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CENSUS OF INDIA 1961

VOLUME IX

MADRAS

PART VI

VILLAGE SURVEY MONOGRAPHS:

6. KANAKAGIRI

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FOREWORD

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

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

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

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

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

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

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the enquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield; and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours

of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September, 1959, the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; ornaments and footwear; furniture and storing vessels; common means transport of goods and passengers; domestication of animals and birds; markets attended, worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960, by two specimen schedules, one for each household, the other for village as a whole, which, apart from spelling out the mode of inquiry suggested in the September, 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities. forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'fee', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions,' at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May, 1961), Darjeeling and Srinagar (June, 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered and also because the 'consangunity' schedule remained to be canvassed. By November, 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. In the latter half of 1961 again was organised within the Census Commission a section on Social Studies which assumed the task or giving shape to the general frame of study and providing technical help to Superintendents of Census Operations in the matter of conducting Surveys, their analysis and presentation. This section headed by Dr. B. K. Roy Burman has been responsible for going through each monograph and offering useful suggestions which were much welcomed by my colleagues. Finally, a study came was organised in the last week of December, 1961, when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together.

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

NEW DELHI,
24th May, 1962

A. MITRA.
Registrar-General, India.

PREFACE

An interesting feature of the 1961 Census is the preparation of monographs on selected villages in Madras State. Sri A. Mitra, I C.S., Registrar-General, India has in his foreword given the reader a back-ground of the survey, its scope and its aim. This is the sixth of the series published by me.

In my preface of the earlier volumes, I have given the reader a general idea of the manner in which the scheme has been implemented in this State. I do not wish to cover the same ground. Kanakagiri which has been covered in this report is a village in Salem District with a traditional industry, and where a pronounced occupational shift from agriculture to weaving has been observed. This survey has been supervised by Sri T.B. Bharathi, my Deputy Superintendent of Census Operations. The report has been prepared by him, which after a little editing, I have presented to the reader. I take this opportunity to record my appreciation of his detailed and painstaking study of the village which has made this a useful report.

P. K. NAMBIAR,
Superintendent of Census Operations.

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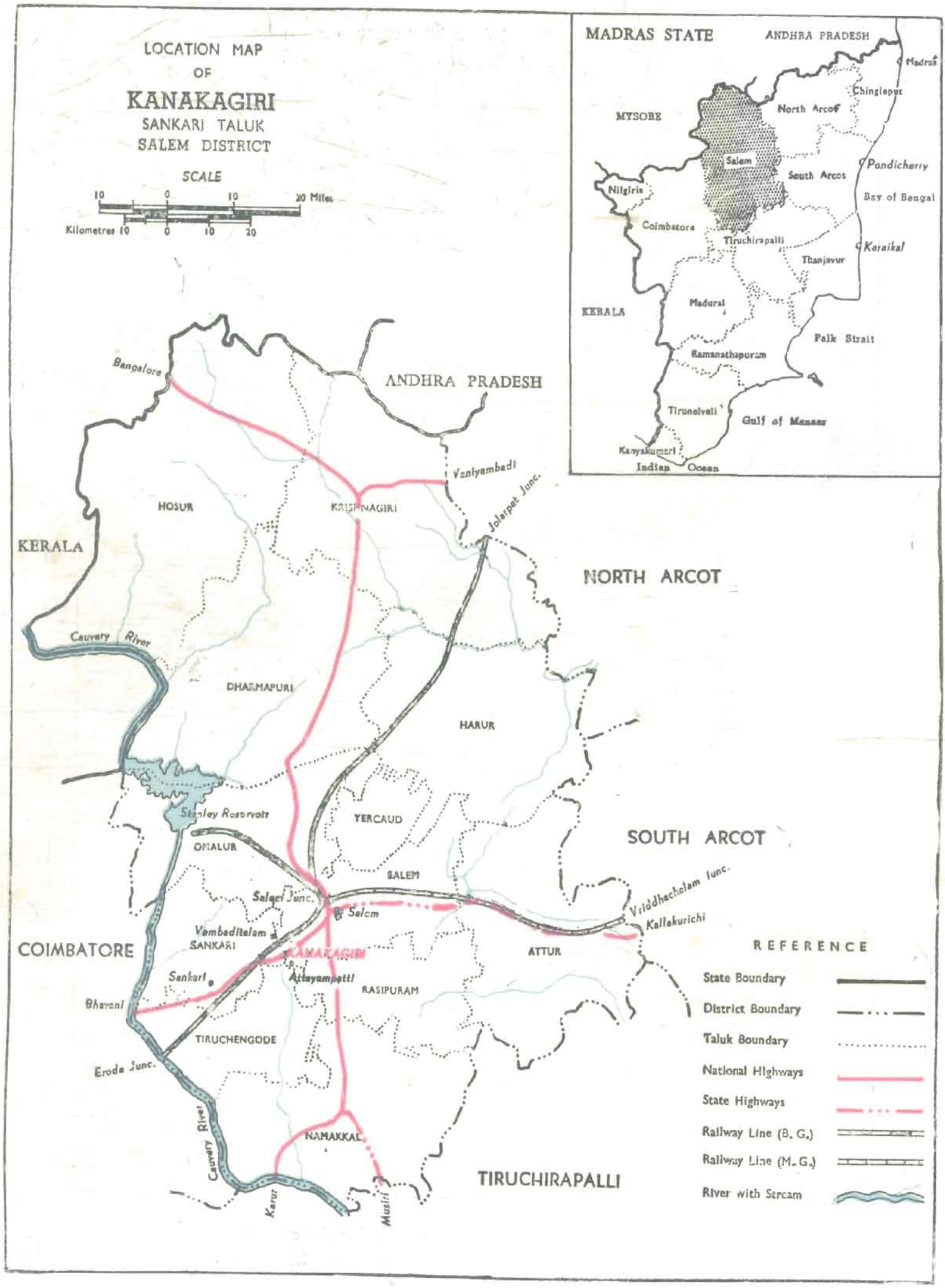
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ENTRANCE TO KAKAPALAYAM



Thanks are due to the Highways Department for the concrete name board fixed at the entrance to the hamlet along the trunk road


LOCATION MAP
OF
KANAKAGIRI
SANKARI TALUK
SALEM DISTRICT
SCALE
10 0 10 20 Miles
Kilometres 10 0 10 20
MADRAS STATE
ANDHRA PRADESH
Madras
Chingleput
North Arcot
MYSORE
Salem
South Arcot
Pondicherry
Nilgiris
Bay of Bengal
Coimbatore
Tiruchirapalli
Karaikal
Thanjavur
KERALA
Madurai
Palk Strait
Ramanathapuram
Tirunelveli
Gulf of Manaar
Kanyakumari
Indian Ocean
Bangalore
ANDHRA PRADESH
Vaniyambadi
HOSUR
KRISHNAGIRI
Jolarpet Junc.
KERALA
NORTH ARCOT
Cauvery River
DHARMAPURI
HARUR
Stanley Reservoir
YERCAUD
SOUTH ARCOT
OMALUR
SALEM
Salem Junc.
Salem
Vriddhachalam Junc.
Vembadittalam
Kallakurichi
COIMBATORE
SANKARI
KANAKAGIRI
ATTUR
Sankari
Attayampatti
RASIPURAM
Bhavani
TIRUCHENGODE
Erode Junc.
Cauvery River
NAMAKKAL
TIRUCHIRAPALLI
Karur
Musiri
REFERENCE
State Boundary
District Boundary
Taluk Boundary
National Highways
State Highways
Railway Line (B. G.)
Railway Line (M. G.)
River with Stream

CHAPTER I

INTRODUCTION

Selection of the village :

1. We have so far presented a number of socio-economic surveys on villages which are not easily accessible. One typical example is Arkasanahalli in the dsitrict of Salem. We now wish to present a report on a village which is easily accessible. The village of Kanakagiri lies right on the trunk road from Madras to Calicut. In this village, the economy rested on agriculture and that too of a dry-farming type. In the last two decades, a shift in the economy is however taking place. A large number of people in all castes have taken to handloom weaving with art-silk. Consequently the pattern of living is changing. But in spite of this change, the caste-system has maintained its rigidity which shows that caste structure in South India is not now based on the nature of the work performed by each caste.

Location :

2. The village Kanakagiri is 12 miles south of Salem, and is located on the National Highway No. 47 linking Madras and Calicut. A new-comer will not find any name board at the entrance of the village indicating that the village is Kanakagiri. Actually no place by name Kanakagiri exists except in the revenue records. The place is better known by the name of Kakapalayam which is the main hamlet of the village Kanakagiri. One can easily identify Kakapalayam, because name boards made of concrete have been put up prominently by the Highways Department on either side of the hamlet. On the road side, a police station by that name is also located. Buses running on this road stop at this point thereby enabling the passengers to have a cup of tea or a bottle of soda. A number of small shops are found on either side of the road. During summer, tender coconuts and palmyra kernels are sold to thirsty passengers. A railway station is located within four furlongs of this hamlet, but few travel by rail to the market town of Salem. They prefer bus and as such we can come across a number of persons at the bus-stop near the police station with bundles of newly woven art-silk sarees awaiting the arrival of the bus to Salem. Those who got down at this place may be having art-silk yarn with them. These passengers give us an idea of what the basic industry of Kakapalayam is. It is art-silk handloom weaving.

Importance of the village :

3. Ten years ago, this industry was unkown in this village. Senguntha Mudaliars, who were the traditional weavers, were then engaged in weaving coarse cotton cloth. The introduction of art-silk staple fibre has completely changed the economy of the village. Many people have taken to handloom weaving in preference to agriculture. Even outside the Senguntha Mudaliar community, some have taken to weaving, thereby forcing a transition in the occupational pattern of this village. How far this change in the pattern of work has affected the solidarity of the caste system is a matter for our study in the course of this report.

Legend about the Village :

4. According to the Government records, the revenue village of Kanakagiri was formerly located in Tiruchengode taluk. In 1959, Sankari, a new taluk was formed bifurcating Tiruchengode, and the revenue village of Kanakagiri became part of Sankari taluk. The taluk headquarters is Sankari which is 13 miles to the south of the village on the trunk road itself. At Sankari, there is a high rock-like hillock with fort walls scaling along the precipitous rock. This fort was built by Tippu Sultan. At Kanakagiri, there is a small hillock barely 100 feet high. The popular God of South India, MURUGAN with his name Velayudhaswami (meaning the God armed with spear) presides over the hill and watches the changing economy of his devotees. There is a local legend that gold was dug up from this hillock and sent to Chidambaram for making the gold roof of the famous Nataraja temple during the time of Paranthaka, the Chola king. There is no record to show the authenticity of this story. Perhaps, this story was a result of local imagination based on the fact that Kanakagiri means gold hill. There is no evidence to show that gold can be found anywhere in the vicinity.

How the village is composed of

5. The village is only 1·22 square miles in area. The present population of the village is 1,537—774 males and 763 females. The village has seven hamlets with 325 households. The number of households in the various hamlets is as follows :

		Number of households.
(1)	Kakapalayam ...	123
(2)	Palamundi ...	27
(3)	Velappankoil ...	58
(4)	Kattuvalasu ...	16
(5)	Malapriampalayam ...	47
(6)	Alangudugu ...	26
and (7)	Palamundikattuvalasu...	28
		325

Kakapalayam

6. Kakapalayam which is situated on the trunk road is the main hamlet. It has a police station, Panchayat Office and the village elementary school. It is centrally situated among the hamlets. Sometimes, a crowd gathers around the police station at Kakapalayam. Perhaps some persons are arrested and taken to the police station. The villagers wish to find out what was the cause of arrest, whether it was any field boundary dispute or theft of cattle or a prohibition offence. When an accident occurs on the Highway, a crowd collects to enquire into the cause of accident. On all such occasions, when anything out of the way takes place, the tea-shops and pan-shops have some brisk business. The people neglect their looms with a view to find out the local news.

Institutions serving the village

7. The other hamlets are situated on either side of the trunk road and can be reached only by walking. They lie at distances varying from four furlongs to one mile from Kakapalayam. The village is served by a sub-post office which has telegraph facilities located at Vembadithalam, at a distance of six furlongs. The village is part of the new Panchayat Union with headquarters at Macdonald Choultry at a distance of two miles. The Community Development Scheme is in pre-extension stage. It will thus be seen that the main hamlet has all the facilities of communication and is closely linked with the city of Salem.

Description of the tract

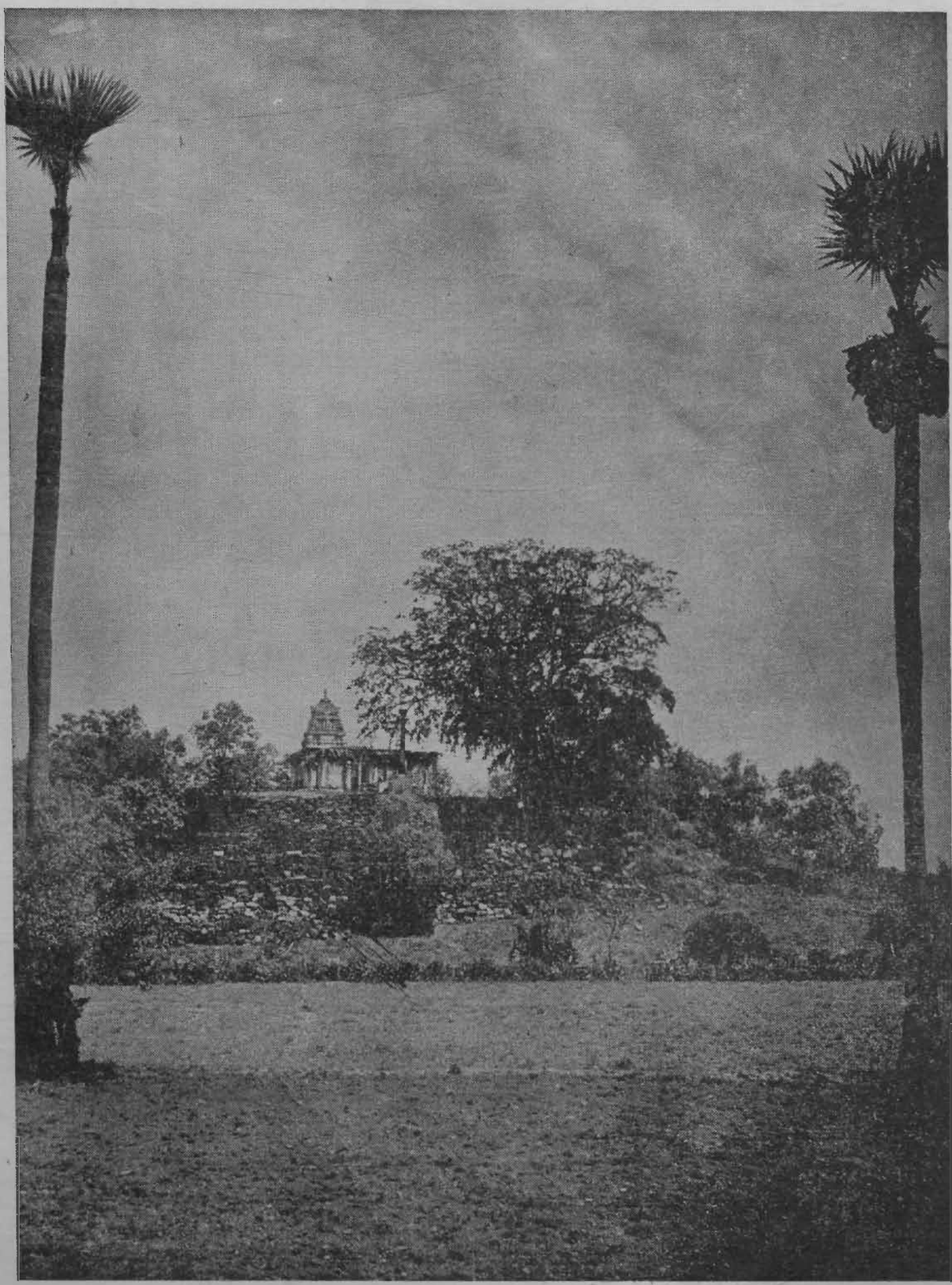
8. The entire Sankari taluk is a barren dry tract with an annual rainfall of 20 to 22 inches. The lay of the land is undulatory and dotted with rocks and hillocks. The villagers are so industrious that with the adoption of a suitable calendar of agricultural operations, they make the best use of a somewhat meagre rain and raise a dry crop. The success of the crop is, however, dependent on the vagaries of the North East Monsoon which more often than not fails. It has failed in the last six years. To insure against the failure of rains, people have sunk a few irrigation wells which are quite deep. But it is difficult to find water in these wells during most part of the year. A small irrigation tank is located in the village which can irrigate 23 acres. But it depends on rains. Out of 56 irrigation wells, 43 are in use. The rest have dried up because the water table has been consistently going down. These wells irrigated 56 acres. In the rest of the cultivable area, dry farming is practised—groundnuts and millets being the main crops. The cultivation season lasts for only six months in a year from July to December.

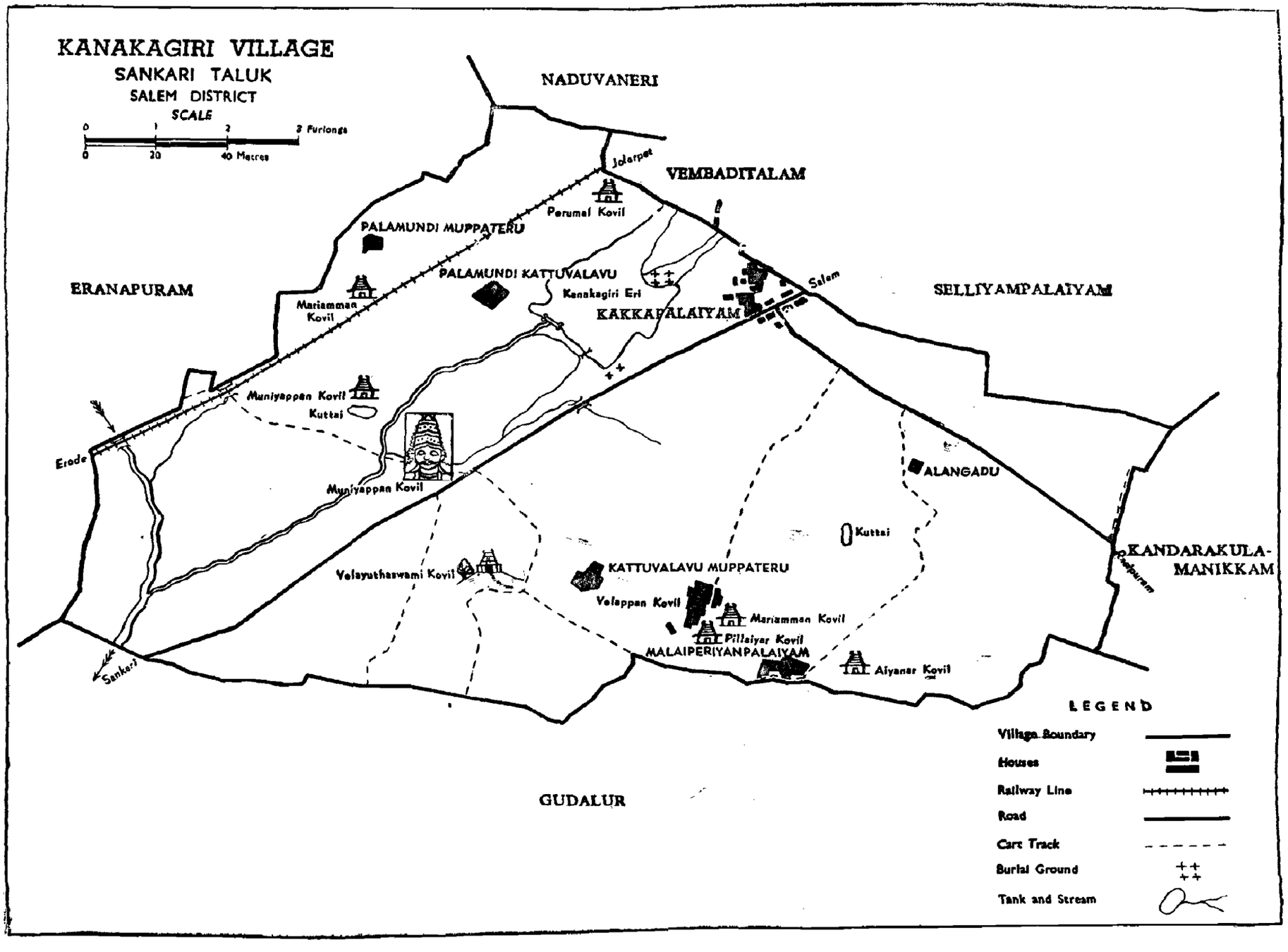
These facts will show that handloom weaving industry has provided a useful subsidiary occupation for the villagers. In summer, it is difficult to get even drinking water. The landscape looks parched. Under a shady margosa tree which is the only species which provides green foliage during summer, a flock of goats or sheep with their herdsmen could be seen taking shelter under the tree from the merciless sun. Except for the chattering noise of the handlooms, the buzzing drone of speeding motor cars, lorries and buses on the highroad and the occasional whistles of railway engines, calm prevails in the village throughout the day. Perhaps, in the early mornings, one can also hear the tapping noise from the top of palmyra trees from which Neera is extracted; the area abounds in palmyra trees which provide occupation to about 14 Shanar families during the five months from December to April.

Flora

9. There is nothing interesting in the flora and fauna. On the main road, one can see big tamarind trees on either side planted in a systematic manner. In the fields one can see palmyra trees along the boundaries. A few banian and margosa trees can be seen on the village site providing shade to the

DISTANT VIEW OF VELAYUDHASWAMI TEMPLE




KANAKAGIRI VILLAGE
SANKARI TALUK
SALEM DISTRICT
SCALE
0 1 2 3 Furlongs
0 20 40 Metres
NADUVANERI
VEMBADITALAM
Jolarpet
Perumal Kovil
PALAMUNDI MUPPATERU
PALAMUNDI KATTUVALAVU
Kanakagiri Eri
Mariamman Kovil
ERANAPURAM
KAKKAPALAIYAM
Salem
SELLIYAMPALAIYAM
Muniyappan Kovil
Kuttai
Erode
Muniyappan Kovil
ALANGADU
Kuttai
KANDARAKULA-MANIKKAM
Kaveripuram
Velayuthaswami Kovil
KATTUVALAVU MUPPATERU
Velappan Kovil
Mariamman Kovil
Pillaiyar Kovil
MALAIPERIYANPALAIYAM
Aiyanar Kovil
Sankari
GUDALUR
LEGEND
Village Boundary
Houses
Railway Line
Road
Cart Track
Burial Ground
Tank and Stream

Vinayakar or Mariamman deity. Farmers do not generally permit other trees to grow in their fields because the shade will harm the crops. White Babul trees can be seen in the fields. It can resist drought like the palmyras. The bark of this tree is useful for the illicit manufacture of arrack. On either side of the railway line, one can see rows of aloes. The blades of these are cut and soaked in water and fibre extracted. In the garden lands, coconut trees have been planted. They not only give shade to the bullocks but also give a good return to the farmers.

Fauna

10. Cows, bullocks, buffaloes, goats and sheep are found in the village. A few dogs, pigs and donkeys are also found. The donkeys are owned by the village dhobi. We cannot see any birds other than crows and sparrows. Perhaps during winter, one may see one or two white cranes sitting in the wet fields, and in the pleasant months of January and February, the cuckoo can be seen.

The people

11. The village is occupied by a number of castes who for all outward appearances live in amity. Normally, rivalries cannot be easily found out because they do not waste their time ventilating their mutual grievances. But during election period, the caste differences come to the surface. The predominant community in Kakapalayam is Sengunthars with 37 households. They live in one cluster to the west of the trunk road. Adjoining to them live the Goundars with 25 households, and Sholia Pillais with 15 households. A police official, Village Karnam and petty tradesman, a blacksmith, cart and jutka drivers and tea-shop owners are also found in the main hamlet. At a little distance, 13 Shanar households are found living in a field. Kakapalayam is more cosmopolitan than the other hamlets and the living quarters of different castes are closer to one another. Most of the houses are tiled and from the row of shops found on the trunk road, one may be inclined to think that Kakapalayam is a small town.

The hamlets

12. The next big hamlet is Velappankoil. Here 19 households of Goundars 12 households of Pallars and 14 household's of Chakkiliars are found living in separate localities though close to each other. It also contains 2 Pandaram households, a Muslim household and a Chettiar household. Goundars are generally engaged in cultivation and weaving. Their locality is neat. The Pandarams and Pallars are also engaged in weaving. The Chakkiliars provide the agricultural labour. This hamlet has a well-built Mariamman temple.

At a short distance from this hamlet is Melapriyampalayam, the stronghold of Vanniars with 41 households. Four Shanars, a Goundar and the Brahmin village-headman also live in this village. The father of the headman acts as the priest of the Velayudhaswami temple. Most of the houses are thatched.

Kattuvalasu lies close to Velappankoil. It is a small hamlet with 16 Shanar households and a Vanniar household. Weaving is the main occupation.

Alangudugu lying on the eastern side of the village and close to Kakapalayam-Attayampatti road is a small hamlet with 15 Vanniar households and 11 Goundar households. The localities of these communities adjoin each other and the hamlet does not appear congested. Palamundi lying to the west of the railway line is exclusively occupied by Shanars except for two Paraiyar households living separately. The Shanars here pursue weaving and palm-gur manufacture. On the road to Palamundi is a cluster of houses built in a private field containing 12 Vanniar households, 3 Goundar households, 2 Shanar households and 11 Pallar households. This group of house is called Palamundi-Kattuvalasu.

In all the hamlets, houses are built in shapeless clusters with winding lanes. Sanitary conditions within the hamlets cannot be said to be ideal. But they are much better than many of the villages in this part of the country. The credit for this better condition should however go to the people and not to the Panchayat.

Settlement history

13. Table 1 gives the settlement history of the various castes. It can be seen that the Vellala Goundars, the Vanniars, Shanars, Sengunthars, Pallars, Chakkiliars, Vannans and a few households in Pillais, Chettiars, Pandarams, Parayans, Brahmins and Muslims are settled in the village for more than five generations. A few others have come in recent times in search of occupations of service nature.

TABLE - 1.

SETTLEMENT HISTORY

Community	Total No. of house holds	No. OF HOUSEHOLDS SETTLED.																*Remarks.* Places from which the families have migrated viz. outside the State, outside the District, outside the Taluk and within the Taluk but outside the Village.
		Before 5 generation				Between 4-5 generations			Between 2-3 generation			One generatton			Present generation			Not known			
Vanniars	71	69	149	161	—	—	—	—	—	—	—	—	—	2	4	3	—	—		Vaikundam-Same Tk.
Goundar	59	55	129	121	—	—	—	1	2	3	1	1	1	2	4	3	—	—	—	Rasipuram, Mettur, Kachipalayam.
Shanar	59	55	124	125	—	—	—	—	—	—	—	—	—	4	13	8	—	—	—	
Sengunthar	37	25	72	73	—	—	—	—	—	—	2	8	7	10	25	33	—	—	—	
Pallar	32	31	62	67	—	—	—	—	—	—	—	—	—	1	4	2	—	—	—	*Sempumathi* same Tk. (Salem District).
Pillai	15	8	17	14	2	5	3	—	—	—	—	—	—	5	8	7	—	—	—	Rasipuram, Salem Dt. Gudalur, Edappadi, Sankari Taluk.
Chakkiliar	14	14	41	34	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Sempumathi, Same Tk. Ammapettai.
Chettiar	9	3	5	7	—	—	—	1	3	2	2	9	8	3	5	7	—	—	—	
Asari	5	2	11	6	—	—	—	—	—	—	—	—	—	3	7	10	—	—	—	Rasipuram, Edappadi, Same Tk.
Pandaram	5	2	4	3	—	—	—	2	5	6	—	—	—	1	3	2	—	—	—	Sankari (3 G - Same Tk.)
Parayan	4	2	4	4	—	—	—	—	—	—	—	—	—	2	6	2	—	—	—	Dharmapuri, Tiruchengode.
Brahmin	2	1	4	6	—	—	—	—	—	—	—	—	—	1	1	4	—	—	—	Edappadi, Sankari Tk.
Naidu	2	—	—	—	—	—	—	—	—	—	—	—	—	2	7	6	—	—	—	Kalavi/Krishnagiri, Hosur, Salem.
Devanga	1	—	—	—	—	—	—	—	—	—	—	—	—	1	1	3	—	—	—	Arasipalayam, Salem.
Naicker	1	—	—	—	—	—	—	—	—	—	—	—	—	1	4	3	—	—	—	Dharmapuri, Salem.
Vannan	1	1	5	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Muslim	7	2	6	5	—	—	—	—	—	—	—	—	—	5	12	8	—	—	—	Attur, Salem.
Christian	1	—	—	—	—	—	—	—	—	—	—	—	—	1	4	2	—	—	—	Salem.
Total.	325	270	633	630	2	5	3	4	10	11	5	18	16	45	108	103	—	—	—	

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE.

Ethnic composition of the Village :

14. As Kanakagiri is located on an important trunk road, it has attracted persons belonging to different castes following varied occupations. The ethnic composition of the village, therefore, is interesting. Table 2 (on page 6) gives the relative strength of the different castes in the village. The prcentage distribution of castes by households and by actual number of persons is as follows:-

Caste	Percentage by distribution households.	Percentage distribution by No. of persons.
Vanniars	21.84	20.62
Goundar	18.15	17.18
Kongu Shanars	18.15	17.56
Sengunthar	11.38	14.18
Pallar	9.84	8.78
Soliya Pillai	4.00	3.25
Karuneekar	0.61	0.25
Chakkiliar	4.31	4.88
Chettiars	2.76	7.35
Asari	1.55	2.21
Pandaram	1.55	1.50
Parayan	1.24	1.04
Brahmin	0.61	0.61
Naidu	0.61	0.85
Devanga	0.31	0.26
Tuluva Vellala Naicker	0.31	0.49
Vannan	0.31	0.59
Muslim	2.16	2.01
Christian	0.31	0.39

Of the various castes shown above the mother tongue of Naidus and Chakkiliars is Telugu, that of Devangas Kanarese, that of a section of Muslims Urudu and that of all the rest, Tamil. Besides one Christian household and seven Muslim households, there are as many as 18 castes belonging to Hinduism found in this village. Vanniars who are known as Padayachis in this part of Salem form the biggest group with 71 households consisting of 317 persons. They belong to Arasa Palli sub-sect. The southern taluks of Salem district are the stronghold of Nattu Goundars and Vellala Goundars. Vanniars are not generally found in any strength in these taluks but surprisingly a large number of Vanniars are found in this village. Two other important groups found in the village are the Nattu Goundars and the Shanars. They are followed by the Sengunthars who are engaged in the traditional occupation of handloom weaving. Then comes the Pallars with 32 households consisting of 135 persons. Pallars form the bulk of the agricultural labour force in wet areas of the Madras State and they are not generally found in dry tracts. Perhaps sometime in the past, some families of Pallars have moved to this village to work in small extent of wet cultivation found in the village near the irrigation tank. They call themselves as Solia Pallars, which shows that they have come from the kingdom of Cholas in Thanjavur and Tiruchirapalli districts. Next to Pallars comes the Solia Vellalas who form 4 per cent of the households. They were originally cultivators of Chola Kingdom. They are found in small numbers in the districts of Salem, Coimbatore, Madurai and Ramanathapuram. Finding it difficult to compete with the capacity of Kongu Vellalas for sustained hard work, they have given up agriculture and have taken to easier occupations of service nature. Chakkiliars who form 4.31 per cent of the households have 14 households as against 2 Parayars. In Kongunad, which consists of Coimbatore district, the southern taluks of Salem district, Karur taluk of Tiruchirapalli district and Palani Taluk of Madurai district, Kongu Parayars are more indigenous than Chakkiliars. The latter thrive better because of the widespread extent of garden cultivation. Leather buckets are needed for lifting water from wells for irrigation. For this, the services of Chakkiliars are needed, *i.e.* for mending leather buckets. Next to Chakkiliars, comes the Tamil-speaking trading community of Vellan Chettiars. They are so called because they were originally cultivators and later became traders. It is said that they originally belonged to Solia Vellalas. They are mostly engaged in petty trades. Asaris rank next in number, and they belong to the group of Pancha Kammalas who by tradition pursue the five technical

TABLE - 2.

AREA, HOUSE, POPULATION, HOUSEHOLDS CLASSIFIED BY RELIGION COMMMUNITIES, CASTE, SUB-CASTE.

Area of the village	Density	No. of houses	No. of house holds	Religion	Community	Sub-caste/sect	Total No. of house holds	Total persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
		71	71	Hindu	Vanniar	Arasa Palli	71	317	153	164
		59	59		Goundar	Nattu Goundar	57	251	130	121
						Vellala ,,	2	13	6	7
		59	59		Shanar	Kongu Nadar	59	270	137	133
		37	37		Mudaliar	Sengunthar	37	218	103	113
		32	32		Pallar	Devendrar	32	135	66	69
		15	15		Pillai	Soliyar	13	50	27	23
						Karuneekar	2	4	3	1
		14	14		Chakkiliar	Thotti (V)	14	75	41	34
		9	9		Chettiar	Vellan	7	38	18	20
						Vannia Chettiar	2	8	4	4
		5	5		Asari	Pathar	3	17	7	10
						Kongu Kammalar	1	8	5	3
						Pandia ,,	1	9	6	3
		5	5		Pandaram	Komaundi Pandaram	4	18	9	9
						Nayarar Pandaram	1	5	3	2
		4	4		Parayan	Konga Parayan	4	16	10	6
		2	2		Brahmin	Iyer	2	15	5	10
		2	2		Naidu	Kavara Balija	2	13	7	6
		1	1		Devanga		1	4	1	3
		1	1		Naicker	Tuluva Vellalar	1	7	4	3
		1	1		Vannan	Tuluva Vannan	1	9	5	4
		7	7	Muslim		Labbai	2	5	3	2
						Pattani	4	20	11	9
						Achacuatti Saheb	1	6	4	2
		1	1	Christian		Protestant	1	6	4	2
		325	325				325	1,537	774	763

crafts of jewel-making, blacksmithy, carpentry, bell metal and stone idol making. They call themselves Viswakarmas or Viswa Brahmins. They wear the sacred thread and records show that this community once had the courage to dispute the social superiority of Brahmins. Pandarams, who have 4 households here, are by tradition engaged in occupations connected with temples. In temples, where the mythological Brahminical Hindu Gods are not worshipped, they act as priests. They are also good cooks. Generally, in rural parts, their subsidiary occupation is the supply of plantain leaves to well-to-do families. In Kanakagiri they are, however, engaged in weaving. The other caste people in the village are two Brahmin households, one of which acts as the Village Headman-cum-priest in the Velayudhaswami temple, three Balija Naidu households who are temporary residents, being employed as Police Constables, one Devanga high school teacher, one Tuluva Vellala, one Karuneegar, two Vellala Goundars and a prosperous Vannan. Outside the Hindu fold, are the Protestant Christian household and seven Muslim households out of which two are Tamil-speaking Labbais, four are Urdu speaking Pattanis and one belonging to Achukatti sub-sect. It is difficult to come across so many castes and sub-castes in any one village. But of Kanakagiri, they have gathered together because of the local importance it has gained by the location of the police station. Except a few households of Chakkiliars, Balijas, Devangas and Pattanis, all others speak Tamil. Even the former know enough of Tamil to carry on the daily business with other people.

It will be of interest to the reader to know more about these communities. We, therefore, propose to deal with the social position, customs, manners and religious practices of Kongu Vellalas otherwise known as Goundars, Vanniars, Sengunthars, Shanars and Pallars. We do not propose to deal in detail with other communities whose customs and manners have been covered by us in other socio-economic survey reports.

Kongu Vellalas

15. In Madras, the Vellalas include different types of castes but they go under the common generic name Vellalas in view of the fact that they are engaged in cultivation. Broadly they are divided into six castes and these are known by the territory to which they belong. They are the Tondaimandala Vellalas, the Tuluva Vellalas, the Kanchimandala Vellalas, (now known as the trible of Malayalees), the Kongu Vellalas. Solia Vellalas and the Chera Mandala Vellalas. In customs, manners and habits, in social status and economic development, they form independent and distinct groups with nothing in common with others. Many of these castes have within them many endogamous subsects. Kongu Vellalas, with whom we are concerned, style themselves as Goundars and they are divided into Aru Nattu Goundars, Sendalai Goundars, Padaithalai Goundars Vellikai Goundars, Arumbukatti Goundars, Pavalamkatti Goundars Thollakadu Goundars, Attangari Goundars and so on. They are mostly found in Kongunad. The sub-sect of Aru Nattu Goundars or Nattu Goundars as briefly called or found chiefly in the six Nadus in Rasipuram, Namakkal and parts of Sankari and Tiruchengodu taluks. Le Fanu in his Manual of Salem district published in 1883 has observed as follows:

> "They area very hard working race and however rich they may be, the women of the family are not allowed to sit idle. The wives of the wealthiest men may be seen at the markets far and near, selling their thread, curds, ghee and the produce of the kitchen garden".

Again, he had stated:

> "The Vellalan is frugal and saving to the extreme; his hard working wife knows no finery and the Vellalachi wears for the whole year one blue cloth which is all the domestic economy of the house allows her. If she gets wet, it must dry on her and if she should wash her sole garments, half is unwrapped to be operated upon, which in turn relieves the other half that is then and there similarly hammered against stone by the side of the village tank or the bank of the neighbouring stream. Their food is the cheapest of the dry grains which they happen to cultivate that year; and not even the village feasts can draw the money out of a Vellalar's clutches; it is all expended on his land".

The observations made in 1883 seem to apply to 1962 also. Though by dint of hard work, they have improved their conditions economically and socially, they continue to possess those old basic qualities which make them different from other cultivating communities. Any land is dear to them and they do not hesitate to spend any labour or money to enrich the soil. If sub-soil water could be tapped within the

depth of 100 feet, they will start digging an irrigation well. If electricity is available, they will go to the depth of 500 feet. They specialise in garden cultivation. They love cattle and take pride in owning good stock. A late Collector who served in these parts used to say that if the Government wish to reclaim any big block of waste land, it would be better to settle an adequate number of Kongu Vellala families on the land, rather than spending anything on tractors, boring machines, harvestors and other machines. The zeal with which they work on the lands is something marvellous, worthy to be copied by other cultivating communities. They have also taken to improved methods in agriculture.

Their whole life cycle, their festivals and their social life revolve round the main theme of agricultural production. They give their daughters late in marriage, as they do not wish to lose working hands on their farms. They do not spend much on marriages and other ceremonies. Normally a marriage is one night function. The guests after working in their respective fields till evening, will start collecting after dusk and after the celebratian of the marriage will return to their fields. The marriage is generally performed in the early hours of the day. A Tamil proverb is found to the effect that in a Vellala's marriage everything will be over by day break. They do not waste much time on social functions. For the 18th of Adi, they invite the newly married couple and present them with new clothes, but they will utilise the labour of the daugther and son-in-law in the sowing operations. Even to this day, they continue to have the "MOI" system which has been abandoned by most other castes. Under this system, during marriages and social occassions, the guests are expected to present cash to the host. This will help the host in meeting part of the expenses. For marriages, they were not employing Brahmin priests in the past; of late, in some rich families, Brahmin priests have officiated in marriage functions. Generally, in their community, there are elderly persons known as Arumaikarans. One of them has to officiate as master of ceremonies on marriages. To qualify as Arumaikaran, one must be well advanced in years, be of good character and should be living with his wife and children. He is usually initiated into the office of Arumaikaran only at the time of the marriage of his first, third or last son. The initiation ceremony is conducted by a Kudinavithan, a highclass barber and by other Arumaikarans. After the ceremony, the newly installed Arumaikaran and his wife take out rice with the aid of a laddle from the pot in which rice is being cooked for his son's marriage. It is only after this they are qualified to officiate as Arumaikaran and Arumaikarachi in other marriages.

In Kongu Vellala marriages, a Kudinavithan plays a very prominent part. Kudinavithan is a superior sub-sect of barbers who can freely enter the houses of caste Hindus. There, they naturally attend to only the high class people in their professional capacity. The prominence of the barber in the marriage rites is accounted for by the following story.

A Vettuvaraja who had gone out on his morning ride saw a Kongu Vellala being shaved on the roadside. The Rajah ordered the barber to attend on him at once and the frightened barber complied to it leaving the unfortunate Vellala half-shaved. The Vellala being shy of appearing in public shut himself up at home and begged his son to complete the shaving. The son refused however saying that, if he complied, no parent would ever accept him as a son-in-law. A potter who overheard this, offered his daughter in marriage on condition that the son finished shaving his father. The sun accepted the offer and came to be called as Kudinavithan. His progenies enjoy the privileges of officiating in certain rites during marriage occasions. Immediately after the TALI is tied, he recites a long verse which narrates how a Vellala marriage should take place. The verse in Tamil as elicited from a Kudinavithan can be found in Appendix I. The content of the verse is transmitted from father to son orally.

Their marriage takes place in the house of the bride. No dowry system is prevalent. But a bride price called PARISAM is paid. It usually consists of 25 measures of rice, 25 moulds of palmyrah jaggery, 5 bundles of betel leaves, one measure of arecanut, one measure of turmeric, 4 measures of ghee, a "Koorai" which is a new saree worn by the bride at the time of the marriage and gold ornaments depending on the status of the bridegroom. These articles are put in a bamboo basket and presented to the bride. They use a large sized Tali for their marriage. The tying of the Tali was performed in olden days by the Arumaikarans in the presence of the bridegroom. The custom has now changed; the bridegroom himself now ties the Tali. Another intresting feature among the Kongu Vellalas is that they do not make a new Tali for the marriage. They consider that an old Tali worn by a woman who has prospered after marriage is preferable. So the Tali is borrowed by the bridegroom for the occasion. After marriage it is not incumbent on the bride to wear the Tali always. It is enough if they wear a thin thread smeared with turmeric.

They do not permit divorces and remarriages. The widows, however young they may be, are expected to wear white sarees and remain unmarried for the rest of their lives. Polygamy is very rare. Social delinquencies are punished with severe chastisement and in some cases with excommunication. The spiritual head of each sect is called Pattakaran.

The customs and manners of the sects Nattu Goundars and Senthalai Goundars who live in Kanakagiri are identical. But marriage alliances between these two groups are forbidden. According to an old Nattu Goundar woman, the difference lies in the fact that Senthalai Goundars used to marry their girls past 20, to young boys while no such custom exists among the Nattu Goundars. The existence of such a custom among the Kongu Vellalas has been recorded by Thurston. Till the boy comes of age, the girl can cohabit with her father-in-law or with any one she likes. We can however say that at present the custom is not observed by the community. The division between these two sects appear more to be on territorial divisions (Nadus) which they occupied originally.

Vanniars

16. The name Vanniar is derived from the Sanskrit word Vahni meaning fire. The legend about their origin as recorded by Thurston is as follows:

"In the remote past, two giants Vatapi and Mahi worshipped Brahma with intense devotion that he gave them immunity from death from all causes except fire which element they had carelessly ignored while asking for the boons. Thus protected, they struck terror in the minds of Devatas who appealed to Brahma for protection. Brahma recolletcing that no immunity from fire has been granted for the giants, directed the Devatas to appeal to Jambava Maharishi to perform Yagnam i.e. a sacrifice by fire. The Yagnam was performed and armed horsemen sprung from the flames and undertook 12 expeditions against Vatapi and Mahi. They destroyed them and restored order. Their leader Vanya Maharaja established a Kingdom and his descendents came to be called as Vanniars or Vanniyakula Kshatriyas. These facts are said to be recorded in the Vaideeswaran temple in Thanjavur district."

The Vanniars are found in large numbers in those parts of Madras State which were once ruled by Pallavas. They are known in many parts as Pallis which name they linked with Pallavas. They assume titles such as Padayachis, Goundars, Naickers and Reddis. They have within them three main endogamous sects., viz., Pandamutti Pallis, Arasa Pallis, and Kadukkan Pallis. The Vanniyars found in Kanakagiri belong to the sub-sect of Arasa Pallis. Though Pandamutti Pallis consider themselves superior to Arasa Pallis, the latter are more numerous. The differences between these two sub-sects are indicated below:

1. Arasa Pallis use a smaller Tali during marriages;
2. Arasa Pallis place one ornamented mud pot in the marriage Pandal, whereas Pandamutti Pallis place a number of pots one above the other to the height of the Pandal;
3. Arasa Pallis use cotton thread instead of gold Karai for tying Tali.
4. Arasa Pallis use bamboo baskets instead of copper plate for carrying bridegroom's presents and brideprice.

In practice it can be seen that Pandamutti Pallis have been influenced more by Brahmins and have modified their social customs and manners in that direction. In this sub-sect, some wear sacred thread, invite Brahmins to officiate in marriages and even prohibit widow marriages.

The legend about the mythological origin of Pallis and the dignified name of Vanniars might be attributed to their contact with Brahmins, the object being the elevation of the social status of the community. Vanniars are educationally and economically very backward. The Government of Madras have classified them as a Most Backward Caste as far as the grant of scholarship is concerned. They cannot be considered as hard working as the Kongu Vellalas. Secondly, they prefer only dry cultivation as that cultivation involves less strenuous work. In Kanakagiri, they are compelled to cultivate only dry lands. Their strength is in their numbers. They form 14 percent of the population of the State. They have, in recent past, made full use of this fact and tried to advance. They can be considered to be the largest single community in the State.

Vanniars of Kanakagiri allow divorces for extreme cases of incompatibility or for adultery. They

allow remarriages and widow marriages. Polygamy is practised but only to a very limited extent. Marriage is performed in bridegroom's place. They generally bury the dead but elderly persons are cremated. One curious custom among the Arasapallis is that two pots of water are placed near the spot where the corpse is cremated. If a cow drinks the water, they think that it is the soul of the dead, come to quench its thirst.

Sengunthars :

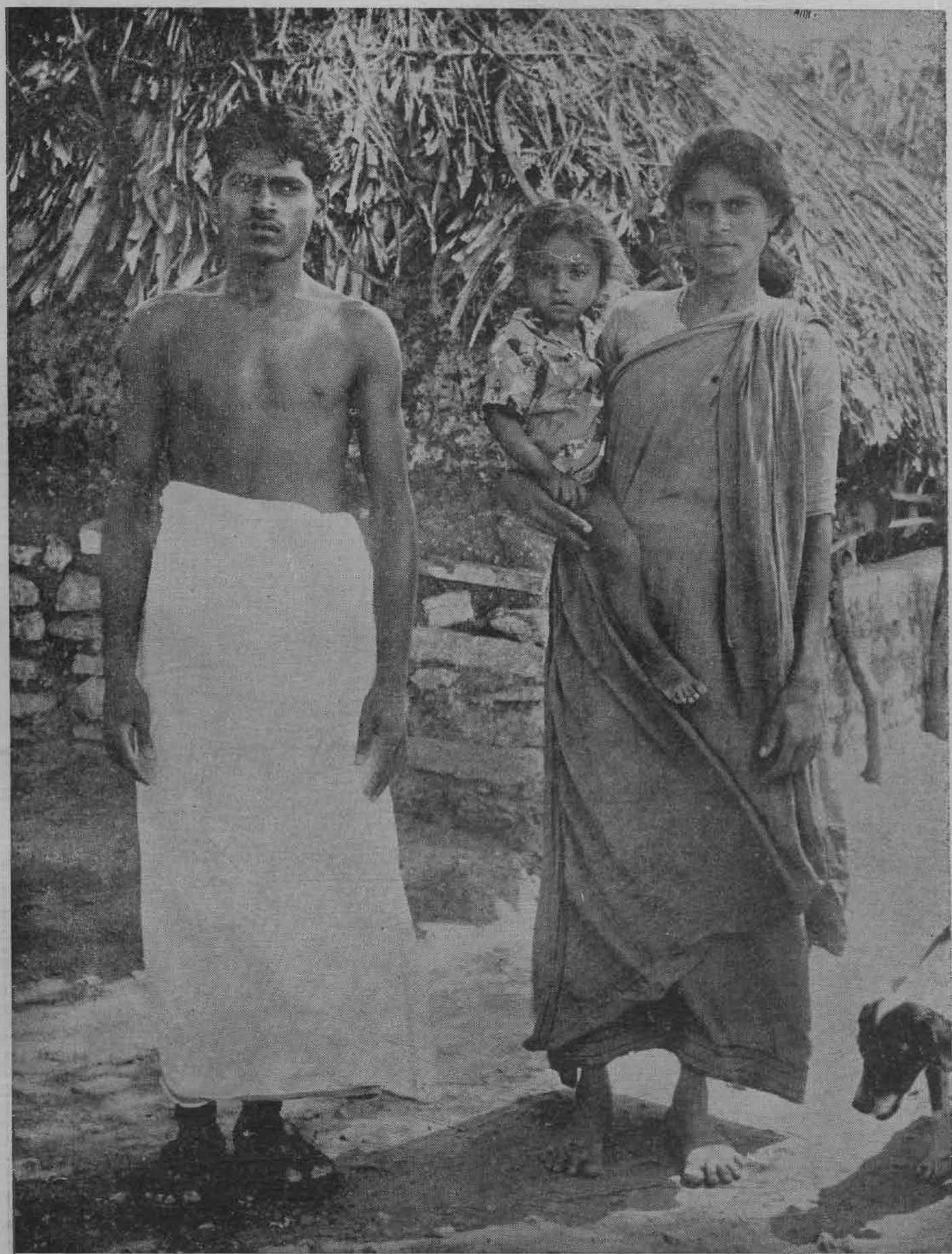
17. The Sengunthars or the Kaikolas as they are otherwise known are the indigenous weaving class of Tamilnad but they weave only coarse cloth and are not proficient in weaving finer counts and silk. Because they were not so good in weaving fine cloth, the earlier kings who ruled Tamilnad imported skilled weavers like Pattunulkarans, Saliyars and Devangas from areas like Sourastra, Mysore and Andhra. Kaikolas trace thier descent from Virabahu, one of the nine commanders of God Subramania. The following legend is told about their origin: "The people of the earth being harassed by certain demons applied to Siva for help. Siva was enraged against the giant and sent forth six sparks of fire from his eyes. His wife Parvathi was frightened and retired to her chamber and in so doing, dropped nine beads from her anklets. Siva converted the beads into as many females to each of whom was born a hero with full grown mustaches and a dagger and these nine heroes with Subramaniya at their head marched in command of a large force and destroyed the demons. The Kaikolans or Sengunthars are said to be the descendants of Veerabahu, one of these heroes. After killing the demons, the warriors were told by Siva that they should adopt a profession which would not involve destruction or injury of any living creature and as such they took to weaving as a profession."

Kolia Parayars, who also weave coarse cloth, claim a similar descent from Veerabahu. On this account some researchers on the caste structure of Tamil Nad were inclined to believe that Kaikolans were a class elevated by Brahmins to the present social level from that of Kolia Parayars. There are, however, other instances like copper Sasanams (title deeds) to indicate that Kaikolas formed the most trusted body-guard troupe of Chola Kings (Terinja Kaikola Padai) and that these warriors took to weaving as a peace-time job. They are found in large numbers in Coimbatore, Salem, North Arcot, Chingleput, South Arcot and Tiruchirappalli districts. Though weaving was their traditional occupation, many in recent times have taken to other occupations like trade, commerce and public services. Among Kaikolas there are three broad endogamous sects. One sect formerly practised Devadasi system in which girls in that community were dedicated to temples as Devadasis. This practice which has now been legally banned has practically died out. Playing of Nathasuram and dancing of Bharathanatyam were practised by the people of this sect but it is no longer their monopoly. The other two sects who were not associated with the practice of Devadasi call themselves as pure Sengunthars. One difference between these two is that one sect prohibits widow marriage and the other allows it. The Sengunthars of Kanakagiri belong to the latter sect which allows widow marriage. They are referred to as "Aruthu Katties" by the other sects. The Tali worn by their married women is small sized. It is this sect which has been the least influenced by Brahmins. But the marriage customs and rituals followed by them during the birth of a baby, attainment of puberty, funeral etc., are not substantially different from those followed by other Tamil castes of this locality. They cremate the elders and bury the younger dead persons. This caste is subject to social discipline by Periathanakaran and Nattanmaikaran.

Shanars :

18. Shanars are the traditional palm-tree tappers. it is said they are the immigrants from the northern coast of Ceylon where a similar caste still exists under the name of Shandrar and they belong to the race of Veddahs. A century ago, they were treated as a polluting caste and were not allowed into Hindu temples. They were at that time treated as demon worshippers, not strictly coming under the Brahminical type of Hindus. Attempts were made to convert them on a large scale to Christianity. Those who remained in the Hindu fold, agitated and rebelled against the restrictions put on them. To aid them in the process of elevation in caste hierarchy, they even prohibited widow marriage and

A Vanniar Family



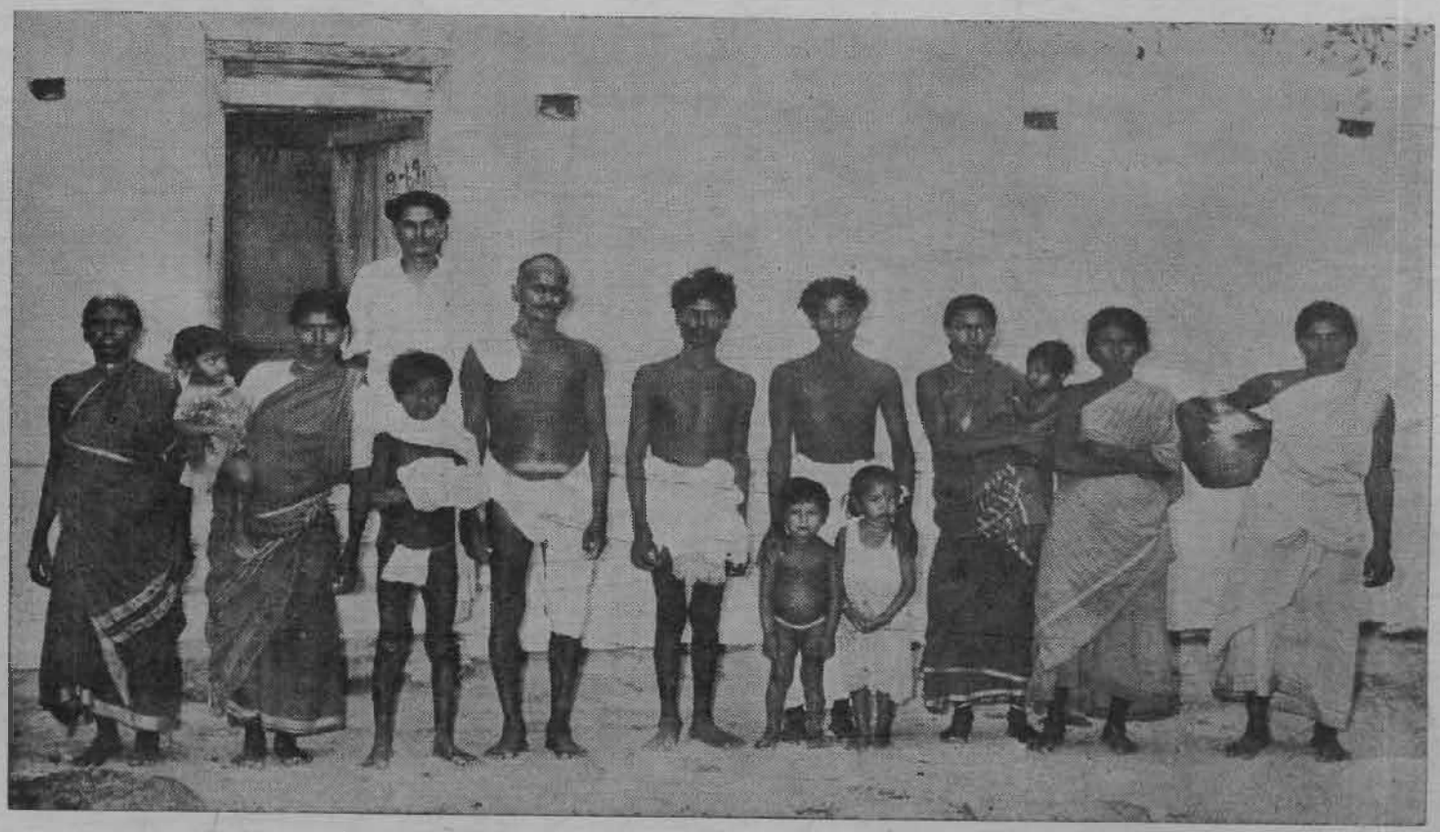
The lady is almost bereft of any ornaments.

A Typical Sengunthar Family



Weaving is their traditional occupation.

A Group of Nattu Goundars



The Nattu Goundars are the most prosperous of the communities living in Kanakagiri. The owe their prosperity to their faith in hard work and in frugal living.

styled themselves as Nadars and as Moopans. They ranked themselves as Kshatriyas (warrior class). They are largely found in Ramanathapuram, Tirunelveli and parts of Madurai districts and many have taken to agriculture, money-lending and trade. The Shanars found In Salem and Coimbatore districts call themselves as Kongu Shanars and style themselves as Moopans, though a few of them use the still bigger title of Nadars. They object to be called as Shanars though for purposes of obtaining educational scholarships they are willing to be classified as Shanars and not as Nadars. Actually, there is no distinction between Shanars and Nadars though the Madras Government is making a distinction between these two namas in the matter of grant of educational concessions. They are black in colour and well built in body. In spite of the hard work put in, they are in most places economically and educationally backward. They were the persons affected by the introduction of prohibition because it threw them out of work. But at present some of them are rehabilitated in palm-gur manufacture. The Shanars of Kanakagiri live in the hamlet of Palamundi and Kattuvalasu. Many have taken to weaving of art-silk cloth. In social customs and manners, they imitate Vellalas who are considered as the most respectable non-Brahmin community of the locality.

Pallars:

19. As already indicated before, the Pallars belong to the type of land called Marutham (fertile wet fields). In old Tamil literature, the country is classified into five categories and the working class castes who thrived on them are stated to be as follows:

Name of the category of the land	Description of category	Working classess castes who belong to this category.
Neythal	Land adjoining sea	Parayars and Valayars
Marutham	Wet lands	Pallars (Mallars)
Mullai	Pasture lands	Idaiyars
Palai	Desert & barren lands	Maravar & Parayar (Eynars)
Kurinji	Hilly areas	Kuravar, Vedar, Irular and Villiyar.

The Pallars are now found in large numbers in Madurai, Ramanathapuram and Tirunelveli districts which formed once the Pandya Kingdom. In the Manual of Madurai district (1868) the Pallars are described as "a very numerous but a most abject and despised race, little if indeed at all superior to the Parayars. Their principal occupation is ploughing the lands of more fortunate Tamils". They feel that they are superior to Parayars and as a result there is rivalry between these two castes. This superiority is based on the fact that Pallars do not eat beef while Parayars do. Pallars are black in colour and generally short and sturdy and industrious in wet cultivation. There is none to excel the Pallar women in transplanting paddy. There are several endogamous sub-sects among them, but all of them now prefer to go by the more dignified name of Devendra Kulathans rather than as Pallans. Many of the sects go by the names by which they call their mother or father. The following are the examples:

AMMA PALLAR
ATHA PALLAR
AYA PALLAR
ANJA PALLAR

The Pallars found in Kanakagiri are the Solia Pallars as distinct from Kongu Pallars. Solia Pallars are said to be once migrants from Chola Kingdom. Their women wear small sized Talis as against big sized Talis worn by Kongu Pallars. Unlike the Pallars of Ramanathapuram, Solia Pallars adopt patrilineal descendency.

In Kanakagiri, the Pallars finding not sufficient scope for wet cultivation have turned to other avocations. Some rear pigs. Some do art-silk weaving. Some families have migrated to Bombay, Poona, Delhi and other places. They are said to provide technical skill for illicit distillation of liquor in these places. Though Pallars would not admit this, we learnt this from the Karnam of the village. He told us that he happened to go to Bombay to see his daughter and saw a Pallan of this village and on visiting his house found the illicit distillation in progress. Many of these Pallans have returned home with large amounts which are enough to start handloom weaving with five or six looms.

The caste head of the Pallars in the village is called Palavan. His authority on caste matters is generally recognised and respected. He presides over a council of elders to dispose of complaints of social nature. This council has authority to decree divorce; Grant of divorces is called "Turumbu Vanguthal"; it is generally done in cases of incompatibility and adultery. In cases decreed, bride price of Rs. 25

originally paid by the bride-groom is returned by the bride's father or by the would-be husband of the divorced woman. The Pallars allow widow marriages. When a widow remarries, the Tali is tied again around her neck, which practice is not found among some other castes which allow widow marriages.

Rituals and ceremonies

20. Between the castes of Nattu Goundars, Sengunthars, Vellan Chettiars, Shanars and other non-Brahmin castes, much differences are not seen in the rituals and customs in marriages, and funerals. We do not therefore propose to deal with the rituals connected with the marriages and deaths for each caste. We shall describe only the customs relating to Nattu Goundars. The customs relating to Vanniars have been described in detail in Iswaramoorthypalayam village survey.

Birth ceremonies

21. The birth of a child usually takes place in the husband's house. But in the case of the first child, it takes place in her mother's house. The mother is kept separately in a room and pollution is observed for 11 days. The pleasanta is usually buried in the back yard. On the 11th day, she is given a bath and taken home. During this period, she is given a rich diet of jaggery mixed with ghee and spiced with dried ginger. Breast feeding is normally given for two years. The Nattu Goundars do not attach much importance to the naming ceremony of the child. In fact, there are children who go without names even for one or two years.

Ear boring ceremony

22. When the child attains the age of three years, it is taken to the temple of the family deity and head tonsured. The local goldsmiths will be contacted and asked to thrust the ear-rings in the tender lobes of the child. While doing so, the child will be asked to sit in the lap of the maternal uncle who will present new clothes to the child. In Kanakagiri the tonsuring ceremony usually takes place in the Velayudhaswami temple.

Puberty ceremony

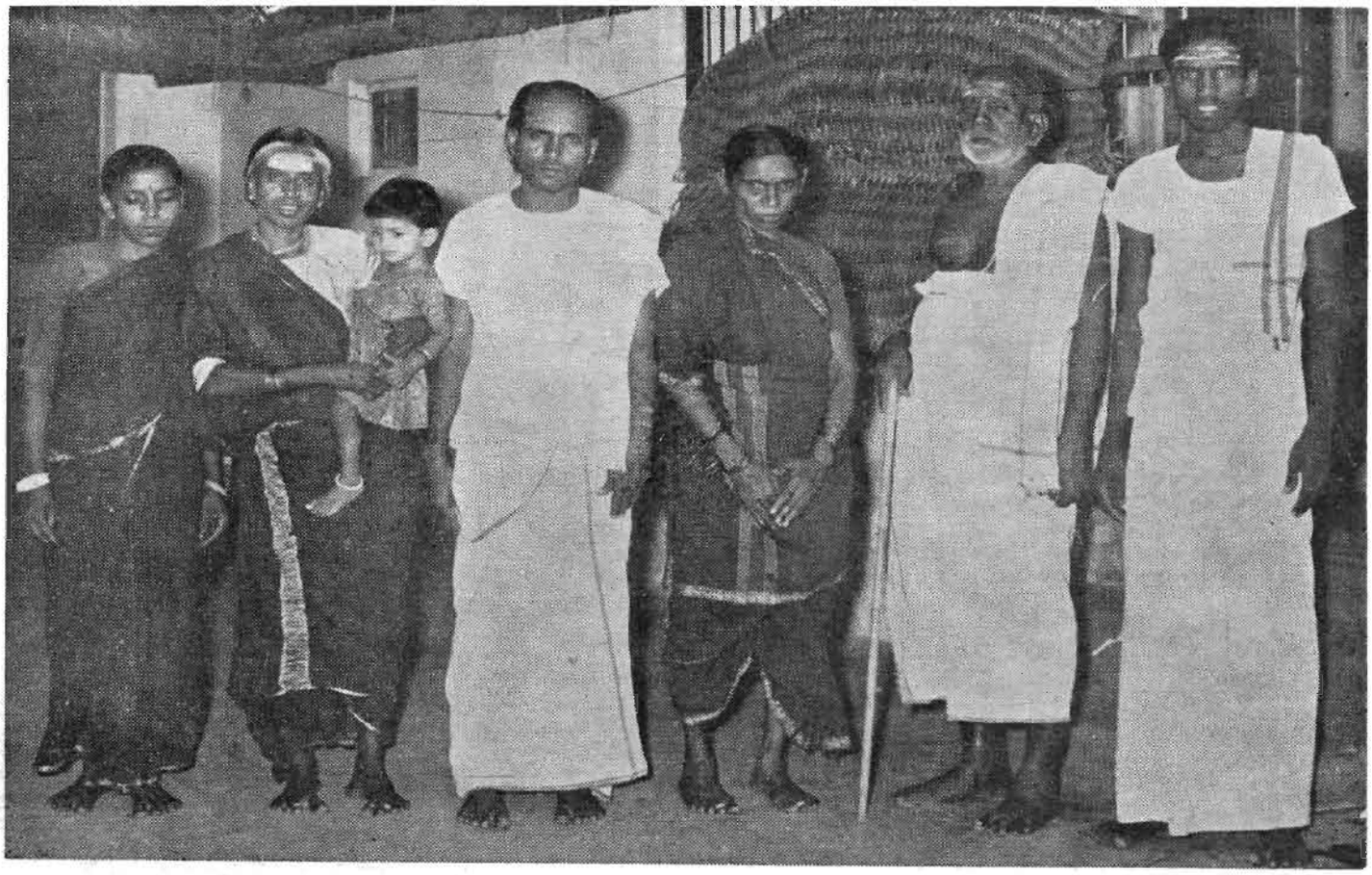
23. When a girl attains puberty, the maternal uncle is sent for. A screened partition is effected in the verandah of the house with coconut leaves. The girl will be kept in this temporary hut for about 11 days. A bunch of margosa leaves is kept at the entrance of the hut. The girl will be asked to keep a piece of iron with a view to ward off evil spirits. On the 11th day, a ceremonial bath will be given to the girl. The relatives will be invited. They will bring with them a plate containing fruits, sweet-meats etc. The persons invited will be entertained to a feast. The occasion will be made use of for collecting cash presents, "MOI".

Marriage Ceremonies

24. The Nattu Goundars do not employ Brahmins as Purohits for conducting ceremonies. They employ some elderly persons within the caste, called Arumaikarans and assisted by Kudinavithans. Soon after the bride is fixed up, the maternal uncle of the boy visits the house of the boy with a few rupees, a little of thinai (Italian millet) and a mould of jaggery. The thinai flour is mixed with water and made into a big ball with the jaggery mould inside. The ball is boiled and it will be placed on the threshold of the house. The boy's parents with Arumaikarans will have to break the ball into two with an axe. If the jaggery mould inside is found uninjured, the proposed marriage will be considered as auspicious. If it is damaged, the marriage will be deemed to be inauspicious. If the omens are favourable, the parents of the bride and the bridegroom will proceed to the market to buy salt and turmeric as preparations for marriages.

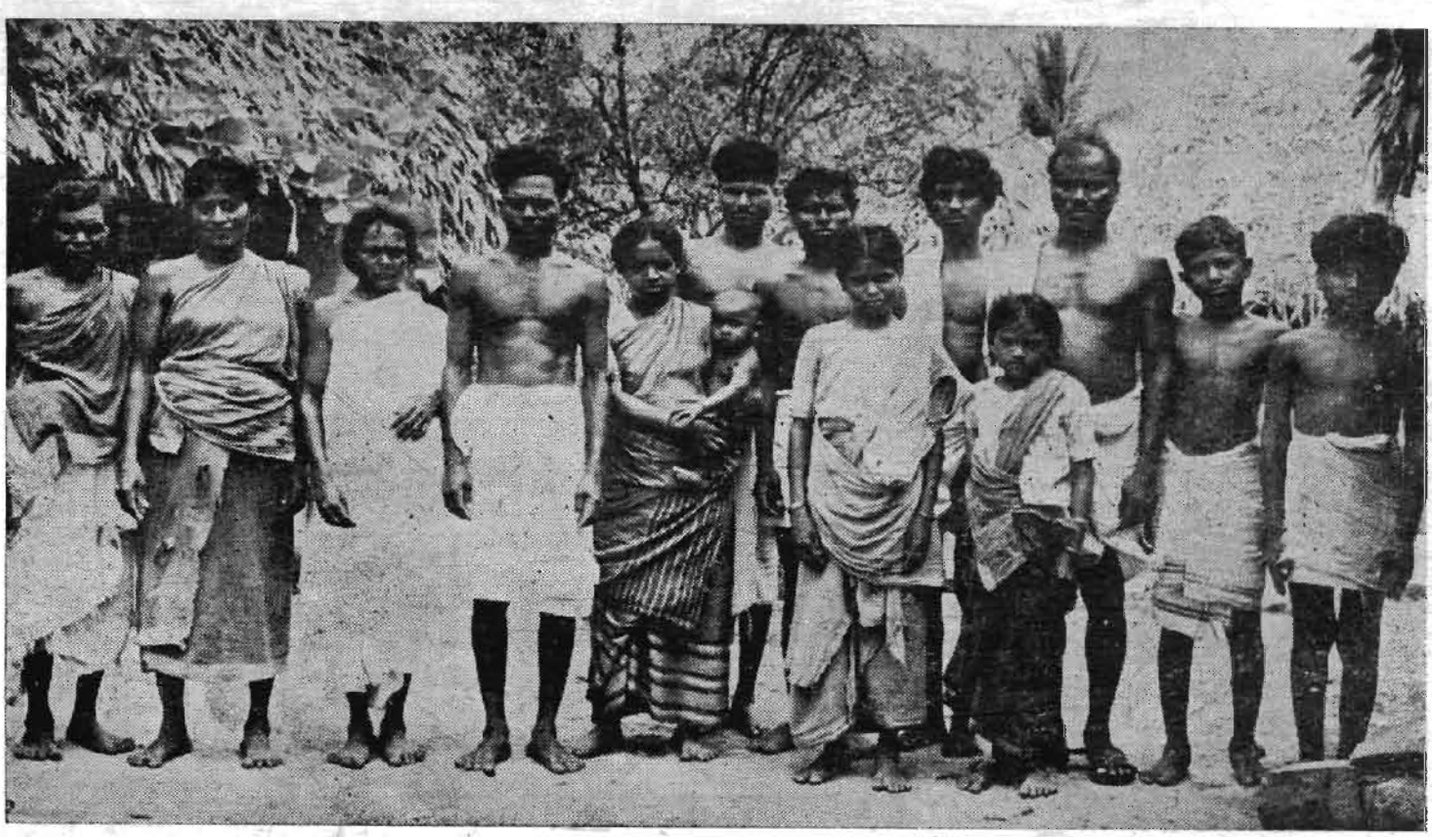
The marriage usually takes place in the house of the bride. The bride-groom's party will start on the previous evening and will proceed in a batch with music to the village of the bride. The bridegroom's party will first stay in the Vinayakar temple and then will be conducted to a separate house intended for Bridegroom's party. The bridegroom's sister is then presented with a new red saree. She then takes the "koorai" in basket to the bride's house and a few rupees are tied to the corner of the new cloth. Early on the next day, the ceremonies commence by taking the bride dressed in new clothes to a corner stone in the village, called "Nattu Kal". There, the Arumaikaran under the supervision of the barber ties a piece of yarn on the stone and the bride witnesses this sitting in a basket. After this, the bride is carried by her maternal uncles to the marriage house. Now-a-days, this ceremony of carrying brides by maternal uncles is not strictly observed; instead,

A Brahmin Household



Temple-priesthood is their occupation. A change in the mode of dressing is visible from generation to generation.

A Group of Shanars



They are black in colour and well-built in body. In spite of hard-work, they are in most places backward economically and educationally.

SITE PLAN OF

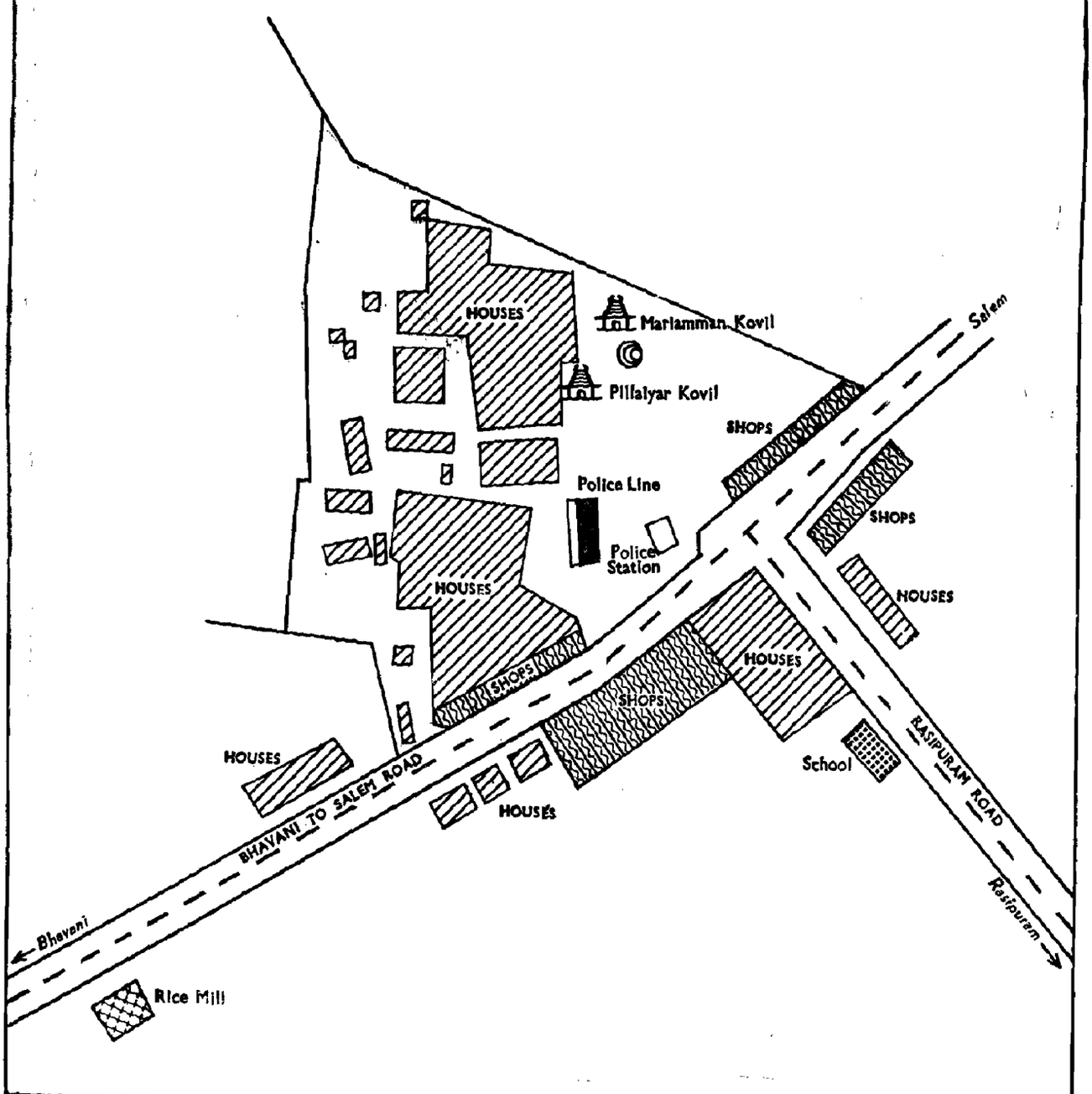
KAKKAPALAIYAM

MAIN HAMLET OF KANAKAGIRI VILLAGE

SANKARI TALUK

SALEM DISTRICT

[Not to Scale]



the bride is allowed to walk in front and the maternal uncles follow her bearing floral garlands. On reaching the marriage house, the bride and the bride-groom sit side by side and the tali is tied. The barber then recites a long verse describing the various ceremonies which are to be conducted in the marriage. This is followed by elders blessing the couple by breaking "Arugam" grass and throwing it over the heads of the couple. Then follows certain other ceremonies. In one of these, the bride-groom dips his little finger in a red dye and smears it on the bride's shoulder; the same is returned by the bride. In another ceremony, ghee is brought in a brass bowl and the bride and the bride-groom would eat out of it together. Then the bridegroom goes to the "Nattu Kal" and there the village cobbler would meet him with a new pair of sandals. This marks the end of the ceremony. Feasts now follow in the houses of both the bride and the bridegroom.

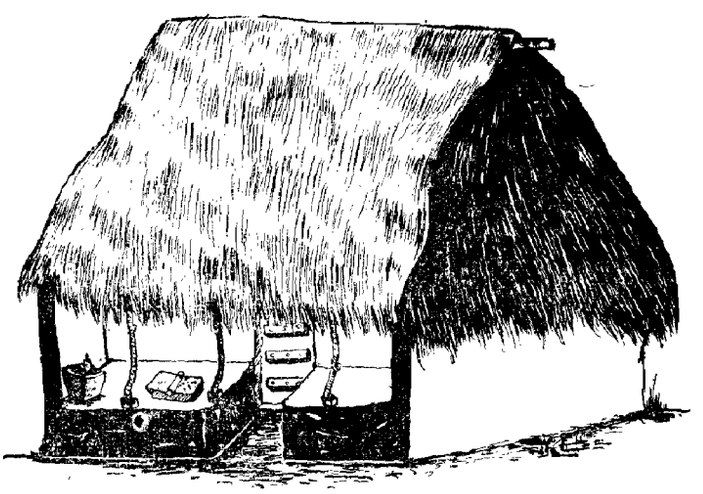
Death ceremonies

25. Goundars cremate the dead persons (elders) and bury the younger persons. If it is father's burial, the first son throws his hand-full of earth into the pit in which his body is buried and if it is mother's death the last son does it. In the case of cremation, the first son puts fire into the pyre of the father and the last son for the mother. The son who performs this cermony gets his head shaved on the third day. He is presented with new clothes by his close relatives. On the 11th day, the members of the deceased family take oil bath and with that the pollution is said to disappear. On that day, food will also be served in an odd number of leaves and pooja will be performed in rememberance of the dead soul. A portion of the food will be collected and thrown on the roof for crows to eat. The remaining food served on the leaves will be eaten by the brothers and sons of the deceased.

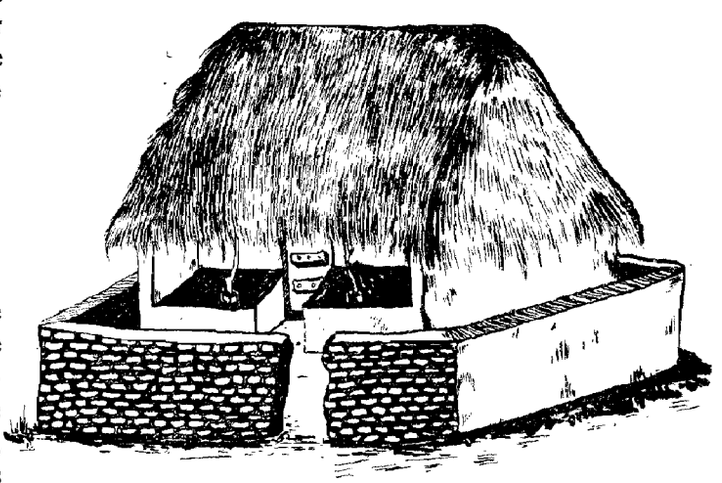
Housing

26. None of the hamlets of Kanakagiri was deve loped with any planned lay out. The houses are built in an irregular cluster. In Kakapalayam the shops and houses are built along the National Highway on the Kakapalayam-Attayampatti road. Please see the attached site plan. In other hamlets also, winding lanes and blind alleys are found. Houses are built in different directions, some facing each other, others one behind the other.

The tendency in this village is for each community to live exclusively. In Kakapalayam, the habitations of the different communities are a little mixed. But Sengunthars live in an exclusive locality. We cannot consider that the hamlets are congested but the areas in which Chakkiliars and Pallars live are congested. The sizes of houses differ considerably from one another, the difference depending on the size of the household and upon the occupation pursued. Table 3 below gives particulars of house types Out of 325 households, 4 are terraced and built of brick. 81 houses are tiled and majority of them are owned by Goundars, Sengunthars and Chettiars. Both Mangalore tiles and country tiles are used. The majority of the houses as will be seen are thatched. Palmyra leaves can be had in large numbers in the village. The life of a palmyrah thatch is limited from 3 to 4 years. Normally, Palmyra thatching has an irregular appear-



A Vanniar House



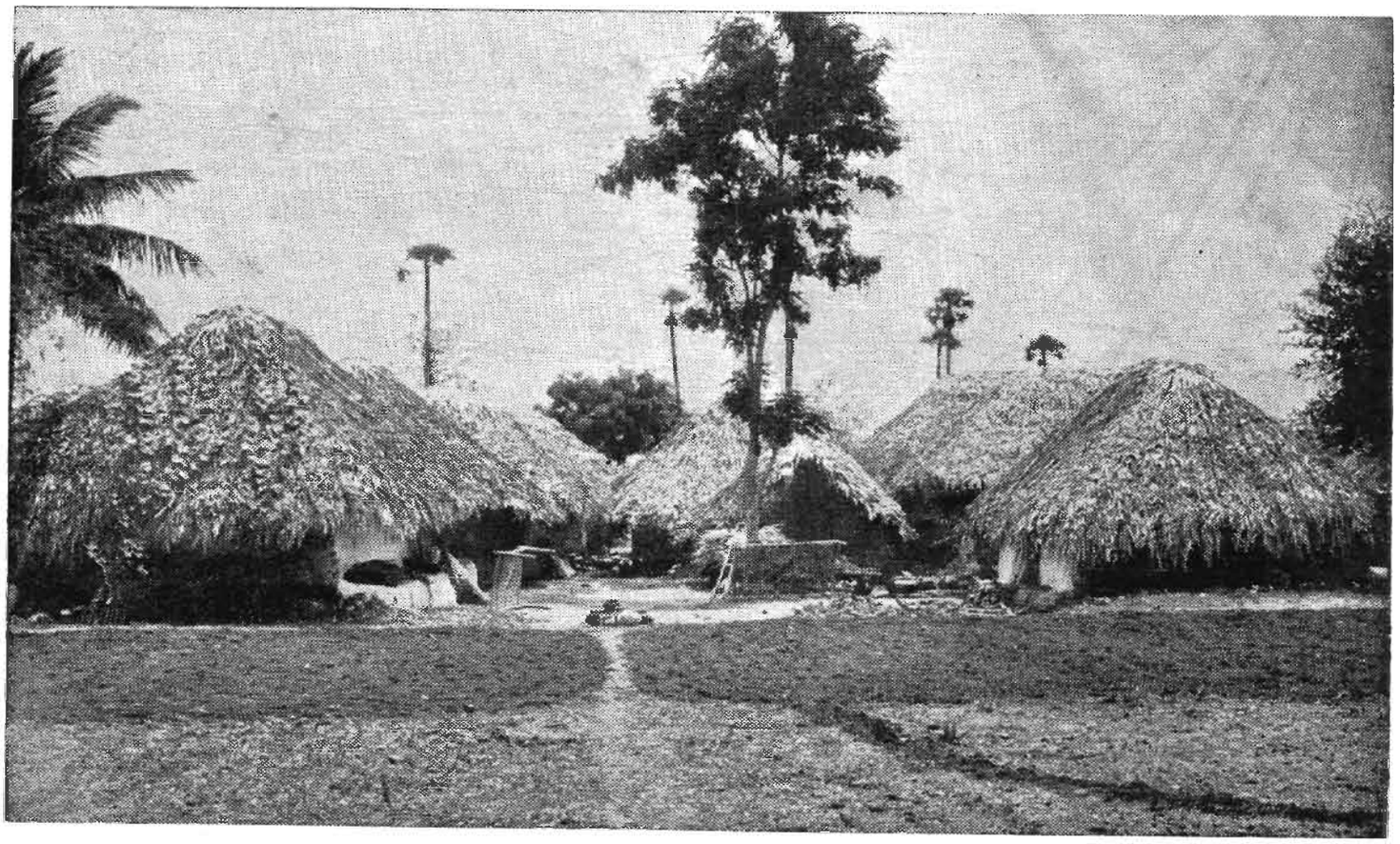
Another Vanniar House

TABLE - 3

HOUSE TYPES

Community occupying the houses	No.of houses occupied by each community	No. of houses with the roofs made of.							No. of houses with Walls built of					No. of houses with		
		Terraced houses	Country tiles	Manga-lore tiles	Country tiles	Country tiles	Cocoanut, palmyra leaves	Mud only	Bricks	Stone	Mud and bricks	Bricks and stone	Mud floor	Cement floor	Mud and cement	Other types of floor
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Vanniar	71	—	2	7	—	—	62	64	7	—			60	11	—	—
Goundar	59	2	10	17	1	1	28	33	23	—	1	2	31	27	1	—
Shanar	59	—	1	3	—	—	55	56	2	—		1	55	4	—	—
Sengunthar	37	1	15	3	1	—	17	18	14	3	1	1	16	20	1	—
Pallar	32	—	—	—	—	—	32	32	—	—	—	—	32	—	—	—
Pillai	15	—	4	—	—	—	11	9	5	1	—	—	9	6	—	—
Chakkili	14	—	—	—	—	—	14	14	—	—	—	—	14	—	—	—
Chettiar	9	—	5	3	—	—	1	2	7	—	—	—	1	8	—	—
Asari	5	—	1	1	—	—	3	3	2	—	—	—	4	1	—	—
Pandaram	5	—	—	1	—	—	4	4	1	—	—	—	4	1	—	—
Parayan	4	—	1	1	—	—	2	3	1	—	—	—	2	2	—	—
Brahmin	2	—	2	—	—	—	—	—	1	—	—	1	—	2	—	—
Naidu	2	—	2	—	—	—	—	—	2	—	—	—	—	2	—	—
Devanga	1	—	1	—	—	—	—	—	1	—	—	—	—	1	—	—
Naicker	1	—	—	—	—	—	1	—	1	—	—	—	—	1	—	—
Vannan	1	—	—	—	—	—	1	1	—	—	—	—	1	—	—	—
Muslim	7	1	—	1	—	—	5	5	2	—	—	—	5	2	—	—
Christian	1	—	—	—	—	—	1	1	—	—	—	—	1	—	—	—
	325	4	44	37	2	1	237	245	69	4	2	5	235	88	2	—

Dwellings of Shanars



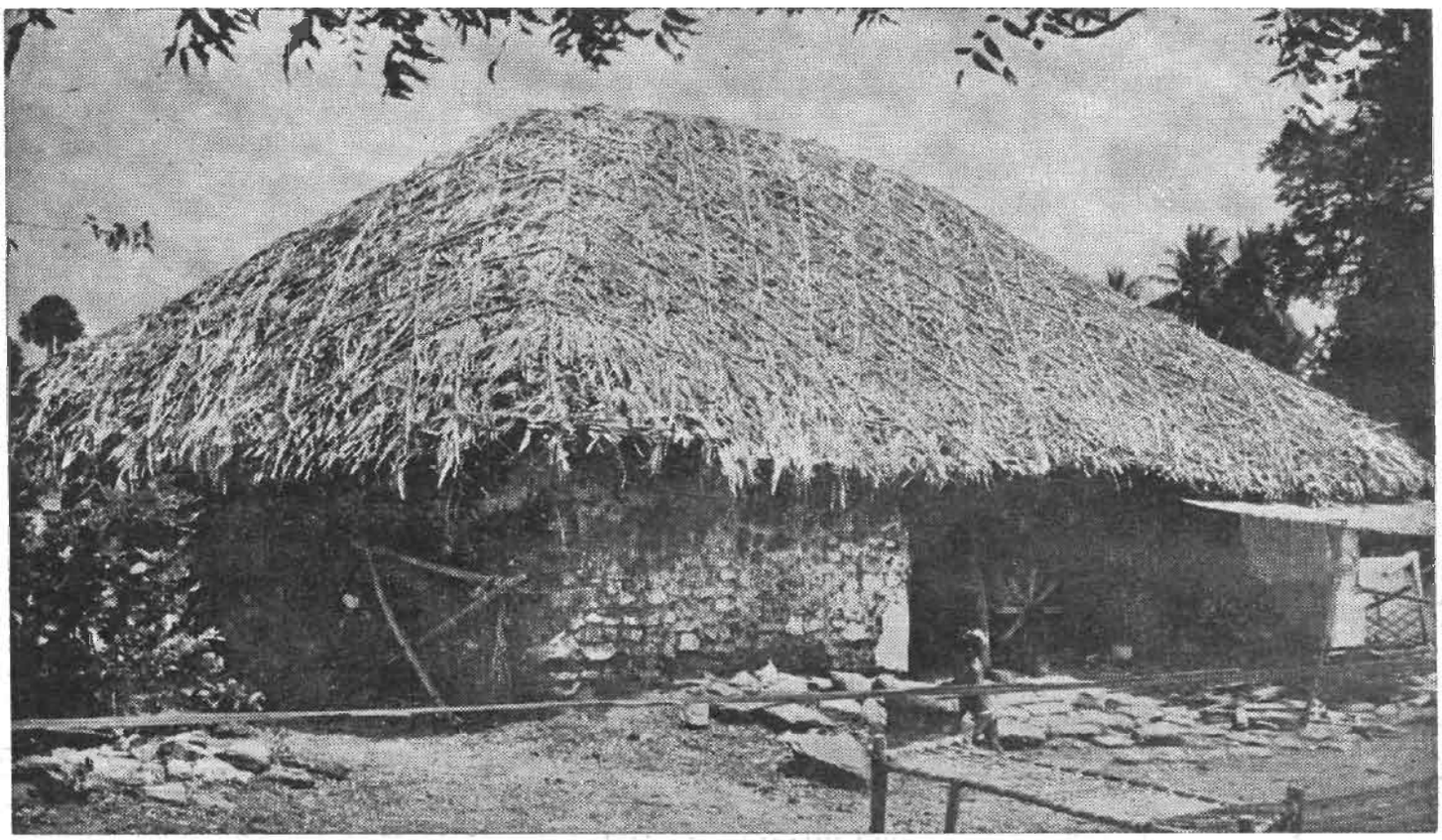
The houses are built in different directions. In some places, houses are built to face each other, in other places, the back portions touch each other.

A Shanar House



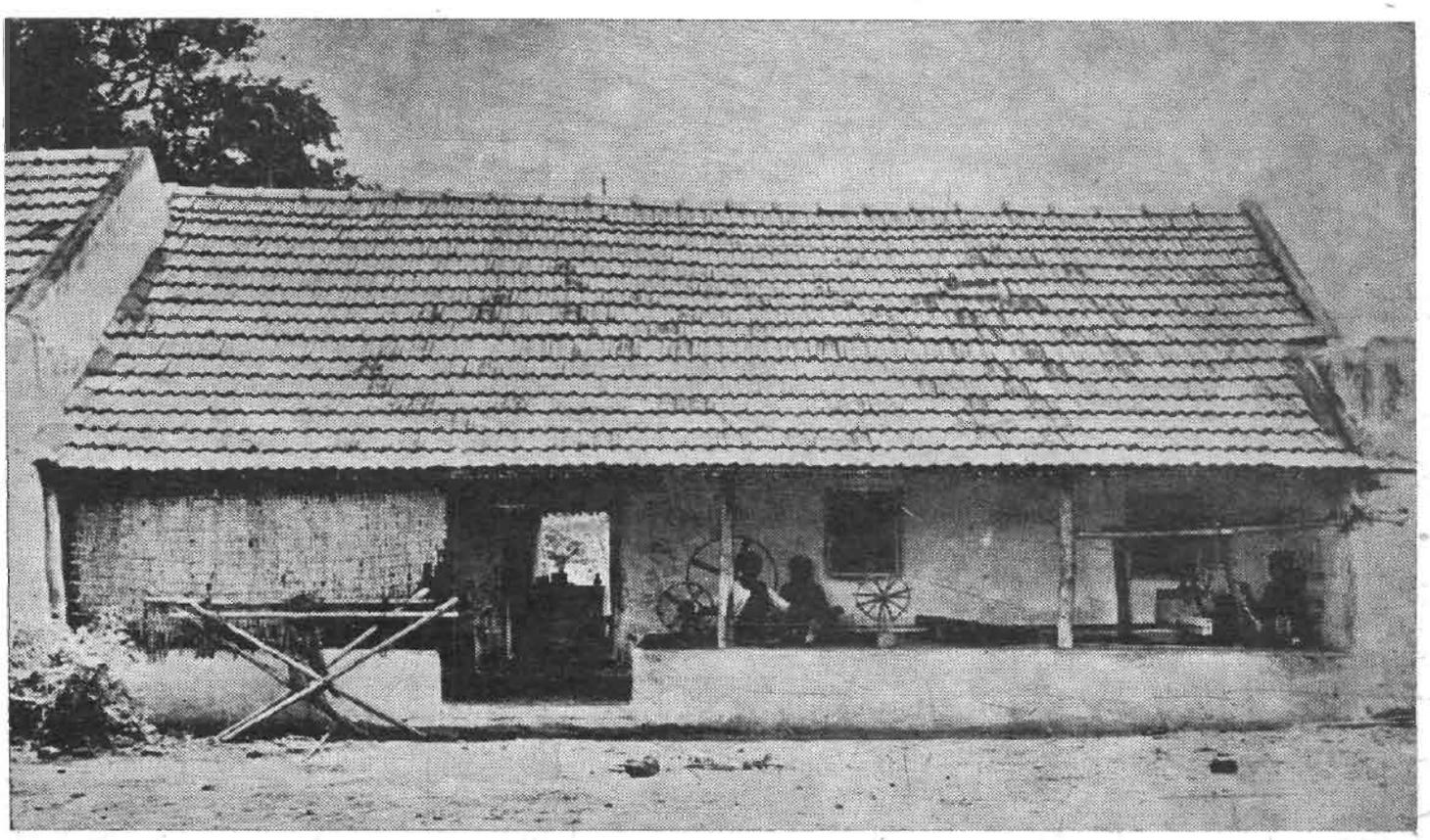
For thatching, palmyra leaves which are available in plenty in the village are used and these would last for three to four years only. Because of the unworkable size of the Palmyra leaves, the roof would present an irregular appearance.

A Hut Belonging to a Weaving Household

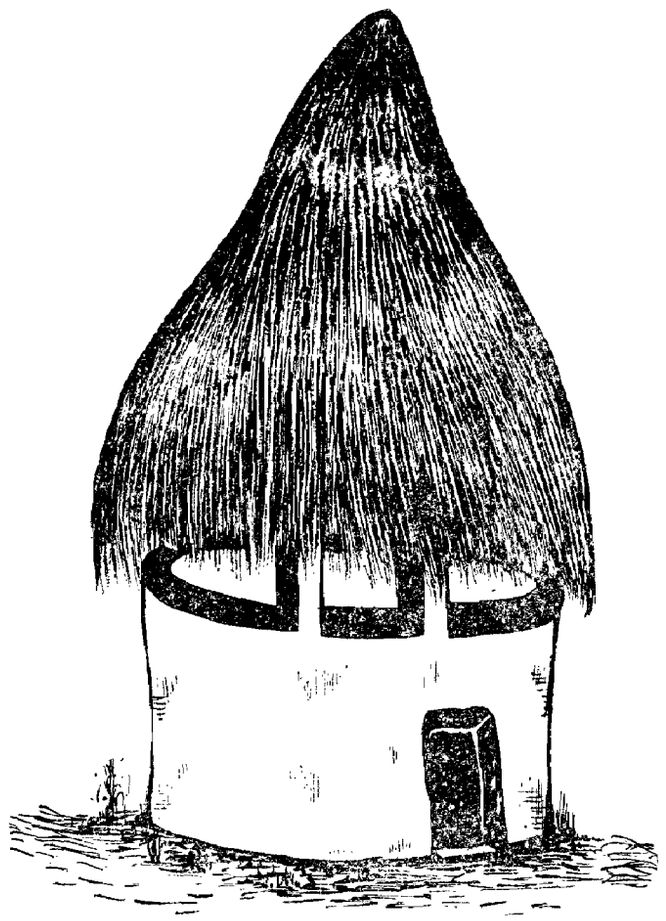


The walls on the outer side are left unplastered and the irregular stones in the walls would be gaping out, betraying the poverty of the mates.

A Sengunthar House



The loom can be seen erected on the front open verandah.

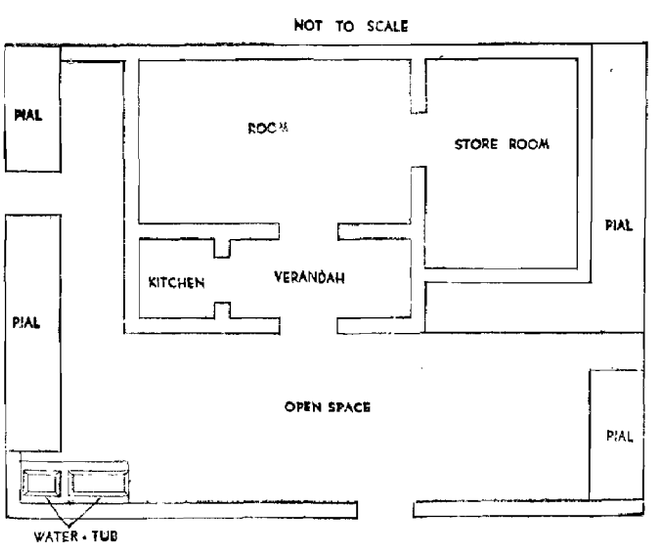


Fodder Storage shed

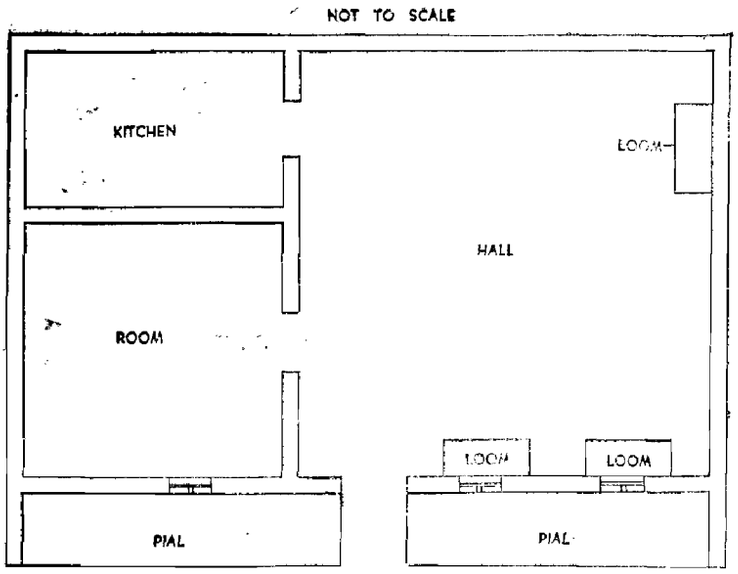
ance. The walls of thatched houses are built in mud with plastering also in mud while the tiled houses have brick of random rubble walls with cement or lime mortar plastering. In these parts of Salem district, it is difficult to manufacture bricks. So, most of the houses are built of random rubbles. The walls of the outer side will be left unplastered and the irregular stones give an untidy appearance to the houses. The inner side of the walls will be plastered with mud and white washed.

For construction of pucca houses, Oddars are employed as masons. For the wood work in the threshold and in the roofing, Asaries are employed. When the building comes to the basement level and threshold installed, a pooja with coconut, plantain fruits and pansupari is performed. When the house is completed it is entered upon on an auspicious day and milk boiled in the even for the first time. A new house will not be occupied for the time in the unauspicious Tamil months of Adi, Purattasi and Margazhi.

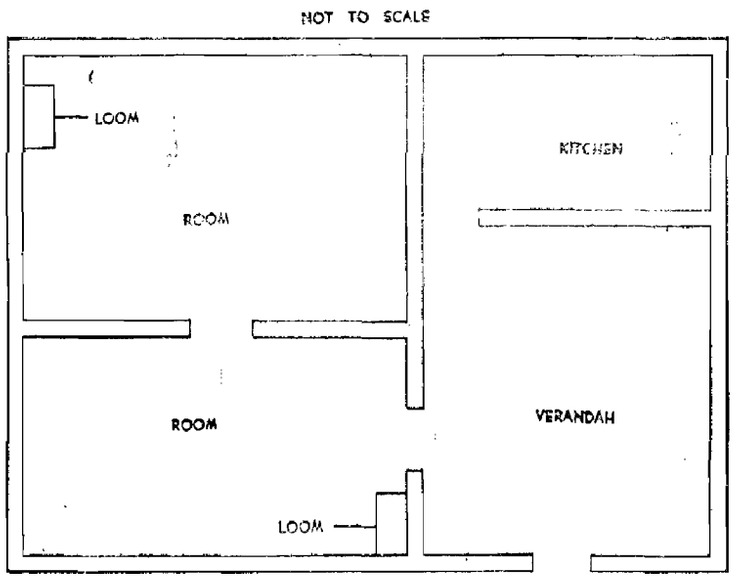
In the case of kutcha houses the owners themselves contribute unskilled labour. The completion of the hut usually does not require any skilled labour. The floors, whether they are mud plastered or lime mortared will be smeared with cow-dung frequently. Many of the houses have a pial in front. This serves as the living space during day time and as a sleeping space during night. As a rule, people do not sleep inside the houses. The cooking in some houses is also done in a portion of front pial. In the house of Goundars and Sengunthars especially richer ones, there will be an open court-yard facing the entrance. Walls are built on either side of the court-yard. There may be one or two rooms adjoining the halls. This open court-yard can be used for drying corns and grains. On important occasions, a Pandal can be erected over the court-yard and the ceremonies conducted in it. The relatives and invitees can sit in the halls on either side facing the court-yard. This type of building has become more popular now that handloom weaving has become the means of livelihood of the people. The open halls are used for erecting two or three handlooms. Women can sit in the pandal in the central court-yard and do pirn-winding. In some cases where two halls cannot be constructed, one hall facing the court-yard will be found. The head of the household can expand the building by constructing another hall in due course. Ground plans for a few houses are given below.



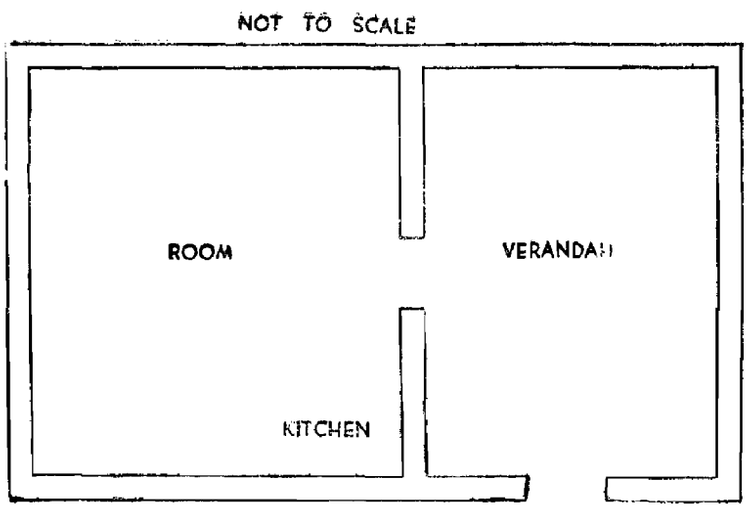
Ground plan of a Nattu Goundar house



Ground plan of a Vanniar household engaged in weaving



Ground plan of a Vanniar house



Ground plan of a Chakkiliar hut

Size of the houses.

27. From Table 4, we can have an idea about the size of the houses with reference to the strength of the households. The number of the persons per room in the various important communities are as follows:

		No. of persons.
Vanniars	...	4.3
Goundars	...	2.5
Shanars	...	4.3
Sengunthars	...	3.1
Pallars	...	4.4
Pillais	...	2.6
Chakkiliars	...	6.3
Chettiars	...	2.6
Brahmins	...	2.1
Muslims	...	3.9

This table shows that maximum crowding is found among the Chakkiliars followed by Pallars, Vanniars and Shanars. Well-to-do communities like Goundars, Pillais, Chettiars and Brahmins have more living space. So this table reflects the economic standard of different communities. (Table 4 on page 17)

Dress

28. The villagers are simple in their dress habits. Variations can, however, be noted depending on the caste and the economic status of the person involved. To some extent, it is also decided by the occupation and by climate. The villagers prefer to use the minimum dress because of the hot climate prevailing for the major part of the year. Men wear Dhoti tugged up along the loins. They also put on over the shoulder a towel which is used as a head-gear when they go to work. The richer among them wear half shirts when they have to go out of the village. The working class among Vanniars, Pallars, Chakkiliars and Parayars rarely wear shirts. The woman wear coarse coloured sarees of 8 yards length. Widows wear shite sarees. In the case of lower castes, the saree may consist of two pieces. The older woman do not wear jackets. These are however worn by the younger generation especially among the higher castes. The majority of the people do not have an alternate pair of dress. On an average, they spend on dress 7% of their total

PRESIDENTIAL LOCALITIES OF NATTU GOUNDARS



VANNIAR HOUSES AT MALAPRIAMPALAYAM



The houses need not face the lane.



The houses form a shapeless cluster. Drinking water supply is provided by means of a hand pump.

A HOUSE OF A NATTU GOUNDAR BUILT WITHIN A FARM



The house and court-yard are designed for multi-pourpose uses.

TABLE - 4
HOUSE HOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS

Total No. of households community	Total No. of house-holds	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four or five rooms	
				No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of house-holds	No. of house-holds	Total No. of family members
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Vanniar	71	74	317	8	47	55	232	6	28	1	3	1	7
Goundar	59	107	264	5	17	27	115	16	69	5	24	6	39
Shanar	59	63	270	11	54	35	154	12	57	—	—	1	5
Sengunthar	37	70	218	3	7	18	91	6	43	7	54	3	23
Pallar	32	31	135	1	2	31	133	—	—	—	—	—	—
Pillai	15	21	54	1	6	9	36	4	9	—	—	1	3
Chakkili	14	12	75	2	12	12	63	—	—	—	—	—	—
Chettiar	9	18	46	2	9	3	21	2	6	—	—	2	10
Asari	5	7	34	—	—	3	23	2	11	—	—	—	—
Pandaram	5	6	23	—	—	4	19	1	4	—	—	—	—
Parayan	4	5	16	—	—	3	13	1	3	—	—	—	—
Brahmin	2	7	15	—	—	—	—	—	—	1	10	1	5
Naidu	2	3	13	—	—	1	6	1	7	—	—	—	—
Naicker	1	1	7	—	—	1	7	—	—	—	—	—	—
Devanga	1	5	4	—	—	—	—	—	—	—	—	1	4
Vannan	1	2	9	—	—	—	—	1	9	—	—	—	—
Muslim	7	8	31	1	4	5	21	—	—	1	6	—	—
Christian	1	2	6	—	—	—	—	1	6	—	—	—	—
Total	**325**	**442**	**1537**	**34**	**158**	**207**	**934**	**53**	**252**	**15**	**97**	**16**	**69**

expenditure which rises to 10% in higher income groups. They purchase new clothes before Pongal.

Hair styles

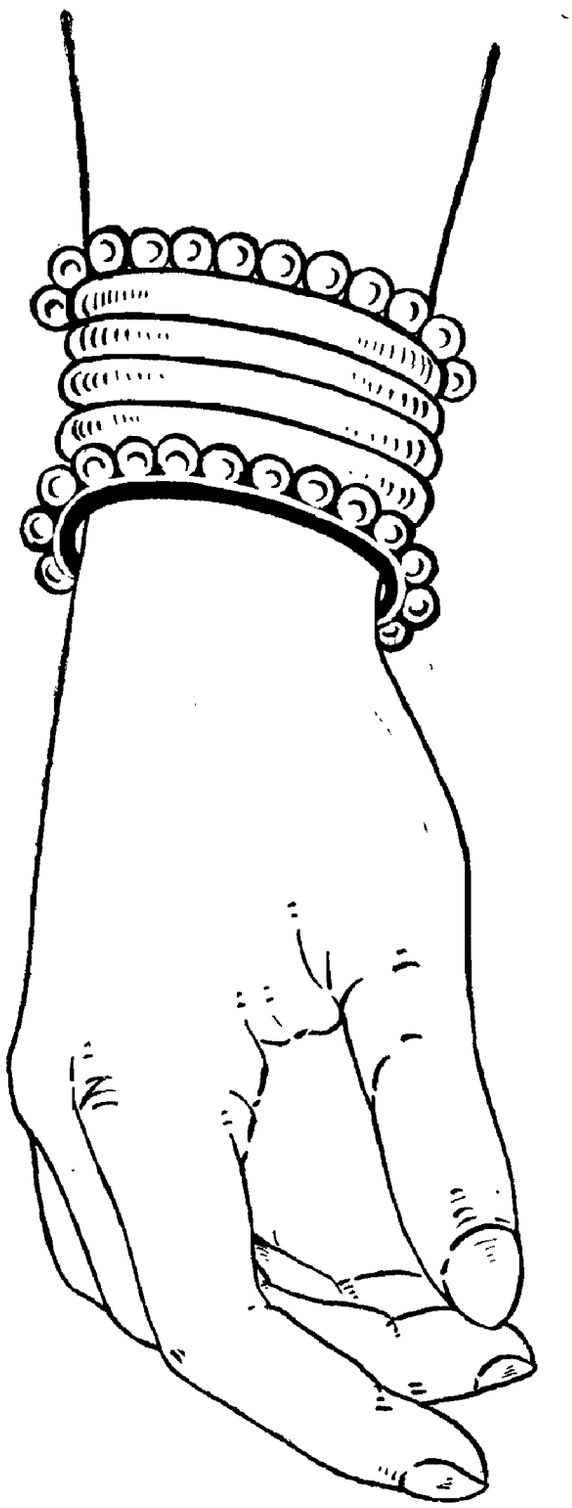
29. The women of all castes part their hair in the middle and tie it at the back into a knot. In the case of young girls, it is plaited at the back like a pig-tail. Many older men in the village have small tufts and their forehead shaven. The younger generations have however taken to cropping the hair. Two barber saloons are found at Kakapalayam which have been frequented by younger generations. All men have moustaches. This is removed when an elderly person dies in the family.

Ornaments

30. Even among the richer class, women do not have many jewels nor are the jewels noted for their make and quality. They are made of 22 carat gold. The ornaments found worn by the women of the village may briefly be catalogued as follows :

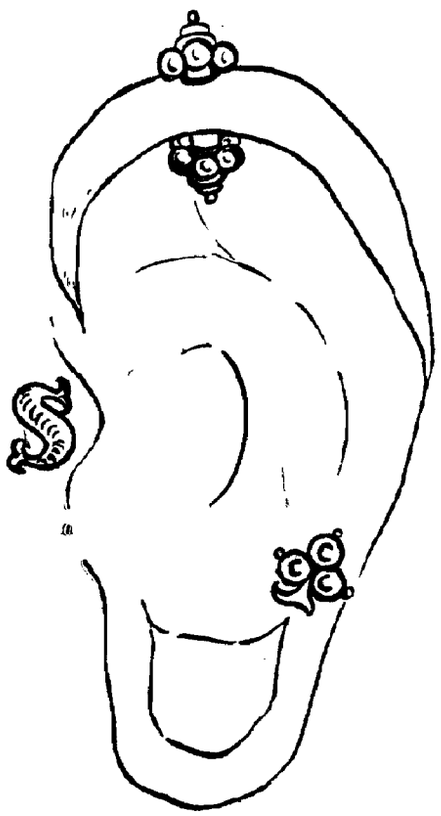
Ear :	Kammal
	Thanduvetti
	Ananthamudichu
	Koppu
	Killithalukku
Neck :	Chain
	Noolthali
	Saradu
	Kodi
	Tali in the case of married women
Wrist :	Kappu
	Valayal

The shape of the Tali worn by the married women of different castes varies. These are shown in the sketches. The married women also wear silver rings called Minjies in the second toes.



Silver bangles worn by Chakkiliars and Vanniars

Ear Ornaments worn by Vanniars







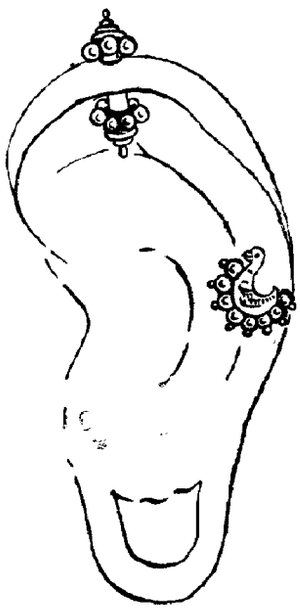
"S" Talukku

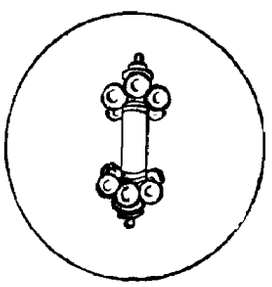
Clover Talukku



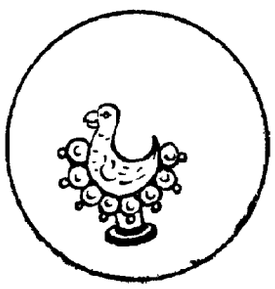
Koppu

Some more ear ornaments

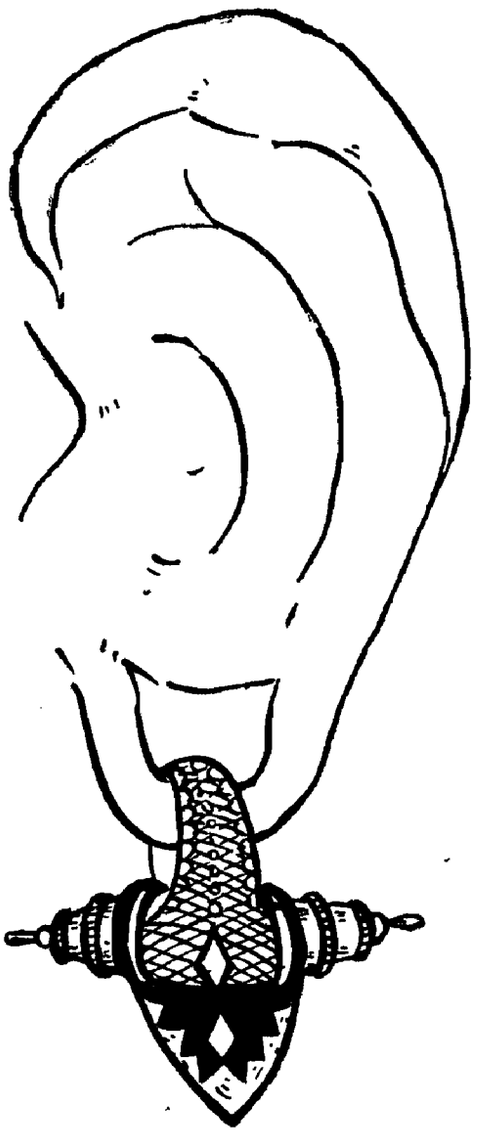


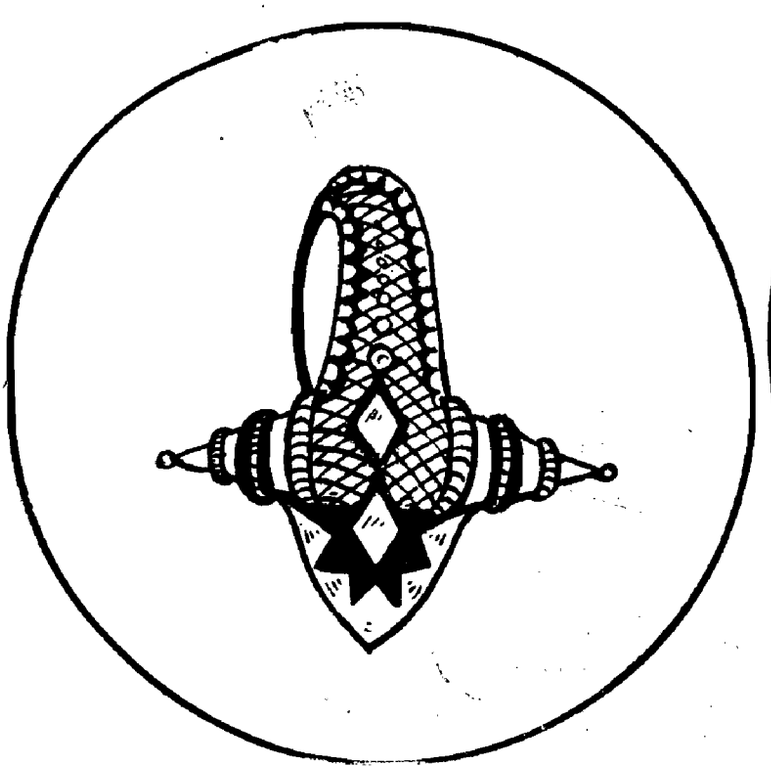


Koppu

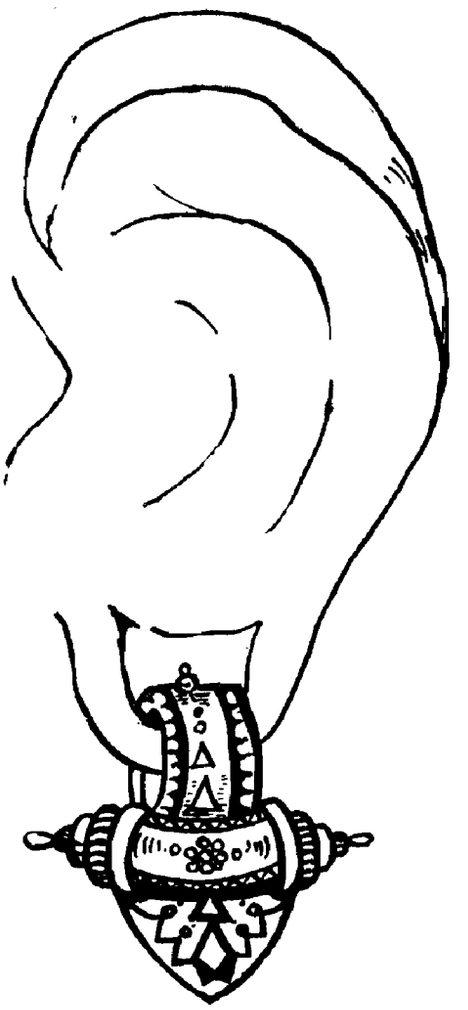


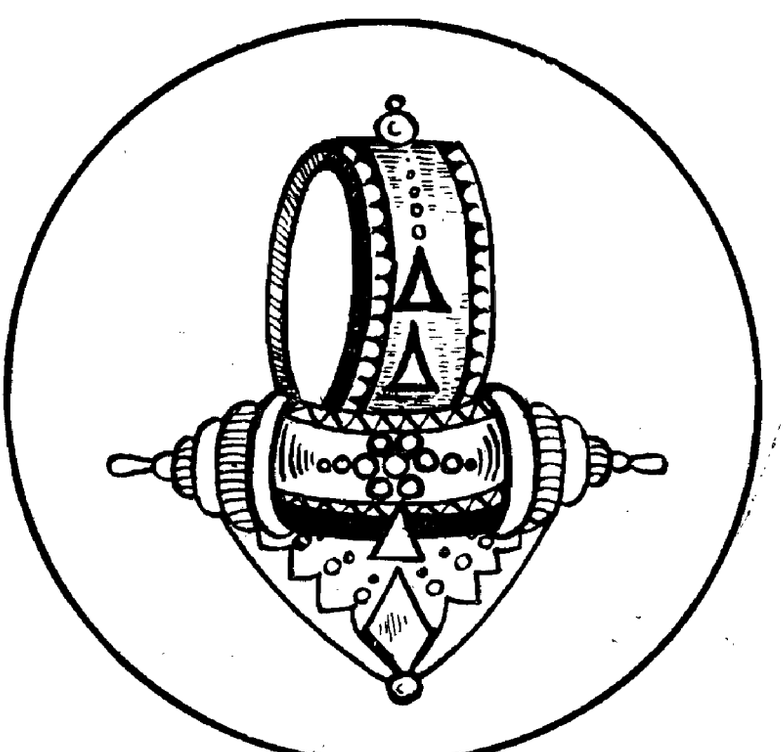
Kilithalukku



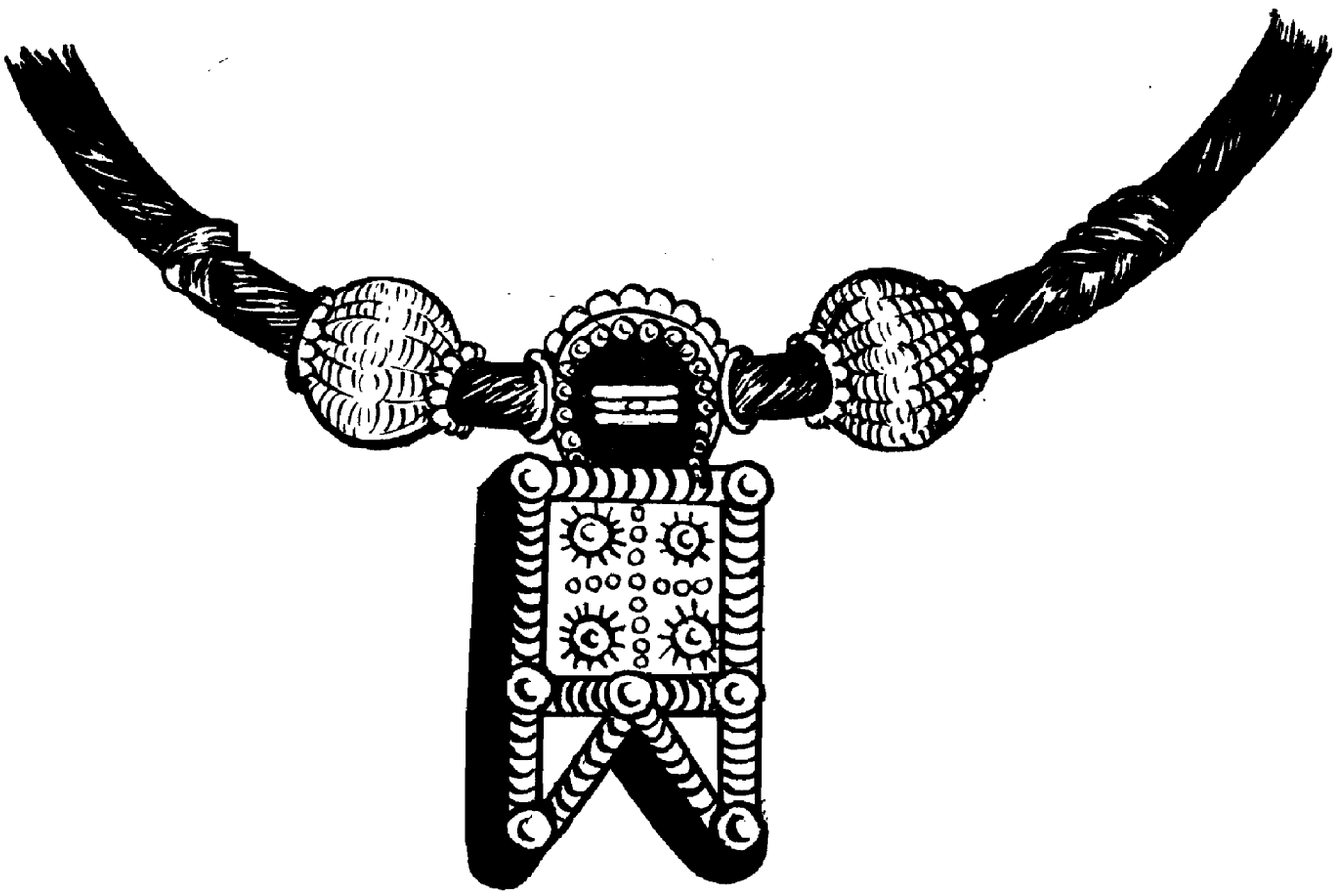


Anandha Mudichu

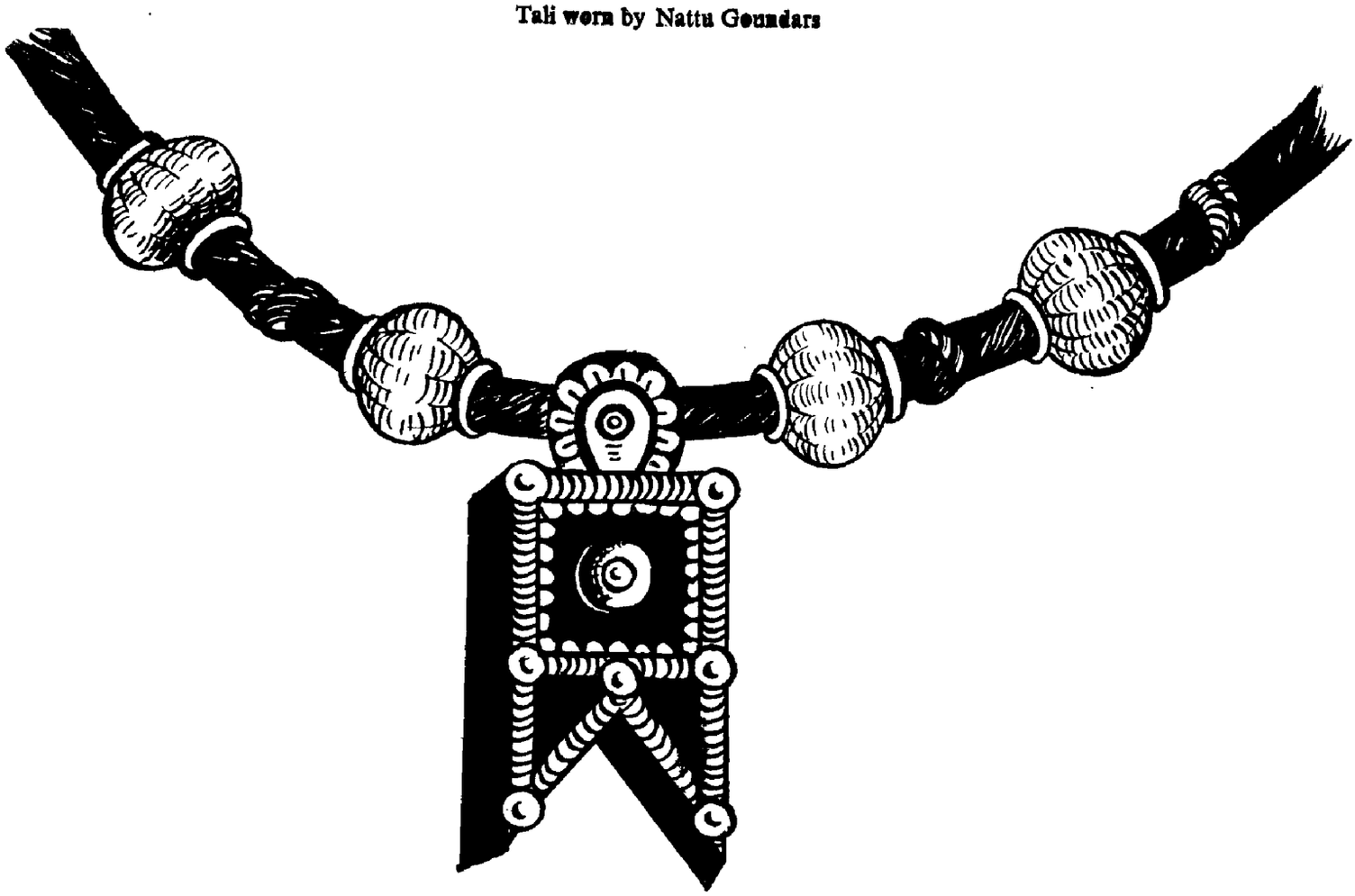




Thanduvetti



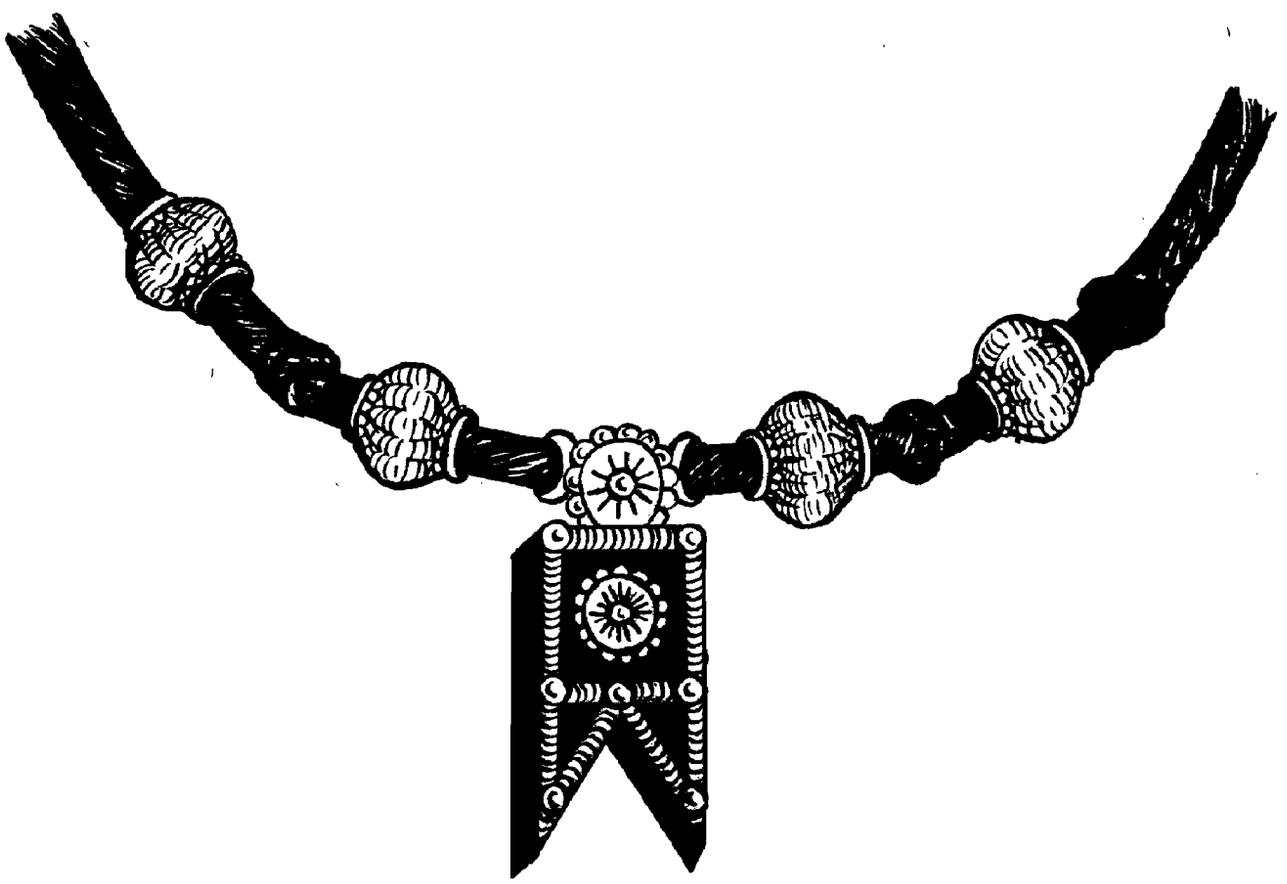
Tali worn by Nattu Goundars



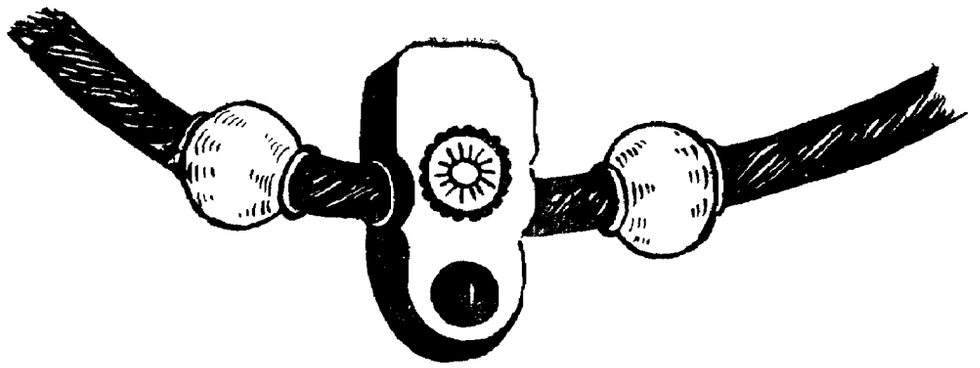
Tali worn by Shanars



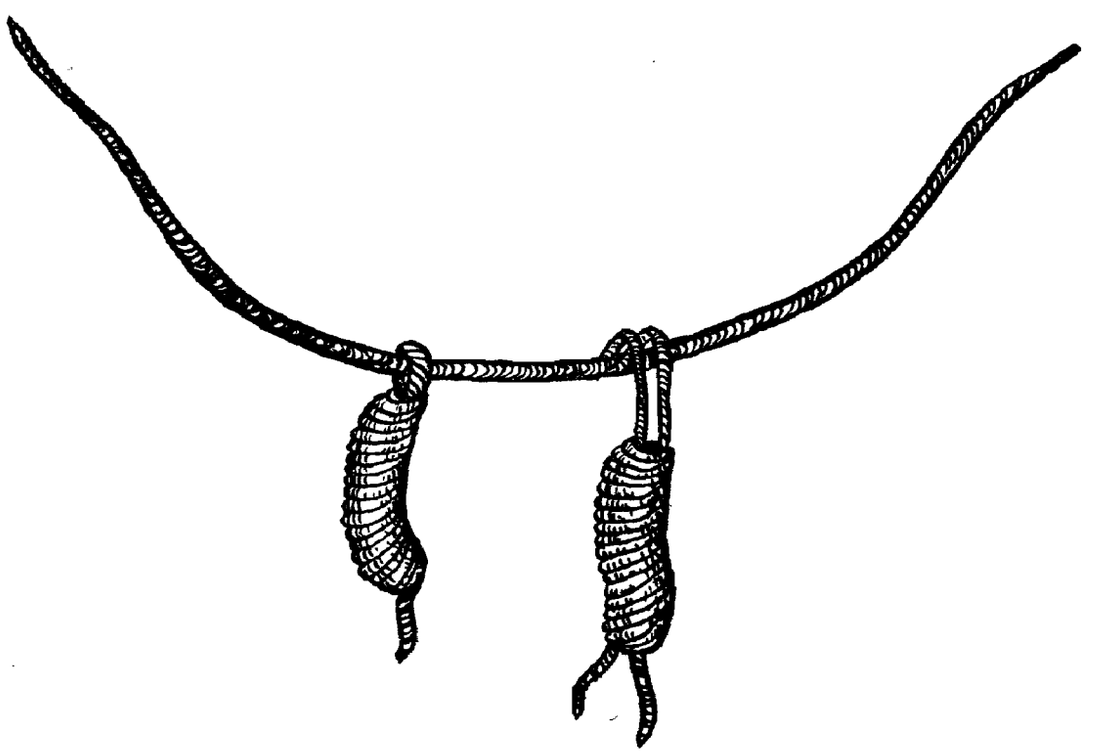
Tali worn by Chakkiliars



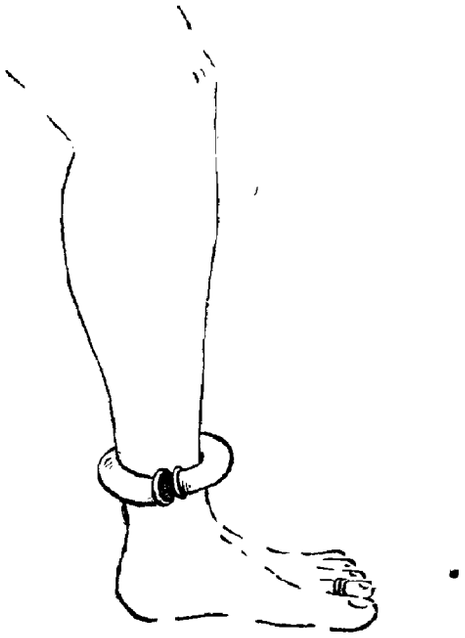
Tali worn by Vanniars



An old worn out Tali made of wax
The gold plate over it has peeled off



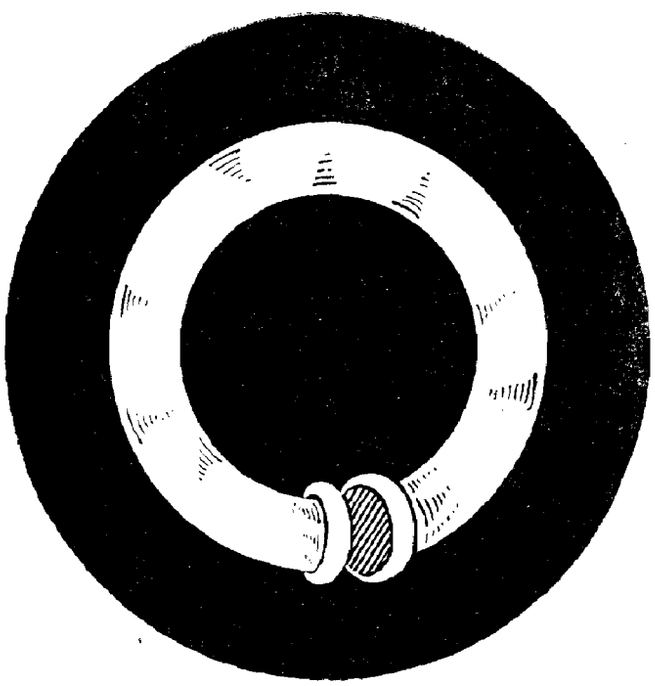
Black thread symbolizing for Tali worn by Chakkiliars



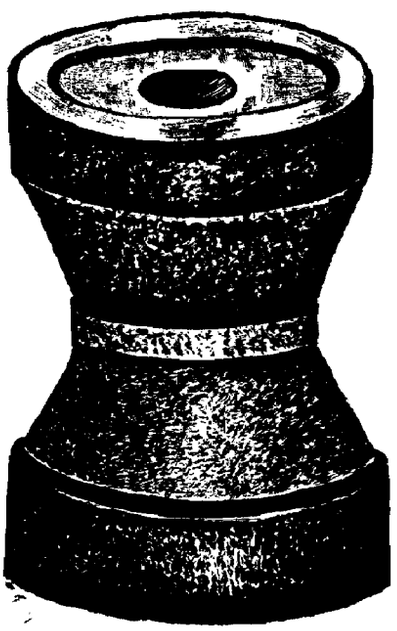
any to wear nose-screws nor do they enlarge the holes in the ear lobes to wear a cluster of ear-rings as is done by the women of Madurai and Ramanathapuram districts. In the case of Pallars, Chakkiliars and Parayars, the jewels are made of silver. Sometimes glass beads or corals are worn. Tattooing is still practised by the poor women of all castes.

Household articles

31. Household utensils are chiefly brass vessels, mud pots, and aluminium plates. Stainless steel utensils are found among richer households. Every household has a grinding stone, a stone pestle and wooden mortar. Wooden ladles and wooden oars are necessary implements for cooking millet meal. For extracting butter from curd, the Goundar and Vanniar households use churning sticks with corrugated wooden knobs.



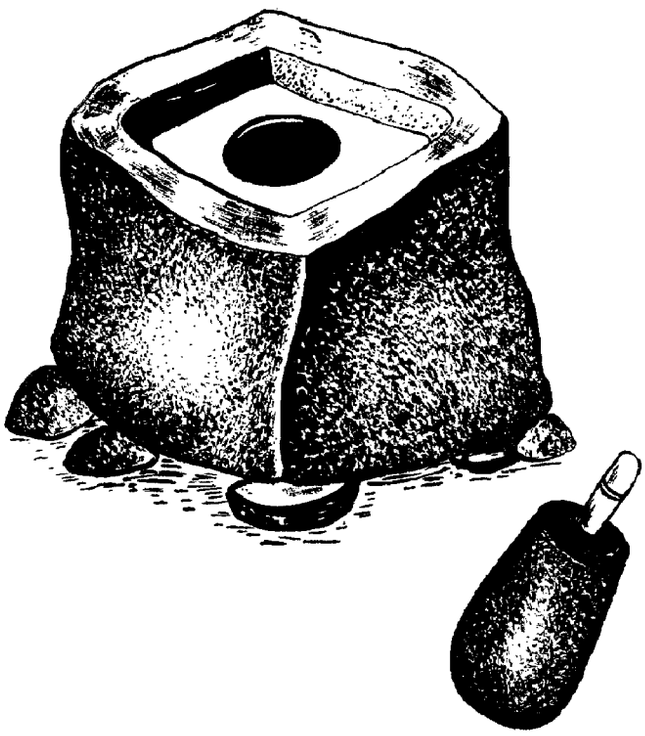
Silver anklets worn by Chakkiliars





Pestle and mortar for pounding rice

In the case of many households, they raise loans against gold ornaments to meet cultivation expenses or for any unexpected expenditure. Generally, they are redeemed after harvest. It is not the fashion with



Stone-grinder

Furniture

32. Modern items of furniture like chair and table are seen in a few households only. When a guest arrives, a Korai mat is spread over the pial. Every household has one or two country cots (locally made) of bamboo frames with coir fibre woven across. The improvement in the economy of the village is reflected not in the condition of the house nor in the number of items of furniture but in radio sets. 13 households own them. From Table 5, we see that 23 households own bicycles, 4 kerosene stoves, 54 battery torch lights and 203 hurricane lamps. From Table 6, we find that most of these have been acquired in the last five years. These two tables not only reflect the improved economy of the village but also show that the improvement is of recent origin.

TABLE - 5

MATERIAL CULTURE—POSSESSION OF CONSUMER GOODS

Community	NO. OF HOUSEHOLDS POSSESSING:- Hurricane Lantern	Petromax or Hazak	Battery torch light	Kerosene stove	Bicycle	Radio set	REMARKS
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Vanniar	35	—	2	—	—	—	—
Goundar	41	—	20	1	9	4	—
Shanar	42	—	2	—	2	—	—
Sengunthar	34	—	12	—	1	5	—
Pallar	7	—	—	—	1	—	—
Pillai	12	—	3	1	2	—	—
Chakkiliar	—	—	—	—	—	—	—
Chettiar	9	—	5	—	—	2	—
Asari	5	—	—	—	—	—	—
Pandaram	4	—	2	—	2	—	—
Parayan	2	—	—	—	1	—	—
Brahmin	2	—	1	1	1	1	—
Naidu	2	—	2	—	1	—	—
Devanga	1	—	1	—	1	1	—
Naicker	1	—	1	—	—	—	—
Vannan	1	—	—	—	—	—	—
Muslim	4	—	3	—	2	—	—
Christian	1	—	—	1	—	—	—
Total	203	—	54	4	23	13	—

TABLE - 6

MATERIAL CULTURE–FURNITURE AND CONSUMER GOODS ACQUIRED IN LAST FIVE YEARS

Caste/Tribe/ Community	No. of Households which have acquired in last 5 years (Furniture)			No of House holds which have acquired the last 5 years (Consumer goods)			
	Furniture (1) Chair	Furniture (2) Table	Furniture (3) Not stated	Consumer good(1) Bicycle	Consumer good (2) Radio set	Consumer good (3) & Stove	Not Stated
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Goundar	1	1	—	3	3	—	4
Shanar	—	—	1	2	—	—	4
Sengunthar	—	—	1	2	5	—	1
Pallar	—	—	—	1	—	—	—
Pillai	—	—	1	3	—	—	3
Chettiar	1	—	2	1	2	—	1
Brahmin	—	—	—	—	1	—	—
Naidu	—	—	—	1	—	—	—
Devanga	—	—	—	—	1	1	—
Muslim	—	—	—	1	—	—	—
Christian	—	—	—	—	—	—	1
Total	2	1	5	14	12	1	14

The rise in standard of living can also be seen in Table 7 which shows that many households use soaps and also send their clothes to washermen for washing.

Food habits

33. Food habits are generally determined by factors like local availability and occupational status etc. The changes in food habits are generally slow but one change setting in slowly among the rural folk of this State is the increased consumption of rice in preference to millets. In Kanakagiri village, out of 325 households, 51 take rice only as their staple food, one household takes rice combined with wheat, 17 households take millet only and the remaining 256 households take a mixed diet, *i.e.* they take rice and millets (Table 8). The percentage of rice eaters, mixed diet eaters and millet eaters, in the village is compared with rural areas of Salem district in the following table:

	In the village:	In rural areas of Salem District
Rice eaters	16	21
Mixed diet eaters	79	39
Millet eaters	15	40

It will be seen that in this village more households resort to having atleast one rice meal daily. So the number of mixed diet eaters is in the increase.

In the case of mixed diet eaters, the rice meal will be a freshly cooked one at nights after the members of the family return from their work. The morning and mid-day meals will be millet which is cooked at night and allowed to cool under water overnight. The morning meal which is taken before leaving for work will be in liquid form or semi-solid form. The midday meal is taken in a solid form. Among the poorer sections, cooking is done only once and at nights. The richer people do cooking twice a day. As the climate is generally hot, people do not show any preference for hot food. They prefer to have the millet meal in liquid or semi-solid form during

TABLE - 7

MATERIAL CULTURE—HABITS.

Community.	No. of Households that use mosquito curtain having monthly income of			No. of Households that do not use mosquito curtain having monthly income of			No. of households that use toilet/washing soap having monthly income of			No. of Households that do not use toilet/ washing soap having monthly income of			No. of Households that send clothes to washermen having monthly income of			No. of Households that do not send clothes to washermen having monthly income of		
	Rs. 10 and above.	Rs. 51—100.	Rs. 50 or less.	Rs. 101 and above.	Rs. 51—100.	Rs. 50 or less.	Rs. 100 and above.	Rs. 51—100.	Rs. 50 or less.	Rs. 101 and above.	Rs. 51—100.	Rs. 50 or less.	Rs 101 and above.	Rs. 51—100.	Rs. 50 or less.	Rs. 101 and above.	Rs. 51—100.	Rs. 50 or less.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
Vanniar	—	—	—	8	23	40	8	22	33	—	1	7	8	23	33	—	—	7
Goundar	—	—	—	21	26	12	21	25	7	—	1	5	21	25	9	—	1	3
Shanar	—	—	—	2	26	31	2	22	24	—	4	7	2	26	26	—	—	5
Sengunthar	—	—	—	12	20	5	12	18	3	—	2	2	12	17	3	—	3	2
Pallar	—	—	—	—	13	18	—	11	7	—	2	11	—	11	10	—	2	8
Pillai	—	—	—	5	8	2	5	8	2	—	—	—	5	8	2	—	—	—
Chakkiliar	—	—	—	—	5	9	—	—	—	—	5	9	—	—	—	—	5	9
Chettiar	—	—	—	2	5	2	2	5	2	—	—	—	2	5	2	—	—	—
Asari	—	—	—	2	3	—	2	3	—	—	—	—	2	3	—	—	—	—
Pandaram	—	—	—	—	1	4	—	1	4	—	—	—	—	1	4	—	—	—
Parayan	—	—	—	—	2	2	—	2	—	—	—	2	—	2	—	—	—	2
Brahmin	—	—	—	2	—	—	2	—	—	—	—	—	2	—	—	—	—	—
Naidu	—	—	—	1	1	—	1	1	—	—	—	—	1	1	—	—	—	—
Devanga	—	—	—	1	—	—	1	—	—	—	—	—	1	—	—	—	—	—
Naicker	—	—	—	—	1	—	—	1	—	—	—	—	—	1	—	—	—	—
Vannan	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	1	—	—
Muslim	—	—	—	2	4	1	2	4	1	—	—	—	2	4	1	—	—	—
Christian	—	—	—	—	1	—	—	1	—	—	—	—	—	1	—	—	—	—
Total	—	—	—	59	139	126	59	124	83	—	15	43	58	128	90	1	11	36

summer. The morning meal will usually be light. It is seen that 14 households take meals once, 297 households twice and 14 households thrice daily. The households which take only once do so for consideration of health. From Table 8, we can see that rice eaters are mostly Goundars, Sengunthars, Pillais and Chettiars and millet eaters among the lower castes.

Out of 235 households in this village only 2 were returned as vegetarians. In a Food Survey couducted separately by the Census Organisation, it is found that in Salem district the vegetarians formed 6.4% as against the figure of 7% for the State. The vegetarians are generally found in larger numbers in urban areas where the higher castes like Brahmins are found in larger numbers. The high percentage of non-vegetarians in

TABLE - 8

DIET AND FOOD HABITS OF COMMUNITIES

Community	Total No. of House-holds	No. of Vege-tarian House-holds	No. of Non-Vege-tarian House-holds	HOUSEHOLDS TAKING				FREQUENCY OF MEALS			REMARKS
				Rice	Rice & Grains	Grains other than rice or wheat	Rice & Wheat	One meal a day	Two meals a day	Three times or more a day	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Vanniar	71	—	71	1	68	2	—	5	66	—	—
Goundar	59	—	59	14	45	—	—	—	59	—	—
Shanar	59	—	59	—	59	—	—	2	57	—	—
Sengunthar	37	—	37	7	30	—	—	1	36	—	—
Pallar	32	—	32	1	30	1	—	4	28	—	—
Pillai	15	—	15	9	6	—	—	1	14	—	—
Chakkiliar	14	—	14	—	—	14	—	—	—	14	—
Chettiar	9	—	9	5	4	—	—	—	9	—	—
Asari	5	—	5	1	4	—	—	—	5	—	—
Pandaram	5	—	5	—	5	—	—	—	5	—	—
Parayan	4	—	4	3	1	—	—	1	3	—	—
Brahmin	2	2	—	1	1	—	—	—	2	—	—
Naidu	2	—	2	2	—	—	—	—	2	—	—
Devanga	1	—	1	1	—	—	—	—	1	—	—
Naicker	1	—	1	1	—	—	—	—	1	—	—
Vannan	1	—	1	—	1	—	—	—	1	—	—
Muslim	7	—	7	5	1	—	1	—	7	—	—
Christian	1	—	1	—	1	—	—	—	1	—	—
Total	95	2	323	51	256	17	1	14	297	14	—

this village should not however be taken to mean that the villagers take adequate quantities of animal protein and fat. In the case of non-vegetarians, the frequency of non-vegetarian food is limited from once a week to once in six months. In the case of Chakkiliars, they take non-vegetarian food only when they get a dead cattle. Eating of beef and dead cattle is no taboo for them. Parayars have begun giving up beef eating. Other castes people do not take beef but the Pallars, Vanniars, and Goundars do not have any objection to eat pigs reared in the village. Egg-eating is still a luxury to all non-vegetarians. Chicken reared in the house are generally sold in the weekly markets. Fish is never eaten unless something is caught when the irrigation tank dries up. Though some own milch cattle, the milk is sold to tea shops located on the trunk road. Many elderly men at Kakapalayam take tea from the shops atleast once. The per capita consumption of milk in these parts is 1.7 ounces which is low. Though vegetables are cheap and easy to procure, their consumption is limited to a few families. There is inadequate consumption of protective subsidiary items of food. They live chiefly on a diet consisting of cereals.

Consumption of cereals is at the level of 21.6 ounces per consumption unit. This is high. Considering that very little of other items is consumed, the food cannot be said to be well-balanced. The consumption of cereals in the various classes of eaters is as follows:

	Rice (ounces)	Millets (ounces)	Total (ounces)
Rice eaters	19.6	...	19.6
Mixed diet eaters	9.6	13.2	22.8
Millet eaters	...	18.9	18.9

The total annual requirements of the village will be 1706 bags of rice and 1814 bags of millet. Local production is estimated at 286 bags of rice and 1211 bags of millet. It can, therefore, be seen that the village is deficit to the extent of 1420 bags of rice and 603 bags of millets. The deficiency in millets has been because of the tendency of the cultivators to prefer groundnuts to growing food crops.

Health and sanitation:

34. In Kanakagiri, no effective part is played by Panchayat in keeping the place clean. So the cleanliness of the various localities depends on the attitude of the people of various castes towards environmental sanitation. In Goundar localities, the surroundings are fairly well kept. Women sweep the frontage of their houses daily and apply cow-dung. No water is permitted to stagnate in the backyard and form cesspools. Sweepings are dumped in a pit and taken to fields periodically. The localities occupied by Vanniars are not as clean as those of Goundars. Still, they are better than those of other castes. In Sengunthar localities, the lanes are covered with starchy glue which are thrown while sizing the warps. In other localities dirt is found everywhere. The streets are never swept. Drain water collects and stagmates in the streets. The pigs reared by the Pallars and some other communities stir these pools. The excreta of the pigs are collected and stored near the house. No drains can be seen in the village. Nor is it easy to construct drains because of the manner in which houses have been built. The villagers do not have much water for household and bathing purposes. The little water that collects outside gets absorbed quickly during non-rainy days.

There are two private latrines in Kakapalayam. They are cleaned by private scavengers. Others use the fields and approach roads for answering calls of nature. Pigs make the place still more dirty while eating the human refuse. The fields bordering the hamlets get manured in plenty and the crops in them look better than in the far off fields.

Each hamlet has a drinking water well. The Chakkiliars have a separate bore well fitted with a hand pump which often goes out of order. On such occasions, they are at the mercy of others. The Pallars have a separate well. They will not allow Chakkiliars to use it. The surroundings of the well are not kept clean. When these wells dry up in summer, people take water from the irrigation wells.

The caste Hindus, generally look clean. They do not, however, take bath daily. The Chakkiliars and Pallars take bath once in a week. In fairness, it must be stated that they do not have sufficient water for bath. Their sense of personal cleanliness has not developed to the extent of making them to create such facilities.

TABLE - 9

MEDICAL CARE

Caste/Community.	No. of Maternity cases.					Ordinary Medical treatment.					Medical consultation.					Vaccination.	
	Confined in Hospital.	Confined by bringing Doctor home.	Confined by qualified Midwife at home.	Confined by unqualified Thai at home.	Confined without assistance at home.	Allopathic.	Ayurvedic.	Homeopaths.	Combination of more than one system.	Others	In Public or dispensaries.	In private hospitals or dispensary.	By calling in physicians. Allopaths.	Homeopaths.	Others.	At least once.	Within the past six months.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Vanniar	6	—	—	176	13	68	—	1	2	—	69	—	—	3	—	167	141
Goundar	13	—	—	130	3	48	2	4	5	—	47	—	8	7	1	95	137
Shanar	23	—	—	109	15	31	18	5	7	—	55	—	3	6	1	168	88
Sengunthar	22	—	—	108	5	32	—	4	2	—	32	—	3	6	—	32	175
Pallar	10	—	—	57	9	30	—	1	1	—	30	—	1	1	—	68	64
Pillai	8	—	—	28	—	14	—	—	1	—	14	—	1	1	—	16	31
Chakkiliar	—	—	—	25	21	14	—	—	—	—	14	—	—	—	—	—	75
Chettiar	3	—	—	19	—	7	—	2	—	—	6	—	1	2	—	2	48
Asari	5	—	—	16	—	5	—	—	—	—	5	—	—	—	—	4	25
Pandaram	1	—	—	15	—	3	—	2	—	—	3	—	—	2	—	9	10
Parayan	7	—	—	2	—	4	—	—	—	—	4	—	—	—	—	—	19
Brahmin	—	—	—	5	—	2	—	—	—	—	2	—	1	—	—	7	8
Naidu	4	—	—	3	—	2	—	—	—	—	2	—	—	—	—	—	13
Devanga	2	—	—	—	—	—	—	—	1	—	—	—	1	1	—	1	3
Naicker	3	—	—	2	—	1	—	—	—	—	1	—	—	—	—	—	7
Vannan	—	—	—	5	—	—	—	—	1	—	1	—	—	1	—	5	4
Muslim	5	—	—	9	—	7	—	—	—	—	7	—	—	—	—	4	27
Christian	1	—	—	3	—	—	—	1	—	—	—	1	—	—	—	—	6
Total.	113	—	—	712	66	268	20	20	20	—	292	1	19	30	2	578	881

The villagers do not suffer from any disease endemic to certain areas. Cholera and plague have never attacked these villagers. Smallpox and chickenpox attack the villagers during the hot months. They are generally protected against small pox and as such harm on this score is negligible.

The nearest hospital is at Attayampatti at a distance of 3 miles from Kanakagiri. Table 9 shows that the villagers make use of the hospital properly. There is a homeopathic practitioner in the village who is not popular. In the case of any serious illness, villagers go to Salem, either to the General Hospital or to private practitioners. Maternity cases are attended to at homes by country "Thais". Some go to the maternity centre at Vembadithalam. The medical facilities available to the people are much better than any other interior villages in Salem district.

CHAPTER III

POPULATION TRENDS

Population Increases:

35. Kanakagiri village is small in size with an area of 1.22 sq. miles. It has six hamlets of which Kakapalayam is the most important. The population of the village according to our survey in 1962 is 1537 consisting of 772 males and 765 females. The population of the village in the various decades is as follows:

Year	No. of houses	Males	Females	Total	Percentage increase per decade
1881	97	251	222	473	27.2
1891	143	298	304	602	
1901	136	328	328	656	9.0
1911	164	434	433	867	32.1
*	*	*	*	*	*
*	*	*	*	*	*
1951	313	694	715	1,409	11.9
1961	349	778	741	1,519	7.2
Present survey in 1962	325	772	765	1,537	

Abnormal increases were recorded in the decades 1891-1901 and 1901-11. They were caused by migration into the village. In the decade 1951-61, the population of the village has increased by 7.2% as against 3.2% for Sankari taluk and 9.9% for Salem district. The increase for the decade in the village is equal to the growth rate in the district but it is definitely more than the growth rate in Sankari taluk. The rate of increase, however, should be admitted to be small in the larger context of the population increase recorded elsewhere in India. We, therefore, propose to examine these aspects in greater detail.

Vital statistics.

36. The following are the birth and death statistics for the village during the decade.

	Total No. of Births			Total No. of Deaths.			
Year	Males	Females	Total	Males	Females	Total	Net increase
1951	22	20	42	13	18	31	11
1952	31	21	52	12	9	21	31
1953	17	17	34	16	15	31	3
1954	24	21	45	7	7	14	31
1955	32	29	61	7	5	12	49
1956	24	26	50	9	16	25	25
1957	12	15	27	15	8	23	4
1958	21	10	31	11	8	19	12
1959	30	19	49	10	6	16	33
1960	16	24	40	11	13	24	16
			431			216	215

As Kanakagiri is a ryotwari village with a settled pattern and with the village officers domiciled in the village, the statistics can be considered to be reliable. From this table, we find that the birth rate works out to 30·6 per thousand and the death rate to 15.3. The natural increase for the village, therefore, works out to 15.3 per thousand as against 12.7 for the district. The birth rate of 30.6 is low but it is in keeping with the low birth rate recorded in this tract. The natural increase rate of 15.3 per thousand for the village should be considered as high when compared with the increase rate in the tract. The question therefore arises why the natural increase rate is 15.3 per thousand while the actual rate of increase is 7.2 per thousand. This can be explained on the basis of migration. Though the handloom industry is sustaining the population in the village, the seasons have been unfavourable. The North East Monsoon failed continuously for the last six years. This resulted in a number of families migrating to the project works in Mettur. Half a dozen Pallar families had migrated to Bombay, Poona on activities, the nature of which is not clear. The population depending on agriculture has decreased from 826 in 1951 to 625 in 1961. To some extent, a few families have come to the village in pursuit of petty trades. Still the out-migration during the decade is so considerable as to depress the rate of increase in the village.

TABLE - 10

MARITAL STATUS BY DIFFERENT COMMUNITIES

Name of village : KANAKAGIRI

Village as a whole

Caste/Tribe/ Community.	Total Population. Persons.	Males.	Females.	Never married. Males.	Females.	Married. Males.	Females.	Widowed. Males.	Females.	Divorced or Separated. Males.	Females.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Vanniar	317	153	164	73	72	74	77	4	15	2	—
Goundar	264	136	128	68	53	62	62	6	11	—	2
Shanar	270	137	133	76	59	59	59	2	14	—	1
Sengunthar	218	105	113	67	61	36	36	—	13	2	3
Pallar	135	66	69	33	35	30	31	3	2	—	1
Pillai	54	30	24	16	10	14	14	—	—	—	—
Chakkiliar	75	41	34	25	17	15	15	1	1	—	1
Chettiar	46	22	24	11	12	10	10	1	2	—	—
Asari	34	18	16	10	7	8	8	—	1	—	—
Pandaram	23	12	11	8	7	3	3	1	1	—	—
Parayan	16	10	6	7	2	3	3	—	1	—	—
Brahmin	15	5	10	1	6	3	3	1	1	—	—
Naidu	13	7	6	4	3	2	2	1	1	—	—
Devanga	4	1	3	—	2	1	1	—	—	—	—
Naicker	7	4	3	3	2	1	1	—	—	—	—
Vannan	9	5	4	2	2	2	2	1	—	—	—
Muslim	31	18	13	9	3	9	9	—	1	—	—
Christian	6	4	2	3	1	1	1	—	—	—	—
Total	1537	774	763	416	354	333	337	21	64	4	8

Density of population.

37. The density of population in this village works out to 1,245 per square mile. This is much higher than the district rural figure of 459 per square mile and 818 for Sankari rural. Generally, the southern taluks of Salem district are more populous than the northern taluks. This is attributed to the pursuit of household industries by a large number of families in the southern taluks. The importance of household industry is much more marked in the village under survey and as such the density is much higher than that of the southern taluks.

Sex-Ratio.

38. The sex-ratio is well balanced. The sex ratios in the previous decades have fluctuated widely as shown below:

Year	Females per 1000 males
1881	881
1891	1020
1901	1000
1911	998
*	*
*	*
1951	1082
1961	952
In the present Survey	991

The Nattu Goundars, the Shanars and the Chakkiliars have contributed their due shares for keeping the village sex ratio low. The sex ratio for Sankari taluk rural and Salem district rural are 965 and 980 respectively as per 1961 Census.

Marital status.

39. Table No. 10 gives the marital status of different communities and table 11 gives the marital status by age groups. Among males 53.7% are never married, 43% married and the rest widowed, separated or divorced. The percentage of never married males is particularly high among Sengunthars (63.8%), Shanars (55.5) and low among the Vanniars (47.7%). This factor depends upon the age of marriage of the males in these communities. Among females 46.4% are never married, 44.2% married, 8.4% widowed and rest divorced or separated. The percentage of never married girls is particularly high among Sengunthars (54%) and Pallars (50.7%). The widowed females are high among Shanars (10. 5%) and Sengunthars (11.5%). Generally, the males are married at the age of 25 and females at the age of 18. Pre-puberty marriages are unknown. In the age-group of 10 to 14, only one girl was found married. The girls are generally married late. Out of 10 girls in the age-group 15—19 in this community, two are seen as married. The age at marriage of girls is also high among Sengunthars. But among Vanniars out of 9 girls in the age-group of 15-19, all of them are married.

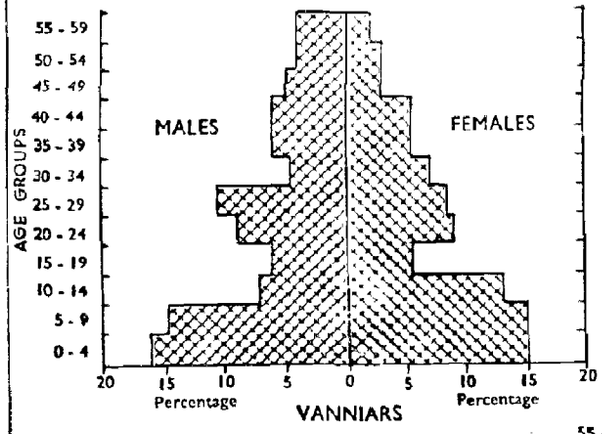
Age structure.

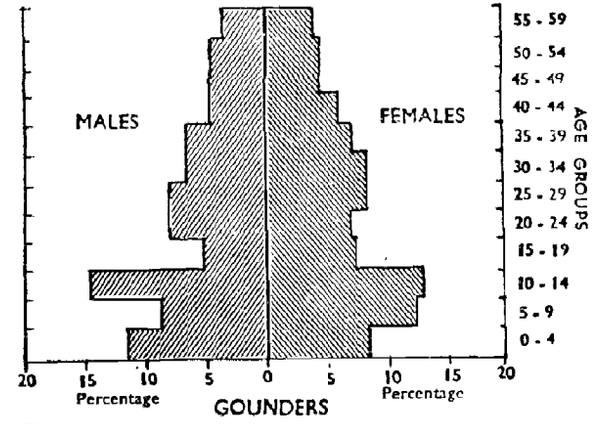
40. Percentage distribution of persons in the various age-groups in the village, Salem district rural and in the State is as follows:

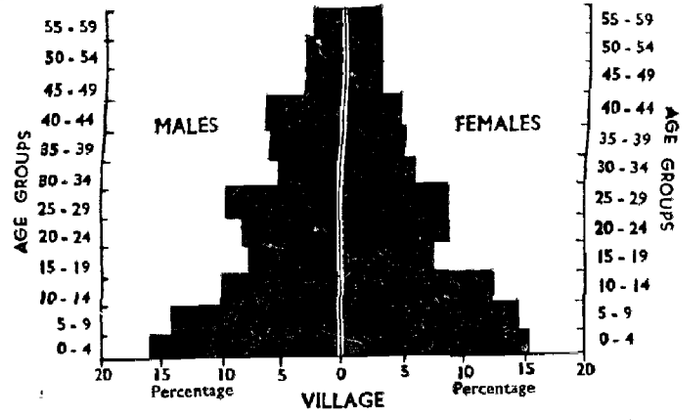
Age-Group	Percentage distribution in Kanakagiri village	Percentage distribution in Salem district rural	Percentage distribution in the State
0—14	41.3	38.9	37.5
15—34	31.8	32.3	33.9
35—59	20.7	22.8	23.0
60+	6.2	6.0	5.6

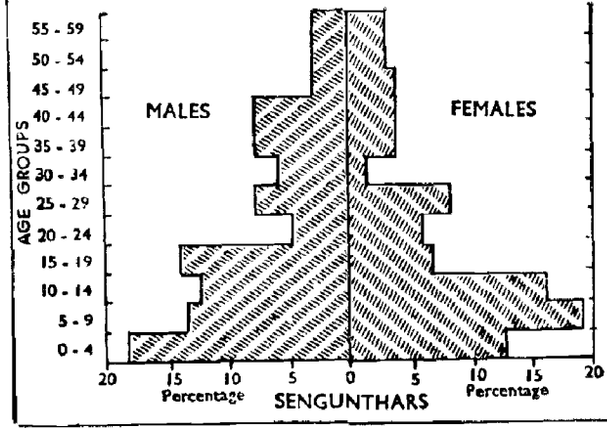
This shows that in this village more children are found under 15 years when compared with the rural areas in the district and to the State. This will indicate either a higher birth rate or a higher survival rate for the village. This feature is, however, not found among Goundars. The percentage of person in this age group among Goundars is only 34.8. It is said that Nattu Goundars practice some indigenous method of birth control and coupled with the custom of late marriage of girls, their birth rate tends to be usually low. This tendency has reflected in the low pupulation increase in all taluks in which Nattu Goundars are found in large numbers. While Namakkal taluk has recorded a decrease in population over the decade 1951-61, Rasipuram, Tiruchengode and Sankari taluks have recorded only nominal increases. But in spite of the low birth rate, Nattu Goundars, because of their healthier living, live longer as could be seen from the high percentage of persons in the age group of 35-59 which is 27.3% and 7.2% in the age group of 60 and above. Age pyramids for the

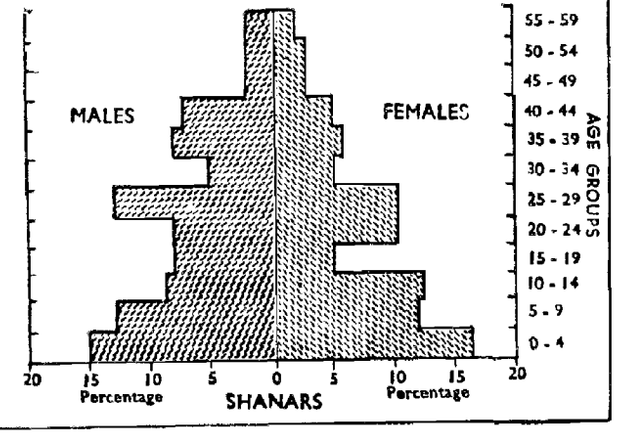
AGE PYRAMID
FOR
KANAKAGIRI VILLAGE











KANAKAGIRI IRRIGATION TANK



The source of supply to this tank is rain water.
The scanty supply is barely sufficient to irrigate about 23 acres.



A RICE MILL. A Chettiar owns it.

TABLE - 11

AGE AND MARITAL STATUS BY DIFFERENT COMMUNITIES

Age Group.	Total Population.			Never Married.		Married.		Widowed.		Divorced or Separated.		Unspecified status.	
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All ages.	1,537	774	763	416	354	333	337	21	64	4	8		
0— 4	239	120	119	120	119	—	—	—	—	—	—		
5— 9	221	109	112	109	112	—	—	—	—	—	—		
10—14	175	79	96	79	95	—	1						

TABLE - 11

AGE AND MARITAL STATUS BY DIFFERENT COMMUNITIES

Age Group.	Total Population.			Never Married.		Married.		Widowed.		Divorced or Separated.		Unspecified status.	
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All ages.	1,537	774	763	416	354	333	337	21	64	4	8		
0— 4	239	120	119	120	119	—	—	—	—	—	—		
5— 9	221	109	112	109	112	—	—	—	—	—	—		
10—14	175	79	96	79	95	—	1	—	—	—	—		
15—19	117	60	57	59	26	1	31	—	—	—	—		
20—24	131	62	69	34	2	27	66	—	—	1	1		
25—29	147	76	71	14	—	62	67	—	3	—	1		
30—34	94	47	47	—	—	45	45	2	1	—	1		
35—44	177	100	77	—	—	97	64	3	10	—	3		
45—59	141	71	70	1	—	65	44	4	24	1			
60 & Over	95	50	45	—	—	36	19	12	26	2	—		

village as a whole and for some of the predominant communities have been included in this report.

Type of living.

41. A slow but steady change can be seen in the type of joint Hindu families among Hindu Society. The modern social trend is towards liquidation of oint families because of shortage of housing. For the purpose of analysis, households may be divided among the following four types:

Single: With one married couple and their unmarried children.

Joint: With two or more married couples with or without their unmarried children.

Intermediate: With one married couple, their unmarried children and one or more near relatives.

Others: Families not coming under any of the above three categories.

From Table 12, we find that in this village a fairly high percentage of 60.7 households come under single type. The remaining families are evenly distributed among the three types viz., Joint 12.7%, Intermediate 15% and others 11.6%. No marked deviation can be found in any community. In rural parts of this tract, housing conditions are generally not acute. No particular preference is therefore found for joint family living. So the tendency is for the households to break up as soon as the sons get married.

TABLE - 12

COMMUNITIES AND THE TYPES OF FAMILIES

Caste/Tribe or Community.	Total No. of Households.	Types of Families Living in the Households.				Remarks.
		Simple.	Intermediate.	Joint.	Others.	
1	2	3	4	5	6	7
Vanniar	71	44	8	10	9	—
Goundar	59	36	8	8	7	—
Shanar	59	34	13	6	6	—
Sengunthar	37	15	9	6	7	—
Pallar	32	23	3	2	4	—
Pillai	15	14	—	—	1 *	* N. M. alone.
Chakkiliar	14	11	2	1	—	
Chettiar	9	5	1	2	1	Widowed and N. M.
Asari	5	2	1	2	—	
Pandaram	5	3	—	—	2 *b*	b Widowed & N. M.
Parayan	4	3	—	—	1 *c*	*c* Widowed & N. M.
Brahmin	2	—	1	1	—	
Naidu	2	—	2	—	—	
Devanga	1	1	—	—	—	
Naicker	2	1	—	—	—	
Vannan	1	—	—	1	—	
Muslim	7	4	1	2	—	
Christian	1	1	—	—	—	
Total	325	197	49	41	38	

TABLE - 13

SIZE AND COMPOSITION OF HOUSEHOLDS

Caste or Community	No. of houses-holds	Size of House holds														
		Single Member			2—3 Members			4—6 Members			7—9 Members			10 Members And Over		
		House-holds	M	F	House-holds	M	F	House-holds	M	F	House-holds	M	F	House-holds	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Vanniar	71	6	2	4	19	27	21	33	73	82	12	45	46	1	6	11
Goundar	59	4	1	3	15	24	14	32	75	77	6	23	25	2	13	9
Shanar	59	2	1	1	13	19	17	37	88	92	7	29	23	—	9	11
Sengunthar	37	2	2	2	8	72	10	12	32	32	13	52	58	2	—	—
Pallar	32	2	2	—	13	17	14	11	28	28	6	19	27	—	—	—
Pillai	15	1	1	—	8	11	11	6	18	13	—	—	—	—	6	4
Chakkiliar	14	—	—	—	3	3	4	8	23	20	2	9	6	1	6	4
Chettiar	9	—	—	—	4	6	6	3	7	10	1	3	4	1	—	—
Asari	5	—	—	—	—	—	—	3	7	10	2	11	6	—	—	—
Pandaram	5	—	—	—	1	2	1	4	10	10	—	—	—	—	—	—
Parayan	4	—	—	—	2	4	2	2	6	4	—	—	—	—	4	6
Brahmin	2	—	—	—	—	—	—	1	1	4	—	—	—	1	—	—
Naidu	2	—	—	—	—	—	—	1	4	2	1	3	4	—	—	—
Devanga	1	—	—	—	—	—	—	1	1	3	—	—	—	—	—	—
Naicker	1	—	—	—	—	—	—	—	—	—	1	4	3	—	—	—
Vannan	1	—	—	—	—	—	—	—	—	—	1	5	4	—	—	—
Muslim	7	—	—	—	3	4	4	3	10	6	1	4	3	—	—	—
Christian	1	—	—	—	—	—	—	1	4	2	—	—	—	—	—	—
TOTAL	325	17	7	10	89	129	104	158	387	395	53	207	209	8	44	45

Size of households.

42. Table 13 gives the size of households caste-wise. For the entire village, the percentage distribution is as follows.

Single member families	...	5.2%
Two to three member families	...	27.4%
Four to six member families	...	48.6%
Seven to nine member families	...	16.3%
Ten members and above	...	2.5%

The most commn type is the one having 4 to 6 members. The average size of household for the village is 4.7 which is identical with the figure for the rural areas of Salem district and 4.6 for rural areas of the State. The average size of a household among the predominant communities is as follows:

Vanniars	...	4.5
Vellalas	...	4.5
Shanars	...	4.6
Sengunthars	...	5.9
Pallars	...	4.2
Chakkiliars	...	5.3

The Sengunthars and Chakkiliars only have large sized families.

TABLE - 14

WORKERS BY SEX AND

Age Group	Vanniar		Goundar		Shanar		Sengunthar		Pallar		Pillai		Chakkiliar		Chettiar		Asari		Pandaram	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)		(3)		(4)		(5)		(6)		(7)		(8)		(9)		(10)		(11)	
All ages	104	69	86	24	94	67	59	64	41	27	18	2	22	13	12	7	13	6	5	5
0— 4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
5— 9	3	—	—	1	2	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—
10—14	9	10	5	1	9	10	5	14	3	1	—	—	1	—	—	—	3	—	—	2
15—19	10	4	6	3	11	6	11	7	4	7	2	—	5	1	—	2	2	—	—	—
20—24	14	10	10	3	11	11	5	5	6	4	4	1	4	4	3	—	—	2	—	—
25—29	16	13	11	1	18	11	8	9	8	3	3	—	2	4	1	2	4	1	1	—
30—34	7	8	11	5	7	5	6	1	4	3	1	—	3	2	4	—	—	—	1	1
35—44	18	12	18	6	21	11	10	9	8	6	4	—	5	2	2	—	1	1	3	2
45—59	19	9	20	3	9	10	9	12	5	2	3	—	2	—	1	3	2	1	—	—
60 & over.	8	3	5	1	6	2	5	6	3	1	1	1	—	—	1	—	1	1	—	—

Village working force.

43. According to the Census definition of 1961, a worker is one who works atleast one hour a day in respect of any of the nation building activities like agriculture, livestock-rearing, mining, household industries, manufacture, trade and commerce, construction, transport, other services etc. In Kanakagiri village, the population of 1,537 consists of 767 workers and 770 non-workers. (Please see table 14) The proportion of the workers to the total population is 49.9%. This should be considered as low when compared with the district rural figure of 53.7 but it compares favourably with the State rural figure of 49.6%. The percentage of workers in any community to the total number of persons is particularly low among the Goundars (41.7%) and Chettiars (41.3%) but high among Shanars (59.6%), Sengunthars (56.4%) and Vanniars (54.6%). High percentage of workers is generally attributed to the low economic status of the communities and to the nature of the occupation in which they are engaged. A high percentage is also due to children and women forming part of the working force.

BROAD AGE GROUPS.

Parayan		Brahmin		Naidu		Devanga		Naicker		Vannan		Muslim		Christian		Village as a Whole.		
M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	Age Group
(12)		(13)		(14)		(15)		(16)		(17)		(18)		(19)		(20)		
3	2	4	—	2	—	1	—	1	—	3	2	10	—	1	—	479	288	All ages
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	0—4
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	5	3	5—9
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	35	38	10—14
—	—	—	—	—	—	—	—	—	—	—	—	2	—	—	—	53	30	15—19
—	—	1	—	—	—	—	—	—	—	—	—	2	—	—	—	60	40	20—24
1	1	—	—	—	—	1	—	—	—	—	2	2	—	—	—	76	47	25—29
—	1	1	—	—	—	—	—	—	—	1	—	1	—	—	—	47	26	30—34
2	—	2	—	1	—	—	—	1	—	1	—	2	—	1	—	100	49	35—44
—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	71	40	45—59
—	—	—	—	—	—	—	—	—	—	1	—	1	—	—	—	32	15	60&over

The following are the contributions of the labour force per household among the various communities:

Community	Contribution of labour force per household. Adult males	Adult females	Children below 15	Total
Vanniars	1.3	0.8	0.3	2.4
Goundars	1.4	0.4	0.1	1.9
Shanars	1.4	1.0	0.3	2.7
Sengunthars	1.5	1.3	0.5	3.3
Pallars	1.2	0.8	0.1	2.1
Pillais	1.2	0.1	..	1.3
Chakkiliars	1.5	0.9	0.1	2.5
Asari	2.0	1.2	0.6	3.8
Pandaram	1.0	0.6	0.4	2.0
Parayan	0.7	0.5	..	1.2
Brahmin	2.0	..	..	2.0
Vannan	3.0	2.0	..	5.0
Muslim	1.4	..	..	1.4
All Communities	1.4	0.8	0.2	2.4

First looking into the total per-household contribution to the labour force, we find that Vannars, Asaris, Sengunthars and Shanars rank high. This is, however, low among Parayans, Muslims, Pillais and Goundars. Among adult females, the per-household contribution to the labour force is high among Vanniars, Asaris, Sengunthars and Shanars and low among Muslims, Brahmins, Pillais and Goundars. As for children, it is of interest to observe that the contribution of children to the working force is low among the Scheduled Castes, even though they come under low-income groups. This is because of the attraction of these children to the mid-day meals given in schools.

Before drawing any further inference, let us examine how far women and children participate in the labour force in some of the chief occupations of the village.

Occupation	Per-household contribution in the labour force by Adult males	Adult females	Children	Total
Cultivation	1.3	0.2	0.1	1.6
Agricultural labour	1.1	1.2	0.1	2.4
Weaving	1.7	1.2	0.6	3.5
Palm-gur-industry	1.1	0.3	—	1.4

In weaving, participation of women and children is high. As Sengunthars, Shanars and Vanniars have largely taken to weaving, their per-household contribution to the labour force is high, with children and women participating in large numbers. Their part actually is in winding yarn needed for weaving.

Non-workers.

44. The non-workers of this village consist of full time students, women engaged in household duties and young children and very aged persons. Table 15 gives the breakup for these categories. Out of 770 non-workers, the bulk is in the age group of 0-14. Women engaged in household duties account for 19% of the non-workers. In many rural households, women combine household duties with some other items of wage earning work.

Literacy and Education.

45. According to our survey, the level of literacy in the village is 21.8% (Vide table 16). This was 15.2% according to 1961 Census and 6.2% according to 1951 Census. The increase from 15.2 in March 1961 to 21.8% in the middle of 1962 can be explained to the larger number of young literates turned out by the local elementary school between these two years. The increase from 1951 to 1961 was however slow. The local elementary school was started only in 1954. Before that, children were sent either to Attayampatti, Vembadithalam or to Mac Donald Choultry. There can be no two opinion about the effect, the proximity of the school has on literacy. The strength of the children of school-going age *i.e* between 5-11 in the village is 130 boys and 128 girls. The actual number of children attending school is 105 boys and 53 girls. The coverage has reached the level of 61% (81% for boys and 41% for girls). This is rather encouraging. The coverage among children of school-going age in Scheduled Caste households is 52%. The rise in the strength is partly due to the awakening of the people and partly to the facility extended in locating a school within the village and also due to the provision of midday meals in schools.

It will, therefore, be appropriate if we may record a few facts about the working of the mid-day meal scheme. This scheme is financed partly by the Government, partly by the Panchayat and partly by the people. Out of 10 nPs. which is fixed as the cost of one meal, 6 nP. are borne by the Government, 2 nP. by the Panchayat and 2 nP. by the people. The meal is given in the form of cooked rice mixed with some sauce. In 1962, mid-day meals were given on 189 working days for an average number of 55

TABLE - 15

NON-WORKERS BY SEX BROAD AGE GROUPS AND NATURE OF ACTIVITY

AGE GROUPS	Total Non-Workers.			Full time Students or Children attending School.		Persons engaged only in Household duties.		Dependants, infants and children not attending school and persons permanently disabled.		Others	
	P	M	F	M	F	M	F	M	F	M	F
All Ages	770	295	475	95	41	—	145	200	289	—	—
0— 4	239	120	119	—	—	—	—	120	119	—	—
5— 9	213	104	109	53	27	—	—	51	82	—	—
10—14	102	44	58	34	12	—	1	10	45	—	—
15—19	34	7	27	6	2	—	17	1	8	—	—
20—24	31	2	29	2	—	—	28	—	1	—	—
25—29	24	—	24	—	—	—	24	—	—	—	—
30—34	21	—	21	—	—	—	20	—	1	—	—
35—44	28	—	28	—	—	—	26	—	2	—	—
45—59	30	—	30	—	—	—	22	—	8	—	—
60 & Over	48	18	30	—	—	—	7	18	23	—	—

TABLE-16

LITERACY AND EDUCATION BY COMMUNITIES

Caste/Tribe/ Community.	Total population.			Illiterate.		Literate (without Educational Standard).		Primary or Junior Basic.		Matric or Higher Secondary.		Intermediate or P.U.C.		Graduates.	
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Vannian	317	153	164	133	164	15	—	5	—	—	—	—	—	—	—
Goundar	264	136	128	76	106	28	15	30	7	1	—	1	—	—	—
Shanar	270	137	133	116	130	18	3	3	—	—	—	—	—	—	—
Sengunthar	218	105	113	45	83	30	20	30	10	—	—	—	—	—	—
Pallar	135	66	69	61	69	2	—	3	—	—	—	—	—	—	—
Pillai	54	30	24	12	21	9	—	6	3	2	—	1	—	—	—
Chakkiliar	75	41	34	41	34	—	—	—	—	—	—	—	—	—	—
Chettiar	46	22	24	4	16	8	5	9	2	1	1	—	—	—	—
Asari	34	18	16	12	14	2	1	4	1	—	—	—	—	—	—
Pandaram	23	12	11	6	9	5	2	1	—	—	—	—	—	—	—
Paraiyan	16	10	6	5	6	2	—	3	—	—	—	—	—	—	—
Brahmin	15	5	10	—	3	—	5	4	2	1	—	—	—	—	—
Naidu	13	7	6	1	1	2	1	4	4	—	—	—	—	—	—
Devanga	4	1	3	—	2	—	—	—	1	—	—	—	—	1	—
Naicker	7	4	3	—	3	2	—	2	—	—	—	—	—	—	—
Vannan	9	5	4	4	4	1	—	—	—	—	—	—	—	—	—
Muslim	31	18	13	9	11	4	2	4	—	1	—	—	—	—	—
Christian	6	4	2	—	1	3	—	—	1	1	—	—	—	—	—
Total	**1,537**	**774**	**763**	**525**	**677**	**131**	**54**	**108**	**31**	**7**	**1**	**2**	—	**1**	—

poor pupils, among whom are included all the 15 Harijan pupils. The working of the scheme in the village is looked after by a Committee consisting of 5 members of which 3 constitute the Working Committee. In 1962 the Government grant was Rs. 574.35, the Panchayat grant Rs. 131.00 and the value of the local donation in the form of rice Rs. 44.50 nP. The response from the public in the form of donation has not been quite encouraging and to that extent, the quantities supplied to the pupils got reduced. One drawback of the scheme which we observed was in the selection of pupils to this scheme. Since the grant is *not sufficient to permit giving meals to all students* willing to take meals, the scheme is restricted to poor pupils only. So the students are inclined to think that all those who take free meals in the school are poor and those who do not take free meals are rich. We consider that the creation of such a class distinction in the minds of young pupils during the formative period of their life does not present a happy trend. If for financial reasons complete coverage is not possible, it will be better the distribution of free meals is done elsewhere than in school-premises. In the alternative, a levy could be made on all those who can afford to pay and the meals supplied without any distinction. In spite of the criticism, we consider that the scheme has given beneficial results to the community. This will help in raising the percentage of literacy in the coming years.

In regard to female education, the literacy has moved from 2.2% in 1951 to 7.2% in 1961 and to 11.2% in 1962. The present coverage is 41%.

CHAPTER IV

ECONOMY OF THE VILLAGE

Occupational Pattern

46. In 1881, out of the population of 473 in the village, 177 were dependent on agriculture, 5 on weaving and the rest on other occupations. In 1962, after 80 years, the position is that 625 are dependent upon agriculture and 520 on weaving. The shift from agriculture to handloom weaving can be seen from these figures. What was in olden days the monopoly of Sengunthars has now become the occupation of all castes including Goundars and Chakkiliars.

Table 17 gives the occupational pattern of the village, community-wise.

Out of 325 households, 4 do not pursue any occupation. They depend on income from others. Households, classified according to their chief occupations are as follows :

Chief Occupation.	No. of households	Percentage distribution
1. Cultivation	132	40.6
2. Agricultural labour	37	11.4
3. Household industries	119	36.6
4. Business (Trade and Commerce)	10	3.1
5. Other Services	23	7.1
6. Dependents	4	1.2
Total	**325**	**100**

It can be seen that 52% of the households depend on agriculture. Even out of that, only 55 households are solely dependent on agriculture. The balance of 114 households, besides agriculture, have a subsidiary occupation which helps them in years when monsoons fail. Thus, this village can stand distress conditions caused by any adverse seasons. Of the non-agricultural households, most of them depend on weaving. A few are engaged in palm gur manufacture ; but this is seasonal. The percentage of households engaged in petty trade and commerce is 3.1 while in other services it is as high as 7.1. This is because of the location of the police station in the village. It stimulated petty business like selling of tea, soda, pan etc.

The occupational pattern can be more easily understood by examining the classification of workers from tables 18, 19 and 20.

The break-up of workers from these is seen to be as follows:

Household cultivation	...	11.1%
Agricultural labour	...	20.7%
Household industries etc.	...	56.1%
Household business	...	3.2%
Others	...	8.9%
Total		**100**

It is seen that as against 31.8% of the workers engaged in agriculture, 56.1% are engaged in household industries. This indicates the importance of household industries like weaving and palmyra tapping in the occupational pattern of the village. Actually out of 430 workers engaged in household industries, 384 are engaged in weaving and 18 in palmyra tapping (vide Table 19.)

If any one were curious enough to know why agriculture which commands 52% of the households contains only 31.8% of the workers, it may not be very difficult for him to find out the following facts :

(1) Quite a large number of households primarily engaged in agriculture send one or two of its members to weaving establishments.

(2) The per-household contribution of workers to agriculture by agricultural households is less than the per - household contribution of workers to weaving by households primarily engaged in weaving.

With reference to the number of workers in each of the predominant community, the chief, the second and the third important occupations in which they are engaged are indicated below:

Community	*Chief Occupation*	*Second important Occupation*	*Third important Occupation*
Goundars	Cultivation (59)	Weaving (23)	Agricultural labour (14)
Vanniars	Weaving (99)	Agricultural labour (36)	Cultivation (22)
Shanars	Weaving (118)	-do- (19)	Tree tapping (18)
Sengunthars	Weaving (105)	Business (4)	...
Pallars	Agricultural labour (47)	Weaving (16)	...
Pillais	Business (4)	Weaving (3)	...
Chakkiliars	Agricultural labour (34)	Weaving (1)	...

(Note: The figures within brackets indicate the number of workers).

TABLE - 17

OCCUPATIONAL CLASSIFICATION OF HOUSEHOLDS

CASTE	Total No. of Households.	CULTIVATION									INDUSTRY								BUSINESS					AGRICULTURAL LABOUR					OTHERS								
		Cultivation only.	Cultivation and Industry.	Cultivation & Business.	Cultivation & Agl. Labour.	Cultivation, Industry and Agl. Labour.	C. L., Business & Industry.	C. L. Agl. Labour & Business.	C.L. A.L. & Others.	Cultivation & Others.	Industry only.	Industry & Cultivation.	Industry & Business.	Industry & Agl. Labour.	Industry, Cl. and Agl. labour.	Industry, Cl., Agl. Labour & others.	Industry, Agl. Labour and others.	Industry & Others.	Business only.	Business & Cultivation.	Business & Industry.	Business, Cultivation, & Industry.	Business, Cultivation, Industry & others.	Business, Industry and others.	Agl. Labour only.	Agl. Labour & Cultivation.	Agl. Labour & industry.	Agl. Labour & Business.	Agl., Cl. & Industry.	Others only.	Others & Cultivation.	Others and Industry.	Others, Cultivation.	Business & Agl. Labour.	Others, Agl. L. & Industry.	Others Cl. and Industry.	Others, C. L. & Business.	Others, Cl., A. L. and industry.	Dependent.
Vanniar	71	4	3	1	4	—	—	1	1	—	17	10	—	1	1	1	1	—	—	—	1	1	—	—	8	5	1	1	—	1	5	—	—	1	1	—	—	1
Goundar	59	15	2	13	4	1	1	—	—	1	2	6	—	—	—	—	—	—	—	—	—	—	—	—	2	1	—	—	1	1	1	2	1	1	1	1	2
Shanar	59	—	—	—	—	—	—	—	—	—	23	15	—	4	5	—	1	—	—	—	—	—	—	—	3	2	1	—	—	2	—	1	—	—	1	—	—	—
Sengunthar	37	—	—	—	—	—	—	—	—	—	25	1	1	—	—	—	—	—	2	—	1	1	1	1	1	—	—	—	—	3	—	—	—	—	—	—	—	—
Chakkiliar	14	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	13	—	1	—	—	—	—	—	—	—	—	—	—	—
Pillai	15	—	1	—	1	—	—	—	—	—	1	2	1	—	1	—	—	—	—	3	—	—	—	—	—	—	—	—	—	1	—	4	—	—	—	—	—	—
Pallar	32	—	—	—	—	—	—	—	—	—	3	1	—	—	—	—	—	—	—	—	—	—	—	—	10	8	2	—	2	2	2	—	—	—	—	—	1	
Chettiar	9	—	—	—	—	—	—	—	—	—	4	—	—	—	—	—	—	—	3	—	—	—	—	1	—	—	—	—	—	1	—	—	—	—	—	—	—	—
Muslim	7	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	4	—	1	—	—	—	—	—	—
Pandaram	5	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—
Asari	5	—	—	—	—	—	—	—	—	—	4	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Paraiyan	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	2	1	—	—	—	—	—	—	—
Brahmin	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	—	—	—	—	—	—	—
Naidu	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	—	—	—	—	—	—	—	—
Naicker	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—
Vannan	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—
Devanga	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—
Christian	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—
Total	325	20	6	14	9	1	1	1	1	1	79	35	2	5	7	1	3	3	6	3	2	2	1	2	35	18	8	1	2	23	16	3	2	2	3	1	2	4

TABLE-18

TOTAL WORKERS CLASSIFIED BY INDUSTRY, BUSINESS CULTIVATION AND COMMUNITIES

Caste/Tribe/ Community.	Total Workers.			Workers Engaged in Household Industry.		Household Business.		Household Cultivation.		Others.	
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Vanniar	173	104	69	56	44	2	1	20	2	26	22
Goundar	110	86	24	16	11	—	—	52	7	18	6
Shanar	161	94	67	84	53	—	—	—	—	10	14
Sengunthar	123	59	64	49	57	7	3	—	—	3	4
Pallar	68	41	27	11	5	—	—	—	—	30	22
Pillai	20	18	2	7	—	4	—	2	—	5	2
Chakkilar	35	22	13	1	—	—	—	—	—	21	13
Chettiar	19	12	7	6	7	5	—	—	—	1	—
Asari	19	13	6	10	5	2	—	—	—	1	1
Pandaram	10	5	5	3	3	—	—	1	1	1	1
Paraiyan	5	3	2	—	—	—	—	—	—	3	2
Brahmin	4	4	—	—	—	—	—	—	—	4	—
Naidu	2	2	—	—	—	—	—	—	—	2	—
Devanga	1	1	—	—	—	—	—	—	—	1	—
Naicker	1	1	—	—	—	—	—	—	—	1	—
Vannan	5	3	2	—	—	—	—	—	—	3	2
Muslim	10	10	—	3	—	1	—	—	—	6	—
Christian	1	1	—	—	—	—	—	—	—	1	—
Total	767	479	288	246	185	21	4	75	10	137	89

The impact of this mixed economy varies from community to community. For Goundars the chief occupation continues to be cultivation but weaving has become their next occupation. Vanniars who were traditionally engaged in cultivation and agricultural labour have largely taken to weaving. Similar is the case with Shanars who have relegated the traditional occupation of tree-tapping to the third place. With Sengunthars, weaving continues to be their chief occupation, though a few have taken to the selling of eatables. With Pallars and Pillais, weaving has become the second occupation. With Chakkiliars, one worker has taken to weaving.

Occupational mobility

47. We will now examine the occupational mobility which is somewhat significant in the village. Table 21 gives the occupational mobility of castes by causes of change. Table 22 gives the present occupation and the future occupation to which the various households wish to move whenever it is possible.

It is seen that out of 325 households, 120 have given up their father's occupations. The percentages of households which have moved away from their traditional occupations are classified on the basis of communities and given below :—

Goundars	...	30.5%
Vanniars	...	42.2%
Shanars	...	54.2%
Sengunthars	...	10.8%
Pallars	...	37.5%
Pillais	...	60.0%
Chakkiliars	...	6.6%
Pandarams	...	80 %
Chettiars	...	33.3%
Paraiyans	...	75 %
Brahmins	...	50 %

Among Goundars, who own land in the village, occupational mobility is not pronounced being only 30.5 %. The love of land is still strong among them. As they are good cultivators, it will not be in the general interest of anybody that they take to other professions, leaving cultivation to less efficient persons. Vanniars were originally small cultivators or agricultural labourers. When adverse seasonal conditions set in, they took to weaving. The percentage of mobility among them is 42.2 and this is likely to increase further in the near future. The mobility among Shanars is high, being 54.2 %. This has been caused by the introduction of prohibition which denied them the possibility of practising the profession in which they are traditionally engaged. Sengunthars, whose tradition occupation is weaving, have shown less inclination to give up the profession of their fathers. The mobility among Pallars is 37.5 % and if we take into account the number of Pallar families who have migrated to Bombay and Poona, the mobility may be found to be much higher. The Solia Pillais as explained in Chapter II have abandoned agriculture and have taken to the professions of service nature, which are comparatively easier. The mobility among Chakkiliars is insignificant; only one boy has taken to weaving. Among Chettiars, the mobility is not appreciable. Among Parayars it is 75%. Of all the Scheduled Castes in the State, the most awakened and mobile community is the Parayars. Brahmins have recorded an occupational mobility of 50% and, as is well-known, they are noted for their occupational and spatial mobility.

The mobility so far recorded by us is only a fraction of what will happen in the next generation. Nearly 67% have expressed their desire to move to occupations other than the present ones. The dominant groups, wishing for a change of occupation, come from agricultural labourers, cart drivers, tappers and petty traders. If the households have free choice of occupation and if the present prosperity in handloom industry continues, then the occupations which will attract the largest number of households are weaving and Government services. In Government services, the scope is limited and in handloom weaving, it is difficult to say to what extent it will be desirable to have this occupational change. This aspect we will discuss later in the report.

Agriculture

48. Except for a small patch of wet lands irrigated by a tank which cannot assure the supply, the bulk of the remaining cultivable lands are dry and the soil not quite fertile. It is not possible to have any large-scale irrigation in the village. Whatever subsoil water is available is utilised in full, by baling the water in 43 wells intended for irrigation purposes. Some of the wells have been fitted with electric pumpsets. Owners of others are also willing to use electricity to pump

TABLE— 19

TOTAL WORKERS CLASSIFIED BY

Age Groups	Total Workers			oxo Priest.			032 Homeo-pathic Dr.			051 High School Teacher			052 Ele. School Teacher			104 Village Official			135 Tea Shop			280 Clerk			301 Business			312 Broker		
	Persons.	Males.	Females.	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All Ages	767	479	288	2	2	—	1	1	—	1	1	—	2	2	—	3	3	—	5	5	—	2	2	—	14	13	1	1	1	—
0— 4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
5— 9	8	5	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
10—14	73	35	38	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
15—19	83	53	30		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—
20—24	100	60	40	1	1	—	—	—	—	—	—	—	2	2	—	—	—	—	1	1	—	—	—	—	1	1	—	—	—	—
25—29	123	76	47	—	—	—	—	—	—	1	1	—	—	—	—	1	1	—	1	1	—	1	1	—	—	—	—	—	—	—
30—34	73	47	26	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	3	3	—	—	—	—	2	2	—	—	—	—
35—44	149	100	49	—	—	—	1	1	—	—	—	—	—	—	—	1	1	—	—	—	—	1	1	—	5	4	1	1	1	—
45—59	111	71	40	—	—	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—	—		—	4	4	—	—	—	—
60 & above	47	32	15	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—

TABLE - 19 (Contd.)

TOTAL WORKERS CLASSIFIED BY

Age Groups	704 Weaving			709 Rope making			710 Tailor			733 Black-smith			733 Shoe horn Repairer			753 Cycle Shop			791 Mason			795 Well digger			799 Road Inspec-tor			820 Rice Mill Worker		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All Ages	385	213	172	2	1	1	3	3	—	6	6	—	1	1	—	1	1	—	2	2	—	3	3	—	1	1	—	1	1	—
0— 4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
5— 9	8	5	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
10—14	57	24	33	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
15—19	54	34	20	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20—24	56	32	24	—	—	—	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1	—
25—29	67	37	30	—	—	—	1	1	—	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—
30—34	34	21	13	—	—	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—
35—44	54	35	19	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—	1	1	—	2	2	—	—	—	—	—	—	—
45—59	37	16	21	1	—	1	—	—	—	2	2	—	—	—	—	—	—	—	1	1	—	1	1	—	—	—	—	—	—	—
60 & above	18	9	9	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

OCCUPATION, SEX AND AGE GROUPS.

330 Business Worker			400 Cultivation			401 Lease Cultivation			411 Shepherd			413 Palmyra Tapping			414 Agl. Labourer			442 Wood Cutter			641 Lorry Driver			643 Cart Driver			680 Postman			692 Car shed Broker			Age Groups.
P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	
—	3	3	82	73	9	3	2	1	1	1	—	18	14	4	158	76	82	4	4	—	1	1	—	16	16	—	1	1	—	1	1	—	All Ages
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	0— 4
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	5— 9
1	1	—	3	3	—	—	—	—	—	—	—	—	—	—	9	6	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	10—14
1	1	—	11	9	2	—	—	—	—	—	—	—	—	—	14	6	8	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	15—19
—	—	—	6	5	1	—	—	—	—	—	—	1	1		24	11	13	—	—	—	—	—	—	2	2	—	1	1	—	—	—	—	20—24
—	—	—	8	8	—	—	—	—	—	—	—	2	1	1	23	12	11	—	—	—	1	1	—	4	4	—	—	—	—	1	1	—	25—29
1	—	—	9	9	—	1	1	—	—	—	—	—	—	—	17	5	12	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	30—34
—	—	—	15	13	2	—	—	—	—	—	—	7	6	1	36	14	22	2	2	—	—	—	—	5	5	—	—	—	—	—	—	—	35—44
—	—	—	22	18	4	—	—	—	—	—	—	5	3	2	26	17	9	—	—	—	—	—	—	4	4	—	—	—	—	—	—	—	45—59
—	—	—	8	8	—	2	1	1	1	1	—	3	3	—	9	5	4	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	60 & above

OCCUPATION, SEX AND AGE GROUPS.

822 Dairy Products			824 Sweets Preparing			825 Soda Company			829 Idly selling			899 General Labourer			901 Police Constable			912 Servant Maid			950 Washer man			Age Groups
P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	
4	1	3	9	4	5	2	2	—	3	—	3	7	6	1	8	8	—	3	—	3	7	4	3	All Ages
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	0— 4
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	5— 9
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	—	2	—	—	—	10—14
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	15—19
—	—	—	2	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	20—24
—	—	—	3	2	1	1	1	—	1	—	1	—	—	—	—	—	—	—	—	—	4	1	3	25—29
1	—	1	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	1	1	—	30—34
3	1	2	1	1	—	1	1	—	—	—	—	3	2	1	7	7	—	1	—	1	1	1	—	35—44
—	—	—	1	—	1	—	—	—	2	—	2	3	3	—	1	1	—	—	—	—	—	—	—	45—59
—	—	—	2	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1	—	60— & above

TABLE-20

TOTAL WORKERS CLASSIFIED BY SEX OCCUPATION AND COMMUNITIES

Vanniar	301 Business	400 Cultivation	401 Lease cultivation	414 Agl. labour	442 Wood-cutter	643 Cart Driver
	P M F 3 2 1	P M F 21 19 2	P M F 1 1 —	P M F 36 14 22	P M F 1 1 —	P M F 4 4 —
Vanniar (Contd.)	704 Weaving	709 Rope making	791 Mason	795 Well Digger	899 General Labourer	
	P M F 99 56 43	P M F 2 1 1	P M F 2 2 —	P M F 2 2 —	P M F 2 2 —	
Goundar	312 Broker	400 Cultivation	401 Lease Cultivation	414 Agl. labour	442 Wood cutter	641 Lorry Driver
	P M F 1 1 —	P M F 57 51 6	P M F 2 1 1	P M F 14 8 6	P M F 1 1 —	P M F 1 1 —
Goundar (Contd.)	643 Cart Driver	692 Car shed Broker	704 Weaving	753 Cycle shop	795 Well Digger	822 Dairy Products
	P M F 4 4 —	P M F 1 1 —	P M F 23 14 9	P M F 1 1 —	P M F 1 1 —	P M F 3 1 2
Goundar (Contd.)	901 Police constable					
	P M F 1 1 —					
Shanar	411 Shepherd	413 Palmyra tapping	414 Agl. Labour	643 Cart Driver	704 Weaving	822 Dairy products
	P M F 1 1 —	P M F 18 14 4	P M F 19 7 12	P M F 1 1 —	P M F 118 70 48	P M F 1 — 1
Shanar (Contd.)	899 General Labourer	950 Washerman				
	P M F 1 — 1	P M F 2 1 1				
Sengunthar	135 Tea shop	301 Business	414 Agl. Labour	442 Wood cutter	643 Cart Driver	704 Weaving
	P M F 1 1 —	P M F 6 6 —	P M F 1 — 1	P M F 1 1 —	P M F 2 2 —	P M F 105 48 57

TABLE - 20—(Contd.)

TOTAL WORKERS CLASSIFIED BY SEX OCCUPATION AND COMMUNITIES—(Contd.)

Sengunthar (Contd.)	710 Tailor			829 Idly selling			912 Servant Maid											
	P	M	F	P	M	F	P	M	F									
	1	1	—	3	—	3	3	—	3									
Pallar	414 Agl. Labour			442 Wood cutter			704 Weaving			899 General Labourer								
	P	M	F	P	M	F	P	M	F	P	M	F						
	47	25	22	1	1	—	16	11	5	4	4	—						
Pillai	052 Ele. school Teacher			104 Village official			301 Business			400 Cultivation			414 Agl. Labour			643 Cart Driver		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	1	1	—	1	1	—	4	4	—	2	2	—	2	—	2	2	2	—
Pillai (Contd.)	704 Weaving			710 Tailor			799 Road inspector			825 Soda company								
	P	M	F	P	M	F	P	M	F	P	M	F						
	3	3	—	2	2	—	1	1	—	2	2	—						
Chakkiliar	414 Agl. Labour			704 Weaving														
	P	M	F	P	M	F												
	34	21	13	1	1	—												
Chettiar	052 Ele. school Teacher			135 Tea shop			301 Business			704 Weaving			820 Rice Mill worker					
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F			
	1	1	—	4	4	—	1	1	—	12	5	7	1	1	—			
Asari	330 Business worker			414 Agl. Labour			733 Blacksmith			824 Sweet preparing								
	P	M	F	P	M	F	P	M	F	P	M	F						
	2	2	—	2	1	1	6	6	—	9	4	5						
Pandaram	400 Cultivation			414 Agl. Labour			704 Weaving			901 Police constable								
	P	M	F	P	M	F	P	M	F	P	M	F						
	2	1	1	1	—	1	6	3	3	1	1	—						

TABLE - 20—(Contd.)

TOTAL WORKERS CLASSIFIED BY SEX OCCUPATION AND COMMUNITIES—(Contd.)

Paraiyan	104 Village official			414 Agl. Labour			901 Police constable					
	P	M	F	P	M	F	P	M	F			
	1	1	—	2	—	2	2	2	—			
Brahmin	Oxo Priest			104 Village official			901 Police constable					
	P	M	F	P	M	F	P	M	F			
	2	2	—	1	1	—	1	1	—			
Naidu	280 Clerk			901 Police constable								
	P	M	F	P	M	F						
	1	1	—	1	1	—						
Devanga	051 High School Teacher											
	P	M	F									
	1	1	—									
Naicker	901 Police constable											
	P	M	F									
	1	1	—									
Vannan	950 Washerman											
	P	M	F									
	5	3	2									
Muslim	280 Clerk			330 Business worker			643 Cart Driver			680 Postman		
	P	M	F	P	M	F	P	M	F	P	M	F
	1	1	—	1	1	—	3	3	—	1	1	—
	704 Weaving			733 Shoe Repairer								
	P	M	F	P	M	F						
	2	2	—	1	1	—						
Muslim (Contd.)	901 Police constable											
	P	M	F									
	1	1	—									
Christian	032 Homeopathic Doctor											
	P	M	F									
	1	1	—									

water, but there is no possibility of increasing the extent of cultivated land as 80% of the extent of the village has already been put to agricultural use. We may therefore examine whether the maximum yield is given by the land and whether there is any possibility of increasing the total yield by using improved techniques.

The holdings are small and they are fenced and properly protected against stray cattle. The fields are bunded properly. Though it has not been done on the basis of contour lines, no soil erosion is taking place. On the bunds and along the fence, grass is allowed to grow which is used to feed the cattle. Along the fence, they have allowed palmyra trees to grow. These trees besides providing food for men and cattle even during draught years, serve also as wind-breakers. They do not also cast shadows on the crops. With the first rain, the farmers begin ploughing. They use only the conventional plough which is wooden with an iron pointer and drawn by a pair of bullocks. Tractor ploughing is neither feasible nor is it economical in view of the smallness of the fields. Whatever cattle manure is collected, is put but it cannot be said that the quantum of manure added is adequate. For seeds, they mostly use only a portion of the grains harvested by them in the previous season. These are inferior to what are popularly known as improved strains. There are however certain difficulties in getting improved seeds. For weeding and harvesting, they use only hand implements. Manual labour is quite cheap. For threshing, they make the cattle trample over the ears of the harvested crops. For separating the husk, they use the gentle breeze blowing across the country in the month of January. The calendar for various operations adopted by them cannot be improved upon. It has been based on the experience of many generations. As against pests, they feel helpless. In this they are prepared to follow whatever the Agricultural Extension Officers are willing to advise. As regards crop rotation, they were formerly raising only millets mixed with pulses. Now they have begun cultivating groundnut which gives them more cash. More than one third of the total cultivated area is under groundnut. Their lands are mostly rain-fed " Manavari " lands.

As regards garden lands irrigated by wells, they invariably raise two or three crops every year. Manuring is more intense than in dry lands. They raise both food crops and cash crops like chillies, tobacco, cotton, vegelables, etc. It is true they do not use improved strains of seeds and apply adequate quantities of manure. They do not also take adequate steps to protect the crops from pests. But the farmers are generally progressive. They are responsive to any suggestions for improving the agriculture.

As regards wet lands, they use chemical manures. They raise both paddy and sugarcane. They are not aware of the Japanese method of cultivation. They have not been told how to do it. They manufacture jaggery out of sugar cane. The prices of jaggery are quite attractive in some years and low in other years. The seeds used for sugarcane are not of the improved variety. The soil is ideal for trying some Extension methods. But it needs the colloboration of the Agricultural Extension Officers for increasing the per acre productivity.

Land Utilisation.

49. The total extent of the village is 782.28 acres. This comprises of the following categories :

Occupied dry	....	603.23 acres
Occupied wet	...	23.26 acres
Total occupied :—	...	620·49 acres
Assesed Government Waste Land :	...	6.36 acres
Unassessed Government Waste Land :	...	7.98 acres
Communal Government poramboke lands :	...	141.45 acres
Total :—	...	728·28 acres

This presents quite a settled pattern. The entire extent of cultivable lands except a small bit of 6.36 acres, is held by private persons for agricultural use. The total extent under agricultural use comes to 80.1% of the total extent of the village. Out of this extent of 633.85 acres intended for agricultural use, an extent of about 490 acres comes under net sown area. The extent under net sown area works out to 77% which in a dry tract should be considered as particularly good. The remaining uncultivated agricultural lands held by private persons are either current fallows or waste.

As regards non-agricultural lands, the bulk are put to communal uses like roads, pathways, tank-bed, water courses etc. Except the tank-bed, no land is available for pasture. Those who own cattle have to graze them mostly in their own lands when no crops are

TABLE - 21

OCCUPATION MOBILITY AND CAUSE OF CHANGE

Caste/ Tribe/ Community.	No. of Persons who changed father occupation.			Remarks. Add a running note indicating the old and new occupation.				No. of Persons who changed own earlier occupation.			Remarks. Add a running note indicating that new & old occupation.		No. of persons who are not content with present occupation.
	Voluntarily.	Forced by circumstances.	Other reasons.	House holds.	Head's occupation.	Father's occupation.	Reason.	Voluntarily.	Forced by circumstances.	Other reasons.	House-holds.		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Goundar	18	—	—	1	Jutka Driver	Cultivation	To earn more	6			5	To earn more	19
				1	Cycle shop	,,	,,				1	Due to failure of rain	
				2	Dependent	,,	Due to old age						
				4	Weaving	,,	To earn more						
				1	Broker	,,	,,						
				1	Well digger	,,	,,						
				1	Cart driver	,,	Lost the lands						
				1	Dairy	,,	To earn more						
				1	Police Constable	,,	,,						
				1	Lorry Driver	Cart Driver	,,						
				1	Wood Cutter	,,	,,						
				2	Agl. Labour	Cultivation	Due to failure of rain lost the lands.						
				1	Weaving	Agl. Labour	To earn more						
Vanniar	30	—	—	8	Weaving	Agl. Labour	To earn more	10			6	To earn more	68
				12	Weaving	Cultivation	(10) To earn more (1) Lost the land (1) Due to failure of monsoon.				1	Lost the lands.	
				1	Mason.	,,	To earn more				1	Lost the property	
				2	Agl. Labour	,,	To earn more-Due to failure of rain.				1	Has become old	
				1	Well digger	,,	To earn more				1	Due to failure of monsoon.	
				1	Rope making	Business	Has become old						
				1	Agl. Labour	Firewood depot	Lost the property						
				1	Weaving	Wood-cutter	To earn more						
				1	Dependent	Agl. Labour	Due to old age						
				1	Groundnut seller	Weaving	To earn more						
				1	Cart Driver	Cultivation	,,						
Sengunthar	4	—	—	2	Weaving	Cultivation	To earn more lost the lands.	1			1	To earn more	16
				1	,,	Business	To earn more						
				1	Jatka Driver	Weaving	,,						
Pallar	12	—	—	6	Agl. Labour	Cultivation	(5) To earn more (1) lost the lands.	6			8	(8) To earn more	18
				1	Weaving	,,	to earn more						
				1	Agl. Labour	Gang Cooly	Not able to get his father's occupation.						
				1	Wood-Cutter	Carpentry	To earn more						
				1	Weaving	Cultivation	,,						
				1	,,	Agl. Labour	,,						
				1	Dependent	Cultivation	Due to old age						

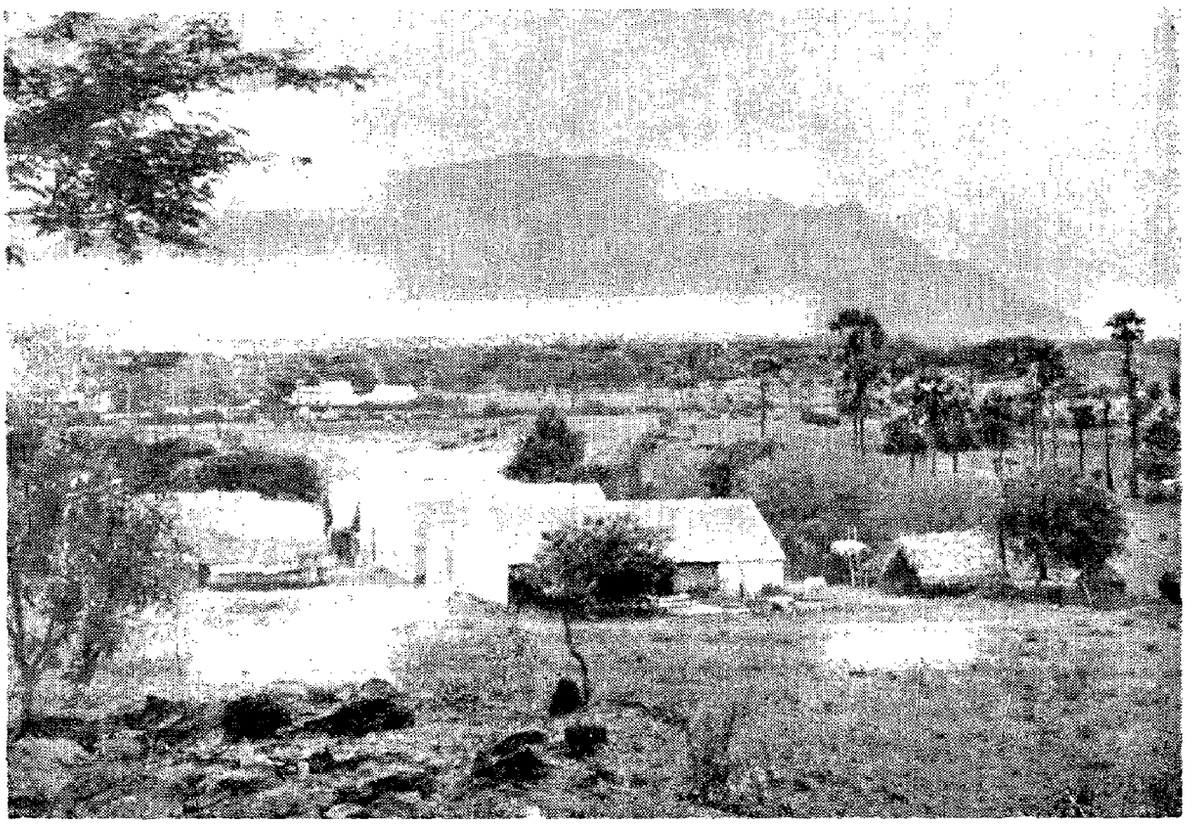
Shanar	32	10	Weaving	Palmyra tapping	To earn more	23	21	To earn more	37
		13	,,	Cultivation	(9) To earn more (4) Lost the lands.		1	Lost the lands.	
		3	,,	Cooly	To earn more				
		2	,,	Agl. Labour	,,				
		1	,,	Shepherd	,,				
		1	Shepherd	Cultivation	Lost the lands				
		1	Agl. Labour	,,	,,				
		1	Cart Driver	,,	To earn more				
Pillai	9	1	Weaving	Cultivation	To earn more	7	7	To earn more.	8
		1	Grain seller	,,	,,				
		2	Cart Driver	,,	,,				
		1	Soda selling	,,	,,				
		1	Tailor	,,	,,				
		1	Soda Factory	Business	,,				
		1	Soda Factory	Cultivation	,,				
		1	General Business	,,					
Chettiar	3	1	Tea shop	Oil Mills	Lost the property	3	2	To earn more	3
		1	Pady Selling.	Cultivation	To earn more		1	Not content	
		1	Teacher	Cycle Shop	,,				
Muslim	2	1	Police Constable	Horse Business	To earn more				3
		1	Soda Selling Agent.	Rice Mill Driver	Has run away from home at the age of 18.				
Pandaram	4	1	Weaving	Priest	To earn more	2	1	To earn more	3
		1	,,	Poojari	,,		1	Lost the lands.	
		1	Police Constable	Teacher	Did not study more				
		1	Agl. Labour	Cultivation	Lost the lands				
Paraiyan	3	1	Police Constable	Cake Seller	To earn more	1	1	To earn more	1
		1	,,	Cultivation	Lost the lands				
		1	Vettiyan	Agl. Labour	To earn more				
Brahmin	1	1	Sub-Inspector or Police	Karnam & Land-lord	According to circumstances.				
Naidu	1	1	Police Constable	Cultivation	To earn more				
Naicker	1	1	Police Constable	Business	To earn more	1	1	To earn more	2
Asari						1	1		—
Christian Devanga Vannan									-

TABLE - 22

OCCUPATIONAL MOBILITY—NATURE OF CHANGES FROM FATHER'S GENERATION TO PRESENT GENERATION

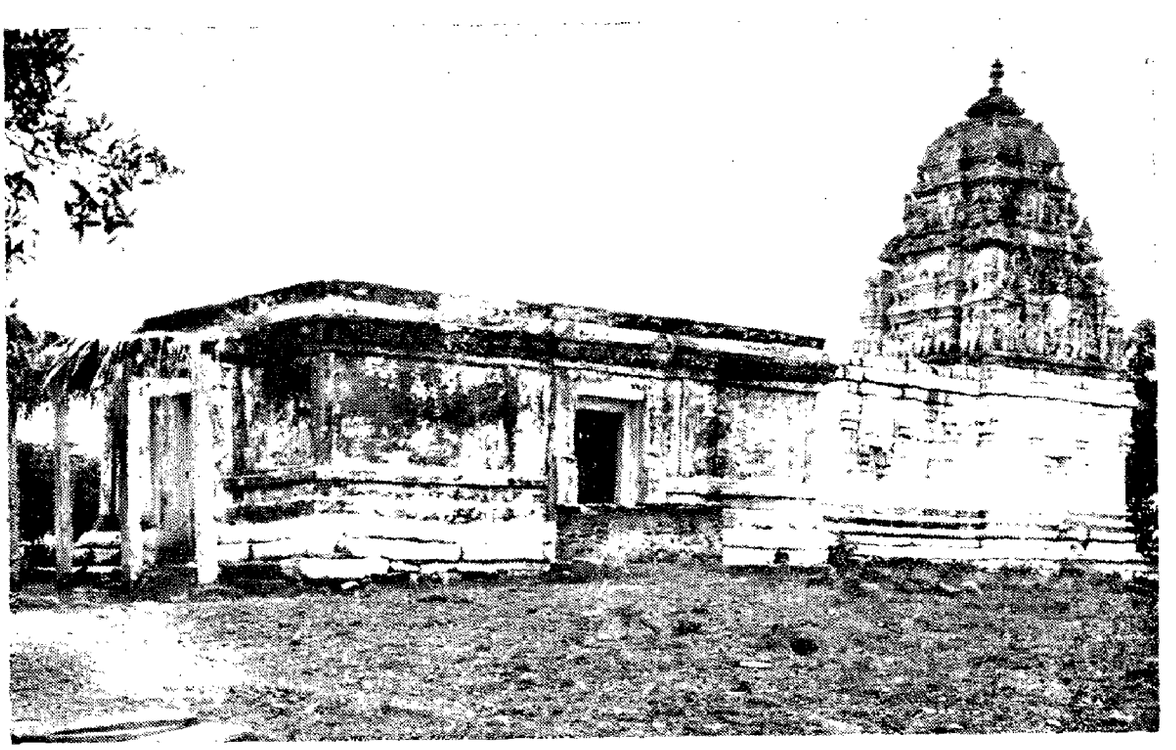
Occupation	Code No.	Total No. of H. Hs. in the Occupation.	No. of Persons whose Father's Occupation was																							No. of Persons who want their son to be						
			Same	Cultivation	Agl. Labour	Cart Driver	Business	Firewood Depot	Wood Cutter	Weaving	Gang Cooly	Carpentry	P. Tapping	Shepherd	Cooly	Oil Mills	Cycle Shop	Horse Business	Rice Mill Driver	Priest	Poosari	Teacher	Cake Seller	Karnam and Land lord	Same	Cultivation	Govt. Job	Weaving	Technical	Not applicable	General Cooly
Cart Driver	643	14	7	6	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	1	3	6	—	2	—
Cycle Shop	753	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Lease Cultivation	401	3	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	—	1	—	—	—	—
Cultivation	400	51	51	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	26	—	10	7	—	7	1
Weaving	704	110	46	33	13	—	1	—	1	—	—	—	10	1	3	—	—	—	—	1	1	—	—	—	75	1	16	—	1	17	—
Broker	312	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—
Well Digger	795	2	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	1	—	—	1	—	—	—
Dairy	822	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—
Police	901	8	—	3	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1	1	—	—	8	—	—	—	—
Lorry Driver	641	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—
Wood cutter	442	3	1	—	—	1	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	2	—	—	—
Agl. Labourer	441	64	50	11	—	1	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	14	1	1	20	—	—	—
Retail Traders	301		4	4	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	5	—	2	2	—	19	—

A Panoramic view from the Velayudhaswamy Hillock



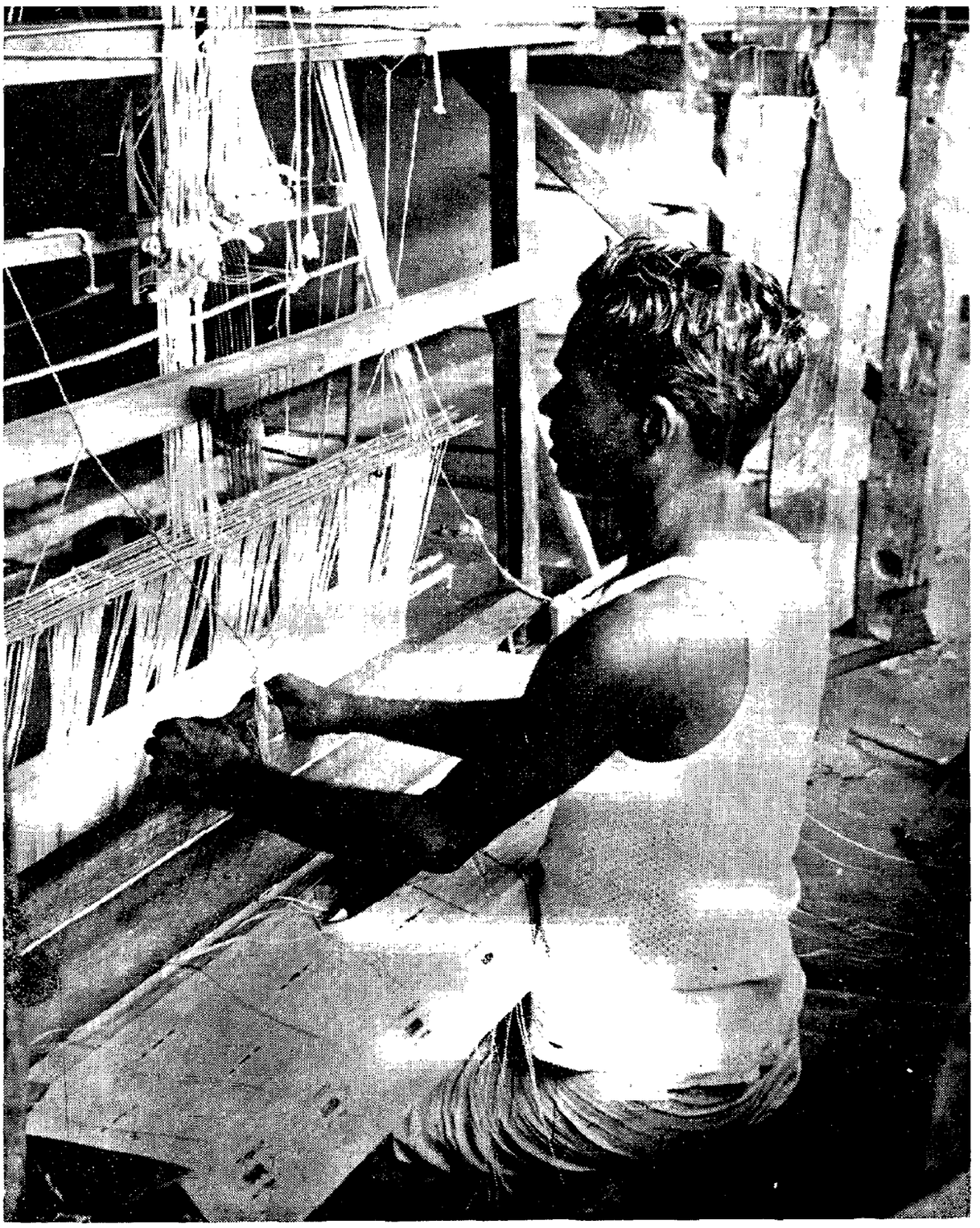
The Tamilian popular god Murugan presides over the hillock and watches silently the changing economy of the devotees.

Velayudhaswam Temple



This temple is on the top of the hillock. It attracts devotees from places outside the village. Thai Poosam is an important festival for it.

AN IMPROVED LOOM



Intricate designs can be woven in this loom.

| | | |

raised. This forces the cultivators to leave a small patch of land uncultivated in their holdings. The net sown area per head of agricutural population in the village works out to 0.78 acres as against 0.68 acres for Salem district and 0.71 acres for the State. The intensity of cultivation, as expressed as an index, comes to 109 as against 114 for Salem district and 121 for the State. Being a dry tract, the intensity of cultivation is bound to be low. At the same time, we find that the gross sown area has decreased from 683 acres in Fasli 1309 to 535 in Fasli 1372. The reduction in gross sown area is due to inability to raise second crops on account of adverse seasonal conditions and due to inadequacy of water in the irrigation wells, consequent on the going down of the water table.

Out of 626.49 acres held by private persons, 23.26 acres get the benefit of irrigation from the tank whose supply position is however dependent on rains. This extent is also covered by irrigation wells. In this village 43 wells in use irrigate about 56.84 acres of garden lands. Two of these are fitted with oil-engine pump-sets and 11 with electric pump-sets. The baling in respect of the remaining wells is by the traditional bullock slope method with collapsible leather buckets.

Land distribution and ownership

50. The cultivable lands in this village cannot be called as very fertile. They owe even their present fertility to the sweat and toil of the cultivators, chiefly the Goundars, who with indefatiguable zeal worked on these lands for generations to enrich the soil. If there was any possibility of tapping sub-soil water by sinking wells, they started digging. They did not depend on others for borrowing money. They relied on their own family man-power. So, one can appreciate the love they attach for particular fields on which they have toiled hard and enriched. These lands remain in tact within the family. What are inherited by any farmer are passed on to his sons and probably in a better condition. No one likes to part with any portion of his land unless for something very extraordinary, like defending oneself in a murder case. If in South Salem and Coimbatore district, land disputes and murders on this account are high, they are because of the intense love the community has for land. Very few sales of lands take place in the village. In Kanakagiri for 1961-62 only 4 sales involving a total extent of 4.29 acres had taken place. Out of these, item No. 1 is more a settlement than a sale. (Table 23 gives the particulars of the sales involved in 1961-62 in this village). Items No. 2 is by a Parayan to another Parayan and the reason for the sale is for clearance of debts. Such a sale may not take place among Goundars. Items 3 and 4 are for consolidation of holdings. In these two cases, the prices are far higher than what they are worth normally. Another feature which has to be noticed from this table is that on account of these transactions, land has not passed from one community to another. New purchase of lands by any one outside the community can happen only at fancy prices. Since such fancy prices could not be offered by any one other than the Goundars, the entire wet lands under the irrigation tank continue to be owned by them.

In the background of these basic facts, we can now examine how land holdings are distributed between the various communities. Table 24 below gives particulars of land ownership community-wise.

The number of households which own lands in the various communities, and the average size of the holdings within the community are as follows:-

Community	No. of households which own lands	Percentage distribution of households which own lands	Average size of the holdings	Percentage distribution of total extents owned by community.
Goundars	51	35.7	6.85	60.9
Vanniars	38	26.6	2.87	19.0
Shanars	20	14.0	2.42	8·4
Pallars	15	10.5	0.67	1.8
Pillai	11	7.6	1.91	3.7
Vannan	1	0.7	16.00	2.6
Sengunthars	3	2.1	2.37	0.4
Brahmin	2	1.4	7.50	2.6
Parayan	2	1.4	1.70	0.6
All Communities	143	100	4.01	100

From the above, it may be seen that the Goundars are not only the numerically largest community owning lands but also the owners of 60.9% of the extent of private holdings in the village. They are the natives os the soil and they dominate in all the activities of the village. Next to Goundars come Vanniars who own 19.9% of the extent of private holdings though they number 29.6% of the households owning lands.

TABLE - 23

LIST OF SALES OF LANDS THAT TOOK PLACE IN FASLI 1971 (1961-1962)

Sl. No.	Extent sold.	Type of land	Vendor Community	Vendor Extent owned.	Vendee Community	Vendee Extent owned.	Sale Price Rs.	Reason for sale.
1.	0.82	Garden	Pillai	0.82	Pillai	Nil	500/-	Not a true sale
2.	1.33	Manavari	Parayan	1.33	Parayan	Nil	300/-	Due to prior debts.
3.	1.07	Manavari	Nattu Goundar	4.00	Nattu Goundar	Nil	2,000/-	To wind up his establishment here and migrate to Attur where he has negotiated purchase of a bigger land.
4.	1.07	Manavari	Nattu Goundar	4.00	Nattu Goundar	Nil	2,000/-	To purchase some other land close by.

TABLE - 24

HOUSEHOLDS OWNING OR POSSESSING LAND OR HAVE GIVEN OUT LAND TO OTHERS FOR CULTIVATION.

Community	Name of Interest on land.	Number of Households and Extent of land: No land.	20—50 cents.	51—1 Ac.	1·01 to 2·4 Acs.	2·5—4·9 Acs.	5—9·99 Acres.	10 and above Acres.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Vanniar	Land owned	—	3	12	10	6	4	1
	Land given out to private persons or institutions.	—	—	—	—	—	1	—
	Land held on lease	—	—	—	—	—	1	—
	No Land	33	—	—	—	—	—	—
Goundar	Land Owned	—	—	1	7	12	17	12
	Land given out to private persons or institutions.	—	—	—	—	1	—	—
	Land held on lease.	—	—	—	—	1	—	—
	No land	8	—	—	—	—	—	—

TABLE - 24—(Contd.)

HOUSEHOLDS OWNING OR POSSESSING LAND OR HAVE GIVEN OUT LAND TO OTHERS FOR CULTIVATION—(Contd.)

Community	Name of Interest on land.	No. land.	Number of Households and Extent of land 20—50 cents.	51—1 Ac.	1·01 to 2·4 Acs.	2·5-4·9 Acs.	5-9·99 Acres.	10 and above Acres.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Sengunthar	Land owned	—	—	—	1	1	—	—
	Land given out to private persons.	—	—	—	—	1	—	—
	No land	34	—	—	—	—	—	—
Pallar	Land owned	—	10	—	3	—	—	—
	Land given out to private persons or institutions.	—	—	1	—	—	—	—
	No land	18	—	—	—	—	—	—
Pillai	Land owned	—	6	—	1	1	—	1
	Own land and others (Manyam)	—	—	1	—	1	—	—
	No land	2	—	—	—	—	—	—
	Others (Manyam)	—	—	—	—	1	—	—
Pandaram	Others (Manyam)	—	—	—	—	—	1	—
	No land	4	—	—	—	—	—	—
Brahmin	Land given out to Private persons or institutions.	—	—	—	—	—	1	1
Vannan	Land owned	—	—	—	—	—	—	1
Parayan	Land owned	—	—	—	2	—	—	—
Shanar	Land owned	—	2	4	8	1	—	1
	Land given out to Private Persons or Institutions.	—	—	1	—	—	—	—
	Land held on Lease.	—	—	—	—	2	1	—
	Others (Manyam)	—	2	1	—	—	—	—
	No Land.	36	—	—	—	—	—	—
Parayan	No Land.	2	—	—	—	—	—	—
Chakkiliar	No Land.	14	—	—	—	—	—	—
Chettiar	No Land.	9	—	—	—	—	—	—
Asari	No Land.	5	—	—	—	—	—	—
Naidu	No Land.	2	—	—	—	—	—	—
Devanga	No Land.	1	—	—	—	—	—	—
Naicker	No Land	1	—	—	—	—	—	—
Muslim	No Land	7	—	—	—	—	—	—
Christian	No Land	1	—	—	—	—	—	—
	Total	178	—	—	—	—	—	—

The average size of holdings among Vanniars is only about 2.87 acres. The lands owned by them are not also valuable. Though they try to copy the Goundars in agricultural operations, they are no equals to Goundars whose toiling capacity is proverbial. Next to Vanniars, 20 households of Shanars own 8.4% of the lands. They carry on the cultivation combined with their own traditional occupation of palmyra tree tapping and palmgur manufacturing. Among Solia Pillais, although 11 households own lands, only one household owns appreciable extent. The two Brahmin households have leased out their lands and taken to other occupations like worshipping in the temple and village headmanship of the village. The Sengunthars, Parayars and Pallars do not own apperciable extents of lands. A Vannan owns about 15 acres. His case deserves special study as it is difficult to see a dhobi in possession of a such a large extent.

Kanda Vannan is about 60 years of age. He says he came to this village some 40 years back with a newly married wife. At that time, Kanakagiri did not have a washerman. The households which he served paid him in kind and it consisted of about 25 Madras measures of grains every year and a ball of cooked millet meal twice weekly from each household. The number of houses served by him was so large that he could not cope up with his work with his one wife. So, mostly for the sake of getting an additional helping hand in occupation, he married one more wife and brought also a concubine. The family was able to live on the cooked food collected from the housholds. So what was earned in the form of grains was saved. Within three years of his coming to the village, he purchased half an acre of dry land. He began purchasing more and more and became the owner of about 16 acres. He cultivated the lands himself. He also owns five bullocks and 20 sheep. He has given on loan to a Goundar Rs. 1,000/- at 12% interest. He has two sons and 4 daughters who are all married. His two wives died one after another. His concubine is still with him. Whereas his sons continue in the traditional occupation of washing clothes, by dividing the village into two halves, the old man himself looks after his lands. He commands respect in the village although he continues to live in the same old hut and leads a frugal life. He complains that the dhobying is not so paying as it used to be. There is competition in the trade. One Shanan has established a laundry at Kakapalayam. People now-a-days want starching and ironing of the clothes which he does not know. One of his sons, however, has learnt this device. Inspite of the property he has acquired, Kanda Vannan does not want his sons to forsake the traditional occupation. This explains the secret of success in life.

The average size of a holding in this village is 4.01 acres. This is low when compared with the State level of 4.9 acres. In these areas, any holding less than 5 acres should be considered as uneconomical. On this basis, out of 139 holdings, 41 can be taken as economic holdings. Of these, 7 belong to Vanniars, 29 to Goundars, one each to Brahmin, Solia Pillai, Shanan and Vannan. One encouraging feature about the uneconomic holdings is that the owners of these lands, besides cultivation, have taken to subsidiary occupations like weaving, tapping and gur manufacturing. Table 17 indicates that out of 147 households which do cultivation as their primary occupation either by owning lands or by taking on lease, only 20 pursue it independently. The others combine it with other subsidiary occupations. This happy change is due partly to the failure of the monsoons continuously for the last six years and partly to the present boom enjoyed by art silk handloom weaving industry.

Livestock.

51. We have already indicated that as the grazing facilities in the village are limited, there is no scope for any large scale activity in livestock rearing. At the same time it is necessary to have some drought animals for agricultural operations, for ploughing, for baling water, and for threshing crops. The use of bullocks is indispensable. Only a few wells have been fitted with pumpsets. For others, bullocks are used for baling water. Not content with possession of draught animals, many cultivating households possess also milch animals, goats and sheep in order to supplement their income. The rearing of these animals is not so difficult and costly. The stalks of the millet crops they harvest serve as fodder. Limited grazings can be found along fences, hedges and road-margins. During summer, the cattle are fed on the tender leaves of palmyrahs. Looking after the milch animals, selling the milk etc. form the duty of Goundar women who are permitted by their husbands to retain the money saved by this activity. Even children own a few heads of goats and sheep which multiply themselves quickly and give an income of a few rupees every month. The head of the household encourages

these activities by his wife and children and indirectly gets the benefit of rich manuring for his fields. This traditional habit is however gradually dying out because dairying is not as remunerative as before and partly because children are now engaged otherwise i.e. in their studies. The result is the reduction in the number of cows, sheep and goats as detailed below :

Description of animal.	No. as per 1956 cattle Census.	No. as per 1961 cattle Census.
Cows	234	158
Sheep	252	132
Goats	109	34
Bullocks	154	134
Calf	48	23

The cattle are generally well looked after and in appearance they are much better than what we observed in the villages in the northern taluks of Salem district. The proximity of Erode and Dharapuram taluks which are famous for the Kangayam breed of bulls, has had its effect on the quality of the cattle. In the village, one cultivator is maintaining a Kangayam stud bull for breeding purposes.

Regarding ownership of cattle, from Table 25, we find that Goundars own the bulk of the cattle. The Vanniars come next and the Shanars rank after them. Others own a few stray animals. The table also shows that pigs are reared by Pallars, Shanars and even by Vanniars. Pig rearing is considered as not so respectable and yet a few Vanniar do it which shows the low economic level of the community.

Art silk weaving

52. Art-silk weaving is a predominant occupation in Kanakagiri. The varieties produced are coloured sarees and turbans. They are generally exported to East Asiatic countries like Malaya and Ceylon. Thus they earn foreign exchange. This industry receives many benefits and concessions under Export Promotion Scheme.

The sarees produced are of two types, ordinary sarees without designs and borders, and sarees with designs and borders. The latter requires dexterity of skill and fine craftsmanship. Only experienced weavers can produce them.

Art-silk yarn is obtained from two sources, indigenus and foreign. Foreign yarn is superior to indigenous, both in quality and in fineness. The thinness of art-silk is expressed in terms of deniers which is the weight of 9000 meters expressed in grams. As the production of local yarn has not kept pace with the demand, the Government have undertaken the responsibility of distributing yarn to the weavers. The overall control on supervision of supply and distribution of yarn is with the Textile Commissioner at Bombay. He allots quotas to various States. The State Government through the Director of Handlooms distributes to the weavers the yarn through the Weavers' Associations which are encouraged to be formed for this purposes. Any number of weavers can form such an association. The Government have appointed Textile Control Officers, whose business it is to see that yarn is distributed fairly to the weavers through their associations. At Salem and Vembadithalam, there are a number of merchants doing export of art silk fabrics to foreign countries. There are also merchants who are importing and selling finer foreign art-silk yarn.

The Government have accepted giving a number of concessions and incentives to the exporters of sarees to foreign countries. One such incentive is export incentive bonus. Depending upon the value of goods exported, they are also given permits which enable import of any of the listed foreign goods upto a certain value. This value may be about 10% of the value exported. According to the rules in force, there is no obligation that the exporter himself should make use of the permits. Nor is there any restriction that the permit should be made use of for importing only allied goods. So in practice, the importers of art-silk fabrics sell these permits at exhorbitant prices. In order to get larger permits, some exporters also indulge in over-invoicing of the goods exported; likewise some importers indulge in under-invoicing of the goods imported. Some yarn merchants purchase these import permits at higher prices and import foreign art-silk yarn which again are sold at high prices. These yarns come from Germany, Japan, Hungary and U. K. There is no control regarding either the sale prices of these imported yarns or about their distribution. So one kilogram of German yarn which should normally cost Rs. 17.00 was quoted at Rs. 36.00 during our survey. For working a loom for 24 days in a month, a weaver ordinarily requires 45 kilos of yarn a quarter. But the quantity of indigenous yarn, a weaver gets through the Weavers' Association, is only 5 kilos a quarter. As this is not sufficient he goes in for purchase of either the Indian made yarn in blackmarket or the foreign

TABLE - 25

LIVESTOCK STATISTICS IN FISHERY

Caste	Milch Cattle		Draught Bullock		Goat/Sheep		Pig		Cow		Fowl		Buffaloes		Calf		Horse	
	No. of Households owning	Total No.	No. of Households owning	Total No.	No. of Households owning	Total No.	No. of Households owning	Total No.	No. of Households owning	Total No.	No. of Households owning	Total No.	No. of families rearing fish	No. of families selling fish	No. of Household owning	Total No.	No. of Households owning	Total No,
Vannian	5	5	12	27	14	94	3	6	16	26	20	64	1	1	3	4	—	
Goundar	38	71	36	108	16	245	—	—	29	50	22	123	27	49	2	2	1	1
Shanar	5	5	2	3	7	27	2	4	20	37	4	10	2	2	—	—	—	—
Sengunthar	—	1	—	—	1	1	—	—	—	—	1	1	1	1	—	—	2	3
Pallar	—	—	—	—	8	28	3	4	4	6	9	26	2	2	—	—	—	—
Pillai	1	1	2	4	—	—	—	—	1	1	3	6	—	—	—	—	—	—
Chettiar	1	1	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—
Pandaram	—	—	—	—	—	—	—	—	3	5	—	—	—	—	—	—	—	—
Vannan	—	—	1	6	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Muslim	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1
Total	**51**	**84**	**53**	**148**	**46**	**395**	**8**	**14**	**74**	**126**	**59**	**230**	**33**	**55**	5	6	**4**	**5**

yarn at high prices. The difference involved between the cloths woven with foreign yarns and indigenous is appreciable. Indian art-silk mills at present produce only course yarn of higher deniers. Because high prices are paid by the weavers for the yarn, the net earnings made by them are consequently low.

The woven fabrics are composed of warp and weft. The former refers to the longitudinal and the latter to the transverse threads. They are also known as "ends" and "picks" respectively. Weaving consists in inter-lacing the warp and weft. The looms engaged in the production of art-silk fabrics in this village are all fly-shuttle looms. In these looms, healds, which are made of twine fixed at top and bottom between two and wooden rods, are employed to divide the warp threads and to make "shedding". The number of healds used depends upon the closeness of the warp, breadth and method of interlacing them. The warp beam gives the necessary tension while weaving. Treadles, which are attached to the heads, are fixed up below and worked by foot. The cloth beam is used to roll the woven cloth. The shuttle carrying the warp-threads travels from end to end.

The weaver gets his yarn in the form of hanks which are very convenient to handle. The yarn is dyed into various required colours and is subjected to what are known as the "Preparatory processes" before being woven into cloth. Dying is undertaken only at Salem or Vembadithalam.

The various preparatory processes to which the yarn is subjected before being woven into the cloth are (1) winding; (2) warping; (3) sizing.

Winding is usually done by women and children. For the warp, the yarn is first wound on metal cylinders known as bobbins. This is known as "bobbin winding". Similarly for the weft, the yarn is wound on pirns. This is known as "pirn winding." For winding, a wheel called Rattai, which is just like a charka is made use of. The rattai is made of wood and is operated with the help of a wooden handle fixed to a circular frame. In pirn winding the thread is wetted to impart to it the essential moisture which strengthens it.

Warping is an important process in the preparation of the yarn for weaving. The number of warp-threads depends upon the width of the cloth to be woven. Warping consists in arranging a number of threads of equal lengths parallely. Horizontal warping machines are used for warping. The usual length of the warp is 38 yards which is equal to six saree lengths. The bobbins, with yarn wound up, are placed vertically on the ground. The threads are wound on a horizontal metal frame work through a moving mechanism. The moving mechanism travels from one end to another. The length of the thread wound depends upon the length of the warp (or the number of sarees to be woven). This over, the warp yarn is carefully removed from the warping machine and sent for sizing. Usually, the master-weaver undertakes warping.

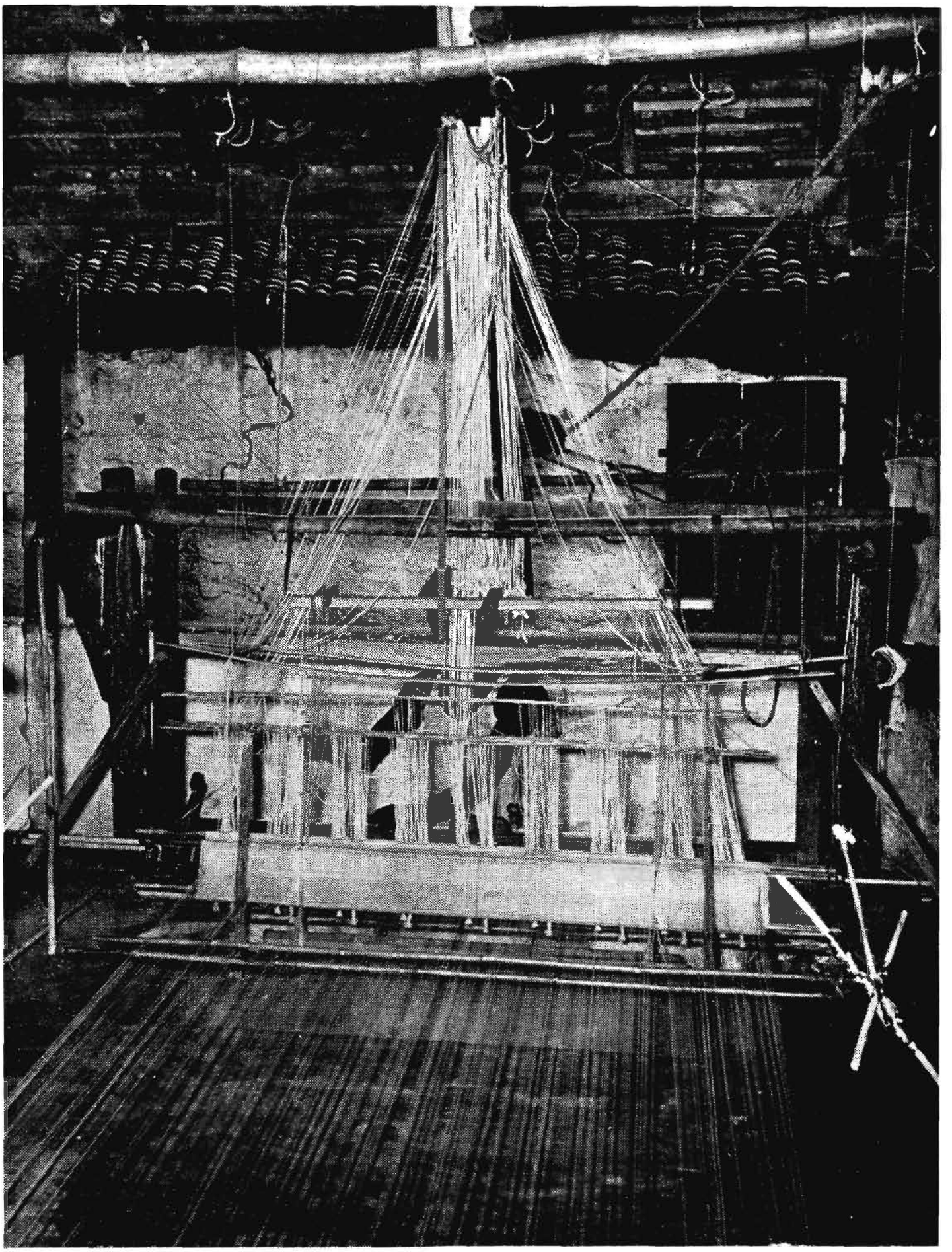
The sizing, on the other hand, has to be done by the weaver before fixing the warped yarn in the loom. Usually this operation is carried out in the early hours of the day. First the warp spread out, is kept at tension with the help of bamboo stands. The warp is treated with a mixture of rice or ragi starchy gruel mixed with either gingelly or coconut oil. Sizing enables the warp to withstand the wear involved in weaving. For sizing, the starchy gruel is put in a bag of cloth and is drawn lengthwise all along the warp. After this, the warp is brushed over with a long brush handled by two people. This treatment is given to both sides of the warp. After it is dry, it is carefully rolled on a beam and taken home. The sizing of the warp usually takes place in the lane or street in front of the weavers houses. Women and children help in the sizing operations.

When the preparatory processes are over, weaving proper starts. Tension of warp is adjusted by the use of counter weights controlled by a row of strings.

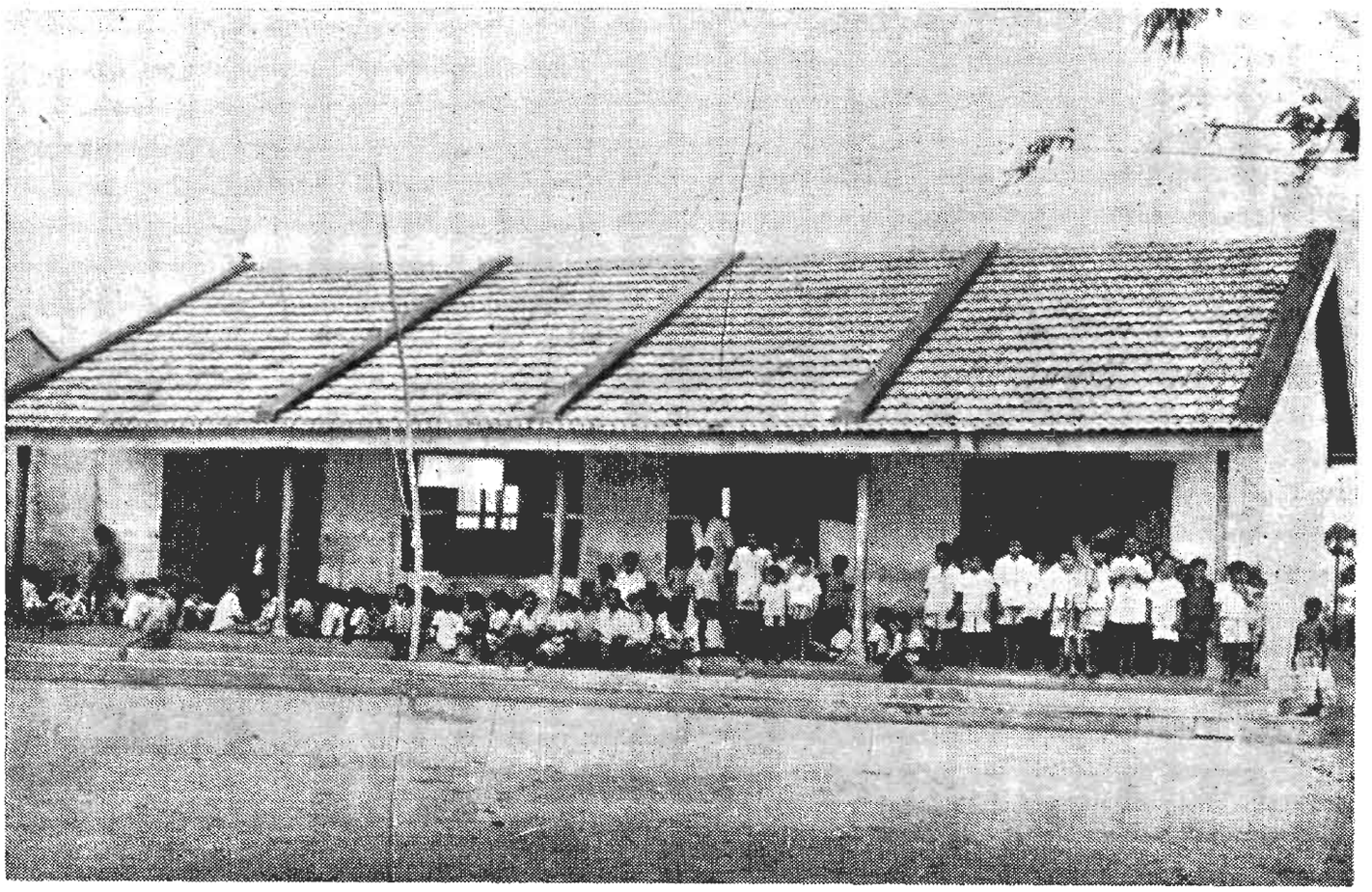
The weaver sits in front of the loom and begins to weave. The healds are worked by pressing the treadles with feet. The shuttle is made to fly between the two shuttle-boxes, through the warp shedded by the healds. After each movement of the shuttle, the weft yarn passing through the warp is pressed to position by the inward motion of the reed.

A separate instrument known as Dobby-box, hanging over the top of the loom, is used for designing the borders with jari (gold lace). The dobby-box is made of wood. This is a wooden cylinder on which iron pegs are arranged according to designs of the saree to be woven. The movement of this box is effected by the pressing of the treadle and as one goes on pressing the treadle it begins to work as per the designs to be woven.

A View of a Loom



VILLAGE SCHOOL



The location of a school in this village has enabled a spurt in literacy of the village.

AN OLD TYPE LOOM



This does not have a Dobbi box attached.
Not much skill is required to weave plain sarees; even a girl can do it.

In Kanakagiri, pure art-silk fabrics as well as mixed fabrics are produced. In view of the short supply of art-silk yarn, mixed fabrics are more common. The weavers prefer 60 or 75 Deniers art-silk yarn for warp. If yarn of these deniers are not available yarn of higher deniers, such as 100 to 120 D, are used for warp. The following deniers of art-silk and counts of cotton yarn are in use :

Pure art-silk fabrics :

For warp :		**For weft :**
60 D to 75 D	x	100 D to 120 D
120 D	x	120 D
120 D	x	150 D

Mixed Fabrics :

60 to 75 D	x	80 counts to 100 counts
120 D	x	60 counts

In this industry different categories of weavers are engaged. They are as follows :

1. *Weavers on wages* who do weaving only and earn daily wages or wages on outturn basis. They are employed under the Intermediary Master-Weavers who owns the looms. Such a kind of weaver may earn about Rs. 6/- a week as wages.

2. *Intermediary Master-Weaver* who takes supply of yarn from big master-weavers at Salem or Vembadithalam and arranges for weaving in five or six looms owned by him, by employing young boys to do weaving on wages. The intermediary master-weaver, after paying the boys and for the cost of pirn-winding, may get about 10 nPs. a yard. He has also to bear the cost of sizing the warp.

3. *Individual weavers* who take supply of yarn direct from the master weaver, do weaving themselves and return the cloth to the master-weaver. Such a weaver may earn about Rs. 10 to 12 a week including the cost of pirn winding which is done in his own household.

4. *Individual weavers* who purchase yarn and sell the cloth after weaving it themselves. The earnings in these cases depend upon the prices of yarn and on the prices of cloth. This requires a small capital.

5. *The master-weavers* who get yarn quotas direct, supply yarn to weavers, and arrange for taking back the woven fabrics. It is said they get the lion's share of the industry.

Usually one starts as a weaver on wages. He learns the techniques one by one. He then establishes a loom of his own in his house and attaches himself to a master-weaver. If he gets resources, he erects some more looms and engages boys to work on them. If he improves further on his resources, he slowly converts himself to category 4. His ultimate aim is to become a master-weaver. Let us see how Muthu Goundar rose up. His father died when he was young. He belongs to Nattu Goundar caste. He was penniless when his father left him. He learnt weaving under a Sengunthar by working as a wage earner. Subsequently, he established a loom of his own. He increased the looms one by one and now owns 12 looms. His capital investment in this is only about Rs. 600/- being the cost of the looms. He gets yarn from a master-weaver and returns back the woven sarees. By managing this establishment, he earns about Rs. 150/- a month. He even owns a radio set in his house.

The case of Muthu Goundar should not however be taken to mean that the industry is a prosperous one. The business in art-silk fabrics frequently gets slumps. The master-weavers during the slump period are not eager about production of cloth. The weavers then get a voluntary lay-off. They suffer on that account.

The condition of these weavers may slightly improve if they come under the Cooperative fold. But Kanakagiri has no weavers' cooperative society. So the weavers here are under the mercy of the master-weavers.

All the weavers do not get full time work. Independent weavers do not get sufficient yarn at reasonable prices. The wages earned by them are only at subsistence level. In an independent sample survey conducted in this area, the average income was found to be Rs. 31/- per loom, in the case of independent weavers. The rush of persons from other occupations to weaving owes largely to the support given by the Government to the handloom industry by way of rebates on sales, incentive bonus etc. Without Government support it may be difficult for the handloom industry to thrive in the face of competition from mills and powerlooms

except in the case of certain varieties like sarees, bed-sheets, etc. One has to ponder whether the large nflux of persons to this industry which can thrive only under boosted conditions is to be encouraged in the long run.

Some 20 years back, the Sengunthars of this village and the Devangas of Vembadithalam were under similar conditions, being all engaged as individual weavers. The Devangas were successful in getting yarn quotas as master-weavers. Some got quotas to export cloth to foreign countries like Ceylon. They prospered on this account. The Export Promotion Schemes and the sale of import permits gave them huge profits. Now there are many multi-millionaires in Vembadithalam. The Sengunthars of Kakapalayam on the other hand continue to be individual weavers earning about Rs. 30/- a month each. While some engaged in this industry got raised sky high, the others remain static at old levels. These are some of the interesting things, happening in this industry.

Palm-gur Industry

53. The palm-gur industry still continues to be the monopoly of Shanars. Before prohibition was introduced in 1939, almost all the Shanars were engaged in palm tree tapping for extraction of toddy and neera. As toddy cannot be extracted now, all the Shanars cannot find work in tree tapping. In Kanakagiri, out of 59 Shanar households, only 13 are engaged in tree tapping and the rest have found alternative occupations like weaving, agricultural labour and employment as gangmen in Railways. When prohibition was first introduced, they found themselves unemployed overnight. It took sometime before they found other occupations.

The occupation of tree tapping is a seasonal occupation and is limited to palmyra trees. The season is from Karthigai to Chitrai (from December to April). The climbers have to take out a licence from the Kanakagiri Nadar Cooperative Credit Society which is authorised in this respect for this village. The licence is a free one. This year the Society has licensed 40 persons though all of them are not actively engaged in this occupation. The members of the Society have an obligation to sell the entire jaggery produced to the Society. Those who fail to sell atleast 30 maunds a year are fined Rs. 5/- each and those who fail to deliver anything at all are fined Rs. 10/- each. The imposition of the fine is to check the members from selling away the jaggery to private merchants who offer ready money or even pay in advance. Usually, the payment by the Society is subjected to undue delays.

Those who get licences for tree tapping take out on lease the use of palmyra trees from the owners. The lease amount is Re. 1/- per tree. Some take the licence on produce-sharing basis, i. e. the juice collected each day is shared equally between the owner of the trees and the tapper. A good climber can manage only about 30 trees. He has to climb each tree daily twice. He begins his work very early in the morning. He has to finish one round of climbing before 10 A.M. For climbing, he uses two strong palmyra-fibre belts, one around the waist and the trunk of the trees and another around his feet. In the hip, attached to a third waist-belt, is a tool basket and hooks to carry mud pots.

The juice dribbles from the sliced tips of the flower-shoots. The juice that dribbles is collected in a mud pot tied closely to the tip of the flower-shoot. Each day, the tip of the flower shoot has to be slightly sliced twice to prevent clotting of the pores. During the peak of the season, each tree may give about 4 litres of juice. In one tree, extraction of juice from not more than two shoots is advisable. So the tapper with a clipper, castrates the other shoots to aid greater flow of juice through the shoots actually under tapping. The juice that dribbles out, if collected in an ordinary pot, ferments and turns out to be toddy. To prevent fermentation, the tapper has to paint the inside of the mud receptacle with lime each day. Lime makes the juice alkaline and prevents the growth of yeast cells responsible for alcoholic fermentation. The unfermented sweet juice, called Pathani or Theluvu and Neera in Hindi, is collected daily during the morning round of climbing. Police officials visit the village often to see whether the tappers by any chance fail to prevent fermentation of juice.

With the collection of the juice, the first stage of the day's work is over. The second stage consists in converting the juice into palm jaggery. The juice collected will contain lime solution which has to be removed if superior jaggery is to be produced. Many however prepare jaggery without removing the lime. To delime the juice, a mineral superphosphate is used. First, the juice is boiled to a temperature of about 60° C in a flat bottomed open pan and then the superphospate solution added little by little till the lime is neutralised. Then the juice is transferred to another pot and kept for an hour to allow the sediment (Calcium phosphate) to settle down at the bottom. The clear palm juice is again transferred to the pan without the sediment and boiled again to a

temperature of about 120° C. The pan is then removed from the hearth and allowed to cool. When the liquid nearly solidifies, it is poured over wooden moulds to produce jaggery cakes. The daily production of jaggery by a tapper may be about 10 to 12 pounds. The value of this quantity at the present rate may come Rs. 4. At the rate paid by the Society its value may come to Rs. 3/- only. The difference of Re. 1/- per day is really a temptation to sell the produce outside to private merchants and court to pay the fine to the Society for not discharging the obligation. For the entire season of five months, a household engaged in this business may earn about Rs. 150/-

Other household industries

54. The other household industries pursued in this village are handloom reed-making, coir-rope making, soda manufacturing, cycle-repairing, iron shoe nailing for bullocks, and blacksmithy.

Handloom reed-making

55. Handloom reed-making is a minor ancillary industry to handloom industry. The reed is actually a part of the handloom and is used to keep the warp in position and to comb and fix the weft yarn close to the weaving end. The reed is prepared by cutting very thin pins or strips of bamboos of equal size and fastening them at close intervals with twisted yarn. When this is fixed to the loom, the warp yarn would pass through the intervening spaces between the pins. The manufacture of the reed is a specialised craft pursued by a sect of Muslim called Achchukatti Sahebs. The spacing of pins in the reed varies according to the count of yarn and requires some designing also. One reed may cost from Rs. 5/- to Rs. 10/- and a worker engaged in it may earn about Rs. 1.50 every day. Only one household is engaged and the female elder members also help in it. The head of the household also acts an extra-departmental post-master.

Coir-making

56. Coir making industry is pursued by a Vanniar family. Coconut fibre is purchased and used for making the ropes. The fibre is first twisted into three coirs. Three such coirs are then twisted together to make a stout rope. The twisting is done with the aid of a simple hand operated wheel, which imparts the twist to the rope. The husband and wife in this household, work in this and earn Re. 1 to Rs. 1.50 a day. The ropes are used for baling water. The demand for rope is limited.

Soda water manufacturing.

57. Two small single-worker factories are engaged in the manufacture of soda. The machines are hand-operated and the gas cylinder for aerating the bottles are got from Salem. The demand for sodas is seasonal, but many a thirsty traveller passing through Kakapalayam is tempted to drink a coloured soda to quench his thirst. The soda is a cheap drink. The earnings in a factory may range from Rs. 30 in a cold month to Rs. 100 in summer.

Cycle repairing

58. The cycle shop owner, besides hiring his own cycles, also attends to the repair of cycles of others. Charge is levied even for putting air in the wheels. Since the use of cycles in rural parts is popular, the cycle shop owner gets a good income. He has invested about Rs. 1,000- in this enterprise.

Iron shoe nailing for bullocks

59. Iron-shoe nailing is carried on by a solitary Muslim worker. He charges Rs. 2.50 for nailing iron shoes in the hooves of a bullock. The eight iron shoes required for a bullock would cost him Rs. 1.50. So he is left with about Rs. 1 for the labour involved in nailing the shoes for a bullock. He earns about Rs. 40 a month.

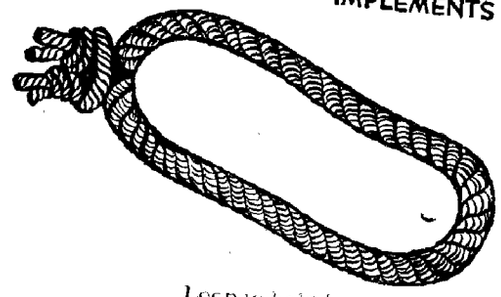
Blacksmithy

60. Lastly comes the blacksmithy, with five households engaged in it. They make ploughs, bullock-cart, bullock iron-shoes etc. Unlike in other rural parts, the blacksmiths here are paid in cash and the charges to be paid for each item of work are fixed up after a little amount of negotiation. The monthly income of a worker ranges from Rs. 50 to Rs. 100 depending upon the season. His methods, his implements, and the furnace used are all archaic ones, commonly seen in rural smithies.

Trade and commerce

61. The number of households engaged in this

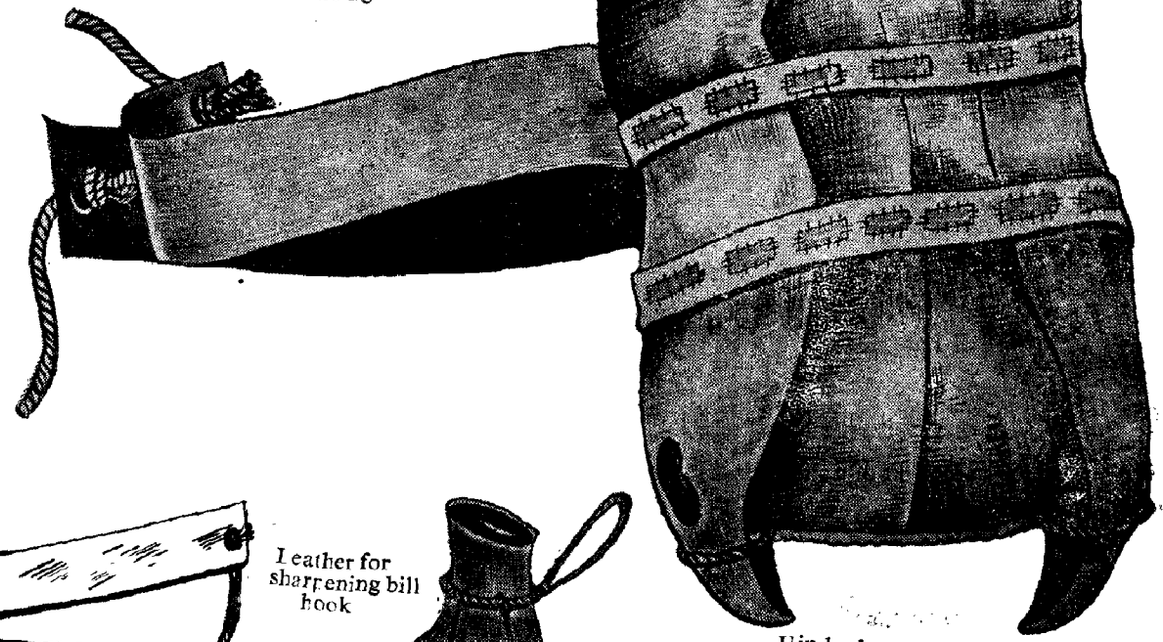
IMPLEMENTS USED BY TAPPERS



Loop to hold feet while climbing



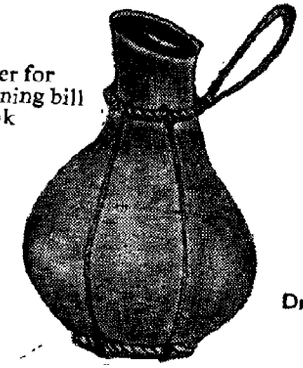
Bill hook



Pip basket for keeping tools while climbing

Leather for sharpening bill hook

Loop to hold the body of the tapper with the tree trunk



Dried shell of a bell gourd for storing Neerah

TABLE - 26

TRADE OR BUSINESS

Community.		Name of business.	Number of house-holds.	Commodities dealt with	Source of finance.	Average profit Rs. nP.
(1)		(2)	(3)	(4)	(5)	(6)
Vanniars	1	Groundnut trade	1	Groundnut	Own Capital	480 00
	2	Plantain seller	1	Plantain	Local Money lender	500 00
	3	Chillies seller	1	Chillies	Local Money lender	360 00
	4	Sweetmeat seller	1	Sweetmeat	Own Capital	120 00
	5	Milk selling	1	Milk	Own Capital	84 00
Goundar	1	Milk selling	16	Milk	Own Capital and Money lender	356 00
	2	Dairy	5	Milk	Own Capital	412 00
Shanan	1	Dairy	1	Milk	Own Capital	180 00
Sengunthar	1	Firewood and Cloth shop	1	Firewood and Cloth	Local Money lender	1,800 00
	2	Provision store	2	Maligai	Local Money lender	5,500 00
	3	Petty shop	1	Petty shop, Betal-leaves, Fruits and Other things	Money lender	600 00
	4	Tea shop	1	Tea and Other Refreshment	Money lender	900 00
	5	Idly selling	2	Idly	Own Capital	300 00
Pillai	1	Soda selling	1	Soda and Aerated water	Money lender	720 00
	2	Grains and Milk selling	1	Grain and Milk	Money lender	1,000 00
	3	General Business	1	General (Provisional articles)	Own Capital	700 00
	4	Cloth shop	1	Cloth	Own Capital	500 00
	5	Soda Company	2	Soda and Other Aerated water	Money lender	810 00
Chettiar	1	Tea shop	2	Tea and Other Refreshment	Money lender and Own Capital	600 00
	2	Betalnut shop	1	Betalnut and Other things	Money lender	1,800 00
	3	Paddy seller	1	Paddy	Money lender and Own Capital	1,500 00
Asari	1	Sweet preparing	3	Sweetmeats	Money lender and Own Capital	1,235 00
Muslim	1	Soda selling	1	Soda and Other Aerated water	Own Capital	720 00

business is 38. 18 households are engaged in selling milk. 16 out of these are Goundars. The few officials living in Kakapalayam and the tea-shops located here purchase the bulk of the quantity of milk. The balance is sold to the rich families living in Vembadithalam and to the families of Block Officials living in MacDonald Choultry. Besides selling milk, the other kinds of business transacted in the village are the following:

Three tea shops

Three petty provision shops

Two petty shops selling cigaretes, bidi, pan etc.

One cloth shop

One firewood shop and

Four soda shop.

All these are single worker establishments and the capital invested in them may not exceed more than Rs. 500/- each. Table 26 gives the particulars in respect of these items. It is seen that the provision shop is the most profitable enterprise. There is also a small rice-mill with decorticator attached to it. This is owned by a Chettiar. The capital involved in this would be more than Rs. 10,000/-.

A weekly market used to be held in Kakapalayam. This has now been shifted to Vembadithalam which is close by. The cultivators market their produces in this weekly market. They also purchase much of their household requirements like cloth, salt, spices, etc. from this market.

Income pattern of households.

62. The village was witnessing an occupational mobility from agriculture to weaving. It has cut across the traditional caste pattern. Normally, this does not happen unless the new occupation can give them better earnings. One advantage of any such mobility is the decrease of pressure on agriculture which will give a better return to those who are still engaged in it. This should normally result in the improvement of the standard of living. We will examine how far the income levels have increased in the various households pursuing representative select occupations like cultivation, agricultural labour, weaving and retail trade. The percentage distributions of households pursuing these occupations in the various income levels are as follows:

Occupation	Percentage of households in the income of					Total
	0—25	26—50	51—76	76—100	Above Rs. 100	
Cultivation of own lands	2.0	23.5	15.7	17.7	41.1	100
Agricultural labour	23.4	54.7	15.6	4.7	1.6	100
Weaving	1.8	36.4	30.9	19.1	11.8	100
Retail trade	...	...	22.2	22.2	55.6	100

The bulk of the households with cultivation as occupation are in the income range of above Rs. 50/- In weaving, they are in-between Rs. 26 and Rs. 75 and for trade in the group of above Rs. 100/- The most remunerative occupation is retail trade. But as capital is needed for this, a few only could venture in it. For undertaking cultivation, one requires not only money, but also persons willing to sell lands. As we have indicated before, it is difficult to get lands in Kanakagiri and this occupation is not therefore open to new entrants. For weaving one need not have any capital. He has only to learn the craft which may not be said to be difficult. Though weaving does not offer any comfortable incomes, it has nevertheless attracted a large number of workers from agricultural labour. It offers a steady means of subsistence which is rather difficult to have in agricultural labour especially during adverse seasonal conditions. Another factor not conducive to the pursuit of agricultural labour in the village is that Goundars who are generally engaged in dry farming do not require any labourers and manage it themselves with their relatives. From the income patterns in the various occupations, it could be seen that very few workers have moved away from cultivation to weaving. Compared with cultivation, weaving is not attractive. The actual mobility is, therefore, from the agricultural labourers of Vanniars, Shanars, Pallars, Pandarams and even from a Chakkiliar.

Expenditure pattern of households

63. For expenditure patterns, Table 28 may be looked into. It may be seen that food forms the major item of expenditure in all the income groups in this village. The percentages of expenditure on food to the total expenditure in the various income groups are as follows:

TABLE - 27

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Code No.	Occupation of a Household. Description.	Source of Income	Monthly income per household in the range of				
			Rs. 25 or less.	Rs. 25—50.	Rs. 51—75.	Rs. 76—100.	Rs. 101 and over.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
032	Native Doctor	Service	—	—	—	1	—
051	Headmaster	,,	—	—	—	—	1
052	Teacher	,,	—	—	—	1	1
104	Village official	,,	—	1	—	—	2
135	Tea Shop	Business	—	1	1	—	1
280	Clerk	Service	—	—	—	1	1
301	Retail Trade	Business	—	—	2	2	5
312	Broker	,,	—	—	—	—	1
330	Shop Assistant	,,	—	—	1	—	—
400	Cultivation	Land	1	12	8	9	21
401	Lease cultivation	,,	1	—	1	1	—
411	Shepherd	Cooly	—	1	—	—	—
413	Tapping	Industry	1	5	5	1	1
414	Agricultural Labour	Cooly	15	35	10	3	1
442	Wood Cutter	Cooly	—	—	3	—	—
641	Driver	Service	—	—	—	1	—
643	Cart Driver	Cooly	—	3	6	3	2
680	Postman	Service	—	—	—	—	1
704	Weaving	Industry	2	40	34	21	13
709	Rope Making	,,	—	1	—	—	—
710	Tailoring	,,	—	—	—	1	1
733	Blacksmith	,,	—	—	1	1	1
753	Fitter	,,	—	—	—	1	—
791	Mason	Construction	—	—	—	1	1
795	Well Digger	,,	—	1	—	1	—
799	Road Inspectors	Service	—	—	—	—	1
822	Dairy Product	Business	—	—	—	1	—
824	Sweet preparing	,,	—	—	1	1	1
825	Soda Factory	Industry	—	—	1	1	—
829	Idly Selling	Business	1	1	—	—	—
899	General Labour	Cooly	1	—	3	2	—
901	Police Constable	Service	—	—	—	6	2
912	Servant	,,	—	1	—	—	—
950	Washerman	,,	—	—	1	—	1
	Dependent No Income	,,	1	1	1	—	—
		Grand Total	23	103	79	60	59

TABLE - 28

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUP

Item of Expenditure	All House-holds		Percentage of Expenditure on Food/Misc. Items		No. of Household with a Monthly Income of Rs 25 or less.		Rs. 26—50.		Rs. 51—75.		Rs. 76—100.		Rs. 101 and over	
	No. of Households	Expenditure per Household	Total	Percentage	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households.	Average Expenditure	No. of Households	Average Expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
		Rs. nP.	Rs. nP.			Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
1. Food Group— Cereals	324	35·44	11,481·00	43·54	23	14·41	103	24·79	79	33·15	60	41·74	59	58·86
Other Items	324	21·68	7,026·00	26·64	23	8·13	103	13·73	79	20·39	60	27·49	59	36·69
Total for Food Group	324	57·12	18,507·00	70·18	23	22·54	103	38·52	79	53·54	60	69 23	59	95·55
2. Education—	68	3·32	225·94	0·86	—	—	4	1·31	13	1·48	24	3·52	27	4·33
3. Dhoby or Soap	280	0·93	260·00	0·99	7	0·39	82	0·57	74	0·65	58	1·07	59	1·70
4. Barber	308	0·86	266·37	1·02	13	0·33	97	0·53	79	0·71	60	1·03	59	1·57
5. Travelling	206	3·49	720·75	2·74	4	0·63	45	1·91	56	2·34	47	3·89	54	5 89
6. Medical Fees	31	1·55	48·00	0·18	1	2·00	9	0·75	8	0·84	6	1·50	7	3·36
7. Religious Observances	10	1·30	13·00	0·05	—	—	4	0·35	—	—	1	0·50	5	2·10
8. Amusements	245	1·84	450·63	1·71	9	0·81	77	1·36	63	1·75	48	2·11	48	2·62
9. Savings	11	10·52	115·75	0·44	—	—	—	—	—	—	7	9·39	4	12·50
10. Payment of Debts	243	8·68	2,109·00	7·99	11	2·77	85	3·63	65	6·53	40	10·10	42	22 40
11. Remittances to Dependants	10	10·10	101·00	0·38	—	—	—	—	3	3·33	2	9 00	5	14 60
12. Clothing	324	7·94	2,574·25	9·76	23	1·89	103	3·83	79	6·21	60	10·22	59	17 49
13. Fuel	318	3·04	965·50	3·66	23	0·87	100	1·53	78	2·72	60	4·42	57	5·53
14. Others	3	4·00	12·00	0·04	—	—	—	—	—	—	1	7 00	2	2·50
Total	324	81·38	26,369·19	100	23	27·44	103	49·76	79	72·64	60	100·49	59	149·88

Income Group	Percentage of expenditure on food to the total expenditure
Rs. 0—25	82.1
26—50	77.4
51—75	73.7
76—100	68.9
101 & over.	63.8

Though the range of the percentage of expenditure on food to the total expenditure is not so big, being only from 82.1 to 63.8, the actual range of expenditure on food per household is Rs. 22.54 to Rs. 95.55. In the lowest income group, food consists mainly of cheap millets. As income increases, the households go in for rice and several subsidiary items like vegetables milk, meat etc. The highest income groups also have tea or coffee which is as expensive as a square meal. The following are the percentages of the expenditure on cereals to the total expenditure on food :

Income Group	Percentage of expenditure on cereals to the total expenditure on food.
Rs. 0—25	63.9
Rs. 26—50	64.4
Rs. 51—75	61.9
Rs. 76—100	60.3
Rs. 100/-& above	61.6

The cost of cereals ranges from Rs. 14.41 to Rs. 58.81 per household. In the lowest income group, the cereal consumed is in the shape of millet only and that too at consumption levels below the required calorific values. In the next higher income group, though consumption level may increase, the cereal would continue to be millets. In the subsequent two income groups, the households go in for one or two rice meals daily. The highest income group takes rice only. The more their income is, the better is the quality of rice. Next to food comes clothing, which averages Rs. 1.89 per mensem in the lowest group to Rs. 17.49 in the highest group. Then comes expenditure on fuel. In rural parts, poor people do not purchase fuel. They burn dry twigs and cow-dung cakes which they could collect. In this village, gathering of twigs is not however easy and the cow-dung cakes are valuable as manure. The average expenditure incurred by the villagers on luxury items such as charges for barber, dhobi, amusements, travelling expenses etc. should be normally considered as little high. This is inevitable because of the close proximity to Attayampatti and Salem towns.

It is generally believed that the northern taluks of Salem district are more backward than the southern taluks. We have surveyed a village, Arkasanahalli, in the northern taluk of Dharmapuri. It will, therefore, be of interest to compare the pattern of expenditure in a village in transition from agriculture to weaving with that of a village still pursuing agriculture on subsistence level. The following are the percentage distributions of household expenditure under various items in the two villages :

Items of expenditure	Percentage distribution in Kanakagiri village	Percentage distribution in Arkasanahalli village
1. Food	70.18	83.51
2. Clothing	9.76	14.81
3. Fuel	3.66	0.03
4. Education	0.86	0.14
5. Luxury items like dhoby, barber, amusements, travelling etc	6.46	0.33
6 Other items	9.08	1.18
Total:	100	100

The comparative figures above clearly show that the pattern of expenditure changes progressively with the transition in the economy of the village. In Kanakagiri, which is on the main road and close to Salem, there is greater infiltration of urban ways than in Arkasanahalli.

On comparing the income and expenditure levels, we see that many households are inclined to over-spend. The volume of saving in such a backward village is bound to be low consequent to low levels of income and a high marginal propensity to buy consumer goods. This propensity gives rise to frequent borrowings which in course of time accumulate into too big a sum for the household to discharge it. These debts are passed on from generation to generation.

Indebtedness

64. Looking at Table 29, it may be seen that the villagers of Kanakagiri are at present indebted to the extent of Rs. 2,24,835 and that 78% of the households are indebted. The incidence of debt per household is Rs. 881/-. To appreciate the incidence position of debts in the village, we have to analyse and see whether they are productive or unproductive. Any debt borrowed at a reasonable rate of interest for productive items is likely to give additional

TABLE - 29

INDEBTEDNESS

Income Group.	Total number of household.	Number of house-holds in Debt.	Percentage of Column 3 to 2.	Total Indebtedness.	Average Indebted-ness for House-holds in Debt.
(1)	(2)	(3)	(4)	(5)	(6)
Rs. 25 and below	23	11	47·82%	3,870	351·81
Rs. 26 to 50	103	88	85·43%	29,235	332·22
Rs. 51 to 75	79	69	87·34%	38,130	552·61
Rs. 76 to 100	60	44	73·33%	39,650	901·13
Rs. 101 and over	59	43	72·88%	113,950	2,650·00
Dependent Family	1	—	—	—	—
Total	**325**	**255**	**78.45%**	**224,835**	**881·70**

income to the households concerned. Table 30 shows the position by cause of debts. An abstract of the table is given below:

Classification of debts.	No. of House-holds in debts.	Amount of debt.	Percentage distribution.
1. Productive	101	1,23,450	54.9
2. Unproductive	246	93,435	42.5
3. Unavoidable	12	5,950	2.6

It is seen that 54.9% of the amount of debts is on productive causes. These include items like purchase of land, purchase of cattle, purchase of cycles, carts and jutkas, cultivation expenses, investments in business and industry, remodelling house to suit weaving establishments. Actually, there is a case of borrowing of Rs. 800/- for giving a bribe to a Railway official to get the appointment of a railway gangman. These items of borrowings are good, as far as the households are concerned, provided they yield profit comparable with the rate of interest paid on the borrowings. From Table 31 we find that out of Rs. 1,23,450, on productive items, a sum of Rs. 27,400/- only was borrowed from friends, relatives, cooperative institutions and Government at reasonable interest. The balance of Rs. 96,050 is borrowed from professional money-lenders, whose rate of interest is high. Enterprises embarked on borrowing with such high rate of interest cannot be considered as profitable outlay. Though borrowing for productive items is desirable, bulk of them turn out to be untenable and inadvisable because of the high rate of interest. The households which invested with such borrowings, can never liquidate the debts. It is recognised that a remedy for this evil lies in affording greater credit facilities through cooperative societies and by Government, as Takkavi loans or as State aid for industries. Unfortunately the village does not have a Cooperative Credit Society of its own.

In regard to the sum of Rs. 5,950/- classed as unavoidable, it consists of small items and it can be ignored considering the largeness of the size of the community. But in regard to the balance of Rs. 93,435 classified as unproductive items, the amount is appreciable. In these cases, not only are the causes of debt bad, but also the sources bad. These debts will hang heavily on the villagers. This also shows that in spite of the mass employment of the working force in handloom industry, the income position of these households has not improved to the extent of meeting the household expenditure. Actually in the village, the amount of debts borrowed for the purpose of household wants is as much as Rs. 62,460. The villagers are compelled to borrow for meeting their day to day expenditure in spite of being employed in household industry. One reason may be that the distribution of profits in the

TABLE - 30

INDEBTEDNESS BY CAUSE

Causes.	INDEBTEDNESS BY CAUSE OF DEBT Number of Families in debt.	Amount of debt.	Proportion of debt due to cause to the total Amount of Debt (Percentage)
(1)	(2)	(3)	(4)
1. Purchase of land	15	17,500	7·78
2. House construction or Repairs to existing Buildings.	19	15,050	6·69
3. Marriage	52	30,500	13 57
4. Funerals	4	650	0·29
5. Sickness	4	3,450	1·53
6. Purchase of cow	1	200	0·09
7. Court expenses	2	1,750	0·78
8. Purchase of carts and bullocks	7	4,700	2·09
9. Ordinary wants	190	62,460	27·78
10. Household cultivation	30	44,900	19·97
11. Industry run by the household	14	15,650	6·96
12. Business run by the Household	4	5,300	2·36
13. Purchase of Bicycles	2	700	0·31
14. Education	3	1,650	0·73
15. Purchase of Buffaloes	2	1,500	0·66
16. Purchase of Jutkas	5	2,150	0·97
17. Festivals	1	25	0·01
18. Confinement	1	200	0·09
19. Has given bribery	1	800	0·36
20. Loss in Business	1	700	0·31
21. Started a Rice Mill	1	15,000	6·67
Total	359	2,24,835	100

TABLE - 31

SOURCE OF DEBT BY CAUSE OF DEBT

Caste/ Community	Causes	SOURCE OF DEBT								
		Relatives	Friends or neighbours	Village Money lenders	Professional Money lender from outside	Government Institutions	Co-operative Credit Societies	Land Mortgage Bank	Other Co-operative Societies	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1.	Purchase of land	—	—	14,500	—	—	—	1,000	2,000	17,500
2.	House Construction or Repairs to Existing Building	1,200	—	10,850	—	—	—	3,000	—	15,050
3.	Marriage	—	290	29,000	—	—	1,000	—	210	30,500
4.	Funerals	—	100	550	—	—	—	—	—	650
5.	Sickness	—	—	3,450	—	—	—	—	—	3,450
6.	Purchase of Cow	—	—	—	—	—	200	—	—	200
7.	Court Expenses	—	—	1,150	—	—	600	—	—	1,750
8.	Purchase of Carts & Bullocks	—	—	4,700	—	—	—	—	—	4,700
9.	Ordinary wants	1,400	850	57,410	—	—	1,800	500	500	62,460
10.	Household Cultivation	1,100	—	25,100	—	200	9,800	5,500	4,000	44,900
11.	Industry Run by the Household	—	500	14,650	—	—	—	500	—	15,650
12.	Business Run by the Household	—	—	5,300	—	—	—	—	—	5,300
13.	Purchase of Bicycles	—	—	300	—	—	400	—	—	700
14.	Education	—	—	1,650	—	—	—	—	—	1,650
15.	Purchase of Buffaloes	—	—	1,500	—	—	—	—	—	1,500
16.	Purchase of Jutkas	—	—	2,150	—	—	—	—	—	2,150
17.	Festivals	—	—	25	—	—	—	—	—	25
18.	Confinement	—	—	200	—	—	—	—	—	200
19.	Bribery	—	—	800	—	—	—	—	—	800
20.	Loss in Business	—	—	700	—	—	—	—	—	700
21.	Started a rice mill	—	—	15,000	—	—	—	—	—	15,000
	Total	3,700	1,740	1,88,985	—	200	13,000	10,500	6,710	2,24,835

TABLE-32

PROSPERITY INDEX DURING THE LAST 10 YEARS

(1)	(2)	Vanniar (3)	Goundar (4)	Shanar (5)	Senguthar (6)	Pallar (7)	Pillai (8)	Chakkiliar (9)	Chettiar (10)	Asari (11)	Pandaram (12)	Paraiyan (13)	Brahmin (14)	Naidu (15)	Devanga (16)	Naicker (17)	Vannan (18)	Muslim (19)	Christian (20)
1.	Number of Households which have cleared debts which existed prior to 10 years from the income of the household.	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
2.	Total extent of debts cleared under item 1 by all the households together.	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
3.	No. of households which have, during the last 10 years.																		
	(a) acquired any property and/or	4	20	4	—	1	—	—	1	—	—	—	—	—	—	—	1	—	—
	(b) made any savings in cash and/or	3	27	1	17	—	2	—	4	1	—	2	2	1	1	1	1	2	1
	(c) invested capital in any new undertaking or building.	4	18	2	3	—	1	—	3	—	—	—	1	—	—	—	—	—	—
	Except where it is wholly from any debt incurred for the purpose and/or the proceeds of any sale of property.	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
4.	The approximate total money value of item 3 (a) to 3(c) of all the households together deducting the portion covered by debts and/or the proceeds of the sale of any roperty.	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	Total	**11**	**65**	**7**	**20**	**1**	**3**	—	**8**	**1**	—	**2**	**3**	**1**	**1**	**1**	**2**	**2**	**1**

handloom industry is not on equitable basis between the workers, the master-weavers, the yarn merchants and the cloth exporters.

We shall examine which section of the village community is heavily indebted. Caste-wise incidence of debt per household and the percentage of households indebted within the caste are as follows:

Name of the Caste.	Percentage of household indebted within the caste	Average indebtedness per household in the caste
Vanniars	80.3	612
Goundars	69.5	1,248
Shanars	93.2	298
Sengunthars	72.8	655
Pillais	73.3	1,067
Chettiars	66.7	2,155
Pallars	84.4	475
Chakkiliars	100	187

Though the percentage of households indebted among Goundars, Pillais and Chettiars is not so high, the averages of debts per household are high. This is because of heavy investments in productive works. Debts incurred for productive items of work among Goundars is 76.6% of their total debts. Among Pillais it is 42.7% and among Chettiars 82.2%. As regards Vanniars, Shanars, Sengunthars, Pallars and Chakkiliars, the percentages of households indebted are high but the amount of debt per household is not so high. These debts are for the sake of marriages, ceremonies and meeting day-to-day expenditure. It may be seen that it is these castes other than Chakkiliars which are generally engaged in handloom weaving. It is seen that in respect of these castes, the percentages of debts incurred for ordinary wants and for marriages, ceremonies etc. to their total debts are high as detailed below:

Caste	Percentage of debt incurred for ordinary wants to the total debt within caste	Percentage of debt incurred for marriages ceremonies etc. to the total debt within the Caste.
Vanniars	39·4	25·3
Shanars	56·5	19·4
Sengunthars	30·2	15·0
Pallars	52·4	4·7
Chakkiliars	88·6	11·4

With Chakkiliars, they always draw advance wages for the entire season from the landholders under whom they work and in this respect, they are encouraged by the land-owning Goundars to take advances, so that the latter may have greater hold over the Chakkiliars.

Indices of Prosperity

65. From the ways in which the villagers borrowed, it is clear that they could never liquidate their long standing loans. This is reflected in Table 32 which shows that not a single household has cleared its old debts from out of its income from the past 10 years. Acquisition of property is limited to Goundars. In the case of a few other households they are small. In the matter of savings, Goundars stand first; the Sengunthars are not also bad and stand next. Goundars again rank foremost for investing in profitable outlays. One Chettiar has invested about Rs. 15,000/- in a rice mill. The money required for this has been borrowed. So the general impression we gather is that in spite of the increased tempo in art-silk handloom weaving, the village is not moving towards prosperity. The only community which has shown some headway is the Goundars. They work hard. They have self-reliance. They are frugal. They are progressive and tend to prosper as is reflected from table 32.

CHAPTER V

SOCIAL AND CULTURAL LIFE

Diversities in village life

Life in Kanakagiri is a fight for existence. But it has its compensations. The villager finds diversion in festivals and social events. He has contact with people of neighbouring villages. The villager is, by the course of events, compelled to take part in developmental activities and watch the working of village institutions like the caste panchayat, the statutory panchayat, co-operative societies, the village school and the trade associations. Once in a way, he is also called upon to elect representatives to the State Legislature and to the Parliament. Thus his social, cultural and poltical activities are as important as his economic activities. In fact, a realisation is slowly and steadily dawning on the villagers, that his economic uplift is dependent to a great extent on his social, cultural and political emancipation and on his own awareness to wordly matters. We will now briefly examine his interest in such matters.

Caste hierarchies

In former days, the affairs relating to each caste were looked after and controlled by a hierarchy starting with an Oor Goundan, Periathanakaran or Headman for a village and ending with a Guru, Pattagaran or overall chief for the entire caste. The influence they had over the members of the caste was unlimited. Social delinquencies were chastised with punishment ranging from fines to ex-communication. Sometimes, even corporal punishment was awarded and the erring members were subjected to acts which would degrade them in the eyes of others. The power exerted by such hierarchies was greater among tribes and castes of lower order, than among superior and numerically strong castes. With Brahmins, it did not exist. With Vanniars, it was never powerful. With Kongu Vellala Goundars, the Pattagarans had some power. Among Sengunthars, it was shared between Periathanakaran and Nattanmaikaran. With Pallars, it was exercised by the Palavan at the village level, assisted by the elders of the community. We can multiply such instances. With march of time, with the village ceasing to be the unit of Society, and with occupational mobility cutting across caste pattern, the decline of power of these hierarchies began. The Government did not pay any importance to them. The Civil and Criminal Courts which were recognising the rights vested in caste hierarchies, could not however uphold any act which offended the provisions of the established laws of the country. When disintegration of the age-old system began in the beginning of this country, some castes started regional associations partly for uplifting the caste members and partly for consolidating the strength of the caste. The Vanniars started the Vannia Kula Kshatria Sangam. The Sengunthars started the Sengunthar Mahajana Sangam, the Pallars the Devendra Kula Sangam, Shanars the Nadar Mahajana Sangam etc. For two or three decades, these associations collected funds from the members and were very active. They worked for the educational and cultural advancement of the community. They made representations to Government regarding the backwardness of the caste and got a number of concessions. Some worked for the eradication of evils peculiar to their castes, as for instance the Devadasi system. With State laws becoming all comprehensive, and with the guarantee of equality to all people irrespective of caste, creed or race, these associations also began to decline. Many of these associations have now become defunct. In Kanakagiri no one is interested in the caste hierarchy or the Caste Sangam. The only office which remains is that of Palavan among Pallars and it has no real power.

Caste-force in the village

The decline of these caste hierarchies should not however make the reader think that the caste system is itself disintergrating. It still continues to be a force to be reckoned with, though it does not manifest itself in the unpleasant manner in which it was exhibiting itself in the past. No doubt people do not show preferences of caste, openly. Yet they are still deeply conscious of it and in many matters they are still guided by considerations of castes. For instances, living continues to be in groups on caste basis. Marriage alliances are contracted only within the caste and sub-sect. No inter-caste marriage has so far taken place in Kanakagiri. No one will have the audacity to think of such an act. In an opinion survey conducted by us, only two households are in favour of intercaste marriages as against 323 disapproving it. The caste divisions and the consequent

evils following from it, like nepotism, helping ones own caste-men in service and occupation, fighting elections on caste considerations etc. will not disappear so long as marriage alliances are arranged on the basis of castes. In Kanakagiri, in spite of some urban influence and occupational mobility which has cut across caste considerations, people are fully conscious in all matters about caste. Even land is sold only to the caste-men. In Panchayat elections caste sympathies are invoked. In our earlier analysis of the economy of the village, we saw how castes play an important role in all matters. If in spite of the intense feeling of casteism, the villagers of Kanakagiri go about their work without any apparent show of caste-feelings, it is because they have to work hard to earn enough to live in a proper manner. They have learnt by experience not to show their caste preferences in an open manner.

Untouchability

But in matters relating to the practice of untouchability, the feeling remains. In spite of what the law has to say on the matter, no Harijan can take water in a public well located in caste-Hindu localities and no Harijan dares enter Velayudhaswami temple. Out of 275 belonging to high castes, only 36 households are aware of the prohibition of untouchability under law-please see Table No. 33. The bulk of the Harijans do not know what the law under Constitution has guaranteed them. Out of 50 Harijan housholds only 3 and that too all Parayars, are aware that they can exercise equal right in all public places like temples, public wells and hotels and the law is bound to protect them. Actually, they do not have the courage to exercie those rights. In the present context of the opposition of higher castes, it may not be advisable for them to

TABLE-33

AWARENESS OF UNTOUCHABILITY OFFENCES ACT

Caste/Tribe.	Number of persons interviewed.	Number of persons aware of prohibition of untouchability under law.
(1)	(2)	(3)
Vanniar	71	—
Goundar	59	4
Shanar	59	1
Sengunthar	37	8
Pallar	32	—
Pillai	15	3
Chakkiliar	14	—
Chettiar	5	2
Asari	9	6
Pandaram	5	1
Paraiyan	4	3
Brahmin	2	2
Naidu	2	2
Devanga	1	1
Naicker	1	1
Vannan	1	—
Muslim	7	6
Christian	1	—
Total	325	39

assert those rights which may in turn cause injury to them because the economically superior communities under whom they work can deny support to them. It is, therefore, necessary to educate the higher castes and see that they extend to them all equalities which are guaranteed under law. This may perhaps be what the Social Education Programme should aim at achieving.

The Panchayat

The Panchayats as constituted under the Madras Panchayat Act, 1958, have functions both obligatory and discretionary. It has also distinct sources of revenue assigned to it by statute and by executive orders. It has to perform municipal functions like maintenance of roads, lighting of streets, construction of and maintenance of drains, cleaning of streets etc. It is also entrusted with developmental functions, as agent of the Panchayat Union. In the present set-up, the role of Panchayat is varied and useful and it can function effectively only if proper village leadership can take over its executive functions.

Kanakagiri Panchayat was duly constituted in 1960. The election of its members was keenly fought. It evoked caste loyalties. Two Goundars, two Vanniars, three Sengunthars, one Shanan and one Pallan were elected. Then began a fight for the office of the President. There was a competition between a Goundar and a Sengunthar. The Goundar was elected because he was able to canvass the support of the Vanniar, Shanar and Pallar members. The Sengunthars have not forgotten the bitterness of the manner in which the election was fought. Another Goundar was elected as Vice-President. Subsequently, harmony did not prevail among members and meetings of the Panchayat members became more and more difficult. In fact, it had not taken place for the past 5 months prior to our visit in January, 1963. The Vanniar members have since changed the loyalty from Goundars to Sengunthars and as such the President does not at present enjoy the confidence of the majority of the members.

For the financial year 1961–62, the Panchayat collected a sum of Rs. 260. 80 as licence fees for vehicles. It did not get any other revenue, either as house-tax, profession-tax etc., or as grants of a statutory nature from the State Government from out of its collections of land-cess, stamp-duty, entertainment-tax etc., or as a matching grant for any of the developmental schemes. Out of the meagre revenue, it spent Rs. 130/- towards celebrations on the Republic Day, Panchayat Day, Fly-Eradication Day, Family-Planning Day etc. Another sum of Rs. 135/- was spent as pay of the part-time clerk at Rs. 15/- per month. Cost of stationery came to Rs. 32·69 and rent for the newly taken up Panchayat Office building came to Rs. 10/-. A sum of Rs. 38·44/- was spent for miscellaneous items. From the point of view of the villagers the benefit derived by them from the Panchayat for the year 1961–62 was practically nil.

For 1962-63, the Panchayat has formulated a slightly better budget which is given below:

Revenues:

Opening Balance	...	Rs. 150/-
House Tax	...	Rs. 250/-
Matching grant from Govt. towards house tax collections	...	,, 200/-
Vechicle Tax	...	,, 300/-
Profession Tax	...	,, 10/-
Revenue from cart stand	...	,, 90/-
Licence fees of various nature	...	,, 300/-
Revenue from avenue trees	...	,, 100/-
Miscellaneous	...	,, 50/-
	Total:-	**Rs. 1,450/**

Expenditure:

Pay of Establishment	...	Rs. 180/-
Travelling Expenses	...	Rs. 20/-
Contingencies	...	Rs. 50/-
Road maintenance	...	Rs. 200/-
Tools and equipments	...	Rs. 200/-
Street lighting	...	Rs. 300/-
Radio	...	Rs. 250/-
Drinking water	...	Rs. 200/-
Cash Balance	...	Rs. 50/-
	Total:-	**Rs. 1,450/-**

It can be seen that neither collection of taxes budgeted for nor the provision of amenities like road maintenance and street lighting can be said to be satisfactory. The revenue of the Panchayat is low and its overhead charges high. Practically, no amenities have been

provided except the radio. If the Panchayat has to become more active, the cooperation of the members is essential. In the field of Panchayat acting as the agency of the Panchayat Union, for carrying out the developmental activities, the interest so far taken in this item of work is inadequate. During the whole period of its existence, it has only repaired three drinking water wells and no other item of developmental work has been undertaken by it.

According to an opinion survey conducted in the village, 136 households out of 325 could correctly state the period of existence of the Panchayat. The remaining households were either unaware of this period or were lacking knowledge of correct information. Some households came to remember the period of existence of the present Panchayat because of the heat caused during the elections. As regards the functions of the Panchayat, from Table 34 it is seen that out of 325

TABLE-34

INFORMATION ABOUT MAIN FUNCTIONS OF PANCHAYAT

Caste	No. of Households.	No. that could tell the period of existing of Panchayat			No. that could describe the main functions of the Panchayat.	Remarks including note on the functions of the Panchayat set up according to statute. Road, water, Light, Sanitation, Education, Court, FamilyPlanning, General Improvement, Co-operation.	Remarks on the effect of the instructions of the Panchayat Act.
		Correctly.	Incorrectly.	Not known.			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Vanniar	71	35	35	1	2	do.	
Goundar	59	24	33	2	6	do.	
Shanar	59	20	39	—	1	do.	
Sengunthar	37	17	19	1	4	do.	
Pallar	32	16	16	—	Not known		
Pillai	15	5	10	—	3	do.	
Chakkiliar	14	5	9	—	Not known		
Chettiar	9	4	5	—	3	do.	
Asari	5	2	3	—	Not known		
Pandaram	5	—	5	—	1	do.	
Brahmin	2	—	2	—	1	do.	
Paraiyan	4	3	1	—	2	do.	
Naidu	2	1	1	—	2	do.	
Devanga	1	—	1	—	1	do.	
Naicker	1	1	—	—	1	do.	
annan	1	1	—	—	Not known		
Muslim	7	1	6	—	2	do.	
Christian	1	—	1	—	1	do.	
Total	325	136	186	4	30	—	

households, only 30 could correctly describe them. The rest did not know about them. We are led to think that this ignorance is the result of the inactivity of the Panchayat. From Table 35, we find that even the one item of activity of the Panchayat, i.e. repairing of the three drinking water wells had created a good impression on 22 households.

Cooperative Societies

In our developing economy, the Village Cooperative Credit Society has as important a role as the Village Panchayat. In places where agriculture and household industries form the core of the village economy, the usefulness of a multi-purpose cooperative society is all the more significant. Such a society besides meeting the credit needs of the villagers, can arrange the

TABLE - 35

OPINION ABOUT IMPROVEMENT THROUGH PANCHAYATS

Caste	No. of Households.	No. according to whom after establishment of statutory Panchayat there has been		No. according to whom after establishment of statutory Panchayat there has been harm.	No. whom expressed no positive opinion.
		Improvement (a) Well	Other Improvements (b)		
(1)	(2)	(3)	(4)	(5)	(6)
Vanniar	71	—			71
Goundar	59	3			56
Shanar	59	18			41
Sengunthar	37	—			37
Pallar	32	—			32
Pillai	15	—			15
Chakkiliar	14	—			14
Chettiar	9	—			9
Asari	5	—			5
Pandaram	5	1	NIL.	NIL.	4
Paraiyan	4	—			4
Brahmin	2	—			2
Naidu	2	—			2
Devanga	1	—			1
Naicker	1	—			1
Vannan	1	—			1
Muslim	7	—			7
Christian	1	—			1
Total	325	22			303

procurement and supply of tools, implements, manures, improved strains of seeds, raw materials for cottage industries and the marketing of the produce and finished goods. Credit from Government sources is not usually effective because of the delay involved in getting them. Elimination of private money lenders is certainly a vital step to the prosperity of the village but it is not possible to eliminate them by legislation. If cheap credit is made available at the proper time and without delay, the village money lender will find it difficult to exploit the people. The absence of a credit society for Kanakagiri is a serious handicap to the villagers. The village is under the jurisdiction of the Credit Society of the adjacent village Mangalam. Only 19 persons of Kanakagiri and mostly Goundars have become members of that Society (vide table 36). This does not go far enough.

TABLE - 36

COOPERATIVE SOCIETY

Name of Cooperative Society.	No. of members belonging to				No that have not become members because of			Remarks.
	Vanniar	Goundar	Shanar	Pillai	Not a Tapper	Small Quantity of selling	Not knowing the existence of the Society.	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Tapper's Cooperative Society, Kanakagiri.			15		54	1	255	
Credit Cooperative Society, Mangalam (Neighbouring village)	5	13		1				

TABLE - 37

N.E.S. BLOCKS – NATURE OF BENEFIT

Caste	No. of House-holds.	No. aware of the existence of N.E.S. Block.	No. benefited by N.E.S. Block.	No. benefited in the manner as below.		Remarks.
				Well dug.	Other benefits.	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Goundar	59	7	—	—	—	
Sengunthar	37	5	—	—	—	
Pillai	15	5	1	1	—	
Chettiar	9	3	—	—	—	
Pandaram	5	1	—	—	—	
Paraiyan	4	1	—	—	—	
Brahmin	2	2	—	—	—	
Devanga	1	1	—	—	—	
Muslim	7	3	—	—	—	
Christian	1	1	—	—	—	
Total	140	29	1	1	—	

N.B. In other communities, they are not aware of N.E.S. Blocks.

The weavers of Kanakagiri are denied the benefit of a weavers' society which can guarantee them steady work and higher wages. They are eager to have a society and have made representations to the authorities. So far nothing has been done.

The only society which functions in the village is the tappers society going by the name of Kanakagiri Nadar Cooperative Credit Society with a membership of 40, out of whom 15 belong to Kanakagiri. The functioning of the Society cannot be said to be a success. It has not succeeded in persuading the members to market the produce through it. The reason for this is obvious; the Society does not pay the members quickly for the produce sold by them. The Society would have died a natural death but for the fact that it is a statutory authority for licensing tappers. The quantity of palm jaggery sold by the tappers to private dealers is considerable and the claim of the authorities that the entire production of palm jaggery in the State has been brought under the cooperative fold cannot be true of the village.

Weavers association

In the absence of a weavers' society, some persons owning a number of looms have formed themselves into a weavers' association chiefly for the purpose of getting staple yarn quota. The name of the association is Kakapalayam Art Silk Kaithari Javuli Urpathiyalar Sangam. It has at present a membership of 20 persons. This Association exists because of the yarn quota system in force. The membership in this is confined predominantly to Sengunthars.

Community project scheme

The village of Kanakagiri is included in the Community Development Block of MacDonald Choultry which place is called locally as Magudanchavady. This is only 2 miles from Kakapalayam. The scheme is in pre-extension stage. As such, it has not begun all its activities. As the functions of Panchayat Union are entrusted to it, it manages the local elementary school and executes a few developmental works like sinking and repairing of drinking water well. The benefits so far extended by the Block to the village of Kanakagiri is negligible; but it has a number of useful programmes. As such, it will be rather early to assess the usefulness of the Block. It could have activised the local Panchayat and started a cooperative credit society, separately for Kanakagiri. It could have popularized its social education activities which should always precede other developmental activities. Out of 325 households, 29 know of its existence and one household was actually benefited from the Block-vide Table 37. The Gramasevak whose function it is to keep close contact with the villagers is known only to six households (vide table 38), and even these households are not fully aware of his activities.

TABLE - 38

N.E.S. BLOCKS—NATURE OF BENEFIT

(Awareness about the Function of Gram Sevak)

Caste	No. of Households.	No. aware of the functions of Gram-Sevak.	No. that could describe the functions of Gram Sevak.				
			Full satisfactorily	Satisfactorily	Unsatisfactorily	Incorrectly	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Vanniar	71	—	—	—	—	—	—
Goundar	59	1	—	—	1	—	—
Shanar	59	—	—	—	—	—	—
Sengunthar	37	1	—	—	1	—	—
Pallar	32	—	—	—	—	—	—
Pillai	15	1	—	—	1	—	—
Chakkiliar	14	—	—	—	—	—	—
Chettiar	9	—	—	—	—	—	—
Asari	5	—	—	—	—	—	—
Pandaram	5	—	—	—	—	—	—
Paraiyan	4	—	—	—	—	—	—
Brahmin	2	1	—	—	1	—	—
Devanga	1	1	—	—	1	—	—
Naidu	2	—	—	—	—	—	—
Naicker	1	—	—	—	—	—	—
Vannan	1	—	—	—	—	—	—
Muslim	7	1	—	—	1	—	—
Christian	1	—	—	—	—	—	—
Total	325	6	—	—	6	—	—

Social awareness

From Table 39 it will be seen that out of 325 households, 25 read newspapers and know what is happening outside their village. Of these 25 households, Sengunthars rank foremost. Interest in social service is limited to 7 families and the participation in politics to 11 families. Politics in the village is chiefly indulged in during election time, which is celebrated in a holiday mood. And when the results of the elections are announced, they return back to the fields. Their interest in politics is thus momentary.

130 households know the district headquarters, 120 the taluk headquarters and 24 only the Block headquarters (vide Table 40). Normally, the villagers visit Salem, the district headquarters and not Sankari, the newly formed taluk headquarters. These two are located in opposite directions. As regards police station, 310 households are aware of it because they cannot help noticing the police station abutting the trunk road at Kakapalayam itself. The villagers were questioned of the famous river Cauvery which flows 20 miles away from the village. To our astonishment we find that only 39 households had heard of this river.

TABLE-39

GENERAL AWARENESS

Caste	Total No. of Households.	NO. OF HOUSEHOLDS. Reading daily News paper	Member/Members of which work for social uplift.	Member or Members of which take active part in politics.	Members who have joined in co-operative societies.
(1)	(2)	(3)	(4)	(5)	(6)
Vanniar	71	—	—	—	5
Goundar	59	4	3	4	13
Shanar	59	1	1	—	15
Sengunthar	37	10	3	5	—
Pallar	32	—	3	5	—
Pillai	15	2	—	—	1
Chakkiliar	14	—	—	—	—
Chettiar	9	4	—	2	—
Asari	5	—	—	—	—
Pandaram	5	1	—	—	—
Paraiyan	4	—	—	—	—
Brahmin	2	1	—	—	—
Naidu	2	—	—	—	—
Devanga	1	1	—	—	—
Naicker	1	—	—	—	—
Vannan	1	—	—	—	—
Muslim	7	1	—	—	—
Christian	1	—	—	—	—
Total	325	25	7	11	34

TABLE - 40

RANGE OF INFORMATION

Caste	Total No. of households.	NUMBER OF HOUSEHOLDS HEADS OF WHICH KNOW THE NAME OF				
		District Head-quarters.	Taluk Head-quarters.	Panchayat Block H.Q.	Police Station.	Name of Principal rivers of the district.
Vanniar	71	17	6	—	69	—
Goundar	59	33	22	4	58	9 Cauvery
Shanar	59	16	33	—	54	—
Sengunthar	37	21	18	3	35	8 Cauvery
Pallar	32	2	11	1	31	1
Pillai	15	13	9	3	13	4
Chakkiliar	14	—	—	—	14	—
Chettiar	9	6	6	4	9	4
Asari	5	2	—	—	4	—
Pandaram	5	3	3	1	5	1
Paraiyan	4	3	1	—	4	1
Brahmin	2	2	1	1	1	2
Naidu	2	2	2	2	2	2
Devanga	1	1	1	—	1	1
Naicker	1	1	1	1	1	1
Vannan	1	1	—	—	1	—
Muslim	7	6	5	3	7	4
Christian	1	1	1	1	1	1
Total	**525**	**130**	**120**	**24**	**310**	**39**

Awareness of family planning methods

We have conducted a limited family planning survey in the village. It was restricted to two points:

(1) Awareness that birth-control could be effected deliberately by artificial means; and

(2) Attitude to family-planning and limitation of size.

We found that out of 253 persons interviewed by us, only 49 were aware that pregnancy could be deliberately controlled by artificial means (vide Table 41). The position, in this village is, however more promising than what it is in the villages in backward areas. The awareness is high among Brahmins, Naidus, Devangas, Christians, Muslims, Chettiars and Sengunthars. It is totally absent among Vanniars.

TABLE - 41

FAMILY PLANNING AWARENESS

Community	No. of Honseholds Enquired.	No. of Households who are aware that pregnancy could be controlled deliberately by artificial means.	Percentage.
Vanniar	55	Nil	—
Goundar	45	5	11.11
Shanar	46	13	28.26
Sengunthar	27	11	40.74
Pallar	25	2	8.00
Pillai	13	2	15.38
Chakkiliar	13	—	—
Chettiar	7	4	57.14
Asari	4	1	25.00
Pandaram	3	1	33.33
Paraiyan	3	1	33.33
Brahmin	2	2	100.00
Naidu	2	2	100.00
Devanga	1	1	100.00
Naicker	1	—	—
Vannan	—	—	—
Muslim	5	3	60.00
Christian	1	1	100.00
Total	253	49	19.37

As regards attitude, the bulk of the persons interviewed are indifferent to the limitation of the size of the family. 161 persons out of 253 are indifferent. This indifference is found among all types of persons irrespective of the fact whether they have daughters or not, whether they have sons or not, whether they have children or not and whether their wives are aged or not. Among the persons not indifferent to family planning, the climate is found generally favourable to limitation. Out of 36 persons having more than three children with at least one son and one daughter, no one wants any more children (vide Table 42). Of the 13 persons having 2 to 3 children, with at least one son and one daughter, 11 persons do not want any more children and two only want more children. As regards 13 persons having children but not a son, 9 are prepared to risk another pregnancy so that they can have a chance of getting a son; only 4 persons in the category do not want any more children. In regard to 15 persons having children but no daughter, 10 want to try again and 5 do not want. Lastly, in regard to 15 persons having no children, they all expressed their desire to have children.

Percentages of persons indifferent to limitation of the size of the family are given below for some important communities :

Vanniars	...	80%
Goundars	...	73%
Shanars	...	67%
Sengunthars	...	48%
Chakkiliars	...	46%
Pallars	...	48%
Brahmins	...	0%
Muslims	...	40%

Indifference to family planning is supreme among Vanniars and it reflected in the number of children each family has. Generally, Goundars are known to adopt some indigenous methods of birth control. We do not know what these methods are. But this view is widely held and it is reflected in their slow increase rate. Surprisingly enough, large number of Goundars are recorded as indifferent to birth control. The absence of any indifference among Brahmins is due to their progressive attitude. Generally, forward communities are less indifferent than others in family planning.

We also wished to find out how the attitude of the married persons changes with reference to their ages. Among the 36 persons wanting more children, 27 are in the age-groups of 21–30. Among the 56 households wanting no more children, 24 are in the age group of 31–40 and 18 in the age group of 41–50–vide Table 43. This will indicate that most of the married males get sufficient number of children by the age of 30 and begin to think in terms of limitation. In the case of married females, they have an optimum number of children by the age of 20–22 and they begin to think in terms of limitation - vide table 44. From Table 45 we also find that eagerness for limitation begins after 10 years of marriage and continues steadily thereafter.

So on the whole though the percentage of persons indifferent to limitation is high, among persons not indifferent, the attitude is generelly favourable to family limitation. A shift as regards indifferent persons to positive attitude is not difficult to achieve, if social education is directed on proper lines.

Family Structure

From Table 12, we find that 41 families live under joint-family system. Even they will split up if more houses are available. Generally, most families divide themselves as soon as their sons get married. Separate living by the sons as soon as they are married si considered by the villagers as desirable and this does not necessarily involve partitioning of the properties. Actually, in many families we saw father and sons jointly cultivating the fields, and taking whatever grains they need for food. They sold the balance and the money realised is either used for improving the land or spent on common good of the families. The partitioning of the property is not thought of by the villagers till the death of the father. Among Goundars, wives are quite powerful, partly because wives themselves earn money and partly because of the small differences in the ages of the husband and wife. The authority of the mother-in-law is always accepted by daughter-in-law. This authority survives because the daughter-in-law is generally the brother's daughter. The relationship among the brothers is not cordial in some cases. It gets strained during the partitioning of the family property. Each brother will be supported by his father-in-law and some disputes go to courts.

In a village, whenever a dispute begins in a family, the whole village will come to know of it. The village will be divided into two groups, one intensifying the dispute and the other trying to bring about compromise. In any case, there would be sufficient material for gossip chiefly among womenfolk. Not all

TABLE - 42

INFORMATION AND ATTITUDE TOWARDS FAMILY PLANNING WITH

Caste/ Community	No. of Houses enquired.	No. aware of family planning Centre.	NUMBER WANTING MORE CHILDREN										No. Wanting no			
			Have more than 3 children		Have 1—3 children		Have no son		Have no daughter		Have no children.		Have more than 3 children		Have 1—3 children	
			Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage
Vanniar	55	—	—	—	—	—	—	—	—	—	5	83.33	5	41.67	—	—
Goundar	45	—	—	—	—	—	1	50	1	7.14	—	—	2	40.00	4	18.18
Shanar	46	—	—	—	1	5.88	3	37.50	3	33.33	3	60.00	4	57.14	1	5.88
Sengunthar	27	—	—	—	—	—	1	100	—	—	1	100	10	71.43	2	28.57
Chakkiliar	13	—	—	—	—	—	—	—	—	—	2	100	4	80.00	1	25.00
Pillai	13	—	—	—	—	—	—	—	1	25	1	100	1	50.00	—	—
Pallar	25	—	—	—	1	16.67	1	25	4	100	2	50.00	4	57.14	—	—
Chettiar	7	—	—	—	—	—	3	100	—	—	—	—	1	100	1	50.00
Muslim	5	—	—	—	—	—	—	—	1	100	1	50.00	1	100	—	—
Pandaram	3	—	—	—	—	—	—	—	—	—	—	—	—	—	1	50.00
Paraiyan	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Asari	4	—	—	—	—	—	—	—	—	—	—	—	2	100	—	—
Brahmin	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Naidu	2	—	—	—	—	—	—	—	—	—	—	—	1	100	1	100
Naicker	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Christian	1	—	—	—	—	—	—	—	—	—	—	—	1	100	—	—
Devanga	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Vannan	There is only one household and this head is widowed.															
Total	253	—	—	—	2	—	9	—	10	—	15	—	36	—	11	—

REFERENCE TO NUMBER OF SONS AND DAUGHTERS IN HOUSEHOLDS

more Children.

Indifferent.

Have no son		Have no daughter		Have no children		Have more than 3 children		Have 1—3 children		Have no son		Have no daughter		Have no children		Caste/ Community
Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	
—	—	1	7.14	—	—	7	58.33	16	100	7	100	13	92.86		16.00	Vanniar
—	—	2	14.29	—	—	3	60.00	18	81.82	1	50.00	11	78.57	2	100	Goundar
—	—	—	—	—	—	3	42.86	15	88.24	5	62.50	6	66.67	2	40.00	Shanar
—	—	—	—	—	—	4	28.57	5	71.43	—	—	4	100	—	—	Sengunthar
—	—	—	—	—	—	1	20.00	3	75.00	1	100	1	100	—	—	Chakkiliar
—	—	1	25.00	—	—	1	50.00	3	100	3	100	2	50.00	—	—	Pillai
1	25	—	—	—	—	3	42.86	5	83.33	2	50.00	—	—	2	50	Pallar
—	—	—	—	—	—	—	—	1	50.00	—	—	1	100	—	—	Chettiar
—	—	—	—	—	—	—	—	1	100	—	—	—	—	1	50	Muslim
—	—	—	—	—	—	1	100	1	50.00	—	—	—	—	—	—	Pandaram
—	—	—	—	—	—	—	—	1	100	—	—	2	100	—	—	Paraiyan
—	—	1	100	—	—	—	—	1	100	—	—	—	—	—	—	Asari
2	100	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Brahmin
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Naidu
—	—	—	—	—	—	1	100	—	—	—	—	—	—	—	—	Naicker
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Christian
1	100	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Devanga
																Vannan
4	—	5	—	—	—	24	—	70	—	19	—	40	—	8	—	

TABLE - 43

ATTITUDE TOWARDS FAMILY PLANNING WITH REFERENCE

Caste	No. wanting more children, the age of the head of household (Male) being										No. wanting no more children, of household					
	Above 50		41—50		31—40		21—30		20 or less		Adove 50		41—50		31—40	
	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage
Vanniar	—	—	—	—	—	—	4	19·05	1	100	2	66.67	1	6.25	1	7.14
Goundar	—	—	—	—	—	—	2	28.57	—	—	1	16.67	2	14.29	5	27.78
Shanar	1	33.33	1	12.50	1	5.00	7	46.67	—	—	—	—	—	—	4	20.00
Sengunthar	—	—	—	—	—	—	2	40.00	—	—	—	—	9	81.82	3	37.50
Chakkiliar	—	—	—	—	—	—	2	33.33	—	—	1	100	1	100	2	40.00
Pillai	—	—	—	—	—	—	2	40.00	—	—	1	33.33	—	—	—	—
Pallar	—	—	—	—	—	—	6	54.55	2	100	—	—	—	—	4	50.00
Chettiar	—	—	—	—	1	25.00	2	100	—	—	—	—	—	—	2	50.00
Muslim	—	—	—	—	2	66.67	—	—	—	—	—	—	—	—	—	—
Pandaram	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	33.33
Paraiyan	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Asari	—	—	—	—	—	—	—	—	—	—	1	100	1	100	1	100
Brahmin	—	—	—	—	—	—	—	—	—	—	—	—	1	100	1	100
Naidu	—	—	—	—	—	—	—	—	—	—	—	—	2	100	—	—
Naicker	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Christian	—	—	—	—	—	—	—	—	—	—	—	—	1	100	—	—
Devanga	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Vannan	There is only one household and this head is Widowed.															
Total	1	—	1	—	4	—	27	—	3	—	6	—	18	—	24	—

TO AGE OF THE HEAD OF THE HOUSEHOLDS

the age of the head (male) being				INDIFFERENT								Caste
21—30		20 or less		Above 50		41—50		31—40		21—30		20 or less		
Households	Percentage	Households	Percentage	Households	Precentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	
2	9.52	—	—	1	33.33	15	93.75	13	92.86	15	71.43	—	—	Vanniar
—	—	—	—	5	83.33	12	85.71	13	72.22	5	71.43	—	—	Goundar
1	16.67	—	—	2	66.67	7	87.50	15	75.00	7	46.67	—	—	Shanar
—	—	—	—	3	100	2	18.18	5	62.50	3	60.00	—	—	Senguntha
1	16.67	—	—	—	—	—	—	3	60.00	3	50.00	—	—	Chakkiliar
1	20.00	—	—	2	66.67	1	100	4	100	2	40.00	—	—	Pillai
1	9.09	—	—	1	100	3	100	4	50.00	4	36.36	—	—	Pallar
—	—	—	—	1	100	—	—	1	25.00	—	—	—	—	Chettiar
1	50.00	—	—	—	—	—	—	1	33.33	1	50.00	—	—	Muslim
—	—	—	—	—	—	—	—	2	66.67	—	—	—	—	Pandaram
—	—	—	—	—	—	—	—	2	100	1	100	—	—	Paraiyan
—	—	—	—	—	—	—	—	—	—	1	100	—	—	Asari
—	—	—	—	—	—	—	—	—	—	—	—	—	—	Brahmin
—	—	—	—	—	—	—	—	—	—	—	—	—	—	Naidu
—	—	—	—	—	—	—	—	1	100	—	—	—	—	Naicker
—	—	—	—	—	—	—	—	—	—	—	—	—	—	Christian
1	100	—	—	—	—	—	—	—	—	—	—	—	—	Devanga
8	—	—	—	15	—	40	—	64	—	42	—	—	—	

TABLE - 44

ATTITUDE TOWARDS FAMILY PLANNING WITH REFERENCE

Caste	No. wanting more children the age of the child bearing woman being.														No. wanting no more child bearing					
	Above 40		36—40		31—35		26—30		21—25		16—20		Less than 16		Above 40		36—40		31—35	
	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage
Vanniar	—	—	—	—	—	—	—	—	1	12.50	4	40.00	—	—	2	28.57	—	—	—	—
Goundar	—	—	—	—	—	—	—	—	1	25.00	1	50.00	—	—	1	12.50	1	11.11	4	36.36
Shanar	1	20.00	1	20.00	—	—	1	7.14	1	20.00	6	54.55	—	—	—	—	—	—	—	—
Sengunthar	—	—	—	—	—	—	—	25	1	20.00	1	33.33	—	—	3	50.00	1	100	6	85.71
Chakkiliar	—	—	—	—	—	—	1	—	—	—	1	100	—	—	1	100	1	100	1	50
Pillai	—	—	—	—	—	—	—	—	1	16.67	1	50.00	—	—	1	33.33	—	—	—	—
Pallar	—	—	—	—	—	—	—	50	1	33.33	7	77.78	—	—	—	—	1	25	2	50
Chettiar	—	—	—	—	—	—	1	—	—	—	2	100	—	—	—	—	—	—	1	100
Muslim	—	—	—	—	—	—	—	—	1	50.00	1	50.00	—	—	—	—	—	—	—	—
Pandaram	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Paraiyan	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Asari	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	100
Brahmin	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	100
Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	100	—	—
Naicker	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Christian	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	100
Devanga	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Vannan	There is only one household and this head is widowed.																			
Total	1	—	1	—	—	—	3	—	7	—	24	—	—	—	8	—	5	—	18	—

TO AGE OF THE CHILD-BEARING WOMAN BEING

children, the age of the woman being

26—30		21—25		16—20		Less than 16		Above 40		36—40		31—35		26—30		21—25		26—20		Caste
Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	
3	18.75	1	12.50	—	—	—	—	5	71.43	11	100	3	100	13	81.25	6	75	6	60.00	Vanniar
1	9 09	1	25.00	—	—	—	—	7	87.50	8	88.89	7	63 64	10	90.91	2	50	1	50.00	Goundar
4	28.57	1	20.00	—	—	—	—	4	80.00	4	80	6	100	9	64.29	3	60	5	45.45	Shanar
2	40.00	—	—	—	—	—	—	3	50.00	—	—	1	14.29	3	60	4	50	2	66.67	Sengunthar
1	25	1	25	—	—	—	—	—	—	—	—	1	50	2	50	3	75	—	—	Chakkiliar
—	—	1	16.67	—	—	—	—	2	66.67	—	—	1	100	1	100	4	66.67	1	50	Pillai
1	25	1	33.33	—	—	—	—	1	100	3	75	2	50	3	75	1	33.33	2	22.22	Pallar
—	—	1	100	—	—	—	—	1	100	—	—	—	—	1	50	—	—	—	—	Chettiar
—	—	1	50.00	—	—	—	—	—	—	—	—	—	—	1	100	—	—	1	50	Muslim
1	100	—	—	—	—	—	—	—	—	—	—	2	100	—	—	—	—	—	—	Pandaram
—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	100	—	—	—	—	Paraiyan
1	100	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	100	—	—	Asari
1	100	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Brahmin
1	100	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Naidu
—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	100	—	—	—	—	Naicker
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Christian
—	—	—	—	1	100	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Devanga
16	—	8		1	—	—	—	23	—	26	—	23	—	47	—	24	—	18	—	

TABLE-45

ATTITUDE TOWARDS FAMILY PLANNING WITH

Caste/ Tribe/ Community	No. wanting more children, duration of marriage being.										No. wanting no more children					
	Over 20 years		16—20 years		11—15 years		6—10 years		5 or less years		over 20 years		16—20 years		11—15 years	
	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage
Vanniar	—	—	—	—	—	—	2	15.38	3	42.86	2	13.33	1	14.29	2	15.38
Goundar	—	—	—	—	—	—	—	—	2	66.67	2	10.52	2	28.57	4	33.33
Shanar	2	20.00	—	—	1	11.11	—	—	7	63.64	—	—	—	—	4	44.44
Sengunthar	—	—	—	—	—	—	—	—	2	66.67	6	60.00	4	100	1	33.33
Chakkiliar	—	—	—	—	1	25.00	—	—	1	50.00	2	100	2	66.67	1	25.00
Pillai	—	—	—	—	—	—	—	—	2	40.00	1	33.33	—	—	—	—
Pallar	—	—	—	—	—	—	2	50.00	6	85.71	1	14.29	3	100	1	25.00
Chettiar	—	—	—	—	1	100	—	—	2	100	1	50.00	—	—	—	—
Muslim	—	—	—	—	—	—	1	100	1	50.00	—	—	1	100	—	—
Pandaram	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Paraiyan	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Asari	—	—	—	—	—	—	—	—	—	—	1	100	1	100	1	100
Brahmin	—	—	—	—	—	—	—	—	—	—	—	—	1	100	1	100
Naidu	—	—	—	—	—	—	—	—	—	—	—	—	1	100	1	100
Naicker	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Christian	—	—	—	—	—	—	—	—	—	—	—	—	1	100	—	—
Devanga	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Vannan	There is only one household and this head is widowed.															
Total	2	—	—	—	3	—	5	—	26	—	16	—	17	—	16	—

REFERENCE TO DURATION OF MARRIAGE

during of marriage being				INDIFFERENCE								Caste/ Tribe/ Community
6—10 years		5 or less years		Over 20 years		16—20 years		11—15 years		6—10 years		5 or less years		
Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	
1	7.69	—	—	13	86.67	6	85.71	11	84.62	10	76.92	4	57.14	Vanniar
—	—	—	—	17	89.48	5	71.43	8	66.67	4	100	1	33.33	Goundar
1	14.29	—	—	8	80.00	9	100	4	44.44	6	85.71	4	36.36	Shanar
1	14.29	—	—	4	40.00	—	—	2	66.67	6	85.71	1	33.33	Sengunthar
—	—	—	—	—	—	1	33.33	2	50.00	2	100	1	50.00	Chakkiliar
1	25.00	—	—	2	66.67	—	—	1	100	3	75.00	3	60.00	Pillai
—	—	—	—	6	85.71	—	—	3	75.00	2	50.00	1	14.29	Pallar
1	50.00	—	—	1	50.00	—	—	—	—	1	50.00	—	—	Chettiar
—	—	—	—	—	—	—	—	1	100	—	—	1	50.00	Muslim
1	100	—	—	—	—	1	100	1	100	—	—	—	—	Pandaram
—	—	—	—	—	—	—	—	2	100	1	100	—	—	Paraiyan
—	—	—	—	—	—	—	—	—	—	1	100	—	—	Asari
—	—	—	—	—	—	—	—	—	—	—	—	—	—	Brahmin
—	—	—	—	—	—	—	—	—	—	—	—	—	—	Naidu
—	—	—	—	—	—	—	—	1	10	—	—	—	—	Naicker
—	—	—	—	—	—	—	—	—	—	—	—	—	—	Christian
—	—	—	—	—	—	—	—	—	—	—	—	—	—	Devanga
6	—	1	—	51	-	22	—	36	—	36	—	16	—	

families have disputes and strained relations. We came across families in which perfect harmony existed.

On important social occasions, the maternal uncle has an important role to play in the conduct of many ceremonies. Next to the maternal uncle, comes the paternal uncle and aunt's husband. The sons-in-law also have important duties to be performed.

Succession of property is by the male line. Most of the villagers are not aware of the provisions of the newly enacted Hindu Succession Act (vide table 46). Only 18 households know about the change in the law of succession but none follows it.

Religious Activities

Kanakagiri is essentially a typical Hindu village. There are only 18 households who are non-Hindus. The Muslims and Christians do not have any place of worship like Church or Mosque in the village. The Hindus are divided into a number of heterogenous castes. This is because they worship different types of deities. A list of deities worshipped by each caste is given in table 47. It will be seen that Murugan is universally worshipped by all castes. The village has an important Murugan temple located at the Velayudaswami hillock. It is a small temple and it has no architecture worth describing. Worship is performed daily with a Brahmin acting as the priest. The temple is managed by a Board of Trustees nominated by the Hindu Religious Endowments Board. The members of the Board of Trustees are mostly Goundars. It attracts a number of devotees from outside the village. The important festival in this village is Poosam in the month of Thai which comes immediately after the harvest. They are at leisure then and in a mood to spend. They visit the temple and offer worship. They buy odd things from the shops erected round the hillock for the occasion. Children enjoy rides in the merry-go-round. All return home in the evening chewing sugar-cane which is sold on the occasion. This temple is visited by all castes except Harijans.

Next in importance is Mari Amman festival taking place in the hamlet of Velappankoil. Generally, the Goundars celebrate it. The Vanniars of Malapriyampalayam also take part in it. The Sengunthars and Shanars do not attend this festival. The festival comes in the month of Iypasi (October-November). The celebration lasts for a week. The festival begins by planting a three-pronged margosa branch in front of the temple. On this branch, an open fire-pot would be kept and the fire in it would be kept up till the end of the festival. The Poojari of the temple would take this pot in his hands with a cushion of green margosa leaves and dance round the temple daily in the mornings to the accompaniment of drums played by Chakkiliars or Parayars. Ladies of the village would bring water and pour at the feet of the Poojari. In the evenings, the villagers would gather in the temple and dance round the planted margosa stem to the rythm of the drums played by Harijans who will also be dancing and going round with others. This will be witnessed by elders and ladies. On the 7th day, rice will be cooked at the temple premises as Pongal and offered to the deity. The devotees would also bring "Mavilakku" and offer it to the deity. "Mavilakku" consists in making a ball with rice or cumbu flour with jaggery and burning a small wick with ghee at the top of the ball. A plate brought by a lady devotee would contain two such "Mavilakkus". In olden days, they used to sacrifice goats but that practice has been discontinued. Goats are however slaughtered and eaten on the occasion. The culmination of the festival week is marked by uprooting the margosa stem and immersing it ceremoniously in the village tank, after taking it on a procession along the streets of the hamlet. During the procession, people will throw at others coloured turmeric water. For the Mariamman festival, close relatives will be invited. There is an unwritten rule that all those who happen to be in the hamlet on the day, the Margosa stem is planted at the commencement of the festival, should remain in the village till the festival comes to an end.

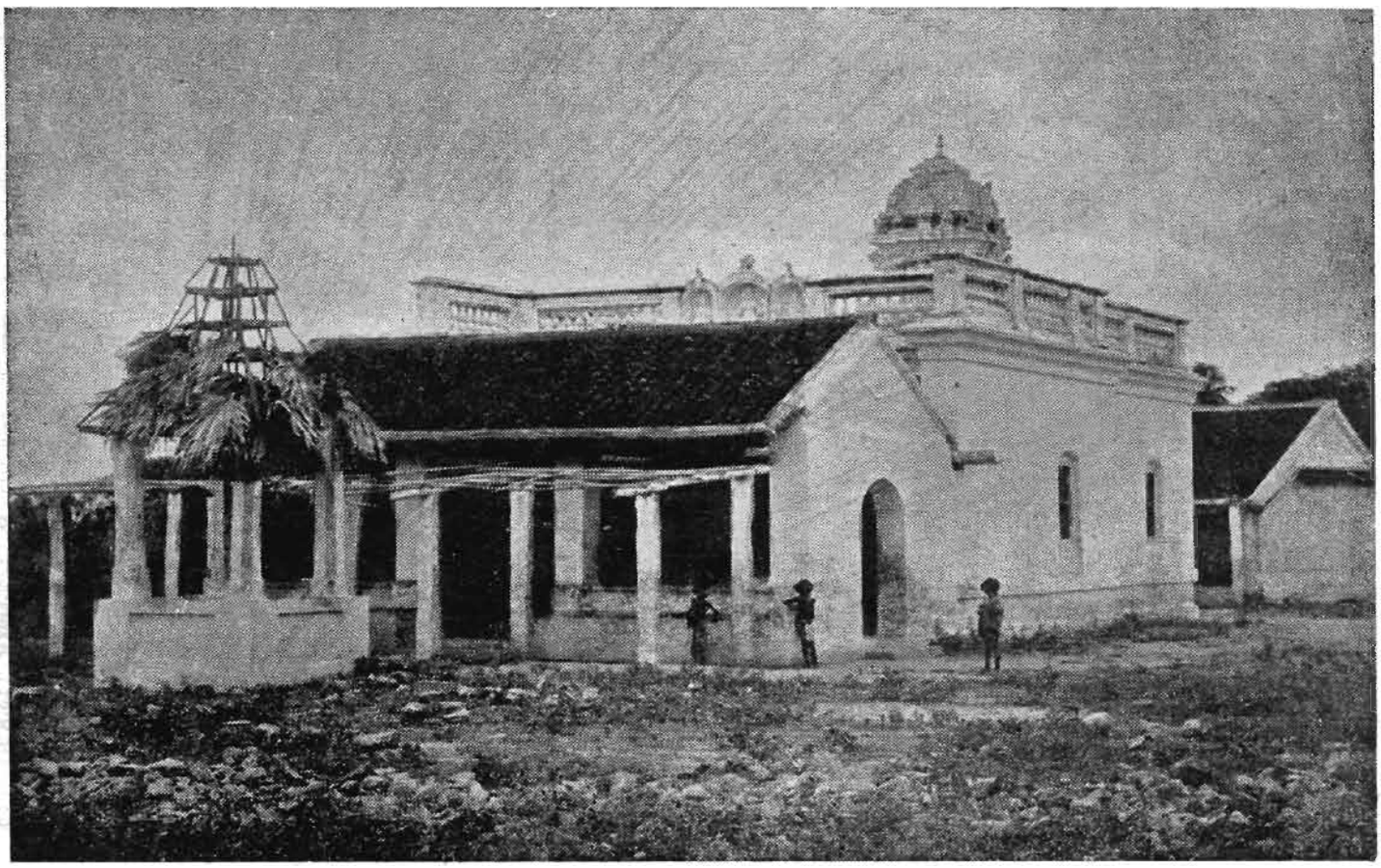
At Malapriyampalayam, there are two temples one for Mariamman and another for Muniappan. They do not have any festival. At Palamundi, there is a Mariamman temple housed in a thatched building. The festival of this temple is celebrated exclusively by Shanars. The Chakkiliars of Velappankoil have a separate Mariamman deity under the shade of a tree. Under the pretext of celebrating the annual festival, they go about collecting money from the Goundars.

There is another Mariamman temple at Kakapalayam. The celebrations of the festival take place in the month of Panguni. As Sengunthars arrange this festival, Goundars do not take part in it. There is always rivalry between Goundars and Sengunthars. It will be their endeavour to excel each other in the celebration of the festival. All temple festivals other than Velayudhaswami festival are sectarian in nature. But



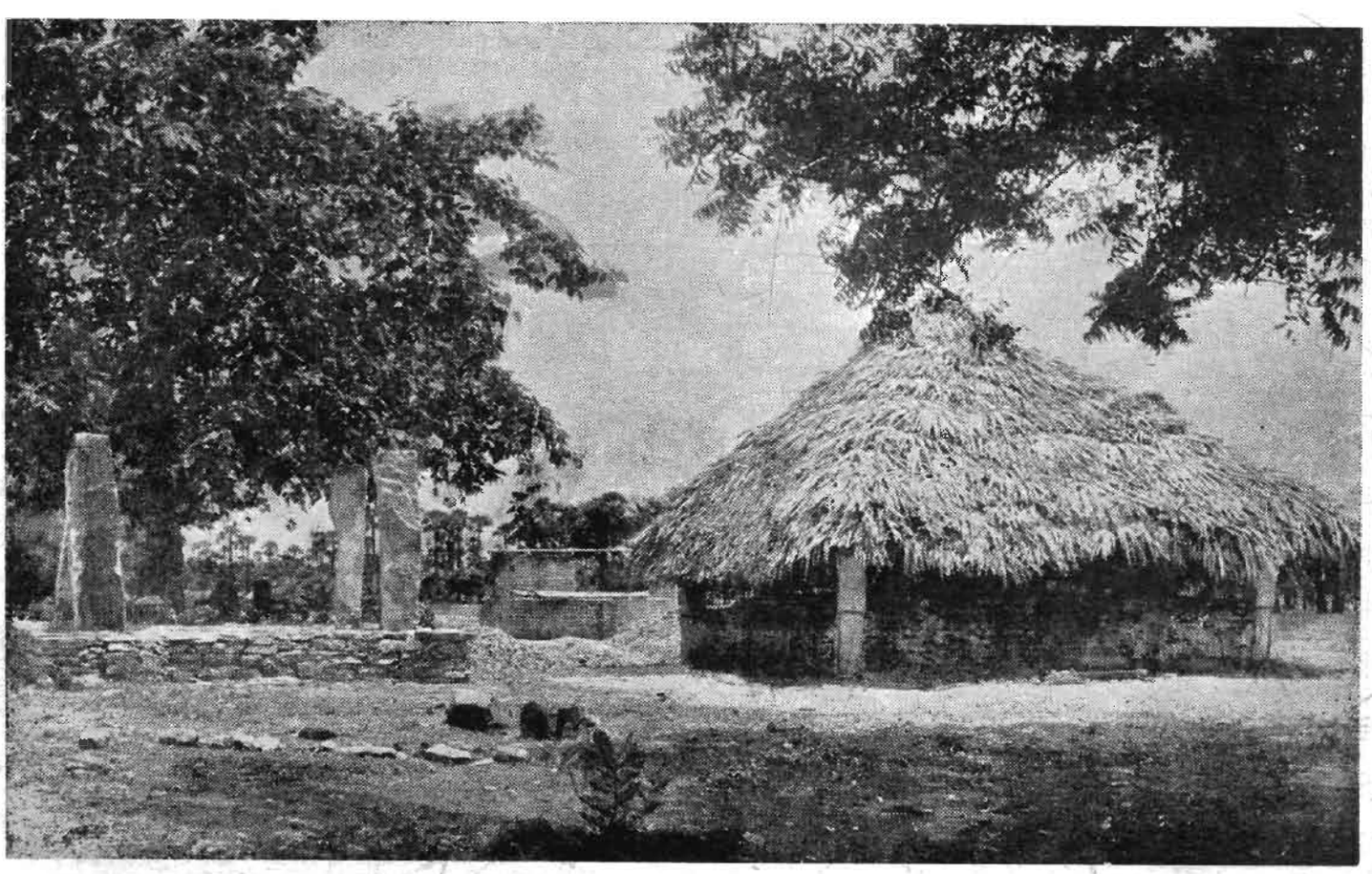
This demon-god, sitting very imposingly with one leg crossed, watches the traffic along the trunk road. The image is getting dilapidated. It enjoys no festival. Its dovotees are also getting fewer.

MARIAMMAN TEMPLE AT VELAPPAN KOIL



The most prosperous of the Mariamman temple in the village.

MARIAMMAN TEMPLE AT PALAMUNDI



The festival of this temple is celebrated exclusively by the Shanars.
Others do not take part in it.

TABLE - 46

AWARENESS OF CHANGES IN HINDU LAW OF SUCCESSION AND ADOPTION

Caste	No. of persons interviewed.	Number aware that there have been changes, Hindus, Adoption Act.	Number that could describe the changes in Hindu Adoption Act Correctly	Number aware that there have been changes in Hindu Succession Act	Number that could describe the changes in Hindu Succession Act correctly.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Vanniar	71	—	—	—	—	
Goundar	59	—	—	2	2 *	* Share for daughter.
Shanar	59	1	—	1	—	
Sengunthar	37	—	—	—	—	
Pallar	32	—	—	—	—	
Pillai	15	2	—	1	1 *	* Right to get a share in father's property.
Chakkiliar	14	—	—	—	—	
Chettiar	9	—	—	3	3 *	* Share for daughter
Asari	5	—	—	—	—	
Pandaram	5	—	—	—	—	
Paraiyan	4	—	—	2	2 *	* Share for daughter
Brahmin	2	—	—	1	1 *	* do.
Naidu	2	—	—	2	2 *	* do.
Devanga	1	—	—	1	1 *	* do.
Naicker	1	—	—	1	1 *	* do.
Vannan	1	—	—	—	—	
Muslim	7	—	—	3	3 *	* do.
Christian	1	1	—	1	1 *	* do.
Total	325	4	—	18	17	

TABLE - 47

DEITIES BY COMMUNITIES.

Community	Deities worshipped.
Vanniar	Murugan; Peria andavan; Pappathi ammal; Lakshmi; Saraswathi, Vinayakar; Raja.
Goundar	Amman; Parthipuliamman; Naliavalliamman; Annamar; Elayappan; Athanuramman; Murugan; Panchayayi.
Shanar	Murugan; Perumal; Mariyai; Kaliamma; Annamar; Kandasami; Magadachamma; Karuppusamy; Alavanachiamma; Parthipuliamman; Malaraniamma.
Sengunthar	Murugan; Eswari; Elumalai; Lakshmi; Saraswathi; Vinayakar; Kanniamman; Perumal; Ayyanarappan; Palaniandavar; Kaliamma; Mathurai Veeran; Angalamman.
Pallar	Kambathan; Periasamy; Mathurai Veeran; Perumal; Mariamma; Annammal Theivam, Murugan.
Pillai	Perumal; Murugan; Lakshmi; Peria andavan; Angai.
Chakkiliar	Perumal; Mariamma; Kavalamalai.
Chettiar	Murugan; Peria andavar; Perumalsami.
Asari	Murugan.
Pandaram	Murugan; Peria andavar; Lakshmi; Parthipuli; Saraswathi; Vinayakar.
Paraiyan	Murugan; Kaliamma
Brahmin	Murugan; Saraswathi; Lakshmi; Vinayakar; Siva; Vishnu.
Naidu	Perumal; Saraswathi; Lakshmi; Vinayakar; Ankalamma.
Devanga	Venkatachalapathi
Naicker	Murugan
Vannan	Murugan; Veerapalarasami
Christian	Jesus
Muslim	Allah; Nagoor Andavar.

in all these the services of Harijans are requestioned. Their role is to play drums and in return they are fed during the entire period.

On the roadside near Kakapalayam, a Muniappan of a large-sized terra-cotta image is found sitting imposingly with one leg crossed. This is getting dilapidated. No festival is celebrated for it.

The villagers also celebrate festivals like Tamil New Year's Day, 18th of Adi, Pongal etc. The most important is the Pongal celebrated at the commencement of the month of Thai. On the first day, sweet rice Pongal would be cooked in the house and eaten. On the second day, farmers celebrate Mattu Pongal for the welfare of cattle. The bullocks will be washed and their horns painted. After cooking the Pongal, a portion of it will be fed to them. These animals will be then taken round with the villagers making a loud noise. The third day will be the children's day. Children collect edibles and go to the neighbouring water spots like tanks, rivers etc. dance and play the whole day singing folk songs. They will pluck wild flowers and throw them along with the cow-dung "Pilliars" into the water. To witness these, many young boys will also gather and encourage girls in their frolic.

Next to Pongal is the 18th of Adi when the newly married couples are invited and new clothes presented. Except for Brahmins and a few other high class people like Sengunthars, Pillais and Naidus, others do not attach any importance to Deepavali. The Hindus of the village do not align themselves either as Vaishnavites or as Saivites. They worship both Siva and Vishnu.

Recreation and Amusements

Besides the temple festivals the villagers have also other items of recreational activities in which they can indulge. During the moon-lit nights, the village youths join together and play "Chadugudu" or "Kilithattu". Villagers now-a-days visit touring cinemas at Attayampatti, Elapalli or MacDonald Choultry. One practical effect of this is that the workers imitate these tunes they have heard in the picture houses while they are at work. Card games are played occasionally in some households. A few households own radio sets. Women play the popular game of "Kummi" on moon-lit nights. Inside the house they play Thayakattam or Pallanguli. Young boys play "Nilapoochi" or "Nondi".

—o—

CHAPTER VI

CONCLUSION

The first impression we have in visiting this village was that the various communities live in perfect harmony. But we were made aware later of the inner rivalries. These have acted as a hindrance to developmental work and obstructed the effectiveness which the Panchayat has over the economy of the village.

From the top of the hillock on which the Velayudhaswami temple is located, we have seen the parched soil all around. We saw how difficult it was to carry on agriculture in these unhelpful tracts where monsoons failed too frequently. We have seen the bottoms of the deep irrigation wells and appreciated how difficult it is to bale the water to use it for irrigation. We have seen how scanty is the supply of water in the irrigation tank. We have seen the sturdy cattle and the tenderness and care with which they are looked after. In Palamundi, one of the hamlets, we have seen the inside of the pots hanging on palmyra trees. They are duly coated with lime. The tappers cannot afford to get caught by the police for infringing the prohibition laws by fradulently omitting to prevent fermentation of Neerah. In all the hamlets, we have heard the chattering noise of the handlooms. This came not only from the quarters of traditional Sengunthar weavers but also from the quarters of Vanniars, Shannars, Pandarams, Pallars and even Goundars. The people of the village now depend more on the handloom industry than on agricultural occupation for their existence. Whether this industry will survive the impact of the industrialisation of India is a matter of concern for one who is interested in the future of the village. But at the moment it has saved them from starvation. We have tried to present a picture of a village which is passing through an economic crisis and where neither handloom industry nor agriculture have a bright future. Whether the Panchayat Raj or the National Extension Movement can save this village and give it a new life is a matter of interest to any student of sociology.

—:o:—

APPENDIX I

[Verse recited by the Barber in Kongu Vellalar's Marriages]

ஓம் சரவணபவ

மங்கள வாழ்த்து

"MANGALA VALTHU"

நல்லகண பதியைக் காலையிலே நாம் தொழுதால்
அல்லல் வினையெலாம் அகலுமே—சொல்லிய
தும்பிக்கை யானைத் தொழுதால் வினை தீரும்
நம்பிக்கை உண்டே நமக்கு.

———

கந்தன் இந்திரன் கரியமால் ஐயனும்
சந்திர சூரியர் தானவர் வானவர்
முந்திய தேவர் முனிவரும் காத்திட
நல்லகல் யாணம் நடத்துமுன் சீர்தான்
தப்பித மின்றியே சரஸ்வதி துணையே!

———

சீரிய தினைமா தேனுடன் கனிமா
சக்கரை வெல்லம் கனியுடன் பிலாச்சுளை
இக்கோ தமாக இனியசிறு கிழங்கும்
எள்ளவல் பொரியும் இளந்தேங் காயும்
அள்ளி யநந்தும் ஐங்கரத் தோனே!
பொங்கிய சாதம் பொரிகரி முதலாய்
செங்கை கையால் திரட்டியே பிடித்து
ஆசம் அணிந்து அழகு சிறந்து
பூரம் முடித்து கோடு துலங்கும்
வேழம் முகவளை விநயகனைத் தாள்பணிந்து
அடியேன் சோதனை அவனியில் உரைத்து
கடியதாய் வந்தென் கருத்திலே நின்று
மனத்துயர் போக்கும் மதகரி சரணம்!
கிரேதா திரேதா துவாபரி கலியுகம்
சேரன் சோழன் பாண்டியன் மூவரும்
(கூடி இராச்சியம் ஆளும் போது)
கருவூர் தோன்றித் திருவூர் அதிபவளம்
சிறந்த மானிடம் தாயது சுற்றம்
வாழ்வது பொருந்திய.....
இந்திரன் தன்னை இனிகண்ட நாளாய்
பக்குவம் கண்டு பருவங்கள் கூறி
திக்கிலுள் ளோரும் சிலரும் கூடி
வேதியன் பக்கல் விரைவுடன் சென்று
சோசியரை அழைத்து சாஸ்திரம் கேட்டு
இந்த மாப்பிள்ளைப் பேர்தனைக் குறித்து
இந்தப் பெண்ணின் பேர்தனைப் பேசி
இருவர் பேரையும் ராசியாய்ப் பார்த்து
கழுத்தில் ஓடிய கயிற்றுப் பொருத்தம்
ஒன்பது பொருத்தம் உண்டென்று சொல்ல
வாசல் கௌளி வழிதனில் நிமித்தம்
தெளிவுடன் கேட்டுச் சிறியோர் பெரியோர்
கூறிய சொல்லைக் குறிப்புடன் கேட்டு
உத்தம வாக்கியம் தட்சணம் கேட்டு
உரியோர் எழுந்து உன்மக னுக்கென
பிரியமுடன் வெற்றிலைப் பிடிதனைப் பிடித்து
நாளது குறித்து நல்விருந் துண்டு
வாழ்வது மங்கையர்க்கு மனமது மகிழ
கற்றோர் புகழும் கணக்கினை அழைத்து
தேன்பனை யோலைத் திருத்தி எழுதி
திசைதிசை எங்கும் திசைகட லெல்லாம்
மூத்தோர் வந்து மெழுகி வழித்து
பாத்தடம் எங்கும் பாவை தெளித்துப்
பண்டு வாழும் பாரிய கலத்தைக்
கொண்டு வந்து குணமுடன் விளக்கி
மேவிய சம்பா அரிசியை மோந்து
வாரியே வைத்து வரிசை குறையாமல்
மனம் பொருந்திய மாப்பிள்ளை தனக்கு
குணம் பொருந்திய குடிமகளை அழைத்து
உலரி மெச்சிட முகமும் துடைத்து
கலறி மெச்சிட நெய்க்காப் பிட்டு
தட்டுப் புனுகு சந்தனக் காப்புடன்
மட்டிட்ட பன்னீர் மஞ்சள் நீராடிவர
கும்பக் கிணற்றுநீர் கொண்டுவந் தழகாய்
(ஏழ்தீர்த்தம் இளநீரும் மேளமுட னேவார்த்து)
செந்நெல் சோற்றுல் சீக்கது கழித்து
வண்ணப் பட்டு வஸ்திரம் தன்னை
நெருங்கக் கொய்து நேர்ப்பட உடுத்தி
அன்னமுப் பழமும் ஆவிநெய் பாலும்
மன்னவன் தனக்கு மகிழ்வுடன் கொடுத்து
உள்ளவர் எல்லாம் ஒப்புடன் வந்து
சாணம் கொண்டு தரைதனை மெழுகி
கணபதி தன்னைக் கருத்துடன் பாடி
அலைகடல் பொருந்திய அருகது சூடி
இலையுடன் பழமும் இதமுடன் படைத்து
குழவிக்குக் கங்கணம் குணமுடன் தரித்து
குப்பாரி கொட்டி குலதேவதை(யை) அழைத்து
செப்பமுடன் மன்னவர்க்குத் திருநீற்றுக் காப்பணிந்து
சாந்து சந்தனம் தண்பனி நீரும்
சேர்ந்த சந்தனம் சிவக்கவே பூசி
கொத்தரளி கொடியரளி கோத்திரத்து நல்லரளி
முல்லை இருவாட்சி முளைமலரா செண்பகப்பூ
நாறும் கொழுந்தும் நந்தியா வட்டமுடன்
வேரும் கொழுந்தும் வில்வங்கள் வைத்ததொரு
தண்டமாலை கொண்டமாலை சோபகமாலை சுடர்மாலை
ஆடையாபரணம் அலங்காரம் தாம்பூண்டு
வாடைகள் தன்னை மதிப்புடனே தான்பூசி
திட்டமுடன் பேழைதனில் சோறும்நிறை நாழிவைத்து
நட்டுமுட்டுத் தான்முழங்க நாட்டார்தம் சபைவந்து
நலமுடனே சுற்றிநறுஞ் சோற்றடையும் தானெறிந்து

திருஷ்டி கழித்து சூரியனைத் தெண்டனிட்டு
அட்டியது செய்யாமல் அழகுமனைக் குவந்து
மணவறையை அலங்கரித்து மன்னவரைத் தானிருத்தி
இளமையுள்ள மங்கையரை ஏந்திழையைத் தானழைத்து
சந்தனம் புனுகு ஜவ்வாது மிகப்பூசி
மந்தாரை மல்லிகை மருக்கொழுந்து மாலையிட்டு
கூரைமடித்து வைத்துக் குணமுள்ள பெண்மயிலாள்
பேழைமூடி சுமந்து பிறந்தவனைச் சுற்றிவந்து
சந்திரரும் சூரியரும் சபையோர்கள் தானறிய
இந்திரனுர் தோழனுக்கு இணைநோக்கி நின்றபின்பு
தேங்காய் முகூர்த்தமிட்டு செல்வ வினையகர்க்கு
பாங்காகக் கைதொழுது பாரிசெய்யப் போரேமென்று
மாதாவின் அரண்மனைக்கு மகளரும் வந்திறங்கி
போதவே பால்வார்த்துப் போசனமும் தானருந்தி
தாயா ருடன்பாதம் தலைகுனிந்து தெண்டனிட்டான்
'போய்வா மகனே'என்றுபோற்றி மனுக்கொடுத்தாள்
பயணமென்று முரசுகொட்ட பாரிலுள்ளோர் தாமறிய
வயணமுள்ள மன்னவர்கள் மதகரியை அலங்கரித்து
பேரணி யதிர பெரிய நிகாரடிக்க
கைத்தாளம் லவண்டை கைதப்பு தான்முழங்க
உள்மேளம் பிறமேளம் ஊரும் அதிரடிக்க
சேகண்டி மல்லாரி திமிர்தாளம் பம்பை
வலம்புரி சங்கு வகைவகையாய்த் தான்ஒலிக்க
பலபுலத்து வாத்தியங்கள் நால்திசையும் தான்முழங்க
நாடியே வந்தவர்கள் நட்சத்திரம் போல்வருக
தேடியே வந்தவர்கள் தேன்முரசு போல் வருக
சுருட்டிய சூர்யபாணம் தீவட்டி முன்நடக்க
இடக்கை வலக்கை இருபுறமும் சூழ்ந்துவர
தந்தை யானவன் தண்டிகை மேல்வர
தமைய னானவன் யானையின் மேல்வர
ஆனையின் பின்னே அழகுள்ள மாப்பிள்ளை
சேனையின் பின்னே திரண்டு முன்நடக்க
பட்டம் புலவர் படித்தவர் முன்நடக்க
கட்டியங்கள் கூறி கவிவாணர் பாடிவர
அடியார்கள் ஆயிரம்பேர் ஆலத்தி ஏந்திவர
அன்ன நடையார்கள் அருமைப் பெரியோர்கள்
பொன்னிவளக் கையாலே பேழைமூடி தானேந்தி
வண்ணவளக் கச்சையர்க்கு வரிசைகொண்டு வந்தமென்று
பூட்டினுர் பொன்னெடுத்து பொன்னுர் திருக்காதில்
ஊட்டினுர் சாதம் உடுத்துமென்றுர் பட்டாடை
மாணிக்கத்தால் மாங்கலியம் வைடூரியம் திருப்பூட்டி
நாட்டரசன் கால்நாட்டி நல்ல முகூர்த்தமிட்டு
பேய்க்கரும்பு நாட்டி பிறமண்ணும் தான்போட்டு
அம்மி வலமாக அரசாணி முன்னுக
ஆயிரம் பெருந்திரி அலவலமாய் தானெரிய
போயிருந் திடுவர் பொருந்தியே மணவறையை
சுத்தமுடன் கலம்விளக்கி சோறரிசி பால்பழமும்
பக்தியுடன் அத்தனையும் பாலித்தார் மணவறையில்
தாய்மாமன் தன்னை தயவுடனே தானழைத்து
பொட்டிட்டு பொன்முடித்து பேடை மயிலியற்கு
பட்டமெனக் கட்டினுர் பாரிலுள்ளோர் தானறிய
கொத்துக் கல்மாலை கொண்டையில் சுற்றி
சித்திரத் திலகம் நெற்றியில் விளங்க
ஆடுமங்கப் பெண்ணை அலங்கிருதம் செய்து
மாமனெடுத்து மனையதுசுற்றி மணவாளன் கிட்டவைத்து
மன்னவர்க்கு மைத்துனரை வாங்களென் தானழைத்து

குலம்பெரிய மன்னவர்கள் குவ்லயத்தில் சூழ்ந்திருக்க
கலம்பெரிய அரிசிதன்னில் கைகோத்து முன்னிருத்தி
சிங்காரமான தெய்வச் சபை தன்னில்
கங்காகுலம் விளங்கக் கம்பர்சொலும் வாக்கியத்தை
மங்களம் கன்னிசொல்ல வாத்தியங்கள் தானடக்கி
பிறையாயிரம் தொழுது பெருமைபெற்று வாழ்ந்திடுவீர் !
மறையோர்கள் வேதம்சொல்லவரத்தியங்கள் தான்முழங்க
அருமைபெற்ற பெரியோர்கள் அருகுமணம் செய்தபின்பு
கைத்தாரை செய்கையிலே கையில் பணமெடுத்து
தங்கட்கும் தங்கள் தாரைக்கும் பொன்கொடுத்து
பெரியநல் பாட்டனும் பிரியமுடனே இசைந்து
இருவர் கையையும் இராசியாய்ப் பிடித்து
பிரியமுள்ள மணவறையின் பிறமண்ணைச் சுற்றிவந்து
கையிற் கட்டிய கங்கணம் அவிழ்த்து
மங்கை கலியாணம் வகையாய் முடிந்ததென்று
செங்கை யினுலே சிவப்பிட் டிருவருக்கும்
சாப்பாடு போசனம் சந்தோஷமாய்ப் போட்டு
உண்டுபசி ஆறி உறவுமுறை யோர்களை(ல்)லாம்
கொண்டுவந்த பொன்முடியைக் கொடுத்துச் செலுத்து
மென்ருர்
மண்டலத்தா ரெல்லோரும் மணப்பந்தல் கீழிருந்து
கண்ணுளன் தன்னைக் கருத்துடன் தானழைத்து
பணமது கொண்டு குணமது கலித்து
மூலதேவ ராயின் முன்னூற்று முப்பதுபொன்
கன்னி வராகன் கலிய வராகன்
வெள்ளி புல்லடி வேற்றூர் நாணயம்
சம்பன் சர்க்கரை சாவிகை பொன்னும்
உரைக்கலூர்ப் பட்டு உயர்குலப் பணமும்
ஆண்மாடை பெண்மாடை அதுவொரு காசு
சந்திர சூரியப் பணம் மந்தர கிரிபட்டு
இத்தனைவகை நாணயம் இருதலைக் கவித்து
பாட்டன் இருந்து பரியம் செலுத்த
பந்தக் களரியில் பாக்கில விலிங்க
ஆடுவோர் பாடுவோர் ஆரத்தி உள்படுவார்
தேடிவந்து கைமுகஞ்சு தியாமென்ற பேர்களுக்கு
வித்தையான வேதியர்க்கு வேண்டியதெல்லாம் கொடுத்து
அரிசியளந் தார்கள் அனைவோரும் தாமறிய
திட்டமுடன் பந்தலின் கீழ்சென்று சூழ்ந்திருக்க
கட்டழகன் செம்மாள்தொட்டு கைமுகஞ்சான் பெரியோரை
கரகங்கள் ஒக்கினுர் கன்னிமண வாளனுக்கு
புடவை தன்னைப் போட்டு, பின்னும் தலைமுழுகி
அடைவாக வரிசை பெற்ருர் அழகு மணவாளன்
திண்டி மந்தாரை திடும்மம் முழங்க
வண்டணி குழலி வரிசைகள் பரப்பி
பெட்டி பெட்டியாய்க் காணிய காட்சி
மன்னும் கெடாரம் மண்டலம் பாதி
பொன்னுங் கெடாரம் பூமியில் பாதி
மாமன் கொடுக்கும் வரிசை கேளீர்
கட்டிலுடன் மெத்தை கன்றுடன் பால்பசுவும்
அம்மி குழவி அழகு திருச்செம்பும்
குறையாத செல்வத்தை நிறையாய்க் கொடுத்து
ரத்னகிரி பச்சைவடம் மிங்கை மதாரி
காணியாட்சி மாமன் கைந்நீர் வார்த்து
ஆல்போல் தழைத்து அருகுபோல் வேரூன்றி
மூங்கில்போல் கிளைத்து முறியாமல் வாழ்ந்திருங்கள் !
கேட்போ ரெல்லாம்கிளை கோத்திரமாய் வாழ்ந்திருங்கள் !

APPENDIX II

CENSUS 1961

SOCIO—ECONOMIC SURVEY

PART I

Household schedule

Name of village *House number.* *Serial number.*

1. Person or persons interviewed:

2. (*a*) Name of the head of the household.

   (*b*) Sex ... ...

   (*c*) Age ... ...

3. Statement (overleaf).

STATEMENT

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

A. DURATION OF RESIDENCE.

(*a*) For how many generations, counting from head of the household backwards, has the household been residing in this village?

(*b*) If the head of household has migrated to this village, together with the household, where was his ancestral home?
(Specify taluk, district and State).

B. RELIGION.

5. (*a*) Religion:

(*b*) Sect:

(*c*) Tribe or Caste:

(*d*) Sub-tribe or sub-caste:

6. (*a*) Is there a deity or object of worship or a sacred plant in the house? (Answer Yes/No).

(*b*) If 'Yes', where is the deity or object of worship located in the house?

(*c*) What is the name of the deity or object of worship or sacred plant and what is the form of worship?

(*d*) Other than this, what is the principal deity of the household?

7. Do you know that untouchability in any form has been prohibited under Law? (Answer Yes/No.)

C. MARRIAGE.

8. (*a*) (1) Has any marriage in contravention of caste or tribal law taken place in this household? (Answer Yes/No).

(2) If such a marriage has taken place, give details about the marriage.

(*b*) With what castes or tribes other than the caste or tribe of the household is marriage.

(1) Permissible.

(2) Desirable.

(*c*) Was dowry given on the occasion of the marriage of the son? Answer Yes/No. If 'Yes', mention amount—cash and kind.)

(*d*) Was dowry given on the occasion of the marriage of the daughter? (Answer Yes/No. If 'Yes', mention amount.)

(*e*) Are you aware of the fact that the taking of dowry has been prohibited according to a recent piece of legislation?

9. Have you any objection to contract marriages for persons of your household with persons of some social and economic status as yours but belonging to the following communities. [mark with a (√) the names of the communities against which you have no objection] (communities to be listed in the village):—

D. INHERITANCE.

10. (*a*) Do you know that there have been changes in recent years in Hindu Adoption Act? (Answer Yes/No.)

(*b*) If yes, what do you think are the salient features of recent changes? (List of salient features to be prepared)

11. (*a*) Do you think that there have been changes in recent years in Hindu Succession Act? (Answer Yes/No.)

(*b*) If yes, what do you think are the salient features of such changes? (List of salient features to be prepared).

12. (*a*) What relatives, including male members and widows and daughters, married and unmarried, inherit property on the death of a married male person belonging to the same caste as your household?

(*b*) What is the share of each such member?

13. Are you in favour of inheritance of property by daughters equally with sons?

E. PROPERTY.

Land.

14. If the household possesses land fill up the following:—

(*a*) (1) Own lands.

(2) Land held direct from Government under tenure less substantial than ownership.

(3) Land held from private persons or institutions.

(4) Land given not to private persons or institutions.

(5) Land held on less.

(6) Others.

Total .....

(*b*) Total area under cultivation:

(*c*) Area comprising homestead:

(*d*) *Name of crop.*

Quantity obtained last year.	*Quantity consumed.*	*Quantity sold*
(i) Paddy		
(ii) Wheat		
(iii) Cholam, Ragi, Cumbu		
(iv) Pulses including gram		
(v) Sugarcane		
(vi) Barley		
(vii) Vegetable		
(viii) Jute		
(ix) Chillies		
(x) Tobacco		
(xi) Oilseeds		
(xii) Cotton		
(xiii) Ginger		
(xiv) Fodder or bamboo or cane		
(xv) Fruits		
(xvi) Other agricultural crops (Maize, Jowar, Bajra, etc.)		

(*e*) What is the organic manure used?

(*f*) Do you use chemical fertilisers?

(*g*) Do you use any new agricultural implement which has been taught to you for the first time in the last five years?

(*h*) Do you borrow agricultural implements from others at the time of cultivation?

(*i*) Do you take help neighbours at the time of sowing or harvesting?

(j) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour?

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

(*a*) Land in acres.

(*b*) Houses and other property,.

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

(i) Milch cattle.

(ii) Draught bullock.

(iii) Cows, goats, sheep, pigs, duck/gheese and fowl, buffaloes.

(*b*) How much milk products do you sell?

17. *Fishery*—

(*a*) Does the household own any tank?

(*b*) If fish is reared, was any quantity sold last year? (Answer Yes/No. If 'Yes,' mention quantity.)

F. INDUSTRY.

18. Do you conduct any industry? If yes, is it traditional?

(*a*) What are the products? Quantity produced and quantity sold last year.

(*b*) Which of them do you sell to neighbours or in the market?

(*c*) Have you taken up this industry for the first time in the course of the last five years?

(*d*) Have you adopted any new tools or instruments for running this industry? If so, name the details of the tools and instruments

19. Name the art or craft in which you have earned proficiency.

20. When and how did you learn the art or craft concerned?

(*a*) Do you consider further training necessary (Answer Yes/No.)

(*b*) If Yes, describe the type of training you desire.

21. (*a*) What was your father's occupation?

(*b*) If you have changed your father's occupation, why have you done so?

(*c*) Were you forced for lack of choice into this occupation? (Answer Yes/No.)

22. (*a*) Have you yourself changed your occupation from another kind to this one? (Answer Yes/No.)

(*b*) If yes, explain why you have changed your own occupation?

(*c*) Are you content with the present occupation?

(*d*) If not what other work you are doing?

23. (*a*) Are you content with the present occupation? (Answer Yes/No.)

(*b*) If 'No,' what other work you are doing?

24. What kind of work would you like your son to do?

25. (*a*) If you are engaged in trade or business, mention the commodities dealt in.

(*b*) How do you get your finance?

(*c*) What is your approximate profit?

G. INDEBTEDNESS

26. If head of household is in debt—

(*a*) Mention amount of debt outstanding.

(*b*) Is the household in debt? If 'Yes', fill up the following:—

(*a*) *Cause—*

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

(*b*) *Source of debt—*

Amount. Rate of interest

1. Relatives.
2. Friends of neighbours.
3. Village money-lenders.
4. Profession money-lenders from outside.
5. Government institutions.
6. Co-operative Credit Societies.
7. Land Mortgage Banks.
8. Other co-operative societies:
9. Others (Specify).

H. EDUCATION.

27. (*a*) How much did you spend last year on the education of your children?

(*b*) Does any member of the household regularly read a newspaper or listen to news broadcast?

I. COMMUNITY.

28. (*a*) Does the head of the household know headquarter of district, taluk, panchayat union council and block development office; location of the Police station under the jurisdiction of which the village is.

(*b*) Does the head of the household know the names of the principal rivers flowing through the district?

APPLICABLE TO ZAMIN VILLAGERS AND THOSE RECENTLY SETTLED.

29. (*a*) Do yon think that abolition of zamindari and intermediary rights her resulted in any good to you? (Answer Yes/No.)

(*b*) If yes, indicate how you have benefited.

(*c*) If no, why have you not been benfited?

30. (*a*) Have you benefited from any scheme of land reclamation or land development or any other from of Land Reform? (Answer Yes/No.)

(*b*) If yes, explain how have you benefited.

31. (*a*) Is there a co-operative society in your village? If yes, how many are there? If no, do you desire to have one?

(b) If yes, are you a member? (Give the name of the society or societies.)

(*c*) If no, why are you not a member?

32. (*a*) Is your village covered by the community Development Project?

(*b*) Do you know what are the functions of Gram Sevak? (Answer Yes/No).

(*c*) If yes, describe his functions.

33. (*a*) Have you benefited from the Block Development Office? (Answer Yes/No).

(*b*) If yes, how have you benefited?

34. Is there a panchayat in your village? (Answer Yes/No.)

(*b*) If yes, how long has the panchayat been in your village?

(*c*) What are the main functions of the panchayat?

(*d*) What are the main parties in your panchayat and which caste is leading the Panchayat?

(*e*) Has there been any improvement in your

village since the Panchayat was established? (Answer Yes/No.)

(*f*) If yes, what have been the improvements?

(*g*) Has there been any harm after its establishment? (Answer Yes/No.)

(*h*) If yes, what were the evils?

35. (*a*) Has any caste or tribe of your village got a separate Panchayat of its own? (Answer Yes/No.)

(*b*) If yes, what are the main functions of this caste or tribal Panchayat?

(*c*) Since the statutory Panchayats are functioning, do you think these caste or tribal Panchayats should still continue? If yes, why should they exist?

36. (*a*) Is there a family planning centre in your area? (Answer Yes/No.)

(*b*) Do you know that man and wife can prevent conception of a child by deliberate means, if they wish to do so?

(*c*) Does the head of the household wish that no more children were born to him? or does he wish for more? or is he indifferent?

J. DIET.

37. (*a*) How many times a day do the members of the household take their meals?

Are they vegetarians or non-vegetarians?

(*b*) What are the usual items of diet at each meal? (Specify whether rice, wheat, grams, roots, etc.)

(*c*) What are the foods or drinks prohibited?

(*d*) Does the household take sugar/tea or coffee?

K. UTENSILS.

38. (*a*) What utensils are used for preparing food and for storage of drinking water?

(*b*) Of what materials are important utensils made?

(1) Earthware.

(2) Aluminium.

(3) Copper.

(4) Brass.

(5) Eversilver.

(6) Silver.

L. FUEL

39. What fuel is ordinarily used for cooking?

40. How do they procure it?

M. FURNITURE AND ORNAMENTS.

41. (*a*) Does the household possesses a bedstead/chair/table/mirror/bench/local cot/wall shelf/almirah/stool. (Cross out those not found.)

(*b*) Is the household using any new kind of furniture for the first time in the last five years?

(*c*) If so, what are they?

(*d*) Does the household use mosquito nets?

42. List all the ornaments used by (*a*) men and (*b*) women. Give the local names and mention whether gold or silver or brass or any other materials is mainely used. Give drawings.

N. HOUSES.

43. Give details about the house materials.

Roof—

(1) Mud roof.

(2) Country tiled.

(3) Mangalore tiled.

(4) Terraced (puca roof).

(5) Zinc sheet.

(6) Tin roof.

(7) Asbestos roof.

(8) Corrugated iron roof.

(9) Wooden roof.

(10) Straw or grass roof.

(11) Leaf roof.

(12) Others.

Wall—

(1) Mud wall.

(2) Bamboo wattled wall.

(3) Mud plastered bamboo wattled wall.

(4) Wall of twigs and branches.

(5) Wall of twigs and branches plastered with mud.

(6) Reed wall.

(7) Mud plastered reed wall.

(8) Wooden wall.

(9) Brick wall.

(10) Straw or grass wall.

(11) Leaf wall.

(12) Stone wall.

(13) Others

Floor—

(1) Mud floor.

(2) Cement floor.

(3) Wooden floor.

Floor—

(4) Stone floor.

(5) Lime and mortar floor.

Number of slopes—

One.

Two.

Three.

Four.

Five.

Six or more.

Without slope.

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

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

Note.—Give sketches and photographs wherever possible.

O. CONSUMER GOODS

45. (1) (*a*) Does the household possess hurricane lantern/petromax or hazak/battery torchlight/kerosene stove/bicycle/ gramaphone/radio set ?

(Cross out those which do not apply)

(*b*) Has any of the items been acquired for the first time in the last five years? If yes, which are these articles ?

(*c*) Does the household use toilet soap/washing soap?

(*d*) Are clothes sent to washerman ?

POSSESSION

(2) Does the household possess—

(*a*) Car.

(*b*) Bullock cart.

(*c*) Jutka.

(*d*) Ponies.

46. (*A*) *Maternity cases*:—

(1) Cases hospitalized.

(2) Number of cases—

(*a*) Confined in hospital.

(*b*) Confined by bringing doctor home.

(*c*) Confined by qualified midwife at home.

(*d*) Confined by unqualified ' Dai ' at home.

(*e*) Confined without assistance.

(*B*) *Medical treatment.*

What is the medical system followed ?

(1) Allopathic.

(2) Ayurvedic.

(3) Homeopathic.

(4) Combination of more than one of these.

(5) Others.

(*C*) *Medical consultation.*

Where do you go for medical consultation?

(1) Public hospitals or dispensaries.

(2) Private hospitals or dispensaries.

(3) Private doctors—

(*a*) Allopaths.

(*b*) Homeopaths.

(*c*) Others.

(*D*) *Vaccination*

How many members of the family have been vaccinated?

(1) At least once.

(2) Within the past six months.

47. Income—

Total family income per mensem from—

(*c*) Land.

(*b*) Industry.

(*c*) Business.

(*d*) Occupation.

(*e*) Others (specify source).

48. *Average monthly expenditure*—

What is expenditure on—

(*A*) *FOOD*—

(1) *Cereals and pulses*-

(*a*) Rice.

(*b*) Other grains.

(*c*) Dhall.

(*d*) Total.

(2) *Vegetables*—

(*a*) Potatoes.

(*b*) Tapioca.

(*c*) Onions.

(*d*) Coconut.

(*e*) Others.

(*f*) Total.

(3) *Non-vegetarian*

(*a*) Meat.

(*b*) Fish.

(*c*) Egg.

(*d*) Others.

(4) *Milk*.

(5) *Ghee and oils*

(*a*) Ghee.

(*b*) Oils.

(*c*) Total.

(6) *Condiments*—

(*a*) Chillies.

(*b*) Tamarind.

(*c*) Others.

(*d*) Total.

(7) *Sugar*—

(*a*) Sugar.

(*b*) Jaggery.

(*c*) Total.

(8) *Coffee and Tea*

(*a*) Coffee

(*b*) Tea.

(*c*) Total.

(9) *Liquor*.

(10) *Tobacco*—

(*a*) Smoking.

(*b*) Chewing.

(*c*) Total.

(11) Other foods including refreshments.

Total under food.

(*B*) *Education*.

(1) Fees.

(2) Books.

(3) Uniform.

(4) Others.

(*C*) *Clothing*

(*D*) *Fuel*.

(*E*) *Marriage*.

(*F*) *Festivals*.

(*G*) *Miscellaneous*.

(1) Dhoby or soap.

(2) Barber.

(3) Travelling.

(4) Medical fees and medicines.

(5) Religious observances.

(6) Amusements.

(7) Provident Fund and other compulsory savings.

(8) Payments of debts.

(9) Remittances to dependents residing elsewhere.

(*H*) *Others*

Total.

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

(1) Better irrigation facilities.

(2) Better types of cattle.

(3) Better seeds.

(4) Better implements.

(5) Better manure.

(6) More land for cultivation.

(7) Use of Pesticides.

(8) Improved methods of cultivation like Japanese method.

(9) Land improvement measures like land reclamation, soil conservation and consolidation.

(B) Have you received demonstration improved agricultural practices?

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

50. Prosperity Index—

(1) Have you cleared any debt which existed prior to 10 years from the income of the household ?

(2) If yes, specify the amount so cleared.

(3) During the last ten years—

(*a*) Have you acquired any property ?

(*b*) Have you made any savings in cash or in the shape of ornaments, etc.?

(*c*) Have you invested capital in any new undertaking or building ?

(*d*) Have you opened a voluntary account inany post offices avings bank or any other bank?

(*e*) Have you invested in NSC, or prize bonds or other forms of rural saving campaigns?

(*f*) Are you a member of any chit fund or other indegenous funds except where it is wholly from any debt incurred for the purpose and/or the proceeds of any sale of property ?

51. *Extra-curricular Activities*—

Has any member or members of this household—

(*a*) Worked for social uplift.

(*b*) Taken active part in politics.

(*c*) Joined any co-operative society.

(*d*) Joined any club, library, dramatic party of other cultural organisation in the village.

SOCIAL DISABILITIES

52. (A) Do you have free access to—

(1) Shop, hotel or restaurant.

(2) Temple or place of worship.

(3) Any other place of public resort.

(B) Do the following render you their services—

(1) Brahmin priest.

(2) Barber.

(3) Washerman.

(4) Any other village servant.

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

(1) Touch.

(2) Serving cooked food.

(3) Serving water.

—o—

APPENDIX III

CENSUS 1961 MADRAS

SOCIO-ECONOMIC SURVEY

Village schedule.

1. Name of village.
2. District/Taluk.
3. Area.
4. No. of households.
5. Distance from nearest town.
6. Distance from nearest Railway Station.
7. Distance from main road.
8. Is it connected by bus?
9. Is there a Post Office/Telegraph Office in the village?

   (*b*) If not, which is the nearest Post/Telegraph Office and distance at which situated?
10. Is the village covered by the Community Development Programme?
11. Is there a Panchayat in the village?
12. Total population of the village—1951 & 1961. (& 1941 & 1931, if available).
13. Is the village electrified?
14. Give the number of births and deaths during the past 10 years.

I. HOUSING.

(*a*) What are the common types of house?

(Give a brief description about type of roof, wall, flooring etc.)

(*b*) Are houses owned or rented?

(*c*) Are the house sites sufficient for the population?

(*d*) Do members of Scheduled Castes and Scheduled Tribes live separately from others or is there any progress towards their living together?

(*e*) What is the arrangement of houses in the village?

II. LITERACY AND EDUCATION.

(*a*) Is there any school in the village?
(Specify whether it is Elementary, Higher Elementary, High School and also whether it is a night or day school.)

(*b*) What is the Highest Class upto which education is imported?

(*c*) Who runs the school?

(*d*) Specify the number of students and teachers in each.

(*e*) Is there a reading room/library in the village?

(*f*) Election—Is it held regularly?

(*g*) Income of Panchayats.

(*h*) Duties of Panchayats.

III. HEALTH AND SANITATION.

(*a*) Common diseases of the village.

(*b*) Is native or indigenous medicine practised? If so, by how many.

(*c*) Give your impression of cleanliness (inside and outside the houses).

(*d*) Are there any latrines in the village?

(*e*) If there is no latrine, where do the villagers go to answer their calls of nature?

(*f*) What is the source of drinking water?

(*g*) What are the drainage facilities available in the village? Is it adequate?

(*h*) Do villagers send their clothes to the washerman for cleaning?

(*i*) How often do they bathe and what do they use for body cleaning?

(*j*) Was the village affected by epidemic recently like cholera, Malaria, Smallpox etc?

(*k*) What measures were taken to control their outbreak?

(*l*) When did the last cases of epidemic occur?

(*m*) What diseases are commonly prevalent in this village?

(*n*) Which is the nearest hospital?

(*o*) Is there a Primary Health Centre in the village?

(*p*) Does it have a Maternity Ward ?

(*q*) Where does delivery take place ? At home or in the hospital ?

(*r*) Are there any midwives in the area ?

IV. SOCIAL LIFE.

(*a*) Do the villagers mix freely with each other on all occasions ?

(*b*) Is widow remarriage allowed ?

(*c*) What is the system of inheritance among the villagers ?

(*d*) What are the essential ceremonies that a man undergoes from birth to death ?

(*e*) What are the essential ceremonies a woman undergoes from birth to death ?

(*f*) How is the body disposed of after death ?

(*g*) What is the expenditure incurred on these funeral rites ?

V. AGRICULTURE.

(*a*) Total cultivable area.

(*b*) Principal crops grown with their area for 10 years.

(*c*) Have the villagers taken to improved methods of cultivation ?

(*d*) What are the sources of irrigation prevalent in the village ?

(*e*) Are there any disused tanks in the village ? Has any steps been taken to renovate them ?

(*f*) Number of pumpsets and irrigation wells.

(*g*) Do people hire out ploughs etc. ?

(*h*) What are the usual hire charges ?

(*i*) Is there mutual co-operation in agricultural practices ?

(*j*) Are chemical fertilisers used ?

(*k*) Is there any industrial establishment like flour mill, rice mill etc, in the Village ?

(*l*) Has there been any crop diseases and pets in the village during the last three years ?

(*m*) State steps taken to solve the problem.

VI. MARRIAGE.

(*a*) At what age are marriages contracted ?

(*b*) Write a note on the marriage ceremonies ?

(*c*) Is polyandry or polygamy practised ?

(*d*) Is divorce granted ? If so, by whom and for what reasons ?

VII. RELIGIOUS PRACTICES.

(*a*) Number of temples/mosques/churches in the village.

(*b*) Do villagers ever join in common worship ?

(*c*) What are the main fairs and festivals celebrated ?

(*d*) How ancient is the festival ? Mention the local legend about the village and the fair of festival ?

(*e*) Does this attract people from nearby villages?

(*f*) Mention the name of deity.

(*g*) What is the duration of the festival ?

(*h*) Is any shandy conducted during the festival either in the village itself or in the outskirts?

(*i*) Are communal feats or free kitchens organised during the festival ?

VIII. CO-OPERATION.

(*a*) Is there a Co-operative Society ? What is the nature ? (credit, marketing etc.)

(*b*) Total share capital.

(*c*) Number of members.

(*d*) Total dues outstanding as on date.

(*e*) Is there scope for development of co-operative activities ?

IX. RECREATIONAL FACILITIES.

(*a*) What are the recreational facilities available ?

(*b*) Do all villagers participate in these activities?

(*c*) Is there any playground in the village ? Mention area of playground ?

(*d*) Is there any Club for sport or recreation ? What sports are played and what amenities are provided in the Club ?

X. LIVESTOCK.

(*a*) Total number of livestock in the village as per 1956 Livestock Census.

(*b*) Are there any improved breeds of cattle in the village ?

(*c*) Average milk yield—buffalo/cow.

(*d*) Which is the nearest Veterinary hospital ?

(*e*) Is there a cattle pound in the village ?

(*f*) Is animal transport used ?

XI. GENERAL

(*a*) Do villagers tattoo their bodies ?

(*b*) Do villagers favour female education ?

(*c*) Do the children get sufficient quantities of milk ?

(*d*) Number of street lights (kerosene or electric lamps to be specified.)

(*e*) Are there any craftsman in the village ?

XII. Is any legend attached to the origin of the village ?

XIII. Are there any ancient monuments or places of architectural value in the place ? If so, describe them.

APPENDIX IV

GLOSSARY OF LOCAL TERMS

Adi	...	... Fourth month of the Tamil year.
Arugam	...	... A kind of grass.
Arumaikaran	...	... Master of ceremonies among Kongu Vellalas.
Arumaikarichi	...	... Wife of Arumaikaran.
Bharathanatyam	...	... A classical dance of India.
Chadugudu	...	... A game played in rural parts.
Cumbu	...	... A kind of millet.
Deepavali	...	... A Hindu festival
Devadasi	...	... A woman dedicated to God.
Gold Karai	...	... A twine-like gold ornament worn in the neck.
Kilithattu	...	... Another rural game.
Kummi	...	... A group dance played by girls.
Koorai	...	... Saree worn by the bride at the time of marriage.
Manavari	...	... Rainfed land.
Marriage Pandal	...	... Marriage booth.
Mavilakku	...	... A wick-lamp on a ball of rice flour.
Mattu Pongal	...	... A festival celebrated for the sake of the cattle.
Moi	...	... Cash present.
Nadu	...	... A territorial division of a country.
Nathasuram	...	... A pipe musical instrument.
Nattanmaikaran	...	... Head of a Nadu.
Nattu Kal	...	... A corner stone in a village.
Navithan	...	... Barber caste.
Nilapoochi	...	... A game played in moon light.
Nondi	...	... A rural game in which a person hopping with one leg tries to catch others within a circle.
Palavan	...	... Caste–head of a village among Pallars.
Pallanguli	...	... An indoor game played by women.
Pathani or Theluvu	...	... Sweet unfermented juice of palm tree.
Pattakaran	...	... Overall head of a caste.
Parisam	...	... Bride–price.
Periathanakaran	...	... Head of a village.
Pillaiar	...	... A Hindu god with the trunk of an elephant.
Pooja	...	... Worship.
Poojari	...	... Priest.
Poosam	...	... A festival in the Tamil month of Thai.
Pucca	...	... full fledged.
Purattasi	...	... A Tamil month.
Sasanam	...	... Title deed.
Tali	...	... Bridal necklace.
Thai	...	... A Tamil month.
Thayakattam	...	... An indoor game.
Turumbuvanguthal	...	... Divorce ceremony.
Vannan	...	... Washerman caste