PRG. 174. 3 (N)
1000



CENSUS OF INDIA, 1961

VOLUME XI

MYSORE

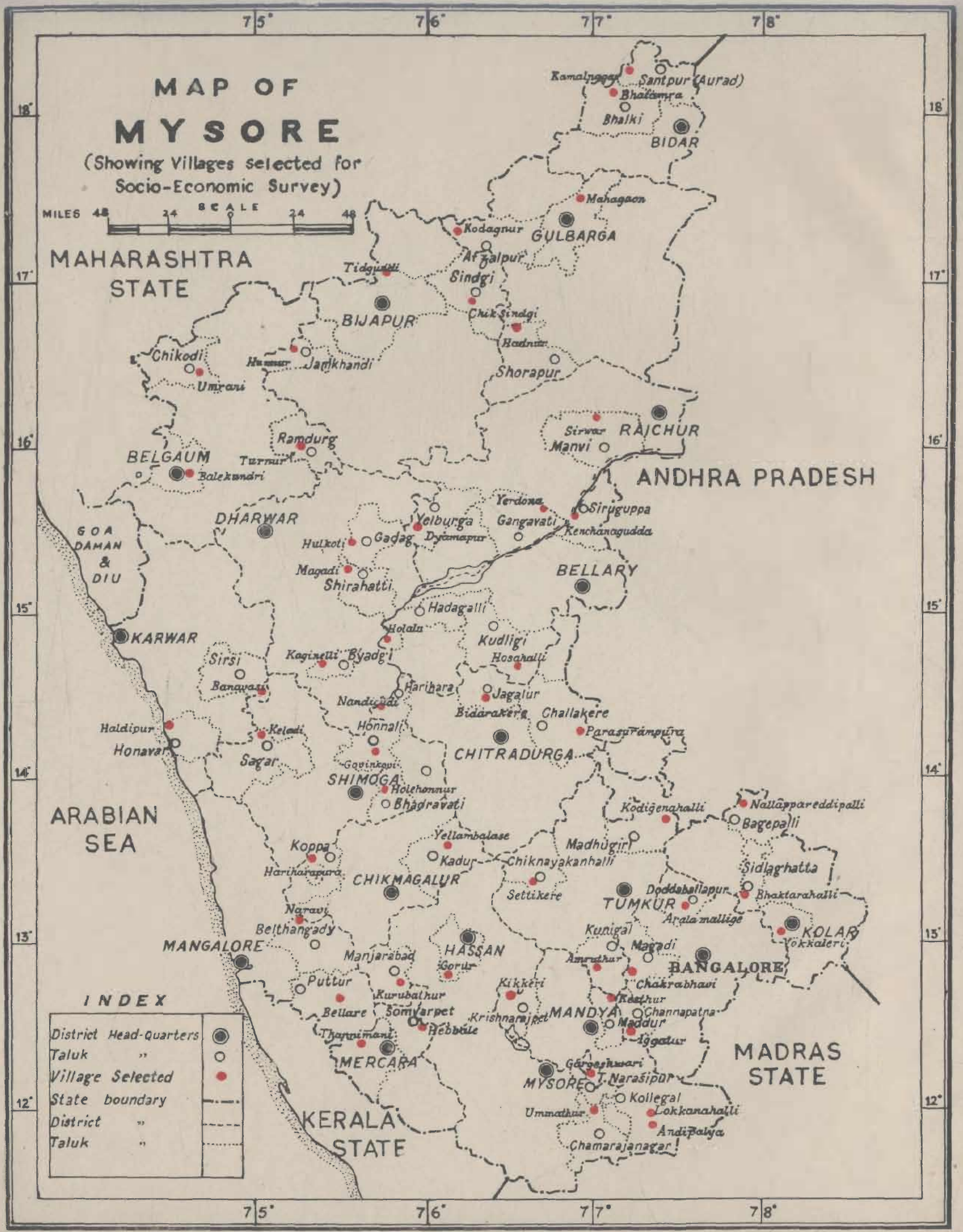
PART VI

VILLAGE SURVEY MONOGRAPHS

No. 3 NARAVI VILLAGE
BELTHANGADY TALUK, SOUTH KANARA DISTRICT

Editor
K. BALASUBRAMANYAM
of the Indian Administrative Service,
Superintendent of Census Operations, Mysore

PRINTED IN INDIA BY THE MANAGER GOVERNMENT OF INDIA PRESS
COIMBATORE AND PUBLISHED BY THE MANAGER OF PUBLICATIONS DELHI-6
1965



Prepared by-K.V. LAXMINARASIMHA

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

VILLAGE SURVEY REPORT
ON
NARAVI

FIELD INVESTIGATION AND FIRST DRAFT	..	Sri C. A. Shivaramiah, M. A., *Investigator.*
SUPERVISION, GUIDANCE AND FINAL DRAFT	..	Sri K. L. Suryanarayanan, B. A., B. L., *Deputy Superintendent of Census Operations (Special Surveys), Mysore.*
TABULATION	..	Sri M. S. Rangaswamy, B. SC., *Senior Technical Assistant.*
PHOTOGRAPHS	..	Sri Dasappa, *Photographer,* *Department of Information and Publicity, Government of Mysore, Bangalore.*

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 conclusion'. 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 to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

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

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

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

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

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

(*c*) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 503—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 unevennes 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, festival 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 statistic 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 operation', but once the Census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November, 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendent by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

ASOK MITRA,

Registrar General, India

NEW DELHI

July 30, 1964.

PREFACE

Village Naravi is a middle-sized interior village in the Belthangady taluk of South Kanara district and lies at the foot of the Western ghats. It is a typical village in the dissected hill country area of the coastal region of South Kanara district. In 1956, South Kanara was transferred to the State of Mysore from Madras in the course of the Reorganisation of States and later on, in 1959, in the course of the redistribution of the areas of the Taluks in the district, Naravi was transferred from Karkal taluk to Belthangady taluk.

In selecting the villages for the Survey, the criteria indicated in the foreword by the Registrar General, India, have been broadly followed. The selection has been done in such a way so as to ensure that not only each District is represented but also to have at least one village from each of the twenty five sub-regions into which Dr. Learmoth of Liverpool University has divided the State on a consideration of the physical features, rainfall, climate, nature of crops raised etc. Village Naravi was till recently almost inaccessible and had a high incidence of Malaria. The Survey has facilitated an assessment of the progress and the changes which have taken place in this village with the growing of communications and the control of Malaria. During the last one decade this village has witnessed vital changes not only in the field of development, but also in the sphere of administration. The monograph deals with the steady and substantial progress that was registered when the village formed part of the Community Project Block of Karkal and later on during the period when the National Extension Scheme has been functioning. It is brought out that though there has been spectacular progress in the matter of education, communications, public health, etc., the villagers continue to show a preference for the traditional methods and crops in the pursuit of agriculture. The scope for development of both agriculture and household industries has been indicated in the Monograph. The factors which have influenced the economic and social life of the villagers have been discussed at length and the cultural unity that pervades even though the villagers belong to different religions and castes has been highlighted. In short, an attempt has been made to present the socio-economic condition of the various classes of people in the village as faithfully as possible. I would not claim that the picture drawn here of Naravi is true of every village in the region of the foot-hills of the Western ghats, but it represents what a village can achieve even in a short span of 10 years when the people are united and are fortunate to have enlightened leadership.

The field work has been carried out by the Investigator Sri C. A. Shivaramiah. In a village where the terrain is undulating and the houses are scattered, the field work is really arduous. The Investigator has evinced interest in his work and completed the investigation efficiently and within the scheduled time. The Deputy Superintedent of Census, Special Surveys, Sri K. L. Suryanarayanan besides guiding the Investigator during the field work has taken pains to study all the aspects of the socio-economic conditions of the village by visiting the village a number of times and meeting people of all castes and classes and discussing with them. He has also drawn copiously from the vast reservoir of experience gained during his long service in South Kanara District in various capacities. It is hoped that this monograph will give a broad picture of the socio-economic condition in the region which Naravi represents.

K. BALASUBRAMANYAM,

Supdt. of Census Operations in Mysore.

CONTENTS

PAGE

CHAPTER I—THE VILLAGE

1. Introducing the village
2. Location and Communications — 1
3. Physical aspects
4. Climate
5. Flora—reserved trees—minor forest produce—other growth — 2
6. Fauna — 3
7. Size, Number of households, residential pattern
8. Sources of water — 4
9. Market
10. History of the village — 5
11. Legend — 6

CHAPTER II—THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

1. Ethnic composition
2. Roman Catholics — 7
3. Jains—Billavas—Viswakarmas—Heggades—Sherwegars—Moolyas—Madivalas—Bhandaris—Bants—Rajapuri Konkani—Holeyas—Malekudias—Brahmins — 8
4. House type — 10
5. Dress
6. Ornaments — 11
7. Household goods
8. Food and drink — 12
9. Beliefs connected with birth, marriage and death — 13

CHAPTER III—ECONOMY

1. Economic resources — 15
2. Factors influencing economic life in the village—Land reforms — 16
3. Industrialisation and trends of urbanisation
4. Communications — 17
5. Marketing
6. Source of finance — 18
7. Livelihood classes — 19
8. Ownership of economic resources — 20
9. Description of the different occupations : Agriculture — 21

		PAGE
10.	Nature of produce	22
11.	Tools and equipments	
12.	Organisation of man-power	
13.	Source of Finance	
14.	Nature of expenditure	23
15.	Utilisation of produce	
16.	Marketing of produce	24
17.	Animal husbandry, fishing, forestry etc.,	
18.	Village industries	25
19.	Commerce	26
20.	Other occupations	
21.	Indebtedness and trends of changes	
22.	Income	27
23.	Expenditure	28

CHAPTER IV—SOCIAL AND CULTURAL LIFE

1.	Age and Sex distribution	30
2.	Birth, marriage and death	
3.	Family structure	31
4.	Leisure and recreation	33
5.	Religious institutions	34
6.	Village organisation	36
7.	Organs of democratic decentralisation	
8.	Voluntary organisation	37
9.	Reform measures	38

CHAPTER V

1.	Conclusion	39
APPENDIX I		41

TABLES

			PAGE
TABLE	I	Area, Houses and Population	44
	II	Population by age-group	
	III	Size and Composition of Households	
	IV	Households classified by Religions, Castes and Sub-castes	45
	V	Scheduled Castes and Scheduled Tribes	46
	VI	Age and Marital Status	
	VII	Education.	47
	VIII	Workers and Non-workers by Sex and Broad Age-groups.	48
	IX	Workers classified by Sex, Broad Age-groups and Occupations	
	X	Households by number of rooms and by number of persons occupying	49
	XI	Households engaged in cultivation, industry or business, and other occupations belonging to the household	
	XII	Type of Industry run by the Household.	50
	XIII	Type of Business run by the Household.	
	XIV	Diet	
	XV	Staple diet and food habits of Communities	51
	XVI	Distribution of Household by Occupations, Income and number of members	52
	XVII	Average annual income per household by occupation	53
	XVIII	Average monthly expenditure per household by Income Group and Occupations	54
	XIX	Indebtedness by Income Group	58
	XIX-A	Indebtedness by causes	
	XX	Agricultural produce of cultivation run by the households and their disposal	59
	XXI	Households owning or possessing land or have given out land to others for cultivation	60
	XXII	General	62
TABLE	1	Caste/Tribe or Community and Nature of family	62
	2	Association of Deity/Special object of worship and Caste	63
	3	Awareness of Untouchability Offences Act	64
	4	Contravention of Marriage Rules	
	4-A	Permissibility of Inter-caste marriage	65
	5	Awareness of changes in Hindu Law of Succession and Adoption	
	5-A	Inheritance of property as in practice	66
	5-B	Share of property for different categories of relatives—Sons	
	6	Reciprocal Aid in Agricultural practices	67
	7	Livestock Statistics including Fishery	68
	8	Village Industries—Products	69
	9	Land Reclamation and Development	70
	10	Co-operative Society	
	11	Habit of taking sugar as correlated to Income	
	11-A	Habit of taking Tea or Coffee as correlated to Income	71
	12	Material culture—Possession of furniture	72
	12-A	Material culture—Possession of consumer goods	73
	12-B	Material culture—Habits	74
	13	House Type—Roof	75
	13-A	House Type—Wall	76
		GLOSSARY	77

LIST OF PHOTOGRAPHS

		Facing Page
1.	The main street	xi
2.	A panoramic view. 'Kiralbogi' and 'Banapu' trees are seen in the background—cocoanut trees, of course are prominent	xi
3.	An enchanting palm fringed field	xii
4.	Bund across River Naravi. The impounded water helps raising a second crop	xii
5.	Lifting water with Picottah	xiii
6.	A Christian boy clad in the normal fashion	xiii
7.	A Billava bride and bridegroom	xiv
8.	Females of all castes dress alike	xiv
9.	A tiled mud house of a middle class family	xv
10.	Mud hut of a cultivating tenant with thatched roof of 'muth' grass	xv
11.	Pumpkin grown in the vegetable garden of the church	xvi
12.	A cluster of Bananas from plants grown in the church compound	xvi
13.	Paddy straw itself provides containers for rice-preservation of rice in muras	xvii
14.	He-buffaloes are also not neglected	xvii
15.	A Model Poultry farm	xviii
16.	The village Higher secondary school	xviii
17.	"Kola" a colourful ritual	xix
18.	Cock-fight	xix
19.	Bhootasthana	xx

LIST OF MAPS AND CHARTS

1.	Map of Mysore State showing the village selected for Socio-Economic Survey	Frontispiece
2.	Map of south Kanara District showing the location of vllage Naravi	xx
3.	Map showing the physical features of Naravi village	1
4.	Revenue map of Naravi village	4
5.	Map of Naravi village showing the residential pattern	5
6.	Chart showing workers and non-workers by sex and broad age-groups	19
7.	Chart showing population and literacy by age-groups	30
8.	Chart showing population by age and marital status	31



Photo 1. The main street.



Photo 2. A panoramic view. 'Kiralbogi' and 'Banapu' tree are seen in the back-ground—cocoanut trees, of course, are prominent.



← *Photo* 3. An enchanting palm fringed field.

Photo 4. Bund across River Naravi.
The impounded water helps raising a second crop.
↓





Photo 5. Lifting water with picottah.



Photo 6. A christian boy clad in the normal fashion.



Photo 7. A Billava bride and bridegroom.

Photo 8. Females of all castes dress alike.





Photo 9. A tiled mud house of a middle class family



Photo 10. Mud hut of a cultivating tenant with thatched roof of 'muli' grass.



Photo 11. Pumpkin grown in the vegetable garden of the church.

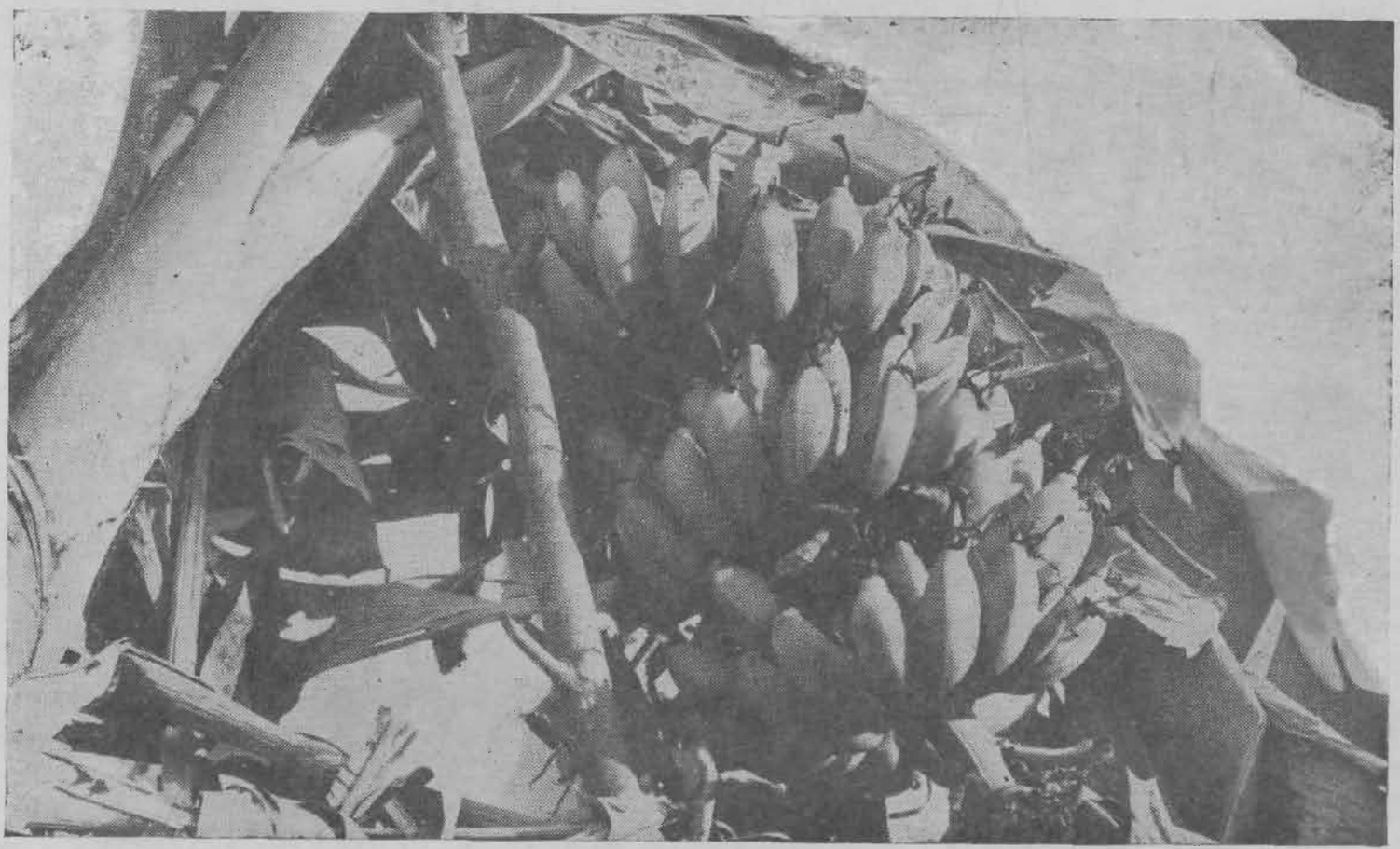


Photo 12. A cluster of Bananas from plants grown in the church compound.

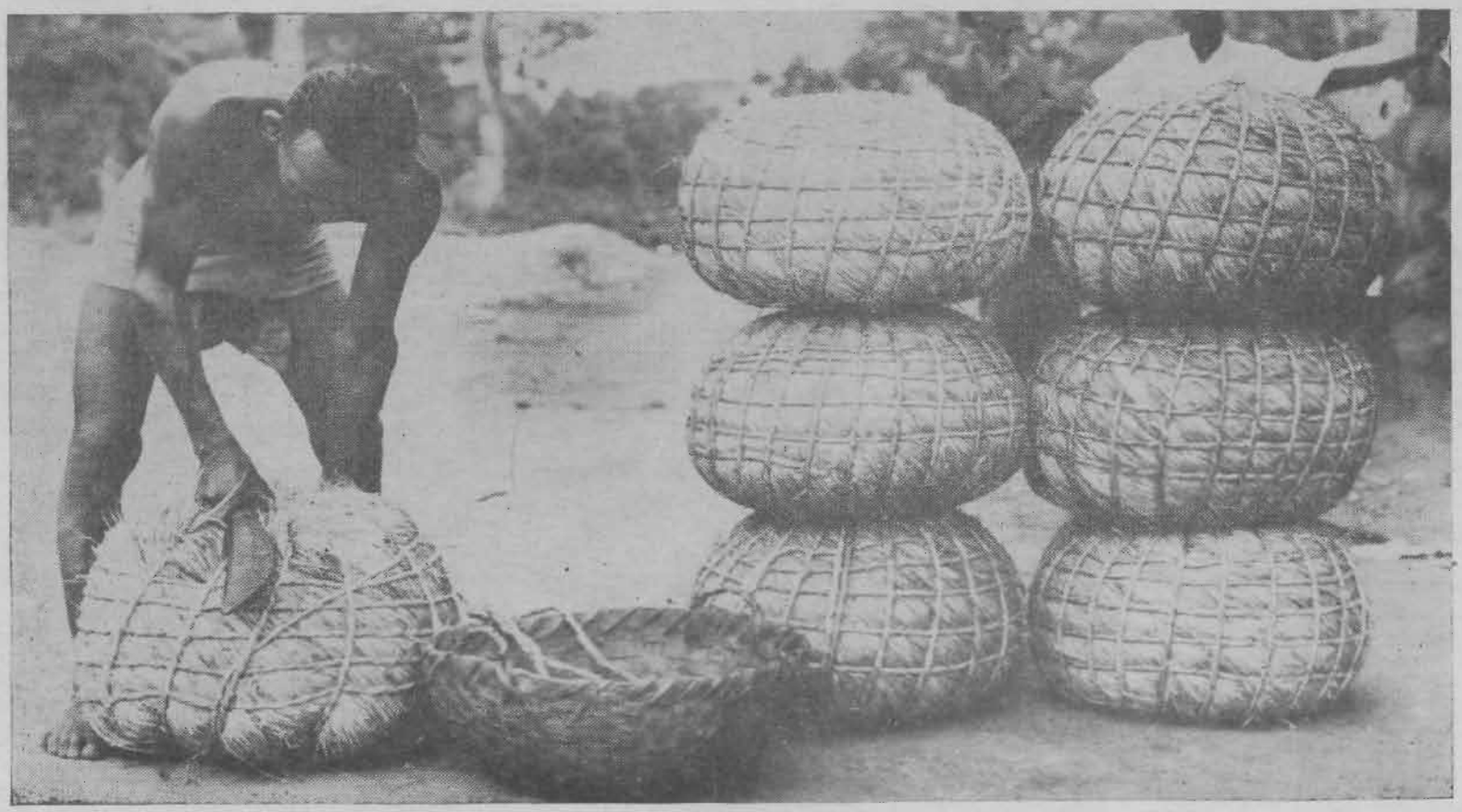


Photo 13. Paddy straw itself provides containers for rice—Preservation of rice in Muras.



Photo 14. He-buffaloes are also not neglected.

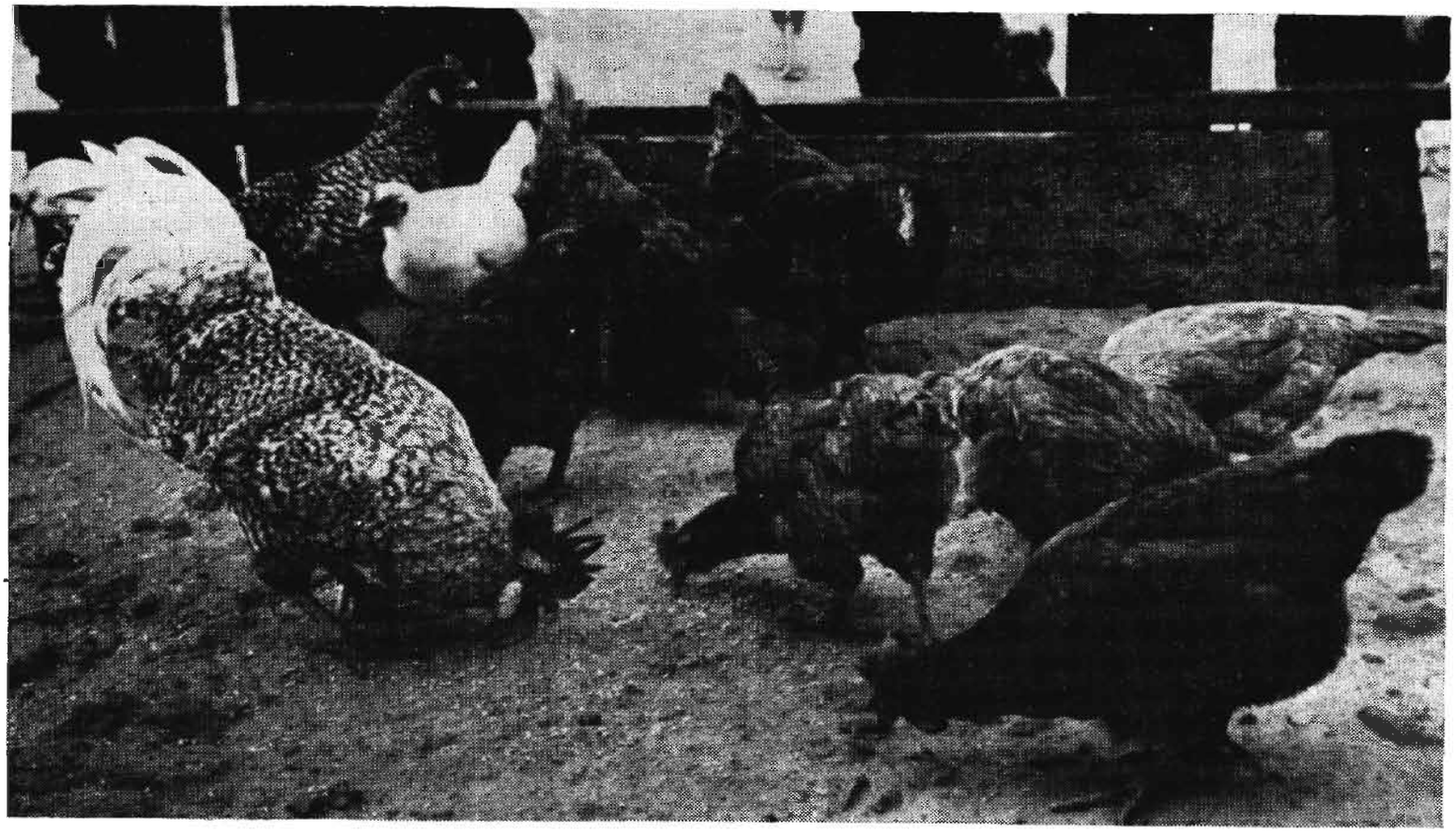


Photo 15. A model poultry farm.



Photo 16. The village Higher Secondary School.



Photo 17. "Kola", a colourful ritual.

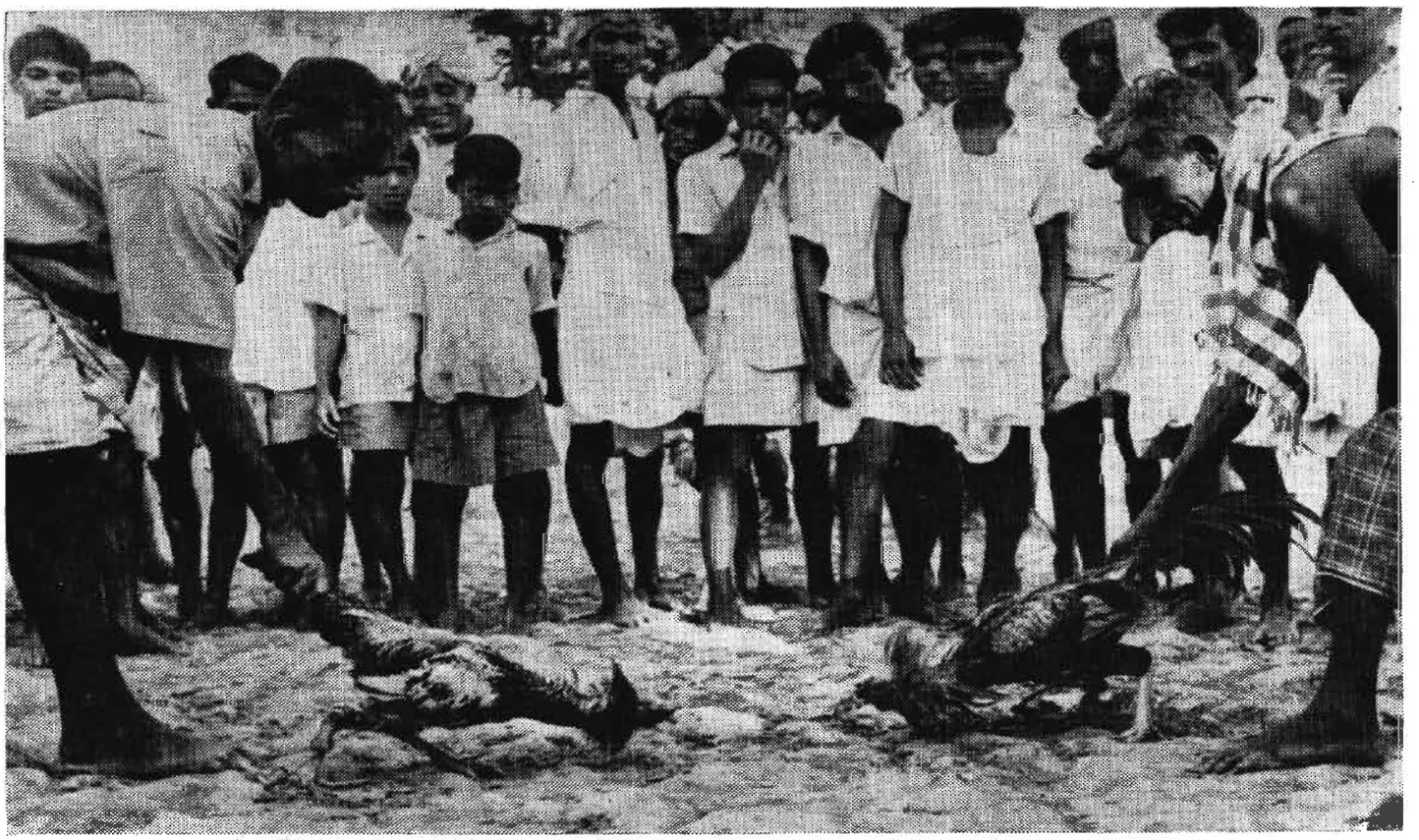
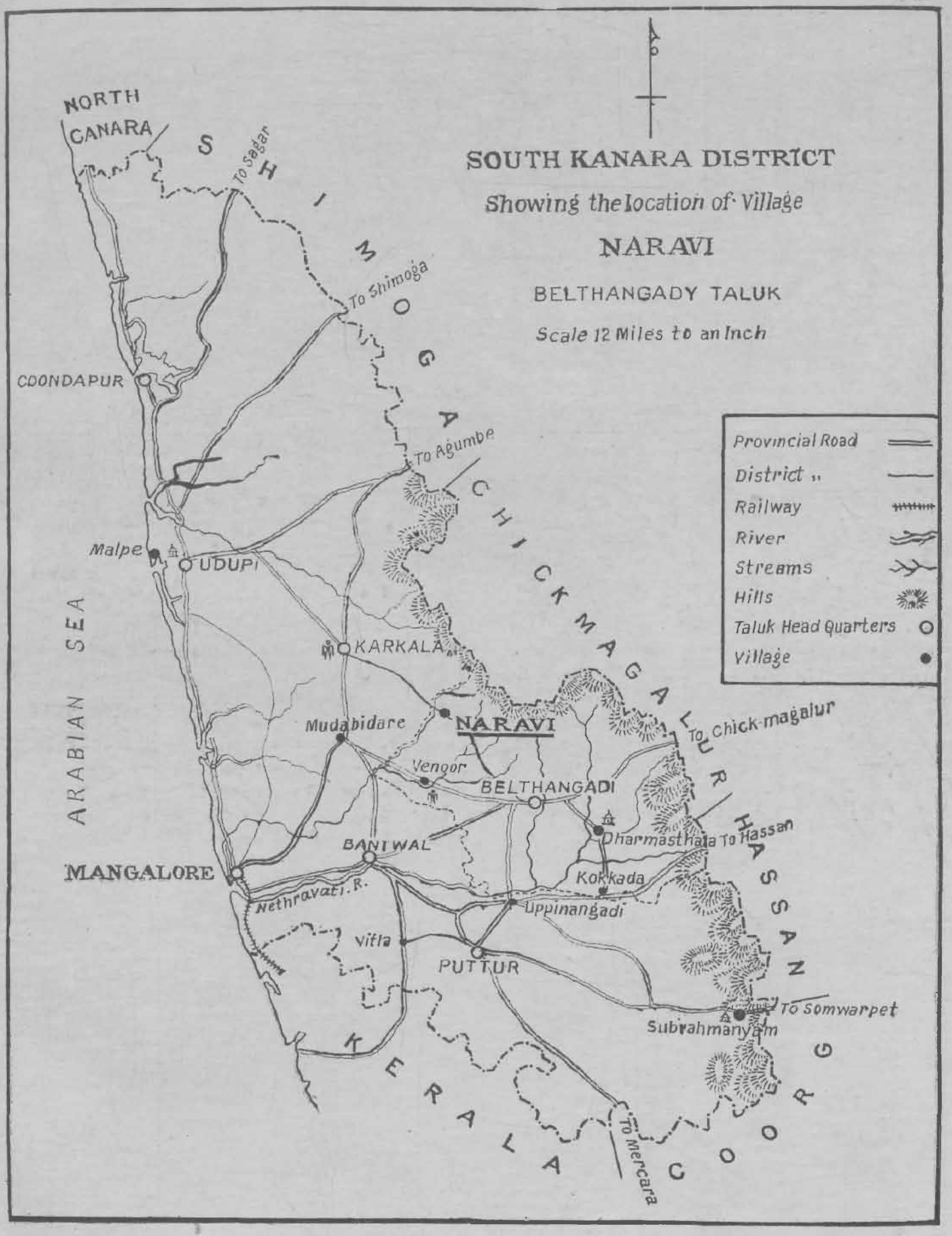
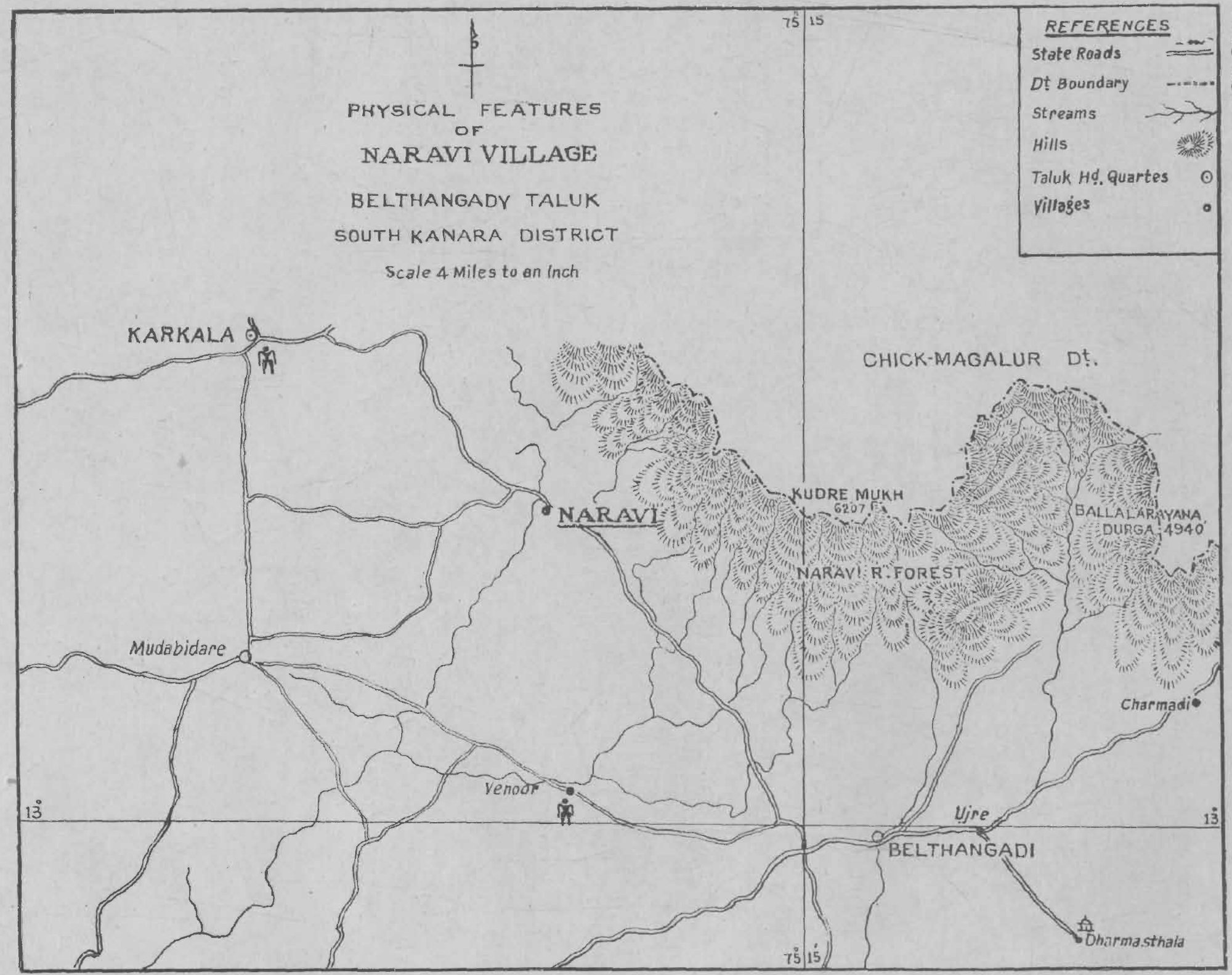


Photo 18. Cock fight.



Photo 19. Bhootasthana.


SOUTH KANARA DISTRICT
Showing the location of Village
NARAVI
BELTHANGADY TALUK
Scale 12 Miles to an Inch
NORTH CANARA
SHIMOGA
To Sagar
To Shimoga
To Agumbe
COONDAPUR
Malpe
UDUPI
KARKALA
ARABIAN SEA
Mudabidare
NARAVI
Venoor
BELTHANGADI
To Chick-magalur
CHICKMAGALUR
HASSAN
Dharmasthala
To Hassan
BANTWAL
MANGALORE
Nethravati R.
Kokkada
Uppinangadi
Vitla
PUTTUR
To Somwarpet
Subrahmanyam
KERALA
COORG
To Mercara
Provincial Road
District ,,
Railway
River
Streams
Hills
Taluk Head Quarters
Village


PHYSICAL FEATURES
OF
NARAVI VILLAGE
BELTHANGADY TALUK
SOUTH KANARA DISTRICT
Scale 4 Miles to an Inch
REFERENCES
State Roads
Dt Boundary
Streams
Hills
Taluk Hd. Quartes
Villages
75° 15'
KARKALA
CHICK-MAGALUR Dt.
KUDRE MUKH
6207 ft.
NARAVI
BALLALARAYANA
DURGA 4940'
NARAVI R. FOREST
Mudabidare
Charmadi
Venoor
Ujre
13°
BELTHANGADI
Dharmasthala
75° 15'

CHAPTER I

THE VILLAGE

Introducing the Village

The village of Naravi which is now included in Belthangady Taluk of South Kanara District lies at the foot of the Western Ghats. It is a medium-sized village in the dissected hill country region of the district which remained backward and undeveloped till the inception of Community Project in 1952. Improved communications and various other development activities in the field of education and public health have ameliorated the conditions of the people to a great extent. But, economically they are yet backward and agriculture is pursued in the traditional method. A certain section of the population has bee-keeping as a subsidiary occupation and the few scheduled tribe families of Malekudias who are engaged in basket making are also not well-off in spite of the various facilities afforded to them to improve their economic condition. Naravi is typical of the villages which form the Malnad belt of the South Kanara District. An analysis of the factors which have contributed to the progress of the village in recent times and the reason for the slow pace of economic advancement would be a useful and interesting study. In this village the Roman Catholic missionaries started converting the Harijans about 50 years ago and by now most of the Harijan families have been converted. It is useful to study their present Socio-economic condition. The village formed part of Karkal Taluk till 1959, when, it was transferred to the Malnad taluk of Belthangady in the course of the redistribution of the boundaries of certain taluks, consequent on the creation of the new taluk of Buntwal.

Location and Communications

2. The village is approximately situated in 13°5′ N. Latitude and 75°12′ E. Longitude. The lofty western ghats form the north-eastern boundary. On the north it is partly bounded by the hill stream locally known as Naravi river and the village of Idu, also a mountainous village. Another hill stream called Mantradi river and also the village of Mantradi form its western boundary. The village of Marodi is to the south and Kuthlur is to the south-east. Belthangady, the Taluk Headquarters, is 16 miles to the south-east and Mangalore, the District Headquarters, is 32 miles to the south-west. Venur which is its Hobli Headquarters and also a place of Jain pilgrimage on the Mudabidri-Guruvayankere road is 8 miles to the south-west. The Jain cultural centres of both Mudabidri and Karkal are 14 miles each. They are also important centres of commerce. The village lies within the jurisdiction of Mudabidri Police Station and of the Munsif's Court at Karkal. The Headquarter of the Block Development Officer and a few other Extension officials is, however, Belthangady. Mangalore is the nearest Railway Station. Dharmasthala and Subramanya, the important pilgrim centres, are 24 miles and 58 miles respectively and Udipi which is another pilgrim centre visited by the villagers is 37 miles.

The Karkal-Guruvayankere-Belthangady State road passes through Naravi. As a number of streams intercept this road at various places during the monsoon months of June to September, it is not much useful for vehicular traffic during these months. The nearest bus stop during monsoon is Shirthady on the Hosmar-Mudabidri road which is 8 miles from the village. The interior village roads connecting Naravi to the villages adjoining all around were non-existent till 1952 and since then, various new 'kaccha' roads with bridges and culverts have been constructed under the Community Project scheme, substantial earth work having been done by the people. The details of work done under communication during the period when the Community Project scheme was in vogue will be referred to later, as it reflects the enthusiasm generated during the period which was harnessed to improve the communication facilities in the region among other things. With the completion of the bridges and causeways for the streams on the Karkal-Belthangady road and Hosmar-Mudabidri road which have since been sanctioned, the village of Naravi along with the other innumerable Malnad villages of the region would have better facilities of communication which are bound to result in the economic prosperity of the villagers and in the improvement of social and cultural contact.

Physical Aspects

3. The village is divided into three blocks of almost equal area for the Panchayat administration and each block is demarcated by certain natural boundaries. The first block on the eastern side forms part of the ascending slope of the western ghats where there are less than half a dozen houses. Two-thirds of the total number of houses as well as two-thirds of the total cultivated area are in the second block. The third block again is hilly and the extent of cultivated land is limited. The village has in all 4,800 acres of forest land out of its total area of 6,788 acres. The villages containing wet fields of I, II and III class are all situated in II and III blocks surrounded by hill slopes of varying heights containing rich tree growth as well as shrubs. The terrain is undulating and there are innumerable natural channels which wind their ways encircling the wet fields. There are springs which issue from the head of ravines and these are made use of for cultivation. The peaks in the mountain forming the northern boundary vary from 3,000′ to 5,000′ in height. 'Kudremukh' (6,207′) which is the highest and the most fascinating peak in the Western Ghats in South Kanara District is just a couple of miles from this village. The 'Ballalarayana Durga' (4,943′) is also in the same range. The Western Ghats is the birth place of many rivers and streams including the one which flows in Naravi village and which near Venur, the Hobli Headquarters, joins the river Gurpur. The river will be in floods in the months of monsoon and can be crossed only by boats. The small streams, however, could be crossed whenever rains recede. Across many such small streams, foot-bridges have been constructed for the convenience of the pedestrians. The village receives an average rainfall of 130″, most of which fall in the four months of June to September. About 10 miles to the west of the Ghats, there is a large double-peaked rock near Mudabidri at a height of 1,100′, known to Mariners as 'ASS'S Ears'. Near Belthangady, the Taluk Headquarters, there is a towering conical rock on which stood the fort of Jamalabad constructed by Tippu Sultan. Detached low hills are a common feature in the village as well as in the region.

Climate

4. The village which is about 30 miles away from the sea-coast enjoys a tropical climate and its altitude is about 492′. The climate during October to January is pleasant. Though very near the ghats, the winter is not so severe as in Coorg or on the other side of the Western Ghats. The South-West monsoon which breaks out by the last week of May is ferocious at times and often for days together people are cut off from all communications. The summer is severe enough, even though the Western Ghats is just about 3 miles away from the residential area of the village. The disappearance of tree growth which was once rich and evergreen in the hilly slopes is perhaps another reason for the severity of the summer. The North-East Monsoon bestows rainfall sufficient for raising the seedlings for the II crop as well as to store water and bund the rain-water channels near the double-crop wet fields, with a view to utilise later for the irrigation of II crop in the wet fields. It also enables the water table in the wells to maintain its proper level for the use of the villagers both for drinking purposes and also for their agricultural operations.

Flora

5. Naravi is essentially a picturesque forest village. The wet fields which comprise a total extent of about 800 acres form the cultivated area where paddy is grown. The remaining extent of 5,000 and odd acres is classified under Forest lands and Assessed Dry lands partly given on assignment and partly unassigned. The Forest lands are clothed with dense forest growth of magnificent timber looked after by the Forest staff of whom one Forester and four guards are in Naravi itself. In the other Government waste lands and also in the Occupied Dry plots, the tree growth is moderate and some plots contain merely scrub jungle interspersed by cashew trees and plants. Generally in the Government lands, for a distance of about 100 yards from the *Kadim* lands, conservation of tree growth could be found, here and there, as the owners have got the privilege to claim such tree growth and are also at liberty to utilise such growth as are necessary for their domestic and agricultural purposes. From a long time the process of denudation of tree growth has been going on and it received an impetus during and after the Second World War when the price of timber soared so high that the villagers could not resist themselves from the temptation of felling the growth indiscriminately and the result is that plots which contained rich tree growth helpful for balancing the activities of nature, today contain merely thatching grass and scrub jungle. Small and isolated patches of dry lands including hill slopes could, however, be seen even now where the stately 'Kiralbogi' trees (Hopiya Parviflora) and the stout and sturdy 'Banapu' trees (Terminalia

Tomentosa) along with other varieties of both reserved and classified trees could be found in abundance. The reserved and classified trees found in the village are given in the tables below :—

(i) RESERVED TREES

No.	Botanical Name	English	Kannada
1	Tectona grandis	Teak.	Saguvani
2	Dalbergia latifolia	Blackwood	Bite
3	Santalum album	Sandal wood	Gandha
4	Artocarpus hirsuta	Wild jack	Hebbalasu
5	Artocarpus integrifolia.	Jack	Halasu
6	Diospiros ebenum and melanoxylon.	Ebony	Karimara
7	Calophyllum elatum	Poonspar	Srihonne
8	Cinnamomum zeylanicum.	Cinnamon	Dalchini

(ii) CLASSIFIED TREES

No.	Botanical name	Kannada
1	Hopea parviflora	Kiralbogi.
2	Terminalia tomentosa	Banapu or matti.
3	Terminalia paniculata	Maravu.
4	Terminalia chebula	Anile.
5	Lagerstroemia microcarpa	Bilinandi.
6	Artocarpus lakoocha	Watehuli.
7	Veterical Indica	Doopa.
8	Borasus flabelliformis palmyra	Talimara.
9	Buntex Indica	Buruga.

Coconut trees are mostly raised on the bunds of paddy fields and they stand as sentinels guarding the grandeur of the panoramic scene.

Minor Forest Produce

'Shigekai' (Acacia Concinna), 'Ramapatre' (Myristica malabarica), 'Dalchini' (Cinnamomum zelanicum), seeds of the Strychnos nux vomica (Kasarkana mara), wild pepper and wild ginger (Zingiber zerumbet).

Other Growth

1. Common bamboo (Bambusa arundinacea) which includes the large and middle-sized bamboos, and also the small-sized known as 'kiri bidru'; 'wante' or 'wate' used chiefly for baskets and matting.
2. 'Darbe hullu' also known as 'Mulihullu'.
3. Medicinal plants like 'Shatamuli balli', 'Kadubellulli', 'Shiva-shakthi-balli', 'Ondelaga', 'Amritha balli' etc.
4. 'Genasu' (Ipomoea batatas).
5. 'Pine-apple' (Ananas sativus).
6. Ginger (Zingiber officinale).
7. Turmeric (Curcuma longa).
8. East Indian Arrow root (Curcuma angustifolia).
9. 'Pushkara mula' (Costus speciosus).
10. Plantains.
11. Betel leaf (Piper betel).
12. Bread-fruit tree (Kan-divi halasu).
13. Vegetables, all varieties of gourds, 'Harave' (Amarantus) and other greens, Cucumber (Savathe), Lady's fingers, Brinjals, Sweet Potato, Drumstick.
14. Tamarind.
15. Jasmine, Rose and other varieties of flowers.
16. Innumerable varieties of creepers and ferns.

Fauna

6. Among the wild animals round in the village, mention could be made first of bison which moves about in the open grassland on the slopes or on the top of the ghats in herds. They could be stalked all the year round in the early morning or in the evening. On the upper slopes Sambar, a magnificent stag, could occasionally be found. Herds of spotted deer move about in the more open jungle. Tiger, cheeta or leopards find their abode in the hilly areas nearby. The other wild beasts are jungle cats of different kinds, jungle fowls, wild dog, jackal, hyena and black bear too. Monkeys, red squirrels, reptiles of different varieties including pythons in the ghats, butterflies and moths and varieties of insects, bees, some of which build honeycombs at great heights, are all common. Among the birds, jungle fowls, pigeons, doves and others noted for beautiful plumage and for songs could be mentioned. In the river and streams, varieties of fishes are also found. The domestic

animals reared are the draught bullocks, buffaloes, she-buffaloes, cows, pigs, fowls, cats and dogs.

Size, Number of Households, Residential Pattern

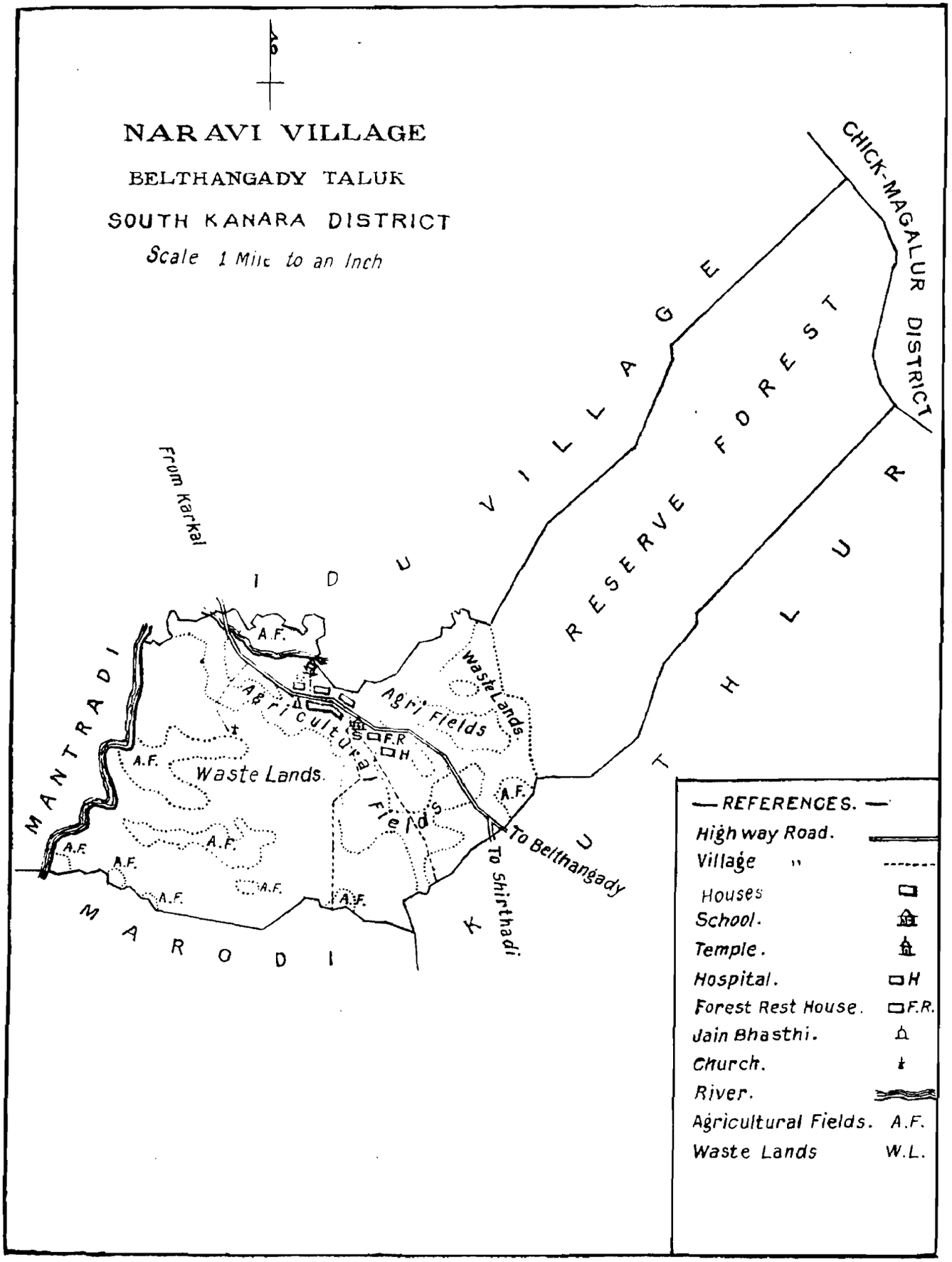
7. The village is 10.6 sq. miles or 6,788 acres in area. There are in all 320 households of which 111 belong to Christians and 55 belong to 'Billavas'. 'Sherwegars'—21 families, 'Viswakarma'—18 families, 'Heggades'—17 families, 'Jains'—23 families, 'Gowda Saraswaths'—11 families are the other important castes in the village. The families of 'Malekudias' which belong to scheduled tribe are eight in number. There are a number of other minor communities and the details of households relating to each are shown in Table IV appended. The houses, as is common in the west coast, are all scattered and are situated generally by the side of cultivated lands either owned or taken on lease. Those who do not own lands have occupied the huts or houses as tenants. The residential pattern is not based on castes, even though in a certain locality houses of a particular community are found together due to mere accident. No one thinks of building or occupying a house just because the neighbours belong to his community. Families belonging to different castes live in amity and as good neighbours, keeping in view that in a village where houses are scattered, each has to be dependent on the other for physical, material or moral help at one time or other. It is on account of this that one notices a spirit of good-will, toleration and catholicism among the families of various communities residing in the village. Each locality and, in fact, each family has got a distinct name and it is, therefore, very easy for the villagers to refer to the various families. Though houses are scattered, a petty bazaar or two are not uncommon in the villages like Naravi. The Naravi bazaar has sprung up by the side of the main State Road and generally speaking only those who are traders or petty merchants or hotel keepers are engaged in miscellaneous services reside in houses situated on either side of the bazaar and it is a common sight to see villagers gathering in the bazaar whenever they are free, having come for purchase or to visit the hotels and if nothing else, to merely chat or to spend time somehow. The Primary and Middle Schools, the Post Office, the Co-operative Society, the office of the Panchayat Board, the Provision shops and a few hotels, a Jain basthi and a temple, the Traveller's Bungalow are all situated on either side of Naravi bazaar, besides a few other residential houses, portions of which also serve as shops or hotels. It is only the agriculturists and agricultural labourers who generally reside in their farm houses. The others prefer to reside in the more busy place where people gather together for some reason or other.

The important places of worship are the two temples of 'Suryanarayana' and 'Gopalkrishna' and the 'Dharmanathaswami Basthi', which are in the Naravi bazaar and the Roman Catholic church in the interior, about 6 furlongs from the bazaar. Like every other village in South Kanara, Naravi has also innumerable 'Bhutasthanams' or demon temples. While some of the demon temples have substantial buildings, many have only simple and plain structures and a few 'Bhutas' are installed just in front of trees or in some strategic place. The Christians have a separate burial ground near the church. The others have no fixed place. They bury or cremate in convenient places which are near to their locality.

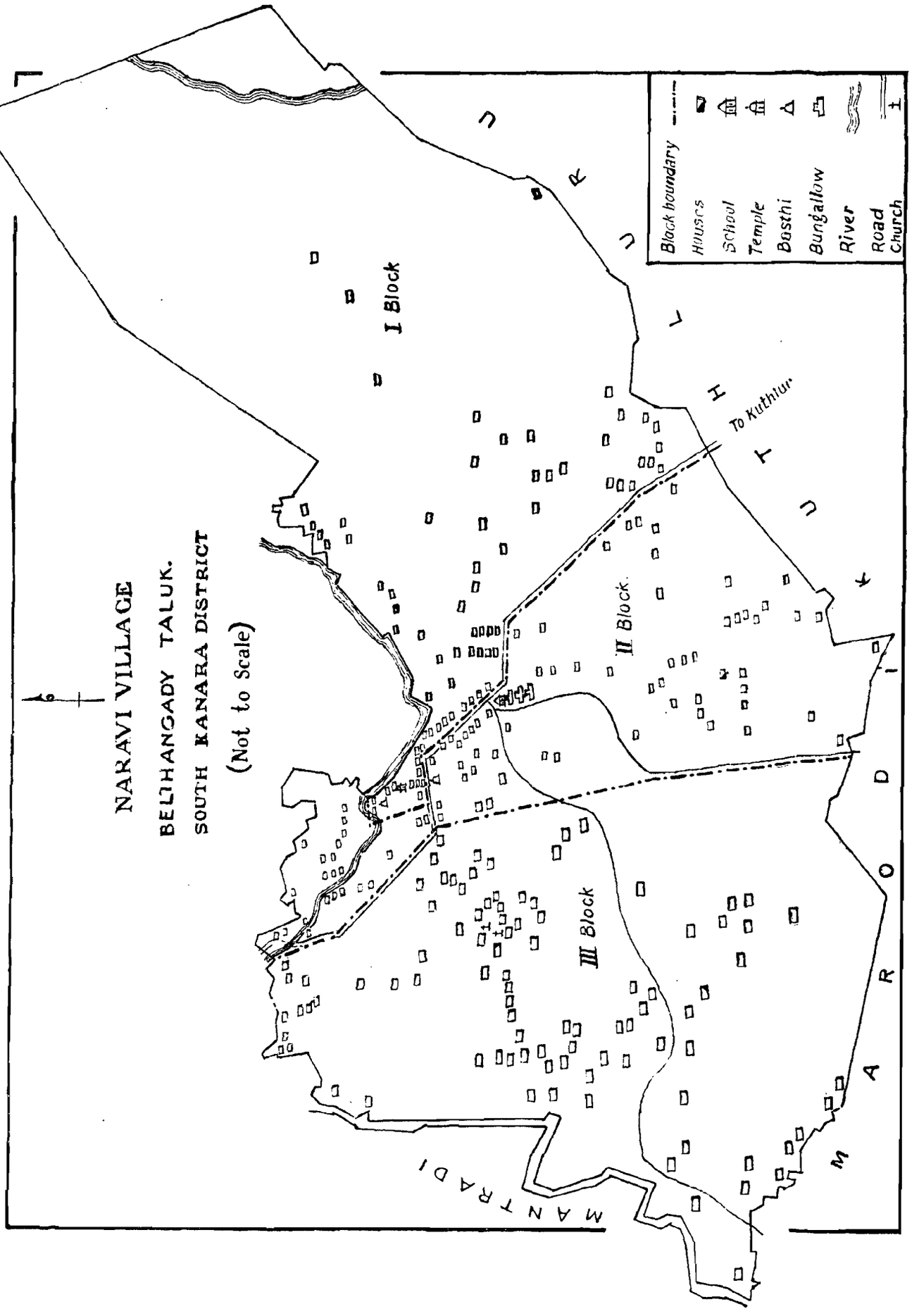
Sources of Water

8. Wells form the chief sources of water for drinking purposes. Most of the houses have got drinking water wells. Sometimes a common well serves two or more families settled in the holding of a single land-holder. 2 public wells have been constructed one by the Local Board and another by the Government near the bazaar where there are large number of families residing. Institutions have separate wells of their own. The wells constructed by the poor are just deep pits which they have not chosen to stein and such wells go dry in the months of summer. Such families generally go to the wells of neighbouring people or to the public wells close by. Villagers residing on the bank of the river or streams with perennial flow fetch water for cooking as well as domestic purposes from them. Even though the average rainfall is 130″ in this village, scarcity of drinking water is felt acutely in certain years when the water level goes down in the wells due to the failure of rain during the North-East Monsoon and the summer months. As the soil is mostly laterite which is porus and the terrain is undulating, the water-table is very low in certain areas. Wells have to be dug up to a depth of 60′ to strike copious supply of water, kerbs have to be laid and steining done with laterite stones. As a result, the cost of constructing a well goes up to Rs. 4,000. The cost of the public well in Naravi bazaar constructed in the year 1955 under the Community Project scheme was Rs. 4,000.

There are no irrigation works in the village. Even though there are a number of streams and a


N
NARAVI VILLAGE
BELTHANGADY TALUK
SOUTH KANARA DISTRICT
Scale 1 Mile to an Inch
CHICK-MAGALUR DISTRICT
RESERVE FOREST
I D U V I L L A G E
T H L U R
From Karkal
MANTRADI
MARODI
KU
Agri Fields
Waste Lands
Agricultural Fields
Waste Lands.
A.F.
F.R
H
To Belthangady
To Shirthadi
REFERENCES.
High way Road.
Village "
Houses
School.
Temple.
Hospital. H
Forest Rest House. F.R.
Jain Bhasthi.
Church.
River.
Agricultural Fields. A.F.
Waste Lands W.L.

Facing Page 5



perennial river flowing through the village, the scope for construction of irrigation works in the shape of Anicuts, pick-up channels or reservoirs or even small ponds is extremely limited in view of the uneven terrain, the high cost of such works and the small extent of ayacut lands available. On account of the nature of the soil, even deepening of the *madagas* often results in failure. The cultivation of wet lands is, therefore, entirely dependent upon the rains. When the rainfall is timely and well-regulated it helps to get good yield, but prolonged dry spells within the monsoon season itself result in an appreciable decrease in yield of crops. Famine, as such, is, however, unknown. The double-crop wet lands which are generally spread in level areas receive supply not only from the rains but also from the rain-water channels where water continues to flow for ten or fifteen days after rains recede. It is the high-level wet-fields, classified under III class and locally known as 'Bettu' which are, mostly, if not entirely, dependent upon rain water. Out of 772 acres of wet land in Naravi, 310 acres are III class wet fields. The rain-water channels as well as streams are bunded at different places by the villagers in the months of October-November to store water for raising the second crop in the first class wet fields. These earthen dams, each of which irrigates from 5 acres to dozens of acres, are called *Kattas* and they are striking examples of co-operative effort practised by the villagers from time immemorial. Each has to contribute labour according to the extent which the *katta* serves. They are easement rights which they could assert in a court of law. New *Kattas* at new places cannot, therefore, be put up by any in the village. The third crop known as *Kolake* crop is raised in small extents by lifting water from wells by means of *picottahs* and from rivers directly if circumstances are favourable.

Market

9. Under the auspices of the Panchayat Board, a weekly market is conducted since 1960 where vegetables, earthenware, fish, fowl, etc., are sold. The weekly shandies at Mudabidri and Karkal are also visited by the merchants and villagers for the purchase or sale of various other commodities.

History of the Village

10. The history of the village is interwoven with the history of South Kanara which has a hoary past and which formed part of the ancient Tuluva. From the very early times, Jain chiefs following the Aliya-santana Law of Succession governed the region. *"The early agricultural population of Tuluva seems to have held a subordinate position to the Bants who were the military adherents of the chieftains who ruled as feudatories of an overlord, who, in his turn, recognised some more distant suzerain. The religion of the chiefs was probably Jainism, but the great mass of the people were then, as now, practically demon worshippers. As time passed on, and the dominant class increased in numbers, the distinction between the classes became more and more marked, the process being, no doubt greatly aided by the caste rules introduced by the Brahmins who were brought in by a Kadamba king, Mayura Varma, about the middle of the eighth century, and the old proprietors of the soil gradually became mere agrestic slaves to the military classes and their priestly allies, an intermediate position being held by the artisan classes and the Billavas or toddy drawers". The important of the Jain chiefs were the Bairasu Wodeyars of Karkal, Chowtars of Mudabidri, Bangar of Nandavar, Ajalar of Aldangadi, Mular of Bailangadi and the Savantar of Moolky. Aldangady is only eight miles from Naravi and undoubtedly, the Jain chiefs of Aldangady had a sway over the region in which village Naravi was included. The early Kadamba chiefs and Hoysal Ballals were also Jains by religion. When the Vijaya-nagar Empire extended its dominion, the Jain chiefs owed allegiance to the rulers of Vijayanagar, and even under the Bednore rule they were strong enough to insist on their recognition as under-lords. The villagers were fairly prosperous under the Vijayanagar rule. The decline set in thereafter, and agriculture became unprofitable when later both under Hyder Ali and Tippu, agriculturists were extorted. The political turmoil which prevailed during the regime of Tippu gave no peace or happiness to the villagers. Dr. Buchanan who toured South Kanara in 1801 has recorded that while travelling from Bel-thangadi to Mudabidri he observed the area as one of the poorest countries he had ever seen. Naravi which is still more in the interior should have been even more backward. The prevalence of Malaria till very recently and the sparse population were evidently the other retarding factors for the development of the village and the area. Inadequate communication facilities had increased the difficulties of the agriculturists and had curtailed the scope for social and cultural contact with those living in the comparatively more prosperous region. The development of the village thus remained a dream for the

* Page 54 & 55 of the South Kanara District Manual by J. Sturrock, I. C. S. (1894 edition.)

villagers not only during the years of British Administration but also for 5 or 6 years after Independence. It is only after the advent of Community Project and later on the National Extension Scheme, the face of the village has changed to a marvellous degree, though there is a great deal more to be achieved to secure the economic prosperity of the people.

The majority of the inhabitants are the indigenous settlers residing in the village for more than 5 to 6 generations. The earliest settlers are the Jains, the Billavas and the Holeyas. The others have moved to the village subsequently and even among them most of the families are residing for the past many generations. The headman of the village is a Jain (potail) and he enjoys the status as he belongs to an old family holding a position of status in the social and economic sphere. During the festivals connected with the 'Bhootasthana', the important Jain landlords are first given the privilege of offering pooja. The 'Gowda Saraswath' families moved to the village several generations ago to engage themselves in trade, as is their practice everywhere. It is generally believed that the Gowda Saraswaths as well as the Roman Catholics first moved to the district of South Kanara from Konkan side which corresponds to Goa, Ratnagiri district etc., on the West Coast. The Bants, Billavas and the various other Tulu speaking castes formed part of the ancient Tuluvas who had spread in different parts of the district having the Kallyanpur river as the northern boundary and the Chandragiri river, as the southern boundary. Only three families are recent immigrants who have come and settled for petty trade. Eight families, engaged in services, are temporary residents. The Parish priest is residing in the village since the last about 9 years. A number of Jain families is understood to have moved to Mudabidri and other places. They are all landowners who, however, own lands even now.

Legend

11. The villagers have got a story to tell to explain as to how the village has come to acquire the name of 'Naravi'. The story is that there was once an old pious lady who never used to take her food without seeing the sun every day. Once, she could not see the sun for days together due to heavy clouds and so, she went without food. A Brahmin of the village is said to have told her that worshipping the figure of 'Suryamandala' was as good as seeing the Sun which she accordingly did. After this worship, to her great delight, however, she was able to see the Sun itself, as the clouds cleared. In the night she dreamt that a temple should be constructed in the place where the figure of 'Suryamandala' was drawn. Accordingly, the temple of 'Suryanarayana' was constructed. The village was thereafter named as Na-Ravi *i.e.* I am the Sun.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition

The population of the village is 1,855, included in 320 households and is spread over among the four religions *viz.*, Christians—111 families, Hindus—182 families, Jains—23 families and Muslims—4 families. The Christians are all Roman Catholics. Among the Hindus, the main castes are Billavas, also called Poojaris, Sherwegaras, Viswakarmas, Heggades, Brahmins and Malekudias. Besides these, there are 12 other minor castes, in each of which there are a few families ranging from 1 to 9. The people are of Dravidian origin.

Roman Catholics

2. The bulk of the 111 families of Roman Catholics are converts from Holeyas and other lower castes among Hindus, the process of conversion having commenced in 1904, when an Italian Missionary Rev. Fr. Korti, SJ. established a Church in Naravi and served there for 22 years. Before him there were very few Christian families. Rev. Fr. Korti, SJ. was a person of great religious zeal and immense energy. He lived a simple life and used to go to Badyar and Aldangady on missionary work travelling by horse. The hut in which he lived is still preserved as a sacred relic and is shown to the visitors with justifiable pride. The seeds of primary education in the village were sown by him by starting a Primary School which has now grown into a flourishing Higher Elementary School housed in spacious buildings and located in a picturesque rural atmosphere. The process of convertion has gone on continuously and barring a few, most of the Harijan families have by now been converted. All the Christian including the newly converted attend the Church on Sundays and on other special days. The Church, the Higher Elementary School, an Orphanage are all inside a compact block of about 30 acres in extent, of which about 25 acres of dry land contain cashew cultivation, interspersed by a pineapple orchard and mango, jack and other fruit trees including plaintain trees. Though a sense of equality pervades among the Catholics when they attend the Church, in outside life, recent converts occupy a lower social status than those who were converted one or two generations ago. The recent converts from the Holeyas bear their original Hindu names and also the Christian names assigned to them at the time of baptism. These converts are socially and economically very backward. In the place of Hindu Gods and other demons which they used to worship before, they now keep the image of Jesus Christ in their houses. Many among them, however, have not cast aside their belief in demonolatry. 'Panjurli Bhuta'. 'Kalkuda Bhuta' etc., are still dreaded by them. The one distinct feature is that after conversion they are sending their children to schools regularly and orphans among them are taken care of by admitting them to the orphanage, run by the local Parish priest in the Church compound. There is separate accommodation for both boys and girls. The orphanage has on roll 96 boys and 75 girls and it receives a grant from the Government. More than half the number of Christian families are agricultural labourers. About 15 families have their own lands for cultivation, while 30 families are tenants. About 25 families work throughout the year in the Church compound getting wages.

In daily life the Christians have shortened names as given below:

1. Ignatius	Inasa or Inthru.
2. Jerome	Jarmi.
3. Belthazar	Belchara.
4. Benedict	Benni or Benna.
5. David	Babi.
6. Magdalene (F)	Maggu.
7. Baptist	Bowthisa.
8. Reymond	Raiyu.
9. Michael	Mingela.
10. Salvador	Salappa.
11. Joseph	Dooja.
12. Lawrence	Lori.

Well-known and well-to-do Christian families, converted centuries ago, have all Portuguese names such as Saldana, Brito, Vas, Coelho etc. But some use their old native titles such as Prabhu, Naik, Pai, Padival etc. The Catholic Christians speak Konkani. The Harijan converts, however, speak their own mother-tongue *viz.*, Tulu. The Christians are generally hard-working by nature. They grow sweet potato, chillies, vegetables or some dry crop or other in small extents of dry lands in their possession during monsoon. A large number of them were addicted to drink before prohibition. They rear fowls and pigs in small numbers. Dowry is common among the richer

classes only. Widow remarriage though permitted is rarely practised, particularly when there are children of the first marriage. Christians have a common burial ground near the Church.

Jains

3. The Jains who belong to the 'Digambara' sect are very ancient settlers. There are two divisions among them *viz.*, 'Indras' and Jains or Jain 'Bants'. 'Indras' belong to the priestly class. The temples of the Jains are called 'Basthis' and the objects of worship are the 24 'Thirthankaras'. The Jains of South Kanara also worship the monolithic statues of 'Gomateswara' (Bahubali) at Karkal and Venur. The one at Karkal erected in 1432 A. D. relates to Bahubali, son of the first 'Thirthankara'. The 'Masthakabisheka' of these statues which takes place periodically attract a large number of visitors from their community. Mudabidri is a place of pilgrimage for them where there are a number of Basthis, the most important from the architectural point of view being the thousand pillared Basthi dedicated to Chandranatha. The Jains follow Aliyasanthana law of inheritance, whereas Indras follow Mitakshra Law of Succession. Their mother-tongue is Tulu. The Jain chiefs were ruling different regions at different periods owing allegiance to the overlords. But, during the time of Hyder Ali and Tippu they were deprived of the last vestiges of power. They belong to the land-owning class and vast extents are held by them even today. They worship some of the Hindu Gods also. In customs, manners etc., the Jains very much resemble the Bants. The Jains like Bants worship 'Bhutas'. They don't take meals before sunrise or after sunset. The Jains perform 'Abhishekams' in the 'Basthis' on the 16th day after death. Their names and titles are very much the same as those in use amongst the Bants. The heads of the villages are Jains in many villages. The Potail of Naravi is a Jain. The Jains in the urban areas are found in Business, profession and services, while those in the rural areas are agriculturists.

Billavas

4. Before prohibition their main occupation was drawing toddy from the palmyrah trees in the interior villages and from coconut trees in the coastal areas. In Naravi, however, most of the families have been agriculturists from a long time. Prohibition has not, therefore, affected them. Only a very few families were toddy tappers. They speak Tulu. They follow Aliyasantana Law of inheritance. Some of them worship in the demon temples and are known as Pujaris. Those who practice native medicine in the rural areas are called 'Baidyas'. In social status they are lower than Bants. The Billavas of South Kanara correspond to the Thiyas of Malabar, the Edigas of Mysore and the Deavars of Sagar and Shimoga taluks. There are 16 *balis* among them. Inter-marriage between members of the same *bali* is prohibited. Early marriage is unknown. Widow remarriage is permitted but those who have children seldom marry. The dead are buried. The headmen of the caste are cremated. They are non-vegetarians. They possess sturdy constitution and the women are often very fair. They are well organised and in many places they have their welfare associations. The Gokarnanath temple at Mangalore is run by them. In urban areas they can be found in all walks of life. In the rural areas they are mostly tenants.

Viswakarmas

5. There are 18 families in the village. They belong to the artisan caste. They work as blacksmiths, goldsmiths and carpenters. They speak Tulu. There are many gotras among them. Early marriages are unknown in these days. Widow marriage is prohibited. They worship 'Kalamma'. Generally they have good reputation for fine workmanship. In Naravi a number of them are agriculturists.

Heggades

6. There are 17 families. They are mainly cultivators. Their social position is slightly inferior to that of the Bants. They employ Brahmins as their priests. They speak Kannada.

Sherwegars

7. They are also known as 'Koteyavas' or 'Kshatriyas'. There are 21 families in Naravi. Their mother-tongue is Kannada. They are supposed to have been brought by the Lingayat Kings of Nagar to serve as soldiers. Their main occupation now is cultivation. Many among them are in services and particularly in the lower ranks of the Police Department. They wear sacred thread. Karadi Brahmins are their priests. They are non-vegetarians. Their titles are Nayaks, Aiyah, Rao and Sheregar. They are mostly tenants in this village. Two families are pipers.

Moolyas

8. There are 9 families in the village. Though potters by profession, in this village all of them are

Chalgeni tenants. One family has *mulgeni* lands. They speak Tulu. They are non-vegetarians. The 'Devadigas', 'Moolyas' and 'Sappaligas' occupy the same social status.

Madivalas

9. There are 4 families, all of whom are tenant cultivators. They are washermen by profession. One has opened a laundry since 1961. They are worshippers of 'Bhutas'. They follow Aliyasantana Law of Inheritance. They speak Tulu. Early marriage is not common. Widows are permitted to marry. Divorce is allowed.

Bhandaris

10. There are 2 families. They are barbers who speak Tulu and follow the Aliyasantana Law of Inheritance. Their presense is necessary at certain ceremonies observed by Bants and some others. They are worshippers of Bhutas. Marriage in the same *bali* is prohibited. Widow remarriage particularly when young is common. The poor bury the dead, while the rich cremate. They are non-vegetarians.

Bants

11. The Bants, also known as Nadavas in the northern part of the district, are the chief land-owning and cultivating class. In this village there are only 4 families. The word Bant in Tulu means a powerful man. They were originally a military class corresponding to the Nayars of Malabar. Demon-worship is common among them. There are among them (1) Tulu or Masadika Bants (2) Nadavas who speak Kannada and (3) Parivara Bants who do not follow Aliyasantana Law like the other two. Inter-marriage between the Tulu Bants and Nadavas is nowadays quite common. Many Bants had embraced Jainism in the early days of Jain supremacy and they are known as Jain Bants. Though the Bants follow Aliyasantana Law, recent legislations have afforded opportunities to divide themselves and nowadays partitions are common. Generally, they have very good physique and possess fair complexion. They are fond of Buffalo-racing and Cock-fighting in the rural parts. They are found in large numbers in Government services and in various professions. There are 20 *balis* among them and marriage within the same *bali* is not allowed. Infant marriage is unknown. Dowry among the rich paid to the bridegroom was common, running to the tune of more than Rs. 20,000 in certain cases. The marriage is both simple and quick and is often over within two hours. The essential part is *Dhare*.

Rajapuri Konkani

12. They are also called Balolikaras. They are found in large numbers in certain villages of Udipi taluk. They wear sacred thread and profess Saiva faith. They have their important community temple near Shirva. Karadi Brahmins are their priests. They eat fish.

Holeyas

13. There are many sub-divisions among them like (1) Mari Holeya (2) Mera Holeya (3) Bakudas (4) Mogera (5) Nalke or Nalkadaya etc. All of them belong to the Scheduled Caste and are still treated as untouchables. Their main occupation is agricultural labour. They are both socially and economically very backward. Their population in the village has decreased during the last few decades due to a large number of families embracing Christianity. The Roman Catholics of Naravi are mostly converts from the Scheduled Caste. They have a number of *balis* among them. Their marriage ceremony is elaborate. Both divorce and widow remarriage are common.

Malekudias

14. They belong to the Scheduled Tribe. They generally live in the hills. Their mother-tongue is Tulu. Early marriage is not common among them. But, remarriage of widows is permitted. The dead are either burnt or buried according to their economic status. The headman is called 'Gurukara' and his presence on the occasion of any important ceremony in any house is indispensable. They are demon-worshippers. They worship demons of the jungle named 'Hakkerlu' and 'Brahmerlu' and also other village demons called 'Kudumanthaya' and 'Nenjalanaya'. They dwell in huts made of bark and reeds. They are reluctant to leave their abodes. In Naravi even though new houses have been constructed for them by Government more than a year ago close to the bazaar, they have not moved to them yet, as they are finding it difficult to leave their old huts on the foot of the hills, located near their work site. They have the appellation 'Gowda'. They describe themselves as "Chenna Malekudia'. They have cultivation in the hilly slopes. They own their lands. Some of them are tenants. They grow vegetables, cashew etc. They gather forest produce in Government lands such as pepper, cashew, 'dalchini', 'rampatre' etc., for the contractors. Basket-making is

their household industry. They collect cane bamboo for making baskets and mats. Bamboo is sold as raw material at Naravi. They are educationally and economically backward. Two boys of their community are attending the school at Karkal opened for giving craft and general education to the children of Scheduled Tribes where free boarding is also given. There is a Basket and Rattan Articles Workers Co-operative Society at Naravi started in 1958 to ameliorate their economic condition. The Malekudias are generally clean and fair. They are also hard-working by nature.

Brahmins

15. There are 11 Gowda Saraswath Brahmin families who are mainly traders, 10 families of Shiva Brahmins, one family of Shivalli Brahmin and two of Kota Caste. The latter three are agriculturists. The Gowda Saraswaths speak Konkani. The Shiva and Shivalli Brahmins speak Tulu, while the Kota speaks Kannada. There is inter-dining and inter-marriage among Shivalli and Kota Brahmins.

Housetype

16. There are 320 residential houses in the village besides 20 shop buildings, 3 schools, one hospital, one orphanage, a Travellers Bungalow, 3 temples and a number of other buildings for Bhutastanas, cattle-sheds etc. As has been stated earlier, except the houses in the bazaar which are on either side of one street, the remaining houses lie scattered in different localities of the village in an undulating terrain. The houses are either situated by the side of cultivated lands or in a portion of an elevated dry land which is close to the wet fields. The availability of water in the well at a moderate depth, the extent of land available for frontage as well as backyard often determine the site on which houses are constructed. The houses of the well-to-do will have a verandah at the entrance, a rectangular courtyard in the middle of the house and living space all around the courtyard, with rooms, kitchens, bathrooms etc., at different portions. Portion of the house or a separate room is used for storing agricultural commodities, implements etc. The cattle-shed will invariably be separate irrespective of economic status. As hard laterite beds are selected for the site, there is no need to have a strong foundation and basement. The foundation will be just about 2′ in such cases and laterite stones which are available in plenty in the village are used for the construction of foundation and basement. Only the rich put up walls of laterite stone. Those who cannot afford to do so, put up laterite pillars at a distance of about 5′ and in between mud walls about 2′ thick are raised. While the rich use Kiralbogi and Banapu for beams, rafters and reapers, the poor content themselves by using bamboos only, as bamboo roofing is strong enough for thatched houses. Only bamboos have to be replaced whenever necessary after 15 to 20 years. For door and window frames jack and wild jack are commonly used. The timber trees as well as laterite stones are available in the village itself and only the services of the masons and carpenters of either the neighbouring villages or the mobile workmen of Kerala State are utilised for the construction of the buildings in case the services of the local workmen are considered inadequate. Ventilation is not always satisfactory. The facilities for drainage, however, are quite adequate, as they drain the water from the bath-room, kitchen and even cattleshed to a backyard or some portion where they would have raised plantains, vegetables or some sort of 'hakkal' cultivation. The houses are not equipped with latrines, as the people are accustomed to use the open places behind or adjoining their houses. 5 families have since constructed bore-hole latrines as a result of propaganda and persuasion. The agriculturists keep the rice and paddy seeds packed in *muras* in the lofts just above the kitchen ovens with a view to allow the smoke to pass through them. This is a technique of preserving the quality in a humid atmosphere. Auspicious days are selected both for starting the construction and for house-warming ceremonies. The function associated with the former is simple and brief, while that associated with the latter is more elaborate involving more expenditure and often includes a feast to the friends and close relatives besides the workmen. Out of 320 residential houses, 263 have thatched roofs, 33 have roofs with country tiles and the remaining 24 have Mangalore tiles. All the houses have only mud walls. The grass used for thatching is locally known as *Muli* grass. It grows in the hill slopes and all the other dry lands. It begins to grow after the monsoon and in the month of November and December it is harvested. It grows upto 3 to 4′ in height and while young and green, cattle are allowed to graze. The owners of the lands conserve the growth partly for grazing their cattle and partly for using the grass for thatching the houses. Excess, if any, is sold for which in the villages there is always good demand. The houses of the well-to-do have cement flooring and the walls are plastered and whitewashed. The poor smear the floor with cowdung. Generally the houses are clean. The cattlesheds of even well-to-do people are generally thatched ones. The houses of the poor cost about Rs. 300 each, while the average cost of a

mud house belonging to a middle class family costs about Rs. 3,000. There are 119 households with 2 rooms, 99 households with 3 rooms and 84 households with four rooms and more. In 218 household or 68% of the total number of households in the village covering a population of 1,146 or 62% of the total population, the villagers are living in houses with either 2 or 3 rooms, the average number of persons per household working out to 5.2. In the houses with 4 rooms, the average number of persons per household is 6, in those with 5 rooms is 8 and in those with 5 rooms and more the average is 10. As halls and store rooms are all considered as rooms for the purpose of Table X the households with two rooms are just those which have merely a common hall and a store room, besides a kitchen. There are no separate living rooms in many houses, while in a few, there may be just one or two for a disproportionately large number of inmates. The problem of rural housing is, therefore, not less complex even in a village like Naravi.

Dress

17. The dress of the villagers is simple and limited. The poor on an average have just two pairs in each variety while the middle class have 3 pairs in each variety. Men wear *dhoties* and *mundus* and half arms or shirts for the upper body. In the summer months as well as in the working season, large number of agriculturists wear just a *mundu* and nothing else. On account of the sultry weather, many wear just a *koupinam* (loin cloth) in the houses and attend to household work. Only when they go out they wear a *mundu* and a banian or half-arm shirt. For *mundu* as well as *dhoti* the poor prefer medium variety, while the rich only go out for fine and superfine varieties. The Christians wear 'Katcha' and put on coats while going to the Church on Sundays and the educated among them wear pants, shirts and coats. They are quite tidy while attending the mass. Even among other castes, excepting among the Harijans, the villagers wash their clothes periodically and keep their clothes clean. The elderly male members when they go out tie round their head a coloured cloth in an irregular manner. Some of the Christians put on caps while going out. Men are not fond of silk and none use woollen dress. They use chappals, made in the country side. The dress known as *'Cycle Katcha'* which the more fashionable and the young put on is not only handsome to look at but also a convenient dress for attending offices, field work and similar types of executive work which involves moving about. Appropriately, it can be termed as 'Indian Pant'. The dress is common to all castes. It varies only according to their ability to buy.

The dress of the females is also common to all castes. They wear sari in the ordinary manner and put on blouses. Only the elderly females of the Gowda Saraswath community put on *katcha.* Among the other castes there is difference in the dress of married and unmarried females. The poor go in for handloom sarees of 40 counts, while the well-to-do wear those of 60 counts, and above. Undergarments are now becoming common among the well-to-do, educated and those with urban outlook. Though the poor have a limited number with them, they frequently wash and keep their clothes clean. The torn ones are used while working in the fields or in the houses. But, while going out on occasions they generally put on the best dress they have, even though it may be an artificial silk saree costing just Rs. 15 to Rs. 20 and they do not let go the least opportunity of wearing flowers of jasmine, rose or other country varieties. The middle and upper classes will have one or more silk sarees with them and the poor have to be content with either artificial silk or coloured cotton sarees with blouses of plain colours. Girls wear frocks or pettycoats. Christian girls and maidens use white wimples drawn over the head and shoulders while attending services on Sunday. The women of South Kanara in general have a sense of aesthetics and the women of Naravi are not an exception, even though they live in a remote place at the foot of the ghats. The villagers lie on mere mats or at best with a carpet rolled on. Beds are found only in few houses among the middle classes and among the well-to-do.

Ornaments

18. Men do not generally wear ornaments, tnough occasionally an elderly Billava, Bant or Jain male member could be seen with earstuds. Billavas when they take vows to Lord Venkataramana of Thirupathy or other deity put on silver bangles in one of the legs. Some use silver waist chain called 'Nevala'. The women wear ear-rings, nose-rings, or screw, different varieties of chains round their neck and bangles for their hands. The mania for jewellery is irresistible among the women of all castes. While the rich wear gold jewels, the poor wear jewels which are goldplated. They could be seen with all the jewels they have on festive occasions or on occasions of marriage or when they go out to the houses of their relations. The number of items they possess depends naturally upon their economic condition. In every middle class family one could see quite a few items which each married

woman gets as a gift from her father during marriage. The workmanship is of a high order even in the villages. This accounts for the existence of a village goldsmith in every middle-sized village. The women have no taste for silver wares or jewels made of silver.

Household Goods

19. The household goods which the villagers use consist of articles of furniture, bicycles, torch lights, watches, clocks, petromax lights etc. Use of furniture by Christians is comparitively more common than among others. As timber trees like Kiralbogi, banapu, wild jack are available in the village and there are also carpenters to prepare them, every middle class family has some furniture or other. As houses are scattered and villagers have to go several miles to reach their houses from the bazaar or the main road, torches become a necessity. This accounts for 351 torch lights which on an average works out to one for each family in the village. Those who cannot afford to purchase torches use country torches called 'Soote' which is a long piece of split wood. They hold it in the hand and after lighting it go on waving it while they walk and it produces sufficient light for them to move on. During the last one decade torch lights have taken the place of these country torches. Tnere are 10 bicycles, 26 watches, 16 petromax lights, 10 clocks, 1 camera, 1 typewriter, 1 radio, etc., The list of articles mentioned above clearly shows that the process of urbanisation has been slowly going on even in a remote village like Naravi as the inevitable result of contact with people in the urban areas while the villagers go to the towns or attend the weekly shandies. Clocks and watches are owned by the Christian and Gowda Saraswath families mainly. Earthenware is common among all and they are used for cooking by even the well-to-do.

Food and Drink

20. The staple food is rice for persons of all castes (*vide* Table XV). Ragi is used by the poor in the form of liquid paste called 'ambali' during certain months. They generally take three meals a day unless they cannot afford to do so (*vide* Table XIV). In the mornings and sometimes in the nights also they prepare gruel and take it along with pickles and salt. Those who can afford to have a curry prepare it in addition. The gruel (called Ganji in Kannada and Tulu) is just rice cooked in a liquid form. They prefer this to any other type of tiffin as it is a more solid food and is also easily digestible. The habit of taking 'Ganji' is common among both rich and the poor and among all castes. It is also in a way economical as side dishes required are few and the quantity of rice required is much less for gruel than for cooked rice. Except on certain festive or religious occasions, the villagers use only hand-pounded par-boiled rice. The agriculturists use a lot of greens. The spinach (basale) and the harave (Amaranthus) are the most common. All the other country vegetables like gourds, brinjals, lady's fingers etc., are available during September to January and in less quantity in the summer months. In the rainy months vegetables are rarely used by the villagers as they are not available in the village and they are too much preoccupied in their agricultural operations to bother themselves to bring from the urban areas or shandies where imported stock will be available. Each agriculturist generally has his own kitchen garden and spinach could be found in the poorest of the families. Cucumbers grown in small extents of wet fields in the summer months are preserved for use in the rainy months by tying them in a row by means of palmyrah leaves and hung to a bamboo piece. They cannot be preserved so well in any other manner. Raw mangoes and half ripe jack fruits are all preserved in salt water and used occasionally. During the lean months of June to September, those who are too poor to purchase rice partly use jack fruits and sweet potatoes for at least one meal. On ordinary days they are satisfied with one or two curries. Dhall is used in good quantity by the Gowda Saraswaths. Others use only a little and that too on certain occasions or festivals. Similarly, the use of pulses is more common among the Gowda Saraswaths. The cooking medium for the villagers is coconut oil. Except among the rich ghee is a luxury. In the place of ghee many among them use coconut oil only. Coconuts are used by all in appreciable quantity. Excepting Brahmins, Jains, the one household of Rajapuri Konkani, 4 households of Billavas and 3 households of Viswakarma (*vide* Table XV) all the others are non-vegetarians, who rear fowls which they use as and when required. Fish comes to the local market on the shandy day once in a week, for which there is a good demand. Whenever fresh fish is not available, dried fish is used by purchasing in the local bazaar. During festivals, the villagers prepare *Payasa* and other sweets. Broken rice is used in all houses for preparing tiffin either in the mornings or in the afternoons. Butter-milk is used mostly by the Brahmins, Jains and by a very few families among others. The Jains have a reputation for preparing the best varieties of pickles.

The common beverage popular among the villagers is tea. 235 families out of 320 families take

tea. (Table 11A). 79 of the families taking tea are Christians. Irrespective of caste, the habit of drinking tea has become more pronounced particularly after the introduction of prohibition. Tea drinking has induced the villagers to consume more of sugar than before. 280 families under various income groups are using sugar though the quantity used may be only a little because of their poverty. (Table 11) There are 96 families in the income group Rs. 51—75 per month and 76 in the income group Rs. 26—50 who use sugar. This shows that they go in for sugar not because they are in affluent circumstances, but because of the habit they have acquired. The existence of a large number of tea shops in the village is attributable to this reason only. Tea is not taken by all in a house. Only the adult males who are addicted to this habit take tea either prepared in the house or more commonly in the hotels closeby which they visit once or twice daily. Palmyrah jaggery is also used in many families for coffee and tea. Drinking of milk is restricted to children and the sick.

Beliefs connected with birth, marriage & death

21. The birth of the first child invariably takes place in the house of the father of infant's mother. In the first pregnancy either during the 7th or the 9th month, after the 'seemantha' is performed in the husband's house, the daughter is brought to the father's house and again sent back after delivery with the child in one of the odd months, be it the 3rd, 5th or 7th month as the case may be. Generally parents who are poor send back in the 3rd month itself. Pollution is observed for different periods among different communities. Locally it is known as *Ame*. In almost all the communities the placenta is disposed off by placing it in a mud pot and burying it in the backyard of the house. The Brahmins put a copper coin inside the pot before burying. Barrenness is attributed to past karma and for still birth and infant birth mostly physiological reasons are given. There are, however, some among the Billavas, Moolyas, Malekudias, holeyas etc., who hold the view that infant deaths are sometimes due to the displeasure caused to particular Bhootas which have to be propitiated to ward off the evil influence. From the next day after delivery the mother and child are given bath daily among Brahmins, while among others they are bathed either daily or on alternate days. During confinement, while taking bath a medicated gingelly oil prepared by adding black 'jeerige', pepper and turmeric is used for smearing over the body. Digestible food including 'Kanjee' is taken with sufficient quantity of ghee, curds etc., If mother's milk is not available or insufficient, babies are given a soft paste of ragi mixed with milk, called 'Ragi Mannige' locally. The mothers are not allowed to work for about 3 months. The 'nama-karanam' ceremony is performed on the 11th day along with the purification ceremony. Among the Bants at the time of the name giving ceremony, a Tulu barber has to tie the thread round the waist of the child and name it. Among Christians baptism takes place in the Church. The Moolyas who are potters observe pollution for 15 days and on the 16th day the village barber and dhobi get holy water from the temple and purify the members of the family by sprinkling it on their heads.

Practices connected with marriage vary from caste to caste. The marriage among Christians is preceded by a ceremony when rings are exchanged. Marriage which takes place in the Church is celebrated sometimes after several months. Among the Billavas, marriages take place either in the bride's house or in temples. A woman charged *with sexual licence* is married by a different ceremony from that used for virgins. She is first married to a plantain tree and then the joining of hands ceremony takes place, but the pouring of water is omitted. Marriages within the same *bali* and sometimes within allied *balis* are prohibited among all the castes in the village. Among the Holeyas marriage ceremony is more elaborate and lasts for 4 days. The bridegroom's party comes to the bride's house with rice, betel leaf and arecanuts and the bridegroom sits on a mat specially made by the bride. The party waits outside the hut for the whole night. On the next day the bride sits opposite to the bridegroom when men and women present, throw rice over the heads of the couple. The bride then accompanies the bridegroom to his house, carrying the mat with her. The mat is dipped in a tank or river where fish may be found. They catch some fish which they let go after kissing them. A grand feast completes the marriage. Marriage is between adults among all the castes nowadays. The *dhare* form of marriage is the most common among the other castes in the village. Among the Heggades on the second day of the marriage, a pretence of stealing a jewel from the person of the bride is made. Marriage among the Bants is performed now-a-days mostly in temples or in other public buildings. It is preceded by a betrothal ceremony in the bride's house where plates of betel nuts are exchanged. There are two forms of marriage, one, called *kai-dhare* and the other, *Budu dhare*. The former is for marriages between virgins and bachelors and the latter which is a simple ceremony is for the marriage of widows. The bridegroom gives a gift called *Thirdvehi* to the bride which varies according

to the position of the parties. A few days after the marriage the bride is taken to the bridegroom's house where she must serve her husband with food. Another money present is then made to her and consummation takes place thereafter. The practice of giving dowry among the rich has grown into menacing proportions among the Bants and Christians and it is highly doubtful whether the Dowry Act has played any part to prevent this social evil. This practice however has not yet contaminated the residents of Naravi.

Except among the Brahmins, widow marriage is permitted. As remarked earlier, such marriages however take place only when widows are young and have no issues. Marriage with maternal uncles never takes place. Among the Madivalas, a widow may remarry her late husband's younger brother if she so desires, but never his elder brother. Among the Brahmins, horoscopes are verified and tallied before the alliance is agreed upon. In the case of the closest relationship such as father's sister's daughter and mother's brother's daughter it is not rigidly observed. The common types of consanguineous and other marriages permitted in the different castes are:—

(1) Mother's brother's daughter.

(2) Father's sister's daughter.

(3) Mother's he-cousin's daughter.

(4) Father's she-cousin's daughter.

(5) Wife's sister.

(6) Mother's brother's daughter's son.

(7) Mother's father's sister's son.

(8) Mother's sister's husband's sister's daughter.

The last mentioned type is observed by the Karadigas, one of the subsects among the Scheduled Caste. The marrying of wife's sister is permissible among Jains, Brahmins etc. Sagotra marriages are prohibited. There are 22 consanguineous marriages in the village out of which 6 are married to father's own sister's daughter, 3 married to mother's own brother's daughter and others are distant relatives. Marriage with maternal uncle is not permitted in any of the castes.

The death customs are also varied. Dead bodies are cremated among Brahmins, Bants, Jains and Sherwegars, except when children are young. In the case of other castes burial is the general practice. The *Gurukaras* of the Billavas are cremated. Among the Bants those who have died of leprosy or of epidemics are buried. The funeral pyre must consist at least partly of mango-wood. Obsequies are more elaborate among the Brahmins than among others. The ceremonies on the 3rd day, 10th day, 11th and 12th day are elaborate though there is something to be done every day up to the 13th day. The obsequies end on the 13th day when *Vaikunta Samaradana* is observed and a feast is given to all the relations and Friends. For a year thereafter every month the *Sraddha* ceremony is observed and the Annual *Sraddha* ceremony is again an elaborate function. Thereafter yearly *Sraddha* is observed. In the case of Jains, coconuts, are distributed on the 3rd, 5th, 7th or 9th days and on the 16th day *abhishekams* are performed. Among the Bants, the obsequies take place on the 9th, 11th or 13th day. A ceremony called *Agelu* is performed once a year in October to propitiate the ancestors. Among the other castes the death ceremonies are simpler. The practice of exhumation and secondary disposal is not observed by any caste in the village. Memorials are constructed by Bants and Billavas if the deceased was holding a position of status both socially and economically and belongs to an ancient and well-known family in the village. In Naravi, however, there are no such memorials.

CHAPTER III

ECONOMY

Economic Resources

In the Malnad village of Naravi agriculture is the main source of income, followed by the villagers in the traditional manner and paddy is the main crop raised by them. It is an extensive village with an area of 6,788 acres out of which an extent of 4,800 acres constitutes forest administered by the Forest Department. Income from the Forest is derived by the Government by the annual sale of minor forest produce and the periodical sale of timber. The direct benefit which the villagers derive from the forest is the facility they have to graze their cattle free of cost and to collect withered and windfallen fuel-trees by head-load for their domestic and agricultural purposes. The Forest Department also issues permit on payment of nominal amount to cut and remove bamboos and cane required for the manufacture of baskets by the few Malekudia families residing in the village and others residing in the neighbouring villages. The gathering of forest produce and the various items of work in the forest like planting, logging, loading, formation of roads, etc., occasionally provide work to a few familes in the village.

According to the Revenue accounts the extent of land registered as wet, garden and dry is as follows :—

	Acres	Assessment
		Rs. p.
Wet I	330·06	1,577·25
Wet II	131·56	335·37
Wet III	309·89	484·31
Total Wet	771·51	2,396·93
Garden	86·37	256·00
Occupied dry	735·43	295·12

Out of the above during fasli 1,371, an extent of about 701 acres of wet land, 63 acres of garden and 33 acres of dry land were cultivated. The above particulars reveal that about 70 acres of wet land had been kept uncultivated and out of the total extent of nearly 736 acres of occupied dry land, only 33 acres have been reclaimed and cultivated. The garden lands are mostly those which contain coconut, jack trees and on some plots mixed with areca trees. They are not exclusive areca gardens which fetch substantial income in view of the high price of areca now prevailing. Double crops are raised only in I class wet lands. The yield in the III class wet land is about five muras of rice on an average, roughly equivalent to 5 imperial maunds. The total production in the village per year comes to about 10,000 maunds of rice. This is arrived at by taking the average yield in the I and II class wet field in the I crop or *yenel* crop as 12 maunds of rice per acre and as 5 maunds of rice in the III class wet field. The average for the *suggi* or II crop is taken as 10 maunds of rice. The above is exclusive of the seed requirements. It is worthwhile to consider whether the village is self-sufficient in rice. The population of the village is 1,855 out of which those who are within the age group 0—9 come to 609. Allowing 8 ozs. for those below 9 years and 16 ozs. for those who are 10 years and above, the total requirement for the village comes to 6,350 maunds of rice. It is thus a surplus village as far as rice is concerned.

The income derived by the villagers from the other resources *viz.*, forestry, bee-keeping, basket-making, trade and other miscellaneous services is of secondary importance, even though for some families one or the other of the above occupations is a primary occupation. Detailed particulars about the number of families engaged and the income derived by them are furnished in para 17 *infra.*

Livestock is more a source of liability to the villagers than a source of profit. The total number of milch cattle in the village is 111 owned by 80 households; 556 bullocks and 210 he-buffaloes are owned by 154 households and 98 households respectively. The fowls and pigs are negligible in number (*vide* table 7). Annually cattle are purchased at the cattle-fairs of Subramanya and Sita Nadi either directly or from the cattle dealers who purchase in those fairs. But, the cattle mortality in the village as in the whole district is high, as the climate of the district is not conducive for their proper growth. Cattle born to the local breeds are of stunted growth and facilities for proper breeding are non-existent. The milch cattle yields just about a *seer* of milk per

day and almost the entire milk production in the village is utilised in the hotels or in the houses for preparing tea. The few families who are able to sell milk to the hotels are able to earn something which is not very significant. The pigs and fowls reared by the villagers are mainly intended for their own use during festivals and other occasions.

B. Factors influencing Economic Life in the Village: Land Reforms

2. Agrarian reforms have been long overdue and such land reform measures as have been in force have not influenced the economic condition of the villagers very much. In a village where the tenants are in large number, legislative measures which aim at improving the economic condition of the tenants are always welcome. In fact there has been an agitation for such a measure since the last one or two decades. The outcome of such an agitation was the Madras Cultivating Tenants Protection Act of 1955 and the Madras Fair Rent Act of 1956. The former was intended to give protection to the tenants against eviction so long as they paid their rents regularly, did not commit any acts of waste and did not allow the lands to lie fallow. In an interior village like Naravi, unlike in the more densely populated areas, the landlords were never accustomed to remove their tenants arbitrarily even though they were tenants-at-will. The relationship between the landlords and tenants has always been cordial and *chalgeni* tenants have been continuing for generations from father to son without being disturbed. The moral force acted as a check, as the landlord was always considered as a father and was respected as such. Capricious landlords were indeed very few and far between. Even when the tenants were in arrears of rent, the landlords used to reduce the rents in times of partial failure of rains and when the tenants were otherwise in distress. Only in very bad cases where the tenants were found to be cheating or practising deception, suits were being filed to evict them, if voluntarily they would not surrender. The introduction of the Madras Cultivating Tenants Protection Act which had the high ideals of protecting the tenants actually proved to be the landlord's protection Act, as innumerable landowners cast off all moral considerations to the winds and resorted to the very easy process of filing petitions before the Revenue Officers for eviction on grounds of the arrears of rent, for the recovery of which, till then, they themselves were showing consideration to their tenants, giving them time to pay in instalments or in the succeeding years. It was indeed a good feature of this village that there were no such petitions under this Act. The next piece of legislation *viz.*, Madras Fair Rent Act was again not very beneficial to the tenants as the fair rent fixed was 40% of the yield and even where the rent exceeded 40% the tenants who are illiterate and poor have been reluctant to rush to the Revenue Courts to get the rent reduced, first, for fear of the landlords and secondly, because of their inability to stand the strain of a protected enquiry. There are a number of cases in the village where on a close scrutiny of the rent they are paying with reference to the yield and the extent cultivated, it is found that the rent paid far exceeds 40% and until such a time as when the villagers will be able to assert their rights, legislative measures of even such a liberal nature, as the Mysore Land Reforms Act of 1962 which fixes the rent at 25% of the yield in the case of wet lands, are likely to remain mere statutes, at best taken advantage by the enlightened and the more daring tenants.

The period of transition in which the tenants and landlords are now found to be, hardly provides any impetus for the improvement of lands. The landlord is unwilling to invest any amount for such useful and necessary works as construction of new wells, desilting of the rain water channels, construction and revetment of bunds and raising of tree growth etc. The tenant on the other hand has no finance, and even if he has any, he is reluctant to invest for fear of the increase in rent, an apprehension not always well founded. The net result is, that agriculture is not likely to improve substantially until the cultivator becomes the owner.

In a village, therefore, where there is little scope for the Government to take up land improvement schemes except through the cultivators themselves, improvement of their economic condition with agriculture as their only occupation will remain a dream for a long time to come. Persuasion and propaganda by the Extension Staff of the Community Project and later on of the National Extension Scheme have no doubt aroused the consciousness of the villagers and created an urge to grow more by adopting intensive cultivation. There have been seminars in the village itself where the village leaders and model farmers have been allowed to meet and discuss their problems. Demonstration plots have been laid out by the Gram Sevak to convince the villagers about the benefits of applying suitable fertilizers and green manure, use of improved seeds and adopting plant protection measures to prevent pests and diseases. Short term loans on personal security were being given by the Project staff and now by the Co-operative Societies.

Japanese Method of Cultivation was encouraged. Despite all these, the villagers have been very slow to resort to new methods, as by nature they are very conservative. There is absolutely no doubt that there is progress, but it is slow and gradual and not spectacular. Our aims are high, but the achievements have been not commensurate with our plans and programmes. A sustained effort on the part of the officials and the villagers is necessary to achieve better results. One may ask as to what is the reason for this slow progress? The plain fact is that the average cultivator is a man of little means and after paying the rent due, the tenant has nothing left to invest on his lands and even the loan he is able to get from the Co-operative Society, he will be constrained to appropriate for his domestic needs in the lean months when there is nothing left in his house to live upon. The position of the owner-cultivator of average means is not much better, as the high cost of living leaves him very little for investment on his lands. Added to their slender means, a number of villagers have cultivated such luxuries as smoking beedi, drinking tea in the hotels and have practised such vices as cock-fighting, which though a mere game for a few has proved to be a gamble for many, in the indulgence of which they are getting slowly but definitely ruined. Fortunately, this vice is limited mainly to some among a few communities as Billavas, Bants, etc. The other communities have other vices which it is needless to dilate upon. All social legislations such as Prohibition Act, Dowry Act etc., have, therefore, not yielded the best results which in the process of implementation they were intended to do. It is also true that while a section of the population has been benefited, many have resorted to corrupt practices also.

Industrialisation and Trends of Urbanisation

3. There is no large-scale industry either in the village or anywhere in the vicinity. It is worth investigating as to what type of industry could be established in the region by utilising all the raw materials available in this Malnad area such as bamboo, timber, forest produce, grass, soap-stone etc. For the time being, however, two cottage industries *viz.*, basket-making and bee-keeping have been encouraged by the Government by grant of loans, subsidy, supply of raw materials and teaching the people the know-how etc. In 1958 the Basket and Rattan Articles Workers Cottage Industrial Co-operative Society was started at Naravi which has 93 members of whom 9 are from Naravi. The majority of the members are from Malekudia tribe. The society serves 8 villages including Naravi. In 1960-1961, the society paid to its members Rs. 8,426 towards the purchase of 15,033 baskets, of which 1,713 baskets were purchased from the 9 members of Naravi, to whom a sum of Rs. 964 was paid. There is immense scope to develop this industry which primarily helps the Malekudias. The children of the Malekudias are given training in basket and Rattan industry in the special schools opened for them at Dharmasthala and Mangalore, but unfortunately, from Naravi none has so far taken advantage of the scheme.

Bee-keeping is another cottage industry from which a large number of families in the village can benefit a good deal. There are now 17 families in the village maintaining a little more than 50 bee-hives. In *1961-1962*, under the National Extension Scheme, a subsidy of 50% has been granted for purchasing 20 bee-hive boxes and 4 honey-extractors. On an average a bee-hive yields about 10 pounds of honey worth Rs. 15. The local Parish priest is maintaining 15 boxes since the last 5 years and two private persons are having more than 10 boxes each. There is such rich flora in the village that every family in Naravi could maintain more than 10 bee-hive boxes each and thus supplement their income by pursuing this profitable household industry. What is required is a change in the mental attitude and a determination to engage themselves in this useful activity.

The village of Naravi, though situated at the foot of the Western Ghats has not escaped from the beneficial as well as baneful effects of urbanisation. The villagers have vast opportunities to visit towns frequently for one reason or the other and it is there that they learn from their urban brethren new habits and customs. The introduction of prohibition in 1947 has given a fillip to the habit of tea drinking and visit to the hotels of which there are 9 in Naravi. There are hotels even in the nooks and corners of the village. Running of hotels is a subsidiary and part-time occupation for many villagers.

Communications

4. It is in the field of communications that the village has achieved great strides during the last decade. When the Community Project scheme was first introduced in 1952, the village was included in the Karkal project block. An intensive development of the rural area was launched under this scheme and public participation was the key-note of the whole scheme. The first response to the scheme by the villagers of Naravi was in the matter of improve-

ments of communication, the inadequacy of which had enchained the villagers for a greater period of the year and had thus acted as a stumbling block in the progress of the village. There were no proper roads to the surrounding villages and much less to the Hobli Headquarters of Venur, to the then Taluk Headquarters of Karkal, to the commercial centre of Mudabidri and even to other important places like Bantwal, Belthangady etc. The village stood isolated in the monsoon months, cut off from all communications. The villagers were not able to sell their surplus agricultural commodities and get a good price and neither were they able to transport their requirements of manure, seeds etc., from the supply centres. When they were groaning under this burden, the Community Project Scheme came as a great boon to them. The villagers were told that under this Scheme the Government would construct culverts and bridges, provided the villagers formed the roads and undertook all the earth work. Village leadership was not lacking either. The people rallied round as one team and did magnificient work for two or three years under the inspired guidance of the Project staff. The following communication works which were carried out and completed under the Community Project scheme reveal the magnitude of the work undertaken and the high degree of public participation by the villagers of Naravi and the other adjoining villages through which the roads pass. They are all now all-weather roads of immense benefit to the entire region around.

	Year of completion	Distance	Government share	Public participation	Total estimate
		Miles	Rs.	Rs.	Rs.
1. Naravi-Venur road	1956	9	16,000	13,000	29,000
2. Mandila-Shirthady road (4 culverts)	1956	3	2,300	5,000	7,300
3. Naravi-Marodi road (4 culverts & 1 bridge)	1956	2½	23,700	5,300	29,000

Besides the above interior rural communications, the State Government constructed bridges for the streams on the Hosmar-Mudabidri road and has since sanctioned the construction of all the bridges for the streams on the Karkal-Naravi-Guruvayankere road, which when completed, would be an all-weather road providing communication facilities for a number of Malnad villages in Karkal and Belthangady taluks. Except during the monsoon months, buses have been plying to Mudabidri, Karkal and Belthangady from Naravi during the last one decade. There is also a private-owned lorry at Naravi which transports agricultural commodities, baskets, timber etc., to Mangalore and other commercial centres. All these various facilities have undoubtedly improved the economic condition of the agriculturists and life is now less burdensome to the people of the village. Before the improvement of rural communications, villagers had to carry even rice by head-load and this is indeed a rare sight now.

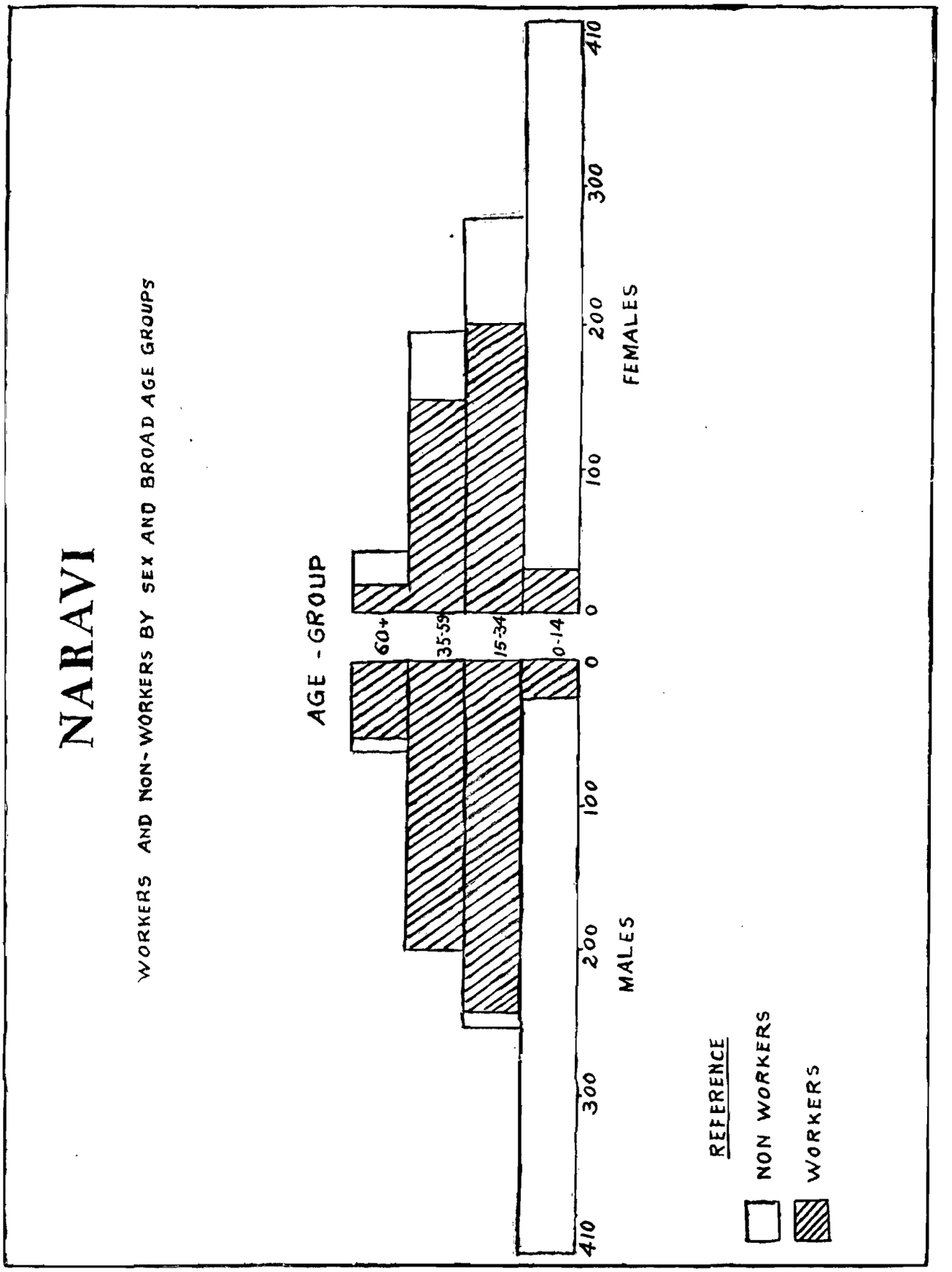
Marketing

5. One of the direct benefits that has accrued as a result of improved communication is the expansion of marketing facility. Mudabidri and Karkal as stated already have become marketing centres for the surplus rice in the village. Formerly individual merchants used to come to the village and purchase rice. The villagers are now able to get better price for their commodities. The bee-keepers send the honey to Mangalore, whereas till a couple of years ago, they used to sell away in the village itself for a low price. Similarly, mangoes, jack fruits, plantains, pineapples, sweet potatoes and eggs produced in the village are being sent to the shandies at Mudabidri by either bus or lorry for sale. There is now a weekly shandy at Naravi itself started in 1961 where, vegetables, earthenware, fish, palmyrah jaggery and other sundry articles are sold.

Source of Finance

6. In a village where the majority of the families are tenants and agricultural labourers with insufficient income, recourse to borrowing from landholders who are in more affluent circumstances is inevitable. In the case of an average tenant what he grows in his land is insufficient to maintain his family after paying the rent due to the landlord. From July to September which are lean months, 75% of the tenants have nothing left with them to live upon. As cultivation of first crop would have been over by the end of June, even employment is not available except to a limited extent and the net result is that a tenant approaches a wealthy landlord and borrows money or more commonly rice which he undertakes to repay after the harvest is over by giving 14 seers (1 *kalsige*) more for every 42 seers (one *mura*) of rice borrowed. This system is called the *Holi* system which while enriching a few professional lenders has ruined a

Facing Page 19



large number of poor people who remain in perpetual indebtedness. The rate of interest works out to 100% per annum. Even though there is a plentiful harvest, famine stares them always, for many do not have rice for 3 or 4 months, after paying the rent and the borrowed rice. The *Holi* system was in vogue even in this village and the only period when there was a set-back to this system was when procurement of rice was in force during the second World War. Once again it is now prevalent. With a view to encourage the agriculturists to grow more, during the period of Community Project, for the first time short term loans were granted to them on personal security, partly in kind and partly in cash. There was nothing to make sure that the cash amount which was being given to meet the cost of transport of fertilisers and to purchase seeds etc., was being utilised for the purpose for which it was granted. The needy ryots mostly appropriated the amount more for their domestic purposes than for agricultural purposes. The result was that agriculture improved very little while they continued to remain as debtors. Recovery of the loan was a problem in many cases. The Multi-purpose Co-operative Society at Naravi which was started in 1955 was converted into a service Co-operative Society in the year 1960 and short-term loans on personal security are now being given only by the Society. The Society is disbursing annually a sum of about Rs. 14,000 to the members in this manner and the amounts granted vary from Rs. 50 to Rs. 500. The criteria for granting loan seems to be merely the credit-worthiness of the individual rather than the purpose-worthiness. So long as this policy is pursued, the society may run well without running financial risk, but it is not going to improve the economic condition of the ryots. This is an aspect which the society should bear in mind while granting loans.

Livelihood Classes

7. The statement given below shows the particulars relating to the various livelihood classes in the village (Table XVI).

Principal Occupation	No. of House-holds	Total No. of persons including depen-dents	No. of actual workers
I. Cultivation of owned lands	32	225	106
II. Cultivation of lands taken on lease	132	904	450
III. Agricultural labour	12	48	27
IV. Household Industry	13	76	33
V. Other Occupations	131	602	292

It is seen from the statement that persons engaged in and dependent on cultivation come to 60·86% of the total population. Out of the 164 cultivation families, 32 are owner cultivators and 132 are tenant cultivators. The number of persons actually working in cultivation is 556 which is 49·25% of the total cultivating class. There are 12 households having agricultural labour as the principal occupation and with a population of 48. They constitute 2.59% of the total population, out of which 27 persons or 56.25% of the agricultural labour population are actual workers. Agricultural labour is only a seasonal occupation normally available in plenty in the cultivation season. Transplantation and harvest are the two major items of work which give employment to maximum number of agricultural labourers. The other operations like ploughing, levelling, watering, etc., provide work only for a limited number. The Household Industries prevailing in the village which mainly consist of blacksmithy, carpentry, basket-making and tailoring provide primary occupation for 13 famiiles of which 7 are engaged in carpentry. Bee-keeping which is also a household industry is carried on by cultivators as a subsidiary occupation. Among other services 8 families of hotel-keepers, 5 priests, 3 families connected with medical services, 2 families of village officers, etc. are included. The village has two barbers of whom one is running a shop in the bazaar since the last few months. The barbers are paid only in cash in this village for the services they render. The system of paying in kind annually is not in vogue. There is no washerman in the village. The villagers wash their clothes themselves. As against five families of non-cultivating owners in 1951 there is now only one family. The rest have resumed cultivation by taking back portions of the leased out lands from their tenants. A comparison with the 1951 Census figures with regards to the population in other livelihood classes is not possible, as the 1951 census figures include the statistics of Naravi Panchayat consisting of the two Revenue villages of Naravi and Kuthlur. Secondly, in 1961 Census only the workers are shown under the various livelihood classes, whereas in the 1951 Census figures, the workers as well as the dependents were included. Though a strict comparison is, therefore, not possible, it is, however, observed that both under 'other services' and trade and commerce there has been a slight increase. Most of the hotels have sprung up only subsequent to 1951. There has been no change under the livelihood classes of cultivation, agricultural labour and also household industry.

Ownership of Economic Resources

8. The ownership holdings in the viillage are 107 and the cultivation holdings are 211 (*vide* Table XXI). There has not been any significant change in this regard. The tenants have no resources to purchase land, as the yield they get is hardly sufficient to eke out their livelihood after paying the rent due. But, the landless in the village could have become owners of land if only a more liberal attitude of assigning Government lands had been pursued in the village. Sufficient extent of Government waste lands is available in the village and it would have been mutually advantageous if the landless had been assigned lands. In a village where it is possible to extend cultivation by assignment and reclamation, it is necessary to do so. Similarly, in the matter of bee-keeping and basket-making, there is scope to widen the activities and the Government have in fact extended financial and technical assistance. But, the villagers have been slow to take advantage of these facilities. The villagers who are accustomed to grow paddy are more than satisfied by growing paddy. In this village there is appreciable scope for growing cashew, a dollar earner, in larger extent and to encoruage people to grow more cashew there has been separate land grant rules and also provision to grant loans. The dry lands are eminently suitable for growing not only timber but also fruit trees like jack, mango, etc., and orchards of pineapple and plantain. The way in which the local Parish Priest has converted a jungle of about 30 acres into a mixed garden by raising pineapple, jack, mango, plantain and coconut trees and paddy, vegetables etc., illustrates how the land resources of the village could be utilised if only one has got a will to do so. Banana which is now imported in large quantity from Malabar could be successfully grown in Naravi and the Church authorities have demonstrated that missionary zeal could be extended to cultivation also. They have also shown that piggery, poultry, bee-keeping, pisciculture could be carried on profitably by an agriculturist. The Church compound is an ideal demonstration plot for all the various activities mentioned above. It is really a happy thing to note that in the recent years, more number of Christian families have taken to piggery and that dry cultivation like growing tapioca and bee-keeping are also attracting more and more people. It may be truly said of this village that the natural resources have not been fully harnessed by the villagers.

Out of 211 cultivation holdings constituting 66% of the total number of households, 32 households cultivate more than 10 acres of land each and the total extent cultivated by these comes to 704.67 acres which forms 52.4% of the total extent cultivated. 51 households in the range of 5 to 10 acres cultivate 344 acres in all. In the range of 2.5 to 4.9 acres, 53 households cultivate in all 192.47 acres. There are 75 households constituting 24% of the total number of households each of which cultivates lands ranging from small extents of 5 to 10 cents up to 2.4 acres and in all, these families cultivate 102.59 acres which forms about 8% of the total extent of land cultivated in the village. In the last group the per capita extent of land owned and cultivated comes to 1.35 acres. It is seen from the above details that 83 households which form 26% of the total number of households in the village own and cultivate 1,048.67 acres forming 78% of the total extent of land cultivated. These are the families which cultivate more than 5 acres of land each. Land is thus concentrated among a few families and 128 families or nearly 40% of the village have practically uneconomic holdings. Only 3 households have leased out their land and live on rent received. Of these, 2 are uneconomic holdings and only one holding is in the category of 5 acres and above. Table XXI furnishes community-wise particulars regarding the extent of land owned or possessed and it is observed from the above Table that 13 families out of 19 land-owning families of *Jains* own 268.85 acres, each owning more than 5 acres. The above Table when further analysed reveals the following particulars :—

Community	No. of families owning or possessing land	Percentage to the total number	Total extent owned or possessed	Percentage to the total extent	Average extent of land per family
1	2	3	4	5	6
1. Christians	73	34·11	304·24	22·49	4·17
2. Billavas or Poojaries	38	17·76	368·92	27·27	9·71
3. Viswakarma	9	4·21	25·22	1·86	2·80
4. Heggades	14	6·54	70·41	5·20	5·03
5. Brahmins	17	7·94	161·22	11·92	9·48
6. Sherwegara	15	7·01	73·57	5·44	4·90
7. Holeyas	5	2·34	6·60	0·49	1·32
8. Moolyas	8	3·74	23·54	1·74	2·94
9. Malekudiyas	7	3·27	22·75	1·68	3·25
10. Madivala	4	1·87	13·09	0·97	3·27
11. Bants	2	0·93	9·88	0·73	2·94
12. Jains	19	8·88	266·73	19·72	14·04
13. Muslims	3	1·40	6·66	0·49	2·22
	214	100·00	1,352.83	100·00	66·07

Among other economic resources bee-keeping as a household industry fetches an income of about Rs. 750 and the Malekudiyas earn about Rs. 1,000 by preparing baskets. These two industries as already discussed are full of potentialities and there is immense scope for improving them. Carpentry, blacksmithy and preparation of soap-stone articles provide occupation for 14 families in all. The cashew and other minor forest produce collected by the villagers and sold to the local dealers fetch a handsome earning to a number of villagers. The attractive price prevailing for cashew for the last many years should have induced the cultivators to raise larger extents of cashew plantation. There has no doubt been a little progress in this direction but much more remains to be achieved. The income from orchard cultivation and cultivation of vegetables like cucumber, sweet potato and chillies during monsoon is negligible compared to the vast scope for its development. The other economic resources relate to the earnings of those who are employed in services in various capacities and that derived by the eleven merchants and nine hotel keepers in the village.

Description of the Different Occupations

Agriculture

9. Paddy is the main crop grown in the wet lands. In the I class double crop wet fields, two crops of paddy are raised. The first paddy crop called *yenel* or *karthi* crop is transplanted in June-July and harvested in September and October and the second crop is raised thereafter and harvested in January-February. In the second class and third class wet fields generally only one crop is raised during the period of the South-West Monsoon. In small extent of first class wet fields having good water sources like Ponds, wells, etc., a third crop of paddy called *kolke* is also raised by lifting water through a picottah. The land is ploughed five or six times in the summer months. After ploughing once or twice in the month of April-May farmyard manure is applied, often after burning it and converting it into ashes. This is done as the potash content of the soil is poor. Farmyard manure prepared in the cattlesheds according to what is locally known as 'loose-box system' is also applied as it is. According to this system, green leaves plucked from either the ryots *patta* lands or from the adjoining Government waste lands forming *Kumki* to the *Kadim* lands are spread over in the cattleshed over the manure daily collected and the manure thus stagnated and accumulated is removed once in about a fortnight and stocked in either the manure-pits or stacked near the field-bunds. In this system cattle urine is not wasted. It gets absorbed in the manure. For use in the rainy season when green leaves will not be available for plucking, dried leaves are collected in January-February and stocked in sufficient quantity. A few ryots also apply *sudumannu* or burnt earth to the paddy fields in the I crop and also mostly to grow vegetables in small extents of paddy fields for their domestic consumption during October to April. Burnt earth is prepared after thatching grass is cut in the month of December-January by scraping the top earth and burning it along with the stumps of the thatching grass. This burnt earth is said to aid good growth. Hence, this kind of application of manure is popular in these parts. Fertilisers are not used for the I crop. Rains are quite heavy during the South-West Monsoon and if applied, the fertilisers are likely to be washed away. Fertilisers are, however, applied by some for the second crop.

For the first crop, seedlings are raised during the third or fourth week of April when there will generally be some pre-monsoon showers. Improved seeds used by the villagers are MTU3, PTB9 (kavalakanna), MGL1 (guddu bolyari), MGL2 (kaje kayane) and MGL5 (maskathi) and PTB10. About 40—50 days old seedlings are transplanted after the monsoon breaks out usually in the last week of May or 1st week of June. The ryots first attend to the transplantation in the bail fields and then move on to the III class fields. For want of time and other facilities only broadcasting is resorted to in the high level wet fields at times. Better seedlings are now raised by many by adopting lesser seed rate. Distant planting is now more popular. During *ati i.e.*, July-August trampling in the paddy fields is resorted to as part of weeding operation and also to disturb the soil. This is a new technique introduced.

The common pests are thrips, earhead bug and stem borer. During the last 10 years spraying habit has come into vogue as a result of constant propaganda and demonstration by the extension staff. BHC 5 to 10% and Endrine 20% which are avilable even in the local shops are recommended in such cases. Generally, nothing else is done for the first crop till the harvest comes off by end of September or beginning of October. The average yield from a I class wet field is about 12 *muras* of rice from the I crop and about 10 *muras* of rice from II crop and about 15 muras of rice from III crop. The average yield from II class wet field (*majalu*) is about 10 muras of rice and that from the III class wet

field is about 4 *muras* of rice. The cost of cultivation for 1 acre if incurred in kind is about 3 *muras* of rice for the 1st crop.

A more intensive form of cultivation is feasible for the 2nd and 3rd crop when the rainfall is much less and irrigation is resorted to. For the 2nd crop water is led from earthen dams constructed by the ryots. The seeds commonly used for the second crop are CO 25, CO 14 (dodda J.B.) MGL 6 (athikraya) and PTB 20 (malabale athikraya) and for the third crop PTB 10. About 200 acres are covered by improved seeds in the 1 crop and 120 acres in the II crop in the village. Chemical fertilisers which include Ammonium Sulphate and Super Phosphate are applied by some persons for the second crop. The Japanese Method of Cultivation is practised by 6 ryots only over small extents.

Nature of Produce

10. In the wet fields paddy is the main crop raised. Pulses like blackgram and greengram are raised during the second crop season in the wet fields which retain enough moisture to raise these pulse crops, but do not have irrigational facilities for raising II crop of paddy. The extent under pulse crop is, however, negligible. Monsoon crops like sweet potato, chillies, ginger, tapioca and ragi are raised in small extents of dry fields by hardworking agriculturists and particularly by the Christian tenants who are noted for their industry and interest in agriculture. After the *Vanamahotsava* campaign, the ancient practice of planting fruit plants like mango, jack, coconut, cashew etc., and also other varieties of timber and fuel plants has received an added impetus among those genuinely interested in tree growth. It is customary even now among many landlords to distribute coconut and arecanut seedlings on the *astami* day to their tenants for being planted in suitable places given on lease. There was a vigorous campaign to increase the area under cashew cultivation during the years 1956 and 1957 as cashew is a dollar-earner and grows easily and well in the uneven slopes of dry fields where nothing else comes up well, except perhaps the thatching grass. But, the genuine cultivators benefited very little and only the land-grabbers came forward, expressing their anxiety to bring Government lands under cashew cultivation by taking them on 30 years lease, fondly hoping that after 30 years they would become full owners, even though they had their own dry lands lying idle. In Naravi village only two persons availed themselves of the benefits of this scheme. The possibility of bringing more lands under orchard cultivation by raising plantains including bananas, pine-apple, *sapota* etc., has been demonstrated in recent years by two enthusiastic agriculturists who have converted jungles into fine orchards in the village and today they are model farms. The banana cultivation is only one year old and the good yield it has given has opened up new fields for the agriculturists and has exploded the belief that it does not come up well in the interior villages of South Kanara.

Tools and Equipments

11. There is no change in the tools and equipments used by the agriculturists. Only persons have iron ploughs and have inter-cultivators. The Village Level Worker has got equipment for spraying which the villagers make use of by borrowing whenever required. The poor cattle wealth is one of the reasons for the disinclination of the villagers to go in for improved ploughs. Both the oxen and the he-buffaloes existing in the village do not have the stamina to drag the iron ploughs with ease.

Organization of Manpower

12. The tenants invariably carry on cultivation by personal contribution of labour. The adult males take part in all the agricultural operations, while the adult females take part only in certain operations like transplantation, harvesting etc. Children also take part in sundry items of work and on many days they keep away from the school, if for nothing else at least to look after the babies in the houses to enable the mother and sisters to go to the fields. It is for this reason that attendance in the schools during the cultivation period is poor and the teachers wisely declare local holidays on certain days, particularly when rains are heavy. Many among the land owning classes also contribute labour. Among the rich and among certain castes, however, the owners merely direct and supervise cultivation and these persons either depend on labourers they employ or partly on the free labour which their tenants contribute after finishing their work. Till very recently, contribution of such free labour constituted one of the terms of the lease and after the introduction of the Madras Fixation of Fair Rent Act this practice is now on the decrease though not completely disappeared. Reciprocal aid is also in vogue among some ryots. Cattle are, however, never hired out for the purpose of ploughing.

Source of Finance

13. The general practice among the agriculturists is to set apart the seed requirements as well as the

quantity of paddy or rice required for cultivation expenses and to utilise only the balance for their own domestic use. The richer classes keep more for cultivation expenses while the tenant classes who are poor and who contribute personal labour set apart a smaller quantity for the purpose. As wages have to be paid only in kind for transplantation work, every cultivator has invariably to keep sufficient stock for cultivation expenses. During failure of crop, the landholder generally goes to the rescue of the tenant by helping him in whatever way he can. In the normal years, however, the tenants generally rely on their own resources to defray the cultivation expenses. Cash is mostly required when a cultivator has to purchase either ash or fertiliser or pesticide. Farmyard manure is not available for sale anywhere, as the quantity collected and consumed by each is hardly sufficient for his own requirements. Short-term loans are borrowed on such occasions from the local Co-operative Society and utilised for the purpose. There is no difficulty during the last one decade for a *bona fide* cultivator to get his credit requirements even though he is a mere tenant, as short-term loans are granted on personal security and on the offer of sureties. The real difficulty, however, is that the small agriculturists who have no stock of foodgrain for their domestic requirements during the lean months of June to September and who have no other source of income borrow loans not for the *bona fide* purpose of agriculture but for their own dire domestic needs and very often for the purpose of indulging in such pastimes as cock-fighting and to visit tea shops. Today there are a large number of tenant cultivators who come under this category and as a result, agriculture never improves, whereas the cultivators always remain as debtors. This evil has become so widespread that this deep-seated disease requires a more radical cure. One of the suggestions to remedy this defect is to issue loans partly in kind and partly in cash, so that the agriculturist will be compelled to use better seeds and the requisite quantity of manure.

Nature of Expenditure

14. As stated already, a cultivator who does not contribute personal labour has to spend about 3 to 4 *muras* of rice for cultivation expenses for the I crop and about 3 *muras* of rice for the II crop and about 5 to 6 *muras* of rice for the III crop when water has to be drawn by picottah from the wells utilising human labour. The above expenditure is exclusive of seed and farmyard manure. If a cultivator contributes labour through the members of his family the expenditure will be less to that extent. The various operations include (a) ploughing 5 to 6 times and preparing the land for cultivation; (b) application of manure by bringing from the cultivator's shed either by head load or otherwise; (c) raising seedlings; (d) transplantation; (e) application of fertilisers by those who do so; (f) inter-cultivation by those who have planted according to Japanese Method of Cultivation; (g) plant protection measures and finally (h) harvesting and threshing etc. The expenditure on lands cultivated under Japanese Method is more, as more labourers are required for transplantation and the seedlings have to be planted in a row, the process being slow. Secondly, fertilisers etc., have to be purchased. But experience has shown, as against an additional expenditure of about Rs. 50 per acre for the above method, there is an additional income of more than Rs. 100. All the villagers are not able to appreciate this simple arithmetic and hence the pace of intensive cultivation is slow. Two *seers* of rice are the wages per day for the various items of work like plucking green leaves, applying manure, transplantation, harvesting etc., both for males and females.

Utilisation of Produce

15. After keeping the seed requirements apart in *muras* smeared with cowdung, paddy is stored in a *thiri* which is a cylindrical container formed by twisted paddy straw and occasionally by bamboo thatties. Some also keep in big wooden boxes, locally known as '*pathas*'. The straw are bundled into *soodies* (small bundles) and stacked giving a conical shape at the top to enable the rain water to trickle easily. The straw are not trodden by the bullocks just after threshing. About a month or two later, the straw bundles from the stack are removed and are beaten by sticks to remove the grains still sticking and thus, the remnants are collected. If required for personal use the bundles of straw are tied a little bigger than those meant for sale. While the smaller cultivators begin to convert paddy into rice in small quantities right from the time of harvest for their personal use, the more well-to-do get the *yenel* or I crop paddy pounded only after December. From November onwards rice flows to the market and an appreciable quantity is sold out during February to April, when Land Revenue assessment has to be paid and the land owners have to purchase their other requirements from the sale proceeds of rice. Paddy as such is rarely sold and rent is generally paid only in rice or paddy. This practice enables the tenants to realise the bran required for their cattle and

provides occupation for their womenfolk for about a month. Further, the villagers know that par-boiled hand-pounded rice always costs a little more than the imported varieties of milled boiled rice. Small quantities of rice are sold even by the small cultivators whose yield is hardly sufficient for their own requirements, while the rich sell only the surplus in two or three instalments after watching the price of rice in the market. The best price is realised after the *Ganesha* festival and many a big cultivator keeps some stock to be released at that time. Rice is preserved in *muras* which contains 42 *seers* equivalent to 8,227 lbs. or roughly one Bengal maund. The *muras* are spheroidal in shape, a section in the vertical plane being an ellipse. These *muras* are packed strongly and artistically by paddy straw and twisted paddy ropes and an adult of average ability is able to carry a *mura* of rice on his head for few miles with ease, often even climbing slopes of hills. This system of transport was most common till recently when there were no roads in the village and there were very few inter-village roads to transport rice either to sell in the nearest marketing centre or to deliver to a village provision shop or to deliver at the house of the landlord residing closeby. A point to be observed is that the high price of rice rarely benefits the small cultivator as he has got very little to sell after giving his rent due to the landlord and in a village like Naravi such tenant cultivators form the majority. Price control of foodgrains is therefore a blessing for the majority of the cultivators also, not to speak of the other consumers.

Among the articles sold, the cashew is the most important. Next in order come coconut and other sundry items like sweet potatoes, chillies etc., which are sold in small quantities after retaining some quantity for domestic use. For a long time the rural economy has been so stable that the price of each commodity bore a definite proportion to the other. For example, a *mura* of rice was considered equivalent to 100 coconuts, or one *mura* of cashew or one *mura* of pulse. Even now it has been generally so, except for slight vagaries at times. Such items as plantains, pineapples, surplus vegetables, jack fruits mangoes etc., are mostly sold to the dealers in the village or in the adjoining villages. They are also sold in the local bazaar or weekly shandy in the village.

Marketing of Produce

16. The local Co-operative Society does not arrange for the marketing of produce and neither is there any arrangement to grant loan on the security of produce. The main difficulty is want of facilities to store the produce. The Society also does not sell the various essential requirements of an agriculturist. The construction of a godown for the Society is an urgent need. The Society would also do well to arrange for the sale of the various items of forest produce like *'ramapatre, sheegekai* (soapnut) etc., and also cashew which the villagers now sell to the local dealers at low rates.

Animal Husbandry, Fishing, Forestry etc.

17. Cattle rearing is an essential occupation for the cultivators, big and small. He-buffaloes are more useful than bullocks for agricultural operations. The buffaloes thrive better than cows and bullocks. 98 households have 210 he-buffaloes and 154 households have 556 bullocks (Table 7). The cattle are purchased either directly in the cattle fairs at Kulkunda and Sita Nadi or in the alternative, purchased from the cattle dealers who bring them from these fairs. The climate of the district is unsuitable for the sturdy growth of the cattle. Besides, the fodder is also not of a nourishing nature. Generally, the soil lacks in calcium and consequently the grass grown is not nutritious. Green grass is available only from August to October and the preparation of silage is rarely resorted to by the agriculturists. There are not more than half a dozen persons in the village who grow the more nutritious varieties of grass like Napier, elephant etc. For the major portion of the year, the cattle entirely depend upon the dry paddy straw sometimes mixed with dry and insipid thatching grass and nothing else. During the working season, they are no doubt looked after a little better by giving horsegram, bran etc. The condition of the milch cows is no better. The net result is that cattle do not multiply in the house of a cultivator but are merely replaced as and when they die or decay. There are 111 cows in milk maintained by 80 households and 28 she-buffaloes in milk maintained by 25 households. Major portion of the livestock is owned by Christians, Billavas, Brahmins and Jains. Cattle-rearing as an occupation for the purpose of selling cattle is unknown. There are no artificial insemination facilities available in any nearby place. The nearest artificial insemination centres are at Mudabidri and Belthangady where there are also veterinary hospitals.

Poultry is raised more for the purpose of cock-fight than for any other purpose. There is a model poultry farm in the local church compound with a strength of more than 50 housed in model pens.

Improved breeds like white Leghorn and Rhode Island Red are reared here since 1955. Prior to that there were only country fowls. The eggs got here are distributed by the Extension staff among the villagers for rearing. About 20 eggs are sent every week to the T.B. Sanatorium at Mudabidri.

Fifty Christian families are rearing pigs. Foreign breeds are reared by the local Parish Priest. There is scope to develop this occupation in this village as Christians form the bulk of the population.

Inland fishery still remains to be developed. Fingerlings are being introduced in ponds and tanks and the result achieved is in no way spectacular. Fish is eaten by most of the villagers and on the shandy day large quantities are sold out quickly. The villagers indulge in fishing in the rivers close-by whenever fishes are available.

Forestry provides occupation for the 8 Malekudia families who fetch bamboos etc., on permit for basket making. The Forest officials employ coolies from this village for afforestation and other items of work in the reserve forest within and near the village. The contractors also engage the villagers for collecting minor forest produce in the nearby forest areas. There are more than 30 families who get labour in the forest at certain periods of the year. The villagers are also permitted to collect the dead trees and those uprooted by wind in the forest and transport them for their *bona fide* domestic needs without restriction. They are also permitted to graze their cattle in the forest area free of cost, a concession which they are enjoying since the advent of independence.

Village Industries

18. There are 45 households engaged in various household industries (Table XII). The important household industries in the village are basket-making and bee-keeping. The others are: (1) carpentry; (2) blacksmithy; (3) goldsmithy; (4) soapstone work; and (5) beedi-making. 53 persons in all are engaged in one or the other household industry (Table IX). Basket-making is pursued by the Malekudias, while bee-keeping is pursued irrespective of caste. For the Malekudias, basket-making has been a traditional industry and they have been manufacturing baskets required for agricultural operations involving earthwork and selling them in the nearby villages and shandies as and when they used to prepare. They have now been brought under the co-operative fold by starting a Co-operative Society in 1958 and they are now assured of a good market and a better price. There has been no change as yet in the nature of articles produced and no one from this village has taken advantage of the scheme to get training in the preparation of various varieties. They are, however, given facilities to work in a common shed where tools required are made available. The Society also issues permits to the individual members who gather canes in the forest by head-load. The time limit is 7 days. The Forest Guard collects the permit. The Society remits at the rate of 0.50 nP. per head-load as fees. There is, however, some snag in the issue of permits by the Forest Department as it is said that the Forest Department has stopped the issue of permit for some time past. With a view to provide continuous occupation to the Malekudias who are classed as scheduled tribe, it is necessary to evolve a more satisfactory procedure of issuing permits so that there may not be a break in the supply of raw materials. As regards bee-keeping also an attempt is said to have been made to establish this industry on a co-operative basis, but without success. Yet, a number of individuals have taken up this useful and profitable industry getting financial assistance under the National Extension Scheme and resorting to new techniques of extraction through honey extractors. During 1961-62, under the National Extension Scheme, 50% subsidy has been granted to 17 families for purchasing 20 bee-hive boxes and 4 honey extractors. They are also taught about the way in which hives have to be formed and in the several exhibitions held in the village during the last decade a good deal about bee-keeping has been demonstrated. Honey extracted is partly used by the villagers and the rest is sold locally to the dealers who come to purchase them. The establishment of a Co-operative Society will enable the villagers to get better price and to enjoy better facilities. During the rainy season the bees have to be fed and looked after carefully as natural honey is not available in sufficient quantity. For about 9 months in the year, this industry can be pursued with profit. Maximum honey is obtained from January to May when mangoes, black berries, soapnut etc., flower profusely.

Making of soapstone articles is another household industry which can be developed in this village. At present, only three families are engaged in that. They prepare stonewares required for domestic use and sell them mostly to a local shopkeeper. Raw material required is available in the village. If the finishing is improved and different designs are made, there is good scope to find out a profitable market,

The Industries Extension Officer of the National Extension Scheme could usefully explore the possibilities of expanding this industry which is now in a decadent condition. One person from this village has received training in the manufacture of soapstone wares.

Commerce

19. There are 9 provision stores and 2 cloth shops in the village (*vide* Table XIII). The merchants bring the commodities required for sale from the wholesale dealers of either Karkal or Mudabidri. Certain commodities are also brought from the weekly shandies in the above two places. Plantains, betel leaves, arecanuts are purchased as and when required from the growers in the village. The villagers are able to get all their requirements in these shops. The transactions are generally in cash. Foodgrains, arecanuts, coconuts, cashews etc., are also accepted by way of barter for other commodities sold. The barter system takes place mostly in the harvest season. At other times the villagers should find money by going out for cooly or otherwise to make purchases. The retail merchants purchase the various commodities from the wholesalers periodically except during monsoon when they stock for about three months, as transport is more difficult at that time. The foodgrains are kept in gunny bags, rice in *muras* and articles like jaggery in containers with lids. There are a few villagers who obtain advance payments from the merchants with a promise to deliver the agricultural commodities which they grow as soon as the harvest is over, often at rates slightly less than the market rate prevailing at that time. Rice *muras* purchased from the villagers in large quantity from December to May are sold to the wholesale dealers of rice in Karkal, Mudabidri and Mangalore. Cashewnuts and forest produce like *ramapatre, sheegekai* and *kasarka* are purchased in small quantities and when good stock is thus built up, they are sold in the market at Mangalore.

One person is engaged in fish business. He brings cured dry fish and sells them locally. There is also a timber merchant who exports the timber purchased locally either to the saw mills at Mangalore or to the wholesale timber merchants in Karkal or Mudabidri.

Other Occupations

20. Among other occupations, the hotel business is the most important. There are 9 hotels in this village located in different parts and 10 persons are engaged in this, of whom 6 are exclusively engaged in hotel-keeping, while 3 hotel-keepers have cultivation as subsidiary occupation and one hotel keeper has household industry in addition. Most of the hotels were started during the last ten years and each hotel attracts quite a good number of villagers. Tea is the most popular beverage and after the introduction of prohibition, the ex-addicts have invariably taken to it. Likewise, the popular dishes are certain preparations from beaten rice which are at once cheap and quite solid food. There is hardly any category of worker who does not visit a village tea shop except those who are able to get it done in their own houses.

There is one soda shop in the village started with a loan of Rs. 300 from the National Extension Scheme. Soda or other aerated sweet drinks are delicious drinks to those who are thirsty and in a place with humid climate there is a good demand for it except during the rainy months.

Forty-four persons are engaged in various services in the village. 26 persons are engaged in services and cultivation, while for one 'service' is a subsidiary occupation. The Government officials who include the forest guards, forester, medical officer and the medical staff, the village level worker and teachers come under the category of 'services'. Lastly, as Table IX shows there are 31 persons engaged in agricultural labour only and 244 persons engaged in service and there are a few others who along with agricultural labour or cooly have one or the other subsidiary occupation.

Indebtedness and Trends of Changes

21. It is observed that the percentage of the indebted households as well as the average indebtedness per household increase with the corresponding rise in income. In other words, it appears that the increased income gives an impetus to the household to borrow more or it may be said that the rise in income gives confidence to an individual to borrow more. Obviously, many among the lower income group cannot borrow for want of security. This accounts for the reason that only 44% of the total number of households in the income group of Rs. 25 and below are indebted, whereas the percentage registers a gradual rise in each succeeding income group, and reaches the maximum of 77% in the income group of Rs. 100 and above. But, the average indebtedness per household in the income group of Rs. 25

and below per month is Rs. 241 while, in the next higher income group of Rs. 26 to Rs. 50 per month, it is only Rs. 176. In the village as a whole the average debt per household works out to Rs. 341 and the per capita debt comes to Rs. 42. (Table XIX).

An analysis of the indebtedness by causes (Table XIX-A) shows that only about 26% has been borrowed for productive purposes like improvement of agriculture, running the household business, purchase of livestock, purchase of machines, and for construction or repair of houses. The most glaring feature, however, is that about 66% has been borrowed to meet the daily wants, about 4% for conducting ceremonies like marriages and a similar 4% for payment of rent. The fact that a cultivator is driven to borrow money for payment of rent only goes to emphasise the crying need for the reduction of the existing rate of rent. The urgent need for reduction in the rates of rent is also brought out of the fact that 2/3 of the total debt has been incurred to meet the daily needs, thereby indicating that the lot of small cultivators in the rural areas has not improved. This is a sad commentary on the rural economy which has proved to be least beneficial to such class of people who form the bulk of the rural population. The further point that becomes clear is that so long as the villagers groan under the burden of such heavy indebtedness, the scope for improvement of agriculture is limited, as the villagers have nothing to invest on cultivation. Another important point worthy of notice is that more than 80% of the total loan has been borrowed from private individuals, the rate of interest generally being more than 9% in each case. The local Co-operative Society has advanced a sum of about Rs. 12,000 in 1961-1962 and it is disinclined to advance larger amounts to more persons as they are already indebted to private persons and a more liberal advance is, therefore, considered to be not in the financial interests of the society. There is thus a vicious circle, from the clutches of which the cultivators have to be extricated, if real progress and prosperity are to be ensured. This is indeed a problem of great magnitude which baffles the ingenuity of even a wise economist.

Income

22. Table XVI relates to the distribution of households by occupation, income and number of members, while Table XVII shows the average annual income by occupation. The data regarding income has been tabulated with reference to 5 main occupation classes *viz.* (1) cultivation of owned lands; (2) cultivation of lands taken on lease; (3) Agricultural labour; (4) household industry; (5) others. In this village, as in most of the other villages in the district, the number of households of tenants far exceeds the number of households of owner cultivators. For example in Naravi, there are 132 households of tenants as against 32 households of cultivators of owned lands. On account of this wide disparity in the categories of these two classes of people, the income and expenditure pattern of these two classes has been studied separately, though both have the occupation of cultivation as their main sources of income. It will be seen from Table XVII that 11 households or about 33% of owner cultivators are well-off, the average annual income per household in this income range of Rs. 1,201 and above per annum being Rs. 2,605. As against this, 25 households of cultivators of lands taken on lease or only 19% of the total number of cultivators of lands taken on lease come under the income range of Rs. 1,201 and above per annum. Besides these, in this income range there are 3 households having household industry as the main source of income and 12 households come under the category of 'others'. The average annual income per household for the above mentioned 25 cultivators is Rs. 1,682, for the 3 households which have household industry the average income is Rs. 1,967 and for the 12 households coming under 'others' it is Rs. 2,598. None of the households of agricultural labourers come under this large income group. It is thus seen that in all, 51 households in the village out of the 320 households or just 16% of the total number of households in the village are well-off, while another 16% which come under the income group of Rs. 901 to Rs. 1,200 per annum are engaged in a continuous struggle to make both ends meet. The remaining 2/3 of the total number of households live under chill penury. The annual income of these 111 households is below Rs. 600 per household per annum. Under the category of 'others' the large number of households having cooly as their source of income are included. The income that these coolies get is not sufficient for them to eke out their livelihood throughout the year. Like the agricultural labourer, the occupation that they get is only of seasonal nature and as such during certain months of the year such as July, August, early part of September etc., they actually lead a life of semi-starvation. The income that the cultivators of lands taken on lease derive after paying rent to the landlords is hardly sufficient to provide two square meals a day for all the members of the household. Very rarely are they in a position to invest money for the purchase of manures, fertilisers and over the improved techniques of cultivation.

Table XVII gives us the statistics of income per equivalent adult male per household in respect of the various occupations which are as follows :—

Name of occupation	Income per equivalent adult male (per household)	No. of equivalent adult males (per household)	Average No. of gainfully employed persons per household
	Rs. p.		
1. Cultivation of owned lands	256·18	5·50	3·31
2. Cultivation of lands taken on lease . . .	174·03	5·43	3·41
3. Agricultural labour .	118·94	3·10	2·25
4. Household industry ·	348·06	4·54	2·54
5. Others	218·54	3·56	2·23

It is seen from the above that the income per equivalent adult male per household is the least in the case of agricultural labourers. The cultivators of lands taken on lease are only slightly better-off than the agricultural labourers. Even for cultivators of owned lands and others the income is hardly sufficient and the income is maximum in the case of those having household industry. It may be mentioned here that out of the 13 households having household industry as their main occupation, several have cultivation also as subsidiary occupation and thus they are able to augment their income. The overall picture of the economic condition of the various households shows that only cultivators who cultivate large extent of lands with household labour are well-off and not the others. It is also seen that those who have combined cultivation with household industry or *vice versa* are also better-off. The lot of all others in the village is far from being enviable and in any scheme of rural development, therefore, the progress and prosperity of these people ought to receive utmost consideration.

Expenditure

23. A study of the expenditure pattern of the various households coming under different occupation groups shows certain similarities, particularly with difference to the expenditure on such items like food stuffs, clothing, beverages etc. The expenditure per equivalent adult male in respect of the various occupation groups as contained in Table XVIII is as given below :—

Occupation	Average expenditure per adult equivalent male per month	No. of equivalent adult males per household	Average No. of gainfully employed persons per household
	Rs. p.		
1. Cultivation of owned lands	21·27	5·50	3·31
2. Cultivation of lands taken on lease . . .	17·24	5·43	3·41
3. Agricultural labour· .	11·28	3·10	2·25
4. Household industry .	29·57	4·54	2·54
5. Others	17·24	3·56	2·23

A further analysis of the figures relating to the expenditure per equivalent adult male under the different occupation groups shows that the expenditure on food stuffs which is 53.47% of the total expenditure is the lowest for the households having household industry, is slightly more for the families coming under 'others' (59.60%) and it ranges from 63.99% as in the case of owner cultivators to 68.67% in the case of tenant cultivators. In other words, those who are having cultivation spend a little more on foodstuffs, because their occupation involves manual labour and naturally, therefore, they have to spend a little more than those who are engaged primarily in non-agricultural occupations. The expenditure on clothing ranges from 11.43% as in the case of agricultural labourers to 14.13% which is the highest spent by those coming under 'others'. The expenditure on beverages has become an indispensable necessity, and it ranges from 2.92% to 7.73%. It is seen that the cultivators spend comparatively less than those engaged in other occupations. A significant feature is that even an agricultural labourers spends twice the amount spent by the cultivators. As regards chewing and the use of tobacco, it is observed that the expenditure is lowest (6.90%) in the case of owner cultivators, increases to 7.88% in the case of those coming under 'others', and further rises to 8.38% in the case of tenant cultivators, and finally reaches the maximum of about 13% in the case of agricultural labourers and those engaged in household industries. The expenditure on this item, actually has no definite bearing to the income derived by the various occupation classes. It is seen that in the case of many households the poorer households spend more than the others. It can be said

that in the case of a large number of households, particularly among those who were addicted to drink in the pre-prohibition days, the expenditure on beverages and on tobacco has increased much more than among others, for these twin habits give the former addicts the pleasure they were deriving when they consumed liquor. Any attempt, therefore, to reduce the expenditure on these two items is, therefore, futile. The increase in the number of tea shops in the village particularly after the introduction of prohibition in 1947 is a proof in this direction. It is also seen that irrespective of the economic condition, the villagers spend a substantial amount on jaggery and sugar, consequent on the habit of drinking tea having become popular. The owner cultivators spend more on this item than others. Lastly, the expenditure on education is likewise more in the case of owner cultivators, it being 2.90%, while in the case of all others it is much less.

Table XVIII also furnishes details of expenditure on different items in respect of households coming under different income groups. The average expenditure per household is Rs. 189.63 nP. in the case of 11 households of owner cultivators which come under the income range of Rs. 101 and above per month. Similarly, there are 25 households of tenant cultivators which spend on an average Rs. 171.81 nP. per month. Under household industry there are just 3 households each of which spends on an average Rs. 147.81 nP. per month, while in the category of 'others' there are 12 households which on an average spends Rs. 175.93 nP. per month. If we leave out of consideration these 51 households, it is observed that the average expenditure per household in the case of all others coming under the lower income groups is so small that their life is a continuous struggle for existence, particularly when we keep in view the total number of inmates in those various households, the average size of the family in the village being 5.80. The cost of living in the village parts has also gone up very high and perhaps the only item on which the villagers is not called upon to spend is on the rent of the houses, for most of the houses in which they reside either belong to them or even when they belong to their landlords they do not pay anything by way of rent. The cultivators who have got surplus to sell do not naturally spend any amount on the staple diet they use. But, in respect of all other items, whether rich or poor, the villagers, like their urban brethren have to spend a considerable amount on purchasing various items of necessity. Very often some of these items are cheaper in the towns than in the village. It is seen that the villagers have to spend about 12% of the total expenditure on clothing. The present survey reveals that in most of the households the members do not possess more than two sets each, which by any standard is quite inadequate and if they go in for more cloth, the expenditure on clothing alone will swallow a good portion of the income. It is, therefore, necessary that if the villagers are to be provided with adequate food and clothing, the price of these two essential items should always be under control. A family of about 5 members which on an average spends about Rs. 50 per month will never be able to provide the minimum amenities of life to the members of the household. In Naravi, there are 111 such families.

CHAPTER IV

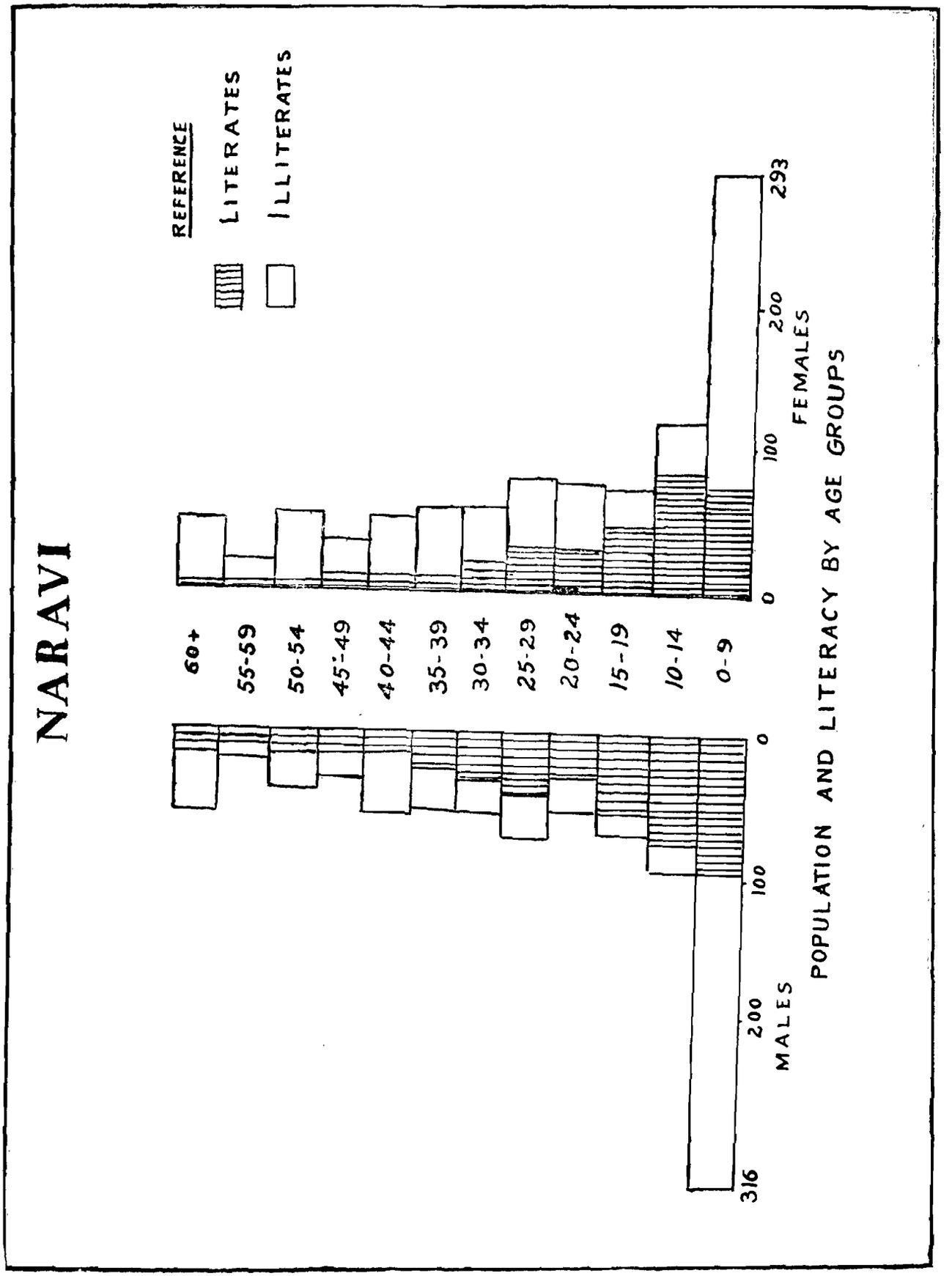
SOCIAL AND CULTURAL LIFE

Out of the total population of 1,855, there are 921 males and 934 females, the sex ratio being 1014 for every 1,000 males, as against 1,082 for the district. One of the reasons for this approximately balanced sex ratio is that migration of males from the village to outside places is of a limited nature, unlike in the more densely populated regions of South Kanara. The density of population in this village is 175 per sq. mile which is rather low. It is seen from Table II which contains the population by age groups that children in the age group of 0—14 constitute 44% of the total population and the school-going children between 5 and 14 total 507 and constitute 27%. There are two Higher Elementary Schools in the village and the number on rolls in these two schools is 350. Besides, there is also a Balwadi class run under the auspices of the Women's Welfare Project and 40 children attend this class. Both the Higher Elementary Schools contain classes up to 7th Standard and they are run quite efficiently. The Church Higher Elementary School is adjudged to be one of the best Primary Schools in the District. It has excellent facilities of playground and ample opportunities are afforded to the children for various extra-curricular activities. More than 45% of the children attending these 2 schools are girls. Both these schools are also Social Education Centres for the villagers. Village leaders' seminars, rural exhibitions, dramas and various other cultural activities are frequently held in one or the other school with the active co-operation of the school authorities. Dramas in the schools are in the nature of feasts for the villagers who attend in large numbers. It may be pointed out that the local Church also runs an orphanage both for boys and girls and it is quite efficiently managed. The strength of the inmates in May 1962 was 94 boys and 73 girls. It is only in the recent years that education is receiving very good attention, thanks to the keen interest evinced by the Church authorities and the equally good response by the villagers. There is only one graduate from this village so far and one boy is now studying in the Diploma class in Engineering at Mangalore. Pupils from this village are studying in High School classes. Crafts are taught in the Higher Elementary Schools both for boys and girls.

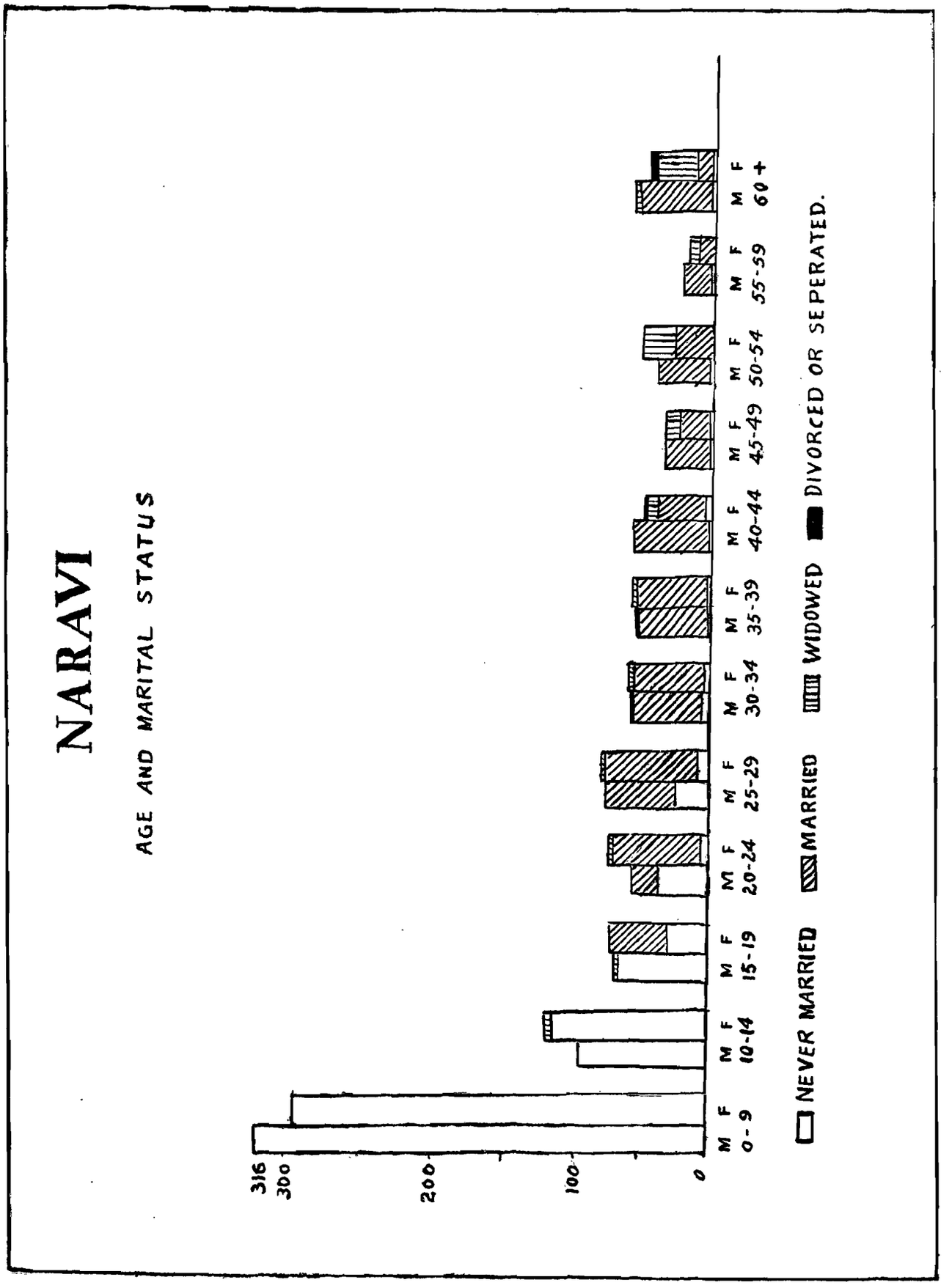
Birth, Marriages and Death

2. The total number of births during the inter-censal period was 762 and that of deaths for the same period was 262, thus showing a net increase of 500 in the population. The rates of birth and death per mile have been practically uniform. The village was Malarial prior to 1950. For about 10 years from 1947 to 1957, DDT was sprayed and the National Malaria Eradication Scheme is now in force. The village is the Headquarters of a Malaria Surveillance Worker. Blood smears are taken and sent in all fever cases to the District Laboratory at Puttur and the result of testing is communicated in each case. About 30 cases of smears are sent and the result shows that recorded cases of Malaria are nil since the last several years. There are no other chronic diseases peculiar to the village. Amoebic dysentery is common among the socially backward people during the four months of November-February and in particular among the Harijans. Among the poorer class of people malnutrition is also common. The diet of the villagers lack the rich protein content as their staple diet is rice. The village had a Rural Dispensary till 1953 which was thereafter converted into a Government Dispensary providing more amenities including the services of a midwife. For a considerable period, however, it was without a doctor and it is only in the recent years it is enjoying a staple and adequate staff. It also enjoys a new spacious building opened only in 1962.

Table VI furnishes statistics about the marital status under different age groups. 366 males out of 921 and 398 females out of 934 are married in the village and together they constitute 41% of the total population. Early marriages are practically unknown in the village. Only 4 females in the age group of 10—14 are married and only one male in the age group of 15—19 is married. Out of the total number of 75 widows 53 are in the age group 50 and above. Young widows without issues are permitted to marry except among Brahmins, Gowdasaraswaths and Jains. Divorce or separation is rare and in the whole village there are 4 males and 7 females divorced or separated. The customs of birth, marriage and death among various castes have already been referred to broadly and it is seen that many customs and practices are


NARAVI
REFERENCE
LITERATES
ILLITERATES
60+
55-59
50-54
45-49
40-44
35-39
30-34
25-29
20-24
15-19
10-14
0-9
316
200
100
0
0
100
200
293
MALES
FEMALES
POPULATION AND LITERACY BY AGE GROUPS

Facing Page 31



common, irrespective of the castes to which they belong. Dietic habits and working habits are determined more with reference to climate and economic condition than caste. Marriages are becoming simpler among all the communities and mostly they are over in a day and often in a few hours. The custom of giving elaborate feasts during marriages has now disappeared and it is now restricted to a very few who are close relatives.

Among the various amenities which the village enjoys, the facilities of drinking water are important. There are two public wells and a large number of private wells. There is no scarcity of drinking water in any part of the village. The villagers can justly be proud of their educational institutions. The two infant Co-operative institutions are doing something to provide credit and marketing facilities. Under the scheme relating to the amelioration of Scheduled Tribes, tiled houses have been constructed for the Malekudia families which they have not yet occupied. The facilities for communication which have improved now have to be further developed. The medical facilities are fairly satisfactory. It is only in the field of animal husbandry that the village lacks facilities. Household industries have to be established on a more solid footing.

Family Structure

3. There are two types of families in the village *viz.*, patriarchal and matriarchal. In the patriarchal system, the lineage is perpetuated in the male line, whereas in the latter the property passes in the female line from mother to her male and female children and then to the children of those female children and so on. The issue of the male children do not belong to the *Aliyasanthana* family but to the family of their consorts. The property is managed by the seniormost member of the family and the other junior members of the family are entitled to being maintained. They were not entitled to enforce partition except by common consent of all adult members. The *Aliyasanthana* law was thus analogous to the *Marammakkathayam* law of Kerala and it is significant to note that the areas where *Marammakkathayam* and *Aliyasanthana* System of law are prevalent form part of what is called *Parasuramakshetra* which goes to indicate that a vast majority of the people of this region had a common culture, observing common customs and usages in many aspects of daily life. The *Aliyasanthana* family is a very ancient institution dating back to the era before the birth of Christ according to the eminent scholar, Sri Manjeshwar Govinda Pai. The law owes its origin to a Jain ruler by name Bhootalayandya who had his capital at Barkur in the first or second century A. D. This ruler had enacted sixteen *kattoos* or rules under the headings of *Jathi Nithi, Mana Mariade, Huttu Kattu, Hinde Munde, Hetchu Kammi, Bali Banna, Ali Uli,* Appendix I contains the translation of material portions of Bhoothala Pandya's *kattu kattale.* This *kattu* is also commonly known as *Aliya kattu* as distinguished from *Makkala kattu* which is the law pertaining to all patriarchal families.

The evolution of *Aliyasanthana* law followed in this village by the Billavas, the Bunts, the Malekudias, the Moolyas, the Heggades and certain sub-sections of both Sherwegars and Jains can be discussed under three stages. The first stage already referred to relates to the customary law which prevailed till the passing of the Madras *Aliyasanthana* Act 9 of 1949. According to this customary law there was no right for partition except by common consent of adult members and even then a male member had only a life estate in the property possessed by him. This rigidity with regard to the partition of the property was primarily based on the fact that the wife and children of a male member are not members of his family and though living with him on the death of the male member they have to vacate the family house and depart to their own family house.

In Law the father and the children are members of separate families which is also substantiated by the custom that if a son dies there is no pollution for the father, whereas if the sisters give birth there is pollution for the brother. Even regarding the institution of marriage, the *Aliyasanthana* families had their own customs and it is opined that marriage among them is neither a sacrament nor a contract but only a social institution. As regards management of the property even though according to Law it was the seniormost member who was the manager irrespective of the sex to which the person belonged, in actual practice whenever the manager was a female, the *de facto* manager was her husband, who on account of the natural affection and love cared more for the welfare and property of his own wife and children, rather than for the interests of the junior members of the *Aliyasanthana* family. As a consequence, improvements to the property were never carried out and often the tenants were harassed, pulled hither and thither by the conflicting interests of the two different groups. Feuds were thus common in the *Aliyasanthana* families and the courts were flooded with maintenance suits. The agitation and the aspirations

of the junior members resulted in the enactment of the Madras Aliyasanthana Act IX of 1949 and for the first time this Act gave the right to the members of Aliyasanthana family to claim partition of the property under certain circumstances. The partition was limited to the shares of the *Kavarus* or lines ordinarily by dividing one half of the property per strips and the other half *per capita*. This can be said to be the second stage in the evolution of the *Aliyasanthana* Law of Succession. This enactment encouraged a number of *Aliyasanthana* families to rush into the courts to file suits for partition. It may be mentioned here that this Act also did not recognise the individual rights of the members of the family and therefore the discontentment did not disappear. It is only the Madras *Aliyasanthana* Act (Mysore Amendment Act of 1961) read with the relevant provisions of the Hindu Succession Act of 1956 that recognises the undivided interests of the members of *Aliyasanthana* family and his right to bequeath this interest to his wife and children after his demise. It can be said that the above various legal enactments have tended to bring the *Aliyasanthana* families almost on a par with the other Hindu families, even though the various social and religious customs peculiar to this system continue to be observed in the villages. The honour due to the various members of the family by virtue of their seniority, by virtue of the association of the family with certain religious institutions etc., are all observed *in toto* and these are called *Mana Mariade*.

The family structure is patrilineal among Brahmins, Gowdasaraswaths, Viswakarma, Holeyas and Rajapuri Konkani in this village. In the matter of Law of Succession they are all now governed by the provisions of the Hindu Succession Act of 1956. In all these castes the right to partition has been recognised all along, but partition generally takes place when children come of age and get married. Thereafter, they begin to live separately eking out their livelihood by following one or the other occupation as will suit their aptitude, talents and equipment. The father and the mother so long as they live either separately or with one or the other of their children continue to the respected and loved. In all social and religious affairs the elders occupy an important place. The senior members of the family have always got a duty to bring up the younger members and equip them with necessary training to enable them to stand on their own legs. Though families get divided for economic and other reasons, the family ties do not get snapped. The Christians of this village generally are governed by the provisions of the Indian Succession Act, the recent converts to Christianity, however, following the Law of Succession which was in vogue among them prior to conversion. The Mopillas are governed by the Mohammedan law as applicable to the particular sects to which they belong.

In the *Aliyasanthana* families joint living which was a common feature in olden days is now a relic of the past. The table given below will indicate the change that has taken place in the mode of living with the passage of time and it will be seen that there are a large number of families which live separately, even though they are part of matrilineal families.

Name of caste	Total number of households following Aliyasanthana Law.	No. of households where the head of the family is living in his family house with his wife and children.	No. of households where the head lives in separate house belonging to him.	No. of households where he lives in his wife's house.
Billavas	50	13	34	3
Bunts	4	3	1	..
Malekudias	7	3	4	..
Heggade	17	6	10	1
Moolya	9	4	5	..
Sherwegars	15	2	13	..
Jains	19	10	8	1
Madivalas	4	4	..	..
Bhandaris	2	..	2	..
TOTAL	127	45	77	5

Table 1 appended also shows that in the village as a whole there are 156 simple families, 57 intermediate families, 82 joint families and the remaining 25 come under 'others'.

The breaking up of the joint families is clearly on the increase. One of the main reasons for this process of disintegration is that there is a clash in the economic interests of the various members constituting the family. Incapacity to adjust themselves temperamentally on the part of the various members and their consorts to joint living is another reason. Joint living wherever it exists is particularly noticed among the working class, who taking advantage of the large working force carry on their occupations by

contributing labour and working together. The 20 households of joint families among Christians, the 19 such households among the Billavas etc., are all mostly tenants cultivating the lands taken on lease and jointly working. In the cases of such families joint-living is beneficial, as they need not depend upon outside labour for carrying on the agricultural operations. The gradual increase in the population of each household is another vital reason for the establishment of separate households in separate small houses.

The intra-family relationship is one of cordiality in all castes. In all social and religious functions, whether in the house or outside, the villagers irrespective of their age and status join together and participate in a spirit of co-operation and joy. In the daily routine there is a division of work among the inmates of the household and each one attends to it with a sense of responsibility and regard to the other members.

Leisure and Recreation

4. The cultural greatness of a community owes its origin and strength to the way in which the people make use of their leisure and enjoy recreation. During the working season change of work is itself leisure. The cultivator will be busily engaged in some item of work or other when cultivation is in full swing. He will have just time to rest in his house when he completes his work. It is after the brisk period of cultivation season is over, namely, after the transplantation is over and before the harvest commences, he is able to snatch some respite when he is not engaged in the preparation for the cultivation of second crop. Again, after the harvest of the I crop and the cultivation of the II crop are over and finally after the harvest of II crop by the end of January, the cultivators engage themselves in the popular pastime of cock-fight which not only gives them the thrill and the pride but also whets their appetite for gambling. Cock-fights come off on definite days at definite places and are patronised by the adult males in large numbers.

The other pastimes are participation in or visits to buffalo races either in the village or in the neighbouring villages, attending the fairs and festivals at different places and in particular, the religious function known as *Kola* which is a colourful ritual celebrated generally during nights to propitiate the devils of the village. The *Yakshagana* and *Talamaddala*, which are the two indigenous arts of the district attract the villagers in large number. The *Yakshagana* is a paddy-field drama generally enacted in open places without tickets by certain well-known troupes which with their artists, costumes, ornaments and other belongings including many musical instruments of which *Chande* is the most important move about from village to village entertaining and educating thousands of villagers irrespective of caste, sex or creed and influencing their lives, their moral calibre and ensuring a kind of spiritual and cultural unity. It was customary for a well-to-do person to take vows to get *Yakshaganas* performed and even now the practice continues though in a lesser degree. It is also common to arrange such dramas under the auspices of temples, caste councils and other public bodies in the villages. *Yakshagana* troupes are now more numerous and many troupes also play for tickets. It is a common sight to see villagers, young and old, covering several miles during the night in uneven terrains with the aid of country torches to attend the *Yakshagana* dramas. Three troupes Kundevu, Koodlu Mela and Ira Mela visited the village and enacted dramas entitled *Devi Mahatmya* and *Bhishma Vijaya* in 1961. There is no lover of *Yakshagana* who has not witnessed at least once the *Devi Mahatmya* the puranic story of which upholds the truth that 'virtue may be assailed but never hurt'. *Yakshaganas* have mostly puranic themes. Episodes from either *Ramayana* or *Mahabharata* are the most common. The artistes are only males. The story is unfolded through the various characters to the accompaniment of a background music sung by a *Bhagavathar* in the traditional *Yakshagana* style and dancing by the artistes. Speech plays a subordinate part. A scientific style has been evolved in the matter of dancing which closely resembles the *Kathakali* of Malabar. Writing on the *Yakshagana Dance-drama* Sri A. S. Raman has said: *"It has all the colour and vigour of Kathakali, but not the latter's classical dimensions. It has, however, in abundance what *Kathakali* lacks—directness and naivets which emphasise its intensity and integrity. Its root is in the soil rather than in treatises. It draws inspiration from the peasants and in turn provides it to them. *Kathakali* has been the virtual monopoly of the higher castes such as the Nairs and the Namboodiris, and the Kuchipudi school, the exclusive preserve of the erudite Brahmin boys, while Bharata Natyam, despite its Devadasi origins and associations, has a midly snobbish flavour, particularly in its aesthetic and spiritual facade traceable to the impact of the palace and the temple. *Yakshagana*, by contrast, is of the people, by the people and for the people. It is perhaps the most

*Extract taken from 'The Illustrated Weekly of India,'

democratic of South Indian dance forms." Perfect knowledge of dancing, *abhinaya* and music are the essential qualifications for an artiste. The appropriate costumes and ornaments worn with meticulous care enable the characters to play the role realistically. Artistic skill of a high order is required in these dramas and the villagers witness the *Yakshaganas* with rapt attention throughout the night. The dramas begin at 10 p.m. to enable the villagers to come from distant places and continue till early morning. Where are the villagers to go if the drama is closed earlier? The Yakshagana troupes are dedicated to well-known deities. The Koodlu mela which visited the village in 1961 is from the village Koodlu, two miles from Kasargod town included in Kerala. The cultural ties continue despite the formation of linguistic provinces. In the recent years Dr. K. S. Karanth, the well-known Kannada writer and a creative genius, has done yeoman service in the cause of *Yakshagana* by giving deft touches to the performances to make them modern in appeal, while at the same time preserving their pristine purity and ancient glory. As a result of his devotion and zeal, *Yakshagana* is enjoying a great prestige outside Mysore State also.

The other art known as *Talamaddala* is a gathering of few villagers in their ordinary dress who all sit together assuming the role of one or the other characters in a plot chosen for the day and depict the story to the accompaniment of the recitation of *Yakshagana* stanzas by the *Bhagavatar* assisted by instrumental music. Here there is no make up, no costume, no dancing and the actors do not even stand. The skill of the artiste lies in how he speaks. Nowhere is the art of speaking developed so well as in these performances in which villagers coming from different walks of life and belonging to different communities participate. Scholars and rustics alike take part. Persons whose mother-tongue is Tulu or Konkani speak Kannada in a style which merits approbation from even a keen student of Kannada literature. If the quotations from various literary works are a special feature of the scholars, an incisive knowledge from the book of life with apt similes relating to daily life, and interspersed by popular proverbs highlights the speeches of the rustic participant. The marvellous influence that *Talamaddale* has been able to bring about in the cultural outlook of the illiterate adults could be gauged when one comes to know that these rustics know many episodes from *Ramayana* and *Mahabharata* more intimately and in greater detail than those who have studied in schools and colleges. *Talamaddale* is also loosely called *Yakshagana.* There is one such *Yakshaganamandali* in Naravi established in 1960 where ten villagers belonging to Brahmins, Muslims and Jains take part. They meet every Friday and take part in this literary and dramatic gymnasium. The expenses are met by contributions from among themselves. Villagers irrespective of caste attend such functions. The *Yakshaganamandali* is, indeed, a fine centre of social education.

Referring to leisure it is also relevant to point out that when there is no other occupation or recreation, the tea-shop in the village serves as the meeting place for village gossip. It can be said that to some extent the course of politics in the village is shaped in these tea-shops. The panchayat will do well to instal a radio for the benefit of the villagers.

Religious Institutions

5. Since centuries Tulu Nad is well known for the worship of devils. Naravi illustrate this historical truth, for out of 31 places of worship existing in this small village, two dozens are devil shrines dedicated to various *Bhutas* such as *Kodamanthya, Panjurli, Duggillaya, Meejunnaya* etc. The institution of devil-worship is very ancient among the Tulu speaking people. Devils like *Kalkuda* and *Panjurli* are dreaded by the villagers. There are *paddanas* or devil-lores sung by the villagers on occasions relating to many of these devils. Quite a number of them are totemic in conception. There are many devils of later origin also like *pilibutha.* Devil *Dugilaya* is a synonym for *Durga,* the mother goddess. Many of these devils are propitiated annually, in some cases attended by ritual dances. The most prominent is the *Baidarkala Nema* attended by a large number of villagers irrespective of caste when ritual dances are performed by three paravas. The two important temples are Suryanarayana temple and Gopalakrishna temple. As already stated, the village itself derives its name Na-Ravi (I am Sun) after the Suryanarayana temple where the chief deity is 'Sun'. The chief fair relating to this temple comes off on the *Sona* (Sihma) *Sankramana* day. There is nothing artistic about the buildings of these temples. The other religious institutions are (1) the *Darmanatha Swami Basdi* which is a jain temple and (2) the Church where the Roman Catholics offer their prayers on every Sunday and other important religious and holy days. The St. Mary festival also called *Santhu Mari Habba* is an important annual festival for the Christians of the village and the other neighbouring villages. About 1,500 persons gather for this festival. The Christmas Day, New Year's Day etc., are the other important festivals for them. The origin of the

Church goes back to the period when Fr. Corti first settled in this village about 50 years ago. The Christian population at that time was negligible. As a result of conversion contiuously carried on during the last several decades, there are hundreds of Christian families in the region. The Harijans who constituted a substantial proportion of the population in Naravi before the advent of Christian missioneries are today reduced to 14 families comprising a population of 73. There are Harijan families who were converted just 2 or 3 years ago and these people have their original names as well as the Christian names. The Harijan converts like all other Christians also attend the Church on every Sunday. They offer prayers in Tulu which is their mother-tongue. Christians converted one or two generations ago speak *Konkani.* The Harijan converts keep the photo of Jesus Christ in their houses in the places of the Hindu deities. But, their belief in *Panjurli, Kalkuda* and other devils continue and they worship these devils also. The children of these converts attend the Church school and they are looked after sympathetically.

The rituals relating to the various *Bhutas* are performed by collecting subscription from the devotees and the caste headmen called *Gurikars* take the lead. The temples get nominal *tasdik* amount from Governments and there are also contributions from the public. The affairs are managed by the Trustees appointed by the Government. The community festivals are the occasions when the villagers gather in large numbers irrespective of caste or creed, discuss matters of common interest and spend time cementing the social relationship. Hotels, sweetmeat shops, soda shops and various other petty shops have a good turnover of business for a day or two during these festivals. The children find pleasure in purchasing balloons, toys and in participating in various items of recreation like merry-go-round which are specially arranged.

The *Dharmanathaswami basti* which is a place of worship for the Jains is dedicated to one of the Jain *Thirthankaras* by name Dharmanathaswami. *Ferguson in his History of Indian Architecture states "that the architecture of Jain temples in Tuluva is neither the Dravidian style of the South nor that of Northern India, and indeed is not known to exist anywhere in India proper, but recurs with all its peculiarities in Nepal. The reverse slopes of the caves above the verandas is the feature which specially resembles the styles common in Nepal". The *basti* at Naravi very much conforms to this description, even though the building is not properly looked after by frequent repairs and renovations.

The description by Mr. Walhousie of the *Chandranath* or the thousand-pillared *basti* at Mudabidri, a place of pilgrimage to the Jains gives us an idea of what a good *basti* is. **Mr. Walhousie who grows into ecstasy while describing this *basti,* says: "Shade and seclusion brood over the peaceful neighbourhood, and in the midst stands the greatest of the Jain temples built nearly five centuries ago. It is undesecrated, very extensive and magnificent, containing, it is said, on and about it a thousand pillars, and no two alike. In the prophylaeum are several of great size, the lower halves square, the upper round and lessening, recalling Egyptian forms, and all covered with a wondrous wealth of sculptured gods, monsters, leaf and flower work and astonishing arabesque interlacement, cut with admirable cleanness. One quardrangular face bears a hymn graven curiously in twenty-five small square compartments, each containing four compound words, which may be read as verses in all directions, up or down, along or across. On the outer pediment there is a long procession of various animals, living and mythical, among them the centaur and mermaid and an excellent representation of a giraffe....

"The temple is of three storeys with roofs rising over one another in a curious Chinese fashion, the uppermost covered with copper sheets, laid on like slates. A very beautiful pillar stands in front inferior in height only to that at Karakal and crowned with a capital and canopied entablature of delicate open stonework ending in a highly enriched flame-like finial. Sitting in the prophylaeum amongst the wonderful columns, the ponderous doors, themselves most elaborately carved, are pushed back, and a dark interior disclosed. Entrance is forbidden, but presently down in the gloom a light glimmers and small lamps are lit, encircling a high arched recess, and revealing a polished brass image, apparently 8 or 10 feet in height standing within. This is Chandranath, the eighth Tirthankara, bearing all the invariable Buddha form and lineaments. The tall brazen image seen far down in the mysterious gloom wears a strange unearthly appearance, and after gazing for some time, the limbs and features seem as though moving under the flickering play of the light."

The Jains worship the *Gomateswara* at Karkal and Venur which are not very far from Naravi. During

*Page No. 271—273.
**Page No. 88—89 of the South Kanara District Manual by J. Sturrock, I. C. S.

the periodical *Mastakabisheka* ceremonies celebrated at Karkal and Venur, the Jains of Naravi also invariably attend the functions which continue for several days at stretch. The monolithic statue of *Gomateswara* in Karkal is about 42′ in height and that at Venur is 35′ in height. The statue at Karkal is said to have been completed in 1432 A.D. and it is believed that the statue at Venur is of an earlier date. A graphic description of the statue of *Gomateswara* contained in Fraser's Magazine, May 1875 is reproduced in the South Kanara District Manual by J. Sturrock, I.C.S., A portion of it runs as follows. *"This is one of those colossal statues that are found in this part of the country statues truly Egyptian in size, and unrivalled throughout India as detached works. On the hill-top a crenelated quadrangular wall encloses a stone platform 5 feet high, on which rises the stupendous image 45 feet in height. Nude, cut from a single mass of granite, darkened by the monsoons of centuries, the vast statue stands upright, with arms hanging straight, but not awkwardly, down the sides, in a posture of somewhat stiff but simple dignity. The form and lineaments are evidently the same with those which, from Ceylon to China and utmost Tartary, have handed down with unvarying tradition the habit as he lived of that most wondrous of mortals that ever wore flesh, Gautama Buddha....

"Remarkable it is too that the features show nothing distinctively Hindu. The hair grows in close crisp curls; the broad fleshy cheeks might make the face seem heavy, were it not for the marked and dignified expression conferred by the calm forward gazing eyes and aquiline nose, somewhat pointed at tip. The forehead is of average size, the lips are very full and thick, the upper one long almost to ugliness, throwing the chin, though full and prominent, into the shade. The arms which touch the body only at the hips are remarkably long, the large well-formed hands and fingers reaching to the knees; the exigencies of the posture and material have caused the shoulders where the arms join to be rather disproportionately broad and massive. The feet, each 4 feet 9 inches long rest on a stance, wrought from the same rock, that seems small for the immense size and weight (80 tons) of the statue, a lotus stem springing at each foot is carried up in low relief twice round each leg and arm."

Village Organisation

6. Though the villagers belong to various religions and castes, the social relationship is one of cordiality. There are no recognised hamlets as such, but only different localities each of which has a distinct name where houses of varying numbers lie scattered. But, every villager irrespective of the locality where he resides and his status and occupation considers himself as a member of the village community and that he has distinct responsibilities to discharge. He has no special attachment to the locality as such for no locality is a self-sufficient unit for any purpose. There are people of different castes in each locality and in some castes they have their own headmen. The caste headmen among Billavas are called *Gurikars*. The Parish Priest is the accredited spiritual leader and also the *de facto* guide for the Christians. By virtue of his position, knowledge and scholarship and his catholicity of outlook by mixing up with the people of other castes also on different social and cultural functions, he is widely respected and liked by all. The strength of his greatness and popularity lies in the fact that in all matters he practices what he preaches to others. Among the other leaders in the village influencing the village organisation mention may be made firstly about the *shanbogue* who apart from his occupying the key-post of the village (which however by virtue of the provisions of the village officer's Abolition Act he will soon cease to hold) also functions as the President of the Rattan and Basket-making Co-operative Society, President of the Yakshagana Mandali, Secretary of the Service Co-operative Society and also Secretary of the Village Panchayat. There are no social tensions in Naravi and to a very great extent it is due to sound leadership in the village.

Organs of Democratic Decentralisation

7. The statutory panchayat of Naravi includes the two revenue villages of Naravi and Kuthlur, a small adjoining mountainous village. There are ten elected members and the village *shanbogue* has been appointed as the secretary by the Deputy Commissioner. The election was held under the provisions of the new Mysore Panchayat Act in the year 1961 and all the members were elected unanimously. There are 8 members from Naravi and 2 members from Kuthlur. The Chairman as well as the Vice-Chairman are from Naravi. Among the 10 members, two are agricultural labourers including a lady from the Christian community. The other members belong to the various other livelihood classes. The Parish Priest of Naravi Church is also a member. Two members of the Panchayat are also members of the local Co-operative Society and one among them is

*Page No. 86 and 87.

besides the President of the youth's club. One of the members belong to the Malekudia community which is a Scheduled Tribe. The Panchayat is thus a well-knit homogeneous body representing the important interests and castes in the village. During the year 1961-1962, the income of the Panchayat including the balance of Rs. 3,120.67 p. carried from the previous year was Rs. 5,073.94 nP. and the expenditure for the year was Rs. 1,807.32 p. The share of land revenue adjusted was Rs. 1,276.11 p. and this formed the main item of income. The receipt from self-imposed taxes was Rs. 183.13 p. only, which was only a portion of the total demand. There is also scope to augment the income by increasing the incidence of taxation and imposing taxation on new items which are permissible under the provisions of the Act. Similarly, on the expenditure side, more amount could be spent on various items of an obligatory nature. The Panchayat is having a radio and a library. The development activities carried out include the repairs of the few roads. On the public health side very little has been done. There are a number of roads within the jurisdiction of the Panchayat formed during the Community Project period. It is quite essential that the Panchayat maintains all these roads efficiently. It is, however, gratifying that the Panchayat has actively co-operated with the Extension Staff in the organisation of village leaders' seminars and other similar activities. It has taken steps to start a weekly shandy which is now running quite well and also to build a new building for its office. Now that the shandy is well established, the Panchayat can consider collecting some small tax from the traders who gather. There is ample scope to harness the enthusiasm of the members to move into fruitful channels by giving them guidance and encouragement for some time to come.

The Panchayat which is empowered to try petty civil cases disposed of two civil cases in the year 1961-1962.

The members of the Panchayat command respect as they are all persons of status in society and have a reputation for integrity and a zeal to serve the public.

The working of the Service Co-operative Society which also has jurisdiction over the two villages of Naravi and Kuthlur and of the Basket and Rattan workers Co-operative Society has been referred to earlier. The Service Co-operative Society was registered in 1955 as Multipurpose Co-operative Society and was converted as a Service Co-operative Society in 1960. There are 118 members of whom 115 are from Naravi. The board of management constituted in 1961 has five directors including the President and the Secretary. Its main function now is to disburse loans and to sell chemical fertilizers. In 1961-1962 it disbursed a loan of Rs. 14,610 and in 1961-1962 it disbursed about Rs. 12,000. There is scope for the society to widen its activities and also to bring within its fold those who are yet to become members. The other special Co-operative Society is intended for the encouragement of the important cottage industry of basket-making and manufacture of rattan articles. It has on roll 93 members from 8 villages and 9 members only are from Naravi. It was started in 1958 and its share capital is Rs. 635. During 1960-1961 its receipts amounted to Rs. 15,955 and expenditure to Rs. 14,088. It purchased 15,033 baskets at a cost of Rs. 8,425 the sale proceeds realised were Rs. 10,141. A sum of Rs. 964 was paid to the 9 members of Naravi towards the purchase of 1,713 baskets prepared and sold by them. These 9 members have a sum of Rs. 186 in the Thrift deposit. The Society can serve the members even more effectively if only the members are able to get the raw materials from the Reserve Forest in greater quantity and under liberal terms.

Voluntary Organisation

8. The two important voluntary organisations are (1) the Youth's club, the President of which is also the Vice-Chairman of the Panchayat and (2) the *Yakshagana mandali,* the President of which is the Secretary of the Panchayat and also the *shanbogue* of the village. The former is an organisation primarily to propagate improved farming and to foster a spirit of comradeship among the villagers. It has custody of the improved implements and spraying equipment supplied at subsidised rates under the National Extension Scheme and these are lent to the villagers whenever required by them. The members gather together and discuss matters of common importance and also exchange views with the extension staff whenever they visit the village. It has as its aim the encouragement of bee-keeping also.

The *Yakshagana mandali* which is a purely cultural organisation was started in 1960 and has among its members Brahmins, Muslims and Jains. They meet on every Friday and take part in the *Yakshagana* activities. They collect subscription among themselves to defray the expenses. Even though the

themes for *Yakshagana* are often from *Puranas,* participants belonging to different religions take part in it freely as a purely cultural activity, thus engendering a spirit of toleration. On important occassions *Yakshaganas* are performed for entertaining the villagers who gather in large numbers. Besides the above, a *Mahila Kendra* has been recently started with a view to give instruction and training in such useful crafts as tailoring and about half a dozen ladies are taking advantage of the facilities. It is housed in a private building and the local National Extension Scheme block has granted two machines and appointed a craft instructress. The centre would have played an useful role if it can improve the economic condition of as many families as possible in the low income group. The centre caters also to the recreational needs of the women by arranging indoor games etc.

Reform Measures

9. The villagers of Naravi are not attracted yet by such Reform Measures as Family Planning. The Roman Catholic Christians have conscientious objections for practising Family Planning. Persons belonging to other castes have not yet taken to it, as the more enlightened or educated among them have not yet given a lead. Above all, the facilities which the villagers have are not adequate.

The system of giving dowry to the bridegroom is widely prevalent among the Bants and Christians. But, in this village the families of Bants are so few that this practice is not noticed among them. As the Christians of Naravi are not persons of any substantial means, the amount given as dowry is invariably of a nominal nature. As a result of conversion, the Harijans of the village generally enjoy a better social status than before. The few Harijan families living in the village are not prevented from attending hotels and other public places like temples, shaving saloons etc. But, in the hotels, separate tumblers and plates are kept for their use. As regards entering the temples, they rarely choose to go in, first as they are still not free from inferiority complex and secondly they themselves feel that they are likely to incur the wrath of the deities.

CHAPTER V

CONCLUSION

Village Naravi is an example of an interior village which though awakened from its slumber has not been fully revitalised. The villagers exhibit a sense of unity and a spirit of enthusiasm whenever occasions arise. There is also sound leadership in the village. But, the efforts to achieve economic regeneration should not merely be sporadic but sustained and continuous. The villagers have to shed their conservative outlook and evince a more intelligent interest in the field of both agriculture and household industries. The farmers should follow improved methods of cultivation such as preparation of compost manure, application of fertilisers at relevant periods and with reference to the soil condition, plant protection measures etc. The natural resources of the village have yet to be fully utilised to increase the income of each family and thus to increase the wealth of the village as a whole. There is scope to grow more trees of different varieties not only to acquire wealth but also to preserve the balance of nature. Cashew, plantains, pineapples, mangoes etc., grow luxuriously and quickly and the cultivator has only to work with courage and confidence to secure the best results. If it is finance that stands in the way, the Co-operative Society should make an all-out effort to encourage them. If it is the technical know-how that is impeding the realisation of their ambitious goal, the Extension Staff should provide them ungrudgingly and with love. The cultural unity that the villagers demonstrate in the various facets of the community life of the village should enable them to work hard and in a planned manner. The various public institutions have to co-ordinate their activities to achieve the common goal of eradicating poverty and ignorance. In the recent years the village has been enjoying adequate educational and medical facilities and very shortly they will have better facilities of communication. It is in the field of agriculture, animal husbandry and household industries that greater effort on the part of the village and better facilities from the authorities concerned are required to make the village more prosperous in no distant future. Villages like Naravi will then truly be shining stars in the horizon of Malnad.

APPENDIX I

An extract from a treatise on Malabar and Aliyasanthana Law

By

P. R. Sundara Aiyar, B.A.,B.L., Late Judge of the High Court of Judicature at Madras (pp. 329 to 335) relating to Bhutala Pandyas Kattu Kattalais.

(The following is the translation of material portions of Bhutala Pandya's Kattu Kattalais. The text is in many places obscure but it is believed that the following substantially brings out the sense of the original.)

The 14 Kattus or rules enacted by Bhutala Pandya for the castes, other than Brahmins go under the headings of *Jati Niti, Mana Mariade, Huttu Kattu, Hinde Munde, Hetchu-Kammi, Bali Banna, Ali Uli.*

By *Jati Niti* are meant the duties that appertain to each caste.

By *Mana Mariade,* are meant the titles and marks of honour appertaining to the duties of each caste.

Huttu Kattu is the abolition of the Makkala Santan (descent in the line of sons) and the substitution of Aliyasantana (descent in the line of nephews.)

Hinde Munde represent different degrees of superiorities such as distinction of 4, 8, 16 (precedence Patta and Pattavali) (ordination to position as chieftain and honours incident thereto).

Hetchu Kammi indicate differences in the honours paid to each caste.

Balibanna apply to those who have no special stana (place or mark of honour).

Ali Uli means the devolution of property on death.

Jati Niti. The jatis or castes for whom Bhutala Pandya enacted rules are Thuluvaru, Malavaru, and Nayammaru, Masadika, Jains, Harishetti, Pariyaru, Kumbara (potters), Devadigaru (temple servant), Saliyaru (weavers), Malekudiyaru (forest tribes), Panchala (Artisan), Kshowrika (barber), Agasa (washerman), Halepaika (toddy drawer), Holeya, Unde Koraga (classes of pariahs). Each of these castes shall observe the superiority and inferiority and the rules of conduct appropriate to it and live in amity with the rest.

Mana Mariade. They are:—

(1) *Stala i.e.,* honours appertaining to the ownership of certain lands;

(2) *Mane* or honours attaching to certain families;

(3) *arasu; Ballala; Hegde* being different grades of chieftainship;

(4) *Nama* or titles;

(5) *Kirthi* or honorary distinctions.

Mula is ownership of lands on which certain Bhuts dwell.

The distinction of 4, 8 and 16 the patta of arasus (position of chieftainship), Pattis (occasional tributes), Pagadies (fixed periodical tributes) shall descend hereditarily, each holder continuing for life.

Huttu Kattu. Bhutala Pandya abolishing the makkalasanthana (descent in the line of sons) and substituting in its place Aliyasanthana (descent in the line of nephews) wrote down this law to that effect in the Madiya Mantapa of the temple of Ananteswar at Jagat (Barkur) and added the penalty that whosoever violated the rule, his family shall be extinct. Bhutala Pandya ordained that only the wife and children shall be subject to death pollution and be participators in the result of good and bad actions, fame and ill-fame and the acts of charity of a man. The santana *i.e.,* the family shall observe only the birth pollution and succeed to the property of the deceased.

Kattalais or special Commandments of Bhutala Pandya

(1) There shall be no Shubha dhares or auspicious pourings of water through Brahmin priests.

(2) There shall be no Mahalaya on death.

(3) There shall be no panchakavya and Punya Homa (purificatory ceremonies) with Darbha on births and deaths. On these occasions, Niromalaya Puja, Abishekha Shanti and Samaradhana should, be performed in the name of the deceased and the children that are born, as the case may be.

Hetchu Kattale or observances on special occasions

When a girl attains age, there shall be the following auspicious marks:—

(a) Nerimantapa *i.e.,* a perpendicular wooden frame with cloth covering the four pillars and a canopy attached to it;

(b) Nademadi *i.e.,* cloth to walk upon;

(c) Nadechappara—a canopy taken in procession;

(d) Nadevadia—musical instruments music;

(e) dancing and music.

On occasions of death, there shall be (1) Nelu uppariage *i.e.,* a lofty wooden framework with stories and covered with cloth; (2) Beating of Bheri and Dolu (kinds of drums); (3) Vadya—musical instruments with pare (a special kind of drum played on by pariahs); (4) scattering of rice with cries of 'muriyi' 'muriyi' (alas, alas).

Balis are 18 and bannaniriubalis are 4. The bali of the person who has established Balisvira Brahma and lives in the territories of a king who is competent for the Bali is pure. The bali of a person who has not established the Balisvira Brahma or where there is no competent king in the place, is banna kammi *i.e.,* inferior in quality.

Ali Uli or Rules of devolution of property on death

Children of senior or junior maternal aunts, the eldest male, the eldest female shall stand for ali uli (succession on survivorship); the rest shall not be entitled to partition or fixed payment, but should live together in concord. If disputes should arise between the younger and the elder sisters the elder should assign the younger a house with necessaries herself being however responsible for urisiri *i.e.,* good and evil but there shall be no release as between them.

The eldest male alone shall be entitled to places with patta and patti; the other members have no right thereto during his life time but shall be entitled to succeed on his death.

Balu Buduku. Excepting the wedding present, property, ever so trifling given to a woman by her husband though, with full knowledge, is liable to be resumed by the family. He may however assign to his children by way of gift lands, house, gold, silver, cattle, bullocks, seeds etc., out of his own acquisitions not being acquired by the instrumentality of family property (or not being family property). Children have thus a possibility of right in their father's property.

Special rules. If, on failure of heirs, a female of the same bali should be brought up, that will amount to the adoption of the girl. There shall be no adoption of a male. In families that have special mana mariades which descend to the family, no sale shall be made nor shall property be given to wife and children on the plea that there are no heirs. If the family becomes extinct without adoption the heads of the families in the order of 4, 8 and 16 shall choose a girl and a boy of another family of the same bali as representative of that family and these representatives alone shall be the heirs and not the wife and children of the deceased.

16. KATTALAIS OR COMMANDMENTS

1. When Bhutala Pandya was questioned as to how the family governed by Aliyasanthana law is to be continued when the only girl of the family loses her husband he answered that the parents are not, but the maternal uncle and the rest of the family are, competent to give the girl again in marriage. The father and mother—the parents—may not give away the girl with the ceremony of Dhare or pouring water. They are only to touch the Dhare Gindi (the water vessel placed on the join hands of the couple).

2. A girl who loses her husband is called a Budhavawthi. If she becomes pregnant before remarriage (presentation of cloth) she may be given in marriage to the person by whom she became pregnant if she is of the same caste; should the latter be a person of a higher caste, she might be allowed to be kept by him, but if he be of the lower caste she loses caste and the Ballalas may sell her after exacting a fine from the paramour. If a husband goes to a foreign country leaving a married girl behind, she may be given away in marriage again after five years. If she becomes pregnant she may be allowed to be kept (with a present of ornaments) by the paramour if he is of a higher caste, be married to him, (with a present of cloth) if he be of the same caste, degraded and joined to the caste of the paramour if he is of a lower caste.

4. If after a woman brings forth 3 or 4 children the husband goes to a foreign country, a woman cannot be wedded to another person. If she has connection with a man of equal caste and becomes pregnant, she cannot be remarried. If the man be of an inferior caste she should be excommunicated.

5. If a married woman is to be found to be guilty of adultery, the husband may bring her and deliver her over to the family and she may then be wedded to another person. If the husband neglecting the wife keeps another and does not treat the former properly, the family may recall her from her husband's house and give her in marriage to another; similarly if the husband illtreats the wife by beating and abusing her as he likes, reconciliation may be effected between them three or four times but should there be a recurrence of disagreement afterwards the family may recall her from her husband's house and get her married to another person.

6. If a girl attains puberty and becomes pregnant before marriage such a girl and the person that caused the pregnancy should both be fined and the girl may be placed in the keeping of the person if he be of higher caste and loses caste if he is of an inferior caste.

7. Bhutala Pandya enacts a similar rule as regards an unmarried girl who has attained age that elopes and a married woman that leaves her husband and elopes with a stranger.

9. In respect of Kshatriya girls, the customs of Kshatriya shall be observed. Between Kshatriyas and Brahmins marriage may be performed in the Kaidhare (attended with the pouring of water) form, if the male be of the same or of inferior caste.

10. As regards Jains the rule is that if he is of the same caste, she may be placed in his keeping but if he should belong to a higher or lower caste, she loses caste.

11. As regards, the melvaras, the rule is that if the male be of the same or superior class, she may be allowed to be kept by him, if he be of an inferior caste she cannot be taken into the caste.

12. Bhutala Pandya declared that among the Nayars and Navammars there is only Kanya Kalyana (ante-puberty marriage) but not Swayomwarams; afterwards girls may be

allowed to be kept by persons of the same class or of superior class such as Brahmins.

13. In the caste Kadambas, if Kumara Ballala the girl may be given to the keeping of a male of the same caste or of the Kshatriya or Brahmin. But if she has connections with a male of an inferior caste she loses caste.

14. Bhutala Pandya declared that among the stanikas and Ambalvasis if the male is not of the same or Brahmin caste but of a lower caste she loses caste.

15. Girls of the Padarthi and Horapoduval castes may be taken into the keeping of persons of the same or superior caste by presentation of cloth.

16. In the case of Arasus (kings and Chieftain caste) Brahminical marriage may be performed. As anyatha gift is made to the children of such marriage, marriage may be performed by fixing pillars and placing kumbhas (water pots). If among these kings it be impossible to give anyatha gifts, then it would not be possible to celebrate the marriage in Brahminical forms. Bhutala Pandya declared that Chautas and Bangas have the same rules and auspicious and inauspicious ceremonies as Brahmins. During the auspicious and inauspicious ceremonies of Chitpadi and Nidambur Balialas the rules of Aliyasanthana people should be observed.

TABLE I

Area, Houses and Population

Area in		Density	Number of houses	Number of households	Population		
Acres	Hectares				Persons	Males	Females
1	2	3	4	5	6	7	8
6,788	2,748	175 per sq. mile.	..	320	1,855	921	934

TABLE II

Population by Age-groups

Total of all ages			0-4		5-9		10-14		15-19		20-24		25-29		30-34		35-44		45-59		60+		Age not stated	
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
1,855	921	934	156	157	160	136	94	117	70	71	54	73	73	78	55	57	108	102	92	97	59	46	..	..

TABLE III

Size and composition of Households

Total No. of House-holds	Size of Households														
	Single Member			2-3 members			4-6 members			7-9 members			10 members & 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
320	17	9	8	62	78	75	134	340	356	74	280	285	33	214	210

TABLE IV

Households classified by Religions, Castes and Sub-Castes

Religion	Caste	Sub-caste	Number of households	Population		
				Persons	Males	Females
1	2	3	4	5	6	7
HINDU	1. Billavas		55	366	183	183
	2. Brahmins	Saraswath & Gowda Saraswath.	11	67	31	36
		Shiva	10	46	20	26
		Bhat-Shivalli	1	1	1	...
		Kota	2	6	4	2
	3. Sherwegars		21	150	75	75
	4. Vishwakarma		18	95	49	46
	5. Heggade		17	100	39	61
	6. Holeya	Mogera	9	43	28	15
		Nalke	3	19	10	9
		Mera	1	3	2	1
		Karadi	1	8	6	2
	7. Moolyas		9	57	34	23
	8. Malekudias		8	38	17	21
	9. Madivalas		4	21	10	11
	10. Bants		4	23	13	10
	11. Bhandari		2	6	4	2
	12. Koteyara		2	4	4	...
	13. Kariyakuduma		1	1	1	...
	14. Koraga		1	6	4	2
	15. Rajapuri Konkani		1	1	...	1
	16. Sapaliga		1	6	3	3
CHRISTIANS	17. Christians		111	579	281	298
JAINS	18. Jains	Shetty	19	157	82	75
		Indras	4	18	5	13
MUSLIMS	19. Mopillahs		3	28	10	18
	20. Hampe		1	6	5	1
		TOTAL	320	1,855	921	934

TABLE V

Scheduled Castes & Scheduled Tribes

Scheduled Caste					Scheduled Tribe				
Name of the Caste	No. of house-holds	Persons	Males	Females	Name of the tribe	No. of house-holds	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
Holeya	14	73	46	27	Koraga	1	6	4	2

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	1855	921	934	550	454	366	398	1	75	4	7	...	...
0-4	313	156	157	156	157	...	...	...	...	...	...	...	...
5-9	296	160	136	160	136	...	...	...	...	...	...	...	...
10-14	211	94	117	94	113	...	4	...	...	...	...	...	...
15-19	141	70	71	69	30	1	41	...	...	...	...	...	...
20-24	127	54	73	37	3	17	67	...	3	...	...	...	...
25-29	151	73	78	23	5	50	71	...	1	...	1	...	...
30-34	112	55	57	4	3	51	52	...	2	...	...	...	...
35-39	106	52	54	1	1	50	50	...	3	1	...	...	...
40-44	104	56	48	1	3	55	37	...	6	...	2	...	...
45-49	63	32	31	1	1	31	23	...	7	...	...	...	...
50-54	90	40	50	2	...	37	29	...	21	1	...	...	...
55-59	36	20	16	1	...	19	10	...	6	...	...	...	...
60+	105	59	46	1	2	55	14	1	26	2	4	...	...
Age not stated	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE VII

Education

Age-group	Total Population			Illiterate		Literate without educational standard		Primary or Basic		Matric or Higher Secondary		Intermediate or P.U.C.		Graduates		Diploma		Oriental Titles		Any other qualification (Pr. Students)	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
All ages	1855	921	934	495	634	1	4	417	295	7	1	..	..	1	..	..	..	..	..	..	..
0-4	313	156	157	156	157	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-9	296	160	136	66	64	1	1	93	71	..	..	..	..	..	..	..	..	..	..	..	..
10-14	211	94	117	18	35	..	..	76	82	..	..	..	..	..	..	..	..	..	..	..	..
15-19	141	70	71	14	27	..	..	55	43	1	1	..	..	..	..	..	..	..	..	..	..
20-24	127	54	73	24	46	..	..	30	27	..	..	..	..	..	..	..	..	..	..	..	..
25-29	151	73	78	31	48	..	..	40	30	2	..	..	..	..	..	..	..	..	..	..	..
30-34	112	55	57	22	40	..	..	30	17	3	..	..	..	..	..	..	..	..	..	..	..
35-39	106	52	54	26	45	..	..	25	9	..	..	..	..	1	..	..	..	..	..	..	..
40-44	104	56	48	43	41	..	1	13	6	..	..	..	..	..	..	..	..	..	..	..	..
45-49	63	32	31	17	26	..	1	14	4	1	..	..	..		..	..	..	..	..	..	..
50-54	90	40	50	25	47	..	..	15	3	..	..	..	..	..	..	..	..	..	..	..	..
55-59	36	20	16	12	14	..	..	8	2	..	..	..	..	..	..	..	..	..	..	..	..
60+	105	59	46	41	44	..	1	18	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	1855	921	934	908	514	394	947	407	540
0-14	820	410	410	52	23	29	768	387	381
15-34	531	252	279	442	241	201	89	11	78
35-59	399	200	199	345	200	145	54	...	54
60 and over	105	59	46	69	50	19	36	9	27

TABLE IX

Workers classified by Sex, Broad age-groups and Occupations

Sl. No.	Name of Occupation	0-14		15-34		35-59		60 and above		Total
		Males	Females	Males	Females	Males	Females	Males	Females	
1	2	3	4	5	6	7	8	9	10	11
1	Cultivation only	14	14	142	102	103	73	33	12	493
2	Cultivation and Agricultural Labour	...	...	1	1	...	...	...	...	2
3	Cultivation and Household Industry	1	...	9	6	9	6	1	...	32
4	Cultivation and trade	...	...	6	4	4	1	2	...	17
5	Cultivation and Service	...	1	6	5	4	3	1	...	20
6	Cultivation and Hotel Keeping	...	...	..	...	1	...	...	...	1
7	Agricultural Labour only	...	4	6	12	3	5	...	1	31
8	Agricultural Labour and Cultivation	...	...	...	1	1	...	...	...	2
9	Agricultural Labour and Service	...	...	...	...	1	...	...	...	1
10	Household Industry only	...	...	6	...	5	...	...	...	11
11	Household Industry and Cultivation	...	...	1	...	...	...	1	...	2
12	Household Industry and trade	...	...	1	...	...	...	...	...	1
13	Household Industry and Service	...	...	1	...	3	...	...	...	4
14	Trade only	...	...	4	...	3	...	...	...	7
15	Trade and Cultivation	...	...	...	...	1	...	...	...	1
16	Trade and service	...	...	...	...	1	...	...	...	1
17	Service only	8	10	51	69	41	51	8	6	244
18	Service and Cultivation	...	...	4	...	12	6	4	...	26
19	Serivce and Household Industry	...	...	...	1	1	...	...	...	2
20	Hotel Keeping only	...	...	3	...	3	...	...	...	6
21	Hotel Keeping and Cultivation	...	...	...	...	3	...	...	...	3
22	Hotel Keeping and Household Industry	...	...	...	...	1	...	...	...	1
	TOTAL	23	29	241	201	200	145	50	19	908

TABLE X

Households by number of Rooms and by number of persons occupying

Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with five rooms and more	
			No. of households	Total no. of family members	No. of households	Total no. of family members	No. of households	Total no. of family members	No. of households	Total No. of family members	No. of households	Total no. of family members	No. of households	Total no. of family members	No. of households	Total no. of family members
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
320	971	1855	2	17	16	75	119	558	99	588	50	294	13	102	21	221

TABLE XI

Households engaged in Cultivation, Industry, Business and other Occupations belonging to the Household

Households engaged in	No. of Hhs.
1. Cultivation only	136
2. Cultivation and Household Industry	13
3. Cultivation and Trade	6
4. Cultivation and Service	6
5. Agricultural Labour only	9
6. Agricultural Labour and Cultivation	3
7. Household Industry only	4
8. Household Industry and Cultivation	2
9. Household Industry and Agricultural Labour	1
10. Household Industry and Trade	1
11. Household Industry and Service	4
12. Trade only	1
13. Trade and Cultivation.	2
14. Trade and Service	2
15. Trade and Hotel keeping	1
16. Service only	80
17. Service and Cultivation	38
18. Service and Agricultural Labour	2
19. Service and Household Industry	1
20. Hotel Keeping	3
21. Hotel Keeping and Cultivation	2
22. Hotel Keeping and Household Industry	2
TOTAL	319

TABLE XII

Type of Industry run by the Household

Name of Industry	No. of households
1. Bee Keeping	17
2. Carpentry	9
3. Basket-Making	6
4. Tailoring	4
5. Beedi-Making	2
6. Soap Stone-Making	2
7. Mat-Weaving	1
8. Soda Factory	1
9. Soap Stone and Carpentry	1
10. Black-Smithy, Gold-Smithy and Carpentry	1
11. Black-Smithy	1
TOTAL	45

TABLE XIII

Type of Business run by the Households

Name of Business	No. of households
1. Retail (Provisions etc.)	9
2. Timber	1
3. Cloth	2
4. Fish	1
TOTAL	13

TABLE XIV

Diet

Community	Total No. of households in each community	Households taking							
		One meal a day		Two meals a day		Three meals a day		More than three meals a day	
		Adult	Child	Adult	Child	Adult	Child	Adult	Child
1	2	3	4	5	6	7	8	9	10
1. Billavas	55	..	..	4	4	51	47	..	4
2. Brahmins	24	..	2	12	6	12	16	..	..
3. Sherwegars	21	..	..	..	..	21	21	..	..

TABLE XIV—*contd.*

1	2	3	4	5	6	7	8	9	10
4. Viswakarma	18	..	..	1	..	17	17	..	1
5. Heggade	17	..	..	..	..	17	15	..	2
6. Holeya	14	..	..	1	1	13	13	..	..
7. Moolyas	9	..	..	..	..	9	9	..	..
8. Malekudias	8	..	..	1	..	7	7	..	1
9. Madivalas	4	..	..	1	..	3	3	..	1
10. Bants	4	..	..	..	..	4	3	..	1
11. Bhandari	2	..	..	2	2	..	..	..	..
12. Koteyara	2	..	..	2	1	..	1	..	..
13. Kariya Kuduma	1	..	..	..	..	1	1	..	..
14. Koraga	1	..	..	..	..	1	1	..	..
15. Rajapuri Konkani	1	..	..	..	..	1	1	..	..
16. Sapaliga	1	..	..	1	..	..	1	..	..
17. Christians	111	..	..	1	2	109	107	1	2
18. Jains	23	..	..	2	..	21	23	..	..
19. Muslims	4	..	..	1	1	3	3	..	..
TOTAL	320	..	2	29	17	290	289	1	12

TABLE XV

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	Rice and wheat		
1	2	3	4	5	6	7	8	9	10
HINDU—Billavas	55	55	..	..	..	..	..	4	51
Brahmins	24	22	..	..	..	..	2	24	..
Sherwegars	21	21	..	..	..	..	..	..	21
Viswakarmas	18	18	..	..	..	..	..	3	15
Heggades	17	17	..	..	..	..	..	..	17
Holeyas	14	12	..	2	..	..	..	..	14
Moolyas	9	9	..	..	..	..	..	..	9
Malekudias	8	8	..	..	..	..	..	..	8
Madivalas	4	4	..	..	..	..	..	..	4
Bants	4	3	..	1	..	..	..	..	4
Bhandaris	2	2	..	..	..	..	..	..	2
Koteyaras	2	1	..	1	..	..	..	..	2
Kariya Kudumas	1	..	..	1	..	..	..	..	1
Koragas	1	..	..	1	..	..	..	..	1
Rajapuri Konkanis	1	..	..	1	..	..	..	1	..
Sapaligas	1	..	..	1	..	..	..	..	
CHRISTIANS	111	111	..	..	..	..	..	..	111
JAINS	23	23	..	..	..	..	..	23	..
MUSLIMS	4	4	..	..	..	..	..	..	4
TOTAL	320	310	..	8	..	..	2	55	265

TABLE XVI

Distribution of Households by Occupation, Income and Number of Members

Primary Occupation	Total No. of Hhs.	Income Group					Total No. of members in Hhs. mentioned in col. 2.	Age-Group						No. of equivalent adult males per Hh.	No. of gainfully employed persons
		Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & above		14 years & above		10-13 yrs. M+F	6-9 yrs. M+F	1-5 yrs. M+F	Below 1 yr. M+F		
								Males	Females						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
(1) Cultivation of owned lands	32	2	5	6	8	11	225	75	64	21	20	33	12	5·50	106
(2) Cultivation of lands taken on lease	132	1	27	50	29	25	904	269	244	98	118	162	13	5·43	450
(3) Agricultural Labour	12	2	6	4	..	..	48	12	15	3	8	9	1	3·10	27
(4) Household Industry	13	..	..	7	3	3	76	24	22	6	6	15	3	4·54	33
(5) Others*	131	11	57	41	10	12	602	152	190	51	78	119	12	3·56	292
TOTAL	320	16	95	108	50	51	1855	532	535	179	230	338	41	4·24	908

* NOTE.—Others include: (1) Service—27 Hhs., (2) Cooly—91 Hhs., (3) Hotel Keeping—7 Hhs., (4) Trade— 5 Hhs., (5) Non-workers—1 Hh.

Hh-Households

TABLE XVII

Average Annual Income per Household by Occupation

Primary Occupation	Total No. of Hhs.	Average Annual income per Hh. Rs.	Average Annual income per equivalent adult male Hh. Rs.	Average Annual Income per Household in the range of: Rs. 300 and less — No. of Hhs.	Amount Rs.	Rs. 301-600 — No. of Hhs.	Amount Rs.	Rs. 601-900 — No. of Hhs.	Amount Rs.	Rs. 901-1,200 — No. of Hhs.	Amount Rs.	Rs. 1,201 and above — No. of Hhs.	Amount Rs.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
(1) Cultivation of owned lands.	32	1,409	256.18	2	250	5	560	6	742	8	1,085	11	2,605
(2) Cultivation of lands taken on lease.	132	945	174.03	1	300	27	538	50	778	29	998	25	1,682
(3) Agricultural Labour .	12	540	118.94	2	275	6	502	4	730	..	..	..	..
(4) Household Industry .	13	1,079	348.06	..	..	..	..	7	733	3	1,000	3	1,967
(5) Others* . . .	131	778	218.54	11	238	57	482	41	741	10	1,030	12	2,598

* NOTE.—Others include : Service—27 Hhs., Cooly—91 Hhs., Hotel Keeping—7 Hhs., Trade—5 Hhs., Non-worker—1 Hh.

TABLE XVIII

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households				Households with a monthly income of									
				Percentage of Total Expenditure	Rs. 25 and below		Rs. 26—50		Rs. 51—75		Rs. 76—100		Rs. 101 & above	
	No. of Households	Expenditure per Hhs.	Expenditure per equivalent adult male		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
(1) Cultivation of Owned Lands														
		Rs. p.	Rs. p.			Rs. p.		Rs. p.		Rs. p.		Rs. p.		Rs. p.
Rice	32	60·98	11·08	52·08	2	23·75	5	29·25	6	43·33	8	65·36	11	88·61
Ragi	,,	0·36	0·06	0·31	,,	0·17	,,	0·27	,,	0·36	,,	0·63	,,	0·23
Other Cereals	,,	0·04	0·01	0·03	,,	..	,,	..	,,	..	,,	0·05	,,	0·07
Pulses	,,	1·54	0·28	1·32	,,	2·17	,,	0·27	,,	0·33	,,	0·33	,,	2·42
Chillies	,,	2·84	0·52	2·44	,,	1·25	,,	1·85	,,	2·04	,,	2·79	,,	4·06
Salt	,,	1·29	0·23	1·10	,,	0·33	,,	0·33	,,	0·40	,,	0·79	,,	1·89
Sugar/Jaggary	,,	5·25	0·95	4·48	,,	3·50	,,	1·30	,,	3·39	,,	2·41	,,	10·43
Betel leaf/Nut & Tobacco etc.	,,	8·08	1·47	6·90	,,	5·00	,,	4·75	,,	7·01	,,	7·06	,,	11·48
Coffee/Tea	,,	2·93	0·53	2·50	,,	2·08	,,	0·75	,,	1·42	,,	1·82	,,	5·72
Milk	,,	0·49	0·09	0·42	,,	3·13	,,	..	,,	..	,,	0·31	,,	0·64
Miscellaneous Food Stuffs	,,	7·86	1·43	6·71	,,	3·13	,,	3·17	,,	2·60	,,	3·23	,,	17·08
Clothing	,,	13·94	2·53	11·91	,,	6·50	,,	8·17	,,	8·32	,,	15·03	,,	20·20
Fuel and Light	,,	2·80	0·51	2·40	,,	4·46	,,	0·58	,,	0·94	,,	2·25	,,	4·92
Education	,,	3·40	0·62	2·90	,,	0·17	,,	0·22	,,	0·17	,,	1·02	,,	8 93
Other Miscellaneous items	,,	5·27	0·96	4·50	,,	1·25	,,	0·83	,,	1·03	,,	1·67	,,	12·95
TOTAL	32	117·07	21·27	100·00	2	56·89	5	51·74	6	71·34	8	104·75	11	189·63

(2) Cultivation of Lands taken on lease

Rice	132	56·28	10·36	59·97	1	10·00	27	33·26	50	44·78	29	59·68	25	102·07
Ragi	,,	0·88	0·12	0·94	,,	0·83	,,	0·53	,,	0·63	,,	1·40	,,	1·16
Other Cereals	,,	0·03	0·01	0·03	,,	..	,,	0·02	,,	..	,,	0·03	,,	0·12
Pulses	,,	0·55	0·10	0·59	,,	0·08	,,	0·17	,,	0·40	,,	0·60	,,	1·24
Chillies	,,	2·64	0·49	2·80	,,	2·50	,,	1·55	,,	2·67	,,	2·40	,,	4·06
Salt	,,	0·54	0·10	0·58	,,	0·25	,,	0·28	,,	0·42	,,	0·51	,,	1·09
Sugar/Jaggary	,,	2·08	0·38	2·22	,,	0·51	,,	0·80	,,	1·80	,,	1·98	,,	4·19
Betel leaf/Nut and Tobacco, etc.	,,	7·86	1·45	8·38	,,	4·17	,,	4·27	,,	6·44	,,	8·26	,,	14·25
Coffee/Tea	,,	2·50	0·46	2·66	,,	..	,,	1·08	,,	2·47	,,	1·77	,,	5·03
Milk	,,	0·42	0·08	0·45	,,	..	,,	..	,,	0·60	,,	0·70	,,	0·18
Miscellaneous Food Stuffs	,,	3·53	0·65	3·76	,,	2·50	,,	2·32	,,	3·07	,,	3·69	,,	5·63
Clothing	,,	12·37	2·28	13·18	,,	0·33	,,	6·48	,,	9·38	,,	12·83	,,	24·66
Fuel and Light	,,	1·15	0·21	1·23	,,	0·51	,,	0·59	,,	0·97	,,	0·94	,,	2·36
Education	,,	1·63	0·30	1·74	,,	..	,,	0·37	,,	0·86	,,	2·68	,,	3·40
Other Miscellaneous items	,,	1·38	0·25	1·47	,,	0·42	,,	0·76	,,	1·30	,,	1·29	,,	2·37
TOTAL	132	93·84	17·24	100·00	1	22·10	27	52·48	50	75·79	29	98·76	25	171·81

(3) Agricultural Labour

Rice	12	28·79	6·34	56·15	2	11·67	6	29·17	4	36·77	..	..	..	..
Ragi	,,	0·19	0·04	0·37	,,	..	,,	0·11	,,	0·40	..	..	..	..
Other Cereals	,,	..	..	0·00	,,	..	,,	..	,,	..	..	..	..	..
Pulse	,,	0·28	0·06	0·55	,,	..	,,	0·09	,,	0·71	..	..	..	..
Chillies	,,	1·85	0·41	3·61	,,	1·00	,,	1·68	,,	2·52	..	..	..	..
Salt	,,	0·28	0·06	0·55	,,	0·21	,,	0·31	,,	0·27	..	..	..	..
Sugar/Jaggary	,,	0·75	0·16	1·46	,,	0·12	,,	0·22	,,	1·87	..	..	..	..
Betel leaf/Nut and Tobacco, etc.	,,	6·48	1·43	12·64	,,	2·87	,,	7·18	,,	7·23	..	..	..	..

TABLE XVIII—*contd.*

Average Monthly Expenditure per Household by Income Groups and Occupations —*contd.*

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Coffee/Tea	12	2·24	0·49	4·37	2	..	6	2·97	4	2·25	..	..	..	..
Milk	,,	0·83	0·18	1·62	,,	..	,,	0·14	,,	2·29	..	..	..	..
Miscellaneous Food Stuffs	,,	1·67	0·37	3·25	,,	1·33	,,	1·57	,,	1·99	..	..	..	..
Clothing	,,	5·86	1·29	11·43	,,	4·21	,,	5·38	,,	7·39	..	..	..	..
Fuel and Light	,,	0·88	0·19	1·72	,,	0·63	,,	0·50	,,	1·58	..	..	..	..
Education	,,	0·23	0·05	0·45	,,	0·17	,,	0·26	,,	0·23	..	..	..	..
Other Miscellaneous items	,,	0·94	0·21	1·83	,,	0·63	,,	0·90	,,	1·15	..	..	..	..
TOTAL	12	51·27	11·28	100·00	2	22·84	6	50·48	4	66·65	..	..	..	..

(4) Household Industry

Rice	13	40·07	12·93	43·68	..	..	..	..	7	34·28	3	53·61	3	40·06
Ragi	,,	0·58	0·19	0·64	..	..	..	..	,,	0·72	..	0·83	,,	..
Other Cereals	,,	0·12	0·03	0·13	..	..	..	..	,,	..	..	..	,,	0·97
Pulses	,,	0·90	0·29	0·98	..	..	..	..	,,	0·88	..	0·83	,,	1·03
Chillies	,,	2·76	0·89	3·01	..	..	..	..	,,	2·45	..	2·78	,,	3·50
Salt	,,	0·40	0·12	0·44	..	..	..	..	,,	0·30	..	0·36	,,	0·67
Sugar/Jaggary	,,	2·50	0·81	2·73	..	..	..	..	,,	1·92	..	1·64	,,	4·72
Betel leaf/Nut and Tobacco, etc.	,,	11·57	3·72	12·61	..	..	..	..	,,	10·00	..	13·33	,,	13·47
Coffee/Tea	,,	4·77	1·54	5·20	..	..	..	..	,,	2·67	..	1·06	,,	13·39
Milk	,,	2·32	0·75	2·53	..	..	..	..	,,	1·01	..	0·97	,,	6·75
Miscellaneous Food Stuffs	,,	5·04	1·63	5·49	..	..	..	..	,,	2·74	..	4·33	,,	11·11
Clothing	,,	11·16	3·60	12·17	..	..	..	..	,,	8·43	,,	9·78	,,	18·89
Fuel and Light	,,	1·59	0·51	1·73	..	..	..	..	,,	1·02	,,	1·11	,,	3·42
Education	,,	0·16	0·05	0·17	..	..	..	..	,,	0·13	,,	0·42	,,	..
Other Miscellaneous items	,,	7·79	2·51	8·49	..	..	..	..	,,	1·04	,,	1·47	,,	29·86
TOTAL	13	91·73	29·57	100·00	..	..	..	..	7	67·59	3	92·52	3	147·81

Others

Rice	131	30·74	8·63	48·55	11	13·86	57	23·44	41	34·81	10	43·40	12	56·42
Ragi	,,	0·43	0·01	0·68	,,	0·11	,,	0·48	,,	0·48	,,	0·26	,,	0·49
Other Cereals	,,	0·35	0·01	0·55	,,	..	,,	..	,,	0·03	,,	1·85	,,	2·22
Pulses	,,	0·73	0·02	1·15	,,	0·08	,,	0·23	,,	0·50	,,	0·65	,,	4·58
Chillies	,,	1·94	0·54	3·06	,,	0·97	,,	1·50	,,	2·06	,,	2·45	,,	4·07
Salt	,,	0·31	0·01	0·49	,,	0·18	,,	0·26	,,	0·30	,,	0·32	,,	0·63
Sugar/Jaggary	,,	2·13	0·60	3·37	,,	0·43	,,	0·78	,,	1·64	,,	1·78	,,	12·05
Betel Leaf/Nut and Tobacco, etc.	,,	4·99	1·40	7·88	,,	1·86	,,	4·06	,,	5·65	,,	6·13	,,	9·03
Coffee/Tea	,,	3·01	0·85	4·75	,,	0·95	,,	1·57	,,	3·73	,,	5·13	,,	7·55
Milk	,,	1·47	0·41	2·32	,,	0·35	,,	0·41	,,	0·62	,,	1·56	,,	10·35
Miscellaneous Food Stuffs	,,	3·24	0·91	5·12	,,	0·16	,,	1·94	,,	3·65	,,	2·67	,,	11·35
Clothing	,,	8·95	2·51	14·13	,,	3·14	,,	5·82	,,	8·26	,,	11·60	,,	29·35
Fuel and Light	,,	1·82	0·51	2·87	,,	1·09	,,	1·03	,,	0·92	,,	2·02	,,	9·17
Education	,,	0·30	0·01	0·47	,,	0·09	,,	0·18	,,	0·40	,,	0·31	,,	0·74
Other Miscellaneous items	,,	2·91	0·82	4·60	,,	0·71	,,	0·83	,,	2·25	,,	1·90	,,	' /.93
TOTAL	131	63·32	17·24	100·00	11	23·98	57	42·53	41	65·30	10	82.03	12	175·93

NOTE.—Others include : Service 27 Households, Cooly 91 Households, Hotel Keeping 7 Households, Trade 5 Households and Non-Workers 1 Household.

TABLE XIX

Indebtedness by Income Group

Income Group	Total No. of households	No. of households indebted	Amount Rs. p.	Percentage of Col. 3 to Col. 2	Average indebtedness for household in debt Rs. p.	Remarks
1	2	3	4	5	6	7
Rs. 25 and below	16	7	1,687.00	44·00	241.00	
Rs. 26 to 50	95	61	10,737.00	64·00	176.02	
Rs. 51 to 75	108	81	20,531.00	75·00	253.47	
Rs. 76 to 100	50	38	12,350.00	76·00	325.00	
Rs. 101 and above	51	39	31,760.00	76·00	814.36	
TOTAL	320	226	77,065.00	..	..	

TABLE XIX-A

Indebtedness by Causes

Causes	Amount in debt Rs.	No. of families in debt	Proportion of debt due to cause to the total amount of debt	Remarks
1	2	3	4	5
(*a*) Purchase of land	..	..	..	
(*b*) House construction, repairs to existing buildings	250	2	0·32	
(*c*) Marriage	..	..	..	
(*d*) Ceremonies	3,110	13	4·04	
(*e*) To give dowry	..	..	..	
(*f*) To clear out standing debts	2,575	5	3·34	
(*g*) Sickness	60	1	0·08	
(*h*) Ordinary wants	50,719	177	65·81	
(*i*) Household cultivation	5,705	25	7·40	
(*j*) Industry run by the household	100	1	0·13	
(*k*) Business run by the household	10,200	8	13·24	
(*l*) Purchase of livestock	1,185	6	1·54	
(*m*) Payment of rent	3,161	18	4·10	
TOTAL	77,065	..	..	

TABLE XX

Agricultural Produce of Cultivation run by the Households and their disposal

Name of Crop	Unit	No. of house-holds	Year 1960-1961							Year 1961-1962						
			Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seed	Balance left over	Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seed	Balance left over
Paddy	Muras	208	5903	3319¾	181	1808½	15	578¾	..	4446	2100½	119	1678½	15	532¾	..
Arecanut	Maunds	11	817½	26½	64½	726½	..	..	..	49	½	47	1½	..	..	..
Cocoanuts	Number	13	1250	500	200	550	..	..	..	1050	400	250	400	..	..	..

TABLE

Households owning or possessing Land or

Community	No land	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
1	2	3	4	5	6	7	8	9	10	11
1. Christian	38	A	..	..	..	..	..	..	1	0·24
		C	..	..	..	..	..	..	..	..
		A+B	..	..	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	..	..
		A+B+C	..	..	..	..	..	..	..	..
2. Billavas		A	..	..	..	..	..	..	..	..
		B	..	..	..	..	..	..	..	..
		C	..	..	1	0·09	..	..	1	0·25
		A+C	..	..	..	..	..	..	..	..
		B+C	..	..	..	..	..	..	..	..
		A+B+C	..	..	..	..	..	..	..	..
3. Viswakarma	9	A	..	..	1	0·10	..	..	1	0·37
		C	..	..	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	..	..
4. Heggade	3	A	..	..	..	..	..	..	1	0·33
		C	..	..	..	..	..	..	..	..
		B+C	..	..	..	..	..	..	..	..
5. Brahmin	7	A	..	..	..	..	..	..	..	..
		B	..	..	..	..	..	..	..	..
		C	..	..	..	..	..	..	..	..
		A+B	..	..	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	..	..
		A+B+C	..	..	..	..	..	..	..	..
6. Sherwegar	6	A	..	..	..	..	..	..	..	..
7. Holeya	9	C	..	..	..	..	..	..	1	0·30
8. Moolya	1	C	..	..	..	..	..	..	..	..
9. Malekudiya	1	A	..	..	..	..	..	..	..	..
		C	..	..	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	..	..
10 Madivala	..	C	..	..	..	..	..	..	..	..
11. Bhandari	2	..	..	..	..	..	..	..	..	..
12. Koteyara	2	..	..	..	..	..	..	..	..	..
13. Kariyakuduma	1	..	..	..	..	..	..	..	..	..
14. Koraga	1	..	..	..	..	..	..	..	..	..
15. Rajapuri Konkani	1	..	..	..	..	..	..	..	..	..
16. Sapaliga	1	..	..	..	..	..	..	..	..	..
17. Bants	2	C	..	..	..	..	..	..	..	..
18. Jains	4	A	..	..	..	..	..	..	..	..
		B	..	..	..	..	..	..	..	..
		C	..	..	..	..	..	..	..	..
		A+B	..	..	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	..	..
		A+B+C	..	..	..	..	..	..	..	..
19. Muslims	1	C	..	..	..	..	..	..	1	0·44
		A+C	..	..	..	..	..	..	1	0·24

*NOTE.—A—Lands owned and self cultivated ; B—Lands owned but leased out ; C—Lands taken on lease.

XXI

have given out land to others for cultivation

No. of Households and extent of land											
No. of Hhs.	Cents 50-100	No. of Hhs.	Acreage 1 to 2·4	No. of Hhs.	Acreage 2·5-4·9	No. of Hhs.	Acreage 5-10 acres	No. of Hhs.	Acreage 10 and above	Nature of Interest of land	Community
12	13	14	15	16	17	18	19	20	21	3	1
2	1·66	7	11·87	15	49·94	..	..	..	..	A	Christian
2	1·61	10	15·96	12	43·30	9	60·86	3	31·64	C	
..	..	..	..	..	..	..	..	1	19.15	A+B	
1	0·59	..	..	3	12·22	6	39·28	..	..	A+C	
...	..	..	..	..	..	..	..	1	15.92	A+B+C	
..	..	..	..	..	..	3	20·34	..	..	A	Billavas
..	..	..		..	..	..	..	..	..	B	
1	0·70	3	5·51	4	14·75	7	41·42	3	47·24	C	
5	3.15	..	..	..	..	3	19·04	2	34.38	A+C	
..	..	..	..	..	..	1	8·01	..	..	B+C	
..	..	..	..	..	..	..	..	4	174·04	A+B+C	
..	..	2	2·56	..	..	1	9·87	..	..	A	Viswakarmas
1	0·92	..	..	1	2·59	1	6·66	..	..	C	
..	..	1	2·15	..	..	..	..	..	..	A+C	
..	..	1	1·54	..	..	..	..	..	..	A	Heggade
1	0·85	2	4·35	4	14·80	2	13·90	2	31·30	C	
..	..	..	..	1	3·34	..	..	..	..	B+C	
1	0·98	1	1·41	1	4·14	2	16·29	..	..	A	Brahmin
..	..	..	..	1	3·00	..	..	..	..	B	
..	..	1	2·00	..	..	1	5·25	2	20·81	C	
..	..	..	..	..	..	1	7·61	1	30·02	A+B	
..	..	..	..	..	..	2	16·74	..	..	A+C	
..	..	..	..	1	4·05	..	..	2	48·92	A+B+C	
..	..	7	12.81	3	10.84	3	19.58	2	30.34	A	Sherwegara
1	0·75	3	5·55	..	..	..	..	..	..	C	Holeya
..	..	5	7·92	1	3·20	2	12·42	..	..	C	Moolya
..	..	1	1·95	1	3·16	..	..	..	..	A	Malekudiya
1	0·84	1	1·69	1	3·29	1	6·74	..	..	C	
..	..	..	..	..	..	1	5·08	..	..	A+C	
..	..	2	3·89	2	9·20	..	..	..	..	C	Madivala
..	..	..	..	..	..	..	..	..	..		Bhandari
..	..	..	..	..	..	..	..	..	..		Koteyara
..	..	..	..	..	..	..	..	..	..		Kariya Kuduma
..	..	..	..	..	..	..	..	..	..		Koraga
..	..	..	..	..	..	..	..	..	..		Rajapuri Konkani
..	..	..	..	..	..	..	..	..	..		Sapaliga
..	..	..	..	1	4.02	1	57·86	..	..	C	Bants
..	..	1	1·00	..	..	1	8·93	1	15·65	A	Jains
..	..	..	..	..	..	1	7·59	..	..	B	
..	..	1	2·29	1	4·83	1	5·96	1	21·91	C	
..	..	1	2.31	1	4·80	1	8·11	3	72·91	A+B	
..	..	..	..	..	..	..	..	1	31·62	A+C	
..	..	1	2·12	..	..	..	..	3	78·82	A+B+C	
..	..	..	..	..	..	1	5·98	..	..	C	Muslims
..	..	..	..	..	..	..	..	..	..	A+C	

TABLE XXII

General

Total No. of households	Number of Households			
	Reading daily newspaper	Member or Members of which work for social uplift	Member or Members of which take active part in politics	Member or members of which have joined Co-operative Societies
1	2	3	4	5
320	23	8	..	97

TABLE 1

Caste/Tribe or Community and Nature of Family

Caste/Tribe or Community		Total No. of house-holds	Types of families living in the households				Remarks
			Simple	Inter-mediate	Joint	Others	
1		2	3	4	5	6	7
HINDU—	Billavas	55	28	7	19	1	
	Brahmins	24	14	4	2	4	
	Sherwegars	21	12	3	6	..	
	Viswakarmas	18	10	4	4	..	
	Heggades	17	8	3	6	..	
	Holeyas	14	8	2	3	1	
	Moolyas	9	3	1	3	2	
	Malekudias	8	3	4	1	..	
	Madivalas	4	3	..	1	..	
	Bants	4	3	..	1	..	
	Bhandaris	2	2	..	..	..	
	Koteyaras	2	1	..	..	1	
	Kariya Kuduma	1	1	..	..	..	
	Koraga	1	1	..	..	..	
	Rajapuri Konkani	1	..	..	..	1	
	Sapaliga	1	1	..	..	..	
CHRISTIANS		111	55	22	20	14	
JAINS		23	2	5	15	1	
MUSLIMS		4	1	2	1	..	
	TOTAL	320	156	57	82	25	

(1) Simple=Consists of husband, wife and un-married children.
(2) Intermediate=Married couple and un-married brother, sister, are of the parents.
(3) Joint=Married couple with married sons/daughters or with married brothers/sisters.

TABLE 2

Association of Deity/Special object of Worship and Caste

Name of the deity/special object of worship	CASTE																				Remarks
	HINDU—	Billavas	Brahmins	Sherwegars	Viswakarmas	Heggades	Holeyas	Moolyas	Malekudias	Madivalas	Bants	Bhandaris	Koteyaras	Kariya Kuduma	Koraga	Rajapuri Konkani	Sapaliga	CHRISTIANS	JAINS	MUSLIMS	
Saint Antony	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6	..	..	
Pinjurli, Gulige and St. Antony	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	
Pujusli, Gulige	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	
Jesus Christ	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4	..	..	
Tulasi	7	2	2	3	..	2	..	3	1	..	1	..	..	..	..	..	..	..	..	..	
Pilchari (Devil)	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Venkataramana	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Dugalayu, parjusli, Daiva, Kallurti	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Eshwara, Tulasi	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Malari, Tulasi	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Mahamaye, Tulasi	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Ganapathi, Tulasi	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Saligrama	..	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Saligrama, Tulasi	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Srinivasa	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Subrahmanya	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Malasanarayani Tulasi	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Malasa Tulasi	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Venkataramana, Gopala Krishna, Ganapathi.	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Lakshminarayana, Mahamaye, Tulasi	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Vishnu	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Punjurli, Gulige, Alakeswari, Baidya and Daiva.	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Venkataramana, Tulasi	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Krishna	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	
Gomateswara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	
Shakthi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	
Padmavathi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	
Parshwanath	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	
Parshwanath Durga Parameswari	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	
Goddess of Humbu Chacha	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	
Pinjurli, Kaurti and Naga	..	..	..	..	..	..	1	..	1	..	..	..	..	..	..	..	..	..	..	..	
TOTAL	10	19	3	3	..	4	1	3	2	1	1	..	..	..	..	..	12	6	..	
Not worshipping any deity	45	5	18	15	17	10	8	5	2	3	1	2	1	1	1	1	99	17	4	
GRAND TOTAL	55	24	21	18	17	14	9	8	4	4	2	2	1	1	1	1	111	23	4	

TABLE 3

Awareness of Untouchability Offences Act

Caste	No. of persons interviewed	No. of persons aware of prohibition of untouchability under Law	Remarks
1	2	3	4
HINDU—Billavas	55	55	
Brahmins	24	24	
Sherwegars	21	21	
Viswakarmas	18	18	
Heggades	17	17	
Holeyas	14	14	
Moolyas	9	9	
Malekudias	8	8	
Madivalas	4	4	
Bants	4	4	
Bhandaris	2	2	
Koteyaras	2	2	
Kariya Kuduma	1	..	
Koraga	1	1	
Rajapuri Konkani	1	1	
Sapaliga	1	1	
CHRISTIANS	111	81	
JAINS	23	22	
MUSLIMS	4	4	
GRAND TOTAL	320	288	

TABLE 4

Contravention of Marriage Rules

Caste/Tribe	No. of marriages in contravention of Caste/Tribe	Frequencies of each type of contravention		Remarks
		Type I	Type II	
1	2	3	4	5
HINDU—Sherwegars	2	...	Sherwegars with Moolyas.	
CHRISTIAN	1	Protestant has married a Roman Catholic.	..	

TABLE 4-A

Permissibility of Inter-caste Marriage

Caste/Tribe	No. of persons interviewed	No. of persons who consider it is permissible to form marital ties with				Remarks including running note on background of the persons giving affirmative reply (educated young man Panchayat member)
		Caste/Tribe I Name	Caste/Tribe II Name	Caste/Tribe III Name	Caste/Tribe IV Name	
1	2	3	4	5	6	7

Inter-caste marriage is 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
HINDU—Billavas	55	20	20	
Brahmins	24	17	17	
Sherwegars	21	2	2	
Viswakarmas	18	7	7	
Heggades	17	..	..	
Holeyas	14	13	13	
Moolyas	9	1	1	
Malekudias	8	6	6	
Madivalas	4	1	1	
Bants	4	3	3	
Bhandaris	2	2	1	
Koteyaras	2	2	2	
Kariya Kuduma	1	..	..	
Koraga	1	..	..	
Rajapuri Konkani	1	..	..	
Sapaliga	1	1	..	
CHRISTIANS	111	10	10	
JAINS	23	8	8	
MUSLIMS	4	1	1	
TOTAL	320	94	92	

TABLE 5-A

Inheritance of property as in practice

Caste/Tribe/Community	No. of persons inter-viewed	Number indicating that relations of the following categories are entitled to inherit property in the respective caste/tribe								
		Son	Daughter	Wife	Nephew's son and daughter's nephew	Widow's son	Sister's son and sisters	Equal to all members	Aliya Santhana
1	2	3	4	5	6	7	8	9	10
HINDU—Billavas	55	8	..	..	..	..	..	..	47
Brahmins	24	24	..	..	..	..	..	..	..
Sherwegars	21	7	..	..	..	..	..	..	14
Viswakarmas	18	18	..	..	..	..	..	..	..
Heggades	17	1	..	..	..	..	..	..	16
Holeyas	14	13	..	..	..	..	..	..	1
Moolyas	9	..	..	..	..	..	..	..	9
Malekudias	8	..	..	..	..	..	..	..	8
Madivalas	4	..	..	..	..	..	..	..	4
Bants	4	..	..	..	1	..	..	..	3
Bhandaris	2	..	..	..	..	..	1	..	1
Koteyaras	2	2	..	..	..	..	..	..	..
Kariya Kuduma	1	1	..	..	..	..	..	..	..
Koraga	1	..	..	..	..	..	..	..	1
Rajapuri Konkani	1	1	..	..	..	..	..	..	..
Sapaliga	1	..	..	..	..	..	..	..	1
CHRISTIANS	111	91	..	..	..	..	..	..	20
JAINS	23	5	..	..	..	1	..	1	16
MUSLIMS	4	4	..	..	..	..	..	..	
TOTAL	320	175	..	..	1	1	1	1	141

TABLE 5-B

Share of property for different categories of relatives—Sons

Caste/Tribe/ Community	No. of persons inter-viewed	Number indicating that sons inherit property in the following manner						Aliya Santhana	Remarks
		All sons get equal share	Nephew's son and daughter's nephew	Widow's son	Sister	Equal share to all the members	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		
1	2	3	4	5	6	7	8	9	10
HINDU—									
Billavas	55	8	..	..	..	..	..	47	
Brahmins	24	24	..	..	..	..	..	..	
Sherwegars	21	7	..	..	..	..	..	14	

TABLE 5-B—*contd.*

1	2	3	4	5	6	7	8	9	10
Viswakarmas	18	18	..	..	..	..	..	..	
Heggades	17	1	..	..	..	..	..	16	
Holeyas	14	13	..	..	..	..	..	1	
Moolyas	9	..	..	..	..	..	..	9	
Malekudias	8	..	..	..	..	..	..	8	
Madivalas	4	..	..	..	..	..	..	4	
Bants	4	..	1	..	..	..	..	3	
Bhandaris	2	..	..	..	1	..	..	1	
Koteyaras	2	2	..	..	..	..	..	..	
Kariya Kuduma	1	1	..	..	..	..	..	..	
Koraga	1	..	..	..	..	..	..	1	
Rajapuri Konkani	1	1	..	..	..	..	..	..	
Sapaliga	1	..	..	..	..	..	..	1	
CHRISTIANS	111	91	..	..	..	..	..	20	
JAINS	23	5	..	1	..	1	..	16	
MUSLIMS	4	4	..	..	..	..	..	..	
TOTAL	320	175	1	1	1	1	..	141	

TABLE 6

Reciprocal Aid in Agricultural Practices

Caste/Tribe/Community	No. of households practising agriculture	No. of households that take help of neighbours at the time of sowing or harvesting	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour	Remarks
1	2	3	4	5
HINDU—Billavas	37	..	..	
Brahmins	16	..	..	
Sherwegars	15	..	..	
Viswakarmas	9	..	..	
Heggades	14	..	..	
Holeyas	5	..	..	
Moolyas	8	..	..	
Malekudias	7	..	..	
Madivalas	4	..	..	
Bants	2	..	..	
Bhandaris	..	..	..	
Koteyaras	..	..	..	
Kariya Kuduma	..	..	..	
Koraga	..	..	..	
Rajapuri Konkani	..	..	..	
Sapaliga	..	..	..	
CHRISTIANS	73	..	..	
JAINS	18	..	..	
MUSLIMS	3	..	..	
TOTAL	211	..	..	

TABLE 7

Livestock Statistics including Fishery

Caste/Tribe/Community	Cows in Milk		Cows in dry		Adult females not cowed		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.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
HINDU—																
Billavas	13	21	27	41	11	12	1	4	33	122	6	18	15	25	12	18
Brahmins	14	25	16	39	7	19	..	..	8	24	..	..	15	30	17	27
Sherwegars	3	3	8	12	8	11	..	..	13	54	3	7	5	7	..	..
Viswakarmas	3	4	8	14	5	7	..	..	6	24	..	..	6	11	2	3
Heggades	3	3	8	10	3	3	..	..	12	50	..	..	6	10	1	1
Holeyas	..	..	..	..	..	..	..	..	3	4	1	2	..	..	..	..
Moolyas	3	4	4	10	4	6	..	..	6	17	..	..	4	7	5	8
Malekudias	..	..	4	7	2	2	..	..	3	14	..	..	5	7	..	..
Madivalas	3	3	3	3	2	3	..	..	3	6	..	..	4	5	..	..
Bants	1	1	3	5	2	4	..	..	2	4	..	..	1	1	2	3
Bhandaris	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
Koteyaras	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kariya Kudumas	1	1	..	..	..	..	..	..	..	..	..	..	..	..	1	1
Koraga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rajapuri Konkanis	..	..	1	1	..	..	..	..	..	..	..	..	1	1	..	..
Sapaliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
CHRISTIANS	24	26	29	47	19	29	..	..	50	159	8	15	12	16	12	14
JAINS	10	18	16	31	9	16	..	..	14	74	4	9	6	13	10	17
MUSLIMS	2	2	..	..	2	2	..	..	1	4	..	..	1	1	..	..
TOTAL	80	111	127	220	75	115	1	4	154	556	22	51	81	134	62	92

Caste/Tribe/Community	He-buffaloes (Adult)		She-buffaloes in milk		She-buffaloes dry		Young-stock (buffaloes)		Sheep		Goats		Pigs		Horses ponies and mules	
	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.
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
HINDU—																
Billavas	22	50	3	3	2	2	2	2	..	..	1	2	1	1	..	..
Brahmins	4	9	3	3	3	3	1	1	..	..	..	..	..	..	..	..
Sherwegars	7	14	3	3	2	3	2	3	..	..	..	..	..	..	..	..
Viswakarmas	2	4	1	1	1	1	1	1	..	..	..	..	..	..	..	..
Heggades	7	14	1	1	2	5	2	3	..	..	..	..	..	..	..	..
Holeyas	1	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Moolyas	6	12	..	..	1	1	..	..	..	..	..	..	..	..	..	..
Malekudias	6	12	1	2	1	1	1	2	..	..	..	..	..	..	..	..
Madivalas	3	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bants	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bhandaris	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Koteyaras	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kariya Kudumas	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Koraga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rajapuri-Konkanis	..	..	1	1	..	..	1	1	..	..	..	..	..	..	..	..
Sapaliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
CHRISTIANS	30	61	2	2	6	6	5	7	..	..	..	..	2	6	..	..
JAINS	9	23	10	12	8	12	6	9	..	..	1	4	..	..	..	..
MUSLIMS	1	2	..	..	..	..	..	..	..	..	1	4	..	..	..	..
TOTAL	98	210	25	28	26	34	21	29	..	..	3	10	3	7	..	..

TABLE 7—*contd.*

Caste/Tribe/Community	Donkeys		Cocks		Hens		Chicken		Ducks		Others		Any other animals or birds		Fisheries	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No. in lbs.
1	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49
HINDU—																
Billavas	..	..	12	17	19	21	9	26	..	..	..	..	..	..	4	3
Brahmins	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sherwegaras	..	..	7	7	10	14	5	28	..	..	..	..	..	..	3	1½
Viswakarmas	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Heggades	..	..	3	4	4	7	2	23	..	..	..	..	..	..	..	..
Holeyas	..	..	2	2	3	6	..	..	..	..	..	..	..	..	3	1¼
Moolyas	..	..	..	..	1	1	2	4	..	..	..	..	..	..	..	..
Malekudias	..	..	4	5	6	7	3	16	..	..	..	..	..	..	2	¾
Madivalas	..	..	1	2	3	5	1	4	..	..	..	..	..	..	..	..
Bants	..	..	3	6	3	6	1	5	..	..	..	..	..	..	..	..
Bhandaris	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Koteyaras	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kariya Kuduma	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Koraga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rajapuri Konkani	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sapaliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
CHRISTIANS	..	..	10	40	20	42	8	86	..	..	..	..	1	1	1	½
JAINS	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIMS	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	..	..	42	83	69	109	31	192	..	..	..	..	1	1	13	7

TABLE 8

Village industries—Products

Caste/Tribe/Community	Industry I (Name)		Industry II (Name)		Industry III and so on	
	No. of Hhs.	Name of industry	No. of Hhs.	Name of industry	No. of Hhs.	Name of Industry
1	2	3	4	5	6	7
Christians	1	Carpentry	..		..	
Billavas	1	Beedi Making	1	Soda Factory	..	
Viswakarmas	8	Carpentry	3	Soapstone	2	Blacksmithy
Brahmins	4	Tailoring	..		..	
Sherwegars	1	Beedi Making	..		..	
Holeyas	1	Mat, Hat, Umbrella Making.	..		..	
Malekudias	5	Basket Making	..		..	
Koraga	1	Basket Making	..		..	
Christians, Billavas	17	Bee-keeping .	..		..	
TOTAL	39		4		2	

TABLE 9

Land Reclamation and Development Measures

Religion/Caste	No. of families benefited by Land Reclamation and Development measures	Brief description of Land Reclamation and development measures
HINDU—Brahmin	2	Soil conservation, Bunding 2 acres, Source of canals.
CHRISTIAN	1	Irrigation has been done by the river waters.
TOTAL	3	

TABLE 10

Co-operative Society

Name of the Co-operative Society	Number of households member or members of which have joined co-operative societies CASTE															
	Hindu Billavas	Brahmins	Sherwegars	Viswakarmas	Heggades	Holeyas	Moolyas	Malekudiyas	Madivalas	Bants	Koteyaras	Sapaliga	Christians	Jains	Muslims	Total
	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.	No. of Hhs.
(1) Service Co-operative Society.	17	9	4	3	8	2	3	..	2	1	1	..	30	8	2	90
(2) Basket, Rattan Weaver's Co-operative Society.	..	1	..	..	..	..	..	5	..	..	..	..	..	..	..	6
(3) Government Servants Co-operative Society, Mangalore.	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
TOTAL .	18	10	4	3	8	2	3	5	2	1	1	..	30	8	2	97

TABLE 11

Habit of taking sugar as correlated to income

Caste/Tribe/Community	No. of households taking sugar with monthly income of						No. of households not taking sugar with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU—Billavas . .	7	2	10	11	14	2	..	..	2	3	4	..
Brahmins . .	5	4	2	6	4	2	..	..	..	1	..	..
Sherwegars .	..	4	3	10	3	..	..	..	..	..	1	..
Viswakarmas .	..	2	2	11	2	1	..	..	..	..	..	..
Heggades .	..	4	1	4	6	..	..	..	..	..	2	..

TABLE 11—*contd.*

1	2	3	4	5	6	7	8	9	10	11	12	13
Holeyas . .	..	..	1	..	5	..	..	..	..	3	4	1
Moolyas . .	..	2	2	2	2	..	..	..	..	..	1	..
Malekudias .	..	..	..	2	5	..	..	..	..	1	..	..
Madivalas . .	..	..	1	3	..	..	..	..	..	..	..	..
Bants . .	1	..	1	1	1	..	..	..	..	..	..	..
Bhandaris . .	..	..	..	..	1	..	..	..	..	..	..	1
Koteyaras . .	..	..	..	1	..	..	..	1	..	..	..	..
Kariya Kuduma .	..	..	..	..	..	1	..	..	..	..	..	..
Koraga . .	..	..	..	..	..	..	..	..	..	..	1	..
Rajapuri Konkani	..	..	..	..	1	..	..	..	..	..	..	..
Sapaliga . .	..	..	..	1	..	..	..	..	..	..	..	..
CHRISTIANS . . .	4	5	20	39	26	4	..	..	2	4	5	2
JAINS	7	3	2	3	5	2	..	..	..	..	1	..
MUSLIMS . . .	..	..	1	2	1	..	..	..	..	..	..	..
TOTAL .	24	26	46	96	76	12	..	1	4	12	19	4

TABLE 11-A

Habit of taking tea as correlated to income

Caste/Tribe/Community	No. of households taking tea with monthly income of						No. of households not taking tea with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU—Billavas . .	7	2	6	9	12	1	..	..	6	5	6	1
Brahmins . .	5	4	2	7	3	2	..	..	..	..	1	..
Sherwegars .	..	3	2	8	3	..	..	1	1	2	1	..
Viswakarmas .	..	2	1	10	1	1	..	..	1	1	1	..
Heggades . .	..	4	1	4	4	..	..	..	..	..	4	..
Holeyas . .	..	..	1	1	3	..	..	..	..	2	6	1
Moolyas . .	..	2	1	..	..	..	..	..	1	2	3	..
Malekudias .	..	..	..	2	4	..	..	..	..	1	1	..
Madivalas . .	..	..	1	3	..	..	..	..	..	..	..	..
Bants . .	1	..	1	1	1	..	..	..	..	..	..	..
Bhandaris . .	..	..	..	..	1	1	..	..	..	..	..	..
Koteyaras . .	..	1	..	1	..	..	..	..	..	..	..	..
Kariya Kuduma .	..	..	..	..	..	1	..	..	..	..	..	..
Koraga . .	..	..	..	..	1	..	..	..	..	..	..	..
Rajapuri Konkani	..	..	..	..	1	..	..	..	..	..	..	..
Sapaliga . .	..	..	..	1	..	..	..	..	..	..	..	..
CHRISTIANS . .	4	5	20	32	17	1	..	..	2	11	14	5
JAINS	7	3	2	1	4	1	..	..	..	2	2	1
MUSLIMS . . .	..	..	1	2	1	..	..	..	..	..	..	..
TOTAL .	24	26	39	82	56	8	..	1	11	26	39	8

TABLE 12

Material Culture—Possession of furniture

Caste/Tribe/Community	No. of households possessing																									
	Bed-stead		Khatia		Chair		Table		Mirror		Bench		Stool		Jol-chowki		Wall-shelf		Stands		Cup-board		Box		Almirah	
	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.
HINDU—																										
Billavas	1	1	..	..	17	28	9	15	..	..	19	35	3	3	..	..	..	..	..	..	1	1	..	..	..	..
Brahmins	3	4	..	..	11	27	5	6	..	..	16	38	1	1	..	..	..	..	..	..	8	14	..	..	..	..
Sherwegars	..	..	..	..	2	4	2	2	..	..	9	13	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Viswakarmas	..	..	..	..	2	2	..	..	..	..	6	10	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Heggades	..	..	..	..	5	7	..	..	..	..	12	18	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Holeyas	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Moolyas	..	..	..	..	2	2	2	3	..	..	5	7	1	1	..	..	..	..	..	..	1	1	..	..	..	..
Malekudias	..	..	..	..	..	..	..	..	..	..	1	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Madivalas	..	..	..	..	2	2	..	..	..	..	4	8	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bants	..	..	..	..	2	12	..	..	..	..	3	7	1	2	..	..	..	..	..	..	1	1	..	..	1	1
Bhandaris	..	..	..	..	1	1	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Koteyaras	..	..	..	..	1	2	1	1	..	..	2	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kariya Kuduma	..	..	..	..	1	1	1	1	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Koraga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rajapuri Konkani	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sapaliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
CHRISTIANS	2	2	..	..	28	52	17	24	..	..	62	103	7	7	..	..	..	..	..	..	..	..	1	1	1	2
JAINS	1	1	..	..	12	28	12	15	..	..	14	37	2	3	..	..	..	..	1	2	2	2	..	..	1	1
MUSLIMS	..	..	..	..	3	10	1	1	..	..	4	11	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	7	8	..	..	89	178	50	68	..	..	160	297	18	20	..	..	..	..	1	2	13	19	1	1	3	4

TABLE 12-A

Material Culture—Possession of Consumer Goods

Caste/Tribe/Community	No. of households possessing																	
	Hurricane Lantern		Petromux or Hazak		Battery torch light		Kerosene stove		Bicycle		Radio set		Clock		Watch		Clarionet	
	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
HINDU—Billavas	..	..	4	7	30	34	..	..	2	3	..	..	1	1	2	3	..	..
Brahmins	..	..	5	6	22	25	..	..	3	4	1	1	5	5	9	10	..	..
Sherwegars	..	..	..	..	12	12	..	..	..	..	..	..	..	..	..	..	1	1
Viswakarmas	..	..	..	..	7	7	..	..	..	..	..	..	..	..	..	..	..	..
Heggades	..	..	..	..	9	9	..	..	1	1	..	..	..	..	..	..	..	..
Holeyas	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Moolyas	..	..	..	..	6	7	..	..	..	..	..	..	..	..	..	..	..	..
Malekudias	..	..	..	..	4	4	..	..	..	..	..	..	..	..	..	..	..	..
Madivalas	..	..	..	..	4	4	..	..	..	..	..	..	..	..	..	..	..	..
Bants	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Bhandaris	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Koteyaras	..	..	1	1	2	2	..	..	..	..	..	..	..	..	2	2	..	..
Kariya Kuduma	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Koraga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rajapuri Konkani	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Sapaliga	..	..	..	..	1	1	..	..	1	1	..	..	..	..	..	..	..	..
CHRISTIANS	..	..	..	..	48	49	1	1	2	2	..	..	3	3	4	5	..	..
JAINS	..	..	2	2	19	25	1	1	1	2	..	..	1	1	2	4	..	..
MUSLIMS	..	..	..	..	2	2	..	..	..	..	..	..	..	..	2	2	..	..
TOTAL	..	..	12	16	168	183	2	2	10	13	1	1	10	10	21	26	1	1

Caste/Tribe/Community	No. of households possessing																	
	Thermos flask		Labretta Scooter		Grama-phone		Camera		Binacular		Gun		Typewriter		Sewing machine			
	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	No.	Hhs.	Ho.	Hhs.	No.		
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35		
HINDU—Billavas	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Brahmins	..	..	1	1	1	1	1	1	1	1	1	1	1	1	1	1		
Sherwegars	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Viswakarmas	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Heggades	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Holeyas	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Moolyas	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Malekudias	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Madivalas	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Bants	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Bhandaris	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Koteyaras	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Kariya Kuduma	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Koraga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Rajapuri Konkani	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Sapaliga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
CHRISTIANS	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
JAINS	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
MUSLIMS	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
TOTAL	1	1	1	1	1	1	1	1	1	1	1	1	1	1	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 soap/washing soap having monthly income of			toilet
	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU—												
Billavas	..	..	..	..	7	2	26	20	6	1	10	5
Brahmins	1	..	..	..	4	4	9	6	5	4	8	5
Sherwegars	..	..	..	..	..	4	13	4	..	4	6	..
Viswakarmas	..	..	..	..	..	2	13	3	..	1	6	..
Heggades	..	..	..	..	..	4	4	8	..	4	4	2
Holeyas	..	..	..	..	..	..	4	10	..	..	1	1
Moolyas	..	..	..	..	..	2	4	3	..	..	2	..
Malekudias	..	..	..	..	..	..	3	5	..	..	..	..
Madivalas	..	..	..	..	..	..	4	..	..	..	3	..
Bants	..	..	..	..	..	1	2	1	1	..	1	..
Bhandaris	..	..	..	..	..	..	..	2	..	..	..	1
Koteyaras	..	..	1	..	..	1	..	..	..	1	1	..
Kariya Kuduma	..	..	..	..	..	..	..	1	..	..	..	..
Koraga	..	..	..	..	..	..	..	1	..	..	..	..
Rajapuri Konkani	..	..	..	..	..	..	..	1	..	..	..	1
Sapaliga	..	..	..	..	..	..	1	..	..	..	1	..
CHRISTIANS	..	..	..	..	4	5	65	37	4	5	37	14
JAINS	..	..	..	..	7	3	5	8	7	..	4	4
MUSLIMS	..	..	..	..	..	..	3	1	..	..	3	..
TOTAL	1	..	1	..	22	28	156	111	23	20	87	33

Caste/Tribe/Community	No. of households that do not use toilet/washing soap having monthly income of				No. of households that send clothes to washerman having monthly income of				No. of households that do not send clothes to washerman having monthly income of			
	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 50-100	Rs. 50 or less
1	14	15	16	17	18	19	20	21	22	23	24	25
HINDU—												
Billavas	1	1	16	15	1	..	..	..	6	2	26	20
Brahmins	..	..	1	1	..	..	..	..	5	4	9	6
Sherwegars	..	..	7	4	..	..	..	..	..	4	13	4
Viswakarmas	..	1	7	3	..	..	..	..	..	2	13	3
Heggades	..	..	1	6	..	..	..	..	..	4	5	8
Holeyas	..	..	3	9	..	..	..	..	..	..	4	10
Moolyas	..	2	2	3	..	..	..	..	..	2	4	3
Malekudias	..	..	3	5	..	..	..	..	..	..	3	5
Madivalas	..	..	1	..	..	..	..	..	..	..	4	..
Bants	..	..	1	1	..	..	..	..	1	..	2	..
Bhandaris	..	..	..	1	..	..	..	..	..	..	..	2
Koteyaras	..	..	..	..	..	1	..	..	..	..	1	..
Kariya Kuduma	..	..	..	1	..	..	..	..	..	..	..	1
Koraga	..	..	..	1	..	..	..	..	..	..	..	1
Rajapuri Konkani	..	..	..	..	..	..	..	..	..	..	..	1
Sapaliga	..	..	..	..	..	..	..	..	..	..	1	..
CHRISTIANS	..	..	28	23	1	1	..	..	3	4	65	37
JAINS	..	3	1	4	..	..	..	..	6	3	5	8
MUSLIMS	..	..	..	1	..	..	..	..	..	..	3	1
TOTAL	1	7	71	78	2	2	..	..	21	25	158	110

TABLE 13

House Type—Roof

Caste/Tribe/Community	No. of Hhs.	No. of Hhs. with Mud Roof	No. of Hhs. with thatched Roof	No. of Hhs. with C.I. sheet Roof	No. of Hhs. with Asbestos Roof	No. of Hhs. with tile Roof		No. of Hhs. with Tin Roof	No. of Hhs. with wooden Roof	No. of Hhs. with straw/ Grass Roof	No. of Hhs. with leaf Roof
						C.T.*	M.T.†				
1	2	3	4	5	6	7	8	9	10	11	12
HINDU—Billavas	55	..	46	..	..	6	3	..	..	..	..
Brahmins	24	..	14	..	..	2	8	..	..	..	..
Sherwegars	21	..	19	..	..	2	..	..	..	..	..
Viswakarmas	18	..	18	..	..	..	..	..	..	..	..
Heggades	17	..	14	..	..	1	2	..	..	..	..
Holeyas	14	..	14	..	..	..	..	..	..	..	..
Moolyas	9	..	6	..	..	3	..	..	..	..	..
Malekudias	8	..	8	..	..	..	..	..	..	..	..
Madivalas	4	..	4	..	..	..	..	..	..	..	..
Bants	4	..	3	..	..	..	1	..	..	..	..
Bhandaris	2	..	2	..	..	..	..	..	..	..	..
Koteyaras	2	..	..	..	..	..	2	..	..	..	..
Kariya Kuduma	1	..	1	..	..	..	..	..	..	..	..
Koraga	1	..	1	..	..	..	..	..	..	..	..
Rajapuri Konkani	1	..	...	..	..	1	..	..	..	..	..
Sapaliga	1	..	1	..	..	..	..	..	..	..	..
CHRISTIANS	111	..	99	..	..	10	2	..	..	..	..
JAINS	23	..	9	..	..	8	6	..	..	..	..
MUSLIMS	4	..	4	..	..	..	..	..	..	..	..
TOTAL	320	..	263	..	..	33	24	..	..	..	..

*Country tiles
†Mangalore tiles

TABLE 13-A

House Type—Wall

Caste/Tribe/Community	No. of households with													
	No. of Hhs.	Mud wall	Bamboo wattled wall	Mud plastered Bamoo wattled wall	Wall of twigs and branches	Wall of twigs and branches plastered with mud	Reed wall	Mud plastered Reed wall	Wooden wall	Brick wall	Straw grass wall	Leaf wall	Stone wall	Other type of wall
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HINDU—Billavas	55	55	..	..	..	..	..	..	..	..	..	..	..	..
Brahmins	24	24	..	..	..	..	..	..	..	..	..	..	..	..
Sherwegars	21	21	..	..	..	..	..	..	..	..	..	..	..	..
Viswakarmas	18	18	..	..	..	..	..	..	..	..	..	..	..	..
Heggades	17	17	..	..	..	..	..	..	..	..	..	..	..	..
Holeyas	14	14	..	..	..	..	..	..	..	..	..	..	..	..
Moolyas	9	9	..	..	..	..	..	..	..	..	..	..	..	..
Malekudias	8	8	..	..	..	..	..	..	..	..	..	..	..	..
Madivalas	4	4	..	..	..	..	..	..	..	..	..	..	..	..
Bants	4	4	..	..	..	..	..	..	..	..	..	..	..	..
Bhandaris	2	2	..	..	..	..	..	..	..	..	..	..	..	..
Koteyaras	2	2	..	..	..	..	..	..	..	..	..	..	..	..
Kariya Kuduma	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Koraga	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Rajapuri Konkani	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Sapaliga	1	1	..	..	..	..	..	..	..	..	..	..	..	..
CHRISTIANS	111	111	..	..	..	..	..	..	..	..	..	..	..	..
JAINS	23	23	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIMS	4	4	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	320	320	..	..	..	..	..	..	..	..	..	..	..	..

GLOSSARY

1. ABHISHEKAM .. Pouring of holy water, milk curd, honey, etc. during worship of a deity.
2. ALIYASANTHANA .. Matrilinear system in which line of descent is traced in the female line through sister's children.
3. BALI .. Exogamous unit.
4. BASDI .. Jain temple.
5. BHAGAVATHAR .. The person who sings the stanzas in the musical composition of Yakshagana or Talamaddale in the traditional style, thus unfolding the story as the performance proceeds.
6. BHUTAS .. Spirits.
7. BHUTASTHANA .. Shrine endowed to a Bhuta.
8. CHALGENI .. An annual lease ; a chalgenidar is a tenant-at-will.
9. DHARE .. A rituous ceremony observed during marriage to give away the bride as gift to the bridegroom.
10. GURUKARA .. Headman of the caste.
11. JEERIGE .. Cuminum cyminum.
12. KADIM .. Old cultivation that is prior to the commencement of the East India Company's rule.
13. KANJEE .. Gruel.
14. KASARKA .. Poison nut tree (Strychnos Nux Vomica).
15. MADAGAS .. Small ponds or reservoirs, the water from which is used for irrigation.
16. MASTHAKABHISHEKA .. ' Abhisheka ' over the head.
17. MULGENI .. Permanent lease.
18. MURAS .. 42 local seers of grains packed in hay which weigh one imperial maund.
19. PICOTTAHS .. Lift for irrigation operated by walking up and down at one end.
20. PURANAS .. Epics.
21. SAPOTA .. A delicious fruit.
22. SHANBOGUE .. Village accountant.
23. SRADDHA .. Ceremony performed once in a year in memory of the dead. It is also called ' Thithi '.
24. SONA SANKRAMANA .. The first day of the ' Simha masa ', the fifth month of the Solar year (Souramana).
25. TASDIK .. Allowance given to a religious institution.
26. THIRTHANKARAS .. Jain saints.

MGIPCBE—2 Census of Mysore/64—7-5-65—1000