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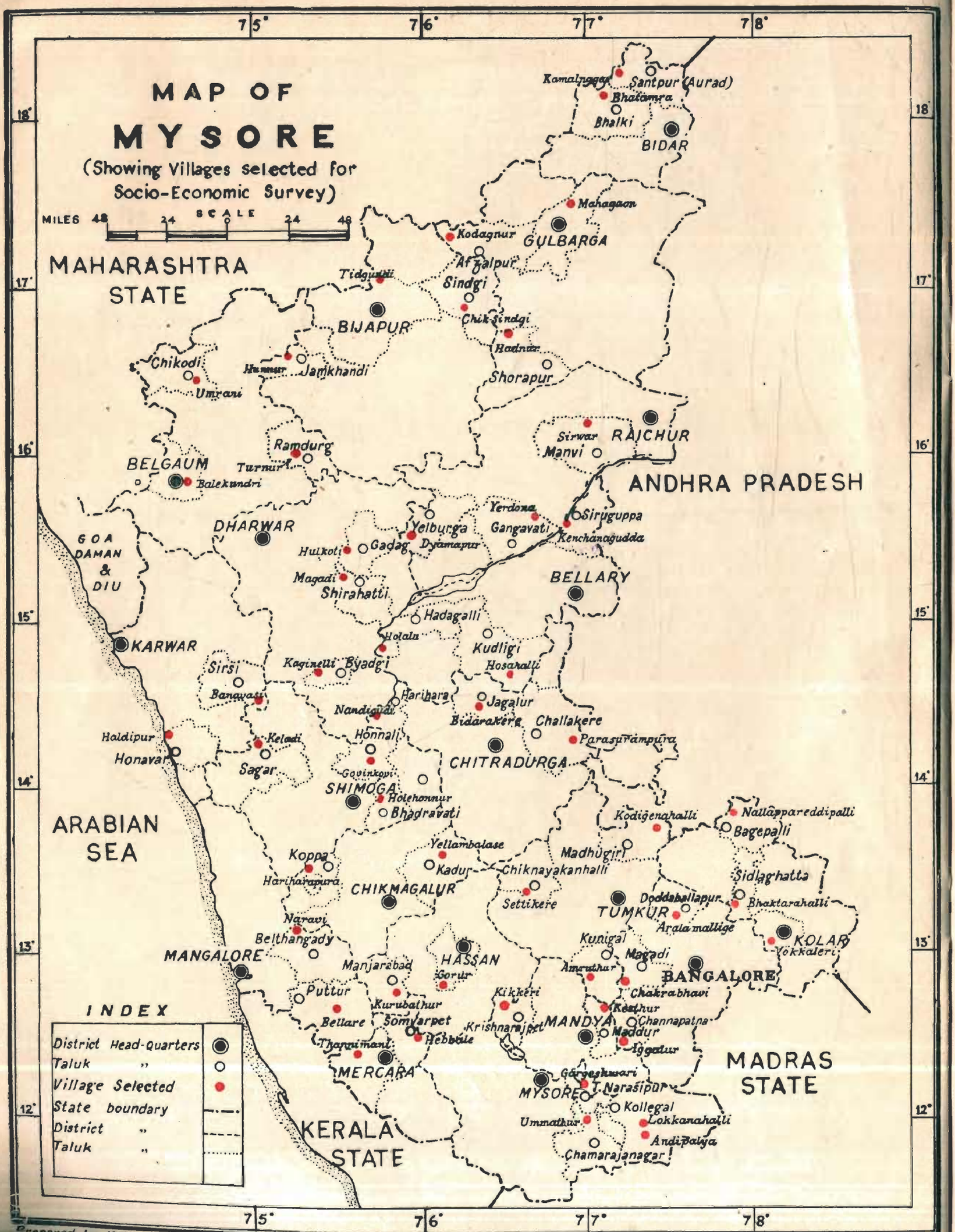
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PART VI

VILLAGE SURVEY MONOGRAPHS

No. 36 ANDIPALYA VILLAGE
KOLLEGAL TALUK, MYSORE DISTRICT

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VILLAGE SURVEY MONOGRAPH ON ANDIPALYA

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FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, 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 increaingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

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

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

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

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

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

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

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

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

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in Appendices I and II to the monograph No. 1 on village Iggalur, Bangalore District.

NEW DELHI
July 30, 1964

ASOK MITRA
REGISTRAR GENERAL, INDIA

PREFACE

Preparation of the Village Survey Monographs was taken up as of topical interest as ancillary to the 1961 Census. Sri A. Mitra, ICS, Registrar General, India has in his foreword given the reader a background of the survey, its scope and its aim.

In the prefaces to the earlier volumes the reader has been already given a general idea of the manner in which the scheme has been implemented in this State. I do not wish to traverse the same ground over again. Andipalya which has been covered in this report is a small village in the Southern Maidan region of the Mysore State having a high proportion of Soliga inhabitants, an important hill tribe. Prior to State's Reorganisation this village formed part of Madras State and was a later addition to the list of selected villages, the object being to study the socio-economic conditions of the tribe traditionally confined to the hills and forest, living on *cumri* cultivation and collection of forest produce. Every possible attempt has been made in this monograph to bring out the salient features of the village and more so the living conditions of Soligas.

The field work was done by Sri M. P. Nanjundaswamy, Investigator under the supervision of Sri K. L. Suryanarayanan, the Deputy Superintendent of Census Operations (Special Surveys). He also prepared the final report. The photographs were taken by Sri K. Dasappa of the State Information and Publicity Department. I take this opportunity to record my appreciation of the co-operation which the residents of Lokkanahally and Andipalya rendered during the study of the village.

K. BALASUBRAMANYAM

Superintendent of Census Operations
in Mysore.

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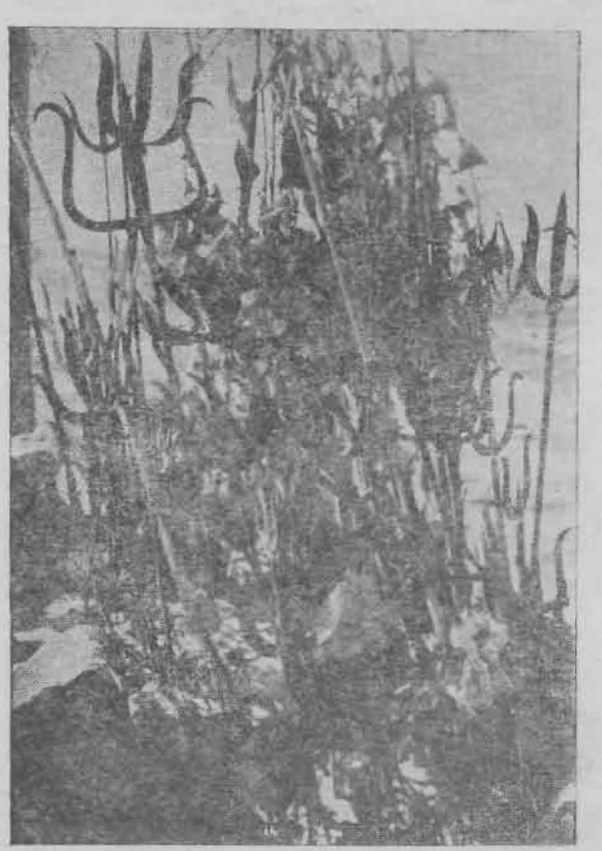
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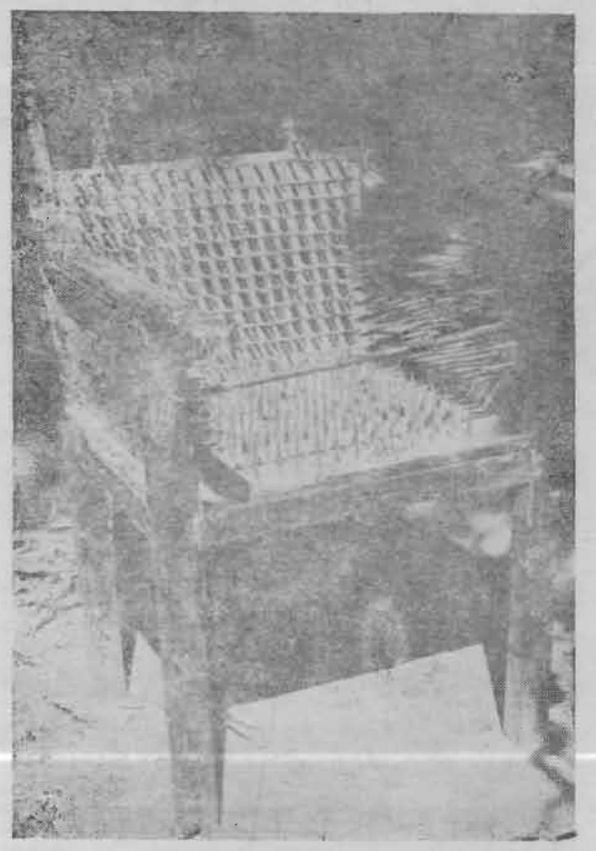
1. 'Thrisulas' each representing a driven out ghost in front of the temple



2. Close-up of an old Soliga female



3. An immigrant Muslim with his Soliga wife and children



4. Spiked chair in the temple on which the priest sits while seized by divine ecstasy



5. A Soliga woman in her traditional dress



6. Close-up of a Soliga herdsman



7. A Soliga climbing to the *machan* for watching fields during nights



8. Collecting drinking water in summer at a stream which is drying up



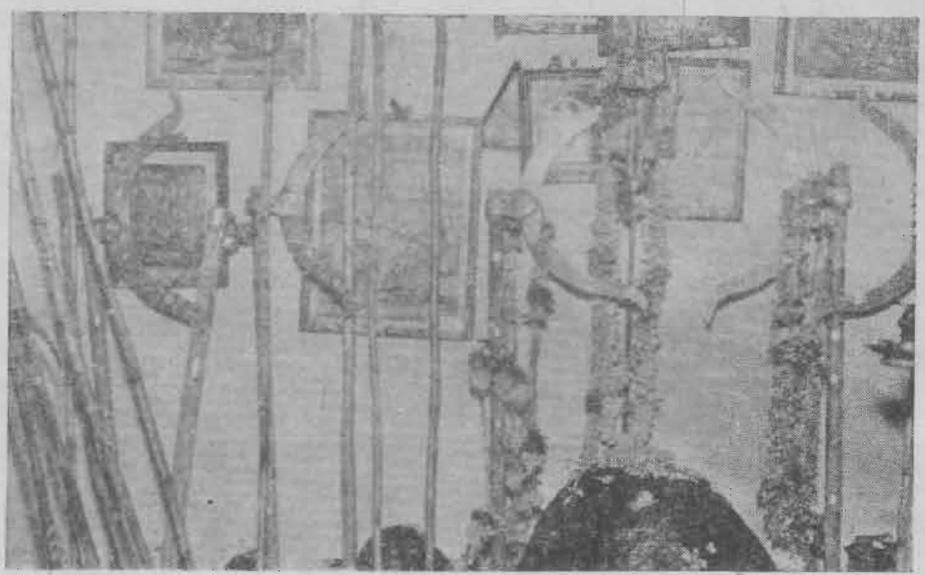
9. Stone representing goddess Maramma beneath a tree



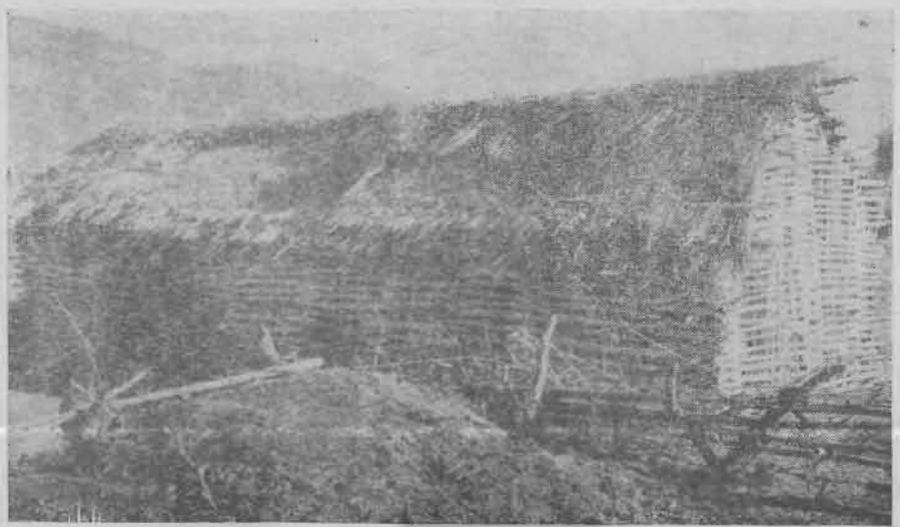
10. A Soliga girl and boy on their way home from a neighbouring fair



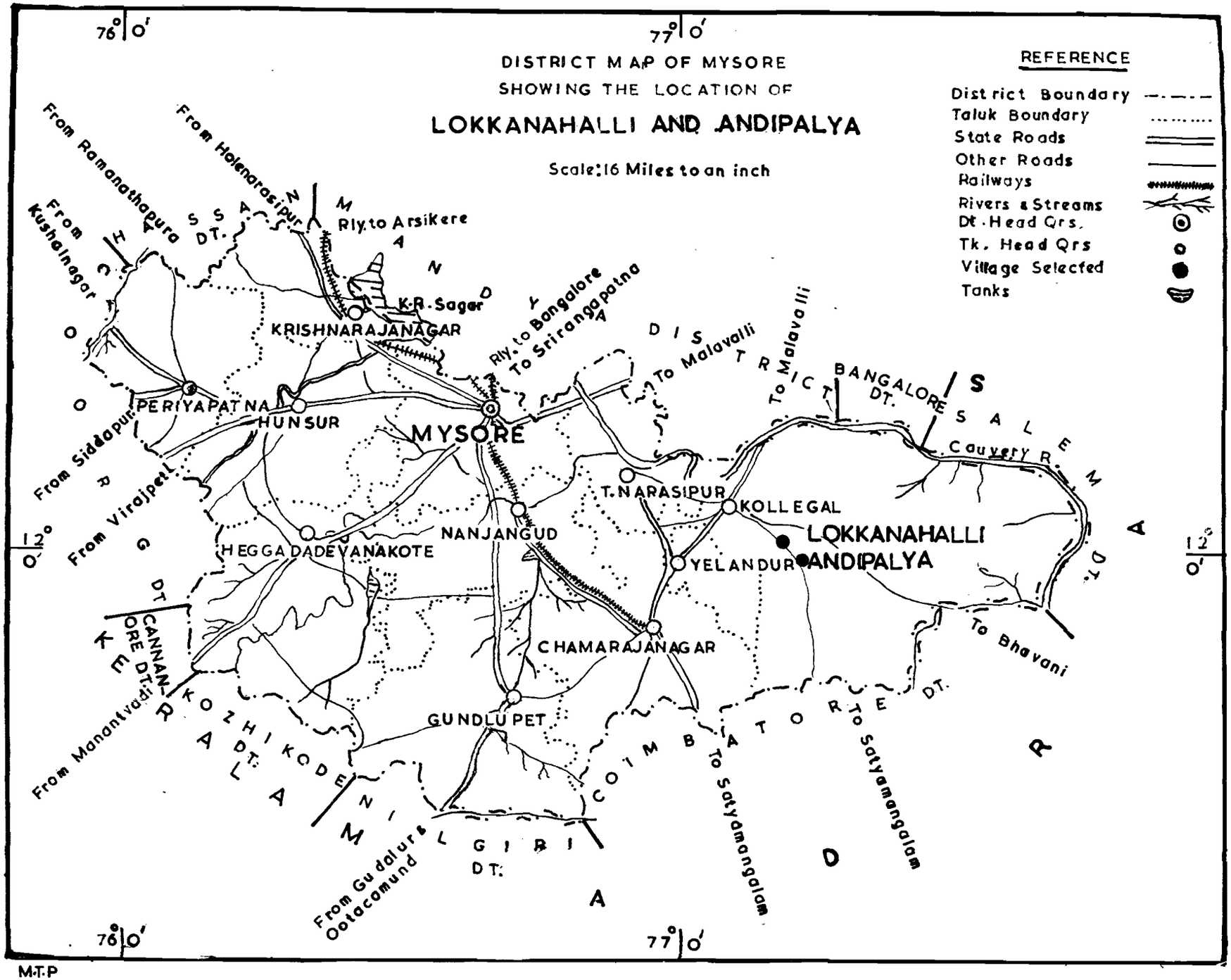
11. A view of a Soliga temple dedicated to Jadeswamy



12. Objects of worship in the temple which include holy bamboo canes employed for exorcising ghosts



13. Residential hut of a Soliga


DISTRICT MAP OF MYSORE
SHOWING THE LOCATION OF
LOKKANAHALLI AND ANDIPALYA
Scale: 16 Miles to an inch
REFERENCE
District Boundary
Taluk Boundary
State Roads
Other Roads
Railways
Rivers & Streams
Dt. Head Qrs.
Tk. Head Qrs
Village Selected
Tanks
76° 0'
77° 0'
12° 0'
MYSORE
KRISHNARAJANAGAR
PERIYAPATNA
HUNSUR
NANJANGUD
HEGGADADEVANAKOTE
T.NARASIPUR
KOLLEGAL
YELANDUR
LOKKANAHALLI
ANDIPALYA
CHAMARAJANAGAR
GUNDLUPET
K.R.Sagar
Rly.to Arsikere
Rly. to Bangalore
To Srirangapatna
To Malavalli
From Ramanathapura
From Halenarasipur
From Kushalnagor
From Siddapur
From Virajpet
From Manantvadi
From Gudalur & Ootacamund
To Bhavani
To Satyamangalam
To Satyamangalam
BANGALORE DT.
Cauvery R.
COIMBATORE DT.
KOZHIKODE DT.
CANNANORE DT.
NILGIRI DT.
M.T.P

CHAPTER I

INTRODUCTION

Andipalya is a small village in Kollegal taluk of Mysore district, situated 18 miles to the south-east of Kollegal, the taluk headquarters. It adjoins Lokkanahally, the firka headquarters, which incidentally is another village selected for Socio-economic Survey. Whereas Lokkanahally, a multi-ethnic big village, has been selected as it is considered to be a typical village in Kollegal taluk where ragi is the principal crop and pulses and mulberry are other important crops, village Andipalya has been selected with a view to study the socio-economic conditions of Soligas, one of the important Scheduled tribes in Mysore State and who form 85.71% of the population in the village. The Soligas generally live in hilly areas and shifting cultivation is their predominant occupation. The Soligas of Andipalya represent a group which has settled in the village several decades ago having come into contact with the other villagers residing in the neighbourhood and depending almost entirely on them for their livelihood. Cattle rearing and agricultural labour are the principal occupations of the Soligas of Andipalya village. In the social sphere they have mostly retained the characteristic features of their indigenous customs and traditions which form part of their ancient culture, though change in the environment has brought about minor changes in their social life in tune with the customs of other people with whom the Soligas have come into contact. The changes, however, are striking in the mode of their livelihood which in a way is distinct from that of their brethren living in the forest areas who lead a primitive life, not being affected very much by the outside civilisation. Even so, the stagnant economy which characterises their life emerges out most shockingly from a survey of their economic condition. During the past few years steps have been taken at different places to ameliorate their economic conditions under the scheme relating to the welfare of the tribal people. But pockets like Andipalya have eluded so far the grasp of all such benevolent measures, with the result that the Soligas of Andipalya have remained as backward as they have ever been. The nearness of a big village such as Lokkanahally has not been in any way a contributing factor to improve their economic condition.

Kollegal taluk which forms part of the Mysore plateau is the most extensive taluk in Mysore State, its area being 1,076 square miles. Prior to the Reorganisation of States in 1956 it formed part of Coimbatore district in Madras State. It is separated from Coimbatore district on the south and east by chains of mountains pierced here and there by passes, of which the chief are the Gazzalhatti and Hassanur on the south. Two thirds of the area of Kollegal taluk is covered by forest. Out of 1,076 square miles, only 382 square miles have come under Survey. The general elevation of the plateau is from 2,500 feet to 3,000 feet with peaks and ranges of hills rising from 4,000 feet to 5,000 feet. The eastern as well as the south-eastern portion of the taluk is covered by forest. Village Andipalya is an interior village situated in the vicinity of forests. It is encircled by reserved forest on there sides—the Hanur reserved forest to its east, the Doddasampige reserved forest to its west and the Edayarhally reserved forest to its south. The residential houses in the village are found in a number of small clusters scattered at different parts of the village, each cluster being situated by the side of a patch of cultivated land. Though Lokkanahally is about a mile from the boundary of Andipalya for most of the residential houses it is about 2 to 3 miles away to the north. Lokkanahally is the most important centre of administration, commerce and industry and the economic life of the people of Andipalya is inextricably interwoven with that of the residents of Lokkanahally who own lands in Andipalya village. It would not be wrong to say that Andipalya is from the economic point of view a satellite hamlet of Lokkanahally, most of the people of the former being agricultural labourers and cattle rearers employed by the land holders of Lokkanahally. Except two petty shops and two temples there are no other public places in Andipalya. For Revenue Administration, Andipalya is included with the villages of Lokkanahally and Kandayyanapalya and the village establishment for the group of these three villages with headquarter at Lokkanahally comprises one *karnam* (shanubogh), a *monigar* (patel), 2 *talayaris* and 1 *toti*. *Kollegal*, the taluk headquarters, is about 18 miles to the north of the village and Mysore, the district headquarters, is about 59 miles to the north-west. Bangalore, the State headquarters, is 105 miles to the north. The other important places in the neighbourhood of

Andipalya are Hanur 10 miles to north and Bailur —11 miles to the south-east.

PHYSICAL ASPECTS

The village which is situated at 12°22′ North latitude and 77°16′ East longitude has an altitude of about 2,300 feet. Surrounded by reserved forests on three sides, Andipalya is a typical forest village. Before the year 1912 a vast portion of the present reserved forest, formed part of the Revenue village of Andipalya. It has since been separated and added to Doddasampige forest. The Doddasampige range of hills which is situated to the west of the village stretches for over 40 miles and contains evergreen forest on the higher slopes and valuable deciduous forest on the lower. There are a number of peaks in this fine range and of these, the one which is most frequently visited is the Biligirirangan hills on the top of which is found the celebrated temple of Sri Biligiri Rangaswamy whom the Soligas identify as their brother-in-law, by virtue of a legendary association of Sri Biligiri Rangaswamy with a Soliga girl by name Tulasiamma, with whom He fell in love and finally married. There are other hill ranges to the east and south-east of Andipalya. The Hassanur ghat where the top-most peak of Dimbhum is situated is a continuation of the range of hills traversing near Andipalya. The Mahadeswaramalai range of hills which forms the eastern boundry of Kollegal taluk is 46 miles from the village and like the Biligirirangan hills, the Mahadeswaramalai is also a place of pilgrimage for the Soligas.

The cultivated lands of the village are situated on a fairly plain surface, the level of the land, however, rising slowly towards the reserved forest. There are several small streams flowing in the village of which the important are the following:

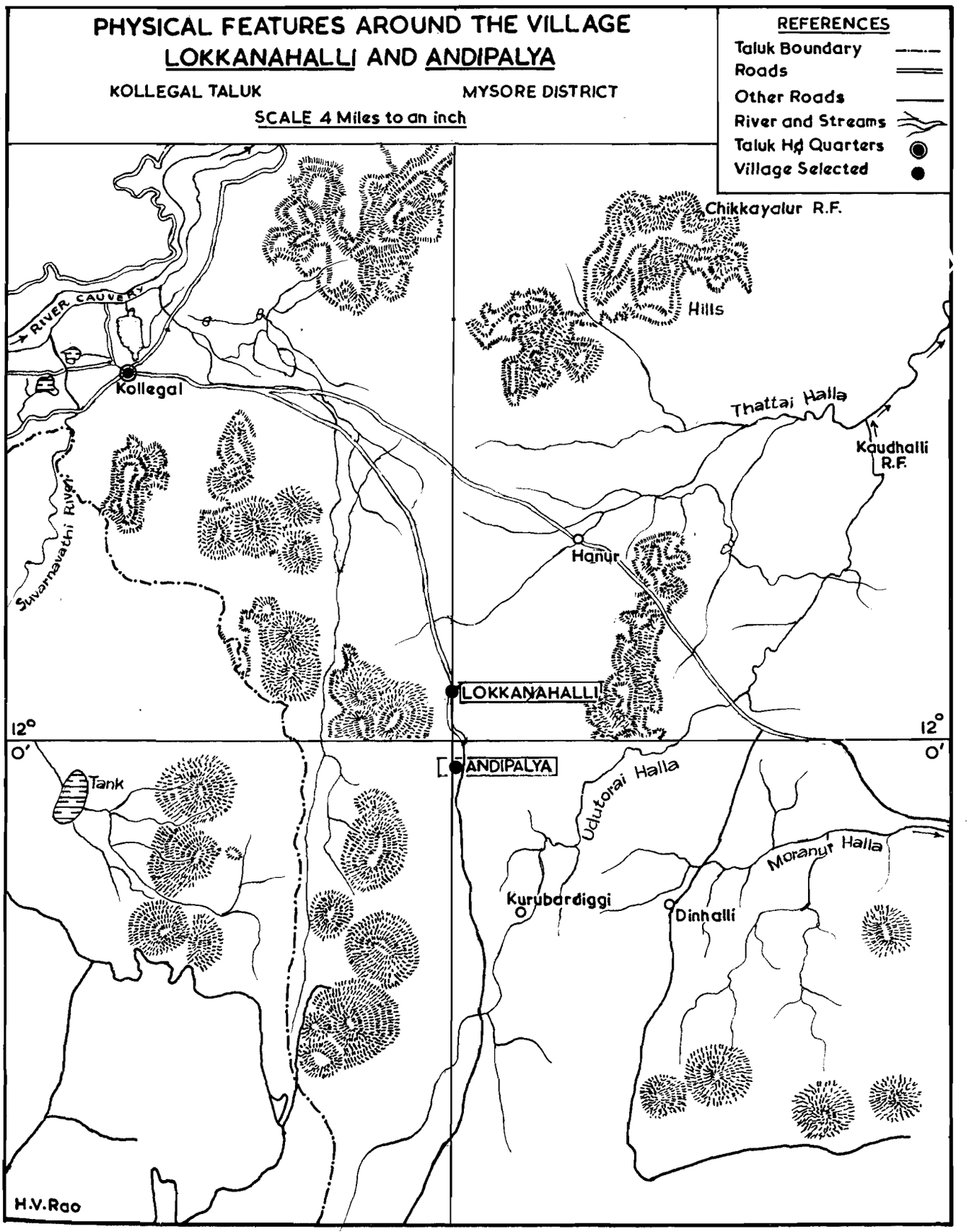
1. **Thattahalla stream.**
2. Kannare halla.
3. Baralakobba.
4. Shivanakobba.
5. Thoomare halla.
6. Siddanabore.
7. Kavali halla.

Most of the streams dry up during the summer.

The average annual rainfall is about 35 inches spread over three distinct periods of the year. The pre-monsoon rains fall during April and May. These early rains are very essential for preparatory tillage and other pre-sowing operations. The south-west monsoon falls during June-September and it is during this period that the major *Kharif* dry crops are cultivated. The north-east monsoon which falls from October is no less important for the successful growth of the various crops. There is no rain-guage either at Andipalya or Lokkanahally. The distribution of rainfall as recorded at Kollegal (18 miles) for the 3 years 1960, 1961 and 1962 is shown in the statement given below:

Year	Early rain 1st January to 10th April		Ante-monsoon 11th April to 4th June		Monsoon-Kharif 5th June to 14th August		Monsoon-Rabi 15th August to 21st October		Late rains 22nd October to 31st December		Total	
	Fall in inches	Number of rainy days	Fall in inches	Number of rainy days	Fall in inches	Number of rainy days	Fall in inches	Number of rainy days	Fall in inches	Number of rainy days	Fall in inches	Number of rainy days
1	2	3	4	5	6	7	8	9	10	11	12	13
1960	2-72	6	10-83	13	4-92	11	8-65	13	7-15	18	34-27	61
1961	1-43	3	4-87	18	6-63	29	8-51	17	8-45	10	29-29	77
1962	2-88	6	13-82	14	2-04	14	8-03	17	7-53	9	34-30	60

Appendix I contains the month-wise particulars of rainfall recorded in the two rain-gauge stations of Hanur (10 miles) and Bailur (11 miles) from 1952 to 1961. Though the total quantity received during a year is generally adequate for the cultivation of dry crops it is on account of unregulated rains during the particular periods of cultivation that scarcity is felt during some years, resulting in partial or total failure of crops in different parts of the taluk. The total rainfall in any particular year is evidently not a correct index to study the seasonal condition of a region in that year.


PHYSICAL FEATURES AROUND THE VILLAGE
LOKKANAHALLI AND ANDIPALYA
KOLLEGAL TALUK
MYSORE DISTRICT
SCALE 4 Miles to an inch
REFERENCES
Taluk Boundary
Roads
Other Roads
River and Streams
Taluk Hq Quarters
Village Selected
Chikkayalur R.F.
Hills
RIVER CAUVERY
Kollegal
Thattai Halla
Kaudhalli R.F.
Suvarnavathi River
Hanur
LOKKANAHALLI
12° 0'
ANDIPALYA
Tank
Udutorai Halla
Moranur Halla
Kurubardiggi
Dinhalli
H.V.Rao

The climate is sub-tropical. The autumn is pleasant. The proximity of hills renders the winter a little more chilly while the summer is comparatively cool. The climate is conducive to hard work throughout the year. The villagers are generally healthy.

Flora and Fauna

Rich flora is found only on the upper slopes of hills which are now included under reserved forest. The Doddasampige reserved forest contains excellent growth of timber trees such as teak (Tectona grandis), black wood (Dalbergia latifolia), sandalwood (Santalum album), *honne* (Calophyllum innophyllum) etc. There is a Forest Depot, in Lokkanahally where periodically sandalwood and other timber trees extracted from the reserved forests are stocked and later on transported to different places. The *patta* lands of the villagers as well as the Government waste lands which are unoccupied contain varieties of timber and other trees mentioned below:

Kannada name	English name	Botanical name
1	2	3
1. Gandha	Sandalwood	Santalum album
2. Matti	..	Terminalia tomentosa
3. Biti	Black wood	Dalbergia latifolia
4. Bili-nandi	Benteak	Lagerstroemia
5. Bevu	Margosa	Melia azadirachta
6. Jali (Gobbali).	Babul	Acacia Arabica
7. Ala	Banyan tree	Ficus bengalensis
8. Basari	..	
9. Atti	Country fig	Ficus racemosa
10. Bage	..	Acacia specrosa
11. Halasu	Jack	Atrocarpus integrifolia
12. Hebbalasu	Wild jack	Atrocarpus hirsuta
13. Mavu	Mango	Mangifera indica
14. Kadumavu	Wild mango	Spondias mangifera
15. Hunise	Tamarind	Tamarindus indica
16. Nerale	Jambhul	Eugenia jambolana
17. Jambunerale	..	Eugenia malaccensis
18. Bela	Wood apple	Feronia elephantium
19. Seebe	Gauva	Psiduim puriferum
20. Dalimbe	Pomegranate	Punica granatum
21. Nimbe	Lime	Citrus bergamia
22. Wate huli	(Used instead of tamarind)	Atrocarpus lakoocha
23. Karibevu	Curry leaf tree	Bergera kolnigli
24. Bilvapathre	Beal	Aegle marmelos
25. Alalekai	Myrabolan	Terminalia chebula
26. Nellikai	Emblic myrabolan	Emblica officinalis
27. Seege kai	Soapnut	Acacia concinna
28. Hangarakana	..	Brythrina indica
29. Muttuga	Bastard teak	Butea frondosa
30. Bidiru	Common bamboo	Bambusa arundinacea
31. Arali (Aswatha)	Peepal	Ficus religiosa

There are a number of other junglewood trees which are useful for fuel. Varieties of greens, some growing wild, are used by the villagers as a cheap and delicious substitute for vegetables. The local names of some of them are as follows:

(1) Anne soppu, (2) kaikeere, (3) ale, (4) daggale, (5) keere, (6) basale, (7) agge, (8) goraji, (9) murude, (10) goie, (11) thonde etc. The Soligas also use different varieties of tapioca and sweet potato which grow wild in the forest and they are locally called *kadu genasu, noore genasu, bellare genasu* etc. The common vegetables grown by a few people in the village are brinjal, pumpkin, gourds, chillies etc. Tomato also grows wild in some places and a few households are now in the habit of using them.

The cultivated crops are ragi, beans, castor, cotton, *navane*, horsegram etc.

As the village is situated in a forest region, the visit of wild beasts such as tigers, leopards, bisons, wild pigs, cheetas, wolves, jackals, and occasionally elephants is not uncommon. The other animals often found in the village are spotted deer, antelope, wild cat, wild dog, wild hen, mungoose, *uda*, rabbit etc. Reptiles and different varieties of birds add to the richness of the fauna. Pea fowl, jungle fowl, spur fowl, partridges etc. are commonly found in the village. The domestic animals comprise mainly bullocks, cows and calves.

Size

The village was 9,190 acres in extent prior to 1912 A.D. Its present area is 1,718.58 acres. During the resettlement in Fasli 1322 (1912 A.D.) an extent of 7,855.71 acres was transferred to reserved forest and a portion of the adjoining village of Belattur was also added to Andipalya. Subsequent to the resettlement a further extent of 35.36 acres has been

included in the Doddasampige forest. An extract from the Resettlement Register relating to the area is given below:

Area: (i) The present Survey village comprises the following villages which till Fasli 1322 formed separate villages:

Old villages.	Old Survey numbers.	Corresponding new survey numbers.
58. Andipalya.	1 to 101, 105 to 237. The remaining numbers are included in reserved forests.	1 to 367
57. Belattur.	119 to 157, 159 to 161 and 165. Numbers 158, 162 to 164 are included in reserved forest and the rest are in village No. 42 Belattur.	368 to 470

(ii) The extents of each discription of land according to revenue and resettlement accounts are:—

	Occupied			Unoccupied			Inam	Unassessed	Poramboke	Grand total of the village
	Wet	Dry	Total	Wet	Dry	Total				
	1	2	3	4	5	6	7	8	9	10
As per revenue accounts of Fasli 1321 . . .	..	974.66	974.66	..	194.23	194.23	22.68	..	7,998.54	9,190.11
As per resettlement accounts	..	1,309.13	1,309.13	..	232.82	232.82	22.68	..	219.21	1,783.94

Note:—The difference is accounted for as noted below:

(i) 7,855.74 acres transferred to reserved forest.

(ii) 449.57 acres added from village No. 42 Belattur.

The village is about 5 miles long (north to south) and about a mile in width (east to west)."

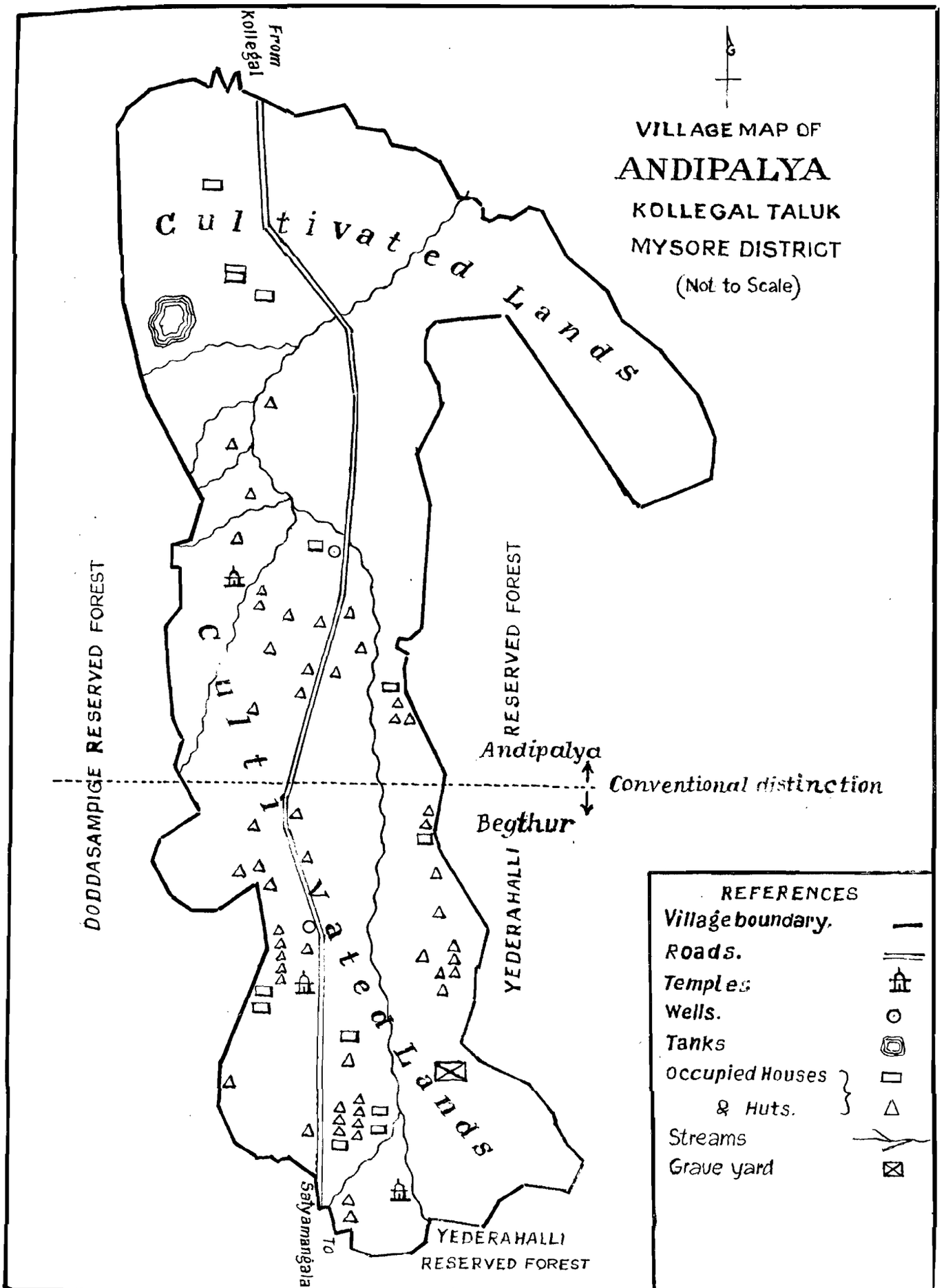
There are 53 households in the village of which 44 are of Soligas and the remaining 9 households relate to 7 different castes as shown below:

Sl. No.	Name of the caste	Number of households
1.	Vellalagoundar	2
2.	Korama setty	2
3.	Brahmin	1
4.	Madivala	1
5.	Nadar	1
6.	Naidu	1
7.	Labbe	1

The Resettlement Register shows the population of the village as ascertained at the different censuses namely 1881 to 1911 and the relevant extract is given below:

Year of Census	Total of population				Religion		
	Males	Females	Hindus	Muslims	Christians	Others	Total
	No. of Inhabited Houses						
1	2	3	4	5	6	7	8	9
1881 .	22	47	52	99	99	..	..	..
1891 .	26	69	59	128	126	..	2	..
1901 .	28	50	44	94	94	..	..	..
1911 .	36	70	68	138	138	..	..	..

Statistics for the recent past Censuses are not available as the entire Panchayat area formed a unit for the purposes of enumeration in the old Madras area and as such separate statistics for Andipalya which formed part of Lokkanahally Village Panchayat are not available for the purpose of a comparative study about the increase in the number of households and the growth of population. Enquiry held reveals that the only old inhabitants of the village are Soligas and the others are all recent immigrants who have come and settled temporarily to pursue different occupations for their livelihood. The 44 households of Soligas surveyed include 13 households of Kadu Soligas who at the time of the


VILLAGE MAP OF
ANDIPALYA
KOLLEGAL TALUK
MYSORE DISTRICT
(Not to Scale)
From Kollegal
Cultivated Lands
DODDASAMPIGE RESERVED FOREST
YEDERAHALLI RESERVED FOREST
Andipalya
Conventional distinction
Begthur
Cultivated Lands
To Satyamangalam
YEDERAHALLI RESERVED FOREST
REFERENCES
Village boundary.
Roads.
Temples
Wells.
Tanks
Occupied Houses & Huts.
Streams
Grave yard

Survey had come over to the village from the respective *Podus* in the adjoining forest area in search of agricultural work during the agricultural season. Visits of such a nature by a few households residing in the neighbouring *Podus* have become regular annual feature and part of their own economy. The temporary visitors return to their settlements in the forest area after the work is over in the village. These households were included in the Survey as they are temporary settlers though with nomadic disposition. It would be seen that if these households are excluded, the number of households who regularly reside in the village would be much less.

Residential Pattern

There is no village site in Andipalya. The residential houses which are isolated tenements are situated in the *patta* lands which mostly belong to the land holders residing in the adjoining village of Lokkanahally. Though there are 44 households of Soligas in the village, none among them owns any land. They are either farm labourers or are employed for rearing cattle. A few members in each household are always at liberty to work as casual agricultural labourers. Most of the households of Soligas are thus attached to different land holders who have permitted them to settle in their respective cultivated lands. Thatched huts have been built by the Soligas often without any financial help from their landlords. Their huts are thus in the nature of farm houses, constructed primarily with a view to facilitate proper cultivation of the lands belonging to their landlords to watch the standing crops and also to rear their cattle effectively. The interest of the landlords has been a primary factor kept in view while locating the site for their huts. The huts have been constructed generally on the banks of streams or at least at a place which is not very distant from the streams, a practice which has come into vogue out of sheer necessity, because no Soligas household has the means to construct a drinking water well for the use of its own members. The necessity of watching the crops is also kept in view while locating sites for the construction of houses. Those who are employed for the purpose of merely rearing cattle prefer to have their houses very close to the forests. A Muslim who is an agent of forest contractors resides with the members of his household by the side of the road as he has to transport forest produce frequently to different places through vehicles. Thus, the houses in the village are all isolated, but not so far away as to render it absolutely impossible for the Soligas to gather together in a public place at short notice either for social purpose or for such purpose as driving a wild beast away from the locality. For example, the Soligas gather together in good number and create a big noise when an elephant strays into a field which has standing crops.

The existence of isolated farm-houses is not the normal type of residential pattern in the other villages of Kollegal taluk. It is a feature which is to be found only in the forest villages where Soligas reside in large numbers as they are mainly employed for watching the fields or rearing cattle and living in groups would not be helpful to their activities.

Communication

The Kollegal Satyamangalam State road passes through the entire length of the village from north to south. The road has been in existence since over one hundred years and has ever remained as an important link connecting Kollegal with Satyamangalam, Coimbatore and various other important places in Coimbatore district such as Bhavani, Erode, Gopichettipalyam etc. In the absence of any railway line over this region, the above mentioned State road has been of immense importance for the promotion of traffic and trade between two different regions namely, the plains of Coimbatore District and the plateau of Kollegal. Buses have been plying for over 35 years from Kollegal to Satyamangalam on this route and the traffic now has increased by leaps and bounds consequent on the increase in the number of bus services plying from Satyamangalam to Kollegal and also from Bailur to Mysore, Bangalore and other important places. In all, 13 buses ply on this route and the villagers have ample facilities to travel to all important places like Kollegal, Mysore, Maddur, Bangalore and other commercial and industrial places in the neighbourhood of the village.

For the Soligas of Andipalya who frequently visit the different parts of the forest area in the vicinity for various purposes, the numerous footpaths which abound in the region are more important than the regular bus route. Some of the important footpaths which are frequently used by the Soligas are mentioned below:

		Distance
1.	Andipalya to Suthanakallu (to the east) . .	2 miles
2.	Andipalya to Alathur to the (east). .	4 ,,
3.	Andipalya to Kudivale (south-east) .	2 ,,
4.	Andipalya to Bolagudde (east) .	2 ,,
5.	Andipalya to Biligiri swamy hills via Karanepodu and Doddasampige tree (west) .	15 ,,

		Distance
6.	Andipalya to Thogarahatti (west)	10 miles
7.	Andipalya to Havinagole (west)	3 ,,
8.	Andipalya to Gundala (west)	15 ,,
9.	Andipalya to Attikani coffee estate (west)	15 ,,

The footpaths pass through thick forests and it would be difficult for a stranger to travel alone, though for a Soliga it is a matter of daily routine. Like a fish in the water or a bird in the sky, a Soliga moves in the forest.

The branch Post Office at Lokkanahally serves Andipalya also. The nearest Telegraph Office is at Kollegal. The Soligas of Andipalya have not been able to appreciate the benefits of either postal or telegraph facilities because they have scarcely any contact with the outside world and have no interest either in industry, commerce or education. As they are persons steeped in illiteracy they neither write letters to their kith and kin nor receive any from them. The habit of saving is unknown to them as they have nothing to save. In these circumstances, the need for a separate Post Office in the village itself has never been felt by the residents of the village nor is it likely to be felt in the near future.

The absence of railway communication in the region is not a handicap for the Soligas of the village, though the lack of such facility has undoubtedly retarded the economic prosperity of the people of the region in general. The immense forest produce available in the region would have attracted a better market and there would have been greater scope for industry and commerce if the region had been blessed with a railway line, connecting Satyamangalam with Chamarajanagar the construction of which is being urged for several decades. There are many villagers in this region who have never seen in their life time a railway train, for the nearest Railway Station of Chamarajanagar is 40 miles away from Andipalya and rarely do they have any necessity of visiting either Chamarajanagar or the other important Railway Station of Maddur on Mysore-Bangalore metre guage line.

Public Places

The three temples of Begathur Jadeswamy, Andipalya Jadeswamy and Maramma are the important religious institutions in the village. The social and cultural life of the Soligas is influenced in no small way by the activities which take place in these temples. For the unlettered Soligas who have intense faith in the divinity of God nothing in fact is more important than these religious institutions. They forget their poverty and hardships in life by taking active part in the fairs and festivals which take place in these institutions.

In a village like Andipalya there is no paucity of land for either burial or cremation. There is, however, no separate land reserved for either purpose. The Soligas who generally bury the dead but occasionally also cremate use banks of streams for the purpose.

There are two drinking water wells and two irrigation wells in the village. The Soligas entirely depend on the water which flows in the several streams for the purpose of drinking as well as for culinary and other purposes. Many of these streams dry up during summer and the Soligas experience a good deal of difficulty to procure water. In the Thattahalla stream water flows to a depth of about 3 inches only during summer, when the Soligas dig out sand and collect water for their use. Such a water source is called *chilumi*. The Soliga women who go out to fetch water during summer use small cups to collect water as a big earthen pot cannot be filed by immersion in the shallow stream. There is a tank known as Andipalya tank spread over an area of 3.98 acres to which water flows in the rainy season and the water collected is useful for the cattle to drink for about 8 months in a year. The two irrigation wells irrigate an extent of 6 acres in the village. Two pickups have been constructed in 1963-1964 across the streams Kannarekombu and Thattahalla in the village at an estimated cost of Rs. 8,000 and Rs. 64,000 respectively, the first irrigating an extent of 30 acres and the second 104 acres. There are no other sources of water in the village.

Welfare and Administrative Institutions

The village is included in the Lokkanahally group Panchayat which has its headquarters at Lokkanahally. A person residing at Lokkanahally represents Andipalya in the Panchayat. There is a common village establishment for the three villages of Lokkanahally, Andipalya and Kandayyanapalya. The village is included in the National Extension Block of Hanur which is the headquarters of the Deputy Development Officer and his band of Extension Officers. The village Level Worker of Lokkanahally has jurisdiction over Andipalya and a few other villages. There is no administrative or welfare

institution in the village itself. The following are the other institutions which exist in Lokkanahally and are also intended for the welfare and the benefit of the villagers of Andipalya.

1. The Local Fund Dispensary.
2. The Rural Veterinary Dispensary.
3. The Upper Primary School.
4. The Multipurpose Co-operate Society.
5. The Government Silk Farm.
6. Office of the Malaria Surveillance Inspector.
7. The Office of the Forester.
8. Police Station.
9. Office of the Supervisor, Public Works Department.

There is no weekly market in the village. The shandies in Uddatti on Sunday and in Singanallur on Friday attract a large number of people who gather both for the purpose of selling their surplus agricultural produce such as ragi, beans, chillies and other minor foodgrains and also for purchasing their various domestic requirements. The Soligas of Andipalya who have absolutely nothing of their own to sell do not visit these markets. They prefer to purchase their sundry domestic requirements such as salt, chillies, kerosene, match box, beedies etc. from the provision shops at Lokkanahally, in case these articles are not available in the two petty shops which exist in the village. A visit to any other market place is more a liability than an asset to the Soligas of Andipalya who unlike their brethren in the *podus* do not even grow plantains for which there would always be a ready market. Their helplessness in this direction could be easily understood when it is remembered that they do not have sufficient water even for the purpose of drinking.

History

The village has no separate history independently of the region of which it is a part. The taluk of Kollegal in which it is included was in its early history included in the Kingdom of Gangas, Cholas, Hoysalas and later on became part of the Kongu country which during the reign of Krishna Deva Raya of Vijayanagar "was ruled by his viceroy Parvata Rahutta who had his headquarters at Ummathur, a newly conquered country". The District of Coimbatore (part of Kongu Nad) passed into the hands of Mysore during the reign of Chikka Devaraya (1672-1704) and continued under Mysore till its acquisition by the British in 1799 on the fall of Seringapatam*". From then, the taluk of Kollegal formed part of Coimbatore District until it was merged into the New Mysore State under the State Reorganisation Act in 1956.

Neither about the history of the village nor about the settlement history of the Soligas who are the oldest inhabitants in the village is any definite information available. The village Revenue records do not throw any light. Well informed elderly persons in Lokkanahally say that about 150 years ago there was a village site near the Andipalya tank situated close to the seventeenth mile of the State Road and a few houses existed in that village site. They further add that in a clash with certain Muslim soldiers who happened to raid the village during one of their marches in the region, the inhabitants deserted the village and took refuge in the adjoining villages. The existence of a tank which is about furlong to the Thattahalla stream lends support to the version that a village site existed long ago near the tank, as otherwise it is difficult to understand why anyone should have thought of constructing a fairly big tank quite close to a perennial stream. If this version is accepted it follows that Soligas should have been subsequent settlers from the neighbouring hilly areas. The Soligas of Andipalya village are also not able to say when they first came to the village. Some of the Soligas have declared that they are living in the village since the time of their grandfathers and they know very little beyond this information. Due to economic reasons the Soligas often migrate from place to place. Most of the households of Soligas have been residing in Andipalya for less than 50 years.

The village bears the name of Andipalya and it is possible that the village (palya) is connected with the name of a person by name Andi who might have lived in the village. It is common in these parts for the villages to be associated with the name of an early settler as in the case of Lokkanahally, Kandayyanapalya, Chikkamallapuram, Parasugoundanpalya etc. which are some of the neighbouring villages.

Legend

There is no legend concerning the village. But there are a few legends connected with the Soligas.

*Madras District Gazetteers : Statistical Appendix and supplement to the Revised District Manual (1898) for Coimbatore district—Page No. 280.

About the origin of Soligas, Edgar Thurston writes as follows:

"I gather from a correspondent that the following tradition concerning their origin is current. In days of yore there lived two brothers in the Geddesala hills, by name Karayan and Billaya or Madheswara. The Uralis and Sholagas are descended from Karayan, and the Sivacharis (Lingayats) from Madheswara. The two brothers fell into the hands of a terrible Rakshasha (demon), by name Savanan, who made Karayan a shepherd, but imprisoned Madheswara for not paying him sufficient respect, and extracted all kinds of menial work from him. Last of all he ordered him to make a pair of shoes, whereupon Madhaeswara asked for his liberty for a few days, to enable him to have the shoes well made. His request being granted, Madheswara betook himself to the god Krishnamurti and asked him for his help in his troubles. The god was only too happy to assist and suggested that the shoes should be made of wax. Helped by Krishnamurti, Madheswara made a very beautiful looking pair of shoes. Krishnamurti then ordered him to pile up and light a huge bon-fire on a bare rockly hill east of Geddesala, so as to make it nearly red hot. The ashes were then cleared away, so as to leave no trace of their plot. Madheswara then took the shoes, and presented them to Savanan, who was much pleased with them and willingly acceded to Madheswara's request that he would put them on, and walk along the rock. But, as soon as he stepped upon it, the shoes melted, and Savanan fell heavily on the rock, clutching hold of Madheswara as he fell, and trying to strangle him. Krishnamurti had assembled all the gods to witness the carrying out of the plot, and telling each of them to pile a stone on Savana's head, himself rescued Madheswara from his clutches, and all jumped upon the Rakshasha till no trace of him was left. While this was going on, Karayan was tending Savanan's herds in the forest, and when he came to hear about it, was angry with his brother for not consulting him before destroying Savanan. Flying from Karayan, who was armed with a knife, Madheswara implored Krishnamurti's help, by which he was able to leap from Kotriboli to the hill called Urugamalai, a distance of some ten miles. The force of the leap caused the hill to bend—hence its name meaning the bending hill. Finding that the hill was bending, and being still hotly pursued by his brother, knife in hand, Madheswara again appealed to Krishnamurti and was enabled to make another leap of about five miles to a hill called Eggaraimalai, which immediately began to subside. Hence its name, meaning the subsiding hill. Thence he fled to Munikanal, and concealed himself under a rock with his knife, and left marks which are visible to this day. From Munikanal he fled to the hill now known as Madheswaranamalai, and hid in a rat hole. Karayan, not being able to unearth him, sent for a lot of shepherds, and made them pen their sheep and cattle over the hole. The effluvium became too strong for the fugitive, so he surrendered himself to his brother, who pardoned him on the understanding that, on deification, Karayan should have prior claim to all votive offerings. To this Madheswara agreed, and to this day Sivacharis, when doing puja, first make their offerings to Karayan and afterwards to Madheswara. In connection with this legend, any one proceeding to the top of Kotriboli hill at the present day is expected to place a stone upon the rock, with the result that there are many piles of stones there. Even Europeans are asked to do this."

Another interesting version about the origin of Soligas is to be found in a folk song which is given in Appendix II. According to this song Karayya, Billayya and Mallayya are three sons born of Sankamma as blessed by Lord Mahadeshwara. The substance of the folk song is briefly as follows. Once Lord Mahadeshwara went in disguise as a Jangama to the hut of Sankamma, a tribal woman and a great devotee of the Lord and also reputed for her integrity. The Jangama requested her to give alms and when Sankamma asked him as to where he hailed from, the Jangama revealed his identity as the great magician Mahadeva, the family deity of her father's household. Sankamma implored that He might retreat before her husband Neele gowda who practised witchcraft returned from the forest where he had gone nine months ago on an errand of hiving honey. She also told him that her husband had left her in a naked condition and she was not in a position to give alms and had nothing in her house to give him. The Jangam insisted on her giving alms before he could go back. The woman begged him to come again about 3 days after her husband returned. The Lord transformed the hut into a palatial seven storied building and waited for alms. Sankamma to whom chastity was more sacred than riches requested Him to give her a saree and blouse to wear. The Lord humorously retorting that He had no family to supply her with the dresses, asked her first to think of her parents, then the parents-in-law, thereafter her husband and lastly the Lord. She did so and a miracle had then happened. Sankamma who was now richly dressed and bedecked called the Lord to come inside to

receive the alms as she herself was not in a position to cross the limits of seven lines demarcated by her husband on the eve of his departure. She was again asked to think of her parents-in-law, husband and finally the Lord. She again did so, but her troubles were yet not over. The Mahadeva now questioned her as to how many issues she had, to which she replied that she had none, though 30 years had elapsed since she was married. The alms offered by her was rejected by the Lord as she had no issues and He added that His votaries would be without issue if He is to accept alms from her. The woman prostrated before His feet and said that crows and owls had issues and the Lord might therefore take pity on her and bless her with issues. The Lord now humorously asked as to what she would give Him in return, to which Sankamma replied stating that she would take a vow to offer a silver plaque to adore His neck, would serve choice dishes and distribute sugar and other refreshments to the votaries who visit the seven Malai, would construct Ramavva Kola and renovate the Mutt at Kunthur. The Mahadeva said that the rich Vyshyas of Kollegal would attend to them and there was no need for her to bother about. When Sankamma promised that she would give alms if she got issues, the Lord being satisfied blessed her with 3 sons by name Karayya, Billayya and Mallayya and then disappeared.

The folk song referred to above which is sung by the Soligas even today points out their association with Lord Mahadeswara whom they worship with great reverence and devotion. Mada which is a shortened form of Mahadeswara is a common name among them. The Soligas are in appreciable number in different parts of Mahadeswara hill range. There are many folksongs depicting the glory of Mahadeswara which are sung by them (vide chapter IV).

The above version with regard to the origin of Soligas tallies to some extent with that given by L. K. Ananthakrishna Iyer in his book Mysore Tribes and Castes (Vol. IV-P 593). The version given by Ananthakrishna Iyer about the origin of the Soliga tribe is as follows:

"The Sholigas have given the following account of their origin. Madheswara (god) once went to see Niri Sholigayya at his residence, but the latter was absent from home. The former requested the wife of the latter (Sonkamma) to give him some food. She answered in reply, that as she had no dress to put on, she was ashamed to appear before him naked. Madheswara made a sari with plantain fibres, and placed it at the door of her hut. Dressing herself with the new cloth, she gave him food. He was satisfied, and blessed her, that she would have children, but made her promise that her first born would be his. Afterwards Sonkamma became big with child, and brought forth a son, who was called Karayya. She handed the child to Madheswara as promised by her. Madhayya thereafter entrusted him with the task of looking after the jungle buffaloes, supporting himself with the milk of these animals. After a lapse of time, Karayya went in search of his father, and found him in a jungle. The father was well pleased with his son. Madhayya placed Karayya on the top of a tapering stone, and deified him. Karayya remained a bachelor, though it is said that he has had several children. The Sholagas say that Biligiri Rangan is their brother-in-law. They say that they have descended from Karayya. A different origin and tradition is given in the "Castes and Tribes of Southern India" Volume V-PP. 380-381."

The Soligas are staunch devotees of Lord Biligirirangaswamy also and thus their philosophy knows no distinction between Shiva and Vishnu. They in fact claim Biligirirangaswamy as their own brother-in-law and the legend is that He had married a Soligas girl by name Tulasamma. The story is that God Biligirirangaswamy during his divine sojourn in the dense forests of the Biligirirangan hills chanced to meet the fair maiden Tulasamma, a Soliga girl, along with her six sisters when they were engaged in the task of picking up sweet potatoes in the forest. The sisters went in advance with the load leaving Tulasamma still engaged in the task of picking and by the time she too could collect a bountiful load there was none to lift the heavy basket. The Lord appeared before her in the form of a *Dasiah*. The damsel in distress requested him to help her in lifting the load. The *Dasiah* said that he would do so only if she agreed to become his wife. The girl thought that the old man was joking and therefore agreed to become his wife, whereupon the *Dasiah* in disguise helped her. The girl returned home. It was night fall and there was heavy rainfall followed by thunder and lightning. The Lord again went to the house in disguise as *Dasiah* with *Shanku* and *Jagate* and entreated the inmates to give him shelter. All but Tulasamma refused to give him shelter on the ground that he was afflicted with skin disease. At

the intervention of Tulasamma, the *Dasiah* was permitted to keep the *Shanku* and *Jagate* inside the house, as desired by him. The *Dasiah* who was pleased with Tulasamma revealed his identity to her and then took her as his wife.

The Soligas sing exuberantly to commemorate the event of the marriage of Tulasamma with Biligirirangaswamy whom they affectionately call Ranga Bava. During the car festival of Biligirirangaswamy it is believed that the holy car would not move, unless the Soligas pull it first to the loud acclamation of *Ranga Bhavaki Jai*. Thus, the Soligas claim their descent from Mahadeshswara, while Biligirirangaswamy is also very closely related to them.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition

There are 53 households in Andipalya comprising a population of 189 persons of whom 100 are males and 89 are females. The details of households and population among the several castes are given below:

Sl. No.	Name of caste	No. of hhs.	Percentage to the total no. of hhs.	Population	Percentage to the total population
	HINDUS				
1.	Soliga	44	83.01	162	85.71
2.	Vellalagoundar	2	3.77	4	2.12
3.	Korama setty	2	3.77	11	5.82
4.	Brahmin	1	1.89	1	0.53
5.	Madivala	1	1.89	1	0.53
6.	Nadar	1	1.89	4	2.12
7.	Naidu	1	1.89	1	0.53
	MUSLIM				
8.	Labbe	1	1.89	5	2.64
		53	100.00	189	100.00

(i) SOLIGA

The Soligas, classed as a Scheduled Tribe constitute the dominant community in the village. They are dark coloured and shabbily dressed. The females have short curly hair and both males and females generally do not comb. They are sturdy in constitution and have a capacity for hard work. They are aboriginals who generally live in hilly areas. In Mysore State, they are found mostly in Mysore District. Their population in the several taluks of Mysore district is as given below:

S. No.	Name of taluk	Total	Males	Females
1.	Chamarajanagar	1,629	808	821
2.	Gundlupet	665	346	319
3.	Heggadadevankote	1,473	741	732
4.	Hunsur	37	15	22
5.	Kollegal	4,622	2,291	2,331
6.	Krishnarajanagar	28	14	14
7.	Nanjangud	28	11	17
8.	Periyapatna	386	196	190
9.	Velandur	632	324	308
	Total	9,500	4,746	4,754

In Kollegal taluk where they are found in maximum number, they are distributed in the following places.

1. Bailur.
2. Arabbikere.
3. P. G. Palya.
4. Huthur.
5. Andipalya.
6. Jallipalya.
7. Saggia.
8. Ganigamangala.
9. Chickallur.
10. Nagamalai and Mahadeshvarana betta and
11. Ponnachi.

They are also found in small numbers in the forest area of Coimbatore district adjoining Kollegal taluk. Their original place is said to be Anamalai hills in Coimbatore district, an inference which is justified by the fact that in the Kannada dialect which they speak are intermixed a number of Tamil words and even their folk songs contain not a few of them. There is also a Tamilian accent in their pronunciation. The Soligas who are a hill tribe reside either in interior parts of the forests where they carry on shifting cultivation of forest land or reside in forest villages such as Andipalya where they work as agricultural or farm labourers under more prosperous ryots who own lands. The Soligas of Andipalya come under the latter category. There are five endogamous groups among them namely, (i) Urali Soligas, (ii) Male Soligas that is, those residing on the hills, (iii) Kadu Soligas that is, those residing on the hills and serving under the people of the plains, (iv) Urubathi Soligas that is, Dasiahs of the Sholagas (Kakanakote forests) and (v) Burude Sholaga. The Kadu Soligas who are settled in the forest villages, sometimes, call themselves Nadu Sholigas in view of their permanent settlement in the villages. The change in the designation denotes to some extent the change in their way of life and in a way, their outlook on life. Each forest settlement of the Soligas which exists inside the forest either in the top of the

mountain or inside the dense forest is known as a *podu* comprising a few households. There are many such *podus* in the Doddasampige reserved forest which is situated to the west of village Andipalya. Some of the *podus* in Doddasampige with which the Soligas of Andipalya are familiar and have social contact are the following:

Name of podu	Remarks
1. Karane podu	Nearest to Andipalya.
2. Havina moore podu	4 miles from Karane podu.
3. Lingadhari siddiahana podu	2 miles from Havina moore podu.
4. Hiriyanabala podu	
5. Bhaktibhavi podu	
6. Adagallu podu	
7. Muttugalakke podu	

Eight households of Soligas from Andipalya village have left the village during the last about 8 years and have settled in a *podu* in the Doddasampige forest. Some of the members of the above households occasionally visit Andipalya in search of agricultural labour as well as to meet friends and relations. Likewise, the Soligas of Andipalya also visit the *podus* to meet their kith and kin. The significant difference between those who reside in the *podu* and those who are settled in the village is that the former who are accustomed to only shifting cultivation are new to agricultural operations like ploughing with which the latter are now quite familiar. The system of agriculture carried on by the Soligas in the hilly tract has been described by Buchanan as follows:

"In this hilly tract are a number of people, of a rude tribe called *Soligas,* or *Soligaru* who use a kind of cultivation called the *Cotu-cadu,* which in a good deal resembles that which in the eastern parts of Bengal is called *jumea.* In the hot season the men cut the bushes that grow on any spot of land on the side or top of a mountain, where between the stones there is a tolerable soil. They burn the bushes when these have become dry, and leave to the women the remainder of the labour. When the rains commence, these with a small hoe dig up the ground to the depth of three inches. They then clear it of weeds, and next day sow it broad-cast with *Ragy,* here and there dropping in a seed of *Avaray, Tovary,* mustard, maize or pumpkin. The seed is covered by another hoeing. A woman in one day can hoe ten cubits square, and on the next can sow it. The sowing season lasts about two months; so that the quantity sown in a year by every woman may be estimated at somewhat less than the sixth part of an acre. The custom however is, for all the people of one village to work one day one family's ground, and the next day at another's in regular succession. The villages in general contain four or five families. The women perform also the whole harvest.

"These people have also plantain gardens. To form one of these, they cut down the bushes, and form pits with a sharp stick. In each of these they set a plantain-sucker, and ever afterwards keep down the grass and bushes, so as to prevent them from choking the garden. The plantains are very large and coarse, and are eaten partly when ripe and partly when green. Every family of the *Soligaru* pays annually to Government three *Fanams,* or about two shillings."

The method of cultivation pursued by the Male-Soligas in the forest lands has not undergone any change since Buchanan made the above observation. The only change that has taken place is that such shifting cultivation is now no longer carried on in the Revenue villages, because all such forest lands which perhaps were included in Revenue villages have since been transferred to the Forest Department and they now form part of reserved forest. As observed earlier, during Resettlement in 1912 A.D. a vast extent of forest land which originally formed part of the Revenue village of Andipalya was transferred to the Forest Department. But, these changes have neither affected the social relationship of the Soliga households residing in different tracts nor changed the fortunes of any one of them to the better. The Soligas living in the forest are alloted land by the Forest Department for shifting cultivation. The crops mainly grown by them in the forest are maize, ragi, beans, tur, plantains etc. The plantains grown by them are of a coarse variety and generally do not fetch good price. The nature of cultivation carried on by them is so primitive that the yield of foodgrains which they get from the small extent of lands cultivated by them is hardly sufficient for their own domestic requirements. When either due to depredations of wild beast or adverse seasonal conditions the crops get damaged, the Soligas are forced to come down to the villages to eke out their livelihood by working as agricultural labourers. Invariably, every year a few such households come to Andipalya and stay in the village for about four months in the agricultural season and then return to their settlement. They are generally preferred for watching standing crops as they are considered to be experts in tracking wild beasts, ele-

ghants in particular and driving them away without resorting to violence.

L. K. Ananthakrishna Iyer quoting Buchanan observes that "in the hilly tract of Ramagiri, these people are called by other natives *Cad Eraligaru;* but they call themselves *Cad Chensu.* The language of chensu is a dialect of Tamil with occasionally a few of Canarese or Telugu words intermixed but their accent is different from that of Madras. Their original country is said to be Anamalay forest below the ghauts which is confirmed by their dialect."* Buchanan has also observed that the Soligas who inhabit the hilly tract of Kollegal taluk and its vicinity "speak a bad or old dialect of the Karnata language"†. The language spoken by the Soligas of Andipalya contains Tamil words here and there besides Kannada words of premedieval days such as we find in Halegannada poetry. When a Soliga, for example, was asked as to why none among them applied for assignment of Government assessed waste lands when members of other communities residing in Lokkanahally had applied for and lands were assigned to them, he replied *'Navu yemandee bittivu sami'* meaning 'we were all duped, Sir'. 'Yemandu' is a Tamil word for 'dupe' and 'sami' is a word used by the Tamilians while addressing a respectable person. The admixture of Tamil words in the Kannada dialect spoken by them is not only to be ascribed to their original home which is said to be Anamalay, but also to the fact that they have been living in an area where the Tamil speaking population is in appreciable number. So far as the Soligas of Andipalya are concerned, it is clear that for generations they have been depending for employment opportunities on the Vellalagoundars of Lokkanahally whose mother tongue is Tamil. Unless the language spoken by the Soligas residing in other parts of the State where the Tamil speaking people are not to be found as for example, the Soligas who reside in different parts of Yelandur, Chamarajanagar, Heggadadevankote and Gundlepet taluks is studied. It would not be correct to conclude that the original Sholiga dialect is derived from Tamil. Kollegal taluk was included in Coimbatore District till its merger in Mysore State in 1956 under the State Re-organisation Act and the fact that Tamil was used for official purposes may be another factor for the prevalence of Tamil words in the language spoken of by some of the people, particularly in the eastern part of Kollegal taluk. The posting of Tamilian officers, many of whom did not know Kannada quite well, contributed in no small way to the assimilation of Tamil words in the spoken language of the people of this area. A similar phenomenon of Urdu or Marathi words having become party of the Kannada language as spoken locally is noticed in other parts of the State. It is also to be noted that prior to the 18th century, Kollegal formed part of Kongunad for sometime. A portion of a folk song sung by Jogi Gowda, the headman among the Soligas in Andipalya, which was trancribed in Kannada script during the visit to the village is given below to illustrate the copious use of Tamil words in the song.

ನಂಬಿನೇ ನಮ್ಮ ಸರಸ್ವತಿ
ಕೋದಂಡ ವಿಲ್ಲು ಕೈಯಲ್ ಪಿಡಿದು
ಆನೆಮೊಗತಾಯೀ ನಮ್ಮ ಸರಸ್ವತಿ
ಮೂನನ ವನತ್ತಿಲೇ ಮೋಹಿನಿಪೆಣ್‌ವಂದು ಕೈಪಿಡಿತ್ತು
ವನ್‌ತಡಕ್ಕ ವೇಂಡಾಮ್ಮಾ ತಾಯೇ
ಅಯ್ಯನಾ ಎನ್ನ ಶೆಯ್ವೀನ್ ಶಿವನೆ

The rendering by Jogi Gowda which was sung to the accompaniment of *Tamburi* was both rhythmic and melodious, though one cannot be sure about the accuracy in the usage of the words of the idioms. What is indeed striking is that there are a number of Tamil words in the above song such as *villu* (ವಿಲ್ಲು) for the Kannada word *billu* (ಬಿಲ್ಲು) *pidithu* (ಪಿಡಿದು) for *hididu* (ಹಿಡಿದು) *penn* (ಪೆಣ್) for *hennu* (ಹೆಣ್ಣು) *thadakkavendamma* (ತಡಕ್ಕವೇಂಡಾಮ್ಮ) for *thadeyabeda* (ತಡೆಯಬೇಡ) and *yennashaiven* (ಎನ್ನಾಶೆಯ್ವೀನ್) for *yenumadali* (ಏನುಮಾಡಲಿ) One thing which is clear is that the Soligas are not bothered either about the origin of the words or about the correctness of their usage. They are not even worried as to whether these songs have been transmitted by word of mouth correctly from one generation to the other. It is sufficient for them that they find a thrill and an inward joy in singing and particularly when the songs relate to the glory of God. It is usual for them to sing in chorus on the occasions of fairs and festivals and such a community singing not only instils a spirit of brotherhood among them but has also the effect of making them to forget the privations of their daily life.

The details about the four endogamous groups have been referred to earlier. L. K. Ananthakrishna Iyer writes as follows about their exogamous clans.

*Mysore Tribes and Castes by L. K. Ananthakrishna Iyer—Volume IV—Page No. 592.

†A Journey through Madras, Mysore and Canara by Buchanan —Volume I—Page No. 415.

*"The following are their exogamous clans:—1. Aluru kula, 2. Jungalur kula. Member of the latter are not to be found in Biligiri Rangan Hills. The members of these kulas neither burn nor touch these trees, 3. Belioru kula (the clansmen do not use silver for leglets). 4. Surena kula (clansmen adore the Sun). 5. Teneru kula. The first three clans are said to be brother kulas which trace their ancestors from the males. There is also a twelve *kulam* class, by the members of which everything is done by twelve. For instance, on the twelfth day after birth, twelve or eight elders are invited to the house to bless the child."

Thurston also refers to the existence of 5 *kulams* and 12 *kulams* among them. Describing the members of the 12 *kulam*, Thurston adds:

"At a marriage, twelve of the bridegroom's relations go and fetch the bride, and the wedding pendal (booth) has twelve posts. The parents of the bridegroom pay twelve rupees to the bride's father and a tali (marriage badge) worth twelve annas is tied round the bride's neck. In case of death, the body is borne on a stretcher made of twelve bamboos, and mourning lasts for twelve days".

The Soligas of Andipalya refer to the prevalence of *Idu kula, yelu kula* and *poojari kula* among them. 41 households among them belong to *Idu kula* and 3 households to *Yelu kula*. None of the households belonging to *poojari kula* is to be found in the village. It is said that those belonging to *poojari kula* (priest class) are superior to the other groups. There is interdining between the members of the various groups, but intermarriage was strictly prohibited between the members of *Idu kula* and *Yelu kula* till a few years ago. But, at present, a few marriages have taken place between the members of these two *kulas* without any disapproval by their society. In the social hierarchy, the Soligas occupy a place superior to the Adikarnatakas and Adidravidas both of whom take food and water from Soligas but not vice versa. The Soligas are not treated as untouchables. They take food and water from the members of all other communities among Hindus and there is no restriction for them to enter into any place of public worship or other public place.

†"The Sholiagas are mainly animists, and are the devotees of Biligiri Rangan, a Vaishnava God. They worship tiger and even its footprints. Besides these, they have other gods and goddesses, namely, Mudalagiriyamma, Dabbagoilappa, Thimmaraya, Yelemakkadu Bairamma, Maramma, Yellamma, whom they worship with offerings whenever any epidemics or other kinds of danger beset them. They set up seven stones of quartz on a bed of sand in the jungle and smear them with red and white stripes, burn incense and offer them fruits. When they can afford, they sacrifice a goat to obtain their satisfaction and blessings. One of them, generally a pujari who is an intermediary between God and man, works himself to an ecstacy, and passes orders which are supposed to be emanating from God. They adore snakes and ant-hills. Their tribal deities are Karayya and Madeswara who are adored with offerings once a year after their harvest. They also perform the fire walking ceremony. They believe in oracles but not in omens. They are credited with the power in charming tigers. When commencing an agricultural operation, they place the plough near an ant-hill, and after it burn incense and cover it. They say, that Biligiri Rangan (God) married one of their girls, and he is their brother-in-law. He had a son."

In Andipalya, 17 households worship Biligiri Rangaswamy, 5 households worship Jadeswamy, 4 households worship Mogavalli Maramma and 2 households each worship Bettada-chamundi, Doddasampigedevaru and Basaveswaras as their family deity. There are 12 other households which worship various other deities such as Siddeswara, Lingappaji, Magadi Tai, Heggadedevaru, Bhadrakalamma, Muneeraswamy etc. Many of the shrines of the deities which the Soligas worship are found in places which are not far away from Andipalya and hence, the Soligas who worship these deities visit all such centres periodically and they also participate actively during the fairs and festivals celebrated in those places. The following are some of the centres of pilgrimage for them:

1. Mahadeswara hills.
2. Biligiri Rangaswamy hills.
3. Boodibalu *jatra*.
4. Hanur Mari *jatra*.
5. Gerumala Jadeswamy *jatra*.
6. Lokkanahally Mari *habba*.
7. Mari *habba* in the nearby podus.

In the village of Andipalya itself there are two different temples of Jadeswamy which together act

*The Mysore Tribes and Castes by L. K. Ananthakrishna Iyer Volume IV, Page No. 594.

†The Mysore Tribes and Castes by L. K. Ananthakrishna Iyer, Volume, IV, Page No. 596-597.

as a pivot on which the social life of the Soligas of Andipalya revolves. Some of them visit the local Jadeswamy temple or Mariyamma temple regularly on every Monday and Friday when worships are offered, while other visit at least periodically to offer *kanike* in pursuance of the vows taken by them in times of difficulty or distress. The Soligas are generally accustomed to take vows to their respective family deity on the occasion of serious illness to the members of the household. The vows generally take the shape of offering puja to the deity including giving of silver jewels, except to the deity of Maramma, before which occasionally a goat or a hen is sacrificed. The Soligas also worship some of the forest deities such as (i) Kaarane Mahadeswara (ii) Bellajji Basaveswara (iii) Doddasampige (iv) Chicksampige (v) Adiyane Mari etc.

In times of yore there was a clear bifurcation of duty between Soliga men and women in the matter of food quest. When the march of civilization had not yet made any inroad into their lives they were more contented than they are now. Hunting, fishing and forest clearing were the main items of work for men, while women were primarily engaged in fetching edible roots and fruits. The men were experts in gathering honey and in collecting various articles of forest produce. So long as they worked hard (and their needs were few) even though they lived a hard life with poor habitation and with scanty and uncomfortable dress, they were a contented lot. But, they say that they are not so at present. They point out that their freedom is very much curtailed as they have now to work either as directed by the forest officials who employ them as paid labourers for various items of forest work or by the forest contractors who engage them to collect forest produce and pay them on the basis of the out-turn. The Soligas complain that some of the low paid forest officials who employ them on wages do not pay them properly but extract work out of all proportion to the payment made and that they dare not protest as they cannot afford to alienate their sympathy. They do not also have any ready market for whatever little surplus they have to dispose of either by barter or for cash. The system of disposing off the forest produce by the Forest Department through public auction perhaps marked the beginning of the curtailment of their right to collect and enjoy the forest produce to the extent they wanted and particularly so with regard to articles like honey. It is no doubt true that the Soligas have their own ways of stealthily selling away the honey after utilising to the utmost extent the quantity required for their own use. But, an article procured with so much of effort never fetches a competitive price when Soligas sell. Perhaps they get even better price when they deliver to the agents of the forest contractors authorised to collect the forest produce. These denizens of forest who move to the country side to improve their economic condition have not been able to do so in spite of their staying in the village parts for several years continuously. The Soligas of Andipalya who are evidently migrants to the village several decades ago are a standing example of a primitive people unable to adjust to changed conditions. They are lured into the practice of taking loans from the landholders and forced to work as farm servants on payment of fixed wages without any hope of emancipation at any time in the future. These unfortunate victims who borrow money and spend it away for marriages and similar unproductive purposes have no means to repay the loan, as the income they get by way of wages in hardly sufficient for their own livelihood. Once a debtor always a debtor is an adage which is applicable to almost all the heads of Soliga households. They may change masters but never redeem the old debt. As regards Soliga women of Andipalya, besides being engaged in domestic work, their capacity to earn to supplement the resources of the family is limited, because as casual agricultural labourers they find employment only during certain seasons. They get only very little of the edible roots and fruits in the disafforested areas of the village. The joint earnings of the men and women in a Soliga family are thus hardly sufficient to keep their body and soul together, while all their other aspirations regarding adequacy of cloth, better residence and other wants which they have begun to feel consequent on their contact with the civilised people remain unfulfilled for ever.

The Soligas have an inborn talent for gathering honey. The natural hives found in forests are of different varieties and vary in size. The colony of the smaller variety of bees is known as *kirijenu* and the Soligas easily remove the comb of the *kirijenu*. They smoke out the bees before they detach and carry the hive. The colony of big bees is known as *hejjenu* and the handling of such hives requires considerable skill and practice. The hives are formed both on the top or trees and sometimes also in the crevices of precipitous rocks. Usually bamboos which have spikes to serve as steps or similar ladders are used for the purpose of climbing the trees. The combs formed on rocks are larger in size and they are supposed to contain twice as much wax in proportion to the honey. The Soligas believe

that a person in pollution will be attacked by the bees if he attempts to collect honey. Honey is collected in large quantity during the period when the forest is rich with honey flora. The honey of the smaller hive is considered superior in taste and in medicinal virtue to that obtained from the bigger hives. The Soligas of Andipalya say that it is uneconomical for them to go out only in search of hives for gathering honey and delivering it to the agent of the contractor at his collection depot. They combine the work of hiving with that of cattle rearing when they visit different parts of the forest daily. Honey is a delicious and nutritious beverage or food stuff which is more welcome to them. The Soligas who go to the forest to graze the cattle and who gather a small quantity of honey consume it with gusto in lieu of food and only when there is surplus they bring it home or deliver to the agent. Honey is indeed a gift of nature to the hardworking Soligas who spend considerable time engaged in some work or other in the forest areas.

Very often the collection of honey-combs in the forest requires a co-ordinated effort of two or more persons, for example when a Soliga has to climb a ladder to reach a steep ascent another has to hold the ladder firmly. On all such occasions the Soligas take care to go out with a group of persons who are mutually trustworthy. Brothers who are on inimical terms never take part in such a joint enterprise for there is always a lurking suspicion that the person who holds the ladder can easily bring about the death of the person who climbs by loosening the hold. The Soligas very often prefer brothers-in-law and intimate friends to brothers when they go out on the errand of collecting honey combs. This similarity of custom is noticed among the Kadars of Cochin also.

Housetype

As stated earlier, the huts and houses in Andipalya are isolated farm houses situated in the *patta* lands of the owners of cultivated lands. The typical residence is a hut in the village. About their habitation Buchanan has remarked as follows: "They live chiefly on the summits of mountains, where the tigers do not frequent, but where their naked bodies are exposed to disagreeable cold. Their huts are most wretched, and consist of bamboos with both ends stuck into ground, as to form an arch, which is covered with plantain leaves." The huts of the Soligas of Andipalya are such simple structures as can be constructed by themselves by contributing no more than a day's labour. The walls are generally built of split pieces of bamboo and dried *Hangarike* leaves and the roof is thatched with dried grass. A typical hut of Soligas is about 8 feet long and 6 feet broad and the walls are about 4 feet high. The accommodation available is quite inadequate for the number of the inmates. The Soligas are not particular about the direction which the main door should face. The huts are mostly situated by the side of streams or at least not very far away from them, as they have no other water source to depend upon either for drinking or for culinary and other purposes. The huts are located in the property of the landlords who engage the Soligas to work as agricultural labourers or cattle rearers. The cattle-shed which often consists of a simple enclosure without any roof will be situated in front or by the side of the hut and the manure collected in the cattle-shed is removed and dumped into a heap close-by. Cooking is done in a corner of the hut and the scanty household goods occupy a small portion. The actual dwelling portion available is so small that it is hardly sufficient even for small children to sleep inside. The adults and sometimes even children who are above 6 years old sleep outside the hut during nights around a fire which they kindle to provide warmth. This practice is inevitable not only because of the insufficiency of accommodation but also due to the inadequacy of the dress and bedding material available with them. When there is rain or when the weather is very inclement, the inmates somehow huddle themselves inside the hut and sleep within the limited space available. Similarly, a woman who has delivered is accommodated inside. When the inmates sleep inside, the fire kindled outside serves the purpose of keeping the wild beasts at a respectable distance from the hut. The chief raw materials required for the construction of the huts are bamboo for walls and grass for roofing both of which are available in the forest and the Soligas are permitted to bring these by head loads for their bonafide domestic use without any payment. The landholders who permit the Soligas to construct huts for their own use generally do not give them any financial or other assistance for the purpose of construction. They are merely permitted to occupy the huts as long as they continue in their employment. When they choose to work under a different master, the Soligas vacate their former residence in favour of the new incumbents and sometimes they are also permitted to dismantle their huts and remove the materials. The Soligas are not anxious to avail themselves of this small mercy, as the dismantled materials serve very little purpose for establishing their new abode.

The following description of the hut belonging to Jogi Gowda who is an influential person among the Soligas of Andipalya is a pointer to the deplorable condition in which the other Soligas generally live. His hut which is near the eighteenth mile stone on Kollegal-Sathyamangalam road is about half a furlong to the east from the road. The hut is 22 feet long (east to west) and 8 feet wide (south to north). The walls are of bamboo *tatti* and the roof is partly thatched with *cadjan* leaves and partly with *Hanchi* grass. Besides Jogi Gowda and his wife Jademadi, there are three adult children (a son aged 20 years and two daughters aged 18 and 15 years respectively) who live in the hut. During the period of the present Survey his mother-in-law and sister-in-law were also his guests. The only door which the hut has faces south. The hut has been constructed by Jogi Gowda in the land belonging to one Ardhanari Gounder of Lokkanahally who is the President of Lokkanahally Village Panchayat. Jogi Gowda was formerly in the employment of Armuga Gounder, the Monigar (patel) of the village and he is now employed by Ardhanari Goundar primarily for the purpose of grazing cattle. There are 30 cattle belonging to the landlord which are impounded during nights in a cattleshed locally called *doddi* which is situated just in front of the hut. The kitchen is in the south-eastern corner of the hut and about one-third of the hut is utilised for keeping the household goods which include earthenware, scanty dress belonging to the inmates and a few agricultural implements. In another small portion Jogi Gowda has kept a *tamburi*, a *ghanta* and a *rudrakshi sara* which he generally wears on every Monday and and Friday when he worships the deity in the Jadeswamy temple.

The floor is smeared with cowdung and gives a tidy appearance. The door which is also made of bamboo *tatti* is about 3 feet high and 1½ feet wide.

The huts of Soligas have no arrangements to drain water from the kitchen and there are no soak pits either, outside the hut. None of the huts has either any separate shed for bath or any separate latrine. The Soligas take bath only occasionally in the streams.

Soligas who are employed for the purpose of watching the standing crops take shelter during nights in the watching sheds called *Attane* which are put up temporarily either on the top of the trees or mounted at an elevated place so as to have a clear view of the field. Very often the *Attane* is a more comfortable place for taking shelter during nights than the huts belonging to them. A tall bamboo serves as a leader to climb up to the *Attane*.

Nine households have separate cattlesheds. The cattleshed is generally a mere rectangular enclosure with walls of bamboo *tatti* all around and very often do not have any roof above. As the cattle are reared mainly for the purpose of collecting manure, the owner of the catlle evince little interest in the matter of providing proper protection to the cattle against rain and sun. The cattle are merely huddled together within a limited accommodation. Four landlords have constructed thatched sheds for lodging the cattle. When there are milching cows and a large number of young calves, greater care is evinced to provide proper accommodation. The cattlesheds are considered as sacred places and no Soliga would tolerate people entering inside the cattlesheds with leather sandals or slippers on.

Out of 53 households in the village only 2 households one belonging to a Brahmin and the other belonging to Vellalagoundar live in houses which have brick walls and 5 households—4 belonging to Goundars and occupied by Soligas and one to a Naidu—live in houses which have mud walls. The remaining households comprising 40 households of Soligas, 2 households of Korama Shetty caste and one each to Vellalagoundar, Madivala, Naidu and Labbe (table 13 A) live in houses which have either bamboo wattled walls or walls of grass or dried leaves. Though the temporary nature of their stay in the village may be a valid reason for some of the households such as those belonging to Korama Shetty, Madivala and Naidu living in houses which have bamboo wattled walls it is difficult to think of any other reason than poverty so far as the Soligas are concerned. Table 13 shows that 6 households live in houses which have country tiled roof, one household lives in a Mangalore tiled house and the remaining one household lives in a house having roof made of timber. Out of 45 households which live in houses with thatched roof, 39 belong to Soligas, 2 to Korama Shetty caste and one each to Vellalagoundar, Madivala, Naidu and Labbe. There are different varieties of grass known as *Hanchi-hullu, Balhullu* etc. which are used for thatching the roof and they are available in plenty in the forest. The thatched roofs have to be covered afresh periodically with new grass. Of the 6 households which live in houses which have country tiled roof, 4 belong to Goundars but are occupied by Soligas and one each to Vellala-

goundar and Brahmin. The solitary Mangalore tiled house belongs to one Angamuthu of Nadar caste who has come and settled in the village about 30 years ago. His house which is perhaps the most decent in the village is 18 feet long and $8\frac{1}{2}$ feet wide, has mud walls of about 2 feet in thickness, a door of 5 feet $\times 2\frac{1}{2}$ feet and lastly, possesses a Mangalore tiled roof. This description of the best house in the village will enable an appreciation of the poor housing conditions of the households of Soligas in the village. The total plinth area of all the occupied houses is about 2,680 square feet which on an average works out to 50.6 square feet for each.

Table XII shows that 50 households have no regular rooms and only 3 households live in houses which have one room each.

The Soligas do not observe any ceremony either during the commencement of the construction of the huts or at any other time.

Dress and Ornaments

About the dress of Soligas Buchanan has remarked that "they have scarcely any clothing, and sleep round a fire, lying on a few plantain leaves, and covering themselves with others". Referring to this account, Edgar Thurston has given a brief description of an up-to-date Sholiga inhabiting the jungles of Coimbatore between Dimbhum and Kollegal near the Mysore frontier who according to him "is clad in a cotton loincloth, supplemented by a coat of English pattern with regimental buttons, and smears freely on special occasions, such as a visit to the Government anthropoligist, with sacred ashes in mimicry of the Lingayats". A typical Soliga of the present generation is neither so modern as the solitary Soliga Thurston happened to meet nor so primitive as Buchanan has depicted him to be. The dress of a Soliga is the same as that of other caste Hindus residing in the region. The lower garments of a Soliga male consists of a loin-cloth which he wears generally upto the knee and sometimes shirts and banians are used for the upper garment. A Soliga female wears saree and blouse like all other females. None of the Soligas in Andipalya tie on plantain leaves and cover themselves with them, while sleeping round a fire. The Soligas are equipped with at least one set of clothes, though very often even that solitary set may be a torn one. Due to extreme poverty the Soligas are not always able to purchase new cloth for their dress. Most of them have to be satisfied with old clothes presented either by their landlords or by those who are charitably disposed. The Soligas employed by landholders on an annual basis are presented with a set of new clothes of coarse variety once in a way which lasts for some time. But there are other members of the household who have to manage with ragged raiments. Occasionally the Soligas also purchase cheap varieties of new cloth with their meagre earnings. Some of the elderly females do not put on a blouse while working inside the house. Those who are in their teens have a natural desire to equip themselves with better qualities of dress, even though they can afford to possess only one set. The photo of a Soliga boy and girl taken while they were returning from Lokkanahally where they had gone to attend the Mariamma festival shows the typical dress which some of the youngsters in a comparatively affluent family wear on special occasions. The girl is returning with some food presented by the land holders on the occasion of the feast, to be shared among other members of the family.

Soligas use torn clothes stocked in the house for various purpose such as equipment for bed and covering during the cold nights. They do not wash clothes regularly on account of the paucity of cloth they possess. But they do not fail to wash the clothes in the streams or tank on festival and other important days. Before visiting the temples they make it a point to take a bath and dress themselves with washed clothes. They are aware that to move about with defiled cloth is degrading and hence they are careful to wear clean clothes to the extent it is possible for them to do so.

In some of the poor households adult males merely wear a loin-cloth for the lower garment and use a *kambli* or a bedsheet for covering the upper part of the body. The *kambli* is a constant companion of such people during both day and night. The Soligas rarely use any head dress. The Soliga youngsters put on knickers and shirts while they move out but due to sheer poverty young children in many households are not clad with any dress when they are inside the house. Mats, gunny bags either new or torn, and bedsheets or *kambli* constitute the equipment for bed in the households of Soligas. Those who cannot afford *kamblis* use quilts stitched with torn clothes for covering. The old practice of sleeping round the fire in front of the house continues to be in vogue among them mainly as a safegaurd against incursion of wild beasts. The fire also keeps them more warm as they do not have adequate covering.

But, during winter most of them sleep inside the hut under pathetic circumstances almost getting frozen when winter is severe.

The Soligas rarely possess costly clothes. On the occasions of a marriage, the bridal couple among the Soligas should generally wear new clothes of white colour only. The bride wears a saree and a *choli* and the bridegroom wears a *dhoti,* shirt and a towel. There is no special dress for widows.

As described earlier, the Soligas, whether they be males or females, have short curly hairs which they comb only very rarely, if at all they choose to do so. They do not also feel the necessity of applying any oil to the hair, as the curly hair can be set into a convenient position without rubbing any oil. They however, possess wooden combs which are available in the shops at Lokkanahally for sale and the females occasionally use them to comb the hair. Young girls are also accustomed to apply castor oil once in a way while combing. As regards males, though the common hair style among them is also one of leaving the hair as it is, there are a few persons who like the other caste Hindus leave a tuft behind, though such instances are rare.

From a study on the expenditure on clothing it is seen that on an average the expenditure on clothing in a Soliga household is about Rs. 36/- per annum which works out to 11% of the total expenditure. Considering the meagre income it is clear that the Soligas are spending more on cloth than they can really afford. The percentage of expenditure on clothing among the people belonging to other occupational classes is comparatively less.

The Soliga women have no ornaments worth mentioning. Most of the elderly females do not have anything except a few aluminium or glass bangles for the wrist, a string of beads for the neck interspersed with white and black beads, nose screws and silver toe-rings. Girls in their teens have begun to wear *kadaga* made of silver as wristlet and also cheap ear rings. Some women also use *kalandige* made of silver. Gold jewels are rarely to be found with them and the only gold jewel that they can ever think of is a nose screw for which only a small quantity of gold is required. Even the *thali* is generally made of brass which is coated with *chinnada neeru* as the Soligas say by which is meant crude plating.

Household Goods

In Andipalya it is only in the household of Angamuthu, a Nadar, that a few articles of furniture are found. In his Mangalore tiled house, Angamuthu lives with two women of whom one is a Soliga and other belongs to Hajama community. His house has one bedstead, 2 chairs, 1 table and 1 radio set. He also owns a rifle which he uses for hunting. In the households of others there are no household goods of any valuable nature. Almost all the households have a grinding stone which is used to grind ragi, cumbu and other foodgrains. The other household goods generally found among Soligas as well as others comprise earthenware pots used for cooking as well as for other domestic purposes, a few baskets, an axe or a sickle which are implements used for wood cutting, weeding and other operations and lastly, a crude kerosene lamp made of tin sheet called *buddi* which burns with an open smoky flame and costs about 10 paise and a spare bottle to store kerosene. There are a few households which do not have even such kerosene *buddis* due to their inability to purchase kerosene oil. In such households the fire kindled by burning small logs of jungle wood in front of the house provides the light, in addition to providing warmth during the wintry nights. six households of Solagas have aluminium plates which are used for taking meals. A few households have small aluminium vessels and empty kerosene oil tins which are mainly used for fetching water from the streams. Most of the households possess a few wooden articles of trifling value such as a ladle, bamboo vessels to store milk, butter-milk etc. called *ande.* The Soligas store what little foodgrain they have in big mud pots. It is only in the household of Angamuthu a *wade* (granary made of wooden planks) fixed to the wall is found. He also owns a few copper and brass vessels. The abject poverty of the Soligas is apparent when it is noticed that they do not have the resources even to own a few copper and brass vessels.

Food and Drink

Ragi is the staple foodgrain for 50 households including 44 households of Soligas, 2 households each of Vellalagoundar and Korama Shetty and one household each of Madivala and Muslim. Rice and ragi are both used by the 2 households of Nadar and Naidu caste, whereas the one Brahmin household in the village uses rice and wheat (table XV). Table XV also shows that excepting the Brahmin household which is exclusively vegetarian, all the other households in the village are accustomed to take non-vege-

tarian food. It is also seen that the adults as well as children in all the households take two meals a day.

Buchanan observes as follows about the food habits of Soligas. ".....and they gather various esculents leaves, and wild Yams (Dioscoreas). They also collect honey, which they immediately eat. They possess no domestic animals, and have not the art of killing game. They would willingly eat meat, but cannot get it. They are ignorant of the art of distilling, or fermenting any grain or liquor, and refuse to drink anything that will intoxicate". According to Thurston "the staple food of Sholigas is ragi paste and Yams, which, like the Urulis, they supplement by sundry jungle animals and birds. Paroquets they will not eat, as they regard them as their children". The food habits of the Soligas of Andipalya have not undergone any change since Thurston wrote. They prepare ragi paste with ragi flour which they convert into round lumps and consume it by dipping small bits into a soup prepared out of beans, horsegram or green leaves, with sufficient chillies, salt and other spices added to suit their taste. The use of tur dhall is a rarity. The Soligas are hardly able to purchase pulses and vegetables for their daily domestic use. They stock whatever pulses they are able to get from the landlords during the harvest time and they supplement it with the vegetables grown by them in a small way in front of their huts. On most of the days, greens constitute the major ingredient in the soup prepared by them. They grow wild and are available easily in the village. The Soliga women have a knack of collecting several varieties of greens. The names of some of them are given below:

1. *Anne soppu.*
2. *Goraji.*
3. *Gole.*
4. *Thonde.*
5. *Basale.*
6. *Seege.*
7. *Muste.*
8. *Onagone.*
9. *Ganike.*
10. *Gullekai.*
11. *Sunde kai* etc.

As part of the non-vegetarian food the Soligas use the meat of the following animals which they procure by occasionally hunting in forests: *kadave,* deer, pig, *uda, ame,* wild cat etc. Among birds, they eat the meat of pea-fowl, poultry, *goujalakki, kashtadakki* etc. They do not eat beef or the meat of monkey, jackal, bison, tiger, elephant, snake, dog, crow, eagle, etc. During summer, when the local streams dry up they get a small catch of fish which they consume. Their special dish consists of rice and *togari saru* besides *payasa* prepared with jaggery.

The Soligas take their first meal at 8 a.m. and the second meal at about 6 p.m. The Soliga males leave their houses for daily work either in the village or in the forest after taking their meals in the morning and return in the evening. Those who go to the forests occasionally eat either honey or other fruits which they are able to get in the forest and these sustain them between their two principal meals. If the Soligas are sturdy with a capacity for hard work it is not a little due to the fact that they consume honey which is very nutritious. Whenever the Soligas do not have sufficient stock of ragi with them they live by eating roots and wild fruits available in the forest such as sweet potato, *bellare genasu, itchala gedde, gullekai, sundekai* etc.

The Soligas are not generally in the habit of taking any beverage. They do not also use sugar, but only jaggery. They do not take tea, because, according to them, tea dust is costlier than coffee powder. They take coffee with or without milk when they get fever or head-ache. Only 4 households in the village—one of Vellalagoundar caste and the other of Brahmin caste in the income group of Rs.150/- and above and the two households of Naidu and Muslim caste in the lower income group of Rs.25-50 per month (table 11) take tea. In the whole village sugar is used by only the Brahmin household. In the households of Soligas employed for cattle rearing there would occasionally be a few milching cows the milk from which is made use of by the Soligas. The cows generally give a small quantity of milk as the calves which are always let loose first satisfy themselves to their heart's content before the Soligas can get any surplus. Very often the owners of the cattle take back the milching cows as they require milk for their own use. In the cattle pen of Jogi Gowda, there were 30 cattle of which 3 were milching cows at the time of the enquiry. These 3 cows together yielded 3 *pavus* (1 litre) per day. Jogi Gowda said that he was using milk to prepare soup with the greens. Evidently he referred to a dish to which milk was being added.

The habit of smoking is widespread among the males. They smoke beedi which they purchase from the local shops. As *thooparada yele* used for rolling beedies is available in the forest, some of them are in the habit of rolling up tobacco dust in these leaves and smoking the beedies so got. This is resorted to for the purpose of minimising the expenditure on smoking. It is said that even some women have resorted to the habit of smoking, while most of them chew betel leaves with betel nuts and tobacco. About 7% of the total expenditure incurred in a Soliga household relates to the use of tobacco in some form or other. It is understood that some Soligas who are aged, secretly smoke *ganja* which they are able to get from their relatives residing in the nearby forests.

Beliefs and Practices connected with Birth, Marriage and Death.

In this report it is proposed to discuss only the beliefs and practices relating to birth, marriage and death among Soligas only as the few households of other communities cannot be taken as representing these communities.

BIRTH

Pregnancy is recognised among the Soligas as among others by the stoppage of the monthly course and by noticing nausea experienced by a pregnant woman during the third month. During the prenatal period no religious ceremony is conducted. By sheer force of necessity a pregnant Soliga woman has to attend to domestic work till a fairly advanced stage of pregnancy, as generally there would be none else to do the work of a housewife if she is inclined to take rest. The Soliga women have a sound working knowledge about the nature of food and exercise which a pregnant woman should take to safeguard her health during the period of pregnancy. Delivery, takes place including the first, either in the house of the parents of the woman or in the husband's house as may be convenient. It is conducted in a convenient part of the hut which is partitioned off to secure privacy. The elderly Soliga women who have previously attended a number of delivery cases are invited to attend cases of delivery. When delivery is either protracted or beset with difficulties they worship the family deity and take a vow to offer *kanike* and to visit particular places of pilgrimage where the shrine of their family deity is situated. The Soligas are aware of the maternity facilities in the Local Fund Dispensary at Lokkanahally and also of the fact that they could requisition the services of the maternity assistant stationed at Lokkanahally, but they do not seem to have felt so far the need to do so. After delivery the placenta is kept inside an earthen pot and it is buried in the backyard of the dwelling house. The Soligas observe pollution for eight days in the case of birth. On the third day the mother and child are given bath. On the fifth day after delivery a purifying ceremony known as *muttu theerisuvudu* is observed along with the naming ceremony. On this occasion the nearest relatives are invited and five elderly persons take the lead to christen the child. The elders apply *vibhooti* (sacred ash) on the forehead of the mother and the child and after duly consulting the parents of the child they arrive at a name mutually agreed upon which is to be given to the child. The name to be given is generally associated with the family deity. They declare the name in the presence of those who have assembled and thereafter the elders are served with sacred meals called *yede*. The other relatives also take part in a feast for which a fowl would have been killed.

After delivery the Soliga women are confined for about a fortnight only, to recoup health, as they cannot afford to take rest for a longer period due to conditions of poverty. They are served with the usual ragi paste which they take along with a soup to which garlic and pepper would have been added among the other ingredients. Whenever it is possible to do so, a larger quantity of milk is given to them by way of nourishment. The suckling period for the child is normally a year, but in some cases it may continue for two to three years. The child is also given cow's milk in addition to mother's milk whenever required and when it is about a year old, a small quantity of ragi paste is given two or three times daily. Working women leave young babies in the house under the benevolent care of the elder children to look after till they return after finishing their labour in the fields or elsewhere. It is a common sight to see very young babies left in the huts and looked after by children who are aged just four or five years. Very early in life the children get accustomed to live in an atmosphere of solitude which later in life stands in good stead infusing a spirit of fearlessness among other qualities. If a baby has to be carried while the mother moves about walking a long distance from one place to the other or while she is engaged in work, it generally rests in a fold of the saree which is fastened to the stomach, the entire device serving like a cradle. On all other normal occasions it is carried on the left side of the waist. When children have to accompany the elders during journeys they are carried, the younger ones

in the arms and the older ones on the shoulders. The head of the adult becomes a convenient hold for the latter.

Old women of Soliga tribe are generally familiar with the use of herbs to secure abortion and their services are utilised when women want to be rid of an unwanted pregnancy. The names of the herbs are kept secret and the entire process is gone through with utmost secrecy. The medicine administered is only known by the generic word *goddu* medicine. Barrenness, still birth and infant deaths are often ascribed to the sins or acts of omission and commission committed in the previous life and sometimes also to the evil influence of ghosts called by them *gali*. On all such occasions they take a vow to their family deity and pray for the riddance of the ghost. They visit the local Jadeswamy temple and request the *poojary* who falls into a trance during *puja* to drive out the ghost and it is accordingly done after observing certain formalities.

Marriage

The marriage customs of the Soligas are simple. After an alliance is settled, betrothal takes place in the girl's house. About a week or two prior to the marriage the boy's father accompanied by five elderly men of his community including the headman visits the girl's house where the betrothal ceremony takes place. The Soligas attach considerable importance to omens. For example, if a rat snake crosses road during their journey to the bride's house to take part in a betrothal ceremony, they consider it so inauspicious that they drop the proposal altogether. The observation made by L. K. Ananthakrishna Iyer that the Soligas do not believe in omens (Volume IV, PP 596-597.) is not true of the Soligas of Andipalya.

Generally, girls are married after they are at least 15 years old and boys are married after their eighteenth year. Marriages of persons belonging to the same clan are prohibited. Till very recently intermarriages between persons belonging to *Idukula, Yelukula* and *Poojary kula* were also not permitted, but now they are taking place. The Soligas of Andipalya have contracted alliance with those residing in Gundimala, Kudivale, Kurubadiggi and also in some of the *podus* in Doddasampige forest. The custom of a young man marrying his sister's daughter is prevalent among them. Polygamy is practised, but not polyandry. Divorce and widow marriage are also permitted. Considerations of poverty do not preclude them from marrying more than one wife, because women also work and earn after marriage and are rarely, therefore, a burden.

The marriage customs of the Soligas are described as follows by L. K. Ananthakrishna Iyer. *"The marriage ceremonies of the Sholigas are very simple. When a young man has to be married, he elopes with an adult girl to a jungle and remains there for a day or more as he thinks proper. After their return to the village, a fowl or a goat is killed in honour of the event, and the tribesmen are invited to a feast. On the same day, the husband ties a tali (marriage badge) round her neck. Until this is done, he is not allowed to become a member of the tribe. Any children born to him after the elopement are legitimate. Of late, they have borrowed the customs of the Okkaligas in the erection of the *pandal*, in the bringing of the *ariveni* pots and worshipping them with offerings, the formal gift of the maiden (*kanyadan*), and in other formalities. The marriage takes place during nights. The bride price is fifteen rupees, and this is paid in instalments". The Soligas of Andipalya generally celebrate marriage in the bride's house on an auspicious day, preferably on a Thursday. The *kulada yajamana* acts as the priest. The bride price is Rs. 12-50 if she is a virgin and for widows it is Rs. 6-25. In the case of widows the parents of the woman may waive the payment of the bridal price if they so desire. Divorce to be valid, has to be sanctioned by the headman of the tribe and it is permitted only when there are justifiable reasons such as unchastity, cruelty etc. When a woman wants a divorce, she has to pay a sum of Rs. 44-25 to the husband and often this amount is paid by the person whom the divorced woman has agreed to marry after the previous marriage is got anulled. If she chooses to marry another without the payment of the amount she would be excommunicated from the caste along with her new husband. If a married man on the other hand prefers a divorce, when such divorce is sanctioned, he is not called upon to pay anything to his wife.

The marriage ceremony takes place in a *chappara* (pandal). The *chappara* for the marriages among all clans is constructed by the Soligas belonging to the *Yelukula* caste. The marriage party generally arrives with the bridegroom on the previous day to the bride's place and arrangements are made for their stay and a feast is given to them. On the day of

*The Mysore Tribes and Castes by L. K. Ananthakrishna Iyer, Volume IV, Page No. 594.

the marriage the bridal couple take a ceremonial bath and dress themselves with new clothes which are white in colour. *Basingas* are tied to their foreheads and *kankanas* to their wrists with permission of five elderly men. The bridal couple are then seated on a plank called *hasemane* and before them *kari kambali gadduge* is placed on which a *kalasha* containing holy water and mango leaves are kept. After the *kalasha* is worshipped, the bridegroom ties the *thali* which is generally made of silver or brass and strung with black beads, round the neck of the bride. Thereafter, the bride and the bridegroom are taken to the local Jadeswamy temple and after worshipping the deity they exchange garlands. The ceremony is concluded by giving a feast to the assembled guests. Ragi paste and mutton soup are the main items for the feast and *payasa* is added when the party is in an affluent condition. Generally, rice is served only to the five elderly members and the couple. The Soligas require about a *khandaga* of ragi and one or two sheep, besides a small amount in cash for the marriage of a girl and most of them resort to borrowing to meet the expenses of the marriage.

Marriage by elopement is resorted to when the parents do not take the initiative, but the couple choose to marry. When this type of marriage is followed, the couple go away to the forest for somedays and after living together as husband and wife they return and declare that they are married. The elders of the caste would accord approval, in case a community feast is given to them. Marriage by exchange is also in vogue among the Soligas.

Extra marital relationship is viewed by society with disfavour. When an unmarried woman becomes pregnant she is required by the tribesmen to name her paramour and he is compelled to marry her on pain of excommunication. Cases of adultery when brought before the caste council are enquired into by the members and the person guilty of lapse is fined. They do not hesitate to disapprove publicly the conduct of a person whose chastity is of a doubtful nature. A teen aged girl, R, who has married twice already and who has got a bad reputation is commonly referred to by them with a prefix *soole* (prostitute) to her name.

Death

The following account relating to funeral ceremonies of Soligas is found in the Mysore Tribes and Castes. *"The dead are buried with the body on the left side and the head to the south, and place a heap of stones over it and call it *kalluseve*. It is said some throw it to be devoured by vultures and wild beasts. Some also have begun to cremate. Lepers are always buried under a heap of stones. The corpse is carried in a bier, and on half the way, they place the dead body to change sides, in remembrance of which they and their followers place each a stone called *hindanundla gudda*, which in some places grow into a big heap. The burial is attended with no ceremonies. On the spot where the dead person breathed his last, a little ragi (*Eleusine coracana*) paste and water are placed, and here on the fourth and the twelfth day for the elders, a goat is sacrificed, and offered to the soul of the departed. After this, the son proceeds to the burial ground carrying a stone followed by men from each of the exogamous clans, arrive near a water spot (*the grave*) where they sit down, while the son places the stone on the ground. They then lift it in succession and the last man while doing so is said to fall in a trance. On his recovery, leaves (plantains, teak, etc.) corresponding to the number of exogamous septs are arranged round the stone, and on each leaf different kinds of food are placed. The men partake of the food, each from the leaf allotted to his sept, after which the son holds the stone in his hands, while his companions pour ragi over it, and then carries it away to the *gapamane* (burial ground) of his clan, and sets it up there.

"His widow is not required to remove the *tali*. If she remarries, she returns it to one of her husband's relatives. Now-a-days they observe pollution for eleven days. They also give a funeral feast to the tribesmen at the end of the year."

There are some minor changes in the funeral customs followed by the Soligas of Andipalya. In Andipalya, the Soligas bury the dead bodies of all including pregnant women, but excluding lepers who alone are cremated. The Soligas generally bury in place near Begathur Jadeswamy temple though it is not as such reserved for the purpose. A person is allowed to die in any part of the hut. As soon as a person is dead, the corpse is given a bath and it is dressed with mortuary garment called *koda batte*. The hands and legs of the corpse are first folded and then the corpse is tied to a single strong bamboo, sufficient to bear the weight of the corpse, near three

*The Mysore Tribe and Castes by L. K. Ananthakrishna Iyer, Volume IV, Page No. 597-598.

different parts such as neck, chest and thighs or ankle. It is then carried by four persons who change sides on half the way to the burial ground. If the dead person was a person of status, *vibhoothi* (sacred ash) is applied to his forehead and a garland of *thulasi* leaves is placed around the neck, an honour which is denied to the common folk. The corpse is buried with the head to the south. At the time of the burial a little ragi, a small quantity of ragi paste, a tumbler of water and a knife are placed inside the burial pit and if there is no person to inherit the belongings of the deceased all those household goods of a trifling nature are also buried with the corpse. On the third day, on the spot where the person died in the house, a small quantity of ragi paste, soup and a cup of water are placed covered with a basket. and the ragi paste is examined on the next day to verify whether there is any indication to show that some supernatural power has utilised a small share of the ragi paste and if there are such signs, it is believed that the spirit of the dead is satisfied with the ceremonies conducted. The period of pollution is 11 days. Neither the practice of exhumation nor of secondary disposal is prevelent among the Soligas. On the twelfth or the fifteenth day, the obsequial ceremony called *thithi* is performed by the son of the deceased. On the occasion of this ceremony which is performed on the bank of a stream, a sheep or goat is sacrificed and community feast is arranged for the relatives and friends who are gathered. The feast is preceded by a ceremony known as *kallu hidiyuvudu* which is conducted with the assistance of a specialist. On this occasion, a stone brought by the son of the deceased is washed and worshipped with turmeric and oil and when it is finally lifted by the person who guides the ceremony he falls in a trance which is an indication that the dead person who is satisfied has come on him in the form of *gali*. Thereafter, the stone is again worshipped, five leaves (*yede*) are placed in front of it and the food is partaken of by the important members. After this ceremony is over, community food is served.

There is another ceremony known as *ballaserisuvudu which* is connected with the stone referred to above. On a convenient day the stone along with five ragi balls and chicken soup is taken to a place known as Magalibetta (a hill about 10 miles from the village to the south) where there is a temple of Maramma. There is a cave in front of this temple. The stone which is carried is worshipped and is set up along with other stones which have been similarly set up there in the past, each stone representing the death of a person.

Other Beliefs and Superstitions

The Soligas who are illiterate are influenced a good deal by a number of irrational beliefs and superstitions. A brief reference has been made earlier to their belief in the spirits of the deceased (*gali*) which are said to torment the living if not propitiated properly. They are therefore particular about observing every ceremony which is intended to satisfy the spirits of the deceased and whenever there is any lapse they lose no opportunity to visit the Jadeswamy temple with the person haunted by the ghost and with the assistance of the *poojary* who falls in a trance by divine grace, the ghost is driven out from the body of the person who is tormented as a result of the haunting. Some of the Soligas believe that even fever is caused by the play of ghosts and there are some elderly persons who are said to be conversant with the art of liberating the persons affected by ghosts. When a person is suffering from fever, the services of the specialists are utilised in the following manner.

In the dark room where the person suffering from fever is lying, a few persons would gather in a row and a specialist would sit opposite to them holding in his hand a winnowing pan containing a few *gulaganji* (Abrus precatorius). The specialist sings a special song simultaneously keeping on the pan shaking. The persons sitting opposite also sing in chorus. The specialist cites a number of possible reasons for fever such as the onset of the ghost. The *gulaganji* (Abrus precatorius) would standstill when the exact possibility is predicted. If the fever is due to the intervention of ghost the specialist takes oath in the name of God and commands it to go away. The ghost obeys and the patient recovers.

The following are some of the other beliefs which are prevalent among the Soligas.

If a cock crows in the evening or after night fall it should be sacrificed on the next day on the threshold of the house and then eaten. If a hen hatches an egg which does not contain the natural shell it should be cut-off and eaten, as otherwise evil effects would ensue. A hen which hatches an egg for the first time on a Sunday should not be retained. If an owl sits on a hut, it forebodes bad omen and to ward-off the evil effect, the hut has to be vacated for three months. If a Soliga who goes out for hunting meets a woman with an empty pot, he would get no game.

It is a heinous crime for a Soliga to commit theft of any property belonging to a brother Soliga.

If such a crime is committed, a *puja* is offered in the house in the name of the family deity and the culprit is cursed as follows:

"You, who have deprived me, your brother, of the food which rightly belongs to me by virtue of my own effort, are cursed to die immediately in the name of my family deity".

CHAPTER III

ECONOMY

A. Economic Resources :

(i) LAND

The area of the Revenue village of Andipalya is 1,748.59 acres. Prior to Resettlement in Fasli 1322, the village was 9,190.11 acres in extent. During the Resettlement, a vast extent of forest land in the village was transferred from the village and included in the reserved forest. Subsequent to the Resettlement a further extent of 35.36 acres has been included in the Doddasampige forest. The village which was quite big in area before the Resettlement has been very much reduced in size and further, does not include any forest land whatsoever at present. The average area of a Revenue village in Kollegal taluk works out to 7,734 acres (the total area of the taluk is 6,88,378 and there are 89 villages in the taluk). The average area is quite large primarily because about 2/3 of the taluk comprises forest land (total extent of forest land is 4,65,508 acres in the taluk). But, if only the occupied area is taken into consideration, the total occupied area of the village, which is 1,372.98 acres, is only slightly less than the average extent of occupied lands per village in the taluk which works out to 1,437 acres (the total occupied area is 1,27,910 acres). Village Andipalya is thus blessed with a large extent of cultivated land even though the residents of Andipalya are not the main beneficiaries. Lands are held mostly by the *pattadars* of Lokkanahally.

Agricultural land constitutes the most important economic resource in the village. The entire occupied area which is classed as dry is included in group II during the Resettlement held in Fasli 1322, taking into consideration the then prevailing agricultural condition, the price of agricultural commodities, the wage rate, the marketing facilities and the various other facilities which were available for the agriculturists. But, particulars relating to the soil classification given below as furnished in the Resettlement report show that most of the dry lands are fertile and in a good season yield rich dividend, if properly cultivated.

Description of soil	Area
	Acres—Cents
1. Good red loam	837–83
2. Ordinary red loam	97–70
3. Inferior red loam	185–15
4. Worst red loam	188–45
TOTAL	1,309–13

The details of land included at present in the revenue village are as given below:

	Area	Assessment excluding cess
	A–C	Rs. P.
1. Patta land	1,350–50	1,213 79
2. Assessed waste	164–33	135–66
3. Inam	22–68	25–10
4. *Porambоke* : (land reserved for public purpose).		
(a) Road	50–40	
(b) Stream	120–37	
(c) Tank	3–98	
(d) Cart track	14–62	
(e) Foot-path	0–35	
(f) Forest line	0–38	
(g) Hill	3–35	
(h) Forest margin	17–82	
	1,748–58	1,404–85

The three temples existing in the village are situated in the *patta* lands of private persons and hence they are not classified as temple *porambokes*. There is an extent of 22.69 acres of *Inam* lands which were granted to the hereditary village officers and village menials as detailed below:

	Acres—Cents
1. Shanubogh *inam*	10–02
2. Marriyam (patel) *inam*	9–02
3. Thoti *inam*	3–64
TOTAL	22–68

Out of 164.33 acres of Government assessed waste land, 102.77 acres are *Shivajama* lands, that is, lands which have been encroached upon by private persons and in which crops are raised by them every year. These lands in respect of which assessment is collected every year could be assigned to the encroachers, in case they are eligible and the assignment is otherwise not objectionable. The officers of the Revenue Department have either to push through the encroachment proceedings or finalise the assignment proceedings in respect of these *Shivajama* lands. The village records show that Survey No. 429 (10.02 acres), 465 (17.3 acres), 466 (2.57 acres) and 467 (16.17 acres) are prohibited from assignment on the ground that these plots contain sandalwood trees. Enquiry shows that there are no sandalwood trees at present in any of these plots and they could therefore be made available for assignment to the landless Soligas of Andipalya after an order of disreservation is duly passed by the competent authorities. Though the Soligas have been residing in the village for the last several decades, none among them has been assigned any land so far, as according to their own admission they never applied for grant of land all these years, because they were merely content to work as labourers. Their inability to invest on land for the purpose of reclamation, purchase of bullocks and agricultural implements etc. deterred them from taking any initiative in this regard. But, now, they are enthusiastic about owning land and cultivating it, as they have come to know that in various other places like Bailur, P. G. Palya, etc. in the neighbourhood, members of their community are well settled and have become good cultivators after seeking assistance from Government. They therefore now represent that they may be given some of the forest lands near Andipalya. Their request is under the consideration of the Forest Department. The Soligas of Andipalya are reluctant to migrate from the village and hence they are anxious to have lands which are in the village or in the vicinity. It is in this context that the question of the availability of assessed waste Government land in the village for the purpose of assignment to at least a few households of Soligas is worthy of consideration.

In Andipalya, there are no lands reserved for the purpose of grazing and on this ground the villagers are not in any way handicapped, because the reserved forests which are close-by are used for grazing.

The fertile cultivated dry lands of the village constitute the most important economic resource for the villagers, most of whom reside in the adjoining village of Lokkanahally. These lands benefit the Soligas and others who reside in Andipalya to the extent that they get opportunities for working as agricultural labourers, cattle rearers etc. and thus eke out their livelihood. In the cultivated land ragi is grown as the main crop, beans and castor being raised as mixed crops along with ragi. The other subsidiary crops are cotton, *same, navane,* groundnut, mulberry, coriander etc.

The table given below shows the area of land cultivated with the various crops in the village during the three years 1961-1962, 1962-1963 and 1963-1964. Columns 2 and 3 show the corresponding figures for Faslis 1321 (1911-1912) and 1322 (1912-1913) as taken from the Resettlement register pertaining to the village:

Name of crops		Area cultivated in				
		Fasli 1321	Fasli 1322	Fasli 1371	Fasli 1372	Fasli 1373
		1911-'12	1912-'13	1961-'62	1962-'63	1963-'64
1		2	3	4	5	6
		A C	A C	A C	A C	A C
Cereals	Paddy	1-00	0-60	..	..	..
	Cholam	1-00	9-03	..	..	..
	Ragi	681-41	673-59	1,120-80	1,014-59	1,014-59

	1	2	3	4	5	6
		A C	A C	A C	A C	A C
Cereals	Cumbu	..	0-12	2-00	0-80	0-80
	Samai	24-00	35-98	25-10	45-12	10-15
	Navane	..	..	15-40	10-15	1-23
	Others	..	1-03	..	..	..
Pulses	Horsegram	26-07	71-82	..	..	4-31
	Blackgram	..	0-70	..	..	..
	Beans	..	..	42-24	37-13	37-13
	Others	35-38	42-15	..	..	..
Industrial Crops	Sugarcane	..	..	..	..	..
	Gingelly	20-48	16-70	..	..	..
	Castor	25-00	36-00	42-60	37-18	37-08
	Cotton	..	..	30-20	27-11	45-02
	Groundnut	..	..	30-20	24-16	23-12
	Other oil seeds	..	1-16	..	..	..
Vegetables	Chillies	..	0-86	..	..	..
	Other vegetables	9-79	1-18	..	..	..
Topes	Fruit trees	..	..	..	..	..
	Other trees	..	1-86	..	..	..
All other crops :		..	7-69	26-70	23-12	51-47
	(*a*) *Mulberry*	..	..	*18-10*	*23-12*	*51-32*
	(*b*) *Coriander*	..	..	*8-60*	..	*0-15*
TOTAL AREA		824-13	900-47	1,335-24	1,219-26	1,225-43

During the last about 50 years there has not only been an increase in the cultivated area from 824.13 acres in 1911-1912 (Fasli 1321) to 1,225-43 acres in 1963-1964 (Fasli 1373) but also a welcome change in the nature of crops raised. Gingelly, castor and other oil seeds were the only industrial crops raised about 50 years ago. The practice of raising important cash crops like cotton, groundnut and mulberry has come into vogue during the last two decades, mainly due to the favourable marketing facilities and the attractive prices they have been fetching. The establishment of Government Silk Farm in Lokkanahally has given a further impetus to the cultivation of mulberry in the recent years and the villagers have come to realise that mulberry cultivation is feasible as well as profitable. In 1962-1963, the area under mulberry was 23-12 acres, while in 1963-1964 it has increased to 51-32 acres. With the increase in the number of irrigation wells and an awakening among the people about the profitable nature of silkworm rearing as a household industry, the area under mulberry is bound to increase further in the coming years. The advantage in raising mulberry crop is that whereas adverse seasonal conditions vitally affect the food crops, mulberry crop can withstand drought conditions to some extent. Mulberry as a cash crop fetches some income to the grower every month for about 7 or 8 months in a year which is very helpful to him to defray the cultivation expenses as well as some items of domestic expenditure.

There are no wet crops in the village. The extent of mulberry cultivation is gradually on the increase. Two land-holders make use of their irrigation wells to irrigate mulberry crop in an extent of about 10 acres whenever there is scarcity of rain. There is no other garden crop in the village. A pick-up has been constructed at Kannarekombu in 1963 intended to irrigate 30 acres of dry land in the village. The water from this pick-up has not yet been made use of, because the field channels have not been constructed. Enquiry reveals that the *Ayacutdars* have been informed that the field channels have to be constructed by them only at their own cost. But, they do not seem to have taken any action as yet. The other pick-up across Thattahalla stream which benefits about 100 acres is nearing completion, but the work is at a standstill for the last several months. Further, no action has been taken even in this case

to form the field channels. There would not be any immediate benefit from minor irrigation works such as vented dams and pick-ups, unless quick action is taken by the persons concerned for the formation field channels.

(ii) LIVESTOCK

Judged solely by figures, Andipalya is rich in livestock, but most of the cattle belong to the land holders of Lokkanahally who have stationed them in Andipalya for grazing and employed local residents like the Soligas and Korama setties to look after the cattle. The cattle belonging to the absentee land holders have been left out from the purview of the Survey by the Investigator. It is estimated that there are more than 2,000 cattle in the village which mainly comprise cows and calves. The land holders maintain the cattle primarily for the purpose of collecting farmyard manure which is required for manuring their fields in Andipalya. The cattle are lodged in improvised cattlesheds which are situated close to the house of Soligas who are employed for cattle rearing. The number of cattle maintained by each land holder depends upon the extent of land owned and cultivated by him and the quantity of manure required by him for his fields. A person employed for the purpose of grazing the cattle will have to look after about 30 cattle at least and if the number of cattle entrusted is too large a second person is appointed. There are about 30 cattle pens in the village and the number of cattle in each pen varies from 30 to 50. The livestock and poultry which belong to the resident households of Andipalya are negligible as shown below:

	Number of households	Total number
1. Cows in milk	3	9
2. Cows in dry	2	6
3. Adult females not calved	1	3
4. Bulls	2	6
5. Working bullocks	1	6
6. Other adult males	1	1
7. Young stock (males)	3	4
8. Young stock (females)	3	4
9. Sheep	1	1
10. Goats	2	10
Total number of livestock		50
11. Cocks	5	11
12. Hens	5	20
13. Chicken	3	40
Total poultry		71

It is clear that the livestock owned by the resident households of Andipalya form only a very small proportion of the total livestock which are reared in the village. Among the Soligas, there is only one household which owns one sheep and 6 goats, while 4 households among them rear poultry, owning 38 birds in all. One household each of Vellalagoundar, Brahmin and Nadar own quite a small number of cattle which include 18 cows, 6 bulls, 6 bullocks and 8 young ones. No Soliga household owns any working bullocks and this is perhaps due to the fact that no Soliga owns any land. Any scheme for settling Soligas and other forest tribes on land must provide not only for grant of land for cultivation but also for supply of working bullocks and agricultural implements and for the maintenance of the family for one season. This last item is important as their earnings in kind or cash from their traditional occupations will stop and the produce will be available only after one season.

The land owners of Andipalya who reside at Lokkanahally have an appreciable number of cattle in Andipalya, primarily because it is more convenient for them to keep their livestock or at least a portion of them in Andipalya than in Lokkanahally. As livestock are maintained mainly for the purpose of collection of manure, by keeping them at Andipalya itself nearer the lands, the trouble of transporting manure from a more distant place is eliminated. Secondly, Andipalya is nearer to the forest than Lokkanahally and as such, the cattle have better facilities for grazing. Further, if the owners are to keep their livestock at Lokkanahally, they will have to find accommodation for the cattle which will indeed be quite a formidable job because Lokkanahally has become very congested. Lastly, the services of the Soligas cannot be utilised for cattle rearing if the cattle are maintained at Lokkanahally, as they would never agree to shift their residence from Andipalya which is more congenial for their stay. It would be impossible for them to adapt themselves to the more sophisticated life of the people in Lokkanahally.

It is no exaggeration to say that in Lokkanahally the real wealth of the people who own lands is their

livestock, for without them, they would be denied a large quantity of manure which they require for the cultivation of their lands. Most of the cultivators apply farmyard manure at the rate of about 10 cart loads per acre. They are not accustomed to apply chemical manure or green manure for the crops and in these circumstances, the importance of the farmyard manure is quite obvious. Farmyard manure is a commodity which is not easily available for sale in the villages. In areas where grazing facilities are available, the villagers therefore take care to maintain a large number of cattle mainly for the purpose of manure. For them, the number is more important than the quality of the cattle. It is for this reason that they rarely bestow proper attention either in the matter of breeding or feeding.

In a village where there are a large number of cattle, as in Andipalya, normally there should not be any difficulty with regard to the availability of milk and milk products for the small population of the village. In other words, with a vast forest nearby and a large number of cattle at their disposal, the village should flow with milk and honey, but it is not really so. The Soligas say that some of the land holders arrange to take away the milch cattle and even when there are a few milch cows left with the herd, the quantity of milk they would be able to get from each cow is negligible, because the calves are not separated but are allowed to roam about with the cows and consume the milk. No Soliga desires to benefit himself by neglecting the calves.

The proximity of the hills and the availability of pasture throughout the year either inside the forest or in the village and the salubrious climate are all factors which are conducive to a more scientific development of livestock, if only the villagers are able to harness the resources of nature to the best advantage and pay greater attention to this pursuit. But, none has so far focussed his attention on this aspect.

Among the other economic resources, the collection and transport of minor forest produce is of some importance. The right of collecting the minor forest produce in the reserved forests is auctioned periodically by the Forest Department and the successful bidder collects the various commodities classified as minor forest produce through agents located at different centres. There is one such agent belonging to the Muslim community who is settled in Andipalya since the last over two decades. He employs Soligas as well as persons of other castes to collect and deliver the various commodities available in the forest for which he pays them at certain specified rates per unit of measurement. The following are the commodities which are available in the portion of the forest which is close to Andipalya.

(1) *Seegekai* (2) *alalekai* (3) *nellikai* (4) *honey* (5) horns of spotted deer (6) quills of porcupine and (7) feathers of pea-fowl.

Enquiry reveals that a labourer who works hard in the forest for collecting the minor forest produce gets about Rs. 1-50P per day by way of wages for the work done. Though, the Soliga males are the right type of persons for this arduous type of work, occasionally Soliga women are also employed on wages for the purpose. It has not been possible to ascertain the total turn-over in the business, as the agent is reluctant to disclose the particulars. In fact, he has declared that his own income by way of commission is less than Rs. 50/- per month. Though the correctness of his statement is open to doubt, it is clear that in Andipalya the quantity procured by the labourers in a year is meagre and consequently, the income that they get by way of wages is also nominal.

The following are the important occupations pursued by different households in the village which constitute the other economic resources.

Occupation	Number of households
1. Cultivation	8
2. Agricultural labour and other general labour	27
3. Agricultural labour and livestock	14
4. Trade	1
5. Other Occupations	2
TOTAL	52

B. Factors Influencing Economic Life

(i) LAND REFORMS:

In this village from time immemorial the owners of lands have been the actual cultivators and there have been only stray instances of leasing out of land. The urge for Land Reforms was therefore not felt by any in the past. When the village was included in the Madras State before the Reorganisation of States on linguistic basis, the Tenancy Laws which were in force in the village were the Madras Cultivating

Tenants Protection Act of 1955 and the Madras Cultivating Tenants (Payment of Fair Rent) Act 1956. The former gave protection to the tenants against eviction, so long as they were regular in the payment of the stipulated rent and did not commit Acts of waste etc. There was also provision permitting the tenant to deposit the stipulated rent in the court of the Revenue Divisional Officer (Assistant Commissioner), in case the landlord failed to accept it directly and issue receipt. The provisions of this Act relating to the resumption of land by landlords have since been suspended by Mysore Legislature pending the introduction of the Mysore Land Reforms Act, 1961 (Mysore Act No. X of 1962). It is now obligatory that surrenders by tenants should be in writing and should be admitted before the Tahsildar who should satisfy himself that it is made in good faith and then register the surrender in his office. The other Act namely Madras Cultivating Tenants (Payment of Fair Rent) Act of 1956 makes provision for the fixation of Fair Rent by the Tahsildar empowered under the Act to do so, on an application made by either party. So far as Andipalya is concerned, any discussion about the evolution of Tenancy Laws is only of academic interest, because at no time did any in the village choose to invoke the provisions of these Acts, as there was no need for them to do so. The provisions of the Mysore Land Reforms Act, 1961 relating to ceiling on land holdings do not affect the interests of the landlords who own lands in Andipalya.

(ii) LAND IMPROVEMENT

The available data relating to the soil classification of the fields in Andipalya show that an extent of 188.45 acres of land has soil which is classified as worst red loam (VII-5) and an extent of 135.15 acres of land is classified under inferior red loam. The other occupied lands have either good red loam or at least ordinary red loam. The fields which have worst and inferior red loam are those which are generally situated close to the hills and some of these fields have an undulating terrain. The removal of small pebbles which lie scattered in large numbers all over the cultivated fields is one of the essential items of land improvement which the villagers have to resort to frequently and this is done by employing casual labourers. The periodical repairs of bunds constitute the other item of land improvement which the villagers often carry out from their own resources. In the case of all newly reclaimed lands and the lands which have been lying fallow, primary attention has to be paid to these items of work. As referred to earlier, about 105 acres of Government assessed waste land have been brought under *Shivajama* cultivation. The *Shivajamadars* have improved the waste lands and reclaimed them by devoting considerable attention to the removal of pebbles, construction of bunds and levelling of the lands. The first irrigation well in the village was constructed in 1953 by Sri L. Balakrishna Iyer, a resident of Lokkanahally with loan and subsidy sanctioned by the Government. By 1959, there were two irrigation wells in the village and out of these, for one well an oil-engine pump-set was installed in 1959 by Sri L. Balakrishna Iyer by obtaining a loan of Rs. 1,000/-. Since then, two more irrigation wells have been constructed and the Block Development Officer, Hanur has granted loans for 4 other irrigation wells which are now under construction. The 4 wells now in existence are made use of to irrigate mulberry crop in an extent of about 10 acres whenever there is any need. After the completion of the 4 additional wells which are now under construction, it would be possible for the villagers to raise 2 crops in an extent of about 15 acres. The immense advantage which the villagers derive from the construction of irrigation wells has been increasingly realised by them and there is now a greater enthusiasm to construct wells. The Block Development Officer and his staff have turned out laudable work by encouraging the villagers in the Hanur Block to construct a large number of irrigation wells. Till about 6 years ago irrigation wells were found only in and around Hanur, Ramapuram, and a few other centres. But, due to the encouragement given by the Extension Staff by granting loans totalling over two lakhs of rupees from the Block funds wells are being dug everywhere. There was also a belief among the conservative section of the villagers that the water table would be very low in their fields. In the absence of any wells in the locality there was no means of verifying whether their fears were well founded. The pioneer had thus to face the risk of losing his investment if the well failed but when once a new well has come up in a locality, a chain reaction sets in and many others desire to follow the pioneer. The extension of electricity which has now come upto Lokkanahally would make power available for lift irrigation and encourage indirectly the construction of more wells. Liberalisation of the rules for grant of loans would undoubtedly accelerate the process, because there are many small land holders who find it extremely difficult to raise finance for such ventures, though they are now convinced about its profitable nature.

Under the Madras Land Improvement Loan Act as well as Agriculturist's Relief Act, there was provision to grant different types of loans for different purposes. It is ascertained from the Tahsildar that no loan was granted to the villagers in respect of the improvement of lands at Andipalya. Loans were no doubt granted to some of the land owners residing in Lokkanahally who also own lands in Andipalya, but the loan amount was spent for the improvement of land in Lokkanahally and not in Andipalya. The slow pace of land improvement in Andipalya may therefore be attributed partly to the fact that the owners do not reside in the village itself.

In Andipalya, excepting an extent of 3 acres of coconut garden (but not registered as garden in Revenue records) there is no other garden or wet land. With the construction of more irrigation wells there is scope for increasing the extent of both wet and garden lands. One land owner has made an attempt to raise an orchard by planting guava and other fruits. But, the scope for the extension of orchard cultivation is limited, because of the damage by wild beasts which frequent the village. After the construction of the field channels from the pick up at Kannarakombu and the completion of the pick up across the Thattahalla stream and the field channels from it, there is scope to convert about 130 acres of dry land into wet.

Another significant item of land improvement relates to tractor ploughing in an extent of 30 acres belonging to four persons between 1948-1958. In 1948, the services of a tractor were requisitioned from Coimbatore, when the charges for ploughing were so low as Rs. 5/- per acre. The rate was increased to Rs. 10/- per acre in 1949 which after 1956 was further increased to Rs. 25/ per acre. The tractor ploughing has been discontinued from 1959, as the villagers are not able to secure the services of a tractor, apart from the high rate of the charges which they are now called upon to pay. There is even now a keen demand for a tractor and if it is made available in proper time, the villagers who now know the advantages of tractor ploughing would benefit a good deal.

(iii) Industrialisation and Trends of Urbanisation

In Andipalya there is the household of Naidu caste which is engaged in basket making and another household of Brahmin caste which is engaged in silk worm rearing. The Soligas are the least influenced by industrialisation. The village is ideally suited for the development of such household industries as basket making, spinning, bee keeping etc. because the raw materials required for basket making and spinning are available easily in and near the village and the area is also rich in honey flora. But the real difficulty is to change the age old tradition of Soligas and their conservative outlook. They are adventurers with nomadic instincts and therefore stationary work does not enthuse them. Whatever may be the inward satisfaction and joy which they may derive by leading a pastoral life and the life of forest dweller, their economic condition cannot be improved, if new ideas are not instilled into their traditional ways of thinking and doing. It may be inadvisable to uproot them from out of their natural surroundings as by doing so, there would be a severe jolt to their ancient and proud culture, but it is quite feasible to introduce industries like basket weaving, and manufacture of other products from wood and bamboo which it would not be difficult for the Soligas to pick up. Till now the Soligas have not been able to acquire some of the goods which the industrial sector has produced such as bicycles. As long as there is no change in their mode of living articles like cycles are of no use to them. Six households of Soligas posses electric torches which are gifts from their landlords whose fields they watch. In Andipalya, Nadar Angamuthu is the only person who possesses a radio and a rifle. Angamuthu is a person who has a spirit of adventure. Though a newcomer, by virtue of his own hard work, he has become owner of land which he himself cultivates. He has seen a bit of urban life, because for some time he had gone out of the village and tried his fortune elsewhere, though without much success. But he is getting on quite well in Andipalya by engaging himself in cultivation. Hunting is a hobby for him and he therefore does not mind spending something on the maintenance of a rifle.

Silk worm rearing has attracted the attention of one Brahmin household where there is only a widow living. Her son lives in Lokkanahally and he assists his mother by spending a few hours daily in her house at Andipalya. But, the work of rearing the worms during the night is looked after by the old woman exclusively.

The villagers of Andipalya have not been influenced much by urban contacts. Their visits to areas with pronounced urban characteristics are extremely rare. The contacts of the residents of Andipalya with urban influences are only through Lokkan

hally, which they visit fairly frequently for various purposes such as marketing, meeting their landlords, attending the various fairs and festivals etc. and during such visits they naturally observe the changes which take place among people in the matter of dress, ornaments and other social customs. But, the Soligas mostly remain dumb spectators, as they have no resources whatsoever to change their old ways of living, even if they desire to do so. The younger generation among them could, however, be seen occasionally wearing new clothes got stitched at Lokkanahally. Cheap fancy articles sold in fairs and festivals attract their attention and if they could afford to spend a small amount on these it gives them a good deal of satisfaction. A Soliga woman thinks it worthwhile to keep a cheap mirror if she can possibly purchase or at least obtain an old piece from the affluent urban people. A Soliga woman like the women of other castes has a love for jewellery, but she satisfies herself by purchasing those made out of cheap metal. Beads of different colours are strung and worn by both young and old women. The application of castor oil to the hair by the women at least once in a way is the result of their contact with urban people. Even the second hand contacts with urban trends are thus influencing the lives of the Soligas also, though very slowly and to a very limited extent.

Angamuthu is probably the only person in the village who has been influenced quite a good deal by urban contact. He travels to different places on some work or other and above all he owns a radio. He owns a few articles of furniture, is accustomed to use coffee or tea and has a fascination to purchase and use new varieties of cloth, if he has the resources to do so.

(iv) Communication

Though Andipalya is an interior forest village it does not lack good facilities of communication. Since over 30 years there has been bus service to places like Kollegal, Satyamangalam, Coimbatore etc. Now, buses ply regularly through the village to all important places like Kollegal, Mysore, Bangalore, Satyamangalam, Coimbatore etc. After harvest of agricultural crops, lorries come to Lokkanahally as well as Andipalya from different centres of trade like Kollegal and Satyamangalam to transport foodgrains, cotton, groundnut and other agricultural commodities. The minor forest produce collected by the agent at Andipalya is also sent by lorry to different places under the direction of the forest contractor. Thus, the improved communication facilities are of great advantage to those who have surplus produce to sell. But, for the Soligas and the other poor people in the village, the improvements of communication have not been of much benefit. The opportunities for the Soligas to travel in bus are also limited.

The improvements in communication have necessarily resulted in the expansion of marketing facilities. The cultivators of Andipalya store their foodgrain mostly in Lokkanahally, but partly also in Andipalya. They watch keenly the trends of the prices or various agricultural commodities in different markets and sell the surplus stock in the manner which is most beneficial to them. They no longer depend solely upon either the weekly shandy at Singanallur or the wholesale merchants of Lokkanahally and Kollegal because wholesale merchants from Satyamangalam, Andiyur etc. also come over to the village for transactions.

(v) Sources of Finance

The well-to-do land holders of Lokkanahally are the main sources of finance for the villagers of Andipalya. Though the Multipurpose Co-operative Society of Lokkanahally has jurisdiction over Andipalya also, none from Andipalya is a share-holder of the society because the Soligas have no lands and as regards those who own lands in Andipalya, they are members of the society as residents of Lokkanahally. The society therefore does not serve the interests of the Soligas in any way. Most of the Soligas are born debtors. They incur debt invariably for unproductive purpose like marriage, sickness, maintenance of the household etc. and when once they borrow they are rarely in a position to redeem the debt. The debt is thus passed on from father to son and it continues almost in perpetuity. When a Soliga is in need of money, a landlord willingly advances the amount if the Soliga agrees to work as his farm labourer or as an employee for grazing his cattle. The Soliga is paid in kind for the services rendered by him and the loan amount required by him is granted as an advance which has to be repaid when the Soliga chooses to change the master or leave the village. The loan amount is locally known as *modagada* and the quantum advanced depends upon various factors such as the trustworthy nature of the Soliga and the reputation he enjoys as a good worker. If he severs his connection with one land owner in favour of another, the latter has to reimburse the previous creditor before he could employ the Soliga.

The *modagada* amount generally does not carry any interest with it, but instances of unscrupulous landlords adding imaginary amounts to the previous sum for varrying reasons are not rare. For example, if a landlord is of the view that a Soliga employee has caused the death of an animal entrusted to his care by wanton negligence, it is a valid ground for the levy of such a penalty. The customs of the Soligas are so stringent that on the occasion of the marriage of a daughter, a Soliga is bound to give a feast to the members of his community in the village, besides meeting other expenses. The scanty income derived by a Soliga household leaves absolutely no scope for any saving and in these circumstances, the Soligas have no other way of raising the finance except by borrowing from their landlords. The *modagada* system is a vicious circle from which a Soliga finds it extremely difficult to liberate himself. Every Soliga who receives the *modagada* is bound to reside with the other members of his household in a hut constructed in the field belonging to his master and conduct himself in such a way as not to jeopardise the interests of the landlord. The other memebers of the household are at liberty to go out and work as agricultural labourers to supplement the monthly wages received by him in kind from the landlord.

C. Economic Activities and Nature of Changes.

LIVELIHOOD CLASSES.

The table given below shows the distribution of population under important livelihood classes at the time of the Survey in 1963. The comparative statistics relating to the 1951 General Census are not available for the village, as in the old Madras State a Panchayat was a unit for the purpose of enumeration. Three villages including Andipalya form part of the Lokkanahally Panchayat.

Principal occupation	1961		Percentage of the total population
	No. of hhs.	Population	
I. AGRICULTURAL CLASS:			
1. Cultivation of owned lands	3	6	3.18
2. Cultivation of lands taken on lease	5	20	10.57
3. Agricultural labour	30	103	54.50
II. NON-AGRICULTURAL CLASS :			
4. Household industry	1	1	0.53
5. Others	14	59	31.22
TOTAL	53	189	100.00

The table shows that agricultural labour is the principal occupation for 30 households comprising a population of 103 or 54.5% of the total population. For 12 out of the 14 households shown under 'Others', general labour including work in the forest is the principal occupation. Agricultural labour and general labour together provides occupation for 42 households comprising a population of 156 or 82.5% of the total population. Livestock rearing is a subsidiary occupation for 14 out of the 42 households referred to above. There are 8 households of cultivators of which 3 households are owner cultivators and 5 households cultivate lands taken on lease together comprising a population of 26 (13.7%). The 3 households of owner cultivators relate to one household each of Vellalagoundar, Nadar and Brahmin caste. In the first household a junior member of a joint family who has his family house in Lokkanahally resides in Andipalya and carries on the cultivation of lands belonging to the household in Andipalya. The second household belongs to Nadar Angamuthu. In the third, namely, the Brahmin household, only an elderly woman stays regularly and supervises the cultivation and she is assisted by her son residing at Lokkanahally. Of the 5 households of cultivators of lands taken on lease, 4 are of Soligas and the remaining one is of a Vellalagoundar. There is one household of a Naidu living mainly on the household industry of basket making. He has 5 acres of *dharkast* land which he has leased out to others for cultivation.

In Andipalya, 40 out of 44 households of Soligas depend upon agricultural labour as well as general labour and livestock rearing for their livelihood. In the households of Soligas only one or two persons are regularly employed by their landlords for the purpose of cattle rearing or watching the standing crops for which they are paid fixed monthly wages in kind, normally at 12 *Kolagas* of ragi per month for cattle rearing and as regards watching the standing crops, the wages depend upon the area cultivated and the period for which the standing crop has to be watched. The other members of the household who go out for agricultural labour and other items of work get employment only during the peak agricultural season and for a small period during the other times. A large number of them are therefore under-employed and hence their income is limited. During the days when they are not employed, they have to subsist on the wages received by those who are regularly employed by the landlords.

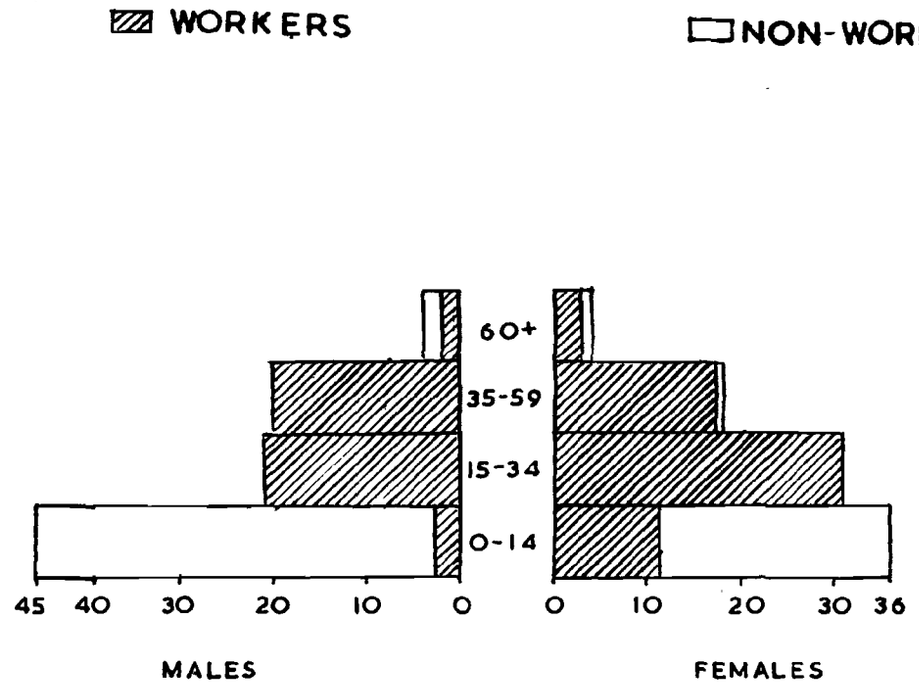
The working force in the village consists of 118 persons (62.4%) comprising 56 males (56%) and 62

ANDIPALYA

KOLLEGAL TALUK

MYSORE DISTRICT

WORKERS AND NON-WORKERS BY SEX AND BROAD AGE GROUPS



females (69.6%) (vide table VIII). The percentage of female workers is more than that of the males, primarily because there are only 89 females in the village as against 100 males out of the total population of 189. Out of 118 workers, there are 14 in the age group of 0-14, 52 in the age group of 15-34, 45 in the age group of 35-59 and 5 in the age group of 60+. In the age group of 15-34, there are no non-workers, while in the age group of 35-59 there is only one female non-worker. The significant feature is that there are more female workers in the age group of 0-14 than male workers and 10 out of the 11 female workers in this group work as agricultural labourers, while in the same group out of the 3 male workers one works as agricultural labourer and the remaining two are engaged in livestock rearing. In the age group of 15-34, 2 males and 3 females are engaged in cultivation; 13 males and 27 females are engaged in agricultural labour and 6 males and 1 female are employed in livestock rearing. In the next higher age group of 35-59, 5 males and one female work as cultivators; 6 males and 16 females work as agricultural labourers; 17 males are employed in livestock rearing and one male each in household industry and trade. In the last age group of 60+ there are 2 females engaged in cultivation and one female in general labour, whereas there is one male who works as agricultural labourer and another as a general labourer (vide table IX). The largest number of male workers is in the age group of 35-59, whereas the largest number of female workers is in the age group of 15-34.

There are 71 non-workers (37.6%) in the village of whom 44 (44% of male population) are males and 27 (30.4% of female population) are females. Of these, 42 males and 25 females are in the age group of 0-14, 1 female in the age group of 35-59 and 2 males and 1 female in the age group of 60+.

Ownership of Economic Resources

Table XXI shows that 40 households of Soligas, 2 households of Koramas, 1 household each of Madivalas and Muslim (Labbe) have no lands. The details of lands held by the remaining 9 households are as follows:

Nature of interest on land	Number of house-holds	Extent A—G	Remarks
1. Lands owned and cultivated	2	19–00	1 household each of Vellala goundar and Brahmin.
2. Lands partly owned and cultivated and partly leased in	1	10–75	1 household of Nadar.
3. Lands owned and leased out	1	5–00	1 household of Naidu.
4. Lands leased in	2	24–50	4 households of Soligas and 1 household of Vellalagoundar

Out of 19-00 acres of land owned and cultivated by 2 households, 7-00 acres belong to the household of Vellalagoundar and 12-00 acres belong to the single Brahmin household in the village. Out of 10-75 acres cultivated by the Nadar household, 7-35 acres of land is owned and the remaining has been taken on lease. The Naidu household in which there is only one male person living, owns 5 acres of land in Lokkanahally village. The owner of the land has no resources to cultivate the land which is at a distance and has therefore leased out the plot to others he himself being engaged in basket making as a household industry. The 4 households of Soligas who have taken lands on lease do not themselves own any working bullocks and for that matter any other cattle, except 1 sheep and 6 goats belonging to 1 household.

From the table given above, it is seen that 8 households residing in Andipalya cultivate a total extent of 54-25 acres of land in the village. The total extent of *patta* land in the village is 1,350-30 acres and that of Inam land is 22-68 acres, all belonging to the land holders in Lokkanahally village. As the cultivable lands are within a distance of 3 miles, the owners who reside at Lokkanahally do not find any difficulty to cultivate their land in Andipalya. There are 305 *ryotwari* holdings with an extent of 1,372-98 acres at present (139 single and 166 joint) as against 212 holdings with an extent of 1,309-13 acres in Fasli 1322 (148 single and 68 joint).

The tables given below show the details of *pattas* classified under different assessment range.

Faslis 1322 : (1912)

Pattas paying	Number			Extent.	Assessment
	Single	Joint	Total		
				A-C	Rs. As
Rupee 1 and less	7	3	10	13-62	7-9
Rs. 10 & less but over Re. 1.	126	53	179	859-77	813-11
Rs. 30 & less but over Rs. 10	13	8	21	308-14	291-1
Rs. 50 & less but over Rs. 30	1	..	1	35-12	36-6
Rs. 100 & less but over Rs. 50	1	..	1	91 48	61.2
Rs. 250 & less but over Rs. 100					
Rs. 500 & less but over Rs. 250		Nil			
Rs. 1,000 & less but over Rs. 500					
Over Rupees 1,000	..	..	..	..	..
TOTAL	48	64	212	1,309-13	1,209-13

Fasli 1374:

Patta paying	Number			Extent	Assessment
	Single	Joint	Total		
				A-C	Rs. Ps.
Rupee 1 and less	18	11	29	24-20	13-33
Rs. 10 & less but over Re. 1	114	144	258	1,065-65	1,001-71
Rs. 30 & less but over Rs. 10	5	11	17	227-17	223-11
Rs. 50 & less but over Rs. 30	1	..	1	55-96	31-4
Rs. 100 & less but over Rs. 50					
Rs. 250 & less but over Rs. 100					
Rs. 500 & less but over Rs. 250		Nil			
Rs. 1,000 & less but over Rs. 500					
Over Rs. 1,000					
TOTAL	139	166	305	1,372-98	1,269-19

A comparative study of the two tables shows that as against 179 *pattas* which existed in *Fasli* 1322 under the assessment range of Rs. 10/- and less but over Re. 1/-, there are now 258 *pattas,* with a corresponding increase in extent from 859-72 acres in *Fasli* 1322 to 1,065-65 acres at present. It is also seen that in *Fasli* 1322 there was one holding which held 35.12 acres and another which held 92-48 acres. The maximum extent held by any holding at present is 55-96 acres. The comparative data available further make it clear that there is a tendency towards subdivision thus gradually swelling the number of uneconomic holdings.

Principal and Subsidiary Occupations

An analysis of table XI shows that cultivation is the principal occupation for 8 households and of these. 2 households have no other subsidiary occupation, while 4 have agricultural labour, one has household industry and another has trade as subsidiary occupations. Of the two households which have only cultivation, one is of Vellalagoundar and the other is of Nadar. The four households of Soligas whose principal occupation is cultivation and the subsidiary occupation is agricultural labour have taken lands on lease from land owners of Goundar caste on the

basis of share cropping. They borrow money from the landlords to meet the expenses of cultivation and they adjust the amount at the time of the harvest by giving a greater share of produce to the landlord. Normally in share cropping, the landlord and the tenant share the expenses and the yield equally. The Soliga tenants depend upon their landlords for the bullocks as well as agricultural implements. In all these households the half share which the tenant gets is hardly sufficient for the maintenance of the members of the household and the inmates therefore go out for agricultural labour to supplement the income from cultivation. These 4 households demonstrate that given proper opportunity and encouragement the Soligas would willingly take up cultivation even though their traditional occupation is not cultivation.

There are 30 households which have agricultural labour as principal occupation and of these, 4 households have only agricultural labour as their occupation, 7 households have livestock rearing and 19 households have general labour as subsidiary occupations. In the households of the Soligas generally it is only one of the male members who is employed for rearing cattle on monthly wages. The other adult members of either sex go out either for agricultural labour or any other labour which is available in the village and they are paid daily wages in kind or in cash depending upon the nature of the work. The Soligas are very well conversant with all agricultural operations except ploughing for which, however, only those who have some experience are employed. A Soliga who was employed in the village for watching the standing crops, when questioned as to whether he knew ploughing, stated that though he had not tried his hand at it so far, it is not difficult for him to learn. It is evident that the Soligas have both the confidence and the willingness to settle themselves in cultivation if they have an opportunity to do so. This is an important factor which has to be kept in view while drawing up any scheme to ameliorate their economic condition. For a large number of Soliga households agricultural labour is the principal occupation, mainly because there is no other avenue open to them to eke out their livelihood.

For one household of Naidu caste, basket making is a principal occupation. A Muslim household runs a petty grocery shop and the head of the household also collects minor forest produce by employing Soligas and others for the purpose. Another person of Vellalagoundar caste who is an agricultural labourer carrys on petty trade in grocery as a subsidiary occupation. There are 12 households in the village engaged in services (mainly general labour) as principal occupation with agricultural labour or livestock rearing as subsidiary occupation.

There are no earlier data available in respect of the occupation of the people for the purpose of comparative study except the information relating to 1891 Census referred to in the Resettlement Report, according to which in 1891 the population was 128 of which 61 were land holders, 2 were agricultural labourers and 65 were other labourers. Evidently in 1891 Census, the Soligas who were practising shifting cultivation in forest areas were shown as cultivators. The following observation from the Report of Census of India 1901 (Volume I, Page No. 206, Para 335) supports the above inference. "Many of the wild tribes who live by this wasteful form of shifting cultivation have been returned as ordinary cultivators". During the last about 60 years, several restrictions have been imposed on shifting cultivation to prevent indiscriminate felling of forest growth and as a result a number of Soliga households have turned to agricultural labour and general labour for their principal means of livelihood. It is also seen that during the Resettlement in 1912, the forest portion of the village where shifting cultivation was in vogue was excluded from the Revenue Village and added to the adjoining Reserve Forest. The decrease in the number of cultivators as revealed during the present Survey is to be attributed mainly to the above reasons. The statistics of 1891 Census also show that there were only two agricultural labourers as against 65 other labourers. The present Survey on the other hand shows that 30 households comprising a population of 103 have agricultural labour as principal occupation. Again, it is not to be inferred from the above statistics that more Soligas have turned to agricultural labour from general labour, as is observed in the Census Report of 1901; "large numbers have been relegated to the more indefinite head, either because of the vagueness of the entries in the schedules, or because at the time of the Census, when there was in many parts less field work than usual, they were employed temporarily on some other kind of labour". In the Brahmin household, the traditional occupation was cultivation and now along with it the subsidiary occupation of silk worm rearing has been added on, since the last about 5 years. The head of the household who is an elderly woman is assisted and encouraged by her son who is a retired teacher and lives in a separate household at Lokkanahally. In

effect, it is a joint undertaking and both feel that silk worm rearing as a household industry is quite profitable, even though once in a way the worms succumb to disease due to climatic and other factors. But, admittedly, such instances are very rare.

Agricultural Practices

It would be useful to give a brief account of the pattern of agriculture in Kollegal taluk to assess the extent to which Andipalya is typical of the taluk as a whole. The annual rainfall in the taluk ranges from about 30 inches to 35 inches and both the monsoons, namely, south-west and north-east are essential for the cultivation of crops to be successful. The chief food crop grown in the taluk is ragi, while the main cash crop is mulberry. Horsegram, and paddy are the other important food crops. Out of the total extent of 1,19,021 acres of land in 1961-1962, ragi was grown in 51,556 acres (42%), mulberry in 26.259 acres (22%), horse grain in 13,842 acres (12%), paddy in 7,696 acres (6) and Jowar in 3,317 acres (3%). The other crops namely chillies, coriander, castor etc. were grown in comparatively small areas. The early rains from March to May are helpful for the preparatory tillage and the other pre-sowing operations. The south-west monsoon is availed of for sowing and the other subsequent operations like inter-culture, weeding etc. The timely onset of north-west monsoon helps the healthy growth of the standing dry crops, and the few irrigation tanks in the taluk also receive supply of water which is so essentially required for the irrigation of paddy crops. The irrigated area of 10,394 acres in the taluk includes 2,702 acres from Government canals, 4,841 from tanks and 2,815 acres from the 1,310 private wells. In 1961, there were only 37 pump sets in the taluk. These statistics show that for want of proper irrigation facilities, the important food crop raised is ragi, while the important cash crop is mulberry. Though the total rainfall is a little over 30 inches, its irregular distribution creates conditions of drought, while continuous and untimely heavy rainfall during certain periods affects very much the ragi crop and the net result is that adverse seasonal conditions with either partial or total failure of crops are frequent in many parts of the taluk. The fortunes of the people thus fluctuate and it looks as though the people have to be prepared to face disappointment for a year or two after every year of plenty. In the predicament in which a cultivator finds himself due to the vagaries of monsoon it is only the mulberry crop which serves him as a faithful ally.

In Andipalya, out of the total cultivated area of 1,225-43 acres in 1963-1964, the area cultivated with ragi alone comes to 1,014-59 acres or 82.8% of the total cultivated area. Field beans and castor are the important *akkadi* crops raised in line in the fields cultivated with ragi. The commercial crops grown over small extends are cotton, groundnut and mulberry. The other minor crops are *samai, navane,* horsegram and coriander. Till very recently the village had no irrigation facilities and not even irrigation wells worth mentioning. As stated earlier, there are now 4 wells and 4 more are under construction, besides 2 pick-ups across streams which together would irrigate about 130 acres. There is also scope for more irrigation wells in the village. Thus, with the bright prospects of better irrigation facilities, the village is in a happy position of stepping up food production in the coming years, provided the villagers realise the duty cast on them to construct the field channels to make use of the water. The villagers now mainly depend on a good harvest of ragi crop. The average rainfall as recorded at Bailur which is 11 miles to the south-east of the village is 39.50 inches, while that recorded at Hanur, 10 miles to the North-east is 35.63 inches. Normally, the rainfall in the south-east of Kollegal is better regulated than in the other parts, and this may be due to the nearness of the Doddasampige range of hills and other reserved forests closeby. The ragi crop therefore gives better yields in these parts, except during those years when excessive rainfall badly affects the young plants. The average yield of ragi per acre during a normal year is about five *pallas* both in Andipalya and in Lokkanahally as against the average yield of about 3 *pallas* for the taluk as a whole. The fertility of the fields as well as the meticulous attention which the cultivators bestow in the matter of cultivation are other factors which contribute to the good yield.

(i) RAGI:

The practices connected with ragi cultivation are briefly as follows. Between March and May, taking advantage of the early rains, the fields are ploughed 3 to 4 times. Farmyard manure is applied in May at about 15 cart loads per acre once in two years, while land owners who can afford to do so apply even more. The quantity applied varies from 5 to 20 cart loads per acre depending upon the fertility of the field, the extent cultivated and the resources of the cultivator. The sowing is done, during *Punarvasu* (between 10th and 20th of July) in the Tamil month of *Adi*. The proverb which is current

among the Goundars who follow the Tamil months is *Adi pattam thedi vidai* which means sow during *Adi*. As timely sowing prognosticates a good agricultural season, the cultivators bestir themselves to keep their fields completely ready for sowing during *Punarvasu* rains. The seed rate is 10 Kgs. per acre and the seeds used are locally known as *bilibunduga* and *karibunduga*. Two improved varieties of seeds namely ES11 and CO2 which the villagers locally call *kaleju ragi* are slowly coming into vogue. In Andipalya, between 1958 and 1961 only one person by name Sri P. Jayaram who is a registered seed grower has used these improved varieties. Either due to lack of effective propaganda or lack of initiative on the part of the growers, these improved varieties have not yet received a fair trial. The field beans and castor are sown as *akkadi* crops in lines about 3 or 4 days after ragi is sown. About 15 days after sowing, the operation of thinning with *chippu kunte* which the villagers call *pairu hodeyuvudu* is carried out. In the cultivation of ragi, the removal of weeds which grow up along with the young plants is an important operation which no cultivator generally neglects. The first weeding is attended to about 15 days after the operation of thinning is over. About 10 to 15 female labourers are employed for weeding in 1 acre. The labourers work from 10 a.m. to 4 p.m. with an interval of about an hour and the wage rate ranges from 0.50 paise to 0.75 paise per diem. A second weeding is done again about 15 days after the first weeding, if still there is weed. The number of labourers employed for the second weeding is naturally less. The *Makha* or *Pubba* rains in August and *Uttara* or *Hasta* rains in September are very beneficial for the growth of ragi crop. The rains after each weeding accelerate the growth of the crop, while heavy and continuous rains during August considerably affect the growth. The duration of ragi crop is 4 months and the crop comes up for harvest in the month of November. The reaping operation is generally entrusted on a contract basis by paying a sum of about Rs. 10/- per acre harvested. If casual labourers are employed, the daily wage ranges from Re. 1/- to Rs. 1.50 per head. The cultivators do not welcome rain at the time of ragi harvest, as the straw with the ear head has to dry in the field for 3 or 4 days before the harvested crop could be bundled and stacked in a suitable place in the fields. The threshing operation is carried out in January, after the *Sankranthi* festival is over through the old method of getting the hay trodden on by bullocks to separate the grains. During threshing, if outside labourers are engaged each labourer is paid one *Kolaga* or 3 *seers* of ragi per day as wages.

In a normal year the average yield of ragi is about 5 *pallas* (5.20 quintals) while the minimum yield is about 2 *pallas* (2.08 quintals) and the maximum is about 10 *pallas* (10.40 quintals).

The common diseases which occur to the ragi crop are *Gendagamari* and *Arisinamari* during the plant stage and *Kanakamari, Ilukumari* and *Karukumari* after the ear heads come out. The cultivators rarely adopt any plant protection measure either to prevent the onset of the disease or to control it when it occurs.

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

	Rs. P.
1. Preparatory tillage and ploughing	35.00
2. Cost of manure and its application	50.00
3. Sowing including cost of seed	7.00
4. Weeding	15.00
5. Reaping, bundling and stacking	10.00
6. Threshing	5.00
7. Miscellaneous	8.00
Total	130.00
B. Gross income:	
(a) Cost of 5 pallas of ragi (at Rs. 35/- as prevailed during 1961-1962)	175.00
(b) Cost of hay	15.00
(c) Income from the *akkadi* crop	20.00
	210.00
C. Net income	80.00

In working out this balance sheet even the labour contributed by the cultivator and members of his family has been deemed to be paid for at the prevailing rates. The income to the actual cultivator would be much more, if the cash expenditure alone is taken into consideration.

(ii) MULBERRY:

The next important crop is mulberry. Though cultivation of mulberry has been in vogue in Kollegal taluk since more than hundred years, it was limited for a very long time to a few villages within a radius of about 10 miles from Kollegal. Its cultivation was extended to Lokkanahally about 20 years ago and to Andipalya in the year 1958. The area under mulberry in Andipalva was 18-10 acres in 1961-1962, 23-12 acres in 1962-1963 and 51-32 acres in 1963-1964. The area under mulberry in Kollegal taluk in 1961-1962 was 26,259 acres. As long as the price of silk cocoon remains attractive and steady, there is a good future

for the plantation of mulberry crop and the area is bound to increase further. In 1913, the area under mulberry was 9,000 acres in Kollegal taluk and the area has increased by 300 percent during the last about 50 years, thanks to the generous policy adopted by the Government during all these years to encourage the plantation of this important cash crop and also the development of silk worm rearing which is an important and profitable household industry. In particular, sericulture spread during the II World War when silk was needed for parachutes. There is no doubt that the area would increase further in the taluk as well as in Andipalya during the next few years. But it may be added that mulberry cultivation will be worthwhile only as long as Indian silk enjoys protection against competition.

Mulberry grows well both in black and red soil. The cultivation of mulberry involves neither investment of much capital nor application of much labour. The technique of cultivation is simple. The fields set apart for the planting of mulberry are ploughed 4 or 5 times during March, April and May and thereafter farmyard manure is applied at about 15 cart loads per acre. Furrows are then formed to facilitate the planting of cuttings after the next fall of rain. Mulberry cuttings of about 4 to 5 inches in size are planted generally during *Aridra* rains in the month of June. There is no rigidity with regard to the exact time of planting as in the case of ragi. If the preparatory tillage has been completed earlier, planting could be done during April also, while there are others who postpone the planting till September. About a cart load of mulberry cuttings costing about Rs. 15/- would be required for planting in one acre. Two male labourers are required for the preparation of cuttings and 10 female labourers for planting in one acre. The cuttings are planted in small pits, a foot apart, in the same manner as sugarcane is planted. The cuttings begin to take root and sprout within about 3 or 4 days. About 1½ months after planting, weeding is arranged by employing about 30 labourers per acre for one day. The wage rate is 0-75 paise per head per diem. By some persons weeding is done earlier also, if there is quick and profuse growth of weed. After weeding is over, the soil around the plants is broken up and fresh earth mixed therewith. About two months after weeding, the operation of hoeing is commenced and it is continued once every month thereafter. The plants grow luxuriantly by the end of 6 months and will be ready by then for the first plucking of mulberry leaves. Mulberry leaves which are used for feeding the silk worms are sold to those who rear them, as and when the leaves are ripe for plucking. In the course of a year, the right of plucking the leaves can be sold out 7 or 8 times depending upon the seasonal conditions and other factors. When the grower himself is a rearer of silk worms, he would be able to rear 100 to 125 layings of about 300 eggs each by using one crop of the mulberry leaves from one acre. Once in a year, during summer, the mulberry plants are cut and the cuttings are used mostly as fuel. The first crop obtained after cutting is called *Tharagaddi bele* and it generally fetches the maximum price when the right of plucking the leaves, is sold because of the luxuriant growth of the leaves after the cutting, facilitated by the onset of the early rains. The cultivators eagerly look forward to the proceeds realised from this crop as well as the subsequent one, because they badly require cash for the ensuing agricultural operations. A cultivator who grows mulberry feels a sense of security in the same way as a salaried person does and it is this sense of security and the receipt of cash periodically that has induced people to grow mulberry in a few acres simultaneously cultivating food crops in some of their other lands. The area under mulberry is more in the parts of Kollegal taluk where periodical failure of ragi crop is common. As ragi crop generally comes up well in Andipalya, the area under mulberry has not been extensive, even though during the last 2 or 3 years there has been a rapid increase. The absence of more silk worm rearer in the village itself is another reason for the modest area under mulberry crop.

The case study of Sri L. Balakrishna Iyer, a retired school teacher, who rears silk worm by utilising the mulberry leaves grown in 1½ acres of dry land in Andipalya village, gives an insight to the cost of cultivation as well as the income derived from both growing mulberry and rearing silk worm. In 1962, he planted mulberry in 1½ acres of dry land and utilising the leaves grown in this area, he rears about 200 layings with each harvest of leaves. He takes 7 rearings in a year. His mother, an elderly woman, assists him in rearing the worms. According to him, the cost of cultivation of mulberry crop for 1½ acres is as follows:

	Rs. P
1. Cost of ploughing—4 times @ Rs. 6/- for each ploughing	24.00
2. Cost of manure (25 cart loads) and its application	60.00
3. For the formation of furrows (pata)	10.00
4. Cost of cuttings and conveyance	20.00

	Rs. P.
5. Planting—20 man days @ 0-50 P per female worker per diem (the wage rate which prevailed in 1961-1962)	10.00
6. Hoeing (after planting) every month	36.00
7. Weeding	40.00
Total cost for 1½ acres	200.00
Cost of cultivation per acre during the first year	133.00

The lifetime of a mulberry bush is about 20 years, but normally the villagers uproot the plant and change to the cultivation of other crops after about 12 years, because the income from a mulberry field dwindles when the bushes become old. The cost of maintaining 1 acre of mulberry field from the second year onwards works out to about Rs. 100/- per acre. The main agricultural operations required during this period are (1) application of manure every year (2) hoeing about 10 times in a year and (3) weeding once or twice as the case may be.

The average yield of mulberry leaves per acre is 2,200 pounds per year and in the case of good fields the yield goes upto 3,100 pounds. The average income per year from one acre is about Rs. 200/- at Rs. 10/- per 110 pounds which is the price paid by those who purchase the right of plucking the leaves. Deducting the cost of cultivation, the net income is Rs. 100/- per acre. Sri L. Balakrishna Iyer, who also rears silk worm, gets annually a net income of Rs. 380/- per acre by rearing silk worm with the leaves grown in his fields. The expenditure incurred by him for rearing silk worms is as follows:

	Rs. P.
A.	
1. Cost of 200 layings @ Rs. 7.50 per 100	15.00
2. Picking of leaves from first moult to the third moult stage-10 man days @0.75 P per person per diem	7.50
3. Picking of leaves during the fourth moult stage (4 females per day for 6 days) 24 man days @ 0.75P per person per diem	18.00
4 Labour charges for feeding the worms. 30. labourers in all@ Rs. 1.50P per day	45.00
5. Miscellaneous	11.50
Total	100.00
B. Yield: (average 4 maunds of cocoons of 28 pounds each. Good yield 5 maunds) Price fetched for 4 maunds @ Rs. 50/- per maund	200.00
C. Savings from one rearing	100.00
Total income for seven rearings in a year, (the minimum which can be taken)	700.00
Deduct the cost of cultivation of 1½ acres of mulberry field	130.00
D. Net Savings from rearing silk worm in a year by utilising the mulberry leaves grown in 1½ acres	570.00
Net savings per acre	380.00

It is seen that whereas the income realised by selling the leaves alone is about Rs. 100/- per acre, if silk worm is also reared, an additional amount of about Rs. 280/- can be realised.

(iii) OTHER CROPS:

The other crops grown are castor, beans, cotton and groundnut. The first two are grown alongside of ragi a mixed crops and they are sown in lines at a width of about 6 feet apart. The beans are harvested in the month of January and castor in the month of March. The average yield is about 50 Kgs. from each crop from one acre. During November and December the cultivators remove periodically green beans for culinary purposes. During the years when the main crop fails partially, the yield from the *akkadi* crop is more. Groundnut is generally grown as a *mungaru* crop. It is sown in May and harvested in August. It is also sown in the month of September. The yield of groundnut is about 8 pallas (3.20 quintals) per acre. Cotton and coriander are sown in black soil.

Tools and Equipments

The following are the agricultural implements used by the cultivators for the purpose of various agricultural operations. The cultivators get these prepared from the carpenters of Lokkanahally by supplying wood and paying the wage for the work done.

Sl. No.	Name of the agricultural implement.	English name	Wage	Remarks
1	2	3	4	5
1.	*Negilu*	Plough	Rs. 2/-	Used for ploughing the different parts are *thadi, negilu, meli, bene, hidi, jigini* and *gula.*
2.	*Kirukunte or Chippukunte*	Hoe	Rs. 1.50	Used for thinning operation. The parts are *thadi, kunte, chippu, taladamara, meli.*
3.	*Dasi kunte*	Hoe	Rs. 1.50	Used for hoeing in mulberry garden. Parts are *thadi, burude, chippu* and *apu.*
4.	*Balu gunte*	Hoe	Rs. 1.50	Used for breaking the clods and loosening the soil, particularly in the mulberry fields.
5.	*Halube*	Levelling plank	Rs. 3	Used for levelling the field after sowing The parts are *halube burude* with 16 teeth, 2 bamboo pieces, *meli* etc.

1	2	3	4	5
6.	*Gadi* . .	Cart.	(a) Rs. 60/- (when wood is supplied) (b) Rs. 200.00 (inclusive of wood and iron).	
7.	*Kurugombu* .		Rs. 2	Part of a cart.
8.	*Noga*: . .	Yoke	Rs. 1.50	
9.	Other minor tools.:			
	1. *Jamboora* .	Crowbar	Rs. 10	
	2. *Kodli* . .	Axe	Rs. 5	
	3. *Guddali* . .	Pickaxe	Rs. 5.00	
	4. *Mammati* .	Spade	Rs. 4.00	
	5. *Kudugolu* .	Sickle	Rs. 3.00	
	6. *Gida guddali* .		Rs. 4.00	
	7. *Kukke* . .	Basket	37 paise to 50 paise	
	8. *Bandimakkari* .		Rs. 6.00	To transport manure.

Improved implements are not in vogue. In 1959-1960, two K.M. ploughs were supplied to one cultivator in the village. Three land holders of Lokkanahally who own lands in Andipalya possess K.M. ploughs, and, one person owns a sprayer which has been supplied to him by the National Extension Service officials at subsidised rates.

Technique

There has been no change in the technique of cultivation with regard to any of the crops. At the instance of the Extension officials, imporved seeds for ragi are used by 2 persons; seed treatment with insecticides is followed by 6 persons; chemical fertiliser is applied by 4 persons over small areas and plant protection measure is adopted by 5 persons. Considering the large number of persons who cultivate in the village, and that the village is included in the National Extension Service Block since 1958 and Lokkanahally itself is the headquarters of the Village Level Worker, the adoption of scientific methods of cultivation cannot be said to have made satisfactory progress. The Village Level Worker has with him a few demonstration implements, the benefit of which the villagers have yet to realise.

However, it has to be pointed out to the credit of the cultivators that with regard to the cultivation of ragi crop, they seem to have very nearly perfected the method of cultivation which is evident from the fact that without adopting any of the improved methods they are getting an average yield of about 5 pallas per acre. There are a number of persons who obtain an yield of 8 to 10 pallas per acre. Though this good yield is partly due to the fertility of the soil and the comparatively better seasonal conditions which generally prevail in this area, it is no less due to the fact that the cultivators who are devoted agriculturists work hard, carry out all the other agricultural operations at the most appropriate time, apply farmyard manure fairly heavily, take immense precaution to clear the weeds and lastly, evince care to use good local seed which they preserve properly. It is possible that if they evince a little more interest in the matter of plant protection and application of chemical manure, in addition to the farmyard manure which they are now applying, there would be a greater production of foodgrains in the village. The increase in the number of irrigation wells and the installation of the electric pump sets in the near future will help them to raise two crops where, now, one is taken, besides giving protection to the first crop.

Organisation of Man Power

The resident cultivators of Andipalya neither help others nor receive any help with regard to cultivation (vide table 6). But, the cultivators residing at Lokkanahally are accustomed to reciprocal aid. The resident cultivators of Lokkanahally who cultivate lands in Andipalya carry out all the agricultural operations with the assistance of the members of their household, the farm servants employed by them on annual contract basis and lastly, by employing casual labourers during the peak season. A salutory feature in the household of a Goundar is that irrespective of his status, almost all the able bodied persons of either sex attend to some item of work or other pertaining to cultivation. As stated earlier, they have employed Soligas for rearing their cattle stationed at Andipalya and also for watching the crops. During the peak agricultural season, when sufficient labourers are not available in Andipalya, they employ the labourers from Lokkanahally where there is no paucity for labour.

The present wage rate for a male is Rs. 1.50 to Rs. 2/- per day and for a female it is 0.50 P to 0-75 P. The rate of wage during 1932-1940 was 30 paise for male and 20 paise for female, during 1940-1950 Re. 1/- for males and 0.50 P for female. The rate of wage has increased by 6 times in the case of males and 4 times in the case of females, when compared to the rate that prevailed in 1932. But, it has to be observed that the price of agricultural commodities has also increased likewise. For exa-

example, during 1932-1940 the price of ragi was 10 paise per seer as against 0-65 P. at present. The increase in the rate of wage has in no way ameliorated the economic condition of the labour class. On the other hand, as the price of not only articles of food, but also various other essential items is spiralling high, the condition of the agricultural labourers who are underemployed is deplorable and the plight of Soligas, in particular, is still worse.

Animal Husbandry

The total number of cattle found in Andipalya is estimated at about 2,500, even though those owned by the residents number only 50. The Soligas who are landless do not have any need for cattle for the purpose of cultivation and secondly, they have absolutely no financial resources to purchase cattle and develop dairying even on a small scale. Many of them are therefore employed for the purpose of grazing the cattle belonging to the land owners. A Soliga who is exclusively employed for grazing is paid monthly 12 *Kolagas* or 36 *seers* of ragi in addition to the *modagada* advance given to him, whereas a Soliga who grazes the cattle of several persons on a casual basis is paid 5 *Kolagas* of ragi per year or a rupee per head of cattle per month. The cattle are driven to the forests every day at 8 a.m. and after grazing them till about 3 or 4 p.m. they are brought back by about 6 p.m. Before the advent of Independence the villagers had to pay a license fee of 0.25 P per cow, 0.50 P per buffalo and 0-12 P for a sheep or goat per annum to obtain a permit for grazing, but now they are permitted to graze free of cost. During the months of July to December the cattle are not taken deep inside the forest for grazing, as grass grows in abundance on the outer slopes. During the summer months the Soligas drive the cattle several miles inside the forest and camp there for 3 or 4 months. During their camp inside the forest the landlords supply them with the necessary foodgrains and perquisites for cooking their food and give them a little cash also to purchase beedies etc. During this period the Soligas move from one place to the other inside the forest taking care to select places where grass grows in plenty and water is also available. They return to the village by about June when grass grows on the outer slopes also.

The working bullocks which are stall-fed are not taken to the forest for grazing. They are not generally entrusted to the care of Soligas. They are looked after by the farm servant who is employed on a contract basis for agricultural work. They are generally stationed at Lokkanahally where the owners are resident and are brought to Andipalya whenever there is work. During the working season the bullocks are fed with rice bran, boiled horsegram and cotton seed, besides ragi hay, jowar stalks and the chaff of pulses etc. which are given as normal daily feed. The cattle taken outside for grazing are not fed with anything after their return from the forest. They are merely huddled inside the pen. The villagers say that as the cattle graze sumptuously outside, there is no need for stall-feeding. The varieties of grass growing profusely in the forest and relished most by the cattle are locally called *Nale hullu* and *Bennanchu hullu*. The other varieties are *Bale hullu, Kolikalina hullu, Navilukalina hullu* etc. *Bale hullu* is also used for thatching purposes.

Working bullocks belonging to Hallikar and Amritmahal breed are reared by the villagers both for agricultural and transport purposes. The price of a pair varies from Rs. 400/- to Rs. 2,000/- but in Lokkanahally bullocks costing about Rs. 600/- to Rs. 1,000/- are mostly used by the villagers. The main cattle markets are Goolya, Singanallur katte, Kaliyur thopu and Mudukathore. Good cultivators invariably keep with them good quality bullocks and once in 2 or 3 years they exchange for better ones. There is no improved breeding bull in the village. There is one at Chikkamallapura, 2 miles from Lokkanahally supplied to an individual at subsidised cost by the Block Development Officer and it is made use of by the villagers of Lokkanahally also. The nearest artificial insemination centre is Kollegal. There is a veterinary dispensary at Lokkanahally in charge of a stockman compounder who attends to all cases which come up for treatment and also castration, vaccination etc.

Fishing is not a regular occupation for the villagers of Andipalya. During summer, the Soligas occasionally go out for fishing in the local streams and the small catch they get is used for domestic consumption.

The existence of reserved forest, very near Andipalya, is responsible for plentiful rainfall during the monsoon. The nearness of the forest has not only facilitated cattle rearing but has also helped the villagers to obtain their bonafide requirements of fuel free of cost. But, there are instances when the villagers abuse the concession given to them, by illicitly felling timber trees and it is understood

that some of the Soligas too are not free from this temptation. On the other hand, the villagers complain that they are occasionally harassed by the forest staff at Lokkanahally and therefore they are afraid of making even a genuine use of the nearby forests. Whenever there is any work in the forest the Soligas are employed by the Forest Department on daily wages. The Soligas are also employed for collecting minor forest produce as well as fetching bamboos on payment of wages.

Village Industries

As mentioned earlier, there is one single member household of Naidu caste engaged in basket making as household industry. He owns 5 acres of dry land in Lokkanahally assigned to him by Government which he has leased out to others for cultivation. He migrated to this village from the adjoining Tamil area, because there was scope for him to carry on with his occupation of basket making profitably, in view of the fact that the raw material required is easily available in the forest closeby and there is also a good demand for the products by the agriculturists. He prepares baskets, containers used for storage of agricultural produce, bamboo mats for cart, bamboo curtain called *thatti* etc. and sells them in the village itself for either cash or kind. There is one household engaged in silk worm rearing as a subsidiary occupation and a brief account of the expenditure incurred for silk worm rearing and the profit which accrues therefrom has been given in the case study of Sri. Balakrishna Iyer referred to earlier.

Commerce

There are two petty shops in the village which keep stock of small quantities of foodgrains and other articles of domestic use including beedies, betel leaves etc. One of the shops belongs to a Muslim who also collects minor forest produce on commission basis. During agricultural season, the Soligas and others exchange ragi for the petty goods purchased by them. For requirements of cloth and other goods not available in Andipalya, the villagers depend upon the shops in Lokkanahally.

Indebtedness

31 out of 53 households in the village (58.5%) are indebted. The total debt at the time of the Survey was Rs. 6,950/- which on an average works out to Rs. 224-19 per household and the per capita debt is Rs. 36-77. Table XIX shows that 11 out of 22 households (50%) in the income group of Rs. 25/- and less, 16 out of 24 households (66.6%) in the income group Rs. 26/- to Rs. 50/-, 1 out of 3 households in the income group of Rs. 51/- to Rs. 75/- and 3 out of 4 households in the income group of Rs. 101/- and above are indebted in the village. The average indebtedness per household which is the least in the lowest income group of Rs. 25/- and below goes upto Rs. 238-75 in the next higher income group and after a further rise to Rs. 430/- in the income group of Rs. 51/- to Rs. 75/- reaches Rs. 513-33 in respect of the income group of Rs. 101/- and above. Thus, the indebtedness increases with the rise in income and if 50% of the households are not indebted in the income group of Rs. 25/- and below, it is mainly because they are not considered as credit worthy. Excepting the single Brahmin household which has borrowed Rs. 1,000/- from the National Extension Scheme for installation of a pump set, all the other households which are of Soligas have borrowed from the land owners residing at Lokkanahally. These loans are all unsecured and in fact carry no interest. The mode of advance which is known as *modagada* has been referred to earlier. This system is like a cancer affecting the vital parts of the body. The economic condition of a Soliga never permits him to repay the loan amount and when the *moda gada* amount is advanced, the creditor in fact never anticipates its return. The advance is intended to perpetuate the relationship of the Soliga with the creditor.

None among the Soligas is a member of the co-operative society at Lokkanahally which has jurisdiction over Andipalya also. It would be difficult for any society to help them as long as they continue the present mode of occupation for their living. At best, only a land colonisation society can help them, but then, the Soligas cannot leave the village without repaying the *modagada* amount. In fact, the Soligas of Andipalya express reluctance to take up cultivation of lands in far-off places, even if lands are assigned to them.

A study of table XIX-A which relates to indebtedness by causes shows that excepting 3 households which have borrowed a sum of Rs. 540/- for household cultivation, the remaining households have borrowed loans only for unproductive purposes. 21 households have borrowed Rs. 4,710/- (67.7%) for the purpose of clearing the outstanding debts. These are all cases where actually the loan amount is not borrowed by receiving cash, but represents the

amount paid by the new masters to the old towards the discharge of the *modagada* paid to the Soligas. The Soligas rarely betray the creditors who have advanced the *modagada*. They consider the repayment so sacred that a son feels it his duty to discharge the debt incurred by his deceased father. Nowadays, they change masters sometimes due to unhealthy competition among the landlords themselves. In one case, a landlord who was on inimical terms with another was successful to attract a Soliga to his fold after the Soliga severing his connection with the previous landlord.

Income and Expenditure

The collection of statistics relating to income and expenditure is one of the difficult tasks which confronts an investigator engaged in Socio-economic Survey, as villagers generally have no knowledge of accounts and they find it difficult to furnish correct figures relating to income and expenditure. This difficulty is rendered more acute in the case of Soligas who are steeped in illiteracy and who often deal only in barter. Yet, an attempt has been made to elicit as accurate information as possible and the statistics collected give a fairly correct picture of the pattern of income and expenditure.

Table XVI shows the distribution of households by occupation, income and number of members. There are 3 households which have cultivation of owned lands as principal occupation, 5 households have cultivation of lands taken on lease, 30 have agricultural labour, one has household industry and 14 come under 'others' which include 12 households of general labourers, one household of a trader and the remaining one household of non-worker. Out of 53 households, four households of which two are of owner cultivators and the other two are of tenants, come under the income group of Rs. 101+ per month. There are 3 households, one each in the occupation groups of owner cultivators, tenants and agricultural labourers which come under the income group of Rs. 51 to Rs. 75/-. There are 24 households of which 23 are of Soligas, which come under the income group of Rs. 26 to Rs. 50/-, and of these, 15 have agricultural labour, 7 have general labour and one each has cultivation of land taken on lease and household industry. In the lowest income group of Rs. 25/- and less per month, there are 22 households of Soligas of which 21 have agricultural labour and general labour and one has cultivation of lands taken on lease as principal occupation. These statistics show that excepting one household of a Soliga tenant, the economic condition of all the other Soliga households is deplorable. Even the one household of Soliga which is included in the income group of Rs. 101 and above gets that status because the gross income from the field is taken into consideration for computing the income and if the net income alone is considered after deducting the rent to be paid it would also be relegated to a lower status.

Table XVII shows the average annual income per household and also that per equivalent adult male which are as given below:

Principal occupation	Number of house holds	Average annual income per HH	Average annual income per adult equivalent male	Number of adult equivalent males per household	Number of gainfully employed persons.
		Rs.	Rs.		
1. Cultivation of owned land	3	4,050	2.284	1.77	6
2. Cultivation of lands taken on lease	5	1,125	336	3.34	14
3. Agricultural labour	30	326	114	2.87	69
4. Household industry	1	510	510	1.00	1
5. 'Others'	14	381	136	2.80	28
TOTAL	53	..	..	...	118

From the above table it is seen that the household of Naidu whose principal occupation is basket making comes under the income group of Rs. 26/- to Rs. 50/-, but by virtue of the fact that it is a single member household, the average annual income per equivalent adult male goes upto Rs. 510/- which is also the total annual income of the household. The plight of agricultural and general labourers is very miserable in this village. The over-all picture of the economic resources of the Soligas who are labourers drowned in debts and steeped in illiteracy leaves very little scope for the improvement of their economic condition unless radical schemes are formulated for improving their standard of living.

Table XVIII furnishes statistics relating to the average monthly expenditure per household by income groups and occupations. The percentage of expenditure on various items in respect of the different occupation groups is as given below:

Principal occupation	Food	Beverages	Fuel and light	Housing including repairs	cloth	Travel	Tobacco	Miscellaneous
1. Cultivation of owned lands	26.48	5.13	3.20	1.64	8.93	6.62	7.29	40.71
2. Cultivation of lands taken on lease	37.73	2.93	1.27	0.29	5.87	3.13	6.36	42.42
3. Agricultural labour	59.53	2.66	2.55	0.54	11.00	2.22	6.94	14.56
4. Household industry	31.51	11.81	1.96	1.00	4.91	3.94	11.81	33.06
5. 'Others'	62.76	2.90	2.10	1.46	8.44	2.47	8.44	11.43

Though the pattern of expenditure varies slightly when considered by income groups and occupations, the broad inference, however, remains that the households of agricultural and general labourers spend about 60% on food, 2.7% to 2.9% on beverages 8.44% to 11.00% on clothing, about 7% to 8.4% on tobacco and 11.4% to 14.6% on miscellaneous items. Though the percentage of expenditure on food appears to be less in the case of the other occupation groups, it is seen that the expenditure per equivalent adult male is quite substantial and is actually more than what is spent by agricultural and general labourers. The table given below furnishes statistics relating to the expenditure per equivalent adult male.

Principal occupation	Food	Beverages	Fuel and light	House rent repairs	Cloth	Travel	Tobacco	Miscellaneous	Total
1. Cultivation of owned lands	19.47	3.77	2.36	1.20	6.56	4.86	5.36	29.91	73.49
2. Cultivation of lands taken on lease	9.63	0.75	0.32	0.07	1.50	0.80	1.62	10.83	25.52
3. Agricultural labour	5.76	0.26	0.25	0.05	1.07	0.22	0.67	1.41	9.69
4. Household industry	13.34	5.00	0.83	0.42	20.8	1.67	5.00	14.00	42.34
5. 'Others'	7.35	0.34	0.25	0.16	0.99	0.29	0.99	1.34	11.71

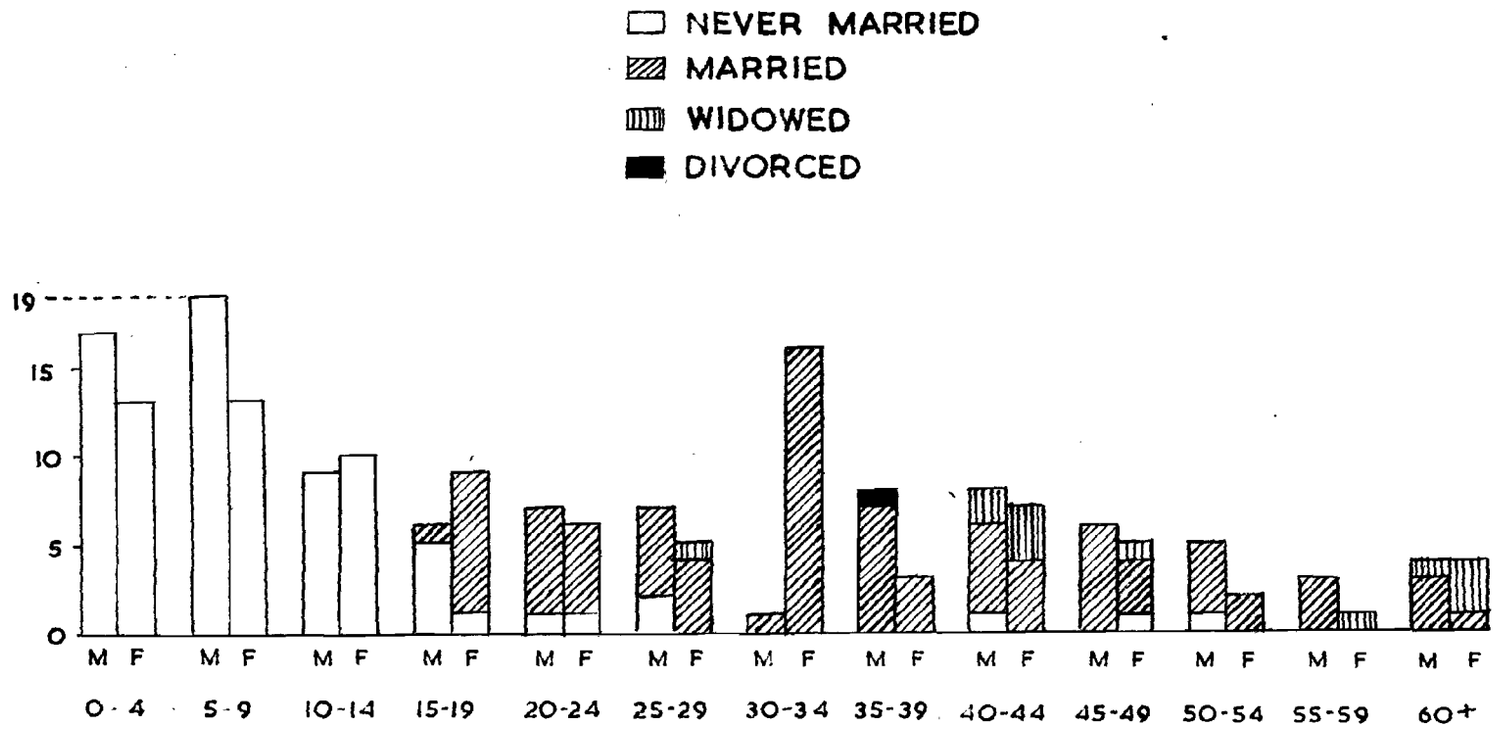
Note: The expenses are given in rupees and paise.

ANDIPALYA

KOLLEGAL TALUK

MYSORE DISTRICT

POPULATION BY SEX, AGE AND MARITAL STATUS



JK

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population

There are 53 households in the village with a population of 189 comprising 100 males and 89 females according to the Survey conducted by the Investigator during 1962-1963. The population of the village in 1961 was 117. The Resettlement report of Andipalya furnishes the earliest available statistics regarding the population of the village as recorded during the different censuses from 1881 to 1911 which are as follows:

Year	Inhabited houses	Males	Females	Total
1881 . . .	22	47	52	89
1891 . . .	26	69	59	128
1901 . . .	28	50	44	94
1911 . . .	36	70	68	138

The statistics for the subsequent censuses are not available, partly because in the old Madras area the unit for enumeration was a Panchayat and as Andipalya was included in Lokkanahally Panchayat, separate figures for Andipalya are not available. The population of the village dwindled from 128 to 94 between 1891 and 1901 because in the year 1891-1892 there was an acute famine throughout the District of Coimbatore which possibly had taken a toll, besides rendering out-migration of people necessary. If, however, the population of 1911 is taken as the basis for a study of the growth of population, it is clear that during the last about 50 years there has been an increase of population by 37% which by no means is large.

Age Structure

According to the figures furnished by Tahsildar, there have been neither births nor deaths since 1951 to 1955, 3 births and 2 deaths in 1956 and thereafter the figures are nil for 1957-1958 and 1960-1961. There is a remark to the effect that for 1959 figures are not available. It does not require any argument to reject the figures as they are clearly absurd. Evidently, the Monigar of Lokkanahally has not maintained the birth and death registers properly and none has bothered to verify the correctness of the figures. It would therefore be of no use in studying the question of the growth of population with reference to the statistics relating to births and deaths.

Available statistics relating to immigration and emmigration do not also throw any proper light with regard to the changes in population. Enquiry shows that during the last 10 years, 5 Soliga families have left for *Karane podu* in the nearby hills to settle there with their relatives, while during 1960, 2 Soligas from Uddatti, one household of Madivala and 2 households of Korama Setty from Ajjipur have come to the village in search of work. The 2 households of Korama Setty caste are likely to return to their places after a temporary stay. During the last two decades one household each of Nadar, Muslim and Naidu have immigrated to the village from different places. The Nadar has migrated from Bhavani, the Muslim from Kollegal and the Naidu from Gopichettypalyam.

Table II furnishes statistics about the population of the village by different age groups. In the broad age group of 0-14, there are 45 males and 33 females and together they constitute 41% of the total population. In the next broad age group of 15-34, there are 21 males and 31 females together constituting 27% of the total population. The females outnumber the males in this age group, because some of the adult males among the Soligas were not available in the village during the Survey, as they had left their homes and were encamping in the forest for the purpose of grazing the cattle. In the third broad age group of 35-59, there are 30 males and 18 females, while in the last age group of 60+ there are 4 males and an equal number of females. The sex ratio for the village as a whole works out to 890 per 1,000 male as against 960.4 for Kollegal taluk and 960.2 for Mysore District.

Health and Sanitation

There are no chronic diseases which are peculiar to the village. The Soligas who live in ill-ventilated huts and under conditions of abject poverty, never-

theless, posses a sturdy physique and they owe this not a little to the open air living and the facilities they have, to use the roots and fruits growing wild in the adjoining forests. The opportunities they still have, to collect and consume small quantities of honey and milk contribute in no small way to maintain a fairly good standard of health. The austere and temperate way of life which they lead is also responsible for their enjoying good health. If only their economic condition was better and they had the resources to consume the optimum quantity of foodgrains, they would undoubtedly have enjoyed even better health. The dress of the Soligas is generally shabby, for the main reason that they don't have sufficient clothes to wash them regularly. A large number of them have only one set of clothes. They are also not very regular in taking bath. They take their bath only when they happen to visit the local Jadeswamy temple and also on the occasions of fairs and festivals. They take bath in the streams and for the purpose of washing the body they use a soil known as *yeremannu* (black soil). The use of toilet soap is unknown, while washing soap is used on rare occasions by a few persons. For washing old coarse clothes as well as torn ones washing soap is not used by them. Occasionally they use soapnut powder prepared from the soapnuts gathered from the forest. Castor oil which they obtain as gift from others is used as hair-oil once in a way.

The Soligas have an indigenous way of treating certain ordinary ailments such as head-ache, cold, fever etc. by use of herbs and the like. For head-ache a paste of turmeric and lime is applied on the forehead and in the alternative, a paste prepared by using mustard, cooked ragi paste and black powder scraped from the bottom of an earthen pot used for cooking is applied. The practice of resorting to magico-religious performance known as *gunju biduvudu* as treatment for fever has been referred to earlier. A Soliga woman who had a tumour on the back of neck had contemplated to get it burnt by an expert in the line who is said to have a reputation for curing such diseases. When she was asked why she would not consult a surgeon either at Kollegal or Mysore, the obvious reply was that she was too poor to think of any treatment at such far-off places. The Soligas avail themselves of the medical facilities at Lokkanahally only when the local treatment by their own indigenous methods is not effective. The response of the Soligas regarding vaccination, inoculation and other health programmes initiated in the area is not yet as satisfactory as it ought to be. There was a mass vaccination programme in 1962 under the National Smallpox Eradication Programme and it is said that it was a difficult task to get at them. The Soligas dread nothing else as much as Smallpox. It was a common pratice among them to vacate the house if a member of the household had an attack of smallpox, leaving him to his fate. This inhuman practice is now slowly giving way, but still a good deal of propaganda is required to eradicate altogether such beliefs and superstition. The village is free from malaria and other chronic diseases.

Among the Soligas shaving is done by one serving the other on a basis of reciprocity.

Marriage

Early marriage is practically unknown among Soligas. Table VI shows details with regard to age and marital status. In the village 41% of the males and 46.6% of the females are married, 3% of the males and 9.6% of the females are widowed and 1% of the males (only one person) comes under separated. The rest of the males and females are 'never married'. There are 2 males and one female in the age group of 40 to 54 who are never married, because of either economic or health grounds. Young widows generally marry a second time and this accounts for the fact that among females aged 40 years and below, there is only one widow. The Soligas generally marry within their own caste. But, there are 2 cases of contravention of the normal practice in the village. In one case, a Muslim who is the agent for collection of forest goods has married a Soliga woman after converting her to Islam and both are living in the village. He has two children by her whose names are Tippu and Sukur and they are all brought up according to the tenets of Islam. In the other case, a Soliga woman is living with a non-Soliga, who has also another woman in his house and all are living together on amicable terms.

Education

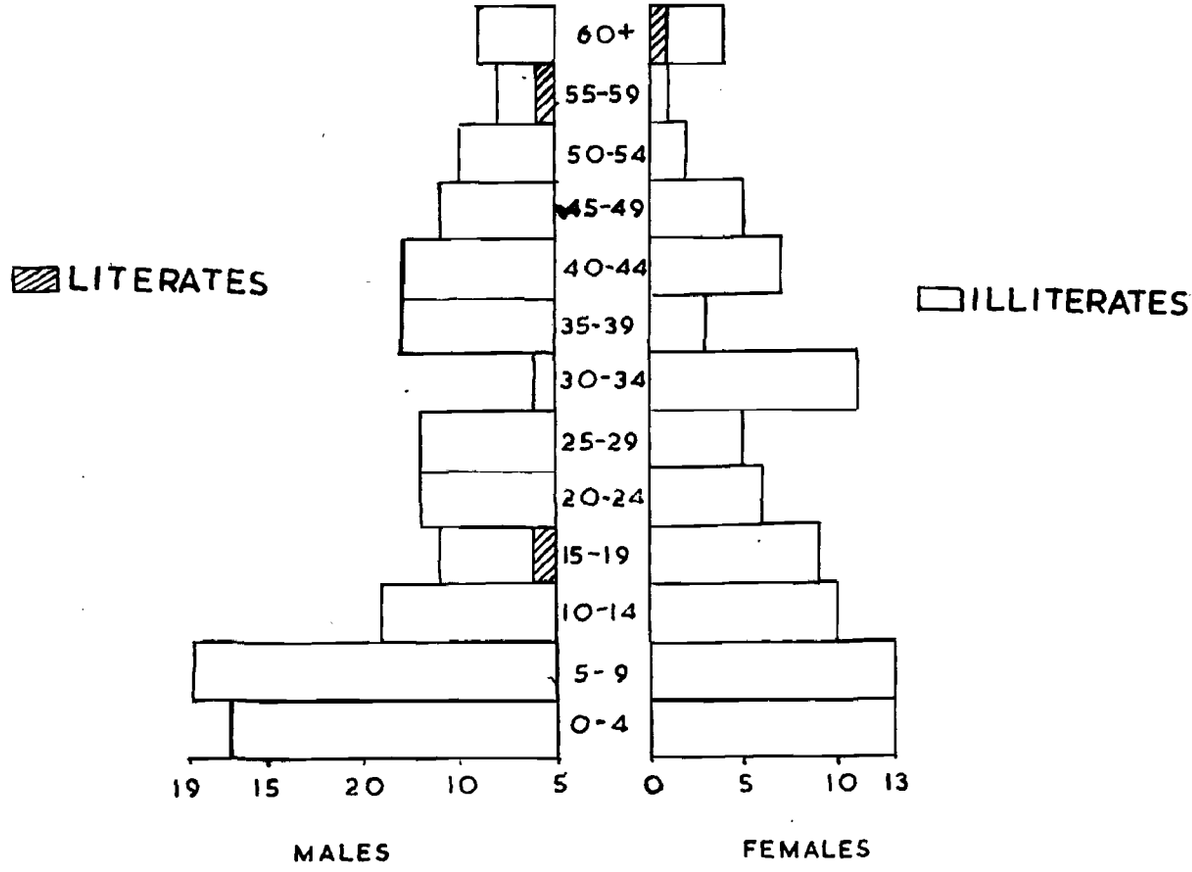
In the village only two males (Goundars) and one female (Brahmin) are literate. There are 57 children in the age group of 5 to 14 and a majority of them are of school-going age. The Soliga elders who are themselves illiterate have not yet realised the importance of sending their children to school, because of their economic backwardness and the absence of facilities in the village itself. The nearest

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primary school which is at Lokkanahally is about 2 to 3 miles from the village and the Soligas find it difficult to send their small children to that school. The establishment of a separate school in the village is likely to evoke a more favourable response among them and enthuse them to send their children to the school.

Provision of Amenities

The village has not been provided with any of the amenities regarding drinking water, education or any other aspect of village development. Though the Soligas belong to a scheduled tribe, they have not been able to derive benefit from any of the schemes relating to the amelioration of scheduled tribes so far as this village is concerned. The Soligas know about the efforts made by the Social Welfare Department to improve the economic condition of the Soligas in other places, but they feel that they have been neglected.

Family Structure, Intra-Family Relationship and Inheritance of Propery

Table 1 shows that there are 31 simple households, 4 intermediate households and 18 classed as 'others'. Among Soligas, out of 44 households, 27 are simple households, 3 are intermediate and 14 come under 'others'. When male children come of age and get married, they generally live separately, but continue to visit the father's house and help the parents in times of need.

The Soligas are peace-loving people. They rarely exhibit outbursts of anger. They generally speak a mellifluous language and rarely resort to tricks and deceit. The relationship between the members of the family *inter se* is cordial. The youngsters show respect to the elders. The father or other elderly member is considered as the head of the household and the junior members invariably show implicit obedience to him. There is unity of effort and co-ordination of all economic activities in the common endeavour of eking out livelihood and they show uncommon cheerfulness even when they are confronted with a struggle for existence. Their wants are few and their capacity for work is astounding.

Among the Soligas, the sons inherit property and share equally, if the deceased father has left any property. When the Soligas are questioned about the practices relating to inheritance of property, they merely smile thereby indicating that they generally leave nothing to their children, except the debts incurred by them.

Leisure and Recreation

The routine life of a Soliga male leaves him very little time to indulge in any of the recreational activities, as he generally leaves home in the morning at 8 a.m. after his first principal meal and returns late in the evening, with just sufficient time left for taking his evening meal and then takes rest. It is only on the occasions of fairs and festivals and certain other special occasions like marriage, *Parva* etc. that he finds time to take part in certain recreational activities. A Soliga female, on the other hand, occasionally finds time to remain in the house, whenever she has no field work to attend to. In her spare time, besides attending to the domestic work, she spends her time by indulging in talking with other Soliga women. A common pastime on such occasions is to sing songs, either single or along with another, while simultaneously engaging themselves in grinding ragi flour. But, it is on the occasions of fairs and festivals that the Soligas of either sex are transformed into exuberant singers. The Soligas have a melodious voice and they have an inborn talent for singing folk songs covering a wide range of topics, reflecting their thoughts on various problems of life. Some of their songs are aimed at seeking communion with nature and a large number are devotional in character. The folk songs sung by them may be broadly divided into three groups, namely (1) *Olaga* (2) *Goruka* and (3) *Hadike*. The first namely, *Olaga* is an ode and has as its theme, the exaltation of a deity popular among them. The Soligas are staunch devotees of Biligiri Ranga Swamy, Mahadeswara, Jadeswamy and similar other deities. They therefore sing the glory of these deities on the occasions of their visits to the fairs and festivals or on certain important days and also during special functions in the village itself. Several persons among them join in a group and sing in chorus for hours together. A visitor to the car festival at Biligirirangan hills can listen and enjoy for several hours at a stretch the musical extravaganza of the Soligas who never feel tired of singing the glory of God Biligiri Ranga. Their devotion to the deity is so intense that oftentimes they are capable of composing songs at the spur of the moment and naturally therefore when they sing the same song on a different occasion, minor variations are noticed in the composition of the song, though the broad theme may remain the same. There are a number of songs particularly

on Madeshwara and Biligiri Ranga Swamy. A few *olagas* on God Madeshwara as sung by one Jogi, a Soliga of Andipalya and taken down at the time of the visit to the village are given below:

ಲಿಂಗ ಬಾ ಮಾದೇವ ಬಾ, ಗಿರಿಯಲ್ಲಿಮಾದೇವ ಲಿಂಗ ಬಾ ॥ವ॥
ಪಾತಾಳ ಲೋಕದಲಿ ಪಾದಕ್ಕೆ ಪೂಜೆ
ವೇಲು ಲೋಕದಲಿ ಲಿಂಗಕ್ಕೆ ಪೂಜೆ॥ ಗಿರಿಯಲ್ಲಿ ಮಾದೇವ ಬಾ॥
ಮುಂದಲ ಪಾದಕ್ಕ ಮುನ್ನೂರು ಜಂಗು
ಹಿಂದಲ ಪಾದಕ್ಕೆ ಇನ್ನೂರು ಜಂಗು (ಗೆಜ್ಜೆ)
ಏಕೊಂದಾರತಿ ಎಲೆಗಳಮೇಲೆ
ಧೂಪದಾರತಿ ಕೈಯೊಳಗೆ
ಮಾದೇವನಗದ್ದುಗೆಯಲಿ ಕಾಣಿಕೆಯಿಟ್ಟು
ರೈಗಳಮುಗಿದು ವರಗಳಬೇಡೆ ಬಂದಿನ್ನಿ
ದುಃಖಿಬಂದದೆ ದೂರಮೂಡಯ್ಯ
ಪಾಪಿಯಗೋಳು ಪಾದಬಿಲ್ಲದು
(ಹೀಗೆ ಪ್ರಾರ್ಥಿಂದರೂ ದೇವಪ್ರತ್ಯಕ್ಷನಾಗುವುದಿಲ್ಲಿ. ಆದ್ದರಿಂದ
ಸೋಲಿಗ ಇನ್ನೊಮ್ಮೆ ಪ್ರಾರ್ಥಿಸುತ್ತಾನೆ)
ಹಾಡಿದರೆ ಬಾರನೋ ಹೂಗಿದರೆ ಬಾರನೋ
ಬೇಡಿ ಬಿನ್ನಹ ಮಾಡಿದರೆ ಬೇಗಾನೆ ಬಾರನೋ
ಕಾಣಿಕೆ ತಂದಿವ್ನಿ ಕಾಣೆನಲ್ಲೊ ನಮ್ಮಯ್ಯನಾ
ಧೂಪತಂದಿವ್ನಿ ಪೂಜೆಗೊಳ್ಳೇಕೋ

The above folk song is an invocation to God Madeshwara who has his abode in Mahadeswar *malai*. The God is conceived as stretching his divine form from the world below (*pathala*) to the world above. In other words, the all-pervasive nature of the diety has been beautifully suggested in the very first few lines. The devotee then sees the deity with 300 bells tied to his one foot and 200 to the other. The sound which emanates from the deity inspires the devotee who after worshipping the God with *Ekarathi* and *Dhoopadarathi* offers *Karike* at his feet and then tells Him: 'I have come to ask you boons'. The prayer is "Liberate me from my difficulties; Thy holy feet knows the agony of the sinner". As the Lord does not make His appearance, the Soliga sings further as follows, almost in anguish: "Songs make no appeal to Him and neither weeping does; He does not also respond to any other request". The Soliga therefore appeals to God to awake and to accept his humble offer of *kanike* and *dhoopa* which he has brought. While singing this song to the accompaniment of *thamboori*, the eyes of Jogi were half-shut and there is no doubt that he was forgetful of his own physical existence.

The following is another ode on Madeshwara which was sung by Jogi.

ಮಾದಪ್ಪನ ಗದ್ದುಗೇಲಿ ಮಾಣಿಕ್ಯದಹರಳು ಧರಿಸಿದೆ
ಮಾದಪ್ಪನ ಮಂಡೆಮೇಲೆ ಏಳುತಲೆಸರ್ಪ ॥ಪಲ್ಲವಿ॥
ರಾವಿಗೆಹೊದ್ದವರೆ, ಸ್ವಾಮಿ, ಹಾವುಗೆಧರಿಸಿವರೆ
ಜಂಗುವರಿಂದ ಒಡಗೂಡಿ, ಮಾದೇವ ಬೀದೀಲಿ ಮೆರೆದವರೆ॥
ಪಡುಪಬಾಗಿಲ ಗುಡಿಯ ಎದುರಿನಲ್ಲಿನಿಮ್ಮ ಚಂದ್ರಸಾಲೆ
ಪಡುಪಬಾಗಿಲ ಮಾದೇವ ಕೊಡು ನಮಗೆ ಮತಿಯ॥
*ಹಾಗ್ಗನಿ ತಂದನು ಕಾರಯ್ಯ ಪುಷ್ಪವತಂದನು ಬಿಲ್ಲಯ್ಯ
ಏದ್ದೇಳು ಮಾದೇವ ಮಜ್ಜನದ ಹೂತ್ತಾಯ್ತು॥
ಮುಂದೆ ಮುಂದೆ ಮಾದೇಶ್ವರ ತಂದೆ, ಬೆನ್ನಿಂದೆನಾಗರ ಹೆಡೆಯು
ಮುಂದಲ ಪೂಜೆಮಾಡಿ ಬನ್ನಿನಾಗ ಭೂಷಣನಿಗೆ॥
ಹಾಲು ಮಜ್ಜನ ಹರನಿಗೆ ಎಳ್ನೀರು ಮಜ್ಜನ ಶಿವನಿಗೆ
ನಮ್ಮಮಹದೇಶ್ವರನಿಗೆ ಎಣ್ಣಾ ಮಜ್ಜನ ಪೂಡಿ॥
(ಎಣ್ಣೆಮಜ್ಜನವಾದಮೇಲೆ ಮಹದೇಶ್ವರನು)
ಬೇಡರ ಕಣ್ಣಯ್ಯನ ಕರಕೊಂಡು ಬೇಟುಮೂರ್ಗ ಹೊರಟಾರು
ಜೋಡಿಸಿ ಮೃಗವ ಜಾಡಿಸಿ ಹೊಡೆದ ಬೇಡರಕನ್ನಯ್ಯ ಘನಶರಣ॥
ಜೋಡು ಕಂಪನ ಮಲೆಯೊಳಗೆ ಬೇಡರಕನ್ನಯ್ಯನ ರಣೆ ವೆಯಲಿ
ಕೋಲಿಗರ ಕೈಜಲಗವಲ್ಲಿ ಸ್ವಾಮಿ ಎದ್ದು ಬಂದ॥
ಬೆಟ್ಟ ಹತ್ತಿದರೋ ಮಾದೇವ ಬೆವರುರೊಡೆದರೊ
ಯರಳಿ ಬಂದ ಮಾದೇವನಿಗೆ ನೆರಳುಗದ್ದುಗೆಯೋ॥
(ಬಿಸಿಲಿನಲ್ಲಿ ಸುತ್ತಿಬಂದ ಮಾದೇಶ್ವರನಿಗೆ ನೆರಳಿನಲ್ಲಿ ಗದ್ದುಗೆ
ಮಾಡಿಕೊಡುತ್ತಾರೆ ನಂತರಸೋಲಿಗ ತನ್ನಮಗಳನ್ನು ಕರೆಮು ಹೇಳುತ್ತಾನೆ)
ಗದ್ದುಗೆ ಶೃಂಗಾರವಾಗದ ನೋಡು ಎದ್ದುನೋಡು ಮಗಳೇ
ಮುದ್ದು ಮುಖದವಾದಯ್ಯ ಬರುತವನೆಬಿದ್ದು ಬೇಡುಮಗಳೆ॥
ಕಂಚಿನಕಂಚಾಳೆ ಚೆಂದ ಪಂಚೈದುಗೊಂಡೆ ಚೆಂದ
ಗುಡ್ಡಗಳವಾಲಗ ಚಂದ ದೊಡ್ಡಪೇಲೆ ಮಹದೇಶ್ವರನ ಬೆಟ್ಟದೊಳಗೆ॥
ತಾವರುಪರಿವಲಿ ಮೇಲೆ ದೇವರು ಮೂರ್ತಿ ಮಾಡವರೆ
ದೇವರು ಬಂದವರೆಂದು ಬರಹೇಳು ದೇವಕನ್ನೆಯರ ॥
(ಹೀಗೆ ದೇವರವಿವಿಧ ಉತ್ಸವಗಳನ್ನು ವರ್ಣಿಸುವ ಅನೇಕ
ಒಲಗದ ಪದಗಳು ಎಷ್ಟೋಇವೆ)

*ನೀರು.

In the above ode, the devotee is picturing himself as standing in front of the Madeshwara temple and offering *puja*. The substance of the song is briefly as follows:

'The holy seat of Madeshwara is bedecked with gems and over His head rests the seven hooded serpent (This is the *pallavi*). The Lord wears *Kavi* and the snake encircles his neck. Madeva, with the Jangamas has come out in procession to the street. The *chandrasale* of Madeshwara temple is in front of the western door. The devotee seeks enlightenment from the Lord who is there. He then depicts the Lord as taking His bath and then

going out for hunting along with his staunch devotee Kannayya. The Lord is visualised as entering the valley of Bedara Kannayya within the Jodukampana *malai* and the Soligas are shown as marching in front and blowing the pipe. At this stage, the composer imagines that Madeshwara is tired after walking over a long distance in hot sun and therefore a seat is prepared for him under the shade. The Soliga then calls his daughter and sings as follows describing the sublime beauty of the great God Madiah. "Get up, oh! daughter and see the holy decorated seat of the Lord; the lovely faced Madiah is coming, prostrate and beg what you want daughter: in the Madeshwara hills, the bronze cymbals, the five decorated *gonde* to the palanquin, the blowing of the pipes by the *devaraguddas* are all beautiful; the deity has taken seat on Tavarukatte; inform the *deva kannes* of the arrival of the Lord and ask them to come'.

In another *Olaga*, there is a beautiful description of Lord Madeshwara seated with Karayya to his left and Billayya to his right, while Sheshanna (the Holy serpent) from behind is fanning the silver *chaamara*.

ಎಡದಲಿ ಕಾರಯ್ಯ ಬಲದಲಿ ಬಿಲ್ಲಯ್ಯ ಬರುವುದನೋಡಯ್ಯ
ಬೆನ್ನಿಂದೆ ಶೇಷಣ್ಣ ಬೆಳ್ಳಿ ಚಾಮರವ ಬೀಸುದು ನೋಡಯ್ಯ॥

The *Olaga* continues like this giving a further description of the Lord.

The practice of certain Soliga specialists falling into a trance is of common occurrence. In some sacred place, this Soliga specialist stands invoking divine blessings and he goes on singing in an exuberent manner and at one stage he identifies himself with the deity when he is said to fall into a trance. The *Olaga* given below is sung by a Soliga specialist, while invoking Maramma to come over him. He describes Maramma in the first few lines of the *Olaga* by using certain similes which are very appropriate. The description is in consonance with the sylvan surroundings of the hills in which the Soligas live. The *Olaga* is not only poetic, but also combines with it a dramatic effect.

"ಮಾರಮ್ಮ ಕೊಟ್ಟವಳೆ ಮಂಡಲದಹಾವಿನ ಬಣ್ಣಗಳ
ಮಾದಯ್ಯ ದೇವರು ಕೊಟ್ಟವನೆ ತೇರಿನಬಣ್ಣಗಳ್ಳ ॥ಪಲ್ಲವಿ॥
(ಮಾದೇಶ್ವರನ ತೇರು ವಿವಿಧ ಬಣ್ಣಗಳ ಬಟ್ಟೆಗಳಿಂದ ಅಲಂಕೃತವಾಗಿದೆ)
ಕಾರೆಕಾಯಿನ ಕಣ್ಣವಳೆ ಹೀರೆಕಾಯಿನ ನೆರಿಯವಳೇ
ಬೆಣ್ಣೆಬುತ್ತಿ ಕಟ್ಟವಳೆ, ಬಿಳಿಯನೀರೆ ಬಿಗಿದು ಉಟ್ಟವಳೇ ॥
(ರೂಪಕ ಎಷ್ಟು ಚೆನ್ನಾಗಿದೆ. ಕಾಡಿನಲ್ಲಿ ಬೆಳೆಯುವಕಾಯಿಗಳನ್ನೇ
ಹೋಲಿಕೆಗೆತೆಗೆದು ಕೊಂಡಿದ್ದಾರೆ. ಈ ಸೋಲಿಗ ಕವಿಗಳಿಗೆ, ಮೂರಮ್ಮನ
ಕಣ್ಣುಕಾರೆಕಾಯಿನಂತೆ ಇದೆಸೀರೆ ನೆರಿಯೋ ಹೀರೆಕಾಯಿನಂತೆ
ಅಲ್ಲಲ್ಲಿ ಎದ್ದುಕಾಣುತ್ತದೆ)
ಮಾರಗಲದದಾರೀಲಿ ಹೋಗವಳೆ ಮೂಮೆಲೆಸ್ಯರ ಕೊಟ್ಟವೆ
ಕಟ್ಟಿದನೆರಿ ಮೇಲೆ ಮುತ್ತಿನ ಚೆಂಡು ಬಿಚ್ಚುವಲೆಮೂರಮ್ಮ ॥
(ಮಾರಮ್ಮನು ಹೋಗುವದಾರಿ, ದೊಡ್ಡದಾರಿ ಮೂವಿನಹೂವಿನ ನರ
ವನ್ನು ಹಾಕಿಕೊಂಡು. ಸೀರೆನೆರೆಯನ್ನು ಹಿಂದೆಸಿಕ್ಕಿಪಾ ಕೊಂಡಿದ್ದಾಳೆ
ಆ ನೆರಿಯಮೇಲೆ ಮುತ್ತಿನಚೆಂಡು ಹಾಗೊಮ್ಮೆ ಹೀಗೊಮ್ಮೆ ಹಾರಾ
ಡುತ್ತದೆ. ತಲೆಯಕೊದಲನ್ನು ಬಿಜ್ಜಿದ್ದಾಳೆ. ಹೀಗೆ ವರ್ಣನೆಮಾಡು
ತ್ತಿರುವಾಗಲೇ, ದೇವರನ್ನು ತರಲುಹೊರಟವನಿಗೆ ಅವನ ತಲೆಮೇಲೆ
ಹಾಲರವಿ ಇರುವಾಗಲೇ ದೇವರುಬರುತ್ತೆ. ತೋವೆನಲ್ಲಿ ಹೊತ್ತ ದೇವರು
ಸನ್ನೆತ ಓಲಾಡುತ್ತಾನೆ. ಹಾಲರವಿಗೆ ಧರಿಸಿದ ಹೂವಿನ
ದಂಡೆಯೂಕೊಡ ಓಲಾಡುತ್ತಿರುತ್ತದೆ. ಎಷ್ಟು ಚೆನ್ನಾಗಿದೆ
ಈ ಸನ್ನಿವೇಶದ ವರ್ಣನೆ
ಹಾಲರವಿ ಬಂದುತೋವಿನಲಿ ನಿಂದು
ಹಾಲರವಿನ ಹೂವ್ವಿನದಂಡೆ ಓಲಾಡಿಬಂದು॥
(ಮಾರಮ್ಮ ಹಾಲರವಿಮೇಲೆ ಬಂದುದನ್ನು ನೋಡಿ ರೋಲಿಗನಿಗೆ
ಅಮಿತಾನಂದವಾಗಿ ಹಾಡುತ್ತಾನೆ)
ಅಮ್ಮಬಂದಾಳಾ ಮೂರಮ್ಮ ಬರುತವಳೆ
ಕಾವಿನನೀರೆ ಉಚ್ಚುವೇಲು ಮುಸುಗುಹಾಕ್ಕೊಂದು ಮೂರಮ್ಮ
ಬರುತವಳೆ॥
ಉಚ್ಚುರೆ ಮೇಲೆ ಹಗ್ಗಣಿತಂದ ಬದ್ರುಕಾಳಮ್ಮ
ಬೆಳ್ಳಿಡಾಬುತೊಟ್ಟಿದ ಮೂರಮ್ಮ ಬೇಗನೆ ಬರುತವಳೇ
(ನಂತರ ಸೋಲಿಗ ಮೂರಮ್ಮ ನನ್ನುಪ್ರಶ್ನಿಸುತ್ತಾನೆ)
ಎಲ್ಲಿಗೆ ಪಯಣವೋ ! ನೀವು ಎಲ್ಲಿಗೆ ಪಯಣವೋ
ಪಲ್ಲಿಯಹೊದ್ದು, ಮಲ್ಲಿಗೆ ಮುಡಿದು ಎಲ್ಲಿಗೆ ಪಯಣವೋ
(ಆಗ ಮೂರಮ್ಮ ಉತ್ತರಿಸುತ್ತಾಳೆ. ಮೂರಮ್ಮನನ್ನು ಹೊತ್ತವನು
ಹೇಳುತ್ತಾನೆ)
ಕೊಂಗರು ಕೊಟ್ಟ ಕುದುರೆಮೇಲೆ ಕೊಂಡಕ್ಕೆ ಪಯಣ ವು
(ಎನ್ನುತ್ತಾಳೆ. ಹೀಗೆ ಸಾಗುತ್ತದೆ ಮೂರಮ್ಮನ ಮೇಲಿನಕಥೆ, ಓಲಗದ
ರೂಪದಲ್ಲಿ)

The second group of folk songs are known as *Goruka* which are songs composed on certain specific themes depending upon the situation and the scene. They could be called 'situation songs'. These songs are sung during social gatherings and are often accompanied with community dancings. The

themes are of varied interest and are sometimes intended to provoke mirth and laughter. There are songs which are sung by them while collecting honey combs. The following is a situation song, sung by the Soligas, while they go out for collecting alms to be used for the celebration of the *Rotti habba* which is a unique festival observed by them in Andipalya village. There is a touch of sacredness which runs in every line and the song is intended to announce to the people about the object of the visit of the Soligas and their collecting alms and an invitation to the housewives to come out and give alms.

ಕೋಡುಗಲ್ಲು ಜಂಗಮರ ಕೋರನ್ಯ ಬಂದವರೆ

(ಕೋಡುಗಲ್ಲು ಮೇಲೆನಿಂತ ಜಂಗಮರಕೊರಣಿಯಿಂದ ಬಂದವರೆ)

ಕೋರನೀಗರೆ ನೀಡಮ್ಮ - ಕೋಡಗಲ್ಲಿನಮೇಲೆ ॥ಪಲ್ಲವಿ॥

(ಭಿಕ್ಷವನ್ನು ಹಾ ಪಕೋಡುಗಲ್ಲಿನ ಮೇಲೆ ನಿಂತು)

ಪಟ್ಟಿಗೆ ಬಂದವರಾರಮ್ಮ ಮುತ್ತಿನಕಂತೆ ಜಂಗಮರು

ಮಂತ್ತೈದೆ ಕೈನ ಫನ ಭಿಕ್ಷಾವ ಮುತ್ತಿನ - ಜೋಳಿಗೆ ನೀಡಮ್ಮ

ಗುಡಿಯೊಳಗೆ ಮೂರುಮಲ್ಲಿಗೆ ಬಳಸಿಬರುವುದು ಸತ್ತಿಗೆ

(ಗುಡಿಯೊಳಗೆ ಮೂರುಮಲ್ಲಿಗೆಗಿಡಗಳಿವೆ. ಗುಡಿಯನ್ನು ಸುತ್ತಿ ಬರುತ್ತಿ ಕೋರಿಕೆಗಳು)

ಜಲ್ಲೀಬು ತೇರು ಬೆಳ್ಳಿಪಲಗೆ - ಬೀದೀಲಿ ಮೆರೀತಿದೆ॥

ಭೂಲೋಕದಿಂದ ಬಂದವರು ಭೂಮಿನಕೊಬೀಲಿಂದ ಬಂದವರು

(ನಾಡಿನಕಡೆಯಿಂದ ಜನ ಬಂದಿದ್ದಾರೆ. ಸಂಪಿಗೆಪಸದಕಾಡಿನಿಂದ ಜನರು ಬಂದಿದಾರೆ)

ಭೂಮಿನಮೂಲೆ, ಬೆಳ್ಳಿಪಲಗೆ ಬೀದೀಲಿ ಮೆರೆದಾವು॥

(ಹೂವಿನ ಮೂಲೆ, ಮತ್ತು ಬೆಳ್ಳಿ ಪಲಗೆ ಬೀದಿಯಲ್ಲಿ ಬಂದಿವೆ)

ಬೆಟ್ಟ ಬಿಟ್ಟುಬಳಿದವರೆ ಜುಟ್ಟು ಮುಂಡೆ ಜಂಗಮರು

ಮುತ್ತೈದೆ ಕೈ ಭಿಕ್ಷೆ ಮುತ್ತಿನ ಬವಳಿಕೆಗೆ ನೀಡಮ್ಮ॥

In the third group which come under *Hadike* there are songs which are sung on the occasions of the marriages etc. which are similar to the *shobaane* songs. A more comprehensive collection of the folk songs has not been possible within the ambit of this Survey, but the few which have been collected illustrate sufficiently the rich cultural heritage of the Soligas, besides expressing their ambitions and aspirations in life.

There are a few individuals in the village like Jadaya—from whom the songs were compiled—who occasionally, either on a wintry night or at some other time, sings almost like the proverbial swan with a few friends or relatives gathered around him. The Soligas also sing while they march in a group to a fair or festival. Excepting the Soligas, none else in the village is interested in singing folk songs.

Apart from folk songs the other recreational activities indulged in by the Soligas are of minor importance. The Soliga males occasionally (during full moon days) go out for hunting rabbits by spreading nets and this is a pastime which gives them a little food, but more pleasure. Sri Angamuthu who owns a rifle goes for hunting more serious game, often accompanied by a few Soligas to assist him in his expedition.

Religious Institutions

The three important religious institutions in the village are:

1. Andipalyam Jadeswamy temple.
2. Begathur Jadeswamy temple.
3. Maramma temple.

The first, namely, Andipalyam Jadeswamy temple is situated near Thatrahalla stream, about 2 furlongs to the west of Kollegal—Satyamangalam Road. The temple building is of a simple structure, situated under a big banyan tree which actually imparts a touch of serenity and charm to the building. The plot in which the temple is situated is a portion of the *patta* land of one Sri. Perichi Goundar, a landholder of Lokkanahally. The main deity, Jadeswamy is represented by a stone image installed in the sanctum sanctorum and by its side there are four other stone images representing different subsidiary deities. Though devotees from different villages occasionally visit the temple and offer worship, the main devotees are the Soligas of Andipalya. A priest by name Hutche Gowda of Soliga caste residing at Karane Podu performs *puja* to the deity on Monday and Friday every week and in his absence, his son who resides at Andipalya deputises him. The holy articles found in the temple are a few holy canes used for driving out the ghosts from the body of those who are haunted, two wooden chairs with

sharp spikes fitted to the sitting planks of the chairs of which one has moving wheels, two wooden footwear with similar sharp spikes attached and a large number of *Thrishulas* installed in front of the temple each representing a ghost driven out. The priest sits on the spiked chair and uses the spiked footwear when ever he assumes the role of an oracle, a feat which strikes the devotees with awe and tends to increase their belief in the pronouncements and performances of the priest when he himself struck with divine ecstasy. The devotees say that "God has come on him" on all such occasions and offer *Kanike* after the event is over. Persons who are possessed of ghosts are taken before the priest when he is in such divine mood and consulted, whereupon he talks straight with the ghost and after duly admonisihing the ghost or appeasing its appetite by allowing it to eat or drink whatever it wants, the ghost is driven away. The ghost so driven out is supposed to enter a *Thrisula* which will be implanted before the temple as a token of its being extinguished.

The priest performs a special *puja* at midnight on every New Moon Day called *Yenne Majjana*. On this occasion he sits on the wheeled chair of nails which is dragged thrice round the temple by the devotees. In that position, the priest offers worship before an ant-hill and thereafter he answers the queries of the devotees when "God is still on him". Devotees of other communities also occasionally visit the temple and consult the oracle.

During the harvest every land owner of Andipalya contributes 1 *Kolaga* (3 *seers*) of ragi to the priest and other members of the temple committee who utilise it for the *Rotti habba*.

(ii) BEGATHUR JADESWAMY TEMPLE

This is another temple dedicated to Jadeswamy situated at Begathur of Andipalya, about a furlong to the east of the main road. This temple is almost a replica of the other Jadeswamy temple and all the ceremonies and mode of worship observed in this temple are also similar. The Soligas of Begathur visit this temple. The temple is situated on a portion of the patta land of Sri Palaniswami Goundar of Lokkanahally. One, Biligiri, also a Soliga is the priest and like Hutche Gowda, he also gets *God* on every Monday, Friday as well as New Moon Day.

(iii) MARAMMA TEMPLE

Under another banyan tree a few yards away from Begathur temple, a stone image of Maramma exists in the *patta* land of Sri Poovanna Goundar of Lokkanahally and it is worshipped on every Monday and Friday by a Soliga priest by name Dasa. He would also "get Goddess on him" if the devotees so desire and whenever the deity is on him he lifts a big stone, a feat which no ordinary person will be able to perform without the grace of the Goddess. The annual Marihabba festival comes off in *Chaitra*, a few days after the Yugadi festival and about 200 Soligas gather on the occasion. They offer worship to the deity by sacrificing a goat or sheep and later on take part in a community dinner in which lumps of ragi paste forms the chief diet. When conditions of drought prevail, the cultivators take vows to sacrifice a goat or a sheep to Goddess Maramma.

Other Community Festivals

Rotti habba or *Kajjaya seve* is the most important community festival, observed by the Soligas of Andipalya and Begathur separately on two different days in the month of *Chaitra* in front of their respective Jadeswamy temple. A few elderly members among them take the lead in going round the village, singing folk songs and collecting ragi at the rate of one *Kolaga* from each landholder at the time of the harvest and it is utilised for preparing ragi cakes on the day of the festival. The festival derives the name *Rotti habba* because, cakes of ragi are prepared in large number and distributed to the visitors who are mostly Soligas of Andipalya and neighbouring villages including Begathur hamlet. The festival comes off on a Monday. The concourse exceeds about 400 Soligas. Special *pujas* are offered to Jadeswamy by the Soligas who visit the temple after taking bath in the morning either at Thattahalla stream or at other convenient rivulets in the neighbourhood and clad with clothes washed for the occasion. The special feature of the festival is the preparation of ragi cakes in the night for distribution to all the devotees as *prasada*. Throughout the night, men and women who form separate small groups continue singing folk songs to their hearts content, while a few others also take part in group dance in addition to singing. Some of them feel so enraptured that they fix ragi cakes to their ears while indulging in dance.

For the Soligas, the *Rashi puja*, celebrated by each cultivator in the threshing floor is also an occasion for rejoice. The harvested ragi is heaped and before it is measured and later on transported by bullock cart to the place of storage, the cultivator performs *puja* offering his obeisance to the Almighty who

has bestowed on him the grain required for his use. On this occasion the Soligas who gather round are each given a small quantity by way of gifts. Big cultivators also sacrifice a sheep of goat and distribute meat among the Soligas. The threshing floor is considered as sacred as a temple and the grain is likened to the Goddess of wealth.

Village Organisation

The Soligas though poor, live in perfect harmony. They have their own caste headmen whom they revere. There are two caste headmen in the village, one for the Soligas of Andipalya and the other for the Soligas of Begathur. The inter hamlet relationship is perfectly cordial and for all social purposes they gather together.

The head of the Caste Panchayat is called *Manegara*. He is assisted by *Pattegara, Nayakappa* and *Kolkar*. Whenever disputes are referred to the Panchayat, it is the duty of the Kolkar to summon the Panchayat. The Manegar consults Pattegara and Nayakappa before giving his decision. The Nayakappa announces the decision of the Panchayat. Persons who are guilty are imposed fine ranging from 0-25 paise to Rs. 44-50 and if they fail to pay they are excommunicated. An appeal against the decision of the Panchayat lies before the *Nadu theerpu* which consists of village elders of Lokkanahally and the decision given by them is final. On the occasions of marriage and other festivals, the headmen are given a place of honour. The Soligas are mutually co-operative and never at any time aggressive. Tension rarely therefore prevails among them and slight misunderstandings between individauls whenever arises are reconciled among themselves. Their relationship with members of other castes is always cordial. They have no malice or hatred against even those who exploit them.

Democratic Decentralisation

Though Andipalya is within the jurisdiction of Lokkanahally Panchayat none from the village is a member of the Panchayat. For the purpose of election village Andipalya is included in a Block in which portion of Lokkanahally forms part and as such, a villager of Lokkanahally represents Andipalya also. It would have been in the fitness of things if a Soliga had been allotted a reserved seat to promote the interests of the Scheduled Tribes, but this has not been done. Lokkanahally Panchayat has done practically nothing for the village of Andipalya so far.

In the same way as Panchayat, the Multipurpose Co-operative Society of Lokkanahally which has jurisdiction over Andipalya also has not included any of the Soligas as a member and none among them is therefore benefited. It is even said that 2 or 3 Soligas of Andipalya who wanted to become members of the society were not permitted to become members on the ground that they do not own any land, even though the bye-laws of the society have no such restriction.

There are no voluntary organisations in the village.

Reform Measures

The Soligas are totally ignorant about the various reform measures such as Family Planning, Regulation of dowry, Removal of Untouchability etc. and they show the least concern about knowing them either. They are so unsophisticated that they wonder as to why the Government should be bothered about these matters, as according to them they are matters which touch the lives of certain individuals and are not of public interest. They are not even properly aware of the special privileges which they enjoy under the Constitution. They only know vaguely that the Government is doing something for the welfare of the members of their community in Bailur, P. G. Palayam etc. but unfortunately, nothing has been done to ameliorate their condition. They also want lands for cultivation and financial help for the purchase of bullocks and agricultural implements and they strongly feel that they have been neglected. None of them has any idea of the Village Level Worker who has his Headquarters at Lokkanahally. They have however made representation recently for allotment of forest land as close to Andipalya as possible for cultivation and they are earnestly hoping that their request is receiving the active consideration of the Government. They are aware that it would do good to them if their children are educated and are therefore anxious to send them to school in case the Government could sanction one for Andipalya itself.

The Soligas consider Holeyas and Madigas to be inferior to them and in fact they treat them as untouchables. They do not take food or water from them.

CHAPTER V

CONCLUSION

Andipalya has been selected for socio-economic survey as this village has a high proportion of Soligas—an important scheduled tribe of Mysore whose socio-economic conditions merit special study. The tribe's population forms 85.71 percent of the total population of the village. As a tribe they generally live in hills and forests. They are numerically predominant in Biligiriranga hills and Mahadeswara hills in Mysore district. They are primarily engaged in shifting cultivation. Their traditional occupation is collection of forest produce. Soligas of this village unlike their counterparts elsewhere have taken to a settled life, and earn their living as agricultural labourers. The study further shows that though they have come into social contact with the villages in the neighbourhood, they still preserve their tribal characteristics and traditions. During the recent past the Social Welfare Department has established a number of agricultural colonies in the forest areas to improve the economic conditions of Soligas. But the Soligas of Andipalya have not been the beneficiaries of this scheme and their condition continues to be backward.

It is said that in days past the entire village was inhabited exclusively by the Soligas. Among the present 44 households, 31 are permanent settlers while the other 13 are temporary residents who come in search of labour in the peak harvesting season. It is learnt that these temporary households come every year from the *Podus* in the adjoining forest areas.

They live in isolated farm houses built on the cultivated lands of landowners of Lokkanahally, a neighbouring village. Their work is to watch the fields and tend cattle, and this has necessitated their living near the fields of their masters. It is astonishing that despite such long duration of residence none of the Soligas should be owning any land. Hardly 3 of the households are tenant cultivators and the extent cultivated is barely 15 acres. Soligas are all indebted, which is an heritage from their forebears. Their conditions are really deplorable being deprived of even a drinking water well they are depending for this elementary need on small streams. The housing conditions also leaves much to be desired. They live in small low huts. Cramped for space they sleep in the open around a fire for warmth. Regarding dress there has been a welcome change from that which Buchanan (1800) has described. "They have scarcely any clothing and sleep round a fire, lying on a few plantain leaves, and covering themselves with others." At present their dress is not much different from that of other caste Hindus, except that they are shabby.

As none of them possesses any lands, they are now making attempts to obtain forest land from the Forest Department. Very few of the households possess any livestock. All the livestock wealth of the village belongs to land owners of Lokkanahally.

Soligas lead an austere and temperate life. Except 2 males and one female, the rest are all illiterates. There are 57 children of school going age, but none attends school. Absence of educational facility in the village has been the main reason. It may be safe to partially attribute this want to lack of leadership and initiative. The establishment of a school in the village may go a long way to enthuse these rustic folk to send their children to the school.

The village lacks other amenities too, like drinking water, medicare etc., which are essential for achieving any degree of progress in the living conditions of the Soligas. It is possible to obtain substantial results if the Social Welfare programmes are carried out more intensively in the village. As a tribe they are peace loving and know no deceit or chicanary. They live in harmony with others. They are ignorant of the various reform and development measures undertaken to ameliorate the social and economic conditions of the backward classes. Given proper publicity and lead they certainly take advantage of them to advance and catch up with the times.

APPENDIX I

Rainfalls Statistics of Hanur and Bailur (Kollegal Taluk)

Year		January	February	March	April	May	June	July	August	September	October	November	December	Total
1952	H	..	..	..	2.91	4.02	..	4.65	3.05	10.20	5.96	..	6.12	36.91
	B	..	..	..	2.50	1.25	0.25	3.00	3.50	4.00	2.00	..	6.75	23.25
1953	H	..	0.71	..	10.00	5.78	..	2.17	0.83	5.11	16.75	1.86	..	43.21
	B	..	..	..	5.95	12.60	8.75	3.75	0.75	6.50	7.50	3.75	0.25	49.80
1954	H	0.56	..	2.50	2.14	9.34	0.89	4.27	2.92	0.14	16.82	..	4.30	43.94
	B	2.25	..	2.50	1.93	4.26	1.40	3.35	6.25	0.60	10.85	..	2.70	36.09
1955	H	0.34	..	..	4.59	8.06	1.73	0.67	1.36	3.45	13.22	0.90	1.32	35.64
	B	0.60	0.55	0.10	3.35	6.89	3.95	1.00	3.65	4.10	8.13	1.00	1.75	35.07
1956	H	..	..	..	0.51	3.06	2.55	1.77	0.10	3.16	18.12	5.02	0.77	35.36
	B	..	..	..	2.95	..	3.75	6.18	3.59	4.12	22.81	12.30	1.00	56.70
1957	H	..	..	0.72	0.80	20.07	1.79	1.04	2.14	3.02	5.82	4.44	0.22	40.06
	B	..	..	3.00	2.45	13.55	0.90	2.44	3.22	5.64	10.17	6.60	1.25	49.22
1958	H	0.17	0.25	1.76	2.83	5.92	1.04	3.10	7.29	6.91	5.26	6.18	..	40.71
	B	..	..	1.02	2.22	5.95	3.01	4.39	6.01	4.26	4.21	2.95	..	34.02
1959	H	0.90	..	..	1.51	2.76	5.48	0.32	6.37	7.21	3.05	2.19	..	29.79
	B	0.10	0.85	..	3.42	6.89	7.61	3.97	6.72	7.97	6.42	2.35	0.90	47.20
1960	H	..	..	..	1.13	6.51	..	1.10	..	4.08	3.17	9.27	..	25.26
	B	..	..	0.25	2.15	2.25	2.70	15 00	8.10	8.01	10.60	6.07	0.30	55.43
1961	H	1.53	..	0.24	2.76	3.92	5.29	1.80	1.42	1.36	3.71	3.26	0.17	25.46
	B	2.10	0.75	..	2.40	0.49	0.26½	0.40	0.35½	0.15	0.58	0.76	..	8.25

Note : H : Hanur B : Bailur
Rainfall in inches

TABLES

TABLE I

Area, Houses and Population

Area in		Density per sq Mile	Number of houses	Number of households	Population		
Acres	Hectaters				Persons	Males	Females
1	2	3	4	5	6	7	8
1748.58	..	70	53	53	189	100	89

TABLE II

Population by Age Groups

Total of all ages			0-4		5-9		10-14		15-19		20-24		25-29		30-34		35-44		45-59		60+ Age not Stated			
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
189	100	89	17	13	19	13	9	10	6	9	7	6	7	5	1	11	16	10	14	8	4	4	..	..

TABLE III

Size and composition of Households

Total No. of Households	Size of Households															
	Single Member			2-3 members			4-6 members			7-9 members			10 members & above			
	House-holds	Males	Females	House-holds	M	F	House-holds	M	F	House-holds	M	F	House-holds	M	F	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
53	10	7	3	18	22	25	21	56	48	4	15	13	..	..	..	

TABLE IV

Households classified by Religions, Castes and Sub-Castes

Religion	Caste	Sub Caste	Number of house-holds	Population		
				Persons	Males	Females
1	2	3	4	5	6	7
HINDU . . .	SOLIGA . . .	Idu Kula .	41	148	79	69
		Yelu Kula . .	3	14	7	7
	VELLALA GOUNDAR.	Navirda. . .	1	3	1	2
		Sunddi Bellal .	1	1	1	..
	KORAMA .	Setty . . .	2	11	5	6
	BRAHMIN .	Athyaniyogi .	1	1	..	1
	MADIVALA .	Kannadapattu .	1	1	1	..
	NADAR .	Kongamoparu .	1	4	2	2
	NAIDU .	Kavaranaidu .	1	1	1	..
MUSLIM	LABBE	. . . . .	1	5	3	2
		Grand Total .	53	189	100	89

TABLE V

Scheduled Castes & Scheduled Tribes

SCHEDULED CASTE					SCHEDULED TRIBE				
Name of the S.C.	No. of Hhs.	Persons	Males	Females	Name of the S.T.	No. of Hhs	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
..	..	..	..	..	SOLIGA .	44	162	86	76

TABLE VI

Age and Marital Status

Age Group	Total Population			Never married		Married		Widowed		Divorced or separated		Unspecified status	
	Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All ages .	189	100	89	55	39	41	41	3	9	1	..	..	..
0-4 .	30	17	13	17	13	..	..	..	..	..	..	..	..
5-9 .	32	19	13	19	13	..	..	..	..	..	..	..	..
10-14 .	19	9	10	9	10	..	..	..	..	..	..	..	..
15-19 .	15	6	9	5	1	1	8	..	..	..	..	..	..
20-24 .	13	7	6	1	1	6	5	..	..	..	..	..	..
25-29 .	12	7	5	2	..	5	4	..	1	..	..	..	..
30-34 .	12	1	11	..	..	1	11	..	..	..	..	..	..
35-39 .	11	8	3	..	..	7	3	..	..	1	..	..	..
40-44 .	15	8	7	1	..	5	4	2	3	..	..	..	..
45-49 .	11	6	5	..	1	6	3	..	1	..	..	..	..
50-54 .	7	5	2	1	..	4	2	..	..	..	..	..	..
55-59 .	4	3	1	..	..	3	..	..	1	..	..	..	..
60+ .	8	4	4	..	..	3	1	1	3	..	..	..	..
Age not stated .	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE VII

Education

Age Group	Total Population			Illiterate		Literate without educational Std.		Primary or Basic		Matric or Higher Secondary		Interme-diate P.U.C.		Graduates		Diploma		Oriental Titles		Any other quali-fication	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
All ages	189	100	89	98	88	2	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
0-4	30	17	13	17	13	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-9	32	19	13	19	13	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10-14	19	9	10	9	10	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15-19	15	6	9	5	9	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20-24	13	7	6	7	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
25-29	12	7	5	7	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
30-34	12	1	11	1	11	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
35-39	11	8	3	8	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40-44	15	8	7	8	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45-49	11	6	5	6	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
50-54	7	5	2	5	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
55-59	4	3	1	2	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
60+	8	4	4	4	3	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE VIII

Workers and Non-Workers by Sex and Broad Age Groups

Age Group	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	189	100	89	118	56	62	71	44	27
0-14	81	45	36	14	3	11	67	42	25
15-34	52	21	31	52	21	31	..	..	..
35-59	48	30	18	47	30	17	1	..	1
60 & Over	8	4	4	5	2	3	3	2	1
Total	378	199	178	236	112	124	142	88	54

TABLE IX

Workers classified by Sex, Broad age-groups and Occupations

Sl. No.	Name of Occupation	0-14		15-34		35-39		60 & above	
		Males	Females	Males	Females	Males	Females	Males	Females
1.	Cultivation only	..	..	1	1	4	..	..	..
2.	Cultivation and Agricultural Labour	..	..	..	2	1	1	..	1
3.	Cultivation and Household Industry	..	..	..	..	..	..	..	1
4.	Cultivation and Trade	..	..	1	..	..	..	..	..
5.	Agricultural Labour	1	10	3	27	2	12	..	..
6.	Agricultural Labour and Other Services.	..	..	10	..	4	4	1	..
7.	Livestock Rearing	2	1	2	1	8	..	..	..
8.	Livestock Rearing and Other Services	..	..	4	..	9	..	..	..
9.	Household Industry and Other Services	..	..	..	..	1	..	..	..
10.	Trade	..	..	..	..	1	..	..	..
11.	Other Services	..	..	..	..	..	..	1	1
	Total	3	11	21	31	30	17	2	3

TABLE IX-A

Activities of Non-Worker

Activities of Non-worker	Age-Group							
	0-14		15-34		35-59		60+	
	Males	Females	Males	Females	Males	Females	Males	Females
Dependents	42	25	..	..	..	1	2	1

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 rooms		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with five rooms and more	
			No. of households	Total no. of family members	No. of households	Total no. of family members	No. of households	Total no. of family members	No. of households	Total no. of family members	No. of households	Total no. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
53	3	189	50	181	3	8	..	..	..	..	..	..	..	..	..	..

TABLE XI

Households Engaged in Cultivation, Industry, Business and Other Occupations

Households engaged in	Total No. of Hhs.	No. of gainfully employed persons			Total Persons		
		Persons	Males	Females	Persons	Males	Females
Cultivation	2	4	3	1	7	3	4
Cultivation and Agricultural Labour	4	14	10	4	17	12	5
Cultivation and Household Industry	1	1	...	1	1	..	1
Cultivation and Trade	1	1	1	..	1	1	..
Agricultural Labour	4	7	1	6	8	1	7
Agricultural Labour and Livestock	5	14	6	8	21	10	11
Agricultural Labour, Livestock and other Services	1	4	2	2	4	2	2
Agricultural Labour and other Services	19	40	17	23	64	34	30
Agricultural Labour, other Services and Livestock	1	4	1	3	6	3	3
Household Industry and other Services	1	1	1	..	1	1	..
Trade and other Services	1	3	1	2	5	3	2
Other Services	1	1	1	..	1	1	..
Other Services and Agricultural Labour	4	9	5	4	20	12	8
Other Services, Livestock and Agricultural Labour	7	15	7	8	32	16	16
TOTAL	52	118	56	62	188	99	89

[*Note*—1 Hh. belongs to a non-worker]

TABLE XII

Type of Industry Run by the Household

Industry	Households which have Household Industry as a primary occupation						Households which have Household Industry as a Subsidiary occupation				
	Total No. of Hhs	No. of Hhs.	Persons engaged in industry		Total persons in Hhs. mentioned in col. 3		No. of Hhs.	Persons engaged in industry		Total persons in Hhs. mentioned in col. 8	
			Males	Females	Males	Females		Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
Basket Weaving	1	1	1	..	1	..	..	..	..	..	..
Silkworm Rearing	1	..	..	..	..	..	1	..	1	..	1
TOTAL	2	1	1	..	1	..	1	..	1	..	1

TABLE XIII

Type of Business Run by the Households

Business	Total No. of Hhs.	Households having business as a primary occupation				Households having business as a subsidiary occupation				
		No. of Hhs.	Persons engaged in business		Total persons in Households mentioned in col. 3		No. of Hhs.	Persons engaged in business		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
Petty Shop	2	1	1	..	3	2	1	1	..	1	..
TOTAL	2	1	1	..	3	2	1	1	..	1	..

TABLE XIV

Diet

Community	Total No. of households in each community	Households taking							
		One meal a day		Two meals a day		Three meals a day		More than three meals a day	
		Adults	Children	Adults	Children	Adults	Children	Adults	Children
1	2	3	4	5	6	7	8	9	10
HINDU— SOLIGA	44	..	..	44	44	..	..	..	..
VELLALA GOUNDAR	2	..	..	2	2	..	..	..	..
KORAMA	2	..	..	2	2	..	..	..	..
BRAHMIN	1	..	..	1	1	..	..	..	..
MADIVALA	1	..	..	1	1	..	..	..	..
NADAR	1	..	..	1	1	..	..	..	..
NAIDU	1	..	..	1	1	..	..	..	..
MUSLIM— LABBE	1	..	..	1	1	..	..	..	..
TOTAL	53	..	..	53	53	..	..	..	..

TABLE XV

Staple Diet and Food Habits of Communities

Community	No. of house-holds	Households taking					Vege-tarian	Non-vege-tarian
		Rice	Ragi	Rice and Ragi	Jowar	Rice & Wheat		
1	2	3	4	5	6	7	8	9
HINDU — SOLIGA	44	..	44	..	..	..	..	44
VELLALA GOUNDAR	2	..	2	..	..	..	..	2
KORAMA	2	..	2	..	..	..	..	2
BRAHMIN	1	..	..	..	..	1	1	..
MADIVALA	1	..	1	..	..	..	..	1
NADAR	1	..	..	1	..	..	..	1
NAIDU	1	..	..	1	..	..	..	1
MUSLIM—LABBE	1	..	1	..	..	..	..	1
TOTAL	53	..	50	2	..	1	1	52

TABLE XVI

Distribution of Households by Occupation, Income and Number of Members

Primary Occupation	Total No. of Hhs.	Income Group					Total No. of members in Hhs-mentioned in col,2	Age-Group						No. of Equi-valent adult males per house-hold	No. of Gain-fully employ-ed persons
		Rs. <25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101+		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 less than 1 year		
Cultivation of owned lands	3	..	..	1	..	2	6	2	3	1	..	..	..	1.77	6
Cultivation of lands taken on lease	5	1	1	1	..	2	20	7	6	2	3	2	..	3.34	14
Agricultural Labour	30	14	15	1	..	..	103	28	27	10	16	20	2	2.87	69
Household Industry	1	..	1	..	..	..	1	1	..	..	..	..	..	1.00	1
'Others'*	14	7	7	..	..	..	59	57	17	4	9	9	3	2.80	28
TOTAL	53	22	24	3	..	4	189	55	53	17	28	31	5	..	118

*include Other Services 12 Hhs.
Trade 1 Hh.
Non-workers 1 Hh.
} 14 Hhs.

TABLE XVII

Average Annual Income Per Household by Occupations

Primary Occupation	Total No. of Hhs.	Average Annual income per Hh. Rs.	Average Annual income per equivalent adult male	Average Annual income per Household in the Range of									
				Rs. <300		301-600		601-900		901-1200		Rs. 1201+	
				No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs	Amount
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Cultivation of owned lands	3	4050	2284	..	..	..	..	1	900	..	..	2	5625
Cultivation of lands taken on lease	5	1125	336	1	285	1	450	1	690	..	..	2	2100
Agricultural Labour	30	326	114	14	231	15	391	1	675	..	..	..	..
Household Industry	1	510	510	..	..	1	510	..	..	..	..	..	..
Others'*	14	381	136	7	258	7	504	..	..	..	..	..	..

*include Other Services 12 Hhs.
Trade 1 Hh.
Non-workers 1 Hh.
} 14 Hhs.

TABLE XVIII

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households				Households with a monthly Income of									
					Rs. 25 & below		Rs. 26—50		Rs. 51—75		Rs. 76—100		Rs. 101 & above	
	No. of House holds	Expenditure per H.H. Rs. nP.	Expenditure per equivalent adult male Rs. nP.	% of Total Expenditure	No. of H.Hs.	Average expenditure Rs. nP.	No. of H.Hs.	Average Expenditure Rs. nP.	No. of H.Hs.	Average Expenditure Rs. nP.	No. of H.Hs.	Average expenditure Rs. nP.	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: Cereals	3	26.67	15.07	20.50	..	..	..	..	1	9.17	..	..	2	35.42
Non Cereals	..	7.78	4.40	5.98	..	..	..	...	...	8.33	...	..	...	7.50
Drinks	..	6.67	3.77	5.13	..	..	..	..	..	5.00	..	..	..	7.50
Fuel & Light	..	4.17	2.36	3.20	..	...	...	..	...	6.67	...	..	..	2.92
House rent & Repairs	..	2.13	1.20	1.64	...	...	...	...	..	4.17	...	...	..	0.62
Clothing	...	11.61	6.56	8.93	...	..	..	..	..	12.50	..	..	..	11.67
Travelling	..	8.61	4.86	6.62	..	..	..	..	..	12.50	..	..	..	6.67
Tobacco	..	9.48	5.36	7.29	..	..	..	...	..	3.33	..	..	..	12.50
Others	..	32.94	29.91	40.71	...	..	..	..	..	8.33	..	..	..	75.31
TOTAL	3	130.06	73.49	100.00	..	..	..	..	1	70.00	..	..	2	160.11
II. Cultivation of lands taken on lease														
Food: Cereals	5	26.17	7.83	30.69	1	9.17	1	16.67	1	34.17	..	..	2	35.42
Non Cereals	..	6.00	1.80	7.04	..	3.33	..	5.00	..	6.67	..	..	..	7.50
Drinks	..	2.50	0.75	2.93	..	0.83	..	0.83	..	0.83	..	..	..	5.00
Fuel & Light	..	1.08	0.32	1.27	..	0.42	..	0.83	..	1.25	..	..	..	1.46
House rent & repairs	..	0.25	0.07	0.29	..	..	..	..	..	0.42	..	..	..	0.42
Clothing	..	5.00	1.50	5.87	..	2.50	..	5.00	..	4.17	..	..	..	6.67
Travelling	..	2.67	0.80	3.13	..	0.83	..	0.83	..	1.67	..	..	..	5.00
Tobacco	..	5.42	1.62	6.36	..	2.50	..	1.25	..	5.00	..	..	..	9.17
Misc.	..	36.17	10.83	42.42	..	4.17	..	6.67	..	3.33	..	..	..	83.84
TOTAL	5	85.26	25.52	100.00	1	23.75	1	37.08	1	57.51	..	..	2	153.98

III. Agricultural Labour

Food: Cereals	30	12.66	4.41	45.53	14	9.46	15	14.28	1	33.33	..	..	..	..
Non Cereals	..	3.88	1.35	13.95	..	3.45	..	4.11	..	6.67	..	..	..	..
Drinks	..	0.74	0.26	2.66	..	0.64	..	0.89	..	..	..	..	..	..
Fuel & Light	..	0.71	0.25	2.55	..	0.58	..	0.77	..	0.83	..	..	..	..
H. R. & Repairs	..	0.15	0.05	0.54	..	0.08	..	0.12	..	0.25	..	..	..	..
Clothing	..	3.06	1.07	11.00	..	2.65	..	3.38	..	4.17	..	..	..	..
Travelling	..	0.63	0.22	2.22	..	0.40	..	0.79	..	1.67	..	..	..	..
Tobacco	..	1.93	0.67	6.94	..	0.84	..	2.69	..	5.00	..	..	..	..
Other Miscellaneous	..	4.05	1.41	14.56	..	3.81	..	4.20	..	4.17	..	..	..	..
TOTAL	30	27.81	9.69	100.00	14	21.91	15	31.31	1	56.09	..	..	..	..

IV. Household Industry

Food: Cereals	1	9.17	9.17	21.66	..	..	1	9.17	..	..	..	..	..	..
Non Cereals	..	4.17	4.17	9.85	..	..	..	4·17	..	..	..	..	..	..
Drinks	—	5.00	5.00	11.81	—	..	—	5.00	—	—	..	..	..	..
Fuel & Light	..	0.83	0.83	1.96	..	..	..	0.83	..	..	..	..	..	..
H. R. & Repairs	..	0.42	0.42	1.00	..	..	..	0.42	..	..	..	..	..	..
Clothing	..	2.08	2.08	4.91	..	..	..	2.08	..	..	..	..	..	..
Travelling	..	1.67	1.67	3.94	..	..	..	1.67	..	..	..	..	..	..
Tobacco	..	5.00	5.00	11.81	..	..	..	5.00	..	..	..	..	..	..
Other Misc.	..	14.00	14.00	33.06	..	..	..	14.00	..	..	..	..	..	..
TOTAL	1	42.34	42.34	100.00	..	..	1	42.34	..	..	..	..	..	..

V. 'Others'*

Food: Cereals	14	16.81	6.00	51.23	7	8.79	7	24.82	..	..	..	..	..	..
Non Cereals	..	3.78	1.35	11.53	..	3.45	..	4.11	..	..	..	..	..	..
Drinks	..	0.95	0.34	2.90	..	0.90	..	1.01	..	..	..	..	..	..
Fuel & Light	..	0.69	0.25	2.10	..	0.54	..	0.83	..	..	..	..	..	..
H. R. & Repairs	..	0.48	0.16	1.46	..	..	..	0.96	..	..	..	..	..	..
Clothing	..	2.77	0.99	8.44	..	2.98	..	2.56	..	..	..	..	..	..
Travelling	..	0.81	0.29	2.47	..	0.49	..	1.13	..	..	..	..	..	..
Tobacco	..	2.77	0.99	8.44	..	1.61	..	3.93	..	..	..	..	..	..
Other Misc.	..	3.71	1.34	11.43	..	2.86	..	4.64	..	..	..	..	..	..
TOTAL	14	32.81	11.71	100.00	7	21.62	7	43.99	..	..	..	..	..	..

*Includes other services-12 Hhs., Trade=1Hh. and Non-worker 1 Hh.

TABLE XIX
Indebtedness By Income Groups

1	2	3	4	5	6	7
Income group	Total No. of households	No. of households indebted	Amount Rs. nP.	Percentage of Col. 3 to Col. 2	Average indebtedness for household in debt Rs. nP.	Remarks
Rs. 25 and below	22	11	1160.00	43.48	104.45	
Rs. 26 to 50	24	16	3820.00	69.57	238.75	
Rs. 51 to 75	3	1	430.00	50.00	430.00	
Rs. 76 to 100	..	..	..	..	..	
Rs. 100 and above	4	3	1540.00	75.00	513.33	
TOTAL	53	31	6950.00	58.49	224.19	

TABLE XIX-A
Indebtedness By Causes

Indebtedness by causes of debts				
Cause	Amount in debt Rs.	No. of families in debt	Percentage 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	300	1	4.3	
(c) Marriage	400	5	5.8	
(d) Funerals	100	1	1.5	
(e) To give dowry	..	..	..	
(f) To clear outstanding debts	4710	21	67.7	
(g) Sickness	..	..	..	
(h) Ordinary wants	450	4	6.5	
(i) Household cultivation	540	3	7.8	
(j) Industry run by the household	..	..	..	
(k) Business run by the household	..	..	..	
(l) Penalty for having lost buffaloe	150	1	2.1	
(m) To clear debts and for marriage expenses	300	1	4.3	
TOTAL	6,950	37	100.0	

TABLE XIX-B
Source Of Credit

Source of credit	Cultivators possessing land in the range of						Non-Cultivators	
	below 3 acres		3-10 acres		10 acres+			
	Amount borrowed	Amount outstanding	Amount borrowed	Amount outstanding	Amount borrowed	Amount outstanding	Amount borrowed	Amount outstanding
Money lenders	..	..	1,000	1,000	..	..	6,040	5,950

TABLE-XX

Agricultural Produce of Cultivation run by the Households and their disposal

Name of Crop	Unit	No. of house-holds	Year 1960-61							Year 1961-62						
			Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seed	Service charge	Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seed	Service charge
Ragi	Khandga	3	110	30	31	33	..	2	15	170	35	60	40	..	2	33
Jowar	,,	3	18	5	9	4	..	..	..	18	5	9	4	..	..	...
Castor . . .	,,	3	10	2	4	4	..	..	..	10	2	4	4	..	..	...
Tamarind . . .	,,	1	5	..	5	..	..	..	..	5	..	5	..	..	..	..
Beans	,,	..	..	..	..	..	..	..	..	8	1	7	..	..	..	...
Mulberry . . .	lbs.	..	..	..	..	..	..	..	..	720	..	720	.	..	..	..
Garden . . .	,,	..	..	..	..	..	..	..	..	10,000	..	10,000	..	..	..	..

TABLE XXI

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

Community	No. of households having no interest	Nature* of interest on land	Number of Households and extent of land					
			No. of Hhs.	2.5—4.9 acres	No. of Hhs.	5—10 acres	No. of Hhs	10 acres and above
Hindu-Soliga	40	C	1	4.50	3	15.00		
Vellala Goundar		A			1	7.00		
		C			1	5.00		
Brahmin		A					1	12.00
Nadar		A+C					1	10.75
Naidu		B			1	5.00		
Korama	2							
Madivala	1							
Muslim-Labbe	1							
TOTAL	44		1	4.50	6	32.00	2	22.75

*A: Lands owned and Self-Cultivated.
B: Lands owned but leased out.
C: Lands taken on lease.

TABLE XXI-A

Ownership Of Land In Andipalyam Village By Its Residents

Community	No Not Owning	Number of Households and extent of land													
		No. of H.hs.	1 acre & below	No. of Hhs.	1—2.49	No. of Hhs.	2.5—4.9	No. of Hhs.	5—7.49	No. of Hhs	7.5—9.9	No. of Hhs.	10—15	No. of Hhs.	15 & above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Brahmin	..	..	..	..	..	..	..	..	..	..	..	1	12.0	..	..
Nadar	..	..	..	..	..	..	..	1	7.35	..	..	..	..	..	..
Naidu	..	..	..	..	..	..	..	1	5.00	..	..	..	..	..	..
TOTAL	..	..	..	..	..	..	..	2	12.35	..	..	1	12.00	..	..

TABLE XXI-B

Table showing the land owned outside the village

Community	Name of the villages and number of households and its Acreage							
	LOKKANAHALLI							
	Hhs	Acreage	Hhs	Acreage	Hhs	Acreage	Hhs	Acreage
1	2	3	4	5	6	7	8	9
Naidu	15.00							

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
53	..	..	..	..

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
Hindu—	Soliga	44	27	3	..	14	
	Vellala Goundar	2	1	..	..	1	
	Korama	2	2	..	..	..	
	Brahmin	1	..	..	..	1	
	Madivala	1	..	..	..	1	
	Nadar	1	1	..	..	..	
	Naidu	1	..	..	..	1	
Muslim—	Labbe	1	..	1	..	..	
	TOTAL	53	31	4	..	18	

TABLE 2

Association of Deity/Special Object of Worship

Community	Name and No. of Households which worship the deity																													Total	Remarks
	Bale Totada Tai	Palani Andavan	Venkataramana Swamy	Perumal	Raval Devaru	Ramadevara, Andalamma	Kumbappa	Alandi Swamy	Bettada Chamundi	Biligiri Rangaswamy	Mogavalli Maramma	Masara Devaru	Siddeswara	Dodda Sampige Devaru	Basaveswara	Lingappaji	Jade Swamy	Maramma	Magadi Tai	Heggade Devaru	Mahadevaru	Bhadra Kalamma	Munera Swamy	Mashani	Nagur Khadaravally		
Hindu— Soliga	..	..	..	..	..	..	1	1	2	17	4	1	1	2	2	1	5	1	1	1	1	1	1	1	..	44	
Vellala Goundar	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	
Korama	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	
Brahmin	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	
Madivala	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	
Nadar	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	
Naidu	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	
Muslim— Labbe	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	
TOTAL	1	1	3	1	1	1	1	1	2	17	4	1	1	2	2	1	5	1	1	1	1	1	1	1	1	53	

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
None of the villagers is aware of the Untouchability Offences Act.			

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
Hindu—Nadar	1	The head has married 2 girls of Soliga and Kelasi caste respectively	The head has married a woman of Soliga					
Muslim—Labbe	1		Community after converting her into Islam					

TABLE 4-A

Permissibility of Intercaste Marriage

Caste/Tribe	No. of persons interviewed	No. of persons who consider it is permissible to form marital ties with				Remarks including running note on background of the persons giving affirmative reply (educated young man Panchayat Member.)
		Caste/Tribe I Name	Caste/Tribe II Name	Caste/Tribe III Name	Caste/Tribe IV Name	
1	2	3	4	5	6	7
Intercaste marriage is not permitted.						

TABLE 5

Awareness of Changes in Hindu Laws of Succession and Adoption

Caste/Tribe/Community	Number of persons interviewed.	No. aware that there have been changes in Hindu Succession Act	No. aware that there have been changes in Hindu Adoption Act.	Remarks
None is aware of the changes in Hindu Law 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
Only sons are entitled to inherit property among all the Castes.									

TABLE 5-B

Share of property for different categories of relatives—Sons

Caste/Tribe/Community	No. of persons interviewed.	Number indicating that sons inherit property in the following manner							
		All sons get equal share.	Only eldest son inherits.	Only youngest son inherits.	Larger share is given to eldest son, other sons inherit equally.	Larger share is given to youngest son other sons inherit equally.	If there are children by more than one wife, property first divided per stripe among sons of different wives, and then per capita among sons of the same wife	Any other manner.	Remarks.
1	2	3	4	5	6	7	8	9	10
All sons get equal share among all the castes.									

TABLE 6

Reciprocal Aid in Agricultural practices

Caste/Tribe/Community		No. of households practising agri-culture.	No. of households that take help of neighbourers at the time of sowing or harvesting.	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour.	Remarks.
1		2	3	4	5
Hindu—	Soliga	4	Nil.	Nil.	
	Vellala Goundar	2			
	Korama	..			
	Brahmin	1			
	Madivala	..			
	Nadar	1			
	Naidu	..			
Muslim—	Labbe	..			
	TOTAL	8			

TABLE 7

Livestock statistics including fishery

Caste/Tribe/Community		Cows in Milk		Cows in dry		Adult females not calved		Bulls		Working Bullocks		Other Adult males		Young Stock (Males)		Young stock (Females)	
		No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Hindu—	Soliga																
	Vellala Goundar	1	4	1	2					1	6			1	1	1	1
	Korama																
	Brahmin	1	2					1	4					1	1	1	1
	Madivala																
	Nadar	1	3	1	4	1	3	1	2			1	1	1	2	1	2
	Naidu																
Muslim—	Labbe																
	TOTAL	3	9	2	6	1	3	2	6	1	6	1	1	3	4	3	4

TABLE 7—*contd.*

Livestock statistics including fishery

He-buffaloes (Adult)		She-buffaloes in milk		She-buffaloes dry		Young stock (buffaloes)		Sheep		Goats		Pigs		Horses, ponies & mules		Caste/Tribe/Community
No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	
18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	1
								1	1	1	6					Soliga—Hindu
																Vellala Goundar
																Korama
																Brahmin
																Madivala
										1	4					Nadar
																Naidu
																Labbe—Muslim
								1	1	2	10					TOTAL

TABLE 7—*concld.*

Livestock statistics including fishery

Donkeys		Cocks		Hens		Chicken		Ducks		Others		Any other animals or birds.		Fisheries		Caste/Tribe/Community
No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	
34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	1
		1	10	4	16	2	12					2	2			Soliga—Hindu
																Vellala Goundar
																Korama
																Brahmin
																Madivala
		1	1	1	4	1	28					1	1			Nadar
																Naidu
																Muslim—Labbe
		5	11	5	20	3	40					3	3			TOTAL

TABLE 8

Village industries—products

Caste/Tribe/Community.	Basket Making Industry I (Name)		Silkworm Rearing Industry II (Name)		Industry III 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
Naidu	1	Baskets				
Brahmin			1	Cocoons.		

TABLE 8A

Village industries—Disposal of Products

Name of product	Particulars of households that sell to neighbours only.		Particulars of households that sell in market.		Remarks.
	Caste	No. of Hhs.	Caste.	No. of Hhs.	
1	2	3	4	5	6
Baskets			Naidu	1	
Cacoons			Brahmin	1	

TABLE 9

Land Reclamation and Development

Caste	No. of families benefitted by Land Reclamation and Development Measures.	Brief description of the Land Reclamation and development measure.
Nadar	1	Rs. 100/- was incurred on land Reclamation and Development.

TABLE 10

Co-operative Society

There is no Co-operative Society in this village.

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 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25-or less.
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu— Soliga				1			1			1	19	22
Vellala Gounder							1			1		
Korama											2	
Brahmin	1											
Madivala											1	
Nadar							1					
Naidu											1	
Muslim— Labbe											1	
TOTAL	1			1			3			2	24	22

TABLE 11—A

Habit of taking tea as correlated to income.

Caste/Tribe/Community.	No. of households taking tea with monthly income of						No. of households not taking tea with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs.101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less.
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu— Soliga							1			2	19	22
Vellala Goundar	1									1		
Korama											2	
Brahmin							1					
Madivala											1	
Nadar	1											
Naidu					1							
Muslim— Labbe					1							
TOTAL	2				2		2			3	22	22

TABLE 12

Material culture—Possession of furniture.

Caste/Tribe/Community	No. of households possessing.								
	Bed stead	Khatia	Chair	Table	Mirror	Bench	Stool	Jolch-owki	Wall-shelf
1	2	3	4	5	6	7	8	9	10
Hindu— Nadar	1		2	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	Rifle
1	2	3	4	5	6	7	8
Nadar			1			1	1
Soliga			6				
TOTAL			7			1	1

TABLE 12—B

Material culture—Habits

Caste/Tribe/Community	No. of households that use mosquito curtain having monthly income of				No. of households that do not use mosquito curtain having monthly income of				No. of households that use toilet soap/washing soap having monthly income of				No. of households that do not use toilet/washing soap having monthly income of			
	Rs. 150& above	Rs. 101-150	Rs. 51-100	Rs. 50- or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Hindu— Soliga					1		2	41					1		2	41
Vellala Goundar					1		1						1		1	
Korama								2								2
Brahmin					1				1							
Madivala								1								1
Nadar					1								1			
Naidu								1								1
Muslim— Labbe								1								1
TOTAL					4		3	46	1				3		3	46

TABLE 12—B

Material Culture—Habits—Concld.

No. of households that send clothes to washer man having monthly income of				No. of households that do not send clothes to washerman having monthly income of				Remarks
Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50- or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	
18	19	20	21	22	23	24	25	26
				1		2	41	Soliga—Hindu
				1		1		Vellala Goundar
							2	Korama
				1				Brahmin
							1	Madivala
				1				Nadar
							1	Naidu
							1	Labbe—Muslim
				4		3	46	TOTAL

TABLE 13

House Type—Roof

Caste/Tribe/Community	No. of Hhs	No. of Hhs with mud Roof	No. of Hhs. with Tattige Roof	No. of Hhs. with C.I. sheet Roof	No. of Hhs. with Asbestos Roof	No. of Hhs with Tile Roof		No. of Hhs. with Tin Roof.	No. of Hhs. with wooden Roof	No. of Hhs. with Straw/ Grass Roof	No. of Hhs. with Leaf Roof
						C.T.	M.T.				
1	2	3	4	5	6	7	8	9	10	11	12
Hindu— Soliga	44		1			4				39	
Vellala Goundar	2					1				1	
Korama	2									2	
Brahmin	1					1					
Madivala	1									1	
Nadar	1					1					
Naidu	1									1	
Muslim—Labbe	1									1	
TOTAL	53		1			7				45	

NOTE: C.T.—Country tiles.
M.T.—Mangalore Tiles

TABLE 13—A

House Type—Wall

Caste/ Tribe/ Community	Number of households with													
	No. of Hhs.	Mud wall	Bamboo wattled wall	Mud plastered Bamboo watt-led wall	Wall of twigs and branch-es	Wall of twigs & branches plas-tered with mud	Reed wall	Mud pla-stered Reed wall	Wooden wall	Brick wall	Straw/ grass wall	Leaf wall	Stone wall	Other Types of wall
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Hindu—Soliga	44	4	35								4			1
Vellala Goundar	2		1							1				
Korama	2		2											
Brahmin	1									1				
Madivala	1		1											
Nadar	1		1											
Naidu	1		1											
Muslim— Labbe	1		1											
TOTAL	53	4	42							2	4			1