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VOLUME IX

MADRAS

PART VI
VILLAGE SURVEY MONOGRAPHS

4 THIRUVELLARAI

P. K. NAMBIAR
OF THE INDIAN ADMINISTRATIVE SERVICE
SUPERINTENDENT OF CENSUS OPERATIONS, MADRAS

1964

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VILLAGE SURVEY REPORT

ON

THIRUVELLARAI

FIELD STUDY	...	...	Y. SANKARAN, M.A., *Research Assistant.*
PHOTOGRAPHS	...	...	N. D. RAJAN, *Photographer.*
SKETCHES	...	...	A. RAMADOSS, *Artist.*
MAPS	...	...	N. CHANDRAN, *Cartographer.*

Supervision & Report

J. R. RAMANATHAN, M.A., B.L.
Deputy Superintendent of Census Operations.

FOREWORD

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

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

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

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

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

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

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage

of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield; and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilites, forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel' to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to 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 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as 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 of 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 camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together.

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,
May 24, 1962.

A. MITRA,
Registrar General, India.

PREFACE

An interesting feature of 1961 Census is the preparation of Monographs on selected villages in Madras State. Sri. A. Mitra, Registrar General, India has, in a general foreword, given the reader a background of the Survey, its scope and its aim. It is proposed to publish Monographs on forty villages in Madras State. This is the fourth of the series.

In my preface to the previous volumes, I have given the reader a general idea of the scheme as it has been implemented in this State. I do not wish to cover the same ground again. Thiruvellarai, which has been covered in this report, is a village of an old and settled character. This Survey has been supervised by Sri J. R. Ramanathan, my Deputy Superintendent of Census Operations. He prepared an useful draft which needed only a little editing before presentation. I take this opportunity to place on record my appreciation of his work and that of his assistants who have made a study of this interesting village possible.

Madras,
March 26, 1964.

P. K. NAMBIAR,
Superintendent of Census Operations.

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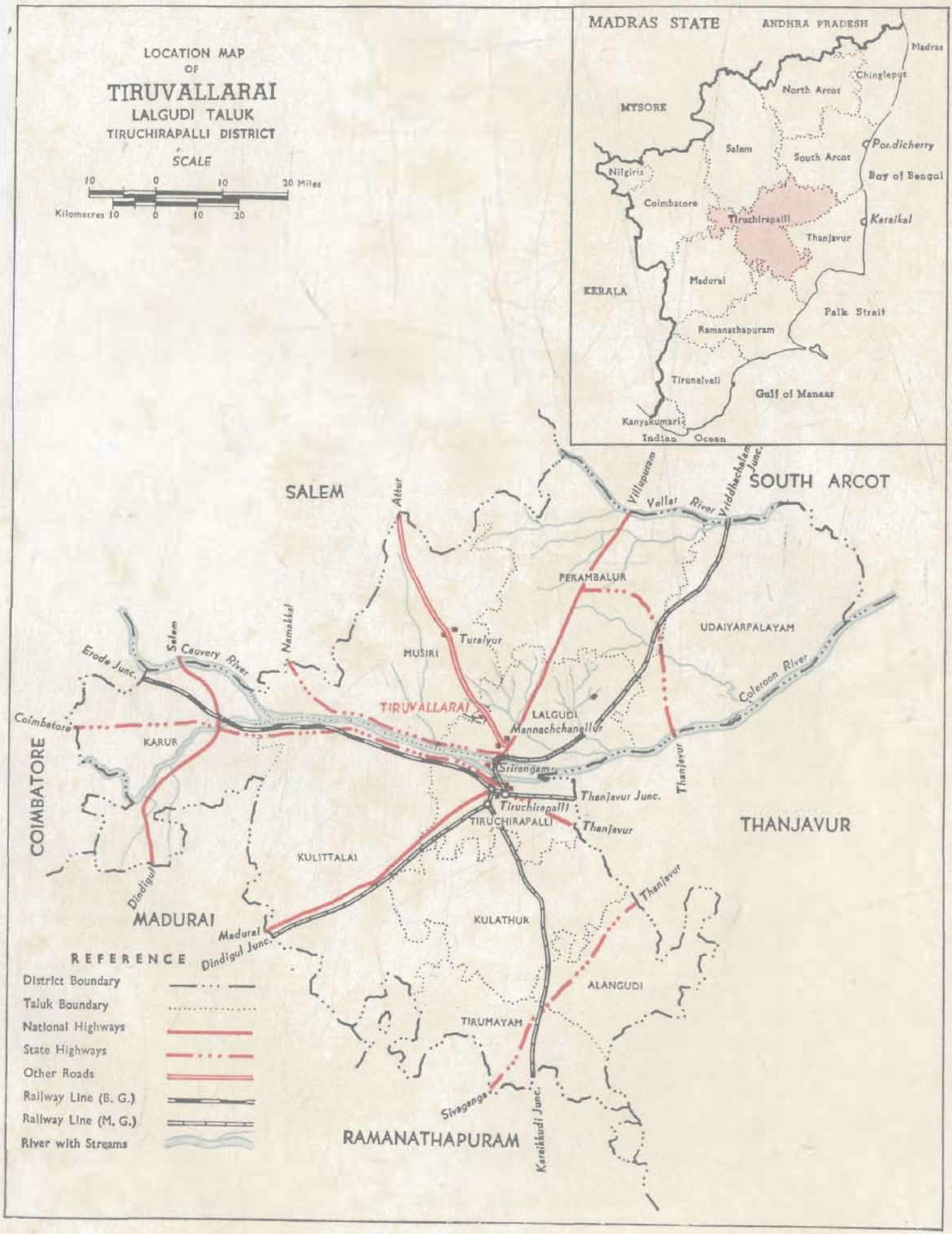
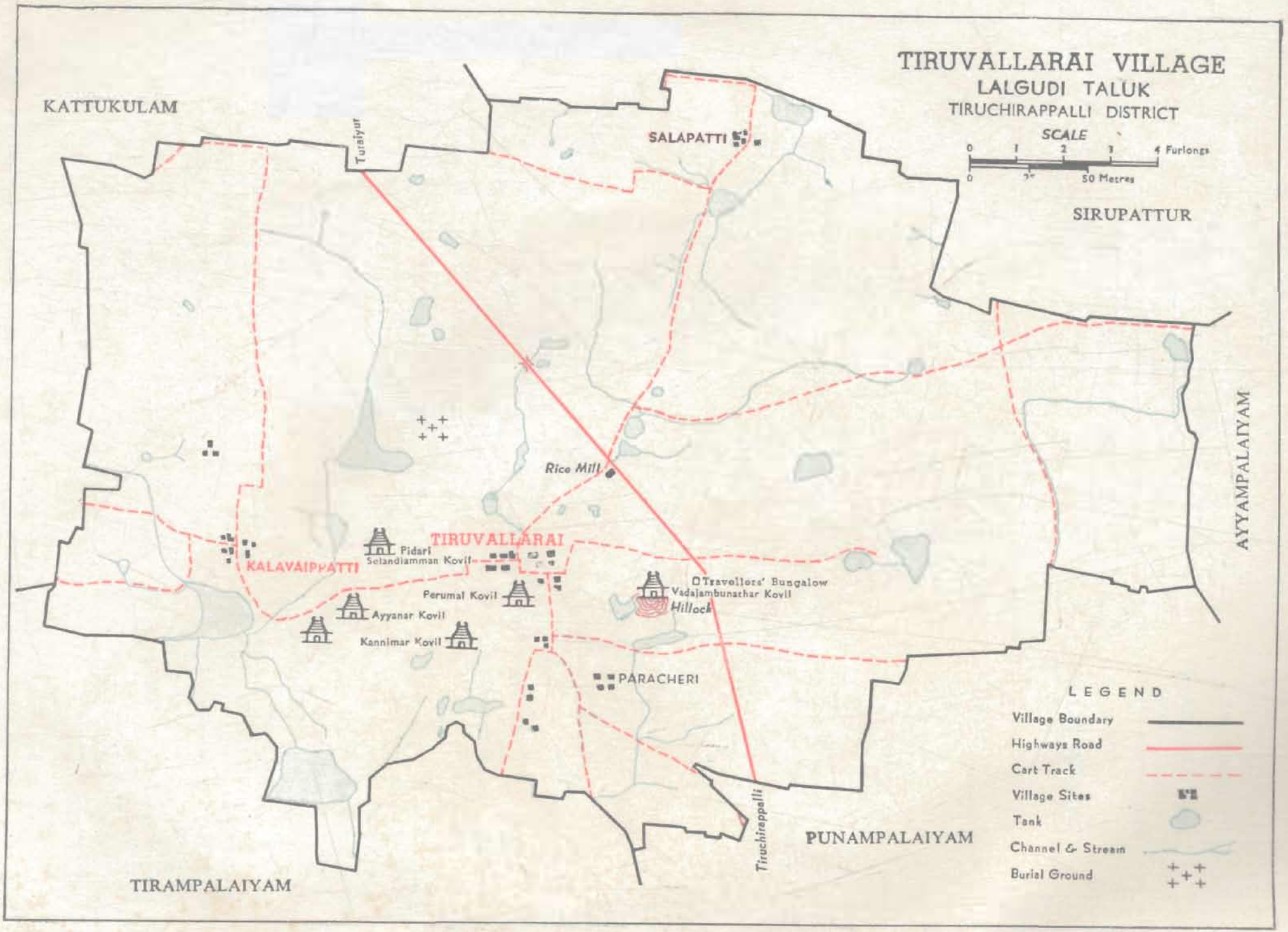

LOCATION MAP
OF
TIRUVALLARAI
LALGUDI TALUK
TIRUCHIRAPALLI DISTRICT
SCALE
10 0 10 20 Miles
Kilometres 10 0 10 20
MADRAS STATE
ANDHRA PRADESH
Madras
Chingleput
North Arcot
MYSORE
Salem
South Arcot
Pondicherry
Nilgiris
Bay of Bengal
Coimbatore
Tiruchirapalli
Karaikal
Thanjavur
Madurai
KERALA
Palk Strait
Ramanathapuram
Tirunelveli
Gulf of Manaar
Kanyakumari
Indian Ocean
SALEM
SOUTH ARCOT
Attur
Villupuram
Vellar River
Vriddhachalam Junc.
PERAMBALUR
UDAIYARPALAYAM
Turaiyur
MUSIRI
Salem
Cauvery River
Namakkal
Erode Junc.
Coleroon River
TIRUVALLARAI
LALGUDI
Mannachchanallur
Coimbatore
KARUR
Srirangam
Thanjavur Junc.
Tiruchirapalli
Thanjavur
TIRUCHIRAPALLI
THANJAVUR
COIMBATORE
KULITTALAI
Dindigul
MADURAI
Madurai
Dindigul Junc.
KULATHUR
ALANGUDI
TIRUMAYAM
Sivaganga
Karaikkudi Junc.
RAMANATHAPURAM
REFERENCE
District Boundary
Taluk Boundary
National Highways
State Highways
Other Roads
Railway Line (B. G.)
Railway Line (M. G.)
River with Streams


TIRUVALLARAI VILLAGE
LALGUDI TALUK
TIRUCHIRAPPALLI DISTRICT
SCALE
0 1 2 3 4 Furlongs
0 50 Metres
KATTUKULAM
Turaiyur
SALAPATTI
SIRUPATTUR
AYYAMPALAIYAM
Rice Mill
TIRUVALLARAI
KALAVAIPPATTI
Pidari
Selandiamman Kovil
Perumal Kovil
Ayyanar Kovil
Kannimar Kovil
Travellers' Bungalow
Vadajambunathar Kovil
Hillock
PARACHERI
Tiruchirappalli
PUNAMPALAIYAM
TIRAMPALAIYAM
LEGEND
Village Boundary
Highways Road
Cart Track
Village Sites
Tank
Channel & Stream
Burial Ground

CHAPTER I

THE VILLAGE

Introduction

SOUTH INDIA is famous for its temples. It had in the middle age a culture which was centred in the temples with the Brahmin community as its apex and other communities playing useful roles in society. With the great changes which have come over this country during the last three decades, the importance of temple in village life has subsided and there has been a definite tendency on the part of the Brahmins to migrate to urban areas in search of employment. In a number of villages in Madras State, this phenomenon can be observed. Typical temple-centred villages can generally be found in large numbers on the banks of the river Cauvery, more so in the deltaic region of Tiruchirapalli and Thanjavur districts. Srirangam on the banks of river Cauvery, has a famous temple. It is a great Vaishnavite centre and attracts a large number of pilgrims from all over India. It will surprise many to know that there is an equally famous Perumal temple in Thiruvellarai a village situated at a distance of nine miles from Srirangam. It does not have that importance which Srirangam possesses now. The temple is actually managed by Srirangam Devasthanam. It does attract a large crowd during its annual festival. It also had an institution of Deva-dasis which gave some notoriety to the temples of South India. In the course of our survey of Thiruvellarai village, we will be able to highlight the changes which this once famous Vaishnavite centre has undergone resulting in disintegration.

2. This village is located in Lalgudi taluk of Tiruchirapalli district. It is a religious centre of great antiquity and is believed to be the birth-place of Uyyakondan, a famous Vaishnavite saint. There are eleven temples in this village, but the most famous is the Perumal temple. The village has grown round this temple. Any visitor to the village will be impressed by the massiveness of the temple which faces him with all its glory. The habitation in the main village is found near the temple scattered in three different directions. The village has also two hamlets which are occupied by communities other than Brahmins. All the Brahmins are found concentrated in the main village itself, their means of livelihood being temple service. Their interests in the village are limited to the discharge of their duties which not only custom and tradition have assigned to them, but also what a good Brahmin considers his divine path to be followed on this earth. We will have occasion to refer to the temple and its role later in the report.

Reasons for the choice

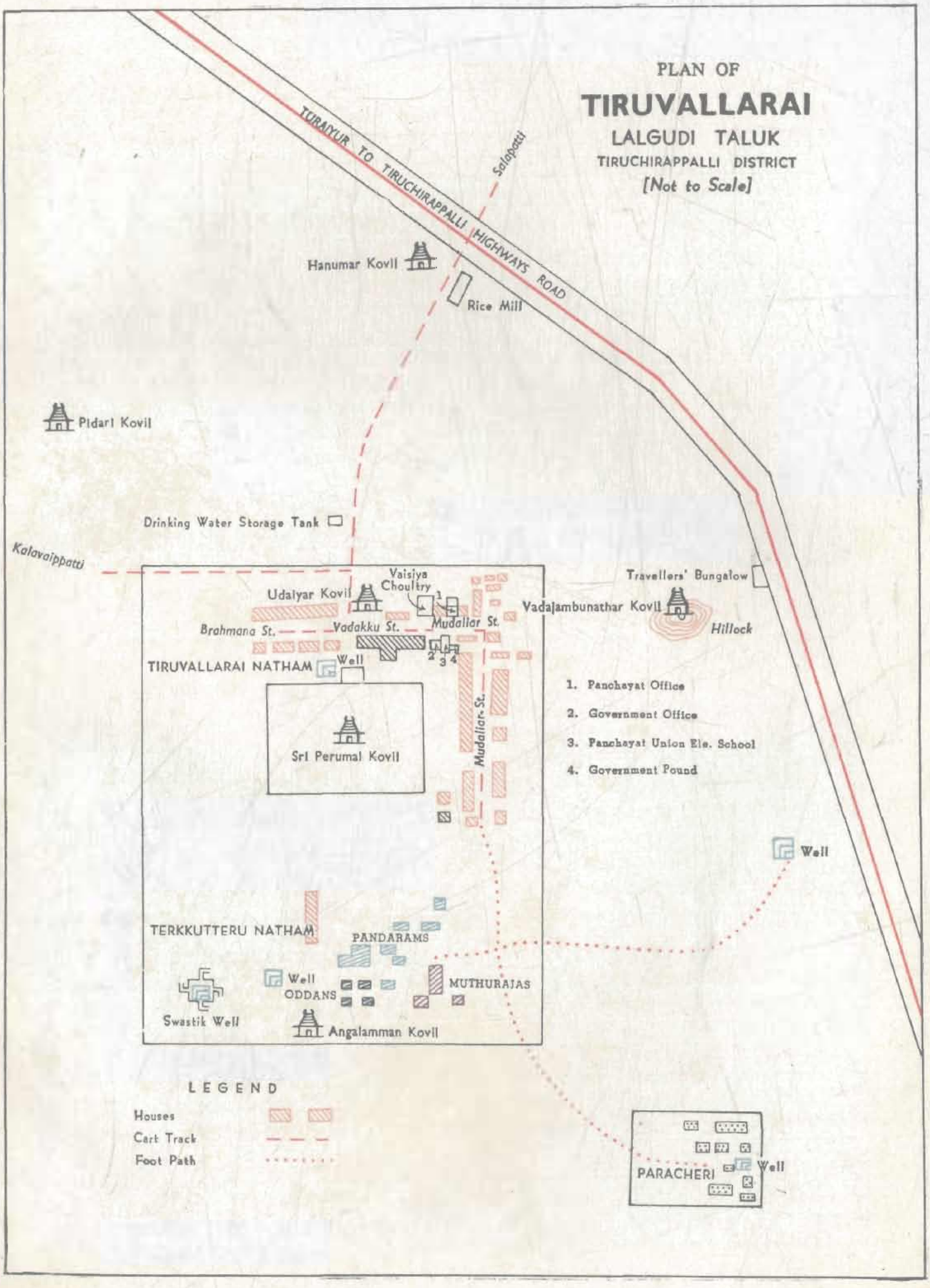
3. This village was chosen for our Socio-Economic Survey for two reasons. Firstly, it is a village of settled character in the district of Tiruchirapalli. Secondly, to add to the interests of our study, many persons are engaged in a cottage industry which consists in polishing artificial diamonds. The reason for the location of this household industry in Thiruvellarai is apparently the availability of cheap labour; the quality of the lands with its lack of proper irrigation facilities make it difficult for the population to depend completely on cultivation. Once the glory of the Perumal temple has disappeared and the temple no longer attracts the visitors in such large number as it used to, people have necessarily to look to other means of livelihood. Diamond dressing

industry is not a cottage industry in the strict sense of the word. But it is a useful subsidiary industry in which the villagers are engaged and which gives them an important means of livelihood. Even the existence of this industry is threatened to-day, because of the Gold Control Order which has affected adversely the local industry. This village has a population of 2,184 persons comprising of 1,101 males and 1,083 females. It is a dry village and it lies in the arid tract between the Cauvery basin in the south and the fertile Thuraiyur valley in the north.. It is mainly an agricultural village. Millets like Ragi, Cholam and Cumbu are the important crops raised in the village.

Legendary origin of the village

4. The name Thiruvellarai is derived from the words *Thiru* meaning 'divine' and *Vellarai* meaning 'White Rock'. This village is said to be named after the white rock on which the Perumal temple has been built. This village is called *Swethagiri* in Sanskrit which means 'White Hill'. According to the legend, Lakshmi, consort of Lord Vishnu, expressed a desire to rule over an exclusive domain. Vishnu, finding that there was no exclusive domain to be granted to his consort in the ethereal regions, agreed to give her an exclusive domain on earth (*Boologam*). He however, laid down the condition that his consort should take the human form and do '*Thapas*' (devotional meditation) at some point on earth. Lakshmi chose the small hillock in this village for her meditation and awaited the arrival of Lord Vishnu. The Saint Markandeya was also engaged in penance on this hillock with a view to obtain the *dharshan* of Lord Vishnu. King Sibi, who was an ancestor of the King Dhasaradha of Ramayana, came down south to challenge the demon King Ravana and to put an end to the latter's evil ways. On his way, King Sibi camped in the jungles near this hillock. The jungle around the hillock was known as *Neelakaranyam.* When Sibi was relaxing in his camp, an unusually large boar attracted his attention. The king took fancy to the animal and pursued it. However hard the king and his soldiers might try to shoot the animal with the arrows, the strange animal eluded them. After a long chase, the animal shrunk its size and entered an abode of a snake. The king rightly guessed this to be a divine phenomenon and approached the Saint Markandeya for enlightenment. Markandeya with his intuition saw that the white boar was none other than the Lord Vishnu and advised Sibi to do *Thirumanjanam* (sacred oblations and prayers) with cow's milk to the snake abode into which the boar entered. The saint further assured the king that Lord Vishnu would give his *dharshan* to all of them. Accordingly, the king performed the *Thirumanjanam* and Lord Vishnu granted his *dharshan* to his consort and also to the king and the saint.

5. The Saint Markandeya knew the purpose for which Goddess Lakshmi was meditating in Swethagiri. He dissuaded the king from going further south to challenge Ravana and assigned him the holy task of building a temple for the God and his consort on the white hillock. Accordingly, the king constructed the Perumal temple in this village and brought a number of Brahmin households from a place known as Antharvedhi in the north and settled them around the temple. This is the mythological origin given to the temple and the village. In order to add to the sanctity of the Brahmin community, a further incident is described. While King Sibi was transporting 3,700 Brahmin households from Antharvedhi to Thiruvellarai, one Brahmin died on the way. The king hesitated to proceed further because of the bad omen of death. Lord Vishnu appeared before the king and told him that he would take the place of the Brahmin who died and henceforth he would also dwell in Thiruvellarai so as to make up the number of 3,700 households which the king wanted to settle in Thiruvellarai. It was only after this, that the king is said to have proceeded further with the holy task. As if to confirm this story, the Brahmins perform a peculiar ceremony on the *Avani Avittam* day, when they renew their sacred threads. The Brahmins take a procession with music to the Perumal temple and then go to the holy tank to perform the *Sandhya vanthanam* (daily prayers). On their return, they visit the Sanctum Sanctorum and then disperse. This ceremony is supposed to symbolise Lord Vishnu joining them in the holy bath and prayers.


PLAN OF
TIRUVALLARAI
LALGUDI TALUK
TIRUCHIRAPPALLI DISTRICT
[Not to Scale]
TURAIYUR TO TIRUCHIRAPPALLI HIGHWAYS ROAD
Salapatti
Hanumar Kovil
Rice Mill
Pidari Kovil
Drinking Water Storage Tank
Kalavaippatti
Udaiyar Kovil
Vaisiya Choultry
Brahmana St.
Vadakku St.
Mudaliar St.
TIRUVALLARAI NATHAM
Well
Sri Perumal Kovil
Mudaliar St.
Travellers' Bungalow
Vadajambunathar Kovil
Hillock
1. Panchayat Office
2. Government Office
3. Panchayat Union Ele. School
4. Government Pound
Well
TERKKUTTERU NATHAM
PANDARAMS
Well
ODDANS
MUTHURAJAS
Swastik Well
Angalamman Kovil
LEGEND
Houses
Cart Track
Foot Path
PARACHERI
Well



The North main street is in the sole occupation of the Brahmins of this village. The well-built tiled and terraced houses are indications of their prosperity. Note the Mottai Gopuram at the far end of the street.



The East main street is in the sole occupation of the Senguntha Mudaliars. The well-built tiles and terraced houses amidst the thatched huts are the cases of plenty amidst poverty.

Religious importance

6. Thiruvellarai otherwise known as *Swethagiri* is held by tradition to be the exclusive domain of Goddess Lakshmi. Pujas are performed in her name and she is deemed to be the presiding deity in the temple. During processions, the idol of Goddess Lakshmi is carried one or two feet ahead of the idol of Lord Vishnu. The lands belonging to this temple are vested in the name of Goddess Lakshmi who is referred to in this village as *Pangaiyarchelvi*.

Location and neighbourhood

7. The village is situated in the north-western corner of Lalgudi taluk and forms part of the Kariamanickam firka. It lies at a distance of 12 miles to the north of Tiruchirapalli (district headquarters) and 16 miles to the west of Lalgudi (taluk headquarters). The firka headquarters (Kariamanickam) lies at a distance of six miles to the north-east of the village. The village is bounded by Siruppathur on the north, Aiyampalayam on the east and Thirampalayam and Poonampalayam on the south. It is bounded on the west by Kattukulam village which lies in the adjoining taluk of Musiri. Manachanallur and Thuraiyur are the important towns in the neighbourhood. Manachanallur is a well-known milling centre with twenty rice-mills. Thuraiyur town lies at a distance of fourteen miles on the north. Thiruppanguli which forms the south western boundary of the village is a famous Saivite centre which attracts a large number of pilgrims. The Siva temple in Thiruppanguli mentioned in many of the Tamil poems is believed to have been honoured by a visit of Appar, a famous Saivite Saint. Srirangam, the famous Vaishnavite centre is only nine miles from the village.

Transport and Communications

8. This village is situated close to the Tiruchirapalli-Thuraiyur main road and is easily accessible by bus. A motorable road of two furlongs connects the village with the main road. The hamlet Kalavaipatty is connected with the main village by a cart track in which cars or buses cannot go. The other hamlet Salapatty lies one mile to the east of the main road and the road connecting Kottathur with Thiruvellarai passes through this hamlet.

9. The bus is the common mode of transport to the village. The village is not connected by railway, the nearest railway station being at Uthamarkovil, at a distance of six miles on the south-east. Manachanallur is the nearest town to the village, where villagers buy their daily requirements. People going to Thuraiyur, Tiruchirapalli, Srirangam and Manachanallur use only the buses which ply frequently on this route. The taluk headquarters, namely, Lalgudi is also connected by bus; but people have to change their buses at the toll-gate, where the Tiruchirapalli-Thuraiyur and Tiruchirapalli-Lalgudi roads meet. There are also transport facilities for people going to Kottathur and the buses pass through Salapatty hamlet. Buses on this route are not as frequent as those on the Tiruchirapalli-Thuraiyur route. The village is connected by cart tracks with Thiruppanguli, Thirampalayam and the other neighbouring villages. There is a Post Office in this village located near the Perumal temple. The nearest Telegraph Office is at Manachanallur.

Physical features

10. Thiruvellarai and the surrounding villages form a dry belt between the Cauvery basin on the south and the Thuraiyur valley on the north. The Cauvery and the Coleroon rivers run about eight miles to the south of the village and Cauvery waters irrigate the lands four miles from the village. This village is on a higher level and it does not benefit from the waters of Cauvery. The Perumal temple and the Vada Jambunathar temple are built on two small hillocks. About 500 acres are covered with the rocky terrain and the protruding masses of white granite stones are seen all over the place. A continuous chain of rocks covering an extent of 42 acres, about three or four furlongs away from the village, was worked as a quarry till recently. Even now, stones for house construction are obtained from this quarry.

11. The red soil of this village is of an inferior quality. The land values are rather low and they range from Rs. 400 to Rs. 700 per acre of dry land. The garden lands irrigable with well-water and the wet lands irrigable with tank-water are valued from Rs. 1,200 to Rs. 1,500 per acre. There are four irrigation tanks which irrigate small extents of lands and there are a large number of irrigation wells from which water is drawn to cultivate garden crops and paddy. There are about 130 irrigation wells in this village and the water tables are 40 to 50 feet below the ground level. There is no river or jungle stream running within the boundary of the village. A jungle stream called 'Uppar' which ultimately joins the Coleroon river runs at a distance of two miles to the north of the village.

Climate and rainfall

12. As Mr. Louis Moore says about Tiruchirapalli in his *District Manual*, the weather in the village is "hot for nine months in a year and hotter for the other three months". April, May and June are the hottest months of the year. The scorching heat of summer slightly abates in the latter part of June, when the south-west monsoon sets in the district and the temperature in the village sinks appreciably. Though the village gets very little rainfall during the south-west monsoon, the strong winds reduce the heat slightly. September and October are slightly cooler. November and December are the coolest months of the year.

13. This apparent cold weather in the village starts with the north-east monsoon and lasts till the middle of February. The greater part of the annual rainfall is received during this north-east monsoon period from October to December. The village gets an annual rainfall of about 35 to 40 inches, the bulk of which is got during the north-east monsoon season. The rainfall from the south-west monsoon from June to September is barely sufficient for the dry crops. On an average, the village gets rainfall for about 40 to 50 days in a year. The heaviest rainfall in the year is in October and November.

14. The climate though hot and slightly unpleasant, is by no means unhealthy. This village has a dry atmosphere and its humidity is lower than that of the neighbouring wet tracts. Since it is situated on a higher plane, it is also slightly cooler than the neighbouring regions. By virtue of these facts, this place is claimed to be a healthy centre by the local population who proudly claim that this place is recommended by medical advisers for the Tuberculosis patients.

Flora

15. This village lies in a dry tract which has a very low rainfall. The terrain is mostly rocky and the quality of the soil is also inferior. As such, the vegetation in this village is very sparse. The landscape around the village is drab and uninteresting. The vast stretches of dry lands are mostly barren, except for clusters of shady trees and thorny shrubs. The vegetation around the wet lands of the village is comparatively dense and large clusters of shady trees are found adjoining the wet lands. The trees most commonly come across in the village are the Neem trees (Margosa), the Tamarind trees (*Tamarindus Indicus*), the Rain trees (*Enterrolobium Saman*) and the Temple trees (*Thespesia Populnia*). The other types of trees are the *Acacia Arabica* which is locally known as *Karuvelam* tree and the Cacia species known in local parlance as *Avaram* tree. A number of trees are found in the village site itself, like the 'drumstick' trees, (*Muringa Tinctoria*) Tamarind trees and Rain trees.

16. In addition to these trees, the following items of flora are also found in the village. Thick shrubs of Cactus species are common in the village. These shrubs comprise of wild growths of Pricklipear (*Opuntia*), *Euphoribia* (Thirukkalli) etc. There are also a large number of prosopis plants. Large extents of uncultivable and rocky lands are covered with wild growths of *Tribulus* plants and *Mimosa Pudica* ('Touch-me-not' plant). *Garissa* plants have also grown wildly in the village. A good number of flower plants like the *Vinca Rosea* and *Nerium* are found around the temple and near the tanks.

17. The fauna of this village consists only of domestic animals like cows and buffaloes. They are not of any distinct quality but belong to the country breed which can be

PLAN OF

KALAVAIPPATTI

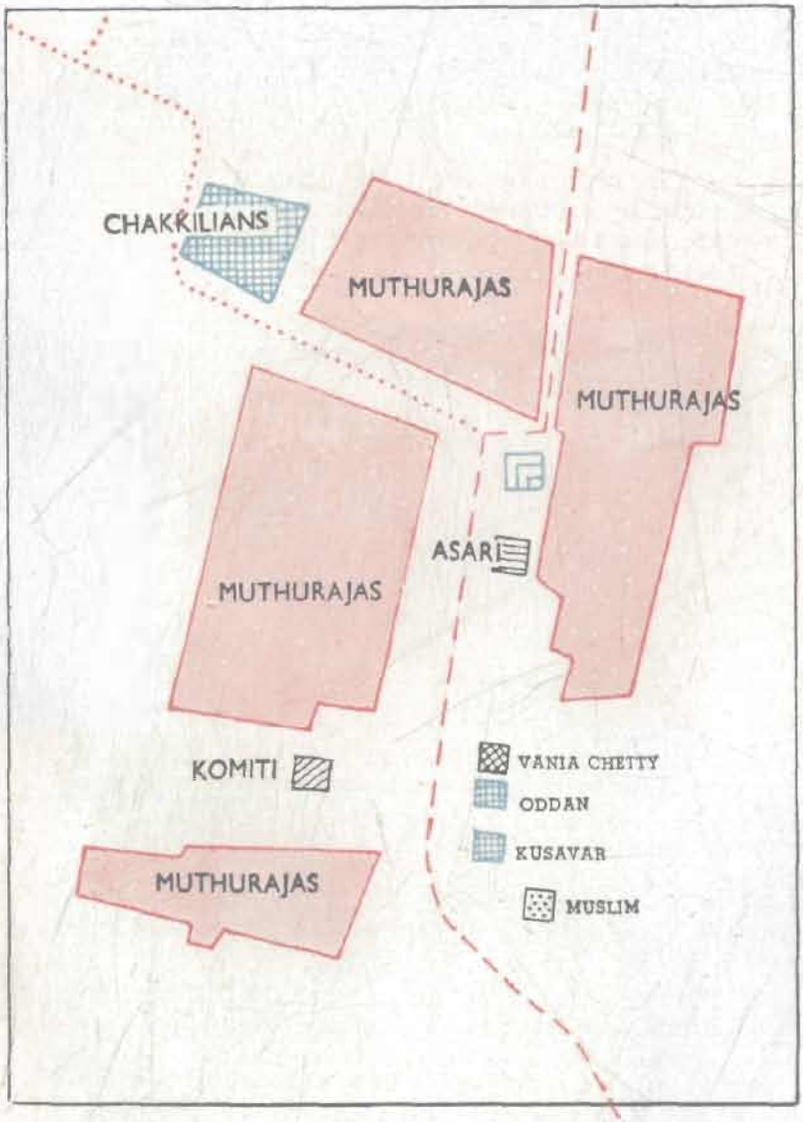
HAMLET OF TIRUVALLARAI VILLAGE

LALGUDI TALUK

TIRUCHIRAPPALLI DISTRICT

[Not to Scale]

TURAIYUR TO TIRUCHIRAPPALLI HIGHWAYS ROAD





A street scene in Kalavaipatty hamlet. The cluster of dwellings seen in the photograph are occupied by the Muthurajahs. Note the cart-tract passing through the village. Note also the rocky terrain of the soil and the protruding masses of granite stones. The cow-dung cakes dried up on the stones are used as domestic fuel.



Another view of the Muthurajahs' dwellings in Kalavaipatty hamlet. Note the ill-planned lay-out of the houses. The heap of granite stones seen in the photograph is for the construction of the house.

easily purchased in the local shandies. There are no pastures in the vicinity and the cattle graze in the neighbouring lands. A few of the Man Oddans also rear pigs. The only types of birds come across in the village are the crows, a few country pigeons and the eagles. Water snakes (*Natrix Piscator*) are commonly found in the irrigation tanks and the cobras make their presence felt occasionally!

Fauna

18. Thiruvellarai village, besides the main village, has two hamlets, Kalavaipatty and Salapatty. The Perumal temple is in the main village and the dwellings here are clustered around the temple. There are two main streets, one on the northern and the other on the eastern side of the temple. There are no dwellings on the western side of the temple, as this place is not suitable for construction of houses because of the protruding masses of granite stones. There is a cluster of about 30 houses on the south-eastern side of the temple at a distance of about 100 yards from the temple.

Layout of the village and residential pattern

19. The main street on the northern side is occupied by the Brahmins of the village and the street on the east by Senguntha Mudaliars. The Pandarams and Muthurajahs live on the southern side of the temple. There are also three barbers, one Oddan and one Chakkiliyan in this block, but their dwellings are a little removed from those of the Pandarams and Muthurajahs. No regular street has been formed in this cluster of dwellings, most of which are thatched huts. The houses in the Brahmin street are tiled or terraced. The Panchayat Board Office and the village choultry are situated in that street. In the Mudaliar street on the east, there are tiled houses as well as thatched huts. The Paracherry of the village lies about a furlong away to the south-east of the temple. The Paracherry, as its name implies, is in the sole occupation of 34 households of Parayans.

The main village

20. Kalavaipatty hamlet lies about a mile away to the west of the main village and is predominantly occupied by the Muthurajahs. About 90% of the dwellings in Kalavaipatty belong to the Muthurajahs. A few minor communities represented by one or two households also dwell in Kalavaipatty. There are two Achari households, one Muslim household, three Ambattans, three Kusavans and two Vannans. The Muthurajahs' dwellings form a compact block in the centre of the hamlet. A little removed from this hamlet is the cluster of dwellings occupied by the Chakkiliyans. There are about ten dwellings of Chakkiliyans here and their dwellings are segregated from those of the Muthurajahs and other castes. Most of the dwellings in Kalavaipatty are thatched huts and there are only about ten to twelve tiled houses, most of which belong to the Muthurajahs. The Kalavaipatty hamlet extends over an area of 11·3 acres. It has two main streets from which a number of winding lanes branch off.

Kalavaipatty hamlet

21. The other hamlet, Salapatty is located at a distance of one mile to the north-east of the main village. Reddiars and Pillais are the important communities living in this hamlet. Six households of Chakkiliyans and three households of Kusavans are also found here. In addition to this, there is also one Muthurajah's household and one Man Oddan's household. Chakkiliya households form a compact block and are a little removed from the block occupied by the Reddiars and Pillais. The Kusavans' huts are also segregated from the Chakkiliyas' huts.

Salapatty hamlet

22. In addition to these settlements, some buildings can also be seen near the bus stop on the main road. They are either the shops or dwelling houses. The Hanumar temple and the rice-mill are also situated there. The electrically operated diamond dressing workshop is adjacent to the Hanumar temple. The roads to the main village and Salapatty hamlet branch off from this point.

23. According to the legend, 3,700 households of Brahmins were brought to settle in this village by the King Sibi, when he built the Perumal temple. The Sthalapuranam of this temple further states that the Brahmins first migrated to Thiruvellarai from some place in the north and then spread out to other parts of the Chola country. A Tamil couplet in the Sthalapuranam runs as follows: 'தில்லை மூவாயிரம், திருவெள்ளாரை ஆறுயிரம்.' This means that when there were 3,000 Brahmins in Chidambaram (*Thillai*), Thiruvellarai had 6,000 Brahmins.

Settlement History

24. We find that a number of legends have been created with a view to give mythological significance to this village and enhance the sanctity of the temple. It is diffiicult to believe that Thiruvellarai was a greater Brahmin centre than Chidambaram. We can, however, conclude that Brahmins have played a very significant role in the development of this village as a centre of Hindu culture. If the legend is to be believed, there were 6,000 Brahmins in the village. But to-day we find only 16 households are left. The local tradition has it that even 50 years ago a large number of Brahmins were found in this village and they migrated to places like Srirangam and Tiruchirapalli. It is a regular feature of the present trend in villages of South India that the Brahmins as a class migrate to urban areas in search of better employment. In Thiruvellarai, a minimum number of Brahmins have remained behind to look after the pujas in the local temple and all the rest have disappeared. The reason for this, apparently, is that Brahmins do not command the same influence in such villages as they used to do and nor do the other communities look after them as they did in the past. The natural result is that Brahmins have to migrate in large numbers to other places in search of education and employment. It is true that many of the Brahmins even now hold lands in Thiruvellarai and are absentee landlords to which problem, we will have occasion to refer later.

Brahmins

25. The settlement of Mudaliars is closely connected with the development of the temple. The system of Deva-dasis was in vogue among these Mudaliars and it was considered honourable in olden days for many a Mudaliar family to dedicate one of their daughters to the temple for divine service. It is found that the Mudaliars have also left the village with the Brahmins in recent years, on account of the loss of importance of Perumal temple as a means of attracting large crowds.

Mudaliars

26. The largest community in the village is the Muthurajahs. It is difficult to say wherefrom they migrated to this village. Five or six villages in the neighbourhood like Thirampalayam, Poonampalayam and Aiyampalayam are predominantly occupied by the Muthurajahs. They have a cohesion in their community and it is likely they represent an earlier set of people who occupied these villages even before the Brahmins and Mudaliars came.

Muthurajahs

27. The Pillais have come to the village only four generations ago. Some of them were doing business in Ceylon and have now settled down in this village. Reddiars appear to be the early settlers in the village with the exception of five households who have recently migrated from Ceylon and Burma. The Oddans have been attracted to this village by a quarry. It had an area of 42 acres and it was worked here and granite stones were supplied for metalling the roads. The Oddans came to this village for work in the quarry twenty five years ago. The supply of granite stones has been exhausted and the quarry is not worked on such a large scale as previously. But even to-day stones are obtained from this quarry for construction of houses. The Parayas and Chakkiliyans, members of the Scheduled Castes, are as old as the village itself and should have come earlier than Brahmins.

Others

PLAN OF

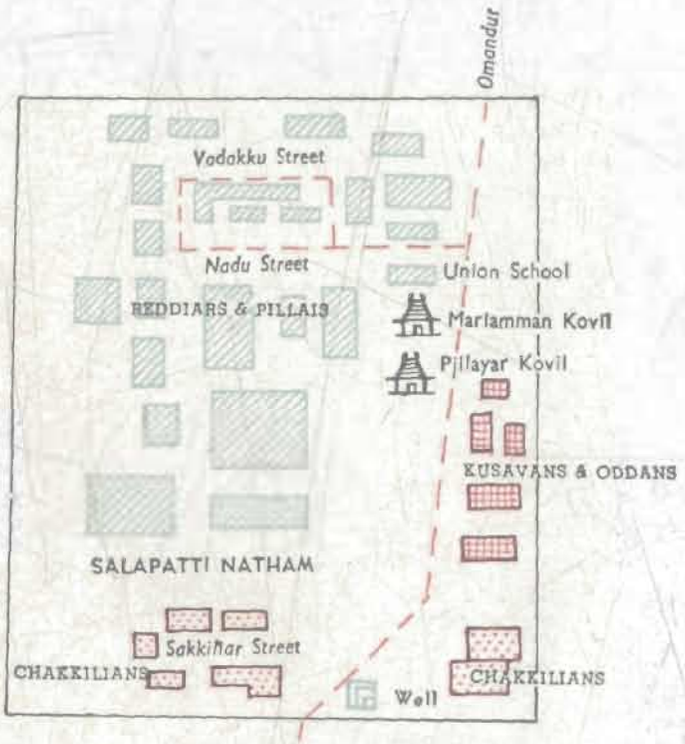
SALAPATTI

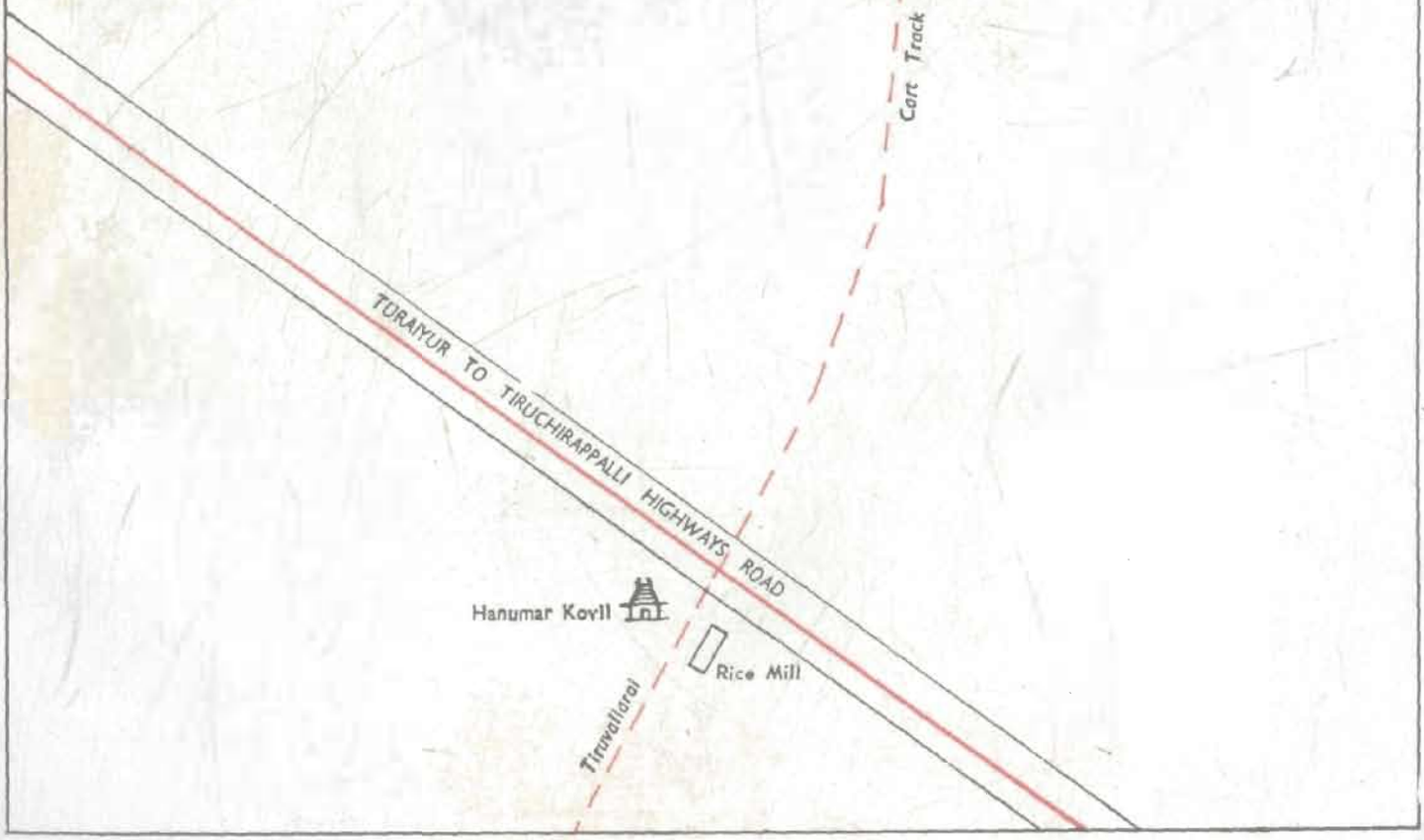
HAMLET OF TIRUVALLARAI VILLAGE

LALGUDI TALUK

TIRUCHIRAPPALLI DISTRICT

[Not to Scale]



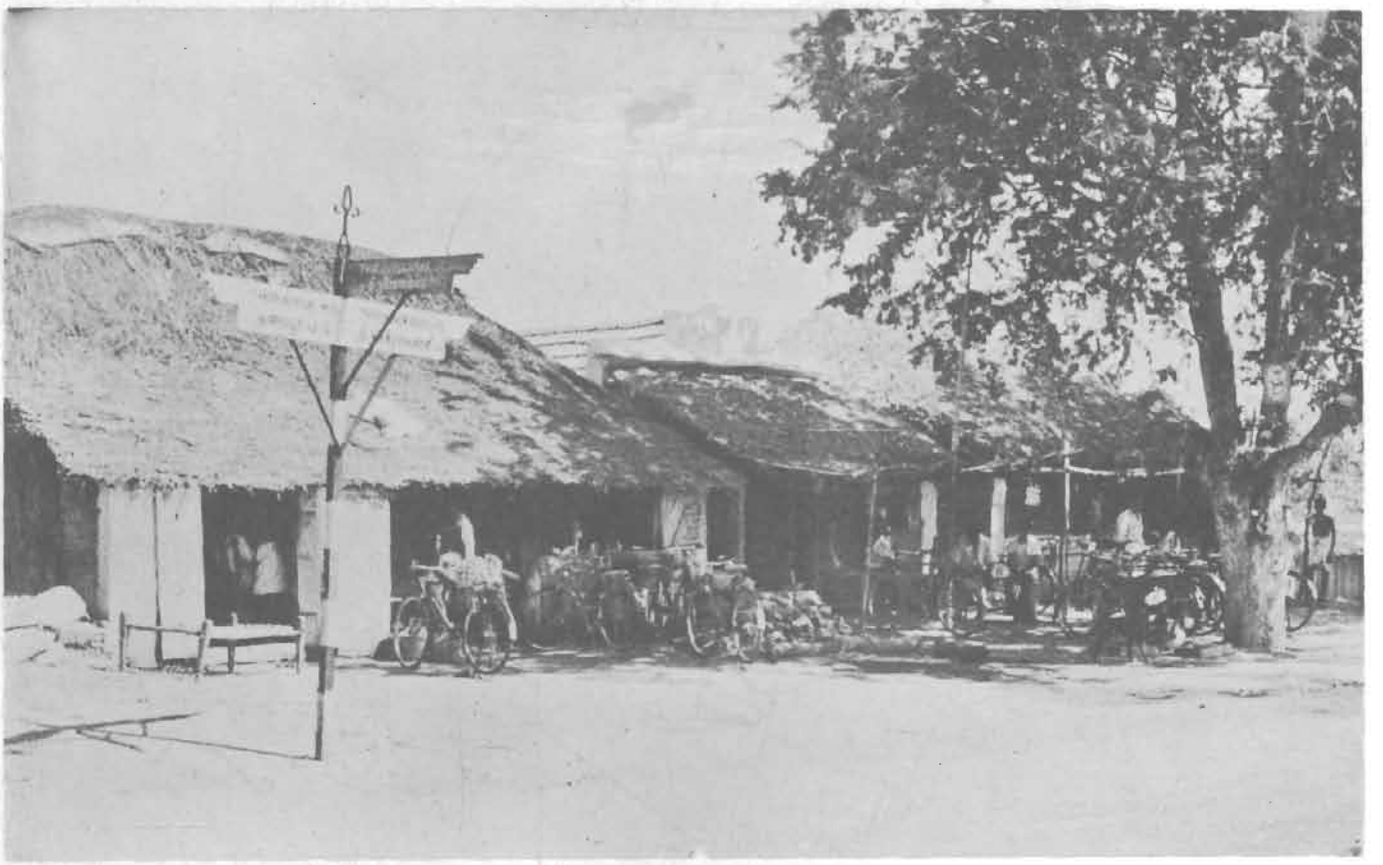




A street scene in Salapatty hamlet. The houses seen in the photograph are occupied by the Pillais and Reddiars who constitute the comparatively affluent section of the village.



Another street scene in Salapatty hamlet. Dwellings seen in the photograph are occupied by the Chakkiliyans. The drinking water well seen in the photograph was constructed under the Rural Water Supply Scheme. The road seen in the photograph connects Thiruvellarai with Kottathur.



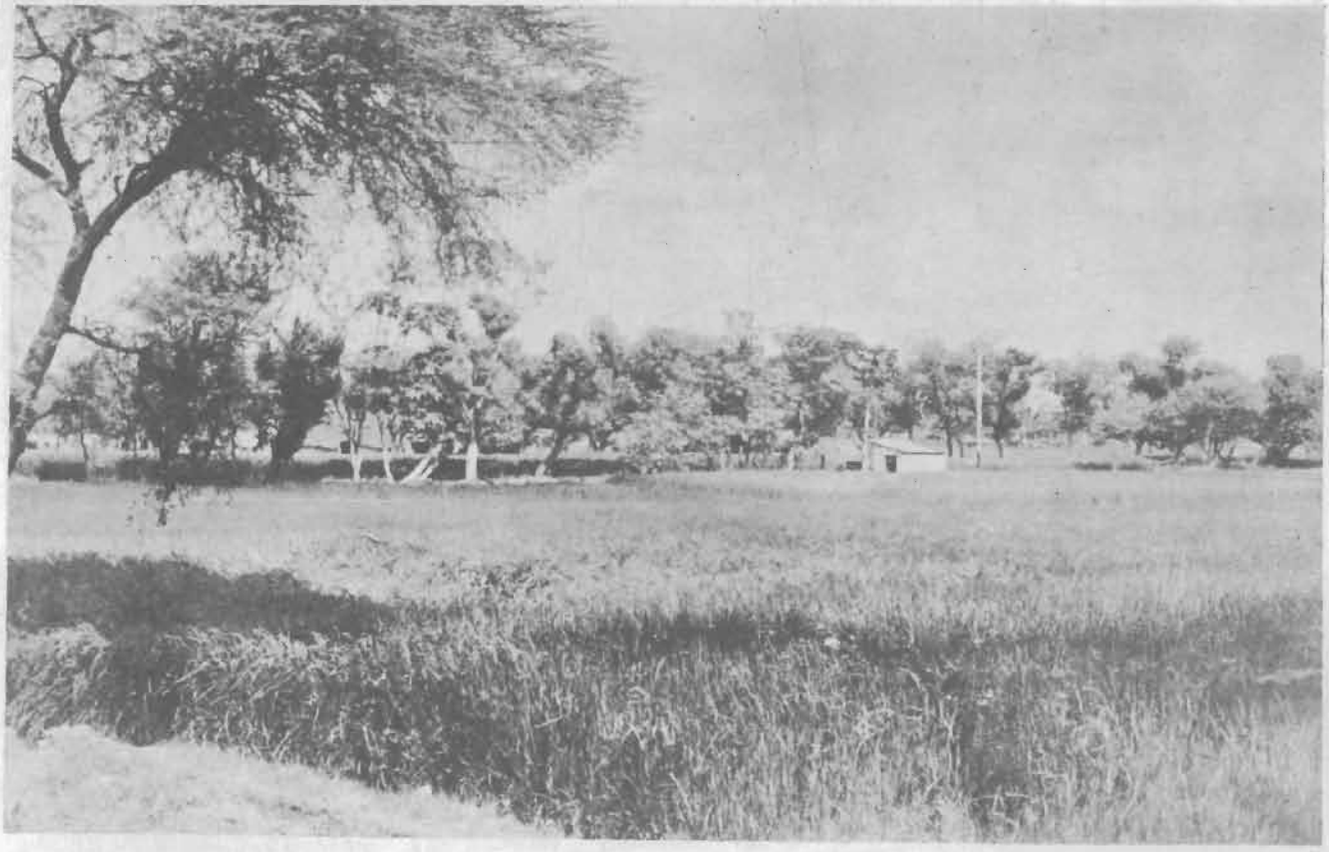
The row of shops on the Tiruchy-Thuraiyur main road. It is here that roads branch off to the main village and the Salapatty hamlet. This is the shopping centre of the village.



Another view of the shopping centre of the village. Note the gossip groups in front of the shops.



The landscape around the village is drab and uninteresting. The terrain is mostly rocky and the quality of the soil is also inferior. These vast stretches of uncultivable dry lands are mostly barren except for clusters of thorny shrubs and shady trees. These uncultivable vast stretches are, however, useful for the cattle to graze. Note the wild growths of Pricklipear (*Opuntia*) and *Euphorbia* (Thirukkalli).



The vegetation around the wet lands is comparatively dense and large clusters of shady trees are found adjoining the fields. The trees found in the picture are *Acacia, Arabica, Enterpolobium Samam, Tamarindus Indicus* etc. Note the pump-set installed near the irrigation well.

28. There is a Travellers' Bungalow in this village where the District Officers and tourists can stay. This bungalow is maintained by the Highways Department. There is another choultry maintained by the Revenue Department. This rest-house lies close to the Perumal temple. The Sourashtras and the Vaisya Chettiars have built rest-houses in the village to enable their castemen to come and stay at the time of the annual festival. The village was electrified in the year 1937 and street lights have been provided in the main village. Protected drinking water is also available in the main village. There is a coffee hotel which supplies food, if orders are placed in advance. There are no medical and recreational facilities in the village.

Public amenities

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

29. This village has a population of 2,184 persons distributed between 512 households. Muthurajahs form the numerically largest community and they constitute 61·8% of the total population. The other numerically important communities are the Mudaliars, the Brahmins, the Pillais and the Oddans as detailed in the table below:

Ethnic composition

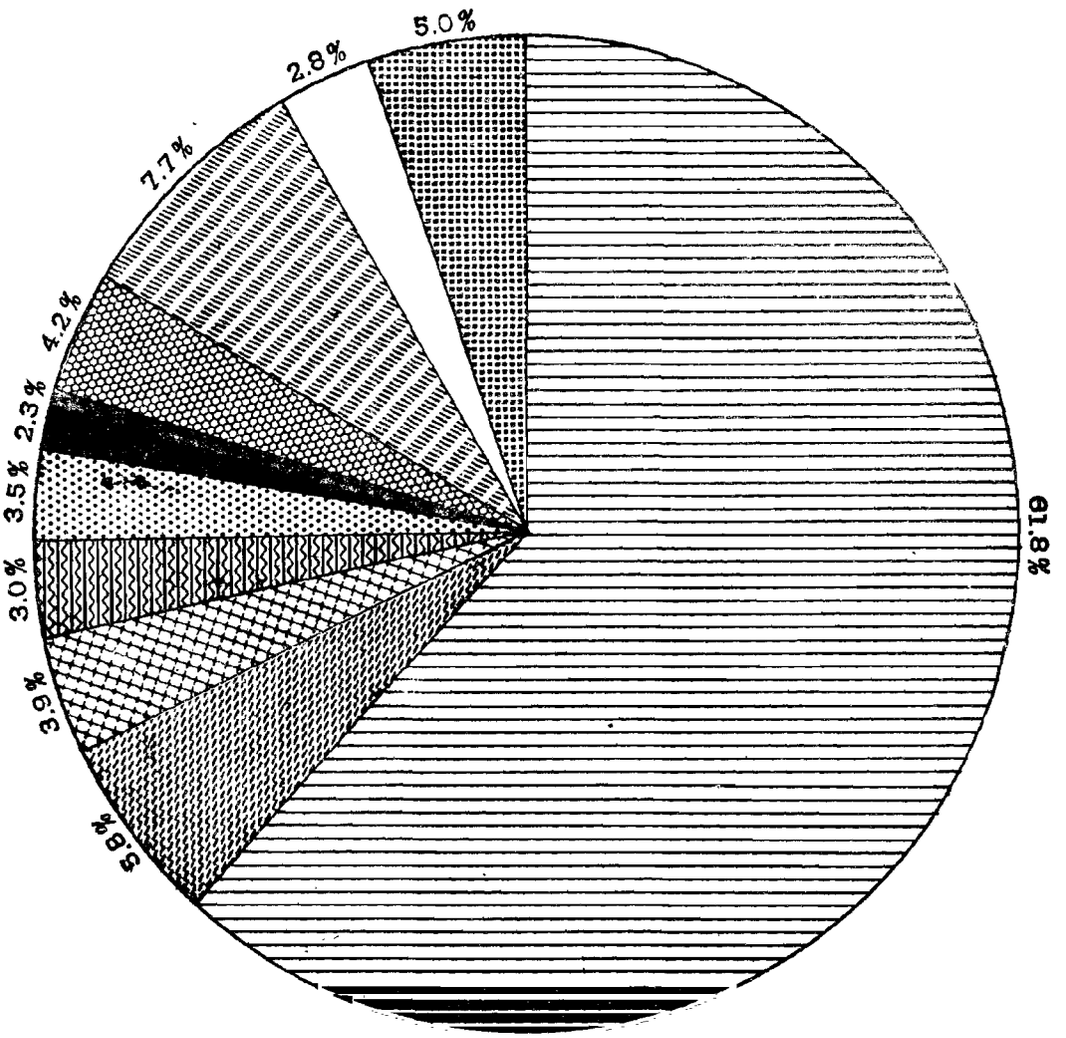
TABLE I

Ethnic Composition

Religion	Community	Sub-Caste/Sub-Sect	Total No. of house-holds	Total No. of persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)
HINDUS	Muthurajah		307	1,349	673	676
	Senguntha Mudaliar		40	126	59	67
	Pillai	1. Arunattu Pillai	21	71	34	37
		2. Saiva Pillai	4	15	9	6
	Reddiar		18	65	38	27
	Brahmin	1. Iyengar	15	71	26	45
		2. Iyer	1	6	4	2
	Pandaram	Lingayath Pandaram	14	51	21	30
	Achari		6	16	9	7
	Chettiar	1. Vaniya Chettiar	2	13	9	4
		2. Ariyavaisya Chettiar	1	4	2	2
	Velar	Kusavan	3	22	12	10
	Pandithar		7	22	12	10
	Vannan		3	8	5	3
	Oddan	1. Kal Oddan	13	74	40	34
		2. Man Oddan	4	17	9	8
	Sourastra		1	5	2	3
	Udaiyar		1	5	2	3
	Gounder		1	3	2	1
	Naidu		1	1	...	1
	Kallar		1	4	3	1
	Parayan (S. C.)*	Samban	34	167	95	72
	Chakkiliyan (S. C.)	Pagadar	12	62	31	31
	Kuravan (S. C.)		1	3	1	2
MUSLIMS			1	4	3	1
		Total	**512**	**2,184**	**1,101**	**1,083**

*S. C: Scheduled Caste

ETHNIC COMPOSITION



REFERENCE

Muthuraja		Pandarams	
Senguntha Mudaliars		Oddars	
Pillais		Paraiyans	
Reddiars		Chakkiliars	
Brahmins		Other Castes	

30. Muthurajahs were previously known as *Muthiriyans*. These people should be distinguished from the *Mutrachas* a Telugu-speaking caste who are found in large numbers in Andhra Pradesh and in some parts of North Arcot district.

Muthurajahs

The Muthurajahs of this village are Tamil-speaking people and they have nothing in common with the *Mutrachas* of the Telugu country. The Muthurajahs are also known as *Ambalakkarans* or *Kavalkarans* in other places. Ambalakkarans have been described in the *Madras Census Report of 1901* as a 'Tamil-speaking caste of cultivators and village watchmen'. In appearance, these people are well-built and sturdy and dark in complexion. Many of them suffix the title *Muthurajah* to their names. Originally, these people were known as *Muthiriyans*. About twenty five years back, the representatives of the *Muthiriyans* in Tiruchy and Tanjore districts met and decided to adopt the more honorific title of *Muthurajah*. They also obtained the recognition of the Government for the change in their title.

31. These people are ranked comparatively low in the social scale. They are ranked below the other Non-brahmin castes like Pillais, Reddiars, Mudaliars and Acharis, but above the castes like Oddans and Pandithars (Barbers). The majority of them are engaged in cultivation which is their traditional occupation. Some of them have taken to diamond-dressing in recent years. In social and civic matters, the Muthurajahs of this village have a decisive influence not only because they form the largest single community of this village, but also because the surrounding villages of Thirampalayam and Poonampalayam are predominantly occupied by their castemen, the caste solidarity being well maintained by these people.

32. The ritual structure of the Muthurajahs is a mixture of the customs and manners of high castes as well as of low castes. They wear the sacred thread during marriages and funerals in imitation of the Brahmins. *Parisam Panam* or bride's price paid to the bride's party, is a custom prevalent among many low castes and followed by them. It is difficult to say whether the Muthurajahs belong to Vaishnavites or Saivites. Perhaps they worship both Vishnavite and Saivite deities with equal reverence. They have a number of exogamous groups among them known as *Gotrams* and people belonging to the same *Gotram* cannot marry. They consult astrologers before fixing up matrimonial alliances. The astrologer, after examining the stars of the parties, opines on the suitability. In the case of girls, some people see whether the time when the girl attained puberty is an auspicious one or not. In this connection, it may be mentioned that a girl's fortune is forecast with reference to the time she attained puberty and this is known as *Ruthu Jathagam*. About 25% of the Muthurajahs in this village see the *Ruthu Jathagam* of the girls before fixing up the alliances. As an elderly gentleman told us, the attainment of puberty is some sort of rebirth for the girl who becomes a woman and the horoscope drawn with reference to the time of attainment of puberty is more important for a girl than the horoscope drawn with reference to her birth.

The ritual structure

33. Betrothal takes place on an auspicious day and the maternal uncles of the bride and the groom play an important part in the ceremony. The betrothal consists of the exchange of *Thamboolam* between the maternal uncles of the bride and the groom which signifies their agreement to enter into the alliance. At the time of the betrothal, an advance of the *Parisam Panam* is paid to the bride's party. Though there is no system of dowry among the Muthurajahs, the system of paying the *Parisam Panam* or bride's price is universal. The traditional amount of bride's price was Rs. 7. It is now varied upto Rs. 100 depending upon the economic status of the parties. Betrothal ceremony is rather informal and the close relatives of the groom go to the bride's place and participate in a feast given after the ceremony.

Betrothal

34. Marriage among the Muthurajahs usually takes place at the groom's residence. On the day prior to the wedding, a party of groom's relatives go to the bride's place to bring the bride. After a feast at the bride's place, they present a new saree to the bride and pay the balance of *Parisam Panam* to the bride's party. The bride is brought to the groom's village sufficiently early and the ceremonial procession of the bride to the groom's place takes place in the evening. The next day, the marriage ceremonies start with the ritual known as *Muhurthakkal Naduthal*; it consists in planting a bamboo stick along with the branch of some milky tree in the marriage pandhal. After this, the groom is given a ceremonial bath and is dressed in the ceremonial attire. A saffron coloured thread known in the local parlance as *Kanganam* is tied around his right wrist. The groom goes in a procession to the Pillaiyar temple, offers worship and returns to the marriage pandhal. While the bridegroom is visiting the Pillaiyar temple, the bride is given the ceremonial bath and *Kanganam* is also tied on her wrist.

Marriage ceremonies

35. On his return from the Pillaiyar temple, the groom is met at the gate of the marriage pandhal by his brother-in-law who puts silver rings on his toes. Then the couple are seated on the marriage dais and the wedding proper commences with the custom known as *Sambantham Poduthal*. The fathers of the couple sit face to face and exchange *Thamboolam*, proclaiming their intentions to enter into the alliance. The Muthurajahs employ Brahmin purohits to officiate at their weddings. The ceremony called *Dharai varthal* during which the bride's parents pour milk over the united hands of the couple, is then held. This ceremony is symbolic of the fact that they give away their daughter in marriage to the groom. After this, the *Thali* is passed round the elders to bless, after which the groom ties it around the bride's neck amidst the raised crescendo of *Muhurtham* music. Then the couple go round the sacred fire thrice and this is followed by the ceremonies known as *Ammi Mithithal* and *Arunthathi Parthal*. The groom draws one foot of the bride and makes it touch a grinding stone and the star *Arunthathi* is pointed out to her as an emblem of chastity. Lastly, they have the *Moi seithal* during which the invitees to the wedding make presentations of small amounts of cash and articles.

36. They have a few ceremonies in the evening, the purpose being to ward off the effects of the evil eyes. The saffron coloured threads tied round the wrists of the couple are removed during the closing ceremonies performed in the evening and this marks the end of the marriage ceremony. Generally, only the very close relations attend the evening function. Consummation of the marriage is not celebrated separately, but is held on the same day.

37. Consanguineous marriages are quite common among the Muthurajahs and they consider the paternal aunt's daughter or the maternal uncle's daughter to be the proper match for a man. In some cases, the boys marry their sisters' daughters. Divorce does not seem to be recognised among the Muthurajahs and the widow-remarriage is also not in vogue. Though Mr. Thurston records that widow remarriage is permitted among some sects of Ambalakkarans, the Muthurajahs of this village do not permit it.

38. In the days gone by, marriage was an elaborate affair with a lot of festivities lasting for about two to three days. But now, it lasts only for a few hours. Nowadays the tendency for the poor people seems to be to have wedding celebrated in the temples, where only the essential rituals are gone through and the invitees are fed only once after the wedding. When weddings are held at the temple, no large pandhal need be erected and other arrangements like *Nathaswaram* need not be made. *Nathaswaram* available in the temple is made use of for payment of a nominal fee. By and large, celebration of weddings in the temples means a lot of saving in marriage expenses.

39. The Muthurajahs generally cremate their dead, except in the case of children, unmarried persons and people who die of infectious diseases. But now, many people resort to the cheaper course of burying their dead. Immediately after the death, a message is sent out

to their kith and kin. After the relatives arrive and pay their condolence to the bereaved family, the funeral ceremonies commence. One of the important ceremonies is what is called *Vazhi Anupputhal* the significance of which is to bid farewell to the soul of the dead. At the meeting point of two or three paths, the funeral celebrant sprinkles water anti-clockwise, (water is sprinkled clockwise on good occasions and anti-clockwise on sad occasions) breaks a coconut, lits the camphor and in bidding farewell to the soul of the deceased, offers prayers for the well-being of the soul. A piece of the broken coconut is placed near the head of the corpse. The corpse is bathed and dressed in new clothes, before it is placed on the bier. If the deceased is a married man, his widow performs a ceremony called *Panai Udaithal* before the bier is lifted. The widow carries a new pot full of water, goes round the corpse thrice and breaks it on the head-side, after which, her *Thali* is cut and put in a glass of milk. On this occasion, a new saree is given to the widow. The other lady relatives take part in the ceremony called *Vaikku Arisi Kuthuthal* during which a few grains of paddy are pounded and kept near the corpse. This rice is carried to the burning ground. After these ceremonies, the bier is carried to the burning ground. Half-way to the burning ground, the corpse is placed on the ground and a Paraya sings a traditional song for the good of the soul of the deceased. At this point, the bier is also reversed. Till this point the corpse was facing homewards and after this the corpse faces towards the burning ground. Generally, women do not accompany the procession beyond this point. At the burning ground, the relatives of the deceased put rice in the mouth of the corpse and the funeral celebrant goes round the pyre thrice with a pot of water and breaks it before setting fire to the funeral pyre. The funeral celebrant is then shaved of his head and the relatives return home after a bath.

Funeral rites

40. In cases of cremation, the ashes and the bones are collected on the next day and they are thrown into a tank or a river and in cases of burial, the relatives visit the grave on the third day and pour milk over the grave. The death entails pollution for sixteen days. It is terminated by the purificatory ceremonies performed on the sixteenth day. Brahmin priest is invited home and the *Punniyahavachanam* is performed. Cooked rice and eatables are offered to the crows at the cremation ground as well as on the roof of the deceased's house. If the crows which are supposed to represent the departed soul refuse to take the food and the eatables (which would be a rare occurrence), the reasons are ascertained through the sooth-sayers and the ceremonies recommended by the sooth-sayers are performed to propitiate the departed soul. Some people burn an effigy of the dead at the burning ghat on the sixteenth day. Among the Muthurajahs, the funeral celebrant wears a *Punul* or the sacred thread for the duration of these ceremonies.

41. Birth of a child entails pollution for a period of nine days. Immediately after the birth of a child, either the father or an elderly gentleman drops a few drops of sugared water on the tongue of the baby. This ceremony is known as *Seeni Koduthal* and is symbolic of their belief that the life of the new born baby will be as sweet as the first thing it tastes after birth. The pollution is terminated by the performance of *Punniyahavachanam* on the ninth day, when the mother and the baby are given ceremonial baths. There is no other formal function or feasting on this occasion. The Muthurajahs do not have any formal ceremony for naming the child. When the child is three or four years old, the hair of the child is shaved and is offered to their family deity. Muthurajahs of this place have several family deities known as *Sellayi*, *Angalamman* and *Aiyanar* for this purpose. Some families have Perumal as their family deity.

Birth of a child

42. The ear-boring is an important ceremony after the birth of a child and if the temple of the family deity is outside the village, the family goes to the temple along with their relatives and celebrates the function. First, the children are shaved and the hair is offered to the deity

when an elaborate puja is performed. After that, the ears of the children are bored. The maternal uncle of the child plays an important role in this ceremony and the child is usually seated on the maternal uncle's lap, when the ears are bored. The maternal uncle presents ear ornaments and new clothes to the child for the occasion. A feast is given to the relatives, some of whom make presentations of cash *Moi seithal* as in a wedding. Previously ears were bored both for males and females and even now many of the Muthurajahs continue this practice. In a majority of cases, they have dispensed with the ear-boring for male children.

Ear-boring ceremony

43. Attainment of puberty is an important occasion in the life circle of a girl. This entails pollution for sixteen days during which period the girl is kept secluded in a temporary hut. It is customary for the relatives to feed the girl in turns during this period of sixteen days. The pollution is terminated by the performance of *Punniyaha-vachanam* on the sixteenth day. Before the performance of *Punniyahavachanam*, the roofing materials (*Kamban thattu*) of the temporary hut in which the girl was kept, are taken to a separate place and they are burnt. This burning of *Kamban thattu* is done, well before the dawn and before anybody could see it. This burning is supposed to ward off the evil effects entailed by the attainment of puberty. The girl is given a ceremonial bath. Her maternal uncle then presents her what is locally known as *Maman Varisai* which consists of a new saree, flowers, toilet etc., Close relatives are invited for a feast on the occasion and some of the relatives give presents to the girl. The women invitees bring a lot of flowers and present them to the girl. Though the essential rituals like the burning of *Kamban thattu* and performance of *Punniyahavachanam* is observed in all cases, the scale of celebrations and the feast differ very much according to the economic status of the parties.

Attainment of puberty

44. The other community of importance in the village is the Senguntha Mudaliars. They are weavers by tradition. There are vegetarians as well as non-vegetarians among the Senguntha Mudaliars and the Mudaliars of this village belong to the non-vegetarian sect. The origin of the name *Sengunthar* is explained by a legend.* According to this legend, the people on earth unable to bear the harassment of certain demons, appealed to God Siva for help. Siva enraged at the evil deeds of the demons, sent forth six sparks of fire from his eye to destroy the demons. Frightened by these blazing sparks, Siva's consort Parvathi, ran into her chamber and in the process nine beads dropped out of her anklets. Siva converted these beads into as many charming maidens and embraced them. The maidens who conceived by Siva's embrace gave birth to a hero each. These nine heroes were born with full grown moustaches and with red daggers in their hands. These heroes with God Subramania as their head marched in command of a large force and destroyed the demons. The Senguntha Mudaliars claim to be the descendants of Veerabhagu, one of those nine heroes. The word *Sengunthar* means a red dagger.

Senguntha Mudaliars: Their legendary origin

45. There is also another version of this legend.† According to this latter version; Siva told Parvathi that the whole world would be enveloped in darkness, if he should shut his eyes. Impelled by her curiosity, Parvathi closed her husband's eyes with her hands only to find that what her husband told her was true. Terrified by the darkness, Parvathi ran into her chamber and in the process, nine precious stones dropped out of her anklets. These precious stones were converted into nine fair maidens by Siva who embraced them. Finding these maidens pregnant, Parvathi uttered a curse that they should not bring forth the children formed in their wombs. At this time, one Padmasura was troubling the people on earth and in response

* Thurston's 'Castes and Tribes of Southern India.'

† Ibid.

to the people's repeated entreaties and prayers, Siva deputed his son, Subramania to kill the Asura. Parvathi, moved by her anxiety natural to a mother, requested Siva not to send Subramania alone. Astute strategist that Siva was, he suggested the withdrawal of her curse, in which case the nine heroes to be born to these nine maidens could accompany Subramania. Accordingly, the curse of Parvathi was withdrawn and the nine heroes accompanied Subramania and killed the Asura.

46. The Senguntha Mudaliars are otherwise known as *Kaikolans* and the word *Kaikol* is believed to refer to the daggers carried by the nine heroes, when they went out to challenge the Asura. The word *Kaikol* is also said to be derived from the two words, *Kai* meaning hand and *Kol* meaning shuttle. This derivation refers to their traditional occupation of weaving. Senguntha Mudaliars are saivites, even though they worship Vaishnavite deities with equal adoration. In the social order, they are placed above the Muthurajahs and equated to high caste Non-brahmins like the Reddiars and Pillais. According to 1891 classification, the Kaikolans have been placed below the communities like Vellalas, Reddiars etc., But in the course of last seven decades, the Kaikolans have risen in the social scale to be on par with these Non-brahmin communities. Their ritual structure is more or less identical with that of the other Non-brahmin communities of comparable status.

47. Senguntha Mudaliars of this village are associated with the age-old custom practised in South India, namely, the system of Deva-dasis. Before we describe how the system has been prevalent in this community and what are the basic concepts of this system, we will like to reproduce what has been stated in the *Census of India Report of 1901* on the system of Deva-dasis.

The Institution of Deva-dasis

> **Dasi**: "Dasis or Deva-dasis, (handmaidens of the gods) are dancing-girls attached to the Tamil temples who subsist by dancing and music and the practice of 'the oldest profession in the world'. The Dasis were probably in the beginning the result of left-handed unions between members of two different castes but they are now partly recruited by admissions, and even purchases from other classes.
>
> The profession is not now held in the consideration it once enjoyed, and there seems little doubt that the statistics understate the strength of the sisterhood owing to its members having returned the names of the castes to which they originally belonged. Formerly, however, they enjoyed a considerable social position. It is one of the many inconsistencies of the Hindu religion that though their profession is repeatedly and vehemently condemned by the Shastras it has always received the countenance of the Church. The rise of the caste and its euphemistic name seem both of them to date from about the ninth and tenth centuries A. D., during which much activity prevailed in Southern India in the matter of building temples and elaborating the services held in them. The dancing-girls' duties, then as now, were to fan the idol with *Chamaras*, or Tibetan ox-tails, to carry the sacred light called *Kumbarti* and to sing and dance before the God when he was carried in procession. Inscriptions show that in A. D. 1004 the great temple of the Chola King Rajaraja at Tanjore had attached to it four hundred *Talic Cheri Pendugal*, or 'women of the temple,' who lived in free quarters in the four streets round about it and were allowed tax-free land out of its endowment. Other temples had similar arrangements. At the beginning of the last century there were one hundred dancing girls attached to the temple at Conjeevaram, and at Madura, Conjeevaram and Tanjore there are still numbers of them who receive allowances from the endowments of the big temples at those places. In former days the profession was countenanced not only by the Church, but by

the State. Abdur Razaak, a Turkish Ambassador to the Court of Vijianagar in the fifteenth century, describes women of this class as living in State-controlled institutions, the revenue of which went towards the upkeep of the police.

At the present day they form a regular caste having its own laws of inheritance, its own customs and rules of etiquette, and its own panchayats to see that all these are followed, and thus hold a position which is perhaps without a parallel in any other country. Dancing-girls, dedicated to the usual profession of the caste are formally married in a temple to a sword or a god, the *Thali* being tied round their necks by some man of their caste. It was a standing puzzle to the enumerators at the census whether such women should be entered as 'married' in the column referring to civil condition.

Among the Dasis, sons and daughters inherit equally, contrary to ordinary Hindu usage. Some of the sons remain in the caste and live by playing music for the women to dance to, and accompaniments to their songs, or by teaching, singing and dancing to the younger girls, and music to the boys. These are called *Nattuvans*. Others marry some girl of the caste, who is too plain to be likely to be a success in the profession and drift out of the community. Some of these affix to their names the terms *Pillai* and *Mudaliars*, which are the usual titles of the two castes (Vellala and Kaikola) from which most of the Dasis are recruited, and try to live down the stigma attaching to their birth. Others join the *Melakkarans* or professional musicians. Cases have occurred in which wealthy sons of dancing-women have been allowed to marry girls of respectable parentage of other castes, but they are very rare. The daughters of the caste who are brought up to follow the caste profession are carefully taught dancing, singing, the art of dressing well and the *ars amoris*, and their success in keeping up their *clientele* is largely due to the contrast which they thus present to the ordinary Hindu house-wife, whose ideas are bounded by the day's dinner and the babies. The dancing-girl castes, and their allies the *Melakkarans* are now practically the sole repository of Indian music, the system of which is probably one of the oldest in the world. Besides them and some of the Brahmins, few study the subject. The 'barbers' bands' of the villages usually display more energy than science. (A notable exception, however, exists in Madras City, which has been known to attempt the Dead March in *Saul* at funerals in the Pariah quarters!)

There are two divisions among the Dasis called *Valangai* (right hand) and *Idangai* (left hand). The chief distinction between them is that the former will have nothing to do with the *Kammalans* (artisans) or any other of the 'left-hand castes' or play or sing in their houses. The latter division is not so particular, and its members are consequently sometimes known as the *Kammala Dasis*. Neither division, however, is allowed to have any dealings with men of the lowest castes and violation of this rule of etiquette is tried by a panchayat of the caste and visited with ex-communication.

In the Telugu districts the dancing-girls are called *Bogams and Sanis*. They are supposed to be dedicated to the gods, just as the Dasis are, but there is only one temple in the northern part of the Presidency which maintains a corps of these women in the manner in vogue further south. This exception is the shrine of Sri Kurmam in Vizagapatam, the dancing-girls attached to which are known as Kurmapus. In Vizagapatam most of the Bogams and Sanis belong to the Nagavasulu and Palli castes and their male children often call themselves Nagavasulus; but in Nellore, Kurnool and Bellary they are often called Balijas and Yerukalas. In Nellore the Bogams are said to decline to sing in the houses

of Komatis, The men of the Sanis do not act as accompanists to their women at nautch parties, as the Bogam and Dasi men do.

In the Oriya country the dancing-girl caste is called '*Guni*', but there they have even less connection with the temples than the Bogams and Sanis, not being even dedicated to the god.

In South Canara the caste is known as *Moili*. They are not dedicated in the temples, but do service in them. They seem to be descendants of temple servants whose numbers have been kept up by admissions of widows and other from other castes.

In the Canarese or (western) taluks of Bellary, and in the adjoining parts of Dharwar and Mysore, a curious custom obtains among the Boyas, Bedarus and certain other castes under which a family which has no male issue must dedicate one of its daughters as a *Basavi*. The girl is taken to a temple and married there to the god, a *Thali* and toe-rings being put on her and thence forward she becomes a public woman, except that she does not consort with any one of the lower caste than herself. She is not, however, despised on this account, and indeed at weddings she prepares the *Thali* (perhaps because she can never be a widow). Contrary to all Hindu law, she shares in the family property as though she was a son, but her right to do so has not yet been confirmed by the Civil Courts. If she has a son, he takes her father's name, but if only a daughter, that daughter again becomes a Basavi. The children of Basavis marry within their own caste without restrictions of any kind.

In Malabar there is no regular community of dancing-girls; nor is there among the Musalmans of any part of the Presidency."

48. This system was prevalent in Thiruvellarai till two decades ago. It was the custom for many Senguntha Mudaliars to dedicate one of the girls to the temple as Deva-dasi. She would become a dancing-girl attached to the temple and had a number of duties to perform. In Thiruvellarai, their duties were dancing and singing in the temple on festive occasions, attending to prayers and doing *Aradhanas*, fanning the idol with *Chamaras* and carrying the sacred lights called *Kumbarti* and singing and dancing when the idol was carried in procession. For these services, they were given either tax-free land out of the endowments of the temple or were paid remunerations every month.

The degeneration and the Act of 1947

49. As indicated in the description of Deva-dasi system reproduced earlier, this system which is an ancient one and which flourished in South India, in due course degenerated into a system of legalised prostitution. Originally, Deva-dasis enjoyed considerable social status in society. Naturally, the Deva-dasis became a source of attraction to many of the pilgrims visiting temples like Thiruvellarai. This degeneration which somehow was tolerated by the Hindu religion, completely destroyed its original sanctity. As the nationalist sentiments developed in India and as many evils of the Hindu society came to be subjected to a lot of criticism, the public opinion asserted itself and this system was unanimously condemned. The system has been legally abolished by the enactment of the Deva-dasis (prevention of dedication) Act passed by the Madras Legislature in 1947. Though legally abolished, it is difficult to obliterate the age-old tendency of a class of people who used to become Deva-dasis attached to the temples. Some of them have no doubt reformed themselves and got married. As observed in the *Census Report of 1901*, it was not unusual for Deva-dasis to get married even in the nineteenth century. But a detailed scrutiny of the life led by the ex-Deva-dasis makes one feel that prostitution as an art has not completely disappeared from their descendants. Fortunately it is confined to a very few households. It is hoped that with the advancement of education, it will completely die out.

50. Thiruvellarai being a Vaishnavite centre with an important temple, naturally attracts a number of Deva-dasis to its fold. This practice was limited to a section of Kaikolans who dedicated one of their girls to the temple and considered it a distinction. These girls were formally married in the temple to a sword or to the deity and a *Thali* was tied round her neck either by the priest or by some man of their caste. This *Thali* was quite distinct from the usual *Thali* worn by the other married women. The *Thali* worn by the Deva-dasi was known as *Pottu* and it consisted of a golden disc and black beads. The formal ceremony of dedication or the initiation of a girl into a Deva-dasi was attended with a number of rituals and ceremonious observances. The girl who was to be dedicated as Deva-dasi was instructed in music and dancing in her early age. After she attained puberty, an auspicious day was fixed for the formal dedication. On that day, the girl dressed in new clothes and adorned with jewels was taken to the temple to which she was to be dedicated. The girl was made to stand on a heap of paddy and a folded cloth was held before her by two other dasis who also stood on heaps of paddy. Her dancing master seated behind her, grasped her legs and moved them up and down in tune with the music which was played. This was symbolic of the fact that the girl would thereafter devote her entire life to dancing and singing in the temple and performing other temple services. The girl was then seated facing the idol and the officiating Brahmin tied the *Pottu* which had been lying at the foot of the idol, round her neck. The tying of the *Pottu* was symbolic of the fact that the girl was married to the deity. In the evening there was a small function at home where the relatives were invited for a feast. A Brahmin priest recited mantras and prepared the sacred fire to sanctify the proceedings. The girl eventually underwent a nuptial ceremony with a rich Brahmin. A Brahmin was called in, as he was considered next in importance and representative of the deity to which the girl had been married.

Rituals of dedication

51. Before the evening ceremony at home, the girl was also taken in a procession around the streets. After this ceremony, the girl continued to learn music and dancing and performed the temple services as a full-fledged dasi. Her morals were not questioned by anybody provided she performed the temple services. The male members of the household which dedicated their girls as Deva-dasis, took to playing *Nathaswaram* and worked in the temple as musicians. These people came to be known as *Melakkara Mudaliars*.

52. As a dasi can never become a widow, the beads in her *Thali* were considered to bring good luck to women who wore them. When a dasi died, her body was covered with a new cloth removed from the idol and the flowers were also supplied from the temple to which she belonged. No puja was performed in the temple till the corpse was burnt, as the idol had to observe pollution as her husband. The funeral pyre of the dasi was also lit with the fire brought from the temple.

53. The dasis were previously patronised by rich men of all castes. After the Act of 1947, there was no fresh dedication of girls and those who had already been dedicated were no longer required to perform the temple services. Many of the dasis continued to live in a lax manner. The public opinion in the village expressed itself strongly against the wide prevalence of this type of life. The elders of the Kaikolan community got together and devised several measures to put an end to this immoral practice. They threatened to ostracise the people who were still engaged in the profession. What was widely approved and done openly a few years back, suddenly came to be condemned by all sections including the Kaikolan community. The fear of public opinion compelled many dasis to reform themselves and it, at least, kept the succeeding generations of girls from falling into the evil ways. Some of the dasis reformed themselves and married their girls into respectable families and many others left the village for good.

54. The custom of dedicating girls as Deva-dasis in this State was practised by a particular sect of Kaikolans known as *Melakkara Mudaliars* and by Thirumudi Gounders who are found in Coimbatore and Tiruchirapalli districts. The *Melakkara Mudaliars* were looked

down even by the other Kaikolans. According to an elderly gentleman of the village, there was no social relationship like inter-marriage between the *Melakkara Mudaliars* and the other Mudaliars who kept themselves away from this evil profession. It is only after the *Melakkara Mudaliars* gave up this profession and reformed themselves that the inter-relationship between these sections was resumed. At present there are two Deva-dasis in the village who were dedicated to the temple in the prescribed manner. They still own the Inam lands given to them for their services to the temple. They have declared their marital status as 'never married'. Many young dasis, it is said, have migrated to places like Srirangam and Tiruchirapalli in the last ten to fifteen years. This was only a hearsay and could not, however, be confirmed.

Pillais

55. There are two different sects of Pillais in this village; one is the Arunattu Pillais and the other is the Saiva Pillais. The Saiva Pillais are strict vegetarians, whereas the Arunattu Pillais are non-vegetarians by birth. The Saiva Pillais are ranked above all other Non-brahmin castes and they consider themselves as second only to the Brahmins in the social scale, whereas the Arunattu Pillais are ranked along with the Reddiars. Only four households of Saiva Pillais are found in the village. The Arunattu Pillais, however, form a significant community of the village.

56. The Arunattu Pillais are also known as *Mottai Vellalas*, because they are supposed to shave off their moustaches and beards according to their caste tradition. As an elderly gentleman of the caste pointed out, this custom is not strictly adhered to in the recent times, as many of their youths keep moustaches. The Arunattu Vellalas have nothing in common with the Saiva Pillais who are found in large numbers in Tirunelveli district. Our enquiry revealed that the Arunattu Vellalas were known as *Kavundans* about three to four generations back and that in the course of time they adopted the more honorific title of *Pillais*. These people came to be known as *Arunattu Vellalas*, since they were predominantly found in six large pockets or *Nadus* in Salem and Tiruchirapalli districts. One such pocket or *Nadu* extends over large portions of Musiri and Tiruchirapalli taluks around Thuraiyur. An elderly gentleman told us that his father had the title *Kavundan*, but he has now the title *Pillai*. He, however, could not give any reason for this change in title, but only said that all their community people wanted a change in their title and they had adopted the more dignified title of *Pillai*. According to this old man, all the Arunattu Vellalas of this village migrated to this place from Omandur and its neighbourhood. This migration took place about three to four generations back and the change in their title coincided with this migration.

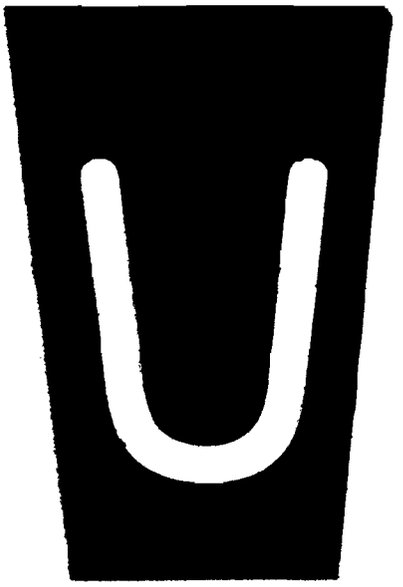
Ritual structure

57. The ritual structure of the Arunattu Pillais is, more or less, similar to those of the other Non-brahmin communities. They, however, have some customs peculiar to themselves. Marrying of sister's daughter is proscribed among the Arunattu Pillais. For many Non-brahmin communities the sister's daughter stands only next to the paternal aunt's daughter and the maternal uncle's daughter in the list of preferred degrees of marriageable relatives. But the Arunattu Pillais differ from others in this respect.

58. Arunattu Pillais consult astrologers before fixing up a matrimonial alliance. A small section of orthodox people, however, follow a different method of ascertaining whether the proposed alliance has the divine approval. When the proposal is made, these people visit their family deity's temple and keep a number of white and red flowers on the head of the idol. They wait to see which of the flowers, whether the red or the white, falls first from the idol's head. In the Siva and Subramaniar temples, a white flower falling first is considered auspicious and in a temple dedicated to a Goddess, the red flower falling first is considered to be a good omen. This strange custom which is known as *Pookkattuthal* is, however, confined only to a minority of the orthodox people in this village. The betrothal ceremony of the Arunattu Pillais is also slightly different from that of the others. The groom's party presents a new saree along with flowers and sandal to the bride and the groom's sister puts a garland around the bride's neck to signify that the girl has been engaged to her brother.

This custom of groom's sister garlanding the bride to signify the engagement is peculiar to the Arunattu Vellalas.

59. The wedding among the Arunattu Vellalas takes place at the groom's house. On the day prior to the marriage a party of relatives from the groom's house go to the bride's place. There is a belief that the number of people who go to fetch the bride should be an odd number. Accordingly, eleven or nine or five persons go to fetch the bride. They take auspicious articles like flowers, fruits etc., to be presented to the bride. The bride takes leave of her people by prostrating and obtaining their blessings. At the time of this *Pen Azhaithal*, the *Parisam Panam* or the traditional bride's price is paid to the bride's party. The other wedding ceremonies of the Pillais are similar to those of the Mudaliars and the Muthurajahs. Pillais too engage Brahmin priests to officiate at their weddings. The Pillais unlike the Muthurajahs and the Mudaliars have the consummation of the marriage separately on an auspicious day. Though they do not have the custom of dowry, they have the custom of *Seer varisai*, by which the couple are presented with traditional gifts of household articles and other things by the bride's party.



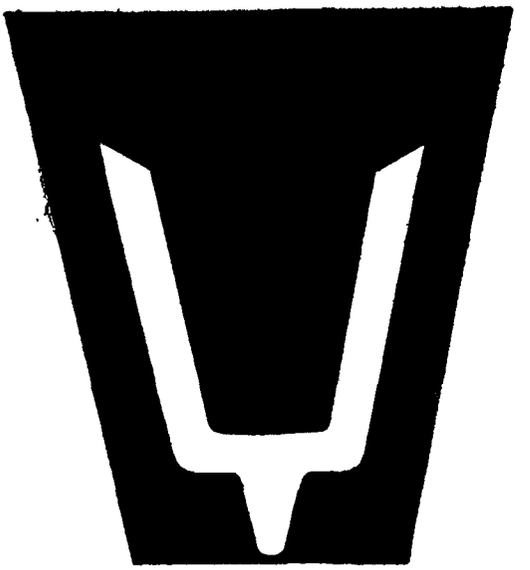
The 'U' shaped Namam is worn by the Vadakalai Iyengars.

Reddiars

60. The Reddiars are Telugu-speaking people and are fair in complexion. They are ranked high in the social order and they will not eat on equal terms with other Sudra castes and would accept food only from the Saiva Pillais. The caste deity of the Reddiars is a demon goddess known as *Ellamma*. The Reddiars and the Pillais form the affluent section of the village. The ritual structure of the Reddiars is almost identical with that of the Pillais. Among the Reddiars, a person can marry his sister's daughter, unlike the Pillais. The Reddiars too do not recognise divorce and nor do they permit widow-remarriage.

Brahmins

61. All the Brahmins of this village except one household are Iyengars. There are two sects among the Iyengars, namely, the 'Vadakalai Iyengars' and the 'Thenkalai Iyengars'. This division is based on the shape of the namam. U shaped namam is worn by Vadakalai and Yshaped namam by Thenkalai Iyengars. Please see the sketches for this difference. The mode of hair dressing is also different. Whereas the Vadakalai Iyengars have their *Kudumi* or the tuft at the back of the head,the Thenkalai Iyengars have their *Kudumi* in the front. The Thenkalai Iyengars are also known as *Poorvasigai* (front Kudumi) Iyengars and the Vadakalai Iyengars are known as *Aparasigai* (rear Kudumi) Iyengars.

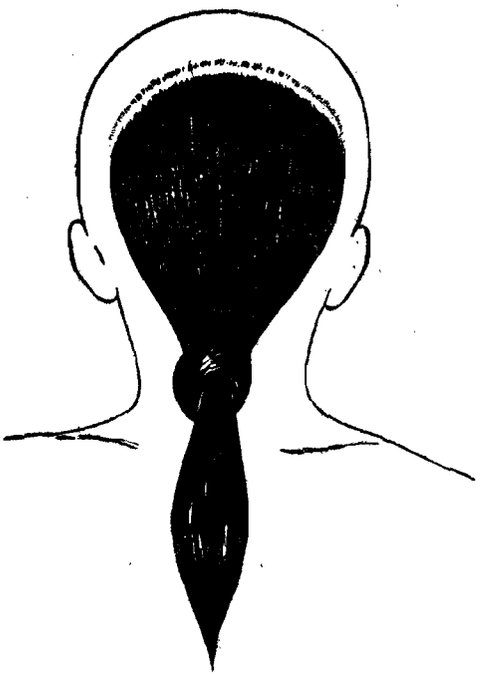


The 'Y' shaped Namam is worn by the Thenkalai Iyengars.

62. All the Iyengars of this village belong to the 'Thenkalai' sect. We came across only a few people with their tufts in the front and these are said to form the orthodox section among



The Thenkalai or the Poorvasigai Iyengars have their tufts in the front.



The Vadakalai or Aparasigai Iyengars have their tufts in the rear.



The crop seems to be a convenient compromise between the Poorvasigai and Aparasigai.

the Iyengars. Many others find it convenient to have their tufts in the rear. For the younger generation, crop seems to be the compromise between the *Poorvasigai* and the *Aparasigai*. The

Brahmins of this village are also known as *Sozhias* or the 'Brahmins of the Chola country.' Majority of the Brahmins of this village are engaged in the temple service. Out of the fifteen households of Iyengars in this village, heads of nine households are engaged in the temple service; of them one is a cook and the others are priests attached to the Perumal temple. The Iyer Brahmin also is engaged as a priest in Vada Jambunathar temple. He belongs to the sub-sect of Gurukkals whose traditional occupation is priesthood in Siva and Subramaniar temples. These Gurukkals are considered a little inferior by other Brahmins. Educationally and economically they are very backward. As between Srivaishnavities (Iyengars) and Smarthas (Iyers) coming under the broad group of Brahmins, there are certain small differences in conventions, though both the sects perform alike the religious rites from birth to death like upanayanam, marriage, funeral etc. The chief difference arises out of the fact that Srivaishnavites would not worship Siva, though the Smarthas are cosmopolitan enough to worship both Siva and Vishnu. The Iyengars do not invoke the blessings of Lord Vigneswara as is done by Iyers on all auspicious occasions like marriages etc. Instead the Iyengars invoke Vishvaksena. They prepare Pavithram (*dharba grass*) and worship it as Vishvaksena instead of the usual lump of turmeric powder representing Vigneswara.

Marriage ceremonies

63. The ritual structure of the Brahmins is different in many respects from that of the other castes of the village. Their marriage is held usually at the bride's residence. The marriage ceremonies of the Iyengars start with the mock pilgrimage performed by the bridegroom. The bridegroom is dressed like a pilgrim and he sets out on a mock pilgrimage to *Kasi* in a procession headed by the music. At the outskirts of the village, he is met by his future father-in-law who dissuades him from going on the pilgrimage and requests him to come home and get wedded to his daughter. The bridegroom formally signifies his consent and returns to the marriage pandhal where the groom and the bride are seated on a swing and are given sugared milk.

64. The wedding proper commences with the tying of *Prathisarams*, i. e., yellow coloured threads, around the wrists of the bride and the groom. The purohit who officiates at the wedding proclaims the names of the parties and their *Gotras*. This is followed by the *Dharai Varthal* ceremony during which the bride's parents pour milk over the united hands of the couple to signify the fact of their giving away their daughter to the groom. This is followed by the *Thali* tying ceremony. One peculiarity among the Brahmins is that the groom ties the *Thali* around the bride's neck, when the bride is seated on her father's lap. The *Thali* is tied amidst the chanting of vedic verses by Brahmin priests. The other invitees to the wedding bless the couple by throwing yellow coloured rice over them. After performing certain oblations in the sacred fire, the groom takes the right foot of the bride and makes her touch a grinding stone three times. This ceremony is known as *Ammi Mithithal* and has reference to the legend of Ahalya in Ramayana. This ceremony is believed to check the unchaste desires, if any, of the bride. This is followed up by the ceremony known as *Arunthathi Parthal* during which the Arunthathi star, an emblem of chastity, is pointed out to the bride. After these ceremonies, the bridal pair go round the sacred fire seven times which marks the end of the wedding ceremonies. In the evening some ceremony is held to ward off the effects of evil eyes. The consummation of the marriage among the Brahmins is celebrated on a separate day, when the couple are presented with traditional gifts by the bride's parents.

Funeral ceremonies

65. Like many other communities in the village, the Brahmins also cremate their dead; but they bury the infants below three years and persons dying of diseases like Small pox and Cholera. Immediately after the death, the body is washed and certain religious marks are made on the forehead of the corpse. Some purificatory ceremonies are also performed to propitiate for the sins committed by the deceased. The members of the bereaved family go round the corpse thrice before it is placed on the bier. On the way to the burning ghat, cooked rice is thrown on the path to propitiate the evil spirits. At the burning ground, rice and ghee are thrown

over the corpse before the pyre is lit by the eldest son of the deceased. The eldest son also goes round the pyre thrice with a new pot filled with water and breaks it on the head-side of the corpse.

66. Death entails pollution for ten days in a Brahmin household and the eldest son of the deceased has to perform oblations daily for these ten days to a stone set up to represent the soul of the deceased. On the day after the cremation, the mortal remains of the deceased are collected and thrown into a tank or a river. On the tenth day, the purificatory ceremonies like *Punniyahavachanam* are performed to terminate the pollution and the close relatives are fed.

Upanayanam

67. The other important ceremony in the life circle of a Brahmin is the ceremony of *Upanayanam* which every Brahmin boy should undergo. It is only after the boy has undergone Upanayanam that he is recognised as a spiritually full-fledged Brahmin and can take part in the religious ceremonies. This ceremony of Upanayanam is usually performed when the boys are about seven or eight years old and it is attended with as much rituals and ceremonies as a marriage. On the day of the Upanayanam, the ceremonies start with the prayers to Visvaksena and the performance of oblations in the sacred fire under the specially erected pandhal. The boy is shaved by a barber and is given a ceremonial bath. While he is seated in front of the sacred fire, the *dharba* grass is wound round his body amidst the chanting of vedic verses. The boy also performs oblations in the sacred fire and repeats the vedic verses chanted by the surrounding purohits. The youth is then invested with the sacred thread. A cloth is thrown over both the boy and the Guru seated next to him and the latter recites *Gayatri* and other mantras softly into the former's ears. This is known as *Brahma Upathesam* and this initiates the boy into the religious life. The function comes to a close with the feeding of the invitees.

68. The sacred thread is renewed every year on the day of the *Avani Avittam*. The Upanayanam ceremony entails considerable expenditure. As a measure of economy, many of the Brahmins celebrate Upanayanam as part of the marriage ceremonies, as a Brahmin must have undergone Upanayanam before he can get married. The *Punul* or the sacred thread of the Iyengars is thicker in size than that worn by Iyers.

69. Brahmins do not generally celebrate the attainment of puberty of girls, because they are expected to marry their daughters before puberty. Now though no Brahmin marries his daughters early, he does not, however, celebrate the puberty ceremony. He, however, keeps the girl separate and gives her *Puttu* which is nothing but sweetened rice flour. This occasion is reserved for the inner circle within the close relatives.

Pandarams

70. The Pandarams of this village call themselves *Lingayath Pandaram* and are strong Saivites like the Saiva Pillais. Lord Muruga is their main deity. By tradition, the Pandarams are the priests in the Non-brahmin temples. They are ranked fairly high in the social scale along with the other high-castes like the Reddiars and Pillais. The ritual structure of the Pandarams is identical with that of the Pillais except for a few differences in matters of detail. Unlike the Pillais, the Pandarams do not engage Brahmin priest to officiate at their weddings, but have their own priests for the purpose. Unlike the Pillais, the Pandarams invariably bury their dead, but their funeral ceremonies are same as those of the Pillais.

Oddans

71. Oddans are a Telugu-speaking caste. They are described in the *Census Report of 1871* as 'Tank diggers, well sinkers and road makers by tradition'. The word *Odda* is said to be a corruption of the Sanskrit term *Odhra*, the name for the country now called Orissa. These people are supposed to have migrated from Orissa south-wards during the time of Naick Kings *. A demon goddess called *Ankamma* is the caste deity of the Oddans. There are two sects among the Oddans, namely, the *Kal Oddans* (stone workers) and the *Man-*

* Thurston's 'Castes and Tribes of South India.'



A boy belonging to the Thenkalai Iyengar sect. Note the *Poorvasigai* or the Front Kudumi and the 'Y' shaped Namam on his forehead. It is only a few of the orthodox people who still have the traditional modes of hair dressing and this boy belongs to that orthodox minority.



A Brahmin household of the village.



An agricultural labourer of the village. The upper garment is known as '*Thandu*' (Towel) and is worn round the shoulders. The hair is very rarely oiled and combed.



The saree and the choli form the common dress of the women-folk of this village. The woman seen in the photograph belongs to the Chakkiliya community which forms the poorest section of the village. The torn choli and the absence of any ornaments on her indicate her extreme poverty.

Oddans (earth workers). They form two distinct sects and no social inter-course, like marriage takes place between them. The Kal Oddans consider themselves to be superior to the Man Oddans. Out of the seventeen households of the Oddans in this village, only four households belong to the Man Oddan sect and all the rest are Kal Oddans. In recent times, some of the Kal Oddans suffix the title *Chetti* to their names and call themselves *Oddan Chetties.*

72. The marriage ceremonies of Oddans are rather simple, but nowadays some well-to-do Oddans show a tendency to imitate the marriage ceremonies of the higher castes. The Oddans do not use *Thalis* made of gold, but only a string of black beads. One peculiar custom among the Oddans is that after tying the *Thali,* the couple go in a procession to a tank, where the bridegroom digs up some mud and the bride carries three baskets-full of mud to some distance. This indicates their traditional occupation which they believe to have been divinely ordained. They do not have the ceremonies like *Dharai Varthal, Ammi Mithithal* and *Arunthathi Parthal* which are peculiar to the high caste Hindus. According to Mr. Thurston, castes which allow divorce and widow re-marriage generally do not observe these ceremonies. Oddans permit divorce as well as re-marriage of the divorced women and the widows.

73. The ceremonies attendant on the attainment of puberty by a girl are slightly different among the Oddans. When an Oddan girl attains puberty, she is kept secluded in a temporary hut and margosa leaves and a few pieces of iron are kept at the entrance of the hut to ward off the evil spirits. Pollution is observed for seven days and on the seventh day, the temporary hut is burnt down. In order to propitiate the evil spirits, a fowl is cut, waved round the head of the girl thrice and thrown away.

74. Kusavans are Tamil-speaking potters. The legend says that they are the off-springs of a Brahmin father and a Sudra mother. Many in this community wear the sacred thread.

Kusavans

They are both Saivites and Vaishnavites. They are divided into several endogamous sections on territorial basis. They style themselves as Udayars and Velars. Some of the members in this community act as Pujaris in Pidari temple. These pujaris are also skilled in making hollow images of Pidaris, Muniappans etc., and their vaganams of horses, bulls etc., in clay. The Kusavans are non-vegetarians and their ceremonies generally follow the pattern of the vellalas of the area. They do not allow divorce, re-marriage and widow marriage. In the marriage ceremonies of Vellalas the bridal party visits the house of the village-potter with pipes and drums to take delivery of the ceremonial pots and places them in the marriage pandhal. These ornamental pots are said to represent the 33 crores of Devas. For making mud-pots, they use the age-old implements of horizontal fly wheel.

75. The word *Paraya* is derived from the word *Parai* meaning a 'Drum' as parayans are employed as drummers during the funerals and village festivals. Among the

Parayans

Parayans, the betrothal of a girl is generally effected by the bride-groom's party putting sandal on her forehead. Marriages generally take place in the grooms' houses. Like many of the Sudra castes, they also have the system of *Parisam Panam* or the bride's price which is paid by the groom to the bride. Usually, Valluvans officiate at the weddings. Divorce is recognised among the Parayans and when a wife is divorced, she has to give her *Thali* back to her husband and also a thread from her saree in token of the dissolution of the marriage. The dissolution of the marriage is effected by the caste Panchayat. Widow remarriage is also recgonised among the Parayans. Parayans generally bury their dead. Death entails pollution for sixteen days. On the day of the funeral, the funeral celebrant is not allowed any salt in his food. They also have the custom of *Vaikku Arisi Poduthal* during which the close relatives of the deceased go round the corpse thrice and drop rice into the corpse's mouth.



A typical hut in the village. The raised portion in front of the house is known as *Thinnai* and it serves as a lounge for the visitors.

Chakkiliyans

76. The Chakkiliyans are the leather workers by tradition and occupy the lowest rank in the social scale. Both the Parayans and the Chakkiliyans claim to be superior to each other. The sect of Chakkiliyans living here are known as *Pagadars*. The Chakkiliyans have the right to remove the dead cattle in the village and in return, they should supply the leather buckets for well-irrigation. The headman of the Chakkiliyans officiates at their weddings.

Material culture : Dwellings

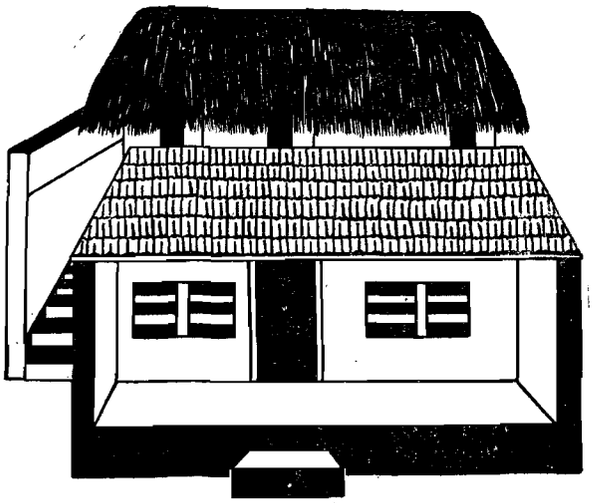
77. The population of this village is distributed between 512 households and there are equal number of dwellings in the village. A majority of the dwellings are thatched huts. Out of the 512 dwellings, 387 dwellings are thatched huts and the rest are tiled or terraced houses.

TABLE No. II—House Types

No. of houses	No. of houses with roofs made of					No. of houses with walls built of					No. of houses with			
	Terraced	Tiles	Asbestos sheet	Straw or grass	Coconut or palmyra leaves	Mud only	Bricks	Stone	Others	Huts without walls	Mud floor	Cement floor	Wooden floor	Bricks floor
512	31	77	17	387	...	428	28	56	...	...	428	31	...	53

Thus, nearly 75% of the dwellings are thatched huts. The affluent section of the village population comprising of the Brahmins, Pillais and Reddiars mostly live in terraced or tiled houses. The poorer section, comprising of the Harijans, the Chakkiliyans and the Oddans mostly live in thatched huts. A good number of the Mudaliars and the Muthurajahs have tiled houses.

78. In the main village, most of the tiled and terraced houses are occupied by the Brahmins and the Mudaliars. The other communities like the Oddans, Pandarams and Muthurajahs are living in thatched huts. In the Paracherry near the main village, except for two tiled houses, all the rest are thatched huts. In Salapatty hamlet, the majority of the dwellings are either tiled



The latest type of terraced house in the village. The front portion of the house is roofed with tiles and the upstairs portion is roofed with leaves and korai grass.



A single roomed hut in the village. The roof is made of korai grass and the walls are built of mud. Note the cattle tied behind the house. Washing and bathing is done in front of the house.



Another hut in the village which is roofed with palmyra leaves. The side enclosure in front of the house is for bathing. Note also the utensils in the foreground, most of which are earthenware.

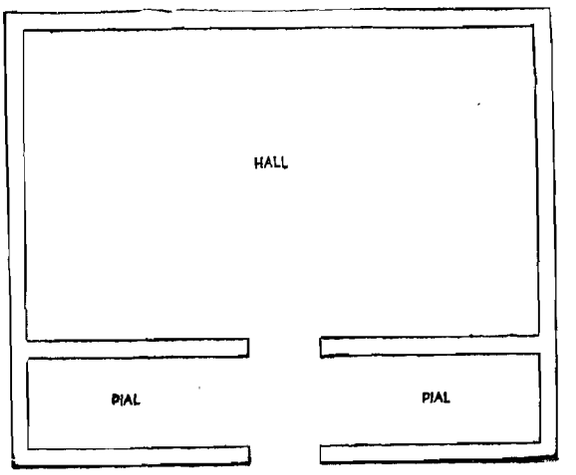


A tiled house in the village. Note the dirty surroundings of the house. The fire wood is heaped in front of the house. The goat is also tied in the front courtyard. Note also the cot which is a common and cheap item of furniture found in most of the houses.



A medium-sized tiled house in the village. Note the walls built of random rubble and mud.

or terraced houses. These tiled houses belong to the Reddiars and the Pillais. The other communities like the Chakkiliyans, Oddans and Kusavans are living in thatched huts. In Kalavaipatty hamlet, nearly 90% of the dwellings are thatched huts. This hamlet is predominantly occupied by the Muthurajahs.

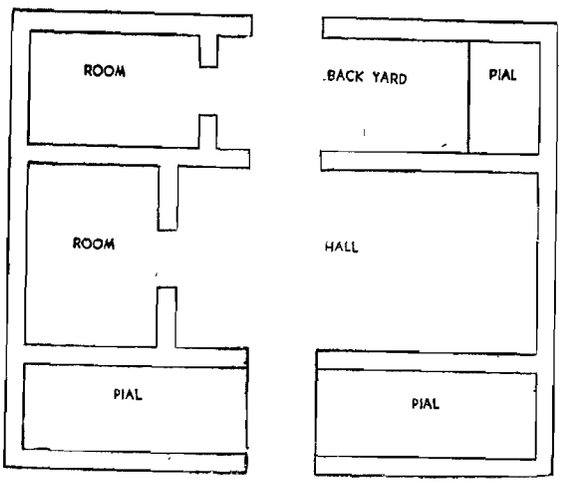


The ground plan of a single-roomed hut. Cooking is done in a corner of the hall and there is no separate kitchen in this house.

Housing materials

79. The roofing for the huts consists of either dried Cumbu stacks or dried korai grass. It is note - worthy that only in a few huts the roofing is partly made of palmyra leaves and in an overwhelming majority of the cases, the roofing consists only of Cumbu stacks or korai grass. Frame works made of thick bamboos or palmyra rafters are used to support the roofing in these huts. The walls are built of mud, but supported by fairly strong foundations which consist of random rubble and mud built to a depth of one to one and a half feet below the ground level.

80. Most of the tiled houses are covered with the country tiles and a few with the Mangalore tiles. Seventeen houses are covered with the asbestos sheets. A few of these tiled houses have walls built partly out of mud and partly out of unbaked bricks. In the majority of the tiled houses the walls are built out of burnt bricks and granite stones. The flooring in a majority of the houses is made of only mud. In about 428 dwellings or about 83·6% of the dwellings, the flooring is made of mud. Only 31 houses have cement flooring and in 53 houses the flooring is done with square shaped thin bricks.



The ground plan of a fairly big house. The pial or the front verandah is a common feature of many houses.

81. A majority of the dwellings in this village are single-roomed dwellings where the same room is used for cooking, sleeping and other purposes. 334 houses or 65% of the houses are single-roomed houses. Only about 35% of the houses have more than one room and these are mostly the tiled and terraced houses. Most of the huts are single-roomed dwellings, except for stray cases where the hut is partitioned into two rooms. The congestion is most pronounced in the small huts occupied by the Chakkiliyans, Oddans and a few of the Parayans. In these quarters, it is not uncommon to find a family of about five to six living in a small hut, measuring 8′×6′ or 8′×8′. It costs about Rs. 130·00 to build a hut measuring 8′×8′. The entrance to these huts is rather low. Consequently, any one wishing to enter these huts has to bend low to avoid being hit by the roof.

TABLE No. III

Households by number of rooms and by number of persons occupying

Community	Total No. of households	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 more rooms	
				No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Muthurajah	307	441	1,349	9	37	192	609	85	523	11	92	10	88
Senguntha Mudaliar	40	62	126	2	10	19	40	14	61	5	15	...	...
Pillai	25	28	86	...	...	22	73	3	13	...	...	...	...
Reddiar	18	24	65	...	...	15	49	...	...	3	16	...	...
Brahmin	16	34	77	1	4	3	12	8	37	1	6	3	18
Pandaram	14	18	51	...	...	10	28	4	23	...	...	...	...
Achari	6	5	16	1	3	5	13	...	...	...	...	...	...
Pandithar	7	9	22	...	...	5	13	2	9	...	...	...	...
Oddan	17	25	91	1	4	10	39	6	48	...	...	...	...
Parayan	34	54	167	...	...	21	80	10	61	3	26	...	...
Chakkiliyan	12	17	62	...	...	10	45	1	6	...	...	1	11
Others	16	28	72	...	...	8	24	7	44	...	...	1	4
Total	**512**	**745**	**2,184**	**14**	**58**	**320**	**1,025**	**140**	**825**	**23**	**155**	**15**	**121**

Furniture

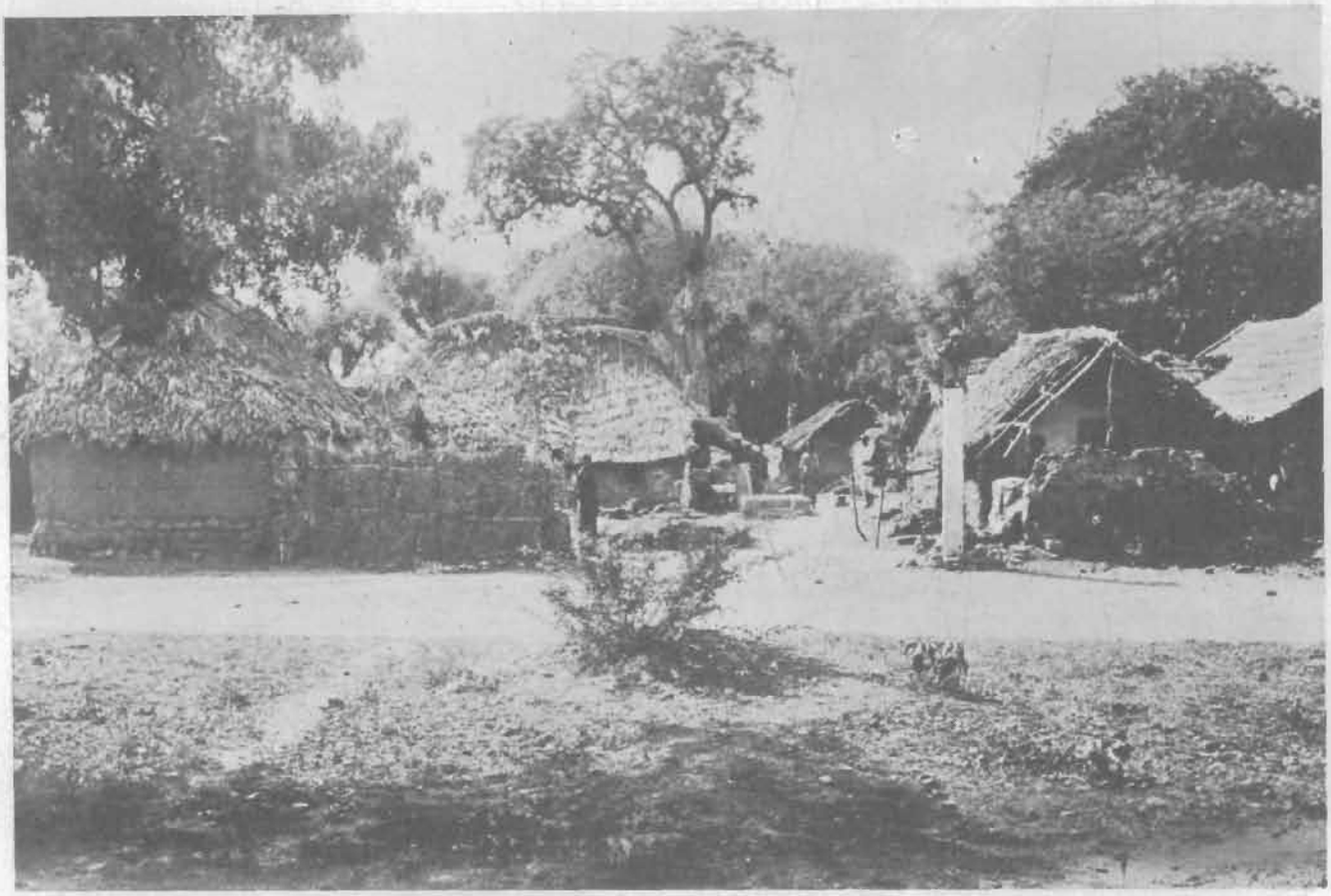
82. The most common item of furniture in the village is the cot. It is of local make and costs Rs. 4 to 5. It is made of wooden or bamboo frame and coir ropes. There are 445 cots in this village. Out of this, 10 to 12 cots are made of good timber. There are 150 benches and 180 stools in the village. The benches are found mostly among the Muthurajahs, Mudaliars and the Brahmins. The benches are locally made with country-wood and are cheap. Most of the stools in the village are found in the diamond dressing workshops. There are also 54 chairs, 55 tables and 173 wooden almirahs in the village. Most of these almirahs are found in the Muthurajahs' houses. No doubt, the well-to-do Pillais and the Reddiars and a few of the Brahmins possess these almirahs, but the bulk of them are owned by the Muthurajahs who use them to store the Synthetic diamonds. There are about five radio sets in the village in addition to the one available in the Panchayat Office. Four of these radio sets are owned by the Muthurajahs and the fifth is owned by a Pillai.



A street scene in the main village—the quarters occupied by the Pandarams.



Another street scene in the main village—the quarters occupied by the Muthurajahs.



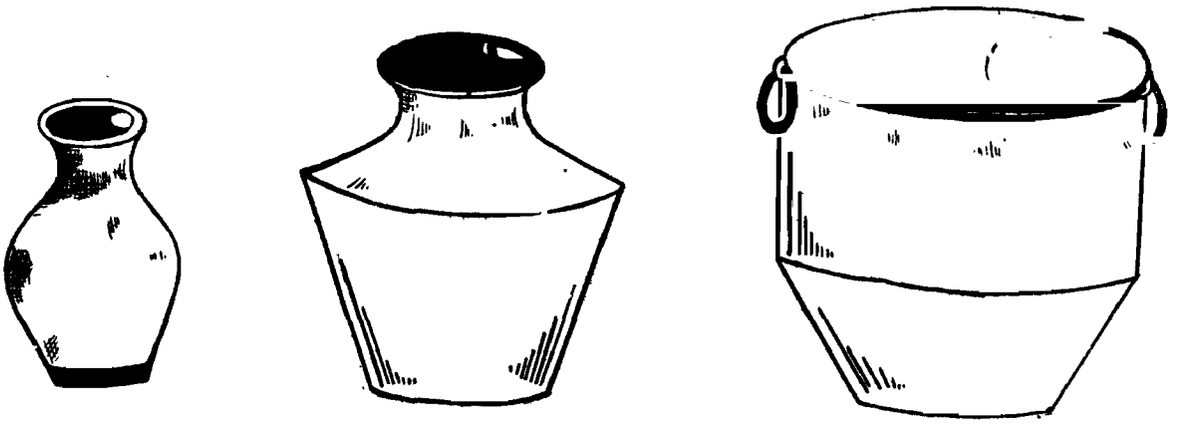
The Chakkiliya quarters in the village. Electricity has not been extended to this part of the village and the kerosene lamp installed by the panchayat can be seen in the fore-ground.



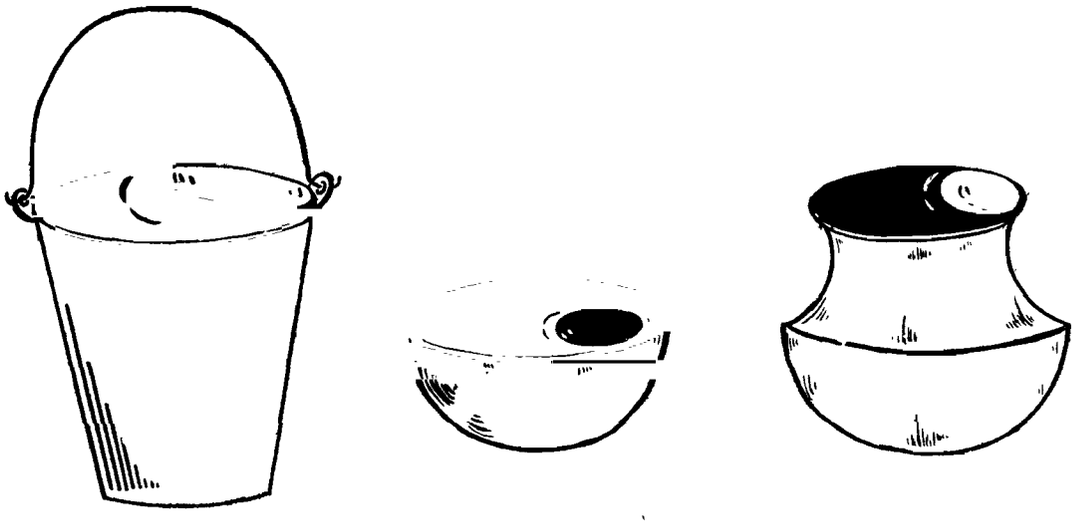
The insanitary dwellings in the village. Cattle shed is just behind the dwelling. Note the washed clothes hanging on the string.

83. All the sections of the village population use only the earthenware for cooking, except the Brahmins who use bronze or brass vessels for cooking. Generally, even the rich among the Non-brahmins use only the earthenware for cooking, even though they can afford utensils made of metals, because of the belief that food cooked in the earthenware is good to the body. The richer section of the population comprising of the Brahmins, Pillais, Reddiars and a handful of the Muthurajahs and Mudaliars use bronze vessels for storing water. Poorer sections use only the earthen pot for this purpose. For other purposes, the well-to-do sections generally use utensils made of brass and of late, stainless steel utensils are becoming popular among them. The poorer people use the cheap aluminium utensils mostly.

Utensils



The brass utensils used by the comparatively affluent section of the village. These vessels are used for storing water.



Some of the other utensils found in the village.
The Bucket shown in the left hand corner is used for drawing water from the wells.

TABLE No. IV

Possession of furniture and consumer goods

Community	No. of households possessing						No. of households possessing								
	Bench	Chair	Stool	Cot	Table	Almirah	Radio	Grama-phone	Lantern	Petro-max	Electric fan	Torch light	Cycle	Bullock cart	Jutka
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Muthurajah	71	26	111	271	24	84	4	...	286	4	...	15	44	35	1
Senguntha Mudaliar	25	13	13	33	9	9	...	1	35	2	...	3	6	...	...
Pillai	4	4	13	22	2	16	1	...	21	5	...	...	2	4	...
Reddiar	1	...	7	17	1	13	...	...	17	...	...	...	2	3	...
Brahmin	12	7	14	11	10	9	...	...	12	2	...	...	6	...	...
Pandaram	3	1	1	11	...	3	...	...	14	...	...	...	3	...	...
Achari	3	...	2	4	2	2	...	...	5	...	...	...	...	...	...
Pandithar	3	1	3	6	2	5	...	...	7	...	...	1	...	6	...
Oddan	5	...	4	14	...	7	...	...	16	...	...	1	...	...	...
Parayan	14	...	3	31	...	11	...	...	32	...	...	...	...	...	...
Chakkiliyan	3	...	2	11	2	6	...	...	11	...	...	...	...	...	...
Others	6	2	7	14	3	8	...	1	15	1	1	2	11	4	...
Total	**150**	**54**	**180**	**445**	**55**	**173**	**5**	**2**	**471**	**14**	**1**	**22**	**74**	**52**	**1**

84. There is nothing novel to report about the dressing patterns of the people of this village. The common dress for the male consists of the dhoti and the shirt. Many of the poor people are bare bodied and they have only a dhoti round their waists and a towel either tied round the head or hanging on the shoulder. These people wear shirts only on festive occasions and whenever they go out. The Brahmin priests attached to the temple wear their dhotis in a slightly different fashion. They wind the dhoti round the two legs, fold the two ends of the dhoti and tuck it in at the back of their waists. This method of wearing the dhoti is known as the *Panchakatcham* method.

Dress

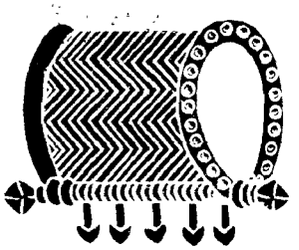
85. The common dress for the females is the eight yards saree and the choli. The majority of the women-folk of this village who are poor, use only the coarse type of handloom sarees which cost between Rs. 12 to 15 each. The working females seem to prefer dark coloured sarees, as they think that dark colours hide dirt for long periods. The women-folk of the affluent section, of course, wear finer varieties of sarees which cost more. Many of the old women do not seem to be wearing cholies, but cover themselves with the sarees. The dress of widows is simple but in no way different from that of other women-folk.

86. *Possession of ornaments is dependent on the economic status of the parties.* Nevertheless, there are a few common ornaments which every female member, whether rich or poor, wishes to possess. They are a pair of ear-studs and a pair of nose-screws made of gold. These are given to every woman at her marriage, however poor the family be. More ornaments can be found with the richer families. Every poor man manages to buy at least a pair of ear-studs and a pair of nose-screws out of his savings or by borrowing, when he gives his

Ornaments

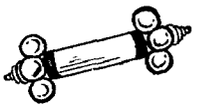
daughter in marriage. *Thali* made of gold indicating the married state is worn by all married women. *Golusu* is a silver anklet found with most of the women. In well-to-do families, the women also wear golden bangles, rings and neck-chains. They also wear a fascinating ornament known as *Thongattam* which is suspended from the ear-studs. The older women wear the ear-ornament known as *Poochikoodu*. They also wear a thick golden chain tightly round their neck and this is known as *Saradu*. Of late, the poorer sections of the village population like the Chakkiliyans and Oddans have taken to cheap imitation ornaments.

87. The ear-studs and the nose-screws worn by the women-folk are studded with synthetic

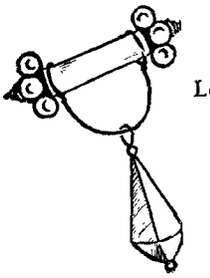


The ear ornament worn by the old women. This is known as *Poochikoodu*.





Koppu



Lolakku



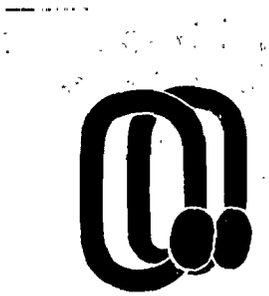
Thallukku



Kammal



The ear-ornaments worn by the well-to-do women.



The ear ornament worn by the men-folk of the village. This is known as 'Kadukkan.'



The anklet worn by the women folk of the village.
This is known as *Golusu* in local parlance and it is made of silver.

diamond-stones. Polishing of synthetic diamond-stones is a household industry in this village and this explains their partiality for stones. Pendants are studded with the synthetic diamond stones and attached to the neck chains. It is interesting to observe that men-folk wear small ear-studs which are known in the local parlance as *Kadukkans*. According to a rough estimate, about 10% of the men-folk wear *Kadukkans*. They generally belong to the Muthurajah community.

Diet

88. 93·5% of the households have been returned as non-vegetarians. The 33 vegetarian households include all the Brahmins, Acharis, Saiva Pillais and the Arya Vaisya Chettiars. Abstention from meat is a mark of social superiority among the Hindus and generally the high caste people are vegetarians by birth. All the other communities of the village are non-vegetarians by birth. Even among the non-vegetarians, there is certain amount of difference between the high castes and the low castes. Communities ranked high in the social order will not eat beef or pork, but Parayans or Chakkiliyans who are ranked lower would eat beef and pork. The Parayans and Chakkiliyans of this village have given up beef and pork for the past seven or eight years in accordance with the decision of their Caste Panchayats. All the households in this village have two or three meals a day. The staple diet for the people of this village is rice for the rich and the middle-class and for the poorer classes it is cumbu, cholam, and ragi. Rice is comparatively a luxury for the poor classes.

Food habits

89. It may be of interest to study the food habits of the important communities of this village. The Brahmins usually live on two meals a day and almost all of them take only rice and a few take wheat with rice. The dietary pattern of the Brahmins is as follows. They have their coffee in the early morning and have a good meal between 10 and 11 A. M. They again have a cup of coffee between 3 and 4 P. M. in the afternoon and then follow it up with another meal in the night. Some of them also have light refreshments in the afternoon.



Women-folk dehusking the paddy.



A closer view of the operation.

TABLE No. V

Diet and food habits

Community	Total No. of households	No. of vegetarian households	No. of non-vegetarian households	Households taking				Frequency of meals		
				Rice	Wheat	Grains other than rice or wheat	Roots including tapioca	One meal a day	Two meals a day	Three meals and more a day
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Muthurajah	307	3	304	296	...	141	...	...	243	64
Senguntha Mudaliar	40	...	40	40	...	11	...	...	38	2
Pillai	25	4	21	25	...	6	...	...	24	1
Reddiar	18	...	18	18	...	9	...	...	17	1
Brahmin	16	16	...	16	3	...	1	...	16	...
Pandaram	14	1	13	14	...	2	...	...	5	9
Achari	6	6	...	6	...	2	...	...	4	2
Pandithar	7	...	7	7	...	2	...	...	4	3
Oddan	17	1	16	15	...	12	...	...	12	5
Parayan	34	...	34	33	...	29	...	...	26	8
Chakkiliyan	12	...	12	11	...	8	...	...	10	2
Others	16	2	14	16	...	3	...	...	15	1
Total	**512**	**33**	**479**	**497**	**3**	**225**	**1**	...	**414**	**98**

90. Most of the Muthurajahs live on three meals a day. They break their fast in the morning with the remains of the previous night's meal known as *Pazhasu*. At about noon, they have a hot meal consisting either of cumbu, cholam or ragi. *Cumban choru* is very popular among the poorer people who cannot afford rice and the well-to-do eat rice in the noon. Again in the night, they have a hot meal either of rice or of cumbu. About 25% of the people take rice every night and the rest take rice only twice or thrice a week. They eat meat once in a month.

91. Reddiars and Pillais who form the comparatively affluent section of the population, normally have two good meals at noon and at night and light refreshments for breakfast in the morning. The poorer among them take *Pazhasu* in the morning. While the majority of them take only rice for lunch and supper, the poorer among them eat mostly cumbu and ragi with rice three or four times a week. The Pillais and the Reddiars drink a lot of tea. They use jaggery instead of sugar for their tea. The Harijans and the Chakkiliyans mostly live on millets like cumbu, cholam and ragi. They take rice only two or three times in a week.

92. The main village is provided with good drinking water supply. There is an overhead tank with fourteen taps which supply drinking water to the people around the temple. This over-head tank was constructed in the year 1939 by the temple authorities and was repaired by a devotee of the temple in 1957. This overhead tank was originally constructed to supply water to the temple and in the course of time fourteen street taps have been added. The residents of the main village draw the water from these taps. Supply of water through these taps is restricted for certain hours during the day and people store up their requirements of water during those times. During summer when the water level in the tank goes down, the supply of water through the taps is further restricted. At those times people take water from the wells. There are two public wells and a number of private wells in the main village.

Water supply

93. Paracherry is a little away from the main village. Five years back a tap was installed in Paracherry connecting it to the overhead tank in the main village. But the supply of water through this tap is negligible both because of the distance from the overhead tank and because of Paracherry being on a higher level. Most of the people in the Paracherry draw their drinking water from the public well constructed by the Government under the Rural Water Supply Scheme.

94. There is one public well and three private wells in Salapatty hamlet to supply water to the residents. The public well constructed under the Rural Water Supply Scheme is near the Chakkiliyans dwellings. As the Chakkiliyans draw their water from this well, the other residents of the Salapatty hamlet do not take water from this well. They take their water from the private wells. Sometimes, these wells get dried up during the summer and at such times, the residents obtain their water from the irrigation wells nearby.

95. In Kalavaipatty hamlet, there is a big public well and four private wells. An automatic pumpset has been installed in the public well about four years back. All the residents of Kalavaipatty, except the Chakkiliyans obtain their water from the public well and the other private wells. The Chakkiliyans of Kalavaipatty do not have any separate well and cannot also draw water from the public well from which the high caste Hindus of the village take their water. The Chakkiliyans obtain their water from the nearby irrigation wells and tanks. When water gets dried up in these irrigation wells, the Chakkiliyans appeal to the mercy of the high caste Hindus who draw some water and pour it into the pots of the Chakkiliyans. During our survey, it was a constant complaint of the Chakkiliyans of Kalavaipatty that they do not have a separate drinking water well for them.

96. Since the water table in this village is 35 to 40 feet below the ground level, drawing water from these wells is quite a difficult job for the women-folk. In this respect, the residents of the main village and a few sections of the Kalavaipatty are blessed in the sense that they get water from the taps attached to the overhead tank and the automatic pumpset. The automatic pumpset at Kalavaipatty gets out of order frequently and necessitates the drawing of water from the public well which is about 30 feet deep.

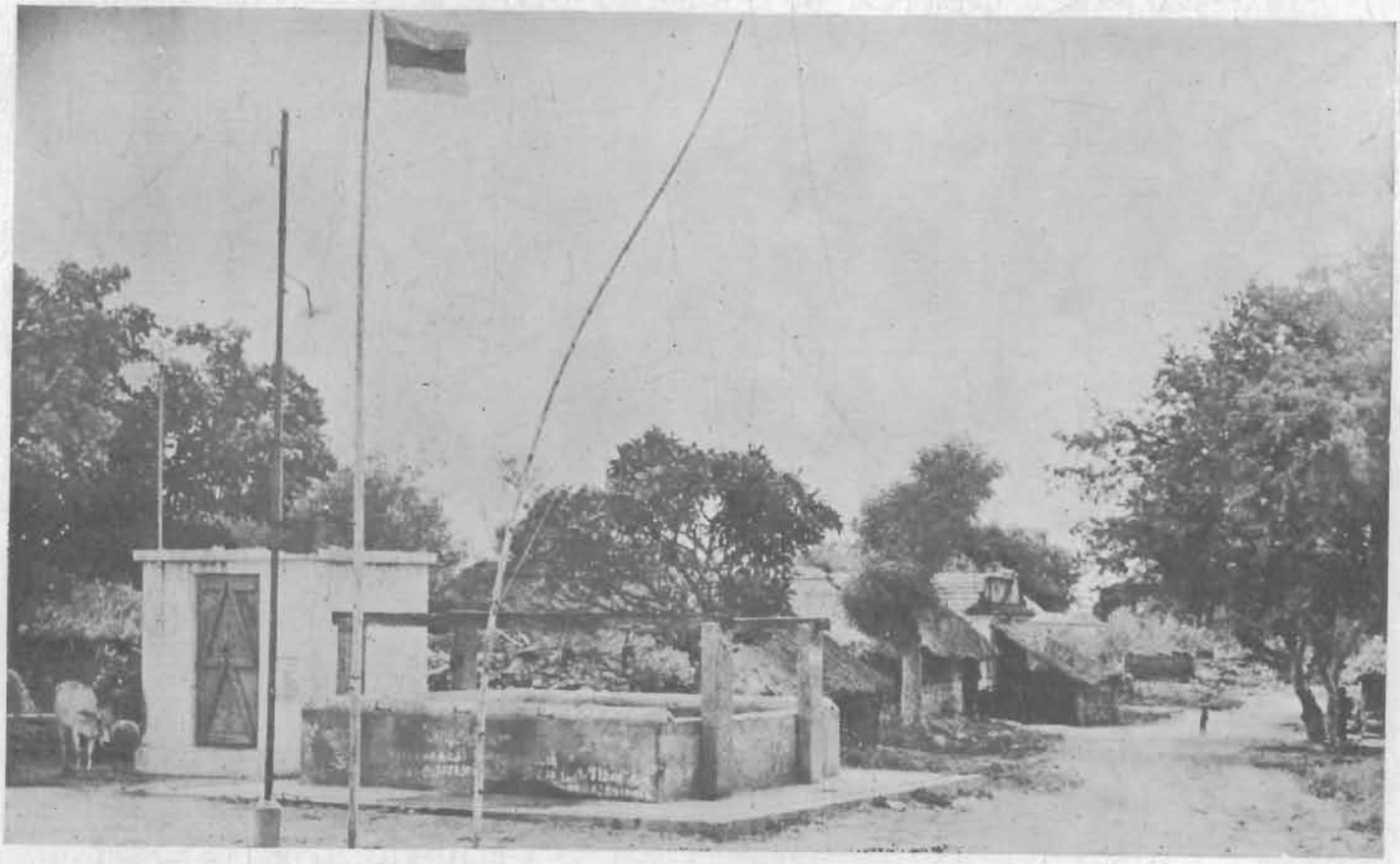
97. The village, on the whole, presents a clean appearance, except for the dwellings of the Chakkiliyans, Oddans and a few of the Harijans. The Chakkiliyans' dwellings are congested and their cleanliness has to be improved. The field workers of this village normally bathe daily in the temple tanks and in the irrigation wells in the village. Many of the high caste people also bathe daily, but it is not uncommon to find people who bathe only once a week.

Health and Sanitation

98. Digestive diseases, respiratory diseases, fever and small-pox are some of the common diseases with which the people of this village are afflicted. In the last ten years, there have been 72 deaths because of fever, 41 deaths due to dysentery and diarrhoea and 17 deaths due to respiratory diseases. The number of deaths due to other causes were 354 and



A street in the main village. Note the water tap in the foreground. Protected water supply is available only in the main village.



The public drinking water well in Kalavaipatty hamlet. An electrically operated pump-set has been fitted to this well.



A girl drawing water from the irrigation well.



A woman bringing water all the way from an irrigation well.

this includes deaths due to small-pox, old age etc. Small-pox is almost a regular occurrence every year, especially during the summer. There are no medical facilities in the village. The nearest hospital is the Panchayat Union Hospital at Manachanallur, four miles away. A few private practitioners are found at Manachanallur, and also in Pulivalam, five miles from this village. Maternity assistance is available only in Omandur. There are two Muthurajahs in the village who can cure snake-bite and scorpion-bite by their indigenous methods like *Padam Poduthal.*

99. Generally, the poorer section of the village population take pills like Anacin, Aspro and Saridon which are sold in the local shops. They take these pills on the advice of the shop-keepers for minor ailments like fever, head-ache and stomach-ache. The illiterate people of this village do not even know the names of these pills and they refer to them as *Fever pills, Head-ache pills* and *Stomach-ache pills.* It is not uncommon for the dishonest shop-keeper to pass off the same type of pills as *Fever pills* to one man and as *Stomach-ache pills* to the other! When these poor people find that their ailments do not respond to these locally available pills, they seek the help of the doctors. Some of them go to Manachanallur or Pulivalam for medical assistance and a few others who have belief in native medicine seek the help of the native physicians in Thirampalayam, about one and a half miles from this village. The maternity cases are attended to either by taking the cases to Omandur or by bringing the Maternity Assistant from there. In cases of normal birth, no maternity assistance is sought for except by rich persons. Only in cases where the child birth is attended with some complications or some unbearable pain for the mother, maternity assistance is sought after.

TABLE No. VI

Medical Care

Community	No. of maternity cases					Ordinary medical treatment				
	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
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Muthurajah	196	5	23	...	...	...	...	...	...	171
Senguntha Mudaliar	10	...	11	...	...	...	...	1	...	13
Pillai	16	1	2	...	...	...	...	...	...	12
Reddiar	11	1	...	...	...	...	...	...	...	9
Brahmin	8	...	4	...	...	...	...	...	...	4
Pandaram	8	...	2	...	...	...	...	...	...	8
Achari	2	...	1	...	...	...	...	...	...	3
Pandithar	3	1	...	...	...	...	...	...	...	5
Oddan	9	...	...	...	...	...	...	...	...	8
Parayan	8	3	2	...	...	...	...	...	...	7
Chakkiliyan	6	...	...	...	...	...	...	...	...	3
Others	10	...	4	...	...	...	...	...	...	12
Total	**287**	**11**	**49**	...	...	...	...	**1**	...	**255**

100. This village will have a full-fledged dispensary with sixteen beds shortly. A philanthropist by name Chidambaram Pillai of Omandur has agreed to donate one lakh of rupees for the construction of a hospital in the village. A site extending over 3·6 acres on the road side has already been purchased by this philanthropist and a well is being dug in the site. This village has been chosen for two reasons. Firstly, it is said to be in fulfilment of a vow taken by Sri Chidambaram Pillai in return to his wishes granted by the Perumal, the presiding deity of the village. Secondly, this village, which is on a higher level and has a low humidity is believed to be a healthier place compared to the surrounding region. When this hospital is completed, the long-felt needs of the poor folk of this village would be met.

CHAPTER III

POPULATION

101. According to our present survey, the village has a population of 2,184 persons, comprising of 1,101 males and 1,083 females. In the year 1951, the village had a population of 1,997 persons, comprising of 988 males and 1,009 females. The present population represents an increase of 9·4% over the 1951 population. This rate of increase is slightly higher than the rate of increase in the district (8·4%) but lower than the taluk rate of increase (11·4%). In the last ten years, there has been a net addition of 152 persons, by excess of births over deaths as detailed below:

Rate of population increase

	Males	Females
Births	312	333
Deaths	246	247
Net addition	66	86

So the actual rate of increase is 9·4% as compared with the natural rate of increase, namely, 7·6%. It is likely that there is some under registration. As the village is in a state of decay, the rate of increase seems to be reasonable.

102. The population of this village, according to the Census count taken in February to March 1961, was 2,276 persons comprising of 1,122 males and 1,154 females. This figure exceeds the survey figures by 92. Our survey was conducted in August 1961, i.e., about six months after the Census count. As per the 1961 Census figures, there are 21 males and 71 females in excess of the survey figures. There is only one explanation which suggests itself for this difference in the two counts taken at two points of time. The most important festivals in the village are held during the months of February and March. The annual festival for Perumal temple draws a large number of devotees from far off places. Many people from outside visit their relatives in this village during February and March. It is quite possible that these guests and visitors were counted during the Census count, and these people had left the village before the survey was taken up. The decrease in population during Socio Economic Survey might also be because of the temporary exodus of agricultural labourers to adjoining wet areas for Kuruvai harvest.

103. This village has an area of 4·8 square miles and the density of population is 455 persons per square mile. The average density for the district is 575 persons per square mile. The village lies in an arid tract which is sparsely populated when compared to other fertile areas of the district. The population of the village is distributed between 512 households and the average size of the household works out to 4·26 persons. Out of the 512 households, 58 households (11·4%) are single member households. Many of the single-member households consist of widows. Another 29% of the households are small-households with two to three members each and the bulk of the households namely, 45·7% are medium-sized households with four to six members each. Only about 71 households or 13·9% of the total households are large households with membership of seven and above. Most of these large-sized households, are found among Brahmins, Vania Chettiars, Velars, Kal Oddans, Parayans, Chakkiliyans and Muthurajahs. The types and sizes of families among different communities of this village are given in the tables below.

Density

TABLE No. VII

Size of households

Community	No. of house-holds	Single member			2-3 members			4-6 members			7-9 members			10 members and over		
		Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Muthurajah	307	35	9	26	85	102	111	139	346	334	36	144	135	12	72	70
Senguntha Mudaliar	40	8	1	7	16	17	22	15	38	34	1	3	4	...	...	...
Pillai	25	3	1	2	11	14	16	11	28	25	...	...	...	...	...	...
Reddiar	18	3	2	1	4	6	3	10	27	19	1	3	4	...	...	...
Brahmin	16	...	...	...	5	6	6	9	20	27	1	1	7	1	3	7
Pandaram	14	2	...	2	5	7	5	5	9	14	2	5	9	...	...	...
Achari	6	2	2	...	2	3	2	2	4	5	...	...	...	...	...	...
Pandithar	7	...	...	...	4	4	5	3	8	5	...	...	...	...	...	...
Oddan	17	...	...	...	4	4	5	9	26	20	3	13	10	1	6	7
Parayan	34	3	...	3	6	9	7	17	52	33	7	28	25	1	6	4
Chakkiliyan	12	...	...	...	4	5	6	6	15	18	1	5	2	1	6	5
Others	16	2	...	2	3	5	3	8	22	17	3	14	9	...	...	...
Total	**512**	**58**	**15**	**43**	**149**	**182**	**191**	**234**	**595**	**551**	**55**	**216**	**205**	**16**	**93**	**93**

TABLE No. VIII

Communities and the types of families

Community	Total number of households	Types of families living in the households			
		Simple *	Intermediate †	Joint ‡	Others
(1)	(2)	(3)	(4)	(5)	(6)
Muthurajah	307	130	55	47	75
Senguntha Mudaliar	40	16	9	1	14
Pillai	25	11	8	...	6
Reddiar	18	6	3	2	7
Brahmin	16	10	3	1	2
Pandaram	14	8	2	2	2
Achari	6	4	1	...	1
Pandithar	7	2	...	1	4
Oddan	17	5	3	5	4
Parayan	34	11	9	9	5
Chakkiliyan	12	5	3	2	2
Others	16	3	6	3	4
Total	**512**	**211**	**102**	**73**	**126**

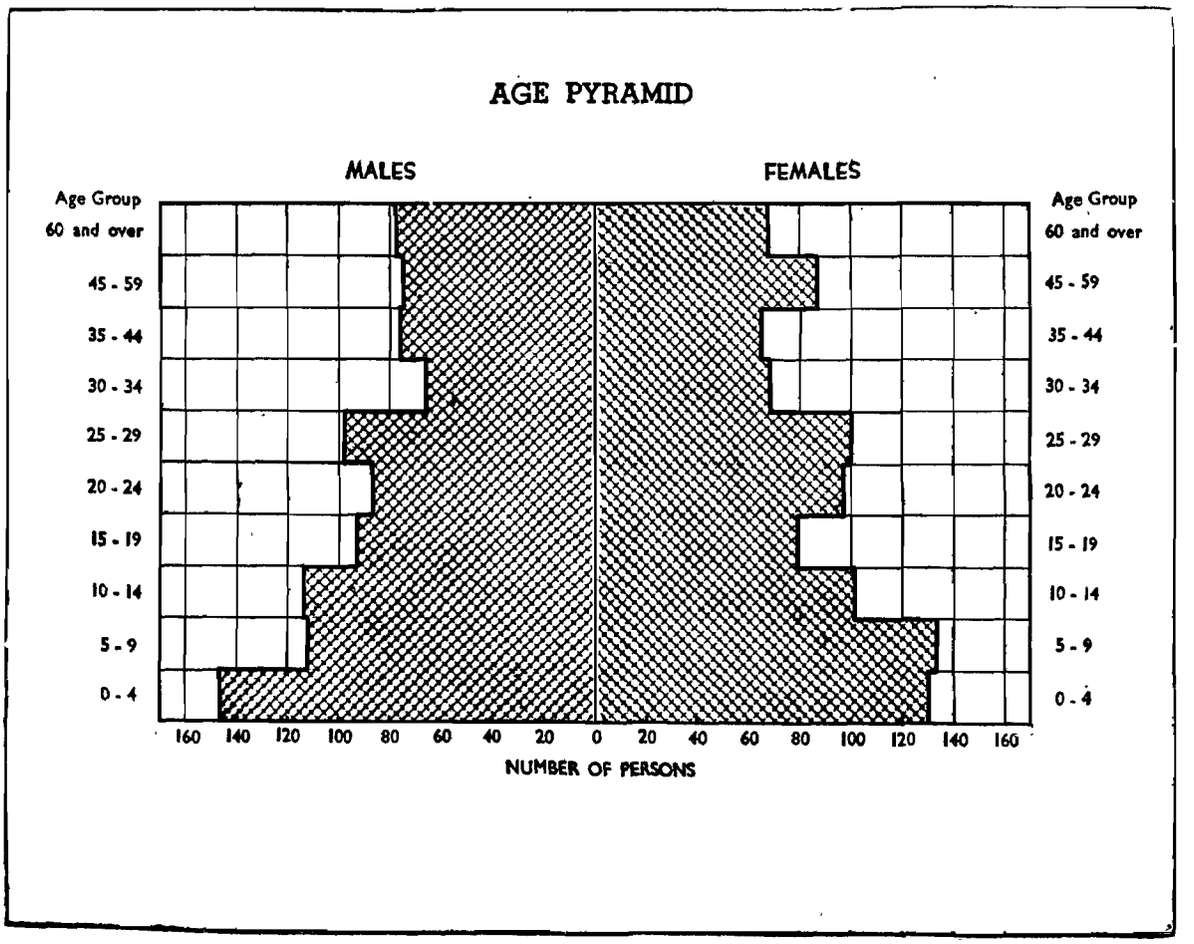
Note : * Simple family: (Husband, wife and unmarried children.)
† Intermediate: (Married couple and unmarried brothers, sisters, one of the parents.)
‡ Joint: (Married couple with married sons/daughters or with married brothers, sisters.)

104. The population of the village is distributed between the various age-groups as detailed below. They have also been classified according to their marital status.

TABLE No. IX

Age and Marital status

Age groups (in years)	Total Population			Never married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	2,184	1,101	1,083	558	415	468	470	75	198
0 - 14	277	147	130	147	130	...	...	...	...
5 - 9	245	112	133	112	133	...	...	...	...
10 - 14	215	114	101	114	100	...	1	...	...
15 - 19	172	93	79	91	35	2	44	...	...
20 - 24	184	87	97	57	7	30	90	...	...
25 - 29	199	99	100	26	4	71	92	2	4
30 - 34	134	66	68	5	4	61	51	...	13
35 - 44	290	156	134	6	...	132	96	18	38
45 - 59	322	149	173	...	1	121	83	28	89
60 & over	146	78	68	...	1	51	13	27	54



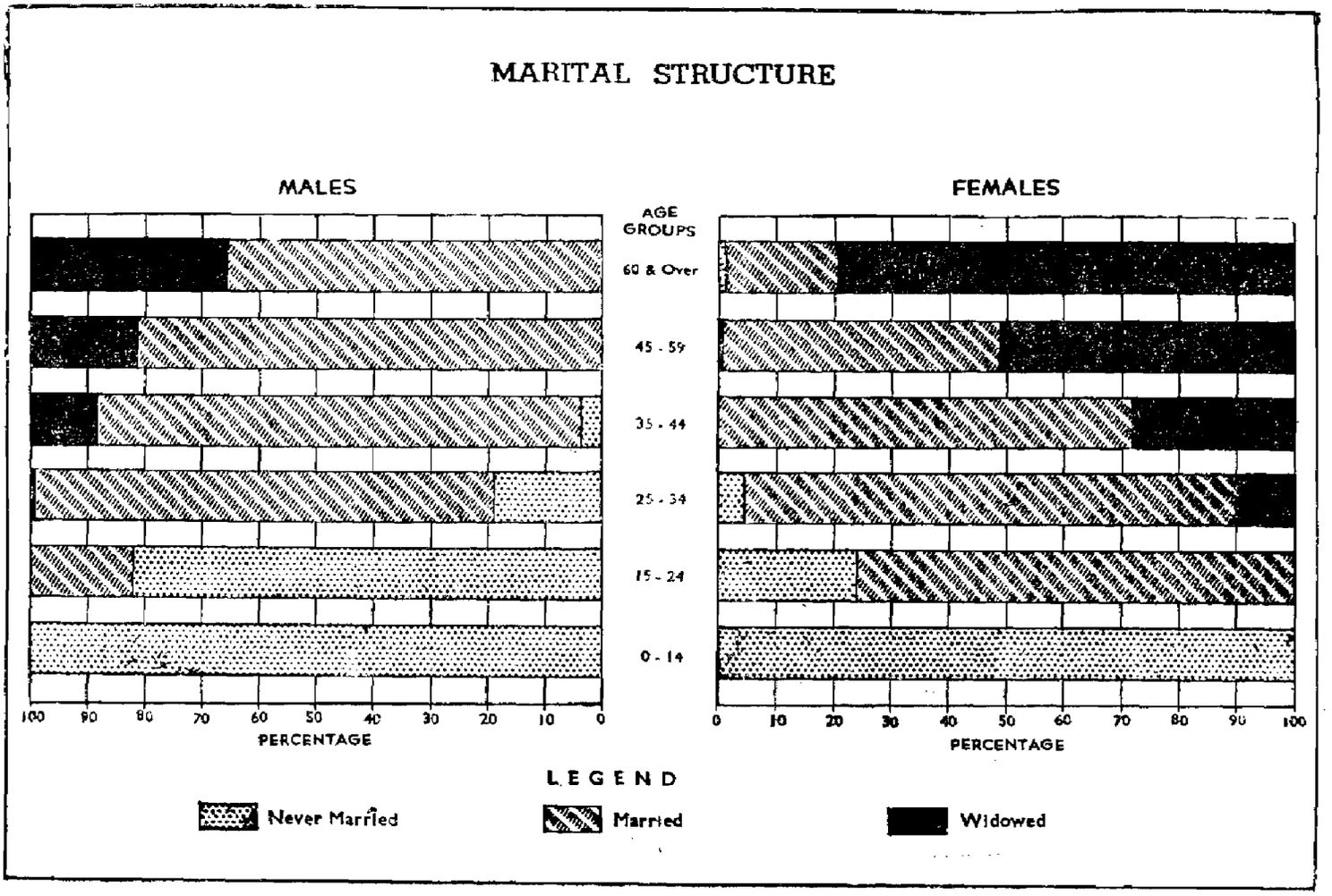
Nearly, one-third of the village population belong to the age group 0-14. Children in the age group 0-4 alone account for 12.68% of the village population and children in the age group 5-9 constitute 11·3% of the village population. Persons aged above 60 form 6·8% of the total population. The population in the group 0-14 in the village forms 33·8% as against 35·4 for the rural areas of Tiruchirapalli district. This would indicate that either the birth rate is low or there is greater infantile mortality or both. The birth rate in the decade works out to 30·2 per thousand and this should be considered as low. So it is clear that the low percentage of the population in the age-group 0-14 is traceable to comparatively lower birth rate in the village. But the place is considered conducive to healthier living, people live longer. This is reflected in the slightly higher percentages of the population in the age groups of 35-59 and over 60.

Age structure

105. There are 1,101 males and 1,083 females in this village. This works out to a sex ratio of 98·4 females for every 100 males. The sex ratio in the year 1951 was 102 females for every 100 males. So, in the last ten years, the sex ratio has gone down by four points. The sex ratio for the district is one of parity and the sex ratio for Lalgudi taluk is 103 females for every 100 males, according to 1961 Census. Analysing the sex ratios of the various age groups, we find females in excess of males in the age groups, 5-9, 20-24, 25-29, 30-34 and 45-59. In all the other age groups, the males are in excess of the females. Normally, we would find that in higher age groups, females would exceed the males. But the pattern in this village is rather irregular and does not admit of any further analysis.

Sex ratio

106. Nearly 43% of the village population are married ; 12·5% of them are widowed and the rest are unmarried. 42·5% of the males and 43·4% of the females are married. The most striking thing about the marital structure of the village is the large number of widowed



persons. There are 198 widows and 75 widowers in the village. As many as 55 widows are below 45 years of age. Though widow-remarriage is permitted among certain communities like Chakkiliyans and Oddans, no widow-re-marriage has taken place in the village in recent times. The marriageable age for the girls and the boys are, more or less, the same for all the communities. The girls normally marry when they are between 15-21. 55% of the girls in the age group 15-19 and 93% of the girls in the age group 20-24 are married. Generally, the boys get married when they are 24-29. 34% of the boys in the age group 20-24 and 72% of the boys in the age group 25-29 are married. Only a few men remain unmarried till they are 30.

Marital status

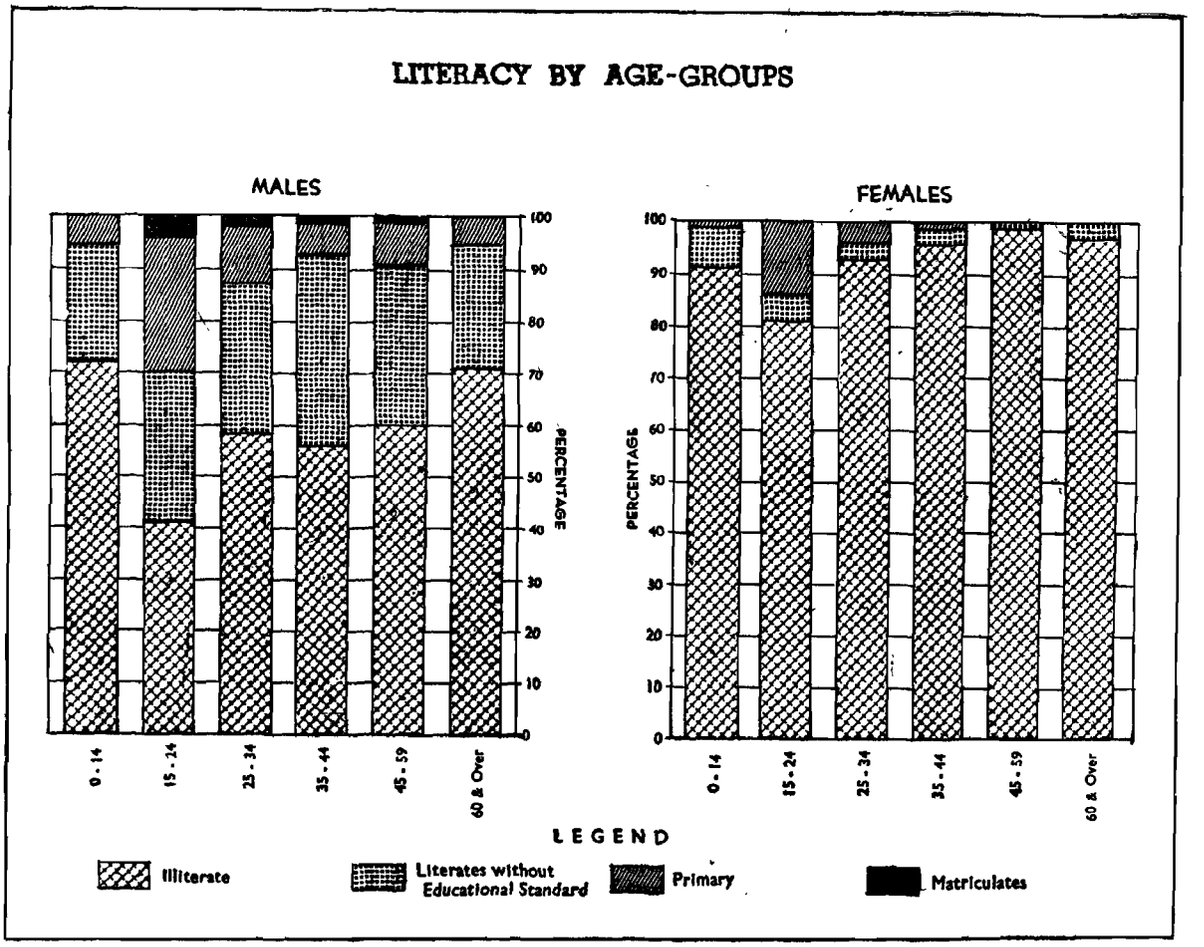
107. There are 521 literates in this village and they constitute 23·86% of the total population. According to the Census figures of 1951, 23·8% of the population of this village were literates. Thus, the level of literacy has remained more or less constant in this village during the last ten years. The level of literacy of the village is rather low when compared to the literacy figures of Lalgudi taluk and Tiruchirapalli district. According to 1961 Census figures, 32% of the population in Lalgudi taluk and about 30% of the population of Tiruchirapalli district are literates.

Level of literacy

TABLE No. X

Education

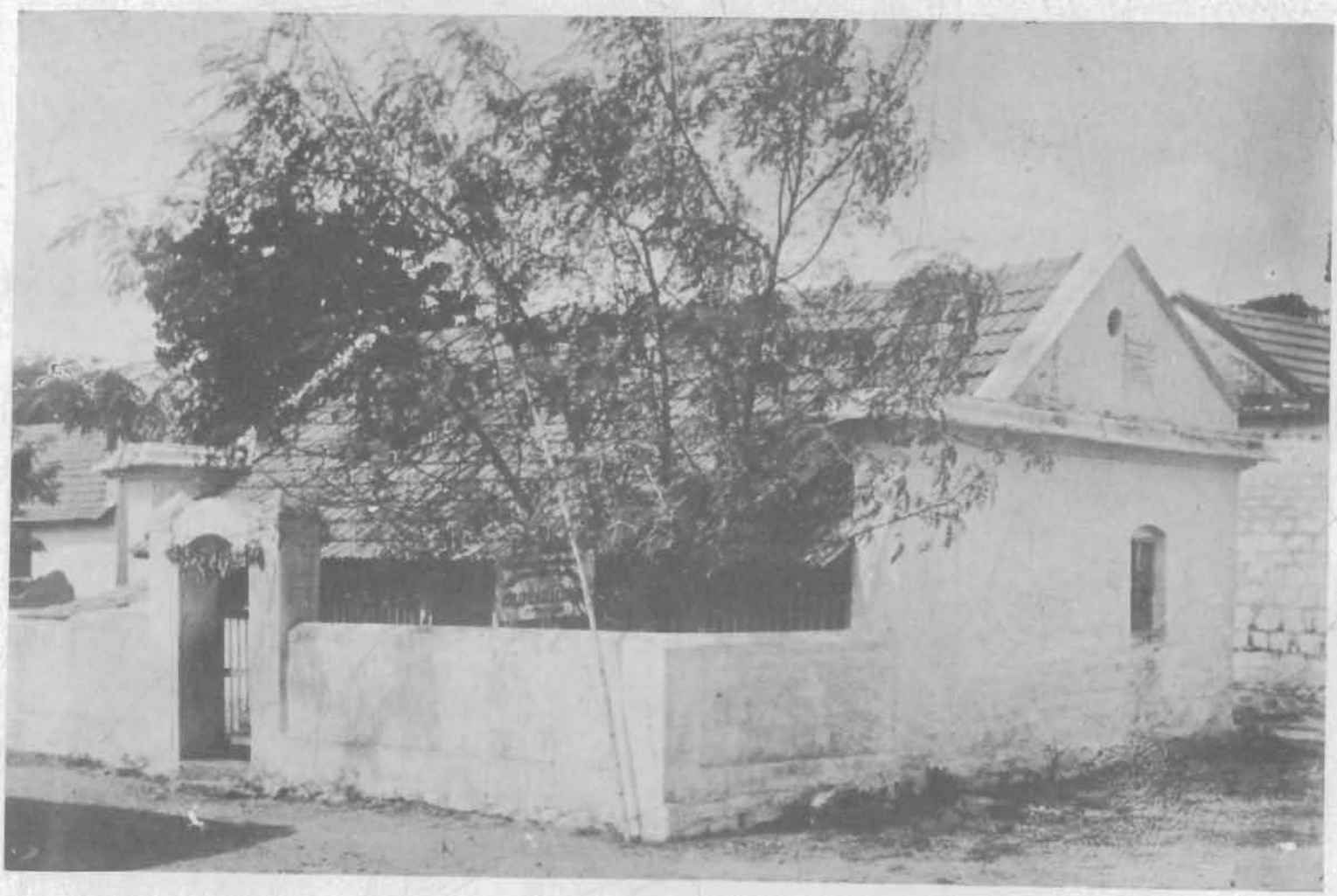
Age groups (in years)	Total population			Illiterate		Literate without educational standard		Primary or Junior Basic		Matric or Higher Secondary		Intermediate or P. U. C.		Graduate		Any other qualification	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
All ages	2,184	1,101	1,083	667	996	309	51	111	36	14	...	...	...	...	...	...	...
0 - 4	277	147	130	147	130	...	...	...	...	...	...	...	...	...	...	...	...
5 - 9	245	112	133	63	114	49	19	...	...	...	...	...	...	...	...	...	...
10 - 14	215	114	101	57	87	37	9	20	5	...	...	...	...	...	...	...	...
15 - 19	172	93	79	44	60	25	4	21	15	3	...	...	...	...	...	...	...
20 - 24	184	87	97	29	83	28	5	26	9	4	...	...	...	...	...	...	...
25 - 29	199	99	100	59	91	27	3	10	6	3	...	...	...	...	...	...	...
30 - 34	134	66	68	36	65	21	3	8	...	1	...	...	...	...	...	...	...
35 - 44	290	156	134	87	129	57	4	10	1	2	...	...	...	...	...	...	...
45 - 59	322	149	173	90	171	46	2	12	...	1	...	...	...	...	...	...	...
60 & over	146	78	68	55	66	19	2	4	...	...	...	...	...	...	...	...	



There are 434 male literates and 87 female literates in this village and they constitute 39·42% and 8·03% of the total male and female population respectively. Nearly 69% of the literates are 'literates without educational standards' who know just to read and write, and another 28% of the literates have studied upto the Primary level. There are only fourteen people who have studied upto Matriculation and all of them are males. No female member has studied beyond the Primary level. A large number of the poor people do not send their children to the school. Boys and girls of school-going age are either kept at home to look after the babies or sent to work in the fields or in the diamond-dressing pattarais. It is only now that the value of education is gradually dawning on the village population. There are three schools in the village in which only 142 boys and girls are studying; 8 teachers are working in these three schools. Midday meals are served in all the three schools and after the introduction of this scheme, there was some increase in the attendance. At present, a total number of 51 poor children are benefited by midday meals scheme.



The literate section of the village reading News-papers and Magazines.

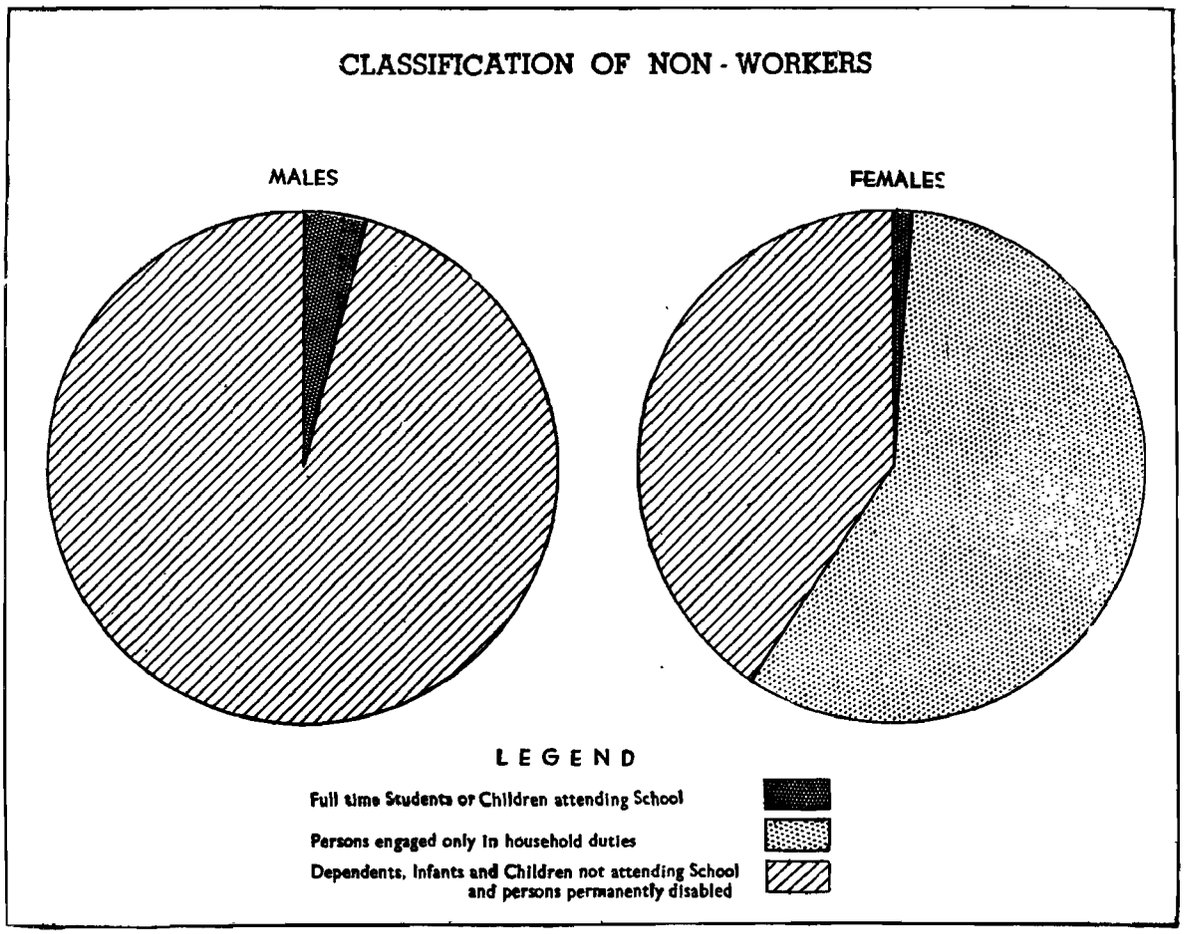


The Primary School in the main village.

The working and earning members of the village constitute only about 42% of the total population. Sixty-nine percent of the males and about fourteen percent of the females have been returned as workers.

Workers and Non-workers

Another striking feature about the working population of this village is that 7·4% of the workers belong to the age group 10-14. In other words, nearly 31·2% have been returned as workers. Most of these are boys and girls engaged in cultivation and diamond-polishing. About 55% of the people aged above 60 years have also been returned as workers and they constitute nearly 8·8% of the total workers. Thus, nearly 16% of the workers are either child-workers in the age group 10-14 or aged-workers above 60 years of age. Only about 84% of the workers belong to the working age group of 15-59.



109. The nature of activities of non-working population of this village is indicated in the table below which is self-explanatory.

TABLE No. XII

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

Age groups (in years)	Total Non-workers			Full time students or children attending school		Persons engaged only in household duties		Dependents, infants and children not attending school and persons permanently disabled		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
All ages	1,273	344	929	14	12	...	536	330	381	...	...
0 - 4	277	147	130	...	...	...	...	147	130	...	...
5 - 9	245	112	133	5	6	...	2	107	125	...	...
10 - 14	148	64	84	9	3	...	14	55	67	...	...
15 - 19	58	5	53	...	2	...	44	5	7	...	...
20 - 24	91	2	89	...	...	...	86	2	3	...	...
25 - 29	90	...	90	...	...	...	90	...	...	...	...
30 - 34	52	...	52	...	...	...	51	...	1	...	...
35 - 44	114	1	113	...	1	...	106	1	5	...	...
45 - 59	132	3	129	...	...	...	120	3	10	...	...
60 & over	66	10	56	...	...	...	23	10	33	...	...

CHAPTER IV

THE ECONOMY

Occupational structure

110. This village is mainly an agricultural village where an overwhelming majority of the population are dependent upon agriculture for their livelihood. The other major source of livelihood is the diamond-dressing which is a cottage industry in this village.

TABLE No. XIII

Occupational classification of households

Community	Total No. of households	Number of households engaged in: Cultivation only	Traditional industry only	Non-traditional industry only	Business only	Cultivation, Business & Non-traditional industry	Cultivation & Traditional industry	Cultivation & Non-traditional industry	Cultivation & Business	Business & Non-traditional industry	Other occupations	Details of industries	Details of business
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Muthurajah	307	159	...	23	5	1	...	58	8	...	...	...	Tea hotel 5
											Agl. labourer 50	Diamond dressing 80	Provision store 2
													Newspaper agent 1
											Watchman 1	Tailor 2	Commission agent 1
											Shepherd 1	...	Milk vender 1
													Cycle shop 1
											Idli seling 1	...	Trunk seller 1
													Betelnut shop 1
													Business 1
Senguntha Mudaliar	40	8	...	7	2	...	...	4	4	1	Agrl. labourer 8	...	Tea hotel 1
											Cooly 3	Diamond dressing 12	Provision store 3
											Teacher 1		Business 2
											Clerk 1	...	Meat selling 1
											Drummer 1	...	
Pillai	25	19	...	...	1	...	...	1	1	...	Agrl. labourer 2	...	Hotel 1
												Diamond dressing 1	Provision store 1
											Teacher 1	...	...

Table No. XIII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Reddiar	18	16	...	...	...	...	...	...	...	...	Agrl. labourer 2	...	...
Brahmin	16	3	...	...	...	...	...	...	1	...	Cook 1 Drummer 2 Teacher 1 Religious worker 8	... ...	... Hotel 1 ... ...
Pandaram	14	7	...	1	...	...	...	3	...	...	Agrl. labourer 3	Diamond dressing 4	...
Achari	6	1	3	...	...	...	2	...	...	...	...	Carpenter 3 Blacksmith 2	... ...
Pandithar	7	6	...	...	...	...	...	...	...	...	Barber 1	...	...
Parayan	34	9	1	10	...	...	...	4	...	...	Agrl. labourer 8 Teacher 1 Cooly 1	Carpenter 1 Diamond dressing 14 ...	... ...
Oddan	17	4	...	...	...	...	...	...	...	...	Stone cutter 2 Mason 7 Agrl. labourer 4	... ...	... ...
Chakkiliyan	12	...	9	...	...	...	2	...	...	...	Agl. labourer 1	Cobbler 11	...
Other communities	16	3	...	2	2	...	...	...	1	...	Teacher 3 Dhobi 3 Mason 1 Agrl. labourer 1	... Diamond dressing 2	Oil seeds seller 1 Provision store 1 Cycle hirer 1 ...
Village Total	**512**	**235**	**13**	**43**	**10**	**1**	**4**	**70**	**15**	**1**	Agrl. labourer 79 Cooly 4 Teacher 7 Drummer 3 Religious worker 8 Dhobi 3 Mason 8 Other occupations 8	... Diamond dressing 113 ... Tailor 2 Carpenter 4 Blacksmith 2 Cobbler 11	Tea shop 8 Provision store 7 Cycle hirer 2 Newspaper agent 1 Commission agent 1 Milk vender 1 Trunk seller 1 Betelnut shop 1 Meat selling 1 Oil seeds seller 1 Business 3
											120	**132**	**27**

The working force of this village comprises of 757 males and 154 females and they are engaged in the various occupations as detailed below:

TABLE No. XIV

Workers classified by sex, age group, industry, business and cultivation

Community	Age group (in years)	Total workers			Workers engaged in							
					Household industry		Household business		Household cultivation		Other occupations	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Muthurajah	All ages	555	466	89	88	2	13	...	306	56	59	31
	0- 9	...	...	...	...	...	...	...	...	...	...	...
	10-14	41	33	8	11	1	1	...	18	5	3	2
	15-19	78	62	16	13	1	...	...	42	15	7	...
	20-24	49	44	5	15	...	1	...	22	5	6	...
	25-29	67	62	5	17	...	...	...	40	3	5	2
	30-34	51	41	10	11	...	2	...	23	5	5	5
	35-44	114	100	14	12	...	5	...	67	11	16	3
	45-50	114	90	24	9	...	3	...	65	9	13	15
	60 & over	41	34	7	...	...	1	...	29	3	4	4
Sengunthe Mudaliar	All ages	56	35	21	12	1	8	...	6	6	9	14
	0- 9	...	...	...	...	...	...	...	...	...	...	...
	10-14	1	1	...	...	...	1	...	...	...	...	...
	15-19	7	5	2	4	...	...	...	1	2	...	...
	20-24	4	4	...	1	...	1	...	1	...	1	...
	25-29	8	6	2	3	1	...	...	...	...	3	1
	30-34	6	3	3	2	...	1	..	...	...	...	3
	35-44	9	7	2	2	...	2	...	1	...	2	2
	45-59	17	7	10	...	...	3	...	1	3	3	7
	60 & over	4	2	2	...	...	...	...	2	1	...	1
Pillai	All ages	42	35	7	1	...	1	...	31	6	2	1
	0- 9	...	...	...	...	...	...	...	...	...	...	...
	10-14	5	3	2	...	...	...	...	3	2	...	...
	15-19	4	3	1	...	...	...	...	3	1	...	...
	20-24	3	3	...	1	...	...	...	2	...	...	...
	25-29	4	4	...	...	...	...	...	4	...	...	...
	30-34	3	3	...	...	...	...	...	3	...	...	...
	35-44	5	5	...	...	...	1	...	3	...	1	...
	45-59	11	9	2	...	...	...	...	8	2	1	...
	60 & over	7	5	2	...	...	...	...	5	1	...	1

Table No. XIV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Reddiar	All ages	33	29	4	...	...	...	...	27	4	2	...
	0- 9	...	...	...	...	...	...	...	...	...	...	...
	10-14	3	2	1	...	...	...	...	2	1	...	...
	15-19	2	1	1	...	...	...	...	1	1	...	...
	20-24	4	4	...	...	...	...	...	4	...	...	...
	25-29	4	3	1	...	...	...	...	3	1	...	...
	30-34	1	1	...	...	...	...	...	1	...	...	...
	35-44	5	5	...	...	...	...	...	5	...	...	...
	45-59	10	10	...	...	...	...	...	8	...	2	...
	60 & over	4	3	1	...	...	...	...	3	1	...	...
Brahmin	All ages	21	21	...	...	...	1	...	4	...	16	...
	0- 9	...	...	...	...	...	...	...	...	...	...	...
	10-14	...	...	...	...	...	...	...	...	...	...	...
	15-19	1	1	...	...	...	...	...	...	...	1	...
	20-24	2	2	...	...	...	...	...	2	...	...	...
	25-29	...	...	...	...	...	...	...	...	...	...	...
	30-34	3	3	...	...	...	...	...	...	...	3	...
	35-44	3	3	...	...	...	...	...	...	...	3	...
	45-59	6	6	...	...	...	1	...	...	...	5	...
	60 & over	6	6	...	...	...	...	...	2	...	4	...
Pandaram	All ages	21	17	4	3	...	1	...	8	3	5	1
	0- 9	...	...	...	...	...	...	...	...	...	...	...
	10-14	1	1	...	...	...	...	...	1	...	...	...
	15-19	1	1	...	...	...	...	...	1	...	...	...
	20-24	2	2	...	...	...	...	...	1	...	1	...
	25-29	2	2	...	...	...	...	...	2	...	...	...
	30-34	2	2	...	2	...	...	...	...	...	...	...
	35-44	4	3	1	...	...	1	...	...	1	2	...
	45-59	7	4	3	1	...	...	...	2	2	1	1
	60 & over	2	2	...	...	...	...	...	1	...	1	...
Achari	All ages	7	7	...	5	...	...	...	2	...	...	...
	0- 9	...	...	...	...	...	...	...	...	...	...	...
	10-14	...	...	...	...	...	...	...	...	...	...	...
	15-19	1	1	...	1	...	...	...	...	...	...	...
	20-24	...	...	...	...	...	...	...	...	...	...	...
	25-29	...	...	...	...	...	...	...	...	...	...	...
	30-34	1	1	...	1	...	...	...	...	...	...	...
	35-44	2	2	...	2	...	...	...	...	...	...	...
	45-59	3	3	...	1	...	...	...	2	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

Table No. XIV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Pandithar	All ages	8	8	...	...	...	...	...	1	...	7	...
	0- 9	...	...	...	...	...	...	...	...	...	...	...
	10-14	...	...	...	...	...	...	...	...	...	...	...
	15-19	...	...	...	...	...	...	...	...	...	...	...
	20-24	1	1	...	...	...	...	...	...	...	1	...
	25-29	3	3	...	...	...	...	...	...	...	3	...
	30-34	...	...	...	...	...	...	...	...	...	...	...
	35-44	3	3	...	...	...	...	...	1	...	2	...
	45-59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	...	...	...	...	...	...	1	...
Parayan	All ages	83	63	20	21	2	...	...	13	4	29	14
	0- 9	...	...	...	...	...	...	...	...	...	...	...
	10-14	9	6	3	5	1	...	...	1	...	...	2
	15-19	13	7	6	4	...	...	...	2	1	1	5
	20-24	12	10	2	5	1	...	...	1	1	4	...
	25-29	10	8	2	3	...	...	...	2	1	3	1
	30-34	9	7	2	2	...	...	...	...	...	5	2
	35-44	14	12	2	1	...	...	...	2	1	9	1
	45-59	12	9	3	1	...	...	...	3	...	5	3
	60 & over	4	4	...	...	...	...	...	2	...	2	...
Oddan	All ages	37	31	6	...	...	...	...	6	2	25	4
	0- 9	...	...	...	...	...	...	...	...	...	...	...
	10-14	5	2	3	...	...	...	...	1	1	1	2
	15-19	4	4	...	...	...	...	...	2	...	2	...
	20-24	8	8	...	...	...	...	...	2	...	6	...
	25-29	3	3	...	...	...	...	...	...	...	3	...
	30-34	3	2	1	...	...	...	...	...	...	2	1
	35-44	5	4	1	...	...	...	...	...	1	4	...
	45-59	4	3	1	...	...	...	...	1	...	2	1
	60 & over	5	5	...	...	...	...	...	...	...	5	...
Chakkiliyan	All ages	20	20	...	17	...	...	...	2	...	1	...
	0- 9	...	...	...	...	...	...	...	...	...	...	...
	10-14	1	1	...	...	...	...	...	...	...	1	...
	15-19	1	1	...	1	...	...	...	...	...	...	...
	20-24	3	3	...	2	...	...	...	1	...	...	...
	25-29	5	5	...	5	...	...	...	...	...	...	...
	30-34	1	1	...	1	...	...	...	...	...	...	...
	35-44	4	4	...	4	...	...	...	...	...	...	...
	45-59	2	2	...	2	...	...	...	...	...	...	...
	60 & over	3	3	...	2	...	...	...	1	...	...	...

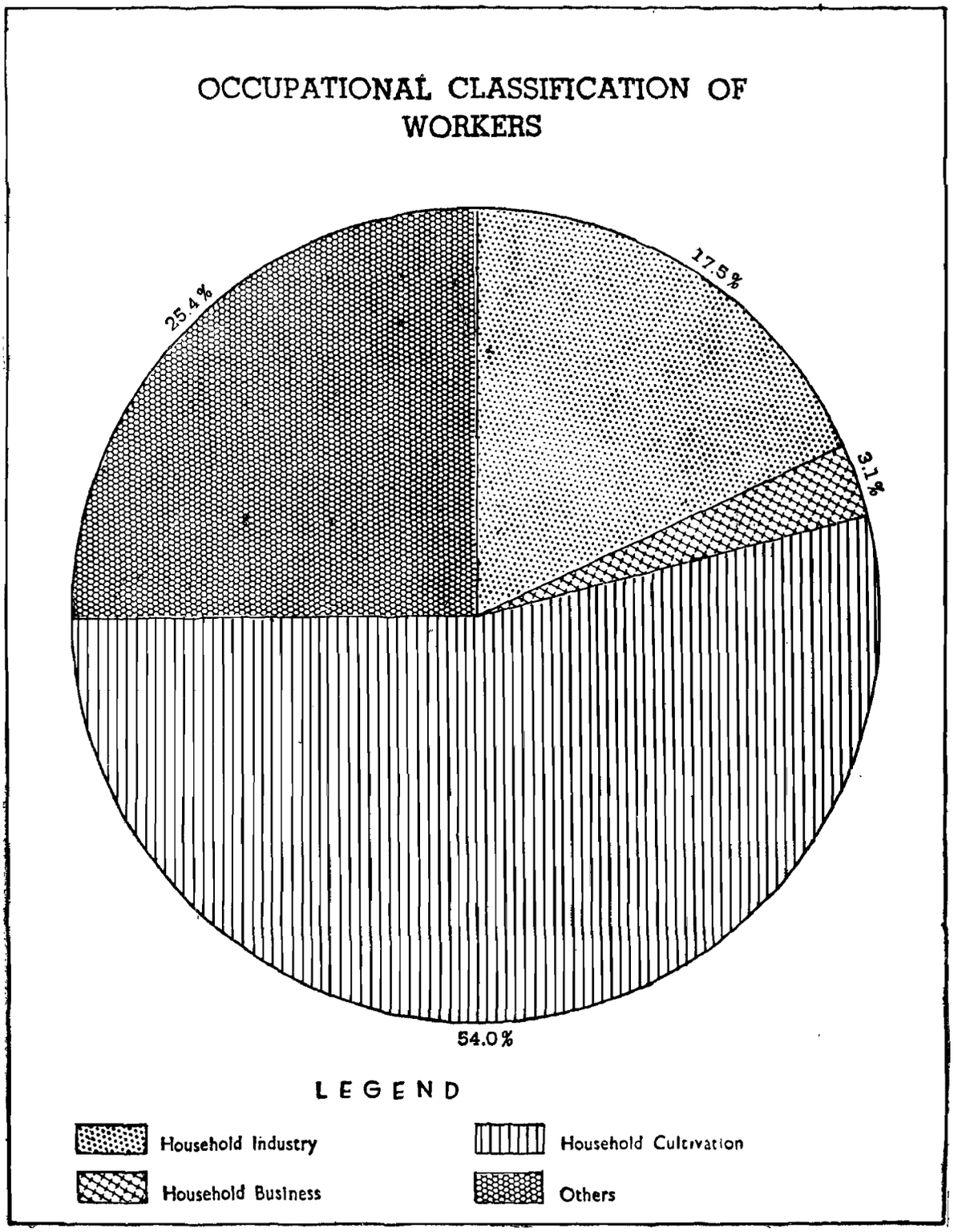
Table No. XIV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Other communities	All ages	28	25	3	8	...	4	...	4	1	9	2
	0- 9	...	...	...	...	...	...	...	...	...	...	...
	10-14	1	1	...	...	...	1	...	...	...	...	...
	15-19	2	2	...	1	...	...	...	...	...	1	...
	20-24	6	5	1	3	...	...	...	...	1	2	...
	25-29	2	2	...	1	...	1	...	...	...	...	...
	30-34	2	2	...	...	...	...	...	...	...	2	...
	35-44	8	7	1	3	...	...	...	2	...	2	1
	45-59	4	3	1	...	...	1	...	1	...	1	1
	60 & over	3	3	...	...	...	1	...	1	...	1	...
Village Total	All ages	911	757	154	155	5	28	...	410	82	164	67
	0- 9	...	...	...	...	...	...	...	...	...	...	...
	10-14	67	50	17	16	2	3	...	26	9	5	6
	15-19	114	88	26	24	1	...	...	52	20	12	5
	20-24	93	85	8	27	1	2	...	35	7	21	...
	25-29	109	99	10	29	1	1	...	52	5	17	4
	30-34	82	66	16	19	...	3	...	27	5	17	11
	35-44	176	155	21	24	...	9	...	81	14	41	7
	45-59	190	146	44	14	...	8	...	91	16	33	28
	60 & over	80	68	12	2	...	2	...	46	6	18	6

Out of the 492 cultivators, 478 are owner cultivators and the rest are leasehold cultivators. The petty cultivators for whom income from cultivation is insufficient to maintain themselves supplement their incomes by working as coolies in the lands belonging to others. Besides this, there are 141 workers for whom cooly work in agriculture is the primary occupation. Thus, we see that an overwhelming majority of the workers, namely, 69·3%, are dependent on agriculture for their livelihood.

111. The other major source of livelihood is the diamond-dressing industry, one of the household industries in the village. Out of the 160 workers engaged in the household industries, 130 workers are in the diamond-dressing industry. The others include cobblers, potters, carpenters and blacksmiths. The workers in the diamond-dressing industry constitute about 81% of the workers engaged in household industries and 14·3% of the total workers in the village.

112. The twenty-eight people classified under household business, include the people, engaged in running grocery stores, idli selling etc. The 90 workers shown under the other occupations can broadly be divided into manual labourers and the salaried workers. Among the manual labourers, there are 13 masons, 7 barbers, 5 dhobies, 6 stone-cutters and 10 general coolies. Among the salaried workers there are 5 teachers, 2 clerks, 2 postal employees and 4 Village Officers. This occupational group also includes 16 religious workers in the village most of whom are attached to the Perumal temple.


OCCUPATIONAL CLASSIFICATION OF WORKERS
17.5%
3.1%
54.0%
25.4%
LEGEND
Household Industry
Household Business
Household Cultivation
Others

113. It would now be of interest to examine the occupational pattern of the various communities.

TABLE No. XV

Workers classified by sex, age-groups and occupations

Community	Age group (in years)	Occupation																	
(1)	(2)	(3)																	
		Cultivation			Lease cultivation			Agrl. labourer			Diamond dressing			Mason					
		T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.			
Muthurajah	All ages	349	297	52	13	9	4	81	51	30	90	88	2	1	1	...			
	0- 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
	10-14	23	18	5	...	...	...	2	1	1	12	11	1	...	...	...			
	15-19	54	41	13	3	1	2	6	6	...	14	13	1	...	...	...			
	20-24	27	22	5	...	...	...	5	5	...	15	15	...	1	1	...			
	25-29	39	38	1	4	2	2	7	5	2	17	17	...	...	...	...			
	30-34	28	23	5	...	...	...	10	5	5	11	11	...	...	...	...			
	35-44	74	63	11	4	4	...	16	13	3	12	12	...	...	...	...			
	45-59	73	64	9	1	1	...	28	13	15	9	9	...	...	...	...			
	60 & over	31	28	3	1	1	...	7	3	4	...	...	...	...	...	...			
		Salesman			Idli selling			Village officials			Garland making			Business					
		T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.			
Muthurajah (contd.)	All ages	1	1	...	2	2	...	1	1	...	1	1	...	2	2	...			
	0- 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
	10-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
	15-19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
	20-24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
	25-29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
	30-34	1	1	...	...	...	...	...	...	...	...	...	...	1	1	...			
	35-44	...	...	...	2	2	...	1	1	...	...	...	...	...	...	...			
	45-59	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...			
	60 & over	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...			
		Watchman			Cycle repairer			Tea hotel			Cooly			Postman					
		T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.			
Muthurajah (contd.)	All ages	1	1	...	3	3	...	5	5	...	4	3	1	1	1	...			
	0- 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
	10-14	...	...	...	1	1	...	...	...	...	3	2	1	...	...	...			
	15-19	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...			
	20-24	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...			
	25-29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
	30-34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
	35-44	1	1	...	...	...	...	3	3	...	...	...	...	1	1	...			
	45-59	...	...	...	1	1	...	1	1	...	...	...	...	...	...	...			
	60 & over	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...			

Table No. XV (contd.)

(1) (2) (3)

Senguntha Mudaliar

	Cultivation			Agricultural labourer			Diamond dressing			Cooly			Business			Clerk			Tea shop		
	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.
All ages	12	6	6	12	...	12	12	11	1	3	1	2	6	6	...	2	2	...	1	1	...
0- 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10-14	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...
15-19	3	1	2	...	...	...	4	4	...	...	...	...	...	...	...	...	...	...	...	...	...
20-24	1	1	...	...	...	...	1	1	...	...	...	...	...	...	...	1	1	...	1	1	...
25-29	...	...	...	1	...	1	4	3	1	...	...	...	...	...	...	1	1	...	...	...	...
30-34	...	...	...	3	...	3	2	2	...	...	...	...	1	1	...	...	...	...	...	...	...
35-44	1	1	...	1	...	1	1	1	...	1	...	1	2	2	...	...	...	...	...	...	...
45-59	4	1	3	6	...	6	...	...	...	2	1	1	2	2	...	...	...	...	...	...	...
60 & over	3	2	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Senguntha Mudaliar (contd).

	Teacher			Blacksmith			Peon			Mutton shop			Drummer			Contractor		
	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.
All ages	2	2	...	1	1	...	1	1	...	1	1	...	2	2	...	1	1	...
0- 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15-19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20-24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
25-29	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
30-34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
35-44	...	...	...	1	1	...	1	1	...	...	...	...	...	...	...	1	1	...
45-59	...	...	...	...	...	...	...	...	...	1	1	...	2	2	...	...	...	...
60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Pillai

	Cultivation			Agricultural labourer			Diamond dressing			Tea shop			Teacher			Cultivation			Agricultural labourer.		
	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.
All ages	37	31	6	2	1	1	1	1	...	1	1	...	1	1	...	31	27	4	2	2	...
0- 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10-14	5	3	2	...	...	...	...	...	...	...	...	...	...	...	...	3	2	1	...	...	...
15-19	4	3	1	...	...	...	...	...	...	...	...	...	...	...	...	2	1	1	...	...	...
20-24	2	2	...	...	...	...	1	1	...	...	...	...	...	...	...	4	4	...	...	...	...
25-29	4	4	...	...	...	...	...	...	...	...	...	...	...	...	...	4	3	1	...	...	...
30-34	3	3	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
35-44	3	3	...	...	...	...	...	...	...	1	1	...	1	1	...	5	5	...	...	...	...
45-59	10	8	2	1	1	...	...	...	...	...	...	...	...	...	...	8	8	...	2	2	...
60 & over	6	5	1	1	...	1	...	...	...	...	...	...	...	...	...	4	3	1	...	...	...

Reddiar

Table No. XV (contd.)

(1) (2) (3)

Brahmin

	Cultivation			Religious worker			Teacher			Cook			Village officials			Coffee hotel			Branch Post-master		
	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.
All ages	4	4	...	12	12	...	1	1	...	1	1	...	1	1	...	1	1	...	1	1	...
0- 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15-19	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20-24	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
25-29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
30-34	...	...	...	2	2	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
35-44	...	...	...	2	2	...	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...
45-59	...	...	...	4	4	...	...	...	...	...	...	...	1	1	...	1	1	...	...	...	...
60 & over	2	2	...	3	3	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...

Pandaram

	Bus Conductor			Religious worker			Cultivation			Diamond dressing			Agricultural labourer			Idli selling		
	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F
All ages	1	1	...	4	4	...	11	8	3	3	3	...	1	...	1	1	1	...
0- 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10-14	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...
15-19	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...
20-24	1	1	...	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...
25-29	...	...	...	...	...	...	2	2	...	...	...	...	...	...	...	...	...	...
30-34	...	...	...	...	...	...	...	...	...	2	2	...	...	...	...	...	...	...
35-44	...	...	...	2	2	...	1	...	1	...	...	...	...	...	...	1	1	...
45-59	...	...	...	1	1	...	4	2	2	1	1	...	1	...	1	...	...	...
60 & over	...	...	...	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...

Achari

	Blacksmith			Cultivation			Goldsmith			Carpenter		
	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.
All ages	2	2	...	2	2	...	1	1	...	2	2	...
0- 9	...	...	...	...	...	...	...	...	...	...	...	...
10-14	...	...	...	...	...	...	...	...	...	...	...	...
15-19	1	1	...	...	...	...	...	...	...	...	...	...
20-24	...	...	...	...	...	...	...	...	...	...	...	...
25-29	...	...	...	...	...	...	...	...	...	...	...	...
30-34	...	...	...	...	...	...	...	...	...	1	1	...
35-44	1	1	...	...	...	...	1	1	...	...	...	...
45-59	...	...	...	2	2	...	...	...	...	1	1	...
60 & over	...	...	...	...	...	...	...	...	...	...	...	...

Panditha

	Cultivation			Barber		
	T.	M.	F.	T.	M.	F.
All ages	1	1	...	7	7	...
0- 9	...	...	...	...	...	...
10-14	...	...	...	...	...	...
15-19	...	...	...	...	...	...
20-24	...	...	...	1	1	...
25-29	...	...	...	3	3	...
30-34	...	...	...	...	...	...
35-44	1	1	...	2	2	...
45-59	...	...	...	...	...	...
60 & over	...	...	...	1	1	...

Table No. XV (contd.)

(1) (2) (3)

Oddan

	Cultivation			Agricultural labourer			Contractor			Stone cutter			Mason			Shepherd		
	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.
All ages	8	6	2	6	2	4	5	5	...	5	5	...	11	11	...	2	2	...
0-9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10-14	2	1	1	2	...	2	1	1	...	...	...	...	...	...	...	...	...	...
15-19	2	2	...	...	...	...	1	1	...	1	1	...	...	...	...	...	...	...
20-24	2	2	...	...	...	...	2	2	...	...	...	...	4	4	...	...	...	...
25-29	...	...	...	...	...	...	...	...	...	2	2	...	1	1	...	...	...	...
30-34	...	...	...	1	...	1	...	...	...	1	1	...	1	1	...	...	...	...
35-44	1	...	1	...	...	...	...	...	...	...	...	...	3	3	...	1	1	...
45-59	1	1	...	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
60 & over	...	...	...	1	1	...	...	...	...	1	1	...	2	2	...	1	1	...

Parayan

	Cultivation			Agicultural labourer			Diamond dressing			Cooly			Village officials			Teacher			Carpenter			Lease cultivation		
	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.
All ages	16	12	4	34	20	14	22	20	2	3	3	...	5	5	...	1	1	...	1	1	...	1	1	...
0- 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10-14	1	1	...	2	...	2	6	5	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15-19	3	2	1	6	1	5	4	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20-24	2	1	1	2	2	...	6	5	1	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...
25-29	3	2	1	4	3	1	3	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
30-34	...	...	...	6	4	2	2	2	...	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...
35-44	3	2	1	6	5	1	1	1	...	1	1	...	2	2	...	1	1	...	...	...	...	...	...	...
45-59	2	2	...	7	4	3	...	...	...	...	...	...	1	1	...	...	...	...	1	1	...	1	1	...
60 & over	2	2	...	1	1	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...

Chakkiliyan

	Cultivation			Agricultural labourer			Cobbler		
	T.	M.	F.	T.	M.	F.	T.	M.	F.
All ages	2	2	...	1	1	...	17	17	...
0- 9	...	...	...	...	...	...	...	...	...
10-14	...	...	...	1	1	...	...	...	...
15-19	...	...	...	...	...	...	1	1	...
20-24	1	1	...	...	...	...	2	2	...
25-29	...	...	...	...	...	...	5	5	...
30-34	...	...	...	...	...	...	1	1	...
35-44	...	...	...	...	...	...	4	4	...
45-59	...	...	...	...	...	...	2	2	...
60 & over	1	1	...	...	...	...	2	2	...

Other communities

	Cultivation			Diamond dressing		
	T.	M.	F.	T.	M.	F.
All ages	5	4	1	1	1	...
0- 9	...	...	...	...	...	...
10-14	...	...	...	...	...	...
15-19	...	...	...	...	...	...
20-24	1	...	1	...	...	...
25-29	...	...	...	1	1	...
30-34	...	...	...	...	...	...
35-44	2	2	...	...	...	...
45-59	1	1	...	...	...	...
60 & over	1	1	...	...	...	...

Table No. XV (contd.)

(1) (2) (3)

Other communities (contd.)

(2)	Business			Potter			Dhobi			Cycle shop owner			Mason		
	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.
All ages	2	2	...	7	7	...	5	4	1	2	2	...	1	1	...
0- 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10-14	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
15-19	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...
20-24	...	...	...	3	3	...	1	1	...	...	...	...	...	...	...
25-29	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
30-34	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...
35-44	...	...	...	3	3	...	...	...	...	...	...	...	1	1	...
45-59	...	...	...	...	...	...	2	1	1	1	1	...	...	...	...
60 & over	1	1	...	...	...	...	1	1	...	...	...	...	...	...	...

Other communities (contd.)

(2)	Quarry man			Agricultural labourer			Temple Supervisor			Lead coating of brass vessels		
	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.
All ages	1	1	...	2	1	1	1	1	...	1	1	...
0- 4	...	...	...	...	...	...	...	...	...	...	...	...
10-14	...	...	...	...	...	...	...	...	...	...	...	...
15-19	...	...	...	1	1	...	...	...	...	...	...	...
20-24	1	1	...	...	...	...	...	...	...	...	...	...
25-29	...	...	...	...	...	...	...	...	...	...	...	...
30-34	...	...	...	...	...	...	...	...	...	1	1	...
35-44	...	...	...	1	...	1	1	1	...	...	...	...
45-59	...	...	...	...	...	...	...	...	...	...	...	...
60 & over	...	...	...	...	...	...	...	...	...	...	...	...

Village Total

(2)	Cultivation			Diamond dressing			Agricultural labourer			Lease cultivation			Mason			Business			Salesman			Idli selling		
	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.
All ages	478	400	78	130	125	5	141	78	63	14	10	4	13	13	...	10	10	...	1	1	...	3	3	...
0- 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10-14	35	26	9	18	16	2	7	2	5	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...
15-19	69	51	18	22	21	1	13	8	5	3	1	2	...	...	...	...	...	...	...	...	...	...	...	...
20-24	42	35	7	23	22	1	7	7	...	...	...	...	5	5	...	...	...	...	...	...	...	...	...	...
25-29	53	50	3	25	24	1	12	8	4	4	2	2	1	1	...	1	1	...	...	...	...	...	...	...
30-34	32	27	5	17	17	...	20	9	11	...	...	...	1	1	...	2	2	...	1	1	...	...	...	...
35-44	91	77	14	15	15	...	24	18	6	4	4	...	4	4	...	2	2	...	...	...	...	3	3	...
45-59	105	89	16	10	10	...	47	21	26	2	2	...	...	...	...	3	3	...	...	...	...	...	...	...
60 & over	51	45	6	...	...	...	11	5	6	1	1	...	2	2	...	1	1	...	...	...	...	...	...	...

Table No. XV (contd.)

(1) (2) (3)

Village Total (contd.)

	Village officials			Garland making			Watchman			Cycle repairer			Tea shop			Cooly			Postman			Clerk		
	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.
All ages	7	7	...	1	1	...	1	1	...	3	3	...	8	8	...	10	7	3	1	1	...	2	2	...
0- 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10-14	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	3	2	1	...	...	...	...	...	...
15-19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...
20-24	...	...	...	...	...	...	...	...	...	1	1	...	1	1	...	2	2	...	...	...	...	1	1	...
25-29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...
30-34	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
35-44	3	3	...	...	...	...	1	1	...	...	...	...	4	4	...	2	1	1	1	1	...	...	...	...
45-59	2	2	...	...	...	...	...	...	...	1	1	...	2	2	...	2	1	1	...	...	...	...	...	...
60 & over	1	1	...	1	1	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...

Village Total (contd.)

	Teacher			Blacksmith			Peon			Mutton shop			Drummer			Contractor			Religious worker		
	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.
All ages	5	5	...	3	3	...	1	1	...	1	1	...	2	2	...	6	6	...	16	16	...
0- 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
15-19	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...	1	1	...	1	1	...
20-24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	2	...	...	...	...
25-29	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
30-34	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	2	...
35-44	2	2	...	2	2	...	1	1	...	...	...	...	...	...	...	1	1	...	4	4	...
45-59	...	...	...	...	...	...	...	...	...	1	1	...	2	2	...	1	1	...	5	5	...
60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4	4	...

Village Total (contd.)

	Cook			Branch postmaster			Bus conductor			Carpenter			Potter			Barber			Dhobi			Stone cutter		
	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.
All ages	1	1	...	1	1	...	1	1	...	3	3	...	7	7	...	7	7	...	5	4	1	5	5	...
0- 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...
15-19	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...
20-24	...	...	...	...	...	...	1	1	...	...	...	...	3	3	...	1	1	...	1	1	...	2	2	...
25-29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	3	...	...	...	...	1	1	...
30-34	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	1	1	...	...	...	...
35-44	1	1	...	...	...	...	...	...	...	...	...	...	3	3	...	2	2	...	...	...	...	...	...	...
45-59	...	...	...	...	...	...	...	...	...	2	2	...	...	...	...	...	...	...	2	1	1	...	...	...
60 & over	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...	1	1	...	1	1	...	1	1	...

Table No. XV (contd.)

Village Total (contd.)

(1) (2)	(3)																	
	Shepherd			Cycle shop owner			Quarry man			Temple Supervisor			Cobbler			Lead coating of brass vessels		
	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.*
All ages	2	2	...	2	2	...	1	1	...	1	1	...	17	17	...	1	1	...
0- 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10-14	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
15-19	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
20-24	...	...	...	...	...	...	1	1	...	...	...	...	2	2	...	...	...	...
25-29	...	...	...	...	...	...	...	...	...	...	...	...	5	5	...	...	...	...
30-34	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	1	1	...
35-44	1	1	...	...	...	...	...	...	...	1	1	...	4	4	...	...	...	...
45-59	...	...	...	1	1	...	...	...	...	...	...	...	2	2	...	...	...	...
60 & over	1	1	...	...	...	...	...	...	...	...	...	...	2	2	...	...	...	...

* T : Total M : Males F : Females

114. Muthurajahs form the largest single community of the village and they constitute 61·8% of the total population. Majority of Muthurajahs are dependent on agriculture for their livelihood. Out of the 307 households of Muthurajahs, 226 households are engaged in cultivation. Of these, 222 households own lands and the others have taken lands on lease. Owner-cultivators who own only small extents of lands have also taken other lands on lease and cultivate them along with their own plots. A total number of 362 workers are engaged in cultivation. Out of the households engaged in cultivation, nearly one-third of them earn only less than Rs 50 a month. Many of them supplement their income from cultivation by doing cooly work. The second major occupational group among the Muthurajahs are the agricultural labourers. Sixty-two Muthurajahs' households are principally dependent on agricultural labour. About half of this occupational group have monthly incomes of less than Rs. 25 and they lead a very miserable existence. Even among the other half, it is only a handful of households who have monthly incomes exceeding Rs. 50. Many of these agricultural labourers supplement their income by working in the diamond-dressing 'pattarais'.

Muthurajahs

115. Workers engaged in the diamond-dressing industry form the third important occupational group among the Muthurajahs. Sixteen percent of the workers are thus engaged. The 41 households who are principally dependent on diamond-dressing are comparatively better off than the agricultural labourers and the petty cultivators. All the households engaged in diamond-dressing have monthly incomes exceeding Rs. 25 and nearly half of them have incomes above Rs. 50 a month. The comparatively affluent section of the Muthurajahs includes the people who are engaged in business and those who are in salaried occupations like the mail runner, watchman etc. Many of the cultivators and agricultural labourers earn some income by breeding milch cattle and selling milk.

116. Taking the community as a whole, 52% of the households having monthly incomes exceeding Rs. 50 lead a convenient life, if not a comfortable one. This high income group comprises mostly of the large land owners, business people and many people engaged in the diamond-dressing industry. The other 48% of the households with monthly income of less than Rs. 50 constitute the poorer section among the Muthurajahs which includes most of the agricultural labourers and the petty cultivators.

117. Even among the Senguntha Mudaliars, majority of them are dependent on agriculture for their livelihood. Out of the 40 households of Senguntha Mudaliars, 7 households are principally engaged in cultivation and another 9 households in agricultural labour. Seven households derive their livelihood from diamond-dressing. There are five salaried workers among the Mudaliars, namely, two clerks, two teachers and one peon. Five of the Melakkara Mudaliars are employed as part-time musicians in the temple. On the whole, 60% of the Senguntha Mudaliars belong to the poorer section with monthly incomes of Rs. 50 and less. This group mostly includes the agricultural labourers and the petty land-owners. The comparatively affluent section of the Mudaliars include the large land-owners, salaried workers and those engaged in business and diamond-dressing industry.

Mudaliars

118. An overwhelming majority of the Pillais and the Reddiars own lands. Twenty-one out of the 25 households of Pillais and 16 out of the 18 households of the Reddiars own lands. The rest are engaged in business, diamond-dressing etc, and a few people earn their living through cooly work in agriculture. Nearly 50% of the Pillais and the Reddiars earn more than Rs. 50 a month and belong to the affluent section of the village population. Even the petty landowners who earn less than Rs. 50 a month seem to lead a fairly contented life. The Pillais and the Reddiars generally look prosperous.

Pillais and Reddiars

119. There are 21 workers in the 16 households of Brahmins, a majority of them are engaged in the temple service as priests. Almost all the priests have inam lands given to them out of the temple endowments. They give these lands on lease. The priests get monthly remunerations from the temple and they are also fed in the temple daily. There are four cultivators and three salaried workers and a restaurant-owner among the Brahmins. Nearly 56% of the Brahmin households have monthly incomes exceeding Rs. 50.

Brahmins

120. The other important community of the village are the Parayans. Out of the 34 households of Parayans, 13 households, who own lands, are principally engaged in cultivation. Seventeen households earn their livelihood through agricultural labour. A good number of the Parayans cultivate lands in the neighbouring villages on lease. Three households are engaged in diamond-dressing. Others consider it a subsidiary occupation. Twenty-two workers are actually engaged in the diamond-dressing industry. There are three salaried workers among Parayans, namely, one teacher and two village servants. One is a carpenter. Fifty-three per cent of the households earn less than Rs. 50 a month and they make both ends meet with some difficulty. The other 47% of the households who earn more than Rs. 50 a month lead a fairly convenient life.

Parayans

121. In addition to these castes discussed above, there are six artisan communities in the village, a majority of whom are engaged in their traditional occupations. A good number of these artisans own small plots of lands and have agriculture as a secondary occupation. For such of those who do not own any lands, the income from their traditional occupations is insufficient to maintain themselves. They often supplement their incomes either as agricultural labourers or by working in the diamond-dressing industry. The following table shows the occupational structure of the artisan communities:

Artisan communities



The Grocery shop in the village



The dwellings of Velars all of whom are engaged in their traditional occupation of pot-making. The pots are being dried up in the sun. The oven in which the pots are baked can also be seen in the fore-ground. The heaps of palmyra leaves and fire-wood seen in front of the house are used as fuel for the oven.

125. Nearly 51% of the households belong to the low income group of less than Rs. 50 a month. Out of the 261 households which have monthly incomes of less than Rs. 50, 73 households earn less than Rs. 25 and 188 households between Rs. 26 to Rs. 50 per month. Another 143 households (28%) with incomes ranging from Rs. 51 to Rs. 75 per month belong to the middle-income group. There are only 108 households (21%) who earn above Rs. 75 per month and among these, 31 households (6%) form the richest section of the village with monthly incomes above Rs. 100. Most of these people in the high income group of Rs. 75 and above belong to the dominant communities of Muthurajahs, Reddiars, Pillais, Brahmins, and Mudaliars.

Income groups

TABLE No. XVII

Monthly income per household by occupation

Community	Occupation of the head of the household	Monthly income per household in the range of					Total No. of households
		Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Muthurajah	Cultivation	12	54	58	43	17	184
	Agricultural labourer	33	20	7	2	...	62
	Diamond-dressing	...	19	13	6	3	41
	Watchman	...	1	...	...	...	1
	Cycle shop	...	...	1	...	...	1
	Tea shop	...	3	1	1	...	5
	Mail runner	...	1	...	...	...	1
	Business	...	2	...	...	...	2
	Lease cultivation	...	2	2	1	1	6
	Village official	...	...	1	...	...	1
	Idli selling	...	1	...	1	...	2
	Garland maker	...	...	...	1	...	1
Senguntha Mudaliar	Agricultural labourer	5	4	...	...	...	9
	Diamond-dressing	...	6	...	1	...	7
	Peon	...	...	...	1	...	1
	Business	...	1	2	2	...	5
	Cooly	...	3	...	...	...	3
	Cultivation	2	2	1	1	1	7
	Contractor	...	...	1	...	...	1
	Blacksmithy	...	...	1	...	...	1
	Teacher	...	...	...	...	1	1
	Drummer	...	1	...	...	1	2
	Clerk	...	...	1	...	...	1
	Tea shop	...	...	1	...	...	1
	Mutton shop	...	...	...	1	...	1

Table No. XVII (contd.)

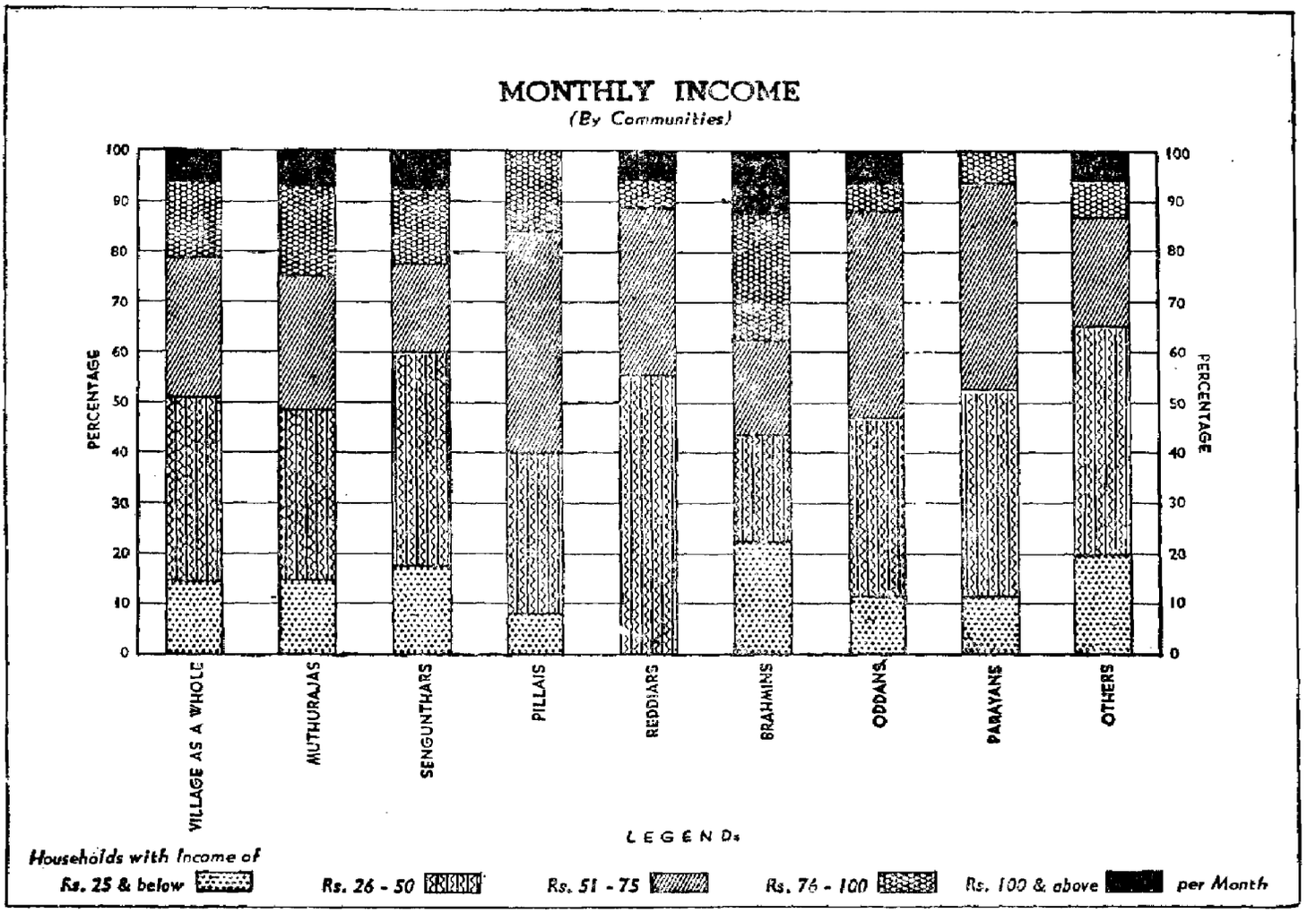
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Pillai	Cultivation	1	6	11	3	...	21
	Agricultural labourer	1	1	...	...	...	2
	Teacher	...	...	...	1	...	1
	Tea shop	...	1	...	...	...	1
Reddiar	Cultivation	...	8	6	1	1	16
	Agricultural labourer	...	2	...	...	...	2
Brahmin	Religious worker	1	5	1	1	1	9
	Cook	...	...	1	...	...	1
	Village official	...	...	1	...	...	1
	Branch postmaster	...	...	...	1	...	1
	Teacher	...	...	...	...	1	1
	Cultivation	1	...	...	1	...	2
	Hotel business	...	...	...	1	...	1
Pandaram	Cultivation	2	3	...	...	1	6
	Idli selling	...	1	...	...	...	1
	Diamond-dressing	...	1	1	...	...	2
	Religious worker	...	3	1	...	...	4
	Agricultural labourer	1	...	...	...	...	1
Achari	Cultivation	1	...	...	1	...	2
	Blacksmithy	...	1	...	...	...	1
	Diamond-dressing	1	...	...	...	...	1
	Carpentry	1	...	1	...	...	2
Pandithar	Cultivation	1	...	...	...	...	1
	Barber	1	3	2	...	...	6
Oddan	Contractor	...	...	...	...	1	1
	Cultivation	...	1	1	...	...	2
	Agricultural labourer	2	1	...	...	...	3
	Stone cutter	...	...	2	1	...	3
	Mason	...	4	2	...	...	6
	Shepherd	...	...	2	...	...	2
Parayan	Agricultural labourer	4	9	3	1	...	17
	Carpenter	...	1	...	...	...	1
	Diamond-dressing	...	1	2	...	...	3
	Lease cultivation	...	...	1	...	...	1
	Village official	...	...	3	1	...	4
	Teacher	...	...	1	...	...	1
	Cultivation	...	3	3	...	...	6
	General cooly	...	...	1	...	...	1

Table No. XVII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Chakkiliyan	Cobbler	1	7	2	...	...	10
	Cultivation	...	1	...	...	...	1
	Agricultural labourer	...	1	...	...	...	1
Other	Cultivation	...	...	2	...	1	3
communities	Agricultural labourer	...	1	...	...	...	1
	Diamond-dressing	...	...	...	...	1	1
	Business	...	...	1	...	...	1
	Pottery	...	...	...	2	...	2
	Dhobi	1	2	...	...	...	3
	Cycle shop	...	...	1	...	...	1
	Mason	...	...	...	1	...	1
	Quarryman	1	...	...	...	...	1
	Temple Supervisor	...	...	1	...	...	1
	Lead coating of brass vessels	...	1	...	...	...	1
Village Total	Cultivation	20	78	82	50	21	251
	Agricultural labourer	46	39	10	3	...	98
	Diamond-dressing	1	27	16	7	4	55
	Religious worker	1	8	2	1	1	13
	Tea shop	...	4	2	2	...	8
	Business	...	3	3	2	...	8
	Lease cultivation	...	2	3	1	1	7
	Mason	...	4	2	1	...	7
	Cobbler	1	7	2	...	...	10
	Barber	1	3	2	...	...	6
	Village officials	...	...	5	1	...	6
	Teacher	...	...	1	1	2	4
	General Cooly	...	3	1	...	...	4
	Stone cutter	...	...	2	1	...	3
	Dhobi	1	2	...	...	...	3
	Carpentry	1	1	1	...	...	3
	Idli selling	...	2	...	1	...	3
	Contractor	...	...	1	...	1	2
	Blacksmithy	...	1	1	...	...	2
	Pottery	...	...	...	2	...	2
	Shepherd	...	...	2	...	...	2
	Drummer	...	1	...	...	1	2
	Watchman	...	1	...	...	...	1
	Cycle repairer	...	...	1	...	...	1
	Mail runner	...	1	...	...	...	1
	Garland maker	...	...	...	1	...	1
	Peon	...	...	...	1	...	1
	Clerk	...	...	1	...	...	1
	Mutton shop	...	...	..	1	...	1

Table No. XVII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Village	Cook	...	...	1	...	...	1
Total (contd.)	Branch postmaster	...	...	...	1	...	1
	Cycle shop	...	...	1	...	...	1
	Quarryman	1	...	...	...	...	1
	Temple Supervisor	...	...	1	...	...	1
	Lead coating of brass vessels	...	1	...	...	...	1
	Total	**73**	**188**	**143**	**77**	**31**	**512**



126. The pattern of expenditure varies between the various income groups to some extent. But one common feature of the expenditure patterns of all the income groups is that the bulk of the income is spent on necessities like food, clothing etc. The expenditure on clothing is not a recurring item every month and the figures given here are only monthly averages of the total annual expenditure. In the low income group of less than Rs. 50, the bulk of the income is spent on food and clothing. The monthly expenditure on food including fuel, ranges from Rs. 30 to 33 per month. The expenditure on clothing ranges from Rs. 8 to 10 per month on an average. The poorer section of the population earning less than Rs. 25 a month find their incomes hardly sufficient to buy their necessities like food and clothing. Among them, almost the entire amount of their income is spent on food and clothing, leaving very little for

Expenditure pattern

other items like luxuries and education of children. Very often these people find their incomes insufficient to meet their daily wants and at these times they have no other choice except to borrow small amounts from friends and relatives. Even among those in the income group of Rs. 26 to 50 per month, the incomes are just sufficient to buy their food and clothing and when they are faced with unexpected items of expenditure like sickness in the family, festivals or marriages, many of them have to borrow money. The middle and the high income group people lead a fairly convenient life in the sense that their incomes are at least sufficient to buy their daily wants. Among the middle income group of Rs. 51 to 75 per month, the monthly expenditure on food ranges from Rs. 47 to 54 and that on clothing ranges from Rs. 7 to 10. They also spend little amounts on education of their children and luxuries. The high income group people spend a lesser percentage of their income on necessities like food and clothing than the people in the lower income groups. Even among the middle and the high income groups, we find a number of households in debts. This is mostly due to insufficient return from agriculture and losses in cultivation and also due to ostentatious celebration of marriages and festivals.

TABLE No. XVIII

Average monthly expenditure per household by income groups and occupations

Occupation	Items of expenditure	All households		No. of households with a monthly income of									
				Rs.25 or less		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & over	
		No. of households	Average expenditure per households	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)
			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
Cultivation	Food	251	45·34	20	15·9	78	27·17	82	47·2	50	61·94	21	94·33
	Education	4	10·00	...	...	...	...	...	...	3	12·00	1	4·00
	Clothing	251	14·39	20	5·5	78	8·26	82	15·04	50	21·04	21	22·57
	Fuel	36	4·22	2	2·5	14	3.21	4	4·00	9	3·67	7	7·57
	Luxuries	13	5·31	1	4	1	1·00	3	6·33	4	6·25	4	5·5
Lease cultivation	Food	7	50·29	...	...	2	25·00	3	44·00	1	79·00	1	91·00
	Education	2	9·50	...	...	...	...	1	16·00	...	...	1	3·00
	Clothing	6	12·50	...	...	2	4·00	2	10·50	1	17·00	1	29·00
	Fuel	4	3·67	...	...	1	2·00	2	3·00	...	...	1	6·00
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Agricultural labourer	Food	98	25·22	46	13·63	39	28·97	10	51·10	3	68·00	...	...
	Education	3	1·00	1	1·00	...	...	2	1·00	...	...	...	...
	Clothing	97	7·28	45	5·20	39	7·97	10	10·30	3	19·33	...	...
	Fuel	14	1·07	5	2·40	4	4·50	4	3·50	1	2·00	...	...
	Luxuries	1	4·00	...	...	...	...	1	4·00	...	...	...	...

Table No. XVIII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Diamond dressing	Food	55	43·62	1	21·00	27	29·44	16	46·38	7	65·43	4	95·75
	Education	3	3·33	...	...	1	2·00	...	...	1	4·00	1	4·00
	Clothing	55	13·24	1	4·00	27	9·48	16	14·56	7	19·29	4	25·00
	Fuel	9	5·44	...	...	3	4·00	2	4·50	3	5·33	1	12·00
	Luxuries	4	11·25	...	...	...	...	2	5·50	1	17·00	1	17·00
Cobbler	Food	10	35·70	1	17·00	7	35·28	2	46·50	...	...	...	...
	Education	..	...	...	...	...	...	...	...	...	...	...	...
	Clothing	10	6·80	1	4·00	7	7·42	2	6·00	...	...	...	...
	Fuel	1	2·00	...	...	1	2·00	...	...	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Blacksmithy	Food	2	33·50	...	...	1	25.00	1	42·00	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	2	6·00	...	...	1	4·00	1	8·00	...	...	...	...
	Fuel	1	2·00	...	...	1	2·00	...	...	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Cycle shop	Food	1	42·00	...	...	...	...	1	42·00	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	16·00	...	...	...	...	1	16·00	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Carpenter	Food	3	37·33	1	16·00	1	33·00	1	63·00	...	...	...	...
	Education	...	...	...	...	...	..	...	...	...	...	...	...
	Clothing	3	5·33	1	4·00	1	4·00	1	8·00	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Business	Food	8	42·13	...	...	3	33·33	3	40·33	2	58·00	...	...
	Education	1	4·00	...	...	...	...	...	...	1	4·00	...	...
	Clothing	8	14·63	...	...	3	9·67	3	14·00	2	23·00	...	...
	Fuel	4	4·75	...	...	...	...	2	4·00	2	5·50	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Idl selling	Food	3	41·67	...	...	2	21·00	...	...	1	83·00	...	...
	Education	1	4·00	...	...	...	...	...	...	1	4·00	...	...
	Clothing	3	8·33	...	...	2	6·00	...	...	1	13·00	...	...
	Fuel	3	2·33	...	...	2	1·50	...	...	1	4·00	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...

Table No. XVIII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Tea shop	Food	8	41·63	...	...	4	28·00	2	35·50	2	75·00	...	...
owner	Education	1	8·00	...	...	...	...	...	...	1	8·00	...	...
	Clothing	8	14·88	...	...	4	11·50	2	20·50	2	16·50	...	...
	Fuel	2	8·50	...	...	...	...	1	13·00	1	4·00	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Mutton shop	Food	1	54·00	...	...	...	...	...	...	1	54·00	...	...
owner	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	25·00	...	...	...	...	...	...	1	25·00	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Teacher	Food	4	59·00	...	...	...	...	1	42·00	1	58·00	2	67·50
	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	4	30·75	...	...	...	...	1	25·00	1	42·00	2	27·50
	Fuel	1	4·00	...	...	...	...	...	...	...	...	1	4·00
	Luxuries	1	8·00	...	...	...	...	...	...	...	...	1	8·00
Postman	Food	1	60·00	...	...	...	...	...	...	1	60·00	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	17·00	...	...	...	...	...	...	1	17·00	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Mail runner	Food	1	33·00	...	...	1	33·00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	17·00	...	...	1	17·00	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Clerk	Food	1	33·00	...	...	...	...	1	33·00	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	33·00	...	...	...	...	1	33·00	...	...	...	...
	Fuel	1	8·00	...	...	...	...	1	8·00	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Village	Food	6	53·33	...	...	...	...	5	50·00	1	70·00	.	...
Official	Education	1	4·00	...	...	...	...	1	4·00	...	...	...	...
	Clothing	6	11·33	...	...	...	...	5	11·60	1	10·00	...	...
	Fuel	2	4·50	...	...	...	...	1	4·00	1	5·00	...	...
	Luxuries	1	5·00	...	...	...	...	...	...	1	5·00	...	...
Peon	Food	1	66·00	...	...	...	...	...	...	1	66·00	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	4·00	...	...	...	...	...	...	1	4·00	...	...
	Fuel	1	17·00	...	...	...	...	...	...	1	17·00	...	...
	Luxuries	1	8·00	...	...	...	...	...	...	1	8·00	...	...

Table No. XVIII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Watchman	Food	1	33·00	...	...	1	33·00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	4·00	...	...	1	4·00	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Lead coating of brass vessels	Food	1	25·00	...	...	1	25·00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	3·00	...	...	1	3·00	...	...	...	...	...	...
	Fuel	1	2·00	...	...	1	2·00	...	...	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Stone cutter	Food	3	61·00	...	...	...	...	2	58·00	1	67·00	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	3	10·67	...	...	...	...	2	8·00	1	16·00	...	...
	Fuel	2	5·00	...	...	...	...	1	4·00	1	6·00	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Mason	Food	7	42·86	...	...	4	32·50	2	52·00	1	66·00	...	...
	Education	...	...	...	...	...	..	...	...	...	...	...	...
	Clothing	7	11·00	...	...	4	9·00	2	12·00	1	17·00	...	...
	Fuel	2	3·50	...	...	1	3·00	1	4·00	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Potter	Food	2	74·00	...	...	...	...	...	...	2	74·00	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	2	21·00	...	...	...	...	...	...	2	21·00	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Shepherd	Food	2	63·50	...	...	...	...	2	63·50	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	2	14·50	...	...	...	...	2	14·50	...	...	...	...
	Fuel	1	4·00	...	...	...	...	1	4·00	...	...	...	..
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Quarryman	Food	1	21·00	1	21·00	...	...	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	4·00	1	4·00	...	...	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Garland maker	Food	1	58·00	...	...	...	...	...	...	1	58·00	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	25·00	...	...	...	...	...	...	1	25·00	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...

Table No. XVIII (contd.)

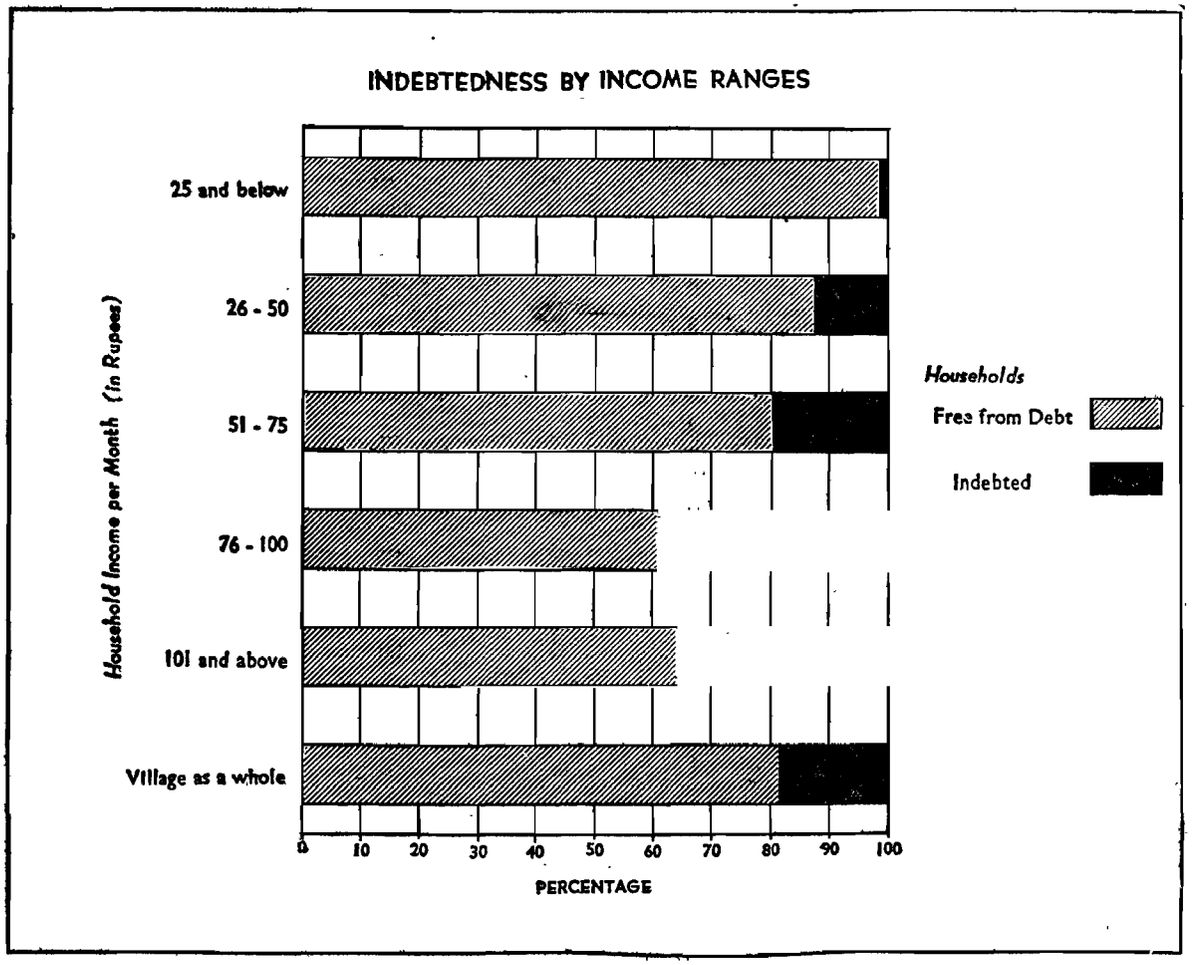
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Cook	Food	1	55·00	...	...	...	...	1	55·00	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	5·00	...	...	...	...	1	5·00	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Temple	Food	1	42·00	...	...	...	...	1	42·00	...	...	...	...
Supervisor	Education	1	4·00	...	...	...	...	1	4·00	...	...	...	...
	Clothing	1	17·00	...	...	...	...	1	17·00	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	8·00	...	...	...	...	1	8·00	...	...	...	...
Religious	Food	13	34·23	1	25·00	8	29·50	2	46·00	1	67·00	1	25·00
worker	Education	4	3·50	...	...	2	3·00	1	4·00	1	4·00	...	...
	Clothing	13	10·70	1	13·00	8	8·63	2	12·00	1	25·00	1	8·00
	Fuel	6	4·67	1	6·00	4	4·50	1	4·00	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Cycle shop	Food	1	42·00	...	...	...	...	1	42·00	...	...	...	...
owner	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	16·00	...	...	...	...	1	16·00	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Contractor	Food	2	75·00	...	...	...	...	1	50·00	...	...	1	100·00
	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	2	21·00	...	...	...	...	1	17·00	...	...	1	25·00
	Fuel	1	8·00	...	...	...	...	1	8·00	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Drummer	Food	2	43·50	...	...	1	21·00	...	...	...	...	1	66·00
	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	2	20·50	...	...	1	8·00	...	...	...	...	1	33·00
	Fuel	2	3·50	...	...	1	4·00	...	...	...	...	1	3·00
	Luxuries	1	8·00	...	...	...	...	...	...	...	...	1	8·00
Cooly	Food	4	23·25	...	...	3	25·00	1	58·00	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	4	8·00	...	...	3	8·00	1	8·00	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...
Barber	Food	6	32·00	1	21·00	3	27·67	2	43·50	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	6	9·17	1	4·00	3	10·00	2	10·50	...	...	...	...
	Fuel	1	4·00	...	...	...	...	1	4·00	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...

Table No. XVIII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Dhobi	Education	3	16·33	1	13·00	2	18·00	...	...	...	...	...	...
	Food	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	...	...	...	...	...	...	...	...	...	...	...	...
	Fuel	3	14·00	1	4·00	2	19·00	...	...	...	...	...	...
	Luxuries	...	...	...	...	...	...	...	...	...	...	...	...

Indebtedness

127. Ninety-four households in the village or 18% of the households are steeped in debt. The indebted households are distributed between all the income groups. The percentage of indebted households is more among the high income groups than among the low income groups. Only 9·6% of the households in the low income group of less than Rs. 50 are in debt, whereas nearly 20% of the households in the middle-income-group (Rs. 51–75)



and 38% of the households in the high income group (above Rs. 75) are in debt. The total debt of the 94 households works out to Rs. 72,025 and the average debt of a household works out to Rs. 766.

128. The indebted households are mainly distributed among the three communities of Muthurajahs, Mudaliars and Parayans. Seventy-one households of Muthurajahs or 23% of the households are indebted. The number of households indebted among the Mudaliars and the Parayans are five and six respectively. The other communities are comparatively free from debt.

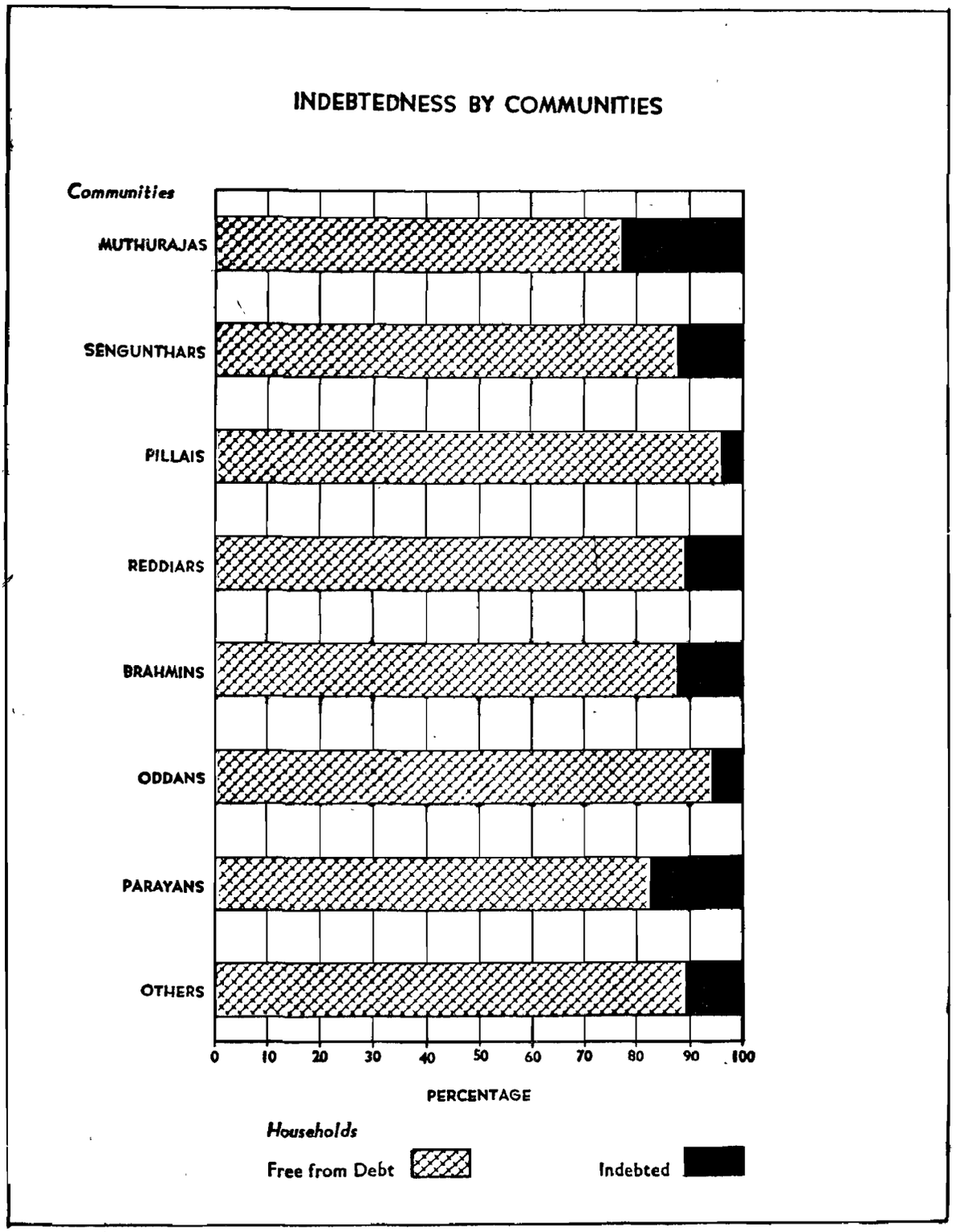
TABLE No. XIX

Indebtedness

Community	Income group	Total No. of households	Indebtedness by income group: No. of house-holds in debt	Percentage of Col. 4. to Col. 3	Total indebtedness	Average indebtedness
(1)	(2)	(3)	(4)	(5)	(6)	(7)
					Rs.	Rs. nP.
Muthurajah	Rs. 25 and below	45	1	2·22	1,300	1,300·00
	Rs. 26 to 50	103	19	18·45	6,900	363·16
	Rs. 51 to 75	83	16	19·28	12,350	771·88
	Rs. 76 to 100	55	24	43·64	18,130	755·42
	Rs. 101 and over	21	11	52·38	18,770	1,706·36
Senguntha	Rs. 25 and below	7	...	...	...	...
Mudaliar	Rs. 26 to 50	17	1	5·88	200	200·00
	Rs. 51 to 75	7	2	28·57	700	350·00
	Rs. 76 to 100	6	2	33·33	800	400·00
	Rs. 101 and over	3	...	...	...	...
Pillai	Rs. 25 and below	2	...	...	...	...
	Rs. 26 to 50	8	...	...	...	...
	Rs. 51 to 75	11	1	9·09	150	150·00
	Rs. 76 to 100	4	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
Reddiar	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	10	2	20	600	300·00
	Rs. 51 to 75	6	...	...	...	...
	Rs. 76 to 100	1	...	...	...	...
	Rs. 101 and over	1	...	...	...	
Brahmin	Rs. 25 and below	2	...	...	...	...
	Rs. 26 to 50	5	...	...	...	...
	Rs. 51 to 75	3	1	33·33	1,800	1,800·00
	Rs. 76 to 100	4	1	25	5,000	5,000·00
	Rs. 101 and over	2	...	...	...	...
Pandaram	Rs. 25 and below	3	...	...	...	...
	Rs. 26 to 50	8	2	25	350	350·00
	Rs. 51 to 75	2	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	1	...	...	...	...

Table No. XIX (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Achari	Rs. 25 and below	3	...	...	...	...
	Rs. 26 to 50	1	...	...	...	...
	Rs. 51 to 75	1	...	...	...	...
	Rs. 76 to 100	1	1	100	1,625	1,625·00
	Rs. 101 and over	...	...	...	...	...
Pandithar	Rs. 25 and below	2	...	...	...	...
	Rs. 26 to 50	3	1	33·33	150	150·00
	Rs. 51 to 75	2	1	50·00	200	200·00
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
Parayan	Rs. 25 and below	4	...	...	...	...
	Rs. 26 to 50	14	...	...	...	...
	Rs. 51 to 75	14	5	35·71	1,400	280·00
	Rs. 76 to 100	2	1	50	700	700·00
	Rs. 101 and over	...	...	...	...	...
Oddan	Rs. 25 and below	2	..	...	...	...
	Rs. 26 to 50	6	...	...	...	...
	Rs. 51 to 75	7	1	20	100	100·00
	Rs. 76 to 100	1	...	...	...	...
	Rs. 101 and over	1	...	...	...	...
Chakkiliyan	Rs. 25 and below	1	...	...	...	...
	Rs. 26 to 50	9	...	...	...	...
	Rs. 51 to 75	2	1	50	800	800·00
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
Other communities	Rs. 25 and below	2	...	...	...	...
	Rs. 26 to 50	4	...	...	...	...
	Rs. 51 to 75	5	...	...	...	...
	Rs. 76 to 100	3	...	...	...	...
	Rs. 101 and over	2	...	...	...	...
Village Total	Rs. 25 and below	73	1	1·37	1,300	1,300·00
	Rs. 26 to 50	188	25	13·30	8,200	328·00
	Rs. 51 to 75	143	28	19·58	17,500	625·00
	Rs. 76 to 100	77	29	37·66	26,255	905·34
	Rs. 101 and over	31	11	35·48	18,770	1,706·36
	Total	**512**	**94**	**18·36**	**72,025**	**766·22**



129. While examining the causes of indebtedness, two major causes stand out prominently. They are 'losses in household cultivation' and 'family expenses'. Seventy households are in debt due to losses in cultivation and 55% of the total debt is under this cause. Owners of medium sized and small plots borrow for meeting their cultivation expenses.

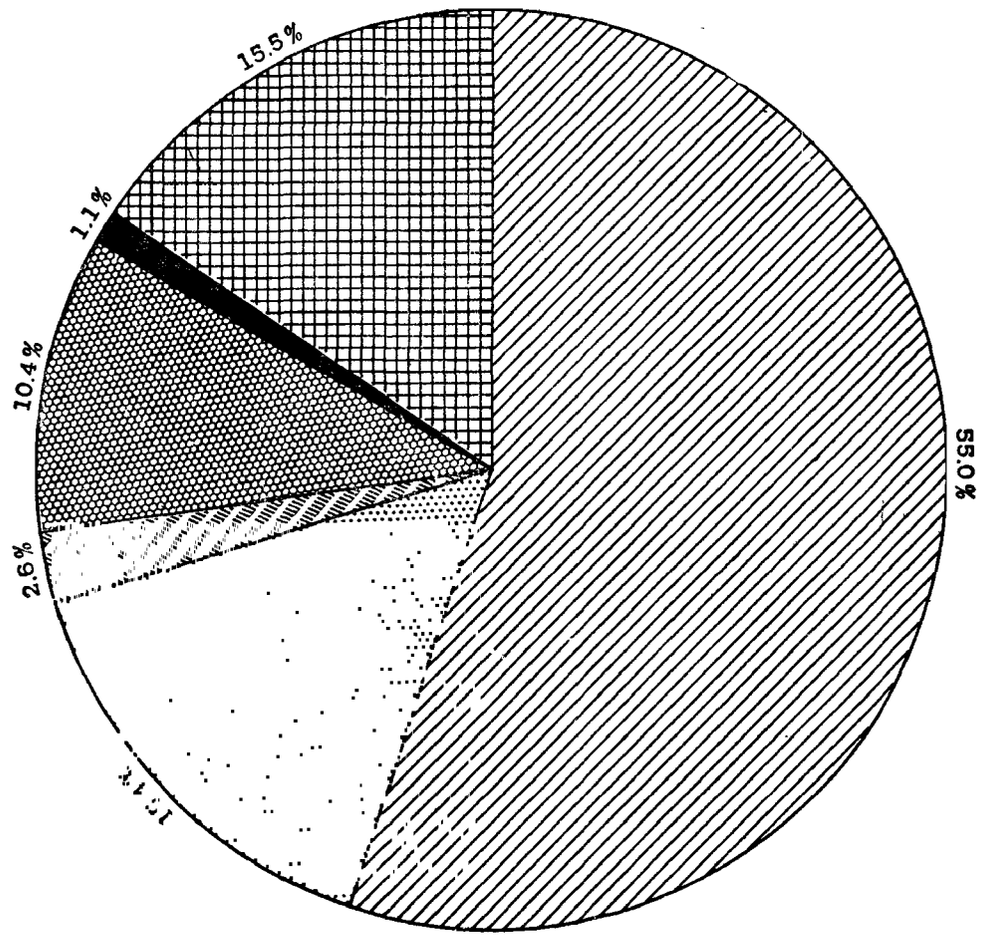
But the return from their lands is insufficient even to maintain themselves, not to speak of repaying the loans. So, debts accumulate and often it passes on to the son from the father. The other major cause of indebtedness is the household expenses. We have 20 households in this village under this category. The other causes of indebtedness are purchase of lands, marriage expenses and losses in business.

TABLE No. XX

Indebtedness by causes

Community	Cause	Amount of debt	Number of families in debt	Proportion of debt due to cause to the total amount of debt (Percentage)
		Rs.		
Muthurajah	Purchase of land	11,200	8	19·49
	Marriages	500	2	0·87
	Family expenses	3,950	10	6·88
	Household cultivation	29,200	54	50·83
	Industry run by the household	11,100	5	19·32
	Business run by the household	1,500	3	2·61
Senguntha	Family expenses	200	1	11·77
Mudaliar	Household cultivation	1,100	4	64·70
	Business run by the household	400	1	23·53
Pillai	Household cultivation	150	1	100·00
Reddiar	Household cultivation	600	2	100·00
Brahmin	Family expenses	1,000	1	14·71
	Household cultivation	5,800	2	85·29
Pandaram	Family expenses	350	2	100·00
Achari	Household cultivation	1,625	2	100·00
Pandithar	Household cultivation	350	2	100·00
Parayan	Family expenses	1,700	5	80·95
	Household cultivation	400	2	19·05
Oddan	Marriages	100	1	100·00
Chakkiliyan	Family expenses	300	1	37·50
	Household cultivation	500	1	62·50
Village Total	Purchase of land	11,200	8	15·55
	Marriages	600	3	0·83
	Family expenses	7,500	20	10·41
	Household cultivation	39,725	70	55·16
	Industry run by the household	11,100	5	15·41
	Business run by the household	1,900	4	2·64

CAUSES OF INDEBTEDNESS



REFERENCE

Loss In Household Cultivation		Family Expenses	
Loss In Household Industry		Marriage Expenses	
Loss In Household Business		Purchase of Land	

130. Most of the ryots obtain loans for cultivation expenses from the private agencies. The private agencies are the well-to-do Muthurajahs, Pillais and Reddiars of this village and the rich land-lords of the neighbouring villages. Only a limited number of ryots get loans from the Co-operative Society functioning in the village. The Co-operative Society was established in the year 1958 and has 112 members on the rolls. It has a share capital of about Rs. 3,672. It has so far given about Rs. 24,000 as loans to the members, most of which are short-term loans to be repaid within one year. The purposes for which loans are granted are agriculture, purchase of cattle, deepening of wells etc. The ryots seem to prefer loans from the private agencies to those from the Co-operative Society because of the delay in getting the loans from the society and because of the rigidity of the terms of repayment laid down by the society.

Credit facilities

131. Having studied the general economic condition of the people, we may now proceed to study the economic resources of the village. This village extends over an area of 3,059 acres, out of which 2,678 acres are cultivable and the rest are either poramboke or uncultivable waste. Except for a small extent of 44 acres which have been classified as wet lands, all the rest are dry lands. This small extent of wet lands is irrigated by the four small tanks in the village. About 400 acres of dry lands are irrigable with water from the 130 irrigation wells in this village. These lands irrigable with well-water are classified as garden lands. The vast extent of dry lands is cultivated with millets like cumbu, cholam and ragi and cash crops like groundnut. About 100 acres of the garden lands are cultivated with paddy and the rest with crops like chillies, irrigated ragi and cholam. The small extent of wet lands irrigable with water from the tanks is cultivated with paddy.

Land and Agriculture

TABLE No. XXI

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	5 cents and below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1·1 to 2·49 acres	2·5 to 4·9 acres	5 to 10 acres	10 and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Muthurajah	Land owned	...	...	...	...	7	9	34	57	79	5
	Land owned and taken on lease	...	...	...	...	...	...	...	7	21	3
	Land held from Government and taken on lease	...	...	...	...	...	...	3	5	.	...
	No land	77	.	...	...	...	...	...	...	...	...
Senguntha Mudaliar	Land owned	...	...	...	...	2	4	5	5	1	...
	Land owned and taken on lease	...	...	...	...	...	...	...	...	...	..
	Land held from Government and taken on lease	...	...	...	...	...	...	1	1	...	...
	No land	21	...	...	...	...	...	...	...	...	...

Table No. XXI (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Pillai	Land owned	...	...	...	...	...	...	...	4	16	...
	Land owned and taken on lease	...	...	...	...	...	...	...	...	1	...
	Land held from Government and taken on lease	...	...	...	...	...	...	...	1	...	...
	No land	3	...	...	...	...	...	...	...	...	...
Reddiar	Land owned	...	...	...	...	...	...	...	4	10	1
	Land owned and taken on lease	...	...	...	...	...	...	...	...	1	...
	Land held from Government and taken on lease	...	...	...	...	...		...	...	...	...
	No land	2	...	...	...	...	...	...	...	...	...
Brahmin	Land owned	...	...	...	...	1	2	...	2	3	3
	Land owned and taken on lease	...	...	...	...	...	...	...	...	...	...
	Land held from Government and taken on lease	...	...	...	...	...	...	1	...	...	...
	No land	4	...	...	...	...	...	...	...	...	...
Pandaram	Land owned	...	...	...	...	2	1	5	...	1	...
	Land owned and taken on lease	...	...	...	...		...	...	...	1	...
	Land held from Government and taken on lease	...	...	...	...	...	1	...	...	...	...
	No land	3	...	...	...	...	...	...	...	...	...
Achari	Land owned	...	...	...	...	...	...	...	1	1	...
	Land owned and taken on lease	...	...	...	...	...	...	...	...	...	...
	Land held from Government and taken on lease	...	...	...	...	...	...	1	...	...	...
	No land	3	...	...	...	...	...		...	...	...
Pandithar	Land owned	...	...	...	...	...	1	5	...	...	...
	Land owned and taken on lease	...	...	...	...	...	...	...	...	...	...
	Land held from Government and taken on lease	...	...	...	...	...	...	...	...	...	...
	No land	1	...	...	...	...	...	...	...	...	...
Parayan	Land owned	...	...	...	...	4	5	2	3	1	...
	Land owned and taken on lease	...	...	...	...	..	...	...	...	...	...
	Land held from Government and taken on lease	...	...	...	...	...	1	...	...	...	...
	No land	18	...	...	...	...	...	...	...	...	...
Oddan	Land owned	...	...	...	1	2	1	...	1	...	...
	Land owned and taken on lease	...	...	...	...	...	...	...	...	...	...
	Land held from Government and taken on lease	...	...	...	...	...	...	1	...	...	...
	No land	...	...	...	...	...	...	...	...	...	...

Table No. XXI (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7))	(8)	(9)	(10)	11)	(12)
Chakkiliyan	Land owned	...	...	...	...	...	...	2	...	...	...
	Land owned and taken on lease	...	...	...	...	...	...	...	...	...	...
	Land held from Government and taken on lease	...	...	...	...	...	...	...	...	...	...
	No land	10	...	...	...	...	...	...	...	...	...
Other communities	Land owned	...	...	...	...	...	...	1	3	1	...
	Land owned and taken on lease	...	...	...	...	...	...	....	...	...	...
	Land held from Government and taken on lease	...	...	...	..	...	...	...	...	...	...
	No land	11	...	...	...	...	...	...	...	...	...
Village Total	Land owned	...	...	...	1	18	23	54	80	113	9
	Land owned and taken on lease	...	...	...	...	...	...	...	7	24	3
	Land held from Government and taken on lease	...	...	...	...	...	2	7	7	...	...
	No land	164	...	...	...	...	...	...	...	...	...

132. Agriculture in this village is to a large extent a 'gamble in the monsoon.' The cultivation of dry crops and the yield from them depend on good rains. Even the cultivation of the wet lands and the garden lands are very much dependent upon rains. Whenever there are good rains, the extent under paddy increases upto 200 to 250 acres and when there is failure of monsoon, the extent drops down to 60 to 70 acres.

133. The terrain in the village is rocky and the water table is 40 to 50 feet below the ground level. Consequently, it costs between Rs. 4,000 to Rs. 6,000 to sink an irrigation well. One peculiarity about this village is that many of the irrigation wells are jointly owned by two or more land-owners. This, in most cases, is because of partitioning of the field with the well. Sometimes it also happens that owners of small extents of land join together and sink a well at the meeting point of their plots and irrigate their plots in turns, or in alternative, set up as many 'Kavalais' or irrigation lifts as there are partners. Twenty irrigation wells are fitted with pumps operated with electricity.

134. The yield from the land is low because of the low fertility of the soil and the lack of proper irrigation facilities. The cultivators are generally frustrated. It can be understood, because they are surrounded by fertile areas where perennial sources of irrigation facilitate effortless cultivation. Manachanallur, which is only four miles away from the village, is one of the fertile parts of the district which is supplied with the Cauvery water. To the north of the village, Thuraiyur and many of the adjoining areas are irrigated by the rivers and jungle streams which have their origin in the Pachaimalai Hills. Finding that the nature has not blessed them with any perennial source of irrigation, the ryots of this village sent repeated petitions to the Government, suggesting various irrigation schemes. They even suggested an impracticable and costly scheme of bringing the Cauvery water from Thottiam, about thirty miles to the west of the village. Another suggestion was the construction of an anicut across Uppar, a jungle stream running about two miles to the north of the village. The villagers suggested that if an anicut is built across the Uppar near Peramangalam, the village tanks could be supplied with water through the feeder channels. This scheme was examined by the Engineers, who finally reported that the nature of the terrain was unsuitable for any excavation of channels and that Thiruvellarai was on a higher level.

135. In all dry and wet lands, only one crop is raised in a year. A second crop is possible only in garden lands. Majority of the wet lands and the garden lands are cultivated with the Samba crop. They transplant the seedling in October-November and harvest the paddy in January-February. Many of the ryots do not raise seedlings, but buy them from the neighbouring Manachanallur. People raising Kuruvai crop, transplant the seedlings in July and harvest in October. Dry crops like cholam and cumbu are sown in September-October, just before the monsoon and they are harvested in December-January. Most of the dry crops, take only about three months to yield. Many ryots mix redgrams with dry crops like cholam, cumbu and groundnut.

Agricultural practices

136. Very little manuring is done for the dry lands. Once in two years, the ryots manure their dry lands either with the tank-silt or by penning the cattle. The wet lands are comparatively better manured. The manures commonly used for the wet lands are the farm-yard manure and the green manure. Some of the well-to-do ryots use small amounts of chemical fertilisers for their wet lands.

137. The methods of cultivation are antiquated and the tools and implements are old and crude. The ryots do not use improved seeds. Use of improved implements, use of pesticides and the benefits of improved methods of cultivation seem to be unknown in this village. Agriculture provides work only for a few months in a year. Many of the petty cultivators and the agricultural labourers earn additional income by working in the Diamond-dressing 'Pattarais'. Some of the agricultural labourers go for work in the Manachanallur rice mills. During the harvest season many of the agricultural labourers temporarily migrate to the paddy growing areas around the village, for about ten to fifteen days and come back with sizeable collections of grains which they earn by working as coolies. Many of the Muthurajahs and the Harijans of this village also go to the neighbouring villages within a radius of two miles for cooly work in the fields.

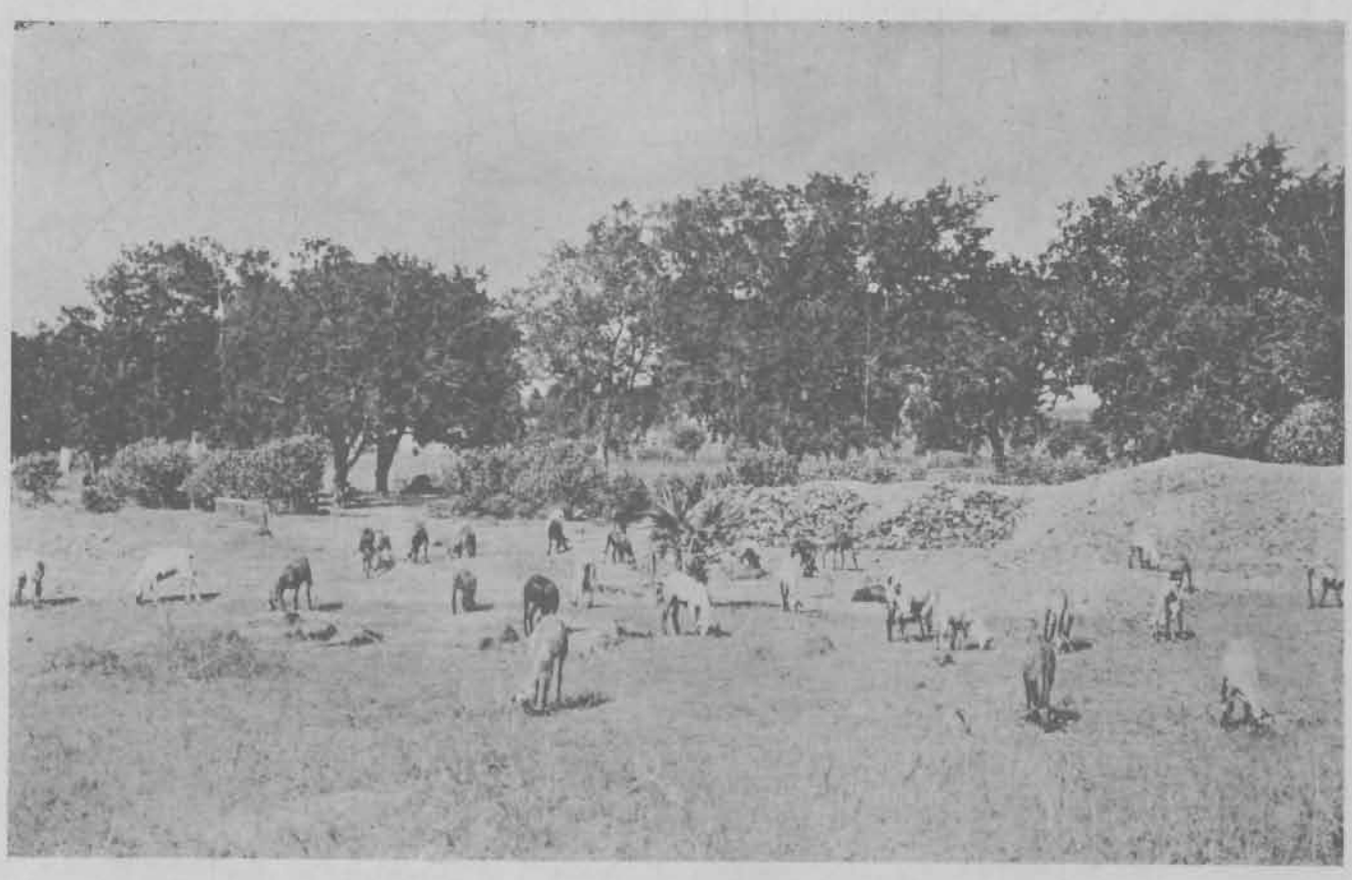
138. A majority of the households breed milch cattle and earn decent amounts by selling milk. There are altogether 205 cows and 236 she-buffaloes in this village. These milch cattle are distributed between 249 households who belong to the various communities. The milch cattle owners not only supply milk to the local tea-shops but send milk to places like Srirangam which is seven miles away. About ten milk distributors come from Srirangam daily to the village by cycles, collect the milk in the village and take it to Srirangam. Some people send the milk to the Srirangam Depot by buses through an agreement between the drivers and the milk depot. About 200 to 300 litres of milk are exported from this village daily. The local consumption in the tea-shops ranges from 30 to 40 litres per day.

Breeding of milch cattle

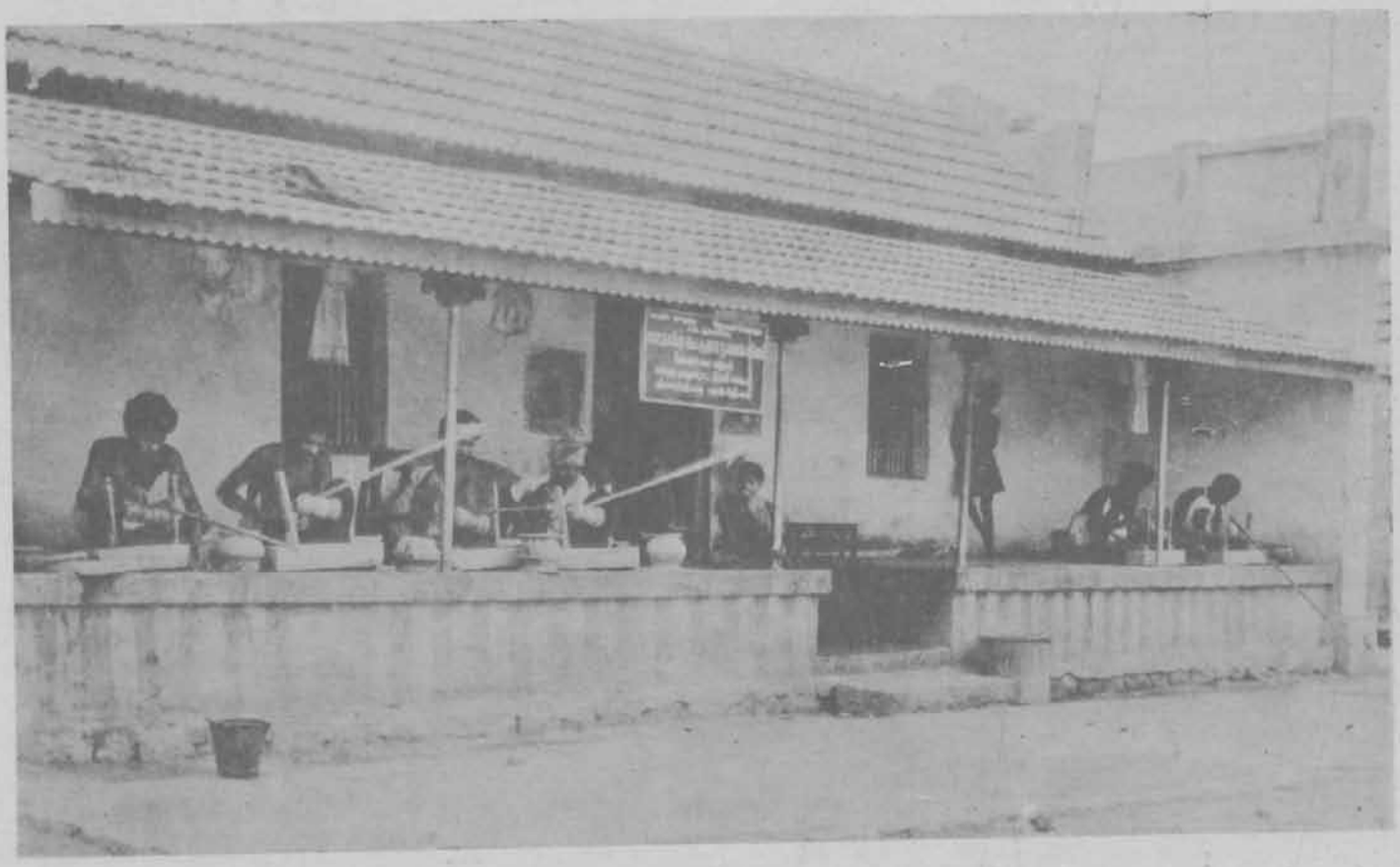
139. The milch cattle owners are paid one rupee for every 3 litres or $1\frac{1}{2}$ measures of milk. The milk collected from this village is sold at Srirangam depot at one rupee per measure i.e., 2 litres. The majority of the milch cattle owners are found in the Muthurajah community who own among themselves 125 cows and 137 she-buffaloes. Special fodder is given to the milch cattle which consists of groundnut cakes, cotton seeds, husk and green grass. There are also about 1,700 goats and sheep in the village, majority of which are owned by the Muthurajahs. Pandarams and Parayans also rear goats and sheep. These people supply manure to the dry lands by penning their cattle on the lands.



The paddy fields in the village. These fields are irrigated by the small irrigation tanks in the village and only one crop of paddy is raised in a year.



The cattle grazing in the vast extent of waste lands in the village



The Diamond-dressing *Pattarai* (workshop) in the village. The spacious verandah in front of the house serves as the workshop.



Another Diamond-dressing *Pattarai* housed in a separate shed. About ten to twelve workers can work in a shed of this size.

142. For grinding and cutting the stones, the wages range from Rs. 1·75 to 2·50 per hundred stones. For polishing, which requires greater skill and dexterity, the wages range from Rs. 3 to 5 per hundred stones. The earnings of a worker in this industry depends upon the number of hours he works. For an adult person who works between 6 to 7 hours a day, the daily wages range from Rs. 1·25 to 2 and those who work between 8 to 9 hours earn between Rs. 2 and 3 per day. Grinding and cutting the stones is comparatively easy and an average woker can grind or polish about 50 to 70 stones per day. Polishing is more difficult and an average worker can polish only about 25 to 30 stones a day. Even young boys and girls are engaged in this industry. The average earnings for a boy ranges from 50 nP. to 75 nP. This is the reason why many of the poor boys do not attend the school and prefer to work in this industry.

143. Till about four years back, this industry was almost a monopoly of the Muthurajahs of Kalavaipatty, because all the pattarais were situated there. A Muslim merchant of the neighbouring village set up a pattarai in the paracherry in which 22 Parayans are now working. Another merchant set up a pattarai near the road-side where most of the people from the main village are engaged. This pattarai near the road-side is operated by electricity while the other eight pattarais in the village are manually operated.

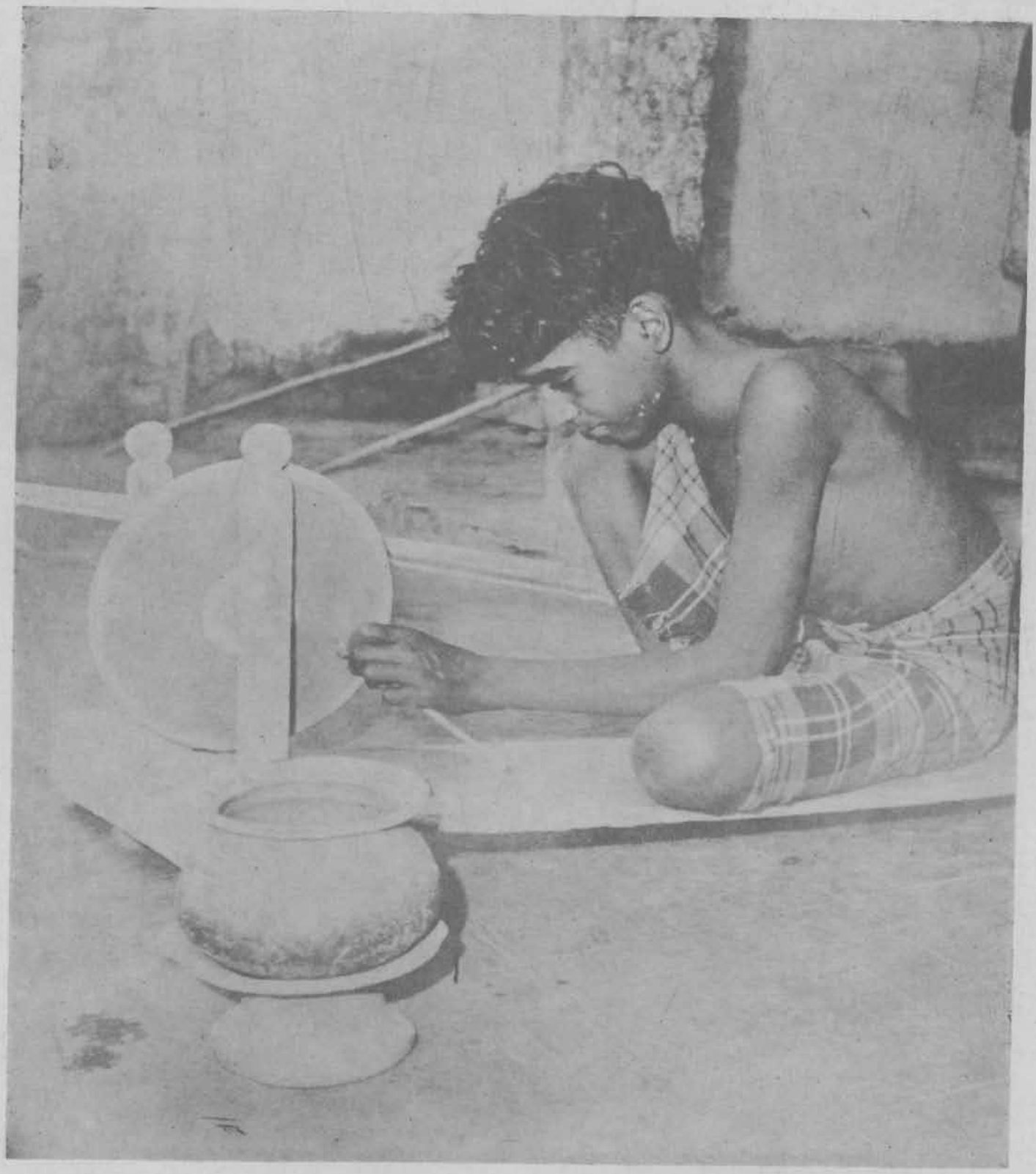
144. There are regular as well as casual labourers in this industry. This industry provides employment regularly to 130 persons in the village and whenever there is increased demand for polished stones from the jewellers in Tiruchy, the merchants employ additional or casual labourers who know the work. The work requires some skill and it does cost something to learn this work. If one wants to learn this work, he has to get trained in a 'pattarai' and has to work in the pattarai under the supervision of an experienced worker for three months without wages. Then, if the merchant is satisfied with the quality of the work he does, he will employ him on piece-rate wages. This apprenticeship without wages seems to be an effective block in the way of more people coming into this industry. At the moment, most of the workers in this occupation are distributed between the three main communities of Muthurajahs, Mudaliars and Parayans. Out of the 130 workers employed in this industry 90 are Muthurajahs, 22 are parayans and 12 are Mudaliars. None of the Reddiars and Brahmins is engaged in this work.

Raw materials and tools.

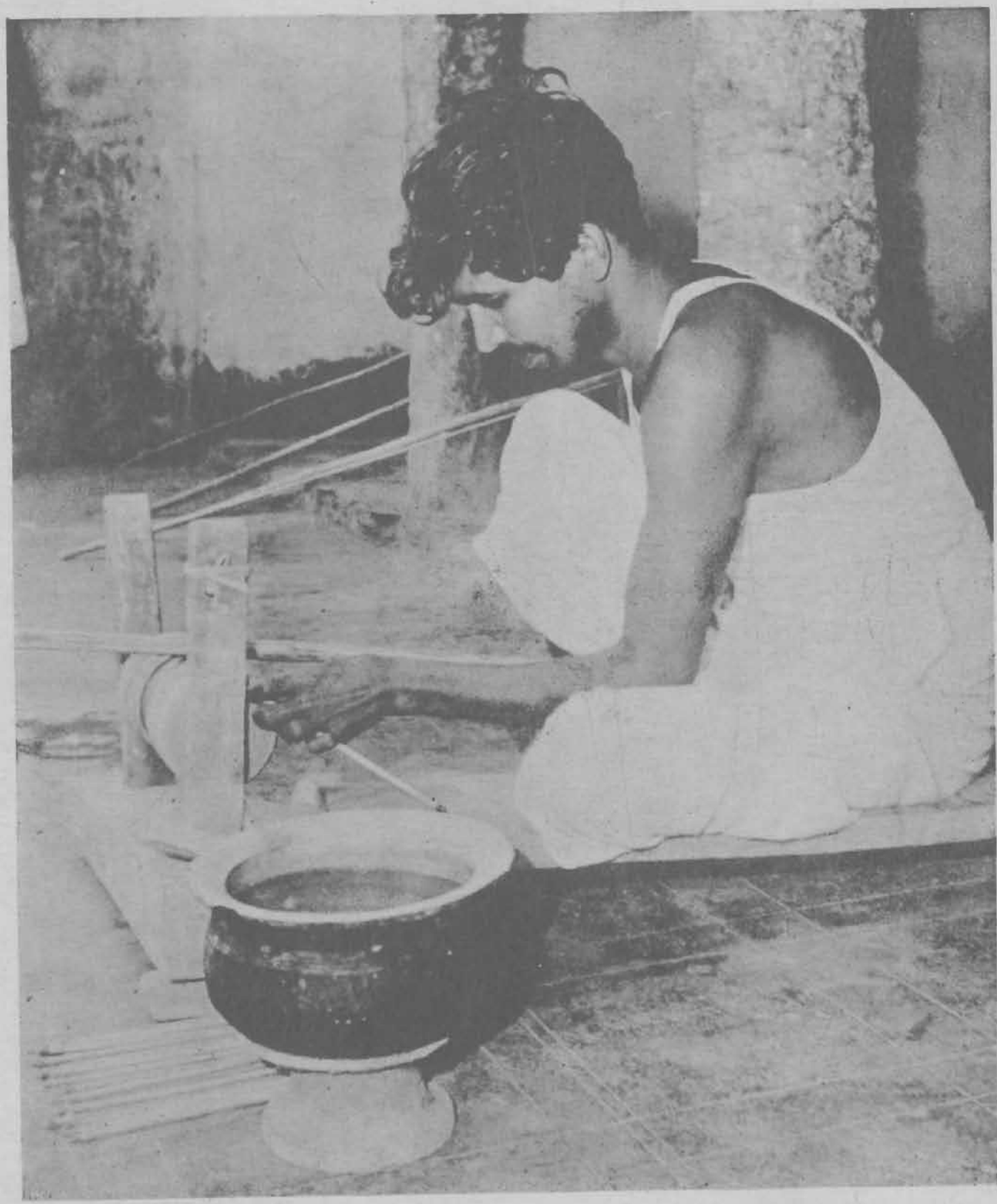
145. In addition to the raw diamond stones which are obtained from Tiruchy, the other raw materials required for this work are wax, sticks and coal for the stove. The tools employed in this industry are the grinding stones and the polishing machine. The grinding stone in the shape of a wheel, is attached to the wooden axil which can be rotated. The string or the rope is wound round the axil and is tied to the two ends of a pole about 2′ in length. When the pole is manipulated up and down, the axil and the wheel-shaped grinding stone rotate. There are two types of grinding stones, the rough one for cutting the unnecessary portion of the diamond and the other one for obtaining a smooth surface on the stone. The polishing machine is a costly one and it consists of a smooth iron disc attached to a pivot which is fixed in the midst of a table. This pivot is rotated with the help of a string and a pedal, which is operated by the leg.

Technique of production

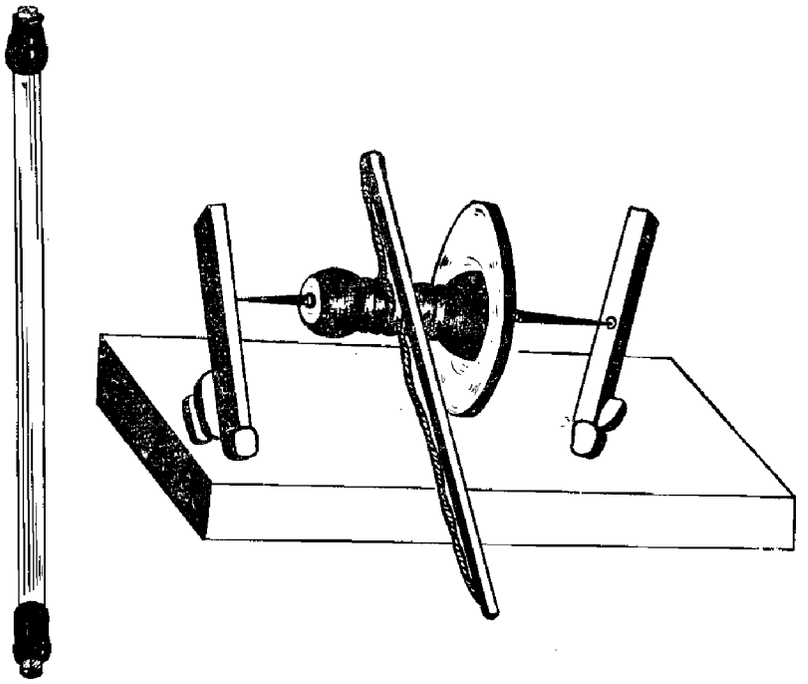
146. The work of polishing the Synthetic diamond falls into three stages. The first stage consists of cutting the back side of the diamond to proper shape; the second stage consists of rounding up the face-side and the third stage consists of polishing. The raw diamond stone obtained from Tiruchy is in the shape of a cube of an uneven surface. The stone is fixed to the wax head of a stick. The wax head of the stick is slightly warmed up in the oven, and the cube shaped stone is fixed into the wax-head. After the wax hardens and the



First stage in Diamond-dressing—grinding the bottom portion of the diamond into conical shape. The worker seen in the photograph is a boy of fifteen years.



Second stage of Diamond-dressing viz.,—grinding the face side of the diamond.



Tools used in the Diamond-dressing industry. The circular shaped grinding stone is used in the first and second stages of the work. The raw diamond is fixed firmly on the wax-head of a stick before the workman begins to grind.

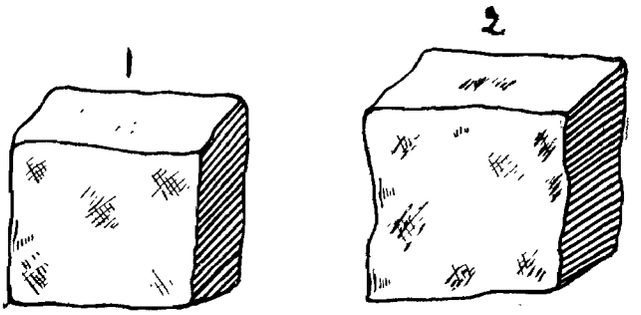
stone is set firmly in the wax, the workman proceeds to cut the stone by grinding it. He rotates the grinding stone with one hand and grinds the diamond with the other hand. The first stage consists of grinding the upper half of the diamond stone to a conical shape. This is actually the bottom portion of the stone which is embedded into the jewel.

147. The second stage consists of cutting the face-side. After the first stage, the workman warms the wax head slightly and removes the stone. He reverses it and fixes it again in the wax head. Now the visible portion of the stone is in the shape of a square and this has to be rounded up by grinding. Grinding the face-side is much more difficult than grinding the bottom. After the second stage, the stones are washed in soap water with the help of an iron brush.

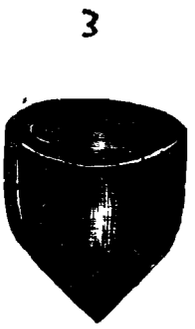
148. The third stage consists of polishing the stone. The polishing is done on the smooth metalic disc fixed on the polishing machine. Soft wax is applied to this disc before polishing the stone. The stone is fixed to the head of a nail with the help of wax and the nail is fixed to a long handle. The workman rotates the disc by operating the pedals with his leg and then works on the disc with the handle. Polishing is a laborious process and is more difficult than the first and the second stages. Every face of the diamond has to be polished carefully and the wax has to be applied to the disc frequently. The workman polishes the stone till it acquires the bright lustre of a precious stone. After the polishing is over, the stones are washed once again before they are sent to the merchant.

149. The merchants collect the polished stones and pay wages to the workers two or three times a week. Some of the merchants pay advance wages to their regular workers. The merchants sell the finished products to the wholesale merchants at Tiruchy. The average return for the merchant ranges from Rs. 1·25 to 2 per hundred stones, depending on the size of the stones and the quality of the work done by his employees. The raw stones are imported from Mettupalayam by the wholesale merchants of Tiruchy and the finished products are distributed to the jewellers in Tiruchy and other places.

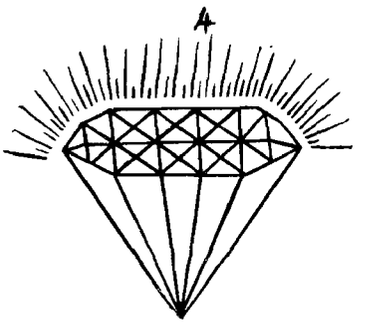
150. This industry was flourishing in this village and the people employed in that work were quite content, as their daily earnings were much more than the earnings in other occupations. But with the declaration of the National Emergency and the enforcement of the Gold Control Rules, the demand for the gold jewels suddenly slumped and so also the demand for the Synthetic diamonds which are studded on the jewels. Consequently, the merchants have not been able to sell their stocks of polished stones and have not distributed fresh stones to be polished. As a result of this, a number of workers who were leading a fairly contented life in this village have been overnight thrown out of employment. These people have no alternative work and their immediate future looks rather dismal. Not until the people get used to the 14-carat jewels and the demand for the jewels increase to the same level as it was, do these people have any hope of getting back to this work.



1 & 2. Raw stones obtained from Tiruchirapalli



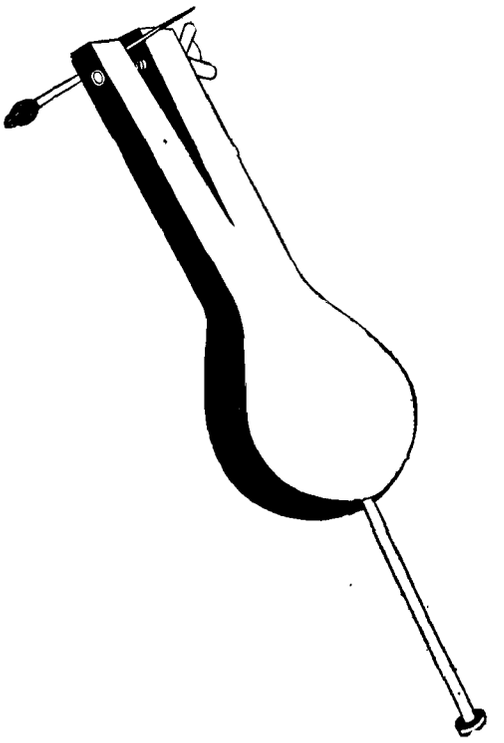
3. The stone after the first stage of the work.



4. The stone after the second and third stages of the work.



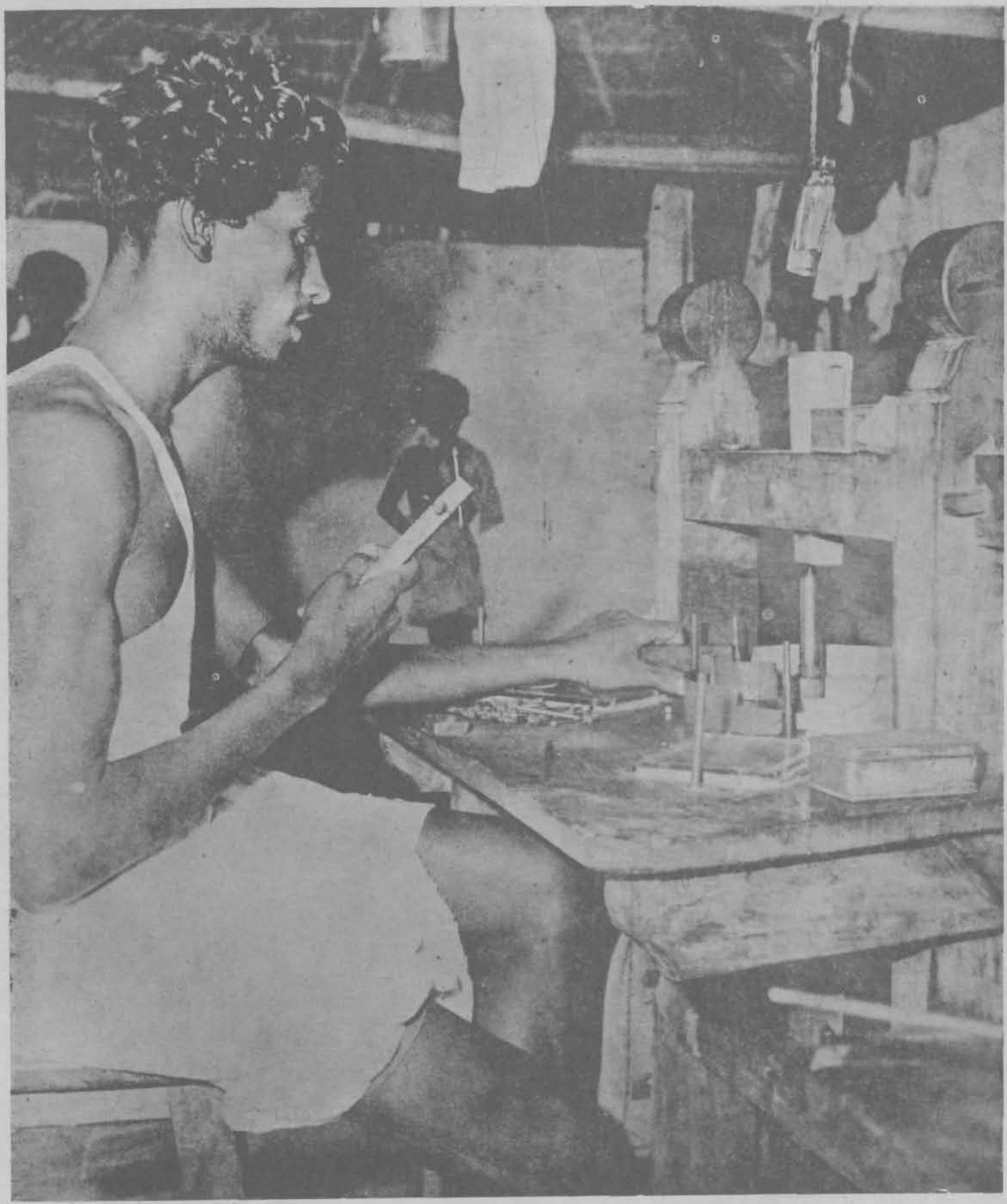
Tools used in the Diamond-dressing industry. The nails with wax-heads on which the stones are set firmly before polishing them.



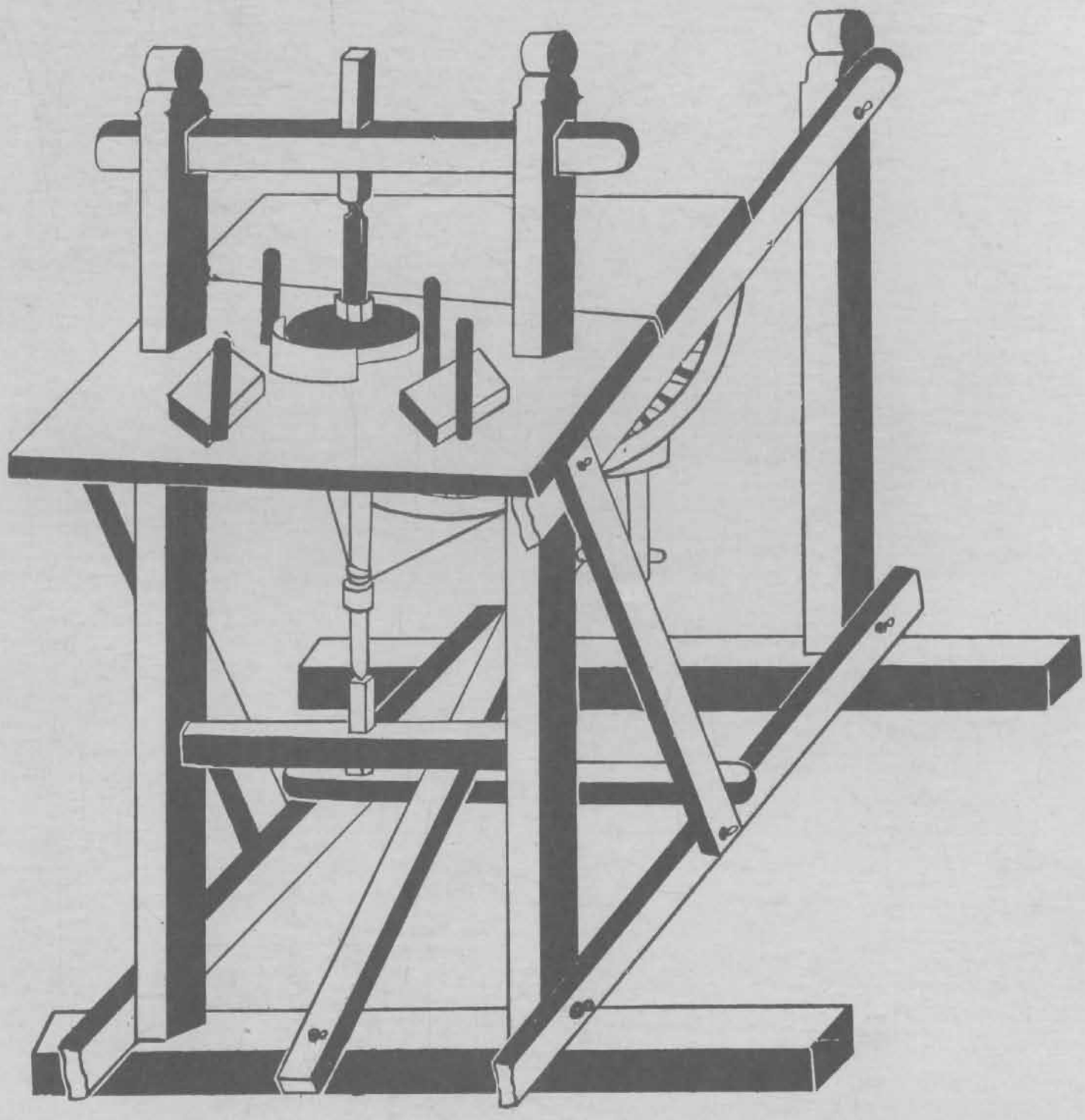
Tools used in the Diamond-dressing industry. The handle to which the nail is fixed and screwed up tightly before the workman begins polishing.



Third stage of Diamond-drsssing—polishing the stone till it acquires the bright lustre of a precious stone. The polishing machine is operated manually.



The third stage of the work in progress. The workman is examining whether the ustre acquired is sufficient and striking.



The polishing machine used in the third stage of the work.



The boy is polishing the stone (the third stage of the work)
in an electrically operated polishing machine.

CHAPTER V

SOCIAL AND CULTURAL LIFE

151. The social life in a village is to a large extent influenced by the ethnic composition of the village, because the caste plays a vital part in the social relationship between the various sections of the village population. The Brahmins, Muthurajahs and Mudaliars are the influential communities of this village. Though numerically weak, Brahmins have considerable influence in the village. In any social hierarchy based on caste, the Brahmins occupy the first place and other sections accept their leadership in religious and social matters. They usually set the pattern in those fields. The Brahmin priests officiate at the weddings of the high caste Non-brahmins. They know astrology and advise on the suitability of matrimonial alliances and fix the auspicious days for all ceremonies. The Brahmins, as a rule, maintain social aloofness from the other sections of the population. They do not even accept water from the Non-brahmin households.

The role of caste

152. Muthurajahs being the majority community, they assert themselves in the civic and political affairs. They have a confident bearing and outlook and are proud of their caste. The Muthurajahs normally live on terms of amity with the other castes, but they assert their strength whenever their dominance is questioned. They feel themselves to be strong in dealing with the other communities of the village.

153. A number of Temple service inams in this village were given to the Brahmins for performing temple services. These inam-lands extend over an area of 700 acres. Some of the Brahmins have left the village and settled down in other places. The Brahmin Inamdars of these lands did not personally cultivate the lands but had leased them long ago to the Muthurajahs for very nominal rents of three to four rupees per acre. The nominal rent for these lands was only a little more than the land revenue. The land revenue was paid by the Inamdars who were registered as owners of the plots in the village accounts. This was the practice for the last 40 years. About two or three years back, some of the land owners demanded increased rent from the tenants. In response to this demand of increased rent the tenant cultivators put up a counter-claim saying that, by virtue of their cultivating the lands from time immemorial, the lands belonged to them. The tenants conceded that the most they would do to the Inamdars was to continue to pay the nominal rent of three to four rupees per acre. A legal suit covering about 30 to 40 lease-holds has been recently instituted on behalf of the owners and the outcome of this is not yet known. One immediate effect of this is the strained relationship between the Muthurajahs and the Brahmins. The Brahmins cannot intimidate the Muthurajahs or physically evict them, because the Muthurajahs form the strongest community not only in this village but also in the neighbouring villages.

Inter-Caste relationship

154. The Reddiars and the Pillais almost lead a secluded life in Salapatty hamlet, except for the occasional contacts with the other castes in the main village. They form the affluent section of the village population and many of them till recently had commercial relationship with the trade establishments in Burma and Ceylon. Their affluence is contemptuously referred to as '*Kandy Panam*' by the other sections of the population. Kandy is an important town in Ceylon and many of the Reddiars and Vellalas had trade establishments in Kandy till they came and settled down in this village with sizeable savings. In the social hierarchy, the Pillais and the Reddiars are ranked next to the Brahmins and the Acharis. Though the Mudaliars are also ranked along with the Reddiars and the Pillais, the latter

would not interdine with the former. The Muthurajahs are ranked below the Vellalas, Mudaliars and the Reddiars in the social scale, but they are considered superior to other communities like the Oddans.

Scheduled Castes and Untouchability

155. The Scheduled Castes of Parayans and the Chakkiliyans occupy the last rung of the social ladder and the treatment meted out to them by the other communities is not a happy one. Though it is no longer considered to be polluting to touch them, no equality is conceded to them. In the former days, the Parayans and Chakkiliyans could not even walk with the sandals on, in the streets occupied by the high castes. Though this crude form of untouchability is a thing of the past, many of the other social inhibitions are still observed. None of the high caste people would draw water from the same well from which the Chakkiliyans and the Parayans draw and nor would they allow the Parayans and Chakkiliyans to take drinking water from the wells used by them. In Salapatty hamlet, a new well was constructed under the Rural Water Supply Scheme and because the Chakkiliyans took water from this well, the other communities do not use that well. A similar situation prevails in Kalavaipatty hamlet, where the Chakkiliyans are not allowed to take water from the public well from which the other high caste Hindus draw their water. The Parayans do not have this problem as they live in a secluded corner of the village where they have their own drinking water well.

Temple Entry

156. The Harijans of this village do not enter the Perumal temple. When I asked them whether their entry was forbidden by the other castes of the village, they answered in the negative, but added that they were afraid that the high caste Hindus would not like their entering the temple. My conversation with the Harijans on this subject led to the disclosure of an incident which took place about six years back. The Temple Entry Act which remained a dead-letter in actual practice, was enforced in many of the villages of Tiruchy district when Sri Malayappan I. A. S., was the Collector. When Sri Malayappan was camping in this village, he collected all the Harijans and entered the temple along with the Harijans. The Hindus of this village and the neighbouring villages were much outraged by this incident. They, however, could not show their resentment to the Collector, but they boycotted the Harijan labourers for a year. It was only after the Harijans tendered their apology and assured them that they would continue to behave in the traditional fashion, that the high caste Hindus employed them as coolies.

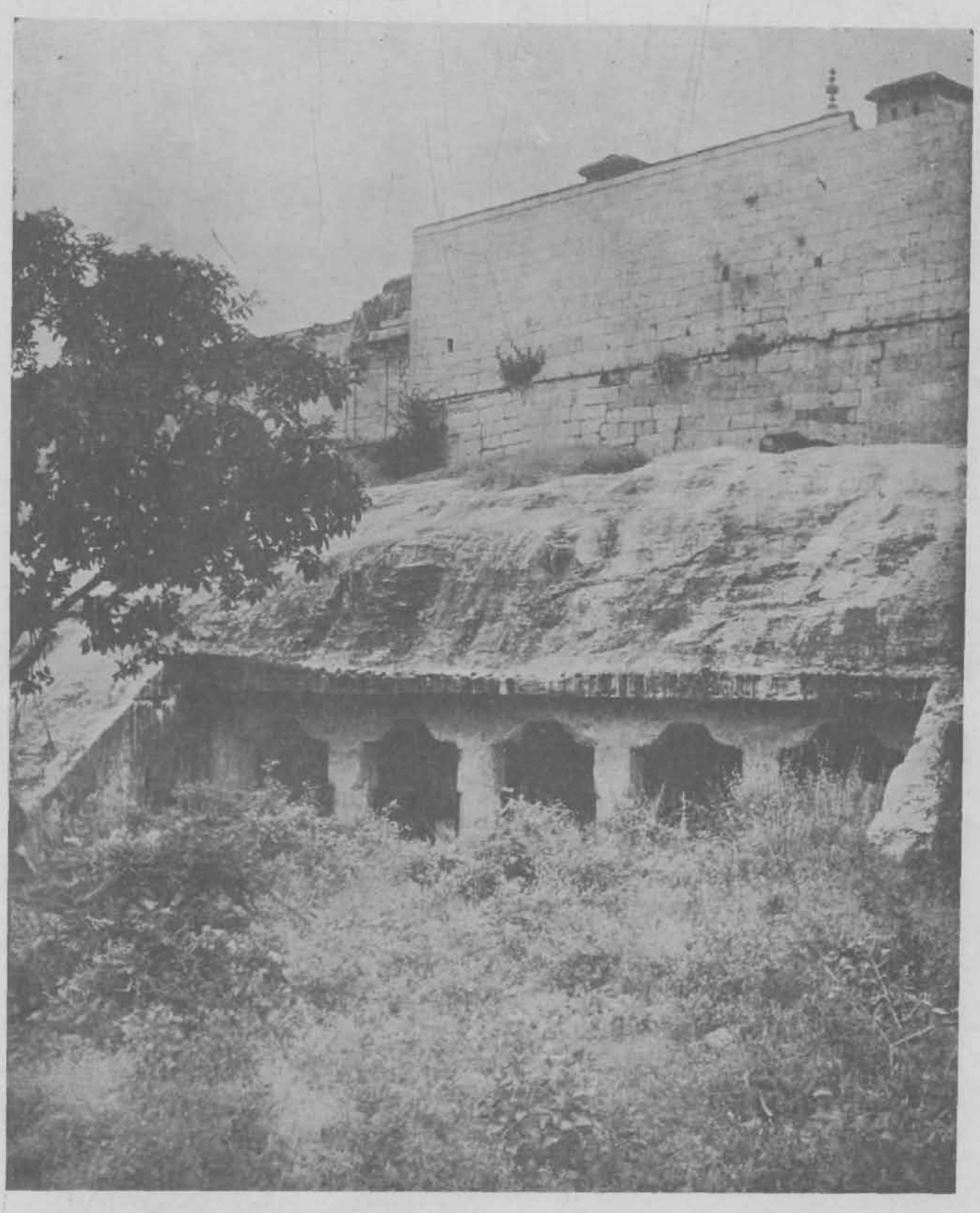
157. This incident has created such a fear complex among the Harijans that they do not go to the Perumal temple. Though they agree that the high castes of the village do not directly and openly object to their entering the temple, the Harijans fear that the high caste Hindus would show their resentment in an indirect fashion. In this connection, it should also be noted that a number of Harijans are economically dependent on the Muthurajahs of this village and the neighbouring villages in the sense that they are cultivating the lands of Muthurajahs as tenants and they work as agricultural labourers in the lands belonging to the Muthurajahs. These vestiges of the caste system continue to regulate the social life not only because of the conservative attitude of the high castes, but also due to the fear complex of the lower castes who, of course, cannot afford to displease the high castes on whom they are economically dependent.

Civic Administration

158. The dominance of the Muthurajahs is also reflected in the working of the Panchayat Board. Out of the twelve members in the Panchayat, seven belong to the Muthurajah community and the other five are distributed among the Brahmins, Mudaliars, Reddiars, Pillais and the Harijans. By virtue of their numerical strength, the Muthurajahs have a definite say in the civic affairs of the village.



The massive pagoda at the entrance to the Perumal temple. This village is believed to have grown around this famous Vaishnavite temple. This pagoda is referred to by the local people as '*Mottai Gopuram*' since it is incomplete. This is believed to have been built by the Vijaya Nagar Kings during the fourteenth and fifteenth centuries. The architecture also resembles the Vijaya Nagar style. Note the massive stone walls on both sides of the pagoda. Note the pair of amplifiers at the top of the pagoda through which devotional songs are sung during festive occasions.



The beautiful rock-cut cave—*Markandeyar Guhai*—behind the Perumal temple. This is believed to have been carved out during the eighth century. The architecture resembles the Pallava style.

Steps lead into the well from all the four directions. A person taking bath in one of the steps, say, the steps on the eastern side, cannot be seen by persons taking bath on the northern and the southern sides. In other words, persons taking bath in any two adjoining steps cannot see each other. The villagers have named this Swasthic well as *Mamiyar Marumagal Kulam* which means 'the well meant for the mother-in-law and the daughter-in-law.' Hindu folklore always places the mother-in-law and the daughter-in-law at logger heads with each other. The reason for naming this well after the mother-in-law and the daughter-in-law, is that both of them can take bath in the same well (in the adjoining steps) without the necessity of seeing each other.

The Swasthic well

165. There is no recorded account which would throw light on the history of this temple The legend traces the origin of the temple to the pre-Ramayana days, but we feel that the legend is a later invention to stress the antiquity of the temple. It is, however, possible to hazard a conjecture about the origin of the temple, from its architectural aspects. The inner Pagodas of the temple resemble the architecture of the early Cholas and it is possible that this temple was built at the time of the early Cholas in the third century. The rock-cut cave behind the temple resembles the Pallava architecture and this cave is believed to have been carved out at the time of Nandhi Varma Pallavan during the eighth century. Two Vaishnavite saints of the eighth century namely, *Periazhvar* and *Thirumangaiazhvar* have sung in praise of this temple. From this, it is clear that this village has been a famous Vaishnavite centre even during the eighth century. The outer Pagoda (Mottai Gopuram) seems to belong to a later period. The columns in the outer Pagoda resemble the Vijayanagar architecture. Further, this Pagoda is known as *Royar Gopuram* among the local people. Hence it can be reasonably presumed that this outer Pagoda must have been built at the time of the Vijayanagar kings during the fourteenth and fifteenth centuries. Thus, we may not be far from the truth to say that this temple must have been built originally by the early Cholas of the third century and it must have been extended and embellished by the succeeding monarchs of the Chola, Pallava and the Vijayanagar dynasties.

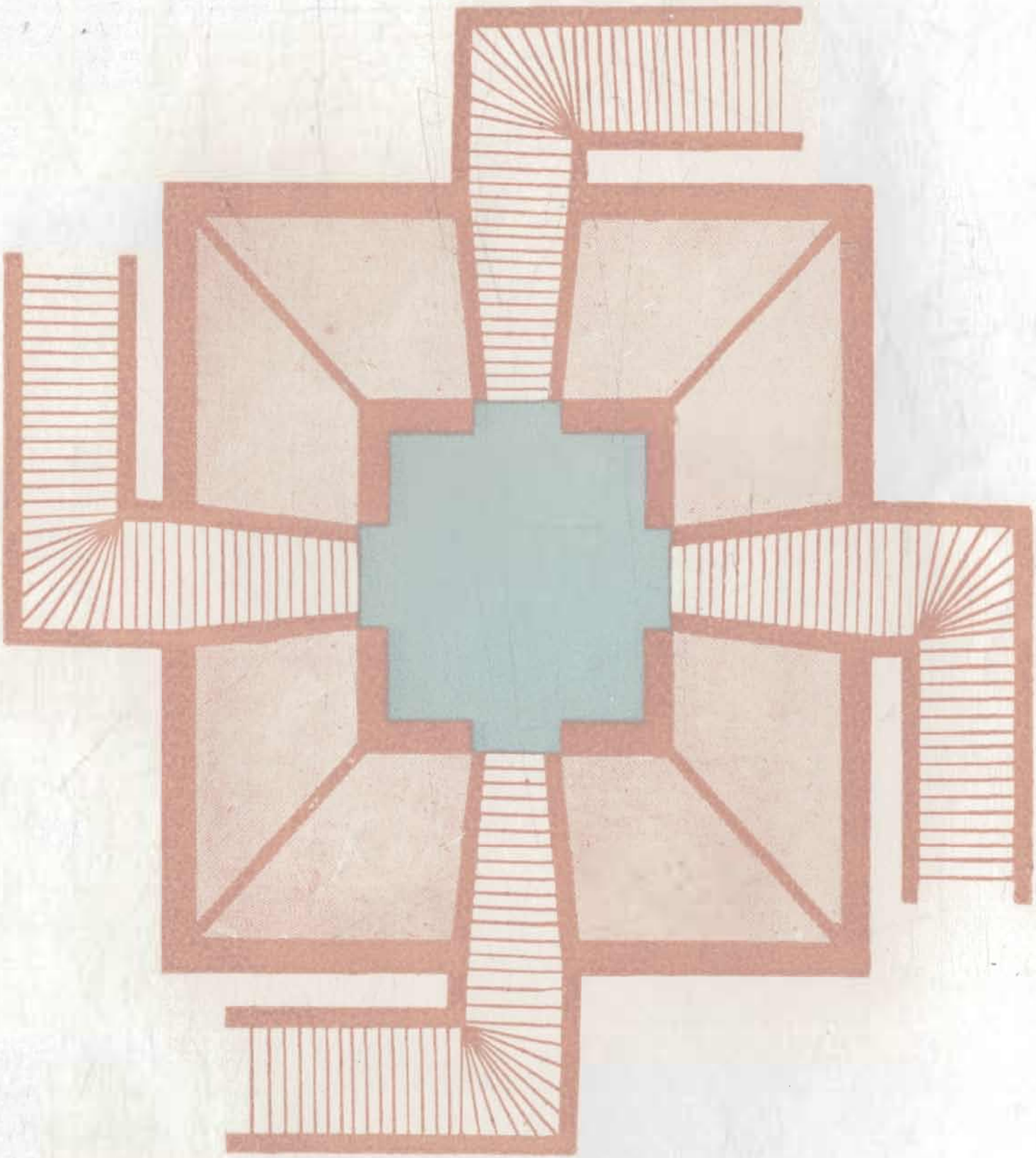
History of the Temple

166. Periazhvar and Thirumangaiazhvar, in the process of glorifying the presiding deity of this village, have also sung about the scenic beauty of this village. Periazhvar mentions about the stately buildings and the sky-scrapers at Thiruvellarai which he praises as a sacred place full of scholars and savants well-versed in the Vedas. Thirumangaiazhvar extolls the beauty of Thiruvellarai in the following terms.

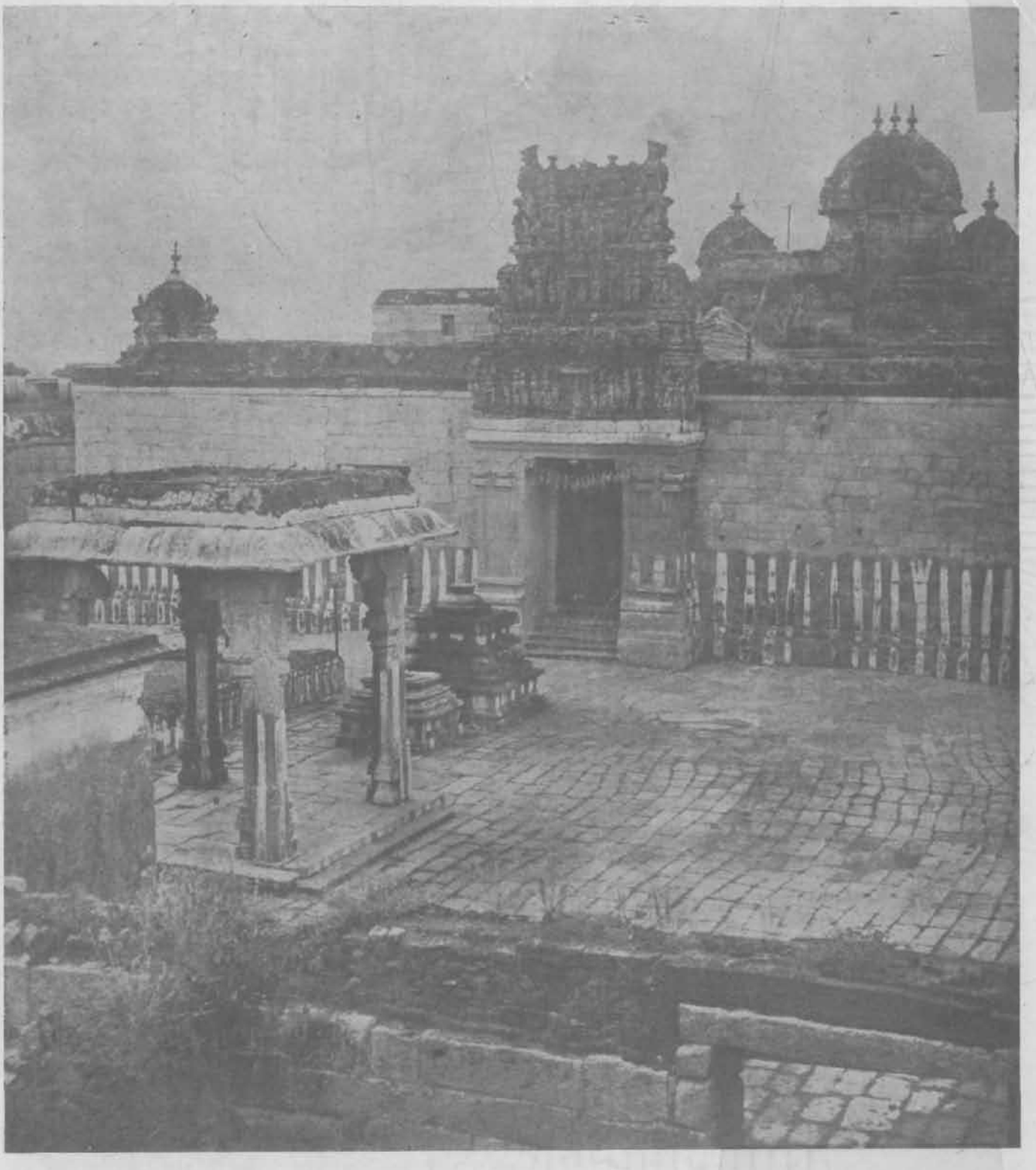
> "The breeze which flows across from the Mango groves expedites the blossoming of the Jasmine flowers and the sweet fragrance of these flowers wafts over the gentle winds and fills the entire place; the nightingales which have been nibbling at the mango leaves, fly across to the Jack trees to peck and taste their sweet fruits; the village is studded with the beautiful lotus-covered ponds where the fish grow in abundance."

167. Such was the natural beauty of Thiruvellarai during the eighth century. Not even the remnants of such beauty are there in the village now. There are no stately buildings or sky-scrapers nor are there fragrance-filled groves! These facts only confirm our theory that this ancient Vishnavite centre is in the process of decay.

168. The influence of the Perumal temple extends beyond the spiritual sphere in as much as the temple is also an important factor in the economy of the village. The daily routine of the rituals to be performed in the temple gives assured employment to many and the large extent of lands once owned by the temple have been parcelled out and given as service inams to various people for performing different kinds of services. There are twelve Brahmin



The Swasthic well known in the Village as *Mamiyar - Marumagal Kulam.*



The inner pagodas of the Perumal temple. Note the massiveness of proportions and the monolithic stone pillars. The architecture of the inner pagodas resembles the style of th
It is reasonable to assume that these were built at the time of the earl

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