



CENSUS OF INDIA 1961

VOLUME IX

MADRAS

PART VI

VILLAGE SURVEY MONOGRAPHS

11. KUNNALUR

P. K. NAMBIAR

OF THE INDIAN ADMINISTRATIVE SERVICE

SUPERINTENDENT OF CENSUS OPERATIONS, MADRAS

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* Already published (as on 28-11-64)

FOREWORD

Apart from laying the foundations of demography in this sub-continent, a hundred years of the Indian Census has also produced "elaborate and scholarly accounts of the variegated phenomena of Indian-life sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions". In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion.'

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

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

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

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

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

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield; and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

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

general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as inter-related processes, and finally to examine the social and economic processes set in motion through land-reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

New Delhi }
30th July, 1964}

ASOK MITRA
Registrar General, India

P R E F A C E

An interesting feature of 1961 Census is the preparation of monographs on 40 villages in Madras State. This is the eleventh report to be presented to the reader. It relates to KUNNALUR VILLAGE in Thiruthuraipoondi taluk of Thanjavur district. It is predominantly an agricultural village and a backward village too. Vaikkarans constitute the predominant community in this village.

The field survey has been conducted by Sri R. Pattabhiraman, M. A., Research Assistant. Sri J. R. Ramanathan, M. A., B. L., Deputy Superintendent of Census Operations has supervised the study and prepared a useful report, which after editing has been presented to the reader.

Madras,
November 27, 1964. }

P. K. NAMBIAR
Superintendent of Census Operations

LIST OF VILLAGES SELECTED FOR THE SURVEY

1. Ayyangarkulam*	...	Chingleput District
2. Sunnambukulam	...	"
3. Lakkinayakkanpatti	...	South Arcot District
4. Thadagam*	...	"
5. Arkavadi	...	"
6. Hasanamapettai	...	North Arcot District
7. Paravakkal	...	"
8. Arkasanahalli*	...	Salem District
9. Kanakagiri*	...	"
10. Pappanaickenpatti	...	"
11. Aladipatti	...	"
12. Iswaramoorthipalayam	...	"
13. Kumbalam	...	"
14. Nelliithurai	...	Coimbatore District
15. Hallimoyar	...	Nilgiris District
16. Kinnakorai	...	"
17. Vilpatti*	...	Madurai District
18. Sirumalai	...	"
19. Periyur	...	"
20. Thiruvalvayanallur	...	"
21. Thenbaranadu*	...	Tiruchirapalli District
22. Thiruvellarai*	...	"
23. Ariyur	...	"
24. Kadambangudi	...	Thanjavur District
25. Vilangulam	...	"
26. Kunnalur*	...	"
27. Kodiakkarai	...	"
28. Golwarpatti	...	Ramanathapuram District
29. Visavanoor	...	"
30. Athangarai	...	"
31. Ravanasamudram*	...	Tirunelveli District
32. Pudukulam*	...	"
33. Alwarkarkulam	...	"
34. Kilakottai	...	"
35. Odaimarichan	...	"
36. Kuvalaikanni	...	"
37. Koottumangalam*	...	Kanyakumari District
38. Kadathucheri	...	"
39. Kottuthalazhamkulam	...	"
40. Kadukkara	...	"

*Already published
(as on 28-11-64)

●●The present volume (No. 11 of the
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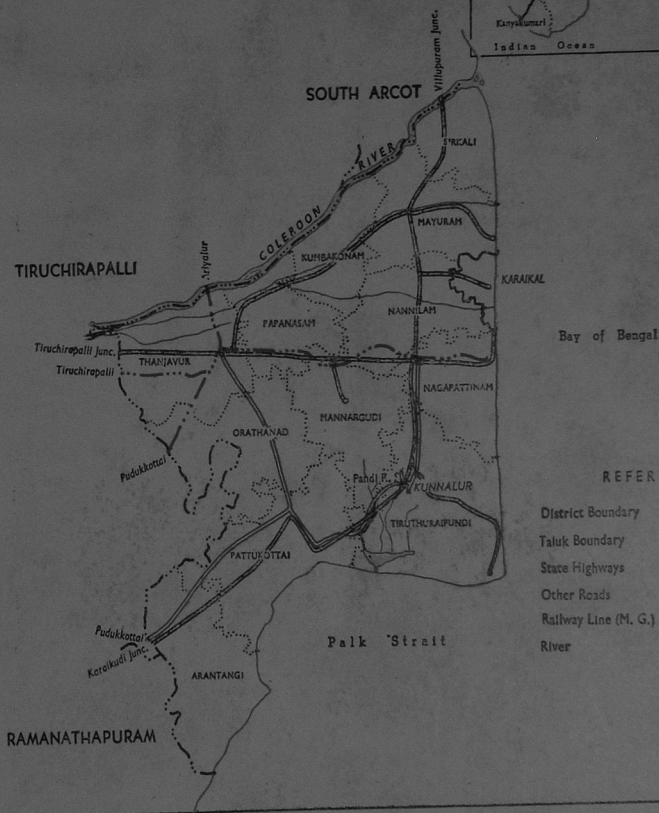
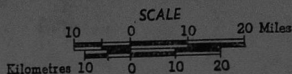
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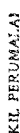
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LOCATION MAP
OF
KUNNALUR
TIRUTHURAI PUNDI TALUK
THANJAVUR DISTRICT



PRESIDENTIAL PATTERN



১৯৮৩

-  Village Boundary
 Railway Line (M. G.)
 Metalled Road
 Cart Track
 Tank

CHAPTER I

THE VILLAGE

Thanjavur District

THE DISTRICT OF THANJAVUR which is one of the richest districts of Madras State lies on the east coast between 9° 50' and 11° 25' of the northern latitude and 78° 45' and 79° 50' of the eastern longitude. Spread over an area of 3,731 square miles, it is bounded on the north by the districts of South Arcot and Tiruchirapalli, on the west by the district of Tiruchirapalli and on the South by the district of Ramanathapuram. The Bay of Bengal forms the eastern boundary of the district which has a long sea-board of about 140 miles extending from the mouth of Coleroon river on the north to Ramanathapuram district on the South. The Palk Strait forms the southern half of this long sea-board. The district is a vast expanse of paddy fields and fruit gardens broken only by the clusters of dwellings and winding roads. The river Cauvery with its wide net-work of canals is the perennial source of irrigation and food crops are produced in abundance. By this, the district has rightly earned the position of being the granary of the South.

Kunnalur Village

2. Thanjavur is also equally famous as the former capital of Chola Kings, one of the three dynasties which ruled South India from the dawn of the history till 14th century. The reign of Chola Kings is one of the most creative epochs in South Indian history because, literature, fine arts and artistic crafts flourished and developed to a high degree of perfection under the generous patronage of the Chola Kings. It was during the Cholas' regime that the Saivite cult of Hinduism received an impetus as evidenced by the remarkable amount of devotional literature and the large number of Saivite temples constructed during the period. Many of the temples were endowed with rich lands by the Chola Kings and pious devotees. Even to-day, there are several villages in Thanjavur district where a major portion of the cultivable lands belong to the temples. These villages are known as the temple 'Inam villages'

and we have chosen one such village for our survey. The village called Kunnalur, which is the subject matter of this report, is a fertile village situated in the South eastern corner of the Thanjavur district at the tail end of the Cauvery-basin. The village lies very close to Point Calimere on the sea coast which forms the northern boundary of the Palk Strait. It is a small village with a population of 1,749 persons, majority of whom belong to the Scheduled Castes. Under the three categories of villages chosen for our survey this village belongs to the last category viz., villages predominantly occupied by Scheduled Castes and Scheduled Tribes. Vaikkarans, a sub-sect of Pallans form the numerically largest community and they constitute 58.4 percent of the village population. The other Scheduled Caste of the village the Parayans, account for 3.8 percent of the population. The non-scheduled caste population of the village comprises mainly of the Thevars, Servais and Vezhars. There are also a few households of Vania Chettians, Padayachis, Vellalas and the artisan communities like Potters, Dhobies and Barbers.

3. Agriculture is the mainstay of the village economy and as much as 92 percent of the total population of the village are dependent on agriculture for their livelihood. Paddy is the chief crop of the village. A majority of the cultivators of this village are leasehold cultivators who are cultivating the lands belonging to the Vedaranyam Devasthanam. The owner cultivators form only a small group, the larger occupational groups being the leasehold cultivators and the agricultural labourers. There are no notable industries except the traditional occupations of the artisan communities like pottery, carpentry etc. The majority of the population earn their livelihood either as leasehold cultivators or as agricultural labourers.

Inam Village

4. Kunnalur is an Inam village as distinguished from a Ryotwari village. Normally, a Ryotwari village means a village of peasants

proprietors or owner cultivators who own small plots of land. The pattern of land ownership is different in an Inam village, where the bulk of the lands are owned by a single Inamdār and cultivated by tenants. About three-fourths of the cultivable lands in Kunnalur are owned by the Vedaranyam Devasthanam which has leased out the lands to a large number of tenants in this village. Because of this unusual pattern of land ownership, the village has certain agrarian problems which we will have occasion to discuss later.

Location

5. This village lies in the Thiruthuraipoondi taluk of Thanjavur district at a distance of five miles to the south of Thiruthuraipoondi town. It is situated about half-a-mile away from the black-topped road connecting Thiruthuraipoondi with Pattukkottai. The village is bounded by Kilapandi and Ekkal on the South. Melamarudhur forms the eastern boundary of the village and Idaiyur and Kilaperu Malai form the western boundary. Thiruthuraipoondi is the nearest town to this village and the other places of importance in the vicinity are Muthupet and Vedaranyam. Muthupet lies at a distance of about 15 miles on the south-east. Muthupet is the Block headquarters for this village and it is a minor port on the winding sea-coast which forms the Palk Strait. Vedaranyam is also a minor port on the eastern coast and it is a pilgrim centre next in importance only to Rameswaram. The temple situated in Vedaranyam owns the bulk of the lands in Kunnalur. The district headquarters of the village lies at a distance of 50 miles on the North west and the Bay of Bengal which forms the eastern boundary of the district is only about ten miles. The village is nearer to the Palk-Strait which forms the South-eastern boundary of the district. The great salt swamp which stretches to a breadth of 4 to 5 miles on the north of the Palk Strait is only about four miles to the south of the village.

Physical Features

6. Kunnalur is situated amidst picturesque surroundings with green paddy fields surrounding the village on all sides. The green sea of waving corn extends as far as the eye can reach and it is only broken by small clusters of dwellings in between the fields and the coconut groves which dot

the landscape and add to its beauty. The wide network of canals originating from the Vennar provide perennial supply of water to the paddy fields in this village. There are three main canals, namely, the Thatchiruppu Vaikkal, Kottagam Vaikkal and the Dharkasthu Vaikkal which supply water to the village. All these three canals branch off from the Pudhiya Pandiyar, a branch of Koriyar which is the main source of irrigation for this region. Thatchiruppu and Kottagam Vaikkal enter the village on the north-western side and they run respectively towards the south-east and south-wards. The Dharkasthu Vaikkal enters the village on the western side and irrigates the lands in the south-western portion of the village. A number of small feeder channels branch off from these main canals and carry water to the fields. In addition to these irrigation channels, three drainage channels also pass through the village. The biggest of them, namely, the Valavanar drainage channel runs along the eastern and south-eastern boundary of the village before it turns further south towards the salt swamp. Another drainage channel which drains off water from the villages on the north, joins the Valavanar drain in the south-western portion of the village. This small drainage channel is known as 'Kallikudi Vaikkal'. 'Ovarur Vaikkal' is the other major drainage channel which drains off water from many villages on the north-west. It runs very close to the village boundary on the western side and eventually joins the Valavanar. Water does not drain properly beyond this village and because of this congestion in drainage, water stagnates over 150 to 200 acres in this village. Fields inundated with this drainage water are unsuitable for cultivation. Because of the proximity of the salt swamp on the south, about 200 acres in the southern portion of the village are covered with saline soil. The other portions of the village are covered with the black regar soil which is suited for paddy cultivation.

Climate and Rainfall

7. Because of the widespread evaporation caused from the extensive wet lands and the wide net work of channels, the atmosphere in this village is humid. Because of this humid atmosphere and the proximity to the sea coast, the village is comparatively a cool place. May and June are



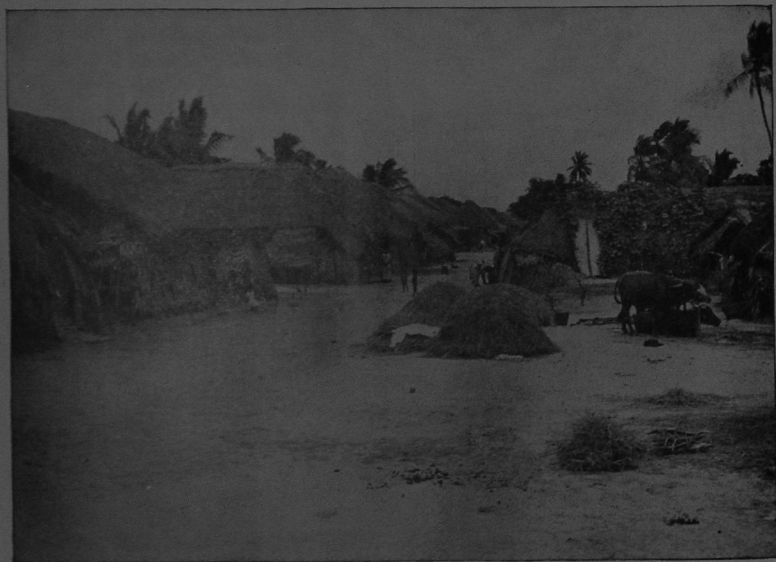
The approach road which connects the village with the Thiruthuraipoondi—Pattukottai main road



The main settlement where caste Hindus live



The portion of the main village known as "Kilachethi" which is in the sole occupation of Vaikkarans



A street scene in Kadambavilagam hamlet
Note the straw-heaps in the fore-ground where Paddy is stored for some time

the hottest months of the year when the average temperature is slightly above 90°F. The heat of summer is slightly abated towards the end of June by the occasional showers of the south-west monsoon and by the rise in the humidity because of the evaporation caused in the extensive paddy fields (the freshes arrive in the irrigation channels by the end of June). The temperature progressively declines till October when the north-east monsoon sets in. The weather continues to be cool throughout the north-east monsoon period, that is, till about the end of January. December and January are the coolest months of the year, when the temperature varies between 75° and 80°F. Towards the end of February and early part of March, the weather becomes moderately warm and the summer sets in towards the latter part of March and lasts till June. The village gets an annual rainfall of about 47" per annum on an average and this is subject to fluctuations from year to year. The bulk of the rainfall is received during the north-east monsoon period of October to December, November being the month of maximum precipitation. Out of the total annual rainfall of 47" the village gets as much as 29" during the three months of October, November and December. The village also gets considerable rainfall during the south-west monsoon period from June to September. Though the local rainfall of the south-west monsoon is very much less than that of the north-east monsoon, the freshes in the Cauvery on which the wet cultivation in this village mainly depends are due chiefly to the abundance of the south-west monsoon rains on the Western Ghats. On an average, the village gets rains for about 52 to 56 days in a year and the maximum number of rainy days are in the months of October and November.

Floods

8. Though this village is blessed with a healthy climate and sufficient rainfall, it is often exposed to the twin dangers of cyclones and floods like many other villages in the coastal belt of Thanjavur district. Floods and cyclones are not infrequent occurrences in Thanjavur district. Whenever there are excessive rains in the catchment area of Cauvery, Thanjavur district bears the brunt of the floods. In the ancient Tamil literature, Thanjavur district was known as the *Punal Nadu* or the "country of floods". The damages due to the floods have been considerably mitigated by the

construction of the Mettur Dam during the present century. But even now, floods are frequent occurrences, though their violence and potentialities of dangers are not of the same degree as the floods prior to the construction of the Mettur Dam. Villages like Kunnalur which lie at the tail end of the delta suffer more due to these floods. Because of the defective drainage, a considerable portion of the village is normally water-logged and even with the mildest of floods, the fields are inundated and there is a total loss of crops due to submersion. Unlike the villages in the upper regions of the delta which have the danger of floods only during the months of June and July when the freshes come in the Cauvery, Kunnalur is exposed to that danger even during the months of November and December. A slightly heavy downpour of rain during the north-east monsoon too, floods the fields because of the ineffective and congested drainage. Though these frequent floods cause damage only to the crops, they do not spell danger to the human lives or the cattle. Violent floods which sweep away the dwellings and occasion the loss of human lives and cattle are fortunately infrequent. Such memorable floods which caused extensive damages to the lives and property occurred in the years 1921 and 1953 during the present century.

Cyclones

9. The other natural danger to which the village is exposed to is the cyclones which cause widespread damages to the villages in the coastal belt. The cyclones unusually occur in the month of November and cause extensive damages to the dwellings, cattle and the inhabitants. Cyclones which caused extensive damages in the recent years occurred in 1953, 1955 and 1960. These twin dangers of floods and cyclones have not, however, driven the inhabitants from this village and the sentiment which binds the peasants to their lands, is as strong as anywhere else. As a matter of fact, these people are reconciled to their fate and have made their roofs stronger. They only hope that the Government will take steps to solve the drainage problem, which will considerably mitigate the damages due to frequent floods.

Flora

10. The flora of Kunnalur village are not of any particular interest, as the trees and plants

found here are common to most of the deltaic villages of Thanjavur. The village is surrounded by the green sea of extensive paddy fields with clusters of coconut trees and other shade trees dotting the landscape. The shade trees commonly come across here are portia, margosa and tamarind trees. There are also a few banyan trees and palmyra trees in the village site, but the most numerous of the trees are the coconut trees and the portia trees. Manure plants like *Sesbania* and *Clycidia* are occasionally come across along the field-bunds. The poramboke lands are covered with thorny plants like *Presopis Juliflora* and other waste plants. The most attractive item of flora are the water-lilies which are in plenty in this village. The water ponds in this village and many of the channels are covered with the creepers of water-lilies and the continuous chain of blossomed lilies appeal to the aesthetic sense of the observer.

Fauna

11. The fauna of this village consists only of the domestic animals and birds. The bulls and cows one comes across in this village are of local breed and they are not of any improved variety imported from outside. The buffaloes are also of indigenous breed and they are obtained in the local shandies. The only interesting item of fauna is the large number of teals and other water birds, which visit this village to pluck the grains from the crops. These birds live in the wooded salt swamp adjoining the sea shore and cause considerable damage to the crops in the coastal region.

Settlement Pattern

12. The village comprises of three settlements, namely, the main village, the Dharkast hamlet and the Kadambavilagam hamlet. The main settlement lies in the north-western corner of the village and the Dharkast hamlet lies at a distance of one mile on the east. The main settlement is not a contiguous group of dwellings, but consists of four clusters of dwellings at the entrance to the village at a distance of two furlongs from the Thiruthurai-poondi-Pattukkottai road. There are four main streets in this settlement and all the houses here are occupied by the highcaste Hindus, namely, the Thevars, Servais and Padayatchis. This settlement is named as the *Kudichethi* and the majority

of the inhabitants are Thevars. About two furlongs to the north-east of this Kudichethi lies another cluster of dwellings occupied by the Parayans of this village. A little removed from these Paraya dwellings is another high caste settlement occupied by the Rajas, Asaris and Thevars. Two other clusters of dwellings which form part of the main village are known as *Kizhachethi* and the *Melachethi*. These two clusters of dwellings are separated by a distance of about half a furlong and they are two furlongs away from the 'Kudichethi'. Both these settlements are predominantly occupied by the Vaikkarans.

13. The Kadambavilagam hamlet which has only two main streets is also completely in the occupation of Vaikkarans except for eight households of Thevars. The Dharkast hamlet also consists of two blocks of dwellings separated by a distance of one furlong. One of the blocks is in the sole occupation of Vaikkarans, the other block is completely in the occupation of Velars or the Potters. Most of the smaller communities of the village are settled in 'Kudichethi' which is in the occupation of the high caste Hindus. None of the Scheduled Caste people are living in Kudichethi. Thus we see that the dwellings of the Scheduled Caste people are clearly segregated from those of the high caste Hindus.

Settlement History

14. Among the five important communities of Vaikkarans, Thevars, Parayans, Servais and Vezhars, the first three communities are said to be the original settlers of this village, whereas the last two are believed to be migrants. The Servais are reported to have migrated to this village from villages round about Adaviyarkoil and the migration is said to have taken place about two to three generations back. The Vezhars or the Potters migrated to this village much later and they are the natives of Thanikkottai, a village five miles away in the same taluk. In the absence of any accurate information to the contrary, it is safer to presume that the other communities are the original inhabitants of this village, except the Dhobies and the Barbers who are recent migrants to the village. The Telugu-speaking Rajas could not have been among the original settlers and we will not be far away from truth if we presume that these people must have migrated to



Bullock-cart is the common mode for transporting grains, fertilisers and other goods



Walking across the slushy fields and wading through the mud is a novel and thrilling experience for a town-dweller



All the Christian Vezhars are concentrated in this settlement which forms part of the Darkhast hamlet



The foot-bridge on the way to Darkhast hamlet.
Note the inundation in the fields due to congested drainage.

these parts during the regime of the Telugu-speaking Nayakkan Kings.

15. There is no legend or tradition to explain the origin of the village or the etymology of the name of the village. But it seems to be quite an ancient village from the fact that the famous Saivite Saint *Thirugnanasambandar* has mentioned Kunnalur in one of his hymns. While singing in

praise of Vedaranyam, a famous Saivite Centre and its presiding deity, the Saint refers to Kunnalur as a place of ardent devotees, learned people and beautiful maidens. The Saint is believed to have lived during the seventh century. From these, it may be inferred that Kunnalur is quite an ancient village dating back to the seventh century. The table on 'Settlement History' indicates the different communities who have migrated to the village.

TABLE No. I

Settlement History

Community	Total No. of households	Number of households settled in present generation			Places from which families have migrated
		Households	Males	Females	
(1)	(2)	(3)	(4)	(5)	(6)
Vaikkaran	242	1	1	...	Burma
Thevar	84	...	...	...
Parayan	16	...	...	...
Servai	9	...	...	...
Chettiar	7	...	...	...
Vellala	7	1	1	1	Thuraiyur village, Musiri taluk, Trichy district.
Padayatchi	5	...	...	...
Asari	5	...	...	...
Nainar	3	...	...	...
Raja	2	...	...	...
Pariyari	2	...	...	...
Vannan	1	...	...	...
Konar	1	1	2	3	Thanjavur town, Thanjavur district.
Christian Vezhar	17	...	...	...
Muslims	1	...	...	...
Total	402	3	4	4	

Transport and communications

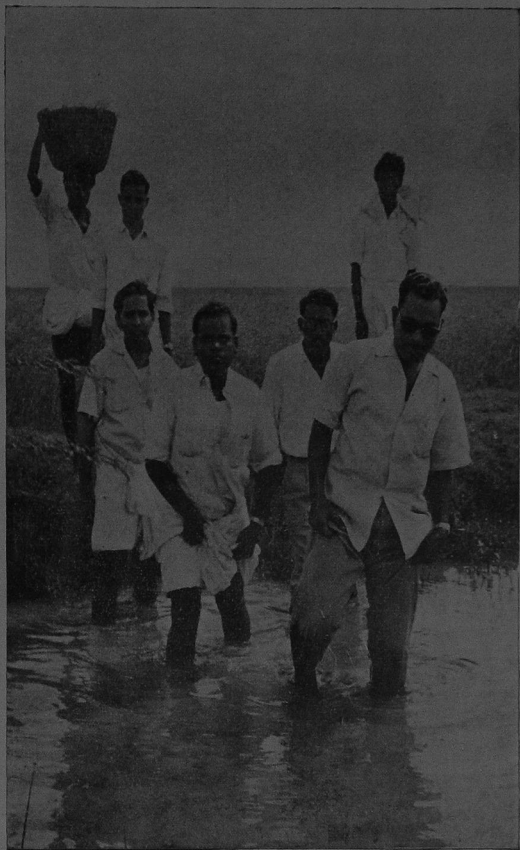
16. Kunnalur is accessible by bus as well as by train. Buses ply frequently on Thiruthurai-poondi—Pattukkottai road and the main village of Kunnalur is only about two furlongs away from the bus stop on the main road. The Pandya Railway Station is only about half a furlong away from this bus stop and this railway station lies on the Thiruthurai-poondi—Karaikkudi route. The main village is connected with the Thiruthurai-poondi—Pattukkottai high road by a jeepable road. The common mode of transport for the people of this village is the bus for going to taluk headquarters and the district headquarters and people travelling long distance go by train. Many of the youngsters use bicycles to go to the neighbouring Thiruthurai-poondi and other villages and there are two cycle shops in the village. This easy accessibility is, however, confined to the main village and the hamlets of the village are inaccessible. The Kadambavilagam hamlet is slightly better connected with the main village than the Dharkast hamlet. Though the Kadambavilagam hamlet is not connected directly with the main village, a cart tract branches off from the neighbouring village of Ekkal to Kadambavilagam and Ekkal is connected with the main village by a jeepable road.

17. The Dharkast hamlet is situated amidst the fields and channels and there is not even a footpath connecting this hamlet with the main village or any neighbouring village. One has to walk along the narrow and slippery field-bunds, cross the channels with knee-deep water and cut across the slushy fields to reach this hamlet. Walking along the slippery field-bunds requires as much care as tight-rope walking. Crossing the channels and cutting across the slushy fields is a novel experience for a town-dweller, but it is the daily problem of

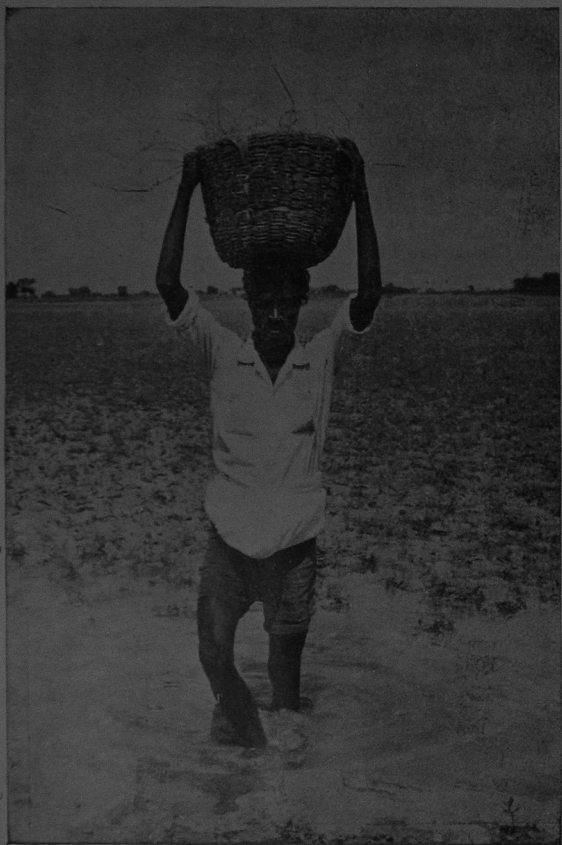
these people who will have to go to the main village to buy their daily requirements. Transporting grains from this hamlet to the main village is a much more difficult problem as the grains have to be carried in small quantities as head-loads. Description of these villagers as to how they carry a sick person to the hospital by a stretcher held by two people along this difficult path, is a tale of woe. During the floods, these people have to wade through the water and swim across the wide channels. In response to the repeated clamour of the inhabitants of this hamlet, the Panchayat Board has put up some improvised foot-bridges over two wide channels and many others remain unbridged. The constant prayer of these people to the Panchayat Board and the Government officials to acquire a strip of land and form a foot-path, still remains unanswered. So, despite the easy accessibility of the main village, the Dharkast hamlet continues to be inaccessible with all the disadvantages and inconveniences arising out of this inaccessibility. Kunnalur has a Post Office of its own and it is situated near the main village. For the inhabitants of the hamlets, it is as good as not having a Post Office and only the residents of the main village are benefited by the Post Office. The village is not electrified and the nearest Telegraph Office is at Thiruthurai-poondi, at a distance of five miles.

Places of worship

18. At the outskirts of the village, there stands a temple dedicated to Ayyanar which is supposed to be the guardian deity of the village. In the main village, there is a Siva temple amidst the settlement of high caste Hindus. The shrine of Mariamman, the Goddess of Smallpox, is found in Thevar Street. Another shrine of special adoration for the Vaikkarans is 'Nallamanicka-swamy', who is their caste deity.



One has to walk along the narrow and slippery field-bunds, cross the channels with knee-deep water and cut across the slushy fields to reach the Darkhast hamlet



This is the daily problem of the villagers

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

19. The population of this village is distributed between 15 different communities, out of which only the following five are numerically significant.

The Vaikkarans and the Parayans are the two

Scheduled Castes of the village and they constitute 62 per cent of the total population. The ethnic structure of village society is indicated in Table No. II.

Community	No. of households	Number of persons	Percentage to the total population
Vaikkaran	242	1,021	58.4
Thevar	84	387	22.1
Vezhar	17	63	3.6
Parayan	16	67	3.8
Servai	9	50	2.90

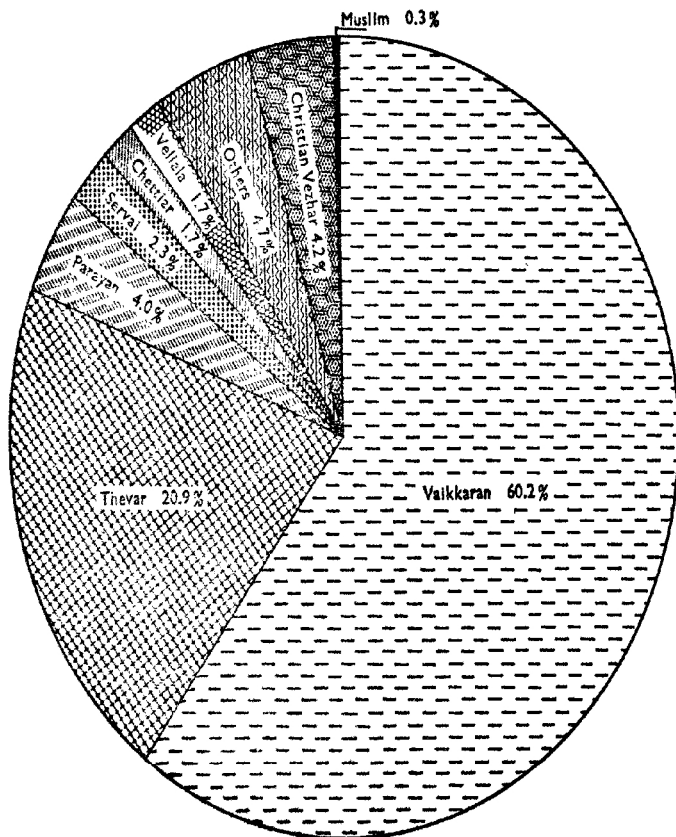
TABLE No. II

Ethnic Composition

Religion	Community	Total No. of households	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)
Hindus	Vaikkaran (S. C.)*	242	1,021	517	504
	Thevar	84	387	199	188
	Parayan (S. C.)	16	67	33	34
	Servai	9	50	26	24
	Chettiar	7	26	14	12
	Vellala	7	19	10	9
	Padayatchi	5	38	21	17
	Asari	5	23	12	11
	Nainar	3	12	8	4
	Raja	2	18	11	7
	Pariyari (Barber)	2	5	3	2
	Vannan	1	7	2	5
	Konar	1	5	2	3
Christians	Vezhar (Potter)	17	63	33	30
Muslims	Muslim	1	8	3	5
Total		402	1,749	894	855

*S. C.—Scheduled Caste

ETHNIC COMPOSITION



Vaikkarans

20. The Vaikkarans are a sub-sect of the caste known as *Pallans*. The Pallans are a class of agricultural labourers, who along with the Parayans and the Chakkiliyans were considered as untouchables. The name 'Pallan' is said to be derived from 'Pallam', a pit, as they were standing on a low ground when the castes were originally formed. It is further suggested that the name may be connected with wet cultivation at which they are experts and which is always carried on low ground. The Pallans are said by some, to have sprung from the intercourse of a Sudra with a Brahmin woman. Others say that Devendra created them for the purpose of labouring on behalf of the Vellalas. Whatever may have been their origin, they occupy the lowest rung in the social order and they are considered superior only to the Parayans and the Chakkiliyans. As a mark of their superiority over the Parayans and the Chakkiliyans, they do not eat beef like the Parayans and Chakkiliyans. Because the village artisans like the washermen and barbers consider themselves to be superior to the Pallans, the former do not perform their traditional services to the Pallans, who have their own washerman and barbers. These are said to be mainly recruited from the Sozhia Sect of the Pallans, which holds an inferior position.

Sub-sects

21. There are a number of sub-sects and sub-divisions among the Pallans as illustrated by a Tamil proverb according to which, one can count the number of variety of paddy, but it is impossible to count the divisions of the Pallans. The Pallans form a numerous class of people in Thanjavur district and they mostly belong to one of the following four main sub-divisions :

1. The Vaikkarans or the Panikkars
2. Therkitthi Pallans
3. Kurumba Pallans
4. Kalatti Pallans

All the Pallans of this village belong to the sub-sect of Vaikkarans and they do not inter-marry with the other sub-divisions, although they do not have any restrictions regarding inter-dining. Among the

Vaikkarans, there are no exogamous septs or 'Kilais' as among many other castes. They follow the other Non-brahmin communities in their customs and manners. Nevertheless they observe a few peculiar customs as may be seen from the discussion to follow.

Marriage customs

22. The Vaikkarans like many other communities consult the astrologer before settling a marriage alliance and the astrologer's verdict on the agreeability of the stars connected with the names of the parties is usually respected. The astrologers whom the Vaikkarans consult are not professional people with specialised knowledge. They are mostly the Valluvan Pandarams who pretend to know a little of astrology and who also officiate at the weddings of the Vaikkarans. In addition to consulting the astrologers, the Vaikkarans also look for omens when they go in search of brides. Cats crossing the path, seeing an eagle or a blackbird and meeting an oilmonger, a barber or a widow are all considered to be bad omens. On the other hand, if they sight a cow, or a married woman carrying water, they are considered to be good omens. Many of the orthodox people suspend their search for the bride temporarily when they come across a bad omen.

Betrothal

23. After the alliance is settled, the auspicious date for the betrothal is fixed and it usually takes place in the bride's residence. The groom's party visits the bride's house with auspicious presents. Articles like coconuts, flowers, sandal paste and toilet articles like mirror, comb and turmeric paste are presented to the bride along with a new saree by the groom's party. The Parisam panam or the traditional bride's price is also paid to the bride's party on this occasion. To signify their agreement to enter into the alliance, the Pandaram or the caste priest who presides over the ceremony writes a 'Muhurtham Olai' or the 'Lagna pathrikai' and it is exchanged between the parties. The auspicious dates for the wedding, chosen by the Pandaram, is also recorded in the 'Lagna pathrikai' which is written at an auspicious moment. The Pandaram is paid a fee of Rs. 5 for the services and the function comes to a close with an informal feast for the groom's party.

Wedding Rites

24. The marriage closely follows the betrothal and it usually takes place at the groom's residence. The Pandaram or the caste priest of Pallans officiates at the wedding. The wedding ceremonies commence with the ceremonial baths given to the bride and the groom. During this ceremonial bath, the respective maternal uncle anoints the bride and the groom with oil and turmeric paste and gives them the ceremonial bath. After this bath, the bride and the groom are dressed in the new clothes. In the meanwhile, the marriage dais is got ready and some of the important features of this marriage dais are an array of new pots which is called 'Saligraham' and the ceremonial lamps. The array of pots are supposed to represent the Gods who are present at the wedding. A bamboo stick along with a branch of some milky tree like *potia* or 'Odhiyan' is planted in the midst of the marriage dais. Trays containing nine kinds of grains known as 'Navathanyam' and coconuts are also placed in the marriage dais. After the bride and the groom are brought and seated on the marriage dais, turmeric strained threads known as 'Kankanam' are tied on the wrists of the bride and the groom. The Pandaram or the Prohit lights the holy-fire and performs puja to Lord Vigneswara which is represented by a lump of turmeric paste, by breaking a coconut and burning the camphor. The Thali is blessed by the elders assembled and the Pandaram, before it is given to the groom. The groom takes it and ties it round the neck of the bride while the sister of the groom holds a lighted lamp by his side. The 'Thali tying' ceremony is the most important of the wedding ceremonies among the Vaikkarans and there are very few rituals after this. The couple are presented with cash and articles by the relatives and other invitees to the wedding, during the 'Moiseithal' ceremony. After the 'Moiseithal', the bride and the groom go round the marriage dais thrice with linked fingers and retire from the gathering and this is followed by the wedding feast.

25. There are a few closing ceremonies in the evening, the main purpose of which is to familiarise the bride and the groom with each other, and to help the bride to cast off her shyness. During a ceremony known as 'Nalamneer', a steel pen or

pencil and a feeding spoon are dropped into a potful of water and the bride and the groom are asked to pick them up while the surrounding relatives are jeering at them. One of the hands of the bride and the groom are tied together and they are asked to pick up the articles with the tied hands. The bride should pick up the feeding spoon and the groom should pick up the pencil or the steel pen. This incidentally symbolises the fact that it is the duty of the wife to rear children and to run the household and the husband should earn their livelihood. The steel pen symbolises a clerical or a white-collar occupation in which very few of the Pallans are engaged. It must be a later invention and at best it represents the aspiration of a Palla. After these ceremonies of 'Nalamneer', the trays containing the 'Navathanyam' are taken to a tank and thrown in to it, which marks the end of the marriage ceremonies.

26. Another important ceremony performed during the Vaikkarans' weddings is the investment of the groom with the sacred thread or the 'Poonul'. The groom is invested with the 'Poonul' by the Pandaram at the same time when the Kankanam is tied on his wrist and the groom has to wear the 'Poonul' for the duration of the wedding. This, in all probability, is one of the customs imbibed by the Vaikkarans from the other high castes possibly to stress their superiority over the other communities like Parayans and Chakkilians. There is no separate ceremony for the consummation of the marriage among the Vaikkarans and it usually takes place on the night of the wedding itself.

Consanguineous marriages

27. Consanguineous marriages are very common among the Vaikkarans and the preferred degrees of relationship are the paternal aunt's daughter and the maternal uncle's daughter. There is no bar against marrying the sister's daughter. The system of dowry is not in vogue among the Vaikkarans but the traditional bride's price to be paid by the groom's party is insisted upon. The traditional amount of 'Parisam' was Rs. 10-50. In actual practice, this amount now varies even up to Rs. 50-00 or Rs. 100-00, depending upon the economic status of the parties. The bride's price is paid at the time of

the betrothal. Divorce and widow-remarriage are allowed among the Vaikkarans and divorces are usually effected by the Caste Panchayat which presided over by the hereditary heads of the community. Both the husband and the wife have equal rights to ask for divorce. A man divorcing his wife, has to pay her such sum as fixed by the Caste Panchayat and if a woman is to divorce her husband on her own initiative she has to pay her husband the marriage expenses and the 'Parisam Panam' which was paid to her at the time of the marriage. The divorced women as well as the widows can remarry among the Vaikkarans. When a widow remarries, her new husband gives her a white cloth and ties a yellow string round her neck in the presence of some of their caste men. The elaborate rituals described under the marriage customs are not observed during the remarriage of a widow or a divorcee.

Funeral Rites

28. The dead among the Vaikkarans are usually burnt but some of the people resort to the cheaper course of burying. Immediately after the death, the corpse is removed from the house and is placed at the outer verandha on the pial. The toes and the thumbs of the corpse are tied together and a lighted lamp is placed near the head. The custom demands that no one in the house should weep till the toes and fingers are tied and until the lighted lamp is placed at the head of the corpse. The funeral rites commence after all the relatives have assembled and paid their condolences. Three men go to a tank or a river and bring three potsful of water with which the corpse is bathed. Before bathing the corpse, the relatives place oil and soap-nut powder on the corpse's head. After the bath, the corpse is covered with a new cloth, coloured red if it is a female and white if it is a male. Puja is also performed to the corpse by breaking a coconut and burning the camphor. In the meanwhile, the barber gets ready the stretcher or the bier on which the corpse is carried and the dhobi decorates the stretcher with washed clothes and flowers. These are the traditional services performed by the dhobi and the barber for which they are paid the nominal fees. The Parayans play the funeral music during the procession from the house to the cremation ground. Before the corpse is placed on the bier and

carried to the cremation ground, the female relatives drop a few grains of rice in the mouth of the corpse and this custom is based on the belief that the dead person should not feel hungry on his way to the Heaven. Only the male relatives accompany the corpse up to the cremation ground and parched rice is spilled on the way. This is once again based on the belief that when the ghost of the deceased attempts to return to the house that night, it will stop on the way to pick up the rice, by which time the day will break.

29. At the cremation ground the corpse is placed on the funeral pyre and the eldest son goes round it with a new pot full of water three times and breaks it at the end of the third round. The funeral celebrant then sets the fire to the pyre and returns home without looking back at the pyre. Food is not cooked in the house of the deceased on that day and the bereaved family is fed by the relatives. On the next day, the funeral celebrant and the relatives visit the cremation ground and collect the ashes and the bones. These mortal remains of the deceased are put in a new earthen-pot and milk is poured over it. The pot is then thrown into a tank or a river. The pollution caused by the death lasts for 15 days and it is terminated by the purificatory ceremonies performed on the 16th day. The Pandaram or the caste priest is invited home to perform the "Punniyahavachanam" and he sprinkles cow's urine all over the house. The funeral celebrant and the relatives visit the grave on that day. They place cooked rice and other edibles like fruits, on a plantain leaf and perform puja to the soul of the deceased. These ceremonies known as 'Karumamthirthal' terminate the pollution and one of the important aspects of the funeral rites among the Vaikkarans is that the funeral celebrant should wear the "Poonul" or the sacred thread, during the duration of these ceremonies. The relatives are fed in an informal feast on the 16th day by the bereaved family.

Birth Ceremonies

30. Birth in a vaikkaran family entails pollution and is attended with some ceremonies. The pollution caused by the birth of a baby lasts for 15 days and it is terminated by the ceremonies performed on the 16th day. During this pollution period the mother and the baby are segregated in a

portion of the house and the members of the family are prohibited from entering the temples. On the 16th day, the mother and the baby are given ceremonial baths and the house is washed and cleaned with cow dung. Cow's urine is sprinkled all over the house and sometimes the Pandaram is invited home to assist in these ceremonies. A new saree for the occasion is presented to the mother by her brother. In some of the well-to-do households the occasion also involves an informal feast for the relatives, but those who can afford such feasting in this village are few and far between. Many of them distribute betel nuts to the close relatives on the occasion. There are some interesting superstitions connected with the birth of a child as stated in a Tamil proverb which runs as follows :

மாலைக்கு பிறந்தால் மாமனுக்காகது
சொடி கட்டி பிறந்தால் சொழுந்தனுக்காகது.

This means that when the baby is delivered, if the umbilical-chord of the baby is wound round it's neck like a garland, it forebodes evil for the maternal uncle of the baby. If, on the other hand, the umbilical-chord is wound round the body, it forebodes evil for the paternal uncle of the baby. When babies are born with the umbilical-chord worn either round it's neck or it's body, ceremonies are performed to avert the evil to the concerned uncle. The uncle concerned should not see the baby till the 16th day. He should first see the reflection of the baby in a small vessel containing oil or in a mirror, before he looks at the child. He also presents a silver waist-thread or a pair of anklets to the baby for the occasion. There is no separate ceremony for naming the children among the Vaikkarans and the children are named either after the ancestors or the deities.

Puberty Rites

31. Attainment of puberty by a girl also entails pollution for a period of 15 days, during which period the girl is kept secluded in a temporary and improvised hut. The girl is given special food during this period. On the 16th day, a washer woman takes the girl to the nearby tank or the river and gives her an oil-bath. This ceremonial bath given by the washerwoman is supposed to purify the girl off the pollution. The improvised hut in which the girl was kept secluded

is also burnt down on that day. The maternal uncle of the girl presents a new saree and a garland to the girl for the occasion. After the girl is dressed in new clothes and seated on a plank, the lady relatives go round the girl clapping their hands and singing folk-songs which signify the occasion. The relatives and invitees to the ceremony present the girl with flowers and fruits. The ceremony usually comes to a close with an informal feast for the relatives and other invitees.

Parayans

32. The Parayans are the other Scheduled Caste of the village. Parayans like the Vaikkarans are also considered as untouchables, by the Hindus. Though the Vaikkarans claim to be socially superior to the Parayans and do not inter-dine with the latter, the Parayans do not whole-heartedly concede the social superiority of the Pallans. The Parayans like many other castes, claim an exalted origin from a brahmin priest named Salasambavan, who became a Paraya by god's curse. According to Bishop Caldwell, the name Parayan is derived from the Tamil word 'Parai' meaning a 'drum', as the Parayans act as drummers at weddings, funerals and village festivals. The derivation, however, is not universally accepted. Whatever be the origin of these people or the etymology of the name, they occupy the lowest position in the social hierarchy.

The ritual structure of the Parayans is almost identical to that of the Pallans which lends support to the theory that these people must have belonged to the same main caste. The marriage ceremonies of the Parayans are identical with those of the Pallans and the same Valluvan or the Pandaram are the caste priests to the Pallans and Parayans. They wear the sacred thread and constitute practically a distinct caste which will not inter-marry or inter-dine with others. According to Mr. Stuart, these Valluvans were 'the priests to the Pallava Kings before the introduction of the Brahmins.' The Parayans also have the system of bride's price or 'parisam panam', the traditional amount of which is same as that for the Pallans. The only difference between the otherwise identical marriage ceremonies of Pallans and the Parayans seems to be that the Parayans do not wear the sacred thread during marriages and funerals. Divorce is also allowed among the Parayans

and as in the case of Pallans, the divorces are effected by the caste Panchayat. The dead among the Parayans are sometime burnt and the practice is not uniform. A peculiar custom observed by some of the Parayans of this village is that an impression of the dead man's palm is taken in cowdung and is stuck on the wall. This is believed to keep the ghosts away from the house. One other ceremony performed by the Parayans is that the camphor is burnt in a junction where three paths meet to symbolise the bidding farewell to the soul of the deceased. But for such minor variations, the customs and manners of the Parayans are identical with those of the Pallans.

Thevars

33. Thevars form the most numerous class of high caste Hindus in this village. These Thevars belong to a community called 'Agamudaiyans' and the word 'Thevar' is only a title which they suffix to their names. This title is also adopted by other castes like Kallans and Maravars. Mr. Francis describes Agamudaiyans 'as a cultivating class who are most numerous in Tanjore, Madurai and Tirunelveli districts. The term 'Agamudaiyan' is derived from the root 'Agam', a tamil word, which has more than one meaning. In one context it means a house and the suffix Udaiyar means ownership. So, the word 'Agamudaiyan' means a owner of a house or a land-lord in the large sense. Another connotation of this word 'Agamudaiyan' is as follows. The root Agam means 'pride' and the suffix Udaiyar means 'possessor'. So, 'Agamudaiyar in this context means 'proud people'. The caste of Agamudaiyars is allied to the other castes of similar social status like Maravars and Kallans. There is a lot of affinity between these three communities which identify themselves very often under the name 'Mukkulathor' or people of three 'Kulams'. The origin of these three communities is also linked together as may be seen from the legend to follow :

Legend

34. Lord Indra and the saint Gauthama were rival suitors for the hand of Ahalya whose father decided to give her in marriage to 'one who remains submerged under water for a thousand years.' Indra managed to be under the water for only

500 years, but Gauthama remained successfully for the whole of the stipulated period and won the hand of Ahalya. This incensed Indra so much that he determined to have Ahalya at all hazards. He assumed the guise of a cock, went at mid-night to the abode of Gauthama and crowded. Gauthama, thinking that day break was arriving, got up and went to the river for bath and morning rituals. While he was away, Indra assumed Gauthama's form and accomplished his desire, by which Ahalya bore three children, by names. Agamudaiyan, Maravan and Kallan. The three castes have the title 'Thevar' and claim to be the descendants of Theva (Indra) through his three sons mentioned above.

35. According to another version of the legend, once upon a time, saint Gauthama left his house to go abroad on business. Devandra taking advantage of his absence, accomplished his long-felt desire with the saint's wife and three children were the result. When the saint returned, one of the three hid himself behind the door and he was called Kallan or a thief; another on a tree and was therefore called a Maravan, while the third brazened it out, stood his ground, thus earning for himself the name of Agamudaiyan or the possessor of pride. Thus, we see that there is very close connection between these three communities of Kallans, Maravans and Agamudaiyans and this is also borne out by the fact that the title "Thevar" is suffixed to the names by members of all the three communities. Though it is not possible to determine the caste of the people from these common title, our oral enquiries revealed that all the Thevars of this village belong to the Agamudaiyar community. Agamudaiyans are considered slightly superior to the other two castes as they claim to be the descendants of the first born son of Indra to Ahalya. This is also borne out by a Tamil proverb which runs as follows :

கள்ளர், மறவர், கனத்தேவர் அகமுடையார்
மெள்ள, மெள்ள வெள்ளாளனுஞர்.

This means, 'a Kallan can become Maravan by respectability and by economic status he may develop into an Agamudaiyan and by slow degrees he will become a Veilala'.

Sub-sects

36. Among these three castes, the Agamudaiyans are said to have been greatly influenced by contact with Brahminism. They engage brahmin priests to perform their birth, marriage and death ceremonies, and they closely follow the Vellalas in their customs and manners. Though there are a number of sub-sects or sub-divisions among the Agamudaiyans, the Agamudaiyans of Tanjore are said to chiefly belong to the following three sub-sects in the order of social precedence: (1) Kottaiappatti Agamudaiyan. (2) Aivelinattan and (3) Pilliperamudaiyan. All the Agamudaiyans of this village belong to the second mentioned sect of 'Aivelinattans.' Unlike the Maravars and Kallans, the Agamudaiyans have no exogamous septs or Kilais.

Marriage Customs

37. The Agamudaiyans celebrate their marriages according to the puranic type which form is in vogue among most of the tamil castes with few variations. Before the alliance is settled, the astrologer is consulted in order to ascertain whether the match is a suitable one. For this purpose, the names of the parties and the stars of their birth are examined by the astrologer. After the alliance is settled, the betrothal is fixed on an auspicious day and it takes place in the bride's residence. During the betrothal the groom's party presents a new saree along with other auspicious articles like coconuts, flowers etc. to the bride. A brahmin priest officiates at the betrothal and after the betel and nuts are exchanged between the parties to signify their agreement, the Brahmin priest draws up the 'Lagnapathrikai' or the marriage invitation. The amount of Pariyam or bride's price to be paid by the groom's party is also settled during the betrothal and it varies according to the economic status of the parties. Among the well to do families, the groom's party presents jewels to the bride in addition to the 'Pariyam'.

38. The wedding is usually celebrated at the groom's house and the bride is ceremonially brought to the groom's village on the eve of the wedding. The bride's party is received at the outskirts of the village by the groom's party and they are brought to the marriage house in a procession headed by music. The next day, the wedding ceremonies

commence with the ceremonial baths given to the bride and the groom. The groom has a clean shave and his finger and toe nails are also cut by the barber. He then goes through the 'Nalangu' ceremonies which consists in the relatives smearing his body with turmeric paste and gingelly oil. He is then given a ceremonial bath and is dressed in the wedding finery. Before he is brought to the marriage dais, he goes to the pillayar temple and offers prayers. When the groom is visiting the Pillayar temple, the bride goes through the 'Nalangu' ceremony and the ceremonial bath. At the marriage dais, the Brahmin priest lights the holy-fire and performs puja to Lord Vigneswara. He also ties the turmeric stained strings known as 'Kankanams' to the wrists of the bride and the groom. The Thali is usually tied on a turmeric dyed thread; it is placed on a coconut in a tray and is taken round the assembly to be blessed by the elders. The Brahmin priest also blesses the Thali and hands it over to the groom who ties it round the neck of the bride. After this, small plates of silver called 'pattam' are tied to the foreheads of the couple. The couple then exchange flower garlands and presents of money and articles are made to them by their relatives and friends. The bride and the groom, with linked fingers, go round the sacred fire thrice and retire from the gathering, which marks the end of the wedding ceremonies.

39. Consanguineous marriages are popular among the Agamudaiyans, the preferred degrees of relationship being the paternal aunt's daughter, maternal uncle's daughter and sister's daughter. Divorce and widow-remarriage are also allowed among them and during our enquiry we came across two cases of divorce and one case of widow-remarriage. Widow-remarriage is however a very rare occurrence and the one cited above is the only widow-remarriage that has taken place in this village within the living memory. In this case the young widow had no child but a lot of property which must have induced the man to marry her. Divorces are effected by the caste panchayat. Divorce involves the payment of 'Parisam panam', and the marriage expenses when the wife is seeking divorce and when the husband asks for the divorce, he has to pay some money for the immediate maintenance of the wife.

Funeral Rites

40. The dead are buried or cremated and the practice is not uniform among the Thevars. The funeral rites more or less resemble those of the Vaikkarans, in their essentialities. The death pollution among the Thevars also lasts for 16 days, but unlike the Vaikkarans, these people have two ceremonies during this pollution period. On the eighth day after the death, some sweets and edibles are offered to the grave and close relatives wail loudly during the night on that day. A stone is also planted at some corner of the house to represent the soul of the dead person. The final ceremonies are performed on the 16th day when the stone in the house is removed and is thrown into a river. To terminate the pollution, a Brahmin priest is brought to perform the 'Punniyahavachanam'. On this day also, edibles are offered to the grave and they are allowed to be eaten by the crows.

41. Birth of a child in a Thevar household causes pollution for 15 days. On the sixteenth day, the Brahmin priest performs the 'Punniyaha vachanam' to terminate the pollution and the mother and the baby are given ceremonial baths. Among the Thevars there is no formal naming ceremony, but the occasion when the ears of the children are bored is a ceremonious one, when the close relatives are invited for a feast. The ears are bored by the local goldsmith and the ornaments and clothes for the occasion are presented to the children by their maternal uncles. The recent tendency seems to be to dispense with the ear boring ceremony for the male children. The first menstrual period is also attended with some ceremonies. The girl is kept secluded in a portion of the house for 15 days and the purificatory ceremonies are performed on the sixteenth day. The washerwoman takes the girl to a pond or a tank and gives her a ceremonial bath which is supposed to purify the girl of the pollution. The maternal uncle of the girl presents a new saree to the girl. The occasion also calls for a small feast for the relatives and such of them who cannot afford any such feasting, distribute some edibles to the relatives and the invitees. It is said that formerly the girls were also taken in procession around the streets where their relatives lived; but this custom seems to have been given up long ago.

Servai

42. The other important community of the village are the Servais. These Servais belong to a caste known as Kallans and the word Servai is only a title which is suffixed to their names. The word kallan means a thief. According to Mr. Stuart, the Kallans are a branch of the Kurumbas who, when they found their traditional occupation of soldiers gone, took to mauling and made themselves so abnoxious by their thefts and robberies that the term Kallan meaning a thief, was aptly stuck to them as a tribal appellation. As remarked in the Manual of Tanjore district, 'the profitable agriculture coupled with the security of property in land have converted the great bulk of Kallans, into a contented and industrious population. They are now too fully occupied with agriculture to think of their old avocations even if they had an inclination to follow them'. According to Mr. Francis, the Kallans have been greatly influenced by the contact with the Brahmins and they have adopted several customs and manners of the latter. Many of the Kallans resent the opprobrious significance of their caste name and they cite the legend quoted above to explain the derivation of the name 'Kallah'. The Kallans have adopted titles like Ambalakkaran, Thevan and Servaikkaran. All the Kallans of the village suffix the title 'Servai' to their names.

Exogamous Septs

43. The ritual structure of the Kallans is identical with that of the Agamudiyans as if to confirm the story of their common origin. There are very few differences between the Agamudaiyans and the Kallans and one such difference is that the latter have exogamous septs called Kilais among them. These exogamous septs run in the female line and a child belongs to the mother's sept and not the father's sept. There are seven such septs of 'Kilais' among the Servais of this region; Ariyathan Kilai, Sozhiyan Kilai, 'Thondaman Kilai' are some examples. Servais belonging to the same 'Kilai' or branch cannot intermarry and marriage can take place only between people belonging to different 'Kilais'. Because of this proscription and also because of the fact that these septs run through the female line the Servais cannot marry their sisters' daughters, for a girl and her maternal uncle belong to the same 'Kilai' or sept. The preferred degrees

of marriageable relationship among the Servais are paternal aunt's daughter and maternal uncle's daughter. There is no other significant difference between these two communities and the Kallans generally follow the Agamudaiyans in customs and manners.

Vezhars

44. The last of the numerically significant communities are the Vezhars or the Kusavans. The Kusavans are the Tamil potters. The name is said to be derived from the Sanskrit word 'Ku' signifying earth, the material in which they work and 'Avan', a personal termination. They wear the sacred thread and do not eat flesh. They do not allow widow-remarriage and they closely follow the Vellalas in their ceremonials. They usually adopt the titles 'Udaiyar' or 'Vezhars' and have their own priests. According to a legend they are said to have descended from Kulalan, a son of Brahma. Kulalan prayed to Brahma to be allowed, like him, to create and destroy things daily; so, Brahma made him a potter. All the Kusavans of this village are Christian converts. They do not wear the 'Punul' or the sacred thread like their Hindu counterparts and nor do they abstain from meat. All the kusavans of this village are engaged in their traditional occupation of pottery. The services of the potter are required in connections with the marriage ceremonies of many communities. The decorated pots which are arranged in an array in the marriage pandal are supplied by the Kusavans. The Kusavans also supply new earthen pots for the funeral ceremony. The Hindu Kusavans generally follow the Vellalas in their customs and manners. The customs and manners of the Christian Kusavans of this village are slightly different and they are rather simple. The marriage is usually conducted in the local church and a Christian priest officiates at the wedding. After the mass prayer, the priest blesses the Thali and hands it over to the groom who ties it round the neck of the bride. Before this, the bride and the groom formally signify their consent to the marriage in response to the priest's questions. This simple ceremony is followed by the marriage feast. The dead among the Kusavans are buried and during the funerals the corpse is taken to the church on the way to the burial ground, and prayers are offered. Their new born babies are baptised in the church within a few

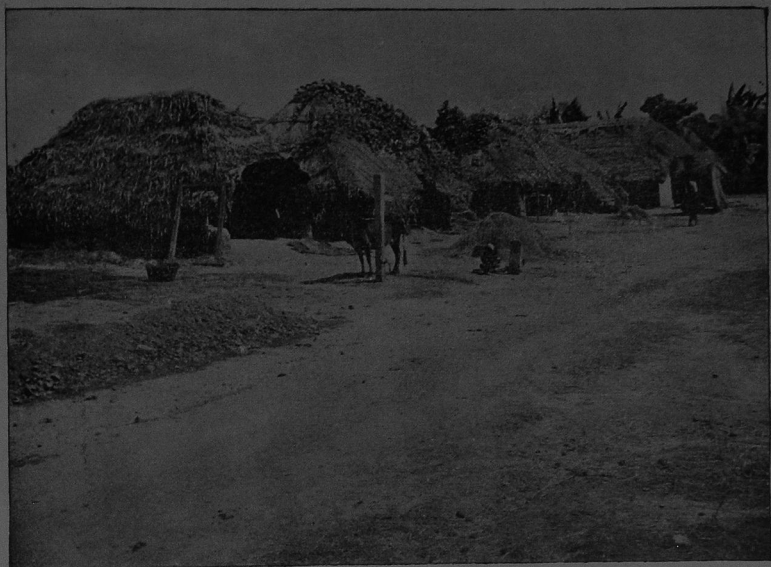
months after birth. But for these differences, the other rituals followed by the Kusavans of this village, are more or less similar to those of the Vellaals. In addition to these five numerically significant communities discussed above, the following minor communities are also found in the village.

Community	No. of households	Total Persons	No. of percentage to the total population
1. Chettiar	7	26	1.48
2. Vellalas	7	19	1.08
3. Asaris	5	23	1.31
4. Padayatchi	5	38	2.17
5. Nainars	3	12	0.68
6. Raja	2	18	1.02
7. Pariyari or Barber	2	5	0.28

Vania Chettiars

45. The Chettiars of this village belong to a community known as 'Vania Chettiars'. The Vanians are oil pressers and traders in oil, by tradition. These people wear the sacred thread like the Brahmins and the Kammalans and claim a high position in the social hierarchy. As a mark of their social superiority, they do not interdine with any other caste people except the Brahmins. Their customs and manners are very much similar to those of the Brahmins. The Vania Chettiars also have the Upanayanam ceremony, during which the men are invested with the sacred thread. This is usually celebrated as a part of the wedding ceremony. They engage Brahmin priests to officiate at their weddings, and they do not allow divorce or widow remarriage. They generally bury their dead and a pollution period of only 8 days is observed after which the purificatory ceremonies are performed, as compared to the 16 days pollution period of other communities in the village. None of the Vania Chettiars of this village are engaged in their traditional occupation of oil pressing and all of them have taken to agriculture. In some places, the Vania Chettiars claim to be vegetarians by birth, but in this village, all of them have returned as non-vegetarians.

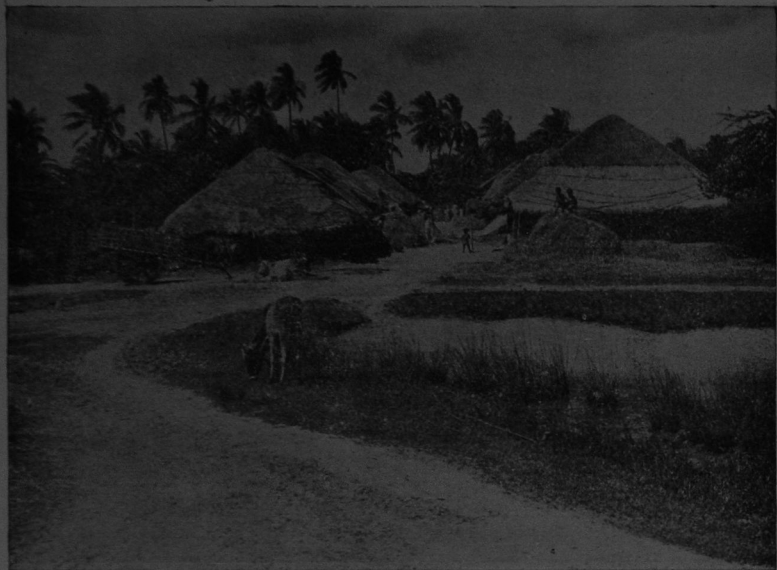
46. The term 'Vellala' is a generic term adopted by a number of high castes among the



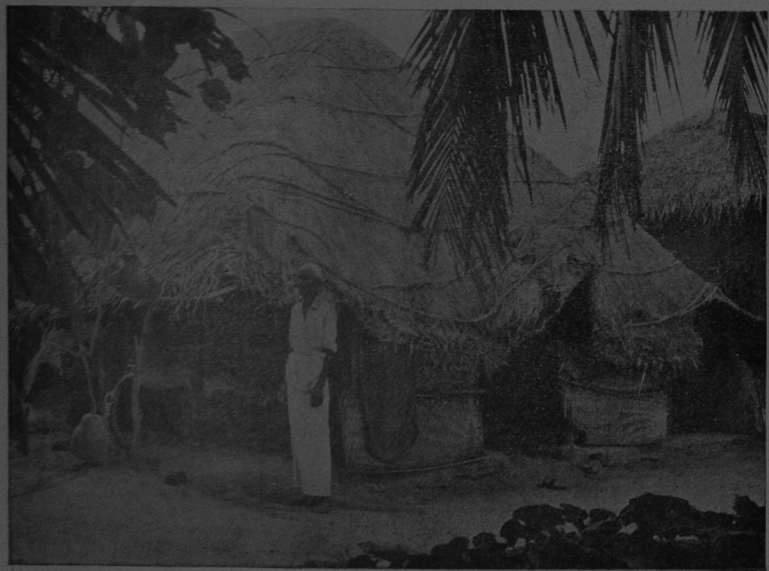
A group of huts. Many huts have creepers of vegetable plants on their roofs



A typical thatched hut with pumpkin grown on the roof



Another group of thatched huts. The roofs are reinforced with koral grass and thick ropes spun out of straw



A closer view of the thatched hut with its roof reinforced with koral grass and straw-ropes

Hindus. There are various sub-divisions among the Vellalas and it is not possible to determine their sub-division from their titles because people of the same community adopt different titles like Pillais, Mudaliars, etc. None of the Vellalars of this village were able to say the actual sub-division to which they belong and they were reluctant to say anything beyond the fact that they are Vellalas. From their customs and manners it is seen that these are not the Saivite Vellalas whom we come across in Tirunelveli district. These people have declared themselves as non-vegetarians and it is probable that these belong to the community known as Arunattu Vellalas, a numerous class of people found mostly in Tiruchitapalli and Thanjavur districts. In their customs and manners they closely follow the other high caste Hindus of the village.

Kammalans

47. The Kammalans are otherwise known as Asaris and they claim a high position in the social hierarchy. There are five occupational groups among the Kammalans like goldsmiths, carpenters, blacksmiths and these do not, however, constitute different sub-sects or sub-castes. Except one household of Kammalans, the others are engaged in their traditional occupations of carpentry, blacksmithy and goldsmithy. Kammalans wear the sacred thread like the Bahmins and they imitate the latter in their customs and manners. As a mark of their social superiority over the other communities, they would not dine with the other communities. In many places the Kammalans are vegetarians by birth, but the people of this village have returned themselves as non-vegetarians.

Padayatchis

48. The Padayatchis are Vannians who claim to belong to the Kshatriya race. As Mr. Hemingway has recorded in his Gazetteer on Thanjavur District, "they generally pretend to a more superior position than the society is prepared to accord them. Their actual position in the social hierarchy is one of moderate respectability" comparable to other communities like the Kallans and Maravans. Brahmin purohiths officiate their weddings and the ritual structure of the Padayatchis resembles that of the Agamudiyans in their essentialities. The other communities of

Nainars, Rajas and Pariyaris form rather insignificant proportions to the village population. The Nainars has been recorded by Mr. Thurston "as a section of Vellalas". Our local enquiries revealed that the Nainars of this place were formerly known as "Thatchuvara Pillais" and were carpenters by tradition. They have, however, given up their traditional work now and all of them are engaged in agriculture. In the social hierarchy they seem to be equated with the Vaikkarans and they inter-dine with all other communities except the Parayans and the Chakkilians. In view of these facts it is not far-fetched to presume that these people must have belonged to a low community of carpenters - to the Scheduled Castes and must have in the course of time, adopted the honorific title of Nainars.

Minor Communities

49. The Rajas are the only Telugu-speaking people of this village and they are said to be migrants to this village. The two households of Rajas who live in this village do not know much of ethnographic details about their community. All that they know is that they belong to the Kshatriya race. It is possible that these people belong to the Raja community whom one comes across in large numbers in Ramanathapuram district. These people are placed fairly high in the social scale and their ritual structure has a number of similarities to the other Telugu-speaking people like the Naidus. The Pariyaris are barbers by tradition and they are also known as Ambattans. Ambattans who function as native physicians are usually known as Pariyaris in the villages. Except the crude and traditional type of maternity assistance provided by the barber woman of this village, the Pariyaris do not practice any other form of medicine. Besides these communities, there are also one household each of Vannans, Konars and Muslims.

Material Culture: Dwellings

50. The population of this village is distributed between 402 households and there are equal number of dwellings in this village. A majority of the dwellings are small-sized and low-roofed, thatched huts and there are only a few tiled and terraced houses. The material of wall, roof, floor etc., of the houses will be seen from the table on Housetypes below.

TABLE No. III

House Types

Description	Number of Houses
Houses with roofs made of	
1. Terrace	3
2. Country tiles	39
3. Mangalore tiles	2
4. Asbestos or Zinc sheet	...
5. Straw or grass	...
6. Coconut or palmyra leaves	358
Houses with walls made of	
1. Mud	354
2. Bricks	48
3. Stones	...
Houses with floor made of	
1. Mud	360
2. Cement	2
3. Brick	40

Out of the 402 dwellings, as much as 358 or 89% of the dwellings are thatched huts and of the remaining only three are terraced houses, the rest being tiled houses. The tiled and terraced houses have walls built of bricks and the thatched huts have walls built of mud. The clayish mud used for building walls is locally available in the fields and in the waste lands. In a majority of the houses the flooring is made of only mud and only in the terraced and tiled houses the flooring is made of a soft mixture of sand, chunam and brick-powder. In two of the terraced houses the flooring has been made of cement. Except two tiled houses, which are roofed with Mangalore tiles, all the other tiled houses are roofed with country tiles. The roofing



A multi roomed hut—the extended roof on the left shelters the cattle.

material for the huts consists of either plaited coconut leaves or palmyra leaves which are available locally. Majority of these huts are roofed with plaited coconut leaves. The roofs of the huts are also reinforced by a thick layer of korai grass or straw and it is also tied to the frame-work by thick ropes spun out of straw. This reinforcement of the roofs with the korai grass or straw on the top of the plaited coconut leaves further strengthens the roofs against the winds and they are much more lasting. The village lies in the coastal belt where cyclones and strong winds are frequent occurrences. To prevent the roofs being carried away by the winds not only the bottom layer of the plaited coconut leaves are strongly tied up to the bamboo frame work underneath, but on the top also, the roof is tied with thick ropes made of straw. This reinforced roofs with a thick layer of grass and a network of ropes is a peculiar feature of the thatched huts in this village, which is however common to other villages in the coastal belt where the roofs should be strong enough to withstand the strong cyclonic winds.

51. Most of the dwellings in this village are small sized thatched huts, which are very much congested. The plinth area of the houses is indicated in Table No. IV.

TABLE No. IV

Plinth area

Community	No. of houses	No. of houses having a plinth area (in square feet)						
		Less than 50	51-75	76-100	101-150	151-200	201-250	251 & over
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Vaikkaran	242	2	...	14	55	35	32	98
Thevar	84	...	...	4	8	9	12	41
Parayan	16	...	...	...	5	6	1	4
Servai	9	...	...	...	...	3	...	4
Chettiar	7	...	1	2	...	1	...	1
Vellala	7	...	...	...	...	2	1	4
Padayatchi	5	...	...	1	...	2	...	2
Asari	5	...	...	1	2	...	1	1
Nainar	3	...	...	...	1	1	1	...
Raja	2	...	...	...	...	...	...	2
Pariyari	2	...	...	...	1	1	...	...
Vannan	1	...	...	1	...	...	...	...
Konar	1	...	...	...	...	...	...	1
Christian Vezhar	17	...	...	8	3	2	1	3
Muslim	1	...	...	...	...	...	...	1
Total	402	2	1	31	75	62	49	162

Note :—Houses whose plinth area not available have been omitted.

As much as 42% of the dwellings are less than 200 square feet in area and another 12% of the

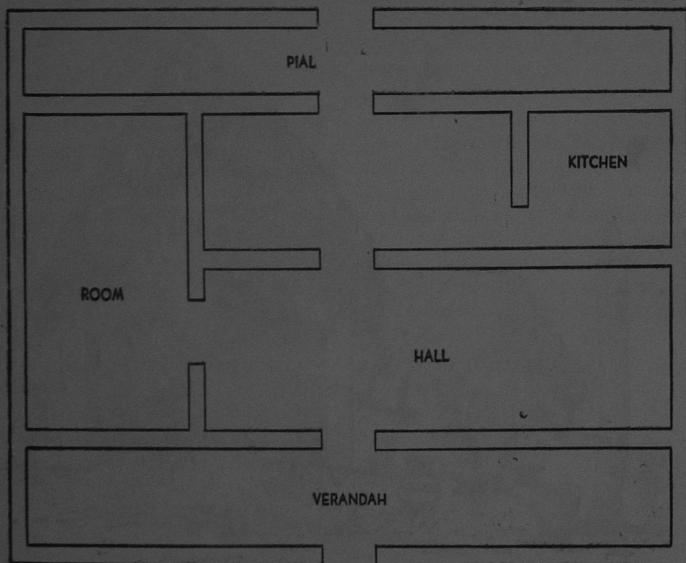
dwellings have plinth areas ranging from 200 to 250 square feet. An overwhelming majority of the



A single roomed hut with a separate cattle shed.



The house of a potter



Ground plan of a tiled house



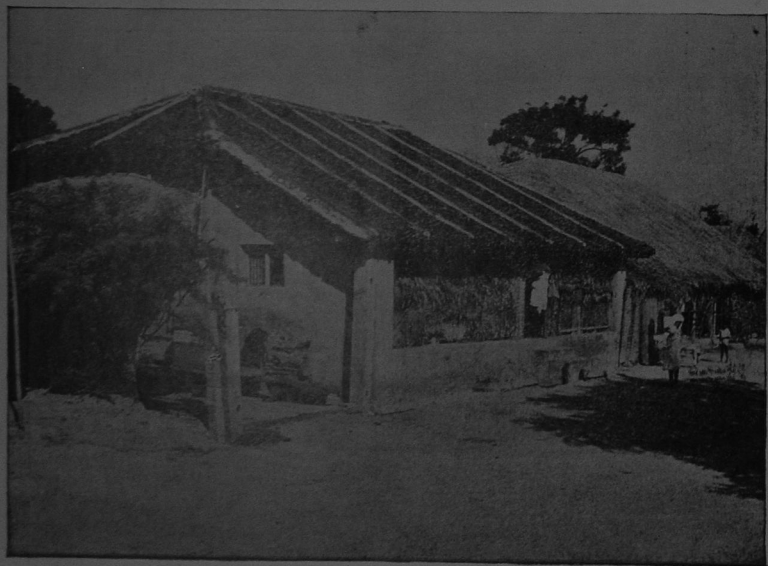
Tiled houses in the village. Note the "thatties" with which the front verandah is enclosed. The front-yard also serves as the threshing floor.



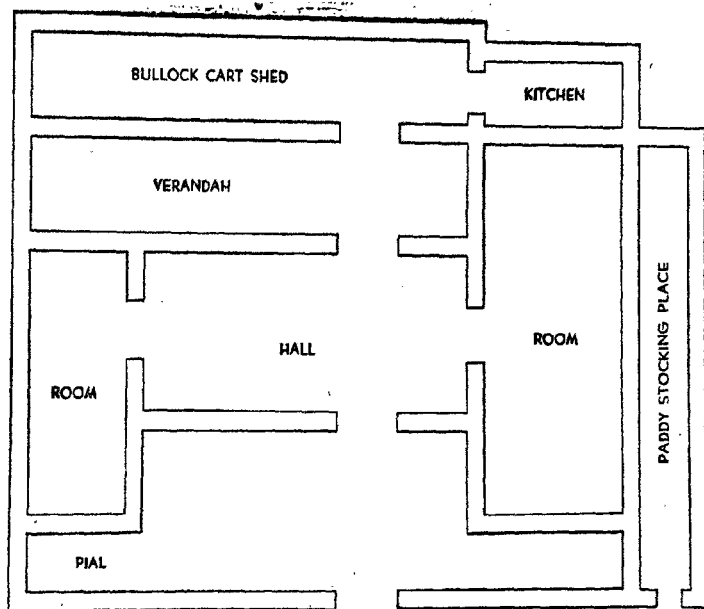
A scene in Vezhar's settlement—A Vezhar woman is giving final touches and drying up the mud-pots



A spacious tiled house in the village



Another typical tiled house



Ground plan of another spacious tiled house

dwellings are single roomed dwellings. 387 out of the total number of 402 dwellings or 96.3% of the dwellings are single roomed dwellings. Nearly 94% of the population are living in these single roomed dwellings. Only 4 dwellings have more than two rooms and these belong to the comparatively affluent section of the village population found mostly among the Thevars and Vaikkarans. Many of the thatched huts have only one single living room and an average hut measures about 7' x 13'.

52. A common feature of these thatched huts is the raised mud pial in front of the houses known as Thinnais. The roof is extended to the front of the huts to cover these mud pials and the front portion of these mud pials are also covered with thattis made of plaited coconut leaves. Though enclosed on all three sides, these mud pials do not have a separate door-way. The enclosed pials in front of the huts are used mostly as living space, the inside of the huts being used for cooking, storing their materials, etc. Except in a minority of cases, in

which they have separate small huts to serve as the shelter for cattle, the others tie their cattle adjoining their dwellings. The sloping roofs of the huts are extended beyond the walls by about two or three feet and this covered portion around the huts serves as the shelter for the cattle. Even in tiled houses, there is an open pial or verandah in front of the houses. This leads into a big living room or central hall beyond which lies the kitchen. There is also a store room on one side of the hall. Many of the tiled houses conform to this pattern and in a few big houses, there are one or two more living rooms. None of the houses have separate bath rooms or latrines attached to them and in a few houses they have enclosed spaces at the backyards open to the sky where the womenfolk bathe. Another interesting feature about the dwellings in this village is that, number of thatched huts have creepers on the roofs. The creepers are mostly, pumpkin, ridgegourd or bellgourd. This practice of letting these creepers on the roofs not only



A typical hut with pumpkin grown on the roof

strengthens the roofs against strong winds, but also serves as a subsidiary means of income as the pumpkins, ridge gourds and bell gourds fetch a decent income when sold in the neighbouring shandies. The roofs are mostly on a low level and the entrances to the huts are much below the average height of an individual. The door ways are only about three or four feet in height and people entering the huts have to bend considerably to avoid being hit by the door way. None of the huts has any windows or ventilators and they are lighted only by the doorways. Even in the tiled and terraced houses, the windows are very few.

Housing Materials

53. Most of the housing materials required for the construction of the houses are available in the village itself. The roofing materials for the thatched huts, namely, the coconut and palmyra leaves are got in the village itself. The thick korai grass used for reinforcing roofs grow in abundance on the field bunds and channel bunds and in the neighbouring marshy lands. The bamboos are obtained in the

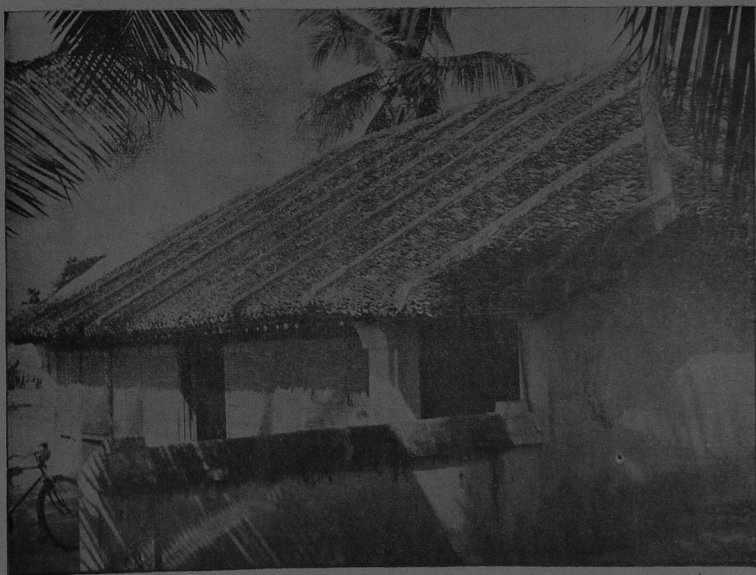
nearby Thiruthuraipoondi and the door frames are made by the local carpenter. Building a house is also attended with a few religious ceremonies. After the site is chosen for the construction of the house a small puja is performed on an auspicious day by breaking a coconut and burning the camphor. A branch of the margosa tree is also planted in a corner of the site. The actual construction is commenced on an auspicious day. The family moves into the newly constructed house on an auspicious day, after performing pujas to the family deity. In some well to do households the occasion involves an informal feast for the relatives, but the poor people who cannot afford any such feasting distribute some sweetmeats and betelnuts.

Rooms

54. Table No V classifies the households according to the number of rooms in the dwellings. As many as 387 households, out of 402 households, live in single-roomed houses, 10 households in two roomed dwellings and the number of dwellings with three and more than three rooms is only four,



The house of the well-to-do President of the Panchayat Board



The tiled house of a well-to-do Thevar



A hut under construction



The hut with a separate cattle shed

TABLE No. V
Households by number of rooms and persons

Community	Total No. of households	Total No. of rooms	Total No. of family members	Number of households with									
				No regular room		One room		Two rooms		Three rooms		Four rooms or more	
				Households	Members	Households	Members	Households	Members	Households	Members	Households	Members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Vaikkaran	242	247	1,021	1	1	238	1,000	2	13	...	...	1	7
Thevar	84	95	387	...	...	76	325	6	41	1	6	1	15
Parayan	16	16	67	...	...	16	67	...	...	...	...	...	...
Servai	9	11	50	...	...	8	43	...	...	1	7	...	...
Chettiar	7	7	26	...	...	7	26	...	...	...	...	...	...
Vellala	7	8	19	...	...	6	17	1	2	...	...	...	...
Padayatchi	5	5	38	...	...	5	38	...	...	...	...	...	...
Asari	5	5	23	...	...	5	23	...	...	...	...	...	...
Nainar	3	3	12	...	...	3	12	...	...	...	...	...	...
Raja	2	3	18	...	...	1	9	1	9	...	...	...	...
Pariyari	2	2	5	...	...	2	5	...	...	...	...	...	...
Vannan	1	1	7	...	...	1	7	...	...	...	...	...	...
Konar	1	1	5	...	...	1	5	...	...	...	...	...	...
Christian Vezhar	17	17	63	...	...	17	63	...	...	...	...	...	...
Muslim	1	1	8	...	...	1	8	...	...	...	...	...	...
Total	402	422	1,749	1	1	387	1,648	10	65	2	13	2	22

Furniture and utensils

55. Furniture and utensils are the two constituents of domestic equipment; the former is a luxury and the latter is a necessity. As such, very little furniture is found in this village and even the few items of furniture come across are the locally made cheap varieties which are confined to the affluent section of the village community except for stray

exceptions. The most common items of furniture come across in this village are benches, chairs, tables and stools. Most of these items of furniture are confined to the Thevars and the other high caste people and a few of the well to do among the Vaikkarans. The possession of consumer goods and acquisition of furniture can be seen from Tables VI and VII.

TABLE No. VI
Possession of consumer goods

Community (1)	Number of households possessing					
	Hurricane lantern (2)	Petromax (3)	Battery torch light (4)	Bicycle (5)	Bullock cart (6)	Jatka (7)
Vaikkaran	103	1	3	...	...	...
Thevar	64	...	22	4	6	1
Parayan	13	...	...	...	...	...
Servai	8	...	1	...	...	...
Chettiar	6	...	4	...	...	...
Vellala	2	...	1	...	...	...
Padayatchi	3	...	...	...	...	...
Asari	4	...	1	...	...	...
Nainar	2	...	...	...	...	...
Raja	2	...	1	1	...	...
Pariyari	1	...	...	1	...	...
Vannan	1	...	...	...	...	...
Konar	1	...	1	...	...	...
Christian Vezhar	11	...	1	...	...	...
Muslim	...	...	...	...	...	...
Total	221	1	35	6	6	1

TABLE No. VII
Furniture acquired in last five years

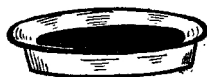
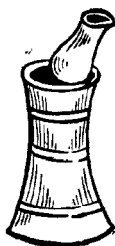
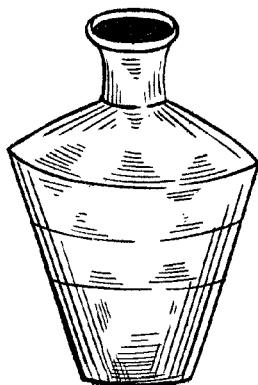
Community (1)	Bench (2)	Chair (3)	Stools (4)	Cot (5)	Table (6)	Almirah (7)
Vaikkaran	28	20	10	2	5	...
Thevar	48	31	13	11	12	6
Parayan	1	...	1	...	...	...
Servai	5	4	1	...	...	...
Chettiar	3	2	...	1	1	...
Vellala	1	1	...	...	1	...
Padayatchi	2	1	...	...	...	...
Asari	2	1	...	...	...	...
Nainar	1	2	...	...	1	...
Raja	4	4	1	2	1	1
Pariyari	...	...	...	...	...	...
Vannan	...	...	...	...	...	...
Konar	1	1	1	...	1	1
Christian Vezhar	6	1	2	...	...	...
Muslim	1	...	...	...	...	...
Total	103	68	29	16	22	8

There are 103 households who have acquired benches during the last five years and out of these 53 are Thevars and Servais and 28 Vaikkarans, the rest being distributed among the other communities. They have mostly the long benches made by the local carpenter and they are used for sleeping. Sixtyeight households have acquired chairs and 22 families have secured tables and the bulk of them are of the dominant communities of Thevars and Vaikkarans. The other items of furniture

found in this village are cots in 16 households, stools in 29 households and almirahs in eight households. Almirah is the only costly item of furniture and out of the 8 almirahs found in this village, six are owned by the Thevars and one each by Rajas and Vannans. Apart from these there are no other items of furniture in the village.

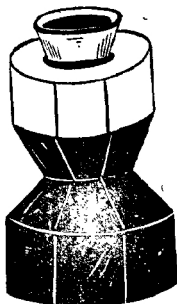
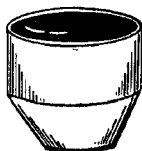
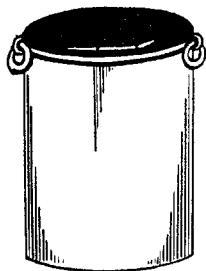
Utensils

56. Unlike the furniture, utensils form an essential part of the domestic equipment, which is



Utensils

needed for the daily life of a villager. Bulk of the population being poor, only earthenware are used by the majority of the people. In this connection it may also be remembered that three households of Kusavans are engaged in their traditional occupation of pottery and earthenware of various sizes are



Brass Vessels

Mortar and pestle used to pound grains

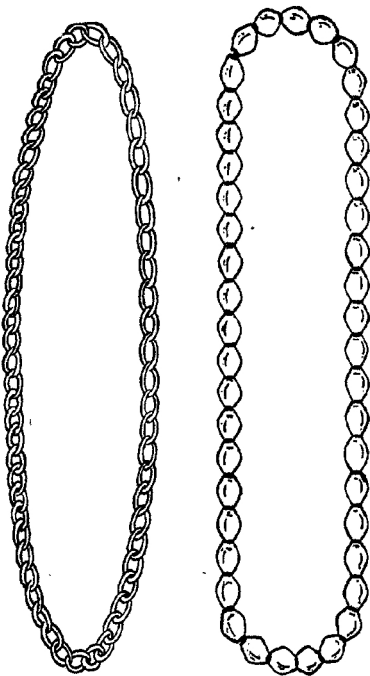
available in the village itself. The poorer section use only earthenware for cooking and storing water. They also use aluminium plates and tumblers which are only a little costlier than the earthenware. Except for one or two items of brass tumblers or copper utensils, the stock of utensils possessed by the bulk of the households consists only of earthenware and aluminium vessels. Among the middle and the high income groups, there are a greater number of brass and copperware but even in these houses the cooking is done only in the earthenware. A few of them possess one or two items of stainless steel articles like tumblers plates etc. In the poor households, they use leaves stitched out of coconut feathers for serving food for the guests and such of those who have plantain trees in their backyards use plantain leaves for the purpose.

Dress

57. The dressing patterns found in this village have very few distinguishing or novel features and they are of the same types as could be commonly found in any village of Madras State. The common clothing for a woman consists of the 8 yards saree and the blouse or the upper garment. The older women however, do not wear blouses and they cover themselves only with the sarees. Even the middle aged among the poor and the working classes do not wear blouses and it is only the young women who invariably wear blouses. The middle-aged women of the richer classes, however, wear blouses. The young girls wear petty-coats and blouses. The sarees worn by the women of this village are mostly of the coarse handloom variety which cost Rs. 10 to 15 each. But the richer classes wear finer varieties of sarees which cost more. The ordinary garb of a man consists of a dhoti which is worn round the waist and a shirt. It is only the minority of well-to-do people who wear shirts regularly and all the rest only go about bare-bodied most of the time using shirts only on festive occasions and whenever they go out. A good number of youngmen were seen wearing banians. The workers in the field do not wear any upper garment and their dress consists of only the dhoti around their waists and a towel tied around their heads. Handloom dhoties costing between Rs. 5 to 6 each, are popular among men except the handful of well-to-do people who can afford finer varieties of Dhoties.

Ornaments

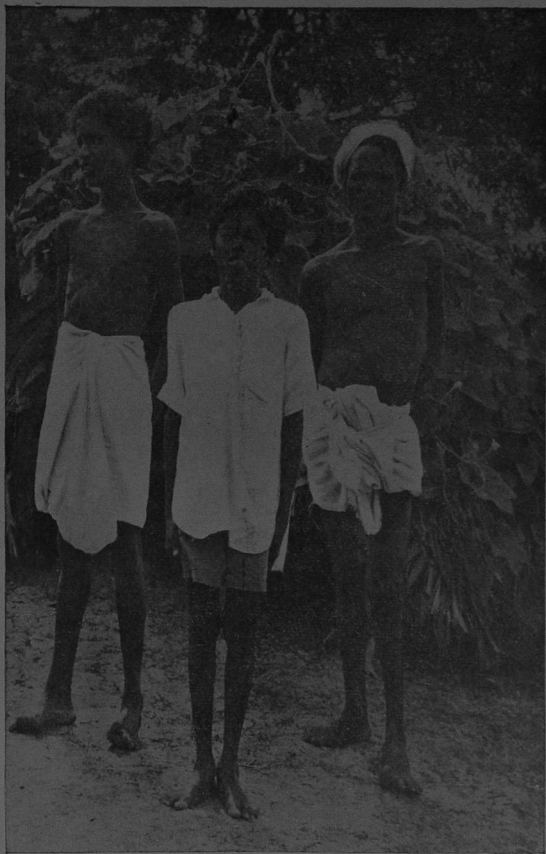
58. The majority of the population being poor, the number and variety of ornaments come across in this village are few and far between. The only golden ornament which almost all the womenfolk possess is the Thali or the marriage badge. In addition to this, many of the women have a pair of earstuds and a pair of nose-screws. Very few of them have any neck-ware made out of gold but a good number of them possess silver anklets. Apart from these, very few ornaments are come across



Neck Ornaments :

- (1) A Necklet of glass beads.
- (2) A Neck chain made of shining brass alloy

among the poor classes. Among the richer section consisting mostly of the Thevars, Chettians and other high caste Hindus, we came across a greater variety of ornaments. These people have ornaments like neck-chains, bangles and necklaces in addition



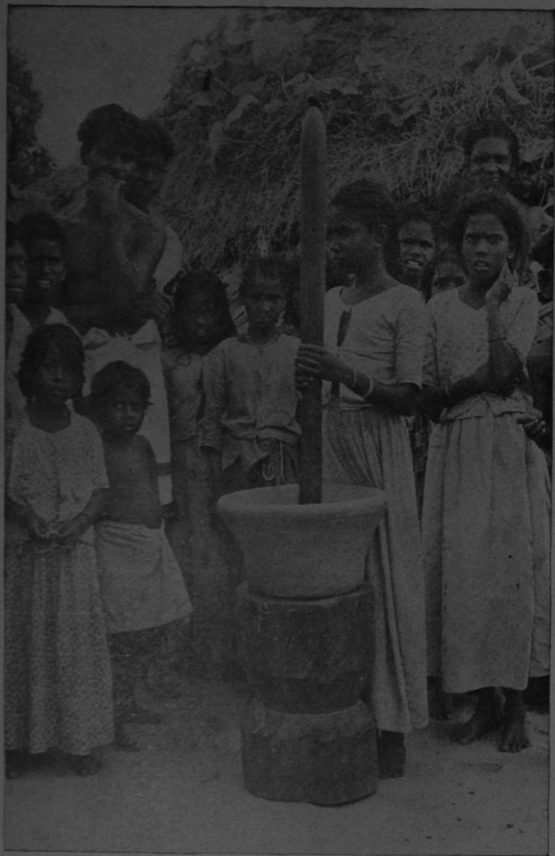
The common modes of dressing among men and boys



A group of Vaikkarans—A good number of young men wear banians these days.



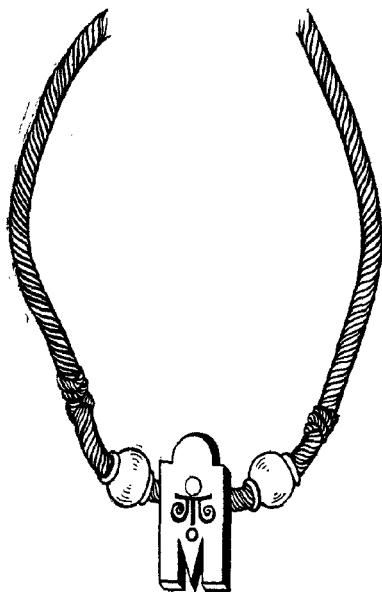
The dressing patterns of girls



A group of curious children gathered round the girl engaged in pounding paddy

to earstuds and nose-screws. Some of them also possess rings and golden bangles. An overwhelming majority of the womenfolk use only glass bangles. Among the Parayans and the Vaikkarans, neck-chains made of glass-beads and imitation ornaments made of cheap metals are very popular. It costs just about 12 annas to one rupee to buy a neck-chain made out of the cheap metal and it is possible to get a neck-chain made of glass beads

for about four to six annas. The adolescents and the young girls among the richer classes wear fascinating ear ornaments known as 'Lolakku' which hang down from their earstuds. About three or four households of rich people also possess golden belt or 'Oddiyanam' as they are called. Menfolk do not normally wear any ornament. Only a couple of people among the Thevars were wearing rings.



Thali of Vaikkarans

Food Habits

59. The staple foodgrain throughout the cauvery delta is the rice and in this village also rice is the food of all classes. Other grains like wheat, cholam, cumbu etc., do not seem to be consumed at all. Though rice is the staple diet of the rich as well as the poor, the former have richer and tastier food, with dhall, ghee and vegetables. Buttermilk is also used very often by the upper classes. These are only occasional luxuries for the

poor people. Tamarind and dried chillies are of course the indispensable ingredients of food among all, the rich and the poor. Sugar is not commonly used by the poor people as sweetmeats are prepared only on festive occasions. Even on these occasions, it is only jaggery which is mostly used for the sweetmeats. Many of the poor people who drink coffee or tea regularly also use jaggery in the place of sugar. Table No. VIII indicates the food habits of people and frequency of meals.

TABLE No. VIII
Diet and Food Habits

Community	Total No. of households	No. of vegetarian households	No. of non-vegetarian households	No. of households taking			Frequency of meals		
				Rice	Grains other than rice	Roots including tapioca	One meal a day	Two meals a day	Three meals and more a day
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Vaikkaran	242	3	239	242	...	...	...	111	131
Thevar	84	4	80	84	...	...	...	31	53
Parayan	16	...	16	16	...	...	...	7	9
Servai	9	...	9	9	...	...	...	4	5
Chettiar	7	...	7	7	...	...	...	3	4
Vellala	7	...	7	7	...	...	...	3	4
Padayaichi	5	...	5	5	...	...	...	4	1
Asari	5	...	5	5	...	...	...	3	2
Nainar	3	...	3	3	...	...	...	1	2
Raja	2	...	2	2	...	...	...	2	...
Pariyari	2	...	2	2	...	...	...	2	...
Vannan	1	...	1	1	...	...	...	1	...
Konar	1	...	1	1	...	...	...	...	1
Christian Vezhar	17	...	17	17	...	...	...	7	10
Muslim	1	...	1	1	...	...	...	1	...
Total	402	7	395	402	...	...	...	180	222

60. All the households of this village except seven, have returned themselves as non-vegetarians. These seven vegetarian households are vegetarians by choice and not by birth. They comprise of four Thevar households and three Vaikkaran households. The type of non-vegetarian food taken differs to some extent according to the communities. Only the Parayans eat beef and it is a prohibited food for the other communities. The animal food taken by the other communities consists of mutton, fish and occasionally chicken. Meat is a costly item of food and hence taken only about once a month by the poor people and a little more often by the richer classes. Fish is taken very frequently because fish is available in the ponds and channels in the village itself. Even the poor people have

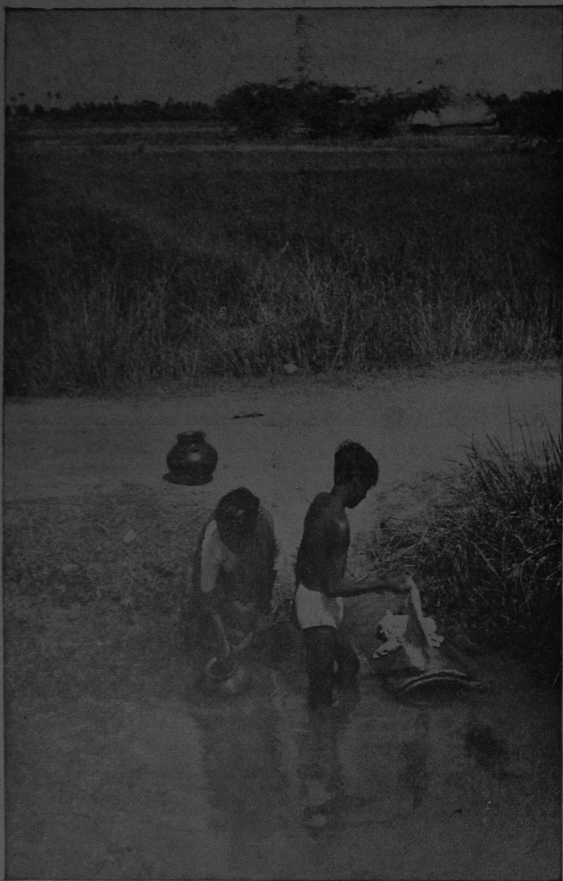
fish at least once a week, except during the off-season when the channels are dried up. Water is available in the fields and channels for about 9 months and these people catch fish in the channels and ponds. Whenever they have a rich catch, they apply salt and dry them up to be stored up and eaten later. The other item of non-vegetarian food taken by many people are the teals. These teals are found in large numbers in the wooded marshy land adjoining the sea-coast and they come in large numbers to the paddy fields in this village to pick grains. The villagers catch them with an indigenous type of net spread out far in the paddy fields. Some of the Parayans and Vaikkarans of this village take white-rats found in the fields.



Womenfolk bathing and washing clothes in the pond.
Drinking water is also taken from the same pond.



A bathing—pond in the village. Water—lillies and korai grass grow in abuundance in it.



Many take their drinking water from the channels. Clothes are also washed in the same channels.

61. As regards the frequency of meals, 222 households are reported to be living on three meals a day and the rest on two meals a day. The majority of the people, especially the poor people break their fast in the morning with the remnants of the previous night's meal mixed with water. This is known as 'Pazhasu'. This continues to be the morning meal of the majority of the people, despite the fact that of late an increasing number of people have taken to coffee and tea. Some of the rich people have light refreshments like 'Dosai' or 'Idly' in the mornings for their break-fast. Lunch is had between 11 to 12 noon. Poor people eat very little of vegetables, despite the fact that many of them grow pumpkins and bellgourds on their roofs. Most of these people sell away these vegetables in the nearby shandies. Majority of the people have a hot meal in the night consisting solely of rice.

Health and Sanitation

62. The dwellings in this village present a very unclean appearance and the surroundings are far from clean. The dwellings in the Dharkasthu hamlet and in the Kadambavilagam hamlet are huddled close to each other and the cattle are also sheltered by the side of the dwellings. The cattle refuse and the sweepings of the house lie all over the place adjoining the houses and washing the utensils and bathing the children are also done right on the streets. These things make the surrounding very dirty and the repulsive smell of the cowdung and the animal refuse is felt by the visitor even from a distance. There is no proper drainage and the water thrown out by washing the utensils and bathing stagnates right in front of the houses, providing an ideal breeding ground for the mosquitoes and other disease carrying insects. The living rooms are by no means better. The domestic fuel consisting mostly of cowdung cakes and other twigs are thrown about in the corner of the living room itself. In single roomed dwellings, the room is used for storing and cooking also for sleeping.

Personal Hygiene

63. The standard of personal hygiene is also far from satisfactory. The villagers usually

answer their calls of nature in the nearby fields and the youngsters often use the backyard of the houses. There is no house with separate latrine. Though the workers and other people bathe practically daily for the best part of the year, yet during the cold season they bathe only about once or twice a week. They change their clothes twice a week at the most. They bathe and wash their clothes in the nearby channels and ponds. The cattle are also washed in these channels and ponds. Their bathing consists only of a dip in the water and very few people clean their bodies thoroughly. Many of the womenfolk use only the soap-nut powder. They mostly use coal or brick powder for cleaning their teeth and some of the menfolk use tamarind or margosa twigs for the purpose.

Water Supply

64. The village is not provided with protected water supply. Twelve pumpsets have been fixed up in the main village and about half the residents of the main village make use of these pumpsets for obtaining their drinking water. Very often these pumpsets go out of order and on these occasions the people drink only the water in the channels. In the case of Kadambavilagam and Dharkasthu hamlets, they have no pumpsets and the people there mostly obtain their drinking water from the channels. For three months in a year when water is not available in the channels they take water in the nearby ponds. In these ponds, not only clothes are washed and people bathe but cattle are also washed there.

Common Diseases

65. This low state of hygiene and cleanliness is reflected in the frequent occurrences of diseases. Fevers like typhoid and flu are common occurrences especially during the cold season. These fevers are partly due to exposure at nights when there is heavy dew fall and partly due to malnutrition. Till a few years back when the Malaria eradication Programme was not in existence, Malaria was a common disease in this village. Cholera is also a frequent visitor to this village and it takes a heavy toll of life occasionally. The other diseases common

in this village are small pox, diarrhoea and respiratory diseases. There are no cases of leprosy in this village. For diseases like small pox, the people do not resort to any medicine and they mainly rely on their fervent appeals to Mariyamman, whose displeasure is believed to

cause small pox. In the case of other illnesses also people generally used to resort to the native medicines till about five or six years back. The Table on 'Medical Care' indicates the different types of treatment and maternity assistance sought by the villagers.

TABLE No. IX

Medical Care

Community	No. of Maternity cases confined					Ordinary medical treatment				
	In hospital	By bringing doctor home	By qualified midwife at home	By unqualified thal at home	Without assistance at home	Allopathic	Ayurvedic	Homeopathic	Other systems	Combination of more than one system
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Vaikkaran	...	...	3	...	...	24	...	41	31	...
Thevar	2	2	13	...	...	14	...	10	13	...
Parayan	...	...	...	...	...	...	...	...	9	...
Servai	...	...	...	...	...	2	...	...	1	...
Chettiar	...	...	1	...	...	3	...	...	1	...
Vellala	1	1	1	...	...	1	...	...	...	...
Padayachi	1	1	2	...	...	2	...	...	1	...
Asari	...	...	...	...	...	...	...	1	1	...
Nainar	...	...	...	...	...	1	...	...	2	...
Raja	...	...	...	...	...	...	...	1	...	...
Pariyari	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	1	...	...
Konar	...	...	...	...	...	1	...	...	...	...
Christian Vezhar	...	...	...	...	...	5	...	5	1	...
Muslim	...	...	...	...	...	...	...	...	...	...
Total	4	4	20	...	...	53	...	59	60	...

After the inception of the community development block, a maternity ward has been opened in this village. The doctor from the Primary Health Centre at Sangandhi visits the village once a week and his services are availed of by the sick people. According to the maternity assistant in this village, beri-beri, syphilis and skin diseases like eczema are quite common in this village. The wide prevalence of venereal disease may denote loose morals but it is unsafe to conclude on the morality of the people on the basis of this. The services of the maternity assistant are also widely availed of and in the year 1962 she has attended to about 212 cases of delivery out of which 34 cases related to Kunnalur. She also distributes pills for minor

ailments like flu, stomach-disorders etc. The nearest hospital to the village is the Primary Health Centre at Sengandhi at a distance of four miles. But the most frequented hospital is the Government Hospital at Thiruthuraiipoondi. Though the native system of medicine practiced by the country physicians was the main hope of these people till a few years back, greater number of people are now resorting to allopathic mode of treatment and serious cases of illnesses are taken to the Thiruthuraiipoondi hospital. Yet, for a few ailments like rheumatism, sprains, muscular pains and snake bites, the villagers believe that the native medicine mostly consisting of strong decoctions of spices and condiments are more effective.

CHAPTER III

POPULATION

Trend of Population

66. The population of Kunnalur according to our present survey is 1,749 persons comprising of 894 males and 855 females. Sixty years ago, the population of this village was only 1,215 persons and in the course of the six decades, it has increased by about 44%. The following statement shows the population of the village at different points of time.

Year	Population
1901	1,215
1921	1,102
1941	1,337
1951	1,597
1961	1,749

Note: Figures for 1911 and 1931 are not available.

In the first two decades of the century, viz. from 1901 to 1921, the population has actually declined by 9.3%, but it has progressively increased in the last four decades. Between 1921 and 1941, it has increased by 21.3% and in the next 20 years from 1941, it has increased by 30.8%. In the last decade, that is from 1951 to 1961, the population has increased by 9.52% as compared to 10.7% in Thiruthuraiipoondi taluk and 9% in Thanjavur district. In the last decade, the village rate of increase in population has been higher than the district average, but lower than the taluk rate of increase.

Growth of Population

67. The three determinants of population increase are the births, deaths and migration. During the last decade, 320 births and 198 deaths have been registered in the village, thus leaving an excess of 122 persons which form the natural increase in population. The natural increase of population by the excess of birth over deaths works out to 7.64%, whereas the actual rate of increase is 9.52%. The gap between the natural rate of increase and the actual rate of increase is partly explained

by the migration. During the last ten years, about 15 to 20 people are said to have migrated into this village and this includes the washermen and the barbers who were brought in by the Vaikkarans six years ago. In addition to this, one Servai household and four Muslims have also come into the village during the last ten years. As against this immigration, there seems to have been very little of emigration out of the village. As against the difference of 30 persons between the actual and the natural increases, only 15 to 20 people are said to have migrated into the village and the other part of the gap is possibly due to under registration of births and deaths which is a common feature in villages. The birth and death rates for the village worked out on the basis of registered births and deaths during the last decade also confirm this theory of under registration. The birth rate for the village works out to 19.01 per thousand as against the Thanjavur rural rate of 21.7 per thousand. The death rate for the village works out to 11.8 persons per thousand as against 13.8 persons per thousand in the rural parts of Thanjavur district. So the gap between the natural and the actual rate of increase is partly explained by the inward migration and partly by the under registration of births and deaths. The actual rate of increase, viz. 9.52 percent is however, a normal one as compared to the taluk, district and state rates of increase.

Density

68. This village extends over an area of 5.5 square miles and the density of population works out to 318 persons per square mile. This is less than the average district density of 868 persons per square mile and the taluk density of 554 persons per square mile. This village is situated in the tail end of the delta area which is less densely populated when compared to the other fertile areas of Mayuram and Kumbakonam taluks. Out of the total area of 5.5 sq. miles or 3,520 acres, the actual built up area

covered by the dwellings is only 56.63 acres. This works out to an average of 14 cents per household. Though the dwellings in the main village are spread out a little, the dwellings of Dharkast hamlet and the Kadambavilagam hamlet are huddled against one another in close proximity and the congestion is very pronounced in these two hamlets.

69. The population of the village is distributed between 402 households and the average size of the household works out to 4.35 persons per household. Bulk of the households are medium sized households with 4 to 6 members each. One hundred and seventy one out of the 402 households are medium sized households with four to six members each. These constitute 42.54 percent of the total households

and about 48 percent of the population belong to this medium sized households. Another 154 households or 38.31 percent of the households are small sized households with two to three members each. These small households account for about 22.5 percent of the total population. The rest of them are large sized except the 14 single member households. There are altogether 63 large sized households with seven and more members in each and these constitute about 15.67 percent of the households. The population of these large households constitute about 28.6 percent of the total population. Nine out of the 63 large households are very large with 10 and more members. The size of households and composition of households among the different communities will be seen from the Table given below.

TABLE No. X
Size of Household

Community	No. of households	Single member			2-3 members			4-6 members			7-9 members			10 members & over		
		House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Vaikkaran	242	11	5	6	94	117	126	104	257	252	28	114	93	5	24	27
Thevar	84	2	...	2	32	37	44	32	81	76	15	63	49	3	18	17
Parayan	16	...	...	...	6	10	6	9	20	23	1	3	5	...	...	...
Seiyai	9	...	...	...	1	1	2	6	19	14	2	6	8	...	...	...
Chettiar	7	1	1	...	2	3	2	4	10	10	...	...	...	...	...	...
Vellala	7	...	...	...	6	7	7	1	3	2	...	...	...	...	...	...
Padyatchi	5	...	...	...	...	...	...	2	6	6	2	7	9	1	8	2
Asari	5	...	...	...	1	1	1	4	11	10	...	...	...	...	...	...
Nainar	3	...	...	...	1	1	1	2	7	3	...	...	...	...	...	...
Raja	2	...	...	...	...	...	...	...	...	...	2	11	7	...	...	...
Parlyari	2	...	...	...	2	3	2	...	...	...	...	...	...	...	...	...
Vannan	1	...	...	...	...	...	...	...	...	...	1	2	5	...	...	...
Kocur	1	...	...	...	...	...	...	1	2	3	...	...	...	...	...	...
Christian Vezhar	17	...	...	...	9	13	10	6	15	11	2	5	9	...	...	...
Muslim	1	...	...	...	...	...	...	...	...	...	1	3	5	...	...	...
Total	402	14	6	8	154	193	201	171	431	410	54	214	150	9	50	46

70. Many of the large households are joint families. There are altogether 25 joint families in the village which constitute about 6.2 percent of the total number of households. But the bulk of the households belong to the category of simple house-

holds with one married couple and children. These 210 simple households constitute about 52 percent of the total number of households. The different types of families found among the various communities are indicated in Table No. XI below:

TABLE No. XI
Types of Families

Community	Total number of households	Number of households according to types of families			
		Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)
Vaikkaran	242	129	51	13	49
Thevar	84	40	20	8	16
Parayan	16	9	3	2	2
Servai	9	2	5	2	...
Chettiar	7	5	1	...	1
Vellala	7	4	1	...	2
Padayatchi	5	1	4	...	...
Asari	5	2	2	...	1
Nainar	3	3	...	...	...
Raja	2	...	2	...	...
Pariyari	2	2	...	...	...
Vannan	1	1	...	...	...
Konar	1	...	...	...	1
Christian Vezhar	17	11	5	...	1
Muslim	1	1	...	...	...
Total	402	210	94	25	73

Sex Ratio

71. The population of the village comprises of 855 males and 894 females. The sex ratio works out to 9.6 females per hundred males. This abnormality in favour of the males contrasts with the sex ratios of parity of Thiruthuraipoondi taluk and Thanjavur district. In Thiruthuraipoondi taluk there are 100.9 females for every 100 males and in Thanjavur district there are 101.5 females for every 100 males. In the year 1951 this village had a population of 1,597 persons comprising of 798 males and 799 females. This sex ratio of parity in 1951 has become an abnormal sex ratio in favour of the males in the last ten years. The probable reasons for this abnormality in favour of the males may possibly be found by examining the sex ratios of the age-groups.

Age-group	Males	Females	No. of Females per 100 males
0-14	352	305	86.65
15-59	495	492	99.39
60+	47	53	123.40
Total	894	855	95.6

Thus we see that the abnormality of sex ratio in favour of males in the total population is mainly because of the abnormal ratio found in 0-14 age group. This more than counteracts the abnormal sex ratio in favour of females in the age-group 60+. The sex ratio in the age-group 15-59 is one of near parity though it is slightly in favour of males. In the age-group 0-14 possibly due to the birth of more male children than the female children, females form a higher ratio. The slight abnormality in the 15-59 age-group might be possibly due to more of male migrants coming into the village than females. So these two reasons, viz. the more births of male children and more male migrants into the village explain the abnormal sex ratio in favour of the males. The abnormal sex ratio in favour of the females found in the age group 60+ is a normal demographic feature and this is because of the fact that the husbands generally pre-decease their wives.

Age Structure

72. The most striking feature of the age structure of this village population is the predo-

minance of the lower age-groups and very slender proportion of the population in the higher age-groups. As much as 37.56 percent of the population belong to the age group 0-14 and only about 6 percent of the population are older than 60 years. Thus only about 56.4 percent of the population belong to the working age group of 15-59. A statement comparing the age structure of the village with that of the district and the taluk is given below :

Age-groups	% to the village population	% to the taluk population	% to the district population
0-14	37.6	38	37
15-29	23.2	25	26
30-44	19.6	19	20
45-59	13.6	12	12
60+	6.0	6	5

Thus we see that the age structure of the village population more or less conforms to the pattern of the taluk and the district population. In all the three cases there is a progressive decline in the proportion of the population as we go up from lower age-groups. Only significant difference between the age structure of the village and that of the taluk and the district is that the average expectancy of life in this village seems to be slightly higher than the taluk and the district average. Only 17 percent of the district population and 18 percent of the taluk population are above the age of 45 years as against 19.61 percent of the village population who are above the age of 45 years.

Marital Status

73. As much as 49 percent of the total population are not married, another 41.4 percent of the population are married and the rest comprises of widowed, divorced and separated persons. There are altogether 157 widowed persons comprising of 29 widowers and 128 widows. These constitute as much as 8.98 percent of the total population of the village. The widowed persons account for 3.24 percent of the male population and 14.97 percent of the female population. There are also 9 cases of divorces comprising of six females and three males in this village. Out of the 858 persons who are not married 657 or 76.57% of them are infants and children below the age of 14 years. So, only about 23.4 percent of the unmarried people are above the age of 14. Analysing the marital structure of the males and females separately, we find that a greater proportion of the females are married. In other words, more males remain unmarried than the females. 56.7 percent of the males are unmarried as against 41 percent of the females who are not married. A majority of this unmarried people belong to the age-group 0-14. 69.4 percent of the unmarried males and 86.89 percent of the unmarried females belong to the age-group 0-14. Thus we see that only about 30.6 percent of the unmarried males and 13.1 percent of the unmarried females are above the age of 14 years. Another striking feature about the marital structure of the village is the predominance of females among the widowed persons. 12.8 or 14.9 percent of the female population are widowed as against 29 widowers or 3.24 percent of the male population. This is a normal demographic feature and it happens not only because the husbands generally pre-decease their wives but also because the men are exposed to more risks in life than the women folk.

TABLE No. XII
Age and Marital Status

Community	Age-group	Total Population			Never Married		Married		Widowed		Divorced or separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Valkkaran	All ages	1021	517	504	293	213	206	217	15	71	3	3
	0—4	127	68	59	68	59	...	...	...	...	...	...
	5—9	131	73	58	73	58	...	...	...	...	...	...
	10—14	127	60	67	60	67	...	...	...	...	...	...
	15—19	94	51	43	51	27	...	16	...	...	...	...
	20—24	84	40	44	29	1	11	43	...	...	...	...
	25—29	76	34	42	7	1	27	40	...	...	...	1
	30—34	59	32	27	3	...	28	27	1	...	...	...
	35—44	141	71	70	1	...	65	55	2	14	3	1
	45—59	131	65	66	1	...	57	30	7	35	...	1
	60 & over	51	23	28	...	...	18	6	5	22	...	...
Thevar	All ages	387	199	188	116	73	76	79	7	34	...	2
	0—4	44	22	22	22	22	...	...	...	...	...	...
	5—9	46	23	23	23	23	...	...	...	...	...	...
	10—14	50	32	18	32	18	...	...	...	...	...	...
	15—19	33	16	17	16	19	...	8	...	...	...	...
	20—24	32	19	13	16	...	3	11	...	1	...	1
	25—29	18	10	8	4	...	6	8	...	...	...	...
	30—34	21	5	16	2	...	3	13	...	3	...	...
	35—44	54	31	23	1	1	27	17	3	4	...	1
	45—59	57	28	29	...	...	25	17	3	12	...	...
	60 & over	32	13	19	...	...	12	5	1	14	...	...
Parayan	All ages	67	33	34	15	15	16	16	2	3	...	...
	0—4	11	6	5	6	5	...	...	...	...	...	...
	5—9	9	4	5	4	5	...	...	...	...	...	...
	10—14	4	2	2	2	2	...	...	...	...	...	...
	15—19	4	2	2	2	2	...	...	...	...	...	...
	20—24	6	1	5	1	...	...	5	...	...	...	...
	25—29	8	4	4	...	...	4	4	...	...	...	...
	30—34	6	4	2	...	...	4	2	...	...	...	...
	35—44	7	5	2	...	...	4	2	1	...	...	...
	45—59	11	5	6	...	1	4	3	1	2	...	...
	60 & over	1	...	1	...	...	...	...	...	1	...	...
Bervai	All ages	50	26	24	15	7	11	11	...	6	...	...
	0—4	4	4	...	4	...	...	...	...	...	...	...
	5—9	8	4	4	4	4	...	...	...	...	...	...
	10—14	6	3	3	3	3	...	...	...	...	...	...
	15—19	2	2	...	2	...	...	...	...	...	...	...
	20—24	3	1	2	1	...	...	2	...	...	...	...
	25—29	2	2	...	1	...	1	...	...	...	...	...
	30—34	3	...	3	...	...	...	3	...	...	...	...
	35—44	9	4	5	...	...	4	5	...	...	...	...
	45—59	6	5	1	...	...	5	1	...	...	...	...
	60 & over	7	1	6	...	...	1	...	...	6	...	...

TABLE No. XII (Contd.)

Age and Marital Status

Community	Age-group	Total Population			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Chettiar	All ages	26	14	12	7	5	6	6	1	1	...	...
	0-4	4	2	2	2	2	...	...	...	...	...	...
	5-9	3	1	2	1	2	...	...	...	...	...	...
	10-14	4	3	1	3	1	...	...	...	...	...	...
	15-19	...	...	...	...	...	...	...	...	...	...	...
	20-24	1	1	...	1	...	...	...	...	...	...	...
	25-29	2	...	2	...	...	...	2	...	...	...	...
	30-34	2	1	1	...	...	1	1	...	...	...	...
	35-44	4	2	2	...	...	2	1	...	1	...	...
	45-59	3	2	1	...	...	2	1	...	...	...	...
	60 & over	3	2	1	...	...	1	1	1	...	...	...
Vellam	All ages	19	10	9	3	1	6	6	1	2	...	...
	0-4	1	1	...	1	...	...	...	...	...	...	...
	5-9	1	1	...	1	...	...	...	...	...	...	...
	10-14	1	...	1	...	1	...	...	...	...	...	...
	15-19	1	...	1	...	...	...	1	...	...	...	...
	20-24	3	1	2	1	...	...	2	...	...	...	...
	25-29	4	2	2	...	...	2	2	...	...	...	...
	30-34	2	2	...	...	...	2	...	...	...	...	...
	35-44	3	2	1	...	...	1	1	1	...	...	...
	45-59	1	...	1	...	...	...	...	...	1	...	...
	60 & over	2	1	1	...	...	1	...	...	1	...	...
Padayatchi	All ages	38	21	17	14	10	5	5	2	2	...	...
	0-4	4	1	3	1	3	...	...	...	...	...	...
	5-9	10	6	4	6	4	...	...	...	...	...	...
	10-14	5	3	2	3	2	...	...	...	...	...	...
	15-19	5	4	1	4	1	...	...	...	...	...	...
	20-24	...	...	...	...	...	...	...	...	...	...	...
	25-29	1	...	1	...	...	...	1	...	...	...	...
	30-34	1	...	1	...	...	...	...	...	1	...	...
	35-44	3	2	1	...	...	2	1	...	...	...	...
	45-59	5	1	4	...	...	1	3	...	1	...	...
	60 & over	4	4	...	...	...	2	...	2	...	...	...
Asari	All ages	23	12	11	8	4	4	4	...	3	...	...
	0-4	6	4	2	4	2	...	...	...	...	...	...
	5-9	3	1	2	1	2	...	...	...	...	...	...
	10-14	2	2	...	2	...	...	...	...	...	...	...
	15-19	1	1	...	1	...	...	...	...	...	...	...
	20-24	1	...	1	...	...	...	1	...	...	...	...
	25-29	1	...	1	...	...	...	1	...	...	...	...
	30-34	2	2	...	...	...	2	...	...	...	...	...
	35-44	1	...	1	...	...	...	1	...	...	...	...
	45-59	5	1	4	...	...	1	1	...	3	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	...

TABLE No. XII (Contd.)

Age and Marital Status

[illegible]

TABLE No. XII (Contd.)

Age and Marital Status

Community	Age-group	Total Population			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Konar	All ages	5	2	3	2	1	...	1	...	1	...	...
	0-4	...	...	...	...	...	...	...	...	...	...	...
	5-9	...	...	...	...	...	...	...	...	...	...	...
	10-14	3	2	1	2	1	...	...	...	...	...	...
	15-19	...	...	...	...	...	...	...	...	...	...	...
	20-24	...	...	...	...	...	...	...	...	...	...	...
	25-29	...	...	...	...	...	...	...	...	...	...	...
	30-34	1	...	1	...	...	...	1	...	...	...	...
	35-44	...	...	...	...	...	...	...	...	...	...	...
	45-59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	...	...	...	...	...	1	...	...
Christian Vezhar	All ages	63	33	30	16	10	16	16	1	4	...	...
	0-4	9	5	4	5	4	...	...	...	...	...	...
	5-9	6	4	2	4	2	...	...	...	...	...	...
	10-14	4	1	3	1	3	...	...	...	...	...	...
	15-19	5	3	2	3	1	...	1	...	...	...	...
	20-24	3	2	1	2	...	...	1	...	...	...	...
	25-29	8	1	7	...	...	1	6	...	1	...	...
	30-34	5	3	2	1	...	2	2	...	...	...	...
	35-44	11	7	4	...	...	7	4	...	...	...	...
	45-59	9	5	4	...	...	5	2	...	2	...	...
	60 & over	3	2	1	...	...	1	...	1	1	...	...
Muslim	All ages	8	3	5	2	4	1	1	...	...	...	...
	0-4	1	...	1	...	1	...	...	...	...	...	...
	5-9	2	2	...	2	...	...	...	...	...	...	...
	10-14	2	...	2	...	2	...	...	...	...	...	...
	15-19	1	...	1	...	1	...	...	...	...	...	...
	20-24	...	...	...	...	...	...	...	...	...	...	...
	25-29	...	...	...	...	...	...	...	...	...	...	...
	30-34	...	...	...	...	...	...	...	...	...	...	...
	35-44	...	...	...	...	...	...	...	...	...	...	...
	45-59	2	1	1	...	...	1	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Village Total	All ages	1749	894	855	507	351	355	370	29	128	3	6
	0-4	218	117	101	117	101	...	...	...	...	...	...
	5-9	225	122	103	122	103	...	...	...	...	...	...
	10-14	214	113	101	113	101	...	...	...	...	...	...
	15-19	149	81	68	81	42	...	26	...	...	...	...
	20-24	136	66	70	52	1	14	66	...	1	...	2
	25-29	121	54	67	12	1	42	64	...	1	...	1
	30-34	105	50	55	7	...	42	51	1	4	...	...
	35-44	238	127	111	2	1	115	89	7	19	3	2
	45-59	238	117	121	1	1	105	62	11	57	...	1
	60 & over	105	47	58	...	...	37	12	10	46	...	...

Age at Marriage

74. The marriageable age for the girls generally ranges from 19 to 22 and for the males it ranges from 23 to 26. It may be said with a rough measure of accuracy that one out of the every four unmarried girls gets married when she is aged between 15 to 19 and the rest get married when they are between 20 to 24. As regards the males, one out of every four gets married when he is between 20 and 24 and the rest when they are between 25 and 29. Cases of persons remaining unmarried above the age of 30 are rather rare. Ten men above the age of 30 in this village remain unmarried and the oldest among them is a man in the age group 45-59. As against this, only two women above the age of 30 remain unmarried and the reasons for the same could not however be ascertained. Generally, all girls get married before they are 24 except in cases of physical deformity or cases of serious illnesses which might stand in the way of their entering into wedlock. None of the males below the age of 20 are married, but 26 females in the age group 15 and 19 or 38 percent of the females in that age-group are married. In the age-group 20 to 24 only about 21 percent of the males are married as against 94 percent of the females who are married. In the age-group 25 to 29, 78 percent of the males and 95.5 percent of the females are married.

Widowhood

75. As stated earlier, one of the notable features about the marital structure of this village is the large number of widowed persons. There are 29 widowers and 128 widows. All widowers except one are above the age of 35 years and in the case of widows six of them are below the age of 35 and the rest are above the age of 35. The youngest of the widows belongs to the age-group 20-24. Among the six widows who are below the age of 35, four of them belong to the Thevar Community, one to Padayatchi and one to Christian Vezhar. Though widow remarriage is allowed among the Thevars and Padayatchis, it is a rare occurrence. Generally, the widows do not marry again unless they are without any issue. From the point of view of the men also, they do not marry widows unless the widow is young or has some property as a positive inducement. Recently, there was a widow remarriage in this village and a young widow belonging to the Thevar community was married because she had some property in her name and she had no children. All

the three male divorcees belong to the Vaikkaran Community in which divorce is allowed. Three of the female divorcees too belong to this community. Among the other female divorcees, two belong to the Thevar community and the third to the Raja community. Divorce is allowed among the Thevars but it is not generally recognised among the Rajas. The one female divorcee who has declared herself as such, is a case of desertion by her husband and this is not a case of formal divorce or judicial separation. All the male divorcees are above the age of 35 years. Among the female divorcees, three of them are above the age of 35, two belong to the age-group 20 to 24 and the sixth to the age-group 25 to 29. Divorce is recognised not only among the Thevars and Vaikkarans but also among the Parayans, Kallans, Padayatchis and Agamudaiyans. The divorces are normally effected by the caste Panchayat and the parties do not normally go to a Court of Law. There is no bar against the divorcees getting married again.

Literacy

76. The literate section constitutes 36.4 percent of the total population of the village and it comprises of 53 percent of the male population and 18.8 percent of the female population. The level of literacy in this village compares very favourably with the taluk and the district levels of literacy. 33 percent of the Thiruthuraiipoondi taluk population and 34 percent of Thanjavur district population have been returned as literates, and these are lower than the village level of 36.4 percent. The level of literacy in this village was very low in the year 1951. According to 1951 Census figures, only about 15.9 percent of the village population were literates and during the last decade the level of literacy has risen by about 19 points. The improvement in the level of literacy has been remarkable in the case of females. According to 1961 census, there were only 14 female literates in the village who constituted 1.75 percent of the female population. But according to our present survey figures, 18.8 percent of the females have been returned as literates. In the case of males, the level of literacy has risen from 30.2 percent in 1951 to 53.1 percent in 1961. It may also be stated in this connection, that a new school was opened in this village and the mid-day meals scheme was introduced in the village schools during the last decade. The mid-day meals scheme has no doubt drawn a number of poor children to the School.

TABLE No. XIII
Literacy and Education

Community	Age-group	Total Population			Illiterate		Literate without educational Standard		Primary or Junior basic		Metric or Higher Secondary		Intermediate or P. U. C.		Graduate	
(1)	(2)	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
Vaikaraz	All ages	1021	517	504	271	413	134	78	106	13	4	...	2	...	...	...
	0-4	127	68	59	68	59	...	...	...	...	...	...	...	...	...	...
	5-9	131	73	58	30	33	43	25	...	...	...	...	...	...	...	...
	10-14	127	60	67	20	45	29	17	11	5	...	...	...	...	...	...
	15-19	94	51	43	14	32	10	8	25	3	1	...	1	...	...	...
	20-24	84	40	44	17	30	11	12	10	2	2	...	...	...	...	...
	25-29	76	34	42	14	36	3	5	16	1	...	...	1	...	...	...
	30-34	59	32	27	13	26	7	1	11	...	1	...	...	...	...	...
	35-44	141	71	70	41	64	14	5	16	1	...	...	...	...	...	...
	45-59	131	65	66	36	61	16	4	13	1	...	...	...	...	...	...
	60 & over	51	23	28	18	27	1	1	4	...	...	...	...	...	...	...
Thovar	All ages	387	199	188	57	149	75	34	65	5	1	...	1	...	...	...
	0-4	44	22	22	22	22	...	...	...	...	...	...	...	...	...	...
	5-9	46	23	23	5	11	18	12	...	...	...	...	...	...	...	...
	10-14	50	32	18	3	8	22	9	7	1	...	...	...	...	...	...
	15-19	33	16	17	4	12	2	1	10	4	...	...	...	...	...	...
	20-24	32	19	13	5	10	4	3	9	...	...	...	1	...	...	...
	25-29	18	10	8	1	8	2	...	6	...	1	...	...	...	...	...
	30-34	21	5	16	...	16	1	...	4	...	...	...	...	...	...	...
	35-44	34	31	23	6	19	8	4	17	...	...	...	...	...	...	...
	45-59	57	28	29	7	25	12	4	9	...	...	...	...	...	...	...
	60 & over	32	13	19	4	18	6	1	3	...	...	...	...	...	...	...
Parayan	All ages	67	33	34	28	32	2	2	3	...	...	...	...	...	...	...
	0-4	11	6	5	6	5	...	...	...	...	...	...	...	...	...	...
	5-9	9	4	5	4	4	...	1	...	...	...	...	...	...	...	...
	10-14	4	2	2	2	2	...	...	...	...	...	...	...	...	...	...
	15-19	4	2	2	2	2	...	...	...	...	...	...	...	...	...	...
	20-24	6	1	5	1	4	...	1	...	...	...	...	...	...	...	...
	25-29	8	4	4	2	4	...	...	2	...	...	...	...	...	...	...
	30-34	6	4	2	3	2	...	...	1	...	...	...	...	...	...	...
	35-44	7	5	2	4	2	1	...	...	...	...	...	...	...	...	...
	45-59	11	5	6	4	6	1	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
Sarnai	All ages	50	26	24	8	18	11	5	6	1	1	...	...	...	...	...
	0-4	4	4	...	4	...	...	...	...	...	...	...	...	...	...	...
	5-9	8	4	4	1	2	3	2	...	...	...	...	...	...	...	...
	10-14	6	3	3	1	1	2	2	...	...	...	...	...	...	...	...
	15-19	2	2	...	...	...	...	...	2	...	...	...	...	...	...	...
	20-24	3	1	2	...	2	...	...	1	...	...	...	...	...	...	...
	25-29	2	2	...	...	...	1	...	...	...	1	...	...	...	...	...
	30-34	3	...	3	...	2	...	...	...	1	...	...	...	...	...	...
	35-44	9	4	5	...	5	1	...	3	...	...	...	...	...	...	...
	45-59	6	5	1	2	1	3	...	...	...	...	...	...	...	...	...
	60 & over	7	1	6	...	5	1	1	...	...	...	...	...	...	...	...

TABLE No. XIII (Contd.)

Literacy and Education

Community	Age-group	Total Population			Illiterate		Literate without educational Standard		Primary or Junior Basic		Matric or Higher Secondary		Intermediate or P. U. C.		Graduate	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Chettiar	All ages	26	14	12	4	6	2	6	8	...	...	...	...	...	...	...
	0-4	4	2	2	2	2	...	...	...	...	...	...	...	...	...	...
	5-9	3	1	2	...	...	1	2	...	...	...	...	...	...	...	...
	10-14	4	3	1	...	...	1	1	2	...	...	...	...	...	...	...
	15-19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20-24	1	1	...	...	...	...	...	1	...	...	...	...	...	...	...
	25-29	2	...	2	...	1	...	1	...	...	...	...	...	...	...	...
	30-34	2	1	1	...	1	...	...	1	...	...	...	...	...	...	...
	35-44	4	2	2	...	...	...	2	2	...	...	...	...	...	...	...
	45-59	3	2	1	1	1	...	...	1	...	...	...	...	...	...	...
	60 & over	3	2	1	1	1	...	...	1	...	...	...	...	...	...	...
Vellala	All ages	19	10	9	6	8	2	...	1	1	...	...	1	...	...	...
	0-4	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	5-9	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	10-14	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	15-19	1	...	1	...	...	...	...	...	1	...	...	...	...	...	...
	20-24	3	1	2	...	2	...	...	1	...	...	...	...	...	...	...
	25-29	4	2	2	2	2	...	...	...	...	...	...	...	...	...	...
	30-34	2	2	...	...	...	1	...	...	...	...	...	1	...	...	...
	35-44	3	2	1	2	1	...	...	...	...	...	...	...	...	...	...
	45-59	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	60 & over	2	1	1	...	1	1	...	...	...	...	...	...	...	...	...
Padayatchi	All ages	38	21	17	10	17	9	...	2	...	...	...	...	...	...	...
	0-4	4	1	3	1	3	...	...	...	...	...	...	...	...	...	...
	5-9	10	6	4	2	4	4	...	...	...	...	...	...	...	...	...
	10-14	5	3	2	...	2	2	...	1	...	...	...	...	...	...	...
	15-19	5	4	1	3	1	1	...	...	...	...	...	...	...	...	...
	20-24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25-29	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	30-34	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	35-44	3	2	1	...	1	1	...	1	...	...	...	...	...	...	...
	45-59	5	1	4	1	4	...	...	...	...	...	...	...	...	...	...
	60 & over	4	4	...	3	...	1	...	...	...	...	...	...	...	...	...
Asari	All ages	23	12	11	9	10	3	1	...	...	...	...	...	...	...	...
	0-4	6	4	2	4	2	...	...	...	...	...	...	...	...	...	...
	5-9	3	1	2	...	1	1	1	...	...	...	...	...	...	...	...
	10-14	2	2	...	1	...	1	...	...	...	...	...	...	...	...	...
	15-19	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	20-24	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	25-29	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	30-34	2	2	...	1	...	1	...	...	...	...	...	...	...	...	...
	35-44	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	45-59	5	1	4	1	4	...	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XIII (Contd.)

Literacy and Education

[illegible]

TABLE No. XIII (Concl'd.)

Literacy and Education

Community	Age-group	Total Population			Illiterate		Literate without educational Standard		Primary or Junior Basic		Matric or Higher Secondary		Intermediate or P. U. C.		Graduate	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Kongar	All ages	5	2	3	...	1	1	...	1	2	...	...	...	...	...	...
	0-4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5-9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10-14	3	2	1	...	...	1	...	1	1	...	...	...	...	...	...
	15-19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20-24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25-29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30-34	1	...	1	...	...	...	...	...	1	...	...	...	...	...	...
	35-44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	45-59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
Christian Vezhar	All ages	63	33	30	17	21	12	8	4	1	...	...	...	...	...	...
	0-4	9	5	4	5	4	...	...	...	...	...	...	...	...	...	...
	5-9	6	4	2	4	2	...	...	...	...	...	...	...	...	...	...
	10-14	4	1	3	...	3	1	...	...	...	...	...	...	...	...	...
	15-19	5	3	2	2	2	...	...	1	...	...	...	...	...	...	...
	20-24	3	2	1	...	...	...	...	2	1	...	...	...	...	...	...
	25-29	8	1	7	1	4	...	3	...	...	...	...	...	...	...	...
	30-34	5	3	2	1	1	2	1	...	...	...	...	...	...	...	...
	35-44	11	7	4	2	...	4	4	1	...	...	...	...	...	...	...
	45-59	9	5	4	2	4	3	...	...	...	...	...	...	...	...	...
	60 & over	3	2	1	...	1	2	...	...	...	...	...	...	...	...	...
Muslim	All ages	8	3	5	...	5	3	...	...	...	...	...	...	...	...	...
	0-4	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	5-9	2	2	...	...	...	2	...	...	...	...	...	...	...	...	...
	10-14	2	...	2	...	2	...	...	...	...	...	...	...	...	...	...
	15-19	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	20-24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25-29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30-34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35-44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	45-59	2	1	1	...	1	1	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Village Total	All ages	1,749	894	855	419	694	259	138	206	23	8	...	2	...	...	...
	0-4	218	117	101	117	101	...	...	...	...	...	...	...	...	...	...
	5-9	225	122	103	48	58	74	45	...	...	...	...	...	...	...	...
	10-14	214	113	101	28	65	60	29	25	7	...	...	...	...	...	...
	15-19	149	81	68	26	51	13	9	40	8	1	...	1	...	...	...
	20-24	136	66	70	23	51	15	16	25	3	3	...	...	...	...	...
	25-29	121	54	67	20	57	6	9	25	1	2	...	1	...	...	...
	30-34	105	50	55	18	49	12	4	18	2	2	...	...	...	...	...
	35-44	238	127	111	55	95	31	15	41	1	...	...	...	...	...	...
	45-59	238	117	121	57	112	36	8	24	1	...	...	...	...	...	...
	60 & over	105	47	58	27	55	12	3	8	...	...	...	...	...	...	...

Educational Standards

77. It can be seen from the Table XIII that majority of the literates in this village are literates without educational standard who know just to read and write. As many as 62.4% of the literates are "Literates without educational standard" and another 36 percent have studied upto Primary or Junior Basic level. People who have studied beyond the Primary or Basic level constitute only a very small minority of 1.6 percent. This comprises of 8 matriculates and two people who have studied upto P.U.C. Analysing the literacy figures for males and females separately it is seen that 54.5 percent of the male literates are "Literates without educational standard" as compared with 85.75 percent of the females who belong to that category. Of late, girls attend school in increasing numbers but their education usually stops either after the attainment of puberty or after they know to read and write a little. In many poor households girls of 9 or 10 years are stopped from school because they are required at home to do household work or to look after the infants while their parents go away for cooly work. People who have studied upto Primary or basic level constitute a very small minority among the females. Only about 14.3 percent of the female literates have studied upto Primary or Basic level as against 43.4 percent of the male literates who belong to this category. There are no females who have studied beyond the Primary or Basic level and in the case of males also people who have studied beyond the Primary or Basic level constitute a very small number, namely, ten comprising of eight matriculates and two who have studied upto P.U.C.

78. Though an increasing number of children attend schools in the recent days, still a considerable proportion of the children are left out of school and these belong mostly to the poorer section of the population who keep their children at home either to look after the young infants or to do some minor work at home. In the age-group 5-9, only 53 percent of the children have been returned as literates and in the next age-group of 10-14, 57 percent of the children have been returned as literates. Thus nearly 47 percent of the children in the age-group 5 to 9 and 43 percent of the children in the age-group 10-14 are

out of school, though facilities for Primary education in this village are quite good.

Village Schools

79. There are three Primary schools in the village and the oldest of the schools is situated near the settlement of Vaikkarans in between the main village and the Kadambavilagam hamlet. This school was started in the year 1891. The school is mostly attended by children from the Vaikkaran, Parayan and Nainar communities. None of the high caste children are attending this school, because it is far away from their settlements. At present there are 63 children comprising of 37 boys and 26 girls on the rolls and two teachers are working in this school. The average attendance in this school ranges from 70 to 80 percent and midday meals scheme is provided for 45 children. The largest of the schools in the village is situated amidst the settlement of the high caste Hindus in the "Kudichettu" of the main village. This is the only school which has a well-built building and the largest number of children are attending this school. There are 86 students comprising of 65 boys and 21 girls on the rolls and the average attendance ranges from 85 to 90 percent. This school also has only two teachers and the pupil are mostly drawn from the high caste Hindus namely, the Thevars, Servais, Padayatchis and Chettiars. Only last year two Vaikkaran children were admitted into this school. According to the villagers, Vaikkaran and Parayan children did not like to come to this school because of its distance from their settlements and the school at Kadambavilagam was nearer to their hamlets. In this school also midday meals is served for about 30 students. The third school at Dharkast hamlet was started recently in the year 1962 and it is housed in an improvised hut. This hut was put up by the inhabitants of the Dharkasthu hamlet, and it has now been taken over by the Panchayat Union for maintenance. It has 35 students comprising of 22 boys and 13 girls and there is only one teacher in this school. The students are mostly drawn from Vaikkarans and Vezhar Communities who are the dominant inhabitants of Dharkast hamlet. None of the children from the main village comes to this school which was started in 1962. Majority of the children of school-going age from this hamlet did not attend school till then because the other schools

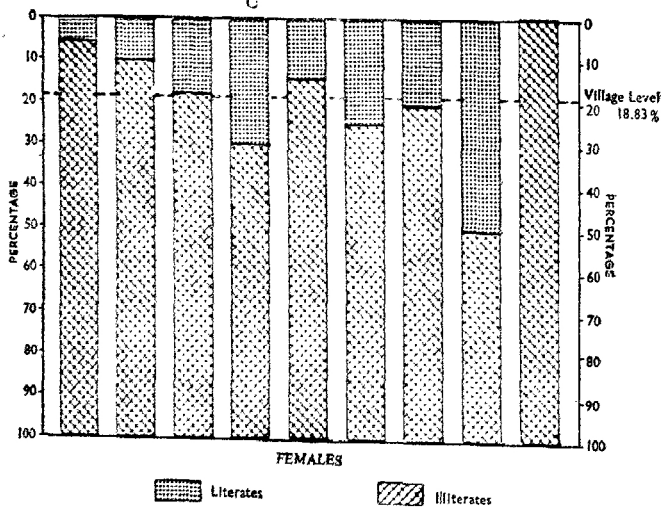
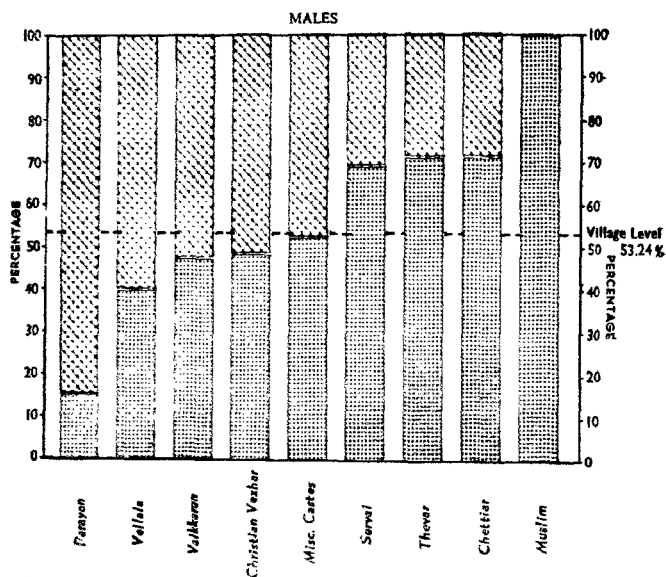


The school children in their 'Physical Instruction' class.



The newly constructed school building in the village.

LITERACY



of the village were far away and it involved the crossing of the drainage channels and slippery field bunds which acted as impediments.

Caste and Literacy

80. Analysing the literacy levels of the various communities, we find that the level of literacy among the Servais is the highest among the five numerically significant communities of this village. 48 percent of the Servais comprising of 69 percent of the males and 25 percent of the females have been returned as literates. The next best community in the matter of literacy are the Thevars where 46.7 percent of the population comprising of 71.3 percent of the males and 20.7 percent of the females have been returned. In the largest community of the village, namely, the Vaikkarans, only 33 percent of them are literates and they comprise of 47.6 percent of the males and 18 percent of the females. The level of literacy is the lowest among Parayans among whom only 10.4 percent of the people are literates. 39.7 percent of the Vezhars comprising of 48.5 percent of the males and 30 percent of the females are literates. Among the other communities, the level of literacy among the Chettiars, Rajas and Barbers are higher than the village average, the level among the other communities being lower than

the village average. Thus we see that Thevars and Servais form the educationally forward communities of the village and they also form the affluent section of the village. The level of literacy among the Vezhars is higher than the village average but that among the Vaikkarans is slightly lower than the village average. Out of the eight matriculates of the village, four belong to the community of Vaikkarans and the others are distributed between the Thevars, Servais and Vellalas. The two P.U.C. students belong to Thevar and Vellala communities.

Workers and Non-Workers

81. The working force of the village constitute only 32.36 percent of the population. This comprises of 53.46 percent of the male population and 10.3 percent of the female population. The percentage of workers, particularly that of female workers, is rather low when compared to the district and the taluk averages. This is because the scope of employment is rather limited as there are no subsidiary industries and the only occupation is agriculture. Most of the ladies confine themselves to the household work. Table XIV presents the workers and Non-workers in each community classified by Sex and Age-groups.

Table No. XIV

Workers and Non-Workers by Sex and Age-groups

Community	Age-group	Total Population			Workers			Non-Workers		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Vaikaran	All ages	1,021	517	504	332	279	53	689	238	451
	0-4	127	68	59	...	...	...	127	68	59
	5-9	131	73	58	...	...	...	131	73	58
	10-14	127	60	67	3	3	...	124	57	67
	15-19	94	51	43	25	21	4	69	30	39
	20-24	84	40	44	41	37	4	43	3	40
	25-29	76	34	42	41	34	7	35	...	35
	30-34	59	32	27	36	32	4	23	...	23
	35-44	141	71	70	84	70	14	57	1	56
	45-59	131	65	66	78	64	14	53	1	52
	60 & over	51	23	28	24	18	6	27	5	22
Thevar	All ages	387	199	188	123	105	18	264	94	170
	0-4	44	22	22	...	...	...	44	22	22
	5-9	46	23	23	...	...	...	46	23	23
	10-14	50	32	18	1	...	1	49	32	17
	15-19	33	16	17	9	7	2	24	9	15
	20-24	32	19	13	16	14	2	16	5	11
	25-29	18	10	8	10	10	...	8	...	8
	30-34	21	5	16	8	5	3	13	...	13
	35-44	54	31	23	36	31	5	18	...	18
	45-59	57	28	29	30	28	2	27	...	27
	60 & over	32	13	19	13	10	3	19	3	16
Parayan	All ages	67	33	34	23	19	4	44	14	30
	0-4	11	6	5	...	...	...	11	6	5
	5-9	9	4	5	...	...	...	9	4	5
	10-14	4	2	2	...	...	...	4	2	2
	15-19	4	2	2	2	2	...	2	...	2
	20-24	6	1	5	1	...	1	5	1	4
	25-29	8	4	4	5	3	2	3	1	2
	30-34	6	4	2	4	4	...	2	...	2
	35-44	7	5	2	6	5	1	1	...	1
	45-59	11	5	6	5	5	...	6	...	6
	60 & over	1	...	1	...	...	...	1	...	1
Serval	All ages	50	26	24	15	13	2	35	13	22
	0-4	4	4	...	...	...	...	4	4	...
	5-9	8	4	4	...	...	...	8	4	4
	10-14	6	3	3	...	...	...	6	3	3
	15-19	2	2	...	2	2	...	...	...	...
	20-24	3	1	2	...	...	...	3	1	2
	25-29	2	2	...	2	2	...	...	...	...
	30-34	3	...	3	1	...	1	2	...	2
	35-44	9	4	5	5	4	1	4	...	4
	45-59	6	5	1	5	5	...	1	...	1
	60 & over	7	1	6	...	...	...	7	1	6

Table No. XIV (Contd.)

Workers and Non-Workers by Sex and Age-groups

Community	Age-group	Total Population			Workers			Non-Workers		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Chettiar	All ages	26	14	12	10	8	2	16	6	10
	0-4	4	2	2	...	...	...	4	2	2
	5-9	3	1	2	...	...	...	3	1	2
	10-14	4	3	1	...	...	...	4	3	1
	15-19	...	...	...	...	...	...	...	...	...
	20-24	1	1	...	1	1	...	...	...	...
	25-29	2	...	2	1	...	1	1	...	1
	30-34	2	1	1	2	1	1	...	...	...
	35-44	4	2	2	2	2	...	2	...	2
	45-59	3	2	1	2	2	...	1	...	1
	60 & over	3	2	1	2	2	...	1	...	1
Veilala	All ages	19	10	9	11	8	3	8	2	6
	0-4	1	1	...	...	...	...	1	1	...
	5-9	1	1	...	...	...	...	1	1	...
	10-14	1	...	1	...	...	...	1	...	1
	15-19	1	...	1	...	...	...	1	...	1
	20-24	3	1	2	2	1	1	1	...	1
	25-29	4	2	2	2	2	...	2	...	2
	30-34	2	2	...	2	2	...	...	...	...
	35-44	3	2	1	3	2	1	...	...	...
	45-59	1	...	1	...	...	...	1	...	1
	60 & over	2	1	1	2	1	1	...	...	...
Padayatchi	All ages	38	21	17	8	8	...	30	13	17
	0-4	4	1	3	...	...	...	4	1	3
	5-9	10	6	4	...	...	...	10	6	4
	10-14	5	3	2	...	...	...	5	3	2
	15-19	5	4	1	1	1	...	4	3	1
	20-24	...	...	...	...	...	...	...	...	...
	25-29	1	...	1	...	...	...	1	...	1
	30-34	1	...	1	...	...	...	1	...	1
	35-44	3	2	1	2	2	...	1	...	1
	45-59	5	1	4	1	1	...	4	...	4
	60 & over	4	4	...	4	4	...	...	...	...
Asari	All ages	23	12	11	5	4	1	18	8	10
	0-4	6	4	2	...	...	...	6	4	2
	5-9	3	1	2	...	...	...	3	1	2
	10-14	2	2	...	...	...	...	2	2	...
	15-19	1	1	...	...	...	...	1	1	...
	20-24	1	...	1	...	...	...	1	...	1
	25-29	1	...	1	...	...	...	1	...	1
	30-34	2	2	...	2	2	...	...	...	...
	35-44	1	...	1	1	...	1
	45-59	5	1	4	2	1	1	3	...	3
	60 & over	1	1	...	1	1

Workers and Non-Workers by Sex and Age-groups

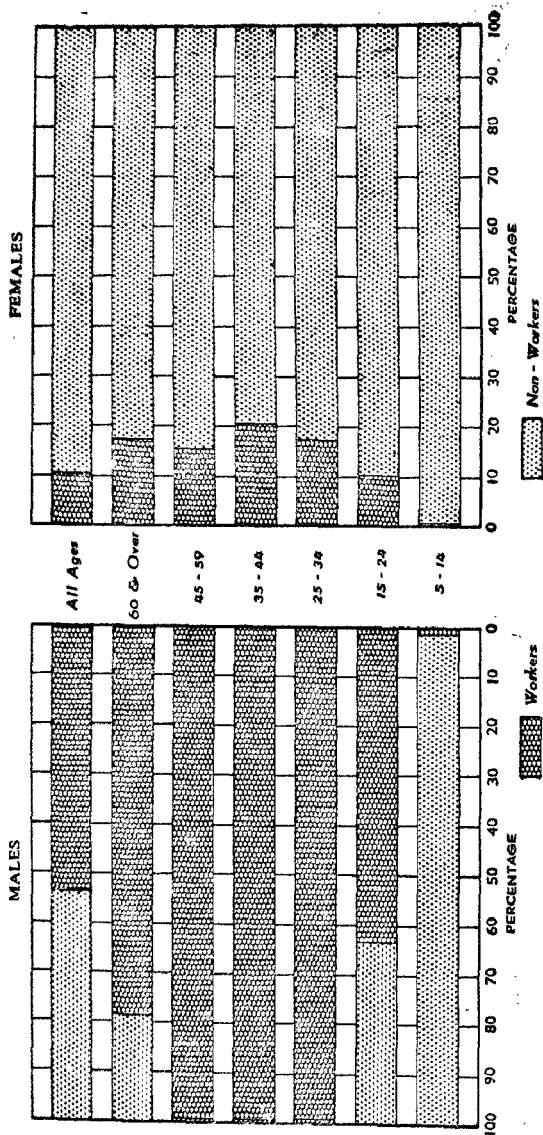
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TABLE No. XIV (Contd.)

Workers and Non-Workers by Sex and Age-Groups

Community	Age-group	Total Population			Workers			Non-Workers		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Konar	All ages	5	2	3	1	...	1	4	2	2
	0-4	...	...	...	...	...	...	...	...	...
	5-9	...	...	...	...	...	...	...	...	...
	10-14	3	2	1	...	...	...	3	2	1
	15-19	...	...	...	...	...	...	...	...	...
	20-24	...	...	...	...	...	...	...	...	...
	25-29	...	...	...	...	...	...	...	...	...
	30-34	1	...	1	1	...	1	...	...	...
	35-44	...	...	...	...	...	...	...	...	...
	45-59	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	...	...	...	1	...	1
Christian Vezhar	All ages	63	33	30	26	22	4	37	11	26
	0-4	9	5	4	...	...	...	9	5	4
	5-9	6	4	2	...	...	...	6	4	2
	10-14	4	1	3	...	...	...	4	1	3
	15-19	5	3	2	3	3	...	2	...	2
	20-24	3	2	1	2	2	...	1	...	1
	25-29	8	1	7	2	1	1	6	...	6
	30-34	5	3	2	3	3	...	2	...	2
	35-44	11	7	4	8	7	1	3	...	3
	45-59	9	5	4	7	5	2	2	...	2
	60 & over	3	2	1	1	1	...	2	1	1
Muslim	All ages	8	3	5	1	1	...	7	2	5
	0-4	1	...	1	...	...	...	1	...	1
	5-9	2	2	...	...	...	...	2	2	...
	10-14	2	...	2	...	...	...	2	...	2
	15-19	1	...	1	...	...	...	1	...	1
	20-24	...	...	...	...	...	...	...	...	...
	25-29	...	...	...	...	...	...	...	...	...
	30-34	...	...	...	...	...	...	...	...	...
	35-44	...	...	...	...	...	...	...	...	...
	45-59	2	1	1	1	1	...	1	...	1
	60 & over	...	...	...	...	...	...	...	...	...
Village Total	All ages	1,749	894	855	566	478	88	1,183	416	767
	0-4	218	117	101	...	...	...	218	117	101
	5-9	225	122	103	...	...	...	225	122	103
	10-14	214	113	101	4	3	1	210	110	100
	15-19	149	81	68	43	37	6	106	44	62
	20-24	136	66	70	64	56	8	72	10	62
	25-29	121	54	67	64	53	11	57	1	56
	30-34	105	50	55	60	50	10	45	...	45
	35-44	238	127	111	149	126	23	89	1	88
	45-59	238	117	121	135	116	19	103	1	102
	60 & over	105	47	58	47	37	10	58	10	48

WORKING FORCE



There are altogether 566 workers in the village. This works out to 1.19 male worker per household and 0.22 female worker per household. There are seven child-workers who belong to the age-group 10-14 and as many as 47 old aged workers above the age of 60 years. These two categories of workers constitute about 9.5 percent of the total workers. Thus only 90.5 percent of the workers belong to the working age-group of 15-59. The old aged workers constitute about 44.7 percent of the old aged people in this village and this comprises of 78.7 percent of the males and 17.5 percent of the females who belong to that age-group. The percentage of workers are the highest among the Vezhars of the potters. 41 percent of the vezhar population comprising of 66.7 percent of the males and 13.3 percent of the females

have been returned as workers. The next highest percentage of workers are found among the Parayans. 34.32 percent of the Parayans comprising of 57.6 percent of the males and 11.8 percent of the females have been returned as workers. The lowest percentage of workers are found among the Padayatchis where none of the females were returned as workers. In the dominant communities of Vaikkarans and Thevars, 32.5 percent and 31.8 percent have been returned as workers respectively.

82. There are 1,183 non-workers in this village and these constitute 67.6 percent of the total population. This comprises of 46.5 percent of the male population and 89.7 percent of the female population. The Table below classifies the non-workers by their type of activity.

TABLE No. XV

Non-Workers by Sex, Age-groups and Nature of Activity

Age-group	Total non-workers			Full time students or children attending school		Persons engaged only in household duties		Dependants, infants and children not attending school and persons permanently disabled		Never-employed persons		Unemployed persons	
	P	M	F	M	F	M	F	M	F	M	F	(13)	F
1	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
All ages	1,183	416	767	157	72	...	400	223	294	34	1	2	...
0-4	218	117	101	...	...	...	...	117	101	...	...	...	...
5-9	225	122	103	69	43	...	...	53	60	...	...	...	...
10-14	210	110	100	73	25	...	3	36	72	1	...	...	...
15-19	106	44	62	11	3	...	41	7	17	26	1	...	...
20-24	72	10	62	4	1	...	60	...	1	6	...	...	...
25-29	57	1	56	...	...	...	56	...	...	1	...	...	...
30-34	45	...	45	...	...	...	45	...	...	...	...	...	...
35-44	89	1	88	...	...	...	87	1	1	...	...	...	...
45-59	103	1	102	...	...	...	85	...	17	...	...	1	...
60 & over	58	10	48	...	...	...	23	9	25	...	...	1	...

Out of these non-workers, 229 are students and children attending schools and these constitute 19.4 percent of the non-workers. The ladies who are solely engaged in the household work constitute 33.8 percent of the non-workers and the largest group among the non-workers are the dependants and infants. There are altogether 517 dependants and infants and these constitute 43.36 percent of the total non-workers. Majority of these dependants are infants and children not attending school below the age of 14. There are only 34 old-aged dependants. 44 dependants belong to the working age-group of 15-59 and all the rest are infants and children below the age of 14

years. The dependants in the working age-group constitute only about 8.6 percent of the dependants. The other category of non-workers which however is not numerically significant when compared to the categories discussed above are the persons never-employed and persons unemployed. There are altogether 37 persons who are seeking employment and this comprises of 35 persons who are seeking employment for the first time and two who were employed before but out of employment now. Except one female in the age group 15-19, all the other persons who are out of employment are males. The bulk of these unemployed persons belong to the age-group 15-19.

CHAPTER—IV

VILLAGE ECONOMY

Sources of Livelihood

83. Agriculture is the main stay of the economy of this village. A majority of the households eke out their meagre livelihood in the same old traditional fashion from agriculture. Out of the 402 households in this village as many as 250 households are engaged in cultivation. Out of this, 241 are solely dependent on cultivation and others combine either household industry or business with cultivation as detailed below :

Occupation	Number of households
Cultivation only	241
Cultivation and household industry	4
Cultivation and business	5
	250

The cultivating households constitute as much as 62.19% of the total households. Added to this, a large number of households earn their livelihood by cooly work in agriculture. As many as 61 households or 15.17 percent of the households have returned 'Agricultural labour' as their sole occupation. Among the rest, as many as 71 households have been returned as general coolies. Most of these coolies are landless households of the village and though they engage themselves in miscellaneous items of Work for daily wages, they depend on agricultural labour for the best part of the year. It

will not be far from truth to say that these general coolies are primarily dependent on agriculture and only partially dependent on other cooly work like road construction, canal repair, transport of manure and other items of cooly work incidental to agriculture.

Household occupation

84. Thus, a total number of 302 households are solely dependent on agriculture for their livelihood and this comprises of 241 households who are engaged in cultivation to the exclusion of other occupations and 61 households who are solely dependent on agricultural labour. These constitute 75.12 percent of the households. In addition to this, another 80 households can be said to be partially dependent on agriculture. These comprise of the 9 households who combine cultivation with household industry and business and the 71 households who have been returned as general coolies. These households constitute 19.9 percent of the total number of households. Thus, as much as 95 percent of the households in this village are dependent on agriculture comprising of the 75.12 percent of households which are solely dependent on agriculture without a second string to their bow and the 19.9 percent of households who are partially dependent on agriculture. The same conclusion emerges from an analysis of the occupational structure of the individual workers too. Tables XVI to XVIII furnish the occupational classification of households and workers by sex, age-group and communities.

TABLE No. XVI
Occupational Classification of Households
 Number of households engaged in

Community (1)	Total No. of Households (2)	Cultivation only (3)	Traditional Industry (4)	Non-traditional Industry (5)	Business only (6)	Cultivation & traditional Industry (7)	Cultivation and Non-traditional Industry (8)	Other Occupations (9)	Details of Industries with No. of Households (10)	Details of Business with No. of Households (11)
Vaikaran	242	141	...	...	...	...	...	Agricultural Labourer 40 Cooly 56 Teacher 3 Dhoby 1 Peon 1	...	...
Thevar	24	61	...	2	...	...	3	Agricultural Labourer 7 Cooly 7 Village Official 1 Accounts Clerk 1 Pointsman 1 (Dependent Household 1)	...	Provision store 1 Tea hotel 3
Parayan	16	3	...	...	...	...	...	Agricultural Labourer 9 Cooly 4	...	...
Servai	9	8	...	...	...	...	...	Rice Mill Driver 1	...	...
Chettiar	7	3	...	1	...	...	2	Cooly 1	...	Provision store 1 Betel shop 1 Oil monger 1
Vellala	7	4	...	...	...	...	...	Agricultural Labourer 1 Cooly 1 Gramasevak 1	...	...
Padayatchi	5	4	...	...	...	...	...	Cooly 1	Carpentry 1 Goldsmithy 1	...
Asari	5	1	1	...	1	1	...	Agricultural Labourer 1	Blacksmithy 1	...
Nainar	3	2	...	...	...	...	...	Agricultural Labourer 1	...	...
Raja	2	2	...	...	...	...	...	...	...	...
Pariyari	2	...	...	...	...	...	...	Barber 2	...	...
Vannan	1	...	...	...	...	...	...	Dhoby 1	...	...
Konar	1	...	...	...	...	...	...	Maternity Assistant 1	...	...
Christian Vezhar	17	11	1	...	2	...	...	Cooly 1	Potmaking 3	...
Muslim	1	1	...	...	...	...	...	Agricultural Labourer 2	...	...
Village Total	402	241	2	3	3	1	5	Agricultural Labourer 61 Cooly 71 Teacher 3 Dhoby 2 Barber 2 Village Official 1 Gramasevak 1 Accounts Clerk 1 Peon 1 Rice Mill Driver 1 Maternity Assistant 1 Pointsman 1 Dependent 1	Potmaking 3 Carpentry 1 Blacksmithy 1 Goldsmithy 1	Provision Store 2 Tea hotel 3 Shopkeeper 1 Betel shop 1 Oil monger 1
Total	402	241	2	3	3	1	5		147	

TABLE No. XVII

Workers Classified by Sex, Age-groups and Industry, Business and Cultivation

Community	Age-group	Total Workers	Numbers of Workers engaged in														
						Household Industry			Household Business			Household Cultivation			Other Occupations		
			P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Vaikaran	All ages	332	279	53	1	1	...	...	...	...	157	152	5	174	126	48	...
	0-14	3	3	...	...	...	...	...	...	...	...	...	...	...	3	3	...
	15-29	107	92	15	...	...	...	...	...	...	44	43	1	63	49	14	...
	30-44	120	102	18	...	...	...	...	...	...	61	59	2	59	43	16	...
	45-59	78	64	14	1	1	...	...	...	...	41	39	2	36	24	12	...
	60 & over	24	18	6	...	...	...	...	...	...	11	11	...	13	7	6	...
Thevar	All ages	123	105	18	...	...	...	4	1	3	84	80	4	35	24	11	...
	0-14	1	...	1	...	...	...	...	...	...	...	...	...	1	...	1	...
	15-29	35	31	4	...	...	...	3	1	2	22	21	1	10	9	1	...
	30-44	44	36	8	...	...	...	...	...	...	31	28	3	13	8	5	...
	45-59	30	28	2	...	...	...	...	...	...	21	21	...	9	7	2	...
	60 & over	13	10	3	...	...	...	1	...	1	10	10	...	2	...	2	...
Parayan	All ages	23	19	4	...	...	...	...	...	...	4	4	...	19	15	4	...
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15-29	8	5	3	...	...	...	...	...	...	3	3	...	5	2	3	...
	30-44	10	9	1	...	...	...	...	...	...	1	1	...	9	8	1	...
	45-59	5	5	...	...	...	...	...	...	...	...	...	...	5	5	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Servai	All ages	15	13	2	...	...	...	...	...	...	10	10	...	5	3	2	...
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15-29	4	4	...	...	...	...	...	...	...	3	3	...	1	1	...	...
	30-44	6	4	2	...	...	...	...	...	...	2	2	...	4	2	2	...
	45-59	5	5	...	...	...	...	...	...	...	5	5	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chettiar	All ages	10	8	2	...	...	...	3	1	2	5	5	...	2	2	...	...
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15-29	2	1	1	...	...	...	1	...	1	...	...	...	1	1	...	...
	30-44	4	3	1	...	...	...	1	...	1	3	3	...	...	...	...	...
	45-59	2	2	...	...	...	...	...	...	...	2	2	...	...	...	...	...
	60 & over	2	2	...	...	...	...	1	1	...	...	...	...	1	1	...	...
Vellala	All ages	11	8	3	...	...	...	...	...	...	3	3	...	8	5	3	...
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15-29	4	3	1	...	...	...	...	...	...	1	1	...	3	2	1	...
	30-44	5	4	1	...	...	...	...	...	...	1	1	...	4	3	1	...
	45-59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	2	1	1	...	...	...	...	...	...	1	1	...	1	...	1	...
Padayatchi	All ages	8	8	...	...	...	...	...	...	...	6	6	...	2	2	...	...
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15-29	1	1	...	...	...	...	...	...	...	1	1	...	...	...	...	...
	30-44	2	2	...	...	...	...	...	...	...	2	2	...	...	...	...	...
	45-59	1	1	...	...	...	...	...	...	...	1	1	...	...	...	...	...
	60 & over	4	4	...	...	...	...	...	...	...	2	2	...	2	2	...	...

Table No. XVII (Contd.)

Workers Classified by Sex, Age-groups and Industry, Business and Cultivation

Community	Age-group	Total workers	Number of workers engaged in														
			Household Industry			Household Business			Household cultivation			Other occupations					
			P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	
Asari	All ages	5	4	1	3	3	...	...	...	...	1	1	...	1	...	1
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15-29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30-44	2	2	...	1	1	...	...	...	...	1	1	...	...	...	...
	45-59	2	1	1	1	1	...	...	...	...	...	...	...	1	...	1
	60 & over	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
Nainar	All ages	3	3	...	...	...	...	...	...	...	2	2	...	1	1	...
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15-29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30-44	1	1	...	...	...	...	...	...	...	1	1	...	...	...	...
	45-59	2	2	...	...	...	...	...	...	...	1	1	...	1	1	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Raja	All ages	5	5	...	...	...	...	...	...	...	4	4	...	1	1	...
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15-29	2	2	...	...	...	...	...	...	...	2	2	...	...	...	...
	30-44	1	1	...	...	...	...	...	...	...	1	1	...	...	...	...
	45-59	2	2	...	...	...	...	...	...	...	1	1	...	1	1	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pariyari	All ages	2	2	...	...	...	...	...	...	...	...	...	...	2	2	...
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15-29	1	1	...	...	...	...	...	...	...	...	...	...	1	1	...
	30-44	1	1	...	...	...	...	...	...	...	...	...	...	1	1	...
	45-59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	All ages	1	1	...	...	...	...	...	...	...	...	...	...	1	1	...
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15-29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30-44	1	1	...	...	...	...	...	...	...	...	...	...	1	1	...
	45-59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Konar	All ages	1	...	1	...	...	...	...	...	...	...	...	...	1	...	1
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15-29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30-44	1	...	1	...	...	...	...	...	...	...	...	...	1	...	1
	45-59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Vezhar	All ages	26	22	4	7	5	2	...	...	...	11	11	...	8	6	2
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15-29	7	6	1	3	3	...	...	...	...	1	1	...	3	2	1
	30-44	11	10	1	1	1	...	...	...	...	5	5	...	5	4	1
	45-59	7	5	2	3	1	2	...	...	...	4	4	...	...	...	...
	60 & over	1	1	...	...	...	...	...	...	...	1	1	...	...	...	...

Table No. XVII (Concld-)

Workers Classified by Sex, Age-groups and Industry, Business and Cultivation

Community	Age-group	Total Workers	Number of workers engaged in														
			Household Industry						Household Business			Household cultivation			Other occupations		
			P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	
Muslim	All ages	1	1	...	...	...	...	...	...	...	...	...	...	1	1	...
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15-29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30-44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	45-59	1	1	...	...	...	...	...	...	...	...	...	...	1	1	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Village	All ages	566	478	88	11	9	2	7	2	5	287	278	9	261	189	72	
Total	0-14	4	3	1	...	...	...	...	...	...	...	...	...	4	3	1
	15-29	171	146	25	3	3	...	4	1	3	77	75	2	87	67	20	
	30-44	209	176	33	2	2	...	1	...	1	109	104	5	97	70	27	
	45-59	135	116	19	5	3	2	...	...	...	76	74	2	54	39	15
	60 & over	47	37	10	1	1	...	2	1	1	25	25	...	19	10	9	

TABLE No. XVIII

Workers Classified by Sex, Age-groups and Occupation

Community	Age-group	General Cooly			Cultivator			Agricultural Labourer			Lease Cultivator			Teacher		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Vaikkaran	All ages	90	70	20	15	15	...	77	50	27	142	137	5	3	3	...
	0-14	2	2	...	...	...	...	1	1	...	...	...	...	...	...	...
	15-29	27	24	3	3	3	...	34	23	11	41	40	1	...	...	...
	30-44	36	27	9	3	3	...	21	14	7	58	56	2	2	2	...
	45-59	20	15	5	9	9	...	14	8	6	32	30	2	1	1	...
	60 & over	5	2	3	...	...	...	7	4	3	11	11	...	...	...	...
		Watchman			Special Revenue Inspector for Land			Basket Maker			Dhoby			Peon		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Vaikkaran	All ages	1	1	...	1	1	...	1	1	...	1	...	1	1	1	...
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15-29	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
	30-44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	45-59	...	...	...	...	...	...	...	...	...	1	...	1	1	1	...
	60 & over	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...

Table No. XVIII—(Contd.)

Workers Classified by Sex, Age-group and Occupation

Community	Age-group	Lease cultivator			Cultivator			Agricultural labourer			Pointsman			General cooly				
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)		
Thevar	All ages	64	60	4	20	20	...	15	10	5	2	2	...	10	6	4		
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15-29	18	17	1	4	4	...	6	5	1	...	...	...	1	1	...
	30-44	25	22	3	6	6	...	4	3	1	2	2	...	6	3	3		
	45-59	14	14	...	7	7	...	4	2	2	...	...	...	2	2	...
	60 & over	7	7	...	3	3	...	1	...	1	...	...	...	1	...	1
Age-group	Tea shop			Servant			Accounts clerk			Vettayan			Shopkeeper			Railway Porter		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	
All ages	3	1	2	4	2	2	1	1	...	2	2	...	1	...	1	1	1	...
0-14	1	...	1
15-29	2	1	1	2	2	1	...	1	1	1	...
30-44	1	...	1
45-59	1	1	...	2	2
60 & over	1	...	1
Community	Age-group	Lease cultivator			Village official			Agricultural labourer			General cooly							
		P	M	F	P	M	F	P	M	F	P	M	F					
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)					
Parayan	All ages	4	4	...	1	1	...	14	10	4	4	4	...					
	0-14	...	...	...	...	...	...	...	...	...	...	...	...
	15-29	3	3	...	1	1	...	4	1	3	...	...	...		
	30-44	1	1	...	...	...	...	7	6	1	2	2	...			
	45-59	...	...	...	...	...	...	3	3	...	2	2	...			
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...
Community	Age-group	Lease cultivator			Agricultural labourer			Postal runner			Rice mill driver			Village official				
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)		
Servai	All ages	10	10	...	2	...	2	1	1	...	1	1	...	1	1	...		
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15-29	3	3	...	...	...	...	1	1	...	...	...	...	...	...	...
	30-44	2	2	...	2	...	2	...	...	...	1	1	...	1	1	...
	45-59	5	5	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Workers Classified by Sex, Age-group and Occupation

Community	Age-group	Blacksmith			Lease cultivator			Carpenter			Agricultural labourer			Goldsmith		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Asari	All ages	1	1	...	1	1	...	1	1	...	1	...	1	1	1	...
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15-29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30-44	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
	45-59	...	...	...	...	...	...	1	1	...	1	...	1	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...

Table No. XVIII—(Contd.)

Workers Classified by Sex, Age-group and Occupation

Community	Age-group	Cultivator			Lease cultivator			Agricultural labourer		
		P	M	F	P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Nainar	All ages	1	1	...	1	1	...	1	1	...
	0-14	...	...	...	...	...	...	...	...	...
	15-29	...	...	...	...	...	...	...	...	...
	30-44	1	1	...	...	...	...	...	...	...
	45-59	...	...	...	1	1	...	1	1	...
	60 & over	...	...	...	...	...	...	...	...	...

Community	Age-group	Cultivator			Agricultural labourer		
		P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Raja	All ages	4	4	...	1	1	...
	0-14	...	...	...	...	...	...
	15-29	2	2	...	...	...	...
	30-44	1	1	...	...	...	...
	45-59	1	1	...	1	1	...
	60 & over	...	...	...	...	...	...

Community	Age-group	Barber		
		P	M	F
(1)	(2)	(3)	(4)	(5)
Pariyari	All ages	2	2	...
	0-14	...	...	...
	15-29	1	1	...
	30-44	1	1	...
	45-59	...	...	...
	60 & over	...	...	...

Community	Age-group	Dhoby		
		P	M	F
(1)	(2)	(3)	(4)	(5)
Vannan	All ages	1	1	...
	0-14	...	...	...
	15-29	...	...	...
	30-44	1	...	1
	45-59	...	...	...
	60 & over	...	...	...

Table No. XVIII—(Contd.)

Workers Classified by Sex, Age-group and Occupation

Community	Age-group	Maternity Assistant		
		P	M	F
(1)	(2)	(3)	(4)	(5)
Konar	All ages	1	...	1
	0-14	...	...	...
	15-29	...	...	...
	30-44	1	...	1
	45-59	...	...	...
	60 & over	...	...	...

Community	Age-group	Potter			Agricultural Labourer			Lease Cultivator			Cultivator			General Cooly		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Christian Vezhar	All ages	7	5	2	5	3	2	8	8	...	3	3	...	3	3	...
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15-29	3	3	...	3	2	1	1	1	...	...	...	...	...	...	...
	30-44	1	1	...	2	1	1	3	3	...	2	2	...	3	3	...
	45-59	3	1	2	...	...	...	3	3	...	1	1	...	...	...	...
	60 & over	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...

Community	Age-group	General cooly		
		P	M	F
(1)	(2)	(3)	(4)	(5)
Muslim	All ages	1	1	...
	0-14	...	...	...
	15-29	...	...	...
	30-44	...	...	...
	45-59	1	1	...
	60 & over	...	...	...

Community	Age-group	Lease cultivator			Agricultural labourer			General cooly			Cultivator			Potter		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Village Total	All ages	243	234	9	118	76	42	115	89	26	43	43	...	7	3	2
	0-14	...	...	...	1	1	...	2	2	...	...	...	...	...	...	...
	15-29	68	66	2	48	31	17	30	27	3	9	9	...	3	3	...
	30-44	95	90	5	37	25	12	49	36	13	13	13	...	1	1	...
	45-59	58	56	2	24	15	9	25	20	5	18	18	...	3	1	2
	60 & over	22	22	...	8	4	4	9	4	3	3	3	...	...	...	...

Table No. XVIII—(Concl'd.)

Workers Classified by Sex, Age-group and Occupation

Community	Age-group	Servant			Tea shop			Shop keeper			Teacher			Village official		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(2)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)
	All ages	4	2	2	3	1	2	3	...	3	3	3	...	3	3	...
	0-14	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...
Village Total	15-29	2	2	...	2	1	1	2	...	2	...	...	...	1	1	...
(Contd.)	30-44	1	...	1	...	...	...	1	...	1	2	2	...	1	1	...
	45-59	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
	60 & over	...	...	...	1	...	1	...	...	...	...	...	...	1	1	...

Community	Age-group	Pointsman			Vettiyan			Oil monger			Barber			Dhoby		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(2)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)	(41)	(42)	(43)	(44)	(45)	(46)	(47)
	All ages	2	2	...	2	2	...	2	2	...	2	2	...	2	1	1
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Village Total	15-29	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
(Contd.)	30-44	2	2	...	...	...	...	1	1	...	1	1	...	1	1	...
	45-59	...	...	...	2	2	...	...	...	...	...	...	...	1	...	1
	60 & over	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...

Community	Age group	Accounts Clerk			Maternity Assistant			Accountant			Peon			Watchman		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(2)	(48)	(49)	(50)	(51)	(52)	(53)	(54)	(55)	(56)	(57)	(58)	(59)	(60)	(61)	(62)
	All ages	1	1	...	1	...	1	1	1	...	1	1	...	1	1	...
	0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Village Total	15-29	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...
(Contd.)	30-44	...	...	...	1	...	1	1	1	...	...	...	...	...	...	...
	45-59	1	1	...	...	...	...	...	...	...	1	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Community	Age-group	Special Revenue Inspector			Basket Maker			Railway Porter			Rice Mill Driver		
		P	M	F	P	M	F	P	M	F	P	M	F
(1)	(2)	(63)	(64)	(65)	(66)	(67)	(68)	(69)	(70)	(71)	(72)	(73)	(74)
	All ages	1	1	...	1	1	...	1	1	...	1	1	...
	0-14	...	...	...	...	...	...	...	...	...	...	...	...
Village Total	15-29	1	1	1	1
(Contd.)	30-44	1	1	...
	45-59
	60 & over	1	1

Community	Age-group
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Occupational Structure

85. There are a total number of 566 workers comprising of 478 males and 88 females in this village and bulk of them are engaged in agriculture and allied occupations. As many as 287 persons or 50.7 percent of the total workers have been returned as cultivators and the 118 agricultural labourers constitute 20.8 percent of the workers. Thus, 71.5 percent of the total workers are exclusively engaged in agriculture which provides their daily bread. The general coolies number 115 and they constitute 20.3 percent of the workers. Thus the workers dependent on agriculture constitute as much as 91.8 percent of the total working force of the village. The rest of them mostly belong to the categories of village artisans, salaried workers and business people. There are a total number of 10 village artisans in this village who are engaged in their traditional industries and these include seven Potters, one Blacksmith, one Carpenter and one Goldsmith. Seven workers are engaged in petty commercial ventures like teashop, provision stores, betel shop, etc. There are only 16 salaried workers in this village and these include the Teachers, Village Officers and solitary individuals employed as Maternity Assistant, Revenue Inspector, Peon, Accounts Clerk etc.,. Thus, the occupational structure of the village is not variegated and an overwhelming majority of the population are dependent on agriculture.

86. The predominance of agricultural workers points to the large amount of under-employment in this village not only because the work in the field is seasonal and involves a period of enforced idleness for about 4 to 5 months in a year but also because there are no subsidiary industries to provide gainful employment to these under-employed and unemployed people. The crowded nature of the agricultural occupations and the insufficient work for all of them explain the low level of earnings and almost a hand-to-mouth existence. These people have not been induced to take up other occupations or to move out of the village in search of more remunerative means of livelihood. There has been very little of occupational mobility in this village. In the last 10 to 15 years, a handful of youngmen in this village have migrated to the nearby towns and are working as manual labourers in godowns,

commercial establishments etc. Two of them are also working as Porters in Tiruthuraipoondi Railway Station. Five persons who have studied Teachers' Training course are working as teachers outside the village. Two educated men of this village are also working as Clerks in Government departments viz., the Postal and the Railway Department. Apart from these, there have not been any cases of occupational mobility and generations after generations, they continue to eke out a hand-to-mouth existence from the Mother—earth. Though the level of literacy in this village compares favourably with the district average, bulk of them are mere literates without specific educational standards and they know just to read and write only. With the further spread of literacy, it is hoped that more people would avail of the educational concessions available to these scheduled and backward classes and pursue studies beyond Primary level. When this stage is reached, it would possibly induce many more of this village people to seek more remunerative jobs outside rather than continue to toil in the fields like their ancestors.

Communities and Occupation

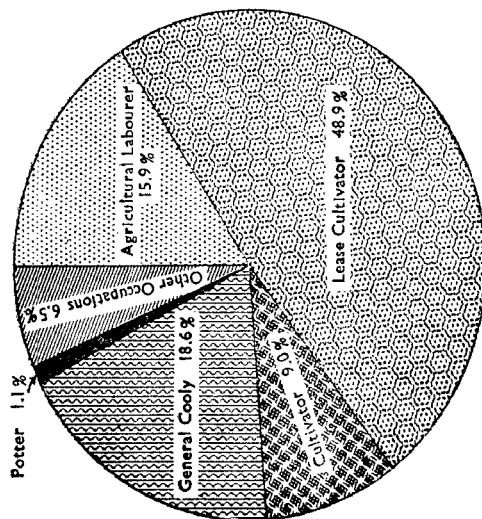
87. we may now proceed to study the occupational structure and the general economic condition of the important communities in the village. This would not only indicate how far the caste is a determinant of one's occupation but would also show the economic strength of the various groups.

Vaikkarans

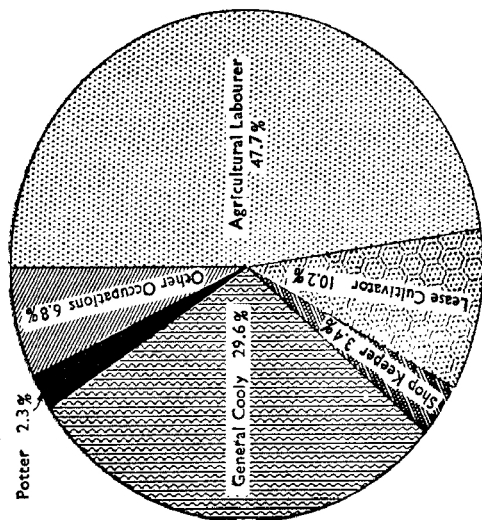
88. Vaikkarans are the largest single community of the village with the total population of 1,021 persons belonging to 242 households. There are a total number of 262 workers among them comprising of 226 males and 36 females. Majority of the Vaikkarans are dependent on agriculture for the livelihood. These constitute 75 percent of the Vaikkaratan households. In addition to this, 56 households or 23.14 percent of the households have been returned as general coolies. Thus, as much as 98.14 percent of households are dependent on agriculture. Among the rest, there are six salaried workers in the community comprising of three teachers, one Revenue Inspector, One Peon and One Watchman. The other two non-agricultural workers in this community are the Dhobi and a solitary individual who is engaged in basket making,

OCCUPATIONAL PATTERN

MALES



FEMALES



Majority of the cultivators among Vaikkarans are leasehold cultivators. Out of the 141 households engaged in cultivation, only 35 people own lands and all the rest are landless households who are cultivating the Devasthanam lands on lease. Thus, nearly 75 percent of the cultivators are leasehold cultivators. Some of the owner-cultivators also have taken Devasthanam lands on lease in addition to their lands. Thus, the leasehold cultivators form the largest occupational group among the Vaikkarans. The next important occupational groups are the agricultural labourers, the general coolies and the owner cultivators. Majority of the Vaikkarans belong to the low income group of less than 50 rupees per month. Two hundred and eighteen households or 90 percent of the total Vaikkaran households belong to the poor section of the village with the monthly income of less than Rs. 50 and among these, 22 households which have monthly income of less than Rs. 25 form the poorest section. Bulk of these people in the low income group are the leasehold cultivators, agricultural labourers and general coolies. Majority of the owner cultivators also belong to this low income group of less than Rs. 50 a month. Eighteen Vaikkaran households belong to the middle income group of Rs. 51 to Rs. 75 per month and this includes the two teachers of the village and 11 leasehold cultivators. Only six households or 2.5 percent belong to the high income group of more than Rs. 75 a month. These include the two salaried workers, 3 cultivators and one household of agricultural labourer. Except for a small minority of 24 households (10%) who earn more than Rs. 50 a month, the rest lead a very difficult life. Very often their expenditure outruns their income and a large majority of the leasehold cultivators are steeped in debt.

Thevars

89. The next important community of the village are the Thevars. Numerically, they form the second largest community with 84 households. They are an influential section of the village because a majority of the rich and landed people of the village belong to this community. Sixty four households are engaged in cultivation and of these, 61 are solely dependent on cultivation and other three combine cultivation with business. These constitute 76 percent of the total households of the community.

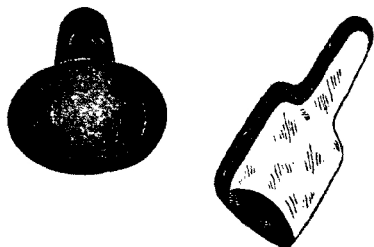
Fourteen Thevar households are dependent upon agricultural labour and other cooly work for their livelihood. Majority of the Thevar cultivators own lands. Thirty-nine out of the 64 cultivating households own lands and the rest are landless households who have taken Devasthanam lands on lease. Owner-cultivators constitute 61 percent of the cultivating households. This contrasts with other sections of the village where the leasehold cultivators exceed the number of owner cultivators. There are five salaried workers among Thevars and these include the two village Officers, two Pointsman in the Railway and one Accounts Clerk.

90. Even among the Thevars, the bulk of them belong to the low income group of less than Rs. 50 a month. Five households belong to the poorest section with less than Rs. 25 a month and 52 households earn between Rs. 25 and Rs. 50 a month. Thus, 57 households or about 68 percent of the households belong to the poor section of the village with the monthly incomes of less than Rs. 50. Another nine households belong to the middle income group of Rs. 51 to Rs. 75 per month and 18 households belong to the highest income group of more than Rs. 75 a month. Among the latter, nine households belong to the richest sections of the village with the monthly incomes of more than Rs. 100. These form richest section of the community. In the village as a whole, there are only 30 households which have monthly incomes exceeding Rs. 75 and out of these 18 belong to the Thevar community.

Other Communities

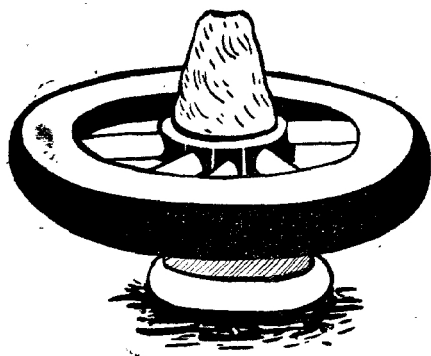
91. The other communities of importance in this village are the Vezhars, Parayans and Servais. Out of 17 households of Vezhars, 13 households are engaged in cultivation, 11 of them solely in cultivation and the other two combining cultivation with their traditional occupation of pottery. One household is solely engaged in their traditional occupation. Out of 13 households engaged in cultivation, only two of them own lands, and all the rest are leasehold cultivators. Three landless households among the Vezhars are solely dependent on agricultural labour and other cooly work for their livelihood. Out of 26 workers among the Vezhars only seven are potters, 11 are cultivators and all the rest are either agricultural labourers or general coolies.

Thirteen out of 17 Vezhar households belong to the low income group of less than Rs. 50 a month and among the rest two to the middle income group and two to the high income group.

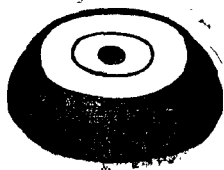


The Potter's Tools

92. The Parayans belong to the poorer section of the village. Only one out of the 16 households of Parayans owns land. Three households including the land owning household are engaged in cultivation and the rest are dependent upon agricultural labour and cooly work for their livelihood. All the households belong to the low income group and none of them earn more than Rs. 50 a month. Except for a village menial, there are no other salaried workers among the Parayans. Eight out of nine households of Servais are solely engaged in cultivation and one head of the household is running the Rice Mill. There are only two salaried workers among the Servais viz. (1) Mail Runner and (2) Village menial. Except two households who belong to the middle income group, all the rest belong to the low income group.



The Potter's Tools





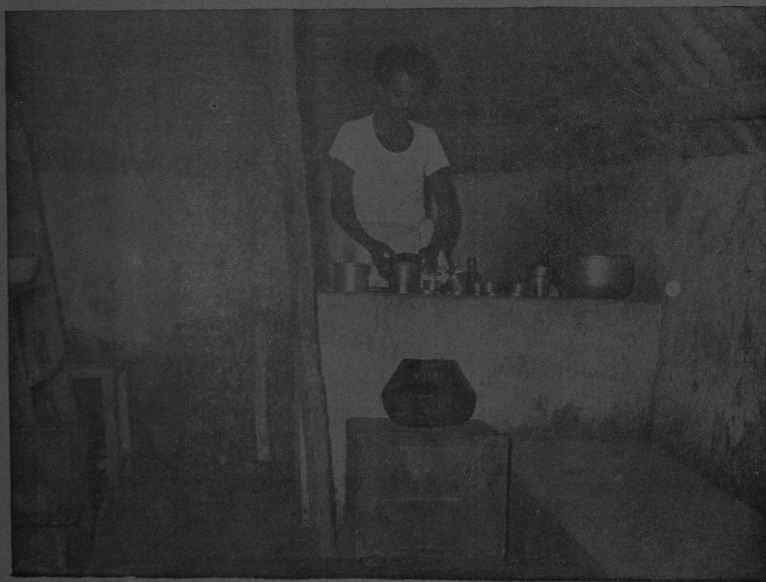
The potter at his wheel the youngsters assisting him



The fishing net is lowered into the water with adequate amounts of baits. It is taken out after a few hours.



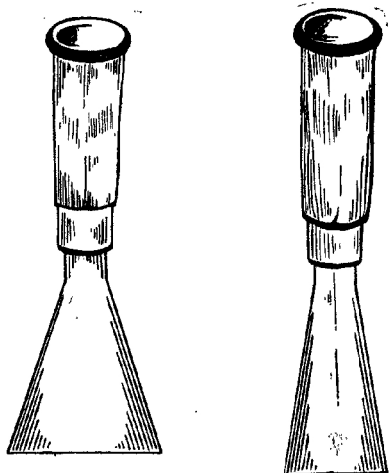
The grocery—cum—cycle shop in the village
The loud speaker is also hired out for marriages and other functions



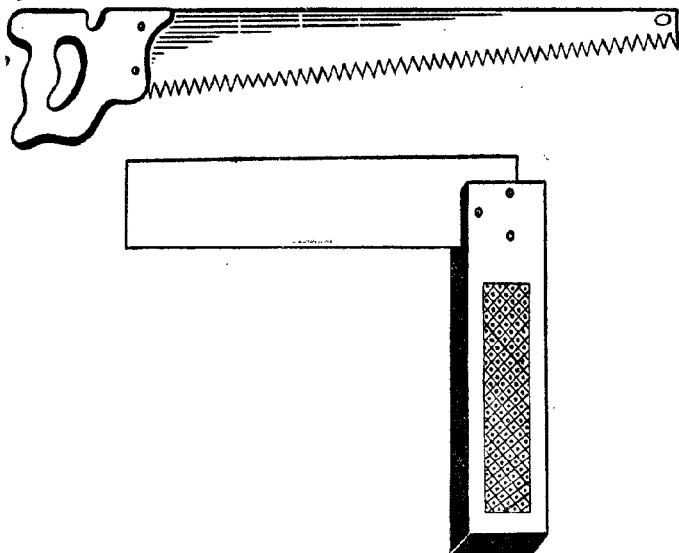
The popular tea-shop

Artisans

93. There are three artisan communities in the village viz., Asaris, Vannan and Barbers. The solitary household of Vannan and the two households of Barbers are engaged in their traditional occupations and they supplement their incomes by cooly work in agriculture. Among the Asaris, three out of five households are engaged in the traditional occupations and of the other two, one is engaged in leasehold cultivation and the other solely dependent upon agricultural labour. There are no salaried workers among the Asaris and Barbers. All these three communities belong to the low income group of less than Rs. 50 a month. Only one out of 7 households of Vania Chettiars is engaged in their traditional occupation of oil business. Two other households are engaged in petty business and leasehold cultivation and one household is dependent upon cooly work. Four Vania chettiar households belong to the low income group and other three earn more than Rs. 50 a month.



The Tools of a Carpenter

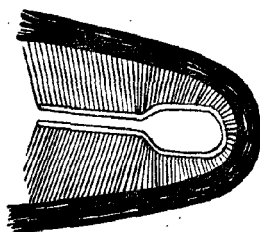
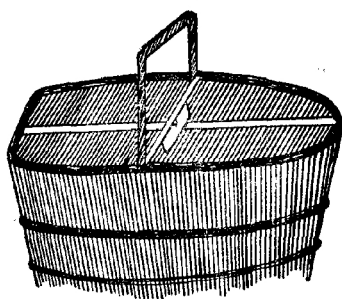
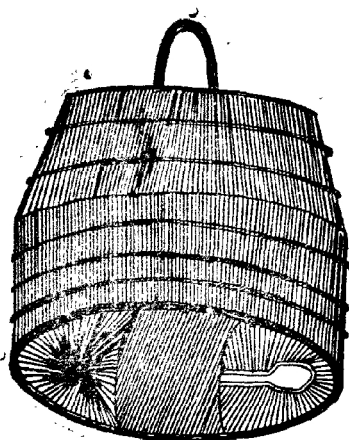


The Tools of a Carpenter

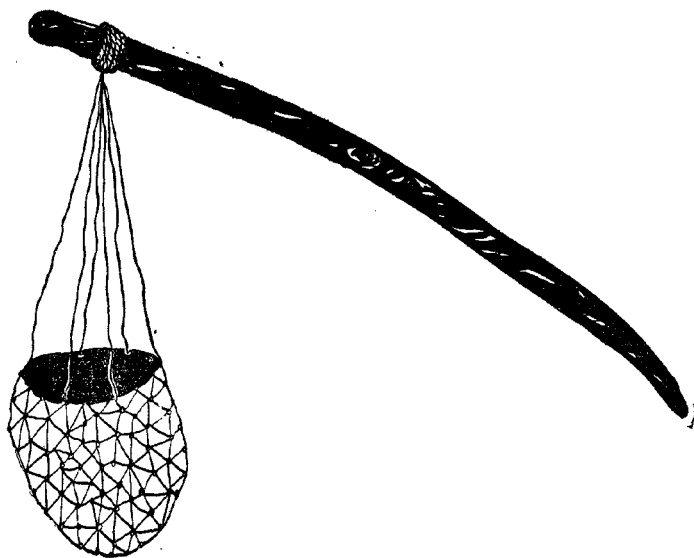
Other Communities

94. The other communities of importance in the village are the Vellalas and the Padayatchies. The majority of these people are engaged in cultivation. Four out of the seven Vellala households and four out of the five Padayatchi households are engaged in cultivation and the rest, except the two salaried workers viz., one village officer belonging to Vellala community and one village menial belonging to Padayatchi community are dependent upon agricultural labour. Except two households of Vellalas and one household of Padayatchi who earn more than Rs. 50 a month, all the rest belong to the low income group of less than Rs. 50. The

two households of Telugu-speaking Rajas and two out of the three households of Nainars are engaged in cultivation and the third household of Nainar is dependent upon agricultural labour. One Nainar cultivator and one Raja cultivator who own above 5 acres of land each, belong to the richer section of the community with an income of Rs. 100 a month. The other households belong to the low income group. The solitary household of Muslim is engaged in leasehold cultivation earning a monthly income of between Rs. 51 and Rs. 75. The head of the solitary Konar household in the village is a lady who is working as Maternity Assistant.



Nets used for catching fish in running water. These are made locally with coconut sticks and thread.



Fishing net used in still waters. It is woven out of thread.

Income Levels

95. The income levels of households of different communities are indicated in Table No. XIX.

TABLE No. XIX

Monthly Income of Household by Occupation

Community	Occupation	Monthly income of household in the range of				
		Rs. 25 or less	Rs. 26/- to 50/-	Rs. 51/- to 75/-	Rs. 76/- to 100/-	Rs. 101/- & over
1	2	(3)	(4)	(5)	(6)	(7)
Vaikharan	Cultivator	1	10	...	...	1
	General Cooly	9	56	2	...	...
	Lease Cultivator	4	99	11	1	1
	Agricultural Labourer	8	29	3	...	1
	Teacher	...	...	2	1	...
	Basket Maker	...	1	...	...	...
	Dhoby	...	1	...	...	...
	Peon	...	...	...	1	...
Thevar	Cultivator	...	5	3	4	4
	Lease Cultivator	2	33	4	4	3
	Agricultural Labourer	1	6	...	...	...
	General Cooly	2	6	...	...	...
	Pointsman	...	...	...	1	1
	Village Official	...	1	...	...	1
	Tea-shop owner	...	1	...	...	...
	Accounts Clerk	...	...	1	...	...
Parayan	Rent Receiver	...	...	1	...	...
	Agricultural Labourer	1	8	...	...	...
	Lease Cultivator	...	3	...	...	...
Servai	General Cooly	...	4	...	...	...
	Lease Cultivator	...	5	2	...	...
	Rice Mill Driver	...	1	...	...	...
Chettiar	Village Official	...	1	...	...	...
	Lease Cultivator	...	2	2	1	...
	Oil Monger	...	1	...	...	...
Vellala	General Cooly	1	...	...	...	...
	Lease Cultivator	...	2	1	...	...
	General Cooly	...	2	...	...	...
	Agricultural Labourer	...	1	...	...	...
Padayatchi	Gramasevak	...	...	...	...	1
	Lease Cultivator	...	3	1	...	...
	General Cooly	...	1	...	...	...
Asari	Lease Cultivator	...	1	...	...	...
	Agricultural Labourer	1	...	...	...	...
	Blacksmith	...	1	...	...	...
	Goldsmith	...	1	...	...	...
	Carpenter	...	1	...	...	...

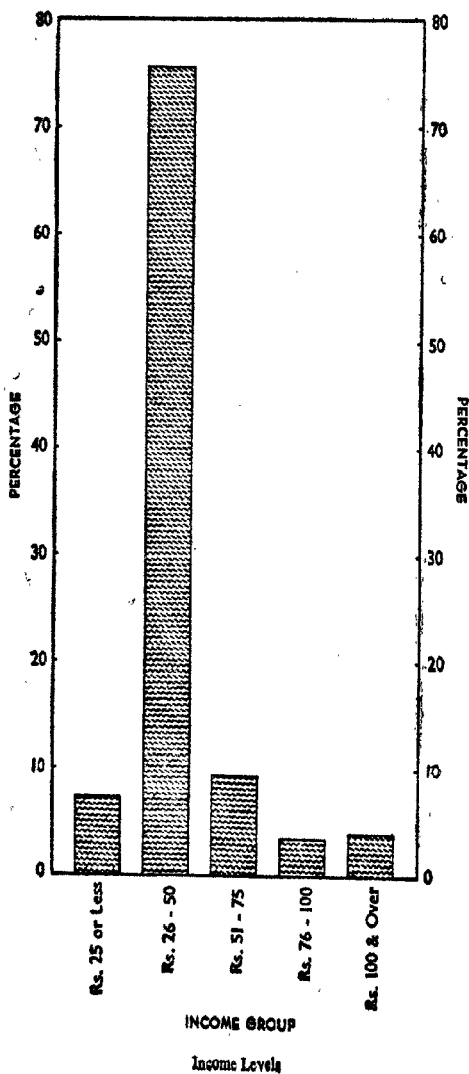
TABLE No. XIX (Concd.)
Monthly Income of Household by Occupation

Community	Occupation	Monthly income of household in the range of				
		Rs. 25 or less	Rs. 26/- to 50/-	Rs. 51/- to 75/-	Rs. 76/- to 100/-	Rs. 101/- & over
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Nainar	Cultivator	...	...	...	...	1
	Agricultural Labourer	...	1	...	...	...
	Lease Cultivator	...	1	...	...	...
Raja	Cultivator	...	...	...	...	1
	Agricultural Labourer	...	1	...	...	...
Pariyaci	Barber	...	2	...	...	...
Vannan	Dhoby	...	1	...	...	...
Konar	Maternity Assistant	...	...	1	...	...
Christian Vezhar	Cultivator	...	1	1	...	1
	Agricultural Labourer	...	2	...	...	...
	Lease Cultivator	...	6	1	...	...
	Potter	...	1	...	1	...
	General Cooly	1	2	...	...	...
Muslim	General Cooly	...	...	1	...	...
Village Total	Lease Cultivator	6	155	22	6	4
	Agricultural Labourer	11	48	3	...	1
	Cultivator	1	16	4	4	8
	Village Official	...	2	...	...	1
	Gramasevak	...	...	...	...	1
	Teacher	...	...	2	1	...
	Accounts Clerk	...	...	1	...	...
	Peon	...	...	...	1	...
	Pointsman	...	...	...	1	1
	Maternity Assistant	...	...	1	...	...
	Blacksmith	...	1	...	...	...
	Goldsmith	...	1	...	...	...
	Carpenter	...	1	...	...	...
	Potter	...	1	...	1	...
	Basket Maker	...	1	...	...	...
	Oil Monger	...	1	...	...	...
	Tea-shop owner	...	1	...	...	...
	Rice Mill Driver	...	1	...	...	...
	Dhoby	...	2	...	...	...
	Barber	...	2	...	...	...
	General Cooly	13	71	3	...	...
	Rent Receiver	...	...	1	...	...
Village Total		31	304	37	14	16

Analysing the income levels of the village as a whole, we find that the overwhelming majority of

them belong to the low income group of less than Rs. 50 a month. As many as 335 households or

INCOME LEVELS



83.3 percent of the households in the village earn only less than Rs. 50 a month and out of these 31 households or 7.7 percent of the households belong to the poorest section of the village with the monthly income less than Rs. 25. Thirty seven households or 9.2 percent of the households, belong to the middle income group of Rs. 51 to Rs. 75 a month. The richer section of the village comprises of 30 households which have monthly incomes exceeding Rs. 75. These constitute 7.5 percent of the total households. Sixteen out of these 30 households belong to the highest income group of Rs. 100 and more per month. Nine of these belong to the Thevar community and the rest are distributed between one Vellalar, one Naicker, one Raja, three Vaikkarans and one Vezhar. Most of the households which earn more than Rs. 75 per month are either cultivating households or the households of the salaried workers. The same is the case with the middle income group but for one or two exceptions. Bulk of the leasehold cultivators, agricultural labourers and general coolies belong to the low income group of less than Rs. 50 per month. One hundred and sixty one out of 193 households of leasehold cultivators, 59 out of the 63 households of agricultural labourers and 84 out of the 87 households of general coolies belong to the low income group of less than Rs. 50 a month. Out of these six households of leasehold cultivators, 13 households of general coolies and 11 households of agricultural labourers belong to the poorest section with incomes of less than Rs. 25 per month.

96. The reasons for this low level incomes of the majority of the population are not far to seek. The three predominant occupational groups in the village are the cultivators, leasehold cultivators, and coolies including the agricultural labourers. The reasons for low earnings of the cultivators are two-fold. They are: (1) the low productivity of the land due to the drainage congestion and

(2) the antiquated methods of agriculture. Even though there is perennial sources of water supply, only one crop of paddy is raised over a major portion of the arable land in the village. The other reason which is common to all the 3 occupational groups is that agriculture being a seasonal occupation involves enforced idleness for a period of 4 to 5 months in a year and there are no subsidiary industries to provide gainful employment to these under-employed people during those periods of enforced idleness. The meagre incomes they get from agriculture very often prove insufficient even to buy their daily necessities. Whereas the monthly expenditure on the necessities are rather inelastic and cannot be cut down beyond a certain limit, the incomes fluctuate from month to month depending upon the availability of work. The income figures given above are only averages of 12 months. When they find themselves in the helpless position of their expenditure outrunning their incomes, they have no other way except to borrow small sums of money from their friends, neighbours and relatives, to sustain themselves.

Expenditure Pattern

97. Though the pattern of expenditure slightly varies from one income group to the other, one common feature between the expenditure patterns of all the income groups in this village is that the bulk of the income is spent on food and necessities. The lower income group spends a greater percentage of their income, say, 90 to 95 percent on food and other necessities and the higher income groups spend a slightly lower percentage varying between 70 to 82 percent on food and other necessities. Regarding the other constituents of expenditure, it would be useful if we examine the patterns of different income groups. The average amount of expenditure incurred on various items by households of different income ranges is indicated in Table No. XX below.

TABLE No. XX
Average Monthly Expenditure Per Household by Income Groups and Occupations

Occupation		All households		Percentage of expenditure on food and miscellaneous items to total expenditure	No. of households and average expenditure in the income ranges									
					Rs. 25 or less		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & over	
					No. of households	Average expenditure per household	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Lease cultivator	Food	193	36-39	71.74	6	34-33	155	33-13	22	45-32	6	60-00	4	81-25
	Education	31	6-64	2.10	...	...	19	3-68	5	3-80	4	3-75	3	34-00
	Clothing	84	6-46	5.54	2	8-50	58	5-53	15	6-67	5	8-00	4	16-25
	Fuel	192	3-99	7.83	5	4-20	155	3-52	22	5-23	6	6-33	4	11-75
	Luxuries	188	3-69	7.10	6	3-00	150	3-46	22	4-50	6	5-50	4	6-50
	Lighting	193	1-56	3.09	6	1-50	155	1-42	22	1-95	6	2-83	4	3-00
Agricultural Labourer	Others	47	5-42	2.60	2	4-50	27	3-44	10	5-00	5	10-00	3	17-67
	Food	63	28-73	76.41	11	18-45	48	27-64	3	43-33	...	...	1	150-00
	Education	9	1-94	0.76	1	1-25	7	1-67	1	5-00	...	...	...	...
	Clothing	7	8-57	2.54	...	...	6	5-00	...	...	...	...	1	30-00
	Fuel	62	3-44	8.98	10	2-90	48	3-41	3	5-00	...	...	1	5-00
	Luxuries	57	3-23	7.77	10	2-40	43	3-00	3	6-33	...	...	1	12-00
Cultivator	Lighting	62	1-32	3.46	10	1-30	48	1-25	3	2-00	...	...	1	3-00
	Others	1	2-00	0.03	1	2-00	...	...	...	...	...	...	...	...
	Food	33	58-03	66.39	1	35-00	16	47-50	4	57-50	4	62-50	8	80-00
	Education	10	5-90	2.05	...	...	3	3-33	2	7-00	2	2-50	3	10-00
	Clothing	24	12-50	10.40	...	...	10	9-50	3	10-00	3	10-00	8	18-12
	Fuel	33	5-76	6.58	1	4-00	16	4-18	4	6-25	4	4-75	9	37
General Cooly	Luxuries	30	4-97	5.15	1	3-00	15	3-44	3	6-33	3	9-00	8	6-00
	Lighting	33	2-12	2.42	1	1-00	16	1-50	4	1-75	4	2-25	8	3-50
	Others	13	15-54	7.01	1	2-00	2	2-00	1	4-00	1	3-00	8	23-62
	Food	87	27-91	78.09	13	20-84	71	28-90	3	35-00	...	...	...	...
	Education	6	2-66	0.51	...	...	5	2-80	1	2-00	...	...	...	...
	Clothing	19	4-31	2.64	2	10-00	16	3-69	1	3-00	...	...	...	...
General Cooly	Fuel	87	2-16	6.02	13	2-30	71	2-02	3	4-66	...	...	...	...
	Luxuries	73	3-34	7.80	13	2-50	58	3-52	2	3-00	...	...	...	...
	Lighting	87	1-11	3.11	13	1-11	71	1-11	3	1-00	...	...	...	...
	Others	19	3-00	1.83	3	3-66	15	2-80	1	4-00	...	...	...	...

Expenditure Analysis

98. The people who have monthly incomes of less than Rs. 25 form the poorest section of the village and almost entire income is spent on food and necessities. Households with incomes of Rs. 25 per month spend as much as Rs. 23 or 96 percent of their income on food. They have very little to be spent on luxuries or education. As a matter of fact, their income very often proves insufficient even for the bare necessities of life and consequently the question of spending on luxuries and education hardly arises. Clothing is another item of necessary expenditure on which the income ranges from 5 to 7 rupees per month. This, of course, is not a regular item of expenditure incurred every month as people buy new clothes only for festive occasions. On an average the poorest section spends about 60 to 90 rupees per annum and this works out to an average of 5 to 7 rupees per month. The people of this income group also spend a small amount ranging from 75 nP. to Rs. 1-25 nP. on petty pleasures of life, like smoking and chewing. Their annual expenditure on festivals ranges from about 10 to 15 rupees. The general economic condition of this poorest section is far from a happy one and they lead a hand-to-mouth existence. When their incomes are not even sufficient to meet the necessities of life, they have no other option except to borrow for unexpected items of expenditure like marriage or sickness in the family. Their expenditure on marriage normally ranges from about Rs. 50 to Rs. 100. Very often, they are in an unenviable position of having to borrow even to buy the bare necessities like food and clothing.

Low Income Group

99. The position of the next income group viz., the people with monthly incomes of Rs. 25 to Rs. 50, is only slightly better. These people also spend the bulk of their incomes on food and other necessities. Their expenditure on food ranges from Rs. 35 to Rs. 45 depending upon the size of the family and the actual income. On an average, they spend about Rs. 7 to Rs. 9 per month on clothing. A good number of them are left with little money to be spent on luxuries like chewing and smoking or picture going on which an average household spends about 3 to 4 rupees per month. Every household does not spend on education and such of those households who send their children to school

spend about Rs. 2 to Rs. 3 per month on education. Even these people lead only a hand-to-mouth existence with no savings for the 'rainy day' or for 'unforeseen items of expenditure' like sickness in family or unavoidable items of expenditure like marriage. In this income group, the expenditure on festivals ranges from Rs. 15 to Rs. 25 per annum and that on marriages from Rs. 150 to Rs. 250. Even these people often face the necessity of borrowing for unexpected items of expenditure and sometimes even for their daily maintenance.

Middle Class

100. People with monthly incomes ranging from Rs. 51 to Rs. 75 could be called the 'middle class' of this village, according to the low standards of the village. These people lead a fairly convenient life as much as their incomes are just sufficient to meet their daily wants. They spend about Rs. 40 to Rs. 50 per month on necessities and their expenditure on clothing ranges from Rs. 8 to Rs. 12 per month. Luxuries account for Rs. 5 to Rs. 7 per month in the family budget and the expenditure on education ranges from 4 to 7 rupees. These people spend about 20 to 30 rupees on festivals per annum and their marriages also involve greater expenditure than the lower income groups. Even the simplest of marriages among the middle income groups cost anywhere between 200 to 400 rupees. Though these people can be said to have sufficient resources to meet their daily wants, a great number of them are indebted because they have very little money either to meet the unexpected items of expenditure or for investment on productive purposes.

The Rich

101. The rich people of the village are those minority of people who earn above Rs. 75 per month. They lead a fairly convenient living as compared to the people of the lower income groups. Their expenditure on food ranges from 60 to 80 rupees and that on clothing from 10 to 20 rupees per month. A good number of households spend about 5 to 10 rupees on education and their monthly expenditure on luxuries ranges from 8 to 12 rupees and in the case of very rich people who earn above Rs. 100 per month, the expenditure sometimes goes up to Rs. 15 to Rs. 20 per month. These people spend about 35 to 50 rupees on festivals in a year and their marriages are an ostentatious affair. It

normally costs between 400 to 600 rupees for a marriage in this income group and there are also people who spend Rs. 1,000 and more.

The following conclusions emerge from our analysis of the expenditure pattern of the various income groups:

(1) Bulk of the income is spent on food and other necessities subject to the modifying fact that the lower income groups spend a greater percentage than the higher income groups;

(2) The incomes of the low and middle income groups very often prove insufficient even for meeting their daily wants and they have no option except to borrow for meeting the unexpected items of expenditure like sickness in the family or unavoidable expenditure like marriages and festivals;

(3) Though a few among the middle income group and many among the high income group lead fairly convenient lives, in the sense that their incomes are sufficient to meet their daily wants there are very few people who have made any savings in this village. We find a large number of people in the high income group also steeped in indebtedness because they do not save anything out of their incomes and even for purposes like cultivation expenses, marriages and house construction, they very often have to borrow money from others.

Indebtedness

102. These conclusions are also borne out by the figures of indebtedness relating to the village which is the most staggering aspect of the village economy. As many as 362 households or 90 percent of the households in this village are indebted as may be seen from Table No. XXI.

TABLE No. XXI

Indebtedness

Community	Income group (Monthly house- hold income in Rupees)	Total number of households	Number of house- holds in debt	Percentage of households in debt	Total amount of debt (rupees)	Average amount of debt per household in (Rs.-Pp.)
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Vaikkaram	Rs. 25 & below	22	10	45.45	2,395	239.50
	Rs. 26-50	196	182	92.86	47,225	259.48
	Rs. 51-75	18	17	94.44	5,600	329.41
	Rs. 76-100	3	3	100.00	1,500	500.00
	Rs. 101 & over	3	3	100.00	4,000	1,333.33
Thevar	Rs. 25 & below	5	4	80.00	650	162.50
	Rs. 26-50	52	49	94.23	16,315	332.96
	Rs. 51-75	9	8	88.89	2,600	325.00
	Rs. 76-100	9	9	100.00	6,850	761.11
	Rs. 101 & over	9	9	100.00	9,900	1,100.00
Parayan	Rs. 25 & below	1	0	0	0	0
	Rs. 26-50	15	13	86.67	1,950	150.00
	Rs. 51-75	0	0	0	0	0
	Rs. 76-100	0	0	0	0	0
	Rs. 101 & over	0	0	0	0	0
Sarvai	Rs. 25 & below	0	0	0	0	0
	Rs. 26-50	7	7	100	2,050	292.86
	Rs. 51-75	2	2	100	800	400.00
	Rs. 76-100	0	0	0	0	0
	Rs. 101 & over	0	0	0	0	0

TABLE No. XXI (Contd.)

Community	Income group (Monthly house- hold income in Rupees)	Indebtedness				
		Total number of households	Number of house- holds in debt	Percentage of households in debt	Total amount of debt (rupees)	Average amount of debt per household in debt (Rs. Np.)
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Chettiar	Rs. 25 & below	1	1	100	200	200.00
	Rs. 26-50	3	2	66.67	550	275.00
	Rs. 51-75	2	2	100	1,100	550.00
	Rs. 76-100	1	1	100	500	500.00
	Rs. 101 & over	...	...	...	...	...
Vellala	Rs. 25 & below	...	...	...	...	...
	Rs. 26-50	5	5	100	1,310	262.00
	Rs. 51-75	1	1	100	200	200.00
	Rs. 76-100	...	...	...	...	...
	Rs. 101 & over	1	1	100	100	100.00
Padayatchi	Rs. 25 & below	...	...	...	...	...
	Rs. 26-50	4	3	75	900	300.00
	Rs. 51-75	1	1	100	175	175.00
	Rs. 76-100	...	...	...	...	...
	Rs. 101 & over	...	...	...	...	...
Asari	Rs. 25 & below	1	...	...	...	...
	Rs. 26-50	4	3	75	700	233.33
	Rs. 51-75	...	...	...	...	...
	Rs. 76-100	...	...	...	...	...
	Rs. 101 & over	...	...	...	...	...
Naipar	Rs. 25 & below	...	...	...	...	...
	Rs. 26-50	2	2	100	550	275.00
	Rs. 51-75	...	...	...	...	...
	Rs. 76-100	...	...	...	...	...
	Rs. 101 & over	1	1	100	1,000	1,000.00
Raja	Rs. 25 & below	...	...	...	...	...
	Rs. 26-50	1	1	100	200	200.00
	Rs. 51-75	...	...	...	...	...
	Rs. 76-100	...	...	...	...	...
	Rs. 101 & over	1	1	100	400	400.00
Pariyari	Rs. 25 & below	...	...	...	...	...
	Rs. 26-50	2	1	50	50	50.00
	Rs. 51-75	...	...	...	...	...
	Rs. 76-100	...	...	...	...	...
	Rs. 101 & over	...	...	...	...	...
Vannan	Rs. 25 & below	...	...	...	...	...
	Rs. 26-50	1	1	100	250	250.00
	Rs. 51-75	...	...	...	...	...
	Rs. 76-100	...	...	...	...	...
	Rs. 101 & over	...	...	...	...	...

TABLE No. XXI (Contd.)

Indebtedness						
Community	Income group (Monthly house- hold income in Rupees)	Total number of households	Number of house- holds in debt	Percentage of households in debt	Total amount of debt (rupees)	Average amount of debt per household in debt (Rs. Np.)
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Kontar	Rs. 25 & below	...	...	...	...	...
	Rs. 26-50	...	...	...	...	...
	Rs. 51-75	1	1	100	160	160.00
	Rs. 76-100	...	...	...	...	...
	Rs. 101 & over	...	...	...	...	...
Christian vezhar	Rs. 25 & below	1	1	100	100	100.00
	Rs. 26-50	12	12	100	1,950	162.50
	Rs. 51-75	2	2	100	1,500	750.00
	Rs. 76-100	1	1	100	800	800.00
	Rs. 101 & over	1	1	100	1,100	1,100.00
Muslim	Rs. 25 & below	...	...	...	...	...
	Rs. 26-50	...	...	...	...	...
	Rs. 51-75	1	1	100	450	450.00
	Rs. 76-100	...	...	...	...	...
	Rs. 101 & over	...	...	...	...	...
Village Total	Rs. 25 & below	31	16	51.61	3,345	209.06
	Rs. 26-50	304	281	92.43	74,000	263.35
	Rs. 51-75	37	35	94.60	12,585	359.57
	Rs. 76-100	14	14	100	9,650	689.29
	Rs. 101 & over	16	16	100	16,500	1,031.25

The total debt of the village runs to a staggering figure of Rs. 1,16,080 and the average debt per household works out to Rs. 320. 66. The indebted households are distributed between all the income groups and ironically enough, the percentage of indebted households are less as we go down to the lower income groups. Cent percent of the households with monthly incomes exceeding Rs. 75 are in debt and in the case of the middle income group (Rs. 51-75) 94.6 percent of the households are in debt. In the low income groups, 92.4 percent of the people with monthly incomes ranging from Rs. 26 to 50 and 51.6 percent of the people with monthly incomes less than Rs. 25 are in debt. The average debt, of course, proportionately increases with the income group. It ranges from Rs. 209 per household in the lowest income group of less than

Rs. 25 per month to Rs. 689 in the income group of Rs. 76 to 100 and Rs. 1,031 per household in the income group of Rs. 100 and above.

103. Analysing the indebtedness of the various communities in this village, we find that cent percent of the households belonging to Servais, Vellalas and Vezhars are in debt. Even in the other numerically important communities, the figures of indebtedness are staggering. Ninety four percent of the households among Thevars, 89 percent of the households of Vaikkarans and 81 percent of the households among Parayans are indebted. The percentage of indebtedness varies from 75% among Asaris and upwards. The causes of debt and the amount of debt in respect of each cause are shown in Table No. XXII.

INDEBTED HOUSEHOLDS

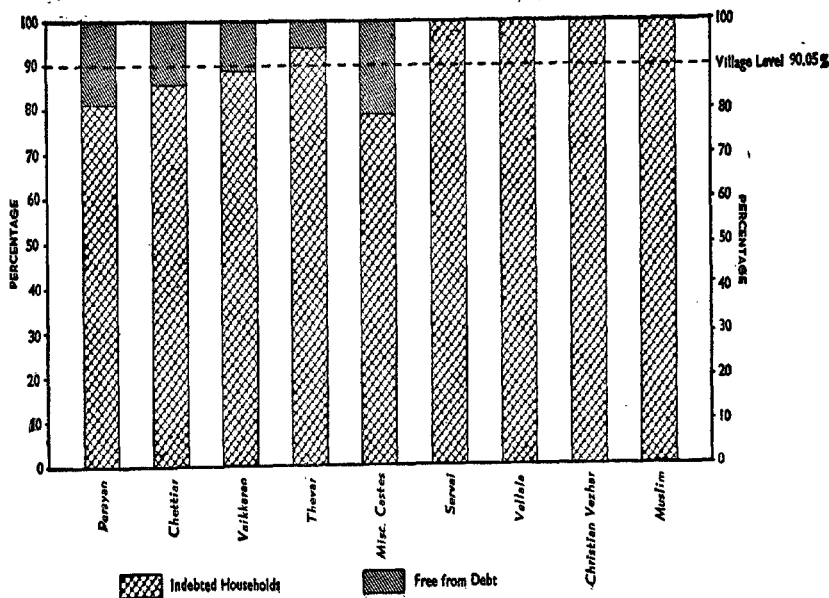


TABLE NO. XXII
Causes of Debt

Community	Cause of debt	Amount of debt (Rupees)	Number of families in debt	Percentage of debt due to each cause to the total amount of debt
(1)	(2)	(3)	(4)	(5)
Vaikkarar	House construction or repairs to existing building	4,050	11	6.67
	Marriages	14,700	19	24.21
	Funerals	1,000	3	1.65
	To clear outstanding debts	500	1	0.82
	Sickness	3,550	10	5.85
	Ordinary wants	21,380	128	35.21
	Household cultivation	11,475	23	18.90
	Industry	500	1	0.82
	Not Stated	3,565	19	5.87
Thevar	House construction or repairs to existing building	3,000	5	8.26
	Marriages	11,250	11	30.98
	Funerals	600	1	1.65
	To give dowry	2,500	1	6.88
	To clear outstanding debts	400	1	1.10
	Sickness	1,050	3	2.89
	Ordinary wants	5,075	29	13.98
	Household cultivation	10,440	22	28.75
	Business run by the household	550	3	1.52
Chettiar	Not Stated	1,450	4	3.99
	Funerals	250	1	10.64
	Ordinary wants	500	2	21.28
	Household cultivation	500	1	21.28
	Business run by the household	500	1	21.28
	Not Stated	600	1	25.53
Vellala	Ordinary wants	310	4	19.26
	Not Stated	1,300	3	80.74
Serval	Sickness	700	1	24.56
	Ordinary wants	1,050	4	36.84
	Household cultivation	800	2	28.07
	Not Stated	300	2	10.53
Asari	Ordinary wants	300	2	42.86
	Not Stated	400	1	57.14
Padayatchi	Marriages	450	1	41.86
	Sickness	300	1	27.91
	Ordinary wants	175	1	16.28
	Not Stated	150	1	13.95

TABLE No. XXII (Concid.)

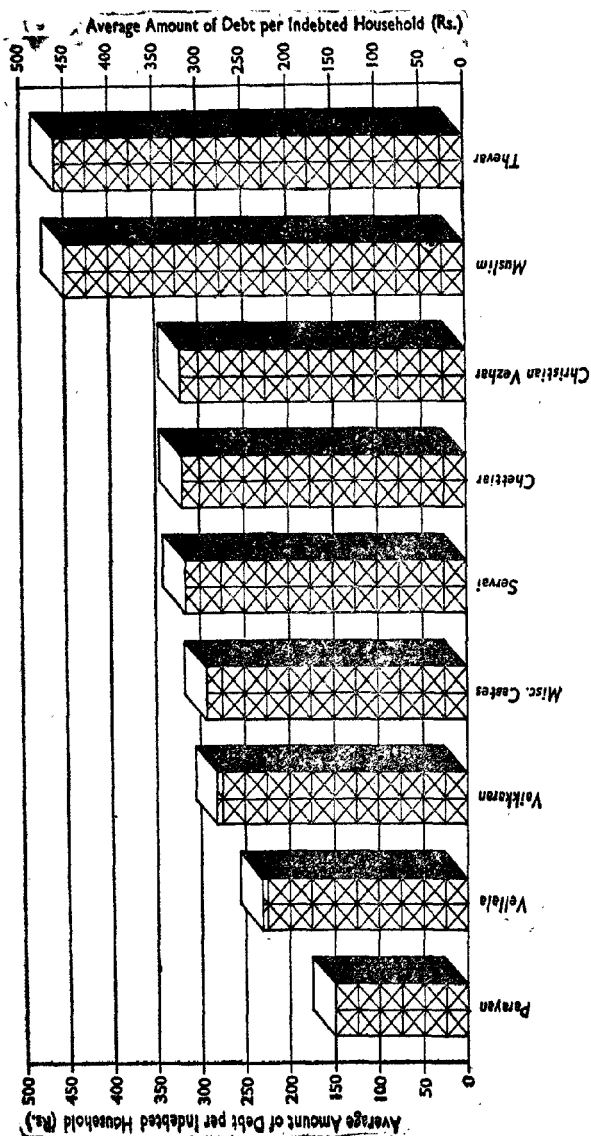
Causes of Debt

Community	Cause of debt	Amount of debt. (Rupees)	Number of families in debt	Percentage of debt due to each cause to the total amount of debt
(1)	(2)	(3)	(4)	(5)
Nainar	Marriages	500	1	32.25
	Ordinary wants	50	1	3.23
	Household cultivation	1,000	1	64.52
Raja	Sickness	200	1	33.33
	Business run by the household	400	1	66.67
Pariyari	Ordinary wants	50	1	100
Vannan	Ordinary wants	250	1	100
Konar	Ordinary wants	160	1	100
Parayan	Ordinary wants	1,200	11	61.54
	Household cultivation	300	1	15.38
	Not Stated	450	1	23.08
Christian Vezhar	Sickness	650	3	11.92
	Ordinary wants	1,400	10	25.69
	Household cultivation	2,400	3	44.04
	Not Stated	1,000	1	18.35
Muslim	Not Stated	450	1	100
Village Total	a) Purchase of land	---	---	---
	b) House construction or repairs to existing building	7,050	16	6.07
	c) Marriages	26,900	32	23.17
	d) Funerals	1,850	5	1.59
	e) To give dowry	2,500	1	2.15
	f) To clear outstanding debts	900	2	0.78
	g) Sickness	6,450	19	5.56
	h) Ordinary wants	31,900	195	27.48
	i) Household cultivation	26,915	53	23.19
	j) Industry run by the household	500	1	0.43
	k) Business run by the household	1,450	5	1.25
	l) Not Stated	9,665	34	8.33
Total		1,16,080	363	100

Examining the causes of indebtedness, we find that 'ordinary wants' and 'cultivation expenses' stand out as the two prominent causes of indebtedness. Under the cause, 'ordinary wants', 195 households or 53.8 percent of households are in debt and the total debt under this cause constitute about 27.5 percent of the total debt. These mostly belong to the low and middle income groups where their earnings are barely sufficient to meet their daily

wants and they were often have to borrow for even the bare necessities of life. Under the cause 'Household cultivation' 53 households or 14.6 percent of the households are in debt and the total debt under this cause amounts to 23.2 percent of the total debt. The other prominent causes of indebtedness are expenses on marriages and sickness. A total number of 51 households are in debt because of these causes and the total debt

AVERAGE AMOUNT OF DEBT





A petty Business—Venture



The green sea of waving corn extends as far as the eye can reach and it is broken only by the clusters of dwellings and coconut groves dotting the landscape



The fields on a higher level are irrigated by baling out water from the channels

under these causes constitutes about 28.7 percent of the total debt. Bulk of them belong to the middle and low income groups who as stated earlier, cannot finance these unexpected items of expenditure except by borrowing. Even the other small causes of indebtedness are unproductive causes and the only productive causes of indebtedness are house construction and clearing the outstanding debts. A total number of 16 households are indebted because of the first cause and two households under the second cause. The total amount of debt incurred for these productive purposes constitute only about 6.8 percent of the total debt. Thus, we see that nearly about 93 percent of the total debt are due to unproductive causes. The most evident reasons for this staggering extent of indebtedness in this village are as follows. In the lower income groups, the earnings are barely sufficient for their daily maintenance and during the period of enforced idleness, they have no other Subsidiary means of earning their livelihood. They just manage to buy their daily bread with borrowed money whenever they do not have work in the fields. As regards the high income groups which consist mostly of the owner cultivators and leasehold cultivators, the income from the land is hardly sufficient to repay their loans taken for cultivation expenses after meeting their daily wants. This is not only because the yield per acre is very low for a variety of reasons discussed under the problems of agriculture and also because they have no secondary means of income in the form of cottage industries or some such means. The position in this village typically exemplifies the statement that 'An Indian peasant is born in debt, lives in debt and bequeaths debt.' With such an overwhelming number of households steeped in debt beyond redemption and with their present level of their earnings being what it is, there is no hope of the majority of the households clearing off their debts in the present generation. As a matter of fact, it might go on increasing, the only limiting factor being the availability of debt. Unless steps are taken to increase the earnings of these people, there is absolutely no possibility of

these people saving a part of their present incomes and paying off the debts. We would venture to suggest two measures of improvement to increase the earnings of these people. One of them is to raise the productivity of the land by solving the drainage problem and by educating the ryots on improved methods of cultivation and also providing the necessary assistance. The other measure is to establish some cottage industry which would provide gainful employment to these people when they are idle.

Land and Agriculture

104. Land and livestock are two important economic assets of the village. This village extends over an area of 3,520 acres out of which about 2,350 acres alone are cultivable. The rest is covered by the swampy ground where the drainage water stagnates for the best part of the year, the saline tract which is unsuitable for cultivation and the poramboke lands. A total extent of 518 acres is covered by the marshy and saline tracts which are unsuitable for cultivation. The remaining 652 acres have been classified as poramboke lands comprising of the area occupied by channels, grazing grounds, built-up area, threshing floor, burial ground etc. Out of the 2,350 acres of cultivable lands, as much as 1,562 acres belong to the Vedaranyam Devasthanam and this constitutes about 66.5 percent of the arable lands. The lands belonging to the Devasthanam have been divided into 227 plots and are cultivated by the tenants. So, only an extent of 788 acres are owned by the natives of this village and these consist of 96 holdings. Most of the lands belonging to the Vedaranyam Devasthanam are cultivated by the landless tenants of this village. Some of the land owners who own small plots of lands also have taken Devasthanam lands adjoining their holdings on lease. Out of 96 persons who own lands, 31 of them are cultivating their own lands and the other 65 who mostly own small plots of lands have taken in addition Devasthanam lands on lease.

Table No. XXIII

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Table No. XXIII (concl.)

Possession of Land

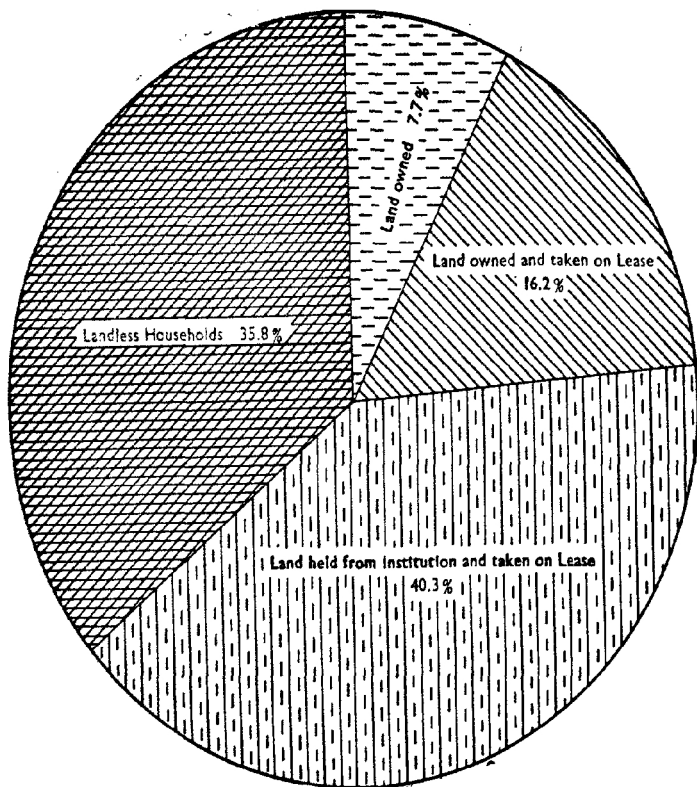
Community (1)	Total No. of households (2)	No. of households having no land (3)	Name of interest on land (4)	Number of households and extent of land								
				5 cents & below (5)	6 to 10 cents (6)	11 to 20 cents (7)	21 to 51 cents (8)	51 cents to 1 acre (9)	1-1 to 2-4 acres (10)	2-5 to 4-9 acres (11)	5 to 9-9 acres (12)	10 acres and above (13)
Asari	5	3	Land owned	...	...	...	...	...	...	...	...	...
			Land owned and taken on lease	...	...	...	...	...	...	...	...	...
			Land held from Government and taken on lease	...	...	...	...	...	...	2	...	...
Nainar	3	1	Land owned	...	...	...	...	...	...	...	...	...
			Land owned and taken on lease	...	...	...	...	...	...	...	1	...
			Land held from Government and taken on lease	...	...	...	...	...	...	1	...	...
Raja	2	...	Land owned	...	...	...	...	...	...	...	1	...
			Land owned and taken on lease	...	...	...	...	...	...	...	...	1
			Land held from Government and taken on lease	...	...	...	...	...	...	...	...	...
Pariyari	2	2	Land owned	...	...	...	...	...	...	...	...	...
			Land owned and taken on lease	...	...	...	...	...	...	...	...	...
			Land held from Government and taken on lease	...	...	...	...	...	...	...	...	...
Vannan	1	1	Land owned	...	...	...	...	...	...	...	...	...
			Land owned and taken on lease	...	...	...	...	...	...	...	...	...
			Land held from Government and taken on lease	...	...	...	...	...	...	...	...	...
Konar	1	1	Land owned	...	...	...	...	...	...	...	...	...
			Land owned and taken on lease	...	...	...	...	...	...	...	...	...
			Land held from Government and taken on lease	...	...	...	...	...	...	...	...	...
Christian Vezhar	17	4	Land owned	...	...	...	...	...	1	1	...	...
			Land owned and taken on lease	...	...	...	...	...	...	1	2	...
			Land held from Government and taken on lease	...	...	...	...	...	4	3	1	...
Muslim	1	...	Land owned	...	...	...	...	...	...	...	...	...
			Land owned and taken on lease	...	...	...	...	...	...	...	...	...
			Land held from Government and taken on lease	...	...	...	...	...	...	1	...	...
Village Total	402	144	Land owned	...	...	...	2	8	10	8	2	1
			Land owned and taken on lease	...	...	...	...	...	...	29	27	9
			Land held from Government and taken on lease	...	...	...	...	4	35	77	46	...
Total	402	144		...	...	...	2	12	45	114	75	10

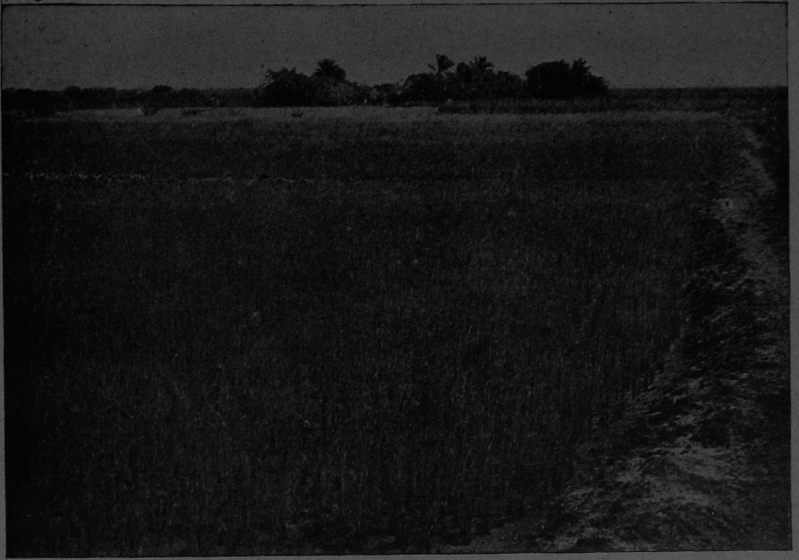
Size of Holdings

105. There are altogether 258 holdings in this village and bulk of them belong to the medium size of 2.5 to 4.9 acres as detailed below :

Size of holding (acres)	No. of holdings	Percentage to the total No. of holdings
0.21—0.50	2	0.78
0.51—1.00	12	4.65
1.1—2.4	45	17.44
2.5—4.9	114	44.19
5.0—9.9	75	29.07
10 and above	10	3.87

Thus only about 5.4 percent of the holdings are of uneconomic size, i.e. below one acre and all the rest are of economic size. There are only 10 holdings above 10 acres in area and most of the holdings in the range of 5 to 10 acres are leasehold plots which are jointly cultivated by more than one household. For this classification, the plots cultivated by land-owners who have also taken lands on lease have been treated as one holding to denote one unit of cultivation.

POSSESSION OF LAND



The paddy fields around the Darkhast hamlet



Wastage of manure—A woman is engaged in making the cow dung cakes which are used as domestic fuel



Transportation of straw

Irrigation

106. Except for a small extent of 11 acres of dry lands, the rest of the cultivable lands are wet lands which are irrigated by the perennial sources of irrigation. The three irrigation channels mentioned earlier supply all the water required for the irrigation of these wet lands. The freshes in these channels arrive in the month of July and water is available for about 8 to 8½ months in a year. Added to this, the village gets copious rains during the north-east monsoon period. Excessive rains during the north-east monsoon period sometimes causes more harm by flooding the fields than good. Only paddy is cultivated over all the wet lands and commercial crops like sugarcane or plantains have not been attempted by any of the ryots.

Crop Pattern

107. Two kinds of paddy are cultivated in this village and they are known respectively as 'Kar' paddy and 'Samba' paddy. The Kar variety is a short-term crop which requires about 3 to 3½ months to mature and the Samba variety is a long term crop requiring about 6 to 6½ months for maturing. The Kar variety is usually grown as the second crop. The Samba variety raised after the harvesting of Kar variety is known as the 'Thaladi Samba'. Ironically enough, the acreage under two crops form only a small portion and over a large portion of the lands only one crop is raised either because of the drainage difficulties or because of the late arrival of freshes in the channels. In the fertile portion of the village on the northern side, two crops namely, the Kar and the Thaladi Samba, are grown in a year. In the middle portion of the village only one crop of Samba is grown and in the extreme southern portion of the village where the water stagnates for a considerable part of the year due to congestion in drainage, only one crop, namely, the Kar variety, is grown. The southern portion of the village known as the 'Kar kottagam' extends over an area of 450 acres and year after year only one short-term crop of Kar variety is raised on these lands. Kar variety is the only type of paddy which can be raised in the swampy lands where water stagnates and other varieties like Samba do not usually grow in these lands. The major portion of the cultivable lands in the middle of the village are cultivated with one

crop of long term paddy, namely, the 'Samba'. Another curious system of cultivation followed by some of the ryots is known as the 'Ottadam' cultivation which involves the mixed cultivation of Kar and Samba varieties of paddy. Seeds of these two varieties are mixed and sown in the seed-bed and the seedlings are also transplanted together in the same field. When Kar paddy is ripe, it is reaped and removed. Samba variety or the Ottadam suffers no damage from this reaping as it takes another five months to mature and it is harvested in turn when it is ripe. While reaping the Kar variety, the Samba plants are also cut, but they sprout out again in due course. This kind of Ottadam cultivation is classed for assessment purposes only as one crop and it has the advantage of yielding two harvests with one ploughing. This Ottadam system of cultivation is usually practised in the lands lying at the tail-end of the channels where water received is more than sufficient for one crop but not quite sufficient for two crops. The total yield out of this Ottadam system is however, lower than the yield of a double-crop and where Samba is raised after Kar variety is harvested and it has only a slight advantage over the single crop system.

Crop Calendar

108. Cultivation season in the village begins towards the end of June or the beginning of July when the freshes arrive in the channels. The Kar season commences in June-July and lasts till October-November and the single crop Samba is sowed in August and harvested in January. For the Ottadam cultivation, the seeds are sown in June-July and Samba crop is harvested in February. The season for the second crop Samba begins in August and lasts till January.

Methods of Cultivation

109. The seedlings are raised in nurseries or in the seed-beds and they are subsequently transplanted in the fields. The nurseries are usually prepared as soon as the freshes arrive in the channels. The nurseries are usually located in a corner of the fields in which the seedlings are to be transplanted. The seed-bed is first ploughed, and manured before the seeds are sown in it. Before sowing the seeds, they are soaked in water for a day or two. The

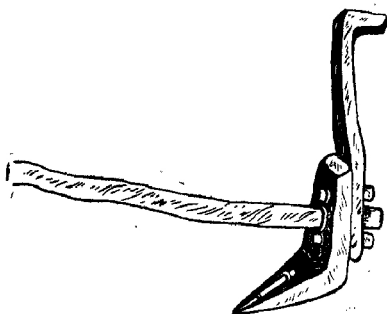
water is then drained and the seeds are allowed to sprout out. Within two or three days, the seeds are sowed in the seed-bed. The seedlings become fit for transplantation only after 20 to 25 days in the case of Kar variety and 35 to 40 days in the case of Samba and Thaladi crops. A few days after sowing the seeds in the nurseries, the fields are prepared for transplantation. Before ploughing, the fields are flooded to a depth of two to three inches and they are ploughed four to six times at regulated intervals. Before the last ploughing, the fields are manured with farm-yard manure and the green manure leaves are spread all over the field and ploughed down. The field is well levelled and smoothened by drawing a heavy plank known as 'Parambu', over it. The fields are now ready for transplantation. After transplantation, they are left in a half dry condition for several days until the seedlings shed of their sickly appearance and become green, after which the fields are irrigated at regular intervals. The crop is generally weeded once after 15 days and people who use chemical manures like ammonium sulphate, nitrate etc., give a basal dressing to the crops with these manures about a month after the transplantation. Rain is harmful both when the crop is very young and when it has put out ears. In the first case, it uproots the tender plants and in the second case, it spoils the full development of grains. But gentle showers will not do any harm and heavy rains during the intermediate period is considered good. The cultivation of the second crop is generally more superficial and the land is ploughed quickly about three times in the course of a week or ten days. Even before harvesting the first crop, the seedlings for the second crop is raised and they are transplanted, say after 15 to 20 days, after the harvesting of the first crop. But, as stated earlier, two crops are raised only over a small portion of about 100 acres.

110. Paddy is threshed in two stages. First, the bundles of the newly harvested stalks are beaten on earth and the fallen grains are collected. After this, the stalks are spread out on the ground well trodden by the cattle. The straw is then removed and the grains underneath are collected. After this, the grain is winnowed and collected in bags. Such of those ryots who have storing facilities in their

houses, store the paddy there either in the gunny bags or in big receptacles made of straw and mud known as 'Thombai'. The peasants who live in small huts which do not have any storing facilities or which are not big enough to store the paddy, store them in the open ground, in a peculiar kind of receptacles made of straw, which are known as 'Serus'. A thick layer of straw is spread on the ground and paddy is poured over this straw. The edges of the straw layer are raised to form a circular receptacle. The paddy is covered on all sides with thick layers of straw and sometimes they are also tied with ropes. From a distance this improvised straw receptacles look like conical straw heaps. The paddy underneath the thick layer of straw is marked with designs in cowdung and water so that any grain removed will be detected by breaks in the design. Sometimes, even the wealthy ryots who have too much grains to be easily removed also store it temporarily in such straw heaps in the threshing floor itself. After all, many of the cultivators sell away their paddy in the threshing floor itself to the merchants within a month after the harvest.

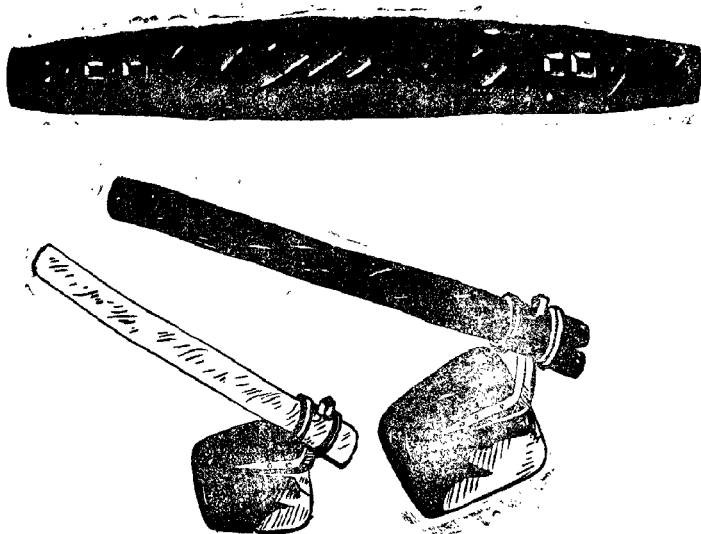
Implements

111. The implements used in agriculture are of the same old traditional type consisting of the wooden plough, iron spade known as 'Manvetti', the levelling plank known as 'Parambu' and the sickles used for harvesting. The weeding is done with hands. Improved implements have not still caught the fancy of the ryots of this village and despite the goading by the Block officials, only a handful have got the improved type of ploughs known as 'Bose ploughs'. Other improved implements like the 'Burmese Saturn' and 'Inter-cultivator' which could be used with advantage in turning the soil and in weeding are unknown to a number of ryots. Even the use of improved seeds is confined only to a minority of the ryots not only because of ignorance but also because of their indifferent and sceptical attitudes. Only a few have adopted the Japanese methods of cultivation and others continue with their old methods. In some cases the non-adoption of improved methods of cultivation is because of their inability to invest money in improved seeds, implements, better manures etc. The use of chemical manures is comparatively wide-



The traditional wooden plough

spread. Though the common manures used for the paddy crop are the farm yard manure and the green leaves, chemical fertilisers like ammonium sulphate, nitrate, super-phosphate and urea are used by a large number of cultivators. Last year, a total amount of 33 tons of chemical fertilisers were purchased by 163 ryots from the Multi-purpose Co-operative Society of this village. It costs about 40 to 50 rupees for the farm yard manure and green leaves for an acre and if chemicals are to be used, it costs about 50 to 60 rupees more. Even though crop diseases and pests like the 'Blast', 'Stem borer' and 'Mealy bug' are not infrequent in this village, only a few of the ryots use

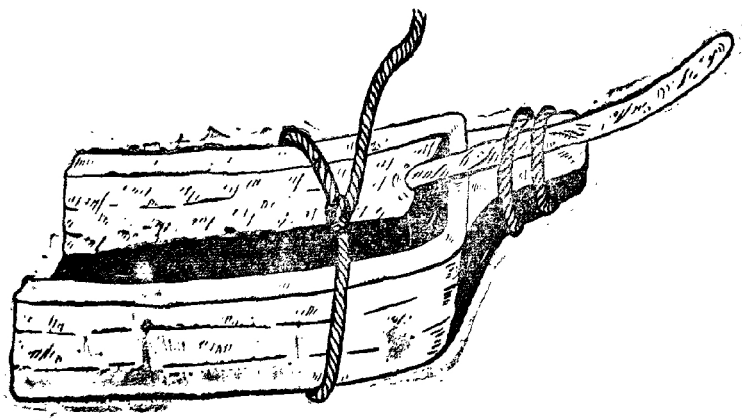


Other agricultural implements



Knife and sickles used for cutting and harvesting

pesticides like D. D. T., B. H. C. and Folidoll. The ryots are not as much well aware of the advantages of using pesticides as about the chemical manures. Some of the ryots use phosphate and nitrate when their crops are infested with diseases or pests with the belief that the added fertility supplied by these fertilisers would counteract the adverse effects of the diseases. The results of our enquiry into the development activities in regard to better seeds, implements etc. are embodied in Table No. XXIV.



The wooden scoop used in baling out water

Table No. XXIV
Development Activities

Community	Total No. of households	Number of households secured				
		Better irrigation facilities	Better types of cattle	Better seeds	Better implements	Better manure
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Vaikkaran	242	1	...	...	1	1
Thevar	84	1	...	...	1	1
Parayan	16	...	...	...	...	...
Servai	9	...	...	...	...	...
Chettiar	7	...	...	...	...	...
Vellala	7	...	...	...	...	...
Padayatchi	5	...	...	...	...	...
Asari	5	...	...	...	...	...
Nainar	3	...	...	...	...	...
Raja	2	...	...	...	...	...
Pariyari	2	...	...	...	...	...
Vannan	1	...	...	...	...	...
Konar	1	...	...	...	...	...
Christian Vezhar	17	...	...	...	...	...
Muslim	1	...	...	...	...	...
Total	402	2	...	...	2	2

Problems of Agriculture

112. The yield per acre in this village normally ranges between 12 to 15 Kalams per acre. This is very low when compared to the yield in other fertile villages of Tanjore district where it is as high as 21 to 24 kalams per acre. The yield in this village no doubt fluctuates from year to year and there are also good years in which the lands in this village have yielded 18 or 19 kalams per acre. Generally, the lands in the northern portion of the village yield a little more than the lands in the southern portion. The low yield per acre in this village is due to several disadvantages, the most acute of which is the problem of drainage. As stated earlier, water stagnates in about 500 to 600 acres throughout the year due to the congestion in drainage. Whenever there is slight rain or flood in the channels, the inundation spreads to other fields also. The yield from these inundated fields is low. Not only is the yield low from these inundated fields but also they suffer heavy losses whenever there are floods and floods in

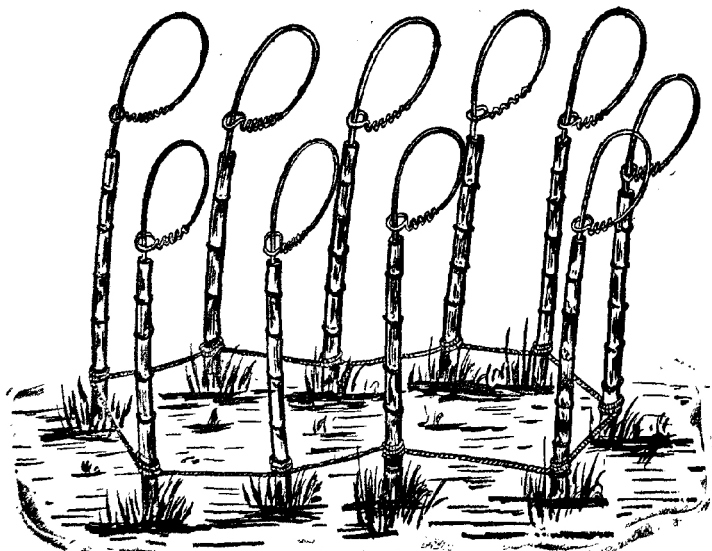
this tail-end village is not an infrequent occurrence. During heavy rains, the fields get flooded because of the stagnation which is already there and very often the fields in the southern portion of the village get submerged in the water involving total loss of crops. These fields are specially liable for submersion in the months of July and October—November. Thus, the drainage congestion is the basic problem of the village because once the facilities for proper drainage of water is provided, floods will not be much of a problem.

113. The other reason for the low yield of the land is due to the saline nature of the soil in the southern portion of the village. About 200 to 300 acres are covered with saline soil. Only one crop of paddy is raised in these fields and that too with the use of large amounts of chemical fertilisers to counteract the adverse effect of the saline content. The paddy research station at Pera Urani which is engaged in paddy research and hybridization of strains of paddy is reported to have just evolved a

new strain of paddy which is resistant to the saline content of the soil. But the ryots of this village are not quite aware of this development and it will take some time before these ryots are persuaded to invest in this improved variety of paddy.

114. Added to these natural disadvantages of drainage congestion and saline nature of the soil, there are also the damages caused by the field-rats and birds, not to speak of the damages caused by crop diseases and pests. The field-rats are in abundance in this village and they cause considerable damage to the crops. The damages caused by the birds are more widespread. The wooded salt swamp adjoining the sea-coast to the south of the village is a well-known bird sanctuary and it contains Teals and other water birds in large numbers. Waves after waves of these Teals fly into the fields of this village causing considerable damage to the crops. This problem posed by the Teals is common to many other villages in the coastal area. Previously, the ryots used to spread an indigenous net to catch these Teals, which incidentally served as their food, or to shoot them with guns. But, for the past five years catching or shooting these Teals have been

prohibited by the regulations enforced under Wild Life Preservation Act. Though a few of the ryots continue to catch these Teals with their indigenous nets, shooting has however been discontinued. But the problem is not completely solved by catching a few birds as the damages caused by the large number of birds are fairly widespread. Unless the ryots are allowed to shoot or scare away the birds by some other effective means, the Teals will continue to damage the crops despite the fact that a few of them are caught. Since this problem was common to many villages in the coastal area, the Panchayat Unions in the region raised this problem in the District Development Council. The Council latter passed a resolution requesting the government to grant permission to the villagers for shooting and catching these birds which were causing widespread damage to the food crops. In the meanwhile, a news item has appeared in the papers to the effect that the Agricultural Department has invented a new device known as 'Bird's Scare' which is operated with Calcium Carbide. It is reported to be an automatic device which will cause loud detonations at regulated intervals and scare away the birds. It



The indigenous nets used for catching Teals

has been recommended for the coastal villages where the birds cause widespread damage to the crops. The reaction of the villagers to this development could not be ascertained as this news item appeared in the papers after we returned from the village from our second visit in December, 1962.

Livestock

115. The livestock of this village consists entirely of domestic animals like cows, bulls and buffaloes. These provide the draught force for ploughing and other agricultural operations including transportation. The cattle wealth of the village will be seen from the Table given below.

TABLE No. XXV

Livestock

Community	Milch cattle		Draught Bullock		Goat/Sheep		Pig		Duck/Geese		Fowl		Fisheries	
	No. of house-holds owning	Total number	No. of house-holds owning	Total number	No. of house-holds owning	Total number	No. of house-holds owning	Total number	No. of house-holds owning	Total number	No. of house-holds owning	Total number	No. of house-holds owning	Total number
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Vaikkaran	57	96	22	40	41	85	27	11	15	...	...	...	...	...
Thevar	48	128	23	66	22	59	17	53	5	3	3	3	5	...
Parayan	2	2	1	2	1	2	...	2	3	1	1	...	...	...
Servai	5	15	4	7	2	5	...	...	5	...	...	...	...	...
Chettiar	4	8	1	2	1	2	...	...	1	...	...	...	...	...
Vellala	...	...	...	...	1	1	...	...	...	...	...	...	...	...
Padayatchi	3	6	2	4	2	6	1	2	1	...	...	...	...	...
Asari	2	2	...	...	5	8	...	...	1	...	...	...	...	...
Nainar	...	...	...	...	1	3	...	...	...	...	...	...	...	...
Raja	2	9	1	2	2	10	...	...	...	...	...	...	...	...
Pariyari	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Konar	...	...	...	...	1	3	...	...	...	1	1	...	...	...
Christian Vezhar	7	14	2	3	6	33	4	...	...	...	...	...	...	...
Muslim	1	2	...	...	...	...	1	...	...	...	...	...	...	...
Total	131	282	56	126	85	197	50	68	31	5	5	3	5	...

There are altogether 282 cows and 126 bullocks in this village. The former is distributed between 131 households and the latter is distributed between 56 households. In addition to this, there are also 106 buffaloes distributed between 50 households. The buffaloes and the bullocks are mainly used for ploughing and other agricultural operations and in the case of bullocks, they are also used for transporting grains in the bullock carts. The cows are reared primarily to be used in agricultural operations rather than for the yield of milk. Except for a handful of rich households who are rearing the cows for the yield of milk, for the rest of them, the milk yield is incidental and the cows are mainly used in agricultural operations like ploughing.

116. The cattle of this village are not of any distinct variety but belong to the local country breed. These are mostly obtained from the nearby Shandies and some of them are reared in the village itself. There are altogether 33 calves in this village which are being reared by 24 households. The fodder for this cattle consists of paddy straw and husk. On the days of excessive strain like ploughing in the wet fields, the cattle are fed with special fodder like cotton seeds, ground-nut cake etc. During the off season when there are no agricultural operations, these cattle are let out in the grazing fields in the village and in the neighbouring villages. They are given only straw and husk in the nights and during the day time they are driven into these

grazing grounds and fields where crops have been harvested. Grazing fields have always been a problem in the deltaic areas of Thanjavur district where vast extents are covered with paddy fields and only during the off season, the cattle can be driven into the fields. During the other seasons, they will have to be confined for grazing into the limited area earmarked as grazing ground porambokes. In this village, the poramboke land for grazing extends over an extent of 44 acres which is quite insufficient for the needs of the village.

117. The other important items of cattle wealth in this village are the goats and the sheep. There are altogether 197 goats and sheep and these are distributed between 85 households. The bulk of them are owned by the Vaikkarans and Thevars. Out of the 97 goats and sheep, as many as 85 are owned by the Vaikkarans. These items of livestock are mainly used as the manuring agents. It is also profitable to rear young ones and sell them in the neighbouring shandies. The owners get sizeable incomes by loaning out these cattle to be penned on the arable lands at nights.

Co-operative Society

118. This village has a Multi-purpose Co-operative Society which also serves three other neighbouring villages. It has a total membership of about 300 people out of whom only 84 are from

this village. The majority of the members in the Co-operative Society are from the Thevar community which is the comparatively affluent section of the village. The composition of Co-operative Society is indicated in Table No. XXVI.

Table No. XXVI
Co-operative Society

Community	No. of households	No. of members of Co-operative Society
Vaikkaran	242	23
Thevar	84	35
Parayan	16	...
Servai	9	7
Chettiar	7	3
Vellela	7	...
Padayatchi	5	2
Asari	5	2
Naina	3	...
Raja	2	...
Pariyari	2	...
Vannan	1	1
Konar	1	...
Christian Vezhar	17	10
Muslim	1	1
Total	492	84

Out of the 84 members, 35 people belong to Thevar community as against only 23 Vaikkarans, who form the largest community of the village. Most of the members of this Co-operative Society are land owners and there is very little incentive for the leasehold cultivators to join this Society. The Society gives loans only on the security of land and in the case of leasehold cultivators, the landlord (Devasthanam Authorities) would not consent to their lands being offered as security as long as there are outstanding arrears from the tenants. Unless short term loans to meet the cost of cultivation are offered on the personal security or on the security of the crops, the existence of the Co-operative Society will be as good as its not being there. At present, the leasehold cultivators obtain loans to meet the cost of cultivation from their relatives, friends and the grain merchants from this village and the neighbouring villages. The interest charged by these grain merchants are exorbitant and their loans are mostly repaid in kind immediately after harvest at a pre-fixed price which is not at all advantageous to the ryots. The Society does not provide any storing or marketing facilities to the ryots. The Society also undertakes the distribution of fertilizers like urea, super-phosphate and nitrate. It obtains these fertilisers from the Thanjavur Co-operative Marketing Society at the District Headquarters and distributes fertilisers to the ryots of the village at fixed prices. The scope of its operations could be further extended to be of effective assistance to the cultivators on the following lines. The society could undertake the distribution of improved seeds and implements and also function as a marketing society. Since the credit facilities provided by the Society are of use only to a limited section of land owning cultivators, the additional operations suggested by us would, no doubt, be of great benefit to the poor cultivators.

Problem of Lease Cultivators

119. One of the salient features of this village is that the bulk of the lands are owned by Vedaranyam Devasthanam and these lands have been leased out to the tenants for cultivation. The leasehold cultivators form the largest occupational group in this village. Because of this unusual pattern ownership and the predominance of leasehold cultivators, the village has certain peculiar problems which would

be interesting to the reader. Before we present the problems of this village economy, we will describe the system of leasehold cultivation so that the problems would be appreciated in the proper perspective. The Vedaranyam Devasthanam owns as much as 1,562 acres of land which constitutes nearly 60% of the cultivable land. These lands have been parcelled out into 248 plots and given on lease to tenants. There are 248 tenants in this village, a few of whom also own small plots of land. Majority of these tenant cultivators belong to the Vaikkaran community as may be seen from the statement to follow :

Community	No. of tenants
Vaikkaran	141
Thevar	60
Servai	10
Vezhar	8
Other communities	29
	<hr/> 248 <hr/>

Most of the leasehold plots are medium sized plots ranging from 2.5 acres to 4 acres. Though the leases are renewed every year by executing a lease deed the tenants have more or less developed a claim on land even to the extent of sons' claiming a right to cultivate the lands which were held on lease by their fathers. This, of course, is not a statutory right which can be enforced in a Court of Law but just a conventional claim to which the Devasthanam authorities are rather generous in their attitude. The rents for these leasehold lands are always paid in kind at the rate of 6½ kalams of paddy per acre, the monetary value of which comes to about Rs. 57 per acre. This is rather low when compared to the rents prevailing in the neighbourhood which is about 15 kalams per acre. But then, as argued by the tenants, most of these Devasthanam lands lie on a low level where the yield is very low due to stagnation of water and congested drainage. In about 300 acres of land belonging to the Devasthanam, water stagnates for the best part of the year and frequent floods occasion total loss of crops very often. Only a particular variety of paddy known as 'Kar variety' can be grown on these lands and no second crop can be grown. Even in the other lands belonging to Devasthanam only one

crop of Samba can be grown since the soil is not very fertile. The Devasthanam authorities collect the rents in kind from all their tenants and sell them by auction a few days after the harvest. The amount auctioned per year ranges from about 2,000 to 4,000 kalams depending upon the yield of the lands and the extent of collection of rents.

Indebtedness

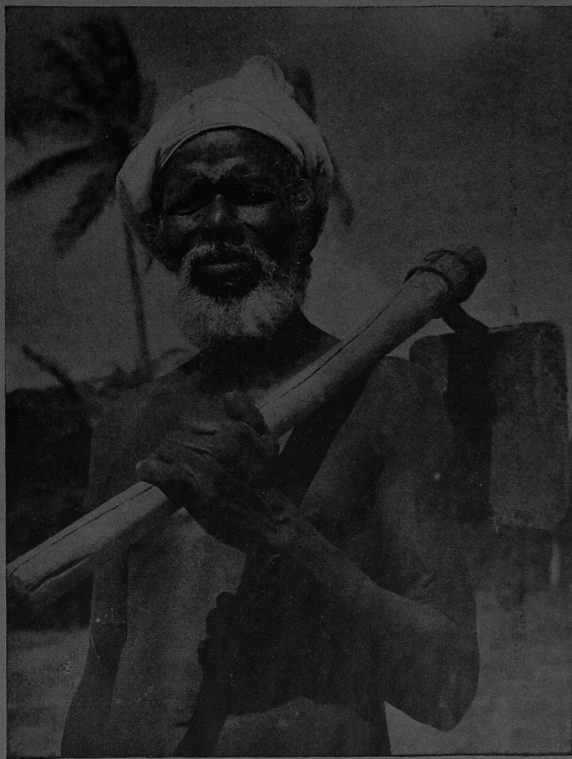
120. The Devasthanam authorities also supply seeds on credit to the tenants, which is to be returned with interest. One of the other concessions shown by the Devasthanam authorities to the tenants is that for every acre of leased out land, they allow 25 cents of rent free land to the tenants. This concession, of course, is shown only to leaseholders who have taken large plots, say 3.5 to 5 acres. Even here, the concession cannot be claimed as a matter of right and the Devasthanam extends this concession only to those tenants who pay their rents regularly. People who pay their rents regularly, seem to be very few. A large number of these tenants are in debts to the Devasthanam because they do not pay the rent regularly every year and debts accumulate from year to year, the interest contributing its own share. Out of the 248 tenants, 141 or 56.8% of the tenants are in debts to the Devasthanam. The figures of indebtedness in some cases are staggering and seem beyond redemption. According to an estimate of the Devasthanam agent in the village, only about 50 people can repay their debts within their life time, if they make an honest effort, and all the rest cannot repay within their life time despite their best of efforts. Except 19 people who belong to the other communities, all the other debtors belong to the Vaikkarana community.

Reasons for Debt

121. The obvious reasons for these wide prevalence of debts seem to be that the leasehold cultivation is not at all remunerative. There are two sides to this picture viz., the version of the leasehold cultivators and that of the landlord or the Devasthanam Authorities. According to the tenants, the lease cultivation of the Devasthanam lands is far from remunerative for the following reasons: Since water stagnates in those low lying fields for the best part of the year, only one crop of paddy and that too, the inferior variety of 'Kar paddy' can be grown on these lands. The

yield is very low because of the congestion in drainage. Besides, there are also the other dangers, like frequent floods causing total loss of crops sometimes and the damages caused by the birds. Because of these facts, the yield is insufficient both to meet the cost of cultivation and to pay the rent to the landlord not to speak of the maintenance of the tenants family. Though the average yield ranges from 12 to 15 kalams, very often the yield sinks even to 7 or 8 kalams, in which case, there is very little left after meeting the cost of cultivation. Because of these reasons, the tenants are not able to pay the rents regularly to the landlord, despite the fact that it is a low rent, when compared to the rates charged by private owners. The version of the Devasthanam Authorities is altogether different. According to them, the yields from the lands are normally sufficient to meet the cost of the cultivation, to maintain the tenants' family and to pay the very low rent of 6½ kalams per year, despite the fact that occasionally the yield may be insufficient due to natural damages, like floods etc. According to the Devasthanam Authorities, the difficulties of cultivation and damages to the crops by floods and birds are exaggerated by the tenants and the main reason why many of them do not pay rents to the landlord is that, the Devasthanam Authorities are not as exacting as other land owners and they take a lenient view of the tenants' failure to pay rents regularly and allow them to continue to cultivate the lands.

122. The truth of the matter lies in between these two extreme versions. It is true that the yield in these lands does not compare favourably with the other lands in the region. But it is certainly not true that the tenants can not pay the low rent charged by the Devasthanam Authorities. The tenants always have a comforting feeling that even if the arrears accumulate for years together, they are not going to be evicted out of the land. Here they pay the rent only in part and always give the convenient excuse of poor yield. These tenants borrow money from private money-lenders and grain merchants for meeting the cost of cultivation and as soon as the paddy is harvested, they first pay their dues to the exacting debtors viz., money-lenders and grain merchants. Some of them also sell a portion of the paddy for ready cash, before



The care worn and poverty-stricken 'Son of the soil'

the Devasthanam authorities arrive on the scene to measure out their dues. Thus the arrears to the exacting creditors are always paid promptly because they will not get fresh loans from them unless they clear off the arrears whereas the arrears due to the lenient creditor viz., Devasthanam Authorities, is paid only in part. Of course, we should not overlook the fact that occasionally, say about once in 6 or 7 years, the floods do occur and occasions a total loss of crops. This completely renders it impossible for the tenants to pay their rent. On such occasions, the Devasthanam Authorities also do not make sympathetic gestures by remitting the rent or writing it off. On this, the agent of the Devasthanam had nothing to say except that he has no powers to write off any rent even though he may genuinely feel sorry for the tenants and that such writing off can be done only by the Board of Trustees. There is an element of truth in the Devasthanam's point of view that many of the tenants do not pay regularly because they are aware of the fact that the Devasthanam Authorities cannot evict all the tenants wholesale because the sense of solidarity among them effectively prevents any new tenants coming and cultivating these lands. Thus the fault for the much accumulated arrears are on both sides. On the Devasthanam side, they should remit or write off the rents whenever total losses of crops occur and insist on the payment of rent in other years, atleast by easy instalments. We would also venture to make another suggestion that the Devasthanam Authorities could, with the assistance of the Government, take up the work of improving the drainage in this village. This would remove one of the reasons for low productivity in this village. During our second visit to the village, we learnt that the Devasthanam Authorities are taking steps to write off a part of the debt which is long standing and we are sure that this gesture would be reciprocated in a large measure on the part of tenant relationship to a great extent, unless the debts are judiciously sliced down and written

off, a majority of the debtors cannot repay it within their life time.

Co-operative Society

123. The day-to-day relationship between the tenants and the Devasthanam authorities seem a cordial one, but still we could discern the undercurrent of hostility. The tenants have an upper hand as they always present a united front to the landlord, who, of course, cannot evict all the tenants at the same time. There were some attempts made by Block Development Officials to improve the economic condition of the tenants by raising the productivity of the lands in this village. In the year 1959, a Tenant Co-operative Farming Society was formed and about 150 members were enlisted with a view to improving their methods of cultivation on a co-operative basis. But in operation, this Society died a natural death even from the day of its inception because the Devasthanam Authorities refused to hand over the lands to the Co-operative Society, because of the heavy arrears of rent due from the tenants. The same difficulty prevented the extension of Intensive Agricultural development Programme to this village. Under the Intensive Agricultural Programme or the Package scheme as it is popularly known, generous loans in cash and kind are given to the ryots and they are persuaded to adopt the improved methods of cultivation to raise the yield. Under this scheme, all the cultivators are brought under the Co-operative fold and the loans in kind like seed, manure, implements etc. are given at concessional rates to the ryots. These loans are to be repaid in easy instalments. Here again, the Devasthanam authorities refused to offer their lands as security for the loans advanced to the ryots as long as there are outstanding arrears due from the tenants. Recently, we learnt that Government is being moved to over-look this technical difficulty and to bring this village under the Intensive Agricultural Development Programme.

CHAPTER—V

Social and Cultural Life

Role of Caste

124. The institution of caste plays a decisive role in the social and cultural life of a rural society as the caste distinctions are more marked in villages than in the urban areas. This is very much true of this village too as may be seen from the facts to follow. The various communities in this village are conscious of their status in the social hierarchy and their relationship with the communities lower in the rank are regulated by the traditional codes of conduct. The residential pattern of the village is one of the outward manifestations of the caste distinctions. The communities known as 'high castes' normally live only amidst communities of comparable status and they always see that their dwellings are not 'polluted' by the proximity to the dwellings belonging to the communities which were considered as 'untouchables'. Accordingly, the Scheduled Castes of Pallans (Vaikkarans) and Parayans live separately with their dwellings segregated from the dwellings of the high caste Hindus. In the main settlement of this village, all the inhabitants belong to the "high castes" like Thevars, Servais, Nainars etc. The Parayans' dwellings in the main settlement are segregated by a distance of one furlong from the dwelling of the high caste Hindus. The Vaikkarans who form the dominant community of the village are all clustered together in Kilachethi and Melachethi which are in their exclusive occupation. In the Kadambavilagam hamlet also, the majority are the Vaikkarans. The eight houses of Thevars found in this hamlet are clearly segregated from the dwellings of the Vaikkarans. The Darkbast hamlet consists of 2 parts, one part being the sole occupation of Christian Vezhar or Potters and the other in the sole occupation of the Vaikkarans. Thus we see that the dwellings are segregated clearly on the basis of castes. Not only are the high caste Hindus separated from the Scheduled Castes but also the superior among the Scheduled Castes (Vaikkarans) are segregated from their social inferiors (Parayans). The barbers and dhobies of the village who consider themselves superior to the Vaikkarans would not

perform their traditional services to the latter. So, the Vaikkarans have separate dhobi and barber for them and these are considered inferior to the dhobies and barbers who serve the superior castes.

125. Another aspect of social life which is regulated by caste distinctions is inter-dining. According to the traditional code of conduct, it was not considered desirable for a high caste man to accept food from the hands of the low caste man or to inter-dine with the latter. These restrictions are still observed and the high caste people like Thevars and Servais do not accept food from the hands of Vaikkarans, however rich and clean the latter may be. This being the case, there is absolutely no tendency for any fusion of castes by the process of inter-marriage etc. This restriction is observed even among the Scheduled castes among whom there are the Superior communities and Inferior communities. The Vaikkarans who are a sub-sect of Pallans, consider themselves to be superior to Parayans and the former would not inter-dine with the latter. As we would explain later in this Chapter, one of the Vaikkarans was fined by his caste Panchayat for inter-dining with a Parayan.

Untouchability

126. Though the caste distinctions still continue to regulate inter-dining and other aspects of intimate social relationship, the rigours of untouchability are not as severe as it used to be a few decades back and it is gradually disappearing. Originally, the members of the Scheduled Castes namely, Vaikkarans and Parayans could not even walk with sandals on in the streets occupied by the high castes and they always had to stand at a respectable distance as their mere touch was considered to be polluting. Though even now the members of high caste communities would not allow Vaikkarans or Parayans inside their houses, the manifestations of untouchability are no longer rigorous and are gradually breaking down in the sense that the Scheduled Castes no longer suffer any disabilities like their inability to draw water from the public wells and bathe in the

public ponds and channels. At present, Vaikkarans and Parayans mingle freely in public places like schools, reading rooms and restaurants.

Caste Panchayat

127. Another relic of the caste system in this village is the caste panchayats. A caste panchayat plays a useful role in the corporate life of the community in settling disputes of minor nature and thereby preventing people from wasting money on litigation of petty disputes. It also looks after the common interests of the community. But, the caste panchayats have a tendency to sustain the rigidity of caste distinctions in social life. In this village, there are caste panchayats for Vaikkarans and the Parayans. We would now give a brief description of the composition and working of the caste panchayat of the Vaikkarans with a few case studies which we were able to collect in the village. The main functions of the caste panchayat are:

- (1) to hear and arbitrate disputes of petty nature between members of their community;
- (2) to look after the general interests of their community and to enforce the traditional mode of social conduct with a view to maintain the purity of the community;
- (3) to celebrate the community festivals to the village deities. In celebrating these community festivals, the caste panchayat also fixes the contribution to be made by each family and looks after the successful celebration of the festival.

The caste panchayat of the Vaikkarans is composed of 6 members whose names, age and occupation are given below:

Name of the member	Age	Occupation
1. Thiague Vaikaran	63	Cultivator
2. M. Gopal	76	Retired Teacher
3. M. Veerayan	55	Cultivator
4. K. Ramaswamy	75	Cultivator
5. S. Rasappan	30	Cultivator
6. Veerasamy	42	Agricultural Labourer

The first 5 persons are designated as "Nattanmaikarans" and the 6th person is known as "Oudum-

pillai" who functions as a messenger. This village panchayat of the Vaikkarans is subject to the overall jurisdiction of the regional panchayat for the community which has jurisdiction over 60 villages around Kunnalur. This regional panchayat is known locally as the "Nattu panchayat" and it generally intervenes only in major disputes between one village and the other or any serious cleavages between their community and other castes. It also looks after the overall interests of the community in that particular region. As a symbol of the overall authority of this "Nattu Panchayat" any household which proposes to celebrate a marriage, should send 4 annas and a coconut to one of the Nattanmaikaran of the regional panchayat, failing which not only the services of the community priest, dhobi and barber will be denied to that household but also it would be ostracised until it pays the tribute to the regional panchayat. It is said that the village panchayat as well as the regional panchayat were better organised in the earlier days and that its authority and control are on the decline. Whatever be the veracity of this opinion, the caste panchayat in this village is a force to reckon with as may be seen from the case studies given below. Before we proceed to the illustrations, we would briefly explain the modus operandi of the caste panchayat.

Settlement of Disputes

128. After the aggrieved party complains to the Nattanmaikarans, the latter take steps to convene a meeting of the caste panchayat. The elders of the community are all members of this general council which usually meets at nights to enable as many people as possible to attend. The "Oudumpillai" or messenger announces the time and place of the meeting and also the nature of the dispute to be arbitrated on. After the elders are assembled, the parties to the dispute present their cases and it is open to any member of the council to comment on the merits of the case. After the general discussion on the merits of the case, the majority opinion is pronounced and it is binding on the parties to the dispute. The only sanction for the enforcement of these decisions of the caste panchayat is the public opinion and the caste solidarity. If any of the parties to the dispute does not abide by the decisions of the caste panchayat, it is enforced in the following manner. The dissident member of

the community is ostracised and he is deprived of the following services until he complies with the decision of the caste panchayat:

- (1) He is deprived of the services of the caste priest who is essential for any ceremony in the household;
- (2) He is kept out of the community festivals;
- (3) He is also deprived of the services of the community barber and the Dhobi;
- (4) The other members of the community are advised not to participate in any of the functions in the dissident household like marriages, funerals etc.

Thus, it is a powerful sanction only as long as every member of the community cooperates to enforce the decision of the caste panchayat. The caste panchayat can be powerful only as long as there is the solidarity in the community. Though the caste panchayat continues to arbitrate on petty disputes, its authority is reported to be on decline as the caste solidarity is gradually breaking up due to group rivalries. The present tendency seems to be to take serious disputes to the courts of law without reference to the caste panchayat. Further, the present role of the caste panchayat seems to be more of mediation rather than arbitration. Its functioning would be better understood in the light of the illustrations we have given below:

Case 1

Plaintiff ... A
Defendant ... B (A's husband)

'B' wanted to divorce 'A' on the ground that he has no child even after 14 years of married life. 'A' complained to the caste panchayat and her plea was that it was not her fault. The Panchayat discussed the issue and decided to grant the divorce on the condition that the plaintiff is given a sum of Rs. 200/- for her future maintenance.

The caste panchayat does not grant divorce in all cases. Before it grants the divorce, it examines the grounds on which divorce is requested and also makes an attempt to reconcile the parties and uses the utmost persuasive powers to make them live together as husband and wife as may be seen from the case No. 2

Case 2

Plaintiff ... A
Defendant ... B (A's husband)

Plaintiff complained that her husband drove her away to her parents house refusing to maintain her. The Defendant's plea was that his wife 'A' is immoral and is guilty of adultery. The Nattanmaikarans finding it difficult to verify truth of this allegation adjourned for a short period after which they again re-assembled. During the recess, one of the Nattanmaikarans enquired into the case and found that the plaintiff was the victim of malicious gossip which had poisoned her husband's mind. There upon, the Nattanmaikarans persuaded the Defendant about the innocence of his wife and successfully re-united the couple.

Case No 3

Plaintiff ... A
Defendant ... B

(Both are clerks in a Post-office in the neighbouring village)

'A' reported to the postal authorities about B's delaying the delivery of a money order. 'B' exasperated at A's action assaulted him after picking up a quarrel. 'A' complained to the caste panchayat which enquired into the case and imposed a fine of Rs. 25/- on 'B'

Case No. 4

'A' a member of the Vaikkaran community was seen inter-dining in the house of a Parayan. The caste Panchayat on being informed of this, took action against him suo moto and imposed a penalty of Rs. 100/- on the pain of ex-communication. 'A' paid the fine amount and also underwent a purificatory ceremony to regain his caste-status.

Case No 5

Plaintiff ... A
Defendant ... B (A's husband)

'B' ill-treated his wife 'A' and drove her to her parents house. On the complaint of 'A's parents, the Caste Panchayat imposed a fine of Rs. 5 on 'B' and made him incur an expenditure of Rs. 25/- in feeding the members of his community for his wrong act. He was later on made to live in amicable terms with his wife.

129. Thus we see, that the type of cases which come before the Caste Panchayat are mostly petty disputes between husband and wife, divorce petitions and minor cases of assault. The other types of cases which the caste panchayat usually arbitrates on are minor boundary disputes between adjoining land owners, and petty disputes regarding borrowing and repaying of loans and other disputes of minor nature, between members of their community. In all these cases, the Community Panchayat not only imposes a penalty on the wrong doer but also sees to that their future relationship is amicable and not strained. Even in family quarrels like that between husband wife, it tries its utmost to make them live together unless it is improper or impossible to make them live together, in which case it agrees to the divorce and fixes an amount of compensation to be paid to the other spouse. The amount collected by the imposition of fines is spent on community festivals in honour of the village and caste deities.

130. The other Community Panchayat in existence in the village is that of the Parayans. There are only 63 Parayans in this village and the community panchayat is common to the Parayans of this village and the neighbouring village of Veppencheri. This is also similarly constituted with elder members of the community but it has only 3 members or the Nattanmaikarans. This Caste Panchayat also functions in a similar fashion and arbitrates on almost identical cases that crop up in their community. Though no Caste Panchayat is in existence for the Thevars at present, we were informed that an ad hoc council of elders function as the Caste Panchayat more or less on similar lines and attempts to solve petty disputes between members of their community. Whenever there are any disputes between members of different communities, the members of the Caste Panchayats concerned or the elders or the communities involved get together and settle the disputes amicably and at the same time without any loss of prestige for their community. Thus, these community panchayats still play a useful role in maintaining peaceful and amicable relations between members of different communities and seeing that petty disputes between members of two communities do not flare into community feuds and endanger the peaceful village life.

131. The dominant communities which play an effective role in the social life are the Vaikkarans,

Thevars, Servais, Parayans and Vezhars. The day-to-day relationship between these communities is marked cordiality and mutual tolerance. The Thevars recognise the numerical strength and the caste solidarity of the Vaikkarans and do not try to ignore them in the affairs of the village. Even though they are conservative in their outlook towards the caste distinctions, they cannot afford to enforce the rigours of untouchability in its old crude form. So, both in the civic administration as well as in the general conduct of the village affairs, they treat Vaikkarans as a force to reckon with and give them their due place although there is no inter-mingling on personal level. One of the Harijan members of the State Legislature during the period 1951-56 was an elderly and well-to-do Vaikkaran from this village. He is one of the popular leaders of the community in the village and he is treated with deference by the members of the other communities. He is the President of the Panchayat Board from its inception. The Vaikkarans too recognise the social superiority and the economic strength of the Thevars. Even though they form an over whelming majority they always consult Thevars and accept their lead in conduct of the village affairs. The usual pattern of economic dependence of the Scheduled caste people on the higher communities is prevalent in this village only to a lesser degree. This is because the majority of the Vaikkarans are the tenants of the Vedaranyam Devasthanam and only a few of them are cultivating the lands of the Thevars. But a good number of Vaikkarans work as agricultural labourers in the Thevars' fields. The Devasthanam leaseholders are dependent on the rich Thevars to some extent for various types of assistance like short term loans to meet the cost of cultivation and other contingencies. The Agent of the Vedaranyam Devasthanam belongs to the Thevar community and he has an effective hold on the leaseholders belonging to the Vaikkaran community. Even though a number of leaseholders belonging to Vaikkaran Community are regularly defaulting in payment of the rent, and are in huge arrears, the agent of the Devasthanam could not easily evict any one of them, mainly because of the solidarity among the Vaikkarans of this village. We were informed that if any of the local leaseholders are evicted

from their lands, no other leaseholders either from this village or from the neighbouring villages would dare to cultivate those lands in the face of opposition of the other leaseholders. Servais and other caste Hindus like Chettians, Vellalas and Padayatchis identify themselves with the Thevars and they too have a friendly attitude towards the Vaikkarans.

Religious Life

132. The People of this village, by and large, are pious and god fearing people. There is no distinction between Saivaite deities and Vaishnavaites as far as these people are concerned and they would worship both the type of deities with equal adoration. The deities which are believed to have a direct influence on their daily lives cannot also be classified as Vaishnavaites or Saivaite deities. Those deities are often referred to by the ethnographers as demon gods and goddesses. One such demon god who is an object of special adoration for the people of this village is known as 'Ayyanar' who has a temple built for him in this village. Ayyanar is believed to be the "guardian angel" of this village protecting the village from thieves, epidemics, evil spirits and natural calamities like cyclones and floods. When fervently appealed to, he would grant children to the childless, cure the incurable maladies afflicting his devotees, and bring prosperity to the village as a whole. This God is also referred to as "Sastha". An annual festival is celebrated in his honour. At the time of the annual festival, the devotees show their gratitude by fulfilment of the vows which they have taken while praying for their wishes. Childless people who have got children in response to their appeals to this deity, usually fulfil the vow of shaving the head of the child for the first time in the Ayyanarkoil and offering special prayers. The vow taken by people afflicted with serious maladies usually takes the form of a promise to present silver models of limbs, eyes etc. to the Ayyanar when they are cured of the diseases. Comparatively, wealthier people instal clay images of horses in front of the Ayyanar temple in fulfilment of their vows.

Nallamanickaswamy

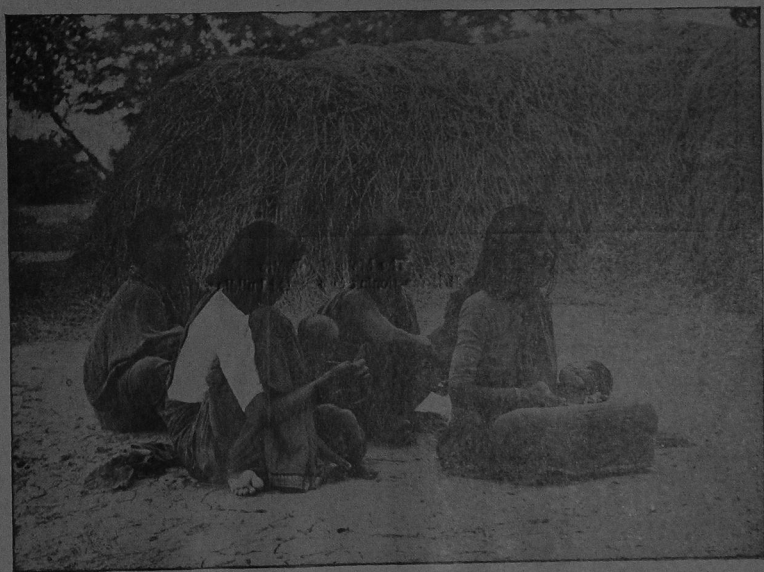
133. The other deity of special adoration for the Vaikkarans is known as 'Nallamanickaswamy' who is also the caste deity of the Vaikkarans. The Vaikkarans celebrate an annual festival in honour of their caste deity on the last Monday of the tamil month of Chithirai (April-May). They have hereditary pujaries for this temple who usually perform the pujas. The expenditure on the festival is met by contributions from the caste members and out of the fines collected by the caste panchayat. The temple is white-washed prior to the festival and a decorated pandal is erected. A decorated palanquin is also got ready for the festival. The main features of the festival are the special pujas to the deity, special procession of the deity in the decorated palanquin, and the community feast on the day of the festival. The total expenditure on this festival usually ranges between Rs. 200 and Rs. 300 and it is entirely met by the Vaikkaran community. The other deity which plays a prominent role in the religious life of the people is the Goddess Mariamman who is an object of adoration for all the communities. Goddess Mariamman is believed to be the "controller" of epidemics like small pox, is believed to be a manifestation of the displeasure of this deity. The people perform annual pujas to Mariamman to protect them from epidemics.

Superstitions

134. The various superstitions beliefs held by the people of this village lend colour to their religious and cultural life. We furnish here a few examples of the superstitions which form part of their cultural life. It is widely believed that an owl or a vulture brings ill-luck to the house on which it perches. A crow constantly crowing on the roof-top of the house indicates the arrival of a guest. Nest building inside the house by birds or flies foretells the birth of a child in the house. Whenever there is an indication of danger, the orthodox people consult the sooth-sayer and perform pujas to propitiate their deities with fervent appeals to avert the imminent danger. It is a common sight to see Margosa twigs hanging at the entrance of many houses. Lumps of cow-dung are also stuck on the side walls with curious figures formed out of it. When asked about these things, we were informed that these protect the house from the entrance of evil spirits.



The temple dedicated to 'Ayyanar'



A gossip-group



The Maternity Centre
It is functioning in a rented building

Festivals

135. Apart from the special festivals conducted in the honour of the deities mentioned above, they also have annual recurring festivals to enliven their lives. The most important festivals for the people of this village are the Saraswathi Puja or Ayudha Puja which falls in the month of October, Deepavali which falls in the month of November and Pongal which falls in the month of January. Saraswathi Puja is observed in honour of the Goddess of learning- Saraswathi and people worship their books and the artisans worship their tools and instruments. The Deepavali festival is celebrated in commemoration of the destruction of the demon Narakasura by Lord Krishna. The main features of the festivals are the ceremonious oil bath in the morning, feasting and firing of crackers, especially by the younger ones. The Pongal festival is by far the most important festival for this agricultural village. Pongal falls on the day when the sun passes from Dakshinayanam to Uthirayanam i.e. from Sagittarius to Capricorn. But, for the people of this village it is essentially a festival of harvest. It is the day when newly harvested rice is ceremoniously cooked and special pujas are performed to the deities particularly to "Bhoomadevi" or Mother Earth as a token of their gratitude for the rich harvest. The day following Pongal is known as the 'Mattu Pongal' or the festival of the cattle. On this day, the cattle are washed, decorated with flowers and colours and are fed with special fodder.

Recreational Facilities

136. Recreation is a necessary element of life, especially so for the manual labourers. But unfortunately there are very few recreational facilities in this village and the usual mode of recreation for the elders of this village is the gossip. In recent days,

the most popular form of recreation for these people is the picture going, especially for the middle aged and younger people. The picture houses are only about 4 miles away at Tiruthuraipoondi and both rich and the poor visit the picture houses at Tiruthuraipoondi. For the older section of the village population, the day-to-day form of recreation is gossiping in their intimate circles. It is a common sight to see gatherings in the local tea-shops where the local gossip keeps them interested for many hours. One of the tea-shops in this village has also a gramophone which is played occasionally to attract large crowds. Recently, a Community Recreation Centre has been opened with the assistance of the Block. It has a radio and provides also a few newspapers. It attracts a sizeable crowd in the evenings who come to listen to the Radio.

Games

137. The young children, of course, have a number of games to amuse themselves like the game of "Marbles", "Chadugudu", and "Nilapuchi". "Chadugudu" is a popular game for the boys, in which a boy has to catch other boys while holding his breath. The game of "Nilapuchi" is usually played on moonlight nights. It has two parties trying to catch each other, the members of the one being allowed to be caught only while entering into the moonlight and the other only in the shade. The girls also have a number of games like this, the most popular being the "Kolattam", a kind of folk dance usually indulged in during the village festivals and moonlit nights. Some of the menfolk occasionally play cards and a few others play the game called "Tiger and Goats", a kind of indigenous chess which is also popular among the womenfolk.

138. The general awareness and activities of villagers will be seen from Table No. XXVII below:

TABLE No. XXVII
General Activities

Community	Total No. of households	No. of households in which member or members			
		Reading daily news paper	Members in Co-operative Society	Taking active part in Politics	Working for social uplift
1	2	3	4	5	6
Vaikkaran	242	2	23	...	...
Thevar	84	3	35	...	...
Parayan	16	...	...	...	...
Servai	9	...	7	...	...
Chettiar	7	...	3	...	...
Vellala	7	...	...	...	...
Padayatchi	5	...	2	...	...
Asari	5	...	2	...	...
Nainar	3	...	...	...	...
Raja	2	...	...	...	...
Pariyari	2	...	...	...	...
Vannan	1	...	1	...	...
Konar	1	...	...	...	...
Christian Vezhar	17	...	10	...	...
Muslim	1	...	1	...	...
Total	402	5	84	...	...

Crime Statistics

139. The humble and unsophisticated folk of this village are by and large law abiding people as may be seen from the crime register of the village. This village comes under the jurisdiction of Muthupet Police Station and the details of offences during the last decade are as follows:—

Year	Nature of crime	Number of cases
1951	Theft	2
1953	do	1
1954	do	2
1956	do	1
1958	do	1
1960	do	1
do	Criminal Misappropriation	1

Out of the nine cases registered in the last 10 years, eight of them are theft cases and all of them are petty property offences committed in the village. These relate to the theft of grains, theft of vegetables and theft of coconuts and plantains from

the gardens by the local people and are not large-scale burglaries or house-breaking offences. The misappropriation offence registered was committed by the previous village munsif of the village who was found guilty of temporary misappropriation of the loan amount collected from the ryots. Thus, except for stray cases in which a few out of dire necessity and poverty have succumbed to the temptation of gaining a few rupees by stealing grains, coconuts or plantains, there have not been any other cases of crime in this village. Absence of prohibition offences is noteworthy. Even though a good number of this village people were addicted to toddy and liquor during the pre-prohibition days, they are reported to have completely given it up and taken to coffee and tea. We also did not hear of any illicit distillation in and around the village.

Village Panchayat

140. Apart from the Caste Panchayats whose role is restricted to arbitration of petty disputes in their respective communities and celebration of community festivals, there is also a statutory Panchayat Board for this village and the neighbouring village of Ekkaal. The Panchayat Board was formed on first April, 1956 and so far 2 elections have been held, one in 1956 and the second one in 1959. In both these elections, there were no contests and the number of representatives from each community was informally agreed to by the elders of the village. During the first period from 1956-59, the Panchayat Board had only 7 members but during the second term from 1959, its membership was increased to 12 including the President and the Vice-President. The present members of the Panchayat Board and their communities are given below:

Name	Community
President: Sri Thiagu Vaikarar	— Vaikkaran
Vice-President: Sri V. Murugian	— Thevar
Members: 1. Sri Subramaniam	— Thevar
2. Sri Shanmugam	— Thevar
3. Sri Vedaian	— Vaikkaran
4. Sri Govindaswamy	— "
5. Sri Rajarathnam	— "
6. Sri Veerayan	— "
7. Sri Jeganathan	— "
8. Sri Doraiswamy	— "
9. Sri Kathan	— "
10. Sri Velu	— Servai

Functions of Panchayat

141. The neighbouring village of Ekkal which forms part of this Panchayat is also dominated by the Vaikkarans. Out of the 12 members in the Panchayat Board, eight belong to Vaikkarans, three to Theyar and one to Servai communities. Minor communities like Parayans, Vezhars and other high caste Hindus have not been represented. We were informed that these minor communities will be given representation in rotation in future elections. The Panchayat Board does not have an office building of its own and it is functioning in a rented building which belongs to the President of the Panchayat. The Panchayat has a total annual income of Rs. 4,000 to Rs. 5,000 and in the year 1961-62 it had an income of Rs. 4,985. The income was mainly derived from house tax, local cess, stamp duty and surcharge, vehicle tax, etc. This panchayat forms part of the Muthupet Panchayat Union from which matching grants proportionate to the house tax, etc. are given. The detailed heads of income for 1961-62 are as follows:-

House tax	Rs. 830
House tax matching grant	Rs. 830
Stamp duty and surcharge	Rs. 2,631
Local cess	Rs. 370
Vehicle tax	Rs. 120
Professional tax and licence	Rs. 84
Other income	Rs. 120
Total income	Rs. 4,985

During the last six years of its existence the Panchayat Board has a creditable record of achievements in the village as detailed below:

(1) A village road connecting Kunnalur and Ekkal, to a length of about 2 miles, was constructed with the Panchayat Board meeting a part of the expenditure.

(2) With financial assistance from the Panchayat Union and Government, the Panchayat Board has sunk 15 borewell pumps and has dug 2 drinking water wells.

(3) With the assistance of the Government and the Panchayat Union, 4 wooden bridges and 15 concrete bridges have been constructed by the Panchayat Board across the channels and water ways.

(4) The Panchayat Board is running a Community Recreation Centre in which a radio has been installed. Newspapers are also provided here.

(5) The Panchayat has put up 7 street lamps in the main village.

(6) The Panchayat Board also helps in getting agricultural implements from Panchayat Union Office and it has a sprayer which is hired out to the ryots for spraying pesticides.

(7) It contributes to the midday meals scheme which is in operation in the village schools.

(8) It contributed a sum of Rs. 1,000 for the construction of a new building for the local school.

(9) It has been able to get sanction of the Government for the construction of a new building for the Maternity Centre which is now functioning in a rented building. It has already made its contribution of Rs. 800 for the construction of the building.

142. Despite these creditable achievements of the Panchayat Board during the short period of its existence, the needs of the isolated Darkast hamlet have not been attended to. These developmental works have been mostly confined to the main settlements in the occupation of Vaikkarans and the high caste Hindus. Despite the repeated appeals of the inhabitants of Darkast hamlet, the Panchayat Board has not been able to form even a cart tract or a foot path connecting the hamlet with the main village. The only thing done by the Panchayat Board in this direction is the provision of a few foot bridges across the wide channels. But this has not solved the problem of communication for the people of the Darkast hamlet. Still they have to walk along the slushy field bunds and cross deep channels and waterways. Perhaps the problem is beyond the financial capacity of the Panchayat Board to be solved.

CHAPTER VI

CONCLUSION

143. Our first impression on seeing this ancient village in the Cauvery basin, was that it should be a prosperous village. The vast expanse of paddy fields and the perennial sources of irrigation, led us to think that the standard of living of agriculturists should be fairly high. But when we left the village after this survey, our impression was just the opposite. The poverty stricken conditions of the majority of the population who find their meagre incomes barely sufficient to meet the basic necessities of existence are still green in our minds. The living conditions in this village are as poor as in the dry and famine-stricken tracts of Ramanathapuram District. In the dry tracts, lack of irrigational facilities is often attributed as one of the causes for the low return from agriculture and the consequent poverty of the agriculturists. Paradoxical as it may sound, one of the reasons for the low return from agriculture and for the poverty of the agriculturists is too much of water.

144. The two main causes for the extreme poverty of the majority of population in this village are the sole dependence of agriculture from which the return is very low and the absence of any secondary means of livelihood like cottage or small-scale industries to provide gainful employment to the cultivators and agricultural labourers during the period of enforced idleness which normally ranges from 4 to 5 months in a year. We have discussed in detail under 'The problem of agriculture', how the congestion in drainage adversely affects the yield from the land and how it indirectly contributes to the problem of floods even when there are slight rains in the area. The immediate lines of development for ameliorating the poverty stricken conditions in this village are, the development of agriculture to improve the return from land and establishment of some cottage industry which could provide a secondary source of livelihood. The development of agriculture primarily involves the immediate solution of the problem of drainage. Secondly, the advantages of improved methods of cultivation should be well propagated, if necessary,

by demonstration in model farms. But propaganda alone will not improve agriculture. Sufficient credit facilities have to be extended to the cultivators including the leaseholders to adopt the improved methods of cultivation with the improved implements, better seeds and more manure. The fruitful results of the research carried on in Agricultural Research Stations should be effectively brought home to the ryots of this village. The new strain of paddy evolved in the Pera Urani Research Station to counteract the adverse effects of the saline content of the soil should be speedily introduced in the village to improve the yield.

145. This village has been brought under the Community Development Programme under the jurisdiction of the Muthupet Panchayat Union. The developmental activities of the Block has not touched even the fringe of the problem of poverty. So far, the Block has provided some basic amenities in the village like the Maternity Centre, installation of a radio set in the Community Recreation Centre and the construction of a new school building. On the agricultural side, the Block has not been able to achieve much beyond supplying improved seeds, implements and pesticides to a few ryots. This is mainly because the response of the villagers to the efforts of the Block officials has been absolutely discouraging. A ryot is not easily convinced of the advantages of improved methods of cultivation and does not give up his time honoured methods so easily without seeing the truth of the matter in actual demonstration. Even if he is convinced, he is in a helpless state because he has to borrow even for his traditional methods of cultivation and the adoption of improved methods would necessarily involve extra investment for which he has absolutely no savings, particularly so because of his hand-to-mouth existence.

146. The immediate problem of the leasehold cultivators of this village is the staggering amount of their indebtedness. Unless the Devasthanam Authorities make up their mind to slice down the

debts judiciously and actively assist in raising the yield of the land, whatever be the initial investment, there is absolutely no hope of any improvement in the economic conditions of these leasehold cultivators nor is there any hope of these people clearing off their debts within their life time. The other pressing problem of this village is the lack of inter-hamlet communication facilities. The people living in the Darkast hamlet are very much isolated

without any proper road or cart tract connecting their hamlet and they are very often marooned during the time of floods, for which contingency they must always have some country boats. Even if a road connecting this hamlet is immediately not feasible, provision of at least a few foot bridges over the deep channels and the alignment of a cart tract would greatly relieve their difficulties arising from their isolation.

APPENDIX I

CENSUS 1961—SOCIO ECONOMIC SURVEY

Household Schedule

Name of—

District :

Taluk :

Village :

1. Name of the head of the family
2. (a) Religion
(b) Community
(c) Name of S.C. or S.T.
3. Did this family settle down in this village within the last ten years? If so, state reasons for migration to this village.
4. (a) Total number of members in the family
(b) Total number of rooms occupied by the family
5. Has any member of the family left the village during the last ten years in search of employment? If more than one member has gone away, state the total number of members.
6. Is any industry or business conducted in the house? If so, state the particulars :
 - (a) Nature of industry/business
 - (b) Number of persons working in each
 - (c) Total monthly income from each
 - (d) When was it started?
 - (e) Is any financial assistance received from—
Government
Co-operative Society
Others
 - (f) State the quantity produced per year
Quantity consumed at home
Quantity available for sale
7. Total family income from—
 - (a) Land under cultivation
 - (b) Rent from land
 - (c) Industry or business
 - (d) Occupation
 - (e) Others
8. Has the family incurred any debt? State the amount outstanding—

	Amount	Rate of Interest
(a) From Co-operative Society		
(b) Money lenders		
(c) Banks		
(d) Government		

9. What is the average expenditure per month on

- (a) Food
- (b) Education
- (c) Clothing
- (d) Fuel
- (e) Luxuries

10. (a) State the total area of land owned classified by crops cultivated

- (b) Are the lands owned or taken on lease?
- (c) Are the lands hereditary or acquired? Indicate area under each
- (d) How is the surplus marketed?

Is it sold in the neighbouring town or in shandies or through middlemen who visit the villages?

If sold to middlemen, is it because of financial assistance received from the middlemen for agricultural operation?

11. Has the household invested anything during the last ten years on—

- (a) Better irrigation
- (b) Better type of cattle
- (c) Better seeds
- (d) Better implements
- (e) Better manure
- (f) More land for cultivation
- (g) Pesticides
- (h) Improved method of cultivation
- (i) Other improvements

12. Diet—

- (a) How many times do they take meals in a day?
- (b) What are the main constituents of their food?
- (c) How many times in a week do they take non-vegetarian food?
- (d) How many times do they take milk, eggs, fish and meat?
- (e) Is any article of food forbidden? If so, state which and why?

13. Medical:—

Do women go to hospital for confinement?

Do doctors visit the house for confinement?

Is the assistance of qualified midwife sought?

What is the medical system followed:

Allopathic

Homoeopathic

Others

14. Cattle owned :

No. of cows

Bulls

Buffaloes

Goats

Sheep

15. Does the household possess :

(a) Bench

(b) Chair

(c) Stool

(d) Cot

(e) Cycle

(f) Battery light

(g) Radio

(h) Gramophone

(i) Table

(j) Almirah

(k) Lantern

(l) Petromax

(m) Electric light

(n) Kerosene stove

(o) Car

(p) Bullock cart

(q) Jutka

16. What is the dress worn by

*Ordinary**Special occasions*

Men

Women

17. What are the ornaments worn ? Give sketches wherever possible.

18. Utensils used

What types of utensils are used for cooking and household use ?

(a) Earthenware

(c) Copper

(b) Aluminium

(d) Brass

19. Does the household purchase newspaper daily?

20. Has any member of the family taken active part in politics?

21. Has any member taken part in social uplift?

22. Is the household member of a co-operative society?

23. What are the principal deities worshipped?

24. What is the expenditure on marriage?

25. Is any dowry given?

26. Is the family in debt on account of this?

NAME	Sex	Age	Marital Status	Age at marriage	Literacy	Primary occupation	Monthly income	Secondary occupation	Monthly income	Activity, if not working	Is the occupation traditional or not
Total family income per month											

AREA UNDER

	Crop I	Crop II	Crop III
Own lands			
Taken on lease			
Total			

APPENDIX II

CENSUS 1961—SOCIO ECONOMIC SURVEY

VILLAGE SCHEDULE

Name of Police Station/Taluk

Name of District

Name of Village

L. C. No. of Village

Area of the Village

No. of Households

What is the religion which majority of the Villagers profess?

Name the caste to which the majority of the villagers belong :

1. Topography of the village :

(a) Is the village situated on a plain/on an undulating surface/on a plateau/on a hillock/or at the bottom of a depression?

(b) The system of grouping of houses—average distance between two clusters of houses—reasons for such grouping e. g. whether on account of the nature of the surface of land or on the account of social customs.

(c) Internal roads—Tanks—Village common—any stream or other extensive source of water—proximity or otherwise of any jungle—Approximate number of shade-bearing trees and how they are arranged.

2. What is the local legend about the village?
3. Detailed description of average house of the members of each caste/tribe, religious group, occupational group in the village.
4. Name and distance of Hut or Huts to which surplus produce of the village is taken for sale
5. Name and distance of the nearest railway station and bus route
6. Distance by road from Thana and sub-division headquarters

7. (a) Distance of the post office from the village
- (b) Distance of the Telegraph Office from the village
- (c) Can money be sent through that post Office?
8. Religious practice followed by members of each caste, tribe and religious group in the village. The description of the religious practice in each case should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death.
9. Give details of places of common religious worship, if any.
10. Describe community festivals if held in the village.
11. Dress commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious sanction or economic status.
12. Number and types of schools in the village.
13. Describe social recreation centres, if any.
14. State of Co-operative movement in the village.
(Number and names of co-operatives)
15. A. Details of crime statistics for the past ten years.

Year	Place of crime	No. and nature of crimes	Remarks
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15. B. Prohibition Offences

Year	Place of crime	Number	Remarks
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16. Details of births and deaths for the last ten years

Year	Month	BIRTHS		DEATHS		NATURAL INCREASE	
		Males	Females	Males	Females	Males	Females

A brief note on the cause of death :

17. Details of village lands classified by crops:

Year	Name of crop	Extent of land
------	--------------	----------------

18. Total population of the village in 1931, 1941, 1951 and 1961.
19. Is the village electrified ?
20. School statistics in detail.
21. What are the common diseases in the village ?
22. Give your impressions of cleanliness.
23. Drainage and sanitary facilities - A note.
24. What is the source of drinking water ?
25. Is outbreak of epidemic frequent and what are the preventive and curative effects taken to combat them ?
26. Is there a Primary Health Centre or Maternity ward ? Which is the nearest hospital ?
27. Is widow remarriage allowed by different castes ?
28. What are the sources of irrigation in the village ? Give number and types and brief note thereon including the number of pumpsets.
29. Give the number of temples/mosques/churches in the village.
30. If there is any co-operative society in the village give a detailed note on it.
31. Total livestock in the village as per the 1956 Census and the present position.
32. Is there a Key Village Centre in the village ? If no. which is the nearest veterinary hospital ?
33. Is there a cattle pound in the village ?
34. Do the villagers tattoo their bodies ?
35. Do they favour female education ?
36. Are there any ancient monuments in the village ? If yes, give a note on them.
37. Give the current proverbs in the village.
38. Give a note on the Panchayat.

**Village Leaders, Members Of Panchayat,
Priests And Other Office Bearers**

I	II							I
Name Of Organisation	Members							Remarks
	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remuneration, if any	Other offices held inside or outside the village
Statutory Panchayat								
Caste Panchayat. (Name of Caste)								
Other leaders								
Members of Board of Directors of Co-operative Society								

**Village Disputes Referred To Different
Authorities Last Year**

I	II			III	IV	V	VI
	Leading members of each disputant party						
Nature of adjudicating authority	Caste Pan-chayat	Name	Caste tribe	Nature of dispute	Decision of the adjudicating authority	Nature of Sanction	REMARKS : (Whether the decision was enforced, whether there is preference for adjudication by particular type of authority in particular type of case, place of trial etc).

Caste Panchayat

Informal Panchayat

Statutory Village Panchayat

Court

Others (Specify)

Cultural Life Of The Village

I	II	III			IV					V	VI	VII
Names of clubs, libraries, drama parties or other cultural organisations in the village	When established	Rough proportion of members belonging to			Office Bearers					Brief note on basis of membership (subscription, signing of pledge etc.)	Brief note on objective of the organisation	Brief note on activities of the organisation
		Different castes	Different occupation groups	Age	Name	Caste	Occupation	Age	Education			

Recreational And Artistic Activities Enjoyed By The Villages

I	II	III	IV	V	VI	VII		VIII	IX
Type of activity	*Brief description	Where room placed (if outside the village, name & distance of the place)	Frequency & duration (specify whether daily, monthly, seasonal, etc.)	Extent of active participation of people of the main caste & communities in performance (Many, few, some)	Extent of participation of people of the main caste & communities as audience (Many, few, some)	If activity is in village, do visitors from other village participate?		What agency sponsors, promotes or finances	Who trains players, etc. (His name, address, caste, occupation)
						Approximate No.	Role player, audience; otherwise		

1. Sports & Games

2. Drama, Music, Dancing etc.

3. Cinemas

4. Filmstrip, Puppet show etc.

5. Fairs

6. Festivals

7. Other entertainments

*Indicate nature and reason of celebration.

Appendix III

Glossary of Local Terms

1. Ayyanar	...	Guardian deity of the village
2. Bhoomadevi	...	Mother earth
3. Cambu	...	Bajra
4. Chadugudu	...	A game of boys
5. Cholam	...	Jowar
6. Dakshinayanam	...	The southern Solstice
7. Dosai, Idly	...	South indian edibles made of ground rice and black-gram
8. Kar	...	A variety of paddy
9. Karumam thirthal	...	An expiatory ceremony performed on the last day of the pollution
10. Kankanam	...	Turmeric strained strings worn on the wrist by the bridal couple
11. Kilai	...	Exogamous sept
12. Kolattam	...	A golf dance performed with sticks accompanied by music
13. Korai	...	A kind of thatching grass
14. Lagnapathrikai or Muhurtham olai	} ...	Cadjan leaf on which the proposal of a marital alliance is recorded
15. Mattu Pongal	...	Festival celebrated for the sake of cattle
16. Moi seithal	...	Presentation of cash or gift
17. Mukkulathor	...	Men of three clans
18. Nalamneer ceremony	...	A part of wedding ceremony
19. Nalangu	...	Ceremony performed to ward off the effects of evil eye
20. Nattanmaikaran	...	The head of a community
21. Navathanyam	...	The nine kinds of grains
22. Nilapuchi	...	A game played in moon light
23. Oddiyanam	...	A golden waist belt
24. Odhiyan	...	A tree that yields a kind of gum (odina woodier)
25. Odumpillai	...	A messenger
26. Parisam panam	...	The bride price
27. Pattan	...	Small plates of silver tied round the head of bridal couple
28. Pazhasu	...	Cold rice
29. Poonul	...	Sacred thread worn cross wise on the shoulders
30. Punniyahavachanam	...	A purification ceremony
31. Thaladi samba	...	A variety of paddy crop
32. Thali	...	Marriage badge worn around the neck of the bride
33. Thinnai	...	Pial
34. Thombai	...	A receptacle for grains
35. Samba	...	Long term crop
36. Sastha	...	Ayyanar, a village deity
37. Serus	...	A kind of receptacle made of straw to store paddy
38. Uthirayanam	...	A northern solstice

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