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CENSUS OF INDIA 1961

VOLUME XI

MYSORE

PART VI

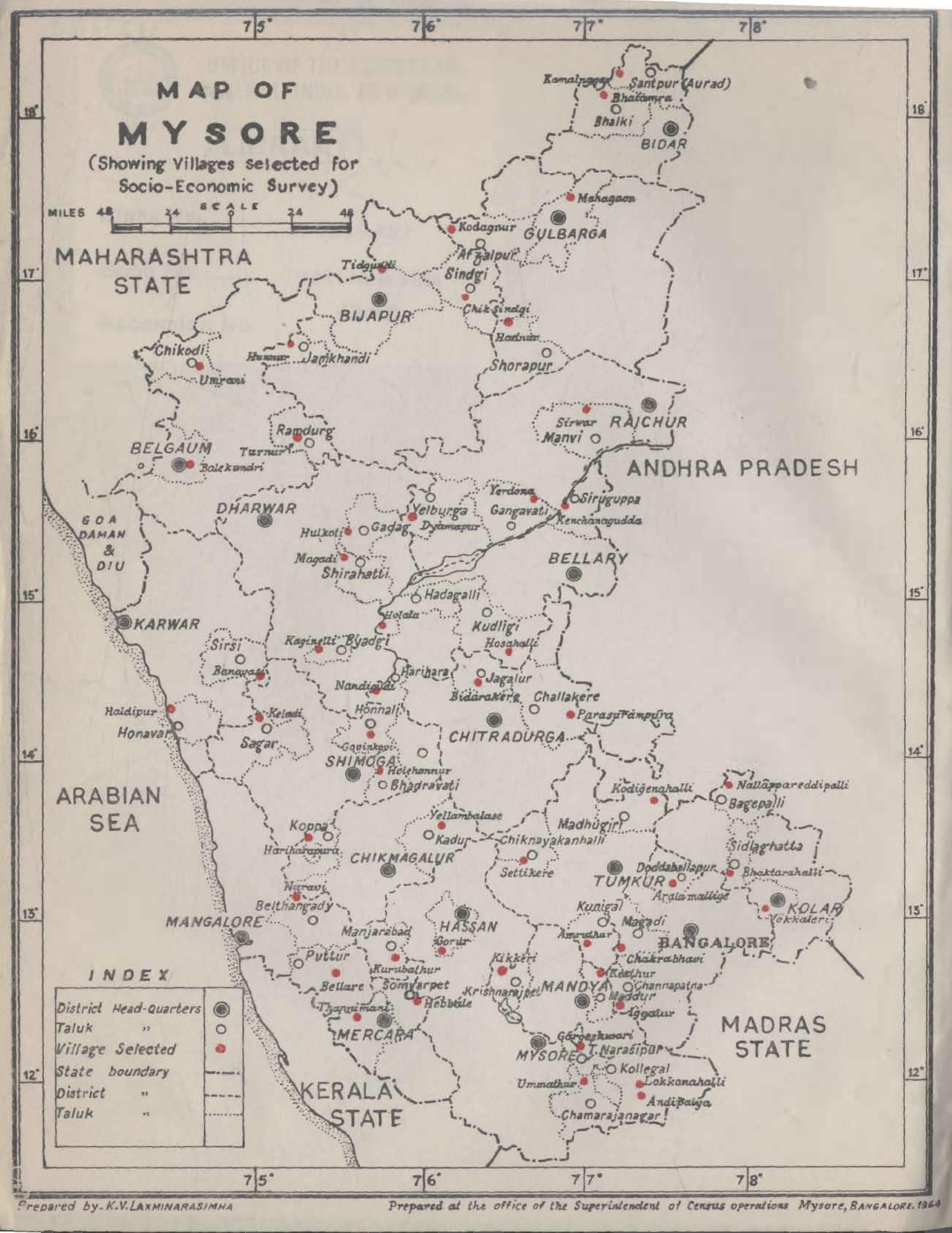
VILLAGE SURVEY MONOGRAPHS

No. 33, HEBBALE VILLAGE
SOMWARPET TALUK, COORG DISTRICT

Editor

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of the Indian Administrative Service,
Superintendent of Census Operations, Mysore

PRINTED BY THE MANAGER, GOVERNMENT OF INDIA PRESS COIMBATORE
AND PUBLISHED BY THE MANAGER OF PUBLICATIONS, DELHI-6
1971



Prepared by-K.V. LAXMINARASIMHA

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

VILLAGE SURVEY REPORT

ON

HEBBALE

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Photographs	**Sri S. Ramachandran, B.Sc.,** *Senior Technical Assistant*

FOREWORD

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

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

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

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

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

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

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September, 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole which apart from spelling out the mode of inquiry suggested in the September 1959 Conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel' to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion,' at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was 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 reforns 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 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 frame of Survey and presentation of results.

This gradual unfolding the aim 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 is setout 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 foreword by Sri Asok Mitra, the Registrar General, India, introduces the reader to the long-felt need for village-studies on a country wide basis and makes explicit the keen interest evinced by the Census Organisation in filling up the gap. My prefaces to the earlier series amply describe the manner of implementation of the scheme in the State.

The "notified area" of Hebbale, situated on the bank of river Cauvery and lying on the periphery of Kushalnagar Nad in Coorg district, exhibits greater cultural affinity with the erstwhile State of Mysore than with any other part of Coorg. Being a notified area it is classified urban for purposes of Census. The report is an attempt to bring out the salient features pertaining to the village and to provide the reader with a general background touching the social and economic life of its people. The village is predominantly of agricultural in as much as 70 per cent of the population subsists on land and 66 per cent of the 436 households own lands. Though the impact of urbanisation is distinctly perceptible in the village, some of the old practices still continue to be honoured. Persistence of *Hadadi* system and payment of wages in kind are cases in point. The prejudice of the villagers against the sale of milk, inherited from generations could only be overcome as late as in 1955 and that too only after the advent of the Kudige Dairy farm in the proximity of the village and the exposure to consecutive drought.

Sri S. Ramachandran, Senior Technical Assistant conducted the field work during June-November 1962 with zeal. He also prepared the first draft besides taking the photographs included in the monograph. Sri M. A. Srinivasan, Assistant Superintendent of Census Operations has prepared the final draft.

K. BALASUBRAMANYAM,

Superintendent of Census Operations in Mysore

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1. A View of river Cauvery near Hebbale.



2. A Village road with thick bushes on either side.



3. A Street-scene.



4. Country tiled mud-house—a type common to the Village and the region.



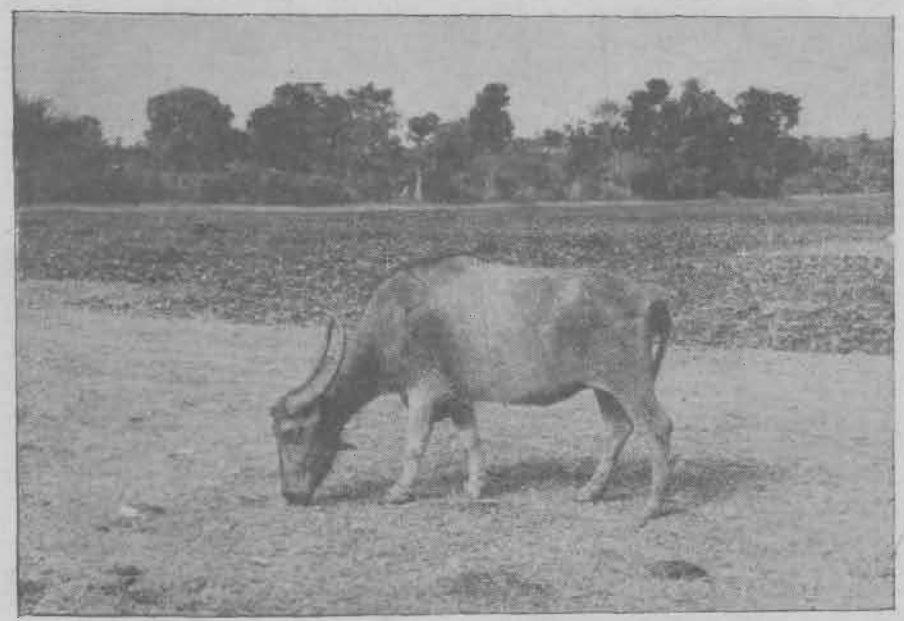
5. Two-Storeyed building with Mangalore tiles, suggestive of the trends of changes in rural house-types.



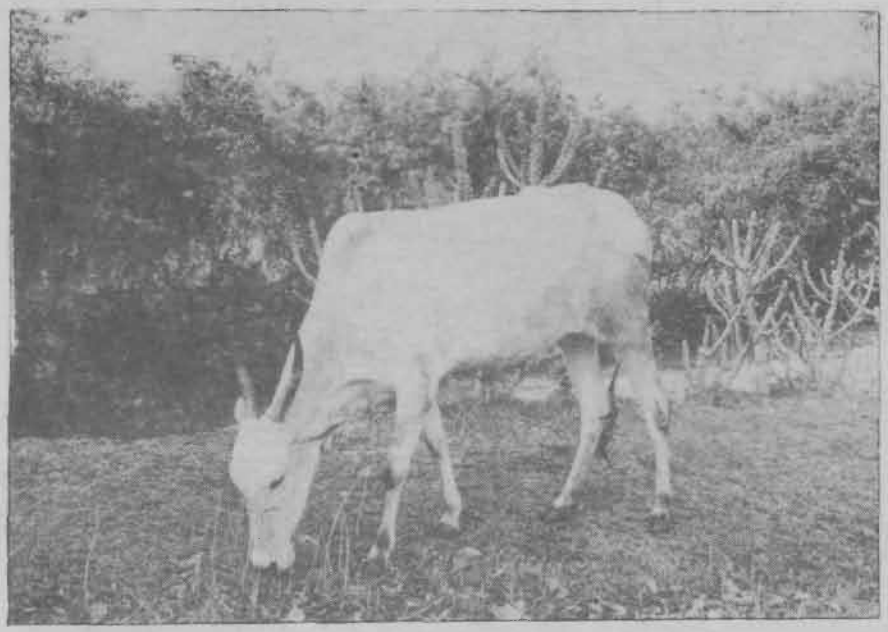
6. Public taps are installed for the supply of drinking water.



7. An old woman driving buffaloes for grazing.



8. Close-up view of a buffalo browseing in the pasture.



9. A Cow of Hallikar breed.



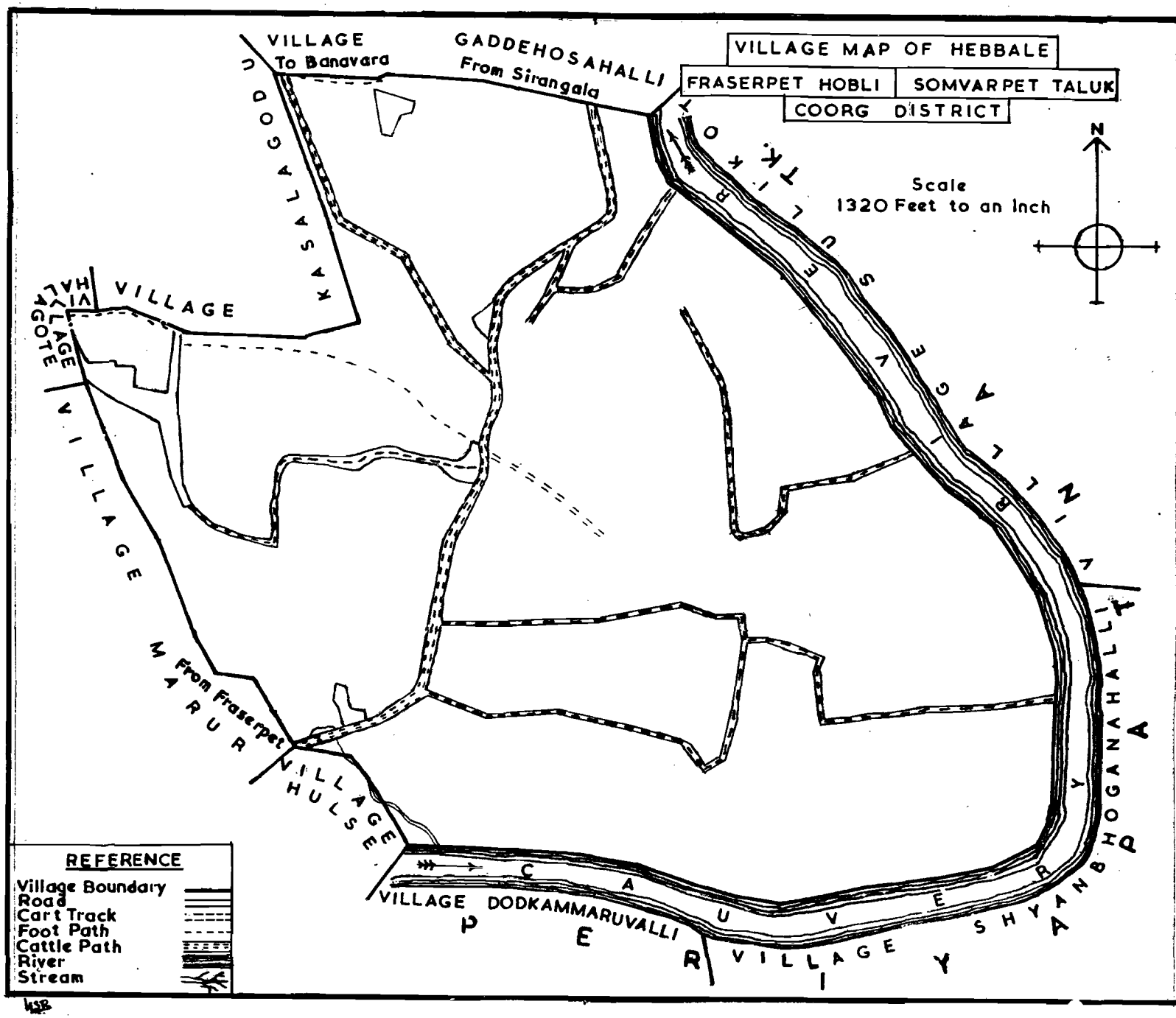
10. Agriculturist with his wooden plough.



11. Ploughing the field.



12. The Banashankari Shrine.


VILLAGE MAP OF HEBBALE
FRASERPET HOBLI
SOMVARPET TALUK
COORG DISTRICT
Scale
1320 Feet to an Inch
N
VILLAGE To Banavara
GADDEHOSAHALLI From Sirangala
KASALAGODU
VILLAGE
VILLAGE MARUR From Fraserpet
VILLAGE HULSE
VILLAGE DODKAMMARUVALLI
VILLAGE
KUSHALNAGAR TALUK
HOGANAHALLI
REFERENCE
Village Boundary
Road
Cart Track
Foot Path
Cattle Path
River
Stream

CHAPTER I

THE VILLAGE

Introduction

Hebbale is a large-sized multi-caste village in Somwarpet taluk of Coorg District. The village is situated on the main road between Kushalnagar and Sirangala and is at a distance of 7 miles from Kushalnagar and 4 miles from Sirangala. It is at a distance of 27 miles from Mercara, the district headquarters.

Village Hebbale is on the bank of the river Cauvery, the chief river of the South. The village is in the lowest rainfall region of the district and is a border village of the district.

There are 436 households at Hebbale, and the population is 2,229.

The village has greater cultural affinity with erstwhile Mysore than with the remaining parts of Coorg.

The purpose of this study is to bring out all the salient features pertaining to this village and to give the reader a general background of all essential facts touching the social and economic life of the inhabitants. The survey has been conducted under 'Census Survey' with complete coverage of every existing unit in the village.

Coorg

As mentioned earlier, Hebbale is situated in the district of Coorg. Coorg which is one of the districts of Mysore State was a part C State directly administered by the Union Government till the reorganisation of States in 1956.

Coorg is a mountainous district. It comprises an area of 1,593 sq. miles and lies to west of Mysore on the slopes and summits of the western ghats between 11° 56′ and 12° 50′ north latitude and 75° 22′ and 76° 12′ east longitude. Its greatest length from north to south is 60 miles and its greatest width from west to east is 40 miles. The shape of the country on the map has been compared to that of an infant's knitted sock, the heel pointing North West and the toe South East. The plateau near Mercara is 3,809 feet above sea level and extends as far as Somwarpet with an average height of 3,500 ft. but slopes down to the Cauvery on the East near Kushalnagar and descends to 2,720 ft. The country is covered with forests except where it has been cleared for coffee plantations or other cultivation. Rice cultivation is also extensively practised in terraced fields utilising every available space in the valleys. The open glades with varied foliage also appear here and there on the land scape. No village or homestead is easily visible to the eye. They lie ensconced in the midst of a cluster of trees, and the existence of a homestead is often betrayed by a wreath of smoke.

No part of Coorg is connected by railways. Communication with the district is mainly by means of motor vehicles; carts and bicycles also make their contribution to this in their own small way.

The climate of the district is temperate. The temperature varies from 50° F in December to about 90° F in April. The district gets both south-west and north-east monsoons. The western part of Coorg receives an annual rainfall ranging from 120 inches to 250 inches, and the eastern part, which is more a plateau, from 50 inches to 60 inches. The rainfall in the middle tract running north south varies from 70 inches to 90 inches. Mercara, the district headquarters, receives an annual rainfall of about 125 inches.

According to the legend in *Kaveri Purana* the Coorgis, the chief inhabitants of Coorg, are the descendants of Chandravarma, a Kshatriya king. The narrations of history make mention of Coorg having been included in the 9th and 10th century in the kingdom of the Gangas whose capital was at Talkad on the banks of the Cauvery in the South East of Mysore. Gangas were in power in Mysore up to the end of the 10th century. Under the Gangas, Chengalvas or the Kings of Chenganad who later called themselves Kings of Nanjarajapatna, were in possession of the area north of the Cauvery and included Hanasoge in the Yedatore taluk. Their territory also included Hunsur as well as part of Coorg. The Gangas were overthrown by Cholas from the Tamil country who captured Talkad at the beginning of the 11th century. The Chengalvas then became the feudatories of the Cholas. The Cholas were expelled from Mysore in the 12th century when Talkad was taken by Hoysalas. With this the ascendancy of Gangas came to an end. The Chengalvas do

not appear to have got reconciled to the overlordship of Hoysalas and fights were frequent between the two dynasties. The Chengalvas were finally subdued in the middle of the 13th century. To the Hoysalas succeeded the Vijayanagar empire in the 14th century and the Chengalvas passed under its supremacy. Coorg was one of the southern principalities controlled by Vijayanagar Viceroy at Srirangapatna. After the decline of the Vijayanagar empire, the Wodeyars of Mysore took possession of Srirangapatna, made it the capital and captured certain adjoining territories. The Mysore Rajas did not follow up their victory by taking over Coorg. The opportunity thus occurred for the occupation by someone else, of the late Chengalva territory in Coorg. This was effected by a prince of the Bidanur family who settled at Haleri about 6 miles from Mercara in the guise of a *Jangama* priest and ended by bringing the whole territory under his authority.

His descendants ruled over Coorg from 1600 to 1834 uninterrupted, except for the interlude when Hyder Ali declared himself the liege lord of Coorg after his conquest of Bidanur, and his son Tippu actually conquered the territories in 1788 and posted Muslim garrison in the forts at Mercara, Frazerpet, Bagamandala and Beppunad. Soon after Tippu's conquest, Veeraraja and his two brothers who were in captivity at Periyapatna escaped. Coorg rallied round them and Veeraraja through his son took possession of the whole country. The British who were then at war with Tippu entered into a treaty with Veeraraja for enlisting his assistance. Veeraraja helped them with supplies. After the fall of Srirangapatna trouble arose about succession. In 1820 Veeraraja II succeeded to the throne. His misrule compelled the British to put an end to his power, and assume directly the administration in 1834. The king was taken prisoner and was sent to Benares.

After Independence, Coorg became a Part C State administered directly by the Centre. The cabinet consisted of two Ministers. There was also a Chief Commissioner. When the States were reorganised in 1956 Coorg came to be integrated with the new State of Mysore.

Location with reference to important places

Hebbale is situated on the main road between Kushalnagar and Sirangala which road leads farther to Konanur, Ramanathpur and then to Hassan. Kushalnagar (formerly known as Frazerpet) is the circle headquarters of the village where the circle level administrative offices, *viz.* Nad Office, Circle Police Office, Hospital, High School, Polytechnic etc., are situated. The name Kushalnagar is stated to have been bestowed on the place by Hyder Ali on his hearing the good news of the birth of his son, Tipu Sultan. The name of the place was later changed to Frazerpet in perpetuation of the memory of the first Commissioner of Coorg, General Frazer. After Independence the town is being called again by its previous name Kushalnagar. When Coorg was a separate State the chiefs used to shift their residence and office from Mercara to Kushalnagar during the monsoon season.

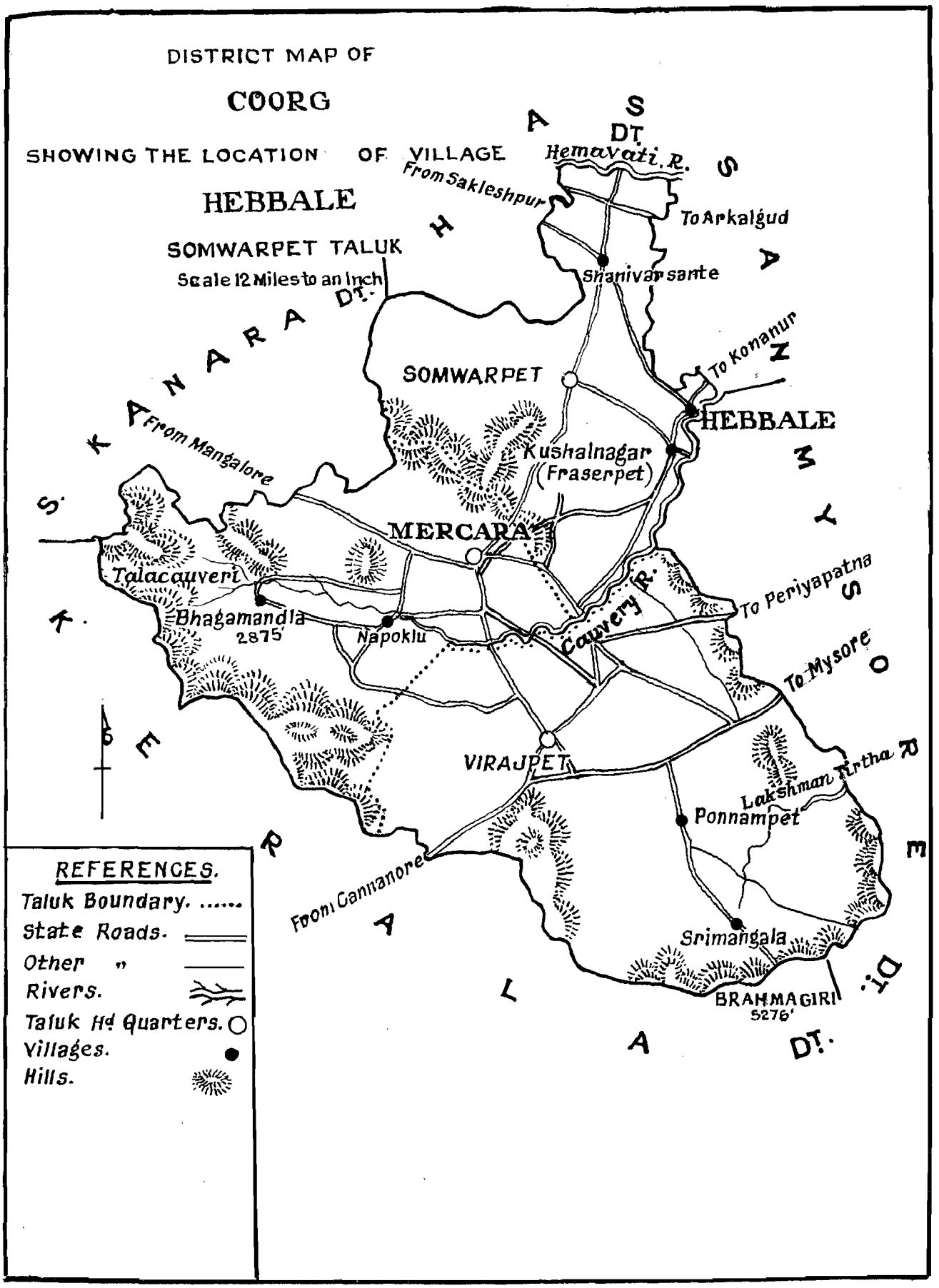
Of the 3 taluks in Coorg District, Somwarpet is the smallest, and also it was the last to come into being. Somwarpet is 14 miles from Hebbale and it derives its name from the weekly shandy held every Monday in the town.

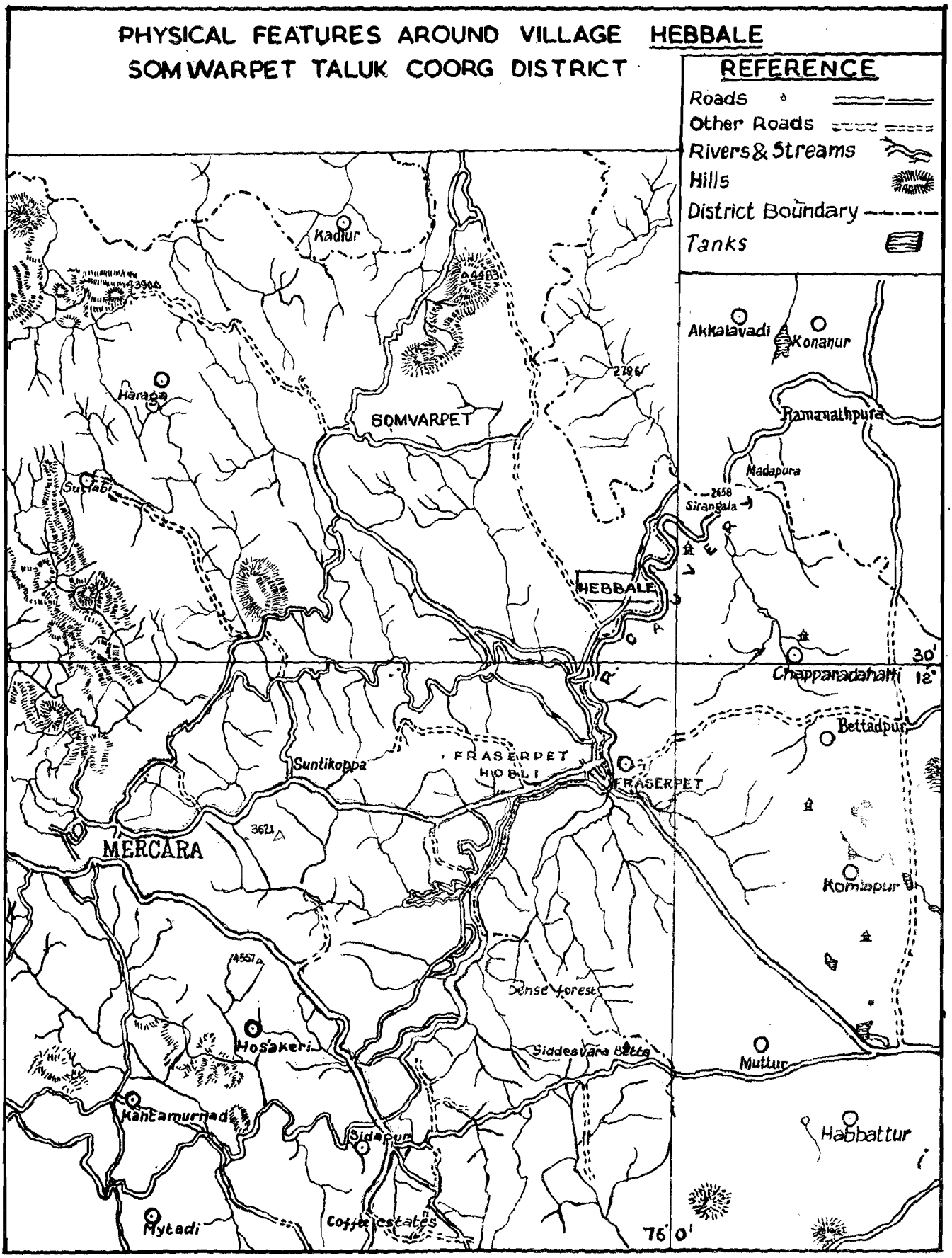
Mercara, the district headquarters which is fast growing both in extent and importance is 3,800 feet above sea level and is situated on an uneven ground. The tourist attractions of the place are Onkareshwara temple, Raja's seat, Raja's tomb or the *Gaddige* and the fort where most of the district offices of Coorg are situated which recalls centuries of Coorg history to the mind of the visitor.

Sirangala which is 4 miles away from Hebbale is known for its production of *Kammarbandi* or girdle scarf having an ornamental border worn by Coorgis. About 127 handlooms are working in the production of these Kammarbands of which 83 come under the co-operative fold.

Kudige is another neighbouring village of some importance. In this village there is an agricultural farm to which is attached a Basic Training College for training teachers in agriculture, sericulture, poultry farming and dairying. There is also a training centre for village level workers. The training institutions are located in an ideal surrounding. There is an experimental farm also. At the village level workers' training centre which was started in 1956, candidates from Coorg and the neighbouring districts are trained. The Coffee Curing Works at Kudige provides employment to many labourers a few of whom are also from Hebbale. River Harangi, one of the tributaries of Cauvery joins Cauvery at Kudige. A project is on the anvil to harness the waters of the Harangi for irrigational purposes.

Hebbale is on the left bank of the river Cauvery at an altitude of about 2,800 feet above the sea level. It is situated at 12° North latitude and 76° East longitude. It lies to the extreme east at centre of Coorg. It is surrounded by river Cauvery on the east and


DISTRICT MAP OF
COORG
SHOWING THE LOCATION OF VILLAGE
HEBBALE
SOMWARPET TALUK
Scale 12 Miles to an Inch
HASSAN DT.
Hemavati R.
From Sakleshpur
To Arkalgud
Shanivarsante
To Konanur
SOMWARPET
HEBBALE
Kushalnagar (Fraserpet)
From Mangalore
SOUTH KANARA DT.
MERCARA
Talacauveri
Bhagamandla 2875'
Napoklu
Cauvery R.
To Periyapatna
To Mysore
VIRAJPET
Lakshman Tirtha R.
Ponnampet
From Cannanore
Srimangala
BRAHMAGIRI 5276'
MYSORE DT.
REFERENCES.
Taluk Boundary. .....
State Roads.
Other "
Rivers.
Taluk Hd Quarters.
Villages.
Hills.


PHYSICAL FEATURES AROUND VILLAGE HEBBALE
SOMWARPET TALUK COORG DISTRICT
REFERENCE
Roads
Other Roads
Rivers & Streams
Hills
District Boundary
Tanks
Kadur
4390A
4483
Akkalavadi
Konanur
2796
Haraga
SOMVARPET
Ramanathpura
Madapura
2458
Sirangala
Sultabi
HEBBALE
30'
12°
Chapparadahalli
Bettadpur
Suntikoppa
FRASERPET
HOBLI
FRASERPET
3621
MERCARA
Komiapur
4557
Dense forest
Hosakeri
Siddesvara Betta
Muttur
Kantamurnad
Sidapur
Habbattur
Mytadi
Coffee estates
76° 0'

south, by villages Gaddehosahalli and Kasalgod on the north and by Huluse on the west.

River Cauvery, the most important river of the South, separates the village from the Periyapatna taluk of Mysore District. The river is towards the extreme right of the village and about two furlongs from the village site. Cauvery, with its copious water supply all through the year, is one of the chief among the rivers of India. It rises in the Brahmagiri peak on the western borders. Flowing in an easterly direction it cuts Coorg into two halves and traverses a distance of 400 miles through Mandya and Mysore districts of Mysore State and Salem, Coimbatore, Trichnopoly and Tanjore Districts of Madras State before joining the sea.

As mentioned already, the right bank of Cauvery near the village, belongs to Mysore District and the villages closeby are in Periyapatna taluk.

The village is in the lowest rainfall region of the district. The average rainfall in the village is 47 inches whereas the district average is 125 inches. It is 1,300 feet lower than Mercara where annual rainfall is 125 inches.

This being a border village it has much in common with the villages in Mysore District on the other side of the border. Another distinctive feature of the village is the total absence in it of coffee or cardamom plantations or of vaileys having paddy crops. Ragi, which is uncommon in any other part of Coorg happens to be the major crop of Hebbale.

The climate of Hebbale is moderate and knows no extremes either in winter or in summer.

Flora and Fauna

Hirekerur forest is just 2 miles from Hebbale towards north-west. The important tree growth in the region includes such superior varieties of timber trees as:—

Thega (tectona grandis)

Bete (dalbergia latifolia)

Honne (pterocarpus marsupium)

Nandi (lagerstroemia microcarpa).

Mathi (Terminalia tomentosa).

and

Bilvaru

Udi (Bignonia falcata).

Hulube

Kooli

Arisinathega (Nauclea cordifolia)

Dindiga (Conocarpas latifolia).

These timbers are used in the construction of houses and for making agricultural implements. *Kare, Bendi, Booruga* (Bombax pentandrum) serve as firewood. Trees of *Sagade, Channangi* (*Bassia latifolia*), *Honge* (Pongamia glabra), *Bidiru* (Bambusa arundinacea) are also found though not in abundance.

The major crops grown in the village are ragi and paddy. Vegetables such as brinjal, lady's finger, gourds, cucumbers and pumpkin are also produced. Pulses like field beans, horsegram and bengal gram are grown. The flower plants are not worthy of any mention. Coriander is also grown in sufficiently large quantities.

The fauna of the region includes tiger, elephant, *Kennayi*, jackal, bison (*kati*), wild boar, *Kabbekku* (wild cat), *Kengurik Saraga* and *Hulle* (deer), *Kadave, Uda*, rabbit and squirrel.

Parrots, wood peckers, honey suckers, kites, sparrows and crows are the common birds of the region. Among snakes, cobras are found more in this region.

Cows, buffaloes and goats are reared. Dogs and cats are reared as pets.

The crops in the village are often damaged by elephants and wild boars. Cows and calves become a prey to tigers when they stray grazing into the jungle.

The nearby forest is the game arena for the villagers. *Kadu Handi* (wild boar), *Saraga, Hulle, Kadave, Kati Uda*, rabbit and *Kabbekku* seem to be relished by the village folk.

Size

Hebbale is spread over 1,107 acres and the area of the village site is 540 acres. It consists of 436 households with a population of 2,229.

The village is not built on any regular plan. Houses are in linear clusters built on both sides of the eight streets which run irregularly in the village. The main road of the village starts from the high road and runs upto the river. This road is metalled for a distance of 4 furlongs to the far end of the village site. The next 2 furlongs from the village site to the river though unmetalled is in a fair condition. The other streets in the village are not metalled.

The roads and streets of the village are named for purposes of identity.

For the taking of 1961 Census, the entire village had been divided into three blocks.

The roads are in utter disrepair and very slushy on rainy days.

Except for the Harijan street, demarcation of habitations by caste is difficult. However, Madivalas (washermen) and Hajamas (barbers) are found more in *Nadubidi* while houses of other castes are distributed over all the other streets.

It is worth mentioning here that the residential pattern of this village is completely at variance with what is obtaining in other parts of Coorg where the homesteads are scattered, and no separate village site as such exists.

Important Public Places

There are five temples in the village. They are the temples of Basaveswara, Ramalingeswara, Kalamma, Banasankari and Maramma. These temples are of simple structure and known little outside the village.

There is a Government Senior Basic School in Hebbale. The highest standard taught in the school is eighth. No tuition fee is levied. The school is located in a *pucca* building.

The Government Hospital at Hebbale started in 1948 is housed in the former Inspection Bungalow. The staff consists of a Doctor, a Nurse and a Compounder.

It is a Key Village with a well equipped Veterinary Hospital. A stockman is in-charge of the hospital.

The Notified Area Office building is good. The Co-operative Society is also located in this building.

Crematorium

The crematorium of Hebbale is on the river side at a distance of about four furlongs from the village. It is commonly used by members belonging to different castes in the village. Harijans have a separate burial ground exclusively for them.

Source of Water

Water for drinking and cooking is supplied through public taps. There are 15 taps in the village and no house connection has been taken though provision for it exists. Water is supplied intermittently between 7 A.M. & 10 A.M. and 5 P.M. & 7 P.M. The Water Works is a Government undertaking. The scheme was completed in 1956 and supply commenced the same year. Till pipe water came to be supplied, the villagers solely depended on the river water, but now it is used for washing purposes only. There is only one well in the village, sunk by the National Extension Scheme about two years ago.

Welfare and Administrative Institutions

The welfare institutions functioning in the village are the Dispensary, Veterinary Hospital, Senior Basic School, the Co-operative Society, the Notified Area Committee, the Mahila Shreyobhivridhi Kendra and a Balavadi.

Hebbale is covered by the National Extension Service Scheme, the block headquarters being located at Somwarpet. The village is the headquarters of the village level worker of Hebbale Circle.

Hebbale is one of the eight notified areas in the Coorg District. The affairs of Notified Area are administered by a committee composed of both elected and nominated members. The nominated members are Government officials.

Market

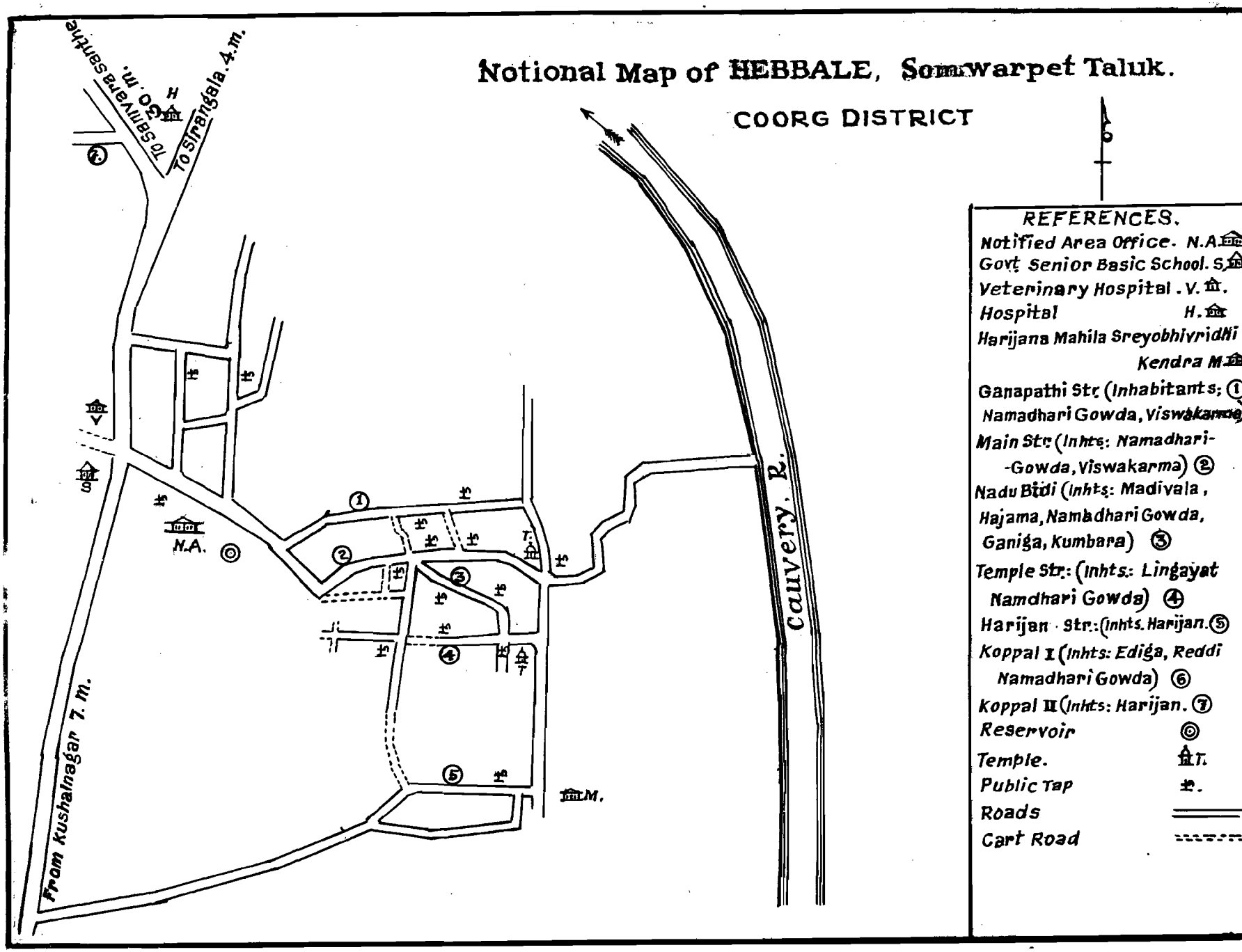
A weekly market is held at Hebbale on every Wednesday from 12 noon to 3 P.M. About 50 traders assemble and the size of the gathering is about 500. Pan (betel-leaf), supari (betel-nut), tobacco, muri, spices, cereals, pulses, etc., are the chief merchandise.

Vegetables, a cash crop of the village, are sold at the weekly market in Mercara held every Friday, and at the weekly market at Somwarpet held every Monday. Kushalnagar is the nearest town which the villagers frequently visit to procure provisions.

The Viswakarma community people who make cheap jewellery, market them in the weekly shandy at Sunticoppa. The main customers are the coffee plantation labourers.

On Thursday vegetables are transported to Mercara by lorry. Other commodities are transported to Somwarpet by bullock carts.

There are 5 grocery shops, 3 cloth shops, 2 petty shops and 2 eating houses in the village.


Notional Map of HEBBALE, Somwarpet Taluk.
COORG DISTRICT
To Sangala. 4. m.
To Somvara santhe 20. m.
From Kushalnagar 7. m.
Cauvery. R.
N.A.
T.
M.
REFERENCES.
Notified Area Office. N.A.
Govt Senior Basic School. S.
Veterinary Hospital . V.
Hospital H.
Harijana Mahila Sreyobhivridhi Kendra M.
Ganapathi Str (Inhabitants; ① Namadhari Gowda, Viswakarma)
Main Str: (Inhts: Namadhari--Gowda, Viswakarma) ②
Nadu Bidi (Inhts: Madivala, Hajama, Namadhari Gowda, Ganiga, Kumbara) ③
Temple Str: (Inhts: Lingayat Namdhari Gowda) ④
Harijan Str: (Inhts. Harijan. ⑤
Koppal I (Inhts: Ediga, Reddi Namadhari Gowda) ⑥
Koppal II (Inhts: Harijan. ⑦
Reservoir
Temple. T.
Public Tap
Roads
Cart Road

History

No written record on the history of the village could be traced. According to the information furnished by the villagers of Hebbale, the inhabitants of Marur, Halekote, Hosakote and Kasalgod came to settle at Hebbale, in all probability to be nearer a water source and also to protect themselves from the ravages of wild beasts which infest the nearby forests of their previous habitat. All the above villages, except Halekote are even today depopulated.

Communication

Hebbale being located on an all-weather main road is connected with many important places within the District such as Somwarpet, Kushalnagar, Mercara and also outside with Mysore, Hassan etc., More than 20 buses ply on this road every day and the village is thus in close communication with these important places.

No part of Coorg is served by railway, and the nearest railway station is Mysore about 62 miles from Hebbale.

There is a Branch Post Office at Hebbale, which is in charge of a local person. Letters are cleared on all days of the week at 7 A.M. except on Sundays. The mail is brought daily to the village from the sub-post office at Kudige. All postal facilities, except Savings Bank, are available. The nearest telegraph office is at Kudige, 4 miles from Habbale.

The villagers listen to the Community Radio for daily news. They also get the daily newspapers from Bangalore. They get the day's paper the same evening.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition

The social organisation of Hebbale reflects the caste dominated Hindu social fabric.

The population of the village is composed of 22 castes with two distinct sections, the upper caste Hindus and the lower Holeya caste (Harijans). Namdhari gowda, Holeya, Viswakarma, Lingayat, Reddi, Madivala, Gangadikara gowda, Ediga, Hajama and Kuruba are among the major castes in the village. The following is the hierarchical order of these castes, according to local reports:—

> Lingayat, Namadhari gowda, Gangadikara gowda, Reddi, Ediga, Madivala, Hajama, Ganiga, Kuruba and Holeya.

The position of Viswakarma in the village is, however, peculiar in that they do not accept food and water at the hands of any other caste, and no other caste would either do so from them.

Lingayat, Namadhari gowda and Viswakarma are vegetarians and the rest are non-vegetarians.

All the castes in Hebbale come within the fold of Hinduism. They can be classified under three major groups *viz.*, (1) the cultivators, (2) occupational castes and (3) the depressed classes.

Namadhari gowda, Gangadikara gowda, Lingayat and Reddi come under the first group. The second group consists of Viswakarma (smith), Hajama (barber), Madivala (washerman), Ediga (tapper), Ganiga (oil monger), Kuruba (shepherd) and Kumbara (potter). Harijans form the third group.

The distribution of households according to caste and population is given in the sub-joined statement:

Name of Caste	No. of house holds	Population		
		Total	Males	Females
1	2	3	4	5
1. Namadhari gowda	178	990	499	496
2. Holeya	100	482	233	249
3. Viswakarma	43	199	100	99
4. Lingayat	27	148	69	79
5. Reddi	16	80	39	41
6. Madivala	11	65	35	30
7. Gangadikara gowda	11	48	20	28
8. Ediga	10	47	25	22
9. Hajama	9	47	18	29
10. Kuruba	6	19	7	12
11. Kodava	4	11	6	5
12. Ganiga	3	15	6	9
13. Kumbara	3	12	5	7
14. Madari Sakkili	3	11	6	5
15. Telugu Banajiga	3	15	5	10
16. Dasa Vokkaliga	2	8	6	2
17. Gowda	2	10	4	6
18. Brahmin	1	4	2	2
19. Bestha	1	6	5	1
20. Golla	1	4	2	2
21. Devanga	1	2	—	2
22. Kunchitiga	1	6	4	2
Total	**436**	**2229**	**1090**	**1139**

Namadhari gowdas are the numerically predominant caste in the village. Holeyas (Harijans) rank next and below them come Viswakarma, Lingayat, Reddi, Madivala, Gangadikara Gowda, Ediga, Hajama, Kuruba, Ganiga, Telugu Banajiga, Kumbara, Kodava, Madari Sakkili, Gowda, Dasa Vokkaliga, Bestha, Kunchitiga, Brahmin, Golla and Devanga in that order.

Namadhari gowdas are engaged in agriculture. Almost all of them own lands and cultivate mainly with household labour. This is the only economically strong caste in the village.

Reddys and Gangadikara gowdas are also engaged in agriculture either as cultivators or agricultural labourers. Lingayats too are primarily agriculturists.

Viswakarmas are artisans employing themselves in smithy and carpentry. They repair and make agricultural implements for the villagers and ornaments for ladies.

Hajama and Madivala give personal services to the villagers. Ganigas are engaged both in agriculture and trade. Kumbaras make earthen wares and tiles and sell them in the local shandy. Edigas were tappers but now after the introduction of prohibition they have taken up to agriculture, trade and mat making.

Most of the Holeyas are labourers either in the fields or otherwise. A few own lands.

Namadhari Gowda

Namadhari gowda constitutes the dominant community in Hebbale. Persons of this caste are found in the neighbouring villages and also in the adjoining villages in Periyapatna taluk of Mysore district. This is a sub-caste of the main caste Gowdas or Vokkaligas who are found scattered all over the old Mysore area. The other sub-castes of Gowdas are Gangadikara, Marasu, Dasa, etc. Gangadikara gowdas (Vokkaligas) are found in large numbers in the districts of Bangalore, Mandya, Mysore and Hassan and Marasu Vokkaligas in Bangalore, Kolar and Tumkur districts.

The major difference between the three Vokkaliga sub-castes are that while the Gangadikara and Marasu are Shivites, the Namadharis are Vaishnavites. Further, the first two sub-castes are non-vegetarians while Namadharis are vegetarians. The mother-tongue of all three sub-castes is Kannada.

The sub-castes of Gowdas *viz.*, Gowdas' and Tulu gowdas found in other parts of Coorg are different from the Namadhari gowdas of Hebbale.

The name *Namadhari* signifies the caste mark worn by them on the forehead.

In Hebbale there are 178 households of Namadhari gowdas comprising a population of 990. Namadhari gowda is economically and politically the most influential caste in the village. As mentioned earlier their mother-tongue is Kannada. Generally they are cultivators. All the castes in the village, except Lingayat, Brahmin and Viswakarma accept food and water from them. They accept food and water from Brahmins and Lingayats. They neither inter-dine nor intermarry with members of other sub-castes of gowdas. They consider themselves superior to the other sub-castes by virtue of their being vegetarians.

Their family deities are Venktaramana of Tirupathi, Cheluvaraya of Melkote and Chennigaraya of Belur. They observe Yugadi, Deepavali, Gowri, Banashankari and Navarathri feasts. Festivals and ceremonies are observed with unfailing regularity. The persons of the caste reported that they have exogamous clans among them, but were unable to give out names.

The names commonly found among men of this caste are Thimmappa, Narayana, Channappa, Lakkappa, Puttappa, Venkatesha, Krishnappa, Kalappa, Thirumalappa and of women Thimmamma, Laxmamma, Channamma, Akkayyamma, Lakkamma etc. The men have the suffix *Appa* and the women *Amma* to their names.

Namadhari gowdas take the services of Srivaishnava Brahmins for their religious functions and ceremonies.

The Namadhari gowdas are a well organised community. A group of families of this caste is called *Kattemane*. There are 12 *Kattemanes*, and Hebbale *Kattemane* happens to be the head of the these twelve *Kattemanes*. Each *Kattemane* settles its own caste disputes. If there should be no such settlement internally, they have it settled by the *Yejaman* of Hebbale *Kattemane*. The *Yejaman* of Hebbale *Kattemane* is Sri Thimmappa. He is selected by his castemen and holds the office from twenty years. He is assisted by other elderly caste members in settling disputes. However, there has been no caste dispute since about 10 years.

The members of this caste are staying mainly in *Dodda bidi, Kasalgod bidi, Chikkalahalli bidi* and other streets of the village. Their houses are in a linear cluster and the structures are single storeyed with mud walls and country tiled roofs. Those who are better off are staying in *pucca* houses having brick walls and Mangalore tiled roofs.

As mentioned earlier, agriculture is the main occupation of the members of this caste. Of the 178 households, 157 own lands and carry on cultivation both with household and hired labour. Women of this caste also work in the field and tend cattle.

Among Namadhari gowdas marriage alliances can be had between persons of their own sect. They strictly follow the hereditary customs, though among males reformist tendencies are to be noticed in dress, hair styles and social habits. They are religious minded. They hang on walls pictures of Hindu Gods and

Goddesses. They visit temples on festive and other important days.

Girls are married mostly after attaining puberty, though pre-puberty marriages were common in the past. Srivaishnava Brahmins officiate as priests in their marriages. The marriage normally takes place in the bride's house or in choultries and temples. The marriage ceremony lasts for a day only but in days past it used to extend over a period of 3 to 5 days. Polygamy is rare and polyandry is unknown. Custom precludes divorce, and widow remarriage is taboo.

The Namadhari gowdas bury the dead and perform obsequies, the third day ceremony taking place in the burial ground and the eleventh day ceremony in the house.

Holeya (Harijan)

Next to Namadhari gowdas come Holeya. They are also found all over the State. The caste name is derived from *Hole* meaning pollution as they are unclean in their habits of food and drink.

There are 100 households of Holeyas in the village with a population of 482. They occupy the lowest rank in the caste hierarchy. They accept food and water from all castes in the village except Viswakarmas despite Viswakarma's superior rank.

They speak Kannada and belong to the *Balagai* section of the caste. Persons of this caste were rendering menial service to the cultivators. They live in linear clusters in the village and their residential area is called *Holageri,* meaning 'the quarters of Holeyas.' They were living in thatched huts but now most of them live in tiled houses.

Like other castes, the Holeyas are also said to have a number of exogamous clans named after material objects. In the village they are unaware of it.

Economically, Holeyas constitute the poorest section of the community. Out of the 100 households in the village, 57 own lands. They work as agricultural labourers and general coolies. Harijan women of the village have taken up work in the coffee curing works in Kudige. They have been granted *Darakasth* lands by the Government. Money and tiles for the construction of dwellings have also been given and in consequence most of the Holeyas come to live in Mangalore tiled houses.

Pre-puberty marriage was very common among them which even now is prevalent to a significant degree. They still regard post-puberty marriage as inferior. Marriage is solemnised by the elderly persons within the caste as no outsider renders them this service. Polygamy was a common feature in olden days but not now. Polyandry is unknown. Divorce is permissible and a divorced woman is free to remarry. Widow remarriage is in vogue and normally a widow marries a widower. The celebrations connected with widow remarriage are much simpler. It is a mere recognition of the defacto union by caste elders. A union of this nature is called *Kudike.* The offspring are not looked upon as inferior members. Divorces on grounds of adultery are permitted and the divorced woman is free to marry in *'Kudike'.*

The Holeyas of this village are God-fearing. They worship a number of Gods and Goddesses such as Veerabhadraswamy, Baireswaraswamy of Chunchanakatte, Nirvanaswamy and Tandramma. They take vows in the name of these Gods when they fall ill or any mishap occurs to them and fulfil it when they visit the particular temple in the neighbourhood of Hebbale. They sacrifice fowls. The practice of sacrificing he-buffaloes which previously prevailed is now put a stop to.

They bury the dead, the burial ground being separate to them.

Though Untouchability Offences Act is in force, the social status of Holeyas cannot be said to have very much improved. They have, no doubt, been able to get entry into public places like schools, Notified Area Office, Co-operative Society, etc. They can take water from public taps and can share the public amenities with fellowmen of other castes. Yet entry into temple is not possible to them without incurring the wrath and displeasure of the higher castes which they dread. Segregation is practised in hotels and they are served in separate tumblers and plates which they themselves should wash. Of late there has been some liberalised attitude towards them from upper caste Hindus. But still the disabilities they suffer are onerous. The Holeyas have themselves now given up eating carrion and beef in their striving to lift themselves up socially, and may be it takes time that their status in society improves. In the village Holeyas are weak economically also.

Viswakarma

This is an occupational caste found all over the State. Viswakarma comprises of five groups—*Manu*

(carpenter), *Maya* (blacksmith), *Throshtu* (bell-metal worker), *Shilpi* (carver and sculptor) and *Viswagnya* (goldsmith). Of these five groups carpenters, blacksmiths and goldsmiths are found in the village. All these belong to the sub-caste of Sivachara and their mother-tongue is Kannada.

There are 43 households of Viswakarma in the village with a population of 199. Of the 43 households 38 are goldsmiths, 3 are carpenters and 2 are blacksmiths. Among these 43 households, fifteen own lands and cultivate them.

Viswakarmas wear sacred thread, and are vegetarians. Their position in the caste hierarchy is superior, but still, no caste in the village including the Holeyas, accept food and water from them. They are religious minded and worship Nanjundeswara and Kalamma (Kalikamba) which is their tutelary deity. They celebrate the festivals of Ugadi, Gowri, Shivarathri, Deepavali and Navarathri.

Among Viswakarmas girls are married after they attain puberty. Divorce is not permitted and widow remarriage is taboo. The dead are buried.

The blacksmiths and carpenters of this caste receive *Hadadi* the annual payment in kind from the cultivators for the services they render to them of making and repairing the agricultural implements and carts. A cultivator household possessing one pair of draught bullocks or cows pays 24 *seers* (mesaures) of ragi or paddy to these artisans.

Viswakarma women rarely work as agricultural labourers, as they consider it a mean occupation.

The goldsmiths in the village are independent workers and mostly make silver ornaments to order. Occasionally they get orders for making gold ornaments also. They also make cheap trinkets out of brass and sell them to the plantation labourers and to others in the weekly markets at Sunticoppa and Kushalnagar.

Lingayat

In the village there are 27 households belonging to the Lingayat caste. Out of 27 households, 3 belong to the sub-caste of Jangama and 23 to Gowdas. One household belongs to the sub-caste Thammadi, a priestly class among Lingayats.

This sect was founded by Basaveswara in the twelfth century, the reformer of Veerasaiva faith. Basaveswara was one of the Ministers to Bijjala, who reigned at Kalyani in Bidar District of Mysore. Basaveswara is believed to be an incarnation of Nandi, the divine bull.

The Lingayats are also called Veerashivas and Shivabhakthas, because of their worshipping Lord Shiva, the third among the trinities. It has been stated in the Mysore Gazetteer (*Mysore Gazetteer by B. Lewis Rice, Vol. I pages 466-67) "The Lingayat faith soon spread through the north-west of Mysore and, according to tradition, within 60 years of Basava's death or 1168-1228, it was embraced from Ulavi, near Goa, to Sholapur, and from Balehalli or Balehonnur (Koppa Taluq) to Sivgange (Nelamangala Taluk). It was the State religion of the Wodeyars of Mysore from 1399 to 1610, and of the Nayaks of Keladi, Ikkeri, or Bedanur from 1550 to 1763."

There are a number of Lingayat *mutts* spread all over the State except in the districts of South Kanara and North Kanara. They are found in all the districts of the State. They wear *Shivadara* to which is tied a *Karadige* (a tiny silver box) containing the *Istalinga*. This *Istalinga* is worshipped every day. They wear *Viboothi* on their foreheads and believe the *Lingadhari* to be safe from all evils. Further, they also believe that wearers of *Linga* are not liable to be reborn in mortal coils again. This appears to be the reason for their performing very few rites after death. The dead are buried.

They are vegetarians. Their mother-tongue is Kannada. In the village the Lingayats are mainly agriculturists and pursue a few other occupations also.

Reddy

There are 16 households of Reddies in the village. This is another caste of cultivators. In the village they speak Kannada and take non-vegetarian food. They accept food and water from Brahmins, Lingayats and Namadhari and Gangadikara gowdas, but not from persons of other castes. Their chief deity is Venkataramana.

Divorce is not permissible among them. Widow remarriage is not common. Dead are buried.

Out of the 16 households of Reddies, 11 own lands and cultivate them. They work as agricultural labourers also.

Madivala

There are 11 households of Madivala in Hebbale. They are also known as 'Agasa' and are found all over the State. This is an occupational caste and they are

traditionally washermen. They speak Kannada and are non-vegetarians. They accept food and water from Brahmins, Lingayats and Namadhari gowdas in the village. They do not accept food and water from Viswakarma and from Hajama and other lower castes. They worship Veerabhadraswamy, Laxmidevi, Venkataramana and other Hindu deities.

Post-puberty marriages are common among Madivalas. Divorce and widow remarriages are permitted. They bury the dead.

Of the 11 households of Madivala in the village, 5 own lands and cultivate them. All of them are engaged in their traditional occupation. They receive *Hadadi*, the annual payment in kind from the households they serve. The payment is calculated at 40 *seers* (measures) of ragi or paddy per couple in the households. They also work as agricultural labourers.

Gangadikara Gowda

There are 11 households of Gangadikara gowda, also called 'Vokkaligas'. Gangadikara gowdas are found in large numbers in the districts of Mysore, Mandya, Hassan and Bangalore. They inter-dine with members of other sub-castes of Vokkaligas but not inter-marry. Within the sub-caste *Swakula* (endo-clan) marriage is taboo. Though non-vegetarians they do not eat beef. Their mother-tongue is Kannada. They are generally cultivators and rear cattle, sheep, goats and fowls. They worship Bhairava, Shambulingeswara, Maramma and other deities. In the village they accept food and water from Brahmins, Lingayats and Namadhari gowdas and not from other castes. Out of the 11 Gangadikara gowda households in the village, 7 are owner cultivators, 2 are agricultural labourers and 2 are in other occupations.

Ediga

They are toddy tappers and there are 10 households at Hebbale. They are akin to Deevas of Shimoga, Chikmagalur and North Kanara districts and Billavas of South Kanara. The introduction of prohibition affected their occupation. They have now taken up to cultivation, working as agricultural labourers in the field and doing trade and such other occupations. They accept food and water from Brahmins, Lingayats, Namadhari and Gangadikara gowdas but not from Viswakarma, Madivala, Hajama, Kuruba, Kumbara and other lower castes. Edigas in this village do not know the clans to which they belong. Further, among them the importance of clan is waning. They worship Venkataramana and deities of individual families such as Yellamma, Banashankari, Mailaralinga, Obalaraya, etc. Edigas are non-vegetarians and their mother-tongue is Kannada. They are found all over the State but with different caste names.

Among Edigas, pre-puberty marriage was common but it is not so now. Widow re-marriage is permitted under *Kudige* system. Widows with children seldom marry. Edigas bury the dead.

Out of 10 Ediga households in the village, 3 are cultivators, 5 are agricultural labourers and 2 are traders.

Hajama

Hajamas are barbers by occupation. There are 9 households of Hajamas in the village. These traditional barbers are found all over the State. Hajamas at Hebbale speak Kannada and they are non-vegetarians. They accept food and water from Brahmins, Lingayats, Namadhari and Gangadikara gowdas and Madivalas and do not accept them from Viswakarma, Kuruba and other lower castes.

Among Hajamas post-puberty marriages are common now-a-days. Divorce is permitted and widows can marry under *Kudike* system. The dead are buried.

Out of the 9 Hajama households at Hebbale, 7 own lands and cultivate them. All the households pursue their traditional occupation as the principal means of livelihood. Hajamas also receive *Hadadi*, the annual payment in kind, from the households they serve, the quantum being 24 *seers* (measures) of ragi or paddy for each married male. They also work as agricultural labourers during the busy seasons.

Of the remaining 13 castes in the village Kodava and Gowda are migrants, come to work in public sector undertakings. Madari Sakkili have come to Hebbale as sweepers employed by the Notified Area. The Brahmin has come from South Kanara and runs a hotel in the village. The rest are permanent settlers.

House Type

The houses in the village are in linear cluster built on either side of the streets. The rainfall in this region is on an average 47 inches as against the district average of 125 inches. As the rainfall is moderate, the roofs are not steeply inclined. The ground plan of the houses are generally rectangular. The houses, except for a few newly built ones, are very old. The old structures are generally mud walled with country tiled roof-

ing. Few houses have stone foundations. The foundation level is raised to 2 or 3 feet above the street level.

Except in the Bhangi (Holeya) colony the common type of houses one would come across in the village is the *Thotti* type with a rectangular or square quadrangle within, where the rainwater from the inclined roofs collects and drains off. *Thotti* is built with stone slabs with a two feet sink. As a drain is provided, *Thotti* is used for scrubbing vessels, for bathing and such other purposes also.

The shape of *Thotti* is either a square or a rectangle depending upon the number of pillars around it. The number of pillars vary from 4 to 16 according to the size of the house. The area of the sides of *Thotti* constitute the living area. One of these sides either on the right or on the left after entrance is used for tethering cattle. One side provides rooms for kitchen, dining, store, etc. This type of house has a *Jagali* (pial) in front where the members of the house sit or rest. The area around the *Thotti* receives uninterrupted light and air but the rooms happen to be ill-ventilated. Generally all the houses are mud walled of thickness about a foot or a foot and a half. The walls are white washed once a year or oftener. The roofs have eight slopes with four ridges. Country tiles are employed for roofing. *Thotti* houses are not provided with windows. A few houses are provided with tiny windows of $2' \times 1\frac{1}{2}'$ on either side of entrance. The main door frame measures normally 6 ft. × 3 ft. and is provided with a single shutter.

The houses are in linear clusters adjoining one another. Many houses do not have backyards. Those possessing backyards use them for storing hay stacks and for dumping farm yard manure. Houses of *thotti* type were built many years ago to accommodate a single family. With the passage of time and partition of members acute congestion has resulted.

No house in the village is provided with a separate bathroom. The *Thotti* which has a drain is used as a place for bathing. In the absence of *thotti* in the house the members take their bath in the open. No arrangement is made in the kitchen for the smoke to escape. Rooms in the house are ill-ventilated.

In Table XII is presented information regarding the households by number of occupants. It is seen from the table that 78% of the households and 72% of the population live in houses having only one room. 16% of the households and 18% of the population live in houses having two rooms. 3 per cent of the households and 5 per cent of the population live in houses having three rooms and 2 per cent of the households and 4 per cent of the population live in houses with four rooms. Only one per cent of the households and one per cent of the population are living in houses having more than 5 rooms.

Tables 13 and 13A present information of houses classified by types of walls and roofs.

Out of the 436 households in the village, 378 live in houses with mud walls, 44 in houses with brick walls and 14 in houses with lath walls. As regards the roof type, 241 households have country tiled roofing, 157 have Mangalore tiled roofing and 37 have thatched roofing and one has a terrace.

The condition of the houses and the number of rooms vary according to the economic standards of the owners. Namadhari gowdas have comparatively better and spacious houses.

The villagers, irrespective of caste, have the custom of consulting an astrologer (normally Brahmins who officiate as priests) before starting the construction of a house. They consider the month of October-November to be auspicious for laying the foundation. Most of the streets in the village run north to south and accordingly the entrance faces east or west. The *Guddali puja* or turning the first sod is done at an auspicious time fixed by the astrologer or priest.

Before laying the foundation, it is customary to propitiate the deity through offerings of cocoanut, banana, flowers, etc. A few well-wishers and neighbours are invited on this occasion and after the *puja, puri* (puffed rice) betel-leaves and betel-nuts are distributed. At the time of fixing the main door frame an other ceremony is performed. The carpenter fixes the frame at the time indicated as auspicious by the astrologer or priest. After fixing the frame the carpenter performs *puja* by placing flowers on it and offering a cocoanut. At times a cocoanut or an ash-gourd is tied to the lintel.

When the house is ready for occupation *grihapravesha* (house-warming) ceremony is performed.

Those who are well-to-do and have built spacious houses celebrate the house-warming ceremony with pomp. Others do it on a lesser scale.

After performing the house-warming ceremony they move into the new house. In order to ward off evils, they do try *Bandhana.*

Dress

The male adults of Hebbale wear simple dress. They normally wear shirt and knickers. Half open shirts with a collar, single cuff and pocket are now the fashion. Now-a-days the use of hosiery banians as an underwear is gaining popularity. Half-arm shirts are also common. While at work many of them put on stitched short-sleeved banians as an upper garment. Persons who have to work in fields prefer to wear garments made of coarse cloth. When they have to go out of the village, they wear Dhoti, shirt and at times a coat.

Dhoti, the lower garment which, when wrapped, covers the body from waist to the ankle measures 4 yards in length and about 48 inches in width. Elderly persons wear dhoti in *Kache* style, while young men wear it in *lungi* style. Further, young men are accustomed to wear trousers and slacks.

The dress of the women of the village consists of an unsewn garment and a sewn piece of cloth. The unsewn piece is the saree, which measures 8 yards in length and 42 to 45 inches in width. Major portion of the length is several times wrapped round the waist and tied. It is arranged in pleats and gathered in the front. It falls in folds almost down to the ankles while the other end of the free end passes below the right arm-pit and is drawn over the bosom, let free to fall on the back supported on the left shoulder. At times they cover the entire back by bringing the free end over the right shoulder. This is the type common among modern women in most parts of the country. The women folk of this village use handloom sarees of 30 to 40 counts mostly of deep colours. The price of saree ranges from Rs. 12 to Rs. 20. Women of younger generation have taken a fancy for mill (power-loom) sarees which are available in varied designs. Girls wear *kiruge*, a small saree measuring 5 yards in length and 40 inches in width.

Blouse or jacket is the upper garment worn by women. It is half-sleeved and stitched with no collar. They wear blouse without bodice. Normally they use mill cloth for blouse.

The marriage and festive costume of men and women and the ordinary dress differ only in quality.

The common dress of boys is a shirt and a knicker. School-going boys wear caps. A few boys also clad themselves in pyjamas and slacks or shirts. Those who can afford use hosiery banians.

The common wear of girls are frocks or petticoat and jumper. The wears of boys and girls are stitched of mill cloth.

The villagers buy cloth in the village cloth shops or at shops in Kushalnagar. They get the cloth stitched from the tailors of the village and also from tailors at Kushalnagar.

Any difference in dress is not due to caste distinction. It depends upon economic standards.

Chappals of cheap quality are used by men. Women rarely use any footwear. School-going boys of the affluent households use socks and shoes.

The villagers buy new cloth and have it stitched as and when the old dress gets torn. However, it is common among them to have new dress on such festive occasions as Yugadi and Deepavali.

Clothes are washed as and when they need a washing, normally once in 3 or 4 days, in the river by the women folk of the household. They use washing soap to free the cloth of dirt. They also get their clothes washed by the washermen in the village. The washermen receive annual payment in kind for the services rendered by them.

Ornaments

Gold and silver ornaments are worn by women of Hebbale. Use of ornaments in respect of males is confined to rings and ear-rings. The present generation of young men are loath to wear ear-rings, but they like rings on fingers. The ornaments used by the women include *Nagra, Roja, Kuppige, ole, lovelocks, bugudi, mooguthi, kasina sara, addige, jomale, gundu, bale, kadaga, muri* and *kalungura. Thali* adorns the neck of married women. Further, it is considered inauspicious to be without a nose-ring, ear-ring and toe-ring. It is customary that a bride will be presented with these ornaments at her wedding, if she did not possess them earlier. In well-to-do class of people, the girls possess these jewellery from childhood.

Following is the list of ornaments used by the villagers of Hebbale:

Name of ornament	Metal from which made	Worn on	Remarks
Sara	Gold	Neck	Necklace hanging down to the navel.
Addige	Gold	Neck	Another type of necklace hanging down to the navel.
Jomale gundu	Gold	Neck	Necklace of gold beads.

Name of ornament	Metal from which made	Worn on	Remarks
Kasina sara	Gold	Neck	Gold necklace formed of rosettes and coins attached to intervening links.
Nagara	Gold	Head	An ornamental hair-pin with the design of a five-hooded cobra.
Roja	Gold	Head	Gold imitation of a rose.
Ole	Gold	Ears	Ear-rings studded with precious stones or pearls.
Bugudi	Gold	Ears	Ornament worn on the top of the ear.
Mooguthi	Gold	Nose	A nose-ring studded with pearls or stones of varying numbers.
Bale	Gold	Wrist	Bangles of different shapes.
Kadaga	Silver	Wrist	Hollow bracelets.
Muri	Silver	Wrist	Bracelets.
Ungura	Gold	Finger	Ring.
Kalandige	Silver	Ankle	Ankle ornament. They are hollow rings with shots for rattling.
Kalungura	Silver	Toes	Rings to be worn on the second toe.

Apart from these ornaments, the women wear glass bangles of various types, colours and designs. Bangle hawkers visit the village quite often for selling their wares.

Persons in the low income group who cannot afford to spend money on gold and silver would go in for tawdry.

Thali, bangles, nose-rings ear-rings and toe-rings are ornaments necessarily to be worn by a married woman irrespective of her caste and economic status. An unmarried girl may put on all these ornaments except, *thali, kadaga* and *kalungura* as these ornaments signify the married status of a woman.

The *Kadaku,* gold earstuds with a red or white stone, was common among men in the days gone by. Rings for fingers are still popular among men.

It was a commonly prevalent practice among women to get their forearms tattooed with floral designs and figures of Hindu Gods. This custom is losing popularity since about a decade or two. Women of Bunde-bestha caste are adepts in the art of tattooing. It is, however, not a lost art yet.

As regards the coiffure, the style is uniform among women and children whatever the caste or economic condition. The usual style is the braiding of hair. Normally a woman takes the assistance of another for coiffuring. Aged women coil up the hair after twisting. They comb their hair after applying a little cocoanut oil which keeps the hair smooth and flattened. Women of the very low-income group of households cannot afford the use of oil daily and hence they use it once a week. However, labourers who work in the coffee curing works at Kudige take particular care to comb their hair daily. They adorn their braided hair with flowers and wreaths. Use of cosmetics by women is gaining popularity.

Men of the village have their hair cropped, and comb it almost every day. Those who find daily combing tedious will have a close cut. Face shave is taken by men once a week. Aged men wear tufts. The villagers take the services of the barbers in the village to whom they make annual payment in kind.

Household Goods

In order to give an idea of the economic and social conditions of the people of Hebbale, information regarding the possession of household articles has been presented in Tables 12 and 12A. Castewise information regarding the use of certain articles which a few can afford has been furnished in Table 12B. The information is furnished under different income groups also.

The common household goods possessed by the villagers are the utensils, furniture and other consumer goods of utilitarian value.

The villagers use metalwares as well as claywares. As the belief among them is strong that food cooked in claywares is more healthy, all the households use claywares though many can afford metalwares. However, the use of claywares among the affluent is strictly confined to cooking receptacles. A description of the metalwares in possession of the villagers is given below:

1. *Hande* or *Kadaya* ... A big cauldron made of copper.
2. *Ganji kolaga* or *Koladapple* ... Cylindrical brassware.
3. *Thapple* ... A receptacle made either of copper or of brass.
4. *Bindige, Chowrige* or *Kodapane* ... A pitcher made of copper or brass.
5. *Chembu* ... A small pitcher of brass.
6. *Gangala* or *Thanige* ... A plate of bell-metal.
7. *Lota* ... Tumbler of brass, bell-metal or aluminium.

Besides they use frying pans, ladles, saucepans, cups and other necessary utensils.

It is customary among the upper caste Hindus to give as *Baluvali* (gift) brass and copper vessels to their daughters at the wedding to facilitate their starting the families with ease. The economic condition of the parents determines its quantum.

Those who are in the lower income group gift the cheaper aluminium wares. The articles other than utensils possessed by the households in the village are winnows, baskets, seives, mortar and pestles, grinding stones and the like.

Households in affluent condition have taken to the use of stainless steelwares.

Use of furniture in this village is limited to a few households only. Out of 436 households, 181 are in possession of furniture. The furniture possessed are mostly cots, chairs, tables, benches and stools. Many of the households are in possession of steel trunks and wooden boxes in which they keep clothes and other articles not required for daily use. Mats made of date palm are used by all the households in the village. Normally they sleep on these mats. Those in the higher income group use beds. Households in the lower income group use mats and a *chaddar* or a coarse rug.

Paddy is grown fairly largely and consumed extensively in the village. The contrivance employed for husking paddy is a simple one called *Yata.* It consists of a block of timber fastened to a wooden lever, which is supported on its centre. One or two persons (invariably women) raise the block by pressing with their foot on the far end of the lever, and by removing their foot allow the block to fall down on the grain fed into a mortar on the ground in position.

The more common way of beating paddy is by means of a wooden pestle, which is generally about 4 ft. in length, and 3 inch. in diameter, which is made of heavy timber, and shod with iron.

The village is not electrified and kerosene lamps are used by all the households. Only 4 have petromax lights. The rest of the consumer goods possessed by the villagers include torch, kerosene stove, wrist watch and clock.

It can be seen from Tables 12 and 12A that most of the furniture and consumer goods are possessed by Namadhari gowdas who happen to be economically well off in the village.

Food and Drink

Out of the 436 households in the village, 253 are vegetarians and 183 non-vegetarians. Namadhari gowdas, who outnumber others in the village are vegetarians. Among non-vegetarians Holeyas take the pride of place. The non-vegetarians are in the lower income groups and their economic means hardly permit of their frequent indulgence in non-vegetarian dishes. They are not able to prepare non-vegetarian stuff even once a month. The most common is chicken and next only comes meat or mutton. Use of pork is occasional. Harijans used to consume beef in days of old, but now they abstain from it. All the households in the village are accustomed to take two meals a day. They take the midday meal about noon and the supper in the the night at 8 P.M. However, the quality of food taken depends on the economic soundness of the household.

It is difficult to make any rigid demarcation of the staple cereal consumed by the villagers. Out of the 436 households, 263 households use both rice and ragi in almost equal proportions. For 86 households rice is the staple cereal and for 87 ragi. Both rice and ragi are grown in the village and local production being inadequate particularly of rice, it is purchased in local shandy and from shops in the village and at Kushalnagar.

On festive occasions all the households use rice. The pulses commonly used are tur dal, field beans and horsegram. All these pulses except horsegram are grown in the village, but in small quantities. The cooking medium is groundnut oil. Brinjals, gourds, beans, tomatoes and greens constitute the vegetable used for side dishes, which are grown in the village itself. Besides, vegetables happen to be a commercial crop of the village. Chillies, mustard, coriander, turmeric, garlic, cummin, fenugreek are the spices used. Of these coriander and to some extent chillies, are produced locally and the rest are bought in the shandy or from the village shops.

Hebbale can boast of its cattle wealth and many consume milk, butter and butter-milk. Those who do not own cows or buffaloes buy milk from neighbours. Further, it is reported that the villagers were not selling milk till about 1950. However, this restriction applied to milk only and not butter. They feel it is *infra dig* to sell butter-milk and give away the surplus to the needy neighbours.

The menu of food prepared do not have any bearing on the seasons.

Members of many households take a dejeune by about 9 A.M. which consists of *rotti* and *chatni*. A few of the male members are accustomed to have their breakfast in the village hotels.

The mid-day meal which happens to be substantial consists of *anna* (rice) *hittu* (a dough prepared out of ragi flour) and *Saru* (soup). *Saru* is a soup like preparation, prepared by using pulses, vegetables and spices. *Anna* (rice) is consumed with *saru* or butter-milk. Other side dishes such as *huli, chatni, horaka,* or *menasole* are also prepared.

The menu for the night is not different from the mid-day meal. What remains of the morning food is consumed in the night. Some households cook only once and use it both times. Most of the villagers do not take butter-milk in the night. Pickles are much relished.

On festive occasions it is customary for all households to prepare sweet dishes without exception. The popular sweet dishes are *payasa, holige (obbattu), sevige* and *kiru*. The main ingredient in the preparation of sweets is gur. *Vade* and *kadubu* are the usual savouries prepared on festive occasions. The dishes mentioned above are associated with particular festivals. *Holige, payasa* and *vade* are the specialities of *Yugadi; sevige, kiru* and *kadubu* of *Gowri;* and *Kiru* and *Vade* of Deepavali.

A few households in the higher income groups occasionally use fruits. Use of cocoanut is rare.

Tea and coffee are the beverages consumed. Between the two, tea is more common. This habit has come to them since a decade.

As Coorg happens to be a dry district, liquor consumption is not reported though addicts are known to procure illicit liquor.

Smoking bidis is confined to adult males. Chewing (with tobacco) is common for adults of both the sexes.

Beliefs and Practices connected with Birth

As elsewhere in the country, people of Hebbale also welcome child birth in a family. It is a matter of common knowledge that women aspire motherhood in the early years of their marriage.

The pregnancy of a woman is recognised by the usual signs. Normally the first pregnancy receives special attention. In the early months of pregnancy the elderly women take care and will not allow the pregnant lady to do hard jobs.

In the seventh month of the pregnancy on an auspicious day a ceremony called *Attikuvudu* is performed. This function takes place in the husband's house. On this occasion the pregnant woman is adorned with bangles and the relatives are feted. This function is invariably observed for warding off evil to the pregnant lady. After this function the expectant mother moves to her parent's house for delivery according to custom.

Normally, the woman in the family way is not subject to periodical check up. It is only when abnormal symptoms appear that the doctor or mid-wife is consulted. Taking vows in the name of the family deity for safe and easy delivery is not uncommon. There is a hospital in the village with trained mid-wives and the villagers freely avail of this facility.

A room is set apart for confinement. If there is no separate room in the house, an improvised apartment is created for the purpose by means of a curtain.

After delivery the umbilical cord is cut close to the navel pit. The placenta is placed in a pot which is buried deep in the backyard. The remnant of the umbilical cord falls off after a few days which again is placed in a pot and buried.

After the removal of placenta the baby and mother are given a bath in lukewarm water. Later the house is cleaned and washed. It was a custom to communicate the message of child birth to the father through the *talwar* (village menial) and he was given presents.

On the day of delivery the lady is given liquid diet. The next day she is served rice with a side dish prepared of garlic, pepper and ghee. For a period of about two months the mother is given a dejeune which consists of *rotti* (made of rice flour) with ghee and she is also given coffee. For the midday meal she is served with rice and soup prepared with garlic and pepper. She is strictly forbidden from taking cold water, milk and butter-milk.

The period of confinement generally lasts for about three months, during which period the mother will be under diet. After completion of this period she is served the normal food. The suckling period of the baby ranges from about a year to two years. This too depends upon the health of the mother and of the baby.

The baby is solely breast-fed for about a month and later, till its third month it is additionally given cow's milk. In the fourth and fifth months the milk to be given to the baby is added with a little quantity of ghee. From the sixth month onwards the diet of the baby is cooked rice made into a dough with ghee. From ninth month onwards rice is given if the baby is healthy.

Pollution ends on the 9th day when *punyavarchana* or cleansing of the house is performed. The *namakarana* i.e., the christening ceremony is also held the same day. Normally they give the name of the family deity to the baby. The common practice is that the names of the parents are given to the baby, preference being had for the paternal side. However, this practice is not very strictly observed now-a-days.

The end of the confinement period is marked by *gange puje* i.e., worshipping water. The mother, accompanied by the lady members of the household goes to the river to perform the *puja*. A few households have given up this practice of going to the river and do the *puja* at the tap. Even this is gradually disappearing, and a pitcher of water is brought to the house either from the river or from the tap to which the *puja* is offered. At the end of the third month the mother with her baby visits the village temple after which only she is free to move anywhere.

The ears of the baby are bored irrespective of sex. This ceremony is held in the third or fifth month. The tonsorial ceremony is not compulsory. It is performed only to fulfil a vow. This ceremony is not confined to males but extends to females as well.

The beliefs connected with child birth are almost common among several castes in the village. A male issue after three successive female issues is considered lucky. Contrarily a female issue after three successive male issues is considered to bode ill.

The villagers are not quite informed about family planning.

Beliefs connected with marriage

Pre-puberty marriages are now extinct and marriages take place after the girl comes of age.

The marriage negotiations are initiated by the bridegroom's party. When they find an alliance desirable and hopeful of going through, they start the customary negotiations.

The *Nischithartha* day is the day on which marriage negotiations are finalised when the date and terms are fixed. On this day, persons of bridegroom's household with a few other relatives and well-wishers call on the bride's parents. A treat is given to the visitors. Formerly, the bridegroom had to pay a *thera* (bride price) of Rs. 24. This practice seems to have disappeared 20 years ago.

The date for *Nischithartha* is fixed in consultation with a Brahmin priest who will also preside over the marriage function. All the castes, except the Holeyas avail themselves of the services of Brahmin priests.

Marriage alliances are contracted between households within the village or in the neighbouring villages of easy accessibility. Kinship has its role to play in the matter. However, this alone will not be the decisive factor and social and economic status of the contracting parties count a lot. After *Nischithartha* preparations for marriage celebrations commence.

Normally, the function is celebrated in the bride's house or at a temple in the bride's village. The bridegroom's party arrive at the bride's place on the evening previous to the marriage day. It was reported that in the past the celebrations used to last for three days. Now all the ceremonies are completed in one day. The bridegroom's party return to their village the same day with the bride or if it is distant, the following day. This function of bringing bride after marriage to the house of her parents-in-law is called *Manethumbisikolluvudu*. On the ninth day after marriage the bride with her husband comes back to her parents for a day's stay as the custom followed is patrilocal. The marriage expenditure is met by the bridegroom's party. The conditions are now changing and the expenditure is shared by both in such proportion as may be decided upon at *Nischithartha*. Sometimes, it even happens that the bride's parents with a view to induce a prospective bridegroom to take their girl in marriage may make an offer of meeting the entire expenditure themselves. The marriage expenses incurred by households of moderate income will be about Rs. 2,000.

Marriages within close kinship are contracted by all castes in the village. A few of these types are marrying his elder sister's daughter, elder cousin's (she) daughter, father's sister's daughter or mother's brother's daughter.

Though levirate happens to be a common practice among the natives of Coorg, people of Hebbale view

this with disfavour. However, marrying wife's younger sister is permissible even among them. They follow the system of monogamy and only under exceptional circumstances a person marries while the first wife is alive. Among Namadhari gowdas, Lingayats and Viswakarmas, widow-marriage is taboo. Widows of the castes of Holeya, Madivala, Hajama, Reddi, Ediga and Kuruba remarry and that too mostly widowers. This type of marriage is known as *Kudike*. The offspring of a *Kudike* marriage enjoy all rights of the offspring of a regular even in matters pertaining to the sharing of property. But it is only the lady that loses rights of taking part in ritual functions.

Divorce is a recognised institution only among the Holeyas of the village. A member can divorce his wife or she, her husband with the consent of an informal caste panchayat. The members of the Panchayat first try conciliation, failing which they sanction divorce. It is only when the divorce is at the instance of the husband that the wife has claims for compensation which is determined by the Caste Panchayat.

Beliefs and Practices connected with Death

The villagers of Hebbale accept death with philosophical resignation and ascribe no supernatural causes for it. When death is imminent, the person is removed to the *Jagali* as a death inside the house is considered inauspicious. The custom in respect of disposal of dead bodies is common to all the castes in the village. They bury the dead whatever be the age or sex. If death occurs at an advanced stage of pregnancy they remove the foetus and bury it separately.

Pollution for death is observed for a period of ten days and this is common to all castes in the village. On the fifth day a ceremony called *Halu-thuppa* is performed at the burial ground. They place *Kadle hittu* (bengal gram flour), *Kharasevu* (a preparation of bengalgram flour) *puri* (puffed rice), *Kadale* (fried bengalgram) banana, orange etc., at the place of internment for being eaten by crows. On the eleventh day they place *Ede* on the *samadhi*. The *Ede* consists of *vade, chakkali, karjikai, kodubale, dose, idli, uppittu* and such other preparations. On the same day *Thithi* is performed which is attended by the relatives of the dead. The guests are served with special dishes.

Beliefs connected with death are almost common among all the communities in the village. Untimely deaths, excepting those caused by accidents are at times attributed to witchcraft and influence of ghosts and evil spirits in the existence of which they have belief. They also believe in evil spirits taking possession of persons. They have belief in sorcery and soothsaying also. Death on a Saturday and on new-moon day is considered to bring evil. They consult priests to know if the time is such as to cause any mishap to the house. If the death has occurred during *Moola tripadi* or *Dhanista panchaka* the house is vacated for a period of three to five months.

CHAPTER III

ECONOMY

Economic Resources

Land

Hebbale is primarily an agricultural village. Out of the 436 households in the village, 294 or 67 per cent are deriving their income from agriculture. The total extent of the village is 1107.25 acres classified as follows:—

Classification of Land	Area in acres
1. Wet land	15.98
2. Dry land	826.96
3. Plantation	2.60
4. *Paisari*	248.89
5. *Bane*	12.82
Total	1107.25

Out of the total area of 1107.25 acres, 913.54 acres of land are owned by 199 households residing in Hebbale. The cultivators of Hebbale are not solely depending upon the land owned or possessed by them in the village alone. 289 of the households (which include many of the 199 households mentioned above) own as much as 1,307.61 acres of land outside Hebbale as detailed below:—

Name of village	No. of households	Extent of land owned in acres
(1)	(2)	(3)
1. Chinnanahalli	45	133·36
2. Halekote	88	354.04
3. Kasalgod	32	176·70
4. Hegdehalli	8	40.64
5. Marur	57	294.95
6. Huluseh	16	72·44
7. Hosakote	17	81.09
8. Madlapura	7	37.39
9. Kanive	2	12.00
10. Kudige	1	8.50
11. Siraholalu	5	42.00
12. Yalaknur	2	2.25
13. Harangi	2	15·00
14. Gaddehosahalli	6	10.50
15. Sulekote	1	10.00
16. Hadnadu	1	2.00
17. Nerabale	2	3.75
18. Torenur	1	8.00
19. Bhuvanagiri	1	3.00
	Total	1307.61

In all, a total extent of 1488 acres of land in Hebbale as well as in other villages is cultivated by 275 households. Most of the villages enumerated above are the adjoining villages situated within a radius of about 6 miles of Hebbale, and hence they have been able to cultivate with little difficulty the lands they possess in these villages outside their own.

The soil of Hebbale is dark and clayish and becomes sticky during the rainy season.

The major crops produced by the cultivators of Hebbale are ragi, paddy, coriander, horsegram and vegetables. More than 50 per cent of paddy and about 90 per cent of ragi produced are consumed within the village. Coriander, horsegram and vegetables are sold out keeping small quantities for domestic consumption. The villagers report that they have been sustaining loss in agriculture since about five years on account of untimely rains.

Vegetables have a special significance in the village economy. The village is an important exporter of vegetables. Most of the cultivators possess vegetable fields and count on this crop. This is their main cash crop. Green chillies are sold to the intermediaries who visit the village from Mysore. Brinjal, tomato, gourds etc., are taken to Mercara on Thursday afternoon. A lorry is engaged for transportation. To Somwarpet the commodity is transported by bullock carts. On Sunday night the carts loaded with vegetables leave for Somwarpet and return to the village on Monday night.

Livestock

Next to agriculture comes the occupation of rearing livestock. Livestock supply the necessary animal power as well as the manure for improving the fertility of the land. The details regarding possession of livestock by the households in the village are furnished in Table 7 of the Appendix.

Bullocks are used for ploughing and as draught animals. Dry cows are also used for ploughing. Cows and buffaloes are reared for milk and breeding. A cow normally yields milk for a period of 6 to 8 months. The average production of milk per day in the village is about 1000 lbs. The milk is sold to Kudige farm at the milk collection centre in the village.

The majority of population in the village are vegetarians. However, 18 households possess a total of 100 goats. Goats are reared mainly for trade.

Apart from agriculture and livestock rearing, 8 households earn their livelihood in trade. Hotel keeping provides livelihood for 2 households. The artisan households of Viswakarma caste are pursuing their traditional crafts of smithy and carpentry. The smiths can be further grouped into blacksmiths and goldsmiths. Harijans work as agricultural labourers and as many as 30 Harijan women work in the coffee curing works at Kudige on piece rate basis. A lady earns Re. 1.00 to Rs. 1.50 a day. Only 11 households in the village are living on remittances and rent receiving.

Factors influencing economic life in the village

Hebbale is a ryotwari village. Most of the cultivators in the village are not aware of the provisions of the Mysore Tenancy Act. Owners lease out lands for share cropping. The share cropper has to pay the land owner a fixed crop rent or share of crop depending upon the contract. Fifteen of the households in agriculture are cultivating leased lands, and 29 are cultivating leased lands along with the lands owned by them.

Details of the nature of interests in lands are as follows:—

Nature of interest	No. of house-holds	Extent of land in acres
(1)	(2)	(3)
1. Lands owned and cultivated	222	1743
2. Lands owned but leased out for cultivation	29	168
3. Lands leased in for cultivation	15	68
4. Lands owned of which a part is self cultivated and a part leased out	12	162
5. Lands owned and cultivated together with lands leased in	25	218
6. Owned lands leased out and cultivation of leased in lands	1	2

A. Land Improvement

All the available land in Hebbale has been brought under plough and as such there is no scope for further extension. Soil conservation measures are to be introduced. An extent of 38 acres of land owned by 7 households in Hebbale were brought under irrigation 5 years ago.

Though river Cauvery flows in the village, no positive effort has been made to utilise the river water for irrigation by means of pumpsets. The expensiveness of diesel-operated pumpsets may be the reason for it and the position may change when the village is electrified and the pumpsets energised.

The cultivators set apart from their home-grown produce seed required for sowing. Use of improved and pre-treated seed is less in evidence. However, as a result of the extension programmes, application of chemical fertilisers has gained popularity. Further, no change in the village economy has taken place as there happens to be no increase in production of agricultural produce by improved techniques.

B. Industrialisation

As mentioned earlier, the households belonging to Viswakarmas are pursuing their traditional craft of carpentry, and smithy. The solitary household of Kumbara (potter) produces the claywares. As these industries happen to be associated with castes, members of other castes keep out of them. Five persons belonging to Viswakarma caste and 3 belonging to Namadhari gowda caste have taken up to tailoring. Five households, 3 of Ediga and 2 of Kuruba, are engaged in making mats out of date-palm leaves.

C. Improvement of Communication

Hebbale is situated between Kushalnagar and Konanur on the main road. The road is metalled and is an all-weather road. Now, 20 buses ply on this road connecting the village with such important centres as Mercara, Somwarpet, Kushalnagar, Konanur, Hassan and Mysore. The establishment of a branch Post

office at Hebbale has accelerated the clearance and delivery of letters, and this office also provides money order facilities to the villagers. The cash crops *viz.*, vegetables are transported by lorries to Mercara. However, transportation of commodities by bullock carts is still extant.

D. Expansion of sources of finance

For getting financial assistance the villagers depend upon their relatives and friends many of whom are private money-lenders. A few households are reported to have received *taccavi* loan. Between 1957 and 1959 they got financial assistance from the Large Scale Credit Co-operative Society of the village. One household reported having taken a loan from Land Mortgage Co-operative Society, Kushalnagar. They also obtain loans from the Banks at Kushalnagar. The establishment of the Large Scale Credit Co-operative Society provided a new avenue of obtaining loans to the villagers. The loanees were found indifferent about repayment, and there was no other alternative for the Society except to stop granting further loans. The money advanced for productive purposes was also not fully utilised for the purpose for which they were granted.

E. Expansion of Marketing Facilities

Mercara, the district headquarters of Coorg, is the nearest wholesale market with facilities for transaction of agricultural commodities. The major portion of the vegetables produced in the village is sold in the weekly market at Mercara. They also sell the agricultural produce at the weekly market in Somwarpet. A weekly market is held in the village itself on Wednesdays. Trading in cattle generally takes place in the annual cattle fairs of Konanur and Ramanathpur in Hassan District. There has been no marked change so far as the above aspects of marketing facilities are considered.

Regarding the dairy products, the villagers used to sell only butter till the setting up of the dairy farm at Kudige. The coming of the Kudige dairy farm made the villagers revise their conventional views in favour of disposing of the milk to the dairy quite profitably to themselves.

F. Infiltration of Urban Influence

The advent of bus service provided facilities for the villagers of Hebbale to visit the nearby towns of Kushalnagar, Somwarpet and also Mercara, with its urban impact on them. The villagers visit these towns for disposing of their produce and to purchase their domestic and agricultural requirements, and also for visiting the local offices. On account of such urban influence, age-long traditions and caste barriers are now weakened. Noticeable change is also to be found in dress and food. Use of cosmetics is pervading all tiers of society. The habit of taking tea at home and also in hotels is growing. Expenditure on the consumer goods is on the increase. A few of the boys are studying in the High Schools at Kushalnagar and Konanur. The reading of newspapers has widened the outlook of many in the village. After taking employment at the Kudige Coffee Curing Works, the Harijan ladies have taken a liking for mill (powerloom) saries and such other fine varieties of clothing and for cosmetics.

Livelihood Classes

In the village 185 households with a population of 1,138 are depending on cultivation as their principal means of livelihood. 109 households with a population of 433 are depending mainly on agricultural labour. The subjoined table highlights the changes in livelihood pattern that have taken place during the intercensal period:—

	1951 (Population)	1961 (Population)
I Agricultural Classes:		
(i) Cultivation of owned lands	760	1062
(ii) Cultivation of land taken on lease	527	76
(iii) Agricultural labour	47	433
(iv) Non-cultivating land owners	41	—
Sub-total	1,375	1,571
II Non-agricultural Classes:		
(i) Production other than cultivation	198	128
(ii) Trade and Commerce	70	96
(iii) Transport	—	—
(iv) Other sources and miscellaneous services	481	434
Sub-total	749	658
Total	2,124	2,229

There were 65 per cent of the total population under agricultural classes in 1951 which has risen up to 70 per cent in 1961. Though the overall increase is thus five per cent, as between each category of worker under this broad occupational group marked variations occur. There has been an increase in the

number of cultivating owners and agricultural labour while a decrease is noticeable in the number of cultivators of lands taken on lease. It will be clear from the figures against non-cultivating land-owners that share croppers have taken to self cultivation which perhaps accounts for the increase in the number of owner cultivators. Many being thus deprived of lands taken on lease have perhaps been compelled to work as agricultural labourers tending to swell their number.

Ownership of Economic Resources

(i) *Land*

Of the 436 households in Hebbale, 289 households own lands. In the registers maintained at the Nad Office of Kushalnagar, the ownership of lands in Hebbale has been registered against 200 *Kulas*. The village is cadastrally surveyed and consists of 222 survey numbers, with many sub-survey numbers. The ownership of land of the land-owners in Hebbale is not limited to the village alone, and they own lands in as many as 19 villages around Hebbale.

A distribution of the 289 land-owner households as per the size of the holdings is given in the following table. The size is confined to ownership irrespective of the location of land:

Size of the holding	Households		Extent of land	
	Number	Percentage	Acres	Percentage
(1)	(2)	(3)	(4)	(5)
1. Less than 5 acres	151	52	468	21
2. Above 5 acres less than 10 acres	72	25	500	23
3. „ 10 acres less than 15 acres	32	11	394	18
4. „ 15 acres less than 20 acres	16	6	279	12
5. „ 20 acres less than 30 acres	10	3	256	12
6. „ 30 acres	8	3	324	14
Total	289	—	2221	—

It is clear from the above table that there is no uniform distribution of land. Ownership of land is considered to enhance social status which fact whets the appetite for more land. In most cases the land is inherited. A few households were also able to purchase lands and add to the size of their inherited holdings.

(ii) *Livestock*

Livestock is indispensable to agriculture as they provide the necessary animal power. In Hebbale 132 of the cultivator households own 313 working bullocks. But the practice of employing dry cows for ploughing is prevalent in the locality and many of the households use cows also for draught purposes. Almost all the dry cows in the village, which number 356 are employed for ploughing. However, these cows are not used for drawing carts. The number of bullocks and cows possessed by the households depend upon the size of land owned and cultivated. Details regarding the ownership of livestock by the households in the village are furnished below:

Heads of livestock	No. of households owning (The totals are not exclusive)	No. of heads
(1)	(2)	(3)
1. Draught bullocks	132	313
2. Cows in milk	126	173
3. Cows dry	178	356
4. Cows not calved	117	209
5. Adult males	10	14
6. Young stock—males	109	151
7. „ females	113	166
8. Bulls	1	1
9. She-buffaloes in milk	79	99
10. „ —dry	91	169
11. Young stock—buffaloes	67	88
12. Goats	18	100

(iii) *Carts*

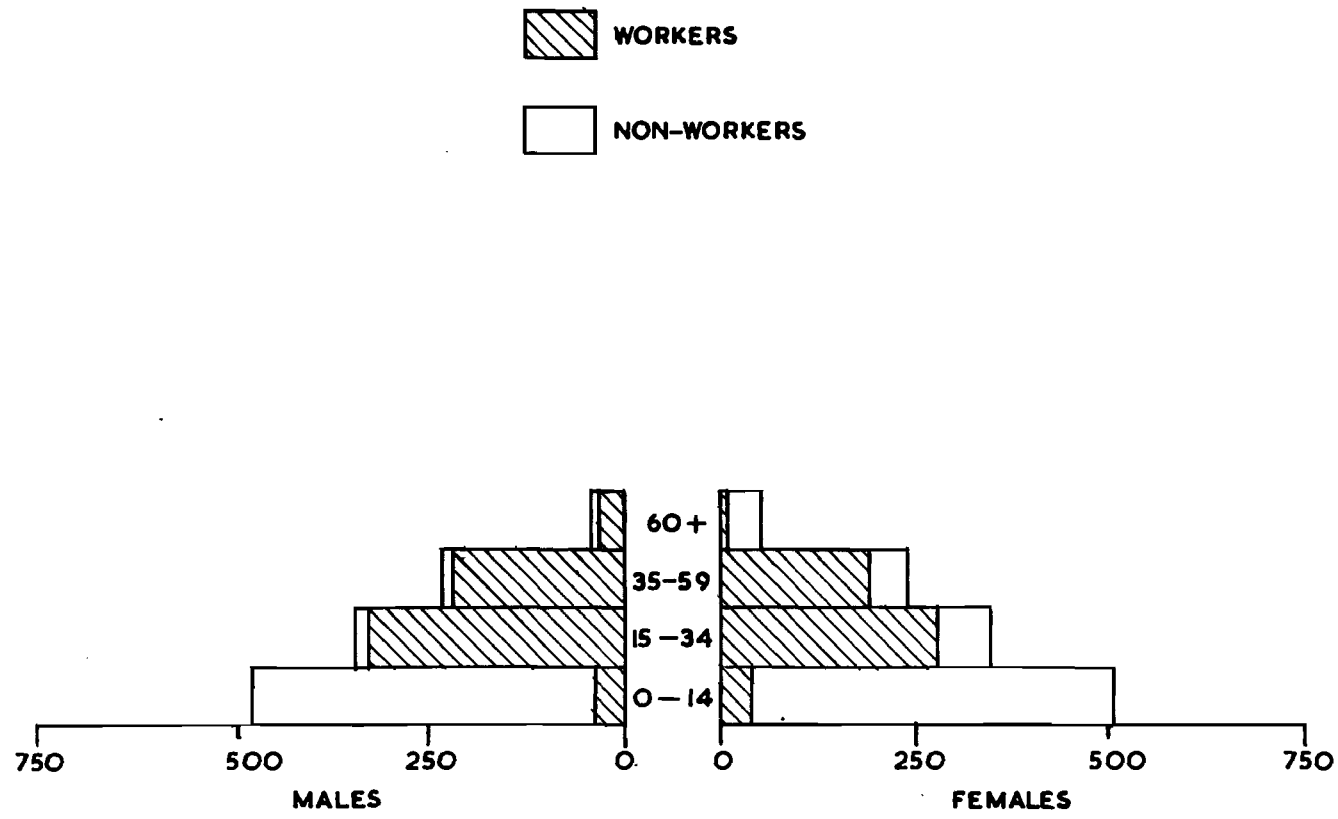
Bullock carts form the most important mode of transporting manure to the field, produce from field to house and goods from village to neighbouring market. In the village 62 households or about 30 per cent of the owner-cultivators own carts. The carts are not suitable for passenger movement but yet in case of necessity are used for the purpose.

The carts are drawn by a pair of bullocks. The wheels have radial spokes fixed between the hub and the felly. The following types of timber are used by the wheel wrights.

1. Yoke : *Kooli, Nogavara, Chujjulu, Ala, Page*
2. Shaft : *Mathi.*
3. Cleat on the axle: *Mathi, Bela*
4. Hub: *Gobbali*
5. Spokes: Teak.

HEBBALE

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



6. Felly: *Bela, Mathi.*
7. Platform walls: Lath
8. Balustrade: *Dindiga*

(iv) *Other Resources*

There are 5 grocery shops and 3 cloth shops in the village. These shops are owned by 8 individual households residing in the village itself. A resident of Sirangala, a neighbouring village runs a flour-mill in the village and is having a substantial business. The Viswakarmas continue in their hereditary crafts *viz.*, carpentry, blacksmithy and goldsmithy. There has been no change in regard to these occupations as the craftsmen mainly render service while the raw materials are supplied by the consumers themselves. Eight of the households own sewing machines and render tailoring services to the villagers. The 2 hotels in the village are run by the local residents.

Statistical data regarding primary and subsidiary occupations

Cultivation of land is the primary occupation in respect of 185 households. Livestock rearing happens to be the important subsidiary occupation of all these households. Of these 185 households, 115 are exclusively cultivators. 27 of the households work as agricultural labourers besides cultivation and 24 households practise trade as a subsidiary occupation. The remaining 19 households have transport, industry, hotel, general service or a combination of them as a subsidiary source of income. Agricultural labour is the primary occupation of 109 households. Of these 109 households, 82 have agricultural labour alone as the household occupation and 16 households have cultivation as subsidiary occupation. 11 of the households have industry, trade and miscellaneous labour as their subsidiary occupation. For 23 households industry (traditional craft) happens to be the principal means of livelihood. Ten of them pursue industry alone. Of the remaining, 2 have cultivation and 10 have agricultural labour as subsidiary occupation and one household has both trade and agricultural labour as its subsidiary occupation. For 19 households trade is the primary means of livelihood. Of these 19 households, 10 have trade alone as their occupation. Four of them have cultivation, 3 have industry and one each has agricultural labour and service as subsidiary occupation.

The primary occupation of 7 households happens to be miscellaneous labour and of 77 households, service. For 2 households livestock rearing of various kinds is the primary occupation. One household depends on hotel keeping and another on money lending. 12 of the households have no gainful occupation, nine being rent receivers, 2 remittance holders and one living on charity.

Out of the total population of 2229 in the village, 1143 persons or 51 per cent are gainfully employed. A distribution of these gainfully employed persons by nature of work, sex and age is presented in Table IX of the Appendix.

PRACTICES CONNECTED WITH AGRICULTURE

The important crops grown in Hebbale are ragi, paddy, vegetables, coriander and horsegram. Coriander and horsegram are the secondary crops. Paddy is grown in black soil fields and after paddy, coriander or bengal gram are grown as second crop or catch crop. Horsegram is grown in dry fields. Further, it is sown even while ragi crop is standing.

Cultivation of ragi

Ragi is the main cereal grown by all the cultivators. Its sowing is now by transplantation while it was by broadcasting fifteen years ago. Economy in seed and higher yield appears to have dictated this change.

Experience and local almanac help them to anticipate rains. They clear the fields for ploughing in anticipation of showers. The first ploughing is normally done in the month of March. The ploughing operations continue during April and may even extend to the first week of May. On the onset of Bharani rains in May ragi seedlings are raised in a nursery, selecting a small patch in the ploughed field for the purpose. The seed requirement per acre is 2 *seers* or about 4 lbs. In the month of June, the seedlings are transplanted to the field. If rain fails in June, transplantation is postponed to July. A fortnight after transplantation the field is intercultivated for removal of weeds. This operation takes place 5 times at an interval of one week.

Horsegram is sown as a mixed crop with ragi. After a good ploughing of the interspaces in between the rows of ragi, horsegram is broadcast.

In the month of September ragi is harvested. The interval between transplantation and harvest is about 60 days. The ragi crop is cut 3″ above the ground. The cut crop is left in the field for drying for two days. On the third day it is bundled into sheaves and transported to the threshing yard in headloads or by carts. The corn is threshed and winnowed for separation of chaff from grain. The grain is filled in gunny

bags and transported to the cultivator's home by carts.

Horsegram is harvested in January.

Preliminary operations connected with sowing and transplanting are attended to by male labourers. Female labourers take part in harvesting and threshing operations also.

The cost of ragi cultivation per acre is given below.

		Cost (Imputed) Rs.
I	Input (Preliminary ploughing)	
	1. *Ukketo*—4 times for about 8-10 days with a pair of bullocks and one person	24
	2. Manure—10 cart loads at Rs. 3 per cart load	30
	3. Ploughing	3
	4. Preparation of seedlings (cost of seeds and labour)	5
	5. Transplantation	12
	6. Inter cultivation (5 times)	15
	7. Harvesting	5
	8. Threshing	15
	9. Transporting	5
	10. Miscellaneous	6
	Total	120
II	Output	
	Production:	
	Ragi:- 6 *battis*	180
	Ragi straw	20
	Horsegram	60
	Total	260

The cost as set out above represents what possibly would be incurred if all the items enumerated are paid for in cash. But in actual practice the family mostly provides labour, plough and bullocks, etc., entailing no cost whatsoever on them.

Cultivation of paddy

Next in importance to ragi is dry paddy locally called *'Kesari batha'* which is also extensively grown in the village. This is sown in black soil fields. Preparing the land for this crop commences in April. The field is intensively ploughed 4 times. The type of its sowing is *Are* or systematic broadcasting. As the field is ploughed, a female worker drops seeds into the furrow. Then a harrow is run over the field to cover the seeds with earth. After 4 days the plot is again harrowed. Two weeks after sowing the field is intercultivated thrice, with an interval of one week. The weeding operation takes place between the second and the third inter-culturing. Weeding is the job of the female labourers. Paddy is harvested in September. The cut plants are left in the field for 2 days for drying. Then they are bundled into sheaves and carried to the rickyard in head loads where it is threshed and winnowed and the grain transported to the cultivator's house.

Cost of cultivation of paddy per acre

		Cost Rs.
I	Input	
	1. Ploughing (with one pair of bullocks for about 8 days)	25
	2. Cost of manure	30
	3. Sowing (cost of seed and sowing)	20
	4. Intercultivation (thrice)	10
	5. Weeding	10
	6. Harvesting	15
	7. Threshing	15
	8. Miscellaneous	15
	Total	140
II	Output	
	Paddy—*10 battis*	250
	Straw	30
	Total	280

Cultivation of Coriander

After the paddy harvesting in September, a crop of coriander is raised in the same field. Twenty *seers* of coriander seed are sown in one acre by broadcasting. After a month of sowing the field is cleared of weeds by female labourers. The crop is harvested in the last week of January which sometimes extends even to the first week of February. The yield of coriander per acre is 3 *Khandaga* valued at Rs. 150 and that of bengalgram is 1 *Khandaga* valued at Rs. 80.

Cultivation of vegetables

Vegetable cultivation being highly profitable the cultivators bestow intense care to it. The field is first securely fenced against depredation by cattle. The soil is dug by a pick-axe, then watered and manured. The plot is levelled. The seedlings are raised in beds of size 6 ft. × 4 ft. in a nursery taking particular care in the matter of manuring, watering and weeding. Improvised shade to protect the tender seedlings is provided by covering the beds with leaves. In the prepared field, pits are made to receive the seedlings allowing a spacing of 2 feet all round. Single seedling of brinjal and 3 or 4 seedlings of chillies are placed in each pit. Normally seedlings of 4 weeks are transplanted. At the end of tenth week after transplantation

the first crop is realised and the yield continues for about 20 weeks, the maximum being between the 12th and 16th weeks.

The details of the cost of cultivation of brinjal per acre are as follows:

Input	Cost Rs.
1. Preparation of land	30
2. Cost of seed, manure etc.	50
3. Transplanting	15
4. Weeding	20
5. Harvesting	30
6. Others	25
	170

The output of brinjal per acre is of the value of about Rs. 500. *Gattada huruli* or beans is another variety of vegetable grown in the village. Unlike brinjal and chillies, the seeds of this are grown by dibbling interspersed with lady's finger in the order of one row for every seven rows. In the same field radish seeds are also broadcast. After the sapling sprouts the field is intercultivated. In the subsequent week the weeds are removed. Again the field is intercultivated. Beans start yielding after 60 days and radish matures in about 4 weeks. The yield of lady's finger lasts for 8 weeks.

Cost of cultivation of these vegetables is as follows:

1.	Preparation of land	Rs. 15
2.	Cost of seed, manure etc.	30
3.	Sowing	5
4.	Weeding	10
5.	Harvesting	10
6.	Others	10
	Total	80

All these varieties are grown as a mixed crop on a single patch of land. The yield per acre is about 8 bags of lady's finger worth Rs. 80, 4 bags of radish worth Rs. 25 and 4 bags of beans worth Rs. 60 and 3 *butties* of beanseeds worth Rs. 150 totalling in all Rs. 315.

Farming practices and technique

Agriculture being an age-old institution, practices and techniques connected with the various operations have come to be traditionally established which are even today pursued with little or no change. At Hebbale the agricultural season commences from March after the first showers of *Rohini*. It is then that soil preparation commences for sowing. All subsequent operations follow the traditional pattern being dependent on the coming of rains.

The gross area sown is double that of the net area under cultivation as after raising a crop of cereal a crop of horsegram, Bengal gram or coriander is grown on the same field.

As regards the cultivation of ragi and paddy, improved practices are adopted by a few progressive cultivators. These improvements consist of using improved seeds; growing of green manure crops to improve the fertility of the soil; application of chemical fertilizers; plant protection programme and the like. Anyway majority of the cultivators adopt the indigenous methods in respect of both the crops. They plough the fields with country ploughs and use harrows for inter-cultivation of ragi. In paddy fields manual labour is employed for weeding. Application of farmyard manure continues as before, the quantity depending upon the capacity of the cultivator. It varies between 5 to 10 cart loads per acre. Age-old methods are followed for the production of seeds. A portion of the produce is set apart for seeds. With the introduction of extension schemes vigorous efforts are under way to introduce improved varieties of ragi such as Aruna, Poorna, H 22 and improved varieties of paddy such as M.B., K.B., B.A. M. 3 and CH 45. But the ryots' response to these new strains is poor. The only noticeable change is the sowing of ragi by transplantation which in old days was by broadcasting. The rest of the operations *viz.*, weeding, harvesting and threshing continue in the traditional way.

The manner of maintaining the manure pit has undergone some change. Cow-dung is collected in a pit into which all sweepings and refuse are also deposited. On the persuasion of Extension Workers the more progressive of the cultivators have taken up to making compost which more effectively replenishes the fertility of the soil.

Tools and Equipment

The implements used in the agricultural operations are all common place ones such as ploughs, harrows, cultivators, pick axes, spades, sickles and the like which need no elaborate description.

Organisation of man power

Almost all the households in Hebbale utilise mainly the household labour in cultivation. Even where the assistance of outside labour is utilised, the household members work along with them. Ploughing,

inter-culturing and transplanting are done by males, while females are employed on less strenuous jobs such as sowing, weeding, harvesting threshing etc. The practice of working during the peak periods for others on a reciprocal basis is not prevalent in the village. Bonded labour is also non-existent.

The ploughing operation is a continuous process extending over a period of over a month or more. Bullocks are exchanged for ploughing.

There are 82 households with agricultural labour alone as the principal means of livelihood and 245 persons have agricultural labour as a principal or subsidiary occupation. They work on daily wages.

The carpenters and blacksmiths who render service to the cultivators receive *Hadadi* or payment in kind on an annual basis. The carpenters make and repair the agricultural implements made of wood and the blacksmiths make and mend the iron tools.

Expenditure in connection with various operations and sources of finance

Under the sub-heading of practices connected with agriculture, the cost of cultivation in respect of major crops in the village has been furnished. A male labourer is paid as wages a rupee per day. In addition to this cash payment, he receives during the harvest 6 *seers* of ragi. A female worker gets 50 paise per day in addition to what she gets in kind at the time of the harvest. Only persons with extensive holdings engage paid labourers and that too for limited operations only which need be completed within a day or two. The previous crop provides the seed to the cultivator. They also make their own manure, except a few who, not being in possession of enough number of cattle, buy from others. The finance for cultivation should come to them mainly from the proceeds of their own produce supplemented often times by loans to make up any shortfall.

Utilisation of produce

Production of major crops and the mode of disposal has been furnished in Table XXIV given as an Appendix.

Out of the total quantity of paddy produced during 1961-62, 53% was used up for domestic consumption 37% was sold for cash, 8% went towards crop rent and 2% served as seed. As for ragi, 90% was consumed, 4% was disposed for cash, 3% formed crop rent and the balance was used as seed. 97% of coriander was sold and the rest consumed after paying the rent and keeping some for seed. 73% of the total production of horsegram was sold out, 22% was consumed by the cultivators, 4% was paid towards rent and 1% was reserved for seed. The entire production of vegetables was sold, a small quantity only being retained for domestic consumption.

Storage

The primary concern of a producer is the proper storage of his produce for which various methods are adopted. Ragi is preserved in *Hagevu* or underground pit. Each *hagevu* can hold 10 to 30 *battis* of ragi. After filling it with corn, the opening of the *hagevu* is closed by a stone slab. This opening is wide enough for a person to get in and take out the corn whenever needed.

Paddy is stored in gunny bags. All the paddy is not milled at a time as rice does not keep well for long. It is milled as and when the necessity for rice arises.

As regards coriander, horsegram and vegetables they are marketed immediately after harvest and the problem of storing them does not therefore arise.

Marketing

The major portion of the cereals produced in the village is used for self-consumption. Hence the problem of marketing is confined to vegetables, coriander and horsegram.

Vegetables of Hebbale are in good demand in the weekly markets of Mercara and Somwarpet. Vegetables are transported in gunny bags to Mercara by lorry and to Somwarpet by bullock cart. A few of the cultivators visit personally these places for disposal of their produce while many sell them locally to dealers who take them to the said markets. Buyers of green chillies come from Mysore and other places.

Coriander and horsegram are sold to wholesalers at Mercara and Somwarpet. Merchants of these towns visit Hebbale at the time of harvest for making purchases.

The surplus paddy available for sale in the village is 37% and this is bought by rice mills at Kudige or Kushalnagar. Only 4% of the total production of ragi is sold to the wholesalers in Somwarpet.

PRACTICES CONNECTED WITH ANIMAL HUSBANDRY

The rearing and breeding of cattle occupy an important place in the village economy. Bullocks are an

indispensable draft power available to agriculture. Besides, the production of milk and milk products has assumed a growing importance after the establishment of a Dairy at Kudige. Milk is collected by the farm staff at the milk collecting centre in the village. Besides all these the organic manure they provide is an invaluable asset to the raiyat.

The bovine population in the village is 1739.

The breed of cattle reared at Hebbale is *Hallikar*. Hallikar are medium sized, compact and muscular animals. Its peculiarity is that the outward distinction between cows and bullocks is not so well pronounced as in others. The forehead is prominent and bulging. The horns emerge from the top of the poll and are carried backwards each in a straight line and then take a bend forwards usually reclining inwards towards their points. The points are sharp and black tipped. Eyes are small, clear and in a few cases blood shot. The ears are small and tapering. The neck is long and disproportionately thin. The colour varies from grey to dark grey with deep shadings on the fore and hind quarters. As the reports go they are one of the best all round draft animals available in South India.

Till as late as 1955, custom prevented sale of milk in the village. Economic considerations, particularly in consequence of a successive failure of crops since 1955, compelled the villagers to give a go by to this too healthy custom. Also with the coming into existence of the Kudige Dairy Farm a wider avenue opened for the marketing of milk. This village alone now accounts for sale of about 300 lbs. of milk daily to the farm. Besides, two vendors visit the village to collect milk for supply to hotels in Kushalnagar and Mercara.

In Hebbale, rice and ragi straw form the major provender for the cattle. The other items of cattle feed consist of bran, horsegram and oil-cakes. Bran is given at the rate of 1 *seer* (250 gms.) per day per head of milching cows and buffaloes. Baked horsegram and groundnut-oil-cake are given to the bullocks during the working season. The quantity of these feeds given to each animal is half a *seer* (1 Kg) of horsegram and half a *seer* (500 gms) of oilcake. While the crops are standing in the fields cattle are taken to the nearby forest for grazing. After the harvest they graze in the plots in between cultivated lands. Cows yield 1 to 2 *seers* of milk and buffaloes 1 to 4 *seers* per day during lactation period.

In the village, when cows go dry they are used for ploughing but not for drawing carts.

A part of the *thotti* house is used as cattle shed. Where this is not possible, a separate shed is put up. This stell is a two sloped thatched roof resting over three rows of wooden posts with crotches, with or without lath covering. Three households have been given a subsidy of Rs. 100 each from the Community Development Block for the construction of *pucca* stells. These stells have brick walls and Mangalore tiled roofing. The floor is of mortar. A drain runs in the middle. The cattle sheds are cleaned every morning and the refuse is used for compost making.

The villagers sell and purchase cattle in fairs at Ramanathapura and Bettadapura. Transactions in cattle also take place on a small scale in the weekly market at Konanur. The youngstocks are sold to buyers who visit the village from the neighbouring villages of Hassan and Mysore districts. The he-calves of cows fetch between Rs. 150 and Rs. 500 and of buffaloes between Rs. 20 and Rs. 50.

Hebbale is a Key Village Centre and livestock improvement schemes are afoot which consist of facilities for castration of scrub bulls and the breeding of improved varieties by resort to artificial insemination. There are now about 60 young stock of such improved breed and about 30 cows in cover. The response to this scheme has been fairly satisfactory. A subsidy of Rs. 250 has been given to a local person who is maintaining a breeding bull for natural service.

Haemorrhagic septicaemia and foot and mouth are the cattle diseases commonly prevalent in the locality. Preventive and prophylactic measures are taken up by the veterinarians to control these diseases.

Cows are worshipped by the villagers. By convention, cows and bullocks are not employed for ploughing on Mondays. However, they are used for drawing carts. Further, on this day, deals are not effected.

Old cattle are allowed to die a natural death and slaughtering is held sinful. The *Kulavadi*, a Harijan village menial, carries the carcass. Formerly he used to share carrion with his neighbours. As restriction is now imposed on the use of beef, he buries the carcass after taking the skin.

Industry

The only industry in Hebbale is the traditional craft practised by Viswakarmas. The classes who pursue the five superior crafts of making articles out

of gold, brass and copper, wood and iron and lastly the sculptors go by the names of Viswakarmas. They claim descent from Viswakarma, the celestial architect.

In the village there are 43 households of Viswakarmas, of whom 19 are engaged in their traditional occupation. Of these 19 households 3 pursue carpentry, 2 blacksmithy and 14 goldsmithy. As the scope for making gold and silverware in the village is limited, these goldsmiths have taken up to working with brass also. Out of the 14 households of goldsmiths, one trades in gold, 7 are silversmiths, 3 are brass smiths and 3 produce articles both of silver and brass.

The work done by carpenters and blacksmiths is of a servicing type. The raw materials are supplied by the cultivators and for services rendered they receive annual payment in kind called *Hadadi*. A cultivator household possessing one pair of work animal or cows pays 24 *seers* (measures) of ragi or paddy to each of these artisans. The gold and silversmiths make ornaments out of the material supplied by the villagers and are paid cash. The brass smiths make tawdry out of brass and sell them in the weekly markets at Suntikoppa and Kushalnagar.

The tools employed by these smiths are anvil, hammers, pliers, tongs, wire drawing scale, die-set, pincers, punches, bellows, charcoal stove, touchstone, balance and weights etc. The stock of tools is gradually built up as and when finances permit. Replacements are not costly and is met easily from their earnings.

There is only one potter's household in the village who makes claywares on the traditional wheel and sells them in the local shandy.

Three of the Ediga households make mats out of date-palm leaves.

Mention may be made of tailoring as a new industry in the village. During the survey, 8 persons were found to be in this trade, 4 as principal occupation and the other 4 as subsidiary occupation.

Commerce

There are 8 shops in the village. Five of them are grocery shops and other three cloth shops. Apart from these there are 8 others who collect cereals in the village and sell them at weekly markets in the neighbouring villages. Four persons are engaged in butter business and they collect butter from several households and send it on to Mercara. There are 23 vegetable vendors who buy vegetable from producers for sale in the weekly markets. Three hawkers of the village sell bangles, betel-leaves, betel-nuts and such other sundry commodities in the village as well as in the neighbouring villages.

A weekly market regarding which mention has already been made is another place of commerce for selling and buying. The common merchandise are cereals, pulses, spices, pan (betel leaf) supari (betel-nuts) tobacco, etc. The local cloth dealers do trading in the shandy.

Besides, there are two hotels in the village. The shops and hotels mentioned are run by the residents of the village.

Indebtedness

During the period of this survey 174 households out of 436 or 40 per cent had an outstanding loan of Rs. 1,12,325. Information regarding distribution of indebtedness by income groups has been furnished in Table XXIII.

Out of 38 households in the income group below Rs. 25 per month, 2 households *i.e.*, 5 per cent are indebted. In the income group Rs. 25 to Rs. 50 per month, 34 households out of 109 households or 31 per cent are indebted and the average per household is Rs. 300. In the month income group Rs. 50 to Rs. 75, 65 households out of 140 or 46% are indebted, the average per household being Rs. 520. Out of 62 households in the monthly income group Rs. 75 to Rs. 100, 28 or 45% of the households are indebted and the average per indebted household is Rs. 470. In the income group of Rs. 100 and more per month 45 households out of 87 or 52 per cent are indebted and the average per household is Rs. 1,214. The figures above disclose that the higher the income the more is loan. The reasons for this are obvious. Members in the higher income brackets are able to offer higher securities and obtain bigger loans than those in the lower income brackets.

Sources from which loans are obtainable

Relatives and friends happen mostly to be the persons to advance loans to the villagers. The so called "relative and friends" are non-licensed money lenders. The other sources which are open to the villagers for raising loans are the Large Scale Credit Co-operative Society Ltd., Land Mortgage Co-operative Society, Kushalnagar; Canara Bank, Kushalnagar; Rural Housing Scheme; Insurance Corporation and the Takavi loans from Government.

Purpose of Loan

The details regarding the purpose for which loans are obtained are given in Table XXIII-A.

Out of the total amount of loans outstanding 22 per cent was incurred towards the expenses on marriages, 11 per cent towards meeting domestic expense, 18 per cent for construction of houses, 9 per cent on discharging previous loans, one per cent on education and litigation, 15 per cent for purchase of lands, 8 per cent for purchase of livestock, 8 per cent for reclamation of lands and 8 per cent on household enterprises.

The above break-up also reveals that 61 per cent of the loans incurred is for non-productive purposes and only 39 per cent for productive purposes.

Hadadi

The term *'Hadadi'* refers to an established service relationship between the households which render services and those which receive services. The prevalence of this system has assured a stable labour supply to the dominant agricultural caste in the village. Households in the occupational castes have their own regular customers in the village and in the neighbouring villages.

Goldsmiths, however, have no fixed *Hadadi* payers as the services they render to the village community are not of an essential nature. Carpenters and blacksmiths are among the essential artisans of the village. The carpenter's or blacksmith's relationship to his *Hadadi* payer is determined by the number of pairs of draught bullocks owned by the household getting their services. A cultivator household having one pair of draught bullocks (or cows) pays 24 *seers* (measures) of paddy or ragi to the artisan. The payment made to the washerman and barber is calculated on a different basis. A barber is paid 24 *seers* (measures) of ragi or paddy for each married male in the recipient's household and a washerman is paid 40 *seers* (measures) of ragi or paddy per couple in the recipient's household. The barber and the washerman give and take service on the basis of mutual exchange entailing no payment by either. That means they rate their services as equal.

Co-operative Movement

Prior to 1957, there were two Co-operative Societies at Hebbale, one, the "Hebbale Credit Co-operative Society" and the other the "Hebbale Panchama Credit Co-operative Society". On the 27th day of September, 1957, these two Societies were amalgamated to form the present "Hebbale Large Sized Credit Co-operative Society". The area of its operation is extended to cover the neighbouring villages of Halekote, Marur, Kasalgod and Hosakote. The number of members on its roll is 504 and the paid up share capital is Rs. 20,529. The value of each share is Rs. 20. This Co-operative Society was established with the object of providing credit facilities to members towards productive activities. The assets of the Co-operative Society are:

		Rs.
Deposits	..	4,162
Reserve Fund	..	3,083
National Saving Certificates	..	100
Shares in other institutions	..	4,180
Building	..	6,160
Flaying centre	..	3,72
Bone stock	..	2,34
Flaying pits	..	441
Furniture	..	336
Loans outstanding	..	48,388

An amount of Rs. 31,912 has to be paid by the Society to organisations such as District Central Bank, Cottage Industries etc.

During the years 1957-58 and 1958-59 loans were advanced to members without proper scrutiny of their applications. This led to default by as many as 269 members involving an amount of Rs. 48,388. No action was also taken by the Directors to recover these arrears. Hence this left with no other alternative to the Government than to appoint an Administrator who has been in charge of arrear collection since 1961.

A bone meal production unit is run by this Society. This unit is working though the society is defunct. The Administrator is taking care of this unit. The digester installed in this unit was bought at a cost of Rs. 3,000. Two Harijan labourers of the locality are working in the unit. Bone is sold to the Society by bone collectors in the villages round about Hebbale, the cost being Rs. 2 for every 28 lbs.

Bone is cut into pieces with an adze and 150 lbs. of it is put in the cage. The digester is filled with 12 tins or about 200 litres of water. The cage containing bones is immersed in the water contained in the digester and the lid is tightened. The digester is heated for 4 hours with firewood. Bone is subjected to this treatment twice. Then it is removed from the cage and allowed to remain in storage for 3 months. Thereafter it is spread on the ground for drying. Next is the

stage of powdering. A six maund rolling stone is rolled over on the dried bones followed by another of twenty four maunds. The bones are pulverised to a powder. The powder is sieved thoroughly to obtain bone meal in its final form and packed in gunnies, each bag containing 8 maunds or 224 lbs.

Bone meal is used as a valuable fertilizer in coffee estates. The Society sells bone meal at Rs. 34 per bag. On the day of enquiry there was a stock of 83 bags out of a total quantity of 285 bags produced since its inception.

Income

A study of the income and expenditure pattern has been made with reference to five main occupation groups *viz.*, (i) cultivation of owned lands, (ii) cultivation of lands taken on lease, (iii) agricultural labour, (iv) household industry and (v) others.

The distribution of households by occupation and income group is given in Table XIX. Out of 436 households in the village, cultivation of owned lands has been the major occupation of 172 households representing 39%. These households consist of 1062 persons of whom 566 or 53% are gainfully employed. Cultivation of land taken on lease has been the principal source of income for 13 or 3% of the households with 76 inmates of whom 42 or 55% are gainfully employed. Agricultural labour constitutes the main source of income for 109 or 25% of the households with 433 persons of whom 232 or 53% are gainfully employed. Household industry provides income for 23 or 6% of the households comprising 128 inmates of whom 53 or 41% are gainfully employed. In the fifth group there are 119 or 27% of the households with 530 inmates of whom 250 or 47% are gainfully employed.

Information regarding the average annual income per household under the same 5 income and occupational groups has been furnished in Table XX.

The income level of the 436 households in the village are as follows:

Annual Income group	No. of households.
(1) Less than Rs. 300	38
(2) Rs. 301–600	109
(3) Rs. 601–900	140
(4) Rs. 901–1200	62
(5) Rs. 1201 and above	87
Total	436

Out of the 436 households of Hebbale, 9% of the households are having an annual income of less than Rs. 300; 25% are having an annual income ranging from Rs. 301 to 600; 32% are having an annual income ranging from Rs. 601-900; 14% are having an annual income ranging from Rs. 901-1200 and 20% are having an annual income of Rs. 1201 and above.

Expenditure

The expenditure pattern has also been analysed in the same way in respect of the five groups of occupation. The information has been furnished in Table XXI.

The average monthly expenditure of each household in the five enterprise-grouping is as follows:—

Occupational group (Major source of Income)	Average monthly expenditure (Rs)
1. Cultivation of owned lands	97.76
2. Cultivation of lands taken on lease	74.32
3. Agricultural labour	41.50
4. Household Industry	67.83
5. Other occupations	67.21

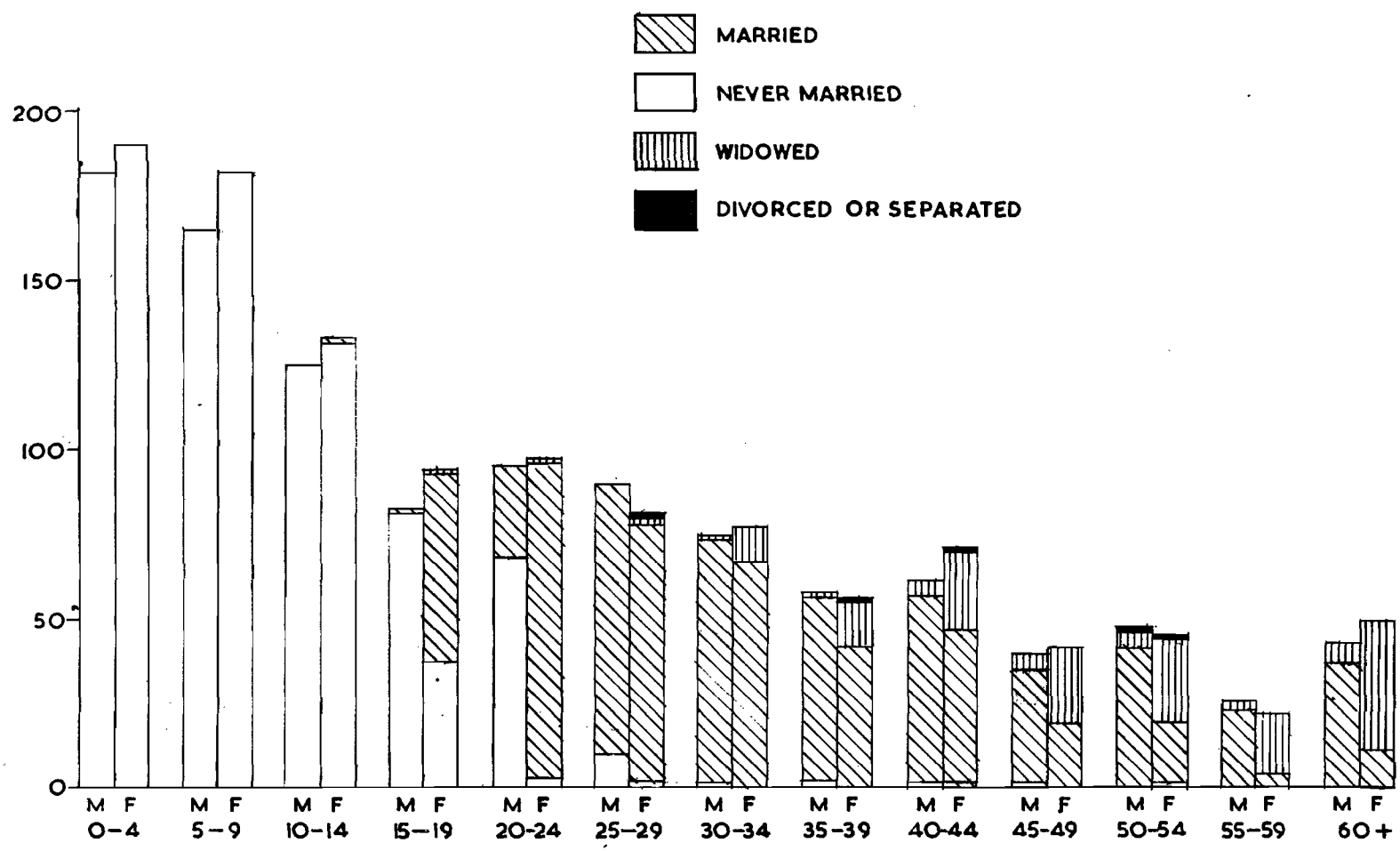
The expenditure is highest among owner cultivators and lowest among agricultural labourers.

The details of expenditure furnished in table XXI reveal that the money spent on food (cereals and non-cereals) varies from 56% to 74% the lowest being in the case of cultivating owners and the highest in the case of agricultural labourers. The expenditure on clothing ranges from 12% to 15%, the lowest being in the case of households having income from 'Other' sources (which also include non-gainful sources) and the highest being in the case of households deriving their major income from household industry.

Households which have to spend a major portion of their income on essential items such as food etc., naturally can spend little on other items. Expenditure on beverages and on travelling is on the increase since about a decade.

HEBBALE

MARITAL STATUS BY AGE AND SEX



CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population

At the time of this survey conducted in 1962, the population of Hebbale was 2229. The population of the village was 2,124 during the 1951 Census and 2,325 during the 1961 Census. The increase of population of this village between 1951 and 1961 is hardly 9.4% while the increase in the district during this period was 40.1% and in the State 21.4%.

Between the 1961 Census and the present Survey there has been a decrease of population by 96. After the 1961 Census, 10 Harijan households migrated to Halekote, a neighbouring village where *Darkasth* land was granted to them for cultivation. Further, members of another 10 households have partly set up their establishments at Madlapur where they own lands.

The density of population for the village is 1288 per sq. mile and is higher than the district average.

According to the register of vital statistics maintained by the Patel of the village the events of births and deaths in the village between 1951 and 1960 are as follows:

Year	No. of births	No. of deaths
(1)	(2)	(3)
1951	67	28
1952	78	24
1953	81	33
1954	66	36
1955	89	32
1956	80	34
1957	93	27
1958	103	29
1959	89	48
1960	78	21
Total	824	312

The birth rate for the decade works out to 39 per mille while that of death works out to 15 per mille. The birth rate is more than double that of the death rate.

The villagers are not practising family planning. They have poor knowledge of planned parenthood though facilities to know it are available in the local dispensary.

Age distribution

The distribution of the village population according to different age-groups has been given in Table II and from this table the following data have been derived:

Age-group	No. of persons	Percentage
(1)	(2)	(3)
0–14	976	43.8
15–29	538	24.1
30–44	399	17.9
45–59	223	10.0
60 and above	93	4.2
Total	2229	100.0

The children below 14 years of age and aged persons above 60 years constitute 48% of the total population while 52% of the total population are in labour force.

Sex ratio

The population of the village totalling 2229 is composed of 1090 males and 1139 females. There is a preponderance of females over males, the sex ratio being 1045. The sex ratio for the State is 959 and for the district 864. This reverse trend appears to be due to more female births as evidenced by the preponderance of females over males in the age group 0-9 there being 371 girls and 347 boys in that age group.

Marital status

The statistical data regarding the sexwise marital status under different age-groups have been given in Table VI. It is clear that 636 or 58% of the males are never married and 545 or 47% of the females are never married.

No boy in the age groups 0-14, and no girl in the age group 0-9 are reported under ever-married. In the age group 15-19, out of 82 boys only one is married and in the age group 10-14 out of 131 girls only

2 are married. Thus it is clear that early marriages do not take place now. Further, in the age group 20-24 27 (or 28%) of the males and in the age group 15-19, 55 (or 60%) of the females are married. In the age group 25-29, 80 (or 89%) of the males and in the age group 20-24, 93 (or 96%) of the females are married. According to these data boys are married mostly between the ages 20-29 and girls between the ages 15-24. Among those above 30 years of age, only 5 males and 2 females are reported as never married. These persons have not married on grounds of health and physical disability.

There are 156 widows and 26 widowers in the different age-groups. In the age group 15-19, 20-24, 25-29, a total of 4 widows,—one each in the first two groups and 2 in the third group—have been reported and there is no widower in these age-groups. The cause for more number of widows and less widowers is the fact that widow remarriages in many of the upper castes are not allowed whereas a widower can marry again. Regarding divorce and separation a solitary case of a male and 4 cases of females have been reported. Divorce is allowed only among Harijans and not other castes.

Diseases

The villagers are generally healthy. There is a dispensary in the village and a Medical Officer is in charge of this dispensary. Cholera and small pox, which make their appearance periodically are controlled by inoculation and vaccination. Ordinary ailments are cured at the local hospital. The ladies of the village also avail of the medical facilities in the hospital. Hebbale is situated in a region where Malaria was once rampant. Due to the introduction of the Malaria Eradication Programme this disease has been almost eradicated. Even now the Surveillance Worker is stationed at Hebbale and visits this and a few other villages around. He collects blood smears and sends them to Mercara Unit for examination. No positive case has been found.

Literacy

In the village, 417 persons or 18.7% of the total population are literates. The figure includes students in the primary classes who can read and write. This percentage of literary is far below the District average of 36.2%. Further, it is strange that a village in Coorg District which has registered the highest percentage of literacy in the State could have this low percentage of literacy and that too when the village school has come into being as early as 1899.

Literacy among females is low and only 77 or 6.7% are literates. The villagers, interests were confined to training the girls in domestic duties and they felt that education to girls was unnecessary. However as a result of the introduction of Compulsory Education scheme and also a change that has now come about in the outlook of parents, more girls are getting enrolled at the school.

As mentioned earlier, the village school came into existence in the year 1899 as a Primary School. In 1934 it got transformed into a Middle School and in 1953 into a Senior Basic School. The school owns 4 acres of land of which 2 acres have been brought under cultivation by the students. They have sown vegetables, ragi, coriander and pulses.

The strength of the staff is 11 (including the Head Master) of whom 9 are trained in basic education.

At present the highest standard taught in the school is the VIII standard. The number on the rolls is 389 of whom 253 are boys and 136 girls. Of the 389 students, 329 are from Hebbale and the rest from the neighbouring villages. It is also gratifying to note that 79 (or 24%) of the Hebbale students are Harijans. Harijan boys and girls sit and mingle freely with higher castes.

No tuition fee is levied. A sum of Rs. 3 only is, however, collected annually from the students of 5th to 8th standards towards sports and reading room fees.

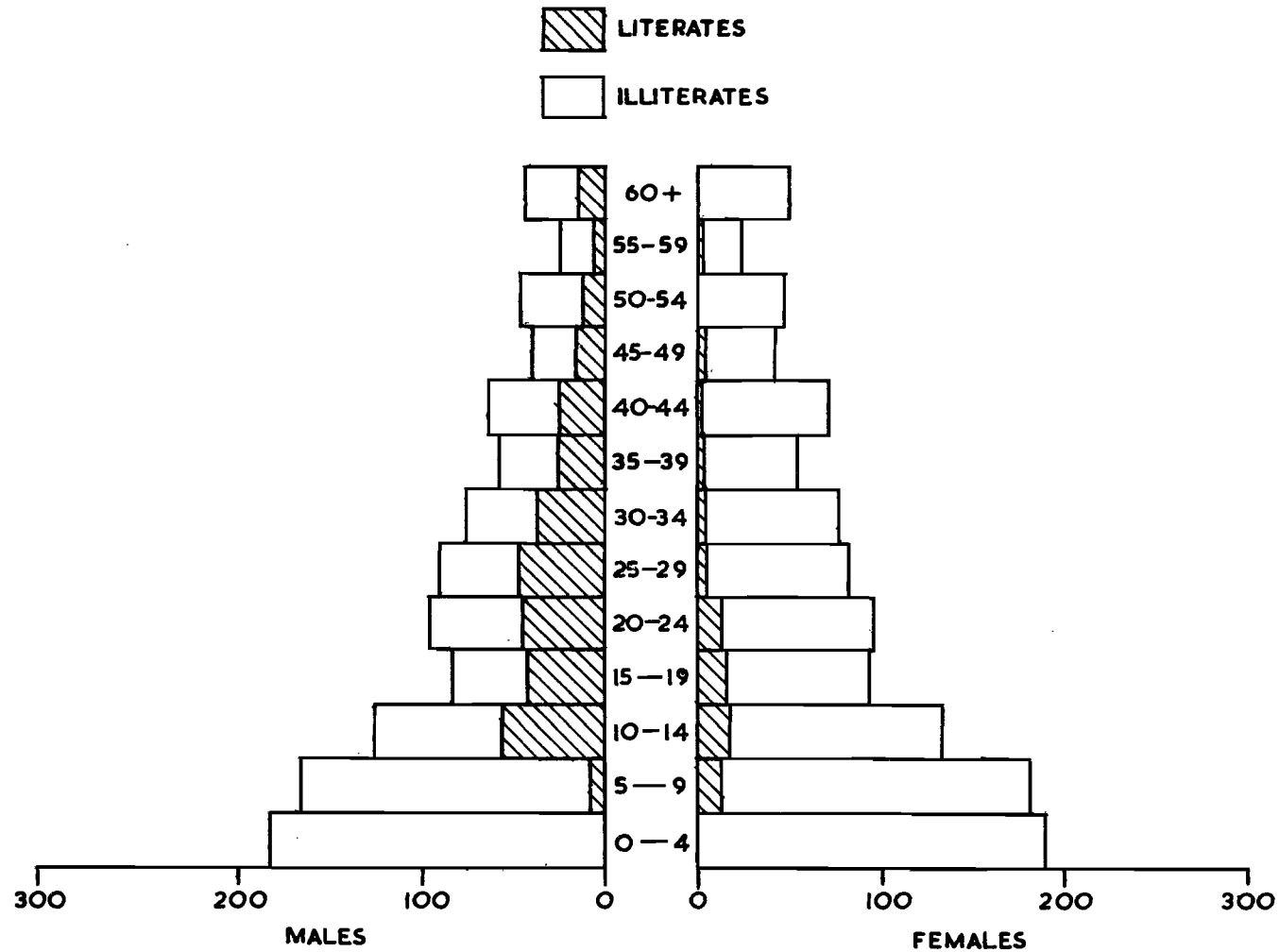
Family Structure

Out of 436 households in the village, 30 are single member households, 86 are 2-3 member households, 211 are 4-6 member households, 81 are 7-9 member households and 28 are households with 10 and more members. It is seen that majority of the households in the village are composed of 4 to 6 inmates.

As regards the composition of households in respect of the type of family, out of 436 households 234 are 'simple family' households in the sense that the relationship of members is limited to husband, wife and children; 83 are 'intermediate family' households consisting of husband-wife-children and other extra members; 44 are 'joint family' households consisting of at least 2 couples and children and other members, and 76 are 'others' with composition of members not covered in the above 3 types of families.

HEBBALE

POPULATION AND LITERACY BY SEX AND AGE-GROUPS



Intra Family Relationship

The relationship amongst the members of the family is quite cordial, with understanding and adjustment. The father is the head of the household who manages the family affairs. Many a time he will be a nominal head while the affairs are looked after by his grown up sons.

Husband is regarded as superior to wife. Neither the husband nor the wife calls the other by name.

The responsibility of bringing up children is shouldered by parents. However, the mother has to care more for her children as the father will be absent most of the time from the house attending to his avocation. Children are fondled when young till attaining the age of 6-7 years. However that doting attachment continues longer if the issue in the family is single.

Fathers train sons in cultivation and mothers train daughters in domestic duties. As regards marriage, the boy or girl will have little choice in the selection of his or her partner and the decision of parents, particularly the father prevails. After marriage the local custom requires the girl to move to her husband's house. However, this will not completely sever her connection with parents. She keeps contact with them by visits on frequent occasions.

Amongst brothers, the eldest commands more respect and the youngsters generally obey him. After the death of the father, the eldest son takes charge as the head of the household. In case the sons are young and there is no other male member, the widow of the deceased becomes the head of the household. Normally brothers live together even after marriage when the parents are alive. No father likes to divide his property among his sons during his life time nor does he want that they should separate even after his death. However, his wish is rarely respected and brothers invariably share the household property. In case a division takes place among the brothers when the father is alive, the father and mother normally stay with the eldest son. Anyway, there is no rigid convention in this regard and the parents are at liberty to live with whomsoever they want.

The brother's wife is considered to be equal in status to the mother. That is why though in other parts of Coorg marrying the elder brother's widow is permissible, it is taboo in this part of the district.

When a daughter-in-law enters her new home, everything goes well for a few days and then the proverbial relationship between a mother-in-law and daughter-in-law starts.

The growing tendency observable of late among the villagers is to have simple families instead of the traditional joint family.

Inheritance of property

Though the Hindu Succession Act has been enacted as early as 1956, the law appears to have had no effect on the villagers of Hebbale. Those who were interviewed gave the information that they did not know the existence of this law.

The inheritance of property even today conforms to the pattern which existed before the advent of Hindu Succession Act, *i.e.*, daughters being excluded from having a share in the family property. After the death of the father the property is shared equally among the sons. Should there be no male issue then the property is shared equally among the daughters. If he should have no issues at all—male or female—then his brother's sons bequeath the property.

An adopted son inherits the property of his adopted father but forfeits his claims to paternity.

Leisure and Recreation

The agriculturists of the village find little leisure during the agricultural seasons. It is only during the slack season that they have a little leisure.

The school-going children find plenty of leisure even after the school hours. They play such of the indigenous games as do not require the use of sports goods.

The villagers indulge in gossip to while away their time. There is a community radio set in the village, and those interested listen to the news and the programmes every day.

Many of the persons who visit Mercara witness a movie show. Fifteen of the villagers get dailies the same evening of their publication from Bangalore.

There are no organised pastime or other forms of recreation in the village, except the youth club whose activities yet leave much to be desired.

Festivals

Hebbale is a predominantly Hindu village. The villagers observe festivals and ceremonies with meticulous regularity.

A departure is noticeable in the observance of festivals in this region compared to other parts of Coorg. The festivals universally celebrated by Coorgis *viz., Huthri, Kailmurtha, Cauvery Sankramana* are not observed by these villagers. They instead, observe Yugadi, Gowri, Shivarathri, Banashankari and a few other minor festivals.

Yugadi.—This festival falls on the first day of Chaitra which marks the beginning of the *Chandramana* (lunar) new Year day during March-April of the year. On this occasion the houses are got white washed and essential claywares replaced by new ones. The door-frames of the main entrance are decorated with festoons of green leaves of mango and neem.

They prepare sweets and the menu is essentially heavy.

The day following *Yugadi* is called *Varshathodaku.* This day is observed particularly by Harijans, and non-vegetarian dishes are prepared.

Gowri.—This festival falls on the third day of *Bhadrapada* and it is a festival observed by the entire village. On the following day falls *Ganesha Chathurthi.* Lord Ganesha is worshipped on this day with utmost devotion. Sweets and special dishes are prepared on this occasion also.

Shivarathri.—This festival is observed particularly by Viswakarmas. *Puja* is offered to Lord Shiva. Observing *Jagarane i.e.,* keeping awake the whole night, is an important feature of this feast.

Deepavali.—This festival is observed by all the communities in the village. Burning of crackers is the speciality of this festival.

Banashankari Habba.—This is a community festival of Hebbale. The day of the year on which it has to be celebrated is decided by the villagers without, of course, reference to any almanac. Those who have to fulfil vows, fast on this day. A *Puja* is offered to Goddess *Banashankari* at the Banashankari temple in the village. The *puja* takes place between midnight and 2 A.M. On the third day there will be a *'vana bhojana* or community dinner when *Kadubu, Dose, Ginnu* etc., prepared in their respective houses are carried to the appointed place and eaten.

Religious Institutions

The inhabitants of Hebbale are Hindus with a religious bent of mind. There are 4 temples in the village. The temple of Banashankari is a little removed from the village site. The temples of Basaveswara, Kalamma and Ramalingeswara are within the village. Daily *pujas* are conducted in the Basaveswara temple. *Kalamma* temple is exclusively for Viswakarmas. Daily *puja* is offered by a priest of the same caste in this village also. Harijans are having their own temple and in the proximity of the Harijan quarters.

Village Organisation

The village is large and constituted into a 'Notified Area'—a minor municipality. Namadhari Gowdas happen to be the dominant community in the village and the rest who are numerically minor show great adjustability and get on without a hitch with Namadhari Gowdas. *Patel* is the hereditary headman of the village. He gets a fixed annual payment from the Government. He maintains law, and makes weekly reports to the *Parpattaigar.* Public announcements are made by the beat of drum by village menials.

Notified Area

Hebbale was notified as a "Notified Area" for the first time in July 1938. But the order was not implemented. A notification was again issued in December 1954 and since then it is functioning as a Notified Area.

Out of a total extent of 1,107 acres constituting the revenue village, 540 acres come to be administered by the Notified Area. It is managed by a Committee of 13 members of whom 9 are elected and 4 ex-officio. Out of the 9 elected, 7 are Namdhari Gowdas, 1 is a Viswakarma and one Harijan. The Tahsildar of Somwarpet taluk is the President and the Vice President is elected from among the members.

The duties and functions of the Notified Area are the same as those prescribed for a minor municipality. The water supply, maintenance of cattle pound, maintenance of sweepers for conservancy work are among its primary functions and the revenues required to discharge these obligations are derived from house tax, professional tax, wheel tax, licence fees, fines and water tax.

National Extension Scheme

The whole of Coorg was brought under the Community Development programme on 2nd October 1952. The village of Hebbale is included in Somwarpet taluk. Later the Community Development Block was converted into a National Extension Scheme Stage-I and was made Stage-2 in the 1st of April 1958.

Hebbale is the headquarters of a Village Level Worker. Many developmental activities have taken place in the village since 1952 particularly in the field of agriculture, animal husbandry, sanitation etc.

The following list indicates broadly the achievements under the Community Development programme:—

(i) Rural water supply scheme.

(ii) Construction of school building, women Welfare Centre etc.

(iii) Agricultural demonstrations on ragi and paddy.

(iv) Fertilizer demonstrations.

(v) Supply of vegetable seeds worth Rs. 100.

(vi) Grants, of Rs. 100 each made to 5 persons for construction of improved cattle shed.

(vii) Grant of Rs. 250 to an individual for maintaining a breeding bull for natural service.

(viii) Installation of a Community Radio Set.

(ix) Establishment of an Adult Literary Class.

(x) Conversion of the regular school into a Basic School.

(xi) Rural Library.

(xii) Deputation of 3 students for training at Artisan Training Institute.

(xiii) Installation of Bone Meal Digester by the Co-operative Society.

(xiv) Construction of Drainage.

(xv) Starting of a Rural Dispensary.

On account of its large size, Hebbale has been able to derive more benefits from the National Extension Scheme than many other villages in the vicinity.

Health and Sanitation

In Hebbale tap water is supplied since 1956. Prior to this the villagers used to fetch water from the river Cauvery which skirts the village on its eastern side.

Only 3 houses have flush latrines. Others go out to the fields and the riverside to answer calls of nature.

The villagers do not bathe regularly. They bathe once a week either on Saturdays or on Mondays. They use hot water for bathing. Oil bath is given to children at frequent intervals. Hair oil is not applied regularly. Toilet soap is used for bathing. Cleaning of teeth is a regular habit and *Kachi Kaddi* is used for the purpose. Their working most of the time in the fields makes them appear mostly in dirty clothes. Women wash clothes in the river using soap.

The villagers clean their house everyday. Every morning the house is swept, and the utensils are also cleaned. The floor of the house is plastered with cowdung once a week.

The sweepers clean the roads every day.

Reform Measures

Inspite of a Family Planning Unit functioning as an adjunct to the village dispensary with a social worker attached to it, the villagers have shown no interest in knowing family planning methods.

The villagers have been aware of the existence of the Untouchability Offences Act. Harijans in the village have access to all public places.

The villagers are not familiar with the provisions of the Hindu Marriage Act. But yet the age of marriage of both boys and girls has of recent years gone up perhaps more in conformity with the modern trends.

The land reform measures introduced in the village have yet to receive appreciation and attention of the villagers.

Hebbale is having intimate and healthy relations with the villages in the neighbourhood. The villagers are keenly interested in the events and developments of the village. The villages surrounding Hebbale are also densely populated. Individual residents of the village remain in constant touch with friends and relations in the neighbouring villages of Kanive, Thorenur, Sirangala etc.

Ceremonies connected with birth, marriage and death are occasions when visits are exchanged between residents of this village and of the neighbouring villages.

No ceremony takes place in the village for the villagers to participate in large numbers. They, however, meet each other at the weekly markets.

CHAPTER V

CONCLUSION

It is apparent from the data presented in the foregoing chapters that Hebbale is predominantly an agricultural village stagnant at a low level of productivity. The economy of Hebbale is a 'closed' economy in the sense that a larger proportion of its economic deals take place within a limited region. This feature of the economy appears to have been responsible for a relatively larger proportion of the goods produced in the village being consumed internally, and also for the prevalence of the system of *Hadadi* under which services are bartered and wages, many a time, paid in kind. However, the economic structure of the village has been undergoing a change since a decade due to pressures and influences from outside.

The village is enjoying urban amenities, and good communication facilities. Medical and educational facilities available in the village are quite satisfactory. The impact of urban influence hastended to weaken caste barriers and age long traditions. The villagers reported during the study that there were successive failures of crops in the village since about five years on account of untimely and uncertain rains. The low level of productivity and the stagnant economy of the village affords little or no scope particularly for those in cultivation to build up buffers as a cushion against adverse situations. Frequent failures of crops which depend on the vagaries of monsoon have created difficulties for the growers who compelled by circumstances have started selling milk to buttress the family income, against traditional sentiments. The repeated failures of crop has cut deep into the economic conditions of small cultivators. These cultivators who were able previously to maintain themselves from out of the yield they were getting from the land are now finding it difficult to make both ends meet without incurring debts.

Though economic improvements are discernible in a few households on account of the benefits accruing from the National Extension Service Schemes, the Dairy and other kinds of assistance rendered by welfare organisations, the plight of many others continue to be as miserable as ever before.

APPENDIX—TABLES

TABLE I

Area, Houses and Population

Area in					Population		
Acres	Hectares	Density per sq. mile	Number of houses	Number of households	Persons	Males	Females
1	2	3	4	5	6	7	8
1,107	448	1,288	431	436	2,229	1,090	1,139

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
2,229	1,090	1,139	182	190	165	181	125	133	82	93	95	97	90	81	75	77	120	127	113	110	43	50	..	..

TABLE III

Size and Composition of Households

Total No Households	Size of Households														
	Single Member			2-3 members			4-6 members			7-9 members			10 members & 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
436	30	6	24	86	102	116	211	507	543	81	312	304	28	163	152

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	Gowda	Namadhari	178	990	499	491
	Harijan	Holeya	100	482	233	249
	Viswakarma	Shivachar	43	199	100	99
	Lingayat	..	27	148	69	79
	Reddi	..	16	80	39	41
	Madivala	..	11	65	35	30
	Gangadikara Gowda	..	11	48	20	28
	Ediga	..	10	47	25	22
	Hajama	..	9	47	18	29
	Kuruba	Heggade	6	19	7	12
	Kodava	..	4	11	6	5
	Kumbara	..	3	12	5	7
	Madari Sakkili	..	3	11	4	7
	Telugu Banajiga	..	3	15	5	10
	Ganiga	..	2	5	2	3
	Do.	Jotipana	1	10	4	6
	Dasavokkaliga	..	2	8	6	2
	Gowda	..	2	10	4	6
	Bestha	..	1	6	1	5
	Brahmin	Shivalli	1	4	2	2
	Golla	..	1	4	2	2
	Devanga	Bilimagga	1	2	..	2
	Kunchitiga	..	1	6	4	2
		Total	**436**	**2,229**	**1,090**	**1,139**

TABLE V

Scheduled Castes/Scheduled Tribes

Name of Caste	Scheduled Castes				Scheduled Tribes			
	No. of households	Persons	Males	Females	No. of households	Persons	Males	Females
1	2	3	4	5	6	7	8	9
Holeya or (Harijan) . .	100	482	233	249	..	..	...	..

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 .	**2,229**	**1,090**	**1,139**	**636**	**545**	**427**	**434**	**26**	**156**	**1**	**4**	..	..
0-4 .	372	182	190	182	190	..	..	..	..	..	..	..	..
5-9 .	346	165	181	165	181	...	...	...	..	..	..	..	...
10-14 .	258	125	133	125	131	...	2	..	..	..	..	..	..
15-19 .	175	82	93	81	37	1	55	..	1	..	..	..	..
20-24 .	192	95	97	68	3	27	93	..	1	..	..	..	..
25-29 .	171	90	81	10	1	80	77	..	2	..	1	..	..
30-34 .	152	75	77	1	...	73	67	1	10	..	..	..	..
35-39 .	114	58	56	2	...	54	41	2	14	..	1	..	..
40-44 .	133	62	71	1	1	56	46	5	23	..	1	..	..
45-49 .	82	40	42	1	...	34	19	5	23	..	..	..	..
50-54 .	94	48	46	..	1	42	19	5	25	1	1	..	..
55-59 .	47	25	22	...	...	23	4	2	18	..	..	..	..
60+ .	93	43	50	..	...	37	11	6	39	..	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE VII
Education

Age-Groups	Total Population			Illiterate		Literate without educational std.		Primary or Basic		Matric or Higher Secondary		Interme-diate P.U.C.		Graduates		Diploma		Oriental Titles		Any other qualification	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
All Ages	2,229	1,090	1,139	750	1,062	190	48	135	29	14	..	1	..	..	..	..	..	..	..	..	..
0-4	372	182	190	182	190	..	..	..	..	..	..	..	...	...	..	..	..	..	..	..	..
5-9	346	165	181	157	169	7	11	1	1	..	...	..	..	..	..	..	..	..	..	..	..
10-14	258	125	133	67	115	27	8	31	10	..	..	..	..	..	..	..	..	..	..	..	..
15-19	175	82	93	40	77	18	12	21	4	2	..	1	..	..	..	..	..	..	..	..	..
20-24	192	95	97	51	83	18	8	24	6	2	..	..	..	..	..	..	..	..	..	..	..
25-29	171	90	81	44	76	22	..	20	5	4	..	..	...	..	..	..	..	..	..	..	..
30-34	152	75	77	37	73	21	3	13	1	4	..	..	..	..	..	..	..	..	..	..	..
35-39	114	58	56	32	54	18	..	7	2	1	..	..	..	..	..	..	..	..	..	..	..
40-44	133	62	71	37	69	16	2	9	..	..	..	..	..	..	..	..	..	..	..	..	..
45-49	82	40	42	23	39	13	3	3	..	1	..	..	..	..	..	..	..	..	..	..	..
50-54	94	48	46	36	46	7	..	5	..	..	..	..	..	..	..	..	..	..	..	..	..
55-59	47	25	22	17	21	8	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
60+	93	43	50	27	50	15	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE VIII

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

Age-Group	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	**2,229**	**1,090**	**1,139**	**1,143**	**621**	**522**	**1,086**	**469**	**617**
0-14	976	472	504	84	42	42	892	430	462
15-34	690	342	348	604	326	278	86	16	70
35-59	470	233	237	417	223	194	53	10	43
60 & over	93	43	50	38	30	8	55	13	42

TABLE IX

Workers classified by Sex, Broad Age-groups and Occupations

Sl. No.	Name of Occupation	0-14		15-34		35-59		60 & above		Total
		Males	Females	Males	Females	Males	Females	Males	Females	
1	2	3	4	5	6	7	8	9	10	11
1	Cultivation only	7	17	130	113	98	84	15	3	467
2	Cultivation and Agriculture	3	3	39	25	23	17	..	..	110
3	Cultivation and Trade	..	..	11	1	13	..	3	..	28
4	Cultivation and Service	..	..	2	..	3	..	..	..	5
5	Cultivation and livestock	..	..	..	..	1	..	..	..	1
6	Cultivation and General labour	..	..	3	1	1	1	1	..	7
7	Cultivation and Household Industry	..	..	1	..	..	..	1	..	2
8	Cultivation and Transport	..	..	1	..	..	..	..	..	1
9	Cultivation, Service and Agriculture Labour	..	..	..	2	..	1	..	..	3
10	Cultivation Service and Trade	..	..	..	..	1	..	..	..	1
11	Agricultural Labour	6	11	56	53	33	51	3	2	215
12	Agricultural Labour and Cultivation	..	..	3	1	..	1	..	..	5
13	Agricultural Labour and Service	..	..	1	3	..	..	..	..	4
14	Agricultural Labour and Industry	..	..	1	1	..	1	..	..	3

TABLE IX—*Concld.*

1	2	3	4	5	6	7	8	9	10	11
15	Agricultural Labour and Trade	..	..	..	..	1	..	..	..	1
16	Agricultural Labour and Cattle grazer	..	..	1	..	..	..	..	..	1
17	General Labour	..	5	17	55	5	25	..	..	107
18	General Labour and Cultivation	..	..	..	..	..	1	..	..	1
19	General Labour and Agricultural Labour	..	..	..	3	1	2	..	..	6
20	Household Industry	1	..	12	4	6	2	1	..	26
21	Household Industry and Cultivation	1	..	..	..	3	..	..	..	4
22	Industry and Agricultural Labour	..	..	2	..	1	..	..	..	3
23	Industry and Service	..	..	1	..	..	..	..	..	1
24	Industry and Trade	..	..	1	..	..	..	..	..	1
25	Service only	3	..	34	8	13	5	6	..	69
26	Service and Cultivation	..	..	1	..	4	..	..	..	5
27	Service and Agricultural Labour	..	..	2	4	2	..	..	..	8
28	Trade only	..	..	4	1	13	3	..	3	24
29	Cattle grazer	21	6	1	..	..	..	..	..	28
30	Hotel Keeping	...	...	1	1	..	..	..	..	2
31	Hotel Keeping and Cultivation	...	...	1	2	..	..	..	..	3
32	Money Lending	..	..	..	..	1	..	..	..	1
	Total	**42**	**42**	**326**	**278**	**223**	**194**	**30**	**8**	**1,143**

TABLE X

Workers Classified by Broad Age-Groups:—Cultivation, Industry, Business, belonging to the Households

Age-Group	Total workers			Cultivation			Industry			Business		
	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females
0-14	84	42	42	31	11	20	2	2	..	..	..	..
15-34	604	326	278	337	192	145	23	17	6	18	15	3
35-59	417	223	194	252	147	105	13	11	2	31	28	3
60 and above	38	30	8	23	20	3	2	2	..	6	3	3
Total	**1,143**	**621**	**522**	**643**	**370**	**273**	**40**	**32**	**8**	**55**	**46**	**9**

TABLE XI

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

Activity	0-14		15-34		35-59		60 and above	
	Males	Females	Males	Females	Males	Females	Males	Females
Dependents	226	297	..	1	3	3	8	8
Students	201	113	12	1	..	..	..	..
House worker	3	52	..	67	1	34	2	30
Rent Receiver	..	..	..	1	5	4	3	..
Disabled	..	..	2	..	..	..	..	..
Too old	..	..	..	..	..	..	..	2
Un-employed	..	..	2	..	..	..	..	..
Beggar	..	..	..	...	1	1	..	..
Remittances	..	..	..	..	..	1	..	2
Total	**430**	**462**	**16**	**70**	**10**	**43**	**13**	**42**

TABLE XII

Households by Number of Rooms and by Number of Persons Occupying

Total No. of house-holds	Total No. of rooms	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 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	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
436	571	2,229	..	..	340	1,613	72	417	13	93	9	88	..	..	2	18

TABLE XIII

Households engaged in Cultivation, Industry, Business, Others Belonging to Household

Name of occupation	No. of Hhs.	Population			Workers		
		Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8
1. Cultivation only	115	675	345	330	379	202	177
2. Cultivation and Agricultural Labour	27	149	82	67	85	54	31
3. Cultivation and Service	7	46	19	27	17	9	8
4. Cultivation and Trade	24	172	88	84	79	48	31
5. Cultivation and Transport	2	17	9	8	8	3	5
6. Cultivation and Industry	1	9	3	6	3	2	1
7. Cultivation and Hotel Keeping	1	4	2	2	4	2	2
8. Cultivation and Livestock	1	6	4	2	5	4	1

TABLE XIII—*Concld.*

1	2	3	4	5	6	7	8
9. Cultivation, Transport and Agricultural Labour	1	7	4	3	4	2	2
10. Cultivation, Trade and Industry	2	25	14	11	10	8	2
11. Cultivation, Agricultural Labour and Service	1	9	6	3	6	5	1
12. Cultivation, Service and Trade	1	7	3	4	5	2	3
13. Cultivation, Service and Agricultural Labour	1	4	1	3	2	1	1
14. Cultivation, Agricultural Labour and Trade	1	8	3	5	3	1	2
15. Agricultural Labour	82	290	121	169	171	70	101
16. Agricultural Labour and Cultivation	16	85	43	42	45	24	21
17. Agricultural Labour and Industry	4	19	9	10	11	6	5
18. Agricultural Labour and Trade	1	1	1	..	1	1	...
19. Agricultural Labour and Service	4	24	12	12	11	6	5
20. Agricultural Labour and General Labour	1	8	5	3	3	2	1
21. Agricultural Labour, General Labour and Service	1	6	4	2	3	2	1
22. Industry	10	56	29	27	16	13	3
23. Industry and Cultivation	2	11	6	5	4	3	1
24. Industry and Agricultural Labour	10	54	27	27	28	14	14
25. Industry, Trade and Agricultural Labour	1	7	5	2	2	1	1
26. Trade only	10	35	15	20	13	9	4
27. Trade and Cultivation	4	29	15	14	11	5	6
28. Trade and Agricultural Labour	1	7	3	4	3	1	2
29. Trade and Service	1	5	2	3	2	1	1
30. Trade and Industry	3	20	13	7	7	6	1
31. General Labour	4	18	8	10	11	6	5
32. General Labour and Cultivation	1	6	4	2	6	4	2
33. General Labour and Agricultural Labour	2	9	4	5	5	2	3
34. Hotel Keeping	1	6	4	2	3	2	1
35. Livestock Rearing	1	5	2	4	1	1	..
36. Livestock Rearing and Cultivation	1	5	2	3	2	1	1
37. Money Lending	1	1	1	..	1	1	..
38. Service only	47	193	89	184	83	51	32
39. Service and Cultivation	12	81	36	45	42	24	18
40. Service and Agricultural Labour	14	71	32	39	38	17	21
41. Service and Trade	2	9	5	4	4	2	2
42. Service and General Labour	1	4	2	2	2	1	1
43. Service, Cultivation and Agricultural Labour	1	5	2	3	4	2	2
44. Beggar	1	1	..	1	—	..	..
45. Remittance Receiver	2	2	..	2	..	..	..
46. Rent Receiver	9	17	6	11	..	..	..
Total	**436**	**2,229**	**1,090**	**1,139**	**1,143**	**621**	**522**

TABLE XIV

Type of Industry run by the Households

Type of Industry	Industry as main occupation								Industry as Subsidiary occupation						
	No. of Hhs.	No. of Hhs.	Total Population			Total workers			No. of Hhs.	Total population			Total workers		
			Total	Males	Females	Total	Males	Females		Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1. Tailoring	8	4	18	9	9	4	4	..	4	40	25	15	4	4	..
2. Mat Weaving	5	1	1	..	1	1	..	1	4	22	10	12	6	..	6
3. Carpentry	2	1	9	4	5	1	1	...	1	9	3	6	1	1	..
4. Carpentry & Gold Smithy	1	1	11	6	5	1	1	...	—	—	—	—	—	—	—
5. Gold Smithy	1	1	2	1	1	1	1	...	—	—	—	—	—	—	—
6. Brass Smithy	3	3	13	9	4	3	3	..	—	—	—	—	—	..	..
7. Black Smithy	2	2	11	6	5	3	3	..	..	...	..	..	..	..	..
8. Pottery	1	1	5	3	2	2	1	1	...	..	..	..	..	..	..
9. Silver Smithy	7	6	40	19	21	7	7	..	1	2	1	1	1	1	..
10. Silver and Brass Smithy	3	3	18	10	8	5	5	...	..	...	..	..	..	..	..
Total	**33**	**23**	**128**	**67**	**61**	**28**	**26**	**2**	**10**	**73**	**39**	**34**	**12**	**6**	**6**

TABLE XV

Type of Business run by the Households

Type of Business	Total No. of Hhs.	Business as Main Occupation								Business as Subsidiary Occupation						
		No. of Hhs.	Population			Workers				No. of Hhs.	Population			Workers		
			Total	Males	Females	Total	Males	Females			Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9		10	11	12	13	14	15	16
Trade in Leather	1	1	3	1	2	1	1	..		..	..	..	..	..	..	..
Retail trading in cereals	13	5	32	17	15	6	6	..		8	63	34	29	9	8	1
Hawker	1	1	2	1	1	1	1	..		..	..	..	..	..	..	..
Cloth Shop	2	1	4	2	2	1	1	..		1	10	8	2	1	1	..
Butter Selling	4	2	8	3	5	2	1	1		2	22	13	9	2	2	..
Milk Selling	2	1	8	5	3	1	1	..		1	10	3	7	1	..	1
Vegetable Selling	23	8	39	19	20	9	7	2		15	82	40	42	15	12	3
Paddy trade	1	..	..	..	..	..	..	..		1	4	1	3	1	1	..
Bangle Selling	1	..	..	..	..	..	..	..		1	4	2	2	1	1	..
Retail & Cloth Shop	1	..	..	..	..	..	..	..		1	17	9	8	2	2	..
Livestock	1	..	..	..	..	..	..	..		1	9	6	3	1	1	..
Panhawker	1	..	..	..	..	..	..	..		1	5	3	2	1	..	1
Total	**51**	**19**	**96**	**48**	**48**	**21**	**18**	**3**		**32**	**226**	**119**	**107**	**34**	**28**	**6**

TABLE XVI

Traditional Industry run by the Households

Name of Traditional Industry	No. of Hhs.
Black Smithy	1
Brass Smithy	1
Gold Smithy	1
Carpentry and Gold Smithy	1
Silver and Brass Smithy	3
Pottery	1
Silver Smithy	7
Carpentry	1
Total	**16**

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
Namadhari Gowda	178	..	..	178	178	..	..	..	..
Holeya (Harijan)	100	—	—	100	100	..	..	..	..
Viswakarma	43	—	..	43	43	..	..	..	..
Lingayat	27	—	..	27	27	..	..	..	..
Reddi	16	—	—	16	16	..	..	..	..
Madivala	11	—	—	11	11	..	..	..	..
Gangadikara Gowda	11	—	..	11	11	..	..	..	..
Ediga	10	—	..	10	10	..	..	..	..
Hajama	9	—	..	9	9	..	..	..	..
Kuruba	6	..	..	6	6	..	..	..	..
Kodava	4	—	—	4	4	..	..	..	..
Kumbara	3	—	—	3	3	..	..	..	..
Madari Sakkili	3	—	—	3	3	..	..	..	..
Telugu Banajiga	3	—	—	3	3	..	..	..	..
Ganiga	3	..	—	3	3	..	..	..	..
Dasa Vokkaliga	2	..	..	2	2	..	..	..	..
Gowda	2	..	—	2	2	..	..	..	..
Bestha	1	..	..	1	1	..	..	..	..
Brahmin	1	..	..	1	1	..	..	..	..
Golla	1	..	..	1	1	..	..	..	..
Devanga	1	..	..	1	1	..	..	..	..
Kunchitiga	1	..	..	1	1	..	..	..	..
Total	**436**	..	..	**436**	**436**	..	..	..	..

TABLE XVIII

Staple Diet and Food Habits of Communities

Community	No. of house-holds	Households taking					Vegeta-rian	Non-vegeta-rian
		Rice	Ragi	Rice and Ragi	Jowar	Wheat		
1	2	3	4	5	6	7	8	9
Namadhari Gowda	178	47	13	118	...	...	178	...
Holeya (Harijan)	100	2	36	62	...	...	...	100
Viswakarma	43	9	5	29	..	...	43	...
Lingayat	27	4	3	20	...	...	27	...
Reddi	16	3	1	12	..	...	...	16
Madivala	11	6	1	4	..	...	...	11
Gangadikara Gowda	11	3	4	4	...	...	...	11
Ediga	10	1	5	4	...	...	...	10
Hajama	9	..	8	1	...	...	...	9
Kuruba	6	..	3	3	...	...	...	6
Kodava	4	4	..	..	...	...	...	4
Kumbara	3	..	3	..	...	...	...	3
Madari Sakkili	3	..	3	..	...	...	...	3
Telugu Banajiga	3	1	..	2	...	...	1	2
Ganiga	3	1	..	2	...	...	...	3
Dasa Vokkaliga	2	..	..	2	..	...	1	1
Gowda	2	2	..	..	..	...	...	2
Bestha	1	1	..	..	..	...	...	1
Brahmin	1	1	..	..	..	..	1	...
Golla	1	..	1	..	..	..	..	1
Devanga	1	..	1	..	..	..	1	..
Kunchitiga	1	1	..	..	..	..	1	..
Total	**436**	**86**	**87**	**263**	..	..	**253**	**183**

TABLE XIX

Distribution of Households by Occupations, Income and Number of Persons

Occupation	Total No. of Hhs.	Income Groups (monthly) Rs. 25 and less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and above	Total No. of Members in Hhs. mentioned in Col. No. 2.	Age-Groups Males above 14 years	Females above 14 years	M+F 10-13 years	M+F 6-9 Yrs.	M+F 1-5 Yrs.	M+F less than 1 Yr.	No. of equivalent adult males per household**	No. of gainfully employed persons	No. of gainfully employed persons per Hh.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Cultivation of owned lands	172	..	19	56	37	60	1062	322	294	116	138	166	26	4·89	566	3·29
Cultivation of lands taken on lease	13	..	1	7	3	2	76	26	17	4	9	14	3	4·36	42	3·23
Agricultural labour	109	26	48	27	7	1	433	112	138	43	51	75	14	3·08	232	2·13
Household industry	23	2	7	6	3	5	128	35	35	14	18	21	5	4·29	53	2·30
Others*	119	10	34	44	12	19	530	145	168	40	60	92	25	3·41	250	2·10
	436	**38**	**109**	**140**	**62**	**87**	**2229**	**640**	**654**	**218**	**276**	**368**	**73**	**3·99**	**1143**	**2·62**

**Others Include :*

Trade	19 Hhs.
Gl. Labourer	7 „
Hotel Keeping	1 „
Livestock Rearing	2 „
Money lending	1 „
Service	77 „
Beggar	1 „
Rent Receiver	11 „
	119 Hhs.

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

Male above 14 years of age	1·00 unit
Female above 14 years of age	0·83 unit
Males & Females aged between 10 to 13	0·83 unit
Males & Females aged between 6 to 9	0·70 unit
Males & Females aged between 1 to 5	0·50 unit
Children below 1 year	Nil.

TABLE XX
Average Annual Income per Household by Occupation

Occupation	Total No. of house-holds.	Average annual income per house hold Rs.	Average annual income per adult equivalent male	Average Annual income per household in the range of									
				Rs. 300 and less		Rs. 301-600		Rs. 601-900		Rs. 901-1200		Rs. 1200 & above	
				No. of Hhs.	Amount Rs.	No. of Hhs.	Amount Rs.	No. of Hhs.	Amount Rs.	No. of Hhs.	Amount Rs.	No. of Hhs.	Amount Rs.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Cultivation of owned lands	172	1346	275·26	..	..	19	482	56	748	37	1046	60	2363
Cultivation of land taken on lease	13	896	205·50	...	...	1	430	7	747	3	1013	2	1475
Agricultural labour	109	508	164·94	26	224	48	460	27	710	7	1010	1	1220
Household industry	23	810	188·81	2	220	7	481	6	730	3	1110	5	1423
Others*	119	847	248·39	10	197	34	503	44	742	12	1045	19	1925

**Others Include* :

Trade	19 Hhs.
G. Labourer	7 ,,
Hotel Keeping	1 ,,
Livestock rearing	2 ,,
Money lending	1 ,,
Service	77 ,,
Beggar	1 ,,
Rent receiver	11 ,,
	119 Hhs.

TABLE XXI

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households				Households with a monthly income of									
					Rs. 25 and below		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & above	
	No of Households	Expenditure per Hh	Expenditure per equivalent adult male	% of Total expenditure	No of Hhs.	Average expenditure	No of Hhs.	Average expenditure	No of Hhs.	Average expenditure	No of Hhs.	Average expenditure	No of Hhs.	Average expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
		Rs. p.	Rs. p.			Rs. p.		Rs. p.		Rs. p.		Rs. p.		Rs. p.
CULTIVATION OF OWNED LANDS														
Cereals	172	45·86	9·38	46·92	..	..	19	22·28	56	34·98	37	44·73	60	64·18
Non-cereals	,,	9·07	1·85	9·28	..	..	,,	4·04	,,	6·42	,,	7·85	,,	13·90
Beverages	,,	1·43	0·29	1·46	..	..	,,	..	,,	0·07	,,	0·79	,,	3·55
Fuel and Light	,,	0·92	0·19	0·94	..	..	,,	0·46	,,	0·72	,,	0·85	,,	1·32
House rent and Repairs	,,	0·13	0·03	0·13	..	..	,,	..	,,	..	,,	0·07	,,	0·35
Clothing	,,	13·28	2·72	13·58	..	..	,,	4·95	,,	8·07	,,	11·07	,,	22·17
Travelling	,,	1·26	0·26	1·29	..	..	,,	..	,,	0·87	,,	0·72	,,	2·36
Recreation	,,	..	..	..	..	..	,,	..	,,	..	,,	..	,,	..
Education	,,	0·29	0·06	0·30	..	..	,,	..	,,	0·11	,,	0·32	,,	0·55
Other Misc. Services	..	..	..	..	..	..	,,	..	,,	..	,,	..	,,	..
Interest	,,	0·48	0·10	0·49	..	..	,,	..	,,	..	,,	..	,,	1·38
Rent	,,	..	..	..	..	..	,,	..	,,	..	,,	..	,,	..
Remittances	,,	2·94	0·60	3·01	..	..	,,	..	,,	0·28	,,	0·34	,,	7·98
Hired Labour	,,	8·48	1·73	8·67	..	..	,,	1·16	,,	2·64	,,	4·32	,,	18·80
Purchase for Production	,,	0·11	0·02	0·11	..	..	,,	..	,,	..	,,	..	,,	0·32
Others	,,	13·51	2·76	13·82	..	..	,,	4·81	,,	9·13	,,	10·79	,,	22·02
Total	**172**	**97·76**	**19·99**	**100·00**	..	...	**19**	**38·00**	**56**	**63·29**	**37**	**81·85**	**60**	**158·88**
CULTIVATION OF LANDS TAKEN ON LEASE														
Cereals	13	43·01	9·86	57·87	...	...	1	23·33	7	38·69	3	46·66	2	62·50
Non-Cereals	,,	6·70	1·54	9·02	...	...	,,	2·50	,,	6·74	,,	6·38	,,	9·16
Beverages	,,	0·81	0·19	1·09	...	...	,,	—	,,	..	,,	1·83	,,	2·50
Fuel and Light	,,	0·72	0·17	0·97	...	...	,,	0·33	,,	0·67	,,	0·75	,,	1·04

TABLE XXI—*Contd.*

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
CULTIVATION OF LANDS TAKEN ON LEASE—*Contd.*														
House rent and Repairs	„	0·03	0·01	0·04	..	..	„	..	„	..	„	..	„	0·21
Clothing	„	9·80	2·25	13·19	..	..	„	4·66	„	8·07	„	9·58	„	18·75
Travelling	„	0·38	0·09	0·51	..	..	„	..	„	..	„	1·66	„	..
Recreation	„	..	..	..	..	..	„	..	„	..	„	..	„	..
Education	„	..	..	..	..	..	„	..	„	..	„	..	„	..
Other Misc. Services	„	..	..	..	..	..	„	..	„	..	„	..	„	..
Interest	„	..	..	..	..	..	„	..	„	..	„	..	„	..
Rent	„	..	..	..	..	..	„	..	„	..	„	..	„	..
Remittances	„	0·64	0·15	0·86	..	..	„	..	„	..	„	2·77	„	..
Hired Labour	„	3·04	0·70	4·09	..	..	„	..	„	1·72	„	2·22	„	10·41
Purchase for Production	„	..	—	..	..	..	„	..	„	..	„	..	„	..
Others	„	9·19	2·11	12·36	..	..	„	5·00	„	5·88	„	12·50	„	17·91
Total	**13**	**74·32**	**17·07**	**100·00**	..	..	**1**	**35·82**	**7**	**61·77**	**3**	**84·35**	**2**	**122·48**
AGRICULTURAL AND GENERAL LABOURERS														
Cereals	109	26·73	8·67	64·41	26	11·19	48	23·87	27	37·73	7	56·84	1	60·00
Non-Cereals	„	4·15	1·35	10·00	„	2·13	„	3·81	„	5·72	„	8·09	„	3·33
Beverages	„	..	..	..	„	..	„	..	..	..	„	..	„	..
Fuel and Light	„	0·44	0·14	1·07	„	0·29	„	0·45	„	0·52	„	0·63	„	0·83
House rent and Repairs	„	..	..	..	„	..	„	..	„	..	„	..	„	..
Clothing	„	5·18	1·68	12·48	„	2·42	„	4·90	„	7·08	„	9·19	„	10·00
Travelling	„	..	..	..	„	..	„	..	„	..	„	..	„	..
Recreation	„	..	..	..	„	..	„	..	„	..	„	..	„	..
Education	„	0·06	0·02	0·14	„	..	„	0·14	„	..	„	..	„	..
Other Misc. Services	„	..	..	..	„	..	„	..	„	..	„	..	„	..
Interest	„	..	..	..	„	..	„	..	„	..	„	..	„	..
Rent	„	..	..	..	„	..	„	..	„	..	„	..	„	..
Remittances	„	0·09	0·03	0·21	„	..	„	0·21	„	..	„	..	„	..
Hired Labour	„	1·14	0·37	2·75	„	..	„	0·03	„	0·27	„	0·53	„	..
Purchase for Production	„	..	..	..	„	..	„	..	„	..	„	—	„	—
Others	„	3·71	1·20	8·94	„	2·70	„	4·86	„	0·82	„	8·51	„	19·16
Total	**109**	**41·50**	**13·46**	**100·00**	**26**	**18·73**	**48**	**38·27**	**27**	**52·14**	**7**	**83·79**	**1**	**93·32**

HOUSEHOLD INDUSTRY

Cereals	23	38·40	8·95	56·62	2	10·41	7	22·02	6	38·61	3	51·38	5	64·30
Non-Cereals		6·82	1·59	10·05		2·08		4·76		7·70		7·50		10·12
Beverages		1·30	0·30	1·92		..		—		1·25		—		4·50
Fuel and Light		0·79	0·18	1·16		0·29		0·65		0·88		0·83		1·08
House rent and repairs		0·35	0·08	0·52		..		1·00		—		—		0·20
Clothing		10·40	2·42	15·33		2·21		6·61		9·22		12·50		19·16
Travelling		1·45	0·34	2·14		..		0·35		—		1·66		5·20
Recreation		..	—	—		..		—		—		—		—
Education		0·20	0·05	0·29		..		—		0·14		—		0·75
Other Misc. services		—	—	—		..		—		—		—		—
Interest		..	—	..		..		..		—		—		—
Rent		..	..	—		..		..		—		—		—
Remittances		—	—	—		—		—		—		—		—
Hired Labour		0·08	0·02	0·12		—		—		0·10		0·41		—
Purchase for Production		—	—	—		—		—		—		—		—
Others		8·04	1·87	11·85		3·33		4·81		9·01		8·47		13·05
Total	**23**	**67·83**	**15·80**	**100·00**	**2**	**18·32**	**7**	**40·22**	**6**	**66·91**	**3**	**82·75**	**5**	**118·56**

*OTHERS

Cereals	*119	32·34	9·48	48·12	10	9·00	34	24·00	44	34·70	12	40·49	19	48·91
Non-Cereals		6·00	1·76	8·93		1·79		4·02		6·19		5·56		11·62
Beverages		1·63	0·48	2·43		..		..		0·27		2·22		8·21
Fuel and Light		0·97	0·28	1·44		0·23		0·45		0·62		1·17		2·95
House rent and repairs		1·08	0·32	1·61		..		..		1·51		0·29		3·10
Clothing		8·07	2·37	12·01		2·00		5·23		7·07		8·81		18·17
Travelling		1·31	0·38	1·95		..		0·86		0·83		0·69		4·30
Recreation		..	..	..		..		..		..		..		..
Education		0·15	0·04	0·22		..		0·02		0·17		0·07		0·42

TABLE NO. XXI—*Concld.*

1	2	3	4	5	6	7	8	9
Other Misc. services	..	..	..	..	..	..	..	..
Interest	0·07	0·02	0·10	..	..	..	..	0·43
Rent	..	—	..	..	..	..	..	..
Remittances	1·76	0·52	2·62	—	0·25	0·15	4·17	7·57
Hired Labour	0·74	0·21	1·10	..	0·17	0·02	0·35	4·10
Purchase for Production	1·12	0·33	1·67	..	..	..	..	7·02
Others	11·97	3·51	17·80	3·33	6·42	9·79	20·50	26·10
Total	**67·21**	**19·70**	**100·00**	**16·35**	**41·42**	**62·02**	**84·32**	**142·99**

119	**10**	**34**	**44**	**12**	**19**

***Others :—**

Trade	19 Hhs.
General labourer	7 ,,
Hotel keeping	1 ,,
Livestock rearing	2 ,,
Service	77 ,,
Money lending	1 ,,
Beggar	1 ,,
Remittance receiver	2 ,,
Rent receiver	9 ,,
	119 Hhs.

TABLE XXII
Households and Development Activities

Total Number of Households	Secured					
	Better Irrigational facilities	Better Seeds	Better Implements	Better Manure	Use of pesticides	Land improvements like Reclamation Soil Conservation Consideration
436	NIL					

TABLE XXIII
Indebtedness by Income Groups

Income group	Total No. of households	No. of households indebted	Amount Rs.	Percentage of Col. 3 to Col. 2	Average indebtedness for households in debt Rs.	Remarks
Rs. 25 and below	38	2	550	5·26	275·00	
Rs. 26 to 50	109	34	10,470	31·19	307·94	
Rs. 51 to 75	140	65	33,855	46·43	520·83	
Rs. 76 to 100	62	28	12,800	45·16	457·14	
Rs. 100 and above	87	45	54,650	51·73	1214·44	
Total	**436**	**174**	**1,12,325**	**39·90**	**6,455·45**	

TABLE XXIII-A
Indebtedness by Causes

Cause	Indebtedness by causes of debts			
	Amount of debt	No. of families in debt	Proportion of debt due to cause to the total amount of debt	Remarks
1. Marriage	24,120	44	21·48	
2. House construction, repairs to existing Buildings	20,275	24	18·04	
3. Purchase of land	16,380	12	14·58	
4. Ordinary wants	12,125	51	10·80	
5. To clear outstanding debts	9,835	16	8·75	
6. Business run by the household	9,400	3	8·37	
7. Purchase of livestock	9,035	34	8·04	
8. Household cultivation	8,430	14	7·50	
9. Purchase of pumpset	925	1	0·83	
10. Education	900	3	0·80	
11. Litigation	500	1	0·45	
12. To give dowry	400	1	0·36	
Total	**1,12,325**	..	**100·00**	

TABLE XXIII-B

Sources of Credit

Sources	Cultivators having lands						Non Cultivators	
	Below 3 Acres		3-10 Acres		10 acres and above			
	Amount Borrowed	Amount outstanding	Amount Borrowed	Amount outstanding	Amount Borrowed	Amount outstanding	Amount Borrowed	Amount outstanding
1	2	3	4	5	6	7	8	9
Relatives and friends	13,945	12,745	35,900	34,600	30,000	24,000	5,050	5,050
Large Scale Credit Co-operative Society	4,700	3,375	11,600	7,030	13,210	10,015	2,300	1,925
Land Mortgage Co-operative Society	...	...	2,000	1,500	..	..	..	..
Taccavi or Govt.	200	200	3,000	2,500	8,250	6,400	..	..
Canara Bank	200	200	1,750	1,200	475	475	600	600
Life Insurance Corporation of India	..	..	..	..	460	460	..	..
Total	**19,045**	**16,520**	**54,250**	**46,880**	**52,395**	**41,350**	**7,950**	**7,575**

TABLE XXIV

Agricultural Produce of Cultivation run by the Households and their disposal

Name of crop	Unit	Area under crop	No. of house-holds	Year 1961-62						
				Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seed	Balance left over
		Acres (0·00)								
Paddy	Bhattis	877·20	196	6155·16	3265·56	2279·00	506·00	..	104·40	..
Ragi	„	531·13	188	1251·68	1126·30	49·00	38·60	..	38·58	..
Horse gram	„	N. A	139	455·00	100·00	333·10	16·40	..	5·30	..
Bengal gram	„	N. A	1	2·00	..	2·00	..	..	..	..
Coriander	„	N. A	107	451·20	3·00	435·50	2·40	..	10·10	..
Vegetables	Rs.	74·67	87	14590·00	..	14590·00	..	..	..	..
Coffee	Rs.	5·00	1	200·00	..	200·00	..	..	..	..

TABLE XXV

Households owning or possessing land or have given out land to others for Cultivation

Community	Land No.	Nature of Interest on land	Number of Households and extent of land									
			No. of Hhs.	5 cents and below	No. of Hhs.	Cents 5-10	No. of Hhs.	Cents 10-20	No. of Hhs.	Cents 20-50	No. of Hhs.	Cents 50-100
1	2	3	4	5	6	7	8	9	10	11	12	13
Namadhari Gowda	16	A	..	..	..	..	..	..	1	0·42	..	..
		B	..	..	..	..	..	..	..	..	..	..
		C	..	..	..	..	..	..	..	..	..	..
		A+B	..	..	..	..	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	..	..	..	..
Holeya	41	A	..	..	..	..	..	..	..	..	..	..
		B	..	..	..	..	..	..	..	..	..	..
		C	..	..	..	..	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	..	..	..	..
		B+C	..	..	..	..	..	..	..	..	..	..
Viswakarma	25	A	..	..	..	..	1	0·11	..	..	1	0·84
		B	..	..	..	..	..	..	..	..	1	0·57
		C	..	..	..	..	..	..	..	..	1	0·81
		A+B	..	..	..	..	..	..		..	..	..
Lingayat	3	A	..	..	..	..	..	..	..	..	1	0·75
		B	..	..	..	..	..	..	..	..	..	..
		C	..	..	..	..	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	..	..	..	..
Reddi	2	A	..	..	..	..	..	..	..	..	..	..
		B	..	..	..	..	..	..	..	..	..	..
		C	..	..	..	..	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	..	..	..	..
Madivala	6	A	..	..	..	..	..	..	..	..	..	..
		C	..	..	..	..	..	..	..	..	..	..
Gangadikara Gowda	3	A	..	..	1	0·09	..	..	..	..	..	..
		B	..	..	..	..	..	..	..	..	..	..
		C	..	..	..	..	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	..	..	..	..
B/F	97	..	..	..	1	0·09	1	0·11	1	0·42	4	2·97
Ediga	7	A	..	..	..	..	..	..	..	..	..	..
		A+B	..	..	..	..	..	..	..	..	..	..
Hajama	2	A	..	..	..	..	..	..	..	..	..	..
Kuruba	5	A	..	..	..	..	..	..	..	..	..	..
Ganiga	2	A	..	..	..	..	..	..	..	..	..	..
Banajiga	2	A	..	..	..	..	..	..	..	..	..	..
Dasavokkaliga	1	A+C	..	..	..	..	..	..	..	..	..	..
Brahmin	..	A	..	..	..	..	..	..	..	..	..	..
Total	**115**	..	..	..	**1**	**0·09**	**1**	**0·11**	**1**	**0·42**	**4**	**2·97**

NOTE.—(1) Kodava (4 Hhs.) (2) Kumbara (3 Hhs.) (3) Madari Sakkili (3 Hhs.) (4) Gowda (2 Hhs.) (5) Golla (1 Hh.) (6) Devanga (1 Hh.) (7) Kunchitiga (1 Hh.) (8) Bestha (1 Hr.) these castes have no lands.

TABLE XXV—*Contd*

Community	No. of Households and extent of land								
	No. of Hhs.	Acres 1 to 2.4	No. of Hhs.	Acres 2.5-4.9	No. of House-holds	Acres 5-10 acres	No. of Hhs.	Acres 10 and above	Nature of Interest on land
Namadhari Gowda	6	11·40	34	131·71	43	302·01	41	837·73	A
	1	2·25	4	14·08	2	15·68	1	18·17	B
	..	..	3	10·50	2	13·00	..	...	C
	..	..	1	4·79	4	28·60	4	110·32	A+B
	..	..	1	4·21	6	39·72	8	116·45	A+C
Holeya or (Harijan)	20	38·72	18	64·32	7	43·89	2	33·89	A
	1	1·25	5	20·86	1	6·67	..	..	B
	..	..	..	..	2	12·86	..	..	C
	.	..	2	9·46	..	..	..	..	A+C
	1	2·00	...	..	..	..	..	..	B+C
Viswakarma	3	3·89	3	13·78	..	...	..	..	A
	1	1·00	2	5·62	2	10·69	...	..	B
	1	2·00	...	...	..	...	...	..	C
	..	..	2	8·07	...	...	...	...	A+B
Lingayat	2	3·70	1	3·00	6	41·24	7	96·06	A
	..	...	2	8·51	..	..	2	38·00	B
	..	...	...	..	..	..	1	15·41	C
	..	..	1	4·83	..	..	1	12·70	A+C
Reddi	1	2·00	2	5·82	..	..	2	26·50	A
	1	2·35	...	...	..	...	1	16·37	B
	..	...	3	9·50	...	...	...	...	C
	..	..	1	4·70	3	16·54	...	...	A+C
Madivala	1	1·70	1	3·32	2	12·43	...	...	A
	1	2·00	..	..	..	..	...	...	C
Gangadikara Gowda	..	..	1	3·15	1	5·41	1	10·12	A
	..	..	2	5·67	...	...	...	...	B
	1	1·63	...	...	...	...	...	...	C
	..	..	1	4·92	...	...	...	...	A+C
Ediga	..	..	1	4·97	1	5·37	...	...	A
	..	..	...	...	...	...	1	10·59	A+B
Hajama	1	1·77	6	18·64	...	...	...	...	A
Kuruba	..	...	...	...	1	7·07	...	...	A
Ganiga	1	1·54	...	...	...	...	...	...	A
Banajiga	1	1·72	..	..	...	...	...	...	A
Dasa vokkaliga	..	..	1	4·06	...	...	...	...	A+C
Brahmins	..	..	1	3·00	..	..	..	..	A
Total	**44**	**80·95**	**99**	**371·49**	**83**	**561·18**	**72**	**1342·31**	

A — Lands owned and cultivated.

B — Lands owned but given out on lease to others for cultivation.

C— Lands taken on lease from others for cultivation.

TABLE XXV-A

Ownership of Land in Hebbale Village by its Residents

Community	Number of Households and extent of land													
	No. of Hhs.	1 acre & below	No. of Hhs.	1—2.49	No. of Hhs.	2.5—4.9	No. of Hhs.	5—7.49	No. of Hhs.	7.5—9.9	No. of Hhs.	10—15	No. of Hhs.	15 & above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1. Namadhari Gowda	7	2.83	17	32.59	58	208.94	22	125.95	17	143.72	10	120.29	5	122.28
2. Holeya or (Harijan)	3	1.96	6	9.31	5	16.21	..	..	..	..	..	..	1	20.71
3. Viswakarma	5	2.91	5	5.45	5	19.64	..	..	..	..	..	..	..	..
4. Lingayat	5	1.37	5	10.78	2	7.71	1	5.00	1	8.40	..	..	1	15.41
5. Reddi	2	0.61	..	..	1	2.58	1	5.16	..	..	..	..	..	..
6. Gangadikara Gowda	2	1.01	1	2.00	2	6.95	1	5.41	..	..	..	..	..	..
7. Madivala	..	..	1	2.00	..	..	..	..	..	..	..	..	..	..
8. Hajama	...	...	5	6.24	..	..	..	..	..	..	..	..	..	..
9. Banajiga	1	0.06	...	...	..	...	..	..	..	..	..	..	..	..
10. Dasavokkaliga	1	0.06	...	...	...	...	..	...	..	...	..	..	..	..
Total	**26**	**10.81**	**40**	**68.37**	**73**	**262.03**	**25**	**141.52**	**18**	**152.12**	**10**	**120.29**	**7**	**158.40**

TABLE XXV-B

Land Owned outside the Village

Community	Name of the Villages, number of Households and Acreage owned																			
	Chinnahalli (1)		Halekote (2)		Kasalgod (3)		Hegdehally (4)		Marror (5)		Huluse (6)		Hoskote (7)		Madilapura (8)		Kanive (9)	
	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age
Namadhari Gowda	32	111.62	46	205.79	22	122.93	7	37.64	21	97.46	14	65.85	10	67.09	5	30.39	2	12.00
Holeya or (Harijan)	1	4.04	26	98.91	1	4.63	..	..	13	48.69	..	..	7	14.00	1	2.00	..	..
Viswakarma	---	..	..	..	..	..	..	..	..	..	1	3.40	..	..	1	5.00	..	..
Lingayat	5	4.86	6	24.07	5	25.16	..	..	9	99.51	..	..	..	..	..	..	..	..
Reddi	..	..	3	7.82	1	16.37	..	..	8	28.46	..	..	..	..	..	..	..	..
Gangadikara Gowda	---	..	..	..	2	4.24	..	..	2	7.38	..	..	..	..	..	..	..	..
Madivala	..	..	4	17.45	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ediga	..	..	..	..	..	..	..	..	3	11.91	..	..	..	..	..	..	..	..
Hajama	6	11.18	..	..	..	..	..	..	..	..	1	3.19	..	..	..	..	..	..
Kuruba	..	...	...	..	1	3.43	..	..	..	..	..	..	..	..	..	..	..	..
Banajiga	1	1.66	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ganiga	---	...	...	---	..	..	..	..	1	1.54	..	..	..	..	..	..	..	..
Dasavokkaliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahmin	---	..	..	..	..	..	1	3.00	..	..	..	..	..	..	..	..	..	..
Total	**45**	**133.36**	**88**	**354.04**	**32**	**176.70**	**8**	**40.64**	**57**	**294.95**	**16**	**72.44**	**17**	**81.09**	**7**	**37.39**	**2**	**12.00**

TABLE XXV—B—*Contd.*

Community	Name of the villages and number of Households and its Acreage																			
	Koodige (10)		Siraholalu (11)		Yelakanur (12)		Harangi (13)		Gaddehosa-halli (14)		Sulekote (15)		Hadanadu (16)		Nerabale (17)		Torenur (18)		(19)	
	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age
Namadhari Gowda	1	8.50	2	33.00	2	2.25	1	12.00	5	8.00	1	10.00	1	2.00	2	3.75	..	..	..	..
Harijan	..	..	1	3.00	..	..	..	—	—	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	..	..	2	6.00	..	..	..	—	—	..	..	—	—	—	—	..	—	..	..	..
Lingayat	..	..	..	..	..	..	1	3.00	1	2.50	..	..	..	..	..	..	1	8.00	1	3·00
Reddi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Gangadikara Gowda	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Madivala	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ediga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.	..
Hajama	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kuruba	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Banajiga	..	..	..	..	..	..	..	..	..	—	—	..	..	..	..	..	..	..	..	..
Ganiga	..	..	..	..	..	..	—	..	..	..	..	..	..	..	..	..	..	..	..	..
Dasa Vokkaliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahmins	..	..	..	..	..	..	..	..	..	..	—	—	..	..	..	..	..	..	..	..
Total	**1**	**8.50**	**5**	**42.00**	**2**	**2.25**	**2**	**15.00**	**6**	**10.50**	**1**	**10.00**	**1**	**2.00**	**2**	**3.75**	**1**	**8.00**	**1**	**3.00**

TABLE 1

Caste/Tribe or Community and Nature of Family

Caste/Tribe or Community	Total No. of households	Types of families living in the households				Remarks
		Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
Namadhari Gowda	178	97	35	15	31	
Holeya (Harijan)	100	51	23	15	11	
Viswakarma	43	26	3	5	9	
Lingayat	27	10	7	4	6	
Reddi	16	5	4	2	5	
Madivala	11	5	3	2	1	
Gangadikara Gowda	11	7	3	...	1	
Ediga	10	9	1	..	..	
Hajama	9	6	2	1	..	
Kuruba	6	4	..	..	2	
Kodava	4	2	..	..	2	
Kumbara	3	1	1	..	1	
Madari Sakkili	3	3	..	..	...	
Banajiga	3	1	..	..	2	
Ganiga	3	1	..	..	2	
Dasa Vokkaliga	2	2	..	..	...	
Gowda	2	2	..	..	...	
Golla	1	1	..	...	..	
Brahmins	1	..	..	..	1	
Devanga	1	..	..	..	1	
Kunchitiga	1	..	..	..	1	
Bestha	1	1	..	..	...	
Total	**436**	**234**	**82**	**44**	**76**	

TABLE 2

Association of Deity and Special Object of Worship

Name of Caste	Diety/Object of Worship																	
	Chennarayapatna Eswara	Kestur Gopalaswamy	Basaveswara	Nirvana Swamy	Gathadabagiladoddaiah	Tandramma	Dandinamma	Subramanya Swamy	Bettada-purada Mallaiah	Nanjundeswara	Someswara	Yellamma	Honnur Bettaswamy	Malaligiddi	Sambulingeswara	Sanidevaru of Kittur	Lakshmidevi	Venkataramana
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Namadhari Gowda	1	..	1	..	..	..	..	..	..	..	..	..	1	..	..	..	..	95
Holeya	..	..	1	3	3	29	20	1	1	..	..	..	..	..	..	..	..	5
Viswakarma	..	..	1	..	..	..	..	..	..	34	1	..	..	..	..	..	..	..
Lingayat	1	..	2	2	..	..	..	..	..	8	..	..	..	..	..	..	..	..
Reddi	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	9
Gangadikara Gowda	..	..	1	..	..	..	..	..	..	..	..	..	..	1	2	1	1	3
Madivala	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2
Ediga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	5
Hajama	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	7
Kuruba	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kodava	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kumbara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2
Banajiga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3
Madari Sakkili	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ganiga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2
Dasa Vokkaliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2
Gowda	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2
Golla	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahmins	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Devanga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Kunchitiga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bestha	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	**2**	..	**6**	**5**	**3**	**29**	**20**	**1**	**1**	**42**	**1**	**2**	**1**	**1**	**2**	**1**	**1**	**139**

TABLE 2—*Concld.*

Name of Caste	Veerabhadra	Banasankari	Oobalaraya	Mailaralinga	Narasimhaswamy	Gopalakrishna	Hanumantharaya	Bhairava	Cheluvaraya of Melukote	Siddeswara of Taganur	Belur Chennigaraya	Bekri Basappa	Shravanappa	Manjunatha	Ankanatha of Taganur	Malaliamma	Palani	Cauveramma	Total
	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	
Namadhari Gowda	10	18	..	..	..	1	3	3	15	1	12	7	1	5	4	..	..	..	178
Holeya	6	..	..	..	..	..	3	..	10	5	13	..	..	..	..	..	..	..	100
Viswakarma	2	3	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1	..	43
Lingayat	2	1	..	..	..	..	..	..	..	10	..	..	..	1	..	..	..	..	27
Reddi	2	1	..	..	..	..	..	1	..	..	..	..	..	1	..	..	..	..	16
Gangadikara Gowda	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	11
Madivala	3	..	..	..	..	2	2	2	..	..	..	..	..	..	..	..	..	...	11
Ediga	..	1	1	1	2	..	..	..	..	..	..	..	..	..	..	..	..	..	10
Hajama	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	9
Kuruba	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6	..	..	6
Kodava	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4	4
Kumbara	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	3
Banajiga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3
Madari Sakkili	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	..	3
Ganiga	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3
Dasa Vokkaliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2
Gowda	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2
Golla	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	1
Brahmins	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Devanga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Kunchitiga	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	1
Bestha	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	1
Total	**27**	**27**	**1**	**1**	**2**	**4**	**11**	**6**	**25**	**16**	**25**	**7**	**1**	**8**	**4**	**6**	**4**	**4**	**436**

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
Namadhari Gowda	178	178	
Holeyaor (Harijan)	100	100	
Viswakarma	43	43	
Lingayat	27	27	
Reddi	16	16	
Gangadikara Gowda	11	11	
Madivala	11	11	
Ediga	10	10	
Hajama	9	9	
Kuruba	6	6	
Kodava	4	4	
Kumbara	3	3	
Banajiga	3	3	
Madari Sakkili	3	3	
Ganiga	3	3	
Dasa Vokkaliga	2	2	
Gowda	2	2	
Golla	1	1	
Brahmins	1	1	
Devanga	1	1	
Kunchitiga	1	1	
Bestha	1	1	
Total	**436**	**436**	

TABLE 4

Contravention of Marriage Rules

Caste/Tribe	No. of marriages in contravention of Caste/ Tribal rules	Frequencies of each type of contravention						Remarks
		Type I	Type II	Type III	Type IV	Type V	Type VI	
1	2	3	4	5	6	7	8	9
	Nil. None of the members in the village is reported to have married against his/her caste rules regarding marriage.							

TABLE 4-A

Permissibility of Intercaste Marriage

Caste/Tribe	No. of interviewed persons	No. of persons who consider it is permissible to form marital ties with				Remarks including running note on back ground 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
	436 Hhs	Intercaste marriages are not permitted among any of the castes in the village.				

TABLE 5

Awareness of changes in Hindu Laws of Succession and Adoption

Caste/Tribe/Community	Number of persons interviewed	No. aware that there have been changes in Hindu Succession Act	No. aware that there have been changes in Hindu Adoption Act	Remarks
1	2	3	4	5
Heads of all the households	436	..	..	
	NIL			

TABLE 5-A

Inheritance of Property as in Practice

Caste/Tribe/Community	No. of persons interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe							
		Son	Daughter	Wife	Mother	Brother	Sister's son	Brother's son	Others
1	2	3	4	5	6	7	8	9	10
	All the 436 Hindu households in the village have returned that the prevailing practice is that only sons inherit the property.								

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 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 the households have been interviewed. All the 436 households in the village have returned that the prevailing practice is that the property is inherited by sons and shared equally among themselves.									

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
Namadhari Gowda	154	..	..	
Holeya	52	..	..	
Viswakarma	12	..	..	
Lingayat	20	..	..	
Gangadikara Gowda	5	..	..	
Reddi	12	..	..	
Madivala	5	..	..	
Ediga	3	..	..	
Hajama	7	..	..	
Kumbara	1	..	..	
Ganiga	1	..	..	
Banajiga	1	..	..	
Dasa Vokkaliga	1	..	..	
Brahmins	1	..	..	
Total	**275**	..	..	

TABLE 7

Livestock Statistics Including Fishery

Caste/Tribe/Community	Cows in Milk		Cows dry		Adult females not calved		Bulls		Working Bullocks		Other Adult males		Young Stock (Males)		Young Stock (Females)	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
Namadhari Gowda	80	109	103	224	74	131	..	..	85	215	5	8	73	104	67	100
Holeya (Harijan)	12	19	27	47	18	30	..	..	18	36	..	..	8	11	12	15
Viswakarma	6	7	10	14	2	3	..	..	6	12	..	..	5	5	7	8
Lingayat	17	22	15	34	10	17	..	..	12	27	4	5	11	14	12	21
Reddi	2	5	7	17	5	12	..	..	3	6	..	..	2	3	8	14
Gangadikara Gowda	3	3	3	3	1	2	..	..	1	3	..	..	2	2	3	3
Madivala	1	2	4	6	2	4	..	..	2	4	..	..	2	4	2	2
Ediga	1	1	3	4	1	2	..	..	2	3	..	..	1	1	..	..
Hajama	1	1	2	3	2	4	..	..	1	2	..	..	1	1	..	..
Kuruba	..	..	..	..	1	1	..	..	1	3	..	..	1	1	1	2
Kumbara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kodava	1	1	1	1	..	..	..	..	..	..	..	..	1	2	..	..
Banajiga	..	..	1	1		..	..	..	..	..	..	..	1	1	..	..
Madari Sakkili	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ganiga	1	2	1	1	..	..	..	..	1	2	..	..	1	2	..	..
Dasa Vokkaliga	1	1	1	1	1	3	..	..	..	..	1	1	..	..	1	1
Gowda	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Golla	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahmins	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Devanga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kunchitiga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bestha	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	**126**	**173**	**178**	**356**	**117**	**209**	..	..	**132**	**313**	**10**	**14**	**109**	**151**	**113**	**166**

TABLE 7—*Contd.*

Community	He-buffaloes (Adult)		She-buffaloes in Milk		She-buffaloes dry		Young stock (buffaloes)		Sheep		Goats		Pigs	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
Namadhari Gowda	1	1	64	81	74	143	54	74	..	..	5	19	..	..
Holeya	..	..	5	6	..	..	1	1	..	..	3	5	..	..
Viswakarma	..	..	1	1	6	8	4	4	..	..	..	..	..	..
Lingayat	..	..	6	6	8	13	6	7	..	..	..	..	..	..
Reddi	..	..	2	4	2	4	1	1	..	..	1	2	..	..
Gangadikara Gowda	..	..	..	..	1	1	..	..	..	..	1	16	..	..
Mydivala	..	..	..	..	..	..	..	..	..	..	2	6	..	..
Ediga	..	..	..	..	..	..	..	..	..	..	1	10	..	..
Hajama	..	..	..	..	..	..	..	..	..	..	3	39	..	..
Kuruba	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kumbara	..	..	..	..	..	..	..	..	..	..	1	1	..	..
Kodava	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Banajiga	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Madari Sakkili	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ganiga	..	..	..	..	..	..	..	..	..	..	1	2	..	..
Dasa Vokkaliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Gowda	..	..	1	1	..	..	1	1	..	..	..	..	..	..
Golla	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahmins	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Devanga	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kunchitiga	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bestha	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	**1**	**1**	**79**	**99**	**91**	**169**	**67**	**88**	..	..	**18**	**100**	..	..

TABLE 7—*Concld.*

Community	Donkeys		Cocks		Hens		Chicken		Ducks		Others		Any other animals or birds	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
Namadhari Gowda	..	..	1	2	1	6	..	..	..	..	..	..	..	..
Holeya	..	..	2	2	7	11	5	16	..	..	..	..	..	..
Viswakarma	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Lingayat	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Reddi	..	..	1	1	1	1	1	4	..	..	..	..	..	..
Gangadikara Gowda	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Madivala	..	..	..	..	1	1	..	..	..	..	..	..	..	..
Ediga	..	..	..	..	1	1	1	1	..	..	..	..	..	..
Hajama	..	..	1	1	2	5	1	3	..	..	..	..	..	..
Kuruba	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kumbara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kodava	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Banajiga	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Madari Sakkili	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ganiga	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Dasa Vokkaliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Gowda	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Golla	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahmins	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Devanga	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	..	..	**5**	**6**	**13**	**25**	**8**	**24**	..	..	..	..	..	..

TABLE 8

Village Industries—Products

Sl.No.	Households engaged in	Name of Products	Total No. of Hhs.	Viswa-karma	Nama-dhari Gowda	Ediga	Kuruba	Kumbara
1	2	3	4	5	6	7	8	9
1	Tailoring	Garments making	8	5	3	..	..	..
2	Silver Smithy	Ornaments	7	7	..	..	..	..
3	Mat Weaving	Mats (Date-palm-leaves)	5	..	..	3	2	..
4	Brass Smithy	Bangles, earrings, nose rings Chains (ornaments).	3	3	..	..	..	..
5	Silver Smithy & Brass Smithy	Silver ornaments	3	3	..	..	..	..
6	Carpentry	Agricultural implements	2	2	..	..	..	..
7	Black Smithy	Do.	2	2	..	..	..	..
8	Pottery	Clay wares	1	..	..	..	..	1
9	Carpentry & Gold Smithy	Repair of agricultural implements and ornaments.	1	1	..	..	..	..
10	Gold Smithy	Ornaments	1	1	..	..	..	..
		Total	**33**	**24**	**3**	**3**	**2**	**1**

TABLE 9

Land Reclamation and Development

Caste	Land Reclamation		Soil Conservation		Remarks
	No. of Hhs	Extent in acres	No. of Hhs	Extent in acres	
Lingayat	..	..	1	3·00	
Namadhari Gowda	7	38·00	..	..	

TABLE 10

Habit of taking Tea/Coffee as correlated to income

Caste/tribe/community	No. of Hhs. taking tea/coffee with monthly income of						No. of households not taking tea/coffee with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Namadhari Gowda	12	7	6	5	1	..	15	18	27	56	19	12
Holeya (Harijan)	..	..	..	..	..	..	..	3	11	35	45	6
Viswakarma	1	..	..	..	..	..	..	7	4	8	13	10
Lingayat	1	3	..	..	2	..	2	7	2	5	4	1
Reddi	..	..	..	1	..	..	..	..	3	7	2	3
Gangadikara Gowda	1	..	..	..	..	..	..	1	..	5	3	1
Madivala	..	..	..	..	..	..	..	..	3	5	3	..
Ediga	..	1	1	..	..	..	..	..	..	4	4	..
Hajama	..	..	..	..	..	..	..	1	1	3	4	..
Kuruba	..	..	..	..	..	..	..	..	..	..	3	3
Kodava	..	2	1	..	..	..	..	1	..	..	..	..
Kumbara	..	..	..	..	..	..	..	..	..	1	1	1
Banajiga	..	..	..	..	..	..	..	1	1	1	..	..
Madari Sakkili	..	..	..	..	..	..	..	..	1	..	2	..
Ganiga	..	..	..	..	..	..	..	1	..	..	1	1
Dasa Vokkaliga	..	..	..	..	..	..	..	..	..	1	1	..
Gowda	..	..	..	..	..	..	1	..	..	1	..	..
Golla	..	..	..	..	..	..	..	..	..	1	..	..
Brahmins	..	..	1	..	..	..	..	..	..	..	..	..
Devanga	..	..	..	..	..	..	..	..	..	..	1	..
Kunchitiga	1	..	..	..	..	..	..	..	..	..	..	..
Bestha	..	..	..	..	..	..	..	..	..	1	..	..
Total	**16**	**13**	**9**	**6**	**3**	..	**18**	**40**	**53**	**134**	**106**	**38**

Table No. 11.....Nil.

TABLE 12

Material Culture—Possession of Furniture

Caste/Tribe/Community	No. of households possessing							
	Cot	Almirah	Chair	Table	Bench	Stool	Jolchowki	Wallshelf
1	2	3	4	5	6	7	8	9
Namadhari Gowda	60	2	63	15	21		..	..
Holeya (Harijan)	1	..	1	1	..	..	..	..
Viswakarma	7	..	10	2	7	1	..	..
Lingayat	7	..	9	4	5	2	..	..
Reddi	2	..	2	..	..	1	..	..
Gangadikara Gowda	2	..	6	2	..	..	..	..
Madivala	1	..	1	..	..	..	..	..
Ediga	...	...	...	..	..	..	..	..
Hajama	..	..	3	1	1	..	..	..
Kuruba	..	..	..	..	..	..	..	..
Kodava	5	..	12	5	..	1	..	..
Kumbara	..	..	..	..	..	...	..	..
Madari Sakkili	..	..	..	...	..	..	..	..
Banajiga	1	...	...	1	...	1	..	..
Ganiga	1	..	1	..	..	..	..	..
Dasa Vokkaliga	...	..	..	..	..	..	..	..
Gowda	...	...	2	..	..	..	..	..
Golla	...	...	...	...	...	..	..	..
Brahmins	..	..	..	..	..	..	..	..
Devanga	..	..	..	..	..	..	..	..
Kunchitiga	..	..	..	..	..	..	..	...
Bestha	...	..	..	..	..	..	..	..
Total	**87**	**2**	**109**	**31**	**34**	**12**	..	..

TABLE 12-A

Material Culture—Possession of Consumer Goods

Caste/Tribe/Community	No. of households possessing								
	Petromax or Hazak	Battery torch light	Kerosene stove	Bicycle	Radio set	Wrist watch	Wall Clock	Gun	Sewing machine
1	2	3	4	5	6	7	8	9	10
Namadhari Gowda	3	11	..	1	1	12	8	..	...
Holeya Harijan	..	1	..	..	...	2	...	1	..
Viswakarma	1	2	..	..	...	4	3	..	1
Lingayat	..	2	..	1	..	2	2	..	..
Reddi	..	..	..	..	..	..	..	..	..
Gangadikara Gowda	..	1	..	..	..	1	..	..	..
Madivala	..	1	..	..	..	..	..	..	..
Ediga	..	..	..	..	..	..	..	..	..
Hajama	..	..	..	..	..	..	..	..	..
Kuruba	..	..	..	..	..	..	..	..	..
Kodava	..	3	..	1	..	4	..	..	..
Kumbara	..	..	..	..	..	..	..	..	..
Madari Sakkili	..	..	..	..	..	..	..	..	..
Banajiga	..	..	..	..	..	..	1	..	..
Ganiga	..	1	..	..	..	..	..	..	..
Dasa Vokkaliga	..	..	..	..	..	..	..	..	..
Gowda	..	1	..	..	..	1	..	..	..
Golla	..	..	..	..	..	..	..	..	..
Brahmins	..	..	..	..	..	..	..	..	..
Devanga	..	..	..	..	..	..	..	..	..
Kunchitiga	..	..	..	..	..	..	..	..	..
Bestha	..	..	..	..	..	..	..	..	..
Total	**4**	**23**	**..**	**3**	**1**	**26**	**14**	**1**	**1**

TABLE 12—B

Material Culture—Habits

Caste/Tribe/Community	No. of households that use mosquito curtain having monthly income of				No. of households that do not use mosquito curtain having monthly income of				No. of households that use toilet soap/washing soap having monthly income of				No. of households that do not use toilet/washing soap having monthly income of			
	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 & less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Namadhari Gowda	..	..	..	..	27	25	94	32	26	19	79	16	1	6	15	16
Holeya (Harijan)	..	..	..	..	..	3	46	51	..	3	40	43	..	..	6	8
Viswakarma	..	..	..	..	1	7	12	23	1	6	12	17	..	1	..	6
Lingayat	..	..	..	..	3	10	7	7	3	9	5	4	..	1	2	3
Reddi	..	..	..	..	..	..	11	5	..	..	9	..	..	..	2	5
Gangadikara Gowda	1	..	..	..	..	1	5	4	1	1	4	2	..	..	1	2
Madivala	..	..	..	..	..	..	8	3	..	..	5	3	..	..	3	..
Ediga	..	..	..	..	..	1	5	4	..	1	4	3	..	..	1	1
Hajamá	..	..	..	..	..	1	4	4	..	1	3	2	..	..	1	2
Kuruba	..	..	..	..	..	..	..	6	..	..	..	2	..	..	..	4
Kodava	..	1	..	..	..	2	1	..	..	3	1	..	..	..	..	..
Kumbara	..	..	..	..	..	..	1	2	..	..	1	1	..	..	..	1
Banajiga	..	..	..	..	..	1	2	..	..	1	2	..	..	..	..	..
Madari Sakkili	..	..	..	..	..	..	1	2	..	..	1	2	..	..	..	..
Ganiga		..	..	..	..	1	..	2	..	1	..	1	..	..	..	1
Dasa Vokkaliga		..	..	..	..	..	1	1	..	..	1	1	..	..	..	..
Gowda	..	..	..	..	1	..	1	..	1	..	1	..	..	..	..	..
Golla	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1	..
Brahmins	..	..	..	..	..	..	1	..	..	..	1	..	..	..	..	..
Devanga	..	..	..	..	..	..	..	1	..	..	..	1	..	..	..	..
Kunchitiga	..	..	..	..	1	..	..	..	..	..	..	..	1	..	..	..
Bestha	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1	..
Total	**1**	**1**	..	..	**33**	**52**	**202**	**147**	**32**	**45**	**169**	**98**	**2**	**8**	**33**	**49**

TABLE 12-B—*Concld.*

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 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
18	19	20	21	22	23	24	25	26
Namadhari Gowda	27	25	87	21	..	..	7	11
Holeya	..	..	..	..	..	3	46	51
Viswakarma	1	4	10	13	..	3	2	10
Lingayat	3	9	5	2	..	1	2	5
Reddi	..	..	11	..	..	..	..	5
Gangadikara Gowda	1	1	5	1	..	..	..	3
Madivala	..	..	1	..	..	..	7	3
Ediga	..	1	2	2	..	..	3	2
Hajama	..	1	4	4	..	..	..	..
Kuruba	..	..	..	2	..	..	..	4
Kodava	..	2	1	..	..	1	..	..
Kumbara	..	..	1	1	..	..	..	1
Banajiga	..	1	2	..	..	..	..	..
Madari Sakkili	..	..	..	..	..	..	1	2
Ganiga	..	1	..	1	..	..	..	1
Dasa Vokkaliga	..	..	1	..	..	..	..	1
Gowda	1	..	..	..	..	..	1	..
Golla	..	..	1	..	..	..	..	..
Brahmins	1	..	1	..	..	..	..	..
Devanga	..	..	..	..	..	..	..	1
Kunchitiga	1	..	..	..	..	..	..	..
Bestha	..	..	..	..	..	..	1	..
Total	**34**	**45**	**132**	**47**	..	**8**	**70**	**100**

TABLE 13

House Type—Wall

Caste/Tribe/Community	No. Hhs.	Number of Households with		
		Mud wall	Brick	Thatch
1	2	3	4	5
Namadhari Gowda	178	155	14	9
Holeya	100	94	5	1
Viswakarma	43	35	6	2
Lingayat	27	25	2	..
Reddi	16	15	1	..
Gangadikara Gowda	11	7	3	1
Madivala	11	8	3	..
Ediga	10	10	..	..
Hajama	9	8	..	1
Kuruba	6	6	..	..
Kodava	4	1	3	..
Kumbara	3	3	..	..
Banajiga	3	1	2	..
Madari Sakkili	3	..	3	..
Ganiga	3	3	..	..
Dasa Vokkaliga	2	2	..	..
Gowda	2	2	..	..
Golla	1	1	..	..
Brahmins	1	..	1	..
Devanga	1	1	..	..
Kunchitiga	1	..	1	..
Bestha	1	1	..	..
Total	**436**	**378**	**44**	**14**

TABLE 13-A

House Type—Roof

Caste/Tribe/Community	No. of Hhs	No. of Hhs with thatch Roof	No. of Hhs with Terrace Roof	No. of Hhs with Tile Roof	
				C.T.	M.T.
1	2	3	4	5	6
Namadhari Gowda	178	14	..	122	42
Holeya	100	12	..	15	73
Viswakarma	43	4	..	28	11
Lingayat	27	1	..	22	4
Reddi	16	1	..	14	1
Gangadikara Gowda	11	1	..	6	4
Madivala	11	..	..	3	8
Ediga	10	..	..	8	2
Hajama	9	2	..	5	2
Kuruba	6	..	..	6	..
Kodava	4	..	..	1	3
Kumbara	3	2	..	1	..
Banajiga	3	..	1	1	1
Madari Sakkili	3	..	..	3	..
Ganiga	3	..	..	3	..
Dasa Vokkaliga	2	..	..	..	2
Gowda	2	..	..	1	1
Golla	1	..	..	1	..
Brahmins	1	..	..	..	1
Devanga	1	..	..	1	..
Kunchitiga	1	..	..	..	1
Bestha	1		..	..	1
Total	**436**		**1**	**241**	**157**

C.T.—Country tiles.

.MT.—Mangalor tiles.

MGIPCBE—S 1—1 Census of Mysore/69—9-11-71—750 Books.