



MADRAS

28. SUNNAMBUKULAM

1967



CENSUS OF INDIA 1961

VOLUME IX

MADRAS

PART VI

VILLAGE SURVEY MONOGRAPHS

28. SUNNAMBUKULAM

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CENSUS OF INDIA 1961

(Census Report—Vol. No. IX will relate to Madras only.)

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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 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, }
July 30, 1964. }

A. MITRA.
Registrar General, India.

PREFACE

The preparation of Village Survey Monographs is an interesting feature of 1961 Census. Sri A. Mitra, Registrar General, has, in his foreword, given the reader a general background of the survey. Forty villages were selected for the survey in Madras State and the Monograph on Sunnambukulam is the twenty-eighth of the series.

Sunnambukulam, a coastal village lies on the shoal of Pulicat lake on the Madras - Andhra border. It has a complex society with Vannia Reddiars as its major caste. The Pattinavars a fishing caste, and Beri Chettiars are the other important castes. Dry farming, lime quarrying and fishing are the important occupations pursued by the villagers. In their social, cultural and economic set up they are still controlled by tradition.

The field study of this village was conducted by Sri F. A. Moses, Research Assistant, and the report was prepared by my Deputy Superintendents Sarvashri P. Murari and N. Krishnamurthy, which after editing, is presented to the reader.

P. K. NAMBIAR

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. Arkasanaballi *	...	Salem District
9. Kanakagiri *	...	"
10. Pappanaickenpatti *	...	"
11. Aladipatti *	...	"
12. Iswaramoorthipalayam *	...	"
13. Kumbalam	...	"
14. Nellithorai *	...	Coimbatore District
15. Hallimoyar *	...	Nilgiris District
16. Kinnakorai	...	"
17. Vilpatti *	...	Madurai District
18. Sirumalai	...	"
19. Periyur *	...	"
20. Thiruvalavayanallur	...	"
21. Thenbaranadu *	...	Tiruchirappalli District
22. Thiruvellarai *	...	"
23. Ariyur	...	"
24. Kadambangudi *	...	Thanjavur District
25. Vilangulam *	...	"
26. Kunnalur *	...	"
27. Kodiakkarai	...	"
28. Golwarpatti *	...	Ramanathapuram District
29. Visavanoor *	...	"
30. Athangarai *	...	"
31. Ravanasa mudram *	...	Tirunelveli District
32. Pudukulam *	...	"
33. Alwarkarkulam	...	"
34. Kilakottai *	...	"
35. Odaimarichan	...	"
36. Kuvalaikanni	...	"
37. Koottumangalam *	...	Kanyakumari District
38. Kadathuchery *	...	"
39. Kottuthalazhamkulam *	...	"
40. Kadukkara *	...	"

VILLAGE SURVEY REPORT

ON

SUNNAMBUKULAM

<i>Field Study & First Report</i>	F. A. MOSES, M.A., B.L., <i>Research Assistant.</i>
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<i>Photographs :</i>	N. D. RAJAN, <i>Photographer.</i>
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<i>Maps :</i>	A. RAJAMANI, <i>Draughtsman.</i>
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<i>Sketches :</i>	A. RAMADOSS, <i>Artist.</i>
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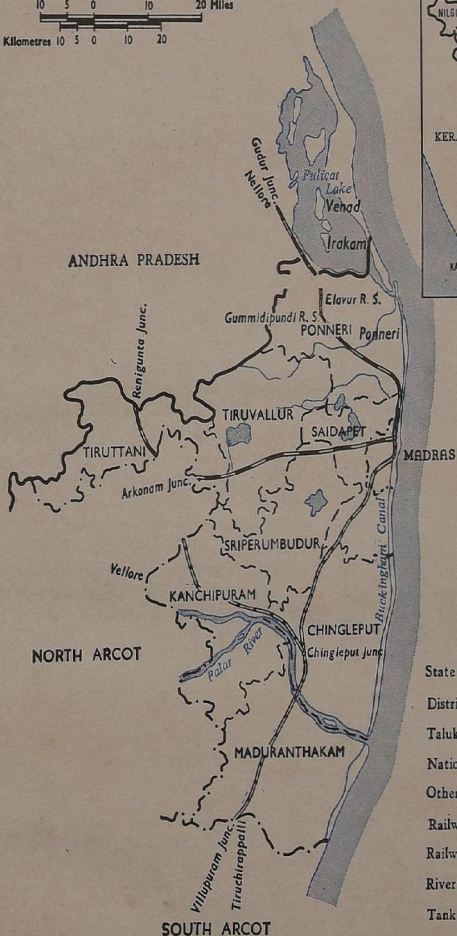
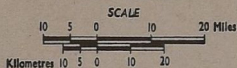
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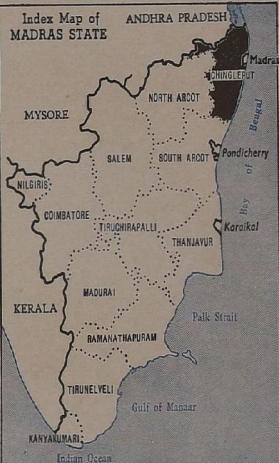
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LOCATION MAP OF
SUNNAMBUKULAM
 PONNERI TALUK
 CHINGLEPUT DISTRICT



Index Map of
 ANDHRA PRADESH
 MADRAS STATE



REFERENCE

State Boundary	—————
District Boundary	- - - - -
Taluk Boundary	.....
National Highways	—————
Other Roads	—————
Railway Line (B. G.)	—————
Railway Line (M. G.)	—————
River with Stream	~~~~~
Tank	■

CHAPTER I

THE VILLAGE

Introduction

ADJACENT TO THE METROPOLITAN CITY OF MADRAS lies the district of Chingleput. This district is bounded on the east by the Bay of Bengal, on the north by Nellore district of Andhra Pradesh and on the west and south by the districts of North Arcot and South Arcot. It thus forms an irregular figure with the extreme length of about 100 miles and the extreme breadth of about 50 miles. The aspect of the country is flat and dreary near the sea and undulating, sometimes hilly elsewhere. The general level of the country ranges far below the sea level with some of the backwaters, gradually rising up to about 300 ft. above mean sea level, in the western part of Kancheepuram and Tiruvellore taluks. There are a number of backwater lagoons which run along the coast. First comes a high ridge of sand which forms the shoal and then a number of salt water lakes. The principal of these lakes which are of all sizes is called Pulicat lake and is situated in Ponneri taluk. It has an extreme length of 37 miles and breadth varying from three to eleven miles. There is a channel called Kantha pillai channel along the backwaters at Ennore about 14 miles from Madras and the southern end of Pulicat lake which was built in 1806. The channel is even now being used for the passing of country boats carrying firewood, vegetables and other articles.

Location and neighbourhood

2. On the shoal of the Pulicat lake, just on the border between Madras and Andhra Pradesh, lies the coastal village of Sunnambukulam; the border of Nellore district on the north, Elavur Cheri on the south, Ovasamudram village on the east and Madukaraiuppam village on the west form the four boundaries of Sunnambukulam village. On the National Highway between Madras and Calcutta, at a distance of 28 miles from Madras lies the tiny town of Gummudipoondi which is itself the headquarters of the Independent Deputy Tahsildar. Three miles outside Gummudipoondi on the trunk road itself, to Sulerpetta and Nellore lies the Village Elavur. On the outskirts of this village, there is a sign board indicating a right turn. If we proceed due east and take a grand curve to the north, this signboard

indicates that Sunnambukulam village lies $3\frac{1}{2}$ miles to the interior of the road which is partly metalled and partly gravelled. A visitor trying to reach the village whether by bus which makes frequent trips to Sunnambukulam or by the familiar bullock cart, has sometimes to go a long way for right across the path, cut the railway lines and there is a manned level crossing, Elavur Station being only a few yards from this road. Since the northern and eastern sections are busy with Expresses or the Passengers or the Freights running quite frequently, people have to wait sometimes even for hours together before the gates are opened and buses are allowed to pass. The road for most part is firm, but the traveller should be careful of the ruts and pits. The aspect of the country for most part is dreary and monotonous except for the lofty Banyan trees which one comes across in this place. According to the etymology of the place, Sunnambukulam, as it is now located, was once covered by dense forests and this explains the presence of huge Banyan and Pipal trees. We find Portia trees in abundance here. But the most unforgettable site for any visitor is the huge Banyan tree capable of holding its own even with the Banyan tree in the Theosophical Gardens at Adyar, offering its benign shade to the footweary traveller, immediately adjacent to the railway level crossing at Elavur. It stands about 150 feet in height and its girth the central core of which I measured excluding the surrounding rushes (செஞ்சூ) was full 93 feet. Its branch-spread encompass the circumference of 450 feet. A measure of this size could easily be gauged by the fact that one of its rushes houses a small temple of a village deity which is considered sacred in surrounding parts and the annual festival is celebrated with great eclat. At the time of our visit we found a number of people from the surrounding areas of Andhra Pradesh and Madras had come to visit this temple and offer their prayers. The general aspect of the countryside around Sunnambukulam is dreary. Sandy stretches without any growth except a few acacia trees, greet the visitor but as we near Sunnambukulam, one notices vast stretches of casuarina plantations and an occasional palmyra tree stands as a lonely sentinel guarding the countryside. Near the village one comes across a variety of trees, e.g., neem, tamarind, coconut, palmyra, pipal and the portia.

The road, suddenly turns from gravel to sand and unless a car or a bus has adequate driving force, the wheel may get bobbed in the soft sands and the first sign of civilisation will be readily apparent. To the left of the road stands a newly built rice mill, the proud owner of which is the local Panchayat Board President. Then, next to the rice mill lies the house of the President who is a Vannia Reddiar. To the right of the road, is a public well used for drinking water purposes. The road next moves into the main bazaar. The road is very narrow and very congested and both sides in close juxtaposition to each other are rows of shops, cloth shops, tailor shops, provision stores and other sundry stores. Considering the vast number of shops—there are 40 shops in Sunnambukulam—one would wonder whether Sunnambukulam was after all a village or a tiny town set amidst the countryside. But a study of the Sunnambukulam economic conditions would only reveal that this place is after all a large sized village and not a town with of course, a few urban influences naturally felt due to the proximity of Gummidipoondi and Madras.

3. The village itself has only two main streets bisecting each other but there are a number of other streets which form the passage way to the residential areas of the place. The main road of course, is a Local Fund Road leading from Elavur and bisecting the village in two clear segments. This road runs through the Sunnambukulam bazaar, as already indicated and then proceeds along till the end of the village near the District Board Dispensary and the Higher Elementary School. But now it becomes known as Chetty Street because of the presence of Beri Chettiers who live in large numbers on both sides of the street. A cart tract or a cutcha road leads on beyond the outskirts of the village to Reddipalayam. Another road branches off to the left to Periakuppam, a hamlet of this village in which stay the Pattinava Chettiers or the Fishermen of the area in large numbers. This road passes opposite to Desa Mariamman temple; three furlongs along this road, it takes another turning due south-west to Narasampalayam, another hamlet populated by Vannia Reddiars. Another road one furlong interior without the village limit itself is called New Street and is mostly populated by Vannia Reddiars with a few houses populated by the barber community also called as Navithans. The Post Office Street leads on towards Elavur village, the village proper being not on the National Highways Road but much interior to the left of Kalatheeswarancoil Street and this bisects the village into other component parts.

The Post Office Street is so called because of the location of the Post Office in the house of the village karnam. As the name itself implies, the Kalatheeswarancoil Street is so called because of the presence of a big temple. Thus the village is divided into six separate segments of which one is non-residential area consisting as it does the majority of shops, Panchayat Office, Post Office etc. The other segments comprise the residential houses belonging to the various communities extant in the village.

4. Except for the Post Office, there is no Telegraph Office which is to be found only at Gummidipoondi six miles away. The Independent Deputy Tahsildar has his office at Gummidipoondi. This village forming a boundary of one side of Chingleput district was previously under the administrative control of the Tahsildar, Ponneri, before it was placed under the control of the Independent Deputy Tahsildar at Gummidipoondi. Since the village is a few miles away from the main trunk road, a number of buses to Sulerpettah, Nayudupetta, Nellore etc., ply on the trunk road in addition to the Gudur Passenger train which stops at Elavur Railway Station. In addition there is a direct bus service from Sunnambukulam five times a day between 6-10 a. m. in the morning and 5-30 p. m. in the evening. The bus fare is Rs. 1.25. Similarly, there are five buses starting from Madras to Sunnambukulam between 7-30 a. m. and 7-30 p. m. With the bullock cart to fall back upon as the second line of defence not to mention the cycles which are now to be seen in plenty in rural areas, transport poses no problem to the villagers, except on some important days, as for example during the time of the festivals when a lot of people try to crowd into the buses consequently leading to difficulties. The village forms part of the Block which has its headquarters at Gummidipoondi where the Panchayat Union Council has its meeting also. The Police Station is also at Arampalayam. Though the people have been agitating for sometime for the location of a Police Out-post, no action has been taken so far.

5. The total area of the village is 896 acres and 17 cents and the population in the village is 2,331 living in 509 houses which have in them 532 households. Of the total population, 1,146 are males and 1,186 are females.

6. Because of the presence of Pulicat lake and the backwaters which permit fishing and the passage of country crafts, the village is blessed by a fair supply of fresh sea-fish. The commonest fish available are the Indian mackerel, mullets and seer fish (cybium). These

Site Plan of
SUNNAMBUKULAM
PONNERI TALUK
CHINGLEPUT DISTRICT
(Not to Scale)

ANDHRA PRADESH

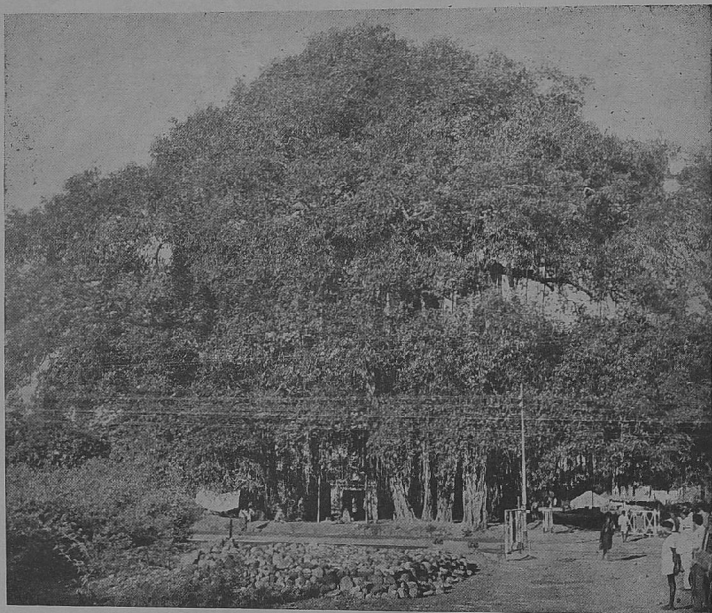
REFERENCE

State Boundary	.....
Village Boundary	————
Metalled Road	————
Cart Track	- - - - -
Foot Path	.....
Electric Transmission Line	———
Village Site	■
Burial Ground	++





Approach to the village



The huge banyan tree near Elavur Station that welcomes every visitor.



A thick growth of Casuarina—A Common scene around the village.

are some of the migratory fishes; among the non-migratory fish may be mentioned the cat fish and the soles.

Fauna

7. Of the fauna of the area, the domestic animals as found elsewhere are found in this area, viz., cows, bulls, buffaloes, goats, sheep, poultry and pigs. While animals of larger kind are few, there are no carnivorous animals like the tiger, cheetah, bear, hyena or wolf; occasionally, one comes across a jackal or two, wild cat and the mongoose. Rodents are represented by the hare, porcupine, grace squirrel, rats, mice, bandicoots etc. The reptiles are numerous and include cobra, and viper. Frogs and lizards complete this list. Loss of human life from wild animals is unknown in this village though deaths have occurred rarely by snake bite. Cattle are lost by snake bite and by some of the marauding attacks of wild animals. One peculiar feature of the fauna of the village is the presence of numerous monkeys of the common variety found in centres like Tirupathi or other hilly regions. I was informed by the local people that originally about 35 years back a few monkeys suddenly descended upon the village. Because of the religious sentiments which do not permit killing of monkeys, they are considered to be sacred animals and thus allowed to multiply with the result that there are about 200 of them in the village. A belated attempt was recently made to rid the village of this menace without much effect. These monkeys are very intrepid and bold, jumping into the houses and stealing clothes, vegetables etc., and running away with anything that strikes their hands. The people are stated to have been injured one or two times while preventing these raids. Monkeys are found everywhere at house tops, tree-tops, in front of pea-nut shops and somehow behaving in a very rude fashion and stealing the pea-nuts under the very nose of the shop-keeper.

Flora

8. Regarding the flora of the village, the trees in this area are very much the same found elsewhere in the State—banyan, tamarind, margosa, coconut, palmyra, Indian Portia, acacia, pipal and casuarina are the trees found in this area. The planting of casuarina has, of late years, attracted considerable attention and has become a favourite form of investment of the people not only in this village but also in all villages which have sandy belts near the coast. One good effect of this is the conversion of unprofitable sandy waste along the seashore north and south of the State into thriving plantations of casuarina. It has grown

almost entirely and is fully useful like coconut tree for some purpose or other.

Climate and rainfall

9. The climate of this place is hot, there being only two types known to the villagers—very hot in summer and hot in winter. This village is affected mostly by north-east monsoon though the village experiences a certain amount of rain during the south-west monsoon. From the middle of October until the middle of February, north-east wind blows. The wind then becomes south-east till the middle of May. From that time, hot land winds set in though tempered by the sea breeze as this village is on the banks of Pulicat lake and the sea is only a few miles away to the east. Since the local rain gauge and the Meteorological Station is at Gummudipoondi, it is not possible to give exactly the total annual rainfall as well as the ranges of temperature which this village experiences. But since Gummudipoondi is six miles away, it is possible for us to give approximately the mean average rainfall and the temperature range. The temperature ranges between 108°F to 88°F. The maximum temperature is usually during the months of May, June, July and the coldest are the months of December and January. The mean annual rainfall is about 35", the maximum rainfall being only in the months of October to November during the north-east monsoon and in the months of July and August during the south-west monsoon.

Residential pattern

10. Sunnambukulam village consists of Sunnambukulam main village and the hamlets of Narasampalayam, Kuppam, Kokkupalayam and the Harijan Cheri. Of the 509 houses, 262 are located in Sunnambukulam, 82 in Narasampalayam, 42 in Kokkupalayam, 101 in Kuppam and 22 in Harijan Cheri. Kuppam is entirely populated by the Pattinava Chettians or the fishermen. Of the 22 houses in the Harijan Cheri or colony, 21 belong to Parayans and one to a Valluvan. Narasampalayam and Kokkupalayam hamlets are entirely populated by the Vannia Reddiars, of which there are 124 houses. In Sunnambukulam, out of 262 houses, the following is the distribution of houses among the various communities:—

Vannia Reddiar	146
Asaris	5
Brahmins	5
Beri Chettians	34
Idayan	1
Jains	2

Karuneeagar	1
Mudaliars	8
Maruthuvan	3
Nadars	2
Nayudus	4
Vannia Naicker	39
Pillai	4
Thevar	1
Vannan	4
Muslim	3

11. Vannia Reddiars are completely located in houses to the east and west of the Local Fund road behind the row of shops in the main bazaar away from the residence of the Beri Chettiers. Similarly, they have their houses on either side also, of the road leading to Natham-Elavur. Except a few houses of Navithan, they entirely populate New Street. On the Post Office Street leading to Elavur in the midst of Vannia Reddiars' houses are a few houses of Mudaliars. Two Vannias also stay in Post Office Street itself. One tailor shop and a house of Asari are also found there. And it is very significant that there was a house of Beri Chettiar between the Vannia Reddiar houses in the Street. On the contrary, the Beri Chettiers live next to the bazaar road itself adjacent to the Panchayat Board Office, rice mill, flour mill and the row of shops. They also live completely almost to the exclusion of the other communities in Chetty Street, the only exception being the house of a pawn broker belonging to Jain community who also lives next to a Beri Chettiar in the Kalatheeswaran Koil Street. Thus while the Vannians live exclusively in segregation in New Street away from the Local Fund road, Vannia Reddiars live in Natham and Elavur.

12. Beri Chettiers though living almost exclusively in Chetty Street also live in Sunnambukulam main bazaar depending on the type of business they were conducting. Asaris live exclusively to the right of Post Office Street behind that of Vannians in New Street. The Brahmins of which there are 5 houses were entirely located in Kalatheeswaran Koil Street adjacent to the temple. The Mudaliars were found in Kalatheeswaran Koil Street and the remaining two houses were boxed in between Vannians' residence and Post Office Street. A Goldsmith's residence was also found among the Vannians' residence to the east of the Local Fund Road. Here also, two Muslim households were found adjacent to the Vannias in the same locality whereas one Muslim house was exclusively found near Maharaja Touring Theatre to the west of the Local Fund Road.

13. Sunnambukulam Harijan Colony was found to the east of the Local Fund Road about two furlongs away from the main village. Of the 22 houses found in the Harijan Colony 21 are Parayans and there was one Valluvan. The hamlet of Kokkupalayam is divided into two segments—Peria Kokkupalayam and Chinna Kokkupalayam. Peria Kokkupalayam lies on the Local Fund Road itself, next to Rice Mill and was populated completely by the Vannia Reddiars. Chinna-Kokkupalayam lies one furlong due west to Peria Kokkupalayam and could be reached by a cart track from the Post Office Street and was also populated by the Vannia Reddiars. Due west, north-west from Chetty Street populated by Beri Chettiers, was a village road leading to Periakuppam Desa Mariamman Koil, in which were located all the Pattinava Chettiar houses. Here all the houses of Pattinava Chettiers were concentrated in clusters. Branching away due south-west, was the hamlet of Narasampalayam completely populated by the Vannia Reddiars. Except for Chinna Kokkupalayam which can be reached by foot path, all the other hamlets were easily accessible and since the hamlets did not have concentration of various communities and were based entirely of one community, inter-hamlet relationship was kept on an even keel and there was not much of dissension between the main village and the hamlets.

Drinking sources

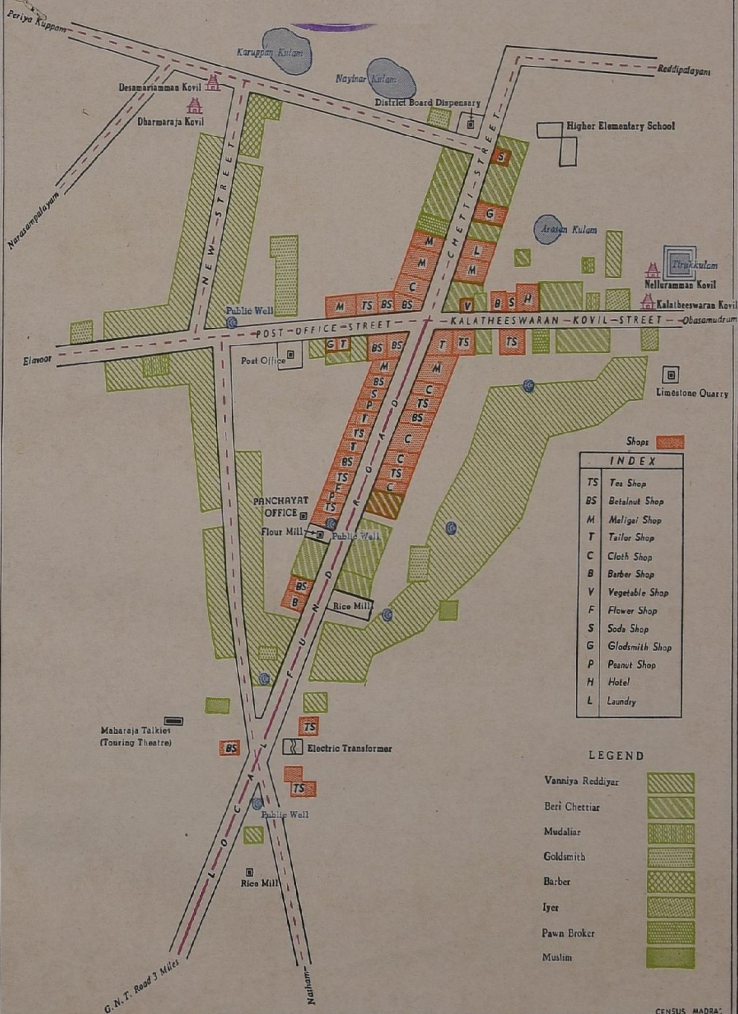
14. The village can boast of a number of drinking water wells and each community constructed its own drinking water well. At the entrance to Chinna Kokkupalayam, there is a public well. In the Vannia Reddiar colony next to the main bazaar itself, there is another well. Adjacent to the Panchayat Office and Flour Mill, there is a third well. Just opposite the junction of Post Office Street and New Street is the fourth well used exclusively by Reddiars. Peria Kokkupalayam also had a well; in the Vannia Reddiar colony to the east of the Local Fund Road there are three wells. In the Harijan colony also, there is a well built out of Rural Water Supply Funds.

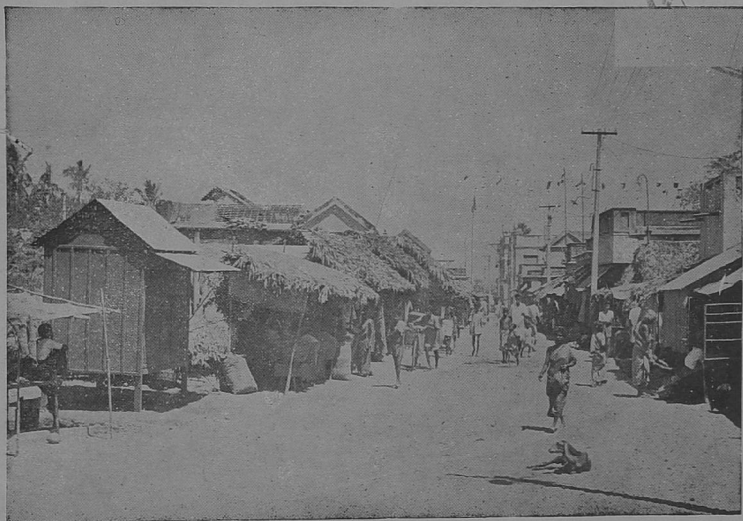
Settlement History

15. About 500 years back, according to the villagers, the place was bounded by dense forest. But the place where, at the present time, we find the hamlet Narasampalayam was at a higher level than all other places. Those people who now live in Sunnambukulam and were called the Narasambadi Sect were once Athavans who were the first to settle in this village and they did so with the help of the Raja of Reddi Palayam. There are still another

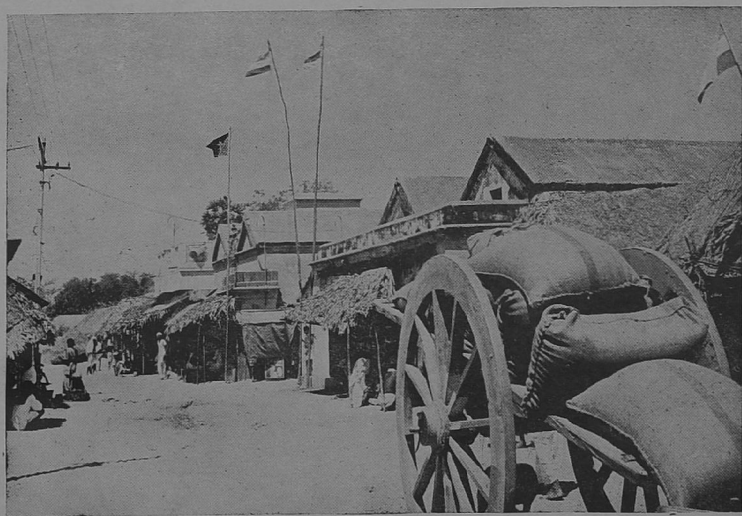
Residential Pattern of SUNNAMBUKULAM

PONNERI TALUK
CHINGLEPUT DISTRICT
(Not to Scale)

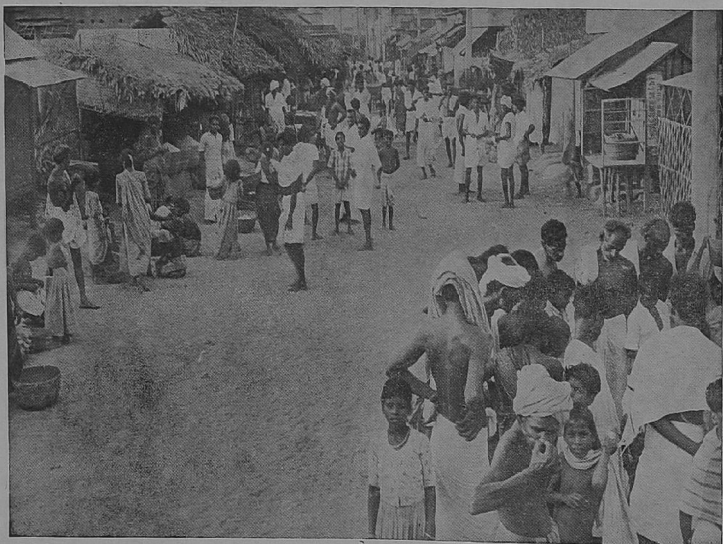




A view of the bazaar street



Another view of the bazaar



Business is brisk in the evening.

sect of people living here who were called the Ambathuramode sect.

The forefathers of Narasambadi Sect were living in Ambattur adjacent to the place now known as ~~Ambadi~~ ^{Ambadi}. These people were under the rule of the Raja of Ambattur as it was then called. There arose some sort of misunderstanding between the ruler and his subjects, the exact details of which the present generations were not able to recall and as a result of which these people were driven out of Ambattur under the strict condition that they should be outside the limits of the kingdom before sun-rise next morning. People hurriedly packed up all their belongings and started out the same hour. As they were going through the thick and dense forests with their women and children with the sole idea of reaching some haven of refuge, they came to the edge of the backwaters. They did not know how to cross this mass of waters. While they were contemplating on the next step to be taken, the sun set and so they selected this as a camping place. Consequently, they started preparing food for which they kindled the fire. At this juncture, the Raja of Reddipalayam, a place being situated at a distance of 3 to 4 miles east of the present Sunnambukulam was going on his palanquin for the usual trip to the choultry at Midhipalayam which place is at a distance of $1\frac{1}{2}$ miles west of Sunnambukulam. The palanquin bearers were the Boyas and they were the swineherd and were found near Minjur and Reddipalayam. On that date, when the procession was wending its way through the forest, the Raja noticed a thick cloud of smoke issuing from amidst the trees and there he stopped the palanquin and ordered his Boyas to find out the cause for this unusual phenomenon. The Boyas finally located after a search these people and brought

them before the Raja. On making enquiries, the Raja took pity on them and helped them to settle down at the place where the hamlet of Narasampalayam is now found and provided them with materials to build houses to live in and agricultural implements to till the soil. The Raja himself named the place as Narasampalayam. Days passed and the people were leading a quiet and uneventful life. Suddenly, it occurred to them that it would be better to have a temple of their own and therefore, they built a temple called Drowpathiamman Koil at a site east of Narasampalayam and held annual festivals in honour of this deity. Even to this day, there is a temple at this exact spot which seems to lend credence about their origin of the village. After a few years, the villagers thought that they should not live in a place which was above that of the temple they had constructed and so they built their houses lower in level than that of the temple and thus the present site of the village of Sunnambukulam. But they did not wish to completely detach themselves from the moorings. They left some families to live behind. After some years they wanted to revive their contacts with Ambattur and gave their girls in marriage to boys in Ambattur and brought them both to Narasampalayam to set up their family. Thus the people in Narasampalayam are called the Narasambadi Sect and the descendants of those who came here through marriage from Ambattur are called Ambatturamode Sect. In fact, a representative from the Narasampalayam Panchayat Board is a person called Balaguru Reddiar who belongs to the latter sect. Thus the original inhabitants of the village are the Vannia Reddiars.

16. Table No. I gives the details of households that have settled in Sunnambukulam in the previous generations.

TABLE No. I
Settlement History

Caste/ Community	Total No. of Households	Number of households settled													Places from which families have migrated viz., outside the State, outside the district, outside the taluk and within the taluk					
		Before 5 gene- rations		Between 4-5 generations		Between 2-3 generations		One generation		Present generation		Not known								
		House- holds	M. F.	House- holds	M. F.	House- holds	M. F.	House- holds	M. F.	House- holds	M. F.	House- holds	M. F.							
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Asari	7	...	...	...	1	2	6	5	12	12	...	...	...	1*	3	2	...	...	...	1* From Ponneri, Ponneri taluk, Chingleput district, 11 months ago.
Brahmin	5	...	...	...	...	...	...	...	...	...	...	...	...	5*	20	13	...	...	...	1* Mathurattakam, Chingleput, 21 years ago.
																				2. Nellikuppam, Cuddalore taluk, South Arcot, 30 years ago.
																				3. Echoor, Sriperumbudur taluk, Chingleput district, 2 years ago.
																				4. Ernakulam, Ernakulam taluk, Kerala State, 15 years ago.
																				5. Erukkan village, Gudur taluk, Andhra Pradesh, 20 years ago.
Chettiar	50	1	4	2	13	40	36	18	42	54	5	19	30	1*	2	5	12	26	26	1* From which place they came is not known, 25 years ago.
Idayar	1	...	...	...	1	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...
Jain	2	...	...	...	...	...	...	...	...	...	...	...	...	2*	3	3	...	...	...	1* From Madras city, Madras; 27 years ago.
																				2. Maravar, Rajasthan State, 2 years ago.
Karunecgar	1	...	...	...	...	...	...	1*	4	5	...	...	...	...	...	...	...	...	...	1* Elavur, Ponneri taluk Chingleput district, 3 generations ago.

TABLE No. I (Contd.)
Settlement History

Caste Community	Total No. of Households	Number of households settled														Places from which families have migrated viz., outside the State, outside the district, outside the taluk and within the taluk.				
		Before 5 gene- rations		Between 4-5 generations		Between 2-3 generations		One generation		Present generation		Not known								
		House- holds	M.	F.	House- holds	M.	F.	House- holds	M.	F.	House- holds		M.	F.						
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Mudaliar	8	...	...	...	...	...	...	1	4	6	...	...	...	5*	9	10	2	4	4	1* From Ayyanavarum ; Madras-252 years ago.
																				2. From Saidapet, Saidapet taluk, Chingleput dis- trict, 7 years ago.
																				3. From Karuvetticheri, Ponneri taluk, Chingle- put district, 25 years ago
																				4. Gudur, Chittoor dis- trict, Andhra State, 1½ years ago.
																				5. Modakadai (near) Mada- varam, Madras, one year ago.
Maruthuvar	3	...	...	...	2	4	6	...	...	...	...	...	...	1*	3	2	...	...	...	1* From Vembadu, Pon- neri taluk, Chingleput district, 15 years ago.
Nadar	2	...	...	...	...	...	...	...	...	...	...	...	...	2	4	5	...	...	...	1. From Thiruthuraiyur, Cuddalore Taluk, South Arcot District, 6 years ago.
Naidu	4	...	...	...	3	4	7	1	1	1	...	...	...	...	...	...	...	...	...	2. From Velur, Ponneri taluk, Chingleput dis- trict, 4 years ago.

TABLE No. I (Contd.)

Settlement History

Caste/ Community	Total No. of Households	Number of households settled															Places from which families have migrated viz., outside the State, outside the district, outside the taluk and within the taluk.			
		Before 5 gene- rations			Between 4-5 generations			Between 2-3 generations			One generation			Present generation				Not known		
		House- holds	M.	F.	House- holds	M.	F.	House- holds	M.	F.	House- holds	M.	F.	House- holds	M.	F.				
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Vanniar (Naicker)	40	1	4	3	15	36	34	8	23	23	3	4	12	4*	7	8	9	13	15	1
																				From Vattakadu, Pon- neri Taluk, Chingleput district, 8 months ago.
																				From Royapalayam, 3 miles from here, Ponneri taluk, 2 years ago.
																				Not known
																				From Edur, Varada- palayam, Ponneri taluk, 3 years ago.
Parayan	21	...	...	...	...	...	...	9	19	21	...	...	...	...	...	...	12	29	41	...
Pattinavar	104	1	3	2	6	14	18	5	9	11	1	2	...	1*	6	5	90	172	195	1*
																				From Thadai village, Nellore district, Andhra Pradesh, 8 years ago.
Pillai	4	...	...	...	2	3	4	1	1	...	...	...	...	1*	2	2	...	...	...	1*
																				From Lachipalayam, Tiruvellore taluk, Chir- gleput district, 9 years back.
Thevar	1	...	...	...	...	...	...	...	...	...	...	...	...	1*	3	...	...	...	...	1*
																				From Talaikatta village, Mandargudi taluk, Thanjavur district, 8 years ago.
Valluvar	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	2	...
Vannan	4	...	...	...	...	...	...	3	3	4	...	...	...	1*	1	3	...	...	...	1*
																				From Esupur, near Tiru- vellore, Chingleput dis- trict, 10 years ago.

TABLE No. I (Contd.)
Settlement History

Caste/ Community	Total No. of Households	Number of households settled														Places from which families have migrated viz., outside the State, outside the district, outside the taluk and within the taluk.					
		Before 5 gene- rations		Between 4-5 generations		Between 2-3 generations		One generation		Present generation		Not known									
		House- holds	M. F.	House- holds	M. F.	House- holds	M. F.	House- holds	M. F.	House- holds	M. F.	House- holds	M. F.								
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	
Muslim	3	/	...	...	...	...	...	2	5	5	1	4	1	...	...	...	...	...	...	...
Reddiar (only one household migrated to this village one gene- ration ago.)	271	9	22	20	76	167	165	69	137	121	9*	20	22	23*	47	45	85	175	167		

1* From Poondi - Sutturpet taluk, Nellore district, Andhra Pradesh, 15 years ago.
2. From Pillur, Ponner taluk, Chingleput district, 20 years ago.
3. Gudarapalayam, Ponneri taluk, 5 years ago.
4. Thalayarpalayam, Ponneri taluk, Chingleput district, one year ago.
5. Athupakkam, Chingleput district, 10 years back
6. Raghavenpalayam, Ponneri taluk, 4 years back,
7. Netu, Ponneri taluk, Chingleput district, 1½ miles from here, one generation ago.
8. From Narasampalayam, Ponneri taluk, Chingleput district, 2 years ago.

- 1* From Poondj Sulerpet taluk, Nellore district, Andhra Pradesh, 15 years ago.
2. From Pilhur, Ponner taluk, Chingleput district, 20 years ago.
3. Gudarapalayam, Ponneri taluk, 5 years ago.
4. Thakayarpalayam, Ponneri taluk, Chingleput district, one year ago.
5. Aathupakkam, Chingleput district, 10 years back.
6. Raghavenpalayam, Ponneri taluk, 4 years back.
7. Nedtu, Ponneri taluk, Chingleput district, 1½ miles from here, one generation ago.
8. From Narasampalayam, Ponneri taluk, Chingleput district, 2 years ago.

TABLE No. I (Contd.)

Settlement History

Caste/ Community	Total No. of Households	Number of households settled																		Places from which families have migrated viz., outside the State, outside the district, outside the taluk and within the taluk.
		Before 5 gene- rations		Between 4-5 generations		Between 2-3 generations		One generation		Present generation		Not known								
		House- holds	M. F.	House- holds	M. F.	House- holds	M. F.	House- holds	M. F.	House- holds	M. F.	House- holds	M. F.							
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	
Reddiar (only one household migrated to this village one gene- ration ago.) (Contd.)																				
9.	From Kuthirapalayam, Ponneri taluk, Chingle- put district, 6 years ago.																			
10.	Pujikulam village, Pon- neri taluk, Chingleput district, 15 years ago.																			
11.	Poondi, Thiruvallur taluk, 10 years ago.																			
12.	Kandiei, Arani, Pon- neri taluk, Chingleput district, 1 year ago.																			
13.	Vettakadu, Ponneri taluk, Chingleput dis- trict, 4 years ago.																			
14.	Kalpakkam, Ponneri taluk, Chingleput dis- trict, 2 years ago.																			
15.	Arambakkam, Ponneri taluk, Chingleput dis- trict, 7 years ago.																			
16.	Thadasi, Ponneri taluk, 8 months back.																			

Places from which families have migrated viz., outside the State, outside the district, outside the taluk and within the taluk.

(21)

9. From Kuthirapalayam, Ponneri taluk, Chingleput district, 6 years ago.

10. Polikulam village, Ponneri taluk, Chingleput district, 15 years ago.

11. Poondi, Thiruvallur taluk, 10 years ago.

12. Kandigi, Arani, Ponneri taluk, Chingleput district, 1 year ago.

13. Vettiakadu, Ponneri taluk, Chingleput district, 4 years ago.

14. Kalpakkam, Ponneri taluk, Chingleput district, 2 years ago.

15. Arambakkam, Ponneri taluk, Chingleput district, 7 years ago.

16. Thadasi, Ponneri taluk, 8 months back.

Earlier settlers are the Reddiars and Mudaliars. Out of 271 Reddiar families, 85 had come to this village four generations back and 69 families had settled two or three generations back. In the present generation, 23 families have come here of which 3 are from neighbouring Andhra Pradesh; 85 households are not in a position to trace their settlement. Among Vannia Naickers, one family had settled before five generations, 15 families during the next generation and 8 families a generation after that. Only 4 families have come during the present generation. Brahmins, Nadars and Jains have all settled here during the present generation. The study could not be more detailed because of the inability of the people to give correct details.

17. About 200 years back, the Chettiars now living in Sunnambukulam otherwise known as Beri Chettiars came from places like Palaverkadu, Tiruvurmallam, Pothur, Iyyanallur, Kumarancheri, Pattupalli, Arni etc., and settled down in this village. It is only recently that other castes like the Mudaliars and the Brahmins came and settled down in this village. Original settlers were only those Reddiars who came from Ambattur. Even to-day, Reddiars have a desire to marry from among those living in Ambattur because they do not want to lose their traditional contacts with their original place. These people call themselves as Vannia Reddiars while some among them prefer to be called as Vannia Naickers. But it is reliably learnt from the enquiries that they are neither Reddiars nor Naickers but only Vanniars. Generally it so happens that to the south of Madras, notably in South Arcot district, Vanniars prefer to be known as Naickers as a glorified title whereas the North Arcot Vanniars prefer to style themselves as Reddiars. In fact, they have nothing in common to the Naickers or Reddiars and appear

to be simple Vanniars. Therefore, in our future discussions, it would be better to treat this people as Vanniars and not as Reddiars or Naickers. These Vanniars belong both to Saivite and Vaishnavite Sect of the Hindu Religion. They also know a corrupt form of Telugu which they speak at home but they actually converse, read and write in Tamil and even in normal conversation, with other communities, they speak only in Tamil. The other communities, Beri Chettiars and Parayans, speak only in Tamil.

Etymology of village

18. The name of the village Sunnambukulam is supposed to have been derived from the word "Sunnambu" in Tamil meaning lime shell, which is so abundantly found in this village and in fact the digging of lime shell forms the most important occupation in the village. It is quite likely that people having settled here have come across this lime shell quarries and having taken to the extraction of lime shell named the village to suit the particular type of occupation which is providing them with livelihood. No other details about the etymology of the village is forthcoming.

Public places

19. The village can boast of no Co-operative Society, nor a Hospital, nor even a Veterinary First Aid Centre. There is a District Board Dispensary, with a compounder in charge of it. And there is a Higher Elementary School in Sunnambukulam main village. Another school exists in Peria Kuppam. Except for these, Sunnambukulam boasts of no other village institutions. There exists a Panchayat for this village and the Panchayat Board Office is located on the main Sunnambukulam bazaar. But in terms of activities, the Panchayat has not done much to activate the life and economy of this rather large sized village.

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

Ethnic Composition

20. The village contains a number of communities belonging to various walks of life and a Village Cheri in which about 21 households of Parayans reside.

However, Vannias who style themselves both as Reddiars and Naickers predominate both in numerical strength as well as in social status. Table No. II below indicates the number of communities extant in this village and their numerical strength. From this,

TABLE No. II
Ethnic Composition

Religion	Community	Sub-caste	Sub-sect	Total No. of households	Total persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Hindu	Asari	Tamil Asari	v	3	8	4	4
		do	s	3	24	10	14
		Kammalan	v	1	5	3	2
	Brahmin	Rao	v	1	8	5	3
		Iyer	s	2	12	8	4
		Telugu Iyer	s	1	3	2	1
		Adi Siva Gurukkal	s	1	10	5	5
	Chettiar	Beri Chetti	v	9	47	18	29
		do	s	41	241	117	124
	Idayar	Joe	s	1	4	2	2
	Jain	Parshmal	...	1	4	2	2
		Kantail	...	1	2	1	1
	Karuneegar	(Seer)	v	1	9	4	5
	Mudaliar	Sengunthar	s	2	4	2	2
		Vellalar	v	2	16	6	10
		do	s	4	17	9	8
	Maruthuvar	Navithar	s	3	15	7	8
	Nadar	Gramani	s	1	3	2	1

TABLE No. II (Contd.)

Ethnic Composition

Religion	Community	Sub-caste	Sub-sect	Total No. of households	Total persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		Gramani	v	1	6	2	4
	Naidu	Goura	v	3	10	4	6
		Vadakala	v	1	3	1	2
	Vanniar	Naicker	v	36	160	77	83
		do	s	4	22	10	12
	Parayan	Tamil	v	15	83	34	49
		Payakar	v	4	17	8	9
		Sudiparayar	v	1	7	4	3
		Thangalam	v	1	3	2	1
	Pattinavar	Chetty	v	43	165	75	90
		do	s	61	272	131	141
	Pillai	...	v	2	7	3	4
		...	s	1	1	1	...
		Panikkar	s	1	4	2	2
	Reddiar	Vanniar	v	172	718	369	349
		do	s	98	383	195	188
		do	...	1	7	4	3
	Thevar	Agamudaiyar	s	1	3	3	...
	Valluvar	Nainar	s	1	3	1	2
	Vannan	...	v	1	4	1	3
		...	s	3	7	3	4
Muslim	Muslim	Shabi	...	3	15	9	6
		Total	...	532	2,332	1,146	1,186

it would be apparent that out of 532 households in Sunnambukulam and its hamlets, no fewer than 311 households living in 309 houses belong to the Vannia Community. Thus, in numerical strength, they account for 1,283 out of 2,332 people residing in this village. This works out to 58.5% of the total number of households and 55% of the total population. The next community in numerical importance are the Pattinavars or the Sea Fishermen who call themselves as Barathava Chetty who account for 104 households and 437 persons which works out to 19% of households and 18% of the total population. The Pattinavars are entirely congregated in one of the biggest hamlets of Sunnambukulam, namely, Periakuppam to the north-west of Sunnambukulam. The next community which holds purse strings in the village is the Beri Chetty Community. Beri Chettiers of whom there are 50 households, live in 34 houses. The total population of this community is 288. Then comes the Parayans, the Scheduled Castes in the village who live segregated in a Harijan Cheri to the south-east of the main village. There are 21 households comprising 110 souls. The other communities extant in the village are the Asaris, Brahmins, Mudaliars both Vellalas and Sengunthars, Nadars, Nayudus, Pillais, Thevars, Valluvan, Vannan and three Muslim households. Of these, there are 6 Vellala Mudaliar households, 5 Asaris, 5 Brahmins, 4 Nayudus and 4 Pillais. The remaining have contributed only one or two households each. There are two Jain households and one Karunecgar household in this village. Thus, Sunnambukulam presents a unique feature of a number of communities, nearly, 19 communities in this village.

As has been indicated in Chapter I of this report, except for certain stray instances, most of these communities live exclusively in their own residential quarters in well-defined units and prefer to mix among members of their own communities rather than live in close juxtaposition to those belonging to a different community. Rivalries incidental on the relative position on the social scale are there but much of the tensions which are part and parcel of everyday existence is not felt to a considerable extent because of this residential segregation.

Caste hierarchy

21. An attempt has been made by us to fix the relative position on the social scale of each community extant in this village. For the first time in the history of Census an attempt was made to classify castes according to their social scale at least for Madras during 1901 Census by Sri W. Francis, the then Superintendent of Census Operations, Madras. He divided all castes

existing in Madras State into 11 distinct groups. According to this classification, the following would have been the position after, by some process, we will be able to project back to the conditions as existing in this village in 1901.

Among the Brahmin households of which there are 5 in Group I, would come the Telugu and Tamil Iyers followed by Raos and then the Adi Siva Gurukkal. In Group IV, would appear Vellala Mudaliars, Karunecgars, Beri Chettiers and the Idayan. In Group V would congregate the Thevars, Vannias, Nayudus and the Sengunthars. To Group VI would belong the Vannan households and the Pattinavars. In Group VIII would be classified the Nadars and Valluvans and to Group X would go the Parayans.

The Kammala Asaris would not like themselves to be classified with another community as they consider themselves to be not inferior to Brahmins both by birth and in the observance of Sanskritic rituals. To this effect, they wear the sacred thread and their customs and rituals are akin to those followed by Brahmins. Therefore, Mr. Francis could not assign the Asaris to any group and gave them a separate group which he numbered as XI. The Jains and Muslims not being Hindu castes were treated separately. We have presented this in a tabular form below :

Group No.	Communities
I	Brahmins — Telugu and Tamil Iyers followed by Raos and then Adi Siva Gurukkal
II	...
III	...
IV	Vellala Mudaliars, Karunecgars, Beri Chettiers and Idayars
V	Thevars, Vannias, Nayudus and Sengunthars
VI	Vannan and Pattinavars
VII	...
VIII	Nadars and Valluvans
IX	...
X	Parayans
XI	Kammala Asaris

But conditions have materially changed during the intervention of 60 years. Though [the Brahmin has been shorn of much of his former importance which he held because of his piety, he still holds the first rank in the village mainly because of the profession which he pursues, namely, that of officiating as priest-cum-astrologer and temple priest. At the present juncture, the

following would be the relative position of the castes :—

I. Highest Caste	IV. Lower Caste
Brahmins	Asaris
Tamil and Telugu Iyer	Karunecegars
Rao	Beri Chettis
Gurukkal	Thevars
	Vanniyas
	Nayudus
	Sengunthars
II. Next Higher Caste	Nadars
Vellala Mudaliar	Idayan
	Vannan
	Pattinavars
III. Higher Caste	V. Lowest Caste
Vellalas	Valluvan
	Parayans

22. It is seen that Brahmins still hold the pride of the place followed by Vellala Mudaliars and Asaris who, in orthodoxy and in the observance of rituals, are in no way inferior to the Brahmins. However, the position occupied by the Brahmins by centuries coupled with the piety and godliness attached to them is still giving them the eminence in the social scale. But, even in rural areas, these Brahmins are being gradually dethroned from their pinnacle. Ages back, Brahmins had to officiate in every wedding and without them no function was complete. Now, every community prefers to have a priest from among their own to officiate at their ceremonies and they have copied most of the rituals and Sanskrit texts which were the monopoly of the Brahmins with the result the position of the latter is extremely unstable. No doubt Brahmins are sometimes called in to scan horoscopes and to fix auspicious days for marriages among some of the lower communities; but this is becoming rare. Brahmin priest is still to be found in some of those ancient temples located in villages. But in temples constructed by various communities, it is only the member of that community who officiates as the priest and no Brahmin is employed. This feature is noticeable also in Sunnambukulam where, except for the two old temples—Kalatheswaran and Nellooramal—the other temples have non-Brahmin priests to conduct the daily poojas. The Vellala Mudaliars whose rigid observance of the rituals has become a by-word are next in social scale. All of them are pure vegetarians and they observe most strictly the conditions laid down in the shastras and are in no way inferior to the Brahmins. Asaris—Kammalans—who wear the sacred thread, consider themselves equal to Brahmins and they also have their Upakarma ceremony and observe the Sanskrit texts completely. The remaining castes—those including Pillais, and Beri Chettis adopt the age old rituals to conform to the customs and manners followed by Brahmins. They also look

down upon the Valluvans and Parayans, a Scheduled Caste, and do not inter-mingle or dine with them.

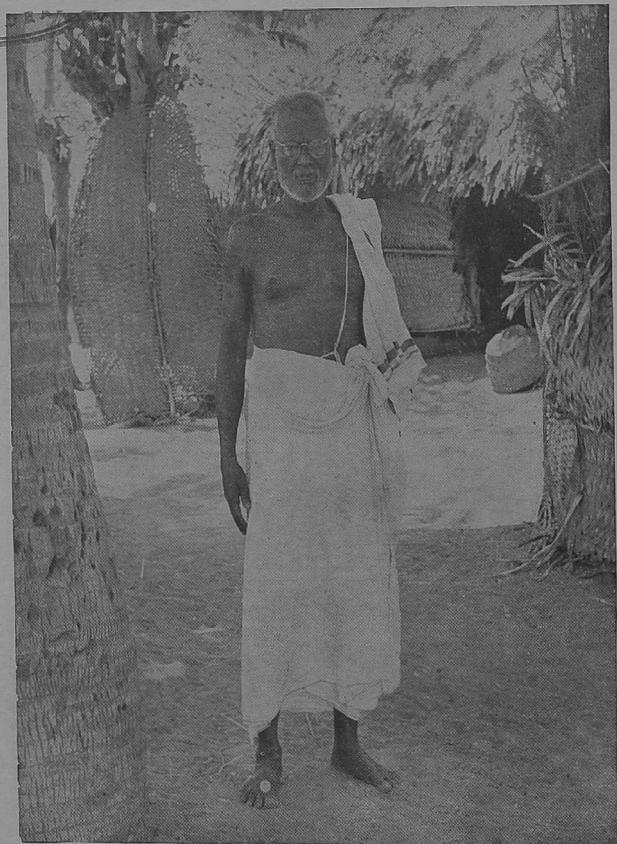
The most important community numerically is that of the Vannia Reddiars who were the earliest settlers here, according to the legend prevailing in this village about its origin. The Chettians, far inferior in numerical strength, however, derive their prestige due to their dominant economic conditions. The Vellala Mudaliars are yet another group of people who socially form an important community in the village, though very few in numbers. The village Cheri or the Harijan Colony is dominated by Parayans who, by providing essential general and agricultural labour, play a significant part in the economic life of the village. Apart from these, as indicated earlier, there are a handful of Muslims, Naickers, Brahmins and others who form insignificant minorities compared to the total population in the village. In the Peria Kuppam, of course, are the Pattinavars or Bharathava Chettians, the fishermen of the village who, by taking an important part in the lime shell trade, the most important occupation of the majority of the people and second in numerical strength to the Vannia Reddiars, play a significant role in village politics, social and economic life.

Vannia Reddiars : Origin

23. Vannia Reddiars, as indicated earlier, or Vannia Naickers really belong to the Pallis or Vannias of South India. Writing about this caste, the Census Superintendent in 1871 records that "a book has been written by a native to show that the Pallis (Pallis or Vannias) of the South are descendants of the Fire Race (Agni kulam) of the Kshatriya and that the Tamil Pallis were at one time the shepherd kings of Egypt". At the time of 1871 Census, a petition was submitted to Government by representatives of the caste praying that they might be classified as Kshatriyas and 20 years later, in connection with the 1891 Census, a book entitled "Vanniakula Vilakkam", a treatise on the Vannia Caste was compiled by Sri T. Ayyakannu Naicker in support of the caste claim to be returned as Kshatriya. In 1907, the book entitled "Varna Dharpanam" (Mirror of Castes) was published in which an attempt was made to connect the castes with the Valluvans. In reply to one of the series of questions promulgated by the Superintendent, it is stated that the caste is known by the following names—Agnikulas and Vannias. The etymology of these is the same being derived from the Sanskrit word Agni or Vabni meaning fire. The following taken from Dr. Opperts Article on "The original inhabitants of Bharata Varsha or India" explains the name of the caste with its etymology. "The word Vannias is



An elderly Vannia



An elderly Chettiar. They also wear the sacred thread like Brahmins.

generally derived from the Sanskrit word *Vahni* meaning fire. Agni, the God of Fire is connected with the regal office as kings held in their hands the fire wheel or *Agneya Chakra* and the Vannias urge in support of their names the regal descent they claim. The existence of these fire races, *Agnikulas* or *Vahnikulas* (*Vannias*) in North and South India is a remarkable fact. No one can refuse to be a scion of the non-Aryan war tribe, the title of *Rajaputra*. But in doing so, we establish at once Aryan and Non-Aryan *Rajaputras* or *Rajputs*. The Vannias of South India may be accepted as a representative of non-Aryan Rajput element".

Stuart's version

24. In his Manual of the North Arcot District, Mr. H. A. Stuart writes, "The name Vannias is derived from the Sanskrit *Vahni* (Fire) in consequence of the following legend: In olden times, two giants named *Vatapi* and *Mahi* worshipped *Brahma* with such devotion that they obtained from Him immunity from death from every cause save fire, which element they had carelessly omitted to include in their enumeration. Protected thus, they harried the country and *Vatapi* went to the length of swallowing *Vayu*, the God of Winds, while *Mahi* devoured the Sun. The Earth was, therefore, enveloped by perpetual darkness and stillness, a condition of affairs which struck terror into the minds of *Devas* and led them to appeal to *Brahma*. He, recollecting the omission made by the giants, directed his suppliants to desire the *Rishi Jambhava* *Maha Muni* to perform a *Yagnam* or sacrifice by fire. The order having been obeyed, armed horsemen sprung from the flames who undertook twelve expeditions against *Vatapi* and *Mahi* whom they first destroyed and afterwards released *Vayu* and the Sun from their bodies. Their leader then assumed the Government of the country under the name *Rudra Vannia Maharaja* who had five sons, the ancestors of the Vannia Caste. These facts are said to be recorded in *Vaitheeswaran-koil temple* in the Thanjavur district." *Vaitheeswaran-koil temple* here referred to is the *Vaitheeswaran-koil* near *Shiyali*. Mr. Stuart adds that this tradition alludes to the destruction of the City of *Vapi* or *Vatapi* by *Narasimha Varma*, king of *Pallis* or *Pallavas*. This was the capital of *Chalukyas* who, during the 7th century, were at feud with the *Pallavas* of the South. *Narasimha Varman I*, son of *Mahendra Varman I* defeated *Pulikeshi II*, the king of *Chalukyas* and destroyed his capital *Badhami*.

"The name Vannia", Mr. H. A. Stuart writes, in his Madras Census Report, 1891, "seems to have been introduced by the Brahmins possibly to gratify the desire of the Pallis for genealogical distinction. *Padayachi* means soldier and is also of late origin.

That the Pallis were once an influential and independent community may be admitted and in their present desire to be classed as *Kshatriyas*, they have merely given expression to the belief but unless an entirely new meaning is to be given to the term *Kshatriya*, their claim must be dismissed as absurd. After the fall of the *Pallava* dynasty, the Pallis became agricultural servants under the *Vellalas* and since the advent of the British rule they have begun to assert their claim to a higher position." Mr. W. Francis in his Madras Census Report, 1901 writing about Pallis or Vannias states, "This caste has been referred to as one of those which are claiming for themselves a position higher than that which the Hindu Society is inclined to accord them. Their ancestors were socially superior to themselves but they do not content themselves with stating this. But in some places, they take to wearing sacred threads of the twice born and claim to be *Kshatriyas*. They have published pamphlets to prove their descent from that caste and they returned themselves in thousands especially in *Godavari* as *Agnikula Kshatriyas* or *Vannikula Kshatriyas* meaning *Kshatriyas of the Fire Race*". In his Gazetteer of South Arcot district, it has been recorded by Mr. W. Francis that "In this district *Drowpathi's* temples are very numerous and the priest at them is generally a *Palli* by Caste and Pallis take a leading part in ceremonies at them. Why this should be so is not clear. The Pallis say it is because both the *Pandava Brothers* and themselves were born of fire and are, therefore, related. Festivals to *Drowpathi* always involve two points of rituals—recital or acting of a part of *Mahabharata* and Fire-walking Ceremony. The first of these is usually done by the Pallis who are very fond of the great epic and many of whom know it uncommonly well." In the *Vanniakula Vilakkam* also, it has been stated that the privilege of treading of fire is peculiar to Vannias. Mr. Francis, in his Gazetteer, further records: "The Pallis as far back as 1833 tried to procure a decree in Pondicherry to claim that they were not low castes and of late years they have in this South Arcot District been closely bound together by an organisation managed by one of their own castemen who was a prominent person in these parts. In South Arcot District they take a somewhat higher social rank than in other places—Thanjavur for example—and their *esprit-de-corps* is now surprisingly strong. They are tending gradually to approach their Brahminical standard of social conduct discouraging adult marriage meat-eating and widow remarriage and they also actively repress open immorality or other social sins which might serve to give the community a bad name. Some of the castes have begun to calling themselves as *Vanniakula Kshatriyas* or *Agnikula Kshatriyas* and others even declared that they are Brahmins. These castes

always wear the sacred thread, tie their clothes in Brahminical fashion, forbid widow re-marriage and are vegetarians." Of course, we have to record that, in the community, the number of such persons are very rare.

Titles

25. Titles indicating authority, bravery and superiority assumed by the Pallis are Nayakas, Varma, Padayachis, Kundar, Chera, Chola, Pandya, Nayanars, Udayars, Samburayar etc., which are recorded in the book "Vanniakula Vilakkam."

Still further titles are Pillais, Reddis, Gounders, Kavundans. According to the Gazetteer of Thanjavur district, it is recorded that some Pallis say that they belong to the Chola race and that as such they may be called Chembians. Hiranya Varman, the name of one of the early Pallava Kings was returned as their caste by certain wealthy Pallis who also gave themselves the titles Sola Kanara (descendant of Chola kings) at the Census Report, 1901. The most important sub-divisions returned at the various Censuses where caste members were incorporated by the Pallis were Ahamudaiyans, Agni, Arasu, Kshatriyas, Nagavadan, Nattaman, Olai, Pandamuthu and Perumal Gotras. Pallis are Saivites as well as Vaishnavites but are also Demonolaters and worship Muthalamman, Mariamman, Ayyanar, Angalamma, Muniswaramma and other local deities.

The Vannias of Sunnambukulam village speak both Tamil and Telugu but they know only how to speak a kind of patois Telugu different from the Telugu spoken in Andhra Pradesh and are conversant with Tamil, able to read and write Tamil fluently.

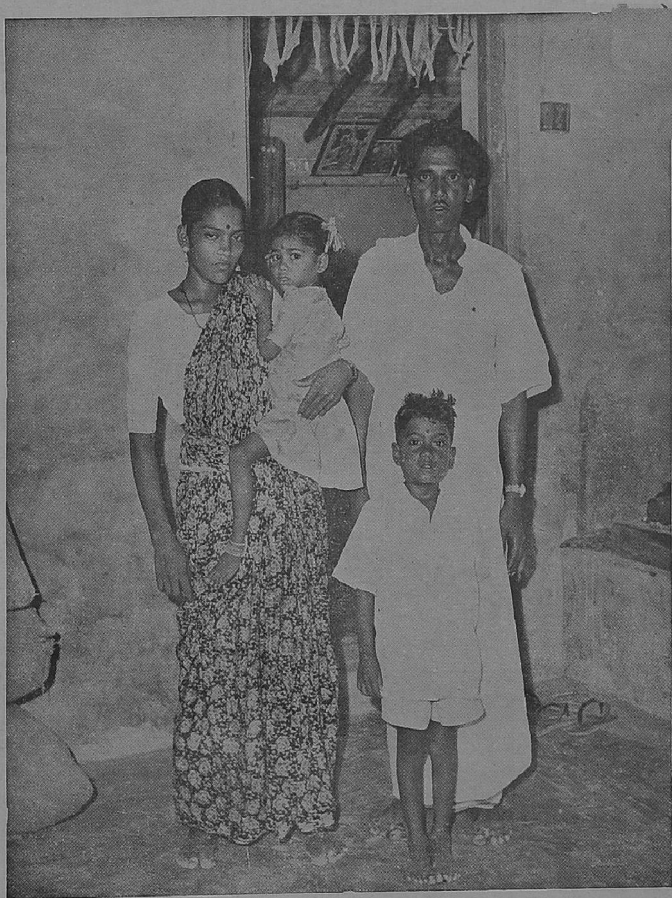
Birth ceremony

26. Vannia Reddians prefer to call in the wife of a barber for assistance during child birth and rarely the qualified midwife is of any assistance to them. When a child is born, the mother is given native medicines from the third day to the ninth day after child birth. After the seventh day, she is permitted to partake of rice. Up to the tenth day, the pollution period is observed and no one except the midwife or the mother of the woman is permitted to go near her. On the seventh day, they will burn incense in the room and the entire atmosphere pervades with a sweet smell of this incense. It is the common belief among the members of this community that cakes of rice, gram, chillies and betel nuts with some money must be offered if the child is to prosper in life. There are no special ceremonies attached to naming of a child. Most of these names now-a-days are given conforming to the characters which strike a fancy thanks to the influence of the local

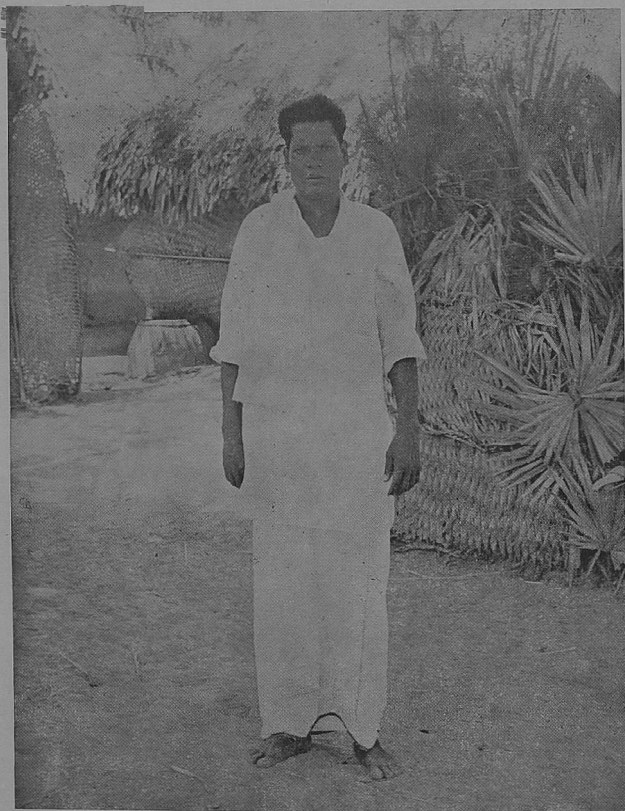
cinema and the periodical dramas held in the nearby town of Gummudiipoondi. Of course, the practice of naming the children after the Kuladeivam or the Guardian Deity of the Community has not entirely died out. But the study of names may indicate that whereas most of the older generation had names like Munu-swami, Rajagopal, Krishnan following the names of deities and Gods, the present generation have names like Mannar, Raja and others much more conforming to characters appearing on the screen. Apart from this, there are no special functions connected with the progress of a child's career. For some of the people, the Guardian Deity is Dasemma; for some it is Nelloran and for yet another sect it is Chelliyamma. Hence names like Desappan, Dasamma, Nelloran and Nello-ral Chellappan and Chellammal are found in this caste. A handful of these Reddians whose income permits extra expenditure have special ceremonies for investing their children with names. On the eleventh day, after child birth or after three months depending on the personal inclination of the parents, the maternal uncle and other relatives are invited and the former brings new clothes, fruits etc., in a procession preceded by drummers and other musicians and he leaves these gifts at the house of the child. The child is dressed in new clothes and placed in a cradle and either the grandmother or the grandfather symbolically rock the cradle and call the child the name by which it is to be called henceforth. Another set of people take the child to the temple of Muthalamman and after sacrificing a lamb to the deity give the child its name from the spoken word of the grandfather or the grandmother.

Puberty

27. When a young girl attains puberty, relatives and friends are invited with maternal uncle holding a position of importance. A small shed is constructed to the left of the house out of coconut leaves and the girl is made to sit there for nine days in seclusion. On the ninth day, the courtyard in front of the house is purified with the use of cow-dung and the maternal uncle comes with all sorts of presents. The girl is dressed in white and made to sit on a Manai (oblong plank of wood) facing south and the usual ceremonies of anointing her etc., are performed. Then one of the relatives strikes the ground three times with a pestle which he holds perpendicular to the floor. The girl is lightly tapped on her back with a bundle of clothes containing rice cakes and the girl is once again taken back into the house, and allowed to mix freely with other members of the houses. Depending on the social and economic status of the household, a feast follows.



The President of the Panchayat with his family



The Vice President of the Panchayat

Marriage

28. Adult marriage is the rule among Vannia Reddiars. At the betrothal ceremony, the rituals followed usually conform to those of orthodox Hindu functions. The parents of a prospective bridegroom negotiate the marriage through their relatives and after getting the assent of the bride's parents, horoscopes are exchanged and an auspicious date is fixed for the marriage. The bridegroom then comes to the house of this prospective wife and there the bridegroom's father places on a tray betel leaves, flowers, bride's price in money or in jewellery, milk money otherwise known as (*Mulaippal Kooli*) and Coconuts. Milk money is the present given to the mother of the bride in return for her having given nourishment to the girl during her infancy. These are symbolic of the fact that the money belongs to the bride and the bride to the bridegroom. Then betel leaves are distributed, the first recipient usually being the maternal uncle. Generally, marriage closely follows the betrothal. Mr. Thurston records that "a girl cannot marry without the consent of her maternal uncle and if he disapproves of the marriage, he has a right to carry her off even when the ceremony is in progress and give her in marriage to a man of his selection". Perhaps, the advance of civilization has made this practice obsolete at least in this village. "Marriage ceremony is, in ordinary cases, completed in one day, though in former days the tendency was to spread it over for 3 days and follow the standard *Puranic* form of the rituals. On the day preceding the wedding day the bride is brought in procession to the house of the bridegroom and the marriage pots are brought by a woman of the potter caste. On the morning of the wedding day, the marriage dais is made ready and the milk post, pots and lights are placed there. The bride and the bridegroom will separately go through the *Nalangū* ceremony. There they sit on a plank and five women smear them with oil by means of a turf of grass and afterwards with green-grammed paste. Water coloured with turmeric and chunam (lime) is then waved in front of them to ward off the evil eye and they are conducted to the place of bathing. While they are bathing, five small cakes are placed on various parts of their body - knee, shoulder, head etc. When the bridegroom is about to leave the spot, cooked rice contained in a sieve is shown before him and thrown away. The bridal couple are next taken round the marriage dais three times and they offer Pongal (cooked rice) to the village and house Gods and the ancestors in five pots in which the rice is carefully prepared so as to avoid pollution of any kind by a woman who has given birth to a first child. They then dress them-

selves in their wedding finery and get ready for the tying of *Thali*. Meanwhile, the milk posts would have been set up. At its side are placed a grindstone, a large pot and 2 lamps called *Kuda Vilakku* (lights in pots) and *Alankara Vilakku* (Ornamental lamps) the former consisting of a lighted wick in an earthen-ware tray placed on a pot and the latter of a wooden stand with several branches supporting a number of lamps. It is considered an unlucky omen if the light contained in the pot extinguishes itself before the conclusion of the ceremony. Thurston quotes from Mr. H. Stuart that in the marriage ceremony of Vannias, the first of the post supporting the booth must be cut from the Vahni *Prosovis Spicigera* a tree which they hold sacred and in much reverence and because they love the five Pandava Princes who were like these Kshatriyas, during the last year of their wandering, and deposited their arms in a tree of this species. Within the tree these weapons turned into snakes and remained untouched till their sons returned.

When the bride and the bridegroom come to the wedding booth dressed in new clothes, the bride's parents give them the threads or *Kankanam* which are to be tied around their wrists. The *Thali* is passed round to be blessed by those assembled and handed over to the bridegroom which he ties on to the bride's neck. While he is so doing, his sister holds the light called *Kamakshi Vilakku*, the name of the Goddess at Kancheepuram, a synonym of Shiva's consort *Parvathi*. The music of the flute is accompanied by the playing of conch-shell when the *Thali* is being tied and omens are read from the sounds produced thereby. After the *Thali* tying ceremony is concluded, the couple change their seats and the ends of their clothes are tied together. Rice is thrown on their heads and in front of them and the near relations may tie gold or silver plates called *Pattam*. The first to do this is the maternal uncle. The bride and the bride-groom then circumambulate the marriage dais and at the end of the second round the bridegroom lifts the right foot of the bride and places it on the grindstone. At the end of the third round, the brother-in-law in a like manner places the bridegroom's left foot on the stone and puts on a toe-ring. For doing so, he receives a rupee and betel leaves. The contracting couple are then shown the Pole Star (*Arunthathi*) and milk and fruit are offered to them. Towards evening, the wrist threads are removed and they are conducted for a mock ploughing ceremony. The bridegroom carries a plough share and the bride carries a pot containing gruel and a small patch of ground is turned up and puddled so as to resemble

the miniature field where the bridegroom plants some seedlings. A miniature GANESA is made in cow dung and betel offered to it. The bridegroom then sits down fatigued and the bride gives him a handful of rice which his brother-in-law tries to prevent him from eating. The newly married couple remain for about a week in the bride's house and are then conducted to the house of the bridegroom and the brother-in-law carrying 100 or 110 cakes. Before they enter the house, coloured water and coconut are waved in front of them and as soon as she puts her right foot within her new home, the bride must touch pots containing rice and salt with her right hand.

Death ceremony

29. The dead are sometimes burnt and sometimes buried. Only in the ceremonies pertaining to death are there differences between the Vannia Reddiars who belong to the Saivite Sect and those of the Vaishnavite Sect. Since in Sunnambukulam out of 311 households, 208 are Vaishnavites, this difference is significant.

The Vannias inform the relatives and friends about the death of the household member and then bathe the corpse and dress it with new cloth. This cloth is called *Jalla*. A bier made of two bamboo poles and coconut leaves is made use of to carry the corpse to the burial ground and at the entrance of the place the body is set down near a stone representing *Harishechandra*, a mythological figure, who was said to be the embodiment of truth and who had to undergo a lot of trial and tribulations to prove his worth and who during the course of his suffering had to undertake the task of being the caretaker of burial grounds and to whom food is offered by the Vannias. The corpse is then taken to the exact place where it is to be burnt and is placed on a raised platform or pyre constructed of firewood and cowdung cakes and then the corpse is burnt by lighting a fire at the foot of the corpse. The person who is to light the funeral pyre comes round the corpse three times and then lights the fire. If the corpse is to be buried that person throws sands three times on the corpse and the others gathered there follow suit. One function among these people is that the first male child in the family (in case of death) should always be burnt and not buried. After this cigars are distributed to those present and the day for *Karumadhi*, meaning the day of passing away of grief is decided upon. When all of them take bath in the nearby tank, they are allowed to enter the house again. The close relatives of the dead have to observe the pollution period of 13 days. The Saivite Vannia Reddiars make a *Pallakku* or a palanquin which in appearance is very glamorous compared to the simple

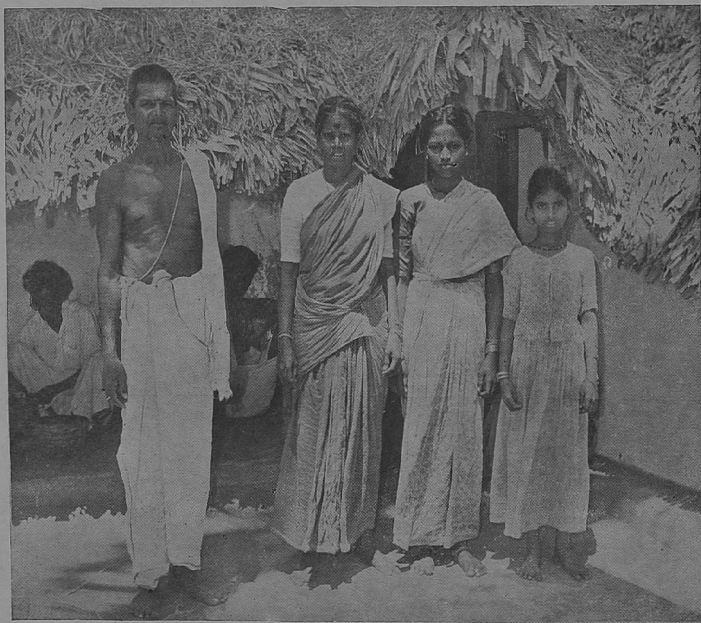
bier of the Vaishnavite to carry the corpse and moreover the dead body is placed in a sitting posture and taken to the cemetery. Burying the dead body is more prevalent among these sections. Further they perform seven *Abishekams* or baths to the dead. A *Lingam* is made out of clay and *abishekam* is performed to the dead with the use of oil, soap-nut powder, turmeric, milk, curd and honey. After this the ceremonies performed closely resemble that of Vaishnava Vanniaris. The period of pollution for these people is the same.

Pattinavars or Bharathava Chettis: Origin

30. The fishermen on the east coast from Krishna to Thanjavur district are popularly called in Tamil as Pattinavars or Karayans, i.e., sea-shore people. Pattinam means literally a dweller in a town or Pattinam which word occurs in the name of various towns on the sea-coast, e.g., Nagapattinam, Chennapattinam. Pattinavars had two main divisions *Periya* or big, *Chinna* or small. The Pattinavars are said to be inferior to the Sembadavans or the inland fishermen who will not accept food at the hands of the latter and discard even the earthen pot which has been touched by the Pattinavars. Considering the origin of the caste, there is a legend that Pattinavars were giving silk thread to Shiva and were hence called Pattinavars the corruption of *Pattu Neyvors*, meaning knitters of silk thread. They were at that time all bachelors and Shiva suggested the following method to secure wives for them. They were told to go out fishing in the sea and make of their catch as many heaps as there were bachelors. Each of them stood before a heap and called for a wife who emerged there-from. According to another story, some 5,000 years ago, during the age of the Lunar Race, there was one Dasa Raja who was ruling near Hastinapura and was childless. To secure an offspring, he prayed to God and did severe penance. In answer to his prayers, God pointed out a tank full of lotus flowers and told the king to go thither and call for children. Thereupon 5,000 children issued forth from the flowers to the eldest of whom the king bequeathed his kingdom and to others money in abundance. Those who received the money travelled southwards in ships which were wrecked and they were cast ashore. This compelled them to make friends of local sea fishermen whose profession they adopted. At the present day, the majority of Pattinavars are sea fishermen and catch fish with nets from Catamarans. In 1901 Madras Census Report, W. Francis has recorded, "Pattinavars literally means dwellers in a pattanam or a maritime village." He treats them as Tamil castes of fishermen and boatmen. In 1891 Census Report Sri Stuart has recorded that Patti-



A Brahmin family



The family of the Goldsmith



A Reddiar family



A Jain lady doing embroidery work

navars are fishermen found chiefly in Madras, Chingleput and South Arcot. The word means an inhabitant of the Pattinam or maritime village. Of the seven sub-divisions returned by them, only Nattan and Periyar are numerically important.

Birth customs

31. The child is normally delivered by calling in a local barber's wife. On the seventh or ninth day after child birth, a mixture of asafoetida, medicinal herbs and palmyra jaggery is taken, nicely ground, sifted and given to the mother. Then she is given head bath and on the ninth day given a solid meal of rice and vegetables. In this village, the Pattinavans do not celebrate anything called naming of a child ceremony. Fifteen days or a month after a child is born, the father of the child or its uncle goes to the village Brahmin priest taking with him an offering of eight annas and some betel leaves and informs him that a child has been born. The priest then casts the horoscope of the child and then, according to the planetary position at the time of child birth mentions the name to be given. The parents then call the child by the name furnished by the priest. There are regular functions connected with this ceremony. If the parents are very poor and cannot afford eight annas to be paid to the priest, they themselves name the child according to the name of Gods or Goddesses depending on whether the child is a male or a female.

Ear boring

32. In the case of both the male and the female child, ear boring ceremony is conducted. It is not celebrated in an ostentatious scale. An Asari who is an adept at this child's ear boring, is called in and without any pooja, the Asari is asked to bore the ears of the child. A fee of one rupee or eight annas depending on the economic status of the household is the normal fee levied by the Asari.

Puberty

33. As soon as a girl attains puberty, the girl's mother first informs her younger brother or, if there is no younger brother, her elder brother. Afterwards the other relatives are informed of the joyous news. Then a hut is constructed to the left of the house with coconut thatch and sugar cane. The girl is then given a bath and the maternal uncle takes the girl to this hut and places her there. The maternal uncle comes and then takes in procession the articles like puttu, a kind of rice preparation, fruits, coconuts, turmeric, flowers etc., to the accompaniment of music from the tank situated at one end of the Peria Kuppam

to the other end and places them before her, before the relatives, elders of the Caste Panchayat of the community who are all invited to the function. Afterwards the girl is given a head bath and dressed in spotless white clothes. The house is purified and the courtyard to the east of the house is smeared with cowdung and a dais is raised. The girl is then placed on this dais and the maternal uncle of the girl strikes the ground three times with a pestle. An elderly lady keeps the rice preparation or Puttu in a cloth and strikes the back of the girl lightly three times. Turmeric water is sprinkled on the girl and she is made to prostrate herself before all the elders in the village. Then the maternal uncle of the girl takes her inside the house. The hut in which the girl spent her seclusion is dismantled and burnt half a furlong away from the kuppam. But the ceremonies are observed in an ostentatious manner only by the richer sections of the community. The poor people without exhibiting much of pomp celebrate the function without the accompaniment of music.

Marriage

34. The consent of the maternal uncle is necessary for a pair to be united in a marriage. When the wedding day has been fixed, the bridegroom's party distributes *Grama Thamboolam* (Village Pansupari and betel leaves) to the headman and villagers. The marriage milk post is made of green wood *Erythrina Indica* (Casuarina) and the green wood of some other tree or even a pestle. In one form of the marriage ceremony, the bridegroom, on arrival of the bride at the marriage booth, puts on a sacred thread and the Brahmin priest makes the sacred fire pouring ghee in it. The bridegroom ties the *Thali* round the neck and the maternal uncle ties a gold plate or silver plate on the forehead of the bridal couple. The rings are put on the second toes by the bride to the bridegroom and the maternal uncle of the bride. Towards evening the sacred thread, the thread which is tied to the marriage pots and the milk post and green seedlings used at the ceremony are thrown into the sea. Remarriage of widows is freely permitted. No marriage pandhal is erected and the bridegroom or a family relation ties the *Thali* on the bride's neck within the house. Such marriage is, therefore, called *Nadu Veetu* (interior of the house) *Thali*. When a woman who has been guilty of adultery is re-married, a turmeric string is substituted for the golden *Thali* and is tied on the bride's neck by a woman.

Death

35. Among these Pattanava or Bharathava Chettis, when a male is dead, the relatives of the

deceased are informed of the sad event and the corpse is kept till the evening awaiting the arrival of the relatives. If the relatives do not arrive in time, the elders of the people present obtaining the consent of the heirs take two bamboo poles, construct a bier with the help of two bamboo poles and coconut leaves, wash the deceased and cover it with a cloth, and take it to the cremation ground. There they dig a grave and place the corpse on the ground beside the grave. The son accompanied by a barber and washerman goes round the ground three times and then the dead body is placed into the grave with the head towards south and the legs towards north. The maternal uncle first takes a handful of mud and throws it three times into the grave followed by others present. A person called as undertaker in the burning ghat then buries the body. If the dead person is a male not married, i.e. if he is over 22 years old, a garland of Brukkam flowers (*Calotropis Gigantea*) is also placed in the grave. If the deceased be a child whose ears have not been bored, the maternal uncle of the child first bores the ears of the deceased and then buries it. The cost of the funeral will be anything between Rs. 30. and Rs. 40. On this spot, the day on which the milk is to be poured into the grave and the day of Karumadhi are fixed by those assembled. Then cigars will be distributed among those present and the assembled people have a bath in the nearby tank and then go to the village. If the deceased be the first child, the body is burnt. In the case of females, the difference is that the son of the woman if she has a son or the husband performs the funeral obsequies. Before the body is buried, the *Thali* is removed and a Pottu or string is substituted.

General

36. Pattanavars are Saivites mostly, though we come across Vaishnavites in this village. They also worship various minor Gods or Grama Devatas. In some places they regard Kuttianadavan as their special Sea God. To Him sacrifices are not made, but goats are sacrificed to Sembu Veerappan, Minnodum Pillai, the attendant on Kutti Andavan. Before setting out on a fishing expedition, Pattanavars salute their Gods, the Sea and the nets.

Beri Chetty : Origin

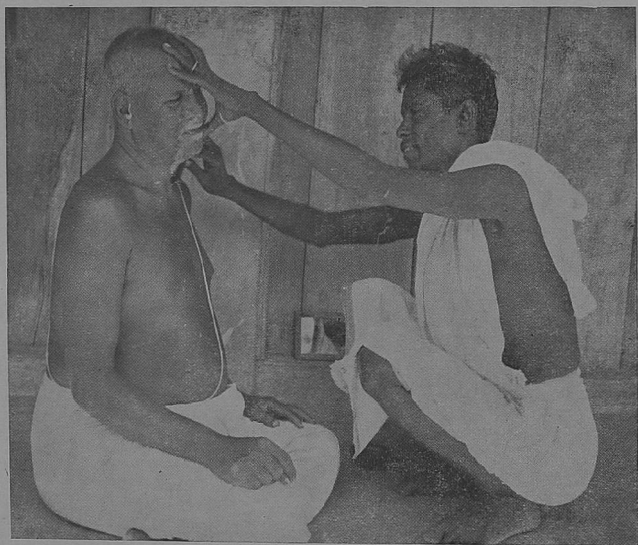
37. The Beri Chettis are the principal merchants like other Chettis or Komuttis claiming to be Vaisyas ; but they will not admit that the Komuttis are on a par with them and declare that they alone represent the true Vaisya stock. With regard to their origin, the Kanyaka Purana states that a certain king wanted to marry a beautiful maiden of the Komutti caste. When the Komuttis declined to agree to the marriage the

king began to persecute them and those Komuttis who left the country out of fear were called Beris or Bediris (fear) Chetti. Another derivation of the word Beri is found i.e., Perumai (greatness or splendour). The name Beri is applied to a sub-division of the Komutti which is said to be the corruption of Bedari and denote those who fled through fear and do not enter the fire pits with the caste girl with Kanya Kama. H. A. Stuart in his Manual of North Arcot District states that Kaveripuram was formerly a town in which the caste principally resided. The king of the country attempted to obtain the Beri Chetti maiden in marriage but was refused, and he therefore persecuted them and drove them out of the dominion forbidding interchange of meals between them and any caste whatever, which prohibition is still in force. The Beri Chettis have a number of endogamous divisions named after geographical towns etc. such as Tiruthanians, Telungupakkathar, Acharappakkathar, Musalpakkathar. Among these, there is an order of social precedence, some of the divisions inter-dining and some not. The Beri Chettis are like the Kammalans, a leading caste of the Left Hand Section and for this there is a legend as follows :

While the Beris were living in Kaveripakkam in 1,000 houses, they used to have a distinct Gotra or house name. The king who took wives among all castes wanted the Beris to give him one of their maidens. Though unwilling, they promised to do so, but made up their minds to get over the difficulty by a ruse. On the day fixed for the marriage all the Beri families left the place after a male black dog had been tied to the milk post of the marriage booth. When the king learnt what had occurred he was very angry and forbade all castes to take water from the Beris and and thus Beris joined the left-handed section. Among the Beris, infant marriages are favoured though adult marriage is not prohibited. But in recent years the latter is more in vogue and infant marriages are rare. Upanayanam or Upakarma or investiture with the sacred thread is either performed long before the marriage or along with the marriage rites. A man or a boy after the Upanayanam always wears the sacred thread. Most of the Beri Chettis are meat eaters and some profess to be vegetarians. It is stated that there is much dispute between Beri Chettis and Komuttis regarding their relative position and each caste used to tell stories to the detriment of the other. In general estimation, however, the Beris are being considered a little inferior to the Komuttis. According to Mr. Stuart who had recorded in 1891 Census Report, the claim of Beri Chettis to be Vysyas is based on the following. In the time of Chola.....have erected a water pandhal and Komuttis claim was to use it and it



The village Vettiyan. Note the mode of dressing.



The village Barber at work

was referred to the king who attempted to solve the question by a reference to inscriptions in the Kamakshiamman Temple at Conjeevaram but without success. He then proposed that the rivalries should subside and they readily agreed to carrying water in big pots. This was agreed to and the Beri Chettis were alone successful. The penalty for failure was a fine of Rs. 12,000 which the Komutis could not pay and they were therefore obliged to enslave themselves to Beri Chetti women who paid the fine. Their descendants are still depending on Beri Chettis for their subsistence. The great body of Komutis in the country were not parties to the agreement and they do not now admit that their inferiority has ever been proved. Komutis and Chettis as recorded in a Tamil proverb, “கோமுட்டியும் செட்டியும் ஒன்று” are friends and they are one.

Birth

38. The pollution period like those of other communities ranges from 7 to 11 days. There is a separate naming ceremony celebrated among Beri Chettis. A boy or a girl is named after the family deity and horoscopes are cast by the village Brahmin priest. For a boy who attains the age of 3, there is a Vidyabhyasa or schooling ceremony. In ancient days, the child used to be sent to the Pial school conducted by one of the oldest inhabitants of the village by name Sri Rajagopal Pillai. But after the Elementary School was opened in the village, this practice has been discontinued. For the vidyabhyasa ceremony rice is taken and some prayers are offered and the child's hand is guided by his parents in writing a few sacred letters on this rice. This was usually conducted on the Vijayadasami day, i.e., the 10th day of Dasara.

Puberty

39. On attainment of puberty, green coconut leaves are intertwined to form a mat and this is used to partition an area inside the house. No separate hut is used as in the case of Pattinavars and Reddiars. The girl is kept in this area for 9, 11 or 15 days according to the day she attained puberty depending on the good day or a bad day. Sometimes, the function is held after a month. After the ninth day or eleventh day, she is given an oil bath and elders and relatives are invited to the function. Puttu a form of rice preparation is cooked and placed on a sieve and, after the worship, is distributed among those assembled. The maternal grandmother then presents the girl with a saree, blouse etc.

Marriage

40. Marriage is normally contracted by relatives. The boy's parents approach the girl's parents. After acceptance, *Nichaya Thamboolam* or the contraction of marriage is held on some auspicious day. The boy's people then go in procession to the girl's house and offer bride price in the shape of coconuts, flowers, fruits, clothes etc. Afterwards a feast is held in honour. Marriage day is fixed in consultation with priests. On the day prior to the day of marriage, the marriage post is fixed and nine pots containing nine kinds of cereals are placed around this marriage post. On the day of marriage, the bridegroom and the bride are both dressed in their wedding finery and the bridegroom is brought from his house to the marriage dais and the Upakarma or the investiture of the sacred thread is held, if it has not been done already. Afterwards comes the Kasi yatra, the ceremony normally held among Brahmins which is now known to many of the highest castes thanks to the permeating of the Sanskrit rituals among other castes too. And then comes the Nalangu ceremony in which both the bride and the bridegroom are made to sit on the swing. After that comes the Kanyaka Dhanam or the giving away of the bride by the bride's father to the bridegroom. This is followed by the tying of the sacred thread on the wrist of the girl followed by the tying of the *Thali*. The *Thali* which is a string of gold with a few amulets attached to it is tied jointly by the sister of the bridegroom and by the bridegroom.

Contravention of marriage rules

41. There were only two instances of intercaste marriages in this village. Table No. III proves that the people of this village have been rather conservative in the matter of inter-caste marriages in spite of its

TABLE No. III

Contravention of marriage rules

Community	Number of marriages in contravention of caste/law	Type of contravention	
		Type I	Type II
Mudaliar	2	1*	1\$
Total	2	1	1

(In respect of other castes, the particulars are nil.)

* The husband belongs to Senguntha Mudaliar Community and the wife to Vanniar caste.

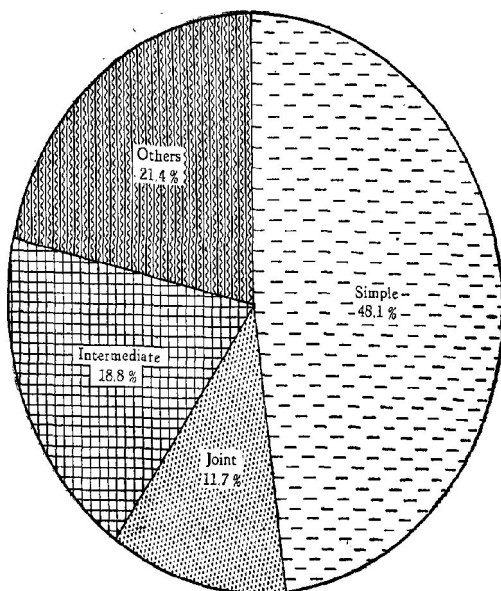
\$ The head of the household belonging to Mudaliar Caste has married a Reddiar woman

proximity to Madras City. The Reddiars of this village who form the majority even to-day have decided to marry from among their own caste people of Ambattur. Only two Mudaliars married outside their caste—one to a Vannia girl and another to a Reddiar girl. There is no social ostracization of these people.

Type of family

42. Out of the total number of 532 households in Sunnambukulam, 256 are simple types of families, thereby meaning that a husband and wife with their unmarried children lived in them. Hundred families were of intermediate type in which, in addition to the married couple and their children, some unmarried relatives also lived. Sixty-two families consisted of

TYPE OF FAMILY



more than one married couple and they are classified as joint families. One hundred and fourteen families did not come under any of the above three categories and they contained widows, widowers, their children and others. The majority of the families, therefore, were of simple type which means that a good proportion of the married couple settled in a separate home of their own. Joint family system appears to be not

very popular because it forms only 11.7% to the total number of households. This indicates the slow disappearance of an age-old institution viz. joint family. People have started realising to a certain extent that it is worthwhile for every married couple to run a separate establishment, earn their livelihood and support their children. Young members in such houses enjoy much more freedom than in a joint family.

TABLE No. IV
Types of Families

Caste/ Community	Total No. of households	Simple	Types of families living in the households		
			Intermediate	Joint	others
(1)	(2)	(3)	(4)	(5)	(6)
Asari	7	5	1	1	...
Brahmin	5	3	...	...	2
Chettiar	50	22	11	13	4
Idayar	1	1	...	...	...
Jain	2	2	...	...	...
Karuneegar	1	...	1	...	...
Mudaliar	8	3	2	1	2
Maruthuvar	3	2	1	...	...
Nadar	2	1	1	...	...
Naidu	4	4	...	...	...
Vanniar (Naicker)	40	19	9	5	7
Parayan	21	6	9	4	2
Pattinavar	104	52	20	15	17
Pillai	4	3	...	...	1
Reddiar	271	128	43	22	78
Thevar	1	...	...	...	1
Valluvar	1	...	1	...	...
Vannan	4	4	...	...	...
Muslim	3	1	1	1	...
Total	532	256	100	62	114

Size of household

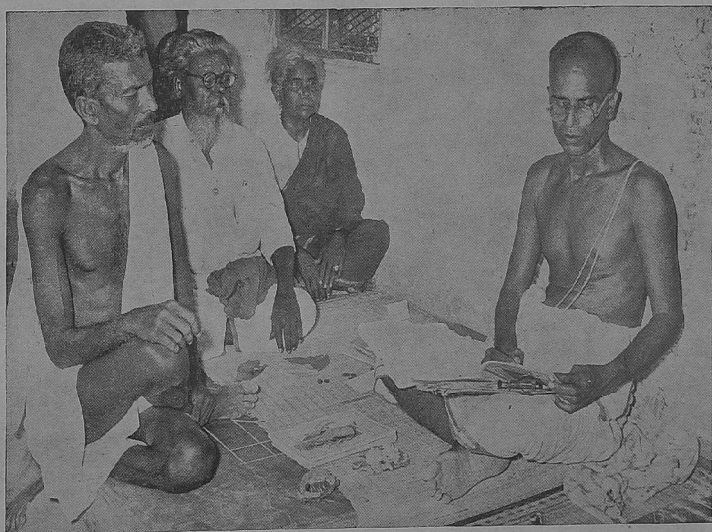
43. Out of 532 households, only 12 have more than 10 members. The number of single member households also is small viz., 21. The major portion comes in the groups 4 to 6 members and 2 to 3 members with 227 and 191 respectively. The number of households having 7 to 9

members also is not considerable. Thus, nearly 80% of the households in this village are medium-sized. Smaller household is also an offspring of the fact that joint family system is being given up. The effect of Family Planning in this respect does not appear to be much.

TABLE No. V

Size of Household

Caste/Community	No. of households	Single member			2-3 members			4-6 members			7-9 members			10 members & over		
		Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Asari	7	...	...	...	2	2	2	2	5	4	3	10	14	...	...	...
Brahmin	5	...	...	...	1	2	1	1	2	3	2	11	4	1	5	5
Chettiar	50	...	...	...	14	16	22	17	42	44	14	52	55	5	25	32
Idayar	1	...	...	...	...	...	...	1	2	2	...	...	...	...	...	...
Jain	2	...	...	...	1	1	1	1	2	2	...	...	...	...	...	...
Karuneegar	1	...	...	...	...	...	...	...	...	...	1	4	5	...	...	...
Mudaliar	8	2	1	1	1	1	2	3	6	8	1	5	3	1	4	6
Maruthuvar	3	...	...	...	...	...	...	3	7	8	...	...	...	...	...	...
Nader	2	...	...	...	1	2	1	1	2	4	...	...	...	...	...	...
Naidu	4	...	...	...	3	3	5	1	2	3	...	...	...	...	...	...
Vanniar (Naicker)	40	3	2	1	11	11	17	15	35	37	11	39	40	...	...	...
Parayan (S.C.)	21	...	...	...	4	7	4	11	21	31	6	20	27	...	...	...
Pattinavar	104	5	1	4	38	47	53	46	98	116	12	42	45	3	18	13
Pillai	4	1	1	...	1	1	2	2	4	4	...	...	...	...	...	...
Reddiar	271	10	5	5	109	145	133	119	290	277	31	118	114	2	10	11
Thevar	1	...	...	...	1	3	...	...	...	...	...	...	...	...	...	...
Valluvar (S.C.)	1	...	...	...	1	1	2	...	...	...	...	...	...	...	...	...
Vannan	4	...	...	...	3	3	4	1	1	3	...	...	...	...	...	...
Muslim	3	...	...	...	...	...	...	3	9	6	...	...	...	...	...	...
Total	532	21	10	11	191	245	249	227	528	552	81	301	307	12	62	67



The astrologer is consulted often in Connection with the marriages and other auspicious occasions



Houses of the Chettians



Chettiar Street—Another View

Awareness of Laws of Succession

44. There is not wide variation from the rest of the State as far as the original Laws of Succession relating to property are concerned. Recently, there has been a legislation conferring more rights on the members of the Hindu families as far as succession is concerned. An attempt was made to assess the awareness of the changes in the Laws. The position is not very encouraging. Only three families could describe the changes in the Hindu Adoption Act and the Hindu Succession Act. So, almost all others are ignorant of an important legislation affecting a vast majority of them. The people who knew something about their changes are from the Brahmin and the Pillai communities who form only a minority in the village. This means that the old laws still govern many of the changes relating to property in this village. Also, it places the people more at the mercy of the legal profession. The results of our enquiry on the awareness of people relating to changes in the Laws of Succession and Adoption are exhibited in Table No. VI.

Type of Housing

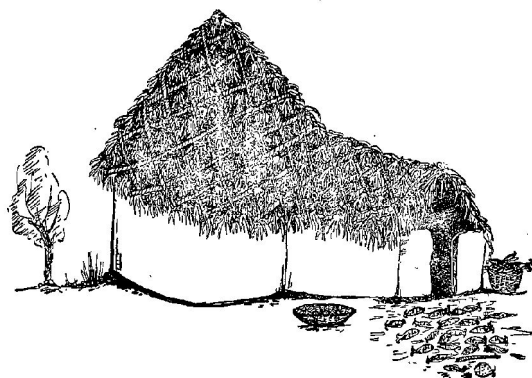
45. One major factor affecting the type of dwelling is the economic condition of the population. In this village, the Chettiars are the rich people and consequently their houses are big and modern. The Madras pattern is copied and a good number of houses are terraced and tiled. Nearly half the number of houses of Chettiars have brick walls and cement flooring. Most of the houses of other communities have coconut or palmyrah leaf roofing, mud flooring and mud walls. The contrast is all the more striking because we find various types of buildings located in the same street. Because the buildings are constructed along one street, they are not wide. But this is made up by their length and height. The houses of major portion of the other communities are small with a narrow verandah, one central hall and one or two rooms, depending on their economic condition. There are wooden pillars in the verandah to support the roofing. As these buildings are on the street, there are no compound walls etc. In fact, there is no space in front of the houses. The interior of the houses is dark. The problem of ventilation is not felt because of the coconut or palmyrah leaf roofing and because of the proximity to the Bay of Bengal. Rainfall also is negligible and that is the reason why these weak structures continue. The condition of poorer people and Harijans is worse. Their houses have just one room. The roof would be either round or humped in shape. But as these huts are a little away from the congested streets, there is more space around them. Cooking is

TABLE No. VI

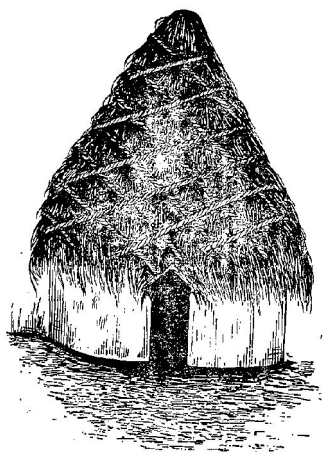
Awareness of changes in Hindu Laws of Succession and Adoption

Caste/ Community	No. of persons interviewed	Number aware that there have been changes in Hindu Adoption Act.	No. that could describe the changes in Hindu Adoption Act correctly.	No. aware that there have been changes in Hindu Succession Act.	No. that could describe the changes in Hindu Succession Act Correctly.
(1)	(2)	(3)	(4)	(5)	(6)
Reddiar	272	...	...	...	...
Pattinavar	104	...	...	..	...
Chettiar	53	...	...	...	...
Vanniar (Naicker)	40	...	...	...	...
Parayan (S.C.)	22	...	...	...	...
Mudaliar	8	...	...	...	...
Asari	7	...	...	...	...
Brahmin	5	1	1	...	...
Vannan	4	...	...	...	...
Pillai	4	1	1	1	1
Naidu	4	...	...	...	...
Muslim	3	...	...	...	...
Maruthuvar	3	...	...	...	...
Jain	2	...	...	...	...
Nadar	2	...	...	...	...
Karuneeagar	1	...	...	...	...
Agamudaiyar	1	...	...	...	...
Idayar	1	...	...	...	...
Valluvan	1	...	...	..	...
Total	537	2	2	1	1

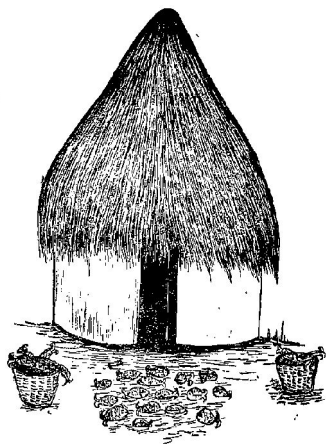
done outside the huts also. The houses are not electrified and they lack the minimum sanitary facilities also. But in spite of all these, it is very peculiar that the village as a whole gives a neat appearance. The major portions of the houses are cheap in construction because of the small size and the meagre amenities in them. The houses of the Chettiars anyhow would have cost them a few thousands of rupees mainly because of their large size and because the materials for construction have to be transported from Madras. Table No. VII furnishes the classification of dwellings by the material of roof, wall, floor etc.



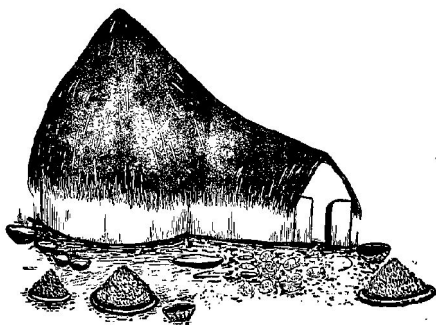
The hut of a Nattar



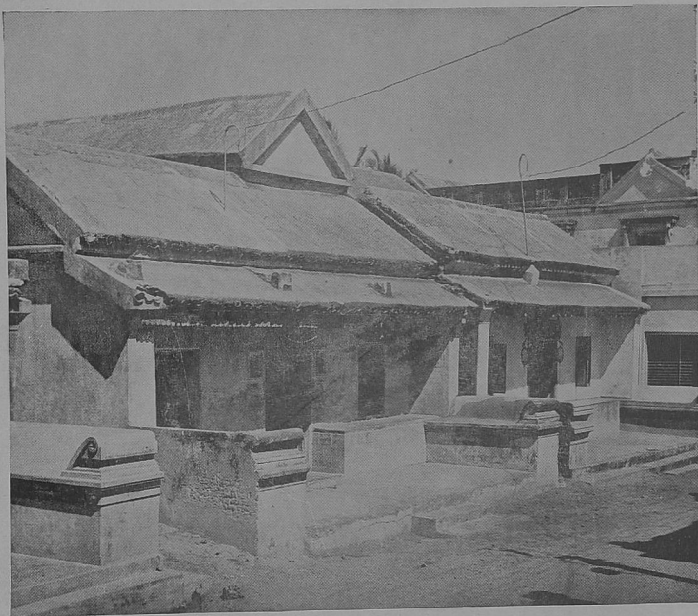
The round shaped hut which is the dwelling of the poor



The hut of a Pattinavar



Another type of hut of Pattinavar



The tiled houses of Chettiars



The hut of a Mudaliar



Artistic work on the door. The holes in the wall near the door is for keeping the lamp.

TABLE No. VII

House Types

Caste/ Community	No. of houses occupied by each commu- nity	No. of houses with the roofs made of						No. of houses with walls built of					No. of houses with			
		Terraced houses	Country tiles	Mangalore tiles	Asbestos sheet or zinc sheet/ leaves straw	Straw or grass	Cocanut or palmryah leaves	Mud only	Bricks	Stone	Others	Huts without walls	Mud floor	Cement floor	Wooden floor	Other types of floor
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Asari	5	...	...	1	...	...	4	4	1	...	...	...	3	1	...	1
Brahmin	5	...	1	1	...	...	3	4	1	...	...	...	3	1	...	1
Chettiar	34	13	4	5	1	...	11	14	18	...	2	...	10	9	...	15
Idayar	1	...	...	...	...	...	1	...	...	...	1	...	1	...	...	...
Jain	2	1	...	1	...	...	...	...	2	...	...	...	...	1	...	1
Karuneegar	1	...	...	1	...	...	...	...	1	...	...	...	...	...	...	1
Mudaliar	8	1	...	1	...	1	5	5	2	...	1	...	4	3	...	1
Maruthuvar	3	...	...	...	...	...	3	2	...	...	1	...	3	...	...	...
Nadar	2	...	...	...	...	...	2	2	...	...	...	...	2	...	...	...
Naidu	4	...	...	...	...	1	3	3	...	...	1	...	4	...	...	...
Vanniar (Naicker)	39	...	2	...	...	2	35	36	2	...	1	...	35	2	...	2
Parayan	21	...	...	...	...	1	20	21	...	...	...	...	21	...	...	...
Pattinavar	101	...	...	1	1	9	90	100	1	...	...	...	99	...	...	2
Pillai	4	...	...	...	...	1	3	4	...	...	...	...	4	...	...	...
Reddiar	270	1	...	1	2	12	254	267	2	...	1	...	257	7	...	6
Thevar	1	...	1	...	...	...	...	...	1	...	...	...	...	...	...	1
Valluvar (S.C.)	1	...	...	...	...	...	1	1	...	...	...	...	1	...	...	...
Vannan	4	...	...	...	...	...	4	4	...	...	...	...	3	...	...	1
Muslim	3	...	...	...	...	...	3	3	...	...	...	...	3	...	...	...
Total	509	16	8	12	4	27	442	470	31	...	8	...	453	24	...	32

Occupation

46. The influence of occupation on housing is not much. It is mainly because most of the people are either agriculturists or engaged in collection and sale of sea-shells. Both of these occupations have no requirements in the residential area. The shells are collected and transported from the lake itself. The agricultural implements are put in a corner of the verandah or in the compound. The house of the Village Karnam which locates the Post Office also is a large one, probably conforming to the status of the owner.

Rooms

47. There are only 20 households with four or more rooms, 11 households with three rooms and 19 households with two rooms. The number of rooms in the houses and number of members living are shown in Table No. VIII. This shows that just 10% of the houses have more than two rooms. 90% of the houses are single-roomed and indirectly this is an indication of the economic condition of the people of the village. Out of the total population of 2,332, more than, 2,000 stay in these single-roomed houses. This affects the health of the people to some extent. The ladies spend large periods inside the ill-lighted, ill-ventilated rooms and become sickly. Children are also adversely affected. After keeping apart some space for storing vessels, dress etc., there is hardly any space to walk about or to lie down. The floor is smeared with cowdung water to avoid dust. The greatest problems arise when some one gets ill, especially if it is a contagious disease.

Men sleep outside on nights when there is no rain. If rains come they also crowd into the room. In these villages, the shortage is not for place to build bigger houses but for the money to spend on houses. Housing conditions have to improve a lot in Sunnambukulam and this is the case with many an Indian village.

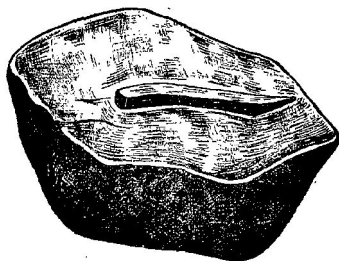
Ceremonies relating to house construction

48. The people of the village take special care to start the construction of a house on a very auspicious day and time. The months of Vaikasi and Karthigai (April-May and October-November) are the auspicious months. Monday, Thursday and Friday are the days chosen for this purpose. Saturdays, Sundays and Tuesdays are avoided. They also look into the star of the day and also the phases of the moon. The work is inaugurated by digging a pit of $1\frac{1}{2}' \times 1\frac{1}{2}' \times 3'$ at the north-eastern corner of the plot. Then, the image of

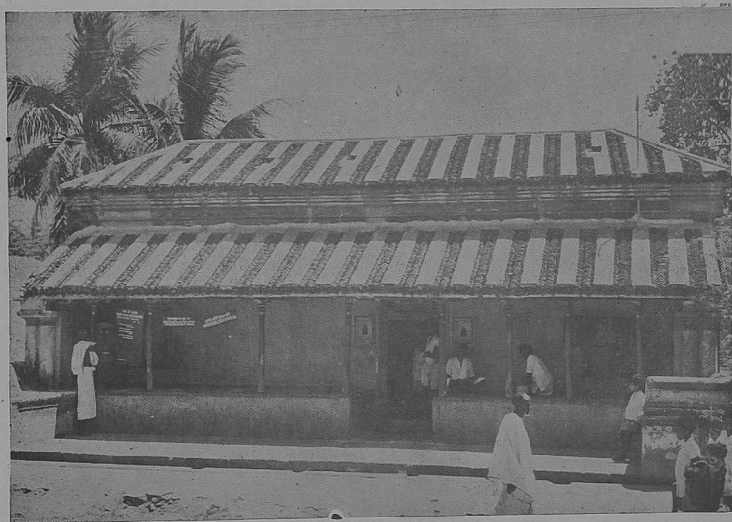
Lord Ganesa is prepared and pooja is performed. Then nine bricks are kept on the plot to represent the nine planets and they are also worshipped. People prefer south-facing houses; generally north-facing and west-facing houses are not constructed. After the construction is completed, there is a separate ceremony for house-warming. The houses are decorated and they enter the houses on an auspicious day calculated on the basis of the stars and planets, carrying with them sandalwood, turmeric, vermilion and betel leaves. Several poojas are performed inside the house after that. Usually milk is boiled and distributed to all present. To ward off evil eyes being cast on the new houses, a caricature of a human being made out of straw and dressed with an old shirt is hung or an ash gourd is kept in front of the building. This figure is supposed to mar the real beauty of the building and thereby prevent evil eyes. After house-warming, the ash gourd is broken and thrown away. People attach great importance to the rule relating to house construction. Any violation of these traditions is supposed to land the person in calamity.

Furniture and consumer goods

49. People are generally poor and articles of furniture and other consumer goods are limited to the bare essential. Tables, benches, stools, wall-shelf and mirror are available only in very small numbers. Even local cots are available only in 16 households. Only the rich Chettiars possess radios. Electrification also has reached only their houses. Next to Chettiars come the Reddiars as far as these possessions are concerned. The details of acquisition of furniture and consumer



*A block of Sandal Wood with
a sharpening stone*



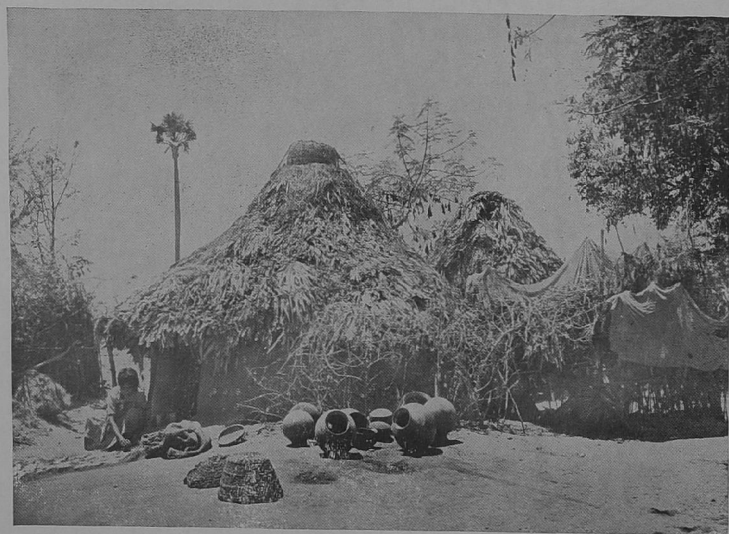
House of the Karnam in which the Post office is also located.



The house of a teacher who is a Brahmin



The low entranced hut of a Reddiar



Thatched huts in Kuppam

TABLE No. VIII

Households by number of rooms and by number of persons occupying

Caste/ Community	Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular rooms		Households with one room		Households with two rooms		Households with three rooms		Households with four or more rooms.	
				No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Asari	7	8	37	...	...	6	30	1	7	...	...	...	...
Brahmin	5	8	33	...	...	4	23	...	...	...	...	1	10
Chettiar	50	148	288	...	...	19	94	6	32	9	56	16	106
Idayar	1	1	4	...	...	1	4	...	...	...	...	...	...
Jain	2	6	6	...	...	...	...	1	4	...	...	1	2
Karunecgar	1	5	9	...	...	...	...	...	...	...	...	1	9
Mudaliar	8	13	37	...	...	4	12	3	19	1	6	...	...
Maruthuvar	3	3	15	...	...	3	15	...	...	...	...	...	...
Nadar	2	2	9	...	...	2	9	...	...	...	...	...	...
Naidu	4	4	13	...	...	4	13	...	...	...	...	...	...
Vanniar (Naicker)	40	40	182	2	11	37	164	...	...	1	7	...	...
Parayan	21	21	110	...	...	21	110	...	...	...	...	...	...
Pattinavar*	104	103	437	3*	8	99	418	2	11	...	...	...	...
Pillai	4	4	12	...	...	4	12	...	...	...	...	...	...
Reddiar	271	280	1,108	...	...	264	1,066	6	31	...	...	1	11
Thevar	1	1	3	...	...	1	3	...	...	...	...	...	...
Valluvar	1	1	3	...	...	1	3	...	...	...	...	...	...
Vannan	4	4	11	...	...	4	11	...	...	...	...	...	...
Muslim	3	3	15	...	...	3	15	...	...	...	...	...	...
Total	532	655	2,332	5	19	477	2,002	19	104	11	69	20	138

* Houseless, households living with their relatives.

*Domestic utensils*

goods will be seen from Table No. IX. Mostly Chettiars and Reddiars have acquired articles of furniture and consumer goods. The possession of consumer goods is indicated in Table No. X.

In spite of the distance to the Trunk Road and the Railway Station, people have not taken to bicycles. They either walk or go by bullock carts. Probably, the fact that Madras bus comes right into the village has discouraged the people from spending money on bicycles.

People still prefer mud vessels though slowly they have started acquiring brass and aluminium vessels. The obvious reason is that mud vessels are cheap. Certain preparation involving acidic substances like tamarind cannot be cooked in brass vessels whereas everything can be cooked in mud vessels. Mud pots are locally made.

Mode of dress

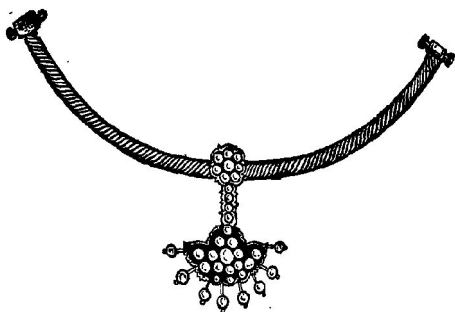
50. As far as dress of the people is concerned, there is nothing special about the mode of dressing in

this village. Elderly men go without an upper garment wearing only the dhoti. Even elderly ladies use only the saree. But the younger generation has taken to all kinds of modern dress. Boys and young men wear shirts and young ladies wear blouses. At this rate in a few years the pattern of dress in the village will be changing to the modern type we usually come across in urban areas. The effect of this is found in the large number of tailors functioning in the village.

The hair-style also has changed. Particularly young men have started visiting barber shops in the village regularly and the hair-styles often exhibited in cities are being closely followed. The custom of shaving off the forehead or retaining a tuft has disappeared. Even ladies are adopting modern hair styles. The different types of ornaments in common use among the villagers are shown in the sketches.

Table No. XI indicates the material habits of the people of Sunnambukulam.

Ornaments

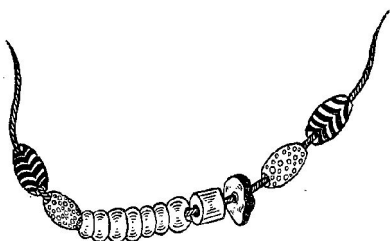
*Pathakkam — a neck ornament*



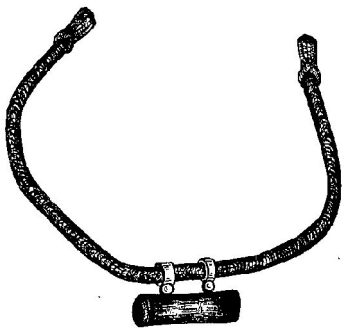
A vendor of aluminium vessels



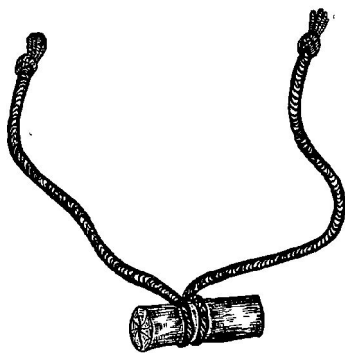
Ornaments - Note the ear rings, nose screw and chain



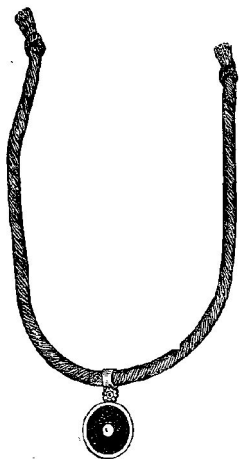
A neck ornament made of beads. The third from the right is a seed known as Konnagai which is supposed to possess medicinal effect.



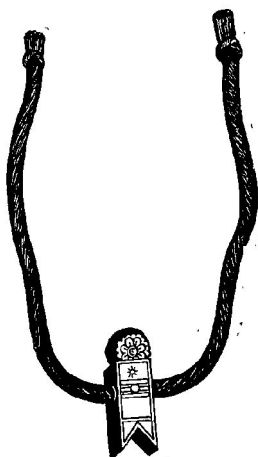
Thayathu (Talisman) worn by Nattars



Thayathu worn by Pattinavar



Pottu Thali worn by Naidu women



Thali worn by Pattinavar women

TABLE No. IX

Furniture and consumer goods acquired in last five years

Caste/ Community	No. of households which have acquired in last 5 years (furniture)							No. of households which acquired in the last 5 years (consumer goods)						
	Table	Mirror	Bench	Local cot	Almirah	Wall-shelf	Stool	Hurricane lantern	Petromax	Torch light	Kerosene stove	Bicycle	Radio	Electricity
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Asari
Brahmin	1	...	1	...	1
Chettiar	1	2	...	...	2	1	2	3	2	8	7
Idayar
Jain	1	...	...	...	2	...	...	...	...	...	...	...	...	1
Karunecgar	1	...
Mudaliar	1	...	...	...	...	...	...	...	1	...	...
Maruthuvar	2	...	...	...	...	...	...	...	...	...	...
Nadar
Naidu
Vanniar (Naicker)	3	1	...	...	1	...	...	...	...	...	...
Parayan
Pattinavar
Pillai
Reddiar	...	3	2	9	4	...	...	7	1	1	...	1	2	...
Thevar	1	...	...	...	...	1	1	...	1	...	...	...
Valluvar
Vannan
Muslim
Total	1	3	3	16	9	...	...	11	3	4	4	5	11	9

TABLE No. X

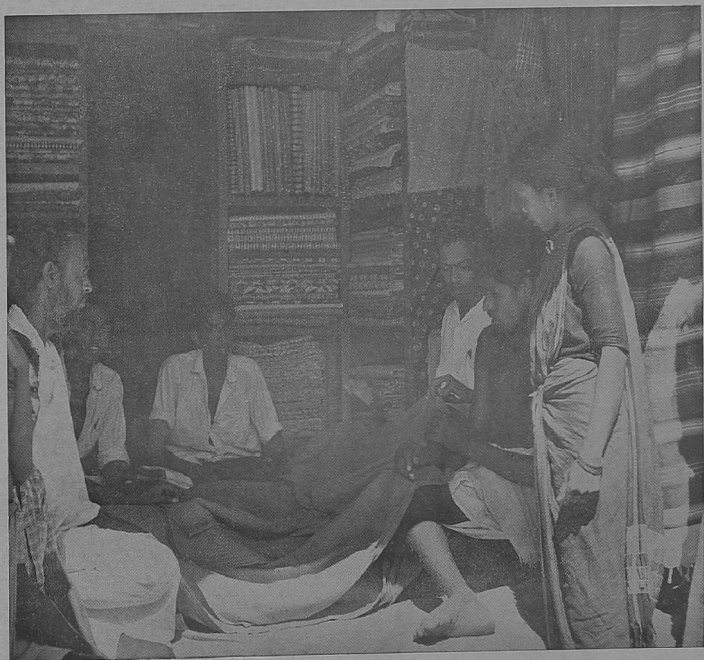
Possession of consumer goods

Number of households possessing

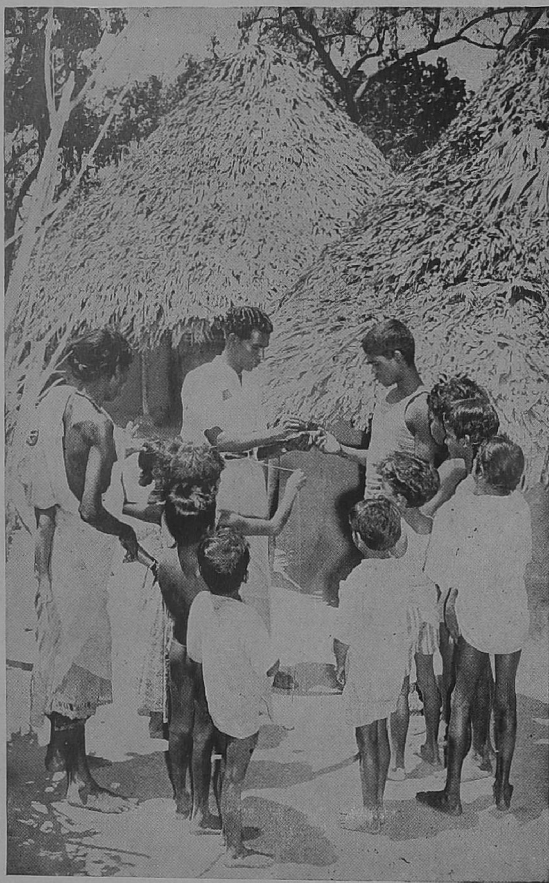
Caste/ Community	Hurricane lantern	Petromax or hazag	Battery torch light	Kerosene stove	Bicycle	Radio set	Gram- phone	Kerosene lamp	Electri- city
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Asari	6	...	...	1	1	...	...	...	...
Brahmin	4	...	2	...	1	...	...	...	1
Chettiar	39	1	18	4	9	12	2	2	19
Idayar	...	...	...	...	...	...	...	...	...
Jain	2	...	1	...	...	2	...	...	2
Karunecgar	1	...	...	...	...	1	...	...	1
Mudaliar	5	...	2	...	1	...	...	...	...
Maruthuvai	2	...	...	...	...	...	...	...	...
Nadar	...	...	...	...	...	...	...	...	...
Naidu	1	...	...	...	...	...	...	1	...
Vanniar (Naicker)	17	...	...	...	...	...	...	11	1
Parayan	1	...	...	...	...	...	...	...	...
Pattinavar	35	...	1	...	...	...	...	5	...
Reddiar	79	1	5	6	5	4	1	75	4
Thevar	1	1	...	1	...	...	...	...	...
Valluvar	...	...	...	...	...	...	...	...	...
Vannan	1	...	...	...	...	...	...	...	...
Muslim	4	...	2	...	...	...	...	...	1
Pillai	2	...	...	...	...	...	...	...	...
Total	200	3	31	12	17	19	3	94	29

TABLE No. XI
Material Culture - Habits

Caste/ Community	No. of households that use mosquito cur- tain having monthly income of			No. of households that do not use mos- quito curtain having monthly income of			No. of households that use toilet/washing soap having monthly income of			No. of households that do not use toilet/ washing soap having monthly income of			No. of households that send clothes to washerman having monthly income of			No. of households that do not send clo- thes to washerman having monthly income of								
	Rs. 101 and above	Rs. 51-100	No income	Rs. 101 and above	Rs. 51-100	No income	Rs. 101 and above	Rs. 51-100	No income	Rs. 101 and above	Rs. 51-100	No income	Rs. 101 and above	Rs. 51-100	No income	Rs. 101 and above	Rs. 51-100	No income						
Reddiar	9	70	191	1	8	62	151	...	1	8	40	1	9	60	105	...	...	10	86	1	
Pattinavar	84	1	...	19	73	...	...	...	11	1	...	...	19	74	...	...	10	1	
Chettiar	3	...	...	21	11	15	...	23	10	12	...	1	1	3	...	24	9	9	...	...	2	6	...
Vanniar (Naicker)	11	29	...	...	11	20	...	...	...	9	...	...	8	13	...	...	3	16	...	
Parayan	1	6	14	...	1	6	11	3	1	1	5	14	...
Mudaliar	5	3	...	...	5	3	...	...	...	...	...	...	5	2	...	...	...	1	...	
Asari	1	4	2	...	1	4	2	...	...	...	...	...	1	4	2	...	...	...	...	...
Brahmin	2	3	...	...	2	3	...	...	...	...	...	...	2	3	...	...	...	...	...	...
Vannan	4	...	...	...	4	...	...	...	...	...	...	...	1	...	...	...	...	3	...	
Pillai	1	1	2	...	1	1	1	...	...	...	1	...	1	...	...	...	...	1	2	...	
Naidu	4	...	...	...	2	...	...	...	...	2	...	...	2	...	...	...	...	2	...	
Maruthuvar	1	2	...	...	1	2	...	...	...	...	...	...	1	1	...	...	...	1	...	
Jain	1	...	...	1	...	...	...	2	...	...	...	...	...	...	...	2	...	...	...	...	...	...	...
Nadar	2	...	...	...	1	...	...	...	...	1	...	...	...	1	...	...	...	1	...	
Karuneggar	1	...	...	...	1	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...
Thevar (Agamudaiyar)	1	...	...	...	1	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...
Idayar	1	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	1	...	
Valluvar	1	...	...	...	1	...	...	...	...	...	...	...	1	...	...	...	...	...
Muslim	1	1	1	...	1	1	1	...	...	...	...	...	1	1	1	...	...	...	...	...
Total	4	39	132	355	2	41	123	285	...	2	9	70	2	42	111	212	1	21	143	2



A local cloth merchant.



National Malaria Eradication programme has reached the corners of this village.

Diet

51. As much as 99% of the population are non-vegetarians. The seven vegetarian households comprise five Brahmin families and two Jain families. All the families except one Asari household take rice. Wheat is not at all popular in the village though the other grains are commonly used. Three meal system is very common. Usually, breakfast also consists of rice. Fish and other types of non-vegetarian food are prohibited among Brahmins and Jains. So also is liquor. Most of the other people did not report any food or drink to be totally prohibited. What they mean is that there is no specific communal or religious prohibition against any food or drink. Each may have his own likes and dislikes. The Village Munsiff reports that illicit distillation and consumption of liquor is on the increase. Peculiarly enough while

going round the area where lime-shell is collected along with the Village Karnam and Village Munsiff, we came across a few people engaged busily in illicit distillation. People ran away on seeing us and the site is so selected on the lake side that they can see any officials approaching them from a distance and escape. Tradition still guides the choice of food. People have not yet devoted enough attention to the value of various types of food materials. Food is consumed more for subsistence than for improving the health. The rigours of hard labour keep these villagers apparently sturdy. But most of them suffer from food deficiencies. Table No XII shows the food habits of the villagers. Almost all of them take rice whereas 467 households are in the habit of eating millet grains also. 98 families are reported to be taking roots such as tapioca. The prohibition of items of food and drink is indicated in Table No. XIII.

TABLE No. XII
Diet and food habits of communities

Caste/ Community	Total No. of House- holds	No. of vegeta- rian house- holds	No. of Non- vegeta- rian house- holds	Households taking				Frequency of meals		
				Rice	Wheat	Grains other than rice or wheat	Roots in- cluding tapioca	One meal a day	Two meals a day	Three meals a day and more
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Asari	7	...	7	6	...	2	...	...	1	6
Brahmin	5	5	...	5	1	3	2	...	...	5
Chettiar	50	...	50	50	3	23	17	...	6	44
Idayar	1	...	1	1	...	...	...	...	1	...
Jain	2	2	...	2	2	...	...	...	1	1
Karunecgar	1	...	1	1	...	1	...	...	...	1
Mudallar	8	...	8	8	...	2	1	...	1	7
Maruthuvar	3	...	3	3	...	1	...	...	1	2
Nadar	2	...	2	2	...	2	...	...	2	...
Naidu	4	...	4	4	...	3	...	1	2	1
Vanniar (Naicker)	40	...	40	40	...	35	9	...	8	32
Parayan	21	...	21	21	...	21	...	...	10	11
Pattinavar	104	...	104	104	...	104	5	...	31	73
Pillai	4	...	4	4	1	2	1	...	2	2
Reddhar	271	...	271	271	1	261	62	...	69	202
Thevar	1	...	1	1	...	1	...	...	...	1
Valluvar	1	...	1	1	...	1	...	...	...	1
Vannan	4	...	4	4	...	4	1	...	...	4
Muslim	3	...	3	3	...	1	...	...	...	3
Total	532	7	525	531	8	467	98	1	135	396

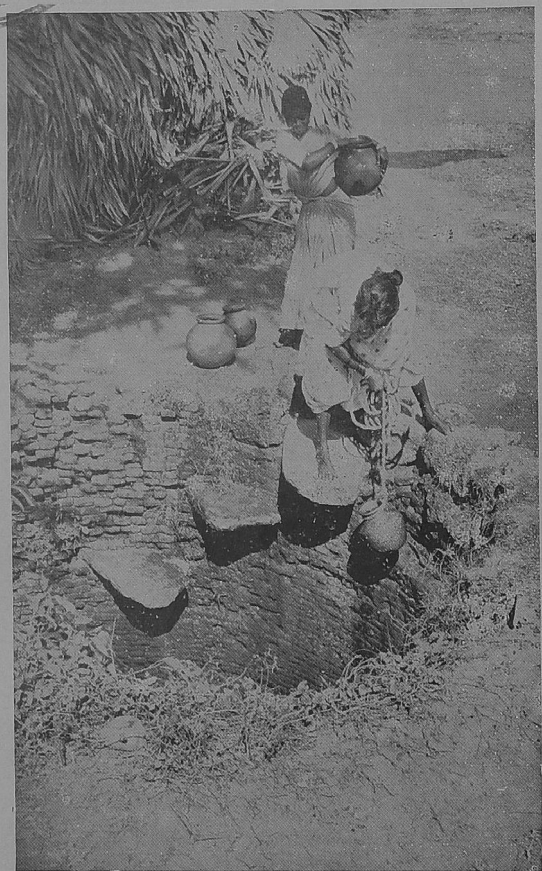
TABLE No. XIII

Prohibited foods and drinks

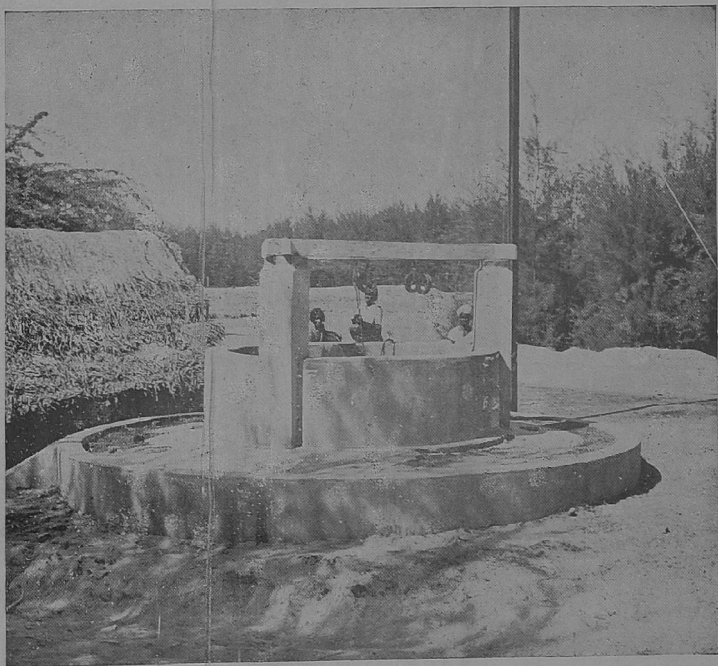
Caste/ Community	No. of households reporting prohibited food and drink			No. that did not report any food to be prohibited	No. that did not report any drink to be prohibited
	Fish	Mutton	Liquor		
(1)	(2)	(3)	(4)	(5)	(6)
Asari	7	7
Brahmin	5	5	5	...	...
Chettiar	1	50	49
Idayar	1	1
Jain	2	2	2	...	...
Karunecgar	1	1
Mudaliar	1	8	7
Maruthuvar	3	3
Nadar	2	2
Naidu	4	4
Vanniar (Naicker)	40	40
Parayan	21	21
Pattinavar	104	104
Pillai	4	4
Reddiar	271	271
Thevar	1	1
Valluvar	1	1
Vannan	4	4
Muslim	1	3	2
Total	7	7	10	525	522



The Primary Health Centre



An old unprotected steps-in-well in the Cheri



A drawing well



The bathing pond

Medical care

52. Proper medical attendance by doctor or qualified midwife was available only to 7% of the total number of maternity cases. These cases are usually handled by unqualified local midwives. Péculiarly enough, Ayurvedic system does not have the usual hold over the people in this village. There is a Government Dispensary which is not spacious enough. Medicines and other equipments are not available in sufficient quantities. One private doctor from Madras has a consulting room in the village and the people go to him at the hours when he is available. Generally, the facilities available are not quite adequate and the Government Hospital will have to be expanded and improved.

Medical assistance

53. Though the Primary Health Centre is functioning in this village, many people do not go there for medical assistance. Only 183 households have taken to modern medicine. Forty-seven households believe in Ayurvedic treatment and most others prefer a combination of various types of medical treatment. It is high time that the people are made to enjoy the advantages of modern medical treatment. The local prejudices and wrong beliefs should be analysed and sufficient propaganda should be made for this purpose. Even in maternity cases, majority of women are attended upon by unqualified women (Thai). Many instances of complications during pregnancy and labour are due to this fact. The local Panchayat could take up this more seriously and encourage people to get the assistance of qualified

nurses and midwives. It is also very peculiar that the people are going to the private doctor who makes occasional visits to the village. The cause for the unpopularity of the Primary Health Centre needs to be analysed by the department concerned. The different types of medical treatment or consultation, maternity assistance etc., will be seen from Table No. XIV.

Sanitary facilities

54. Though the village is small and crowded, generally speaking, it gives a clean appearance. One advantage is the proximity to the sea which makes the place sandy and there is not much of dust. There are no drains but the water on rainy days will easily flow out towards the sea. There is no stagnation of water except in the temple tank and the few fields near the village. The by-lanes in the village are generally dirty because they form the backyard of houses where all garbage is dumped. Most of the houses have no separate bath rooms or other sanitary conveniences. This compels the people to use open spaces for answering the calls of nature.

Drinking water is also a major problem in this village. There are fifteen wells in the entire village which have adequate supply but only two or three of them give pure water. The temple well is the best in the village.

The village had its usual quota of epidemics, the most prevalent among them being small pox and cholera. Governmental efforts to bring these epidemics under control have, of late, yielded some good results.

TABLE No. XIV
Medical Care

Caste/ Community	Number of Maternity cases					Ordinary medical treatment						Medical consultation					Vaccination	
	Confin'd in hospital	Confin'd by Doctor	Bridg'd home	Confin'd by Midwife at home	Confin'd by Thai at home	Confin'd by assistance at home	Allopathic	Ayurvedic	Homo- pathic	(Combi- nation of more than one system)	Others	In public hospitals	In private hospitals or in dispensaries	By calling in physicians				
														(12)	(13)	(14)		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	
Asari	1	...	...	17	...	1	1	...	5	...	6	...	3	...	2	35	10
Brahmin	1	...	...	19	...	3	...	...	2	...	1	...	4	...	2	33	15
Chettiar	17	8	11	130	1	23	2	...	25	...	32	...	21	1	8	284	60	
Idayar	...	...	...	2	...	1	...	...	1	...	1	...	...	...	...	4	...
Jain	2	...	...	...	...	1	...	...	1	...	2	...	1	...	...	6	...
Karuneegar	...	...	...	3	...	...	...	...	1	...	1	...	...	...	...	9	...
Mudaliar	7	...	...	19	...	5	...	...	3	...	7	...	1	...	...	37	...
Maruthuvar	...	...	...	7	...	1	1	...	1	...	2	...	...	...	1	15	...
Nadar	...	...	...	5	...	1	1	...	...	...	1	...	...	...	1	5	4
Naidu	...	...	...	7	...	1	1	...	1	1	2	...	...	...	2	13	...
Vanniar (Naicker)	7	...	...	83	8	13	4	...	15	8	21	...	2	...	18	175	41
Parayun	...	...	...	56	...	2	...	...	3	16	6	...	...	...	16	110	...
Pattinavar	11	...	...	205	...	57	3	...	33	11	83	...	7	...	16	432	...
Pillai	...	...	...	11	...	2	...	...	1	1	3	...	1	...	1	12	4
Thevar	...	...	...	...	...	...	...	...	1	...	1	...	...	...	...	1	...
Reddiar	26	...	1	603	23	70	32	1	126	42	148	...	15	2	116	1,083	145	
Valluvar	...	...	...	...	...	1	...	...	...	...	1	...	...	...	...	3	...
Vannan	...	...	...	7	...	...	2	...	2	...	1	...	...	...	3	11	2
Muslim	1	...	...	8	...	1	...	...	1	1	3	...	2	...	...	15	...
Total	73	8	12	1,182	32	183	47	1	221	80	322	...	57	3	186	2,283	281	

CHAPTER III

POPULATION

Age structure

55. The age structure of the population of Sunnambukulam village is indicated by the table and diagram below.

Age-group	Population		Percentage to total	
	Males	Females	Males	Females
0-4	153	180	13.35	15.18
5-9	133	165	11.61	13.91
10-14	124	105	10.82	8.85
15-19	110	106	9.60	8.94
20-24	89	90	7.76	7.59
25-29	100	113	8.73	9.53
30-34	98	79	8.55	6.65
35-44	150	134	13.09	11.30
45-59	125	147	10.91	12.39
60 & over	64	67	5.58	5.65
Total	1,146	1,186	100.00	100.00

It will be seen that among males a little more than one-third of the total number is below 14. Again, another 24% comes in the age-group 35-59. As far as females are concerned, the position is almost similar, 38% being below 14 and 24% being in the age-group 35-59. In both cases a little over 5% is found to live beyond 60 years.

Sex-ratio

56. The total population is 2,332 of which males number 1,146 and females 1,186. Thus, in this village there is a predominance of female population over male population. The sex-ratio works out to 1,035 females per 1,000 males. The sex-ratio among the major-communities of Sunnambukulam is shown below :

Community	Sex-ratio
Reddiar	951
Vanniar	1,092
Pattinavar	1,121
Beri Chettiar	1,133
Mudaliar	1,177
Asari	1,177
Brahmin	650
Parayan	1,292

The only two communities where the proportion of females to males is less than 1,000, are Reddiars and Brahmins. The sex-ratio is highest among Parayans, viz., 1,292. Migration of male population to Madras City is an important reason for this ratio. It is also possible that male population would have been away at the time of enumeration due to the seasonal nature of their occupation viz. collection of sea-shell and their sale at Madras. There is a small island very near this village where the collection of sea-shells is done in large areas. The male population of this village often go over to this island and remain there for months together. This island now forms part of the Andhra Pradesh.

Marital status

57. Table Nos. XV and XVI indicate the marital status for the various age-groups and various communities. In the age-groups 0-4, 5-9 the entire population comes under the category 'Never Married'. There are only two married females in the age-group 10-14.

TABLE No. XV
Marital Status

Community	Total No. of Popula- tion	Percentage distribution			
		Never married	Married	Widowed	Divorced or sepa- rated
CASTE HINDUS					
Reddiar	1,108	48.8	39.1	11.6	0.5
Pattinavar	437	42.6	48.3	8.9	0.2
Beri-chettiar	288	52.1	41.3	6.6	...
Vanniar (Naicker)	182	47.3	41.8	10.4	0.5
Mudaliar	37	56.8	35.1	8.1	...
Asari	37	46.0	48.6	5.4	...
Brahmin	33	72.7	18.2	9.1	...
SCHEDULED CASTE					
Parayan	110	45.5	40.9	10.0	3.6
Valluvar	3	33.3	66.7	...	...
Others	97	49.3	42.5	5.2	...
Total	2,332	48.0	41.6	9.8	0.6

MARITAL STATUS

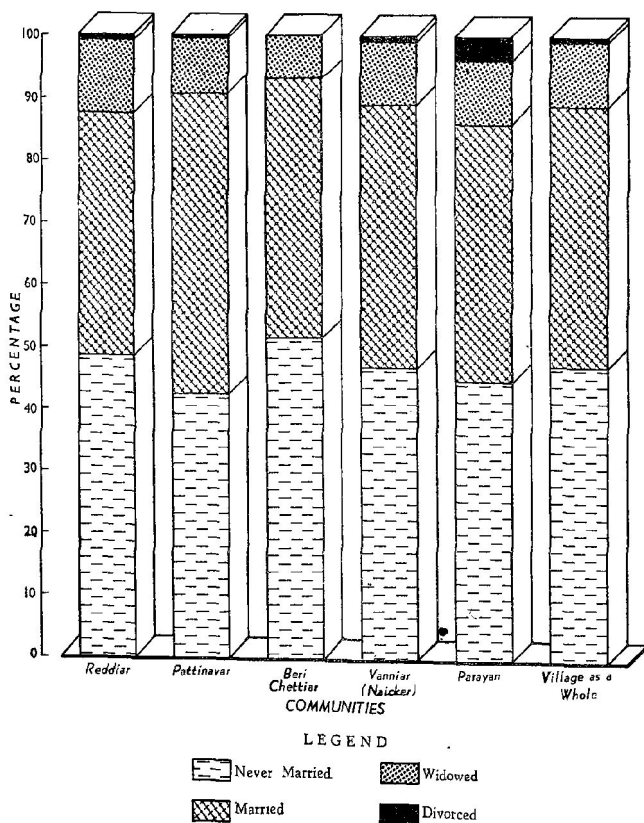


TABLE No. XVI
Age and marital status

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)
All ages	2,332	1,146	1,186	620	500	483	488	39	190	4	8
0 - 4	333	153	180	153	180	...	...	...	...	...	...
5 - 9	298	133	165	133	165	...	...	...	...	...	...
10 - 14	229	124	105	124	103	...	2	...	...	...	...
15 - 19	216	110	106	109	46	1	58	...	1	...	1
20 - 24	179	89	90	63	3	26	85	...	2	...	...
25 - 29	213	100	113	25	1	73	104	1	6	1	2
30 - 34	177	98	79	2	...	90	68	5	11	1	...
35 - 44	284	150	134	6	...	136	86	7	46	1	2
45 - 59	272	125	147	4	...	107	69	13	75	1	3
60 & over	131	64	67	1	2	50	16	13	49	...	...

The number of people married is low even in the age-group 15-19. Child marriage is almost Nil. The trend also seems to be towards late marriages. Thereafter, in the next age-groups, the percentage of married people steadily goes up. The incidence of divorce and separation is very low. There are more widows than widowers in this village. Nearly 17% of the female population are widows. The percentage distribution of married, widowed, divorced and unmarried population among various major communities will be seen below. 41.6% of village population are married, 9.8% widowed, 0.6% divorced and 48% unmarried. 73% of Brahmins are unmarried which is the highest in the village. Widows are 11.6%, 10.4% and 10% of the Reddiars, Vanniars and Parayars respectively. The incidence of divorce or separation is maximum amongst Parayars, the percentage being 3.6. Such positions have been reported only in very small numbers amongst Reddiars, Pattinavars and Vanniars. There are no such instances among the other communities.

Literacy and education

58. Literacy also has been studied both on the basis of various age groups and various communities.

1,941 persons out of a total population of 2,332 are illiterates. Table No. XVII shows the number of literates and illiterates by sex and age break-up. Even amongst those who are literates, 218 persons do not have any educational qualifications. 160 persons have only Primary or Basic education. Eight males and one female have Matric or Higher Secondary qualification. Two have studied upto Intermediate or Pre-University course. The village can boast of only one Graduate. The following figures indicate the percentage of literates among people of various age ranges.

Illiterate people are found in larger proportions in the higher age groups and even there it is in a still higher proportion amongst females. This shows that the desire for education is on the increase among the younger generation. The statement below furnishes literacy level among the communities. A large proportion of illiterate people is found amongst Scheduled Castes, Reddiars, Pattinavars and Vanniars both amongst males and females. Literacy rate is the maximum amongst Brahmins followed by Beri Chettiars and Mudaliars. It is very peculiar that a

village so near Madras City should make such slow progress in the matter of education. There is a Panchayat Union Higher Elementary School at Sun-nambukulam which is located in a fairly good building within the village itself. There are more than five teachers in the school and more than 200 pupils are on the rolls. The mid-day meal scheme is in force in this school but even then the attendance of children is very poor. The parents have to devote more attention to the education of their children in the village school which is offering education without making the parents

pay for it. Now that education is a subject entrusted to the Panchayat Unions and Panchayats, the responsibility all the more rests with the local populace. The village has very little scope for expanding its agriculture. The collection of sea-shells cannot also be a permanent occupation. No village industry worth the name is practised in large numbers here. So, in future, the people of this village will have to seek employment elsewhere, probably in Madras City, which is another compelling reason why these people should concentrate more on education.

Literacy by age-group

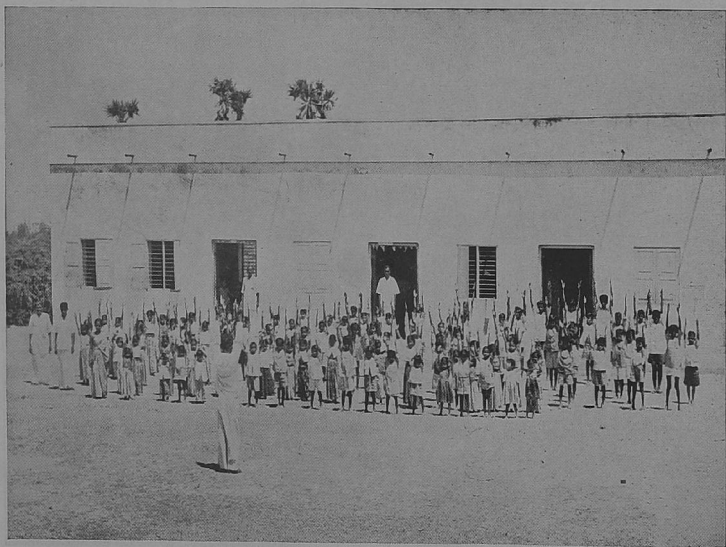
Age-group	Total Males	Literate Males	Percentage	Total Females	Literate Females	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)
0 - 4	153	...	...	180	...	...
5 - 14	257	92	35.80	270	56	20.74
15 - 24	199	57	28.64	196	22	11.22
25 - 34	198	59	29.80	192	12	6.25
35 - 44	150	32	21.33	134	6	4.48
45 - 59	125	34	27.20	147	2	1.36
60 and over	64	17	26.56	67	2	2.99
All ages	1,146	291	25.39	1,186	100	8.43

Literacy by communities

Community	In percentage		Community	In percentage	
	Literate Males	Literate Females		Literate Males	Literate Females
(1)	(2)	(3)	(1)	(2)	(3)
Reddiar	16.3	1.1	Parayar	8.4	Nil
Pattinavar	7.3	.4	Brahmin	85.0	61.5
Beri Chetti	73.3	36.6	Mudaliar	70.6	50.0
Vanniar	23.0	5.3	Asari	58.8	30.0
			Others	43.8	15.4



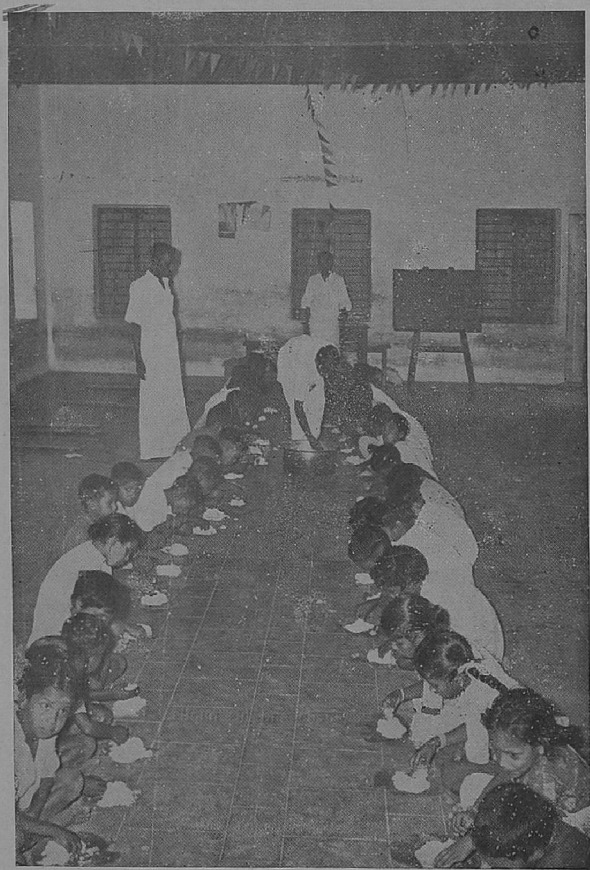
The local school



The new building for the school—Drill gives discipline.



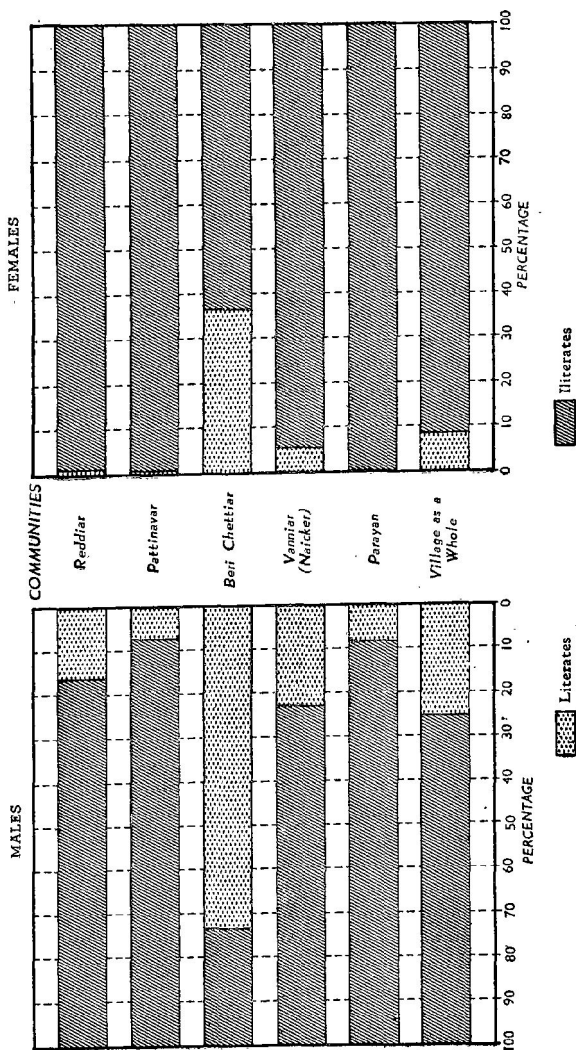
The Pedagogue and his pupils



Mid-day meals — It attracts the poor boys and girls.

LITERACY

(Major Communities & Village as a Whole)



CHAPTER IV

VILLAGE ECONOMY

Agriculture

59. The village cannot be strictly classified either as an agrarian one or as an industrial one. Out of a total area of 896 acres, 470 acres have been cultivated. An additional 170 acres are utilised for tree groves. Grazing ground comes to 102 acres and 205 acres have been put to non-agricultural purposes. Most of the land cultivated is dry and the irrigation facilities are not at all adequate. Cultivation is dependent purely on rain. The ryots raise dry crops on these lands. Though there are 60 wells, the irrigation potential of these is very limited. Due to this, the yield of paddy in these lands is very low. Naturally, people have not taken to improved methods of agriculture. There are five tanks but these are also very small. Another drawback is the high salinity of water which affects the crops adversely. Because of this, people are not anxious to install pumpsets in the irrigation wells, though the village is electrified and pumpsets are distributed on easy terms through the agency of Panchayat Union Councils (Development Blocks). The cost is even then considered to be high by the poor ryots. Baling by bullocks is practised in this village. The tanks are also badly maintained and at present the responsibility for the proper maintenance of these tanks is being shifted to the Panchayats and Panchayat Union Councils. The principal crops raised are paddy, white ragi and vegetables. Of late, the acreage under paddy cultivation has been declining mainly because people are taking to casuarina cultivation in more areas. The economics of casuarina cultivation is given separately. Land reclamation has not been practised in large areas.

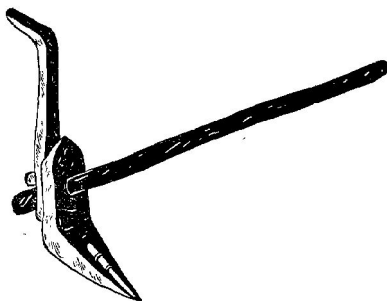
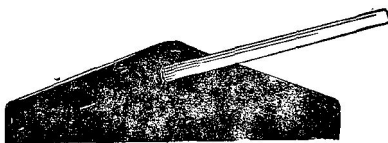
Reciprocal aids in Agricultural practice

60. Out of 166 households engaged in agriculture 153 households are found to borrow agricultural implements from each other. The same number take the help of neighbours at the time of sowing and harvesting. Almost the same number of households contribute manual labour for each other. Only a dozen well-to-do families, mainly among Reddiars do not practise this. The participation of households in various attempts to improve agriculture is very negli-

gible. Table No. XVIII indicates the mutual help found among the peasants at the time of sowing, harvesting etc.,

Economics of casuarina cultivation

61. It has been already pointed out that there is a growing tendency towards more and more of casuarina cultivation in this village though it is neither a food nor a commercial crop but only a fuel. This is because of the low cost of cultivation, high price of the

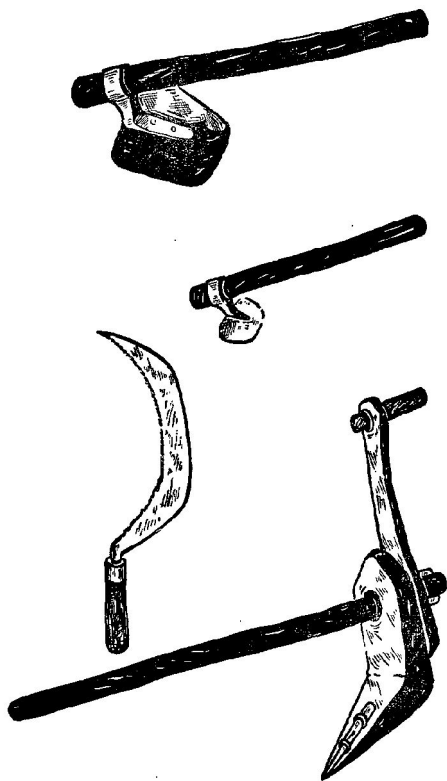


Agricultural implements

product and poor yield in other types of crops. In one acre of land which is saline and suited for casuarina plantation, 4,000 trees could be planted. The seedlings are produced from the seeds of the tree which are available in plenty and are very cheap. Planting is

usually done in the month of October. A distance of four feet is maintained between plants. At the initial stage till the sprouts, the seeds have to be watered on alternate days. Frequency of watering is slowly reduced, (and) in the next September when the rains set in, watering is stopped. Once the seedlings come up, it needs little water which it could draw from the soil itself. The trees could be cut in four or five years. As

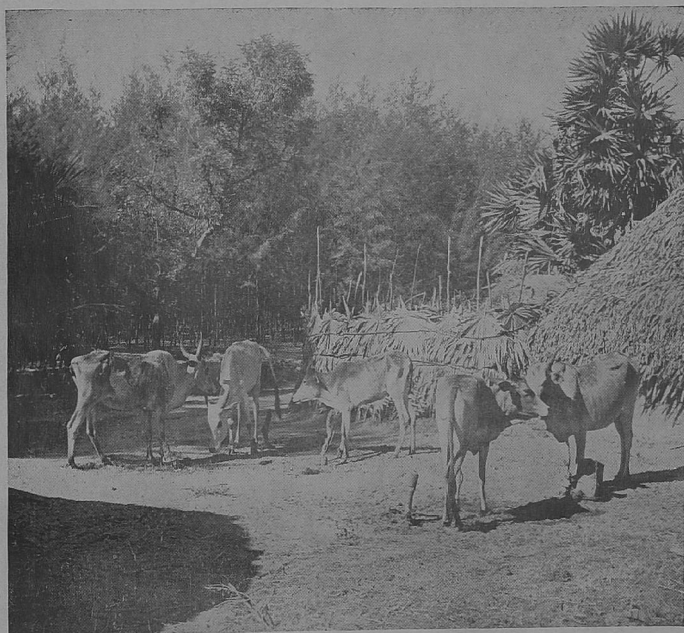
the tree is a uniform round one, it is sometimes used in house construction as a pole in the place of bamboo. If this type of tree is required, it may have to be kept for a few more years. For fuel purposes, it can be cut earlier. The yield will range from 10 to 20 tons per acre depending on the soil and water etc. Sunnambukulam village gets an average yield of 15 tons per acre. The cost will be Rs. 20 for



Agricultural implements

seedlings, Rs. 80 for watering and Rs. 10 for miscellaneous items. Though the total cost per acre will be Rs. 110, the price of casuarina is Rs. 35 to Rs. 40 per ton. The net income will be about Rs. 600 and the net profit will be Rs. 490. Even giving a wider margin, the profit will be Rs. 400 per acre.

The cost of cultivation for paddy is Rs. 100 per acre. The yield will be only 30 Marakkals per acre. So, the income will be Rs. 90 for paddy and Rs. 30 for straw. Thus the margin of profit is only Rs. 20 per acre. When compared to this, the profit is very high in casuarina and hence the people favour cultivation of this tree.



The cattle are ill fed and weak.



An hour of rest for animals too

TABLE No. XVIII

Reciprocal aid in Agricultural practices

Caste/ Community	No. of households			
	Practising agricul- ture	Borrowing agricul- tural implements	Taking help of neighbours dur- ing sowing or harvesting	Assisting neigh- bours and receiving help in the shape of manual labour
(1)	(2)	(3)	(4)	(5)
Reddiiar	111	105	107	107
Pattinavar	1	...	...	...
Chettiar	23	20	18	17
Vanniar (Naicker)	22	21	21	21
Prayan (S.C.)	2	2	2	2
Mudallar	1	1	1	1
Asari	1	...	...	...
Brahmin	...	...	...	...
Pillai	2	2	2	2
Naidu	...	...	...	...
Vannan	1	1	1	1
Muslim	...	...	...	...
Barber	...	...	...	...
Jain	...	...	...	...
Nadar	...	...	...	...
Karuneeagar	1	1	1	1
Thevar (Agamudaiyar)	1	...	1	1
Idayar	...	...	...	...
Valluvar	...	...	...	...
Total	166	153	154	153

Land

62. The ownership of land, tenancy etc., with the extent of land will be seen from Table No. XIX.

Out of a total of 532 households, 310 do not own any land. Households owning 1 to 5 acres number 83. Households owning more than 5 acres number only 45. The rest own land less than one acre. Thus the

majority of households are landless people. Only the landless people have to seek their livelihood either as agricultural labourers under others or they should take to some other industry. The quantity of agricultural produce and consumed will be clear from Table No. XX.

The total production of paddy is only 3,114 bags of which 1,921 are consumed locally by the producers themselves, and only 1,193 bags are actually sold.

Livestock

63. Table No. XXI gives the livestock statistics for the village. Cattle are of non-descript types. No systematic effort has been made to improve the breed. Breeding bulls also are of country variety. The bullocks are used mainly for agricultural purposes. Governmental assistance for animal husbandry has not influenced the local population so far. The number of milk yielding cattle also is very low and the consumption of milk is also quite insufficient. Milch animals yield half to one Madras measure per day. People prefer buffaloes which could thrive on coarse fodder. Sheep, goat and poultry are also of local variety. Though there are large grazing grounds, the fodder available is very little mainly because the soil is saline and secondly because no planning for fodder has taken place so far. The cattle are left to themselves on grazing grounds and the harvested fields. The proximity of Pulicat lake gives excellent facilities for development of fishery. At present, thirty-one men are engaged in fishing and fish finds a ready market in the village itself. But their equipment and training is insufficient and the Fisheries Department could profitably train up these people in deep-sea fishing since the village is very close to Madras City and because the waters of the lake are generally calm, fishing could be developed into an important industry in this locality. For this, cold storage facilities may also be necessary.

Occupational classification of households

64. Table No. XXII furnishes the classification of households by occupation. Out of 532 households in the village, 43 households are solely dependent on cultivation while 97 households combine cultivation with business, industry or agricultural labour etc. 63 households mainly depend on agricultural cooly work whereas 89 families attend to quarrying of lime-shell.

Working and non-working population

65. The Table No. XXIII gives in great detail the proportion of workers and non-workers by sex, age groups and caste. Taking the village as a whole, out of the population of 2,332, 836 are workers and 1,496

VILLAGE SURVEY

TABLE No. XIX

Possession of land

Name of interest on land	Number of households and extent of land									
	No land	5 cents & below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1.00 to 2.49 acres	2.50 to 4.99 acres	5 to 9.99 acres	10 acres & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Land owned	...	2	...	7	34	43	37	30	15	18
Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	1	...	...	1	...	...
Land held from private persons or institutions	...	...	...	...	...	...	1	...	...	1
Land given out to private persons or institutions	...	...	...	...	2	1	4	5	3	4
Land owned and taken on lease	...	...	...	...	2	2	4	1	...	1
Land held from Government and taken on lease	...	...	...	...	...	...	...	...	1	2
No land	310	...	...	...	...	...	...	...	...	...
Total	310	2	...	7	39	46	46	37	19	26

TABLE No. XX

Quantum of Agricultural produce and their disposal

Caste/ Community	Particulars	Name of products		
		Paddy (bags)	Ragi (bags)	Casuarina (tons)
REDDIAR	Annual quantity produced	999	31	11.80
	Total annual quantity consumed by the producing households	866	29	6.00
	Total annual quantity available for sale	133	2	5.80
PATTINAVAR	Annual quantity produced	16	...	...
	Total annual quantity consumed by the producing households	16	...	...
	Total annual quantity available for sale	...	...	...
CHETTIAR	Annual quantity produced	1,808½	71	...
	Total annual quantity consumed by the producing households	768½	1	...
	Total annual quantity available for sale	1,040	70	...

TABLE No. XX (Contd.)
Quantum of Agricultural produce and their disposal

Caste/ Community	Particulars	Name of products		
		Paddy (bags)	Ragi (bags)	Casuarina (tons)
VANNIAR (NAICKER)				
	Annual quantity produced	173	6	...
	Total annual quantity consumed by the producing households	168	6	...
	Total annual quantity available for sale	5	...	...
PARAYAN (S.C)				
	Annual quantity produced	7½	...	...
	Total annual quantity consumed by the producing households	7½	...	...
	Total annual quantity available for sale	...	...	...
MUDALIAR				
	Annual quantity produced	25	...	...
	Total annual quantity consumed by the producing households	25	...	...
	Total annual quantity available for sale	...	...	...
VANNAN				
	Annual quantity produced	3	...	...
	Total annual quantity consumed by the producing households	3	...	...
	Total annual quantity available for sale	...	...	...
PILLAI				
	Annual quantity produced	7	...	...
	Total annual quantity consumed by the producing households	7	...	...
	Total annual quantity available for sale	...	...	...
MUSLIM				
	Annual quantity produced	15	...	...
	Total annual quantity consumed by the producing households	15	...	...
	Total annual quantity available for sale	...	...	...
KARUNEEGAR				
	Annual quantity produced	45	...	...
	Total annual quantity consumed by the producing households	30	...	...
	Total annual quantity available for sale	15	...	...
AGAMUDAIYAR (THEVAR)				
	Annual quantity produced	16	...	...
	Total annual quantity consumed by the producing households	16	...	...
	Total annual quantity available for sale	...	...	...

TABLE No. XXI
Livestock Statistics

Caste/ Community	(1)	Cows		Buffaloes		Calves		Bullocks		Hen		Cock		Chicken		Sheep		Goat		Kid		Pig	
		No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.
		(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)
Reddiar		32	57	44	75	11	18	42	81	50	113	11	14	24	151	4	55	8	13	4	5	..	..
Pattinavar		5	6	5	5	2	13	..	..	..	..	..	..	..	..
Chettiar		18	59	12	26	5	18	13	42	5	7	1	1	2	7	..	..	..	..	..	..	..	..
Vanniar (Naiicker)		3	3	5	11	1	1	6	10	6	11	1	1	2	13	..	..	1	2	..	..	..	..
Parayan (S.C.)		2	4	3	4	1	1	..	..	..	..	1	2	..	..	..	..
Mudaliar		1	2	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Asari		1	1	..	..	1	1	..	..	1	1	1	1	..	..	..	..	..	..	..	..	..	..
Brahmin		1	3	..	..	1	5	1	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vannan		1	2	..	..	1	5	..	..	..	..	..	..	..	..
Pillai		1	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslim		1	1	..	..	..	..	1	1	1	1	..	..	..	..	..	..	..	..	..	..
Barber		1	2	..	..	..	..	..	..	..	..	..	..	..	..
Karunegar		1	13	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Idiyar		1	5	..
Valluvar		1	1	1	2	1	6	..	..	..	..	..	..	..	..
Total		56	136	63	115	19	43	65	142	75	149	22	26	32	195	4	55	10	17	4	5	1	5

N. B. (In respect of Naidu, Jain, Nadar and Agamudiyar the particulars are Nil)

TABLE No. XXII

Occupational classifications of households

Caste/ Community	Total No. of households	Cultivation							Industry				Business			Agri. labourer	
		Cultivation only	Cultivation and Industry	Cultivation and Business	Cultivation and Agriculture labourer	Cultivation and others	Cultivation, Business and Industry	Cultivation & Agri. labourer	Business & Industry only	Industry and Agri. labourer	Industry and Business	Industry and others	Business only	Business and Agri. labourer	Business and others	Agricultural labourer only	Agri. labourer and others
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Reddiar	271	30	2	15	26	12	...	2	3	...	...	...	23	5	7	55	3
Pattinavar	104	1	...	...	...	...	...	...	...	...	...	...	8	...	7	...	...
Chettiar	50	7	...	13	...	2	1	...	2	...	2	...	15	...	1	...	...
Vanniar (Naicker)	40	4	...	4	7	4	1	...	...	...	...	...	5	...	...	5	...
Parayan	21	...	...	...	...	2	...	...	7	3	...	3	1	...	...	...	...
Mudaliar	8	1	...	...	...	...	...	...	...	...	...	1	2	1	1	...	...
Asari	7	...	1	...	...	...	...	...	6	...	...	...	...	...	...	...	...
Brahmin	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pillai	4	...	...	...	1	1	...	...	...	...	...	1	...	...	...	...	...
Vannan	4	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
Naidu	4	...	...	...	...	...	...	...	1	...	...	...	3	...	...	...	...
Muslim	3	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
Pandithar	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Jain	2	...	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...
Nadar	2	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
Karuneegar	1	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
Thevar (Agamudaiyar)	1	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Idayar	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Valluvar	1	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...
Total	532	43	3	33	34	23	2	2	20	3	2	7	60	6	16	60	3

TABLE No. XXII (Contd.)
Occupational classifications of households

Caste Community	Lime-shell quarrying					Others		Remarks
	Lime-shell quarrying only	Lime-shell quarrying and Cultivation	Lime-shell quarrying and Agt. labourer	Lime-shell quarrying and Business	Lime-shell quarrying Business and Cultivation	Lime-shell quarrying and others	Others	
(1)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)
Reddjar	33	23	6	6	1	5	12	Dependant 2
Pattinavar	3	...	...	...	...	3	79*	*(Boat cooly and fishing). Remaining 2 households are rent receivers and 1 household dependant.
Chettiar	1	...	...	...	...	1	5	
Vanniar (Naicker)	3	2	1	...	...	...	4	
Parayan	...	...	...	...	...	...	5	1 Dependant household.
Mudaliar	...	...	...	...	...	...	1	1 Household rent receiver.
Asari	...	...	...	...	...	...	...
Brahmin	...	...	...	...	...	...	4	
Pillai	...	...	...	...	...	...	1	
Vannan	...	...	...	...	...	...	3	
Naidu	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	1	
Pandithar	...	...	...	...	...	...	3	
Jain	...	...	...	...	...	...	...
Nadar	...	...	...	...	...	...	1	
Karuneeagar	...	...	...	...	...	...	...
Thevar (Agamudaiyar)	...	...	...	...	...	...	...
Idayar	...	...	...	1	...	...	...
Valluvar	...	...	...	...	...	...	...
Total	40	25	7	7	1	9	119	



Fish vendors to the market



Fish is cheap in the village.



Interior of a good hotel. The people and pictures present a very cosmopolitan atmosphere.



Tailors are on the increase—an indication of economic growth!

WORKING FORCE

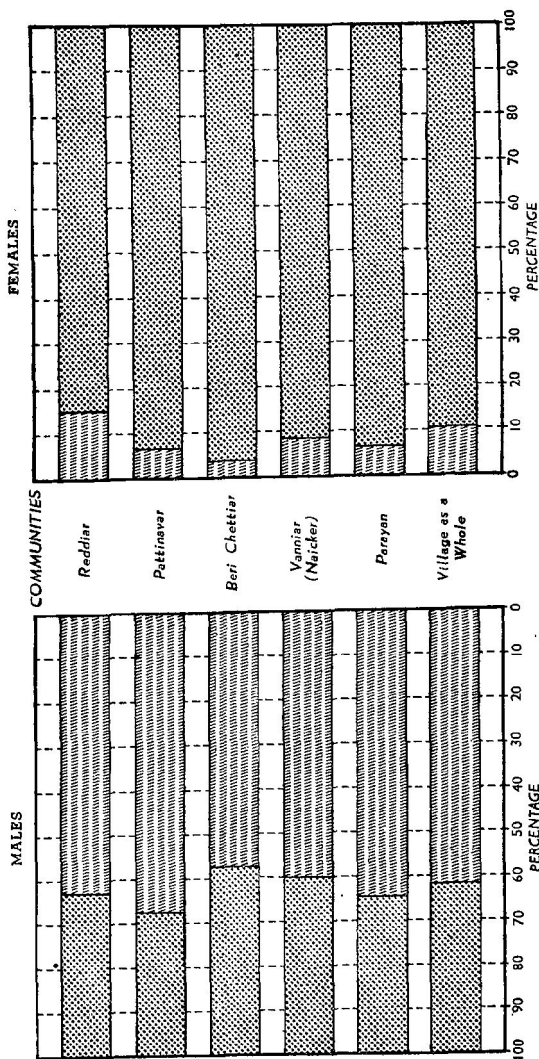


TABLE No. XXIII

Workers, and Non-workers by sex and age groups

Age group	Total population			Total workers			Total Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
All ages	2,332	1,146	1,186	836	714	122	1,496	432	1,064
0 - 4	333	153	180	...	...	...	333	153	180
5 - 9	298	133	165	6	5	1	292	128	164
10 - 14	229	124	105	33	26	7	196	98	98
15 - 19	216	110	106	101	92	9	115	18	97
20 - 24	179	89	90	90	83	7	89	6	83
25 - 29	213	100	113	113	100	13	100	...	100
30 - 34	177	98	79	112	98	14	65	...	65
35 - 44	284	150	134	178	148	30	106	2	104
45 - 59	272	125	147	150	117	33	122	8	114
60 & over	131	64	67	53	45	8	78	19	59

are non-workers. Out of 836 workers 714 (85%) are males and 122 (15%) are females. The non-workers are in larger proportion (54%) in the age groups upto 19. Thereafter, the larger proportions are workers. Again, in the age-groups above 60, the proportion of workers comes down (40% only). The reasons are quite obvious, children and very old people being physically less capable of being workers. Also, increased emphasis on education prevents younger generation from going to work. Among Beri Chetti workers form 27.8%. Among Vanniaris it is 33%; among

Pattinavars it is 35%; among Reddiars it is 39% and among Parayans it is 32%. Workers are found in each community as follows:

Age group		Percentage to total workers
Beri Chetti	20 - 44	57.5
Vanniar	"	60
Pattinavar	"	59
Parayan	"	57

Thus we find that the percentage of workers to total caste population is almost the same for all castes. So also we find that the largest proportion of workers in each caste is in the age group 20-44.

Non-workers - what they do ?

66. In the village, there are 1,496 non-workers of whom 432 are males and 1,064 are females. Amongst

the males, the larger portion (about 25%) are children attending the school. The rest are mainly dependents, infants, children not attending school and permanently disabled persons. About 60% of the females are those engaged in household duties. Taking the community-wise percentages, these proportions are generally maintained except in the case of Brahmin and Beri Chettiars where the percentage of children attending school is very high compared to others.

TABLE No. XXIV

Non-workers by sex, age groups and nature of activity

Age-group	Non-workers												
	Total Non-workers			Full time students or children attending school		Persons engaged in household duties only		Dependents, infants and children not attending school and persons permanently disabled.		Others (rent receivers)		General volume of persons unemployed	
	P.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
All Ages	1,496	432	1,064	99	44	...	602	325	414	4	3	4	1
0 - 4	333	153	180	...	...	...	...	153	180	...	...	...	...
5 - 9	292	128	164	49	32	...	3	79	129	...	...	...	...
10 - 14	196	98	98	36	12	...	37	61	49	...	...	1	...
15 - 19	115	18	97	11	...	...	92	6	4	...	...	1	1
20 - 24	89	6	83	3	...	...	83	1	...	...	...	2	...
25 - 29	100	...	100	...	...	...	100	...	...	...	...	...	...
30 - 34	65	...	65	...	...	...	64	...	...	...	1	...	...
35 - 44	106	2	104	...	...	...	100	2	3	...	1	...	...
45 - 59	122	8	114	...	...	...	97	7	17	1	...	...	...
60 & over	78	19	59	...	...	...	26	16	32	3	1	...	...
*P-Persons, M-Males, F-Females.													

Workers - what they do ?

67. Out of a total of 714 working males, 160 are engaged in household industry, 100 in household business and 139 in cultivation. The rest are engaged in various other activities. In the case of females, 22 are engaged in industry, 36 in business, 10 in cultivation and the rest in other activities. The following Table No. XXV gives the details regarding the number of people engaged in the various types of occupation

These tables are self-explanatory but it may be noted that 17% of the total workers are engaged in cultivation, 15% as agricultural labourers, another 15% in lime-shell collection, 14% in business and 12% as coolies in boats. So, agriculture and lime shell collection (coolies in boats also are connected with lime shell industry) account for about 60% of the total.

Occupational and literacy

68. An effort was made to study the relation between the number of workers and literates among them. It is found that nearly 80% of workers are illiterates. Among the literate workers, only seven persons had educational qualifications of Matriculation and above. The proportion of rent receiver's and unemployed persons also is pretty low in this village.

Occupational mobility

69. Occupational mobility is perhaps measured by the number of people who have changed their father's occupation. There have been movements from all types of occupations to other occupations. Change by people engaged in business is mainly due to loss. Debts have forced some people to leave cultivation and

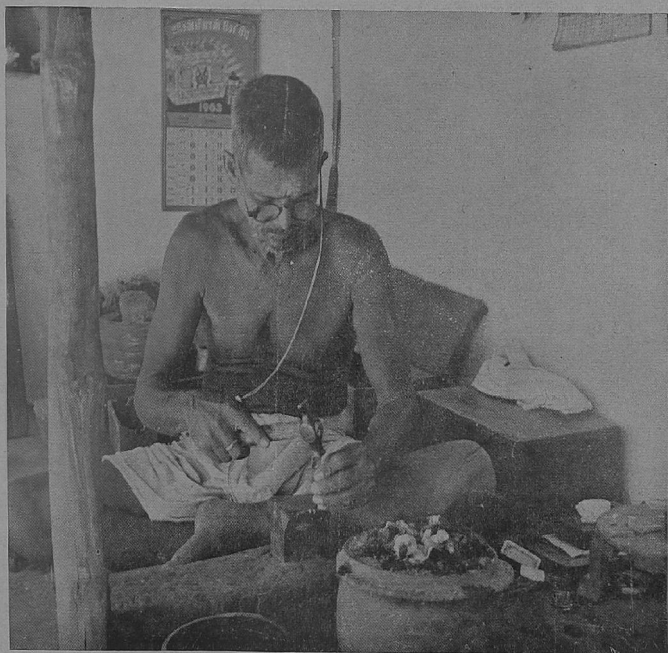
TABLE No. XXV

Workers classified by sex, age groups, industry, business and cultivation belonging to the household

Age-group	Total workers			Workers engaged in							
				Household Industry		Household Business		Household Cultivation		Others	
	P.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
All ages	836	714	122	160	22	100	36	139	10	315	54
0 - 4	...	...	...	...	...	...	...	...	...	...	...
5 - 9	6	5	1	2	...	...	...	...	...	3	1
10 - 14	33	26	7	11	2	...	...	1	...	14	5
15 - 19	101	92	9	26	2	9	...	13	...	44	7
20 - 24	90	83	7	23	1	17	3	10	1	33	2
25 - 29	113	100	13	31	6	15	1	13	...	41	6
30 - 34	112	98	14	20	3	14	4	24	1	40	6
35 - 44	178	148	30	24	4	25	10	33	2	66	14
45 - 59	150	117	33	17	4	17	14	28	5	55	10
60 & over	53	45	8	6	...	3	4	17	1	19	3



Cigar manufacture



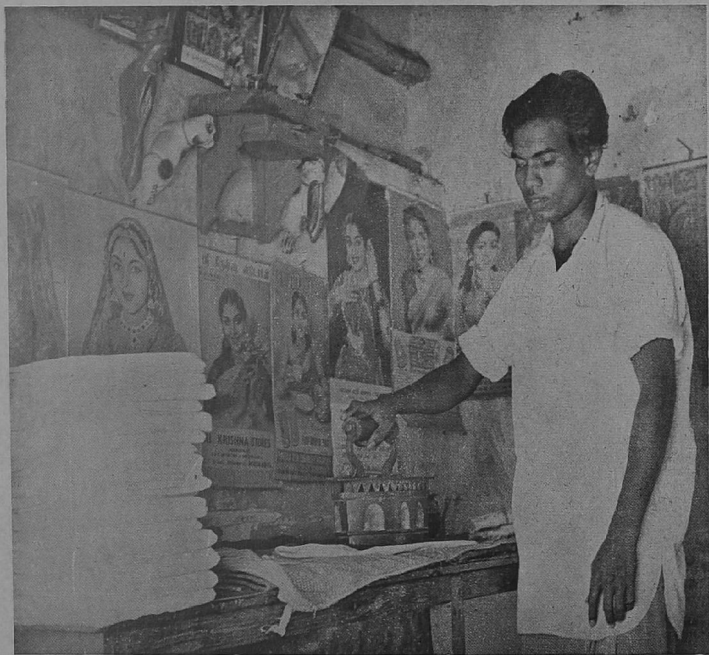
The local Goldsmith at work



The local rice mill



The pea-nut shops

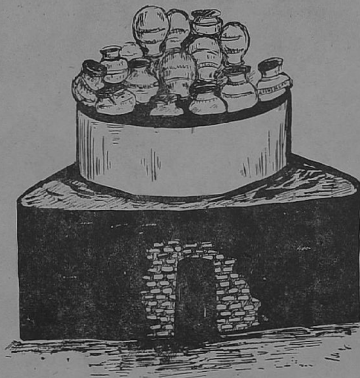


The laundry is a place for many an advertisement too.

sell their lands. Absence of male members has forced some women to give up cultivation. Ill health is also a cause in certain cases.

Community-wise pattern of occupation

70. In South Indian villages, there is a strong correlation of the occupation of the people and the caste to which they belong—Brahmins are the traditional priests and astrologers, Asaris the artisan class, Vellalars the traditional cultivators, Pattinavars the fishermen and so on. With the growth of education, however, and uplift of some of the backward classes/communities, the pattern is changing. The number of workers engaged in different occupations will be seen in Table No. XXVI. Among the Brahmins, there are



The kiln of a local potter

seven persons who are workers of whom two are religious workers and the rest are working as teachers, cook and hotel employees. All the twelve workers of Asaris carry on their traditional occupation, namely, goldsmithy. But the two workers in Idayar community do not keep cattle but have taken to lime-shell quarrying. Majority of Pattinavars are fishermen or boat coolies. 98 men work as boat coolies. But a few have taken to business and cultivation. Among Pillais, one is a cultivator, one is an agricultural labourer, one is the headmaster and the rest do religious work. The majority community is Reddiars and amongst them the occupational pattern is very diversified. Out of 437 workers, 100 are cultivators, 109 are lime-shell coolies, 113 agricultural labourers and 44 do business and among them, there are also tea-shop owners, teachers, native doctors, lease cultivators, shop assistants, postman, cart-drivers,

shepherd and so on. Among Beri Chettiers, their main occupation is business and it indicates 36%; 18 are cultivators and five are clerks. Jains, as usual, are pawn-brokers.

TABLE No. XXVI
Workers classified by occupation

Occupation (1)	No. of workers engaged		
	Persons (2)	Males (3)	Females (4)
1. Cultivation	144	134	10
2. Agricultural labourer	127	90	37
3. Lime shell cooly	125	105	20
4. Business	115	87	28
5. Boat man (cooly)	98	98	...
6. Fishing	31	31	...
7. Basket making	19	19	...
8. Shepherd	19	15	4
9. Tailoring	16	16	...
10. General cooly	16	12	4
11. Preparing and selling of Idly	14	6	8
12. Goldsmith	12	12	...
13. Clerk	10	10	...
14. Tea shop owner	7	7	...
15. Domestic servant	7	4	3
16. Shop assistant	6	6	...
17. Beedi making	6	6	...
18. Dhoby	6	4	2
19. Religious worker	5	5	...
20. Teacher	5	4	1
21. Barber	5	5	...
22. Lease cultivation	5	5	...
23. Village Officials	4	4	...
24. Rice mill cooly	4	4	...
25. Hotel server	4	4	...
26. Midwife assistant	3	...	3
27. Wood cutter	3	3	...
28. Rice pounding	3	1	2
29. Native doctor	2	2	...
30. Headmaster	2	2	...
31. Pawn broker	2	2	...
32. Postman	2	2	...
33. Mason	2	2	...
34. Rice mill owner	1	1	...
35. Cart driver	1	1	...
36. Timber sawyer	1	1	...
37. Electrician	1	1	...
38. Road cooly	1	1	...
39. Garland making	1	1	...
40. Cook	1	1	...
Total	836	714	122

Trade and business

71. Chettiar almost monopolise the trade of this village. Proximity to the city of Madras has contributed to the growth of trade in this village. For the size and economic conditions of the village, one feels that the growth of trade has been rather quick. In bazaar street, one finds large number of provision stores, cloth shop, jewellery marts, restaurants, tailor shops and so on. Table No. XXVII furnishes details of business carried on by the households.

Among Reddians, twelve persons carry the trade on fish, eight persons prepare and sell rice cake (Idli), five persons have tea-shops and five deal with roots. Trade on paddy, jack fruit, casuarina etc., are some other business activities among Reddians. Fourteen households of Pattinavars do business on fish. Trade on cloth is carried on by seven Chettiar households and nine of them own provision stores. Six Chettiar families carry on selling rice cakes. Selling oil, lime-shell, milk etc., are some other trade activities of Chettians.

TABLE No. XXVII

Trade or Business

REDDIAR

Business I				Business II			
No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)	(1)	(2)	(3)	(4)
9	Fish business (P)	Loan 2 H. H. Neighbours "	Rs. 35	5	Tea shop (P)	Own 1 H.H. Savings " Loan " Neighbours 2 "	Rs. 47
3	Fish business (S)	Self 1 H. H. Neighbours 2 "	Rs. 10	...	...	...	...
Business III				Business IV			
No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)	(1)	(2)	(3)	(4)
7	Rice cake selling (P)	Self loan	Rs. 23.57	4	Roots business (P)	Neighbours 3 H.H. Help 1 " from schools.	Rs. 27.50
1	Rice cake selling (S)	Savings	Rs. 15	1	Roots business (S)	Neighbours	Rs. 10
Business V				Business VI			
No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)	(1)	(2)	(3)	(4)
1	Paddy Business (P)	Self	Rs. 30	1	Jack fruit selling (P)	Loan	Rs. 30
Business VII				Business VIII			
No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)	(1)	(2)	(3)	(4)
3	Casuarina branches selling (S)	Neighbours	Rs. 22.83	1	Lime shell contract (S)	Self	Rs. 100

TABLE No. XXVII (Contd.)

Trade or Business

REDDIAR (Contd.)

Business IX				Business X			
No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)	(1)	(2)	(3)	(4)
3	Petty shop (S)	Own from cultivation 1	Rs. 20	1	Rice business and Petty shop (S)	Loan	Rs. 55

Business XI				Business XII			
No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)	(1)	(2)	(3)	(4)
1	Rice and fish selling	Loan	Rs. 50	1	Rice and gram business (P)	Neighbours	Rs. 35

Business XIII			
No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)
15	Rice business (P)	Neighbours loan	Rs. 30.67
2	Rice business (S)	Neighbours	Rs. 17.50

PATTINAVAR

Business I				Business II			
No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)	(1)	(2)	(3)	(4)
14	Fish business	Self loan	Rs. 21.71	1	Rice cake selling (P)	Neighbours loan	Rs. 10

TABLE No. XXVII (Contd.)

Trade or Business

CHETTIAR

Business I				Business II			
No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)	(1)	(2)	(3)	(4)
6	Cloth merchant (P)	Self loan help from father	Rs. 110	9	Provision store (P)	Self cultivation Neighbours	Rs. 108.33
1	Cloth business (S)	Cultivation	Rs. 120	...	...	...	...
Business III				Business IV			
No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)	(1)	(2)	(3)	(4)
6	Rice cake selling (P)	Loan neighbours	Rs. 21.67	2	Beedi business (P)	Own from others	Rs. 55
Business V				Business VI			
No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)	(1)	(2)	(3)	(4)
1	Milk and lime shell (P)	Self	Rs. 70	1	Petty shop (P)	Neighbours	Rs. 55
Business VII				Business VIII			
No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)	(1)	(2)	(3)	(4)
1	Lime shell business (S)	Cultivation	Rs. 100	1	Hotel (P)	Self	Rs. 100
Business IX				Business X			
No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)	(1)	(2)	(3)	(4)
1	Oil business (P)	Self	Rs. 37	2	Rice business (P)	Self neighbours	Rs. 65

TABLE No. XXVII (Contd)

Trade or Business

CHETTIAR (Contd.)

Business XI			
No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)
1	Fruit selling (P)	Neighbours	Rs. 60

NAICKER

Business I			
No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)
1	Beedi shop (P)	Neighbours	Rs. 35
1	Beedi shop (S)	Self	Rs. 25

Business II			
No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)
1	Fish business (P)	Loan	Rs. 35
...

Business III			
No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)
6	Rice business (P)	Loan Neighbours	Rs. 24.16

Business IV			
No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)
1	Roots selling (P)	Neighbours	Rs. 20

PARAYAN

Business I			
No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)
	Firewood selling (P)	Neighbours	Rs. 20

MUSLIM

Business I			
No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)
1	Tea shop (P)	Loan	Rs. 30

NAIDU

Business I			
No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)
1	Rice cake selling (P)	Neighbours	Rs. 30

Business II			
No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)
1	Fish business (P)	Neighbours	Rs. 30

TABLE No. XXVII (Contd.)

Trade or Business

NAIDU (contd.)

Business III			
No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)
1	Petty shop (P)	Raising loan	Rs. 35

MUDALIAR

Business I				Business II			
No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)	(1)	(2)	(3)	(4)
1	Rice cake selling (P)	Self	Rs. 30	1	Fish business (P)	Raising loan	Rs. 75

Business III			
No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)
2	Petty shop (P)	Raising loan Neighbours	Rs. 55

IDAYAR

Business I				Business I			
No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)	(1)	(2)	(3)	(4)
1	Pig selling (P)	Self	Rs. 5	1	Groundnut and Bengal gram selling (P)	Self	Rs. 30

JAIN

Business I			
No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)
2	Jewellery shop (P)	Bank raising loan	Rs. 112.50

* P = Primary; S = Secondary

Among other communities, one or two families attend to business.

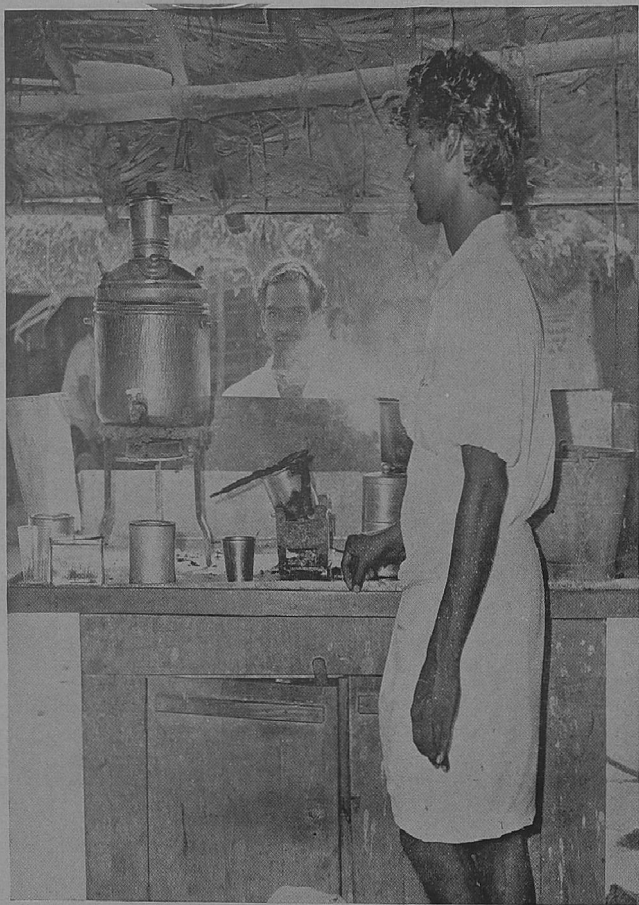
Collection of lime shell

72. We have already stated that agriculture and lime shell collection are the two main occupations of the people of this village. It will be interesting to study the process of collection and sale of lime shells. This

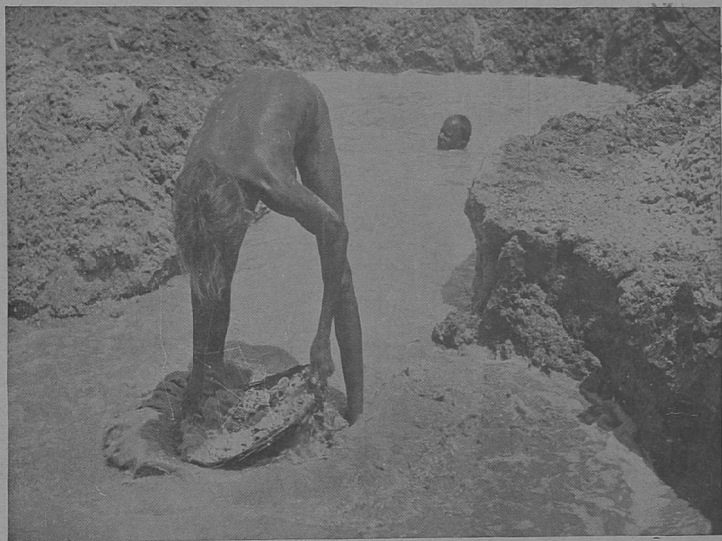
work is carried on throughout the year except on rainy days of *Karthigai* and *Margazhi* (November to January). There are two methods by which the lime shell is collected. By geological process, lime shells have been deposited throughout the entire coast adjoining this village. A part of it is under the backwaters and part of it is covered by the sands of the sea-shore. One could reach these shells either by removing



A typical village tea-shop.



The humble possessions of a tea-shop owner



Collecting lime shell : One person is going down the water while the other has come up.



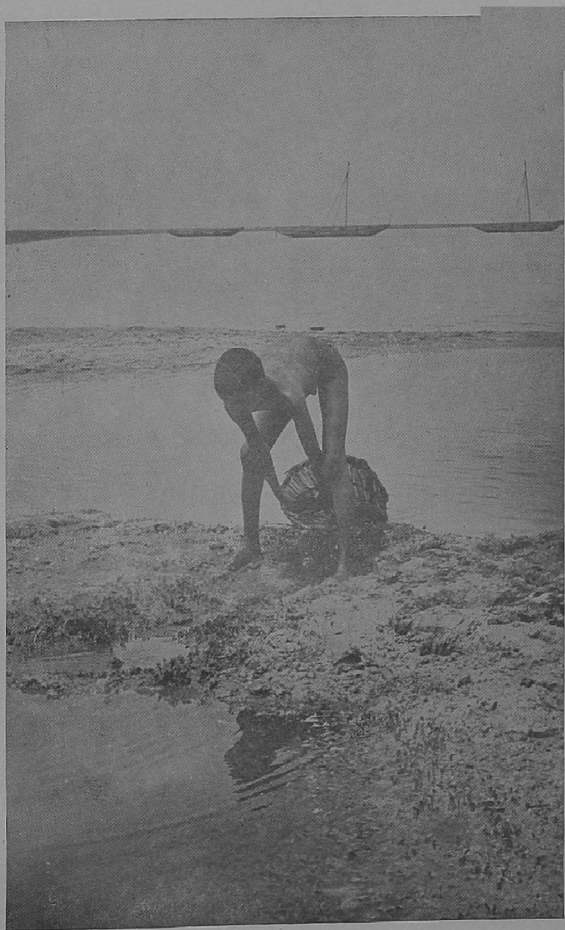
Washing the lime shell is done by women.



Washed shell is dumped outside.



The pit after shell is removed.



The boats at the back ground are used for transporting lime shell.



Lime kiln at Sunnambukulam



Lime shells are being transported.

the sand on the top or by diving into the shallow waters of the Pulicat lake. Strictly speaking, this natural wealth belong to the Government and a licence should be obtained from the Government for quarrying. In this village, we come across instances of licensees as well as illicit quarryers. Usually, the rich Chettiers of this village knock down the sale at the auction held by officers of the Revenue Department. The area runs into hundreds of acres. This is an important source of employment for a number of people in the village. The labourers are paid mainly on piece-rate i.e., depending on the quantum of shell collected. But on an average the male worker earns Rs. 2.00 to Rs. 3.50. Women and children are paid less than Rs. 2. The shell is measured with a local measure called *Parai*.

Collection of shell by removing the sand

73. The implements necessary for this are a long pointed iron rod which is used for locating the deposits, shovels to remove the sand as well as to collect the shells and baskets made of split casuarina twigs to carry the shell. The iron rod will be about 8' long. This will be driven into the sand where there are shell deposits. If done so, a tinkling noise will be produced. Simultaneously, the depth at which the deposits are available are also known. Then a square pit of 6' is dug. Four to six persons will be engaged in this work. Shell deposits will be available at a depth of 6' to 8'. Thus the deposits will be 4' square and 1 foot in depth. This will measure about four parais. People prefer not to go deeper than this because the loose sand will have a tendency to crash into the pit and also the cost will increase. Usually, when the digging is going on, water also will be oozing out of the springs and this will still add to the labour involved in collecting the shells, but the lime collected will be partially cleaned. But deep pits will have too much water as to prevent people from standing inside the pit and collecting it.

Collection of shell from water

74. Under the water, lime shells will be covered by mud. First, they remove this mud and dump it on the shore. Then the people will have to dive into the water and collect the lime shell. Usually, one or two people dive into the water, collect the shell for about five minutes and then come up to the top where people standing on the shore gather the shells. The divers take a deep breath and then go into the water. This operation is carried on when there is maximum light. Usually, two people dive at a time so as to help each other in case of emergency. People standing on the shore wash the shell cleanly and heap it. The shell thus collected is put into small boats and then transferred to big boats. These boats can take the shell direct to Madras.

One Parai of shell is valued at Rs. 8.25. The yield of a pit being four Parais, the income from one pit will be about Rs. 33. The persons who collect the shell will have to be paid at Rs. 3.50 per Parai. It will work out to Rs. 14. Those who clean it will get Re. 1. The cost of transport is Rs. 7 for four parais which is the quantity collected from one pit. Miscellaneous expenditure will be another Rs. 0.25 per parai. The total cost will come to Rs. 22. Thus, there is a profit of Rs. 10 per pit. A one-ton boat can carry five Parais of shell; if the wind is favourable, these boats will reach Madras within three days. Otherwise, it will take five days to one week. There are fifty boats stationed in this village for this purpose. The boats were formerly used for transporting other goods like casuarina also. Now-a-days, lorries have replaced boats. It is estimated that on an average Rs. 500 to Rs. 1,000 worth of shell is dug up daily. The deposits are quite rich even to-day and it is hoped that this trade will flourish for some more years to come. The partition of Andhra Pradesh and Madras has resulted in the transfer of large extents of such valuable lands to Andhra Pradesh. There are some small islands in the backwaters which also have very valuable deposits. These are also in Andhra Pradesh and were not covered by the Pataskar Award. As the Andhra Pradesh Government did not take proper action to list out these areas, illicit quarrying is on the increase. It is learnt that Government of India sent some Geologists from the Geological Survey of India to examine the possibilities of obtaining Gypsum from this area. It is also stated that the Government of Andhra Pradesh considered the starting of a Cement factory in this area. The result of these proposals is not known. We feel that the Government, of Madras could organise the trade on a more systematic line, probably through the Industrial Co-operatives. Instead of transporting the entire shell that is collected to Madras, a portion of it should be processed in the village itself. At present, there are only two kilns functioning in this village. In the lime kilns which is a rectangular structure with top open, lime shells and coal are spread in alternate layers and the coal is lighted. There is a hole at the bottom on one side through which the air is blown by manually operated air-bellows. After continuous burning for a day, lime shell becomes what is called "quick lime" and water is sprinkled on this; it reacts and crumbles down and forms lime. The lime that is produced this way is locally consumed.

Income of people

75. The income of the people has been studied on the basis of occupations and castes. 71 households get a monthly income of less than Rs. 25. 284 families

get Rs. 26 to 50 per month. 100 families get income between Rs. 51 and 75. There are 32 households getting income between Rs. 76 and 100 and 43 households get more than Rs. 100. Thus we find that 70% households get less than Rs. 50 per month. The households getting

more than Rs. 100 per month are those engaged in cultivation, business, money lending, teaching and religious work. Lime shell divers, cultivators, boatmen, agricultural labourers and petty businessmen are the people who get income below Rs. 50.

TABLE No. XXVIII

Monthly income per household by source and occupation

Caste/ Community	Occupation of household	Monthly income per household in the range of				
		Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Reddiar	Religious worker	...	1	...	...	1
	Native doctor (Practitioner)	...	1	...	...	...
	Teacher	...	...	...	1	...
	Tea shop	...	3	1	...	...
	Gumastha	...	...	1	...	...
	Business	4	19	7	...	...
	Shop boy	1	...	1	...	...
	Cultivation	4	38	17	5	8
	Lease cultivation	...	2	1	...	...
	Agricultural labourer	19	38	8	3	...
	Fishing	...	1	...	...	...
	Lime shell divers	2	44	14	3	...
	Cart driver	...	...	1	...	...
	Tailor	...	1	2	1	...
	Electrician	...	...	1	...	...
	Mason	...	1	...	...	...
	Road cooly	...	...	1	...	...
	Rice cake selling	1	1	2	...	...
	Domestic servant	1	...	...	...	...
	Cigar cooly	1	1	...	...	...
	General labourer	2	3	...	...	...
	Workers in rice mill	...	1	...	...	...
	Dependents	...	1	...	...	...

TABLE No. XXVIII (Contd.)

Monthly income per household by source and occupation

Caste/ Community	Occupation of household	Monthly income per household in the range of				
		Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Pattinavar	Business	5	3	...	...	...
	Cultivation	...	1	...	...	...
	Fishing	2	9	4	2	...
	Lime shell divers	2	4	...	...	...
	Boat man	8	47	11	2	...
	Muruku making and selling	1	...	...	...	...
	Rent receiver on household getting free food	1	1	...	...	...
Chettiar	Teacher	...	...	...	...	1
	Flour mill owner	...	...	...	...	1
	Hotel business	...	...	...	1	...
	Gumastha (Provision store)	...	3	...	...	...
	Shop assistant	...	1	...	...	...
	Business	1	2	2	4	11
	Cultivation	...	...	3	...	10
	Lime shell cooly	...	2	...	...	...
	Rice mill cooly	...	1	...	...	1
	Muruku making and selling	2	2	...	...	...
	Cigar making cooly	...	1	...	1	...
Vanniar (Naicker)	Business	2	4	1	...	...
	Agricultural labourer	2	3	...	...	...
	Cultivation	...	8	4	4	...
	Lime shell divers	1	4	...	...	...
	Wood cutters	...	1	...	...	...
	Post man	...	1	...	...	...

TABLE No. XXVIII (Contd.)

Monthly income per household by source and occupation

Caste/ Community	Occupation of household	Monthly income per household in the range of				
		Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Vanniar (Naicker) (Contd.)	Timber sawyer	...	1	...	...	...
	Rice mill cooly	...	1	...	...	...
	Hotel supplier	...	1	1	...	...
	Lease cultivation	...	...	1	...	...
Farayan (S.C.)	Vettian	1	1	...	...	...
	Business	1	...	...	...	...
	Agricultural labourer	...	...	1	...	...
	Basket making	...	6	5	...	1
	Casual labour	4	1	...	...	...
Mudaliar	Midwife in hospital	...	...	1	...	...
	Gumastha in provision store	...	1	...	...	...
	Business	...	1	1	1	...
	Cultivation	...	...	1	...	...
	Maistry in highways	...	...	...	1	...
	Dependent family	1	...	...	...	...
Asari	Goldsmith	...	2	3	1	1
Brahmin	Temple priest	...	...	...	...	2
	Private tutor	...	...	1	...	...
	Cook in hotel	...	...	...	1	...
	Rent receiver	...	...	...	1	...
Naidu	Business	...	2	...	...	...
	Tailor	...	1	...	...	...
	Idly selling	...	1	...	...	...
Vannan	Dhoby	2	2	...	...	...
Pillai	Priest	...	...	1	...	...
	Headmaster	...	...	...	...	1
	Cultivation	...	1	...	...	...
	Temple garland maker	...	1	...	...	...

TABLE No. XXVIII (Contd.)

Monthly income per household by source and occupation

Caste/ Community	Occupation of household	Monthly income per household in the range of				
		Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Maruthuvar	Barber	...	2	1	...	...
Jain	Pawn broker shop	...	...	...	...	2
Nadar	General labourer	...	1	...	...	...
	Tailor	...	1	...	...	...
Karuneegar	Karnam	...	...	...	...	1
Agamudaiyar (Thevar)	Business	...	...	...	...	1
Idayar (Joi)	Lime shell divers	...	1	...	...	...
Vellalar	Tailor	...	1	...	...	...
Muslims	Native doctor	...	...	1	...	...
	Tea shop	...	1	...	...	...
	Clerk in Panchayat Board	...	...	...	...	1
Village Total						
	Religious worker	...	1	1	...	3
	Native doctor	...	1	1	...	...
	Midwifery assistant in hospital	...	...	1	...	...
	Headmaster	...	...	...	...	2
	Teacher	...	...	1	1	...
	Village Officers	1	1	...	...	1
	Flour mill owner	...	...	...	...	1
	Tea shop	...	4	1	1	...
	Gumastha (Clerk)	...	4	1	...	1
	Business	13	31	11	5	12
	Shop boy	1	1	1	...	...
	Pawn broker shop	...	...	...	...	2
	Cultivation	4	48	25	9	18
	Lease cultivation	...	2	2	...	...
	Agricultural labourer	21	41	9	3	...

TABLE No. XXVIII (Contd.)

Monthly income per household by source and occupation

Caste/ Community	Occupation of household	Monthly income per household in the range of				
		Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Village Total (Contd)						
	Fishing	2	10	4	2	...
	Lime shell divers	5	55	14	3	...
	Wood cutter	...	1	...	...	...
	Boat man	8	47	11	2	...
	Cart drivers	...	...	1	...	...
	Post man	...	1	...	...	...
	Tailor	...	4	2	1	...
	Goldsmith	...	2	3	1	1
	Electrician	...	...	1	...	...
	Timber sawyer	...	1	...	...	...
	Mason	...	1	...	1	...
	Road cooly	...	...	1	...	...
	Worker in rice mill	...	3	...	...	1
	Rice cakes making and selling	4	4	2	...	...
	Clgar cooly	1	2	...	1	...
	Basket making	...	6	5	...	1
	Temple garland making	...	1	...	...	...
	General labourer	6	5	...	...	...
	Cook in hotel	...	...	...	1	...
	Servant	1	...	...	...	...
	Hotel supplier	...	1	1	...	...
	Barber	...	2	...	...	...
	Dhoby	2	2	...	...	...
	Dependents	1	1	...	...	...
	Rent receivers	1	1	...	1	...
	Total	71	284	100	32	43

The village as a whole should be classified as a poor one. In the present day when prices are soaring high, the income of less than Rs. 50 per household will mean that the villagers of this place find it difficult even to have the basic necessities of life. Probably there is nothing special about this village. More light on this problem will be thrown by a study of the pattern of expenditure.

Pattern of expenditure

76. The pattern of expenditure of households on various items is shown in Table No. XXIX. There are 530 households and they spend at the rate of Rs. 50.67 per month on food. This works out to a total of Rs. 26,821.53 which comes to 81.1% of the total expenditure. Even in this, 51.2% is on cereals; expenditure

on clothing constitutes 6.7% as the second major item. All the other items like education, medicine, travelling, fuel, religious purposes etc., work out to less than 2%. Savings come to only 0.5%. Expenditure on amusements is only 1.1%. Even families with an income of less than Rs. 25 are found to spend Rs. 25.63 on food. This means that these families should be running into debts or liquidating their assets. The only variation noticed is that in the highest income groups of Rs. 100, the proportion of expenditure on cereals steadily comes down.

Indebtedness

77. The percentage of households indebted is 68. The debt runs to a total of Rs. 2,55,280. Thus the average debt per indebted household works out to Rs. 715. The percentage of indebted households among people of different income groups is as follows:

Income group	Percentage of Indebted households
Rs. 25 or less	54.9
Rs. 26 - 50	67.3
Rs. 51 - 75	78.0
Rs. 76 - 100	71.9
Rs. 101 & above	60.5
All income groups	<u>67.4</u>

One peculiarity is that the percentage of indebted houses is low in the lowest and highest income groups. Thus it is the middle income group in the village, that is more heavily indebted. This is probably because the lowest income earners restrict their expenditure within their income. The highest income group can meet all their needs. The middle income group tries to increase their needs by imitating the richer people and as a consequence spend more than what they get.

TABLE No. XXX
Indebtedness percentage of households and average debt

Income range	No. of households	No. of households in debt	Percentage	Total debts	Average debt per indebted household
(1)	(2)	(3)	(4)	(5)	(6)
Rs. 25 & below	71	39	54.93	9,625	246.79
Rs. 26 to 50	284	191	67.25	79,255	414.95
Rs. 51 to 75	100	78	78.00	49,400	633.33
Rs. 76 to 100	32	23	71.87	20,800	904.34
Rs. 101 and over	43	26	60.47	96,200	3,700.00
Total	530	357	67.36	2,55,280	715.07

Indebtedness by major communities

78. The percentage of indebted households among the various major communities is indicated below.

Debt among major communities

Community	Total No. of households	No. of households in debt	Percentage of indebted households
(1)	(2)	(3)	(4)
Reddiar	271	175	64.58
Pattinavar	104	68	65.38
Chettiar	50	28	56.00
Vanniar	40	30	75.00
Parayan	21	19	90.48
Mudaliar	8	4	50.00
Asari	7	6	85.71
Brahmin	5	5	100.00
Vannan	4	2	50.00

Debt among major communities

Community	Total No. of households	No. of households in debt	Percentage of indebted households
(1)	(2)	(3)	(4)
Pillai	4	4	100.00
Naidu	4	3	75.00
Other Hindu Castes	11	10	90.91
Muslim	3	3	100.00
Total	532	357	67.11

It is found that all the major communities are in the habit of borrowing. The minimum is in Beri Chetti Community where 56% of households are indebted.

Amongst Parayans, Asaris and Brahmins, indebtedness is found in practically all the families. But the amounts borrowed by Beri Chettians are much; so also is the case with Brahmins and Mudaliars.

Causes of indebtedness

79. Table No. XXXI indicates the different causes of debt among the households.

TABLE No. XXXI
Indebtedness by causes

Caste/ Community	Cause	Indebtedness by cause of debt		
		Amount of debt in Rs.	No. of families in debt	Proportion of debt due to cause to the total amount of debt (Percentage)
(1)	(2)	(3)	(4)	(5)
Reddiar	Purchase of land	2,100	4	3.10
	House construction or repairs to existing building	300	3	0.44
	Marriages	17,550	56	25.90
	Funerals	800	7	1.18
	To give dowry	...	...	...
	To clear outstanding debts	500	3	0.74
	Sickness	1,800	9	2.66
	Ordinary wants	28,505	126	42.07
	Household cultivation	9,150	26	13.50
	Industry run by the households (Soda Machine)	500	1	0.74
	Business run by the households	1,350	7	1.99
	Purchase of cattle	3,800	6	5.61
	Purchase of bullock cart and bullock	1,200	1	1.77
	Festivals	200	1	0.30
	Total	67,755	250	100.00
Pattinavar	Purchase of land	700	1	1.21
	House construction or repairs to existing building	950	3	1.64
	Marriages	3,025	9	5.23

VILLAGE SURVEY

TABLE No. XXXI (Contd.)

Indebtedness by causes

Caste/ Community	Cause	Indebtedness by cause of debts		
		Amount of debt in Rs.	No. of families in debt	Proportion of debt due to cause to the total amount of debt (percentage)
(1)	(2)	(3)	(4)	(5)
Pattinavar (Contd.)				
	Funerals	100	1	0.17
	To clear outstanding debts	100	1	0.17
	Sickness	750	3	1.30
	Ordinary wants	8,950	39	15.46
	Confinements	100	1	0.17
	Boat manufacturing	42,200	19	72.92
	Purchase of boat	1,000	1	1.73
	Total	57,875	78	100.00
Chettiar (Beri)				
	House construction or repairs to existing building	1,000	3	1.33
	Marriages	5,550	3	7.38
	Funerals	50	1	0.07
	To clear outstanding debts	1,800	2	2.39
	Sickness	500	1	0.67
	Ordinary wants	7,300	15	9.71
	Household cultivation	4,500	2	5.98
	Industry run by the households	...	...	...
	Business run by the households	54,000	9	71.80
	Purchase of cattle	500	1	0.67
	Total	75,200	57	100.00
Vanniar (Naicker)				
	House construction or repairs to existing building	300	1	2.51
	Marriages	4,000	13	33.46
	Funerals	100	1	0.84

TABLE No. XXXI (Contd.)

Indebtedness by causes

Caste/ Community	Cause	Indebtedness by cause of debts		
		Amount of debt in Rs.	No. of families in debt	Proportion of debt due to cause to the total amount of debt (percentage)
(1)	(2)	(3)	(4)	(5)
Vanniar (Naicker) (Contd.)	Sickness	350	3	2.93
	Ordinary wants	4,600	24	38.49
	Household cultivation	1,800	10	15.06
	Business run by the households	750	3	6.28
	Confinements	50	1	0.42
	Total	11,950	56	99.99
Parayan	Marriages	3,700	11	64.35
	Sickness	300	3	5.22
	Ordinary wants	1,450	9	25.21
	Education	300	1	5.22
	Total	5,750	24	100.00
Mudaliar	Purchase of land	2,000	2	40.82
	Ordinary wants	2,400	2	48.98
	Business run by the households	500	1	10.20
	Total	4,900	5	100.00
Asari	Marriages	1,200	4	60.00
	Ordinary wants	800	3	40.00
	Total	2,000	7	100.00
Brahmin	Marriages	3,500	2	56.00
	Sickness	100	1	1.60
	Ordinary wants	2,575	3	41.20
	Education	75	1	1.20
	Total	6,250	7	100.00

TABLE No. XXXI (Contd.)

Indebtedness by causes

Indebtedness by cause of debts

Caste/ Community	Cause	Amount of debt in Rs	No. of families in debt	Proportion of debt due to cause to the total amount of debt (percentage)
(1)	(2)	(3)	(4)	(5)
Vannan	Sickness	100	1	9.09
	Ordinary wants	700	2	63.64
	Household cultivation	100	1	9.09
	Confinements	200	1	18.18
	Total	1,100	5	100.00
Pillai	Marriages	600	2	37.50
	Ordinary wants	1,000	3	62.50
	Total	1,600	5	100.00
Naidu	Ordinary wants	300	2	75.00
	Business run by the households	100	1	25.00
	Total	400	3	100.00
Maruthuvar	Ordinary wants	350	2	41.18
	Business run by the households	500	1	58.82
	Total	850	3	100.00
Jain	Business run by the households	17,000	2	100.00
	Total	17,000	2	100.00
Nadar	Ordinary wants	350	2	100.00
Karuneegar	Household cultivation	300	1	100.00
Thevars (Agamudaiyar)	Business run by the households	300	1	100.00
Idayar	Ordinary wants	100	1	100.00
Valluvar	...	...	...	...
Muslim	Purchase of land	600	1	37.50
	Ordinary wants	1,000	4	62.50
	Total	1,600	5	100.00

TABLE No. XXXI (Contd.)

Indebtedness by causes

Caste/ Community	Cause	Indebtedness by cause of debts		
		Amount of debt in Rs.	No. of families in debt	Proportion of debt due to cause to the total amount of debt (Percentage)
(1)	(2)	(3)	(4)	(5)
Village Total	Purchase of land	5,400	8	2.12
	House construction or <i>repairs to existing</i> building	2,550	10	1.00
	Marriages	39,125	100	15.33
	Funerals	1,050	10	0.41
	To give dowry	...	...	...
	To clear outstanding debts	2,400	6	0.94
	Sickness	3,900	21	1.53
	Ordinary wants	60,380	237	23.65
	Household cultivation	15,850	40	6.21
	Industry run by the households (Soda)	500	1	0.20
	Business run by the households	74,500	25	29.17
	Purchase of cattle	4,300	7	1.68
	Purchase of bullock cart and bullock	1,200	1	0.47
	Festivals	200	1	0.08
	Confinements	350	3	0.14
	Boat manufacturing	42,200	19	16.53
	Purchase of boat	1,000	1	0.39
	Education	375	2	0.15
	Total	2,55,280	492	100.00

For the village as a whole, the most important cause of debt is the need of households engaged in business. Boat-making and marriages are also found to be important causes of debt. About 30% of the borrowings are for non-specific wants of the villagers. As we have taken the borrowings for cultivation, industry, business, purchase of land separately, we should conclude that these non-specific borrowings are also non-productive. Non-productive borrowing has an adverse effect because it does not enhance the income or the repaying capacity of the people. If we take all the non-productive loans, it works out to 42% of the total. The people should be only finding it very difficult to repay all these loans. The table is an elaborate one and indicates the borrowing pattern of the various communities.

Source of debts

80. There is no organised banking in the village. There is no Co-operative Credit Society in this village, even to give loans for productive purposes. The people are, therefore, driven by sheer necessity to borrow from private money lenders. There are two pawn shops where money is advanced on gold. Money is given also on personal security after obtaining a promissory note. Poor people among Barathavars borrow from money-lenders and interest should be paid in terms of grain at the rate of six Marakals of Paddy (96 litres) for every hundred rupees per annum, the principal alone being repayable in cash. The people are both ignorant and careless about these loan accounts and are often duped. The rate of interest is around 18% per annum. Because of bad planning, they do not repay them in time and incur large expenditure in repaying the interest itself. Sometimes they borrow again to repay the principal of the old loan. The Chettians are the most important money lenders of this place though the pawn shops are owned by Marwaris. The people are afraid to give details of the rates charged because they feel that the money-lenders will refuse to give them any more loans. They agree that the rates are high but in the absence of other sources they have to depend only on money lenders. The income of the people of this place also does not show any signs of rapid increase and probably the tendency to borrow will continue for some more time. Though the ultimate remedy for this evil will be to augment the income of the people, the immediate solution will be to organise better credit facilities preferably through Co-operative societies. There are Co-operative Societies in Gummidipoondi and Ponneri. But the distance, the delay and expenses prohibit the people from depending on these banks.

Co-operation

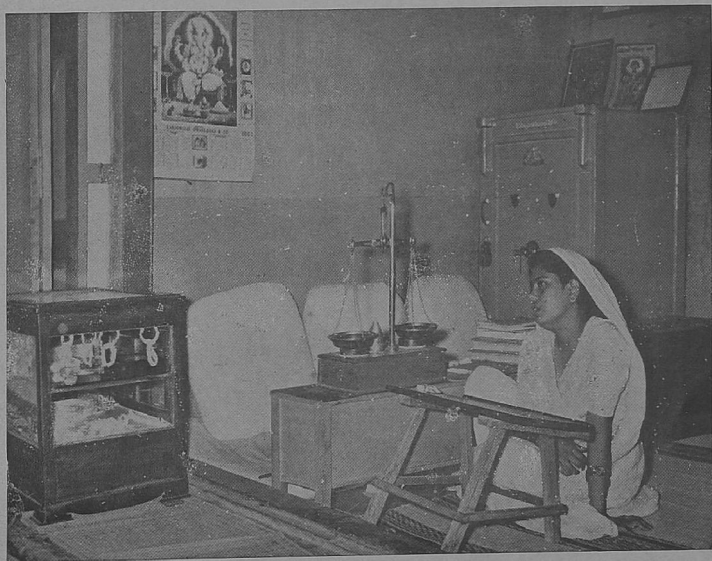
81. While speaking about the evils of indebtedness, it was suggested that better credit facilities should be made available to the villagers. This could be achieved easily through the Co-operative Credit Society. The composition of Co-operative Society will be seen from Table No. XXXII.

At present the people are practising the age-old agricultural methods. As pointed out earlier, the yield of food crop in this village is pretty low. The average yield of different crops in this village is shown below.

Name of the food crops	Yield of food crops per acre	
	In terms of bags	In terms of Madras measures
(1)	(2)	(3)
1. Disingu paddy	4	256
2. Sampalai paddy	4	256
3. Vaadai Samba paddy	3½	224
4. Akkul paddy	5	320
5. Ragi (கொழுங்கு)	5	320
6. Gingili (சீரஞ்சு)	1	64
7. Sweet potatoes (காரைக்கிடி காய்க்காய்)	10	50 (Vissees)

1 Bag = 64 M. M. = 128 Litres

Better farming, intensive manuring and use of modern equipments will meet this problem. For this purpose, the people will have to organise themselves into a Co-operative Society. Then they will be in a position to purchase and store fertilisers, pesticides, agricultural equipments etc., in large quantities and enjoy the benefits of bulk purchases. The third item on which the ordinary farmer loses heavily is the marketing of his agricultural produce. Because of the insufficient storing facilities and the compelling need to get cash, these villagers sell away their produce soon after the harvest season when prices are at a low ebb. If a Co-operative Society is formed and if it offers storing facilities to the ryots, they will be able to earn a better price for their produce. Considering all these advantages, it is desirable to organise a multi-purpose Co-operative society in this village.



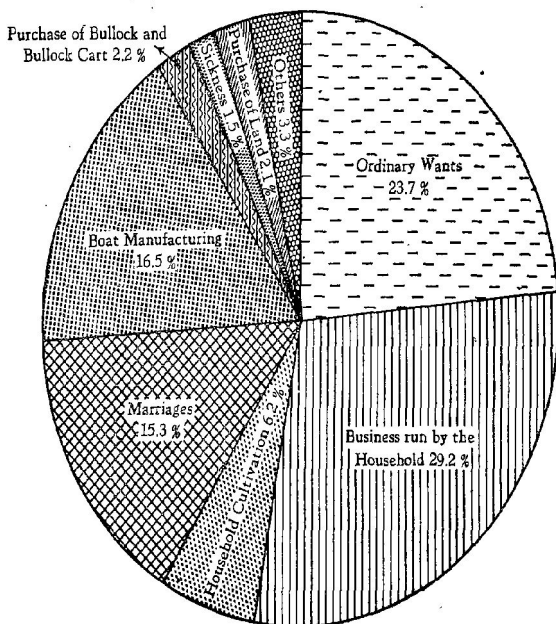
The Pawn shop. The Marvaris prefer to sit on the floor. Note the ornaments in the glass-case, the huge iron safe and the balance.

Prosperity Index

82. The relative prosperity of the people during the last ten years has been studied using three criteria. One is the ability of the households to clear the existing debts; second is the acquisition of movable or immovable properties and the third is savings and

investments. Table No. XXXIII indicates the prosperity index of different communities. Amongst Reddiars, 38 households cleared old debts to the tune of Rs. 19,034. Twenty seven households acquired property, the main item being land. Savings have been mainly in the form of Prize Bonds and Insurance. Investments have been considerably low and only five

CAUSES OF INDEBTEDNESS



households have invested in houses. The acquisition of properties has been very negligible in the other communities. The discharge of old debts also has been fairly good in the other communities. The Brahmin households have discharged debts to the tune of Rs. 10,000 and five households of Chettians have returned the debts amounting to

Rs. 22,800. Savings have been made by Chettians mainly in the form of chit funds and Insurance. Savings by other is not very much. The Pattinavars have invested large amounts mainly in boat business. On the whole, the village as a whole has not become more prosperous than before. They are incurring debts as already explained.

TABLE No. XXXII (Contd.)
Co-operative Society

Number that have not become members because of									
Caste/ Community	Name of Co-operative Society	No. of members belonging to	Not interested	Unfavourable circumstances	No male member	Being a migrated person not desirous to join	To join another society	Reason not stated	Not aware of the Society
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Vannan	4	...
Barber	3	...
Muslim	...	1	...	1	...	...	...	1	...
Jain	1	...	...	...	...	1	...
Nadar	1	...	...	...	1	...
Karunecgar	...	1	...	...	...	...	...	...	...
Idayar	1	...
Valluvar	1	...
Thevar (Agamudaiyar)	...	1	...	...	...	...	...	...	...
Total		40	12	8	1	1	1	461	8

TABLE No. XXXIII
Prosperity index during the last ten years

	Total No. of households	Reddiar	Pattinavar	Chettiar	Vanniar	Parayan	Mudaliar	Asari	Brahmin	Pillai	Muslim	Barber	Jain	Nadar	Karuncagar	Agamudaiyar
1. Number of households which have cleared debts which existed prior to 10 years from the income of the household	75	38	9	5	2	9	...	1	3	1	2	2	1	1	...	1
2. Total extent of debts cleared under item 1 by all the household together.	...	Rs. 19,034	Rs. 1,800	Rs. 22,800	Rs. 400	Rs. 2,020	...	Rs. 500	Rs. 10,000	Rs. 100	Rs. 500	Rs. 400	Rs. 3,000	Rs. 800	...	Rs. 300
3. A. No. of households which have during the last ten years																
a. Land and Cycle	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Land	28	19	...	5	1	1	...	...	1	...	...	...	...	...	...	1
c. Cattle	7	3	...	...	2	2	...	...	...	...	...	...	...	...	...	...
d. Land and house.	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
e. Sewing machine	3	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...
f. Cycle	1	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Total	41	27	...	5	3	3	1	...	1	...	...	...	...	...	...	1

TABLE No. XXXIII (Contd.)
Prosperity index during the last ten years

	Total No. of households	Reddiar	Pattinavar	Chettiar	Vandiar	Parayan	Modalliar	Asuri	Brahmin	Pillai	Mission	Barber	Jain	Nadar	Karunecgar	Agamudaiyar
B. Made any savings in cash and/or																
a. Chit fund	3	2	...	...	...	...	...	...	1	...	...	...	...	...	...	...
b. Prize bond	57	21	7	22	...	1	...	...	3	1	1	...	1	...	...	...
c. Ornaments	6	2	...	3	...	1	...	...	...	...	...	...	...	...	...	...
d. Insurance	14	4	2	5	...	...	1	2	...	...	...	...	...	...	...	...
e. Savings (Post office)	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
f. Cash	8	...	...	7	...	1	...	...	...	...	...	...	...	...	...	...
g. N. S. C.	2	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...
h. Savings (Bank)	1	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
i. Provident fund	1	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
j. Ornaments and Prize Bond	1	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
k. Savings and Prize Bond	1	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...
Total	95	30	9	39	...	3	1	2	4	3	1	...	2	...	1	...
C. Invested capital in any new undertaking or building																
a. House	19	5	10	1	1	...	...	...	1	...	1	...	...	...	...	...
b. Business	24	2*	14**	3†	1‡	...	...	...	...	...	...	1§	2||	...	...	1¶
c. Boat and house	2	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	45	7	26	4	2	...	...	...	1	...	1	1	2	...	...	1
4. The approximate total money value of items 3(a) to 3(c) of all the households together deducting the portion covered by debts and/or the proceeds of the sale of any property																

* Betel nut shop & Soda machine ** Boat † One flour mill & Cloth business ‡ Beedli shop § Barber shop || Jewellery shop ¶ Groundnut shop.
(N. B.).—[In respect of Dhobi, Naidu, Idayar and Valluvar the particulars are Nil.]

CHAPTER V

SOCIAL AND CULTURAL LIFE

Religious beliefs

83. The majority of the population are Hindus and so the Hindu customs and manners are generally observed in this village. Even though there is no big temple in Sunnambukulam, there are as many as 12 small temples where Hindus worship their Gods. Of these, one is a Siva temple dedicated to Lord Kalatheeswarar, four are Bajanaikols where the picture of Lord Krishna is kept and worshipped and the remaining seven are temples for village deities.

In the three shrines where the village deities are installed under a tree, they are represented by a stone slab or three bricks fixed vertically close to one another to which sandal paste and saffron are applied. The bottom of the tree is also anointed in a similar manner. Margosa twigs are placed on the idols. In temples where the deities are found within a small terraced enclosure, the Goddess is either a full figure in a sitting posture with four arms or only the head alone is installed. In the former case one hand holds a trident, the second a sickle, the third a small drum encircled by a serpent and the fourth a casket containing saffron. When the idol is represented by a head, the five headed-hood of a serpent on which a small Sivalingam is carved covers it as an umbrella. A sacrificial stone and a trident are found fixed on the ground in front of the Goddess with limes fixed on its three prongs. The following are the village deities :

- | | |
|--------------------|---------------------|
| 1. Dhrowpathiamman | 4. Thulukanathamman |
| 2. Nelliore Amman | 5. Angalamman |
| 3. Dhesa Mariamman | 6. Muneeswaran |

The only male deity here is Muneeswaran. The shape of these deities is either bricks or head or a full figure. These village deities are generally worshipped by the people to ensure a good harvest and to prevent the spread of epidemics like small-pox, cholera and plague.

Sri Kalatheeswarar Temple

84. The Siva temple located at the extreme corner of the Eswaran Koll Street is dedicated to Lord Kalatheeswarar which is a Pradishta Liagam and it is solely maintained by the Beri Chettians of Sunnambukulam. It covers an area of 9,600 square feet and its

age is not known. The temple has a Vimanam, a Bali-peedam, a Dhvajasthambam and a tank. There are four sannadhis here, viz., Sri Vinaygar, Subramaniam, Chandikeswarar and Navagrahangal. Sri Kalatheeswarar and His Consort Gnanambigai are the presiding deities of the temple.

A non-hereditary Gurukkal offers two poojas daily whose monthly salary is Rs. 25 apart from a daily paditharam of two measures of rice. He is also entitled to enjoy the offerings of the devotees. Chettians, Vanniars and Karuneegars are regularly visiting this temple and offering their worship. The parayars are not permitted to enter the temple.

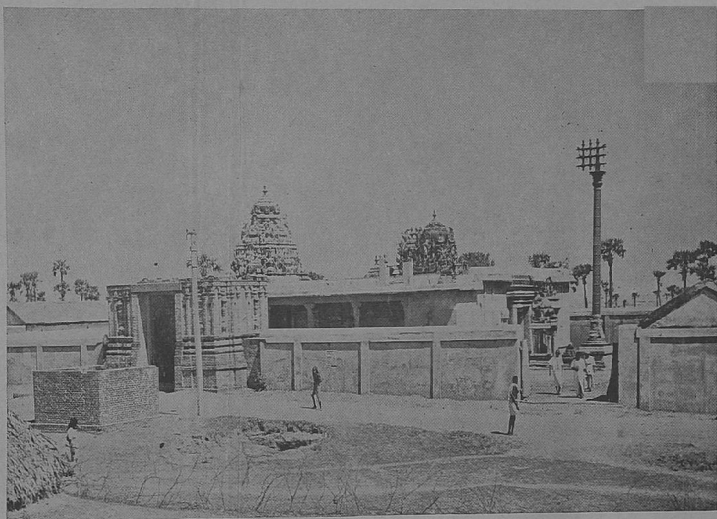
Chithira Pournami, Vaikasi Visakam, Karthigai Deepam and Arudhra are the important annual festivals observed here during which special abishegams, poojas and archanas are done and the deities are taken around the streets of the village in a procession which is witnessed by hundreds of devotees.

Sri Dhrowpathiamman Temple

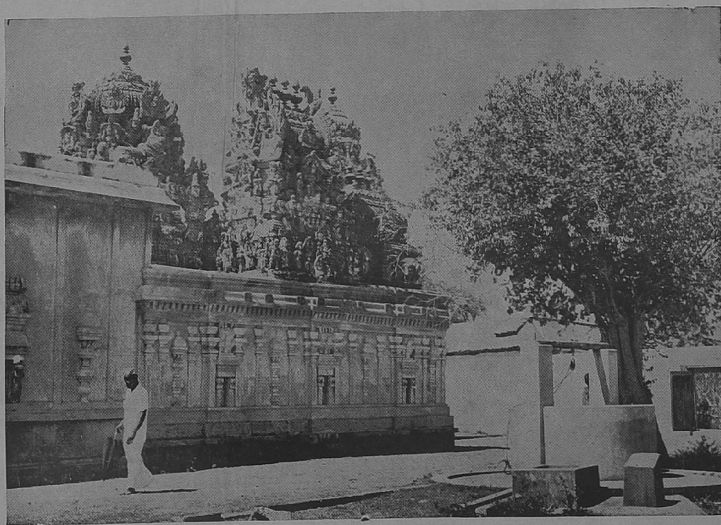
85. The Dhrowpathiamman temple of Sunnambukulam is the exclusive property of the Chettians and Vanniars where they offer their worship. This temple is located in a thope and the presiding deities are Sri Dharmaraja and Sri Dhrowpathiamman. It extends over an area of 600 square feet and it was built some fifty years back. Sri Dharmaraja is in a sitting posture while His consort is in a standing pose holding a parrot in her right hand. Lord Krishna, Vinayagar, Pothuraja and Pancha Pandavas are the other deities of the temple. All these vigrahams are made of wood and painted in colours. The temple owns a car, a wooden palanquin, one horse vahanam and a garuda vahanam, all made of wood.

A hereditary Vanniakula poosari who is in the enjoyment of some service inam lands offers a single pooja every Friday morning ; on other week days, only a mud lamp is lighted in the evenings.

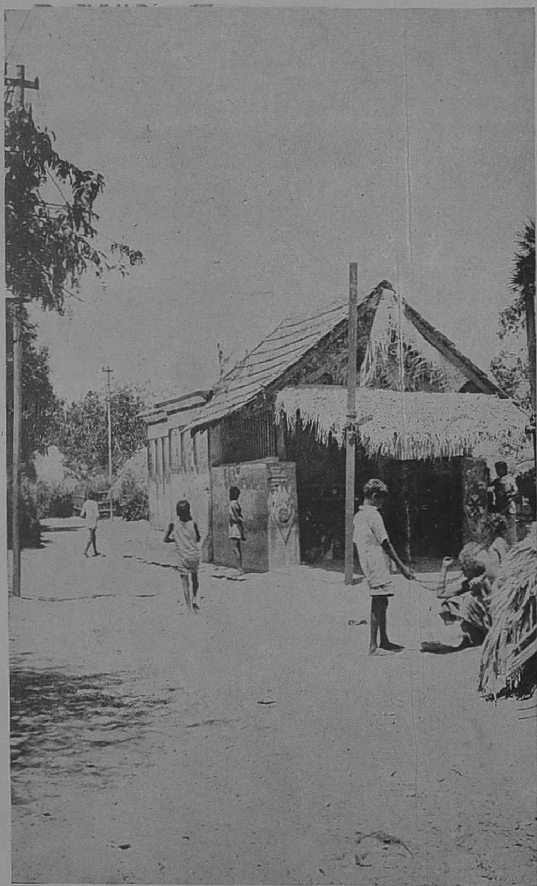
The temple does not observe any regular annual festival. But once in five or six years, Brahmotsavam is celebrated in the month of Vaikasi from collections made among the members of the communities for a period of ten days which is witnessed by hundreds of



A view of the temple: There is hardly a village in Madras State without a temple.



The temple has a well which supplies good water.



The temple in the Kuppam

devotees from the adjacent villages. The first, third fifth, seventh, ninth & tenth days of the festival are important.

On the first day of the Brahmotsavam, a wooden pole (*Kodimaram*) is planted on the ground in front of the Goddess by the poosari and an yellow turmeric dyed cotton flag is hoisted by him which shows the commencement of the festival. This is called as '*Kodimeteram*' or (flag hoisting). All the devotees who are to take part in the fire walking ceremony on the tenth day should start observing the festival rites from this day onwards. It is the custom here that devotees belonging to the Vanniar caste alone are permitted in the fire walking ceremony and people of other castes are strictly prohibited from taking part in the function.

On the third day of the function, the 'Kappukattal' ceremony takes place when the poosari ties an yellow turmeric dyed cotton thread around the wrist of the devotees who are to take part in the fire walking ceremony after wearing one himself.

During the entire period of Brahmotsavam special poojas, arathanas and archanas are conducted together with a variety of offerings like Pongal, Sundal, Vadai, Avul etc. which are distributed to the devotees at the close of each day. The Amman is taken round the streets on all days, both morning and evening in a grand procession during which several archanas are performed in front of the houses of devotees. On the fifth day of the festival, the Amman is placed in a decorated wooden car and pulled by devotees through the streets of the village. On the seventh day, both Dharmaraja and His consort are carried in a procession on a beautifully decorated wooden palanquin.

The ninth day festival depicts the battle between the Panchapandavas and Kauravas headed by Duriyodhana. Two batches of persons appear in the costume of the Kauravas and Pandavas respectively and a pole fight takes place between them. The festival terminates with the ultimate victory of the Pandavas over the Kauravas.

The most important feature of the Brahmotsavam is the fire walking ceremony which takes place on the last and the tenth day of the festival. In this function, Vanniars of both sexes take part in fulfilment of a vow for prayers granted or to be granted. All such persons should observe strict celibacy, avoid meat eating and sleep on hard floor or on a mat for forty-eight days prior to the event which takes place at night. A rectangular pit, one foot on depth is filled with red hot cinders which are arranged flush with the ground. The

devotees who take part in fire walking, bathe in the river or temple tank or well, wear yellow dhoties or sarees as the case may be, put on sacred ash and saffron on their forehead and go to one end of the fire pit with *Margosa* (*neem*) twigs in their right hands. After offering prayers to the Goddess on a signal from the priest, they get into the pit in rows, walk over the red hot cinders slowly and cross the pit. Some of them take the hot cinders in their hands and fold them in the dhoties or sarees; and the wonder is that neither their hands nor the clothes get burnt. After crossing the pit, they visit the temple, receive '*Prasadham*' from the poosari (priest) and go home.

Sri Nellore Amman Temple

86. This temple is located near the Siva temple and it belongs exclusively to the Vanniars of Sunnambukulam. It was built some fifty years ago. It covers an area of 400 sq. ft. The presiding deity, Sri Renuka Parameswari Nellore Amman is represented by a wooden idol fixed on a '*prabhai*'. She is in a sitting pose with four arms. The moola vigraham of the Amman is represented by a rectangular slab of stone fixed vertically on the ground anointed with sandal paste and saffron.

A poosari selected from the Vanniar caste whose service is honorary offers one pooja every Sunday morning together with some offerings like *Thaligai* (Pongal), Sundal etc. On other week days only a deepam alone is lighted by him once in the evening.

The annual festival of the Amman known as '*Adi-Vizha*' is celebrated on the last Sunday of the Adi month during which special poojas and archanas are conducted from collections made among the members of the community. Individual devotees offer animal sacrifices in the form of a goat or a fowl whenever their prayers are fulfilled. They also prepare and offer pongal with the meat of a goat or fowl and take them home.

Sri Dhesa Mariamman Temple

87. The above Amman temple belonging to the Vanniars is located in a thope and is in a dilapidated condition. It is sixty years old and covers an area of 400 square feet. The principal deity Sri Dhesa Mariamman is represented by a stone vigraham fixed on a square slab of stone which is only up to the neck. A five headed hood of a serpent with a small Sivalingam carved on it covers the Amman like an umbrella. There is a Balipedam and a Thirusoolam fixed on the ground before the Goddess carrying limes on its three prongs.

A hereditary Vanniakula poosari offers a single pooja on every Friday morning and on other week days only a mud lamp alone is lighted by him once in the evening. The temple does not observe any festival. But during Tuesdays in the month of Adi, devotees used to assemble here in groups and offer animal sacrifices like goats or fowls, whenever their Prarthanas are granted. They also cook pongal here and offer it along with the meal and take them home.

Sri Thulukanathamman Temple

88. Goddess Thulukanathamman is one of the important and favourite Village Goddesses of the Bharathavars who are a class of fishermen. They have erected a separate temple for Her in their Kuppam in which they offer their exclusive worship. It was built some eighty years back and it extends over an area of 600 sq. ft. The Moolavar Amman is symbolised by a rectangular mass of stone fixed vertically on the ground and anointed with sandal paste and saffron. There is also a wooden idol of the Amman (Uthsavar) in a sitting pose with four hands. There are also two other wooden idols here, one for Mariamman, the elder sister of Thulukanathamman and the other for King Pothuraja.

A selected poosari from the Mudaliar community offers a single pooja on every Sunday morning and a mud lamp alone is lighted by him in the evenings of all other week days. He is in the enjoyment of some maniam lands and he is also paid a monthly salary of Rs. 25.

'Koozhoothum Vizha' in the month of Vaikasi on a Sunday is the only annual festival observed by the temple during which special abishegams with milk, honey, coconut water, lime water etc., and poojas are conducted. Neivedhams like Pongal, Sundal, Vadai etc., are also offered and a goat or a fowl is sacrificed by the poosari in order to ensure a long, healthy and prosperous life to the members of the community in future. Then rice gruel or 'koozh' and other prasadhams are distributed to the devotees and a grand procession of the Amman late in the night along the streets of the Kuppam marks the conclusion of the festival.

Sri Angalamman Temple

89. The ancient Angalamman temple is located near the Dhrowpathi Amman temple under the shadow of an 'Iluppai' tree and it attracts all devotees who visit the Dhrowpathi Amman temple. The bottom of the tree is anointed with sandal paste and saffron and a trident is fixed in front of the tree with lime fruits.

The temple has no pooja or festival. Occasionally a coconut is broken by some devotees or others and camphor is burnt and they offer their prayers to the Amman for having fulfilled their prarthanas.

Sri Muneeswaran Temple

90. There are two ancient temples in Sunnambukulam dedicated to Muneeswaran who is the only male deity found here. Both these are temples under Margosa trees and they are located at the Chettiar Street and Kokkupalayam and are patronised by the Chettians and Vanniars respectively.

In the former temple the bottom of the tree is anointed by sandal paste and saffron representing Muneeswaran while in the latter He is symbolised by a rectangular slab of stone anointed alike. Three tridents are found fixed here with Margosa twigs and Lime fruits. Sri Katteri Amman, the consort of Muneeswaran is represented here by another stone.

In the temple patronised by the Chettians, there is no pooja or festival. Only a mud lamp alone is lighted by a selected member once in the evening whereas the Vanniars of Kokkupalayam have appointed a woman poosari whose service is honorary. She offers a single pooja on every Sunday morning and on other days of the week, a lamp alone is lighted by her once in the evening. A devotee donates one viss of oil every month for lighting purpose. There is no regular annual festival. Occasionally some devotees offer animal sacrifices like a goat or a fowl and also offer pongal in connection with 'Mudi Prarthana' (hair removing ceremony) for their children. It is a custom observed here by the devotees to hang the mudi (hair) in a mud pot to the branches of the Margosa tree representing the fulfilment of their prarthanas.

Four institutions are found in Sunnambukulam known as Bajanaikois for the exclusive use of the following communities: Vanniars, Chettians, Bharathavars and Adi Dravidas. They are thatched sheds covering roughly an area of 150 sq. ft. each. They were built some three to five years back.

In all these Bajanaikois mainly a big picture of the Lord Krishna is installed together with the portraits of other deities like Rama, Perumal etc. Members of other communities normally do not visit these temples. Again a Chettiar will not visit the Bajanaikoi of the Vanniar and vice versa. Like that the Bharathavars do not enter the Bajanaikoi of the Adi-Dravidas and vice-versa. A person selected by the caste visits these temples on every Saturday morning and offers coconuts and plantains to the deities. The annual festival o

these temples is generally celebrated on the last day in the month of Purattasi during which special poojas are conducted along with such neivedhams like Thaligai (Pongal), Sundal, Pori Kadalai etc., which are offered and the picture of Lord Krishna is taken through the streets of the village in a grand procession. At the conclusion of the procession, a mass worship (Bajanai) is offered by those present and finally the prasadhams are distributed to all the devotees.

In Sunnambukulam, animal sacrifices are freely permitted in almost all the temples for village deities. No daily pooja is performed, but a mud lamp alone is lit. Offerings of betels, coconuts and plantains are generally made once a week on a specified day by a poosari selected from the community. During annual festivals, the community sacrifices goats and fowls to the deities. Individuals offer animal sacrifices whenever they like. In spite of the general objection raised against such animal sacrifices, goats and fowls are killed at the sacrificial stones in front of the village deities.

The dominating caste

91. Out of 532 households, 271 are Reddians and by this numerical superiority, this caste dominates the social life of this village. The Brahmins form only five households and as the priests and religious teachers, they still command a lot of respect here. As between the other castes, we have to say that no other caste has attained any important place in the life of the village. In the Panchayat elections also, the main basis of contest was caste and the President and a majority of members belong to the Reddian community. But in spite of these, there is very little of ill-will between the various communities and no type of communal faction or tension is reported here.

Untouchability

92. In spite of the proximity to Madras City and the passing of Untouchability Offence Act, untouchability still prevails in this village. Nobody was able to give the exact reason for this. They still maintain that untouchability of the backward communities has been a long existing practice and that they just do not wish to give it up easily. The Caste Hindus say that even if they do not object to the free mingling of Harijans, the Harijans will not do so. In the hotels, the Harijans do not go in and take food sitting by the side of Caste Hindus. Table No. XXXIV shows that 302 out of 532 households were aware of the Untouchability Offence Act. But in actual practice, they have not observed the Act at all. There are complaints from the Harijans about the discrimination in taking

water from wells, ill-treatment in hotels, ill-treatment of children at school etc., though no specific instance was reported. In the Bharathava community, a Caste Panchayat exists. This comprises three elderly male members of the community who are supposed to solve all the important problems relating to that particular community. No such Caste Panchayat has been reported from other communities.

TABLE No. XXXIV
Awareness of Untouchability Offence Act

Caste/ Community	No. of persons interviewed	No. of persons aware of prohibition of Untouchability under Law
(1)	(2)	(3)
Reddian	271	119
Pattinavar	104	91
Chettian	50	28
Vanniar (Naicker)	40	14
Parayan	21	21
Mudaliar	8	7
Asari	7	3
Brahmin	5	4
Naidu	4	1
Pillai	4	3
Vannan	4	...
Maruthuvar	3	3
Jain	2	2
Nadar	2	2
Idayar	1	1
Karuneegar	1	1
Thevar (Agamudaiyar)	1	1
Valluvar	1	...
Muslim	3	2
Total	532	303

Statutory Panchayat

93. The Statutory Panchayats were formed in 1958 and the President was elected in 1959. It has a

total membership of sixteen including the President and one co-opted member. In the present set-up in Madras State, the Panchayats are very closely associated with the Community Development Programme.

As it is every Panchayat in the State has been provided certain sources of income and as a rule, the Panchayats are expected to discharge certain function for the development of the villages. The income of this Panchayat is about Rs. 4,500. The Government have given certain ready-made programmes for each Panchayat. But in this village one finds very little of useful work done by the Panchayat. Table No. XXXV below indicates the awareness of people on the existence and functions of Village Panchayat.

TABLE No. XXXV

Information about main functions of Panchayats

Caste/ Community	No. of heads of house- holds enquired	No. that could tell the period of existing Village Panchayat correctly	No. that could describe the main functions of the Panchayat	Functions of the Panchayat according to infor- mants
(1)	(2)	(3)	(4)	(5)
Reddier	271	116	51	Collection of tax, }
Pattinavar	104	42	17	Street lighting,
Chettiar	50	32	25	Street cleaning,
Vanniar (Naicker)	40	19	8	Laying of roads,
Parayan	21	17	13	Digging of wells,
Mudaliar	8	4	3	Maintenance of market.
Asari	7	3	4	...
Brahmin	5	4	2	...
Vannan	4	...	...	...
Pillai	4	2	1	...
Naidu	4	1	...	...
Muslim	3	2	2	...
Barber	3	2	...	...
Jain	2	...	...	...
Nadar	2	1	2	...
Karuneegar	1	1	...	...
Agamudaiyar	1	1	...	...
Idayar	1	1	...	...
Valluvar	1	1	1	...
Total	532	249	129	...

Of 532 heads of households, 249 persons are aware of the period of existence of the Panchayat and out of which only 129 are able to describe its functions.

Improvement through Panchayat

94 From Table No. XXXVI, it is shown how 87% of the households in this village feel that there has been practically no improvement since the establishment of the Panchayat. The only achievements worth mentioning are : provision of street lights, improvements to the village road and construction of a bus stand. Practically nothing has been done to improve the market, the school or drinking water facilities. The results of our enquiry into the opinions of people on the improvement are embodied in Table No. XXXVI.

Agriculture continues to be primitive and the ryots are even to-day indifferent to the advantages of fertilisers and pesticides. There is very little of cohesion in the village and nobody has thought of many of the problems in a common way and taken steps to solve them. The agriculture of the village is very backward and will sustain only a very small proportion of the total population, viz., the land owning class. A good number of the people are engaged in lime-shell extraction and the rest are mainly dependents on the previous two categories. Thus there is a tendency for increased unemployment and even then the people have not thought of any new source of occupation. Even the lime-shell industry is not on a sound basis. Prior to the partition of Andhra from Madras, vast areas of lands having lime-shell deposits formed part of the same district. Subsequently the major portion of these lands was transferred to Andhra Pradesh. But the shell that is extracted from all these areas finds its best market in Madras City. But unfortunately there seems to be a monopolistic group consisting of three or four individuals who control practically the entire lime-shell market. These people with their wealth are able to knock down the entire area in the auctions held both in Madras and in Andhra Pradesh. The poorer people find it extremely difficult to compete with these people in the lime-shell market. The only possibility seems to be to organise the poorer people into a Co-operative Society which may be in a position to compete with the monopolists. This aspect may very well be considered by the Panchayat and the Panchayat Union.

Having the advantage of a long backwater coast and tiny islands in the middle of the Pulicat lake, the people have got good potentialities for developing fishery. As it is, nothing tangible has been done to organise this industry. Already there are orders of the Government by which preference is given to Co-opera-

TABLE No. XXXVI
Opinion about improvement through Panchayat
No. according to whom after establishment of Statutory Panchayat there
has been improvement

Caste/ Community	No. of heads of households enquired	No. according to whom after establishment of Statutory Panchayat there has been improvement											Neither improve- ment nor harm.
		Lights	Road statutory	Well	Tax	School	Midday meals	Bus stand	Market	Levy tax	Fines		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	
Reddial	271	25	16	10	1	..	..	1	..	4	1	238	
Pattinavar	104	6	1	1	..	1	..	..	..	1	..	94	
Chettiar	50	8	9	1	2	..	..	..	1	2	..	40	
Vanniar (Naicker)	40	1	..	..	..	..	..	..	..	2	..	37	
Parayan	21	..	..	..	..	..	..	..	..	..	..	21	
Mudaliar	8	2	..	..	..	..	..	..	..	..	..	6	
Asari	7	4	1	1	1	..	..	..	..	..	..	3	
Brabmin	5	1	..	..	..	..	1	..	..	..	..	4	
Naidu	4	..	..	..	..	..	..	..	..	..	..	4	
Pillai	4	..	..	..	..	..	..	..	..	..	..	4	
Vannan	4	..	..	..	..	..	..	..	..	..	..	4	
Maruthuvar	3	..	..	..	..	..	..	..	..	..	..	3	
Jain	2	..	..	..	..	..	..	..	..	..	..	2	
Nadar	2	..	..	..	..	..	..	..	..	..	..	2	
Idayar	1	..	..	..	..	..	..	..	..	..	..	1	
Karunegar	1	..	..	..	..	..	..	..	..	..	..	1	
Thevar (Agamudaiyar)	1	1	1	..	..	..	..	..	..	..	..	..
Valuvar	1	1	1	1	..	..	..	..	..	..	..	..
Muslim	3	1	1	1	..	..	..	..	..	..	..	2	
Total	532	50	30	15	4	1	1	1	1	9	1	466	

tive Societies as far as grant of right of fishing is concerned. This concession of the Government could be well availed of by the people. The people also expressed a desire to establish more lime kilns and boat building yards in this village. They also want weaving centres for Nylon fishing nets. They have a hope that a soda ash production plant could be started on a small scale basis in this village. It appears that some survey was undertaken by the Government of Madras and they are anxious to know the result of this.

95. The recreational facilities available in the village are also very meagre. Very little of athletic activities are seen. The only recreation seems to be the touring cinema which is located at the entrance to the village. The only play-ground seems to be the one in the school and it is mainly used by the children.

Radios have been supplied to the Panchayats under the Community Development Programme. Three Chettiar households have been benefited by the supply of radio sets. The awareness of and the benefits from the Development Programme will be seen from Table No. XXXVII.

There are radio sets owned by some private individuals also. These are used for recreation, but its educational utility is yet to be realised.

The Block Organisation has not achieved anything worth mentioning in educating the people in general or in changing their attitude for the better. The awareness of people on the functions of Gramasevak is indicated in Table No. XXXVIII.

TABLE No. XXXVII

N. E. S. Blocks—Nature of benefit

Caste/ Community	No. of house- holds	No. aware of existence of N.E.S. Block	No. benefited by N.E.S. Block	Number benefited in the manner as below				
				Received bulls	Education	Loan (Money)	Radio	Road
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Reddiar	271	5	1	...	...	1	...	...
Pattinavar	104	3	...	...	...	...	...	...
Chettiar	50	8	5	...	3	1	3	3
Parayan	21	1	1	1	...	...	...	..
Brahmin	5	2	...	...	...	...	...	...
Muslim	3	1	...	...	...	...	...	...
Mudaliar	8	1	...	...	...	...	...	...
Total	462	21	7	1	3	2	3	3

N. B.—In respect of remaining communities the particulars are NIL.

TABLE No. XXXIX (Contd.)

Information and attitude towards Family Planning with reference to number of sons and daughters in household

Caste/ Community	No. aware of Family Planning Centre	Number wanting more children									
		Have more than 3 children	Percen- tage	2 to 3 children	Percen- tage	Have no son	Percen- tage	Have no daughter	Percen- tage	Have no children	Percen- tage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Asari	...	1	50	2	100	...	...	...	...	2	100
Brahmin
Vannan	2	100	...	...	2	100
Pillai
Naidu	1	100	2	100	...	...	1	100
Muslim	1	100	...	...	1	50	...	...
Barber	1	100	...	...	...	...
Jain	1	100	...	...	...	...	1	100
Nadar	1	100	...	...	...	...	...	...
Karuneeagar
Thevar (Agamudaiyar)
Idayar
Valluvar
Total	...	22	...	56	...	53	...	61	...	65	...

TABLE No. XXXIX (Contd.)

Information and attitude towards Family Planning with reference to number
of sons and daughters in household.

Number wanting no more children

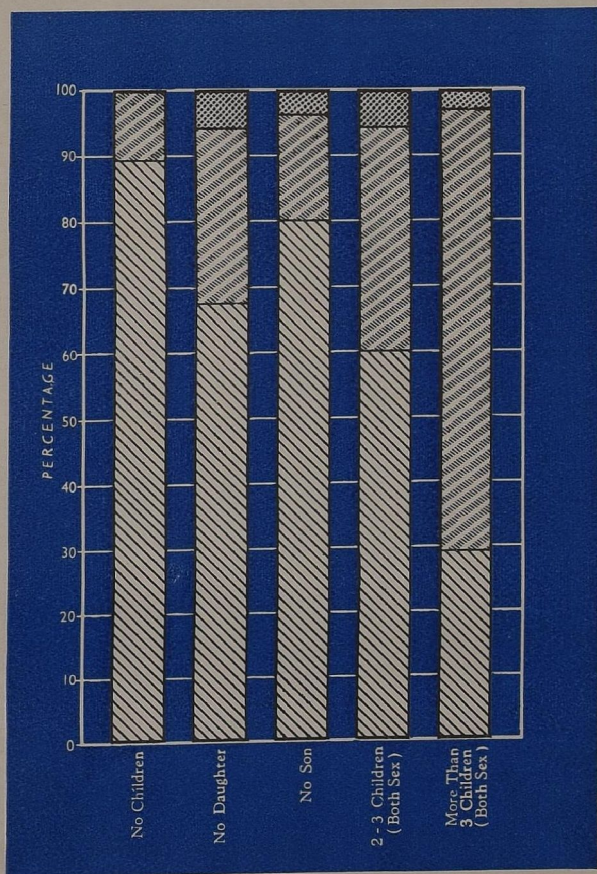
Caste/ Community	No. aware of Family Planning Centre.	Have more than 3 children	Percen- tage	2 to 3 children	Percen- tage	Have no son	Percen- tage	Have no daughter	Percen- tage	Have no children	Percen- tage
		(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)
Reddiar	...	26	78.79	21	46.67	6	25	10	23.26	4	10.53
Pattinavar	...	4	40	...	...	...	...	2	8.70	1	5.56
Chettiar	...	6	42.86	2	28.57	3	30	4	33.33	...	...
Vanniar (Naicker)	...	6	85.71	4	57.14	1	12.50	4	80	1	33.33
Parayan (S. C.)	...	4	80	2	66.67	2	40	1	33.33	...	...
Mudaliar	...	2	100	1	100	...	...	1	100	1	50
Asari	...	1	50	...	...	...	...	...	...	...	...
Brahmin	...	2	100	...	...	...	...	...	...	...	...
Vannan
Pillai	1	50	...	...	...	...	...	...
Naidu
Muslim	1	50	...	...
Barber	...	1	100	...	...	...	...	...	...	...	...
Jain
Nadar	1	100	...	...
Karunecgar	1	100
Thevar (Agamudaiyar)
Idayar	1	100	...	...	...	...	...	...
Valluvar
Total		52	...	32	...	12	...	24	...	8	...

TABLE No. XXXIX (Contd.)




Information and attitude towards Family Planning with reference to number
of sons and daughters in household

Caste/ Community	No. aware of Family Planning Centre.	Indifferent									
		Have more than 3 children	Percen- tage	2 to 3 children	Percen- tage	Have no son	Percen- tage	Have no daughter	Percen- tage	Have no children	Percen- tage
		(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)
Reddiar	1	2.33	...	...
Pattinavar	2	10	...	...	2	8.70	...	...
Chettiar	...	1	7.14	1	14.29	1	10	2	16.67	...	...
Vanniar (Naicker)	...	1	14.29	...	...	...	...	...	...	...	...
Parayan (S.C)
Mudaliar
Asari
Brahmin	1	100	...	...	...	...	...	...
Vannan
Pillai	1	50	...	...	...	...	...	...
Naidu
Muslim
Barber
Jain
Nadar
Karuneeagar
Thevar (Agamudaiyar)
Idayar
Valluvar
Total	...	2	...	5	...	1	...	5	...	...	...

Attitude Towards Family Planning with Reference to Sons and Daughters



LEGEND

-  Wanting More Children
-  Wanting No More Children
-  Indifferent

This indicates that there is a desire to have more of sons than daughters, the reasons being that whereas the son is considered to be an asset, Indian family often regards daughters as liabilities. Ninety per cent of

households having no children want to increase their progeny. Only 3.3% of the total households were found to be indifferent in their attitude towards Family Planning.

TABLE No. XL

Attitude towards Family Planning with reference to age of the head of the household

Caste/ Community	Number wanting more children, the age of the head of household (Male) being									
	Above 50	Percentage	41 to 50	Percentage	31 to 40	Percentage	21 to 30	Percentage	20 or less	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Reddier	7	25	9	39.13	37	59.68	60	89.55	2	66.67
Pattinavar	13	76.47	17	85	25	86.21	18	100	1	100
*Chettiar	3	23.08	7	53.85	12	85.71	4	80	...	...
Vanniar (Naicker)	1	16.67	1	50	2	18.18	9	81.82	...	...
Parayan (S.C.)	2	50	...	...	2	40	5	71.43	...	...
Mudaliar	1	25	...	...	...	...	...	...	...	...
Asari	...	...	2	100	1	50	2	100	...	...
Brahmin	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	1	100	2	100	1	100	...	...
Pillai	...	...	...	...	...	...	...	...	...	...
Naidu	...	...	1	100	2	100	1	100	...	...
Muslim	...	...	...	...	2	100	...	...	...	...
Barber	...	...	...	...	1	100	...	...	...	...
Jain	1	100	...	...	...	...	1	100	...	...
Nadar	...	...	...	...	1	100	...	...	...	...
Karunecgar	...	...	...	...	...	...	...	...	...	...
Thevar (Agamudaiyar)	...	...	...	...	...	...	...	...	...	...
Idayar	...	...	...	...	...	...	...	...	...	...
Valluvar	...	...	...	...	...	...	...	...	...	...
Total	28	...	38	...	87	...	101	...	3	...

* One male in Chettiar caste is away from the home and so his case is not taken into account.

TABLE No. XL (Contd.)

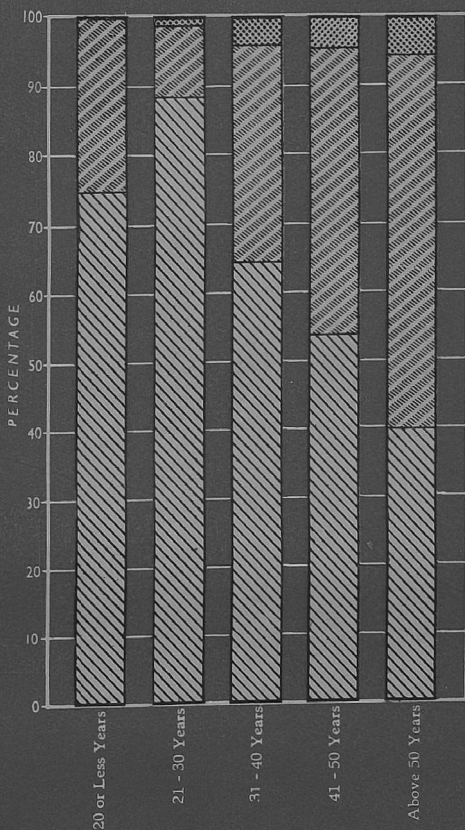
Attitude towards Family Planning with reference to age of the head of the household

Number wanting no more children the age of the head of household (Male) being

Caste/ Community	Number wanting no more children the age of the head of household (Male) being									
	Above 50	Percentage 41 to 50	Percentage 31 to 40	Percentage 21 to 30	Percentage 20 or less	Percentage				
	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Reddjar	20	71.43	14	60.87	25	40.32	7	10.45	1	33.33
Pattinavar	3	17.65	1	5.00	3	10.34	...	...	...	...
*Chettiar	8	61.54	6	46.15	...	...	...	...	...	...
Vanniar (Naicker)	5	83.33	1	50	8	72.73	2	18.18	...	...
Parayan (S.C.)	2	50	2	100	3	60	2	28.57	...	...
Mudaliar	3	75	...	...	1	100	1	100	...	...
Asari	...	...	...	...	1	50	...	...	...	...
Brahmin	...	...	2	66.67	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...
Pillai	...	...	1	100	...	...	...	...	...	...
Naidu	...	...	...	...	...	...	...	...	...	...
Muslim	1	100	...	...	...	...	...	...	...	...
Barber	...	...	1	100	...	...	...	...	...	...
Jain	...	...	...	...	...	...	...	...	...	...
Nadar	...	...	1	100	...	...	...	...	...	...
Karuneeagar	1	100	...	...	...	...	...	...	...	...
Thevar (Agamudaiyar)	...	...	...	...	...	...	...	...	...	...
Idayar	...	...	...	...	1	100	...	...	...	...
Valluvar	...	...	...	...	...	...	...	...	...	...
Total	43	...	29	...	42	...	12	...	1	...

* One male in Chettiar caste is away from the home and so his case is not taken into account.

Attitude Towards Family Planning with Reference to Age of Husband



LEGEND

- Wanting More Children
- Wanting No More Children
- Indifferent

TABLE XL (Contd.)

Attitude towards Family Planning with reference to age of the head of the household

Caste/ Community	Indifferent									
	Above 50	Perce- tage	41 to 50	Perce- tage	31 to 40	Perce- tage	21 to 30	Perce- tage	20 or less	Perce- tage
	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
Reddiar	1	3.57	...	...	...	...	...	...	...	...
Patinavar	1	5.88	2	10	1	23.45	...	...	...	...
*Chettiar	2	15.38	...	...	2	14.29	1	20	...	...
Vanniar (Naicker)	1	9.09	...	...	...	...
Parayan (S.C.)
Mudaliar
Asari
Brahmin	1	33.33	...	...	...	...	...	...
Vannan
Pillai	1	100	...	...	...	...
Naidu
Muslim
Barber
Jain
Nadar
Karunecgar
Thevar (Agamudaiyar)
Idayar
Valluvar
Total	4	...	3	...	5	...	1	...	...	...

* One male in Chettiar caste is away from the home and so his case is not taken into account.

When the attitude towards Family Planning is assessed with reference to age of the husbands, it is found that the desire to have more children increases upto the age of 30 years and constantly decreases thereafter. While considering the age of the wife, it is found that the desire to have more children falls regularly as age increases. Thus age seems to be a very important factor in Family Planning. Young people in the early stages of married life have a positive liking for larger families. The Government's approach to the problem is that people with more than

three children should seriously consider Family Planning. The general attitude also is in conformity with the approach of the Government. The income of the family also is found to be an important factor influencing the attitude towards Family Planning. Very low income households desire Family Planning and so also is the case with the highest income groups. People who are in the middle income groups really do not seriously think about these matters though there cannot be any specific reason for this.

TABLE No. XLI
Attitude towards Family Planning with reference to age of the child bearing woman being

Caste/ Community	Number wanting more children, the age of the child bearing woman being														
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
		Above 40	Percentage	36 to 40	Percentage	31 to 35	Percentage	26 to 30	Percentage	21 to 25	Percentage	16 to 20	Percentage	Less than 16	Percentage
* Reddiar	6	21.43	5	29.41	12	60	16	53.33	**41	82	33	91.67	3	100	
* Pattinavar	14	73.69	5	71.43	16	94.12	15	78.95	15	100	7	100	2	100	
Chettiar	4	28.57	4	50	2	33.33	7	100	6	85.71	3	75	...	...
Naicker	1	16.67	...	...	1	25	1	16.67	5	55.56	5	100	...	...
Parayan (S.C.)	1	25	...	...	...	...	2	66.67	...	...	4	80	2	100	
* Mudaliar	1	50	...	...	...	...	...	...	...	...	...	...	...	...
Asuri	...	...	...	...	1	100	2	66.67	2	100	...	...	...	...
Brahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	1	100	...	...	1	100	1	100	...	...	1	100	...	...
Pillai	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Naidu	...	...	...	...	...	...	2	100	2	100	...	...	...	...
Muslim	...	...	...	...	...	...	1	100	1	100	...	...	...	...
Barber	...	...	...	...	...	...	1	100	...	...	...	...	...	...
Jain	...	...	...	...	1	100	...	...	...	...	1	100	...	...
Nadar	...	...	...	...	...	...	...	...	1	100	...	...	...	...
Karuneggar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Agamudaiyar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Idayar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Valluvar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	28	...	14	...	34	...	48	...	73	...	54	...	7	...	

* One female in Mudaliar caste is away from the home and hence is not taken into account for this table.

** In these cases (Reddiar and Pattinavar) the head of household is having two living wives and their age represents the age of second wife.

TABLE No. XLI (Contd)
Attitude towards Family Planning with reference to age of the child bearing woman being

Caste/ Community	Number wanting no more children, the age of the child bearing woman being															
	Above 40	Percentage	36 to 40	Percentage	31 to 35	Percentage	26 to 30	Percentage	21 to 25	Percentage	16 to 20	Percentage	Less than 16	Percentage		
	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)		
Reddiar	21	75	12	70.59	8	40	14	46.67	9	18	3	8.33	...	...
Pattinavar	2	10.52	2	26.57	1	5.88	3	15.79	...	...	...	...	...	...
Chettiar	8	57.14	4	50	3	50	...	...	...	...	...	...	...	...
Nalcker	5	83.33	...	...	3	75	4	66.67	4	44.44	...	...	...	...
Parayan (S.C.)	3	75	1	100	2	100	1	33.33	1	100	1	20	...	...
Mudaliar	1	50	...	...	...	...	...	...	3	100	...	...	...	...
Asari	...	...	...	...	...	...	1	33.33	...	...	...	...	...	...
Brakunio	...	...	2	66.67	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pillai	...	...	1	100	...	...	...	...	...	...	...	...	...	...
Naidu	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Muslim	1	100	...	...	...	...	...	...	...	...	...	...	...	...
Barber	...	...	1	100	...	...	...	...	...	...	...	...	...	...
Jain	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Nadar	...	...	...	...	1	100	...	...	...	...	...	...	...	...
Karunegur	1	100	...	...	...	...	...	...	...	...	...	...	...	...
Agamudaiyar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Idayar	...	...	...	...	...	...	1	100	...	...	...	...	...	...
Valluvar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	42	...	23	...	18	...	24	...	17	...	4	...	...	...

TABLE No. XLI (Contd.)
Attitude towards Family Planning with reference to age of the child bearing woman being

Caste/ Community	Indifferent												
	Above 40	Percentage	36 to 40	Percentage	31 to 35	Percentage	26 to 30	Percentage	21 to 25	Percentage	16 to 20	Percentage	Less than 16
	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)	(41)	(42)
													(43)
Reddier	1	3.57	...	...	...	...	1	...	...	...	...	...	...
Pattinavar	3	15.79	...	...	...	...	1	5.26	...	...	...	...	...
Chettiar	2	14.29	...	...	1	16.67	1	14.29	...	...	1	25	...
Naicker	1	16.67	...	...	...	...	...
Parayan (S.C.)
Mudaliar
Asari
Brahmin	1	33.33	...	...	...	...	...	...	...	...	...
Vannan
Pillai	1	100	...	...	...	...	...
Naidu
Muslim
Barber
Jain
Nadar
Karuneeagar
Agamudaiyar
Idayar
Valluvar
Total	6	...	1	...	1	...	5	...	...	...	1	...	...

Attitude Towards Family Planning with Reference to Age of Children Bearing Woman

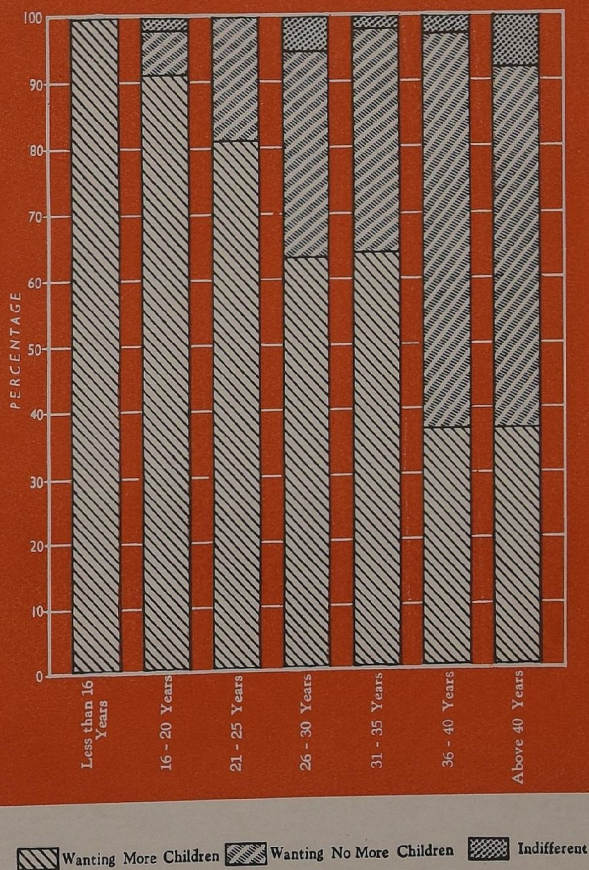


TABLE No. XLII

Attitude towards Family Planning with reference to duration of marriage

Caste/ Community	Number wanting more children, duration of marriage being									
	Over 20 years	Percentage	16-20 Years	Percentage	11-15 Years	Percentage	6-10 Years	Percentage	5 or less Years	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
* Reddiar	15	30	12	48	18	66.67	29	76.38	42	95.45
* Pattinavar	31	81.58	9	81.82	6	75	14	93.33	14	100
Chettiar	9	40.91	4	66.67	5	62.5	4	80	4	80
Naicker	1	12.50	2	33.33	...	...	2	40	8	80
Parayan (S.C.)	2	25	2	66.67	...	...	2	66.67	3	100
Mudaliar	1	25	...	...	...	...	...	...	...	...
Asari	2	100	1	50	...	...	1	100	1	100
Brabmin	...	...	...	...	...	...	...	...	...	...
Vannan	1	100	2	100	1	100	...	...	...	...
Pillai	...	...	...	...	...	...	...	...	...	...
Naidu	...	...	1	100	2	100	1	100	...	...
Muslim	...	...	...	...	1	100	1	100	...	...
Barber	...	...	...	...	...	...	1	100	...	...
Jain	1	100	...	...	...	...	...	...	1	100
Nadar	...	...	...	...	1	100	...	...	...	...
Karunecgar	...	...	...	...	...	...	...	...	...	...
Agamudaiyar	...	...	...	...	...	...	...	...	...	...
Idayar	...	...	...	...	...	...	...	...	...	...
Valluvar	...	...	...	...	...	...	...	...	...	...
Total	63	...	33	...	34	...	55	...	73	...

* In these cases (Reddiar, Pattinavar) the head of household is having two living wives and the duration of marriage represents the duration of second wife.

TABLE No. XLII (Contd.)

Attitude towards Family Planning with reference to duration of marriage

Caste/ Community	Number wanting no more children duration of marriage being									
	Over 20 years	Percentage	16-20 Years	Percentage	11-15 Years	Percentage	6-10 Years	Percentage	5 or less Years	Percentage
	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Reddier	34	68	13	52	9	33.33	9	23.62	2	4.55
Pattnavar	4	10.53	2	18.18	2	25	...	...	...	...
Chettiar	11	50	2	33.33	1	12.50	1	20	...	...
Naicker	7	87.50	3	50	1	...	3	60	2	20
Parayan (S. C.)	6	75	1	33.33	1	100	1	33.33	...	...
Mudaliar	3	75	...	...	...	...	2	50	...	...
Asari	...	...	1	50	...	...	...	...	...	...
Brahmin	2	66.67	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...
Pillai	1	100	...	...	...	...	...	...	...	...
Naidu	...	...	...	...	...	...	...	...	...	...
Muslim	1	100	...	...	...	...	...	...	...	...
Barber	1	100	...	...	...	...	...	...	...	...
Jain	...	...	...	...	...	...	...	...	...	...
Nadar	...	...	1	100	...	...	...	...	...	...
Karuneeagar	1	100	...	...	...	...	...	...	...	...
Agamudaiyar	...	...	...	...	...	...	...	...	...	...
Idayar	...	...	1	100	...	...	...	...	...	...
Valluvar	...	...	...	...	...	...	...	...	...	...
Total	71	...	24	...	14	...	16	...	4	...

TABLE No. XLII (Contd.)

Attitude towards Family Planning with reference to duration of marriage

Caste/ Community	Indifferent									
	Over 20 years	Percentage	16-20 Years	Percentage	11-15 Years	Percentage	6-10 Years	Percentage	5 or less Years	Percentage
	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
Reddiar	1	2	...	...	...	...	...	...	...	...
Pattinavar	3	7.89	...	...	...	...	1	6.67	...	...
Chettiar	2	9.09	2	25	...	...	...	...	1	20
Naicker	...	...	1	16.67	...	...	...	...	...	...
Parayan. (S. C.)	...	...	...	...	...	...	...	...	...	...
Mudaliar	...	...	...	...	...	...	...	...	...	...
Asari	...	...	...	...	...	...	...	...	...	...
Brahmin	1	33.33	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...
Pillai	...	...	...	...	...	...	...	...	1	100
Naidu	...	...	...	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	...	...	...	...
Barber	...	...	...	...	...	...	...	...	...	...
Jain	...	...	...	...	...	...	...	...	...	...
Nadar	...	...	...	...	...	...	...	...	...	...
Karuneeagar	...	...	...	...	...	...	...	...	...	...
Agamudaiyar	...	...	...	...	...	...	...	...	...	...
Idayar	...	...	...	...	...	...	...	...	...	...
Valluvar	...	...	...	...	...	...	...	...	...	...
Total	7	...	3	...	...	...	1	...	2	...

TABLE No. XLIII

Attitude towards Family Planning with reference to monthly income

Caste/ Community	Number wanting more children, having monthly income of									
	Rs. 101 & above	Percentage	Rs. 76-100	Percentage	Rs. 51-75	Percentage	Rs. 26-50	Percentage	Rs. 25 or less	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Reddier	6	75	4	50	23	56.09	76	64.41	6	75
Pattinavar	...	...	4	100	8	53.33	52	82.86	10	100
Chettiar	13	54.17	3	50	2	40	8	80	...	...
Naicker	...	...	1	33.33	3	37.50	8	44.44	1	100
Parayan (S. C.)	...	...	...	...	1	20	5	62.50	3	75
Mudaliar	...	...	1	50	...	...	...	...	...	...
Asari	...	...	1	40	2	66.67	2	100	...	...
Brahmin	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	2	100	2	100
Pillai	...	...	...	...	...	...	...	...	...	...
Naidu	...	...	...	...	...	...	4	100	...	...
Muslim	1	100	...	...	...	...	1	100	...	...
Barber	...	...	...	...	...	...	1	50	...	...
Jain	2	100	...	...	...	...	...	...	...	...
Nadar	...	...	...	...	...	...	1	50	...	...
Karunecgar	...	...	...	...	...	...	...	...	...	...
Agamudaiyar	...	...	...	...	...	...	...	...	...	...
Idayar	...	...	...	...	...	...	...	...	...	...
Valluvar	...	...	...	...	...	...	...	...	...	...
Total	22	...	11	...	39	...	160	...	22	...

TABLE No. XLIII (Contd.)

Attitude towards Family Planning with reference to monthly income

Caste/ Community	Number wanting no more children having monthly income of									
	Rs. 101 and over	Percentage	Rs. 76-100	Percentage	Rs. 51-75	Percentage	Rs. 26-50	Percentage	Rs. 25 or less	Percentage
	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Reddiar	1	12.50	4	50	18	43.90	42	35.59	2	25
Pattinavar	...	...	...	...	5	33.33	2	3.57	...	...
Chettiar	8	33.33	2	33.33	3	60	1	10	1	100
Naicker	...	...	2	66.67	4	50	10	53.56	...	...
Parayan (S.C.)	1	100	...	...	4	80	3	37.50	1	25
Mudaliar	...	...	1	50	2	100	1	100	1	100
Asari	...	...	...	...	1	33.33	...	...	...	...
Brahmin	1	50	1	100	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...
Pillai	...	...	...	...	...	...	1	100	...	...
Naidu	...	...	...	...	...	...	...	...	...	...
Muslim	...	...	...	...	1	100	...	...	...	...
Barber	...	...	...	...	...	...	1	50	...	...
Jain	...	...	...	...	...	...	...	...	...	...
Nadar	...	...	...	...	...	...	1	50	...	...
Karunecgar	1	100	...	...	...	...	...	...	...	...
Agamudaiyar	...	...	...	...	...	...	...	...	...	...
Idayar	...	...	...	...	...	...	1	100	...	...
Valluvar	...	...	...	...	...	...	...	...	...	...
Total	12	...	10	...	38	...	63	...	5	...

TABLE No. XLIII (Contd.)

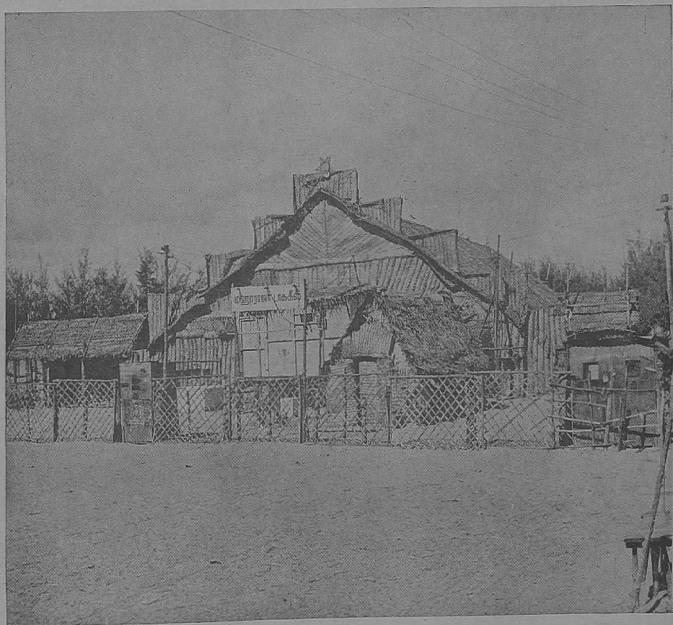
Attitude towards Family Planning with reference to monthly income

Caste/ Community	Indifferent									
	Rs. 101 and above	Percentage	Rs. 76-100	Percentage	Rs. 51-75	Percentage	Rs. 26-50	Percentage	Rs. 25 or less	Percentage
	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
Reddiar	1	12.50	...	...	...	...	...	...	...	...
Pattinavar	...	...	...	...	2	13.33	2	3.57	...	...
Chettiar	3	12.15	1	16.67	...	...	1	10	...	...
Naicker	...	...	...	...	1	12.50	...	...	...	...
Parayan (S.C.)	...	...	...	...	...	...	...	...	...	...
Mudaliar	...	...	...	...	...	...	...	...	...	...
Asari	...	...	...	...	...	...	...	...	...	...
Brahmin	1	50	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...
Pillai	1	100	...	...	...	...	...	...	...	...
Naidu	...	...	...	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	...	...	...	...
Barber	...	...	...	...	...	...	...	...	...	...
Jain	...	...	...	...	...	...	...	...	...	...
Nadar	...	...	...	...	...	...	...	...	...	...
Karuneegar	...	...	...	...	...	...	...	...	...	...
Agamudaiyar	...	...	...	...	...	...	...	...	...	...
Idayar	...	...	...	...	...	...	...	...	...	...
Valluvan	...	...	...	...	...	...	...	...	...	...
Total	6	...	1	...	3	...	3	...	...	...

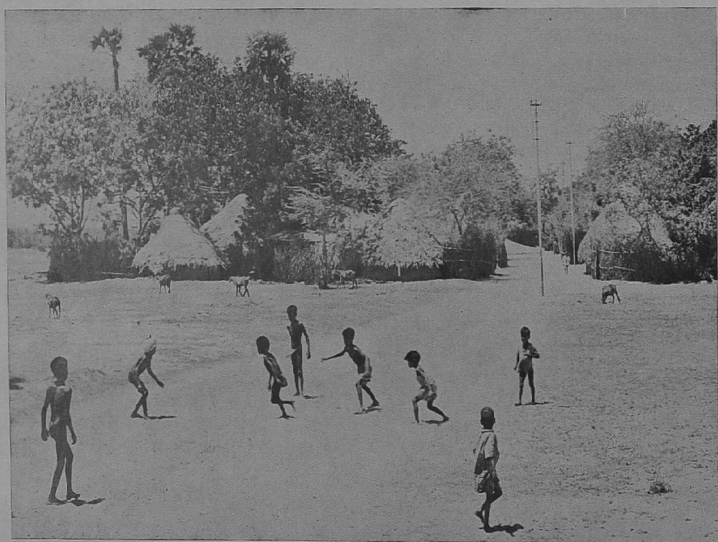
Political awareness

97. The habit of reading newspapers, books in general has been on the increase. In this village, twenty-three persons have taken active part in politics. Eight

persons are working for social uplift. Whether this political consciousness is going to be properly utilised for the benefit of the society in general is a matter for the future. Table No. XLIV below indicates the general activities of the villagers.



The touring Cinema Theatre. This is a regular feature in this State.



Kabbadi

TABLE No. XLIV

General activities

Total No. of households	No. of households			
	Reading daily newspaper	Member or members of which work for social uplift	Member or members of which take active part in politics	Member or members of which have joined in Co- operative Societies
532	93	8	23	40

Many people are still ignorant of the existence of National Extension Service Block, the Block headquarters, Taluk headquarters and even District headquarters. The awareness of people relating to the above offices is indicated in Table No. XLV.

Only 105 heads of households out of 526 know the headquarters of Panchayat Union; 135 are aware

of the Taluk headquarters and 87, the District headquarters. The village is on the shores of the backwaters and it is accessible only by a road leading from the trunk road. Facilities for transport and communication are quite good, but even then the people of the village somehow appear to be mainly confined to their limits and unless and until they go out, the vision of the people will not get broadened.

TABLE No. XLV

Range of information

Community	Total Number of households	Number of households heads of which know the name of				
		District H. Q.	Taluk H. Q.	Panchayat Block H. Q.	Police Station	Name of principal rivers of the district
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Reddiar	271	26	64	40	212	14
Pattinavar	104	6	11	5	64	2
Chettiar	50	26	33	26	48	18
Vanniar	40	10	13	11	32	3
Parayan	21	2	11	4	14	4
Mudaliar	8	5	6	6	8	3
Asari	7	3	6	3	7	4
Brahmin	5	4	5	5	5	3
Naidu	4	1	1	1	3	1
Pillai	4	3	2	1	4	1
Vannan	4	...	...	...	4	...
Maruthuvar	3	1	1	1	3	...
Jain	2	...	1	1	2	...
Nadar	2	...	1	1	2	...
Idayar	1	...	...	...	...	...
Karuneeagar	1	1	1	1	1	1
Thevar	1	...	1	1	1	...
Valluvar	1	...	1	1	1	1
Muslim	3	1	3	2	3	3
Total	532	89	161	110	414	58

CHAPTER VI

CONCLUSION

98. Sunnambukulam is a coastal village which lies on the shoal of Pulicat lake just on the border between Madras and Andhra Pradesh. It has four backward hamlets, viz., Narasampalayam, Kuppam, Kokkupalayam and the Harijan Colony which are in the sole occupation of specific communities. The Kuppam near the shore of the lake is entirely occupied by the Pattinavars, the fisherfolk. Vanniars occupy the other two hamlets. On the contrary, the main village viz., Sunnambukulam is inhabited by as many as sixteen communities, the Vannia Reddiars and the Beri Chettiars being numerically significant among them.

Generally these different communities live in their own quarters in well organised units and prefer to mix among their own castes. Rivalries incidental on the relative position on the social scale are there, but much of the tensions which are part and parcel of every day existence is not felt to any considerable extent because of this residential segregation. Each community is ardent in following its own customs and manners and deviation from these traditional norms is proscribed. Though the village is close to Madras and well served with transport communications to the city, urbani-

sation has not permeated into the village to any considerable extent.

The economic sphere of the village cannot be strictly classified either as agrarian or industrial because dry farming and lime quarrying are the two important activities in the village.

Paddy and ragi are the two main crops cultivated. In addition to this, a good extent of land is under casuarina cultivation. Lime quarrying is the main occupation pursued by the Reddiars.

Fishing is another important industry in the village. The Pattinavars do fishing in the lake in the age-old way. Their desire is that the Government should introduce a weaving centre for Nylon fishing nets in the village.

In their social and cultural set-up, the villagers are still guided by traditional customs and manners. They are ardent and God-fearing Hindus, remembering their Gods and Goddesses and celebrating their festivals with an unflinching regularity. They are not aware of some modern social laws. A considerable proportion in the village is aware of the duties of the Panchayat. A few among them are politically conscious also.

CENSUS 1961 — SOCIO ECONOMIC SURVEY

Name of village : House number : Serial number :

- | Name | |
|--|--|
| Relationship
to head of
household | |
| Religion | |
| Sex | |
| Age | |
| Marital status | |
| Age at
marriage | |
| Literacy | |
| Primary
occupation | |
| Monthly
income | |
| Secondary
occupation | |
| Monthly
income | |
| Tertiary
occupation/
monthly
income | |
| Activity, if
not working | |
| Is the
occupation
traditional
or not? | |

A. DURATION OF RESIDENCE:

4. (a) For how many generations, counting from head of the household backwards, has the household been residing in this village?
 - (b) If the head of household has migrated to this village, together with the household, where was his ancestral home?
- (Specify taluk, district and State).

B. RELIGION :

5. (a) Religion :
- (b) Sect :
- (c) Tribe or Caste :
- (d) Sub-tribe or sub-caste :
6. (a) Is there a deity or object of worship or a sacred plant in the house? (Answer Yes/No.)
- (b) If 'Yes', where is the deity or object of worship located in the house?
- (c) What is the name of the deity or object of worship or sacred plant and what is the form of worship?
- (d) Other than this, what is the principal deity of the household?
7. Do you know that untouchability in any form has been prohibited under Law? (Answer Yes/No.)

C. MARRIAGE :

8. (a) (1) Has any marriage in contravention of caste or tribal law taken place in this household? (Answer Yes/No.)
- (2) If such a marriage has taken place, give details about the marriage.
- (b) With what castes or tribes other than the caste or tribe of the household is marriage
 - (1) Permissible.
 - (2) Desirable.
- (c) Was dowry given on the occasion of the marriage of the son? (Answer Yes/No.) If 'Yes', mention amount—cash and kind.
- (d) Was dowry given on the occasion of the marriage of the daughter? (Answer Yes/No.) If 'Yes', mention amount.

- (e) Are you aware of the fact that the taking of dowry has been prohibited according to a recent piece of legislation?
9. Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to the following communities? [Mark with a (✓) the names of the communities against which you have no objection.] (Communities to be listed in the village):—

D. INHERITANCE:

10. (a) Do you know that there have been changes in recent years in Hindu Adoption Act? (Answer Yes/No.)
- (b) If 'Yes', what do you think are the salient features of recent changes? (List of salient features to be prepared.)
11. (a) Do you think that there have been changes in recent years in Hindu Succession Act? (Answer Yes/No.)
- (b) If 'Yes', what do you think are the salient features of such changes? (List of salient features to be prepared.)
12. (a) What relatives including male members and widows and daughters, married and unmarried, inherit property on the death of a married male person belonging to the same caste as your household?
- (b) What is the share of each such member?
13. Are you in favour of inheritance of property by daughters equally with sons?

E. PROPERTY:

Land

14. If the household possesses land, fill up the following:—
- (a) (1) Own lands.
- (2) Land held direct from Government under tenure less substantial than ownership.
- (3) Land held from private persons or institutions.
- (4) Land given out to private persons or institutions.
- (5) Land held on lease.
- (6) Others.

Total ...

(b) Total area under cultivation :

(c) Area comprising homestead :

(d) Name of crop	Quantity obtained last year	Quantity consumed	Quantity sold
(i) Paddy			
(ii) Wheat			
(iii) Cholan, Ragi, Cumbu			
(iv) Pulses including gram			
(v) Sugarcane			
(vi) Barley			
(vii) Vegetable			
(viii) Jute			
(ix) Chillies			
(x) Tobacco			
(xi) Oil seeds			
(xii) Cotton			
(xiii) Ginger			
(xiv) Fodder or bamboo or cane			
(xv) Fruits			
(xvi) Other agricultural crops (Maize, Jowar, Bajra, etc.)			
(e) What is the organic manure used ?			
(f) Do you use chemical fertilisers ?			
(g) Do you use any new agricultural implement which has been taught to you for the first time in the last five years ?			
(h) Do you borrow agricultural implements from others at the time of cultivation ?			
(i) Do you take help of neighbours at the time of sowing or harvesting ?			
(j) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour ?			

15. How much did your father own at the time of his death ?

(a) Land in acres.

(b) Houses and other property.

16. (a) Do you own any cattle or poultry ? Give numbers.

- (i) Milch cattle.
- (ii) Draught bullock.
- (iii) Cows, goats, sheep, pigs, duck/geese, fowl and buffaloes.
- (b) How much milk or milk products do you sell?

17. *Fishery*

- (a) Does the household own any tank?
- (b) If fish is reared, was any quantity sold last year? (Answer Yes/No.) If 'Yes', mention quantity.

F. INDUSTRY :

- 18. Do you conduct any industry? If 'Yes', is it traditional?
 - (a) What are the products? Quantity produced and quantity sold last year.
 - (b) Which of them do you sell to neighbours or in the market?
 - (c) Have you taken up this industry for the first time in the course of the last five years?
 - (d) Have you adopted any new tools or instruments for running this industry? If so, name the details of the tools and instruments.
- 19. Name the art or craft in which you have earned proficiency.
- 20. When and how did you learn the art or craft concerned?
 - (a) Do you consider further training necessary? (Answer Yes/No.)
 - (b) If 'Yes', describe the type of training you desire.
- 21. (a) What was your father's occupation?
 - (b) If you have changed your father's occupation, why have you done so?
 - (c) Were you forced for lack of choice into this occupation? (Answer Yes/No.)
- 22. (a) Have you yourself changed your occupation from another kind to this one? (Answer Yes/No.)
 - (b) If 'Yes', explain why you have changed your own occupation?
 - (c) Are you content with the present occupation?

- (d) If not, what other work are you doing ?
23. (a) Are you content with the present occupation ? (Answer Yes/No.)
- (b) If 'No', what other work you are doing ?
24. What kind of work would you like your son to do ?
25. (a) If you are engaged in trade or business, mention the commodities dealt in.
- (b) How do you get your finance ?
- (c) What is your approximate profit ?

G. INDEBTEDNESS :

26. If head of household is in debt—
- (a) Mention amount of debt outstanding.
- (b) Is the household in debt? If 'Yes', fill up the following :

(a) Cause—

Amount
Rs. nP.

1. Purchase of land.
2. House construction or repairs to existing building.
3. Marriages.
4. Funerals.
5. To give dowry.
6. To clear outstanding debts.
7. Sickness.
8. Confinement.
9. Family day-to-day expenses.
10. Household cultivation.
11. Industry run by household.
12. Business run by household.
13. Festivals.
14. Others.

(b) Source of debt—

Amount

Rate of interest

1. Relatives.
2. Friends or neighbours.
3. Village money-lenders.
4. Professional money-lenders from outside.
5. Government institutions.

6. Co-operative Credit Societies.
7. Land Mortgage Banks.
8. Other Co-operative Societies.
9. Others (Specify).

H. EDUCATION :

27. (a) How much did you spend last year on the education of your children ?
- (b) Does any member of the household regularly read a newspaper or listen to news broadcast ?

I. COMMUNITY :

28. (a) Does the head of the household know head-quarters of district, taluk, Panchayat Union Council and Block Development Office, location of the Police Station under the jurisdiction of which the village is ?
- (b) Does the head of the household know the names of the principal rivers flowing through the district ?

APPLICABLE TO ZAMIN VILLAGERS AND THOSE RECENTLY SETTLED :

29. (a) Do you think that abolition of zamindari and intermediary rights has resulted in any good to you ? (Answer Yes/No.)
- (b) If 'Yes', indicate how you have benefited.
- (c) If 'No', why have you not been benefited ?
30. (a) Have you benefited from any scheme of land reclamation or land development or any other form of Land Reform ? (Answer Yes/No.)
- (b) If 'Yes', explain how you have benefited.
31. (a) Is there a Co-operative Society in your village ? If 'Yes', how many are there ? If 'No', do you desire to have one ?
- (b) If 'Yes', are you a member ? (Give the name of the society or societies.)
- (c) If 'No', why are you not a member ?
32. (a) Is your village covered by the Community Development Project ?
- (b) Do you know what are the functions of Grama Sevak ? (Answer Yes/No.)
- (c) If 'Yes', describe his functions.

33. (a) Have you benefited from the Block Development Office? (Answer Yes/No.)
 - (b) If 'Yes', how have you benefited?
34. (a) Is there a Panchayat in your village? (Answer Yes/No.)
 - (b) If 'Yes', how long has the Panchayat been in your village?
 - (c) What are the main functions of the Panchayat?
 - (d) What are the main parties in your Panchayat and which caste is leading the Panchayat?
 - (e) Has there been any improvement in your village since the Panchayat was established? (Answer Yes/No.)
 - (f) If 'Yes', what have been the improvements?
 - (g) Has there been any harm after its establishment? (Answer Yes/No.)
 - (h) If 'Yes', what were the evils?
35. (a) Has any caste or tribe of your village got a separate Panchayat of its own? (Answer Yes/No.)
 - (b) If 'Yes', what are the main functions of this Caste or Tribal Panchayat?
 - (c) Since the Statutory Panchayats are functioning do you think these Caste or Tribal Panchayats should still continue? If 'Yes', why should they exist?
36. (a) Is there a Family Planning Centre in your area? (Answer Yes/No.)
 - (b) Do you know that man and wife can prevent conception of a child by deliberate means, if they wish to do so?
 - (c) Does the head of the household wish that no more children were born to him; or does he wish for more; or is he indifferent?

J. DIET :

37. (a) How many times a day do the members of the household take their meals? Are they vegetarians or non-vegetarians?
 - (b) What are the usual items of diet at each meal?
- (Specify whether rice, wheat, grams, roots etc.)

- (c) What are the foods or drinks prohibited ?
- (d) Does the household take sugar/tea or coffee ?

K. UTENSILS :

- 38. (a) What utensils are used for preparing food and for storage of drinking water ?
- (b) Of what materials are important utensils made ?
 - (1) Earthenware
 - (2) Aluminium
 - (3) Copper
 - (4) Brass
 - (5) Eversilver
 - (6) Silver

L. FUEL :

- 39. What fuel is ordinarily used for cooking ?
- 40. How do they procure it ?

M. FURNITURE AND ORNAMENTS :

- 41. (a) Does the household possess a bedstead/ chair/table/mirror/bench/local cot/wall-shelf/almirah/stool. (Cross out those not found.)
- (b) Is the household using any new kind of furniture for the first time in the last five years ?
- (c) If so, what are they ?
- (d) Does the household use mosquito nets ?
- 42. List all the ornaments used by (a) men and (b) women. Give the local names and mention whether gold or silver or brass or any other material is mainly used. Give drawings.

N. HOUSES

- 43. Give details about the house materials.

Roof—

- (1) Mud roof.
- (2) Country tiled.
- (3) Mangalore tiled.
- (4) Terraced (pucca roof).
- (5) Zinc sheet.

- (6) Tin roof.
- (7) Asbestos roof.
- (8) Corrugated iron roof.
- (9) Wooden roof.
- (10) Straw or grass roof.
- (11) Leaf roof.
- (12) Others.

Wall—

- (1) Mud wall.
- (2) Bamboo wattled wall.
- (3) Mud plastered bamboo wattled wall.
- (4) Wall of twigs and branches.
- (5) Wall of twigs and branches plastered with mud.
- (6) Reed wall.
- (7) Mud plastered reed wall.
- (8) Wooden wall.
- (9) Brick wall.
- (10) Straw or grass wall.
- (11) Leaf wall.
- (12) Stone wall.
- (13) Others.

Floor—

- (1) Mud floor.
- (2) Cement floor.
- (3) Wooden floor.
- (4) Stone floor.
- (5) Lime and mortar floor.

Number of slopes—

One.

Two.

Three.

Four.

Five.

Number of slopes — (Contd.)

Six or more.

Without slopes.

44. (a) Give a plan of the house and compound showing the main places, the material of the roof, walls and doors.

- (b) Total number of rooms in the house.

NOTE :—Give sketches and photographs wherever possible.

O. CONSUMER GOODS :

45. (1) (a) Does the household possess hurricane lantern / petromax or hazak / battery torchlight / kerosene stove / bicycle / gramophone / radio-set? (Cross out those which do not apply).
- (b) Has any of the items been acquired for the first time in the last five years? If 'Yes', which are these articles?
- (c) Does the household use toilet soap/ washing soap?
- (d) Are clothes sent to washerman?

POSSESSIONS

- (2) Does the household possess—
- (a) Car.
- (b) Bullock cart.
- (c) Jutka
- (d) Ponies.

46. (A) *Maternity cases :*

- (1) Case hospitalized.
- (2) Number of cases.
- (a) Confined in hospital.
- (b) Confined by bringing doctor home.
- (c) Confined by qualified midwife at home.
- (d) Confined by unqualified 'Thai' at home.
- (e) Confined without assistance.

(B) *Medical treatment :*

What is the medical system followed?

- (1) Allopathic.
- (2) Ayurvedic.

- (3) Homeopathic.
- (4) Combination of more than one of these.
- (5) Others.

(C) *Medical consultation :*

Where do you go for medical consultation ?

- (1) Public hospitals or dispensaries.
- (2) Private hospitals or dispensaries.
- (3) Private doctors.
 - (a) Allopaths.
 - (b) Homeopaths.
 - (c) Others.

(D) *Vaccination :*

How many members of the family have been vaccinated ?

- (1) At least once.
- (2) Within the past six months.

47. *Income*

Total family income per mensem from—

- (a) Land.
- (b) Industry.
- (c) Business.
- (d) Occupation
- (e) Others (specify source).

48. *Average monthly expenditure :*

What is the expenditure on—

(A) *Food:—*

(1) *Cereals and pulses :—*

- (a) Rice.
- (b) Other grains.
- (c) Dhall.
- (d) Total.

(2) *Vegetables—*

- (a) Potatoes.
- (b) Tapioca.
- (c) Onions.
- (d) Coconut,

- (e) Others.
 - (f) Total.
 - (3) *Non-Vegetarian :*
 - (a) Meat.
 - (b) Fish.
 - (c) Egg.
 - (d) Others.
 - (4) *Milk.*
 - (5) *Ghee and oils :*
 - (a) Ghee.
 - (b) Oils.
 - (c) Total.
 - (6) *Condiments :*
 - (a) Chillies.
 - (b) Tamarind.
 - (c) Others.
 - (d) Total.
 - (7) *Sugar :*
 - (a) Sugar.
 - (b) Jaggery.
 - (c) Total.
 - (8) *Coffee and tea :*
 - (a) Coffee.
 - (b) Tea.
 - (c) Total.
 - (9) *Liquor :*
 - (10) *Tobacco :*
 - (a) Smoking.
 - (b) Chewing.
 - (c) Total.
 - (11) *Other foods including refreshments.*
- Total under food :*

- (B) *Education :*
 - (1) Fees
 - (2) Books.
 - (3) Uniform.
 - (4) Others.

(C) *Clothing* :

(D) *Fuel* :

(E) *Marriage* :

(F) *Festivals* :

(G) *Miscellaneous* :

- (1) Dhoby or soap.
- (2) Barber.
- (3) Travelling.
- (4) Medical fees and medicines.
- (5) Religious observances.
- (6) Amusements.
- (7) Provident Fund and other compulsory savings.
- (8) Payments of debts.
- (9) Remittances to dependents residing elsewhere.

(H) *Others* :

Total

49. (a) Has the household secured during the last five years ?

- (1) Better irrigation facilities.
- (2) Better types of cattle.
- (3) Better seeds.
- (4) Better implements.
- (5) Better manure.
- (6) More land for cultivation.
- (7) Use of pesticides.
- (8) Improved methods of cultivation like Japanese method.
- (9) Land improvement measures like land reclamation, soil conservation and consolidation.

(b) Have you received demonstration in improved agricultural practices ?

(c) Have you participated in activities of Community Project by contribution of land labour, cash, or material ?

50. *Prosperity Index* :—

- (1) Have you cleared any debt which existed prior to ten years from the income of the household ?

- (2) If yes, specify the amount so cleared.
- (3) During the last ten years—
- (a) Have you acquired any property?
 - (b) Have you made any savings in cash or in the shape of ornaments, etc.?
 - (c) Have you invested capital in any new undertaking or building?
 - (d) Have you opened a voluntary account in any Post Office Savings Bank or any other bank?
 - (e) Have you invested in N. S. C. or Prize Bonds of other forms of rural saving campaigns?
 - (f) Are you a member of any chit fund or other indigenous funds except where it is wholly from any debt incurred for the purpose and/or the proceeds of any sale of property?

51. *Extra-curricular activities—*

Has any member or members of this household—

- (a) Worked for social uplift.
- (b) Taken active part in politics.
- (c) Joined any Co-operative Society.
- (d) Joined any club, library, dramatic party or other cultural organisation in the village.

SOCIAL DISABILITIES :

52. (A) Do you have free access to—

- (1) Shop, hotel or restaurant.
- (2) Temple or place of worship.
- (3) Any other place of public resort.

(B) Do the following render you their services—

- (1) Brahmin priest.
- (2) Barber.
- (3) Washerman.
- (4) Any other village servant.

(C) Are you avoided by Caste Hindus in regard to—

- (1) Touch.
- (2) Serving cooked food.
- (3) Serving water.

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 account of the 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 Hat or Hats 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 the 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 impression 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 efforts 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 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 tatoo 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.

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		Brief notes 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 occupational groups			
			Office bearers			
			Name Caste Occupation Age Education			

Village disputes referred to different authorities last year

I	II			III	IV	V	VI
	Leading members of each disputant party			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.)
Name of adjudicating authority	Caste Panchayat	Name	Caste/Tribe				

Caste Panchayat

Informal Panchayat

Statutory Village Panchayat

Court

Others (Specify)

Recreational and artistic activities employed by the village

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 communities in performance (Many, few, some)	Extent of participation of the main castes or communities as audience (Many, few, some)	If activity is in village, do visitors from other village participate?		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. Films trip, Puppet show etc.

5. Fairs

6. Festivals

7. Other entertainments

*Indicate nature and reason of celebration

APPENDIX III

Glossary of Local Terms

<i>Sl. No.</i>	<i>Local terms</i>	<i>English equivalents</i>
1.	Abishegam	... Anointment
2.	Arathana	... Divine service and worship
3.	Archana	... Worship
4.	Arudhra	... The sixth lunar asterism (<i>Thiruvathirai day</i>)
5.	Arunthathi	... Star in the great bear supposed to be the wife of Vasishtha, famous for her chastity
6.	Avul	... Rice quashed and dried
7.	Bajanai-koil	... Temple where devotional hymns are sung and religious discourses conducted.
8.	Bali-peedam	... Scaffold for religious offerings
9.	Brahmothsavam	... An annual grand festival at a pagoda.
10.	Chithira Pournami	... The Full-Moon that falls on the first month of the Hindu year (April-May)
11.	Devas	... Celestial beings
12.	Deepam	... A light
13.	Dhwajasthambam	... Flag mast in the temple
14.	Gotra	... Exogamous groups of a caste
15.	Grama Devatha	... Village God
16.	Gurukkal	... A priest or purohit
17.	Jalla	... Gauze shawl
18.	Kanganam	... A saffron coloured thread worn around the wrists of bridal couple.
19.	Kannikadhanam	... Giving a virgin in marriage without receiving the customary gift—one of the 32 meritorious acts.
20.	Karthigai Deepam	... A festival of lights celebrated in the Tamil month of Karthigai (November–December)
21.	Karumathi	... Expiatory ceremony performed at the termination of pollution.
22.	Kasi Yathra	... Pilgrimage to Benares.
23.	Koozhoothum Vizha	... Free distribution of gruel on festival
24.	Kuttiandavan	... A lesser deity
25.	Lingam	... The phallus or Linga a figure representing both sexes venerated by Siva sect.
26.	Marakkal	... A local cubic measure, equivalent to 8 Madras measures (1 Madras measure is more or less equivalent to 2 litres)
27.	Moola-vigraham	... Stationary idol not used in processions

<i>Sl. No.</i>	<i>Local terms</i>	<i>English equivalents</i>
28.	Nalangu	... Ceremony performed to ward off the blight of evil eyes.
29.	Navagrahangal	... The nine planets of the Hindu astronomy
30.	Navithan	... A Tamil Barber caste.
31.	Neivedhiam	... Oblation: Pooja offerings
32.	Nichaya-thamboolam	... Betrothal preceding the marriage ceremony
33.	Paditharam	... Daily allowance
34.	Parai	... To promulgate orders by beat of drum
35.	Pattam	... Silver or gold plates tied round the head of bridal couple.
36.	Pongal	... A great festival in honour of the Sun on its entering the sign of Capricorn about 11th January.
37.	Poosari	... Hindu priest
38.	Prabhai	... Splendour
39.	Prarthanas	... Prayer, a vow, a hymn, a song of praise
40.	Prasatham	... Cooked rice and other edibles, offered to the deity and later distributed to the devotees.
41.	Puttu	... A kind of pastry cooked by steam.
42.	Sannadhi	... The sanctuary
43.	Sundal	... Stewed and spiced Bengal gram,
44.	Thali	... Marriage badge tied to the bride's neck at the wedding.
45.	Thirusoolam	... The sacred trident
46.	Upakarma ceremony	... The ceremony of investing with the sacred cord
47.	Vadai	... A fried cake made of gram
48.	Vahanam	... A conveyance of any kind (as a horse, a carriage etc.)
49.	Vaikasi Visakam	... (May-June) the 16th lunar mansion
50.	Vidhyabhyasa ceremony	... The ceremony of initiating the child into reading and writing
51.	Vigrahams	... Idols used only during festival times
52.	Vimanam	... Self-moving chariot or car of the Gods.

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