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VILLAGE SURVEY MONOGRAPHS

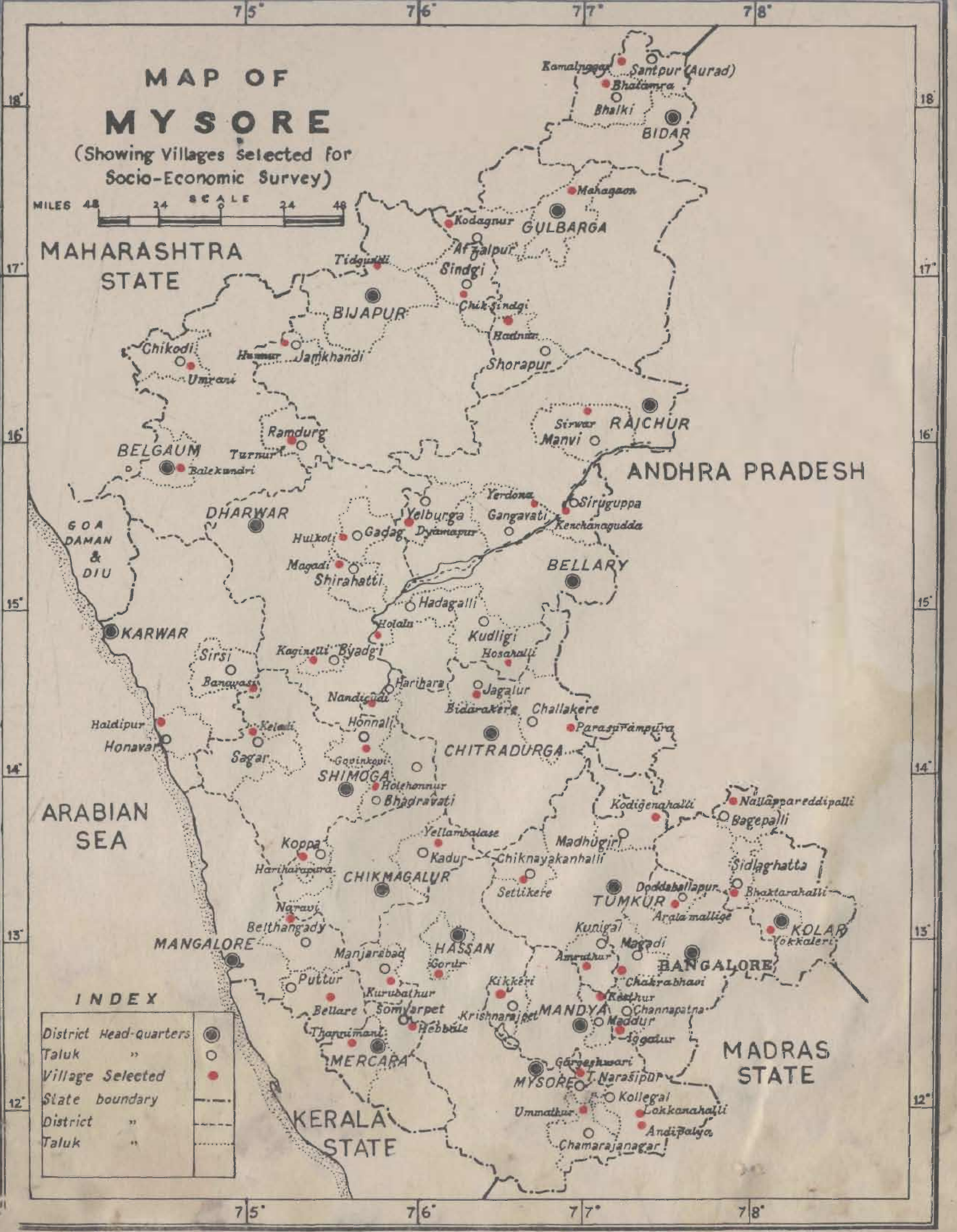
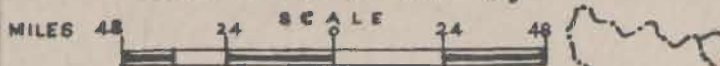
No. 2 THANNIMANI VILLAGE
MERCARA TALUK, COORG DISTRICT

Editor

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of the Indian Administrative Service
Superintendent of Census Operations, Mysore

MAP OF MYSORE

(Showing Villages Selected for Socio-Economic Survey)



INDEX

District Head-quarters	●
Taluk "	○
Village Selected	●
Slate boundary	---
District "	----
Taluk "	.....

VILLAGE SURVEY REPORT
on
THANNIMANI

FIELD INVESTIGATION AND FIRST DRAFT	..	Sri S. Ramchandran, B.Sc., Investigator.
SUPERIVISION, 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 S. Ramachandran, B.Sc., Investigator.

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, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

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

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

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

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

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

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits like settlement patterns of the village ; house types ; diet ; dress, ornaments and footwear ; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; market attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of training social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of village 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.

P R E F A C E

Village Thannimani is a small-sized interior village included in the Community Development Block of Mercara. The occupation of the predominant community of the village, *viz.*, Gowdas, is agriculture. This monograph depicts the socio-economic condition of this small mountainous village. An attempt has been made to highlight the changes that have taken place during the last decade and in particular the change in the outlook of the villagers as a result of the introduction of the Community Development scheme which has been in vogue since 1952.

In selecting the villages for the Survey, the criteria laid down 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 Thannimani is a typical village in the heavy rainfall region of South Coorg in the South Malnad area of the State, where paddy is the main crop and the other subsidiary crop is cardamom. The monograph brings out clearly that unless the villagers pursue the primary occupation of agriculture more intensively and also engage themselves more actively in the household industry of bee-keeping, resort to cardamom and vegetable cultivation more extensively and take up one or other profitable avocations they cannot advance economically and become more prosperous. On the social side, the monograph throws light on the customs and manners of the Gowdas, an important community in the district of Coorg which migrated from the adjoining district of South Kanara more than a century ago.

The field work has been carried out by the Investigator, Sri S. Ramachandran who has carried out his work with devotion and zeal. He has also collected useful information about the various aspects of the social and cultural life of the people, besides taking the photos used in the monograph. The Investigation was carried out under the guidance of Sri K. L. Suryanarayanan, Deputy Superintendent of Census, Special Surveys, who visited the village and pursued the study before the final draft was prepared by him. I had occasion to go through the report and offer suggestions before it was finally approved by me. Sri M. S. Rangaswamy, Senior Technical Assistant, has prepared useful charts for the Monograph. It is hoped that the reader will get some idea of the socio-economic conditions in this sub-region of South Malnad of Mysore State from this Monograph.

K. BALASUBRAMANYAM,
Superintendent of Census Operations, Mysore.

CONTENTS

PAGE

CHAPTER I—THE VILLAGE

1. Introducing the village	1
2. Location	1
3. Physical aspects	2
4. Flora and fauna	2
5. No. of households and residential pattern	2
6. Communication	3
7. Important public places	3
8. History of the village	3

CHAPTER II—THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

1. Ethnic composition	5
2. House types	6
3. Dress	7
4. Ornaments	8
5. Household goods	9
6. Food and drink	9
7. Birth and death	10
8. Marriage	11

CHAPTER III—ECONOMY

1. Economic resources	13
2. Factors influencing economic life	13
3. Livelihood classes	14
4. Ownership of economic resources	15
5. Primary and subsidiary occupations	17
6. Different occupations—Agriculture	17
7. Animal husbandry	20
8. Village industries	21
9. Commerce	23
10. Other occupations	23
11. Indebtedness	23
12. Income	24
13. Expenditure	24

CHAPTER IV—SOCIAL AND CULTURAL LIFE

1. Statistics relating to age, sex ratio, etc.	26
2. Family structure	27
3. Leisure and recreation	27
4. Religious institutions	27
5. Village organisation	28
6. Democratic decentralisation	29

CHAPTER V

1. Conclusion	30
Appendix I	31
Appendix II	32

TABLES

TABLE	PAGES
I — Area, houses and Population	33
II — Population by age-groups	33
III — Size and composition of households	33
IV — Households classified by religions, caste and sub-caste	34
V — Scheduled caste and Scheduled tribes	34
VI — Age and marital status	34
VII — Education	35
VIII — Workers and non-workers by sex and broad age-groups	36
IX — Workers classified by sex, broad age-groups and occupation	36
IX-A — Activity of non-workers	37
X — Households by number of rooms and by number of persons occupying	37
XI — Households engaged in cultivation, industry, business and other occupations belonging to the household	38
XII — Type of industry run by the household	38
XIII — Type of business run by the household	38
XIV — Diet	39
XV — Staple diet and food habits of communities	39
XVI — Distribution of households by occupation, income and number of members	40
XVII — Average annual income per household by occupation	40
XVIII — Average monthly expenditure per household by income groups and occupations	41
XIX — Indebtedness by income groups	43
XIX-A — Indebtedness by causes	43
XIX-B — Source of indebtedness	43
XX — Agricultural produce of cultivation run by the households and their disposal	44
XXI — Households owning or possessing land or have given out land to others for cultivation	45
XXI-A — Ownership of land in Thannimani village by the residents	46
XXII — General	46
1 — Caste/Tribe or community and nature of family	47
2 — Association of deity/special object of worship and caste	47
3 — Awareness of Untouchability Offences Act	47
4 — Contravention of marriage rules	47
4-A — Permissibility of inter-caste marriage	47
5 — Awareness of changes in Hindu Laws of Succession and Adoption	48
5-A — Inheritance of property as in practice	48
5-B — Share of property for different categories of relatives—Sons	48
6 — Reciprocal aid in agricultural practices	49
7 — Livestock statistics	50
8 — Village industries—Products	50
9 — Land reclamation and development	51
10 — Co-operative society	51
11 — Habit of taking sugar as correlated to income	52
11-A — Habit of taking coffee/tea as correlated to income	52
12 — Material culture—Possession of furniture	52
12-A — Material culture—Possession of consumer goods	53
12-B — Material culture—Habits	53
13 — House type—Roof	54
13-A — House type—Wall	54
GLOSSARY	55

LIST OF PHOTOGRAPHS

	PAGE No.
1 An Adiya male	ix
2 A contrivance for diverting water from the stream	ix
3 Richly carved door frame of the main entrance	x
4 The dress worn by Gowdas	x
5 Head dress worn by Gowda males	xi
6 Female dress among Marathas and Gowdas	xi
7 Mother and daughter in traditional and modern dress	xii
8 Children in their daily wear	xii
9 Dress worn by Gowdas on the occasion of 'Hutri' festival	xiii
10 An Adiya woman with ornaments of beads	xiii
11 Silver anklets for legs not in common use now	xiv
12 Silver ornaments. Only waist belt is even now popular	xiv
13 Gold bangles, chains, necklace and mangalasutra	xv
14(a) Plough and levelling plank	xv
14(b) Spades, pickaxes, sickles, etc.	xvi
15 Sieves and winnow used for separating chaff and corn	xvi
16 Cardamom picking	xvii
17(a) Archaic methods of keeping bees in earthen pots	xvii
17(b) Archaic methods of keeping bees in hollow logs	xviii
18 A modern beehive with movable frames	xviii
19 Children going to Bhagmandala School crossing an improvised cause-way	xix
20 A folkdance	xix

LIST OF MAPS AND CHARTS

	<i>Facing page No.</i>
1. Map of Mysore State showing the villages selected for Socio-Economic Survey	Frontispiece
2. Map of physical features around village Thannimani	1
3. Map of Coorg District showing the location of village Thannamani	2
4. Map of Thannamani village showing the residential pattern	3
5. Revenue map of village Thannimani	5
6. Ground plan of recently constructed house (mud walls and thatched roof)	6
7. Ground plan of two houses which accommodates 9 households and three households respectively	7
8. Chart showing population by Age and Marital Status	11
9. Chart showing workers and non-workers by sex and broad age-groups	14
10. Chart showing population and literacy by sex and age-groups	26



Photo 1. An Adiya male.

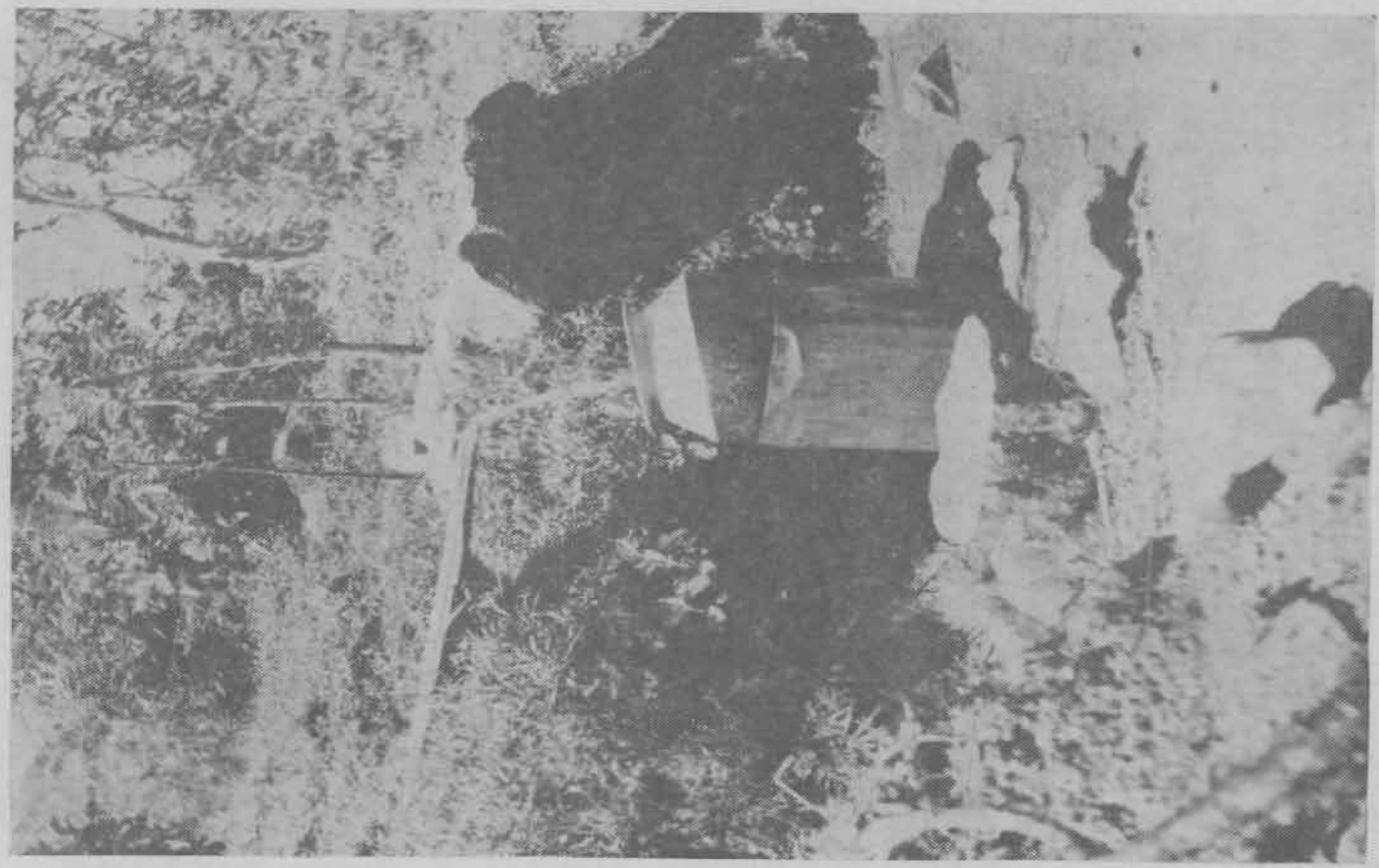


Photo 2. A contrivance for diverting water from the stream.

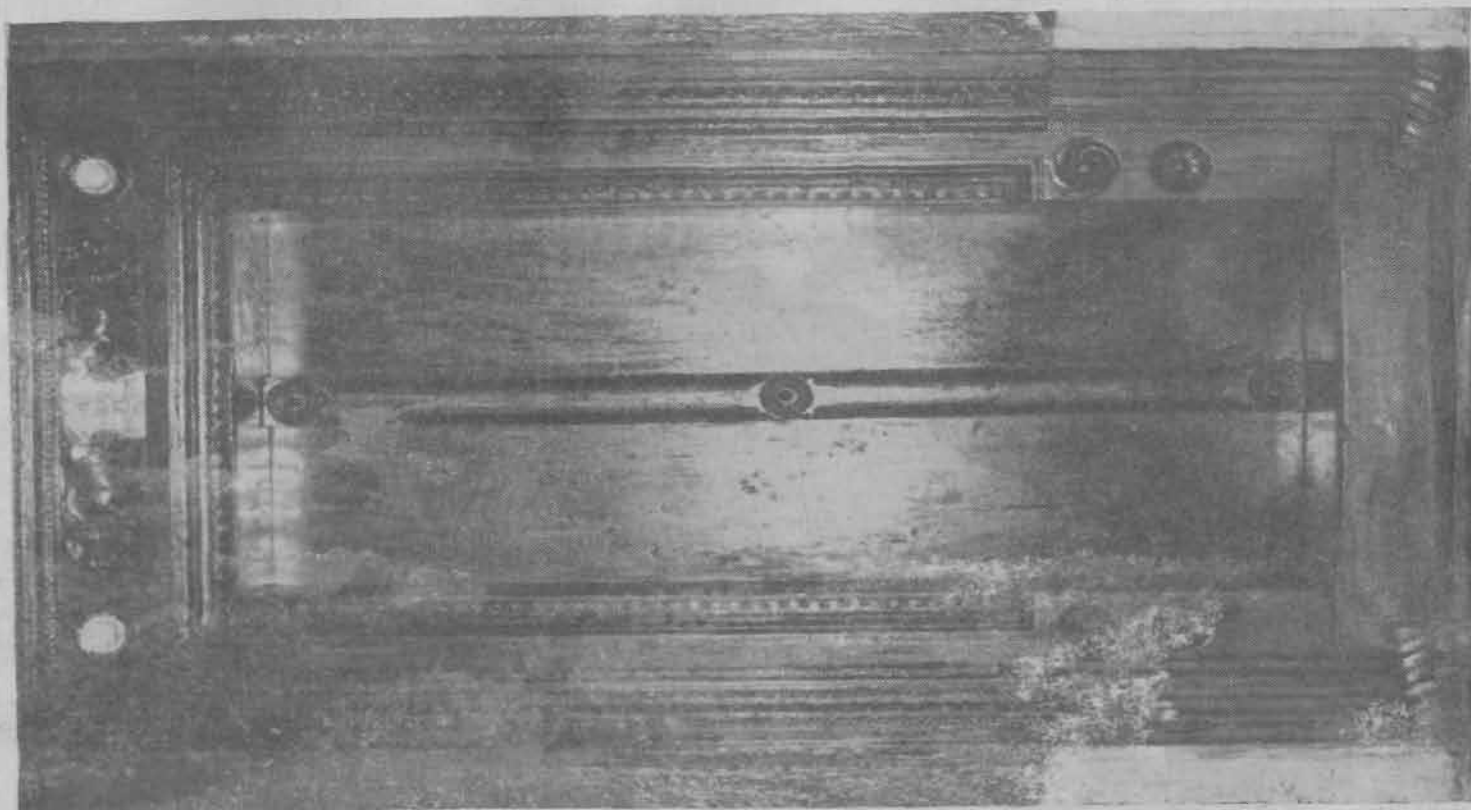


Photo 3. Richly carved door frame of the main entrance.

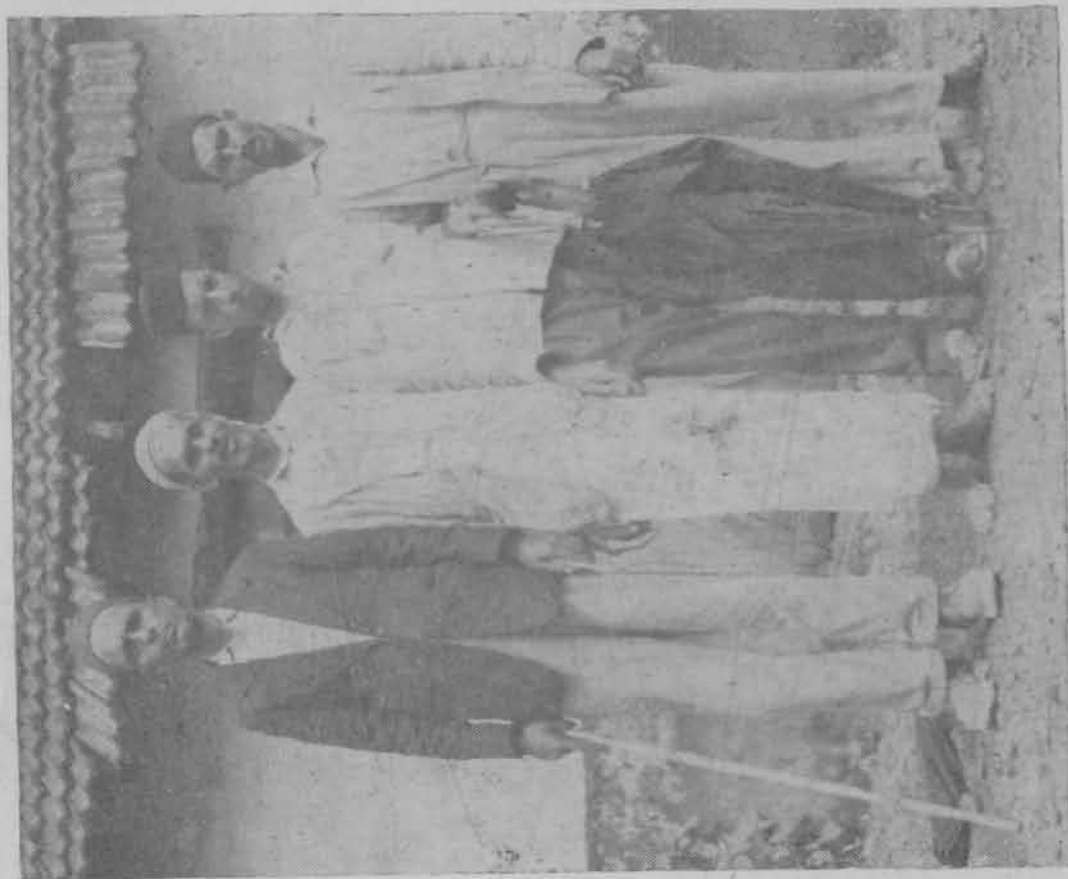


Photo 4. The dress worn by Gowdas.

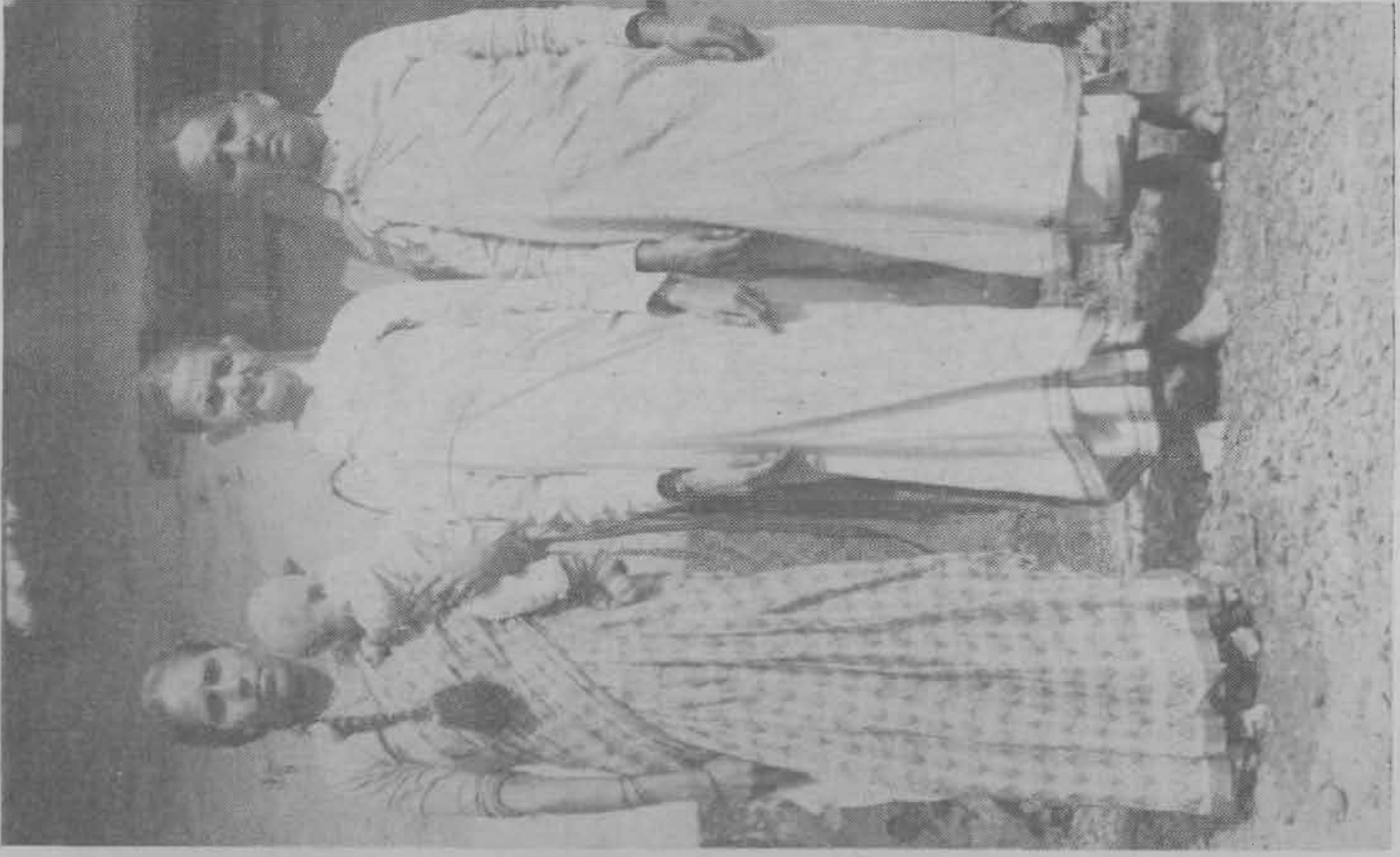


Photo 6. Female dress among Marathas and Gowdas.



Photo 5. Head dress worn by Gowda males.

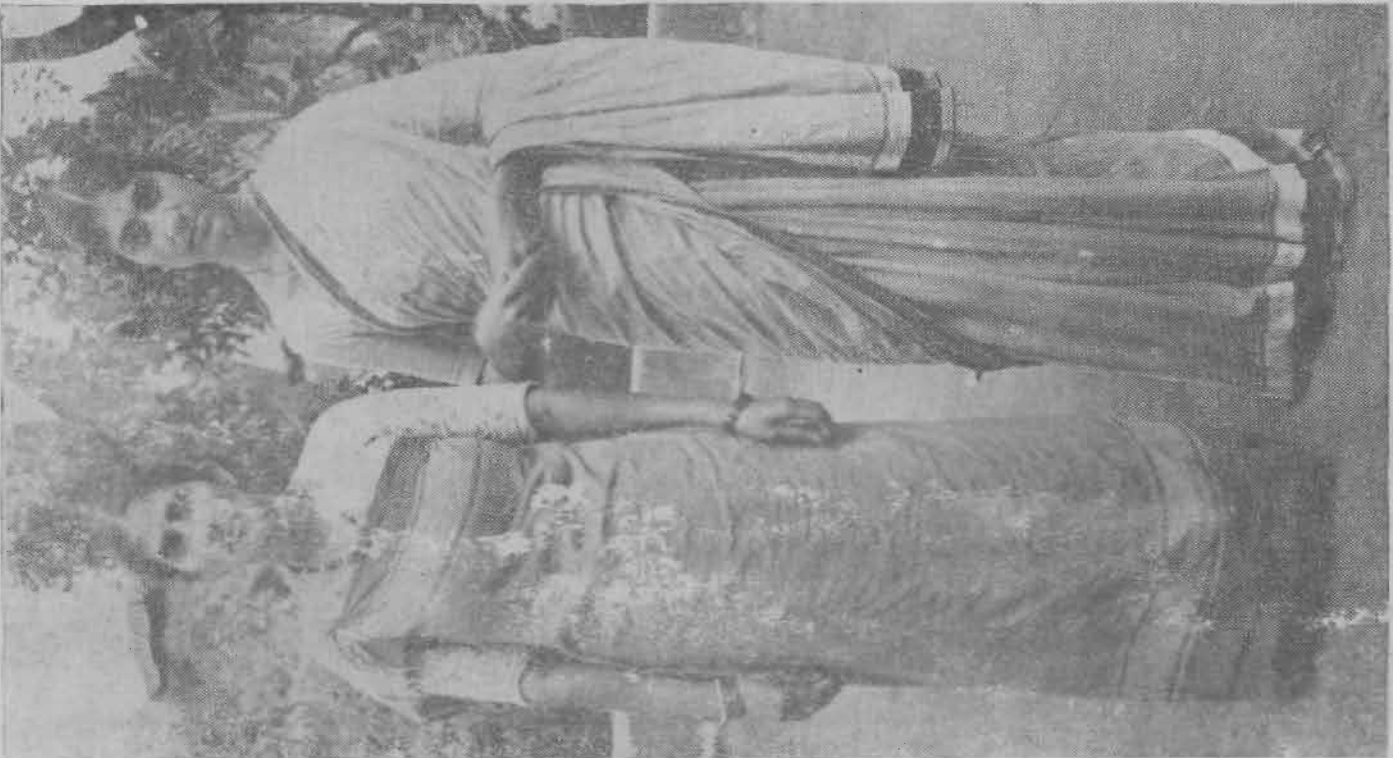


Photo 7. Mother & daughter in traditional and modern dress.



Photo 8. Children in their daily wear.



Photo 10. An Adiya woman with ornaments of beads.

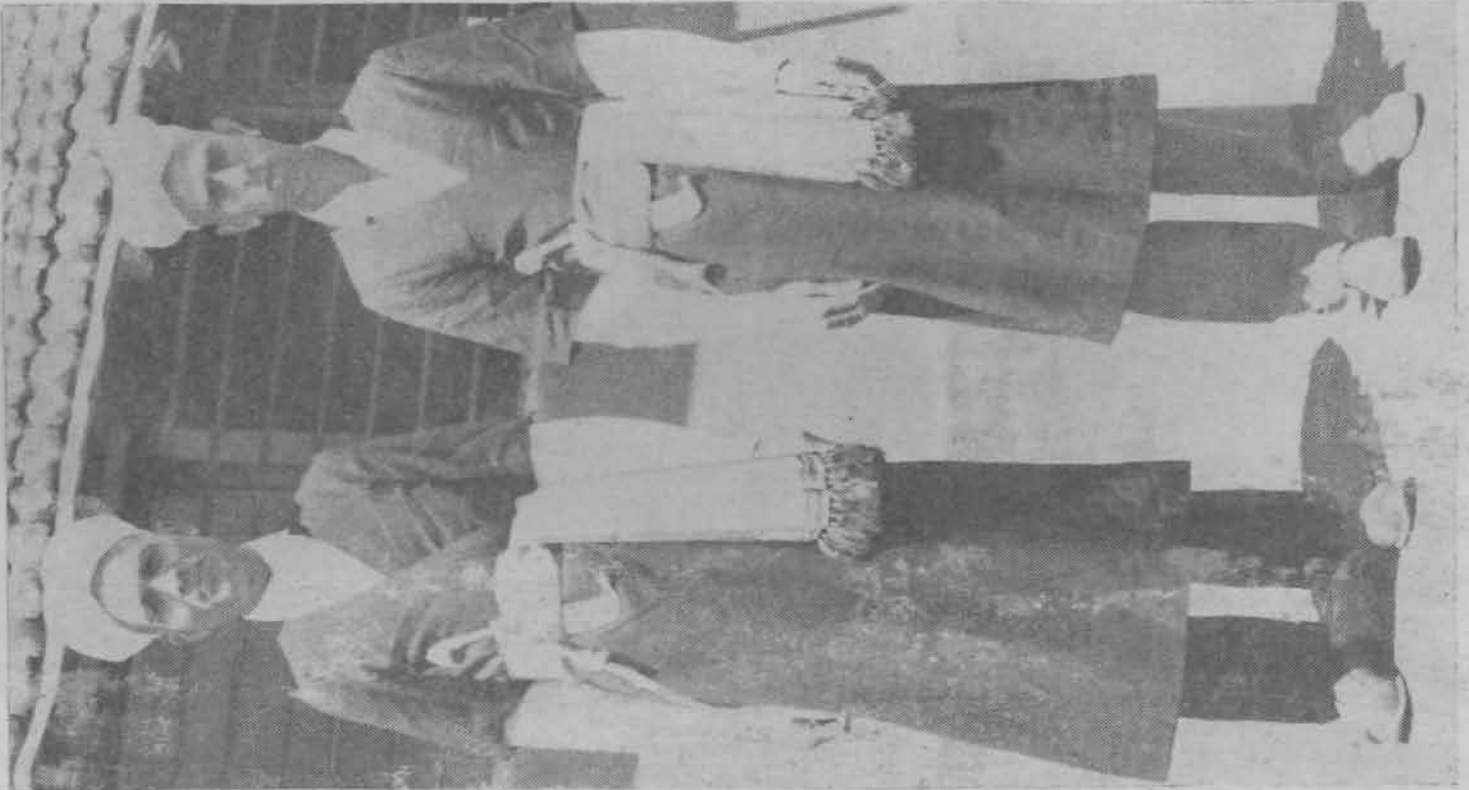


Photo 9. Dress worn by Gowdas on the occasion of 'Huirri' festival.

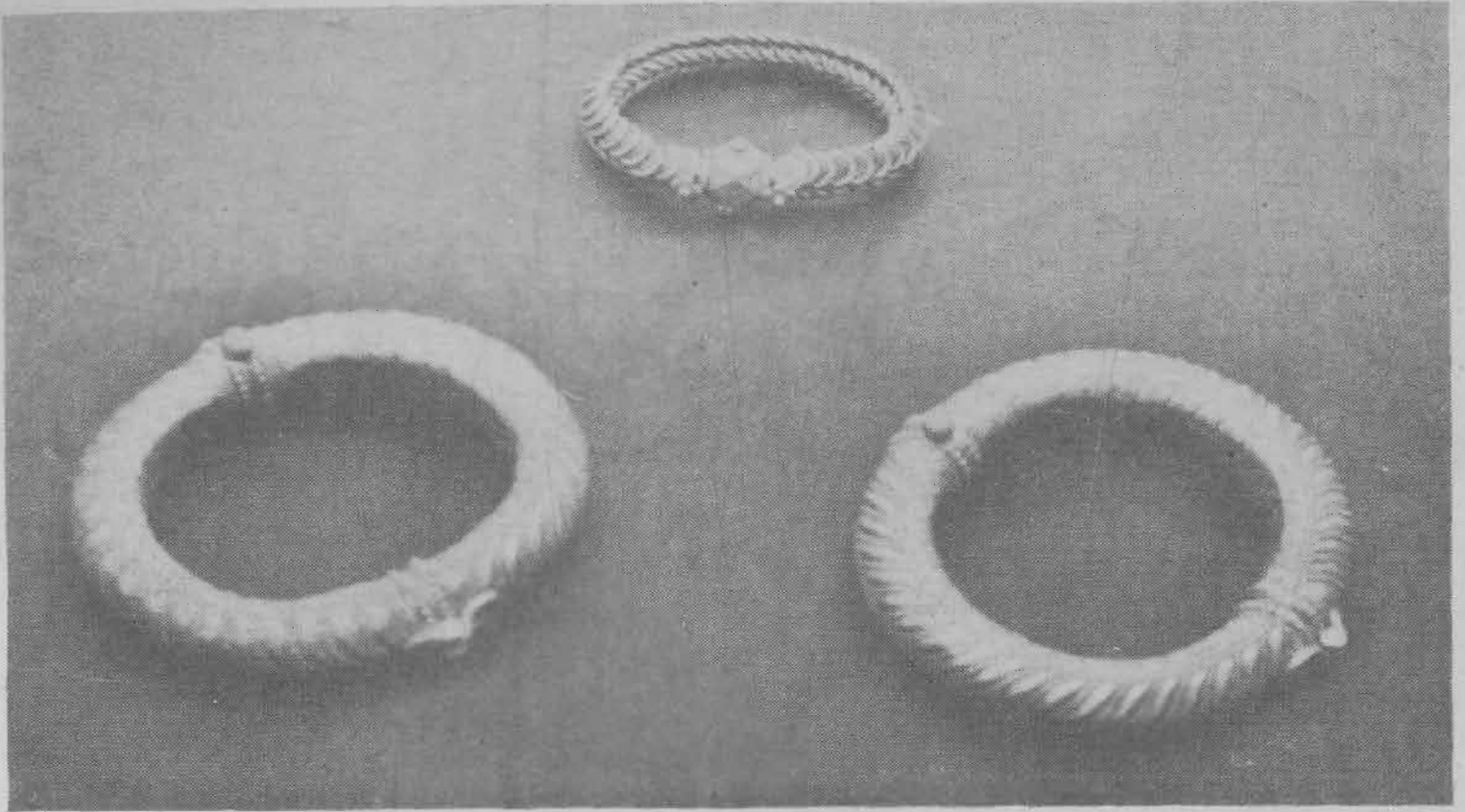


Photo 11. Silver anklets for legs not in common use now.

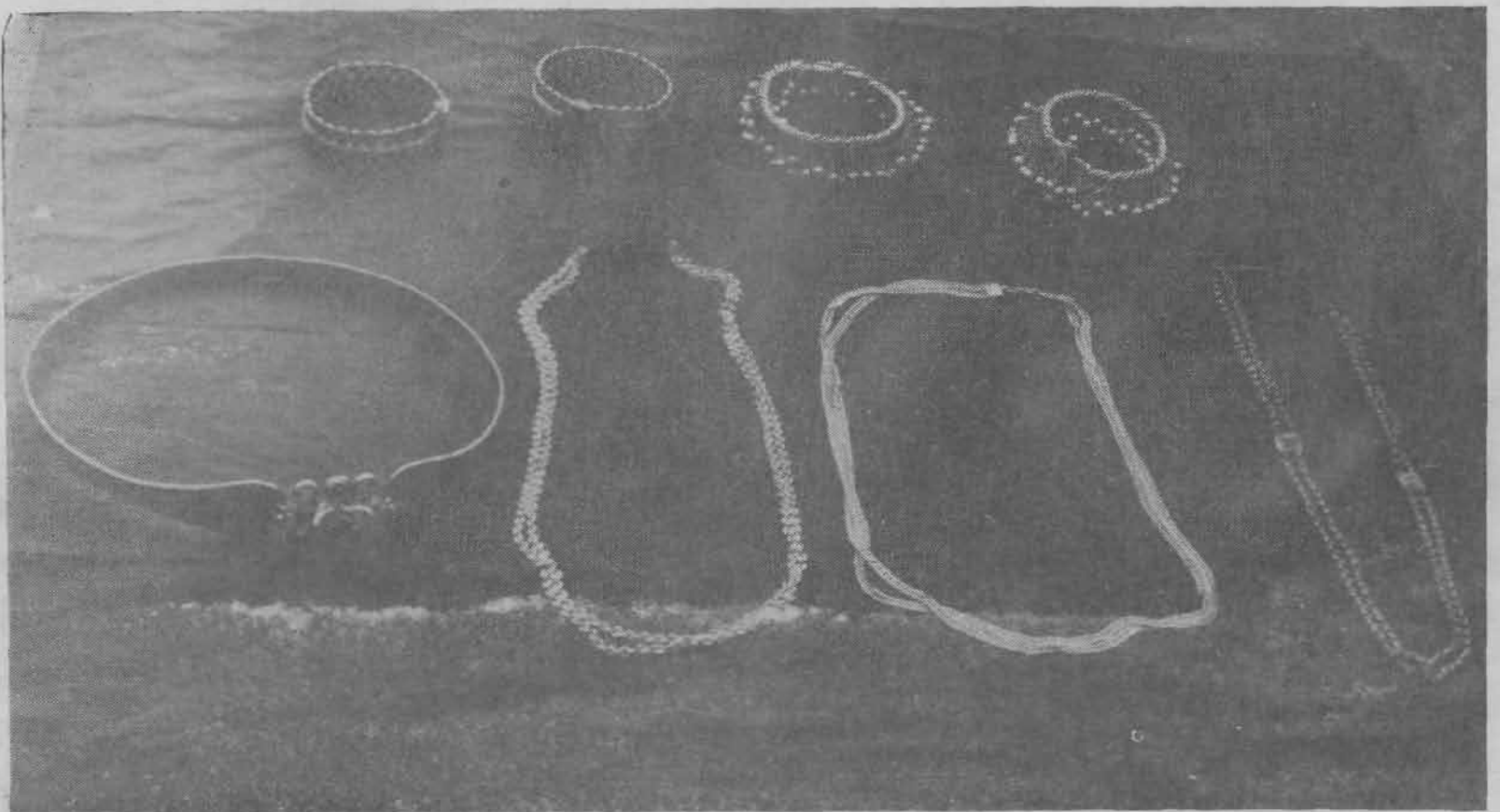


Photo 12. Silver ornaments. Only waist belt is even now popular.

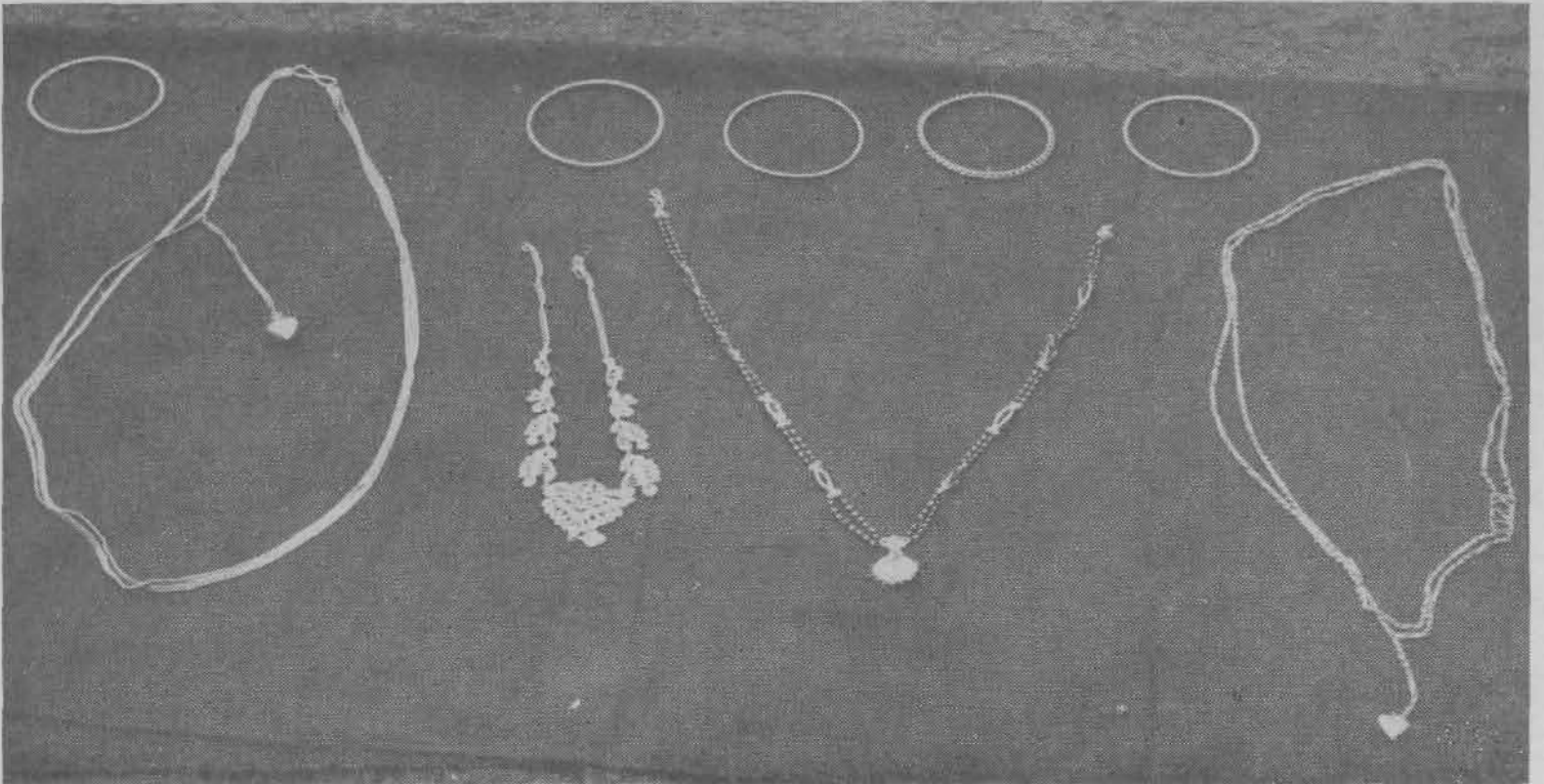


Photo 13. Gold bangles, chains, necklace and mangalasutra.

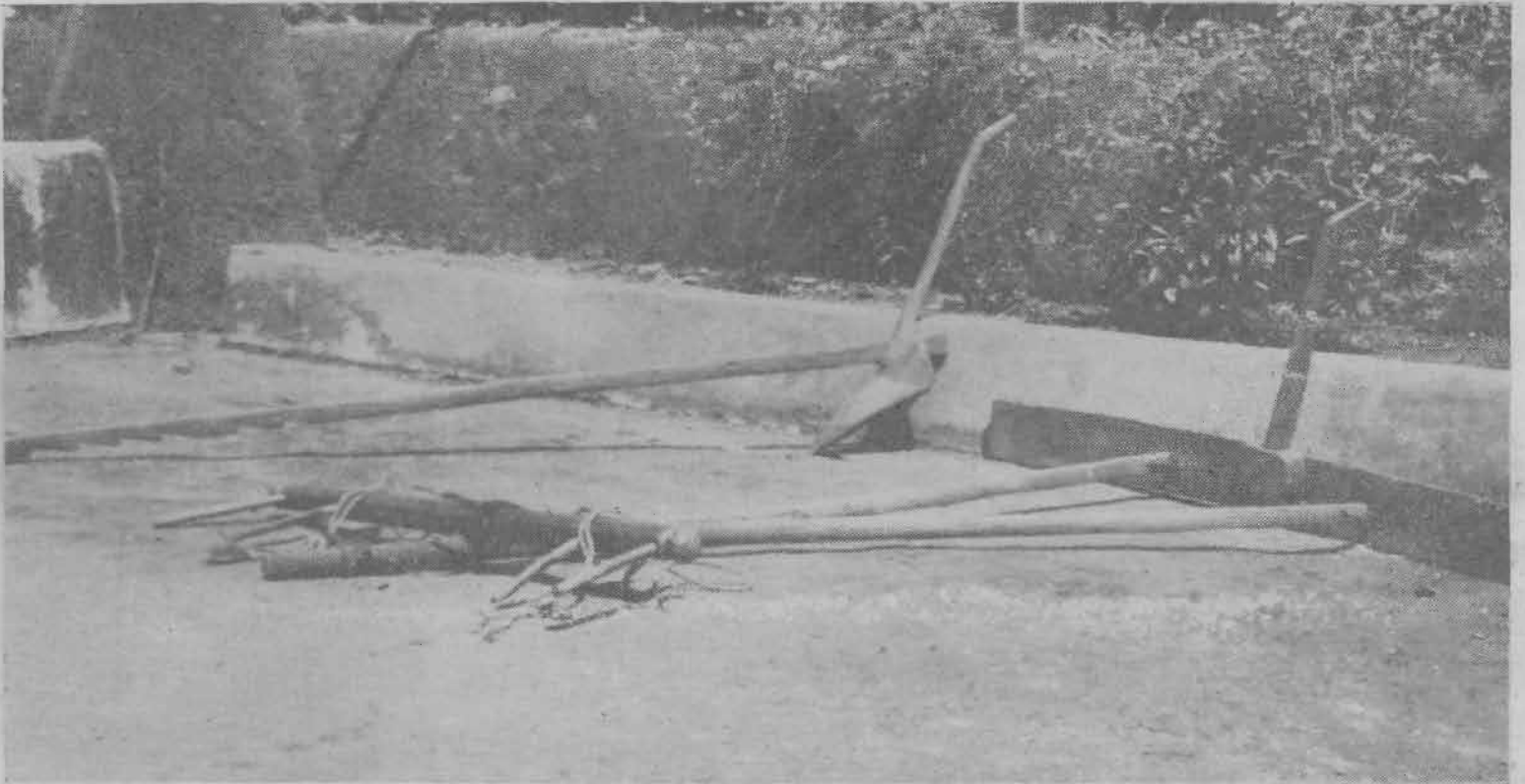


Photo 14. (a) Plough and levelling plank.

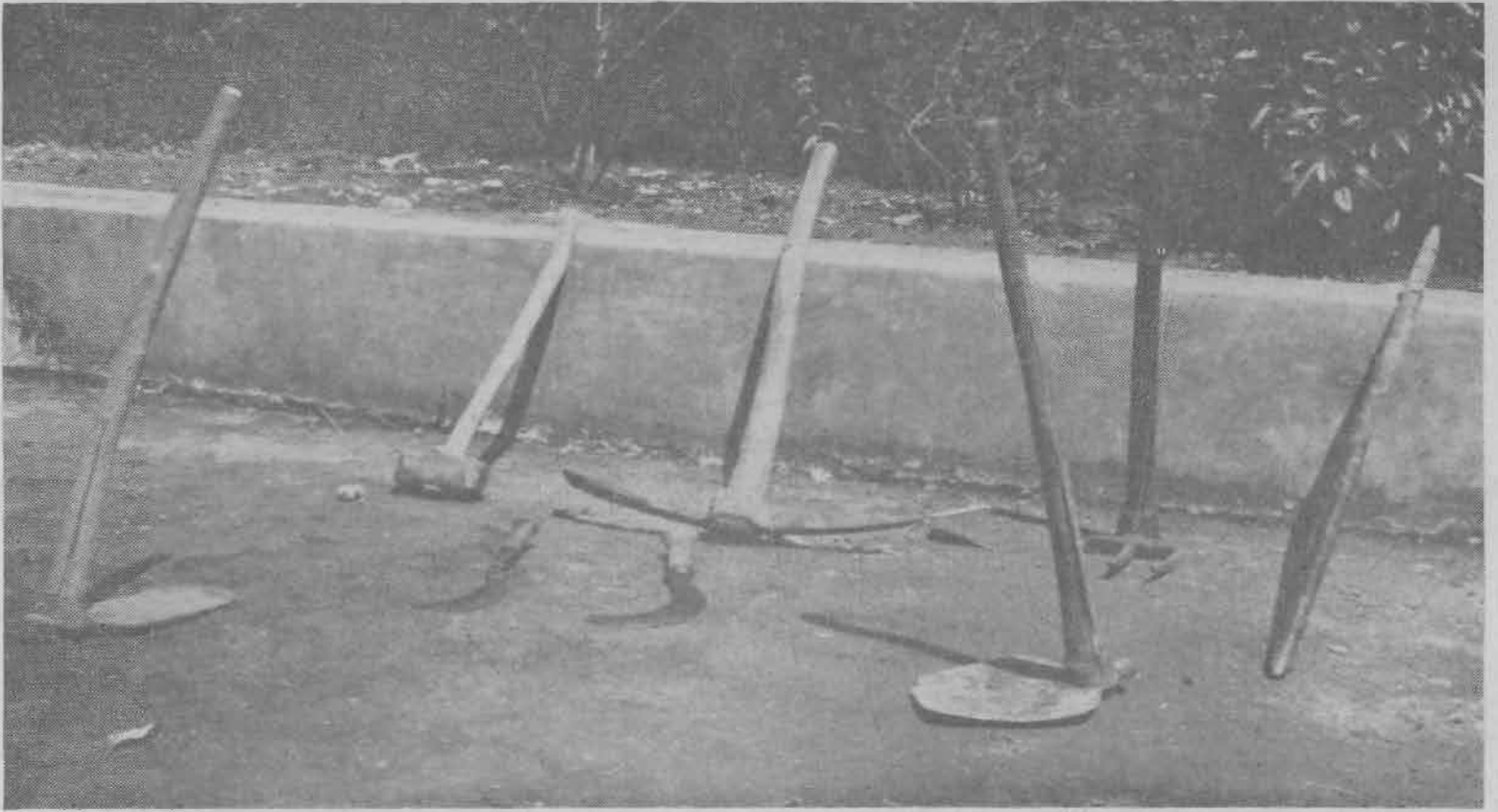


Photo 14. (b) Spades, pickaxes, sickles, etc.

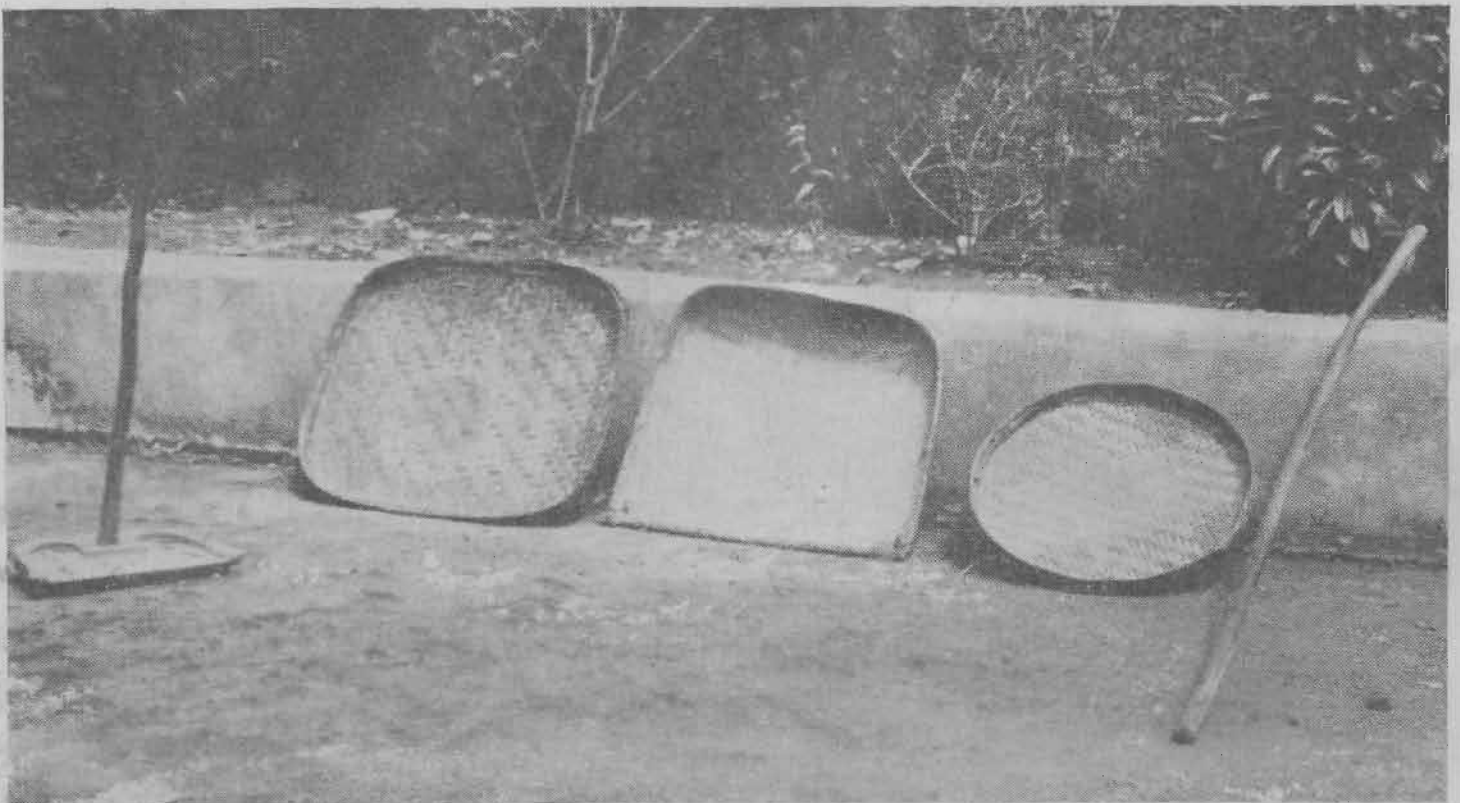


Photo 15. Sieves and Winnow used for separating chaff from corn.



← Photo 16. Cardamom picking.

Photo 17. (a) Archaic methods of keeping bees in earthen pots.

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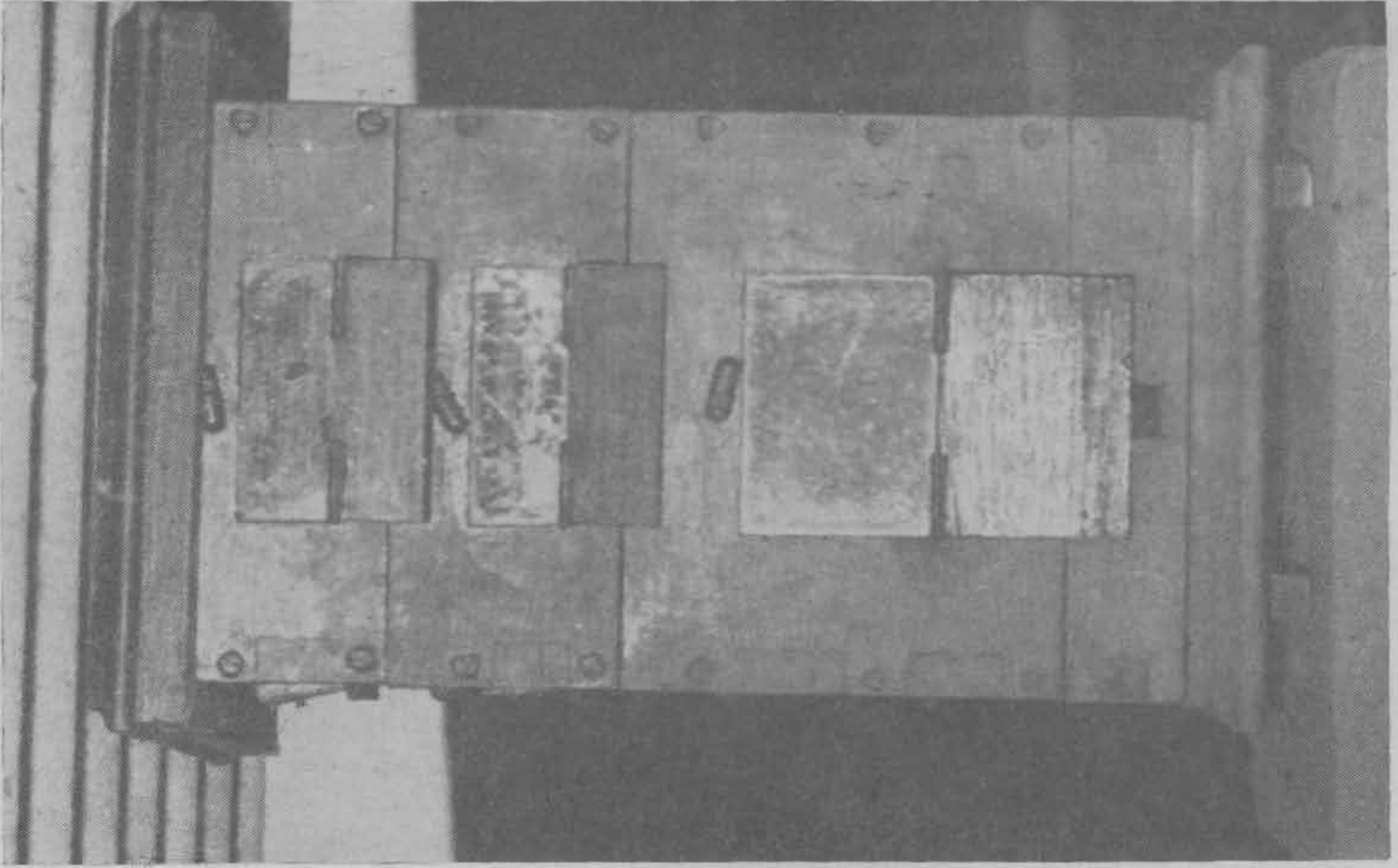


Photo 18. A modern beehive with movable frames.

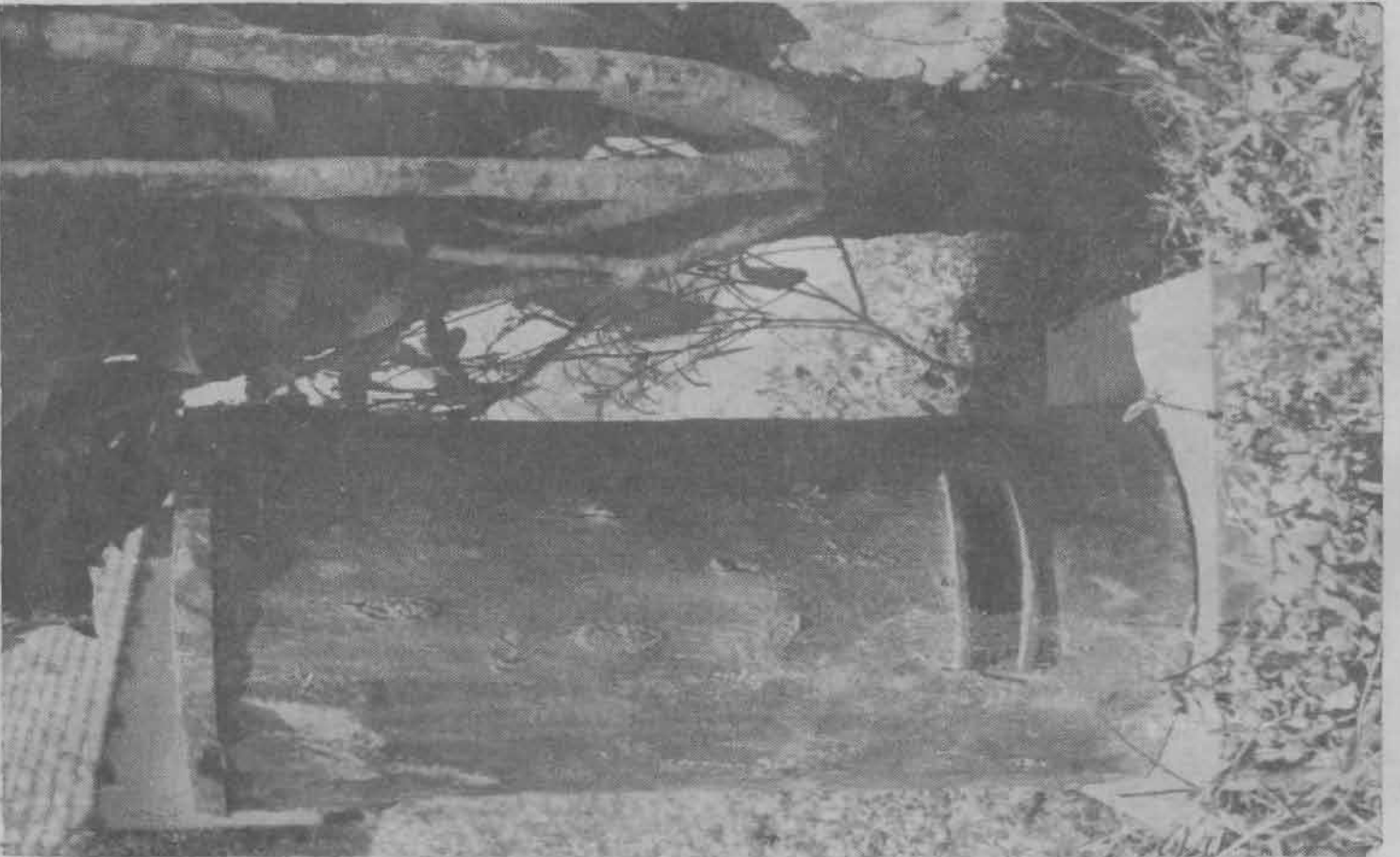


Photo 17. (b) Archaic methods of keeping bees in hollow logs.



Photo 19. Children going to Bhagamandala School crossing an improvised cause-way.



Photo 20. A folk-dance.

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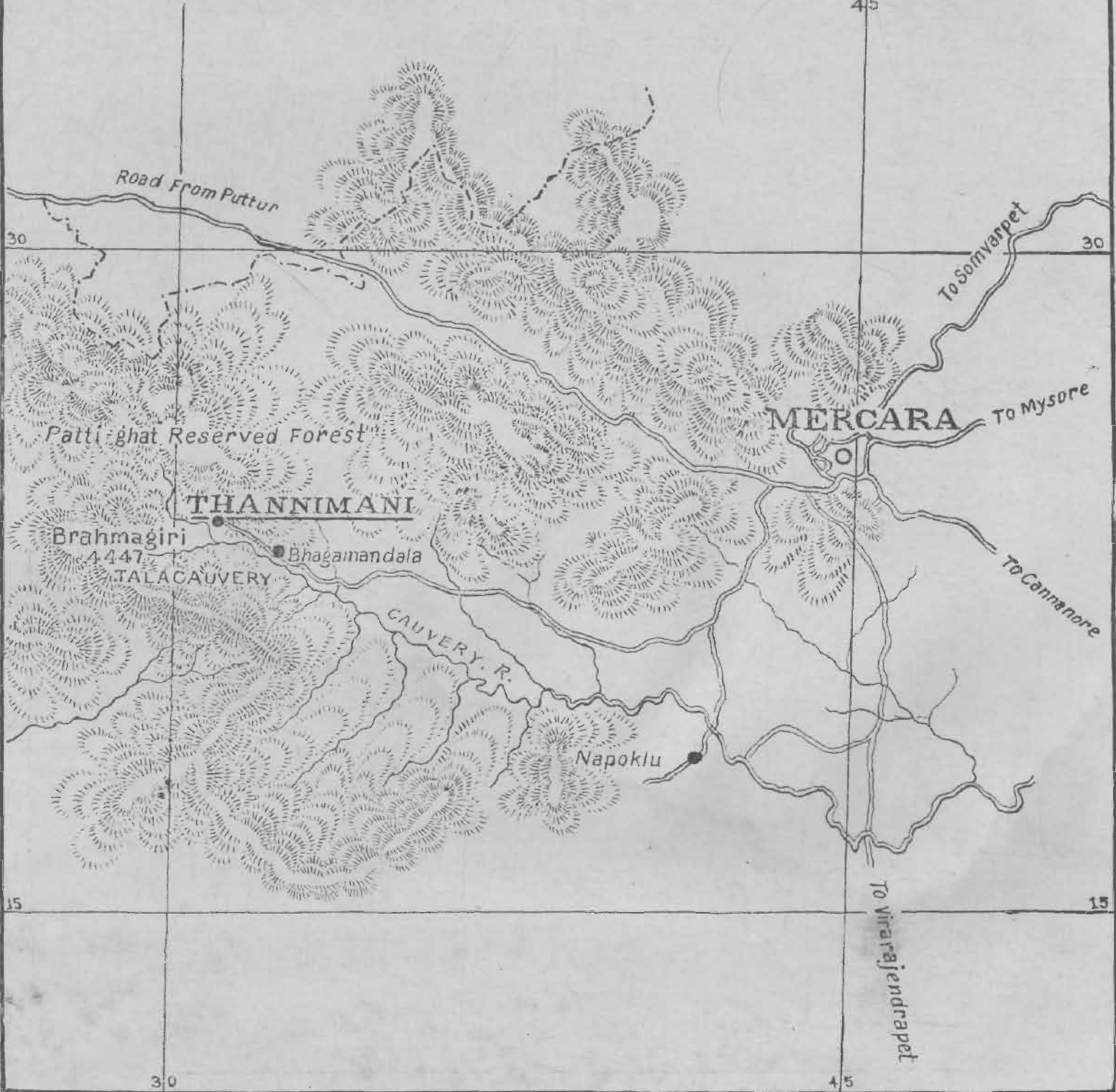
PHYSICAL FEATURES AROUND VILLAGE

THANNIMANI
MERCARA TALUK
COORG DISTRICT

Scale 4 Miles to an Inch

- District boundary
- Provincial Road ———
- River ———
- Streams ———
- Taluk Head quarter ○
- Village ○
- Hills

45



30

30

Road From Puttur

To Somvappet

Patti-ghat Reserved Forest

MERCARA

To Mysore

THANNIMANI

Brahmagiri

Bhagamandala

4447

TALACAUVERY

To Cannanore

CAUVERY R.

Napoklu

To Virarajendrapet

15

15

30

45

CHAPTER 1

THE VILLAGE

Introducing the Village

The picturesque district of Coorg abounds with innumerable forest-clad villages spread over in the hilly regions of the long stretched Western Ghats. Thannimani is one such small interior Malnad village situated at an altitude of 2,900' above the sea level. Mercara, the taluk and District Headquarters and also the commercial centre, is 25 miles away and the sacred pilgrimage centre, Bhagamandala, which is the 'Nad' or circle Headquarters, adjoins Thannimani and is just about 2 miles. Generally, when we think of Coorg, the picture of its vast extent of the dollar earning Coffee estates and its indigenous inhabitants, Kodagas, known for their sturdy constitution and martial spirits come to our mind uppermost. But, there are areas where neither are there Coffee or Orange estates nor the Kodagas, with the bulk of the population being merely immigrants, having settled more than two centuries ago and influenced thereafter by the culture of the Kodagas. A study of the village of Thannimani gives an idea of such villages, the causes of migration, the occupational and social pattern of such people and the manner and extent to which they have assimilated the culture of the people with whom they came into contact directly or indirectly.

The village has an undulating terrain with hills and dales. There are cardamon estates here and there in the hilly slopes, while the valleys are cultivated with paddy crop. The well-known peak of Brahmagiri is only 4 furlongs from the Southern boundary of Thannimani and close to this peak at the place called Talacauveri, river Cauveri takes its birth in the village of Cherangala. There is another river known as Kanike which also takes its birth very near Talacauveri and after passing through the South western portion of Thannimani, joins Cauveri at Bhagamandala, where the temple of Bhagandeshwara is situated. Both at Talacauveri on the top of the hill and at Bhagamandala, the foot of the hill, there are ancient and sacred temples which are resorted to by thousands of pilgrims during *Tula Masa* on the *Sankramana day*. The legendary period of Coorg is reflected in the 'Cauveri Purana' which, while seeking to glorify

the holy river gives a vivid account of its divine origin, its intimate relationship with Rishi Agasthya and its course into the Sea through the eastern country, as directed by Agasthya. There is a story that at the place where Kanike joins Cauveri, an invisible river Sujyoti also joins. This is analogous to the story of holy river Saraswathi uniting with Ganges and Jumna unseen at Prayaga. The Cauveri after its birth runs underground for some distance before it joins Kanike at Bhagamandala.

Location

2. The village of Thannimani is included in Bhagamandala Panchayat. Besides the revenue offices of the Parpathegar (Revenue Inspector) and of the Shanbogue at Bhagamandala, the various welfare institutions which are in existence at Bhagamandala but also serve Thannimani include a Government Hospital, a Veterinary Hospital, a Senior Basic school, an Apiary training centre, a large-sized credit co-operative society, Cardamom growers' co-operative society and a Bee keepers' co-operative society. There is also a Police outpost. It is also the Headquarters of an Assistant Engineer and a village level worker. The villagers of Thannimani are entirely dependent on these institutions for their various needs. There is no weekly market either in the village or anywhere in the vicinity including Bhagamandala. There is not even a single shop in the village. The villagers mostly purchase their domestic requirements from the shops at Bhagamandala which they visit frequently in their spare hours. Occasionally they go to Mercara to dispose of their agricultural produce like cardamom, plantain etc., when they utilise the occasion to purchase some of the essential items of their requirements like cloth, cutlery, stationery articles etc. Generally, however, they sell cardamom to the cardamom co-operative society Mercara, through its local branch at Bhagamandala. A majority of the produce is thus sold to the co-operative society, while only a small quantity is sold to the private merchants at Mercara. The villagers sell their collection of honey to the Bee-keepers' co-operative society at Bhagamandala. They purchase their requirements like coconut, arecanut and cashewnut at Paraje in Puttur taluk of South

Kanara district which is about 12 miles away from Thannimani and bring them in head-loads. Occasionally the villagers also go to the coastal town of Kanhangad for consulting Ayurvedic practitioners by walking 18 miles up to Chamberi and then boarding a bus to Kanhangad. Spices like pepper are purchased at Karike which is also 12 miles from the village.

Physical Aspects

3. In this region winter is severe and summer is cool and pleasant. The daily mean is 65° during the cold months and 70° during hot months. The average rainfall during the last 3 years is 260" and in 1961, the rainfall was as high as 391". Though the South West monsoon breaks out sometimes even in the latter half of May with the clouds forming in the sky and generally raining softly, occasional heavy rains are not uncommon in the month of June. But, it is only in July that the monsoon reaches its vehemence. From August onwards it becomes moderate often breaking for few days.

Flora and Fauna

4. The forests are evergreen and deciduous. The trees grown include the poon spar (*Calophyllum angustifolium*), the dhupa-mara (*Canarium strictum*), which is noted for its resin with brilliant black lustre, the white damner tree (*Vateria indica*), wild cinnamon, the sampige, (*Michelia champaca*) the ebony, the jack tree, the iron-wood tree, the Indian mahogany or white Cedar, the bastard sago (Baini-mara), the poison nut tree (*Strychnos nux vomica*; Kannada. Kasarka). Ratans and moisture loving plants like the Indian arrowroot, turmeric, wild ginger are also common. The soil is rendered fertile by the leaves of gigantic trees falling and vegetating, thus helping the growth of cardamom and wild ginger. Besides these, there are innumerable varieties of trees and plants which are of inestimable value for bee-keeping, an industry which has vast potentialities in the region. A list of such vegetation of bee-keeping value in the district of Coorg is furnished in Appendix I and it may be stated that a large variety of these trees, if not all, also exist in this village as well as in its immediate vicinity. Wherever tree growth is scarce due to denudation, varieties of coarse grass cover the steep ascents. The crops grown include paddy, plantains, vegetables and cardamom.

The fauna of the village includes cheeta or panther, the tiger-cat, the black jungle cat, the hyeana, the

mongoose found in the 'banes', the wild pigs, mice, rats, squirrels, hare, besides such rich variety of birds like parrots, wood-peckers, honey suckers, vultures, kite etc., Reptiles like snakes and frogs are also common. Fishes of different varieties could be found in the river Karike and other streams.

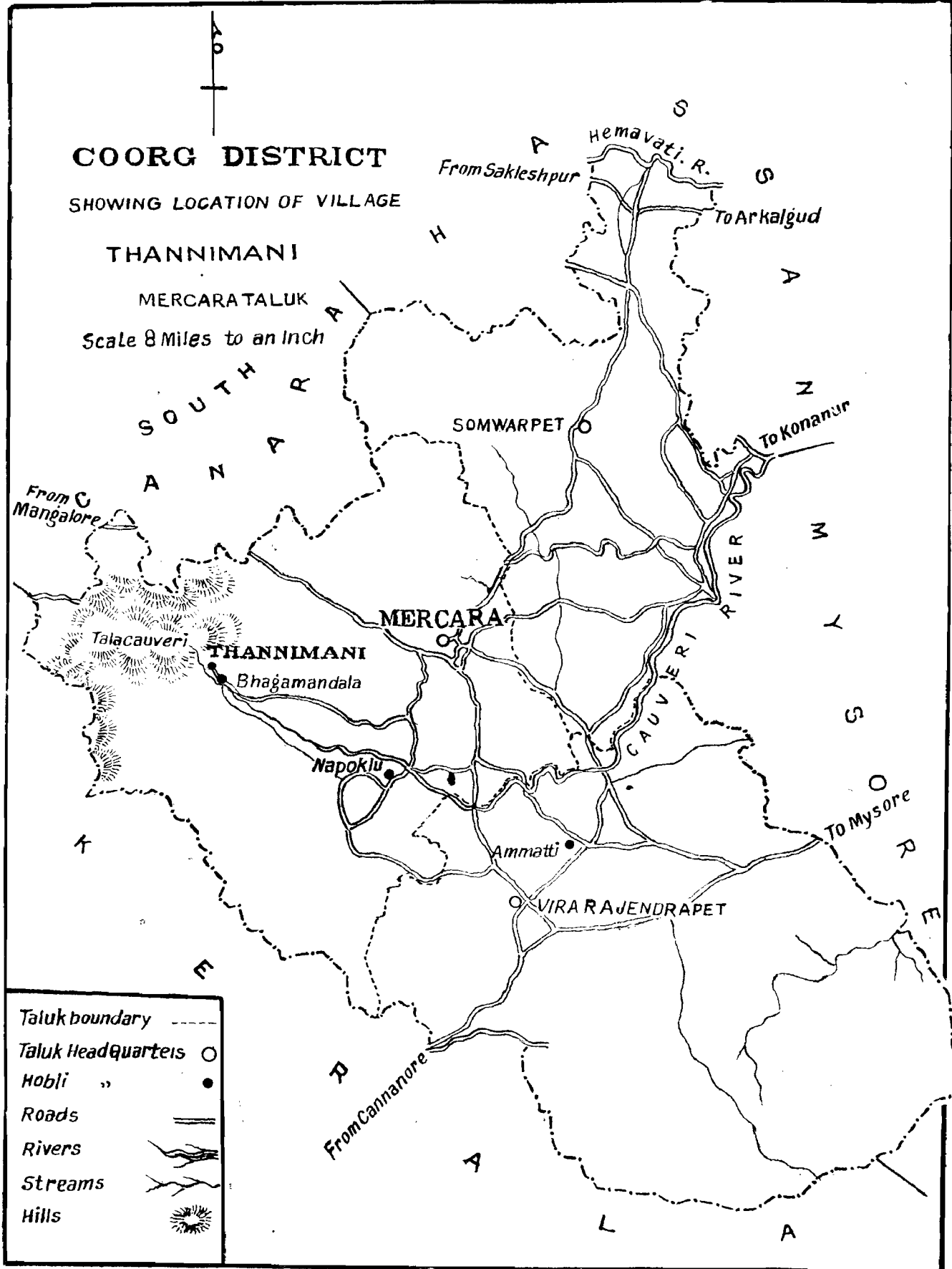
Number of Households and Residential Pattern

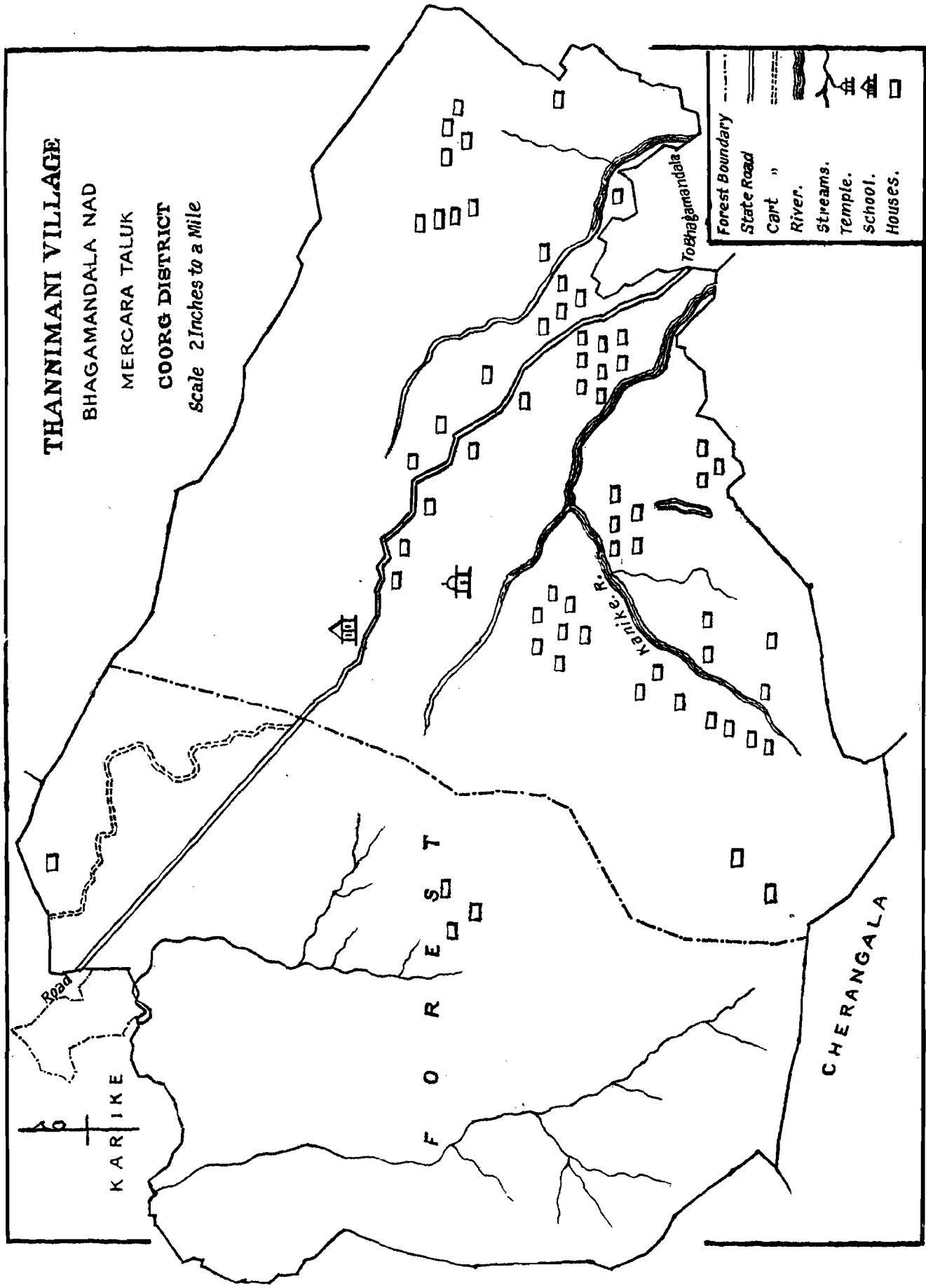
5. The area of the village is 4,917 acres and its population is 669. The density of population works out to 87 per sq. mile. The village is covered with forest and the terrain is undulating. Most of the houses lie scattered by the side of the cultivated plots. The Gowdas have their 'Ain' houses. Some of these are the following:—

1. Kudupaje
2. Dandina
3. Baithadka
4. Bellipady
5. Desha kodi
6. Pandi
7. Kurunje
8. Kudukuli
9. Soorthale
10. Mathan pandi

Each main 'Ain' house has several attached families living in different houses close-by. The 'Kudupaje' family is the biggest in the village and next to it comes the 'Soorthale' family. These two families are ancient ones and they are entitled to various privileges in the village as well as the Nad among Gowdas.

The nine households of Adiyas are situated in three different places in the village. Five households live near Brahmagiri, the topmost peak in the vicinity, where they possess dharkast lands. Two households are located close to the households of the Brahmins where they have lands granted to them on assignment. The two other households are to be found near the lands taken by them on lease. As regards Marathas 3 households are in Paisare land and one has its own Sagu land. They are all in 4 different places. Of the 2 Brahmin households, one is in the northern portion of the village, while the other is on the western side of the village. They have got their own Sagu





lands and they reside near their fields which they cultivate. The one household of Billava is by the side of the road where the hotel which it runs is located. It is thus seen that the settlement pattern in the village has been determined solely by the desire of each family to be as near the lands cultivated by it as possible. The non-cultivators like Kudiyas live close to the forest as their work lies in the forest.

There are 112 households of which 90 belong to the caste called Gowdas and the rest belong to six other different castes. The residential pattern is not based on castes. In the case of Kudiyas it is based on occupation. Being forest labourers, their houses are within the Reserve Forest and with regard to others, housing is a matter of convenience and opportunity.

Communication

6. The village had no communication till recently. Villagers had to go to Bhagamandala to catch buses plying to Mercara or other places. To the west covering the vast area of Kerala State, there had been no road transport system whatever. A road is now under construction from Bhagamandala to Karike. It is 18 miles and 6 furlongs in length and passes through Thannimani for a distance of 4 miles from South-east to North-west. This road goes right in the middle of the village giving connection to Bhagamandala on the east and on the western side links up an existing road from the coastal town of Kanhangad to Panathady. This road when completed, opens up a vast area of Malnad rich with valuable timber growth. The work was commenced in 1955 and is now nearing completion. Enquiry shows that in a plot in Karike village adjoining Thannimani the sale of timber growth was sold for Rs. 5,000 when the road work had not been commenced and after its commencement, the same tree growth has been sold twice over, each seller earning a profit of thousands of rupees. This incident illustrates the extent of benefit the villagers derive when a regular road passes by the side of their lands situated in a forest village. Within the village there are a number of footpaths.

Important Public Places

7. The village has one temple, the chief diety of which is 'Bhagavathi', worshipped by people of all castes. It is also having a school started in 1959. There are no other public places. There is no burial or cremation ground reserved by the Government in

the village. There are different private burial or cremation grounds which the Gowdas have set apart in their own private lands just close to their 'Ain' houses. Similarly, people of other castes also bury or cremate in a portion of their own private lands. As the houses lie scattered far and wide, the need has not so far been felt for a common burial ground.

History of the Village*

8. For a study of the history of the village including the history of the settlement of different sections of its population comprising the main castes of Gowdas who are migrants from the adjoining areas of the district of South Kanara and Adiyas from Malabar, it would be useful to study the history of Coorg from the reign of Doddavirappa (died 1736) till that of the last Coorg ruler Vira Raja who was deposed in 1832. The rulers of Coorg had association with the Naiks of Keladi and Ikkeri and later on at different periods had either intimacy or conflict with Hyder Ali, Tippu Sultan, the ruler of Chirakkal and lastly with the English. The original home of Gowdas is the present Sullya Firka of Puttur taluk in the District of South Kanara. The names of several family houses in Thannimani such as Soorthale, Dengodi, Kudupaje are to be found even today in various villages of Sullya firka, even though centuries of separation have resulted from the severance of all communion or contact. The Magane of Amara Sullya was ceded to Dodda Virappa, the ruler of Coorg by the Keladi ruler, Somshekara Nayaka II (1714-1739) who had sway over the area. Some of the villages in the Tulu country contiguous to Coorg were presented and Amara Sullya was purchased with money taken from the Treasury of Talakaveri temple in order to secure a regular supply of coconuts for the tutelary goddess. The first Mysore War saw Hyder Ali master of Tuluva Nad chiefly because of the aid which the Raja of Coorg had given him during the campaigns. In return for this and also in lieu of the Uchingi country secured by him over the Ghats, Hyder Ali ceded to the then rulers Muddu Raja and Muddayya (died 1770) the maganes of Panja and Bellare, where also the Gowdas abound even today in large number. During the reign of Linga Raja, Hyder had permitted the Raja to annex a part of Wynad in Malabar. History also records that Hyder Ali shortly after in 1775, resumed Bellare and Panje back, together with the maganes of Amara and Sullya. Vira Raja took possession of Amara Sullya later by conquest. In 1792, Panje and Bellare were given to Tippu in the course of a re-adjustment of boundary caused at the instance of the British who

*The material has been mainly taken from the Gazette on Coorg by B. Lewis Rice.

by then had supremacy over the Coorg Ruler. In 1799, after the death of Tippu, in the course of further re-adjustment, the Coorg ruler again came to possess the area which finally in 1834 was wrested by the English after crushing the rebel Coorgs. Thereafter Panja, Bellare, Amara and Sullya were attached to South Kanara. In 1834, the last ruler of Coorg was deposed. In 1837, there was a rebellion participated by the Gowdas over this question alone which, however, was put down by the English.

It is thus seen that certain adjoining territories of South Kanara were passing hands frequently for

over a century and apparently this was just the period when migration of Gowdas was rendered possible. During the last 100 years and more, the Gowdas like the other Coorgis have been enjoying a peaceful life and have settled themselves in the village having taken mainly to agriculture. The Adiyas likewise are migrants from the adjoining district of Malabar and the two Brahmin families should have come during the same period when their services were required as priests in the temples of Coorg and at Bhagamandala, in particular. The other families are comparatively recent migrants.

THANNIMANI VILLAGE

BHAGAMANDALA NAD

MERCARA TALUK

COORG DISTRICT

(Not to Scale)

REFERENCES

Field boundary.

River or Stream.

Cart and Foot Path.

Hills.

Houses of Gowdas.

" Marati.

" Bantaru.

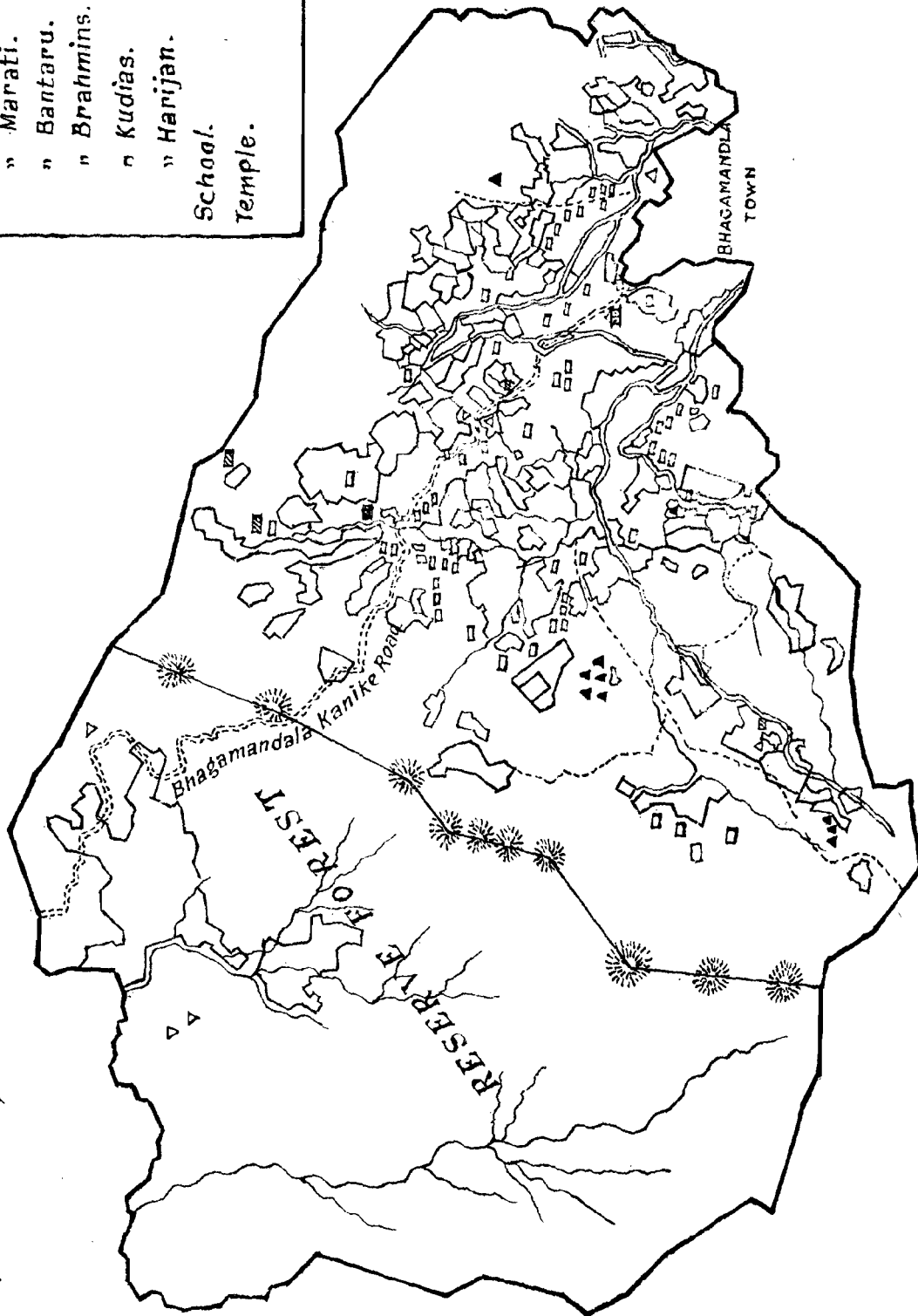
" Brahmins.

" Kudias.

" Harijan.

School.

Temple.



BHAGAMANDALA TOWN

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition

The total population of Thannimani which is of Scytho Dravidian stock is 669 consisting of 335 males and 334 females and is distributed among 112 households (Table I), of which 90 households belong to the Gowda caste which is one of 19 sub-divisions among the Vokkaligas. The remaining households are distributed among the other castes as follows:—

	House-holds	Total population		
		Persons	Males	Females
1. Adiyas . . .	9	64	30	34
2. Kudiyas . . .	4	20	10	10
3. Marathas . . .	4	16	10	6
4. Banta . . .	2	13	5	8
5. Brahmins . . .	2	17	9	8
6. Billava . . .	1	8	4	4
TOTAL . . .	22	138	68	70

Brahmins stand at the top of the caste hierarchy and Adiyas who come under Scheduled Castes status at the bottom. The others come in the following order:— (1) Gowdas and Bants (2) Marathas (3) Kudiyas and (4) Billavas. This assignment of rank is based on the unanimous view which the various castes among themselves hold. The acceptance or otherwise of food and water is another criterion which is adopted to decide this issue. For example, while the people of all the castes in the village accept food and water from Brahmins, the Brahmins do not take from any in the village. Likewise, Gowdas take meals only from Brahmins, Bants and Marathas but not from others. The acceptance of food from Marathas is of recent occurrence and according to the version given by the patel of the village, this change, is due to the liberal outlook of the people in social matters. The Marathas have access to all the places except the kitchen in the houses of Gowdas. The Gowdas still feel that as a caste they are above Marathas and this position is tacitly accepted by the Marathas themselves. The Marathas do not dine in the houses of Kudiyas, Billavas and Adiyas, whereas the latter take food from the Marathas. The Adiyas were once treated as untouchables and even though their social position has slightly improved as a result of the steps

taken to ameliorate their economic conditions and to eradicate untouchability, they are even now not allowed to enter the houses of the Gowdas beyond the limits of the verandah. The Kudiyas consider that they are above Billavas and they do not take food from Billavas, even though occasionally they do not mind visiting the hotel run by the only Billava household in the village. The Brahmins speak Tulu and belong to the sub-sect known as Shivalli Brahmins. They are migrants from South Kanara, who, as stated earlier, came over to Coorg more than a century ago primarily as priests in the temples. They owe allegiance to one of the eight mutts in Shivalli village of Udipi town. The Gowdas, Bants and Billavas are also migrants from South Kanara. The Adiyas are migrants from Malabar. The Gowdas form 79% of the population. Their mother-tongue is Kannada even though their counterparts in the adjoining areas of South Kanara from where they migrated are mainly Tulu speaking people. Inter-dining is allowed among Gowdas, Bants, Marathas and Kudiyas. Even though the last two belong to Scheduled Tribes, they are on a par with Gowdas and Bants in social status. The Adiyas who are Harijans speak Malayalam; the Kudiyas speak Kodagu, the language of the Kodagas who are the original inhabitants; and the Marathas speak an archaic form of Marati. The Adiyas form 9% of the population; the Kudiyas, Marathas and Brahmins form 3% each and the Bants 2%, while the Billavas form 1%. Like Gowdas, the Bants come under 'Vokkaligas', though the mothertongue of the latter is Tulu. The Adiyas are hard working people and they possess sturdy constitution. They work both in the mountains as plantation workers and in the fields as agricultural labourers. Basket making is a subsidiary occupation for them. Some of them are also pipers and drummers and they are engaged during marriages and other religious and public functions in the village for which they are paid either in cash or kind. There is no inter-marriage between Gowdas and Bants. The one Billava family is a recent migrant from South Kanara, having settled in the village 12 years ago. Billavas are tappers and after prohibition was introduced in South Kanara in 1947, this family moved into Coorg to take up toddy tapping when prohibition was not in force. After prohibition was extended to Coorg in 1956, the family started running a petty tea shop. The Billavas also speak

Tulu. There is no inter-dining between Bants and Billavas.

All the Gowda households own land in this village. Their traditional occupation is cultivation. 82 households have cultivation as their principal means of livelihood. 6 households have leased out lands and are living on the rent received. Subsidiary occupations for 25 among them is Bee-keeping.

The main occupation of the 9 Adiya households is agricultural labour. 7 households among them have basket making as subsidiary occupation. 6 households are 'Vadyagars' (Pipers, Drummers etc.). 8 households have been granted on assignment Government waste lands which are called 'Paisari' lands for cultivation at the rate of 2 to 3 acres in 1961. The 4 Kudiya households have their homesteads in the reserve forest. The Forest Department has given 3 acres of land in the forest to each household. Besides cultivating them, the adults work as forest labourers on daily wages. The head of the house is a forest guard. Of the 4 Maratha households, 2 are cultivators of owned lands, one has taken lands on lease from a Brahmin household and the head of the 4th household works in the lands of his father-in-law and gets a share of the yield.

The holdings of the 2 Bants households are small and they work as labourers after attending to their own cultivation work. The two Brahmin households in the village own lands. One is a owner cultivator and the other has leased out the land for crop rent. There have not been any significant changes in the occupational status of any of the communities in the village since the 1891 Census classification.

House Types

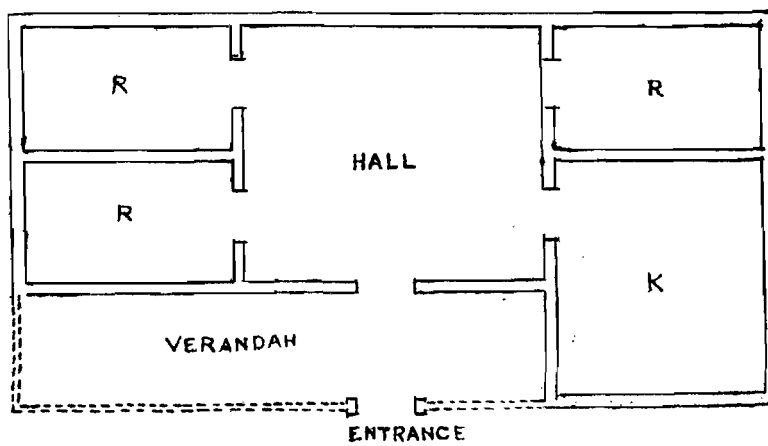
2. In this mountainous village, the houses are all scattered and isolated. They are situated mostly by the side of their cultivated wet fields on the sheltering slope of 'Bane' land in the village. The distance between one house and another is sometimes several furlongs. Houses are constructed generally on levelled portions of hill slopes and cattlesheds are constructed separately close to the houses. Bath sheds are also separately built and invariably they are put up near the streams flowing at a lower level which are the main sources of water supply both for culinary and drinking purposes. As water cannot be struck at any reasonable depth, it is a luxury for the villagers to construct wells. The entire village boasts of only one well. The ease with which they can get water in

the streams throughout the year is another reason which has dissuaded them to think of digging wells. Generally, the houses have open spaces in the front, a verandah at the entrance and a backyard behind the house. There are 90 residential houses in the village of which 77 are occupied by single households. 7 houses have 2 households each, 4 have 3 households each and one has been occupied by 9 households. Thus, there are in all 112 households of which 7 are single member households, 17 are of 2-3 members, 40 are of 4-6 members, 35 of 7-9 members and the remaining 13 households have more than 10 members each (Table III). The average size of the household is 5.9 as against the district average of 4.7. Again, out of 90 residential houses, 18 are Mangalore tiled, 72 are thatched with rice straw (Table 13). 81 houses are mud-walled and 9 are of mud-plastered laths (Table 13 A). All the houses have four sloped roofing and a steeper slope is given to withstand the fury of the South-West monsoon. The types of houses do not have much bearing on caste. The nature of roofs and walls is primarily determined by the economic condition of the occupants. The cattlesheds, wherever they exist, are nearer the fields and a little away from the main house to facilitate easy and quick transport of manure to the cultivated fields. Mostly, therefore, they are on a level with the fields, even though the dwelling houses may be in an elevated place. Another common feature in the village is that bathrooms are invariably situated close to the small streams which run near the respective residential houses. The villagers always take care to construct the houses near the perennial streams, whether small or big, for they entirely depend upon the water from these streams both for drinking and other domestic purposes. None of the houses have any latrines as such. The open fields near the houses are used for toilet purposes. Each Gowda family belonging to one parental stock has a family house known as 'Ainu mane'. The family houses are spacious and have a large number of rooms. There are 14 living rooms in 'Kudupaje' family house. The old 'Ain' houses are all mud-walled, possess bamboo ceiling and the roofs are thatched with dried paddy straw. There are open spaces in the front as well as in the hind portion. The main door to the Ain house belonging to a well-to-do family will sometimes have a richly carved door frame (Photo 3). There is a common room for worship in the 'Ain' house and the deity is Thirupathi Venkataramana. During the various auspicious and inauspicious occasions, all the constituent families gather at the Ain house and participate in the religious and other ceremonies. The houses have mostly mud flooring smeared with cowdung mixed

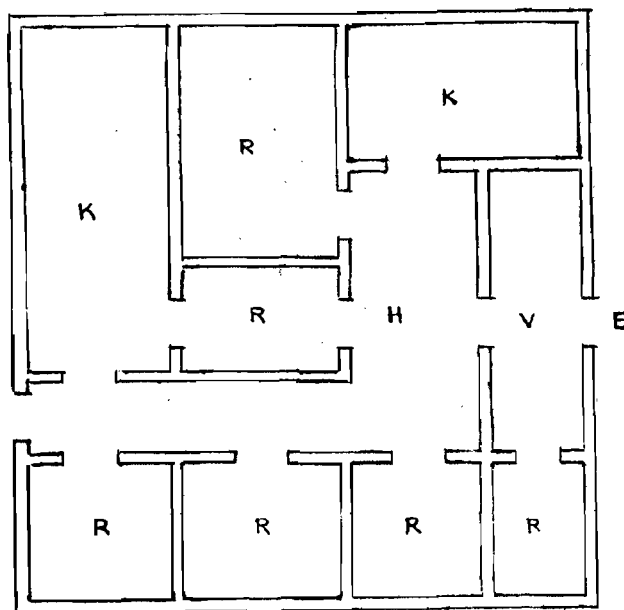
THANNIMANI

GROUND PLAN OF A RECENTLY CONSTRUCTED HOUSE (MUDWALLS AND THATCHED ROOF)

(Not to Scale)



DENGODI FAMILY HOUSE (with 3 households)

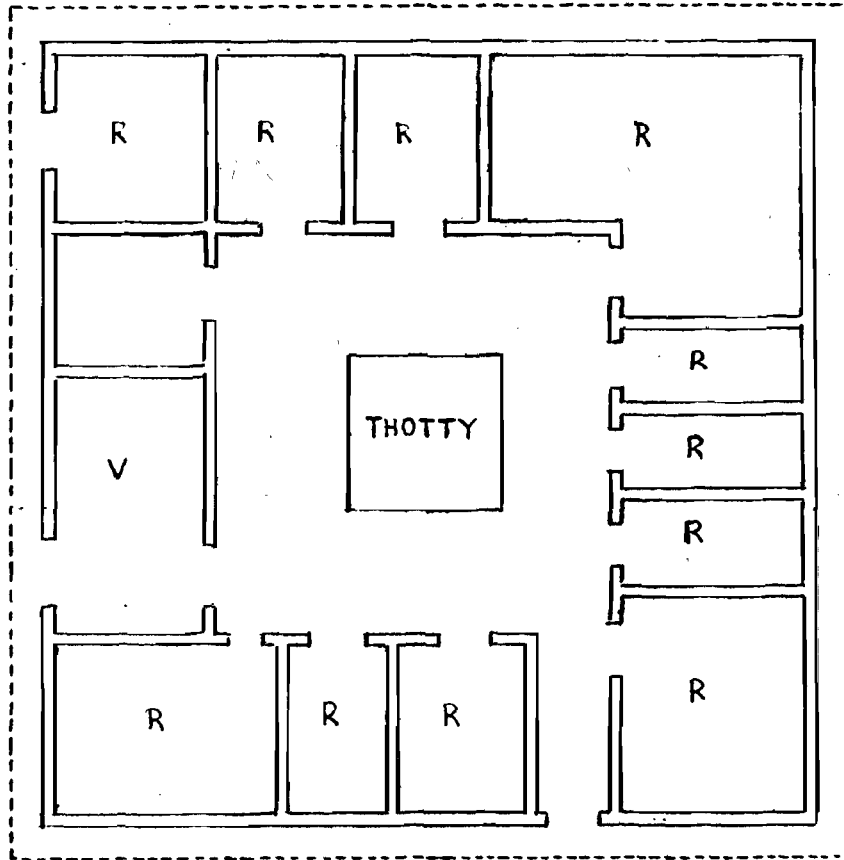


REFERENCES.	
ROOM.	R.
HALL	H.
KITCHEN	K.
VERANDAH	V.

THANNIMANI

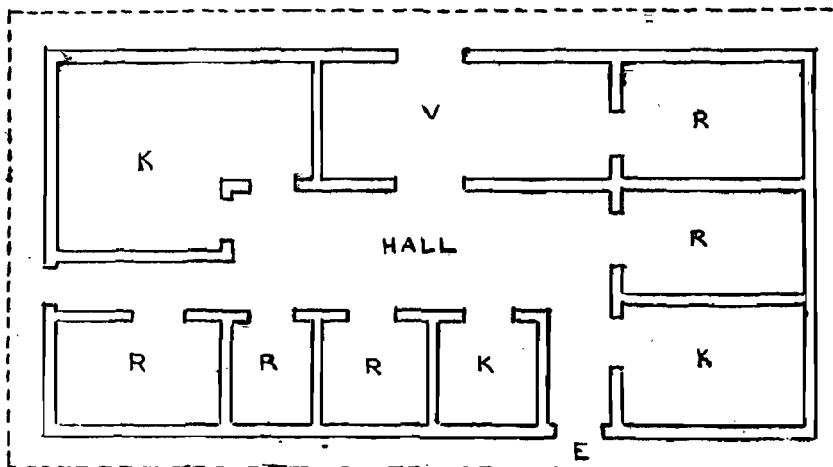
KUDUPAJE FAMILY HOUSE

GROUND PLAN OF A HOUSE WHICH ACCOMADATES 9 HOUSEHOLDS.



GROUND PLAN OF A HOUSE WHICH ACCOMADATES 3 HOUSEHOLDS.

SOORTHALE FAMILY HOUSE



REFERENCES	
ROOM.	R.
VERANDAH.	V.
KITCHEN.	K.

(Not to Scale)

with charcoal powder and it is customary to clean the flooring and smear it with cowdung wash at least once in a week and invariably on the occasion of every festival or other religious and important ceremony in the house. There are only 4 houses of well-to-do Gowdas in this village which have cement flooring. Among the Gowdas it is customary to whitewash the walls of every house during Huthri, when Goddess Lakshmi is brought to the house. The 2 houses of Brahmins are Mangalore tiled, mud-walled and have cement flooring. Out of the 4 houses of Kudiyas 2 houses which have been constructed with Government subsidy about ten years ago have Mangalore tiles and all the other houses with Mangalore tiles belong to the Gowdas. The houses of the Adiyas, Marathas, Bants, Billavas and a good number of houses belonging to Gowdas also are all thatched and mud-walled. The house of a middle class household with a plinth area of about 50' × 20' and with Mangalore tiles cost about Rs. 4,000 at present. The perimeter of the houses will generally be 28 Kolu (1 Kolu = 2½'), 43 Kolu, 52 Kolu, 64 Kolu and 75 Kolu etc. Mangalore tiles are purchased at Mercara. The villagers generally do not purchase timber for the construction of houses as they use the timber grown in their own lands. Those who do not own lands get timber from others either as a gift or in payment for certain services to be rendered. Masons are locally available and their daily wage is about Rs. 4. Sketches facing pages 6 and 7 illustrate the old and modern types of houses in the village. Plantains are grown around the houses in clusters and coffee gardens are reared in small extents of 5 to 10 cents each, the produce of which is intended mainly for domestic use. The weather and soil being not suitable for coffee, estates of coffee, large or small, are conspicuous by their absence.

A place on the bane which slopes to the east and north is generally selected for construction of houses. After levelling, one gets a clear view both in the east and north and the slope forms a natural wall towards west and breaks the fury of the South West monsoon. The houses mostly face east and on rare cases they face north. Construction is commenced on an auspicious day suggested by Brahmin priests in December or January and it will be over by end of April, much in advance of the commencement of the monsoon. Before occupying the house, 'Ganapathy Homa', a religious function to propitiate the Lord of Gana, viz. Ganapathy, is performed by the Gowdas engaging Brahmin priests. On such house-warming occasions, they invite guests and dine with them. The people of other castes likewise observe poojas

or at least worship their family deity before occupying the house.

Houses are constructed mainly with household labour or with the help of their cousins. Carpenters from Malabar who move about from village to village are engaged for carpentry work, there being none in the village itself. Walls are raised up to 8'—10' high and then the built area is covered with planks supported by beams. The loft is used as a store room. Houses are generally ill-ventilated, windows being few or none at all and there being no outlet for the smoke to go out. Lattice, made of wood, provides a little ventilation to the houses. They do not have drain in the kitchen for the water to flow out. The housewives collect the dirty water in a vessel and pour it out.

Dress

3. The males among the Gowdas, Marathas and Kudiyas wear knicker and shirt when they work in the fields. On other occasions, particularly when they go out of the village, while some wear dhoti, shirt and coat, many others put on trousers, shirt and coat (Photo 4). The youngsters use caps but the elders tie a stripped cotton cloth about a sq. yard on the head as the Kodagas do. The cloth will be tied round the head and a tail of 12" long will be let over occiput (Photo 5). Most of them use canvas or leather shoes and chappals. They use drawers and net-banians as underwears. They generally use medium mill-cloth. The other community people do not use head dress. The elders among the Brahmins put on *katchas* and among the other castes, the males use either knicker or dhoti and a shirt, occasionally along with coat.

The females belonging to the Gowdas and Marathas like their males have tried to imitate the Kodagas in the matter of dress with a slight variation. In fact, the style of their wearing the saree is a combination of both the Mysore style and the Coorg style. The style below the waist is like that of Mysore and that above is like Coorg style. They hang the *Neri* (pleats) in front and the *Seragu* (the free end of the saree) is brought from the back over the right shoulder and is tied with a knot to that length of *Seragu*—which is drawn up over the breast in front. Like the Kodagas, they use blouses with full sleeves. The elderly ladies use chemise as undergarment (Photo 6). The young women have however taken up to use bodice and petticoats and the more forward among them have begun to wear saree in the same way as women do in the adjoining districts of South Kanara

and Mysore. The Photo 7 relates to that of a mother and daughter from an upper class Gowda caste showing the mode of dressing in the traditional manner by the mother and in the changed manner by the daughter. The Kudiya females wear saree in the same way as Kodvathis do. Females among the other castes wear sarees and blouses as those in South Kanara and Mysore do.

Male children use shirts and shorts while female children use frocks and jumpers which are generally made of mill-cloth (Photo 8).

The Coorgi style of dressing even in its modified form imparts smartness to the males and grace to the females. It is one of the distinctive modes of dresses which adds to the richness of the varieties of styles in our country.

The marriage dress of males among Gowdas has undergone a change in the last about one decade. On marriage occasions, they used to dress as Kodagas do by wearing *Kuppasa* and winding it by *dhatti* around the waist, a style which by its gorgeousness as well as uniformity was lending colour to the function and a feast to the eye. They have given up this practice, as apparently they wanted to fall in line more with the practice of their own castemen in Mysore and South Kanara, instead of trying to follow an alien community. Now, they wear dhoti with *kachcha*, retaining, however, the distinctive head-dress. The bride, as before, continues to wear the saree in the Mysore style on marriage occasions.

The unmarried females who wear frocks or sarees depending upon their age do not have the tali round their neck which is an indication of married status. The married females wear saree only and among all the castes excepting Adiyas and Kudiyas they generally apply *kumkum* on the forehead, besides wearing the tali. The widows among the Gowdas generally wear sarees and blouses of white colour while they go outside and while attending household work they wear red sarees. They do not apply *kumkum* and also do not wear sarees with lace, embroidery etc. Widows among Brahmins generally wear sarees which are red in colour.

The dress worn by some of the Gowdas during the Huthri festival is an imitation of similar dress worn by the Kodagas. It is a picturesque costume consisting of a black long robe known as *kuppasa*, a datti serving as a belt around the waist a silver chain and a dagger fixed to the datti (Photo 9). This dress is

in keeping with the martial spirit of the Kodagas and the Gowdas are trying to emulate the example of the Kodagas in this regard.

Ornaments

4. It is a well known fact that the use of jewels depends upon the economic condition of the families. In this village as a large number of households come under the low income group only, the inmates do not use or possess any jewel worth mentioning. It is only among some of the households of Gowdas that we come across a few items of jewellery worn by the females. A description of some of these jewels is given below:

Ornaments	Local name	Remarks
Head	<i>Kedige, Rakuti</i>	These are not in vogue nowadays. They are however worn by the bride occasionally during marriages.
Ear	<i>Ole</i>	This is made of gold and sometimes set with stones. The cost varies from Rs. 50 to Rs. 200. The ear-rings worn by boys are called <i>vonti</i> or <i>kitti</i> .
Nose	<i>Moogu-bottu</i>	This is a nose screw with one or more stones set in it. The cost varies from Rs. 15 to Rs. 50 depending upon the cost of the stone and the weight of gold used.
Neck	1. <i>Mangalya sara</i> 2. Chains of different designs. 3. <i>Jomale sara</i> 4. <i>Kantisara</i> 5. <i>Addige</i> 6. Different kinds of necklaces. 7. <i>Padaka</i> etc.	Of these the <i>Mangalya sara</i> is used invariably by all the married women. Those who cannot afford to have a <i>Mangalya</i> made out of gold use at least black glass beads known as ' <i>karimani</i> '. These neck ornaments are made out of gold, silver and very often they are also gold plated. The cost therefore varies depending upon the nature of the metal used etc.
Waist	<i>Malaku Belli dabu</i>	These are made out of silver and the cost varies from Rs. 20 to Rs. 50. They are in the nature of waistbelts.
Wrists	<i>Bale</i>	These are made out of gold or silver and occasionally even out of lead and brass which the women of low economic status such as those belonging to Adiyas wear. The cost depends upon the nature of the bangles.

Toes · *Kalungura* or toe rings These are made out of silver and they are generally put on by married women, the cost of each being a rupee or two.

Ornaments	Local name	Remarks
Fingers	Berulungura or Finger rings.	Made out of gold or silver as the case may be. A married male belonging to a middle class family puts on a gold ring costing about Rs. 50 to Rs. 100 which is generally presented on the occasion of the marriage by the father-in-law.

The use of beads of different colour is quite common among the Adiya women (Photo 10). They do so for the obvious reason that beads are very much cheaper than ornaments of either gold or silver which they cannot afford to possess on account of their poverty.

The use of heavy silver ornaments was a common feature in the olden days among the women belonging to the Gowda caste. Since the last about 4 or 5 decades gold ornaments have come into vogue. About 100 years ago all neck ornaments and even the mangalya were made of silver. The anklets used to be pretty heavy ornaments made of silver. The women have now given up the habit of wearing heavy silver ornaments and in the well-to-do families the neck-ornaments are invariably made of gold. Photos 11 and 12 show some of the ornaments which are in the possession of a well-to-do family of Gowda caste. Of these the ornaments found in Photos 11 and 12 are all of silver and they are more than 100 years old. They are at present not being used by anyone in the house as they have become out of fashion. They are merely kept as mementos. This household had many other items of similar heavy silver ornaments which it got converted them into designs which are now commonly in vogue. Photo 13 shows the various gold ornaments used for neck as well as hand by this family.

Household Goods

5. All the households excluding those of Adiyas are in possession of wooden furnitures like cots, tables, chairs, stools and benches or at least some of them,

if not all varieties. Normally they do not sit on the floor. Even the poor will have a bench or stool. They are accustomed to take meals either on tables or at least on benches if they cannot own tables.

The household vessels are usually made of copper, brass, bronze and aluminium and Chinaware plates to take food. Adiyas use only earthenwares.

Irrespective of caste the people generally prefer to cook in earthen pots for the purpose of cooking. The well-to-do Gowdas and the Brahmins also use copper and brass vessels during feasts and festivals and other occasions when large number of people have to be fed as marriages and the like. The people cook in big copper and brass vessels either belonging to them or borrowed from those who possess. The Adiyas on account of their poverty use only earthenware. Among the others vessels of copper, brass, bronze, aluminium etc. are also found. Stainless steel is also used in 6 households.

Two households of Gowdas possess 1 radio each. There are 1 petromax light, 1 stove in the village. Table 12(A) gives the details of various consumer goods possessed by different households belonging to different castes. It is seen from the table that the use of chairs and benches is fairly common in the village irrespective of caste and even economic status. This is because timber is cheap in the village and the manufacture of such furniture does not cost much. For the same reason wooden cots and tables can be found in all the well-to-do households. The benches, stools and tables are extensively used, because in the households of Gowdas the inmates take meals on tables themselves sitting either on benches, stools or chairs as the case may be. The price of the various items of furniture is as given below.

1. Chair	..	Rs. 10/- to Rs. 15/-
2. Table	..	Rs. 20/- to Rs. 50/-
3. Bench	..	Rs. 5/- to Rs. 10/-
4. Stool	..	Rs. 3/- to Rs. 5/-
5. Cot	..	Rs. 50/- to Rs. 150/-

It may be mentioned here that after the II World war the price of timber has been steadily rising and the depletion of tree growth is also on the increase and as a result even in the villages the cost of furniture has gone up considerably. Thus, even though the use of furniture has become popular by virtue of

social habits and climatic factors, people of low income groups and particularly those who have no timber in their own fields, find it very difficult to acquire more items of furniture.

Food and Drink

6. Rice is the staple food for all the 112 households. They generally use hand pounded rice and they pound, as and when they require. The Adiyas who cannot keep stock of boiled rice use only raw rice by pounding paddy which they get by way of daily wages. The elderly females in the house pound the paddy with pestle in the mortar fixed up in the yard of the house. The cooked rice is taken along with dhall or vegetable curry. Excepting the 2 Brahmin households, the remaining 110 households are non-vegetarians. Pork and chicken gravy are the common meat preparations among the non-vegetarians of all the castes. Beef is not taken by any at present in the village. The Adiyas who used to take beef formerly have given up recently in response to the public opinion which discourages the use of beef in villages and holds those Hindus who use beef as very low in the social order. Meat is used on certain festival occasions like Keil muhurtha, marriages and when guests come. The people cannot afford to take meat more frequently as it is very costly nowadays. The meat of wild sheep is liked most by all. The Gowdas, Bants, Billavas and Marathas do not take the meat of monkeys and bison. The others in the village do not seem to have any objection for their use. The villagers grow vegetables for about 6 months from October to March and during the remaining period of the year they use pulses in the place of vegetables. Pork and chicken gravy are the common meat preparations. While on normal days their diet consists of rice and curry, on festival days, special items like *payasam* of rice or Moong (greengram dhall) are also added. The Brahmins take 2 meals a day with tiffin in the morning as a matter of custom. The others generally take 3 meals a day. In summer, they take *ganji* (gruel) in the morning and noon and a regular meal as supper. *Ganji* is prepared from boiled or raw rice by adding more quantity of water than is done for cooked rice and boiling it for a longer time. It is taken in liquid condition with salt added and pickles or a curry as side dish. In the rainy season they take 3 regular meals, as they have to work hard in the fields. Niger seed oil is the cooking medium.

Coffee is used once in the morning by all the households. Adiyas however do not use it regularly. They drink it in the shape of mere decoction with jaggery added but without milk, the availability of milk being

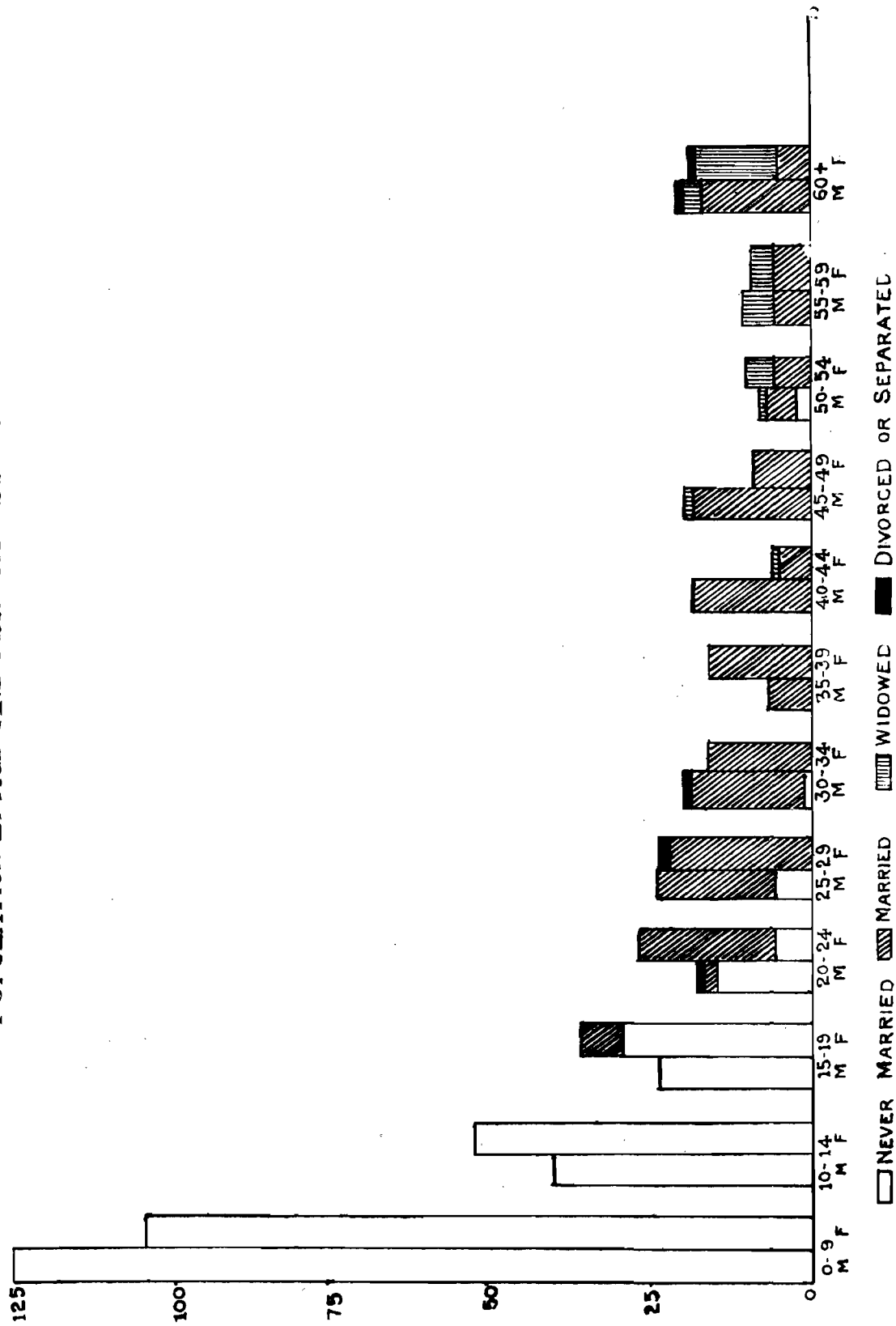
meagre. At times, powdered coriander is used as a substitute to coffee powder. 30 households get coffee seeds from their own *Banes*. *Rotti* prepared out of rice flour which is baked is the chief item of their tiffin. Preparations from beaten rice also constitute the several items for tiffin as a change. Tiffin is prepared for the breakfast and when they do so, it is in lieu of their morning meal. Women chew pan-supari (with raw nuts) and tobacco. They get tobacco from their own lands for their consumption. Men smoke beedies and also chew.

Birth and Death

7. There is a good deal which is common among the different castes so far as the birth and death customs are concerned. The birth of the first child invariably takes place in the house of the parents of the mother of the new born. During the first pregnancy, a ceremony called *Bayake Madive* is performed in the husband's house and afterwards, the parents bring their daughter to their house for confinement. The same function is called *seemantha* by the Brahmins. Experienced elderly ladies from the respective castes attend during child birth. In the village it is also not unusual for an elderly lady of one caste attending child birth in other castes except Adiyas. Among Adiyas, they have their own elderly women to attend on such occasions. There are no professional day is in the village and as such, there is no practice of regular payment for the services rendered. In the case of protracted labour, a midwife attached to the Primary Health centre at Bhagamandala is called in. In fact, one of the maternity assistants regularly visits the village and inspects all prenatal cases, attends all the delivery cases whenever required and also treats the post-natal cases. But, the villagers in spite of this facility and the nearness of the hospital at Bhagamandala make use of them only when they are compelled to do so and in all normal cases of delivery, they are satisfied with the services of the elderly women which they get freely and ungrudgingly. In case of protracted labour, it is also common among some people to take a vow to the family and other deities and to resort to magico-religious practices. Some take a vow to sacrifice a fowl to one or the other *Bhutas* in which they have faith. As regards the disposal of placenta, the common practice among all the castes is that the woman who attends on the delivery buries it in a pit in an openyard away from the house. It is said that the Brahmins put a coin inside the mud pot containing the placenta while burying it. On the 5th day after the birth of the child, particularly among the Gowdas,

— THANNIMANI —

POPULATION BY AGE AND MARITAL STATUS



water is brought from a Brahmin's house and is sprinkled in the house for purification. On the 16th day the cradle ceremony as well as *namakarana* (naming the baby) are done. The child-rearing practices are also common among all the castes. The child is given mother's breast milk for about 1½ to 2 years and it is given light food in addition to mother's milk after it is about 9 months old. When the breast milk is insufficient, the most common practice is to give cow's milk instead. On account of the nearness of the village to Bhagamandala and the frequent visit of the villagers to the Primary Health Centre, a number of them are aware of the propaganda carried on regarding family planning. Half a dozen families in the village use the contraceptives supplied by the health staff, but none has undergone so far either vasectomy or sterilization. Some of the villagers believe that barrenness is due to the past sins, while there are others who merely ascribe it to some physical disorder in the womb requiring medical attention.

As regards death custom, only the Adiyas bury the corpses irrespective of age and sex. Among others, the dead bodies of young ones are buried, while those of adults and pregnant women are cremated. In all the castes, when death is imminent, the person who is about to die is brought to the *chavadi*, for they consider death inside a house as not quite auspicious. In fact, the Brahmins, the Gowdas and the Bants vacate houses whenever persons die on certain Nakshatras which are considered to be inauspicious. The Kudiyas, the Marathas and the Adiyas generally do not consult others about the auspicious nature or otherwise, of the death. Among all the castes the bodies are generally clothed in new garments after giving bath and the previous clothes on the dead body are given to the Harijans. The practices of secondary disposal or exhumation are unheard of in the village. On the 11th day, the *shradda* or *thithi* is performed when relations and other guests are invited and served with food. On the 16th day, water brought from a Brahmin house is sprinkled. Excepting Brahmins the others do not perform annual ceremony. The Gowdas have a custom of keeping something separately for the deceased whenever palatable dishes for which the deceased had a liking are prepared in the house.

Marriage

8. Betrothal precedes marriage and it is a custom common among all the villagers to fix up the alliance by first going over to the bride's house and after seeing the girl accord mutual consent in the presence of

independent observers who are either elderly members of the village or close relatives of the parties. Among the Gowdas generally a party consisting of odd number of persons like 3, 5 or 7 go to the bride's house in the first instance for settling the alliance. It is customary among the Brahmins and the Gowdas to tally the horoscopes of the boy and the girl before the alliance is settled. Nowadays it is a common practice to allow the boy and the girl to see each other and to obtain their consent also before settling the marriage, even though in the olden days the parents themselves used to settle marriages without consulting the boy or girl. The change is in tune with the other democratic changes in society. Either at the time of betrothal or on a subsequent auspicious occasion before marriage, the bride is given some presents in the nature of a saree, jewel etc., by the bridegroom's party which serves as a confirmation of the alliance or one could say a sort of consideration paid in advance for the conclusion of the contract.

There are two types of marriages among the Gowdas of Coorg called *Patta Basinga* and *Thande Thai Dhare*. The latter type is in vogue in this village. In the *Patta Basinga* type, the marriage is solemnised by a Brahmin Purohit, whereas in the other type, the parents of the bride offer the bride to the bridegroom. Sister's daughter, father's sister's daughter and maternal uncle's daughter are preferred. The marriage alliance takes place within their own sub-caste and alliances are generally contracted with those who are residents of the neighbouring villages of Bhagamandala, Thavur, Karike, Cherangala and Sannapulikohi. In the last one decade, however, there have been two instances where well-to-do families have selected girls from their own castemen in Puttur taluk of South Kanara district for their boys, even though the mother tongue of the girls has been Tulu. It may be mentioned here that literate Tulu speaking people invariably know Kannada, as there is no recognised script for Tulu. All the castes except Kudiyas and Adiyas have clans locally called *Bali*. Marriage within the same clan is prohibited. There are 18 Balis among Gowdas. '*Kabara*', '*Hemana*', '*Sale*', '*Nayara*', '*Nandara*', '*Barasana*', '*Bangara*', are some of the Balis prevalent in this village. Marathas, Bants and Billavas also follow the '*Bali*' system. Brahmins have gothras. The two families of this village belong to *Kasyapa* and *Angirasa* Gothra respectively. Both for girls and boys, the Gowdas normally spend Rs. 800 to Rs. 1,000. Early marriages are unknown among all the castes. The total number of never married are 212 males and 199 females and married are 110 males and 112 females. There is not a single case where girls below

15 and boys below 20 are married. In the age group of 15—19, only 6 girls are married and in the age group of 20—24, only 2 boys are married.

Among Gowdas after *Dhare* is over, the bride goes to the house of her husband on the same day of the marriage and in exceptional cases on the next day. 'Niru Maduve' or nuptial takes place in her husband's house on the following day. Except among the Brahmins, there is no separate ceremony for nuptials and even among the Brahmins the practice is disappearing. Among the Gowdas, the bride returns to her parent's house after staying with her husband for 5-6 days. This is known as '*Thuppa tharuvudu*'.

Divorce is a recognised institution, solemnly carried out by an informal caste panchayat consisting of the Patel and 2 or 3 elderly persons. The Panchayat members try conciliation and if it fails, then, they allow the couple to divorce. If divorce takes place as desired by the husband, the Panchayat members decide the compensation to be paid to the wife. If it is at the instance of wife, she has no such claim. Children born before divorce have share in the father's property. When divorce takes effect, the wife returns the *Thali* to her husband. Brahmins, however, do not recognise divorce. Even among others, though permitted, divorce or separation rarely takes place. In the village there are three cases where males have

divorced their wives and one case of a female living separately from husband.

Widow marriage is allowed among all castes except Brahmins. Here again, the Gowdas are influenced by the customs of Coorg regarding widow-marriage. A widow is taken as wife by the younger brother of the husband, as Kodagas do. Gowdas of other parts outside Coorg consider the elder brother's wife as mother.

Monogamy is the rule among all the castes in the village. Polygamy is permitted only in such cases where a person has no issues by the first wife. Among the Gowdas in the cases of pre-marital sex relations there was a custom of tying a piece of pot around the neck of the bride on the occasion of the marriage in lieu of the *mangalya*. They have however given up this crude custom since the last about 10 years, but certain degree of social ostracism is still prevalent in that she is not permitted to participate in any of the religious or social ceremonies. The headmen among the Gowdas enquire into all the extra-marital and pre-marital sex relations and levy fine on the delinquents if they are found guilty of the charges brought against them. Even among other castes society does not tolerate such misbehaviour and naturally therefore cases of misbehaviour and misdemeanour are very few in number.

CHAPTER III

ECONOMY

Economic Resources

The geographical area of Thannimani is 4,916.57 acres or 7.68 sq. miles of which 2,292.50 acres or roughly about half of the western portion of the village is covered by Reserve Forest. The Government waste land, known as *Paisary* in the local revenue terminology, comprises an extent of 1,021.79 acres which is about 1/5th of the total area of the village. The *bane* land covers an extent of 991.81 acres. *Bane* is forest land granted for the services of the holding of wet land to which it is allotted, to be held free of revenue by the cultivator for grazing and removal of leaf manure and extraction of firewood and timber, required for *bona fide* domestic and agricultural purposes. Such *Bane* lands are also in existence in the villages of Sullya firka of South Kanara where Gowdas are residing. The *Bane* land is analogous to *Kumki* land in the remaining portion of South Kanara and *Soppinabetta* in the malnad regions of Shimoga district. They are all privileges attached to the lands cultivated. The cultivated area is 610.47 acres which is 12% of the total area of the village. The paddy fields cover 315.22 acres or roughly half the cultivated area. Mostly, cardamom is raised in the remaining area. Coffee is raised in 18 acres and orange in 10 acres. The *per capita* ownership of land comes to an acre. The total livestock which consists of bullocks, cows, buffaloes, pigs and nominal poultry comes to 1,327. The only other resource of some importance and full of potentialities for further development considering the availability of exuberant and rich raw material is bee-keeping. There are 200 bee hives in the village.

Factors influencing Economic Life

2. Among the factors which influence the economic life in the village, four such could be referred to. The first is the working of Grain Bank, an old co-operative institution which is functioning since 1936 and open only to cultivators. There are 82 members and the value of each share is 1 *batti* of Paddy (80 local seers). The aim of the society is to advance paddy particularly in the lean months of the year *viz.*, July to September. The interest levied is 1/4th *batti* of paddy for every *batti* of paddy advanced, which works out to 25%. No dividend is declared and the interest collected which is kept as reserve stock is utilised by giving 3 *battis* of

paddy freely to the dependents on the death of a member. The society is thus of immense benefit not only to supply paddy to the needy persons when there is scarcity in the village without driving them to look up or wait for outside supply, but also to assist those who are in distress on the death of earning members. There are 5 directors who manage the affairs of the society. In 1960-1961, 255 *battis* of paddy were advanced to the members and in 1959-1960, 161 *battis* were advanced. The collection also is satisfactory. 132 *battis* by way of interest were collected in these two years alone. A cultivator is thus never driven into conditions of destitution. One other institution intended primarily for the benefit of the poor is the Cardamom Collective Farming Co-operative Society which has 23 members on roll and established in 1956. The share value is Rs. 10 and a resident of Thannimani owning an extent of less than an acre of wet land is eligible to become a member. The society has been given 175 acres of cardamom *male* and during 1960 they collected 10 maunds of cardamom. The Farming Society which pays Rs. 2-25 p. per day as wages to a member who works in the *male* seems to have a bright future, provided there is no steep decline in the price of cardamom.

The large sized credit co-operative society at Bhagamandala is another institution which could influence the economic life in Thannimani. This society was formed in 1957 by amalgamating three co-operative societies which existed in Bhagamandala, Cherangala and Thannimani. 111 members of Thannimani were automatically transferred to the new society. There are 516 members in this society and thus, about 20% are from this village. A sum of Rs. 10,822 is outstanding from 36 members of the village and the arrears are overdue since 1957. Out of 36 cases of loans, 11 are cardamom crop finance loans, 16 are mortgage loans, 6 are short-term loans and 3 are beehive loans. The society has now stopped granting loans to the villagers of Thannimani since a large amount is outstanding. A decline in the price of cardamom and poor yield during the last 2 years have been partly responsible for this state of affairs.

The Coorg Progressive Bee-keepers Co-operative Society with its headquarters at Bhagamandala and having the entire district as the area of operation is

the last of the chain of co-operative institutions also benefiting Thannimani. This was established in 1954 and has 1,211 members of whom only 11 are from Thannimani. The society serves all the needs of an apiarist. It purchases honey from the members and arranges for its marketing. The society supplies beehives at subsidised rates. 25 households in this village having cultivation are engaged in bee-keeping as a subsidiary occupation and last year the production of honey was 2,292 lbs of which 1,930 lbs were sold to the society at Rs. 1-03 p. The honey from Coorg both from the point of view of quality and price is second to none.

The last factor which is bound to influence the economic condition of the village is the formation of Bhagamandala-Karike road referred to already which passes through the village quite in the middle and which is close to the vast area of the Reserve Forest. The villagers will be able to get better price for the timber belonging to them and further will have vast employment opportunities to work as loggers, loaders, etc.

Neither industrialisation nor the process of urbanisation has had any impact on the socio-economic condition of the villagers. This is because the village, though only 2 miles from Bhagamandala, has remained as an isolated pocket. The inflow of population from outside has been negligible as there are no coffee or orange plantations in the village, the climatic condition being quite unsuitable for cultivation of both coffee and orange on account of heavy rainfall. There are only cardamom plantations in the village which attract labour force from the adjoining districts of Malabar and South Kanara for about 6 months from June to November when only male adults belonging to Bants, Marathas, Gowdas, Billavas, Kumbaras of South Kanara and the pales and the Adiyas (Schedule Caste), Nayars, the Thiyas and the Mapillahs of Malabar work in the plantation areas on monthly wages and return to their native places after the work is over. In a village like Thannimani, where the cardamom plantation areas are far away from the residential houses, the opportunity for the villagers to meet the labourers is thus curtailed to the minimum and the villagers are, therefore, neither influenced by the outside labour force nor are those who come from outside influenced in anyway by either the culture of the local people or the economy of the village. Each labourer just gets about Rs. 30 per month besides getting one seer of rice per day in kind and 4 annas towards perquisites. The labourers who are economically very poor reside in small huts put up in the

forests and after the season is over return to the native places with the little savings they have effected from their earnings. Life is one of silent submission to drudgery to these labourers who toil hard during the rainy months. The owners of the cardamom estates who employ them generally supply provisions etc., for their daily requirements. The only important occasion when the villagers feel the impact of urban influence is during their visits to the Tulasankramana festival, when, for about 3 or 4 days, varieties of shops dealing in goods of utility and luxury are set up and cater to the needs of the villagers. On this occasion mobile vendors from Mysore, Mangalore and Malabar transact business in cutlery, ready-made garments, handloom fabrics vessels of aluminium, copper brass, bronze and stainless steel, fishing nets, ropes and other coir materials etc.

The village has not been influenced in any way by any of the tenancy laws.

Livelihood Classes

3. Eighty-eight households which include a total population of 563 persons or 84% of the total population is dependent on cultivation for the principal means of livelihood. There are 10 households in the village covering a total population of 67 persons or 10% of the total population which is dependent primarily on agricultural labour for its livelihood. 4 households belonging to Kudiyas are engaged in forest work and 1 household of Billava is running a tea shop. 9 households are mere rent receivers (Table XI).

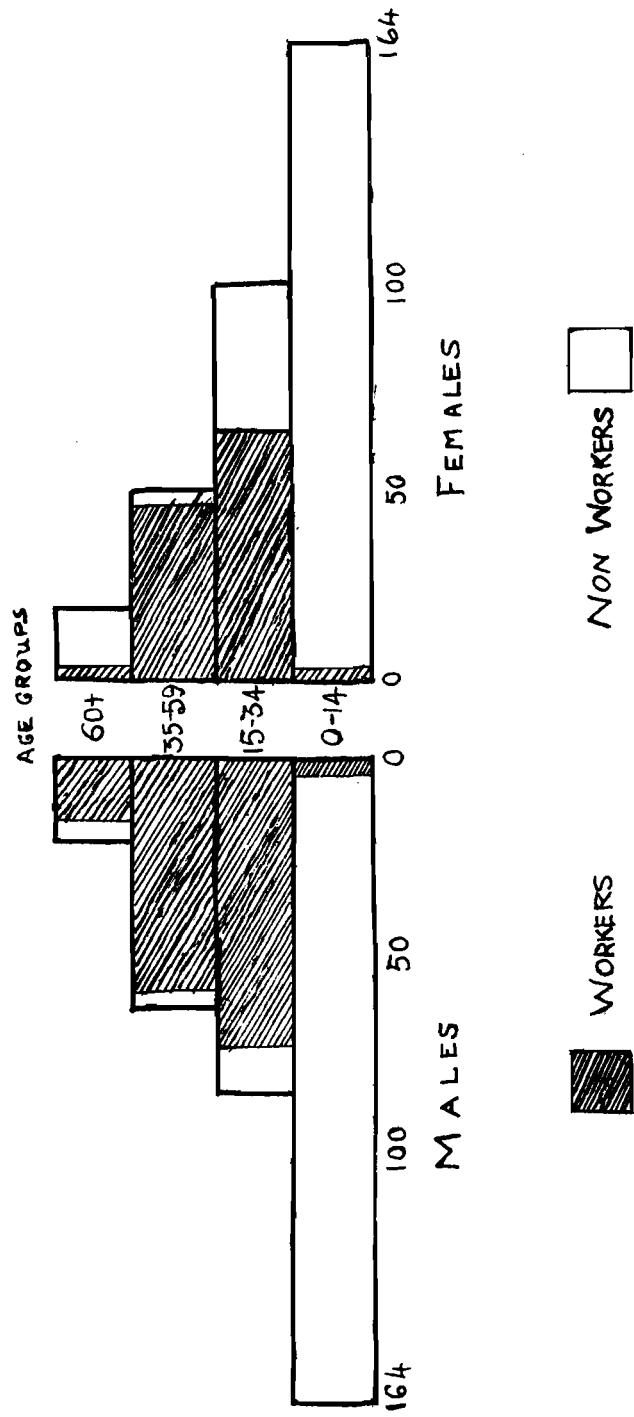
Of the total population, 280 persons consisting of 156 males and 124 females are workers and 389 persons consisting of 179 males and 210 females are non-workers (Table VIII). The workers constitute 42% of the total population. The workers are engaged in the various occupations as shown below.

Name of occupation	Number of workers	Males	Females
1. Cultivation only	171	73	98
2. Cultivation with one or the other subsidiary occupation.	60	55	5
3. Agricultural labour only	22	9	13
4. Agricultural labour with one or the other subsidiary occupation.	13	9	4
5. Household industry	3	2	1
6. Other services	11	8	3
TOTAL	280	156	124

Of the 280 workers in the village, 135 males and 118 females are in the broad age group of 15—59

THANNIMANI

WORKERS AND NON-WORKERS BY SEX AND BROAD AGE GROUPS



and together they constitute 90% of the total number of workers. There are 8 workers in the age group of 0—14 and 19 workers in the age group of 60 and above. The low number of workers in these two latter age groups indicate that children who go to the school are merely employed in the household work and similarly those who are old are not engaged in work as they deserve rest. The aged people particularly females stay back in their residence and attend to household work of unremunerative nature.

There is no change in the economic activities during the last decade except with regard to bee-keeping and tailoring. In 1951 about a dozen persons only were engaged in bee-keeping as against 26 persons during the present survey. There were no tailors prior to 1951, whereas at present 4 persons are carrying on tailoring work at Bhagamandala, of whom one is a woman. The cultivators constitute 82% of the workers and the agricultural labourers constitute 12%. The others are engaged either in household industry or in 'other services'.

It is seen from Table VIII that the women participation rate is fairly high. This is because in this village, as it is in the whole region, only women are employed during the transplantation season to remove the seedlings from the nurseries. Women are also engaged to remove weeds and during the harvest to tie the paddy straw etc. There are similar other items which are exclusively attended to by women. Women are also engaged for picking cardamom in the plantation estates. It is, however, not common for them to work in the distant cardamom estates situated in the forest regions. The women, thus, also earn substantially, as otherwise it would be difficult for the people in the low income groups to eke out the livelihood.

There are 389 non-workers in this village constituting 58% of the population of whom 179 are males and 210 are females (Table VIII). Of these 320 persons or 82% of the total number of non-workers come within the age group of 0—14. In this age group there are 162 dependents and 143 students and 15 persons are engaged in unremunerative house work. There are 9 rent receivers of whom 6 persons come in the age group of 60 and above and 2 persons come in the age group of 35—59. Lastly, there is one disabled person in the age group of 35—59.

Ownership of Economic Resources

4. Land continues to be the major economic resource in the village. There are 5 households which

do not own any land in the village of which 2 households are of Gowdas and one household each of Adiya, Maratha and Billava castes. 55 households of Gowdas cultivate 541.61 acres of lands belonging to them, 25 households cultivate 405.64 acres of land which partly belong to them and partly taken on lease and 1 household has taken on lease 36.41 acres of land. 6 households among them have leased out 30.38 acres of land to others for cultivation. In other words 87% of the total extent of cultivated holdings in the village is either owned and cultivated or cultivated by the Gowdas who from the point of view of population also form about 80% of the total population of the village. One Brahmin household cultivates 40.30 acres of land belonging to it. 8 households of Adiyas cultivate 19.70 acres of land which have been assigned to them in 1961 by the Government under the land grant-rules applicable to the scheduled castes. They have not yet brought these lands under cultivation. Similarly, the Kudiya who are Scheduled Tribes have been granted land by the Forest Department at 3 acres for each household. One household of Kudiya out of the four in the village has also taken an extent of 50 acres of land on lease for cardamom cultivation. 2 households of Marathas cultivate 4.97 acres of lands owned by them and one household cultivates 12.22 acres taken on lease. Lastly, of the two Bant households, one household cultivates 1.87 acres of land belonging to it and the other cultivates 4.68 acres which partly belongs to the household and partly represents the lands taken on lease.

In Thannimani village there are in all 100 households which altogether cultivate an extent of 1,139.10 acres and there are 7 ownership holdings which have given on lease 37.60 acres to others for cultivation. Only 2 households, one of Gowda and the other of Maratha caste are entirely depending on lands taken on lease. In the category of households which own or cultivate more than 5 acres but less than 10 acres, there are 32 households in the village cultivating a total extent of 242.28 acres. 40 households own or cultivate more than 10 acres each and the total extent cultivated by these households comes to 819.56 acres. It is thus seen that 35 households have uneconomic holdings, each being less than 5 acres.

Bee-keeping in its scientific form is a comparatively recent occupation pursued by 25 households since about 1952, when with the introduction of Community Project, the Project Staff have been encouraging the people to adopt new and scientific methods. Honey was no doubt being extracted even prior to that by a few families in a crude manner and in small quantities

from hives formed in trees and rocks. But, with the supply of bee-hives at subsidised rates and affording of facilities for extraction through honey extractors and also of marketing facilities, the occupation has received an impetus even though it should have reached further heights. Their principal difficulty, however, seems to be to have the colonies when bees run away during heavy rains. In 1961-62, for example, many boxes were empty on that score alone and it is doubtful whether all the bee-keepers would take pains to rebuild colonies. For many, assiduity is not a virtue to be practised and striven for. Otherwise, there is no other reason which is perceptible for a larger number of families to have not taken to it.

The cultivation of cardamom is an important economic resource to some of the villagers. When the price of cardamom shot up in the beginning of the fifties there was a clamour to bring more area under cultivation. Today, while the cost of cultivation has gone up, the price is dwindling and fluctuating and the prospects of the growers are, therefore, not very glamorous.

A statement showing the price of cardamom for a period of 10 years from 1952-1962 in the 2 exporting centres of Mercara and Sakaleshpur is found in appendix III. It is seen from the appendix III, that the price of cardamom registered a very steep fall in 1961-1962 bringing deep distress to the growers. In Coorg there are 2 systems of cultivation of cardamom viz., (i) the Malai system and (ii) the plantation system. In the Malai system, cultivation is taken up in patches by rotation in the slopes of thick forests, where trees are felled and seedlings come up spontaneously. Except one or two rotations of weeding, no other attention is paid. The produce of these neglected plants is naturally meagre and considering the market value of cardamom and the labour involved in picking fruits amidst thick bushy forests, the cultivation in this method is not recommended. The infestation of disease and pests, too much shady growth under which these plants grow affect the quality of the produce rendering its cultivation actually uneconomical. The damage by monkeys, rats and snails is also considerable. In addition to these depressing features of the indigenous and outmoded form of cultivation of cardamom, the villagers are also critical regarding the terms of the grant of lease by the forest department. The forest department leases out lands up to 200 acres to individuals for a period of 21 years at Rs. 2 per acre and if it is to be renewed, the lease amount will be enhanced by 12½%. Though the Department generally

renews in favour of the same person, unless he is a defaulter, there are rigid restrictions regarding the felling of trees indiscriminately. According to the villagers this restriction hampers cultivation thus reducing the yield. They say that unless sufficient trees are felled, the place where cardamom grows will neither get sufficient shaking nor will there be enough light for the crop. They attribute the low yield to these factors, whereas the real reason appears to be that the Malai system of cultivation is by itself outmoded. The villagers desire that the Forest Department should relax rules regarding the felling of trees and give them more freedom to kill the wild beasts like monkeys, elephants etc. They also desire that the procedure of leasing at Rs. 2 per acre for all the lands irrespective of its quality should be replaced by what is called 'tender' system. The villagers evidently seem to have ignored the larger interests of the conservation of forests, while seeking to get their grievances redressed. The indiscriminate felling of trees for the purpose of cardamom cultivation would amount to killing the goose which lays the golden egg. They would on the other hand do well to resort to the plantation method availing themselves of the scientific method of cultivation suggested by the cardamom research department established under the III five year plan.

The economic condition of villagers who are mainly dependent on agriculture can improve only when they adopt intensive or improved methods of cultivation. But, this is a process which is so hard to realise in spite of persuasion and propaganda, as there are many factors which stifle such progress. Three years ago, an attempt was made by the Village Level Worker to introduce Japanese Method of cultivation. Five households were accordingly supplied with free chemical manure. They no doubt got increased yield, but gave up in the very next year. This is the version given by one among them who tried Japanese method in three acres of his land: "The yield of paddy increased to 65 *battis* from the normal yield of 40 *battis*. The seed rate was also low. But the quantity of straw was reduced by 50%". Their further impression is that by constant use of fertilisers the fertility of the soil gets affected. Any amount of further persuasion failed to induce them to take up to that method again. It may be that with more nitrogenous manure, he might have certainly got better growth and consequently more straw. But, the conservative villager would not like to give another chance to the method. It is also seen that the village does not boast of any good cattle wealth. Both in quality and number the livestock is poor. The farmyard manure they get

is, therefore, necessarily far below the optimum requirements. As a consequence of all these factors, the economic condition of the people could hardly improve in any rapid manner. An analysis of their income shows that there are 45 families whose monthly income is Rs. 101 and over, 30 families in the income group of Rs. 76—100, 21 in the group of Rs. 51—75, 12 in the group of Rs. 26—50 and 4 in the group of less than Rs. 25. It is also observed that the percentage of workers is below average in this village. The facilities for irrigation are non-existent and wet lands are only rainfed. In these circumstances, the old system of rural economy persists inspite of the efforts made by the Community Project Staff from 1952 to 1956 and thereafter by the staff of the National Extension Scheme to improve the economic condition.

Primary and Subsidiary Occupations

5. For 88 households with a population of 563 persons, cultivation is a primary occupation. Agricultural labour is primary occupation for 10 households with a population of 67 persons. 4 households have 'other services' as their primary occupation, while for 1 household of Billava, hotel-keeping is a primary occupation. 18 households of small cultivators have agricultural labour as their subsidiary occupation. 25 households of cultivators have bee-keeping as subsidiary occupation and 3 households have tailoring as subsidiary occupation. 4 households of cultivators are also engaged in 'other services.' Thus, in all, there are 50 households of cultivators which have one or the other subsidiary occupation. Similarly, out of the 10 households of agricultural labourers, 9 households have either cultivation, household industry or 'other services' as their subsidiary occupation. For 11 agricultural labourers belonging to Adiya Caste, basket making is a subsidiary occupation and for 4 Adiyas drumming is a subsidiary occupation. 4 Kudiyas are forest workers and 2 Billavas are workers in the tea shop. The only family which has changed its traditional occupation is a Billava family which settled in this village to take up tapping of toddy, when Prohibition was introduced in 1947 in their home district of South Kanara. But, when Prohibition was extended to Coorg, the family had to give up tapping here also and start a tea shop. Incidentally, this was the first tea shop and the road workers of Bhagamandala-Karike road turned out to be useful customers. Though the income has dwindled at present, this family by its capacity to adjust itself to all changed circumstances is still able to get on well

and recently as an adjunct to the hotel, beedi and other sundry articles are also sold.

DIFFERENT OCCUPATIONS

Agriculture

6. A study of the different occupations of the people would throw better light on the economic condition of the village. Agriculture is the most important occupation pursued by 88 households comprising a population of 563. There are small areas of paddy fields in the valleys which are level lands. Generally, as the terrain is uneven, paddy fields are terraced and they are called *Makki* lands. The villagers mainly depend on the rainfall for cultivation of paddy which is the main agricultural crop. The variety of paddy grown is *Dodda Biliya* which is one of the improved strains. The cultivation operations which commence in April are preceded by the performance of *Kani pooja* in temples on the day of *Vishu Sankramana*. Similar *Puja* is observed in the houses also when rice, coconut, betel leaves and nut, fresh vegetables and plantain are kept as *nivedya* or offering. On the next morning they drive the bullocks to paddy fields and make them stand facing east. The bullocks are then yoked and three furrows are first ploughed. Cattle manure collected in the manure pits is brought in baskets to the fields and deposited in little heaps. While ploughing is continued, the manure is strewn to the fields and harrowing is done. Nursery is raised in June and all the fields are transplanted in July—August, when the seedlings are about 40 days old. In this village, as in South Coorg, women only are engaged for plucking the seedlings from the nursery beds which is completed before noon and transplantation is done by males in the afternoon. In this, as in a few other ways, the Gowdas and others are influenced by the custom followed by the indigenous Kodagas. After transplantation, care is taken to regulate water by a system of draining from field to field. A month later, weeding is done by engaging both males and females. Paddy crop is harvested only after the *Huthri* festival is celebrated in November—December. Paddy straws are cut down with sickles close to the ground and spread out for slightly drying up. The straws are then bound up into sheaves, carried to the threshing yard in head loads and stacked in a heap with earheads tuned inside. Threshing is done in January. The sheaves are spread round a wooden post in the threshing yard and trodden out by bullocks and buffaloes. The paddy is then winnowed and stored in a granary. The present price of a

batti of paddy is Rs. 20 as against Rs. 2 to 4 in 1880. The system of reciprocal aid is common for paddy cultivation only. The villagers continue to use only the indigenous agricultural implements and tools such as country ploughs, levelling planks, spades, pick axes, sickles, various types of baskets used during threshing operations (photos 14(a), 14(b) & 15). They get the implements prepared by the carpenters at Bhagamandala paying cash and they similarly purchase the baskets from the shops at Bhagamandala. The use of improved agricultural implements is not in vogue.

The maximum yield of paddy per acre is about 14 quintals, (25 *battis* of 80 measuring seers each), whereas the average yield for the village is 8 quintals only. On account of very heavy rainfall, the fertility of the land is very much drained and consequently the yield is less. It has been recognised from a long time that in Thannimani and other neighbouring villages "most of the lands are high lying 'mani' the yield of which is always poor" (*vide* page 8 of the proposals for the revision of assessment of the Padinalknad taluk). The yield can no doubt be increased if the cultivators come forward to adopt intensive method of cultivation in the same way as the villagers are doing in some of the other parts of Coorg ever since the introduction of the Community Project Scheme in 1952. The improved techniques of cultivation like the Japanese method of cultivation of paddy and economic planting have received wide propaganda, but the response from the villagers of Thannimani has not been adequate. The villagers continue to use the old tools and implements and the use of improved ploughs etc. is unknown in the village. It is believed that with the opening of new roads and increased traffic all these new ideas would be translated into action by the villagers. As remarked earlier, in the poor as well as some of the middle class families, the women also assist men in various agricultural operations like removing the seedlings from the nursery bed, transplantation, weeding and certain items of work like bundling the straw at the time of harvest and winnowing at the time of threshing etc. The children look after the cattle and also carry out various items of work which persons of their age could do. Reciprocal aid is limited to a few operations in the cultivation of paddy and this practice prevails only among Gowdas in this village. The paddy after harvesting is stored in cylindrical bamboo containers, called *Thiri* and also in big wooden boxes called *pathaya*. Considering the climatic conditions and also the economic condition of the people, it is, indeed, difficult to think of a better and a cheaper

method of storing than the *Thiri* system. The villagers prefer this method, because most of them sell away the surplus paddy in the months of January or February, as they require cash to purchase various other items of domestic need, besides paying land revenue and other taxes. The surplus paddy is sold in the village itself to those who are in need of without the intervention of middlemen and sometimes it is also sold at Bhagamandala to the shop-keepers.

A casual male labourer engaged for agricultural operations in wet land is paid either Rs. 1.50 nP. or 6 seers of paddy and a midday meal. Females get Rs. 1.25 nP. or 5 seers of paddy and a midday meal. If labourers are employed for longer periods, besides 3 meals, the wages will be at the rate of Re. 1 per male and 0.75 nP. per female. Bullocks and he buffaloes used for ploughing are not available for hire on daily basis. They have to be engaged for a season. The hire charge for a single bullock is 3 *battis* of paddy and that for a buffalo is 4 *battis* of paddy for the season (May to September) besides maintaining them.

In the last agricultural year the production of rice was 2,423 *battis*. 24 *battis* were reserved for seed. 445 *battis* were paid as rent and 1,954 *battis* were available for domestic consumption. Out of 88 cultivator households, only 10 households get the paddy required for 12 months consumption; 50 households get it for 6—11 months and for 28 households the paddy they get is not sufficient even for 6 months.

There are no changes in any of the aspects relating to agriculture.

Cardamom

7. Next to paddy, cardamom is the important cash crop. In the village 267.17 acres of *bane* land is brought under cardamom plantation. Besides this, 7 households have been granted with 50.00 acres each of *male* where they can collect cardamom for a period of 21 years under the rules relating to grant of land to the ex-military personnel. Further, 15 households have leased in *male* situated in the adjoining villages from the Forest Department. Thus, in all, 60 households are engaged in cardamom cultivation.

The *Malai* system of cultivation has already been briefly described earlier. The cultivation of cardamom by plantation method is briefly as follows:

In this method, the preparation of nursery bed is the first item of work to be done. In the month of

October nurseries are selected in well drained soils and cleared from all shrub and unwanted tree growth, given complete digging to a fine tilth and then raised beds of convenient size affording free drainage are formed. Farmyard manure as well as chemical fertilisers are applied to the beds. The seeds of good, robust Manjarabad variety of plants are used for nursery. The Cardamom Research Department advocates the use of seeds from healthy plants of 5 to 6 years standing and insists on the seeds being treated with agrosan before sowing. The seeds are sown in lines with equal spacing, covered with available mulch and watered with rose-cans as and when found necessary. Shade is afforded by putting up a pandal covered with green shade leaves. In about three weeks time, the seeds begin to germinate and when uniform germination is noticed, mulch is removed. Thinning is taken up when seedlings put forth 5—6 leaves, if found absolutely necessary, for filling up the gap. Application of mulch to conserve moisture and to check the growth of weed is taken up and regular watering and periodical spraying with pesticides and fungicides are carried out till the seedlings become ready for planting in about a year.

The above method of plantation is the one which has been advocated by the Cardamom Research Department and the description of cultivation given above is based on a note given by the Cardamom Development Officer, Mercara. In the local method, the villagers do not pay adequate attention to the application of manure to the nursery beds as well as the seed treatment. The nurseries raised by the Department just by the side of the public road near Mercara and in a few other road-side villages have served as good demonstration plots and the villagers are now becoming more and more conscious of the scientific method of cultivation. Cardamom begins to yield in the 4th year of planting and it is only from the 5th year onwards that the cultivator collects a good harvest. The average yield per acre is about 40 Kgs. of dried cardamom. The picking season is from June to December. The capsules are dried on a heated mud bed of 6 inches thickness. The cost of cultivation to bring 1 acre of virgin land under cardamom is about Rs. 1,250 till it begins to yield in the 5th year as detailed below:

In Garden areas	Rs.	Total Rs.
1st year :		
Clearing under growth, thinning, shade etc.	50	
Fencing	250	
Pitting, filling and planting with seedlings.	140	

Weeding, clearing, mulching, manuring and plant protection.	160	600
2nd year :		
Weeding, clearing, mulching, manuring, and plant protection.	200	200
3rd year :		
Weeding, clearing, mulching, manuring and plant protection.	200	200
4th year :		
Weeding, clearing, mulching, manuring, and plant protection.	150	
Harvesting charges, preparation for market.	100	250
5th year to the 15th year of the Garden :		
Maintenance charges Rs. 150	} 250	2,750
Harvesting and preparation for market Rs. 100.		
TOTAL		4,000

Male labourers working in cardamom plantation are paid at Re. 1 with 1 seer of rice and annas 3 for chewing item which in all works out to about Rs. 1.75 nP. *per diem* as against an average of about 50 years ago. A female labourer today gets 75 nP. *per diem* in addition to 1 seer of rice and 3 annas. During the plucking season the owners of cardamom estates depend upon labourers from the district of South Kanara.

It is seen from the Land Revenue Resettlement of Coorg that 'the average outturn of the dried cardamom per acre is valued at Rs. 28, 19 and 12 for good, indifferent and bad gardens respectively' and as against that, the average outturn in a good garden land at present which is about 50 Kg. is valued at Rs. 600 at the prevailing price in 1961 and in an average garden the outturn is valued at Rs. 400 only. In the year 1961-1962 the price of cardamom was Rs. 130 per maund locally as against Rs. 160 to 200 during the year previous to it. Regarding price, The Resettlement Report of Coorg states at page 22 as follows:

"Cardamom prices have fallen considerably since 1885; the average price since 1888, that is for the last 20 years, being only Rs. 22-9-11 per maund as compared with Rs. 60 to 80 of former years". It is seen that the price of cardamom has always been of a fluctuating nature and it is this factor which has been responsible for the unwillingness on the part of the ryots to adopt scientific methods of cultivation investing more capital. Uncertainty of assured price has even led some of the growers to give up the cultivation of cardamom or at least to reduce the area of cultivation. The Government of India has

recently constituted a committee called the 'Cardamom Development and Marketing Advisory Committee' with the following objectives:

- (1) Promotion and extension of cardamom plantations.
- (2) Improvement of the quality of cardamom and the productivity of the estates.
- (3) Making arrangements for supply of fertilisers and ancillary equipment required for the industry.
- (4) Providing financial assistance in the form of working capital and credit etc.
- (5) and in particular, the marketing of cardamom with a view to ensure economic and reasonable prices to the grower and augmenting the foreign exchange earnings from exports.

A directorate of cardamom development and marketing has been set up in Bangalore by the Government to implement the accepted decisions of the Advisory Committee aforesaid:

The Advisory Committee has already attempted to secure the stabilization of cardamom prices. The next step taken up by the committee has been in the direction of quality control. It is hoped that the Committee would prove a vital role in the development of cardamom specially in its marketing aspects in the coming years.

The diseases and pests affecting cardamom and the remedial methods suggested are given in Appendix II. In the recent years the prevalence of Mosaic or Katte disease in a virulent form in some places has called for a concerted action for its eradication. The Government has been appraised by the Cardamom Development Officer of the necessity of a special scheme for eradication programme throughout the State.

There is no Regulated Market for the sale of cardamom. The growers usually pool their produce in the Coorg Cardamom Society, Mercara or sell it to private dealers. The local branch of the Cardamom Growers Co-operative Marketing Society at Bhagamandala also arranges to receive the stock and transport it to Mercara for sale. Cardamom is stored in gunny bags after they are dried and transported for sale.

For a moderate holding of about 5 acres, the following tools would be required.

- (i) Axes—2
- (ii) Hand saw—1
- (iii) Pickaxes—4
- (iv) Spades—2
- (v) Mammoities—4
- (vi) Crow-bars—2
- (vii) Bill hooks—2
- (viii) Garden rakes—2
- (ix) Iron pans—4
- (x) Containers for mixing, spraying chemicals—2.
- (xi) Cane baskets for collecting produce—6—10.

The total cost of the above tools would be about Rs. 100.

Horticulture

8. Vegetables like cucumber, brinjal, pumpkin, ashgourd, beans, cabbage, knol-khol and sweet potato are grown in small extents of paddy fields after harvest between January and May. Chillies and tobacco are also grown to meet domestic needs. Cucumber and gourds are preserved for use during monsoon when vegetables are not available.

Animal Husbandry

9. As stated earlier, the cattle wealth of the village is poor. The villagers purchase cattle in the neighbouring village of Karike where cattle dealers bring bullocks from Subrahmanya and other fairs. There is no facility for breeding in the village. There was one breeding bull till few months ago in the Veterinary Dispensary at Bhagamandala and as the demand for its services was not keen by the villagers, the bull was shifted to a different centre. As the village had no roads or cart track till recently, there are no carts in the village. 75 households own 207 working bullocks and 13 households own 26 he-buffaloes. The bullocks are of medium size and not sturdy either. They are in fact called "Malnad gidda" which literally means pigmies of Malnad, though all are not so stunted in growth as the name indicates. They are, however, no comparison to the fine varieties of Hallikar breed found in the districts of Hassan, Mysore

etc. Milk is as rare as rubies and this is clear from the fact that 41 households own 60 milch cows and 3 households own 4 she-buffaloes in milk. Each cow gives about $1\frac{1}{2}$ pavs of milk per day on an average and a she-buffaloe gives about 1 seer. Milk is supplied to Bhagamandala daily from Kudige dairy which is 46 miles away. The consumption of milk in this village is below normal and does not work out to even half a pavu per head per day. They are also not accustomed to use buttermilk excepting the two Brahmin households, and about half a dozen households of Gowdas. The other cattle wealth in the village is as follows: Dry cows—102, cows which are not calved—31, dry she-buffaloes—10, young stock of cows—152 and buffaloes—14. 59 households rear 84 pigs. As regards poultry, there are 46 cocks, 162 hens and 419 chicken.

The livestock are fed with paddy straw. Though 1,021 acres of Government land are reserved for grazing purposes, rich and nourishing grass is not available throughout the year. During the ploughing season, baked paddy and horsegram are given to draught animals. Those who cannot afford to give this, as a substitute give pieces of baked unripe jack fruits mixed with bran to the working bullocks. The villagers call this *maddi*. Bran is given to milch cows at 1 seer per day.

Haemorrhagic Septicimia and Black Quarter are the diseases to which the cattle are prone to. The Stockman at Bhagamandala visits this village and treats the cattle. The old cattle are rarely sold by the villagers.

Fishing and Forestry

10. Fishing as a regular occupation is unknown and neither are there facilities in the village for the same. Some of them, however, catch fish during September and October in the Karike river by using indigenous nets which they purchase during the Talakaveri festival from the vendors who come from the coastal side, the price of each net ranging from Rs. 8 to Rs. 15. During March and April, when the water level in the river is low, they put some medicine into the water and catch the fish by luring them. The varieties of fishes caught by them are locally known as Koorlu, Madanji, Valechergu, Balemeenu, Gendemeenu, Koilu meenu etc. The villagers catch fish merely for their own consumption and not for sale. In the village only about half a dozen families engage themselves in this mode of fishing. As regards Forestry, of the four Kudiya families

who are residing within the Reserve Forest area, three go out for labour required by the Department and the head of one family is a forest guard. The members of the Kudiya families are able to get labour practically throughout the year. The Forest Department utilise their services on daily wages of Rs. 1-50 nP. to Rs. 2 per adult for the purpose of raising seedlings, digging and planting, watching the plantation, felling, logging and loading etc. The Kudiyas generally do not go out for agricultural work as they get labour in the forest itself throughout the year. During the last two years, on account of extensive afforestation schemes taken up by the Department in the vicinity of the village, persons from other communities like Gowdas, Adiyas and Marathas have also been able to get work in the forest. It has, however, to be noted that during the peak agricultural season, labourers are not engaged by the Forest Department for work in large numbers. The agriculturists, therefore, do not find any difficulty in getting labour during the peak agricultural operations.

Village Industries

Bee-keeping

11. It is in the field of bee-keeping that the village has registered slight progress, even though much remains to be done. There is an Apiary Training Centre at Bhagamandala which imparts training to two batches of 60 students every year. The course is of 2 months and a stipend of Rs. 30 is given to each trainee. From 1955 to 61, 4 boys and 1 girl of Thannmani have undergone training and it is happy to note that they are maintaining bee-hives in their houses and indeed benefited by the training. 25 persons belonging to Gowda caste whose primary occupation is cultivation are engaged actively in bee-keeping as a subsidiary occupation. There are many other households which merely own boxes, but do not evince any interest to maintain beehives on account of sheer indifference. The 25 households of Gowdas rear 150 colonies which in 1960-61 fetched a total production of 2,299 lbs of honey, the average production working out to 15 lbs per colony. From October to February colonies run away from the bee-hives, if care is not taken to weed out the extra queen bees and if they are not protected from ants etc. Further, during the rainy season when the bees get very little food from outside, they require to be fed, if necessary. Thus, in the rearing of bee-hive, certain elementary precautions are required and whenever there is any lack of attention, the villagers would be left with empty boxes only. It is disappointing to observe that

when the original colonies go away, the villagers do not evince sufficient interest to hive fresh colonies and put them into the boxes. It is this lack of application and sustained interest that has been responsible for nominal outturn which a rearer gets from this industry, even though it is full of potentialities and every household can augment its income substantially by pursuing this as quite a profitable subsidiary occupation. With a view to give a fillip to the bee-keeping industry and to develop it on scientific lines and to improve both the quantity and quality of honey, the Coorg Progressive Bee-keepers Co-operative Society Ltd. was started at Bhagamandala during 1954 and it has achieved a marvellous progress in the development of the bee industry. It has so far distributed 30,000 bee-hives in Coorg of which about 22,000 colonies are existing. The production for the year 1962-1963 was 250,000 lbs, out of which the Society collected 138,000 lbs and marketed in different places. The honey of Coorg is a household word in the entire State and for its quality it has also achieved all India fame. The production can easily be tripled if the villagers take full advantage of the various facilities offered by the Society and pursue the industry with some zeal and interest.

The evolution of bee-keeping industry in Coorg is interesting. In the distant past people used to keep bees in hollow logs and earthen pots (Photos 17akb). Bee-keeping was done in the primitive method in those days and the income derived was very scanty. There was also the risk of the honey getting contaminated in the indigenous method of extraction by squeezing the combs with hands. The resources of nature were not fully harnessed till Reverend L. L. Langstoth invented bee-hives with movable frames (Photo 18). The credit of introducing the box system of keeping bees to the people of Coorg and introducing modern methods of bee-keeping in 1930, however, goes to an eminent social worker of the Ramakrishna Mission by name Shambavanandaji. Since then, the Government have been taking keen interest to develop this industry through various schemes at different periods. The Khadi and Village Industries Commission which has bestowed grants for the developmental works has also been taking interest and co-ordinating its activities with those of the State Government. Under the Second Five year plan, a scheme known as Development of Apiculture in Coorg and five other districts of the Mysore Division was introduced and a substantial progress was achieved. It was, however, not pursued under the Third Five Year Plan, as there was a scheme pending to reorganise it and as a result, no bee-keeping developmental work was taken up in

1961-1962 for implementation. Efforts were, however, diverted to consolidate the progress already achieved.

The process of establishing a colony of bees in a box is now described briefly. After possessing a box, the first thing to do is to locate natural nest and transfer the colony to the hive from its natural situation with hands. Care has to be taken to see that the Queen bee is not left out in the process of transfer. It is also necessary to see that each hive contains only one Queen bee. Hiving is an art and it requires patience and dexterity. It should be done at a time when nature is rich with bee-flora. The colony has to be introduced to the box at a late hour in the evening when the bees will be inactive. The strength of the colony goes on increasing till the rainy season sets in when the Queen stops laying eggs. The maximum strength is maintained during honey flow season, that is, April and May in Coorg. In addition to this main honey flow, there is also a minor honey flow during December-January each year.

The tools and equipments required for bee-keeping are mainly these:—

1. *Bee-hive*.—This is an artificial home of bees devised in such a way so as to provide a natural setting to the bees and to keep them in comfort. All the essential features found in the natural nest are faithfully incorporated in this. The various parts are (i) the chambers for breeding and collecting honey (ii) the honey combs (iii) the gate.

2. *Bee Smoker*.—It is a device for subduing the bees when they are in ferocious mood.

3. *Honey Extractor*.—This is used for extracting honey from sealed combs.

In addition to the above, we require queen introducing cage, uncapping knife, bee veils etc.

The average production of honey from a colony is about 15—20 lbs per year and the maximum recorded yield is about 80 lbs a year. The production of 30—40 lbs of honey is a common feature in Bhagamandala region. The cost of a bee-hive is about Rs. 12 only and in the very first year the owner of the box can recoup his investment. From the next year onwards whatever he gets is in the nature of savings to him. A person maintaining 5 bee colonies can derive

a net profit of Rs. 157-50 for the 150 pounds of honey he is able to collect. The Co-operative Society at Bhagamandala readily purchases whatever quantity of honey is brought for sale, besides affording other facilities like selling boxes and other appliances on credit basis at subsidised rates and lending extractors free of hire charges to extract honey. Considering that the attention to be paid for keeping about ten hives is negligible, it is quite advisable that the villagers in Thannimani like others in the region should take up this paying industry on a larger scale to improve their economic condition. After all, even Providence does not help those who cannot help themselves.

It would be redundant to dilate about the food value of honey. The villagers consume honey in considerable quantity particularly during the rainy months and only the excess is sold. It is said that in this village some villagers mix it also with liquor and consume it.

Other Crafts

There are 4 tailors from this village including one lady who are working at Bhagamandala. Each of them earns about Rs. 50 a month.

Seven households of Adiyas are engaged in basket-making and in the manufacture of 'goragus' (leaf umbrellas that rest on the head and used as protection against rain). The raw materials which include bamboos and certain varieties of leaves are collected from the forest close-by. Annually each household earns about Rs. 100 from this occupation. The baskets and *goragus* are sold mostly within the village and if there is any surplus left, they sell in the neighbouring villages both for cash and kind. A basket costs Re. 1-00 and a *goragu* Rs. 2. The baskets prepared are mostly used for agricultural purposes like carrying manure, seed etc., and they are crude. The implements required are very simple and consist of sharp knives and a sickle. There is no demand for a finer variety and the Adiyas are also not able to prepare finer varieties. The demand for 'goragus' is also limited and as such the scope to expand this industry is limited. The Adiyas attend to this whenever they do not get agricultural labour.

Commerce

12. Excepting one tea shop there are no other shops in the village. The turnover on an average is about Rs. 5 per day and the monthly net income from the shop is about Rs. 50. The villagers sell

cardamom either at Bhagamandala or Mercara and paddy is sold locally or in the neighbouring villages by those who have surplus. Taking the total production of paddy and the requirements of the village, the surplus available for sale is negligible. The villagers make all their purchases including cloth at Bhagamandala. It is common for one or two members in a family to go to Bhagamandala daily for some purpose or other and often for a change, except in the cultivation season when they are otherwise busy.

Other Occupations

13. The village has no barbers, washermen, potters, carpenters or blacksmiths. They look up to Bhagamandala for the services of all these persons. A blacksmith of Thavur village, however, serves some of the families in this village and for the services rendered by him he gets 20 seers of paddy from each such family. The barbers and washermen are paid in kind once a year by the Gowdas. This system called *jajmani* is also known as *Oome*. (Hadadi in Mysore). The washerman is paid 20 seers of paddy per couple and a barber similarly gets 20 seers from every household with one male member. Both the washerman and the barber in addition to their professional work have also certain ritual functions to discharge on various auspicious and inauspicious occasions. The washerman, for example, has to supply cloth for the pandal as well as to spread on the ground for the bride and bridegroom to tread on them while proceeding to the marriage dais after taking bath and similarly to supply washed clothes on the occasion of the obsequies of a deceased person. Further, he also sprinkles holy water on the mourners when they return home after disposing of the corpse. There are some who instead of paying *Oome*, prefer to pay cash at the saloon at Bhagamandala. The old order, however, substantially remains. There is no *oome* relationship with any of the work groups connected with agricultural work. There are 9 households who are merely rent receivers and they are all petty land owners.

Indebtedness

14. Out of 112 households, 69 households (62% of the households) are in debt. In the monthly income group of Rs. 25 and below no household is indebted. This is clearly because they have no security to offer. They are accustomed to take small sums as advances which they set off by doing work. They do not, however, consider them as debts and therefore do not

give details of such transactions. 25% of the households in the monthly income group of Rs. 26-50, 57% of the households in the monthly income group of Rs. 51—75, 60% of the households in the monthly income group Rs. 76—100 and 80% of the households in the income group of more than Rs. 100 are indebted. The total amount of debt outstanding works out to Rs. 60,482. The average indebtedness per household in debt works out to Rs. 878 and the *per capita* debt in the village comes to Rs. 90-41. The loans are taken from Large Scale Credit Co-operative Society, Bhagamandala, Grain Bank at Thannimani, Government (Takkavi) and from private persons. In respect of the loans taken from the co-operative societies, the interest is 8½% and it has to be repaid within a year after the harvest of the next crop. These are all short term loans offered on personal security as well as on the security offered by the sureties. The loan taken in kind from the Grain Bank which again has to be repaid in kind after the next harvest carries a high rate of interest of 25%. The villagers do not mind paying such high interest, as the grain thus collected is used for the benefit of the members only and portion of it is also given as free and on the occasion of the death of male members. The loan amount borrowed from private persons generally carry a rate of 12½% interest. Sometimes when the loan amount is small and the lender is unscrupulous and the borrower is helpless, the rate of interest will be even higher. Whenever their repaying capacity comes down, they approach private persons who invariably levy higher rate of interest than the co-operative institutions. The total outstanding loan due to the Co-operative Society at Bhagamandala is Rs. 10,822. An analysis of the causes of borrowing shows that 34% was for agricultural improvements especially for cardamom cultivation, 32% for construction and improvement of buildings, 12% for domestic expenses, 12% for repayment of other loans, 6% for ceremonial occasions and 4% for miscellaneous causes. It is seen that about 1/3rd of the total loan was borrowed for construction and improvement of buildings. Still, there has not been any increase in the number of houses with the increase in population. On the other hand whereas there were 97 houses in 1951 when the population was 516, there are only 90 houses for 669 in 1961. Further, the existing houses themselves are far below the minimum standard of comfort and convenience, not to speak about sanitation. The ambition to live in a more dignified way is gaining root and it is therefore but natural that indebtedness is on the increase for this purpose. The problem of Rural Housing therefore demands more prompt and liberal attention.

Income

15. Table No. XVII furnishes statistics regarding the average annual income per household in respect of the various households, the primary occupations of which are: (i) cultivation of owned land (ii) cultivation of lands taken on lease (iii) agricultural labour and (iv) others. Out of 73 households which have as their occupation cultivation of owned lands. 36 households, each with an average annual income of Rs. 2,059, come under the income group of Rs. 120 and above per annum. 15 households in this occupation category or roughly about 20% get an average annual income which ranges from Rs. 301—900 and 22 households or 30% have an income which ranges from Rs. 901—1,200. It can therefore be said that while about 50% of the households are fairly well-off in this category, 30% of the households struggle to make both ends meet and the remaining 20% of the households are living under distressing circumstances. Out of the 15 households which have cultivation of land taken on lease as their primary occupation, 7 households or 50%, each with an average annual income of Rs. 1,660, are above want, while 5 households or 33 1/3%, each with an average annual income of Rs. 1,120 come within the range of Rs. 900—1,200 per annum and 3 households or 20%, each with an annual income of Rs. 866, are living in very poor condition. As regards those which have agricultural labour, excepting 2 households which come under the income group of Rs. 1,201 and above, the others are all in dire need. The 14 households which come under 'others' include 4 households of forest workers, 9 households of rent receivers and 1 household of Billava caste which runs a tea shop. The 4 forest workers are all Kudiya and the 9 rent receivers are those which have leased out their small holdings, either because it is uneconomical for them to cultivate or they have themselves no resources to do so. Four among them who are old women constitute single member households. When we remember these details, it is easy to understand why none of them comes under the income group of Rs. 1,201 and above. In a village where no one earns either from trade and commerce or from services, it is seen that about 50% of the cultivators are fairly well-off and the lot of all others is far from satisfactory.

The subject regarding income of households could be approached more scientifically taking into consideration the total number of equivalent adult males in each occupation class. Analysed in this manner, the annual income per equivalent adult male in this village is as given below:

Occupation	Annual income per equivalent Adult male
(i) Cultivation of owned lands	737
(ii) Cultivation of land taken on lease	283
(iii) Agricultural labour	143
(iv) Others	200

The disparity in the income between those who have cultivation of owned land and all others is indeed striking. Compared to the All India standard also, the average annual income of the cultivator of owned land compares very favourably. This high rate is noticeable partly because the cultivators own fairly extensive lands in which cash crops like cardamom are grown and some of them besides derive income from the sale of honey.

Expenditure

16. The topic regarding expenditure has, in the same way as under income, been analysed in respect of the 4 different occupation classes. Table XVIII shows the details of average monthly expenditure per household by income groups and occupations, furnishing statistics of expenditure towards different items. It is seen from the above table, that the expenditure

on food varies from 66% of the total expenditure, being the least as in the case of those which cultivate owned lands, to 75% which is the highest, as in the case of agricultural labourers. The expenditure on clothing is more in the case of cultivators whose income is also comparatively more. It ranges from 11.53% to 17.1%, the least being by agricultural labourers and the highest by cultivators of owned lands. It is seen that the expenditure on clothing is inversely proportional to the expenditure on food as far as these two occupation groups are concerned. Another distinctive feature in the pattern of expenditure is that the agricultural labourers spend more on tobacco than others. As regards education the reason for the last two occupation groups not spending anything is obvious.

One of the significant changes in the recent years is that even poor people feel it necessary to purchase various articles of fanciful nature which are brought for sale on the occasions of fairs and festivals resorted to frequently by them. It is therefore common nowadays to see people possessing vessels of aluminium and other cheap attractive articles. They also spend on the purchase of washing-soap, a habit which a few decades ago was uncommon. The expenditure on tea is also on the increase.

CHAPTER IV

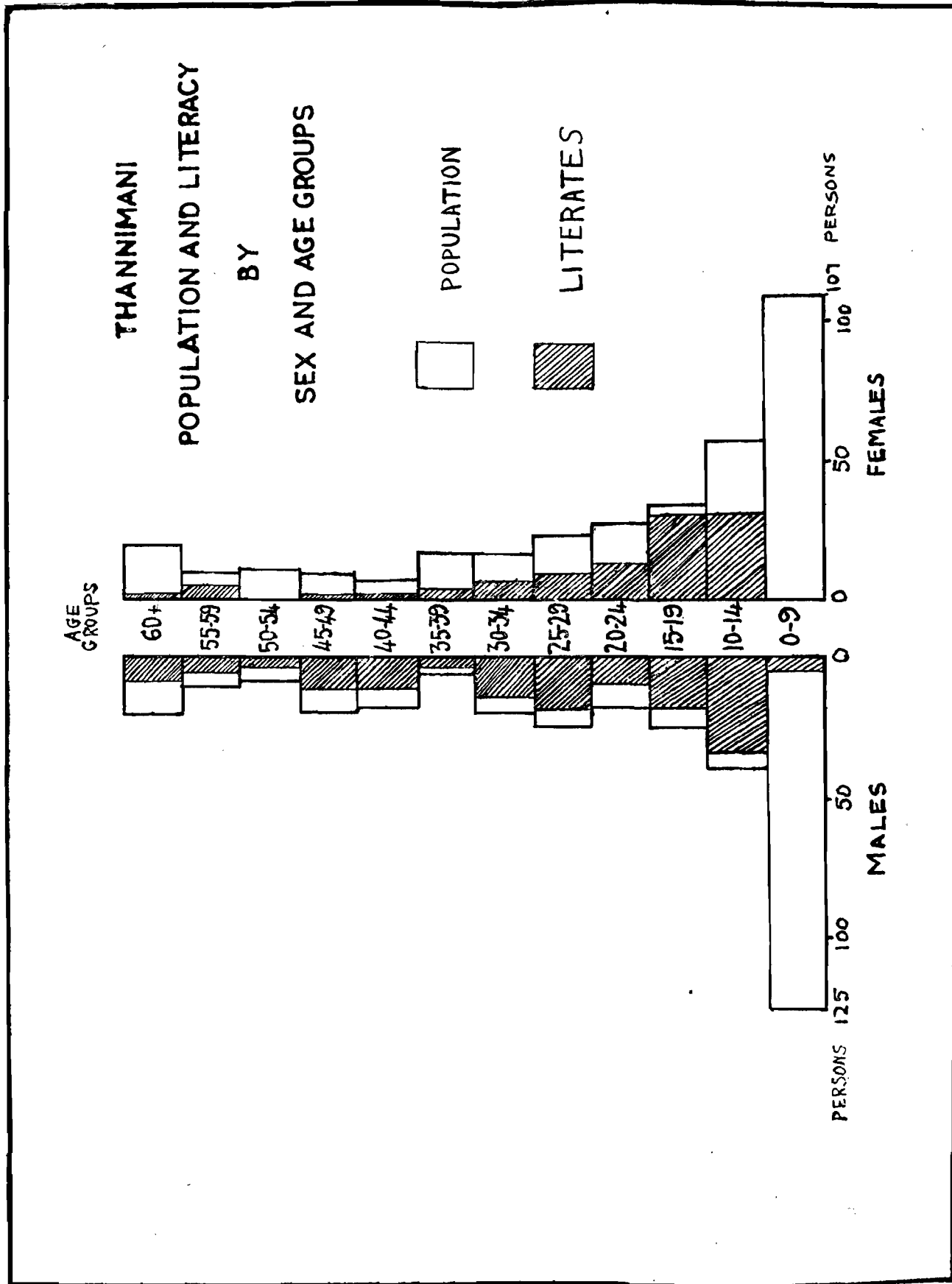
SOCIAL AND CULTURAL LIFE

The present population of the village is 669 with 335 males and 334 females. Sex ratio is thus balanced, even though in the district as a whole the males out-number females, the sex ratio for the district being 862. In 1951, the population of the village was 516 with 253 males and 263 females. The increase in population is 30%. Neither emigration nor immigration have been contributory factors for this increase. According to 1961 Census, however, the population is 738 with 410 males and 328 females. The increase in the male population was due to the fact that during the enumeration period there were road workers temporarily staying in the village who have since left. The population of both males and females in different age groups is given in the Table II appended. It is seen that about 50% of both males and females are within the larger age group of 0—14 and in the age group of 60 and over, the number of males and females is almost equal. Between 1951 and 1961, the total number of births and deaths has been 172 and 41 respectively. The average birth rate per mile thus works out to 25 and average death rate per mile works out to 6. The low death rate is partly attributable to the salubrious climate, the vast opportunity the people have to live in open air and the exercise which nature provides them in spite of the fact that by virtue of poverty they are under fed and lastly, the absence of epidemic diseases, in particular, Malaria. Besides, the Government hospital at Bhagamandala provides maternity and other medical facilities to the villagers. A maternity assistant visits the village on fixed days. The Malaria Surveillance Worker visits the village regularly and enquires about all fever cases to rule out the prevalence of Malaria. In the age group of 15—19 all the 24 males are not married and out of 35 females in the same age group, only 6 are married. It is further noticed that of the 18 males in the age group of 20—24, 15 are not married, 2 are married and 1 is divorced. In the same age group, out of 27 females 21 are married and 6 are not married. These figures go to show that boys generally get married after 25 and girls get married after they are 19. Out of 50 males who are more than 30, only 3 are not married and no female who is more than 30 is unmarried. On the whole, out of 335 males 212 are not married, 110 are married, 10 are widowed and 3 are divorced persons. Of the 334 females, 199 are not married, 112 are married, 22 are widowed and

one is divorced. Child marriage and even early marriage are unknown.

No household has migrated to other areas from this village. As regards immigration, in one sense, it could be said that the entire population consists of immigrants. But they are all persons who have settled in this village more than a century ago. Among the comparatively recent immigrants, mention could be made of three households of whom, one a Gowda household and another a Maratha household immigrated many years ago and the third is a Billava household which settled in this village in 1949. The first two are cultivating tenants, while the last is running a tea shop.

Literacy in the village is 36%, registering an increase by 5% in the intercensal period. The literacy among males works out to 43.6% and that among females to 25%. There are only 3 males who have passed S.S.L.C. Of these, one is a teacher in the village itself, another is a student in the college at Mercara and the third is attending to household cultivation. There are none who are employed in services outside the village. It is heartening to note that the student population in the village is 158 out of the total number of 210 children in the age group of 5 to 14.53 boys and 43 girls are studying in the primary schools. Of these, 38 boys and 19 girls attend the Thannimani school and the rest attend the Basic School at Bhagamandala. 26 boys and 26 girls are studying in the higher classes at the Senior Basic School. 8 boys and 3 girls are studying in the High School at Bhagamandala. The children go to the schools in the morning and return only in the evening (Photo 19). The villagers are paying increased attention to the education of their children during the last few years. The single teacher school at Thannimani was started only in 1959. Prior to that, all the children had to go to Bhagamandala. For want of separate building the school was run in the premises of the local temple. The villagers have since constructed a new building with financial assistance from National Extension Scheme but contributing the major portion themselves. The site for the school is a gift by one individual. In the construction of the new building in a short period of 3 months, the public have exhibited a sense of oneness among them and



evinced zeal and enthusiasm without any distinction of caste or creed.

Family Structure

2. The joint family system is becoming a relic of the past. The oldest male member of a family is the head of that family and is known as Thakka. The cousins are nowadays dividing the lands among themselves, allowing the registry to be continued in the name of the head of the family. Though living separately, whenever occasions require they mix with their cousins' households and render assistance. The property of the father is shared equally among the sons. Neither are they aware of the provisions of the Hindu Succession Act, nor are they influenced by the same, as yet.

Leisure and Recreation

3. In the off season when the villagers have ample leisure, many of them while away their time by going to Bhagamandala and spending a few hours in meeting friends and acquaintances, visiting institutions like the co-operative society, Panchayat Office etc., besides occasionally hearing radio and the illiterates merely exchange views. There is no systematic way of spending time in the village itself except during the village festivals etc., when the people unite to observe the day in a spirit of joy and devotion. During the various village festivals and also on the occasions of marriages the Adiyas spend hours together dancing merrily in front of a large number of villagers gathered for the occasion. Generally, the women irrespective of age dance to the rhythmic tune played by the men and occasionally the males also join with the females and dance together (Photo 20).

Religious Institutions

4. The Bhagavathi temple is the only religious institution in the village. A committee consisting of three members viz., patel, village Thakka and another elderly person manages the affairs of the temple. The temple building is small. The idol of 'Vishnumoorthy' is worshipped by all castes. Though there is no objection for the Adiyas also to go right inside the temple, they go only up to a limit inside the temple. The temple had a thatched roof. About 25 years ago, the villagers changed it into a tiled one. It was carried out by a committee formed by them and persons of all castes contributed their mite. There is no daily pooja for the deity. Only on certain sacred days of the year *pooja* is performed. A community

festival known as *Thannimani habba* or *Bhagavathi habba* takes place in this temple once in two years. The expenditure for this festival is met by public contribution. A household owning 3 acres of wet land has to pay to the committee five seers of rice, 5 seers of parched rice, 1 seer of *beaten* rice, 10 betel nuts, 100 betel leaves, 25 plantain leaves, 5 country torches and one fowl. Every family has to contribute at the above scale. The temple at Bhagamandala is also visited by the villagers frequently.

The festival of Bhagavathi habba commences on the 11th day of Suggi (March—April) and lasts for a week. Bannas, who are professional mendicants of Malabar, conduct the worship in the temple and perform various other rites. They come over here for the occasion from Pillur village in the adjoining taluk of Hosdrug in Kerala State. The party consists of 8 Bannas and the leader of the party is known as Ajaragara. During these 7 days they perform Kola in the premises of the temple. 101 Kolas in all are performed by them. Each Kola is in dedication of one *bhoota*. 50 bhootas require *Bali*. Cock and hen are sacrificed for the Bali. On the 5th day of the Kela a pig is sacrificed to Vishnumoorthy. If a vow had been taken by the village Thakka in the interest of the village community, as it is customary to do so to ward-off evils like the outbreak of small-pox or other difficulties common to the village, then, a pig is bought from the temple fund and sacrificed. The temple committee pays Rs. 110, 200 seers of rice and 200 coconuts from the temple fund, which, indeed, is a richly present to the Bannas. On the last day of the festival, the villagers prepare in their houses, *avalakki*, *kaihalu*, *payasa of Moong* and consume. They do not take meals on this day. The temple fund at present amounts to Rs. 800. Loan is advanced from this amount to the villagers, the rate of interest being 1 *batti* of paddy for Rs. 100 which works out to 20%. Persons of all castes including Harijans participate in this festival.

The other festivals observed by the villagers are those which are common among the Kodagas, viz., *Huthri*, *Kailmurtha*, *Cauvery Sankramana* and *Yugadi*. *Huthri* is the harvest feast. On this day new rice is brought from the fields. *Avalakki*, *payasa* and *thambittu*, are prepared as special items of food on this day. The villagers of all castes excepting Brahmins celebrate *Huthri* in the same manner as the Kodagas do by conducting stick dance and *Ooru Orume* in the *Ooru mandu* (open public place of the village). *Ooru Orume* is a community dinner arranged after 4 days of *Huthri*. The villagers take

rotti, with them prepared in their houses to the *Mandu* and eat it there. Curry for this *rotti* is prepared and served at *Mandu*. Curry is always pork gravy or game gravy. Persons of all castes sit together for dinner excepting the Harijans who, however, sit a little away from the gathering.

Kailmurtha is observed soon after the completion of transplantation to enjoy rest after 3 months of hard work. Meat, specially pork is the important menu for this festival. *Ooru Orume* is done during this festival also as is done during *Huthri*.

The festival of *Tula Sankramana* is one of the most important festivals observed not only by the villagers of Thannimani, but also by people of all castes in the district of Coorg as well as from various places which are far and near. This festival falls on the day of *Sankramana* in *Tula masa* and it is dedicated to the worship of the sacred Cauveri which takes birth at Talacauveri and from there flows down to Bhagamandala taking both visible and invisible courses enroute. Talacauveri is at the top of a hill on the summit of which is the well known peak of Brahmagiri from which place a visitor can have a picturesque view of Western-Ghats all around. It is a scene of enchanting beauty which defies description and the visitor gets himself lost in the midst of the frequent mist that hovers around his head, rendering for the time being the vast stretches of mountains which spread like waves practically invisible. The realities of the wonderful sight present themselves when the mist clears in no time and once again the visitor is brought back from the dreamland. Mother Cauveri has taken birth at this sublime peak and on the *Tula Sankramana* day fresh and vigorous springs emanate from the place of birth. The people gather in thousands to have a '*dharshan*' of this flow. Later on they take a sacred bath in the holy tank which is the origin of river Cauveri and then they offer worship to the shrine of Cauveri and other deities enshrined in the temples at the top of the hill. People of all communities take bath in the sacred tank and to the Kodagas, in particular, the visit is a holy pilgrimage. After worshipping the deity they carry the holy water filled in hollow bamboo sticks for use by the other members of the family who have not been able to visit Talacauveri along with them on that day.

In Bhagamandala, at the bottom of the hill, there is the temple of Bhagandeswara which no visitor fails to visit when he attends the Talacauveri festival. Bhagamandala is the place where the two rivers

Cauveri and Kannike join and at their confluence the visitors take holy bath and then offer worship at the temple. It is also customary among some who have taken vows to offer *kanikes* (offerings) to the deity at the temple. The *kanikes* include various images of deities etc., in small silver plates which are available for sale in the bazaar at Bhagamandala. These items are brought for sale by the silversmiths of South Kanara. It is common among the Kodagas to offer oblations to the diseased ancestors on the bank of Cauvery at Bhagamandala. A Brahmin priest officiates in these functions. In certain families among Kodagas, when an elderly man of the family dies, the male members who are descendants do not get their heads shaved till the next *Tula Sankramana* festival comes and it is only at Bhagamandala that they get the hairs completely removed from their heads and perform *shradda*.

The *Tula Sankramana* festival is not only a sacred religious festival, but also an occasion for the villagers to make purchases of various articles required for domestic use. The goods which fill the mobile shops set up by the pedlars from Mysore, Mangalore, Mercara, Calicut etc., include brass and copper-wares, vessels of stainless steel, coir ropes and fishing nets, agricultural implements, handloom and powerloom fabrics, ready-made garments made of millcloth, stationery and cutlery goods and other fancy articles, besides sweetmeats and eatables. Special buses ply from Mercara and Tourist buses from distant places come in good numbers. Bhagamandala and Talacauveri are important tourist centres. There is a Traveller's Bungalow and a number of choultries for the benefit of the visitors. The communication facilities are quite good. A beautiful road of about 5 miles which is blacktopped now connects Talacauveri with Bhagamandala and small vehicles ply to the top of the hill and as a result many pilgrims who used to climb the hill through footpaths can now travel in cars and other vehicles available for hire.

The *Tula Sankramana* day is a day of great rejoicing to the villagers all around. On this day some of the villagers do not take meals, but instead take cakes and *payasa*. There will be very few households which will not have guests during this festival.

Village Organisation

5. There is an informal Panchayat in the village consisting of five members from Gowda community

of whom one is the village patel and the others are important elderly members. The Panchayat settles the inter-family and family disputes which are of a petty nature. Some of the members of this informal Panchayat are also members of the Village Temple Committee which organises every year the Bhagavathi festival and the Thannimani festival. The committee in the recent years has also functioned as village development committee. The village school had no building of its own and taking advantage of the grant from the National Extension Scheme, the committee undertook the responsibility of collecting subscriptions at the rate of Rs. 20 from every household owning land, as a result of which the construction of the school building has now been completed. The committee has also been able to get the site for the school building without payment of any cost from the owner. There are no factions or parties in the village and there is cordial relationship between the various communities. The Gowdas have always been just and fair in their dealings with the minority communities of Adiyas, Kudiyas, Marathas etc. The Billavas and the Bants who have settled in this village recently feel quite at home. The community festivals celebrated annually in the village have been factors which contribute a good deal to keep all the communities united. There has been no incident to mar the perfect peace prevailing in the village.

Democratic Decentralisation

6. The village is included in the Bhagamandala Panchayat and three persons including the village patel and a Harijan are members of the Statutory Panchayat since 1960 when it was first reconstituted under the new Panchayat Act, having been elected unanimously. Though more than 3 years have passed since the formation of the new Panchayat, it cannot be said to be functioning effectively. The Panchayat has sufficient funds which it can make use of to afford better civic amenities. Nothing substantial has been done by the Panchayat for Thannimani village. In the year 1960—1961, for example, while its total income was Rs. 8,405 expenditure was Rs. 3,503 of which Rs. 1,394 was on staff alone and the balance was mostly spent for Bhagamandala. The Patel of Thannimani who is a member of the informal Panchayat is also a member of the Statutory Panchayat. Apart from this, the Statutory Panchayat, has no other relation with the informal Panchayat. It can be said that the village is in a transition period when the authority of the informal Panchayat is on the wane and the Statutory Panchayat has not yet begun to function effectively, even though under the provisions of the new Act it is clothed with more privileges and powers and has better financial resources.

CHAPTER V

CONCLUSION

In the midst of nature's grandeur, village Thannimani lies almost dormant. The enterprising villagers who by the force of historical circumstances migrated to the village became satisfied by following the traditional methods of agriculture. Cardamom cultivation is a subsidiary occupation for few families and bee-keeping is a household industry for fewer still. They have not harnessed the resources of nature to the full. Educationally, the villagers have been backward. The cattle wealth is poor. Excepting one villager who is working as a teacher, there is none among them in public service holding important posts. Like the Kodagas they can also carve out a place in the defence of the country by sending their youths to join in one or the other defence services. Business is something which is not known to them. The introduction of Community Project and the extension of National Extension Scheme have, however, in the recent years enabled them to realise that their salvation lies only in the pursuit of a scientific system of cultivation and in supplementing their income by taking up one or the other household industry. They have been slow to translate their knowledge into action. The youths of the village should be enabled to eke out their livelihood after acquiring technical and higher education. Dependence on land alone has to decrease. Quicker action alone can lead to quick results.

2. Thannimani has been hitherto dependent on Bhagamandala for its various needs excepting the main agricultural commodities like rice. As a result of improved communication and better facilities for transport, one could expect in the near future a few provision shops to be started in the village itself. As a village which produces and exports

cardamom and honey, it has a significant place in the economic structure of Bhagamandala Nad. Some of the cardamom growers have direct relationship with the wholesale dealers in Mercara. If there is a village like Thannimani with its vast grazing facilities could also be a centre to rear more livestock and gradually become a dairying centre. Being a forest area it is rich with timber growth and there is scope to develop more industries making use of the raw materials available in the region. It could become an important suburb of Bhagamandala and supply various articles like vegetables, milk, honey etc., to Bhagamandala reversing the present position and also export large quantities to Kerala and thus improve the economic condition of the village. It is also one of the few villages in Bhagamandala Nad where Gowdas are in large number. Hence, during the various festivals and particularly during the Talacauveri there is a large flow of villagers from the neighbouring places, thus augmenting the social relationship of the people. The social awareness of the people regarding untouchability is remarkable. The heads of all the households are aware that the practice of untouchability is an offence. As regards recent legislative measures regarding Hindu Law of succession and the Law of Adoption, they, however, have no knowledge. The villagers are not actively in touch with events of current importance, as newspaper is read only in 4 households. None in the village takes active part either in politics or social uplift (Table XXII). They are simple folks merely content with pursuing their own avocations in a peaceful manner. They have, however, a bright future if they take active steps to exploit the immense natural resources which the village possesses and thus play a more dominant role.

APPENDIX I

List of vegetation of bee-keeping value in Coorg area

Sl. No.	Local names	Botanical names	Sl. No.	Local names	Botanical names
1	Analthare	Eleocarpus Oblongus	29	Kiral bogi	Hopea parviflora
2	Magali (Chattuva)	Evodia roxburghiana	30	Bilwara	Albizzia odoratissima
3	Dupa (Bilidupa)	Veteria indica	31	Thoremathi	Teminallia arjuna
4	Dhuma (Kappu dupa)	Diptero corpus indica	32	Kajora	Strychnos nuxvomica
5	Conapaini (Kempu dupa)	Hardwickia pinnata	33	Ballagi	Poeciloneuron indicum
6	Kaidupa	Cannanium strictum	34	Karumbal (Kadu kana-gala mara)	Dillenia pentagyna
7	Mango	Mangifera indica	35	Ippe	Bassia latifolia
8	Kolar mavu	Machilus macrantha	36	Mani	Sterculia villosa
9	Champaka	Michelia champaka	37	Naga sampige	Mesua ferrea
10	Devadara	Dysoxylon malbaricum	38	Buruga	Bombax malbaricum
11	Kalgarige	Chukrasia tabularis	39	Honge	Pongamia glabra
12	Halasau	Artocarpus integrifolia	40	Baine mara	Caryota urens
13	Hebbalasu	Artocarpus hirsuta	41	Ranjalu (Ranje)	Mimosops indica
14	Sura honne	Callophylum elatum	42	Goddamara	Spondios sp.
15	Karimara	Diospiros assimilis	43	Anagalu (Bethu)	Heptapleurum racemosum
16	Neralu	Syzygium jambolanum	44	Seege	Acacia concinna
17	Chakote (Chakate)	Schleichera trijuga	45	Thumbe	Leucas aspera
18	Soap nut	Sapindus trifoliatus	46	Kurambelu	Fluggia leucophyrus
19	Nojale	Cinnamomum sp.	47	Ummatha	Datura fastuosum
20	Teak	Tectona grandis	48	Gurukulu	Strobilanthus ciliatus
21	Wild teak	Callicarpa lanata	49	Somarigida	Clausena heptaphylla
22	Beeti	Dalbergia latifolia	50	Kadu mallige	Jasminum angustifolium
23	Honne	Pterocarpus marsupium	51	Hottu seege	Acacia sp.
24	Nandi	Lagerstroemia lanceolata	52	Bandanike	Loranthus longiflorus
25	Mathi	Terminalia tomentosa	53	Paniyathali mara (Pissa)	Actinodephene hukkeri
26	Thari	Terminalia bellarica	54	Numerous other species of trees, bushes, weeds, shrubs, creepers, grasses etc., which grow wild and are also found in gardens feed the bees with nectar and pollen and get from the bees pollination service in return.	
27	Bili mathi	Terminalia paniculata			
28	Yelliga	Adina cardifolia			

APPENDIX II

Diseases and pests affecting cardamom

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

TABLE I

Area, Houses and Population

Acres	Area in		Density	Number of houses	Number of Households	Persons		Population	
	Hectares					Males	Females	Males	Females
1	2		3	4	5	6	7	8	
4,917	1990		87 Per sq. mile	90	112	669	335	334	

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				
	Males	Females	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	
669	335	334	64	64	54	54	61	53	39	57	24	35	18	27	24	23	20	16	25	22	39	28	21	19	..

TABLE III

Size and Composition of Households

Total No. 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			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
112	7	4	3	17	25	21	40	101	96	35	135	139	13	70	75

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	669	335	334	280	156	124	389	179	210
0-14	328	164	164	8	5	3	320	159	161
15-34	187	86	101	145	73	72	42	13	29
35-59	114	64	50	108	62	46	6	2	4
60 & over	40	21	19	19	16	3	21	5	16

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

Sl. No.	Name of Occupation	0-14		15-34		35-59		60 & above	
		Males	Females	Males	Females	Males	Females	Males	Females
1	Cultivation	2	1	36	54	29	40	6	3
2	Cultivation and Agricultural labour . . . . .	..	..	13	2	10	..	..	..
3	Cultivation and Household Industry . . . . .	..	..	4	..	13	1	9	..
4	Cultivation and other services . . . . .	..	..	3	1	2	..	..	..
5	Cultivation, Hotel keeping & Household Industry. . . . .	..	..	..	..	1	1	..	..
6	Agricultural Labour . . . . .	..	1	7	9	1	3	1	..
7	Agricultural Labour and Household Industry	1	..	2	2	1	1	..	..
8	Agricultural Labour and other services . . . . .	..	..	2	..	..	..	..	..
9	Agricultural Labour, other services & Household Industry. . . . .	..	..	1	1	2	..	..	..
10	Household Industry	1	..	1	1	..	..	..	..
11	Other Services	1	1	3	1	3	..	..	..
12	Hotel Keeping . . . . .	..	..	1	1	..	..	..	..
	TOTAL	5	3	73	72	62	46	16	3

TABLE IX-A
Activity of Non-Workers

Activity of Non-Workers	Age Groups							
	0-14		15-34		35-59		60 & above	
	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
Engaged in household work only . . . . .	..	15	..	23	..	3	..	9
Dependents	82	80	..	..	..	..	2	4
Students	77	66	12	6	..	..	..	..
Remittance receivers . . . . .	..	..	1	..	1	1	3	3
Disabled persons . . . . .	..	..	..	..	1	..	..	..
TOTAL	159	161	13	29	2	4	5	16

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 house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
112	183	669	10	72	45	186	39	260	13	109	4	40	1	2	..	..

TABLE XI

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

Sl. No.	Households engaged in	No. of Hhs.
1	2	3
1	Cultivation only	38
2	Cultivation and Agricultural Labour	18
3	Cultivation and Household Industry	28
4	Cultivation and other Services	4
5	Agricultural Labour only	1
6	Agricultural Labour and Cultivation	2
7	Agricultural Labour, Household Industry & Cultivation	4
8	Agricultural Labour, Other Services & Household Industry	1
9	Agricultural Labour, Other Services, Household Industry and Cultivation	2
10	Other Services and Cultivation	4
11	Hotel Keeping and Other Services	1
	TOTAL	103

TABLE XII

Type of Industry run by the household

Name of Industry	Total Number of Households	Households having household industry as a primary occupation					Households having household industry as a subsidiary occupation				
		No. of Hhs.	Persons engaged in industry		Total persons in households mentioned in Col. 3		No. of Hhs.	Persons engaged in industry		Total persons in households mentioned in Col. 8	
			Males	Females	Males	Females		Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
Bee-keeping	25	..	..	..	..	..	25	26	..	90	89
Basket weaving	7	..	..	..	..	..	7	6	3	22	23
Tailoring	3	..	..	..	..	..	3	3	1	11	11
TOTAL	35	..	..	..	..	..	35	35	4	123	123

Hhs = Households

TABLE XIII

Type of Business run by the household

NIL

TABLE XIV

Diet

Community	Total No. of households in each community	Households taking							
		One meal a day		Two meals a day		Three meals a day		More than three meals a day	
		Adults	Child	Adults	Child	Adults	Child	Adults	Child
1	2	3	4	5	6	7	8	9	10
Gowda	90	—	..	7	..	83	74	..	..
Adiya	9	..	..	..	..	9	9	..	..
Kudiya	4	—	—	—	..	4	4	..	..
Maratha	4	—	—	..	..	4	2	..	..
Banta	2	..	..	..	..	2	2	..	..
Brahmin	2	—	..	2	1	..	..	..	..
Billava	1	..	..	..	..	1	1	..	..
TOTAL	112	..	..	9	1	103	92	..	..

TABLE XV

Staple Diet and Food Habits of Communities

Community	No. of households	Households taking					Vegetarian	Non-vegetarian
		Rice	Ragi	Rice and Ragi	Jowar	Wheat		
1	2	3	4	5	6	7	8	9
Gowda	90	90	..	..	..	..	..	90
Adiya	9	9	—	—	..	..	..	9
Kudiya	4	4	—	—	..	..	..	4
Maratha	4	4	..	..	..	..	..	4
Banta	2	2	—	—	..	..	..	2
Brahmin	2	2	..	..	..	..	2	..
Billava	1	1	..	..	..	..	..	1
TOTAL	112	112	..	..	..	..	2	110

TABLE XVI
Distribution of Households by Occupation, Income and Number of Members

Sl. No.	Primary occupation	Total member of Households			Income Group			Total No. of members in house-holds above in Col. 2			Age-Group					No. of equivalent adult males per household	No. of gainfully employed persons
		Rs. 25 & less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & above	Males above 14 years	Females above 14 years	M+F between 10-13 years	M+F between 6-9 years	M+F between 1-5 years	M+F below 1 year					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
1	Cultivatoin of owned lands	73	..	4	11	22	36	466	125	129	56	61	75	20	4.91	200	
2	Cultivation of lands taken on lease.	15	..	..	3	5	7	97	21	22	15	15	18	6	4.75	40
3	Agricultural Labour	10	..	1	5	2	2	67	18	18	8	10	10	3	5.16	33	
4	Others*	14	4	7	2	1	..	39	11	11	3	7	7	..	2.22	7	
	TOTAL	112	4	12	21	30	45	669	175	180	82	93	110	29	4.58	280	

TABLE XVII
Average Annual Income per Household by Occupation

Sl. No.	Primary Occupation	Total No. of Households	Average annual income per household in the range of		Rs. 300 & less		Rs. 301-600		Rs. 601-900		Rs. 901-1,200		Rs. 1,201 & above	
			Average annual income per Hh. Rs. np.	Average annual income per equivalent adult male per Hh. Rs. np.	Amount	Hhs.	Amount	Hhs.	Amount	Hhs.	Amount	Hhs.	Amount	Hhs.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Cultivation of owned lands	73	1,511.00	308.00	..	..	4	537	11	760	22	1,167	36	2,059
2	Cultivation of lands taken on lease.	15	1,321.00	278.00	..	..	..	..	3	866	5	1,120	7	1,660
3	Agricultural Labour	10	929.00	180.00	..	..	1	500	5	698	2	1,150	2	1,500
4	Others*	14	480.00	216.00	4	185	7	469	2	850	1	1,000	..	..

*NOTE.— Others include :
Rent receivers .. 9 Households
Other services .. 4 ”
Hotel keeping .. 1 ”
Hhs. = Households.

TABLE XVIII
Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households		Households with a monthly income of										Rs. nP.	
	No. of Households	Expenditure per household	Rs. 25 & below		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & above			
			No. of H.Hs.	Average expenditure	No. of H.Hs.	Average expenditure	No. of H.Hs.	Average expenditure	No. of H.Hs.	Average expenditure	No. of H.Hs.	Average expenditure		
	Rs. nP.	Rs. nP.	% of Total Expenditure	No. of H.Hs.	Average expenditure	No. of H.Hs.	Average expenditure	No. of H.Hs.	Average expenditure	No. of H.Hs.	Average expenditure	No. of H.Hs.	Average expenditure	Rs. nP.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
CULTIVATION OF OWNED LANDS														
Food—														
(i) Cereals.	73	63.00	12.83	47.30	..	..	4	22.92	11	33.56	22	55.42	36	81.08
(ii) Non-Cereals.	73	24.85	5.06	18.65	..	..	4	8.19	11	11.26	22	16.86	36	35.73
Tobacco	73	6.81	1.39	5.11	..	..	4	3.44	11	4.13	22	5.59	36	8.75
Clothing	73	22.78	4.64	17.10	..	..	4	7.50	11	10.11	22	16.06	36	32.45
Fuel & Light	73	0.95	0.19	0.71	..	..	4	0.60	11	0.12	22	0.83	36	1.31
Education	73	4.72	0.96	3.54	..	..	4	..	11	0.09	22	1.62	36	7.24
Others	73	10.11	2.06	7.59	..	..	4	3.96	11	5.07	22	7.31	36	14.05
TOTAL	73	133.22	27.13	100.00	..	..	4	46.61	11	64.34	22	103.69	36	170.61
CULTIVATION OF LANDS TAKEN ON LEASE														
Food—														
(i) Cereals	15	61.69	12.99	55.72	..	..	..	..	3	40.69	5	54.50	7	75.38
(ii) Non-Cereals	15	17.97	3.78	16.23	..	..	..	..	3	13.30	5	16.70	7	20.87
Tobacco	15	3.81	0.80	3.44	..	..	..	..	3	5.69	5	0.60	7	5.30
Clothing	15	18.27	3.85	16.50	..	..	..	..	3	10.50	5	14.20	7	24.51
Fuel & Light	15	0.20	0.04	0.18	..	..	..	..	3	0.72	5	0.07	7	0.08
Education	15	0.98	0.21	0.89	..	..	..	..	3	..	5	0.02	7	2.08
Others	15	7.79	1.64	7.04	..	..	..	..	3	5.00	5	6.08	7	10.21
TOTAL	15	110.71	23.31	100.00	..	..	..	..	3	75.90	5	92.17	7	138.88

TABLE XIX
Indebtedness by Income Group

Income group	Total No. of households	No. of households indebted	Total Amount	Percentage of Col. 3 to Col. 2	Average indebtedness for household in debt	Remarks
1	2	3	4	5	6	7
			Rs. nP.		Rs. nP.	
Rs. 25 and below	4	..	..	..	..
Rs. 26 to 50	12	3	1,065.00	25	355.00	
Rs. 51 to 75	21	12	1,442.00	57	120.00	
Rs. 76 to 100	30	18	9,055.00	60	503.00	
Rs. 100 and above	45	36	49,000.00	80	1,361.00	
TOTAL	112	69	60,482.00	62	878.00	

TABLE XIX-A
Indebtedness by Causes

Cause	Amount in debt	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.	19,370	12	32.0	
(c) Marriage	3,925	9	6.4	
(d) Funerals . . . . .	..	..	..
(e) To give dowry . . . . .	..	..	..
(f) To clear out standing debts	7,500	4	12.2	
(g) Education	100	1	0.1	
(h) Domestic expenses	7,955	42	13.0	
(i) Purchase of Livestock	638	5	1.0	
(j) Purchase of Sewing machine	300	1	0.4	
(k) Business run by the household	50	1	0.1	
(l) Agricultural equipments	21,044	31	34.8	
TOTAL	60,482		100.0	

TABLE XIX-B
Source of Indebtedness

Source of indebtedness	Cultivators having land							
	Below 3 acres		3-10 acres		10 acres and above		Non-cultivators	
	Amount borrowed	Amount outstanding	Amount borrowed	Amount outstanding	Amount borrowed	Amount outstanding	Amount borrowed	Amount outstanding
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
(1) Government . . . . .	..	..	1,200	922	3,200	2,397	..	..
(2) Co-operative Societies . . . . .	..	..	9,980	8,597	5,900	4,285	..	..
(3) Banks . . . . .	..	..	80	80	6,175	6,175	50	50
(4) Others (Friends and relatives).	1,255	1,155	8,710	7,355	32,800	28,401	1,065	1,065
Total	1,255	1,155	19,970	16,954	48,075	41,258	1,115	1,115

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

Name of Crop	Unit	Year 1960						
		Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seed	Balance left over
1	2	3	4	5	6	7	8	9
Paddy	Batti	2422.50	1918.00	445.00	..	..	23.75	35.75
Cardamom . . .	Maunds	198.25	..	198.25	..	..	..	..
Honey	Pounds	2299.00	369.00	1930.00	..	..	..	..

TABLE XXI
Households owning or possessing land or have given out land to others for cultivation

Community	No land	Nature of interest on land*	Number of Households and extent of land									
			No. of Hhs.	5 cents and below	No. of Hhs.	Cents 5-10	No. of Hhs.	Cents 10-20	No. of Hhs.	Cents 20-50	No. of Hhs.	Cents 50-100
1	2	3	4	5	6	7	8	9	10	11	12	13
Gowda	2	A	..	..	..	..	..	..	..	..	..	..
		B	..	..	..	..	..	..	..	..	1	0.50
		C	..	..	..	..	..	..	..	..	..	..
		A+B	..	..	..	..	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	..	..	..	..
Adiya	1	A	..	..	..	..	..	..	..	..	..	..
Kudiyā	..	A	..	..	..	..	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	..	..	..	..
Maratha	1	A	..	..	..	..	..	..	..	..	..	..
		C	..	..	..	..	..	..	..	..	..	..
Brahmin	..	A	..	..	..	..	..	..	..	..	..	..
		B	..	..	..	..	..	..	..	..	..	..
Banta	..	A	..	..	..	..	..	..	..	..	..	..
Billava	1	..	..	..	..	..	..	..	..	..	..	..
TOTAL	5	..	..	..	..	..	..	..	..	..	1	0.50

Community	Nature of interest on land*	No. of Households and extent of land									
		No. of Hhs.	Acreage 1 to 2.4	No. of Hhs.	Acreage 2.5/4.9	No. of Households	Acreage 5-10 acres	No. of Hhs.	Acreage 10 and above		
1	3	14	15	16	17	18	19	20	21		
Gowda	A	3	6.30	13	53.97	19	143.24	20	338.10		
	B	..	..	2	9.50	3	20.38	..	..
	C	..	..	..	..	..	..	1	36.41
	A+B	..	..	..	..	1	9.70	..	..
	A+C	..	..	1	4.37	8	61.74	16	339.53
Adiya	A	4	7.70	4	12.00	..	..	..	..
Kudiyā	A	..	..	3	9.00	..	..	..	..
	A+C	..	..	..	..	..	..	1	53.00
Maratha	A	1	2.30	1	2.67	..	..	..	..
	C	..	..	..	..	..	..	1	12.22
Brahmin	A	..	..	..	..	..	..	1	40.30
	B	..	..	..	..	1	7.22	..	..
Banta	A	1	1.87	..	..	..	..	..	..
	A+C	..	..	1	4.68	..	..	..	..
TOTAL	..	9	18.17	25	96.19	32	242.28	40	819.56		

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

TABLE XXI-A
Ownership of land in Thannimani Village by the Residents

Community	No land	Number of households and extent of land owned													
		No. of Hhs.	1 acre and below	No. of Hhs.	1—2·49	No. of Hhs.	2·5—4·9	No. of Hhs.	5—7·49	No. of Hhs.	7·5—9·9	No. of Hhs.	10—15	No. of Hhs.	15 and above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Brahmin	..	..	..	..	..	..	..	..	..	1	7·22	..	..	1	40·30
Banta	..	..	..	1	1·87	1	4·68	..	..	..	..	..	..	..	..
Billava	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Adiya	1	..	..	4	7·70	4	12·00	..	..	..	..	..	..	..	..
Gowda	3	1	0·50	3	6·30	25	99·32	11	65·94	19	155·81	14	181·94	14	278·64
Maratha	2	..	..	1	2·30	1	2·67	..	..	..	..	..	..	..	..
Kudiya	..	..	..	..	..	4	12·00	..	..	..	..	..	..	..	..
TOTAL	7	1	0·50	9	18·17	35	130·67	11	65·94	20	163·03	14	181·94	15	318·94

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
112	4	..	..	112

TABLE 1
Caste/Tribe or Community and Nature of Family

Caste/Tribe or Community	Total No. of households	Types of families living in the households				Remarks
		Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
Gowda	90	55	10	11	14	
Adiya	9	6	1	2	..	
Kudiya	4	1	1	..	2	
Maratha	4	4	..	..	..
Brahmin	2	..	1	..	1	
Banta	2	2	..	..	..
Billava	1	..	1	..	..
TOTAL	112	68	14	13	17	

1. Simple = Consists of husband, wife and unmarried children.
 2. Intermediate = Married couple and unmarried brother, Sister, one 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 deity/special object of worship	Number of households the heads of which belong to the Caste							Total
	Gowda	Adiya	Kudiya	Maratha	Bants	Brahmin	Billava	
1	2	3	4	5	6	7	8	9
Cauveramma, Satyanarayana Muttappa and other Hindu Gods.	90	..	4	4	2	2	1	103
Chandi . . . . .	..	9	..	..	..	..	..	9
TOTAL	90	9	4	4	2	2	1	112

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— Gowda	90	90	
Adiya	9	9	
Kudiya	4	4	
Maratha	4	4	
Banta	2	2	
Brahmin	2	2	
Billava	1	1	
TOTAL	112	112	

TABLE 4
Contravention of Marriage Rules

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

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 marriages are not permitted among any of the Castes in the Village.						

TABLE 5
Awareness of Changes in Hindu Laws of Succession and Adoption

Caste/Tribe/Community	Number of persons interviewed	No. aware that there have been changes in Hindu Succession Act	No. aware that there have been changes in Hindu Adoption Act	Remarks
None of the villagers is aware of the changes in Hindu Laws of Succession and Adoption.				

TABLE 5-A
Inheritance of Property as in Practice

Caste/Tribe Community	No. of persons interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe							
		Son	Daughter	Wife	Mother	Brother	Sister's son	Brother's son	Others
1	2	3	4	5	6	7	8	9	10
Gowda	90	90	..	..	..	..	..	..	..
Adiya	9	9	..	..	..	..	..	..	..
Kudiya	4	4	..	..	..	..	..	..	..
Maratha	4	4	..	..	..	..	..	..	..
Banta	2	2	..	..	..	..	..	..	..
Brahmin	2	2	..	..	..	..	..	..	..
Billava	1	1	..	..	..	..	..	..	..
TOTAL	112	112	..	..	..	..	..	..	..

TABLE 5-B
Share of Property for different Categories of Relatives—Sons

Caste/tribe community	No. of persons interviewed	Number indicating that sons inherit property in the following manner:—							Any other manner	Remarks
		All sons get equal share	Only eldest son inherits	Only youngest son inherits	Larger share is given to eldest son, other sons inherit equally	Larger share is given to youngest son, other sons inherit equally	If there are children by more than one wife, property first divided per stripe among sons of different wives, and then <i>per capita</i> among sons of the same wife			
1	2	3	4	5	6	7	8	9	10	
Gowda	90	90	..	..	..	..	..	..	..
Adiya	9	9	..	..	..	..	..	..	..
Kudiya	4	4	..	..	..	..	..	..	..
Maratha	4	4	..	..	..	..	..	..	..
Banta	2	2	..	..	..	..	..	..	..
Brahmin	2	2	..	..	..	..	..	..	..
Billava	1	1	..	..	..	..	..	..	..
TOTAL	112	112	..	..	..	..	..	..	..

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
Gowda	82	63	72	
Adiya	4	..	..
Kudiya	8	..	..
Maratha	3	..	..
Brahmin	1	..	..
Banta	2	..	..
Billava	..	..	..
TOTAL	100	63	72	

TABLE 8
Village Industries—Products

Caste/Tribe/Community	Industry I (Name) Bee-keeping		Industry II (Name) Tailoring		Industry III Basket Weaving and so on	
	No. of Hhs.	Name of products	No. of Hhs.	Name of products	No. of Hhs.	Name of products
1	2	3	4	5	6	7
Gowda	25	Honey	3	Garments	..	
Adiya . . . . .	..		..		7	Baskets
TOTAL	25	Honey	3	Garments	7	Baskets

TABLE 9
Land Reclamation and Development

No land reclamation or development measures have been undertaken by the villagers of Thannimani.

TABLE 10
Co-operative Society

Sl. No.	Name of co-operative society	Number of households member or members of which have joined co-operative societies		
		Gowda	Kudiya	Brahmin
1	Large Scale Co-operative Society, Bhagamandala	51	1	1
2	Cardamom Society, Mercara	11	..	1
3	Honey Society	2	..	..
4	Coorg Producers' Bee-keeping Co-operative Society	9	..	..
5	House Building Co-operative Society, Mercara	2	..	..
6	Grain Bank	46	..	..
7	Cauveri Cardamom Co-operative Society	1	..	..
8	Large Size Credit Co-operative Society, Bhagamandala	1	..	..
9	Thannimani Cardamom Collective Co-operative Society	4	..	..
10	Honey and Wax Producers' Co-operative Society, Virajpet	2	..	..
	TOTAL	129	1	2

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
Gowda	16	25	25	14	6	4	..	..	..	..	..	..
Adiya . . . . .	..	2	..	5	..	..	..	..	2	..	..	..
Kudiya . . . . .	..	..	..	1	1	..	..	..	..	..	2	..
Maratha . . . . .	..	..	2	..	2	..	..	..	..	..	..	..
Brahmin	1	..	1	..	..	..	..	..	..	..	..	..
Banta . . . . .	..	1	..	..	1	..	..	..	..	..	..	..
Billava . . . . .	..	..	..	1	..	..	..	..	..	..	..	..
TOTAL	17	28	28	21	10	4	..	..	2	..	2	..

TABLE 11-A
Habit of Taking Coffee/Tea as Correlated to Income

Caste/Tribe/Community	No. of Hhs. 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
Gowda	16	25	25	14	6	4	..	..	..	..	..	..
Adiya . . . . .	..	2	2	5	..	..	..	..	..	..	..	..
Kudiya . . . . .	..	..	..	1	3	..	..	..	..	..	..	..
Maratha . . . . .	..	..	2	..	2	..	..	..	..	..	..	..
Brahmin	1	..	1	..	..	..	..	..	..	..	..	..
Banta . . . . .	..	1	..	..	1	..	..	..	..	..	..	..
Billava . . . . .	..	..	..	1	..	..	..	..	..	..	..	..
TOTAL	17	28	30	21	12	4	..	..	..	..	..	..

TABLE 12
Material Culture—Possession of Furniture

Caste/Tribe/Community	No. of households possessing										
	Bedstead	Cots	Chair	Table	Mirror	Bench	Stool	Jolchowki	Wall-shelf	Almirah	
1	2	3	4	5	6	7	8	9	10	11	
Gowda	47	49	30	..	50	11	..	..	1	
Adiya	
Kudiya	1	1	..	2	..	..	..	..
Maratha	1	..	..	1	..	..	..	..
Brahmin	2	2	1	..	2	..	..	..	..
Banta	
Billava	
TOTAL	49	53	32	..	55	11	..	..	1	

TABLE 12-A
Material Culture—Possession of Consumer Goods

Caste/Tribe/Community	No. of households possessing									
	Hurricane Lantern	Petromax or Hazak	Battery torch light	Kerosene stove	Bicycle	Radio set	Gun	Watch	Clocks	
1	2	3	4	5	6	7	8	9	10	
Gowda	31	1	..	2	25	14	7	
Adiya	
Kudiya	1	..	
Maratha	
Brahmin	1	1	..	..	..	1	1	2	
Bants	
Billava	1	..	..	..	..	..	..
TOTAL	1	33	1	..	2	26	16	9	

TABLE 12-B
Material Culture—Habits

Caste/Tribe/Community	No. of households that use mosquito curtain having monthly income of				No. of households that do not use mosquito curtain having monthly income of				No. of households that use toilet soap/washing soap having monthly income of			
	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Gowda	4	..	..	..	12	25	39	10	16	25	39	8
Adiya . . . . .	..	..	..	..	..	2	7	..	..	2	7	..
Kudiya . . . . .	..	..	..	..	..	..	1	3	..	..	1	3
Maratha . . . . .	..	..	..	..	..	..	2	2	..	..	2	2
Brahmin . . . . .	..	..	..	..	1	..	1	..	1	..	1	..
Bants . . . . .	..	..	..	..	..	1	..	1	..	1	..	1
Billava . . . . .	..	..	..	..	..	..	1	..	..	..	1	..
TOTAL	4	..	..	..	13	28	51	16	17	28	51	14

TABLE 12-B—Contd.

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 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	14	15	16	17	18	19	20	21	22	23	24	25
Gowda	2	16	25	36	4	..	..	3	6
Adiya	2	7	..
Kudiya	1	..	..	1	2
Maratha	2	2	..	..	..	..
Brahmin	1	..	1	..
Bants	1	..	1	..	..	..	..
Billava	1	..
TOTAL	2	16	26	38	8	1	2	13	8

GLOSSARY

- | | |
|--------------------|---|
| 1. AVALAKKI | .. Beaten rice. |
| 2. BALIS | .. Clans; exogamous units. |
| 3. BATTIS | .. 80 local volumetric seers. |
| 4. BHUTAS | .. Spirits. |
| 5. DARSHAN | .. View. |
| 6. DHARE | .. A ceremony observed to offer the bride in marriage to the bridegroom. |
| 7. DHATTI | .. A long piece of cloth used as dress to tie round the waist as a belt. |
| 8. GANJI | .. Gruel. |
| 9. KACHCHA | .. A mode of wearing dhoti or saree in which one end is passed between the legs to the other side and tucked behind. |
| 10. KANIKI | .. Offering. |
| 11. KUMKI | .. Waste land situated within 100 yards of cultivated lands for the provision, under certain restrictions, of leaf manure, pasture, fuel and timber to landholders or cultivators. 'Kumak' means aid. |
| 12. KUMKUM | .. Vermilion. |
| 13. OOME | .. Hadadi or the system of paying in kind annually for the services rendered. |
| 14. PAYASA | .. Sweet gruel. |
| 15. ROTTI | .. A thick unleavened bread prepared from <i>rice flour</i> . |
| 16. SANKRAMANA DAY | .. The first day of the Solar month. |
| 17. SRADDHA | .. Ceremony performed once in a year in memory of the dead. It is also called 'Thithi'. |
| 18. THALI | .. Auspicious bead tied round the neck of the bride during the marriage. |
| 19. TULA MASA | .. The seventh month of the Solar year. |