

WHY

KOTA

KOLLIMALAI

THE KOTA TRIBE IS CONSIDERED ONE OF THE BEST AMONG THE NILGIRIS TRIBE DUE TO THEIR UNIQUE MUSIC, CRAFTSMANSHIP, AND CULTURAL RICHNESS. THEY ARE RENOWNED MUSICIANS AND SKILLED ARTISANS, ESPECIALLY IN BLACKSMITH AND POTTERY. THEIR TRADITIONS AND ECONOMIC PRACTICES ARE WELL ADAPTED TO THE HILLY TERRAIN, MAKING THEM CULTURALLY AND ECONOMICALLY IMPORTANT IN THE REGION. THEY HAVE A DISTINCT LANGUAGE AND SOCIAL STRUCTURE PRESERVING THEIR IDENTITY OVER GENERATIONS. THEIR CONTRIBUTIONS TO THE CULTURAL HERITAGE OF THE NILGIRIS MAKE THEM STAND OUT AMONG OTHER TRIBAL COMMUNITIES.

KOLLIMALAI VILLAGE HAS A THOUGHTFUL AND WELL LAID OUT SETTLEMENT PATTERN THAT REALLY STANDS OUT. ITS HISTORY IS JUST AS FASCINATING - THE NAME "KOLIMALAI" WAS CARRIED OVER FROM THE COMMUNITY'S EARLIER HOME, KEEPING A DEEP LINK TO THEIR PAST. ONE OF THE MOST STRIKING FEATURES OF THE VILLAGE IS HOW THE HOUSES AND COMMON SPACES ARE BUILT AROUND A CENTRAL TEMPLE, CREATING A CLOSE KNOT AND CULTURALLY RICH ENVIRONMENT.

THE KOTA TRIBE OF KOLIMALAI HOLD NATURE AS SACRED AND DO NOT WORSHIP IDOLS. INSTEAD, THEY REVERE NATURAL ELEMENTS, SEEING THEM AS MANIFESTATIONS OF DIVINE POWER, REFLECTING A DEEP ECOLOGICAL AND SPIRITUAL CONNECTION WITH THEIR ENVIRONMENT.

TRADITIONALLY, THE KOTA TRIBE NAMED THEIR FIRST MALE AS KAMBATTAN AND FIRST FEMALE CHILD AS MATHI, BUT THIS PRACTICE HAS DECLINED IN RECENT YEARS, REFLECTING A SHIFT IN CULTURAL TRADITIONS.

EACH KOTA VILLAGE TYPICALLY HAS FOUR MAIN STREETS, REFLECTING THEIR UNIQUE MATRIMONIAL SYSTEM. PEOPLE FROM THE SAME STREET DO NOT MARRY EACH OTHER; INSTEAD, THEY MARRY INDIVIDUALS FROM OTHER STREETS. PREFERRED MATCHES INCLUDE A PATERNAL AUNT'S DAUGHTER OR MATERNAL UNCLE'S CHILD, THOUGH OUTSIDE FAMILY MARRIAGES ARE ALSO ALLOWED.

IN KOLIMALAI, THERE ARE THREE DISTINCT TEMPLES BUILT WITH IDENTICAL ARCHITECTURAL STYLES AND ELEMENTS. THESE TEMPLES SERVE SPECIFIC SYMBOLIC ROLES WITHIN THE COMMUNITY'S BELIEF SYSTEM AND ARE USED ONLY DURING IMPORTANT RITUAL OCCASIONS.

EACH TEMPLE IS DEDICATED TO A SYMBOLIC DEITY: AIYNOOR (FATHER GOD), AMNOOR (MOTHER GOD), AND KUNAINOOR (FATHER'S BROTHER). A SACRED LAMP WITHIN EACH TEMPLE IS LIT EXCLUSIVELY DURING THE ANNUAL KAMBATRAYAR FESTIVAL (ALSO KNOWN AS AIYNOOR-AMNOOR-KUNAINOOR FESTIVAL), MARKING TRIBE'S SPIRITUAL FEST.

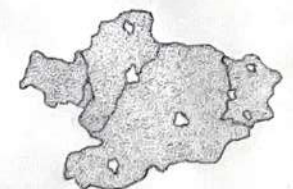
INDIA



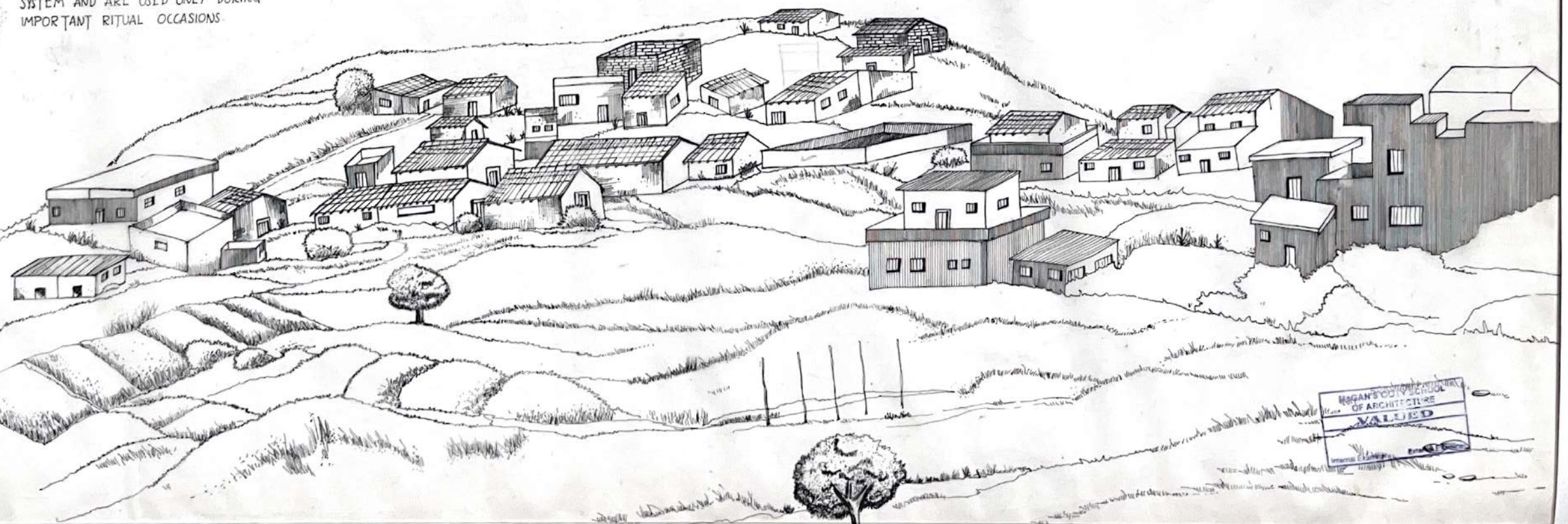
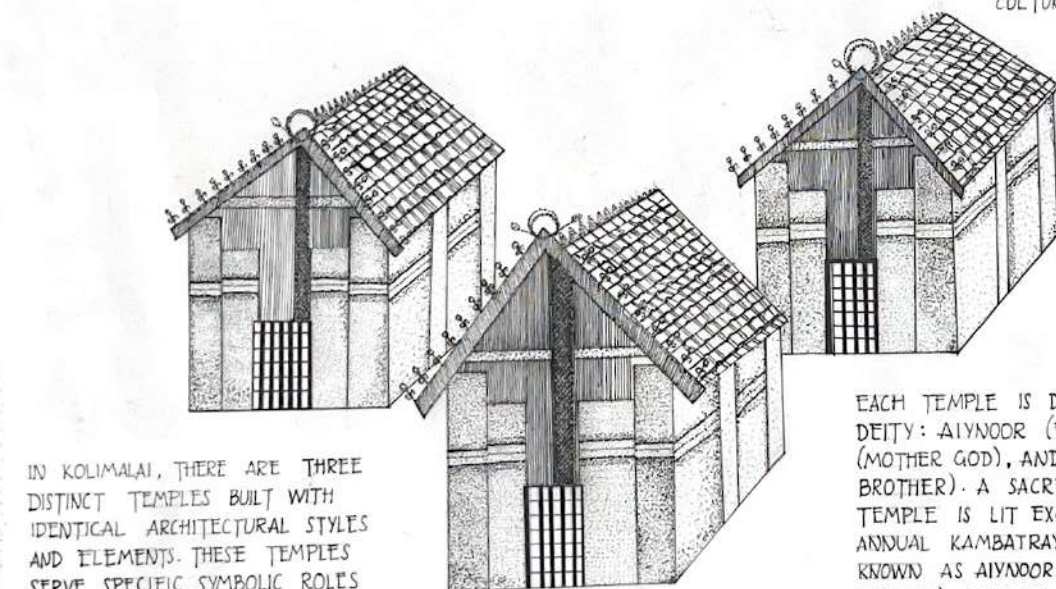
TAMILNADU



NILGIRIS



KOLIMALAI

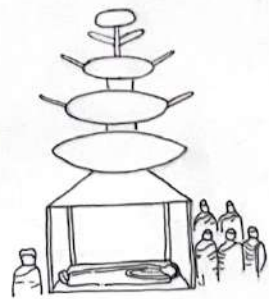


Kollinnalai

THEY WEAR THIS ATTIRE DURING FESTIVALS, SAYING THEIR ANCESTORS WERE KINGS - SO THEY DRESS LIKE KINGS TO HONOR THAT LEGACY.



PRIEST SELECTION PROCESS



THE ROLE OF THE PRIEST IN THE KOTA TRIBE IS NOT ONLY RELIGIOUS BUT ALSO SOCIAL. AS THE PRIEST OFTEN GUIDES COMMUNITY RITUALS, MEDIATES DISPUTES, AND HELPS PRESERVE TRADITIONAL CUSTOMS AND BELIEFS.

AFTER THAT, THEY SELECTED SEVEN MEMBERS FROM THEIR VILLAGE TO PARTICIPATE IN THE NEW PRIEST SELECTION PROCESS. AS PART OF MAINTAINING THEIR SPIRITUALITY AND DEVOTION TO GOD, THESE MEMBERS COMMITTED TO NOT EATING NON-VEGETERIAN FOOD AND DIDN'T WEAR SLIPPERS.



ONCE A PERSON IS SELECTED AS PRIEST, THEY MUST RESIGN FROM ANY JOB HELD OUTSIDE THE VILLAGE AS THE ROLE DEMANDS FULL DEDICATION TO SPIRITUAL RESPONSIBILITIES AND COMMUNITY DUTIES WITHIN VILLAGE.



ON A FIXED DAY, THEY WENT TO BATHE IN A NEARBY WATER BODY, FOLLOWING THE TRADITION OF OLDEN DAYS TO PRESERVE THEIR HOLINESS.

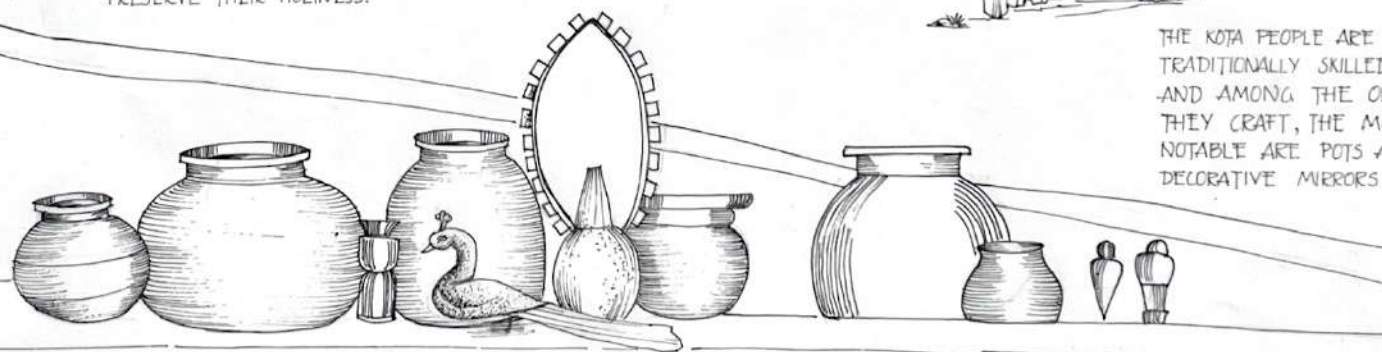


ONCE THAT'S SETTLED, EVERYONE FROM THE VILLAGE, ALONG WITH THOSE SEVEN FOLKS, WILL MEET UP AT THE KOTA TEMPLE TO PICK THEIR NEW PRIEST.

EVERYONE IN THE VILLAGE WILL PRAY TO GOD. FROM THAT ONE PERSON, GUIDED BY THE DIVINE POWER OF ARUL, WILL LEAD THE CHOSEN NEW PRIEST TO THE TEMPLE.



THE KOTA PEOPLE ARE TRADITIONALLY SKILLED IN POTTERY. AND AMONG THE ORNAMENTS THEY CRAFT, THE MOST NOTABLE ARE POTS AND DECORATIVE MIRRORS.



THE SECOND PRIEST ASSISTS THE HEAD PRIEST AND STEPS IN WHEN NEEDED, WHILE ALSO PROVIDING GUIDANCE ON VILLAGE MATTERS BEYOND DUTIES.



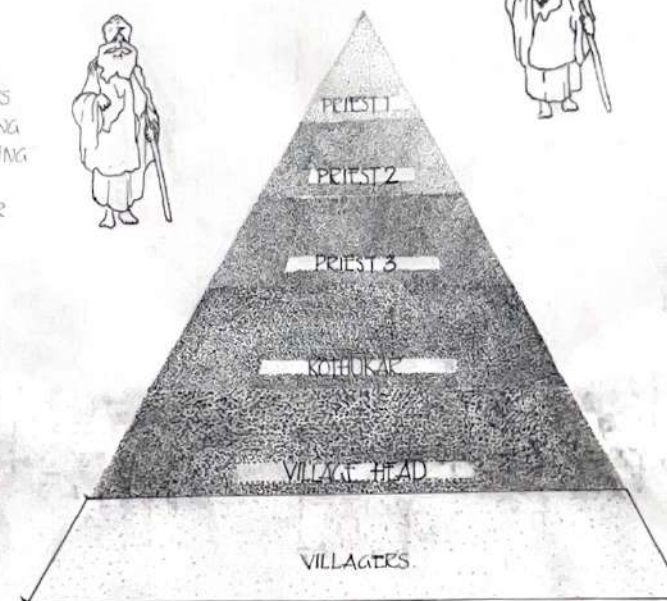
KOTHUKAR IS THE PERSON WHO WEARS ROYAL ATTIRE DURING FESTIVALS, SYMBOLIZING THEIR ANCESTRAL LINEAGE AS FORMER VILLAGE KINGS.



THE FIRST PRIEST LEADS VILLAGE FUNCTIONS, INITIATING CEREMONIES BY TOUCHING SACRED ITEMS AND ENTERS THE TEMPLE FIRST DURING FESTIVALS, SHOWCASING HIS SPIRITUAL LEADERSHIP.



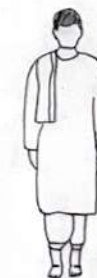
THE THIRD PRIEST PRIORITIZES VILLAGE WELL BEING TO PREDICT WEATHER CHANGES AND HELP THE COMMUNITY PREPARE.



THE VILLAGE PEOPLE, THOUGH LAST IN THE HIERARCHY, ARE THE FOUNDATION OF THE COMMUNITY. THEY MAKE A VILLAGE A LIVABLE AND FUNCTIONING PLACE, AND WITHOUT THEM, ROLES LIKE THE PRIEST OR VILLAGE HEAD WOULD HOLD NO MEANING.



VILLAGE HEAD CONDUCTS THE PANCHAYAT DURING TIMES OF CRISIS AND PLAYS A KEY ROLE DURING FESTIVALS BY ENSURING THE PRESENCE AND PARTICIPATION OF ALL VILLAGE MEMBERS.



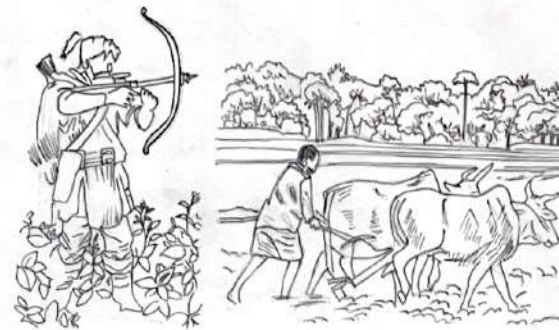
KOTA WOMEN TRADITIONALLY WEAR WHITE ATTIRE AS THEIR REGULAR CULTURAL COSTUME.



HISTORY



THE KOTA TRIBE ORIGINALLY LIVED IN THE KOLLIMALAI HILLS OF MYSORE, IN PRESENT DAY KARNATAKA, INDIA, WHERE THEY DEVELOPED A DISTINCT CULTURE AND WAY OF LIFE CLOSELY TIED TO THE REGION'S NATURAL RESOURCES AND GEOGRAPHY.



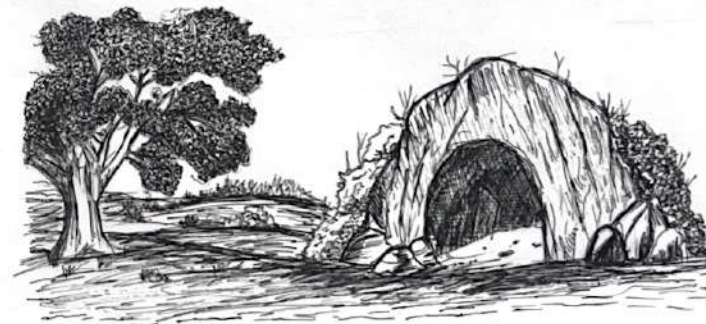
THE KOTA TRIBE WERE FARMERS, CULTIVATING CROPS AND MANAGING THEIR LAND, WHILE ALSO HERDING CATTLE AND ENGAGING IN HUNTING TO SUPPLEMENT THEIR FOOD SOURCES AND LIVELIHOOD, LIVING A TRADITIONAL LIFE.



THE KOTA TRIBE RESTED IN A FOREST AREA FOR THE NIGHT, AND WHEN THEY WOKE UP THE NEXT MORNING, THEY WERE GREETED BY AN UNSETTLING SIGHT- THEIR COWS WERE NOWHERE TO BE SEEN, HAVING WANDERED OFF DURING THE NIGHT.

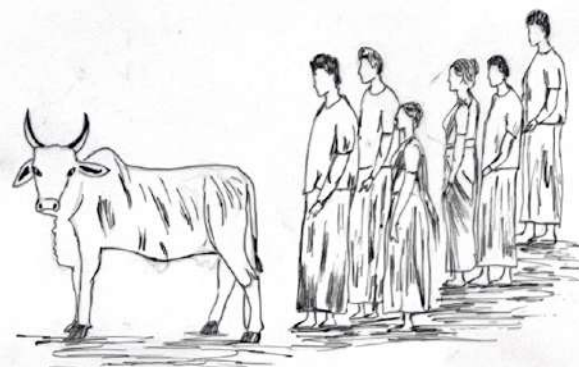


WITH THEIR CATTLE IN TOW AND BELONGINGS ON THEIR BACKS, THE KOTA TRIBE TREKKED THROUGH FORESTS AND HILLS, EMBRACING THE NOMADIC LIFESTYLE TO A NEW HOME, GUIDED BY THE ELDERLY AND DRIVEN BY HOPE, AND SHARING STORIES AROUND THE CAMPFIRE UNDER THE STARRY NIGHT SKY.



THE KOTA TRIBE LEFT THEIR ANCESTRAL HOMELAND TO FIND A SECLUDED PLACE TO SETTLE WITH THEIR OWN TRIBE, SEEKING TO PRESERVE THEIR TRADITIONAL WAY OF LIFE AND AVOID GROWING POPULATIONS, AND ULTIMATELY SAFEGUARD THEIR UNIQUE CULTURAL IDENTITY.

THE KOTA TRIBE STARTED SEARCHING NEARBY AREAS AFTER REALIZING THEIR COWS WERE MISSING, AND FOLLOWED THE HOOFT PRINTS TO TRACK DOWN THEIR LOST CATTLE, MOVING CAUTIOUSLY THROUGH THE DENSE UNDERBRUSH.



THE KOTA TRIBE FINALLY LOCATED THEIR COWS NEAR A TREE, WHERE THEY WERE CALMLY GRAZING, AND NOTICED MILK WAS OOOZING ONTO THE GROUND, A SIGHT THEY CONSIDERED SACRED, FILLING THEIR HEARTS WITH JOY AND REVERENCE.



BELIEVING THIS WAS A DIVINE SIGN, THEY DECIDED TO SETTLE AT THAT VERY SPOT. THERE, THEY BUILT A TEMPLE WITH A SACRED STONE, MARKING THE MOMENT AND HONORING THE DIVINE INTERVENTION THAT HAD GUIDED THEM, AND ESTABLISHED A THRIVING SETTLEMENT NEARBY.



THE TRIBE RESUMED AGRICULTURE, CULTIVATING THE LAND NEAR THEIR SETTLEMENT TO MEET THEIR NEEDS, AND LIVED OFF THE FERTILE SOIL, REAPING THE REWARDS OF THEIR LABOR, ENSURING A STABLE FOOD SUPPLY FOR THEIR COMMUNITY, AND FOSTERING A SENSE OF SELF-SUFFICIENCY.



HISTORY

THE VILLAGERS, NEEDING MUD POTS TO STORE THEIR CROPS, UTILIZED LOCALLY AVAILABLE MUD, WITH THE SKILLED KOTA TRIBE WOMEN CRAFTING THESE ESSENTIAL VESSELS, SHOWCASING THEIR RESOURCEFULNESS.



THE VILLAGERS WOULD GATHER THEIR HARVEST WITH CARE AND STORE IT IN TRADITIONAL MUD POTS, WHICH KEPT THE FOOD FRESH FOR MONTHS. IT WAS THEIR WAY OF MAKING SURE THEIR FAMILIES AND THE WHOLE COMMUNITY ALWAYS HAD ENOUGH TO EAT.



AS AGRICULTURE DEVELOPED, THE NEED FOR TOOLS AND EQUIPMENT AROSE, LEADING TO THE EMERGENCE OF BLACKSMITHS WHO CRAFTED ESSENTIAL ITEMS FOR FARMING AND ALSO CREATED ORNAMENTS, SHOWCASING THE COMMUNITY'S RESOURCEFULNESS. THE DEVELOPMENT ALSO REFLECTS THE KOTA TRIBE DESIRE FOR SELF-SUFFICIENCY, AS THEY SOUGHT TO PRODUCE THEIR OWN AGRICULTURAL EQUIPMENT, REDUCING DEPENDENCE ON OUTSIDER AND THEREBY MAINTAINING THEIR HOLINESS.



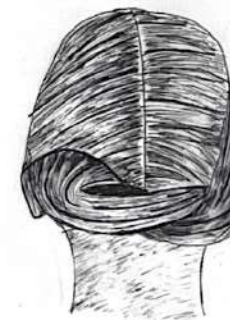
THE KOTA TRIBE'S SKILLED HUNTERS BOUGHT HOME THE SPOILS OF THEIR ADVENTURES, USING THE ANIMAL HIDES TO CRAFT STURDY LEATHER, A TESTAMENT TO THEIR INDGENUITY AND CONNECTION TO THE WILD.



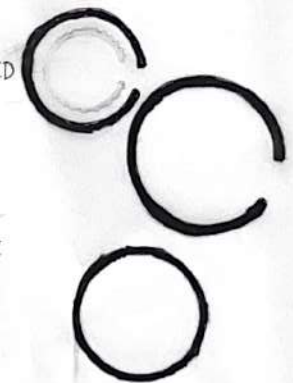
THE KOTA'S TRIBE SKILLED CARPENTERS CRAFTED STURDY HOMES AND ESSENTIAL FURNITURE, USING THEIR EXPERTISE TO CREATE COMFORTABLE AND FUNCTIONAL LIVING SPACES THAT MET THEIR COMMUNITY'S NEEDS.



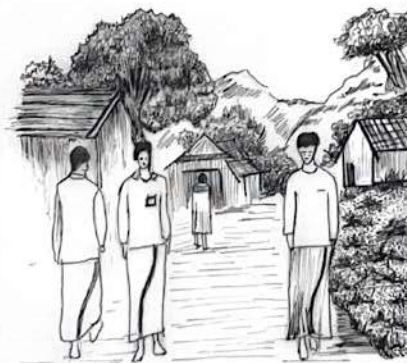
THE WOMEN OF THE KOTA TRIBE STYLED THEIR HAIR IN THE TRADITIONAL 'MUND' FASHION, WHICH ELEGANTLY COMPLEMENT THEIR DISTINCTIVE WHITE ATTIRE WORN AS PART OF THEIR DAILY DRESS.



JUST AS BLACKSMITHS AND SILVERSMITHS CRAFTED ORNAMENTS, THEY ALSO MADE ITEMS LIKE HAND KAPPU BANGLES FOR WOMEN, WHILE A SILVER RING WAS SPECIALLY MADE TO BE WORN BY THE VILLAGE PRIEST.



THE KOTA TRIBE BELIEF THAT IN ANCIENT TIMES, A WATERFALL FLOWED DOWN FROM DODDABEETA HILL AND ENTERED THE VILLAGE AS A STREAM. BEFORE STEPPING INTO THE VILLAGE, PEOPLE WOULD WASH THEIR HANDS AND FEET IN ITS WATERS, AS THEY CONSIDERED VILLAGE A SACRED PLACE.



SINCE THEY WISHED TO LIVE ONLY IN THE VILLAGE, THEY DISCUSSED THE NEED TO TAKE UP OTHER JOBS. EVENTUALLY, THEY DECIDED TO LEAVE THE VILLAGE IN SEARCH OF WORK.



AFTER THEY BEGAN MOVING OUT OF THE VILLAGE, THEIR TRADITIONAL CULTURE GRADUALLY FADED. THE HILL WATER STOPPED FLOWING, AND THEY BEGAN WEARING COLORFUL CLOTHES AND SLIPPERS, MARKING A SHIFT FROM THEIR OLD DAYS.



SOCIO-ECONOMIC SURVEY - I

TOTAL POPULATION OF KOLLIMALAI 1681
TOTAL POPULATION OF KOTA TRIBE 281



MALE



FEMALE

AGE WISE CATEGORY



CHILD [0-12]

ENGAGE IN PLAY, LEARNING
BASIS SKILLS AT HOME OR
SCHOOL.



TEENAGER [13-17]

FOCUS ON EDUCATION,
SOCIALIZING AND DEVELOPING
PERSONAL INTEREST ALSO
FIND THEIR LONG TERM
GOALS.



YOUNG ADULT [18-24]

BUSY WITH STUDIES OR WORK
SOCIALIZING WITH FRIENDS,
ENJOYING ENTERTAINMENT
LIKE SOCIAL MEDIA AND GAMES
AND DEVELOPING NEW
SKILLS OR HOBBIES.



ADULT [25-34]

THEY BUILD CAREERS,
RAISE CHILDREN AND
MANAGE RESPONSIBILITIES.



MIDDLE AGED [35-44]

ADVANCED IN CAREERS,
RAISE CHILDREN AND
MANAGE RESPONSIBILITIES.



MATURE 45-54

OFTEN SPEAK PROFESSIONAL
WAYS, FOCUS ON STABILITY
AND PLANNING FOR FUTURE



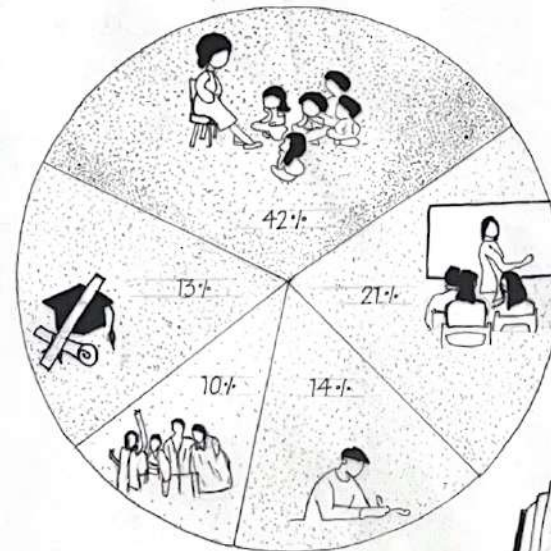
PRE SENIOR 55-64

PREPARE FOR RETIREMENT,
ENJOY HOBBIES, POSSIBLY,
REDUCE WORK HOURS.



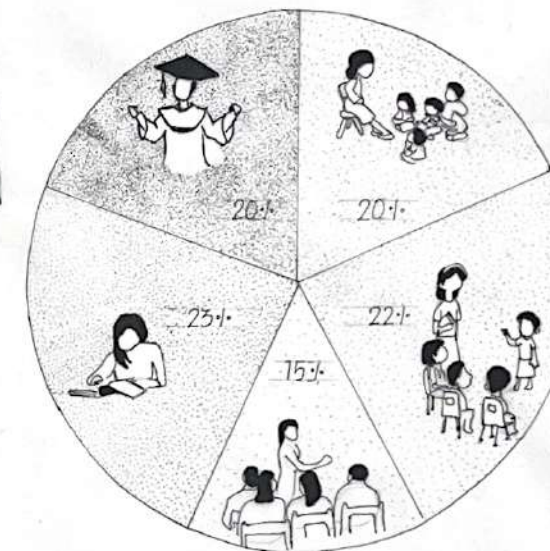
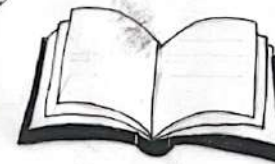
SENIOR 65+

RETIRED OR SEMI-RETIRED.
FOCUS ON HEALTH,
LEISURE AND FAMILY
TIME.



EDUCATION

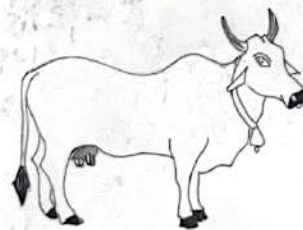
THE DATA SHOWS THAT ALL
7-10TH STANDARD - 42% CHILDREN AND YOUNG PEOPLE IN THE
VILLAGE ARE ATTENDING HIGHER SECONDARY
23% AND COLLEGE 20% EDUCATION HAVE
10-12TH STANDARD - 30% SIGNIFICANT REPRESENTATION, INDICATING
A POSITIVE ATTITUDE TOWARD ACADEMIC
ADVANCEMENT. HOWEVER A SLIGHT DROP
LEVEL 15% SUGGESTS POTENTIAL CHALLENGE
THAT WARRANT FURTHER INVESTIGATION.
TO SUSTAIN PROGRESS.



THE DATA SHOWS THAT 37%
HAVE PRIMARY EDUCATION, BUT
HIGHER EDUCATION LEAVES DECLINE,
WITH ONLY 10% REACHING COLLEGE
AND 18% BEING ILLITERATE
LIMITED ACCESS, RESOURCES OR
MOTIVATION MAY BE FACTORS,
HIGHLIGHTING THE NEED FOR
BETTER EDUCATIONAL FACILITIES
AND AWARENESS.

KINDERGARTEN 13 20%
1-5TH STANDARD 14 22%
5-10TH STANDARD 10 15%
10-12TH STANDARD 15 23%
COLLEGE 13 20%

LIVESTOCK



THE PRESENCE OF 10 COWS
SUGGESTS SMALL-SCALE
LIVESTOCK FARMING THAT
SUPPORTS THE VILLAGE'S
DAIRY NEEDS.

DIETRY PATTERN



9%

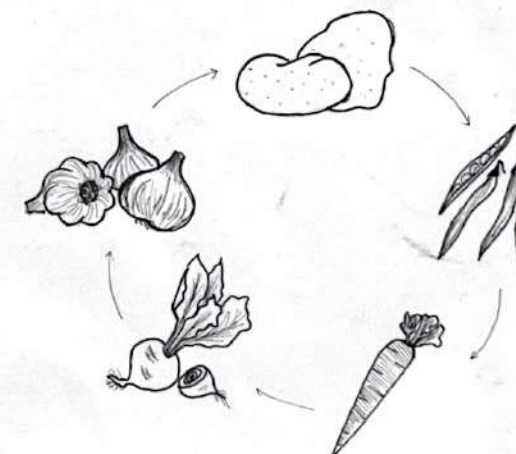
THEY MOSTLY CONSUME
FOXTAIL MILLET AS A STD
STAPLE IN THEIR VEGETARIAN
DIET, WHICH IS A KEY
PART OF THEIR TRADITIONAL
FOOD HABITS

FOR NON-VEGETARIAN FOOD,
THEY CONSUME MEAT,
CHICKEN, FISH AND PORK,
BUT THEY DO NOT CONSUME
NONVEG DURING FESTIVALS.



91%

CROPS



INFERENCE:

THE VILLAGE'S OCCUPATION SURVEY REVEALS THAT AGRICULTURE
IS THE PRIMARY OCCUPATION 45%, FOLLOWED BY DAILY WAGES IN
AGRICULTURE 9%, AND OTHER JOBS 15%. SERVICE SECTOR JOBS LIKE
GROCERY SHOPS 6%, CATERING 4% HAVE A SMALL PRESENCE.

S.NO	CROPS	MONTHS	TACRE YIELD (KG)	AMOUNT ₹
1.	POTATO	JANUARY - FEBRUARY	25,000	3,75,000
2.	BEANS	MARCH - MAY	5000	1,00,000
3.	CARROT	JUNE - AUGUST	25,000	3,75,000
4.	BET ROOT	SEPTEMBER - NOVEMBER	20,000	3,00,000
5.	GARLIC	DECEMBER - JANUARY	6000	4,80,000

INFERENCE:

THE VILLAGE FOLLOWS A SUSTAINABLE AND STRUCTURAL AGRICULTURAL
SYSTEM THROUGH ROTATIONAL CROPPING TAILORED TO OOTY'S
CLIMATE. CROPS ARE GROWN IN SEASONAL CYCLES - POTATOES
JAN-FEB, BEANS MAR-MAY, CARROTS JUN-AUG, BETTROOT
SEP-NOV AND GARLIC DEC-JAN. THIS APPROACH PRESERVES
SOIL FERTILITY, CONTROL PESTS AND SUPPORTS STEADY INCOME

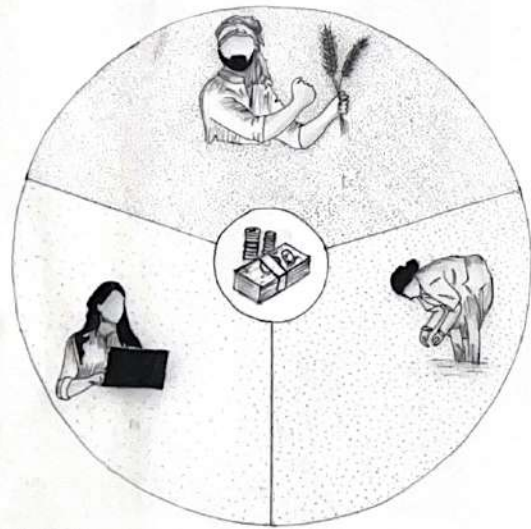


KOLLIMALAI

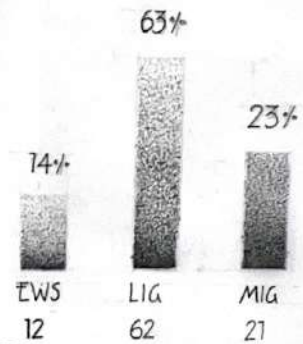


SOCIO-ECONOMIC SURVEY - II

BASED ON OCCUPATION



INFERENCE:
THE VILLAGE ECONOMY IS PREDOMINANTLY AGRICULTURAL, WITH 45% OF THE POPULATION AND 15% AS DAILY WAGE LABORERS. 19% ARE ENGAGED IN OTHER TYPES OF WORK SHOWING LIMITED JOB DIVERSITY.



INFERENCE

THE GIVEN DISTRIBUTION OF EWS 14%, LIG 63% AND MIG 23% SUGGESTS THAT THE MAJORITY OF THE POPULATION FALLS WITHIN THE LOWER INCOME GROUP. THIS INDICATES A WORKFORCE LIKELY ENGAGED IN SEMI SKILLED OR UNSKILLED OCCUPATIONS SUCH AS LABOR, SMALL SCALE RETAIL, OR SERVICE SECTOR JOBS. THE RELATIVELY SMALLER PERCENTAGES OF EWS AND MIG IMPLY LIMITED HIGH-INCOME OR VERY LOW-INCOME EARNERS POINTING TOWARDS A MODEST BUT STABLE ECONOMIC DEMOGRAPHIC.

LEGENDS

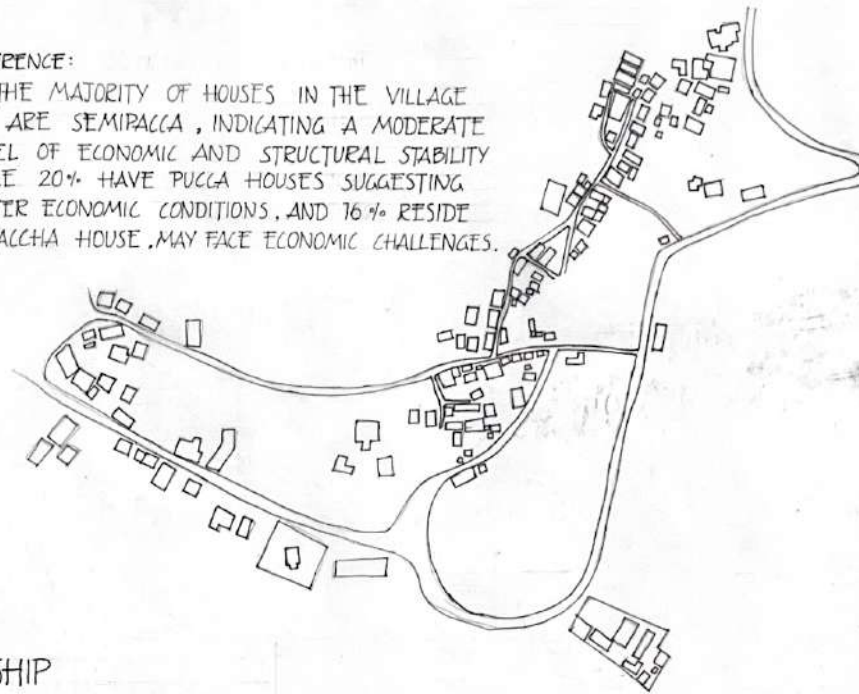
EWS ECONOMICALLY WEAKER SECTION
LIG LOW INCOME GROUP
MIG MIDDLE INCOME GROUP

HOUSE TYPOLOGY

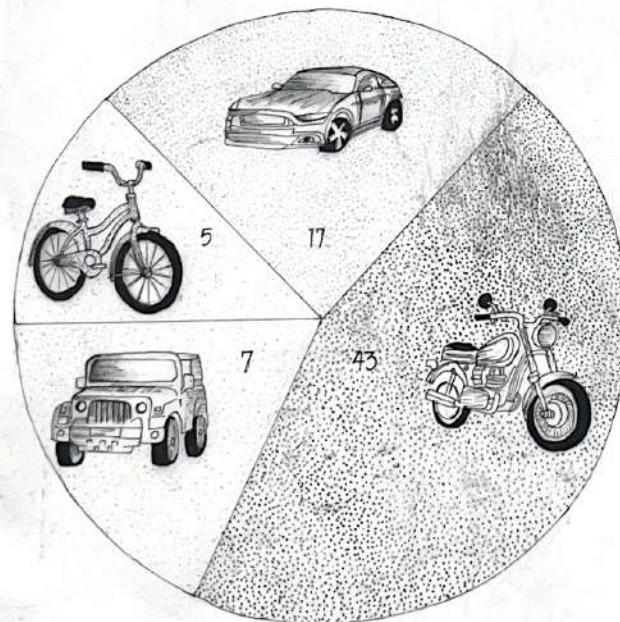


INFERENCE:

THE MAJORITY OF HOUSES IN THE VILLAGE 64% ARE SEMIPUCCA, INDICATING A MODERATE LEVEL OF ECONOMIC AND STRUCTURAL STABILITY WHILE 20% HAVE PUCCA HOUSES SUGGESTING BETTER ECONOMIC CONDITIONS. AND 16% RESIDE IN KACCHA HOUSE, MAY FACE ECONOMIC CHALLENGES.



VEHICLE OWNERSHIP

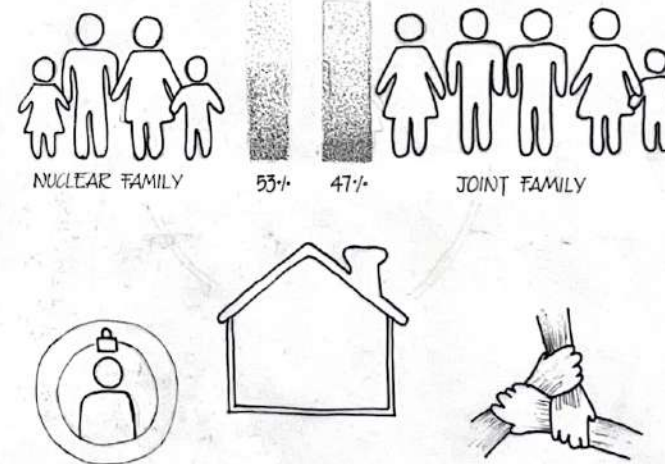


CAR - 17
BOLERO - 7
BIKE - 43
CYCLE - 5

INFERENCE:

THE SURVEY REVEAL THAT BIKES ARE THE MOST COMMONLY OWNED VEHICLES IN THE VILLAGE (43%), INCLUDING MODERATE AFFORDABILITY AND WIDESPREAD PERSONAL MOBILITY. THE OWNERSHIP OF 17 CARS, 7 BOLEROS SUGGEST THE PRESENCE OF HIGHER-INCOME HOUSEHOLDS.

TYPE OF FAMILY



INFERENCE:

THE VILLAGE SHOWS A BALANCED FAMILY STRUCTURE, WITH 53% NUCLEAR AND 47% JOINT FAMILIES, INDICATING A TRANSITION FROM JOINT FAMILY TO NUCLEAR FAMILY. THIS SHIFT MAY REFLECT CHANGING ECONOMIC NEEDS, EMPLOYMENT PATTERNS, AND EVOLVING LIFESTYLE PREFERENCES AMONG GENERATION.

LANGUAGE

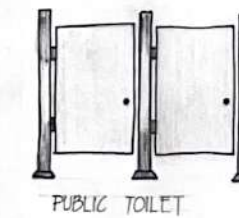
தமிழ் ENGLISH தெலுगु

94%

85%

96%

TOILETS



PUBLIC TOILET

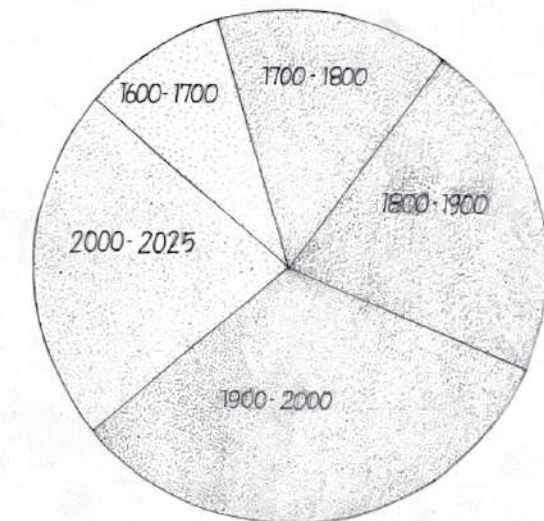
22%

78%



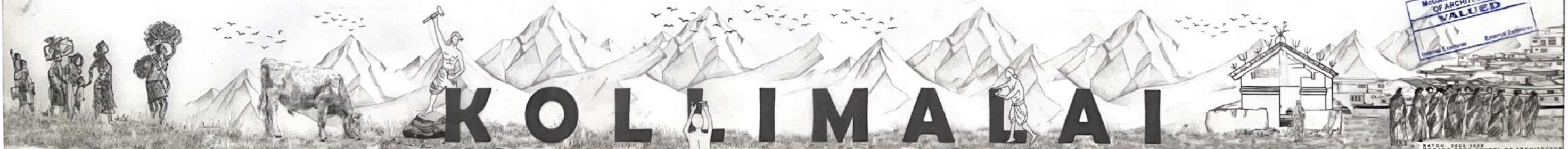
PRIVATE TOILET

TYPE OF SETTLEMENTS



INFERENCE:

THE SETTLEMENT SAW MINIMAL GROWTH FROM 1600-1800 WITH ONLY 9 BUILDINGS CONSTRUCTED OVER 2 CENTURIES DEVELOPMENT ACCELERATED SIGNIFICANTLY FROM 1800-2000, PEAKING WITH 42 BUILDINGS BETWEEN 1900-2000, LIKELY DUE TO INDUSTRIALIZATION.



McGILL'S OOTY SCHOOL OF ARCHITECTURE
VALUED
National Excellence Award

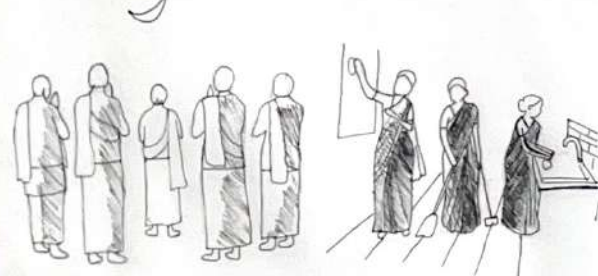
McGILL'S OOTY SCHOOL OF ARCHITECTURE

FESTIVALS

AS PART OF VILLAGE SURVEY, UNDERSTANDING THE CULTURAL CALENDAR IS CRUCIAL. BELOW IS A LIST OF SIGNIFICANT LOCAL FESTIVALS, PROVIDING INSIGHTS INTO THE COMMUNITY'S TRADITIONS AND POTENTIAL PERIODS OF HEIGHTENED ACTIVITY OR SPECIFIC SPATIAL NEEDS.

FESTIVAL NAME	MONTH	NOTES
KAMBATRAYAR FESTIVAL / AIYNOOR AMNOOR KUNAINOOR FESTIVAL	DECEMBER - JANUARY	THE PRIMARY FESTIVAL DEDICATED TO THEIR CHIEF DEITY.
GILLI FESTIVAL / PANIYARAM FESTIVAL	FEBRUARY	FOSTERS UNITY AND SOCIAL BONDING.
RANGARAM FESTIVAL	FEBRUARY	CELEBRATED IN HARMONY WITH LOCAL HINDU POPULATION, REFLECTING CULTURAL.
UPPU FESTIVAL	APRIL - MAY	A RITUAL OBSERVED FOR THE WELL-BEING OF CATTLE AIMED AT PREVENTING SEASONAL SUMMER DISEASES.

KAMBATRAYAR / AIYNOOR AMNOOR KUNAINOOR FESTIVAL



BEGINS WITH 15 DAYS OF VEGETARIAN FASTING. MOON PRAYER IS DONE ON THE THIRD DAY AFTER AMAVASAI, FOLLOWED BY EARLY MORNING PRAYER OUTSIDE TEMPLE AND ALL HOUSES WILL BE CLEANED THAT DAY. NIGHTLY DANCES ARE HELD NEAR OPEN OUTSPACE OF PRIEST'S HOUSE. THE TEMPLE OPENED BY PRIEST ANNUALLY ON THAT DAY ONLY.

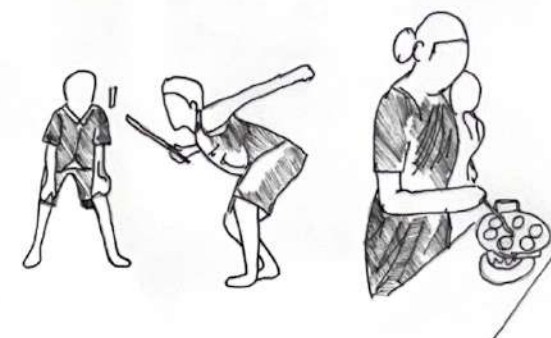
FROM THAT DAY TILL NEXT THREE DAYS ALL MEN AND BOYS STAY IN TENTS NEAR THE TEMPLE. COOK FOX TAIL MILLET WITH SALT, AND DISTRIBUTE TO ALL WOMEN IN THE HOUSE. THE FESTIVE ENDS WITH MUSIC, DANCE AND WEAR TRADITIONAL ATTIRE THROUGHOUT THE FESTIVAL; OUTSIDERS ARE WELCOMED ONLY ON THE FINAL DAY.



SPACES USED - OPEN SPACE OUTSIDE TEMPLE FOR PRAYER AND TO GATHER. OPEN SPACE NEAR PRIEST'S HOUSE FOR DANCE RITUALS. TENT AREA NEAR TEMPLE FOR TEMPORARY STAY AND COOKING. ARCHITECTURE AND DESIGN IMPACT: FOCUS ON OPEN SPACES, NO PERMANENT STRUCTURES EXCEPT TEMPLE. TEMPORARY TENTS USED HIGHLIGHTS NEED FOR FLEXIBLE, OPEN COMMUNITY SPACES IN VILLAGE PLANNING. REFLECTS STRONG CONNECTION TO NATURE, TRADITION.



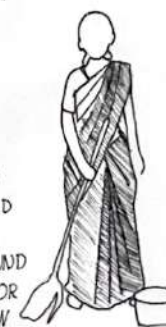
GILLI FESTIVAL



A SOCIAL FESTIVAL WHERE BOYS AND MEN PLAY THE TRADITIONAL GILLI GAME IN THE VILLAGE GROUND, CHEERED ON BY OTHERS. AT THE SAME TIME, WOMEN IN EVERY HOUSE PREPARE PANIYARAM AND SNACKS. GIRLS VISIT EVERY HOUSE IN THE VILLAGE HELP CLEAN, EAT AND SPEND TIME WITH FAMILIES. IN THE EVENING, THE BOYS AND MEN VISIT EACH HOUSE IN THE VILLAGE, TO ENJOY THE SNACKS TOGETHER. SPACES USED - OPEN GROUND FOR PLAYING, ALL VILLAGE HOMES.

ARCHITECTURE AND DESIGN IMPACT - EMPHASIZES THE IMPORTANCE OF A LARGE OPEN GROUND FOR COMMUNAL GAMES. THINNAI SUPPORT FOR GATHERING. HOMES NEED WELCOMING THRESHOLDS AND SEMI OPEN SPACES TO HOST VISITORS.

THE GILLI FESTIVAL STRENGTH SOCIAL BONDS ACROSS AGE AND GENDER. IT HIGHLIGHTS THE USE OF BOTH PUBLIC OPENGROUND AND PRIVATE DOMESTIC SPACES FOR COLLECTIVE CELEBRATION, SHOW HOW DAILY ARCHITECTURE SUPPORTS.



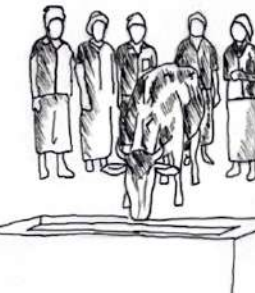
RANGARAM FESTIVAL



THE ONLY FESTIVAL WHERE THE KOTA COMMUNITY CELEBRATES ALONG WITH THE LOCAL HINDU COMMUNITY. ALL MAIN RITUALS PERFORMED BY HINDU PEOPLE AT RANGARAM TEMPLE, WHILE THE KOTAS ACTIVELY PARTICIPATE. ON FINAL DAY, A COMMUNAL MEAL IS SERVED TO EVERYONE AT TEMPLE. SPACES USED - RANGARAM TEMPLE, TEMPLE PREMISES. DESIGN IMPACT - HIGHLIGHTS NEED FOR INCLUSIVE TEMPLE SPACES WITH LARGE COURTYARDS FOR SHARED RITUALS AND MEAL.

UPPU FESTIVAL

A SEASONAL RITUAL PERFORMED TO PROTECT COWS FROM SUMMER DISEASES. VILLAGERS GATHER THEIR CATTLE, OFFER THEM SALT WATER, AND PERFORM A SIMPLE RITUAL. AFTERWARD, COWS ARE TAKEN OUT TO GRAZE AND RETURN TO SHED. SPACES USED - OPEN GRAZING LANDS, NEAR COW SHED. DESIGN IMPACT - EMPHASIZES INTEGRATION OF LIVESTOCK SPACES INTO VILLAGE LAYOUT. SHOWS HOW SPACES SUPPORT SEASONAL RITUALS.



McGraw Hill School of Architecture
VALUED
Home Examinee
External Examinee



KOLLIMALAI

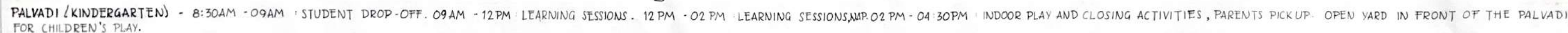
BATCH 2022-2023
McGraw Hill School of Architecture

INTRODUCTION - SPATIAL DISTRIBUTION OF KEY DAILY AND SEASONAL ACTIVITIES IN PLACES OF VILLAGE, SHOWCASING HOW EACH SPACE SUPPORTS DIFFERENT ASPECTS OF COMMUNITY LIFE, CULTURE, ECONOMY AND TRADITION.

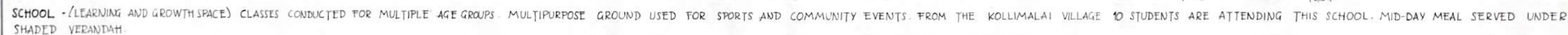
PLAYGROUND - MORNING: COW GRAZING, PEOPLE WALKING TO BUS STAND. MIDDAY: LESS ACTIVITY, COWS GRAZE OCCASIONALLY. EVENING: CHILDREN PLAY, ELDER'S GATHER, GOSSIP. FESTIVAL TIME: DANCE HAPPENS. EVEN PANCHAYAT HAPPENS HERE. THE PLAYGROUND ACTS AS A NODE FOR CONNECTING PEOPLE. USED AS A TRANSIT ROUTE TO THE BUS STAND. IT BECOMES RUSH DURING THE FESTIVAL TIMES. (MULTI-FUNCTIONAL SOCIAL SPACE)

INTRODUCTION - SPATIAL DISTRIBUTION OF KEY DAILY AND SEASONAL ACTIVITIES IN PLACES OF VILLAGE, SHOWCASING HOW EACH SPACE SUPPORTS DIFFERENT ASPECTS OF COMMUNITY LIFE, CULTURE, ECONOMY AND TRADITION.

PLAYGROUND - MORNING: COW GRAZING, PEOPLE WALKING TO BUS STAND. MIDDAY: LESS ACTIVITY, COWS GRAZE OCCASIONALLY. EVENING: CHILDREN PLAY, ELDER'S GATHER, GOSSIP. FESTIVAL TIME: DANCE HAPPENS. EVEN PANCHAYAT HAPPENS HERE. THE PLAYGROUND ACTS AS A NODE FOR CONNECTING PEOPLE. USED AS A TRANSIT ROUTE TO THE BUS STAND. IT BECOMES RUSH DURING THE FESTIVAL TIMES. (MULTI-FUNCTIONAL SOCIAL SPACE)



PALVADI (KINDERGARTEN) - 8:30AM - 09AM : STUDENT DROP-OFF. 09AM - 12PM : LEARNING SESSIONS. 12 PM - 02 PM : LEARNING SESSIONS, MP. 02 PM - 04:30PM : INDOOR PLAY AND CLOSING ACTIVITIES, PARENTS PICK-UP. OPEN YARD IN FRONT OF THE PALVADI FOR CHILDREN'S PLAY.



SCHOOL - (LEARNING AND GROWTH SPACE) CLASSES CONDUCTED FOR MULTIPLE AGE GROUPS. MULTIPURPOSE GROUND USED FOR SPORTS AND COMMUNITY EVENTS. FROM THE KOLLIMALAI VILLAGE 10 STUDENTS ARE ATTENDING THIS SCHOOL. MID-DAY MEAL SERVED UNDER SHADED VERANDAH.



TEA SHOP (EVERYDAY SOCIAL HUB) - MORNING MOST ACTIVE. NOON SECONDARY RUSH. EVENING HEAVY GATHERING, POST WORK RELAXATION. COW SHED - COWS ARE FED AND MILKED IN THE MORNING AND EVENING. SHED IS CLEANED REGULARLY BY A OLD MAN. WATER IS GIVEN AND COWS ARE TAKEN TO THE PLAYGROUND FOR GRAZING.



THEETU VEEDU (SACRED WOMEN'S RETREAT) - DEDICATED SPACE FOR MENSTRUATING WOMEN; CULTURAL TRADITION. SYMBOL OF CULTURAL PRACTICE TIED TO PURITY AND TRADITION



THIS HIGHLIGHTS HOW SPACES IN KOLLIMALAI VILLAGE ARE MULTIFUNCTIONAL AND TIMESHARED, SUPPORTING DAILY LIFE, CULTURAL TRADITIONS, LIVELIHOOD AND SOCIAL BONDING. DESPITE LIMITED INFRASTRUCTURE, THE VILLAGE EFFECTIVELY USES SHARED SPACES FOR EDUCATION, HEALTHCARE, CHILD CARE AND RITUALS. THIS REFLECTS A RESILIENT RURAL LIFESTYLE WHERE ECONOMIC, SOCIAL AND CULTURAL ACTIVITIES OVERLAP, AND EVERY SPACE PLAYS A VITAL ROLE IN SUSTAINING THE VILLAGE'S ECOSYSTEM.

THIS HIGHLIGHTS HOW SPACES IN KOLLIMALAI VILLAGE ARE MULTIFUNCTIONAL AND TIMESHARED, SUPPORTING DAILY LIFE, CULTURAL TRADITIONS, LIVELIHOOD AND SOCIAL BONDING. DESPITE LIMITED INFRASTRUCTURE, THE VILLAGE EFFECTIVELY USES SHARED SPACES FOR EDUCATION, HEALTHCARE, CHILD CARE AND RITUALS. THIS REFLECTS A RESILIENT RURAL LIFESTYLE WHERE ECONOMIC, SOCIAL AND CULTURAL ACTIVITIES OVERLAP, AND EVERY SPACE PLAYS A VITAL ROLE IN SUSTAINING THE VILLAGE'S ECOSYSTEM.

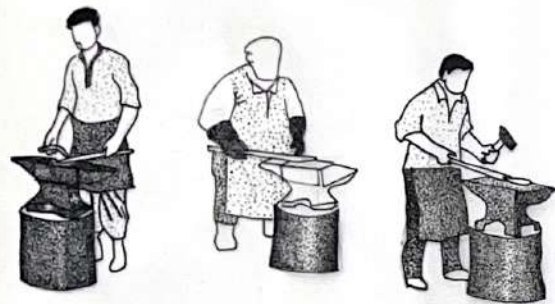


**MEGAN'S OOTY SCHOOL
OF ARCHITECTURE
VALUED**

BATCH 2028-2028

ACTIVITY MAPPING

MALE-CENTRIC OCCUPATIONAL ANALYSIS



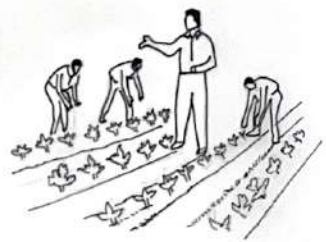
BLACKSMITH

TIME
07AM - 09AM
09AM - 12PM
02PM - 04PM
04PM - 06PM

ACTIVITY

FREE, RELAXING, FOOD
WORK IT ANY / VISIT TO OTTY
MINOR WORK / FREE
TEA / SOCIAL

SPATIAL ROLE - AT BLACKSMITH WORKSHOP, VISIT
TEA SHOP, OCCASIONALLY TO OTTY FOR SUPPLY.
SOCIAL ROLE - LIMITED WORK HENCE GOOD INTERAC-
TION. SOCIAL TIME AT PLAYGROUND AND TEA SHOP.
ECONOMIC ROLE - INCONSISTENT INCOME, FARM
WORK TO SUPPLEMENT.



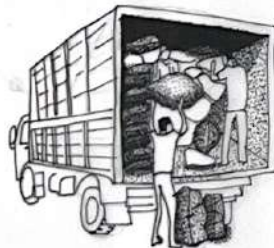
AGRICULTURE (OWN LAND)

TIME

09AM - 12PM
02PM - 04PM
05PM - 06PM

ACTIVITY

FARM WORK
IRRIGATION/PESTICIDE
TEA/SOCIAL
SPATIAL ROLE - PRIMARILY IN
FIELDS, VISIT TEA SHOP, PLAYGROUND
SOCIAL ROLE - LESS VISIBLE
DURING WORK HOURS, EVENING
INTERACTION AT TEA SHOP/
PLAYGROUND.
ECONOMIC ROLE - MAJOR
CONTRIBUTOR TO SELF-SUSTAI-
NED INCOME SOMETIMES LOSS



DAILY WAGE WORKER

TIME

09AM - 01PM
02PM - 04PM

ACTIVITY

FARM WORK
FINISH QUOTA +
LOADING
TEA/REST/SOCIAL
SPATIAL ROLE - WORK IN EXTERNAL
LAND, USE PLAYGROUND TO GO TO
BUS STAND, IN TEA SHOP.
SOCIAL ROLE - INTERACTION IN FIELD
AND TEA SHOP.
ECONOMIC ROLE - EARNS DAILY WAGES



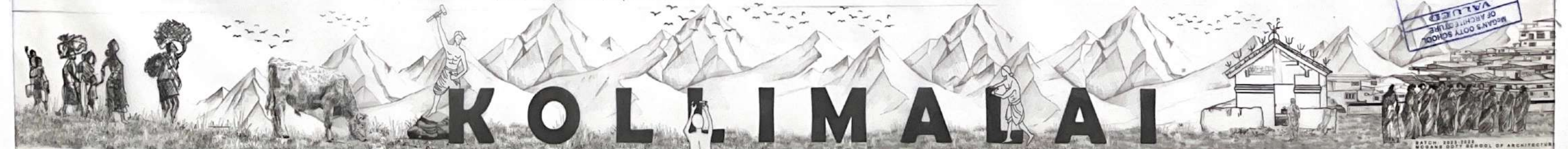
PRIEST

TIME
06AM - 07AM
09AM - 04PM
05PM - 06PM

ACTIVITY

PRAYER
DAILY WAGE / FREE
WITH PEOPLE /
FAMILY

06PM - 07PM
SPATIAL ROLE - AT TEMPLE BOUNDARY,
IN THINNAI / PLAYGROUND DURING
FREE TIME.
SOCIAL ROLE - RESPECTED POSITION
IN VILLAGE
ECONOMIC ROLE - SUPPORTED BY VILLAGERS.



KOLLIMALAI



WORK AT GROCERY SHOP

TIME

09AM - 11AM
11AM - 02PM
03PM - 07PM
09PM - 09:30PM

ACTIVITY

MORNING RUSH DURING SEASON/
WEEKEND
MEDIUM RUSH
MAJOR ACTIVITY
REACH HOME

SPATIAL ROLE - WORKS AT OTTY, USE PLAYGROUND AS
PASSAGE, DURING WEEKOFF SPENDS EVENING TIME IN
PLAYGROUND.

SOCIAL ROLE - LOW INTERACTION WITH VILLAGE PEOPLE
DUE TO WORK, MAJOR INTERACTION DURING FESTIVAL.
ECONOMIC ROLE - MONTHLY WAGES.



IT (WORK FROM HOME)

TIME

09AM - 10AM
11AM - 01PM
02PM - 04PM
05PM - 06PM

ACTIVITY

EMAILS
FOCUSED WORK
LOW ACTIVITY
WITH CHILDREN

SPATIAL ROLE - WORKS INSIDE
HOUSE, LIMITED USE OF VILLAGE
PUBLIC SPACE.

SOCIAL ROLE - CONNECTS
WITH OTHERS DURING TEA
TIME OR FESTIVAL OR WHEN
SOMEONE VISITS HOUSE.

ECONOMIC ROLE - STABLE
INCOME, NOT DEPENDENT ON
VILLAGE ECONOMY.



OLD MAN

TIME

07AM - 09AM
10AM - 12PM
02PM - 04PM

ACTIVITY

TEA SHOP
COW GRAZING
REST / CLEAN COW
SHED.

05PM - 06PM
SOCIAL
SPATIAL ROLE - COW GRAZING AT
PLAYGROUND, RESTS UNDER TREE
FREQUENT VISITOR TO TEA SHOP.
SOCIAL ROLE - INVOLVEMENT WITH
ELDER GROUPS, HELP IN RITUAL
ECONOMIC ROLE - RETIRED FROM
ACTIVE WORK, RECEIVE SUPPORT
FROM CHILDREN.

INFERENCE

THIS REVEALS HOW MEN IN KOLLIMALAI VILLAGE USE SHARED SPACES BASED ON THEIR
OCCUPATIONS AND TIME OF DAY. SPACES LIKE THE PLAYGROUND AND TEA SHOP SERVE
MULTIPLE ROLES - WORK, TRANSIT, GRAZING, SOCIALIZING AND GATHERINGS - MAKING
THEM KEY COMMUNAL HUBS.
OCCUPATIONS RANGE FROM TRADITIONAL (BLACKSMITH, PRIEST) TO MODERN (IT WORK),
SHOWING AN EVOLVING RURAL ECONOMY. MORNING AND MIDDAY ARE USED FOR WORK,
WHILE EVENINGS (4-6PM) ARE PEAK FOR SOCIAL INTERACTION ACROSS ALL ROLES.
WHILE EACH OCCUPATION HAS DISTINCT TASKS, ALL MEN INTERACT WITH COMMON VILLAGE
SPACES, CREATING A STRONG SOCIAL AND SPATIAL INTERCONNECTION.
THIS HIGHLIGHTS HOW MULTIFUNCTIONAL AND TIME-SHARED SPACES SUPPORT BOTH
LIVELIHOOD AND COMMUNITY BONDING.



ACTIVITY MAPPING

FEMALE - CENTRIC OCCUPATIONAL ANALYSIS
GROCERY SHOP (UNMARRIED)



TIME	ACTIVITY
08AM - 12 PM	SHOP WORK, SALES
12 PM - 01 PM	LUNCH
02 PM - 04 PM	SHOP WORK
05 PM - 06 PM	CHIT CHAT
ECONOMIC ROLE - EARNS INDEPENDENTLY INCOME SOURCE OUTSIDE VILLAGE.	
SOCIAL ROLE - SOCIALIZES IN EVENING IN GROUND / THINNAI.	
SPATIAL ROLE - TRAVELS TO DUTY DAILY USES MAIN ROAD, BUS STOP AND EVENING PLAYGROUND.	
OCCASIONALLY VISIT TEA SHOP.	

CATERING WORK

TIME	ACTIVITY
06AM - 08AM	COOKING
09AM - 11AM	HOUSEHOLD WORK
12PM - 02PM	SERVING FOOD
02PM - 03PM	CLEANING
04PM - 06PM	SNACKS, REST
ECONOMIC ROLE - SUPPLEMENT EARNINGS. PAID PER EVENT.	
SOCIAL ROLE - FLEXIBILITY TO CARE FOR HOME AND KIDS.	
SPATIAL ROLE - HOUSE, THEETU VEEDU.	



DAILY WAGES - TEA ESTATE

TIME	ACTIVITY
06AM - 08AM	COOKING
09AM - 12 PM	PLUCK TEA LEAVES
01PM - 02 PM	LUNCH BREAK
02PM - 04PM	WORK
05PM - 06PM	SNACKS, AT GROUND
ECONOMIC ROLE - PAID BY ESTATE PER DAY OR BY WEIGHT OF TEA LEAVES	
SOCIAL ROLE - BOND WITH WOMEN IN TEAFIELDS.	
SPATIAL ROLE - DISTANT TEA FIELDS, HOUSE KITCHEN, THEETU VEEDU.	



TEXTILE SHOP WORKER

TIME	ACTIVITY
06AM - 08AM	COOK, SEND CHILDREN TO SCHOOL.
09AM - 01PM	SHOP WORK
01PM - 02PM	LUNCH
02PM - 04PM	SHOP WORK
05PM - 06PM	FAMILY TIME
ECONOMIC ROLE - MONTHLY INCOME, FINANCIALLY SUPPORTS HOUSE.	
SOCIAL ROLE - FAMILY - CENTRIC ROLE IN MORNING AND EVENING.	
SPATIAL ROLE - TRAVEL TO DUTY, SCHOOL, PLAYGROUND, THINNAI.	



TIME	ACTIVITY
06AM - 08AM	SEND CHILDREN TO SCHOOL.
09AM - 10AM	ENGAGED WITH CHILDREN
10AM - 01PM	COOKING
01PM - 03PM	SERVING, CLEANING
430PM - 06PM	HOUSE WORK.
ECONOMIC ROLE - GOVERNMENT - SUPPORTED WORK, JOB SECURITY.	
SOCIAL ROLE - BOND WITH TEACHERS MOTHERS AND CHILDREN.	
SPATIAL ROLE - WITH CHILD IN OPEN SPACE, HOME, PALVADI, THEETU VEEDU.	

HOUSE WIFE

TIME	ACTIVITY
06AM - 08AM	COOKING, SEND CHILD TO SCHOOL.
09AM - 11AM	HOUSEHOLD CHORES.
12PM - 02PM	LUNCH AND REST
04PM - 05PM	GOSSIP, WITH CHILD
06PM - 09PM	DINNER, WITH FAMILY.
ECONOMIC ROLE - UNPAID, MANAGES HOME ECONOMY.	
SOCIAL ROLE - ENGAGES IN INFORMAL DISCUSSIONS, GOSSIP, CAREGIVING.	
SPATIAL ROLE - WITHIN HOUSE, HEALTH CARE, THEETU VEEDU, PLAYGROUND, THINNAI.	



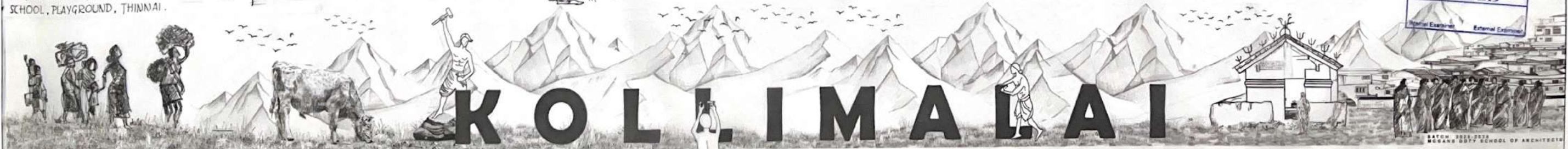
OLD WOMEN

TIME	ACTIVITY
MORNING	WALK, LIGHT ACTIVITY.
NOON	REST
EVENING	OBSERVE
ECONOMIC ROLE - RETIRED FROM ACTIVE WORK. OCCASIONALLY ASSISTS WITH HOME CHORES.	
SOCIAL ROLE - SOURCE OF WISDOM, STORIES AND RITUALS. OBSERVE AND GUIDES GRANDCHILDREN.	
SPATIAL ROLE - MOSTLY AROUND HOME, THINNAI OR PLAYGROUND.	



INFERENCE :

WOMEN IN KOLLIMALAI VILLAGE PLAY A VITAL YET OFTEN OVERLOOKED ROLE IN SHAPING DAILY LIFE. THEIR CONTRIBUTIONS RANGE FROM REGULAR JOBS LIKE TEACHING OR TEXTILE WORK TO TEMPORARY AND SEASONAL ROLES LIKE CATERING OR TEA ESTATE LABOR. EVEN HOUSEWIVES AND ELDERLY WOMEN, THOUGH UNPAID, FORM THE FOUNDATION OF HOUSEHOLD AND COMMUNITY CARE. ECONOMICALLY, WOMEN SUPPORT THEIR FAMILIES EITHER THROUGH DIRECT OR UNPAID LABOR THAT SUSTAINS THE HOME. SOCIALLY, THEY MAINTAIN STRONG COMMUNITY TIES - GATHERING IN THE PLAY GROUND, TEA SHOP OR AT HOME, SHARING SUPPORT AND BONDING. SPATIALLY, THEY MOVE FLUIDLY BETWEEN HOME, WORK PLACE, AND PUBLIC AREAS THROUGHOUT THE DAY, MAKING EVERY CORNER OF THE VILLAGE MEANINGFUL THROUGH THEIR PRESENCE.



KOLLIMALAI

BATCH: 2024-2025
MEGAN'S COLLEGE OF ARCHITECTURE

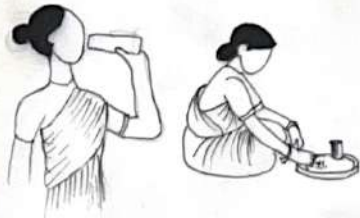
RITUALS - I



IN THE KOTA TRADITION, A PREGNANT WOMAN IS RITUALLY SECLUDED IN A SPECIAL POLLUTION HUT CALLED THALPAI, LOCATED ON THE OUTSKIRTS

OF THE VILLAGE. A MONTH BEFORE DELIVERY WITH HER MOTHER-IN-LAW BY HER SIDE, MARKING A SIGNIFICANT CULTURAL PRACTICE

THE NEW MOTHER IS GIVEN TRADITIONAL TONICS AND MEALS LIKE JAGGERY-GARLIC DECORATION & PULUSU, A LEAFY VEGETABLE DISH. STAYS IN THALPAI FOR 3 DAYS



ON 3RD DAY



ON THE 3RD DAY OF THE RISING MOON, THE RITUAL INVOLVES COLLECTING 7 TYPES OF DRY THORN SHRUBS, ARRANGING THEM IN A ROW, AND SETTING THEM ON FIRE IN FRONT OF THE HOUSE ON THE RETURN DAY.



THE FATHER GATHERS THORNY HERBS FROM THE FOREST FOR A RITUAL THAT BENEFITS THE MOTHER AND CHILD. AFTER ARRANGING THE THORN SHRUBS, THE MOTHER WALKS BACKWARD OVER THEM CARRYING THE BABY SYMBOLIZING RETURN.



KOTA WOMEN, KNOWN AS DAIS, OR MIDWIVES, CONDUCT THE DELIVERY, CAREFULLY HANDLING THE NEWBORN'S UMBILICAL CORD, WHICH IS TIED WITH A BLACK THREAD AND CUT WITH A BLADE, FOLLOWING TRADITIONAL PRACTICES.



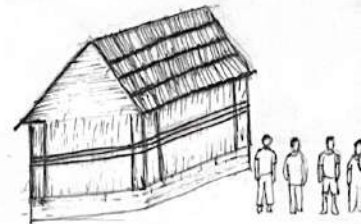
A RITUAL IS HELD AT THE FATHER'S HOUSE WHEN THE BABY IS 3 MONTHS OLD, LED BY THE MATERNAL UNCLE AND AN ELDERLY KOTA MAN. THE MOTHER BRINGS STREAM WATER IN A NEW POT.



THE VILLAGE PRIEST POURS STREAM WATER AROUND THE HOUSE AS A RITUAL ACT, SYMBOLIZING PURIFICATION AND PROTECTION.



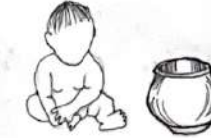
EAR PIERCING



FOR KOTA BOYS, GETTING THEIR EARS PIERCED IS A BIG DEAL - ITS A RITE OF PASSAGE THAT'S REALLY IMPORTANT AS ENTERING A NEW PHASE OF LIFE DURING VARAUSE PANDUGI. THE KIDS WILL STAND IN FRONT OF THE TEMPLE.



THE PRIEST CUTS A SMALL PORTION OF THE BABY'S HAIR AND PLACES IT INTO A POT FILLED WITH STREAM WATER, AS PART OF A TRADITIONAL PURIFICATION AND NAMING RITUAL. THIS ACT SYMBOLIZES THE BABY'S INITIATION INTO THE COMMUNITY.



THEN, THE CHILD'S WHISPERS THE CHOSEN NAME INTO THE BABY'S EAR, MARKING OFFICIAL NAMING.



THE MOTHER FEEDS THE BABY FOXTAIL MILLET RICE, HONORING THEIR TRADITIONAL PRACTICE AND INTRODUCING THE CHILD TO THEIR CULTURAL ROOTS.



IN THIS TRADITION, BOYS RECEIVE GIFTS FROM THEIR MOM'S BROTHER'S DAUGHTER COUSIN, WHILE GIRLS RECEIVE GIFTS FROM THEIR MOM'S BROTHER'S SON COUSIN



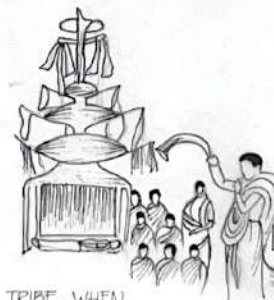
THE CELEBRATION INCLUDES A GRAND FEAST FOR ALL GUESTS, FEATURING TRADITIONAL DISHES WITH LEAFY VEGGIES, WHEAT AND JAGGERY.



THE KOTA PRIEST, BOTH SENIOR AND JUNIOR, PERFORMS THE EAR-PIERCING CEREMONY AT THE AYNOOR TEMPLE, WHERE THE YOUNG BOYS ARE DRESSED IN NEW CLOTHES FOR THE SPECIAL OCCASION.



DEATH



ON THE DAY OF THE HUSBAND'S DEATH, THE WIFE'S BANGLES ARE BROKEN, HER KUMKUM IS WIPED OFF, AND ALL HAND ORNAMENTS ARE REMOVED, MARKING HER TRANSITION INTO WIDOWHOOD AS PER KOTA TRADITION.



SHE THEN WEARS A PLAIN WHITE SAREE, WITHOUT ANY JEWELRY OR KUMKUM, SIGNIFYING HER STATUS AS A WIDOW IN KOTA TRADITION.

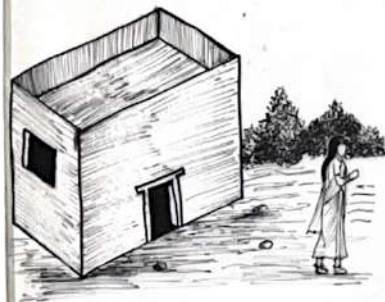


ON THE THIRD DAY AFTER THE HUSBAND'S, DURING SUNRISE, THE WIDOW FACES THE RISING SUN. THE KOTA WOMEN THEN REAPPLY KUMKUM ON HER FOREHEAD AND ADORN HER WITH ORNAMENTS. THIS RITUAL SYMBOLIZES HER RE-ENTRY INTO SOCIAL LIFE, AS A NEW GIRL, MARKING A NEW BEGINNING.



RITUALS - II AND BELIEFS

PRE PUBERTY



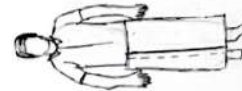
BEFORE A KOTA GIRL REACHES PUBERTY USUALLY BETWEEN THE AGES OF 12 AND 14. THIS IS KNOWN AS MINIMINTEL, WHICH SYMBOLICALLY RECOGNIZES THE TURNING STAGE IN A GIRL CHILD.

ON A NEW MOON, SHE MOVES INTO A SPECIAL HUT CALLED KELPAI. SHE STAYS THERE FOR THREE DAYS, USUALLY WITH HER YOUNGER SISTER, IN QUIET SECLUSION.



SHE SPENDS THE NEXT FIVE DAYS THERE IN QUIET SECLUSION, ALLOWING TIME FOR REST AND REFLECTION.

THE GIRL IS THEN GUIDED TO A SPECIAL HUT CALLED KUNPAI. LOVINGLY BUILT BY HER MOTHER'S BROTHER USING HERBAL LEAVES AND BAMBOO.



THE BODY IS DRESSED IN NEW CLOTHES (MEN WITH TURBAN) WITH FLOWERS, COINS AND PLACED ON A COT OUTSIDE, SURROUNDED BY SYMBOLIC ITEMS LIKE RICE ABOVE HEAD AND TOBACCO BELOW THE FOOT.



IN KOTA TRADITION, "SASVU" DEATH IS QUICKLY INFORMED TO ALL VILLAGES, AND MILK AND WATER ARE POURED INTO THE MOUTH OF THE DYING BY A FAMILY MEMBER.

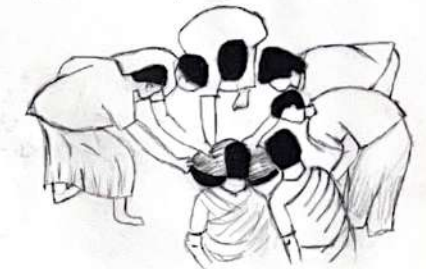


WATER FLOWS FROM DODDABETTA HILL INTO THE VILLAGE, AND THE KOTA'S TRADITIONALLY WASH THEIR HANDS AND FEET THERE AFTER RETURNING FROM OUTSIDE, AS THEY REGARD THEIR VILLAGE AS A SACRED AND PURE PLACE.

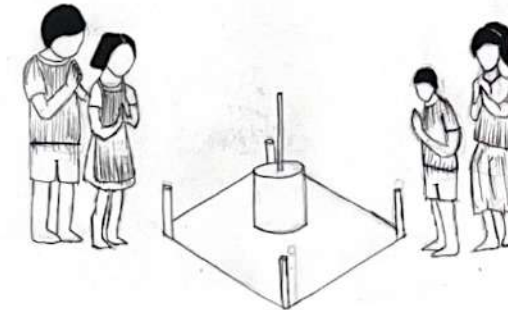


THE KOTA PEOPLE BELIEVE THAT, IN TIMES OF LESS RAINFALL DURING AGRICULTURE, WOMEN FROM THE TRIBE WOULD CLIMB A HILL AND PRAY FOR RAIN, LIGHTING A LAMP AS A SYMBOL OF THEIR DEVOTION.

STONE LIFTING



SEVEN BOYS FROM THE VILLAGE ARE CHOSEN TO OBSERVE A RITUAL FAST (VIRATHAM), DURING WHICH THEY AVOID NON-VEGETARIAN FOOD AND DON'T WEAR SLIPPERS AS A MARK OF PURITY. AFTER SEVEN DAYS, THEY LIFT A LARGE STONE WITH ONLY THEIR INDEX FINGERS.



ACCORDING TO THE KOTA BELIEF, KOTA CHILDREN WOULD GATHER IN THE EVENINGS BEFORE A SACRED STONE PLACED IN FRONT OF THE HEAD PRIEST'S RESIDENCE, OFFERING PRAYERS TO THE DEITY FOR RAINFALL ESSENTIAL TO SUPPORT AGRICULTURAL ACTIVITY.



THE BODY IS CARRIED ON A COT TO THE CREMATORIUM SITE, WHERE IT'S CREMATED USING A TRADITIONAL FIRE MAKING METHOD - TWIRLING A STICK BETWEEN THE PALMS.



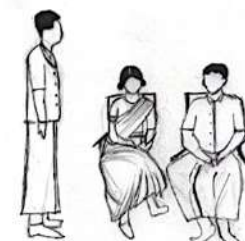
AFTER CREMATION, THE ELDER SON COLLECTS THE BONES FOR VARUSA PANDIGE.



ON THE FIFTH DAY, HER MOTHER'S BROTHER DISMANTLE THE HUT AND SHE TAKES A CLEANSING BATH TO MARK THE END OF HER SECLUSION. FROM THEN ON SHE SPEND MENSURATION DAYS THERE.



MARRIAGE



AMONG THE KOTAS, MARRIAGE IS USUALLY ARRANGED THROUGH FAMILY NEGOTIATIONS, STARTING WHEN THE BOY TELLS HIS PARENTS ABOUT THE GIRL HE WISHES TO MARRY.



THE ENGAGEMENT IS HELD AT THE GIRL'S HOME, WHERE THE COUPLE RECEIVES BLESSINGS AFTER THE BOY OFFERS A TOKEN GIFT. BEFORE THE WEDDING, A SMALL BRIDE RS. 101.25 IS GIVEN. ON THE WEDDING EVE, THE BRIDE ARRIVES AT THE GROOM'S HOUSE, HER HAIR IS ADORNED WITH MANDU, AND SHE'S GIFTED SILVER BANGLES.



THE BRIDE'S MOTHER-IN-LAW THEN GENTLY APPLIES GHET TO THE BRIDE'S HAIR, A LOVING RITUAL THAT SYMBOLIZES BLESSINGS AND CARE. SHE STYLES THE BRIDE'S HAIR IN THE MUND HAIRSTYLE, MARKING HER ACCEPTANCE INTO THE GROOM'S FAMILY.

THE GIRL AFTER ACCEPTING THE STICKS AND SWEETS WOULD FOLLOW HIM TO HIS HOUSE, SHE HAS TO COOK MEALS FOR 3 DAYS.



AFTER THE THREE DAYS, STAYING IN UNCLE'S HOUSE SHE RETURNS TO HER MOTHER'S HOUSE. THEN SHE START HER NORMAL LIFE.

THE BOY'S PARENTS MEET THE GIRL'S FAMILY ON A CHOSEN DAY (EXCEPT TUESDAY), AND THE GIRL GIVES HER CONSENT OPENLY TO CONFIRM THE MATCH.



THE BOY'S FAMILY GIVES RS. 0.25 TO THE GIRL'S FAMILY AS A SYMBOLIC PROMISE, REPLACING THE OLD CUSTOM OF OFFERING FIVE BUFFALOES. (WAKISPANNAM)

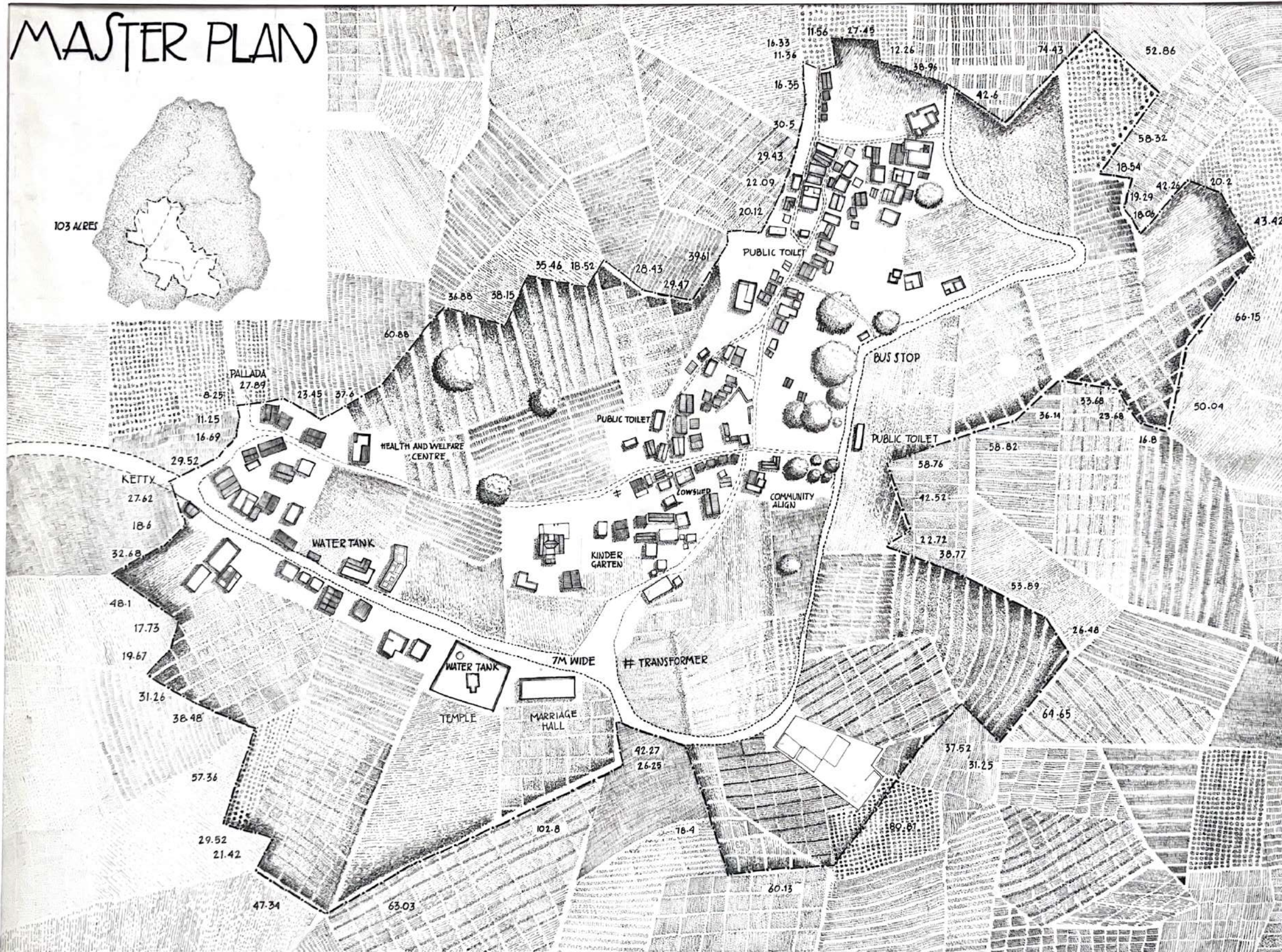


ON THE WEDDING DAY, AFTER ARRIVING AT THE GROOM'S HOUSE, THE BRIDE'S LEFT HAND IS GENTLY TIED WITH THREE COLOURED COTTON THREADS - WHITE, BLACK AND RED A RITUAL CALLED GAGOL NAAR, SYMBOLISING PURITY, PROTECTION AND HER JOURNEY AS A MARRIED WOMAN.



MASTER PLAN

103 ACRES



LOCATION	KOLLIMALAI
LATITUDE	11.35198
LONGITUDE	76.71455
TOTAL AREA	171242.56 M ² (43)
BUILDUP AREA	9438 M ² (23)
OPEN SPACE	161804.56 M ²
ROAD WIDTH	7M
NO OF HOUSES	103
G+1	8
DEMOLISHED	8
RATION	1
TEA	4
PUBLIC TOILET	3
MEAT AND FISH	2
COW SHED	2
COMMUNITY STRUCTURES	
TEMPLE	
COMMUNITY ALIGN	
ACCESSIBILITY	
BUS STOP	
NEAR BY VILLAGES	
KETTY - 5 KM	
PALLADA - 2.5 KM	
ORANLY - 1.5 KM	

THIS IS THE MASTER PLAN FOR THE KOTA PEOPLE'S SETTLEMENT IN KOLLIMALAI. THIS IS CREATED USING TWO SURVEY NUMBERS AND AGRICULTURE BOUNDARY. KOLLIMALAI SPANS A TOTAL OF 103 ACRES OF WHICH 43 ACRES ARE SPECIFICALLY DESIGNATED FOR KOTA COMMUNITY AND THE LAND ADJACENT TO THEIR SETTLEMENT. THIS INCLUDES THE RESIDENCE, COMMERCIAL SCHOOL, AGRICULTURAL LAND AND RELIGIOUS SPACES INSIDE THE DERIVED BOUNDARY.

ROOFING TYPOLOGY

SLOPE

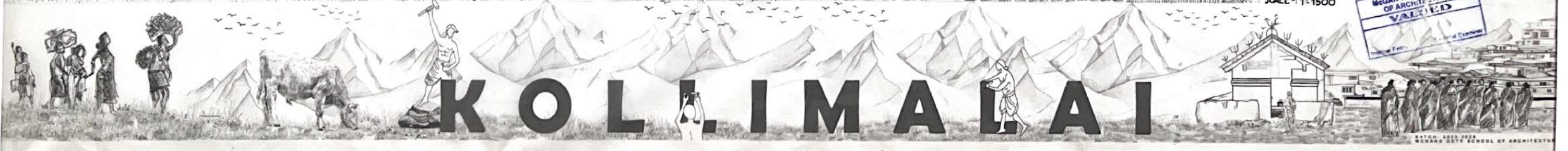


A ROOF

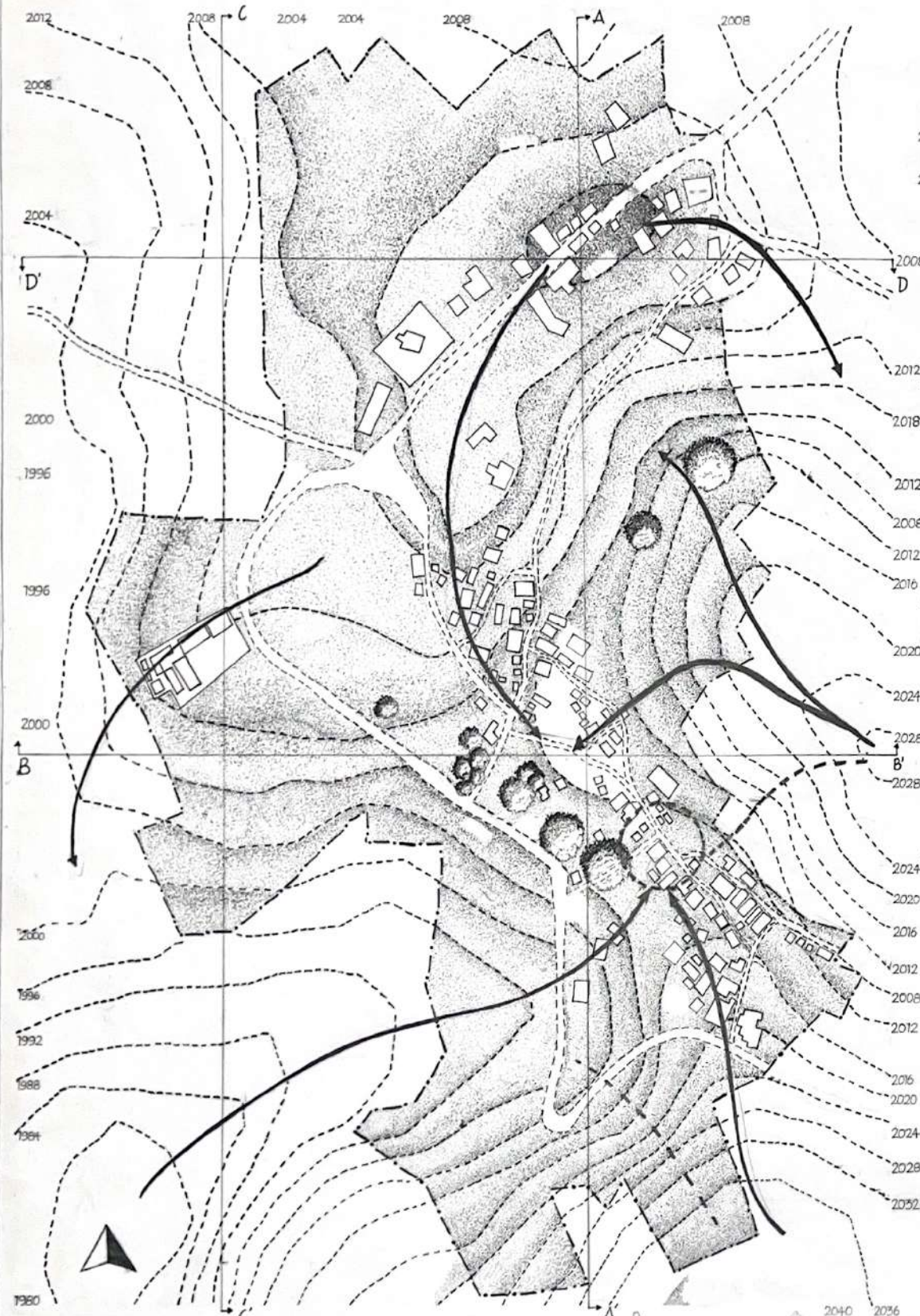


FLAT ROOF

SCALE 1:1500



SLOPE AND RELIEF ANALYSIS



SECTION AA'



SECTION BB'



SECTION CC'



SECTION DD'

SLOPE

STEEP - 0-18 M
MODERATE - 18-30 M
GENTLE - MORE THAN 30 M

RELIEF

RIDGE
VALLEY
CATCHMENT

SCALE 1:1500

ANALYSIS

HIGHEST CONTOUR 2040
LOWEST CONTOUR 1980
SETTLEMENT 2008-2016

THE VILLAGE SETTLEMENT WERE SETTLED IN BETWEEN TWO HILL LOCKS.

KOTA PEOPLE HAVE BUILT THEIR HOUSES ON MODERATE AND GENTLE SLOPES, WHICH HAS EASIER FOR THEM TO CONSTRUCT BEFORE 500 YEARS.

THE STEAP LAND WERE USED FOR AGRICULTURE WHICH ALLOW NATURAL FLOW OF WATER RUNOFF.

INFERENCE

RAINWATER HARVESTING PROPOSAL FOR KOTA SETTLEMENT COLLECT AND STORE RAINWATER TO SUPPORT AGRICULTURE, REDUCING WATER SCARCITY AND GROUNDWATER DEPENDENCE. THIS WILL ENHANCE WATER SECURITY AND PROMOTE SUSTAINABLE FARMING PRACTICES.



LAND USE MAP

ALLOTTED - HORTICULTURE,
AGRICULTURE, BARREN LAND
(AS PER LAND USE MAP OF NILGIRIS 2011)

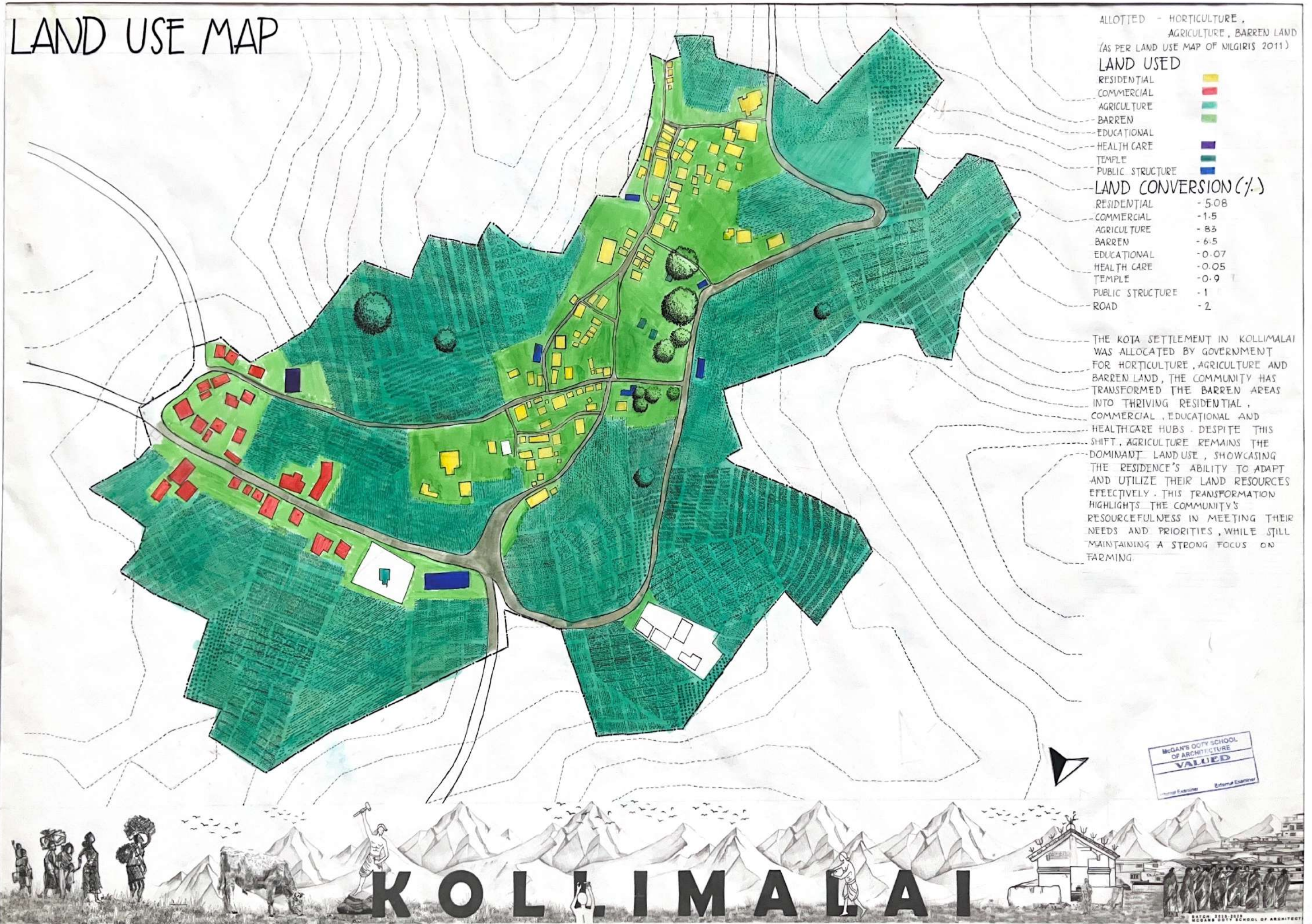
LAND USED

RESIDENTIAL
COMMERCIAL
AGRICULTURE
BARREN
EDUCATIONAL
HEALTH CARE
TEMPLE
PUBLIC STRUCTURE

LAND CONVERSION (%)

RESIDENTIAL - 5.08
COMMERCIAL - 1.5
AGRICULTURE - 83
BARREN - 6.5
EDUCATIONAL - 0.07
HEALTH CARE - 0.05
TEMPLE - 0.9
PUBLIC STRUCTURE - 1
ROAD - 2

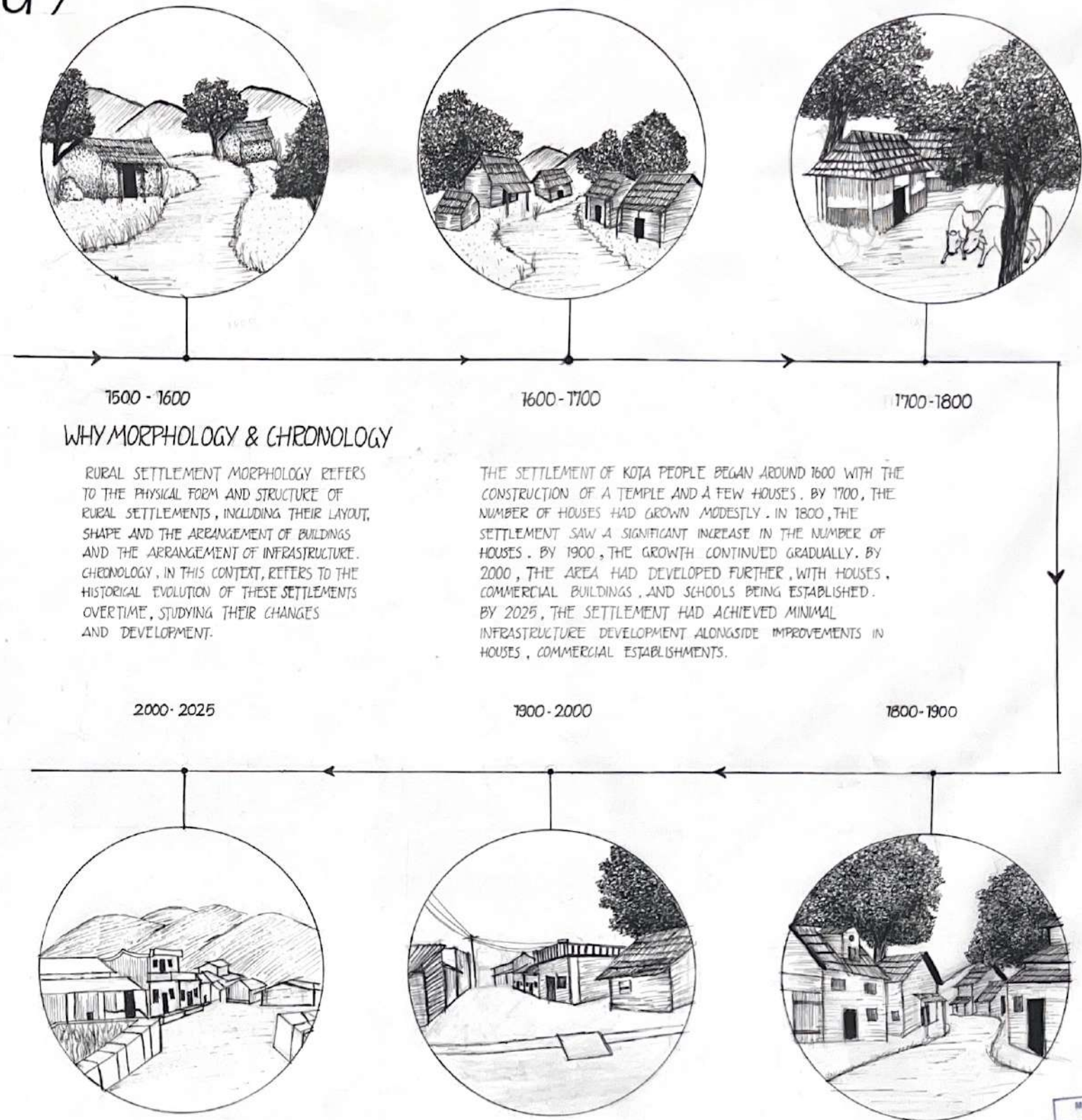
THE KOTA SETTLEMENT IN KOLLIMALAI WAS ALLOCATED BY GOVERNMENT FOR HORTICULTURE, AGRICULTURE AND BARREN LAND. THE COMMUNITY HAS TRANSFORMED THE BARREN AREAS INTO THRIVING RESIDENTIAL, COMMERCIAL, EDUCATIONAL AND HEALTHCARE HUBS. DESPITE THIS SHIFT, AGRICULTURE REMAINS THE DOMINANT LAND USE, SHOWCASING THE RESIDENCE'S ABILITY TO ADAPT AND UTILIZE THEIR LAND RESOURCES EFFECTIVELY. THIS TRANSFORMATION HIGHLIGHTS THE COMMUNITY'S RESOURCEFULNESS IN MEETING THEIR NEEDS AND PRIORITIES, WHILE STILL MAINTAINING A STRONG FOCUS ON FARMING.



MORPHOLOGY AND CHRONOLOGY



SCALE - 1:2000



WHY MORPHOLOGY & CHRONOLOGY

RURAL SETTLEMENT MORPHOLOGY REFERS TO THE PHYSICAL FORM AND STRUCTURE OF RURAL SETTLEMENTS, INCLUDING THEIR LAYOUT, SHAPE AND THE ARRANGEMENT OF BUILDINGS AND THE ARRANGEMENT OF INFRASTRUCTURE. CHRONOLOGY, IN THIS CONTEXT, REFERS TO THE HISTORICAL EVOLUTION OF THESE SETTLEMENTS OVERTIME, STUDYING THEIR CHANGES AND DEVELOPMENT.

THE SETTLEMENT OF KOTA PEOPLE BEGAN AROUND 1600 WITH THE CONSTRUCTION OF A TEMPLE AND A FEW HOUSES. BY 1700, THE NUMBER OF HOUSES HAD GROWN MODESTLY. IN 1800, THE SETTLEMENT SAW A SIGNIFICANT INCREASE IN THE NUMBER OF HOUSES. BY 1900, THE GROWTH CONTINUED GRADUALLY. BY 2000, THE AREA HAD DEVELOPED FURTHER, WITH HOUSES, COMMERCIAL BUILDINGS, AND SCHOOLS BEING ESTABLISHED. BY 2025, THE SETTLEMENT HAD ACHIEVED MINIMAL INFRASTRUCTURE DEVELOPMENT ALONGSIDE IMPROVEMENTS IN HOUSES, COMMERCIAL ESTABLISHMENTS.

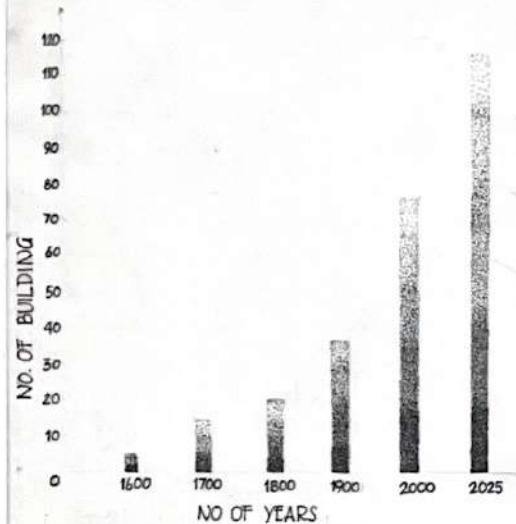


MUGAN'S DOT / SCHOOL OF ARCHITECTURE
VALUED
Value Example External Example

BATCH 2021-2022
MUGAN'S DOT / SCHOOL OF ARCHITECTURE

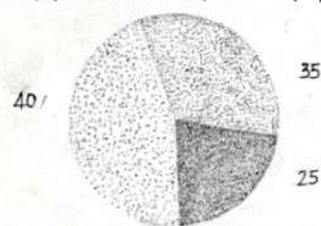
SETTLEMENT PATTERN AND AGE OF THE BUILDING

AGE OF THE BUILDING



IN 1600, ONLY A BUILDING CONSTRUCTED, FOLLOWED BY 13 BUILDING IN 1700. BY 1800, THE NUMBER INCREASED TO 20 BUILDING AND IN 1900, IT FURTHER TO 37. THE TREND CONTINUED WITH 77 BUILDING RECORDED IN 2000. LOOKING AHEAD TO 2025, THE NO. OF BUILDING IS REACHED 116. IT INDICATING SIGNIFICANT GROWTH IN CONSTRUCTION ACTIVITY OVER TIME.

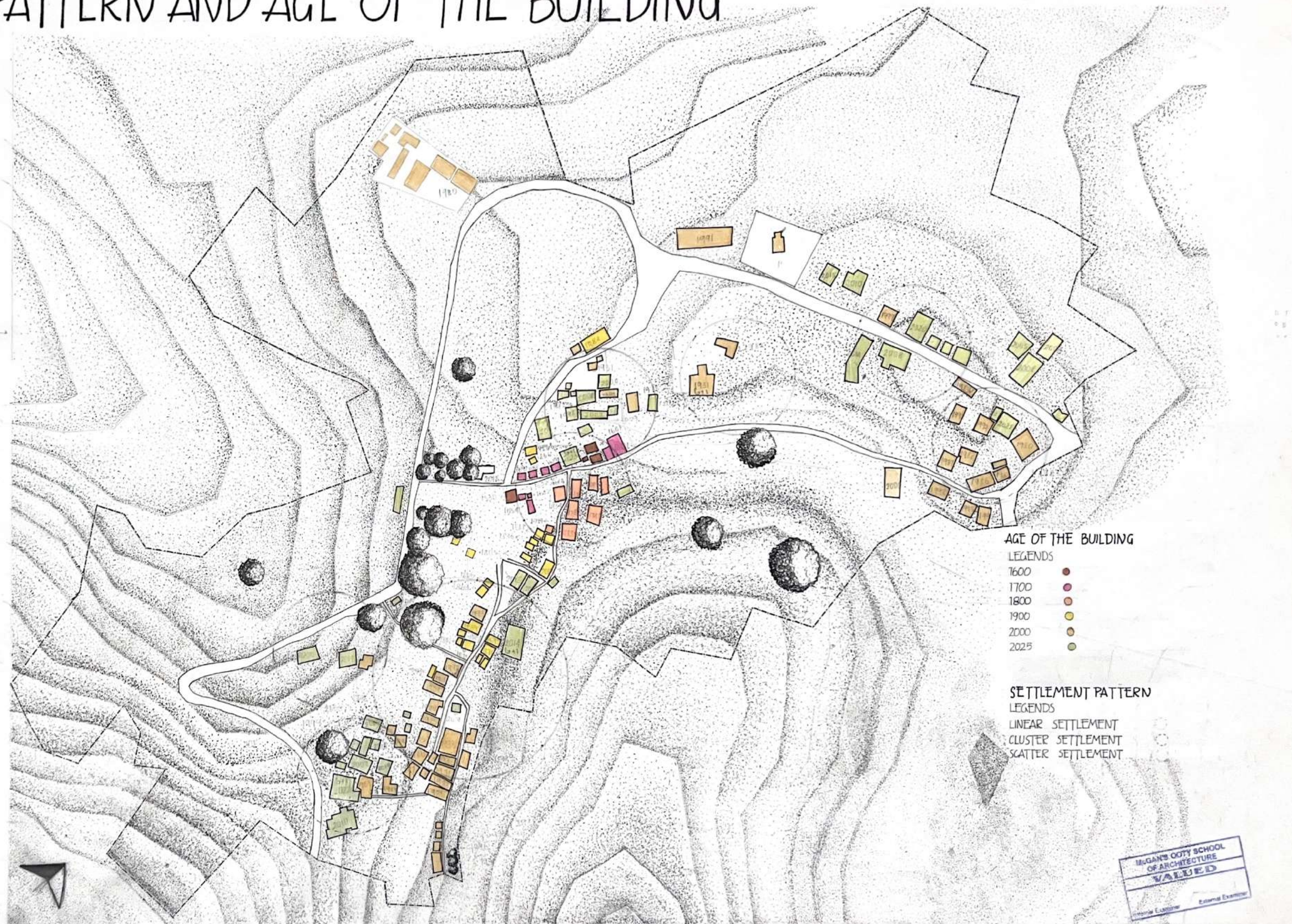
SETTLEMENT PATTERN



IN KOLLIMALAI VILLAGE, MOST OF KOTAS PEOPLE LIVE IN LINEAR SETTLEMENT. 40% CLUSTER SETTLEMENT COME NEXT COVERING 30% WHILE SCATTERED SETTLEMENT ACCOUNT FOR 25%.

INFERENCE

IN KOLLIMALAI VILLAGE, MOSTLY LINEAR SETTLEMENTS FOCUSING ON CONNECTIVITY, FOLLOWED BY CLUSTER SETTLEMENT FOR COMMUNAL LIVING, AND SCATTERED SETTLEMENT IN REMOTE AREA. THIS PATTERN REFLECTS AN ADAPTATION TO GEOGRAPHY AND LIFESTYLE NEEDS.



MUGAN'S OOTY SCHOOL OF ARCHITECTURE
VALUED
Internal Examiner External Examiner

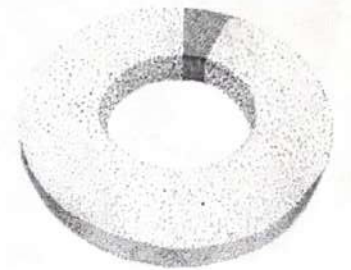


BATCH: 2021-2022
MUGAN'S OOTY SCHOOL OF ARCHITECTURE

OPEN AND BUILT SPACE

THE BUILT SPACE OF THE VILLAGE COVERS ONLY
OF THE TOTAL AREA OF THE VILLAGE

BUILT SPACE	9438 M ²
OPEN SPACE	161804.5 M ²
TOTAL AREA	171242.56 M ²



BUILT SPACE ☒
OPEN SPACE ☐



88% OF THE VILLAGE OPEN SPACE IS
COVERED BY AGRICULTURAL FIELD. IT DENOTES
VILLAGE IS MAJORLY DEPENDS ON
AGRICULTURE.



AGRICULTURAL LAND	742388 M ²
ROAD & STREET NETWORKS	8090 M ²
BARREN LAND	11326 M ²

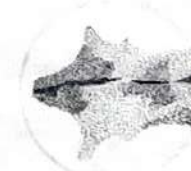
OPEN SPACE
AGRICULTURAL LAND
ROAD & STREET NETWORKS
BARREN LAND

OF THE BARREN LAND AREA IS
COVERED BY PLAYGROUND.

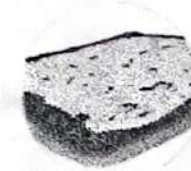


OF THE BARREN LAND IS USED
FOR CELEBRATION DURING FESTIVALS.

USAGE OF STREETS BEYOND ACCESS



LEATHER DRYING

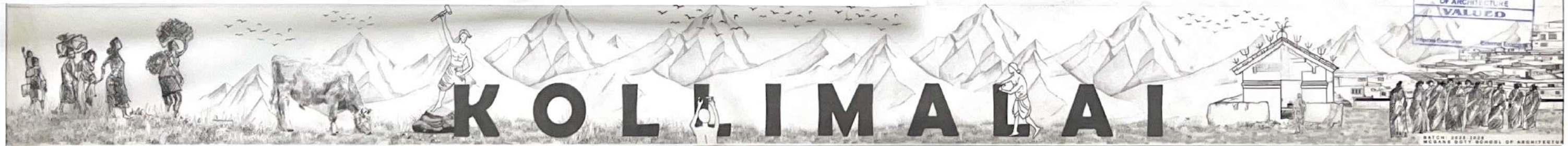
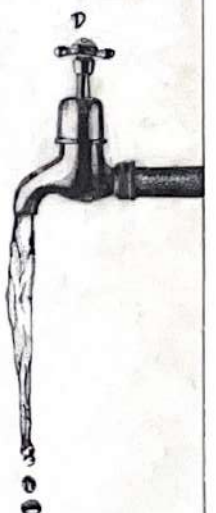


GRAINS DRYING

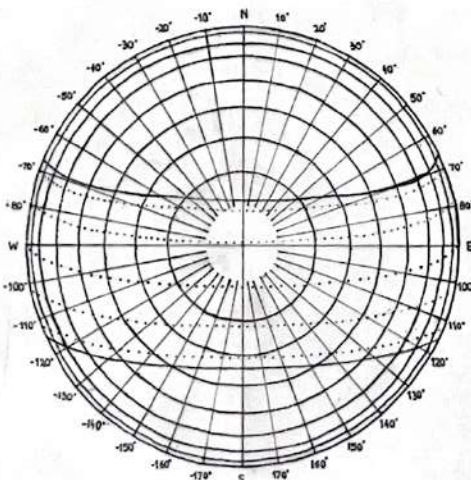
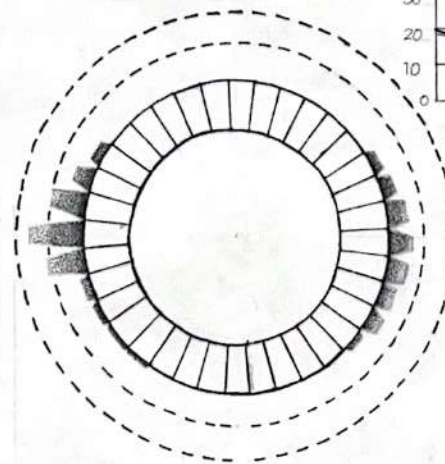
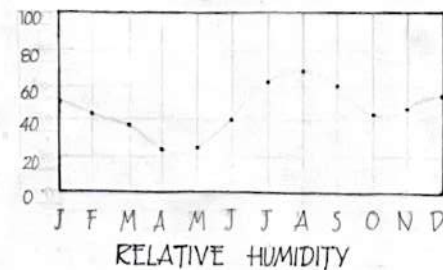
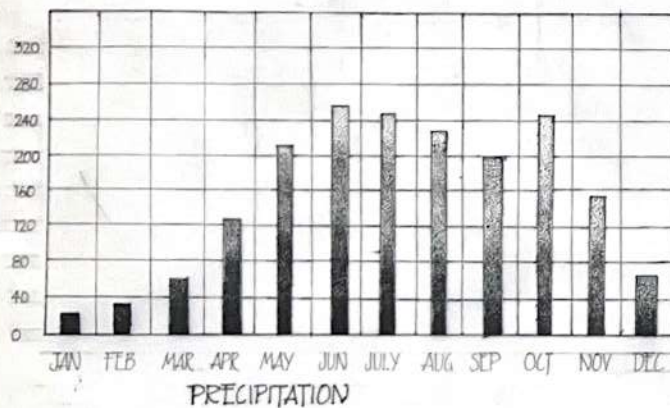
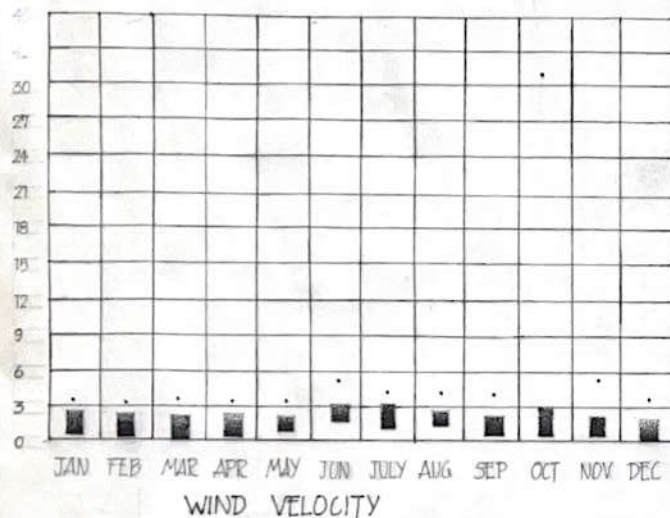
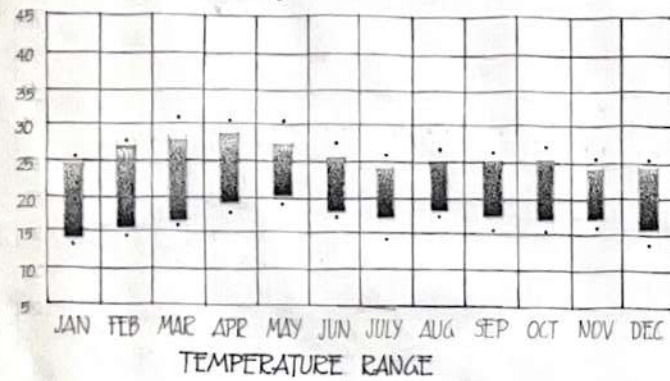


WATER SUPPLY

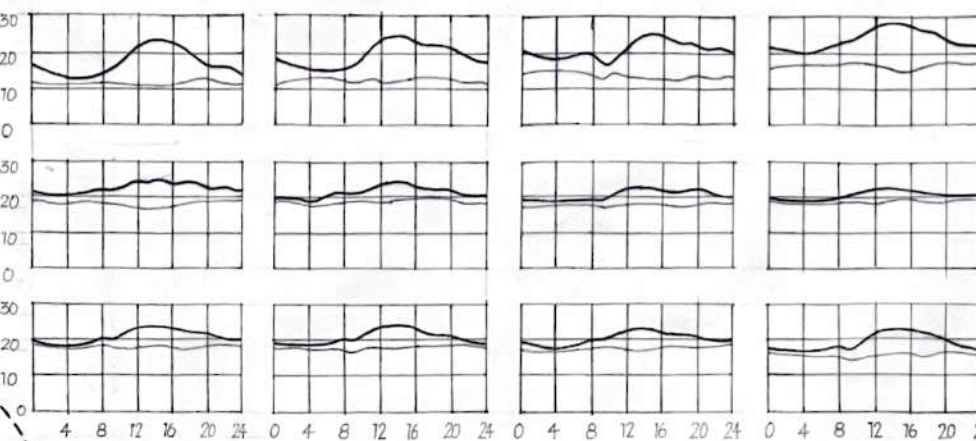
ONLY PRIESTS ARE PERMITTED
TO USE THE ENTRY FAUCET
IT IS RESTRICTED TO
OTHERS



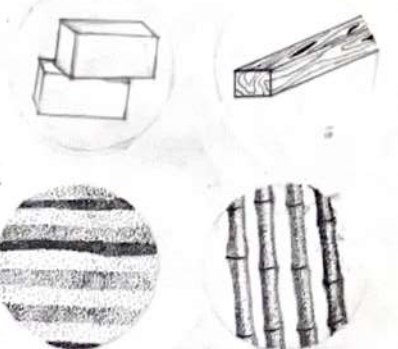
CLIMATE ANALYSIS



		SUNRISE	NOON	SUNSET
SUMMER SOLSTICE	ALTITUDE ANGLE	0.4	5:35 AM	78°
	AZIMUTH ANGLE	65°	-5°	-65°
WINTER SOLSTICE	ALTITUDE ANGLE	0.4	6:07 AM	55°
	AZIMUTH ANGLE	113°	180°	-113°

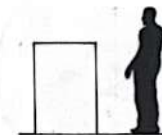


MOST MISTY MONTHS
JUNE-SEPTEMBER
HIGH HUMIDITY AND RAIN
LEADS TO FREQUENT MIST
IN MORNING AND
EVENING.
LESS MISTY MONTHS
MARCH-MAY
MIST CAN OCCUR EARLY IN
THE MORNING.
WINTER: OCT-FEB
EARLY MORNING MIST
LASTING TILL MID-MORNING.



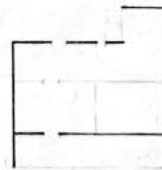
90% OF THE VILLAGES
BUILDINGS HAS SLOPE ROOF. THIS
VILLAGE HAS A AVERAGE ANNUAL
RAINFALL OF 1886 MM.

WALLS HAS A THICKNESS OF 0.3M
USED LIME FOR EXTERNAL AND MUD
FOR INTERNAL PLASTER GIVES INSULATION



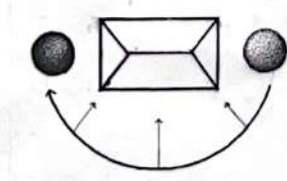
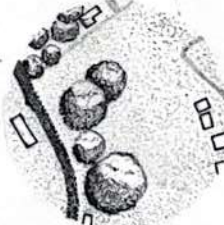
THEIR DOORS HAS A HEIGHT OF
ONLY 0.9M TO BLOCK THE COLD
WIND FROM OUTSIDE.

THEY HAVE USED SMALL GLASS OPENINGS
IN ROOF TO GET LIGHTING INSIDE SPACES.



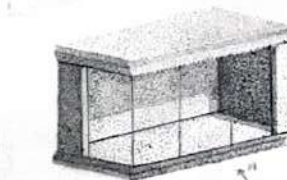
THEY DOESN'T HAVE PROPER
OPENINGS FOR VENTILATION
IN THEIR OLD BUILDINGS.

TREES ARE NOT NEAR THE HOUSES TO
ENSURE THAT IS SHADOW DOESN'T AFFECT
THE THERMAL COMFORT OF BUILDING.

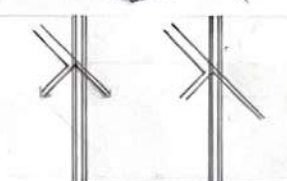


ORIENTING LONGER FACADE OF THE BUILDING
TOWARDS SOUTH TO MAXIMIZE THE HEAT GAIN

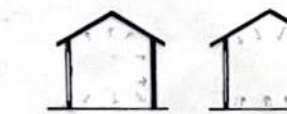
HOUSES SHOULD HAVE PROPER
SET BACK FOR SOLAR HEAT GAIN.



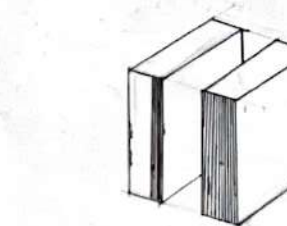
LARGE GLAZED OPENINGS ON SOUTH
FOR MAXIMUM HEAT GAIN.



MORE NUMBER OF PANLS REDUCES
HEAT LOSS IN A BUILDING.



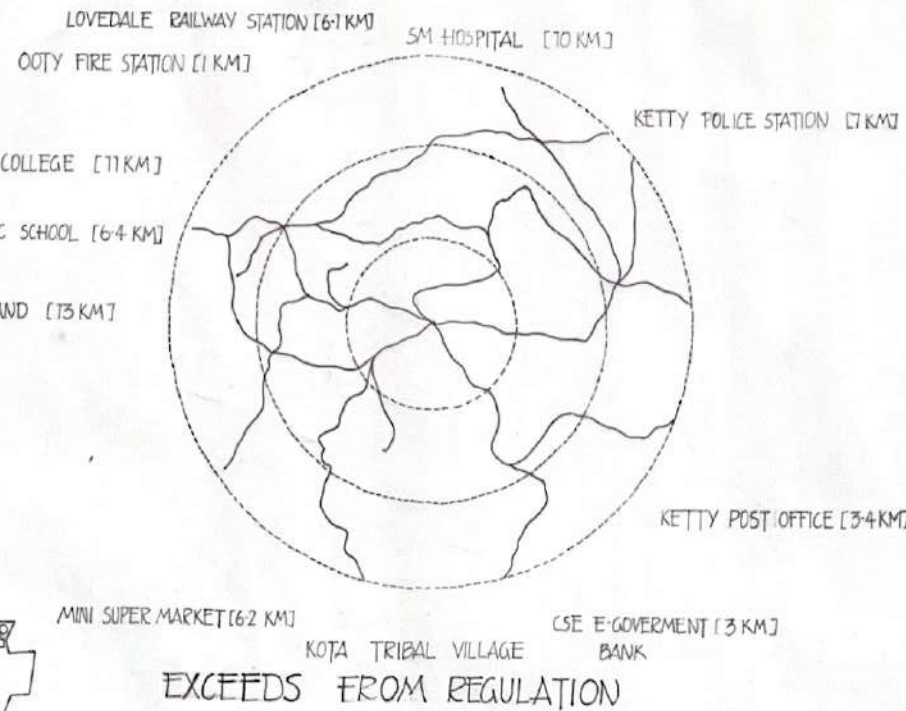
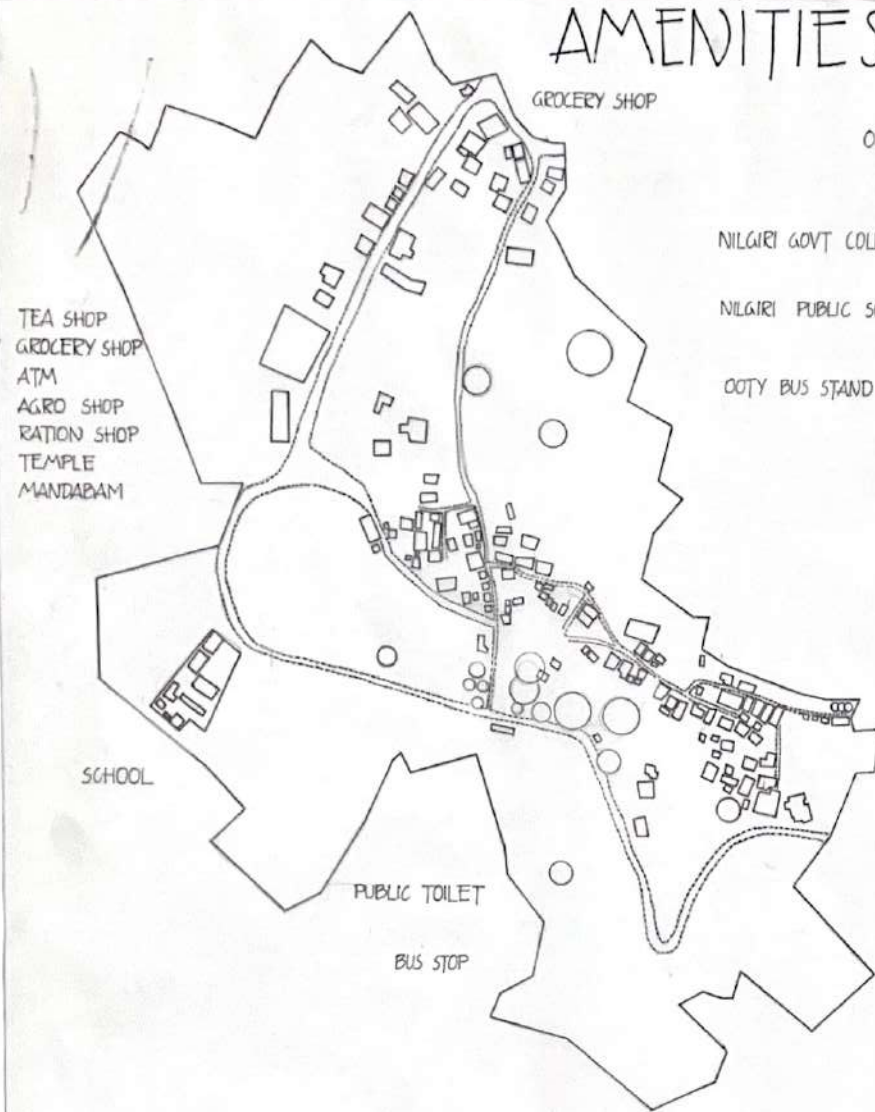
THERMAL MASS ABSORBS HEAT DURING DAY
AND RELEASES IT DURING NIGHT.



CAVITY WALLS PROVIDE BETTER INSULATION
FOR THERMAL COMFORT.



AMENITIES



EB OFFICE EXCEEDS FROM REGULATIONS BY 33 KM FROM THE VILLAGE.



FIRE STATION EXCEEDS FROM REGULATIONS BY 2 KM FROM THE VILLAGE.



EDUCATIONAL INSTITUTION EXCEEDS FROM REGULATION BY 5 KM FROM THE VILLAGE.

DESIGN INFERENCE



RECREATIONAL CUM PLAY AREA

A RECREATIONAL CUM PLAY AREA PROVIDES LEISURE SPACE FOR RELAXATION, SOCIALIZATION AND COMMUNITY BONDING.



LIBRARY CUM LEARNING CENTER

A LIBRARY CUM LEARNING SPACE SUPPORTS THE KOTA TRIBE'S EDUCATION, LITERACY, PERSONAL GROWTH AND KNOWLEDGE ACQUISITION.



HEALTH CARE CENTER

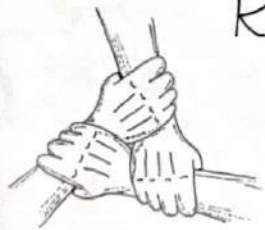
A HEALTH CARE CENTER PROVIDES MEDICAL CARE, IMPROVES HEALTH PROMOTES WELL BEING & EMERGENCY RESPONSE.



POST OFFICE

A POST OFFICE CONNECTS THE KOTA TRIBE TO ESSENTIAL SERVICES AND ENABLES THEM TO SEND, RECEIVE PACKAGES.

REGULATIONS



ACCORDING TO MINISTRY OF RURAL DEVELOPMENT COMMUNITY CENTERS MUST BE IN 2-3 KM RADIUS IN RURAL AREAS.



ACCORDING TO RIGHT TO EDUCATIONAL ACT, SCHOOL MUST BE IN 7-5 KM RADIUS IN RURAL AREAS.



ACCORDING TO NATIONAL HEALTH MISSION, HOSPITALS MUST BE IN 5-10 KM RADIUS IN RURAL AREAS.



ACCORDING TO RBI, BANK MUST BE IN 5-7 KM RADIUS IN RURAL AREAS.



ACCORDING TO SERC, EB OFFICE MUST BE IN 2-5 KM RADIUS IN RURAL AREAS.



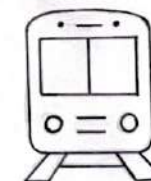
ACCORDING TO SBA, PUBLIC TOILETS MUST BE IN 0.5-1 KM RADIUS IN RURAL AREAS.



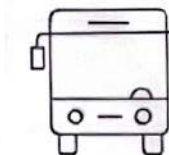
ACCORDING TO NATIONAL POLICE COMMISSION, POLICE STATION MUST BE IN 3-7 KM RADIUS IN RURAL AREAS.



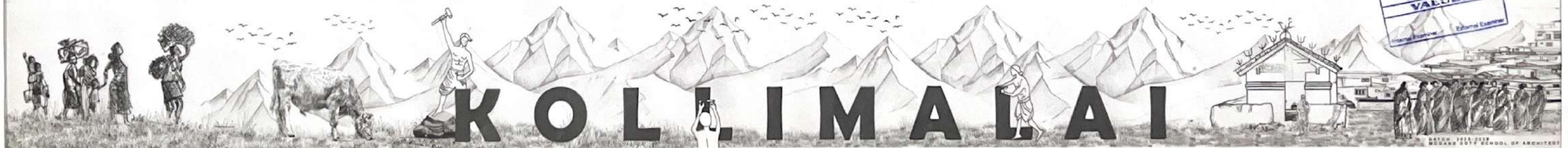
ACCORDING TO NFPA, FIRE STATION, MUST BE IN 5-10 KM RADIUS IN RURAL AREAS.



ACCORDING TO INDIAN RAILWAY STATION DEVELOPMENT, RAILWAY STATION MUST BE IN 10-20 KM RADIUS.

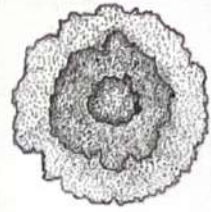


ACCORDING TO MINISTRY OF ROAD TRANSPORT HIGHWAYS, BUS STOP MUST BE IN 0.5-1 KM RADIUS IN RURAL AREAS.



VEGETATION

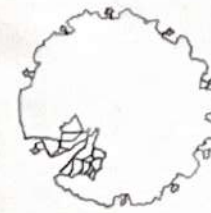
FLORA AND FAUNA USES



NAME OF THE SPECIES BAKUL TREE
BOTANICAL NAME MIMUSOPS
ELENGI



NAME OF THE SPECIES CYPRESS
BOTANICAL NAME TAXODIUM SPP.



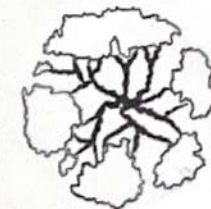
NAME OF THE SPECIES INDIAN BEECH
BOTANICAL NAME PONGAMIA
PINNATA



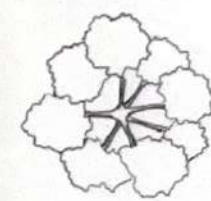
NAME OF THE SPECIES WEEPING WILLOW
BOTANICAL NAME SALIX BABYLONICA



NAME OF THE SPECIES COMMON FIG
BOTANICAL NAME FICUS CARICA



NAME OF THE SPECIES EUCALYPTUS
BOTANICAL NAME EUCALYPTUS
GLOBULUS



NAME OF THE SPECIES WEEPING PINE
BOTANICAL NAME PINUS PATULA



AZALEAS



RHODODENDRONS



HIBISCUS



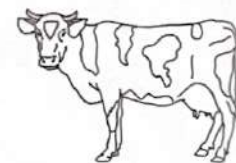
LAVENTAR



DOG



CAT



COW



TIGER



BISON



BEAR



THE KOTA PEOPLE, KNOWN FOR THEIR TRADITIONAL CRAFTSMANSHIP, USED TO WEAVE BASKETS FROM MATERIALS LIKE REEDS OR GRASSES AND THATCH.



THE KOTA PEOPLE LIKELY KEPT COWS FOR DAIRY NEEDS AND LIVELIHOOD.



THE KOTA PEOPLE'S PRIMARY OCCUPATION WAS LIKELY AGRICULTURE, AS EVIDENCE BY FARMING PRACTICES.

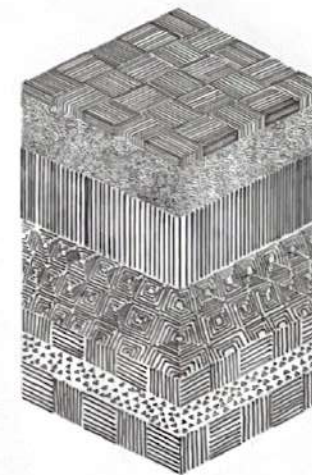


THE KOTA PEOPLE IS LIKELY USED BULLOCK CARTS, IN OLDEN DAYS FOR TRANSPORTATION.

SOIL TYPOLOGY

SCALE (M)

015
45
9
15



SURFACE LAND

LATERITE SOIL

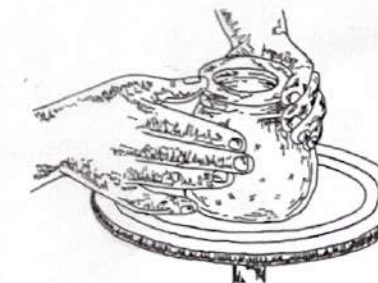
SAPROLITE SOIL

REGOLITH

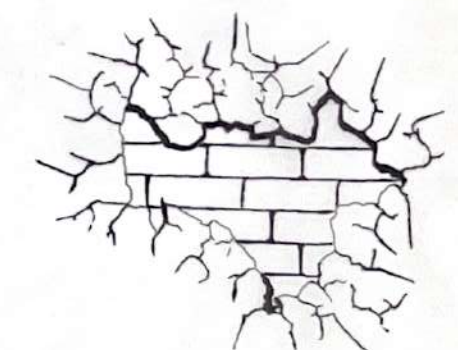
BED ROCK



LATERITE SOIL IS WELL SUITED FOR TEA PLANTATION DUE TO ITS NUTRIENT RETENTION AND ACIDIC PH



THE KOTA TRIBE KNOWN FOR THEIR RICH HERITAGE AND CRAFTSMANSHIP USED TO MAKE POTS WHEN PROPERLY COMPACTED & CURED.



LATERITE SOIL BRICKS HAVE STRENGTH WHEN PROPERLY COMPACTED & CURED.



KOLLIMALAI

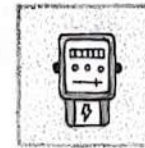
ELECTRICITY

VILLAGE - KOLLIMALAI

ELECTRICITY WAS FIRST INTRODUCED TO KOLLIMALAI VILLAGE IN 1971



EVERY HOUSE HAD



METER BOARD



ELECTRIC CARD



SHUTDOWN ALL SECOND SATURDAY

VOLTAGE SUPPLIED

VOLTAGE SUPPLIED TO EVERY HOUSES OF KOLLIMALAI IS 280 V MOSTLY

PHASES



53 HOUSES
2 CABLES



5 HOUSES
2 CABLES



37 HOUSES
4 CABLES

[SOME TIMES 5 FOR EARTHING]

VOLTAGE

PHASE 230V
NEUTRAL

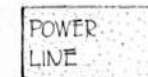
PHASE 415V
NEUTRAL (PUMPS)

3 PHASE
NEUTRAL

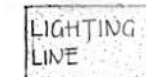
USAGE OF ELECTRICAL APPLIANCES:



CABLES RUNNING FROM ELECTRIC POLES ARE CONNECTED TO HOUSE IN THE TWO DIFFERENT LINES.



POWER LINE

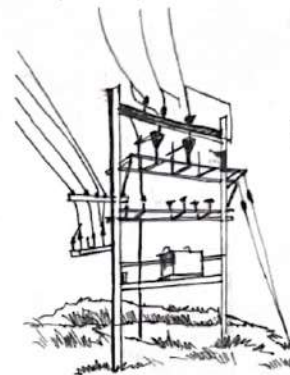


LIGHTING LINE

UG LINES ARE CONNECTED ONLY ON TRANSFORMER FOR INCOMING.

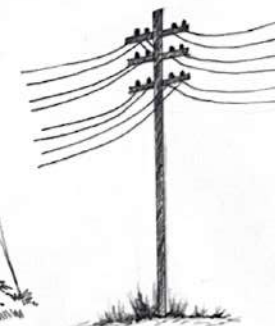
ELECTRIC POLES

MATERIALS USED



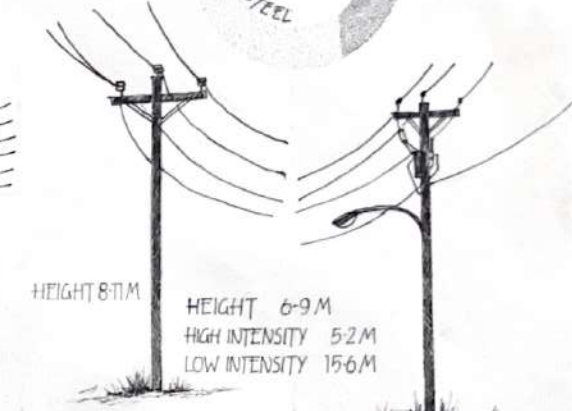
TRANSFORMER

VOLTAGE - INCOMING - 11000V
OUTGOING - 11000V



STEP DOWN TRANSFORMER

VOLTAGE - INCOMING - 11000V
OUTGOING - 415 OR 230V



HEIGHT 8.1M

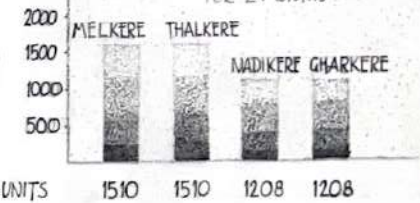
HEIGHT 6-9M

HIGH INTENSITY 5-2M
LOW INTENSITY 15-6M

ELECTRIC POLE

ELECTRIC POLE WITH LIGHT

ELECTRICITY DISTRIBUTION LAYOUT FOR 2 MONTHS



CALCULATIONS:

* TOTAL AMOUNT OF ELECTRICITY BILL PAID BY THE VILLAGERS
= ₹ 30.810

* ACCORDING TO THE NUMBER OF ROOMS PER HOUSE THE UNIT CONSUMED BY HOUSE IS

1. CALCULATION OF UNITS BASED ON USAGE OF APPLIANCES

WATTAGE X HOURS USED
= 200 X 10
= 2000 WH UNITS PER DAY

FOR [EG] 2 KWH
UNITS FOR 2 MONTHS

30 X NO. OF APPLIANCES X 2
= 120 X 120
= 240 UNITS

2. CALCULATING OF EACH HOUSE BASED ON APPLIANCES IS SHOWN IN TABLE
TOTAL UNIT OF ELECTRICITY USED IN THE VILLAGE IS 75,405 UNITS
AVERAGE OF 250 UNITS PER HOUSE

3. INFERENCE
VILLAGE WILL NEED ABOUT 20-22 MORE ELECTRIC POLES OVER NEXT 10 YEAR ASSUMING A 10% GROWTHRATE

NO. OF ROOMS	UNITS
2	29
3	36
5	11
6	7
9	2
11	1
13	1
15	1
7	4
12	1
8	2



LEGENDS

- # - TRANSFORMER
- # - STEP DOWN TRANSFORMER
- - ELECTRIC POLE
- - ELECTRIC POLE WITH STREET LIGHT
- - HIGH INTENSITY
- - LOW INTENSITY
- CONNECTION LINE

SCALE 1:1500

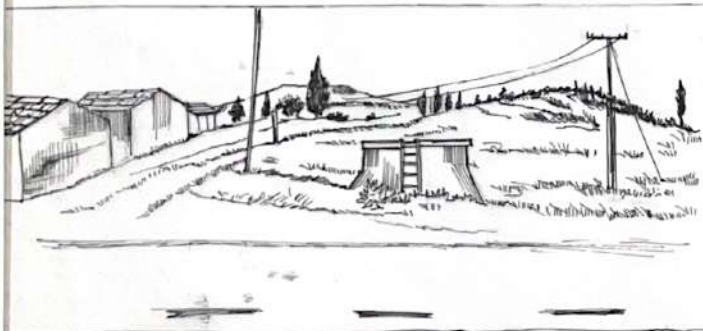
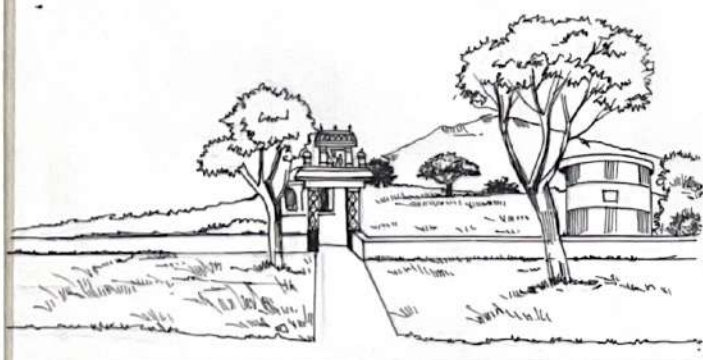


WATER MANAGEMENT

SOURCES OF WATER

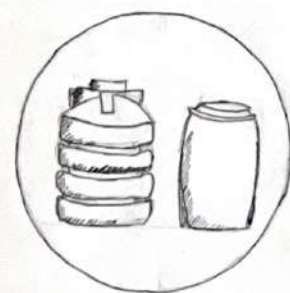
SPRING WATER

THE SPRING WATER IS THE MAIN SOURCE OF WATER. THE WATER TANK CAPACITY IS 20,000 LITRES. THE WATER IS AVAILABLE ON DAILY BASIS. THE WATER IS SUPPLIED THROUGH PIPELINES WHICH ARE CONNECTED TO TAPS WHICH ARE PRESENT IN THE STREET. THE FLOW OF WATER WILL BE LESS DURING SUMMER. THE DISTANCE BETWEEN THE TANK AND THE VILLAGE IS 0.19 KM.



PANCHAYAT WATER

THE OTHER MAIN SOURCE OF WATER IS THE PANCHAYAT WATER. THE TANK CAPACITY OF WATER TANK IS 20,000 LITRES. THE WATER SUPPLY TO TANK IS FROM GROUNDWATER WHICH IS PROVIDED BY THE PANCHAYAT. THE WATER SUPPLY TO THE VILLAGE IS THROUGH GRAVITY WHICH ARE CONNECTED THROUGH PIPELINES. THE SUPPLY TANK FOR THE PANCHAYAT TANK IS LOCATED 1 KM FROM THE VILLAGE AT ORNALLY.



STORAGE OF WATER

PEOPLE IN THE VILLAGE HAVE SYNTAX TANK AND WATER DRUM FOR STORAGE OF WATER. 20 HOUSES HAVE OHT TANK WITH CAPACITY VARYING FROM 500 - 2000 L. 20 HOUSES IN THE VILLAGE HAVE TAPS IN THEIR HOUSE.

- ✱ TAP
- ✱ TANK (SW)
- ✱ TANK (PW)



BEANS
CULTIVATION - JUNE - JULY
HARVEST - 40 - 65 DAYS
WATER CONSUMED - 500 L
WATER CONSUMED IN A DAY - 13,81,87,500 L
WATER CONSUMED PER MONTH - 4,14,56,25000 L

CARROT
CULTIVATION - JULY - FEB
HARVEST - 70 - 80 DAYS
WATER CONSUMED - 671 L
WATER CONSUMED IN A DAY - 18,4250 L
WATER CONSUMED PER MONTH - 5,52,7500 L

POTATO
CULTIVATION - EVERY 3 MONTHS
HARVEST - 75 - 120 DAYS
WATER CONSUMED - 500 L
WATER CONSUMED IN A DAY - 36,850,000 L
WATER CONSUMED PER MONTH - 1,105,500,000 L

BETROOT
CULTIVATION - APRIL - JULY
HARVEST - 50 - 60 DAYS
WATER CONSUMED - 750 L
WATER CONSUMED IN A DAY - 6,448,750 L
WATER CONSUMED PER MONTH - 1934,625000 L

GARLIC
CULTIVATION - APRIL - MAY
HARVEST - 4 - 5 MONTHS
WATER CONSUMED - 425 L
WATER CONSUMED IN A DAY - 52,20,416 L
WATER CONSUMED PER MONTH - 1,56,612500 L

SCALE 1:1500



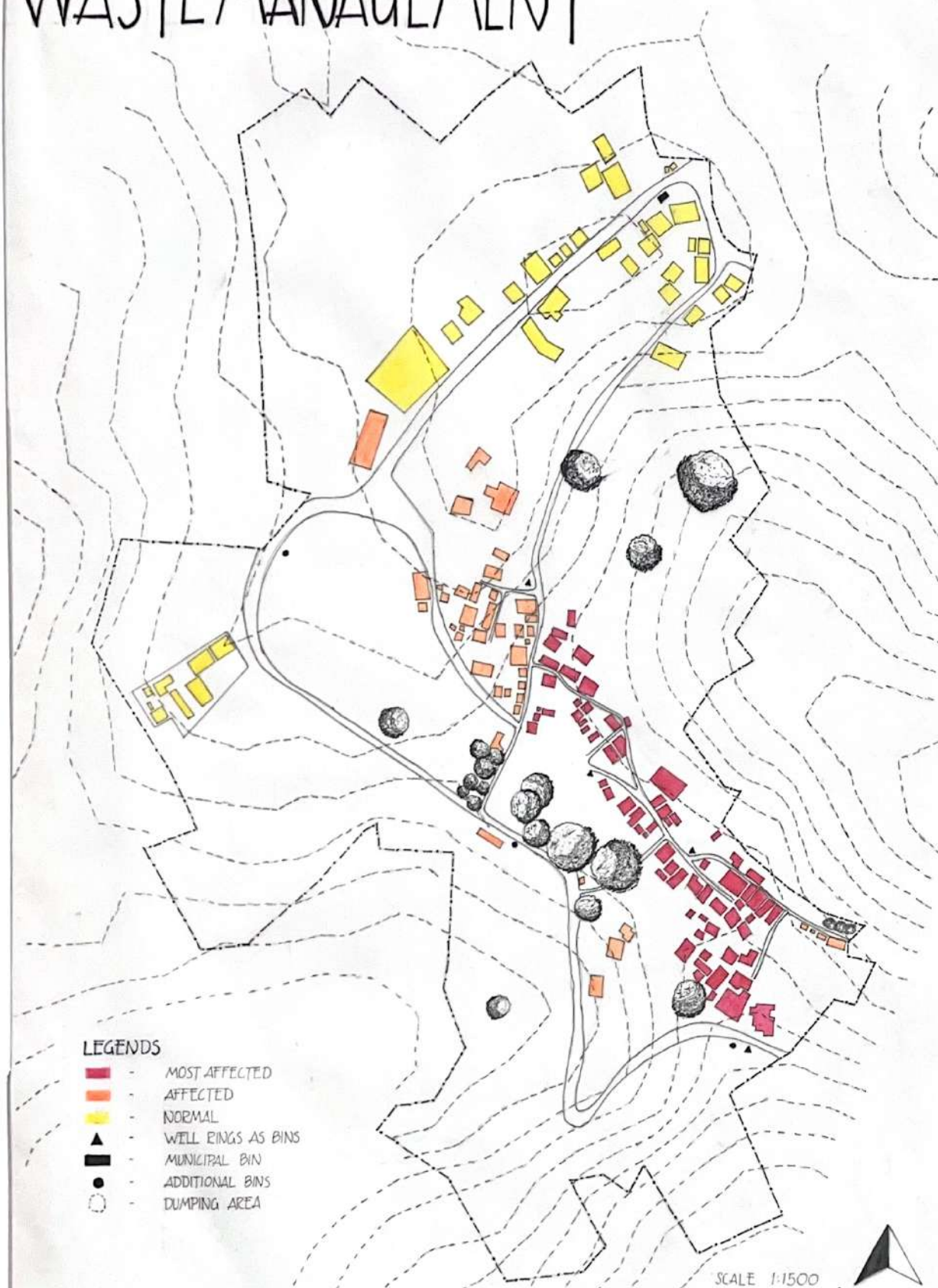
KOLLIMALAI

VALUED
Internal Examiner: External Examiner:

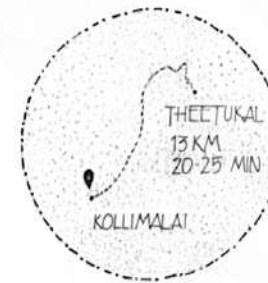
BATCH 2021-2022
MUSKARI GOVT SCHOOL OF ARCHITECTURE

WASTE MANAGEMENT

VILLAGE KOLLIMALAI



DUMP YARD



MEDICAL WASTE

THERE IS NO SEPERATE PLACE TO DUMP MEDICAL WASTE. THE WASTE FROM HEALTH CARE CENTRE IS COLLECTED INSIDE THE CENTRE WHICH IS COLLECTED BY THE TRUCK THAT PROVIDE MEDICINE.



TO MAINTAIN HYGINE

THE HOUSEHOLD WASTE OF EVERY INDIVIDUAL IN THE VILLAGE ARE KEPT IN A BINS OUTSIDE THE HOUSE.



AMOUNT OF WASTE

	ORGANIC	60 %
	PAPER	20 %
	PLASTIC	10 %
	GLASS	5 %
	METAL	4 %
	E WASTE	1 %

DISPOSAL INSIDE THE VILLAGE:

THE HOUSE IN THE LEFT SIDE OF THE TEMPLE DISPOSE THEIR WASTE HERE IT IS BURNED IN WHOLE TOXIC SMOKES AND BAD ODOUR ARE EMITTED AND CAUSES POLLUTION NEAR THE HOUSES.

INFERENCE

THE WASTE SHOULD BE DISPOSED OUTSIDE THE VILLAGE OR A SEPERATE PLACE SHOULD BE MADE.

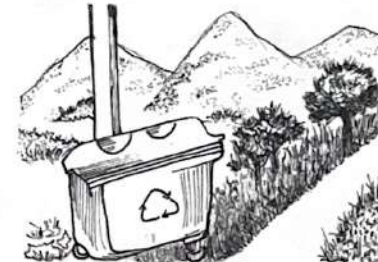


THE MAIN DISPOSAL AREA

THE MAIN BIN IS LOCATED AT THE ENTRANCE OF THE VILLAGE FROM WHERE THE TRUCK COLLECTS THE WASTE THE BIN IS MADE UP OF GREEN PLASTIC BINS.

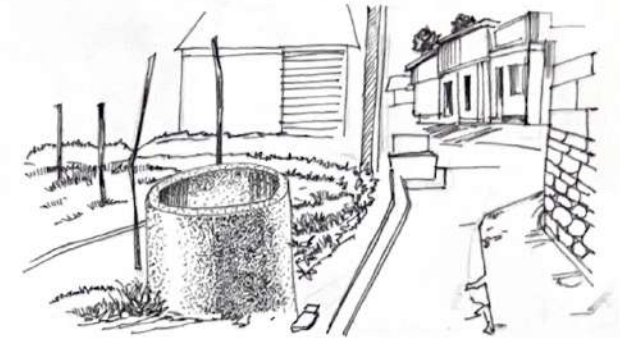
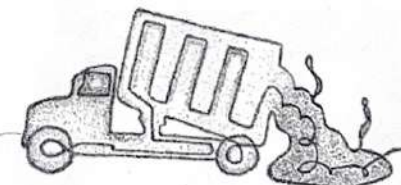
INFERENCE

BINS CAN BE KEPT IN EQUAL INTERVAL ON THE MAIN ROAD AS ONLY THEY HAVE THE VEHICLE ACCESSIBILITY.



A GARBAGE TRUCK COMES TO THE VILLAGE FROM RANCHAYAT ONCE IN 15 DAYS TO COLLECT THE SOLIDWASTE FROM THE MAIN GARBAGE BIN AND TRANSPORT IT TO RECYCLING CENTRE OR THE LANDFILL.

TRUCK COMES ONLY ON THE MAIN ROAD.



MOST COMMONLY USED DISPOSAL AREA

THE VILLAGERS HAS CREATED SOME SPACE FOR DISPOSAL USING PRE-CAST CONCRETE WELL RINGS IN 3 OR 2 IN NUMBERS WHICH IS BURNED IN FREQUENT INTERVAL.

INFERENCE

MAKING THE PITS MORE SUSTAINABLE THEY CAN BE DIVIDED AS SEGREGATION RINGS RECYCLE AND NON-RECYCLEABLE COMPOSTING PITS.

MUNICIPALITY - ATHIGARATTY [85 KM, 17 MIN]

CAPACITY OF BINS - 7 EXISTING BIN, 1100 L

3 BINS NEEDED, 1100 L

EACH BIN SEPARATED AS BIODEGRADABLE AND NON-BIODEGRADABLE OF EACH 550 CAPACITY.

WASTE GENERATION - BIODEGRADABLE WASTE - 70%
NON-BIODEGRADABLE WASTE - 28%
MEDICAL WASTE - 2%



CALCULATION

ESTIMATED AMOUNT OF WASTE GENERATED IN THE VILLAGE

1. PER CAPITA WASTE GENERATION IS
200-500G 0.2-0.5 KG PER PERSON PER DAY
FOR KOLLIMALAI VILLAGE WASTE GENERATED BY PER PERSON PER DAY IS 0.4 KG

2. CALCULATION OF DAILY WASTE GENERATION
TOTAL DAILY WASTE = POPULATION X PER CAPITA
= 281 X 0.4
= 112.4 KG

3. MONTHLY WASTE = 3484.4 KG
ANNUAL WASTE = 41,738.4 KG

4. ORGANIC WASTE 60% ABOUT 24,633 ANNUALLY
RECYCLABLE 20% } ABOUT 8228 KG ANNUALLY
NON-RECYCLABLE 20%

5. INFERENCE

SEGREGATION OF WASTE IN SEPERATE BINS
ADDITION BIN IN THE MAIN ROAD OF VEHICLE ACCESS
AVOID BURNING INSTEAD RECYCLE OR COMPOST.



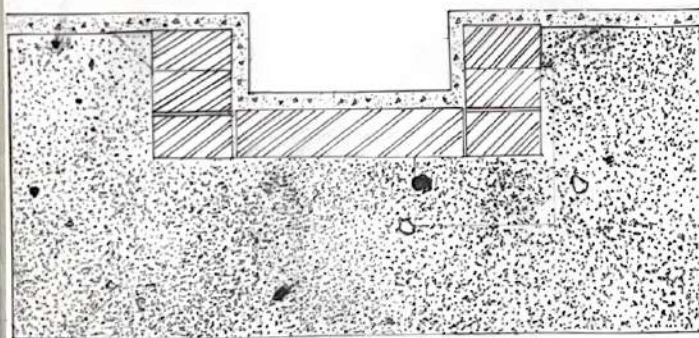
SANITATION AND DRAINAGE

SANITATION

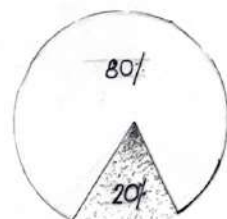
THE VILLAGE HAS 3 PUBLIC TOILET, 2 FOR THE FEMALE AND 1 FOR THE MALE. THE PUBLIC TOILET WAS BUILT IN THE YEAR 2019 UNDER THE GOVERNMENT SCHEME SWACHH BHARAT, APART FROM THIS THERE ARE TOILETS PRESENT IN THE HOUSES WHICH ARE BOTH CONNECTED AND DETACHED FROM THE HOUSES.
A TOTAL OF 75 HOUSES HAVE PRIVATE TOILET OUT OF 95 HOUSES.

THE WATER SOURCE FOR PUBLIC TOILET IS FROM THE TWO MAIN TANKS. THE TANK WHICH IS USED FOR STORAGE OF WATER IS SYNTAX TANK OF CAPACITY 1000L. IN THE VILLAGE THE DRAINAGE AND PUBLIC TOILETS ARE CLEANED BY THE VILLAGE PEOPLE ONLY. IN VILLAGE SEPTIC TANKS ARE CONSTRUCTED USING CONCRETE RINGS.

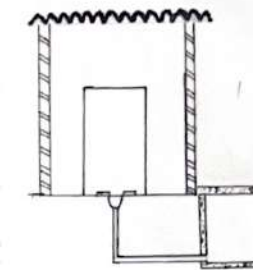
OPEN DRAINAGE



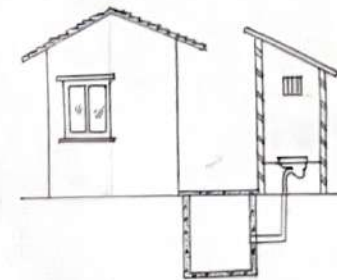
→ DRAINAGE LINE
■ PUBLIC TOILET



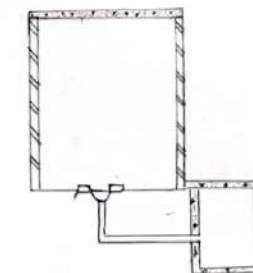
PRIVATE TOILET



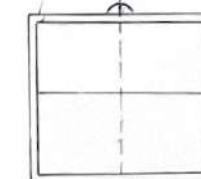
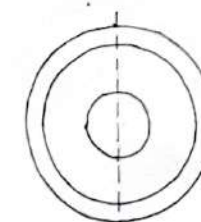
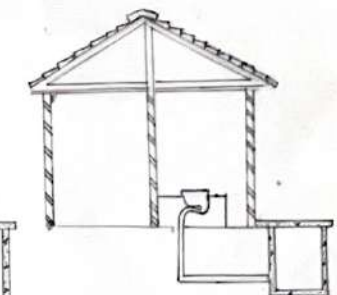
DETACHED TOILET



PUBLIC TOILET



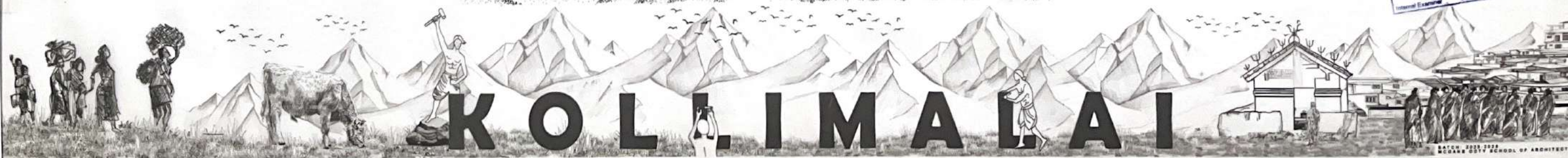
ATTACHED TOILET



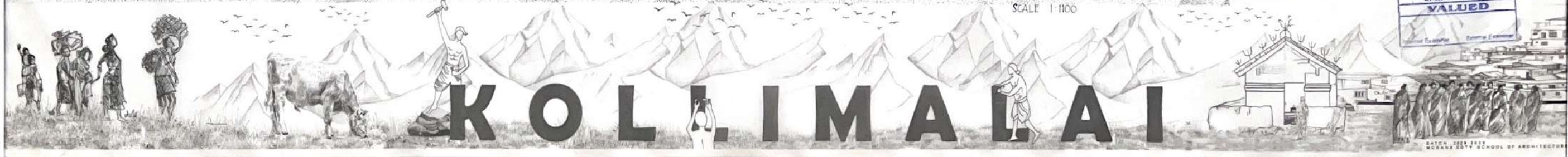
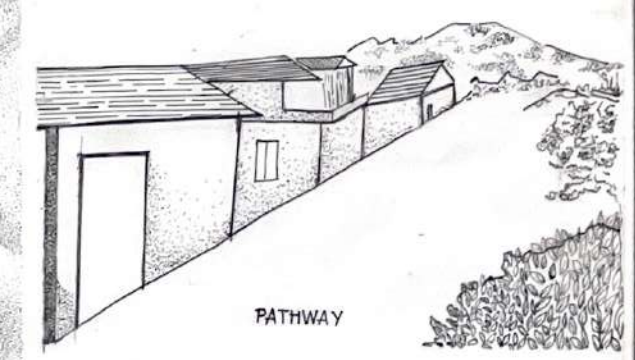
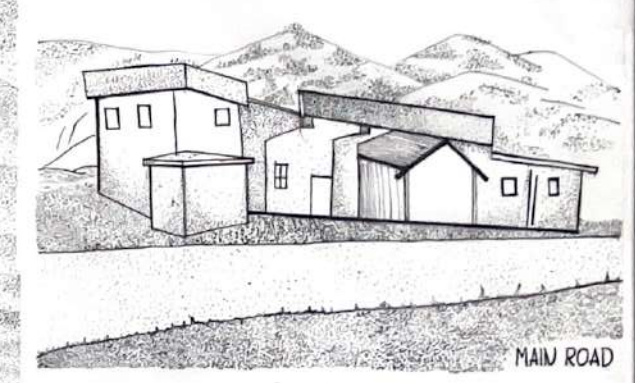
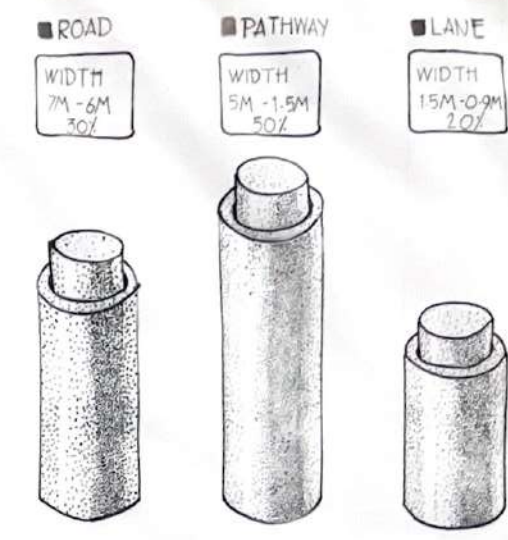
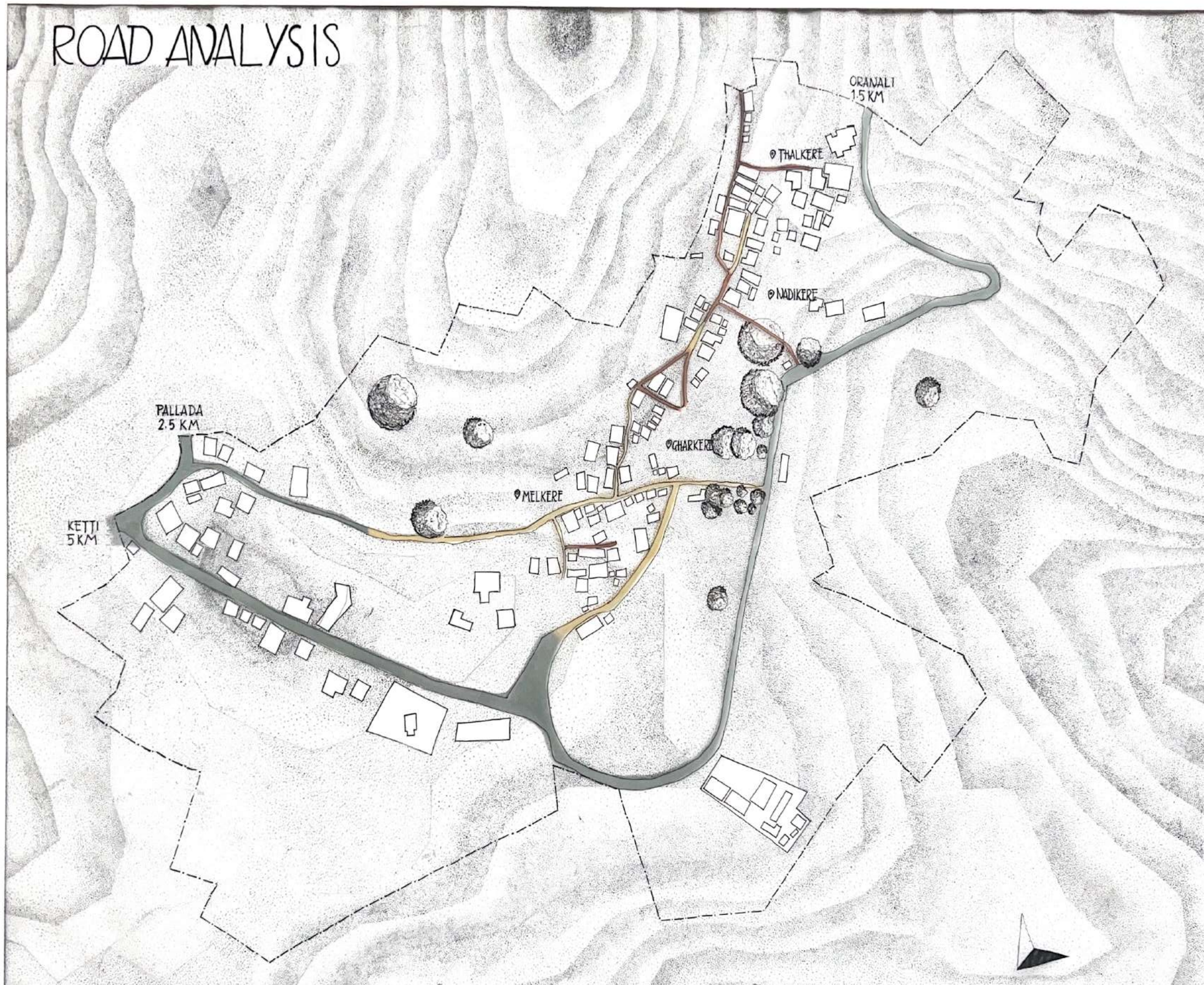
INFERENCE:

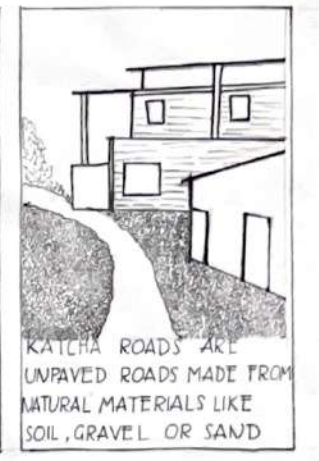
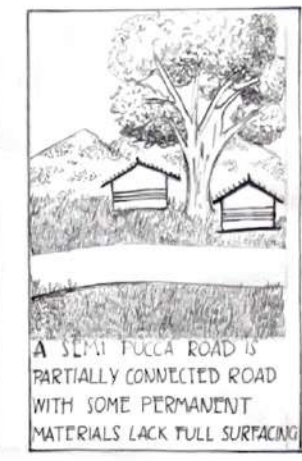
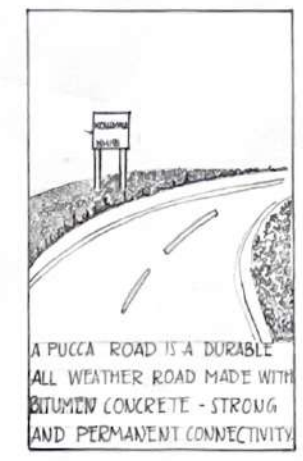
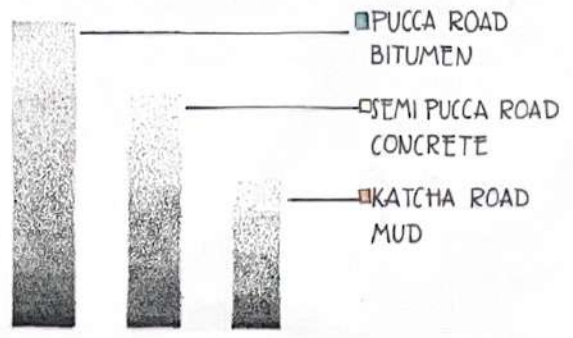
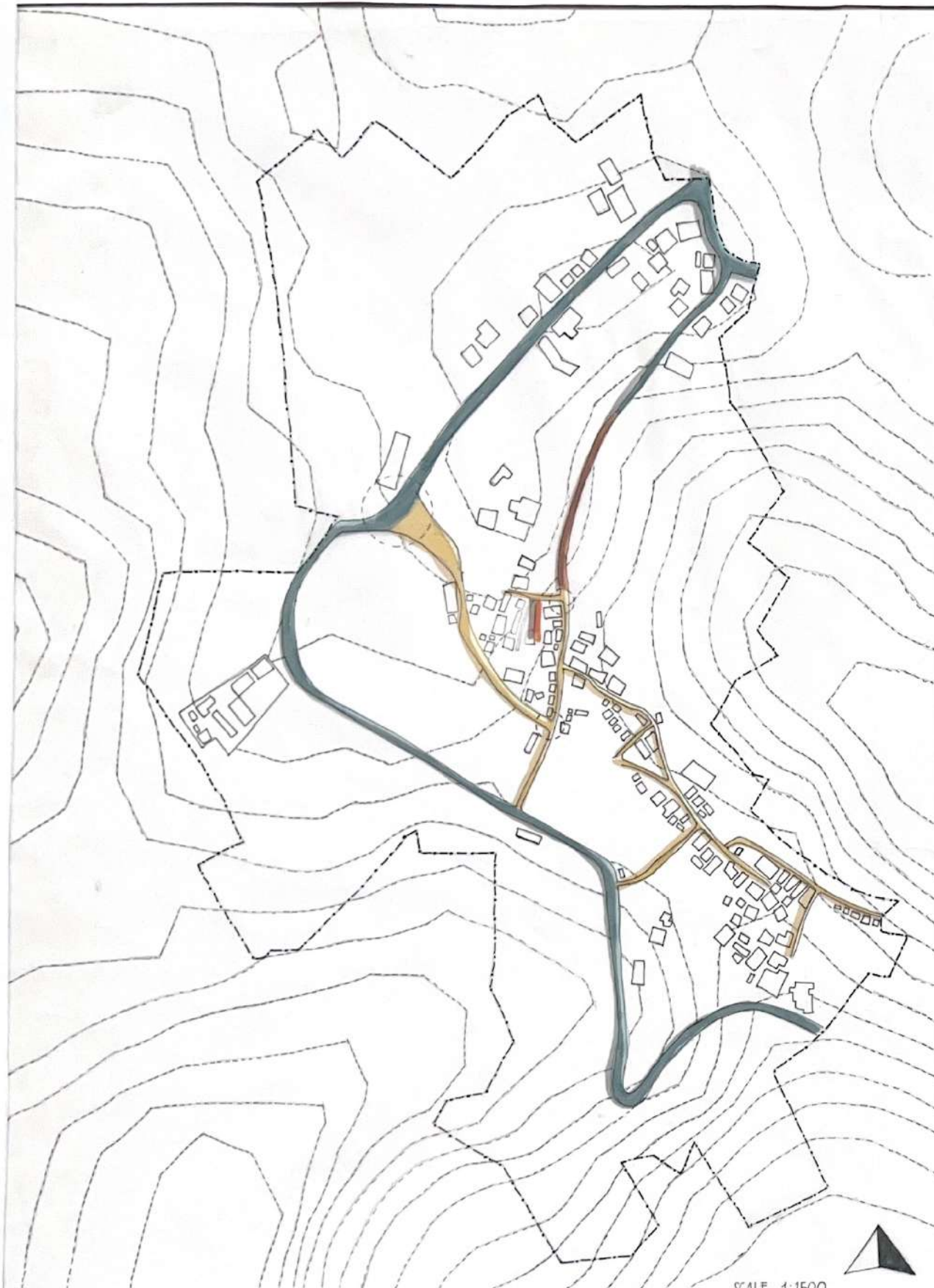
THE VILLAGE HAS FOUNDATIONAL SANITATION INFRASTRUCTURE SUPPORTED BY BOTH GOVERNMENT INITIATIVES AND COMMUNITY EFFORT. RELIANCE OF OPEN DRAINS AND LACK OF FORMAL MAINTENANCE SYSTEM HIGHLIGHT THE NEED FOR IMPROVED DRAINAGE AND STRUCTURED MANAGEMENT TO ENSURE BETTER HYGIENE IN PUBLIC HEALTH.

SCALE 1:1500

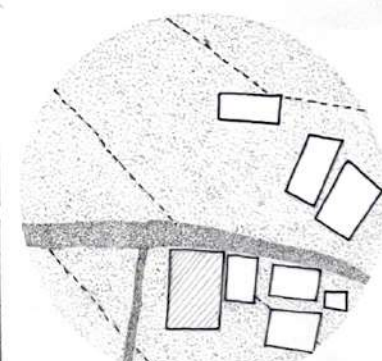
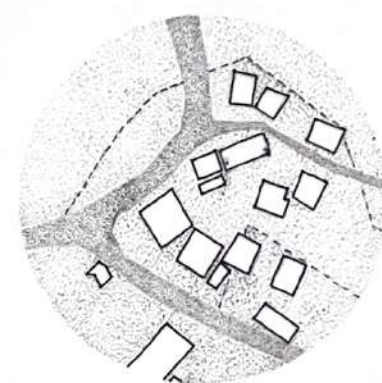
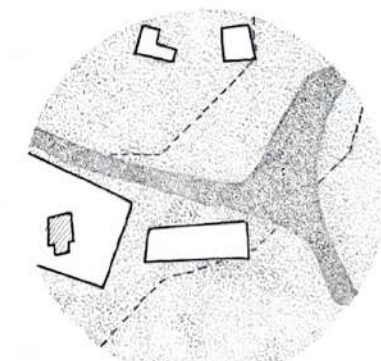
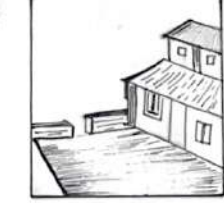
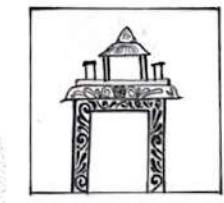
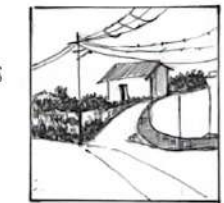
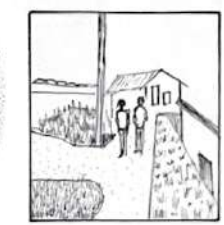
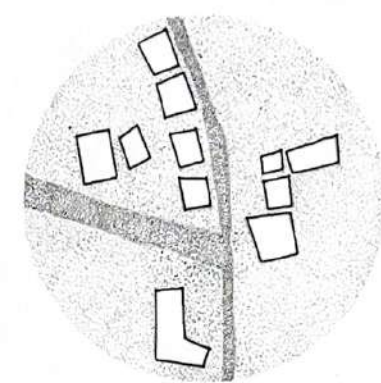


ROAD ANALYSIS

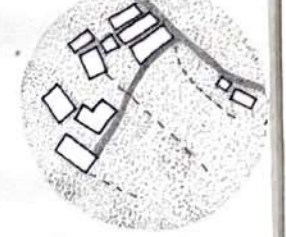
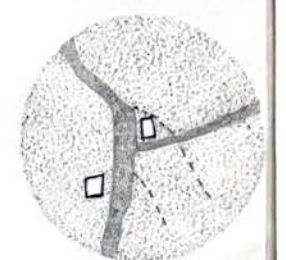
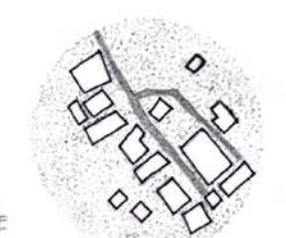
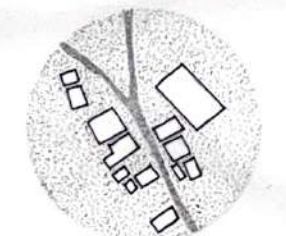
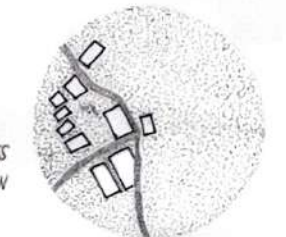
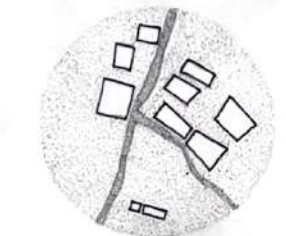




NODES MAJOR NODES



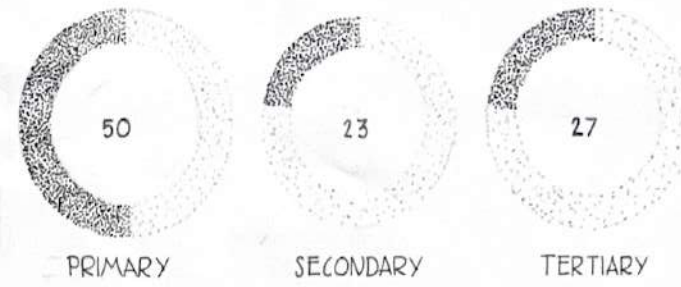
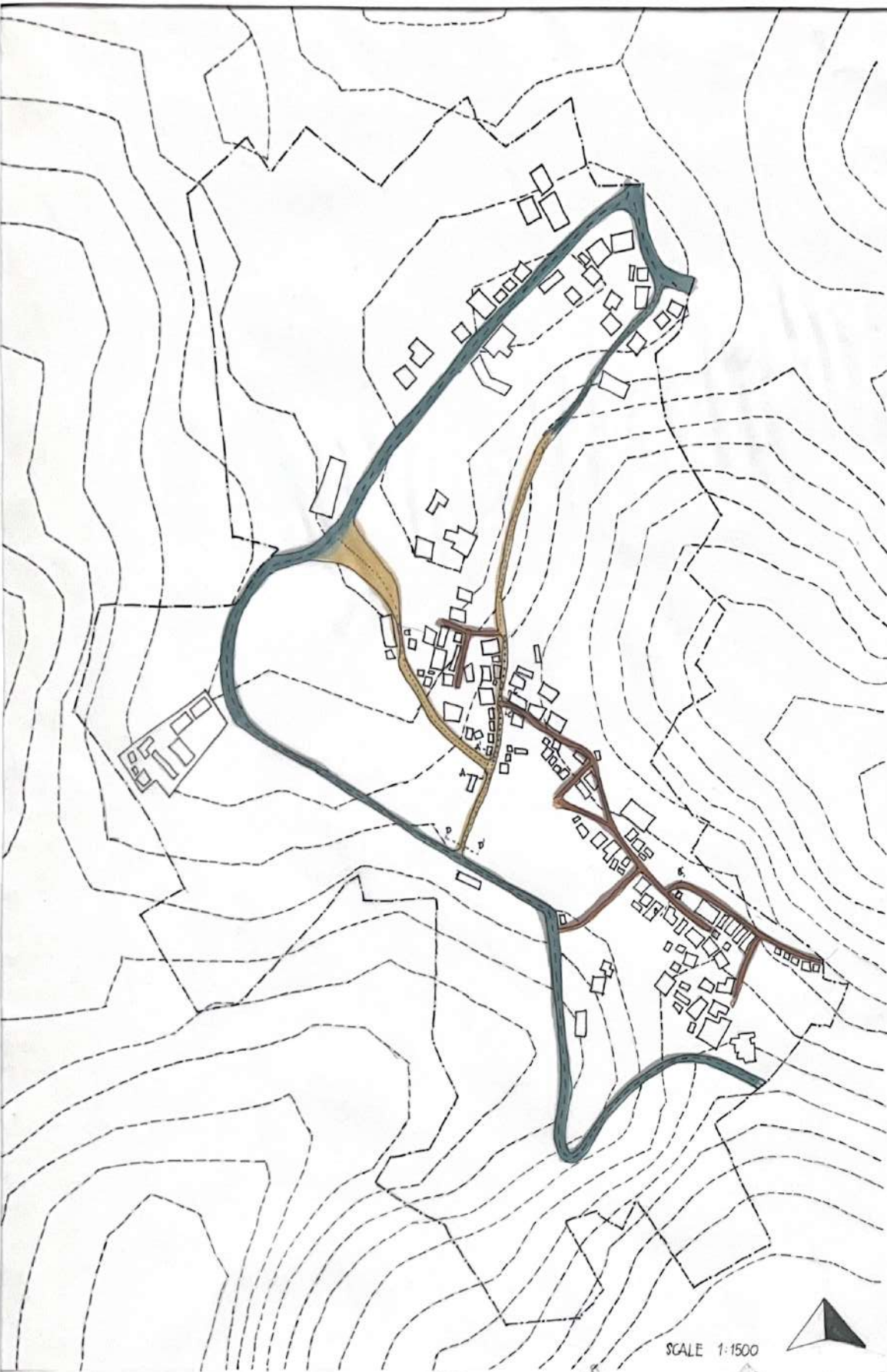
MINOR NODES



SCALE 1:1500

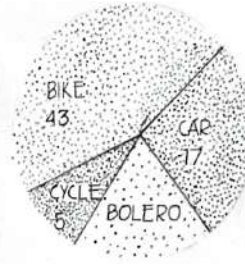


McGAN'S CITY SCHOOL OF ARCHITECTURE
VALUED
Internal Examiner External Examiner



VEHICLE TYPE	WIDTH	SURFACE	FUNCTION
ALL VEHICLES	7-6 M	PULLA	MAIN VILLAGE ROAD CONNECTED TO HIGHWAYS
CAR, BIKE	7-4 M	PULLA SEMI PULLA	CONNECTS LOCAL CLUSTERS TO MAIN ROAD
BIKE ONLY	5-1.5 M	SEMI PULLA	ACCESS TO INDIVIDUAL
NO VEHICLE	LESS THAN 1.5 M	KATCHA	PEDESTRIAN ACCESS

VEHICLE DETAILS



TOTAL NO OF VEHICLE - 72

BUS DETAILS

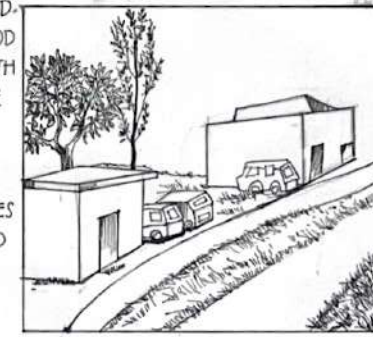
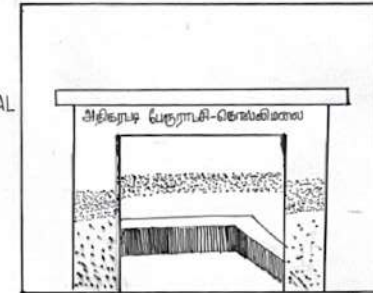
NO OF GOVERNMENT BUS - 2
NO OF BUS STAND - 1
HALF AN HOUR ONCE
STARTING TIME - 6:30 AM
ENDING TIME - 8:30 PM

PARKING

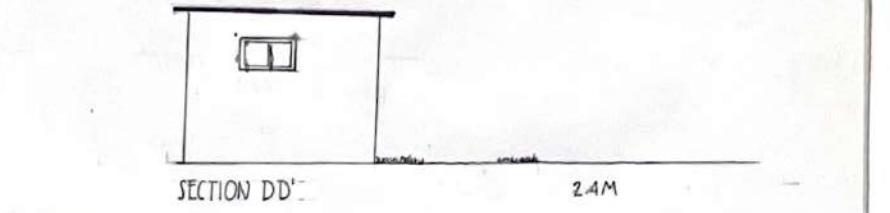
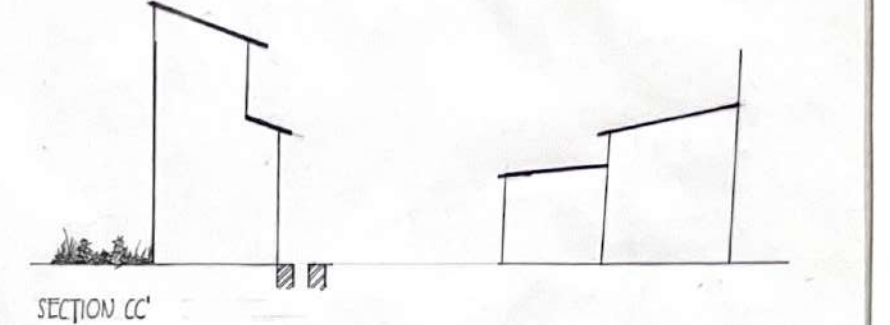
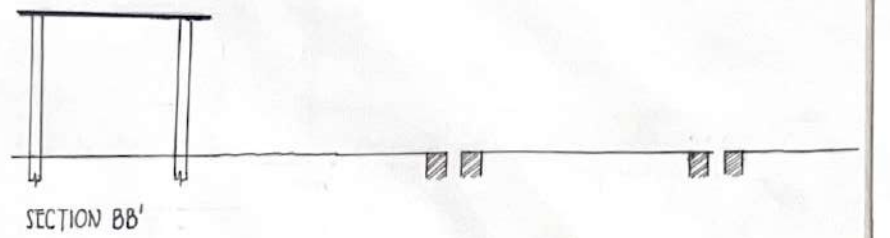
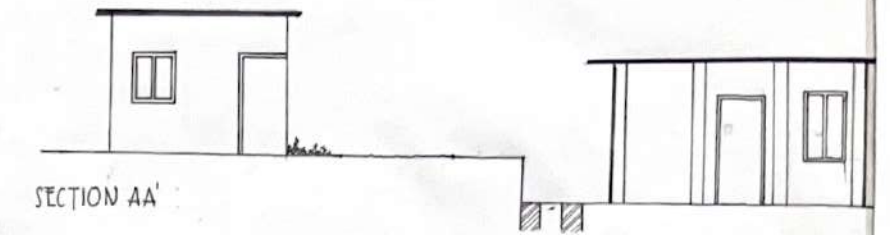
THERE ARE THREE INFORMAL PARKING AREAS WITHIN THE VILLAGE.

1. NORTH
2. NORTH WEST
3. SOUTH

CURRENTLY THERE IS NO DESIGNATED OR WELL PLANNED PARKING DURING FESTIVALS AND LARGE GATHERINGS. THE NORTH WEST PARKING AREA, BEING THE LARGEST ACCOMMODATES A SIGNIFICANT NUMBER OF VEHICLES. IN ADDITION TO THIS VEHICLES ARE ALSO PARKED IN ROAD SIDES.



SECTIONS

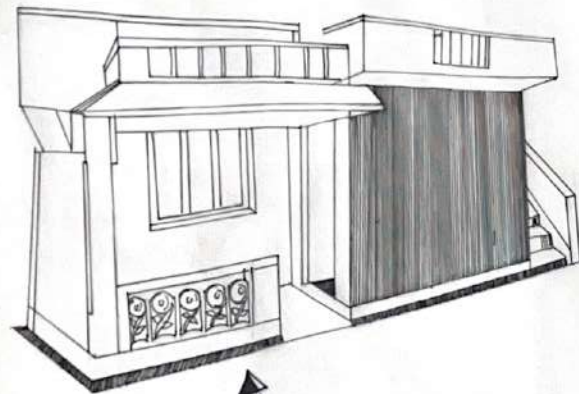


INFERENCE

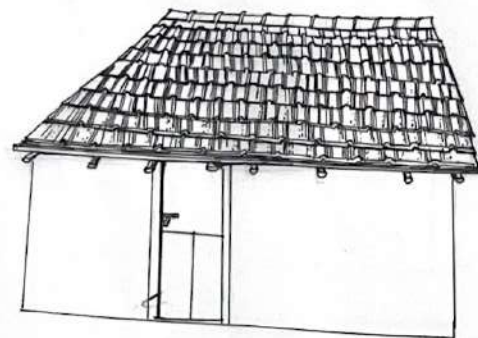
THE VILLAGE ROAD NETWORK COMPRISES BOTH KATCHA AND PULLA ROADS. WHILE THE MAIN ACCESS ROADS ARE GENERALLY IN FAIR TO GOOD CONDITION, ENABLING DECENT ACCESSIBILITY TO NEARBY TOWNS AND SO ON. HOWEVER 20% OF THE INTERNAL ROAD IS KATCHA AND BECOME TRANSVERSE DURING RAINY SEASON. ADDITIONALLY LACK OF DESIGNATED PARKING THAT FURTHER REDUCE THE EFFECTIVE ROAD WIDTH AND CONTRIBUTES TO CONGESTION PARTICULARLY DURING FESTIVAL SEASON.



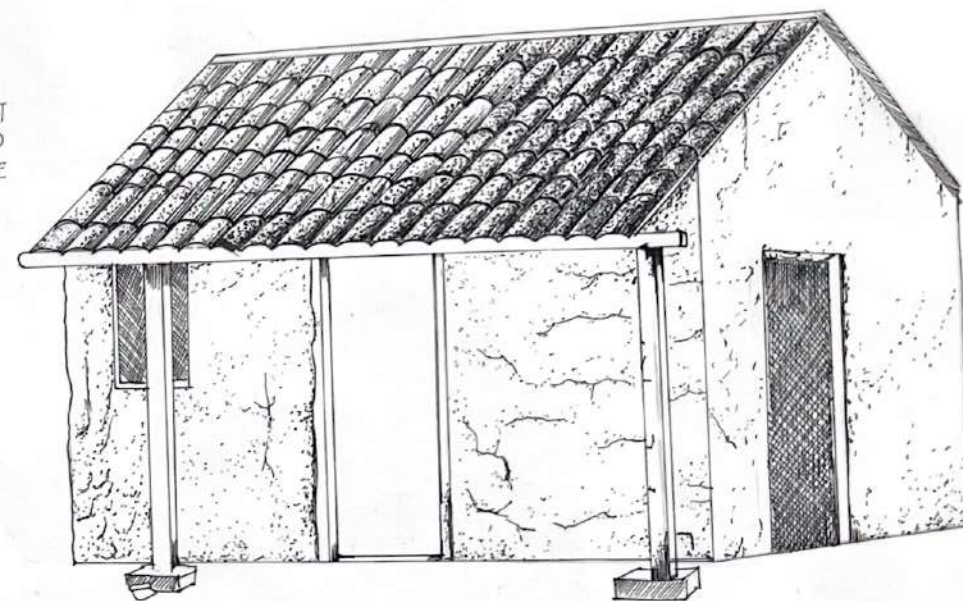
EVOLUTION OF HOUSING



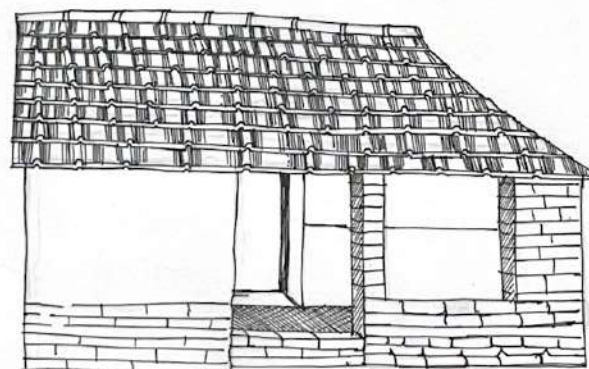
THEN IT IS EVOLVED INTO THE BRICK WALL WITH CEMENT PLASTER AND PAINT FLAT ROOF CERAMIC TILES FOR FLOORING. THE RESIDENCE IS RECTANGULAR IN SHAPE. THIS RESIDENCE HAS VERANDA, LIVING ROOM, 3 BEDROOMS, KITCHEN, TOILET AND BATHROOM. A SMALL PORTION IN THE BEDROOM IS USED AS POOJA SPACE.



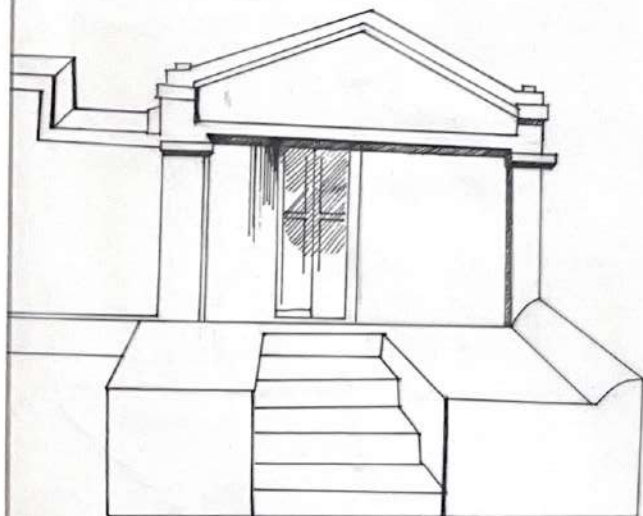
THEN IT IS EVOLVED INTO THE CEMENT WALL WITH LIME PLASTER AND WOOD FOR RAFTERS AND DOORS, MANGALORE TILES FOR ROOFING AND BLACK STONE FOR FLOORING. THE RESIDENCE IS RECTANGULAR IN SHAPE.



THEN IT IS EVOLVED AS MUDWALL AND POT TILE FOR ROOFING AND COWDUNG FOR FLOORING, THE DOORS AND WINDOWS ARE MADEUP OF WOOD. THE RESIDENCE PLAN IN RECTANGULAR SHAPE AND IT IS DIVIDED INTO THREE HALVES THE FIRST PORTION IS USED AS VERANDA AND THE SECOND PORTION IS SEGREGATED INTO TWO HALVES THE FIRST HALVES IS USED AS LIVING ROOM AND THE SECOND HALVES IS USED AS KITCHEN AND BEDROOM. IN THE KITCHEN A SMALL PORTION IS USED AS POOJA SPACE. THE THIRD PORTION IS USED AS BEDROOM AND BATHROOM.

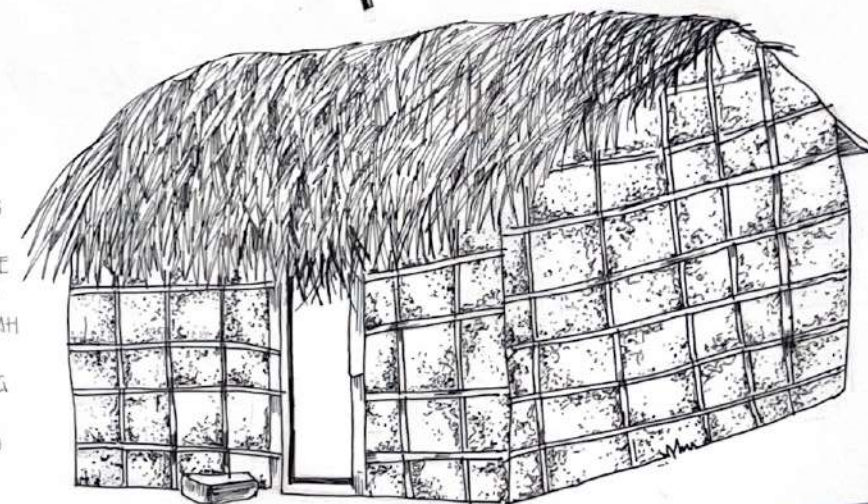


THEN IT IS EVOLVED INTO THE CEMENT WALL WITH LIME PLASTER AND THEY USED CERAMIC TILES FOR FLOORING. THE RESIDENCY IS RECTANGULAR IN SHAPE. THIS RESIDENCY HAS VERANDA, LIVING ROOM, 3 BEDROOMS, KITCHEN, TOILET AND BATHROOM. A SMALL PORTION IN THE BEDROOM IS USED AS POOJA SPACE.



THEN IT'S EVOLVED AS SUNDRIED BRICKS WITH LIME PLASTER AS WALL AND MANGALORE TILE FOR ROOFING. WOOD IS USED FOR RAFTERS, DOORS. BLACKSTONE IS USED FOR FLOORING. THE PLAN OF THE BUILDING IS RECTANGULAR IN SHAPE AND DIVIDED INTO THREE HALVES THE FIRST HALF IS USED AS LIVING ROOM AND THE SECOND HALVE IS USED AS BEDROOM AND KITCHEN. ALSO THE LAST PORTION IS USED AS BATHROOM.

IN THEIR OLDEN DAYS THEY USED MUD FOR THE WALLS AND THE THATCH FOR THE ROOF AND THE COWDUNG FOR FLOORING AND THE PLAN OF THE BUILDING IS RECTANGULAR IN SHAPE AND DIVIDED INTO THREE HALVES THE FIRST HALF IS VERANDAH AND THE SECOND HALF IS SEGREGATED INTO TWO HALVES THE FIRST HALF IS USED AS LIVING ROOM AND THE OTHER IS USED AS BEDROOM AND KITCHEN. ALSO THE LAST PORTION IS USED AS BATHROOM.



McGILL'S DUTY SCHOOL OF ARCHITECTURE
VALUED
Internal Examiner External Examiner

BATCH: 2021-2022
McGILL'S DUTY SCHOOL OF ARCHITECTURE

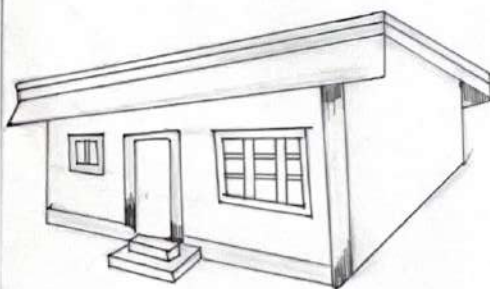
ZONING



DEMOLISHED HOUSE

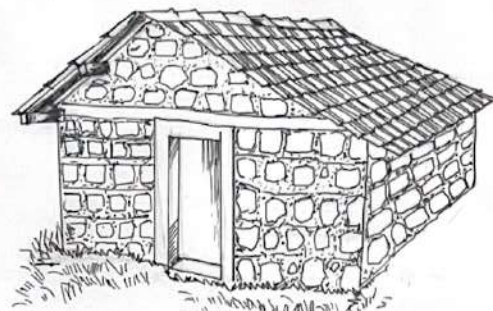


SEMI PUCCA HOUSE

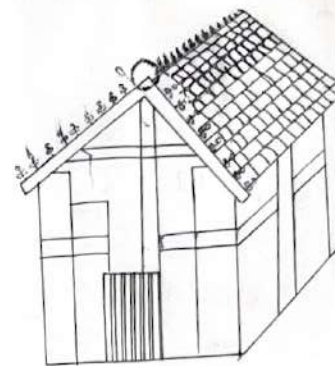


PUCCA HOUSE

MATERIALS USED IN THIS ARE STONE FOR WALL AND MANGALORE TILE FOR ROOFING.

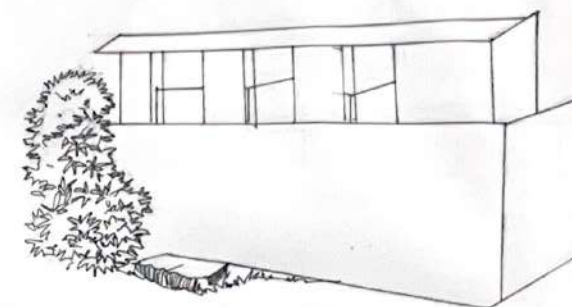


CATTLE SHELTER



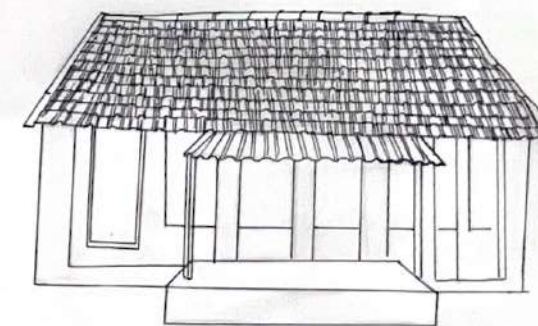
TEMPLE

MATERIAL USED IN THIS TEMPLE ARE BRICK WALL WITH CEMENT PLASTERING AND MANGALORE TILE FOR ROOFING.



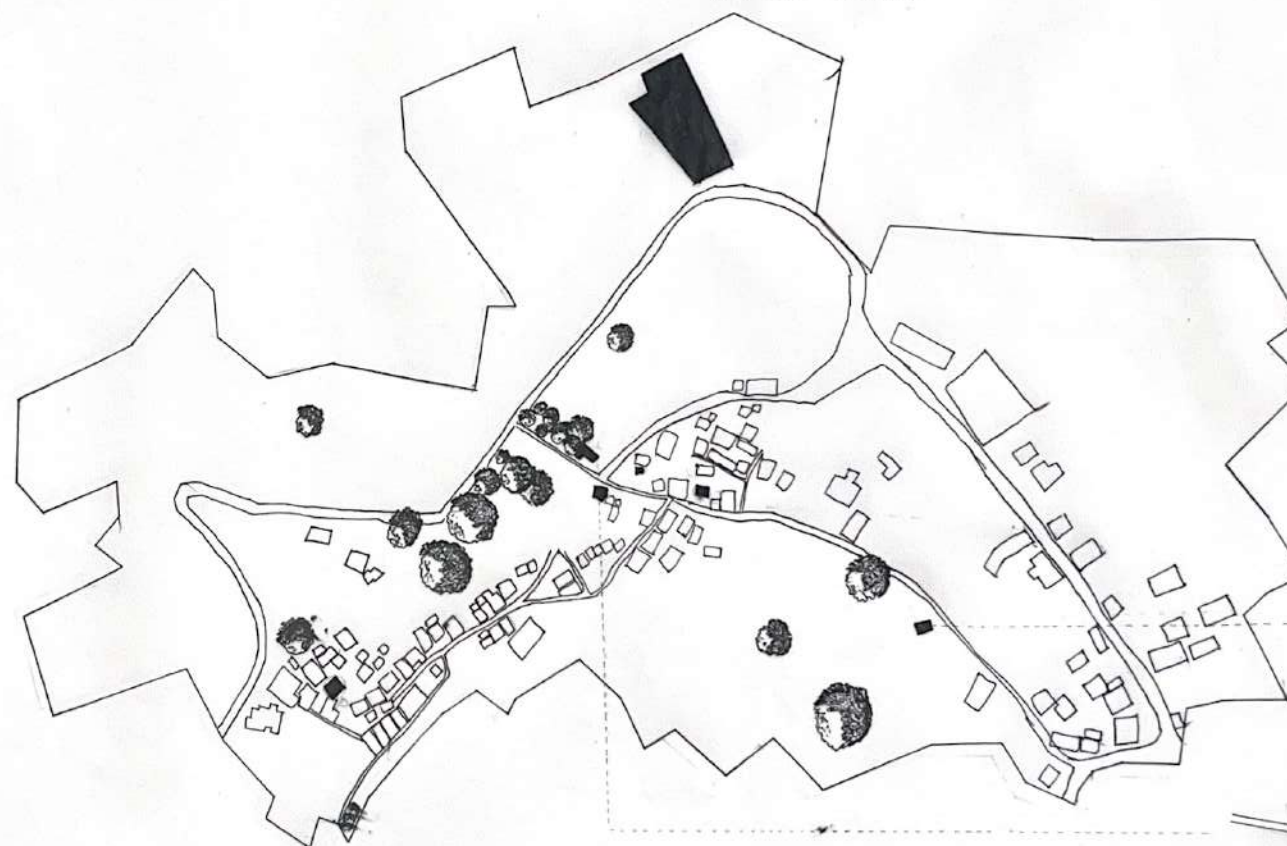
PUBLIC TOILET

MATERIALS USED IN THE PUBLIC TOILET ARE BRICK WALL WITH CEMENT PLASTER AND IT HAS FLAT ROOF.

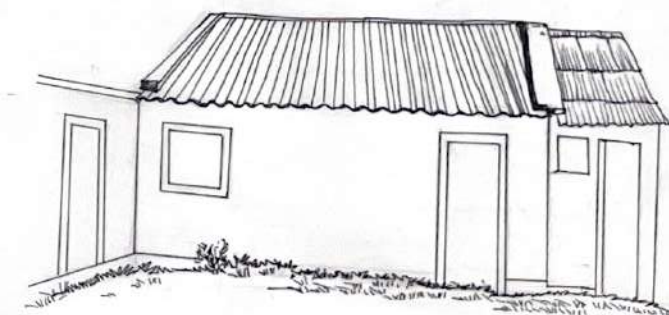


SCHOOL

MATERIALS USED IN THE SCHOOL IS BRICK WALL WITH CEMENT PLASTER, MANGALORE TILE FOR ROOFING.



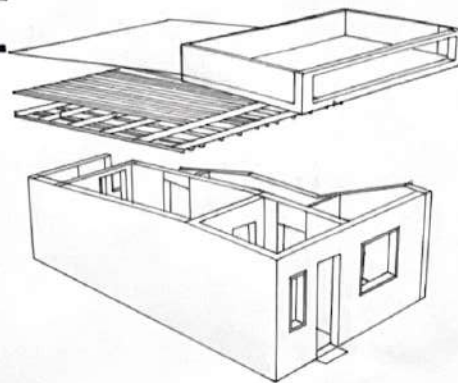
MATERIALS USED IN THIS BUILDING ARE STONE BRICK WITH LIME CONCRETE. THIS BUILDING AS FLAT AND SLOPE ROOF



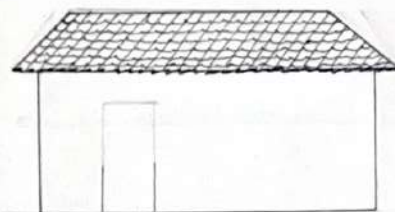
PUBLIC BUILDINGS



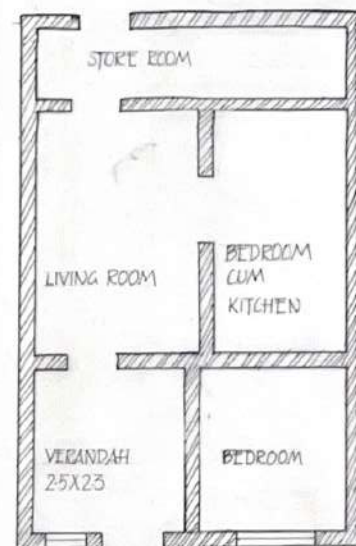
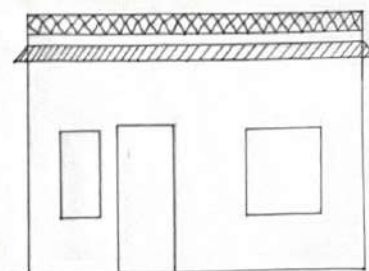
SEMI-PUCGA HOUSE



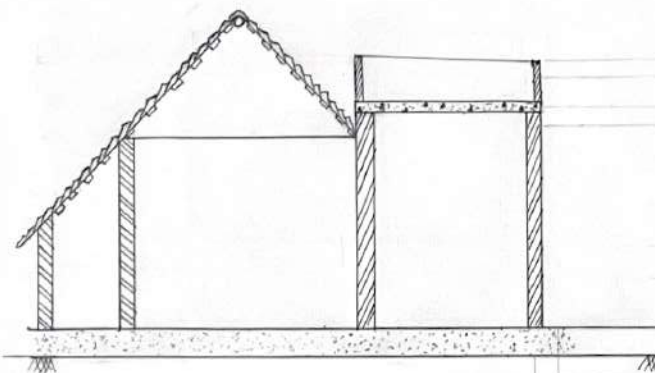
EXPLODED VIEW



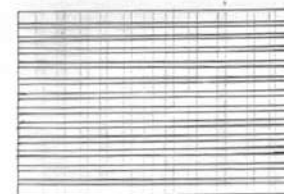
ELEVATION



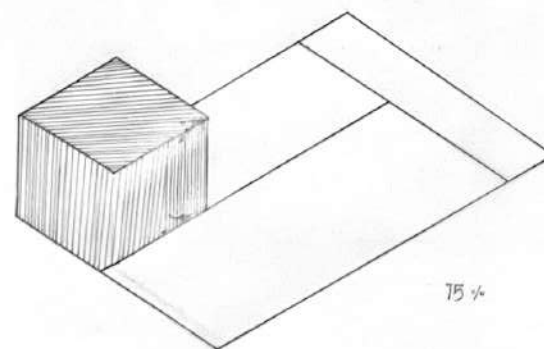
PLAN



TRUSS PLAN



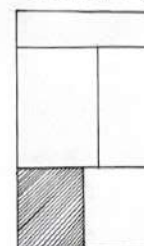
VOLUMETRIC ANALYSIS



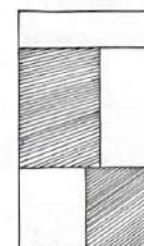
75%

BUILDING TYPOLOGY
2BHK
WALL TYPOLOGY
BRICK WALL / MUD WALL
FLOOR TYPOLOGY
STONE
DOORS AND WINDOWS W
DOORS AND WINDOWS WITH WOODEN FRAMES AND IRONBILLS.
FOUNDATIONS
LOAD BEARING

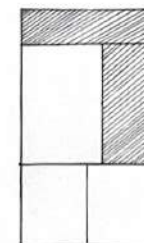
SPATIAL ANALYSIS



PUBLIC



SEMI PUBLIC

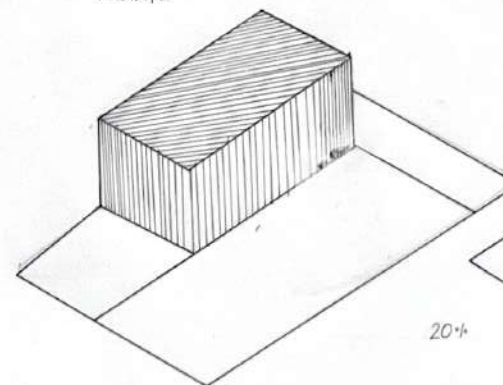


PRIVATE

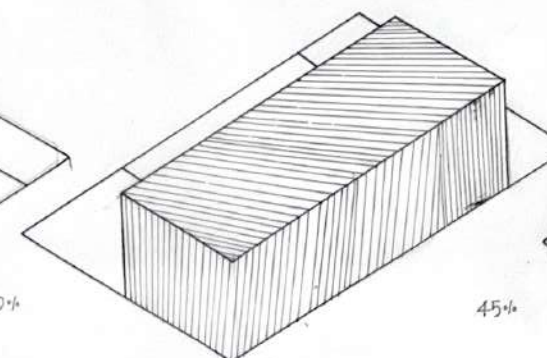
VERANDAH IS USED AS PUBLIC SPACE IN THIS RESIDENCE.

LIVING ROOM AND THE BEDROOM ARE THE SEMI-PUBLIC SPACE IN THE RESIDENCE.

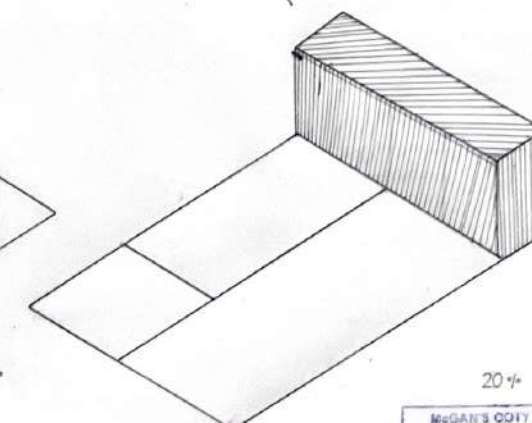
KITCHEN CUM BEDROOM AND STORE ROOM ARE THE PRIVATE SPACE IN THIS RESIDENCE. IT HAS LINEAR CIRCULATION.



20%



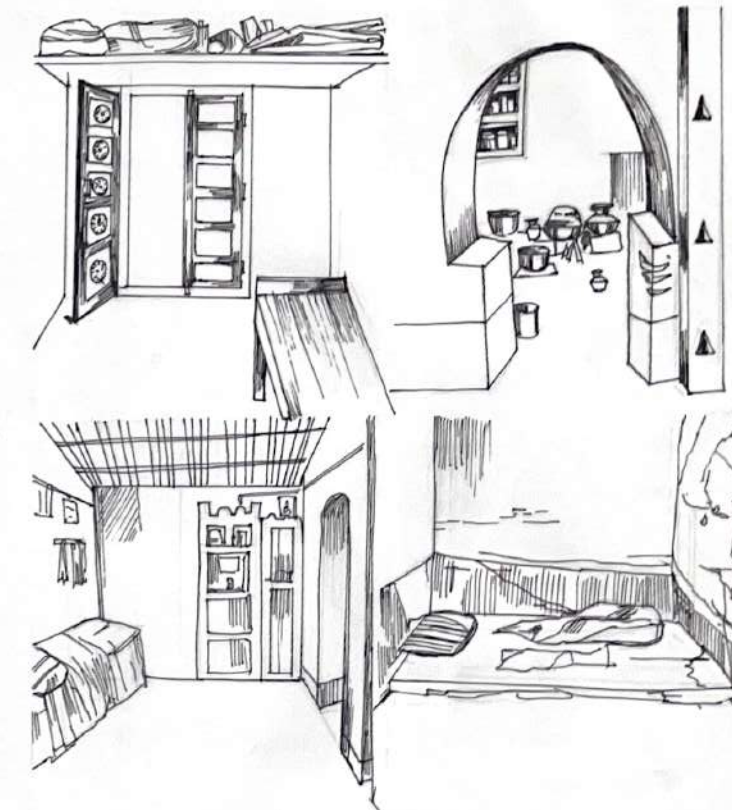
45%



20%



STREET GHAR KERE
LATITUDE 11.3521491
LONGITUDE 76.7147344



MEGAN'S CITY SCHOOL
OF ARCHITECTURE
VALUED

Internal Faculty External Faculty

BATCH 2022-2023
MEGAN'S CITY SCHOOL OF ARCHITECTURE

PUCCA HOUSE

HOUSE TYPOLOGY

3 BHK

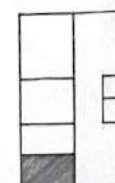
WALL TYPOLOGY

BRICK WALL WITH CEMENT PLASTER

DOORS AND WINDOWS

DOORS AND WINDOWS WITH WOODEN FRAME AND IRON BILLS IN WINDOWS

SPATIAL ANALYSIS



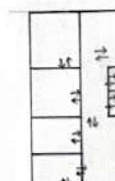
PUBLIC



SEMI PUBLIC



PRIVATE



VERANDHA IS THE PUBLIC SPACE OF THE RESIDENCE WHERE THEY USED TO CHITCHAT.

LIVING HALL AND GUEST BEDROOM AS A SEMI-PUBLIC SPACE IN THE RESIDENCE.

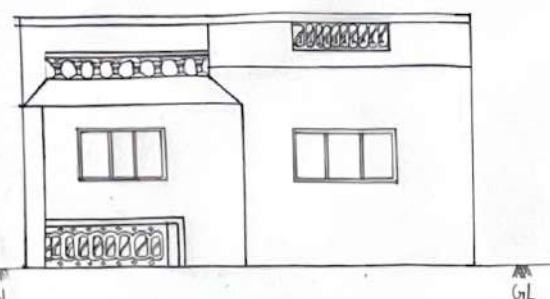
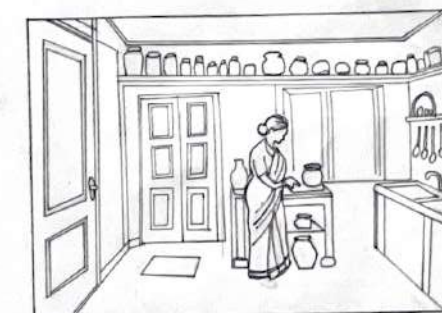
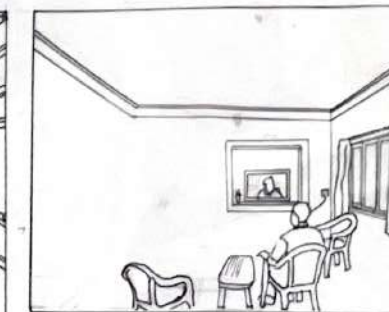
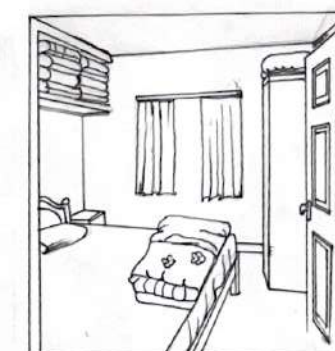
BEDROOM, KITCHEN, TOILET AND BATHROOM WERE THE PRIVATE SPACE IN THE RESIDENCE.

CIRCULATION
LINEAR CIRCULATION

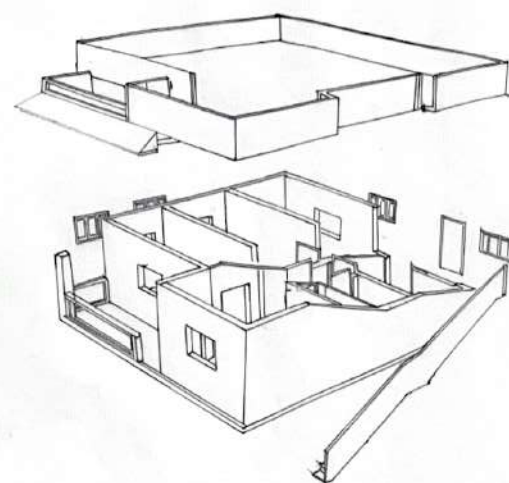


KEY PLAN

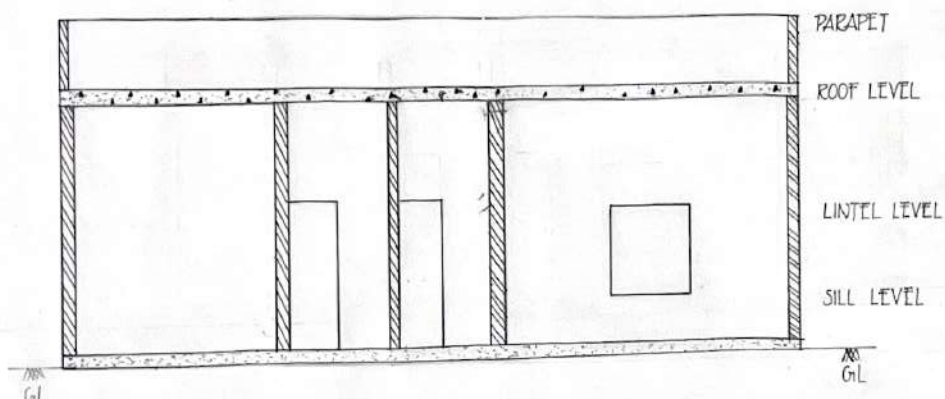
STREET THALKERE
LATITUDE 11.3517687
LONGITUDE 76.7749413



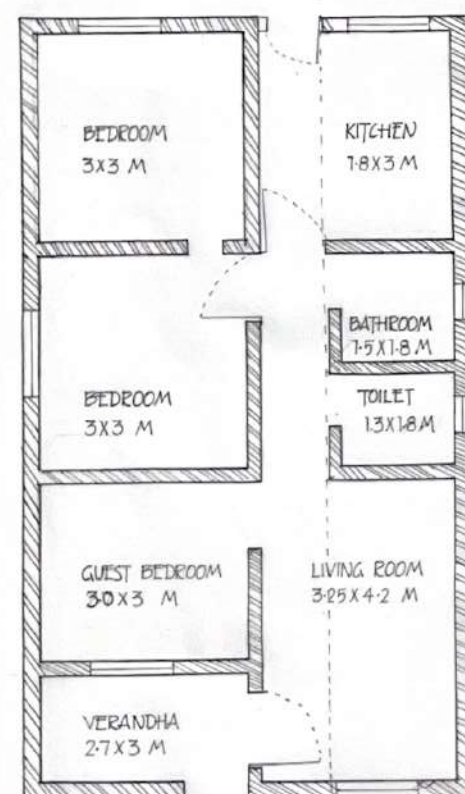
ELEVATION



EXPLODED VIEW

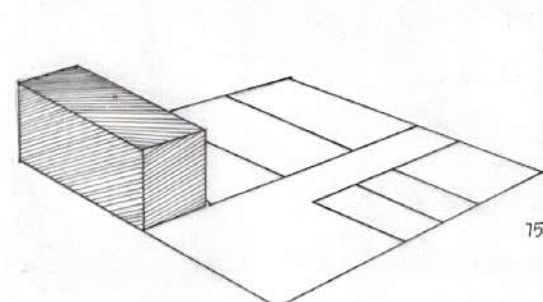


SECTION

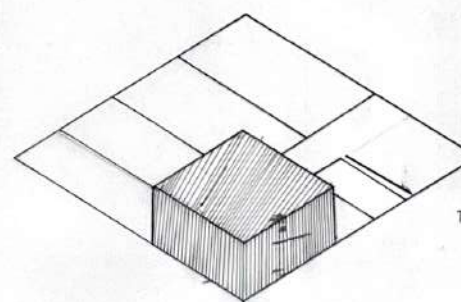


PLAN

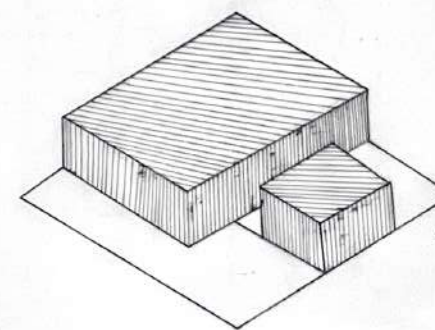
VOLUMETRIC ANALYSIS



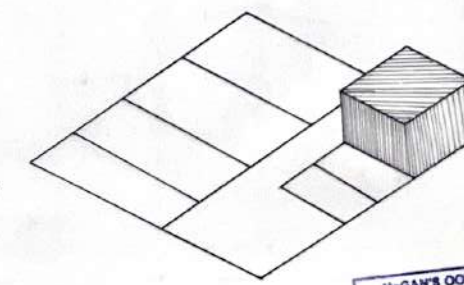
75%



15%



60%



10%

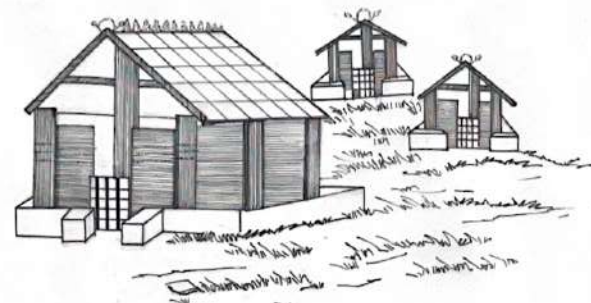


McGILL'S OOTY SCHOOL OF ARCHITECTURE
VALUED
Internal Examiner External Examiner

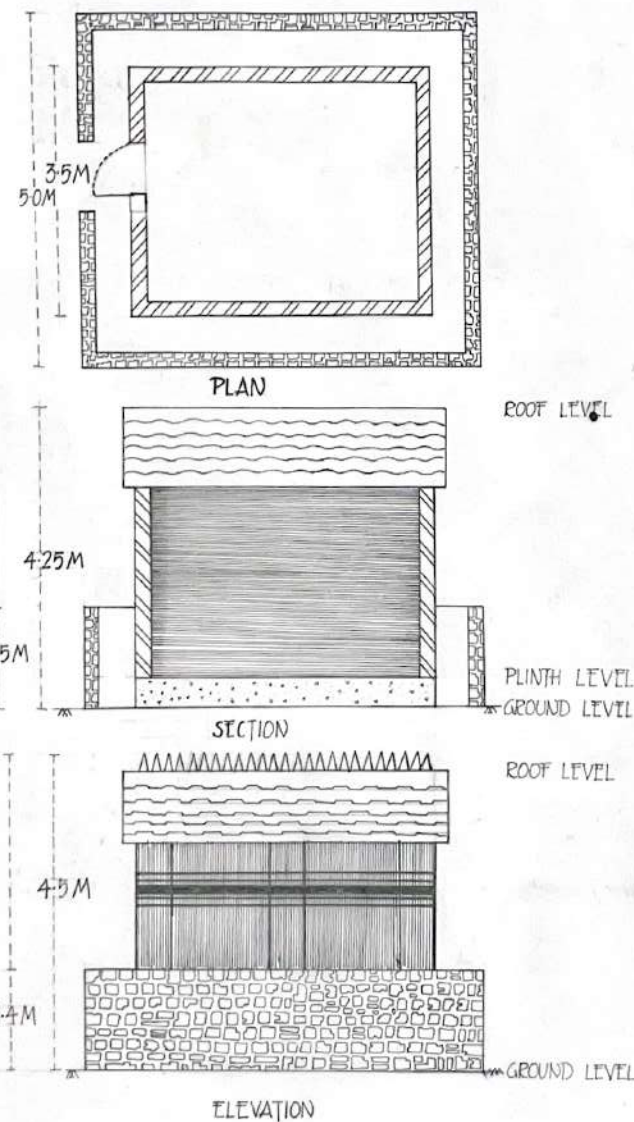
BATCH 2020-2022
McGILL'S OOTY SCHOOL OF ARCHITECTURE

RELIGIOUS STRUCTURES

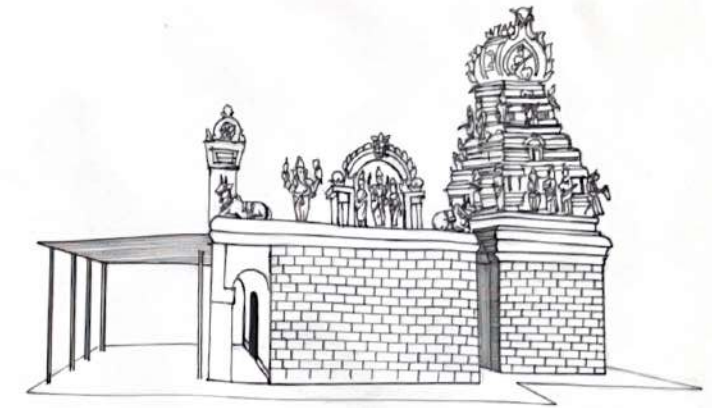
KOLLIMALAI VILLAGE HAS THREE KOTA TEMPLES, BUILT AROUND YEARS AGO - AMNOOR FATHER GOD, AMNOOR MOTHER GOD AND KUNAINOOR FATHER'S BROTHER OR PATERNAL UNCLE'S GOD. UNIQUELY, THESE TEMPLES DO NOT HAVE STATUES INSTEAD, WORSHIP IS CENTERED AROUND A SACRED LAMP AT THE CENTRE, REFLECTING THE COMMUNITY'S DEEP-ROOTED ANCESTRAL AND SYMBOLIC FORM OF DEVOTION. THE TEMPLE'S DECOR AND TRADITIONAL ATTIRE SHOWCASE THE COMMUNITY'S VIBRANT AND CULTURAL HERITAGE.



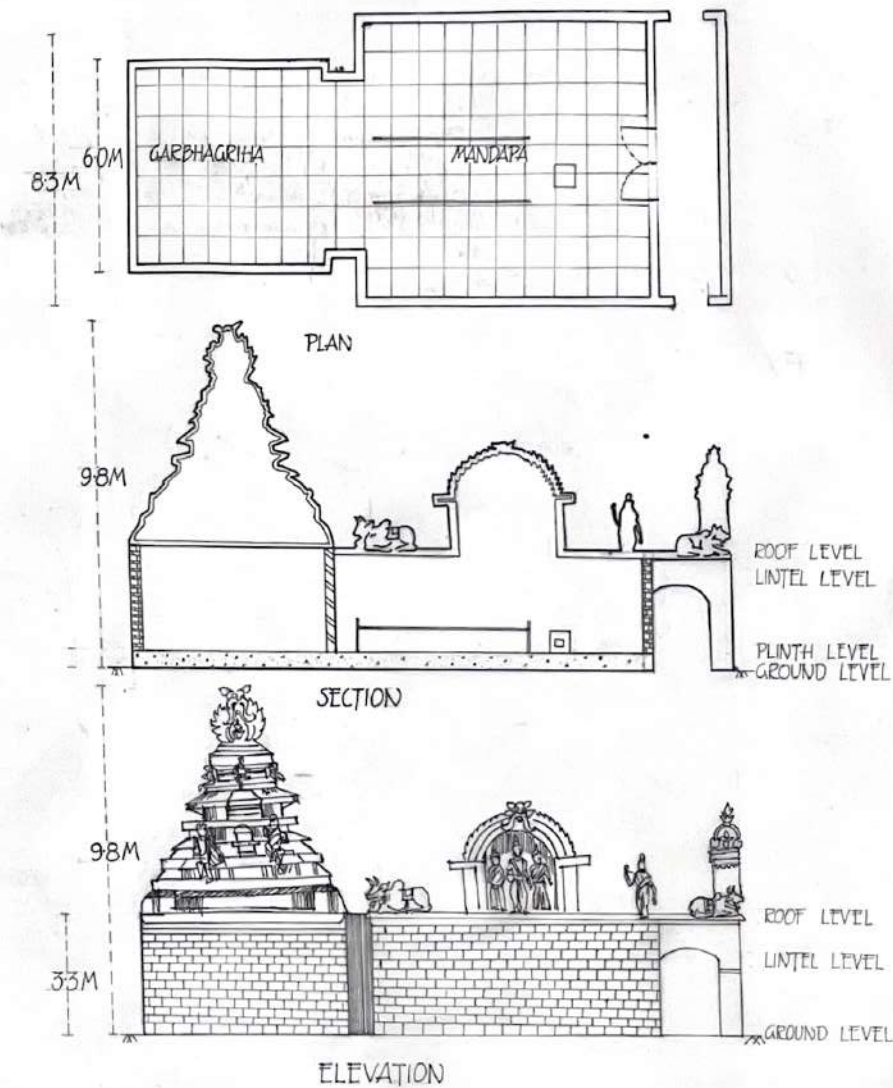
KOTA TEMPLE



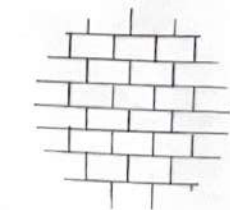
IN KOLLIMALAI VILLAGE, THE RANGARAM TEMPLE IS A HINDU PLACE OF WORSHIP DEDICATED TO LORD KRISHNA, BUT IT ALSO FEATURES STATUES OF VARIOUS OTHER DEITIES IN ITS SHIKHARA, NOT ONLY LIMITED TO KRISHNA ALONE. THIS TEMPLE IS JOINTLY USED BY THE HINDU COMMUNITY AND THE KOTA TRIBE, SYMBOLIZING RELIGIOUS HARMONY AND CULTURAL UNITY. THE ARCHITECTURE, RITUALS, AND SHARED PARTICIPATION IN FESTIVALS HIGHLIGHT A DEEP SENSE OF MUTUAL RESPECT AND COEXISTENCE.



RANGARAM TEMPLE



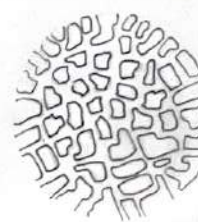
BRICK



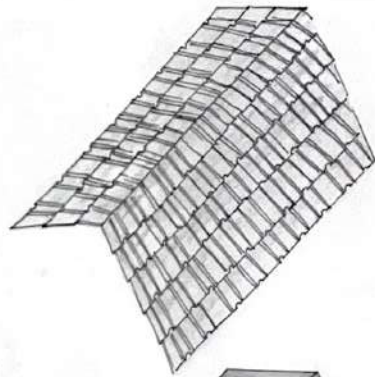
CONCRETE



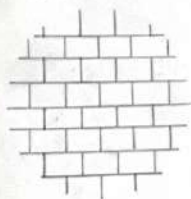
STONE



TERRACOTTA



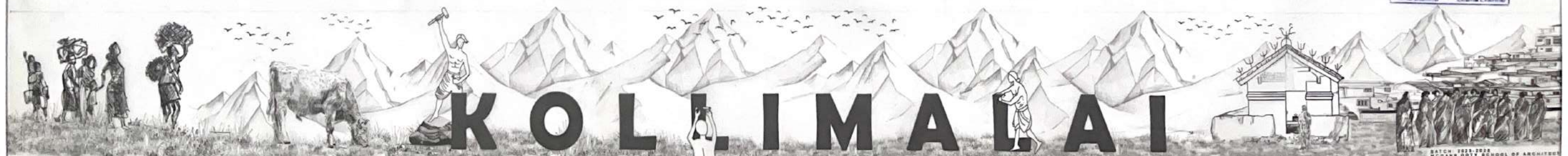
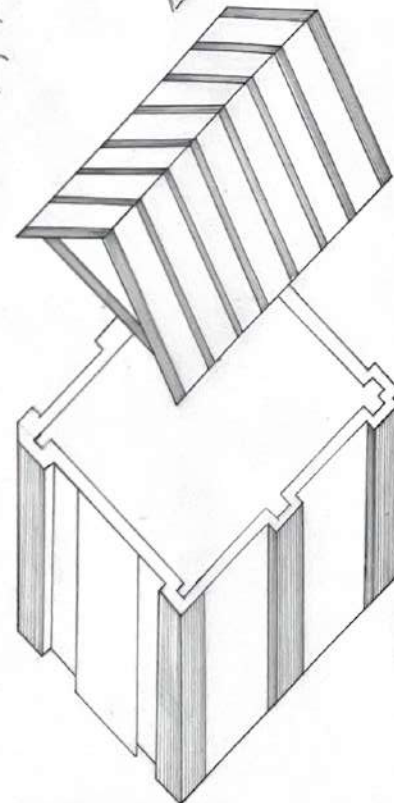
BRICK



STEEL



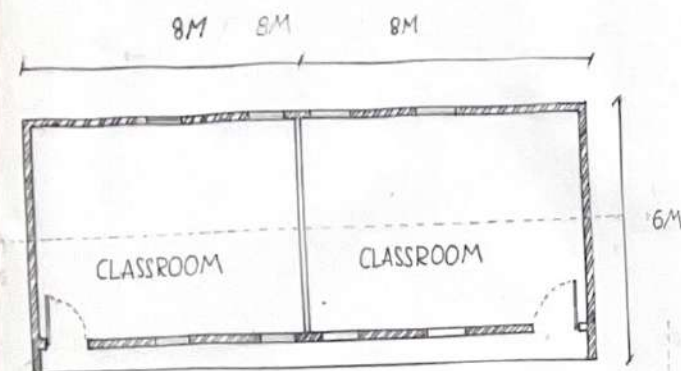
EXPLODED VIEW



WISDOM'S GUTTY SCHOOL OF ARCHITECTURE
VALUED
Internal Examiner External Examiner

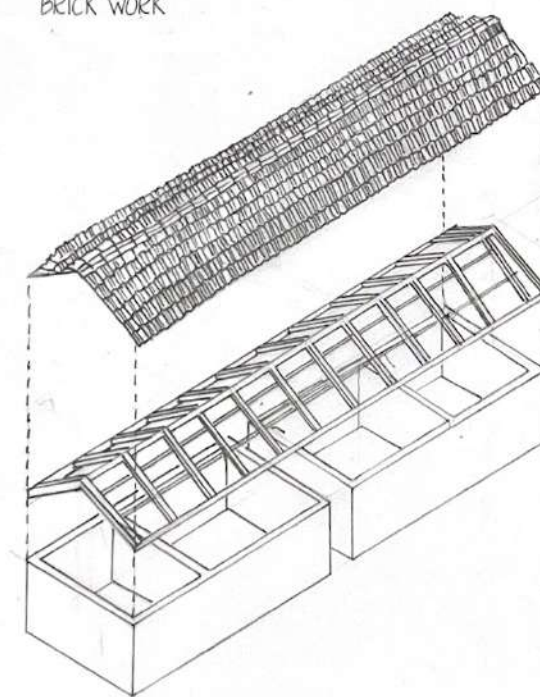
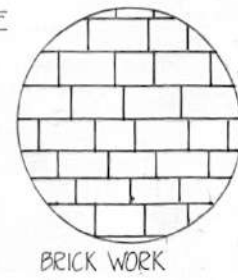
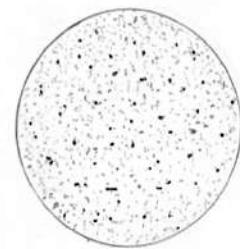
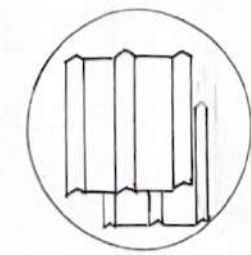
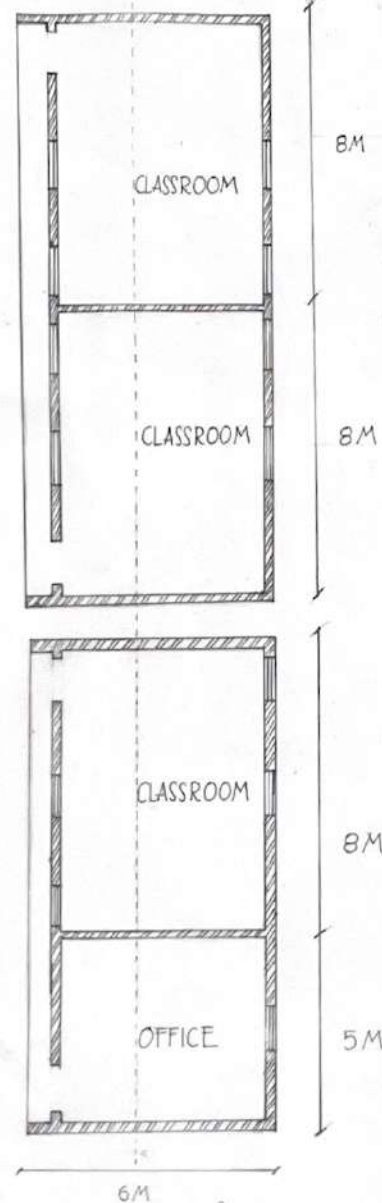
BATCH 2024-2025
WISDOM'S GUTTY SCHOOL OF ARCHITECTURE

SCHOOL



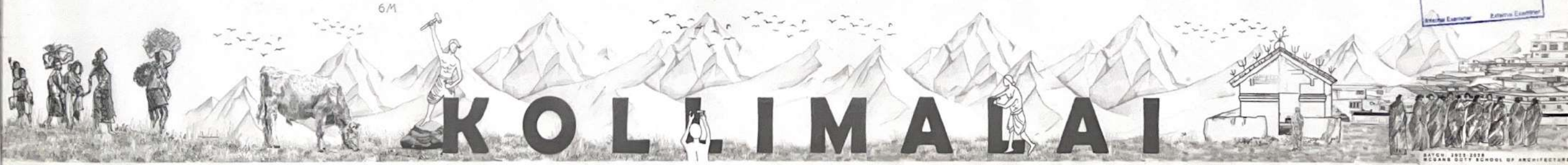
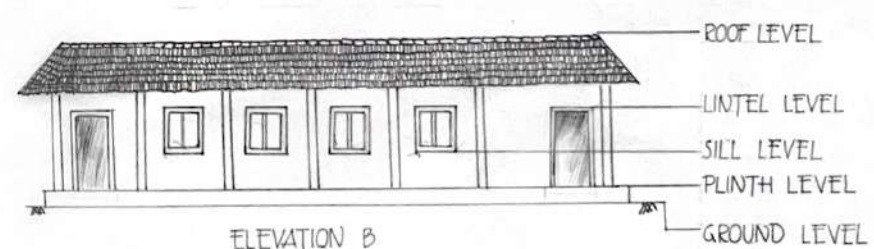
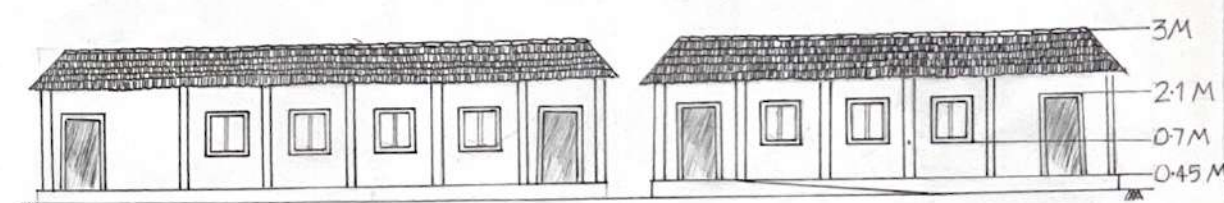
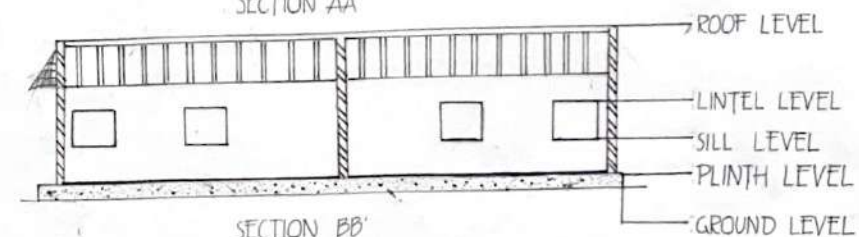
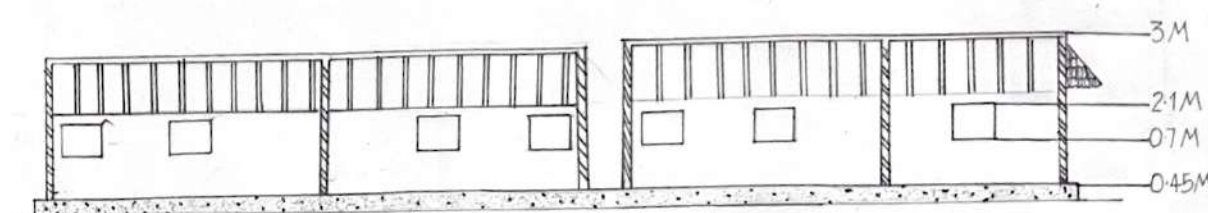
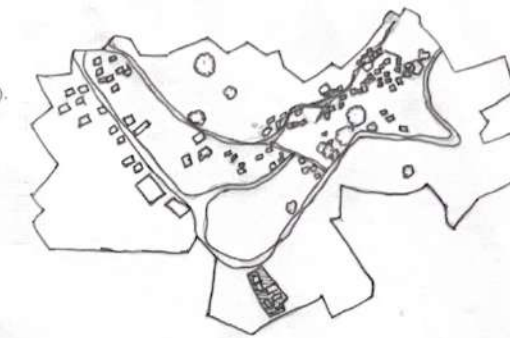
PLAYGROUND

PLAN



INFERENCE

SCHOOL IS BUILT USING BRICK WALLS FOR DURABILITY AND INSULATION. TERRACOTTA TILES ARE USED FOR ROOFING, PROVIDING THERMAL COMFORT IN VARYING CLIMATES. CONCRETE ENSURES A STRONG FOUNDATION AND STRUCTURAL SUPPORT. THE MATERIAL CHOICES REFLECT A COST-EFFECTIVE, LONG-LASTING DESIGN SUITABLE FOR RURAL EDUCATIONAL INFRASTRUCTURE.



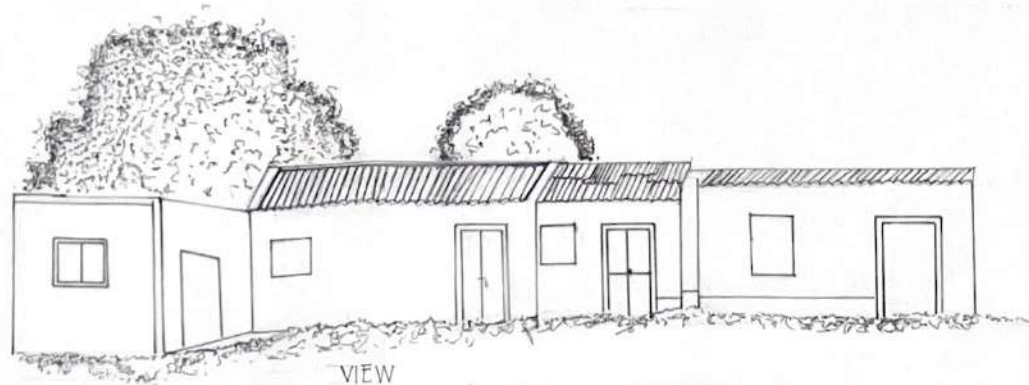
BIGGAN'S DUTY SCHOOL OF ARCHITECTURE
VALUED
Architects & Engineers

BATCH: 2023-2025
BIGGAN'S DUTY SCHOOL OF ARCHITECTURE

PUBLIC BUILDING

INFERENCE

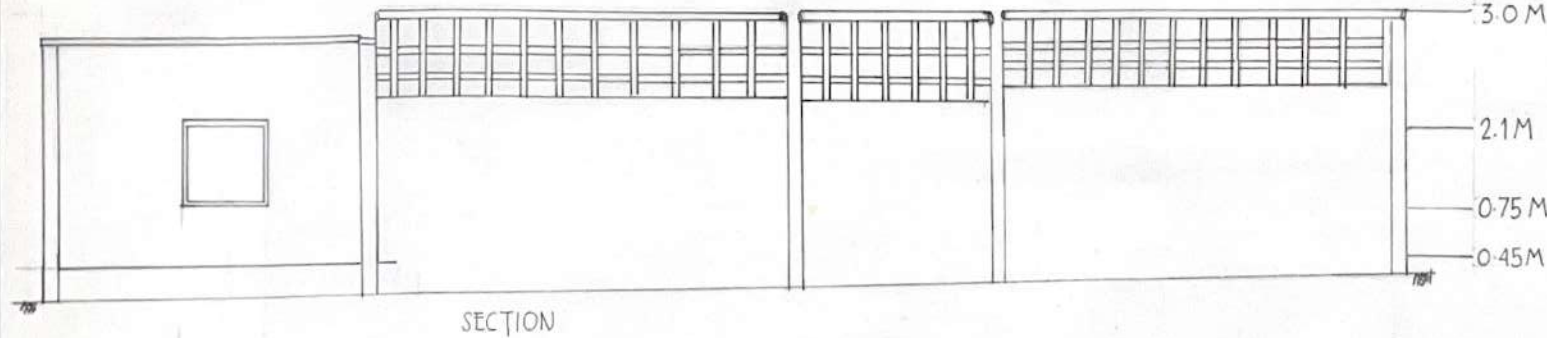
THE PUBLIC BUILDING SERVES MULTIPLE COMMUNITY NEEDS WITH SPACES FOR HEALTHCARE, A BLACKSMITH, PANCHAYAT OFFICE AND STORAGE. IT USES LOCAL MATERIALS LIKE STONE AND BRICK FOR DURABILITY AND THERMAL COMFORT. STEEL SHEETS ARE LIKELY USED FOR ROOFING DUE TO THEIR AFFORDABILITY. CONCRETE ADDS STRENGTH, ESPECIALLY IN STRUCTURAL ELEMENTS. THE DESIGN REFLECTS A PRACTICAL, COST-EFFECTIVE APPROACH SUITED TO RURAL DEVELOPMENT.



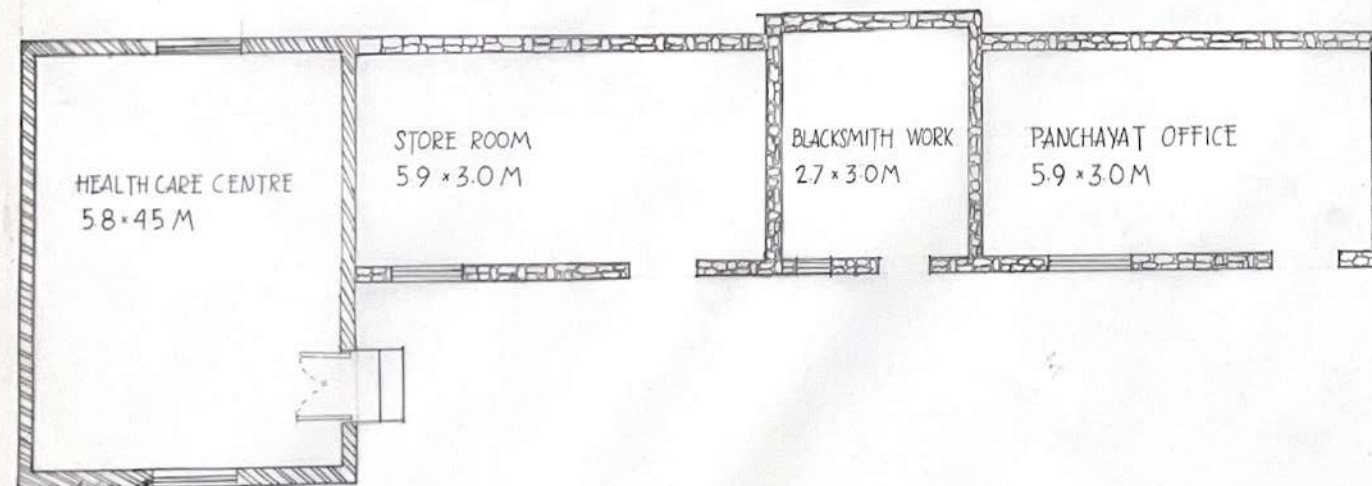
VIEW



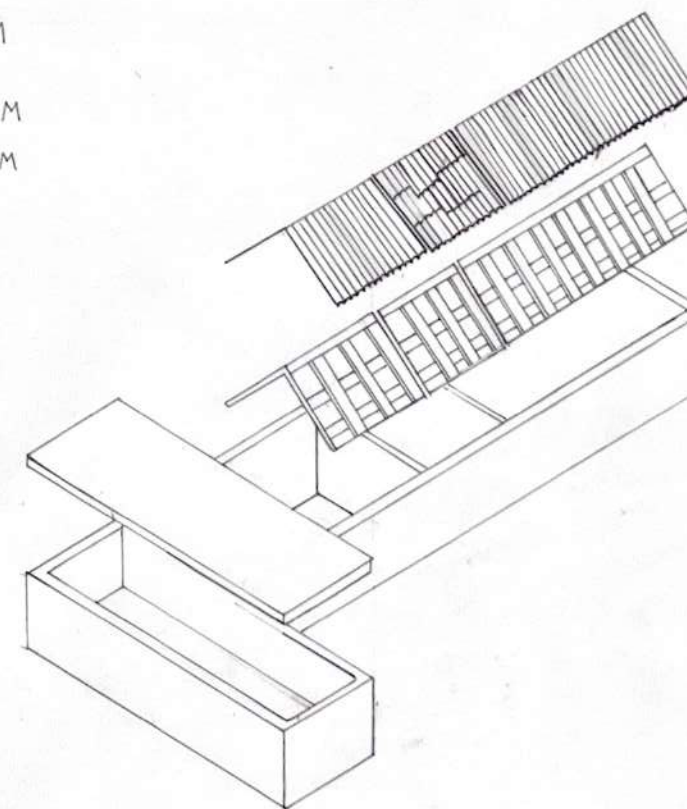
ELEVATION



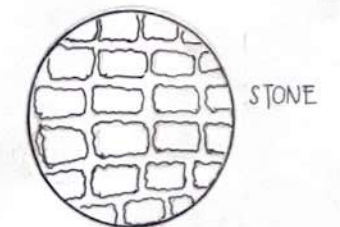
SECTION



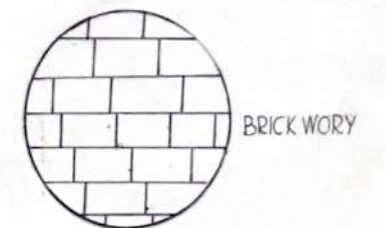
PLAN



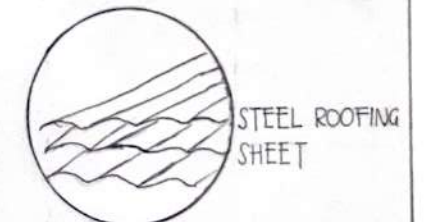
EXPLODED VIEW



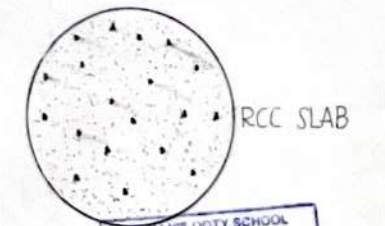
STONE



BRICK WORK



STEEL ROOFING SHEET



RCC SLAB



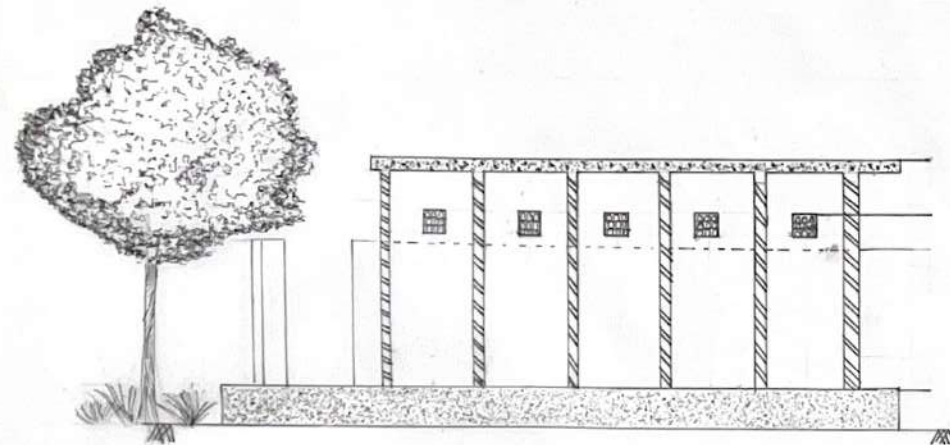
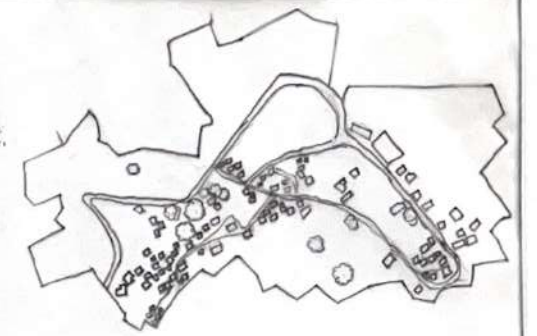
MCGAN'S DUTY SCHOOL
OF ARCHITECTURE
VALUED

BATCH: 2022-2023
MCGAN'S DUTY SCHOOL OF ARCHITECTURE

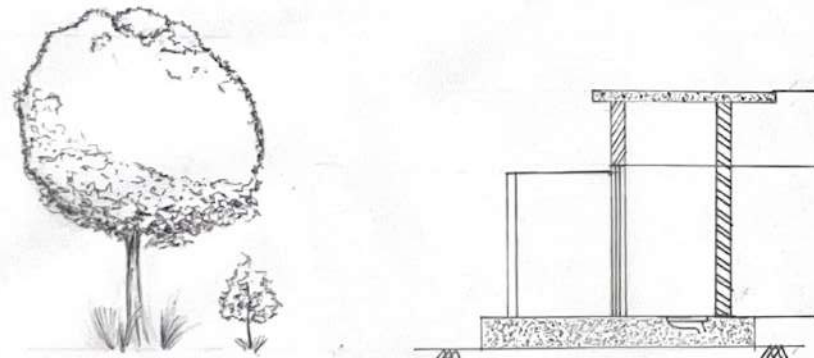
PUBLIC TOILET FOR WOMEN

INFERENCE

THE WOMEN'S PUBLIC TOILET WITH 5 CUBICLES IS BUILT USING BRICK AND CONCRETE, ENSURING STRENGTH AND LONGEVITY. THE CHOICE OF MATERIALS SUGGESTS A FOCUS ON STABILITY AND HYGIENE. BRICK WALLS OFFER PRIVACY AND INSULATION, WHILE CONCRETE PROVIDES A SOLID FOUNDATION AND STRUCTURE. THIS SETUP IS SUITABLE FOR HIGH-USAGE PUBLIC AREAS. IT REFLECTS AN EFFORT TO IMPROVE SANITATION FACILITIES WITH DURABLE CONSTRUCTION.



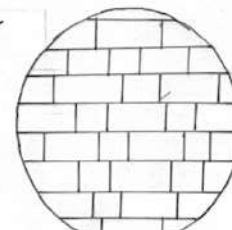
SECTION AA'



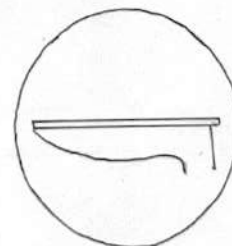
SECTION BB'



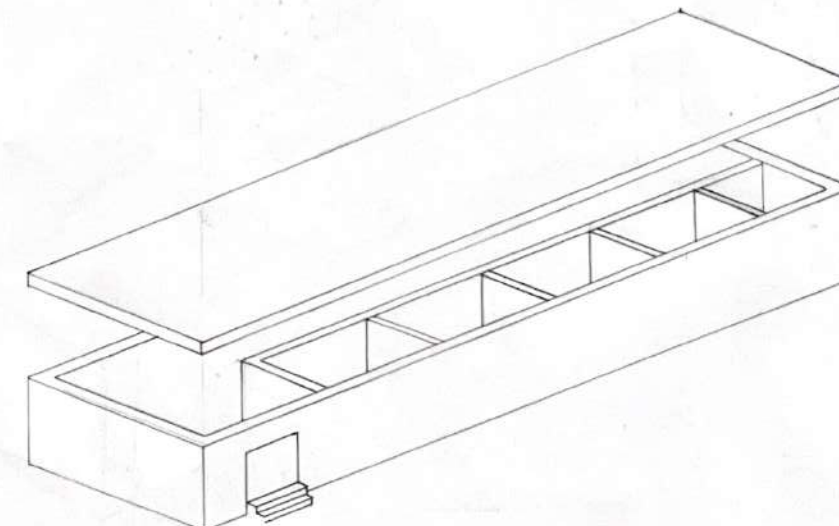
RCC ROOFING



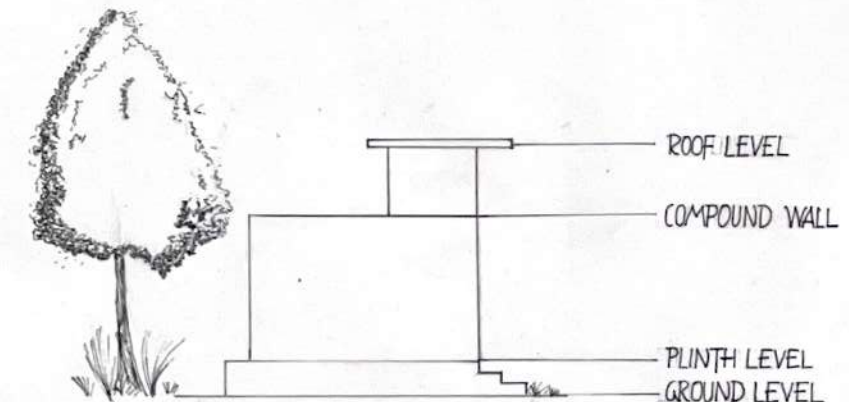
BRICK MASONRY



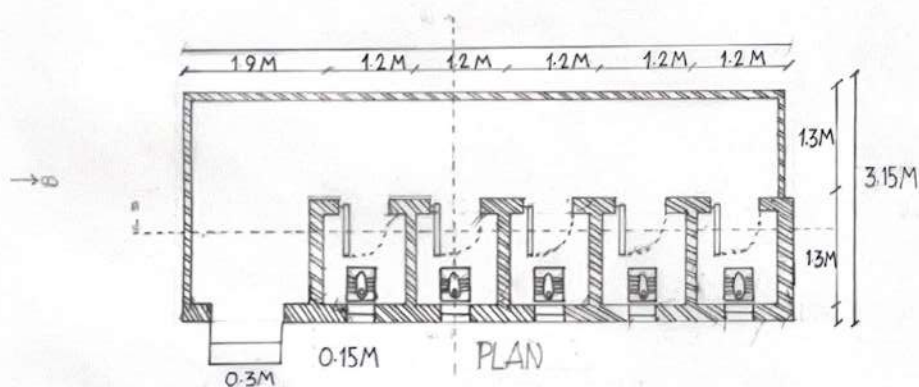
INDIAN CLOSET



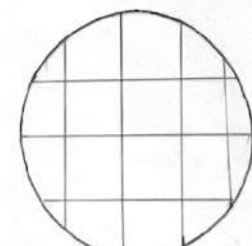
EXPLODED VIEW



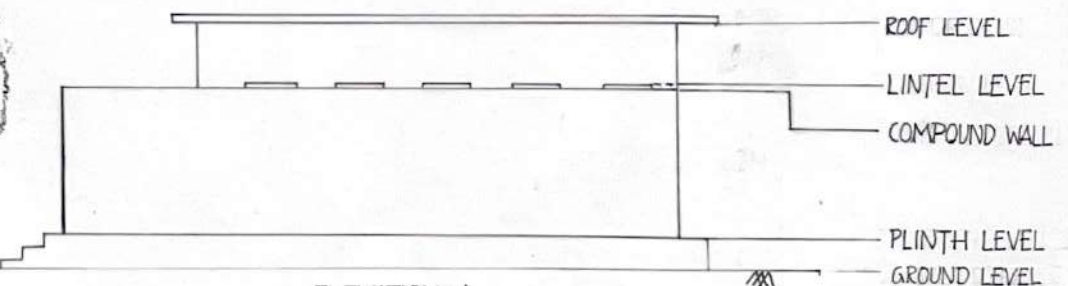
ELEVATION B



PLAN



BATHROOM TILE



ELEVATION A



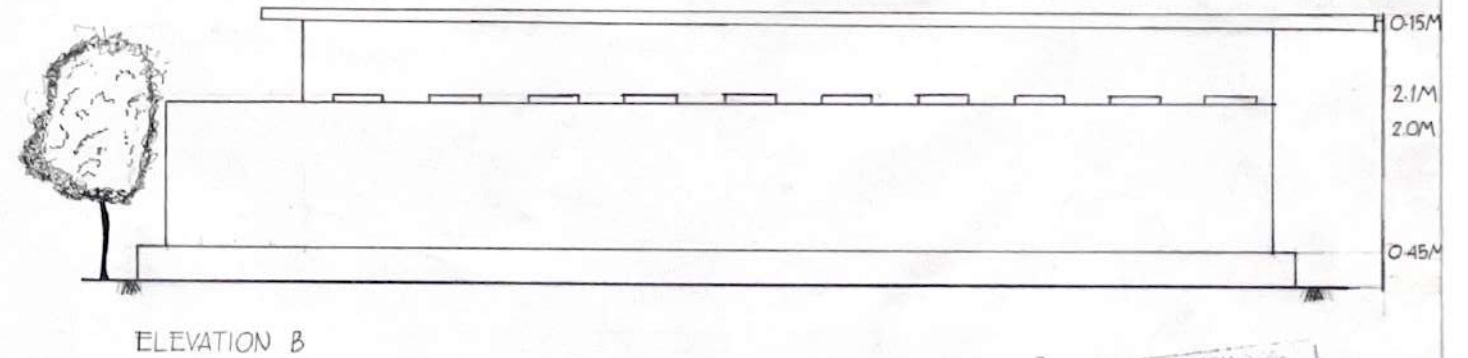
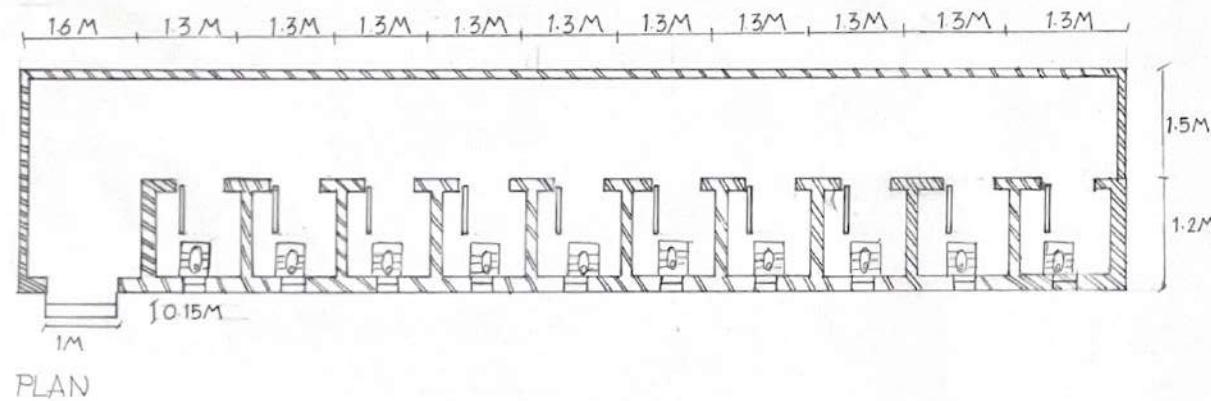
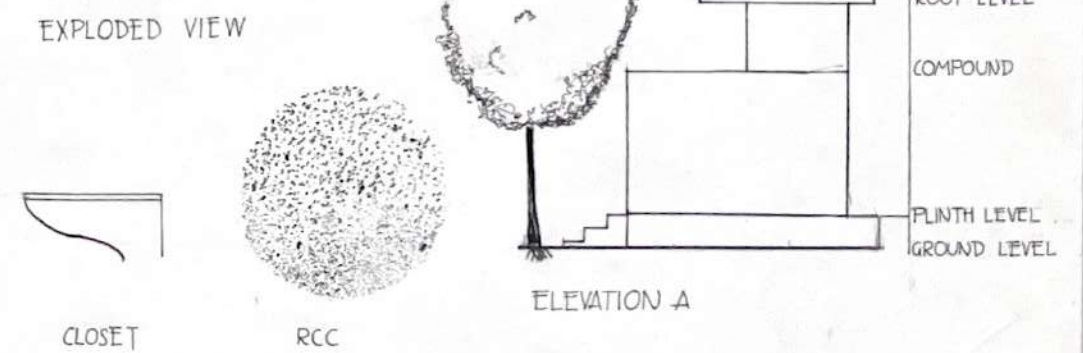
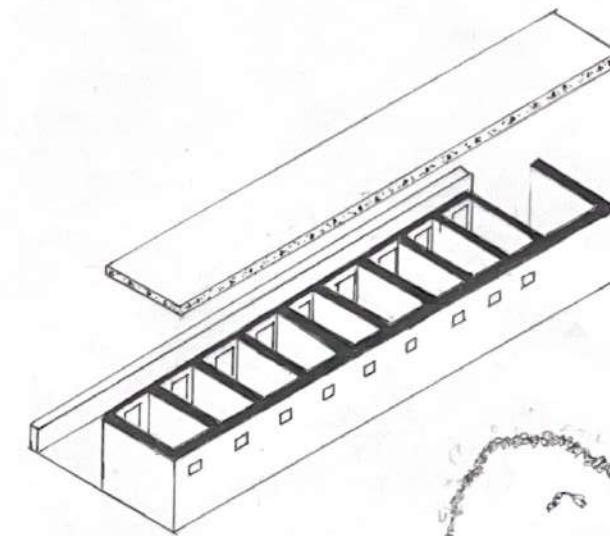
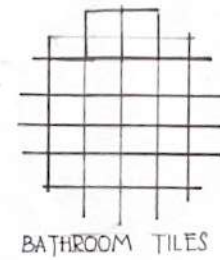
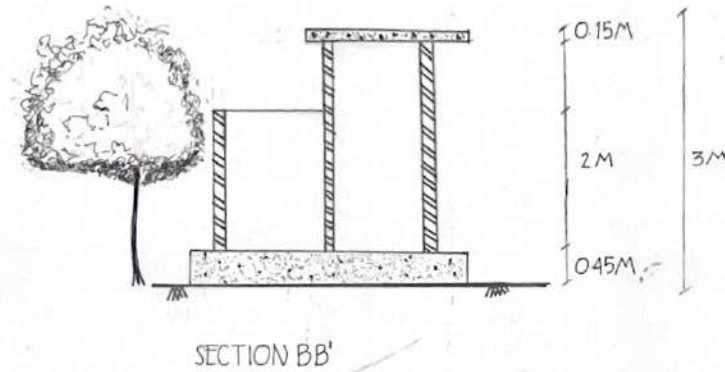
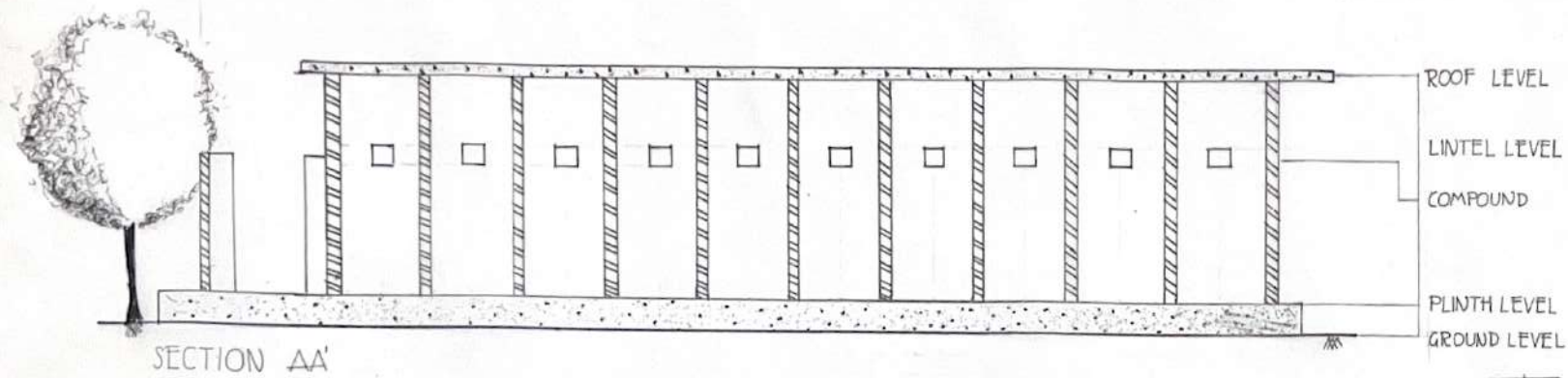
McGILL'S CITY SCHOOL
OF ARCHITECTURE
VALUED

BATCH 2022-2024
McGILL'S CITY SCHOOL OF ARCHITECTURE

PUBLIC TOILETS FOR MEN

INFERENCE

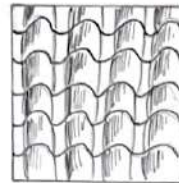
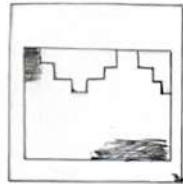
THE PUBLIC TOILET FOR MEN CONSISTS OF 10 CUBICLES, CONSTRUCTED USING BRICK AND CONCRETE. BRICK PROVIDES DURABILITY AND THERMAL INSULATION. CONCRETE ENSURES STRUCTURAL STRENGTH AND STABILITY. THE LAYOUT LIKELY INCLUDES PROPER VENTILATION AND DRAINAGE. IT REFLECTS A ROBUST AND LOW-MAINTENANCE DESIGN SUITABLE FOR PUBLIC USE.



STREET ELEVATION AND SECTION OF NADIKERE



ELEVATION 1



INFERENCE

NADIKERE'S ARCHITECTURE REFLECTS TRADITIONAL HILL DESIGN WITH SLOPED ROOFS AND LOCAL MATERIALS, BLENDING WITH THE NATURAL SURROUNDINGS. INFLUENCED BY INDIGENOUS PRACTICES, IT CONTRASTS WITH NEARBY COY'S COLONIAL-ERA STRUCTURES.



NADIKERE



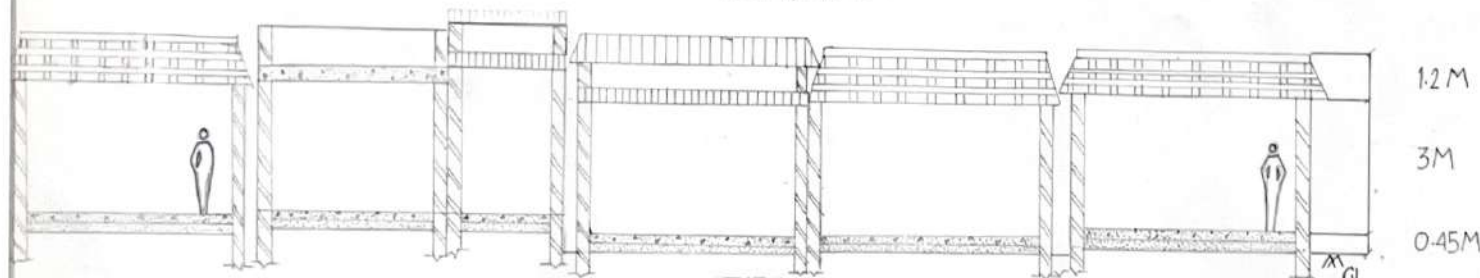
SKYLINE 1



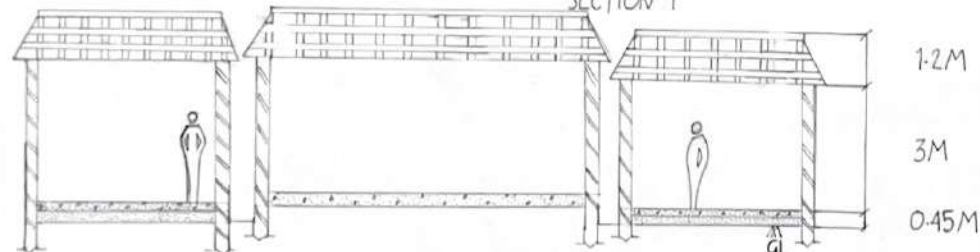
SKYLINE 2



ELEVATION 2



SECTION 1



SECTION 2



STREET PLAN

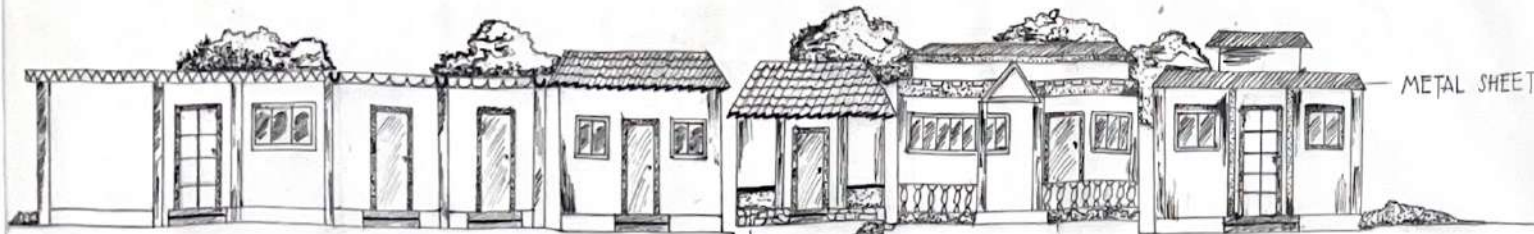


STREET ELEVATION AND SECTION OF MELKERE

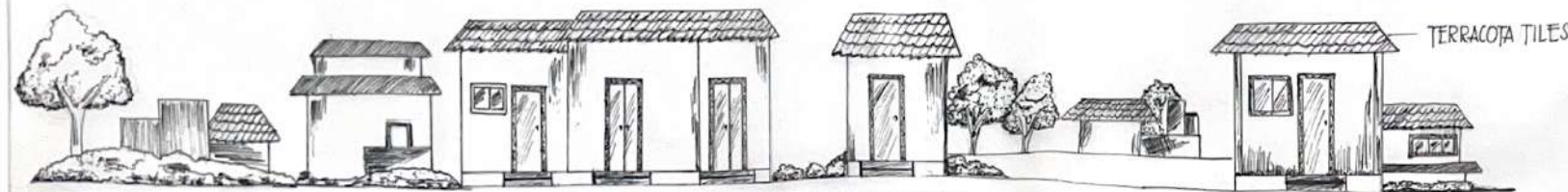
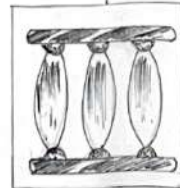
INFERENCE

MELKERE STREET IN KOLLIMALAI VILLAGE, OOTY. FEATURES ECO-FRIENDLY HOMES MADE OF SUN-DRIED BRICKS AND TERRACOTTA POT TILES, SUITED TO THE COOL, RAINY CLIMATE. USING LOCAL TIMBER AND STONE, THE STRUCTURES BLEND TRADITION WITH SUSTAINABILITY.

MELKERE



ELEVATION 1



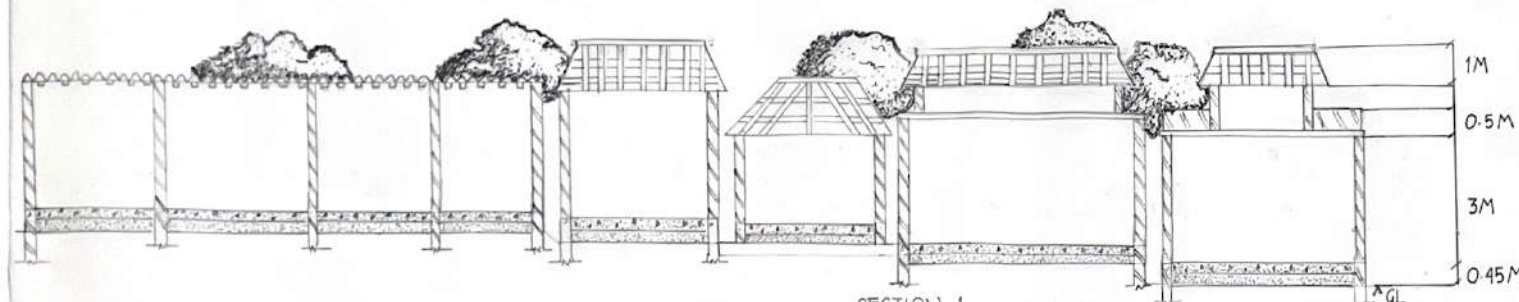
ELEVATION 2



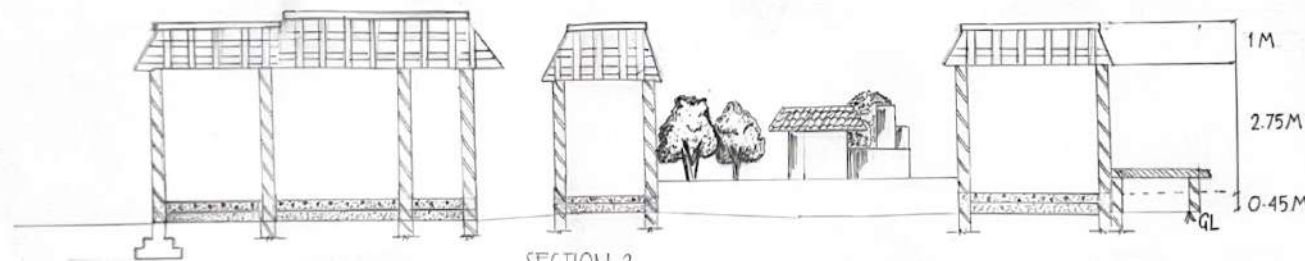
SKYLINE 1



SKYLINE 2



SECTION 1



SECTION 2



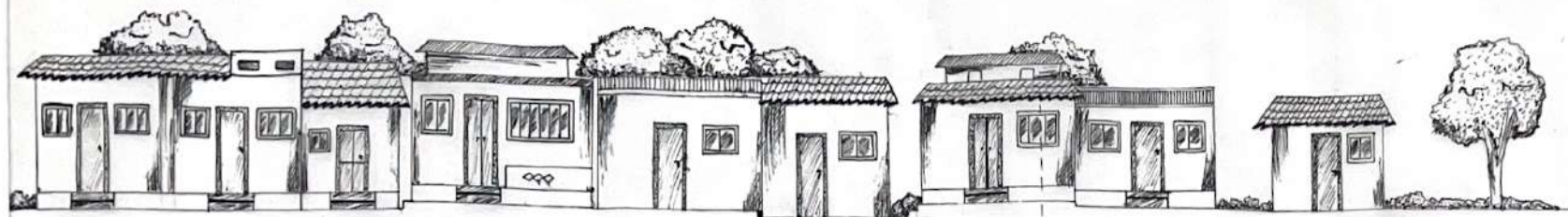
STREET PLAN



McGILL'S OOTY SCHOOL OF ARCHITECTURE
VALUED
Internal Examiner External Examiner

BATCH 2008-2010
McGILL'S OOTY SCHOOL OF ARCHITECTURE

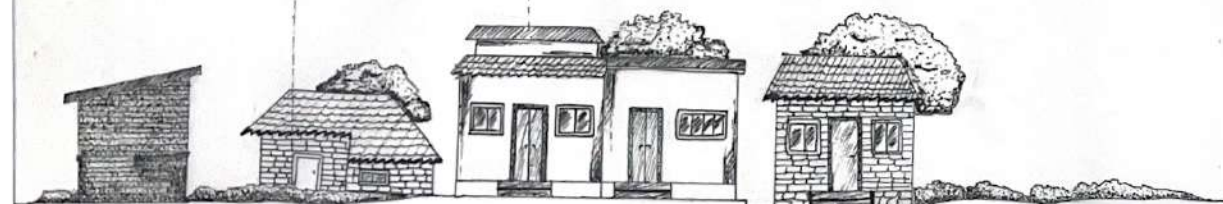
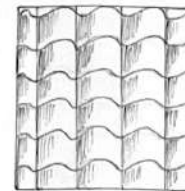
STREET ELEVATION AND SECTION OF THALKERE



ELEVATION 1



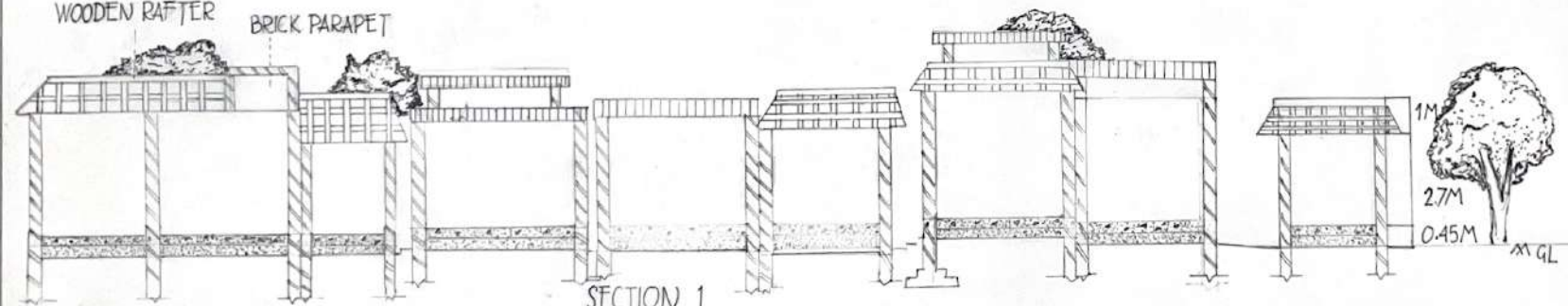
METAL SHEET



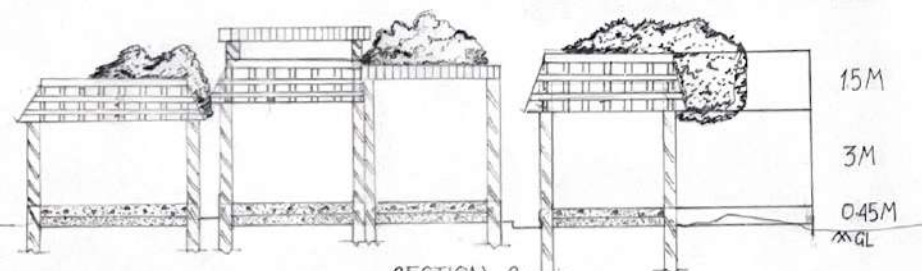
ELEVATION 2

WOODEN RAFTER

BRICK PARAPET



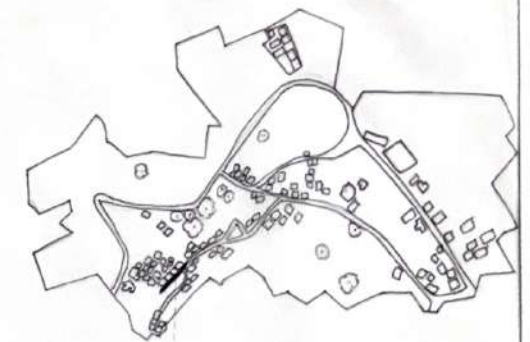
SECTION 1



SECTION 2

INFERENCE

THALKERE IN KOLIMALAI FEATURES TRADITIONAL KOTA TRIBE ARCHITECTURE, WITH STRUCTURE MADE FROM LOCAL MATERIALS LIKE STONE AND THATCHED ROOFS. DESIGNED TO SUIT THE COOL, RAINY CLIMATE. WHILE COLONIAL INFLUENCES ARE PRESENT IN THE WIDER OOTY REGION, THALKERE EMPHASIZES THE SUSTAINABLE, CLIMATE-RESPONSIVE DESIGN OF THE KOTA TRIBE'S HERITAGE.



THALKERE



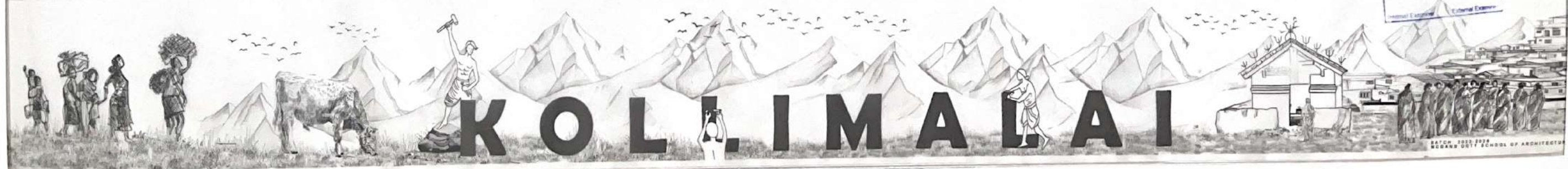
SKYLINE 1



SKYLINE 2



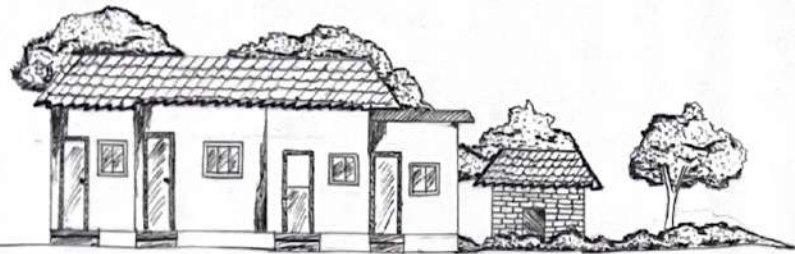
STREET PLAN



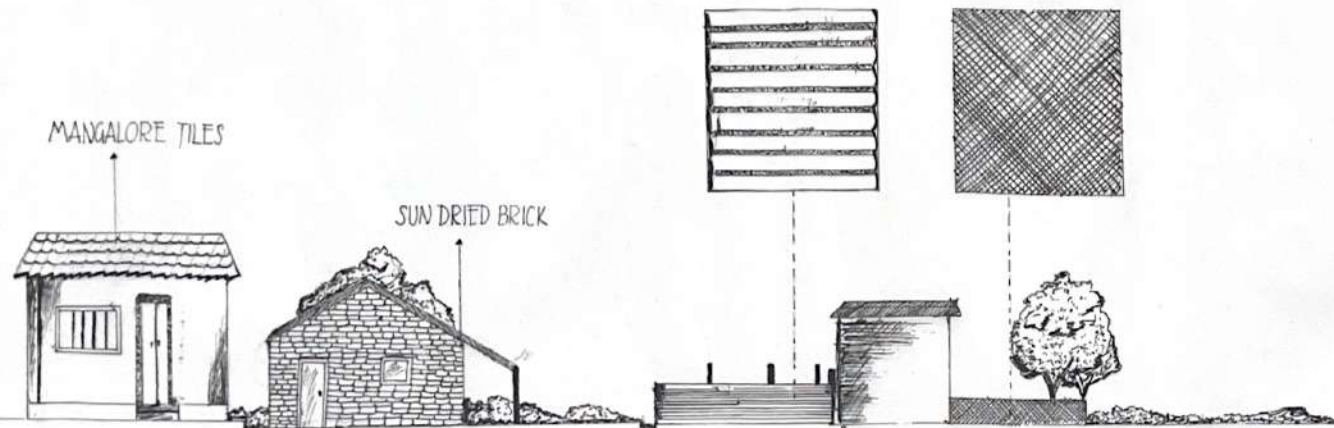
McGAY'S OOTY SCHOOL
OF ARCHITECTURE
VALUED
Internal Examiner External Examiner

BATCH: 2020-2022
McGAY'S OOTY SCHOOL OF ARCHITECTURE

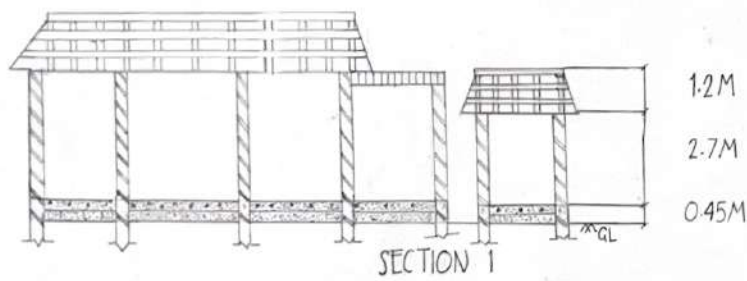
STREET ELEVATION AND SECTION OF GHARKERE



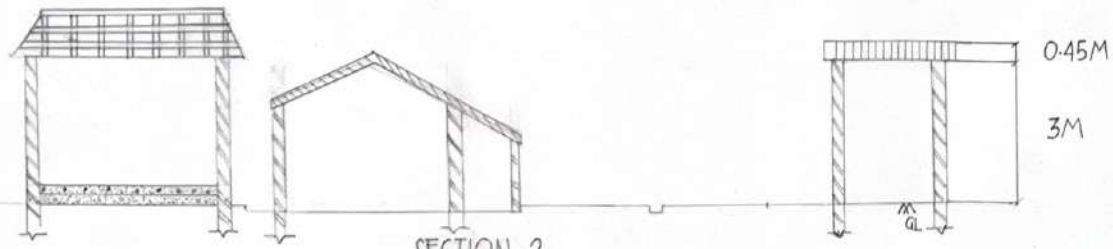
ELEVATION 1



ELEVATION 2



SECTION 1



SECTION 2

INFERENCE

GHARKERE STREET IN KOLIMALAI VILLAGE NEAR OOTY ARE BUILT CLOSE TOGETHER ALONG SLOPED PATHS, USING SUN-DRIED BRICKS AND STONE FOR INSULATION. SLOPED ROOFS ONCE MADE WITH POT TILES, HAVE EVOLVED TO MORE DURABLE MANGLORE TILES. EAST FACING WINDOWS BRING IN WARMTH, AND RAISED PLINTHS PROTECT FROM RAIN. VERANDAS AND STEPS SERVE AS SOCIAL SPACES, REFLECTING BOTH CLIMATE RESPONSE AND COMMUNITY LIVING.



GHARKERE



SKYLINE 1



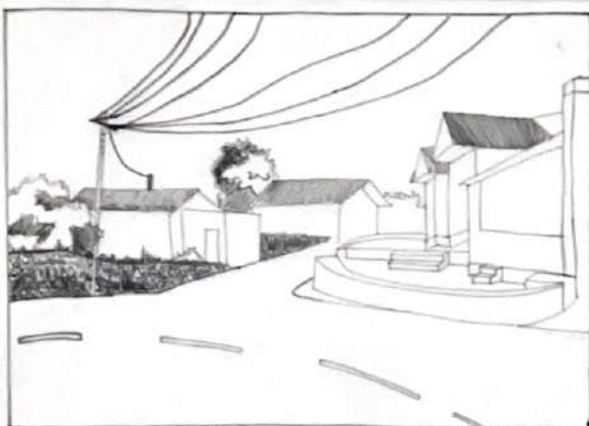
SKYLINE 2



STREETPLAN



McGAN'S OOTY SCHOOL OF ARCHITECTURE
VALUED
Internal Examiner External Examiner



VIEW 2
THE MAIN ENTRY OF THE VILLAGE CONNECTS THE MAIN ROAD TO THE MAIN ROAD TO THE INTERNAL PATHWAYS, ACTING AS THE PRIMARY ACCESS POINT. IT MARKS THE TRANSITION FROM THE BUSY ROAD TO THE QUIETER VILLAGE AREA.



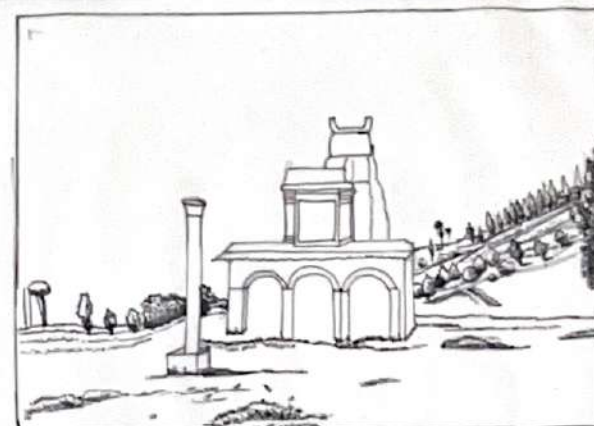
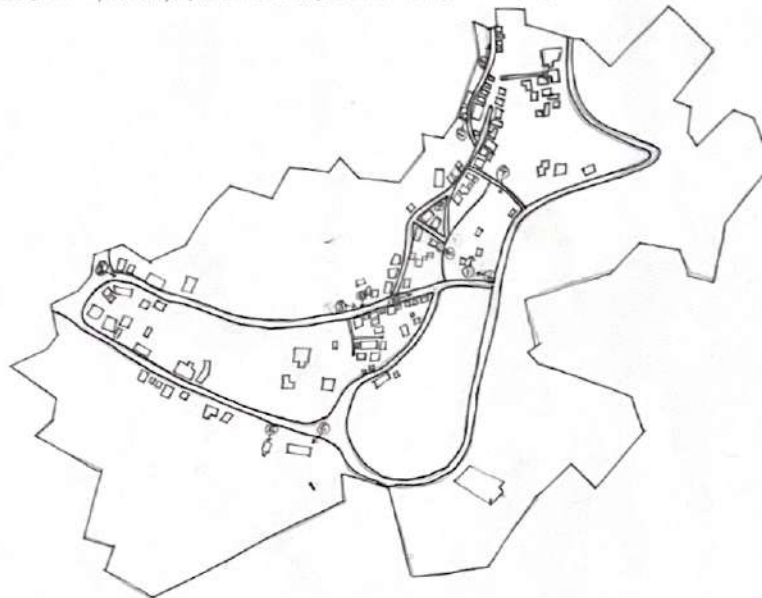
VIEW 3
THE PRIEST IN KOLIMALAI VILLAGE IS A RESPECTED ELDER WHO PERFORMS RITUALS AND MAINTAINS THE TEMPLE TRADITIONS. HE PLAYS A KEY ROLE IN PRESERVING THE CULTURAL AND SPIRITUAL PRACTICES OF THE COMMUNITY.



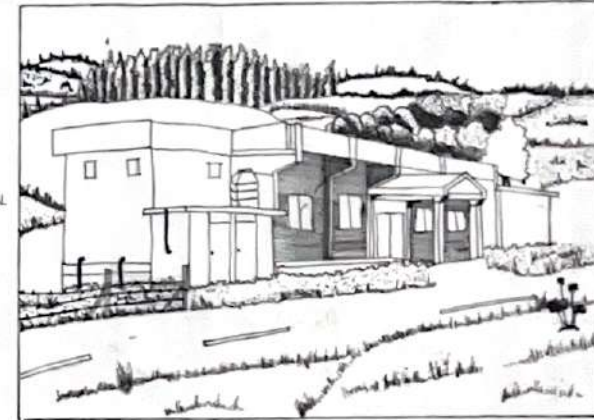
VILLAGE VIEWS



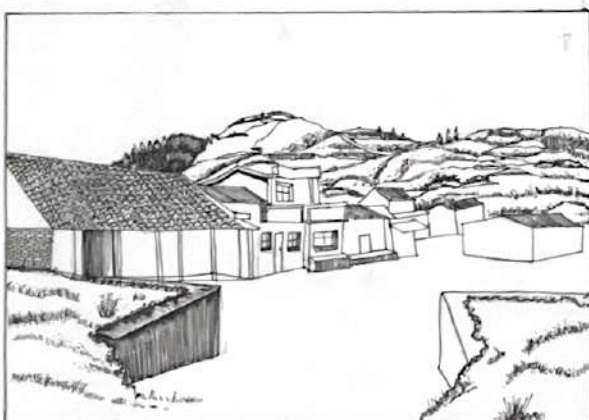
VIEW 5
NOTA TEMPLE IN KOLIMALAI IS A TRADITIONAL HILL TEMPLE KNOWN FOR ITS CALM SURROUNDINGS AND CULTURAL SIGNIFICANCE. IT REFLECTS THE LOCAL HERITAGE AND SIMPLE ARCHITECTURAL STYLE.



VIEW 7
THE RAJAMATHAN TEMPLE IN THE VILLAGE IS DEDICATED TO LORD KRISHNA AND IS AN IMPORTANT SPIRITUAL SPOT FOR THE LOCALS. IT FEATURES TRADITIONAL ARCHITECTURE AND HOSTS VARIOUS CULTURAL ACTIVITIES.



VIEW 8
THE COMMUNITY HALL IN THE VILLAGE SERVES AS A CENTRAL GATHERING PLACE FOR MEETINGS, CELEBRATIONS AND CULTURAL EVENTS. IT IS AN ESSENTIAL SPACE THAT STRENGTHENS SOCIAL BONDS AMONG THE VILLAGERS.



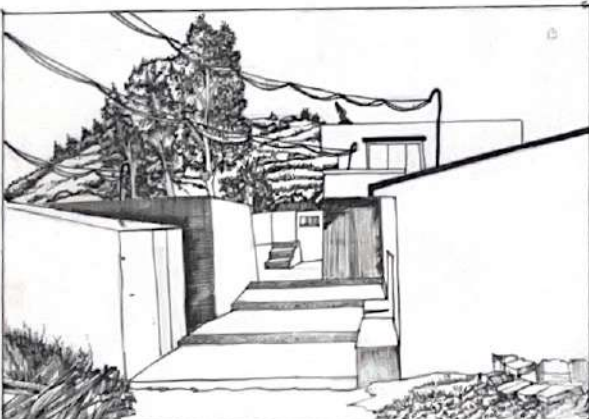
VIEW 10
ONE OF THE VILLAGE STREETS FEATURES A MIX OF MODERN AND OLDEN-STYLE HOUSES, SHOWCASING THE BLEND OF TRADITION AND CHANGE. THIS CONTRAST HIGHLIGHTS THE EVOLVING LIFESTYLE WITHIN RURAL SETTINGS.



VIEW 11
ANOTHER STREET IN THE VILLAGE LEADS TO THE HOUSE OF A SECOND PRIEST, REFLECTING THE SPIRITUAL FABRIC OF THE COMMUNITY.



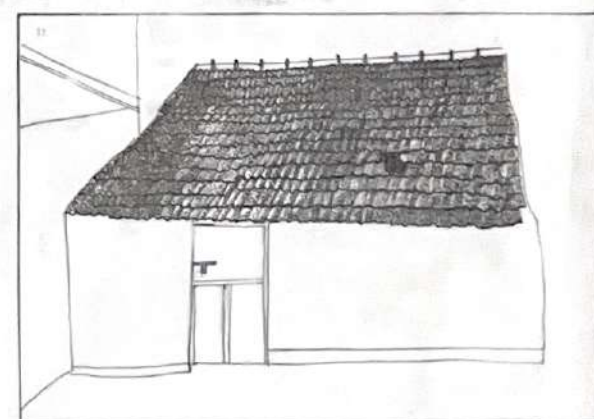
VIEW 12
THE VILLAGE STREET GENTLY LEADS TOWARDS THE TEMPLE, GUIDING VISITORS THROUGH A PEACEFUL PATH LINED WITH SIMPLE HOMES. IT CREATES A CALM AND WELCOMING ATMOSPHERE.



VIEW 13
BUILDINGS ARE ARRANGED IN A MORE STAGGERED, TERRACED FASHION INTEGRATED CLOSELY WITH THE SURROUNDING LANDSCAPE.



VIEW 14
THE USE OF TREES AND VEGETATION IN THIS SECTION SUGGESTS A SOFTER, MORE PRIVATE AREA, POSSIBLY RESIDENTIAL OR LEISURE-ORIENTED.



VIEW 15
THERE IS A VERY OLD HOUSE IN THE VILLAGE BUILT USING TRADITIONAL MATERIALS LIKE MUD AND TERRACOTTA. IT REFLECTS THE RUSTIC CHARM AND HERITAGE OF THE VILLAGE'S PAST CONSTRUCTION TECHNIQUES.

