

## Economics 1

1. March 26, 1964: sharing observed.

This evening the son of Mangali Lingayya came and asked *dhanam* or gift from Muggaya-some tsappa for his cow. Muggayya gave him a small head load, but the son complained it was enough not even for two days, so Muggayya gave him some more. On inquiry, Muggayya said that people often asked him for tsappa. When one's tsappa or fodder ran out, he might come once or twice and ask, and Muggayya would give it. The reason for giving was that the cattle are hungry and would bellow and can't provide for themselves. One cannot let them go hungry, so you must give some for the immediate needs of starving animals. Poorer people and those with many cattle run out of tsappa early and they ask around for some extra. "We give because some day it will be our turn to have none and then who will help us?" Muggayya said. Passersby and strangers with carts may lack feed and will ask. They, too, are given a few bundles. Over the period of a year Muggayya estimated he gave away one to one and a half bundies [@ Rs. 15 per bundy] to tsappa and feed. He admitted that he usually was on the giving end, and when he needed he bought more. There was a sense of duty and justice in giving in this way. When one is in need the community is responsible to help. If one had many cattle and ran short, then no one thinks of asking to sell one and buy feed. That would be a big loss to him. Rather one should share a little.

One has the right to go and get fodder and hay from one's parents'-in-law if they have enough. They will give some, claiming not to have too much, but the wife's brother know how much there is and when the son-in-law asks for some more, they are the ones who gladly give more to him. At times the parents-in-law may ask their son-in-law for fodder, but he is under no obligation to give them any

1. March 26, 1964. Locking a haystack to prevent theft of a crop: observed.

After the rice bundles were stacked in a *cuppa* or round stack and covered with straw to keep the birds and water off, Muggayya put small heaps of ashes were poured around and on the stack about every 2-3 feet. Then a small impression was made on these with a ring, bracelet or anything at hand. This was hardly discernable, he was satisfied with it. If anyone draws out a bundle from the stack, the seals nearby break up and filter into the stack. He can check these seals in the morning and if he suspects theft, he can interrogate the watchman nearby by and rebuking for having slept. If the stack is big, then the seals may be covered lightly with straw so the thief does not know where they are and cannot replace them.

The tsappa stack is also guarded with signs. The surrounding area must be kept clean. Then on the sides lattice works of stalks are placed against the sides. In the dark these are not seen, and the thief will not replace them, so one can see at once if someone has meddled with the stack. These precautions are taken despite the protection offered by Micamma.