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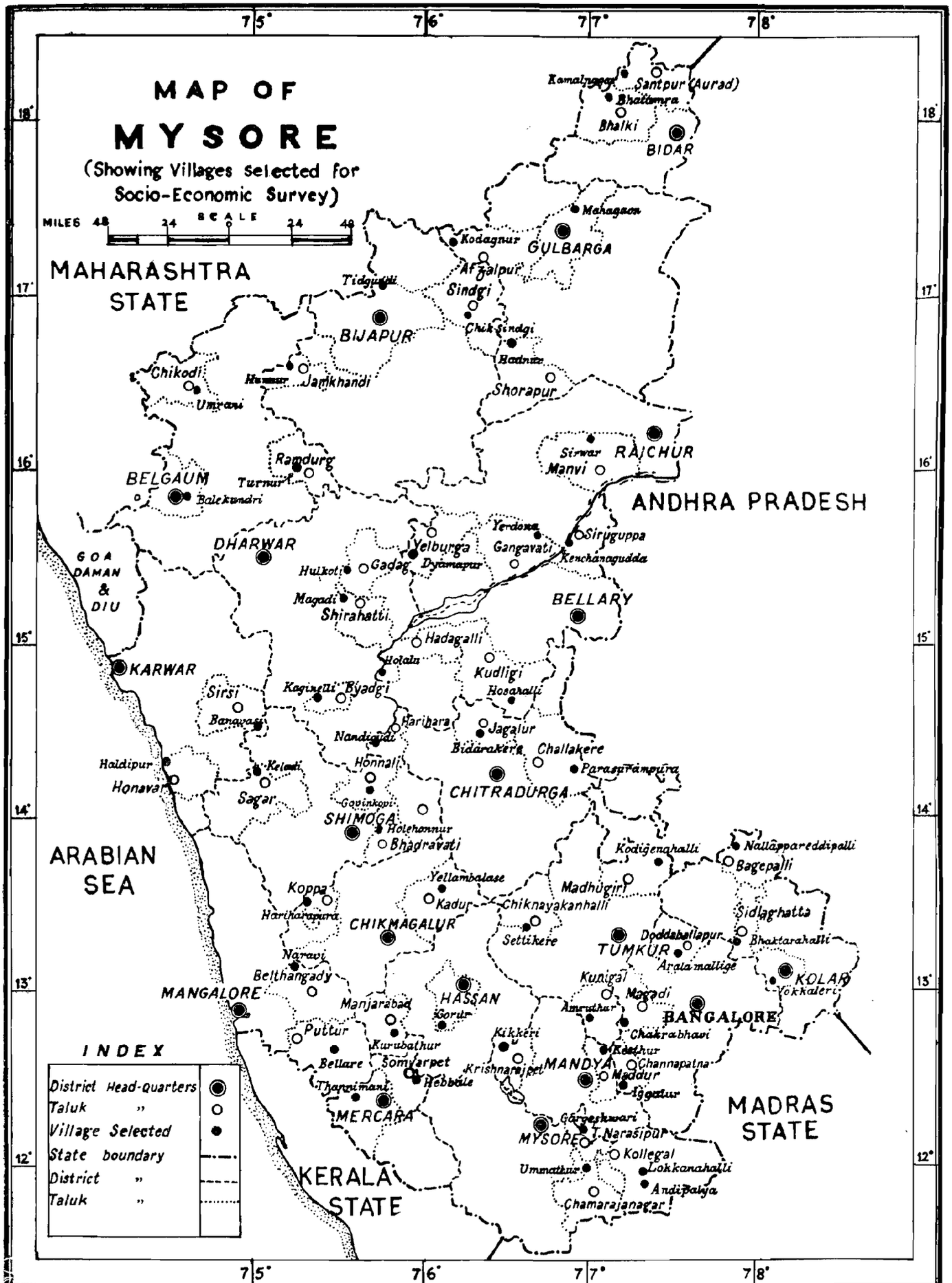
MYSORE

PART VI

VILLAGE SURVEY MONOGRAPHS

No. 15, KURUBATHUR VILLAGE
MANJARABAD TALUK, HASSAN DISTRICT

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Prepared at the office of the Superintendent of Census operations Mysore, BANGALORE. 1964

VILLAGE SURVEY REPORT
ON
KURUBATHUR

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FOREWORD

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

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

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

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

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

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

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village ; house types ; diet ; dress ; ornaments and 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 interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

NEW DELHI,
July 30, 1964.

ASOK MITRA,
Registrar General, India.

PREFACE

The Socio-Economic Survey of Kurubathur village was taken up as part of the study of 51 selected villages in the State in connection with 1961 Census.

Kurubathur or Sukravarasanthe is a typical Malnad village of the paddy and cardamom growing area of Manjarabad taluk, Hassan District. A study of this village helps to bring into focus some of the pressing problems of the Malnad which demand effective remedial measures if the progress of this part of the State has to keep pace with the rest of the country. The Malnad is beautiful and rich in natural resources, but has not progressed enough and this retarded growth is typified by villages like Kurubathur which have not made much headway despite their natural charm and abundant resources. This is a challenging position and warrants careful study and analysis. I believe the picture of the Malnad gleaned from this type-study of Kurubathur, besides being interesting, merits the attention of our administrators charged with the working of planning and development.

The field study for this monograph was attended to by the Investigator of this Department, Shri K. Bore Gowda. The final draft of the monograph was prepared by Sri V. Gururajan, Tabulation Officer, which after editing is presented to the reader.

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

CONTENTS

PAGES

CHAPTER I—THE VILLAGE . . . . . .

Introducing the Village—Location and neighbourhood—Transport and communications—Why the village was selected for Survey ?—Physical features—Rainfall—Climate—Flora—Fauna—Name of the village—Households and Residential pattern—Important buildings—The traveller's bungalow—The health unit—Other places—Water Supply—Administration—Main communities—General . . . . . 1—4

CHAPTER II—PEOPLE AND THEIR MATERIAL CULTURE . . . . . .

Population and ethnic composition—Ethnic diversity : its effects—Mophlas—(A) birth (i) pregnancy and pre-natal practices (ii) delivery, (iii) Post-natal period, (iv) other problems relating to maternity and parentage (B) Marriage : (C) Death—Lingayats—Birth customs—Initiation ceremony—Purification ceremony (Diksha)—Upanayanam—Marriage customs and ceremonies—Puberty customs—Widow marriage—Funeral customs—House-types—Walls—Accommodation—Furniture—Possession of other articles of material culture—Habit of taking sugar and tea—Ornaments—Dress—Diet—The habit of drinking coffee/tea—Health, sanitation and medical facilities—yearwise data relating to incidence of diseases . . . . . 5—13

CHAPTER III—ECONOMY . . . . . .

General features of the economy—Paddy cultivation—Dry cultivation or 'Bittane'—Wet cultivation or 'Nati'—Agricultural wages—Cardamom cultivation and trade in the village—Importance of cardamom cultivation—uses of cardomom—Cultivation—Coffee cultivation—working force—Occupational structure—Nature of occupation—Non-workers—Male non-workers in age-groups 15—34 and 35—59—Literacy and Education—Agricultural pattern—Co-operative Societies—Distribution of land—Crop pattern—Irrigation—Special problems of Agriculture—Industries and scope for development of the village economy—Livestock—Tenancy—Income and expenditure—Income groups—Pattern of expenditure—Indebtedness . . . . . 14—29

CHAPTER IV—SOCIAL AND CULTURAL LIFE . . . . . .

Population : (*a*) Growth of population from 1951 to 1961 (*b*) Population decline from 1961 to the time of the Socio-Economic Survey (*c*) Increase of 39.5% during the decade 1951—61 analysed—statement showing the number of households and number of persons who have come to the village Kurubathur from outside since 1st March 1961—Density of population—Population variation of some villages in Manjarabad taluk, Hassan district—Household and residential pattern—Mophlas—Feasts—Marriage—Inheritance—Death—Lingayats : Food habits and habits relating to eating—Appearance, dress and ornaments—occupation—Social organization—population of different age-groups—Sex and marital status—Size and composition of the households—Temples, worship etc.—Fairs, feasts and festivals—Culture—Leisure and recreation—Civic sense : village administration—Education—Social reform and awareness of reform measures . . . . . 30—37

CHAPTER V—CONCLUSION . . . . . 38—39

TABLES

			Pages
TABLE	1	— Area, Houses and Population	40
	II	— Population by Age-groups	40
	III	— Size and composition of households	40
	IV	— Households classified by religions, Caste and sub-caste	41
	V	— Scheduled Caste and Scheduled Tribe	41
	VI	— Age and Marital Status	42
	VII	— Education	43
	VIII	— Workers and Non-workers by sex and broad age-groups	44
	IX	— Workers classified by sex, broad age-groups and occupations	44
	X	— Workers classified by sex, broad age-groups, Industry, Business, and Cultivation belonging to the Households	45
	XI	— Non-workers by sex, broad age-groups and nature of activities	45
	XII	— Households by number of rooms and by number of persons occupying	46
	XIII	— Households engaged in Cultivation, Industry, Business and other occupations	46
	XIII-A	— Primary and Subsidiary occupations of Households	47
	XIV	— Type of Industry run by the households	47
	XV	— Type of Business run by the households	48
	XVI	— Traditional Industries run by number of households	48
	XVII	— Diet	49
	XVIII	— Staple diet and habits of communities	49
	XIX	— Distribution of households by occupations, income and number of persons	50
	XX	— Average annual income per household by occupations	51
	XXI	— Average Monthly expenditure per household by income groups and occupations	52 to 54
	XXII	— Households and development activities	55
	XXIII	— Indebtedness by income groups	55
	XXIII-A	— Indebtedness by causes	55
	XXIII-B	— Sources of Incredit	56
	XXIV	— Agricultural produce of cultivation run by the households and their disposal	56
	XXV	— Households owning or possessing land or have given out land to others for cultivation	57
	XXV-A	— Ownership of land by the residents	57
	XXV-B	— Land owned outside the village	58
	XXVI	— General	58

II—SET TABLES

TABLE	1	— Caste/Tribe or community and nature of family	59
	2	— Association of Deity and special object of worship	60
	3	— Awareness of Untouchability Offences Act	61
	4	— Contravention of marriage rules	61
	4-A	— Permissibility of Inter-Caste marriage	62
	5	— Awareness of changes in Hindu laws of succession and adoption	62
	5-A	— Inheritance of property as in practice	63
	5-B	— Share of property for different categories of relatives—Sons	63
	6	— Reciprocal aid in agricultural practice	64
	7	— Livestock statistics	65
	8	— Village Industries—Products	66
	9	— Land reclamation and development measures	66
	10	— Co-operative Society	66
	11	— Habit of taking sugar as correlated to income	67
	11-A	— Habit of taking tea as correlated to income	68
	12	— Material culture—Possession of furniture	68
	12-A	— Material culture—Possession of consumer goods	69
	12-B	— Material culture—Habits	69 to 70
	13	— House type—Roof	71
	13-A	— House type—Wall	72

LIST OF PHOTOGRAPHS

Sl. No.		Page
1.	A view of the village from an elevated place	ix
2.	A road that leads to the village	ix
3.	A group of villagers belonging to the several communities	x
4.	House of a cultivator	x
5.	The village Mosque	xi
6.	A big country house in disuse	xi
7.	Houses in the main road of the village	xii
8.	Cardamom plants	xii
9.	Shade of leafy forest trees of the kind in the picture is absolutely necessary for the growth of cardamom plants	xiii
10.	Primary Health Unit, Kurubathur	xiv

LIST OF MAPS AND CHARTS

Sl.No.		*Facing Page*
1.	State Map showing the villages selected for Socio—Economic Survey	Title page
2.	District Map of Hassan, showing the location of Kurubathur village	1
3.	Physical Features around village Kurubathur	2
4.	National Map of Kurubathur village	3
5.	Workers and Non-workers by sex and age groups	23
6.	Population by sex, age and Marital status	36
7.	Population and literacy by sex and age-groups	37

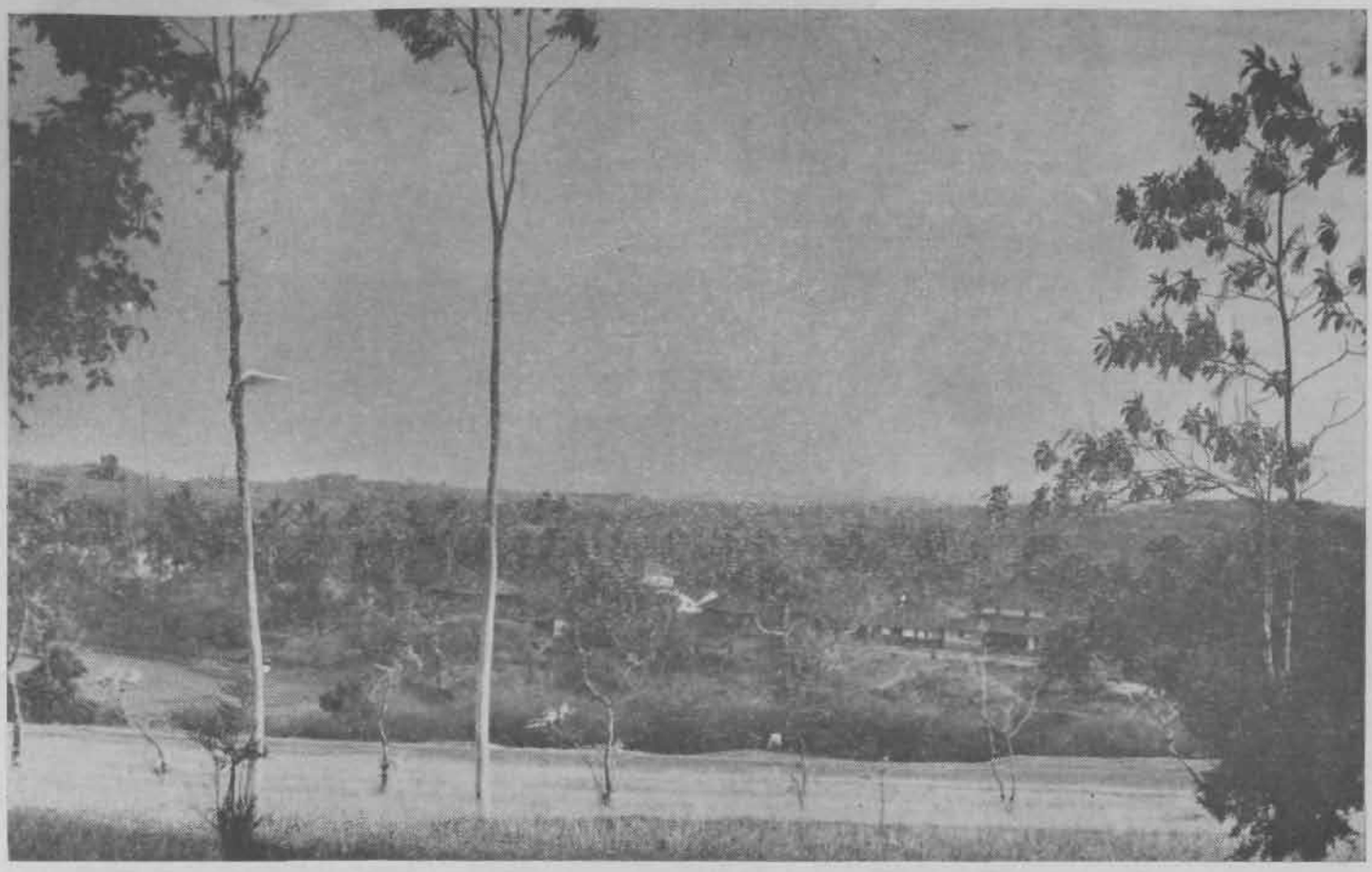


Photo 1. A view of the village from an elevated place.



Photo 2. A road that loads to village.

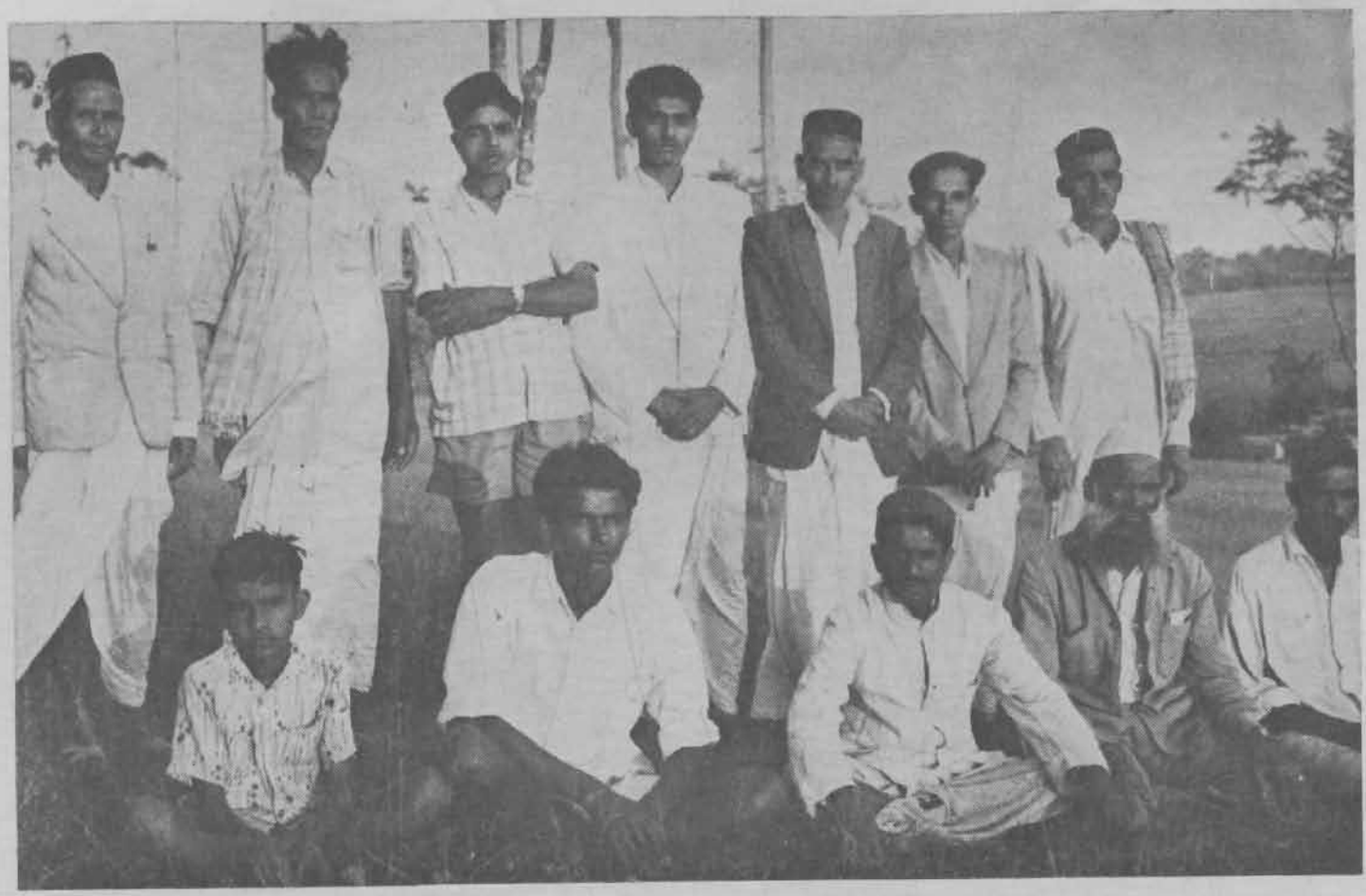


Photo 3. A group of villagers belonging to the several communities.



Photo 4. House of a cultivator.

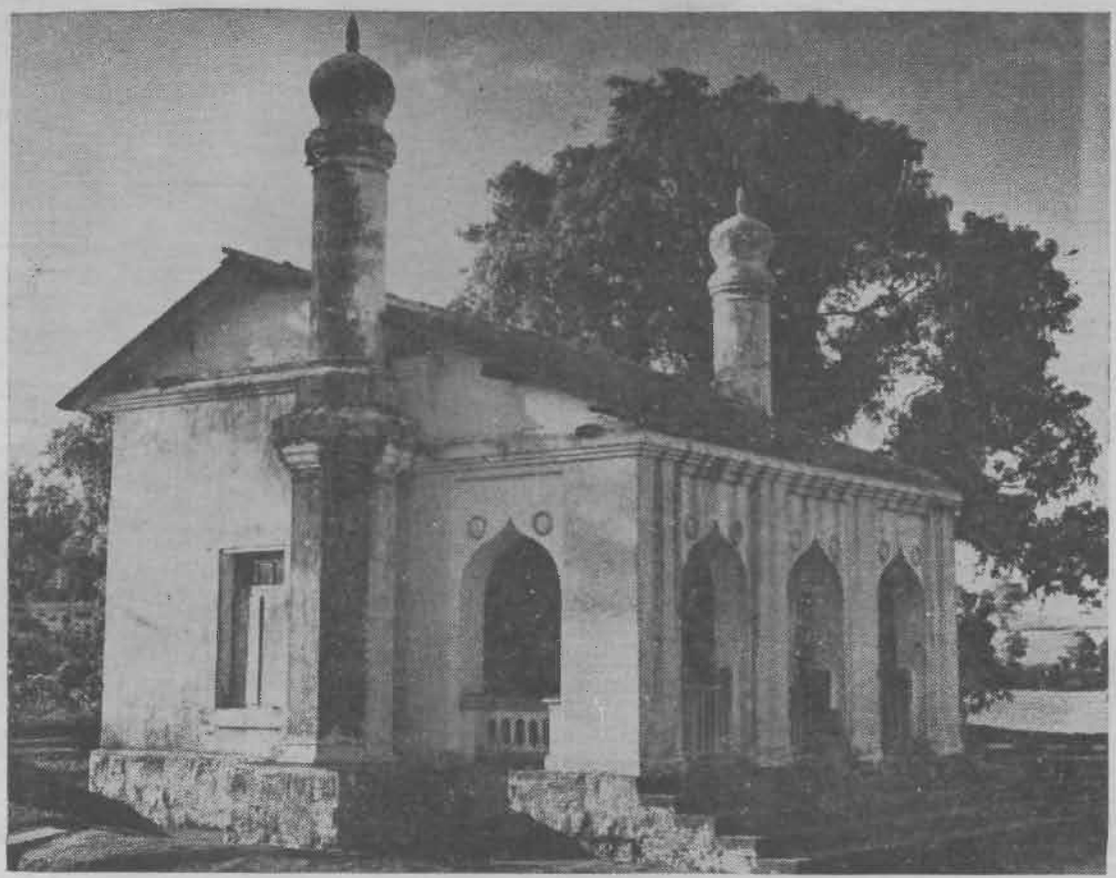


Photo 5. The village Mosque.



Photo 6. A big country house in disuse.



Photo 7. House in the main road of the village.



Photo 8. Cardamom plants.

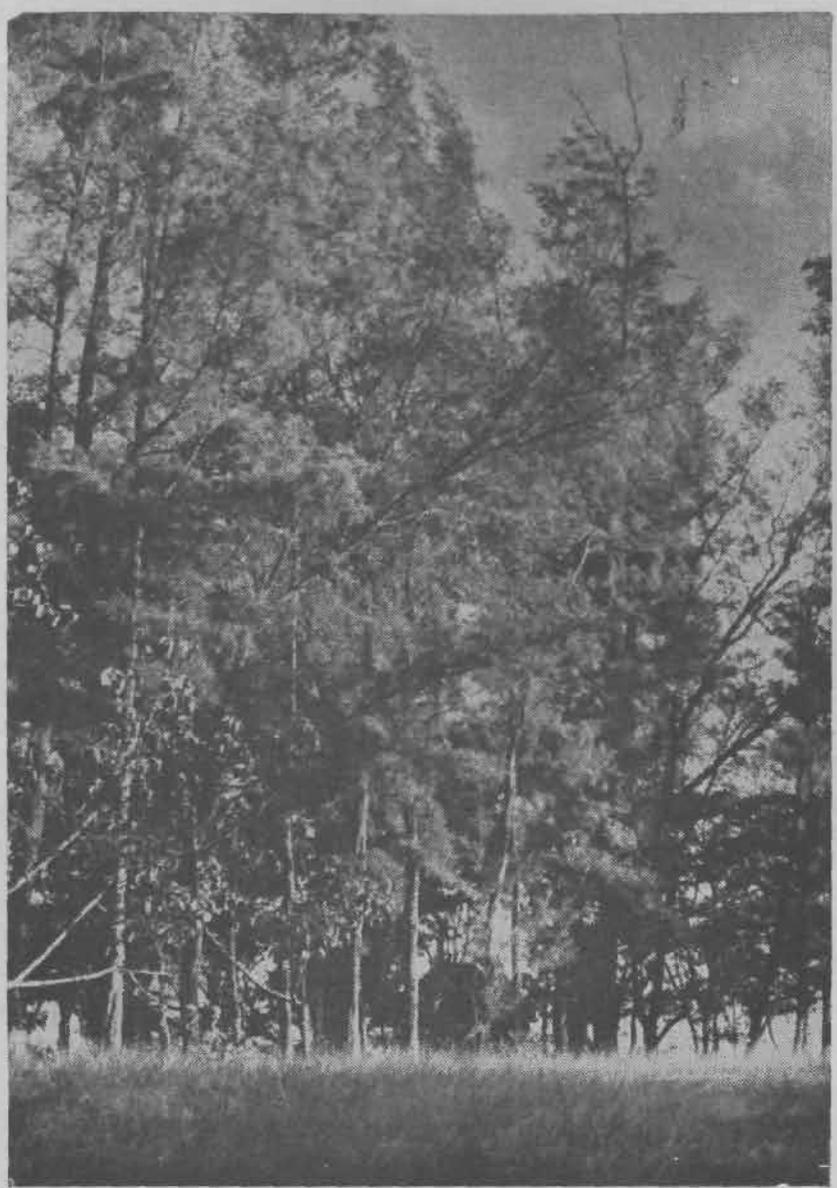
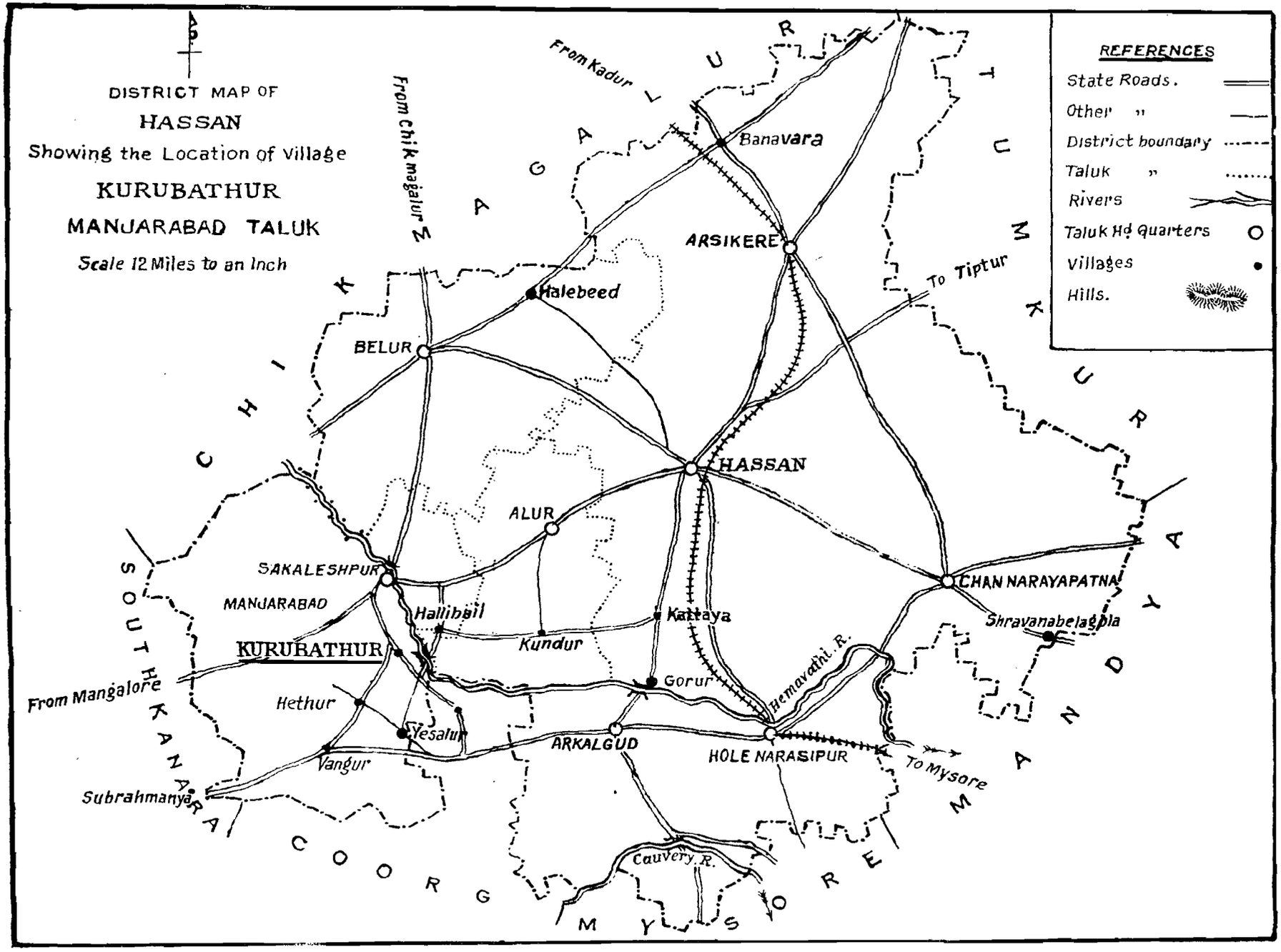


Photo 9. Shade of leafy forest trees of the kind in the picture is absolutely necessary for the growth of Cardamom plants.



Photo 10. Primary Health Unit, Kurubathur.


DISTRICT MAP OF
HASSAN
Showing the Location of Village
KURUBATHUR
MANJARABAD TALUK
Scale 12 Miles to an Inch
REFERENCES
State Roads.
Other "
District boundary
Taluk "
Rivers
Taluk Hq Quarters
Villages
Hills.
From Kadur
From Chikmagalur
Banavara
ARSIKERE
To Tiptur
Halebeed
BELUR
HASSAN
ALUR
SAKALESHPUR
MANJARABAD
Hallibail
Kattaya
CHAN NARAYAPATNA
Shravanabelagola
KURUBATHUR
Kundur
From Mangalore
Gorur
Hemavathi R.
Hethur
Yesalur
ARKALGUD
HOLE NARASIPUR
To Mysore
Vangur
Subrahmanya
Cauvery R.
CHIKKANAYAKANAHALLI TUMKUR
SOUTH KANARA
COORG
MYSORE
MANDYA

CHAPTER I

THE VILLAGE

Introduction

Kurubathur, known also as Sukravarasanthe, is a small roadside village belonging to Hethur hobli of Manjarabad Taluk, Hassan district. It is a village in the paddy and cardamom growing area of the Malnad which is rich in natural beauty. Most of the people in this village belong to families whose progenitors immigrated to this place from South Kanara to work in the plantations round about this village, but they have gradually taken up independent occupations like petty trade and shop-keeping. Most of the land belongs to the Lingayat households in the village. It is said that the Lingayats and Adikarnatakas have settled in this village from a longer time than these immigrants who belong, by and large, to the Moplah community of Muslims. So far as density of population is concerned this village comes next only to two other villages of the same size (about 550 acres) in Manjarabad Taluk, namely Banavase and Eechalabeedu. The land is fertile and the landscape is beautiful but the development is far from satisfactory. Taking into consideration all these factors, Kurubathur may be described as a fairly populous village with an arresting natural beauty but retarded in its growth. What type of village it is may best be summarised in three simple words: "Beautiful, but backward".

Location and Neighbourhood

This village lies on the main road from Kodlipet to Sakleshpur. The distance from Bangalore to Kurubathur is 155 miles. A traveller boarding the Government passenger bus going from Bangalore to Sakleshpur starts his journey about noon and reaches Kurubathur at about 7-30 P.M. The village consists of just a row of houses on either side of this main road. As the village is not supplied with electricity, and as the number of houses seem to be quite small to a city dweller, the place makes a rather poor impression at the first blush in the dim light of the provision stores on the only main road of the village. Behind the houses on either side of this road, there are open fields. Beyond these fields on the north and hidden behind a grove of tall Malnad trees, is situated the Travellers' Bungalow—easily the best building in this place—which stands on an elevated ground in solitary majesty, a furlong away from the village. The neighbourhood of both the village and this bungalow, consisting of endless expanses of fields, is a collection of undulating mounds and valleys. The mounds are green and pleasing to the eye, with not a single thorn on their surface. The valleys are covered with tall trees, in whose shades are laid the plantations.

This village, which thus looks drab at first to the traveller who reaches it after sundown but impresses by its mellow beauty the next morning when he sees it in broad daylight is 12 miles from Sakleshpur on the one side and 10 miles from Kodlipet on the other. The nearest Police Station is at Yeslur which is about five miles away. The nearest railway station is at Hassan—the district headquarters—thirtysix miles away. Buses plying on the Sakleshpur-Kodlipet road have to pass through this village. Six buses pass through this way every day. The village proper is situated on a plane surface though the surrounding areas are covered with ups and downs. Kerodi, Hethur and Yeslur are some of the nearby villages.

Transport and Communications

While Kurubathur is connected with Kodlipet and Sakleshpur by the bus road which is fairly good, it is connected with some of the neighbouring villages with country roads and cart tracks. The road from Kurubathur to Kodlipet and beyond up to Arkalgud is dotted with beautiful scenery, but more picturesque is the ghat road from Kurubathur to Sakleshpur which is lined with an almost continuous wall of mud and rock on the one side and is lined with deep gorges, pits and valleys on the other, these valleys being covered with dense tree growth. Paying a small bus fare of less than a rupee one can travel on this road and enjoy the simple pleasure of gazing on the Malnad scenery. The journey is the more enjoyable on account of the ups and downs of the road, its serpentine bends and curves and its difficult corners. It should be noticed, however, that sometimes the buses do not ply from Sakleshpur to Kurubathur regularly according to schedule, as these buses have to come to Sakleshpur from other destinations, and at times, because of this uncertainty of the transport arrangements, the buses have to afford place to the highest number of passengers who can be squeezed into them. But situations like these are all commonplaces of travel in the countryside. They are enjoyable, the

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struggle notwithstanding. Only, the traveller should be able to put up with this struggle.

There is a branch post office at Kurubathur which provides money order and registration facilities. The nearest telegraph office is at Sakleshpur, the Taluk Headquarters. There are several postal 'runners' living at Kurubathur.

Why the Village was selected for Survey

This village has been selected for study as a typical Malnad village of the paddy and cardamom growing area which, in spite of its natural wealth and beauty, has not progressed enough. The scope for development in the Malnad and the ways in which development can take place can both be highlighted in a study of this typical village.

Physical Features

Soil.—This village which is at an altitude of about 3,000 feet above sea level has red soil with a slight mixture of white in some places and black in other places. There are not many boulders to be seen round the village. The mounds are green. The water is shoddy. In the valleys and in the paddy fields there are stagnant pools of water in some places and in some other places small streamlets can be seen flowing down from a higher level. As the annual rainfall is heavy, the subsoil collection of water can be found even a few feet below ground level. It should be easy to dig wells here and improve drinking water supply in the village.

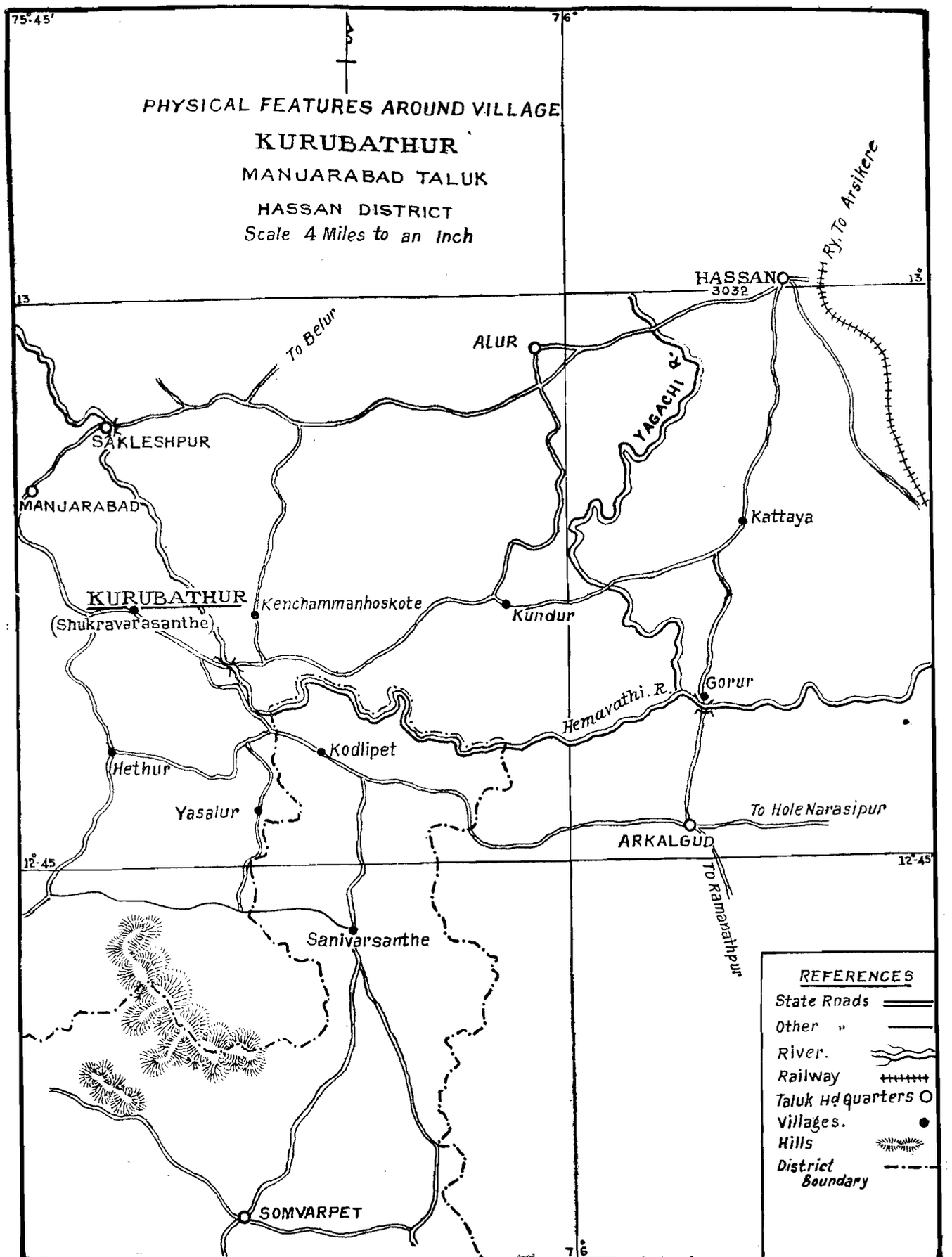
Rainfall.—The total rainfall in 1958 was 130.04 inches, in 1959 it was 150.67 inches: and in 1960 and 1961 the rainfall was 116.01 and 172.52 inches, respectively. In 1962, the quantity was 106 inches. This place is popularly referred to as having 150 inches of rainfall a year and this account is true as a rough estimate. The rains beat in torrents and make movement extremely difficult. The rainy season is from middle of June to October end, after which the winter season sets in.

Climate.—The climate is cold from November to the end of February. During the rest of the year, that is from March to October the climate is warm. During the rainy season the appetite will be keenest and people who will preforce remain indoors, have to consume a more than normal quantity of food and drink. For this purpose they make preparations in advance. During the rainy season it becomes difficult for cattle, quite as much as to human beings, to move about out of doors. As the cattle cannot graze in the fields they fall a prey to diseases and die in large numbers. It is a problem to protect them from the jaws of death during this season. They cannot also stand the severity of the monsoon winds. As these cattle are exposed to wind and rain for a good part of the year, they are small and thin compared with the Maidan cattle. But at the same time these slim and short cattle of the Malnad can stand the severity of this wind and rain much better than the Maidan cattle, would be capable of.

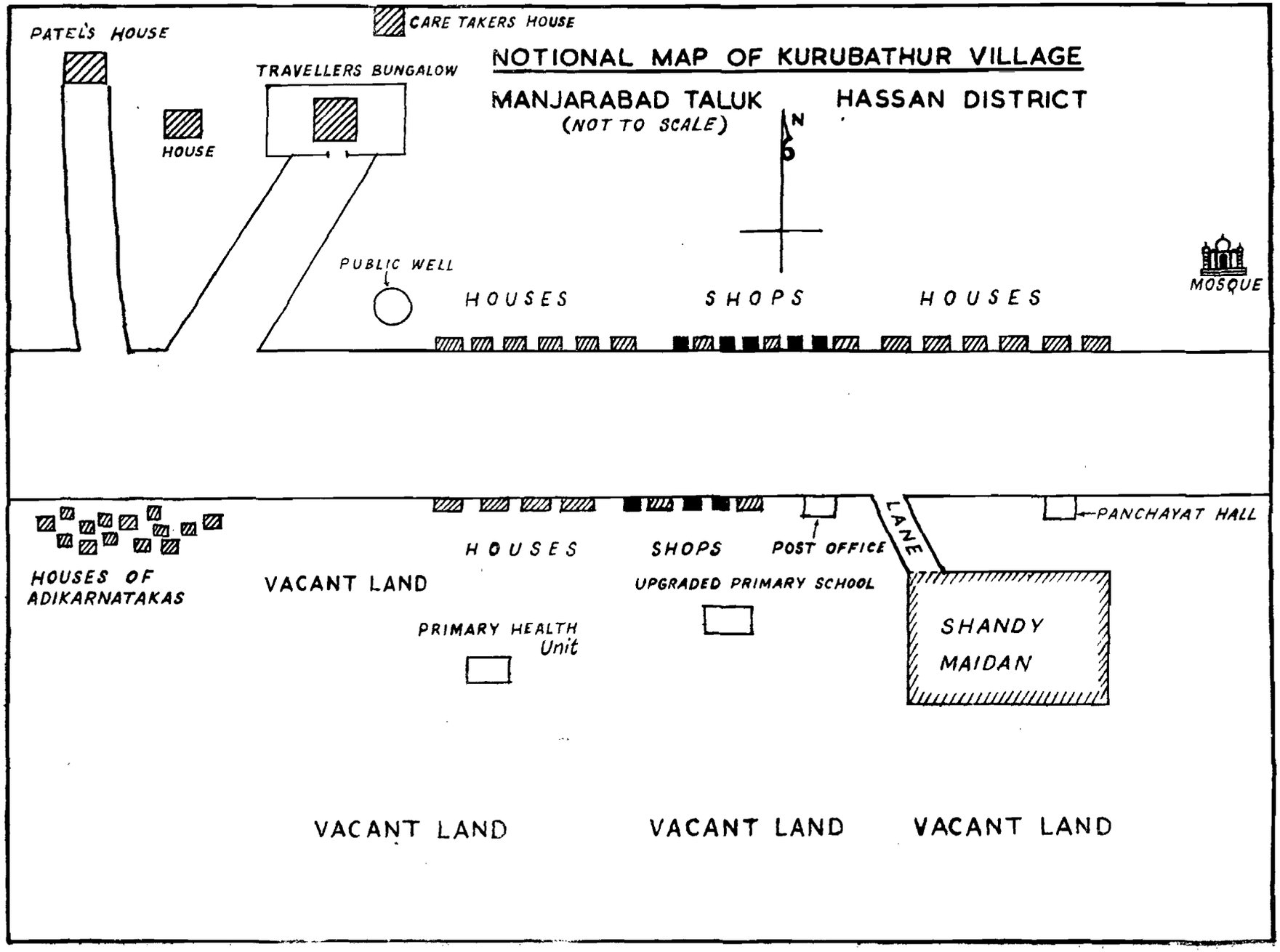
Flora.—Paddy is the main crop and cardamom is also grown to a small extent. There are several tall trees and plants in this area. It is difficult to find the English equivalents of the names of all these trees and plants and so, in some cases, only local names can be given. Chief among the flora are: casuarina, citrus trees of various kinds, 'bayani' (also called 'bagani', in the Maidan) palmyra, arecanut, 'nandi', 'bite', 'honne', 'matthi', 'teakwood, 'Hesson', mango, 'havalige', 'nogavar', 'silver', eucalyptus, jack, plaintain, banyan and 'goni', 'basari', 'hottangi', coffee, pineapple, cocoanut palm, jamboo and 'madagala'. A few delicious plant products of the area are: "aramadalakalu", 'kalale', 'nelli', 'amate' and pepper (all of which can be pickled) and sweet potatoes. These products are used in preparing side dishes. It is to be noted here that though there are plantain, banyan and cocoanut trees, they are not many. In this area one can see a shrub locally called "Cuttings" and having sharp thorns. This shrub is grown round houses and fields as a protection against thieves and stray cattle. Cardamom and coffee, the special products of this area, are grown in wet soil, in the cool shades of the tall trees of the deep valleys. Cardamom requires larger rainfall than coffee.

Fauna.—The chief animals found in this village are dogs, cattle, horses, donkeys, sheep, goat, cats, rats, bandicoots, jackals, pigs and monkeys. During the nights, jackals come out of their hideouts in the bushes and roam in and around the village making a weird noise resembling the wailing of a human being. They cry in a chorus in the dead of night. They sometimes bite cattle and human beings and when they are rabid the bite may prove dangerous and should be attended to by a doctor immediately.

Among the birds of this place may be mentioned cocks, hens, squirrels, crows, parrots, bats and woodpeckers.


PHYSICAL FEATURES AROUND VILLAGE
KURUBATHUR
MANJARABAD TALUK
HASSAN DISTRICT
Scale 4 Miles to an Inch
75°45'
76°
13°
12°45'
HASSANO
3032
Ry. To Arsikere
To Belur
ALUR
YAGACHI R.
SAKLESHPUR
MANJARABAD
Kattaya
KURUBATHUR
(Shukravarasanthe)
Kenchammanhoskote
Kundur
Gorur
Hemavathi. R.
Kodlipet
Hethur
Yasalur
To Hole Narasipur
ARKALGUD
To Ramanathpur
Sanivarsanthe
SOMVARPET
REFERENCES
State Roads
Other "
River.
Railway
Taluk Hd quarters
Villages.
Hills
District Boundary

K.N.I.
F. P. 2


PATEL'S HOUSE
CARE TAKERS HOUSE
NOTIONAL MAP OF KURUBATHUR VILLAGE
TRAVELLERS BUNGALOW
MANJARABAD TALUK
HASSAN DISTRICT
(NOT TO SCALE)
N
HOUSE
PUBLIC WELL
HOUSES
SHOPS
HOUSES
MOSQUE
HOUSES
SHOPS
POST OFFICE
LANE
PANCHAYAT HALL
HOUSES OF ADIKARNATAKAS
VACANT LAND
UPGRADED PRIMARY SCHOOL
PRIMARY HEALTH Unit
SHANDY MAIDAN
VACANT LAND
VACANT LAND
VACANT LAND

F.P. 3

The reptiles seen are water-snakes, green snakes and serpents.

Among insects and pests mention may be made of leeches, mosquitoes and bedbugs. The leeches lie dormant during summer and winter and spring to life in the rainy season. They crawl over to one's heels and legs and suck blood. They fall down after they have sucked the blood to their full capacity. The person attacked by them is usually unaware of their presence till he sees them. While these leeches are among the grass, which is their natural habitat—they will be as thin as thread, but when they fall down after sucking a man's blood they would have bulged to the thickness of a lead pencil. Lime and snuff are usually rubbed at the place of their attack, to get rid of them; but tincture iodine is said to be a more effective remedy. Some people wear boots to cover their legs up to the knees while moving about in the fields so as to protect themselves from the ravages of the leeches.

Name of the village

Of the two names of this village, 'Kurubathur' is the older name. Its exact meaning cannot be known. Probably at one time there were many 'Kurubas' (shepherds) here, but this is only a conjecture. At present there is only one 'Kuruba' household here. The other name of the village—"Sukravarasanthe"—means literally "Friday shandy". True to this name, a shandy is held here every Friday. Both the residents of this village and those of some neighbouring villages, totalling about 500—1000 persons, gather in this shandy, for selling their ware and buying their requirements.

The name "Kurubathur" is inscribed on a stone pillar on one side of the entrance to the gravel road leading to the Travellers' Bungalow. On the other side, the words "Pravasi Mandira, Sukravarasanthe" are written in white lead on a tin sheet stuck to a pole. It can easily be seen that the stone pillar is of an older date.

It is said that in olden days street fights among the different people of this village were common and long sticks, it appears, were freely used in these fights. Therefore this place was also known during Tippu Sultan's regime as "Lakdi Jumma Bazaar", "Lakdi" meaning "Stick". Even to-day party bickerings are quite common here and so officials posted to this village prefer to leave the place by securing a transfer to another place.

Households and residential pattern

There are 72 households. Except the untouchables, these households which belong to different communities (viz. Lingayat, Vokkaliga, Brahmin, Banajiga, Kshatriya, Nayar, Maharashtra, Jyothipana, Besta, Visvakarma, Nainda, Kuruba and Muslim) live adjacently and not in different localities. The untouchables called "Holeru" or Adikarnatakas live about a furlong away from the main village.

Important Buildings

The Travellers' Bungalow, the Panchayat Hall, the Health Unit and the building of the Upgraded Primary School are the important buildings in this village.

The Travellers' Bungalow

The Travellers' Bungalow is a decent, and commodious building. Round about this building there is a neat pathway about 30 feet in width. This pathway is cleared of all vegetation and kept clean. Beyond this pathway, all round the building there are about 750 tall trees—Eucalyptus, Casuarina and others. They afford a beautiful sight from the Travellers' Bungalow. On winter mornings when a thick fog overhangs the trees the sight is enchanting. The village is at a lower level than this Bungalow and when there is thick fog the village is hidden from the view.

The Health Unit

A local fund dispensary opened in 1929 was converted into a Health Unit in 1949. Patients from 37 villages are treated here, the treatment being free. This unit works on all days including Sundays. On week days the working hours are from 8 A.M. to 12 Noon and from 3 P.M. to 5 P.M. and on Sundays, the hours are from 8 A.M. to 12 Noon only. This unit is in charge of an Assistant Medical Officer and his staff consists of a compounder, a health Inspector, three midwives and four menials. The institution belongs to the Health Department, Government of Mysore. On an average, 25 to 30 patients are examined and given medicine here daily. All these are out-patients and no one is treated as an in-patient here. Some of the prominent diseases for which treatment is sought here are, pneumonia, diarrhoea, Dysentery and Asthma. People also come here for treatment of bodily injuries. Further, school children of the locality are examined by the Assistant Medical Officer, and when there is an outbreak of any epidemic, injections to the people are also given at this unit.

Other places

The other important places in the village are, the cattle pound, three public drinking water wells, a tank which has been repaired recently, the shandy, taluk board Musafarkhana, and the mutton stall. A mosque is the single place of worship within the village. Separate places are allotted for the cremation or burial, as the case may be, of deceased persons of different communities.

Water Supply

For cultivation the sources of water supply, besides seasonal rains, are, a stream near the village and the tank referred to above. Drinking water is obtained from the three public wells in the village (in addition to four private wells). Clothes and animals are washed in the stream near the village.

Administration

This village belongs to a Group Panchayat having jurisdiction over nine villages including Kurubathur. The Panchayat consists of 13 elected members. Only two of these members represent this village. The Chairman of the Panchayat belongs to another village.

Main Communities

Muslims form the major community of this village. The majority of them belong to the sub-community of Moplahs, who are locally called "Byaris". Most of them or their forefathers are immigrants from South Kanara. The other important communities are Lingayats, Bants (Vokkaligas), and Ad.karnatakas. There are two Brahmin households. The Lingayats and Adikarnatakas are said to be residing in the village from a longer period than the other communities. There are 11 Lingayat households, who own the largest extent of land in the village. There are six Adikarnataka households and their main occupation is agricultural labour. They are also for the most part, illiterate. The Muslim households buy and sell cardamom on a small scale. They also own petty shops including teashops. Some of them are also agricultural labourers.

General

This village is mostly inhabited by people whose ancestors came here as labourers in plantations and have worked their way upto petty trade and shop-keeping. These people buy things locally and sell them for profit either in the village itself or at Sakleshpur. Earning and profit-making are their chief motive forces and little, if any, attention is given to education or cultural pursuits. The population which was 233 in 1941 and 277 in 1951 has risen to 367 by 1963, but there has been no other development. The scope for development, however, is considerable, but most of the residents being 'outsiders' the local pride and patriotism necessary as motive forces for such development is not found among them. This is best illustrated by an incident which is said to have taken place during the time of the late Maharaja Shri. Krishnaraja Wadiyar IV. It appears this ruler wanted to build a palace on an elevated place to the south of the village, this place being exactly opposite to the spot where the Travellers' Bungalow now stands. The local people, it is said, lit a bonfire very near the proposed site of the palace when the ruler visited the village to show their unwillingness regarding the building of a palace there. Probably these people did not relish any change in their ways of life, which, they might have feared, would be influenced to a great extent by external forces if a palace was built there. Anyhow the wise ruler gave up the idea of building that palace.

And so, Kurubathur remains to this day a beatutiful, but backward village of the Malnad for whose improvement there is sufficient scope; but the possible improvement is not taking place as the local people do not exhibit the drive and initiative necessary for its improvement. The main centre of gravity which attracts them often is Sakleshpur where they can sell the cardamom or other articles they have purchased or grown in their village. Apart from this they live, for the most part, in a world of their own, sunk deep in poverty and ignorance. A determined drive and initiative would be required to give shape to the improvements which are possible in this Malnad village.

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

Population and Ethnic Composition

There are 72 households and the total population is 367, consisting of 192 males and 175 females. A peculiarity of this village, so far as population is concerned, is that this number (367) is made up of persons belonging to as many as 14 different communities. Of these different communities, five communities have just one household each to represent them. These five are: Jyothipanas, Besta, Visvakarma, Nainda and Kuruba. Five other communities—namely, Brahmins, Banajigas, Kshatriyas, Nayars and Maharashtrians have each two households in this village. The numerically stronger communities are the Vokkaligas (who are here called Bants—5 households), the Adikarnatakas (6 households), Lingayats (11 households) and Muslims (35 households). Among these 35 households of Muslims, there are 24 households of Moplahs (or Beris), 5 households of Syeds, 4 households of Sunnis, 1 household of Mughals and one household of Labbes. In point of affluence, the Lingayats form the strongest community as they own the largest extent of land in the village (about 285 acres out of 352 acres of cultivable land in the village). Out of the 285 acres owned by the Lingayats about 223 acres are owned by three Lingayat households. The remaining land is owned by the Adikarnatakas, Vokkaligas and Muslims. The other communities do not have any lands. Details relating to the numerical strength of each community, with sex break-up, are given in Table IV in the Appendix.

Ethnic Diversity; Its effects

The existence of several communities with only one household to represent each of them or two households in some cases makes those communities unimportant parts of the population of this village. This would show that the only important communities are the Muslims, the Lingayats, the Adikarnatakas and the Vokkaligas. But a closer scrutiny reveals that only two of these communities are here important, namely the Muslims and the Lingayats, the Muslims being important on account of their numbers and the Lingayats being important on account of their fairly good economic condition. The Muslims in this village are mostly a trading community and the Lingayats are landowners, being also for the most part, self-cultivating owners. As these two communities are really the effective parts of this rural body politic, it is proposed to deal in detail with the beliefs and customs of only these two communities in this report. In this connection it may also be noted in passing that the beliefs and customs of the Adikarnatakas and Vokkaligas are dealt with in detail in the report on Gorur village and although there may be mihor local differences in the habits and customs of even the same community in different places, it seems unnecessary to deal with the Vokkaligas and Adikarnatakas in detail in this report also.

Moplahs

A brief account of the customs and beliefs of the Moplahs who form the major community in the village is given below. A detailed account of their culture will be attempted in Chapter IV. Apart from minor differences in the customs of the different sub-sects, the practices relating to birth, marriage and death among them are common and interesting.

A. Birth

(i) **Pregnancy and pre-natal practices.**—Pregnancy is recognised in the fourth month after conception and the prospective mother is given special treatment in the household. She is usually given light work after the fourth month. Her diet will also consist of light items of food with a large percentage in it of fruits and milk. In the seventh month, during the first pregnancy, a social function is held and this is attended exclusively by ladies.

(ii) **Delivery.**—Except in the case of the delivery of the first child, the birth of children takes place in the house of the pregnant woman's husband. In the case of the first delivery, it takes place in the house of the woman's parents. A separate room is specially prepared for the delivery, equipped with a cot, a cradle, bedding and warm clothes. This room is usually in the women's quarters. A local "Dai" is called to assist in the delivery and there is no restriction that the Dai should be a Muslim. The "Dai" in rural parts is usually a person who follows per profession as a hereditary one and will have no technical training for her job. The "Dai" serves all communities alike and receives some remuneration

only from the wealthy class of people. It is interesting to note that she takes pleasure in serving the poor people free. In difficult cases of delivery involving intense labour pains, the members of the household read Quranic verses and offer prayers to "Allah" (God).

(iii) **Post-natal period.**—Ordinarily the period of confinement is 40 days. Among the richer classes, this period is extended upto two months. During this period the woman is fed on substantial food like wholesome milk, fruits and wheat. She is also given bath in warm water every day. Further she takes complete rest during this period. Timely food and rest are insisted upon as also the use of tonics for recoupment of strength.

The mother is deemed to be "impure" during the period when there is bleeding and during that period—reckoned as forty days—she is prohibited from offering prayers and fasting. If the delivery takes place during Ramzan, the mother has to compensate. later on, for the Ramzan fasting which she cannot indulge in during the confinement period. Though the lady who has delivered a child is deemed as impure during the period when there is bleeding, the other members of the household are not supposed to have any "pollution". The mother is usually seggregated and made to live in a separate apartment from the rest of the household. The mother and the baby pay a short visit to the house of the mother's parents soon after the 40th day or after three months though there is no specially prescribed ceremony to be observed during this occasion.

Since about a decade and half the Muslims have begun to avail themselves of modern maternity services. The process has been slow in rural parts and a little quick in urban areas. The community is very conservative in every matter. The "Gosha" (Purdah) system acts as a hurdle against any change in the customs and beliefs of the community.

The normal period of suckling is $1\frac{1}{2}$ years to female children and 2 years in the case of male children. The process of weaning is a natural one: the number of sucklings per day is gradually lessened and then it is completely stopped. When this is done the baby is fed on non-milk food. The mother is given substantial food during lactation period, when she is not given heavy work. The child is fed on milk upto one year; after one year the child is given gruel or porridge and after $1\frac{1}{2}$ years the child is given rice. This is supplemented by wheat and ragi flour preparations. Attempts are made to regulate the food habits of infants between the ages of $2\frac{1}{2}$ years and 4 years. The children are carried about in arms upto 2 years and on shoulders between 2 and $4\frac{1}{2}$ years.

(iv) **Other problems relating to maternity and parentage.**—(i) The community does not generally use contraceptives, and the use of contraceptives is not encouraged. There is no social sanction to their use and it is also forbidden by their religion.

(ii) Similarly, abortion too is not usually resorted to and is looked upon with disfavour by the community.

(iii) In this community, a son is always preferred to a daughter. The parents-in-law usually honour the mother of a son more than the mother of a daughter. When they first visit a male child, they present the infant with gold ornaments or jewels. Also, in the case of the birth of a male child, sweets are distributed to the members of the community living in the same locality.

B. MARRIAGE.

Ordinarily, the betrothal of a girl takes place after her twelfth year. Betrothal of a girl is decided upon between the elderly members of her family and the elderly members of the family of the prospective bridegroom. The date of marriage is decided thereafter. A boy is married usually after he is 20 years of age and a girl is married after she is twelve years old. Early marriage is a special feature of the community. The accepted custom is to give away daughters in marriage before puberty.

The Muslim law relating to marriage is followed very rigidly. The prohibited degrees mentioned in the Quran are strictly avoided while contracting marriages. The restrictions on marriages are few and simple. It is considered desirable that a man should take as his wife a virgin bride of the same social sstanding as himself. There is no such restriction or prescription in case he contracts other marital alliances. The marriage of first cousins, whether they are children of two brothers or of a brother and sister or of two sisters is deemed very suitable, but not that of persons more nearly related to each other. Failing an alliance with a first cousin a marriage alliance is contracted with a family with which there had already been a previous alliance. Monogaomy is the general practice of the people of this

community in this village, though polygyny is also seen in a few cases, as Islam does not prohibit polygyny.

The Moplahs of this village do not countenance marriage by capture, marriage by trial, marriage by rendering services, marriage by intrusion, marriage by exchange and marriage by elopement. Of these systems, marriage by capture is allowed by Islam but it is not in vogue in this village. Similarly marriage by elopement is looked upon with disfavour though religion sanctions it. Marriage by payment is also quite uncommon. It is however a fact that a dowry is paid to the bridegroom by the bride's parents, the amount ranging from Rs. 300 to Rs. 15,000 according to the status of the households concerned. The bridegroom has to pay "Mahr" to the bride at the time of "Nikah" or solemnisation of the marriage.

Islam allows widow marriage and divorce. Fullest advantage is taken of these religious sanctions, though divorce is resorted to only in exceptional cases and in accordance with Quranic injunctions. Adultery and extra-marital sexual relations are held in high contempt.

The marriage ceremony, commonly known as "Nikah" is conducted by the Kazi or Mulla at the house of the bridegroom. The bridegroom and the bride's father signify their acceptance of the marriage contract performed by the Kazi in the presence of at least four respectable witnesses. In the case of the bride her consent to the union is formally obtained and announced by her father or guardian before the contract is made. If the bride's father is dead, the acceptance is given by the bride's paternal uncle or other person duly authorised in this behalf. This is the religious part of the marriage ceremony and it is followed by social customs current in the locality. The bridegroom goes to the bride's house, garlands her and brings her to his house.

C. DEATH

The community believes that death takes place according to "God's will". A dying person is given the highest respect. After death, the body is allowed to remain in the same bed for a fairly long time. In the treatment of the corpse no special distinction is made between death due to normal process and accidental death. The corpse is washed in hot water and then dressed in new white clothes. This dress, in the case of males consists of a pyjama, a turban, a long-sleeved shirt and an overcoat. In the case of ladies it consists of a white saree, a long-sleeved blouse and a head-cover. The corpse is carried to the grave-yard in the coffin. After a short service by the Kazi, the corpse is given a decent burial. Throughout this process, the dead body is shown the highest respect by those present near it.

When a dead body is buried, alms are given to the poor. Rice and cash are also distributed to the poor in the name of the dead person in the belief that the dead person's soul will be benefited by the charity made on his behalf.

The maximum period of mourning is usually 40 days. The death of a person does not entail any "pollution" to his household or to his kin. Ceremonies are performed on the 3rd, 7th and 40th day after death. During these functions, the poor are given charity and Quranic verses are read by the persons present. An anniversary of death is performed only at the end of the first year after death.

Lingayats

The Lingayats or the Veerasaivas are numerically a smaller community here than the Muslims. There are only 11 Lingayat households, their population being 58 (34 males and 24 females), while there are 35 Muslim households with a population of 183 (88 males and 95 females). Though the Lingayat households are small in number, still their socio-economic conditions merit consideration because they are economically important owning more than 80% of the cultivated lands in the village.

As Lingayats occupy a pre-eminent position in the village economy, it may be appropriate to narrate here a few salient facts about their religion and its reformer, Basaveswara.

It has generally been held that the movement in favour of a special form of Shiva worship was set on foot by the great reformer Basaveswara in the latter half of the 12th century. The acts and doctrines of Basaveswara and his nephew Channabasava are described in the two Puranas: "Basava Purana" and "Channabasava Purana". It is said that Basaveswara was the son of Brahman parents, Madiraja and Madalambike. They are said to have been residents of Bagewadi in Bijapur District. It is also stated that Basaveswara was the incarnation of Nandi, the sacred mount of Shiva. Legend has it that Basaveswara, as a young boy of eight years, refused to be invested with the sacred thread, declaring himself to be a devotee of Shiva who had come to earth to

destroy caste distinctions. Basaveswara's uncle was Baladeva, Prime Minister to Bijjala, the King of Kaylan. Baladeva was much impressed by Basaveswara's knowledge of Shaivite scriptures and gave him his daughter Gangambike in marriage. The King was also impressed and installed Basaveswara as his Prime Minister and gave him in marriage his younger sister Nilalochana. Both Basaveswara and his nephew Channabasava set forth to preach their doctrines and mercilessly persecuted the Jains who encountered them. A revolution broke out. King Bijjala was assassinated. Basaveswara and his nephew fled from the country. According to legend Basaveswara finally attained 'Aikya" with Shiva linga. His nephew lost his life at Ulivi in North Kanara district. The aim of Basaveswara seems to have been the abolition of caste and the adoration of many Gods. During his time he had succeeded in forming a homogeneous and self-contained community composed of several castes and ranks.

While Veerashaivas or Lingayats have all along been included among the Hindus their creed being described as "Lingayat" or "Veerasaiva" and their beliefs as "Sakti Visishtadwaita", there have been, in the recent years, some claims that their religion is separate and distinct from Hinduism in the same manner as the religions of Sikhs and Jains are separate. The following works and publications may be referred for the earlier views on the subject and also for the views of scholars on the claim :—

(1) Basava Purana by Bhima Kavi.

(2) Channabasava Purana by Virupaksha Panditha.

(3) Mysore Tribes and Cases by Shri L. K. Ananthakrishna Iyer and Shri V. Nanjundiah.

(4) Encyclopaedia of Religion and Religions (pp. 232-33).

(5) Census of India, 1901 Report by Risley.

Birth Customs

When a woman is big with child, she has to wear a linga for the sake of the child also. On the eleventh or twelfth day after delivery, a 'Jangam' is invited, and with his "Dhulpadodaka" (water collected by washing his feet), the house and the members of the family including the mother and the child are purified. The Jangam is seated on a pedestal called 'Gaddige" and his feet washed. The water is collected in a basin. A few drops of it are put into the mouth of the child. The Jangam performs a puja, takes the child in his arms and washes its 'linga' with 'Panchamrita" (a special preparation). He ties the 'linga' around the child's neck and utters 'Shiva Panchakshari Mantra' in the child's right ear—a ritual called 'Karnabodhe'. Then, in consultation with the members of the family, he bestows a name on the child.

Initiation Ceremony

The rite of initiation is performed for the unmarried sons of all 'Jangams'. This rite makes a youth fit to hold the highest religious post and become a Mahadevayya (head of a religious house). A Jangam who has no sons has the rite performed, at his expense, in respect of a deserving son of a lay disciple. A boy is initiated when he is between eight and ten years of age. The ceremony takes place at night so that no non-Lingayat may see it. If the boy is to become a Virakta or Celibate his initiation is done in "Krishnapaksha" (the dark fortnight of the month), and if he is intended to become a Grihasta or householder, the ceremony takes place in 'Shuklapaksha' (the bright fortnight). Details of the ceremony are briefly as follows : after the Guru and the boy are seated in appropriate places in front of certain jars prepared for worship, the Matapathi or Lingayat beadle worships the 'Linga' which the boy wears in his hand. He first washes the 'Linga' with 'seven holy waters' and then washes the same with the mixture called 'Panchamrita'. He also washes the boy's hand and head and presents the boy with a 'Jholi' with which the latter has to gather alms from those present. The Guru extracts a promise that the boy would thenceforth obey his commands to the letter. The friends and kinsmen of the boy present him with clothes and vessels. He takes a light repast. On the next morning, the boy's father entertains his castemen and Jangams as well as friends and relatives at a feast.

Purificatory ceremony (Diksha)

This ceremony is held when any Lingayat wishes to enter into a grade higher than his own or whenever someone who has been declared an out-caste wishes to be readmitted into the fold. The main details of this ceremony do not differ from those of the initiation ceremony. The only difference is that in a purificatory ceremony the presiding Jangam need not be a celibate. This ceremony can be held in respect of any number of persons at the same time.

Upanayanam

This ceremony is also performed by some Lingayats and the observances connected with it are almost

the same as those prevailing among the other Hindu castes.

Marriage Customs and Ceremonies

Connubial arrangements among Lingayats are based mostly on their original caste customs. A man cannot marry a girl of his own 'gotra', even though he may belong to a different 'Bhagi'. He may marry his maternal uncle's or paternal aunt's daughter. He may also marry his sister's daughter. The laymen have to marry within their own sub-castes, while the 'Jangamas' may marry women of any caste provided the woman concerned is a Lingayat. In theory polygyny is allowed to any extent. Girls are supposed to be married before attaining puberty. In the main marriage ceremonies are also similar to those of the castes to which the parties originally belonged.

Marriages are generally arranged by the parents of the parties to be united. The proposal to a marriage is first made by the parents or guardians of the bridegroom. After the preliminary negotiations, the "Nischitartha" ceremony is performed, at which the date of the marriage is finally fixed. Marriage ceremonies may extend for five days or these ceremonies may be covered in a shorter period according to convenience. They are held in a pandal with twelve or sixteen posts of which one will be the 'milk post'. These ceremonies are, to a large extent, similar to the marriage ceremonies observed by the high caste Hindus. Many age-old customs still survive in their marriage ceremonies. For example, in some households it is the custom for a bridegroom to surreptitiously take away a 'Kalasa' or 'Gindi', which will be later brought back in procession to the bride's house. In certain other households an elderly couple hold a sari by the ends placing a cocoanut and plantains on it, and exchange these articles between themselves and finally the cocoanut will be taken by the bridegroom's party and the plantains by the other party. These customs and certain others are ancient and have nothing to do with Lingayat theology or philosophy. There are indeed many minute-differences in the customs of various Lingayat sects so much so that the Mallava in Malnad and the Sadars in the Maidan follow totally different customs.

After the marriage is over, the bride goes to her husband's house on an auspicious day. Her entry into her husband's house for the first time is attended with a ceremony called 'Grihapravesa'.

A man who marries for the third time is first 'married' to an 'Ekka' plant and then the regular marriage takes place, as a third marriage is deemed inauspicious and this procedure is believed to nullify the possible evil.

Among the pure Lingayats 'Bride-price' is not in vogue. But the bridegroom's party present jewels and garments to the bride. Sometimes they also bear the whole cost of the marriage if the bride's party is poor. The bride's parents give some customary presents to the bridegroom. Marriage expenses are generally not heavy and always depend upon the economic position of the parties.

Puberty Customs

As among some other communities a girl attaining puberty is kept in seclusion for three days; but a special feature of the Lingayats is that during these days the girl is allowed to bathe and worship the 'Linga' as usual. She is not supposed to be under pollution then, only she will not be allowed to enter the prayer room and kitchen in the house. On the fourth day, relatives and friends are treated to a feast. No such formality is observed during the subsequent monthly periods. If the girl is already married, intimation is given to the family of her husband. They send presents to the girl. The consummation of marriage takes place within sixteen days.

Widow Marriage

Remarriage of widows was one of the points on which Basaveswara insisted. It was probably one of the biggest bones of contention with the Brahmans. Widow marriage is generally allowed at the present day. But levirate is not allowed on any account. It is said that it is prohibited among the Jangams and some other Veerasaivas, while among other Lingayat classes it is the growth of custom. In any case re-married widows are forbidden to take part in any ceremony along with married women.

Funeral Customs

When a person is at the point of death, the ceremony of "Vibhutidharane" is performed. He is helped to perform 'Puja' of his 'ishtalinga' and to make a gift of Vibhuti (sacred ash) and 'rudraksha" (beads). The Guru blesses him. After a person dies, the body is washed and placed on a floor washed and 'purified' with cowdung. A ceremony called

'Vibhutivilya' is performed and this is obligatory in the case of all those who had undergone the 'initiation'. The dead body is placed in a sitting posture, dressed well and a feast is given to the Guru and the Jangamas. Then the laymen are also fed in the presence of the dead. The dead body is then carried in a duly decked 'Vimana' to the accompaniment of pipes and drums. A grave is dug strictly in accordance with specific measurements. The corpse is stripped of all dress and ornaments and the 'linga' is tied to the neck or right arm, the case in which it had been kept being given to the Guru. The Guru gives a loin cloth to the corpse and a cloth to cover its face, as a last blessing. The body is then buried in accordance with a prescribed procedure and coins are distributed among the 'Jangamas' assembled. The Guru, naming the dead person, says that such and such a person has reached Kailasa, whereupon the party disperse. Every person who attends a funeral bathes and takes in the 'Padodaka' of the family Guru.

If the deceased was a married woman whose husband survives her, her 'tali' and 'Kedike' (wrist ornament) are also buried with her. The idea of any pollution is not connected with death among the Lingayats. The Lingayat tenets do not subscribe to the idea of transmigration. But some Lingayats invoke their ancestors on a day in the dark fortnight of Bhadrapada and this ceremony is called 'Kadina Habba', a ceremony which is, strictly speaking, against their tenets.

House-Types:

(i) **Roofs.**—Total number of houses in the village is 72. Out of these 18 houses have thatched roof and 54 houses have tiled roof. This means that there are thrice as many houses with tiled roof as there are houses with thatched roof. In other words, a majority of households have fairly good houses, considered by the standard of housing in the country-side. Of the 54 houses with tiled roofs. 49 houses are covered with Mangalore tiles, and only five with country tiles. However, there are no houses at Kurubathur which have asbestos or tin or R.C.C. roofing. Judged from the material of the roof, the houses in Kurubathur may be classed as satisfactory.

(ii) **Walls.**—Out of the 72 houses, 60 houses have mud walls and 12 houses have brick walls. There are no houses with walls of either bamboo, leaves, etc. or of stone. This feature again makes the houses at Kurubathur *neither very superior nor too inferior.*

(iii) **Accommodation.**—An abstract showing the number of households and the number of rooms they are having for their use is given below:—

No. of households	No. of rooms they are having	Total No. of rooms
34	1	34
27	2	54
7	3	21
3	4	12
1	5	5
Total 72		126

Only 11 households have more than two rooms and the majority of households (61) are living in tenements having a single room or two rooms. The people cannot thus be deemed to be having very commodious dwellings. The total number of rooms occupied by 72 households being 126, each household has, in the average, just 1.75 rooms. If the relation between the total number of persons in the village (367) and the number of rooms (126) they are having is taken into consideration, on an average, there are 3 persons per room. The conclusion to be drawn from all these considerations is that, while the houses are built of good materials, the accommodation provided by them to the people in this village is hardly sufficient. This points to be need for some more building activity on the part of the people here.

Furniture

There is a just one cot in the village and it belongs to a Vokkaliga household. There are 25 chairs and of these four are in the possession of Lingayat households and 13 in the possession of Muslim households. There are 10 tables in the village, four of these being with Vokkaligas and 2 with Lingayats. There is just one almirah and it is with a Muslim household. There are 16 benches, 7 of these being with Muslims, two with Vokkaligas and three with Lingayats. There is just one stool with a Muslim household and one sofa set with a Lingayat household. The total number of furniture articles for all the 72 households is only 54 and this is poor enough, in all conscience, especially when it is remembered that the total population is 367. But much of the furniture (53 items out of a total of 54 for the entire village) are with the Muslim, Lingayat and Vokkaliga households. From the point of view of material possessions therefore, these three communities are ahead of the other communities, namely Adikarnataka, Brahmin, Banajiga, Kshatriya, Nayar, Maharashtrian, Jyotipana, Besta, Viswakarma, Nainda and Kuruba.

It may also be noted here in passing that besides the furniture articles in their homes mentioned above, the owners of the six hotels in the village are having 7 tables, 6 chairs and 12 benches in their hotels and tea shops.

Possession of other articles of material culture

Other material things useful in life are also mostly owned by Lingayats, Vokkaligas and Muslims—the only exceptions being the possession of two bicycles—one by a Brahmin and the other by a Besta and similarly the possession of two watches, one by a Brahmin and the other by a Besta. There is just one hurricane lantern in the village and this is owned by a Lingayat. There are five petromax lights, two with Lingayats, two with Vokkaligas and one with a Muslim. There are seven torch lights—two with Vokkaligas and five with Muslims. There are two Kerosene stoves and these are with two Muslims households. There are eight bicycles in the village, three with Vokkaligas, three with Muslims, one with a Brahmin and the other with a 'Besta' (fisherman). There are 8 radios—two with Lingayats, three with Vokkaligas, and three with Muslims. There are seventeen wrist-watches—two with Lingayats, four with Vokkaligas, nine with Muslims and one each with a Brahmin and a Besta. There is just one motor bicycle and this is owned by a Vokkaliga. The total number of all these articles come to 49 and out of these 29 items are owned by Muslims, 17 belong to Vokkaligas and 7 are owned by Lingayats. Only 4 items belong to Brahmins and Bestas. This simple analysis is enough to indicate the material culture of these communities here. The better-placed communities are the Lingayats, the Vokkaligas and the Muslims. The other communities including the Brahmins and Bestas are not so well off.

Habit of taking sugar and tea.

All the 72 households take sugar and this circumstance indicates a fairly good economic condition. Of these households using sugar, 14 get a monthly income of above Rs. 150, 20 households have a monthly income between Rs. 101 and 150, 16 households are having an income of Rs. 76—100, sixteen households have an income between Rs. 51 and 75 and six households have an income between Rs. 26 and 50. In every one of these income groups, the majority of households drink tea, total number of households drinking tea being 59 and the number of households which do not drink tea being 13. No household in the village sends its clothes to washerman and they wash their clothes themselves; it is interesting to note that there is no washerman household in the village. The people wash their clothes either with water drawn from the wells or in the stream called "Yenne Hole" which flows near the village.

Ornaments

Women, especially the Lingayats put on silver and gold ornaments, round their feet, neck and hands. Chain (anklet), kalungura (toe ring) and patti (waist belt) are the silver ornaments worn, while 'kasina sara' (necklace of coins), bangles and 'bendole' are the chief gold ornaments. Muslim women wear 'alikam', 'gaisu', 'kappa nyala', 'urku' and malaku'.

Dress

Women of the several Hindu castes found here including the Lingayats wear sari and a blouse, and men wear dhoti and a shirt. The dress of the Muslims, here as elsewhere, differs from that of the other communities. The Muslim males wear a 'pyjama' and a long-sleeved shirt. On important occasions, they wear a long coat. They wear chappals also and for headgear they wear a small-sized cap. Muslim ladies wear saris like the other ladies and a few of them observe 'Purdah'. Boys of all communities wear knickers and shirts while girls wear a 'langa' and a blouse.

Diet

The Lingayats, Brahmins and Kshatriyas are vegetarians. All other communities, namely, the Adikarnatakas, Vokkaligas, Banajigas, Nayars, Maharashtrians, Jyotipanas, Bestas, Visvakarmas, Naindas, Kurubas and Muslims are non-vegetarians. The staple article of diet is rice. In all, there are 15 vegetarian households and 57 non-vegetarian households. The Lingayats are strict vegetarians and the chief articles of diet are rice, millet, pulse, vegetables, including onions, milk, curds and ghee. In the matter of eating, a member of a higher social group will eat with any member of a corresponding division, but they do not inter-dine with members of an inferior division. But it is said that in a field, a rest house or in any other place except in a hosts' house, there is no objection to eat cooked food with a member of an inferior group, provided the food is cooked in a new set of earthen vessels and served in a clean set of vessels.

In the Lingayat and Adikarnataka households, both adults and children take three meals a day. Among the Vokkaliga households, of which there are five in four households both adults and children take

three meals a day and in one household only they take two meals a day. Brahmins, Banajigas and Kshatriyas have equal number of households taking two meals a day and taking three meals a day. The Nayars, Maharashtrians, Jyothipanas and Bestas, take three meals a day, while the Visvakarmas and Kurubas take only two meals a day. Among Muslims in 10 Households both the adults and children take three meals a day while in 25 households, the practice is to take three meals a day. These details would indicate that the Visvakarmas and Kurubas are in a poor condition, while the Lingayats and Adkikarnatakas are well-off and the other communities are in a condition mid-way between these two extremes.

Among the numerically stronger communities, the habit of taking tea or coffee is very prevalent among the Muslims, Lingayats and Vokkaligas. The Adikarnatakas do not take coffee or Tea. Among these three communities mentioned above, all the Lingayat and Vokkaliga households have this habit, while the practice is prevalent among most of the Muslim households, but not all, as a few households (3) in the higher income groups do not use coffee/tea. But the habit may be characterised as a general one among Muslim households also, as, among the 35 Muslim households in the village, 32 households take coffee or tea while only three households do not have this habit.

From the point of view of income levels, there is no household in this village with a monthly income of Rs. 25 and less and so all the households taking coffee/tea are having an income of above Rs. 25 per mensem.

Health, sanitation and medical facilities

The sanitation of the village is fairly good as there are drains for the flow of sullage. But sanitation inside the house is not equally good. This is mostly so in the houses of the "Beris" or Moplahs.

On account of these insanitary conditions the people are a prey to diseases. Of them all, it can only be claimed that malaria has been more or less eradicated, but the incidence of some other diseases is heavy as can be gathered from the statement below :—

Yearwise data relating to incidence of diseases

Name of disease	No. of cases affected in the year									
	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961
Malaria . . .	448	67	44	10	Nil	Nil	Nil	Nil	Nil	Nil
Other fevers . .	142	473	481	510	716	1388	972	595	329	261
Dysentery . . .	23	107	67	51	78	129	36	41	62	192
Diarrhoea . . .	138	285	202	128	140	226	473	310	316	537
Pneumonia . .	18	25	127	11	224	16	Nil	3	Nil	11
Worms	69	205	138	140	236	121	198	149	60	329
Others . . .	789	869	1084	1263	1352	1215	2999	1875	2006	3133

If malaria has been almost eradicated, diarrhoea, worms and diseases classified as "others" have generally increased in their incidence. This position must be attributed to the general insanitary conditions inside the homes of the villagers.

The number of confinement cases attended to by the trained midwife and those attended to by local "Dai" are given hereunder :—

	1958	1959	1960	1961
By trained Midwife . . .	19	35	35	53
By Dai	181	238	39	82

The chronic diseases prevalent in the village are tuberculosis and anaemia.

Efforts are made to sink soak-pits for collecting sullage, but the response from the public is poor. The sullage water in some places is allowed to flow on the surface in streets and in backyards.

The windows of the houses are small, and the ventilation is unsatisfactory.

The Health Unit has a building for an in-patient ward. But the necessary equipment is not there. The

doctor and his staff have no quarters. The Unit needs to be improved by the provision of quarters for the doctor and his staff as well as equipment for the ward. As things stand at present the doctor and his staff are reluctant to stay in the village for long, both because the village is in the Malnad area and also because they do not have quarters. It is often difficult for them to get housing accommodation in the village as no decent dwelling houses are available for rent. On account of these difficulties, the Health Unit was at one stage, without a doctor, for a continuous period of six to seven years. The present hospital building was donated by Shri Bellur Nanje Gowda, a coffee planter, in memory of his father. (Bellur is two miles from this village). It will be a definite improvement to build some quarters near this unit.

CHAPTER III

ECONOMY

General Features of the Economy

The main occupation of the people is agriculture. Paddy is the main food crop grown and cardamom is the important cash crop, while coffee is grown to a small extent. The plantations (coffee and cardamom) cover an area of about 80 acres, of which cardamom covers 75 acres and coffee, five acres. Paddy is grown in about 100 acres and garden lands occupy about 18 acres only. The dry land covers an area of 210.30 acres and about 175 acres of land are put to non-agricultural purposes including 'gautan', pasture and grazing land. The total assessed area is about 560 acres. There seems to be scope in the village for diverting some land put to non-agricultural purposes as also some portion of the dry land for extending coffee and cardamom cultivation, which help to improve not only the village economy but are also useful for export as they are good foreign exchange earners. But no such tendency to extend the cultivation of these cash crops is noticeable. This inertia on the part of the people may be due to the difficulties and risks attendant on the cultivation of these cash crops. It would be worthwhile if Government can extend special facilities to villagers where there is sufficient scope for extension of the cultivation of these profitable crops in the general interests of the rural economy. In addition, there is scope for starting some cottage industries for the benefit of those whose income is meagre, especially of the agricultural labourers during the lean months of the year.

At present there are eleven households having some household industry like tailoring, mat-weaving, carpentry or goldsmithy as their primary occupation, while to six households these household industries are subsidiary occupations. For twelve households their household business like sale of cardamom or running of petty provision shop or cloth shop or shandy business or selling mutton, skin or fish is the primary occupation while to two households household business is their subsidiary occupation. Several of these households would stand to benefit if some more cottage industries could be started here.

There are six hotels and two barber's shops.

People intending to sell their cardamom can do so either locally or at the Sakleshpur market. They generally do all their buying and selling in the weekly shandy held here every Friday.

Paddy Cultivation

The main crop of this village is paddy which provides the staple food of the people. Lush emerald green paddy fields are seen round about the village. In these parts, paddy is the aristocrat of food crops and the pride of the farmer. It symbolises status and prosperity. This crop can be grown both under rain-fed and under irrigated conditions. In heavy rainfall areas 2 or 3 crops are raised in a year and in drier areas where irrigation facilities are available, two crops are commonly raised. So far as Kurubathur is concerned, the cultivation of paddy depends mainly on rainfall as the irrigation facilities available are negligible.

Most of the fields where paddy is grown are on flat ground. Though there are sloping mounds here, the sloping portions are used for cardamom cultivation and the tops are used for paddy cultivation. There are mainly two methods of cultivation; one is 'dry' cultivation and the other is called 'Nati' cultivation. The dry cultivation is called 'Bittane' and the 'Nati' or wet cultivation is done in fields in a puddled condition.

Dry cultivation or 'Bittane'

For the cultivation of paddy in dry condition the plot is first given a preliminary ploughing. This ploughing is done both lengthwise and breadthwise after the harvest of the previous paddy crop when the plot is not too wet but at the same time has sufficient moisture for ploughing. This first ploughing is called 'Seelu' (ಸೀಳು). This first ploughing generally extends from December 15th to end of January and is done as and when the wet soil begins to get dry but before it is quite dried up. The field is left in this condition till the rainy season sets in, but the ploughing is done generally six times in all till the first rains set in. But sometimes there are unexpected rains in March and when such rains come just two ploughings will be sufficient instead of the six ploughings already referred to. The local people consider these unexpected rains as specially good and efficaious, till the monsoon sets in the field is exposed to the sun's heat, so that the weeds get scorched and the soil may become free

from pests and diseases. The clods in the field are broken to pieces by using an instrument called 'Hente Kodathi'. This instrument consists of a horizontal piece of wood (about 14 inches long) attached in the middle of it at right angles to a long piece of another wood which is of sufficient length to be used by a person in standing posture, and is also operated in that position, With this it is possible to break all clods and make the field even. This instrument is mostly in use here though some of the better placed cultivators also use 'Koradu'—a long, heavy log of wood drawn by bullocks for the same purpose. The local people feel that the use of (ಹೆಂಟೆ ಕೊಡತಿ) Hente Kodathi a wooden mallet is better for this purpose than using 'Koradu'. The weeds collected in the fields are either burnt or mixed with farmyard manure. The weeds on the bunds of the field are removed by hand or by using a reaper called "Kudugalu" (ಕುಡುಗಲು). The corners of the fields which cannot be negotiated with the plough are dug by manual labour with the use of a (ಗುದ್ದಲಿ) Guddali or spade. The stage is now set for sowing seed. Seeds are sown mainly in two methods: one is by using a 'Koorige' or "Seed drill" and the other method is Hidibatta (ಹಿಡಿಭತ್ತ) or broad-casting the seed by hand'. In both these methods, the field is ploughed once and in the furrows caused by ploughing the manure is spread evenly by being mixed with seed and broadcast into the field in the method of broadcasting by hand or by being ploughed into the field after seeds are spread by seed in drill. In using a 'Koorige' only the seed is spread over the field through the Koorige which is a cup with four pipes attached to it, below, through which the seed falls to the ground. Manure is not mixed with the seeds placed into the cup and allowed to fall into the field, whereas in Hidibatta (ಹಿಡಿಭತ್ತ) or broadcasting the seed by hand both seed paddy and manure contained in baskets called 'Hidibattada Kukke' (ಹಿಡಿಭತ್ತದ ಕುಕ್ಕೆ) are mixed and spread over the field. A distance of 9" is maintained between two rows. A light piece of wood called Gaddemara (ಗದ್ದೆಮರ) is drawn over the field with the help of bullocks to cover the seed with mud. After the seeds germinate and plants with 3 or 4 leaf-blades come up, an inter-cultural operation is gone through by moving a hoe called 'Harathe Kunte' between two rows. This operation is repeated at frequent intervals until the weeds are all removed. By this process the roots of the plant get a good shaking which stimulates its growth. After the onset of the rains when the fields are filled with water, the "Gaddemara" is again drawn over the fields and this time a big stone is placed on this flat piece of wood. By this operation, the fields become even and the weeds float in the water and are removed, while the plant which bend low to ground level while the 'Gaddemara' is drawn again stand up after it passes through. The weeds removed are collected at one place by using a hoe called "Halube" which has 20 to 25 teeth. All these operations which are carried on when the field is filled with water are cumulatively known as 'Neer Harathe'. The weeds or grass on the bunds are once again removed. These are removed so that their roots may not encroach into the field and spoil the plants. Thereafter wild paddy seedlings—which are useless—are got removed by engaging agricultural labourers. These wild plants which are weeds are called 'Nevare' or 'Nere' (ನೇರೆ). In the gaps caused by drawing the Gaddemara or "Halube" or by any other reason, fresh seedlings are planted and a uniformity of growth is maintained. There is very little to do in the field thereafter till the crop is ripe for harvest, except to keep a vigilent watch to ensure adequate supply of water to the standing crop.

Wet cultivation or 'Nati'.—

For raising crop in puddled condition, the first task of a cultivator after preparatory tillage is to raise seedlings in separate nursery beds. There are two methods of raising nurseries. In the first which is called the dry method (Hudi Age or Baru Age— (ಹುಡಿ ಆಗೆ ಅಥವಬರಆಗೆ) which means "dry nursery" a small plot of land (an Agadi) (ಆಗಾಡಿ) or a nursery bed is selected over which manure is spread and seeds are sown closely in rows as in dry cultivation but with the use of a 'sedde' (ಸೆಡ್ಡೆ) which is a horizontally held long bamboo tube funnel into the wider end of which the seeds are filled and through the narrow mouth the seeds fall into the field. The usual seed rate is 60 seers per acre. This is left until the rains set in without carrying inter-cultural operations. After the rains break out and the field get filled with water, the seedlings are removed and transplanted.

In the wet method of raising seedlings, the small plot selected for seed bed is ploughed 4 or 5 times when it is submerged in water until a fine puddled condition is obtained. The water is then drawn out and the plot is laid into narrow beds of about 3 to 4 feet width which are separated by furrows. The beds will be on a slightly higher level. Either raw seeds or slightly sprouted seeds are thickly sown on the bed, the seed rate being about 40 seers per acre in the traditional method and only about 12 seers in the improved method. For preparing the sprouted

seeds. the seed paddy is first soaked in water for about half-a-day to one day and it is then heaped up on the ground after being mixed up with farmyard manure. It is covered with mats on which stones are kept as weights. On the 3rd day, they are removed water is sprinkled over the heap and after the seeds are turned over they are again kept covered. They are taken out when they begin to sprout and sown on the nursery bed and cattle manure is spread over it. In some cases the leaves of Phylanthus resemblica (nelli Soppu) are spread over it. About 10 to 12 days later, water is let in and drawn off the following day. This process is repeated every alternate day for about a week more and thereafter water is let in and allowed to stand until the seeds are about 30—35 days old. They are then removed without injury to their roots and transplanted. The fields in which they are to be transplanted would have been ploughed by then 4 or 5 times in puddled condition, the operation having been commenced about 20 days earlier. The seedlings are mostly transplanted as soon as they are removed. This is a precaution which has been learnt by the farmers only recently. Formerly they used to allow the plants to wilt for several days in which case their chances of yielding good crop would not be so good as when they are transplanted immediately after they are removed from the seed bed. The plants are planted at a distance of 6—9 inches. The cultivators let in water to the fields only after about 10 to 12 days by which time the seedlings would have taken root. About a month after transplantation, weeds are again got removed by employing labourers.

For paddy crops the cultivators apply about 4 to 8 cart loads of farmyard manure per acre—sometimes even 10 cart loads—as basal dressing before sowing or transplanting. Ash tank-silt, dry leaves etc. are also used as manure. The nursery fields get a heavier dose of manure. The cultivators say that about 15 years ago they were able to get more farmyard manure and were therefore able to apply a heavier dose than what they are doing now. The present scarcity is according to them mainly due to the fact that the quantity of green leaves which they are able to get now is very much less than before. There is a good deal of truth in what they say and this position can be improved only by organisations like Village Panchayats exercising greater vigilance and control over the conservation of greenery and by regulating the removal of green leaves. Indiscriminate use is bound to result in the annihilation of the existing amenity rendering the present position still worse. It is also said to be desirable to grow plants yielding green manure in the fields either in situ or at least on the bunds of paddy fields. But there is a difference of opinion in regard to this suggestion. Some say that though such plants may yield green manure their roots may spread in the fields and soil the crops and so it is not desirable to grow them in or near the fields. The use of such plants for securing green manure is however unquestioned. The plants which are recommended for being grown are honge and aththi. These can be popularised without much difficulty and they can be grown a little away from the fields and their leaves used for preparing green manure. In recent times the use of chemical fertilisers like Ammonium Sulphate, Calcium, Ammonium Nitrate, Super Phosphate and Potassium fertilisers for paddy crops is increasingly becoming popular since about eight years. In dry cultivation, these fertilisers are applied mostly only after all the intercultural operations are completed with a view to prevent heavy growth of weeds.

The vilagers do not practice any rotation of crops in this village. The growing of green manure-yielding trees is also a suggestion that is only accepted but not put into practice.

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

Pests and diseases are of common occurrence and the plant protection methods adopted by the people are not commensurate with the needs of the situation. Though the progress in this direction is not sufficient, it could be claimed at the same time that there has been an awakening among the people, as about a decade ago such practices were practically unknown.

The villagers for the most part prepare their own seeds and very rarely go in for improved seeds from the Agricultural Department. It is only at Aigur estate which is about five miles away from here that all modern methods of cultivation including the use of insecticides and pesticides, improved varieties of seeds and modern implements including tractors are used for cultivation of paddy and the estate owner also gets

every stage of cultivation done with great skill and care. As a result, the crop grown there is abundant and the crops of this village stand no comparison with those of the Aigur estate. This estate is a model not only to this village but to other parts of the State as well, but it is doubtful how far the ryots in these other parts can manage to put into use these improved implements and adopt these improved methods to the same extent as the owner of this big estate can do.

A statement showing the rates of wages paid to the labourers for the different stages of agricultural operations relating to paddy cultivation is given below :—

Agricultural Wages

PADDY

	Men	Hrs. of work	Women	Hrs. of work	Children	Hrs. of work
	Daily wages	From the start of work (may be anything from 5 A.M. to 10 A.M.) till midday	Daily wages		Daily wages	
(i) *Ploughing* (1) Attached labourers	Rs. 1-8-0 per day plus two meals		Women do not plough		Children do not plough	
(2) Casual labourers	(1)	(2)	(3)	(4)	(5)	(6)
(ii) Preparatory operations (embanking, harrowing or manuring)	Do.	Do.	Rs. 1-2-0 to Rs. 1-4-0 per day.	From start to midday	Re. 1-0-0 per day	From start to midday
(iii) Sowing	Do.	Do.	Do.	Do.	Do.	Do.
(iv) Transplanting	Do.	Do.	Do.	Do.	Do.	Do
(v) Weeding	Do.	Do.	Do.	Do.	Do.	Do.
(vi) Irrigating	Do.	Do.	Do.	Do.	Do.	Do.
(vii) Harvesting	Rs. 2-0-0 per day plus 1 meal or 2 Kolaga paddy.	From start to 4 or 5 P.M. with rest interval.	Same as men labourers	Same as men	Rs. 1-8-0 plus 1 meal	From 10 A.M. to 4 P.M.
(viii) Threshing	Rs. 3-0-0 plus 3 meals.	From 10 A.M. to 6 P.M.	Rs. 1-12-0 plus one meal (They come in the evening only).	Evening only	Rs. 1-8-0 plus three meals.	From 10 A.M. to evening

Cardamom cultivation and trade in the village—

Cardamom is the important commercial crop of this village. About twenty to thirty years back the yield of cardamom here was plentiful and the growers benefited a great deal, some of them accumulating great wealth. The soil was rich and unused as yet and the process of cultivation was also easy. But in the course of the years the quality of the soil has become poor on account of constant use. At the same time, rainfall has become uncertain and erratic. The price has also become unsteady; from about Rs. 25 per maund two decades back it rose to the high water-mark of Rs. 350 for some time last year (1964), but the price has been on the downward trend since then. But though the produce has been diminishing both in quality and quantity and the price has been

unsteady, this commercial crop has immense value as an export commodity. Further the memory of the rich profits which this commodity brought to the growers at one time still casts a magnetic spell on their minds and in spite of repeated failures to earn a sizeable profit some of the cultivators are still unable to make up their minds to give up its cultivation and they continue to hope that if they get two or three successive good harvests they can make good all previous losses and also earn a net profit. The cultivation of cardamom is thus in the nature of a gamble now in which the odds against the cultivator are heavy.

Importance of cardamom cultivation

But the importance of cardamom in the foreign trade of the country affords the justification for a detailed consideration of its cultivation and trade. It is one of the most ancient among the products found growing wild in the mountainous regions of the south-west of India. Its regular cultivation in that part of the country was begun by Europeans only half a century back. In this area in which Kurubathur is situated cardamom grew in superabundance about thirty years back, but, after the soil has been tapped again and again, the area in which it is grown at Kurubathur is to-day restricted to 75 acres owned by ten households. Among the spices cardamom occupies the second place in the matter of exports from this country and hence the importance of this spice in the Indian economy. India holds a near monopoly of this spice and more than 80% of the cardamom grown in India is sent to foreign countries. It should be interesting therefore to consider if ways and means of improving its cultivation could be found out, but so far the efforts in this direction have not met with any tangible success.

Uses of cardamom

Cardamom is mainly used as a flavouring agent and for other culinary and confectionary purposes. The oil extracted from cardamom is used in perfumery, in flavouring liquors and bitters and in the preparation of tinctures. In the Middle East it is used mainly for flavouring coffee, and to some extent, tea, Cardamom finds use as carminative in the allopathic and indigenous systems of medicine. Tincture cardamom has been included in the pharmacopaeias of several countries.

Cultivation

The scientific method of cardamom cultivation may now be dealt with in a brief way. The preparation of the nursery bed is the first item of work to be undertaken. In the month of October nurseries are selected in well-drained soils and cleared of all shrub and unwanted tree growth, given complete digging to a fine tilth and then are formed raised beds of convenient size affording free drainage. Farmyard manure as well chemical fertilisers are applied to the beds. The seeds of good, robust Manjarabad variety of plants are used for nursery. The Cardamom Research Department advocates the use of seeds from healthy plants of 5 to 6 years standing and insists on the seeds being treated with Agrosen before sowing. The soil of the nursery bed should be wet. The seed is sown during "Uttare" rains (September). This sowing can only be done after the ground is duly prepared by loosening the soil and making it even. The seeds are sown in lines with equal spacing, covered with available mulch and watered with rose-cans as and when found necessary. The seeds take from three weeks to forty days to sprout. Shade is required for the young plant and this is afforded by putting up a pandal covered with green shade leaves. When uniform germination is noticed, mulch is removed. Thinning is taken up when seedlings put-forth 5-6 leaves, if found absolutely necessary, for filling up the gaps. Application of mulch to conserve moisture and to check the growth of weed is taken up and regular watering and periodical spraying with pesticides and fungicides are carried out till the seedlings become ready for planting in about a year.

The plants so raised in the nursery bed are then transplanted in the cardamom fields which should have been duly prepared for the purpose. This transplanting is usually done in the eighth month after the seed sprouts by which time the plant would have grown to a height of 2½ to 3 feet.

The above method of plantation is the one which has been advocated by the Cardamom Research Department. In the local method the villagers do not pay adequate attention to the application of manure to the nursery beds as well as the seed treatment. But the villagers are gradually becoming more and more conscious of the advantages accruing from the scientific method of cultivation.

To get the yield from the plants, it takes three years thereafter. The yield can be expected after all these efforts only if there are proper rains in the season. During the entire period from sowing up to picking the yield, careful watch and protection are necessary. In the first year after the eighth month, the ground all round the plants has to be loosened by

using a harrow. Next year the ground should be dug well and during the third year small pits have to be dug at a distance of four feet each. During this entire period, the shade should be kept even, without either too much covering shutting out sunlight and air altogether or too much exposure. Such even shade and airing are essential for cardamom to grow up well.

Cardamom begins to yield harvest from the fourth year onwards. The average yield per acre is about 40 Kgs. of dried cardamom. The picking season is from June to December. The capsules are dried on a heated mud bed of 6 inches thickness. The cost of cultivation to bring one acre of virgin land under cardamom is about Rs. 1,250 till it begins to yield in the fourth year as detailed below : —

	Rs.	Total Rs.
1st year		
Clearing under-growth, thinning, shade, etc. .	50	
Fencing	250	
Pitting, filling and planting with seedlings .	140	
Weeding, clearing, mulching, manuring and plant protection	160	600
2nd year		
Weeding, clearing, mulching, manuring and plant protection	200	200
3rd Year		
Weeding, clearing, mulching, manuring and plant protection	200	200
4th year		
Weeding, clearing, mulching, manuring and plant protection	150	
Harvesting charges, preparation for market	100	250
TOTAL .		1,250
5th year to the 15th year of the garden: (Maintenance charges 150)		
Harvesting and preparation for the market .	250 per year	2,750
TOTAL .		4,000

As for charges for labour, male labourers working in cardamom plantation are paid at Re. 1 with 1 seer of rice and annas three (20 paise) for chewing items—all of these working out to Rs. 1.75 per day. A female labourer today gets 75 paise per day in addition to 1 seer of rice and 3 annas (20 paise).

For a moderate holding of five acres the following tools are required, the total cost of these amounting to about Rs. 100 :—

(1) *Axe*—2,

(2) *Tand saw*—1,

(3) *Pick axe*—4,

(4) *Spade*—2,

(5) *Mammotie*—4,

(6) *Crowbar*—2,

(7) *Bill hook*—2,

(8) *Garden rake*—2,

(9) *Iron pan*—4,

(10) Containers for mixing and spraying chemicals—2, and

(11) Cane baskets for collecting produce—6 to 10.

Cardamoms are also propagated by cuttings of the root and spread in clumps exactly like the plantain-tree. In the month following the autumnal equinox, clusters of from three to five stems, with the roots adhering, are separated from a bunch, and planted in the same row, one cluster between every two arecanut palms, in the spot from whence a plantain tree has been removed. The ground around the cardamom is manured with "nelli" (emblica) leaves. In the third year, about the autumnal equinox, it produces fruit. The capsules are gathered as they ripen, and are dried four days on a mat, which during the day is supported by four sticks and exposed to the sun, but at night is taken into the house. This method of drying is adopted in summer, but in the rainy season, the capsules are dried in hot ovens for just one day. The capsules dried in this method will not be so bright as those dried in the sun. The dried capsules are stored in gunny. They are then fit for sale. After picking the entire crop the plants are raised and, after separating all superflueous stems and roots, the plants are set again, care being taken never to set a plant in the same spot from whence it was raised. A change in this respect is deemed to be absolutely necessary. Next year these plants give no fruits, but in the year following they yield capsules as at the first. After transplantation the old stems die and new ones spring from the roots. Each cluster produces from a quarter to one seer weight of cardamoms or from 3/20 to 3/5 of a pound.

This method of cardamom cultivation by planting cuttings is however the less scientific method, and the method advocated by the cardamom Research Department (the method first described) that is, the raising of cardamom plants by using good cardamom seeds, is the more scientific method.

From 15th March onwards cardamom plants require frequent rains to sustain them. Scarcity of rains will wither the plants. The plants also need the shade of trees. They cannot stand the severity of noontime sun and the "eastern wind", as the local people say. Every week the ripe fruits are picked and dried in the sun or on the ovens. Fruits of different sizes are sorted and sold. The society at Sakleshpur purchases the yield and sells it when the rates are favourable. Till such time the society carefully preserves the fruits in cool, air-tight apartments. The yield becomes poor in quality when exposed to wind and sun.

In the picking season the planters engage coolies to pluck the ripe cardamom in the plantations. Cultivators who are not well-to-do engage themselves also in this work, and in addition do supervisory work. Wealthy planters leave the picking work to labourers. About 15 labourers will have a supervisor over them to see that they do their work correctly and honestly. The supervising "Maistry" only sees to it that the work goes on satisfactorily. The labourers have their breakfast in the morning by about 9 A.M. and reach the plantations by about 10 or 10-30 A.M., taking time for gossiping and chewing betel-nuts on the way. They work in the plantations till 4-30 or 5 P.M. They seldom work after 5 P.M. It is a common sight to see some labourers wearing wrist watches and with the watches on them they are able to stop their work punctually at 5 P.M. They then walk back to the village in groups and visit the village hotels to take coffee or tea or, in some cases, other refreshments before going to their homes. On the way home also they spend some time in casual conversation and, in most cases, reach home only after nightfall. If the labourers work more steadfastly and put in greater effort and longer hours of work, it is just possible to improve the turnover of work, but at present there seems to be no prospect of such a change taking place.

Cardamom grows only in the shade of tall trees in villages. In these valleys, the soil will have the required degree of humidity on account of the sub-soil collection of water there. This humidity affords the much-needed cooiness to the plants. As such sub-soil collection of water and the resulting humidity are usually absent in plateaus even though there may be shade-bearing trees there, cardamom does not thrive in plateaus. Similarly cardamom does not thrive in areas where casuarina has grown, as the latter completely dries up the soil. About thirty years back when cardamom cultivation was good, the price of a maund of cardamom was only Rs. 15. Since then the rate steadily increased and shot up to about Rs. 350 in 1964 and has been on the downward trend again.

Also the price of cardamom has always been of a fluctuating nature and this is one of the chief factors responsible for the unwillingness on the part of the ryots to adopt scientific methods of cultivation investing more capital. Uncertainty of assured price has even led some of the growers to give up the cultivation of cardamom or at least to reduce the area of cultivation.

The second difficulty relating to cardamom arises from the fact that this costly crop is prone to fall a prey to several pests and diseases. The chief pests which attack cardamom are the "Hairy caterpillar", "Cardamom thrips", "Shoot and Capsule borers", "Rhizome borer and root borer", "Mites", and "Mosaic or Katte". The diseases to which Cardamom falls an easy prey are the "Clump Rot" and the "Brown leaf spot".

The other difficulties relating to cardamom cultivation and trade are the inadequacy of trading facilities available and the want of sufficient number of nurseries from which the ryots can obtain quality plants. Steps are just being taken to regulate cardamom trade on lines similar to coffee trade under the guidance of a Cardamom Board similar to the Coffee Marketing Expansion Board. Before long, we may also expect to see that the provisions of Pests Control Act are applied to cardamom cultivation also. When these reforms for which there is a crying need materialise, the cardamom cultivation of Kurubathur, as also of several other cardamom-growing areas, may be expected to register some progress.

Of the diseases and pests which affect cardamom, it is necessary to consider the "Katte" disease in detail as this fell disease plays greater havoc than the others. "Katte" is a most dangerous infection. It is caused by a virus just like small-pox, cold and influenza which affect human beings. This disease is widely prevalent in North Kanara, Chikmagalur, Hassan and Shimoga Districts. It well-nigh threatens to obliterate the crop within a few years if care is not taken betimes to root it out.

When this disease affects plants, thick and pale green lines appear, one close to the other, on the leaves. The disease gradually gets stronghold of the plants, when the leaves turn pale and begin to wither and get crumpled. Then the roots are also affected and new sprouts too begin to wither. The plants become dwarfish and die out gradually. When the disease spreads, the "chlorophyll" in the plants diminishes and the plants perish as a consequence. The disease is spread by a virus germs called "Banana Afis" and disease-sticken plants serve as fresh grounds from which the disease spreads to other plants. The disease may appear in any season and it affects all plants, tender or well-grown alike.

It has always been felt that concerted action in the country as a whole is desirable for rooting out the several pests and diseases that affect cardamom. The Government of India was appraised by the Cardamom Development Officer of the necessity of a special scheme for eradication programme throughout the State. In particular. the remedial measures suggested in regard to the several diseases and pests are as follows :—

Name of the pest or diseases	*Remedial measures*
1. Hairy caterpillar . .	Mechanical jerking of the congregating caterpillars into Kerosined water and spraying the plants with 50% D.D.T.
2. Cardamom thrips . .	Repeated spraying with contact insecticides like tobacco decoction or fish oil or resin soap, at fortnightly intervals commencing from the time the green pods are found until they ripen will be helpful in controlling this insect. Dusting with 10% B.H.C. once a fo tnight will be helpful.
3. Shoot and capsule borers .	This can be tackled by the removal of affected shoots in the course of weeding.
4. Rhizome Borer and root borer	The affected clumps should be uprooted and destroyed.
5. Mites	This can be controlled by spraying Miticides.
6. Brown Leaf spot . . .	Fortnightly spraying with 10% Bourdeaux mixture serves to check the spread of the disease.
7. Clump Rot . . .	Application of lime or superphosphate to the clumps would check the further spread of the disease.
8. Mosaic or Katte . . .	Uproot the diseased bushes and rehabilitate with the good healthy plants in their place.

The last named disease, namely, "Katte" disease being the most dangerous of the infections that affect cardamom plants, a detailed consideration of the preventive and remedial measures in respect of this infection is necessary in this context. The methods generally suggested to control the disease are the following:—(1) Stopping the practice of planting the roots to grow cardamom (2) As the disease is infectious, disease-sticken plants may be completely plucked out and burnt. The ground from which they are plucked out may be left fallow for three to four months and healthy seedlings may be planted in their places. If the disease appears in those healthy plants also, those plants which are affected should also be removed and destroyed. (4) Seeds should be selected from disease-free farms and nurseries. (5) With a view to destroy the germs which spread the disease, insecticides mixed with lime in a good quantity of water should be sprayed to the plants by mechanical device. (6) The provisions of the Pests Control Act should be enforced uniformly.

As soon as the disease makes its appearance, there should be no hesitation in destroying the diseased plants and planting healthy ones in their places. The ryots should whole-heartedly co-operate with the Government in all the steps taken by them to eradicate this fell disease.

The Government of India has recently constituted a committee called "the Cardamom Development and Marketing Advisory Committee" and the constitution of a Cardamom Board is also well under way. The objects in view are the following :—

(1) Promotion and extension of Cardamom plantations.

(2) Improvement of the quality of cardamom and the productivity of the estates.

(3) Making arrangements for supply of fertilisers and ancillary equipment required for the industry.

(4) Providing financial assistance in the form of working capital and credit, etc.

(5) And in particular, the marketing of cardamom with a view to ensure economic and reasonable prices to the grower and augmenting the foreign exchange earnings from exports.

After the Board begins to function in full stride, places like Kurubathur where there is scope for the extension of cardamom cultivation may expect to see

somewhat better days provided the ryots in these places are responsive to the constructive measures undertaken by Government. Towards this end it may be desirable, perhaps, that in addition to the above measures the Government also undertakes some publicity work to disseminate useful information on this subject to the ryots, both in the interests of the ryots and in the general interest of the country at large.

The story of cardamom cultivation in this region is poignant with tragic irony. To those who enquire about it, the cultivators narrate details relating to its rise and downfall in the course of about half a century beginning from the time of the first World War. The story is told with a feeling for the good old days which it is not easy to forget. The fertility of the virgin soil in which the plant was first cultivated by European planters about fifty years back, the superabundant yields of thirty years ago, the zeal of the cultivators of those days who in the first flush of their enthusiasm took it for granted that the yields would be equally ample in the years to come and would add to their riches year after year, their consequent failure to conserve their fortuitous wealth or divert it into productive channels, their lapse into luxurious living due to a failure to expect a downfall in cardamom cultivation, the gradual decline in the fertility of the soil, the diminution of rainfall, the poor yields of later years, the uncertain prices, the cumulative deleterious effect of these circumstances these and related matters are told by the cultivators with an agony as they feel that never again will they have such prosperity as they had in these early years, whatever attempts may be made to improve cardamom cultivation. The cost of bringing an acre under cultivation of cardamom and continuing the cultivation upto fifteen years has been given, under different heads, on page 19. The cardamom plants begin to yield fruits or capsules from the fourth year after cultivation is begun, and the yield is got upto the fifteenth year. The yield varies a great deal in different soils, but an average yield may be taken as 112 lbs. per acre. The yield at Kurubathur is less than average. The price is also subject to wide fluctuations. The ruling price of the period for which the costing table is given on page 19 was Rs. 350 per maund, which was really a peak price for several years. At this price the return on an investment of Rs. 4,000 for fifteen years would be about Rs. 11,550 (Rs. $350 \times 3 \times 11$) or roughly Rs. 10,000 making allowance for untoward losses and shortages. But the expectation of this return is subject to several hazards as cardamom by its very nature, is a risky undertaking and is in the nature of a gamble. Added to this the yield, as already stated, is steadily diminishing year by year.

On account of the diminution in the yields of cardamom, some cultivators are trying to cultivate coffee in place of cardamom, as coffee cultivation is attended with less risks and is a more steady venture. The coffee plant is not so delicate as the cardamom plant. Coffee plants can better withstand untimely and heavy rainfall as also severe sunshine. Coffee can also survive unexpected failure of rains. The cardamom plant is so delicate that it needs constant watch and care. People in these parts say that cardamom plant is like a delicate daughter-in-law of rich parentage, who can only be given lenient tasks at home and has to be treated with the utmost consideration. It requires just enough warmth, enough shade, and enough rainfall and it requires these things in proper measures and timings. Cardamom begins to yield a crop at the end of three years, but coffee yields a crop only after four years. Except for this longer waiting coffee planting is a less hazardous venture. So wherever cardamom cultivation has been a failure, there is a noticeable tendency since two years to think of cultivating coffee.

A directorate of cardamom Development and Marketing has been set up in Bangalore by the Government to implement the accepted the decisions of the Cardamom Marketing and Development Advisory Committee. The Advisory Committee has already attempted to secure the stabilisation of cardamom prices. The next step taken up by the Committee has been in the direction of quality control. It is hoped that the Committee would play a vital role in the development of cardamom specially in its marketing aspects in the coming years.

Coffee cultivation

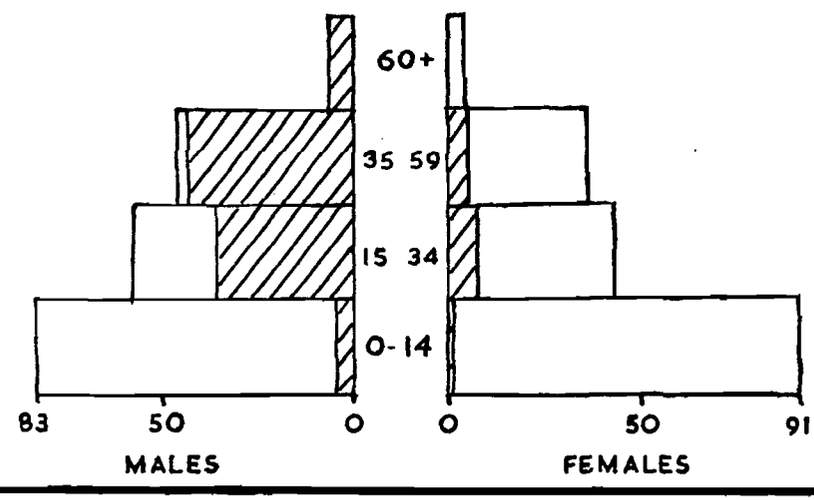
Coffee is cultivated in only 5 acres of land by two households and the annual production is only about 3 maunds. The entire quantity is used for domestic consumption. As things stand, coffee is a minor product of this village. Just as there is scope for the extension of cardamom cultivation, there is scope for the extension of coffee cultviation also as the area of pasture and grazing lands in the village (175 acres) is obviously too much for the 169 cattle heads of the place and as such some land may be diverted for coffee cultivation also. It can with equal justification be claimed that some lands may be diverted for paddy cultivation. In the alternative, some area may be utilised for establishing nurseries for obtaining good seeds or plants for paddy or coffee or cardamom culti-

KURUBATHUR

MANJARABAD TALUK

HASSAN DISTRICT

WORKERS AND NON-WORKERS BY SEX AND BROAD AGE-GROUPS



JK

vation. The improvement of all these crops are equally important, for while coffee and cardamom are good foreign exchange earners, paddy is the staple food crop of the State and has its own importance in the present food position in the country. The chief varieties of coffee grown in this area are "Arabica" and "Robusta" and the land is suitable for the extension of the cultivation of both varieties. But for achieving progress in cultivation—whichever crop is proposed to be raised—the initiative should come first from the ryots themselves.

Working force

Out of a population of 367 persons, 99 are workers and 268 non-workers. The workers constitute 27% of the population (23.4% being males and 3.6% females) and the non-workers constitute 73% of the population (29% being males and 44% being females). Majority of the workers (89 out of 99) are in the age-group 15—34, and 35—59. Most of the non-workers are in the age-group 0-14.

In 1961, there were 130 male workers and 22 female workers. In 1962, there were 86 male workers and 13 female workers. The reduction of workers is mostly among males, reasons for this reduction being briefly as follows :—twenty-nine persons left the village as they changed the venue of their work; four workers died; one left the village on account of sickness; two were temporarily absent from the village during the survey; and the reason for their leaving the village is not known in the case of eight persons. The reason in most cases is thus migration from the village in search of better work.

Occupational structure

Of the 99 workers, 38 persons are having cultivation as their main occupation. Agricultural labour is the principal occupation of 18 persons; household industry is the main occupation of 10 persons; trade, the main occupation of 16 persons and "other services" the main occupation of 15 persons. One person is having "construction work" and another is having "construction" as their main occupations. The sex-break up of these workers is as follows :

Name of occupation	Total No. of workers	Male workers	Female workers
1	2	3	4
Cultivation as main occupation	38	34	4
Agricultural labour is main occupation	18	13	5
Household industry as main occupation	13	12	1
Trade as main occupation	16	15	1
In other services	12	10	2
Construction	1	1	Nil
Construction work as main occupation	1	1	Nil

In other words nearly 86.9% of the workers are males and 13.1% of the workers are females.

Nature of occupation

Table XIII-A gives figures relating to primary and secondary occupations of households. Cultivation is the principal occupation of 11 households, it is a subsidiary occupation to 15 households. Agricultural labour is the principal occupation of 22 households and the subsidiary occupation of 4 households. To five households, household industry is the main occupation while to 6 households, it is the subsidiary occupation. 12 households are having trade as their principal occupation and 2 other households are having it as their subsidiary occupation. 16 households are engaged in "Other Services" and to 15 of them these services are their main occupation and to only one household their service is their subsidiary occupation. Hotel-keeping is affording employment to 6 households—five of whom are having it as their main occupation, the other one having it as his subsidiary occupation. The industries run by the households are tailoring, mat-weaving, carpentry and goldsmithy. Of five households, who do tailoring work, three households follow it as their main occupation, the other two following it as subsidiary occupation. Mat-weaving is only a subsidiary occupation and no household is entirely dependent on it, and it could not be otherwise as the earnings from this poor occupation may not suffice even for a very ordinary existence. But carpentry and goldsmithy are main occupations—each to one household. The total number of households dependent upon household industries either as principal or subsidiary occupation is 11.

Twelve households are engaged in household business as their principal occupation and two households are engaged in their household business as subsidiary occupation.

Non-workers

The total number of non-workers is 268 for a total population of 367. 73% of the population is thus non-working. At first this might appear to be a high percentage and give an unfavourable view of the state of affairs, but more than half the number of non-workers (63% of them) are in the age-group 0-14. 58 non-workers (just 1/6 of the population) are in the age-group 15—34. 36 non-worker (about 1/10 of the population) is in the age-group 35—59. Only 5 persons in the age-group of 60 and above out of 10 persons of that age-group in the village are non-workers. The ratio of workers and non-workers is 99: 268.

Male non-workers in age-groups 15—34 *and* 35—59.

The total number of non-workers in the age-groups 15—34 and 35-59 is 94 (58—36). Of these non-workers in these two age-groups, the male non-workers number 26. These are the age-groups in which people, especially males, are to be expected to be workers. As the position is otherwise in the case of these 26 persons, a detailed enquiry was made to find out the reasons for their being non-workers. This enquiry revealed that these male non-workers in the age-groups 15—34 and 35—59 are mostly persons who do cooly work occassionally. This work will not enable them to eke out a livelihood independently and they are all dependents on others. In some case the non-workers of these age-groups are students. In one case the person is an invalid. It is a happy feature that among the non-workers there are no vagrants or beggars. 89 non-workers are attending to domestic duties. 130 are dependent members of households and 50 are students. The average number of dependents per household is 4.28.

Literacy and education

There is an upgraded primary school in this village and students can study in this school upto the VII standard.

There are 192 males in the village. Out of them 107 or 55.73% are illiterate. Out of 175 females here 145 or 82.85% are illiterate. Nearly 38% of the males and only 4.28% of the females are literates without any educational qualifications. Persons in this category only know how to read and write, and their total number is 98.

There are 9 males and 5 females with primary or basic educational qualification. 2 persons have passed matriculation or higher secondary examination and one is a diploma holder. The total number of literate persons including those having primary and other higher educational qualifications is thus 115 and this is considerably less than 50% of the population. The position can hardly be deemed to be satisfactory. Kurubathur is conspicuous by the absence of persons having educational qualifications and in this sense it can hardly be considered to be an enlightened village. It is, by and large, a village of agriculturists and petty shop-keepers. Even those who are just literate constitute only about 25% of the total population. On an examination of the number of children attending the upper primary school it was found that more children belonging to the neighbouring villages than those belonging to this village attend this school. In 1962-63, the number of children belonging to Kurubathur who were attending this school was 40, but the number of children belonging to neighbouring villages who were attending the school was 89. Of these students, 82 were boys and 47 were girls. Kurubathur is not a village in which compulsory primary education has had very tangible results as the number of persons of the age-group 5—9 is 65 and the number of those in the age-group 10—14 is 50, the total number of persons of school-going age being thus 115.

Agricultural pattern

Taking into account, all the A, B and C types of land into consideration, 11 Lingayat households in the village have about 275 acres of land out of a total of 350 acres of agricultural land in the village. The other land-owning communities are the Adi Karnatakas, Vokkaligas and Muslims, but the extents of land they own or possess are small. Three Adikarnataka households own 2 acres of land. Three Vokkaliga households own 17.65 acres, and 10 Muslim households own 58.21 acres. On an average a land-owning Lingayat household has 23 acres, a land-owning Muslim household has 6 acres; and these two are practically the substantial land-owning communities of this village. Out of 72 households in the village. 45 are landless.

Co-operative Societies

There is at present no co-operative society in this village and the village is served by the society at Nidigere, a village three miles away. There was a society in this village till 1961, but it became defunct after the establishment of large-scale Co-op. societies, covering several villages. The Nidigere Central Co-operative Society established in 1942 serves this village also along with eight other villages included in the Kurubathur Group Panchayat. This society was converted into a Service Co-operative Society in 1960. The

Managing Committee of this Society consists of 9 members of whom two are from this village (Shri Guddappa Rai and Shri Anne Gowda). The total number of members in this Society as on 30-6-1962 was 206. Of these, 7 members belong to this village, and this small number shows that the people here are still to understand the message of co-operation. This Society had advanced Rs. 56,000 by way of loans in 1961-62. Of the above seven members of the Nidigere Central Co-operative Society, four are Lingayats, 2 are Vokkaligas and one is a Muslim.

Kurubathur is also served by the Rama Credit Co-operative Society at Nidigere. In this society, there are 5 members belonging to Kurubathur. (1 Lingayat, 1 Visvakarma and 3 Muslims).

Among the members of the Cardamom Society at Sakleshpur, there is one member—a Lingayat—who belongs to this village. There is also a member from this village among the members of the multi-purpose Co-operative Society at Sakleshpur.

There are in all 14 members belonging to this village in the four co-operative societies referred to above. For the improvement of the economy of this village it appears necessary that co-operation has still to make a great leeway. The poor progress of co-operation in this village may in part be due to the educational backwardness of its people.

Distribution of land

The distribution of land among the households area-wise is as follows :—

No. of households	Area of land owned/possessed by each household
4	1 acre and below.
12	1 acre to 2.49 acres.
12	2.5 acres to 4.9 acres
4	5 acres to 7.49 acres.
12	7.5 acres to 9.9 acres.
6	10 acres to 15 acres.
6	15 and above 15 acres.

The community-wise distribution of land is as follows :—

Name of the community	Total No. of households	No. of households owning/ possessing land	Total area owned/possessed by the community acres (0.00)
Lingayat	11	11	274-22
Adikarnataka	6	3	2-00
Vokkaliga	5	3	17-65
Muslim	35	10	58-21
	57	27	352-08

Crop pattern

Paddy is grown in 100 acres and 90 cents, the number of households growing paddy being 22. The total production is 759.5 pallas out of which 422.5 pallas are used for domestic consumption and 337 pallas are sold. Cardamom is grown in 75 acres 75 cents. of land, the number of households engaged in its cultivation being 10 and the quantity grown 58.4 *seers*. The entire quantity of cardamom is sold. Coffee is grown in five acres of land by 2 households. The production is only 3 *maunds* and the entire quantity is used by the growers themselves. The coffee cultivated is almost negligible in quantity and the cardamom cultivation may be extended. The problem of extending the cultivation of these plantation crops is a problem of the Malnad as a whole.

The cost of paddy cultivation per acre will be as follows :—

	Rs.
For preparation of soil	40.00
Seeds	15.00
Transplantation	15.00
Weeding	10.00
Harvesting	10.00
Transport of crops to the threshing floor	10.00
Threshing	10.00
	110.00

The people are not evincing keen interest in extending cardamom cultivation due to the difficulties involved in its cultivation and also the cost. The people affirm that the yield of cardamom is on the decrease but are not able to assign reasons for this decrease.

No significant changes or change on any considerable scale has taken place in the farming practices. The ryots are aware of the Japanese method of cultivation but the implements used are the traditional ones of local manufacture. They do not use chemical fertilisers on any large scale. They believe that with the use of chemical fertilisers the quality of the soil will deteriorate in due course. They use farmyard manure for the most part to the paddy fields and the quantity used is 4 to 5 cartloads per acre.

Only 15 to 20% of the agriculturists have taken to improved practices like using improved seeds, improved implements, economic planning, application of chemical fertilisers and using pesticides. Insecticides and pesticides are not deemed necessary, as

there is a prevalent superstition among the people that insects and pests are destroyed by 'Uttare' rains in September-October. Practical experience, however, has shown that some of these insects and pests survive even after these rains. Practical demonstrations are made under the auspices of the National Extension Service to familiarize the villagers with the use of different insecticides and pesticides. These demonstrations are proving useful and a tendency to make greater use of insecticides and pesticides is noticeable.

Irrigation

Kurubathur is a heavy rain-fall area and there is no channel for irrigation of lands in this village. Irrigation of fields from wells is not carried on on any large scale. as only two households are using wells for irrigation. As the rainfall in this area is heavy, there is ample sub-soil-collection of water in the ground and if the villagers make up their mind it should be possible for them to dig some more wells and improve garden cultivation. The Hemavathi reservoir project when it materialises, may sub-merge some lands near this village, but at the same time, as the water-supply to Yenne Hole near this village is bound to increase if that scheme materialises, the villagers may also grow two paddy crops a year if only they are diligent.

Special problems of agriculture

One reason why chemical fertilisers are not much in use is that while they cost more than farm-yard manure they are washed away by the heavy rains after the lands are fed with them. So the agriculturists prefer to use the farmyard manure which is cheaper. In this way one of the problems of agriculture here is the necessity to devise a method by which the lands can be served with chemical fertilisers and at the same time to see that they are not washed away by the rains but retained in the field and absorbed by the crops.

Scarcity of labour constitutes the second problem of agriculture. The agricultural labourers get only traditionally fixed wages in cash and kind and it is proving more and more difficult to get sufficient number of labourers during the sowing season. Some incentive to induce them to come forward in larger numbers for working as agricultural labourers during this season seems to be necessary. This may be in the form of giving them some employment off the season also in addition to giving them work when the agricultural operations are attended to.

It is also necessary to make the use of insecticides and pesticides obligatory even in respect of food crops, as the control of pests and diseases has to be on all-round control in the very nature of things and enforcing the use of pesticides and insecticides only in the case of plantation crops may prove to be a halting measure and not sufficiently effective.

Industries and scope for development of the village economy

At present there is no heavy industry in or near this village. The existing household industries, namely, tailoring, mat-weaving, carpentry and goldsmithy have been referred to already. All these cottage industries make up a poor list and there is definitely scope for starting some more cottage industries like saw mills, pottery, brick and tile works, and basket-making. Though there is scope for starting cottage industries of this kind, the local people, who are mostly persons belonging to households which immigrated to this village since two decades, do not seem to have the necessary local patriotism to induce them to start such industries and thus improve the village as a whole.

Livestock

The condition of the livestock leaves much to be desired. The animals found here are cows, buffaloes, working bullocks and sheep. No breeding bulls are maintained in the village. At the time of the survey, there were 16 cows in milk, 32 dry cows, 21 adult females not calved, 5 bulls, 42 working bullocks, 6 young stock (males), 7 young stock (females), 10 adult he-buffaloes, 9 she-buffaloes in milk, 7 dry she-buffaloes, 7 young stock (buffaloes), 2 sheep and 5 goats. The total number of these animals comes to 169. They are owned by Lingayats, Adikaranatakas, Vokkaligas and Muslims. These communities together account for 55 households. It is a peculiar feature that the 17 households of the other communities, namely, Brahmins, Banajigas, Kshatriyas, Nayars, Maharashtrians, Jyothipanas, Bestas, Visvakarmas, Naindas and Kurubas do not possess a single livestock. Local bulls and he-buffaloes are used for breeding purposes. There is no veterinary hospital in the village and there is no doubt it would be better if one is established.

There is a cattle pound in the village, but no effective steps are being taken or even thought of for the improvement of stock. The poor condition of the stock, despite the availability, near at hand, of a vast expanse of grazing land points without doubt to the

want of purposeful effort to improve cattle wealth, this want of effort being due partly to psychological inertia and partly to physical lethargy. To some extent, the scantiness of cattle wealth and the poor physique of the cattle may also be ascribed to the rigours of the Malnad weather, especially the eastern wind and the ravages of the heavy downpour of rain coupled with the bloodsucking leeches, all of which affect the health of the cattle, but if the people develop the will and purpose to improve their cattle wealth and through them their agriculture and economy generally, it should not be impossible for human ingenuity to devise suitable measures calculated to protect the cattle and improve them. The establishment of a veterinary hospital as early as possible seems to be a good move in this direction.

Tenancy

The ryotwari system of land tenure is in vogue here. The number of owner cultivators in 1951 was 78 and this number decreased to 71 by 1961. In 1951, the number of tenant cultivators was 21, but by 1961 there were no tenant cultivators. The number of agricultural labourers in 1951 was 38 and their number also declined to 18 by 1961. Thus there has been a general decline in the number of persons connected with agriculture. As agriculture is the main occupation of the people in the village and as there are also not many cottage industries to buttress the village economy, it cannot be gainsaid that greater interest in agriculture is called for if the condition of the people in this village has to improve to any appreciable extent.

Income and expenditure

The levels of monthly income and expenditure of the main livelihood classes are as follows :—

Class	No. of households	Average monthly income	Average monthly expenditure
		Rs.	Rs.
Owner cultivators	11	240.75	226.34
Agricultural labourers	22	64.83	83.35
Household industry	5	109.75	110.51
Others	34	114.25	125.2

The "owner cultivators" and "others" are seen to be economically strong while the condition of those depending on agricultural labour and household industry is vulnerable. Of these two classes, the agricultural labourers are in a poorer condition.

Income groups

The following table gives the number of households in the different income groups :—

Average Monthly Income	Total number of households
1. Rs. 25 and below	Nil
2. Rs. 26 to 50	6
3. Rs. 51 to 75	16
4. Rs. 76 to 100	16
5. Rs. 101 and above	34
Total	72

The total number of households in the two higher income groups (76 to 100 and 101 and above) is more than double the total number of households in the lower income groups. The position is satisfactory.

Average annual income of the different livelihood classes and average per capita income in the different livelihood classes are given below :—

Occupation	No. of households	Average annual income per household. Rs.	Total number of persons in households noted in col (i)	Annual per capita income
				Rs.
Owner cultivators	11	2889	71	448
Agricultural labourers	22	778	105	163
Household industry	5	1317	30	220
Others	34	1371	161	290

The average annual income of the households of owner cultivators is the highest, both for the households and for individuals. Next in order comes average annual income of the "others". Third in rank comes that of the households engaged in household industry and the average annual income of the households of agricultural labourers which is lowest comes last. Further the work of the agricultural labourers is seasonal work and so except when agricultural operations are going on and they are hired for work, they will have no earnings. This circumstance, together with rising costs of living makes their position very vulnerable. An income of Rs. 100 per mensem may be taken as a fairly good income for any household in the rural part and the average income per household in the village under different occupational classes compared with this standard. Judging from this standpoint, the

households of owner-cultivators (income Rs. 2889 per annum), the households following household industry as their occupation (with an income of Rs. 1,317 per annum) and the households classified as "others" (with an income of Rs. 1,371 per annum) are in a good position. Households dependent on agricultural labour as their occupation have an annual income of Rs. 778 and their economic position is not so good as that of the categories mentioned first. In this light, their income needs to be improved and brought within the effective purview of law so that the agricultural labourers may have enough opportunity and scope to improve their economic condition generally and also to have an incentive to take greater interest in agriculture instead of migrating to the urban areas in search of more remunerative employment. The necessity for improvement of their income becomes all the more clear when it is seen that the secondary means of earning which they have are indeed very scanty.

Pattern of expenditure

Table XXI gives an analysis of the expenditure of the different livelihood classes.

So far as owner-cultivators are concerned a little more than 50% (54.73% to be more exact) of their expenditure is devoted to food and drinks. The remaining expenditure (45.27%) is devoted to the other items, namely, fuel and light, houserent, clothing, travelling, education, other miscellaneous services, interest, remittance, hiring of labour, purchase for production. Of these, the biggest items are clothing (8.03%) and hiring of labour (17.07%). The other items are rather small. This analysis gives an overall picture of their living conditions: they are well-fed and well-clothed and spend the necessary amount of their income on the hiring of labour. But their expenditure devoted to education is negligible (2.94%). This, in other words, indicates that they are contented to continue in their present position as owner cultivators and are not particular about changing their mode of life. If this were not so, a higher proportion of their expenditure should have been devoted to education with a view to improve their condition in life. In the case of agricultural labourers, nearly 3/4 of the expenditure (72.76%) is covered by the head "Food and drink". They are also well-clothed, if a 10% of the total expenditure devoted to clothing can be deemed to be a good standard of sartorial decency, as they are devoting 9.99% of their total expenditure to clothing. The percentage set apart to education (3.90%) is slightly higher than that of the owner-cultivator class.

In the case of households engaged in household industries also, the biggest slice of the total expenditure (73.30%) is devoted to food and drinks. The expenditure on clothing (11.30%) is higher than that of the other two classes mentioned above and may be classified as good, but the expenditure on education (1.50%) is meagre. This summary also indicates in a broad manner that this class of people is also nearly contented with their avocations and mode of living. In the case of "other services", the expenditure on food and drinks is 63.35% of the total expenditure, the expenditure on clothing 10.80%, and the expenditure on education—a negligible 0.47%—all these data also tending to show a complacency on the part of this class of people in respect of their lives. A greater attention to education would appear to be desirable in this class also. The common features discernible in the expenditure budgets of all these categories are that nearly little or no expense is incurred for recreation and that the expenses for education is fairly small.

It is also seen that as the agricultural labourers and those engaged in household industries devote nearly three-fourths of their expenditure to food and drinks, the position leaves little flexibility in their domestic budget, as the remaining quarter is covered by a number of other necessities of life. The position is slightly better in the case of those engaged in "other services" as they devote only 63% of their expenditure to food and drinks. But it is only the class of owner cultivators whose economic position may be deemed to be satisfactory as they devote only about 50% of their expenditure to this biggest item of the domestic budget. This leaves 50% of the total expenditure to the remaining items. As such there is scope for a lot of internal flexibility and adaptability in such a budget and on account of this state of affairs this class of persons can, if they want to, save some money from their normal income. We cannot however have too rosy a picture of the condition of the owner cultivators also. Their income, referred to here, is gross income and their expenditure includes expenditure on cultivation also. In other cases the income is net income. In other words when it is said that in the case of owner cultivators, their budget allows 50% of their expenditure to items other than food and drink it is well to remember that they have to meet cultivation expenses which the other classes do not have to meet.

Indebtedness

The total amount of debt is Rs. 29,050 for the entire village. Of this amount, a total sum of

Rs. 23,050 is made up of debts incurred for productive purposes and details of these items are as follows :—

	Rs.
(i) For purchase of land	7,000
(ii) House construction and house repairs . .	3,900
(iii) Household cultivation	7,900
(iv) Business run by households	4,250
	23,050

The remaining amount of Rs. 6,000 in the total debt of the village is made up of sums relating to two uneconomic heads, namely, 'marriage' (Rs. 1,000) and 'ordinary wants' (Rs. 5,000). As these uneconomic items account for only 1/5 of the total debt of the village, the position as regards indebtedness of the village is not unsatisfactory.

Only thirty-three households are indebted and 39 households are free from debts. This position is also fairly satisfactory. Also out of the 33 indebted households, 22 households have incurred debts for productive purposes and the other 11 households have incurred debts for the uneconomic purposes referred to above. Of this, uneconomic portion of the debt, the average debt per household comes to Rs. 545 and this is no doubt a fairly big amount of debt for a rural household.

Of the total amount of debt the amount due to societies is Rs. 4,500 while the total amount due to individuals who have advanced the loans is Rs. 24,550. This position is very unsatisfactory, to say the least as loans taken from individuals generally involve payment of usurious rates of interest and have a way of remaining outstanding for unduly long periods of time. The creditor, in many cases, will be more interested in collecting the interest due to him periodically and it is no wonder if sometimes the creditors are not keen that the debts are cleared, as they will be getting a good interest on their money. The creditors generally lend money on the security of lands, housing property and household jewellery. Very often deeds are not executed in respect of these loans, and there will be only an oral understanding between the debtor and the creditor.

The bulk of the debt is due from cultivators having land the total amount of their debts being Rs. 21,100. Those who have no lands have only a debt of Rs. 7950.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population

(a) **Growth of population from 1951 to 1961.**— The population of Kurubathur in 1951 was 277 (177 males and 100 females), whereas in 1961, the population was 387 (207 males and 180 females). The increase in population during the decade was 39.5%.

(b) **Increase of 39.5% during the decade 1951—61 analysed** :—But the increase of 110 persons during the decade 1951—61 (an increase of 39.5%) does merit analysis. The birth and death figures of the decade, given below, can only explain an increase of 31 persons:—

Year	Births	Deaths
1951-52	9	4
1952-53	8	3
1953-54	12	3
1954-55	8	5
1955-56	10	9
1956-57	8	7
1957-58	16	12
1958-59	8	14
1959-60	15	10
1960-61	13	9
	107	76

Even making allowance for omissions on the part of registration authorities in recording births and deaths an increase of 39.5% can only be explained by immigration of some households during this decade to this agricultural and trading centre either as agricultural labourers or as traders. The statement given below gives details of the number of persons who have come and settled in this village since March, 1951 :—

Statement showing the number of households and number of persons who have come to the village Kurubathur from outside since 1st March 1951.

Name of Head of household	No. of persons	Males	Females
(1)	(2)	(3)	(4)
Sriyuts			
1. Shanta Mallappa	1	1	..
2. B. S. Anne Gowda	4	3	1
3. Sidde Gowda	6	2	4
4. Eere Gowda	3	2	1
5. Linga Naik	10	4	6
6. Bibi Jan	2	..	2
7. Ahamadulla Khan	1	1	..
8. B. Gowramma	4	2	2
9. Ashabi	2	..	2
10. B. L. Garudacharya	8	4	4
11. Putte Gowda	6	4	2
12. Narayanaswamy	3	2	1
13. Kariyappa	7	6	1
14. Mohedin Basha	3	3	..
15. Gundu Rao	5	4	1
16. Iyramma	3	2	1
17. Abdul Mazid	7	5	2
18. Gundappa Rai	7	5	2
19. Mahamed Mybani	5	3	2
20. Kanna Setty	3	1	2
21. Subbe Gowda	2	2	..
22. B. M. Kenchappa	1	1	..
23. Alemalamma	4	2	2
24. Gopala	7	2	5
25. Myden Beri	4	2	2
26. Ibrahim Sahib	6	4	2
27. Mahamed Yusuf	4	2	2
28. Krishna veni	2	..	2
29. Masam Sab	5	2	3
30. Venkatachalaiah	2	1	1
31. Sura Setty	5	3	2
32. Putta	6	3	3
Total	138	78	60

The birth and death figures given above as well as the above figures relating to immigrants relate to the same period—1951—61 and obviously overlap, and therefore, it is perhaps sufficient to state here that the increase in population during the decade 1951—61 by 39.5% is due largely to immigration to this village of the above households.

(c) **Population decline from 1961 to the time of the socio-economic survery.**—The population which was 387 in 1961 fell down to 367 at the time of the survey in 1962 (192 males and 175 females). The decrease has to be attributed mainly to the emigration of workers from this village in the interval in search of better scope for work—to which reference has already been made while dealing with the working force.

Density of population

The density of the population has to be compared with other villages (in the same taluk) of about the same area as Kurubathur, namely, 550 acres. The sub-joined table serving to afford such a comparison shows that in the conditions existing in the Manjarabad taluk in which this village is situated, Kurubathur has a fairly large population and takes the third rank among such villages so far as density of population is concerned. In 1941, Banavase had the largest population (416) among the villages mentioned in the following statement. Eechalabeedu came next with a population of 332 and Kurubathur was the third, the population then being 233. The rankings of these three villages stood unaltered in 1951 also, the respective population of Banavase, Eechalabeedu and Kurubathur being 551, 356 and 277. It is interesting to note that the same positions were maintained by these three villages in 1961 also their respective population in 1961 being 1022, 626 and 387.

Population variation of some villages in Manjarabad Taluk, Hassan District.

Taluk	Hobli	Name of the village	1941 population	1951 population	1961 population
1	2	3	4	5	6
Manjarabad	Kasaba	Ganadahola	70	77	147
Do.	Belagodu	Gulagalale	114	188	312
Do.	Do.	Lakkunda	93	170	214
Do.	Do.	Sundahalli	14	4	168
Do.	Ballu	Banavase	416	551	1022
Do.	Do.	Chikka Nayakanahalli	99	114	131
Do.	Hanabala (transferred to Hethuru)	Bachanahalli	16	36	262
Do.	Ballu	Hanchagodanahalli	46	252	127
Do.	Hethuru	Banahalli	64	57	65
Do.	Uchchangi (now in Esaluru)	Eechalabeedu	332	356	626
Do.	Do.	Kurubathur	233	277	387
Do.	Esaluru	Palahalli	75	80	135

Household and residential pattern

There are 72 households and except for the Adikarnatakas, the different communities live alongside of one another in the village. The "Holeru" (Adikarnataka) live about a furlong away from the main village.

The village has adequate communication facilities. Six buses pass through the village daily. The neighbouring villages are connected with Kurubathur by 'Katcha' roads and cart tracks.

The major community of the village are the 'Moplah' Muslims whose progenitor came from South Kanara and they are descendants of Arab adventurers. They are also deemed by some to be the descendants of local converts made by Arabs. According to Risley, the Moplans are well known for their fanaticism and are said to be descendants of local converts made by Arabs, who frequented the coast (i.e. Malabar coast) as far back as the beginning of the 8th century and continued to monopolise the trade until ousted by the Portuguese". The other important communities are the Lingayats and the Vokkaligas. The Harijans (Adikarnataka) in this village are very poor.

Moplahs

In this community, a mother giving birth to a baby is given a bath after 45 days. If it is a male child, at eight or nine years, he is given a circumcision. In

the case of female children, the ear-boring ceremony is held when they are below eight years generally, but there is no time prescription for this ceremony. This is observed by all sects of Muslims and not only Moplahs.

The Moplahs of this place came originally from South Kanara mostly and a few from Kerala. They speak for the most part Malayalam.

Their chief occupation is trade. They trade in fish, cardamom and other daily necessaries.

The new born child is named generally on the seventh day. They usually observe this naming ceremony by distribution of presents in the form of cocoanuts and sugar. This ceremony may be said to be observed on a very economical scale. The name given to a child is usually that of an ancestor—either a grandfather or great-grandfather.

The dress of males consists of a shirt and bunyan and a 'lungi' for the most part. For a headgear they use a thin white cap and tie a towel round it. The lungi is commonly a coloured one with squares in it.

So far as female children are concerned, no special observance is noticed in connection with the naming of them. The female children are sometimes married at a very early age, even before attaining puberty.

The dress of ladies consists of a white jacket with full sleeves, a sari and a coloured cloth for headgear. This headgear is an invariable feature of their dress and is worn even by female children and not only by grown-up ladies.

They bore both their ears with nine holes in each ear (or six for the right ear and five for left latterly) and adorn them with gold ornaments. They also use ear-studs (vole) of gold. These ear ornaments should necessarily be presented to their daughters by the parents during marriage. A 'Bugudi' is also used sometimes.

The bridegrooms are commonly given a dowry, the amount of which being dependent on the economic or financial condition of the parents of the bride. The ladies wear bangles on their hands and the bangles used are mostly glass ones. Gold bangles are used by ladies belonging to very well-to-do families only.

The ladies also sometimes use a silver belt for their waist. But it is more common for them to use a 'silver chain' instead and this chain has a device in the middle which can be used to fit up this chain. This part of the chain is called 'Karadi Uruku' in Malayalam and this part can also contain coins and small ornaments if necessary.

The ladies use "chain" for adorning their ankles. The 'chain' is usually of silver. A "ruli" (ರುಳಿ) of solid silver either made up in the form of a chain or remaining plain (this is not so common) is also worn on the anklets and the use of this ornament is said to be good from a health point of view.

A somewhat tight thin belt of gold called "Malak" is worn round the neck.

A "Thirupu" is sometimes worn in the braid of hair, and a 'pendant' is also used but rarely now-a-days.

Feasts

'Rabbiul Avval is one of the feast observed. This is observed in commemoration of the birth day of the Prophet Mohammed. This is observed in common with the other sects of the Muslims. Next month on the eleventh day is observed 'Rabbiul Akhar' and is observed in honour of the saint-preceptor Khwaja Mohiyuddin who lived in Baghdad, after the time of the Prophet. These two feasts are observed by preparation of delicious dishes, both vegetarian and non-vegetarian.

In the month which follows is observed a third feast—but only by those who have taken a vow to observe it (ಹರಕೆ) —called "Badringale ear" and this also commemorates a saint of Baghdad.

Three months later on the fourteenth day occurs the feast called "Shabbi-Be-rat". This is in the nature of giving offerings to ancestors who are no more. This observance is common to all Muslim sects. This feast is also marked by preparing and consuming rice dishes.

Ramzan is the next big feast. The 27th day among these 30 days when it is observed is the most important and on this day, a holiday is also given. During this period, the people fast for 30 days which means that they can consume any food after sunset and before 3 O'Clock in the early morning after which they are supposed to eschew all food strictly. On the day following the last of this period, all devotees observe "Namaz" in the mosque. This is also a common Muslim feast which is observed by Moplahs along with the other sects. This feast seems to have been prescribed to propagate the need for economy in the use of wealth generally and food in particular. It is a

part of the teachings connected with this feast that persons in affluent circumstances should present a small portion of their produce and money to the needy people.

In the month following the next—on or about the 10th day, 'Bakrid' is observed. This is also a feast characterised by the use of good dishes and the giving of gift to the poor. The use of mutton is a "must" in this feast. This feast commemorates the offering of their only son to God by Ibrahim Khaleel and his wife, in response to call from above. The place where this sacrifice was made is still recognised at Medina. Those who can afford it even go to Mecca to observe this feast there.

The sect of Moplahs do not observe Moharram to the same extent as the other sects of Muslims do. This is a day of mourning and is observed in memory of Hassan and Hussein, grand-children of the Prophet who died in tragic circumstances. This is observed by Moplahs by fasting and giving of gifts.

Besides, on every Friday, the Moplahs specially offer "Namaz" in the mosque, though they attend the mosque every day also.

By far the most important belief of these people is that drink, debauchery, theft and the use of pork should be strictly eschewed. They hold this belief in common with all other Muslims. In regard to this belief, there is a popular story current among the people. It would appear that once upon a time, the prohibition relating to these matters was tested by requiring a very learned and pious man to enter into a glass house with four entrances at one of which had been stationed a beautiful damsel, at the other a child and a sword, at the third a lump of pork and a glass of liquor at the last. The man had tasted the liquor first and he lost all control over himself and then he easily committed sin with the other things placed in the remaining entrances. It is claimed that if he had not tasted the liquor he would not have meddled with those other things.

Marriage

The expenses of marriage depend on the ability of the bride's parents. It may range from anything to Rs. 200 to Rs. 5,000. In case a girl is very poor and wishes to marry, it is incumbent on the people of this community as a religious injuction to bear the expenses of her marriage. In case of orphans the people of the community bear the burden of marriage. The bridegroom gets a dowry, usually this amount is in the range of Rs. 2,000 in the inflated currency of the present day whereas it was only about Rs. 500 in olden days. In case a widow wishes to remarry so that she may not fall into bad ways and may lead a decent married life, it is a duty cast on anyone of this community whom she requests for help to give her necessary financial assistance and see that she gets married. In such cases, the widow is to be deemed as on a par with one's own daughter and failure to discharge this duty involves incurring of odious sin.

The actual marriage ceremony is performed in one day. The next day, the people of this community in the village are regaled to a grand feast. The third day there is held the celebration of presentation of bangles by the bride to the other women-folk of the village. This is held after the marriage is over and not before as the bride requires the permission of her husband to make such presentation. Before marriage, she cannot possibly have her husband's permission and so this function is not held before the marriage day. Regarding the indispensable need for having the husband's permission not only in this matter, but in any matter as such and the obligation to obey the husband implicity, two illustrations are given: firstly if a woman's father is on death bed and needs the breast milk of the daughter for medicinal purposes, the daughter cannot make bold to offer the required thing even to the father except with the specific permission of her husband. Secondly, it is said that if a man asks his wife to bring light to search a needle in broad day light, the woman cannot argue that light is not needed as there is sunlight and it is her bounden duty to do as she is ordered to do. Besides the three days marriage, seven additional days are allotted to inviting the bridegroom and his people and to entertaining them.

Before the actual marriage takes place the usual preliminary negotiations and some entertainment connected therewith take place just as in other communities.

Besides the agreement among the parents concerned for a marriage negotiation, the approval of the bride-to-be is also obtained in the presence of the parents and guardians if they are alive. This approval is obtained thrice from her. In case she has no parents, the elder brother or uncle or some other person authorised by the guardians or the Khaji of the mosque obtains her consent thrice. The actual giving away of the bride takes place in the bridegroom's house or in the mosque. It is noteworthy that only

the girl's consent is necesary and not her presence during the marriage or giving away of the bride. In this, the custom differs from the custom of other Muslims in whose case the girl's presence is necessary. But after this ceremony is over the bridegroom's party go in procession to the accompaniment of pipes and drums to the bride's house where exchange of garlands takes place and this completes the marriage ceremony.

During the exchange of the garlands inside the decorated chamber, it is customary for the assembled people to shout "God is great and no one else". This is followed by singing to the accompaniment of clapping hands by men-folk assembled in front of the bridegroom who would be seated separately by that time and by women-folk similarly in front of the bride.

Inheritance

So far as inheritance is concerned, one fourth of the property is set apart for the daughter. In case there are more daughters than one this one-fourth is equally divided among them. Out of the remaining 3/4 of the property at least 1/8 go to the mother for her maintenance. After the mother's demise, this share is equally divided among the sons, unless the mother out of personal preference gives a larger share or the whole of her share to any of her sons. In case a man allots a larger share than the 1/8 share for her maintenance she has the option to retain the 1/8 share which should be legally hers and give away the rest to her sons. All these principles are the common stock-in-trade of Muslim Law of Inheritance and are not peculiar to Moplahs.

In case of the death of one of the brothers, his wife gets her husband's share on behalf of her children in case she is not willing to marry, but she does not get this share in case she remarries. However, the brother's child or children inherit their father's property.

It is a noteworthy point of their customary law that in cases of expenditure devolving on the parental property, no one inheritor has any right to indulge in the expenditure without the consent of the other inheritors. It is also said that infringement of any of the canons of inheritance with a view to dupe any person of his rights is a crime which is not pardoned by the Divinity.

Death

In the case of the death of a male his widow is kept in seclusion for 40 days during which she will be sparing in diet and spend the time in prayer. No males are allowed even to talk with her during this period. After a man is buried, (the practice of cremating the dead is not in vogue), the Quoran is recited or got recited for a period of either three or seven days. In case of the death of a married woman, the reciting of the Quoran as above is observed but the widower is not required to observe mourning as in the case of a widow. However, presents are given on behalf of the deceased woman in the belief that such gifts will redeem the soul of the dead. In the case of the death of unmarried young persons—whether males or females—they are buried, but the reciting of the Quoran does not take place. Obsequies after death take place on the 3rd, 7th and the 40th days, and thereafter on the first anniversary of death. These obsequies mainly consist of feeding of the people and praying for the peace of the soul of the deceased.

Lingayats

Food habits and habits relating to eating

Something of the cultural life of the Lingayats has already been set out in the second Chapter. What is said in this chapter is only supplementary to the facts already narrated.

The Lingayats are strict vegetarians. Their chief articles of diet are rice, pulses, vegetables, onions, milk, curd and ghee. So far as habits of eating are concerned, a member of any of the main divisions will have no objection to eat with any member of the corresponding or higher division. None of the divisions below the 'Jangam' eat in the house of an inferior division. But in a field, a rest-house or in any place except the host's house they will eat food cooked by the host even though the latter may belong to an inferior division, so long as the host has used a new set of earthen vessels. Another custom is that a Lingayat will eat bread which a Jangam has gathered by begging. Ordinarily a member of a lower division is allowed to eat with a member of a higher division in a religious house when a Jangam is present, but the privilege is not granted to all classes, who profess Veerasaivism, but only to the higher of them. However, there is no objection to any one wearing the 'linga' to come into the house and see the food.

Appearance, dress and ornaments

The Lingayats being a large community, the members belonging to it vary in complexion, height and colour to a great extent. They are for the most part dark in complexion, resembling the races of South India in this respect. They are fairer than the Bedas and occasionally differ from the Maharatta Kunbis. But the distinguishing mark of a Lingayat is his

'linga' worn round his neck or tied round the upper left arm.

The men wear the dhoty, the shirt and headgear, and the women wear the 'sari' and the bodice. The sari is worn round the waist and is allowed to hang loose down to the anklets. The upper end of the sari is passed across the bosom and over the head and hangs loosely down the right side. The two ends of the bodice are tied into a knot leaving the lower arms, neck and throat bare. Some of them have silk and brocade clothes for holiday use. They seem to be much too fond of black, either by itself or mixed with red. Some of them are very clean and can compare favourably with those who are deemed to be the higher castes, but this cannot be said about some others. The women—married women especially—wear bangles and the "Mangalasutra" and put on 'Kunkum' mark on the forehead just as the women of the other Hindu communities do. The wearing of 'Mangala sutra' is said to form a much more prominent part in a Lingayat than in a Brahmin wedding. So far as 'Kumkum' mark on the forehead is concerned, it is put on after the 'sacred ash' is first smeared on the forehead.

Both men and women are fond of ornaments. The men sometimes wear a gold chain round their neck and some of them wear a 'Kappa' round their right wrist, as also rings on the fingers. The waist thread or 'udidara' completes the list of men's ornaments. These ornaments in the case of a rich man may be of gold, but in the case of a poor man they will be of silver. The ornaments which women wear on the ear will be one or the other of several kinds of ear-rings called Yale, Bugudi, Jimk$_1$, Ghanti and Balighanti, These are made of gold and usually they will not be decked with pearls. On the nose they wear either 'Muguthi' or 'Mugunathi' made of gold and in some cases, set with pearls or stones. Round the neck they wear one of the following: Gajje, Nagamuri and Bajiband. On the wrist is worn either 'Patali toda' or 'Kankana'. On the waist is worn a 'dabu' (waist-belt) and there are several familiar designs of these belts. The ornaments worn on the ankles are 'Paijana', 'Kalkadaga' and 'Sarapali'. Married women wear toe-rings called 'Kalungura'. Other ornaments worn on the toes are 'Pille', 'Gaji Pille' and 'Minpille'. These toe ornaments are usually made of silver. Poor women wear silver bracelets and necklaces.

Occupation

The Jangam, who is a preceptor, lives by begging alms and by acting as a priest. The laymen are usually merchants, or moneylenders or farmers. In recent times, they are entering Government service in larger numbers than before, and they are also making their mark in the learned professions.

The agriculturists observe certain interesting ceremonies. Before ploughing the land, the working bullocks are worshipped. The horns of the animals are washed and smeared with ashes. Then the plough itself is worshipped. The plough is daubed with lime and the other parts are painted with red mud. Bunches of leaves and bits of turmeric are stuck in two or three places. Palmyra leaves are tied to the drill. 'Kumkum' is applied to it and offerings are also made. Then it is carried to the field. Bullocks are yoked to it and cocoanuts are broken on the cross-beam.

Before reaping a harvest certain other ceremonies are observed: milk and ghee are first sprinkled on the crop. At the threshing floor a conical piece of cow-dung is placed and after this is worshipped, some part of food brought from home is sprinkled on the floor and the residue is eaten. Then the grain is winnowed and heaped up. It is measured before sun-set, after breaking a cocoanut.

Some Lingayats observe a feast called "Kadina habba" at which their ancestors are invoked. In this ceremony two pots are filled with water. Round one pot is rolled a 'dhoti' and round the other a sari and before the two pots offerings of food are laid. The ceremony called "Huvileya" is also observed by some Lingayats to please the soul of a deceased. At this ceremony a 'Kalasa' full of water is taken clothed in a new sari and is also decked with flowers. This Kalasa is also worshipped with offerings of food. Then, after feeding, married women, a prayer is repeated to receive the blessings of the departed soul.

Social Organisation

Here as almost everywhere in the country, the family is the oldest social institution. Most of the families in the village are individual families. Joint families are rarely found in this village. The father or the eldest member of the family will be the head of the family. Among the Hindus, property is inherited equally by the sons and recent legislation affording scope to the daughters to get a share of the property is not followed in practice. In the absence of sons, the property is taken by the wife of the deceased. Among the Moplah Muslims of this place who are said to be descendants of Arab settlers, inheritance to property is governed by an Act of 1939 called the "Mapilla Marumakkathayam Law".

Population of different age-groups

There are in all 192 males and 175 females in Kurubathur. The number of females is less than the number of males in all age-groups excepting 0-4 and 5-9 years. There are only 10 persons who are sixty years and over six males and four females. But for these minor features there is nothing noteworthy in the distribution of the population in the several age-groups.

Sex and marital status

62% of the males are 'never married'; 35.4% of the males are married; and 2.6% of the males are widowers. 53.7% of the females are 'never married', 37.7% of the females are married and 8.6% of the females are widows. Among the males, the married are in the age groups 20—24 and above; while among the females the married are in the age-groups 15—19 and above.

There has been no case of any marriage against the customs of the castes concerned and the people are, by and large, ignorant of recent legislation relating to marriage.

Size and composition of the household

There are five single-member households—four of males and one of a female. There are sixteen households having 2-3 members among them; 34 households with 4 to 6 members, 12 households with 7—9 members and five households with 10 members and above in each of them. Thus the largest number of households (34) is in the range 4—6 members.

There are 62, 'simple' families, and 7 joint families, while 3 families are of the 'intermediate' type.

Temple, worship, etc.

There are no Hindu temples in Kurubathur. The only place of worship here is a mosque. It is said there are a few temples some distance away from the village. On Fridays and festival days the Muslims gather in the mosque to offer prayers. Eight acres of land have been allotted to the Mosque, which is maintained from out of the proceeds of this land. The local Muslims are running a separate school in which their boys are taught Arabic. There is no village festival celebrated here. But the various Hindu communities worship different deities at home. Two Lingayat households worship 'Rameswara', one Lingayat household claims to worship Manjunatha; six other Lingayat households profess to worship "Eswara". One Lingayat household stated that they worship 'Venkataramana', and one Lingayat household worships 'Veerabhadraswamy'. 6 Adikarnataka households worship a deity which they call "Kommarudevaru". One Vokkaliga household worships Krishna and two others worship Manjunatha, still two others worshipping Venkataramana. The Brahmins worship Krishna and the Nayars worship Manjunatha. The remaining communities were not able to specify any particular deity of their worship. "Veerabhadra", "Venkataramana", "Manjunatha" and "Krishna" seem to be the deities more commonly worshipped than others in this village.

Fairs, feasts and festivals

The important fairs held in the neighbouring places are those held in honour of "Sindu Brahma" and "Kudurangi Veerabhadreswara" and also the fairs held at Kenchammana Hoskote, Sakleshpur and Hassan. Details relating to these fairs are given in the following statement :—

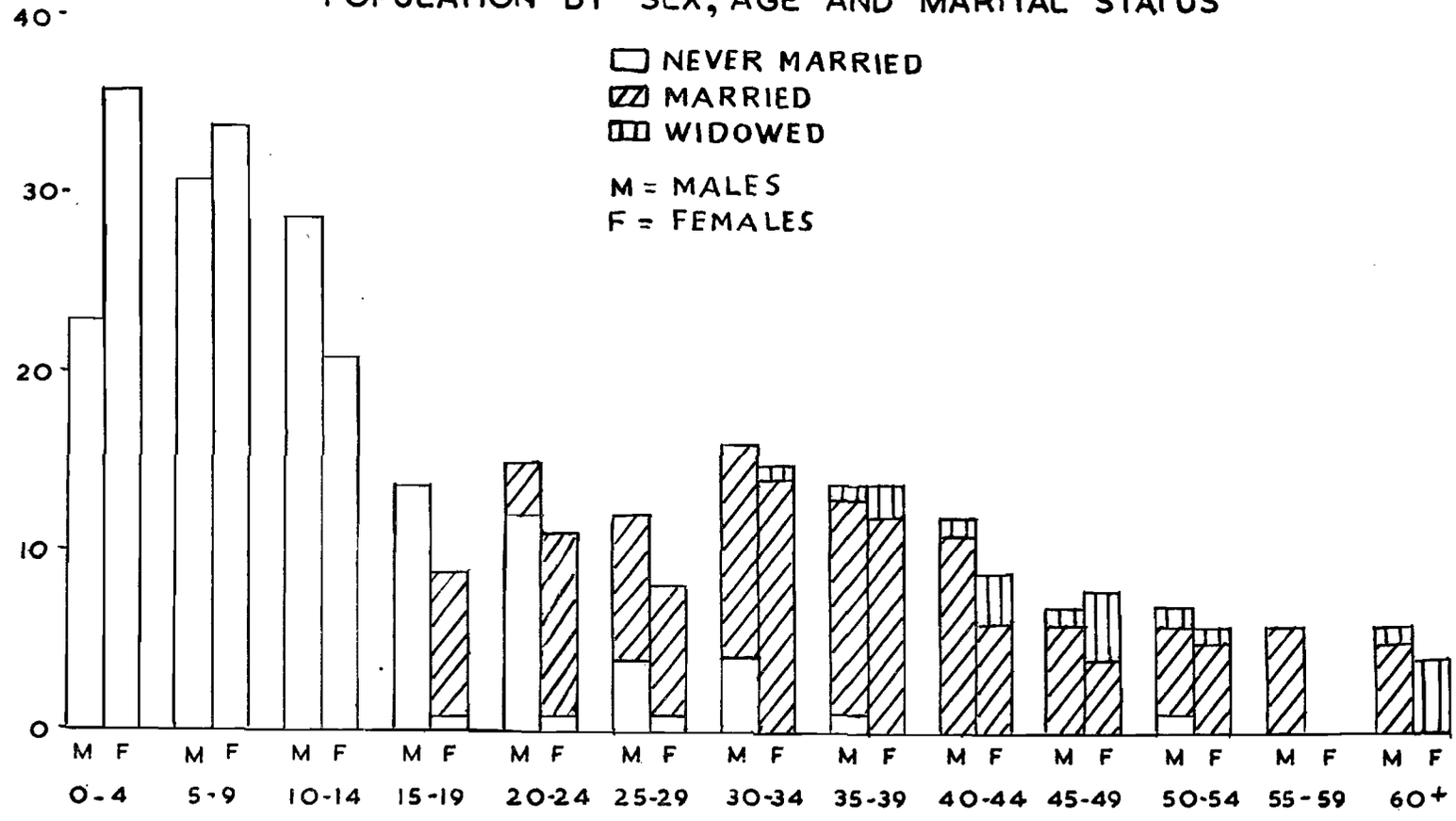
Name of the Fair	Distance of the place of fair from Kurubathur	When held	Main attraction	How old	Size of gathering	Commodities sold	Recreational activities	Religious	Cultural activities
1. Sindhu Brahma . . .	1 mile	November.	Puja	100 years	1000	Articles of daily use	..	Puja	..
2. K. Hoskote . . .	4 miles	May	Do.	Do.	2000	..	..	..	..
3. Kudurangi Veerabhadreswara	2 miles	April	Do.	Do.	2000	..	..	Car festival.	..
4. Sakleshpura . . .	12 miles	March	Cattle show	25 years	10000 cattle.	...	..	..	..
5. Hassan	36 miles	January	Do.	50 years	20000	Articles of daily use.	..	..	..

KURUBATHUR

MANJARABAD TALUK

HASSAN DISTRICT

POPULATION BY SEX, AGE AND MARITAL STATUS



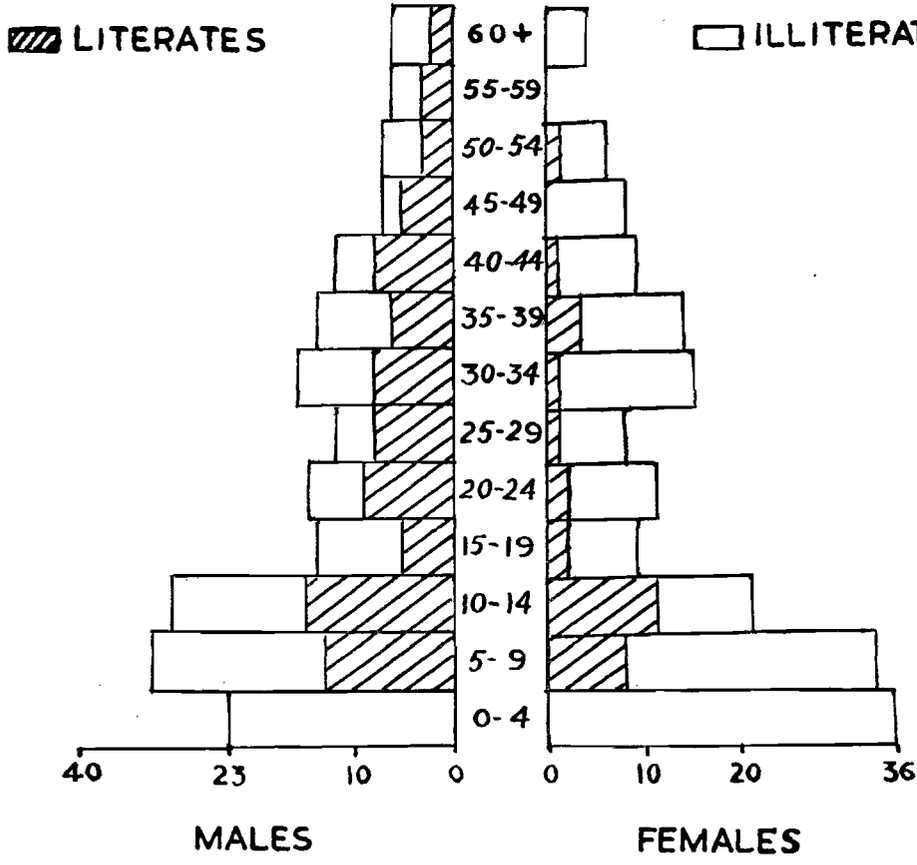
JK

KURUBATHUR

MANJARABAD TALUK

HASSAN DISTRICT

POPULATION AND LITERACY BY SEX AND AGE-GROUPS



JK

F. P. 37

The Lingayats hold Sivaratri and Nagapanchami as sacred days. They fast on these days. They believe in 'Mantras' and 'Yantras' and in the existence of "Bhutas", "Ganas", and "Ghosts". To them the puranas which glorify Shiva are sacred. Chief among the insignias and symbols carried in their religious processions are: 'Makara Thorana', a banner with a tortoise or whale represented in embroidery; (just 1/6 of the population) 'Hagalu divatige' (or torches held during day-time), Swetachachatra; Nandi Kolu or Nandi Dhwaja and Vyasahasta. As the holding aloft of Vyasahasta has sometimes led to disputes, its display is in many places prohibited.

Culture

In this village one can see the culture of the several Hindu communities and that of the Moplah Muslims flourishing side by side. But in this village, the people—whether Hindus or Muslims—do not seem to pay any attention to any intellectual pursuit as they are either farmers or traders and do not seem to care much for learning. Their greatest ambition is to buy some land in which they can grow cash crops like cardamom and earn a good deal of money. The commercial motive is most prominent in the life of the people.

Leisure and recreation

There is practically no place or facility for entertainment or recreation here. The people spend their leisure time in a tea-shop and indulge in gossip. Sometimes they pay visits to their relatives. On rare occasions they go to Sakleshpur or Hassan to see a 'picture'. There is neither a public library nor a reading room, let alone a club at Kurubathur. The reading of newspapers is not common and the people have no healthy leisure-time activities. This lack of healthy recreations sometimes leads them to indulge in drinking liquor distilled illicitly and as an offshoot of heavy drinking, drinking brawls sometimes take place. There is not even a rural broadcasting set. Once in a way a Touring Circus Company visits the place and at such times, the villagers get a little entertainment they are very much in need of. People mostly waste their time talking about Sakleshpur and Hassan and even this talk often relates to market conditions only.

Civic sense: village administration

Most of the households have descended from families which came to settle in this village two or three decades back. They still do not seem to feel that Kurubathur is their permanent home, and their feeling seems to be that they are here only to earn some money from trade. Those who own lands form a minority. On account of these conditions, much attention is not paid by the people towards the improvement of the village. This village does not have many members on the Panchayat Board of the group Panchayat to which it belongs, only two members out of 13 members of that Board being elected, from this village. This Panchayat Board has jurisdiction over eight other villages, namely, Bellur, Nidigere, Eechalagere, Yadamarahalli, Hadlalli, Ummaththur, Bommanakere, and Oddarahalli. The present Chairman of the Panchayat is elected from Yadamarahalli.

The Panchayat has appointed a servant to supervise sanitation and general upkeep of the village. The village has no traditional caste Panchayat. The expenditure of the group Panchayat in 1961-62 amounted to about Rs. 2,450.

Education

Of the alumni of the upper primary school in this village, the students belonging to the surrounding villages are larger in number than the students belonging to this village. The children of school-going age and the young men are perhaps unable to attend the school during day-time as they will be otherwise occupied in gainful employment, especially in the plantations. It would be useful if night classes are conducted in the school for the benefit of those who cannot attend the school during day time.

Social reform and awareness of reform measures

Very few people in the village have adopted family planning. Most of them are unaware of the need to keep down the family within a reasonable size. Only four persons have undergone vasectomy. Most of them are not also aware of recent social legislation like Untouchability Offences (Prevention) Act. People still follow age-old customs in their daily life. Legislative enactments relating to inheritance and adoption have had no effect on them. A widowed mother is maintained by her sons and sometimes a share of the family property is also given to her for her maintenance during her lifetime. The ignorance of the villagers in regard to present day reform measures has to be attributed to their backwardness in education.

CHAPTER V

CONCLUSION

The discerning visitor to Kurubathur will feel that the scope for improvement of the place is vast, if only advantage is taken of the unexploited natural resources. The place is full of natural beauty and the place can easily be developed into a tourist centre. The part of the Manjarabad taluk in which Kurubathur is situated, namely, the southern, is described in the following words by Major Montgomery: "The southern differs from the more northerly and westerly parts of the Manjarabad taluk in the absence of that succession of dense jungles which obscure the view and in the soft character of the hills, which are in most instances quite free from the stunted date, and smooth as the lawn of a villa on the Thames. But the whole taluk is beautiful and less wooded than Coorg or Nagar though greatly partaking of the features of both". The surroundings of Kurubathur indeed are full of natural beauty but this beauty is not exploited to the full advantage. It is said that the place is an ideal tourist and health resort in the period from January to May, though the village cannot be easily approached in the rainy season. For developing this place as a tourist centre, it will be necessary to build a few more bungalows for the lodging of the tourists and make available some other essential conveniences for the benefit of the tourists.

One of these conveniences consists in the provision of better water facility by digging some wells. At present, the facility for water-supply is meagre, but in this heavy rainfall area one can expect to find water a few feet below ground level. In fact there is plentiful supply of water in the few wells that are found in the village at present.

Provision of electricity is another desirable convenience. Electricity is supplied to a place five miles away and it may not be difficult to extend the supply to Kurubathur.

There is need for a police station in this village. The nearest police station is at Yesalur but the population here is not so docile that a police station five miles away may be deemed to be sufficient.

There is also the need for a co-operative society. There was a society here round about 1942, but it became defunct as the local people did not evince sufficient interest in it then. The nearest society is at Nidigere and only seven people of this village are benefited by it. If a society is established here at present, the credit facilities available to the people may increase and more people may benefit by them. The debts of the villagers amount to Rs. 29,050. As the bulk of these debts are owed to individuals, it seems necessary and desirable that the villagers have greater scope to obtain loans from co-operative societies instead of from individuals. At present there is no society at Kurubathur itself. It would be better if a co-operative society is established here for advancing loans to cultivators on the security of their crops.

The enforcement of prohibition in this area has not had the desired effect of reducing consumption of liquor and removing the drink habit. On the contrary, there is illicit distillation of liquor, which is having a two-fold evil effect. On the one hand, the drink addicts are consuming unauthorisedly distilled liquor without proper knowledge of liquor manufacture. This tells upon their health to a great extent. On the other hand the revenues of the State have also been adversely affected, and this is happening without any counterbalancing benefit to the people. It may perhaps be better, therefore, if in place of prohibition as now enforced by law, a policy of educating the people regarding the evil effects of drink is adopted. Examples of places like Kurubathur show clearly the evils of surreptitious preparation and stealthy consumption of dangerously strong liquor.

Education should be taken more seriously by the owner-cultivators of this place, who form an important section of the people here. They are at present spending only a negligible 2.94% of their total expenditure on education. So also the Moplahs or Beris who constitute the major section of the population should pay some attention to sending their children to school. The economic position of these two sections may not be backward but it is very desirable that they also make an attempt to extend their mental horizon and cultural level, which can only be done if they devote greater attention to their educational improvement.

It is noteworthy that except for a few officials of the Health Unit and the three teachers of the upper primary school there are no other officials in this place. Even the officials who come here do not wish

to stay in this village for long and seek a transfer not long after they are posted to this place. This is only because the cultural level of the people is not upto the mark and there is clearly need for the improvement of the culture of the people here. The place is now inhabited only by a few land-owners, their tenants and a few petty shop keepers. No others can have any incentive to remain in this place for long. This can be possibly changed if in addition to cultural improvement some small industries can also be started here. The population is at present very small compared to the area of the village. Compared with thriving and progressive villages of the district (Gorur, for example, whose area is 954 acres and population is 1507), this place should have had a population of 700—800 if it had been in a prosperous condition. But as it is, Kurubathur is only a colony of land-owners and labourers. There is no attraction for others to make it their home and this is so because the scope for employment in this place is also negligible,—a position which can be improved by starting some cottage industries by using available natural resources. As timber and wood are available in plenty in this area, a timber yard and a paper factory may be thought of as within the range of possibilities. When such industries are started, there will be need to take up proper afforestation measures also, side by side. A tile and brick factory and cottage industries like basket making, mat weaving and pottery can also be started in this place. If an intensive study of local natural resources is undertaken, it will be possible to suggest other large and small scale industries also which can be started in this place. As matters are at present, however, Kurubathur can only be described as at the beginning of this narrative: "Beautiful but backward".

TABLE I

Area, Houses and Population

Area in		Density per sq. mile	No. of houses	Number of Households	Population		
Acres	Hectares				Persons	Males	Females
1	2	3	4	5	6	7	8
544	220	432	88	72	367	192	175

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
367	192	175	23	36	31	34	29	21	14	9	15	11	12	8	16	15	26	23	20	14	6	4	..	..

TABLE III

Size and Composition of Households

Total No. of House-holds	Size of Households														
	Single member			2-3 members			4-6 members			7-9 members			10 members and above		
	Households	Males	Females	Hh's	M	F	Hh's	M	F	Hh's	M	F	Hh's	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
72	5	4	1	16	22	18	34	89	81	12	48	47	5	29	28

TABLE IV

Households classified by Religions, Castes and Sub-Castes

Religion	Caste	Sub-Caste	Number of house-holds	Population		
				Persons	Males	Females
1	2	3	4	5	6	7
HINDU	1. Lingayat	...	11	58	34	24
	2. Adikarnataka	...	6	24	14	10
	3. Vokkaliga	Bant	5	31	21	10
	4. Brahmin	Vaishnava	1	2	1	1
		Smartha	1	5	4	1
	5. Banajiga	..	2	12	9	3
	6. Kshatriya	...	2	3	—	3
	7. Nayar	...	2	12	5	7
	8. Maharashtra	...	2	14	6	8
	9. Jyothipana	...	1	3	1	2
	10. Besta	...	1	8	2	6
	11. Viswakarma	...	1	8	4	4
	12. Nainda	...	1	3	2	1
	13. Kuruba	—	1	1	1	—
MUSLIM	14. Moplah	...	24	125	60	65
	15. Syed	...	5	27	15	12
	16. Sunny	...	4	23	10	13
	17. Mughal	..	1	5	1	4
	18. Labbe	..	1	3	2	1
	Total	..	72	367	192	175

TABLE V

Scheduled Castes and Scheduled Tribes

Scheduled Castes				Scheduled Tribes			
No. of households	Persons	Males	Females	No. of house-holds	Persons	Males	Females
1	2	3	4	5	6	7	8
Adikarnataka . 6	24	14	10	..	..	..	..

TABLE VI

Age and Marital Status

Age-Group	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 . .	367	192	175	119	94	68	66	5	15	..	..	..	..
0-4 . . .	59	23	36	23	36	..	..	..	..	..	..	..	..
5-9 . . .	65	31	34	31	34	..	..	..	..	..	..	..	..
10-14 . . .	50	29	21	29	21	...	..	...	..	..	..	..	..
15-19 . . .	23	14	9	14	1	...	8	...	..	..	..	..	..
20-24 . . .	26	15	11	12	1	3	10	...	..	..	..	..	..
25-29 . . .	20	12	8	4	1	8	7	...	..	..	..	..	..
30-34 . . .	31	16	15	4	...	12	14	..	1	..	..	..	..
35-39 . . .	28	14	14	1	...	12	12	1	2	..	..	..	..
40-44 . . .	21	12	9	..	...	11	6	1	3	..	..	..	..
45-49 . . .	15	7	8	...	...	6	4	1	4	..	..	..	..
50-54 . . .	13	7	6	1	...	5	5	1	1	..	..	..	..
55-59 . . .	6	6	..	...	..	6	..	..	..	..	..	..	..
60+ . . .	10	6	4	...	..	5	..	1	4	..	..	..	..
Age not stated .	..	...	..	..	...	..	..	..	..	..	..	..	..

TABLE VII

Education

Age-Group	Total Population			Illiterate		Literate without educational Standard		Primary or Basic		Matric or Higher Secondary		Intermediate P.U.C.		Graduates		Diploma		Oriental Titles		Any other qualification	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
All ages	367	192	175	107	145	73	25	9	5	2	..	..	..	..	..	1	..	..	..	..	..
0-4	59	23	36	23	36	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-9	65	31	34	18	26	11	4	2	4	..	..	..	..	..	..	..	..	..	..	..	..
10-14	50	29	21	14	10	9	11	6	..	..	..	..	..	..	..	..	..	..	..	..	..
15-19	23	14	9	9	7	4	2	..	..	1	..	..	..	..	..	..	..	..	..	..	..
20-24	26	15	11	6	9	9	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..
25-29	20	12	8	4	7	6	1	..	..	1	..	..	..	..	..	1	..	..	..	..	..
30-34	31	16	15	8	14	8	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
35-39	28	14	14	8	11	6	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40-44	21	12	9	4	8	7	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
45-49	15	7	8	2	8	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
50-54	13	7	6	4	5	3	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
55-59	6	6	..	3	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
60+	10	6	4	4	4	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
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 .	367	192	175	99	86	13	268	106	162
0-14 .	174	83	91	5	4	1	169	79	90
15-34 .	100	57	43	42	35	7	58	22	36
35-59 .	83	46	37	47	42	5	36	4	32
60 & over	10	6	4	5	5	..	5	1	4

TABLE IX

Workers Classified by Sex, Broad Age-Groups and Occupations

Sl. No.	Name of Occupation	Age-Groups							
		0-14		15-34		35-59		60 & above	
		Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
1	Cultivation only	3	1	7	3	9	..	1	..
2	Cultivation and Agricultural labour .	..	..	1	..	3	..	2	..
3	Cultivation and Trade . . .	..	..	2	..	5	..	..	..
4	Cultivation and other Services . .	..	..	..	..	1	..	..	..
5	Agricultural labour	..	..	3	2	4	3	1	..
6	Agricultural labour and Cultivation .	..	..	2	..	2	..	..	..
7	Agricultural labour and other services .	..	..	1	..	..	..	..	..
8	Household Industry only . . .	1	..	6	1	4	..	..	..
9	Household Industry and Trade . .	..	..	..	..	1	..	..	..
10	Trade only	..	..	8	..	4	1	..	..
11	Trade and cultivation	..	..	1	..	1	..	..	..
12	Trade and Agricultural labour . .	..	..	..	..	1	..	..	..
13	Other Services only	..	..	3	1	6	1	1	..
14	Construction only	..	..	..	..	1	..	..	..
15	Construction and Trade . . .	..	..	1	..	..	..	..	..
	TOTAL .	4	1	35	7	42	5	5	..

TABLE X

Workers Classified by Sex, Broad age Groups and Industry, Business and Cultivation Belonging to the Households

Age-Groups	Total Workers			Workers engaged in					
				Household Industry		Household Business		Household Cultivation	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages . . .	99	86	13	12	1	24	1	40	4
0-14	5	4	1	1	..	..	..	3	1
15-34	42	35	7	6	1	12	..	13	3
35-59	47	42	5	5	..	12	1	21	..
60 & above . . .	5	5	..	..	..	..	..	3	..

TABLE XI

Non-Workers by Sex, Broad Age Groups and Nature of Activities

Sl. No.	Activity	AGE GROUPS							
		0-14		15-34		35-59		60 & above	
		Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
1	House work	4	2	18	34	2	29	..	..
2	Dependents	46	71	3	1	1	3	1	4
3	Students	24	17	1	1	..	..	..	..
4	Rent Receivers	..	..	..	..	1	..	..	..
	TOTAL .	79	90	22	36	4	32	1	4

TABLE XII

Households by Number of Rooms and by Number of Persons Occupying

Total No. households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with more than five rooms	
			No. of house-holds	Total no. of family mem-bers	No. of house-holds	Total no. of family members	No. of house-holds	Total no. of family mem-bers	No. of house-holds	Total no. of family mem-bers	No. of house-holds	Total no. of family mem-bers	No. of house-holds	Total no. of family mem-bers	No. of house-holds	Total no. of family mem-bers
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
72	126	367	..	..	34	142	27	132	7	53	3	31	1	9	..	..

TABLE XIII

Households engaged in Cultivation, Industry, Business and other Occupations

Sl. No.	Occupations	Total Number of house-holds	Total Number of Persons			Number of Gainfully employed Persons		
			Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9
1	Cultivation only	8	47	28	19	19	15	4
2	Cultivation and Agricultural labour	1	6	2	4	1	1	..
3	Cultivation, Household Industry and Other Services	1	12	5	7	4	4	..
4	Cultivation and Hotel-keeping	1	6	4	2	1	1	..
5	Agricultural labour only	11	52	21	31	11	6	5
6	Agricultural labour and Cultivation	7	33	19	14	8	8	..
7	Agricultural labour and Household Industry	4	20	8	12	5	4	1
8	Household Industry only	4	26	13	13	5	5	..
9	Household Industry and Agricultural labour	1	4	3	1	3	3	..
10	Trade only	5	21	15	6	5	4	1
11	Trade and Cultivation	5	30	17	13	8	8	..
12	Trade and Agricultural labour	1	4	2	2	1	1	..
13	Trade and Household Industry	1	13	5	8	1	1	..
14	Other Services only	13	47	26	21	14	12	2
15	Other Services and Agricultural labour	1	4	2	2	1	1	..
16	Other Services and Trade	2	15	7	8	7	7	..
17	Hotel-keeping only	2	7	4	3	2	2	..
18	Hotel-keeping and Cultivation	3	18	10	8	3	3	..
19	Rent Receiver	1	2	1	1	..	..	..
	TOTAL	72	367	192	175	99	86	13

TABLE XIII-A

Primary and Subsidiary occupations of Households

Sl. No.	Households having	No. of Households	Total Persons		Gainfully employed Persons	
			Males	Females	Males	Females
1.	Cultivation as a primary occupation	11	39	32	21	4
2.	Cultivation as a Subsidiary occupation	15	46	35	19	..
3.	Agricultural Labour as a primary occupation	22	48	57	18	6
4.	Agricultural Labour as a subsidiary occupation	4	9	9	6	..
5.	Household Industry as a primary occupation	5	16	14	8	..
6.	Household Industry as a subsidiary occupation	6	18	27	9	1
7.	Trade as a primary occupation	12	39	29	1	..
8.	Trade as a subsidiary occupation	2	7	8	7	..
9.	Other services as a primary occupation	16	35	31	7	..
10.	Other services as a subsidiary occupation	1	4	2	4	..
11.	Hotel-keeping as a primary occupation	5	14	11	3	..
12.	Hotel-keeping as a subsidiary occupation	1	4	2	1	..

TABLE XIV

Type of Industry Run by the Households

Name of Industry	Total Number of households	Households having industry as Primary Occupations					Households having Industry as Subsidiary Occupations				
		No. of households	Persons engaged in Industry		Total persons in Households mentioned in Col 3.		No. of households	Persons engaged in Industry		Total persons in Households mentioned in Col. No. 8.	
			Males	Females	Males	Females		Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
Tailoring	5	3	4	...	9	4	2	2	..	10	15
Mat-weaving	4	..	..	..	..	..	4	3	1	8	12
Carpentry	1	1	2	..	3	6	..	..	..	..	..
Goldsmithy	1	1	1	..	4	4	..	..	..	..	..
TOTAL	11	5	7	..	16	14	6	5	1	18	27

TABLE XV

Type of Business run by the Households

Name of Business	Total number of House-holds	Households having household business as primary occupation					Households having household business as subsidiary occupation				
		Number of House holds	Persons engaged in business		Total Persons in Households mentioned in Col. No. 3		Number of House holds	Persons Engaged in Business		Total Persons in Households mentioned in Col. No. 8	
			Males	Females	Males	Females		Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
Sale of Cardamom	4	4	6	..	13	12	..	..	..	..	..
Provision Shop	3	3	5	..	8	3	..	..	..	..	..
Cloth Shop and Provision	3	1	3	..	5	8	2	5	..	7	8
Shandy Business	1	1	1	..	4	1	..	..	..	..	..
Mutton and Skin Business	2	2	3	1	7	3	..	..	..	..	..
Sale of Fish	1	1	1	..	2	2	..	..	..	..	..
TOTAL	14	12	19	1	39	29	2	5	..	7	8

TABLE XVI

Traditional Industries run by the number of Households in each

Name of Traditional Industry	Number of Households in each Traditional Industry
Goldsmithy	1

TABLE XVII

Diet

Community	Total No. of households in each community	Households taking							
		One meal a day		Two meals a day		Three meals a day		More than three meals a day	
		Adults	Children	Adults	Children	Adults	Children	Adults	Children
1	2	3	4	5	6	7	8	9	10
Lingayat	11	..	..	..	..	11	11	..	..
Adi karnataka	6	..	..	..	..	6	6	..	..
Vokkaliga	5	..	..	1	1	4	4	..	..
Brahmin	2	..	..	1	1	1	1	..	..
Banajiga	2	..	..	1	1	1	1	..	..
Kshatriya	2	..	..	1	1	1	1	..	..
Nayar	2	..	..	..	..	2	2	..	..
Maharastra	2	..	..	..	..	2	2	..	..
Jyothipana	1	..	..	..	..	1	1	..	..
Besta	1	..	..	..	..	1	1	..	..
Viswakarma	1	..	..	1	1	..	..	..	..
Nainda	1	..	..	..	..	1	1	..	..
Kuruba	1	..	..	1	1	..	..	..	..
Muslim	35	..	..	10	10	25	25	..	..
TOTAL	72	..	..	16	16	56	56	..	..

TABLE XVIII

Staple Diet and Food Habits of Communities

Community	No. of households	Households taking					Vegetarian	Non-vegetarian
		Rice	Ragi	Rice and Ragi	Jowar	Wheat		
1	2	3	4	5	6	7	8	9
HINDU—Lingayat	11	11	..	..	..	..	11	..
Adikarnataka	6	6	..	..	..	..	..	6
Vokkaliga	5	5	..	..	..	..	..	5
Brahmin	2	2	..	..	..	..	2	..
Banajiga	2	2	..	..	..	..	..	2
Kshatriya	2	2	..	..	..	..	2	..
Nayar	2	2	..	..	..	..	..	2
Maharastra	2	2	..	..	..	..	..	2
Jyothipana	1	1	..	..	..	..	..	1
Besta	1	1	..	..	..	..	..	1
Viswakarma	1	1	..	..	..	..	..	1
Nainda	1	1	..	..	..	..	..	1
Kuruba	1	1	..	..	..	..	..	1
Muslim	35	35	..	..	..	..	..	35
TOTAL	72	72	..	..	..	..	15	57

TABLE XIX

Distribution of Households by Occupation, Income and Number of Persons

Occapations	Total Number of House-holds	Months Income Groups: Rs. 25 & less	Rs. 26 to 50	Rs. 51 to 75	Rs. 76 to 100	Rs. 101 and above	Total No. of Members in House holds mentioned in col. No. 2	Age-Groups: Males above 14 years	Females above 14 years	M+F 10-13 years	M+F 6-9 years	M+F 1-5 years	M+F less than 1 years	No. of Equivalent adult male per household***	No. of Gainfully employed persons	No. of gainfully employed persons per Household
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Cultivation of Owned lands	11	..	...	..	..	11	71	23	15	8	10	12	3	5.01	25	2.27
Agricultural Labour	22	..	5	7	7	3	105	28	25	16	18	17	1	3.77	24	1.09
Household Industry	5	...	..	..	1	4	30	7	7	5	5	5	1	4.59	8	1.60
*Others	34	—	1	9	8	16	161	55	39	15	18	30	4	4.91	42	1.24
TOTAL	72	—	6	16	16	34	367	113	86	44	51	64	9	4.01	99	1.38

*Others Include :

Trade	12 Households
Service	16 ,,
Hotel Keeping	5 ,,
Rent Receiver	1 ,,
TOTAL	34 ,,

***Calculated according to Lusk's Co-efficient :

Male above 14 years of age	1.00 Unit
Female above 14 years of age	0.83 ,,
Males and Females aged between 10 to 13	0.83 ,,
Males and Females aged between 6 to 9	0.70 ,,
Males and Females aged between 1 to 5	0.50 ,,
Children below 1 year	Nil

TABLE XX

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 Hhs.	Average annual income per household in the range of									
				Rs. 300 and less		Rs. 301 to 600		Rs. 601 to 900		Rs. 901 to 1,200		Rs. 1,200 and above	
				No. of House-holds.	Amount	No. of House-holds.	Amount	No. of House-holds.	Amount	No. of House-holds.	Amount	No. of House-holds.	Amount
		Rs.	Rs.		Rs.		Rs.		Rs.		Rs.		Rs.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Cultivation of owned lands .	11	2,889	577	..	..	..	..	..	..	..	..	11	2,889
Agricultural Labour . . .	22	778	206	...	—	5	493	7	750	7	976	3	1,965
Household Industry . . .	5	1,317	287	..	..	..	..	..	..	1	995	4	1,398
*Others	34	1,371	300	..	..	1	410	9	802	8	1,076	16	2,527
TOTAL .	72	..	..	..	...	6	..	16	..	16	..	34	..

*Others includes

Trade	12 Households.
Service	16 Households.
Hotel Keeping . . .	5 Households.
Rent Receiver . . .	1 Household.
TOTAL	34 Households

TABLE XXI

Average Monthly Expenditure per Household by Income Groups and Occupation

Items of expenditure	All Households			Percentage of Total Expenditure	Households with a monthly income of									
					Rs. 25 & below		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & above	
	No. of Households	Expenditure per Households.	Expenditure per equivalent adult male		No. of Households.	Average expenditure	No. of Households	Average expenditure	No. of Households	Average expenditure	No. of Households.	Average expenditure	No. of Households.	Average expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Cultivation of Owned Lands														
		Rs.p.	Rs.p.			Rs.p.		Rs.p.		Rs.p.		Rs.p.		Rs.p.
Food cereals	11	63.63	12.70	28.12	..	..	..	..	..	..	..	..	11	63.63
Non-cereal	,,	41.29	8.24	18.24	..	..	..	..	..	..	..	..	,,	41.29
Drinks	,,	18.94	3.78	8.37	..	..	..	..	..	..	..	..	,,	18.94
Fuel and Lighting	,,	2.88	0.57	1.27	..	..	..	..	..	..	..	..	,,	2.88
House Rent and Repairs	,,	0.73	0.15	0.32	..	..	..	..	..	..	..	..	,,	0.73
Clothing	,,	18.18	3.62	8.03	..	..	..	..	..	..	..	..	,,	18.18
Travelling	,,	7.73	1.54	3.42	..	..	..	..	..	..	..	..	,,	7.73
Recreation	,,	..	..	..	..	..	..	..	..	..	..	..	,,	..
Education	,,	6.66	1.32	2.94	..	..	..	..	..	..	..	..	,,	6.66
Other Miscellanoeus Services	,,	8.63	1.72	3.81	..	..	..	..	..	..	..	..	,,	8.63
Interest	,,	3.67	0.73	1.62	..	..	..	..	..	..	..	..	,,	3.67
Rent	,,	..	..	..	..	..	..	..	..	..	..	..	,,	..
Remittance	,,	9.85	1.97	4.35	..	..	..	..	..	..	..	..	,,	9.85
Hired Labour	,,	38.63	7.71	17.07	..	..	...	..	..	..	..	..	,,	38.63
Purchase for Production	,	1.13	0.22	0.50	..	..	..	..	..	..	..	..	,,	1.13
Others	,,	4.39	0.87	1.94	..	..	..	..	..	..	..	..	,,	4.39
TOTAL	..	226.34	45.14	100.00	..	..	..	..	..	..	..	..	..	226.34
AGRICULTURAL LABOUR														
Food: Cereal	22	35.23	9.34	42.27	...	...	3	18.83	7	28.00	7	37.26	3	75.00
Non-cereal	,,	20.45	5.42	24.54	...	...	,,	10.50	,,	18.00	,,	22.02	,,	40.28
Drinks	,,	4.96	1.32	5.95	...	...	,,	3.00	,,	2.62	,,	6.55	,	10.00

AGRICULTURAL LABOUR—*Contd.*

Fuel and Lighting	„	0.51	0.14	0.61	„	..	..	0.33	..	0.22	..	0.43	..	· .6
House Rent and Repairs	„	1.36	0.36	1.63	„	..	..	..	..	0.71	..	3.57	..	..
Clothing	„	8.33	2.21	9.99	„	..	..	4.66	..	8.00	..	8.00	..	16.66
Travelling	„	2.98	0.79	3.58	„	..	..	1.41	..	2.00	..	2.35	..	6.94
Recreation	„	..	..	..	„	..	..	..	..	..	...	..	..	...
Education	„	3.25	0.86	3.90	„	..	..	..	..	0.18	..	5.18	..	1.25
Other Msscellaneous Services	„	2.38	0.63	2.86	„	..	..	1.33	..	2.38	..	2.02	..	5.00
Interest	„	...	..	..	„	..	..	..	..	..	..	..	..	..
Rent	„	1.13	0.30	1.35	„	..	..	..	..	..	..	3.57	..	..
Remittance	„	..	..	..	„	..	..	..	..	..	..	..	..	..
Hired Labour	„	0.38	0.10	0.45	„	..	..	..	..	..	..	1.19	..	..
Purchase for Production	„	0.09	0.02	0.11	„	..	..	..	..	..	..	..	..	0.69
Others	„	2.30	0.61	2.76	„	..	..	1.16	..	2.08	..	2.02	..	5.28
TOTAL		83·35	22.10	100.00		..	..	41.22		64.19		94·16		162·77

HOUSEHOLD INDUSTRY

Food cereal	5	44.33	9.66	40.12	..	..	..	..	..	..	1	41.66	4	45.00
Non-cereal	„	27.50	5.99	24.88	..	..	..	..	..	..	„	25.00	..	28.12
Drinks	„	9.16	1.90	8.30	..	..	..	..	..	..	„	..	..	11.46
Fuel and Lighting	„	0.50	0.11	0.45	..	..	..	..	..	..	,	..	..	0.62
House Rent and Repairs	„	2.40	0.52	2.18	..	..	..	..	..	..	„	..	..	3.50
Clothing	„	12.49	2.72	11.30	..	..	..	..	..	..	„	8.33	..	13.54
Travelling	„	5.00	1.09	4.52	..	..	..	..	..	..	„	4.18	..	5.20
Recreation	„	..	..	..	..	..	..	..	..	..	„	..	..	..
Education	„	1.66	0.36	1.50	..	..	..	..	..	..	„	1.66	..	1.66
Other Miscellaneous Services	„	4.91	1.07	4.44	..	..	..	..	..	..	„	2.08	..	5.62
Interest	„	..	..	..	..	..	..	..	..	..	„	..	..	..

TABLE XXI—*Contd.*

1		2	3	4	5	6	7	8	9	10	11	12	13	14	15
Rent		„	..	..	..	..	..	..	..	..	..	„	..	..	..
Remittances		„	1.66	0.36	1.50	..	..	..	..	..	..	„	..	..	2.08
Hired Labour		„	..	..	..	..	..	..	..	..	..	„	..	..	..
Purchase for Production		„	..	..	..	..	..	..	..	..	..	„	..	..	..
Others		„	0.90	0.20	0.81	..	..	..	..	..	..	„	..	..	1.14
TOTAL		5	110.51	23.98	100.00	..	..	..	..	..	..	..	81·91		117.94
							OTHERS								
Food: Cereal		34	40.66	8.28	32.47	..	..	1	20.83	9	24.07	8	29.17	16	57.00
Non-cereal		„	26.44	5.38	21.11	..	..	„	8.33	„	16.60	„	21.35	„	35.06
Drinks		„	12.31	2.51	9.83	..	..	„	..	„	6.02	„	10.41	„	17.57
Fuel and Lighting		„	3.67	0.75	2.93	..	..	„	0.83	„	1.30	„	1.92	„	6.04
House Rent and Repairs		„	2.97	0.60	3.37	..	..	„	..	„	1.80	„	4.81	„	2.51
Clothing		„	13.53	2.76	10.80	..	..	„	3.33	„	7.33	„	10.00	„	19.48
Travelling		„	7.20	1.47	5.75	..	..	„	..	„	2.60	„	4.70	„	11.50
Recreation		„	0.12	0.02	0.10	..	..	„	..	„	0.46	„	..	„	..
Education		„	0.59	0.12	0.47	..	..	„	..	„	..	„	0.52	„	1.00
Other Miscellaneous Services		„	3.76	0.77	3.00	..	..	„	0.83	„	2.04	„	2.76	„	5.41
Interest		„	1.74	0.35	1.39	..	..	„	..	„	0.83	„	..	„	3.30
Rent		„	1.35	0.27	1.08	..	..	„	..	„	..	„	1.56	„	2.08
Remittance		„	3.24	0.66	2.59	..	..	„	..	„	0.46	„	..	„	6.64
Hired Labour		„	3.37	0.69	2.69	..	..	„	..	„	..	„	0.26	„	7.03
Purchase for Production		„	..	..	..	..	..	„	..	„	..	„	..	„	..
Others		„	4.28	0.87	3.42	..	..	„	..	„	2.27	„	2.15	„	6.66
TOTAL		34	125.23	25.50	100.00	..	..	1	34.15	9	65.78	8	89.61	16	181.88

TABLE XXII

Households and Development Activities

Total Number of Households	Secured					
	Better Irrigational Facilities	Better seeds	Better Implements	Better Manure	Use of Pesticides	Land improvement Mesures like Reclamation soil Conservation Consolidation
1	2	3	4	5	6	7
72	Nil	Nil	Nil	Nil	Nil	Nil

TABLE XXIII

Indebtedness by Income Groups

Income Group	Total No. of houes holds	No. of households indebted	Amount Rs. p.	Percentage of Col. 3 to Col. 2	Average indebtedness for household in debt Rs. p.	Remarks
1	2	3	4	5	6	7
Rs. 25 and below	..	..	.. ..	..	..	
Rs. 26 to 50	6	..	.. ..	..	..	
Rs. 51 to 75	16	3	950.00	18.75	316.67	
Rs. 76 to 100	16	6	3,100.00	37.50	516.67	
Rs. 100 and above	34	15	25,000.00	44.12	1,666.67	
TOTAL	72	24	29,050.00	33.33	1,210.42	

TABLE XXIII-A

Indebtedness by Causes

SL No.	Causes	Percentage			Remarks
		Amount in debt in Rupees	No. of families in debt	Peroentage of debt due to cause to the total amount of debt	
1	2	3	4	5	6
1	Purchase of land	7,000	3	24.10	
2	House construction, repairs to existing buildings	3,900	3	13.42	
3	Marriage	1,000	3	3.44	
4	Funerals	..	..	..	
5	To give dowry	..	..	..	
6	To clear outstanding debts	..	..	..	
7	Sickness	..	..	..	
8	Ordinary wants	5,000	8	17.21	
9	Household cultivation	7,900	9	27.20	
10	Industry run by the household	..	..	..	
11	Business run by the household	4,250	7	14.63	
	TOTAL	29,050	33	100.00	

TABLE XXIII-B

Sources of Credit

Source of credit	Cultivators having land						Non-Cultivators	
	Less than 3 acres		3 to 10 acres		10 acres and above			
	Amount borrowed Rs.	Amount outstanding Rs.	Amount borrowed Rs.	Amount outstanding Rs.	Amount borrowed Rs.	Amount outstanding Rs.	Amount borrowed Rs.	Amount outstanding Rs.
1	2	3	4	5	6	7	8	9
Cooperative Societies .	200	200	1,500	1,500	2,600	2,600	200	200
Others (Friends and Relatives)	5,300	5,300	3,300	3,300	8,200	8,200	7,750	7,750
TOTAL .	5,500	5,500	4,800	4,800	10,800	10,800	7,950	7,950

TABLE XXIV

Agriculture Produce of Cultivation run by the Households and their disposal

Name of Crop	Unit	No. of Households	Area under the crop acres (00.0)	Year 1961-1962						
				Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seed	Balance left over
1	2	3	4	5	6	7	8	9	10	11
Paddy	Pallas	22	100.90	759.5	422.5	337.0	..	..	..	..
Cardamom	Seers	10	75.75	58.4 seers	..	58.4 seers	..	..	..	..
Coffee	Mamds	2	5.00	3.00	3.00	..	..	..	..	..
TOTAL		34	181.65	..	..	..	..	..	..	..

TABLE XXV

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

Community	No land	Nature of interest on land	Number of Households and extent of land											
			No. of House holds.	50 cents and below	No. of House olds.	51 to 100 cents	No. of House holds.	1 to 2.49 Acres	No. of House holds.	2.50 to 4.99 Acres	No. of House-holds.	5 to 10 Acres	No. of House-holds.	10 Acres & above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HINDU—Lingayat	2	A	..	..	..	..	..	..	2	6.27	1	5.55	4	248.90
		A+B	..	..	..	..	..	..	..	..	1	6.50	1	10.00
Adikarnataka	1	A	..	..	2	1.00	1	1.00	..	..	..	..	..	..
		C	..	..	..	..	1	1.50	1	3.00	..	..	..	..
Vokkaliga	2	A	..	..	..	..	..	..	..	..	1	6.35	1	11.30
		C	..	..	..	..	..	..	1	3.00	..	..	..	..
Brahmin	2		..	..	..	..	..	..	..	..	..	..	..	..
Banajiga	2		..	..	..	..	..	..	..	..	..	..	..	..
Kshatriya	2		..	..	..	..	..	..	..	..	..	..	..	..
Nayar	1	A	..	..	1	0.95	..	..	..	..	..	..	..	..
Maharastra	2		..	..	..	..	..	..	..	..	..	..	..	..
Jyothipana	1		..	..	..	..	..	..	..	..	..	..	..	..
Besta	1		..	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	1		..	..	..	..	..	..	..	..	..	..	..	..
Noinda	1		..	..	..	..	..	..	..	..	..	..	..	..
Kuruba	1		..	..	..	..	..	..	..	..	..	..	..	..
MUSLIM—Mapolah	20	A	..	..	..	..	..	..	1	3.25	2	15.55	1	18.10
Syed	2	A	..	..	..	..	1	1.00	..	..	..	..	..	..
		C	..	..	..	..	1	1.50	..	..	..	..	..	..
		A+B+C	..	..	..	..	..	..	..	..	1	9.45	..	..
Sunny	3	A	..	..	..	..	..	..	..	..	..	..	1	14.85
Mugal	..	C	..	..	..	..	1	1.00	..	..	..	..	..	..
Labbe	1	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	45		..	..	3	1.95	5	6.00	5	15.22	6	43.40	8	303.15

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

TABLE XXV-A

Ownership of Land in Kurubathur Village by the Residents

Community	Number of Households and extent of land													
	No. of House holds.	1acre &below	No. of House holds.	1.0-2.4	No. of House holds.	2.5-4.9	No. of House holds.	5.0-7.4	No. of Heuse-holds.	7.5-9.9	No. of House holds.	10-15	No. of House holds.	15 & above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Lingayat	..	..	2	4.11	1	4.00	1	5.22	..	..	1	10.00	4	238.31
Vokkaligo	..	..	..	..	1	2.90	1	6.35	1	8.40	..	..	..	..
Adikarnataka	2	1.00	1	1.00	..	..	..	..	..	..	..	..	..	..
Muslim	..	..	4	7.95 1.06	1	3.00	..	..	4	32.41	1	14.85	..	..
TOTAL	2	1.00	7	13.06	3	9.90	2	11.57	5	40.81	2	24.85	4	238.31

TABLE XXV-B

Table Showing the Land Owned Outside the Village

Community	Name of the villages and number of Households and its Acreage															
	Yaduvalli		Kamanahalli		Ummathur		Bugadahalli		Hettur		Sakalespura		HalliBailu		Byakaravalli	
	House-holds.	Acreage	House-holds.	Acreage	House-holds.	Acreage	House-holds.	Acreage	House-holds.	Acreage	House-holds.	Adreage	House-holds.	Acreage	House-holds.	Acreage
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
HINDU—Lingayat . . .	1	3.00	1	4.00	..	..	..	..	..	..	1	4.50	..	..	1	10.08
Adikarnataka . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vokkaliga . . .	1	8.40	..	..	..	..	..	..	..	..	..	..	1	2.90	..	..
Muslim . . .	2	4.50	..	..	1	3.00	1	8.48	1	1.00	..	..	..	..	..	..
TOTAL .	4	15.90	1	4.00	1	3.00	1	8.48	1.	1.00	1	4.50	1	2.90	1	10.08

TABLE XXVI

General

Total No. of households	Number of Households			
	Reading daily news-paper	Member or members of which work for Social uplift	Member or Members of which take active part in Politics	Member or Members of which have joined Co-operative Societies
1	2	3	4	5
72	4	..	..	14

TABLE 1

Caste/Tribe or Community and Nature of Family

Caste/Tribe or Community	Total No. of house-holds	Types of families living in the households				Remarks
		Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
HINDUS—Lingayat	11	11	..	..	..	..
Adikarnataka	6	6	..	..	..	..
Vokkaliga	5	4	..	1	..	..
Brahmin	2	2	..	..	..	..
Banajiga	2	1	..	1	..	..
Kshatriya	2	2	..	..	..	..
Nayar	2	1	..	1	..	..
Maharastra	2	1	..	1	..	..
Jyothipana	1	1	..	..	..	..
Besta	1	1	..	..	..	..
Viswakarma	1	1	..	..	..	
Nainda	1	1	..	..	..	..
Kuruba	1	1	..	..	..	..
MUSLIMS	35	29	3	3	..	..
TOTAL	72	62	3	7	..	..

TABLE 2

Association of Deity/Special object of Worship and Caste/Tribe

Deity/ Special object of worship	Number of Households that worship Deity and Belonging to													
	Linga-yat	Adikar nataka	Vokka-liga	Brahmin	Banajiga	Kshat-riya	Nayar	Maha-rastra	Jyothi-pana	Besta	Viswa-karma	Nainda	Kuruba	Mus-lim
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Krishna	..	..	1	2	..	..	..	...	..	..	..	..	..	..
Rameswara	2	..	..	..	..	..	..	..	..	..	..	..	..	..
Manjunatha	1	..	2	..	..	..	2	..	..	..	..	..	..	..
Eswara	6	..	..	..	..	..	..	..	..	..	..	..	..	..
Venkataramana	1	..	2	..	..	..	..	..	..	..	..	..	..	..
Veerabhadraswamy	1	...	..	..	..	..	..	..	..	..	..	..	..	..
Kommaru Devaru	...	6	..	..	..	..	..	..	..	..	..	..	..	..
Not specified	...	...	...	...	2	2	...	2	1	1	1	1	1	35
TOTAL	11	6	5	2	2	2	2	2	1	1	1	1	1	35

TABLE 3

Awareness of Untouchability Offences Act

Caste	No.of persons interviewed	No. of persons aware of prohibition of untouchability under Law	Remarks
1	2	3	4
HINDU—Lingayat	11	1	..
Adikarnataka	6	..	..
Vokkaliga	5	2	..
Brahmin	2	..	..
Banajiga	2	..	..
Kshatriya	2	..	..
Nayar	2	..	..
Maharastra	2	1	..
Jyothipana	1	..	..
Besta	1	..	..
Viswakarma	1	1	..
Nainda	1	..	..
Kuruba	1	1	..
MUSLIM	35	1	..
TOTAL	72	7	..

TABLE 4

Contravention of Marriage Rules

Caste/Tribe	No. of marriages in contravention of Caste/Tribe	Frequencies of each type of contravention						Remarks
		Type I	Type II	Type III	Type IV	Type V	Type VI	
1	2	3	4	5	6	7	8	9
All the 72 Households interviewed	Nil	..	..	..	..	..	..	..

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 man 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
	The heads of all the 72 households	..	..	..	..	Intercaste marriages are not permitted.

TABLE 5

Awareness of changes in Hindu Laws of Succession and Adoption

Caste/Tribe/Community	Number of persons interviewed	No. aware that there have been changes in Hindu Succession Act	No. aware that there have been changes in Hindu Adoption Act	Remarks
1	2	3	4	5
HINDU—Lingayat	11	..	..	..
Adikarnataka . .	6	..	..	..
Vokkaliga . . .	5	1	..	..
Brahmin . . .	2	..	..	..
Banajiga . . .	2	..	..	..
Kshatriya . . .	2	..	..	..
Nayar	2	..	..	..
Maharastra . . .	2	..	..	..
Jyothipana . . .	1	..	..	..
Besta	1	..	..	..
Viswakarma . . .	1	..	..	..
Nainda	1	..	..	..
Kuruba	1	..	..	..
MUSLIM . . .	35	1	..	..
TOTAL .	72	2	..	..

TABLE 5-A

Inheritance of Property as in Practice

Caste/Tribe/Community	No. of persons interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe							
		Son	Daughter	Wife	Mother	Brother	Sister's son	Brother's son	Others
1	2	3	4	5	6	7	8	9	10
HINDU—Lingayat	11	11	..	..	..	..	..	..	..
Adikarnataka	6	6	..	..	..	..	..	..	..
Vokkaliga	5	5	..	..	..	..	..	..	..
Brahmin	2	2	..	..	..	..	..	..	..
Banajiga	2	2	..	..	..	..	..	..	..
Kshatriya	2	2	..	..	..	..	..	..	..
Nayar	2	2	..	..	..	..	..	..	..
Maharastra	2	2	..	..	..	..	..	..	..
Jyothipana	1	1	..	..	..	..	..	..	..
Besta	1	1	..	..	..	..	..	..	..
Viswakarma	1	1	..	..	..	..	..	..	..
Nainda	1	1	..	..	..	..	..	..	..
Kuruba	1	1	..	..	..	..	..	..	..
MUSLIMS	35	$\frac{1}{3}$ of the Property to Daughters and the remaining Property will be distributed equally among the Sons.							
TOTAL	72		..	..	..	..	..	..	..

TABLE 5-B

Share of Property for Different Categories of Relatives—Sons

Caste/Tribe/Community	No. of persons interviewed	Number indicating that sons inherit property in the following manner							
		All sons 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	Remarks
1	2	3	4	5	6	7	8	9	10
All Sons get equal share in all the castes.									

TABLE 6

Reciprocal Aid in Agricultural Practices

Caste/Tribe/Community	No. of households practising agriculture	No. of households that take help of neighbourers at the time of sowing or harvesting	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour.	Remarks
1	2	3	4	5
HINDU—Lingayat	9	..	--	--
Adikarnataka	5	--	--	
Vokkaliga	3	--	--	--
Brahmin	..	--	--	--
Banajiga	..	--	--	--
Kshatriya	..	--	--	--
Nayar	1	--	--	--
Maharastra	..	--	--	--
Jyothipana	..	--	--	--
Besta	..	--	--	--
Viswakarma	..	--	--	--
Nainda	..	--	--	--
Kuruba	..	--	--	--
MUSLIM	9	..	..	..
TOTAL.	27	..	..	..

TABLE 7

Livestock Statistics Including Fishery

Community	Cows in Milk		Cows in Dry		Adult Females not calved		Bulls		Working Bullocks	
	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
Lingayat	3	6	4	11	3	13	..	..	6	23
Adikarnataka	1	1	..	..	..	..	1	1	2	4
Vokkaliga	2	2	2	4	2	2	..	..	2	10
Banajiga	..	..	..	..	..	..	..	..	..	..
Jyothipana	..	..	..	..	..	..	..	..	..	..
Muslim	6	7	8	17	4	6	2	4	2	5
TOTAL	12	16	14	32	9	21	3	5	12	42

Community	Young Stock Males		Young Stock Females		He-buffaloes (Adult)		She-buffaloes in milk		She-buffaloes dry		Young stock (buffaloes)	
	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	12	13	14	15	16	17	18	19	20	21	22	23
Lingayat	2	3	2	2	2	6	3	4	2	4	4	5
Adikarnataka	..	..	1	1	..	..	..	..	..	..	..	..
Vokkaliga	1	1	..	..	..	..	..	..	..	..	..	..
Banajiga	..	..	..	..	..	..	..	..	..	..	..	..
Jyothipana	..	..	..	..	..	..	..	..	..	..	..	..
Muslim	2	2	4	4	2	4	4	5	2	3	2	2
TOTAL	5	6	7	7	4	10	7	9	4	7	6	7

Community	Sheep		Goats		Cocks		Hens		Chicken	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	24	25	26	27	28	29	30	31	32	33
Lingayat	1	1	..	..	..	..	..	..	..	..
Adikarnataka	1	1	..	..	1	1	1	3	..	..
Vokkaliga	..	..	1	2	1	2	1	5	1	1
Banajiga	..	..	..	..	1	1	1	2	..	..
Jyothipana	..	..	..	..	1	1	1	1	..	..
Muslim	..	..	2	3	3	6	3	11	3	21
TOTAL	2	2	3	5	7	11	7	22	4	22

TABLE 8

Village Industries and Products

Name of Industry	Name of Products	Total No. of Households	Number of Households engaged in Household Industry (Castewise)		
			Brahmin	Viswakarma	Muslims
1	2	3	4	5	6
Tailoring	Garments	5	1	..	4
Goldsmithy	Ornaments	2	..	1	1
Matweaving	Mats	4	..	..	4
TOTAL		11	1	1	9

TABLE 9

Land Reclamation and Development Measures

Caste/Tribe/ Community	Number of families benifited by Land Reclamation and development	Brief description of the Land Reclamation & development measuses	Remarks
1	2	3	4
	——NIL——		

TABLE 10

Co-operative Society

Name of Co-operative Society	Number of Households the heads of which Belonging to			
	Lingayat	Vokkaliga	Viswakarma	Muslim
1	2	3	4	5
Central Co-operative Society, Nidigere	4	2	..	1
Rama Credit Co-operative Society Nidigere	1	..	1	3
Cardamon Society, Saklespur	1	..	..	..
Multipurpose Co-operative Society, Sakalespur	1	..	..	..
TOTAL	7	2	1	4

TABLE 11

Habit of taking sugar as correlated to income

Caste/Tribe/Community	No. of households 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
1	2	3	4	5	6	7
HINDU—Lingayat	3	6	..	1	1	..
Adikarnataka	..	..	3	1	2	..
Vokkaliga	5	..	...	...	...	...
Brahmin	..	1	..	1	..	..
Banajiga	..	..	1	1	...	...
Kshatriya	..	..	1	...	1	..
Nayar	...	...	2	...	...	...
Maharastra	..	2	..	..	..	..
Jyothipana	..	..	...	1	..	..
Besta	1	..	...	..	..	..
Viswakarma	..	1	..	..	..	..
Nainda	..	..	1	..	..	..
Kuruba	...	1	..	..	..	..
MUSLIM	5	9	8	11	2	..
TOTAL	14	20	16	16	6	..

Caste/Tribe/Community	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
1	8	9	10	11	12	13
HINDU—Lingayat	..	..	..	..	..	..
Adikarnataka	..	..	..	..	..	..
Vokkaliga	..	..	..	..	..	..
Brahmin	..	..	..	..	..	..
Banajiga	..	..	..	..	..	..
Kshatriya	..	..	..	..	..	..
Nayar	..	..	..	..	..	..
Maharastra	..	..	..	..	..	..
Jyothipana	..	..	..	..	..	..
Besta	..	..	..	..	..	..
Viswakarma	..	..	..	..	..	..
Nainda	..	..	..	..	..	..
Kuruba	..	..	..	..	..	..
MUSLIM	..	..	..	..	..	..
TOTAL	..	..	..	..	..	..

TABLE 11-A

Habit of taking tea as correlated to income

Caste/Tribe/Community	No. of Households taking tea with monthly income of						No. of households not taking tea with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs.26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76 100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU—Lingayat	3	6	..	1	1	..	..	..	..	..	..	..
Adikarnataka	..	..	..	..	..	..	..	..	3	1	2	..
Vokkaliga	5	..	..	..	..	..	..	..	..	..	..	..
Brahmin	..	1	..	1	..	..	..	..	..	..	..	..
Banajiga	..	..	..	..	..	..	..	..	1	1	..	..
Kshatriya	..	..	1	..	1	..	..	..	..	..	..	..
Nayar	..	..	2	..	..	..	..	..	..	..	..	..
Maharastra	..	2	..	..	..	..	..	..	..	..	..	..
Jyothipana	..	..	..	1	..	..	..	..	..	..	..	..
Besta	..	..	..	..	..	..	1	..	..	..	..	..
Viswakarma	..	1	..	..	..	..	..	..	..	..	..	..
Nainda	..	..	1	..	..	..	..	..	..	..	..	..
Kuruba	..	..	..	..	..	..	..	1	..	..	..	..
MUSLIM	5	8	8	9	2	..	..	1	..	2	..	..
TOTAL	13	18	12	12	4	..	1	2	4	4	2	..

TABLE 12

Material culture—Possession of furniture

Caste/Tribe/Community	No. of households possessing									
	Bed-stead	Cots	Chair	Table	Almirah	Bench	Stool	Jol-chowki	Wall-shelf	Sofa set
1	2	3	4	5	6	7	8	9	10	11
HINDU—Lingayat	..	..	4	2	..	3	..	..	..	1
Vokkaliga	..	1	4	4	..	2	..	..	..	..
Viswakarma	..	..	1	..	..	1	..	..	..	..
Jyothipana	..	..	1	1	..	1	..	..	..	..
Nainda	..	..	1	1	..	1	..	..	..	..
Nayar	..	..	1	1	..	1	..	..	..	..
MUSLIM	..	..	13	10	1	7	1	..	..	..
TOTAL	..	1	25	19	1	16	1	..	..	1

TABLE 12-A

Material Culture—Possession of Consumer Goods

Caste/Tribe/Community	No. of households possessing							
	Hurricane Lantern	Petromax or Hazak	Battery torch light	Kerosene stove	Bicycle	Radio set	Watch	Motor Bicycle
1	2	3	4	5	6	7	8	9
HINDU—Lingayat	1	2	..	..	..	2	2	..
Vokkaliga	..	2	2	2	3	3	4	1
Brahmin	..	..	..	..	1	..	1	..
Besta	..	..	..	..	1	..	1	..
MUSLIM	..	1	5	..	3	3	9	..
TOTAL	1	5	7	2	8	8	17	1

TABLE 12-B

Material Culture—Habits

Community	No. of Households that use mosquito curtain having monthly income of				No. of Households that do not use mosquito curtain having monthly income of			
	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9
HINDU—Lingayat	..	..	..	..	3	6	1	1
Adikaranataka	..	..	..	..	..	..	4	2
Vokkaliga	..	..	..	..	5	..	..	..
Brahmin	..	..	..	..	..	1	1	..
Banajiga	..	..	..	..	..	..	2	..
Kshatriya	..	..	..	..	..	..	1	1
Nayar	..	..	..	..	..	..	2	..
Maharastra	..	..	..	..	..	2	..	..
Jyothipana	..	..	..	..	..	..	1	..
Besta	..	..	..	..	1	..	..	..
Viswakarma	..	..	..	..	..	1	..	..
Nainda	..	..	..	..	..	..	1	..
Kuruba	..	..	..	..	..	1	..	..
MUSLIM	..	..	..	..	5	9	19	2
TOTAL	..	..	..	..	14	20	32	6

TABLE 12-B—*contd.*

Material Culture—Habits

Community	No. of Households that use toilet soap/washing soap having monthly income of				No. of Households that do not use toilet/washing soap having monthly income of			
	Rs. 150 and above	Rs. 101—150	Rs. 51—100	Rs. 50 or less	Rs. 150 and above	Rs. 101—150	Rs. 51—100	Rs. 50 or less
1	10	11	12	13	14	15	16	17
HINDU—Lingayat	3	6	1	..	..	..	..	1
Adikarnataka	..	..	..	...	...	...	4	2
Vokkaliga	5	..	..	..	..	..	..	..
Brahmin	..	1	..	..	..	..	1	..
Banajiga	..	..	1	..	..	..	1	..
Kshatriya	..	..	1	1	..	..	..	..
Nayar	..	..	2	..	..	..	..	..
Maharastra	..	2	..	..	..	..	..	..
Jyothipana	..	..	1	..	..	..	..	..
Besta	1	..	..	..	..	..	..	..
Viswakarma	..	1	..	..	...	..	..	..
Nainda	..	..	1	..	..	..	..	..
Kuruba	..	1	..	...	...	..	..	..
MUSLIM	5	9	13	2	..	..	6	..
TOTAL	14	20	20	3	..	..	12	3

Community	No. of Households that send clothes to washerman having monthly income of				No. of Households that do not send clothes to washerman having monthly income of			
	Rs. 150 and above	Rs. 101—150	Rs. 51—100	Rs. 50 or less	Rs. 150 and above	Rs. 101—150	Rs. 51—100	Rs. 50 or less
1	18	19	20	21	22	23	24	25
HINDU—Lingayat	..	..	..	..	3	6	1	1
Adikarnataka	..	..	..	..	..	..	4	2
Vokkaliga	..	...	..	..	5	..	..	..
Brahmin	..	..	..	..	..	1	1	..
Banajiga	..	..	..	..	..	..	2	..
Kshatriya	..	..	..	..	..	..	1	1
Nayar	..	..	..	..	..	..	2	..
Maharastra	...	..	..	..	..	2	..	..
Jyothipana	..	..	..	..	..	..	1	..
Besta	..	..	..	..	1	..	..	..
Viswakarma	...	..	..	..	..	1	..	..
Nainda	...	..	..	..	..	..	1	..
Kuruba	...	..	..	..	..	1	..	..
MUSLIM	..	..	..	..	5	9	19	2
TOTAL	..	..	..	..	14	20	32	6

TABLE 13

House Type—Roof

Caste/Tribe/Community	No. of Hhs.	No. of Hhs. with Thatched Roof	No. of Hhs. with pucca Roof	No. of Hhs. with C.I. Sheet Roof	No. of Hhs. with Asbes-tos Roof	No. of Hhs. with Tile Roof*		No. of Hhs. with Tin Roof	No. of Hhs. with wooden Roof	No. of Hhs. with Straw/ Grass Roof	No. of Hhs. with Leaf Roof
						C.T.	M.T.				
1	2	3	4	5	6	7	8	9	10	11	12
HINDU—Lingayat . . .	11	1	..	..	..	3	7	..	..	..	..
Adikarnataka . .	6	6	..	..	..	..	..	..	..	..	..
Vokkaliga . . .	5	1	..	..	..	..	4	..	..	..	..
Brahmin . . .	2	..	..	..	..	..	2	..	..	..	..
Banajiga . . .	2	1	..	..	..	..	1	..	..	..	..
Kshatriya . . .	2	..	..	..	..	1	1	..	..	..	..
Nayar	2	..	..	..	..	..	2	..	..	..	..
Maharastra . . .	2	1	..	..	..	..	1	..	..	..	..
Jyothipana . . .	1	..	..	..	..	..	1	..	..	..	..
Besta	1	..	..	..	..	1	..	..	..	..	..
Viswakarma . .	1	..	..	..	..	..	1	..	..	..	..
Nainda . . .	1	..	..	..	..	..	1	..	..	..	..
Kuruba	1	..	..	..	..	..	1	..	..	..	..
MUSLIM	35	8	..	..	..	..	27	..	..	..	..
TOTAL .	72	18	..	..	..	5	49	..	..	..	..

*CT=Country Tiles
MT=Mangalore Tiles

TABLE 13-A

House Type—Wall

Caste/Tribe/Community	Number of Households with													
	No. Hhs.	Mud wall	Bamboo wattled wall	Mud plastered wattled wall	Wall of twigs and branches	Wall of twigs & branches plastered with mud	Reed wall	Mud plastered Reed	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
HINDU—Lingayat	11	7	..	..	..	..	..	..	..	4	..	..	..	..
Adikaranataka	6	6	..	..	..	..	..	..	..	..	..	..	..	..
Vokkaliga	5	3	..	..	..	..	..	..	..	2	..	..	..	..
Brahmin	2	2	..	..	..	..	..	..	..	..	..	..	..	..
Banajiga	2	2	..	..	..	...	..	..	..	..	..	..	..	..
Kshatriya	2	2	..	..	..	..	..	..	..	..	..	..	..	..
Nayar	2	2	..	..	..	..	..	..	..	..	..	..	..	..
Maharastra	2	1	..	..	..	..	..	..	..	1	..	..	..	..
Jyothipana	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Besta	1	1	..	..	..	...	...	..	..	..	..	..	..	...
Viswakarma	1	1	..	..	...	..	..	..	..	..	..	..	..	..
Nainda	1	...	..	...	..	...	..	..	..	1	..	..	..	..
Kuruba	1	..	..	...	...	...	..	..	..	1	..	..	..	..
MUSLIM	35	32	..	...	..	...	..	..	..	3	..	..	..	..
TOTAL	72	60	...	...	...	...	...	..	..	12	..	..	..	..

Additional Information Collected from the family Schedules of Kurubathur Village.

(8) Agricultural.

Head	Members of Family Working									
	Other Males		Other Females		Total		Hired workers		Total	
	Adults	Children	Adults	Children	Adults	Children	Adults	Children	Adults	Children
24	8	4	5	1	13	5	45	1	82	6

(9) No. of Households have well Irrigation . . 2

(10) *Household Industry*

MGIPCBE—S 4—1 Census of Mysore/68—17-7-70—750.