

CENSUS OF INDIA 1981

PART X-C

SERIES 20

TAMIL NADU

A RESTUDY ON ALADIPATTI VILLAGE

Report by : C. T. RAJAN, Investigator
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DIRECTORATE OF
CENSUS OPERATIONS
TAMIL NADU

FOREWORD

The Indian Census has a long tradition of providing population figures separately for rural and urban areas. There has been a growing need for such a dichotomous data, especially after independence to formulate different policies and programmes for planned development, especially in regard to rural areas. There has been, however, a dearth for data relating to the way of life of the rural masses for making cross-cultural and cross-regional comparisons to understand the imbalances in the level of socio-economic development achieved by the people living in Indian villages situated in different geographical areas. To bridge this gap a socio-economic survey of about 500 villages from different parts of the country was taken up for study by the Census Organisation in connection with the 1961 Census.

The villages thus studied were selected on purposive sampling basis in order to give representation in the sample to villages with diverse socio-economic characteristics. These included multi-ethnic villages, tribal villages, villages inhabited by potters, fishermen etc., villages situated near urban centres and those situated in remote areas where people had been living in a state of isolation and continued economic and educational backwardness. It was envisaged that this study would provide bench-mark data on the living conditions of the people inhabiting different geographical areas of the country under diverse socio-economic conditions.

After independence, the country pursued the path of planned development for improving the quality of life of her citizens and this transformation was sought to be achieved through the implementation of Five Year Plans. Economic emancipation, the main thrust of Five Year Plans was to be realised by increasing agricultural and industrial outputs as well as by generating more employment opportunities. While enhanced irrigation facilities and improved methods of farming were introduced to boost up agricultural production, generation of employment opportunities and increase in industrial output were to be realised largely through industrialisation. Besides, a number of other social welfare programmes were implemented to provide additional facilities in the area of education, health, transport and communication, drinking water and power supply. Of late, family welfare programme was also introduced to check population explosion which had all along been nullifying the results of planned development.

By the time of 1971 Census, it was envisaged that the socio-economic life of the people especially of villages would show perceptible changes under the impact of Five Year Plans. It was, therefore, decided to undertake a restudy of some of the villages which had been surveyed in connection with the 1961 Census to understand the manner and direction in which the Indian villages are changing under the influence of different developmental inputs. The main focus of this study, apart from probing deep into the patterns of change

taking place in the life cycle events and economic pursuits, was to question penetratingly into matters relating to availability of amenities and services in the villages covered under these studies, attitude and opinion of the villagers in regard to education, health care activities and attitude, awareness and acceptance of family planning methods. In short, the study was aimed at to bring to relief the socio-economic processes taking place in the rural environment under the influence of planned development as well as industrialisation and urbanisation.

The villages selected for the study were those which are situated either near to an urban centre or away from any urban centre or those which are located in an already identified dry belt area or in areas covered by Integrated Rural Development Programme and served by minor irrigation projects and rural electrification programme. Some of these criteria for the selection of villages for the study were adopted at the instance of the Planning Commission.

Although 78 villages were initially identified for the restudy, due to certain constraints this project could not make much headway. Therefore, it was decided to continue these studies as an adjunct to the 1981 Census.

The research design, tools for data collection and formats for tabulation of data required for the conduct of the socio-economic survey of villages taken up in connection with the 1961 Census were framed by Dr. B. K. Roy Burman, who was then heading the Social Studies Division, as Deputy Registrar General. His successor Dr. N. G. Nag, assisted by Dr. K. P. Ittaman, the present Deputy Registrar General, extended technical guidance to the Directorates of Census Operations for undertaking the re-study of the villages. I take this opportunity to congratulate all of them for organising these studies.

The work relating to the scrutiny of the draft reports received from the Directorates of Census Operations and communication of comments thereon was undertaken by Shri M. K. Jain, Senior Research Officer, Social Studies Division under the guidance of Dr. K. P. Ittaman, Shri Jain was assisted in this task by S/Shri V. K. Jain and Ganesh Dass Mendiratta, Investigators. I am thankful to all of them.

The present report is based on a restudy conducted on the village of Aladipatti in Salem district by the Directorate of Census Operations, Tamil Nadu, Madras. I take this opportunity to thank all my colleagues in the Directorate for the efforts taken by them for bringing out this publication.

New Delhi,
Dated the 1st of June 1988.

V. S. VERMA,
Registrar General, India.

PREFACE

During the 1961 Census, several ancillary studies were taken up by the Census Organisation, besides conducting the decennial population census and publishing the results in the form of statistical tables and analytical reports. One such project was a socio-economic study of some selected villages in the States/Union territories. At the 1971 Census, some of the villages studied in the earlier census period, were selected for restudy with a view to gauge the changes in the socio-economic and cultural life of the population in those villages. This was undertaken at the instance of the Planning Commission. However, due to paucity of time, all the village restudy projects could not be completed and some had to be taken up during the 1981 inter-censal period.

Aladipatti, a hilly village of Salem taluk of Salem district in the western part of Tamil Nadu is one such village taken up for restudy. The village was restudied in 1985. Based on the restudy done by the Census Directorate, a report has been prepared following the frame suggested by the Registrar General, India and the result is the present monograph. In spite of many handicaps in conducting the restudy, we were able to gather sufficient material about the people and the village and the same is they now presented in this volume. Wherever feasible, comparison with the information and data gathered in the earlier study of 1961 census have been made. Going through the report the reader may see many changes that took place in the socio-economic life of the people in the village during the quarter of a century since the first study was done. It is hoped the restudy monograph would be of interest to the social scientists, economists and planners so as to measure the changes taking place in the rural parts of the country and to develop further schemes for upliftment of the rural population who constitute three-fourths of the country's population.

In the preparation of the restudy report, I have been assisted by a number of colleagues in the Tamil Nadu Census Directorate at various stages. Their contribution to the finalisation of the report has been of very great help to me. I have indicated their names separately and I am very much thankful to each one of them for their contribution in completing the report.

Sri C. T. Rajan, Investigator had visited the village, contacted various authorities and gathered material for inclusion in the report. He prepared the first and second drafts. The final draft of the report incorporating the suggestions/changes indicated by the Social Studies Division of the Office of the Registrar General, India, New Delhi, was done after collecting the additional information. His talent as a photographer was utilised for taking photographs in the village which are printed in the report. I wish to place on record my appreciation and thanks for his enthusiasm and keenness in finalising this report. I also wish to convey my thanks to Sri A. G. Baskaran, Assistant Director of Census Operations (Tech.) for giving guidance

to the staff engaged in the preparation of a large number of tables and for supervision of the tabulation work. I am also extremely thankful to my senior colleague and Head of the Office, Sri M. Thangaraju, Deputy Director, Tamil Nadu for the co-operation, guidance and help given to me in completing the restudy project satisfactorily.

Special thanks are due to Sri M. K. Jain, Senior Research Officer, Registrar General's Office for his thorough scrutiny of the draft report and for suggesting modifications for betterment of the report. Dr. K. P. Ittaman, Deputy Registrar General (Social Studies) in the Office of the Registrar General, India has given guidance and help in the completion of the restudy project and I wish to offer my grateful thanks to him. Lastly, Sri V. S. Verma, Registrar General, India took very keen interest in social studies projects and has given all the help needed to ensure speedy completion of the studies. I wish to convey my sincere thanks to him.

MADRAS
September 2, 1988

M. PANCHAPAKESAN,
Dy. Director of Census Operations,
Tamil Nadu

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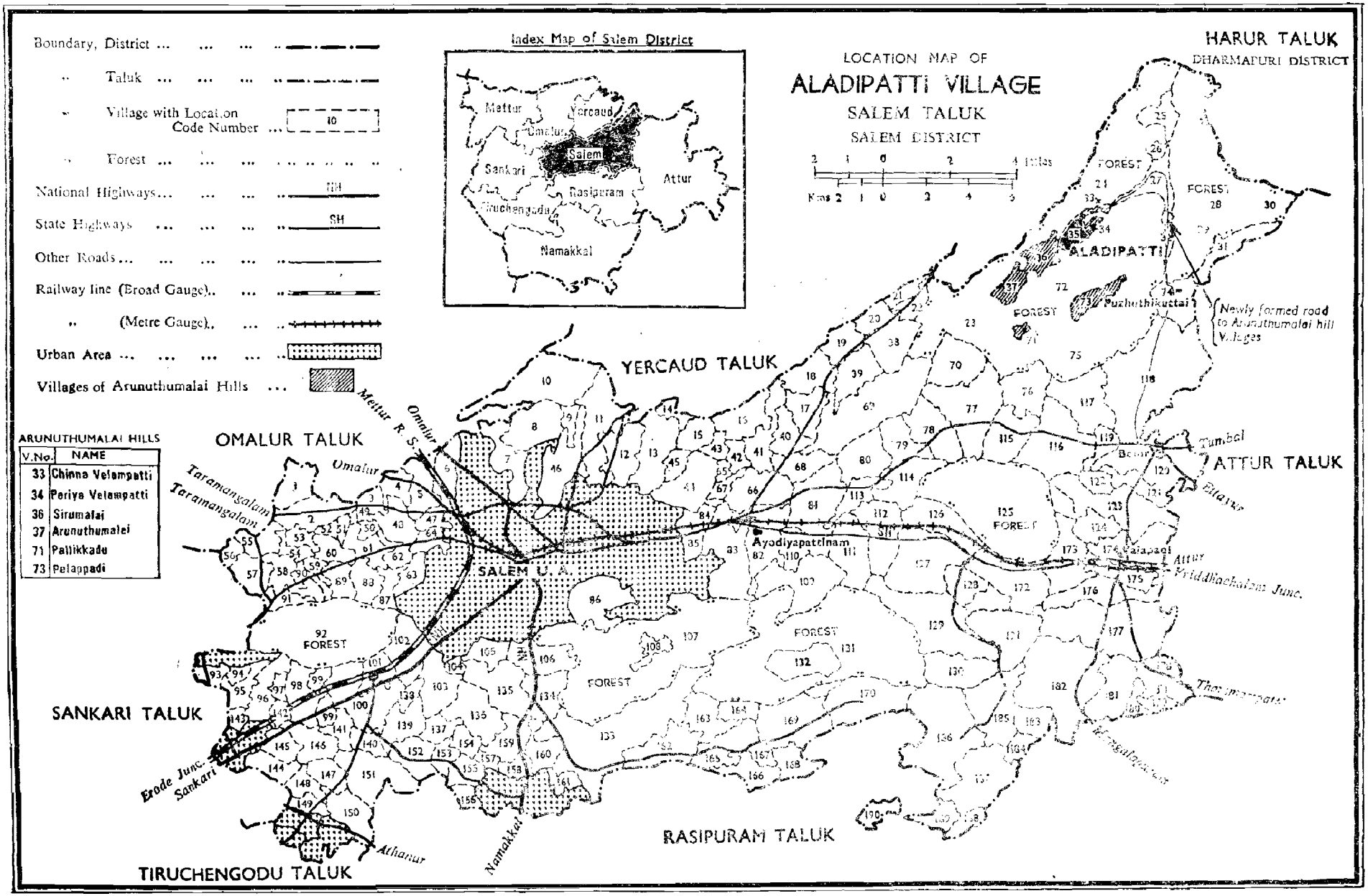
Maps

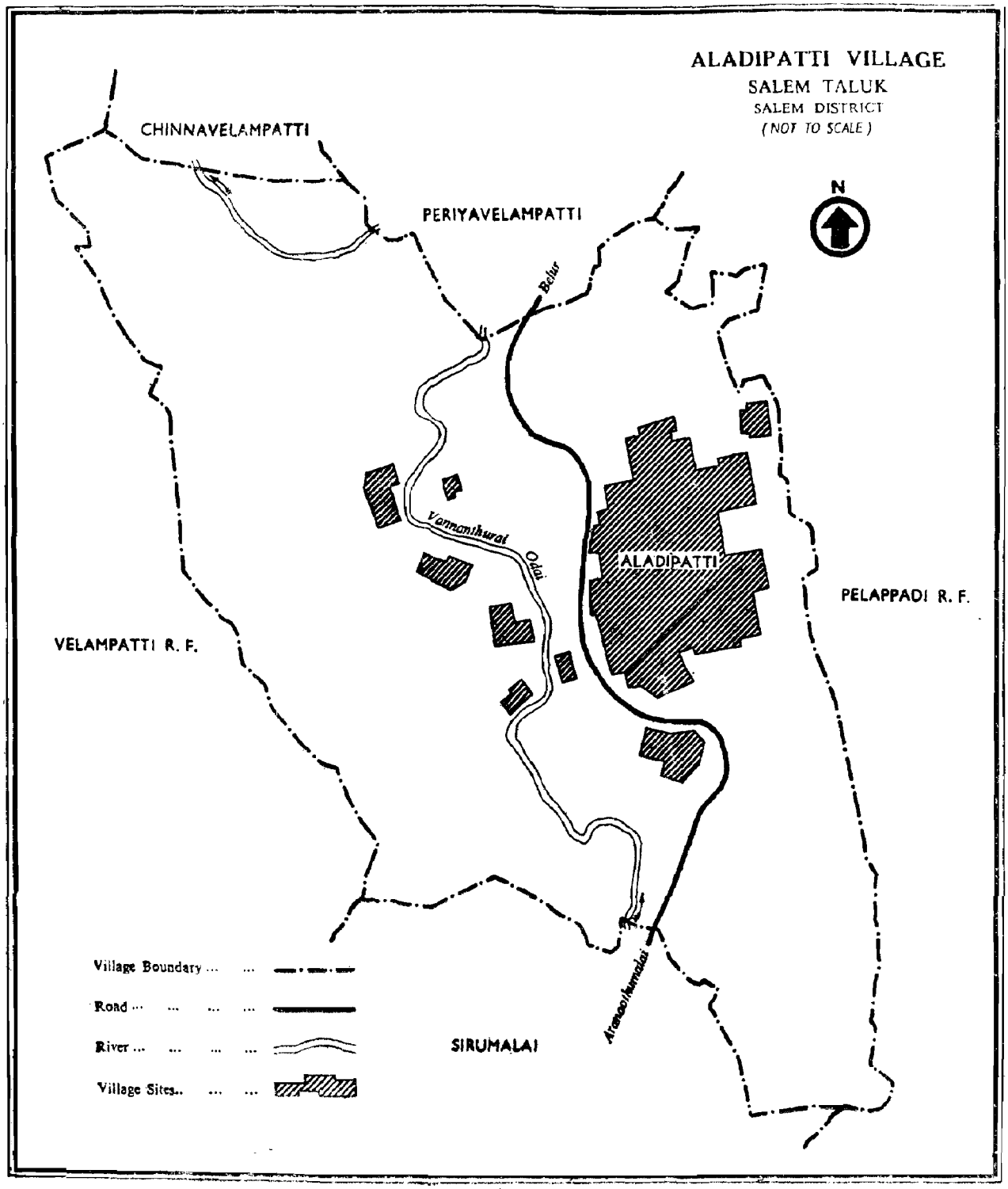
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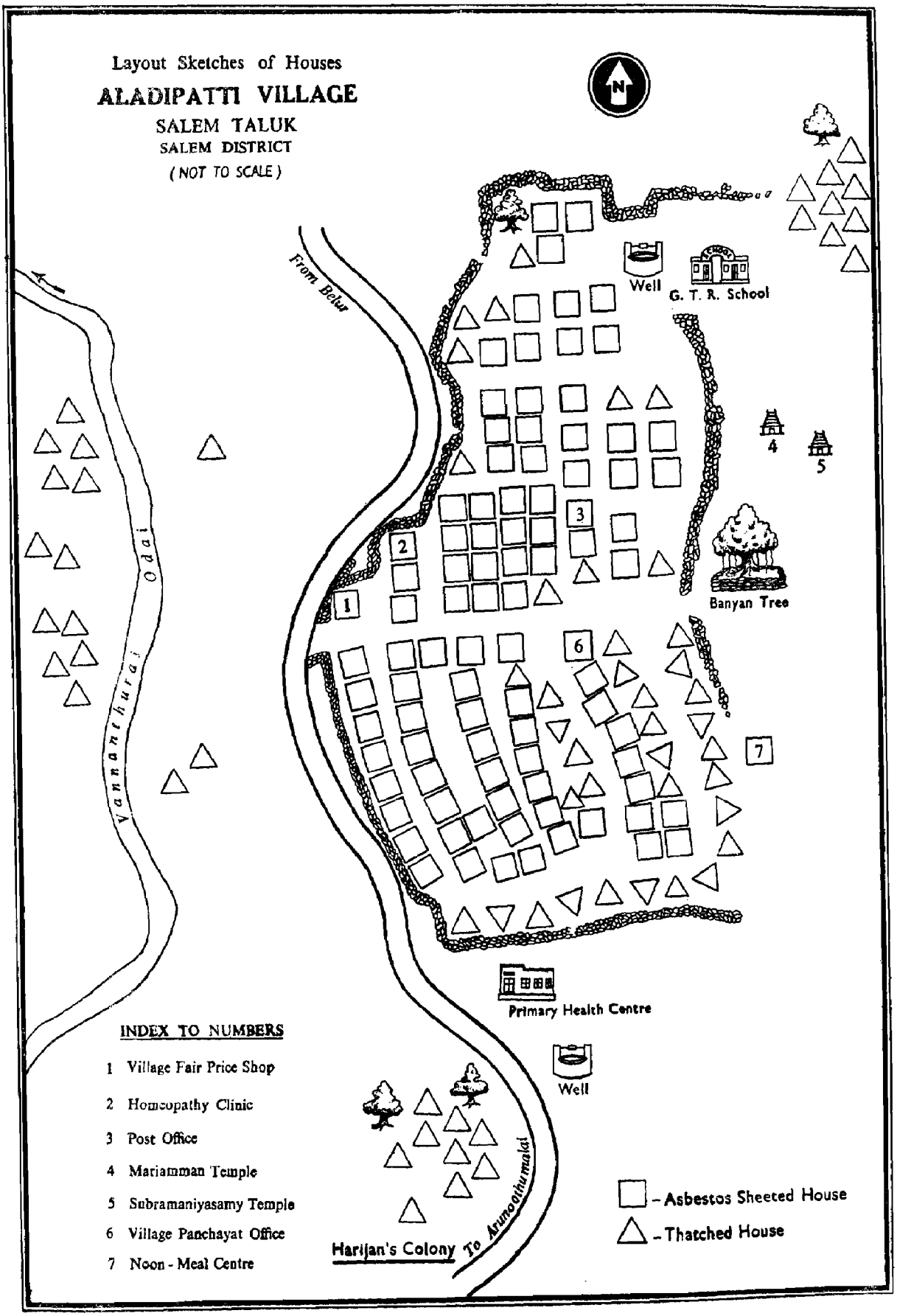
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41	Total population - Total	4	11,370	11,368
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Boundary, District
Taluk
Village with Location Code Number
Forest
National Highways
State Highways
Other Roads
Railway line (Broad Gauge)
(Metre Gauge)
Urban Area
Villages of Arunuthumalai Hills
ARUNUTHUMALAI HILLS
V.No. NAME
33 Chinna Velampatti
34 Periya Velampatti
36 Sirumalai
37 Arunuthumalai
71 Pallikkadu
73 Pelappadi
Index Map of Salem District
Mettur
Yercaud
Omalur
Salem
Sankari
Attur
Rasipuram
Tiruchengodu
Namakkal
LOCATION MAP OF
ALADIPATTI VILLAGE
SALEM TALUK
SALEM DISTRICT
Miles
Kms
HARUR TALUK
DHARMAPURI DISTRICT
YERCAUD TALUK
OMALUR TALUK
SALEM U.A.
SANKARI TALUK
TIRUCHENGODU TALUK
RASIPURAM TALUK
ATTUR TALUK
ALADIPATTI
Puzhuthikuttai
Newly formed road to Arunuthumalai hill Villages
Mettur R.S.
Omalur
Taramangalam
Ayodiyapattinam
Vazhapadi
Attur
Tumbal
Erode Junc.
Sankari
Athanur
Namakkal
Thammampatti
Vriddhachalam Junc.
FOREST


ALADIPATTI VILLAGE
SALEM TALUK
SALEM DISTRICT
(NOT TO SCALE)
N
CHINNAVELAMPATTI
PERIYAVELAMPATTI
Belur
Vannanthurai Odai
ALADIPATTI
PELAPPADI R. F.
VELAMPATTI R. F.
SIRUMALAI
Aranoothumalai
Village Boundary ... ...
Road ... ...
River ... ...
Village Sites.. ... ...


Layout Sketches of Houses
ALADIPATTI VILLAGE
SALEM TALUK
SALEM DISTRICT
(NOT TO SCALE)
N
From Belur
Vannanthurai Odai
Well
G. T. R. School
Banyan Tree
Primary Health Centre
Well
Harijan's Colony
To Arunoothumalai
INDEX TO NUMBERS
1 Village Fair Price Shop
2 Homeopathy Clinic
3 Post Office
4 Mariamman Temple
5 Subramaniyasamy Temple
6 Village Panchayat Office
7 Noon - Meal Centre
- Asbestos Sheeted House
- Thatched House

CHAPTER I

INTRODUCTION

About 40 km. north-east of Salem, the district headquarters town, lies the mountain range of Arunoothumalai. Aladipatti is one of seven tribal villages situated in this mountain range. All these seven villages are revenue villages and are located in the north-south direction of Arunoothumalai hills. Aladipatti lies in the middle. Arunoothumalai village which bears the name of the hill range is located at the highest elevation of this mountain range.

In those days of the year 1961 study one had to proceed from Salem on the Salem-Harur road for 27 km. to reach the village and alight at Kombur village, and from Kombur one had to climb the steep Arunoothumalai hills from its western side through a foot-path and reach Aladipatti village. The journey by foot-path for about 10 km. to reach the village was tedious and time consuming. But now a tarred road from Puluthikuttai village to Arunoothumalai village covering a distance of about 25 km. has been constructed under the Tribal Welfare scheme of the Government, and the distance has been shortened.

Administrative units

Aladipatti is one of a group of seven villages, mostly inhabited by the Malayali tribe. It is a medium-sized revenue village, and the other six villages of this group in the Arunoothumalai hills are: 1. Arunoothumalai 2. Sirumalai 3. Periavelampatti 4. Chinnavelampatti 5. Pelapadi and 6. Pallikadu. The population of Aladipatti as per 1981 Census is 1229. All these seven villages belong to the Salem taluk of Salem district and are situated in the north-eastern part of the taluk. While proceeding to Arunoothumalai hills one has to travel from Puluthikuttai village located at the foot of the hills towards north along the slopy tarred road (Asphalt road) Chinnavelampatti village is the first village that one has to come across on these hills. Then the road goes towards the West along the villages of Periavelampatti and Aladipatti. Finally from Aladipatti the road proceeds to Sirumalai village and then to Arunoothumalai, the last village in this group. At the time of the 1961 study, this village was being administered by one village headman viz. village Munsiff and one village Karnam. Thereafter in 1980 a change was introduced in the village administrative set-up in Tamil Nadu. Now the Government has appointed a Village Administrative Officer (V.A.O.) in each revenue village. Aladipatti comes under the jurisdiction of the VAO who lives in Belur. All these years, the village administration and the village revenue accounts were managed by two persons viz. village Munsiff and the village Karnam but now these functions are being done by a single person in the rank of a junior clerk who is called the V.A.O. This is a major change in the village administration of Aladipatti between the 1961 study and the present restudy.

This village is purely agrarian in nature and dry cultivation is mainly practised in and around Aladipatti. There is no industry or commercial establishment of any description in this village. The Pachchai Malayalis who are the main inhabitants of Arunoothumalai hills are scattered in the seven villages. Their culture was very different from the people of the plains in many respects, but now it is changing as may be seen from the description given in this report—Chapter IV on Social and Cultural life.

The nearest place of tourist attraction is Yercaud on the Shevaroy hills (Servaroyan Malai). It is one of the summer resorts of Tamil Nadu and is situated at a distance of 30 km. from Aladipatti in the north west. The Manjavadi Pass separating the Shevaroy hills and the Arunoothumalai hills is situated near Kombur village at a distance of 27 km. from Salem by road. One has to alight the bus at Kombur and walk along the foot-path for about 10 km. to reach Aladipatti village. The villages of the Shevaroy hills are also inhabited by the same tribe of Malayalis, the major tribe of Tamil Nadu. The village folk on either side do not consider the journey between the villages/settlements in these two groups of hills as weary and tiresome and therefore closely intermingle. Occasionally, the well-to-do among the Malayalis avail themselves of the transport facility. The requirements of the people for their day-to-day needs are got from Salem, the nearest urban centre. The bus from Aladipatti to Salem which passes through other hill villages in a circuitous way runs for 65 km. to reach Salem. The distance travelled by a person from Aladipatti through foot-path to Kombur and from Kombur to Salem town by road is only 37 km. To reach Salem, the people walk upto Kombur village in the Manjavadi pass by foot-path and then board the bus for Salem, after the purchase of the required articles at Salem, they return to Aladipatti in the same manner.

Nature of terrain

Aladipatti is situated in a narrow basin on the top of the Arunoothumalai hills just 3 km. before we reach the top of the mountain and where Arunoothumalai village is located. The village site was restricted to only a slope during the 1961 study and presently there is a vast change in the site. We could see several new houses/structures which came up after 1971, bordering the old cluster of huts of the main village both at the top and bottom of the erstwhile Aladipatti. Farm houses which were a few in 1961 have now come up in large numbers. The village has no hamlets.

Typical of all the Malayali villages there is an enclosure constructed with stones, mud and bamboo around the village site. In Aladipatti, due to passage of time, the village enclosure is not as it used to be in the earlier years. The enclosure is now in a dilapidated condition and only the remnant of the wall is found. The houses are scattered in shapeless cluster and do not form part of a regular lay out. The village is also not having any regular road or lane. The houses are close to each other and the houses are constructed at different levels as the entire village is on a slope. In other words the houses are all scattered and are built with reference to the wishes of the inhabitants.

Micro-Topography and settlement pattern and history

The survey reveals that 83 per cent of the 100 heads of households are non-migrants. They were born in this village and are still living here. Heads of five households were born in the adjacent district of Dharmapuri and have moved into this village from a distance of more than 20 km. Twelve heads of households have moved from other areas of the same taluk (Salem taluk) in which Aladipatti is located. While eight heads of households have moved from a distance of less than 10 km. four other heads of households have migrated from places which are more than 10 km. away.

Though there is a slight deviation in the settlement pattern after 1961, the settlement history remains unchanged. The origin of the tribe of these Malayalis known only to the elders of the village is revealed in different legends. During the revisit, it was surprising to find that the present younger generation is not fully aware of the legend, and some of them have got only a vague knowledge of them. However, during the present visit the majority of them agreed that they migrated to this village long ago from Kanchipuram, their original abode. The legend is repeated here as found in the gazetteer* of Salem district of 1918.

"The legend runs that three brothers by name Periyannan, Naduvannan and Chinnanan, went hunting in a forest accompanied by three hunting hounds, and it came on to rain so heavily for two days that they were not able to quite the forest. Their hounds however, returned home, and their wives, seeing the dogs without their masters, concluded that their husbands had died in the jungle and accordingly, as all loyal widows should do, set fire to their houses and perished in the flames. On the third day the hunters returned, to find their houses in ashes and their wives dead. The bereaved husbands thereupon consoled themselves by marrying again. Periyannan chose a Kaikolar girl and settled on the Kalrayans; Naduvannan chose a Vedachi as his bride and made the Pachchaimalais as his residence; Chinnanan married a Devendra Pallan and made his home on the Kollimalais (Kolli Hills). These three brothers thus became the progenitors of the three clearly defined sub-castes into which the Malayalis are divided, the Periya Malayalis, the Pachchai Malayalis and the Kolli Malayalis." The Malayalis inhabiting the Arunoothumalai hills are the Pachchai Malayalis. There is no other authenticity other than the gazetteers to trace their origin and migration into the Arunoothumalai Hills from Pachchaimalai Hills, which are spread out both in Attur taluk of Salem district and the present Thuraiyur taluk of Tiruchchirappalli district.

There is also a legend similar to the settlement history about Arunoothumalai and the narration is given in the Monograph† of the 1961 study as follows, "It appears in by gone days, the great sage Vasishta was performing a yagam near Belur. To witness this great event, Devars, the celestial begins, had come in large numbers. After feasting, the Devars felt thirsty and local water supply was found insufficient to quench their thirst. So Vasishta prayed to Siva, who had also come there, to relieve the situation. On this, Siva or Haran, looked at the hills on the north. Immediately two streams sprouted from the hills and joined near Belur. This gave immediate relief to the Devars in quenching their thirst. The river came to be called as "Vasishta Nadhi" and the mountains which were looked at by Haran as "Haran Utra Malai" or as "Haran Ootru Malai" and this by usage got twisted as 'Arunoothumalai' ('Utra' in Tamil means "looked at", "Ootru" in Tamil means a "spring")."

A second story said about Arunoothumalai is that an earlier surveyor of the hills thought that there were 600 peaks on these mountains and so the mountains came to be called as Arunoothumalai ('Arunuru' in Tamil means six hundred).

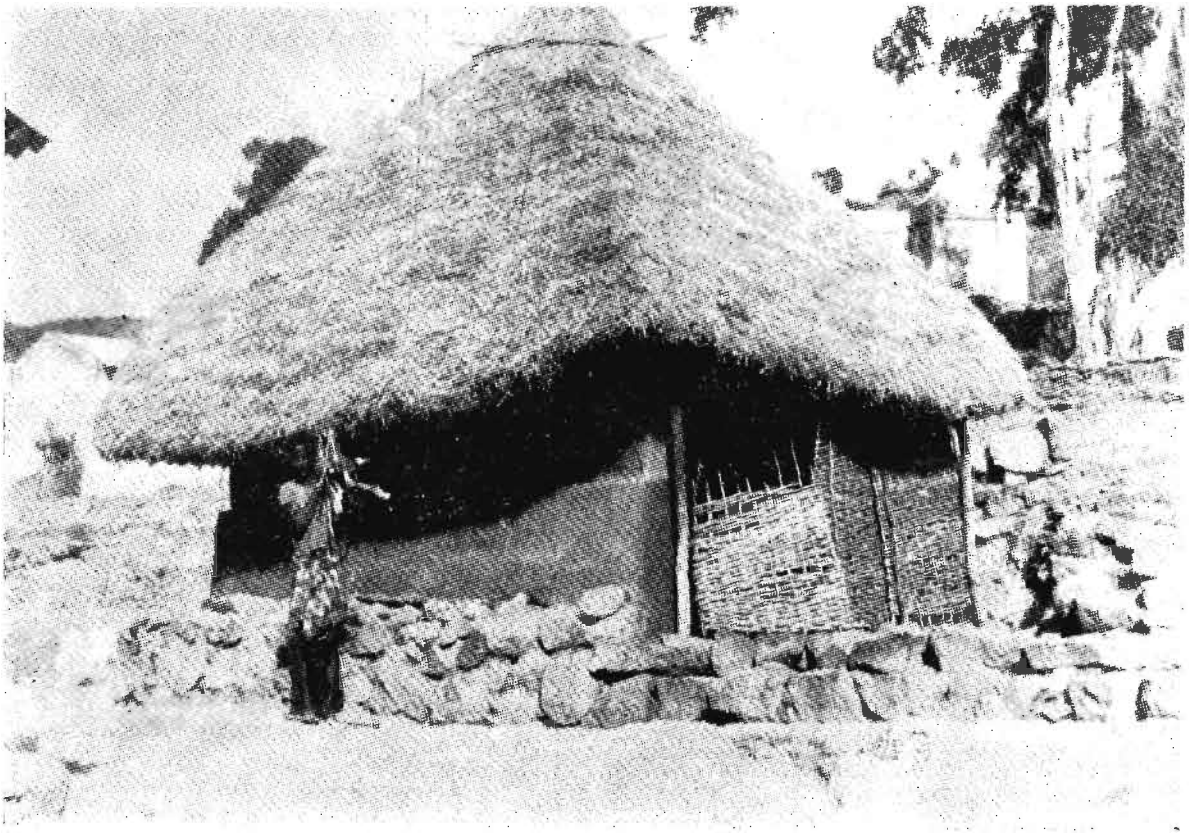
The local people pronounce Aladipatti as Alaripatti Strangely enough there are a larger number of "Alari" trees which blossom with pink—tainted white flowers. These flowers which are held sacred are used for decorating Mariamman. So it may not be wrong if we presume that the village can more appropriately be called as Alaripatti in accordance with the local usage than as Alaidipatti as borne out in revenue records.

Reasons for selection of the village for survey

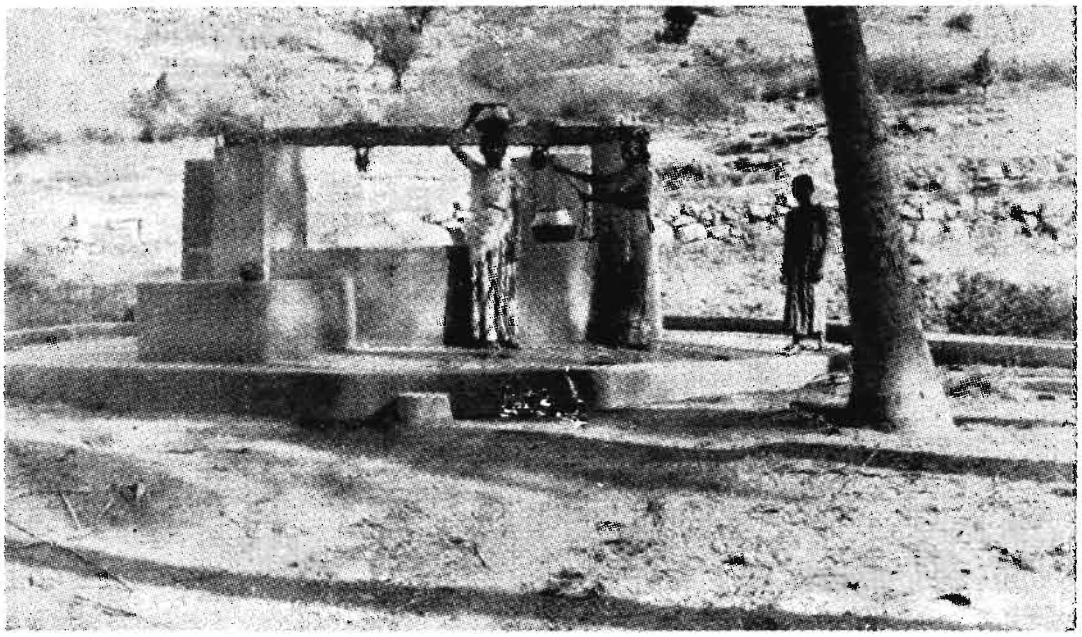
After independence, to formulate different policies and programmes for planned development particularly in regard to rural areas of our country, dearth for data arose for making cross-cultural and cross-regional comparisons to make out imbalances in the level of Socio-Economic development achieved by the people living in Indian Villages situated in different geographical areas. Therefore a socio-economic survey of about 500 villages from different parts of the country was taken up for study by the census organisation during 1961 census. These villages were selected on purposive sampling basis in order to give representation in the sample, to villages with diverse socio-economic characteristics. These included multi-ethnic villages, tribal villages, villages inhabited by potters,

*Madras district gazetteers, Salem by F.J. Richards, I.C.S., Vol. I—Chapter III (The people) pp. 152 and 153, Government Press, 1918.

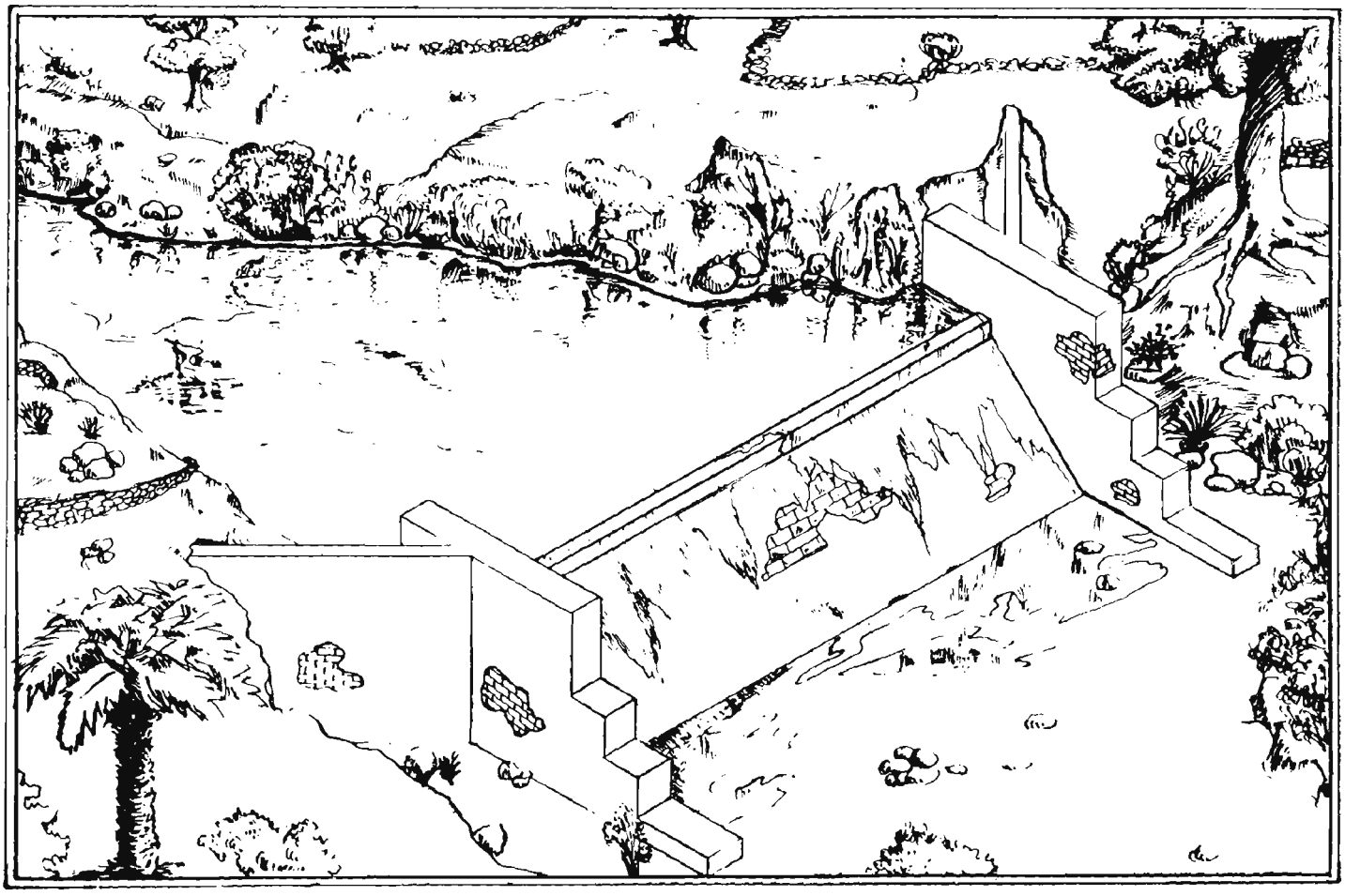
†Census of India 1961, Vol. IX, Madras Part VI Village Survey Monographs, Aladipatti, 1965 (Legend about the village) p. 2.



A typical thatched house of a Tribe

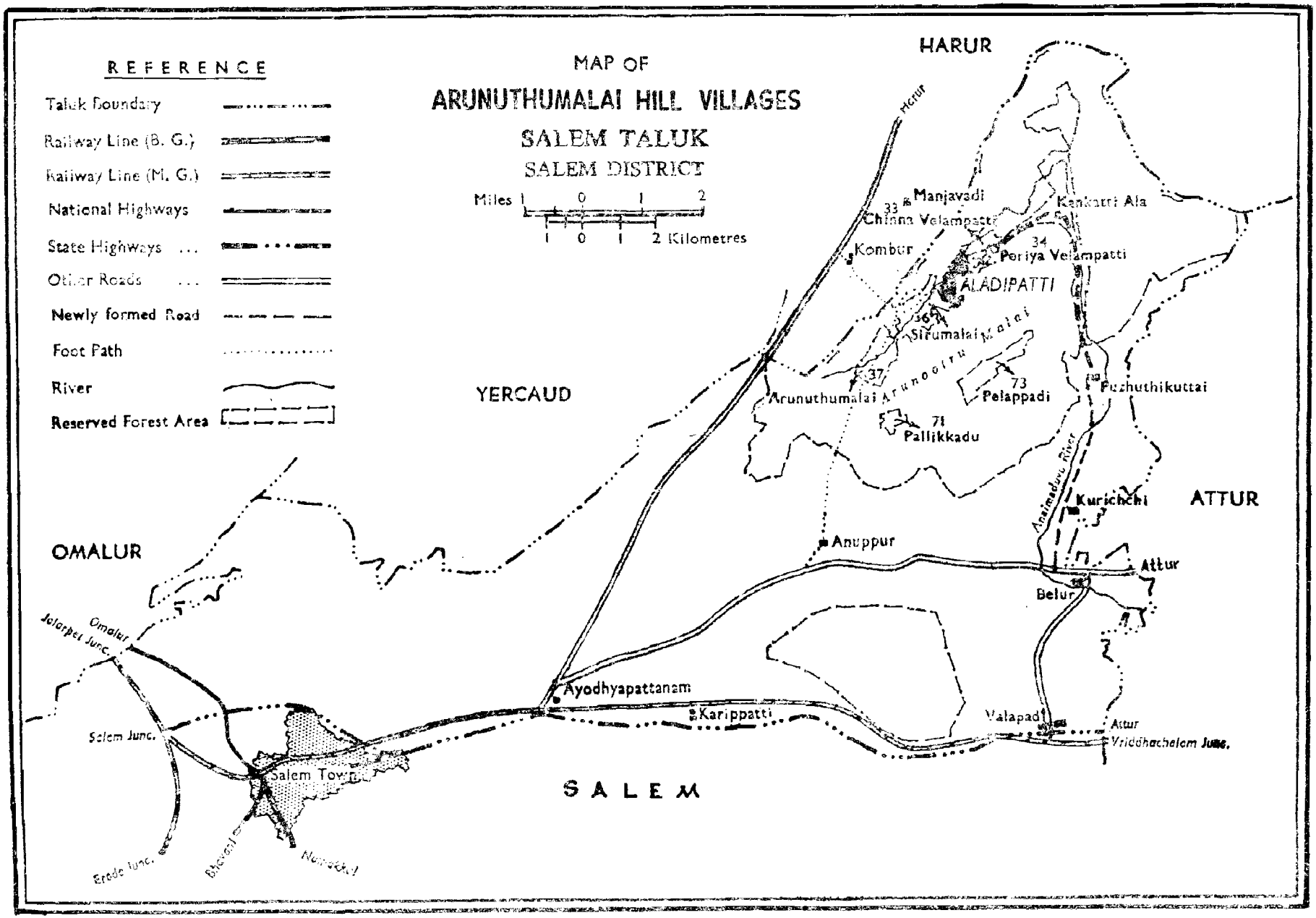


Community well for drinking purpose



CHECK DAM

3—7 RGI/ND/88.


REFERENCE
Taluk Boundary
Railway Line (B. G.)
Railway Line (M. G.)
National Highways
State Highways
Other Roads
Newly formed Road
Foot Path
River
Reserved Forest Area
MAP OF
ARUNUTHUMALAI HILL VILLAGES
SALEM TALUK
SALEM DISTRICT
Miles 1 0 1 2
1 0 1 2 Kilometres
HARUR
Hosur
Manjavadi
Chinna Velampatti
Kankatri Ala
Kombur
Poriya Velampatti
ALADIPATTI
Sirumalai Malai
Arunoorru
Arunuthumalai
Pelappadi
Pallikkadu
Puzhuthikuttai
YERCAUD
Anaimaduvu River
Kurichchi
ATTUR
OMALUR
Anuppur
Attur
Belur
Omalur
Jolarpet Junc.
Ayodhyapattanam
Karippatti
Valapadi
Attur
Vriddhachelam Junc.
Salem Junc.
Salem Town
Erode Junc.
Mettur
Namakkal
SALEM

fishermen etc. villages situated near urban centres and those situated in remote areas where people had been living in a state of isolation and continued economic and educational backwardness. It was envisaged that this study would provide the required data of the people inhabiting different geographic areas of the country under diverse socio-economic condition.

The villages selected for the study were those which are situated either near to an urban centre or away from any urban centre or those which are located in an already identified dry belt area or in areas covered by integrated rural development programme and served by minor irrigation projects and rural electrification programme. Some of these criteria for selection of villages for the study were adopted at the instance of the Planning Commission.

In the 1971 census, it was felt that the socio-economic life of the rural population would have shown significant changes under the impact of the five year plans. Therefore, it was decided to undertake a restudy of some of the villages surveyed during the 1961 census to gauge the extent of changes that had taken place and also to assess the availability of amenities and services. Initially 78 villages for the whole country were identified for the restudy but could not be completed entirely. It was therefore decided to continue these studies as an adjunct to 1981 census. Aladipatti, predominently inhabited by the numerically prominent tribe of Malayali in Tamil Nadu was thus selected for restudy in 1985 in the light of the guidelines given both by the Office of the Registrar General, India and the Planning Commission.

Drinking water and electricity

Drinking water is not adequate for the village. In 1961 there were two wells for drinking purposes, one on the western side of the main cluster and the other on the southern. The latter well has been abandoned by the people as the water has become contaminated. The people make use of only one well. Though the village got electrified from July 16, 1981, only 63 houses out of the total 322 houses both in the main cluster and the outskirts enjoy the facility of electricity. Electrification is a little improvement for their living conditions in the village.

House type

All the houses in the previous study were either thatched rectangular houses or simple conical huts with mud walls of which about 104 houses have been converted into asbestos roofed houses. There is no proper street formation in the village since 1961.

Climatic conditions

The weather condition prevailing in Aladipatti village is the same as for the other six villages as all these seven villages are on the tops and slopes of the Arunoothumalai hills which were once densely forested. There is a difference even in the vegetation of the hills in general in that deforestration could be noticed everywhere on the hills which are becoming barren with hardly one or two trees standing on the slopes in many areas. Of course the people encroach on the forest land which is classified as reserved by the Department of forests.

A close study from the following rainfall chart would give the average rainfall which occurs in this area for the past decade.

STATE

Rainfall Statistics as Recorded
(In milli

Month	1971			1972			1973		
	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hrs.	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hrs.	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hrs.
1	2	3	4	5	6	7	8	9	10
January	1	001.9	..	..	..	..	..	..	..
February	..	..	..	..	..	..	..	..	..
March	1	011.8	..	..	..	..	..	..	..
April	6	038.4	..	2	017.7	..	..	..	..
May	7	191.2	..	8	101.9	..	4	2.1	..
June	8	081.1	..	7	060.3	..	5	060.2	..
July	16	086.8	..	10	107.4	..	9	129.8	..
August	12	155.3	..	11	091.6	..	17	171.7	..
September	15	151.8	..	15	291.0	..	14	224.9	..
October	11	122.0	..	15	278.1	..	17	113.2	..
November	5	027.4	..	6	025.4	..	6	045.6	..
December	6	084.7	..	9	192.6	..	5	030.4	..
TOTAL	88	952.4	..	83	1166.0	..	77	777.9	..

Month	1977			1978		
	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hrs.	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hrs.
1	20	21	22	23	24	25
January	..	..	..	..	..	..
February	..	..	..	..	..	..
March	..	..	..	3	011.1	..
April	2	019.9	..	2	010.8	..
May	7	060.3	..	12	134.7	..
June	12	084.4	..	3	070.0	..
July	13	141.5	..	16	197.8	..
August	12	056.7	..	17	216.1	..
September	17	309.4	..	21	220.4	..
October	10	150.7	..	20	324.3	..
November	..	..	..	7	014.3	..
December	..	..	..	2	001.3	..
TOTAL	73	822.9	..	103	1200.8	..

MENT I—1

at Salem during 1971-80
metres)

1974			1975			1976			Month
No. of rainy days	Monthly rain fall	Heaviest rainfall in 24 hrs.	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hrs.	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hrs.	
11	12	13	14	15	16	17	18	19	1
..	..	..	..	..	..	..	..	..	January
2	002.5	..	..	..	..	4	049.6	..	February
1	000.3	..	2	009.3	..	..	..	..	March
6	074.1	..	8	054.1	..	3	011.6	..	April
8	119.8	..	10	102.0	..	9	119.8	..	May
9	146.8	..	6	093.2	..	10	111.7	..	June
14	074.3	..	14	096.7	..	11	086.4	..	July
13	185.2	..	18	094.0	..	8	093.6	..	August
15	131.0	..	15	263.2	..	17	232.7	..	September
22	198.6	..	12	136.6	..	12	110.0	..	October
15	195.3	..	7	217.0	..	22	223.7	..	November
2	001.5	..	8	056.4	..	7	018.2	..	December
107	1129.4	..	100	1122.5	..	103	1057.3	..	TOTAL

1979			1980			Month
No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hrs.	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hrs.	
26	27	28	29	30	31	1
..	..	..	..	..	..	January
..	..	..	..	..	..	February
..	..	..	..	..	..	March
8	090.8	..	2	007.5	..	April
2	027.3	..	9	119.8	..	May
8	102.2	..	7	037.7	..	June
8	55.8	..	16	115.3	..	July
14	196.1	..	9	092.0	..	August
9	068.4	..	8	062.7	..	September
9	062.0	..	9	097.2	..	October
15	126.6	..	6	101.9	..	November
3	015.9	..	1	006.1	..	December
76	745.1	..	67	640.2	..	TOTAL

The average rainfall of the village per year in the past 10 years i.e., from 1971 to 1980 is 963.5 mm which is more than the district average.

Aladipatti village had to face some vagaries of nature in the past like drought, fire etc. During the present survey, the elders of the village are not able to say as to when exactly the drought took place in the village but they say that 2 or 3 times in the past 20 years since 1961 they had experienced acute shortage of foodgrains that lasted for a few months. Due to the distance from the taluk headquarters the rationing items could not reach them in spite of the efforts taken by the Government authorities. It is given in the 1961 study that some 20 years back there was a fire accident in Aladipatti in the year 1940. As the houses were thatched ones and were close to each other, all of them were razed to the ground by the flames of fire. Subsequently, only a few households started constructing their houses outside the village enclosure in their farms. The number increased with the passage of time.

But during the present survey in the year 1985 it was revealed by the villagers that another fire accident took place in the year 1971 in the main cluster of the village. About 50 per cent of the total population fled to the neighbouring-hill villages and to the plains as far as they could and to the district headquarters viz., Salem town, to seek their livelihood. Some of them even settled down near Yercaud. Subsequently, the households which left the village started returning to the village. The old thatched roofs of their houses disappeared in the big fire. What we see now are the roofs newly put up after the fire accident with government assistance. With the subsidy extended to all those who lost their huts/houses in the fire accident they were able to get the fire proof asbestos cement sheets for the roofs which are seen even today.

Flora

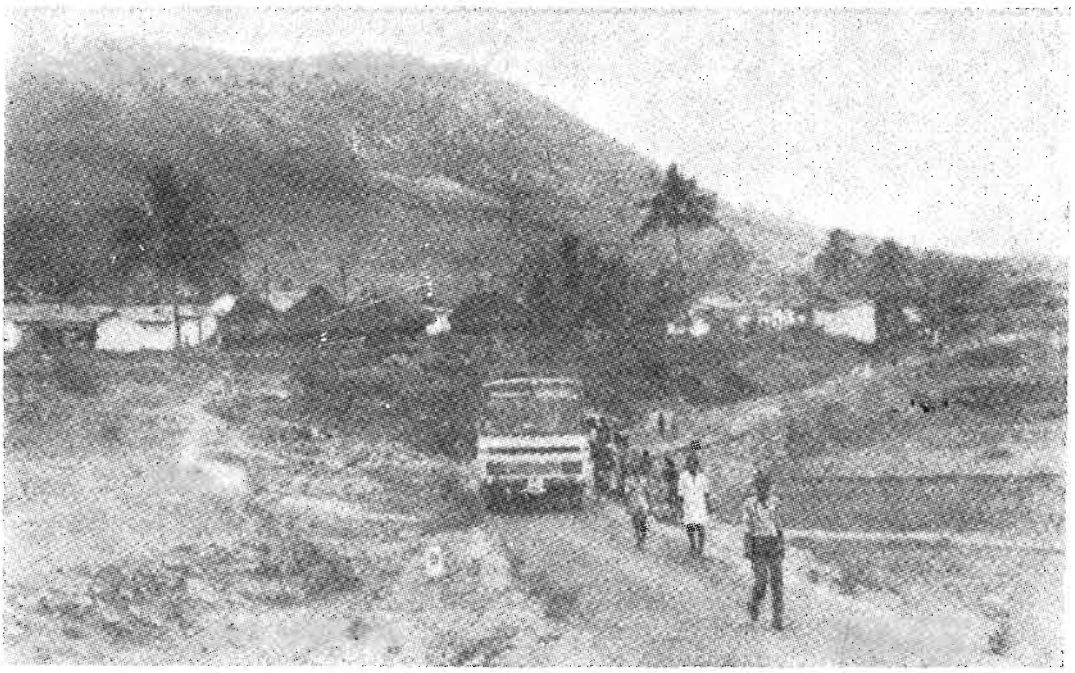
The foot-path from Kombur to Aladipatti was mostly through the reserved forest then existing. After 25 years the route now is a little easy without bushes and lantana shrubs when compared to the path seen two decades ago. There are jungle trees relating to South Indian forests and still there are some tender bamboo bushes, though the bigger ones have been cut by the forest coupes. Fig trees, Vagai (Aceacia Speciosa), Porasu, Nagnai and Sela unjam trees are seen though not in large numbers. Sandalwood trees are occasionally found and a Sandalwood estate comprising of the Arunoothumalai hills area has been created by the State Forest Department with a view to provide employment opportunity to the local tribal people as also to create economic resources for this area. Tamarind trees appear in a dotted manner when seen on the slopes of the hills while proceeding on the steep path. Tamarind seedlings are raised by the forest department with the help of these tribals and planted along both sides of the road. It is the plan of the Forest Department to provide these Tamarind seedlings for the entire distance of the road starting from Pallikkadu near Sirumalai to Arunoothumalai village passing through Aladipatti. So far they have planted Tamarind trees for a distance of 10 km. from 1986.

Fauna

In the entire hills of Arunoothumalai group one can see some bears, leopards and wolves, of course not in large numbers, as it was too decades ago but the existence of deers ('Sambar' species) can be witnessed by the inhabitants of this hill. Wherever a pond or water course is found on the hills, the deers come in herds for drinking water. Rabbits come across after darkness and they are found by the dwellers of the farm houses of these seven villages. Squirrels and rats are seen in large numbers especially in the thickly forested area. Also wild fowls and quails (cuckoo birds) are often seen in the hills adjoining the villages.

Transport and communication

Aladipatti had to be reached only by footpath during 1961 and one had to exert much in climbing the hill for about 10 km. after travelling by bus from Salem along the Harur Road in the north-eastern direction. This route goes through Harur taluk of Dharmapuri district since Manjavadi and Kombur villages lie in Harur taluk of Dharmapuri ditsrict. After 1971, the jeepable road in a circular route was formed from Puluthikuttai to Arunoothumalai village. In fact, lorries were used to bring down the forest products of the Arunoothumalai hills along this ghat road both by the public and the department of forests at the time of forest coupes. Since this route did not possess thick vegetation, though it covers a long distance, it was selected as the objective was not to destroy the forest trees along the route for the sake of forming the road. The distance from Kombur village to Aladipatti is only 10 km. by foot-path. Whereas the distance from Puluthikuttai village to Aladipatti is 22 km. by pucca road. The pucca black top road at present has been formed from Puluthikuttai village which is at the foot of the Arunoothumalai hills upto Arunoothumalai village for a distance of 25 km. for the reason stated earlier. The road reaches Arunoothumalai village and terminates passing through the other hill villages including Aladipatti. The distance between Aladipatti village and the terminal point of the Arunoothumalai village is only 3 km. During the survey, culverts and bridges on the ravines were under construction. The road was expected to be thrown open to public as well as to public transport very soon according to the transport department officials. There are already buses plying upto Puluthikuttai from Salem and these will be extended upto Arunoothumalai, the top village on the hills through other villages including Aladipatti. The inhabitants of Arunoothumalai hills need not exert themselves to walk the arduous route for catching up their transport facility in their day to day routine of visiting the hospitals or going to newly organised weekly hats (Shandy) to sell their forest and agricultural produces. Because of lack of transport, the tribals were innocently cheated by the unjust traders



Bus plying now on the Arunoothumalai-Puluthikuttai Road.
Aladipatti is seen at the background.



Villagers board the bus at Aladipatti.



Weekly shandy at Belur which meets every Monday.



In this tiled building, the Post Office functions at Aladipatti.

who regularly visited these areas to buy their agricultural produce. Thanks to the tribal welfare department's plans and their implementation, the tribals feel relief by construction of this black-topped road.

As regards communication, the village has not yet acquired the telegraph facility even after two decades, the reason being that it is an isolated village and is also agrarian in nature. The only facility in the field of communication is the functioning of a Branch Post Office here which works for limited hours. The branch Post Office is functioning since September, 1981. A single person manages the Post Office and he receives and despatches the bags of posts.

Demographic trend

According to 1961 Census, the village had a population of 690 persons consisting of 343 males and 347 females. The field survey on Aladipatti at the time of May 1961 revealed a population of 709. After 10 years, during the 1971 Census, the total population of this village increased to 787 of which 395 are males and 392 are females. There was an increase of 97 persons over 1961 which works out to 12 per cent. This decadal variation of 1961-71 has been surpassed by the 1981 census figures. According to 1981 census, the total population of Aladipatti village is 1,229 comprising 589 males and 640 females. The total increase is 442 which is very high. The increase works out to about 55 per cent. Normally in rural areas an increase of about 15 per cent in the population as between the two censuses could be expected. Such a high growth of 50 per cent is something unusual. In the particular case it is noticed that a number of schemes for improving the economic conditions of the tribal population in the villages of Arunoothumalai hills have been taken up from the year 1977-78 onwards. One of the schemes executed in this area was the forming and laying of a road from Puluthikuttai on the eastern part of Salem taluk in the plains to the villages in Arunoothumalai hills ending in Arunoothumalai village. Under this scheme mostly tribal people from the concerned villages as well as from the nearby areas were employed. Also the construction of check-dams in these hilly villages were also undertaken under the Integrated Tribal Development programmes (I.T.D.P.) which utilised the tribal population in the nearby villages. These projects were going on during 1980-81 and some of them were completed in 1984-85. The above activities have attracted the migrant labour and their families to Aladipatti and other villages, thus showing a high growth rate of over 50 per cent.

The density in 1981 Census is very much higher as compared to the earlier two censuses. It is so because of the increase in population in the village which has been explained in the previous paragraph. The density of 379 persons per Km^2 is to be considered high in view of the fact that it is a hilly village away from urban centres and dependant on agricultural activities.

The sex ratio in this village has been over 1000 in the censuses of 1961 and 1981. However, in the census of 1971, the sex ratio was slightly lower than 1000. The higher sex ratio in 1961 and 1981 are attributed to the presence of non-natives in this village at the census period. It can be mentioned that Aladipatti is having a favourable sex ratio.

STATEMENT I-2

Area, density, population and sex ratio of Aladipatti, 1961 1971 and 1981

	1961	1971	1981
Area (Km^2)	3·24	3·24	3·24
Population	690	787	1,229
Growth Rate in percentage	..	+14·06	+56·16
Density	213	243	379
Sex-ratio	1,012	992	1,087

Levels of development

A new concept of Tribal Development was evolved with the advent of Fifth Plan known as the Tribal sub-plan. This concept was based on the integrated area development as a strategy to eliminate the developmental delay in Tribal areas. In Salem District under the tribal sub-plan which was approved by the Planning Commission in January 1976, five I.T.D.P. (Integrated Tribal Development Programme) areas were identified of which Arunoothumalai hills area is one. The plan itself was on stream in the same year. The tribal area and its total population are furnished as detailed below:

Name of I.T.D.P. area	Name of Block	Name of Taluk	Total Tribal population as per 1971 Census	Tribal population as per 1981 census estimated
Arunoothumalai	Ayothiapattinam and Valapadi	Salem	5,125	6,604

Schemes like horticulture, health, medical, education, rural water supply, animal husbandry, forestry, minor irrigation, social education, electricity, village industries etc., are being implemented under I.T.D.P. programme. This programme was introduced in Salem district (including Arunoothumalai hills area) in 1976-77. All the seven villages of Arunoothumalai have got some impact out of the above schemes of the government. Under Horticulture, Health, Medical and Education, Aladipatti village, no doubt, benefitted. A sum of Rs. 4.50 lakh has been spent for establishing a 1000 hectares sandalwood estate in Arunoothumalai. By this scheme, 600 families have been benefitted. Under rural water supply schemes, Aladipatti village has been provided with bore wells for the purposes of drinking water through the community development programme. Under Minor irrigation schemes sizable amount was spent for constructing check dams in

Aladipatti village. A sum of Rs. 3.74 lakhs was sanctioned for establishing a mini orchard at Sirumalai village in 20.27 acres which was allotted last year (1986 end) under state horticultural farm. Employment opportunities have been provided for tribals in this scheme. Wages have been fixed from Rs. 10 to Rs. 14 per day depending on the nature of work in the farm. Both the State horticultural farm and the sandalwood estate in Aladipatti area (Arunoothumalai hills, if developed, will benefit the tribals as an alternative source of employment.

Under the Tribal sub-plan in Arunoothumalai area, about 110 persons among the Malayalis are given employment in the sandalwood estate which is being maintained by the State Forest Department. Five families or 10 members are selected from a tribal village for the purpose of labour. The daily remuneration fixed for a person per day is Rs. 10. One leader (headman) otherwise called 'Maistry' in local term is selected for supervising the work of these 10 members. The employment provided under this scheme is throughout the year whereas the general afforestation work is only seasonal. Only tribal persons are being engaged for this seasonal work by the forest officials. The entire area of Arunoothumalai hills are included in the Chervaroyan North Range under the Salem Forest Division. The sandalwood estate is functioning separately under an Assistant Conservator of Forests (District Forest Officer), a Range Officer, 2 Forester, Guards and Watchers to provide labour and for maintenance of Sandalwood trees.

Integrated Tribal Development Programme Review Meeting for the Month of November 87—Salem Division Current Year Scheme

Name of scheme	Estimate cost		Amount spent upto 31-3-86	Target		Upto end of previous month		During the month		Upto end of month		Percentage of expenditure	Present stage	Remarks
	Original	Revised		Physical	Financial	Physical	Financial	Physical	Financial	Physical	Financial			
SANDAL ESTATE IN ARUNOOTHUMALAI														
1. Sandal Estate .	4.08	..	..	1000 Hec.	..	4.08	2.38	..	..	1000	2.31		Work is in progress.	
2. Chain link Fencing in Sandal areas.	1.50	..	..	50	1.50	..	..	..	..	..	..		Survey work is in progress. Supply order given for fencing materials.	
3. Sandalwood extraction and final cleaning.	1.05	..	..	3000 Nos.	1.50	..	..	..	..	..	..		Enumeration work is in progress.	
4. Extraction paths .	0.10	..	..	..	0.10	..	..	..	..	..	..		..	
5. Adoption Forestry	1.00	..	..	50000 seedlings	1.00	..	0.02	..	0.37	..	0.37		Nursery raised planted work is in progress.	

Ethnic distribution of population

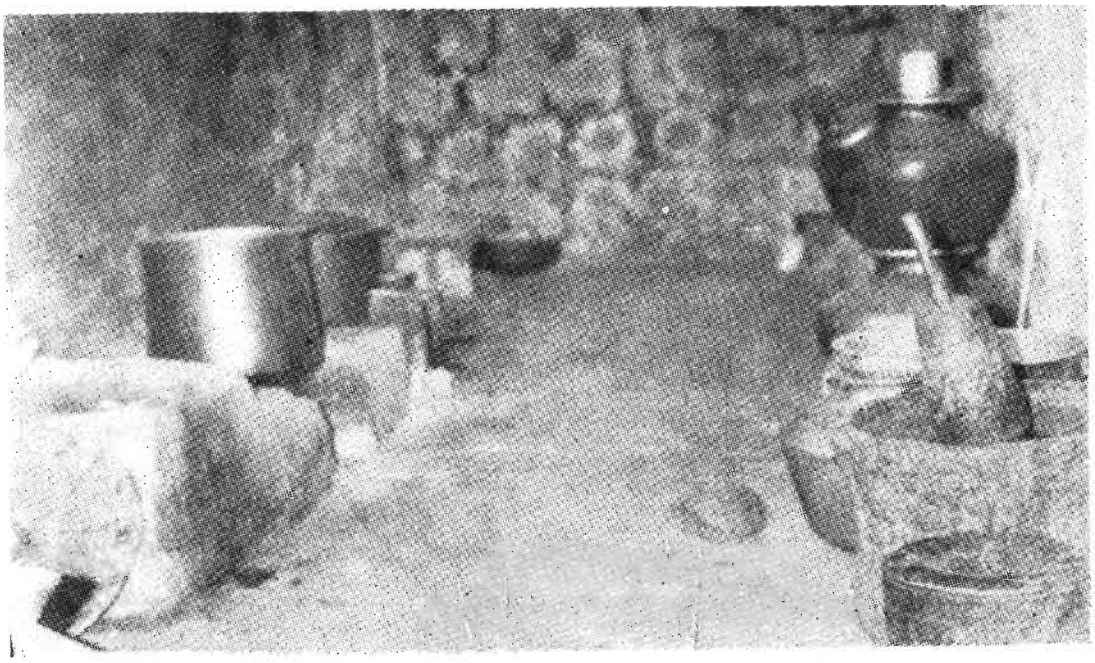
During the 1961 village survey it was seen besides Malayalis who are the predominant community of Aladipatti, the village had Asari, Chettiar, Vannan, Pillai, Navithan and Parayan (S.C.) households. Our present survey which was confined to about 100 households, we have enumerated Chettiar, Vannan, Navithan and Paraiyan households. It is learnt that these communities have come to this village about 40 years ago to be of service to the Malayali tribal folk living in Aladipatti and the nearby villages of Arunoothumalai hills. The Asari and Pillai households which were enumerated in 1961 survey are not now residents of Aladipatti. Perhaps they have moved out to other villages elsewhere or to the plains, the facts of which are not ascertainable at this distance of time.

The communitywise breakup of households and population in them for the 100 households surveyed are given below:

STATEMENT I-3

Ethnic distribution of population in Aladipatti

Caste/Tribe/ Community	No. of households	Population			Percentage of total population
		P	M	F	
1	2	3	4	5	6
Malayali (ST) ·	92	388	199	189	93·49
Paraiyan (S.C.) ·	2	4	2	2	0·96
Chettiar · ·	2	9	5	4	2·17
Vannan · ·	2	6	3	3	1·45
Navithan · ·	2	8	3	5	1·93
	100	415	212	203	100·00



Kitchen of Mid-day Meal Scheme in the elementary school at Aladipatti



Children being fed under the Noon Meal Scheme.



In Chief Minister's Nutritious Meal Programme. Cook in action, preparing food for babies.

From the above, it may be seen that the Malayali tribe households are predominant with 92 per cent of the 100 households as surveyed. The other four communities are having only 2 per cent each of the total surveyed households. The Malayali tribe has 93.49 per cent of the population. Chettiar community has 2.17 per cent followed by Navithan community with 1.93 per cent of the total population. Vannan community has 1.45 per cent of the population while the last position is taken by the Paraiyan caste with 0.96 per cent of the population. Except the Malayali tribe, all others are obviously minority communities in this village.

It is also interesting to note that Hinduism is the only religion professed by the people of Aladipatti village.

Political affairs

It is learnt that no significant event has taken place in the political history of this hill village. It is learnt from the elders of Aladipatti that there was a desire among the tribal folk to inherit the policies of the Congress all these days. Of late a tendency among the young people is to join the AIADMK (All India Anna Dravida Munnetra Kazhakam) party. However, there are two political parties functioning in the village viz., AIADMK and Congress (I). There is no other historical cultural, economic or other events affecting the life of the people of this village.

Education

During 1961 there was only one primary school managed by a single Teacher in Aladipatti village. The school was near the main cluster of the village located in a thatched house having only one hall. The position has changed now. The school is now functioning in a pucca tiled building located on the eastern side of the main village on the slope with a garden in front. The strength of the Panchayat Union school which is managed by the Panchayat Union of Ayodhyapattinam is considerably higher than it was in 1961. Three teachers including one headmaster are working in the present school. The Chief Minister's Nutritious and Noon meal scheme perhaps has increased the strength, though, during the agricultural operation, we may find the strength of children less as they would be taken away as helping hands by their parents.

CHAPTER II

SOCIAL DEMOGRAPHY AND VITAL STATISTICS

The nearest town to Aladipatti and other six villages of the Arunoothumalai hills is Salem which is located at a distance of 37 km. from Aladipatti village towards south and 40 km. from the village of Arunoothumalai on the top. The distance between Arunoothumalai village and Aladipatti is only 3 km. Sirumalai village lies in between Aladipatti and Arunoothumalai villages. Chinnavelampatti is the first village that one comes across while traversing the Arunoothumalai hills from Puluthikuttai village located in the plains. This route passes through two small villages enroute viz. Keeraipatti and Kankatti Ala which are also in the plains before reaching Chinnavelampatti. The residents of Arunoothumalai hills have to walk by foot path for 10 km. to reach Kombur village at the foot of the hills and travel the remaining distance of 27 km. to Salem by the pucca black top road viz. the Harur-Salem highway. The people mostly prefer Salem town for their transactions and other routines since it is a city with a large number commercial and industrial establishments and being a very good market place for their saleable goods. Pallikadu and Pelapadi villages among the villages of Arunoothumalai hills are still found isolated from all kinds of modern amenities except street electrification by solar system on experimental basis since these are the pockets surrounded by forests. The residents of these two villages used to climb down the foot path reaching Puluthikuttai village at the foot of the Arunoothumalai hills and from there catch the bus for Salem town. Since the opening of the pucca road to public transport from Arunoothumalai village in September 1985, the residence of Pallikadu and Pelapadi take the foot path for 3 km. through the forest and reach Aladipatti from where they get the bus facility to reach the town of Salem.

Aladipatti village is the predominant village among the seven villages of Arunoothumalai hill region. Areawise, Aladipatti is the largest -324 hectares. Aladipatti village has a population of 1,229 as per 1981 Census. This forms 0.36 per cent of the taluk's rural population (342,821). The seven villages of Arunoothumalai hills together have a population of 3,116 forming 0.91 per cent of the rural population of Salem taluk.

The two other villages in the group which have over 500 population are Arunoothumalai and Pelapadi followed by Sirumalai with a population of 355. The other three villages of Chiruvelampatti, Peruvelampatti and Pallikadu have less than 200 population in each of them.

All these seven villages of Arunoothumalai hill are mostly inhabited by tribal folk. Chiruvelampatti, Peruvelampatti and Pallikadu have only tribal population. In the other four villages namely Aladipatti, Sirumalai, Arunoothumalai and Pelapadi also the vast majority of the inhabitants belong to tribal population.

STATE

Primary Census

Location code number	Name of Village/Taluk/ District	Area of village/ taluk/district in hectare	No. of occupied residential houses	No. of house-holds	Total population (including institutional and houseless population)		
					Persons	Males	Females
1	2	3	4	5	6	7	8
33	Chiruvelampatti . . .	101.41	39	39	180	88	92
34	Peruvelampatti . . .	48.96	27	27	98	50	48
35	Aladipatti	324.00	322	322	1,229	589	640
36	Sirumalai	150.58	94	94	355	183	172
37	Arunoothumalai . . .	176.48	119	119	556	283	273
71	Pallikadu	22.17	29	29	142	65	77
73	Pelapadi	231.62	118	118	556	271	285
SALEM TALUK (RURAL) . .		86,449.00	77,724	77,866	342,821	176,666	166,155
SALEM DISTRICT (RURAL) . .		834,340.00	584,633	585,961	2,446,054	1,254,878	1,191,176

MAIN

Location Code number	Name of Village/Taluk/ District	Total Main Workers (I-IX)		Cultivators (I)		Agricultural Labourers (II)	
		Males	Females	Males	Females	Males	Females
1	2	15	16	17	18	19	20
33	Chiruvelampatti . .	65	2	55	2	10	..
34	Peruvelampatti . . .	39	41	39	41	..	..
35	Aladipatti	417	464	391	436	17	25
36	Sirumalai	123	109	90	69	32	40
37	Arunoothumalai . . .	157	161	150	..	..	160
71	Pallikadu	45	48	45	35	..	13
73	Pelapadi	179	196	177	164	1	32
SALEM TALUK (RURAL) .		107,899	46,254	40,356	11,998	28,841	26,171
SALEM DISTRICT (RURAL) .		785,183	410,218	341,380	129,271	221,508	225,800

MENT—II-1

Abstract, 1981

Scheduled Castes		Scheduled Tribes		Literates		Location code number	Name of Village/Taluk/ District
Males	Females	Males	Females	Males	Females		
9	10	11	12	13	14	1	2
..	..	88	92	23	16	33	Chiruvelampatti
..	..	50	48	2	..	34	Peruvelampatti
..	..	585	635	66	49	35	Aladipatti
..	..	180	169	85	27	36	Sirumalai
..	..	277	268	71	71	37	Arunoothumalai
..	..	65	77	16	11	71	Pallikadu
1	..	270	285	94	51	73	Pelapadi
31,716	29,925	6,765	6,665	78,778	36,254		SALEM TALUK (RURAL)
237,626	225,672	61,358	59,835	548,267	251,431		SALEM DISTRICT (RURAL)

WORKERS								Location code number	Name of Village/Taluk/ District
Household Industry, manufacturing processing, servicing and repairs V(a)		Other workers (III, IV, V(b) & VI to IX)		Marginal workers		Non-workers			
Males	Females	Males	Females	Males	Females	Males	Females		
21	22	23	24	25	26	27	28	1	2
..	..	..	..	..	..	23	90	33	Chiruvelampatti
..	..	..	..	..	..	11	7	34	Peruvelampatti
..	..	9	3	..	..	172	176	35	Aladipatti
..	..	1	..	..	..	60	63	36	Sirumalai
..	..	7	1	..	..	126	112	37	Arunoothumalai
..	..	..	..	..	..	20	29	71	Pallikadu
..	..	1	..	..	..	92	89	73	Pelapadi
7,449	2,232	31,253	5,853	680	7,714	68,087	112,187		SALEM TALUK (RURAL)
46,280	18,136	176,011	37,011	6,707	69,122	462,988	711,836		SALEM DISTRICT (RURAL)

Growth of population

It would be of interest to see how the population has changed during the period 1961-81 in the selected areas.

STATEMENT II-2

Population Growth 1961-81

Unit	Population in			Decadal growth rate			
	1961	1971	1981	1961-71	Percentage	1971-81	Percentage
1	2	3	4	5	6	7	8
Salem District	2,471,857	2,992,616	3,441,717	+520,759	21.07	+449,101	15.01
Rural areas of Salem District	1,947,756	2,197,234	2,446,054	+249,478	12.81	+248,820	11.32
Salem Taluk	616,613	775,116	900,286	+158,503	25.71	+125,170	16.15
Rural areas of Salem Taluk	329,620	324,031	342,821	—5,589	—16.96	+18,790	5.80
Aladipatti	690	787	1,229	+97	14.06	+442	56.16
Chiruvelampatti	149	150	180	+1	0.67	+30	20.00
Peruvelampatti	76	96	98	+20	26.32	+2	2.08
Sirumalai	166	224	355	+58	34.94	+131	58.48
Arunoothumalai	373	499	556	+126	33.78	+57	11.42
Pallikadu	60	114	142	+54	90.00	+28	24.56
Pelapadi	417	374	556	—43	—10.31	+182	48.66

The district of Salem has shown an increase of 21.07 per cent during 1961-71 while it was 15.01 per cent during the decade 1971-81. The rural areas of this district have shown lower growth viz. 12.81 per cent during 1961-71 and 11.32 per cent during 1971-81. Salem taluk as a whole has shown an increase of 25.71 per cent during 1961-71 and in the decade 1971-81, the growth rate was 16.15 per cent. The rural areas of Salem taluk have shown a negative growth rate of 16.96 per cent in the decade 1961-71 while a nominal positive growth of 5.80 per cent is recorded during 1971-81. The district and taluk have shown lower rates of growth during 1971-81 as compared to 1961-71.

In the case of the seven villages of Arunoothumalai hills which include Aladipatti the growth rates vary widely. No specific pattern is noticed. While Aladipatti showed a growth of 14.06 per cent during the decade 1961-71, the rate of increase during 1971-81 is very high viz. 56.16 per cent. Such a high growth of over 50 per cent during 1971-81 is also noticed in neighbouring Sirumalai village (58.48 per cent). A slightly lower increase of 48.66 per cent is recorded by Pelapadi village for the same period. In the cases of Peruvelampatti, Arunoothumalai and Pallikadu, the growth rates during 1971-81 are much lower than those during 1961-71. The lowest rate of growth of 2.08 per cent is shown by Peruvelampatti.

The large increase in population of Aladipatti village can be partly attributed to natural increase and the other factor would be temporary migration of persons from the adjoining areas in the plains for service/work in the villages of this region and its environs.

That a large temporary migration has taken place is borne out by the fact that during the year 1979-80, formation of a road from Puluthikuttai to Arunoothumalai through Aladipatti was taken up under the Tribal Sub-plan projects. Most of the workers employed for laying the road were the tribal people from nearby villages. The road work was in full swing during 1981 and was completed sometime in 1984-85. As such migrant population from nearby areas has boosted the growth rate of Aladipatti village in 1981 Census.

Density of population

While Salem district has a density of 398 persons per sq. km., in the rural areas of the district it is 293. Salem taluk as a whole has a density of 917 which is very high. It is due to the location of Salem city and its suburban towns within this taluk. The rural areas of Salem taluk shows a density of 397 persons per sq. km. which is nearly equal to that of the district as a whole. Of the seven villages of Arunoothumalai hills, Aladipatti has a density of 379 per sq. km. which is the second highest compared to those of the other six villages. Pallikadu, a small village with area of 0.22 sq. km. has a density of 641 per sq. km. The density of population has increased considerably from 1961 to 1981 in all the areas under comparison. With considerable growth in population density of population also increases as there is no change in geographical area.

The density of 379 persons per sq. km. should be considered high as Aladipatti is a village located in

the hill slope and there is no occupational mobility as the population are dependent mostly on dry land farming. This indicates that there is pressure on land without change in local occupational feasibilities.

The statement below gives the area, population and population density for the seven villages as well as for Salem taluk and Salem district during the censuses of 1961, 1971 and 1981.

STATEMENT II-3

Area, Population and Density, 1961-1981

District/Taluk/Village	Area in Sq. Km.	1961		1971		1981	
		Population	Density	Population	Density	Population	Density
1	2	3	4	5	6	7	8
Salem District	8,650.00	2,471,857	286	2,992,616	346	3,441,717	398
Rural areas of Salem District	8,343.40	1,947,756	233	2,197,234	263	2,446,054	293
Salem Taluk	982.00	616,613	628	775,116	789	900,286	917
Rural areas of Salem Taluk	864.50	329,620	381	324,031	375	342,821	397
Aladipatti	3.24	690	213	787	243	1,229	379
Chiruvelampatti	1.01	149	148	150	149	180	177
Peruvelampatti	0.49	76	155	96	196	98	200
Sirumalai	1.51	166	110	224	148	355	236
Arunoothumalai	1.76	373	212	499	284	556	315
Pallikadu	0.22	60	273	114	518	142	641
Pelapadi	2.32	417	181	374	162	556	240

Sex ratio 1961—1981

The district of Salem as a whole has shown a declining sex ratio during the period 1961-81. The sex ratio which was 982 in 1961 has come down to 949. This declining trend is also noticed in the rural areas as a whole of Salem district. Salem taluk and rural areas as a whole of Salem taluk. Perhaps the declining sex ratio over the decade is due to greater industrial activity in the district as well as the growth of urban centres around Salem city of Salem taluk attracting more number of males than females into the labour force. The sex ratio figures of the other six villages of Arunoothumalai hills area do not show any specific pattern during the period 1961 and 1981. There are wide variations in the ratio as between censuses and between the seven villages. No particular reason can be given for these variations.

In 1981 Census, Aladipatti has a sex ratio of 1,087 while Pallikadu has a sex ratio of 1,185, the highest in this group of villages. Pelapadi and Chiruvelampatti show a sex ratio of over 1000. Arunoothumalai, Peruvelampatti and sirumalai, the three other villages of this group show a lower sex ratio of 965, 960 and 940 respectively. The ratio in the three villages mentioned above are nearer to the sex ratio of the rural areas of Salem taluk (941), the taluk of Salem as a whole (948) as also Salem district (949).

In the 1961 Census, Aladipatti showed a sex ratio of 1.012 (Males-343, Females-347), but in the village survey subsequently, the sex ratio was 969. The higher sex ratio in 1961 Census was attributed to the presence of non-natives at the census time. In the 1971 Census, Aladipatti showed a sex ratio of 992. In the census of 1981, the sex ratio of 1.087 was noticed. In the earlier portion under the heading growth of population, It has been said that migration of workers from nearby villages for construction of road, check dam etc. had taken place during this period especially for bringing materials for road work etc. and for that females are preferred as casual labourers. This might have influenced a higher sex ratio in Aladipatti in 1981.

STATEMENT II-4

Sex ratio 1961-1981

District/Taluk/Village	1961			1971			1981		
	Males	Females	Sex ratio	Males	Females	Sex ratio	Males	Females	Sex ratio
1	2	3	4	5	6	7	8	9	10
Salem District	1,247,000	1,224,857	982	1,524,329	1,468,287	963	1,765,822	1,675,895	949
Rural areas of Salem District	979,757	967,999	988	1,117,170	1,080,064	967	1,254,878	1,191,176	949
Salem Taluk	312,925	303,688	970	396,520	378,596	955	462,273	438,013	948
Rural areas of Salem Taluk	166,305	163,315	982	165,324	158,707	960	176,666	166,155	941
Aladipatti	343	347	1,012	395	392	992	589	640	1,087
Chiruvelampatti	76	73	961	68	82	1,206	88	92	1,045
Peruvelampatti	41	35	854	46	50	1,087	50	48	960
Sirumalai	89	77	865	110	114	1,036	183	172	940
Arunoothumalai	181	192	1,061	250	249	996	283	273	965
Pallikadu	29	31	1,069	58	56	965	65	77	1,185
Pelapadi	216	201	931	180	194	1,077	271	285	1,052

Scheduled castes and scheduled tribes

Statement II-5 gives the total population. Scheduled castes and scheduled tribes in the district, rural areas of the district, Salem taluk, rural areas of Salem taluk and the seven villages of the Arunoothumalai hills together with the percentage of scheduled caste and scheduled tribe population.

STATEMENT II-5

Comparative data on Scheduled Caste and Scheduled Tribe population, 1981

Name of District/Taluk/Village	Total population	Scheduled caste population	Percentage of scheduled caste population	Scheduled tribe population	Percentage of scheduled tribe population
1	2	3	4	5	6
Salem District	3,441,717	560,267	16.28	122,444	3.56
Rural areas of Salem district	2,446,054	463,298	18.94	121,193	4.95
Salem taluk	900,286	118,845	13.20	14,145	1.57
Rural areas of Salem Taluk	342,821	61,641	17.98	13,430	83.92
Aladipatti	1,229	..	..	1,220	99.27
Chiruvelampatti	180	..	..	180	100.00
Peruvelampatti	98	..	..	98	100.00
Sirumalai	355	..	..	349	98.31
Arunoothumalai	556	..	..	545	98.02
Pallikadu	142	..	..	142	100.00
Pelapadi	556	1	N	555	99.82

N—Negligible figure.

While the rural areas of Salem taluk has 3.92 per cent of its population belonging to tribal communities, scheduled tribes constitute 98 to 100 per cent in each of the seven villages of Arunoothumalai hills. Very high concentration of tribal people is seen in this region. Scheduled caste population in these villages is negligible and only one person has been enumerated in Pelapadi village whereas, the proportion of Scheduled caste population in the rural areas of Salem taluk is 17.98 per cent.

Houses and households

It is seen that the number of houses and households are almost equal in Salem district, its rural areas as a whole and the six surrounding villages as well as in Aladipatti. Hence there is no congestion of households in any of the areas under comparison.

Another index to be taken note of is the average size of the household in those very areas and Statement II-6 gives the data for the areas discussed above in terms of households.

STATEMENT II-6

Average size of Household 1961-1981

District/Taluk/Village	1961			1971			1981		
	No. of households	Population	Average no. of persons per household	No. of households	Population	Average no. of persons per household	No. of households	Population	Average no. of persons per household
1	2	3	4	5	6	7	8	9	10
Salem District	542,703	2,471,857	4.6	652,158	2,992,616	4.6	800,926	3,441,717	4.3
Rural areas of Salem district	436,251	1,947,756	4.5	491,672	2,197,234	4.5	585,961	2,446,054	4.2
Salem Taluk	126,431	616,613	4.9	156,430	775,116	5.0	195,942	900,286	4.6
Rural areas of Salem Taluk	69,216	329,620	4.8	67,769	324,031	4.8	77,866	342,821	4.4
Aladipatti	173	690	4.0	190	787	4.1	322	1,229	3.8
Chiruvelampatti	31	149	4.8	34	150	4.4	39	180	4.6
Peruvelampatti	22	76	3.5	22	96	4.4	27	98	3.6
Sirumalai	42	166	4.0	50	224	4.5	94	355	3.8
Arunoothumalai	85	373	4.4	112	499	4.5	119	556	4.7
Pallikadu	27	60	2.2	36	114	3.2	29	142	4.9
Pelapadi	99	417	4.2	88	374	4.3	118	556	4.7

The average size of the household in Salem district is 4.3 while it is 4.2 in the rural areas of the district in 1981 Census. Salem taluk as a whole shows an average of 4.6 persons per household while in the rural areas of Salem taluk is 4.4 persons. No significant variation is seen between the district and taluk index. The average number of persons per household in the four areas mentioned above has almost remained same in the censuses of 1961 and 1971. However in the 1981 census, the average number of persons in each of the four areas has come down.

Coming to the seven villages in Arunoothumalai hills, the average number of persons per household varies from 3.6 in Peruvelampatti to 4.9 in Pallikadu. The village under restudy viz. Aladipatti has 3.8 persons per household and this average is lower than the average for taluk rural areas and the district's rural parts.

In the rural areas of Salem district and Salem taluk as a whole there is no housing shortage. This is the position in Aladipatti and the other six villages in Arunoothumalai hills area. Except in the case of Arunoothumalai, Pallikadu and Pelapadi which show increase in the average number of persons per household in 1981 over that of 1961 the other four villages show lesser average now. As mentioned earlier there is no housing shortage. When the family splits due to partition and sons getting married a new house is put up either within the village enclosure or in the farm land with the locally available materials. These influence the lower average number of persons per household.

Literacy

Aladipatti has registered around 10 per cent of its population as literates in all the previous three censuses. Not much variation is noticed in the proportion between the censuses. Pallikadu, which had no literate population in the censuses of 1961 and 1971 has shown 19.01 per cent of its population as literate and educated persons in 1981. Chiruvelampatti and Sirumalai which had no literate population in 1971 have recorded 21.67 per cent and 31.55 per cent respectively as literate and educated persons. In 1961, the literate and educated persons were 2.01 per cent in Chiruvelampatti and it was 9.64 per cent in Sirumalai. Arunoothumalai village has registered a much higher percentage of literates viz. 25.54 per cent in 1981 as compared to 7.41 per cent in 1971 and 7.24 per cent in 1961. The literate population of Pelapadi has also nearly doubled in 1981 to 26.08 per cent from 13.64 per cent in 1971. This village showed a low leteracy rate of 0.24 per cent in 1971. Peruvelampatti has shown a lower percentage of 2.04 per cent of literate and educated persons in 1981 as compared to 5.21 per cent in 1971. The literacy rate was a mere 1.32 per cent in 1961.

A primary school manned by a single teacher has been in existence in Aladipatti since 1961. By 1981, all the seven villages of this group had a school. Under the Tribal sub-plan, Tribal Residential schools were started in Arunoothumalai hills area from 1977-78. One such school was started in Peruvelampatti in 1978-79. There is a plan to upgrade the Tribal Residential school in Arunoothumalai into a High School in 1987-88. Further these schools have also the benefit of Nutritious Noon meal scheme of the Chief Minister since 1982. This is an added attraction for school enrolment. This would improve the literacy level of the population further.

Trends in literacy, 1961-1981

At the district level, the literacy percentages by sex show considerable variations. Among males, the rate is 49.95 per cent and for females the rate is 28.07 per cent in the 1981 census. This trend of higher ratio for males and lower rates for females is seen in the cases of rural areas of Salem district as a whole, Salem taluk and rural areas of Salem taluk also. However, the literate and educated persons in the population show increases from 1961 to 1981 census in both the sexes in the district as a whole as well as in the areas compared above. That there is a spurt in the spread of education among females during the last two decades is clearly seen from the percentage figures for females. Further the spread of literacy among rural female population is distinctly noticed in that the percentage of literate in the rural areas of Salem district as a whole has increased from 7.02 per cent in 1961 to 21.11 per cent in 1981. In the rural areas of Salem taluk also, the percentage of literate and educated persons among females has increased by about 2 times—6.89 per cent in 1961 and 21.82 per cent in 1981.

STATEMENT II-7

Literate and educated persons, 1961-1981

District/Taluk/Village		1961			1971			1981		
		Population	Literate & educated persons	Percentage	Population	Literate & educated persons	Percentage	Population	Literate & educated persons	Percentage
1		2	3	4	5	6	7	8	9	10
Salem District . . .	P	2,471,857	547,344	22.14	2,992,616	949,002	31.71	3,441,717	1,352,381	39.29
	M	1,247,000	408,339	32.75	1,524,329	650,511	42.68	1,765,822	881,948	49.95
	F	1,224,857	139,005	11.35	1,468,287	298,491	20.32	1,675,895	470,433	28.07

STATEMENT II-7—(*contd.*)

1		2	3	4	5	6	7	8	9	10
Rural areas of Salem District	P	1,947,756	333,329	17.11	2,197,234	564,126	25.67	2,446,054	799,698	32.69
	M	979,757	265,384	27.09	1,117,170	410,167	36.71	1,254,878	548,267	43.69
	F	967,999	67,945	7.02	1,080,064	153,959	14.25	1,191,176	251,431	21.11
Salem Taluk . . .	P	616,613	177,552	28.79	775,116	306,664	39.56	900,286	429,840	47.74
	M	312,925	123,896	39.59	396,520	198,574	50.08	462,273	266,339	57.62
	F	303,688	53,656	17.67	378,596	108,090	28.55	438,013	163,501	37.33
Rural areas of Salem Taluk .	P	329,620	53,663	16.28	324,031	84,280	26.01	342,821	115,032	33.55
	M	166,305	42,395	25.49	165,324	61,060	36.93	176,666	78,778	44.59
	F	163,315	11,268	6.89	158,707	23,220	14.63	166,155	36,254	21.82
Aladipatti	P	690	63	9.13	787	78	9.91	1,229	115	9.36
	M	343	50	14.58	395	53	13.42	589	66	11.21
	F	347	13	3.75	392	25	6.38	640	49	7.66
Chiruvelampatti . . .	P	149	3	2.01	150	..	0	180	39	21.67
	M	76	3	3.95	68	..	0	88	23	26.14
	F	73	..	0	82	..	0	92	16	17.39
Peruvelampatti . . .	P	76	1	1.32	96	5	5.21	98	2	2.04
	M	41	1	2.44	46	4	8.70	50	2	4.0
	F	35	..	..	50	1	2.0	48	..	..
Sirumalai . . .	P	166	16	9.64	224	..	0	355	112	31.55
	M	89	16	17.98	110	..	0	183	85	46.45
	F	77	..	0	114	..	0	172	27	15.70
Arunoothumalai . . .	P	373	27	7.24	499	37	7.41	556	142	25.54
	M	181	22	12.15	250	17	6.8	283	71	25.09
	F	192	5	2.60	249	20	8.03	273	71	26.01
Pallikadu	P	60	..	0	114	..	0	142	27	19.01
	M	29	..	0	58	..	0	65	16	24.62
	F	31	..	0	56	..	0	77	11	14.29
Pelapadi	P	417	1	0.24	374	51	13.64	556	145	26.08
	M	216	1	0.46	180	33	18.33	271	94	34.69
	F	201	..	0	194	18	9.28	285	51	17.89

Educational score

To measure the depth of literacy among the followers of various Religions, Castes, followers of different occupations, migrants and non-migrants with reference to place of last residence, computation of educational score as per individual's educational attainment has been made. Cumulative educational score is worked out by assigning different points to different educational levels of persons, males and females separately as indicated below.

Educational level	Points assigned
Illiterate	0
Literate without Educational level	1
Primary or Junior Basic	2
Middle	2
Matriculation or Higher Secondary	3
Technical Diploma not equal to degree	4
Non Technical Diploma not equal to degree	4
Graduate degree other than Technical degree	5
Technical degree or diploma equal to degree	5
Post graduate to degree other than Tech. degree	5
Post graduate Technical degree	5
Ph.D or equivalent and higher	6

The cumulative educational score, thus worked out for persons, males and females is divided by the respective no. of persons, males and females aged 5 and above to arrive at the average educational score per person, male and female separately. The average educational score per household for persons, males and females are derived by dividing the cumulative educational score of each sex by the total number of households.

Educational score by communities

In this village, the average educational score per individual among the various Castes/Tribes/Communities is the same (i.e.) 0.6 for all except for Chettiar (0.9). The highest average educational score of 1.4 for males is found among the Chettiars followed by Vannan households with a score of 1.0. The average educational score for females is 0.3 for Chettiar and Vannan households, 0.4 in Malayalee households and 0.6 in the case of Barber households.

Chettiar households have the highest average educational score of 4.0 per household while the least is scored by the households of Vannan (1.5). There are two households belonging to Paraiyan Community in the village with no literates.

STATEMENT II-8

Distribution of households classified by Caste/Tribe/Community of Head of Household and average Educational score

Caste/Tribe/Community	No. of households	Educational Score			Average Educational Score					
		Total population			Per head			Per household		
		P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11
Paraiyan . . .	2	4	2	2	..	..	..	..	..	..
Malayali . . .	92	350	176	174	0.6	0.7	0.4	2.2	1.4	0.8
Chettiar . . .	2	9	5	4	0.9	1.4	0.3	4.0	3.6	0.5
Vannan . . .	2	5	2	3	0.6	1.0	0.3	1.5	1.0	0.5
Navithan (Barber) .	2	7	2	5	0.6	0.5	0.6	2.0	0.5	1.5

Educational score by the occupation of the head of the household

Of the ten categories of occupation pursued by the heads of the households in the village, the average educational score per individual is the highest (1.4) in the household whose head is a cook. It is followed by the households whose head of one household is Post Master and that of other is in protective service (1.2). The least average educational score of 0.3 per individual is found among the households whose head are pursuing agricultural labour as their main source of livelihood. Households whose head is engaged in cultivation show an average of 0.6 per person.

Among males, the highest average educational score (2.0) is found in two households where the head of one household is a Post Master and another is a Cook. The household whose head is a barber has the least average educational score (0.5) among males.

Among females, the highest educational score (1.3) is found in the household whose head is in protective service, while the least score (0.3) is seen in the households whose heads are betalnut shop owner and dhobi. Females' educational score in households whose head is engaged in cultivation is 0.4.

The highest average educational score per household (7) is seen in the household headed by a cook. It is followed by the household whose head is a protective service worker (6) and then by the households whose heads are postmaster and betal-nut shop owner (5). The households whose head is an agricultural labourer has the least average educational score per household (0.7). Households whose head is engaged in cultivation show an educational score of 2.2 per household.

STATEMENT II-9

Distribution of Households by occupation of head of household and average Educational score

Occupation of head of household (NCO 2 digit)	No. of household	Population			Average Educational Score					
					Per head			Per Household		
		P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11
18 Composer . .	1	2	1	1	..	..	..	..	..	..
36 Post Master .	1	4	1	3	1.2	2	1	5	3	2
40 Betalnut shop .	1	6	3	3	0.8	1.3	0.3	5	4	1
52 Cook . . .	1	5	2	3	1.4	2	1	7	4	3
55 Vannan . .	2	5	2	3	0.6	1	0.3	1.5	1	0 5
56 Barber . .	2	7	2	5	0.5	0.5	0.6	2	0.5	1.5
57 Protective Service .	1	5	2	3	1.2	1	1.3	6	2	4
61 Cultivator . .	81	315	162	153	0.6	0.7	0.4	2.2	1.4	0.7
63 Agricultural labourer	8	18	9	9	0.3	0.6	..	0.7	0.7	..
99 Cooly . .	2	8	3	5	0.6	1	0.4	2.5	1.5	1

Default consistency in educational level

While knowing the trend in literacy and educational level in the village it is also better to find out the default consistency and default inconsistency among the sample households studied. If both male and female children of school going age are not enrolled in school it is treated as default consistency. If all the male children of school going age are enrolled in school but not female children it is treated as default inconsistency. Among the 100 sample households, there were children of school going age in both male and female in 23 households of which, 22 households belong to the Malayali Community and one household to the Chettiar Community. Of the 22 households belonging to Malayali community, default consistency is found only in seven households whose heads of the household are illiterates. Under default inconsistency only one household has been recorded in this community for the entire village.

Workers and non-workers

In the censuses of 1961, 1971 and 1981 the population was classified as workers and non-workers.

Work was defined as participation in any economically productive activity. Such participation may be physical or mental in nature. Work involves not only actual work but also effective supervision and direction of work.

Main workers and marginal workers

In the 1981 census the population was classified as workers, marginal workers and non-workers. A worker was identified with reference to his/her activity during the one year preceding the census. Certain types of work like agriculture, household industries like gur making, toy making etc. are carried on either throughout the year or only during certain seasons or part of the year depending on local circumstances. In such case the broad time span of the agricultural seasons preceding the enumeration was taken into account. If a person had worked for major part of the year (i.e. if he had worked for 183 days or more) he was considered as a full time worker (main worker). If a person has not worked for the major part of the year but had worked for less than 183 days, he was considered as a marginal worker in the 1981 census.

Non-workers

All persons who were not treated as workers were considered as non-workers. These cover all persons who are engaged in unpaid home duties and who do no other work or have not done any work at all during the last one year, full time students and children attending school, all dependants such as infants or children not attending school, or persons permanently disabled from work due to illness or old age, retired persons from service or rentiers, beggars, vagrants, convicts in jails or inmates of penal, mental or charitable institution and all non-workers who do not come under any of the categories mentioned above.

Statement II-10 gives the proportion of workers, marginal workers and non-workers in 1981 census for the seven villages of Arunoothumalai hills and the taluk and district of Salem.

STATEMENT II-10

Percentage distribution of population by sex, marginal workers and non-workers, 1981

District/Taluk/Village	Population		Total main workers		Marginal workers		Non-workers	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Salem District	100	100	61.32	28.89	0.45	4.45	38.23	66.66
Rural areas of Salem District	100	100	62.57	34.44	0.53	5.80	36.90	59.76
Salem Taluk	100	100	58.73	18.57	0.29	2.43	40.98	79.00
Rural areas of Salem Taluk	100	100	61.08	27.84	0.38	4.64	38.54	67.52
Aladipatti	100	100	70.80	72.50	..	..	29.20	27.50
Chiruvelampatti	100	100	73.86	2.17	..	..	26.14	97.83
Peruvelampatti	100	100	78.00	85.42	..	..	22.00	14.58
Sirumalai	100	100	67.21	63.37	..	..	32.79	36.63
Arunoothumalai	100	100	55.48	58.97	..	..	44.52	41.03
Pallikadu	100	100	69.23	62.34	..	..	30.77	37.66
Pelapadi	100	100	66.05	68.77	..	..	33.95	31.23

In all the seven villages the proportion of workers among males is more than 55 per cent. In Aladipatti it is 70.80 per cent. The lowest proportion is seen in Arunoothumalai where it is 55.48 per cent. The rural areas of Salem taluk and Salem district show the ratio of male workers as 62.57 per cent and 61.32 per cent respectively. Among females, the proportion of workers range from a very low figure of 2.17 per cent in Chiruvelampatti to 85.42 per cent in Peruvelampatti. In Aladipatti village the workers among females constitute 72.50 per cent indicating a very high participation of females in the working force. The proportion is higher than that of male workers. The rural areas of Salem taluk and the district as a whole show less than 35 per cent as workers among females. The village of Aladipatti in particular shows a higher participation of workers among both the sexes.

Significantly, we see from the statement that there are no marginal workers in all the seven villages of Arunoothumalai hills, while Salem taluk and district as also their rural areas show small ratio not exceeding six per cent as marginal workers.

Non-workers among males range from 22.00 per cent in Peruvelampatti to 44.52 per cent in Arunoothumalai. In the case of females, the proportion of non-workers vary from 14.58 in Peruvelampatti to 97.83 per cent in Chiruvelampatti. Rural areas of Salem taluk and Salem district exhibit 38.54 per cent and 36.90 per cent as non-workers among the respective male population. In the case of females, the proportions are 67.52 for rural parts of Salem taluk and 59.76 per cent for rural areas of Salem district. The proportion of non-workers in both the sexes in Aladipatti village is considerately low as compared to the averages for the rural areas of the taluk and district.

Proportion of workers and non-workers, 1961-1981

It may be seen that the percentage of workers to population in 1981 are higher than those recorded in 1971 in the villages of Aladipatti, Peruvelampatti, Sirumalai, Arunoothumalai, Pelapadi and Pallikadu. In the case of Chiruvelampatti the proportion of workers in 1981 is lower than that of 1971. In the villages of Aladipatti, Peruvelampatti, Sirumalai, Arunoothumalai and Pelapadi the percentage of workers in 1981 is also higher than those recorded in 1961 Census. In the two exceptional cases of Chiruvelampatti and Pallikadu, the 1961 proportions of workers are higher than those of 1981. The difference is more marked in Chiruvelampatti where there is a substantial decline in the workers ratio of 1981 as compared to 1961 ratio.

More than 65 per cent of the population are workers in the villages of Aladipatti, Peruvelampatti, Sirumalai, Pelapadi and Pallikadu. About 57 per cent of the population are workers in Arunoothumalai. In Chiruvelampatti the percentage of workers of 37.22 per cent is the lowest in this group of villages.

STATEMENT II-11

Distribution of population by workers, Non-workers and sex in 1961—1981 in Aladipatti and selected villages and percentages thereof

Village	Census year		Total population			Workers			Non-workers		
			P	M	F	P	M	F	P	M	F
1	2		3	4	5	6	7	8	9	10	11
Aladipatti . . .	1961	(a)	690	343	347	261	219	42	429	124	305
		(b)	100.00	100.00	100.00	37.83	63.85	12.10	62.17	36.15	87.90
	1971	(a)	787	395	392	315	270	45	472	125	347
		(b)	100.00	100.00	100.00	40.03	68.35	11.48	59.97	31.65	88.52
	1981	(a)	1,229	589	640	881	417	464	348	172	176
		(b)	100.00	100.00	100.00	71.68	70.80	72.50	28.32	29.20	27.50
Peruvelampatti . .	1961	(a)	76	41	35	28	22	6	48	19	29
		(b)	100.00	100.00	100.00	36.84	53.66	17.14	63.16	46.34	82.86
	1971	(a)	96	46	50	38	34	4	58	12	46
		(b)	100.00	100.00	100.00	37.58	73.91	8.00	60.42	26.09	92.00
	1981	(a)	98	50	48	80	39	41	18	11	7
		(b)	100.00	100.00	100.00	81.63	78.00	85.42	18.37	22.00	14.58
Chirivelampatti . .	1961	(a)	149	76	73	95	48	47	54	28	26
		(b)	100.00	100.00	100.00	63.76	63.16	64.38	36.24	36.84	35.62
	1971	(a)	150	68	82	62	49	13	88	19	69
		(b)	100.00	100.00	100.00	41.33	73.06	15.85	58.67	27.94	84.15
	1981	(a)	180	88	92	67	65	2	113	23	90
		(b)	100.00	100.00	100.00	37.22	73.86	2.17	62.78	26.14	97.83
Sirumalai . . .	1961	(a)	166	89	77	77	61	16	89	28	61
		(b)	100.00	100.00	100.00	46.39	68.54	20.78	53.61	31.46	79.22
	1971	(a)	224	110	114	63	60	3	161	50	111
		(b)	100.00	100.00	100.00	28.13	54.55	2.63	71.87	45.45	97.37
	1981	(a)	355	183	172	232	123	109	123	60	63
		(b)	100.00	100.00	100.00	65.35	67.21	63.37	34.65	32.79	36.63

STATEMENT II-11—(*contd.*)

1	2		3	4	5	6	7	8	9	10	11
Arunoothumalai . .	1961	(a)	373	181	192	178	123	55	195	58	137
		(b)	100.00	100.00	100.00	47.72	67.96	28.65	52.28	32.04	71.35
	1971	(a)	499	250	249	128	126	2	371	124	247
		(b)	100.00	100.00	100.00	25.65	50.40	0.80	74.35	49.60	99.20
	1981	(a)	556	283	273	318	157	161	238	126	112
		(b)	100.00	100.00	100.00	57.19	55.48	58.97	42.81	44.52	41.03
Pallikadu . . .	1961	(a)	60	29	31	45	24	21	15	5	10
		(b)	100.00	100.00	100.00	75.00	82.76	67.74	25.00	17.24	32.26
	1971	(a)	114	58	56	44	41	3	70	17	53
		(b)	100.00	100.00	100.00	38.60	70.69	5.36	61.40	29.31	94.64
	1981	(a)	142	65	77	93	45	48	49	20	29
		(b)	100.00	100.00	100.00	65.49	69.23	62.34	34.51	30.77	37.66
Pelapadi . . .	1961	(a)	417	216	201	267	151	116	150	65	85
		(b)	100.00	100.00	100.00	64.03	69.91	57.71	35.97	30.09	42.29
	1971	(a)	374	180	194	198	139	59	176	41	135
		(b)	100.00	100.00	100.00	52.94	77.22	30.41	47.06	22.78	69.59
	1981	(a)	556	271	285	375	179	196	181	92	89
		(b)	100.00	100.00	100.00	67.45	66.05	68.77	32.55	33.95	31.23

(a) Absolute figures.

(b) Percentage.

Distribution of workers into broad industrial categories 1961-81

Having seen the proportion of workers and non-workers in Aladipatti and its neighbouring villages, we may see how the working population is distributed in the various industrial categories. Three broad categories of workers discussed are cultivators, agricultural labourers and other workers. The percentage distribution for Aladipatti and the other six villages of the Arunoothumalai hills is shown in the Statement II-12 for the censuses of 1961, 1971 and 1981.

In the census of 1961 among male workers cultivators constituted over two thirds in all the seven villages. The percentages varied from 66.67 per cent in Pallikadu to 100 per cent in Chiruvelampatti. In the census of 1971 also cultivation was the predominant pursuit for male workers. The percentages in the seven villages ranged from 53.24 per cent in Pelapadi to 100 per cent in Pallikadu. In the 1981 census too, cultivators among male workers were very much prominent in that their proportion varied from 73.17 per cent in Sirumalai to 100 per cent in Pallikadu.

Agricultural labour is not so prominent among the male workers as is cultivation in 1961 and 1971. However, male workers under agricultural labour in 1971 were some what significant by their proportion in four out of the seven villages of this group in which the proportion ranged between 22 per cent and 45 per cent. In 1961, male workers coming under this activity were prominent only in three villages and that too with percentages ranging between 13 to 33 per cent. In the census of 1981, agricultural labour is prominent in two villages, Chiruvelampatti and Sirumalai where the proportions are 15.39 per cent and 26.02 per cent respectively.

Other workers as a working category among male workers were better in 1961. This will be evident from the proportions of 10-20 per cent recorded among them in three villages. In the census of 1971, this category had not exceeded 5 per cent in any village. So also in the census of 1981, male workers of this category is not significant in any villages of this group. Only in one village viz.—Arunoothumalai, 4.46 per cent of male workers fall under this activity in 1981.

In the census of 1961, female workers as cultivators were prominent in five villages. The proportions in these villages varied from 47.62 per cent in Aladipatti to 100 per cent in Chiruvelampatti. In the other two villages, the proportions were less than 7 per cent. In the 1971 Census, female workers of this category recorded cent per cent in three villages. In Aladipatti, the proportion was 6.67 per cent in 1971 and it was 47.62 per cent in 1961. In three villages there were no female workers in this category in 1971. In the current census of 1981, female workers under cultivation were prominent in six out of seven villages. The proportions range from 100 per cent in Chiruvelampatti and Peruvelampatti to 63.30 per cent in Sirumalai. Arunoothumalai is the only village where there

are no female workers in cultivation. In Aladipatti village, female workers constitute 93.97 per cent of the female workers.

Agricultural labour as an industrial category was prominent among female workers in 1961 census in three villages where the figures vary from 50 per cent in Peruvelampatti to 68.75 per cent in Sirumalai. In three other villages, agricultural labourers among female workers ranged from 21.43 per cent in Aladipatti to 38.10 per cent in Pallikadu. In the village of Chiruvelampatti there were no agricultural labourers among the females. In the 1971 census, three villages Sirumalai, Arunoothumalai and Pallikadu had no female workers engaged as agricultural labourer. In three villages of Chiruvelampatti, Peruvelampatti and Pelapadi all the female workers were recorded as agricultural labourers. In Aladipatti, the percentage of agricultural labourers among female workers was 93.33 per cent. During the 1981 Census, in one village, viz. Arunoothumalai, the percentage of female agricultural labourers is very high (99.38 per cent). In three villages of Pelapadi, Pallikadu and Sirumalai, the percentage of agricultural labourers are 16.33, 27.08 and 36.70 per cent respectively. In Aladipatti, a low proportion of 5.39 per cent of agricultural labourers among female workers has been recorded. In two villages—Chiruvelampatti and Peruvelampatti—there are no female agricultural labourers at all.

The last category, other workers comprise all other activities. The group consists of all activities coming under secondary and tertiary sectors of industry. The higher proportion of workers in this group would normally indicate a better position in the economic level.

In the census of 1961 three villages viz. Aladipatti, Sirumalai and Arunoothumalai, had female workers in this category which recorded 30.95 per cent, 25 per cent and 40 per cent respectively. In the other four villages, there were no female workers belonging to this category. In the census of 1971, there were no female workers in any of the seven villages in this category as all of them were working either as cultivator or agricultural labourer. In the 1981 census also, only two villages—Aladipatti and Arunoothumalai have some semblance of female workers in this category. The proportions here also are very low—less than one per cent.

From the above discussions, it can be seen that the primary sector of industrial activitiy viz. agriculture and its allied activities is the most significant economic activity in all the seven villages of Arunoothumalai hills. The proportions of the workers in these categories are very high in all these villages. In the current decade ending 1981, no village show less than 95 per cent of workers in the primary sector and this brings out clearly the sole dependence on land for livelihood, very typical of an agricultural economy.

It is seen that cultivation and agricultural labour are the predominant occupations of workers in all the seven villages of Arunoothumalai hills. Of these, cultivation is the most prominent. Among male workers, the proportion of cultivators in the two villages—Peruvelampatti and Pallikadu is 100 per cent each. In the rest of the five villages, the proportion of main workers varies from 73.17 per cent in Sirumalai to 98.88 per cent in Pelapadi. Aladipatti shows a fairly high proportion—93.76 per cent. The rural areas of Salem taluk and the district as a whole show lower rates—37.40 per cent for the taluk rural and 43.48 per cent for the district rural. In the case of females, all the female workers are cultivators in Chiruvelampatti and Peruvelampatti. In the other five villages, the female participation varies from 63.30 per cent in Sirumalai to 93.97 per cent in Aladipatti. The female cultivators' percentage to total female workers in the rural areas of the taluk and district are much lower—25.94 per cent for the taluk rural and 31.51 per cent for the district's rural parts.

Agricultural Labourers among male workers are significantly less in Aladipatti and Pelapadi villages 4.08 per cent and 0.56 per cent respectively. In Sirumalai, the proportion is 26.02 per cent which is the highest among the seven villages under discussion. In the case of females, almost the entire workers of Arunoothumalai are agricultural labourers. In Sirumalai and Pallikadu the proportions are 36.70 per cent and 27.08 per cent respectively. In Aladipatti, the lowest proportion of 5.39 per cent of Agricultural labourers among female workers is seen.

Higher female participation as compared to males is noticed in regard to agricultural labour at the taluk and district level for rural areas. In Aladipatti and adjoining villages also the proportion of female workers under agricultural labour is more than the proportion for males.

Household Industry workers form a proportion of 5.89 per cent among male workers and 4.43 per cent among female workers at the level of district rural areas. Ratios for the Salem taluk rural areas are 6.90 per cent for males and 4.83 per cent for females. It is worth noting that Aladipatti and the other six villages of Arunoothumalai hills do not have workers in this category. This indicates the agro based economic condition of these villages and the absence of any manufacturing activity.

Other services engages 22.42 per cent of the male workers and 9.02 per cent of the female workers, in the rural areas of the district. The rural areas of the taluk however show 28.97 per cent for males and 12.65 per cent for females. In the case of Aladipatti, other services show a proportion of 2.16 per cent among male workers and 0.64 per cent among female workers. In three villages of this group—Chiruvelampatti, Peruvelampatti and Pallikadu, there are no workers under 'other services'. The figures for Sirumalai and Pelapadi are very insignificant. Arunoothumalai village has 4.46 per cent of its male workers and 0.62 per cent of female workers under other services in these villages show that this category is not significant in their economy.

STATE

Distribution of workers by three industrial categories and by sex

Village			1961							
			Cultivators		Agricultural labourers		Other Workers		Cultivators	
			M	F	M	F	M	F	M	F
Salem District	T	(a)	344,679	222,954	86,618	82,413	345,721	172,557	342,725	67,829
		(b)	44.36	46.65	11.15	17.24	44.49	36.11	37.68	24.88
	R	(a)	334,564	217,433	83,258	80,170	210,630	119,601	327,609	64,871
		(b)	53.24	52.12	13.25	19.21	33.51	28.67	47.66	29.24
Salem Taluk	T	(a)	46,156	27,333	12,884	13,091	125,954	51,841	47,334	8,235
		(b)	24.95	29.62	6.96	14.19	68.09	56.19	21.35	14.41
	R	(a)	44,647	26,812	12,195	12,618	47,678	23,198	41,765	7,238
		(b)	42.72	42.81	11.67	20.15	45.61	37.04	42.88	23.83
Aladipatti		(a)	184	20	8	9	27	13	154	3
		(b)	84.02	47.62	3.65	21.43	12.33	30.95	57.04	6.67
Chiruvelampatti		(a)	48	47	..	..	..	..	38	..
		(b)	100.00	100.00	..	..	..	..	77.55	..
Peruvelampatti		(a)	21	3	..	3	1	..	20	..
		(b)	95.45	50.00	..	50.00	4.55	..	58.82	..
Sirumalai		(a)	48	1	4	11	9	4	57	3
		(b)	78.69	6.25	6.56	68.75	14.75	25.00	95.00	100.00
Arunoothumalai		(a)	87	3	16	31	20	22	116	2
		(b)	70.73	3.64	13.01	56.36	16.26	40.00	92.06	100.00
Pallikadu		(a)	16	13	8	8	..	..	41	3
		(b)	66.67	61.90	33.33	38.10	..	..	100.00	100.00
Pelapadi		(a)	123	90	26	26	2	..	74	..
		(b)	81.46	77.59	17.22	22.41	1.32	..	53.24	..

(a) Absolute figures

(b) Percentage

MENT II-12

for Aladipatti and neighbouring villages in 1961—1981 and percentages thereof

1971				1981								Village
Agricultural Labourers		Other Workers		Cultivators		Agricultural Labourers		Other Workers				
M	F	M	F	M	F	M	F	M	F			
199,988	131,359	366,969	73,409	354,237	132,882	235,222	236,716	493,415	114,567	T	(a)	Salem District
21.98	48.19	40.34	26.93	32.71	27.45	21.72	48.89	45.57	23.66		(b)	
187,096	122,427	172,772	34,557	341,380	129,271	221,508	225,800	222,295	55,147	R	(a)	
27.21	55.18	25.13	15.58	43.48	31.51	28.21	55.05	28.31	13.44		(b)	
31,930	22,205	142,481	26,698	45,204	13,175	34,480	30,578	191,791	37,590	T	(a)	Salem Taluk
14.40	38.86	64.25	46.73	16.65	16.20	12.70	37.59	70.65	46.21		(b)	
26,848	18,081	28,793	5,052	40,356	11,998	28,841	26,171	38,702	8,085	R	(a)	
27.56	59.53	29.56	16.64	37.40	25.94	26.73	56.58	35.87	17.48		(b)	
111	42	5	..	391	436	17	25	9	3		(a)	Aladipatti
41.11	93.33	1.85	..	93.76	93.97	4.08	5.39	2.16	0.64		(b)	
11	13	..	..	55	2	10	..	..	..		(a)	Chiruvelampatti
22.45	100.00	..	..	84.61	100.00	15.39	..	..	..		(b)	
13	4	1	..	39	41	..	..	..	..		(a)	Peruvelampatti
38.24	100.00	2.94	..	100.00	100.00	..	..	..	..		(b)	
3	..	..	..	90	69	32	40	1	..		(a)	Sirumalai
5.00	..	..	..	73.17	63.30	26.02	36.70	0.81	..		(b)	
6	..	4	..	150	..	..	160	7	1		(a)	Arunoothumalai
4.77	..	3.17	..	95.54	..	..	99.38	4.46	0.62		(b)	
..	..	..	..	45	35	..	13	..	..		(a)	Pallikadu
..	..	..	..	100.00	72.92	..	27.08	..	..		(b)	
63	59	2	..	177	164	1	32	1	..		(a)	Pelapadi
45.32	100.00	1.44	..	98.88	83.67	0.56	16.33	0.56	..		(b)	

Age, sex and marital status, 1961 and 1985

The proportion of population in the age-group 0-4 has decreased from 16.08 per cent in 1961 to 9.64 per cent in 1985. Also in age-group 5-9, it has decreased from 14.10 per cent in 1961 to 13.49 per cent in 1985. The quantum of decline is also higher in the age group 0-4 compared to that in the age group 5-9 indicating that also towards the decline in fertility has been relatively higher in the recent years. The decline in the proportion of population in the age group 0-9 indicates that fertility has declined during the last two decades.

STATEMENT II-13

Age Structure 1961 and 1985

Age group		Proportion of population to total population					
		1961			1985		
		P	M	F	P	M	F
0—4 . . .	(a)	114	52	62	40	25	15
	(b)	16.08	14.44	17.77	9.64	11.79	7.39
5—9 . . .	(a)	100	55	45	56	33	23
	(b)	14.10	15.28	12.89	13.49	15.57	11.33
10—14 . .	(a)	76	47	29	53	24	29
	(b)	10.72	13.05	8.31	12.77	11.32	14.29
15—19 . .	(a)	45	23	22	50	21	29
	(b)	6.35	6.39	6.31	12.05	9.91	14.29
20—24 . .	(a)	56	27	29	28	13	15
	(b)	7.90	7.50	8.31	6.75	6.13	7.39
25—29 . .	(a)	66	27	39	34	13	21
	(b)	9.31	7.50	11.17	8.19	6.13	10.34
30—34 . .	(a)	46	29	17	31	19	12
	(b)	6.49	8.06	4.87	7.47	8.96	5.91
35—44 . .	(a)	86	41	45	53	24	29
	(b)	12.13	11.39	12.89	12.77	11.32	14.28
45+ . . .	(a)	120	59	61	70	40	30
	(b)	16.92	16.39	17.48	16.87	18.87	14.78
All ages . .	(a)	709	360	349	415	212	203
	(b)	100.00	100.00	100.00	100.00	100.00	100.00

(a) Absolute figures

(b) Percentage

Statement II-14 shows the distribution of the population by age, sex and marital status for the village as per the 1961 survey and the present survey in 1985.

STATEMENT II-14

Distribution of population by age-group, sex and marital status 1961 and 1985 and percentage thereof

Age-group	Year		Total		Never married		Married		Widowed		Divorced or Separated	
			M	F	M	F	M	F	M	F	M	F
1	2		3	4	5	6	7	8	9	10	11	12
0—4 .	1961	(a)	52	62	52	62	..	..	..	..	..	..
		(b)	100.00	100.00	100.00	100.00	..	..	..	..	..	..
	1985	(a)	25	15	25	15	..	..	..	..	..	..
		(b)	100.00	100.00	100.00	100.00	..	..	..	..	..	..

STATEMENT II-14—(*Contd.*)

1	2		3	4	5	6	7	8	9	10	11	12
5—9 .	1961	(a)	55	45	55	45	..	..	..	..	..	..
		(b)	100.00	100.00	100.00	100.00	..	..	..	..	..	..
	1985	(a)	33	23	33	23	..	..	..	..	..	..
		(b)	100.00	100.00	100.00	100.00	..	..	..	..	..	..
10—14 .	1961	(a)	47	29	47	29	..	..	..	..	..	..
		(b)	100.00	100.00	100.00	100.00	..	..	..	..	..	..
	1985	(a)	24	29	24	29	..	..	..	..	..	..
		(b)	100.00	100.00	100.00	100.00	..	..	..	..	..	..
15—19 .	1961	(a)	23	22	17	3	5	19	1	..	..	..
		(b)	100.00	100.00	73.91	13.64	21.74	86.36	4.35	..	..	..
	1985	(a)	21	29	16	13	5	16	..	..	..	..
		(b)	100.00	100.00	76.19	44.83	23.81	58.17	..	..	..	..
20—24 .	1961	(a)	27	29	8	1	19	27	..	1	..	..
		(b)	100.00	100.00	29.63	3.45	70.37	93.10	..	3.45	..	..
	1985	(a)	13	15	4	2	9	13	..	..	..	..
		(b)	100.00	100.00	30.77	13.33	69.23	86.67	..	..	..	..
25—29 .	1961	(a)	27	39	3	..	24	37	..	2	..	..
		(b)	100.00	100.00	11.11	..	88.89	94.87	..	5.13	..	..
	1985	(a)	13	21	..	..	13	20	..	1	..	..
		(b)	100.00	100.00	..	..	100.00	96.55	..	3.45	..	..
30—34 .	1961	(a)	29	17	1	..	28	17	..	..	..	..
		(b)	100.00	100.00	3.45	..	96.55	100.00	..	..	..	..
	1985	(a)	19	12	..	1	19	11	..	..	..	..
		(b)	100.00	100.00	..	8.33	100.00	91.67	..	..	..	..
35—44 .	1961	(a)	41	45	1	..	36	35	3	10	1	..
		(b)	100.00	100.00	2.44	..	87.80	77.78	7.32	22.22	2.44	..
	1985	(a)	24	29	1	..	22	24	1	5	..	..
		(b)	100.00	100.00	4.17	..	91.67	82.76	4.16	17.24	..	..
45+ . .	1961	(a)	59	61	..	..	51	37	8	24	..	..
		(b)	100.00	100.00	..	..	86.44	60.66	13.56	39.34	..	..
	1985	(a)	40	30	..	..	31	20	9	10	..	..
		(b)	100.00	100.00	..	..	77.50	66.67	22.50	33.33	..	..
All ages .	1961	(a)	360	349	184	140	163	172	12	37	1	..
		(b)	100.00	100.00	51.11	40.12	45.28	49.28	3.33	10.60	0.28	..
	1985	(a)	212	203	103	83	99	104	10	16	..	..
		(b)	100.00	100.00	48.58	40.89	46.70	51.23	4.72	7.88	..	..

(a) Absolute figures

(b) Percentage

It may be seen that in both 1961 survey and 1985 survey, entire population in the 'younger age-groups' (0-14) fully come under 'Never married', indicating that child marriage is not prevalent in this village. In the age group 15-19, while there is a slight increase of about 3 percentage points for males under 'Never married' during 1961-1985, there is a very large increase of over 20 percentage points in this category for females which is noteworthy. Consequently, there is a perceptible decrease of proportion under 'Married' females of this age group. There are no persons in the two categories of widowed and divorced or separated in this age group.

In the age group 20-24, there is no visible change under 'Never married' for males as between 1961-1985. But in the case of females, the proportion in 1985 has increased to 13.33 per cent from 3.45 per cent in 1961. These proportions indicate that age at marriage among females has now increased which is a welcome change as far as population control is concerned. As in the earlier age-group there are no persons in the categories of widowed and divorced or separated in this age group also.

In the age-group 25-29 in 1961 males show 11.11 per cent under 'Never married.' In 1985 there are no males in this category. All the males of this age-group are married. In the case of females, over 95 per cent of them are married in 1985. The proportions in this case in 1961 and 1985 are not very much different.

All the males in the age-group 30-34 are married in 1985. In the case of females, never married category did not have any figures in 1961 while in the present survey 8.33 per cent is shown as never married. No significance can be attached to this proportion as alone female comes under this category.

In the age-group 35-44, increase in the proportion for married is noticed for males and females in 1985 over that of 1961. This has resulted in a corresponding decrease in the proportions for both the sexes under widowed.

In the age-group 45+ males show lower proportion under 'Married' and a higher proportion under 'Widowed' in 1985 as compared to 1961. In the case of females, the proportion is higher under 'Married' and lower under 'Widowed' in 1985 as compared to the ratios for 1961.

When we look into the distribution of sex by civil condition for all ages as between 1961 and 1985, we see that there is a small decrease under 'Never married' for males (1961—51.11 per cent, 1985—48.58 per cent) while there is a very small increase in the case of females (1961—40.12 per cent, 1985—40.89 per cent), under 'Married', a small increase is noticed in 1981 both for males and females. In 1985, the proportion of 'Widowed' among males shows a small increase (1961—3.33 per cent; 1985—4.72 per cent). For females, there is some decrease (1961—10.60 per cent; 1985 7.88 per cent).

Literacy in 1961 and 1985

The literacy levels of the population as in 1961 survey and 1985 survey in respect of Aladipatti village are presented in statement II-15. For purposes of this discussion, persons in the age-group 0-4 are excluded.

STATEMENT II-15

Distribution of population by sex, age-group and educational levels in 1961 and 1985 and percentages thereof

Age-group	Year		Total		Illiterate		Literate without educational level		Primary or Junior Basic		Matric or Higher Secondary	
			M	F	M	F	M	F	M	F	M	F
1	2		3	4	5	6	7	8	9	10	11	12
5—9	1961	(a)	55	45	38	41	15	4	2	..	..	..
		(b)	100.00	100.00	69.09	91.11	27.27	8.89	3.64	..	..	..
	1985	(a)	33	23	6	4	26	19	1	..	..	..
		(b)	100.00	100.00	18.18	17.39	78.79	82.61	3.03	..	..	..
10—14	1961	(a)	47	29	39	24	6	5	2	..	..	..
		(b)	100.00	100.00	82.98	82.76	12.77	17.24	4.25	..	..	..
	1985	(a)	24	29	5	4	12	20	7	5	..	..
		(b)	100.00	100.00	20.83	13.79	50.00	68.97	29.17	17.24	..	..
15—19	1961	(a)	23	22	22	22	1	..	..	..	..	..
		(b)	100.00	100.00	95.65	100.00	4.35	..	..	..	..	..
	1985	(a)	21	29	7	18	3	8	11	3	..	..
		(b)	100.00	100.00	33.33	62.07	14.29	27.59	52.38	10.34	..	..
20—24	1961	(a)	27	29	19	28	5	1	3	..	..	..
		(b)	100.00	100.00	70.37	96.55	18.52	3.45	11.11	..	..	..
	1985	(a)	13	15	5	11	3	1	5	3	..	..
		(b)	100.00	100.00	38.46	73.33	23.08	6.67	38.46	20.00	..	..
25—34	1961	(a)	56	56	47	56	7	..	2	..	..	..
		(b)	100.00	100.00	83.93	100.00	12.50	..	3.57	..	..	..
	1985	(a)	32	33	17	29	6	3	9	1	..	..
		(b)	100.00	100.00	53.13	87.88	18.75	9.09	28.12	3.03	..	..

STATEMENT II-15—(*Contd.*)

1	2		3	4	5	6	7	8	9	10	11	12
35+	1961	(a)	100	106	92	106	7	..	1	..	..	..
		(b)	100.00	100.00	92.00	100.00	7.00	..	1.00	..	..	
	1985	(a)	64	59	47	58	8	1	9	..	..	..
		(b)	100.00	100.00	73.44	98.31	12.50	1.69	14.06	..	..	..
All ages	1961	(a)	308	287	257	277	41	10	10	..	..	..
		(b)	100.00	100.00	83.44	96.52	13.31	3.48	3.25	..	..	..
	1985	(a)	187	188	87	124	58	52	42	12	..	..
		(b)	100.00	100.00	46.52	65.96	31.02	27.66	22.46	6.38	..	..

(a) Absolute figures

(b) Percentage

It may be seen from the statement that the literacy rates have increased for both the sexes. The literate males has gone up from 16.56 per cent in 1961 to 53.48 per cent in 1985. So, also for females, the percentage of literates has increased from 3.48 per cent in 1961 to 34.04 per cent in 1985. The progress in the literate population during the last two decades is significant.

In the younger age groups of 5-9, 10-14 and 15-19, the proportions of literates without educational level and Primary or Junior Basic are much higher in 1985 over the corresponding proportions in 1961 for both the sexes. There appears to be a faster rate of growth in literacy among females.

It is significant to note that in 1985 among females, small proportions under 'Primary or Junior Basic' level are noticed in the age-groups of 10-14, 15-19 and 20-24 while in the earlier survey of 1961 there were no females in this educational level in any of these three age-groups. This clearly establishes the achievement made towards education under the intensive literacy drive undertaken by the Government.

Workers and non-workers by broad age-group in 1961 and 1985

The statement below gives the distribution of the population and percentages thereof in the three broad age groups of 0-14, 15-59 and 60+ and also for workers and non-workers by sex in Aladipatti in 1961 and 1985.

STATEMENT II-16

Distribution of workers and non-workers by age-group and sex 1961 and 1985 and percentages thereof

Age group	Year		Total population			Workers			Non-workers		
			P	M	F	P	M	F	P	M	F
0—14	1961	(a)	290	154	136	36	21	15	254	133	121
		(b)	40.90	42.78	38.97	8.91	9.46	8.24	83.28	96.38	72.46
	1985	(a)	149	82	67	22	11	11	127	71	56
		(b)	35.90	38.68	33.00	7.97	7.86	8.09	91.37	98.61	83.58
15—59	1961	(a)	385	187	198	344	184	160	41	3	38
		(b)	54.30	51.94	56.73	85.15	82.88	87.91	13.44	2.17	22.75
	1985	(a)	245	117	128	236	117	119	9	..	9
		(b)	59.04	55.19	63.06	85.51	83.57	87.50	6.47	..	13.43
60+	1961	(a)	34	19	15	24	17	7	10	2	8
		(b)	4.80	5.28	4.30	5.94	7.66	3.85	3.28	1.45	4.79
	1985	(a)	21	13	8	18	12	6	3	1	2
		(b)	5.06	6.13	3.94	6.52	8.57	4.41	2.16	1.39	2.99
All ages	1961	(a)	709	360	349	404	222	182	305	138	167
		(b)	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
	1985	(a)	415	212	203	276	140	136	139	72	67
		(b)	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

(a) Absolute figures

(b) Percentage

At the total population level, there is a reduction in the percentage of population in the age group 0-14 as between 1961 and 1985. An increase is noticed in 1985 ratio in the next broad age group 15-59 and a slight increase in the proportion of older age group 60 and above is observed in 1985.

In the proportions of workers, we find lesser proportion in the age-group 0-14 in 1985 as compared to 1961. In the next two higher age groups, the 1985 proportions are slightly higher than those of 1961. It would appear that child workers are constituted slightly lower proportion now than what it was in 1961. This trend is seen in both the sexes except in the age group 15-59 for females where the 1985 percentage is slightly lesser than the 1961 percentage.

Coming to non-workers, a good increase in the proportion under 0-14 age group in 1985 is noticed as compared to 1961. This is more marked in the case of females of this age group. This may be due to more number of children of these ages taking to studies instead of employment now than before.

In the age group 15-59, the proportion of non-workers in 1985 is also much lower than the proportion in 1961. There are no male non-workers in this age group in 1985. The proportion of female non-workers in this age group is also much less in 1985 as compared to 1961. The proportion of female workers in 15-59 is less in 1985 than that in 1961. In the working age group of 15-59, women non-workers are having lesser proportion in 1981 than that in 1961. This is a good trend.

In the older age group of 60+ also, there is a lower proportion of non-workers among both the sexes now than what it was in 1961. The ratio is significantly lower in the case of females. Perhaps, better environment and improvement in health conditions have caused lower proportions under the non-working category in this age group.

Births and deaths

The following statement II 17 will reveal the birth and death statistics for Aladipatti village for 10 years from 1976 to 1985. About 507 births have occurred in the last decade against 235 deaths in the village.

STATEMENT *II*—17

No. of Births and Deaths and their rates in Aladipatti village from 1976 to 1985

Year	Population	Births	Birth rate	Deaths	Death rate
1	2	3	4	5	6
1976	922	79	86	20	22
1977	981	69	70	17	17
1978	1,033	63	61	27	26
1979	1,070	63	59	26	24
1980	1,094	60	55	36	33
1981	1,229	32	26	50	41
1982	1,211	31	26	21	17
1983	1,251	51	41	11	9
1984	1,267	28	22	12	9
1985	1,283	31	24	15	12
Total	11,341	507		235	

The birthrates for 1976-77 are substantially high. Such a rate might perhaps be due to some misreporting of the events to the authorities concerned as also due to the recording of births for females coming from outside the village. The number of births have considerably decreased after the year 1980 and continues to remain so till 1985 but for some increase in the year 1983. This decline may be attributed to the family welfare drive being pursued by the Government even at the village level. For the high rate in the year 1983, temporary immigration of the workers for the construction of the newly formed black top road in the Arunoothumalai hills area during the eighties and the vital events occurring would have been recorded along with those of normal residents of this village. Looking into the death rate of the village, we see that more number of deaths have occurred in the years 1980 and 1981 viz., 36 and 50 persons respectively as compared to the other years of the decade (1976-1985). Since 1982 onwards however there is an apparent fall in the number of deaths every year. This, perhaps, is due to the fact that the village folk availed the medical facilities offered in the villages down the hills. Today, there is a public health dispensary constructed exclusively for Aladipatti under the Danish Development Agency (DANIDA) project which is being managed by a doctor and some health visitors from Karipatti near Ayodhyapattinam.

Knowledge of family welfare measure

Among the 100 households surveyed in Aladipatti, 74 households are aware of the possibility of prevention of birth of child and are also aware of the family planning measures of government/private agencies. Of the 74 households, 52 households gave information through informants who were illiterates. The rest of 22 informants were literates. The number of households which are aware of the family welfare measures by tribe/caste/community are shown below:

Tribe/Caste/ Community	Total No. of households	No. of households aware of family planning measures
1	2	3
Malayali (S.T.)	92	68
Paraiyan (S.C.)	2	2
Chettiar	2	..
Dhobi (Vannan)	2	2
Navithan	2	2

These figures above show that in the communities of Paraiyan, Dhobi and Barber, all know about the family welfare measures and in the case of Chettiar community, the households are not aware of the family planning measures outlined by government and other welfare agencies. In the case of the dominant Malayali household, more than two thirds are aware of the possibility of prevention of child birth and other family welfare measures.

In Malayali households knowledge about Tubectomy is known in 26 cases involving their own kin. In the case of Paraiyan households one case of Tubectomy is known.

Vasectomy is known in 41 cases in the Malayali households. In the Barber households two cases of Vasectomy is known. One case each of vasectomy is known in the Dhobi and Paraiyan households surveyed.

Knowledge about non-kin having undergone Tubectomy is also known to Malayali and Dhobi households in the village of Aladipatti.

Attitude of spouse to the practice of family planning measures

Only two cases who are illiterate have reported as accepting the measures adopted by their spouses. In the rest of the cases, no information is available about their attitude.

Desirable number of sons/daughters by households

Sixty five households have given information. Six households out of 100 surveyed are reported to have told not to have children. Fourteen households desired to have one son and one daughter. In nine households, two sons and one daughter each were preferred. Three sons and two daughters each were wanted in two households. Four sons and two daughters were required in one household. Two sons and two daughters each were wanted in six households. Three sons and one daughter were required in three households. Only three sons were desired in one household. Twenty three households have indicated different combinations of children. In thirtyfive households information as to the desirable number of children were not reported.

It is generally reported that the desire to have children is to look after them in their old age or to seek relief from poverty or to look after household cultivation activities.

Family planning measures adopted by communities

The resurvey has revealed that 25 male members of Hindu Malayali tribe have undergone vasectomy and 5 female members of the same tribe have undergone tubectomy. 10 males and 4 females who have undergone these are in the age-group 20-39 and the rest are in the age period 40+. Of the 25 male members who have undergone vasectomy, 20 are illiterates. The rest are simple literates and literates upto primary level. In the case of females, 4 are illiterates and one is literate.

Of the 25 males who have undergone vasectomy, 23 are cultivators, one an agricultural labourer and another is working as a cooly. Of the 5 females who had undergone tubectomy, 4 are cultivators and one is an agricultural labourer.

Duration of family planning

Twelve males have been adopting family planning measures for durations not indicated. Four males have adopted family planning methods for less than 5 years. Eight males have been practising family welfare measures for 5-9 years and one male for 10 years and more. Of the 25 males, nine males who have been following family planning measures for more than 5 years, are in the ages above 30.

Of the 5 females adopting family control measures 2 are following these measures for durations not specified. Two females have been practising the measures for less than 5 years and one female for 5-9 years. Two females who have been following measures for less than 5 years and one female for 5-9 years are in the age-group 20-29.

After-effects of family planning measures

Six males have reported as having experienced some after-effects on account of family planning measures adopted by them. It was said that they felt pain after hard work. Those were not of very serious nature and all of them are in the ages 40 and above.

Among females who adopted family control measures, none has reported as having had after-effects.

Disease and treatment, sanitation and hygenic habits

The extent of the health services available in the tribal areas of the State is considerably less than that in other areas. Since the government has relaxed the norms for establishment of medical institutions, the Department of Public Health have started more dispensaries in the tribal areas. As far as Salem district is concerned 5 government dispensaries are functioning in Integrated Tribal Development Programme (I.T.D.P.) areas viz., Kalrayan Hills, Pachchaimalai Hills, Arunoothumalai Hills, Kolli Hills and Yercaud in Shervaroy Hills. The dispensary of Arunoothumalai Hill region is actually functioning in Aladipatti village. It was constructed under the DANIDA project in the year 1985 and handed over to the Public Health Department for its running and maintenance.

The staff and funds for the establishment of this dispensary has been sanctioned as for other Integrated Tribal Development Programme (I.T.D.P.) areas. The Dispensary is attached to the government Hospital located in Karipatti village east of Ayodhyapattinam on the Salem-Cuddalore Highway. It is learnt during field study that the doctor visits the dispensary occasionally and is assisted by a Midwife and an Ayah. There are also quarters for the staff of the dispensary behind the hospital building.

The village was all these years totally lacking in medical facilities. The tribal-folk in and around Aladipatti had to walk about 25 km. to get the modern medical treatment when needed. This state of affairs has changed to some extent since the government dispensary has been started on August 7, 1985. According to the Tribal sub-plan of the VIIth Five Year Plan, in the year 1988-89 the existing government dispensary of Aladipatti will be upgraded to a Primary Health Centre at an estimated cost of Rs. 8.00 lakhs. It is also proposed to open sub-centres in the tribal areas. Accordingly, 2 centres in Arunoothumalai area at a cost of Rs. 1.5 lakhs have been proposed to be started in the year 1988-89.

Regarding the diseases, the tribal population in all the 7 villages of Arunoothumalai area including Aladipatti often experience stomach disorders. Perhaps it may be due to either climatic conditions or their dietary habits. Dysentery or amaebic dysentery seems to be common among the Malayalis of Aladipatti as the Homoeopathic doctor revealed. He usually treats diseases concerning their stomach and general fever or headache. No incidence of Cholera or Plague is reported to have occurred in this village for the past two decades.

Sanitary conditions

Sanitary conditions are not good in the village particularly in front of the pig rearing houses. Pig rearing is the traditional custom of the Malayalis perhaps among all the three groups of this tribe. Almost seventy five per cent of the households are keeping the pigs and it can be said that it is a secondary occupation of the Malayalis. Any visitor to the main cluster of Aladipatti or any other main village site in the hills could see or come across the pigs. Even at the outskirts of the villages they would be seen as stray pigs. Of late, the Tamil Nadu government has ordered the killing of all stray pigs in an effort to check the spread of Japanese encephalitis (Brain fever). It is said that this disease is spread by mosquitoes from pig-borne virus and had so far claimed some nine lives in Sourth Arcot district of Tamil Nadu since January 1986. Even some 20 cases of encephalitis had been reported at four primary health centres in different taluks of the same district but none has been reported from any of the villages in Arunoothumalai Hills including Aladipatti where pig rearing is very common. However besides the killing of stray pigs, the Government had also ordered anti-mosquito spraying in all the pig sites in that district. It is learnt similar spraying would be undertaken in other districts also as a precautionary measure. It is desirable that tribal colonies of the villages like Aladipatti should be visited by health authorities frequently to prevent the spread of this peculiar and dangerous disease of encephalitis among the tribal-folk. In allopathic system the costly vaccine manufactured in Japan seems to have some effect on this disease of encephalitis but the other systems like homoeopathy, ayurveda and unani seem to have more effect to contain its spread. There is already a homoeopathic doctor who is having a general practice in Aladipatti. He has come about a couple of years back to this tribal village even before the existence of the Government dispensary.

The village was totally lacking in medical facilities during the sixties but now with the starting of the Government dispensary and the presence of a private homoeopathic doctor in the village, the villagers feel a great relief in their medical problems. Prior to 1961 this village had malarial fever due to anopheles mosquitoes which were propagating malaria freely. This situation has completely changed due to the National Malaria Eradication Programme. Under this programme executed by the State Government with the assistance provided by the World Health Organisation (WHO) to the Government of India, systematic and periodical spraying of chemicals and disinfectants in the village and to environs was done for a number of years. These activities eliminated the mosquitoes from the village. Now the village is free from malarial diseases. Also there is no chronic disease found in this village during the field survey. The people are generally found in normal health like the people of the plains.

Migration of heads of household and size of household

Only 17 out of the 100 heads of households that have been surveyed were born outside Aladipatti village. Of this, 12 have moved from rural areas of the same taluk. Five heads of households have been born in Dharmapuri district and have moved from rural parts. Among the 12 households whose heads were born outside the village but in the same taluk, 3 are single, 7 have 2-5 members and 2 have 6-10 members. In the case of heads who have moved from the neighbouring Dharmapuri district 4 households are in the size of 2-5 members and the remaining one is in the size 6-10 members.

On looking into the migration aspect from the point of last residence of the head of household only one change has been noted. Out of 83 heads of households born and enumerated in the village of Aladipatti, one head has had his last residence outside the village but in the same district. The head of this household had his last residence in Tiruchengodu town of the same district. These figures indicate that there is very little of migration among the population of Aladipatti.

Of the 17 heads of households whose places of last residence were in rural areas, 9 members have been staying in the present residence for over 21 years, 3 have been staying for 11-20 years and 3 for 6-10 years. Only two heads of households with last residence outside have been staying for 1-5 years in the present residence. In the case of the only head of household whose place of last residence was in an urban area, it is seen that his movement back to the village has happened in less than 5 years.

These figures show that migration of most of those households have been on a long term basis and that short term migration has occurred only in three cases. This also indicates the non-migrating characteristic of the people of Aladipatti.

CHAPTER III

ECONOMIC RESOURCES

Economy

The economy of an area is closely related to the available natural resources and man power. In Aladipatti village, as revealed in the 1961 study, the economy was based on agricultural pursuits since land was the only natural resource available in the village. In the present restudy also, it is seen that the primary economic activities of cultivation and agricultural labour are the main stay of the population.

Aladipatti, a hill village is predominantly inhabited by the Malayali tribe community, whose main source of economy is only agriculture particularly dry cultivation. There is no regular irrigation source like a river or lake or tank in the village. The agriculturists were dependent on rain water for their activities. This was the state of affairs in 1961 survey. Of late a very few ryots have sunk wells by availing the financial assistances provided by the government, but water scarcity still exists. No other resources were developed to improve the lot of the farmers during the 1st decade. Sometime after 1981, the farmers who are owning lands along the rivulet started sinking wells in their lands. Towards the end of 1987, there were eight wells. Only those wells which are nearer to the rivulet that runs through this village are having enough water for raising the wet crop of paddy. There are about eight ryots in Aladipatti village who raise the wet crop in small quantity for their domestic use. The only change in the livelihood pattern from 1961 to 1985 is taking up wet cultivation by a few farmers and also raising of horticultural crops, particularly fruit yielding varieties like Banana, Mango, Guava, Jack etc. as a support to their old agricultural economy of dry cultivation. There is no scope for development of industry and commerce in this hilly village at present.

Land use in the villages of Arunoothumalai hills

Land use data in Aladipatti and the other six villages of Arunoothumalai hills will be of interest. The information collected in the Censuses of 1971 and 1981 are presented below.

STATEMENT III-1

Land use in the villages of Arunoothumalai hills (In hectares)

Village	Year	Area under cultivation	Cultivable waste	Area not available for cultivation	Total
1	2	3	4	5	6
Chiruvelampatti	1981	90·00	..	11·41	101·41
	1971	90·00	..	11·00	101·00
Peruvelampatti	1981	36·00	..	12·06	48·06
	1971	36·00	..	12·00	48·00
Aladipatti	1981	234·00	..	90·00	324·00
	1971	234·00	..	90·00	324·00
Sirumalai	1981	126·00	..	24·58	150·58
	1971	126·00	..	24·00	150·00
Arunoothumalai	1981	162·00	..	9·91	176·46*
	1971	162·00	..	14·00	176·00
Pallikadu	1981	19·86	1·10	1·21	22·17
	1971	19·00	..	3·00	22·00
Pelapadi	1981	212·60	10·52	8·50	231·62
	1971	75·00	..	156·00	231·00

*Including an area of 4·57 hectares which was under forest.

Source: District Census Hand Book—Village & Town Directory.

It would be seen that there are no changes in the area under the different categories of land use in the villages of Chinnavelampatti, Peruvelampatti, Aladipatti and Sirumalai. In the village of Arunoothumalai 4.57 hectares of land has been converted into forest land from the land which was previously considered as not available for cultivation. In the case of Pallikadu village, 1.10 hectare of land previously considered as land not available for cultivation has been declared as cultivable waste in 1981. In Pelapadi village, out of 156 hectares of land previously declared as land not available for cultivation, only 8.50 hectares has been declared so in 1981. Out of this area, about 147 hectares have been brought under unirrigated land and another 10 hectares as cultivable waste.

These are the changes in land use that have taken place in the decade 1971-81.

Type of land and soil

There is no change when compared to former study in type of land and soil. The entire area of the village is mountainous and has slopes. It is an upland where no water is available for irrigational purposes. The soil is sandy with loamy substance and mostly red soil is found in the entire seven villages of Arunoothumalai hills.

There is very little irrigational facility in the entire Arunoothumalai hill area viz., the lands located along the rivulet Anaimaduvu are able to get water to raise one or two crops of paddy with the help of wells/pits sunk near the rivulet on both sides. Otherwise well irrigation is not possible in other areas since sub soil water has to be got at a depth of 200′ to 300′. Sinking of well is an ardous job and the expenditure goes beyond one's imagination due to mountainous slopes. Therefore the majority of farmers pursue dry farming with the help of rain water. They depend on the two monsoon rains in a year, viz., the south-west monsoon from the end of May to August and the North-east monsoon from October to December. The chief crops grown in this area at present are ragi, cholam, cumbu and mochai. In 1961 one may find the crops like thinai and samai. These were popular along with the pulses like bengal gram, black gram, country beans etc, which are now slowly declining. Paddy is grown in the entire Arunoothumalai hill area to a very small extent.

Forest land

Aladipatti village has neither a reserve forest nor a reserve land and it does not come under the jurisdiction of the Forest Department as stated by the District Forest Officer. The entire village has been treated as revenue village which comes under the control of the Collector of Salem. Conversion of forest area into agricultural area does not arise in this village. The traditional occupation of the Malayalis are the same as that of the people in the plains of this district viz., agriculture. They do not move from the Arunoothumalai hills for the purpose of agriculture. They, however, go down to the plains, for the purpose of getting employment as agricultural labourer (Pannaiyal) in the lands of other caste Hindus. It is an occupation of contract for a period of one year or two. In some cases, it is being renewed for a further period of one or two. The tribal people who go for work during harvest season in the plains do not move with their families. They stay there for a few days and return to their village as soon as the work is over. This occupational mobility occurs due to the non-availability of water to do cultivation in their own lands in Aladipatti and other villages of Arunoothumalai hills, because the people purely depend on the monsoon especially the north-east monsoon period viz., from October-December for cultivation. The entire village depends only on dry cultivation. During the south-west monsoon (Tamil month of 'Adi') they start sowing the land with dry crops and reap the harvest at the end of north-east monsoon period (in the Tamil month of 'Thai').

Size of land-holdings

Of the 100 households surveyed, 87 possess land. Twentynine households have land in the size 1.00 to 1.99 hectares. Sixteen households have land in the size 2.00 to 2.99 hectares. Thirteen possess land in the size 3.00 to 3.99 hectares. Eight households have land in the size 0.50 to 0.99 hectare and another eight in the size less than 0.50 hectares. Two households have land in the size 10.00 to 19.99 hectares. Six households possess land in the size 5.00 to 7.49 hectares and five households have land in the size 4.00 to 4.99 hectares. It may be seen that more than half the number of the households possessing land have less than 2 hectares on an average.

Distribution of land in the sample households

Statement III-2 gives the distribution of land held by the sample households in Aladipatti.

All the eightyseven households holding land belong to the Hindu Malayali tribe.

STATEMENT III-2

Distribution of Sample households classified by size Group of land holdings—1985

Size group of holdings (in hectares)	Total No. of households	Total land holding	Average land holding per household
1	2	3	4
Below 0·50	8	2·46	0·31
0·50—0·99	8	5·59	0·70
1·00—1·99	29	38·21	1·32
2·00—2·99	16	34·98	2·19
3·00—3·99	13	39·75	3·06
4·00—4·99	5	20·00	4·00
5·00—7·49	6	34·00	5·67
7·50—9·99	..	..	..
10	2	20·00	10·00
Total	87	194·99	2·24

Nature of right over land

Eighty one households of Hindu Malayali tribe hold 187.76 hectares of land on ownership basis. Two households have land to the extent of 3.63 hectares on lease. Four households are enjoying 'Poramboke' (unassigned government land) land to the extent of 3.60 hectares.

Changes in nature of right/tenurial status of land during the last 20 years

There has been no change in the nature of right/ tenurial status of land held during the last twenty years. Nevertheless there have been some land reform rules as mentioned below:

Land reforms

The villages of Arunoothumalai are located either on the tops or slopes of the hills; and the land holdings in Aladipatti are held on ryotwari tenure. The assessment in rates are favourable to the ryots that it is done per acre depending upon the classification and fertility of the soil viz., the taram of the land. The very low rates of assessment in levying was in consideration of the tribal nature of the people. The government in 1918 introduced a condition to the effect that any further alienation of land to any non-Malayali (non-tribal) would not be recognised. Sale of lands, from that date onwards, was stopped. A few non-Malayalis (non-tribals) who got ownership of lands earlier in this village had also sold away their lands to the Malayalis. This was the state of the village 25 years ago. And now after the introduction of the land reforms legislation, the norms on ceiling of land holding, tenancy right etc. prevailing in the villages of the plains will not apply to this tribal folk as there is already a ban for sale or to purchase of tribal lands by law. This prevents them from falling prey to the indebtedness by way of mortgage of their lands to the private moneylenders from the plains. Also the inception of the Large Multipurpose Co-operative Society (LAMP) by the Government at Puluthikuttai village is a big asset to tribal folk of this area which agency caters to their major needs of the agricultural and allied activities of the Malayali tribal population.

Transfer of land

The village restudy has revealed that during the period 1975 to 1984, 23.80 hectares of land was involved in transfers. These transfers were made by nine households. Out of this 23.80 hectares, land involving 6.50 hectares changed hands due to forceable deprival of land from one household. The rest of the transfers were made by way of sale of land.

Looking into the reasons for the transfer of land, it is seen that the transfers have taken place to the extent of 9.20 hectares to clear away debts. The number of households involved in this is three. Another four households transferred land to the extent of 5.10 hectares to meet family expenses. All these transfers were made on outright sale. One household sold the land to the extent of 3.00 hectares as the lands were distant from their home.

Transfer of land by communities and reasons for transfers

Out of nine households involved in transfers of land during the period 1975-84, seven households are Malayali tribe households. The area of land transferred comes to 16.10 hectares. Three households transferred land measuring 9.20 hectares to clear debts and another three households transferred land comprising 3.90 hectares to meet family expenses. One household gave away the land measuring 3.00 hectares as it was situated at a distant place from home.

The one household which was forcibly deprived of the land belongs to Chettiar Community.

One Vannan (Dhobi) household transferred 1.20 hectare of land to meet family expenses.

All the transfers except the one which was a forced vacation were effected by sale and all were transferred to the Malayali tribe households.

Ownership of land

The land in possession of the 87 Malayali tribe households amounts to 194.99 hectares. The average size of land per household works out to 2.24 hectares. This average is less than 5 acres per household. In the 1961 survey also it was found that the average size of holding in this village was 4.87 acres. Thus there appears to be no change in the average size of the holding now.

Land tax and cess

Land taxes are being collected annually from the ryots by the Village Administrative Officer (VAO) for all the seven villages of Arunoothumalai Hills calculating for the fasli years (July to June). They are levied according to the *taram* (quality) and the soil of the land as per the settlement register. Normally the taxes are levied in the form of land revenue, local cess and local cess surcharge. The local cess is fixed at Rs. 0.45 rupee of the land revenue and surcharge on local cess has been levied at Rs. 2.50 per rupee of the land revenue. The land revenue will be waived of as per Government Orders on certain occasions. For example whenever there is drought due to monsoon failure or acute water scarcity in the district, the land revenue for the particular fasli year will not be collected from the ryots or it would be postponed for certain period. Sometimes the over dues or arrears on land tax is collected in the next or the following year. All the lands in the Arunoothumalai area have been classified as dry lands though wet crops are raised to a lesser extent.

There are tree-taxes for the trees grown in "Porambоke lands" (unassigned government lands) which are enjoyed by the ryots of this area. They are given below:

Tree-Tax (For Porambоke lands only).

Entire Arunoothumalai Villages

Tamarind Tree	Rs. 6/-
Kadukkai Tree (galnut)	Rs. 0·25
Pala Tree (Jack)	Rs. 6/-
Mango Tree	Rs. 6/-
Coconut Tree	Rs. 8/-
Arecanut Tree	Rs. 6/-
Palmyrah Tree	Rs. 1/-
Iluppai Tree (Soapnut Tree)	Rs. 6/-
Koyya (gauva)	Rs. 0·38
Lime Tree	Rs. 0·38
Wood apple tree	Rs. 0·38

Tree Tax collected for Fasli 1396 (1986-87) is Rs. 2293.90.

Note: Fasli year is from July to June.

Cropping pattern

Paddy is being cultivated as both wet and dry crop in Arunoothumalai Hills area in small quantity. It is green as a wet crop in patches of land available along the rivulet (Anaimaduvu) where water is available for irrigation. Some of the ryots dig out pits in the bed of rivulet that passes through their land and draw water accumulated in the pit either by the traditional method using bullocks and collapsable leather buckets or big bucket made of iron sheet (Saal). Of late one or two farmers use oil engines for drawing water from such dug-out pits and irrigate their land. Most of those who cultivate lands by using the water from the wells prefer to instal oil engine to pump water. The following table indicates the number of ryots having wells in their lands which are used for raising both wet and dry crops which need irrigation partly, unlike some dry crops that need only the rain water. The crops raised by the ryots in the group-villages of Arunoothumalai and the total area of land in which they are cultivated are given below:

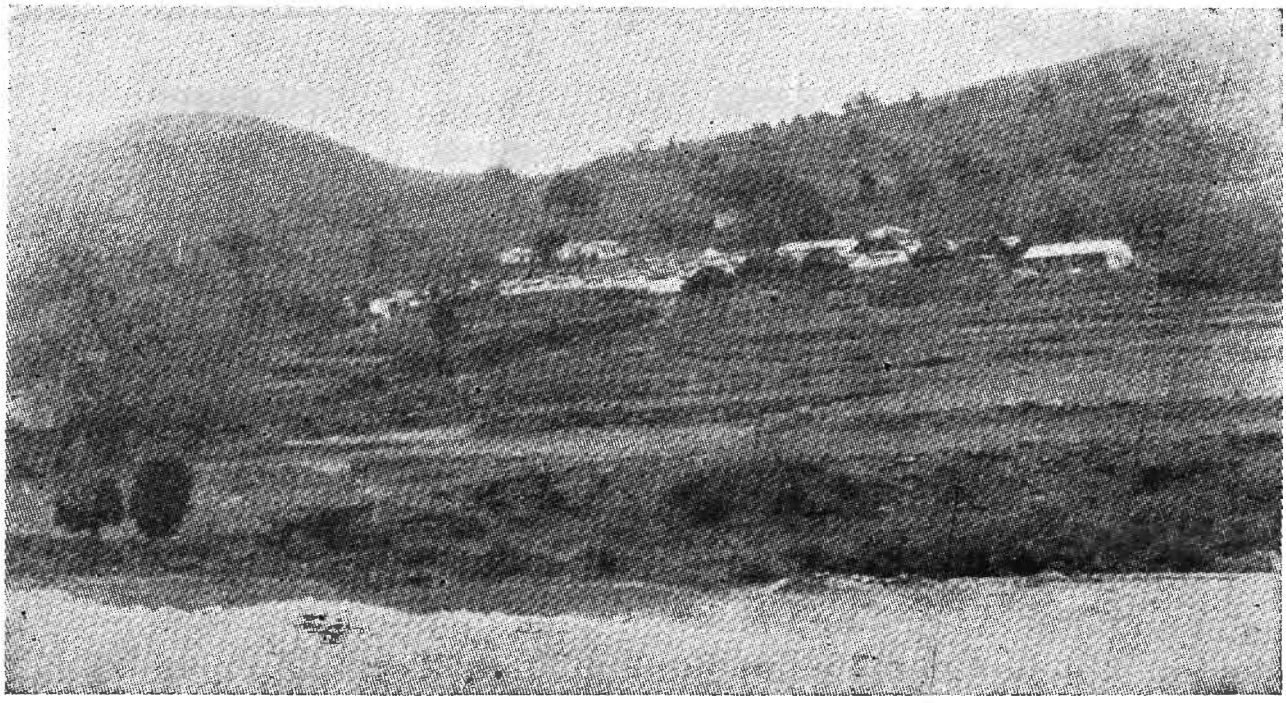
STATEMENT III-3

The extent of land owned by ryots (in acres) and the number of wells existing as on Fasli 1397 (1987-88) in the villages of Aranoothumalai Hills

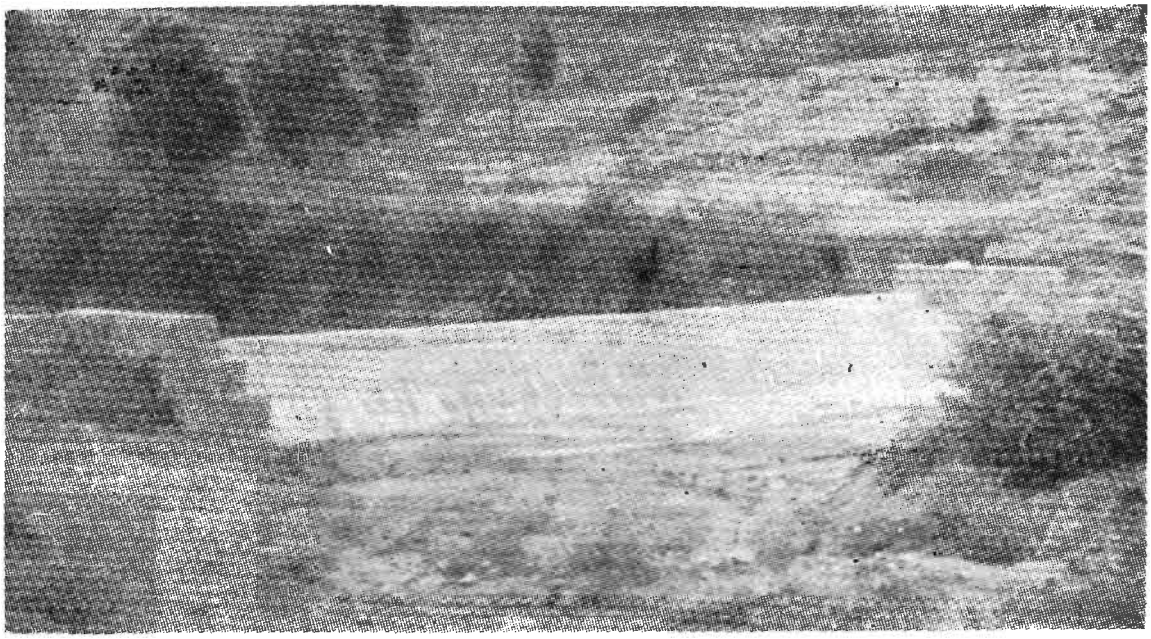
Name of village	Name of Pattathar (owner)	Extent of land (Area in acres)	Survey No.	Sub-Division No.	Irrigation system (No. of wells available in the lands)
1	2	3	4	5	6
Aranoothumalai	M.M. Kandasamy	1·82	6	1	Well 1 Number
	M. Annamalai	18·07	17	..	Well 1 ,,
	K.M. Annamalai	5·50	25	2	Well 1 ,,
	R.M. Varathaiyan	8·36	29	..	Well 15 H.P. oil Engine 1 Number
	A.M. Kanthaiyan	1·43	34	..	Well 1 Number
Sirumalai	..	21·35	3	..	Well 1 ,,
	..	16·25	5	..	Well 1 ,,
Aladipatti	Pallakullan	11·06	19	..	Well 1 ,,
	Solamookan	0·02	20	..	Well 1 ,,
	Solavellaiyan	16·38	29	..	Well 1 ,,
	Sadaiyavellaiyan	20·43	33	2	Well 1 ,,
	Ketharivellaiyan	5·20	43	..	Well 1 ,,
	Solakuppan	3·39	44	2	Well 1 ,,
	Parangimalai Vellaiyan	4·80	50	1	Well 1 ,,
					Oil engine 1 ,,
	Parangimalai Vellaiyan	9·20	51	1	Well 1 ,,
Chiruvelampatti	Koththivadaman	3·15	1	..	Well 1 ,,
Pallikadu	Kuppan	1·62	8	1	Well 1 ,,
	Vellaiyan	3·39	..	2A	Well 1 ,,



A view of Arunoothumalai hills.



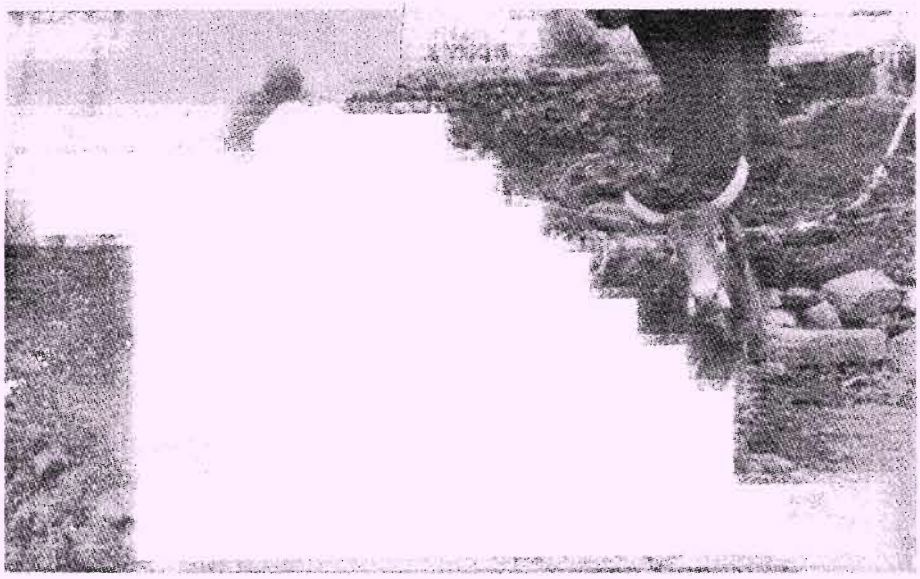
Panoramic view of Aladipatti.



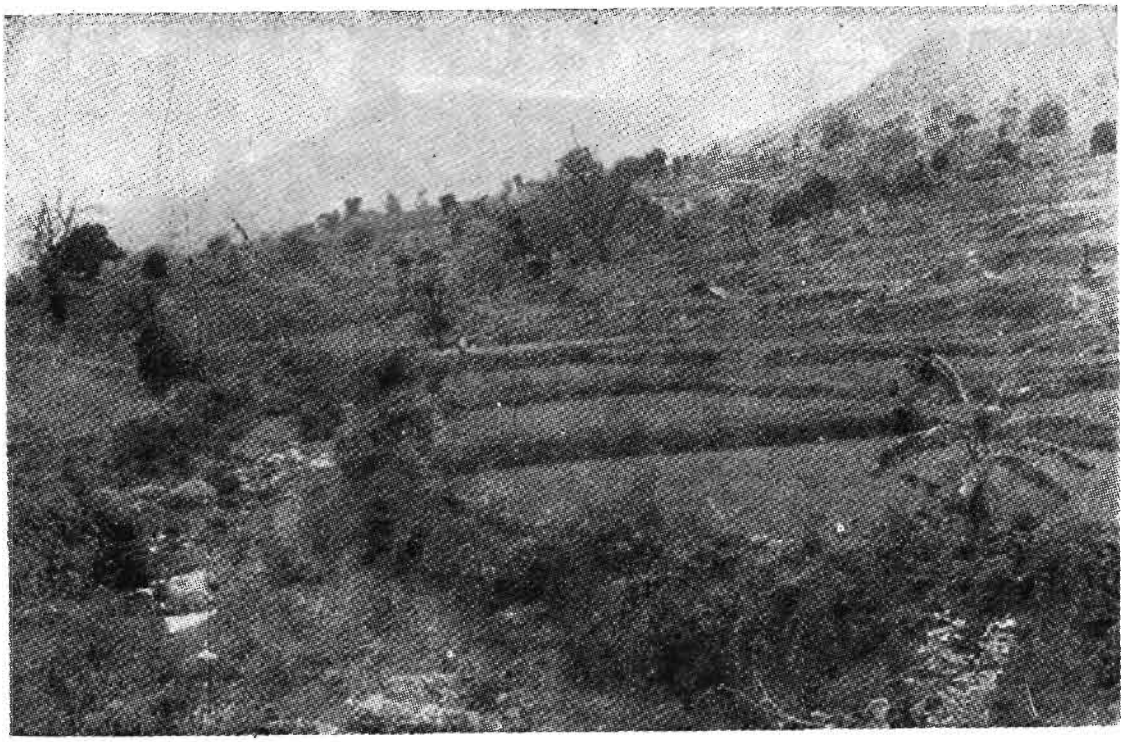
Check dams are now in use in Arunoothumalai area.



Anaimaduvu Dam for hydro purpose under construction near Puluthikuttai.
Most of the workers are Pachchai Malayalis.



Water drawn from the well for agricultural purposes with the help of bullocks. The well is located nearer to the rivulet.



Paddy fields along the rivulet of Aladipatti.

All crops are rainfed, only paddy is grown by well irrigation viz. in an area of 40.67 acres (as on September '87). Excepting the plantation crops of coconut, mango, jack, banana and tapioca all the other crops are sown/planted in the month of August and harvested in the months of December or January/February.

Of the rainfed crops, ragi tops the list. It is grown in an area of 1466.36 acres. Cholam and Varagu, both the South Indian Millets takes the second and third places. Beans also is cultivated in an area of 122.83 acres. The cash crop of tapioca is planted throughout the year in all the 12 months and no specific month is necessary for planting this crop.

STATEMENT III-4

Cropwise particulars on cultivation as on August '87

Name of the crop	Arunoothu-malai	Sirumalai	Aladi-patti	Peruvel-ampatti	Chiru-velampatti	Pelapadi	Palli-kadu	Total area Acre	Cents
1	2	3	4	5	6	7	8	9	
Coconut	0·35	0·10	0·25	..	..	..	..	0·70	
Paddy	1·50	..	..	..	..	..	..	1·50	
Banana	0·85	0·40	0·50	..	..	..	..	1·75	
Mango	0·27	0·10	..	..	..	..	..	0·37	
Jack	0·35	..	..	..	..	..	..	0·35	
Pepper	0·50	..	..	..	..	..	..	0·50	
Ragi	358·47	144·50	422·97	77·75	93·13	327·59	41·95	1466·36	
Indian Beans (Avarai)	30·21	11·30	24·13	..	..	20·25	1·95	87·84	
Cholam (Millet)	85.36	127.05	79.46	51·69	126·02	59·97	13·01	542·56	
Samai (Millet)	9·98	..	..	0·70	..	..	..	10·68	
Tapioca (Kuchchi Kilangu)	7·25	9·00	1·50	..	..	4·00	..	21·75	
Varagu (Millet)	4·73	21·10	1·00	8·18	16·50	110·81	16·91	179·23	
Beans	37·08	16·50	39·00	..	..	30·95	4·30	122·83	
Castor (Amanakku)	3·99	0·50	24·96	2·79	8·75	..	1·12	42·11	
Tomato	0·10	..	..	..	..	..	..	0·10	
Groundnut (Peanut)	0·05	..	..	..	..	..	..	0·05	
Cumbu (Millet)	1·00	..	..	..	..	..	..	1·00	
Chilly (Milagai)	..	..	0·50	..	..	..	..	0·50	
Horsegram (Kollu)	..	..	1·00	..	..	..	..	1·00	
Blackgram (Ulundu)	..	..	..	2·50	1·50	..	..	4·00	
Tinai (millet)	..	2·00	..	..	..	..	..	2·00	
Hill Gingelly (Malai Ellu)	..	2·50	..	..	..	..	..	2·50	
	542·04	335·05	595·27	143·61	245·90	553·57	79·24	2494.68	

STATEMENT III-5

Cropwise particulars on cultivation as on September, 1987

Name of the crop	Arunoothu-malai	Sirumalai	Aladipatti	Peruvelam-patti	Chiruvelam-patti	Pelapadi	Palli-kadu	Total area Acre	Cents
1	2	3	4	5	6	7	8	9	
Paddy (Kuruvai)	6·25	6·50	18·75	1·00	4·67	2·50	1·00	40·67	
Black gram	..	..	1·00	..	..	..	..	1·00	
Banana	..	..	..	0·75	..	..	..	0·75	
Samai (Millet)	..	..	..	3·00	..	..	..	3·00	
Tapioca	..	..	..	..	1·50	..	..	1·50	
	6·25	6·50	19·75	4·75	6·17	2·50	1·00	46·92	

Note: All crops are rainfed. Only Paddy is grown by Well irrigation viz. 40·67 acres upto Sept. '87.

Source: Office of the Estate Manager, Salem Taluk, Salem District.

It is clearly seen that paddy is grown in Arunoothumalai hills area, and that in Aladipatti alone it is cultivated in an area of 18.75 acres the total area being 40.67 acres for the entire seven villages of Arunoothumalai hills. Paddy is harvested in the Tamil months of 'Thai' and 'Masi' (Jan.-Feb.) which season more or less is the same as in the plains. The crops of black gram and samai are also sown in the month of September and are harvested in the months of December/January. The extent of area cultivated for all the seven vliages of Arunoothumalai Hills including Aladipatti is 2541.60 acres (For 1987-88).

Agriculture

The type of cultivation which the Malayali of this area adopt is the same as that of the plains. The tribals in some of the areas in the north practice shift cultivation. Since these Pachchai Malayalis are permanently settled in and around the Arunoothumalai area, they have a uniform settled pattern of dry cultivation which is more or less the same as in the other areas of this district. There is no change in the agricultural practices in the village between 1961 and the 1985 studies. In the development of cultivation slight improvement has been found in Aladipatti and other villages of Arunoothumalai.

Crop production, consumption and marketing

The varieties of crops grown, number of households cultivating the crops, yield per household, consumption per household and marketing per household may be seen in Statement III-6.

STATEMENT III-6

Crop production, consumption and marketing

Crop cultivated	Number of households cultivating	Yield per cultivating household	Consumption per cultivating household	Marketing per cultivating household
		(In bags of 75 Kg.)		
1	2	3	4	5
Ragi	82	5·50	5·12	0·38
Cholam	74	4·64	4·33	0·31
Varagu	52	2·07	1·68	0·39
Cumbu	38	2·26	2·03	0·23
Paddy	24	2·23	2·15	0·08
Motchai	41	1·99	0·82	1·17
Samai	3	0·83	0·83	..
Thinai	31	1·89	1·87	0·02
Avarai	15	2·27	1·93	0·34
Amanakku	15	1·97	1·17	0·80
Muthukottai	5	2·00	..	2·00

Note: All the households engaged in cultivation in the village belong to Malayali tribe.

As may be seen from the statement *ragi* is cultivated by 82 households, *cholam* by 74 households, *varagu* by 52 households, *motchai* by 41 households, cumbu by 38 households, thinai by 31 households and paddy by 24 households, avarai and amanakku are cultivated by 15 households each, muthukottai by 5 households and samai by 3 households.

Ragi, cholam and varagu, cumbu and thinai are the principal crops raised. Paddy cultivation is not very much prominent. In view of the hilly terrain and without adequate irrigation facilities only crops like ragi, cholam, varagu, cumbu etc. are preferred. These crops are raised by dry cultivation.

It is also to be seen that most of the crops raised are for consumption by the households themselves and only a little quantity is made available for marketing. The above would indicate that even the agricultural produce are just enough for sustenance of the households.

Man power engaged in agricultural operations

Out of the 87 households engaged in cultivation, 5 households do cultivation with family workers. The five households are distributed as 2 households in size of land below 0.50 hectare, 2 households in size 0.50 to 0.99 hectare and one household in the size of land 1.00 to 1.99 hectares. The rest of 82 households engaged in agricultural operations carried on their activities by engaging family workers and hired workers.

Financial assistance for agricultural operations

Only 5 households have received financial assistance for agricultural operations. All the five households have received financial assistance from LAMP society. Two households having less than 0.50 hectare each received financial assistance of Rs. 400. One household having land 2.00 to 2.99 hectares received assistance to the tune of Rs. 2,000 and another two households got financial assistance of Rs. 4,000 in all. The latter two households possessed land in the size 3.00 to 3.99 hectares. All the five households belong to the Malayali tribe (Hindu religion).

The amount of financial assistance received by the five households were utilised for the same purpose for which it was sanctioned viz., cultivation.

Forest produce

In five households, all the members are involved in collecting the forest produce from nearby forests. One household in addition, has both male and female members involved in gathering forest produce. All these households belong to Malayali tribe. They gather firewood from Sellakamalai once a week. Of these, four households work in this activity for two hours and one household for three hours on an average. One household collects firewood once a month.

The collection of firewood by the six Malayali households engages 6 males and 6 females in all.

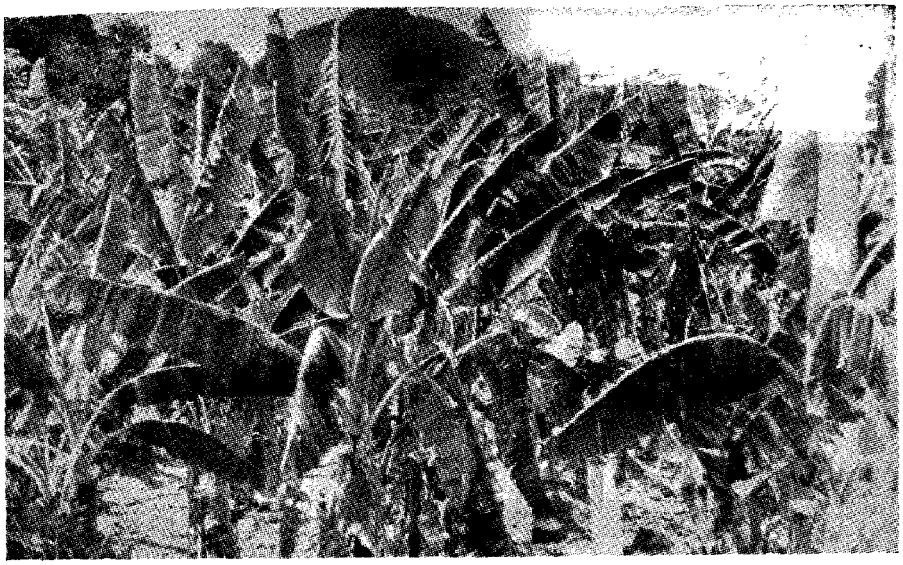
The tools used for collecting the forest produce viz. firewood are axe, sickle, spade and crowbar.



Garden raised by a private ryot with the help of Horticulture Department



Banana gardens raised by the help of Horticulture Department. These are the gardens grown by rain water and not by irrigation.



Banana gardens raised by the help of Horticulture department.



Among the seven villages of the Arunoothumalai hills, pelapadi and Pallikadu villages are actually situated amidst forest area and the other five villages including Aladipatti are nearer the forest land. The whole of Arunoothumalai hills area comes under the jurisdiction of Shervaroy north range of the Salem Forest Division, the headquarters being Pappireddipatti. There are 11 forest units in this range and two units viz., unit numbers 9 and 10 of this range are with the forests of the Arunoothumalai hills. The reserved forest area of these two units are 4,255 hectares and 5,500 hectares respectively. The collection rights of minor forest products (MFB) like tamarind, jack, mango etc. are assigned to the LAMP Society at Puluthikuttai. The approximate annual value of these forest produce collected for the unit No. 9 consisting of Kutti Maduvu, Pungamaduvu and Mithi-kutai is Rs. 9,630 and that of the unit No. 10 comprising Vilampatti (above Arunoothumalai), Kurichi and Pelapadi is Rs. 5,566. These values are obtained by way of forest lease/auction. Tamarind trees are found in the entire area of Arunoothumalai hills and the approximate annual value of the tamarind fruits collected is Rs. 30,000 for 1986-87. These are sold to the hill tribe members and the co-operative societies in bulk quantity.

Horticulture

This is a new project introduced in the village in the eighties. It was not seen before. As the entire village lacks water resources the only means of livlihood for the village folk is dry cultivation which depends largely on the two monsoon of South India. On the Arunoothumalai hill area, the northeast monsoon seems to bring more rain than the late southwest monsoon. In case the latter fails, the northeast monsoon viz., October to mid-December favour some rain in the area for the dry cultivation and for the survival of the horticultural plants which are grown in the lands of some of the farmers. Horticultural plants are nothing but the long term cash crops like Mango seedlings, Jacks, Guava, Pomegranates etc. Among the short term crops, particularly the Banana suckers are mostly preferred by the farmers of this hill area. The impact of this particular crop which comes to yield within a year encourage the ryots of the hills in almost all the seven villages on the Arunoothumalai hills to plant more along with the long term cash crops. During the survey in 1985 the banana in the form of small groves were seen in each village/hamlet of Arunoothumalai hills (vide picture on banana gardens). Raising of banana gardens along with other crops like mangoes, lime etc. is being encouraged by the Horticulture department whose state headquarters is Dharmapuri which is also the district headquarters of Dharmapuri district itself. A village level worker who is the demonstrator of the horticulture department with experience in raising the crops has been posted to the villages inhabited on the Arunoothumalai hills to assist the farmers. LAMP Society as the liason body between the farmers and the Horticulture department collects the requirements of the ryots in respect of the seedlings and places the order with them. According to the avilability of the seedlings in the seed farm, seedlings, viz., Mango, Guava, Banana suckers, Jack and Pomegranates are handed over to the LAMP personnel who in turn bring them to the respective village for distribution. Some times, on receiving intimation from the LAMP, the indented farmers visit the LAMP society office and receive the seedlings ordered. All the farmers are not inclined to get this help from the Department of Horticulture and LAMP Society at Puluthikuttai, only a few avail themselves of this free distribution.

In addition to the free distribution of seedlings, mangoes, lemon (lime), banana suckers, the farmers are also entitled to 50% subsidy which is supplied through the LAMP Society. Banana suckers cost Rs. 50 per 100 approximately and the ryot who receives the suckers may have to pay an additional charge of Rs. 20 to meet the transport cost.

Fertilizers are supplied free of cost to the farmers who receive the seedlings from the Horticulture Department through LAMP Society at Puluthikuttai. Free demonstration and other technical matters relating to the plantations are looked into by the Horticulture Assistant exclusively posted to the Arunoothumalai area.

Animal husbandry and poultry rearing

The Pachchai Malayali tribe is avowed with the cattle wealth in all the seven villages of Arunoothumalai hills. They consider their cattle as their main property next to their land. The common domestic animals found in villages of Arunoothumalai area are oxen, cows, goats (male and female), sheep, pigs, cats, dogs and poultry. According to the figures available with the mobile veterinary dispensary, there are about 2,548 drought animals, 290 milch animals, 1,763 other animals and 1,698 poultry birds. Wild animals in Arunoothumalai area such as tigers, elephants are not in existence but bears, foxes and bisons are rarely seen in the interior area of Arunoothumalai hills particularly in the forest area. Wild pigs (Bear), hens and dogs of forest region are commonly seen.

Cattle Wealth

In the households surveyed in Aladipatti in 1985, the following livestock are found.

Cattle	No.	Purpose	
		Domestic use	For sale
1. Cow	75	56	19
2. Sheep	5	5	..
3. Goat	37	33	4
4. Hen	53	52	1
5. Pig	35	35	..
6. Bullock	42	42	..
7. Buffalo	1	..	1
8. Dog	2	2	..

It may be seen that large number of cattle are kept for domestic use and consumption. Except cows and goats and a lone buffalo all other kinds of cattle are kept for domestic use and consumption. Though cattle rearing as a secondary occupation could be followed in this village in view of proximity to forests and hilly terrain where natural growth of trees and shrubs and cooler climate will help cattle rearing, this occupation has not gathered strength and has not been taken up as an economic activity in a larger proportion.

The following table will indicate the number of drought animals, milch animal, other animal and poultry available in the seven villages of Arunoothumalai hills as in 1985-86. Drought animals are seen more in number in Aladipatti village than in other villages. The cow population include mostly dry cows which are used for ploughing the lands in sowing the dry crops apart from the bullocks. Only about 59 cows and 19 buffaloes are used for milching purpose. These include the cows and buffaloes given to the tribes under the Intensive Tribal Development Area (ITDA) scheme for Arunoothumalai area.

STATEMENT III—7

Cattle Population of Arunoothumalai and surrounding villages 1985-86

Sl. No.	Name of the village	Drought animal				Milch animal		Other animal				
		Bullocks	Cows	Buffalo	Total	Cows	Buffalo	Goat	Sheep	Pigs	Total	Poultry
1	2	3	4	5	6	7	8	9	10	11	12	13
1.	Arunoothumalai	328	276	8	612	70	18	223	152	35	410	320
2.	Sirumalai	247	223	6	476	22	9	61	147	37	245	160
3.	Aladipatti	427	376	12	815	59	19	161	202	63	426	257
4.	Chiruvelampatti	92	87	..	179	17	7	56	17	19	92	382
5.	Peruvelampatti	86	83	..	169	14	..	42	63	12	117	220
6.	Pelapadi	134	128	..	262	27	16	107	109	24	240	259
7.	Pallikadu	73	62	..	135	12	..	58	53	12	123	100
	Total	1,387	1,235	26	2,648	221	69	708	743	202	1,653	1,698

Source :- Office of the Veterinary Assistant Surgeon Mobile Veterinary Dispensary (ARUNOOTHUMALAI) Puluthikuttai P.O., Salem Dt.

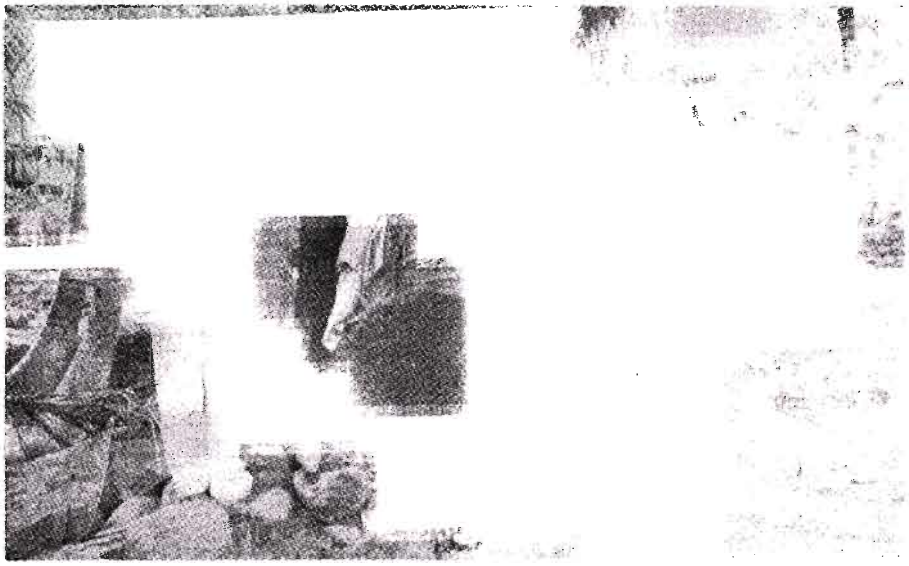
Intensive tribal development area (ITDA) scheme in Aladipatti and the surrounding villages of Arunoothumalai

This scheme was introduced in the year 1976-77 in the tribal areas of State to improve and upgrade the cattle wealth among the Malayalis by the Animal Husbandry Department. The object of the Scheme is to enable the Tribals to earn more income under this programme, and the level of consumption of the tribal folk. Local requirements among the people however should be met and the excess will be later on marketed. Since Arunoothumalai area possesses forest and huge pasture resources, it is highly advantageous to utilise these natural resources fully for the development of cattle wealth in this area.

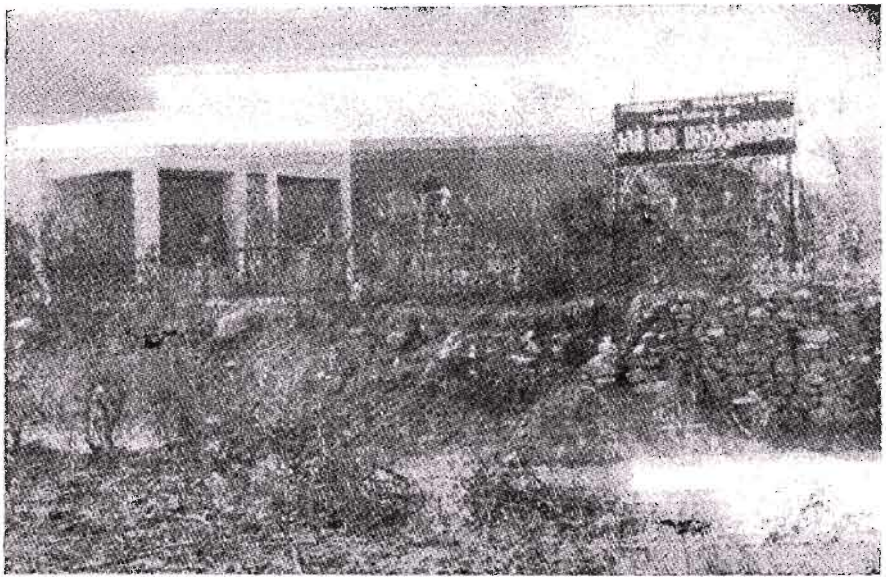
Animal health-surrounding villages of Arunoothumalai

One Mobile Veterinary Dispensary is functioning at Puluthikuttai 18 km. away from Aladipatti village for Arunoothumalai tribals to care for cattle health of the area. The staff consists of one Veterinary Assistant Surgeon, one Live-Stock Inspector, two Animal Husbandry Assistants and one Jeep Driver. The main duties of Mobile Veterinary Dispensary are inspection of scheme animals, treat the animals which have fallen ill, castration of local animals, deworming the animals, artificial inseminatoin work, vaccination, pregnancy verification and scheme follow up work. The details of the functions of the Mobile Veterinary Dispensary for the period 1982-86 are given below:

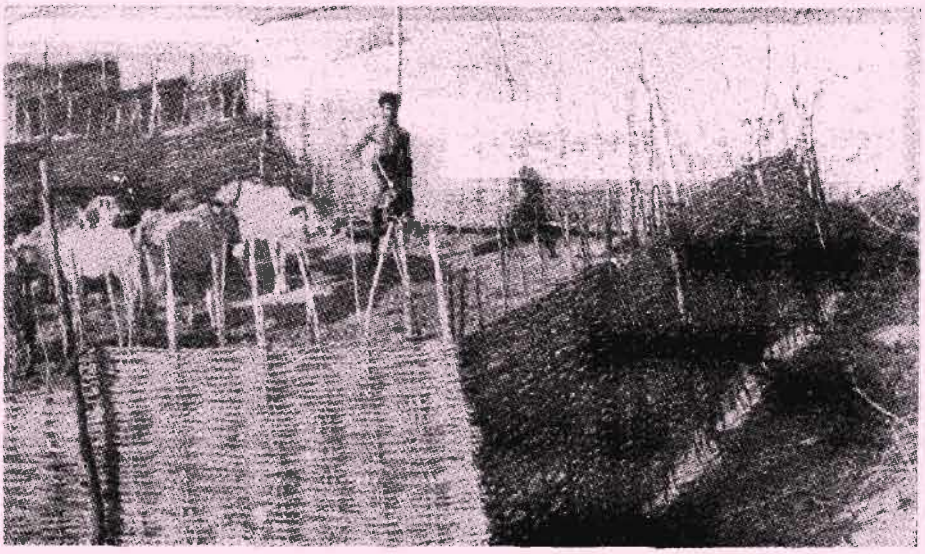
Sl. No.	Particulars	No. of cases attended to			
		82-83	83-84	84-85	85-86
1.	Cases treated	168	109	305	1,117
2.	Castration done	10	7	6	512
3.	Deworming	430	736	205	425
4.	Vaccination	280	162	341	1,678



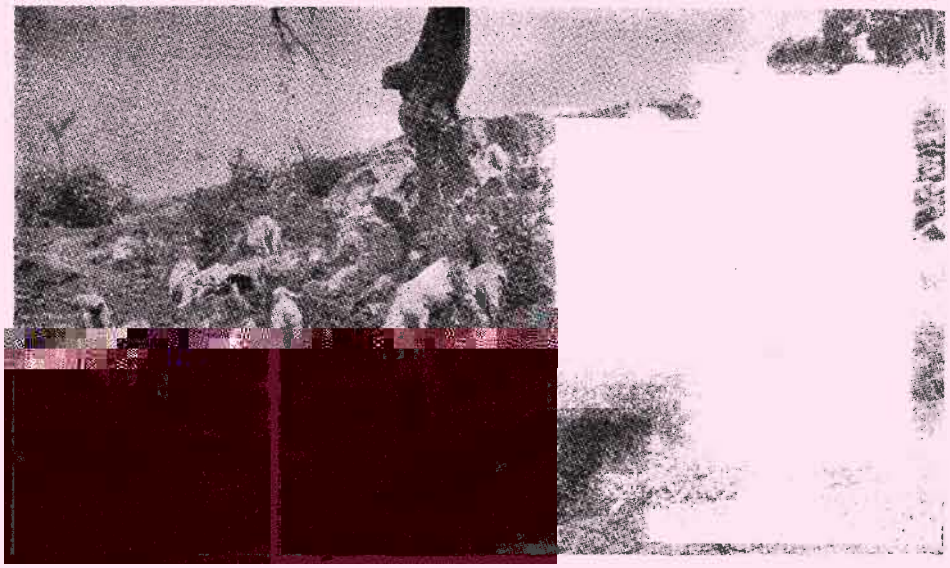
Village Dhobi in his traditional operation. There are only two families in the Aladipatti village.



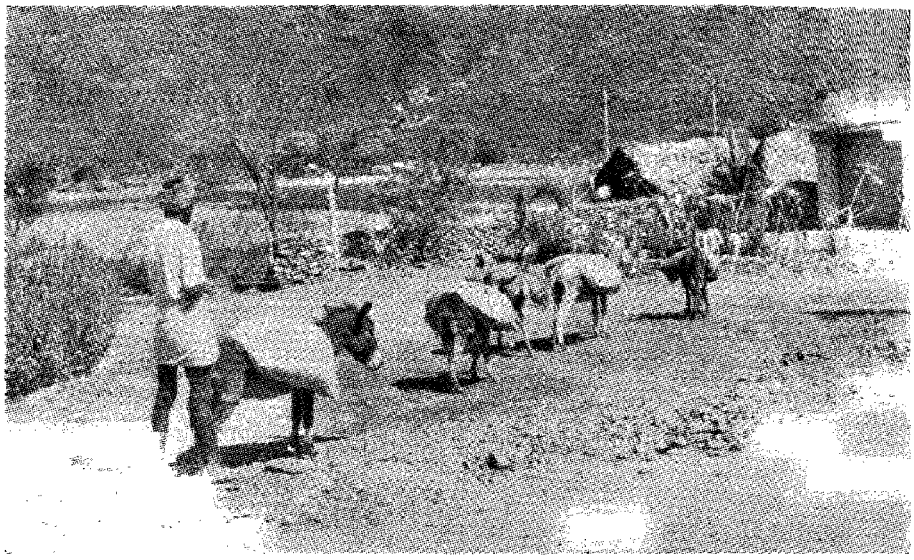
Mobile Veterinary Dispensary exclusively for the Arunoothumalai Tribal villages at Puluthikuttai.



Penstock still in use for keeping calves, sheeps and goats.



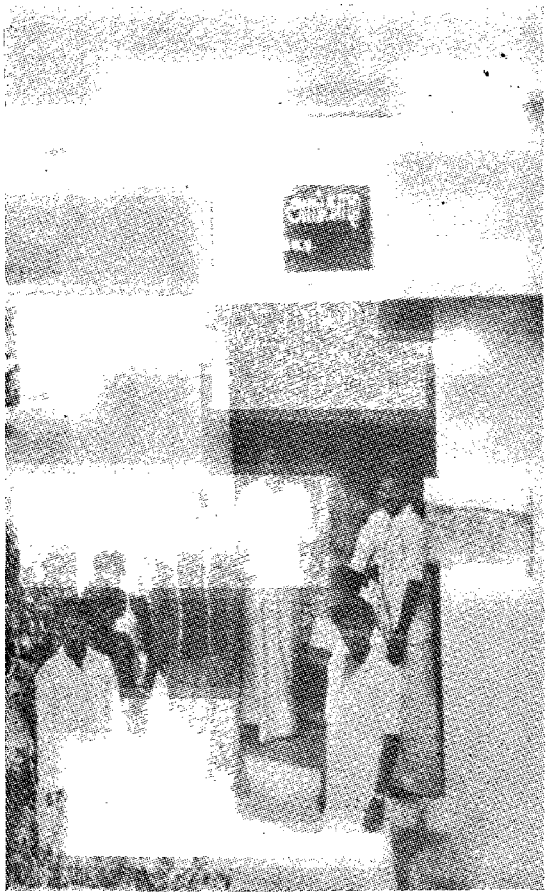
A herd of sheep grazing on the hill slopes of Aladipatti. These are given by Animal Husbandry Department for Pachchai Malayali Tribes.



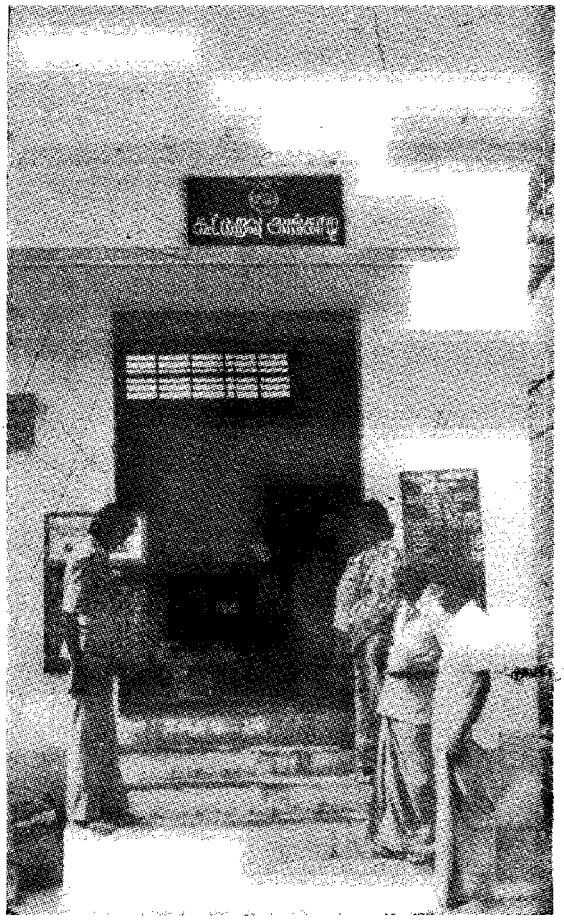
Villages of Pelapadi and Pallikadu being inaccessible are served by donkeys to carry the provisions from shandy and LAMP.



Co-operative Store in Arunoothumalai village.



Co-operative grocery shop at Aladipatti.



Fair price shop of LAMP Society exclusively for Pachchai Malayali Tribes



LAMP Office at Puluthikuttai Village



Loans being distributed by LAMP Society

Trade and Commerce

The only semblance of activity in Trade and Commerce in Aladipatti seems to be a petty shop dealing in betels, betelnuts, beedis and cigarettes. This small shop is run by a Chettiar household consisting of six members. The value of goods sold in a year has been reported to be Rs. 3,650. The head of the household who runs the shop has primary level of education. Both male and female are looking after the shop. The shop is away from the house but within the village. The owner had taken a loan of Rs. 100 from another person which was returned with the interest rate of Rs. 12 per week. The shop owner has no vehicle of any kind for carrying on the business activity.

Transport equipment

No vehicle either animal-drawn or other mechanically-operated/power-driven transport equipment is possessed by any household in this village.

Household and small scale industry

There are no household or small scale industry followed in Aladipatti as revealed by the resurvey conducted in 1985. It is also seen that even in 1981 census none of the persons living in Aladipatti had mentioned working in a household industry or small scale industry in this village. The economy of this rural area would have been better, had some household industry or small scale industrial activity been followed as this would have resulted in movement of goods from one place to another and geared up activities in trade and commerce and transport and communications. Aladipatti being devoid of these economic activities is at the lower rung of the economic scale, as compared to the villages having small scale or houschold industries.

Large Area Multipurpose Co-operative Societies (LAMP)

The activities of Co-operation in Aladipatti area

The twin object of the tribal sub-plan have been spelt as creation of an adequate impact in the socio-economic field and termination of exploitation. Expolitation of tribals occurs through extension of usurious rates of interest, fraud in purchase and scale, payment of wages much lower than the statutory prescribed minimum, debt bondage, liquor vending and various other forms.

LAMP societies were devised as an instrument in Fifth plan period to provide the facilities to purchase from the tribals their simple farm and forest produces, to sell to them their consumer necessities, farm inputs and to extend consumption and production credits. That the tribals should be provided with a package of services under one roof was the chief aim. In Salem district four LAMP societies have been organised in four I.T.D.P. areas. Among the four LAMP societies, the society for Arunoothumalai was formed in the year 1977-78. The details on the LAMP can be seen in the following proforma.

The name of the LAMP society for Arunoothumalai area which includes Aladipatti is SS 9 Arunoothumalai hill tribes, large sized multipurpose co-operative society. It is located in Puluthikuttai a village at the foot of the hills on the eastern side of the Arunoothumalai hills. It was registered on 28-2-1978 and was started on 23-3-78. Its area of operation is restricted to 21 villages including Aladipatti and other 6 villages on the Arunoothumalai hills. All the tribal families living in the 7 villages of Arunoothumalai have been admitted into the society for availing the loans and other subsidies of the Government as detailed below:

Sl. No.	Name of the Revenue village/hamlet	No. of families as per 1981 Census			Distance to the Headquarters of the society from the village/hamlet	Distance to the nearest branch of the LAMP society	
		Tribal	Non-tribal	Total		Name of the nearest branch	Distance
1.	Chiruvelampatti	33	..	33	12 kms.	Aladipatti branch	3 kms.
2.	Peruvelampatti	23	..	23	13 ,,	,,	2 kms.
3.	Aladipatti	200	16	216	15 ,,	,,	..
4.	Sirumalai	82	..	82	18 ,,	,,	3 kms.
5.	Arunoothumalai	107	..	107	20 ,,	,,	5 kms.
6.	Pallikadu	31	..	31	11 ,,	,,	8 kms.
7.	Pelapadi	106	..	106	8 ,,	Puluthikuttai headquarters	8 kms.

No. of families enrolled as members as on 31-3-86 *in the entire Arunoothumalai area of all the* 21 *villages*

	Tribals	Scheduled Caste	Non-tribals	Total
No. of families (Total families)	1,321	195	690	2,206
Total population	6,604	1,035	3,731	11,370
No. of members as on 31-3-86	2,306	39	332	2,677

The amount of share capital held by the society is Rs. 413, 234. The society has got a number of fair price shops (provision stores) almost in all the tribal villages to enable the villagers to purchase necessities in those shops. The other activities of the society are advancing cultivation loans for their agricultural needs, crop loan, loans to purchase cattle etc. Marketing of their products is also done by the LAMP society. Since all the activities of a Bank are being carried out by the LAMP society, there is no necessity for establishing a commercial bank in the area. Prior to the establishing of the LAMP Co-operative Society, the Private money lenders were enjoying a lucrative trade in these tribal villages and now the tribals are saved from being deceived and incurring losses.

Household income and expenditure

At the restudy of Aladipatti village information was gathered on household income and expenditure.

Income and source

The annual income range adopted for the study are (1) upto Rs. 1,000, (2) Rs. 1,001–2,000, (3) Rs. 2,001—5,000 and (4) Rs. 5,000 and above. Six households are in the first range of income upto Rs. 1000 with an average of Rs. 975 per household. Fortyfive households are in the income range of Rs. 1,001 to Rs. 2,000 with an average income of Rs. 1,565.13. In the income range of Rs. 2,001 to Rs. 5,000, there are fortyone households, with an average income of Rs. 2,964.14. Another eight households have income in the range of Rs. 5,001 and above. The average income per household works out to Rs. 5,412.50 in the last group.

Cultivation as the source of income is reported in 84 households. From this source, five households get an average of Rs. 890 per household; thirtyseven households derive on an average Rs. 1,139.59; thirtyfive households get an average income of Rs. 2,342.85 and seven households get Rs. 2,480 on an average.

Agricultural labour is another source of income which is shown by sixtyeight households. Two households derive on an average income of Rs. 600 from this source. Twentyeight households get an average income of Rs. 721.43, thirtyfour households an average income of Rs. 854.41 and four households get Rs. 2,625.00 on average.

The third major source of income to households in Aladipatti is Livestock rearing. Twentyseven households derive income from this source. The average income from livestock keeping is Rs. 200 for one household, Rs. 329.56 for nine households, Rs. 660 for thirteen households and Rs. 2,035 for four households.

One household gets Rs. 100 as remittance from son. One household derives an average income of Rs. 4,800 from remittance/investment. One household gets an average income of Rs. 2,500 from small business and another one gets an income of Rs. 300 on an average from rent. Cooly work fetches an average income of Rs. 750 for two households. An average income of Rs. 600 for six households and an average income of Rs. 750 for two households are obtained from services rendered to householders.

STATEMENT III-8

Average annual income of the households by source

STATE

Average annual income of

Income group	All households		Cultivations		Agricultural Labour		Live Stock		Received from son	
	No. of house holds	Average Income per house-hold	No. of households	Average Income	No. of households	Average Income	No. of households	Average Income	No. of households	Average Income
1	2	3	4	5	6	7	8	9	10	11
Upto Rs. 1,000 . .	6	975.00	5	890.00	2	600.00	1	200.00	..	..
Rs. 1,001—2,000 .	45	1,565.13	37	1,139.59	28	721.43	9	329.56	..	..
Rs. 2,001—5,000 .	41	2,964.14	35	2,342.85	34	854.41	13	660.00	1	100.00
Rs. 5,000 and above .	8	5,412.50	7	2,480.00	4	2,625.00	4	2,035.00	..	..
Total . . .	100		84		68		27		1	

MENT III-8

the households by source, 1985

Remittance/Investment		Small business		Rent		Cooly		Service		Income group
No. of households	Average income	No. of households	Average income	No. of households	Average income	No. of households	Average income	No. of households	Average income	
12	13	14	15	16	17	18	19	20	21	1
..	..	..	..	..	..	..	..	..	..	Upto Rs. 1,000
..	..	..	..	..	..	2	750.00	6	600.00	Rs. 1,001—2,000
..	..	..	..	1	300.00	..	..	2	750.00	Rs. 2,001—5,000
1	4,800.00	1	2,500.00	..	..	..	..	..	..	Rs. 5,000 and above
1		1		1		2		8		Total

Income by community and occupation

There are ninetytwo households belonging to Malayali tribe. Eightyone households have cultivation as the occupation of the head of the household. Out of them, four households get an income upto Rs. 1,000, thirtyfour derive income of Rs. 1,001 to Rs. 2,000, thirtyseven an income of Rs. 2,001 to Rs. 5,000 and six households an income of Rs. 5,001 and above. Seven Malayali tribal households have agricultural labour as the occupation of the head of household. Two households get an income upto Rs. 1,000, four households an income of Rs. 1,001 to Rs. 2,000 and one household get an income of Rs. 2,001 to Rs. 5,000. One head of Malayali household each is engaged in transport and communication service (Rs. 2,001 to Rs. 5,000), protective service work (Rs. 5,001 and above), cooly work (Rs. 1,001 to Rs. 2,000) and as cook (Rs. 1,001 to Rs. 2,000).

One head of household belonging to Paraiyan caste is working as an agricultural labourer and another head as a music composer. Both these households get an income of Rs. 1,001 to Rs. 2,000 annually.

There are two Chettiar households. One head of household is a shop keeper with an income of Rs. 5,001 and above. Another head of household is working as a cooly with an income of Rs. 1,001 to Rs. 2,000.

The households belonging to Vannan community are engaged in laundry services. One household derives an income of Rs. 1,001 to Rs. 2,000 and another gets an income of Rs. 2,001 to Rs. 5,000.

STATEMENT III-9

Annual Income of the Households by Occupation

Community	Occupation of the Household	Annual income of the household in the range of			
		Upto Rs. 1,000	Rs. 1,001-2,000	Rs. 2,001-5,000	Rs. 5'001 and and above
1	2	3	4	5	6
Malayalis	Cultivators	4	34	37	6
	Agricultural labourer	2	4	1	..
	Cooly	..	1	..	..
	Cook	..	1	..	..
	Transport & communication (Post man)	..	..	1	..
	Protective service worker (Watchman)	..	..	..	1
Paraiyan	Agricultural Labourer	..	1	..	..
	Composer	..	1	..	..
Chettiar	Betel nut shop (small business)	..	..	..	1
	Cooly	..	1	..	..
Vannan	Dry cleaners and laundries (Dhobi)	..	1	1	..
Navithan (Barber)	Hair Dressers, beauticians and related workers (Hair Dressers)	..	1	1	..
	Total	6	45	41	8

Two barber community households follow hair dressing as their occupation of the head of household. One household gets an income of Rs. 1,001 to Rs. 2,000 and another Rs. 2,001 to Rs. 5,000.

Household expenditure

We have collected information for various items of expenditure annually of the household. Statement III-10 gives the distribution of households by broad items of expenditure and by certain ranges.

STATEMENT III-10

Distribution of Households by broad items of Expenditure (based on Survey data)

Name of Community/ Broad items of expenditure	Upto 25%			Proportion of expenditure 26% to 50%			50% and above		
	No. of households	Amount	Average expenditure per household	No. of households	Amount	Average expenditure per household	No. of house-holds	Amount	Average expenditure per householp
1	2	3	4	5	6	7	8	9	10
Community I—*Paraiyan*									
I. Food	..	..	..	1	550	550	1	1,325	1,325
II Clothes	2	100	50	..	..	..	..	..	..
III Education	2	150	75	..	..	..	..	..	..

STATEMENT III-10—(*Contd.*)

1	2	3	4	5	6	7	8	9	10
IV. *Others*									
1. Drinks	1	10	10	..	..	..	..	..	..
2. Fuel & light	2	250	125	..	..	..	..	..	..
3. Ornaments	1	5	5	..	..	..	..	..	..
4. Interest	1	50	50	1	500	500	..	..	..
5. Tax, cess, etc.	2	260	130	..	..	..	..	..	..
6. Medical	1	25	25	..	..	..	..	..	..
7. House rent	1	25	25	1	250	250	..	..	..
Community II—*Malayali*									
I. Food	7	1,400	200	19	8,060	425	65	20,555	311
II. Clothes	59	10,850	201	21	20,475	347	..	..	..
III. Education	16	795	49	..	..	..	..	..	..
IV. Purchase of capital goods for use in cultivation, etc.									
Seed	15	930	62	..	..	..	..	..	..
V. *Others*									
1. Drinks	10	660	66	..	..	..	..	..	..
2. Fuel & light	74	10,910	147	18	18,000	1,000	..	..	..
3. Ornaments	15	580	38	..	..	..	..	..	..
4. Travel	45	3,245	72	..	..	..	..	..	..
5. Recreation	4	280	70	..	..	..	..	..	..
6. Interest	43	3,425	79	17	1,415	83	..	..	..
7. Tax, cess, etc.	54	1,635	30	..	..	..	..	..	..
8. Medical	32	930	29	..	..	..	..	..	..
9. Hired labour	28	2,055	73	..	..	..	..	..	..
10. Remittance	2	50	25	..	..	..	..	..	..
11. House rent	28	1,120	40	41	40,275	982	..	..	..
12. Contribution of social services and celebration of temple festival	39	10,240	262	..	..	..	..	..	..
Community III—*Chettiar*									
I. Food	..	..	..	1	600	600	1	1,675	1,675
II. Clothes	..	..	..	2	1,000	500	..	..	..
III. Education	2	150	75	..	..	..	..	..	..
IV. Purchase of capital goods for use in cultivation etc.									
Seed	1	125	125	..	..	..	..	..	..
V. *Others*									
1. Drinks	1	55	55	..	..	..	..	..	..
2. Fuel & light	1	200	200	1	700	700	..	..	..
3. Ornaments	1	5	5	..	..	..	..	..	..
4. Travel	2	80	40	..	..	..	..	..	..

STATEMENT III-10—(*Contd.*)

1	2	3	4	5	6	7	8	9	10
5. Recreation . .	1	55	55	..	..	..	..	..	..
6. Interest . . .	1	50	50	1	900	900	..	..	..
7. Tax, cess, etc. . .	2	50	25	..	..	..	..	..	..
8. Medical . . .	2	100	50	..	..	..	..	..	..
9. Hired labour . .	1	50	50	..	..	..	..	..	..
10. Remittance . .	1	100	100	..	..	..	..	..	..
11. House rent . .	1	75	75	1	800	800	..	..	..
12. Contribution for social services and celebration of temple festival ·	2	100	50	..	..	..	..	..	..
Community IV—*Dhobi*									
I. Food	..	..	..	..	..	..	2	3,350	1,650
II. Clothes	2	80	40	..	..	..	..	..	..
III. *Others.*									
1. Drinks . . .	1	10	10	..	..	..	..	..	..
2. Fuel & light . .	2	400	200	..	..	..	..	..	..
3. Interest · . .	1	50	50	1	110	110	..	..	..
4. Tax, cess, etc. · .	2	50	25	..	..	..	..	..	..
5. Medical · · .	1	30	30	..	..	..	..	..	..
6. House rent · .	1	75	75	1	180	180	..	..	..
Community V—*Barber*									
I. Food	..	..	..	..	..	..	2	4,150	2,075
II. Clothes	2	500	250	..	..	..	..	..	..
III. *Others*									
1. Drinks . . .	..	..	..	..	..	..	..	..	..
2. Fuel & light . .	2	50	25	..	..	..	..	..	..
3. Travel . . .	1	35	35	..	..	..	..	..	..
4. Interest . . .	1	50	50	1	95	95	..	..	..
5. Tax, cess, etc. . .	2	2.030	1,015	..	..	..	..	..	..
6. Medical . .	1	25	25	..	..	..	..	..	..
7. House rent . .	2	50	25	..	..	..	..	..	..

From the information gathered it is seen that in seventytwo households more than 50 per cent of the total expenditure is spent on food articles. In twenty-one households, food items constitute 26 to 50 per cent of all expenditure. In seven households, the amount utilised for food articles constitutes upto 25 per cent of the total expenditure of the household.

Expenditure on fuel and lighting forms upto 25 per cent of the total expenditure in eightyone households and in another nineteen households this item of expenditure forms 26 to 50 per cent of the total expenditure of the household.

Clothing is a necessary item of expenditure in the present times. This item consumes upto 25 per cent of the total expenditure in sixtyfive households, while in another twentythree households it is between 26 and 50 per cent.

Rent for house and up-keep and maintenance of dwellings constitute another item of expenditure. In thirtythree households, the expenditure on this item is upto 25 per cent and in respect of fortyfour households this expenditure comes to 26 to 50 per cent of the total expenditure.

In sixtyeight households expenditure was reported for interest payment towards loan taken from others. This item is reported to form upto 25 per cent of the total expenditure in forty seven households and between 26 and 50 per cent in twentyone households.

Land tax and cess payment for the lands owned as an item of expenditure is reported in sixtytwo households and the expenditure forms upto 25 per cent of the total expenditure.

Expenditure upto 25 per cent in travel has been reported by fortyeight households. Expenditure on medicine and other health care services forms upto 25 per cent of the total expenditure in thirtyseven households.

Expenditure on education of members of the household consumes upto 25 per cent of the total expenditure in twenty households.

Purchase of ornaments forms part of the expenditure in respect of seventeen households and this constitutes upto 25 per cent of the total expenditure.

Drink forms part of the life of the villager in thirteen households. The expenditure on drink forms upto 25 per cent of the total expenditure in these households.

Expenditure on purchases to maintain and increase production has been reported in sixteen households. The expenditure forms upto 25 per cent.

Another item of expenditure has been reported as payment to hired labour. In twenty nine households the expenditure on hired labour forms upto 25 per cent of the total expenditure.

Expenditure on miscellaneous services to the household forms upto 25 per cent of the total expenditure in respect of twentyfive households. Sixteen households are spending money on temple festivals and it forms upto 25 per cent of total expenditure.

The expenditure on recreation has been reported by 5 households, the expenditure being upto 25 per cent of the total expenditure.

Expenditure by communities

Expenditure on food is upto 25 per cent in seven Malayali tribe households. This expenditure is between 26 and 50 per cent in one Paraiyan household, nineteen Malayali households and in one Chettiar household. The expenditure forms 51 to 75 per cent of the total expenditure in one Paraiyan household, in sixtysix Malayali households, in one Chettiar Household and in two households each belonging to Barber and Vannan communities.

Fuel and lighting expenditure is upto 25 per cent of the total expenditure in eightyone households and the break up for the communities are—Paraiyan (2), Malayali (74), Chettiar (1), Barber (2) and Vannan (2).

In respect of eighteen Malayali households and in the case of one Chettiar household, the expenditure on fuel and lightings ranges between 26 and 50 per cent.

The amount expended on clothing is upto 25 per cent in sixtyfive households. The sixtyfive households are distributed as Paraiyan (2), Malayali (59), Barber (2) and Vannan (2). In respect of twentyone Malayali households and two Chettiar households, expenditure on clothes account for 26 to 50 per cent of total expenditure.

Expenditure on rent for houses and maintenance is upto 25 per cent of all expenditure, in thirtythree households. In this category, there is one household each belonging to Paraiyan, Chettiar and Vannan communities. Twentyeight Malayali households and two Navithan households also come under this category. In one Paraiyan household, in fortyone Malayali households, in one household each of Chettiar and Vannan communities, totalling in all fortyfour households, the expenditure on this item comes between 26 and 50 per cent.

Interest payments is reported by sixtyeight households—in fortyseven the expenditure is upto 25 per cent and in twentyone the expenditure is between 26 and 50 per cent of the total expenditure. In the former category, the distribution is—Paraiyan (1), Malayali, (43), Chettiar (1), Barber (1) and Vannan (1): In the second category, one household each belongs to Paraiyan, Chettiar, Barber and Vannan communities. Seventeen households of Malayali tribe also comes along with the above.

Land tax and cess which has been reported to be upto 25 per cent of the total expenditure, is shown by two households each of Paraiyan, Chettiar, Barber and Vannan communities besides fiftyfour households belonging to Malayali tribe.

Medical expenditure involved is upto 25 per cent of all expenditure in thirtyseven households. The households are distributed as Paraiyan (1), Malayali (32), Chettiar (2), Barber (1) and Vannan (1).

Twenty households have shown expenditure on education and the expenditure involved is upto 25 per cent. In this category there are two households of Paraiyan caste, sixteen households of Malayali tribe and two households of Chettiar community.

Purchase of ornaments forming upto 25 per cent of the expenditure has been reported in one Paraiyan household, in fifteen Malayali households and in one Chettiar household.

Travel expenditure upto 25 per cent of the total expenditure is reported by forty-five Malayali households, by two Chettiar households and by one Navithan household.

The expenditure on drinks upto 25 per cent of all expenditure is shown by one Paraiyan household, by ten Malayali households, by one Chettiar household and by one Vannan household.

From the above it may be seen that the income of the households is not high. In most of the cases, the expenditure is also mainly on items of necessities like food, fuel and lighting and clothing which are basic necessities for living. As the income of the people has been meagre, there is less expenditure on ornaments, travel, or for capital formation.

Loan repayments

Eighty one households out of the 100 households surveyed have reported that they have outstanding loans. The loans taken vary from less than 6 months to 5 years. The amount of loans outstanding varies from Rs. 100 to Rs. 501.

Eight households have outstanding loans upto Rs. 100. Eleven households have outstaning loans of Rs. 101 to 200. Eighteen households have loans of Rs. 201 to 500. Forty four households have loans of Rs. 501+ as outstanding. Of the eighty one households having loans, 13 households are having loans for 2-5 years, 1 household for 1-2 years, 51 households for 6 months to 1 year and 16 households for less than 6 months.

Looking into the repayment of loans, fifty five households have repaid the loans either fully or partially. Two households whose loans outstanding were between Rs. 201 and Rs. 500 have repaid them in full Six households having loans of Rs. 501+ also repaid the loans in full. Of the 8 households where repayment of loans was made in full, one household made repayment of debt incurred within 6 months, two households between 6 months and one year and another 5 households between 2 and 5 years.

The above position indicates that repayment of loans in full is not being made by a large number of households probably due to their economic condition.

Sale and purchase of valuable assets

Sales

Land was sold by three households and the value of land sold was Rs. 1,200, Rs. 1,500 and Rs. 3,000. Livestock was sold by 25 households. The value of livestock sold by 14 households ranged between Rs. 50 and Rs. 200 and in the case of 4 households, the value was between Rs. 250 and Rs. 400. Six households sold livestock of the value of Rs. 600 to Rs. 1,000. In respect of 5 households, the value of livestock disposed of was in the range of Rs. 1,100 to Rs. 1,800. One household reported sale of a watch of the value of Rs. 150 and one household disposed of a jewel of the value of Rs. 300.

The majority of the sale of assets have been made by households engaged in cultivation and the assets were sold during the course of 1 to 2 years before the survey was conducted.

Purchase

Seven households reported as having purchased land, three households for Rs. 500 and four households for Rs. 1,500. Livestock to the value of less than Rs. 200 was purchased by two households and six households purchased livestock for the value of Rs. 300 to Rs. 500. Twenty households have acquired livestock, the value ranging betwen Rs. 1,000 and Rs. 1,500 and six households purchased livestock of the value ranging from Rs. 1,600 to 2,500. One household has purchased a Sickle for Rs. 15 and another household a pest control equipment for Rs. 350. One household has purchased jewels worth Rs. 2,000.

As in the case of sale of assets, majority of householders purchasing assets are cultivators. The procurement of assets was made mainly during 1 to 5 years before the survey was done.

Inter-generation occupation shift

Of the hundred households surveyed, eighty two heads of households follow the same occupation as that of their father. This leaves eighteen households who had a change in their occupation; one head of household each now engaged in transport and communication service, betelnut shop keeping, cook, dhobi and as a protective service worker, eight heads of households now engaged in agricultural labour and two heads working as a cooly had cultivation as their father's occupation. The total number of households who had cultivation at the father's time comes to fifteen. Two heads of households now engaged in cultivation had their father's engaged as cooks. One head of household now occupied as music composer had scavenging as his father's occupation.

Looking into the picture at the time of earlier generation viz. father's father, we see that eighty four hands of households do follow the same occupation as that of their grandfather. Sixteen heads of households have changed their occupation. Of these one head of household each now engaged in transport and communication service, protective service and cooly labour and eight heads of households in agricultural labour had their grandfather engaged in cultivation. One head of household now having the occupation of betelnut shop keeper, cook, dhobi and cooly had their grandfather as an agricultural labourer. One head who is now engaged in music composing had his grandfather engaged as a scavenger.

Let us see how the occupation of the son of the head of household differs from that of the head. In fifty five cases, the sons of the heads of households are engaged in economic activity. Of these in forty seven cases, the sons follow the same occupation as that of the father. This leaves eight households where the sons have different occupations. In four cases, the sons are engaged in cultivation.

One household had the father engaged as a cook and another as a dhobi. The households where the sons are engaged in cultivation have their fathers engaged in agricultural labour. In one household, while

the son is an agricultural labourer the father is engaged as a cultivator. In another household the son is an agricultural labourer and the father is engaged as a protective service worker. In two households, while the head of the household is engaged in cultivation, the son is working as an agricultural labourer. In one household, while the son is an agricultural labourer, the head of household is engaged as shopkeeper.

When we look into the occupation of the mother of the head of household, we see that in thirty eight households, the occupations are the same as that of their mothers. In one household, while the mother is a betelnut shop keeper the head is a cultivator. In three households, while the mother is working as a cultivator the head of the household is working as an agricultural labourer. In the case of one household, the head is a cooly and the mother is engaged in cultivation.

In the case of daughters' occupation, it is seen that in twenty three households, the daughters' occupation and the occupation of head of household are one and the same. In one case, the head of household is an agricultural labourer and the daughter is working as cultivator. In another household while the daughter is an agricultural labourer, the head of the household is a betelnut shop owner.

Statement III-11 presents the inter-generation occupational shift discussed above.

STATE

Inter-generation

Occupation of head of household (Describe as per NCO 2 digit) Description		No. of house-hold	No. of cases where occupation of father of head of house-hold is/was				No. of cases where occupation of father's father of head of house-hold is/was			
			Same as in Col. 1	Cultivators	Cook	Scavengers	Same as in Col. 1	Culti-vators	Agricul-tural Labourers	Scaven-gers
1		2	3	4	5	6	7	8	9	10
18	Composers & performing Artists	1	..	..	..	1	..	..	..	1
36	Transport & Communication supervisors	1	..	1	..	..	..	1	..	..
40	Merchants & shop keepers (wholesale & retail trade)	1	..	1	..	..	..	..	1	..
52	Cooks, Waiters, Bartenders and related workers (Domestic & Industrial)	1	..	1	..	..	..	..	1	..
55	Launderers, Dry cleaners and dressers	2	1	1	..	..	1	..	1	..
56	Hair dressers, Barbers, Beauticians and related workers	2	2	..	..	..	2	..	..	..
57	Protective service workers	1	..	1	..	..	..	1	..	..
61	Cultivators	81	79	..	2	..	81	..	..	..
63	Agricultural Labourers	8	..	8	..	..	..	8	..	..
99	Labourers (cooly)	2	..	2	..	..	..	1	1	..

MEN I III-11

occupational shift

No. of cases where occupation of son of head of household is/was			No. of cases where occupation of mother (if working) is/was				No. of cases where occupation of daughters (if working) is/was			Occupation of head of household (Describe as per NCO 2 digit) Description
Same as in col. 1	Cultivators	Agricultural Labourers	Same as in col. 1	Cultivators	Agricultural Labourers	Scavenger	Same as in col. 1	Cultivators	Agricultural Labourers	
11	12	13	14	15	16	17	18	19	20	1
..	..	..	..	..	..	1	..	..	..	18 Composers & performing Artists
..	..	..	..	..	..	..	..	..	..	36 Transport & Communication supervisors.
..	..	1	..	1	..	..	..	..	1	40 Merchants & shop keepers (wholesale & retail trade)
..	1	..	..	..	..	..	..	..	..	52 Cooks, Waiters, Bartenders and related workers (Domestic & Industrial)
1	1	..	..	..	..	..	..	..	..	55 Launderers, Dry cleaners and dressers.
1	..	..	..	..	1	..	..	..	..	56 Hair dressers Barbers Beauticians and related workers
..	..	1	..	..	..	..	..	..	..	57 Protective service workers
42	..	2	36	..	..	..	22	..	..	61 Cultivators
3	2	..	2	3	..	..	..	1	..	63 Agricultural Labourers
..	..	..	..	1	..	..	1	..	..	99 Labourers (cooly)

Evaluation of inter-generation occupational shift

In eighteen households, occupational shift has been reported. Of these eighteen households, one household belongs to Paraiyan caste, fourteen to Malayali tribe, two to Chettiar community and one to Vannan community.

In the case of Paraiyan household, the shift is from scavenger to cooly and is to have more income. In the eight Malayali tribal households, three shifts are for the better and to have more income than in cultivation, in two cases, the shift is to have more income than that of a cook. In 4 cases, the shift in occupation is not for the better as they have become poorer. In three other cases the shift has been made in order to earn separately. In the case of two households, the shifts were made but the reasons have not been specified. Two households belonging to Chettiar community have reported two shifts. The shifts are to have more income than as a cultivator. In one household of Vannan community, the shift is not better and has resulted in poverty.

Expectation about occupation of son

In forty eight cases of Malayali tribal households, the expectations about their son's occupation have been reported. Forty one households of these are engaged in cultivation. Of these, in nine cases, they want their sons to be engaged in cultivation as themselves. Twenty want their sons to go for government jobs, one as an employee, four as teachers, one as a cooly, one as a clerk and five to get some employment. Of the six agricultural labour households, two want their sons to get Government jobs, three as employees and one as dhobi. In one household engaged as in cooly work, the expectation is that the son should take up government job.

In one Vannan household engaged in laundry services, the expectation is that the son should join government service. So also in the case of barber household the expectation is that the son to take up government job.

While seeing the picture above, it may be seen that government job is the most preferred one for their sons.

It may be noticed from the above that in the households surveyed, there is not much occupational mobility and even in the lesser number of households where changes have taken place, the occupational shifts are not to occupations involving much greater skill and experience or of a technical nature and that the changes are mainly for increasing the family income.

Employment depth & unemployment depth

Statement III-12 and III-13 indicate the employment depth and unemployment depth in Aladipatti as revealed by the survey conducted in one hundred households.

STATEMENT III-12

Distribution of Households classified by Employment Depth

Number of workers in the households	Number of households by size and number of adults, having No. of Workers noted in Column 1			
	All households	1-3	4-6	7-10
Nil . . .	..	..	..	..
1 . . .	7	5 (5)	2 (4)	..
2 . . .	47	24 (47)	21 (46)	2 (7)
3 . . .	23	8 (21)	13 (33)	2 (6)
4 . . .	14	..	13 (47)	1 (4)
5 . . .	6	..	3 (15)	3 (14)
6 . . .	2	..	1 (6)	1 (6)
8 . . .	1	..	..	1 (6)
Total . . .	100	37 (73)	53 (151)	10 (43)

Figures in brackets indicate the number of adults.

STATEMENT III-13

Distribution of Households classified by Unemployment Depth

Number of unemployed including who are seeking work	No. of households by size and No. of adults having No.of Non-workers noted in Co .			
	All households	1-3	4-6	7-101
Nil . . .	29	22 (45)	6 (26)	1(6)
1 . . .	30	14 (27)	16 (52)	..
2 . . .	23	1 (1)	18 (40)	4 (20)
3 . . .	12	..	10 (21)	2 (8)
4 . . .	3	..	3 (12)	..
5 . . .	3	..	..	3 (9)
Total . .	100	37 (73)	53 (151)	10 (43)

Figures in brackets give the number of adults.

It can be seen from the statement on employment depth that in each household there is at least one worker. In other words, there are no households without a worker. The maximum number of workers (ie.) 8 workers is found in one household, while about half of the total households surveyed have two workers in each household. There are 23 households with three workers in each, while four workers are found in 14 households. Thus it may be noticed that eighty four of the 100 households surveyed have between 2-4 workers per household. In terms of actual number, the eighty four households have 219 out of a total of 276 workers found in the sample households. Thirty seven households having the size 1-3 persons account for 77 workers out of a total of 276 workers. Fifty three households in the size 4-6 persons have 156 workers, while ten households in the size 7-10 persons have 43 workers.

There are 29 households where there are no non-workers at all. There is one household without non-workers in the size 7-10 with six adult population which indicates that it has atleast one worker in the non-adult age-group. Thirty of the 100 households surveyed have one non-worker in each family. The maximum number of non-workers (5 non-workers) are found in 3 households of size 7-10 persons. Twenty three households have two non-workers in each, while in 12 households, three non-workers are found for each household. The non-workers in the 100 households surveyed accounts for 139 persons.

It appears that unemployment is not posing serious problems in this hilly village.

Unemployed and those seeking work

According to the resurvey conducted in one hundred households in Aladipatti, there are no households having at least one unemployed. However we find a few seeking jobs. Their details are as follows.

Persons seeking employment by last residence and duration of stay in the village

There are 9 persons—8 males and 1 female who seek employment. Seven persons and all of them males are non-migrants. One male and one female who seek employment are migrants. The male belongs to another village of the same taluk and the lone female comes from the neighbouring Dharmapuri district. Of the 8 males and one female seeking employment, 3 males are staying in the village for 10-19 years. The rest consisting of 5 males and one female have a stay of more than 20 years.

STATEMENT III-14

Persons seeking employment classified by last residence and duration of stay in the village

Last residence of the person	All durations			Persons seeking employment by duration of stay					
				10-19 years			20+years		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
A. Non-migrant (Born in the village including those who does not have place of last residence)	7	7	..	2	2	..	5	5	..
B. *Migrant*									
I. Last residence outside the village but in the same taluk.									
Rural	1	1	..	1	1	..	..	..	..
II. Other Districts									
Dharmapuri									
Rural	1	..	1	..	..	..	1	..	1
Total	9	8	1	3	3	..	6	5	1

Workers seeking employment by age-group and present occupation

The workers in the 100 households surveyed are 140 males and 136 females. Out of this, 8 males and one female are seeking work. Seven males and one male are at present engaged in cultivation and agricultural labour respectively. The lone female who is seeking employment is a cooly. Of the 8 males seeking employment, one is in the age-group 15-24, 4 are in the age-group 25-34, one in the age-group 35-49 and 2 in the age-group 50+. The female job seeker is in the age-group of 35-49.

STATEMENT

Number of workers seeking employment classified by

Occupation (Description as per NCO-2 digit)	Number of workers seeking employment by age-group								
	All workers			Total number seeking employment			15—24		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
18. Composers	1	1	..	..	..	..	..	..	..
36. Postmaster	1	1	..	..	..	..	..	..	..
40. Betel nut shop	3	1	2	..	..	..	..	..	..
52. Cook	1	1	..	..	..	..	..	..	..
55. Vannan	5	2	3	..	..	..	..	..	..
56. Barber	2	2	..	..	..	..	..	..	..
57. Protective service	1	1	..	..	..	..	..	..	..
61. Cultivators	214	106	108	7	7	..	..	..	..
62. Planters	6	4	2	..	..	..	..	..	..
63. Agricultural Labourers	31	16	15	1	1	..	1	1	..
66. Forester	1	1	..	..	..	..	..	..	..
95. Construction Supervisors	2	2	..	..	..	..	..	..	..
99. Cooly	8	2	6	1	..	1	..	..	..
Total	276	140	136	9	8	1	1	1	..

III-15

nature of present occupation and age-groups

Number of workers seeking employment by age-group									Occupation (Description as per NCO-2 digit)
25—34			35—49			50+			
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	
11	12	13	14	15	16	17	18	19	1
..	..	..	..	..	..	..	..	..	18. Composers
..	..	..	..	..	..	..	..	..	36. Post master
..	..	..	..	..	..	..	..	..	40. Betel nut shop
..	..	..	..	..	..	..	..	..	52. Cook
..	..	..	..	..	..	..	..	..	55. Vannan
..	..	..	..	..	..	..	..	..	56. Barber
..	..	..	..	..	..	..	..	..	57. Protective service
4	4	..	1	1	..	2	2	..	61. Cultivators
..	..	..	..	..	..	..	..	..	62. Planters
..	..	..	..	..	..	..	..	..	63. Agricultural Labourers
..	..	..	..	..	..	..	..	..	66. Forester
..	..	..	..	..	..	..	..	..	95. Construction supervisors
..	..	..	1	..	1	..	..	..	99. Cooly
4	4	..	2	1	1	2	2	..	Total

There are no seekers of employment for the first time in the households surveyed in the village.

Seekers of employment by educational level

Five males and one female who seek employment are illiterates. Two males who seek employment are having formal education only. Only one male job seeker is educationally qualified upto primary level.

Job seekers and registration with the Employment Exchange

It is seen that only one male who has primary level of education is registered with the Employment Exchange. This person is in the age-group of 25-34. One female who is an illiterate and in the age-group 35+ has also registered with the Employment Exchange. The rest of job seekers (7 males) are not registered with the Employment Exchange.

STATEMENT III-16

Number of persons (both workers and non-workers) seeking employment classified by age, sex, educational level and registration with Employment Exchange

Educational level	Total		Seeking employment and registered with Employment Exchange				Seeking employment and not registered with Employment Exchange					
			25—34		35+		15—24		25—34		35+	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Illiterate	5	1	..	..	..	1	1	..	3	..	1	..
Literate without educational level												
Non-formal	..	..	..	..	..	..	..	..	..	..	..	..
Formal	2	..	..	..	..	..	..	..	..	..	2	..
Primary	1	..	1	..	..	..	..	..	..	..	..	..
Total	8	1	1	..	..	1	1	..	3	..	3	..

Preference of job for those seeking employment

The female who seek jobs prefers to work as Ayah. Two males who seek employment wants to enter into Government job. Cooking job is preferred by two males and cook or watchman by another 2 males. One male wants to become a cook or peon and another male watchman. Of the job seekers, one male is an agricultural labourer and all other male job seekers are cultivators. The lone female who wants to change job is a cooly.

STATEMENT III-17

Occupation consonance of persons seeking employment with present employment by the type of occupation sought

Description of occupation sought	Present occupation	Number where employment sought is not in consonance with the present employment		
		P	M	F
1	2	3	4	5
Government job	Agricultural labourer	1	1	..
Cook	Cultivator	1	1	..
Ayah	Cooly	1	..	1
Government job	Cultivator	1	1	..
Cook or peon	Cultivator	1	1	..
Cook or watchman	Cultivator	1	1	..
Cook-Midday Meals	Cultivator	1	1	..
Midday meals cook or watchman	Cultivator	1	1	..
Watchman	Cultivator	1	1	..
	Total	9	8	1

From the above information it may seen that seeking employment is not a serious thing in the village and that most of the workers are satisfied with their present avocations.

CHAPTER IV

Social and cultural life

Housing

One of the basic needs of people is housing. Let us see how the pattern of housing in this village is. Houses in Aladipatti village could be divided into two sections, one being the main hamlet which is a cluster of many shapeless huts mixed with the one-room asbestos sheet houses, and the other section consisting of scattered thatched huts or houses outside the main cluster and ("Kattu Kottai") (Farm houses). During the previous study in 1961, about 25 years ago, all the houses of the main village which were in a form of shapeless cluster were seen within an enclosure built partly of stones and partly of bamboos. This enclosure has decayed with the passage of time and it has lost its originality; one could see the pieces of that wall (enclosure) 2′ to 3′ in height here and there. There was a big fire accident in the village in the year 1971 in which most of the houses were perhaps demolished by it. There is no marked street or lane even today and all the houses are on the slope of the mountain.

After the fire accident in the year 1971, the houses were completely reconstructed. About 104 houses were constructed as one-roomed dwelling houses and their roof were covered with asbestos sheets by the Social Welfare Department of the Tamil Nadu Government. As in the rural parts of Tamil Nadu, one-roomed houses are common. There is no separate room for privacy except in one or two well-to-do agriculturist households who have their houses in the outskirts or outside the main cluster. Such houses will have open-yard in front of houses, called "Kalam" (களம்) in Tamil, which is of multi purpose usages mainly used for agricultural operations. Some houses possess verandhas, pials, Thinnai in Tamil, in front of the houses. Very common in front of the houses are the frontyard shed (Pandals) to avoid heat and direct lighting inside the house. Some households have erected Thattis made of bamboo smeared with cow dung (vide photograph).

The one-roomed houses in Aladipatti and other villages either are rectangular or square in size/shape having a uniformity. In most of the cases, the compact area of the dwelling houses of the Pachchamailayalis are 15′ × 15′ and it changes only in length from 15′ to 18′. The huts differ from thatched houses, having less space than these measurements. But the construction of asbestos roofed houses have a uniform length and breadth of ground plan as they were constructed by the Social Welfare Department of the Government of Tamil Nadu. Cooking is done inside the house and in most of the houses of the main village, separate kitchens are absent. Only in some farm houses kitchens are either found separately or parted from the main room by a wall which is of 3′ to 4′ in height. It is common to see the absence of windows in all the houses except the asbestos roofed houses in which a single window has been erected. The length and breadth of the asbestos roofed houses are 15′ × 10′. In general appearance, in any settlement of the Malayali tribe like Aladipatti village, one can see invariably in front of the house or in the corner, a wooden stand like a tripad fixed to the ground, holding the mud pot which contains the gruel for feeding the pigs. Firewood bundles to be used in rainy days and in emergencies would be seen stored round the walls of the houses underneath the end of the roof thatches. This is a common scene.

Types of houses

The following figures show the type of houses occupied by the households belonging to different communities as revealed by the resurvey.

Religion/Caste/Tribe/Community	No. of households having	
	Separate houses with compound	Separate houses without compound
Hinduism		
1. Chettiar	..	2
2. Vannan	..	2
3. Navithan (Barber)	..	2
4. Paraiyan (SC)	..	2
5. Malayali (ST)	1	91
	1	99

It may be seen that 99 per cent of the households surveyed are living in separate houses without compound.

Duration of stay in the present residence and per capita floor space

The floor space occupied and number of households and number of members are:

STATEMENT IV-1

Households and per capita floor space by duration of stay

Duration of stay	Total No. of house-holds	Households with per capita floor space											
		One or less than one sq. metre		2—3 sq. metre		4—5 sq. metre		6—9 sq. metre		10—15 sq. metre		16+ sq. metre	
		House-holds	No. of Members	House-holds	No. of Members	House-holds	No. of Members	House-holds	No. of Members	House-holds	No. of Members	House-holds	No. of Members
1	2	3	4	5	6	7	8	9	10	11	12	13	14
20+ years . .	83	24	135	47	190	8	22	4	6	..	..	..	..
10-19 years . .	12	3	18	6	23	2	5	1	3	..	..	..	..
5—9 years . .	1	1	3	..	..	..	..	..	..	..	..	..	..
1—4 years . .	3	2	5	1	4	..	..	..	..	..	..	..	..
Less than 1 year .	1	..	..	..	..	..	..	..	..	1	1	..	..
Total . .	100	30	161	54	217	10	27	5	9	1	1	..	..

It may be seen that thirty per cent of households live in houses with one and less than one sq. metre of area per person. The number of members living in these houses comes to 161 which is 38.80 per cent of the total surveyed population. Fifty four per cent of the households occupy houses in which per capita floor space is 2 to 3 sq. metres and these households have 217 persons (i.e.) 52.29 per cent of the population surveyed. Ten households occupy houses having floor area of 4 to 5 sq. metres per person and only 27 persons are found living in these households. Five households with per capita floor space of 6 to 9 sq. metres have nine persons in the households. Only one household with one person has residence with a floor space of 10 to 15 sq. metre per person.

From the above it may be noticed that houses with a per capita floor space of 2-3 sq. metres are predominant in that more than half of the total number of households and more than half of the total population live in these houses. Next in order of importance is houses with a floor space of one or less than one sq. metre per person as this kind of residences account for 30 per cent of all households and about 38 per cent of the population enumerated in the survey.

It may be inferred that the villagers of Aladipatti are not wanting in the floor space for living.

Per capita floor space and occupational pattern

Eightyone households with cultivation as the occupation of the head of household is prominent. These households have 345 persons out of 415 persons counted at the survey. Of these eightyone households, 46 have a floor space of 2 to 3 sq. metres per person with 187 persons in these households. Twentytwo households have one and less than one sq. metre floor space per person. These households have 125 members in all. Ten households having cultivation as the occupation of the head of household with 27 members have a floor space of 4 to 5 sq. metres per person. Another three households with six persons have 6 to 9 sq. metres of floor space per person.

Eight households have Agricultural labour as the occupation of the head of household. Twentyone persons are comprised in five households and enjoy a floor space of 2 to 3 sq. metres per person. One household with 5 members has a floor space of one or less than one sq. metre per person. One household each having a single member have a floor space of 6 to 9 sq. metres and 10-15 sq. metres respectively.

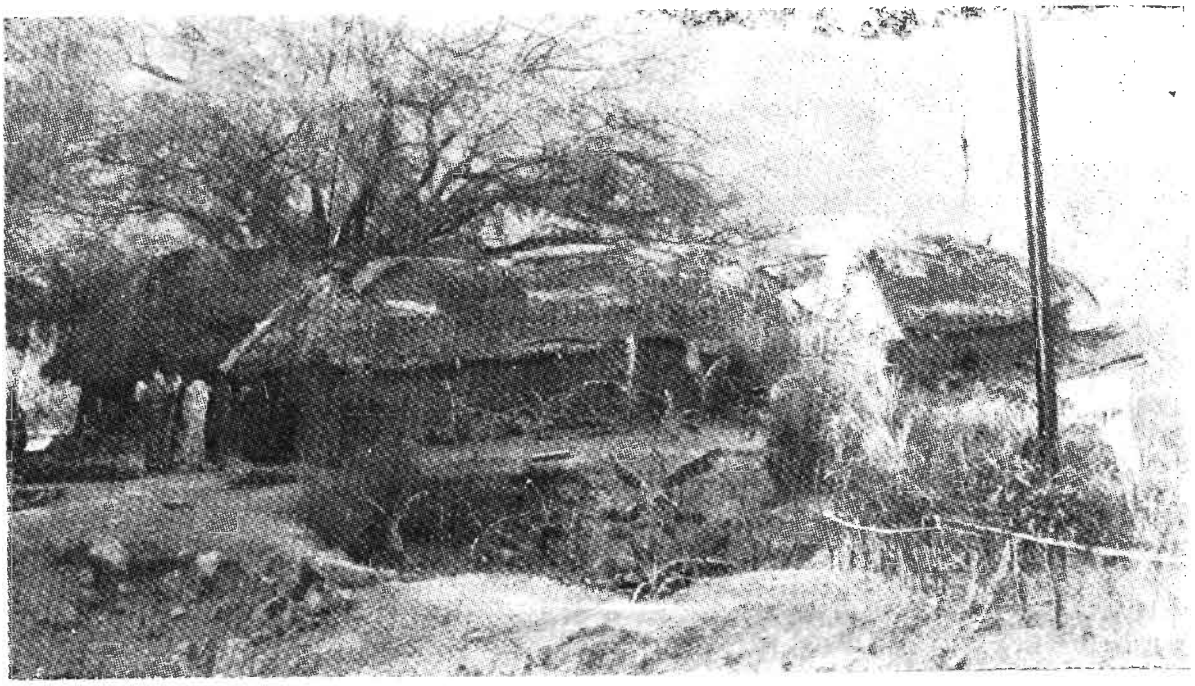
The other occupations followed by heads of households are not significant. Except one household where the head of the household is a dhobi (with 2 members) and have a floor space of 6 to 9 sq. metres, all other households have less than 4 sq. metres of floor space per person.

It may be further inferred that the per capita floor space is not related to the occupational diversity of the head of household. Probably the number of members and availability of sites for house construction influence the floor space per person in this village.

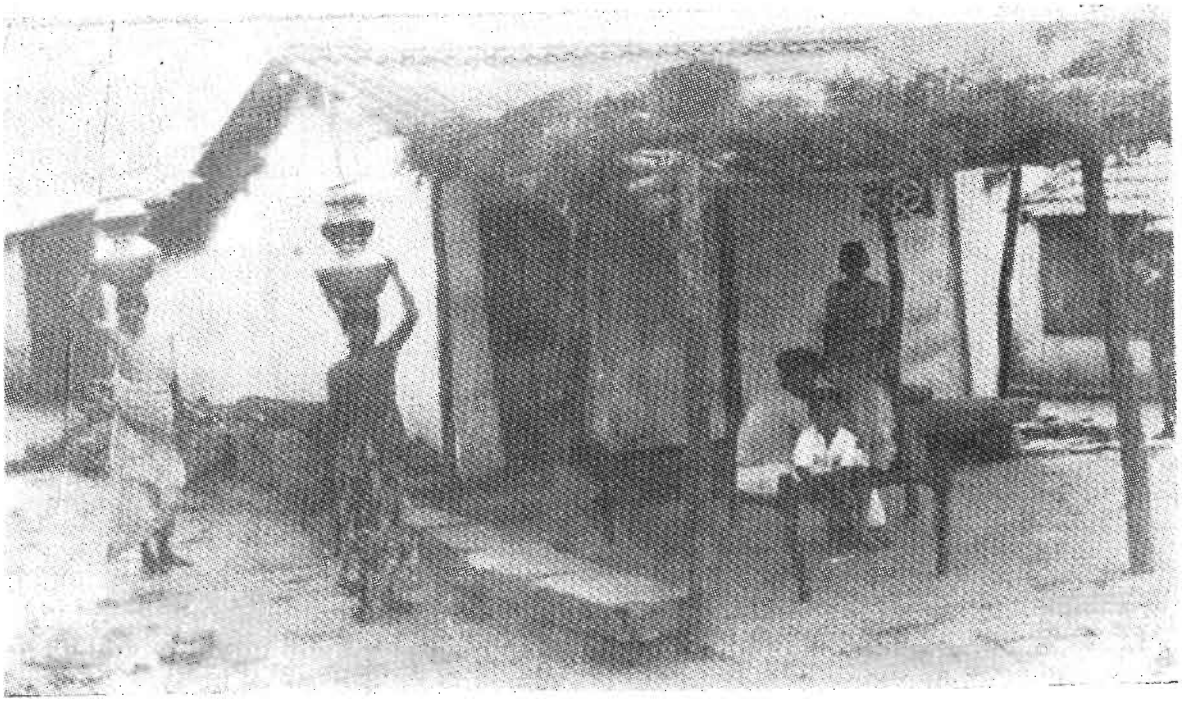
Time of construction and cost of construction and present value of houses.

1. Tenure status of households

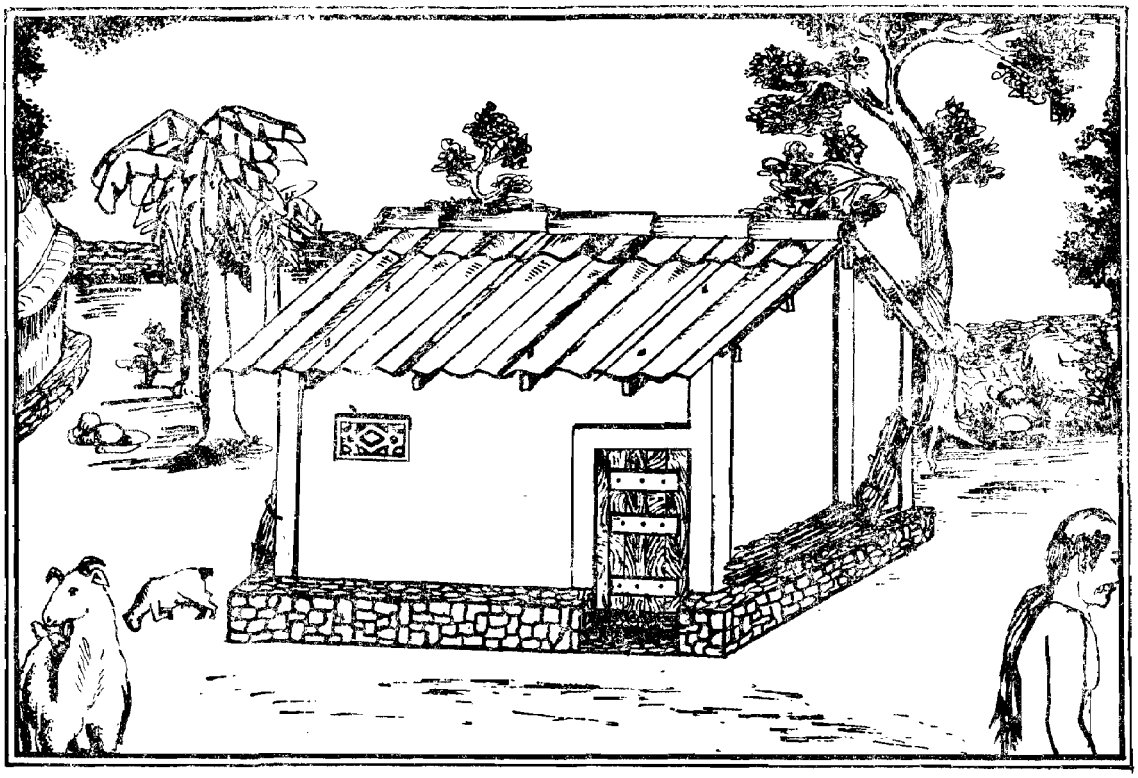
Of the 100 households surveyed, only three households live in rented houses. The large majority of ninetyseven households live in their own houses. This indicates that in this village there is no housing shortage.



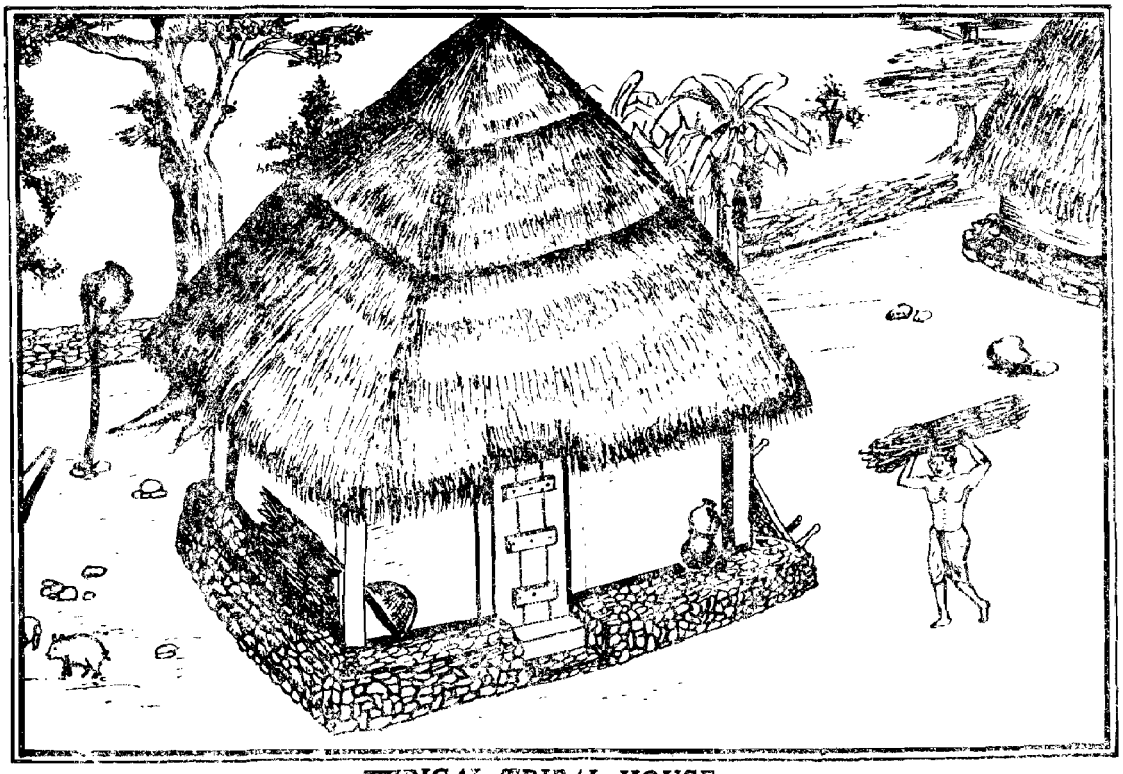
Dwellings of the Adi-Dravida Community (S.C.)



The house of Panchayat President



ASBESTOS SHEETED HOUSE



TYPICAL TRIBAL HOUSE

2. Time of construction

Looking into the time of construction of houses it is seen that 3 were constructed between now and 4 years earlier. Twelve houses were contructed between 5 and 9 years earlier. Seventy five houses were built between 10 and 19 years earlier. Ten houses were built earlier than 20 years. Construction of houses within ten years form 15 per cent of the houses surveyed.

3. Cost of construction

The average cost of construction of the 3 houses constructed 4 years earlier was Rs. 1,233.33. For the twelve houses constructed between 5 and 9 years earlier, one house was constructed for Rs. 300/- and in respect of the other 11 houses, the average cost was Rs. 621.91. In respect of the seventy five houses constructed between 10 and 19 years earlier the average cost of construction varies from Rs. 1,001 to 1,200. Of these, 58 houses were constructed at an average cost of Rs. 901.41. Another seven houses had an average cost of Rs. 1,043/- for construction. Of the remaining 10 houses, one house was constructed at a cost of Rs. 100; 2 at a cost of Rs. 450; 2 at a cost of Rs. 500, 3 at a cost of Rs. 600, 1 at a cost of Rs. 1,000/- and 1 at a cost of Rs. 1,200/-. The cost of construction of the 10 houses built earlier than 20 years is as follows. One house was constructed for Rs. 60/- and the other 9 houses were constructed at a cost of Rs. 355.55 on an average.

4. Present value

The present value of the houses as obtained during the survey are grouped into three ranges viz. upto Rs. 1,000/-, Rs. 1,001 to 1,500 and Rs. 1,500 to 2,000. Twenty three houses have a present value of Rs. 1000/- and less. Twenty one houses have a present value of Rs. 1,001/- and 1,500/- and 56 houses have a present value of Rs. 1,500 to 2,000/-. The above information would indicate that the present average value of houses is much higher than the average cost of their construction.

Predominant materials used in construction of houses

We have collected as under the details about the predominant materials used in the construction of floor, well and roof in the survey.

Floor material

Houses with mud floor number 93. Only seven houses have floor made of cement. Thus mud is the predominant material used in the construction of the floor of houses in this village.

Wall material

Brick walls for houses are found in 55 households. Forty five households live in houses whose walls are constructed by using mud. Both the materials are significant.

Roof material

Asbestos, thatch, straw grass, wood and tiles are the prominent materials used in the construction of roof of houses. Of these, asbestos cement sheets have been used for roof in 49 houses. Next in importance is thatch which is the roof material used for 31 houses. Straw grass is used as roof material in 16 houses. Tiles are used for construction of roof of houses in 3 households. Only one household has used wood as the material for roof.

Materials used by different communities

Malayali households have used all the materials mentioned earlier for floor, wall, roof and ceiling. Chettiar households have used mud for floor, bricks for walls, thatch for roof and wood for ceiling. Paraiyan households and Barber households have used mud for floor and wall, thatch/straw grass for roof. For ceiling, Paraiyan households have used bamboo while Barber households have made use of wood. In the case of Vannan households, mud is used for floor, mud and bricks for wall, asbestos cement sheets and thatch for roof and wood for ceiling. Malayali households being prominent and having a better economic condition than the other communities have used a variety of materials for construction of their houses.

Changes in construction materials

It may also be seen that at the time of 1961 survey, there was only one household with roof constructed by Mangalore tiles and the rest had only grass or straw for roof. All the 160 households then surveyed had mud walls and mud floor only. Now we see that though mud floor is still the predominant material, cement for floor has been introduced in 7 households. As far as wall materials is concerned brick as material for walls has come into this village as more than half the number of households surveyed have walls made of bricks as per the present survey. When we see the various roof materials used, asbestos cement sheets has been introduced and about 50 per cent of houses surveyed have this material for roof. This material has gained prominence and thatch or straw or grass as roof material is loosing ground.

Cross classification by floor and wall and roof materials

Houses with brick walls and mud floor number 52. Mud for floor and walls are used in 41 houses. Out of 93 houses with mud used in flooring, 48 have asbestos sheets for roof and another 27 thatch and another 15 straw or grass for roof. Wood as roof material has been used in one house and tiles in two houses.

Cement as floor material has been used in 7 houses. Of these 7, houses having mud walls are 4 in number and the remaining 3 houses have brick walls. Most of the houses having mud floor have thatch for roof material and such houses are 4 in number. Asbestos sheets straw or grass and tiles as roof material have been used in one house each.

The picture that emerges is that slowly the old kutcha houses are being replaced by pucca or semi pucca houses using durable building materials like bricks for walls, cement sheets, tiles and wood for roof and cement for floor.

Households and number of rooms occupied

Statement IV-2 gives the households classified by religion, caste/tribe/community and number of rooms occupied together with the members.

STATEMENT IV-2

Household classified by number of members, number of rooms occupied and average number of persons per room and religion and Caste/Tribe/Community of Head of the Household

Religion and Caste/Tribe/ Community of head of household	Total No. of house-holds studied	Total number of members	Average No. of persons	Total No. of rooms	Households with one room			Households with two rooms			Household with five rooms and above		
					No. of house-holds	No. of mem-bers	Average No. of persons per room	No. of house-holds	No. of members	Average No. of persons per room	No. of house-holds	No. of members	Average No. of persons per room
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Hinduism													
Chettiar . .	2	9	4.5	3	1	3	3.0	1	6	3.0	..	..	..
Vannan	2	6	3.0	2	2	6	3.0	..	..	..	..	..	..
Navithan (Barber).	2	8	4.0	2	2	8	4.0	..	..	..	..	..	..
Paraiyan (SC) .	2	4	2.0	2	2	4	2.0	..	..	..	..	..	..
Malayali (ST) .	92	388	4.2	99	88	368	4.2	3	13	2.2	1	7	1.2
Total . .	100	415	4.2	108	95	389	4.1	4	19	2.4	1	7	1.2

In the village of Aladipatti as per the survey, the household size works out to 4.2 persons. The lowest size is 2.0 which is that of Paraiyan households. Chettiar households have 4.5 persons on an average whereas Vannan and Barber households have on an average 3.0 persons and 4.0 persons respectively. Malayali households which are prominent in the village has 4.2 persons per household which is the same for all households taken together.

We find that 95 out of 100 households surveyed live in one roomed houses. All the households of a Paraiyan (2), Vannan (2) and Barber (2) live in single roomed houses. Malayali households occupying one room number 88. One Chettiar household out of two chettiar households enjoy one room.

Three Malayali households occupy two rooms and one chettiar household has two rooms under its occupation.

Only one Malayali household enjoys accommodation of five and more rooms.

We may now see how the average number of persons per room in the different communities.

95 per cent of households live in single roomed houses. The average number of persons per room works out to 4.1. Only the household of Paraiyan caste has 2.0 persons per room.

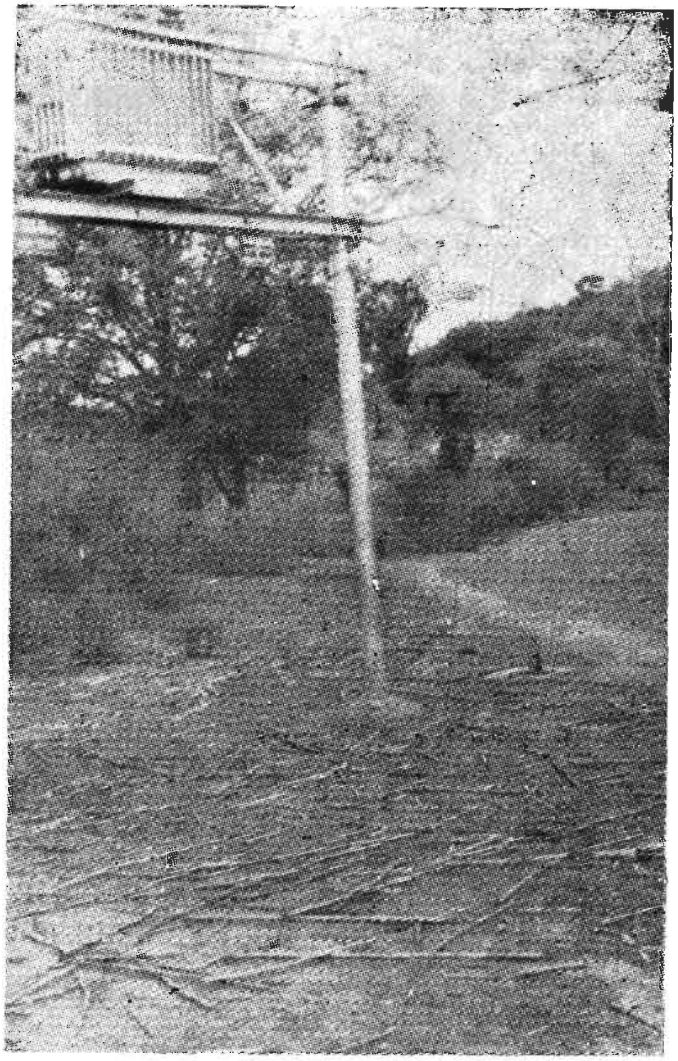
If we take that more than 2 persons per room is congestion then all the households of Vannan and Barber communities as also 88 per cent of Malayali households live in congestion. One Chettiar household out of two also has congestion in that the average number of persons per room works out to 3.0 persons. Malayali households having one room seems to be more congested in that the average number of persons per room comes to 4.2 persons.

In the case of two roomed households also there appears to be congestion as the average number of persons per room in this category also works out to 2.4 persons which is above the norm of 2 persons per room. This category covers 4 households—3 belonging to Malayalis and 1 belonging to Chettiar community.

In one Malayali household, occupying 5 and more rooms, the average number of persons per room works out to 1.2.

Basic facilities available to households

Kitchen, bathroom, lavatory, drinking, washing water and electric supply are some of the basic amenities that are considered to be available to the householders. Let us see how far the households surveyed in Aladipatti have these amenities. Statement IV-3 gives the information collected in the survey.



Electric Transformer at Pungamsolai enroute to the foot-path to Kombur on the Salem-Harur highway.



A prominent street in Aladipatti. The village is electrified now.



Specimen of a Pachchai malayali women and her daughter.



A specimen of the Tribal folk.

STATEMENT IV-3

Availability of amenities classified by Religion and Caste/Tribe/Community of Head of Household

Amenities and availability		Religion and Caste/Tribe/Community of Head of the household				
		Chettiar	Vannan	Navithan (Barber)	Paraiyan (SC)	Malayali (ST)
1		2	3	4	5	6
		HINDUISM				
Total No. of Households		2	2	2	2	92
Kitchen	a) Having separately	..	..	..	..	2
	b) Shares with other households	..	..	..	..	..
Bathroom	a) Having separately	..	..	..	..	1
	b) Shares with other households	..	..	..	..	..
Lavatory	a) Having separately	..	..	..	..	1
	b) Shares with other households	..	..	..	..	..
Source of drinking water	a) Having separately	..	..	..	..	..
	b) Shares with other households	2	..	2	2	92
Water for washing	a) Having separately	..	..	..	..	..
	b) Shares with other households	2	..	2	2	92
Electric current	a) Having separately	..	..	..	..	6
	b) Shares with other households	..	..	..	..	..

The Paraiyan households numbering 2 do not have a separate kitchen, bathroom or lavatory. So also the two households each belonging to Chettiar, Vannan and Barber communities do not have any of these facilities in their houses.

Out of 92 Malayali households, 2 households have separate kitchen, one household has bathroom separately and one household has lavatory also separately. All other households do not have these facilities for themselves separately.

Regarding drinking water and water for washing, all the households have to share these facilities commonly and none have these amenities separately.

Electric supply has now reached the village. Only 6 Malayali households have its connections in their houses.

Dress and ornaments

The Pachchai Malayalis of Arunoothumalai in appearance have not changed much in the past two decades in respect of their dress. In ornaments, there is a little change in which they have reduced some items that were of hanging type. In fact, the tribal ornaments worn by other primitive tribes of the north or in some other areas of the south are missing. A visitor to the tribal settlements of the Arunoothumalai hills will not see any difference in the dress of the persons of both the sexes, because they look like other relatively poor agricultural communities of the plains. There is not much difference between these Malayalis and the people of plains. The males wear dhothies of 1.82 or 3.64 metres (4 or 8 muzhams) and upper garments are seen only on important occasions like festivals, marriages or other domestic functions. They usually wear half sleeved shirts on such occasions. Some wear shirts when they visit plains or weekly hats ('Santhai') for selling their produces or buying provisions for their house. During work at their farms or during agricultural operations, the men are found in loin clothes and a wad of cloth on their heads. Sometimes they use towels as head gear for covering their head. Young men wear sleeveless baniyans and 1.82 metre dhothies. Only children and boys going to school below the age of 12 to 15 are seen in half-pants and half-arm shirts. The culture of having tufts on the back of the head is almost declining among these Malayalis. They cut their hair prior to important festivals like Pongal or Tamil New Year Day. The children who are studying in schools have their hair cropped periodically. Almost all Malayali men of Arunoothumalai area prefer to have moustaches.

During the previous study, 25 years ago, the men of this area were wearing gold and silver ear-rings which custom has almost disappeared. However, the old persons among males retain this custom as observed during the field study. The sketches in the following pages will reveal the present day ornaments used by men and women.

The women among these Malayalis wear sarees of different colours as that of the other females of the plains. The sarees of 6 metres are much preferred by the women and only young ladies like to wear the

blouses or jackets. Tattooing their parts of the body is very common among the Malayali women. The hair dos and ornaments worn on the nose and ear could be seen in the following sketches and in the photographs.

The ornaments worn by the women are made by their traditional goldsmith, locally. They are made of brass, silver or gold alloy. The use of ornaments consisting of beads and rings among the young women is increasing than the old ornaments. They buy these articles from the Shandy/weekly markets of Belur (31 kms), Ayothyapattinam (55 kms) and Valapadi (38 kms.). Now-a-days, the retail merchants visit the tribal settlements either on foot or by cycles with such domestic articles of all types including mirror and comb, beads of different colours, necklaces, hair pins etc., etc., which are purchased by women for wearing.

Particulars of dress normally worn by men and women in Aladipatti as obtained at the survey is described in the following paragraphs:

Males

In the Malayali households, adult males wear dhothi and baniyan in 26 households, dhothi and shirt in 16 households and dhothi and towel in 14 households, dhothi alone is worn in 13 households. In 11 households, male wear only loin cloth. In 7 households, baniyan and lungi are worn by adult males. Lungi and towel and lungi alone are worn by 3 and 2 households.

In the case of minor males, half pant and shirt is used in 44 households and only half pant in 14 households and half pant and baniyan are worn by minor males in 2 households. Dhothi and baniyan and shirt only are used in one household each.

In two Paraiyan households, adult males wear dhothi and shirt.

In the other community of Chettiar households, baniyan and lungi and dhothi and shirt are used in one household each for adult males. In one household of the same community, minor males wear half pant and shirt.

In two Vannan households, adult males wear dhothi and baniyan.

In the Barber households dhothi and baniyan is worn by one household and dhothi and shirt in another household.

Females

In 52 Malayali households, adult females wear saree and blouse. In 23 households, adult females wear saree only. Saree, petticoat and blouse are worn in 15 households. Saree, bodice, petticoat and blouse are worn in one household. In one household, petticoat and blouse is worn.

Minor female wear petticoat and blouse in 19 households, skirt and blouse in 12 households, pavadai (skirt) and blouse in 11 households and frock in 6 households. Half-saree and blouse is worn in 5 households and skirt and shirt in 3 households.

Saree and blouse are worn by adult females in 2 Chettiar households and petticoat and blouse by minor females in one chettiar household.

In one household of Vannan community, saree, petticoat and blouse are worn by adult females and saree and blouse in one household. Minor females of one Vannan household wears petticoat and blouse.

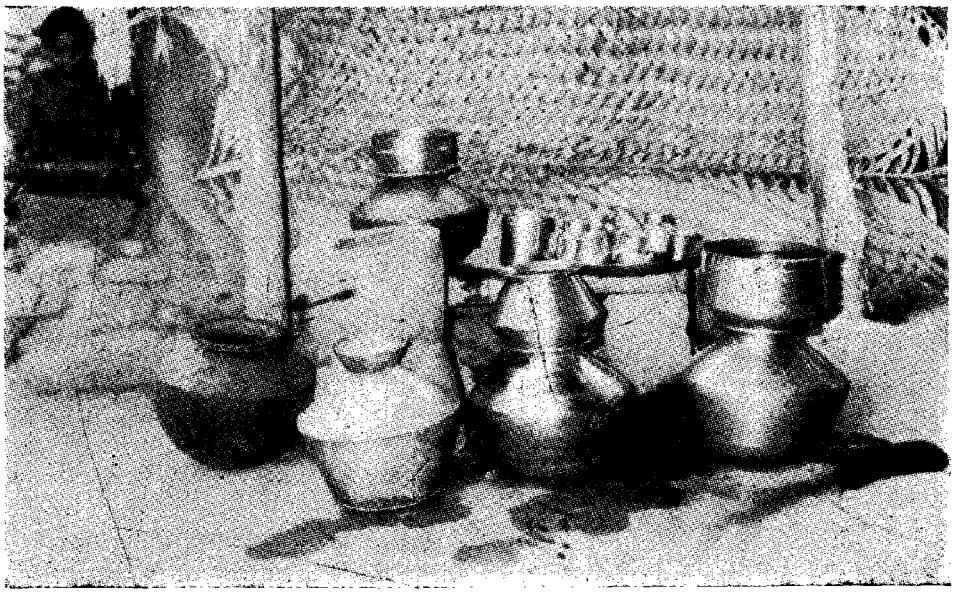
In 2 households of Barber community, adult female use saree and blouse. In 2 households of the same community, minor females wear petticoat and blouse.

In the 2 Paraiyan households, saree and blouse are used by adult females.

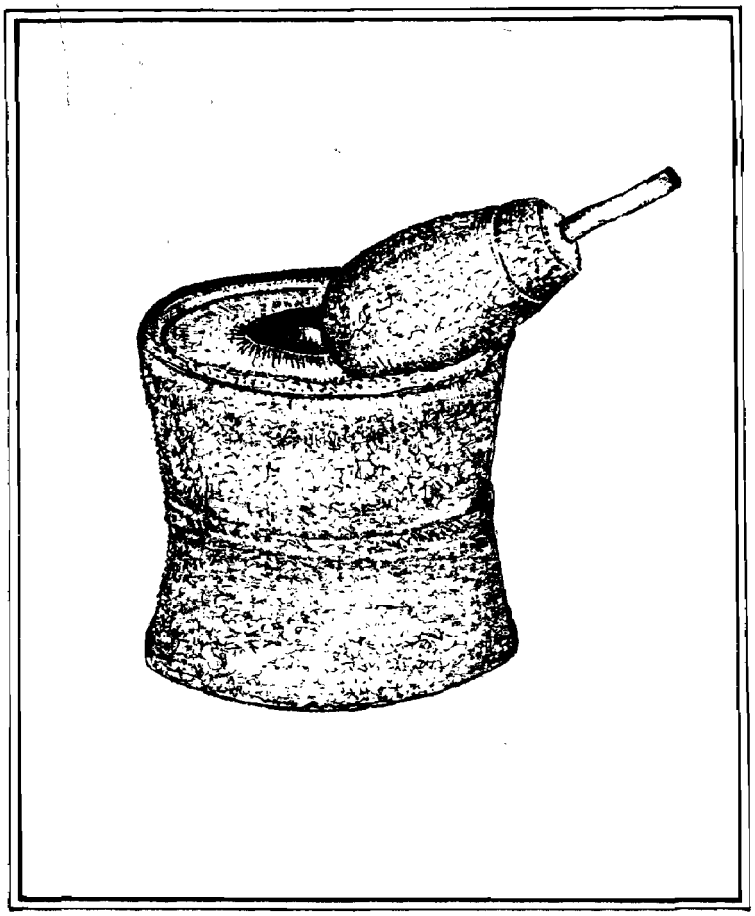
Household goods & furniture

As said earlier the household goods which are found and in use in this village as well as the other village of Arunoothumalai are not different from those found in the plains. There is very little difference in the usage of vessels between these tribal folk and the plains men. Mud vessels and aluminium or brass utensils were very common during the earlier study which status still continues. Stainless steel vessels are the later additions in some of the families in Aladipatti and other villages, whereas 25 years ago it was available with only one family which was the household of the Vice President of the village. It is said that he too had only one stainless steel tumbler then.

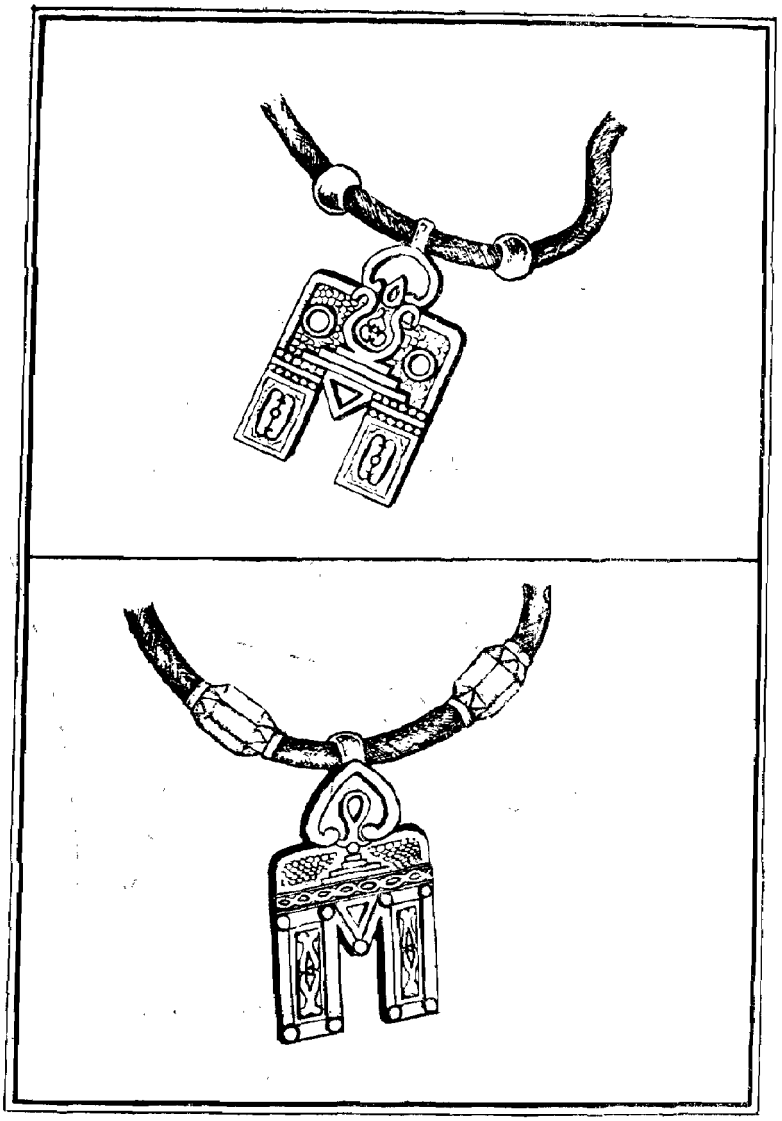
It is also seen that there is no difference between migrant and non-migrant households in the use of cooking and serving utensils as revealed by the restudy.



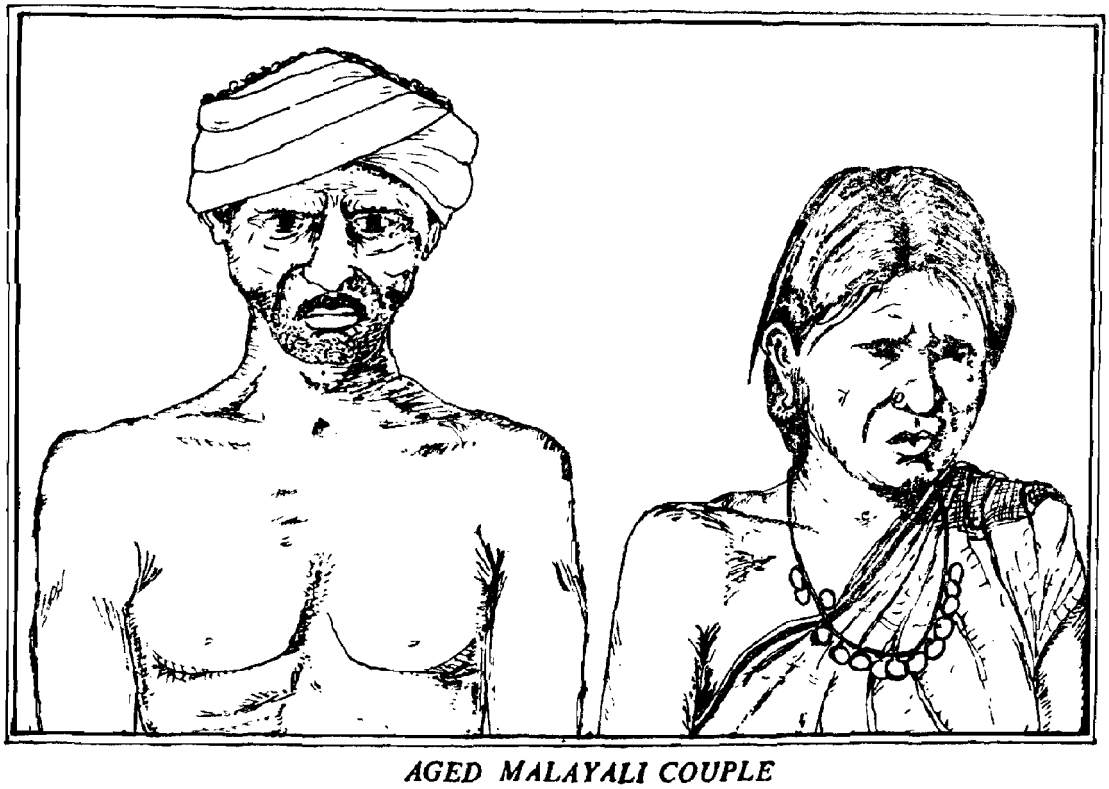
Vessels exhibited in an open kitchen of a rich Malayali family.



GRINDING STONE



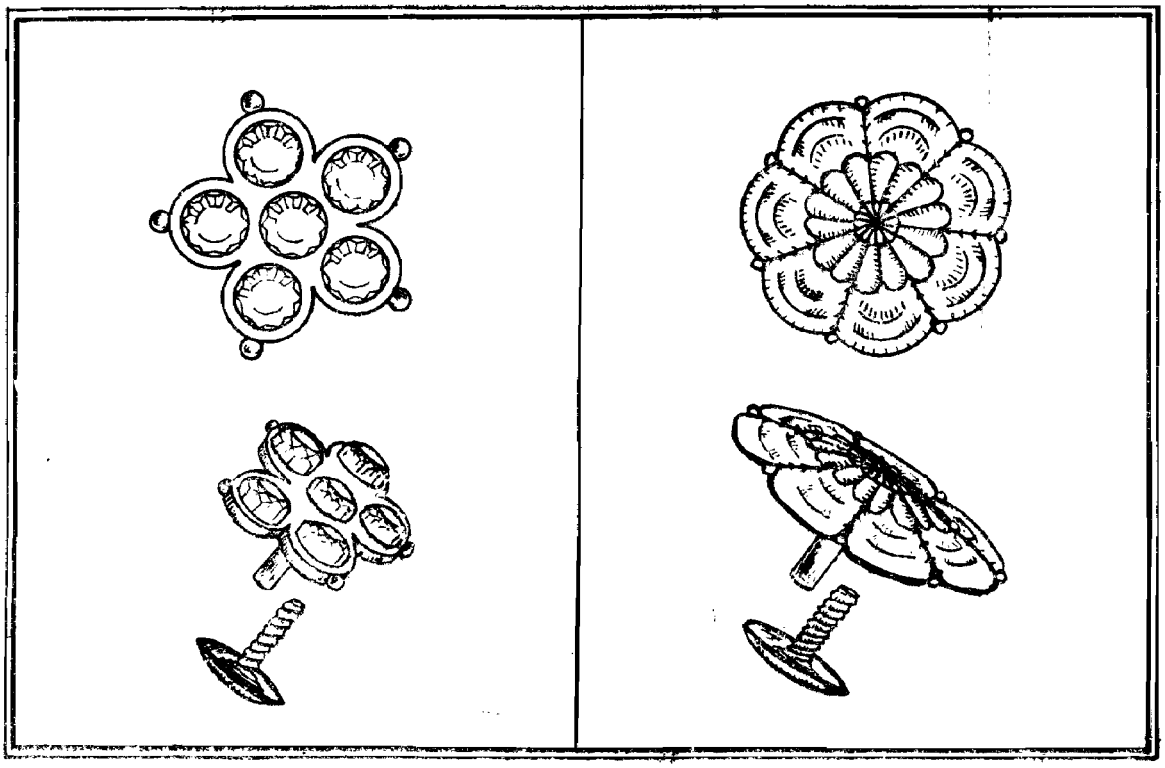
THALI



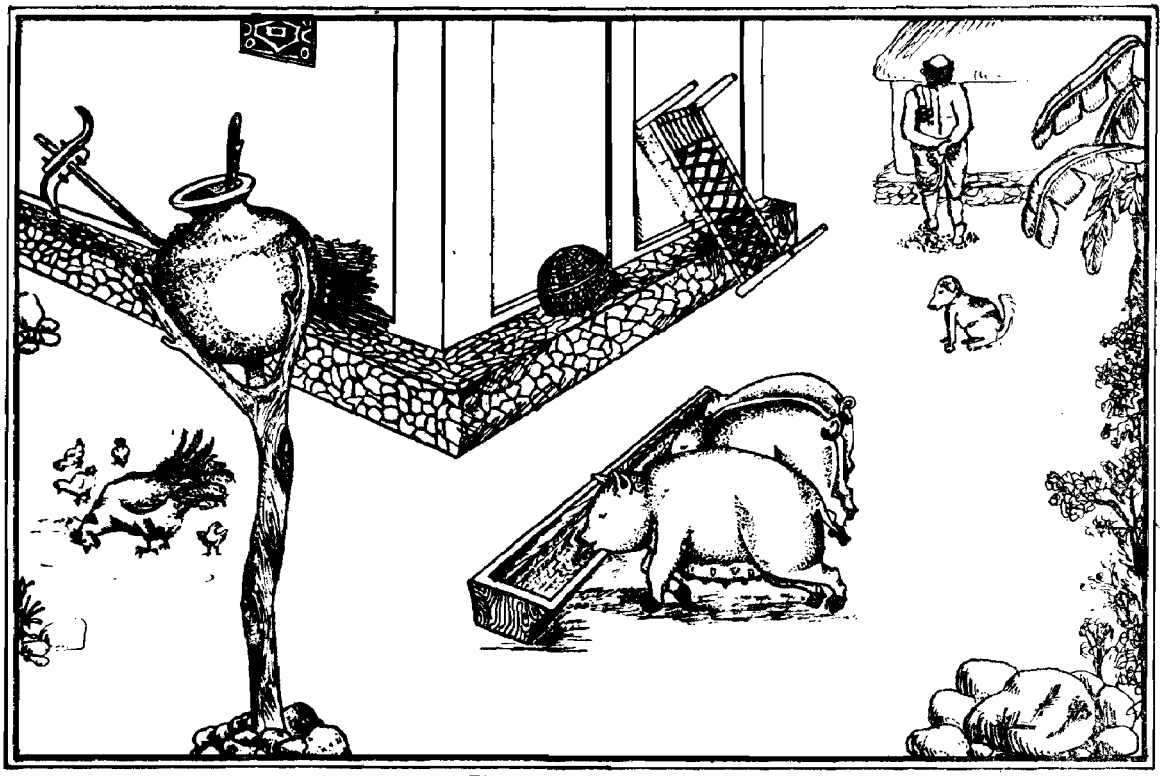
AGED MALAYALI COUPLE



YOUNG MALAYALI COUPLE



KAMMALS



PIG REARING – Traditional occupation of Malayali's

STATEMENT IV-4

Materials of which utensils are made classified by Religion and Caste/Tribe/Community and Migration Status (Migrant or non-migrant with reference to place of Last Residence of Head of Household)

Religion and Caste/ Tribe/Community of Head of household	Migration status	Total number of House-holds	Number of households where cooking utensils are made of			Number of households where utensils for serving food are made of		
			Materials			Materials		
			Mud	Alumi-nium	Stainless Steel	Alumi-nium	Stainless steel	Brass
1	2	3	4	5	6	7	8	9
Hinduism								
1. Chettiar	Migrant . . .	2	..	2	..	2	2	..
	Non-migrant . .	..	..	..	..	..	..	..
2. Vannan	Migrant . . .	2	1	1	..	2	..	..
	Non-migrant .	..	..	..	..	..	..	..
3. Navithan (Barber)	Migrant . . .	2	1	1	..	2	..	..
	Non-migrant . .	..	..	..	..	..	..	..
4. Paraiyan (SC)	Migrant . . .	2	1	1	..	2	..	..
	Non-migrant . .	..	..	..	..	..	..	..
5. Malayali (ST)	Migrant . . .	10	8	2	..	8	2	..
	Non-migrant . .	82	65	17	..	62	14	6

All the household goods are purchased from the weekly hats (Shandy or weekly markets) which are held in Belur, Ayodhyapattinam and Valapady. Articles like wooden mortar (உரல்), pestile (உலக்கை), ladles etc., are still owned by every household and are in use even now for processing the grains.

From the information gathered in the restudy of Aladipatti, the possession of furniture and utensils by households are described below:

Furniture

Of the 92 Malayali households, 63 do not have any furniture. In other words more than 60 per cent do not use furniture. One household possess a chair and two households table. Besides, 27 households have rope cots and another 4 households a bench.

In the case of 2 Chettiar households only one has a rope cot.

Out of the two Paraiyan households, one household owns a rope cot.

Two households each belonging to Vannan and Barber communities do not have any kind of furniture.

Utensils

Cooking utensils

In the 2 Paraiyan households, one household uses mud (earthen) vessel for cooking and another household vessels made of aluminium.

Mud vessels are used for cooking in 73 Malayali households and another 19 households use vessels made of aluminium for cooking purposes.

In the two Chettiar households, cooking vessels are made of aluminium.

In one Vannan household, mud vessels are used for cooking and in another household, cooking vessels are made of aluminium.

Likewise, in one Barber household, cooking is done in mud vessels and in another household utensils made of aluminium are used for preparing food articles.

Utensils used for serving food

Two households each belonging to Paraiyan, Vannan and Navithan communities use articles made of aluminium for serving food.

The two households of Chettiar community serves food in utensils made of aluminium as well as stainless steel.

The largest community of Malayalis are using utensils made of aluminium as well as stainless steel for serving food.

Possession of luxury articles

From the survey it is seen that 83 households in all do not have articles which can be classified as luxury items such as wrist watch, table clock, radio/ transistor-radio, gramaphone, camera, petromax or tape recorder.

Those not having any of the above listed luxury articles include the two households each belonging to Paraiyan caste, Vannan and Barber communities. It also includes 76 Malayali households and one Chettiar household.

Thirteen Malayali households have wrist watch, five households radios/transistor-radio, two households petromax and one household a tape recorder.

One Chettiar household has a wrist watch and one household a radio/transistor-radio.

In the 1961 survey, it was seen that no household possessed a radio set and that one household did have a petromax light. We see now that even in the 100 sample households, there is greater number of these items possessed by the households.

The possession of these items of luxury does not appear to have any direct relation with the educational attainments or the occupation followed by the head of household. The economically better households belonging to cultivators of this village possess most of the luxury items. The next better placed Chettiar households also have one or two luxury articles. The possession of items of luxury appears to be linked with the economic conditions of the households.

Food and drink

Villages normally depend for food articles on the crops grown in and around the area where they are located. The villages of Arunoothumalai in Salem district are no exception to this phenomenon. Wet cultivation in Aladipatti area is limited to a few acres of land along the course of the stream in which paddy is being cultivated by a couple of ryots belonging to Pachchai Malayali tribe. All the rest of the farmers of the entire village cultivate dry crops, particularly the millets among which the crops of ragi and varagu are being grown as prominent ones. The production of these millets depend on the monsoon rains. After harvest, the millets are stored for meeting their food requirement for the whole year in the grain storages and the surplus grains from them are procured by the Large Multipurpose (LAMP) Co-operative Society through their branch located in Aladipatti and other villages of Arunoothumalai hills.

The staple food of the Pachchai Malayalis is only ragi and varagu. Rice is bought from (வாரச் சந்தை) weekly-hat (Shandy) or Bazars at Belur, Kombur, Valapadi or Ayodhyapattinam for festival season or important occasions whenever required. Otherwise, they eat only ragi and varagu (Varagu Rice). As in other areas of Salem district there is no change in the form of ragi food which is eaten both in solid and gruel form. They do not have breakfast in the morning unlike the urban areas. Instead they consume one meal between 9 and 11 a.m. in the forenoon and another meal between 7 p.m. and 8 p.m. In some households there is a light lunch in the afternoon. They were in the habit of consuming the night meal a little early before the village got electrified in July 1981 viz. before 7 p.m. and then go to bed. Of late they consume the night meal during the late evenings and a tendency has developed among the youngsters for a general gossipping on the street since there is street lighting in Aladipatti. There is also a village fair price shop run by the Large Multipurpose Co-operative (LAMP) Society in which they get the day-to-day provisions for preparing their food. Shandy (weekly Bazaar) goers for this purpose are reduced now-a-days, thanks to the existence of LAMP society's shop to save their energy and money.

Beef eating is a general taboo among this tribe and there is no change in this custom which they retain as observed in the earlier study in 1961. But consuming pork among the Pachchai Malayali tribe has not changed or reduced since a long period. Pork eating even on important festive and social occasions is common among them. Because, pig rearing is their traditional secondary occupation.

Growing of vegetables in Aladipatti is completely absent and they prepare the sauces with the Mochai (Country Beans) or Kollu (Horsegram) or with the Toor Dhal (pulse) available with the village fair price shop of Large Multipurpose Co-operative (LAMP) Society. Use of greens for preparing their sauces can be seen among them from the Tamil months of "Avani" to "Thai" (August to January) when they get the greens from the fields of standing dry crops during this season. There is a change among them now-a-days in the habit of taking soft drinks. Coffee and tea are consumed as drinks occasionally. Since the village is now connected by bus from 1986, they visit tea shops in the towns and villages of the plains or in the weekly Shandy and consume these drinks. Chewing of tobacco and betel leaves by the elders is very common as these are available in the village itself in the petty shop. Regarding Alcoholic drinks, since arrack and toddy are freely available in the village (no prohibition in Tamil Nadu during field study), there are some persons in Aladipatti and other nearby villages who consume these drinks preferably in the afternoons perhaps after their day's work in the lands. It may be noted that they were getting the illicit liquor from the plains during the earlier study. Smoking of beedies and cigarettes among the inhabitants is also found in the village.

No appreciable change in the food and drinking habits of the people of Aladipatti is noticed from the earlier study of 1961.

Birth, puberty, marriage and death ceremonies

Apart from the Pachchai Malayalis, which is the predominant community in all the villages of Arunoothumalai hills, there are few Scheduled Caste and caste Hindu people who have migrated to this area. They are all service communities to this tribal folk. Since the Pachchai Malayalis are the early settlers and our study is focusing on the tribals of the village, our discussion here on the customs relating to birth, puberty, marriage and death are mainly confined to the dominant tribe of Pachchai Malayali only.

The Pachchai Malayalis are not possessing the tribal character as found in some of the tribes of Tamil Nadu who inhabit the remote areas of the Nilgiris or Anamalai Hills. They resemble the agricultural communities of the plains in many respects. Their birth, marriage and death customs however do not change except the part of the expenditure on those tradition which in some cases increases according to their wealth. The ceremonies are very simple and differ from other tribes in many respects.

Child birth

In the course of pregnancy, women are taken care of in so far as diet, work etc. are concerned. Being an agricultural community, the conceived women are asked to work in the fields till the 7th month and after that they confine themselves to only household duties. The major change now in the child birth of these Malayali tribe is the place of birth. It was only a hut or thatched house of the husband's house that a woman gave birth to her child, attended by the old experienced ladies of the village in the age-old primitive way. If it was night, the child had to take birth in the dark room or in the Verandah screened by bamboo thattis or coconut thatches. This was the position in Aladipatti 25 years ago. Today the village is gifted with a Maternity Home-cum-Primary Health Centre established under the DANIDA scheme. The pregnant ladies may seek advice in the pre-natal period in the dispensary whenever the Assistant surgeon visits the village and get the modern medical aid and apart from availing the services of the dispensary. Usually in the olden days, the first child birth took place in the house of the husband and not in the mother's place as in the case of other caste Hindus. This custom has not completely disappeared with the existence of the Government dispensary-cum-maternity home. Pollution is observed for 10 days. They conduct the purification ceremony on the eleventh day with the important persons and elders of the village anart from their kin and kith, being invited. The mother and the child after the ceremonial bath are taken to Mariamman temple which is located above the main cluster of the houses on the hill slope bordering the village and after offering prayer they return home. Meanwhile the house is cleaned, white washed and smeared with cowdung paste. The close relatives are feasted. Of late, in some well-to-do Malayali households, all the important persons in the village along with their relations are invited and a feast is given. On the eleventh day, purification ceremony, otherwise called 'Punvavasanam' is held. Some people name the child on this occasion. They do not fix a particular day for naming the child, instead the child is called by a name in the course of the first or second year. However, naming of a child will not go beyond the fifth year of the child. This custom was prevailing among them even at the time of the previous study also.

Ceremonies connected with puberty

Among the Malavalis, the puberty ceremony is simple. The maternal uncle of the girl, as soon as she attains puberty is intimated first who plays the important role in this ceremony. First of all the girl is taken to a separate temporary hut which would be erected by the maternal uncle of the girl in an isolated place near the main cluster of houses or bordering the village enclosure. The hut is adorned with the leaves of margosa with a little floral work. The girl remains in the hut for 10 or 12 days depending on the menstrual period. On the eleventh or thirteenth day she is taken from the hut and given a ceremonial bath by the women of close relatives especially from the maternal uncle's family. Meanwhile the hut where the girl remained for 10 or 12 days is burnt to ashes. All the persons are fed after the bath. This custom is gradually changing. Now, when a girl attains puberty, during the period of annual village festival of the temples, she is asked to remain in any of the hut or house or farm house outside the village until the village festival is over even though the pollution period is over and she has taken the eleventh or thirteenth day ceremonial bath. It is indeed a work of respect given to the God or Goddess of the Malayalis.

Marriage

As seen among the many tribes of Tamil Nadu, the Pachchai Malayalis of Arunoothumalai hills have the exogamous system for the purpose of seeking marriage alliance. There are two groups consisting of the respective septs which they call as "Veedus" (வீடு). There are many septs (Veedus) in each group. A bride or bridegroom belonging to one of the Veedus in one group must seek alliance from any one of Veedus in other group. Marriage within the Veedus of one group is forbidden and is against the community law. The same practice could be seen in the other two Malayali tribal groups of peria Malayalis and Malayalis of Kolli Hills in Tamil Nadu also. The Malayali tribe is not an endogamous group. Each group of septs are considered as brother and sister group and the other group as in-laws group. Both the parties make sure that this alliance is permissible on traditional custom and principles of exogamy before they seek a marriage alliance.

It was the custom that the bridegroom's parents must initiate the marriage proposal and visit the bride's residence for the spade work connected with the marriage. The betrothal ceremony is fixed when the parents of the girl agree. They call this ceremony as 'Pakku Vanguthal' (receiving arecanut) (பாக்கு வாங்குதல் in Tamil). It means that the parents of both the bride and the bridegroom agree to the marriage and as a token of agreement they receive the betel and betelnut. The ceremony is very simple that the bridegroom's party headed by the Nattan (Headman of the Caste Panchayat) or the Oorgoundan visit the bride's residence where after a formal get-together the ceremony "Pakku Vanguthal" is done. It is a practice that the boy's side should carry 10 Vallams (20 Madras measures or 32 Kilos) of grains, some dried country beans (மொச்சை) and some castor seeds to the bride's

house before they engage in the formal talk which includes fixing of the marriage date, expenditure, etc. At the end of this ceremony all are fed by a feast.

Marriage among the Pachchai Malayalis are conducted during nights especially on Thursdays in the bridegroom's place and not at the bride's actual residence. The kin and kith of both the bride and bridegroom assemble on the previous day of the marriage viz., on Wednesday. A small function called "Nalangu" (நலுங்கு) is held in the bridegroom's house which includes a ceremonial bath to the bridegroom after a face shave. He is seated on a plank and the ladies assembled conduct the ceremony. Similarly, on the same day the "Nalangu" is also conducted in the bride's residence separately. A good feast is given to the relations in both the places.

The next day viz., on the marriage day (Thursday) the bridegroom's party proceeds to the bride's residence with the playing of music and the beating of drums. One or two women in the assembled party carry the new saree for the bride and another saree to the mother-in-law (girl's mother). This procession usually is conducted in the evening of Thursday and on reaching the bride's place or village, the members of the party visit the temple first where they wait for the invitation of the bride's people. The bride's party, on hearing the news of the arrival, visit the temple and they invite the bridegroom's party. When all reach the bride's residence from the temple, a good feast is served to all in the evening preferably around 8 or before 9 p.m. Then they get ready for the main marriage ceremony to take place.

The marriage ceremony is conducted in a Pandal common to the villagers. Both the bride and bridegroom are brought to this Pandal and are seated. The Nattan (Headman) or Oorgoundan of the village takes the Tali (தாலி), Marriage badge and gives it to the bridegroom after blessing the same. The groom, on receiving the tali from the Nattan ties it around the neck of the bride. The couple are then seated on a Ural (உரல்) which is a wooden paddy-dehusking mortar. The Pooiari (temple priest) or one of the persons assembled there in the marriage function sings some songs pertaining to the marriage. Meanwhile presents or gifts in the form of cash are given to the married couple by those who wish to offer presents. The couple pay respect to the gathering. After the marriage function the grooms party and the married couple proceed to the groom's place on the next day viz., on Friday. On reaching the village of the bridegroom, the gathering go to the temple or chavadi (choultry) where space is available for a get-together. Both the bride and bridegroom are seated in open 'maidan' (ground) and the elders bless the couple. The three day marriage function comes to an end with the offering of a good feast to the gathering by the bridegroom's party.

Marriage payment received during the marriage of a male or female

Among Pachchai Malayalis, usually the payment for the marriage of a boy with a girl is made by the parents of the boy to the parents of the girl as it was the boys side to move first and fix the girl for marriage. During the survey we found that payments are also being given to the boy's parents for the marriage of a girl. The details of the payment received or given during marriage of a male or female as gathered in the resurvey of Aladipatti village are discussed in the following paragraphs for the information of the readers. It is seen that no special function other than 'Pakku Vankuthal' is held and that marriage payments as settled mutually are given or taken by the concerned parents or in their absence by the near relatives.

Marriage of a male

In one Paraiyan household, cash or cash value to the tune of Rs. 200/- to Rs. 1,000/- was received at the time of marriage held 5-9 years before. Another Paraiyan household reported receipt of cash or cash value of less than Rs. 2,000/- when the marriage was conducted 20-39 years earlier. In Malayali households, cash or cash value received during marriage has been reported by 94 households. In one household, the value was below Rs. 200/- and in 14 households, the payments received was between Rs. 200-1000. In these fifteen households, the marriage was conducted in less than 5 years. Twelve households reported that the marriage took place 5-9 years earlier, but of these twelve households, in four households, the payment received were below Rs. 200/- and in eight households, the payments received were in the range of Rs. 200/- to Rs. 1,000/-. In thirtyone households, marriage took place 10-19 years earlier. In 9 households, payments got during marriage were less than Rs. 200/- and in twentyfour cases, payments received were between Rs. 200/- to Rs. 1,000/-. Twentyfive households of Malayali tribe reported about marriage held 20-39 years before. In four households, the payment received was less than Rs. 200/-, in twenty cases, payment was between Rs. 200/- and Rs. 1,000 and in one household, the payment got was above Rs. 1,001/-.

Eight Malayali households have reported about marriage that took place 40+ years earlier. In two households, payment received during marriage was less than Rs. 200/- and in six households, the cash or cash value received was between Rs. 200/- and Rs. 1,000/-.

Two households of Vannan community reported about receipt of money or money value during marriage. In one household where the marriage took place in less than 5 years time, the payment got was between Rs. 200/- and Rs. 1,000/-. The other marriage which took place 20-39 years before had also payment between Rs. 200/- to Rs. 1,000/-.

In one Chettiar community household, cash or cash value was received during marriage held 5-9 years before and the value received was between Rs. 200/- and Rs. 1,000/-.

STATEMENT IV-5

Amount of Marriage payments received by Household in case of Marriage of Male, classified by Religion and Caste/Tribe/Community and time of Marriage

Religion and Caste/Tribe/ Community	Number of households received cash or cash value during marriage of male held at										
	Less than 5 years		5-9 years		10-19 years		20-39 years			40+ years	
	Range		Range		Range		Range			Range	
	below Rs. 200	Rs. 200-1,000	below Rs. 200	Rs. 200-1,000	below Rs. 200	Rs. 200-1,000	below Rs. 200	Rs. 200-1,000	R. 1,001 and above	below Rs. 200	Rs. 200-1,000
1	2	3	4	5	6	7	8	9	10	11	12
Hinduism											
1. Chettiar	..	..	..	1	..	..	..	..	..		
2. Vannan	..	1	..	..	..	..	..	1	..	..	..
3. Paraiyan (SC)	..	..	..	1	..	..	1	..	..	..	..
4. Malayali (ST)	1	14	4	8	9	22	4	20	1	2	6

Marriage of female

Two cases were reported by Paraiyan households. In one case, payment received was less than Rs. 200/- and in another case, the payment received was between Rs. 200/- and Rs. 1,000/-. Ninetytwo cases were reported by Malayali households. Of these, in nine cases, value received was less than Rs. 200/-. In seventyeight cases, the payments received were between Rs. 200/- and Rs. 1,000/-. In five cases, the value received during marriage of females was Rs. 1,001 and above. In two Chettiar households, payment received in the case of marriage of female is reported as below Rs. 200/-. In one Vannan household, value received was between Rs. 200/- and Rs. 1000/-. Two Barber households have reported the marriage payments received was between Rs. 200/- and Rs. 1,000/-.

STATEMENT IV-6

Amount of Marriage payments received by Household in case of Marriage of Female, Classified by Religion and Caste/Tribe/Community and time of Marriage

Religion and Caste/Tribe/ Community	Number of households received cash or cash value during marriage of female held at													
	Less than 5 years			5-9 years			10-19 years		20-39 years			40+ years	
	Range			Range			Range		Range			Range	
	below Rs.200	Rs. 200-1,000	Rs. 1,001 and above	below Rs. 200	Rs. 200-1,000	Rs. 1,001 and above	below Rs. 200	Rs. 200-1,000	below Rs. 200	Rs. 200-1,000	Rs.1,001 and above	below Rs. 200	Rs. 200 1,000
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Hinduism													
1. Chettiar	..	..	..	2	..	..	..	..	..	..	..	..	..
2. Vannan	..	..	..	..	1	..	..	..	..	..	..	..	..
3. Navithan (Barber)	..	..	..	..	..	..	..	1	..	1	..	..	..
4. Paraiyan (SC)	..	..	..	1	..	..	..	..	..	1	..	..	..
5. Malayali (ST)	2	14	1	1	10	2	2	25	2	21	2	2	8

Marriage payment given during the marriage of males or females

Two Paraiyan households made payments during the marriage of males. One household paid less than Rs. 200/- and another household between Rs. 200/- and Rs. 1,000/-.

Ninety two Malayali households reported payment during the marriage of males. Seven households made payment of less than Rs. 200/-. Eighty one households reported payment of Rs. 200/- and Rs. 1,000/-. Four households made payment of Rs. 1,000/- and above in the marriage of males. One Chettiar household made payment between Rs. 200/- and Rs. 1,000/- in the case of marriage of male. Two Vannan household gave between Rs. 200/- and Rs. 1,000/- Likewise two Navithan (Barber) households gave between Rs. 200/- and Rs. 1000/- at the time of marriage of males.

STATEMENT IV-7

Amount of Marriage payment given by Household in case of Marriage of Male classified by Religion and Caste/Tribe/Community and time of Marriage

Religion and Caste/ Tribe/Community	Number of households which gave in cash or cash value during marriage of male held at									
	Less than 5 years		5-9 yerars		10-19 years			20-39 years		40+years
	Range		Range		Range			Range		Range
	Below Rs. 200	Rs. 200-1,000	Rs. 200-1,000	Rs. 1,001 and above	below Rs. 200	Rs. 200-1,000	Rs. 1,001 and above	below Rs. 200	Rs.200-1,000	Rs. 200-1,000
1	2	3	4	5	6	7	8	9	10	11
Hinduism										
1. Chettiar	..	..	1	..	..	..	..	..	..	..
2. Vannan	..	..	1	..	..	..	..	..	1	..
3. Navithan (Barber)	..	..	..	..	..	1	..	..	1	..
4. Paraiyan (SC)	1	..	..	..	..	..	..	..	1	..
5. Malayali (ST)	2	13	10	2	2	27	2	3	24	7

Two Paraiyan households reported payment was given during the marriage of females. In both the cases, payment made ranged between Rs. 200/- and Rs. 1,000/-. Payment given at the marriage of females were reported by ninetytwo Malayali households. In twelve households, payments made were less than Rs. 200/- in seventy five cases, the amount paid were between Rs. 200/- and Rs. 1,000/- and in five households, payments made were of the order of Rs. 1,000 and above.

Two Chettiar households gave between Rs. 200/- and Rs. 1,000/-. Two Vannan households made the payment at the time of marriage of females and this amount given was between Rs. 200/- and Rs. 1,000/-.

From the above, it may be seen that receiving of money or articles at the time of marriage of a male or female is common in all the castes, tribes and communities living in Aladipatti. The custom has been in existence even in earlier years and not much change is seen.

STATEMENT IV-8

Amount of Marriage payment given by Household in case of Marriage of female classified by Religion and Caste/Tribe/Community and time of Marriage

Religion and Caste/ Tribe/Community	Number of households which gave in cash or cash value during marriage of female held at											
	Less than 5 years		5-9 years			10 -19 years		20-39 years			40+ years	
	Range		Range			Range		Range			Range	
	Below Rs. 200	Rs. 200-1,000	Below Rs. 200	Rs. 200-1,000	Rs. 1,001 and above	Below Rs. 200	Rs. 200-1,000	Below Rs. 200	Rs. 200-1,000	Rs. 1,001 and above	Below Rs. 200	Rs. 200-1,000
1	2	3	4	5	6	7	8	9	10	11	12	13
Hinduism												
Chettiar	..	..	..	1	..	..	..	..	..	..	..	..
Vannan	..	..	..	1	..	..	1	..	..	..	..	..
Paraiyan (SC)	..	..	..	1	..	..	..	..	1	..	..	..
Malayali (ST)	3	14	1	10	3	2	25	2	20	2	4	6



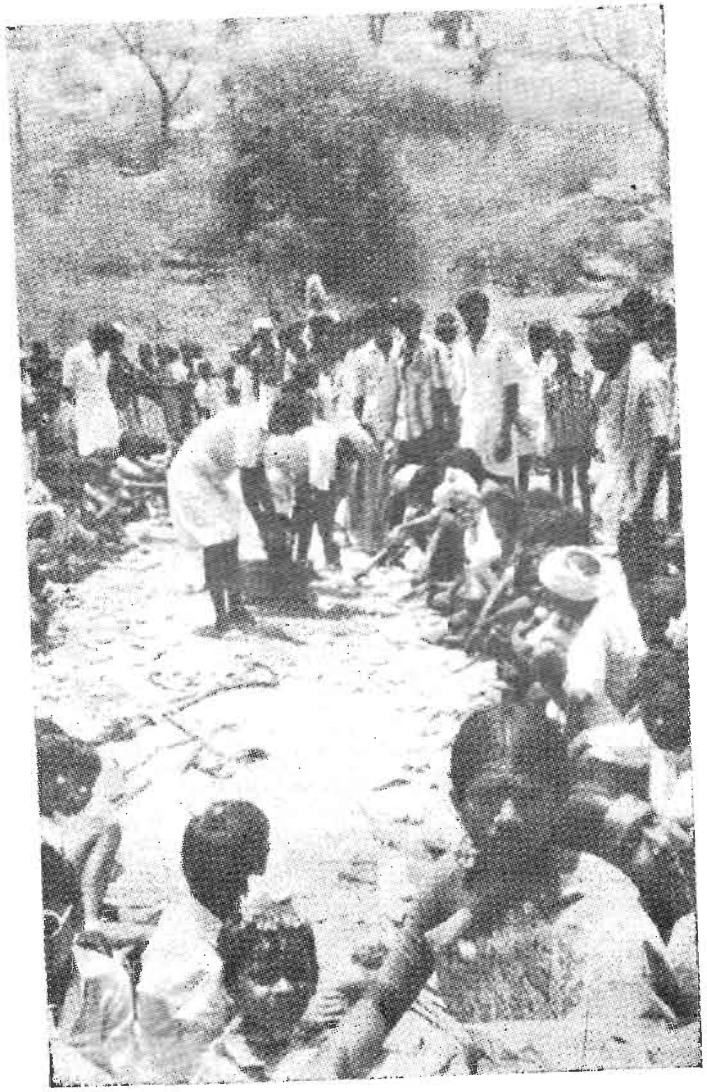
Village festival at Arunoothumalai.



A group of devotees carry the deity as part of the celebration of festival.



Mariamman festival of the village.



Prasadam being distributed to the assembled.

Death

All the Pachchai Malayalis are Hindus. On the occurrence of a death in a Malayali settlement, the news is sent to all concerned. In Aladipatti, the dead body is taken outside the village boundary of the main cluster and the corpse is given a bath in cold water. Oil and turmeric powder are applied on the dead body and a new cloth wrapped on it. It is then carried in bier which is exclusively made for the corpse and taken to the burial ground. The Pachchai Malayalis bury the dead bodies. If a person dies out of some epidemic diseases, they would like to cremate the body now-a-days. But there was a custom in the community during the earlier study as well as before, to take such dead body inside the forest, to a distant place from the main village and leave the body after covering the same with dried leaves available in the forest. It was their belief that if ordinary burial is made, the disease of small pox would occur in large numbers in the village.

A rectangular pit with a depth of 3 to 4 feet is dug out in the burial ground and the body is placed inside the pit with the face upwards and the head towards the south. A handful of soil taken from the pit is pushed on the corpse in the pit by the eldest son of the head. The people who assembled there then fill-up the pit and proceed for a bath in the village stream or well enroute to the residence of the bereaved family. Death pollution is observed for 11 days in the community. The male members of the family in which the death occurred are not tonsuring their head or remove their moustaches as is the case in some communities of Hindu religion. On the 11th day the kin and kiths of the dead assemble at home and visit the burial ground to offer worship. With this ceremony they forget the soul, and they are not even inclined to celebrate the anniversaries of the departed.

Religion, leisure and recreation

Distribution of Caste/Tribe by Religion

The entire 100 households that were surveyed in Aladipatti belong to Hindu religion. They do not profess religion other than Hinduism. The distribution of the 100 households by caste/tribe are as stated below:—

Religion		Caste/Tribe/Community	No. of households	Per cent
Hinduism	1.	Chettiar . . .	2	2
	2.	Vannan . . .	2	2
	3.	Navithan (Barber) . .	2	2
	4.	Paraiyan (SC) . .	2	2
	5.	Malayali (ST) . .	92	92
			100	100

It is the Malayali tribe which is dominant community in the village forming 92 per cent according to the present survey. The S.C. community forms 2 per cent viz. Paraiyan, Chettiar, Vannan and Barber are the other three communities which constitute 2 per cent each.

Superstitious beliefs

The Pachchai Malayali sub-division of Malayali tribe have been for decades observing some superstitions in Aladipatti. They retain these customs as they were in 1961, while this village was studied for the first time. The good and bad omens which they observe in their day to day affairs are the same especially among the elders. The younger generation do not attach importance to the omens. The peculiar superstition which exist among them for fixing up a marriage alliance even today is that when they set out, a cat or snake running across the path or road, cry of a goat etc. should not occur as such occurrences are considered bad omens. In respect of good omens what they observe is the same as observed by the people of the plains. For example, they prefer to see a washerman (Vannan) with the bundle of dirty clothes by carrying himself or by a donkey on the pathway or road enroute their destination for an auspicious matter. Similarly, they consider their wish will be fulfilled if a woman, preferably married comes with full kudam (நிறைகுடம்) of cold water on the way after they set out of their residence.

Fairs and festivals

All the persons belonging to Pachchai Malayalis living in Aladipatti are Hindus. The principal deity of this Malayali tribe including Kolli Malayalis and Periyamalayalis (sub-divisions) is Kariaraman. They also worship Varadaraja Perumal, Venkataramana Swami, Veerabadraswami, Pillaiyar God (Lord Ganesa) and Mariamman. There are two temples in the villages located near the school just above the main cluster of the houses. Kariaraman temple is at Pelapadi which is an isolated village on this hill. Though the Pachchai Malayalis observe many of the festivals of the Hindu religion as that of the Hindus living in the plains, the Pongal festival is considered as an important festival of the Malayalis.

Pongal festival

This festival is also the largest festival of Tamil Nadu which occurs in the Tamil month of "Thai" (January - February). It is celebrated for three days in Aladipatti among the Malayalis. The first day is the "Vasal Pongal" (Vasal meaning front yard of a house). Pongal in which rice is cooked in a new pot in front of one's house. The cooked rice is consumed by the members of the family. On the second day they celebrate "Parri" Pongal (Parri meaning cattleyard). On this day they prepare Pongal by using rice and other ingredients in the farmyard in the presence of the cattle. The cattle which includes ox, oxen, bulls, he-goat, she-goat, sheep of both sexes and buffaloes are neatly washed and decorated with turmeric, kumkum etc. and the horns of the animals are painted with bright colours before preparing the pongal. After offering the pongal to

the cattle the strong bulls are taken round the village and they are made to get scared by shouting and hooting by youngsters. In some places of Arunoothumalai hills, they celebrate this occasion as 'Jallikattu'. Otherwise called (மாடு விரட்டல்) 'Madu Virattal' (Bullock race). This kind of sports is practised among the Malayalis on the occasion of Pongal festival. People in the other areas of Tamil Nadu celebrate the second day of the Tamil month of Thai as 'Mattu Pongal'. The third day is considered as (கரிநாள்) 'Karinal' i.e. inauspicious day. The Malayalis prepare turmeric water and enjoy spilling on each other and make this day a sort of fun in the entire village. Being the last day of the pongal festival, they like to have a square non-vegetarian meal. Goats and pigs are slaughtered for this occasion and the food prepared. During the first two days of this festival, the Malayalis take only vegetarian food.

There are nine temples spread over in different places of Arunoothumalai hills belonging to the seven villages. These nine temples are common to all the people in the seven villages. For the celebration of the festivals, the Malayalis of Arunoothumalai hills are divided into two groups and celebrate the festivals in two places viz. at Pelapadi and Sirumalai respectively. Aladipatti comes in the second group which celebrates the festival near Sirumalai village in the month of 'Masi' (February-March). But in the year of this study, 1985-86, the festival was delayed by a month due to late harvest. Each house has to pay Rs. 15/- and 5 kilos of rice towards the expenditure for this festival. The collection of cash and rice is done through the hereditary Trustee to celebrate the Adi Sivam festival. The duration of the festival is 15 days in all. On the last day, public dinner is held. After the dinner they proceed to Vellai Pillaiyar Temple at Aladipatti, where they celebrate the festival for another 10 days as the temple car reaches after 5 days from the beginning of the festival. Thus in Aladipatti, they celebrate the Adi Sivam festival for 10 days only. On the 9th day, the car festival is conducted locally. The temple car will go round the village starting from the temple.

The Adi Sivam temple is located in a valley on the banks of the river in between Arunoothumalai and Sirumalai (vide photograph). The temple consists of three rooms, each room having the idols inside. During the festival season, the villagers of second group assemble here for common worship and common lunch is distributed in the form of Prasadams. They sit on the ground around the temple and consume the food. The youngsters have some rural games like Chadu Gudu (Kabadi) and others take part in the cultural events of the festival. The Nattan (Head man) of the community, the Panchayat President, Poosari and the Trustees are involved in celebrating the festival. Of late, the group system in celebrating the festival is loosing its importance and all the persons inhabiting the seven villages of Arunoothumalai hills are invited for this colourful festival.

Mariamman festival

The Mariamman festival in Aladipatti is celebrated for one week. There are some cultural events during this festival season, especially in the night they have group dances, drum beating, small games for youngsters etc. They perform "Theru Koothu" during these seven days. On the seventh day the Margosa stem which was planted on the first day is removed and taken to the river and thrown away ceremoniously. They prepare rice on the seventh day in the temple campus and offer it to the Mariamman deity.

Leisure time activity

The prominent leisure time activity of the workers appears to be viewing cinema. There are no cinema houses in either permanent or touring this village or in the neighbouring six villages of Arunoothumalai Hills. Permanent cinema houses are located only in Valapadi and Salem town which are about 37 km. away from Aladipatti. Whenever the people of Aladipatti and other six villagers go to either of these places for selling their produce or for purchasing provisions and other articles, they invariably visit the cinema houses and see motion pictures. In Belur which is situated at a distance of 31 km. from Aladipatti, touring cinema theatre will be functioning for a period of 4 to 6 months in a year. It is learnt the villagers of Aladipatti and other six villagers see motion pictures in Belur also to which place they visit for buying their requirements in the weekly hat. Kabadi playing is one of the activities of workers in the age group 15-19. In all other age groups, cinema viewing is the prominent leisure time activity. Kabadi playing, cards game and cinema viewing are combined leisure time activity for the workers in the age groups of 20-24 and 25-34.

Other recreations of these Malayalis apart from the celebration of festivals, include the common indoor games of Tamil Nadu viz., Thayam, Choli, etc. Of late, they are tempted to witness cinema in the Towns, down the hill since there is transport facility which has been recently introduced in the hill region.

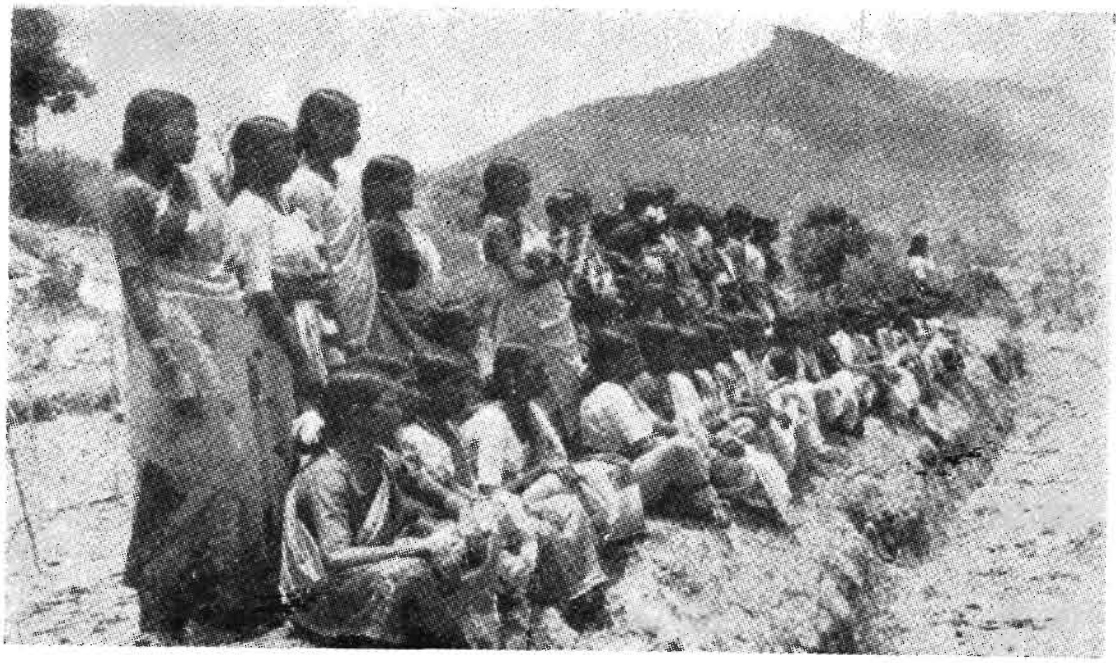
Visit to urban areas

From the information about visits collected in the household schedules, it is seen that the people of Aladipatti visited places situated not more than 50 Kms. in a large number of cases. The place most visited is Salem town. The movement is mainly for selling of produce or for purchasing of foodgrains for their needs. In one or two cases, they have journeyed to visit a friend or relation or a household member admitted to a hospital. In nine cases, the villagers have visited places more than 100 kms. in distance for sight-seeing. The place visited for sight-seeing is Madras city.

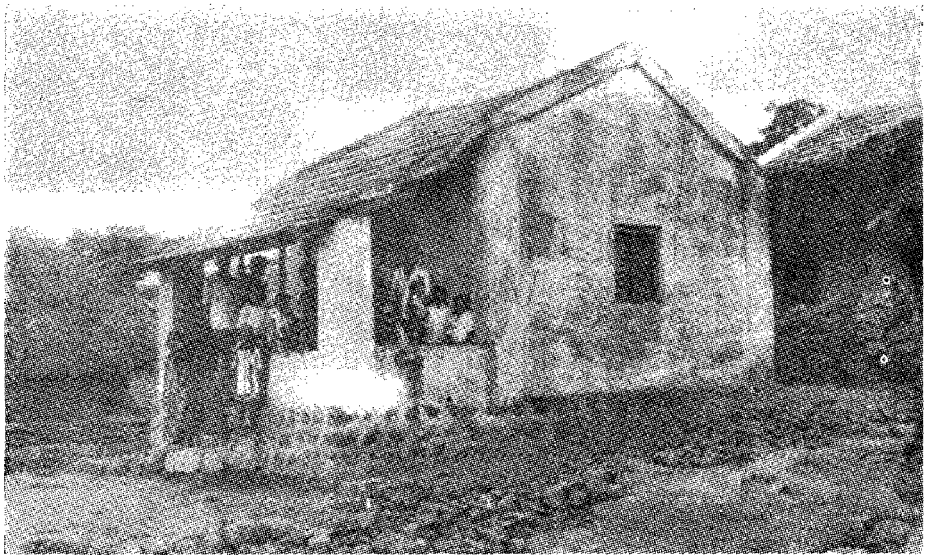
It is seen that a large number of visits were made by members belonging to cultivator group followed by members belonging to Agricultural labourer category.



Mariamman Festival.



Womenfolk watching the village festival celebrated in front of Arunoothumalai Temple.



Panchayat office, Aladipatti.

Visit by others

The visit from outsiders appears to be very far and few. Only one household was visited by a friend of the household from a distance of 45 kms.

Linguistic composition of communities

The linguistic groups found in the 100 households that were surveyed in Aladipatti are only two viz., Tamil and Telugu. The predominant language group is Tamil which shows that 96 per cent of head of households speak this language as their mother tongue. Telugu, the other language, is the mother tongue of four per cent of the head of households. From the ethnic point of view, all the head of Chettiar, Malayali (S.T.) and Paraiyan (S.C.) households speak Tamil and Vannan and Navithan households have Telugu as the mother tongue of the head.

Traditional Panchayat

Prestigious persons influential in the village

The traditional panchayat is still in existence among the Pachchai Malayali sects of the Malayali tribe. Neither the Peria Malayalis nor the Kolli Malayalis are found around Arunoothumalai hills. The Malayalis of Arunoothumalai hills and the Malayalis of Pachchaimalai hills located both in Salem and Tiruchchirappalli districts are called the Pachchai Malayalis. It is presumed that the Pachchai Malayalis might have migrated to these hills from Pachchaimalai. These people practise the system of exogamy and any violation of the rules of exogamy is referred to the caste Panchayat. The members of the caste Panchayat are Gorgoundan, Kangani, Nattan, his assistant Kariyakkaran, his servant Kolkaran and some important persons in the village. Any kind of incompatibility among the families and cases of adultry, divorces, etc; are referred to the caste panchayat whose verdict and decision would be final. Now-a-days, the caste panchayat is not so popular since the statutory panchayat has replaced the village administration. The people, of late, are not seriously consulting the members of the caste panchayat. In respect of functions like marriages, the Periya Thanakkaran (Senior Headman of the community) who is living in Chinnavelampatti is consulted by all the villagers of Arunoothumalai hills.

In Aladipatti, apart from the President of the Panchayat Board, Shri Govindan who is the branch Postmaster plays an important role as an advisor to the villagers in matters of importance to them. Also the ex-MLA of Yercaud constituency of Salem District who is residing at the foot of the hills near Pulluthikuttai village is also invited by the villagers for giving his guidance and help, especially in respect of their ceremonial problems and for approaching government departments for executing schemes for their welfare. There are also one or two well-to-do Agriculturists like Shri Selvaraj and his relatives who are considered as influential and prestigious persons in the area.

Changes in the village administration

Aladipatti is one of seven revenue villages on the Arunoothumalai hills and all the seven villages were administered by a village Headman, otherwise known as Munsiff (or village Munsiff) and a Karnam (or village Karnam). The jurisdiction of the village Panchayat also was extended to all the seven villages of this taraf (group). During the previous study in 1961, the village Karnam of Arunoothumalai group of villages was living in a village called Anuppur near Arunoothumalai who would go round the villages looking after the revenue accounts of each village. The village Headman is the overall head and was posted to collect the land and other taxes on behalf of the government. He was more or less a liaison personnel between government and the village. Both the village Munsiff (Headman) and Karnam were responsible for all matters concerning the villages of Arunoothumalai group. This system of having two officials and their menials has since recently been changed almost in all the villages of Tamil Nadu due to the abolition of village officers in 1980.

Each revenue village today is entitled for a V.A.O. (Village Administrative Officer) and he is posted to the respective village. In some places, 2 or 3 villages are attached to one village Administrative Officer for want of hands. All the seven villages of Arunoothumalai group are having one village Administrative Officer and he is having his office at Belur. The Village Administrative Officers are under the control and supervision of Revenue Inspector who is the head of a Firka consisting of many villages. A number of Firkas form a taluk which is administrated under a Tahsildar, the taluk head. The villages of Arunoothumalai hills including Aladipatti are managed by one Revenue Inspector whose head quarters is at Arunoothumalai, the village being situated at the top of the hills. The Firka is named after the Arunoothumalai hills viz., Arunoothumalai Firka. The revenue administration is being managed thus.

Aladipatti and other six villages during the previous study were included in the Community Development Block of Karipatti which is located about 37 kms. from Aladipatti. Karipatti Panchayat Union Office, otherwise called the Community Development Block Office was having the jurisdiction over this area for the purpose of developing the region and uplift these tribal folk. This jurisdiction has now been changed to Avodhyapattinam Panchayat Union, the office being located at Ayodhyapattinam which is a small town, eight kms. east of Salem Town. Actually, the villages of Arunoothumalai including Aladipatti were in the remotest area of the block and were isolated. Even the revenue and Community Development Block personnel till a few years ago had to walk for miles to reach these villages after parking their jeeps and other transport vehicles. The Block Development Officer is today able to visit the village on the black top road quickly; thanks to the Tribal Welfare Department, though the route to reach Aladipatti is circuitous.

The people of Aladipatti had to come down by walk either six kms. upto Kombur on the northern side or 16 kms. upto Belur on the southern side for fulfilling their postal needs during the previous study, and today the village is blessed with a branch post office which serves Aladipatti and the neighbouring villages.

Existing political parties

There is a chance of being influenced by the outsiders and loosing the importance of the caste organisation, which is the only weapon in the village level to maintain their peaceful living. The village caste Panchayat in Aladipatti as well as in the other six villages of Arunoothumalai is still in existence, though not powerful now, and is in operation whenever cases concerned are referred to. The political parties which are in existence in Aladipatti area are only two viz., Dravida Munnetra Kazhagam (D.M.K.) and All India Anna Dravida Munnetra Kazhagam (A.I.A.D.M.K.) in which the later is active having its nearest office at Salem town, the district headquarters. The All India Anna Dravida Munnetra Kazhagam party has been functioning for the past 10 years in Aladipatti. It is informed that there are nearly 100 members belonging to the party of A.I.A.D.M.K. and some of the members of the party would contest in the forthcoming local polls for electing the members for the council of village Panchayats in Tamil Nadu. There is now no members in this village belonging to Congress party which was once existing among these tribal folk during the early days of post independence period. There are also some party sympathizers of the D.M.K. and the Congress party, according to Shri Govindan, the A.I.A.D.M.K. leader.

The party position in the recent elections held on 23rd Feb. 1986 for the post of Panchayat Union Chairman could be seen from the election results of the Ayodhyapattinam Panchavat Union in which the villages of Arunoathumalai hills including Aladipatti are incorporated.

Election results of Panchayat Union Chairman

Ayodhyapattinam — Salem District

Elections held on 23rd February '86

Total No. of votes			84,485
Rejected votes			5,370
Total votes polled			56,103
Total valid votes polled			50,733
Percentage			91.26
1. Thangavelan, A.N.P.	A.I.A. D.M.K.	29,088	51.84%
2. Ammasi, K.	D.M.K.	16,771	29.89%
3. Chinna Vaithiyalingam	Janatha	2,884	5.14%
4. Ramasamy, C.	Independent	1,990	3.54%
5. Ramasamy, K.	-Do.-	981	

Thangavelan A. N. P. wasdeclared elected as Panchayat Union Chairman.

From the above results it is clear that the A.I.A. D.M.K. is popular in this area and that the candidate representing the A.I.A.D.M.K. party has secured more than 50% of the votes polled. Shri Thangavelan of A.I.A.D.M.K. got the absolute majority of the total votes polled by getting 29.088 votes (51.84%) of the total polled votes of 56,103. Next to AIADMK, the DMK party seems to be popular as seen from the above results.

Aladipatti and the other six villages of Arunoothumalai Hills are included in the Yercaud Assembly constituency of the State Assembly and comes under Salem Parliamentary Constituency. It would be interesting to analysis the results of the Tamil Nadu Legislative Assembly elections from 1977 to 1984 for the Yercaud Legislative constituency and the Lok Sabha elections of 1977, 1980 and 1984 for Salem Parliamentary constituency from the poll records given below.

Tamil Nadu Legislative Assembly Election Results, 1977, 1980 & 1984

87. *Yercaud (S.T.) Assembly Constituency*

Year 1977

Electorate			91,099
No. of polling stations			97
Date of poll			12.6.1977
Name of the candidate	Party		Votes secured
1. Kaliappan, R.	A.I.A.D.M.K.		20,219
2. Chinnusamy, V.	D.M.K.		13,444
3. Chinnaswamy, P.K.	INC		8,302
4. Mani, M.A.	Janatha		584

Year 1980

Electorate			99,409
No. of Polling Stations			117
Date of Poll			31-5-1980
1. Tharuman	A.I.A.D.M.K.		28,869
2. Natesan, R.	D.M.K.		27,020
3. Kaliappan, R.	Indt.		185
4. Rajagopal, V.	Indt.		144

Year 1984

Electorate			105,516
Date of poll			24-12-1984
Total No. of votes polled		70,340	66.63%
Total No. of valid votes polled		65,572	93.22%
Total No. of rejected votes		4,768	6.78%
1. Thirugnanam, P.R.	INC	48,787	69.36%
2. Manickam, K.	DMK	16,785	25.60%

Lok Sabha Election results of 1977 & 1980

16. *Salem Parliamentary Constituency*

Year 1977

Number of electors	677,947	
Number of polling stations	720	
Total votes polled	440,410	64.96%
Total valid votes polled	432,869	98.29%
Rejected votes	7,541	1.71%

Name of candidates	Party	Votes secured
1. Kannan, P.	AIADMK	254,138
2. Rajaram, K.	D.M.K.	174,534
3. Ramalingam, B.T.	Indt.	1,296
4. Adhi Narayanan, N.	Indt.	1,103
5. Ponnusamy, T.	Indt.	1,059
6. Assaithambi, K.	Indt.	739

Year 1980

Number of electors	691,389	
Number of polling stations	782	
Total votes polled	470,633	68.07%
Total valid votes polled	460,108	97.76%
Rejected votes	10,525	2.24%

1.	Palaniappan, C.	DMK	233,971
2.	Kannan, P.	AIADMK	207,713
3.	Gandhinathan, N.	INC	5,381
4.	Santalingam, T.	Indt.	3,327
5.	Balasubramaniam, P.N.	Indt.	3,007
6.	Ramaswami, M.	Indt.	1,864
7.	Vasanthi Muthu,	Indt.	1,442
8.	Vadivelu, B.	Indt.	1,092
9.	Kangani, C.N.	Indt.	953
10.	Kandasamy, P.	Indt.	918
11.	Tambi (Sakkarai Gounder)(Sc)	Indt.	440

Note :— 16. *Salem Parliamentary Constituency consists of*

86. Omalur
87. Yercaud (ST)
88. Salem I
89. Salem II
90. Veerapandi and
91. Panamarathupatty Assembly Constituencies.

Lok Shaba Election Results, 1984

16. *Salem Parliamentary Constituency*

1.	Number of electors	766,792	
2.	Number of polling stations	923	
3.	Total votes polled	548,043 (71.47%)	
4.	Total valid votes polled	519,863 (94.86%)	
5.	Rejected votes	28,180 (5.14%)	
1.	Name of returning officer :	Thiru G. Sivathamu, M.A.B.L Special Officer, Salem Municipality, Salem.	
2.	Date of poll	24-12-1984	
3.	Date of counting	28-12-1984	
4.	Date of result	28-12-1984	
5.	Name and address of the elected candidate	Thiru Rangarajan Kumaramangalam 5, Mohan Kumaramangalam Street, Nungambakkam High Road, Madras-600 034.	

Number and name of Assembly segments		86 Omalur	87 Yercaud (ST)	88 Salem I	89 Salem II	90 Veerapandi	91 Panamarathupatty	Postal ballot papers	Total
Electorate		124,598	105,516	141,927	132,483	141,355	120,913		
Name of candidate	*Party-wise*								
1. Rangarajan Kumaramangalam	INC	61,827	48,463	62,425	62,744	66,197	57,424	739	359,819 (94.86)
2. Kandasamy, M.A.	Janata	11,243	10,822	38,805	23,997	22,738	15,631	408	123,644 (23.78)
3. Sambalingam, T.	Indt.	1,435	1,243	593	492	1,640	1,405	..	6,808 (1.31)
4. Ekambaram, O.K.	Indt.	1,289	985	353	1,319	572	1,694	6	6,218 (1.20)
5. Raju, P.	Indt.	956	1,482	540	552	1,295	960	..	5,785 (1.11)
6. Vajravel, A.M.	Indt.	565	501	379	376	774	850	..	3,445 (0.66)
7. Sengottuvelu, M.	Indt.	512	634	486	335	828	634	1	3,430 (0.66)
8. Selvaraj, G.	Indt.	395	310	354	311	866	512	4	2,752 (0.53)
9. Thangaraju, R.	Indt.	453	472	305	355	363	708	4	2,660 (0.51)
10. Mani, G.	Indt.	429	489	280	242	458	377	1	2,276 (0.44)
11. Aryaputhiran, S.	Indt.	280	236	142	414	299	300	6	1,677 (0.32)
12. Thulasi Ramachari	Indt.	270	234	260	144	199	241	1	1,349 (0.26)
Total valid votes		79,654	65,871	104,922	91,281	96,229	80,736	1,170	519,863
Total rejected votes		4,769	4,426	3,672	3,845	5,738	5,628	102	28,180
Total votes polled		84,423	70,297	108,594	95,126	101,967	86,364	1,272	548,043
Percentage of polling		(67.76)	(66.62)	(76.51)	(71.80)	(72.14)	(71.43)		(71.47)

Pages 35 & 36 of results on General Elections to Lok Sabha published by Public (Ele.) Dept. Govt. of Tamil Nadu, 1985.

CHAPTER V

Conclusion

In the earlier study of the year 1961, it was said that the Pachchai Malayalis are not very tribal in character and that in many respects they resemble the agricultural communities of the plains. Compared to the Irulas, Kadars, Sholagars and Muthuvans, Malasars, Palliyans and Paniyas who are all living in the interior forests of the north western part of Tamil Nadu, this sub-division of Malayali people cannot be considered as primitive. Yet they have a distinct culture, particularly the backwardness and a characteristic code of social traits followed in the past decades. Secondly, the isolated settlements without proper transport and communication facilities have kept them aloof in their social life. But the means of livelihood are the same as that of the majority of the plain's people viz. agriculture. Excepting the social aspect of the day-to-day life and the traditional caste hierarchy still in vogue, these Malayalis otherwise called "Karala gounders" are no different in manner and customs from other pepole living in Salem district.

The Malayalis in this village were earlier found keen on maintaining the caste hierarchy through the caste panchayat in their day-to-day life. This hierarchy counselled and controlled their social life as also the religious activities. The Guru or Dorai, the overall head of the entire Pachchai Malayali tribe, the Oorgounden, the community head of the village, Mantri (meaning Minister), Nattan, Karaikaran and Kolekaran were the important persons vested with the powers and authority to make decisions in the social, religious and cultural life of the community. Today this organisation has slowly started disintegrating in that it is not able to exercise its authority on the community.

Aladipatti is now connected by transport as there is a pucca road and buses ply to the district and taluk/towns from the village. Their day-to-day life had undergone many changes. Earlier, major and minor offences, disputes etc. were settled by the Nattan and Oorgoundan of the caste Panchayat organisation and fines were imposed on all offences and the amount collected were utilised for common good of the village. Now the Malayalis are inclined to seek justice through the civil courts even for ordinary disputes, thereby reducing the authority of the caste Panchayat which has been in existence for a long time.

The Malayalis are nothing but the agnates of Pachchai Malayalis of Pachchai Malai situated in the districts of Tiruchchirappalli and Salem. They practice exogamy. They are inter connected socially within their sects by marriage as they follow exogamy. Polygamy is also allowed among them and population increase is partly due to this system, as well as widow remarriage.

The Aladipatti village being a tribal village and situated in a hilly terrain does not attract much migrants. The village population shows a higher female sex-ratio which is a good sign for the females as it appears their death rate has gone down. The restudy has also revealed that most of the population live in their own houses which is a praise-worthy feature. There is no housing shortage in Aladipatti. Further, the economy of the village depends on agriculture, horticulture and cattle rearing. All these activities come under the primary sector of industry. There is practically no unemployment among the population of this village.

The younger generation make frequent visits to the urban places in the district for getting their requirements and for recreation. Even their food habits have changed and they now follow the customs and manners of the people of the towns or plains. The dresses they use and wear make them look like the persons of the plains and not like the earlier day tribals who were content with the minimum clothing to cover themeselves.

Changes in imparting education and spread of literacy among the inhabitants of the village is also seen. In the 1961 study, there was only a primary school which was housed in a thatched structure and managed by a single teacher under the community development scheme. The school now has undergone considerable development. A pucca building has come up to house the school with more number of teachers. The mid-day meal scheme and the Chief Minister's nutritious meal scheme are the additions now noticed in the present study to encourage the children to attend the school regularly.

The literacy rate of the population is around 10 per cent The I.T.D.P. projects for educational development in the tribal areas have already been started and we find that enrolement of children in the school going ages is also quite good. It is hoped that the efforts in this direction will bear fruit, resulting in higher literacy rate in the years to come.

Agriculture, their main stay of economy, is similar to those of the poorer sections of the plains in the district. The disadvantages during all these decades in their progress were the absence of reasonable transport and communication facilities and the natural gift of water resources. The village economy, which mainly depends on agriculture, collapses without rains. But as far as Aladipatti is concerned, the rain water falling on the Arunoothumalai hills goes waste since the physical conditions of the hilly slopes do not facilitate the full use of rain water. The hill slopes are too steep in many places. The rain water does not ac-

cumulate in the required places. It goes waste as drainage. Hence they resort to dry cultivation which is common in all the villages of Arunoothumalai hills including Aladipatti. Sinking of wells in all the areas of the villages for wet cultivation like the plains of Salem district is not possible. Of late, the Public Works Department of the Government of Tamil Nadu, have taken steps to construct a few check-dams (vide photograph) on the streams which pass through the villages of the hills so as to enable the tribal people to utilise the water for agricultural operations.

Another change that has occured is in the improvement effected for cultivation of wet crop of Paddy. The farmers were exclusively dependent in the early years on the monsoon rain water to raise the crops. They were able to cultivate only the dry crops with the rain water in the earlier days and raised only a single crop. No other resources were developed in this hill area in those days. The rain water drained through the streams and on the slopes, and was going waste. Some of the farmers thought it wise to sink wells along the bed of the rivulet which runs through this village so that they could raise wet crops. At the end of 1987, there were as many as eight wells which were sunk along the rivulet of the village. About 40 acres of land owned by 8 ryots are irrigated with well water to raise paddy. The water is drawn by the age old method of using bullocks and drums made of tin sheet or leather buckets. A couple of farmers own the pumpsets driven by oil engines. None of the farmers in this area are having electric motor engines to lift water from their wells

The village of Aladipatti is not at all displaying an urban look nor that of a medium sized village of the plains. The village till recently, has been lacking in minimum facilities that are necessary, like drinking water, electricity, medical facilities, transport and communication, shops etc. The picture has now changed. Electric power has been provided since 1981. A small Health unit has been set up under the adminstrative control of the Hospital at Karipatti with the help of the DANIDA project. With the construction of the black-top road connecting the Arunoothumalai hill villages with important towns in the plains and the district headquaters and the introduction of bus transport to the villages except the two villages viz., Pallikadu and Pelapadi, it is possible that Aladipatti in course of time may change its look. Added to this, the establishment of LAMP, the co-operative agency, is helping the villages definitely to improve and increase the agricultural produce, animal husbandry, horticulture etc. as well as in the supply of rationed articles for consumption and threby improve the standard of living, particularly their general economy. Before the inception of the LAMP Society, the Malayalis of Aladipatti were borrowing for their needs from the money lending Chttiars of Manjavadi and other private money lenders who were advancing money at exhorbitant rates of interest. They were repaying debts mostly in the form of grains and other agricultural produces which did not get good returns from the money lenders. Today, the LAMP helps them not only to improve their cultivation but also helps in marketing their agricultural products for reasonable prices, thereby avoiding loss and exploitation by private persons. The departments of agriculture, animal husbandry and horticulture are playing their role only through the LAMP either in distribution or in procurement of necessary items. Their indebtedness to private individuals has been reduced considerably.

The multifarious programmes of the Tribal Welfare Department

To eliminate the poverty among the tribes, a new concept of tribal development was evolved with the advent of Fifth Plan known as the Tribal Sub-plan. This concept was based on the Integrated Area Development Programme. In Salem district, five I.T.D.P. areas were identified under the Tribal sub-plan and approved by the Planning Commission in January 1976 and the plan implementation was started in the same year. Arunoothumalai area is one of these five I.T.D.P. areas that was selected for this purpose. The other four areas are Kolli Hills, Yercaud, Kalrayan Hills and Pachchaimalai (in Salem district).

Many schemes like improvements in horticulture, health, medical, education, rural water supply, animal husbandry, forestry, minor irrigation, social education, electricity, village industries etc. are being implemented under I.T.D.P. programmes. This programme in Salem district was introduced in 1976-77. Considerable progress has been achieved every year in the concerned areas

Role of Large Multipurpose Cooperative Society (LAMP)

It was essential to draw up suitable programme for the welfare of tribals not only to change their out look but also to develop their economical condition. The LAMP societies which originated first in the state of Assam took its stride in Tamil Nadu in the form of Tribal sub-plan, and the tribal development programme is being carried out in Salem District from the year 1976-77. To develop the economic condition and the standard of living of the tribals, various programmes are being executed in the following five I.T.D.P. areas of Salem district viz., I. Kolli Hills 2. Yercaud 3. Kalrayan Hills 4. Arunoothumalai and 5. Pachaimalai. In all these five areas, the Malayali tribe is the chief inhabitant.

The purpose of the LAMP society is the creation of an adequate impact in the socio-economic field and termination of exploitation. Exploitation of tribals occur through extension of usurious rates of interest, fraud in purchase and sale, payment of lower wages than the statutory prescribed minimum wage, debt, bondage, liquor vending etc.

LAMP societies were devised as an inspirant in the fifth plan period, to provide the facilities to purchase from the tribal folk their surplus farm and forest produce, to sell to them their consumer necessities,

farm inputs and to extension of consumption and production credits. Also, the tribal people should be provided with a package of services under one roof was the aim.

Various schemes relating to development of horticulture, health, medical, education, rural water supply, animal husbandry, forestry, minor irrigation, social education, electricity, village industries etc. are being implemented under I.T.D.P. programme. The LAMP society has been formed and is functioning since Feb. 28, 1978 at Puluthikutta village, located at the foot of the Arunoothumalai hills and connected to the villages by a black-topped road, except the villages of Pelapadi and Pallikadu. Most of the programmes given above are being executed either with the help of LAMP society or in consultation with the committee of the LAMP Society which is formed when necessity arises. The jurisdiction of this LAMP society extends to 21 revenue villages, including Aladipatti and it belongs to the Valapadi and Ayodhyapattinam Panchayat Union Development Blocks.

The society has been functioning for the past 10 years to cater to the needs of the tribal people and acts as an agent on behalf of the government to extend and execute the concessions and subsidies given to these people; mainly to avail of the financial help for increasing their agricultural products and thereby to uplift their standard of living. They are given the long term, medium term and short term loan facilities through this organisation (LAMP). To increase their agricultural out put, they are given the fertilizers etc. at subsidised rates. The distribution of banana suckers, seedlings of fruit varieties like mango, jack, guava by horticulture department, seedlings of revenue giving trees by forest department, bullocks, cows, sheeps, goats by the Animal Husbandry department are all being done through the LAMP Societies to these tribes of Arunoothumalai. Therefore, the LAMP is not only eleminating the century long exploitation by the private money lenders but also helps them to uplift their standard of living. The LAMP is a gift to the entire community of the Malayalis. It gives services not only to them but also extends its services to other villages also. It helps them to sell their grains at reasonable market prices and thus avoid intermediaries.

Fair price shops have been opened by LAMP society in each village in the Arunoothumalai area to serve the tribals so that they are able to procure their day-to-day provisions at reasonable prices. Since the two villages of Pelapadi and Pallikadu are not connected by road, the provisions like oils and kerosene oil etc. are being carried by hiring donkeys or taken by headloads from the LAMP stores at Puluthikuttai. The LAMP is also providing employment to the hill tribes in this area by availing the forest tenders in the collection of fruits of the tamarind trees. The tamarind fruits are collected from the forests around the villages during the season and sold through LAMP shops by employing the tribal people for work. The LAMP Society is benefited by the forest tenders and by the sale of tamarind fruits.

Small scale or cottage/household industry is not established in the village and its surroundings, perhaps in the entire area of Arunoothumalai hills, as no utilisable raw material is available in this area. Other essential inputs for industrialisation are also not available in this village. Only dry cultivation, cattle rearing and horticulture can be developed profitably to improve the standard of living of these tribal folk. Wet cultivation has no prominent place since water resources are lacking in the entire area of the Arunoothumalai hills. Due to restrictions, availability of forest produce to these people are limited. However, firewood is freely available to them throughout the year, and it is a common scene that each house keeps a stock of firewood underneath the ends of roof around the house walls (vide sketch and photograph).

Schemes executed in 1986-87

Under Animal Husbandry Scheme, 485 families in the tribal areas of Salem district, including Arunoothumalai have been benefited at a cost of Rs. 12.44 lakhs. A sum of Rs. 3.56 lakhs was spent for four checkdams under minor irrigation scheme. Out of four, two schemes have been completed under soil conservation scheme, five check-dams, land levelling in 5.11 acres, contour stone wall in 104.88 acres have been carried out at a cost of Rs. 6.30 lakhs for the entire district. Under these schemes, 185 families have been benefitted. In respect of Forestry Scheme, a sum of Rs. 18.60 lakhs was spent for new plantation, percolation of two ponds, seven checkdams and distribution of 70,000 plants. Further, a sum of Rs. 4.50 lakhs was spent for establishing a sandal estate in Arunoothumalai in 1,000 hectares. By this scheme, 600 families of the surrounding villages have been benefited. Under rural water supply scheme, 40 villages in the district including the 7 villages of Arunoothumalai have been provided with bore wells at a cost of Rs. 14.00 lakhs.

The co-operation schemes have been sanctioned to an extent of Rs. 69.67 lakhs for extending the services of the LAMP societies in the district, including the extension areas of the LAMP at Puluthikuttai which serves the Arunoothumalai hill area for starting the village fair price shops and staff quarters etc. Under Horticulture scheme, a sum of Rs. 10.00 lakhs was spent for distribution of inputs and fertilisers. 1,400 families in the entire district have been benefited. This department plays an important developmental role in the villages of Arunoothumalai area, including Aladipatti. Some individual orchards and demonstration plots have been established. A sum of Rs. 3.74 lakhs was sanctioned for establishing a mini orchard at Arunoothumalai in 20.27 acres of land.

In respect of communication scheme, construction of road, culverts, bridges etc., have been taken up at a cost of Rs. 134.00 lakhs. Under community development programme, five T.V. and radio rooms have been constructed at a cost of Rs. 2.25 lakhs including Arunoothumalai area.

Solar energy

Of late, the tribal areas particularly of Salem district are indeed fortunate in utilising the solar energy for their common good. The Tamil Nadu Energy Development Agency (TEDA) has succeeded in lighting up the street lights with the solar energy in the Kalrayan, Kolli and Servarayan hills. Arunoothumalai hills are included in the Servarayan hills for this purpose, as these two hills are considered as one group. The use of solar energy was taken up on experimental basis and commenced in the year 1983-84 in Tamil Nadu and installation of the plants was done mostly in the hilly areas like Arunoothumalai. The TEDA in collaboration with the TNEB (Tamil Nadu Electricity Board) has commenced the lighting of streets by the solar lights, since Nov. 11, 1986 in the villages of Pelapadi and Thaloor in the Arunoothumalai hill area. It may expand the solar lights to other villages, including Aladipatti in due course of time.

The State government has been making efforts to improve agriculture, animal husbandry and horticulture in the tribal villages for some years. The LAMP co-operative agency is working as the chief co-ordinating agency and with the introduction of new infrastructural facilities like electric power supply, hospital-cum-dispensary, pucca road and bus transport, it is hoped that Aladipatti village will soon join the ranks of the other villages situated in the plains of Salem district.

APPENDIX

Glossary of local terms

Local terms	*English equivalents* (including botanical name)
Adi	Fourth month in the Tamil year (July-August)
Alari	Tree with pink flowers—oleander Indian willow (Nerum indicum)
Amanakku	Caster seed or plant. (Ricinus communis)
Arunoothu	Six hundred
Avarai	Country beans (Dolichos lablab)
Chavadi	Choultry
Chettiar	A community of caste Hindu speaking Telugu or Tamil; Title of caste Trader/Tradesman
Cholam	(Maize or Indian corn plant) Millet Zeamays
Cumbu or Kambu	Millet (peal millet) Pennisetum typhoides
Devars	Heavenly men
'Fasli'	'Fasli' years observed by Revenue Department for collecting Land Revenue (July to June)
Haran	God Siva
Iluppai tree	Soapnut tree (Bassia latijolia)
Kadukkai	Galnut (Medicinal tree)
Kalam	Threshing ground for grains
Kattu Kottai	Farm houses (thatched houses)
Koyya	Guava—Psidium guayava
Lungi	Circular cloth to replace Dhothi
Maistry	Supervisor
Mochai	Indian Beans
Muzham	(The distance from elbow to end of the centre finger) measuring 1 1/2 feet
Nadhi	River
Nalangu	Ceremony usually performed to ward off the effects of evil eye during Hindus marriages.
Nattan	Headman, Head of a Nadu
Navithan	Barber/Barber caste
Ootru	Spring
Pakku	Arecanut (Areca catechu)
Pakkuvanguthal	Receiving arecanut to confirm alliance during betrothal/ Marriage ceremonies etc.
Pala tree	Jack tree
Pandal	Temporary erected shed in front of houses, for functions like marriages etc.
Pannai	Farm
Pannaiyal	Farm worker on contract
Paraiyan	A Scheduled caste of Tamil Nadu
Pongal	Harvest festival in Tamil Nadu during January
Poojari	Temple priest
Poovarasu	South Indian tree with yellow and pink colour flowers
Poramboke	Unassigned govt. land
Punyavasanam	Purification ceremony to be conducted after birth/death
Samai	A kind of Millet (dry corp)
Siva	Hindu God
Tali	Marriage badge
Taram	quality
Thai	Tenth month in the Tamil year which occurs in January-February
Thatti	Screen made from bamboo chips
Thinnai	Pial—Resting place usually in front of houses on both sides at the entrance
Thinai	A kind of millet (Panicumitalicum)
Ulakkai	Pestle used for dehusking grains
Ural	Wooden mortar, for dehusking grains.
Utra	looked at
Vagai	South Indian tree(Albizzialebbek)
Vannan	Washerman (also caste)
Varachandhai	Weekly hat or weekly market usually held in villages on fixed day
Varagu	A kind of Millet (Panicum miliaceum)
Veedu/Veedus	Sept/Septs
Yagam	Propitiation performed with fire and mantras

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