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MADRAS

PART VI

VILLAGE SURVEY MONOGRAPHS

26. GOLWARPATTI

P. K. NAMBIAR

OF THE INDIAN ADMINISTRATIVE SERVICE

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* *Already published*

FOREWORD

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

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

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

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

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

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

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

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

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

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

New Delhi,
July 30, 1964.

A. MITRA,
Registrar General, India.

PREFACE

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

Golwarpatti is in Sattur taluk located in western part of Ramanathapuram where Pallans, a well-known Scheduled Caste of Madras State live in large numbers. Contrary to what one may expect, Pallans own land and are economically forward and politically active. The village demonstrates the development which is possible in post-independent era. As such, this study will be of great interest to the reader.

Sri S. Dhanasekharan has conducted the field survey and prepared the preliminary report which after editing has been published. I wish to place on record my appreciation of good work done by him in preparing this volume.

P. K. NAMBIAR

LIST OF VILLAGES SELECTED FOR THE SURVEY

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

**Already published*

*** The present volume (No. 26 of the series)*

VILLAGE SURVEY REPORT

ON

GOLWARPATTI

Field study & First Report	...	...	S. DHANASEKARAN, M.A., *Tabulation Officer.*
Photographs	...	...	N. D. RAJAN, *Photographer.*
Maps	...	...	A. RAJAMANI, *Draughtsman.*
Sketches	...	...	A. RAMADOSS, *Artist.*

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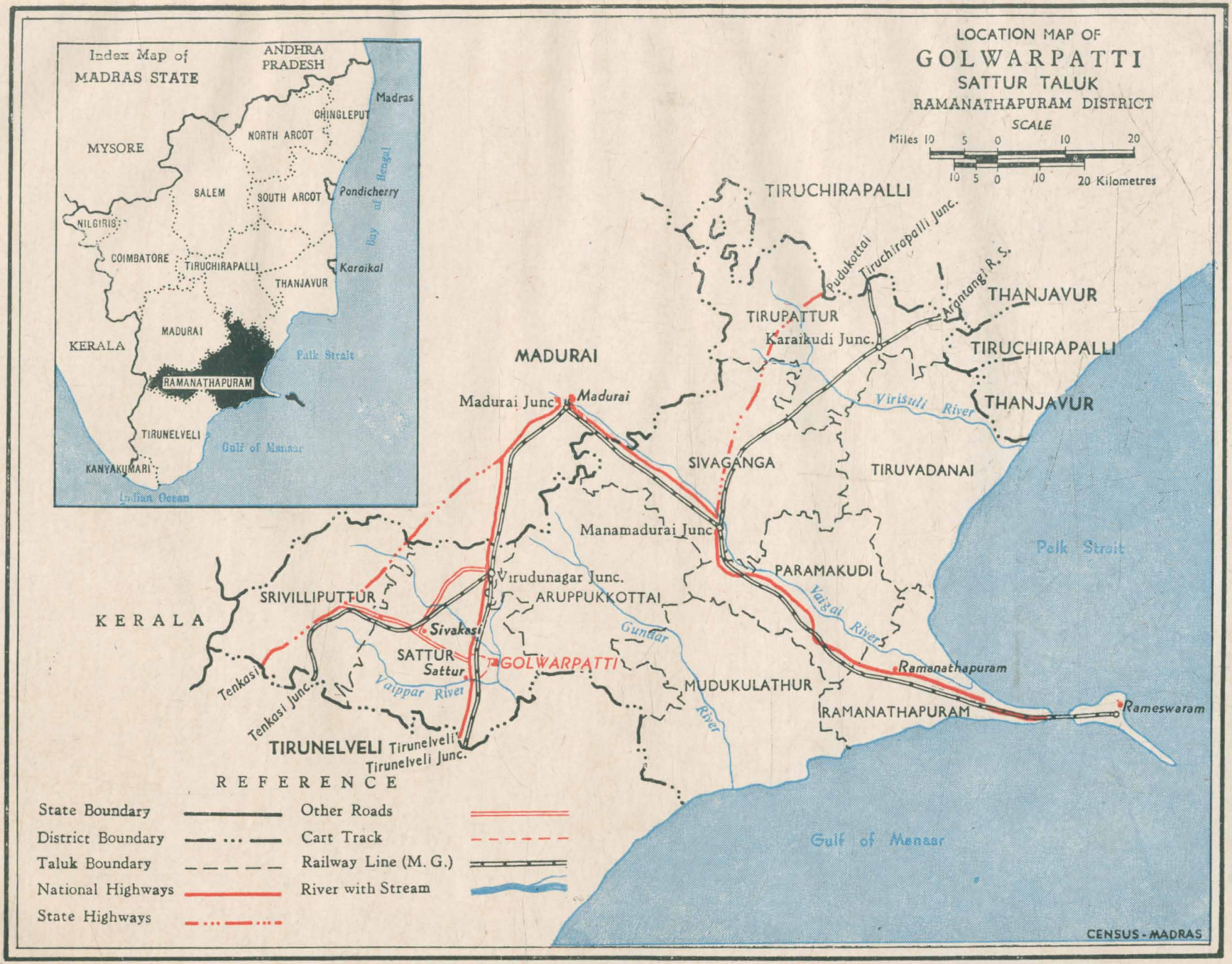
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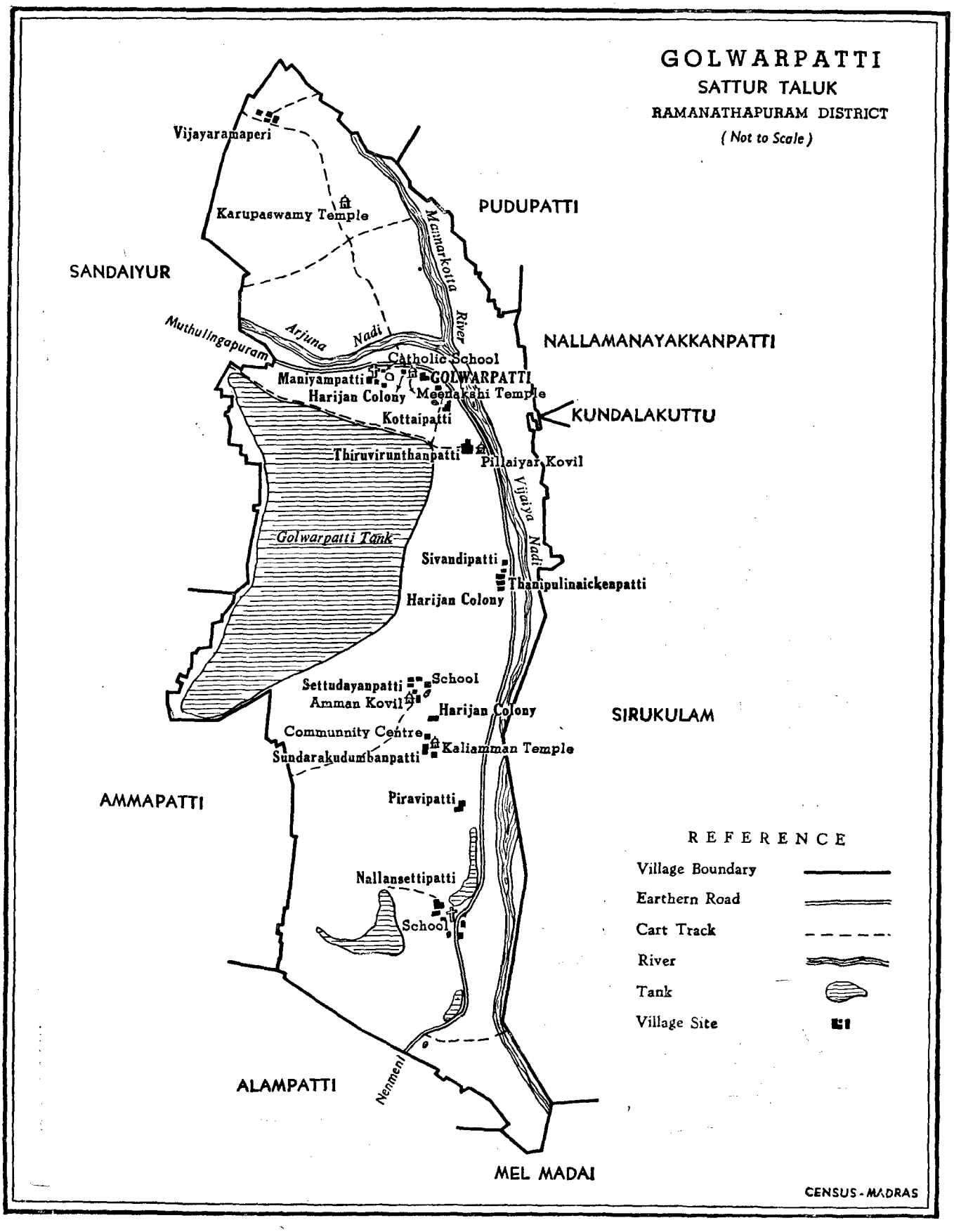
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LOCATION MAP OF
GOLWARPATTI
SATTUR TALUK
RAMANATHAPURAM DISTRICT
SCALE
Miles 10 5 0 10 20
10 5 0 10 20 Kilometres
Index Map of
MADRAS STATE
ANDHRA PRADESH
Madras
CHINGLEPUT
NORTH ARCOT
MYSORE
SALEM
SOUTH ARCOT
Pondicherry
Bay of Bengal
NILGIRIS
COIMBATORE
TIRUCHIRAPALLI
Karaikal
THANJAVUR
MADURAI
KERALA
Palk Strait
RAMANATHAPURAM
TIRUNELVELI
Gulf of Manaar
KANYAKUMARI
Indian Ocean
TIRUCHIRAPALLI
Pudukottai
Tiruchirapalli Junc.
Arantangi R.S.
THANJAVUR
TIRUPATTUR
Karaikudi Junc.
TIRUCHIRAPALLI
MADURAI
Madurai Junc.
Madurai
Virisuli River
THANJAVUR
SIVAGANGA
TIRUVADANAI
Manamadurai Junc.
Palk Strait
Virudunagar Junc.
PARAMAKUDI
SRIVILLIPUTTUR
ARUPPUKKOTTAI
Vaigai River
KERALA
Sivakasi
Gundar River
SATTUR
Sattur
GOLWARPATTI
Ramanathapuram
Tenkasi
Vaippar River
MUDUKULATHUR
Tenkasi Junc.
RAMANATHAPURAM
Rameswaram
TIRUNELVELI
Tirunelveli
Tirunelveli Junc.
Gulf of Manaar
REFERENCE
State Boundary
District Boundary
Taluk Boundary
National Highways
State Highways
Other Roads
Cart Track
Railway Line (M. G.)
River with Stream
CENSUS - MADRAS


GOLWARPATTI
SATTUR TALUK
RAMANATHAPURAM DISTRICT
(Not to Scale)
Vijayaramaperi
Karupaswamy Temple
PUDUPATTI
SANDAIYUR
Maimarkotta River
Muthulingapuram
Arjuna Nadi
NALLAMANAYAKKANPATTI
Catholic School
Maniyampatti
GOLWARPATTI
Harijan Colony
Meenakshi Temple
KUNDALAKUTTU
Kottaipatti
Thiruvirunthanpatti
Pillaiyar Kovil
Vijaiya Nadi
Golwarpatti Tank
Sivandipatti
Thanipulinaickenpatti
Harijan Colony
Settudayanpatti
School
Amman Kovil
Harijan Colony
SIRUKULAM
Communnity Centre
Kaliamman Temple
Sundarakudumbanpatti
AMMAPATTI
Piravipatti
Nallansettipatti
School
Nenmeni
ALAMPATTI
MEL MADAI
REFERENCE
Village Boundary
Earthern Road
Cart Track
River
Tank
Village Site
CENSUS - MADRAS

CHAPTER I

THE VILLAGE

Introduction

IN THE SOUTHERN PART OF MADRAS STATE lies the sprawling district of Ramanathapuram stretching from Western Ghats to the Bay of Bengal, forming an irregular figure. The district is bounded on the north by the districts of Madurai, Tiruchirapalli and Thanjavur, and on the south by Tirunelveli district. The district came to be carved out on June 1, 1910 with portions of Madurai and Tirunelveli districts. The two great Zamindaris of Ramnad and Sivaganga which were part of the old Madura district and the reconstituted taluks of Srivilliputhur and Sattur, formerly belonging to Tirunelveli district, now constitute Ramanathapuram district. It lies between 9° 5′ and 10° 25′ of the northern latitude and between 77° 20′ and 79° 28′ of the eastern longitude. The district is named after the town of Ramanathapuram or the "Town of Ramanatha", which is the seat of *Sethupathis.* Sethupathis were the traditional rulers of Ramnad Zamindari and tradition has it that the first Sethupathi was so designated by Lord Rama. They were the hereditary guardians of the sacred causeway of Rameswaram as indicated by the title '*Sethupathi*'.

West Ramnad

2. The district lies on the sea-coast with a projection into the west wedging between Madurai and Tirunelveli districts and it is in this projection the taluks of Srivilliputtur, Sattur and a portion of Aruppukottai are situated. These areas, generally known as 'West Ramanathapuram', have distinct features. The eastern part of the district is a vast stretch of arid plain, mostly of parched and fallow lands, presenting few natural features. East Ramnad provides a typical example of poverty and backwardness with its poor soil, lack of irrigational sources, scanty rainfall and absence of industries of importance. But West Ramnad presents somewhat a different picture. This is mainly an undulating plain intersected with some broken and detached hills; with the Western Ghats on the northern and western parts of Srivilliputtur taluk, the country generally slopes in a south-easterly direction. The chief rivers in this area are the Arjuna Nadhi and Vaippar. The Arjuna Nadhi and Sevalaperi rivers flow across the taluks of Srivilliputtur and Sattur before they join Vaippar river in Sattur taluk which enters Tirunelveli district fourteen miles east of Sattur town. The Vijaya Nadhi and Mannarkottai Nadhi are the two affluents of the Arjuna river. The hill streams from the Western Ghats provide irrigational facilities to villages at the foot of the mountains. The region is comparatively fertile with a large expanse of rich black loamy soil with a strip of red soil, along the foot of the hills. Irrigation tanks are fairly good sources for cultivation and the banks of the rivers are also richly ornamented with green paddy fields. West Ramnad was used to the settled 'ryotwari' tenure with its attendant benefits and agriculture and industry are flourishing unlike the eastern part of the district.

Industrial development

3. Sattur, Sivakasi, Virudhunagar and Rajapalayam are the chief industrial towns in this region which are fast developing day by day. Predominantly a cotton growing area, these taluks have a number of cotton pressing and ginning factories. A spinning mill has come up near Srivilliputtur in the co-operative sector. A cluster of match factories has sprung up in and around Sivakasi and Sattur. Nib industry is a flourishing cottage industry in the town of Sattur. Thulukapatti is the place near Virudhunagar where a cement factory has been set up. Virudhunagar, besides being an active market centre, has also an industrial estate with several small industries in it. A steel rolling mill has been set up there recently.

Golwarpatti

4. Between the industrial towns of Virudhunagar and Sattur, lies a vast tract of black cotton soil in the eastern part of Sattur taluk, through which flows the Arjuna river. On this river lies the village of Golwarpatti on the long strip of land between the big tank of Golwarpatti and the river, amidst the rich

green paddy fields. The village Golwarpatti in Sattur taluk is a fairly typical Harijan village of West Ramnad region, predominantly occupied by Pallans. Pallans form 90 per cent of the village population, the predominance being reflected not only in numbers but also in ownership of lands, economic strength and political influence. Golwarpatti is an example of the developing Harijan village in the post Independence Era.

Predominance of Pallans

5. Pallans are generally landless labourers everywhere in Tamilnad, but Pallans of Golwarpatti form an exception; a vast majority of them have some piece of land of their own, wet or dry and only 73 Pallan families, out of 375 families, are labourers or farm-servants. The predominance of Pallans is the significant feature which led to the choice of this village for the Socio Economic Study.

Location of the village

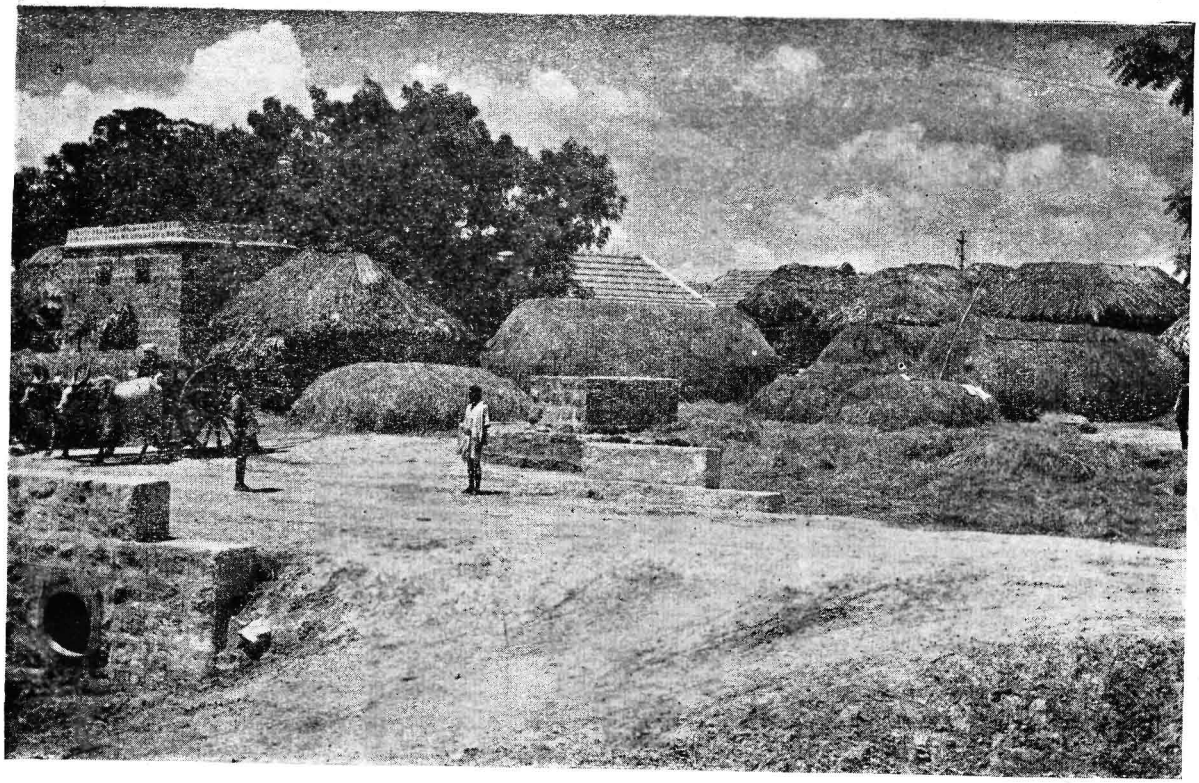
6. Golwarpatti is eight miles north-east of Sattur and seventeen miles south of Virudhunagar. The Revenue Divisional Head-quarters is at Sivakasi, about 15 miles away, on the north-west and Sattur is the Taluk Head-quarters. People of Golwarpatti frequent Sattur for sale of cotton, purchase of their day-to-day requirements, medical treatment, entertainments etc. Virudhunagar, the Panchayat Union Headquarters, is one of the important cotton market centres in the state, lying 17 miles away; most of the Government offices such as Block Development Office, Office of the District Educational Officer etc., are located in this town. Appayanaickenpatti is a nearby village on the opposite bank of the Arjuna river, where the Police Station is located. Veppalapatti Chatram is the nearest Railway Station on the north-west. Golwarpatti is surrounded by a number of villages *viz.*, Kulasekarapuram on the west, Veppalapatti on the north-west, Avudayapuram on the north, Nallamnaickenpatti and Kundalakuttu on the east, Sirukulam on the south-east, and Allampatti and Melmadai on the south. The location of Golwarpatti is shown in the map attached.

Lay out

7. Extending over 5.72 square miles or 3,660 acres of land – village site, arable lands, wastes etc., Golwarpatti is not a compact residential unit, but a series of hamlets scattered along the Nenmeni Road, which runs through the green paddy fields in the long strip of land bordered by the huge Golwarpatti Tank on the one side and the Arjuna river on the other side. This is the outcome of the fact that during the days of an ancient Naick ruler, every family had chosen to have his house situated in a single cluster amidst and overlooking the lands he had to cultivate. It is said that eighteen Pallan families were brought from Ramnad to reclaim the jungles in the site and they settled along the banks of the tank. The hamlets are also said to have derived their names from the original settlers, for instance, Maniya Kudumban, Sivandhi, Sundarakudumban, Settudayan etc. The names of nine hamlets, besides main village, are as follows: Maniyampatti, Kottaipatti, Thiruvirunthanpatti, Sivandhipatti, Thanipulinaickenpatti, Settudayanpatti, Sundarakudumbanpatti, Nallanchettipatti and Vijayaramaperi. While Vijayaramaperi lies north of Arjuna river, all the other hamlets are on southern and western side of the river.

Hamlets

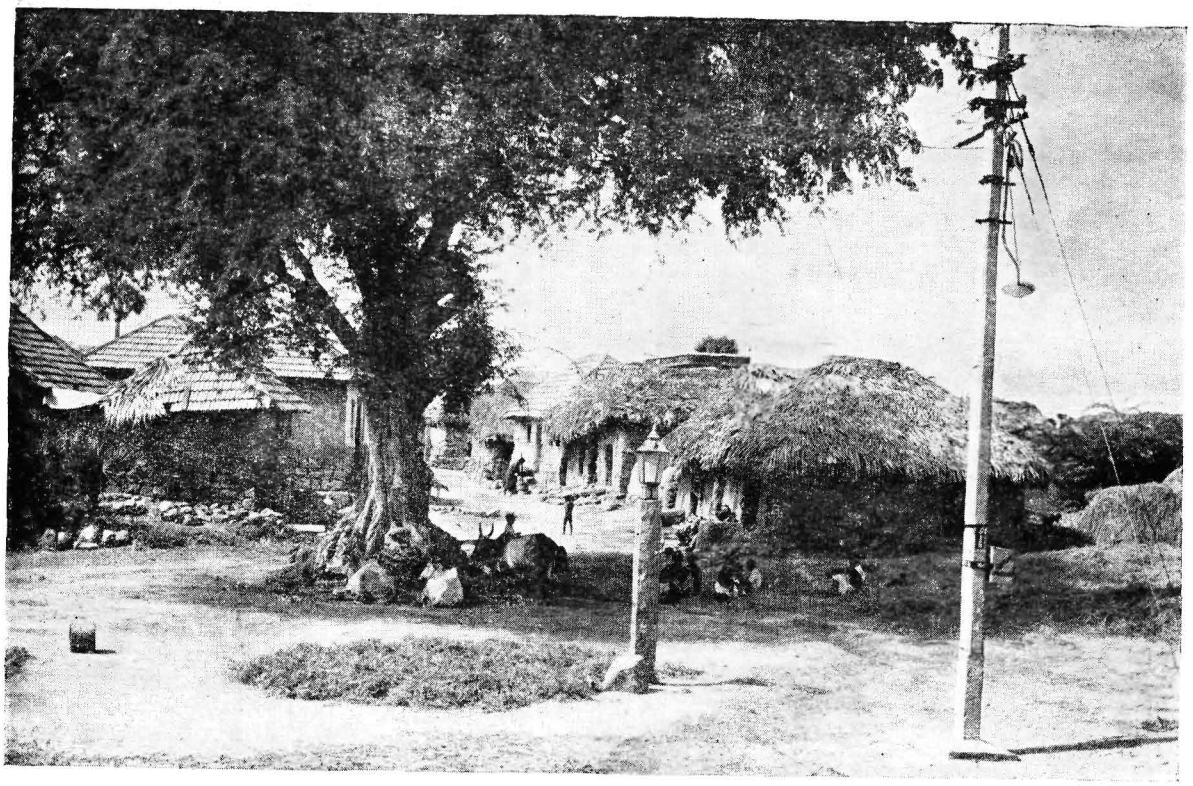
8. While approaching Golwarpatti, we have the glimpse of the grand old Meenakshi Temple, standing against the ravages of time. The vast open ground before the temple with some Margosa (*Neem*) and Tamarind trees and thick wild growth of shrubs and plants offer a pleasing sight to the visitor. On the eastern side of the temple, Arjuna river flows gently and a small stream *Kowaika Nadhi* (alias Mannarkottai river) joins the Arjuna river on this point, very close to the temple. On the western side, we see the old *Village Chavadi* and adjoining to the Chavadi, are the dwellings of the Village Headman and the temple priest. On proceeding a little further westward, the cattle-pound is seen, behind which starts an array of houses of Vellalas, Maravars, Nadars and some caste Hindus. On the north side of the temple, a new Harijan Colony is slowly rising up, a sign of the changing atmosphere of this Harijan village! Adjoining the main village, lies the small hamlet of Kottaipatti, where there are only thirteen families. The other hamlets, all lying on the Nenmeni Road, are dispersed at varying distances of two furlongs to two miles. Thiruvirunthanpatti, a large hamlet is about half a mile south of Kottaipatti, which is inhabited by the Pallans. Sivandhipatti and Thanipulinaickenpatti are twin hamlets about five furlongs farther south; they are quite close to each other, hardly with any demarcation in between. Proceeding south, a mile further, lies Settudayanpatti, which is the seat of Village Panchayat. This is a fairly



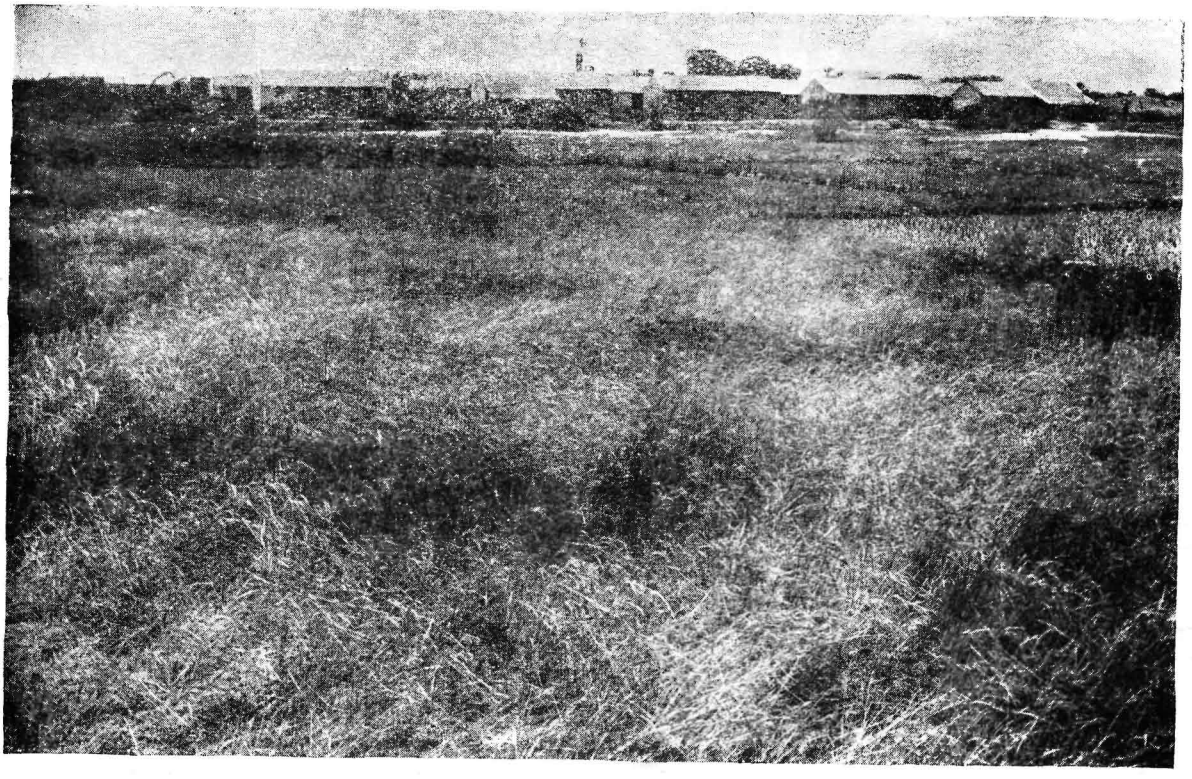
Golwarpatti is connected by bus to the industrial town of Sattur. Picture shows the road connecting the village to Sattur.



A view of the Sundarakudumbanpatti hamlet occupied by Pallans.



Introduction of electricity—Electric lamps have replaced the Kerosene lanterns.



The dwelling area is surrounded by paddy fields.

large hamlet where people are a bit enlightened and educated Pallan boys and girls are found in large numbers. Sundarakudumbanpatti, another big hamlet lies just two furlongs south of Settudayanpatti. Piravipatti and Nallanchettipatti are the hamlets in the southern end. The hamlet of Maniyampatti, which is hardly a furlong west of the main village, is predominantly occupied by Pallans converted to Christianity. Vijayaramaperi popularly known as *Nallanpatti* is on the northern end, lying on the opposite side of the Arjuna river, at a distance of more than one mile from Maniyampatti. There is no road from the main village to the hamlet of Vijayaramaperi, but only an old cart-track runs through the Vijayaramaperi Tank, which is now barren and abandoned.

Flora and fauna

9. The face of the country around Golwarpatti is a little undulated but the general appearance is an extensive plain of black cotton soil, intersected only by the small stream of Arjuna river and the big tank of Golwarpatti. It is bare of forests and trees, save the tall palmyra groves standing magnificently on the river-beds against the vast blue firmament of sky. Long rows of Palmyra palms along the bunds of the tank and on the Nenmeni Road against the beautiful back-ground of rich paddy fields, offer a pleasing sight to the visitor. Fruit-bearing trees are not commonly found, save a cluster of Neem and Tamarind trees in front of Meenakshi Temple in the main village and some Portia trees in the hamlets of Sivandhipatti and Thanipulinaickenpatti. Thorny bushes and shrubs are abundant on the banks of the Arjuna river which are ornamented by ever-green meadows. Wild growth of *Karuvel* (Babul) trees is seen in and around the big tank of Golwarpatti. A new species of thorny shrub *Prosopis juliflora*, locally called Seemai Karuvel by villagers is found everywhere, on the river bund, on roadside, footpaths and in open places. This plant was introduced by the Block Development Organisation and it is fast spreading everywhere.

Prosopis Juliflora

Prosopis Juliflora, the newly introduced thorny plant grows quickly and it does not shed thorns like the indigenous trees of Babul *(Acacia Arabica)* and Odai *(Acacia planifrons)*. It is grown largely as a live hedge in the border of fields and it does not interfere unduly with the crops in the field. Villagers use its wood as fuel and even the "green" wood serves as a good fuel; it need not be dried. This plant grows into a fine avenue tree and the Nenmeni Road is fully bordered by Prosopis. It is not eaten by goats or cattle, and it can withstand frequent lopping and supply fuel continuously. It has spread rapidly to poramboke lands, river bunds and uncultivated areas of private lands through the agency of birds which relish its sweet pods.

Karuvel *(Acacia Arabica)*

Babul trees, locally known as *Karuvel* are commonly found along the bunds of big tank; it is a hard tough wood which is useful for making plough shares, naves of wheels and generally for all purposes for which a bent hard wood is required. The tree supplies fuel for cooking and the thinner branches cut into small sticks are commonly used as brush to clean the teeth. Besides, the tree gives gum and seeds which form a favourite food for cattle. Karuvel trees are of rapid growth and require no water. It is said that the gum of this tree is used for treatment of coughs, rheumatism and it is also a useful food in diabetes.

Palmyra (*Borassus Flabelliformis*)

Palmyra, locally known as *Panai* (பனை) are found in abundance in and around the village. Palmyra thrives in any land without water. Neera, locally called *Pathaneer* (unfermented palmyra juice) is extracted from Palmyra and it is a favourite drink among the villagers. There are two varieties of Palmyra palms *viz.*, male and female ones. Only female palms bear fruit while male trees are useful only as fuel and timber in house building. The fruit is eaten by the villagers and it is a cool delicacy of summer season. The leaves are useful for thatching houses as well as for fuel. No part of Palmyra trees goes waste. Jaggery can be manufactured from Palmyra juice.

Margosa (*Neem*) **tree** (*Azadirachta Indica*)

Margosa tree, locally known as *Vembu* tree is noted for its medicinal uses. The leaves are said to possess special healing virtues. The neem trees in front of Meenakshi Temple provide shade and shelter to the weary traveller; its shade has a cooling effect. The leaves are considered essential in all incantations for driving away evil spirits. The oil of its seeds is administered to women in confinement. The tree is also used for building purposes; such as door frames, windows etc.

Tamarind (*Tamarindus Indica*)

Tamarind tree, commonly known as *Puly* is of slow growth but lives longer than most other trees. The timber is heavy, firm and hard. It is also a good fuel. The fruit forms an essential part of food, almost as much as salt. Tamarind trees are found here and there in every hamlet, besides the main village. This is useful for making agricultural implements.

Portia (*Thespesia Populnea*)

Portia trees locally known as *Poovarasu* (பூவரசு) are not commonly seen but one or two stand on road side in the hamlets. Its wood is hard, heavy and durable, and quite suited for building purposes and for furniture. It is, however, hardly straight and of sufficiently large size for planks. It grows quickly and thrives better in damp conditions and cannot withstand dry climate.

No special types of animals are found except domestic pets such as cats, dogs and other draught animals.

Rainfall

10. The rainfall distribution of Golwarpatti can be gauged from the rainfall statistics of Sattur which is the nearest rain gauge station, eight miles away. The figures given below indicate the normal monthly and annual rainfall in Sattur, together with average number of rainy days in various months.

Normal rainfall in Millimetres

Station		Jan.	Feb.	Mar.	Apl.	May	June	July	Augt.	Sept.	Oct.	Nov.	Dec.	Annual rainfall (m.m.)
(1)		(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Sattur ...	(a)	26.7	24.1	30.5	74.4	39.4	9.1	12.2	53.3	42.4	178.6	144.5	55.6	690.8
	(b)	1.8	1.5	1.9	4.2	3.0	1.0	1.0	3.2	3.2	9.0	7.6	3.4	40.8
Ramnad District	(a)	39.6	26.9	31.9	72.5	55.4	30.2	38.0	67.9	71.9	166.3	172.2	87.3	860.1
	(b)	2.08	1.42	1.68	3.82	2.92	1.59	2.0	3.57	3.78	8.75	9.05	4.59	45.27

(a) Normal rainfall in Millimetres (b) Average number of rainy days

The mean annual rainfall is 690.8 m.m. or 27.2 inches which is less than the district average figure of 860.1 m.m. The rainy season in this region is the north-east monsoon or retreating monsoon *i.e.*, during the months of October to December. October is the month of optimum rain, with an average rainfall of 178.6 m.m. Rainfall decreases to 144.5 m.m. in November and the rainfall in December falls below to 55.6 m.m. The seasons in this area can be broadly classified as follows:

Season	Months
Dry season ...	January to March
Hot season ...	April and May
South-west monsoon season ...	June to September
North-east monsoon or Retreating monsoon season ...	October to December

Sattur receives considerable rainfall in hot season also, next only to retreating monsoon season. June and July are the months of low rainfall. The monthly rainfall varies from 9.1 m.m. in June to 178.6 m.m. in October. During the dry season (January to March) the rainfall is very nominal ranging from 24.1 m.m. to 30.5 m.m.

Rainy days

11. The number of rainy days in a year is only 40.8 for Sattur as against 45.27 for Ramanathapuram district. The normal rainy days in Sattur in the different seasons are as shown below:

Season	Month	Rainy days
Dry season ...	January ...	1.8
	February ...	1.5
	March ...	1.9
Hot season ...	April ...	4.2
	May ...	3.0
S.W. monsoon season ...	June ...	1.0
	July ...	1.0
	August ...	3.2
	September ...	3.2
N.E. monsoon season ...	October ...	9.0
	November ...	7.6
	December ...	3.4
	Total	**40.8**

The average number of rainy days is the highest in the month of October, when the amount of rainfall also is maximum. The number of rainy days ranges from 1.0 in June (or July) to 9.0 in October. The month of November ranks next, having the number of rainy days as 7.6. The corresponding figure for the month of April is 4.2 next only to November. Rainfall is thus quite inadequate and below the district average, in regard to amount of rainfall as well as number of rainy days.

Historical background

12. Golwarpatti, formerly known as Kolarpatti was the capital of an ancient Zamindari of "*Kambalathu Naickers*" and Thanipuli Kalangatha Kandappa Naicker was said to be an eminent ruler among them. The Meenakshi Temple in the main village, now desolate, is a living monument of the glorious Naicker's rule and this temple was said to have been built by this monarch who was an ardent devotee of the Goddess Meenakshi; the statue of Thanipuli Kalangatha Kandappa Naicker is still found inside the temple. The historic fort of Golwarpatti, which was very close to the temple was later demolished and razed to the ground by the English. According to the historical account of Kattabomman's rebellion against East India Company during eighteenth century, the then Polygar of Golwarpatti was one of the allies of Kattabomma Naicker of Panjalakurichi. The then Poligar was one of the descendants of Kalangatha Kandappa Naicker. According to Gazetteer of Tirunelveli, Kattabomman escaped from Major Bannerman, with his brother Oomathurai and other followers and then took refuge in Golwarpatti Fort. The troops of East India Company, with the assistance of soldiers of Ettayapuram Zamin, pursued Kattabomman and found him in the Fort of Golwarpatti; some skirmishing ensued before the cavalry arrived and Kattabomman escaped. Afterwards the Palayam of Golwarpatti was also confiscated by the Company and the Fort was razed to the ground and the Polygar was sent to Ramnad for detention. The Palayam was then annexed to the Zamindari of Ettayapuram. No remains of the Fort are now traceable and new Harijan colony is springing up on the site.

Transport and communications

13. Being closer to the industrial town of Sattur, Golwarpatti is connected by bus. Golwarpatti lies amidst the vast area of black cotton soil in the eastern part of Sattur taluk. The Banaras–Cape Comorin National Highway runs through this tract, at a distance of 4½ miles west of this village and passes through Virudhunagar and Sattur; and an earthen road from Golwarpatti meets this Highway at fourth mile from Sattur. Golwarpatti is not connected by rail; the nearest railway station is Veppalapatti Chatram in Virudhunagar — Tuticorin line four miles away. Nenmeni — Muthilingapuram road passes through Golwarpatti, which meets the Highway at Muthilingapuram, four miles north of Sattur. Prior to the advent of bus service, people of Golwarpatti had to trek about 4½ miles to Muthilingapuram, where they could take buses frequently to Sattur or Virudhunagar. From the middle of 1961, buses are plying from Sattur to Golwarpatti via., Muthilingapuram. The conditions of this Katcha road between Muthilingapuram and Golwarpatti are bad. During rainy seasons the road is not motorable due to breaches in the tanks around this area, and so the buses ply only upto Muthilingapuram in the rainy months. This road requires a lot of improvements; gravelling and metalling should be done and it requires widening at various places. Culverts have to be formed at several points; gravelling work and other minor repairs are done by the Panchayat Union. Bullockcart is the local means of transport and still it is largely in use. Goods are transported to Sattur and other places by headloads or by bullock-carts. People used to carry their produce on their shoulders to Sattur, through the shortest route via., Nallanchettipatti hamlet.

Post Office

14. The village is served by a Branch Post Office, situated in the hamlet of Settudayanpatti and no telegraph facilities are available. In times of emergency, the villagers rush to Sattur to send telegrams. Though the village is electrified, no radio is found in the village. People are, however, not in complete ignorance of the happenings of outside world; newspapers and magazines are bought from Sattur by a few persons.

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

Ethnic Composition

15. Golwarpatti is predominantly occupied by Pallans and Caste Hindus form only 10 per cent. The village has a population of 2,013 comprising 501 households, out of which 368 households, *i.e.*, a little less than three-fourth of the population belong to Hindu Pallans. 74 households belong to Christians, all of them being Pallans, converted to Christianity. There are five Chakkiliyan families, and two Puthirai Vannans who are also Scheduled Castes. The statement below indicates the relative strength of different communities found in Golwarpatti.

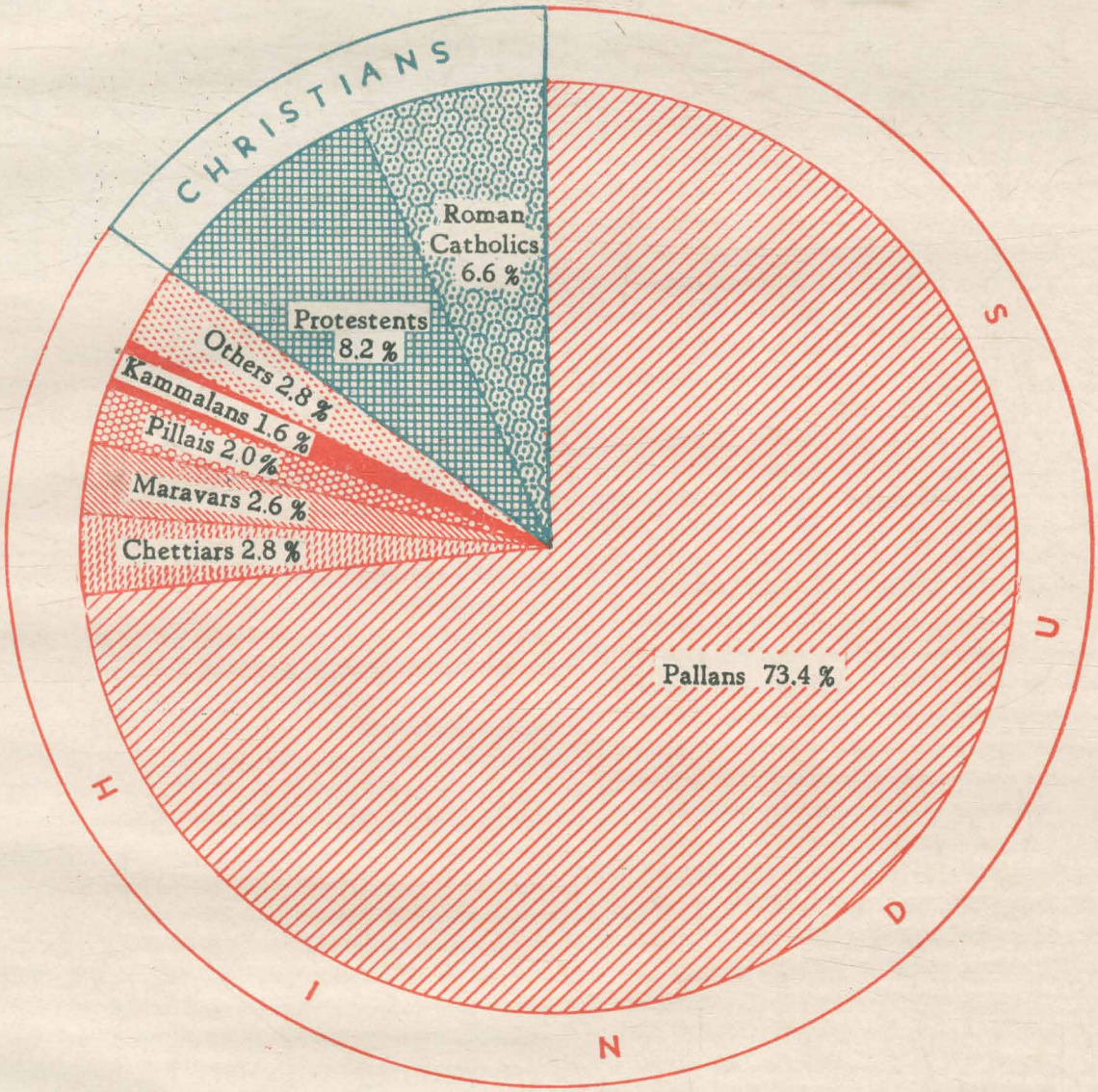
TABLE No. I

Ethnic Composition

Religion	Community	Sub-caste/ Sub-sect	No. of households	No. of persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)
HINDUS	Pallar	Amma	247	947	479	468
	Pallar (S. C.)	Caladi	121	516	259	257
	Chakkiliyan (S. C.)	Murasu	4	23	12	11
	,,	Kollam	1	3	1	2
	Puthiri Vannan (S.C.)	...	2	21	12	9
	Vannan	...	4	22	10	12
	Pillai	Illathu Pillai	8	25	14	11
	,,	Issai Pillai	2	5	2	3
	Kammalan	Thachan	5	15	3	12
	,,	Kollan	2	6	4	2
	,,	Thattan	1	7	3	4
	Chettiar	Saluppa Chettiar	14	53	24	29
	Brahmin	Telugu Iyer	1	5	4	1
	Maravar	Semma Nattu	13	50	27	23
	Idayar	Appachi Idayar	1	2	...	2
	Nadar	...	1	7	4	3
CHRISTIANS	Roman Catholics	...	33	126	57	69
	Protestants	...	41	180	97	83
		Total	**501**	**2,013**	**1,012**	**1,001**

Chettiars, Maravars, Pillais, Kammalans, or Asaris are the chief among caste Hindus. There are five Chakkiliyan families and two Puthirai Vannans. 'Puthirai Vannans' are so called as they are the washermen of Pallans and Parayans and they are considered inferior to other Vannans, who do the service for caste Hindus. There are four Vannans in Golwarpatti. There is one Brahmin family who is the traditional priest of the Meenakshi Temple; the single Nadar family lives on petty shop and a small tea hotel and the one Konar or Idayar family does not tend sheep but lives on cultivation only. Among

ETHNIC COMPOSITION



the Christians, Protestants number 41 households while 33 families are Roman Catholics. These people are Pallans converted to Christian faith only about four decades back. Saluppa Chettis, fourteen families in number, are concentrated in the hamlet of Nallanchettipatti which is the largest of all the hamlets.

Residential pattern

16. Golwarpatti and Nallanchettipatti are multi-caste settlements while the other hamlets are fully occupied by Pallans. In Nallanchettipatti we come across fourteen Chetti families, eight Maravar families, three Pillais, four Kammalans, one Vannan, one Idayar besides 28 Pallar families and 42 Christian families. In Vijayaramaperi out of thirty-six households, thirty-four are Pallan households, one Chakkiliyan and one Vannan. Puthirai Vannans are found in Maniyampatti and Thiruvirunthanpatti. One peculiar feature is the absence of barber in the village and the Puthirai Vannans do the service of barber to the Pallans of Golwarpatti. Caste Hindus obtain the services of Ambattans (*Barbers*) of their castemen in the neighbouring villages. Chakkiliyans are treated to be the lowest class among the depressed classes and a Pallan does not take water from the hands of a Chakkiliyan. There are five families of them, scattered in the hamlet of Sivandhipatti, Settudayanpatti, Nallanchettipatti and Vijayaramaperi. Christians are chiefly found in the northern hamlet of Maniyampatti and Nallanchettipatti, on the southern end. Protestants are found in Nallanchettipatti while Catholics are found in large numbers in Maniyampatti. They are also living in Nallanchettipatti, Settudayanpatti, Thanipulinaickenpatti and Thiruvirunthanpatti, but in small numbers. The Table below indicates the residential pattern of various communities in the different hamlets.

TABLE No. II

Distribution of communities

Hamlets	No. of house-holds	No. of households according to communities												
		Pallar	Saluppa Chettiar	Semmanattu Maravar	Pillai	Asari	Chakkiliyan	Vannan	Puthirai Vannan	Idayar (Konar)	Nadar	Brahmin	Protestant Christian	Roman Catholic
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Maniampatti	49	30	...	...	...	...	...	...	1	...	...	...	r	17
Golwarpatti	25	7	...	5	7	3	...	...	...	...	1	1	...	1
Kottaipatti	13	13	...	...	...	...	...	...	...	...	...	...	...	...
Thiruvirunthanpatti	68	65	...	...	...	...	...	...	1	...	...	...	...	2
Sivandhipatti	34	32	...	...	...	...	1	1	...	...	...	...	...	...
Thanipulinaickenpatti	22	20	...	...	...	...	...	...	...	...	...	...	...	2
Settudayanpatti	70	62	...	...	...	...	2	...	...	...	...	...	2	4
Sundarakudumbanpatti	51	47	...	...	...	1	...	1	...	...	...	...	...	2
Piravipatti	31	30	...	...	...	...	...	...	...	...	...	...	...	1
Nallanchettipatti	102	28	14	8	3	4	1	1	...	1	...	...	38	4
Vijayaramaperi	36	34	...	...	...	...	1	1	...	...	...	...	...	...
Total	**501**	**368**	**14**	**13**	**10**	**8**	**5**	**4**	**2**	**1**	**1**	**1**	**41**	**33**

17. Pallans are, by nature, a hard-working class, fit for farm labour ; especially Pallar women are noted for their skill in weeding, transplanting, harvesting and such agricultural operations. Pallans are stout, sturdy and generally dark in colour. Pallar women are also physically well-built ; most of them are short and sturdy and they work as hard as men in paddy fields. According to "Castes and Tribes of Southern India" by E. Thurston, 'Pallan has, in all times, been a serf, labouring in the low wet lands for his masters, the Brahmins and others'. The name is said to be derived from the Tamil word *Pallam* (பள்ளம்) a pit,

as they were standing on low ground when the castes were originally formed. Pallans were said to be the off-springs of a Sudra man and a Brahmin woman. Another version runs that the word "Pallan" is probably derived from the word "Pallam", a pit or low lying ground as it is possible that originally low lying place was allotted for their residence. The Gazetteer of Madurai District, 1960, says that Pallars trace their lineage to Indra and in token thereof their brides, like the Kallar brides, wear a wreath or flowers. The superstition is that the sweat of Devendra, the King of Gods, is said to have fallen on a plant growing in water from which arose a child, who is said to have been the original ancestor of the Pallans. They consider themselves superior to Parayans and Chakkiliyans, as they do not eat beef. They have a number of sub-divisions such as the *Aiya* (அய்யர்–father), the *Amma* (அம்மர்–mother), the *Anja* (father), the *Atha* (mother), the *Devendra* (Indra), the *Kadaiyar* (lowest or last), the Konga, the Manganadu, the Sozia, and the Tondaiman. These sub-divisions are endogamous. Out of 368 Hindu Pallan households, as many as 247 households are Amma Pallans and the rest are returned as 'Kaladi Pallans'.

Settlement History

18. According to "Castes and Tribes of Southern India", the sub-divisions among Pallans are numerous and there is a proverb that one can count the number of varieties of paddy but it is impossible to count the divisions of the Pallans. ('நெல்லு வகை எண்ணி னாலும் பள்ளு வகை எண்ணமுடியாது'). The common title of the Pallars in Golwarpatti is *Kudumban* or '*Kudumbar*'. People prefer to be called by the latter to the former. These people say that they are the descendants of a section of Pallars in Ramanathapuram, who had settled here a few centuries ago. The traditional account on their settlement history is that a former Naick ruler obtained eighteen Pallans from Ramnad Zamindar paying a nominal money and settled them in the dense forests on the bank of Arjuna river. It is said that Pallans and Parayans are rival castes, each claiming superiority over the other; and a never-ending conflict is still going on between these two castes. Even now, Pallans refuse to take food and water from Paraya's and Chakkiliya's houses. Pallans are, however, said to have lived in primitive conditions of slavery in olden days. The Palla women used to expose their body above the waist; now all of them wear upper clothes and some wear *Ravikkai* (blouse). Mr. Thurston in "Castes and Tribes of Southern India" says that in the first quarter of the nineteenth century, the female converts to Christianity in the extreme south ventured, contrary to the old rules for the lowest castes, to clothe themselves above the waist. This innovation resulted in threats, violence and a series of disturbances. Later in 1859, Sir Charles Trevelyan, Governor of Madras interfered and granted permission to the women of lower caste to wear a cloth over the breasts and shoulders.

19. The Pallans have their own washermen and barbers, who are said to be mainly recruited from the Sozhia section, which, in consequence, holds an inferior position. Palla Vannans or Puthirai Vannans, as some times called, are washermen for Pallans and they are considered inferior to other washermen community. Curiously enough the Puthirai Vannan in this village is doing the duties of a dhobi as well as a barber. He does not wash the clothes of a Chakkiliyan.

Marriage customs

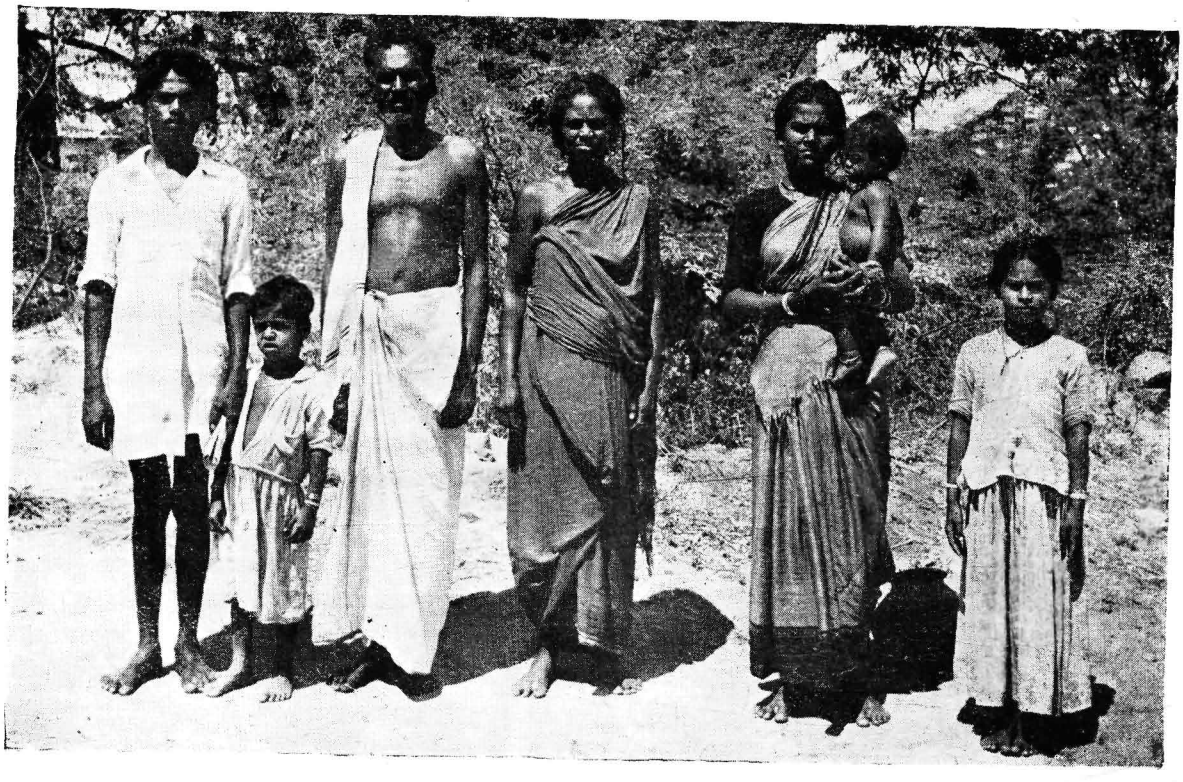
20. Pallans prefer marriages, as far as possible, within their close relations. Consanguinity of relationship is mostly found among the couples. The most preferred alliance for a boy is to seek the hands of his paternal aunt's daughter or maternal uncle's daughter. A majority of weddings take place between families either living in the village itself, or in the hamlet itself and other cases take place in villages not far apart. This is, as it should be, as marriage requires mutual acquaintance and knowledge between the parties of both the bride and the bridegroom. Very often the marrying partners also have previous family relations. The closest relation is that between cross-cousins. A man has his full claim over the hands of his paternal aunt's daughter or maternal uncle's daughter; if perhaps, the parents of the bride try to seek a bridegroom elsewhere, the boy asserts his claim by all means. Sometimes he appeals to "Caste Panchayat" which settles the affairs. Caste Panchayats are so powerful among Pallars that no person would dare to disobey its findings and decisions.

Parisam

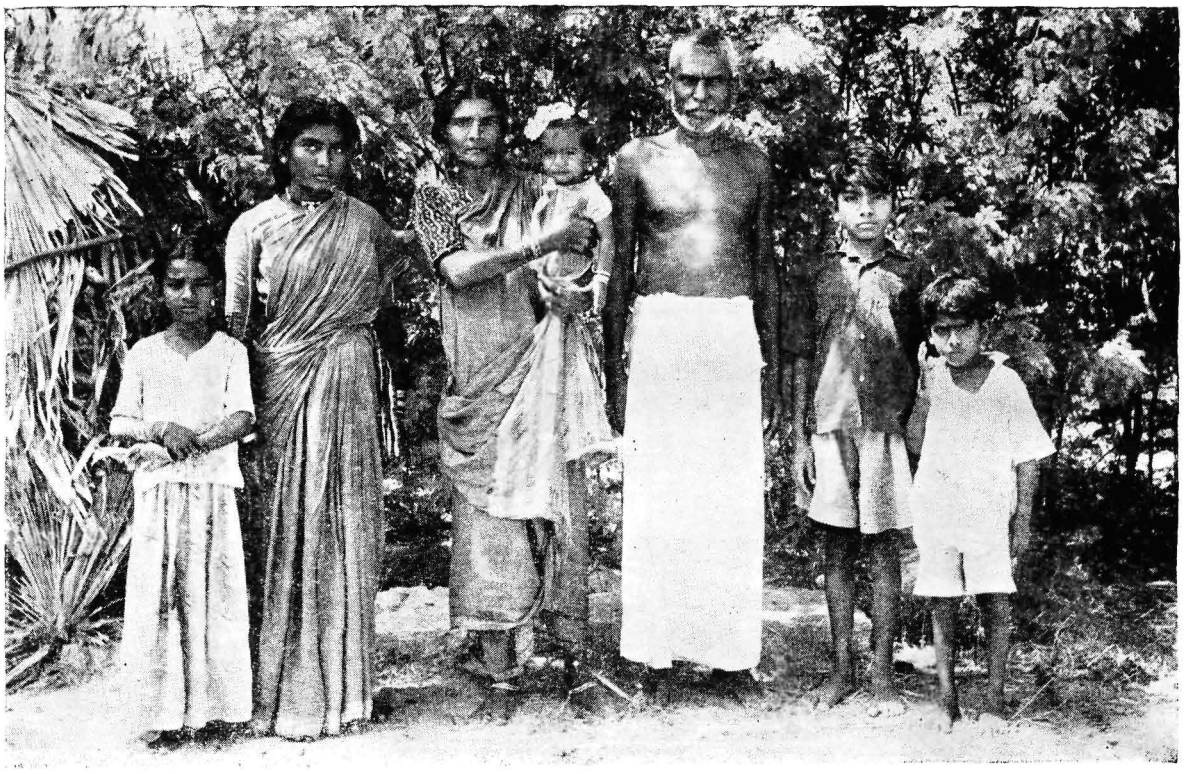
21. *Parisam* or Bride price is usually paid by the bridegroom's party to the bride, among Pallans; no payment is paid by the bride's party. Rupees ten and a half with some grains and coconuts comprise



A group of Pallars.



A Sembunattu Maravar family.



A Nadar family.



The Chakkiliyars.

the usual bride price; but the highest bride price is given now-a-days, of course, depending on the status of the parties concerned. Some pay Rs. 21.00 *i.e.*, double the usual bride price. The bride price goes even upto Rs. 1,000. Marriages among Pallans are settled and arranged as a rule by the parents of bridegroom and bride, but there are cases when the young couple make their own choice, generally as a result of illicit sexual relations. Anyway such occurrences are few and far between and they are condoned very often and the marriage becomes the best solution for the troubles. Among the Pallans the parents of bridegroom generally seek alliances and make their offer first and seldom does the bride's father make proposals. To make open proposals for a bridegroom from a girl is considered to be derogatory by the Pallans.

Betrothal

22. On an auspicious day, prior to the wedding, the parents of bridegroom go to the bride's house with close relatives, taking with them coconuts, flowers, turmeric, betel leaves etc. Kudumban or the Nattanmaikaran is invited to the occasion. The bridegroom's father or maternal uncle starts the proposals. Either of them tells the father of the girl that they intend to seek alliance with him and he also promises the amount of bride price. The bride's father in token of having agreed, receives the coconuts, flowers, turmeric, betel leaves from the parents of the bridegroom. He, in turn, gives coconuts, betel leaves etc., to the bridegroom's parents. A feast is held and near relatives only are invited. The groom's father gives the bride price to Kudumban who hands over the same to the bride's father. Usually it is a simple ceremony among Pallans. Some rich persons celebrate the betrothal in a bigger scale, employing *Melam* or music also.

Marriage

23. On the appointed day at sunrise, the bridegroom with his parents, brothers, sisters and close relatives goes to the bride's house. They take *Thali*, the marriage badge, new sarees and clothes, coconuts, turmeric, flowers etc., with them. Pooja is offered to Lord Vinayaga and the village deity before commencement of the wedding. A shed or pandhal constructed with green leaves and flowers is erected for the purpose of celebrating the wedding. The wedding is conducted by the Kudumban (leader of the caste) and no Brahmin priest is invited. The couple is dressed in new clothes and garlanded; they are made to sit facing east under the marriage *pandhal*. Kudumban and the parents of bride and bridegroom sit nearby. The Thali is placed on a plate and it is blessed by Kudumban and then by the elders of the community. Music or "Melam" is employed. The Kudumban takes the Thali and gives it to the bridegroom who ties it around the neck of the bride. Then the couple exchanges garlands. The parents of the bride and bridegroom and elders of the community bless the wedded couple. *Moi* or gifts are given to the bride and bridegroom by the relatives. The wedding is followed by a feast.

Death ceremony

24. A son has to do the rites, if the parents die. If a woman dies without a child, the husband does the ceremony. A Pallan priest performs the ceremony for Pallans and Brahmin priest is not invited to perform the death ceremony. As soon as a Pallan breathes his last, *Tarais* (a kind of long trumpet) and *Sangu* or a conch shell is blown in order to announce the sad news to the villagers. These sounds will continue without interruption from the moment of death till the end of all the obsequies. A lighted lamp known as *Agal* is placed near the dead body and this lamp is lighted, soon after the moment of death and continues till the end of ceremony. The dead body is taken in front of the house and is seated under a pandhal made of four plantain trees and green leaves. The corpse is shaved by the traditional barber of the caste and then it is bathed. After the toilet is over, the dead body is seated cross-legged. After some initial ceremonies, the nearest relations sometimes place new clothes over the corpse and then it is taken to the burial ground in an open palanquin decorated with green leaves and flowers. The dead body is carried to the burial ground by twelve bearers. The beating of drums and trumpets such as *Tarai*, *Urami*, and blowings of shells are the indications of the funeral procession; the bereaved and all the relatives follow the corpse to the burial ground. Only men join this procession and women are not allowed to follow the dead body. In the burial ground, the son or whoever does *Karumam* or the death rites, is shaved and he takes bath before performing the rites. Rice and water are placed by the relatives, in the mouth of the corpse and then it is laid in the grave on which stones and some thorny twigs are placed. An earthen pot full of water is placed on the right shoulder of the son, and he carries the pot three times round the grave. Each time that he reaches the head end thereof, a hole is made in the pot with a knife and after the third round, the pot is thrown down and

broken near the spot beneath which the head lies. Now the son places a lighted fire-brand and goes away without looking back. He then takes another bath and returns home along with the relatives. Certain other rituals are done on every day after death for sixteen days. On the sixteenth day, when the pollution is supposed to end, *Karumathi*, the final ceremony, is conducted, the nearest relations present the bereaved new clothes and Karumathi is followed by a feast, normally, a non–vegetarian one.

Funeral expenses

25. The notable feature among Pallans is that they spend more money on death ceremonies rather than weddings. There are many costly obligations imposed upon a chief mourner; conceit, vanity, and pressure of custom induce many Pallans to contract heavy debts beyond their means, in order to make a big show on such occasions. Even a poor man has to spend atleast Rs. 50; there are some cases where they spent more than five hundred rupees. Now-a-days, the Karumathi is performed not on the sixteenth day, but the ceremony is postponed to the harvest season, when most of the villagers find it easy to spend. Among Christians, the expenditure on a death ceremony is comparatively low, ranging from Rs. 10 to Rs. 100. They bury the dead bodies, after prayers in the Church. The Pastor performs the function. The death ceremonies among Vellalas, Brahmins, Maravars and Chettiars are completely different and they are conducted either by Brahmin Purohits or by barbers of the caste.

Maravars

26. Adjoining the Meenakshi Temple and Village Chavadi in the main village, rows of tiled houses are seen, where caste Hindus live. Among these caste Hindus, Maravars are the chief community and they are traditionally cultivators. They belong to a sub-division of Sembunattu Maravars, which is claimed to be the superior of other sub-divisions. The other major sub-divisions are Kondayankatti, Appanur Nattu, Agatha, Oriyar, Uppukottai, Kuruchi-kattu. The Maravars are the natives of the soil and the native chieftains of Ramnad, Sivaganga, Sattur of Ramnad district are Sembunattu Maravars. The traditional account on their origin runs as follows:

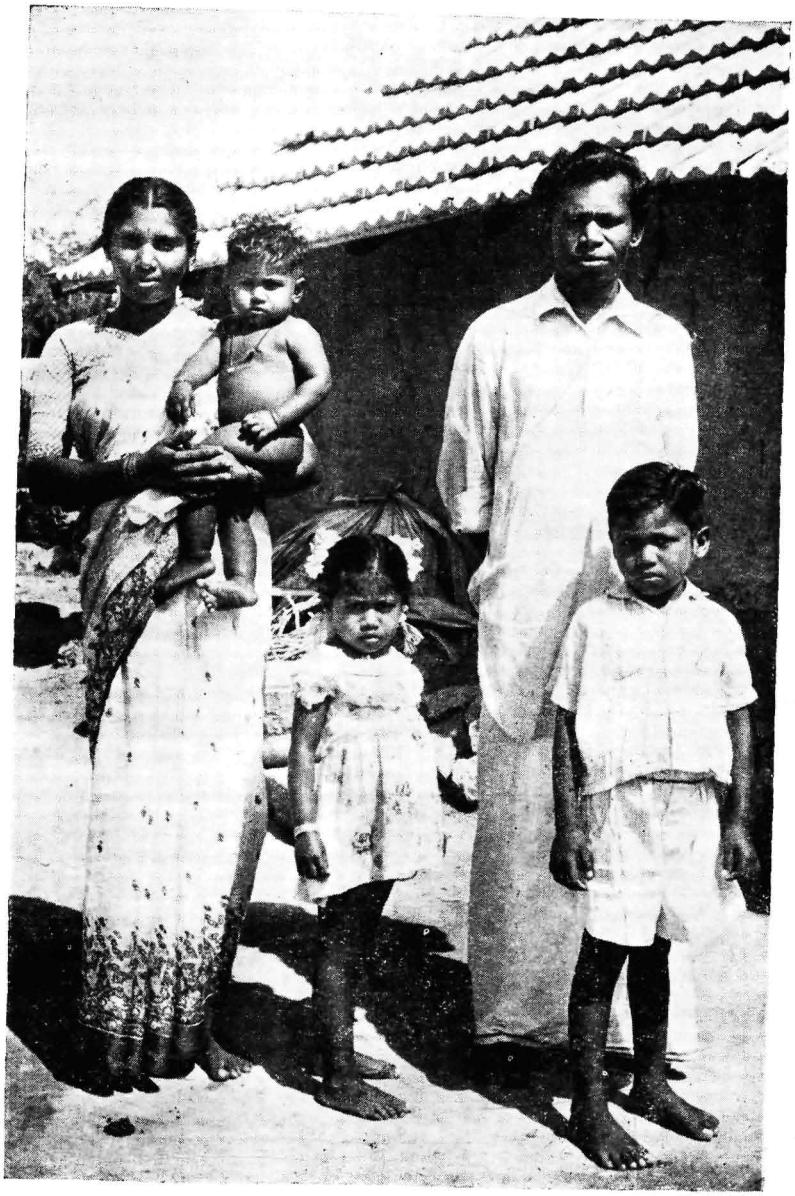
Once upon a time the Rishi Gauthama left his house and went abroad on some business. Devendra took advantage of his absence to debauch his wife and three male children were the result. When the Rishi returned, one of the three was frightened and hid himself behind the door. He was thence-forward called Kallan, as he acted like a kallan or robber. Another climbed up a tree, and he was called Maravan from *Maram*, a tree. But the third put on a bold defiant look and held his ground, hence the name *Ahamudaiyan* or the possessor of pride. These three castes Kallars, Maravars and Agamudaiyars are referred to as *Mukkulathar* or three clans. Maravars are Saivites and they also worship demon gods such as Ayyanar, Karuppuswamy and Mariamman. They are having a good physique, with fierce look. It is commonly said that they were lawless and turbulent people indulging in robbery and fighting; however, the Maravars of this village are much law abiding and they pursue peaceful occupations.

Exogamy

27. Maravars have endogamous sub-divisions and exogamous *Kilais* or groups. They follow the rules of consanguinity and exogamous Kilai governs their marital alliance. It is said that exogamy or marrying out is the custom which forbids the members of a particular social group, usually supposed to be descended from a common ancestor, or to be associated with a certain locality, to marry anyone who is a member of the same group. An exogamous division, therefore, is a group outside of which its members must marry. A man acquires Kilai from his mother and not from father. Among Maravars, a man cannot marry the daughter of his sister, as Brahmins and Vellalas do. The usual match is between a boy and his maternal uncle's daughter. Monogamy is the general rule among them. When there is a total absence of prospect of issue by the first wife, then a second wife is taken. Widow-remarriage is common and the widow very often marries the younger brother or cousin brother of the deceased husband.

Wedding

28. Weddings are celebrated in the bridegroom's residence and the bride is brought on the previous night. On the wedding day early at sun-rise, the couple is dressed in new clothes and they are seated facing the east. The Thali is tied around the neck of the bride by the bridegroom assisted by his sister. The couple exchanges garlands and worships Lord Ganesa soon after marriage. So very often they are taken on a procession to the temple. The Nattanmai-karan officiates as a priest. The guests are served with



Family of a Catholic Pallar convert.



Pallar women.

a feast. Maravars usually bury their dead; they do not observe *Shrardha* or annual ceremonies, as Brahmins and Asaris do.

Chettiars

29. There are fourteen families of Saluppans, all living in the hamlet of Nallanchettipatti. They take the title of Chetty or Chettiar. Chettis generally live on trade everywhere but the Saluppa Chettis of Golwarpatti attend to cultivation. The traditional occupation of Saluppans is said to be weaving of gunny bags and the coarsest kinds of fabrics. It is believed that these families would have migrated from the adjoining district of Tirunelveli. They talk Telugu but none of them is able to read or write. It is said that the Chettis of this village are cultivating fields or working as agricultural labourers for generations and weaving of gunny bags is unknown among them. The etymology of the caste name is explained in this way: Saluppan or Sanappan is the Tamil equivalent of *Janappan* (Telugu) which is derived from *Janappa* meaning the sun hemp (*crotolaria juncea*). Mr. W. Francis, in his Census Report of 1901 says that they were, " originally a section of the Balijas, but they have now developed into a distinct caste. They seem to have been called Janappan, because they manufactured gunny-bags of hemp (Janappa) fibre. In Tamil they are called Saluppa Chettis, Saluppan being the Tamil form of Janappan. Some of them have taken to calling themselves *Desayis or Desadhipathis* (rulers of countries) and say they are Balijas. They do not wear the sacred thread. The caste usually speaks Telugu, but in Madura there is a section, the women of which speak Tamil, and also are debarred from taking part in religious ceremonies and, therefore, apparently belonged originally to some other caste." Originally they were merely manufacturers of gunny-bags out of hemp Janappa or (*crotalaria juncea*) and so obtained their name. But they are now met with as *Dasaris* or religious beggars, sweetmeat-sellers and hawkers of English clothes and other goods. By the time they have obtained to the last honourable profession, they assume to be Balijas. The Saluppans say that they have twenty-four gothras, which are divided into groups of sixteen and eight. Marriage is forbidden between members of the same group, but permitted between members of the sixteen and eight gothras. In their marriage customs, those who live in the Telugu country follow the Telugu puranic form, while those who have settled in the Tamil country have adopted some of the marriage rites thereof. There are both Saivites and Vaishnavites among these people, and the Chettiars of Golwarpatti are Saivites. These people, economically not better off, do not command any influence in village affairs.

Kammalars

30. Twenty-eight families of Kammalars are found in Golwarpatti. They are of artisan class, who are essential to the village community. They are mainly divided into five sections based on their occupations, viz., *Thattans* (goldsmiths) *Kollans* (black-smiths) *Thachchans* (carpenters), *Kannans* (brass-smiths) and *Kal-thachchans* (stone masons). Goldsmiths, carpenters and blacksmiths are found in this village. The carpenters hold a place next to blacksmiths. They make and repair ploughs and yokes for the oxen. They make doors, door-steps, windows, etc., for a dwelling. Formerly, they were paid annually by grain but, of late, they are paid in cash. These artisans do not find full time work throughout the year. Kammalans take the title of Asari or Achari. Goldsmiths usually prefer *Paththar* to Asari. They adopt these titles imitating the Brahmins, which correspond to the Brahminic *Acharya* and *Bhatta*. They also call themselves Visva-Brahmins and claim superiority over Brahmins on the tradition that they themselves are the only true Brahmins and are descended from Visvakarma, the architect of the Gods. They wear *Poonool* or sacred thread which they usually do on Avani Avittam day, which falls in the month of Avani (August-September). However, they do not observe a regular *Upanayanam* or investiture ceremony on the Brahmin model. The dead among them are usually buried and not burnt and the pollution lasts for a period of sixteen days which is common among Non-brahmin castes. Very often they employ Brahmin priests. Kammalans are said to be the leaders of the left hand faction. They are Saivites and Goddess Sivakami, consort of Siva, is their caste deity. They always wear their sectarian mark of sacred ash.

Occupation

31. Kammalars of this village have taken up cultivation as their secondary means of livelihood, since they do not find job throughout the year. Only on marriage seasons, goldsmiths are having work. Carpenters and Blacksmiths have full work on hand only during the ploughing seasons. The villagers generally complain that Asaris, as a class, cannot be relied upon and punctuality is a virtue absolutely foreign to their nature. It is alleged that goldsmiths too are not free from dishonesty and they do not

hesitate to tamper with gold or silver material entrusted with them. It is also said that they do not swindle much and they restrict their pilfering only to a small percentage.

Pillai

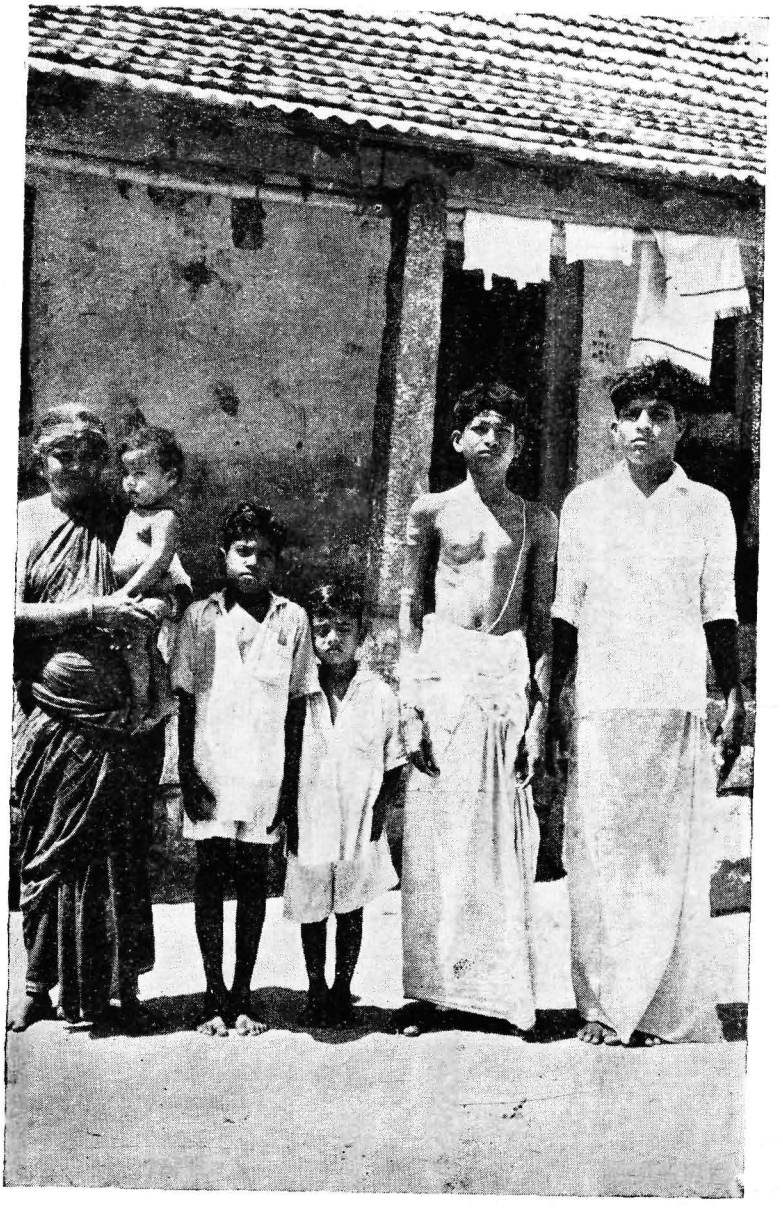
32. Vellalas, the agricultural caste people, though numerically not strong enough, command influence and respect. The title of Vellalas is 'Pillai' (son-of god) and some sub-castes of them are vegetarians by tradition and birth. In Golwarpatti, however, all the Pillai families are non-vegetarians and they belong to the sub-divisions of 'Illathu Pillai' and 'Isai Pillai'. According to the Gazetteer of Madurai district, the word Vellalar is derived from *Velanmai*; (*Vellam* or water plus *anmai* or management) meaning cultivation or tillage. Almost all Vellala families here own lands and cultivate themselves. The Village Headman (Munsiff) and Karnam in Golwarpatti belong to Vellala caste and by virtue of this they command much influence and respect from all classes of people in the village. Of course, they are key figures in any village; the Headman's role is indispensable and he represents the village to the Government and vice-versa. The Village Karnam keeps cultivation accounts for each patta and sends condition of crops for assessment of land tax. Vellalas are somewhat advanced in regard to literacy and education also; they have the aptitude for accurate accounting and people commonly call these Vellalas *Kanakka Pillais* meaning accountants. Pillai, meaning child, is primarily the title of Vellalas, but in recent Censuses it has been returned as the title of a number of classes which include Agamudaiyan, Ambalakkaran, Golla, Idayan, Naiyar, Nokkan, Panichavan, Panikkan, Parayan, Saiyakkaran, Sembadavan and Senaikkudaiyan. A major section of Pillais in Golwarpatti are Panikkars or Illathu Pillais (*Illam Vellalas*).

Illathu Pillai

33. It is said that the name 'Illam Vellala' which has been assumed by some Panikkans in the Tamil country, whose exogamous sects are called 'Illam Panikkar', meaning teacher or worker, has been recorded in the Malayalam country as the title of barbers, Kammalan, Maran Nayar, Panan and Parayan. A class of people called Panikkan are settled in the Madurai and Tinneveli districts. Some of them are barbers to Shanans. Others have taken to weaving as profession and will not intermarry with those who are employed as barbers. 'The Panikkars are', as Mr. Francis writes 'weavers, agriculturists and traders'. They employ Brahmins as priests, but these are apparently not received on terms of equality by other Brahmins. The Panikkars now frequently call themselves Illam Vellalas, and change their title in deeds and official papers from Panikkan to Pillai. They are also taking to wearing the sacred thread and giving up eating meat. The caste is divided into three *Vagais* or endogamous sects, *viz.*, Mital, Pattanam and Malayalam, and each of these again has five partly exogamous septs or illams (*families*) *viz.*, Mutt illam, Toranatt illam, Pallikk illam, Manjanatt illam and Soliyam illam. It is stated that the Mital and Pattanam sections will eat together though they do not intermarry, but that the Malayalam section can neither dine nor marry into the other two. The occurrence of Malayalam as the name of a sub-division and of the Malayalam word illam as that of the exogamous sects would seem to indicate that the Panikkans are immigrants from the west coast into the Tamil country. It must be admitted that Illathu Pillais are not to be strictly classified under Vellalas, but for several decades Panikkans called themselves 'Pillais' and pretend that they belong to Vellala caste, although their claim has no substantive proof. Of the similar sects coming under 'Vellalas', the Census of India 1901 Report says, "In addition to all these divisions and sub-divisions of the Vellala caste proper, there are now-a-days many groups which really belong to quite distinct castes but which call themselves Vellalas, and pretend that they belong to that caste, although in origin they had no connection with it. These nominally cannot intermarry with any of the genuine Vellalas, but the caste is so widely diffused that it cannot protect itself against these invasions, and after a few generations the origin of the new recruits is forgotten and they have no difficulty in passing themselves off as real members of the community. Instances of members of other castes who have assumed the name and position of the Vellalas are the Vettuva Vellalas, who are really Vettuvans, the Puluva Vellalas, who are only Puluvans, the illam Vellalas who are Panikkans". The Illathu Pillai of this village are believed to have migrated from the *Nanjil Nadu* or the Kanyakumari district, the transferred territory from Kerala. They are mostly cultivators and agricultural labourers.

Health and sanitation

34. Pallar's habitations usually lack good sanitation and Golwarpatti is not an exception. With the clustered huts arranged in zig-zag manner and the



The Brahmin family in the main hamlet.



A street scene in Settudayanpatti hamlet.



Another street scene in Sundarakudumbanpatti.

narrow lanes and streets, the sanitary arrangements and environmental hygiene are very poor. Drainage facilities are totally absent; the village suffers from bad sanitation. Drinking water supply is inadequate and unsatisfactory. The streets and lanes are not clean; in the rainy season, water stagnates everywhere. Very often these little cess pools are the breeding centres of mosquitoes and flies. No arrangements are there in the village to clean the streets or to remove the human waste. People do not use latrines constructed under the Community Development Scheme and they answer the calls of nature on the bank of the big tank and the fields. Arjuna river is used for bathing as well as drinking purposes. Dirty clothes are also washed in the river. *Ooranis* or ponds are not found in this village.

Drinking water

35. The Arjuna river, besides being a source of irrigation, provides drinking water for all the hamlets of the village. It is distressing to note that this water is largely contaminated in the absence of any protection. The Gowsika river, a tributary of Arjuna river which joins just near the Golwarpatti main village gets contaminated since the drainage and other municipal wastes of Virudhunagar are let into this stream. A few wells were dug under the various Rural Water Supply Schemes of the State Government but to no purpose; water turned brackish. In only one hamlet, water seems to be palatable; on the whole, the water supply is quite inadequate and protected water supply is an urgent necessity.

Medical assistance

36. Lack of medical relief and preventive or curative care is another bad feature of the village. No medical practitioner is there in Golwarpatti—either qualified or semi-qualified. People take native medicines for minor ailments; at times of emergency they rush to the hospital at Sattur, eight miles away. There is no Primary Health Centre and any dispensary in the village. Maternity Assistant from the nearby Primary Health Centre is expected to attend to delivery cases in the village, but mostly deliveries are attended to by fellow women only. There are no midwives in the village and it is rare that people go to hospitals for delivery. If a child shows some symptoms of disease, Pallans generally do not go in for medicine; they take the child to the *pujari* or priest who will recite some *manthras* and drive away the evil spirits. In short, the unsatisfactory sanitary conditions, contaminated water, the low consumption of nutritive food and superstitious belief leave the villagers exposed to various diseases. Smallpox and chickenpox were once widely prevalent in Golwarpatti, but in recent years the incidence is somewhat low. The importance of environmental hygiene is felt by some educated persons only. Diarrhoea, dysentery and such digestive disorders are some of the other common diseases of the village and these are especially more common among infants and children. The incidence of diarrhoea is said to be high in the monsoon, the probable reason being the contaminated water of the Arjuna river on account of the surface and subsoil drainage which increases the water-borne diseases and infections of the above type. No disease of an epidemic nature like Cholera, Plague etc., are prevalent, the last Cholera epidemic being in 1957. Ancillary data gathered during the Socio-Economic Survey provide some idea regarding the extent of medical assistance availed of by the people of Golwarpatti.

The results of enquiry reveal that out of 501 households, deliveries were done in 450 households, without any medical assistance. Only in 25 cases, expectant mothers were admitted in the hospital and only 26 cases were confined with the help of qualified midwife at home. There is no midwife in the village. The visits of the qualified midwife from the nearby Primary Health Centre are few and far between. Some elderly women attend to delivery. There is not a single instance where confinement was done by bringing doctor home; the doctors and qualified maternity assistants are available in Sattur, eight miles away. At times of emergency, women are taken to Sattur by bullock-carts and admitted in the Government Hospital for delivery. Table No. III furnishes the different types of medical treatment prevailing in this village.

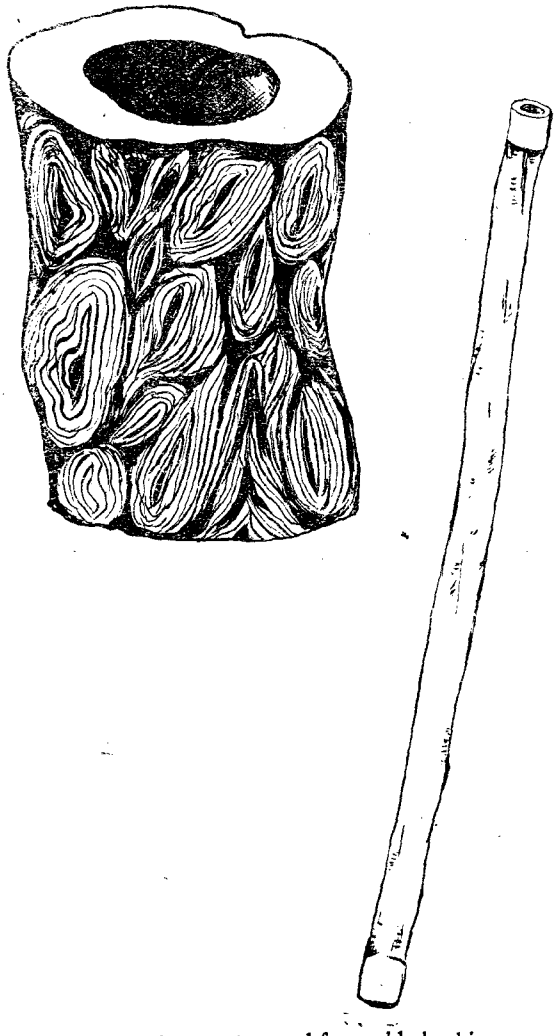
TABLE No. III

Medical care

	No. of maternity cases		Ordinary medical treatment		
	Confined in hospital	Confined by qualified midwife at home	Allopathic	Homeopathic	Native medicines
(1)	(2)	(3)	(4)	(5)	(6)
Pallar	20	14	366	...	197
Chakkiliyan	...	...	5	...	2
Puthirai Vannan	...	...	2	...	1
Vannan	...	1	4	...	1
Vellalar	1	2	10	...	4
Asari	...	...	8	...	...
Chettiar	...	...	13	...	11
Brahmin	...	1	1	...	...
Maravar	...	2	12	1	6
Idayar	...	...	1	...	1
Nadar	...	1	1	...	1
Roman Catholics	3	5	32	1	19
Protestants	1	...	41	...	20
Total ...	**25**	**26**	**496**	**2**	**263**

Food habits

37. Rice is not the only food of the villagers and they also take millets in large quantities such as cumbu, ragi, varagu etc. Kanjee *i.e.*, rice or millet gruel in the morning, a more substantial meal at noon and supper after sun-set form the principal meals of villagers but among poor agricultural coolies, the noon meal also consists of Kanjee and only the night meal is a substantial one. They cook only once, in the night. The rice consumed is of coarse type,



The wooden mortar used for paddy-husking

mostly hand-pounded. There is no rice-mill in the village nor anywhere in the vicinity of five or six miles around. Table No. IV reveals the dietary pattern of the villagers. While 13 households out of 501 households have two meals a day, the rest, *viz.*, 488 have three meals in a day. Except only one Brahmin household, the entire population are non-vegetarians. The diet of the villagers consists of mostly millets. Except one Protestant Christian family, all the other people take millet grains in addition to rice.

Housing

38. Thatched huts are almost the rule in Harijan villages, and the dwellings in Golwarpatti are no exception to them. A majority of Pallar houses are quite small in size and they have mud walls plus a thatch of palmyrah or coconut leaves. The walls are generally of low height ranging from three to five feet and one cannot easily enter a Pallan's house without lowering one's head. A vast majority of the dwellings are nothing but tiny huts of low mud walls. The houses of caste Hindus are generally of stone or brick with tiled or thatched roof. Only country bricks are used for the construction. Out of 499 houses, 435 houses are mud houses, the percentage being 87. Only 62 houses have stone walls and brick walls are found in two houses. Stones and bricks are not locally available and are brought from outside. 87 per cent of the houses have thatched roofs, the leaves of palmyra, straw of paddy and millets being utilised for this purpose. Tiled houses number 28 while zinc sheet is used as roof material in 25 houses. As a rule, almost all the houses in Golwarpatti are single roomed. 461 houses out of 499 have only one room with no separate kitchen, 37 houses have two rooms, and only one house has three rooms.

A window is a rare thing to be found in the huts and the huts receive light and air only through the doors. All the houses as a rule have mud floor and it is frequently covered by cowdung. Due to congestion of houses in limited space, the surroundings of the huts are always dirty; and in rainy days the sanitation is at its worst. Most of the huts have wet walls and floors in the rainy seasons, as rain waters are not drained away in the absence of any drainage facilities. The houses of caste Hindus are somewhat better; the roof of their dwelling is either tiled or thatched. Storeyed houses are a rare phenomenon in Golwarpatti.

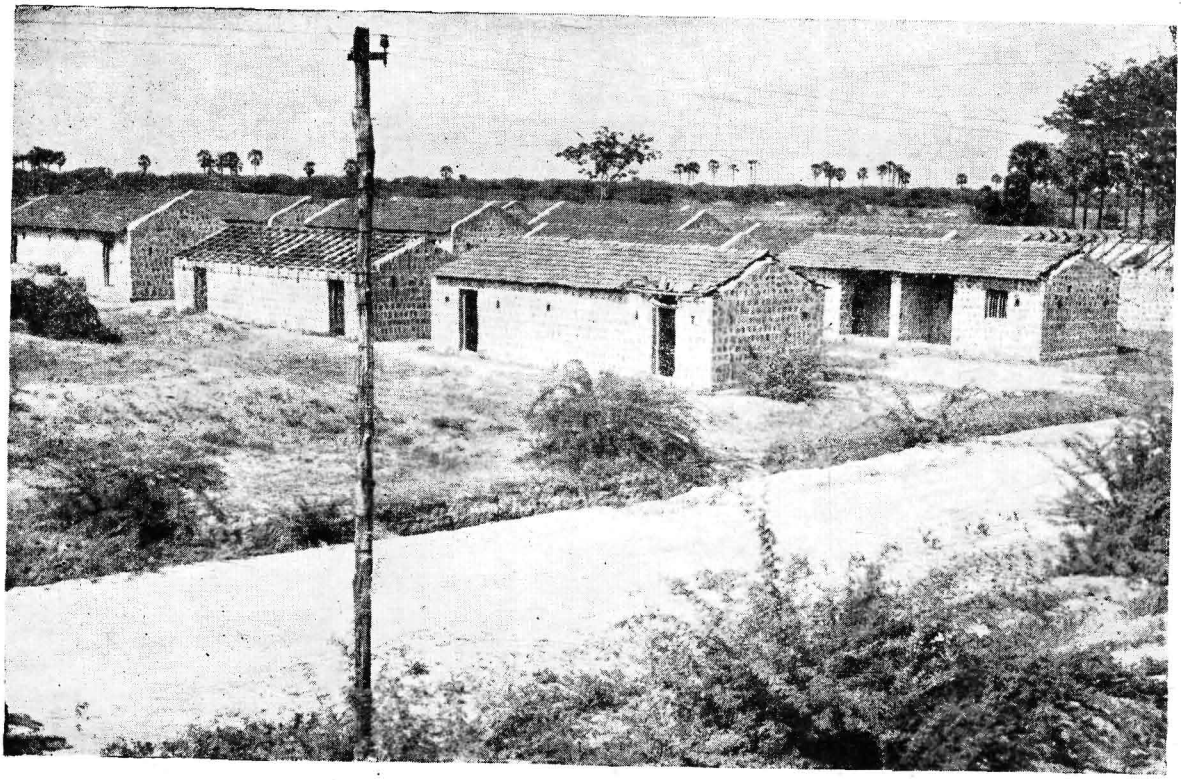
TABLE No. IV

Diet and food habits

Community	Total No. of house-holds	No. of Vegetarian households	No. of Non-vegetarian households	No. of 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)
Pallar	368	...	368	368	...	368	...	...	4	364
Chakkiliyan	5	...	5	5	...	5	...	...	1	4
Puthirai Vannan	2	...	2	2	...	2	...	...	...	2
Vannan	4	...	4	4	...	4	...	...	...	4
Vellalar	10	...	10	10	...	10	...	...	2	8
Kammalar	8	...	8	8	...	8	...	...	2	6
Chettiar	14	...	14	14	...	14	...	...	...	14
Brahmin	1	1	...	1	...	1	...	...	...	1
Maravar	13	...	13	13	...	13	...	...	2	11
Idayar	1	...	1	1	...	1	...	...	...	1
Nadar	1	...	1	1	...	1	...	...	1	...
Roman Gatholics	33	...	33	33	...	33	...	...	1	32
Protestants	41	...	41	41	...	40	...	...	...	41
Total	**501**	**1**	**500**	**501**	...	**500**	...	...	**13**	**488**



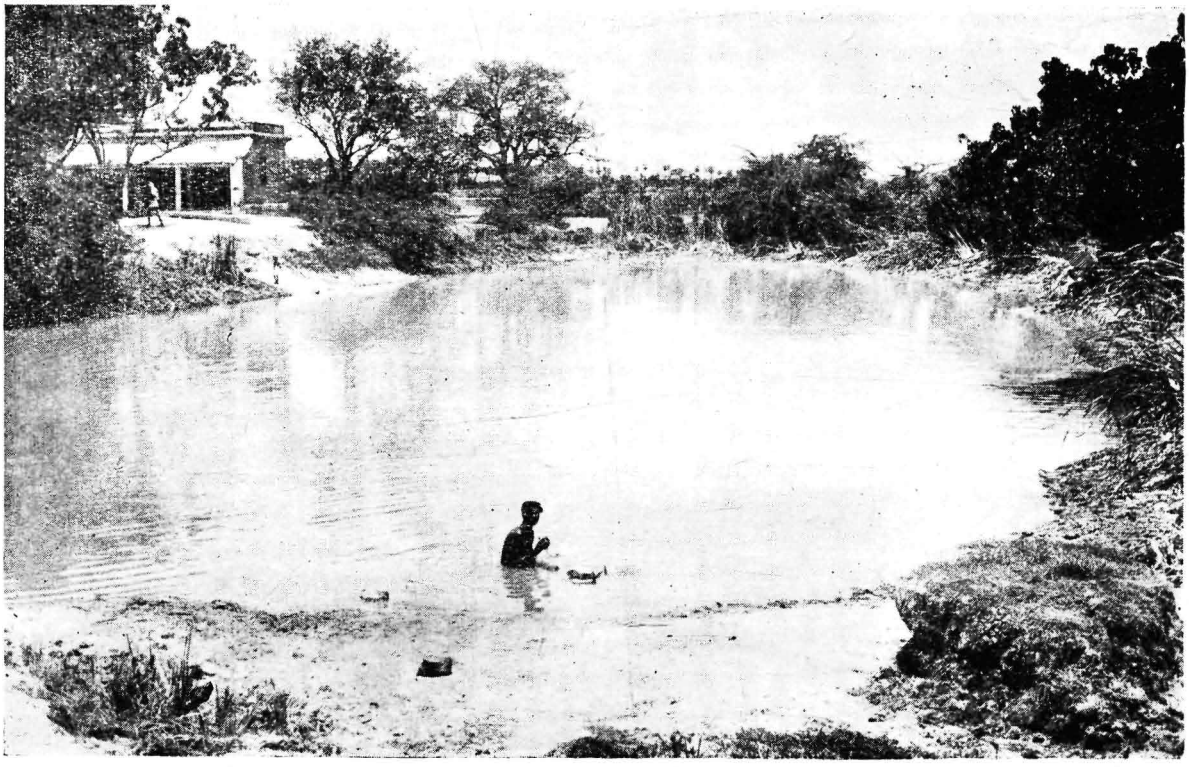
The tiled dwellings occupied by the middle class in the village.



New housing colony for Harijans in the village.



A cluster of poor mens' dwellings in a drab and dull-looking surrounding.

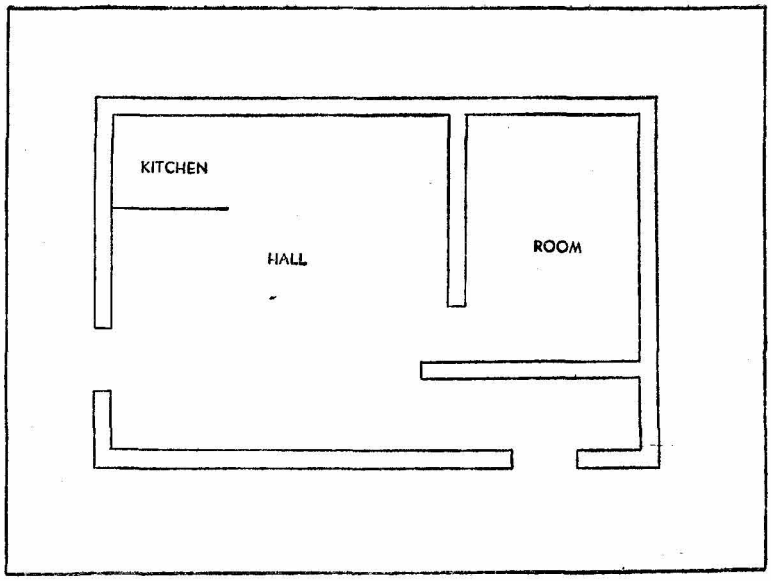


The bathing pond.

Dwellings and ground plans

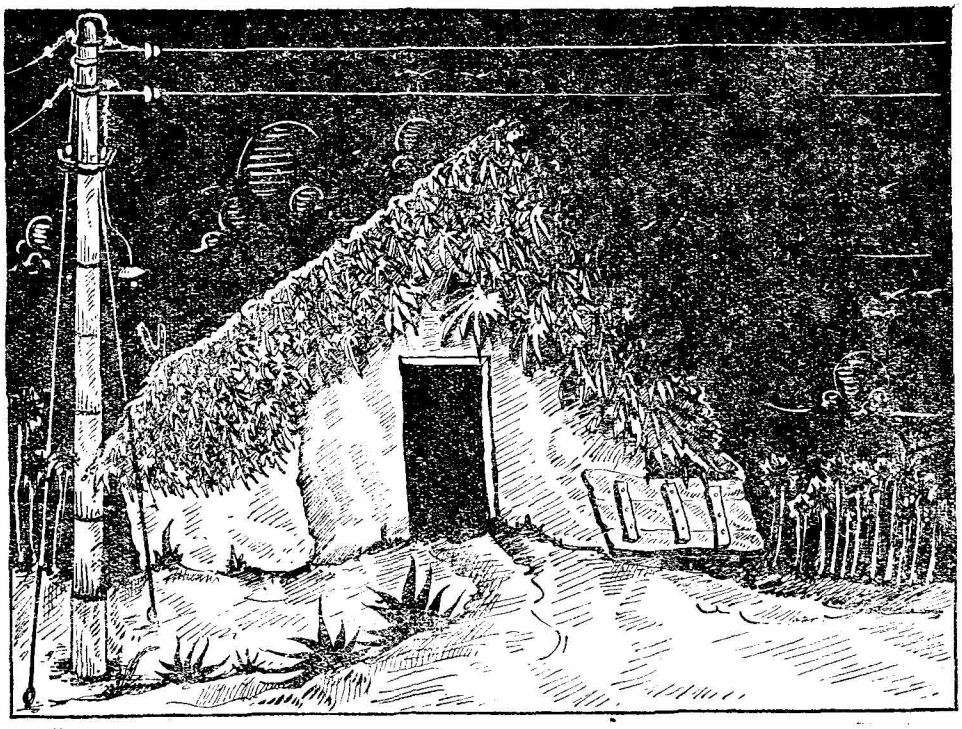


A thatched hut of a Thevar

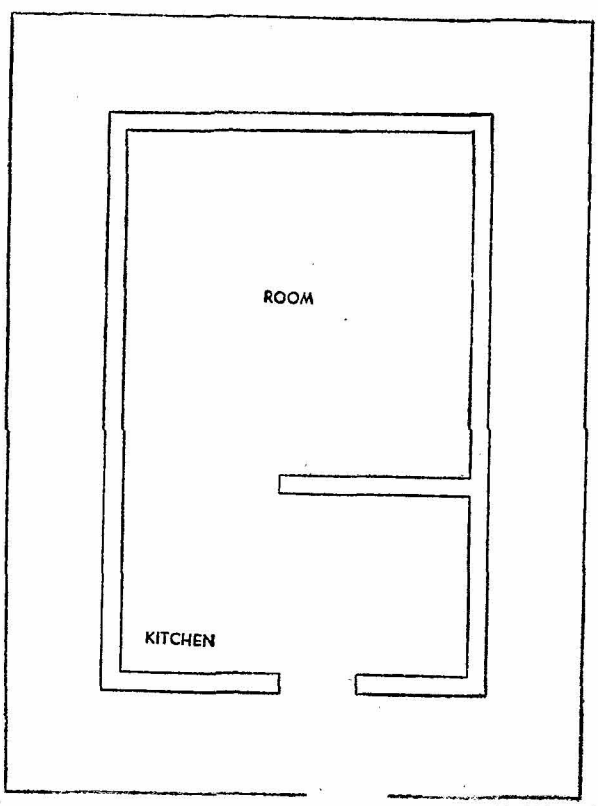


Ground plan of the house

Dwellings and ground plans (contd.)



The dwelling of a Parayan



Ground plan of the Parayar hut

TABLE No. V

Households by number of rooms and by number of persons

Community	Total No. of house-holds	Total No. of family mem-bers	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four or more rooms	
			House-holds	Mem-bers	House-holds	Mem-bers	House-holds	Mem-bers	House-holds	Mem-bers	House-holds	Members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Pallar	368	1,463	2	7	345	1,343	20	108	1	5	...	...
Chakkiliyan	5	26	...	...	5	26	...	...	...	...	...	...
Puthirai Vannan	2	21	...	...	2	21	...	...	...	...	...	...
Vannan	4	22	...	...	4	22	...	...	...	...	...	...
Vellalar	10	30	...	...	8	22	2	8	...	...	...	...
Kammalar	8	28	...	...	6	19	2	9	...	...	...	...
Chettiar	14	53	...	...	13	47	1	6	...	...	...	...
Brahmin	1	5	...	...	1	5	...	...	...	...	...	...
Maravar	13	50	...	...	12	44	1	6	...	...	...	...
Idayar	1	2	...	...	1	2	...	...	...	...	...	...
Nadar	1	7	...	...	1	7	...	...	...	...	...	...
Roman Catholics	33	126	...	...	29	108	4	18	...	...	...	...
Protestants	41	180	...	...	34	141	7	39	...	...	...	...
Total	**501**	**2,013**	**2***	**7**	**461**	**1,807**	**37**	**194**	**1**	**5**	...	...

* Houseless

Caste Hindus keep their homes clean and tidy, both inside and outside. The houses are generally small in size both in Harijan quarters and outside. The space inside is very limited and quite insufficient for all the family members to sleep inside. It is a common sight to see people use *chavadis* and other public places for nights' repose. There are some people, who usually sleep under the greenwood tree which serves much better than any dwelling in summer days.

Building materials

39. People largely use straw of paddy and millets for thatching their houses and straw is available in plenty. Along the banks of the big tank of Golwarpatti, we find a large amount of black soil with a clayey sub-stratum beneath, known as *Vandal* (வண்டல்) in Tamil. This soil is used for mud walls of a large number of dwellings.

House types

40. Only 12 houses have terraced flat roof and 28 have tiled roof. The figures given below indicate the type of wall and roof of the dwellings.

Total No. of houses	Wall		Roof	
	Material	No. of houses	Material	No. of houses
(1)	(2)	(3)	(4)	(5)
499	Mud	435	Thatched	434
	Stone	62	Tiled	28
	Brick	2	Terraced flat roof	12
			Others (zinc, concrete etc.)	25
		499		**499**

Stone houses number 62 and only 2 are brick houses. There is no brick-kiln in the village, nor in the near vicinity.

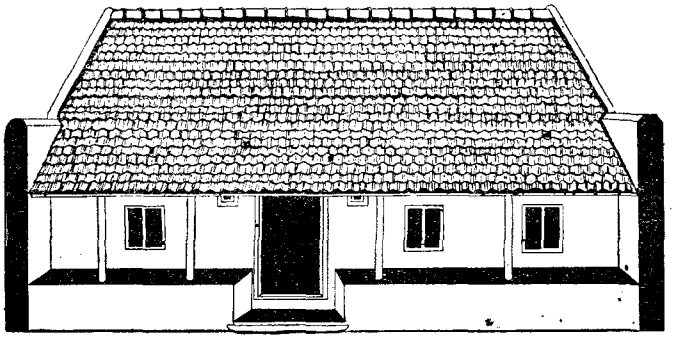
TABLE No. VI

House types

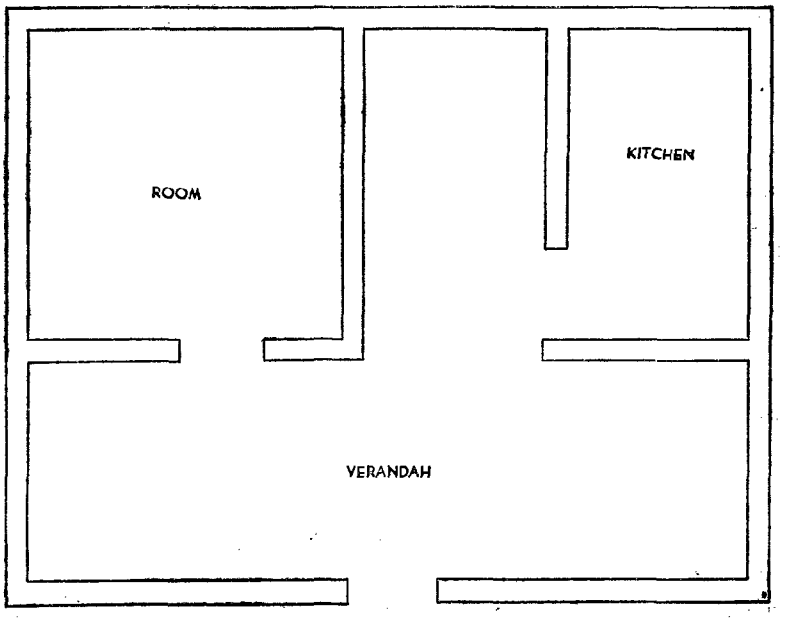
Community	No. of houses occupied by each community	No. of houses with the roofs made of						No. of houses with walls built of			No. of houses with	
		Terraced houses	Country tiles	Concrete	Zinc sheet	Straw or grass	Palmyra leaves	Mud	Bricks	Stone	Mud floor	Brick floor
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Pallar	366	11	16	7	...	38	294	332	...	34	332	34
Chakkiliyan	5	...	...	...	...	...	5	5	...	...	5	...
Puthirai Vannan	2	...	...	...	...	...	2	2	...	...	2	...
Vannan	4	...	...	...	...	...	4	4	...	...	4	...
Vellalar	10	1	1	3	1	...	4	5	...	5	5	5
Kammalar	8	...	2	...	...	...	6	6	...	2	6	2
Chettiar	14	...	2	1	...	...	11	11	2	1	11	3
Brahmin	1	...	1	...	...	...	...	...	...	1	...	1
Maravar	13	...	...	1	...	...	12	12	...	1	12	1
Idayar	1	...	...	...	...	...	1	1	...	...	1	...
Nadar	1	...	...	...	...	...	1	1	...	...	1	...
Roman Catholics	33	...	4	8	...	1	20	21	...	12	26	7
Protestants	41	...	2	4	...	...	35	35	...	6	35	6
Total	**499**	**12**	**28**	**24**	**1**	**39**	**395**	**435**	**2**	**62**	**440**	**59**

The Statement below goes to show how small is the ground area in a majority of houses in Golwarpatti.

Plinth area in square feet (1)	Total No. of houses (2)	Percentage to total (3)
Upto 50 sq. feet	1	0.2
51–100	61	12.2
101–150	95	19.0
151–200	118	23.7
201–500	214	42.9
501–1,000	10	2.0
More than 1,000	...	...
Total	**499**	**100.0**



A spacious tiled house of a Christian Pallar

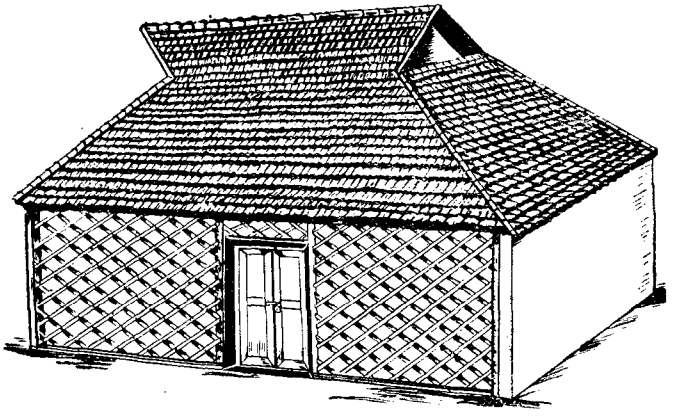


Ground plan of Pallar house (Thanipulinaickenpatti)

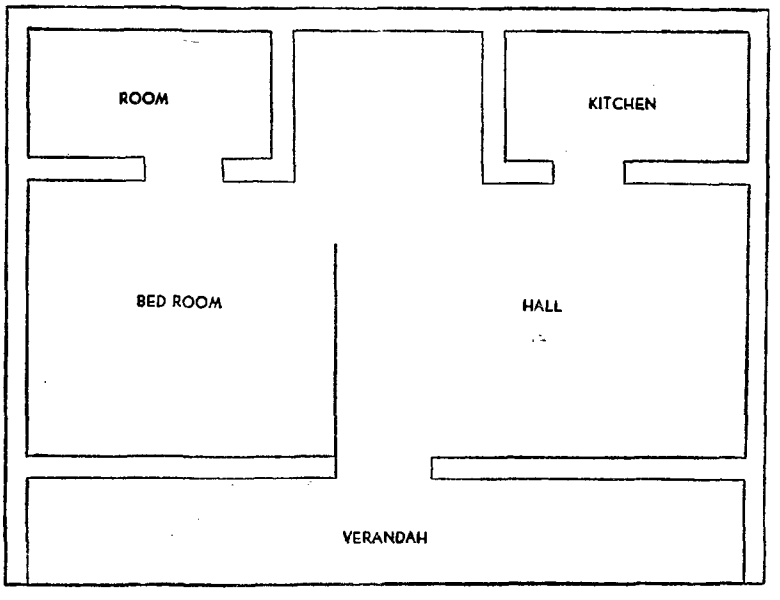
It may be seen that as many as 62 houses out of 499 *i.e.*, 12.4 per cent have the floor area of 100 sq.ft. or less and there is no house with plinth area exceeding 1,000 sq.ft. Only ten houses have area ranging from 500 to 1,000 sq.ft. One can very well imagine, how tiny are the houses in Golwarpatti. Since Independence a marked change in the housing conditions among Pallans has come to stay. Colonies of tiled houses have been built for Pallans in the hamlets of Settudayanpatti, Sundarakudumbanpatti, Piravipatti, Thanipulinaickenpatti, Sivandhipatti and Golwarpatti. The houses are stone-walled with tiled roof and cement floor. The houses are well ventilated. There is a separate hall, a verandah, a kitchen and a bath room. The cost of a house is appproximately Rs. 1,000 of which Rs. 500 was given as subsidy and a loan of Rs. 250 was also given to each beneficiary.

Material culture

41. Golwarpatti is connected by frequent bus service to Sattur and this has led the villagers to have more contact with urban ways of living. As already stated the village is situated near three chief industrial towns viz., Sattur, Sivakasi and Virudhunagar and people visit these places more frequently than before. Spread of modern education and urbanization are two factors which grow together. In addition to the age-old bullock carts, there are four bicycles in the village owned by two Hindu Pallans, one Catholic Pallan and one Chettiar. Buses and jeeps are not uncommon sights. The villagers frequent the cinema and circus shows in the towns. Curiously nobody has yet purchased a radio but it is likely that a radio will find its place, soon in the house of some educated



The tiled house a Thevar



Ground plan of Pallar house (Christian Pallar)

person or an enterprising cultivator. The mode of dress is changing and wearing of pants, trousers, etc., is common among youngsters. There is no tailor in the village but people send their clothes for stitching to a tailor in Sattur. Restaurant or tea hotel, was once an unknown phenomenon in this village but now the villagers patronize the small restaurant opened recently in the main village. Drinking of coffee and

tea has come to stay. Wearing of chappals is gaining ground among the villagers and the ancillary data collected during the survey have revealed that chappals and shoes are in use in 149 households, out of 501 households ; 40 persons wear locally made chappals, whereas 109 members have purchased from nearby towns. Sixty persons have torch lights with them and 13 houses are electrified at the time of our survey, of which 7 belong to Hindu Pallans. Hurricane lanterns or kerosene lamps are in use in 493 households. Furniture was acquired within five years in several households. The details of possession of various consumer goods are shown in Table No. VIII. We see quite a few people wearing wrist watches and sun glasses. Quite a number of youngsters possess fountain pens. The Community Centre in the hamlet of Sundarakudumbanpatti has brought the Sewing Machine to this village ; young girls are taught to cut and stitch clothes. Children and girls are better dressed now than before. Use of soap, cosmetics etc., is also creeping in among the village folk. The ways of living are on the whole in a process of change and contact with urban society accelerates the change. The village is participating to an increasing extent in the wider urban economy.

TABLE No. VII

Furniture and consumer goods acquired in last five years

Community	No. of households which have acquired furniture in last 5 years						No. of households which have acquired consumer goods in last 5 years				
	Bench	Chair	Cot	Table	Stool	Almirah	Hurricane lantern	Battery light	Bicycle	Electric light	Bullock cart
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Pallar	13	10	84	5	6	1	368	39	2	7	25
Chakkiliyan	...	...	3	...	...	...	5	1	...	...	...
Puthirai Vannan	1	...	...	...	...	...	2	...	...	...	...
Vannan	1	...	...	...	...	...	4	...	...	...	...
Vellalar	3	2	2	1	1	1	10	3	...	...	...
Kammalar	...	...	1	...	...	...	7	1	...	...	1
Chettiar	...	...	1	...	...	...	14	...	1	1	...
Brahmin	...	...	...	...	...	...	1	...	...	...	...
Maravar	...	...	2	...	1	...	13	2	...	...	1
Idayar	...	...	...	...	...	...	1	...	...	...	...
Nadar	1	...	1	...	...	...	1	1	...	...	...
Roman Catholics	4	4	12	1	1	2	33	7	1	...	...
Protestants	...	...	7	...	...	...	34	6	...	5	2
Total	**23**	**16**	**113**	**7**	**9**	**4**	**493**	**60**	**4**	**13**	**29**

42. The society is essentially a patrilineal one and the inheritance of property is governed by the law of inheritance through male heirs. On the death of a man, his property, land, livestock and implements are equally divided among the sons. Girls do not inherit property. The ornaments belonging to the family, however, are given to the daughters. The villagers are not in favour of equal share to daughters. As an elderly man put it, "What is the necessity of property for a girl? She is after all protected by father or brother prior to marriage and by her husband or son after marriage". If a husband dies without any male offspring, the wife inherits the property along with the daughters. Adoption of children is not common in Golwarpatti.

TABLE No. VIII

Possession of consumer goods

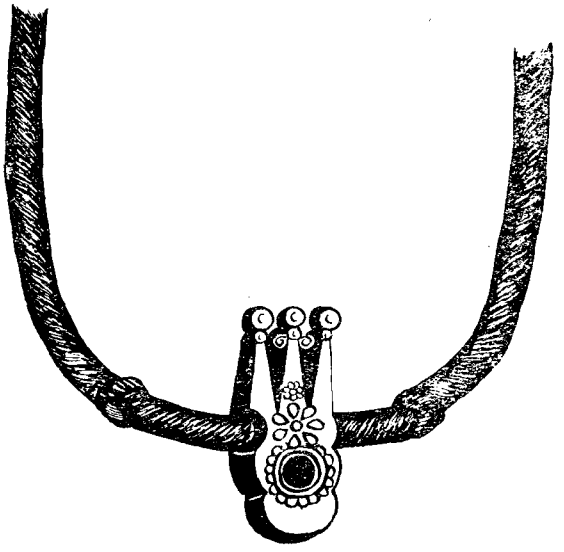
Community	No. of households possessing					
	Hurricane lantern	Electric light	Battery torch light	Kerosene stove	Bicycle	Bullock cart
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Pallar	368	7	39	...	2	25
Chakkiliyan	5	...	1	...	...	...
Puthirai Vannan	2	...	...	...	...	...
Vannan	4	...	...	...	...	...
Vellalar	10	...	3	...	...	...
Kammalar	7	...	1	...	...	1
Chettiar	14	1	...	...	1	...
Brahmin	1	...	...	...	...	...
Maravar	13	...	2	...	...	1
Idayar	1	...	...	...	...	...
Nadar	1	...	1	...	...	...
Roman Catholics	33	...	7	...	1	...
Protestants	34	5	6	...	...	2
Total ...	**493**	**13**	**60**	...	**4**	**29**

Dress

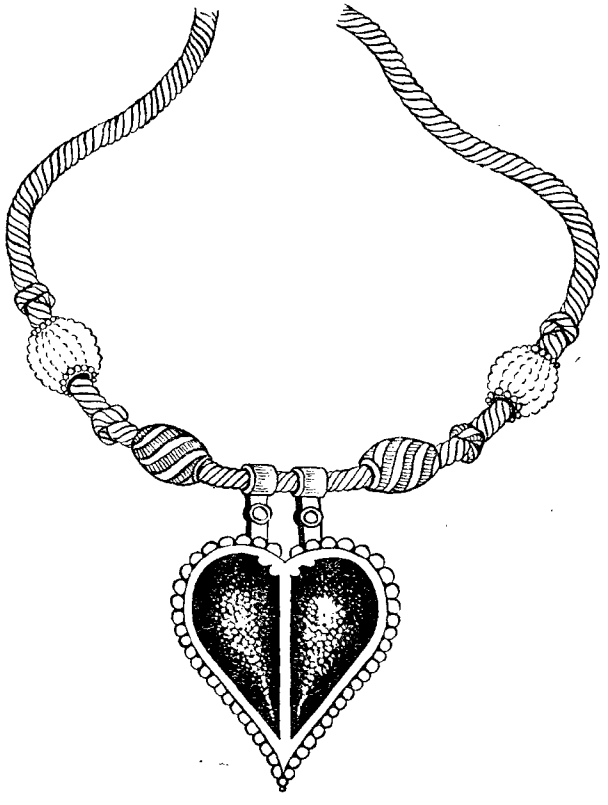
43. The pattern of dress conforms to the general pattern in other districts. Men wear a dhoti and a towel and saree is the usual attire of women. Pallar women formerly did not wear blouse but young women now-a-days uniformly wear *Ravikkai* (loose jacket) or *choli* (tight-fitting jacket). The saree is passed once round the waist, a knot is tied, a *Kusavam* or folding is made round the hips and then thrown over the right shoulder. Red or blue is the usual colour of the sarees. Black sarees are not favoured generally and especially during ceremonies they are totally prohibited. Young children go naked till three or four years of age. Boys wear *Komanam* or a loin cloth till they attain the school-going age. Small girls of two to four years wear *Arai-moodi* a small leaf-shaped ornament hung from the waist cord. The spread of Christianity had made a change in the dress. Christian Pallars are better dressed. Use of pants and trousers is also common among Christian boys.

Ornaments

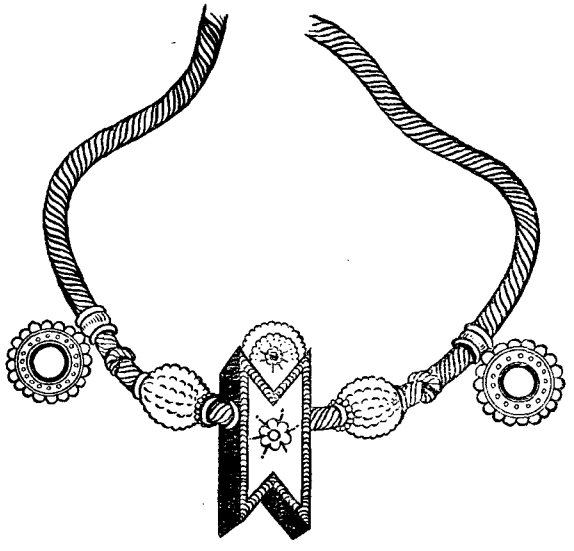
44. The usual ornaments worn by Pallar women are *Koppu*, an ear-ornament, and Nose-rings. Koppu is a small golden rod with knobs at the ends which is worn on the top of the ears. *Onnappu thattu*, *Kuruttu thattu* are the other ornaments worn on the edge of the ears. *Thandatti*, an antiquated ear ornament is common among women of Pallars and Maravars. It is a heavy ornament covered with gold.



Thali of Hindu Parayar community



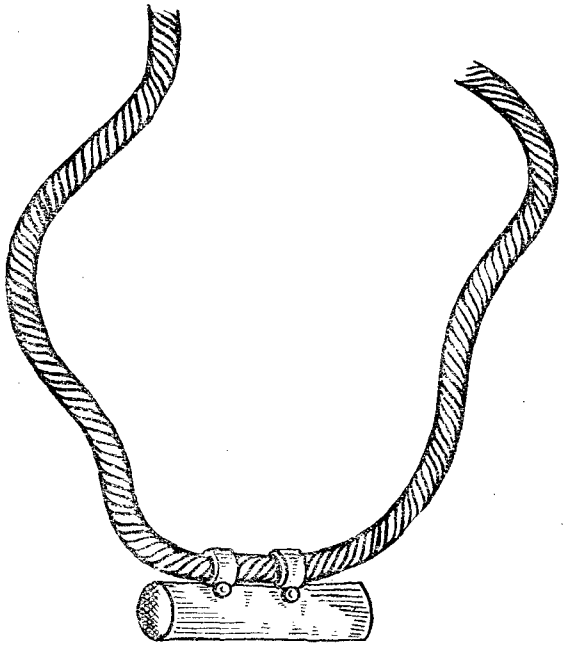
Arai-moodi worn by female children



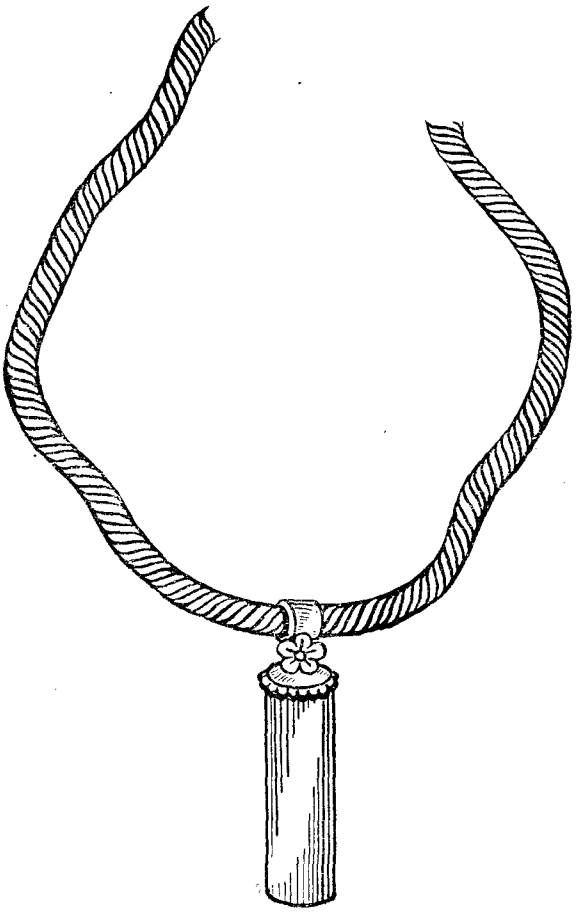
Thali of Thevar

The inner portion is filled with some kind of wax. Of the neck ornaments, the Thali is worn by all the married women. It is tied around the neck of a woman by the bridegroom and it is the symbol of wedlock. When the husband dies, the Thali is removed.

Ornaments (contd.)



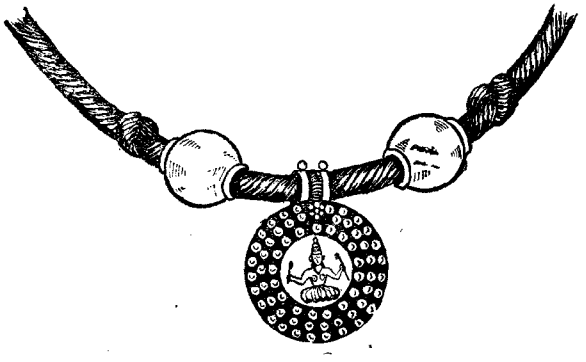
Thayathu worn by Thevar, Parayar and Pallar



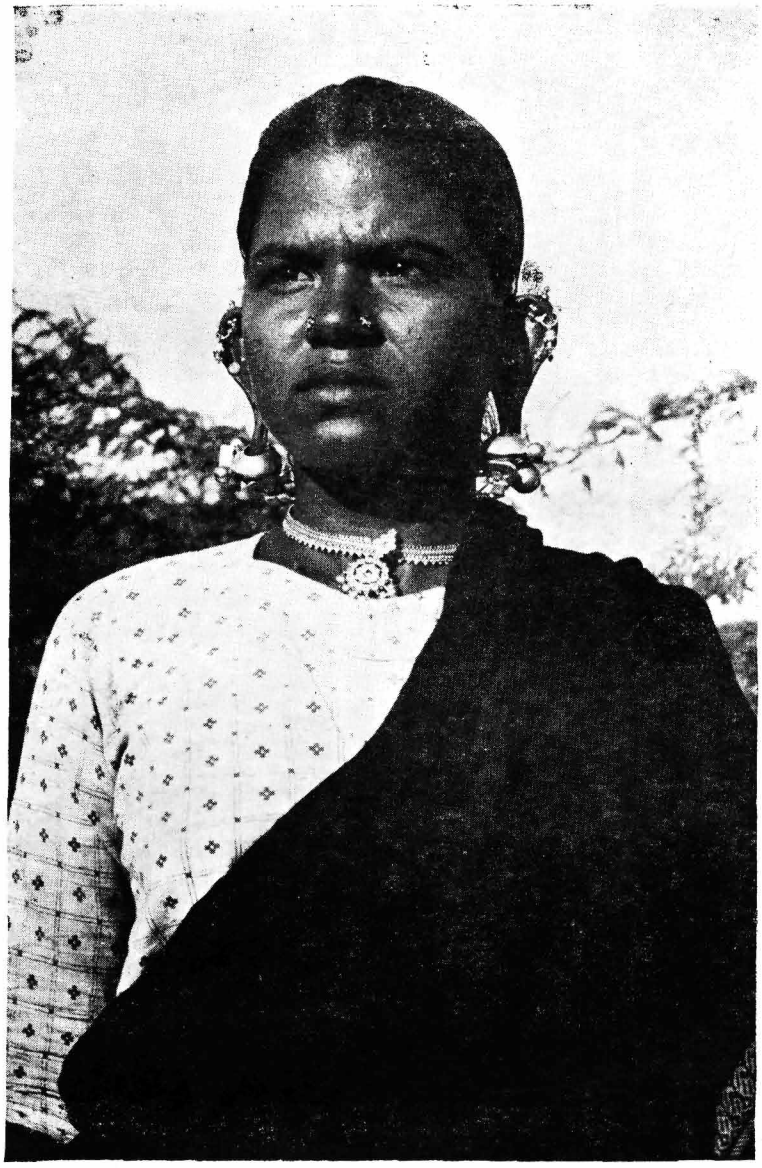
'Kuchikayiru' or a necklet worn by Hindu Pallars



Thali, bearing the Holy Cross, worn by Christian Pallar

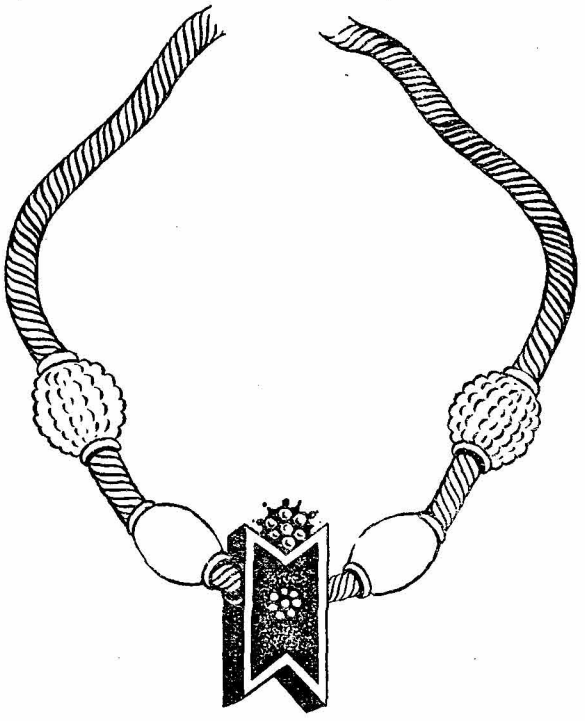


Thali of Hindu Parayars intagliated with an image of a deity

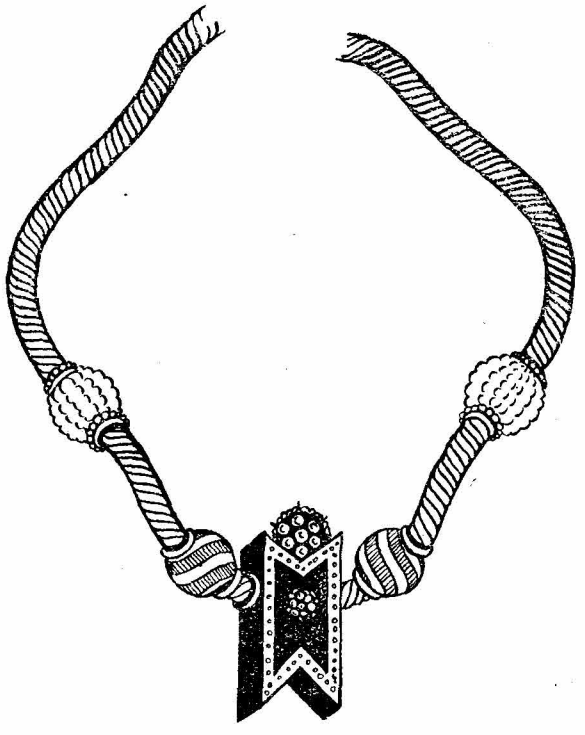


A village woman in her ornaments. The heavy ornaments in the lobbing ears are known as Pampadam and Thandatti.

Ornaments (contd.)

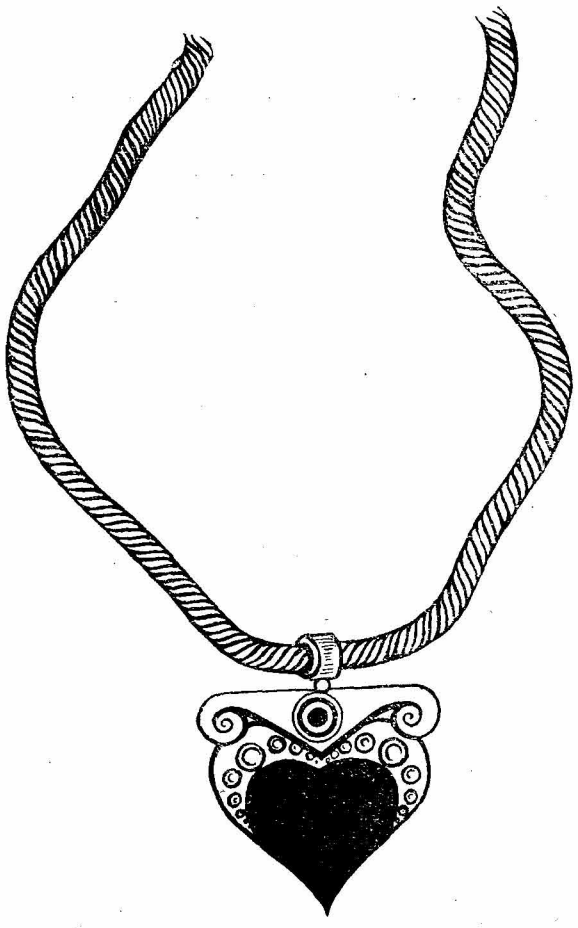


Another design of Thali worn by Hindu Pallars



A different type of Thali worn by Thevar women

Thayathu is worn by women, which is mainly intended to ward off evil eye. *Kuchikayiru* is another common neck ornament among Pallar girls. Nose-rings and neck chains worn by Caste Hindu women conform to the general pattern obtaining in the region and no special type of ornaments is found. Very few men wear *Kadukkan*, an ear-stud. Gold ornaments are not worn by them. Tattooing was once prevalent among Pallans, which is going into disfavour now-a-days.



A kind of necklet worn by Hindu Pallars

CHAPTER III

POPULATION

Distribution of population

45. Golwarpatti is a thinly populated village with a density of 352 persons per square mile. The village has a population of 2,013 persons, comprising 1,012 males and 1,001 females, living in 501 households accommodated in 499 houses. The distribution of population in the different hamlets is as shown below:

Hamlet	No. of house-holds	Percentage to total households	Popu-lation
Golwarpatti (main)	25	5.0	106
Maniyampatti	49	9.8	190
Kottaipatti	13	2.6	52
Thiruvirunthanpatti	68	13.5	284
Sivandhipatti	34	6.8	171
Thanipulinaickenpatti	22	4.4	77
Settudayanpatti	70	14.0	261
Sundarakudumbanpatti	51	10.2	186
Piravipatti	31	6.2	120
Nallanchettipatti	102	20.3	410
Vijayaramaperi	36	7.2	156
Total	**501**	**100.0**	**2,013**

The main village is only a small settlement having 5 per cent of the total number of families. Nallanchettipatti, the southern-most hamlet is the largest one and Kottaipatti is the smallest hamlet. The distribution of households in the various hamlets is quite uneven. Nallanchettipatti has a little more than one-fifth of the total households and Settudayanpatti, the seat of the Village Panchayat ranks second with 70 households or 14 per cent. Kottaipatti has only 2.6 per cent of the total households, which is the smallest settlement, very close to the main village. The main village and the hamlet of Nallanchettipatti are multi-ethnic in character, and the other hamlets are fully occupied by Pallans.

Growth of population

46. The total population of Golwarpatti revenue village is 2,013 as per the present survey in December, 1960 and according to the Census count of 1961 it stood at 2,031. The village had a population of 1,739 in 1951. The increase of population during the decade 1951–61 works out to 292 or 16.79 per cent, the annual growth rate of population being 1.68 per cent. This represents an almost normal rate of increase. Golwarpatti remains unaffected by migration influences leading either to outmigration or inmigration. Being a fertile place, agriculture was flourishing in Golwarpatti and the Pallans are mostly small cultivators possessing some land of their own and they cling to their lands, however tiny bits they may be. Emigration has played little part on the life of these people. The details of persons who left the village for employment during the decade 1951–61, as ascertained from the Socio-economic Survey will be seen below:

Community	Total No. of house-holds	No. of households from which migration took place in the decade 1951-61	No. of persons migrated
Pallar	368	16	18
Chakkiliyan	5	2	2
Brahmin	1	1	2
Protestant Christians	41	9	12
Roman Catholics	33	2	2
		Total	**36**

Only 36 persons had migrated to different places inside or outside the district for sake of employment. Emigration to Ceylon and far-east countries which is a common phenomenon in Ramanathapuram district is altogether unknown in this village. Inmigration to this village from outside is also equally negligible. The survey reveals that only six families had migrated to Golwarpatti and settled there during the decade

1951–61. This cannot have any discernible effect on the growth of population. The growth of population in Golwarpatti can be said to be quite normal and comparable with the rate of increase for the district, which will be clear from the following table.

Unit	Percentage increase during 1951-61
Golwarpatti	16.79
Sattur taluk	13.98
Ramnad district	16.33
Madras State	11.85

The rate of growth of population in Golwarpatti is comparatively greater than the rate of increase for Sattur taluk and for the State and slightly higher than the district rate *viz.*, 16.33.

Births and deaths

47. The rise in population of Golwarpatti can well be studied on the basis of natural increase which means the excess number of births over deaths. The number of births and deaths in the decade 1951–60, as recorded by the Village Headman is shown below :

Year	No. of Births	No. of Deaths	Excess of births over deaths
1951	47	63	− 16
1952	67	41	+ 26
1953	59	85	− 26
1954	62	47	+ 15
1955	65	26	+ 39
1956	82	43	+ 39
1957	75	40	+ 35
1958	73	35	+ 38
1959	79	51	+ 28
1960	64	43	+ 21
	673	**474**	**+ 199**

48. The net increase of population in the decade works out to 199. In all the years of this decade except 1951 and 1953 there were greater number of births than deaths and in 1951 and 1953, the number of deaths exceeded births. After 1953, the births were on the steady increase while number of deaths showed a declining trend. The excess number of births over deaths was only 15 in the year 1954 and it reaches the highest figure of 39 in 1955 and 1956. In the year 1955, the number of deaths was the lowest *viz.*, 26 and on the contrary in 1956, the level of births was as high as 82. Plotting the figures of cumulative births and cumulative deaths, the trend is clearly shown in the chart presented. The intervening space represents the natural increase of population. After 1953, this is constantly expanding and the natural increase for the entire decade is shown as 199. The birth rates and death rates for Golwarpatti for these years are shown in the statement below :

Year	Estimated mid-year population	Births		Deaths	
		No. of births	Birth rate (per 1,000)	No. of deaths	Death rate (per 1,000)
(1)	(2)	(3)	(4)	(5)	(6)
1951	1,749	47	26.87	63	36.02
1952	1,778	67	37.68	41	23.06
1953	1,807	59	32.65	85	47.04
1954	1,837	62	33.75	47	25.59
1955	1,866	65	34.83	26	13.93
1956	1,895	82	43.27	43	22.69
1957	1,924	75	38.98	40	20.79
1958	1,953	73	37.38	35	17.92
1959	1,983	79	39.84	51	25.72
1960	2,012	64	31.81	43	21.37
		673		**474**	

The birth rate per thousand of population ranges from 26.87 (in 1951) to the highest figure of 43.27 (in 1956). The highest death rate of 47.04 was recorded in 1953 and the death rate in the year 1955 was the lowest viz., 13.93. The high death rate in 1953 is attributed to the epidemics prevalent during

the year. The mean decennial birth rate for the decade 1951–60 is 35.70 and the mean decennial death rate works out to 25.15, thus showing the natural increase rate of 10.55 per mile. This rate of natural increase is, however, low as compared with the mean decennial rate for Ramanathapuram district and the State for the decade 1951–60, as will be seen below :

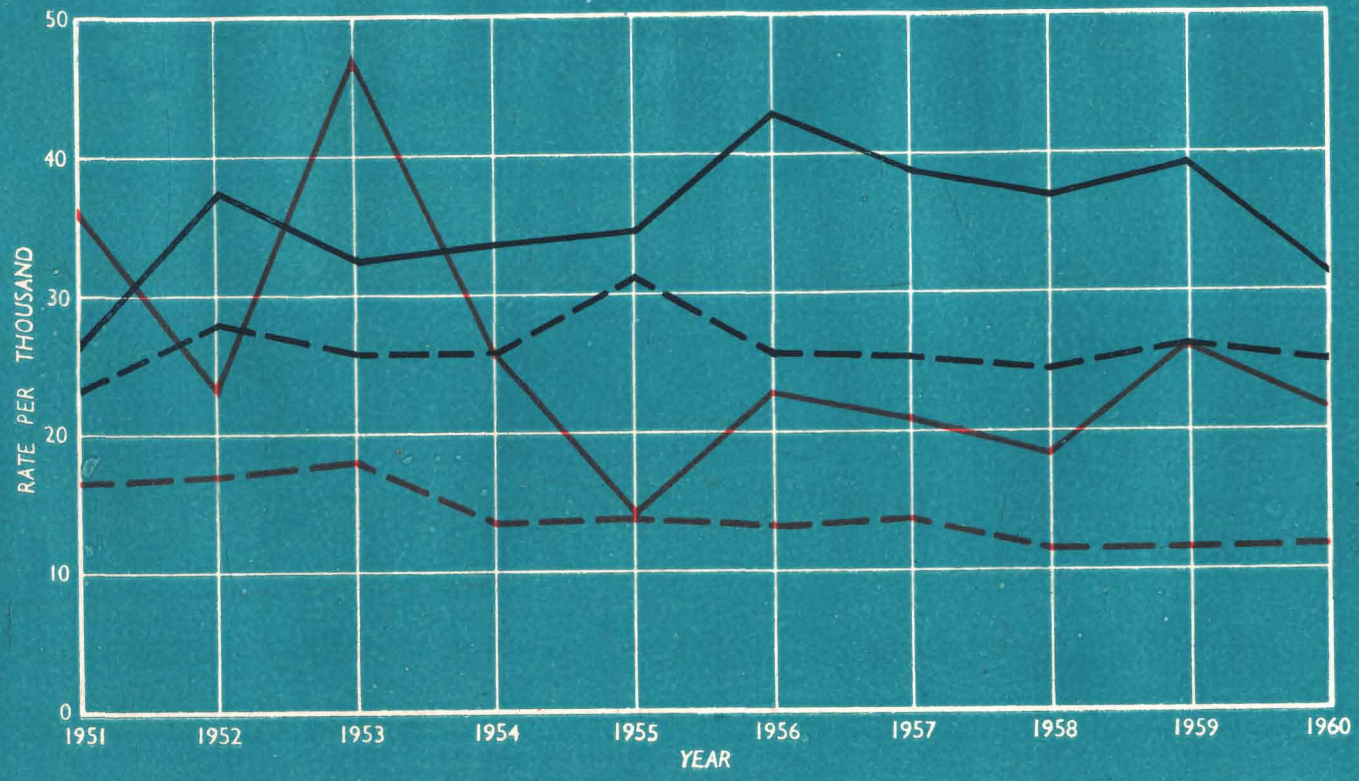
Unit	Estimated mid-decade population	Birth rate		Death rate		Mean decennial increase rate (per 1,000)
		Births during 1951–60	Birth rate (per 1,000)	Deaths during 1951–60	Death rate (per 1,000)	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Golwarpatti village	1,885	673	35.70	474	25.15	10.55
Ramanathapuram district	2,258,929	590,577	26.1	307,370	13.6	12.5
Madras State	32,038,027	8,677,589	27.1	4,544,648	14.2	12.9

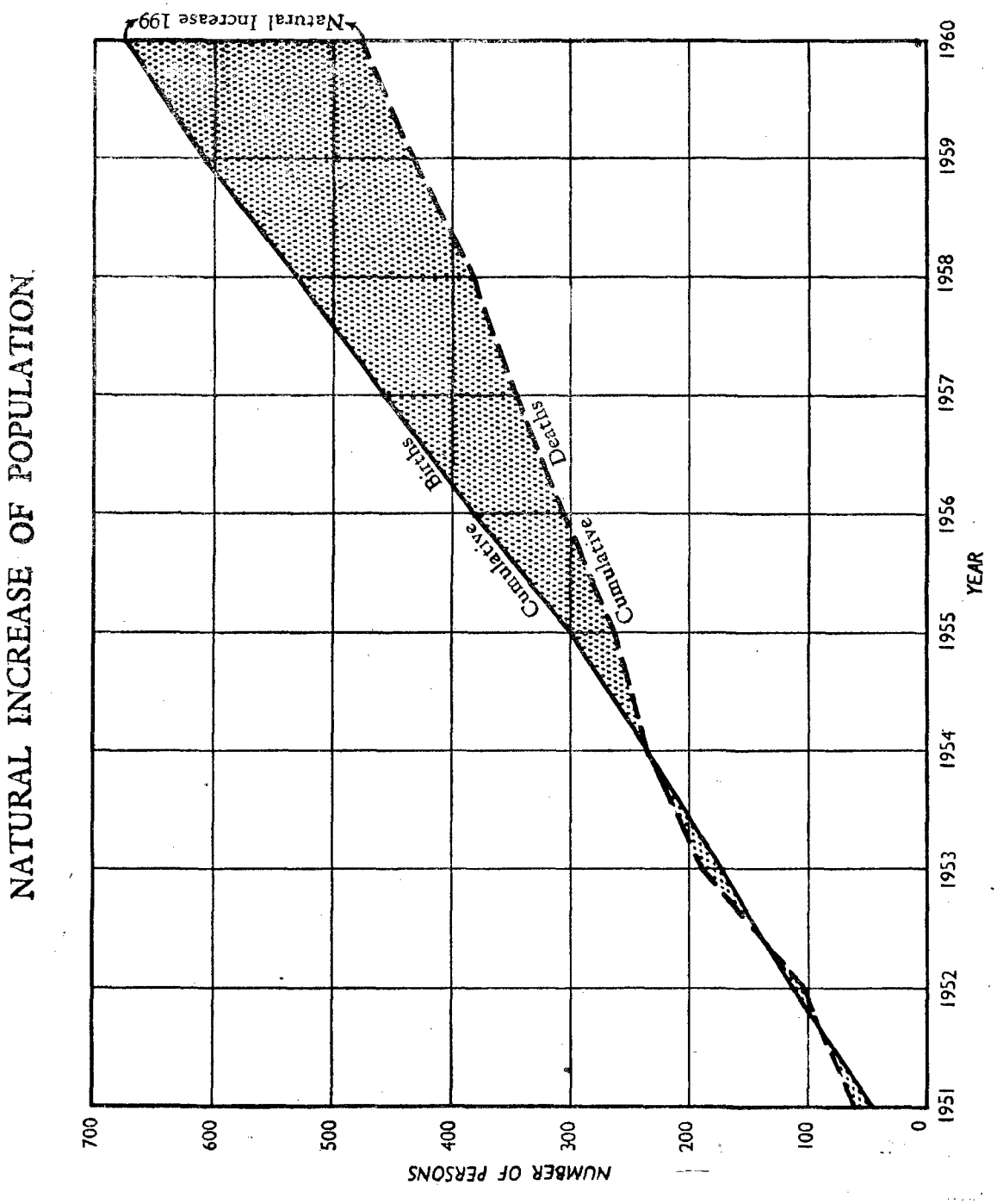
The birth-rate for the decade 1951–60 in respect of Golwarpatti is above the district and State levels; but the decennial death-rate, for Golwarpatti is also much higher than the respective rates for district and State; and the effect is that the decennial natural increase rate falls below the district and State levels.

49. The following statement indicates the birth and death rates and the natural increase rates for the different years 1951 to 1960, in respect of the village, district and state. In the years 1951 and 1953, the natural increase rate falls below the zero level, when deaths in the village exceeded births; this is attributed to the prevalence of smallpox in the early years of the decade.

Year	Birth rate (per 1,000)			Death rate (per 1,000)			Natural increase rate (per 1,000)		
	Golwar-patti	Ramanatha-puram district	Madras	Golwar-patti	Ramanatha-puram district	Madras	Golwar-patti	Ramanatha-puram district	Madras State
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1951	26.87	23.5	25.5	36.02	16.6	17.0	— 9.2	6.9	8.5
1952	37.68	28.2	27.9	23.06	16.9	15.9	14.6	11.3	12.0
1953	32.65	25.9	25.1	47.04	17.8	17.2	—14.4	8.1	7.9
1954	33.75	26.0	26.2	25.59	13.3	13.8	8.2	12.7	12.4
1955	34.83	31.5	30.7	13.93	13.6	14.2	20.9	17.9	16.5
1956	43.27	25.9	27.9	22.69	12.9	13.7	20.6	13.0	14.2
1957	38.98	25.7	26.8	20.79	13.3	14.3	18.2	12.4	12.5
1958	37.38	24.8	27.1	17.92	11.2	13.1	19.5	13.6	14.0
1959	39.84	26.6	28.6	25.72	11.1	12.0	14.1	15.5	16.6
1960	31.84	25.4	26.9	21.37	11.4	12.2	9.4	14.0	14.7
For the decade as a whole	35.70	26.1	27.1	25.15	13.6	14.2	10.6	12.5	12.9

BIRTH & DEATH RATES.




NATURAL INCREASE OF POPULATION
Natural Increase 199
Cumulative Births
Cumulative Deaths
NUMBER OF PERSONS
YEAR
0
100
200
300
400
500
600
700
1951
1952
1953
1954
1955
1956
1957
1958
1959
1960

Density of population

50. Golwarpatti is a large village having a thin population; the extent of the village is 5.72 square miles or 3,660.80 acres and the population density works out to 352 per square mile (as per the present survey). The density stood at 304 in 1951. The corresponding figures of density of population for Sattur Taluk, Ramanathapuram district and Madras State as per 1961 Census are shown below for purposes of comparison.

	Density of population per square mile	
	1951 Census	1961 Census
Golwarpatti village	304	355
Sattur taluk	...	612
Ramanathapuram district	431	502
Madras State	589	672

Low density

51. The density is much below the taluk and district levels. The area of the village is, however, large. Extending over 3,660.8 acres of land—village site, arable land, wastes etc.,—Golwarpatti is not a compact block of residential area-*cum*-cultivated land, but it consists of a long chain of eleven small hamlets scattered over the vast strip of land. From the north to south, the village extends roughly to three miles and the hamlets are lying apart, the distance between one hamlet and the other ranging from a furlong to one mile. Considering the vast area of the village, the population is quite thin. The average size of family works out to 4.02 which is below the normal, as will be seen from the figures below :

Unit	Average No. of members per household as per 1961 Census
Golwarpatti village (as per survey)	4.02
Sattur taluk	4.36
Ramanathapuram district	4.49
Madras State	4.64

Size of household

52. The size of household falls below the normal size for the taluk, district and State. The variation in size of household according to different communities is set out in Table No. IX. Out of 501 households, 31 are single-member households, mostly from Hindu Pallars, Christian Pallars and one each from Vellala, Asari and Maravar castes. Table No. IX below indicates the different sizes of households among the various communities.

The most common size of household is 4-6 members which forms 44.3 per cent of total households in the village. 39.1 per cent of households are small families with 2 or 3 members only. Large households having 7 to 9 members account for 9 per cent and only 6 households or 1.2 per cent are large ones with 10 or more members. Of the 31 persons living single, as many as 23 are women and the rest men. Most of these women are either widows or divorcees. A wide variation exists in the size of household between communities. The Table below reflects the pattern of average size of household among various communities.

Community	No. of house-holds	Popula-tion	Average size of household
HINDUS			
Pallar	368	1,463	3.98
Chettiar	14	53	3.79
Maravar	13	50	3.85
Pillai	10	30	3.00
Kammalan	8	28	3.50
Chakkiliyan	5	26	5.20
Vannan	4	22	5.50
Puthirai Vannan	2	21	10.50
Brahmin	1	5	5.00
Idayar	1	2	2.00
Nadar	1	7	7.00
CHRISTIAN			
Protestants	41	180	4.39
Roman Catholics	33	126	3.82
Total	**501**	**2,013**	**4.02**

TABLE No. IX

Size of household

Community	No. of house-holds	Single member			2 - 3 members			4 - 6 members			7 - 9 members			10 members and over		
		House holds.	Males	Females	House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Pallar	368	24	5	19	147	189	186	158	389	365	35	127	138	4	28	17
Chakkiliyan	5	...	...	...	2	2	4	2	7	5	1	4	4	...	...	...
Vannan	4	...	...	...	...	...	...	4	10	12	...	...	...	...	...	...
Puthirai Vannan	2	...	...	...	...	...	...	1	1	3	...	...	...	1	11	6
Pillai	10	1	1	...	6	7	7	3	8	7	...	...	...	...	...	...
Kammalar	8	1	...	1	3	2	5	3	5	8	1	3	4	...	...	...
Chettiar	14	...	...	...	6	6	9	8	18	20	...	...	...	...	...	...
Brahmin	1	...	...	...	...	...	...	1	4	1	...	...	...	...	...	...
Maravar	13	1	...	1	6	8	7	5	16	11	1	3	4	...	...	...
Idayar	1	...	...	...	1	...	2	...	...	...	...	...	...	...	...	...
Nadar	1	...	...	...	...	...	...	...	...	...	1	4	3	...	...	...
Roman Catholics	33	2	...	2	14	19	18	15	30	42	2	8	7	...	...	...
Protestants	41	2	2	...	11	13	13	22	58	45	5	18	19	1	6	6
Total	**501**	**31**	**8**	**23**	**196**	**246**	**251**	**222**	**546**	**519**	**46**	**167**	**179**	**6**	**45**	**29**

The average size of household ranges from 2 in the case of Idayar to 10.50 for Puthirai Vannans. In respect of Pallar, Chettiar, Maravar, Pillai, Kammalan and Roman Catholic, the size of household falls below the village level *viz.*, 4.02. Among Christians, the size of household for Protestants is 4.29, as against 3.82 for Catholics. Chakkiliyan households are somewhat bigger, the average size being 5.2. Among Puthirai Vannans also, the family size is very large; one out of their two households comprises 17 members. Of the six large households of 10 members and above, four belong to Pallan caste, one is Puthirai Vannan and the other is a Protestant Christian.

Fertility

53. The study of fertility of female population in the village will be of interest to the reader. A rough estimate can be obtained from the ratio of children in the age group 0–4 years to the women in the reproductive age group *viz.*, 15–44 years. There are 311 children below 5 years, as against 475 females between 15 and 44 years of age. The figures shown below represent the child-woman ratio for Golwarpatti village as compared to that of Sattur taluk, Ramanathapuram district and Madras state.

Unit	No. of children below 5 years (per 1,000) females
Golwarpatti village	655
Sattur taluk	629
Ramanathapuram district	587
Madras State	601

Community-wise fertility rates

54. The fertility level is far above the taluk, district and state levels. A large variation exists within the village among the different communities. The child-woman ratio has been worked out separately for Hindu Pallans, other Harijans, caste Hindus and the Christians and the respective figures are shown below :

Community	No. of children 0-4 years	No. of women 15-44 years	No. of children per 1,000 females
Pallar	230	356	646
Caste Hindus	26	41	634
Chakkiliyan	3	4	750
Puthirai Vannan	5	5	1,000
Christians	47	69	681
Total	**311**	**475**	**655**

The fertility rate among Pallans is nearly the same as the village average and the rate is as high as 1,000 among Puthirai Vannan. It is also to be noted that only among this caste, the size of household is also the highest *viz.*, 10.5. The fertility level for Caste Hindus *viz.*, Chettiars, Maravars, Pillais, etc., is the least, *viz.*, 634. But generally rates for all ethnic groups stand higher than the taluk and district rates. Among Christians, the child-woman ratio for Catholics works out to 581 and for Protestants it comes to a high figure of 763. This divergence in the fertility pattern is also reflected in size of household. The average size of household among Catholics is only 3.82 and for Protestants it works out to 4.39.

Sex-ratio

55. According to the Socio-economic Survey, there are lesser number of females than male population in Golwarpatti, the number of females being 1,001 as against 1,012 males. The sex-ratio for this village *i.e.*, the number of females per thousand males, works out to 989 which is definitely below normal. The

sex-ratio for Ramanathapuram district as per 1961 Census is 1,060 and the figure for the State comes to 992. The table below gives the details of sex-ratio for the village as compared to taluk and district in 1951 and 1961.

	Sex ratio	
	1951	1961
Golwarpatti	1,008	985
Sattur taluk	1,028	1,011
Ramanathapuram district	1,090	1,060

The sex-ratio for Golwarpatti according to 1961 Census is 985 which falls below the taluk and district average. In 1951, the sex-ratio for the village was higher *viz.*, 1,008 *i.e.*, in 1951, females outnumbered males and the position has reversed in 1961. The exact reasons for this change are, however, not known. An attempt can be made to analyse the births and deaths during the decade 1951–60. The figures below represent the number of births and deaths with sex break up, during the decade 1951–60.

Sex	Total No. of births	Total No. of deaths	Net addition
Males	333	231	102
Females	340	243	97
Total	**673**	**474**	**199**

During the decade, female births were higher than male births by 7 but the number of deaths among females is much higher *viz.*, 12 more than that for the males. The net increase for females in the decade thus works out to 97, as against 102 for males. Apart from this, the sex-pattern would have been affected by migration and accurate data are not forthcoming on this point.

Sex-ratio by age-groups

56. The statement below indicates the number of males and females in broad age-groups and sex-ratio for each.

Age-groups (in years)	Total No. of males	Total No. of females	Sex-ratio
0–14	388	363	946
15–34	326	331	1,015
35–59	247	261	1,057
60 & above	51	46	902
All ages	1,012	1,001	989

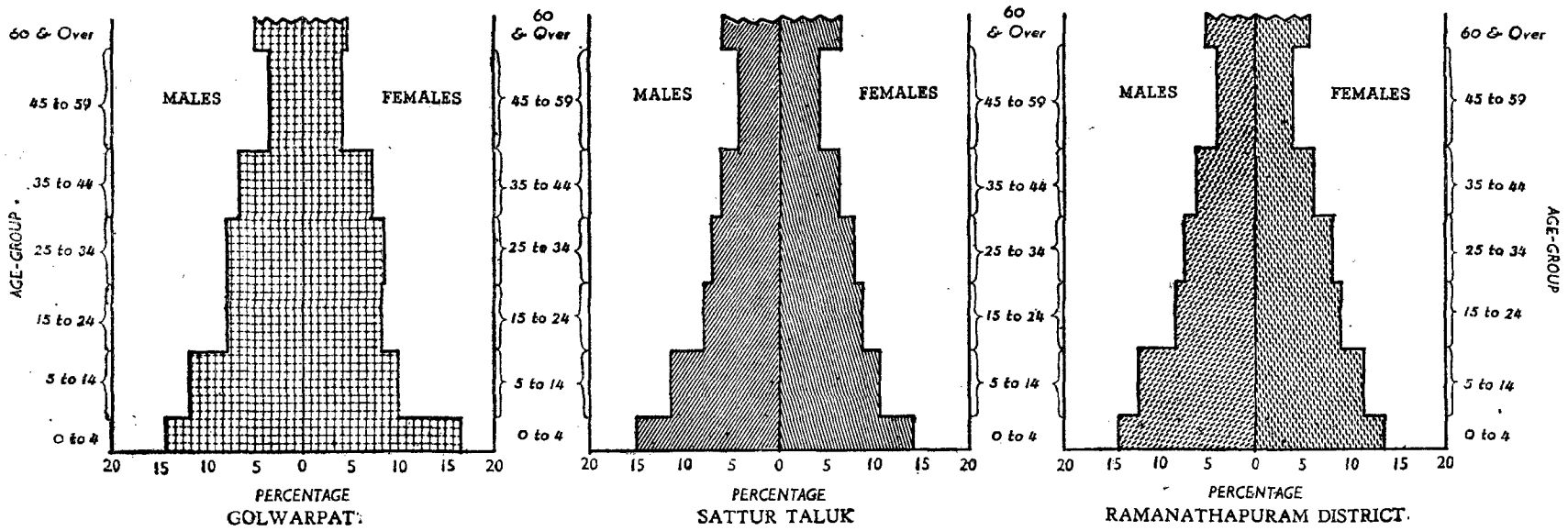
Only in the lower age-range 0–14 and in the upper age-range 60 and over, males predominate over females, the sex-ratio falling below 1,000. Among the middle-aged persons, the predominance of women is clearly visible by the high sex-ratio. The sex-ratio in the initial age-range 0 – 14 is only 946 ; it rises to 1,015 in the next age-range, again goes upto 1,057 in the age-range 35–59 and drops to 902 in the age-range 60 and over. The Table below furnishes the comparative figures of sex-ratio by broad age-groups, in respect of Ramanathapuram district and Madras State, according to 1961 Census.

Unit	Sex ratio in different age-groups				
	0–14	15–34	35–59	60 & above.	All ages
(1)	(2)	(3)	(4)	(5)	(6)
Golwarpatti village	946	1,015	1,057	902	985
Ramnad district	984	1,147	1,052	1,137	1,060
Madras State	984	1,050	928	991	992

Among the younger ages 0–14, the sex-ratio is uniformly low in all cases, which indicates the predominance of boys over girls. The following figures represent the number of males and females and the sex disparity among the different ethnic groups.

Community	Males	Females	No. of females per 1,000 males
Pallar	738	725	982
Caste Hindus	95	102	1,074
Chakkiliyan	13	13	1,000
Puthirai Vannan	12	9	750
Catholics	57	69	1,212
Protestant Christians	97	83	856
Total	**1,012**	**1,001**	**989**

AGE PYRAMID


60 & Over
45 to 59
35 to 44
25 to 34
15 to 24
5 to 14
0 to 4
AGE-GROUP
MALES
FEMALES
20 15 10 5 0 5 10 15 20
PERCENTAGE
GOLWARPATTI
SATTUR TALUK
RAMANATHAPURAM DISTRICT

The sex-ratio among Pallars, Puthirai Vannans and Protestant Christians is lower than the village level. Among Chakkiliyans there are equal number of men and women. Caste Hindus have a sex-ratio of 1,074 while Catholics have the highest rates of 1,212. The sex-ratios of Pallans for Ramanathapuram district and state are 1,016 and 1,008 respectively.

Age structure

57. The total population of 2,013 in Golwarpatti is distributed in the broad age-groups as follows :

	Age-groups (Years)	Total No. of persons	Percentage
Infants	0– 4	311	15.5
Boys & Girls	5–14	440	21.8
Youngmen & Women	15–34	657	32.7
Middle-aged	35–59	508	25.2
Old persons	60 & above	97	4.8
	Total	**2,013**	**100**

The village population is characterised by the high proportion of juvenile population and a low percentage of elderly persons. The age pattern is clearly brought out in the chart. The population structure is a pyramid shaped one with broad base and it tapers off at the higher ages. This reflects the general age pattern of India, which at once indicates the high birth-rates and the high death-rates.

Out of 2,013 persons, as many as 751 persons or 37.3 per cent are youngsters below the age of 15. Young men and women between the ages of 15 and 34 form a little less than one third of village population, while middle aged people of age 35 to 59 account for one-fourth of the total population. The statement below indicates the age-structure of the village, with that of Sattur taluk and Ramanathapuram district for facility of comparison.

Percentage of male and female population in the age-groups to the respective totals

Age groups (in years).	Golwarpatti village.		Sattur taluk (Rural).		Ramnad district.	
	Males Percentage.	Females Percentage.	Males Percentage.	Females Percentage.	Males Percentage.	Females Percentage.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
0 — 4	14.4	16.3	15.0	14.1	14.4	13.5
5 — 9	12.5	10.4	11.7	10.9	12.9	12.1
10 — 14	11.5	9.4	11.2	10.4	11.7	10.6
15 — 19	8.5	6.2	8.5	8.6	8.6	8.5
20 — 24	7.6	10.2	7.7	8.8	8.0	9.4
25 — 29	9.4	8.2	7,7	8.5	8.0	8.9
30 — 34	6.7	8.5	6.6	7.1	6.8	7.2
35 — 44	13.6	14.3	12.6	12.5	12.3	12.2
45 — 59	10.8	11.7	12.9	12.6	12.1	12.0
60 and above	5.0	4.6	6.1	6.5	5.2	5.6
All ages	100.0	100.0	100.0	100.0	100.0	100.0

In general, the age pattern of Golwarpatti conforms to the standards observed in Sattur taluk and Ramanathapuram district, with possible exceptions. The proportion of girls below the age 5 is greater, in the village, as compared to the respective proportion observed in taluk and district population. Similar is the case with the women in age-group 20–24 and 35–44. Among the females in age-groups 15–19 and 60 and over, the percentage is lower than the corresponding percentage observed in the taluk and district population. The age pyramids of these units clearly bring out the significant disparity. In all cases the pyramid is having wide base (in the younger ages) and tapering off towards the top.

The village has a population of 2,013, of which 936 are unmarried, 881 married, 169 widowed and 27 divorced.

TABLE No. X

Age and Marital Status

Age-groups	Total Population			Never Married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
All ages	2,013	1,012	1,001	536	400	432	449	36	133	8	19
0 — 4	311	146	165	146	165	...	...	...	...	...	...
5 — 9	230	126	104	126	103	...	1	...	...	...	...
10 — 14	210	116	94	116	94	...	...	...	...	...	...
15 — 19	148	86	62	84	32	2	29	...	...	...	1
20 — 24	179	77	102	48	5	28	92	...	...	1	5
25 — 29	177	95	82	10	1	83	75	...	2	2	4
30 — 34	153	68	85	3	...	62	79	...	4	3	2
35 — 44	282	138	144	3	...	126	107	8	30	1	7
45 — 59	226	109	117	...	...	96	58	12	59	1	...
60 and over	97	51	46	...	...	35	8	16	38	...	...

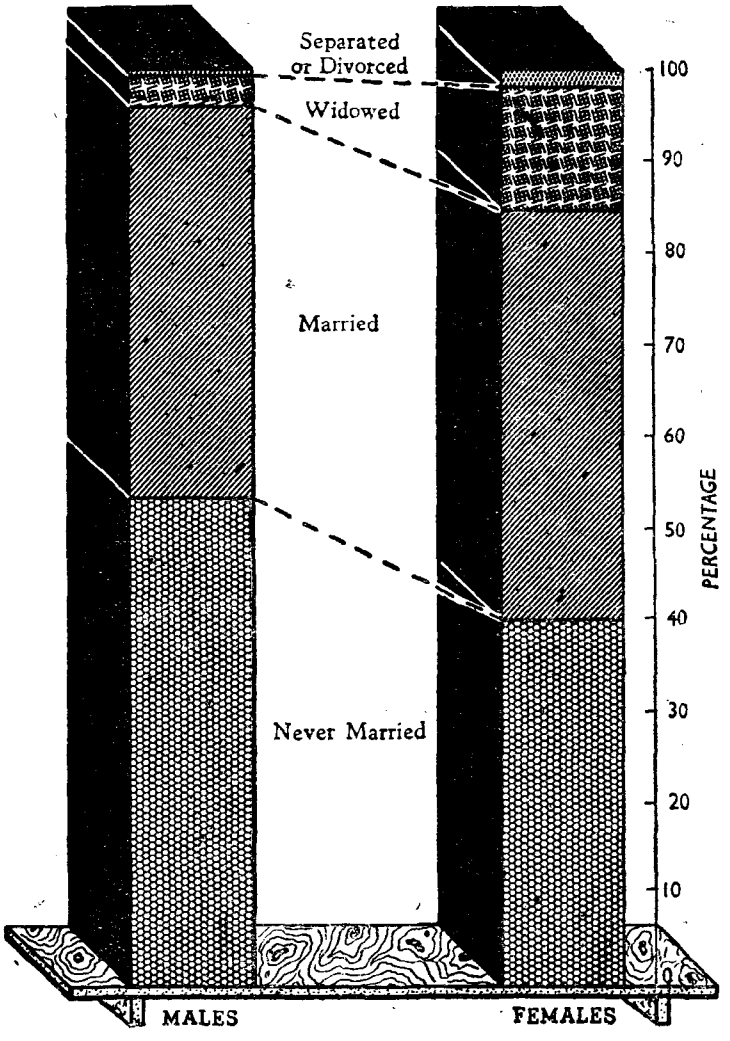
Marital structure

58. The following figures represent the percentage distribution of unmarried, married, widowed and divorced or separated population in Golwarpatti.

Sex	Percentage distribution				
	Unmarried	Married	Widowed	Divorced or separated	Total
(1)	(2)	(3)	(4)	(5)	(6)
Males	53.0	42.6	3.6	0.8	100
Females	40.0	44.7	13.4	1.0	100
Both sexes	46.5	43.7	8.5	1.3	100

It is clearly seen that unmarried males outnumber ever-married men, the proportion of unmarried men being 53 per cent, while among females 40 per cent are unmarried. The proportion of widows is comparatively higher *viz.*, 13.4 per cent of total female population, whereas among men, widowers form only 3.6 per cent. Similarly in the case of divorced and separated persons, the proportion of such women is more than double the proportion of divorced males. The high proportion of ever-married females *i.e.*, married plus widowed and divorced women is definitely natural, considering the age at marriage of girls, as compared to boys.

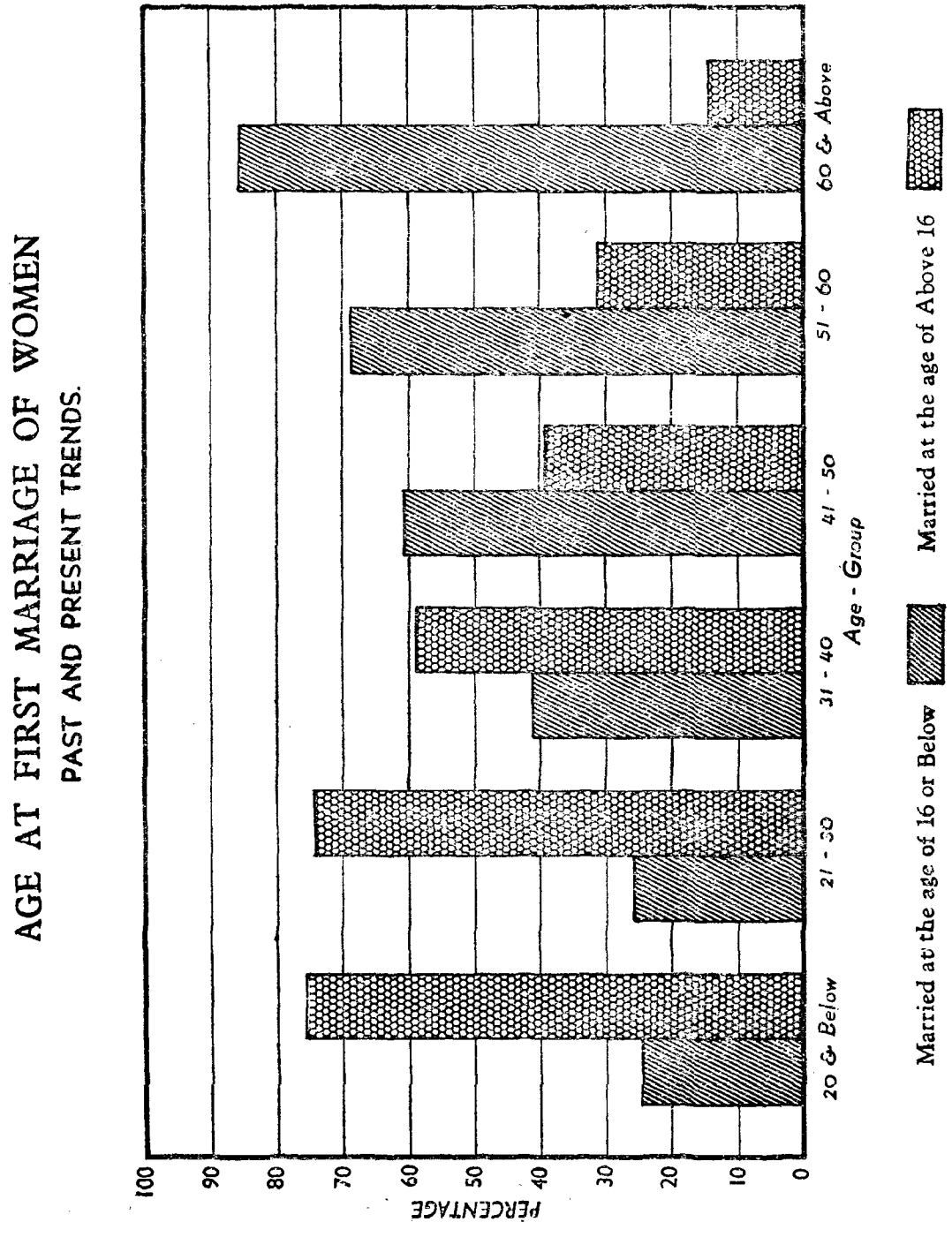
MARITAL STRUCTURE



Unmarried persons

59. The proportion of never married males and females, as classified by different age-groups is indicated below:

Age-group (in years)	Males.			Females.		
	Total No. of persons	Never married	Percentage of Col. (3) to Col. (2)	Total No. of persons	Never married	Percentage of Col. (6) to Col. (5)
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Below 20	475	472	99.4	424	394	92.9
20–29	170	58	34.1	185	6	3.2
30–39	148	5	3.4	156	...	...
40–49	95	1	1.0	129	...	...
50–59	73	...	...	61	...	...
60 and above	51	...	...	46	...	...


AGE AT FIRST MARRIAGE OF WOMEN
PAST AND PRESENT TRENDS.
PERCENTAGE
100
90
80
70
60
50
40
30
20
10
0
20 & Below
21 - 30
31 - 40
41 - 50
51 - 60
60 & Above
Age - Group
Married at the age of 16 or Below
Married at the age of Above 16

Among 475 males aged below 20, 472 persons or 99.4 per cent remain unmarried, and the rest are married. 92.9 per cent of girls below the age of 20 are not married. In the next age-group 20–29 the proportion of unmarried women suddenly drops to 3. 2 per cent while among males the percentage is 34.10. We see that in the ages 30 and above no girl remains a spinster, whereas there are six bachelors who have crossed the age of thirty, one among them being aged more than forty. This goes to show that even in rural areas, life-long bachelors and late marriages are not altogether unknown, while cases of women remaining unmarried all their lives seems to be uncommon. Prima facie, from the low proportion of married persons below 20 years, one may think that child marriages are rare, but if one analyses the data relating to age at marriage of the married men and women, the position will be clear.

Age at first marriage

60. The following tables classify evermarried men and women according to their ages at first marriage.

There are 14 men who married at the age 15 to 17 and no person had married before reaching the age of fifteen. But among the females, there are 52 women who entered matrimony before 15 ; the age at marriage of one girl was below 12. The proportion of men married at the successive age-groups 18–20, 21–23, 24–26, increases slowly and late marriages even after 30 form about 10 per cent. But the picture in regard to women is quite different. The percentage of females married between the ages of 15 and 16 is 35.6 and it increases to 44.8 in the age-group 18–20, but shows a sudden drop beyond the age of 20. There are only 7.8 per cent of women, who married after 20 and the

Age at first marriage (years)	No. of men	Percentage to total
Below 15	...	...
15–17	14	2.9
18–20	88	18.5
21–23	111	23.3
24–26	181	38.0
27–29	35	7.4
30 & over	47	9.9
Total	**476**	**100.00**

Age at first marriage (years)	No. of women	Percentage to total
Below 12	1	0.2
12–14	51	8.5
15–17	214	35.6
18–20	269	44.8
21–23	47	7.8
24–26	12	2.0
27–29	5	0.8
30 & over	2	0.3
Total	**601**	**100.0**

proportion in the last two age-groups is quite negligible. Of course, the early marriages of girls were once rampant among Pallars, but now they are on the decline. There were days when most of the girls were married before puberty. Even now, some cases are noticed where girls were given in marriage before puberty. However, due to the spread of education, urbanization and wider social contact, the proportion of early marriages becomes less and less. Among males, the tendency to marry at a later age is clearly visible and year after year, the age at marriage is slowly advancing among both sexes.

Trends in age at marriage

61. The present and past trends in age at marriage of girls can be gauged from the table below. The ever-married woman in Golwarpatti have been classified according to the age at first marriage.

Present age (years)	Total No. of ever married women	Married at the age of 16 or below		Married at the age above 16	
		Persons	Percentage	Persons	Percentage
(1)	(2)	(3)	(4)	(5)	(6)
Up to 20	57	14	24.6	43	75.4
21–30	205	53	25.9	152	74.1
31–40	163	67	41.1	96	58.9
41–50	97	59	60.8	38	39.2
51–60	48	33	68.8	15	31.2
61 & above	28	24	85.7	4	14.3

The proportion of women who married at the age of 16 or below and that of women married after the age of 16 has been indicated against the different age-groups. The figures above clearly reveal that the percentage of women who had entered matrimony at an age above 16 is much greater in younger age-groups than in older ones and this at once leads us to the conclusion that age at marriage has advanced in recent years. Among the married women of age 20 or below, only 24.6 per cent or roughly one fourth had married at the age of 16 or below whereas in the next age-group of 21–30 years the proportion is slightly higher *viz.*, 25.9. As the age goes higher, the percentage also increases. Among the 28 women of age 60 and above, 24 women or 85.7 per cent had entered matrimony at the age of 16 or below. This indicates that early marriage was once much prevalent in this village and it is losing ground slowly.

Widowhood

62. The following statement indicates the proportion of widowed persons in the various age-groups :

Age-groups (in years)	Percentage of widowers to total ever married men	Percentage of widows to ever married women
Below 20	...	...
20–29	...	1.1
30–39	3.5	7.1
40–49	8.5	38.0
50–59	11.0	55.7
60 & over	31.4	82.6

It may be seen in all the age-groups, the proportion of widows far exceeds that of widowers, the percentage reaching 82.6 among elderly women above the age of 60. Below the age of 30, there is no single widower, while one in 100 evermarried women remains widow in that age range. Between the ages 30–39 the proportion of widows is double the proportion of widowers, while in the successive age-groups the percentage of widows becomes four times and five times the proportion of widowers.

It is possible that widows among certain castes like Pallans, Maravars, Chakkiliyans, Vannans etc., may remarry. Among the advanced castes of Vellalas, Brahmins etc., widow remarriage is totally prohibited by caste regulations. The higher incidence of widows than widowers may also be explained by the fact that widowers as a rule remarry soon after the death of wives, whereas not all the widows marry again and only considerably low proportion opts for remarriage. While the possibility of remarriage of widowed men remains unmitigated even at later ages beyond 50 or 60, the probability of remarriage among widows declines rapidly after the middle age, say 35 or 40 and it is totally absent beyond the age of sixty.

Divorced persons

63. Among the divorced persons, the percentage of divorcees to total ever-married persons is greater in the age-groups 20–29 and 30–39 and it declines in higher age-groups. Divorce and remarriage of divorcees are quite common among Pallans,

Chakkiliyans, and Maravars, while Brahmins, Nadars, Chettiars and Asaris do not permit divorce. The table below indicates the divorced persons.

Age-groups (in years)	Percentage of divorced men to total ever married men	Percentage of divorced women to total ever-married women
Below 20	...	3.3
20–29	2.7	5.0
30–39	2.1	4.5
40–49	2.1	1.3
50–59	...	...
60 & over	1.7	3.1

Age-difference between husband and wife

64. A peculiar feature observed in the marital structure of the society is the large difference between the age of husband and wife in many cases. Among Pallans, divorce is readily permitted and divorcees are free to remarry. In a few cases women seek suitable match, even from younger persons and we came across six couples of whom the wife is older than husband. An examination of age data reported by married couples will be worthy of study. The statement below classifies the married couples according to the difference in their ages.

Difference of age (in years)	Husband older than wife		Wife older than husband	
	No. of cases	Percentage to total	No. of cases	Percentage to total
(1)	(2)	(3)	(4)	(5)
1– 2	34	8.2	2	33.3
3– 4	90	21.6	...	...
5– 6	140	33.6	3	50.0
7– 8	42	10.1	1	16.7
9–10	59	14.1	...	...
11–20	45	10.8	...	...
More than 20 years	7	1.6	...	...
Total	**417**	**100.00**	**6**	**100.0**

N.B.—Number of couples having the same age-9

As noticed everywhere, in vast majority of cases the husband is older than the wife but the difference of age is much greater in Golwarpatti. In seven cases, the age of husband exceeds the age of wife by more than 20 years; among 45 couples, the husband's age is higher than the wife's age by 11 to 20 years. There are nine couples with equal age and in six cases, the husband is younger than the wife. At the time of our survey, we came across one couple in the hamlet of Sundara-kudumbanpatti where the age of the husband is 90 and the wife is an young girl of 20.

Literacy

65. Golwarpatti has a total population of 2,013 persons, among whom 496 or roughly one-fourth of the total population are literates. The following table shows the literacy level of males and females.

Sex	Total population	Literate	Percentage of literacy
Males	1,012	392	38.7
Females	1,001	104	10.4

The disparity of literacy among the sexes is clearly illustrated above. After the advent of Independence, there is some improvement among Harijans and Pallans of Golwarpatti who avail themselves of the Government's aid towards Harijan education. The level of literacy among Pallans is becoming high. The 1951 Census records show that the percentage of literacy was 18.4 and according to 1961 Census, the proportion of literates has risen to 30.13. However, female education has not yet met with any favour from the villagers. Among Hindu Pallans, girls are largely illiterates and only among Christian Pallans, a change in attitude is discernible. The Christian Missionaries have done yeoman service towards education in this village. Among Christians, three persons, two men and one women have passed S.S.L.C. examination. There are several educated youths among them who are employed in Government Offices outside the village.

Spread of Christianity

66. The spread of Christianity has its roots early in this century. Church-*cum*-schools were built in the hamlets of Maniyampatti and Nallanchettipatti. With the spread of religion, education also grew with the result that a large number of young boys and girls joined the schools opened by the Missionary authorities. Long before the starting of District Board Schools and private schools, these Christian Missions propagated education along with

their preaching of new religious faith among the Pallans. The table below sets out the percentage of literacy among the Hindu Pallans, Christian Pallans, and Caste Hindus at the time of our survey:

Community	Total population	Literates	Percentage
Hindu Pallan	1,463	312	21.3
Catholic (,,)	126	44	34.9
Protestant (,,)	180	70	38.9
Maravar	50	13	26.0
Chettiar	53	16	30.2
Pillai	30	13	43.3
Asari	28	8	28.6
Chakkiliyan	26	1	3.8
Puthirai Vannan	21	7	33.3
Vannan	22	2	9.1
Brahmin	5	4	80.0
Nadar	7	6	85.7
Konar	2	...	...
Total	**2,013**	**496**	**24·7**

The proportion of literates among Christians is definitely higher than that of Hindu Pallans. The percentage of literates among Protestant Christians is 38.9 while the rate among Catholics is 34.9 and 21.3 for Hindu Pallans. Incidentally, we notice that the literacy level is also high among Nadars, Brahmins and Pillais and low among Vannans, Chakkiliyans and Konars. Only 26 per cent of Maravars are literates, which is next higher than the literacy rate for Hindu Pallans.

Literacy by age group

67. Table No. XI furnishes data on literacy and educational standards of people by different castes, sex and age groups. On scanning the data we see the increasing number of literates in the younger ages than among older people. The total number of male and female population and proportion of literates among different age ranges are indicated below:

Age-groups (in years)	Males			Females		
	Total persons	Literates	Percentage of literacy	Total persons	Literates	Percentage of literacy
(1)	(2)	(3)	(4)	(5)	(6)	(7)
0–14	288	165	43	363	71	20
15–34	326	158	49	331	29	9
35–59	247	65	27	261	4	2
60 & over	51	4	8	46	...	0
All ages	1,012	399	39	1,001	103	10

The conspicuous feature is that in older ages the literacy percentage is far less, while more number of literates are found in the age-groups 0–14 and 15–34. Among women, all are illiterates above the age of 60 and between the ages of 35 and 59, only 4 women out of 261 are illiterates. Only in the early age *i.e.*, below 14, percentage of literacy is 20 per cent which shows the growth of education in recent years. Of course, Pallans, in olden days are totally illiterates and even from very early age the children used to work in the fields. But, the spread of Christianity brings at its wake the growth of education among these poor

LITERACY AMONG DIFFERENT COMMUNITIES

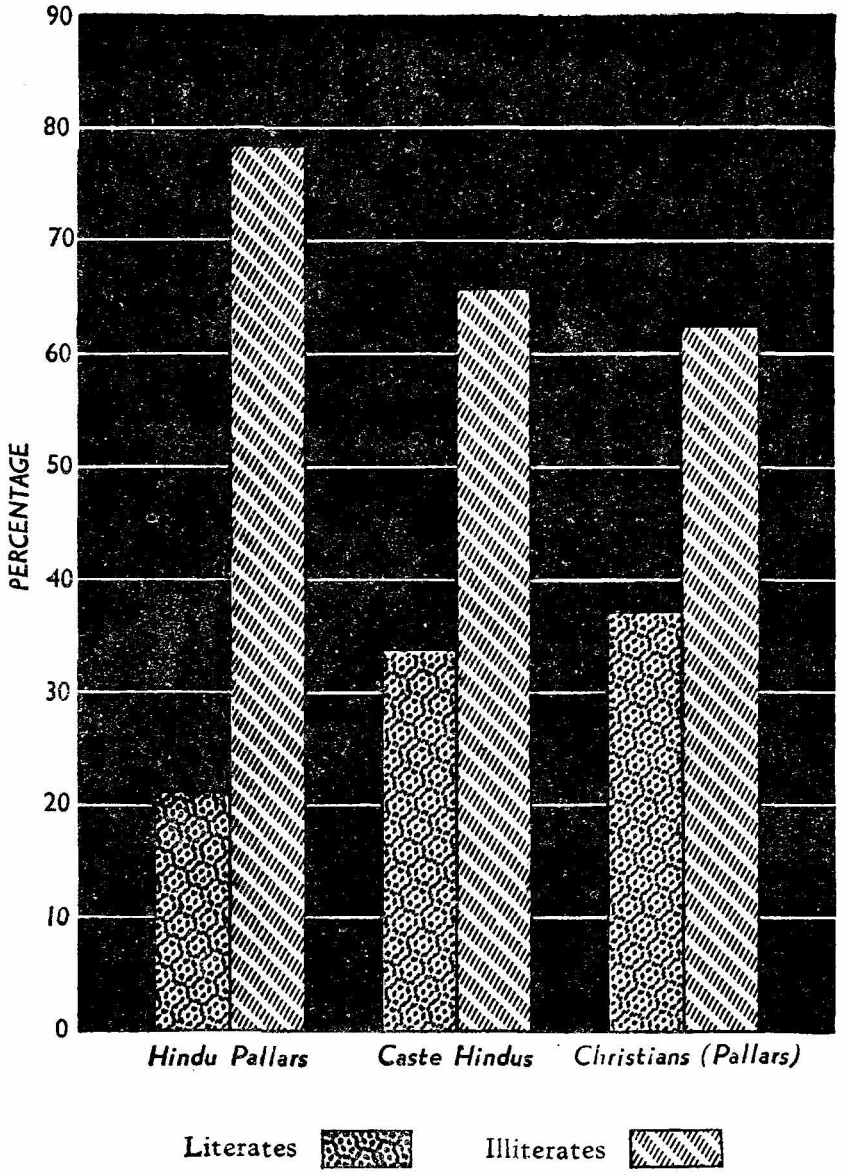


TABLE No. XI

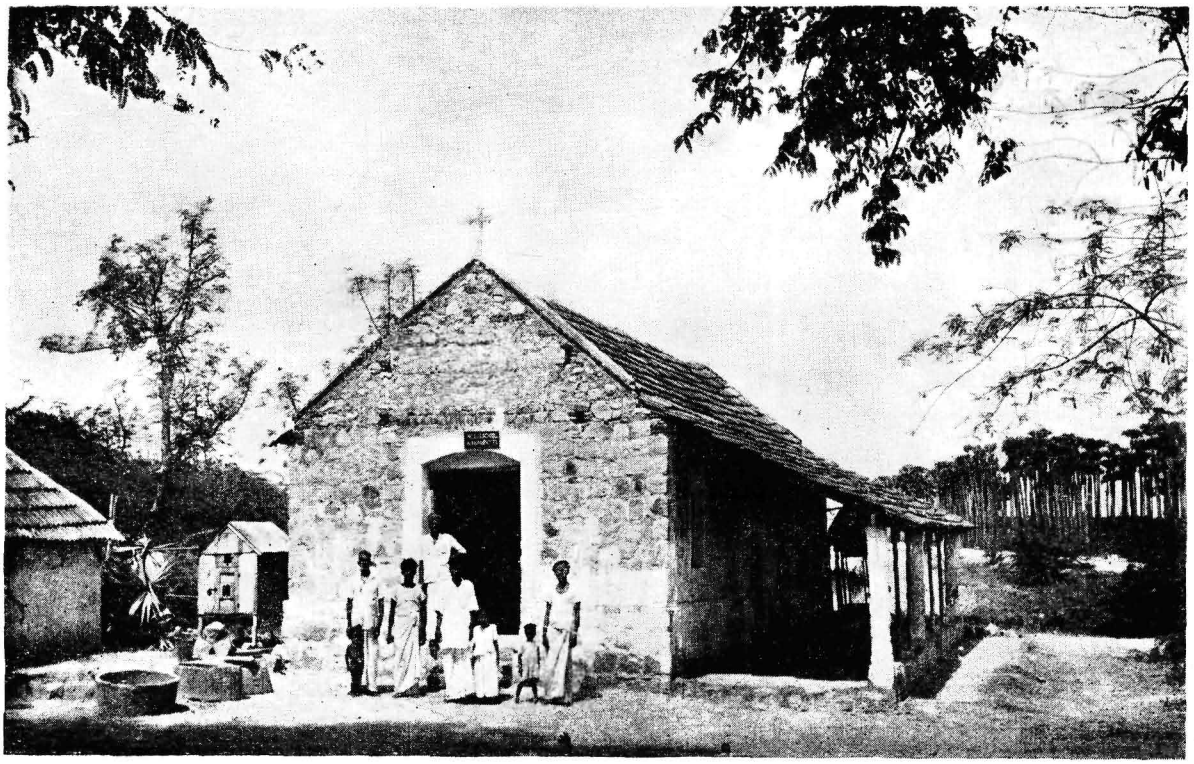
Literacy and education

Age-groups	Total population			Illiterate		Literate without educational standard		Primary or Junior Basic		Matric or Higher Secondary		Intermediate	
	Persons	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)
0 — 4	311	146	165	146	165	...	...	...	...	...	...	...	...
5 — 9	230	126	104	34	52	92	52	...	...	...	...	...	...
10 — 14	210	116	94	43	75	53	15	20	4	...	...	...	...
15 — 19	148	86	62	35	51	15	6	36	5	...	...	...	...
20 — 24	179	77	102	34	90	13	4	26	7	3	1	1	...
25 — 29	177	95	82	51	80	25	1	18	1	1	...	...	...
30 — 34	153	68	85	48	81	12	3	7	1	1	...	...	...
35 — 44	282	138	144	100	142	35	1	3	1	...	...	...	...
45 — 59	226	109	117	82	115	19	2	8	...	...	...	...	...
60 & over	97	51	46	47	46	4	...	...	...	...	...	...	...
Total	**2,013**	**1,012**	**1,001**	**620**	**897**	**268**	**84**	**118**	**19**	**5**	**1**	**1**	...

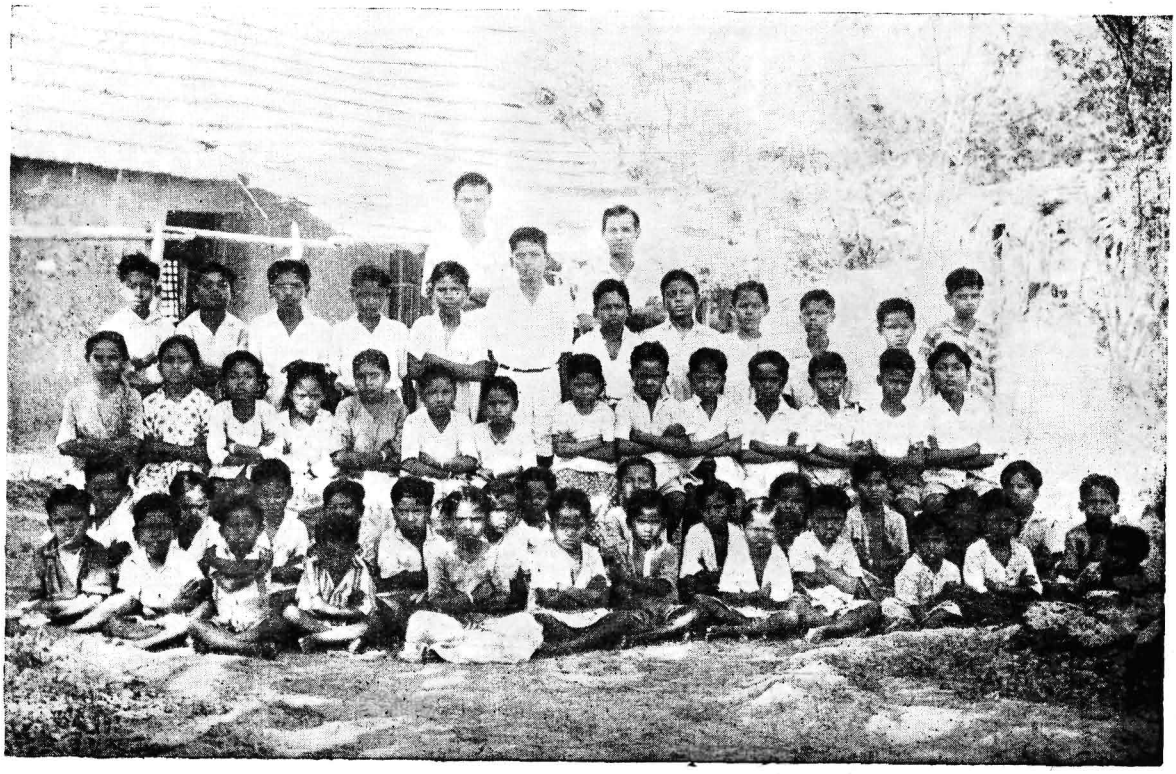
masses. The proportion of literates among Hindu Pallans and the Christian Pallans will be of interest to examine. The statement below furnishes the percentage of literates among these ethnic groups by age-groups.

Age-groups	Hindu Pallans		Christians	
	Males	Females	Males	Females
0–14	40.4	14.8	52.9	33.9
15–34	44.4	7.2	68.3	17.7
35–44	22.3	0	44.0	0
45–59	13.2	1.3	53.3	5.3
60 & over	0	0	20.0	0
All ages	34.4	8.0	54.6	19.7

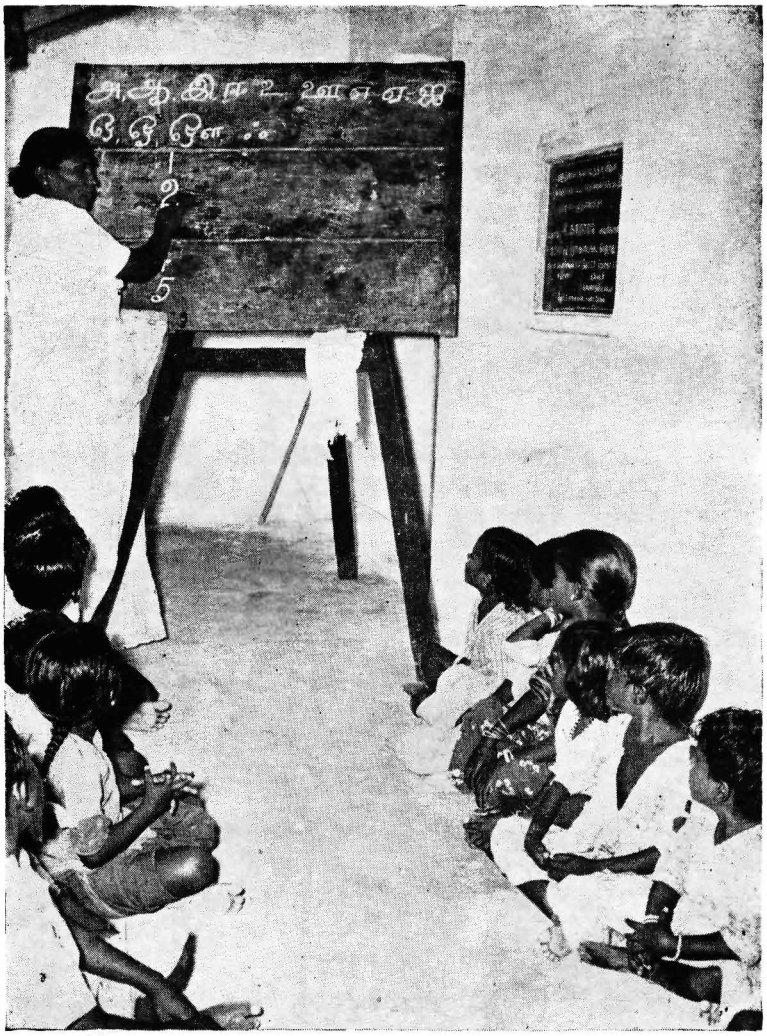
This clearly supports the idea that the literacy level for Christians has been higher at every age-group than for Hindu Pallans. There are two Christian Schools. The Elementary School in Maniampatti is run by Roman Catholic Mission and the other school St. George Elementary School at Nallanchettipatti is run by Protestant Mission. These schools are attached to the respective Churches. By way of propagating the Christian faith among Pallans, the Missionaries have also contributed much towards educating the Pallans of Golwarpatti. The unstinted efforts of Christian Missions and the fillip given by Democratic Government in post-Independence era are the two main factors for the high literacy level prevailing in this village.



Missionaries have done yeoman service in the field of education. A Catholic Elementary School in the hamlet of Maniyampatti.



The Primary School children in the hamlet of Settudayanpatti.



The Primary School at Sundarakudumbanpatti.

Schools

68. Apart from the two Christian Mission Schools, there is another Aided Elementary School in Settudayanpatti run by a local school master. This is also the oldest institution in Golwarpatti, having good attendance of pupils from distant hamlets also. There is another Board Higher Elementary School in the same hamlet under the management of the District Board, which is now taken up by the newly formed Panchayat Union. This school ends at VIIIth class level, and the other three Primary schools end at Vth class level. The details of strength and number of teachers etc., of the schools in Golwarpatti are shown below.

Name of school	Hamlet in which situated	No. of teachers	No. of pupils	Highest class	Management
Board Higher Elementary School (with VI and VII standards only).	Settudayanpatti	1	30	VII	Panchayat Union Council
Aided Elementary School	Do.	3	107	V	Private management
R. C. Elementary School	Maniyampatti	3	120	V	Catholic Mission
St. George Elementary School.	Nallanchettipatti	3	83	V	Church of South India Mission (Protestants)

Educational standards

69. The following table classifies the literates in Golwarpatti according to the educational standards they attained.

Educational Standard	Males		Females	
	No. of persons	Percentage to total males	No. of persons	Percentage to total females
(1)	(2)	(3)	(4)	(5)
Illiterates	623	61.6	897	89.6
To read and write	260	25.7	84	8.4
Primary	127	12.5	20	2.0
Matriculates	2	0.2	0	...
Above Matric	...	...	...	...
Total	**1,012**	**100.0**	**1,001**	**100.0**

Among both sexes, a bulk of the population are illiterates, as evidently seen from the figures above; even among literates, a vast majority of them are literates without educational standard *i.e.*, of those 389 literate males, 260 persons *i.e.*, roughly two third can only read and write simple Tamil; 127 males are educated upto Primary level and 2 are Matriculates. There are some Pallans who are graduates, both Arts and Science and they are employed in Government Offices. This village has produced an I.A.S. Officer belonging to Pallan caste who is an Assistant Collector in Andhra Pradesh and the villagers, of course, feel proud of this. There are also police constables, agricultural demonstrators, clerks etc., from this village. In the case of females, 104 females are literates, out of which 84 are literates without educational standards; there are only 20 women who studied upto Primary School standard and only one girl who had appeared for S.S.L.C. examination. There is no High School in the village and the nearest High School is at Naduvapatti four miles away; the High School at Sattur has also attracted pupils from Golwarpatti. There are some Pallar boys staying in a Harijan Hostel in Sattur and different towns and furthering their studies. Educational facilities such as concessions and grant of Boarding Grants, examination fees etc., extended to the Harijans by the Government have given a fillip towards higher education among Pallans. The levels of literacy in the village in 1951 and 1961 will be clear from the table below:

Sex	Percentage of literacy	
	In 1951	In 1961
Males	32.8	46.8
Females	4.1	13.2
Both sexes	18.4	30.1

A marked improvement in literacy in both sexes is clearly visible from the above figures and certainly the level of literacy will go up still further, in the coming years.

Lack of equipments

70. None of the four schools in Golwarpatti is equipped with good building, adequate playground or garden and essential apparatus. They are all ill-housed. The Board Higher Elementary School at Settudayanpatti is located in the common chavadi of the Pallar community and voluntary efforts from the villagers to construct a building are not forthcoming, nor is the Panchayat Union keen on this. The other three Elementary schools are housed in thatched or tiled sheds. The schools, almost all of them are not equipped with enough furniture, one or two chairs and a long bench constitute the furniture and a few old maps and the blackboard are the only equipments for teaching. No school has got its own playground, only the thrashing grounds of the village serve the purpose. All the schools are of non-basic type ; a small garden is maintained by the private Elementary School at Settudayanpatti, and in the rest of the schools, there is no garden at all.

Proportion of school attending children

71. Despite the improvement in literacy levels during the past ten years, there are yet a large number of children remaining idle among the school aged boys and girls *i.e.*, between ages 5 and 16. The data gathered during the survey reveal the position as follows :

Sex	Total persons in the age-group 5-16	Persons attending school	Percentage
Males	279	170	61
Females	223	70	31
Both sexes combined	502	240	48

While 61 per cent of boys between ages 5 and 16 attend school, the proportion is as low as 31 per cent among the school aged girls. It is said that the attendance in school falls down heavily during harvest seasons, as a number of boys and girls turn to fields either to earn a little amount of wages or to assist their parents in agricultural operations. The prevalence of child labour in the fields and the poverty among landless labourers are the chief reasons for non-attendance of school aged children to a considerable extent. Let us see the different types of activities of those boys and girls who do not attend school among the school aged children of 5-16 years. Such boys and girls are classified in the table below :

Sex	Total persons in age group 5-16	Persons not attending school	Type of activity of children not attending school		
			Agricultural coolies	Assisting elders	Other dependants
(1)	(2)	(3)	(4)	(5)	(6)
Males	279	109	32	34	43
Females	223	153	30	29	94
Both sexes	502	262	62	63	137

It is clear that out of 262 boys and girls not attending school, only 62 persons are wage earners and 63 persons are assisting their elders either in the fields or in domestic activities, and as many as 137 are entirely dependants. Of these 137 persons remaining idle, the proportion of girls is a little over twice that of boys.

Working force

72. The figures shown below represent the number of workers and non-workers in Golwarpatti. Workers are those persons who are economically active and gainfully employed and the rest are treated as dependants.

TABLE No. XII

Workers and non-workers by sex and age groups

Age-groups	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0— 4	311	146	165	...	...	...	311	146	165
5— 9	230	126	104	12	8	4	218	118	100
10—14	210	116	94	79	40	39	131	76	55
15—19	148	86	62	104	66	38	44	20	24
20—24	179	77	102	125	68	57	54	9	45
25—29	177	95	82	147	93	54	30	2	28
30—34	153	68	85	123	68	55	30	...	30
35—44	282	138	144	225	138	87	57	...	57
45—59	226	109	117	159	107	52	67	2	65
60 and over	97	51	46	55	42	13	42	9	33
Total ...	2,013	1,012	1,001	1,029	630	399	984	382	602

Sex	Total population	Workers		Dependant	
		Persons	Percentage	Persons	Percentage
(1)	(2)	(3)	(4)	(5)	(6)
Males	1,012	627	62	385	38
Females	1,001	399	39.9	602	60.1
Both sexes	2,013	1,026	50.97	987	49.03

Sixty two per cent of male population are economically active, whereas nearly 40 per cent of women are workers and 60 per cent of them are dependants. Out of 1,001 females in the village, 399 are working, mostly as agricultural coolies; Pallar women are quite efficient and quick in agricultural operations like weeding, transplanting etc. In such operations, women are preferred to men, because wages for females are a little less than the wages for men and women are working as hard as men do. Even in younger ages, boys and girls become active workers in the fields. Let us see the proportion of workers in the different age-groups; the table below gives us the percentage of workers, both males and females classified under broad age-groups.

Age-groups	Proportion of male workers to total males in per cent	Proportion of female workers to total females in per cent
Below 15	11.8	11.3
15–34	90.5	61.3
35–59	99.2	53.6
60 and abve	82.4	32.6
All ages	62	39.9

In respect of all age levels, the proportion of working men exceed the proportion of female workers. Even before reaching the age of 15, nearly 12 per cent of boys are economically active persons, and 11.3 per cent of girls are workers. In the age-group 15-34 the percentage of male workers is far above 90 per cent and working women reach 61.3 per cent, in the next

age-group 35-59, almost all the men are workers except a few disabled, the proportion being 99.2 per cent. The corresponding proportion among women in the age-group comes to only 53.6 per cent. Again among elders of age 60 or above, 82.4 per cent of men are working, which is a high proportion indeed.

Dependants

73. As against 1,026 workers, there are 987 non-workers, the number of dependants per 100 workers works out to nearly 96. Of course, among dependants, females outnumber men; most of the women folk mainly attend to domestic work except those who assist the male members in agricultural operations. Among non-agricultural classes, women exclusively look after cooking and other domestic activities. As a considerable proportion of the population come under younger ages, the percentage of dependency stands high. In the age-group 0–14, it is but natural that there will be more dependants among successive age-groups which is self-explanatory.

Age-groups	Proportion of dependants	
	Males in per cent	Females in per cent
0–14	88.2	88.7
15–34	9.5	38.7
35–59	0.8	66.4
60 & over	17.6	67.4
Total	**38.0**	**60.1**

The types of activity of non-workers among the different sexes are shown in Table No. XIII.

TABLE No. XIII

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

Age-groups	Total Non-workers			Full time students or children attending school		Persons engaged only in household duties		Dependants, infants and children not attending school and persons permanently disabled		Other dependants		Unemployed persons	
	Persons	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)
All ages	984	382	602	170	71	...	278	197	251	...	...	15	2
0— 4	311	146	165	...	...	...	...	146	165	...	...	...	...
5— 9	218	118	100	92	52	...	5	26	43	...	...	...	...
10—14	131	76	55	59	17	...	26	14	12	...	...	3	...
15—19	44	20	24	18	2	...	22	...	...	...	...	2	...
20—24	54	9	45	1	...	...	43	...	...	...	...	8	2
25—29	30	2	28	...	...	...	28	...	...	...	...	2	...
30—34	30	...	30	...	...	...	30	...	...	...	...	...	...
35—44	57	...	57	...	...	...	57	...	...	...	...	...	...
45—59	67	2	65	...	...	...	55	2	10	...	...	...	...
60 and over	42	9	33	...	...	...	12	9	21	...	...	...	...

Among females, housewives attending to domestic work with little participation in one or other of the family occupations form a major bulk. Also we see that a considerable portion of dependants are either infants or aged or disabled etc. Only among males, 175 persons are attending schools who depend entirely on the earnings of the parents or other elders. Among females, this proportion is low and among those seeking employment there are fifteen men whereas only two females come under this category.

CHAPTER IV

VILLAGE ECONOMY

Occupational distribution

74. The bulk of people live on agriculture; 95 per cent of the households come under agricultural classes, comprising cultivators, lease cultivators and landless coolies. Of 474 cultivating households 295 households are cultivating owners, 177 households are landless labourers and only one is a tenant cultivator. Industry or business covers only 3 per cent while the rest are teachers, village officers and others engaged in miscellaneous services. Most of the cultivating owners possess small pieces of land; and several of them besides tilling their own land, work for others on wages. No subsidiary occupation is found in the village; only in four to five months in a year, the peasants and labourers find some work and in the rest of the period, they are practically unemployed or under employed. The following table classifies the households according to the household occupation.

Household occupation	No. of households	Percentage to total
Cultivators (including lease cultivators) ...	296	59.32
Agricultural labourers ...	176	35.27
Village Artisans and business (carpenter, smiths, statue making etc.) ...	15	3.01
School teachers ...	6	1.20
Miscellaneous services ...	6	1.20
Total	**499**	**100.00**

There are two households without occupation, fully supported by relatives. Table No. XIV presents the occupational classification of households.

TABLE No. XIV

Occupational classification of households

Caste/Tribe Community	Total No. of households	Households engaged in cultivation only	Households engaged in industry only		Households engaged in business only	Households engaged in cultivation, business and industry		Households engaged in cultivation and industry		Households engaged in cultivation & business	Households engaged in business and industry		Households engaged in	
			Traditional	Non-traditional		Traditional	Non-traditional	Traditional	Non-traditional		Traditional	Non-traditional	Agricultural labourer	Other occupations
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Pallan	366	319	...	...	...	...	...	1	...	3	...	...	43	...
Chakkiliyan	5	...	...	...	...	...	...	...	...	...	...	...	5	...
Puthirai Vannan	2	1	...	...	...	...	...	...	...	...	...	...	...	1
Vannan	4	2	...	...	...	...	...	...	...	...	...	...	...	2
Vellala	10	9	...	...	...	...	...	...	...	...	...	...	1	...
Kammalan	8	2	2	...	...	...	...	4	...	...	...	...	...	...
Chettiar	14	13	...	...	...	...	...	...	...	...	...	...	1	...
Brahmin	1	...	...	...	...	...	...	...	...	...	...	...	...	1
Maravar	13	9	...	...	...	...	...	...	...	...	...	...	4	...
Yadhava	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Nadar	1	...	...	...	1	...	...	...	...	...	...	...	...	...
Roman Catholics	33	28	...	...	1	...	...	...	1	...	...	...	3	...
Protestant Christians	41	35	...	...	...	...	...	...	...	...	...	...	4	2
Total	**499**	**419**	**2**	...	**2**	...	...	**5**	**1**	**3**	...	...	**61**	**6**

Household industry

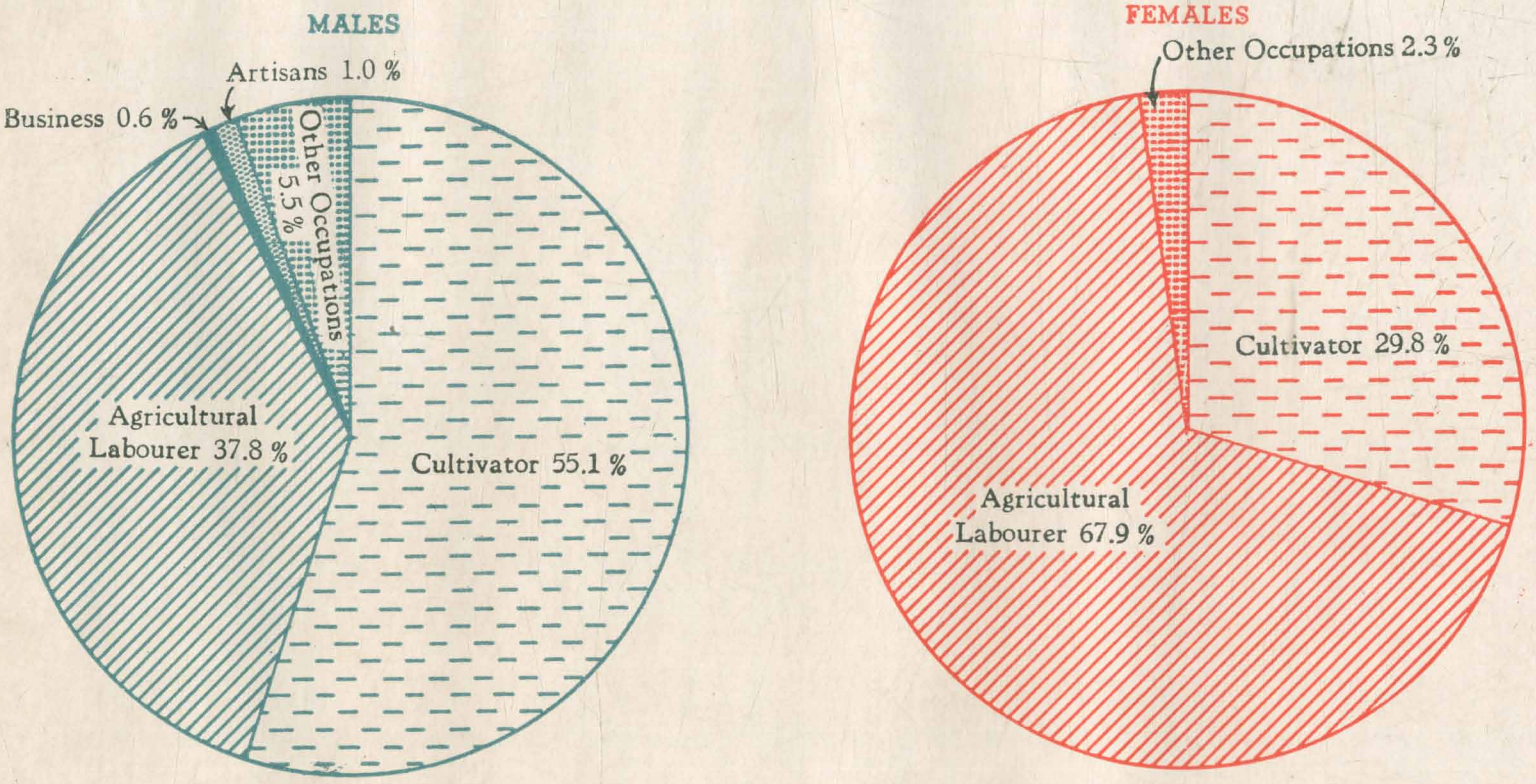
75. Except the village artisans like carpenter, blacksmith, goldsmith etc., no household industry is practised by anybody. There is one Catholic Pallar youth, who makes statues, images of God etc., with plaster of Paris and this provides him full-time job. He is a migrant from a distant village in Tirunelveli district and he came and settled here as he married a girl in this village. The nature of work of the workers is brought out by Table No. XV.

TABLE No. XV

Workers classified by sex, age-groups and industry, business and cultivation

Age-groups	Total Workers			Number of workers engaged in							
				Household industry		Household business		Household cultivation		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
All ages	1,029	630	399	5	...	3	...	348	119	274	280
0— 4	...	...	...	...	...	...	...	...	...	...	...
5— 9	12	8	4	...	...	...	...	6	4	2	...
10—14	79	40	39	...	...	...	...	26	23	14	16
15—19	104	66	38	...	...	...	...	26	22	40	16
20—24	125	68	57	1	...	1	...	33	8	33	49
25—29	147	93	54	1	...	...	...	51	9	41	45
30—34	123	68	55	1	...	...	...	27	5	40	50
35—44	225	138	87	...	...	...	...	85	22	53	65
45—59	159	107	52	1	...	1	...	64	18	41	34
60 and over	55	42	13	1	...	1	...	30	8	10	5

OCCUPATIONAL PATTERN (WORKERS)



Occupation

76. The workers are classified by sex and occupation in the statement below :

Occupation	Total No. of Workers	Male workers		Female workers	
		No.	Per-centage	No.	Per-centage
(1)	(2)	(3)	(4)	(5)	(6)
Cultivators	466	347	55.1	119	29.8
Agricultural cooly	509	238	37.8	271	67.9
Lease cultivator	1	1	0.2	...	...
Teacher	10	8	1.2	2	0.5
Dhobi	15	9	1.4	6	1.5
Carpenter	3	3	0.5	...	...
Smiths	2	2	0.3	...	...
Statue-making	1	1	0.2	...	...
Business	4	4	0.6	...	...
Village Official	3	3	0.5	...	...
Domestic servant	6	6	0.9	...	...
Branch Post Master	1	1	0.2	...	...
Temple priest	2	2	0.3	...	...
Others	6	5	0.8	1	0.3
Total	**1,029**	**630**	**100.00**	**399**	**100.00**

Table No. XVI classifies the workers by sex and occupation. There is clearly preponderance of male workers in all the categories except among agricultural coolies where women workers outnumber men, which is peculiar to such Pallar villages. Pallar women are much skilled in agricultural work and even in the well-to-do cultivating households, women go to farm labour assisting the head of household. Two women are teachers in local Elementary School. There are three carpenters, one goldsmith and one blacksmith in the village and sufficient labour is not forthcoming for these artisans; some are having cultivation as a subsidiary work. There are four petty shop owners and according to their version business is not a full time profession; only in harvesting seasons, good sales are expected and in the rest of the period, business remains dull.

TABLE No. XVI

Workers classified by sex, age groups and occupations

Age-groups	Cultivation			Lease cultivation			Agricultural labourer			Shepherd			Domestic servants		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
All ages	466	347	119	1	1	...	509	238	271	3	2	1	5	5	...
5— 9	10	6	4	...	...	...	1	1	...	...	...	...	...	...	...
10—14	49	26	23	...	...	...	27	12	15	1	1	...	1	1	...
15—19	48	26	22	...	...	...	49	36	13	2	1	1	...	...	...
20—24	41	33	8	...	...	...	75	28	47	...	...	...	1	1	...
25—29	60	51	9	...	...	...	80	35	45	...	...	...	...	...	...
30—34	32	27	5	...	...	...	84	35	49	...	...	...	1	1	...
35—44	106	84	22	1	1	...	109	45	64	...	...	...	2	2	...
45—59	82	64	18	...	...	...	69	36	33	...	...	...	...	...	...
60 and over	38	30	8	...	...	...	15	10	5	...	...	...	...	...	...

TABLE No. XVI (contd.)

Workers classified by sex, age groups and occupations (contd.)

Age-groups	Teacher			Branch Postmaster			Servant			Business			Village Officials		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
All ages	10	8	2	1	1	...	1	1	...	4	4	...	3	3	...
5— 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15—19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20—24	4	2	2	...	...	...	...	...	...	1	1	...	...	...	...
25—29	2	2	...	1	1	...	...	...	...	...	...	...	...	...	...
30—34	1	1	...	...	...	...	1	1	...	...	...	...	...	...	...
35—44	1	1	...	...	...	...	...	...	...	1	1	...	1	1	...
45—59	2	2	...	...	...	...	...	...	...	1	1	...	2	2	...
60 and over	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...

Age-groups	Dhoby			Carpenter			Goldsmith			Blacksmith			Koil pujari		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)	(41)	(42)	(43)	(44)	(45)	(46)
All ages	15	9	6	3	3	...	1	1	...	1	1	...	2	2	...
5— 9	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
10—14	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...
15—19	3	1	2	...	...	...	...	...	...	...	...	...	1	1	...
20—24	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
25—29	2	2	...	1	1	...	...	...	...	...	...	...	...	...	...
30—34	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
35—44	4	3	1	...	...	...	...	...	...	...	...	...	...	...	...
45—59	1	...	1	...	...	...	1	1	...	...	...	...	1	1	...
60 and over	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...

TABLE No. XVI (concld.)

Workers classified by sex, age groups and occupations (concld.)

Age-groups	Police constable			Statue maker			Social worker			Army Engineer		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(47)	(48)	(49)	(50)	(51)	(52)	(53)	(54)	(55)	(56)	(57)	(58)
All ages	1	1	...	1	1	...	1	1	...	1	1	...
5— 9	...	...	...	...	...	...	...	...	...	...	...	...
10—14	...	...	...	...	...	...	...	...	...	...	...	...
15— 19	1	1	...	...	...	...	...	...	...	...	...	...
20—24	...	...	...	...	...	...	...	...	...	1	1	...
25— 29	...	...	...	...	...	...	1	1	...	...	...	...
30—34	...	...	...	1	1	...	...	...	...	...	...	...
35—44	...	...	...	...	...	...	...	...	...	...	...	...
45—59	...	...	...	...	...	...	...	...	...	...	...	...
60 and over	...	...	...	...	...	...	...	...	...	...	...	...

Caste and occupation

77. The economic system of the village society is in a way related to the caste system. All the castes are intricately bound together in the functioning of economy. Several castes held traditional monopolies over a craft or occupation, although people have freedom to undertake certain jobs like agricultural or wage work. The Brahmins are the traditional priestly class, the Kammalars attend to carpentry, blacksmithy and goldsmithy, the Idayars tend cattle, the washermen attend to washing of clothes, the barbers shave, and the Chakkiliyans do leather work. Each caste has a role to play which is essential to others. So functional unity is made possible by some sort of division of labour among different classes. However, the traditional avocations do not go without exception. The Nadars in Golwarpatti had forsaken their caste occupation or tapping and curiously enough tapping is taken up by Pallans. Cases are not wanting where cultivation is resorted to by Asaris, the Artisan caste. In this village, the dhoby does the duties of a barber also, in addition to washing of clothes. A Brahmin priest in the main village preferred a post of office boy in a factory and left his profession of priesthood. Education has its own effects on the occupational structure; some educated Pallans have taken up professions such as teacher, police constable etc. One Catholic Pallar youth is now making dolls and statues out of plaster of Paris. The Idayar family (shepherd) found it profitable to cultivate the fields rather than to attend to their traditional calling. The correlation that existed between caste and occupational choice is more and more losing gound in recent days. Spread of education, urbanisation, creation of new avenues of employment etc., pave the way for such deviations. The table below indicates the occupational pattern of workers of various communities.

TABLE No. XVII

Occupational pattern by communities

Number of workers in different occupations

Community	Cultivation		Agricultural labourer		Dhoby		Teacher		Servant		Carpenter, gold and blacksmiths	
	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)
Pallan	272	99	183	222	...	...	4	...	6	...	...	...
Chakkiliyan	...	...	8	7	...	...	...	...	...	...	...	...
Puthirai Vannan	...	2	...	...	4	2	1	...	...	...	...	...
Vannan	...	...	...	1	5	4	...	...	...	...	...	...
Vellalar	5	1	6	3	...	...	...	...	...	...	...	...
Asari	3	2	...	...	...	...	...	...	...	...	5	...
Chettiar	6	3	9	1	...	...	...	...	...	...	...	...
Brahmin	...	...	...	...	...	...	...	...	...	...	...	...
Maravar	5	1	11	5	...	...	...	...	...	...	...	...
Yadhava	...	1	...	...	...	...	...	...	...	...	...	...
Nadar	...	...	...	...	...	...	...	...	...	...	...	...
Roman Catholics	26	3	5	20	...	...	1	1	...	...	...	...
Protestant Christians	30	7	16	12	...	...	2	1	...	...	...	...
Total	347	119	238	271	9	6	8	2	6	...	5	...

Number of workers in different occupations (contd.)

Community	Business		Village Official		Shepherd		Temple priest		Lease cultivation		Police constable	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)
Pallan	1	...	1	...	2	...	...	...	...	...	...	...
Chakkiliyan	...	...	...	...	...	1	...	...	...	...	...	...
Puthirai Vannan	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...	...
Vellalar	...	...	2	...	...	...	...	...	...	...	...	...
Asari	...	...	...	...	...	...	...	...	...	...	...	...
Chettiar	...	...	...	...	...	...	...	...	1	...	...	...
Brahmin	...	...	...	...	...	...	2	...	...	...	...	...
Maravar	...	...	...	...	...	...	...	...	...	...	...	...
Yadhava	...	...	...	...	...	...	...	...	...	...	...	...
Nadar	2	...	...	...	...	...	...	...	...	...	...	...
Roman Catholics	1	...	...	...	...	...	...	...	...	...	1	...
Protestant Christians	...	...	...	...	...	...	...	...	...	...	...	...
Total	4	...	3	...	2	1	2	...	1	...	1	...

TABLE No. XVII (concld.)

Community	Number of workers in different occupations (concld.)							
	Army Engineer		Social worker		Branch Postmaster		Statue making	
	Males	Females	Males	Females	Males	Females	Males	Females
	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)
Pallar	...	...	...	...	1	...	...	...
Chakkiliyan	...	...	...	...	...	...	...	...
Puthirai Vannan	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...
Vellalar	...	...	...	...	...	...	...	...
Asari	...	...	...	...	...	...	...	...
Chettiar	...	...	...	...	...	...	...	...
Brahmin	...	...	...	...	...	...	...	...
Maravar	...	...	...	...	...	...	...	...
Yadhava	...	...	...	...	...	...	...	...
Nadar	...	...	...	...	...	...	...	...
Roman Catholics	...	...	...	...	...	...	1	...
Protestant Christians	1	...	1	...	...	...	...	...
Total	1	...	1	...	1	...	1	...

It is clearly seen that cultivation is resorted to by all communities of the village except Brahmin, Nadar and Vannan. However, a Vannan woman has turned as agricultural cooly. All the Chakkiliyans work as agricultural labourers, forsaking their traditional service. Of the Maravars, all of them are either owner-cultivators or agricultural coolies and nobody among them has taken up any other occupation such as business, industry, salaried job etc. On the other hand, Pallans have opted for so many diversified occupations such as business, police services, social services, postal services, statue making etc.

Cultivation

78. As already stated, agriculture forms the base on which the village economy rests; the mainstay of a major bulk of the village population is cultivation of the soil. Paddy is the chief crop grown; cumbu, vali, cholam are among the major dry crops and cotton is the chief commercial crop cultivated in and around this village. The soil, being *Karisal*, black loam is best suited to cotton. The big tank is the major source of irrigation for the wet lands; across the river Arjuna, a small dam is constructed near Veppalapatti village and a feeding channel brings water to the big tank. This tank contains a number of sluices and it, however, requires deepening. Because of the supply of water from this tank, wet cultivation of paddy is practised.

Land utilization

79. The total area of the village is 5.72 square miles or 3,660.80 acres out of which 2,113.60 acres are cultivable; the rest comprises poramboke and uncultivable waste. The village accounts show that a little over one-third of the cultivated area is *Nanjai i.e.*, wet land.

Wet lands	...	631.25	Acres
Dry lands	...	1,166.85	,,
Reclaimed lands	...	315.50	,,
Total	...	**2,113.60**	,,

Abolition of Zamindari

80. In pro-British times, this region was occupied by feudal chieftains and Sri Kalangatha Kandappa Naicker was the chief ruler of Naick dynasty, who constructed the Meenakshi temple. Later when one of the successors of this Naick rulers was dethroned at the end of eighteenth century by the East India Company, the estate was annexed to the Zamindari of Ettayapuram. Thereafter Golwarpatti and the surrounding villages were under the Zamindari rule till 1954. The land revenue system of Madras State had two main divisions *viz.*, Ryotwari and Zamindari (including inams and jahirs). In Ryotwari areas, the state maintained direct relation with the cultivator and in the latter, the relation was indirect *i.e.*, through the Zamindars. Under Madras Estates (Abolition of conversion into Ryotwari Act 1948), the Zamindari areas were taken over by the State Government. Golwarpatti estate was taken over by the Government on 1st October 1954 and the lands were surveyed and settled on Ryotwari principles. These operations were going on for about six years and the Ryotwari settlement was introduced with effect from Fasli year 1,370 (1060-61). Pattas were being issued to the ryots at the time of our survey and the cultivators now pay *kist* direct to Government instead of sharing the produce.

Irrigation

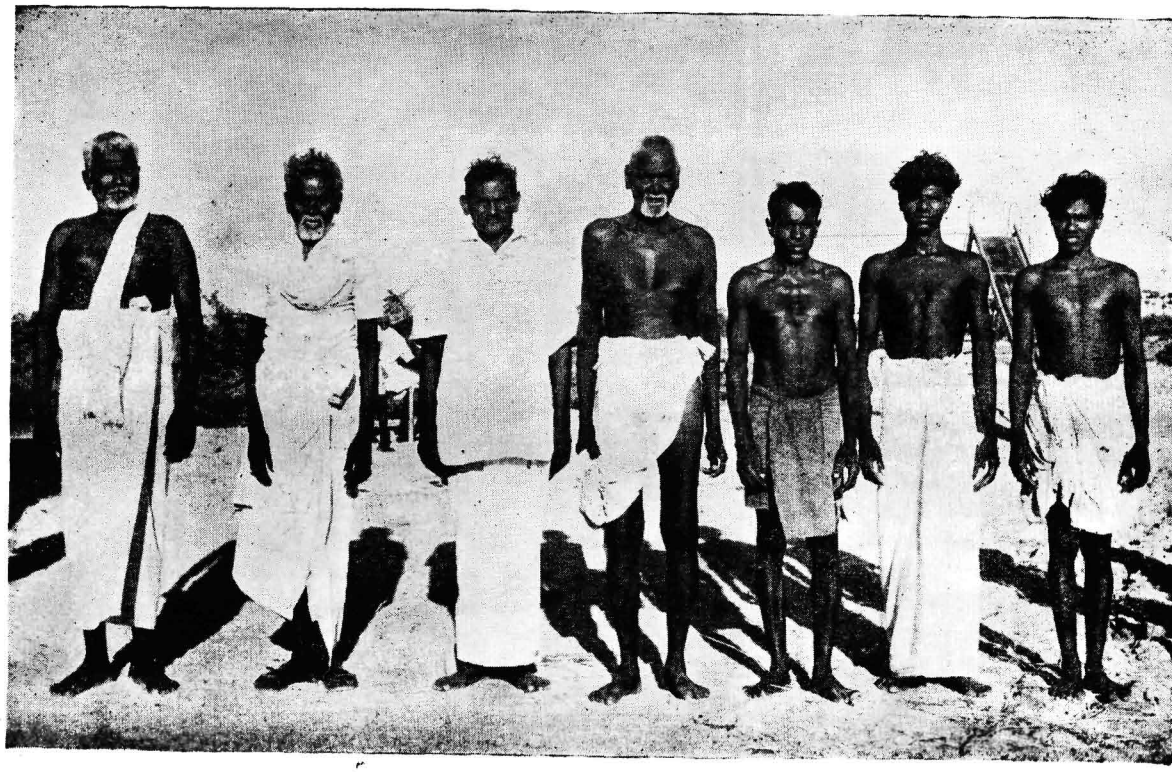
81. Below is the list of irrigation tanks in Golwarpatti.

Name		Water spread area Acres.	Cents.
Big tank or Golwarpatti tank	...	729	05
Nallan kulam	...	10	32
Chinna kulam	...	7	01
Kathan kulam	...	29	82

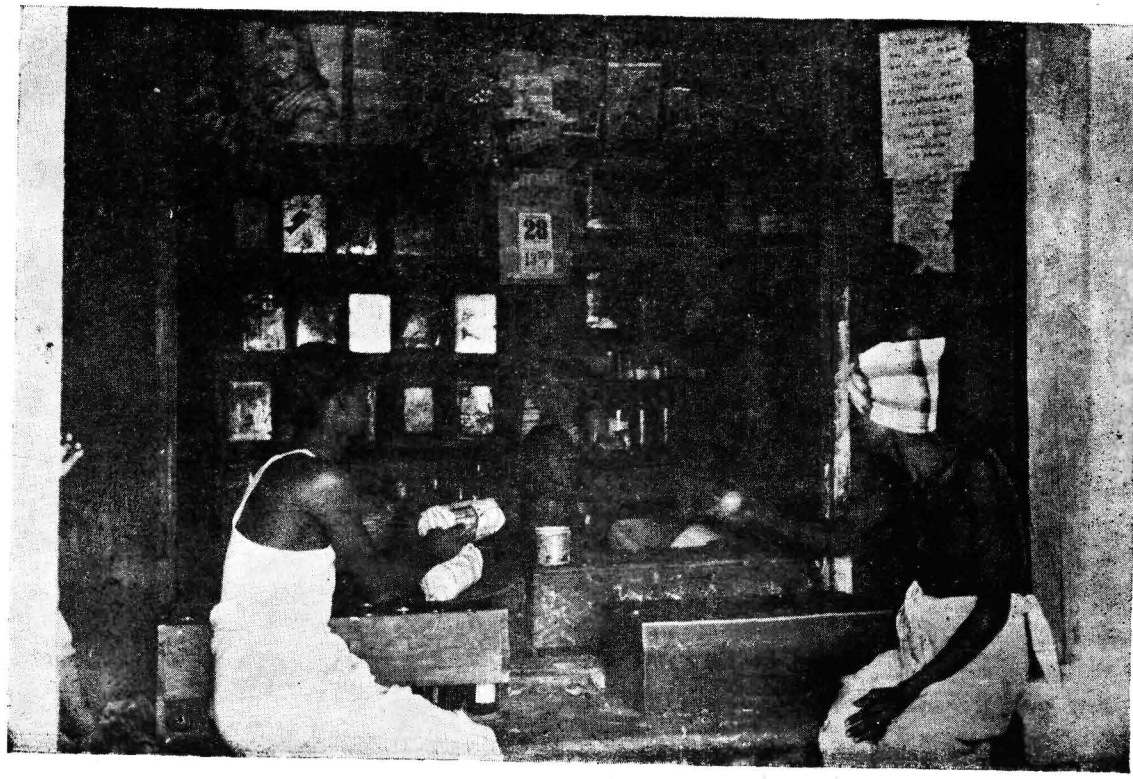
Vijayaramaperi tank is an abandoned tank located between the hamlets of Maniyampatti and Vijayaramaperi and preliminary work for renovation of this tank was carried on at the time of our survey. Golwarpatti tank is one of the largest tanks in the taluk and it serves an ayacut of 516.41 acres. This is fed with the supply of channel from Arjuna river, and this becomes possible by construction of an anicut across the river, near Veppalapatti village. This anicut was said to have been built by the Poligar Kalangatha Kandappa Naicker, an eminent ruler of Golwarpatti palayam. This tank is assured of filling almost every year, as it is not rain-fed tank depending on the vagaries of monsoon. The Arjuna river flows with water throughout the year, though not full during summer. The tank affords supply of water for about five months and in the remaining months, the flow is not steady. Well irrigation is also practised and baling of water is done by the system of Kavalai worked by a pair of bullocks.

Crop pattern

82. The chief crops grown in Golwarpatti are paddy, cotton and millets such as cholam, cumbu, ragi, vali etc. Paddy is mostly raised as wet crop and millets are usually under dry cultivation. The cropping pattern is indicated in the Table No. XVIII.



A group of Pallan cultivators.



A local provision store.



Appalam-making is a cottage industry for women.

TABLE No. XVIII

Area under different crops

Fasli year	Paddy	Cotton	Vali	Fodder cholam	Cumbu	Cholam	Ragi	Senna (Avuri)
	A. C.	A. C.	A. C.	A. C.	A. C.	A. C.	A. C.	A. C.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1360	625.39	488.34	269.99	139.02	95.65	0.18	7.09	...
1361	563.69	537.40	369.68	67.23	22.88	33.18	13.30	6.83
1362	189.85	218.39	252.05	69.68	14.65	2.36	8.18	0.27
1363	179.17	466.49	752.84	132.71	101.41	34.27	10.47	1.31
1364	398.26	611.30	313.79	86.41	127.71	45.79	20.68	0.41
1365	419.68	514.14	339.79	95.18	116.93	41.09	11.17	2.13
1366	633.11	640.52	191.05	130.56	146.05	5.40	9.46	2.31
1367	617.47	529.11	320.73	139.10	74.24	71.54	12.24	14.45
1368	819.02	580.12	239.88	117.07	119.74	49.68	11.72	128.14
1369	680.45	431.37	334.77	234.46	94.48	10.53	9.68	116.94

Fasli year	Groundnut	Chillies	Horsegram	Varagu	Blackgram	Redgram	Sweet Potato	Sugarcane	Plantain	Vegetables
	A. C.	A. C.	A. C.	A. C.	A. C.	A. C.	A. C.	A. C.	A. C.	A. C.
	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
1360	7.37	1.52	...	...	0.59	...	2.64	...	...	0.25
1361	6.99	1.69	...	...	2.88	...	10 68	...	...	0.55
1362	...	0.29	...	...	...	...	1.65	...	...	0.41
1363	...	...	5.87	1.03	...	...	1.71	...	...	1.59
1364	...	10.21	1.14	4.77	...	...	2.12	...	...	1.30
1365	6.15	9.42	2.39	...	1.95	...	...	...	...	1.59
1366	1.00	8.84	2.83	3.18	0.50	0.50	1.95	...	2.45	...
1367	3.17	6.84	2.12	...	13.31	...	1.50	...	4.54	3.06
1368	0.58	6.17	1.39	...	2.02	...	0.79	1.04	3.73	1.74
1369	0.63	6.86	...	...	0.65	4.50	...	0.60	1.21	3.20

From the above statement it is clear that apart from paddy, millets and cotton, commercial crops such as Senna (Avuri), chillies, groundnut are also raised to some extent. Senna is a fibre crop and area under Senna is on the increase after Fasli 1367. Among millet crops, vali is the chief one, the extent ranging from 191.05 acres in Fasli 1366 to 752.84 in Fasli 1363. During that year (Fasli 1363) the area under paddy was much less perhaps due to the drought conditions that prevailed. Paddy is usually raised if the tank gets water sufficiently early in the season; or otherwise the millet crops are sown instead which do not require irrigation. Fortunate are the peasants of Golwarpatti, that they are assured of water in the tank and only very rarely drought conditions prevail. Plantains are raised in the fields adjoining the village site and the area is much less. Cucumber is raised in the water spread area inside the big tank, when it dries up. Fodder cholam is grown for the purpose of food for cattle and it is raised in summer when no crop is standing in the field.

Workers and dependants

83. The village has a large number of small cultivating households and family labour is common among them. Besides the head of the family, his wife and other members of the family work in the fields. Among poor agricultural cooly families too, practically all adult members of both sexes work for wages, thus adding to the family income. The table below classifies the households by number of workers in the household.

Number of workers in a household	Number of households	Percentage to total
(1)	(2)	(3)
Nil	2	0.4
One worker	156	31.1
Two workers	224	44.7
Three ,,	78	15.6
Four ,,	27	5.4
Five ,,	6	1.2
Six ,,	3	0.6
Seven ,,	5	1.0
Total ...	**501**	**100.0**

Average number of workers per household is 2.1.

In 156 households out of 501 households, only one member is found to be working and in the remaining households more than one member are earners, with the exception of two households where all are depending fully supported by relatives. The average number of workers per family works out to 2.1 persons. In 78 households there are three persons, who are economically active, most of them from Pallan families. In as many as 23 households, we find there are five workers or more and all these households belong to Pallans and Puthirai Vannans. Among certain caste Hindus, in general, the head of a household works for himself and for the other members of family. Among Asaris, the traditional artisans, we find that in seven households out of eight households, only the heads of households earn and the other members are all dependants. Out of total number of 14 Chettiar families, as many as 10 families have only one worker each. On the other hand, among the Chakkiliyans, Vannans and Puthirai Vannans, all the households have more than one worker. The table below shows the number of workers, dependants and the burden of dependancy among different castes, which is self-explanatory.

Community	No. of dependants	No. of workers	Burden of dependancy (Number of dependants per 100 workers)
(1)	(2)	(3)	(4)
Pallar	672	791	85
Chakkiliyan	10	16	63
Vannan	12	10	120
Puthirai Vannan	12	9	133
Maravar	28	22	127
Asari	18	10	180
Chettiar	33	20	165
Other Caste Hindus	22	22	100
Roman Catholics	67	59	114
Protestant Christians	110	70	157
Total ...	**984**	**1,029**	**96**



Pallans have taken up tapping in recent times.
(Tapping is the traditional occupation of Nadars.)



Harvesting—Reaping is in progress.

Occupational mobility

84. As education spreads up among Pallans, a number of them have secured employment such as teachers, police constables, and clerks in Government departments. Among the less educated Pallans, shift in occupation is conspicuous by its absence. A Brahmin boy, the son of the temple priest, who was assisting his father in priesthood later left the traditional profession and had taken up the job of office boy in the new Cement Factory at Thulukappatti a nearby village, six miles away. The effects of the opening of this Cement Factory on the employment position of Golwarpatti are, however, quite insignificant. No Pallan in this village has so far found employment in that factory. There is no considerable occupational mobility; the shift of occupation is mostly from cultivation to Agricultural labour or vice versa. No household industry is practised except the carpentry, smithy etc., which are carried on by the traditional artisan community *viz.*, Asaris and Konars. The traditional shepherds do not keep sheep–instead the Konar family attends to cultivation, in their tiny bit of dry land measuring 48 cents. Nadars who are the toddy–drawers no longer follow their traditional occupation; curiously two Pallans in the hamlet of Maniyampatti have taken up tapping of Palmyrah, as their secondary occupation which is a significant shift in the occupation. Carpenters belonging to Asari community have taken up cultivation, in preference to their traditional work. Four households do cultivation in addition to smithy or carpentry.

Occupation of land

85. In Madras State different land tenures are observed and chief among them are as follows:

(*i*) *Varam* or share–cropping.

(*ii*) *Kuthagai* or Kattukuthagai which means the rent is fixed and is to be paid in terms of cash or grain.

(*iii*) Pannai system under which the landlord cultivates his land through hired labourers or Pannayals.

One interesting feature about the agriculture of Golwarpatti is the absence of *Kattukuthagai* or sub-letting the land. As stated earlier, all the owners of land are cultivating landowners except one lease cultivator. The peasants are directly and actively interested in the tillage of soil. Most of the Pallans own some land at least; persons owning below one acre of land number 127, and only 39 persons own lands of ten acres or more. The lands are, of course, uneconomic holdings; yet they do cultivation in these bits of land in addition to cooly work. Agriculture, in fact, is the sole industry in this village. Sixty-two per cent of the agricultural classes are peasant proprietors and only one Chettiar cultivates on lease–land. The others are day labourers or farm servants on long term basis. There is no absentee landlord in this village. Hence the problem arising from the rent receiving landlords and tenants does not exist in this village. There are no exceptionally wealthy landlords and even those cultivators owning ten acres or more do self–cultivation. Among all cultivating households field labour is supplied by themselves and members of their family and only occasionally they employ labourers.

Ownership of land

86. In rural areas land constitutes the chief asset of a family and social prestige and economic stability depend much on the land, one possesses. In Golwarpatti, as already stated, the land is evenly distributed among the cultivating households. As many as 428 households, out of 501 households *i.e.*, 85 per cent own lands, 72 households are landless and only one has taken land on lease. The land ownership pattern as emerged in this village will be clear from Table No. XIX.

TABLE No. XIX

Possession of land

Name of interest of land	Number of households and extent of land									
	No land	5 cents & below	6-10 cents	11-20 cents	21-50 cents	51 cents to one acre	1.01-2.49 acres	2.50-4.99 acres	5 to 9.99 acres	10 and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Land owned	...	...	1	14	54	58	120	84	58	39
Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	...	...	...
Land held from private persons or institutions	...	...	...	...	...	1	...	...	...	...
Land given out to private persons or institutions	...	...	...	...	...	...	...	...	...	...
No land	72	...	...	...	...	...	...	...	...	...
Total	***72***	...	***1***	***14***	***54***	***59***	***120***	***84***	***58***	***39***

The broad features on possession of land are as follows:

72 Households or 14.34 per cent of total number of households are landless.

One Household or 0.2 per cent is a cultivator on lease land.

127 Households or 25.3 per cent own lands of one acre or less.

204 Households or 40.7 per cent own lands between 1 acre and 4.99 acres.

58 Households or 11.6 per cent own lands between 5.00 and 9.99 acres.

39 Households or 7.8 per cent own land of area 10 acres and exceeding 10 acres.

A majority of households are small cultivators having land ranging from 1 acre to 4.99 acres. The percentage of landowners having large holdings exceeding ten acres is only 7.8.

Community-wise ownership of land

87. The disparity in distribution of land among people of different castes will be clear from the *statement below:*

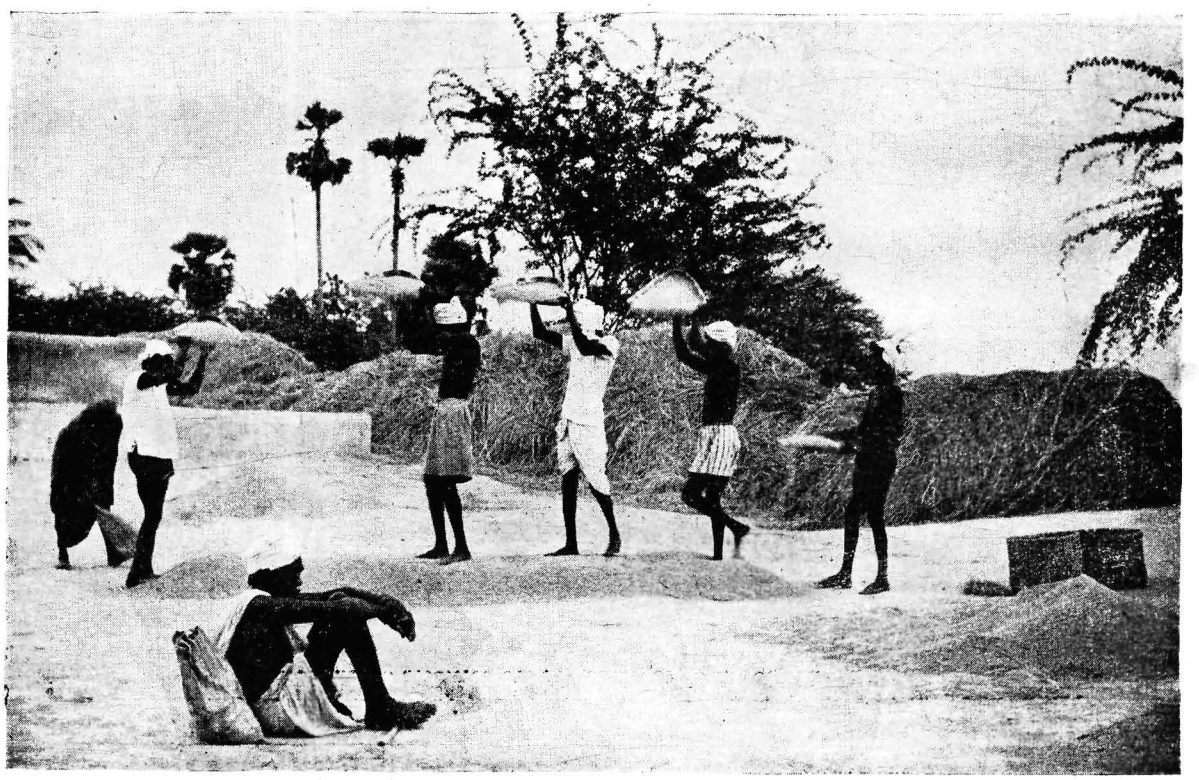
Community	Total No. of house-holds	House-holds owning land	Percentage (Col. 3 to Col. 2)	Average size of land per land owning household Acs. Cent
(1)	(2)	(3)	(4)	(5)
Pallar	368	324	82	3.94
Chakkiliyan	5	...	...	...
Puthirai Vannan	2	1	50	0.32
Vannan	4	2	50	0.49
Vellala	10	9	90	1.38
Asari	8	6	75	0.72
Chettiar	14	12	86	1.94
Brahmin	1	...	...	...
Maravar	13	9	69	2.95
Idayar	1	1	100	0.48
Nadar	1	...	...	...
Roman Catholics	33	29	88	3.67
Protestants	41	35	88	3.34
Total	**501**	**428**	**85**	**3.66**



Harvesting—Hand thrashing is done as a preliminary operation to extract grain from the stalk.



Harvesting—After hand thrashing, the bundles are tread by bulls to separate the grain from the stalk.



Harvesting—Removal of chaff.

85 per cent of households in Golwarpatti own lands; among Hindu Pallans, the proportion of land owning families is 82 per cent. None of the five Chakkiliyan families in the village owns any land. Even artisans belonging to Asari community own lands and their main livelihood relates to land. Six out of eight households of them attend to cultivation besides their traditional work. As they do not get full and gainful employment in carpentry and smithy, they go in for cultivation also. Christian Pallans too possess lands. The average extent of land per land-owning family is 3.66 acres. Among castes, it ranges from 0.32 for Puthirai Vannans to 3.94 in the case of Pallans.

Size of holding

88. The distribution of holdings will be seen from the table shown below:

Extent of land	No. of households	Percentage
(1)	(2)	(3)
Below 10 cents	1	0.23
11 cents - 20 cents	14	3.03
21 ,, 50 ,,	54	12.59
51 ,, 100 ,,	59	13.52
1 – 2.49 acres	120	27.97
2.5 – 4.99 ,,	84	20.28
5.00 – 9.99 ,,	58	13.29
10.00 acres and above	39	9.09
Total	**429**	**100.00**

Only 39 families are owning ten or more than ten acres of land. 128 households or 29.4 per cent possess small bits of land below one acre; despite this subsistence farming, these small peasants cling to their lands. The picture of the whole village is rather depressing and the difficulties arising out of uneconomic holdings seem almost insuperable. The average size of holding goes on decreasing from generation to generation. The joint family property is divided into small shares among sons, with each succeeding generation resulting in shrinkage of holdings. Such shrinkage in the size of land holdings is accentuated by usually a large number of offsprings also. According to the law of inheritance, sons are entitled to an equal share in the landed property and successive sub-divisions of land holdings quite often reduce it to insignificant size—only one or two strips of land may remain. This process is continuing till, in some cases, the descendants of landlords become landless labourers. The major causes are, apart from the present law of inheritance, the large size of rural families, absence of other avenues of employment in the village, lack of education and above all the readiness of villagers to submit to abject poverty. The average size of land holding is not only too small for a successful farming, but it is also fragmented into many pieces of land. A person may possess lands at different places around the village and on his death, the division of lands is very often done in such a way that all the fields are split up and divided among the heirs so as to enable each claimant to get a share in practically each piece of land. In most cases, the holdings of a family may be in the form of a number of non-contiguous plots where cultivation becomes inefficient and unprofitable. Sub-division of holdings and fragmentation thus destroy the enterprise of peasants. Also fragmentation of holdings is a prolific cause of litigation and friction among the farmers.

Paddy cultivation

89. The chief crop grown in Golwarpatti is paddy, mostly cultivated as wet crop. Irrigation is possible by the big tank which is assured of water by the Arjuna river. The method of cultivation is quite the same as found elsewhere in the State. *Natrangal* or nurseries are raised first well before the planting season; the field is ploughed, manured and prepared and the seedlings are then transplanted. The water stands always upto sufficient level and while the crop is standing, weedings are carried out twice or thrice. The crop is top dressed with fertilisers before appearing of ear heads. When the ear heads have ripened, water is drained completely from the fields and crop is harvested. The sheared crops are then dried, tied into bundles and later thrashed and winnowed. The grains thus separated are stored in gunny bags.

Cotton

90. The black soil of Golwarpatti is best suited to cultivation of cotton and it is raised mostly as second crop. It is an important commercial crop. Cambodia as well as the old indigenous Karunganni cotton are grown, mostly as unirrigated crop. Virudhunagar is the chief marketing centre in cotton and most of the produce go to that market. The season for this crop is chiefly from March to September. The complaint of peasant is that the crop is frequently affected by pest attack and no ordinary method of pest

control is effective because of wide prevalence of pests. The yield of cotton, according to ryots, is not so good in this region. The area under cotton is roughly around 500 acres in Golwarpatti.

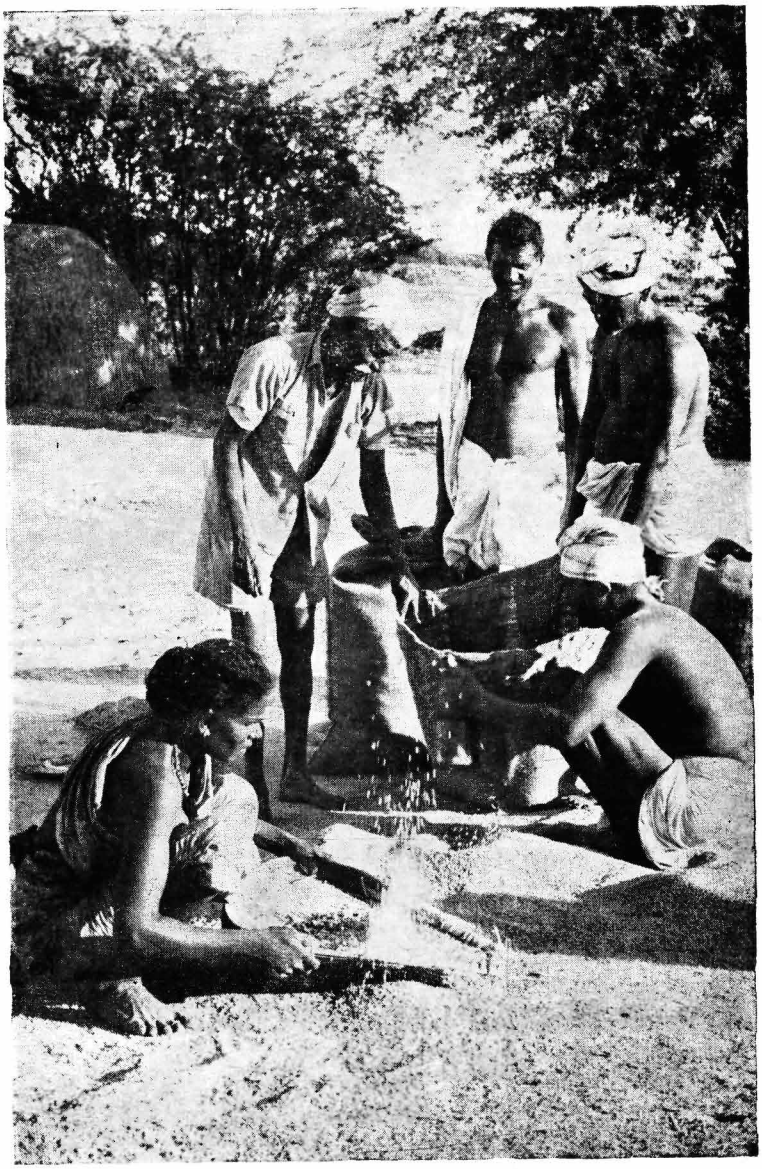
Reciprocal aid among peasants

91. The farmers of Golwarpatti, all of them being small and medium-sized landholders, do not have sufficient number of agricultural implements, and they borrow from others. Mutual assistance is found at the time of sowing, weeding and harvesting. The cultivators who do not possess sufficient weeders, borrrow from the neighbours. At the time of harvest the peasants gather the produce and straw. In order to bring them home they require bullock cart. Only a few cultivators own cart and all the others borrow from these people only. We see a good deal of mutual co-operation among the peasants at the time of ploughing, sowing, transplanting and harvesting. Some of the cultivators in Golwarpatti possess only one bullock and they borrow the other at the time of ploughing or on any such occasion. Implements such as *kavalai* (water-bucket), leveller are often given on loan. After harvest, when the peasants gather their produce, they mutually help each other in thrashing winnowing, storing etc.

TABLE No. XX

Reciprocal aid in agricultural practices

Community	Number of households practising agriculture	Number of households that borrow agricultural implements from others at the time of cultivation	Number of households that take help of neighbourers at the time of sowing or harvesting	Number of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour
(1)	(2)	(3)	(4)	(5)
Pallar	323	250	250	250
Chakkiliyan	...	...	...	...
Puthirai Vannan	1	1	1	1
Vannan	2	1	1	1
Vellalar	9	7	7	7
Asari	6	6	6	6
Chettiar	13	7	7	7
Brahmin	...	...	...	...
Maravar	9	8	8	8
Yadhava	1	1	1	1
Nadar	...	...	...	...
Roman Catholics	29	26	26	26
Protestant Christians	35	12	12	12
Total	**428**	**319**	**319**	**319**



Harvesting—Storing grains in gunny bags.



Harvesting—Winnowing the grains.

Proverbs relating to agriculture

92. The agricultural practices in the village are quite similar to those obtaining in the region. The different popular proverbs current among the villagers clearly indicate their mode of cultivation, soil, ploughing and manuring practices etc. Traditional experience of the peasants has been crystallized as proverbs and sayings, of which some are given below:

(1) "*காணி தேடினும் கரிசல் தேடு.*"
Though you seek for a *kani* of land (a portion of an acre), seek it of '*karisal soil*', which means that karisal or black cotton soil is best suited for cultivation.

(2) "*சித்திரை மாதத்துப் புழுதி பத்தரை மாத்துத் தங்கம்.*"
Soil well ploughed in the Tamil month of Chithirai is just like gold of high purity.

(3) "*எரு செய்வது இனத்தான் செய்யான்.*"
Kinsmen will not be so serviceable as manure.

(4) "*ஆட்டுரம் ஓராண்டு நிற்கும்,*
மாட்டுரம் ஆறாண்டு நிற்கும்."
Sheep manure will be effectual only for one year, but cowdung for six years.

(5) "*ஆடிப்பட்டம் தேடி விதை.*"
Sow in the season of Adi month *i.e.*, (July and August).

(6) "*உழுதவன் கணக்குப் பார்த்தால்*
உழக்குக்கூட மிஞ்சாது."
If the cost of cultivation is accounted, the peasant will not gain even a quarter measure of grain.

Cattle wealth

93. The village possesses 204 bulls and bullocks yoked to the plough and cows number 80, according to the present survey. There are 127 buffaloes and 628 goats and sheep. The first thing that strikes us is the lamentable conditions of the cattle. The skin and bone condition of bulls and bullocks defies description. They are usually fed with straw of paddy or cholam and are left to live in semi-starved conditions getting what nutrition they can from grazing the field after harvests. There is no grazing ground in this village; only the banks of the river provide some grass here and there. The chief complaint is the scarcity of fodder for cattle and unless this problem is solved there is no salvation for these dumb, driven cattle. Most of the peasants who cannot afford to buy good breed of bulls content themselves with puny bulls. Some have got two pairs of bulls–equally ill–nourished ones. When we asked a farmer, why he had two pairs of bullocks while one pair of good bulls could do the work, he told us that he could not afford to buy a costly pair of cattle at a time and besides, his two pairs would die two times. Cows and buffaloes are also badly nourished; as cultivation depends entirely on working bullocks, they don't attach much importance to cows. Cows receive only step-motherly treatment in the matter of fodder. The average yield of a cow is hardly half Madras measure and the buffaloes yield a little over half Madras measure. The following figures reveal the number of livestock population in the village as per Cattle Census of 1961.

Cattle	Number	Cattle	Number
Bull and bullocks:		*Buffaloes:*	
Over 3 years	179	He-buffaloes	51
3 years and under	27	She-buffaloes	96
	206		**147**
Cows:			
Over 3 years	38	Sheep	368
3 years and under	10	Goats	457
	48		**825**
		Donkies	34

Sheep rearing is not common here. One Konar family in Golwarpatti does not keep goats or sheep. Instead Pallans own sheep. Goat manure and sheep manure are, of course, best suited for the Paddy cultivation and as nobody possesses such a large herd of cattle, people from outside come along with the sheep, during the seasons, when the peasants book them at different periods, for purposes of manure for their fields. Cattle disease poses sometimes, a serious problem; whenever the epidemic comes, the peasants are helpless. Veterinary assistance can be had from the Veterinary Dispensary at Sattur. No Key Village Centre is there in close vicinity. Peasants in general, attach no significant importance to curative treatments to the bullocks. A big cattle fair is conducted annually in Kanniseri village, ten miles away in connection with the festival in the month of

Vaigasi (May–June) and the peasants of Golwarpatti throng to this cattle fair and purchase bullocks or exchange them for better cattle. There are a few other cattle fairs in distant villages like Muthulapuram and Kalugumalai during *Thai* (January-February) and *Masi* months respectively, but people of this village do not frequent these fairs, as these are far away. Table No. XXI indicates the possession of livestock and poultry by the villagers at the time of the Socio-economic Survey.

TABLE No. XXI

Livestock Statistics

Community	Cow		Bulls		Bullocks		Buffaloes		Fowl	
	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Pallar	35	56	41	77	45	89	68	104	234	553
Chakkiliyan	1	1	...	...	...	...	3	5	2	22
Puthirai Vannan	...	...	...	...	...	...	...	...	1	1
Vannan	...	...	1	1	...	...	...	...	2	7
Vellalar	1	1	...	...	...	...	2	4	6	10
Asari	...	...	...	...	...	...	...	...	5	12
Chettiar	2	3	3	7	...	...	...	...	8	32
Brahmin	...	...	...	...	...	...	...	...	...	...
Maravar	...	...	1	1	1	2	2	4	7	9
Yadhava	...	...	...	...	...	...	...	...	...	...
Nadar	...	...	...	...	...	...	...	...	...	...
Roman Catholics	5	5	2	2	7	15	5	6	25	62
Protestant Christians	8	14	6	9	1	1	3	4	19	66
Total	**52**	**80**	**54**	**97**	**54**	**107**	**83**	**127**	**309**	**774**

Community	Goat/Sheep		Pig		Chicken		Calves	
	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.
	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
Pallar	78	520	1	12	11	67	4	5
Chakkiliyan	...	...	...	...	...	...	...	...
Puthirai Vannan	...	...	...	...	...	...	...	...
Vannan	1	1	...	...	...	...	...	...
Vellalar	...	...	...	...	1	9	...	...
Asari	1	2	...	...	1	5	...	...
Chettiar	...	...	...	...	...	...	1	2
Brahmin	...	...	...	...	...	...	...	...
Maravar	...	...	...	...	...	...	...	...
Yadhava	...	...	...	...	...	...	...	...
Nadar	...	...	...	...	...	...	...	...
Roman Catholics	4	24	...	...	1	2	1	1
Protestant Christians	11	81	...	...	...	...	1	1
Total	**95**	**628**	**1**	**12**	**14**	**83**	**7**	**9**

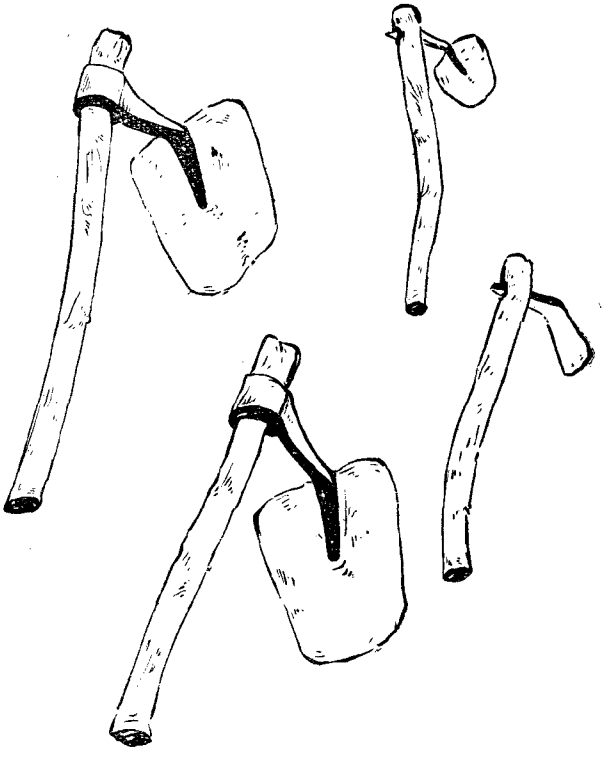
There are only 198 households having bulls or bullocks and cows are found in 52 households. Goats and sheep are not very common; only in 95 households, they are kept. Poultry is common everywhere and 309 households possess some kind of poultry. The table below relates to the proportion of households possessing livestock and poultry which is self-explanatory.

Type of cattle	No. of households possessing the cattle	Percentage to total number of housholds in the village
Bulls	54	10.8
Cows	52	10.4
Bullocks	54	10.8
Buffaloes	83	16.6
Goats and sheep	95	19.0
Fowl	309	61.7
Ass	5	1.0
Pigs	1	0.2

Pigs are reared by a single Pallar family which keeps twelve pigs. Pig manure is not very common in Golwarpatti.

Agricultural implements

94. The implements of the cultivator continue to be the same primitive tools in use from the days of old. The country plough is still the rule among the farmers. A farmer's stock-in-trade of implements is quite limited—a light wooden plough, a wooden plank attached to a yoke for use in levelling the surface, a *manvetti* or spade and one or two sickles. The total value hardly comes to Rs. 10. Big—sized *Aruvals* (Billhook) are not found in every household; only a few can afford to have them; *pannaruvals* or small sickles are common in all the households which are used for harvesting. Kavalai or Kamalai as usually called here is used for baling water from the well with the help of a pair of bullocks. Iron ploughs are not in use, despite the efforts of Community Development Organization. Adoption of better seeds and better manures seems to gain ground in Golwarpatti and the credit goes necessarily to the Block Development Organisation. But the case is not so with the agricultural implements. The shift to improved implements is a thing that the cultivator hesitates to adopt; even the enlightened people do not come forward to purchase the new type of implements. According to a peasant the modern iron plough being heavy requires a good pair of bulls, which is beyond his easy reach.



Agricultural implements

The following table indicates the number of households possessing various types of agricultural implements.

Type of implements	Total No. of households possessing the implements
Plough	80
Manvetti	406
Aruval (Billhook)	35
Sickle (Small-aruval)	383
Kalaikottu	82
Axe	36
Cart	12

Family income

95. Most of the people being small cultivators, the family income generally converges between Rs. 25 and Rs. 50 and the average income per household works out to Rs. 48.19 nP. Out of 501 households, only 25 households come under the upper income group of Rs. 101 and above and 37 families earn even below Rs. 25 per month. In the absence of any subsidiary occupation in Golwarpatti, the peasants find no avenues for gainful employment other than tilling of the soil, which is only a seasonal occupation.

The income levels of the different households are set out below:

Income group	No. of households	Percentage
Rs. 25 or less	37	7.4
Rs. 26 – 50	300	59.9
Rs. 51 – 75	102	20.3
Rs. 76 – 100	37	7.4
Rs. 101 & over	25	5.0
Total	**501**	**100.0**

The average income per household works out to Rs. 48.18 nP. The pattern of income levels according to occupational groups is quite clear from Table No. XXII, which is self-explanatory.

TABLE No. XXII

Monthly income of households of occupation

Household occupation	Number of households in the income range of				
	Rs. 25 or less	Rs 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and over
(1)	(2)	(3)	(4)	(5)	(6)
Kovil Pujari	...	1	...	...	...
Teacher	...	...	1	2	3
Village Official	...	...	1	2	...
Business (Betel shop)	...	3	...	...	...
Cultivation	15	154	77	30	19
Lease cultivation	...	...	1	...	...
Agricultural labourer	20	134	20	2	...
Police Constable	...	...	...	1	...
Statue making	...	...	...	...	...
Social worker	...	...	...	...	1
Goldsmith	...	1	...	...	1
Blacksmith	...	1	...	...	...
Carpenter	...	3	...	...	...
Dhoby	...	4	1	...	1
Dependant	2	...	...	...	...
Total ...	**37**	**301**	**101**	**37**	**25**

Expenditure

96. The analysis of family income will naturally lead one to think of the expenditure pattern of these village folk. Data have been collected during the survey regarding the amount of expenditure incurred by each household in a month on seven major items *viz.*, food, clothing, fuel, lighting, luxuries, education and all miscellaneous items not covered by these. Expenditure on clothing, education etc., have been reported for a month, though the people need not spend every month on these items and from the annual expenditure reported by the household, prorata average income per month has been worked out and given. The average expenditure on these different items by the households is studied according to the different income levels of the population. The average amount of expenditure per household in respect of households coming under the income ranges of Rs. 25 or less, Rs. 26–50, Rs. 51–75, Rs. 76–100 and Rs. 101 and above have been given in Table No. XXIII below:

TABLE No. XXIII

Average monthly expenditure per household by income groups

Items of expenditure	All households		Percentage of expenditure on food & miscellaneous items	Average expenditure and number of households with a monthly income of			
				Rs. 25 or less		Rs. 26–50	
	No. of households	Expenditure per household		No. of households	Average expenditure	No. of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		Rs. nP			Rs. nP		Rs. nP
Food	501	30 17	58.89	37	14 21	301	25 67
Clothing	501	7 71	15.05	37	3 24	301	5 98
Fuel	47	5 17	0.95	...	...	15	3 07
Lighting	500	2 15	4.19	36	1 25	301	2 02
Luxuries	480	4 18	7.81	33	2 46	287	3 49
Education	148	2 76	1.59	2	0 75	86	1 97
Miscellaneous items	476	6 21	11.52	27	2 59	288	4 60

Items of expenditure	Average expenditure and number of households with a monthly income of (concld.)					
	Rs. 51–75		Rs. 76–100		Rs. 101 and over	
	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
	(9)	(10)	(11)	(12)	(13)	(14)
		Rs. nP		Rs. nP		Rs. nP
Food	101	36 89	37	45 14	25	58 60
Clothing	101	9 46	37	14 31	25	18 32
Fuel	9	5 66	8	6 13	15	6 47
Lighting	101	2 33	37	2 97	25	3 12
Luxuries	100	5 08	36	6 34	24	7 75
Education	25	2 33	19	3 54	16	7 03
Miscellaneous items	100	7 27	37	12 46	24	15 62

The important feature noticed in the pattern of expenditure is that a major portion of their earnings is spent on food. On an average, the expenditure on food per family is Rs. 30.17 which is roughly 59 per cent of the total amount of expenditure. The remaining 41 per cent is distributed, among other items, clothing being the next important item. Fifteen per cent of expenditure goes to clothing and fuel, lighting, education etc., forms negligible proportion only. Of course, expenditure on luxuries works to 7.81 per cent, which includes, chewing, drinking of beverages, smoking and entertainments. In Golwarpatti very few families spend on fuel; teachers, salaried workers such as constables, social workers etc,. buy fuel material for cooking but a majority of cultivators and landless coolies gather fuel from the outskirts of the village. Cultivators keep dry stalks of cholam, soon after harvest for purpose of fuel.

The number of households incurring expenditure on fuel among each income group is indicated below;

Income range	Total No. of house-holds	No. of households *spending* on fuel
Rs. 25 or less	37	...
Rs. 26 - 50	301	15
Rs. 51 – 75	101	9
Rs. 76 – 100	37	8
Rs 101 and over	25	15
Total	**501**	**47**

Only 49 households have spent money on fuel, and among the families of lowest income group nobody incurs any expenditure on this item. All the 501 households have spent on two important necessities *viz.*, food and clothing. The expenditure on lighting becomes necessary in 500 households as one household lives on the pial of the neighbour's house.

Income group	Total No. of households	Number of households spending on						
		Food	Clothing	Fuel	Lighting	Luxuries	Education	Others
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Rs. 25 or less	37	37	37	...	36	33	2	27
Rs. 26- 50	301	301	301	15	301	287	86	288
Rs. 51- 75	101	101	101	9	101	100	25	100
Rs. 76-100	37	37	37	8	37	36	19	37
Rs. 101 and over	25	25	25	15	25	24	16	24
Total ...	**501**	**501**	**501**	**47**	**500**	**480**	**148**	**476**

480 households are incurring expenditure on luxuries, while only 148 households have expenditure towards educating their children. The low number on this item is due to the fact that Government scholarships for Harijan children are availed of by several Pallan and Chakkiliyan pupils. The number of households spending on different items by people of the different income ranges is brought out in the above table.

Expenditure on food

97. The average amount of expenditure on food and its proportion to total expenditure vary among the different income levels. The figures below reveal the average expenditure on food per household.

Income group	No. of house-holds	Average amount of expenditure on food (per month)
		Rs. nP.
Rs. 25 or less	37	14.21
Rs. 26 – 50	301	25.67
Rs. 51 – 75	101	36.89
Rs. 76 – 100	37	45.14
Rs. 101 and over	25	58.60
	501	

The average amount of expenditure rises gradually with the increase in income. This is but natural. While the poorest section having monthly income of Rs. 25 or below spends Rs. 14-21 nP on food, the rich people in the income bracket Rs. 101 and over spend Rs. 58.60 nP. per month. Similarly the expenditure on clothing also is on the increasing trend, as the income of family increases. An average amount of only Rs. 3.24 is spent by the lowest income group and this rises to Rs. 5.98 in the next income group Rs. 26-50 and then to Rs. 9.46 for families with income Rs. 51.75. The average expenditure on clothing per family is Rs. 14.31 in respect of wealthier section in the income range Rs. 76 - 100 and it rises to the highest figure of Rs. 18.32 among the families of the highest income range *viz.*, Rs. 101 and above.

Expenditure on marriage

98. The table below indicates the pattern of expenditure on marriage.

TABLE No. XXIV

Expenditure on marriage

Expenditure on marriage	Number of households with a monthly income of				
	Rs. 25 and below	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and over
(1)	(2)	(3)	(4)	(5)	(6)
Nil	...	...	...	...	...
Rs. 50 or less	11	53	16	4	2
Rs. 51 - 100	21	137	32	8	4
Rs. 101 - 200	5	70	33	16	14
Rs. 201 - 400	...	30	13	4	3
Rs. 401 - 600	...	10	5	3	...
Rs. 601 - 800	...	...	2	...	1
Rs. 801 -1,000	...	1	...	...	1
Rs. 1,001 and over	...	...	...	2	...
Total ...	**37**	**301**	**101**	**37**	**25**

Indebtedness

99. The enquiry has revealed that income from land is hardly sufficient for their living and a majority of people live a hand-to-mouth existence. The agricultural wages are low and the plight of landless coolies is more miserable. The ultimate result is that most of the agriculturists are indebted. Several people say that for six months in a year they have to buy rice or millets for their own consumption, for after the harvest, they find only a little portion remaining after the tax is paid and the interest on debt is cleared.

TABLE No. XXV

Indebtedness

Community	Income group	Total No. of households	No. of house-holds in debt	Percentage of indebted households	Total indebtedness	Average indebtedness for households in debt
(1)	(2)	(3)	(4)	(5)	(6)	(7)
					Rs. nP.	Rs. nP.
Pallar ...	Rs. 25 and below	28	10	35.71	1,920.00	192.00
	Rs. 26 - 50	217	160	73.73	49,485.00	309.28
	Rs. 51 - 75	79	64	81.01	31,210.00	487.66
	Rs. 76 - 100	27	20	74.07	12,700.00	635.00
	Rs. 101 and over	17	11	64.71	14,410.00	1,310.00
	Total ...	**368**	**265**	**72.01**	**109,725.00**	**414.06**
Chakkiliyan ...	Rs. 25 and below	1	1	100.00	200.00	200.00
	Rs. 26 - 50	3	3	100.00	300.00	100.00
	Rs. 51 - 75	1	1	100.00	80.00	80.00
	Rs. 76 - 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total ...	**5**	**5**	**100.00**	**580.00**	**116.00**
Puthirai Vannan ...	Rs. 25 and below	...	...	...	...	...
	Rs. 26 - 50	1	...	...	...	...
	Rs. 51 - 75	...	...	...	...	...
	Rs. 76 - 100	...	...	...	...	...
	Rs. 101 and over	1	1	100.00	250.00	250.00
	Total ...	**2**	**1**	**50.00**	**250.00**	**250.00**

TABLE No. XXV (contd.)

Indebtedness (contd.)

Community	Income group	Total No. of households	No. of house-holds in debt	Percentage of indebted households	Total indebtedness	Average indebtedness for household in debt
(1)	(2)	(3)	(4)	(5)	(6)	(7)
					Rs. nP.	Rs. nP.
Vannan ...	Rs. 25 and below	...	...	...	...	...
	Rs. 26 - 50	3	2	66.67	350.00	175.00
	Rs. 51 - 75	1	...	...	...	...
	Rs. 76 - 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total ...	**4**	**2**	**50.00**	**350.00**	**175.00**
Pillai ...	Rs. 25 and below	1	1	100.00	200.00	200.00
	Rs. 26 - 50	7	4	57.14	600.00	150.00
	Rs. 51 - 75	...	...	...	...	...
	Rs. 76 - 100	2	1	50.00	340.00	340.00
	Rs. 101 and over	...	...	...	...	...
	Total ...	**10**	**6**	**60.00**	**1,140.00**	**190.00**
Asari ...	Rs. 25 and below	...	...	...	...	...
	Rs. 26 - 50	8	2	25.00	350.00	175.00
	Rs. 51 - 75	...	...	...	...	...
	Rs. 76 - 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total ...	**8**	**2**	**25.00**	**350.00**	**175.00**
Chettiar ...	Rs, 25 and below	2	2	100.00	200.00	100.00
	Rs. 26 - 50	10	6	60.00	1,500.00	250.00
	Rs. 51 - 75	1	1	100.00	900.00	900.00
	Rs. 76 - 100	...	...	...	...	...
	Rs. 101 and over	1	1	100.00	200.00	200.00
	Total ...	**14**	**10**	**71.43**	**2,800.00**	**280.00**

TABLE No. XXV (contd.)

Indebtedness (contd.)

Community	Income group	Total No. of households	No. of house-holds in debt	Percentage of indebted households	Total indebtedness	Average indebtedness for household in debt
(1)	(2)	(3)	(4)	(5)	(6)	(7)
					Rs. nP.	Rs. nP.
Brahmin ...	Rs. 25 and below	...	...	...	...	...
	Rs. 26 - 50	1	...	...	...	...
	Rs. 51 - 75	...	...	...	...	...
	Rs. 76 - 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total ...	**1**	**...**	...	...	...
Maravar ...	Rs. 25 and below	2	1	50.00	200.00	200.00
	Rs. 26 - 50	8	2	25.00	100.00	50.00
	Rs. 51 - 75	2	2	100.00	1,100.00	550.00
	Rs. 76 - 100	1	1	100.00	200.00	200.00
	Rs. 101 and over	...	...	...	...	...
	Total ...	**13**	**6**	**46.15**	**1,600.00**	**266.67**
Yadhava ...	Rs. 25 and below	...	...	...	...	...
	Rs. 26 - 50	1	...	...	...	...
	Rs. 51 - 75	...	...	...	...	...
	Rs. 76 - 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total ...	**1**	...	...	...	...
Nadar ...	Rs. 25 and below	...	...	...	...	...
	Rs. 26 - 50	1	...	...	...	...
	Rs. 51 - 75	...	...	...	...	...
	Rs. 76 - 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total ...	**1**	...	...	...	...

TABLE No. XXV (concld.)

Indebtedness (concld.)

Community	Income group	Total No. of households	No. of house-holds in debt	Percentage of indebted households	Total indebtedness	Average indebtedness for household in debt
(1)	(2)	(3)	(4)	(5)	(6)	(7)
					Rs. nP.	Rs. nP.
Roman Catholics	Rs. 25 and below	3	2	66.67	200.00	100.00
	Rs. 26 - 50	17	17	100.00	5,130.00	301.76
	Rs. 51 - 75	8	7	87.50	4,000.00	571.43
	Rs. 76 - 100	3	3	100.00	1,000.00	333.33
	Rs. 101 and over	2	...	...	...	...
	Total ...	**33**	**29**	**87.88**	**10,330.00**	**356.21**
Protestant Christians	Rs. 25 and below	...	...	...	...	...
	Rs. 26 - 50	24	18	75.00	4,980.00	276.67
	Rs. 51 - 75	9	7	77.78	3,450.00	492.86
	Rs. 76 - 100	4	4	100.00	3,600.00	900.00
	Rs. 101 and over	4	2	50.00	1,100.00	550.00
	Total ...	**41**	**31**	**75.61**	**13,130.00**	**423.55**
Village Total ...	Rs. 25 and below	37	17	45.95	2,920.00	171.76
	Rs. 26 - 50	301	214	71.10	62,795.00	293.43
	Rs. 51 - 75	101	82	81.19	40,740.00	496.83
	Rs. 76 - 100	37	29	78.38	17,840.00	615.17
	Rs. 101 and over	25	15	60.00	15,960.00	1,064.00
	Total ...	**501**	**357**	**71.26**	**140,255.00**	**392.87**

The major source of agricultural credit is the village money-lender. Borrowing from traders and commission agents also form a considerable proportion. Some small traders from Sattur are frequently visiting this village. They are village traders as well as money-lenders. It is quite common that these people advance loans to the poor peasants on the condition that it should be repaid at the harvest period in terms of paddy. Of course, rates at money value are far below the market price. Borrowing is largely a habit among almost all the villagers; at the time of harvest, the cultivator is somehow able to clear off the debts. But again he is borrowing a few months later. He pursues his career of borrowing and repaying from year's end to years' end, each time adding to his burden of debt. He does not make any advance towards release. Placed in such a hopeless state of affairs, it is not

surprising that the virtue of thrift does not appeal to him. It is also a common practice, among the money-lenders, to compel the borrower to over-state the amount of debt and to pay interest in advance. The dependence of the peasants on the money-lender is undoubtedly one of the characteristic phenomena of the economic life of the farmers of Golwarpatti. Unfortunately, the Co-operative credit movement has not reached all the quarters in the village. Recently, two Co-operative Credit Societies have been started, one in Golwarpatti and the other in the hamlet of Nallanchettipatti. The total number of members in both these societies is only 91 at the time of survey and there is very wide scope for extension of the co-operative activities in the other hamlets. The following table reveals the extent of indebtedness among the people of varying income levels.

Family income (Rupees per month.)	Total No. of house-holds.	No. of households in debt.	Percen-tage.
Rs. 25 or less	37	17	46
Rs. 26 - 50	300	214	71
Rs. 51 - 75	102	82	81
Rs. 76 - 100	37	29	78
Rs. 101 and over	25	15	60
Total	**501**	**357**	**71**

Of the 501 households in Golwarpatti, 357 or 71 per cent are in debt. The proportion of indebted households is as low as 46 per cent among the poor section of income below Rs. 25 per month and this rises to 71 per cent in the next income range *viz.*, Rs. 26–50. Among the households having income of Rs. 51 to Rs. 75, 80 per cent are indebted; such percentage in the higher income brackets of Rs. 76 to Rs. 100 and 101 and over are slightly less *viz.*, 78 per cent and 60 per cent respectively. The average amount of debt per indebted households of different income groups is as follows:

Household income (Rupees per month)	Average indebtedness per household in debt
Rs. 25 or less	Rs. 171.76
Rs. 26 - 50	Rs. 293.43
Rs. 51 - 75	Rs. 496.83
Rs. 76 - 100	Rs. 615.17
Rs. 101 and over	Rs. 1,064.00
Total	**Rs. 392.87**

In regard to average indebtedness per household, we see the increasing trend of the amount of debt, as the family income increases. It is but natural that the amount of borrowings largely depends upon the repaying capacity of the people. While the average debt per household among the lower income group of less than Rs. 25 works out to Rs. 171.76 the corresponding amount for the higher income group of Rs. 100 or above comes to Rs. 1,124. The average debt per household for the village as a whole is Rs. 392.87.

Source of credit

100. Very often the peasants due to the urgency of their needs go to the private money-lenders and borrow money even at higher rates of interest. For the Government loans and credit given by the Co-operative Societies, they have to wait and to put their applications through various bureaucracies and it is only in normal times, they try to get cheap credit offered by the Society and Government agencies. There is always the complaint among the illiterate masses that they cannot afford to wait at the gates of Revenue Inspector's Office or Tahsildar's Office especially when the sowing season commences. Some loans from Government are not availed of by the people of Golwarpatti simply because they require aid without strings. As applying for loans entails series of formalities the peasants very often prefer to go to the money-lenders than to the Government department and to borrow without any loss of time, unmindful of very high rates of interest. Some borrow money at rates exceeding 25 per cent. Due to pressure of seasons and urgency, the peasants are forced to borrow money at very high rates of interest; some promise to repay the money in terms of grain, of course, the interest rates somehow would come more or less to 25 per cent. Some trade-cum-money-lenders from Sattur frequently visit the village and advance loans to the peasants in sowing, weeding and manuring seasons, and the mode of payment of interest is known as தானிய வட்டி (*Thaniya Vaddi*) which means that the loan should be repaid in terms of paddy. These money-lender-*cum*-paddy merchants advance money on the condition that it should be repaid in grains at the prices dictated by them. The poor peasants who are in the grip of debts agree to all the conditions placed before them, out of sheer ignorance. The net result is that at the time of harvest

large portion of their produce is taken away by these merchants and only a little portion is left over for seed or other domestic requirements.

Cause of debt.

101. Table No. XXVI classifies the total amount of debt by the causes of debt.

TABLE No. XXVI

Causes of debt.

Cause of debt	Amount of debt	No. of families in debt	Percentage of debt due to cause to the total amount of debt
	Rs. nP.		
(a) Purchase of land	...	...	...
(b) House construction or repairs to existing building.	750.00	2	0.54
(c) Marriages	1,000.00	1	0.71
(d) Funerals	...	...	...
(e) To give dowry	...	...	...
(f) To clear outstanding debts	...	...	...
(g) Sickness	...	...	...
(h) Ordinary wants	43,300.00	141	30.87
(i) Household cultivation	95,105.00	223	67,81
(j) Industry run by the household	...	...	...
(k) Business run by the household	100.00	1	0.07
Total	**140,255.00**	**368**	**100,00**

Very often the loss in cultivation and ordinary wants are the major causes of debt. As many as 222 housholds have reported that they were indebted due to loss in cultivation and 141 families mentioned family maintenance as the cause of debt. Marriage, construction of house and loss in business are the other causes.

Cause	Amount of debt.	Percentage to total amount
	Rs.	
Household cultivation	95,105	67.8
Ordinary wants	43,300	30.9
Marriage	1,000	0.7
House construction or repairs to house.	750	0.5
Loss in business	100	0.1
Total ...	**140,255**	**100·00**

The incidence of debt among different ethnic groups is worth studying. The Brahmins and Nadars are free from debt.

Community	No. of house-holds	House-holds in debt.	Percen-tage.	Average amount of debt.
				Rs. np.
Pallan	368	265	72	414.06
Chakkiliyan	5	5	100	116.00
Puthirai Vannan	2	1	50	250·00
Vannan	4	2	50	175.00
Pillai	10	6	60	190.00
Asari	8	2	25	175.00
Chettiar	14	9	64	311.11
Maravar	13	6	46	266.67
Roman Catholics	33	29	88	356.21
Protestants	41	31	76	423.55

N.B.—None of the Brahmin, Nadar and Idayar families is indebted.

Co-operative Society

102. There are two Co-operative Societies in Golwarpatti, and both of them are Credit Societies. The strength of members remains far below, as compared to the large number of cultivators here.

These facts reveal the low progress achieved by the societies in Golwarpatti. There is much scope for the extension of co-operative activities. Table No. XXVII furnishes the composition of the Co-operative Societies.

TABLE No. XXVII

Co-operative Society

Name of Co-operative Society	Number of members belonging to						Paid up share capital	Loan issued
	Pallan	Maravar	Chettiar	Vellala	Catholics	Protestant Christians		
							Rs.	Rs.
Golwarpatti Co-operative Society	34	2	...	2	11	...	384	3,650
Nallanchettipatti Co-operative Credit Society	23	...	2	2	2	13	525	6,800

Rates of Interest

103. The following table sets out the borrowings according to the different sources and varying rates of interest.

Source	Total No. of borrowings	Below 5 o/o	Rates of interest									
			6 o/o	6¼ o/o	6½ o/o	10 o/o	12 o/o	18 o/o	20 o/o	25 o/o	30 o/o	50 o/o
Co-operative Society ...	88	12	38	38	...	...	...	...	...	...	...	...
Private money lenders ...	308	...	6	1	...	2	27	125	6	132	8	1
Government agencies ...	125	21	83	20	...	1	...	...	...	...	...	...

A large proportion of borrowings are made through the money-lenders. Out of 521 cases, 308 borrowings are met by them, while in 88 cases, credit was obtained from Co-operative Societies and 125 persons availed themselves of the credit assistance by the Governmental agencies. The rates of interest for Co-operative Societies and Governmental agencies vary from 5 per cent to 6¼ per cent; but money-lenders charge very high levels of interest. Only in seven cases, the interest rate touches 6 per cent or 6¼ per cent; in all other cases the rates vary from 10 per cent to 50 per cent and a large concentration is found at 25 per cent. There are eight persons who have borrowed at the rate of 30 per cent and one at the rate of 50 per cent.

Marketing

104. The chief produce sold by villagers are paddy and cotton. The peasants do not convey it to market centres, as the majority of peasants are only small cultivators. The peasants retain as much paddy as is necessary for own consumption or for seed purposes and sell the rest to these dealers. Poor peasants who are steeped in debt to money-lenders very often sell the whole of their produce to clear off the debts. Only very few cultivators are able to sell paddy in bulk in the nearby shandy at Virudhunagar. Visiting merchants buy paddy and cotton from the small cultivators in the majority of cases.

CHAPTER V

SOCIAL AND CULTURAL LIFE

Religion

105. Religion is one of the chief factors which affects the villagers' life and it is the very essence of rural society. The people of Golwarpatti belong to two religious faiths *viz.*, Hinduism and Christianity. Among Christians, there are two divisions viz., Protestants and Roman Catholics. Muslims are totally absent in this village. Some Muslim families were once living in Golwarpatti main village and all of them left the village later. The Census records of 1921 show that there were 16 Muslims in Golwarpatti. There exist some *dargas* or burial place of Muslims on the outskirts of the main village which remind us about the existence of Muslims in the village in the past. The following table indicates the distribution of households by religious division.

Religion	No. of house-holds	Percentage to total households	Popula-tion	Percentage to total population
Hindus	427	85.2	1,707	84.8
Catholics	33	6.6	126	6.3
Protestants	41	8.2	180	8.9
Total	**501**	**100.00**	**2,013**	**100.00**

Households of Hindus form 85 per cent and of them Pallans are the dominant caste. Hindu Pallan families number 369 and the Christians also are converts from the Hindu Pallan community. Chakkiliyans and Puthirai Vannans are the other two castes coming under Harijans or depressed classses. Caste Hindus comprise mainly Chettiars, Maravars, Pillais, Kammalars etc., and the total number of caste Hindu families is only 52 or a little above 10 per cent of the total households. They form a minority group in this village which is a significant aspect that differentiates this village from other villages in the region.

Pallans

106. Pallans are nominally Saivites but really they are devil-worshippers. Apart from worshipping the traditional Hindu Gods such as Lord Siva, Murugan and Ganesa, they mostly offer poojas to a host of *Grama Devathas*, the village deities. There are a number of such village deities, various ghosts and goblins to whom a tribute of fear is paid in different kinds of rituals. Prominent among them are Kali-amman, Mariamman, Pathalamman, Sandhana Mariamman, Karuppannaswamy and Ayyanar. People believe that these demon gods or evil spirits must be propitiated with offerings of fowl or goat. Pallans make vows to these deities and in fulfilment of vows, they offer poojas to the shrines with *pongal* or cooked rice, coconuts, plantains etc., and very often with goat or fowl. Pallans and Chakkiliyans pay greater reverence to these local Gods and Goddesses than the Gods of Hindu pantheon. But the exception is Lord Ganesa, the Elephant-headed God or Pillaiyar. Mariamman, the Goddess of small-pox is universally worshipped by Pallans and several shrines are found in the hamlets of Golwarpatti. Mariamman Pongal is the chief annual festival which is held usually in the month of Vaigasi (May–June). If epidemics break out in any hamlet, people offer special poojas to this deity. Compulsory subscriptions ranging from Rs. 2 to Rs. 5 are levied from each family to meet the expenses for conducting the Pongal festival.

Village deities

107. Kaliamman shrine is found in the hamlets of Thiruvirunthanpatti and Sundarakudumbanpatti. Annual festival is held on an elaborate scale and sacrifice of goat or sheep is common on this occasion. This festival usually falls in the month of Panguni, after the paddy harvest. Kali is considered to be a form of Goddess Parvathi, the consort of Lord Siva. The popular village God or Ayyanar stands on the outskirts of the village and he is said to be the ' guardian deity ' of the village. He is supposed to ride round the village on the back of vehicles such as horses and other animals which have been provided by the devotees. Life-size clay horses stand in front of this shrine far from the residential areas. It is also the traditional belief that meeting Ayyanar in the course of his round is unlucky. Demons like Madurai Veeran are his servants who are supposed to accompany this God. The villagers offer special poojas to Ayyanar, after harvest

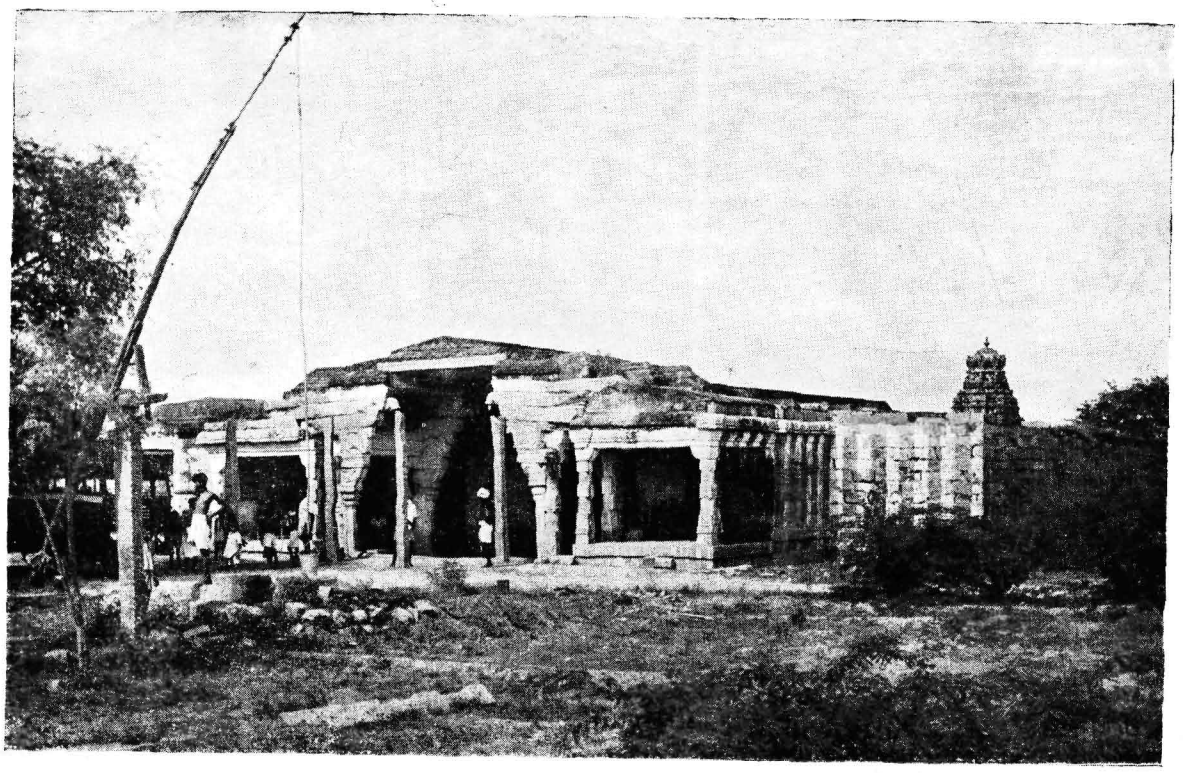
season. Another local Goddess worshipped by Pallans is Pathalamman. At the outskirts of Settudayanpatti this shrine is located under a tree inside an enclosure wall. Pathalamman is worshipped chiefly by Pallans and Chakkiliyans. The annual festival falls in the Tamil month of Vaigasi (May - June) and the village takes a gala appearance at this time. This deity is propitiated by the sacrifice of goat, sheep and fowl.

Meenakshi temple

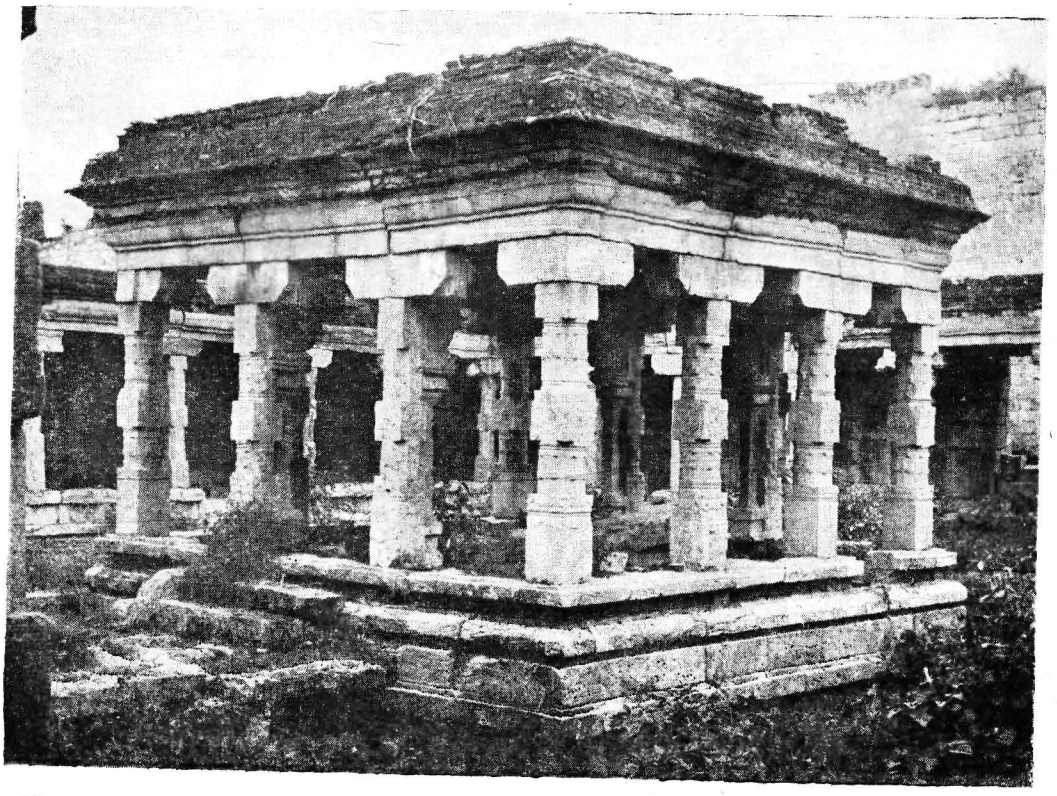
108. There are several temples and shrines in Golwarpatti, the Meenakshi temple being the central glory of the village. Sri Meenakshiamman temple is located in the main village site and besides this we see a host of Hindu shrines and stone images in all the hamlets—some are amidst the fields, under the trees or in street corners. The important shrines among them are Sandhana Mariamman, Lord Vinayaga, Pathalamman, Kaliamman and Karuppannaswamy. In the main village, stands the grand old temple dedicated to Goddess Meenakshi and Chokkanathar. This temple is a large one covering nearly two acres of land. It is supposed to be built by Sri Kalangatha Kandappa Naicker, the famous ruler of Golwarpatti. Its extensive corridors and massive pillars, the artistic *gopuram* (Tower) and the *Mandapam* are things of beauty. It is famous for its antiquity and sanctity. This temple is endowed with some lands and the annual income of the temple is Rs. 1,648 according to Hindu Religious and Charitable Endowment Board authorities. There is no Executive Officer and a Board of Trustees is in charge of the temple. Poojas are held by the Brahmin priest who is residing nearby. The Zamindar of Ettyapuram was formerly a hereditary trustee of this temple. The desolate conditions of the temple with the broken images and dilapidated shrines and the wild growth of vegetation in the corridors on all sides remind us about the pomp and glory of the temple of the olden days. The outside wall is in ruins and the pathway on all sides round the *Sanctum Sanctorum* is covered with wild growth. A number of brass and stone images are lying uncared for; no steps seem to have been taken for the renovation of this temple. Large treasures of gold and silver were said to have been stored in this temple in olden days, but no trace of them is seen now. The elders of the village say that all the treasures were taken away by the Zamindars of the later period, after the estate was taken by East India Company. Pallans and Chakkiliyans are, generally, not in the habit of visiting the Meenakshi temple as they mostly worship Grama Devathas or village deities. Caste Hindus do go to this temple on festival occasions and on some important days. The temple priest living besides the temple is the only soul who goes there daily to offer *neivedhyam.*

Hindu festivals

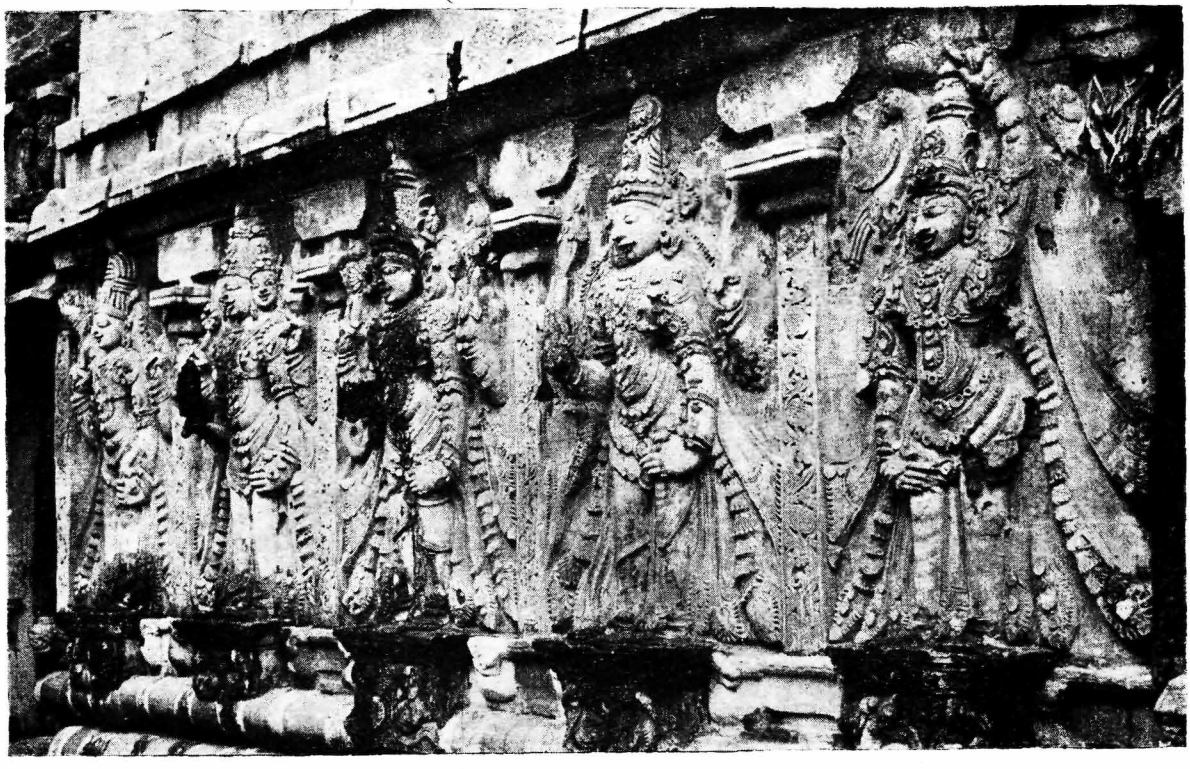
109. Deepavali, Pongal, Ayudha Pooja, Vinayaga Chathurthi, Tamil New Year Day, Karthigai are mentionable among the Hindu festivals. Pongal is gaily celebrated by one and all, on the first day of *Thai* month. Pongal is celebrated, of course, as a thanks-giving festival, when the peasant gets his harvest. The farmer ends the months of toil and reaps the fruits of the soil and it is the happiest occasion. New rice is offered to the deities and then partaken by the members of the family and new clothes are worn by men and women, both young and old. The Pongal festival lasts for three consecutive days and it marks the beginning of the summer solstice. Only in the month of Thai, the harvest of paddy is in full swing and the peasants are financially better off during this period. The first day is for the thanks-giving celebration and the second day is the great day known as, *Sankaranthi* when the Pongal or cooked rice is offered to the gods. The third day known as *Mattu Pongal* is meant for worshipping cattle. On the Pongal day married women take bath early in the morning and with wet clothes on, prepare Pongal in decorated mud pots in front of the house. The children gather round the *pongal panai* or the hearth and as soon as the pot begins to simmer, all of them raise their united voice *Pongalo Pongal* meaning 'Hail Pongal'. Then a handful of Pongal is offered to the deity, with coconuts and plantain and the rest is partaken by the members of the family. This is a gala



The Meenakshi temple at Golwarpatti.



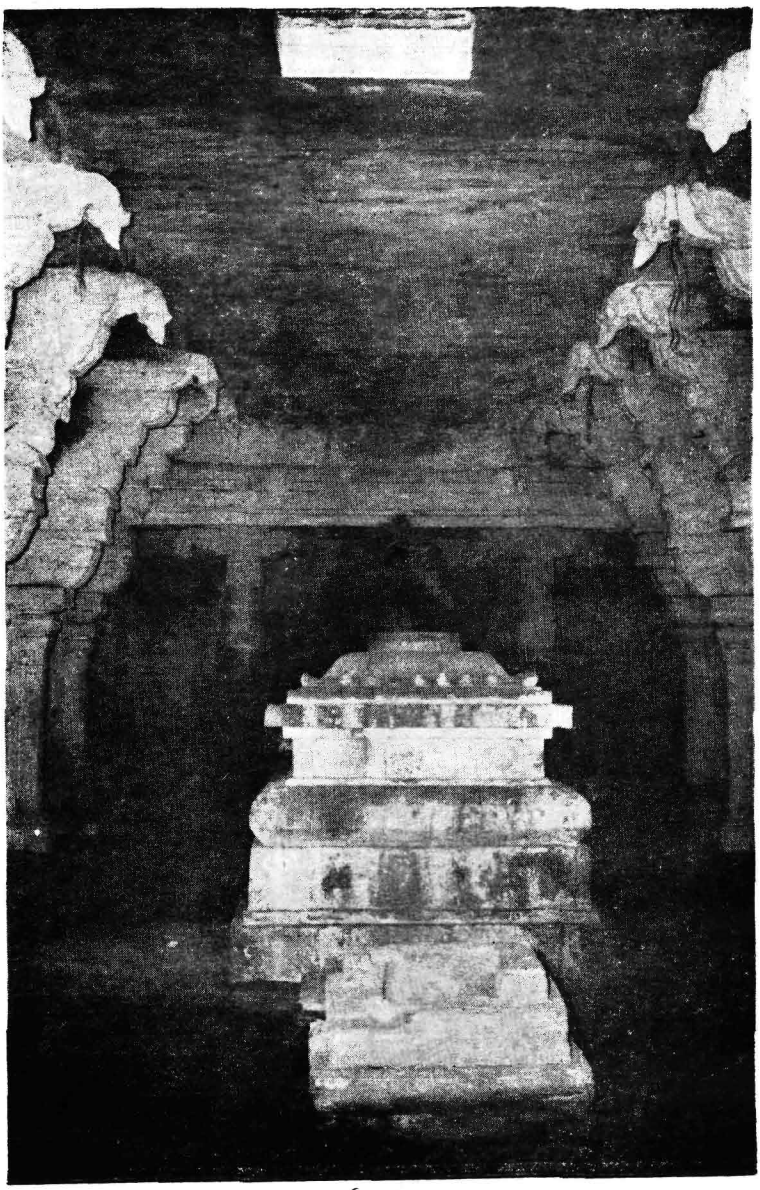
The massive pillared Mandapam in the Meenakshi temple. The temple is in a desolate condition with wild growth of vegetation in the corridors on all sides.



The sculptured wall in the temple which is on the verge of ruin.



The idol of Sri Kalangatha Kandappa Naicker at Meenakshi temple.



Another view in the interior of the temple.

day for younger folk and women and dressed in new clothes they visit their friend's houses with gleaming face and full of mirth. The next day is meant really to offer thanks for the cattle, who have worked in the fields along with the peasants. The bulls, cows and buffaloes are washed and their horns are painted and decorated with garlands. Sweet pongal is offered to the cattle and they are given rest during this period, apart from sumptuous food. Pongal day, being a day of feasting and merriment, the servants are presented with new clothes and newly harvested grains.

Deepavali

110. Deepavali festival is celebrated mostly by caste Hindus, though Pallans also take part in it. It is the festival of lights, falling in the Tamil month of Ayppasi (October - November). New garments are worn by the people. Especially by the younger folk crackers are fired. On the Deepavali night sweetmeats are prepared in the households and exchange of sweets is common among friends and relatives. The tradition goes that this festival of lights is to celebrate the slaying of the mythological Asura named Naragasura by Lord Krishna and His consort Satyabhama.

Other festivals

111. Vinayaga Chathurthi is the chief festival for Lord Ganesa or Pillaiyar as commonly called by the village folk. The festival usually falls in the month of *Purattasi* (September–October) and small clay figures of this deity are worshipped by one and all. Lord Ganesa is supposed to be the God of success and Vinayaga Chathurthi is observed with much devotion to ensure success and welfare for all the undertakings of the family in the ensuing year. Ayudha Pooja is a festival when tools and implements, weights, measures etc., are washed and adorned with flowers and worshipped. Sri Rama Navami, Maha-Sivarathiri, Adiperukku, Karthigai Deepam are the other major festivals celebrated by Hindus. Christians, both Roman Catholics and Protestants, observe all the chief Christian festivals as found elsewhere. Christmas, Easter, and Good Friday are the major festivals among them. Every Sunday Christians attend Church and mass worship is common unlike Hindus.

Spread of Christianity

112. It is said that the Pallans of Golwarpatti were converted to Christian faith, in the early part of this century mainly through the efforts of the Catholic Mission at Sattur. The advent of the Protestant Mission in Golwarpatti is only at a later period. According to 1921 Census figures the Christian population in Golwarpatti was 109, out of the total population of 1,356 *viz.*, 8 per cent. The proportion of Christians to total population is now 15 per cent. Christians are predominant in the hamlets of Maniyampatti and Nallanchettipatti where the Missionaries have done yeoman service in spreading education besides their religious pursuit. There is a Roman Catholic Church in Maniyampatti adjoining the Elementary School; the tiled building of the Church is very often used for conducting classes too. The Church at Nallanchettipatti is a Protestant Church, with St. George Elementary School attached to it. As stated already the proportion of literates among converted Christian Pallans is definitely higher than the proportion among Hindu Pallans, a fact which is attributed mainly to the untiring efforts of the Christian Missionaries. The influence of Christian Missionary at Sattur was very much felt in this village during the thirties of the present century. The Pallans rose against the Zamin of Ettayapuram on the issue of sharing the produce. The Catholic priest at Sattur offered his helping hand to win the case in favour of Pallans of Golwarpatti. The Pallans were then induced to embrace Christianity and most of them were brought into the Christian fold. The gospel light was set to shine upon the villagers who were ardent Hindus; groups of Pallars throng to the churches where they assemble at the sound of the bells to say the prayers.

Amicable relationship

113. Though the Pallars are converted to Christianity, their habits and customs resemble those of the Hindu Pallans. Converts to Christian faith live on quite friendly terms with the Hindus and curiously in a family some members are Hindus and some others have embraced Christianity in the recent past and this fact does not give rise to dissension. Though the religions are different, they live amicably and their social customs continue to be alike; the caste acts as an unifying spirit. If a Hindu desires to marry a Christian, one or the other must change his or her religion. Such is the corporate spirit, which is a marked characteristic among those people. Of late, re-conversion from Christianity to Hinduism has been reported in about ten cases.

Expenditure on a festival

114. Festivals are occasions for gaity and happiness. Especially on Pongal days, people wear new clothes and worship God, their faces beaming with joy and happiness; people spend money lavishly on festival occasions; in some households, the expenditure on a religious festival goes upto one's income for two or three months and some do not hesitate to borrow for spending on such festival days along with other villagers. Mariamman or Kaliamman are the prominent deities among Pallans and almost in each hamlet, there is one temple dedicated to an Amman or Goddess. Pallans of all hamlets of this village do not join together to celebrate this Pongal festival–instead it is conducted on different dates in the various hamlets. There is sometimes a healthy competition among the different hamlets, in celebrating the Pongal; they try to celebrate it with as much pomp and show as they can. On such occasions, people invite their kith and kin from outside and also from the other hamlets to join the Pongal and the feasts that follow the festivity.

The following figures represent the amount of money spent by Hindus and Christians on religious festivals.

HINDUS

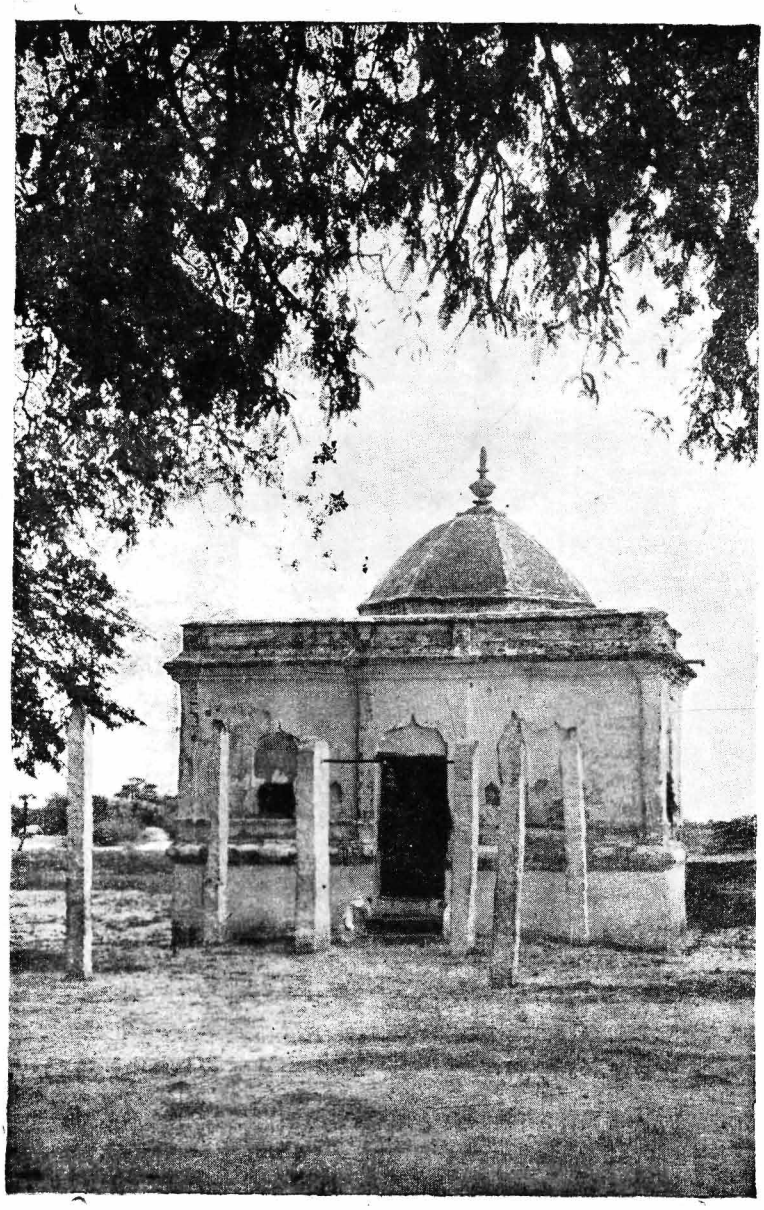
Expenditure of the household on a festival	No. of households	Percentage to total
(1)	(2)	(3)
(In Rupees.)		
Below 20	218	52.03
20 - 39	94	22.43
40 - 59	69	16.47
60 - 79	5	1.19
80 - 99	5	1.19
100 - 119	21	5.01
120 - 139	...	...
140 - 159	4	0.96
160 or above	3	0.72
Total	**419**	**100.00**

Average expenditure per household: Rs. 30.24.

CHRISTIANS

Expenditure of the household on a festival	No. of households	Percentage to total
(1)	(2)	(3)
(In Rupees.)		
Below 20	34	41.46
20 - 39	20	24.39
40 - 59	22	26.83
60 - 79	...	...
80 - 99	...	...
100 - 119	6	7.32
120 and above	...	...
Total	**82**	**100.00**

Average expenditure per household: Rs. 31.95.



A temple in Sundarakudumbanpatti hamlet.



The Community Hall at Sundarakudumbanpatti.

TABLE No. XXVIII

Expenditure on festivals

Expenditure on festival	No. of households with a monthly income of				
	Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
(1)	(2)	(3)	(4)	(5)	(6)
Below Rs. 5	28	58	2	1	...
Rs. 6 - 10	4	71	17	3	2
Rs. 11 - 20	3	67	31	11	7
Rs. 21 - 30	1	31	15	7	5
Rs. 31 - 40	1	4	3	3	...
Rs. 41 - 50	...	53	21	3	1
Rs. 51 - 100	...	15	10	6	6
Rs. 101 & over	...	2	2	3	...
Total	**37**	**301**	**101**	**37**	**21**

On an average, a Hindu family spends Rs. 30.24 while the average for Christians works out to Rs. 31.95. Among Christians, however, the range is limited; nobody is spending Rs. 120 or more, while there are seven households who spend above Rs. 120. Among Christians, Christmas and Easter are the important festival days, when Christian Pallans spend lavishly on dress, feast etc.

Caste Panchayat

115. The Caste Panchayat or a council of five elders exists among Pallans of this village from time immemorial, even from the days they settled in this region. The leaders among them settle disputes among themselves and look into the well-being of their caste men. Small disputes and quarrels of domestic nature, divorce, etc., are referred to the Kudumban or headman of the caste who decides them in consultation with the elders of the community. Disputes of major types relating to inheritance of land and division of property are also heard, but if they are not solved by Caste Panchayat they are taken to the Courts of Law. Majority of such cases are settled before this caste council. Only elderly persons say that Caste Panchayat should exist because it is an ancient institution. The members for this panchayat are chosen very often by heredity. Kudumban, a headman of the caste, is invariably the leader and in front of him only marriage or divorce can be performed. Pallans of Golwarpatti have their own Caste Panchayat and besides have a common fund which is known as *Mahimai*. Mahimai or community tax is levied by common consent on certain commodities bought or sold. At the time of harvest, petty stalls crop up very near the thrashing floors and such stalls are required to pay a fixed sum as 'Mahimai'. The *Samudayam* or community also reserves the fishery rights and some funds are added to Mahimai through the proceeds of auction of the fishery in the big tank. The accounts of the fund are maintained by the leaders in the respective hamlets. Seperate caste funds exist in various hamlets. Fines imposed on adultery and theft cases by the Caste Panchayat are also included in this fund. This fund is mainly utilized for communal activities like celebration of festivals and for people's contribution to Welfare Schemes put forward by the Community Development Organisation.

Village Panchayat

116. Golwarpatti has a Statutory Panchayat constituted under the Panchayats Act on 15th September 1947 and the panchayat is styled as Settudayanpatti Panchayat after the name of a hamlet. The jurisdiction of Settudayanpatti Panchayat is the whole revenue village of Golwarpatti. The panchayat is fully dominated by Pallans and caste Hindus have little influence over the panchayat affairs. It consists of members including the President and Vice-President both of whom hail from Pallans. Only one member belongs to Pillai community. There were initially eleven members in the Panchayat and after the advent of Panchayat Raj scheme, a woman member had to be co-opted and later the total number of members was thus raised to twelve. The members were unanimously elected, after preliminary settlement by caste leaders. The composition of Panchayat also reflects the relative strength of the caste distributed in the various hamlets. Each hamlet has at least one member; only Nallanchettipatti and Piravipatti are represented by two members and Kottaipatti is not represented at all. The figures below reveal the position.

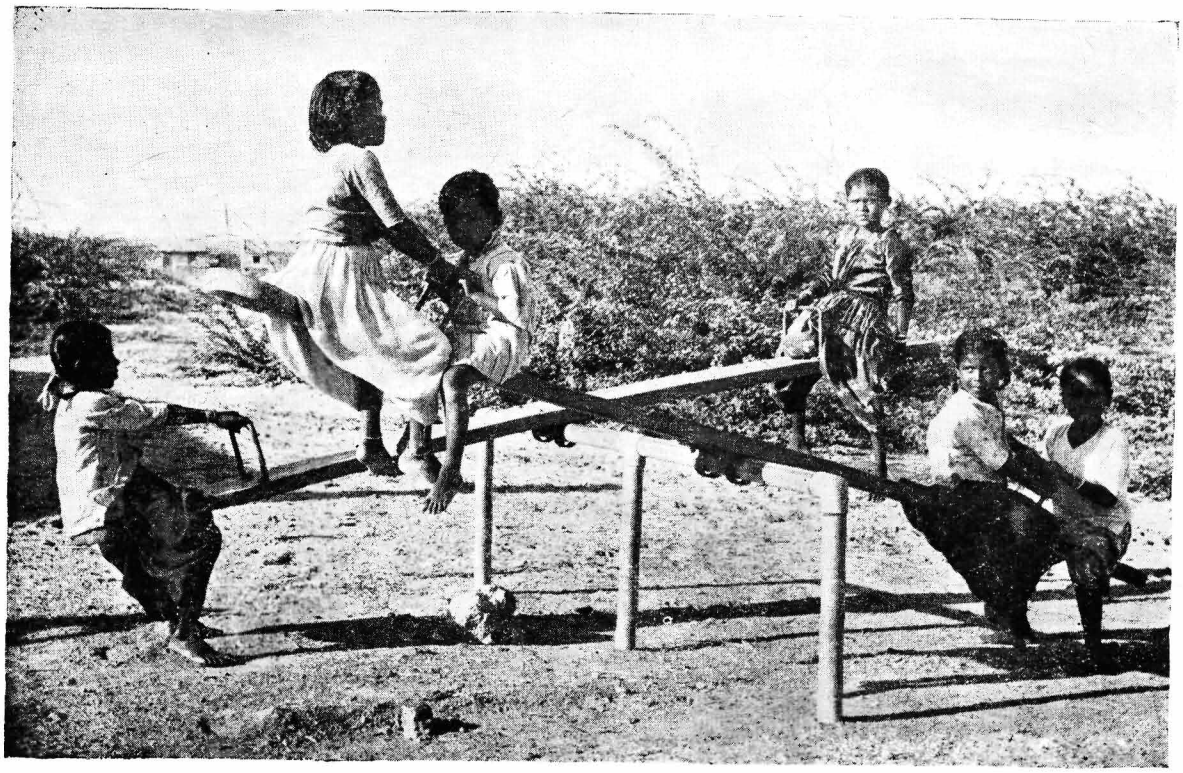
Hamlet	No. of members	Community	Remarks
(1)	(2)	(3)	(4)
Golwarpatti ...	1	Pillai	...
Maniyampatti ...	1	Pallan	...
Sivandhipatti ...	1	„	Vice-President
Thiruvirunthanpatti ...	1	„	...
Thanipulinaickenpatti ...	1	„	...
Settudayanpatti ...	1	„	...
Sundarakudumbanpatti...	1	„	...
Piravipatti ...	2	„	One is President and the other is a woman member.
Nallanchettipatti ...	2	„	...
Vijayaramaperi ...	1	„	...

The functions of the Panchayat are quite nominal. The main source of income is house-tax, professional tax and vehicle tax and the other taxes collected. The income of the Panchayat for the year 1961–62 was Rs. 4,005. The Panchayat controls the funds derived from taxes and the financial position is sound. The Panchayat has got no building of its own and the President keeps the accounts register and other records with him. He was collecting the tax till the introduction of the Panchayat Raj Scheme and now the Village Headman is made responsible for the collection of tax for the Panchayat.

117. Under the well known scheme of democratic decentralization or Panchayat Raj, the Panchayat Unions were formed taking the place of the existing Development Block organization. This Panchayat forms part of Virudhunagar Panchayat Union. The President of the Panchyat is one of the members in the Panchayat Union. After the introduction of this scheme, the activities of the Panchayat and the co-operation of people underwent a favourable change. The Village Panchayat has acquired a new role in the development work and the President has some influence in the block organisation. Another important aspect of Panchayat Raj is the link between the traditional village officials and the Statutory Village Panchayat. The Karnam of the village who has been functioning under the control of the Revenue Department since the advent of British rule has now been made a Secretary of the Panchayat, according to the Panchayat Raj Scheme and the collection of panchayat taxes is entrusted to the Village Munsiff. The Village Panchayat now takes care of the proper registration of births and deaths by the Village Munsiff on his own accord. The working of Midday Meals Scheme in the school at Settudayanpatti is also now under the care of the Panchayat. In short, all the welfare activities in this village are carried on with the collaboration of the Panchayat. The street lighting, laying of approach roads, maintenance etc., are now the primary functions of the Panchayat. Twenty-nine street electric lights and one kerosene lamp have been put up. Nenmeni-Muthulingapuram road is passing through Golwarpatti and the work is progressing well under the supervision of the Panchayat Union authorities. Drainage and sanitary arrangements are not, however, taken up by the Panchayat. According to the Panchayat President, schemes are afoot for the construction of a building for the Panchayat Union Higher Elementary School in Settudayanpatti, formation of over-head tanks and for putting up a radio. The Panchayat also contributed Rs. 300 for the community hall built by the Harijan welfare authorities. There are no conflicts or groupism in the Panchayat; and in both the elections held after the formation of the Panchayat, members and president were elected with common accord. No poll became necessary as the elections were unanimous. This is a happy feature of this Panchayat. The Table No. XXIX brings out the general activities of the villagers.



Training in sewing is imparted in the Community Centre at Sundarakudumbanpatti.



Children enjoying the see-saw at the Community Recreation Centre in the village.

TABLE No. XXIX

General activities

Community	Number of households	Reading daily newspaper	Member or members of which work for social uplift	Member or members of which take active part in politics	Member or members of which have joined Co-operative Societies
(1)	(2)	(3)	(4)	(5)	(6)
Pallar	368	7	4	2	57
Chakkiliyan	5	...	...	...	...
Puthirai Vannan	2	...	...	...	...
Vannan	4	...	...	...	...
Vellalar	10	1	...	...	4
Asari	8	...	...	...	...
Chettiar	14	...	...	...	2
Brahmin	1	...	...	...	...
Maravar	13	...	...	...	2
Idayar	1	...	...	...	...
Nadar	1	...	...	...	...
Roman Catholics	33	2	1	...	13
Protestants	41	...	1	1	13
Total ...	**501**	**10**	**6**	**3**	**91**

Block Development

118. As stated earlier, Golwarpatti is covered by Virudhunagar Community Development Block. The Block was initiated in 1956 and the Block has contributed some developmental activities in Golwarpatti. The chief welfare activities of the Block Development Organization found in this village were in the fields of housing, water supply, social education etc. The housing conditions of Pallans are proverbially poor everywhere and brick and mortar houses are quite unknown in any Pallan village. But the advent of Development Block has made radical change in Golwarpatti. Several Pallan families who once lived in tiny huts like pigeon-holes now own brick and mortar houses. Colonies of tiled houses have come up in the hamlets of Settudayanpatti, Sundarakudumbanpatti, Piravipatti, Thanipulinaickenpatti, Sivandhipatti besides Golwarpatti main village. Nearly 100 brick houses with tiled roof were planned to be constructed under the Rural Housing Programme and at the time of our survey 56 houses had been constructed. The cost of a house was approximately Rs. 1,000 of which Rs. 500 was given as a subsidy from Government and loan to the tune of Rs. 250 was also issued to the beneficiaries which will have to be repaid in easy instalments. The houses are all stone walled with tiled roof and cement floor. They are found to be better ventilated. Apart from the houses, the Block Organisation has constructed a well-*cum*-bath room in Nallanchettipatti and a set of latrines in Piravipatti. The Community Centre in

Sundarakudumbanpatti built under the auspices of Community Development Organization is fully utilized by the people. There is a small reading room and sewing training is also imparted to young girls. Recreational facilities have been provided for young boys and girls. The woman organiser in-charge is attending to adult education. The response from the villagers according to her is satisfactory.

Family

119. The basic unit of village life has been the family. The normal family unit is patrilineal, as found in every other village in South India. The type of family common in rural parts is one of joint family but the trend is now more towards simple families than joint families. A simple family consists of husband, wife and their unmarried children. In a joint family more than one married couple live together and all their lands and other assets are pooled and they eat from a common kitchen. All the members of a joint family work together and earn for the common welfare of the family. The agriculture is not so economic with small-sized plots and it is found difficult for an average peasant to maintain big families. Frequently, domestic quarrels result in breakup of joint family. The present survey reveals that out of 501 households, only 32 or 6.39 per cent come under this type and the rest are classified as simple, intermediate or other types. Simple families consist of a husband, and wife with or without children. Intermediate families are such of those families having one married couple and one of the parents (widowed or divorced) with or without unmarried brothers or sisters. The rest are classified under others. The figures represent the number of households under different categories of family.

Type of family	No.	In per cent
Simple	292	58.3
Joint	32	6.4
Intermediate	85	17.0
Other types	92	18.4
Total	**501**	**100.0**

18.4 per cent of households come under other types which will not contain a married couple, the members being either widowed, unmarried or divorced. The different types of families found among various communities are shown in Table No. XXX.

TABLE No. XXX

Types of families

Community	Total No. of households	Types of families living in the households			
		Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)
Pallar	368	221	60	24	63
Chakkiliyan	5	1	1	1	2
Puthirai Vannan	2	...	...	1	1
Vannan	4	...	2	2	...
Vellalar	10	5	2	...	3
Asari	8	2	1	...	5
Chettiar	14	8	2	1	3
Brahmin	1	1	...	...	...
Maravar	13	6	2	1	4
Idayar	1	...	...	...	1
Nadar	1	1	...	...	...
Roman Catholics	33	19	8	...	6
Protestants	41	28	7	2	4
Total	**501**	**292**	**85**	**32**	**92**



The Community Recreation Centre—Cheerful kids on the slipping board.



The young Cavaliers at the Community Recreation Centre.

Superstition

120. Hindus in Golwarpatti, Pallans as well as caste Hindus are superstitious and intensely conservative in all their ways. They are firm fatalists and have faith in the belief that everyman's destiny is written on his forehead and the superstitions follow the villager even to the last days of his existence. False beliefs on good and bad omens, evil spirits and such other superstitions are deeply rooted and blind adherence to these beliefs and ancient customs and manners constitute their religion. Crossing the path by a cat or snake, sneezing of people etc., are regarded as bad omens; sometimes farmers take their bullocks back home and remain idle all the day simply because a snake had crossed the path while leaving the village for their fields in the morning. The movements and notes of lizard are watched by the villagers, especially Hindus. If a lizard falls on one's head, evil will befall on that person. If the lizard falls on the right shoulder or right part of the body it brings him luck and if on left, mishaps. If a person falls ill or if crop fails in his field, it is ascribed to his ill-luck or some bad influence of an evil eye. If a child is born under an unlucky star, then he is not only himself destined, according to the common belief, to all sorts of troubles and accidents in his lifetime but he brings also bad luck to those with whom he is united by the ties of blood. It will be a bad omen, if a child is born with the *Kodi* around its neck and the belief is that it brings some harm to the infant's maternal uncle. It is a popular belief that Mari-amman is the Goddess of epidemics and she can inflict small-pox, chickenpox and cholera, but also if appeased, she can remove them. If an epidemic of such nature breaks out, a festival is performed; individual sufferers promise some *Venduthal* or offering, some vow to sacrifice sheep or fowl or offer rice and coconuts. If a child shows symptoms of diarrhoea or some disease, Pallars generally do not go to hospital or doctor, but they take the infant to the Pusari or the priest of Village God or Goddess, who recites Manthras and drives away the evil spirits. They believe that some ailments are better cured by pusaris than by medical practitioners.

Karma

121. The villagers have a firm belief in the doctrine of *Karma*, the notion that a man's destiny cannot be changed and actions in the previous life govern one's prosperity or misery in this life. People often remark during times of difficulty, "If it is destined as our fate, what can we do now? What is predestined to us will happen definitely". The fear of ill-luck due to evil eye is common among the villagers, both among Hindus and Christians. The evil eye is as much dreaded as the ill-omen and peasants put up scare-crows in order to protect the crops from the effects of evil eye. People put up in the new house, some sort of scare-crows in the form of a head or human being, just to escape the evil eye. While crops and dwellings are protected by scare-crows, living beings are protected by charms, known as *Thayathu* which are specially made to ward off the evil eye.

Language

122. Tamil is the mother-tongue of a vast bulk of people in Golwarpatti; only Chettiars speak Telugu but none of them is able to read or write Telugu. Telugu is also spoken by the single Iyer family, who is the temple priest. Pallans talk Tamil with peculiar accents; caste Hindus speak with greater purity.

General habits

123. The striking characteristics of the villagers are their simplicity, contentment and habits of hardworking. The people are much simple in food, dress and in many other things. May be a majority of people are illiterate and uncivilised; yet they have their own good manners and habits. Of course, these people are more conservative and superstitious, but they are simple and unsophisticated. People stick with such wonderful tenacity to the manners and customs of their forefathers. If one asks a man why he is following certain manners or customs, he will promptly reply that his father taught him to do such things and those habits were handed down to him from time immemorial.

Natural ways of noting time

124. People normally get up early in the morning and retire to bed very early in the night. The daily routine is, however, not regulated by any time-schedule. Time-pieces and watches are things unknown to these villagers and they make the best use of things which are natural and inexpensive. It is a novelty to see a wrist watch in the hands of the people of Golwarpatti; only a handful of persons—school masters and some educated youths—have watches. The Sun, the Moon, the stars shining above in the blue firmament and the cock are the clocks, time-pieces, watches and wonderful alarms to these

rural folk. As the Sun rises in the east, the peasants make their way to the fields carrying on their shoulders the wooden ploughs, followed by a pair of bullocks; the housewives engage themselves in sweeping the homes and cleaning the cooking pots and utensils etc., and the boys and girls run to the river to play and to bathe. Similarly as the Sun sets on the west, the farmers return from the fields and feed the cattle and themselves; the members of the family have their night meal and chat for a while before retiring to bed. The temple priest offers evening prayers at the shrines and the artisans and all other people ordinarily bring their activities to a close. In day time, the movement of the Sun is often watched by the people at all hours in order to ensure that their work is regulated. Elders and middle aged persons very often refer to the time, not by "such and such hour", but they simply show the position of the Sun in the sky, on the east or the west. *Kilakku Velukkum Neram* (கிழக்கு வெளுக்கும் நேரம்) or morning twilight, *Uchi Pozhuthu* (உச்சி பொழுது) or Noon, *Pozhuthu Adayum Neram* (பொழுது அடையும் நேரம்) or sunset etc., are the common timings they refer and frequently people go for work, or fix some appointment with reference to the above timings.

Stars guiding time during nights

125. In the nights, the silver light of the Moon shining on the quiet and retired village guides the villagers to find out the time. By observing the movement of the Moon and the position of the twinkling stars, the richest and the poorest attend to their duties. The people call these stars by different names *viz., Vidi Velli* (விடி வெள்ளி), *Aram Koottam* (ஆரம் கூட்டம்) or a group of six stars and *Moonu Natchathram* (மூணு நட்சத்திரம்) or a line of three stars, are some of the prominent stars, whose positions in the sky denote a certain time of the night. Cocks act as wonderful alarms of the village when the villagers are in slumber; these village clocks raise their cry, announcing the dawn of the day. The first alarm is given by *Jamakkozhi* or midnight cock, just after midnight; very early in the morning, say between 4 A.M. and 5 A.M., a large number of cocks, raise their cry intermittently, thus calling the villagers to rise up from bed—never do these cocks miss punctuality. This hour, which is just before morning twilight is generally referred to by them as *Kozhi Koopidum Neram* or Cock's calling, when most of the people rise up and start their daily routine of work. The village folk, of course, know fully well the wisdom and truth underlying the saying, "Early to rise, early to bed, makes a man wealthy, healthy and wise", even though this proverb was not taught to them!

Crimes and Prohibition

126. A strong correlation existed between prohibition and incidence of crimes in Golwarpatti. Prior to prohibition, the Pallars of this village were said to have been addicted to toddy and arrack and indulged in robbery and cattle-lifting. It is said that at times of crop failures and distress, the villagers formerly joined groups and resorted to robbery in surrounding villages but the incidence of such crimes is rare now-a-days. By nature, Pallars of Golwarpatti are sturdy and aggressive type; deadly weapons like big *Aruvals* (Bill hooks) and *Vel Kambus* (Javelin) are found almost in every household. Even to this day, people of the neighbouring villages are afraid of these people and they refrain from quarrelling with the people of Golwarpatti. From the age-old days, these Pallars were daring thieves; according to the version of the Police department, they were a wild and unruly type and not amenable to law and order. It is said that during the reign of Kalangatha Kandappa Naicker, the King, himself a dacoit, employed these gangs of Pallars from each hamlet for his loot and robbery and it is only with this wealth and treasures that he built the huge tank and the Meenakshi temple. During the post-Independence period, the State Government have taken ameliorative measures to redress the appalling conditions of Pallars. Due to the slow urbanization and introduction of prohibition the crimes were on the decline. Now the village is calm and the people become more refined and law-abiding.

The following figures will show the incidence of crimes in the recent years. Till recently crimes were disposed of by the Caste Panchayat and the Police department had very little part to play in Golwarpatti. The village was united against any outside interference. Major crimes like murder and suicide used to be hushed up by local leaders. Even now minor quarrels and thefts are settled by the Caste Panchayat which imposes fines and other punishments.

Crime Statistics for the years 1955 — 1961.

Types of crimes	1955	1956	1957	1958	1959	1960	1961
Prohibition	3	7	6	6	1	2	5
Arson	...	1	...	...	...	...	...
Security case	...	3	...	...	...	...	...
Regular criminals	...	...	1	...	...	...	...
Hurt case	...	...	...	2	...	2	11
Criminal assault towards Government servants	...	...	...	...	...	...	1

127. From the enquiries we had with the elders of the village, school masters and other married persons, young as well as old, it is understood that the majority of the villagers are completely in the dark, on the very idea of family limitation, spacing of children and adoption of contraceptives. No propaganda seems to have reached the village; only the teachers and some enlightened youths are aware of the Family Planning Programmes, of course, through the vernacular newspapers and magazines. In the course of our talk to the villagers, we saw many persons who were much reluctant to discuss the subject of Family Planning and quite a few persons refused even to give their views on the subject. Only a negligible proportion seemed capable of giving some intelligent response to our queries. Only about ten or fifteen educated persons expressed their willingness to adopt some methods of Family Planning. Child birth is generally considered as *Varaprasadham* or a boon from Almighty, and never do the villagers hesitate to receive the boons of God. Most people do not mind having more and more children; some of the labourer families prefer many children so as to have assistance in fields. It is a matter of general observation that birth-rates or average number of children in a family do correspond to different social divisions, the birth rates increasing ordinarily as we descend from the social scale. In the lower grades of society it is an advantage to have more children, because even in their early life, the children become wage earners; fore-thought and consideration for the future are less prevalent, unlike among the higher classes of society.

CHAPTER VI

CONCLUSION

128. While the living conditions of Pallans in Golwarpatti are still in a depressing state of affairs, a change seems to have taken place in their mental outlook and mode of behaviour. The Pallans here, who live like other Harijans elsewhere, are now in the midst of a process of change. Prima facie one may see the apparent inertia, but the spirit of revolt is working in their minds. The village atmosphere, as a whole, is slowly changing; the spread of education, proximity to towns, improvement of communications, more and more contact with outer world, Government's aid towards Harijan Welfare, are the major factors behind this slow and silent revolution. And the new democratic ideas, the machinery of ballot box, the party system and the Government by the people pave the way for these people to find common cause with other advanced castes.

129. The process of change is a many-sided one. People of Golwarpatti begin to appreciate modern amenities like electricity, automobile, better housing, cinema, hospitals, hotels etc. People now-a-days come forward to go to the nearby towns like Sattur and Virudhunagar for shopping, Governmental work or some entertainments more frequently than in olden days. They begin to dress in a better way and their manners and behaviour become a little polished, due to more frequent contacts with outer world. The National Government is very generous in providing educational concessions, reservation of jobs, better housing, land for cultivation etc. Residential hostels for Harijan students, both for boys and girls, have come up in the towns of Sattur, Madurai etc., and this paves the way for a more rapid growth of education. The Harijans in this village are quite alive to the current political and economic opportunities and, of course, they try to fully utilize the special privileges lying before them. New housing colonies have sprung up under the Harijan Welfare Schemes of the State Government. People rush in for the economic assistance offered by Government from time to time. Bathrooms have been constructed under the Development Programme in Nallanchettipatti, one of the hamlets of this village. A Community Centre has been built in Sundarakudumbanpatti. It is functioning well and a full time Social Worker of the Harijan Welfare Department looks after this. Full enthusiasm and active co-operation is forthcoming from the Pallans according to the Social Worker of the Centre.

130. A good index of the change which has come over to the Pallans of this village is the growing demand for higher education and greater aspirations and ambitions for higher employments in the State and Central Governments. Gone indeed are the days when Pallans confined themselves to the soil! There are now many young men educated upto Matriculation among the Pallars; most of them are school teachers in local schools and in neighbouring areas. This remote Harijan village has produced an I.A.S. Officer, who is an Assistant Collector in Andhra Pradesh. He is the son of a village schoolmaster in the hamlet of Settudayanpatti. The young school teachers and educated youths are the leaders of to-day, who are actively trying to make Pallans' behaviour accord more with the behaviour of caste Hindus and thus to improve their status. The Pallans, together with other Harijan castes, have now organised themselves under what is known as "Depressed Classes League" and some other organisations and seek to tighten the traditional rules of community and their solidarity. The Pallans of Golwarpatti are also keenly conscious of the present political trends and the position they occupy; they seem to be determined to enrich their influence and power. In short, the growing tendency among these people to find common cause in economic or political interests, along with higher caste people is but clearly visible.

APPENDIX I

CENSUS 1961—SOCIO ECONOMIC SURVEY

Household Schedule

Name of village:

L. C. No.

Serial number of household:

Name of Taluk/District in which it is situated.

I. Approximate dimensions of the house:

Number of rooms in the house:

Number of households residing in the house:

II. COMPOSITION OF THE HOUSEHOLD:

						Occupation		Income	
Name	Age	Relationship to head	Marital status	Age at marriage	Literacy & education	Primary	Secondary	Primary	Secondary
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1. Head									
2.									
3.									
4.									
5.									
6.									
7.									
8.									
9.									
10.									

III. DURATION OF RESIDENCE :

(*a*) Does the family previously belong to this village ?

(*b*) If not, from where did they migrate to this village ? (Give name of village, town, taluk and district.)

(*c*) When and why did they migrate ?

IV. LANGUAGE :

	1st member	2nd member	3rd member	4th member	5th member
What languages can each member of the family :					
(*a*) Read, write and speak.					
(*b*) Speak only.					
(*c*) Examinations passed in languages under (*a*).					

V. DIET :

(*a*) How many times do they take meals in a day ?

(*b*) What are the main constituents of their food ?

(*c*) How many times a week do they consume non-vegetarian food ?

(*d*) Is any article of food forbidden ? If so, which and why ?

(*e*) Do the members of the family chewpan regularly ?

(*f*) What are the oils and fats commonly used for cooking ?

V. DIET—(*contd.*)

(*g*) What types of utensils are used for cooking and household use :

(*a*) Earthenware.

(*b*) Aluminium ware.

(*c*) Copper.

(*d*) Brass.

VI. DRESS :

(*a*) What are the types of dresses usually worn by :

(1) Males.

(2) Females.

(*b*) Is there any special dress for festival occasions ?

(*c*) What types of ornaments are worn ?

VII. LIVESTOCK AND POULTRY :

(*a*) Does the household own any cattle ? (Give numbers and types.)

(*b*) What other domesticated animals does the household keep in ? (The numbers and types to be specified.)

VIII. MARRIAGE :

(*a*) Has any inter-communal marriages taken place in your family ?

(*b*) What is the expenditure on marriage ?

(*c*) Is dowry given ? If so, is it in cash or in kind ?

(*d*) Is the family in debt on account of this ?

IX. RELIGION :

(*a*) To what religion does the family belong ?

(*b*) What are the principal deities worshipped ?

(*c*) What is the expenditure incurred by the family on important religious festivals ?

X. LAND AND CULTIVATION :

(*a*) Extent of land owned (Acres and cents).

(*b*) Is it inherited or acquired ?

(*c*) Does the family possess for itself agricultural implements ? (Numbers and types to be specified.)

(*d*) Are these of the improved or traditional pattern ?

(*e*) What is the type of cultivat[illegible].
(*a*) Improved, (*b*) Traditional.

X. LAND AND CULTIVATION—(*cont.*)

(*f*) How do you market your surplus produce ?

(*g*) Do you have a vegetable garden in your house ?

XI. FURNITURE AND PERSONAL BELONGINGS :

(*a*) What items of furniture are generally in use ?

(*b*) Are they of local manufacture or imported from outside ?

XII. GENERAL :

(*a*) Do all children between 6–16 attend school regularly ?

(*b*) If they do not, how do they occupy themselves ?

(*c*) What is the general range of household expenditure per mensem for the family ?

(*d*) What are the main items of household expenditure and their proportion to the total ?

1. Clothing
2. Food
3. Fuel
4. Lighting
5. Luxuries (pan, smoking, etc.)
6. Others not specified.

XII. GENERAL—(*cont.*)

(*e*) What is the outstanding debt ?

(*f*) Source from which money is generally borrowed :

Co-operative Society —Rate

Private money-lenders — ,,

Governmental agencies — ,,

(*g*) Who is responsible for clearing the debts of a deceased person ?

(*h*) Does the family members wear shoes ?

(*i*) If so, are they of local manufacture or imported from outside the village ?

XIII. SANITATION :

(a) Is the house equipped with a bathroom ?

(b) Where does the household deposit its rubbish ?

(c) Is the house neatly and cleanly arranged ?

(d) Do the children urinate or defecate near the house ?

APPENDIX II

CENSUS 1961—SOCIO ECONOMIC SURVEY

Village Schedule

1. Name of village :

2. District/Taluk :

3. Area :

4. No. of households :

5. Distance from nearest town :

6. Distance from nearest Railway Station :

7. Distance from main road :

8. Is it connected by bus ?

9. *(a)* Is there a Post Office/Telegraph Office in the village ?

   (*b*) If not, which is the nearest Post/Telegraph Office and distance at which situated ?

10. Is the village covered by the Community Development Programme ?

11. Is there a Panchayat in the village ?

12. Total population of the village—1951 and 1961 (and 1941 and 1931, if available.)

13. Is the village electrified ?

14. Give the number of births and deaths during the past ten years :

I. HOUSING :

(*a*) What are the common types of house ? (Give a brief description about type of roof, wall, flooring etc.)

(*b*) Are houses owned or rented ?

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

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

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

II. LITERACY AND EDUCATION :

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

(*b*) What is the highest class upto which education is imparted ?

(*c*) Who runs the school ?

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

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

(*f*) Election—Is it held regularly ?

(*g*) Income of Panchayat :

(*h*) Duties of Panchayat :

III. HEALTH AND SANITATION:

(*a*) Common diseases of the village:

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

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

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

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

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

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

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

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

(*j*) Was the village affected by epidemics recently like Cholera, Malaria, Smallpox etc.?

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

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

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

(*n*) Which is the nearest Hospital?

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

III. HEALTH AND SANITATION—(*contd.*)

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

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

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

IV. SOCIAL LIFE :

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

(*b*) Is widow remarriage allowed ?

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

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

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

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

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

V. AGRICULTURE :

(*a*) Total cultivable area :

(*b*) Principal crops grown with their area for ten years :

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

V. AGRICULTURE—(*contd.*)

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

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

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

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

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

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

(*j*) Are chemical fertilisers used ?

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

(*l*) State steps taken to solve the problem ?

(*m*) Is there any industrial establishment like flour mill, rice mill etc., in the village ?

VI. MARRIAGE :

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

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

(*c*) Is polyandry or polygamy practised ?

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

VII. RELIGIOUS PRACTICES :

(*a*) No. of temples/mosques/churches in the village :

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

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

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

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

(*f*) Mention the name of the deity ?

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

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

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

VIII. CO-OPERATION :

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

(*b*) Total share capital :

(*c*) Number of members :

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

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

IX. RECREATIONAL FACILITIES :

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

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

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

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

X. LIVESTOCK :

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

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

(*c*) Average milk yield—buffalo/cow.

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

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

(*f*) Is animal transport used ?

XI. GENERAL :

(*a*) Do villagers tatoo their bodies ?

(*b*) Do villagers favour female education ?

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

(*d*) No. of street lights (Kerosene or electric lamps to be specified.)

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

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

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

APPENDIX III

Glossary of Local Terms

Local Terms		*English Equivalents*
1. Agal	...	A lighted lamp
2. Agamudaiyan	...	The possessor of pride
3. Chavadi	...	Public place
4. Darga	...	Burial place of Muslim Saints
5. Desadhipathi	...	Ruler of an area or country
6. Gopuram	...	Tower
7. Gothra	...	Sub-sect
8. Grama Devatha	...	Village deity
9. Illam	...	Sect found among Panikkars
10. Kadaiyar	...	Lowest or last
11. Kadukkan	...	An ear stud worn by men
12. Karisal	...	Black soil
13. Karma	...	A doctrine of Hindu Philosophy according to which the fate of man is decided by his deeds in former births.
14. Karnam	...	Village Accountant
15. Karumam	...	Death rites
16. Karumathi	...	The sixteenth day obsequies after burial or cremation.
17. Kilai	...	Branch
18. Kodi	...	The umbilical cord round the neck of a child at its birth
19. Mahimai	...	Community tax levied by common consent on certain commodities merchandised by the community.
20. Mandapam	...	A hall supported by pillars
21. Maram	...	Tree
22. Masi	...	Tamil month corresponding to February-March
23. Melam	...	Band

Local Terms		*English Equivalents*
24. Moi	...	Gifts given to the bridal couple during wedding.
25. Mukkulathar	...	A general term indicating the three communities *viz.*, Thevar, Maravar and Agamudaiyar.
26. Nanjil Nadu	...	The area representing the present Agastheeswaram and Thovala taluks of Kanyakumari district.
27. Natrangal	...	Nurseries
28. Nattanmaikaran or Kudumban	...	Leader of a caste
29. Neivedhyam	...	Pooja offerings
30. Oorani	...	Pond
31. Pandhal	...	A temporary thatched shed or booth
32. Parisam	...	Bride price usually paid by the bridegroom's party
33. Pathaneer	...	Unfermented palmyra juice
34. Punool	...	Sacred thread worn crosswise on the shoulder by high caste males especially Brahmins.
35. Ravikkai	...	A loose jacket
36. Samudayam	...	Community
37. Sethupathi	...	Traditional ruler of Ramnad Zamindari
38. Shrardha	...	Annual death ceremonies, usually done by high caste Hindus *viz.*, Brahmins, Asaris and others.
39. Tarai and Urami	...	Drums and trumpets
40. Thali	...	Marriage badge strung to a saffron cord, tied around the neck of the bride.
41. Thandatti	...	An antiquated ear ornament
42. Thayathu	...	Talisman
43. Upanayanam	...	Ceremoney of investiture with the sacred thread
44. Vagai	...	Kind
45. Vandal	...	Black soil with clayey substratum.
46. Varaprasadham	...	Boon from Almighty