blacksmiths including the 5 households which practise both carpentry and blacksmithy as principal occupations. The blacksmiths manufacture new agricultural implements and also repair old ones. For the repairs of agricultural implements a blacksmith is paid in kind once in a year by the households of cultivators attached to him, while for every new item of work attended to by him, he is paid separately in cash. According to this system known as *Hadadi*, the blacksmith is entitled to get 5 *kolagas* of *ragi* and one bundle of *ragi* hay with earheads from each cultivator. None of these households has cultivation.

There are 4 households of goldsmiths, of whom 3 own lands which they cultivate. The goldsmiths are paid in cash for the work turned out by them. Goldsmithy is the principal occupation for 3 households, while for one it is a subsidiary occupation. The introduction of Gold Control Order has not affected their work.

There are 2 households of coppersmiths who have migrated from outside and settled in the village temporarily.

There are 6 households of potters, of which one practises pottery as the principal occupation, while the other 5 households which have cultivation practise it as a subsidiary occupation. The potters obtain clay of red colour free of cost from a tank known as *Kumbave gundi* situated at the outskirts of the village. They fetch fuel from the forest either by head-load or by cart. They dispose of the finished products either in the village or in the neighbouring villages. They do not carry any of the articles to the weekly markets for sale, as the stock manufactured by them is limited. The prevailing price for the various varieties of earthenware are as follows:

Sl. No.	Name of the article	Used for	Price in kind or cash
1	2	3	4
1.	*Gumba*	Fetching water	1 *seer* of *ragi*
2.	*Harive*	Do.	Do.
3.	Earthen pots called *gadige* of different sizes	Domestic purpose	2 *paras of ragi* to 1 *seer* of *ragi*.
4.	*Vaade*	Storing grains and other articles.	4 *kolagas* of *ragi* for a container which holds 2 *khandagas* of *ragi*.

1	2	3	4
5.	*Khalagachchu*	A vessel fixed in the cattle-shed to store water for the cattle to drink.	2-3 *Kolagas* of *ragi*.
6.	Tiles per 1,000 (unsplit)	Roofing.	Rs. 30·00

There are 7 households of tanners of Madiga caste. Tanning is the principal occupation for 5 households, while for two it is a subsidiary occupation. Five households are employed under *Hadadi* system, according to which they have to supply each elderly members (of the households they serve) with 2 pairs of chappals, besides carrying out repairs whenever required. The tanner or *chammara*, as he is locally called, is paid 12 *kolagas* of *ragi* per year for each pair of bullocks maintained by the household of a cultivator. The *Chammara* is also entitled to get about 10 *kolagas* of *ragi* from the *Kana* or 'threshing floor'. It is the duty of such Madiga households to process the grains left in the Kana. On the occasion of a marriage, in the households of the Goundars, the *Chammara* has to supply such households with a pair of chappals for which he is paid an extra remuneration of Rs. 5 and one *Kolaga* of *ragi*. Whenever cattle die in the village, the dead ones are handed over to the *chammaras* from whom a nominal sum is collected towards the cost of leather. Tanning is done in this village in the indigenous method, using Salt, calcium oxide (*sunna*), aavarike patte, alalekai, oil, colour etc. The various processes of tanning last for several days and the *Chammaras* attend to all these processes in a place very close to their house.

The manufacture of lime provides occupation for 3 households of Uppaligas. It is a principal occupation for two households, while for one household it is a subsidiary occupation. The lime stones are collected free of cost by digging at a place about 2 or 3 miles away from the village. The stones are split into small pieces and mixed with charcoal in equal proportion and later burnt in a kiln (*sunnada goodu*) for 24 hours using cowdung cakes and charcoal. The kilns are situated about a mile away from the village. The lime is sold both for cash and kind. The normal price is one *seer* of *ragi* for 3 *seers* of lime.

There are 10 households of tailors. For 5 households tailoring is the principal occupation, while for the remaining 5 households it is a subsidiary occupation. The tailors stitch dress for the villagers of Lokkanahally as well as Andipalya. The tailors earn more during the festivals and marriage season, while during the rainy season their income is meagre.

The silk-worm industry followed by 8 households as the principal occupation and by 12 households as subsidiary occupation is full of potentialities and is likely to influence the economic condition of a large number of households of different castes in the near future. Primarily with a view to improve the economic condition of the poor people, the Government have taken steps to help the rearers in different ways as explained earlier. The knowledge, equipment and the outlay required for the pursuit of silk-worm rearing are well within the means of even a poor household in the village and irrespective of caste, occupation or sex, it could be practised by many households. This industry provides occupation for the major portion of the year and could be pursued as a profitable subsidiary occupation by the households of cultivators and as the principal occupation by others.

The history of silk-worm rearing shows that in the past, the rearers used to sustain heavy losses frequently, due to the susceptibility of the silk-worm to various diseases of which the most dreadful (which used to take a devastating toll) was Pebrine. One of the first steps taken to help the rearers has been to supply them with disease-free laying either through the agency of Government directly or through licensed graineurs who have received training in the detection of the various diseases. Instances of failure of crops (a rearing is called as such) are now reduced to the minimum and if any still occurs, it is primarily due to the negligence of the rearer in observing certain elementary precautions during the period of rearing the worms, such as feeding the worms with too tender leaves, failure to nurse properly the worms at the *chawky* stage, that is, just after hatching, etc. The introduction of cross-breed layings is another landmark in the development of sericultural industry in the State. There is a legislative enactment to control and regulate the preparation and distribution of disease-free cross-breed layings, obtained by crossing the foreign male moths with the local female moths. The foreign race cocoons are prepared in Government Silk Farms as well as through licensed seed preparers, while the local seed cocoons are fetched from Kunigal division, known as Mysore seed cocoon area and then disease-free cross-breed layings are prepared and distributed throughout the State for sale to the rearers. The normal rate for the Mysore seed cocoon varies from Rs. 4 to Rs. 7.50 per 1,000 cocoons, but occasionally during summer and other times of scarcity, it even goes up to Rs. 35 to Rs 40. The normal price for 100 cross-breed layings varies from Rs. 6 to Rs. 12 according to seasonal conditions and other factors. The cross-breed layings obtained through multi voltine race of worms have helped the ryots to get better yield and consequently more income.

The method of rearing could be briefly described. The silk-worm eggs generally take 10 days from the date of laying to hatch. The eggs are to be kept in a cool place. The eggs turn black before hatching. After all the eggs kept for rearing are hatched the tender mulberry leaves are chopped to fine pieces and sprinkled on the young worms. After 10 to 15 minutes all the worms are collected with a soft feather and formed into a square bed and again fed with finely chopped mulberry leaves. The worms are fed at intervals. The rearers give 8 feedings a day but in Government farms only five feedings are given as an improved method. The quality of leaves varies according to the stage of

the worms. The silk-worm passes four moults before it ripens and at the time of moulting it casts away its skin and stops taking food. The rearing period of cross-breed worms varies from 25 days to 29 days, that is from *chawky* upto ripening, depending upon the season. It takes maximum time during winter. After it matures, it builds a cocoon.

In scientific rearing, charred husk is powdered and used in chawky preparation and powdered paddy husk is used for cleaning the seeds of silk-worms daily. Leaves are preserved in baskets and mud pots to avoid wastage of drying. Only selected leaves are used for rearing. Proper temperature and humidity are maintained as far as possible. In unscientific rearing the rearers do not observe all these precautions.

The tools and implements required for silk-worm rearing are:

		Rs. P.
1.	Wooden rack to keep the trays	20·00
2.	Trays—20 numbers—each costing Rs. 3	60·00
3.	*Chandrike* (used for putting the matured worms to build cocoons in the final stage) 10 numbers each costing Rs. 5	60.00
4.	Knife—for chopping leaves	2.00
5.	Baskets—10 numbers—for plucking leaves	10·00
6.	Other items	8·00
		150.00

Most of the rearers obtain *Chandrike* on hire paying a nominal amount for each.

The case study of Shri. L. Balakrishna Iyer, a resident of Lokkanahally who owns lands in Andipalya cultivated with mulberry shows that while a person owning one acre of mulberry field earns a net income of about Rs. 100 per year by selling the leaves, he earns an additional sum of Rs. 200 per year if he also takes up silk-worm rearing by using the laves grown in his own field. A family of 3-5 members can take seven rearings in a year, keeping 200 layings for each rearing. The net profit derived by a rearer, who does not himself grow mulberry, depends upon various factors, such as the yield of cocoon in each rearing, the price he pays for the mulberry leaves etc.

Silk-worm is reared on share basis also. In this system, the owner of mulberry land supplies leaf and he gets two thirds of the proceeds realised from the sale of cocoon and the rearer gets the remaining one third. The expenses incurred for rearing are also divided in the same proportion. Under this system, the agricultural operations like hoeing, manuring, weedings etc., have to be carried out by the owner of the land.

The establishment of several cocoon markets at various centres has helped the silk-worm rearers considerably to secure competitive prices for their produce without dependence on private merchants. The nearest cocoon market is Hanur.

The Government Silk Farm at Lokkanahally, started in 1954, has been engaged in the production of foreign race seed cocoons and also in giving technical advice to the rearers. The table given below shows the production of seed cocoons from 1954-1955 to 1961-1962.

1954-55	1955-56	1956-57	1957-58	1958-59	1959-1960
1,19,177	1,04,545	1,94,306	1,87,015	2,00,263	1,85,737

1960-1961	1961-1962
1,30,375	1,51,764

(D) Commerce

There are 41 households in the village engaged in business as detailed in Table XIII. It is the principal occupation for 27 households, whereas for the other households it is only a subsidiary occupation. Nineteen households are engaged in retail business in provisions and other articles of domestic requirements. The Vyshyas are the important trading class. Two dealers among them are doing wholesale business in food grains. They purchase directly from the producers and sell either in the shandies or at different places. They also purchase several items in the shandies as well as at Kollegal and sell them in retail in their shops The sale of articles by barter system is also in vogue, particularly, during the harvest time. There are 4 cloth shops in the village which mostly get stocks from the dealers of Kollegal. Handloom goods from different parts of Coimbatore District are brought by itinerent vendors and sold to the retailers and also directly to the villagers. The villagers do not find any difficulty to obtain what they require, because of the very good communication facilities.

(E) Other occupations

There are 90 households engaged in various services which include the households of teachers, police constables, medical officer and his staff, forest staff and other Government officials, the households of 7 hotel keepers, barbers, washermen, general labourers and others. The Madivala washermen and the barbers render service to several households under *Hadadi* system. There are two groups of barbers in the village known as *Tamil pattu* and *Kannada pattu* according to the language they speak. The Tamil speaking barber is called *Naindan*, while the Kannada speaking barber is known as *Kelasi*. The *Naindans* render professional service only to Goundars, Brahmins and Lingayats, while the *Kelasis* render service to all communities except the members of Scheduled Castes. Among Goundars, in each household the Naindan is paid at 12 *kolagas* of *ragi* for every married male and in addition he is entitled to get a bundle of *ragi* hay with ear-heads and one or two *kolagas* of *ragi* from the threshing floor. On the occasion of each marriage he gets in all Rs. 4, about 10 coconuts, 2 cubes of jaggery, one pair of dhoti and a small quantity of rice

as remuneration for various items of service rendered during the marriage. In affluent households he gets suitable presents during each Deepavali. During the feasts and festivals, wealthy households serve him with food. The *Kelasi* gets 3 *kolagas* of *ragi* for every married person found in a household. He also gets a bundle of *ragi* hay with ear-heads and one *kolaga* of *ragi* from the threshing floor. There are some barbers who also render service on payment of cash.

Indebtedness

Table XIX shows that 497 households (66.2%) were indebted at the time of the Survey and the total amount of debt was Rs. 3,31,858. The per capita debt gradually rises with the rise in income except in the last higher income group of Rs. 101+ in which it is 71.19%, slightly less than that in the income group of Rs. 51 to Rs. 75. It is seen that in the last three higher income groups, more than 70% of the households in each income group are indebted. The following figures relating to the average indebtedness per household in debt shows that the average indebtedness also increases with the rise in income group.

Sl. No.	Income group (Monthly)	Average indebtedness
		Rs. p.
1.	Rs. 25 and below	288·77
2.	Rs. 26 to Rs. 50	294·26
3.	Rs. 51 to Rs. 75	390·32
4.	Rs. 76 to Rs. 100	591·13
5.	Rs. 101+	862·41

The indebtedness increases with the rise in income evidently due to the fact that households with more income are able to get more amount on account of their creditworthiness. Another reason, perhaps, is that a person who gets more income is emboldened to borrow more than the person who earns comparatively less. In other words, it is the sense of security which perhaps drives the debtor to borrow more amount.

Table XIX-A furnishes statistics regarding indebtedness by causes. An analysis of indebtedness by causes shows that 187 households or 37.61% of the total families in debt have borrowed Rs. 93.555 or 28.19% of the total amount of debt for expenses relating to marriages. This only shows that the villagers find it very difficult to give up the old costly customs relating to marriage and similar ceremonies and as a result, debts borrowed for unproductive purposes accumulate. A satisfactory feature, however, is that a greater portion of the total amount of debt in the village has been borrowed for productive purposes, as for example 10.56% for purchase of land, 10.87% for purchase of livestock, 14.27% to clear outstanding debts, 10.89% for household cultivation, 1.73% for development of land, 7.62% for construction of houses and repairs etc. It is significant that only Rs. 6,575 or 1.98% of the total amount of debt has been borrowed to meet the ordinary wants. This shows that a large number of households somehow balance the budget without resorting to borrowing.

Table XIX-B shows that out of the total amount of debt, cultivators have borrowed Rs. 2,96,122 while the non-cultivators, have borrowed Rs. 63,695. Among the cultivators, those who own land in the range of 3-10 acres have borrowed Rs. 1,64,912 (55.6%) while those who own 10 acres and above have borrowed Rs. 1,00,695 (35.2%). The amount borrowed by those who own below 3 acres each is Rs. 30,515 or 9.2% of the total amount of debt. The table further reveals that 97.6% of the total amount has been borrowed from private persons which indicates that the part played by public institutions in the matter of supplying rural credit is inadequate in this village. It would be useful to study, in particular, the role of the Co-operative society.

The Multipurpose Co-operative Society, Lokkanahally has jurisdiction over Lokkanahally and 2 other villages. It started as a Rural Credit Society in 1920 and was converted into a Multipurpose Society later. The society has on its roll 117 members from Lokkanahally and the total paid up share capital is Rs. 1900. There are 5 directors all of whom belong to Vellalagoundars caste and all are cultivators. Though the society has as its aim not only the supply of various essential articles required by the agriculturists, nothing has been done by this society to cater to their needs. Even with regard to supply of credit, the feeling among the members is that the society is not of much use to them, because they disburse only a nominal amount every year as if to show that the society is existing and that even this amount is not being disbursed at proper time when the cultivators need it most. For example, a sum of Rs. 12,725 was disbursed in 1962-1963 long after the cultivation season was over. It is clear that the cultivators who receive the amount at such late period utilise it for some purpose other than cultivation and thus, the object of granting the loan gets defeated. There are more than 56 persons in this village who lend money at varying rates of interest and naturally, the inactivity of the society drives the needy persons to private money lenders. The interest levied by the money lenders varies from 12 to 18% per annum depending on the nature of transaction and the amount lent. Unless the society plays a more vital role, the small cultivators and others who are in need of money will not be able to get themselves relieved from the clutches of money lenders.

Four households have borrowed Rs. 6,450 from the Land Mortgage Bank, Kollegal to clear the old debts. A few households are members of different societies at Kollegal.

Income

Table XVI shows details regarding the distribution of households by occupation, monthly income and

number of persons. There are 359 households (47.8%) which have cultivation of owned lands as the principal occupation and of these, 267 households (74.4%) come under the monthly income group of Rs. 101+, 66 households (18.4%) in the income group of Rs. 76 to 100 and 26 households (7.2%) in the income group of Rs. 51-75. Among 11 households of tenants, 5 households come under the income group of Rs. 101+, 5 under the income group of Rs. 76 to Rs. 100 and 1 under Rs. 26-50. Out of 181 households of agricultural labourers 18 come under Rs. 101+, 33 under Rs. 76 to Rs. 100, 52 each under Rs. 51 to Rs. 75 and Rs. 26 to Rs. 50 and 26 under Rs. 25 and less. Among 41 households which follow household industry as principal occupation, 17 come under Rs. 101+, 9 under Rs. 76 to 100, 14 under Rs. 51 to Rs. 75, 32 under Rs. 26 to Rs. 50 and 12 out of 159 households coming under 'others', 54 come under Rs. 101+, 30 under Rs. 76 to Rs. 100, 31 under Rs. 51 to Rs. 75 and one under Rs. 26 to Rs. 50. Lastly, under Rs. 25 and less. Thus, out of 751 households in the village as a whole, 361 households (48.0%) come under the income group of Rs. 101 and the remaining households are distributed among the various lower income groups. The average annual income per household and the average annual income per equivalent adult male in respect of the households following different principal occupations are as given below (Table XVII).

Principal occupation	Average annual income per household (Rs. ps.)	Average annual income per household in the income group of of Rs. 1,201 and above. (Rs. ps.)	Average annual income per adult equivalent male. (Rs. ps.)
1	2	3	4
1. Cultivation of owned lands	2,685·21	3,267·21	625·92
2. Cultivation of lands taken on lease	1,558·55	2,230·00	451·75
3. Agricultural labour	727·35	1,626·94	231·64
4. Household industry	1,288·56	1,910·59	322·95
5. Others	1,555·04	3,225·75	532·55

The average income per household indicates the gross income which each household gets and if the net income alone is taken into consideration the number of households which are fairly well-off would be less than 361 (number of households in the income group of Rs. 1,201 and above). The point which is however clear is that the remaining 390 households in the village coming under the different lower income groups are leading a low standard of life. Out of 359 households who have cultivation of owned land as many as 267 come under the income group of Rs. 1,201+, because the yield of *ragi* from an acre is more in this village than in other parts of the taluk and there are 123 households each owning more than 10 acres and 201 households in the range of 5 to 9.9 acres. Normally, a household with about 8 acres of cultivation would be able to get about 40 quintals of *ragi* which even according to the normal price of Rs. 35 per quintal would work out to Rs. 1,400 per annum. An analysis of income in respect of other occupation classes similarly shows that even in a fairly fertile village like Lokkanahally the poor households are numerous than those of the rich.

Expenditure

Table XVIII relates to the expenditure under various items in respect of the 5 occupation classes referred to above. The average monthly expenditure of Rs. 61-21 per household which is the lowest in respect of Agricultural labourers rises to Rs. 117-74 in respect of 'others', to Rs. 111·93 in respect of those whose principal occupation is household industry, to Rs. 121-03 in respect of tenants and finally reaches the maximum of Rs. 180.14 in the case of cultivators of owned lands. The percentage of average monthly expenditure on some of the important items such as food, clothing etc., and the average monthly expenditure per adult equivalent male are as follows:

Principal occupation	Food		Beverages		Clothing		Hired labour and purchase for production		Education	
	a %	b Rs.P.	a %	b Rs.P.	a %	b Rs.P.	a %	b Rs.P.	a %	b Rs.P.
1. Cultivation of owned lands	31.89	13.39	7.18	3.01	9.81	4.11	11.90	5.00	0.33	0.14
2. Cultivation of lands taken on lease	35.82	12.56	6.29	2.21	9.87	3.46	7.55	2.64	..	..
3. Agricultural labour	54.11	10.55	8.51	1.66	11.01	2.15	0.70	0.14	0.05	0.01
4. Household industry	42.82	12.02	7.50	2.10	10.53	2.80	1.49	0.42	0.29	0.08
5. 'Others'	32.38	13.06	8.28	3.34	9.46	3.81	13.61	5.49	0.41	0.16

a—Percentage of total expenditure per equivalent adult male.

b—Expenditure per equivalent adult male.

The above figures show that expenditure on food varies from 31.89 to 54.11%, the maximum being in the case of agricultural labourers. The expenditure on beverages varies from 6.29 to 8.51%, that on clothing varies from 9.46 to 10.5% and that on education varies from nil in the case of tenants to 0.41% relating to 'others'. Lastly, the expenditure on hired labourers varies from 0.70% in the case of agricultural labourers to 13.61% in respect of 'others'. The cultivators of owned lands spend 11.90% of the total expenditure on hired labour. A substantial portion of the total expenditure is on food, beverages and clothing. The other important items of expenditure are travelling and miscellaneous items which together cover 15 to 18%.

The Survey also reveals that 94 households in the village most of which are of well-to-do cultivators, were able to effect savings of Rs. 1,28,110 during 1961-1962. The savings were partly utilised in purchasing land, gold etc., and partly in money lending.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population Trends

According to the Survey conducted in 1962, the population of the village was 3,495 comprising 1,703 males and 1,792 females as against 3,379 comprising 1,662 males and 1,717 females according to 1961 Census. The Survey was conducted over a period of eight months from June 1962 to January 1963. The resettlement Report of Lokkanahally furnishes the earliest available statistics regarding the population of the village as recorded during different Census has from 1881 to 1911.

Year	Inhabited houses	Males	Females	Total	Percentage of increase
1881	224	662	709	1,371	—
1891	261	675	729	1,404	2·4
1901	340	920	974	1,894	34·9
1911	390	1,039	1,110	2,149	13·4

The statistics for the subsequent Censuses are not available for the village. The statistics for 1941 and 1951 which are available relate to Lokkanahally and four other Revenue villages and as such, affords no basis for the comparative study of the growth of population relating to Lokkanahally alone over the last several decades. This was because in the old Madras area the unit for enumeration was a Panchayat and not a Revenue village. It is, however, seen that during the last 60 years between 1901 and 1961 the population has increased by 78.4% as against an increase of 60.50% for Mysore State (Rural). The fluctuation noticed in the growth of population between 1881 and 1911 is due to the prevalence of periodical famine and pestilence at various periods. The increase in population has been more rapid during the last about one decade, as can be seen from the vital statistics available for the village.

	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	Total
Deaths	5	10	12	19	27	22	23	28	39	31	216
Births	54	59	111	116	113	119	76	71	89	80	888

Age Structure

Table II furnishes statistics about the population of the village by different age groups. In the broad age group of 0-14, there are 693 males and 752 females and together they constitute 41.4% of the total population. In the next broad age group of 15-34, there are 570 males and 584 females, together constituting 33.0% of the total population. In the third broad age group of 35-59, there are 338 males and 340 females and together they constitute 19.4% of the population. In the last age group of 60+ there are 102 males and 117 females. The sex ratio for the village is 1052.26 as against 960.4 for Kollegal taluk and 960.2 for Mysore District. There are more females than males in each of the broad age groups.

Health and Sanitation

The salubrious climate of the village is conducive to hard work and the villagers are therefore very active, particularly, in the agricultural season. Irrespective of caste, class and status, a large number of villagers of either sex could be found working in the fields during the peak agricultural season, as none among them has any false sense of prestige. The proximity of the forests gives most of them an occasion to visit the forests quite often in connection with some work or other and a sojourn in the forest is an exhilarating experience which not only gives them a thrill and an inward satisfaction, but also helps them to acquire the power of endurance and the capacity for hard work which are sterling qualities for an ideal husbandman. A happy combination of such ideals and realities has thus transformed a large number of them into hard working and devoted agriculturists.

In spite of the good climate prevailing in the village and the robust constitution which people generally possess, the village is known for a high incidence of leprosy. The Medical Officer of the leprosy control centre, Kollegal arranged for a Survey of the village from 5-11-1962 to 29-1-1963 when 2,658 persons in the village were examined. The findings of the Survey resulted in the detection of 44 lepramatous cases of which 3 were infective and 41 were non-infective, and they were distributed among the various age groups as shown below:

Age-groups	0—4	5—9	10—14	15—19	20—24	25—29	30—39	40—49	50+	Total
Number of lepramatous cases	2	2	2	2	7	8	14	7		44

The above Survey shows that the incidence of leprosy in the village was 1.6%. The high incidence of leprosy prevailing in the village is mainly due to the fact that persons suffering from this disease do not pay proper attention in the early stages of its attack on account of a mistaken notion that leprosy is incurable. Also, people would hesitate to obtain treatment in the early stages on account of the publicity which becomes inevitable and the social stigma attached to a leper. The disinclination of the people to disclose it is clear from the fact that during the 1951 Census, the village returned only 2 cases of leprosy among males and one each of a doubtful nature among males and females. Parents are particularly unwilling to disclose true information in respect of unmarried female children. With a view to disseminate proper knowledge about the cause of the disease and how it spreads as well as the attention to be paid to arrest its spreading and the nature of timely treatment required, the Health Staff carry on propaganda through various methods and as a result a large number of affected persons have registered themselves in the local dispensary and are receiving regular weekly treatment. It is understood that leprosy is prevalent not only in Lokkanahally but also in a number of surrounding villages. Statistics show that leprosy is not restricted to any particular community in the village.

Malaria which had been prevalent in the village from a long time is now practically unknown. The National Malaria Eradication Programme was started in the taluk in 1959 and village Lokkanahally has been the headquarters of a Malaria Surveillance worker as well as a Malaria Surveillance Inspector. The Surveillance worker who has jurisdiction over Lokkanahally and a few surrounding villages sent up to the District Laboratory 944 items of blood smears in 1960, 555 in 1961 and 333 in 1962 and the result of the examination of these smears disclosed only one positive case which was treated and cured. As a result of intensive spraying with D.D.T. and a vigilant watch kept by the special Health Staff for the detection of Malaria cases, it could be said that Malaria has been eradicated.

Small-pox is another epidemic which occasionally breaks out, despite periodical vaccinations, conducted in the village to protect the people from the dreadful effect of this ailment. The Monigar maintains a register of all unprotected children and the Health Staff take action to conduct primary vaccination for all such children. Stray cases of Small-pox still occur as imported cases affect those who have no immunity. With a view to eradicate Small-pox, the National Small-pox eradication programme was started in the taluk in 1962 covering 87% of the total population in the taluk. In Lokkanahally village also, the programme was quite successful as almost all the persons were vaccinated, thanks to effective propaganda carried out earlier by the Health Staff and the co-operation of the village leaders during the operation.

The sanitation in the village is far from satisfactory. The absence of planning for the location of the house-sites and construction of houses, the haphazard way in which streets and lanes have been allowed to be formed during the past several decades, the inadequate facilities for dumping farmyard manure and the habit of the people converting open places in the vicinity of the village into public latrines are only some of the reasons for the insanitary condition of the village. The increasing population with the consequent increase in the number of households has converted some parts of the village into slum areas for want of a corresponding increase in the number of residential houses. The first step in the right direction has been taken by providing house-sites in 1963 to a number of houseless Harijan families. Since a long time the village lacked facilities of drains which are of vital importance to maintain the sanitation of the village properly. The construction of a drain by Public Works Department in 1959-1960 on either side of the main road which passes through the village for a distance of over three furlongs at a cost of Rs. 12,500 marked the beginning of the formation of proper drains in the village. This drain has considerably helped to keep the main road in a sanitary condition, free from the havoc caused by open ditches which could be found in different parts of the village. In 1961-1962, drains were constructed by the village Panchayat in Mariyamma temple street, Uppaliga Street and the link road to the Dhobi street at a total cost of Rs. 6000 out of which ,a sum of Rs. 4,500 was granted by the National Extension Scheme. There are a number of other streets and lanes in the village which require similar drains and the Panchayat has a programme to construct drains when its funds permit. There are three sweepers in the village employed by the Panchayat for keeping the village tidy. The low salary received by the sweepers is often a pretext put forward by them for not attending to the work properly, with the result that the village has no reputation for cleanliness.

The interest of public health requires an efficient protected water supply programme which the village lacks at present. The 13 drinking water wells and the local drinking water from the tank are the only sources for drinking water. The inadequacy of the existing facilities for drinking water and the insanitary aspect of drinking water from the tank have been referred to earlier. There is a scheme to supply protected water under the Government of India Rural Water Supply Scheme at a cost of Rs. 2,10,000, and when this is sanctioned, the most important civic amenity would have been provided with. The Panchayat has been maintaining the existing public wells by carrying out repairs whenever required.

The other public health activities carried out in the village include construction of 61 soak-pits and 3 latrines during 1958-1962 under the guidance of the Village Level Worker.

There is a Local Fund Dispensary in the village since 1930 intended for Lokkanahally as well as for a number of other villages in the Revenue *Firka*. The present staff consists of a Medical Officer, a maternity assistant and a male Nurse. Though the Dispensary has facilities for inpatient treatment also these are rarely availed of by the people for want of proper equipment and other amenities. The details of cases treated during 1960-1961 and 1961-1962 are given below:

Type of disease	1960-1961	1961-1962
(A) New cases:—		
1. Minor operations	35	63
2. Suspected Malaria cases	21	14
3. Other fever cases	164	446
4. Pneumonia	95	218
5. Other respiratory diseases	482	1,602
6. Diarrhoea	211	423
7. Dysentry	70	290
8. Other digestive troubles	419	1,633
9. Worms	33	94
10. Anemia	288	453
11. Ulcers	25	81
12. Skin diseases	1,253	1,181
13. All other general diseases	1,052	1,318
(B) Repeat cases	3,486	7,118

As the post of Medical Officer was vacant for some period in 1960-1961, the total number of cases treated during that year was considerably less than those treated in 1961-1962.

Marital Status

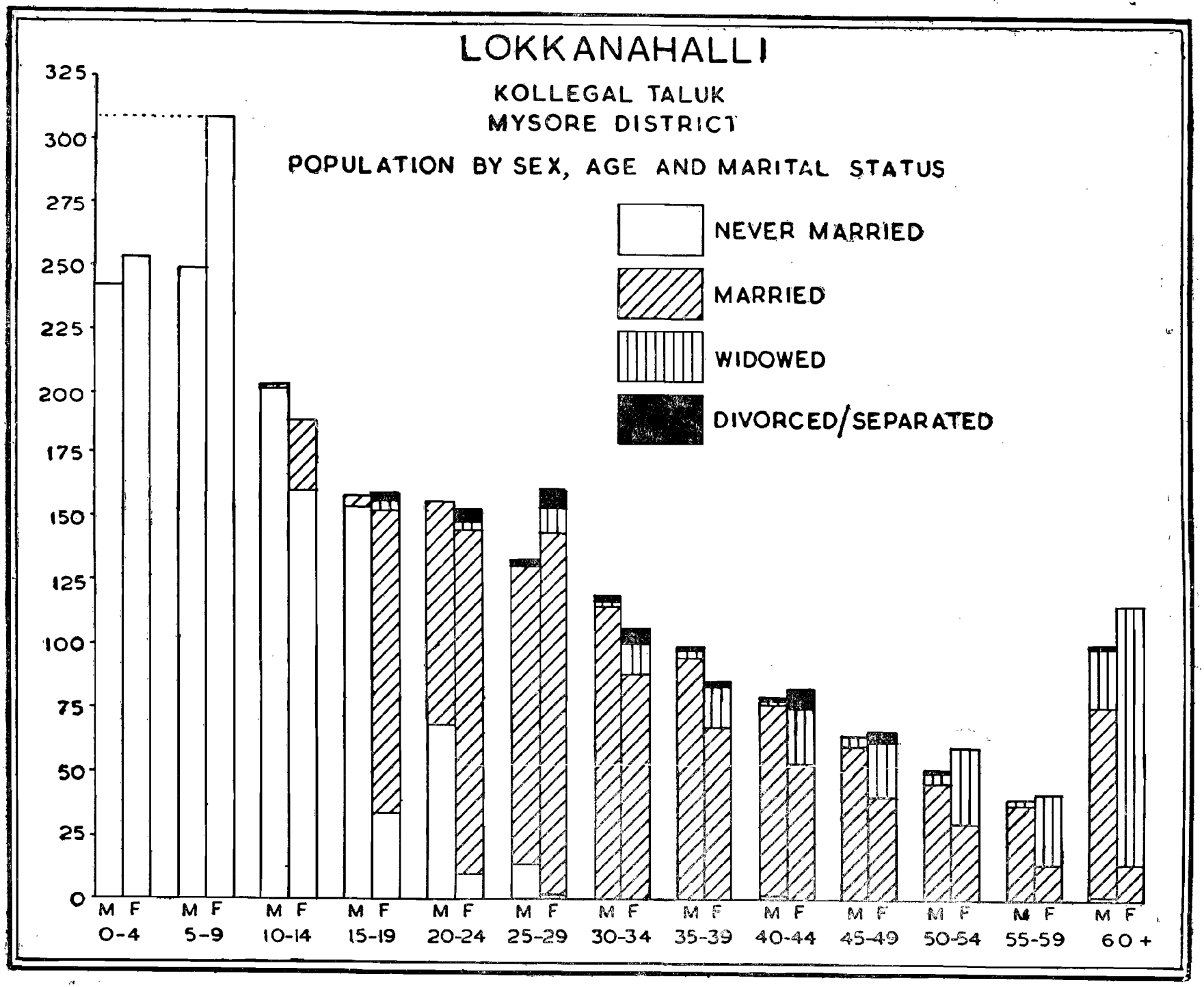
Table VI gives details of marital status by different age groups. In the village 725 males (42.4%) and 741 females (41.4%) are married, 37 males (2.2%) and 247 females (13.7%) are widowed, 9 males (0.5%) and 35 females (1.9%) come under divorced or separated category and the remaining 932 males (54.9%) and 769 females (43.0%) are never married. There are no married persons in the first two age groups of 0-4 and 5-9, while there is one male and 28 females in the age group of 10-14 which is the lowest in any age group. The maximum number of married persons are in the age group of 25-29. The never married persons are mostly found in the first four age groups of 0-4, 5-9, 10-14 and 15-19, while there is a small number of 69 males and 10 females and one female in that of 25-29. One male each in the age group of 40-44 and 60+ is never married on grounds of health and physical deformity. Till about a few years ago the practice of marrying girls at an early age was widely prevalent, as already stated, among Uppaligas, Parivaras, Kurubas, Holeyas, Madigas etc. But this practice has now almost disappeared, though such marriages do take place in the village once in a way.

The widows are in large numbers in the village, primarily because of the fact that the practice of widow re-marriage is not prevalent among Goundars who constitute 44.8% of the total population. Most of the young widows therefore belong to the community of Goundars. Out of 247 widows, 102 are in the age group of 60+, while the remaining 145 widows come under different other age groups. Out of 37 widowed males, 22 are in the age group of 60+, while the remaining are spread over between the age group of 30-34 and 54-59. The widowed males who are less than 40 generally, remarry. But, widowed females who have children and who are fairly old generally do not marry, even though remarriage is permitted under custom in their respective castes. Among the divorced or separated, there are 9 males as against 35 females. The disparity is due to the fact that divorced or separated males choose to remarry more quickly than divorced or separated females. Most of the divorced or separated persons are found among the members of the Scheduled Castes, Uppaligas and Parivaras. The low economic status and the practice of widow remarriage prevalent in these communities, perhaps account for a large number of persons under this category among them than among others.

Education

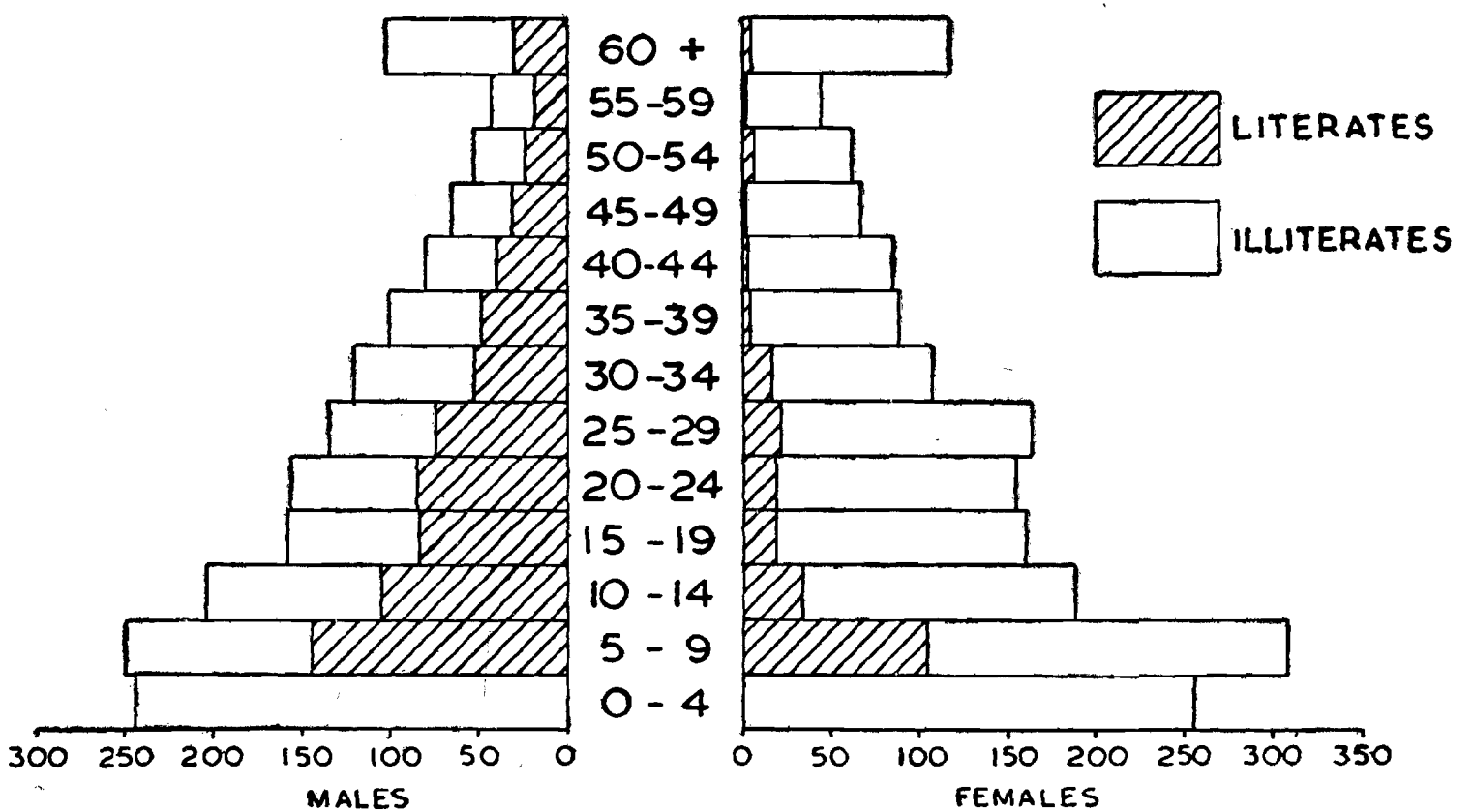
Table VII shows statistics relating to literacy and the educational attainments of the people in the village. The literacy among males is 42.6% in the village as against 19% in the taluk (Rural) and 21.1% in the District and the percentage of literacy among females is 12.5 in the village as against 5.1 for the taluk and 5.21 for the district. There is a phenomenal progress in literacy during the last decade as can be seen from the fact that there were only 268 male literates and 23 female literates in Lokkanahally Panchayat area according to 1951 Census, whereas according to the present Survey 727 males and 225 females are literates in Lokkanahally alone. The details of educational qualifications of the literates are as follows:

Literates without educational standard		Primary or basic		Matric or higher secondary		Intermediate or Pre-University course		Diploma	
M	F	M	F	M	F	M	F	M	F
613	200	90	20	20	3	3	1	1	1


LOKKANAHALLI
KOLLEGAL TALUK
MYSORE DISTRICT
POPULATION BY SEX, AGE AND MARITAL STATUS
NEVER MARRIED
MARRIED
WIDOWED
DIVORCED/SEPARATED
325
300
275
250
225
200
175
150
125
100
75
50
25
0
M F
0-4
5-9
10-14
15-19
20-24
25-29
30-34
35-39
40-44
45-49
50-54
55-59
60 +

LOKKANAHALLI

KOLLEGAL TALUK
MYSORE DISTRICT
POPULATION AND LITERACY BY SEX AND AGE-GROUPS



A.V.

The largest number of literates are found in the age groups of 5-9 and 10—14 which shows that the progress in literacy has been more rapid during the last about a decade. The 20 males and 3 females who have passed Matric or Higher Secondary, are mostly the teachers and other Government officials who are staying in the village temporarily and this is true even of those who are having other higher qualifications. For example, out of the two Diploma holders in the village, the Lady Medical Officer is one and the other is her husband who is temporarily staying in the village. These statistics show that the villagers have not paid adequate attention to give higher education to their children. The Goundars generally do not send their children to the Secondary School after the completion of the course in the local up-graded Primary School for they utilise the services of their children for agriculture. The nearest High School is at Hanur started in 1958. Six Harijan students of the village are studying in different High Schools, two at Singanallur, three at Hanur and one at Kollegal. They have joined at different centres, because they have secured admission as free boarders in the various 'Depressed Class Hostels' run by the Government.

The villagers have good facilities for educating their children upto the Primary standard. There is one up-graded Primary School in the village where there are 188 boys and 125 girls on roll with a staff of 5 male teachers and 2 female teachers. The school possesses a new building with 3 rooms constructed in 1959-1960 at a cost of Rs. 9,000 of which, 40% was contributed by the villagers. It has a convenient playground and is equipped with adequate furniture and other facilities. There is provision for giving education in Tamil medium, as the mother tongue of the Goundars is Tamil. 102 boys and 58 girls are taught in Tamil medium. There is now a proposal to put up an extension to the building, as the existing accommodation is inadequate considering the large number of children of school going age in the village, some of whom are yet to seek admission. Besides the Government School, two persons are conducting classes separately for children to teach them the three 'R's one in Kannada medium and the other in Tamil medium. Thirty boys and 10 girls in all are receiving education in this way. There are some villagers who believe that their children can learn better from the coaching given by private teachers than by attending the local school. These teachers mostly receive remuneration in kind for the service rendered by them.

There is one Social Welfare Centre in the village started under the auspices of the coordinated Welfare Project on 1-3-1960 with a staff comprising a Grama Sevika, a craft instructress and an attender. The centre runs a Balvadi class for children of 3 to 5 years age both in the morning and in the evening and they are given a meal in the afternoon, and also served with milk in the evening. The centre which started with a strength of 40 children in 1960 has on its roll 55 at present. Between 5 and 6-30 p.m. every day a craft class is conducted for ladies and they are taught tailoring, embroidery etc. Twenty girls are receiving training and the centre is slowly becoming popular.

Migration

During the last about 50 years, 10 households of Naidus, 3 households each of Brahmins, and Muslims and 10 households of various other communities have left the village for different places for various economic reasons such as availability of employment, establishment of business etc. As regards immigration, as stated earlier in the report, the first settlers were one or two Harijan families followed by a small number of households of Parivaras then of Naidus, Brahmins, Goundars and of other castes. The availability of land for cultivation and the opportunities for employment were the main reasons for immigration. A few households among Uppaligas, Parivaras etc., have migrated into the village after marrying girls from the village. The Lingayat households have settled after starting hotel business.

Other Amenities

The various amenities available in the village have already been referred to. Nature has provided the villagers with good rainfall, healthy climate and various natural resources of which the existence of the forest in the vicinity is not the least important. The villagers have availed themselves of all these amenities and have established themselves in the field of agriculture. But, the villagers lack some of the important civic amenities such as improvement in village sanitation, protected water supply, proper housing conditions etc. There ought to be a greater awareness of the available facilities to step up rural industrialisation and consequently, improving their economic condition. The existing facilities to obtain rural credit are inadequate. If the villagers are able to get some of these amenities, besides availing themselves of the existing facilities to the fullest advantage, the economic condition of the villagers will improve more rapidly.

Family Structure

Table 1 shows that 369 households are of simple type, 55 are of intermediate type, 98 of joint type and 229 are classed under *others*. The simple type of households is on the increase in almost all the castes, because in a simple type, besides the cohesion which exists, the members enjoy a greater degree of freedom in domestic and other matters than in the other types and further, there is more scope for display of initiative and zeal in their respective avocations. When adult male members get married and joint responsibilities of the manager have been mostly discharged, the junior members desire to live separately and naturally, therefore, joint families get split into simple types.

A family, whether divided or undivided, is a close knit institution, for the ties of relationship continue to influence the social behaviour of all the members and their attitude to each other. The rights and responsibilities of all the members are well established and rarely does any member dare to depart from the established code of conduct.

In all the communities, only the sons inherit the property, all the sons getting equal shares. If partition takes place when the father is alive, he also keeps one share to himself which after his demise is divided among the sons equally. As the responsibility of marrying off the daughters is a sacred duty to be discharged by all the members jointly, in the event of partition, provision is invariably made for the marriage of unmarried daughters, if any. Though under the Hindu Succession Act of 1958, daughters are also entitled to get a share of the property of the person who has died intestate, instances of daughters getting such share have not occured in the village. The old custom of making provision during partition for the maintenance of the widow of a deceased coparcener still continues.

Leisure and Recreation

The nature of leisure which the villagers have can best be understood by keeping in view of the various agricultural and other occupations pursued by them during the different periods of the year. It could be said that an active cultivator has no leisure at all, properly speaking, during the peak agricultural season, while time hangs heavily during one or two months in a year when agricultural operations do not engage his full attention. It is interesting to study the daily activities of a cultivator in a busy season. He gets up early in the morning and will have just sufficient time to finish his ablutions and take a quick meal before he leaves for the fields with his bullocks marching ahead of him majestically. He reaches the fields in the cool hours of the morning and attends to the agricultural operations which vary according to the season. Either alone or jointly with others, of whom some might be employees on wages, while a few are members of the household, he works till it is time for the midday meal. If the operations relate to ploughing, he stops work at 12 noon (*yeru biguva hothu*) with a view to give rest to the bullocks, himself utilising the time to take his lunch. If the field is far away from the house, he considers it inadvisible to go home, for that would be no rest for either the bullocks or himself. In all such cases, meals would be brought by either the housewife or one of the younger members of the family along with a shining bronze plate and a small tumbler for drinking water. After taking his eagerly awaited lunch he finds a little leisure which he utilises for taking rest, richly deserved by him He utilises this interval by conversing with the person who has brought the meal and if it is the wife who has brought the meal that would be the proper time to talk over many domestic topics also. He resumes the field work at the right time which would be about 2-30 or 3 p.m. and it is called *yeru kattuva hothu*. He works for about 2 to 3 hours again and by about 6 p.m. in the evening he reaches home. He would require about an hour for feeding the bullocks, offering prayers and later on to take his meals etc. A ryot who has worked hard during the day retires to bed at about 9 p.m. for no other recreation can give him the same solace as sleep. The short time of about one or two hours between 7 and 9 p.m. is just the period of leisure available for him and he spends it by moving about in the village and talking with friends. As there is no spacious community hall or other open places for them to meet, they naturally choose all odd places which would be either a hotel or any other public or private place. The absence of convenient facilities for the people to gather at a common place in the village is mainly responsible for the continuance of this old method of meeting and talking at all odd places. There are no doubt a few *bhajana mandirs* situated at different localities inhabited by members of particular castes. They are called *chavadis* intended for the members of the respective communities to gather. A few persons do gather in such places also, but a good number, particularly youths prefer open-air than huddling themselves in those *chavadis*, which have limited accommodation. Nevertheless, the villagers often gather at these *chavadis* at least on important occasions. For example, the weekly *bhajans* conducted on every Saturday night are occasions when some among them gather for taking part in the *bhajan* as well as to march in a procession in the streets, carrying the picture of Sri Rama and singing *kirthans* in a group. There are 4 separate *bhajan mandirs* in the Uppaliga street, Kumbara street, Parivara street and Adidravida street where only the members of the respective communities take part. With a view to develop a broader outlook and to provide an opportunity for the members of all the communities to meet together, the Social Education Organiser of the National Extension Scheme Block encouraged the people to start a community recreation centre in 1959-1960. The centre has now its own building constructed at a cost of Rs. 6,000 of which Rs. 500 has been granted from National Extension Scheme Funds. Though this centre is open to all communities, most of the members are Goundars. The centre runs a *bhajana mandir* and a rural library and possesses a Community Radio Receiving set installed in 1963. About 2-3 dozen people gather daily in the open space in front of this recreation centre to hear various radio programme including the programme for the villagers.

There are 19 radio sets in the village which provide entertainment not only to the inmates of the households which possess the radio sets, but also to the inmates of the neighbouring households. The number of radio sets would increase when the Rural Electrification is completed and power is supplied.

There are no organised games for the elders, because, as described already, being mostly cultivators and agricultural labourers, they have no desire to take part in sports and games. But, young persons have organised themselves into a team and they play games like volleyball, badminton etc., in the evenings in front of the school building. A lead is given in this regard by the teachers and other Government officials who mix with the youth of the village to spend one or two useful hours during the evenings and thus develop a spirit of friendliness among the villagers, particularly among members of younger generation. The school children have ample facilities to play games like football, volleyball, ring-tennis etc. There are separate games and recreational activities like skipping, *kolata, lezeem* etc., for girls to suit their aptitude.

The adults among Holeyas, Parivaras etc., take part in a crude dance in front of the Mariyamma temple, during the annual Mariyamma festival. About a dozen people at a time, take part in a group dance to the accompaniment of *maddale, chande, kombu, kahale* etc., which are different types of indigenous musical instruments. The beating of musical drums etc., provide the inspiration, excitement and the rhythm for the dance. In this form of dance called *kunita* it is merely the foot work that counts most. A spectator would also observe that a display of vast physical energy is required. During the festival, the *kunitha* continues for hours together providing delight to the visitors and satisfaction to the participants who always think that the display is only an outward manifestation of their devotion to the deity.

The other indigenous indoor games in which adult members participate when they have ample time at their disposal, such as during a weary summer afternoon, are dice, card games etc. Some villagers, not knowing how to spend the time usefully, merely gather near the bus-stand and spend hours together at a stretch watching the arrival and departure of buses etc.

During some years, the villagers arrange for the enactment of village open-air dramas called *bailata* and the theme for the drama is generally an episode from either Ramayana or Mahabharatha. In 1959-1960, the villagers enacted three plays in the village viz. Ramayana, Danashoora Karna and Gayacharithre. One Sri Rajasetty of Uppaliga caste and a resident of the village gave the necessary coaching for which he was paid a small fee in kind as well as cash by each actor. The dramas are enacted for the sole purpose of entertaining the villagers and generally therefore there is no fee for admission, but they collect subscription from the well-to-do to defray a portion of the expenses incurred by them.

The villagers have a taste for music. There are a few songsters in each community who could sing a couple of songs or *kirthans* melodiously. Among Holeyas, a person by name Lokka is a popular singer. The males sing during *bhajans* and various festivals, while for the females, the occasions are more numerous. Some would sing while sitting alone when they have no work to do. On certain occasions when the burden of work is heavy such as while grinding *ragi* flour, attending to out door work in the fields etc., the women sing varieties of songs. The grinding of *ragi* flour is a monotonous process and takes considerable time. The grinding is done either alone or with another assistant. The songs sung on these occasions are known as *Ragi Beesuva Haadu* the contents of which vary according to the aptitude and attainments of the singer. Sometimes they are devotional songs or songs containing a philosophical theme, while at other times they are merely some narratives of incidents occasionally with a touch of humour. In these types of songs, one could see a melodious stretching of the tune in harmony with the continuous and elongated movements of the grinding stone. It is to be regretted that with the establishment of flour mills, of which there is one in Lokkanahally also, the indigenous practice of grinding ragi is slowly disappearing and with it the singing of traditional songs is also on the wane. It is on the occasions of marriage and similar other ceremonies that the females who have a talent for singing sing exuberantly to the delight of those who have gathered. Here again there are varieties of songs to suit different occasions during the marriage. For example, there are songs sung at the time of waving holy light called *aarathi ethuva haadu* and in all such songs references are made to the play of some divine couple such as Rama and Seetha, Krishna and Radha, Nala and Damayanthi etc., thus rendering the occasion more sublime. There is a second type of songs known as *Beegara haadu* in which the singer representing a particular bridal party caricatures the members of the other party commenting on the various acts of omission and commission in the arrangements made for the marriage and vice versa. There are also songs which are full of pathos as for example, when, the bride is given a few 'dos' and 'donts' by way of advice while bidding farewell to her or when the parents of the bridegroom are requested to take care of the bride ignoring her petty faults. The following song taken down during the visit as sung by an elderly female in the village is illustrative of such songs:

ಆಲಕ್ಕೆ ಹೊವಿಲ್ಲ ಸಾಲಕ್ಕೆ ಕೊನೆಯಿಲ್ಲ ॥

ಜಾಲೀಯ ಮರವು ನೆರಳಲ್ಲ ಮಗಳೆ ॥

ತಾಯಿಯ ಮನೆಯು ಸ್ಥಿರವಲ್ಲ । ನೆರಮನೆಯ ಸಿರಿದೇವಿ

ನೀನಾಗು ಮಗಳೆ ॥

ಮನಿಯಾಗ ಭೇದ ಬಗಿಬ್ಯಾಡ ಮಗಳೆ ।

ತುಂಬಿದ ಮನೆಯ ಒಡಿಬೇಡ ಮಗಳೆ ॥

ಮನೆಯಲ್ಲಿ ಮುತ್ಯಾಗಿ ಇರಬೇಕು ।

ಹೊತ್ತಾಗಿನೀಡಿದರೂ ಉಣಬೇಕು· ಮಗಳೆ" ।

ತೌರಿಗೆ ಹೆಸರ ತರಬೇಕು ॥

The substance of the song is brifly as follows: 'The Banyan tree does not blossom, nor is there any finality for incurring debt. The shade of the babul tree is no good shelter oh, daughter.'

'The mother's (i.e. natal) home is only transient; oh daughter; reach the glorious heights of womanhood in the house where you have gone; don't be partial to any in the house; don't do anything to split the family filled with so many; lead an ideal life in the house of the mother-in-law; at whatever time the food is given take it without demur; bring a good name to your parent's house'.

The advice, emanating as it does from a mother, deals with the essential virtues to be practised by the daughter in her new house. The nobility of the advice is in harmony with the solemnity of the occasion and the separation which is to follow adds to the pathos of the situation. Such songs have an elevating and ennobling effect and are not merely intended for entertainment.

In the daily life of the people, the singing of *kirthans* of great philosophers and saints on various occasions serves as a constant reminder to follow the right code of conduct. There is hardly anyone in the village who is not able to sing at least one or two songs of Purandara dasa, Kanakadasa and other saints. The simplicity of the style and the eternal truths which the *kirthans* convey for the good of mankind are mainly responsible for even the unlettered rustics of the village being familiar with these songs. There would be no need to list out any of those songs in this report, for such songs are so many and so varied in interest that it would be difficult to single out any one of them.

Some of the villagers visit cinemas when they go out either to Kollegal or other urban centres. The annual school day is an occasion when the villagers are entertained with the activities of the school children. The other important days observed either in the office of the Panchayat or in the local community hall are Independence day, Republic day etc.

Religious Institutions

There are 6 main religious institutions in the village of which 4 are inside the residential area of the village, while the remaining two are a little away from the village. None of the temples is of any architectural importance and has any influence beyond Lokkanahally and Andipalya.

The temple of Perumalswamy or Venugopalaswamy is situated by the side of the main road. The chief deity is Venugopala carved in stone. The *Utsavamurthy*, that is, the deity taken out for procession is an image of Krishna standing on Kalinga (The Serpent) in copper plate. There is also an idol of Anjaneya inside the temple. The present temple building was constructed about 40 years ago by the villagers with their own contribution. A Brahmin priest offers *puja* daily and on Saturdays, special *puja* is offered. The temple site is about 50 ft × 50 ft and the building proper occupies a space of 25 ft × 20 ft. The building has a small *gopuram* (tower), a *garbhagudi* (sanctum sanctorum) of 8 ft × 6 ft and a veranda where the images of *Hulivahana, Garudavahana* (vehicles used for carrying the deity during procession) and also the image of Palani Andavar, considered sacred by Goundars are all kept. The temple has 1.96 acres of Inam land cultivated by the priest, from the income of which the expenses for the *puja* have to be incurred. Occasionally devotees offer *kanike* when they visit the temple for worship. On the Vijayadasami day the deity is taken out on a procession in the village.

(i) *Maramma Temple*

According to the legend which is current among people, the Maramma temple is the most ancient religious institution. It is situated inside the village about 100 yards from the main road, to the west. The building is of mud walls, with country tiles, and has a plinth of about 400 square feet. The sanctum sanctorum is 6 ft × 6 ft, inside which there are two stone images of Maramma. The priest known as *Thammadi* is one Mada Naika of Parivara caste who offers *puja* on every Tuesday and Friday during the evenings. The temple has 3.14 acres of land the rent from which is utilised by the priest. The deity is endowed with jewels valued about Rs. 400. Special *pujas* are offered on all important festival days and the priest is given a small quantity of rice and jaggery by the devotees. During Margali which synchronises with *Dhanurmasa*, the Goundars give him a little quantity of rice, oil and a few coconuts. The annual Maramma festival is an important festival in which the members of all castes participate.

(ii) *Basaveshwara Temple*

The temple of Basaveshwara which is situated close to the main road and adjoins the community recreation centre is endowed with 4.05 acres of land. The chief deity is Basavanna. A Lingayat priest offers *puja* on every Tuesday and Friday and he utilises the rent from the temple land. On Vijayadasami day a procession is taken round the village.

(iii) *Vinayaka Temple*

The temple of Vinayaka is situated by the side of Basaveshwara temple. The chief deity is Vinayaka. There is no regular *puja* for the deity as the priest is settled at Kollegal since the last 20 years. The temple is endowed with a property of 3.55 acres which are lying fallow.

(iv) *Imbikoil Mahadeshwara Temple*

The temple of Imbikoil Mahadeshwara is situated about 3 miles to the east of the village. This temple was built about a century ago by a household of Vellalagoundar. The main deity of Mahadeshwara is carved in stone. The building has stone walls and country tiled roof. A Lingayat priest offers *puja* to the deity on every Monday and Friday. The temple has 2.24 acres of land which is in the possession of the priest. On the occasion of every marriage, the villagers of all castes except Scheduled Castes supply the priest with *Akki padi* consisting of one *seer* of rice, a little quantity of oil, jaggery and other *puja* articles. A procession of the deity is taken round the village on Vijayadasami.

(v) *Anekere Mahadeshwara Temple*

There is another temple by name Anekere Mahadeshwara temple which is about 1½ miles away to the west of the village. It has no building as such. The deity is in a cave. The same priest who offers *puja*

in the Imbikoil Mahadeshwara temple worships here also on every Monday and Friday. This temple has two acres of land which is in the possession of the priest. Once a year, the Uppaligas assemble in this place and offer *puja*, During the harvest the villagers pay in kind to the priest according to their mite.

(vi) *Other Institutions*

The other religious institutions are the Basalinga gaddige in the Uppaliga street situated in a private house and the five Ramamandiras in the village.

Festivals

The important festivals observed by the villagers of all castes among Hindus are Ugadi (New Year's day), Dasara, Deepavali and Sankranthi and the local village festival namely, Marihabba. The Gowri and Ganesha festivals are observed by all Hindus except Vellalagoundars.

The Ugadi or New Year's Day is observed by all Hindus on the first day of the *Chaithra* of the Lunar Year and it is called *Chandramana Ugadi*. The Goundars, who follow the Solar Year, besides celebrating the Tamil New Year's Day on the first day of Chitrai, the first Tamil month, also celebrate the Chandramana *Ugadi* in common with others. The villagers generally purchase new cloth for wearing on the New Year's Day. On the festival day at about 8 a.m. the local astrologer is invited to the Monigar's house (Village Headman) and is consulted regarding the colour of bullocks to be tied to the *Honneru*, the pair of bullocks earmarked for common worship by the villagers. The chosen bullocks are thereafter decorated and worshipped near the Basaveswara temple and five good cultivators are invited to participate in the function. A bullock cart containing five basketfuls of farmyard manure is first taken to the field of the Basaveshwara temple and after dropping the manure and carrying out the symbolical ploughing, the party returns. The other agriculturists in the village could thereafter yoke the bullocks and worship them. They also worship their family deities in their house. The New Year festival heralds the dawn of the agricultural season and the villagers thereafter observe the festival in a prayerful mood invoking the blessings of the Lord for a prosperous New Year. Special dishes are prepared in the house for the feast at midday. In the evening, the local *purohit* distributes a mixture of the tender leaves of neem and jaggery to the villagers who gather together at a particular place fixed for the purpose. The symbolical eating of this mixture is intended to remind that in life, joy and suffering or prosperity and adversity are intermingled, in the same way as the mixture contains bitter and sweet ingredients.

Though Dasara is a festival for 10 days (in the month of Ashvija) the two important days observed by the villagers are the Ayudha Puja day and the Vijayadashami day. On the Ayudha Puja day, the artisans worship their implements. On the Vijayadashami day, special *pujas* are offered in all the temples and after the *puja* near the *banni* tree is over, the deities are taken on a procession round the village during night. Among the Gounders, there is a custom that on one of the 10 days during Dasara, all the newly married couple in the village should contribute jointly and offer special worship at all the temples. In the Madeshwara temple a fire walking ceremony is also arranged on the day fixed for such special worship.

The Deepavali festival, also known as festival of lights, is observed with special delight. The legend behind the festival is based on the belief that evil perishes, while virtue brings its own reward. The villagers wear new clothes and offer special prayers after taking ceremonial bath. Sweet dishes are prepared for the afternoon meal. The non-vegetarians do not use meat on the day of the festival, but do so on the next day.

The Sankranthi festival which falls on the 14th of January is a day of great rejoicing for the agriculturists. It is a day of thanks-giving to the Lord for the bountiful harvests. The Goundars call the festival *Pongal* or Thainambi. A special feature of the festival is that the villagers decorate the cattle and worship them in the morning, and in the evening they take them on a procession in the village.

The Vellalagoundars observe *Adi* festival on the 17th day of *Adi*, the fourth Tamil month. On this day, special food is prepared including meat and fowl and invitees are fed to propitiate the spirit of the ancestors. The widows wear now white sarees on this day. If there has been any death in a household during the preceding 4 months, this festival is not observed by such households.

The Mariyamma festival falls in April or May every year, about 8 days after the *Ugadi* festival. It is a community festival in which members of all castes among Hindus participate. The villagers invite their relatives from different places for the festival. For the members of the Scheduled Castes, the festival is of particular importance. The festival technically lasts for 15 days, though the last three days are very important.

The first step taken for the celebration of the festival is to proclaim in the village in advance by beat of tom tom about the decision arrived at by the committee of elders to celebrate the festival. Thereupon, the villagers sow different grains such as *ragi*, paddy, horsegram etc., in a basket containing a mixture of soil and sand. The seedlings are nurtured for 14 days. On the 8th day after proclamation, the temple priest installs an *Agnikamba* in front of the temple. It is a log of banyan tree with 3 small branches at the top called *kavalu* to hold a mud pot containing embers. The celebration on the 14th day starts with the performing of *Home* to the *Agnikamba* by the local Brahmin priest. Thereafter, members of each community

carry the seedling and place the same in the premises of the Mariyamma temple and obtain *prasada* from the priest. This is called the offering of the *Jaagaarada thampu* (ಜಾಗಾರದ ತಂಪು) According to a well-informed elderly villager this practice came into vogue with a view to give an opportunity to the cultivators to test the germinating capacity of the seeds in advance of the actual sowing in the fields. From morning till evening on the 14th day, the people of all castes except scheduled castes visit the temple in groups to offer *thampu* consisting of *thambittu* and holy light. They march to the temple in a particular order in accordance with customary practice. The first to visit are the Brahmins; the second group consists of the members of the 10 households of Goundars who are attached to the temple and known as the temple's *Mamoolu okkalu* (ಮ ಾಲುಒಕ್ಕಲು) the third batch is of Vyshyas and thereafter, irrespective of caste, the residents of each street march together one after the other. Those who have taken vows undertaking to do a particular thing do so accordingly. For example, some pierce a metallic rod through the two cheeks and get it removed by the priest in front of the temple. This type of vow is called *Bai beega* (ಬಾಯಿ ಬೀಗ). Some devotees sacrifice a sheep or a goat in fulfilment of a vow under taken earlier. After sacrifice the head and the legs of the animal are handed over to the priest and the remaining part of the body is taken home. Similarly, those who offer *thambittu* give a portion of it to the priest and another small portion to the *thoti* of Harijan caste who watches the *agni kamba*. On the night of the 14th day, the villagers take part in a feast. Both on the night of the 14th and the morning of the 15th day, the members of Parivara, Uppaliga and Harijan castes participate in a group dance. In the night, the Brahmin priest performs *punyaha* (purificatory ceremony) in front of the *agni kama* and then, a fresh *kunda* (mud pot) is placed on the *agni kamba* and it is worshipped. On the morning of the 16th day, a little before sunrise, the temple priest accompanied by the village elders goes to the local tank and after offering *puja* brings holy water in a *kalasha*. Thereafter, he returns to the temple and worships the deity, Maramma. He receives divine blessings and when he feels that he is possessed of the deity, he lifts the mud pot containing burning embers from the *Agni kamba*, holds it to his chest and moves round the temple thrice to the acclamation of thousands of onlookers gathered round the temple. The burning embers do not in the least affect the calm composure of the priest who holds the mud pot for about 15-20 minutes, even though for an ordinary person it would be impossible to hold it even for a minute or two. The villagers say that if a bunch of flowers is kept on the burning embers, it would remain unaffected without in the least withering or getting scorched. If at any time the flower turns black and is consumed in the fire it forebodes evil to the people. It should, however, be stated that no such experiment is actually done. Later on, the *agni kamba* is removed and in that place a small goat or a sheep is sacrificed and its head is buried. The *agni kamba* is then immersed in the tank by the temple priest along with the members of the Goundar households attached to the temple. In the afternoon *puja* is offered in the temple and in the evening the festival concludes with a procession of the deity taken round the village. There is a belief, rigidly observed by all, that every person who was present in the village on the day when the proclamation was made, should be present in the village on the final day also.

Village Organisation

Lokkanahally has been known from a long time as an important village in the taluk, not only because it is one of the *Firka* head-quarters with a large population, but also because of the influence which the community of Goundars wielded in the village. Numerically as well as economically the Goundars have ever remained the dominating community in the village and among them a few leaders were well known in the village as well as in the Revenue *Firka* as a whole. From this village, there used to be always one member elected to the District Board and even after the abolition of the District Board and the constitution of the Taluk Board, there is an elected representative from the village. Most of the rich people are from the community of the Goundars and a few among them have always been aspiring to snatch the leadership by the display of their generosity, by their capacity to undertake works of utility, themselves contributing a portion of the expenditure and by demonstrating whenever occasions arose the strength of followers which each had in the village. The scope for exhibiting their leadership expanded with the advent of independence. When there were opportunities for taking a lead in the execution of the schemes drawn up for the welfare of the village, the villagers were found not wanting. One of the first items of such development work was the construction of a school building in 1947 at an estimated cost of Rs. 3,000. The work was started and after raising the walls up to the door level at a cost of about Rs. 2,000 contributed by the villagers, it was given up due to some technical flaw. A few years later, a second attempt was made to construct another building for the school under the Local Development Scheme at an estimated cost of Rs. 12,000, the former incomplete building having been considered unsuitable. The second building also proved to be an abortive attempt, because the building which was constructed by a village leader on faulty foundation developed cracks in the walls, after the building was practically completed. The public had contributed Rs. 2,500 for this building and the District Board of Coimbatore had contributed 25% towards its construction. The building has since been declared unfit for occupation and is now left in a dilapidated condition. These incidents caused considerable amount of dissatisfaction among the villagers and the omissions and commissions of the leaders were adversely criticised, giving room for the formation of groups led by different leaders.

The launching of Local Development Works in the village, instead of cementing unity and strength among the villagers as a whole, unfortunately gave room for rivalry among influential individuals. The influence which a person wields is sometimes measured by the monetary contribution he makes towards public works.

In 1956-1957 a building for a maternity centre was constructed at a cost of Rs. 8,000, of which 50% was contributed by a leader who was also formerly a member of the District Board. Simultaneously, the construction of a building for a General Ward for the Local Fund Dispensary was also taken up in 1956-1957 at an estimated cost of Rs. 12,000 out of which 50% was contributed by another village leader, representing a rival group. This building was completed in 1961-1962. The public also contributed Rs. 600 for equipment. It may be incidentally pointed out that neither of the two buildings is utilised effectively for the purpose for which it was constructed. The building for the Maternity Centre has now been occupied by the lady doctor for her residence, as she has no separate quarters, while the in-patient ward is not effectively made use of on account of various difficulties. The point for observation is that there is a certain amount of discontent among the villagers, because the buildings are not effectively made use for the purposes for which they were constructed.

The contribution made by two different leaders for two separate useful works raised their prestige. Their example was followed by another affluent person Sri. M, who contributed Rs. 5,000 towards the construction of a building for the Veterinary Hospital in 1961-1962. The completion of this building instead of causing joy among the villagers released feelings of dissension among some, over the question of associating the name of the donor with the building. Some villagers contended that the amount donated by Sri. M, included a small amount which he had collected from the public and as such, Sri M. could not take the credit for contributing the full amount of Rs. 5,000.

The construction of a separate school building with 3 rooms in 1959-1960 at a cost of Rs. 8,400 out of which 40% was contributed by the villagers of different communities also generated tension between two rival groups, because the committee which collected the amount did not render accounts when it was called upon to do so. The leaders who took the trouble of collecting money from the public resented when they were called upon to render accounts, for they felt their integrity was questioned. The contributors on the other hand felt that they were deprived of a democratic right when they were denied even the opportunity of knowing the details of collection and expenditure. A proper understanding of the rights and responsibilities among the various sections of the people would, perhaps, have established harmony in the village. But, in village Lokkanahally, the incident merely aggravated the tension, prevailing already.

The above incidents illustrate the various known factors which have contributed to the tension in the village. There are two rival groups among Goundars and each group has a following of members of other communities also. As a result of this rivalry, even the local Mariyamma festival which was being observed in the village from time immemorial could not be held in 1958-1959 and in 1960. The leaders of one group were interested in the festival not being held on the ground that the celebration of the festival was likely to cause breach of peace. A petition was filed before the Tahsildar (Magistrate) pointing out that there was also a dispute regarding the performance of the first *puja* in the temple and therefore the issue of a prohibitory order was requested to restrain the leaders of the other group from celebrating the festival in the village. The Tahsildar (Magistrate) rejected the prayer after satisfying himself that the police had made ample arrangements to prevent any breach of peace and further observed that as it was a festival celebrated according to customs, no special permission was necesary for its celebration. The petition of the village leaders as well as the order of the Magistrate clearly show that there has been long standing faction in the village which, however, took a more concrete shape after 1958-1959. As a result of rivalry, each group in the village has been supporting different political parties in the various elections for State legislature, Taluk Development Board etc. In the Panchayat elections held in 1961, all the members who were elected unopposed belonged to one group only, as the other group which did not have sufficient strength to oppose did not set up its own candidates. Despite the existence of rivarly in the village, the Government servants who have avoided taking sides with any party, have always been able to secure assistance from members of both parties in the discharge of their work.

Statutory Panchayat

The Statutory Panchayat of Lokkanahally which was reconstituted in 1960 has jurisdiction over Lokkanahally and 4 other Revenue villages namely, Andipalya, Kandayyana Palya, Chickamallapura and Doddamallapura. The Panchayat has 15 seats of which 2 each are reserved for Scheduled Castes and females. All the members were elected unopposed in 1960 and they represent one group in the village as stated earlier. The details of the caste composition of the members and their occupation are given below:

Sl. No.	Caste	Occupation	Number
1.	Vellalagoundars	Cultivation	8
2.	Kurubas	Do.	2
3.	Uppaligas	Do.	1
4.	Naidus	Do.	1
5.	Scheduled Castes	Do.	2
			14
	Vacant		1
	Total		15

Both the female members belong to Goundars community. Out of the 15 members, 11 members including the chairman are from Lokkanahally. The chairman of the Panchayat is also a member of the Taluk Development Board. The Panchayat conducts its meetings and other activities in the village *chavadi* which was

formerly the office of the village headman. The building is now maintained by the Panchayat and is intended for locating its office. The building now requires certain urgent repairs including the construction of a urinal. The main civic and other functions of the Panchayat are:

1. Sweeping the streets.
2. Maintaining street lamps.
3. Maintenance of drinking water wells.
4. Repairs for roads.
5. Construction of drainage.
6. Maintenance of a radio set.

During 1961-1962, the Panchayat undertook the formation of a few roads to Kandayyanapalya and Chikkamallapura and also effected repairs to the wells in the Harijan colony at Lokkanahally, after availing itself of grants from the National Extension Scheme. Considering the magnitude of the work which the Panchayat has to undertake particularly relating to Rural Sanitation, the work done by the Panchayat so far is inadequate. The statement of income and expenditure for the year 1961-1962 given below shows that it has not taken sufficient steps to augment its revenue, but is mainly relying on the adjustment of Land Revenue and the surcharge and stamp duty. The collection of house tax has been totally neglected.

Income	Rs. ps.	Expenditure	Rs. ps.
Opening balance	1,126·69	Salary to staff	1,524·00
Sale of Manure	50·00	Street light	215·00
Land Revenue (30%)	1,434·99	Contingency	87·00
Surcharge on stamp duty	488·00	Cart repair	12·00
Land cess	544·00	Public Health Works	38·66
Land Revenue arrears	1,211·99	Travelling allowance	14·00
Refund of interest	23·40	National festivals	60·00
Profession taxes	50·00	Contribution for road work	950·00
		Reapirs of wells	30·00
		Maintenacne of radio	85·00
		Contribution to social welfare centre	48·00
		Closing balance	*1,865·41*
Total	4,929·07		4,929·07

It is seen that the accounts of the Panchayat have not been audited for the last several years. The work done by the Panchayat subsequent to 1962 has also not been quite adequate. There is a proposal to sanction a protected water supply scheme and when this is done, the difficulty now experienced by the villagers to secure good water for drinking purposes would cease to exist.

There are separate caste Panchayats for most of the communities. The caste headmen of the various Panchayats mainly attend to settlement of disputes of social and religious nature. The caste Panchayats have therefore no relation with the Statutory Panchayat, the constitution of which is mainly intended for the development of the village. The influence of the caste Panchayats is now on the wane.

Voluntary Organisations

The youth club started in 1958 is the main voluntary organisation in the village. The Youth Club was started with a membership of 78 and in 1961-1962 it had 85 members. It built up its Finance by levying a small fee from its members to defray the routine expenditure including the rent for the building. In 1959-1960, the club constructed a community hall costing about Rs. 6,000 sanctioned by the National Extension Scheme and collecting the balance of amount from the public in kind, as well as in cash and also by the contribution of labour. The site was alienated by the Government free of cost. A portion of the building is utilised for the purpose of running a Ramamandira and a sum of Rs. 400 required for its establishment was contributed by one person by name Sri. Madegoundar. There is a committee of five members elected by the ordinary members which looks after the finance and administration. In one wing of the building facing the road there is a room which has been let out for running a shop on a monthly rent of Rs. 6. The club has a reserve fund of Rs. 200 which is lent to the needy people and the interest which accrues is added to the fund. On important occasions the committee collects special contributions from the members.

The community radio set is installed in this building. There is also a library which has in all 144 books worth Rs. 300. Out of this, a sum of Rs. 120 has been granted by the National Extension Scheme. The Adult Education Council has also supplied some books. About 50 books are lent every month. The community centre has also the required equipment for *bhajan* for which the National Extension Scheme granted Rs. 375 in 1960, the balance of Rs. 125 having been contributed by the club. Besides the weekly *bhajan*, the centre celebrates the Ramanavami festival with interesting programmes of *Harikathas* and other cultural activities for ten days. A procession of the deity is taken out during Ramanavami as well as on Vijayadashami. Three members of this club attended the Young Farmer's Conference at Bangalore in 1959. In 1960, two members went on State tour organised by the National Extension Scheme. In 1959, a *shramadan* camp was conducted when repairs were carried out to one of the local tanks. The Youth Club is maintaining a badminton court for the benefit of its members and frequently arranges matches between the local team and various other outside teams. In 1961-1962, the club participated in the Youth Rally at Kollegal and was adjudged to be the best in the taluk for the year. It also participated in the Mysore State Youth Rally.

There is a *Mahila Mandal* in the village which was formed on 28-8-1962. It has a strength of 20 members and has its own managing committee. It collects a subscription of 25 paise from each member. During the evenings they attend the craft class conducted by the craft instructress.

The other important voluntary organisations are the various *Ramamandiras* situated in different streets. The *Ramamandua* in the *Harijankeri* is one of the oldest organisations. A new building was constructed in 1949 at a cost of Rs. 2,000, of which Rs. 1,400 was collected from among themselves and the balance was borrowed. There is a priest of their own caste who performs *puja* regularly. Besides the weekly *bhajan* conducted on every Saturday, *bhajan* is performed every day in the morning during *Dhanurmasa* and special *puja* is arranged on *Sankranthi*.

The *Ramamandir* at Uppaligara *keri* was built 20 years ago at a cost of about Rs. 2,000 contributed by the members of their own caste. The management is in the hands of their caste Panchayat consisting of 4 persons. During the harvest, the cultivators of the caste contribute a small quantity of *ragi* towards the expenditure. The building also serves as a *chavadi* for the Uppaligas. Special *pujas* are offered for 10 days during Ramanavami, on Vijayadashami and Sankranthi. Weekly *bhajans* on Saturday and daily *bhajans* in the mornings during *Dhanurmasa* are conducted.

The Kurubas started a Ramamandir for the members of their community during February 1962 when there was a conjunction of eight *Grahas*. It is also managed by the elders of the caste. Every Saturday *bhajan* is conducted and *puja* is performed by a Brahmin priest.

There is a Ramamandira in the Parivara street also.

Reform measures

The villagers have not bestowed sufficient thought on the importance of various Reform Measures introduced by the Government with the sole object of improving the socio-economic conditions of the people. They have not evinced any keen interest regarding Family Planning mainly because of their ignorance about the effective methods which are available for adopting Family Planning measures. Lack of effective propaganda is another reason for the tardy progress in this direction. The local Medical Officer supplies contraceptives to those who are interested in adopting Family Planning measures and in 1962, 25 persons were supplied with them. The doctor feels that the response from the public is not adequate. It is also understood that the villagers are not regular in using the contraceptives and as a result, good results are not secured. There is no doubt that better results could be secured if the officials in charge of propaganda can win the confidence of the public and convince them about the advantages of Family Planning.

One of the most important rural problems is undoubtedly the eradication of untouchability. There was once a time when the Scheduled Castes were not permitted to enter any public place including schools. There has now been a change in the outlook of the people, consequent on the constant campaign undertaken by the Government and other social organisations to uplift the *Harijans*. In 1962, 24 boys and 24 girls of Holeyas and Madigas were on rolls out of the total strength of 184 boys and 124 girls in the Government upgraded school. The *Harijan* children sit along with the other children in the school. The Harijans travel in public conveyances without any restriction. Some of the *Harijan* children are also attending Higher Secondary Schools in different places. While these are some of the healthy signs which go a long way to eradicate untouchability, there are certain old traditions which contribute to the slow progress. For example the *Harijans* are denied the services of washermen and barbers. They are permitted to enter the hotels only upto a particular limit and they are provided with separate glasses in tea shops for drinking beverage. They do not go inside the temples, because they have not been accustomed to do so. Thus, the slow progress in the matter of the eradication of untouchability is primarily due to the unwillingness on the part of the *Harijans* themselves to exercise the rights conferred by Law. They also do not like to incur the displeasure of the members of the other communities by trying to assert their rights. Thus, the process of eradication of untouchability is at best continuing, but not completed. The policy of segregation adopted till now by having a separate colony for residence, separate wells for drinking water, separate religious institutions for worship etc., has tended to retard the progress instead of improving their social status.

There are no other reform measures which are of immediate concern to the villagers of Lokkanahally.

CHAPTER V
CONCLUSION

The socio-economic conditions of the village, with emphasis on ethnic composition, economy and trends of change in the face of developmental activities under the auspices of National Extension Service are analysed and described in the preceding four chapters. However the study is limited only to the features as obtaining in the village at the time of the survey. In the absence similar data for previous periods a proper assessment of trends of change is not practicable.

Lokkanahally is a fairly big village in Kollegal taluk. The principal occupation is agriculture. Though lacking in irrigational facilities, agriculture is flourishing as the rainfall is fairly higher than the taluk average and also better regulated. In addition, the village enjoys some natural advantages like its proximity to the forest and fertility of the soil. The important food crop increasingly grown in the village is ragi. Though being cultivated since about last two decades and also though more profitable than other crops, the extent of mulberry cultivation is not much. By and large the villagers depend upon their traditional methods of cultivation. The land reform measures so far undertaken do not appear to have made any impact on the village. In fact most of the agriculturists are not aware of the implications of the several tenancy laws introduced by the Government. Even with regard to the land improvement measures undertaken either by the Government or by the cultivators themselves there is not any significant progress worth the name.

The traditional industries like pottery, blacksmithy, carpentry etc., are run on the age-old customs and practices. However cocoon-rearing is a newly introduced household industry which is followed by about 20 households in the village. The prospects of this industry seem to be bright.

The economic conditions of agricultural labourers continue to be poor.

Lokkanahally is fairly big village with an area of about 2,400 acres. Of the total extent about 1,012 acres is assessed waste of which nearly 50% is said to have been occupied already by the *Shivajamadars* (unauthorised cultivators of Government lands). It is not in the interest of either the *Shivajamadars* or Government itself to keep the encroachers in such unsettled conditions for long. If *pattas* are issued expeditiously to all those who are entitled for the assignment of lands under the rules in force, the assignees would undoubtedly evince greater interest in cultivation as full and legal owners of Land. Secondly, with a view to distribute the available land more equitably it would be in the fitness of things to list out the cultivable fields and grant to the landless households settled in the village permanently and interested in agriculture. While delay in the disposal of cultivable waste land hampers food production, failure to rehabilitate the landless would result in social injustice, forever relegating them to the category of labourers Considering that there are 165 landless households in the village of which 19 are of Holeyas (Adidravidas) and 17 are of Madigas, the scope for implementing the principles mentioned above seems to be both urgent and real.

The land available for house-site in the existing village site is hardly sufficient for the present requirements, apart from future expansion. Life would indeed be dull, dreary and disgusting if each household has no house of its own situated in sanitary surroundings. To ensure this it is necessary to formulate a well-planned rural housing scheme. Though a Panchayat can always initiate proposals for acquisition of land for extension of the village whenever there is any need, rarely it does so, for fear of setting in motion rivalries, resulting from such acquisition. But if an independent disinterested body such as Rural Housing Board does it the owners of the land notified for acquisition get reconciled to the inevitable and the harmony in the village will not be disturbed.

The village cattle are of local breed known as *Hallikar*. The nearest artificial insemination centre is at Kollegal and in the village itself there is a Rural Veterinary Dispensary.

The village also enjoys good transport and communication facilities connecting it with the important marketing and administrative centres. There is a Village Panchayat office in the village which is engaged in works like formation of roads to important interior villages, repair and maintenance of drinking water wells. Considering the magnitude of work which the panchayat has to undertake the work done by the Panchayat so far is felt to be inadequate. Protected water supply is the most urgent need felt by the villagers which the panchayat has to consider on top priority.

There is one Multipurpose Co-operative Society functioning in the village since last five decades. The feeling among the villagers is that the society is doing nothing with regard to the supply of many essential articles required by the agriculturists. Even with regard the supply of credit, the manner and its disposal, there is much dissatisfaction among the cultivators.

The village enjoys fairly good educational facilities upto the primary standard. For secondary education, the children have to go to Hanur, where there is a High school.

There is a Local Fund Dispensary functioning in the village since 1930. The equipment for inpatient treatment in the dispensary is said to be inadequate and hence these are nearly availed of by the people.

The climate of the village is healthy and salubrious though the winter is rendered more severe on account of its proximity to the forests and hills.

The process of eradication of the evil of untouchability is slow and continuing, but not completed. The policy of segregation in matters like residential localities, drinking water wells, temples etc., still persists. Though the village is divided into two factions giving room for rivalry among influential individuals, all the people belonging to various castes and classes live in amity and friendship when the interest of the whole village is involved. No doubt the village is showing some improvement in the economic, cultural and social fields.

TABLES

TABLE I—*Area, Houses and population*

Area in		Density	Number of houses	Number of house-holds	Population		
					Persons	Males	Females
Acres	Hectares						
1	2	3	4	5	6	7	8
2399.16	970·87	932 per sq. mile	N. A.	751	3,495	1,703	1,792

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
3,495	1,703	1,792	242	254	249	309	202	189	159	160	157	154	134	162	120	107	180	169	158	171	102	117	..	..

TABLE III—*Size and composition of Households*

Total No. of Households	Size of Households															
	Single Member			2-3 Members			4-6 members			7-9 members			10 members above			
	House-holds	Males	Females	HH's	M	F	HH's	M	F	HH's	M	F	HH's	M	F	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
751	80	25	55	203	244	279	294	733	767	148	555	554	26	146	137	

TABLE IV

Households classified by Religions, Castes and Sub-Castes

Religion	Caste	Sub Caste	Number of households	Population		
				Persons	Males	Females
1	2	3	4	5	6	7
I. HINDU	(1) Vellala Gounder	Sendalivellal	339	1 542	747	795
		Pall	1	5	2	3
		Navidhan	4	24	3	12
	(2) Uppaliga Setty	Melusakkarekula	76	404	206	198
	(3) Kuruba Gowda	Halumatha	63	266	131	135
	(4) Viswakarma	..	2	8	6	2
		Kannada Pattu	8	50	21	29
		Telugu Pattu	7	33	17	16
		Tamil Pattu	2	9	3	6
	(5) Telugu Setty	..	1	6	4	2
	(6) Vyshya	Gavara	15	108	51	57
	(7) Kumbara Setty	Kannada Kumbara	20	97	46	51
		Salivahana Kumbara	2	12	5	7
	(8) Madivala	Kannada Pattu	28	139	67	72
	(9) Parivara	Gangamatha	18	85	42	43
		Raja Parivara	1	5	2	3
	(10) Janapa Setty	Telugu Setty	1	4	1	3
	(11) Lingayat	..	7	26	15	11
		Gowda	1	1	1	..
		Banajigaru	3	8	4	4
		Setty	3	14	8	6
	(12) Brahmin	Iyer	1	1	..	1
		Vaishnava	3	8	2	6
		Aravelu Neogi	2	7	3	4
		Smartha	2	7	5	2
		Hoysala Karnataka	2	6	3	3
		Madhwa	2	7	5	2
	(13) Naidu	Padmayalamaru	4	13	4	9
		Kamma	2	9	3	6
	(14) Banajiga	Telugu Banajiga	2	9	4	5
		Veerashiva ,,	2	7	4	3
		Balegara Setty	4	14	6	8
	(15) Vokkaliga	..	4	8	4	4
		Siddavagi Vokkaliga	1	4	2	2
		Kannada Vokkaliga	1	6	3	3
	(16) Kelasi	Kannada Setty	2	8	4	4
		Telugu Setty	3	17	9	8
	(17) Padaiyachi gounder	Arasa	1	2	1	1
	(18) Mudaliyar	Thatti mudaliyar	1	4	1	3
		Sangharadha Mudaliyar	2	8	5	3
	(19) Pandari	..	1	2	1	1
	(20) Nayanar	..	1	6	5	1
	(21) Devanga	Telugu Devanga	1	2	2	..
		Devanga Setty	1	2	1	1
		Kannada Devanga	1	7	3	4
	(22) Sholiga	..	3	5	3	2
	(23) Holeya	..	67	316	152	164
	(24) Madiga	..	24	136	62	74
II. Muslim	Muslim	Sunny	1	5	2	3
		Sheikh	1	1	1	..
		Sayyad	3	16	9	7
		Siddi	1	3	3	..
III. Christian	Christian	Roman Catholic	3	6	3	3
		TOTAL	751	3,495	1,703	1,792

TABLE V

Scheduled Castes & Scheduled Tribes

Name of Sch. Caste	No. of HHs	Scheduled Caste			Name of Sch. Tribes	No. of HHs	Scheduled Tribe		
		Persons	Males	Females			Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
Madiga . . .	24	136	62	74	Soliga	3	5	3	2
Holeya . . .	67	316	152	164	..	..	..	..	..

TABLE VI

Age and Marital Status

Age Groups	Total Population			Never married		Married		Widowed		Divorced or separated		Unspecified status	
	Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All ages .	3,495	1 703	1,792	932	769	725	741	37	247	9	35	..	..
0—4 .	496	242	254	242	254	..	..	..	..	..	.	.	..
5—9 .	558	249	309	249	309	..	..		..	.	.	..	..
10—14 .	391	202	189	201	161	1	28		..	.	..	..	..
15—19 .	319	159	160	155	34	4	119	..	3	..	4	..	..
20—24 .	311	157	154	69	10	88	136	..	3	..	5		.
25—29 .	296	134	162	14	1	118	144	..	10	2	7	..	..
30—34 .	227	120	107	..	..	116	89	2	12	2	6	..	..
35—39 .	186	100	86	.	..	96	68	3	16	1	2	.	.
40—44 .	163	80	83	1	..	77	54	1	22	1	7	..	..
45—49 .	132	65	67	..	..	62	42	3	21	..	4	..	..
50—54 .	113	52	61	..	..	47	31	4	30	1	..	..	..
55—59 .	84	41	43	..	..	39	15	2	28	..	..	..	..
60+ .	219	102	117	1	..	77	15	22	102	2	..	..	..
Age not stated .	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE VII

Education

Age Group	Total Population			Illiterate		Literate without educational standard		Primary or Basic		Matric or Higher Secondary		Inter-mediate P.U.C.		Graduates		Diploma		Oriental Titles		Any other qualification (Pr.Students)	
	P	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
All Ages	3,495	1,703	1,792	976	1,567	613	200	90	20	20	3	3	1	..	..	1	1	..	..	..	..
0—4	496	242	254	242	254	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5—9	558	249	309	105	206	144	103	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10—14	391	202	189	99	157	77	26	26	6	..	..	..	..	..	..	.	..	..	..	..	..
15—19	319	159	160	77	142	72	15	9	2	1	..	..	1	..	..	..	..	..	..	..	..
20—24	311	157	154	73	136	58	14	19	2	6	2	1	..	..	..	..	..	..	..	..	..
25—29	296	134	162	60	142	52	16	13	2	7	1	1	..	..	..	1	1	..	..	..	..
30—34	227	120	107	69	92	38	12	11	3	2	..	..	..	..	..	..	..	..	..	..	..
35—39	186	100	86	51	82	43	3	6	1	..	..	..	..	..	..	..	..	..	..	..	..
40—44	163	80	83	41	80	34	3	4	..	1	..	..	..	..	..	..	..	..	..	..	..
45—49	132	65	67	34	65	27	2	2	..	2	..	..	..	..	..	..	..	..	..	..	..
50—54	113	52	61	30	55	22	5	..	1	..	..	..	..	..	..	..	..	..	..	..	..
55—59	84	41	43	23	42	17	..	..	1	..	..	1	..	..	..	..	..	..	..	..	.
60+	219	102	117	72	114	29	1	..	2	1	..	..	..	..	..	..	..	..	..	..	..
Age not stated	..	.	..	..	.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE VIII

Workers and Non-Workers by Sex and Broad Age Groups

Age Group	Total Population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	3,495	1,703	1,792	1,851	1,120	731	1,644	583	1,061
0—14	1,445	693	752	203	141	62	1,242	552	690
15—34	1,153	570	583	954	561	393	199	9	190
35—39	678	338	340	580	338	242	98	..	98
60 & over	219	102	117	114	80	34	105	22	83

TABLE IX

Workers classified by Sex, Broad age-groups and Occupations

Sl.No.	Name of Occupation	0—14		15—34		35—59		60 & above	
		Males	Females	Males	Females	Males	Females	Males	Females
1.	Cultivation only	44	9	238	173	129	95	24	4
2.	Cultivation & Agricultural Labourer	19	9	46	43	34	19	5	4
3.	Cultivation & livestock	1	..	1	1	2	..	..	..
4.	Cultivation & Household Industry	..	..	6	1	11	3	4	1
5.	Cultivation & Trade	6	..	26	..	18	3	8	..
6.	Cultivation & Transport	..	..	4	1	1	..	..	..
7.	Cultivation & Service	2	4	17	10	12	12	6	..
8.	Agricultural labour only	28	10	76	90	31	55	14	17
9.	Agricultural labour & Cultivation	15	16	28	20	20	14	1	3
10.	Agricultural Labour & Household Industry	..	..	..	..	2	1	..	..
11.	Agricultural labour & livestock	1	..	..	1	..	..	1	..
12.	Agricultural labour & Trade	..	..	1	1	..	1	..	..
13.	Agricultural labour & service	5	6	16	15	12	5	..	2
14.	Household Industry only	4	..	6	1	4	3	2	..
15.	Household Industry & Cultivation	..	1	6	4	3	..	1	..
16.	Household Industry & Agricultural labour	1	2	6	5	7	4	2	..
17.	Household Industry & Trade	..	..	2	1	2	1	..	..
18.	Household Industry & Service	..	..	4	..	1	..	1	..
19.	Trade only	..	..	3	1	5	2	3	..
20.	Trade and Cultivation	..	..	3	2	4	1	1	..
21.	Trade & Agricultural labour	..	..	..	1	1	1	..	..
22.	Trade & Household Industry	..	..	6	..	2	..	..	..
23.	Transport only	..	..	..	..	1	..	..	..
24.	Service only	1	1	35	8	19	4	1	2
25.	Service & Cultivation	..	1	10	4	5	2	2	..
26.	Service & Agricultural labour	9	3	9	9	8	10	..	1
27.	Service & Household Industry	..	..	4	..	..	..	1	..
28.	Service & Trade	1	..	2	..	1	1	..	..
29.	Hotel keeping only	2	..	2	..	..	1	1	..
30.	Hotel keeping & Cultivation	1	..	3	1	2	3	..	..
31.	Hotel keeping & Household Industry	1	..	1	..	1	1	..	..
	Total	141	62	561	393	338	242	80	34

TABLE IX-A

Non-workers by Sex, Broad age-groups and Nature of Activities

Activity	Age-Groups							
	0—14		15—34		35—59		60 & above	
	Males	Females	Males	Females	Males	Females	Males	Females
Students	198	130	9	..	..	..	..	..
Household Workers	..	127	..	190	..	98	..	73
Dependents	354	433	..	..	..	..	..	5
Rent receivers	..	..	..	..	..	..	22	5
Total	552	690	9	190	..	98	22	83

TABLE X

Households by number of Rooms and by number of persons occupying

Total No. of house-holds	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with more than five rooms	
			No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
751	981	3,495	2	5	450	1,778	208	1,123	63	376	18	137	6	43	4	33

TABLE XI

Households Engaged in cultivation, Business, Industry & other occupations

Occupation	Total No. of Households	No. of gainfully employed persons			Total No. of Persons		
		Persons	Males	Females	Persons	Males	Females
Cultivation only	215	580	368	212	1,114	561	553
Cultivation & Al. labour	59	180	102	78	296	150	146
Cultivation & livestock	2	6	4	2	11	7	4
Cultivation & Household Industry	15	55	35	20	104	55	49
Cultivation & Trade	60	177	118	59	352	182	170
Cultivation & Transport	3	5	4	1	13	5	8
Cultivation & Service	16	63	37	26	90	44	46
Agricultural labour only	141	300	133	167	499	212	287
Agricultural labour & cultivation	31	99	60	39	183	93	90
Agricultural labour & livestock	1	2	1	1	2	1	1
Agricultural labour & H. Industry	5	14	9	5	22	12	10
Agricultural labour & Trade	2	3	1	2	7	2	5
Agricultural labour & Service	1	49	28	21	7	2	5
Household Industry only	15	23	22	1	63	30	33
Household Industry & Cultivation	8	16	11	5	42	20	22
Household Industry Al labour	13	45	21	24	74	38	36
Household Industry & Trade	2	7	4	3	14	6	8
Household Industry & Service	3	7	7	..	17	9	8
Trade only	15	18	13	5	56	23	33
Trade & Cultivation	6	14	12	2	35	19	16
Trade & Agrl. labour	2	3	1	2	3	1	2
Trade & H. Industry	4	8	8	..	33	14	19
Transport only	1	1	1	..	7	3	4
Service only	56	73	57	16	183	92	91
Service & Cultivation	12	23	17	6	69	35	34
Service & Al. labour	27	49	26	23	109	52	57
Service & H. Industry	2	5	5	..	11	6	5
Service & Trade	1	5	4	1	7	5	2
Hotel only	3	6	3	3	13	4	9
Hotel & Cultivation	3	10	4	6	13	5	8
Hotel & H. Industry	1	5	4	1	5	4	1
Non-gainfully Employed persons	26	..	..	..	41	11	30
Grand Total	751	1,851	1,120	731	3,495	1,703	1,792

TABLE XII

Type of Industry run by the Households

Name of Industry	Total No. of Hhs.	Households having household Industry as main occupation					Households having household Industry as subsidiary occupation				
		No. of Hhs.	Persons engaged in Industry		Total persons in Hhs. mentioned in col. 3		No. of Hhs.	Persons engaged in Industry		Total persons in Hhs. 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
Carpentry	5	4	7	..	11	14	1	2	..	3	1
Tailoring	10	5	7	..	13	11	5	5	..	18	20
Pottery	6	1	2	..	2	1	5	6	3	11	15
Tanning	7	5	8	..	18	20	2	2	..	4	4
Blacksmithy	4	4	6	..	7	5	..	..	..	..	..
Silkworm rearing	20	8	10	10	18	22	12	16	12	50	37
Tinker	3	3	3	..	3	2	..	..	..	..	..
Gold Smithy	4	3	4	..	9	7	1	1	..	3	3
Manufacture of lime	3	2	2	3	6	3	1	..	1	2	4
Blacksmithy and carpentry	5	5	9	..	14	21	..	..	..	..	..
Cycle, watch & Radio repairs	1	1	1	..	1	1	..	..	..	..	..
Total	68	41	59	13	102	107	27	32	16	91	84

TABLE XIII

Type of Business run by the Households

Name of Business	Total No. of Hhs.	Households having household business as main occupation					Households having household business as subsidiary occupation				
		No. of Hhs.	Persons engaged in business		Total persons in Hhs. mentioned in Col. No. 2		No. of Hhs.	Persons engaged in business		Total persons in Hhs. 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
1. Provision Stores	19	12	15	1	27	34	7	12	2	25	20
2. Money Lending	56	5	2	3	3	3	51	48	6	149	145
3. Sales of fuel	6	2	1	1	1	2	4	4	1	8	9
4. Cloth Shop	4	4	7	..	20	7	..	..	..	..	..
5. Petty Shop	2	1	1	..	2	4	1	..	1	3	4
6. Sale of grass	1	1	..	1	1	3	..	..	..	..	..
7. Tanning and sale of leather	1	..	..	..	..	..	1	2	..	5	5
8. Sale of bangles	1	1	1	..	1	1	..	..	..	..	..
9. Shandy Business	1	1	1	..	2	7	..	..	..	..	..
10. Meat Shop	1	..	..	..	..	..	1	1	..	5	2
Total	92	27	28	6	57	61	65	67	10	195	185

TABLE XIV
Diet

Community	Total No. of households in each Community	Households taking: One meal a day		Two meals a day		Three meals a day		More than three meals a day	
		Adults	Children	Adults	Children	Adults	Children	Adults	Children
1	2	3	4	5	6	7	8	9	10
1. Vellala Goundar	344	..	..	336	330	8	14	..	..
2. Uppaliga Setty	76	..	..	76	76	..	..	..	..
3. Holeya	67	..	..	67	67	..	..	..	..
4. Kuruba	63	..	..	62	58	1	5	..	..
5. Madivala	28	..	..	28	28	..	..	..	..
6. Madiga	24	..	..	24	24	..	..	..	..
7. Kumbara Setty	22	..	..	21	21	1	1	..	..
8. Viswakarma	19	..	..	19	19	..	..	..	..
9. Parivara	19	..	..	19	19	..	..	..	..
10. Vyhsya	15	..	..	15	15	..	..	..	..
11. Lingayat	14	..	..	14	14	..	..	..	..
12. Brahmin	12	..	..	12	12	..	..	..	..
13. Banajiga	8	..	..	8	8	..	..	..	..
14. Vokkaliga	6	..	..	4	4	2	2	..	..
15. Naidu	6	..	..	6	6	..	..	..	..
16. Kelasi	5	..	..	5	5	..	..	..	..
17. Mudaliyar	3	..	..	3	3	..	..	..	..
18. Devanga	3	..	..	3	3	..	..	..	..
19. Soliga	3	..	..	3	3	..	..	..	..
20. Pandari	1	..	..	1	1	..	..	..	..
21. Nayanar	1	..	..	1	1	..	..	..	..
22. Janapa Setty	1	..	..	1	1	..	..	..	..
23. Padaiachi Goundar	1	..	..	1	1	..	..	..	..
24. Telugu Setty	1	..	..	1	1	..	..	..	..
25. Muslim	6	..	..	5	5	1	1	..	..
26. Christian	3	..	..	3	3	..	..	..	..
Total	751	..	..	738	728	13	23	..	..

TABLE XV
Staple Diet and Food Habits of Communities

Community	No. of households	Households taking: Rice	Ragi	Rice and Ragi	Jowar	Rice & Wheat	Ragi & Jola	Ragi& Navane	Ragi, Navane & Bajra	Vegetarian	Non-vegetarian
1	2	3	4	5	6	7	8	9	10	11	12
1. Vellala Goundar	344	12	172	150	..	..	4	4	2	2	342
2. Uppaliga Setty	76	..	71	5	..	..	..	..	..	..	76
3. Holeya	67	..	64	2	..	..	1	..	..	..	67
4. Kuruba	63	3	55	5	..	..	..	..	..	..	63
5. Madivala	28	..	25	3	..	..	..	..	..	..	28
6. Madiga	24	..	22	2	..	..	..	..	..	..	24
7. Kumbara Setty	22	..	21	1	..	..	..	..	..	..	22
8. Viswakarma	19	2	6	10	..	..	1	..	..	1	18
9. Parivara	19	2	15	2	..	..	..	..	..	..	19
10. Vyshya	15	8	4	3	..	..	..	..	..	15	..
11. Lingayat	14	4	7	3	..	..	..	..	..	14	..
12. Brahmin	12	9	..	2	..	1	..	..	..	12	..
13. Banajiga	8	..	4	4	..	..	..	..	..	..	8
14. Vokkaliga	6	..	2	4	..	..	..	..	..	..	6
15. Naidu	6	1	3	2	..	..	..	..	..	..	6
16. Kelasi	5	..	4	1	..	..	..	..	..	..	5
17. Devanga	3	..	1	2	..	..	..	..	..	3	..
18. Soliga	3	..	2	1	..	..	..	..	..	..	3
19. Mudaliar	3	1	..	2	..	..	..	..	..	..	3
20. Pandari	1	..	1	..	..	..	..	..	..	..	1
21. Nayanar	1	..	..	1	..	..	..	..	..	..	1
22. Janapa Setty	1	..	1	..	..	..	..	..	..	..	1
23. Padaiachi Goundar	1	..	..	1	..	..	..	..	..	..	1
24. Telugu Setty	1	..	1	..	..	..	..	..	..	..	1
25. Muslim	6	2	..	3	..	1	..	..	..	..	6
26. Christian	3	..	1	2	..	..	..	..	..	..	3
	751	44	482	211	..	2	6	4	2	47	704

TABLE XVI

9 *Distribution of Households by occupations income and number of persons*

Occupations	Total No. of Hhs.	Income Groups (Monthly) Rs. 25 and less	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 and above	Total members in Hhs. mentioned in Col. No. 2.	Age-Groups Males above 14 years	Females above 14 years	M+F 10—13 years	M+F 6—9 Yrs.	M+F 1—5 Yrs.	M+F less than 1 Yr.	No. of equivalent adult male per household**	No. of fully employed persons	No. of gainfully 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	359	..	..	26	63	267	1,931	603	556	179	266	281	46	4.29	1034	2.88
Cultivation of lands taken on lease	11	..	1	..	5	5	49	15	13	4	9	5	3	3.45	32	2.91
Agricultural labour	181	26	52	52	33	18	720	195	245	72	86	104	18	3.14	467	2.58
Household industry	41	..	1	14	9	17	210	57	59	22	26	42	4	3.99	98	2.37
Others*	159	12	32	31	30	54	585	175	189	57	61	86	17	2.92	220	1.38
TOTAL	751	38	86	123	143	361	3,495	1,045	1,062	334	448	518	88	3.56	1,851	2.46

*Others Include:

Trade	27	Hhs.
Transport	1	,,
Service	98	,,
Hotel	7	
Non-workers	26	,,
Total	159	Hhs.

**Calculated according to Lusk's Coefficient—

Male above 14 years of age	.. 1.00 unit
Female above 14 years of age	.. 0.83 unit
Males & Females aged between 10 to 13	.. 0.83 unit
Males & Females aged between 6 to 9	.. 0.70 unit
Males & Females aged between 1 to 5	.. 0·50 unit
Children below 1 year	.. Nil

TABLE XVII

Average Annual income per Household by occupation

Occupations	Total No. of house-holds	Average annual income per house-hold	Average annual income per adult equivalent male per household	Average Annual income per household in the range of Rs. 300 and less No. of H.Hs.	Amount	Rs. 301—600 No. of H. Hs.	Amount	Rs. 601—900 No. of H. Hs.	Amount	Rs. 901—1200 No. of H. Hs.	Amount	Rs. 1201 & above No. of H.Hs.	Amount
		Rs. p.	Rs. p.		Rs. p.		Rs. p.		Rs. p.		Rs. p.		Rs. p.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Cultivation of owned lands	359	2,685.21	625.92	..	..	..	..	26	767.77	66	1,086.08	267	3,267.21
Cultivation of land taken on lease	11	1,558.55	451.75	..	..	1	490.00	..	..	5	1,100.80	5	2,230.00
Agricultural labour	181	727.35	231.64	26	250.02	52	465.10	52	726.02	33	1,027.97	18	1,626.6
Household industry	41	1,228.56	322.95	..	..	1	600.00	14	772.43	9	993.00	17	1,910.59
Others*	159	1,555.04	532.55	12	237.58	32	468.03	31	760.81	30	1,054.87	54	3,225.78

*Others Include:

Trade	27	Hhs.
Transport	1	,,
Service	98	
Hotel	7	,,
Non-workers	26	,,
Total	159	,,

TABLE XVIII

Average Monthly Expenditure per Household by income groups and Occupations

Items of expenditure	All Households				Households with a monthly income of									
					Rs. 25 and below		Rs. 26—50		Rs. 51—75		Rs. 76—100		Rs. 101 & above	
	No. of Households	Expenditure per H.H.	Expenditure per equivalent adult male	% of Total expenditure	No. of Hhs.	Average expenditure	No. of Hhs.	Average expenditure	No. of Hhs.	Average expenditure	No. of Hhs.	Average expenditure	No. of Hhs.	Average expenditure
		Rs. p.	Rs. p.			Rs. p.		Rs. p.		Rs. p.		Rs. p.		Rs. p.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
CULTIVATION OF OWNED LANDS														
Food:														
Cereals	359	49.20	11.47	27.31	..	..	..	..	26	30.13	66	34.24	267	54.75
Non-cereals	,,	8.26	1.92	4.58	..	..	..	..	,,	5.19	,,	6.64	,,	9.86
Drinks	,,	12.93	3.01	7.18	..	..	..	..	,,	6.63	,,	8.15	,,	14.73
Fuel & light	,,	2.83	0.66	1.57	..	..	..	..	,,	2.12	,,	2.04	,,	3.09
House-rent & repair	,,	0.93	0.22	0.52	..	..	..	..	,,	0.48	,,	0.65	,,	1.04
Clothing	,,	17.67	4.11	9.81	..	..	..	..	,,	7.66	,,	9.74	,,	20.61
Travelling	,,	10.36	2.41	5.75	..	..	..	..	,,	3.44	,,	4.85	,,	12.39
Recreation	,,	0.75	0.17	0.42	..	..	..	..	,,	0.24	,,	0.09	,,	0.96
Education	,,	0.59	0.14	0.33	..	..	..	..	,,	0.10	,,	0.20	,,	0.74
Other Misc.	,,	18.66	4.35	10.36	..	..	..	..	,,	8.65	,,	10.69	,,	21.60
Interest	,,	1.51	0.35	0.84	..	..	..	..	,,	1.24	,,	1.69	,,	1.49
Rent	,,	2.76	0.64	1.53	..	..	..	..	,,	0.54	,,	0.42	,,	3.55
Remittances	,,	3.55	0.83	1.97	..	..	..	..	,,	..	,,	1.04	,,	4.52
Hired Labour	,,	20.25	4.72	11.24	..	..	..	..	,,	4.48	,,	6.48	,,	25.19
Purchase for production	,,	1.19	0.28	0.66	..	..	..	..	,,	0.55	,,	0.07	,,	1.53
Others	,,	28.70	6.69	15.93	..	..	..	..	,,	5.34	,,	9.77	,,	35.65
TOTAL	359	180.14	41.97	100.00	..	..	..	..	25	76.79	66	96.76	267	211.70
CULTIVATION OF LANDS TAKEN ON LEASE														
Food:														
Cereals	11	38.33	11.11	31.67	..	..	1	15.83	..	..	5	31.17	5	50.00
Non-cereals	,,	5.02	1.45	4.15	..	..	,,	2.08	..	..	,,	5.17	,,	6.50
Drinks	,,	7.61	2.21	6.29	..	..	,,	5.00	..	..	,,	6.33	,,	10.67
Fuel & light	,,	2.32	0.67	1.92	..	..	,,	0.67	..	..	,,	1.63	,,	3.67
House-rent & repair	,,	0.43	0.12	0.35	..	..	,,	0.08	..	..	,,	0.33	,,	0.67
Clothing	,,	11.95	3.46	9.87	..	..	,,	2.00	..	..	,,	8.83	,,	18.83
Travelling	,,	4.77	1.38	3.94	..	..	,,	2.50	..	..	,,	4.33	,,	5.67
Recreation	,,	0.11	0.03	0.09	..	..	,,	..	..	..	,,	..	,,	0.25
Education	,,	..	..	..	..	..	,,	..	..	..	,,	..	,,	..
Other Misc.	,,	12.57	3.64	10.39	..	..	,,	6.67	..	..	,,	12.83	,,	13.50
Interest	,,	0.57	0.16	0.47	..	..	,,	..	..	..	,,	1.03	,,	0.20
Rent	,,	18.14	5.26	14.99	..	..	,,	..	..	..	,,	5.92	,,	34.00
Remittances	,,	..	..	..	..	..	,,	..	..	..	,,	..	,,	..
Hired Labour	,,	8.84	2.56	7.30	..	..	,,	..	..	..	,,	3.27	,,	16.17
Purchase for production	,,	0.30	0.09	0.25	..	..	,,	..	..	..	,,	0.67	,,	..
Others	,,	10.07	2.92	8.32	..	..	,,	4.17	..	..	,,	4.95	,,	16.38
TOTAL	11	121.03	35.06	100.00	..	..	1	39.00	..	..	5	86.46	5	176.51

TABLE XVIII—*Contd.*

Average Monthly Expenditure per Household by income groups and Occupations

Items of expenditure	All Households				Households with a monthl. income of									
					Rs. 25 and below		Rs. 26—50		Rs. 51—75		Rs. 76—100		Rs. 101 & above	
	No. of House-holds	Expen-diture per H.H.	Expen-diture per equiva-lent adult male	% of Total expen-diture	No. of Hhs.	Average expen-diture	No. of Hhs.	Average expen-diture	No. of Hhs.	Average expen-diture	No. of Hhs.	Average expen-diture	No. of Hhs.	Average expen-diture
		Rs. p.		Rs. p.		Rs. p.		Rs. p.		Rs. p.		Rs. p.		Rs. p.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
AGRICULTURAL LABOUR														
Food:														
Cereals	181	28.58	9.10	46.69	26	11.90	52	18.63	52	29.27	33	41.96	18	54.95
Non-cereals	,,	4.54	1.45	7.42		2.29	,,	3.74	,,	4.42	,,	5.66	,,	8.38
Drinks	,,	5.21	1.66	8.51	,,	1.98	,,	3.61	,,	5.47	,,	7.40	,,	9.70
Fuel & light	,,	1.48	0.47	2.42	,,	1.04	,,	1.23	,,	1.39	,,	1.94	,,	2.31
House-rent & repair	,,	0.38	0.12	0.62	,,	0.12	,,	0.34	,,	0.35	,,	0.42	,,	0.87
Clothing	,,	6.74	2.15	11.01	,,	2.32	,,	4.89	,,	7.03	,,	8.75	,,	13.94
Travelling	,,	2.67	0.85	4.36	,,	0.74	,,	1.72	,,	2.70	,,	3.76	,,	6.16
Recreation	,,	0.05	0.02	0.08	,,	..	,,	0.03	,,	..	,,	0.03	,,	0.37
Education	,,	0.03	0.01	4.05	,,	0.06	,,	0.04	,,	0.01	,,	0.04	,,	..
Other Misc.	,,	6.61	2.10	10.80	,,	2.81	,,	4.71	,,	6.22	,,	8.70	,,	14.88
Interest	,,	0.03	0.01	0.05	,,	0.02	,,	0.11	,,	0.20	,,	0.59	,,	1.43
Rent	,,	0.01	..	0.02	,,	..	,,	..	,,	0.16	,,	..	,,	0.86
Remittances	,,	0.21	0.07	0.34	,,	..	,,	0.07	,,	0.23	,,	0.56	,,	0.25
Hired Labour	,,	0.40	0.13	0.65	,,	0.16	,,	0.17	,,	0.30	,,	0.69	,,	1.16
Purchase for production	,,	0.03	0.01	0.05	,,	..	,,	..	,,	0.03	,,	0.13	,,	..
Others	,,	4.24	1.35	6.93	,,	0.29	,,	0.91	,,	4.58	,,	6.18	,,	15.00
TOTAL	181	61.21	19.50	100.00	26	23.73	52	40.20	52	62.36	33	86.81	18	130.26
HOUSEHOLD INDUSTRY														
Food:														
Cereals	41	41.44	10.39	37.02	..	..	1	20.00	14	26.19	9	39.26	17	56.42
Non-cereals	,,	6.49	1.63	5.80	..	..	,,	10.00	,,	4.11	,,	5.74	,,	8.63
Drinks	,,	8.39	2.10	7.50	..	..	,,	3.33	,,	6.61	,,	8.15	,,	10.29
Fuel & light	,,	2.43	0.61	2.17	..	..	,,	2.50	,,	2.11	,,	2.59	,,	2.60
House-rent & repair	,,	1.48	0.37	1.32	..	..	,,	..	,,	1.44	,,	2.19	,,	1.23
Clothing	,,	11.79	2.80	10.53	..	..	,,	8.33	,,	7.08	,,	4.43	,,	19.78
Travelling	,,	8.72	2.18	7.79	..	..	,,	4.17	,,	5.86	,,	5.83	,,	12.88
Recreation	,,	0.49	0.12	0.44	..	..	,,	..	,,	..	,,	0.46	,,	0.93
Education	,,	0.33	0.08	0.29	..	..	,,	..	,,	0.12	,,	0.28	,,	0.54
Other Misc.	,,	10.14	2.54	9.06	..	..	,,	1.67	,,	6.17	,,	9.96	,,	14.00
Interest	,,	0.95	0.24	0.85	..	..	,,	..	,,	0.06	,,	0.57	,,	1.93
Rent	,,	3.05	0.76	2.73	..	..	,,	..	,,	..	,,	..	,,	7.36
Remittances	,,	0.85	0.21	0.76	..	..	,,	..	,,	1.30	,,	..	,,	0.98
Hired Labour	,,	1.67	0.42	1.49	..	..	,,	..	,,	0.37	,,	0.56	,,	3.4
Purchase for production	,,	..	..	..	..	..	,,	..	,,	..	,,	..	,,	..
Others	,,	13.71	3.44	12.25	..	..	,,	..	,,	8.10	,,	8.64	,,	21.82
TOTAL	41	111.93	27.89	100.00	..	..	1	50.00	14	69.52	9	88.66	17	162.82

TABLE XVIII—*Concld.*

Average Monthly Expenditure per Household by income groups and Occupations

Items of expenditure	All Households				Households with a monthly income of									
					Rs. 25 and below		Rs. 26 - 50		Rs. 51 - 75		Rs. 76—100		Rs. 101 & above	
	No. of House-holds	Expen-diture per H.H.	Expen-diture per equiva-lent adult male	% of Total expen-diture	No. of Hhs.	Average expen-diture	No. of Hhs.	Average expen-diture	No. of Hhs.	Average expen-diture	No. of Hhs.	Average expen-diture	No. of Hhs.	Average expen-diture
		Rs. p.	Rs. p.			Rs. p.		Rs. p.		Rs. p.		Rs. p.		Rs. p.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
OTHERS*														
Food: Cereals	159	31.70	10.86	26.92	12	9.10	32	17.08	31	24.03	30	26.60	54	52.63
Non-cereals	,,	6.43	2.20	5.46	,,	2.95	,,	3.97	,,	5.28	,,	4.44	,,	10.42
Drinks	,,	9.75	3.34	8.28	,,	2.01	,,	4.44	,,	6.87	,,	5.57	,,	18.60
Fuel & light	,,	3.15	1.09	2.68	,,	1.06	,,	1.63	,,	2.18	,,	2.44	,,	5.46
House-rent & repair	,,	1.61	0.55	1.37	,,	0.20	,,	0.49	,,	1.45	,,	1.56	,,	2.71
Clothing	,,	11.14	3.81	9.46	,,	2.57	,,	4.21	,,	7.06	,,	9.35	,,	20.49
Travelling	,,	9.54	3.27	8.10	,,	0.87	,,	1.73	,,	5.41	,,	7.92	,,	19.37
Recreation	,,	0.49	0.17	0.42	,,	..	,,	0.08	,,	0.30	,,	0.44	,,	0.56
Education	,,	0.48	0.16	0.41	,,	..	,,	0.03	,,	0.05	,,	0.47	,,	1.10
Other Misc.	,,	11.80	4.04	10.02	,,	2.96	,,	5.18	,,	9.16	,,	7.74	,,	21.46
Interest	,,	0.32	0.11	0.27	,,	..	,,	0.11	,,	0.41	,,	0.25	,,	0.49
Rent	,,	0.04	0.02	0.03	,,	..	,,	0.09	,,	..	,,		,,	0.00
Remittances	,,	6.26	2.14	5.32	,,	0.08	,,	0.81	,,	1.55	,,	12.18	,,	10.28
Hired Labour	,,	15.65	5.36	13.30	,,	0.10	,,	0.57	,,	0.48	,,	1.05	,,	44.85
Purchase for production	,,	0.37	0.13	0.31	,,	..	,,	0.04	,,	..	,,	0.28	,,	0.90
Others	,,	9.01	3.08	7.65	,,	0.46	,,	1.41	,,	2.03	,,	5.21	,,	21.53
TOTAL	159	117.74	40.33	100.00	12	22.36	32	41.87	31	66.26	30	85.50	54	231.33

*Trade : 27 Hhs. Transport : 1 Hh. Services : 98 Hhs. Hotel: 7 Hhs. Non-Workers: 26 Hhs. (Total 159).

TABLE XIX

Indebtedness by income Groups

Income group	Total No. of house-holds	No. of households indebted	Amount Rs. p.	Percentage of Col. 3 to Co. 2	Average indebtedness for household in debt Rs. p.	Remarks
Rs. 25 and below	38	4	1,155	10.53	288.77	
Rs. 26 to 50	86	41	12,065	47.67	294.26	
Rs. 51 to 75	123	91	35,520	72.80	390.32	
Rs. 76 to 100	143	104	61 478	74.82	591.13	
Rs. 101 and above	361	257	212,640	71.79	862.41	
TOTAL	751	497	3,31,858	66.18	667.72	

TABLE XIX—A

Indebtedness by Causes

Causes	Amount in debt. Rs.	No. of families in debt.	Proportion of debt due to the cause to the total amount of debt.	Remarks
1	2	3	4	5
1. Purchase of land	35,050	58	10.56	
2. House construction, repairs to existing buildings	25,300	41	7.62	
3. Marriage	93,555	187	28.19	
4. Household Expenses	37,493	17	11.29	
5. Purchase of Livestock	36,095	110	10.87	
6. To clear out-standing debts	47,325	107	14.27	
7. Sickness	2,310	10	0.70	
8. Ordinary wants	6,575	11	1.98	
9. Household cultivation	36,145	105	10.89	
10. Litigation	2,100	6	0.63	
11. Business run by the house-hold	2,550	9	0.78	
12. Land Development	5,410	10	1.73	
13. Religious expenses	1,950	8	0.48	
TOTAL	3,31,858	497	100.00	

TABLE XIX—B

Sources of Credit

Sources of Indebtedness	Cultivators having Land						Non-cultivators	
	Below 3 acres		3—10 acres		10 acres and above			
	Amount Borrowed	Amount out-standing	Amount Borrowed	Amount out-standing	Amount Borrowed	Amount out-standing	Amount Borrowed	Amount out-standing
1	2	3	4	5	6	7	8	9
Local money lenders & friends . .	30,515	29,190	1,63,012	1,57,065	94,445	79,908	63,455	59,465
Land Mortgage Bank . . .			1,900	1,240	4,550	3,050	..	..
Vyshya Bank, Kollegal . . .	..	..	..	..	..	..	240	240
Co-operative Society	..	..	..	..	400	400	..	..
N.E.S.					1,000	1,000	..	..
Agricultural Department (Govt.) . .					300	300	..	..
TOTAL . . .	30,515	29,190	1,64,912	1,58,305	1,00,695	84,658	63,695	59,705

TABLE XX

Agricultural Produce of Cultivation run by the Households and their Disposal

Name of Crop	Unit	No. of house-holds	Year 1960-61							Year 1961-62						
			Total produc-tion	Quan-tity for domes-tic con-sumption	Quan-tity sold	Paid as rent	Paid as inte-rest	Reser-ved for seed	Balance left over & paid for services	Total produc-tion	Quan-tity for domestic consu-mption	Quan-tity sold	Paid as rent	Paid as inte-rest	Reser-ved for seed	Balance left over & paid as services
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Ragi . .	Khar duga	366	13,839	5,668	5,065	265	12	286	2,542	14,951	5,895	5,036	392	12	309	3,305
Jowar . . .	„	39	211	68	134	..	..	2	7	354	161	175	3	..	2	..
Avare . . .	„	320	1,389	479	848	13	..	35	12	1,817	594	1,135	23	..	43	20
Paddy . . .	„	2	22	18	4	..	..	..	..	22	22	..	..	..	..	..
Casteor . . .	„	221	595	185	387	5	..	13	3	730	220	73	8	..	..	24
Horsegram . .	„	87	388	145	217	20	..	6	..	492	165	308	11	..	..	1
Coriander . .	„	97	602	21	579	..	..	2	..	767	37	726	3	..	..	1
Saave . . .	„	77	152	86	61	5	..	..	..	203	114	80	8	..	..	..
Saffe or Kambu .	„	31	102	67	34	..	..	..	..	118	70	45	1	..	1	..
Groundrnt . .	„	11	139	2	135	..	..	2	..	148	2	137	4	..	1	4
Tobacco . . .	„	1	300	..	300	..	..	..	..	300	..	300	..	..	..	..
Harka . . .	Khar duga	1	2	..	2	..	..	..	..	2	..	2	..	..	..	..
Navane . . .	„	24	59	35	21	2	..	..	..	93	57	29	4	..	..	..
Wheat . . .	„	1	2	2	..	..	..	..	..	2	2	..	..	..	..	..
Sunhemp . .	„	4	..	..	..	..	..	..	..	6	..	6	..	..	..	..

TABLE XXI

Households Owning or Possessing Land or have given out land to others for Cultivation

Community	No Land	Nature of Interest on lands	Number of Households and Extent of Land													
			No. of Hhs.	Less than 50 cents	No. of Hhs.	Cents 50-100	No. of Hhs.	Acerage 1 to 2.4	No. of Hhs.	Acerage 2.5 to 4·9	No. of Hs.	Acerage 5-10 Acres	No. of Hhs.	Acerage 10 and Above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Vellala Goundar	22	A	..	..	1	0·75	7	12·75	12	200·10	52	366·45	53	808·60
		B	..	..	2	1·65	24	40·15	19	63·54	7	40·79	4	48·75
		C	..	..	..	..	1	1·13	1	30·0		..	..	..
		A+B	..	..	..	..	..	..	1	4·50	21	155·19	33	763·75
		A+Z	..	..	..	..	1	1.75	7	26·25	23	160·40	8	98·40
		B+C	..	..	..	..	..	..	..	..	..	..	1	12·00
		A+B+C	..	..	..	..	..	..	..	..	1	50·5	3	41·87
Uppaliga Setty	18	A	..	..	..	..	4	7·75	9	31·85	11	66·50	1	10·00
		B	..	..	..	..	5	8·50	7	23·50	1	5·00	..	..
		C	..	..	..	..	..	..	..	..	1	5·75	..	..
		A+B	..	..	..	..	..	..	1	4·00	4	29·50	3	50·00
		A+C	..	..	..	..	..	..	1	4·00	7	47·50	3	41·22
Holeya	19	A	..	..	..	..	6	10·50	5	16·75	10	58·22	..	..
		B	..	..	..	..	8	12·25	3	9·50	..	..	..	..
		C	..	..	..	..	6	11·00	2	6·00	..	..	..	..
		A+B	..	..	..	..	1	1·50	1	4·00	2	167	..	..
		A+C	..	..	..	..	..	..	..	..	7	45·92	2	25·20
		B+C	..	..	..	..	..	..	..	..	1	70	..	..
Kuruba	16	A	..	..	..	..	4	6·75	8	31·26	9	60·50	2	21·65
		B	..	..	2	1·35	1	1·75	4	15·00	..	..	..	..
		C	..	..	..	..	1	2·00	..	..	..	..	..	..
		A+B	..	..	..	..	..	..	..	..	3	22·92	2	29·75
		A+C	..	..	..	..	..	..	3	10·25	7	48·35	1	10.00
Madivala	7	A	..	..	..	..	1	2·00	3	9·00	5	30·50	..	..
		B	..	..	..	..	1	2·00	7	22·25	1	5·44	..	..
		C	..	..	..	..	..	..	..	..	1	5·00	..	..
		A+B	..	..	..	..	..	..	1	4·75	..	..	..	..
		A+C	..	..	..	..	..	..	..	..	1	5·75	..	..
Madiga	17	A	..	..	..	..	2	2·00	2	7·75	..	..	..	..
		B	..	..	..	..	..	..	1	3·30	..	..	..	..
		A+B	..	..	..	..	..	..	..	..	..	..	2	14·75
Kumbara	5	A	..	..	..	..	1	2·00	3	10·25	1	6·50	1	22·00
		B	..	..	..	..	5	5·50	1	3·00	..	..	..	..
		C	..	..	..	..	1	2·00	..	..	..	..	..	..
		A+C	..	..	..	..	1	2·00	1	3·00	..	..	..	..
		A+B+C	..	..	..	..	..	..	..	..	1	7·00	1	11·50

TABLE XXI—*Contd.*

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Viswakarma	9	A	..	..	..	..	2	2·75	1	3·00	..	..	..	..
		B	..	..	..	..	1	1·25	2	6·50	..	..	..	..
		C	..	..	..	..	..	..	1	4·40	..	..	..	..
		A+B	..	..	..	..	..	..	1	4·00	..	..	..	..
		A+C	..	..	..	..	..	..	1	3·75	1	9·25	..	..
Parivara	7	A	..		..	..	..	..	1	3·00	1	6·00	1	22·00
		B	..	..	..	..	..	..	3	11·65	..	..	..	..
		A+B	..	..	..	..	..	..	..	..	1	5·50	1	18·00
		A+C	..	..	..	..	..	..	4	16·65	..	..	..	..
Vyshya	6	A	..	..	..	..	..	..	1	3·00	3	17·35	1	19·00
		B	..	..	..	..	..	..	2	8·17	2	11·00	..	..
Lingayat	6	A	..	..	..	..	..	..	1	4·00	2	11·74	..	..
		B	..	..	..	..	1	1·00	2	7·00	..	..	..	..
		A+B	..	..	..	..	..	..	1	4·75	..	..	..	..
		A+C	..	..	..	..	..	..	..	..	1	5·00	..	..
Brahmins	8	B	..	..	..	..	..	..	..	..	1	9·00	..	..
		A+B	..	..	..	..	..	..	1	3·15	1	6·86	1	21·83
Vokkaliga	3	A	..	..	..	..	..	..	1	1	3·00	6·00	..	..
		B	..	..	..	..	..	..	..	..	1	8·00	..	..
Banajiga	1	A	..	..	..	..	1	1·50	..	..	..	..	..	..
		B	..	..	..	..	2	3·50	1	2·50	1	7·00	..	..
		A+B	..	..	..	..	..	..	..	..	1	7·50	1	100·0
Naidu	2	A	..	..	..	..	..	..	..	..	1	7·00	..	..
		B	..	..	..	..	..	..	1	3·00	1	5·00	..	..
		A+B	..	..	..	..	..	..	..	..	1	8·00	..	..
Kealsi	1	A	..	..	..	..	1	1·00	1	1	4·50	..	..	..
		B	..	..	..	..	2	2·25	..	..	..	..	..	..
Mudaliyar	2	A	..	..	..	..	..	..	..	..	1	7·28	..	..
Devanga	2	B	..	..	..	..	..	..	1	2·36	..	..	..	..
Soliga	3		..	..	..	..	..	..	..	..	..	..	..	..
Pandari	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Nayanar	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Janapasetty	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Telugusetty	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Padaiachi Goundar	..	B	..	..	..	..	..	..	1	4·00	..	..	..	..
Muslims	5	A	..	..	..	..	..	..	1	3·25	..	..	..	..
Christian	3	..	..	..	..	..	..	..	..	..	..	..	..	..

NOTE : * A — Lands owned and self-Cultivated.
B — Lands owned but leased out to tenants.
C — Lands taken on Lease.

TABLE XXI—A

Ownership of Land by Residents of Lokkanahally

Community	Number of Households and extent of land													
	No. of Hhs.	1 acre and below	No. of Hhs.	1—2.49	No. of Hhs.	2.5—4.9	No. of Hhs.	5—7.49	No. of Hhs.	7.5—9.9	No. of Hhs.	10-15	No. of Hhs.	15 and above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Veellala Gounder	5	3.65	37	61.19	91	332.69	58	349.05	36	306.49	56	669.60	37	993.93
Uppaliga Setty	1	0.50	9	28.25	20	70.10	21	131 00	..	..	3	34.72	3	50.00
Holeya	..	..	15	26.00	13	43.75	13	74.42	3	25.42	1	12.20	..	..
Kuruba	3	2.10	9	16.00	13	50.66	12	69.95	5	41.67	3	33.65	1	17.75
Madivala	..	..	3	6.00	11	37.00	6	35.94	..	..	..	..	..	..
Madiga	..	..	2	2.00	3	11.05	1	5.00	1	9.25	..	..	..	..
Kumbara	..	..	8	9.50	4	13.25	2	11.50	1	8.50	..	..	1	22.00
Viswakarma	..	..	3	4.00	5	16.50	..	..	1	8.50	..	..	..	..
Parivara	..	..	2	4.15	6	19.65	2	11.50	..	..	..	..	2	40.00
Vyshya	..	..	..	..	3	11.17	5	28.35	..	..	..	..	1	19. 00
Lingayat	..	..	1	1.00	5	18.75	2	11.74	..	..	..	..	..	..
Brahmin	..	..	..	..	1	3.15	1	6.86	1	9.00	..	..	1	21.83
Banajiga	..		3	5.00	1	2.50	1	7.00	1	7.50	1	10.00	..	..
Naidu	..		..	..	..	..	1	3.00	2	12.00	1	8.00	..	..
Vokkaliga	..	..	..	..	1	3.00	1	6.00	1	8.00	..	..	..	..
Kelasi	..	..	3	3.25	1	4.50	..	..	..	..	..	..	..	..
Mudaliar	..	..	..	..	..	..	1	7.28	..	..	..	..	..	..
Devanga	..	..	1	2.36	..	..	..	..	..	..	..	..	..	..
Soliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Pandari	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Nayanar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Janapa Setty	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Padaiachi Gounder	..	..	..	..	1	4.00	..	..	..	..	..	..	..	..
Telugu Setty	..	..	..	..	..	..	1	5.00	..	..	..	..	..	..
Muslim	..	..	..	..	1	3.25	..	..	..	..	..	..	..	..
Christian	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	9	6.25	96	168.70	181	647.97	129	772.59	51	432.23	64	760.17	46	1,164.51

TABLE XXI—B

Ownership of land Located inside the Revenue area of Village by Residents of Lokkanahally

Community	Number of Households and extent of land													
	No. of Hhs.	1 acre and below	No. of Hhs.	1—2.49	No. of Hhs.	2.5—4.9	No. of Hhs.	5—7.49	No. of Hhs.	7.5—9.9	No. of Hhs.	10-15	No. of Hhs.	15 and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Vellala Gounder	12	8.35	70	110.30	86	302.01	36	204.41	15	129.34	7	89.50	6	118.55
Uppaliga Setty	1	0.50	16	28.75	16	57.10	7	38.00	1	9.50	1	11.00	..	..
Holeya	..	..	14	26.15	10	32.50	9	52.00	1	8.72	1	12.20	..	..
Kuruba	1	0.75	8	11.50	8	27.48	5	28.75	2	16.67	..	..	..	..
Madivala	..	..	1	2.00	9	30.00	3	19.44	..	..	..	..	..	..
Madiga	..	..	4	4.00	4	14.75	..	..	..	..	..	..	..	..
Kumbara	1	0.66	5	6.75	2	5.50	..	..	..	..	..	..	..	..
Viswakarma	..	..	1	1.00	2	7.00	..	..	..	..	..	..	..	..
Parivara	..	..	1	2.15	5	16.50	..	..	..	..	..	..	..	..
Vyshya	..	..	2	3.00	..	..	4	22.35	..	..	..	..	..	..
Lingayat	..	..	..	..	..	..	1	6.74	..	..	..	..	..	..
Brahmin	..	..	1	1.90	..	..	..	..	..	..	1	8.33	..	..
Banajiga	..	..	4	5.00	1	3.00	..	..	..	..	..	..	..	..
Naidu	..	..	1	2.00	1	3.00	..	..	..	..	..	..	..	..
Vokkaliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kelasi	..	..	..	..	3	3.25	..	..	..	..	..	..	..	..
Mudaliar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Devanga	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Soliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Pandari	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Nayanar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Janapa Setty	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Padaiachi Gounder	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslims	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Christian	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	**15**	**10.26**	**131**	**207.75**	**144**	**498.84**	**65**	**372.36**	**19**	**164.23**	**10**	**121.03**	**6**	**118.55**

TABLE XXII

General

Total No. of households	Number of Households			
	In which members are 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 joincd Co-operative Societies
1	2	3	4	5
751	63	2	38	120

TABLE XXIII

Households and Development Activities

Total No. of Households	No. of households which Secured taken to the use of				
	Better Irrigation Facilities	Better manure	Improved Implements	Better Seeds	Use of Pesticides
1	2	3	4	5	6
751	14	4	7	3	4

Second Set of Tables

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
Vellala Gounder	344	172	30	40	102	
Uppaliga Setty	76	35	6	15	20	
Holeya	67	36	4	7	20	
Kuruba	63	33	3	7	20	
Madivala	28	11	1	6	10	
Madiga	24	16	..	5	3	
Kumbara	22	12	2	4	4	
Viswakarma	19	10	1	3	5	
Parivara	19	4	3	3	9	
Vyshya	15	9	1	5	..	
Lingayat	14	4	2	..	8	
Brahmins	12	3	1	..	8	
Banajiga	8	1	..	1	6	
Naidu	6	3	..	..	3	
Vokkaliga	6	4	..	..	2	
Kelasi	5	4	1	..	..	
Mudaliyar	3	3	..	..	..	
Devanga	3	1	..	1	1	
Soliga	3	2	..	..	1	
Pandari	1	1	..	..	..	
Nayanar	1	1	..	..	..	
Janapa Setty	1	1	..	..	..	
Padaiachi Gounder	1	1	..	..	..	
Telugu Setty	1	..	..	..	1	
Muslims	6	..	..	1	5	
Christians	3	2	..	..	1	
Total	**751**	**369**	**55**	**98**	**229**	

TABLE 2

Association of Deity/Special object of worship

Name of Community	Palani Andavan	Senni Andavan	Ardhanariswaran	Karupparaya	Sengalaraya	Venkateswara	Velliyamma	Rama	Eswara	Siddappaji	Nanjundeswara	Maramma	Balladevaru	Mahadeswara	Rangaswamy	Subramanya	Basavalinga	Muneswara	Veerabhadra	Chamundeswari	Allah	Jesus Christ
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
Vellala Gounder	136	104	14	22	40	6	111	10	7	..	..	1	..	..	..	..	..	..	..	..	..	..
Uppaliga Setty	..	..	..	..	..	2	..	..	5	18	3	18	24	12	15	..	..	..	..	1	..	..
Holeya	..	..	..	..	..	5	..	1	6	12	1	1	3	4	2	..	8	22	1	..	..	..
Kuruba	..	..	..	..	..	5	..	6	6	10	1	4	2	19	4	..	..	..	..	..	..	..
Madivala	..	..	..	..	..	1	..	..	..	10	..	..	..	14	3	..	..	..	..	..	..	..
Madiga	..	..	..	..	..	7	..	4	2	..	1	..	2	6	2	..	..	..	..	..	..	..
Kumbara	..	..	..	..	..	10	..	3	..	2	..	..	..	4	3	..	..	..	..	..	..	..
Viswakarma	..	..	..	..	..	9	..	..	..	7	1	..	..	..	..	1	..	..	..	..	..	..
Parivara	..	..	..	..	..	1	..	..	..	..	3	10	..	1	4	..	..	..	..	..	..	..
Vyshya	..	..	..	..	..	11	..	..	..	..	..	..	..	3	..	..	..	..	1	..	..	..
Lingayat	..	..	..	..	..	..	..	..	..	4	..	..	..	4	..	..	..	..	3	..	..	..
Brahmins	..	..	..	..	..	6	..	..	..	..	..	..	..	..	3	1	..	..	2	..	..	..
Banajiga	..	..	..	..	..	6	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..
Naidu	..	..	..	..	..	4	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..
Vokkaliga	..	..	..	..	..	..	..	2	..	1	1	..	..	1	..	..	..	..	..	..	..	..
Kelasi	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	3	..	..	..	..
Mudaliar	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..
Devanga	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..
Soliga	..	..	..	..	..	..	..	..	..	..	..	..	..	2	1	..	..	..	..	..	..	..
Pandari	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Nayanar	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Janapa Setty	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..
Padaiachi Gounder	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Telugu Setty	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..
Muslims	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6	..
Christians	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	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	4
Vellala Gounder	344	30	
Uppaliga Setty	76	..	
Holeya	67	24	
Kuruba	63	5	
Madivala	28	..	
Madiga	24	2	
Kumbara	22	3	
Viswakarma	19	1	
Parivara	19	..	
Vyshya	15	..	
Lingayat	14	3	
Brahmins	12	7	
Banajiga	8	1	
Naidu	6	..	
Vokkaliga	6	2	
Kelasi	5	..	
Mudaliar	3	..	
Devanga	3	1	
Soliga	3	..	
Pandari	1	..	
Nayanar	1	..	
Janapa Setty	1	1	
Padaiachi Gounder	1	..	
Telugu Setty	1	1	
Muslims	6	2	
Christians	3	1	
Total	751	84	

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
Hala gounder	2	One man has married a divorced girl of Vokkaliga caste	Another man has married a Lingayat Woman (III wife)	..	..	..	..	..
aliga Setty	1	..	..	A woman of this caste has remarried a Devanga man after being divorced by her former husband	..	..	..	..
Kelasi	..	..	..	..	A man of this caste has married a divorced woman of Kuruba Caste	..	..	..
Pandari	1	..	..	..	..	One person of this caste has married a widow of Mudaliar caste	..	..

All these cases involve irregular union with a person of another caste.

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
Head of households of all the Castes	751	Intercaste marriages are not permitted in this 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	
Vellala Gounder	344	31	12	
Uppaliga Setty	76	..	..	
Holeya	67	..	..	
Kuruba	63	8	3	
Madivala	28	1	..	
Madiga	24	..	..	
Kumbara	22	3	2	
Vishwakarma	19	3	..	
Parivara	19	1	..	
Vyshya	15	1	1	
Lingayat	14	2	..	
Brahmins	12	2	1	
Banajiga	8	..	..	
Naidu	6	..	..	
Vokkaliga	6	2	..	
Kelasi	5	..	..	
Mudaliar	3	..	..	
Devanga	3	..	..	
Soliga	3	..	..	
Pandari	1	..	..	
Nayanar	1	..	..	
Janapa Setty	1	..	..	
Padaiachi Gounder	1	..	..	
Telugu Setty	1	..	..	
Muslims	6	2	1	
Christians	3	1	..	
Total	751	57	21	

TABLE 5A

Inheritance of property as in practice

Caste/Tribe/Community	No. of persons interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe							
		Son	Daughter	Wife	Mother	Brother	Sister's son	Brother's son	Others (Nearest relation)
1	2	3	4	5	6	7	8	9	10
Vellala Gounder	344	294	..	..	..	..	..	..	50
Uppaliga Setty	76	76	..	..	..	..	..	..	..
Holeya	67	67	..	..	..	..	..	..	..
Kuruba	63	54	..	..	..	..	..	..	9
Madivala	28	28	..	..	..	..	..	..	..
Madiga	24	24	..	..	..	..	..	..	..
Kumbara	22	16	..	..	..	..	..	..	6
Viswakarma	19	16	..	..	..	..	..	..	3
Parivara	19	19	..	..	..	..	..	..	..
Vyshya	15	15	..	..	..	..	..	..	..
Lingayat	14	14	..	..	..	..	..	..	..
Brahmins	12	12	..	..	..	..	..	..	..
Banajiga	8	8	..	..	..	..	..	..	..
Vokkaliga	6	4	..	2	..	..	..	..	..
Naidu	6	6	..	..	..	..	..	..	..
Kelasi	5	5	..	..	..	..	..	..	..
Mudaliar	3	3	..	..	..	..	..	..	..
Devanga	3	3	..	..	..	..	..	..	..
Soliga	3	3	..	..	..	..	..	..	..
Christian	3	3	..	..	..	..	..	..	..
Pandari	1	1	..	..	..	..	..	..	..
Nayanar	1	1	..	..	..	..	..	..	..
Janapa Setty	1	1	..	..	..	..	..	..	..
Padaiachi Gounder	1	1	..	..	..	..	..	..	..
Telugu Setty	1	1	..	..	..	..	..	..	..
Muslims	6	6	..	..	..	..	..	..	..
Total	751	681	..	2	..	..	..	..	68

TABLE 5B

Share of property for different categories of relatives-Sons

Caste/Tribe/Community	Number indicating that sons inherit property in the following manner								Remarks
	No. of persons interviewed	All sons get equal share	Only eldest son inherits	Only youngest son inherits	Larger share is given to eldest son, other sons inherit equally	Larger share is given to youngest son, other sons inherit equally	If there are children by more than one wife, property first divided per stripe among sons of different wives, and then per capita among sons of the same wife	Any other manner (Nearest relative or wife)	
1	2	3	4	5	6	7	8	9	10
Vellala Gounder	344	294	..	..	..	..	..	50	
Uppaliga Setty	76	76	..	..	..	..	..	..	
Holeya	67	67	..	..	..	..	..	..	
Kuruba	63	54	..	..	..	..	..	9	
Madivala	28	28	..	..	..	..	..	..	
Madiga	24	24	..	..	..	..	..	..	
Kumbara	22	16	..	..	..	..	..	6	
Viswakarma	19	16	..	..	..	..	..	3	
Parivara	19	19	..	..	..	..	..	..	
Vyshya	15	15	..	..	..	..	..	..	
Lingayat	14	14	..	..	..	..	..	..	
Brahmins	12	12	..	..	..	..	..	..	
Banajiga	8	8	..	..	..	..	..	..	
Naidu	6	6	..	..	..	..	..	..	
Vokkaliga	6	4	..	..	..	..	..	2	
Kelasi	5	5	..	..	..	..	..	.	
Mudaliar	3	3	..	..	..	..	..	..	
Devanga	3	3	..	..	..	..	..	..	
Soliga	3	3	..	..	..	..	..	..	
Christian	3	3	..	.	..	..	..	..	
Pandari	1	1	..	..	..	..	..	..	
Nayanar	1	1	..	..	..	..	..	..	
Janapa Setty	1	1	..	..	..	..	..	..	
Padaiachi Gounder	1	1	..	..	..	..	..	..	
Telugu Setty	1	1	..	..	..	..	..	..	
Muslims	6	6	..	..	..	..	..	..	

TABLE 6

Reciprocal Aid in Agricultural practices

Caste/Tribe/Community	No. of households practising agriculture	No. of households that take help of neighbours at the time of sowing or harvesting	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour	Remarks
1	2	3	4	5
Vellala Gounder	266	8	50	
Uppaliga Setty	45	1	18	
Holeya	39	1	10	
Kuruba	40	3	11	
Madivala	12	..	1	
Madiga	6	..	..	
Kumbara	11	..	6	
Viswakarma	7	..	..	
Vyshya	5	..	..	
Lingayat	5	..	1	
Parivara	9	..	..	
Brahmins	3	..	..	
Banajiga	3	..	..	
Naidu	2	..	..	
Kelasi	2	..	..	
Vokkaliga	2	..	..	
Telugu Setty	1	..	..	
Mudaliar	1	..	..	
Muslims	1	1	..	
Total	460	14	97	

TABLE 7

Livestock Statistics Including Fishery

Caste/Tribe/Community	Cows in Milk		Cows in dry		Adult females not calved		Bulls		Working Bullocks		Other Adult males		Young Stock males	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Vellala Gounder	142	265	158	660	41	161	17	27	225	759	21	72	129	311
Uppaliga Setty	14	20	24	48	1	1	1	3	24	70	..	..	10	
Holeya	9	10	16	26	4	4	..	..	11	22	..	..	4	6
Kuruba	10	12	16	33	..	..	1	2	20	41	2	4	6	10
Madivala	1	1	6	12	2	2	1	1	5	12	..	..	4	5
Madiga	2	2	1	2	..	..	..	..	..	..	..	..	1	1
Kumbara	3	3	4	6	1	2	1	2	8	13	..	..	1	1
Viswakarma	..	..	..	..	..	..	..	..	1	6	..	..	3	5
Parivara	1	3	7	21	1	3	.	..	4	10	..	..	3	5
Vyshya	7	7	3	6	1	4	..	..	4	12	1	1	3	3
Lingayat	1	1	1	1	..	..	..	..	2	6	..	..	1	2
Brahmins	1	3	..	..	..	..	..	..	2	6	..	..	1	2
Banajiga	1	1	2	2	1	1	..	..	2	4	..	..	2	3
Naidu	1	2	..	..	..	..	..	..	2	4	..	..	1	1
Vokkaliga	1	2	..	..	..	..	..	..	1	2	1	1	..	..
Kelasi	1	1	..	..	..	..	..	..	1	1	..	..	1	1
Mudaliar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Devanga	..	..	..	..	..	..	..	..	..	..	..	..	1	1
Soliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Christian	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Pandari	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Nayanar	..	..	..	..	1	1	..	..	..	..	..	..	..	—
Janapa setty	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Padaiachi Gounder	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Telugu Setty	..	..	..	..	..	..	..	..	1	2	..	..	..	..
Muslims	1	1	..	..	1	1	1	2	..	..	..	..	1	1
Total	**196**	**304**	**238**	**817**	**54**	**180**	**22**	**37**	**313**	**970**	**25**	**78**	**172**	**373**

Caste/Tribe/Community	Young Stock (Females)		Buffaloes (Adult)		She-buffaloes in Milk		She-buffaloes dry		Young Stock (buffaloes)		Sheep	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	16	17	18	19	20	21	22	23	24	25	26	27
Vellala Gounder	136	327	7	18	79	101	72	123	91	119	46	931
Uppaliga Setty	19	36	..	..	3	3	6	6	3	3	14	201
Holeya	9	14	..	..	1	1	1	1	1	1	5	28
Kuruba	9	10	..	..	2	2	1	1	..	..	8	161
Madivala	4	4	..	..	..	..	..	..	..	..	4	36
Madiga	2	3	..	..	.	..	..	..	..	..	..	..
Kumbara	4	5	..	..	2	5	..	..	..	..	2	5
Viswakarma	1	1	..	..	..	..	..	..	..	..	1	4
Parivara	2	4	1	2	2	2	2	3	1	1	3	43
Vyshya	3	3	1	1	4	5	..	..	4	4	..	..
Lingayat	..	..	..	..	2	2	..	..	..	..	1	1
Brahmins	1	2	..	..	..	..	..	..	..	..	..	..
Banajiga	1	1	..	..	..	..	1	1	1	1	..	..
Naidu	1	1	..	..	..	..	..	..	..	..	1	2
Vokkaliga	..	..	..	..	..	..	..	..	..	..	1	2
Kelasi	..	..	..	..	..	..	..	..	..	..	..	..
Mudaliar	..	..	..	..	..	..	..	..	..	..	1	1
Devanga	1	1	..	..	..	..	..	..	..	..	..	..
Soliga	..	..	..	..	..	..	..	..	..	..	..	..
Christian	..	..	..	..	..	..	..	..	..	..	..	..
Pandari	..	..	..	..	..	..	..	..	..	..	..	..
Nayanar	..	..	..	..	..	..	..	..	..	..	..	..
Janapa Setty	..	..	..	..	..	..	..	..	..	..	..	..
Padaiachi Gounder	..	..	..	..	..	..	..	..	..	..	..	..
Telugu Setty	..	..	..	..	..	..	..	..	..	..	..	..
Muslims	..	..	..	..	..	..	..	..	..	..	..	..
Total	**193**	**412**	**9**	**21**	**95**	**121**	**82**	**135**	**111**	**129**	**87**	**1,415**

Livestock Statistics Including Fishery

Caste/Tribe/Community	Goats		Pigs		Donkeys		Cock		Hens	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	28	29	30	31	32	33	34	35	36	37
Vellala Gounder	37	90	..	..	..	..	65	131	111	318
Uppaliga Setty	10	16	..	..	..	..	17	21	28	67
Holeya	3	8	..	..	..	..	9	14	18	33
Kuruba	11	47	..	..	..	..	2	4	5	15
Madivala	1	4	..	..	1	2	5	7	9	21
Madiga	..	..	..	..	..	..	3	5	9	18
Kumbara	..	..	..	..	..	..	4	6	7	13
Viswakarma	..	..	..	..	..	..	..	..	2	2
Parivara	1	2	..	..	..	..	4	5	4	11
Vyshya	..	..	..	..	..	..	..	..	..	..
Lingayat	1	1	..	..	..	..	..	..	..	..
Brahmins	..	..	..	..	..	..	..	..	..	
Banajiga	..	..	..	..	..		..		1	2
Naidu	..	..	..	..	..	..	..	..	1	1
Vokkaliga	..	..	..	..	..	..			2	2
Kelasi	..	..	..	..		..		1	3	6
Mudaliar	..	..	..	..	..	..	..	..	..	..
Devanga	..	..	..	..	..	..	..	..	..	..
Soliga	..	..	..	..	..	..	..	..	..	..
Christian	..	..	..	..	..	..	..	..	..	..
Pandari	..	..	..	..	..	..	..	..	..	
Nayanar	..	..	..	..	..	..	..	..	..	..
Janapa Setty	..	..	..	..	..	..	..	..	..	..
Padaiachi Gounder	..	..	..	..	..	..	..	..	..	..
Telugu Setty	..	..	..	..	..	..	..	..	1	2
Muslims	..	..	..	..	..	..	1	1	2	4
Total	75	168	..	..	1	2	112	196	203	515

Caste/Tribe/Community	Chicken		Ducks		Others		Any other animals or birds		Fisheries	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	38	39	40	41	42	43	44	45	46	47
Vellala Gounder	92	920	..	..	..	..	..	..	..	..
Uppaliga Setty	26	168	..	..	..	..	..	..	..	..
Holeya	17	85	..	..	..	..	..	..	..	..
Kuruba	3	17	..	..	..	..	..	..	..	..
Madivala	7	50	..	..	..	..	..	..	..	..
Madiga	6	47	..	..	..	..	..	..	..	..
Kumbara	1	6	..	..	..	..	..	..	..	..
Viswakarma	2	10	..	..	..	..	..	..	..	..
Parivara	4	36	..	..	..	..	..	..	..	..
Vyshya	..	..	..	..	..	..	..	..	..	..
Lingayat	..	..	..	..	..		..	..	..	..
Brahmins	..	..	..	..	..	..	..	..	..	..
Banajiga	1	4	..	..	..	..	..	..	..	..
Naidu	1	8	..	..	..	..	..	..	..	..
Vokkaliga	1	1	..	..	..	..	..	..	..	
Kelasi	3	14	..	..	..	..	..	..	..	..
Mudaliar	..	..	..	..	..	..	..	..	..	..
Devanga	..	..	..	..	..	..	..	..	..	..
Soliga	..	..	..	..	..	..	..	..	..	..
Christian	..	..	..	..	..	..	..	..	..	..
Pandari	..	..	..	..	..	..	..	..	..	..
Nayanar	..	..	..	..	..	..	..	..	..	..
Janapa Setty	..	..	..	..	..	..	..	..	..	..
Padaiachi Gounder	..	..	..	..	..	..	..	..	..	..
Telugu Setty	1	17	..	..	..	..	..	..	..	..
Muslims	1	3	..	..	..	..	..	..	..	..
Total	166	1,386	..	..	..	..	..	..	..	..

TABLE 8

Village Industries—Products

Name of Industries	Name of Products	No. of Hhs.	Caste/Community: Vellala Gounder	Uppaliga Setty	Holeya	Kuruba	Madiga	Kumbara	Viswakarma	Parivara	Lingayat	Vyshya	Banajiga	Christian	Padaiatchi Gounder	Muslim
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Silk-worm rearing	Silk-worm Cocoons	20	..	5	2	7	..	3	..	1	2	..	..	..	..	..
Tailoring	Preparing Garments	10	1	..	..	..	..	..	..	..	2	4	1	..	..	2
Carpentry	Manufacturing of Agrl. implements & carts, furniture	5	..	..	1	..	..	..	4	..	..	..	..	.	..	..
Goldsmithy	Manufacturing of ornaments	4	..	..	..	..	..	..	4	..	..	..	..	..	..	..
Blacksmithy	Agrl. iron implements	4	..	..	..	..	..	..	4	..	..	..	..	..	..	..
Blacksmithy & Carpentry	Manufacturing iron & wooden Agri. implements, furniture & carts	5	..	..	..	..	..	..	5	..	..		..	..	..	..
Manufacturing of limestones	Lime stone	3	..	3	..	..	..	..	..	..	..	..	..	..	..	..
Pottery	Earthenware, pots, jugs, tiles etc.	6	..	..	..	..	..	6	..	..	..	..	..	..	..	..
Tinker	Repair of vessels & tins	1	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Cycle, watch & radio repair	Repairing of cycles, watches, radios etc.	1	..	..	..	..	..	..	..	..	..	..	..	..	1	..
Manufacturing of vessels	Manufacturing of copper vessels	2	..	..	..	..	..	..	..	..	..	..	.	2	..	..
Repair of footwear	Manufacturing & repairing of foot-wear	7	..	..	..	..	7	..	..	..	..	..	..	..	..	..
	Total	68	1	8	3	7	7	9	17	1	4	4	1	2	1	3

TABLE 9

Land Reclamation & Development

Community	Reclamation		Improvement in bunding etc.		Removal of stone & grass		Stone drain/bund construction for easy flow of water		Stone bund construction	
	No. of Hhs.	Value in Rs.	No. of Hhs.	Value in Rs.	No. of Hhs.	Value in Rs.	No. of Hhs.	Value in Rs.	No. of Hhs.	Value in Rs.
1	2	3	4	5	6	7	8	9	10	11
Vellala Gounder	49	6,670	34	3,725	11	1,270	10	800	8	890
Uppaliga Setty	..	..	..	..	..	..	..	..	1	200
Holeya	1	40	..	..	..	..	1	100	..	..
Kuruba	..	..	1	15	4	100	2	160	1	200
Madivala	..	..	..	..	..	..	..	..	1	100
Kumbara	..	..	..	..	1	25	..	..	..	..
Viswakarma	1	100	..	..	..	..	..	..	..	..
Brahmins	2	230	1	50	..	..	..	..	..	..
Parivara	1	100	1	100	..	..	..	..	..	..
Telugu Setty	..	..	..	..	1	25	..	..	..	..

TABLE 10

Co-operative Societies

Community	Multi-purpose Society, Lokkanahally	Multi-purpose Society, Kollegal	Co-operative Society, K.R. Nagar	Mysore Police Co-operative Society	Kollegal Public Servants Co-operative Society	Co-operative Society Serur	Multi-purpose Society, Kadalu
1	2	3	4	5	6	7	8
Vellala Gounder	68	7	4	..	..	..	..
Holeya	11	..	..	1	..	..	..
Kuruba	2	1	..	1	1	..	..
Kumbara	5	..	..	..	..	..	..
Madivala	..	..	..	..	..	..	1
Viswakarma	1	..	..	..	..	1	..
Brahmins	2	1	..	..	..	..	..
Lingayat	1	..	..	1	..	..	..
Parivara	1	..	..	1	..	..	..
Vokkaliga	..	..	1	..	.	..	..
Banajiga	1	..	..	..		..	..
Mudaliar	1	.	..	..	..	..	..
Vyshya	7	..	..	..	..	..	..
Muslim	..		.	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
Vellala Gounder	36	..	1	..	..	..	114	66	51	27	36	13
Uppaliga Setty	2	..	1	2	.	..	10	16	13	17	10	5
Holeya	..	2	1	..	..	..	3	13	20	12	12	4
Kuruba	1	..	1	3	..	..	8	10	17	9	9	5
Madivala	..	..	..	..	..	..	3	9	6	6	2	2
Madiga	4	..	..	..	.	..	..	1	4	11	4	..
Kumbara	..	..	..	..	..	..	1	6	2	8	3	2
Viswakarma	1	1	..	.	..	..	2	4	4	5	..	2
Parivara	1	..	..	1	.	..	2	5	2	4	2	2
Vyshya	11	1	..	..	..	..	1	1	1	..	..	..
Lingayat	2	1	2	1	.	..	..	3	2	2	..	1
Brahmins	1	3	4	2	..	..	1	1	..	..	..	..
Banajiga	..	1	..	..	..	.	2	1	2	..	1	1
Naidu	..	..	..	..	..	..	2	..	..	3	1	..
Vokkaliga	..	..	1	2	..	..	1	..	..	1	1	..
Kelasi	..	..	..	..	..	..	..	1	1	3	..	..
Mudaliar	1	..	..	.	..	..	..	1	..	..	..	1
Devanga	1	..	1	..	..	..	..	..	1	..	..	..
Soliga	..	..	..	.	..	..	..	..	..	1	2	..
Christian	..	..	..	..	1	..	..	..	1	1	..	..
Pandari	..	..	..	..	..	..	..	..	..	..	1	..
Nayanar	..	..	..	..	..	..	..	1	..	..	..	..
Janapa Setty	..	..	..	..	..	..	..	..	..	..	1	..
Padaiachi Gounder	..	..	1	..	..	..	..	..	..	..	..	..
Telugu Setty	..	..	..	..	..	..	..	..	1	..	..	..
Muslim	1	..	1	..	..	..	1	..	1	2	..	..
Total	**62**	**9**	**14**	**11**	**1**	..	**151**	**139**	**129**	**112**	**85**	**38**

TABLE 11A

Habit of taking tea/coffee as correlated to income

Caste/Tribe/Community	No. of Hhs. taking tea/coffee with monthly income of						No. of households not taking tea/coffee with monthly income of					
	Above Rs. 150	Rs. 101—150	Rs. 76—100	Rs. 51—75	Rs. 26—50	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
Vellala Gounder	150	62	51	23	30	5	..	4	1	4	6	8
Uppaliga Setty	10	8	10	12	7	2	2	8	4	7	3	3
Holeya	3	14	20	12	12	2	..	1	1	..	..	2
Kuruba	8	8	15	12	5	4	1	2	3	..	4	1
Madivala	2	8	5	4	2	..	1	1	1	2	..	2
Madiga	4	1	2	10	2	..	..	..	2	1	2	..
Kumbara	1	5	1	6	1	1	..	1	1	2	2	1
Viswakarma	3	5	4	5	..	2	..	..	..	..	..	..
Parivara	3	4	1	4	1	1	..	1	1	1	1	1
Vyshya	12	2	1	..	..	..	..	..	..	..	..	..
Lingayat	2	4	4	3	..	1	..	..	..	..	..	..
Brahmins	2	4	4	2	..	..	..	..	..	..	..	..
Banajiga	2	1	2	..	1	1	..	1	..	..	..	..
Naidu	2	..	..	3	1	..	..	..	..	..	..	..
Vokkaliga	1	..	1	3	1	..	..	..	..	..	..	..
Kelasi	..	1	1	3	..	..	..	..	..	..	..	..
Mudaliar	1	1	..	..	..	1	..	..	..	..	..	..
Devanga	1	..	2	..	..	..	..	..	..	..	..	..
Soliga	..	..	..	1	1	..	..	..	..	..	..	..
Christian	..	..	1	..	1	..	..	..	..	1	..	..
Pandari	..	..	..	..	..	..	..	..	..	..	1	..
Nayanar	..	1	..	..	..	..	..	..	..	..	..	..
Janapa Setty	..	..	..	..	1	..	..	..	..	..	..	..
Padaiachi Gounder	..	..	1	..	..	..	..	..	..	..	..	..
Telugu Setty	..	..	1	..	..	..	..	..	..	..	..	..
Muslims	1	..	2	1	..	..	1	..	..	1	..	..
Total	208	129	129	104	66	20	5	19	14	19	20	18

TABLE 12

Material Culture—Possession of Furniture

Caste/Tribe/Community	No. of households possessing										
	Bed-stead	Khatia	Chair	Table	Mirror	Bench	Stool	Wooden or Metal box	Trunk	Almirah	Iron safe
1	2	3	4	5	6	7	8	9	10	11	12
Vellala Gounder	62	..	55	27	..	160	8	232	96	7	27
Uppaliga Setty	2	..	..	..	..	8	..	55	19	..	..
Holeya	5	..	1	1	..	..	..	34	22	..	..
Kuruba	1	..	2	2	..	..	..	30	29	..	..
Madivala	3	..	..	1	..	1	..	20	5	..	..
Madiga	2	..	..	..	..	2	..	6	5	..	..
Kumbara	2	..	..	..	..	2	..	9	4	..	..
Viswakarma	1	..	2	..	..	4	..	12	5	..	..
Parivara	2	..	2	..	..	1	..	12	6	..	..
Vyshya	3	..	4	3	..	6	..	11	2	..	4
Lingayat	1	..	..	3	..	4	3	10	6	1	..
Brahmins	1	..	3	3	..	..	1	5	4	..	..
Banajiga	1	..	2	1	..	3	..	6	2	..	..
Naidu	1	..	..	..	..	2	..	4	2	..	..
Vokkaliga	1	..	..	1	..	1	1	..	3	..	..
Kelasi	..	..	..	..	..	..	..	5	1	..	..
Mudaliar	1	..	..	1	..	..	1	1	..	1	..
Devanga	..	..	..	..	..	1	..	3	..	..	..
Soliga	..	..	..	..	..	..	..	2	..	..	..
Christian	..	..	..	..	..	..	..	2	1	..	..
Pandari	..	..	..	..	..	..	..	1	..	..	..
Nayanar	..	..	..	..	..	..	..	1	..	..	..
Janapa Setty	..	..	..	..	..	..	..	..	..	..	..
Padaiachi Gounder	..	..	..	..	..	1	..	..	1	..	..
Telugu Setty	1	..	..	..	..	..	..	..	..	..	..
Muslims	1	..	2	2	..	1	..	..	4	..	..
Total	91	..	73	45	..	197	14	461	217	9	31

TABLE 12A

Material Culture—Possession of Consumer Goods

Caste/Tribe/Community	No. of households possessing											
	Motor Car	Motor Lorry	Petromux or Hazak	Battery torch light	Kerosene stove	Bicycle	Radio set	Watch or clock	Gramo-phone	Sewing machine	Iron box	Gun
1	2	3	4	5	6	7	8	9	10	11	12	13
Vellala Gounder	1	1	12	144	2	29	17	44	1	1	..	8
Uppaliga Setty	..	..	..	13	..	1	..	1	..	..	..	..
Holeya	..	..	..	4	..	1	..	1	..	..	1	..
Kuruba	..	..	..	11	..	..	..	2	..	..	..	..
Madivala	..	..	..	..	..	..	..	..	..	..	4	..
Madiga	..	..	..	2	..	..	..	..	..	..	..	..
Kumbara	..	..	..	5	..	..	..	..	..	..	..	..
Viswakarma	..	..	..	6	..	4	..	2	..	..	..	..
Parivara	..	..	..	6	..	2	..	1	..	..	..	..
Vyshya	..	..	6	11	1	7	1	7	..	2	..	..
Lingayat	..	..	1	6	..	1	..	..	..	1	..	..
Brahmins	..	..	..	10	..	3	..	4	..	..	..	..
Banajiga	..	..	..	4	..	1	1	2	..	..	..	..
Naidu	..	..	..	1	..	..	..	..	..	..	..	..
Vokkaliga	..	..	..	3	..	..	..	1	..	..	..	..
Kelasi	..	..	..	1	..	..	..	1	..	..	..	..
Mudaliar	..	..	1	1	..	1	..	1	1	..	..	..
Devanga	..	..	..	1	..	..	..	1	..	..	..	..
Soliga	..	..	..	2	..	..	..	..	..	..	..	..
Christian	..	..	..	..	..	..	..	..	..	..	..	..
Pandari	..	..	..	..	..	..	..	..	..	..	..	..
Nayanar	..	..	..	..	..	..	..	..	..	..	..	..
Janapa Setty	..	..	..	..	..	..	..	..	..	..	..	..
Padaiachi Gounder	..	..	..	..	..	..	..	1	..	..	..	..
Telugu Setty	..	..	..	..	..	..	..	..	..	..	..	..
Muslim	..	..	..	3	1	..	..	2	..	..	..	..
Total	1	1	20	234	4	50	19	71	2	4	5	8

TABLE 12B

Material Culture—Habits

Caste/Tribe/Community	No. of households that use mosquito curtain having monthly income of				No. of households that do not use mosquito curtain having monthly income of				No. of households that use toilet soap/ washing soap having monthly income of			
	Rs. 150 & 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
Vellala Gounder	2	..	..	..	148	66	79	49	122	30	24	4
Uppaliga Setty	..	..	..	..	12	16	33	15	5	2	4	..
Holeya	..	..	..	..	3	15	33	16	3	15	32	14
Kuruba	..	..	..	..	9	10	30	14	4	..	8	1
Madivala	..	..	..	..	3	9	12	4	3	9	12	4
Madiga	..	..	..	..	4	1	15	4	4	1	15	3
Kumbara	..	..	..	..	1	6	10	5	1	..	..	..
Viswakarma	..	..	..	..	3	5	9	2	3	4	2	..
Parivara	..	..	..	..	3	5	7	4	2	..	2	..
Vyshya	..	..	..	..	12	2	1	..	12	2	..	..
Lingayat	..	..	..	..	2	4	7	1	2	3	6	..
Brahmins	1	..	..	..	1	4	6	..	2	4	6	..
Banajiga	..	..	..	..	2	2	2	2	..	2	2	..
Naidu	..	..	..	..	2	..	3	1	2	..	1	..
Vokkaliga	..	..	..	..	1	..	4	1	1	..	3	1
Kelasi	..	..	..	..	..	1	4	..	..	1	1	..
Mudaliar	..	..	..	..	1	1	..	1	1	1	..	..
Devanga	..	..	..	..	1	..	2	..	1	..	1	..
Soliga	..	..	..	..	..	..	1	2	..	..	1	1
Christian	..	..	..	..	..	..	2	1	..	..	2	1
Pandari	..	..	..	..	..	..	..	..	1	..	..	..
Nayanar	..	..	..	..	..	1	..	..	..	1	..	..
Janapa Setty	..	..	..	..	..	..	..	..	1	..	..	..
Padaiachi Gounder	..	..	..	..	..	..	1	..	..	..	1	..
Telugu Setty	..	..	..	..	..	..	1	..	..	..	..	..
Muslim	1	..	..	..	1	..	4	..	1	..	3	..
Total	4	..	..	..	209	148	266	124	170	75	126	29

Contd.

TABLE 12B—*Contd.*

Material Culture—Habits

Caste/Tribe/Community	No. of households that do not use toilet/ washing soap having monthly income of				No. of households that send clothes to washermen having monthly income of				No. of households that do not send cloth to washermen 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	14	15	16	17	18	19	20	21	22	23	24	25
Vellala Gounder	28	36	55	45	150	66	79	49	..	..	..	..
Uppaliga Setty	7	14	29	15	12	15	33	15	..	1		..
Holeya	..	..	1	2	..	..	..	2	3	15	33	14
Kuruba	4	10	22	13	9	10	28	14	..	..	2	..
Madivala	..	..	..	..	..	..	..	..	3	9	12	4
Madiga	..	..	..	1	..	..	2	..	4	1	13	4
Kumbara	..	6	10	5	1	6	10	5	..	..	..	..
Viswakarma	..	1	7	2	3	5	9	2	..	..	..	..
Parivara	1	5	5	4	3	5	7	4	..	..	..	..
Vyshya	..	..	1	..	12	2	1	..	..	..	..	..
Lingayat	..	1	1	1	2	4	7	1	..	..	..	..
Brahmins	..	..	..	..	2	4	6	..	..	..	..	..
Banajiga	2	..	..	2	2	2	2	2	..	..	..	..
Naidu	..	..	2	1	2	..	3	1	..	..	..	..
Vokkaliga	..	..	1	..	1	..	4	1	..	..	..	..
Kelasi	..	..	3	..	..	1	4	..	..	..	..	..
Mudaliar	..	..	..	1	1	1	..	1	..	..	..	..
Devanga	..	..	1	..	1	..	2	..	..	..	..	..
Soliga	..	..	..	1	..	..	..	2	..	..	1	..
Christian	..	..	..	..	..	..	2	1	..	..	..	..
Pandari	..	..	..	1	..	..	..	..	..	..	..	..
Nayanar	..	..	..	..	..	1	..	..	..	..	..	..
Janapa Setty	..	..	..	1	..	..	..	1	..	..	..	..
Padaiachi Gounder	..	..	..	..	..	..	1	..	..	..	..	..
Telugu Setty	..	..	1	..	..	..	1	..	..	..	..	..
Muslims	1	..	1	..	2	..	4	..	..	..	..	..
Total	43	73	140	95	203	122	205	102	10	26	61	22

TABLE 13

House Type—Roof

Caste/Tribe/Community	No. of Hhs.	No. of Hhs. with Mud Roof	No. of Hhs. with Pucca Roof	No of Hhs. with Cl. sheet Roof	No. of Hhs. with Asbestos Roof	No of Hhs. with Tile Roof		No. of Hhs. with Thatched Roof	No. of Hhs. with Bamboo Reed Roof
						C.T.	M.T.		
1	2	3	4	5	6	7	8	9	10
Vellala Gounder	344	..	1	..	..	310	31	2	..
Uppaliga Setty	76	..	..	..	..	70	2	4	..
Holeya	67	..	..	..	..	60	5	2	..
Kuruba	63	..	..	..	..	60	2	1	..
Madivala	28	..	..	..	..	28	..	..	..
Madiga	24	..	..	..	..	6	..	18	..
Kumbara	22	..	..	..	..	22	..	..	..
Viswakarma	19	..	..	..	..	14	5	..	..
Parivara	19	..	..	..	..	19	..	..	..
Vyshya	15	..	..	..	..	12	3	..	..
Lingayat	14	..	..	..	..	12	2	..	..
Brahmins	12	..	..	..	..	8	4	..	..
Banajiga	8	..	..	..	..	6	2	..	..
Naidu	6	..	..	..	..	6	..	..	..
Vokkaliga	6	..	..	..	..	5	1	..	..
Kelasi	5	..	..	..	..	5	..	..	..
Mudaliar	3	..	..	..	..	2	1	..	..
Devanga	3	..	..	..	..	3	..	..	..
Soliga	3	..	..	..	..	2	1	..	..
Christian	3	..	..	..	..	3	..	..	..
Pandari	1	..	..	..	..	1	..	..	..
Nayanar	1	..	..	..	..	1	..	..	..
Janapa Setty	1	..	..	..	..	1	..	..	..
Padaiachi Gounder	1	..	..	..	..	1	..	..	..
Telugu Setty	1	..	..	..	..	1	..	..	..
Muslim	6	..	..	..	..	5	..	..	..
Total	751	..	1	..	..	663	59	27	..

NOTE:— C.T.=Country Tiles (semi-cylindrical in shape): M.T.=Mangalore Tiles (flat, machine made).

TABLE 13A

House Type —Wall

Caste/Tribe/Community	Number of Households with													
	No. Hhs.	Mud wall	Bamboo wattled wall	Mud plastered Bamboo wattled wall	Wall of twigs and branches	Wall of twigs and branches plastered with mud	Reed wall	Mud plastered Reed wall	Wooden wall	Brick wall	Straw grass wall	Leaf wall	Stone wall	Other Types of wall
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Vellala Gounder	344	263	1	..	..	..	..	..	..	80	..	..	..	..
Uppaliga Setty	76	68	2	..	..	..	..	..	..	6	..	..	..	..
Holeya	67	62	..	..	..	..	..	..	..	5	..	..	..	..
Kuruba	63	60	2	..	..	..	..	..	..	1	..	..	..	
Madivala	28	26	2	..	..	..	..	..	..	..	..	..	..	..
Madiga	24	23	1	..	..	..	..	..	..	..	..	..	..	..
Kumbara	22	17	..	..	..	..	..	..	..	5	..	..	..	..
Viswakarma	19	13	..	..	..	..	..	..	..	3	..	..	..	..
Parivara	19	14	..	..	..	..	..	..	..	5	..	..	..	
Vyshya	15	7	..	..	..	..	..	..	..		..	..	..	..
Lingayat	14	10	..	..	..	..	..	..	..	4	..	..	..	..
Brahmins	12	4	..	..	..	..	..	..	..	8	..	..	..	..
Banajiga	8	5	..	..	..	..	..	..	..	3	..	..	..	
Naidu	6	5	..	..	..	..	..	..	..	1	..	..	..	..
Vokkaliga	6	5	..	..	..	..	..	..	..	1	..	..	..	..
Kelasi	5	5	..	..	..	..	..	..	..	..	..	..	..	..
Mudaliar	3	1	..	..	..	..	..	..	..	2	..	..	..	..
Devanga	3	1	..	..	..	..	..	..	..	2	..	..	..	..
Soliga	3	1	..	..	..	..	..	..	..	2	..	..	..	..
Christian	3	1	..	..	..	..	..	..	..	1	..	..	..	..
Pandari	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Nayanar	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Janapa Setty	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Padaiachi Gounder	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Telugu Setty	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Muslim	6	4	..	..	..	..	..	..	..	2	..	..	..	..
Total	751	601	8	..	..	..	..	..	..	142	..	..	..	..

MGIPCBE—S1—4 Census/Karnataka/76—31-1-78—300.