

CENSUS OF INDIA 1961

VOLUME IX

MADRAS

PART VI

VILLAGE SURVEY MONOGRAPHS

10. PUDUKULAM

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OF THE INDIAN ADMINISTRATIVE SERVICE,
SUPERINTENDENT OF CENSUS OPERATIONS, MADRAS.

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CENSUS OF INDIA 1961

Census Report—Vol. IX will relate to Madras only.

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FOREWORD

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

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

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

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

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

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959, the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and foot wear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social 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,
30th July, 1964.

ASOK MITRA,
Registrar General, India.

PREFACE

An interesting feature of 1961 Census is the preparation of monographs on 40 villages in Madras State. This is the tenth report to be presented to the reader. It relates to Pudukulam village in Tirunelveli taluk of Tirunelveli district. It had a traditional cottage industry—tapping of neera and production of jaggery. Of late, cultivation has become the main economic activity. Nadars form the dominant community, some are Hindus and others are Christians; but they have the feeling that they form one homogeneous group. It makes the study interesting to a sociologist. I do hope that the reader will find this volume interesting.

Madras,
November 13, 1964.

P. K. NAMBIAR,
Superintendent of Census Operations.

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.	Nellithurai	...	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.	Kadambangud	...	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.	Kadathucheri	...	,,
39.	Kottuthalazhamkulam	...	,,
40.	Kadukkara	...	,,

* Already published

† The present volume (No. 10 of the series)

VILLAGE SURVEY REPORT

ON

PUDUKULAM

Field study and preliminary report ... D. SUNDER SINGH, M. A.,
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Tabulation Officer.

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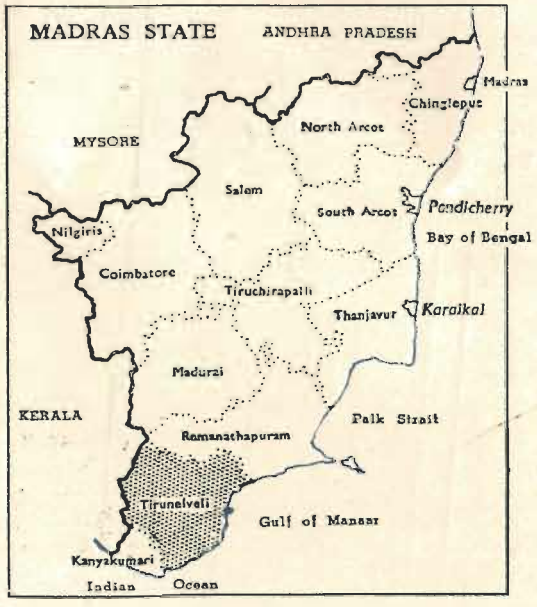
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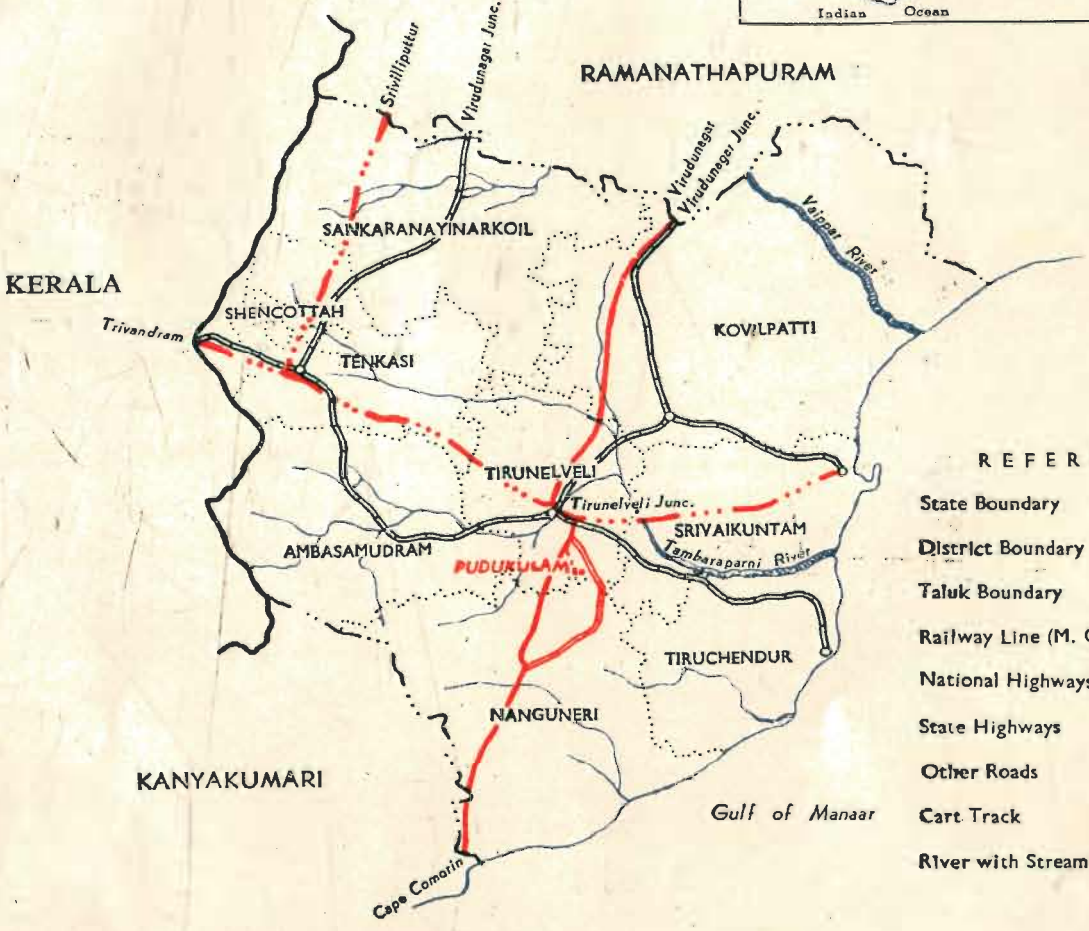
LOCATION MAP
OF
PUDUKULAM
TIRUNELVELI TALUK
TIRUNELVELI DISTRICT

SCALE

10 5 0 10 20 Miles

Kilometres 10 5 0 10 20





REFERENCE

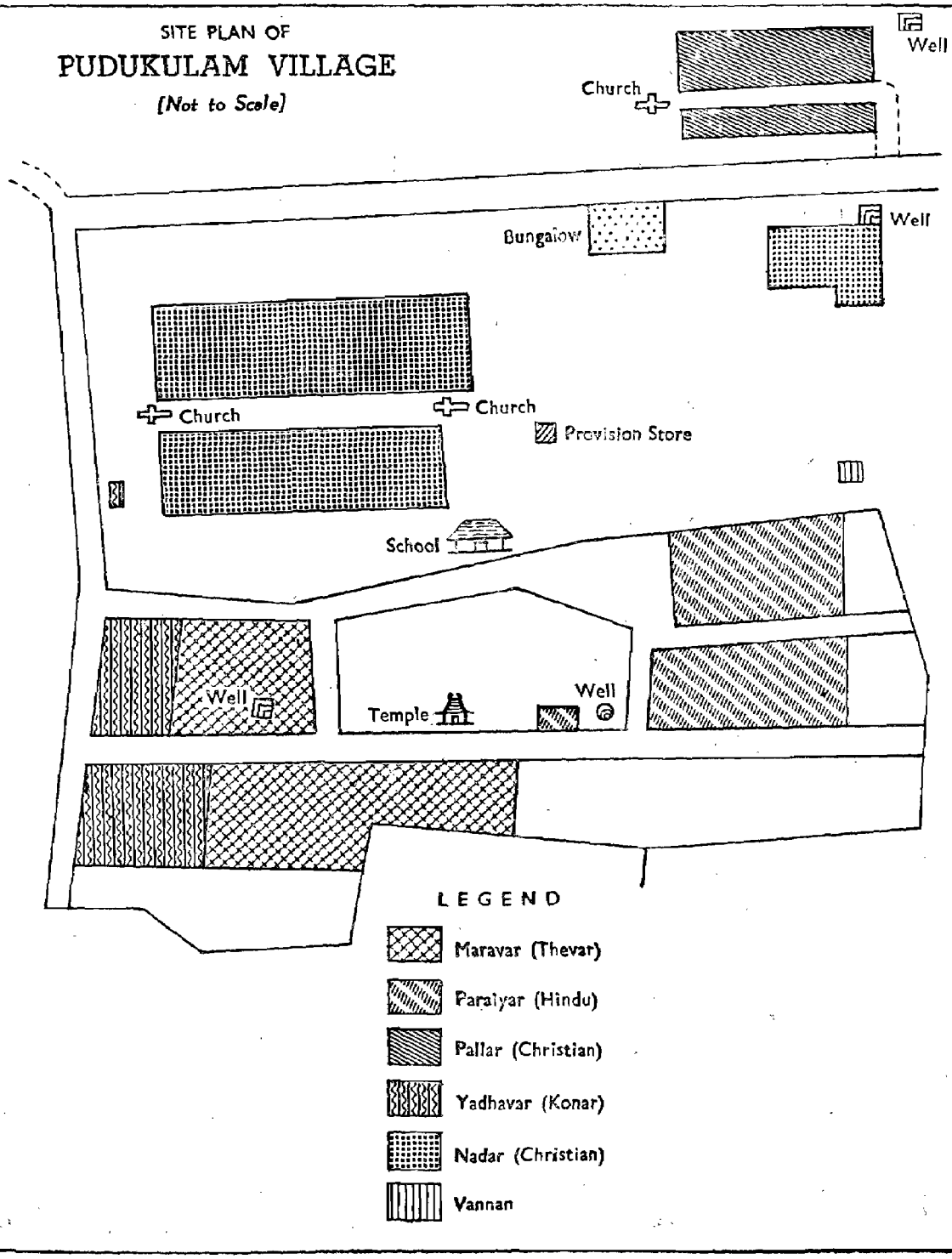
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SITE PLAN OF

PUDUKULAM VILLAGE

[Not to Scale]



CHAPTER I

INTRODUCTION

The Village

TIRUNELVELI is a southern district in Madras State bounded on the east and south by the Gulf of Manaar and on the west by Kanyakumari district and Kerala State, the frontier following the watershed of the Western Ghats. The hills which form the western country of the district are a continuation of the great irregular chain of the Western Ghats. The hills towering along the western side of the district and visible from almost any point of the level country, present for the denizen of the plains, the most fascinating object of the landscape. Tambraparni, the chief river of the district drains an area of 1,750 miles and from its source in the Periapothu to its mouth in the Gulf of Manaar is 75 miles long. It divides the district into two. To the south of the river, we have wide areas of dry red sand lands squatted with numberless tanks and small patches of paddy lands and broken by the steep water courses which drain the area from year to year. Palmyras grow everywhere throughout the tract. In this tract at the junction of Tirunelveli and Nanguneri taluks is situated the village of Pudukulam where we have conducted a socio-economic survey. Cultivation depended on the occasional rains which they had. But the situation has been completely changed by the execution of Manimuthar Project in the fifties. The canal taking off from Manimuthar traverses the taluks of Tirunelveli and Nanguneri filling the tanks thereby making cultivation in this area more secure and permanent. Three hundred and ninety eight miles south of Madras is an important junction of the South Indian Railway called Tirunelveli which is adjacent to Palayamcottai, the headquarters of Tirunelveli district. Pudukulam is at a distance of eight miles to the south of Tirunelveli town. It is situated at the southern end of Tirunelveli taluk. Beyond Ayankulam, a hamlet of Pudukulam village, the northern boundry of Nanguneri taluk of Tirunelveli district begins.

Approach to the Village

2. To reach this village, one has to travel along the Tirunelveli-Cape Comorin road for a distance of five miles and five furlongs and proceed along a branch road constructed under the Local Development Scheme towards east and reach the village of Kongandanparai. From this village, he has to trek four furlongs cutting across the tank bed before he reaches the village of Pudukulam. If the traveller is fortunate to have a jeep, he can reach this village more easily by following a cart track branching off from the main road at the fifth mile-stone and proceed along the tank beds before reaching the village. One has to caution the traveller that he will find the journey to the village uninteresting, the landscape being dry and monotonous, unbroken by any sort of scenery. The countryside will lie bare without a single stalk of green to liven up the atmosphere. One may occasionally come across a casurina bush or a cluster of palms. But even the palms will seem to be trying hard to obtain subsistence from the dry soil of the area. The tank which we have to cross in our progress towards Pudukulam is devoid of any water, the tank bed cracking under the heat of the sun. But the situation in the tank changes because Manimuthar runs about 20 miles to the south-west of Pudukulam and with the construction of Manimuthar dam in 1953, the waters from the project fill the tank and sustain the economy of the village. It may be truly said of Manimuthar "thy rolling waters to the valleys bring a welcome succour with a liberal hand bestowing plenty to a burning land."

Topography

3. If anyone is poetic, he can also appreciate the ideal surroundings in which the village is located. On the north-east, about six miles away from the village lies a hillock which is known as "Seventhipatti Parambu" or "Reddiarpatti Parambu" or "Wolf Hill". On the west about 20 miles away, there stands the lofty Western Ghats on which clouds set in beautifully as if wings have grown on them. The "Seventhipatti Parambu", however, is a barren hillock with practically no vegetation. The Tambraparni river runs about eight miles to the north of the village through Tirunelveli town. The village has plenty of tanks, one of them being Ayyangulam, a private tank. The names of other six tanks are: Pudukulam, Peria Pudukulam, also known as Theravallikulam, Veeralaperuncherikulam, Mallakulam, Ayankulam, and Ariyanayagapuramgulam. Apart from these tanks which belong to Pudukulam village, the neighbouring village Kongandanparai has also its own tank. Pudukulam and Periapudukulam are adjacent to each other. Similarly are

Pudukulam and Kongandanparai situated. Mallakulam is about half a mile to the south-west of Pudukulam village. Ayankulam is situated further west about a mile away from it. Ayyangulam and Ariyanayagapuramgulam are two miles and three miles to the south east and north east of the main village. From the description, it will be seen that Pudukulam is located in a flat territory, containing a number of tanks which depended on rain for water, making cultivation uncertain until the construction of Manimuthar project. To-day, the villager can be sure of getting some water in tanks, thereby making it possible for him to undertake cultivation with a greater amount of security.

Cottage Industry *vis-a-vis* Cultivation

4. This village was chosen for socio-economic survey because it has an important cottage industry, viz., the tapping of neera from the palmyra and the production of jaggery. In addition to this, other articles like boxes are manufactured out of palmyra trees and canvas for cots from palmyra fibre. This is done mostly by the Nadar community. Before Manimuthar Project, manufacture of Palmyra jaggery was the chief means of livelihood for this community. Other communities of the village like Maravars, and Konars depended on cultivation for their livelihood. However, one important project constructed under the First Five Year Plan, viz., Manimuthar has altered the economy of the community that tapping of palmyra has ceased to be the main source of livelihood. Even Nadar families have taken to cultivation as their major occupation and instruments used in tapping neera and jaggery remain idle in their houses.

Flora

5. Pudukulam has no rare or valuable species of flora. Palmyra tree is the most common tree. Even now it is systematically cultivated. Coconut tree is a rare one and we find a few of them in hamlet Manalvilai. The other species of flora found in the village are known locally as follows:

Vathamadakki, Poovarasu, Puliamaram, Avaram, Udai, Karuvelamaram and Vembu.

Their botanical names are indicated below:

Poovarasu	...	*Thespesia Populnea*
Puliamaram	...	*Tamarindus Indica*
Avaram	...	*Cassia Auriculata*
Udai	...	*Acacia Planifrons*
Karuvelamaram	...	*Acacia Arabica*
Vembu	...	*Azadirachta Indica*

Fauna

6. The village has the usual types of fauna found in any village—domestic cows and bulls, buffaloes, goats, sheep, poultry, dogs, cats and donkeys. Though some villagers eat pork, pigs are not reared in the village. Ducks are seen in large numbers. White cranes are found in large numbers in the surrounding parts of Pudukulam. It is a familiar sight to see them build their nests on tree tops. Formerly cranes were found in large numbers only when tanks had water, but at present since the tanks have water for the major part of the year, the cranes are seen more frequently. A variety of snakes are found in Pudukulam. Most important of them are the cobras, russell's vipers, water snakes and the green snakes.

Climate and Rainfall

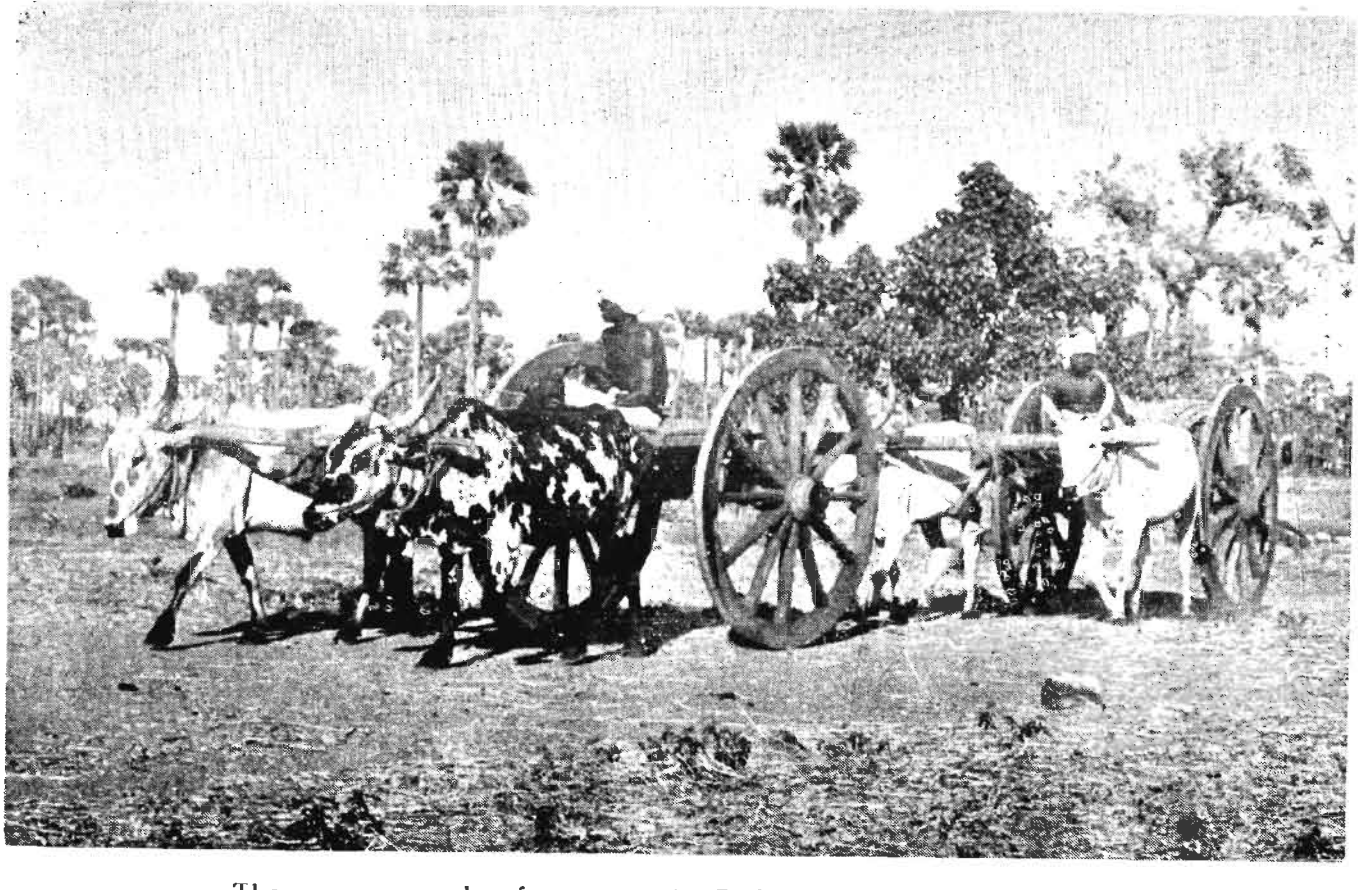
7. Pudukulam is located in an elevation between 187′ and 157′ above sea level. As the elevation is low, it has a definite influence on the temperature of the village; during summer it is extremely hot and sultry and in winter, it is comparatively cool. The highest elevation is 187′ near Pudukulam main village and lowest is 157′ near the hamlet Veeralaperunchelvi. The climate of Pudukulam can be described as hot and dry. Summer commences late in February. During summer, the heat increases and by early May, becomes oppressive. Thunder showers sometimes occur during summer. The temperature is said to touch 105° F. Monsoon commences in September and continues till December. Pudukulam gets its rain from north-east monsoon. But its rainfall is not regular. In the past, cultivation operations have suffered because of the inadequacy of rain until Manimuthar water came to the rescue of the villagers. The mean annual rainfall of Tirunelveli district is 30″ for the last 30 years. The rain comes mainly from north-west monsoon. Though the Western Ghats are only about 20 miles away from Pudukulam, it gets only little rain during July and August. But the area is cooled by the westerly winds blowing over the Ghats. The average rainfall of the district has shown a marked decrease, during the last 10 years falling from 35.92″ to 30″.

Communications

8. Pudukulam has no post office. It is served by Reddiarpatti post office which is situated 2 miles to its north. Its taluk headquarters is at Tirunelveli at a distance of 7 miles and firka headquarters at Munneerpallam, 3.5 miles to the northwest of Pudukulam on Tirunelveli-Shencottah



The Pier road leading to Pudukulam



The common mode of transport in Pudukulam is the bullock-cart



The Mallakulam tank

road. Pudukulam Panchayat Board is a constituent of Pudukulam Panchayat Union with its headquarters at Palayamcottai, i.e. 5 miles to the north of the village. The Police Station is at Palayamcottai. There are three municipal towns close to Pudukulam—Melapalayam at a distance of 4.5 miles, Palayamcottai at a distance of 6.5 miles and Tirunelveli at a distance of 8 miles.

Fairs

9. The nearest shandy is at Melapalayam which is held every Tuesday. Cattle, grains and vegetables are the principal commodities of trade. On every Thursday another shandy is held at Palayamcottai. Grains and vegetables are the commodities traded. Besides these, there are regular markets in both these places. One important fair is the Sivalaperi Chitrai Cattle fair which is held for 15 days in April. Pudukulam villagers buy their cattle from this fair which is held 9 miles northwest of Pudukulam. Another cattle fair is held in Tharuvai about 5.5 miles to the northwest of Pudukulam in the month of September. Thus there are adequate marketing facilities for the villagers.

Hamlets

10. A brief description of each hamlet will help the reader in understanding the village life better.

Pudukulam

It is the main hamlet, the biggest and has 87 households. Six castes reside in this village—Nadars, Maravars, Pallars, Parayars, Konars and Dhobies. Nadars form the majority community. There is only one Vannan household. All these castes live in separate streets with separate drinking water wells. Nadars, Maravars and Konars have one well, Parayans have one and Pallars and Vannans have another. But bathing and washing can be done by all communities in the same tank. From this hamlet, there are cart tracks reaching all other 7 hamlets. The Nadars who are Protestant Christians belong to two sects—C.M.S. Evangelical and T. D. T. A. The Pallars are Roman Catholics.

Theravalli

It is situated two furlongs to the east of Pudukulam which can be reached by a cart track. It is difficult to travel from one hamlet to another during cultivation season when water is let into the fields for irrigation because no regular channels have been constructed for taking water to the fields. There are 28 households in this hamlet which belong to Nadars except for one solitary Vannan household. One Nadar is a Hindu and the other 26 households belong to the Catholic community.

Ariyanayagapuram

This hamlet is situated at a distance of 2.5 miles from Pudukulam in the north eastern direction. It has six households belonging to Hindu Nadar community. This is the farthest of the hamlets in Pudukulam village.

Ayyangulam

Ayyangulam is located at a distance of 1.5 miles to the south-east of Pudukulam. It has only two households occupied by Hindu Pallars. Obviously it is the smallest hamlet.

Veeralaperunchelvi

This hamlet is three furlongs away from Pudukulam towards south-east. In this hamlet 43 Maravar households are found. In addition to that there are 2 Nadar households, one Vannan household, 2 Kammalar households and one Pillai household. Fifty percent of the Maravars of this hamlet are well-to-do cultivators. Maravars form a majority only in this hamlet. This is essentially a Hindu hamlet.

Manalvilai

Manalvilai is located at a distance of one mile to the south of the main village. It has 38 households and with a solitary exception of a Vannan, others belong to Nadar community. The Nadars belong to two sects of Christianity, viz., Catholics (7 households) and T.D.T.A. Protestants (12 households). Some Nadars also profess Hinduism (18 households). The Nadars of this hamlet are cultivator-cum-tappers and some are engaged solely in tapping industry.

Mallakulam

It is situated at a distance of 1.25 miles to the south-west of the main village and has 59 households. It consists of 3 distinct settlements or 'Kudiyiruppu' occupied by three different castes —Nadars, Parayars and Muslims. Pallars occupy two smaller settlements in the east and west and they constitute the majority in the village. Muslims have 14 households and they are found only in this hamlet. Their settlement is to the west while Nadar and Pallar settlements are in the east. In between located is the Mallakulam tank. Muslims are generally cultivators with 5 households engaged in mat weaving as a household industry. The

Pallars are either cultivators or agricultural labourers. The Nadars are either cultivators or tappers.

Ayankulam

It has 62 households and has 3 settlements occupied by three castes. Pallars form the majority in the village followed by Nadars and then Konars. This hamlet can be reached from Mallakulam by walking across the fields for 3 furlongs to the north. It can be reached from Kongandanparai village by treking 1½ miles on the bunds of fields towards south. It cannot be reached directly from Pudukulam main village. Pallars and Nadars in this hamlet are Roman Catholics, each community having a separate church of its own, though there is no objection to the communities attending any church. Konars are Hindus and have a temple in the hamlet. All the hamlets except Manalvilai have tanks for irrigation purposes. These tanks are named after the hamlets in which they are located. Manalvilai hamlet gets water for irrigation from Mallakulam tank. The biggest and the deepest tank is the Pudukulam tank which is 60′ to 70′ deep at certain places, especially behind the Kakingudaiyar temple where there is a deep trench

Residential Pattern

11. The distribution of various communities in the different hamlets of Pudukulam is furnished in Table No. I below:

TABLE No I

Hamlet-wise Population

Name of hamlet	Persons	Males	Females	Total No. of households	Number of households belonging to													
					Maravar	Konar	Nadar	Parayar	Kammalar	Vannan	Pillai	Ambattan	Pagadai	Pallar	P.C. Nadar	R.C. Nadar	R.C. Pallar	Muslim
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
Pudukulam (Main) ...	421	182	239	87	13	12	...	12	...	1	...	...	...	...	32	...	17	...
Theravalli ...	117	51	66	28	...	...	1	...	...	1	...	...	...	...	...	26	...	...
Veeralaperunchelvi	264	124	140	49	43	...	2	...	2	1	1	...	...	...	...	...	...	...
Ariyanayagapuram	34	15	19	6	...	...	6	...	...	...	...	...	...	...	...	...	...	...
Ayyangulam ...	7	4	3	2	...	...	...	...	...	...	...	...	...	2	...	...	...	...
Manalvilai ...	162	67	95	38	...	...	18	...	...	1	...	...	...	...	12	7	...	...
Mallakulam ...	280	132	148	59	...	1	...	27	2	...	...	...	...	...	15	...	...	14
Ayankulam ...	324	163	161	62	...	10	...	...	...	1	...	1	1	1	...	22	26	...
Total ...	**1,609**	**738**	**871**	**331**	**56**	**23**	**27**	**39**	**4**	**5**	**1**	**1**	**1**	**3**	**59**	**55**	**43**	**14**

P. C.—Protestant Christian R. C.—Roman Catholic

The structure of the main village would, however, attract the notice of anyone in that it has unlike some of the other villages, a large rectangular plain space, without any sort of construction or structure, 140′ lengthwise and 80′ breadthwise. The houses were constructed on the outer periphery of this rectangular open yard. We can find, branching off perpendicular to this open courtyard, two streets containing the houses of Maravars and Konars. On the western side of the village, exclusively segregated are the Parayars who hold a lower social position even among the Scheduled Castes. To the south-west are congregated the Pallars belonging to the Harijan community and the Christian Nadars. To the north the streets running parallel to the open courtyard are exclusively occupied by the Christians.

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

Ethnic Structure

12. This village is not a separate unit for administrative purposes. It is clubbed with its neighbouring village, Kongandanparai. According to the Resettlement of 1927 which remains unaltered till now, the same set of village officers look after both the villages. Pudukulam is more populous of the two. Its area is 3384.34 acres. The area of the village site itself is 35.40 acres. It has 8 hamlets consisting of 331 households. Table No. II will indicate the distribution of the population by communities.

TABLE No. II

Ethnic Composition

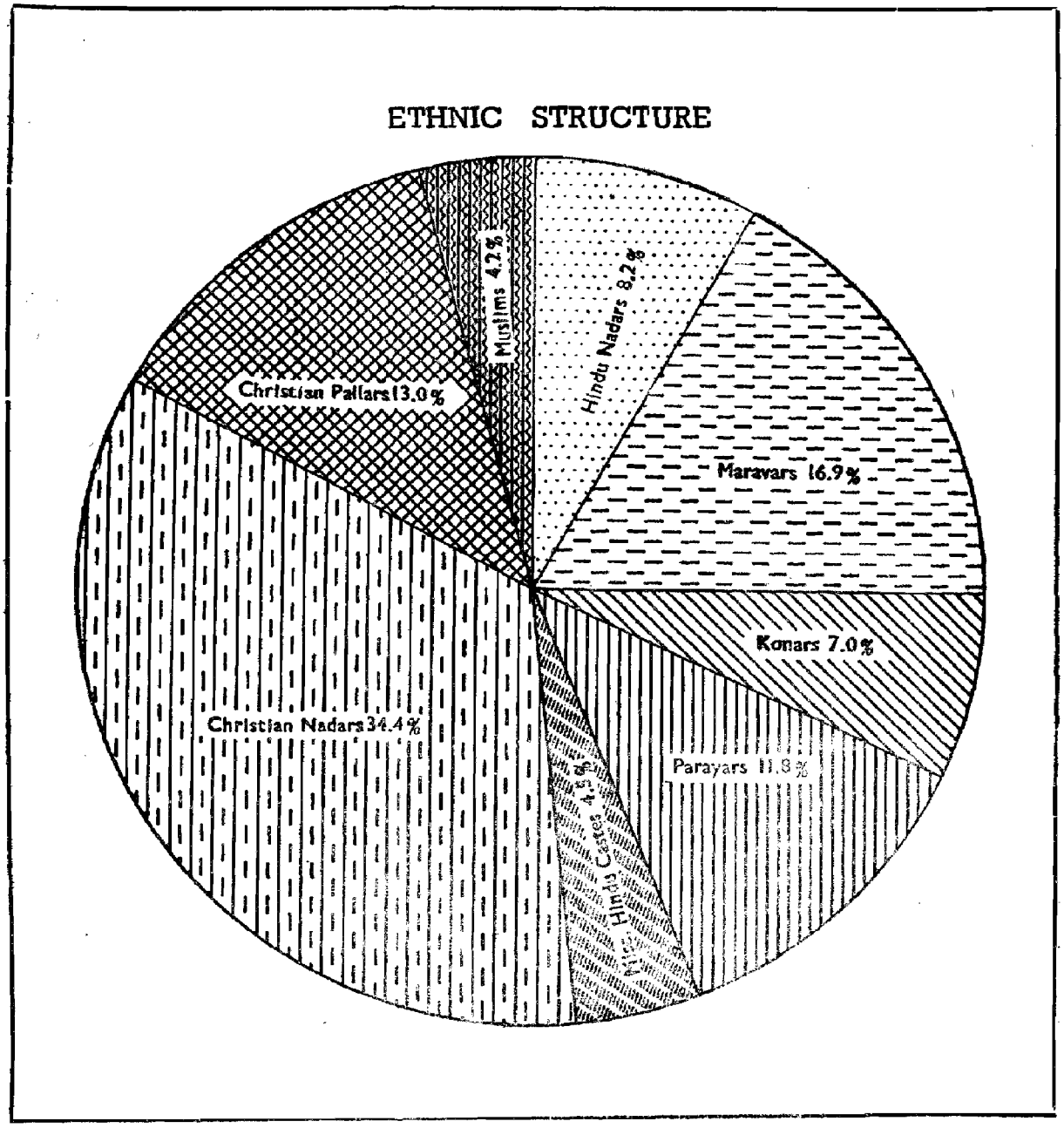
Religion	Community	Sub-Caste/Sub-Sect	Total No. of households	Total persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)
HINDUS	Nadar		27	121	52	69
	Maravar		56	302	141	161
	Konar		23	119	59	60
	Parayar (S. C.)	Sambavar	39	173	73	100
	Vannan		5	18	6	12
	Kammalar		4	24	12	12
	Pallar (S. C.)	Attapallar	1	2	1	1
		Kudumban	1	5	3	2
			1	1	...	1
	Pillai	Saivam	1	6	3	3
	Pagadai (S. C.)	Arunthathiyar	1	3	2	1
	Ambattan		1	2	1	1
CHRISTIANS	C. M. S. Nadar		28	134	58	76
	T. D. T A. Nadar		31	147	71	76
	R. C. Nadar		55	253	120	133
	R. C. Pallar	Attapallar	43	241	105	136
MUSLIMS	Muslim	Rowther	14	58	31	27
		Total	331	1,609	738	871

S. C : Scheduled Caste

The main communities living in this village are Maravars, Konars otherwise known as Yadhavas, Nadars, Pallars and Parayars. Nadars are numerically superior, closely followed by the Parayars, Pallars, Maravars and Konars in that order. Social segregation is practised exclusively in this village as all the communities have separate living accommodation. One interesting feature is that all Nadars and Pallars are Christians while Maravars, Konars and Parayars are Hindus. There is no exception to this rule. This village can be easily called a Christian village because Christians outnumber Hindus. The village has three churches as against two temples. Two of the churches belong to the Nadars and one to the Pallars. Among the Hindu temples, one is frequented by the Maravars and Konars and the other by the Harijans.

Christian Community

13. It was interesting to find that all Nadars have become Christians whereas Maravars and Konars have not been converted. Another interesting feature was that among the Harijans, Pallars, though higher in social status to Parayars have been converted to Christianity whereas Parayars have steadfastly refused to be converted. We contacted a few venerable old gentlemen belonging to both the communities to elicit information relating to this somewhat interesting phenomenon. We were given the following factual account of their conversion which we reproduce


ETHNIC STRUCTURE
Christian Pallars 13.0%
Muslims 4.2%
Hindu Nadars 8.2%
Maravars 16.9%
Konars 7.0%
Parayars 11.3%
Christian Nadars 34.4%

without vouching for its accuracy. The Nadars became Christians through the efforts of Rev. Diasis about 40 years back. As an old Nadar put it, the promise of better educational facilities, free food and clothing attracted them and they decided to become Christians They were all united under one church, the Diocesan Trust Association(Protestants) until the year 1925. In the year 1925, the Tirunelveli Diocese Trust Association started introducing cross worship and other forms of ritualism. In the church this did not find favour with some among the Christian converts and there occurred two different sections. Rev. Samuel Bagianathan and Rev. Arul Manickam along with others formed the Christian Church Missionary Society and built their own church. This split in the general set-up resulted in the existence of two separate churches in the village. From the latest available statistics, we find that three families worship at Tirunelveli Diocese Trust Association Mission Church whereas 35 families worship at the Church Missionary Society's church. The Pallars were converted as Catholics by a Rev. Father whose name we could not get. They were converted at the sametime as Nadars. At first the Missionary tried to convert only the Parayars, but as they refused to change their religion, the Missionaries then switched on to the Pallars. All the Pallars with the exception of 3 Pallar families are now Christians. But they belong to the Roman Catholic Church and they built a church of their own where they follow the Catholic faith. It is usual to find such villages in the southern parts of Madras State in which Christians and Hindus live in perfect harmony. In Pudukulam also they live in harmony. But one interesting feature is that the conversion of Christianity has not altered the hold which the caste has over the people. For instance, a Nadar Christian will be more friendly with a Nadar Hindu than a Pallar Christian or a Konar Christian. The conversion has, therefore, materially not affected the approach which the people have towards caste and the customs and manners in which they have been brought up. We will be illustrating this in greater detail when we discuss these communities separately.

Nadars

14. The Nadars otherwise called Shanans are generally known as the palmyra-climbing and toddy-drawing caste of Tirunelveli district. A few theories are advanced about the occupation of Tirunelveli district by Nadars. One is that they moved from the northern coast of Ceylon. In support of this theory is urged the fact that the inhabitants of northern coast of Ceylon have characteristics similar to Nadars. First they moved from Jaffna, entered India by Ramanathapuram and then moved to Tirunelveli district. They brought with them the seed nuts of Jaffna palmyra said to be the best in the East and with the permission of the Pandya King, they converted the sandy waste lands of Manad in south-east Tirunelveli district into Palmyra farms. Later, some Nadars reached Tirunelveli by sea direct from Jaffna and spread themselves in Tirunelveli district. These immigrations have taken place in the early part of the Christian era. The Nadars in Pudukulam also maintain that they belong to the ancient stock and as such, cannot recollect when their ancestors occupied the village. Another legend states that the Nadars were originally tillers of the soil in Cauvery basin during Chola period. Due to persecution, they proceeded to the southern part of India. They found the land barren and sandy called 'Teris' unsuitable for cultivation. Rain was scarce and ill-distributed. There was no possibility of irrigation. But to their joy, they found the palmyra tree in large numbers, tall and straight. This proved to be their hope. They settled in the place and began tapping the palmyra tree. Another theory is held that Nadars are Kshatriyas who were rulers of South India. When the Nayak kings of Madurai persecuted them, they moved southwards in order to preserve their self-respect and independence. They migrated to Tambraparni Basin and spread over Tirunelveli district. One more version available is that the Nadars originally inhabited the country around Manad near Tiruchendur. They have another title Karukku Mattiyar which means Karukku—sharp edge, mattai—the leaf stalk of palmyra, suggestive of their association with tree climbing. From east, they moved to the western portion of Tirunelveli district. Most of the Nadars of Pudukulam belong to Karupatti group. It is likely that they have come and settled down in Pudukulam from the east. The Nadars claim to have been residing in this village for more than six generations. The other communities have been residing for less number of generations. We can be fairly certain that the Nadar community is the most ancient one in the village and their arrival has initiated the development of the village.

Maravars

15. The next biggest community in Pudukulam is Maravars. Their original home is Madurai. They are found concentrated in Ramanathapuram

and Tirunelveli districts. They are a fierce and turbulent race who lived by robbery in the past. However, when they moved to Tirunelveli district, they became peaceful cultivators. The Maravars of Pudukulam even now show some of the qualities of the turbulent ferocity, but they cultivate the land peacefully. They make an effort even to live in harmony with their age-old rivals, the Nadars.

Konars

16. Another important community is the Konars. They came after Nadars and Maravars. Their main occupation is cultivation and their traditional occupation is tending cattle and the production and sale of milk products. The Maravars who were expert cattle lifters were once the natural enemies of Konars. But in Pudukulam, they live peacefully, side by side with Maravars.

Pallars

17. Among the minor communities are the Pallars and the Pillais. According to Thurston's 'Castes and Tribes of Southern India', the Pallans alias Pallars "are a class of agricultural labourers found chiefly in Thanjavur, Tiruchirapalli, Madurai and Tirunelveli. The name is said to be derived from "pallam", a pit as originally formed. The Pallars consider themselves superior to Parayars and Chakkiliyans as they do not eat beef. Their marriage and funeral ceremonies are similar to those of the higher castes. They are generally agricultural labourers and their women are supposed to be particularly skilful at transplanting paddy".

"Like the Kallans, the Pallans say they are of the lineage of Indra and that their brides wear a wreath of flowers in token thereof". They are excluded from the ordinary temples and have little caste temples of their own. They do not dine with other castes and they despise and are despised by Paraiyans and Chakkiliyans, the other polluting communities. "Personal contact with the Pallans is avoided by all respectable men and they are never permitted to dwell within the limits of the village nattam. Their huts form a small detached hamlet, the Pallacheri, removed from a considerable distance from the houses of the respectable inhabitants of the village."

Pillais

18. Now we pass on to the Pillai community. According to Thurston, "Pillai, meaning child, is in the Tamil country primarily the title of Vellalas." There is only one Pillai family living in Pudukulam, which belongs to the sub-sect of "Saiva Vellala". Saiva Vellalas are considered to be superior among the various sub-castes. They are strict vegetarians by birth. It is said that this family has come down to the village, before one generation from Shodiyur in Tirunelveli taluk. They are religious workers.

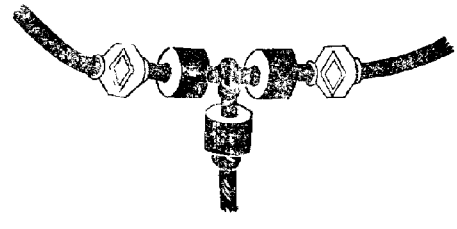
General appearance

19. The major communities living in Pudukulam *i.e.* Nadars, Maravars and Konars have similar physical features. Men are sturdy, generally black with sun-tanned complexion. With the



"Kunukku" worn by Parayar woman.

exception of few old men who grow tufts, they have all cropped their hair. Maravars can be distinguished by their permanent moustache. The women are healthy and strong. They generally have a large hole in the ear-lobe in which they wear a heavy ornament "Pambadam". The ornament itself is not attractive. Young women do not wear these



A Bead Necklace worn by Harijan woman

nowadays. The males of Mallakulam shave their heads and trim their beards and moustaches. They wear a white cap. Men do not wear any upper garment in the village except the Muslims who on return from fields wear a lungi and a shirt or a jibba with a towel on their shoulders. When they



A Nadar couple of the village

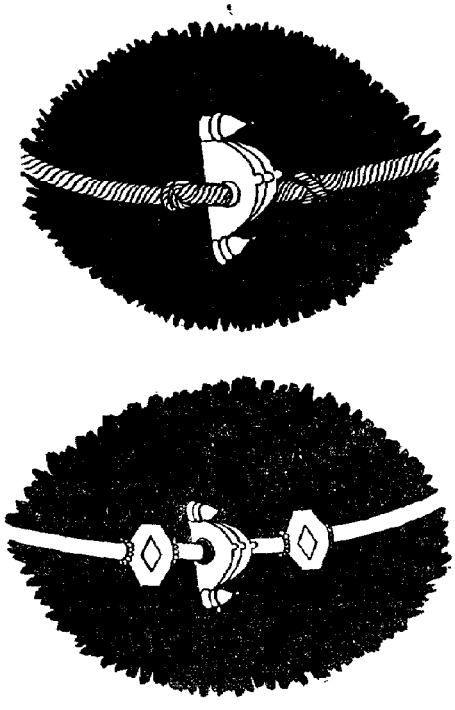


A Nadar woman bedecked with all ornaments



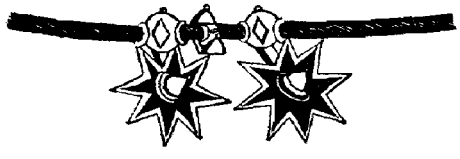
A typical girl of Manalvilai hamlet

go out of the village, they go properly dressed. Regarding the dress of women, we have to distinguish between Muslims and others. Muslim



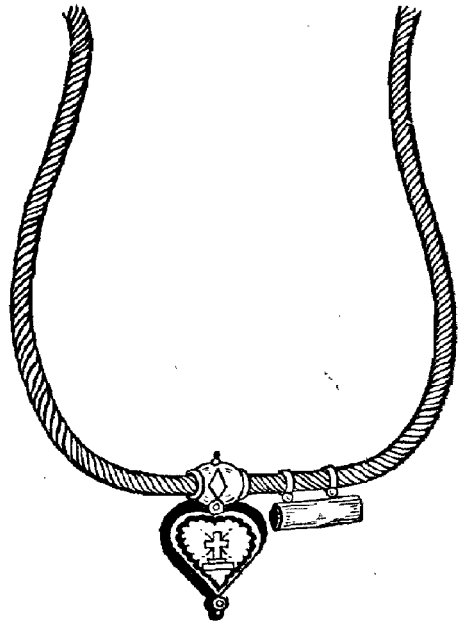
Thali (Konars)

women are seen in skirt, saree, inner garment and a choli. They cover their head also with their saree. Others wear saree. The older generation do not wear any upper garment. They wear chappals and slippers when they go out of the village. Children wear little clothes. The Muslim children are better dressed than other children. Ornaments like Pambadam, Kammal, Kunukku, Lolakku, Pooni, Stud, Kuruthutattu and Sevittuthattu made of gold are used by women. Among them, Pambadam, Kammal and Kunukku are the



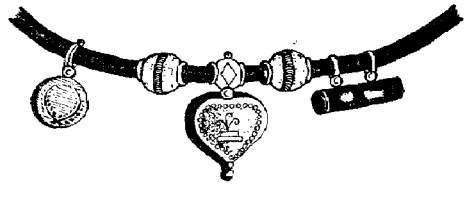
Thali (Hindu Pallars)

most common. Mookuthi and Pullaku are worn by women in their nose. Some ornaments are worn on the head and they are slide and Kondaithirukku. They wear Thali, Attigai, Pathakkam, necklace and Uruvu round their neck. They wear bangles on hands, rings on fingers, Thandai or Kappu and Kolusu on anklets and Metti and Peeli on toes. Kolusu, Thandai and Peeli are made of silver. Men wear a few ornaments like chains and



Thali (Christian Pallars)

rings made of gold. Children also wear some of the above ornaments and Araignankodi round their loins. The different varieties of ornaments and



Thali (Vannans)

the number of people who wear them show that Pudukulam is a comparatively rich village, rich in gold and silver jewels.

Social Customs of Nadars

20. The predominant community of the village is Nadars. They are Hindus, C.M.S. Evangelical, T. D. T. A. and Roman Catholics. They consider themselves as Kshatriyas. They are also known as Shanans, the word shanan being derived from the word 'sanror' meaning the learned or the noble. There are five sub-divisions of Nadars—1. Manattan or Karukkumattayan 2. Menattan 3. Kodikal or Nattati 4. Kaveripurathan and 5. Pulukkashanan. Manattan is said to have come from the leaf stalk of palmyra. Menattan or

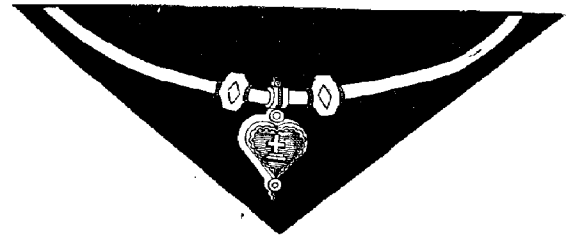
westerner came from Travancore and settled in Ambasamudram taluk. Kodikal Shanans are betel nut gardeners. They are the natives of a place called Nattati in Srivaigundam taluk. Pulukkashanans are the menials serving the other three superior sub-divisions. Of these, the Karupatti Shanan is the most superior. All these sub-divisions are found in Pudukulam. We will now discuss the Christian Nadars. The Hindu Nadars are only a few in the village and their customs and rites generally resemble the Maravars with one essential difference, *viz.* the dowry system. Under this system, the bride's party has to give a good sum in cash and articles in kind to the bridegroom's party. The Hindu Nadars found it a great burden, but they are compelled by their custom to resort to it. The practice is found to exist among Christian Nadars also, but not to the same extent. Regarding the customs and ceremonies, we will find difference among the Christian Nadars because they belong to different sects like Catholics, C. M. S. and T. D. T. A.

Ceremonies

21. Two or three months after the birth of a child, it is taken to the nearest church and baptized by a priest. It is named by the priest in consultation with the child's parents. The next ceremony is ear-boring which is done only for girls. Ear-boring is performed by a goldsmith invited to the village for this purpose. In connection with puberty, no ceremony is arranged except that she is given new clothes. A maternal uncle or a paternal uncle's son, a small boy, is made to sit by her side and her pollution removed. It is followed by a non-vegetarian feast attended by the close relatives of the girl. From the next day onwards, she is permitted to move with others. Both boys and girls have to undergo a religious ceremony called "confirmation". After this, they become full-fledged members of the church and authorised to take part in the Holy Communion in the church. The significance of this ceremony is that the children by themselves take the vows of the church and made to study the doctrines of the church in which they are examined orally by the Bishop.

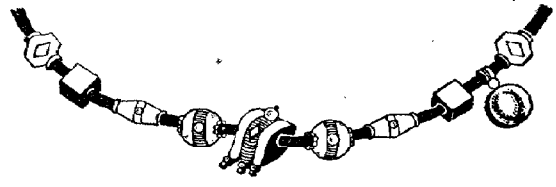
Marriage Customs

22. When the boy attains the age of 20 the boy's parents search for a suitable bride for their son. When a bride is fixed up, the engagement ceremony takes place at the bride's residence A Bible is presented to the bridegroom and a saree to the bride. An ordained priest



Thali (Christian Nadars)

attends this function. Later banns are published in the church according to which those who object to the match can stand up in the church and put forth their objection. The banns are read during three consecutive weeks, usually on Sundays. The marriage ceremony is performed at the bride's house. A bridegroom who is an outsider has to go and stay in a different house in the village for this purpose. On the marriage day, the houses of both parties are decorated with flowers, *thoranums* and



Thali (Hindu Nadars)

other ornamental leaves. It may be celebrated in the morning or in the evening. The groom travels in a car to the bride's house and goes to the church. The bride, accompanied by her father is taken in a procession to the altar of the church. The priest reads out the vows for both the bride and groom separately and asks them to repeat the vow. When this is over, the Thali is tied by the groom on the neck of the bride. The priest tells them that the God made them man and wife and man cannot separate them. The guests are then entertained to a feast, usually vegetarian. Nuptials are performed on the same day and no ceremonies are attached to it.

Funeral rites

23. A dead person is invariably buried. This is the practice among all Christians of Pudukulam. A priest will visit the village and after prayers, the coffin is carried to the cemetery and buried amidst weeping. Some soil is thrown into the pit by the priest and followed by others. The pit is then closed with soil. A tomb is then erected with stone or masonry or with soil and a wooden cross put on it. Every year on "All Souls Day",

November 2nd, the kith and kin remember them and place flowers and wreaths and light candles on the graves after prayers. The ceremonies of the Christian Nadars are comparatively simpler and less expensive than those of other communities for instance, Maravars.

Social Customs of Maravars

24. The Maravars of Pudukulam call themselves Pandyas. The males have the title of Thevar suffixed to their names. There are subdivisions among them like Sembunattu Maravars and Kondaiyankottai Maravars. These sects are not strictly identifiable in Pudukulam. The Maravars belong to an ex-criminal tribe. They eat meat. They exchange hospitality with Konars. In olden days they lived by breaking houses and cattle lifting, but the Maravars in Pudukulam have settled down peacefully and most of them are cultivators. Their customs and manners which are interesting closely resemble those of Nadars.

Birth Customs

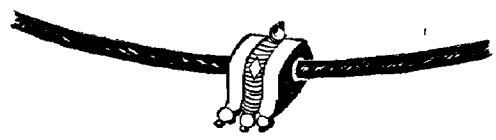
25. Six months after child birth, if the parents have pledged the hair of the child to some God, its head is shaved by a barber, principally in Murugan Temple at Tiruchendur or at Kurukkuthurai near Tirunelveli town. The ear-lobes are then bored. A Kuravan bores the ear-lobes of girls (in olden days for the boys also) when they are 5 or 6 years old. A small piece of inner stem of a corn is dipped in oil and inserted in the holes. This will expand and enlarge the hole. When the hole has become sufficiently big, a Pambadam is made and worn by the girl.

Puberty rites

26. When a girl attains puberty, a pit of 3' to 4' is dug. The girl is made to stand on a wooden plank inside the pit and 4 or 5 women pour water on her. If the people are rich, a Brahmin priest is called and an auspicious hour is fixed for this purpose. The girl wears new clothes and she is made to sit beside a small boy of 4 or 5 years (paternal aunt's or maternal uncle's son). The girl bows to all the elderly women who put ashes on her head with blessings. The girl is given delicious dishes for the next 16 days. Beef and pork are forbidden. But other kinds of meat and egg are taken in sufficient quantities. The expenses are wholly met by the girl's maternal uncle.

Wedding

27. The marriages are settled by elders in this community. The betrothal is arranged usually in Thai, Chitrai, Panguni and Vaigasi months. The



Thali (Maravars)

practice is for the boy's party to approach the girl's parents and if both of them agree, a feast is arranged. Jewels are then made for the girl. 8 days or 8 months after the betrothal, marriage is performed. Usually blood relatives are preferred for the alliance. Marriage is performed in the bridegroom's house. If people are rich, a Brahmin priest is summoned to solemnise the marriage. The bridegroom ties one knot of the Thali and the other knot is tied by his sisters. The Thali is made by the contributions raised from the sisters of the bride. If a Brahmin priest cannot be procured for want of finance, the bridegroom ties the Thali round the bride's neck in front of a picture of a God or Goddess and a Kuthuvilakku which will be burning. The bridegroom presents his sisters and close relatives new clothes. Usually marriages are performed only in the mornings. Loudspeaker sets and band are requisitioned by rich people for their marriage. Even cars will be hired to take the bride and groom in procession in the streets of the village. Nuptials are performed immediately after the marriage.

Pregnancy

28. When a woman is seven or nine months pregnant, a ceremony called *Seemantham* is performed (*i.e.* for the first child only). She is presented with a gold "valaikappu" by her brothers who bless her with a child. She is taken to her mother's place for delivery.

Death Ceremony

29. When death occurs, children are either buried or cremated. Usually the first child and those who die of serious diseases like smallpox are buried. Males and females who are below 50 years are buried and others cremated. The eldest son will light the pyre. The corpse is given a gingelly oil bath and new clothes. The pyre is made of vathamadakki sticks and decorated with flowers and white cloth. It is carried by the Maravars themselves. The body is placed on the firewood. Cowdung is first put on the body, then straw and finally mud. After the burning, the sons get their heads shaved. On the 16th day after death, the relatives are entertained to a feast which is vegetarian. Before eating, they place a little of food

in a corner of the house for the dead person. Sundal, coconut, fruits, iddlies, vadai and susiam are given to the other neighbours in the hamlet. The ceremonies described above are followed by other Hindu communities in the village like Pallar, Konar, Vannan, Pagadai, Ambattan, Pillai and Kammalar.

Other Communities

30. The Konars give dowry in cash and in kind. Among Dhobies, ear-boring is done by elderly women. Post-pubertal ceremony is performed only on the 22nd day. Two or three months later, post-death ceremonies are performed and during this time, the wife gets new clothes from the deceased husband's relatives. The Pallars who are Roman Catholics have different customs. When children are eight to ten years old, they get confirmation which they call Nanmai Eduthal. Head is shaven in St. Antony's Church in Puliyampatti in Tirunelveli taluk. Post-pubertal ceremony is performed on the 16th day after attaining puberty.

31. Pallars are found in Mallakulam in large numbers and also in Pudukulam. When a child is born, the woman does not come out for 15 to 16 days. On the 16th day, after a feast, a string is tied on the loin of the child. The child may also be named at the time. Some people who are well-to-do, christen their children in places like Tiruchendur and Kurukkuthurai. Within three years, the child is taken to a temple and its head shaved. The pubertal and post-pubertal ceremonies and marriage ceremonies are similar to those of Maravars. Marriages may also be solemnised in temples by all the communities. Among Parayars, if the first son dies, he is cremated. All the rest are buried. Polygamy is allowed for all Hindus in Pudukulam, but it is not practised. Widow remarriage is also common among all the Hindus.

Social Customs of Muslims

32. The Mallakulam Muslims have customs and rites of their own. Forty days after a male child is born, it is given a name. Two sheep are slaughtered and the flesh donated to the poor. Their skin will be sold and the money given to Durga. If a child is a girl, one sheep is slaughtered. When a child is five years old, it is given lessons in Arabic and other fundamentals of religious teachings by a teacher who will be presented with a few articles and entertained to a feast. After a few years, the child is sent to a school. When a male child attains seven years of age, he is circumcised. At that time, the boy is dressed in new clothes and after prayers, the guests will be given a non-vegetarian feast. During the pubertal ceremony, the girl is bathed and given new clothes and the relatives entertained to a non-vegetarian feast. The boys have to go in search of a suitable bride. If agreement is reached, the Labbais are sent for and after religious citations, the marriage is performed. The bridegroom has to give a present of Rs. 150 to the bride. The bride's party gives Rs. 101, the minimum for dress. The marriage is performed in the presence of three witnesses. The groom consents to take the girl as his wife in the presence of these witnesses. The bridegroom will be covered with flowers hanging from his forehead. The bride will be kept inside the house. During the ceremony, the bridegroom's mother ties the tali around the bride's neck. This ceremony is called Nikha. People throw sweets and dried dates on the groom and greet him. The bridegroom is hugged and greeted by his friends. After bowing to his elders, he joins the bride. The bridal feast is Biriyani. After the feast, the groom takes the bride to his house. Nuptials are performed on the same day. Though Muslims are permitted under Law to have four wives, in practice in Pudukulam, the Muslims do not follow this. The corpse is generally bathed and dressed in white or red clothes. Men will have five different dresses and women three. This will consume normally 15 yards. After chanting certain citations from the Koran, the corpse is taken in a palanquin called 'Sandook' by the males. While carrying, they chant 'Kalima' and after citations, the corpse is buried, which is the only manner of disposal of the dead body. Afterwards, sweets, fruits and coins are distributed to the poor and the kith and kin entertained to a feast. On the 3rd, 7th, 10th, 20th, 30th and 40th days after death, feasts are given to relatives and poor which are eaten after citations from Koran. Feasts are generally non-vegetarian. The Muslims believe by these ceremonies, the soul of the dead as well as they are made happy because birth in this world connotes hardship and sadness whereas death connotes eternal bliss. The death ceremony for a Muslim is a costly affair and Rs. 100 is the minimum required for the disposal of a dead body.

Casteism

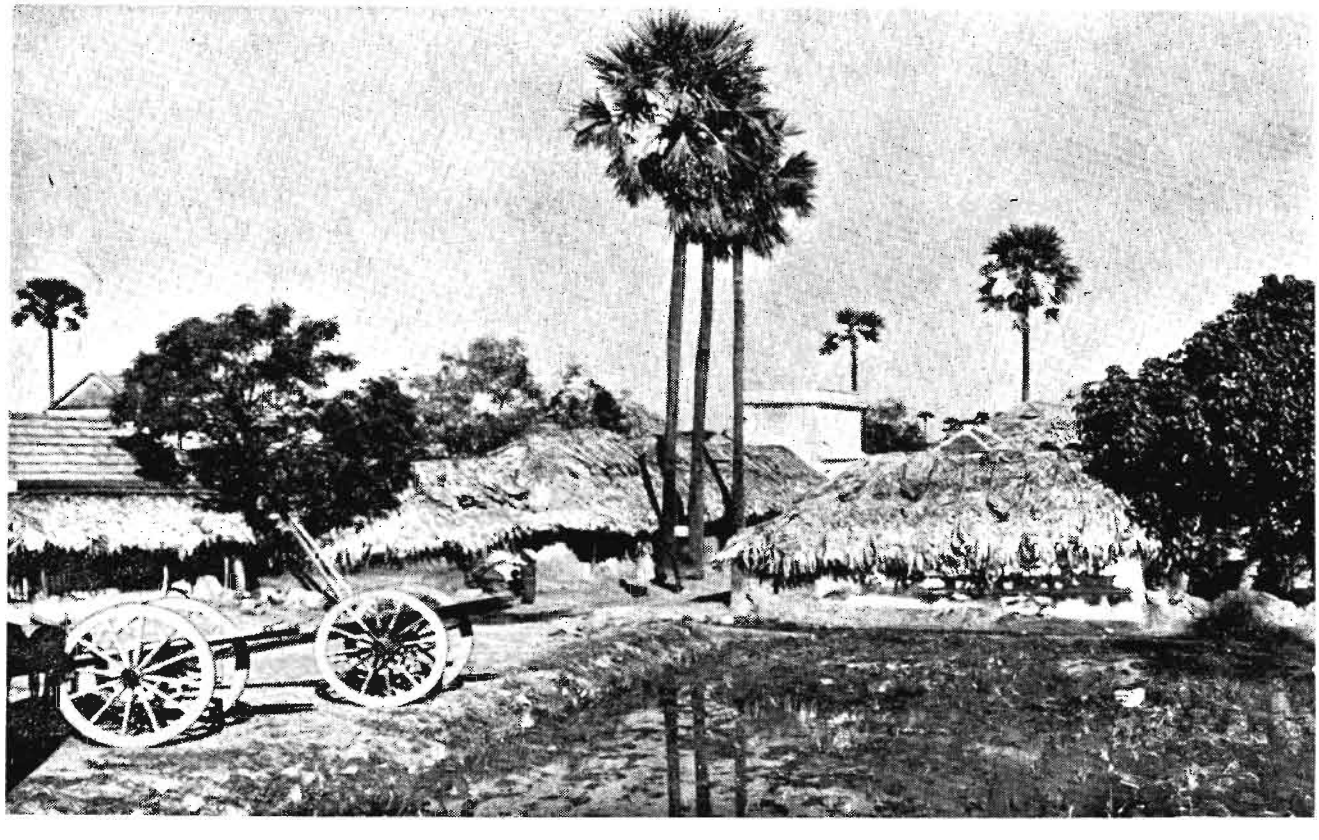
33. Untouchability is not practised in this village in its manifest form. But the separation of the villages with different castes is rather rigid and even when different castes follow the same religion, *viz.*, Christianity, the caste is the more



House of a Muslim family



Tiled house of a Nadar family



Maravar quarters

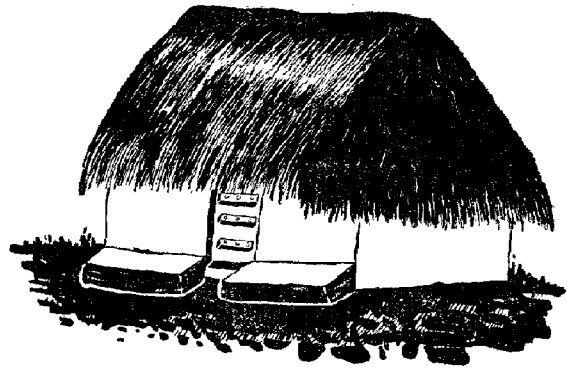
dominant impulse than religion in their relationship. For instance, Parayars and Pallars of Pudukulam out of fear of Nadars, Maravars and Konars will not even admit that they are being discriminated or that there is an innocent form of untouchability practised among them. No better evidence for this can be produced than the fact that each community has a separate well for its use in the village. Nadars, Maravars and Konars will take water for drinking or washing purposes only from certain wells, the use of which is forbidden by custom to Parayars and Pallars. Similarly they take water from any well dug in the cheri. Not much social intercourse takes place between the different castes in the village. Economically Parayars and Pallars are backward and as such, it is difficult for them to claim any social equality. The cleavage between the different castes is much more marked in the Nadar-Maravar relationship. Throughout the history of South India, Maravars and Nadars have hated each other with an intensity which cannot be seen anywhere else. This is reflected in Pudukulam village also. The Nadar households in Veeralaperunchelvi hamlet have moved to Manalvilai hamlet as the former is predominantly inhabited by Maravars. The hostility between these two castes is said to be traditional and legendary which had its beginning in the Sivakasi Riot of 1899. The migration of Nadar households to Manalvilai may have been partly due to the concentration of palmyra trees in that hamlet. The main occupation of the Nadar community is climbing the palmyra trees to tap neera and toddy. This is considered to be a low occupation by the Maravars. Further, the Maravars are the money-lenders in the village who lend money at high rates of interest and generally the Nadars are their victims. The Maravars desire to have the exclusive use of the hamlet Veeralaperunchelvi. It would appear they set fire to many Nadar houses thereby compelling them to migrate from the hamlet. At the same time, the Maravars maintain harmonious relationship with the other castes of the village, *viz.* Konars. Rev. J. Sharrock has written about this community 60 years ago which has been reproduced by Thurston in his book "Castes and Tribes in Southern India". "Having risen enormously in the social scale by their eagerness for education, by their largescale adoption of the freedom of Christianity and by their thrifty habits, many of them have forced themselves ahead of the Maravars by sheer force of character".

Spread of Christianity

34. It will be, therefore, interesting to recall the history of Christianity in this village. Sixty years ago, they were all Hindus. Bishop Carr of Tirunelveli Diocese preached the Gospel in this village and converted them to Christianity. They became Protestants (C. M. S.—Church Missionary Society). In 1924, the C.M.S. Evangelical church came into existence. They introduced the cross on the altar and the dissidents formed the evangelical church. The original C.M.S. called S. P. G. (Society for the propagation of gospel) came to be known as T.D.T.A. *viz.*, Tirunelveli Diocesan Trust Association). Theravalli Nadars became Catholics 20 years ago due to the efforts of some fathers from Palayamcottai. Manalvilai Nadars became Catholics four years ago. Pudukulam and Ayankulam Nadars became Catholics twenty years ago. By this conversion, they have gained something. They have learnt to dress properly and maintain a certain amount of decency and tidiness. The level of literacy has risen as a result of the establishment of a number of mission schools in the hamlets of Pudukulam. This has also indirectly benefited the communities in the village. But the fact remains that all the converts have only changed externally. They still continue to believe in their old customs and manners and are as much Hindus as Nadars themselves. There is no harmony or social relationship between a Christian Nadar and a Christian Pallar. So Christianity has ceased to be the great leveller which it is said to be as far as this village is concerned.

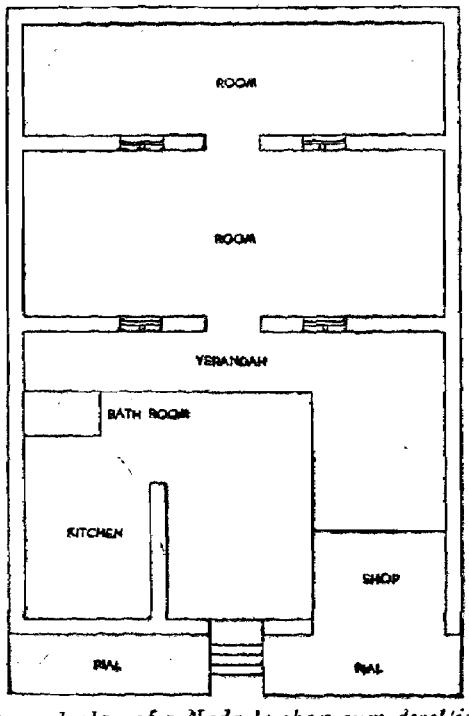
Housing

35. In Pudukulam village the houses are arranged in streets which are not quite regular, as the streets have not been made according to any plan. The concentration of particular castes is seen clearly in each hamlet of the village. In



A typical Pallar's hut

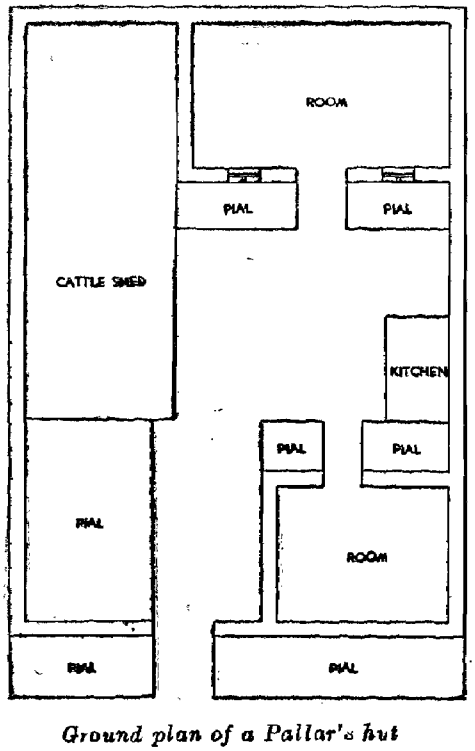
Pudukulam main village the Nadars and Pallars live in separate places while Konars and Maravars live together in another portion. In Veeralaperunchelvi the concentration is by Maravars whereas Nadars are to be found in a group in Manalvilai hamlet. Theravalli, Mallakulam, Ayankulam, and Ariyanayagapuram have a concentration of (i) Nadars (ii) Parayars, Muslims and Nadars (iii) Pallars, Konars and Nadars (iv) Nadars respectively. If a concentration of a caste is found, usually all the houses are congested. Most of the houses in Pudukulam are constructed in such a way that they do not get sufficient light and ventilation. Except for the pucca houses which are built of brick and stones, all the other houses come under this plight. The mud houses do not have any windows or doors.



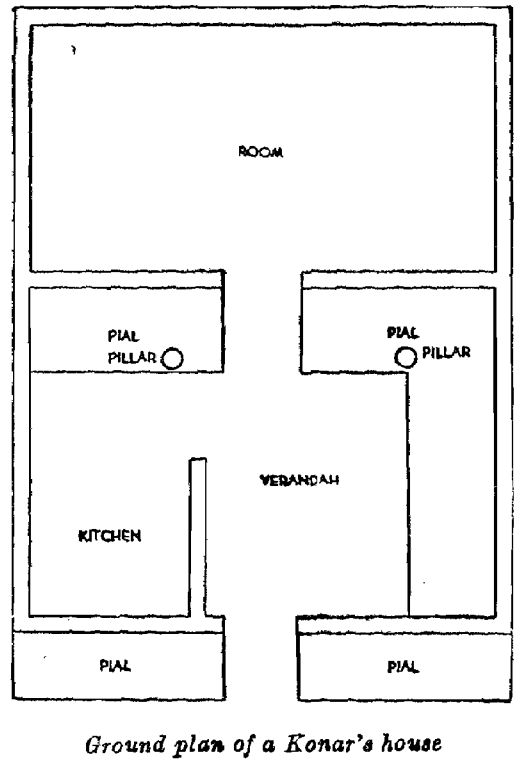
Ground plan of a Nadar's shop-cum-dwelling

Dwellings

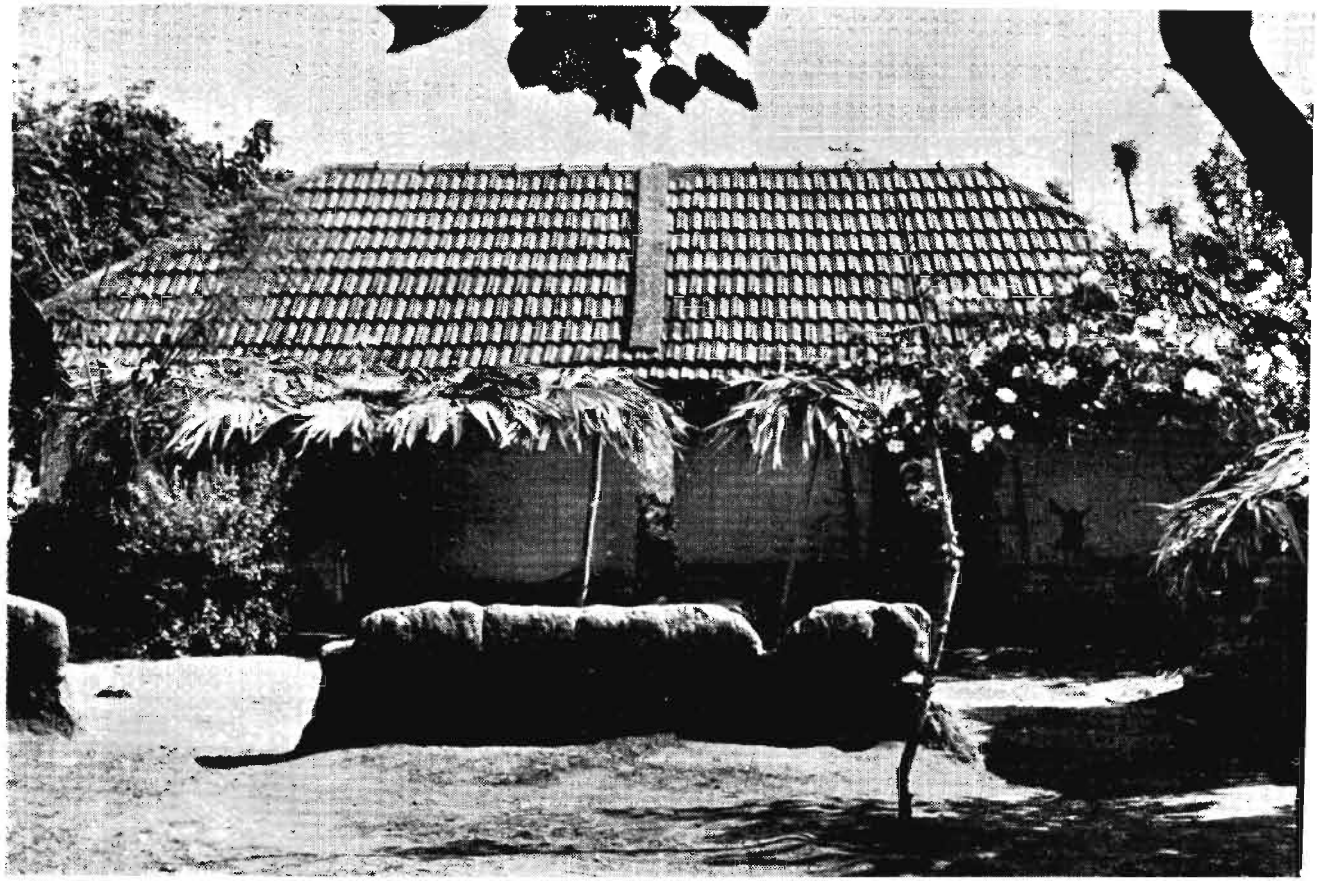
33. Three different housetypes are found in Pudukulam village. The mud-walled and palmyra-leaf roofed is the first type, the second type is the mud or brickwalled and tiled roof and the third is the pucca terraced building. The typical housetype in the village—the mud-walled and palmyra leaf roofed one—does not have more than one room, on an average whereas the other two types have more than one room. The most common house type



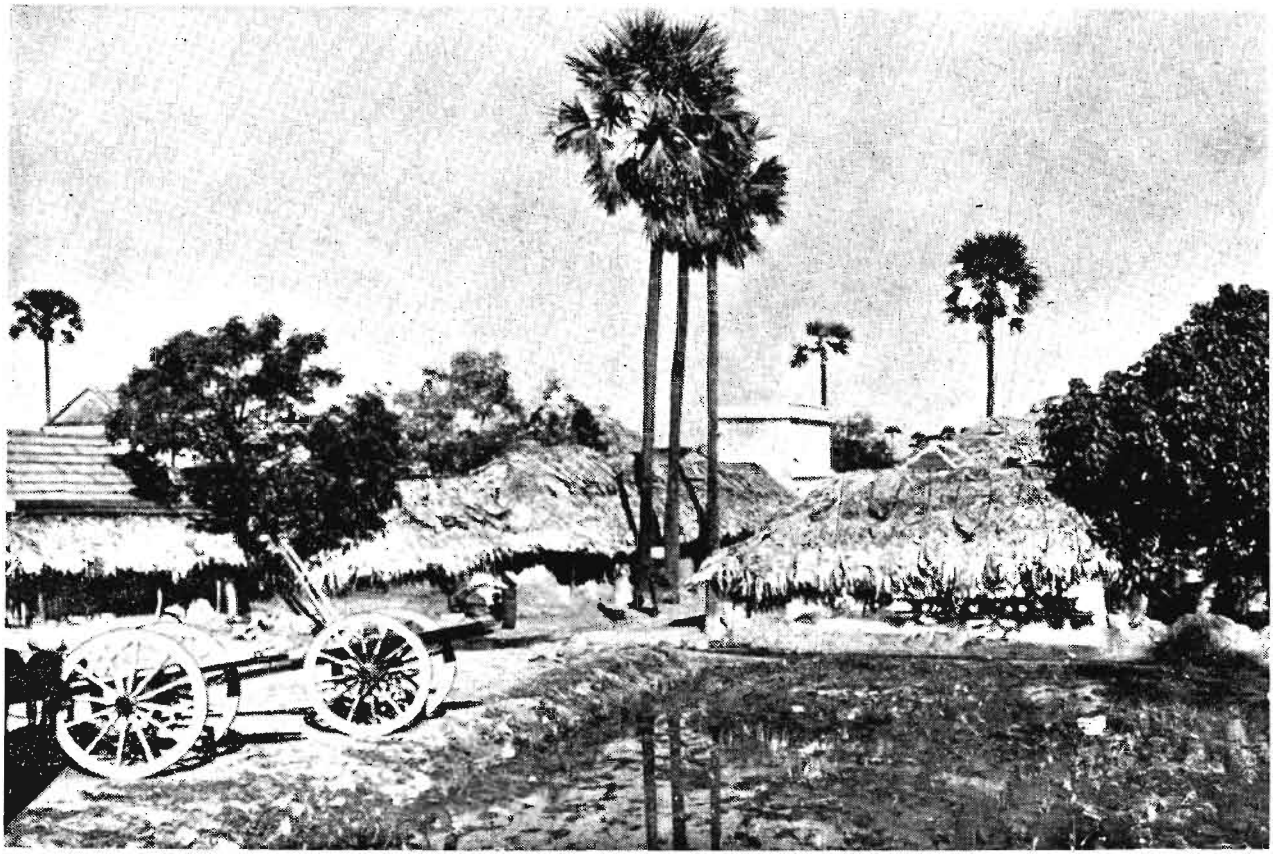
Ground plan of a Pallar's hut



Ground plan of a Konar's house



Tiled house of a **Nadar** family



Maravar quarters

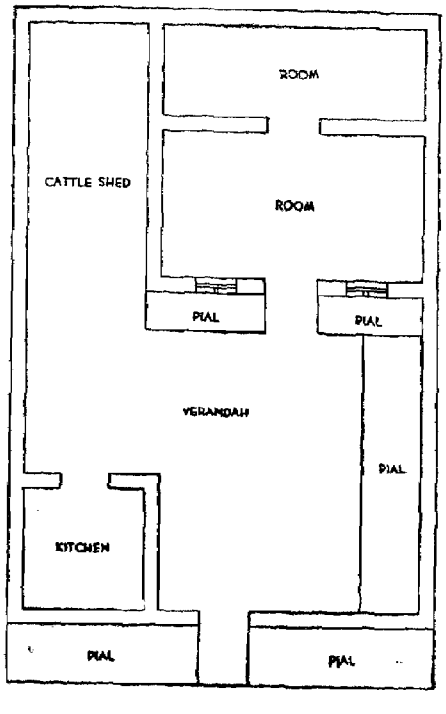


A domestic scene in a Paraiyar house

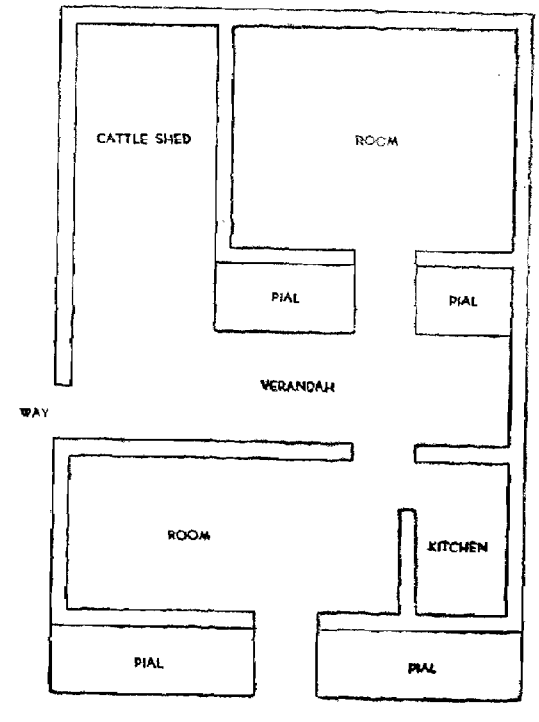
requires a foundation of two feet for walls. First the walls are raised, then either palmyra beams or hard bamboos are placed lengthwise and breadthwise on the top of the walls and then dried palmyra leaves are paved on them and firmly tied on the beams. This house may cost about Rs. 300 approximately, because doors and windows of the house for the most part are made of palmyra only.

Pucca houses

37. Now for the pucca house types in the village, namely the tiled houses, the walls are usually of mud. When the walls are raised, the rooms are constructed with palmyra beams and bamboo or wooden reapers. Even for this house the foundation need not be deeper than that of the most common house. But however, if brick walls are raised, the foundation is dug deeper. Only a very few pucca houses are found in the village. For this the foundation is dug from 3 to 5 feet and the basement is raised. All the materials used for the construction of these houses as well as bricks have to come from outside the village. Thus, if a tiled house costs about Rs. 600 a terraced house in Pudukulam may well cost Rs. 6,000 or more, depending largely upon the area of the structure and the materials used. Of all the communities in Pudukulam, only the Konars and Maravars and a few Nadars, Parayars and Muslims live in decent pucca houses. All the communities do keep their houses in good condition with periodical repairs, change of roof, white washing and so on. Besides the houses are cleaned every day and swept all over. Outside and sometimes even insied the houses cowdung with water is smeared liberally and polished. Palmyra is the most common tree found in the backyards of houses. Apart from palmyra, trees like Poovarasu, Vathamadakki and Vembu may also be seen in some houses. Cattle sheds are usually constructed inside the houses and form a part of the house. For, immediately after entering the main door, we find the cattle shed to our left or right. These sheds are usually roofed with dried palmyra leaves and some with tiles. But those people with terraced houses construct their cattle sheds separately.



Ground plan of a Maravar's house



Ground plan of a Parayar's house

Roof

38. Table No. III classifies the dwellings of Pudukulam according to the material of roof, wall, floor etc. The most common roof type in the village is that one of coconut or palmyra leaves.

TABLE No. III

House Types

Community	Number of houses	No. of houses with roofs made of						No. of houses with walls built of						No. of houses with				
		Terraced	Country tiles	Mangalore tiles	Coconut or palmyra leaves	Mangalore tiles and terraced	Mangalore tiles and leaves	Mud only	Bricks	Stone	Bricks and stone	Mud and bricks	Other types of walls	Mud floor	Mud and brick floor	Mud and cement floor	Cement floor	Other types of floor
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
Nadar	27	...	1	3	23	...	...	23	3	...	...	1	...	23	...	...	3	1
Maravar	56	4	...	5	47	...	...	49	4	...	3	...	...	49	...	2	5	...
Konar	23	1	...	5	16	1	...	16	7	...	...	...	...	16	...	1	6	...
Parayar	39	3	...	5	31	...	...	34	4	1	...	...	...	35	...	...	4	...
Vannan	5	...	...	...	5	...	...	5	...	...	...	...	...	5	...	...	...	...
Kammalar	4	...	...	...	4	...	...	4	...	...	...	...	...	4	...	...	...	...
Pallar	3	...	...	...	3	...	...	3	...	...	...	...	...	3	...	...	...	...
Pillai	1	...	...	...	1	...	...	1	...	...	...	...	...	1	...	...	...	...
Pagadai	1	...	...	...	1	...	...	1	...	...	...	...	...	1	...	...	...	...
Ambattan	1	...	...	...	1	...	...	1	...	...	...	...	...	1	...	...	...	...
C.M.S. Nadar	28	...	...	1	25	2	...	19	7	...	...	2	...	26	...	1	1	...
T.D.T.A. Nadar	31	...	...	5	26	...	...	29	...	...	1	1	...	30	...	1	...	...
R. C. Nadar	55	...	...	4	50	...	1	53	...	1	...	...	1	55	...	...	...	...
R. C. Pallar	43	2	...	18	23	...	...	31	6	1	1	2	2	36	1	1	4	1
Muslim	14	3	...	1	10	...	...	7	6	...	...	1	...	8	...	...	6	...
Total ...	331	13	1	47	266	3	1	276	37	3	5	7	3	293	1	6	29	2

Out of a total of 331 households in the village 80.4 percent or 266 households in the village have coconut or palmyra leaf roof, 14.1 percent or 47 households have Mangalore tiles and 3.9 percent or 13 households have terraced houses. Besides there are three households with roofs made of Mangalore tiles and also partly terraced, one household having both Mangalore tiles and leaves and another household has country tiles.

Wall

39. Now as regards the nature of walls, 83.3 percent or 276 households have walls built of mud only which is most common in the village. Thirtyseven households or 11.2 percent have their walls built of brick only whereas there are seven households or 21.1 percent who have their walls built of both mud and brick, and 1.5 percent or five households of both brick and stone. There are also three households having stone walls and three households classified as "others".

Floor

40. As for the nature of flooring 293 households or 88.5 percent have mud flooring, 8.76 percent or 29 households have cement flooring, 1.8 percent or six households have mud and cement flooring, one household has mud and bricks floor and two households are classified as "others." Thus we find that the most common type of houses in the village are those with mud walls, mud flooring and palmyra roofing.

Building materials

41. Although the villagers do not have many ceremonies while constructing a house, rich people consult astrologers in the matter of selecting a site for building, starting construction and so on. Housing materials for the construction of houses in Pudukulam like tiles, brick, cement, stones, timber are all secured from outside the village like Jothipuram, Palayamcottai, Tirunelveli and

Melapalayam. However, palmyra timber and leaves could be had in the village itself, since palmyra trees are to be found in abundance.

Rooms

42. The following table indicates the number of households by number of rooms and by number of persons occupying them.

TABLE No. IV

Households by number of rooms and by number of persons

Community	Total number of households	Total No. of rooms	Total number of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four or more rooms	
				No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Nadar	27	30	121	13	54	5	17	6	34	1	3	2	13
Maravar	56	76	302	22	116	10	47	13	72	5	38	6	29
Konar	23	49	119	...	...	10	50	6	31	4	19	3	19
Parayar	39	65	173	4	20	12	49	16	65	7	39	...	...
Vannan	5	7	18	1	1	1	1	3	16	...	...	...	...
Kammalar	4	4	24	2	15	...	...	2	9	...	...	...	...
Pallar	3	1	8	2	7	1	1	...	...	...	...	...	...
Pillai	1	...	6	1	6	...	...	...	...	...	...	...	...
Pagadai	1	...	3	1	3	...	...	...	...	...	...	...	...
Ambattan	1	...	2	1	2	...	...	...	...	...	...	...	...
C.M.S. Nadar	28	59	134	3	9	4	15	11	51	7	43	3	16
T.D.T.A. Nadar	31	50	147	7	31	3	15	17	75	3	19	1	7
R. C. Nadar	55	40	253	32	121	10	36	10	64	2	12	1	10
R. C. Pallar	43	57	241	16	82	8	33	10	62	7	46	2	18
Muslim	14	35	58	2	8	1	5	3	7	4	13	4	25
Total	331	473	1,609	107	485	65	269	97	486	40	232	22	137

There are 1,609 persons in the village occupying 473 rooms in 331 households. Among 331 households there are 32.3 percent or 107 households that have no regular room with 30.2 percent or 485 family members. The households with no regular room form a larger number than the other households in the village. Next we have 65 households or 19.6 percent having single rooms with 269 family members which works out to 16.7 percent of the people in the village. This is followed by 29.3 per cent or 97 households with two rooms with a total of 30.2 or 486 family members. Some households in the village are provided with more than two rooms as for instance there are 40 households or 12 8 percent with three rooms and having 14.4 percent or 232 family members. Finally there are 8.5 percent or 137 households in the village living in the houses having four rooms or more.

Size of Household

43. The varying size of household of different communities is shown in Table V.

Household size of 4-6 members could be taken as the optimum size in the village, as the largest number of households are found in this group

TABLE No. V

Size of Household

Community	No. of Households	No. of households according to size														
		Single member			2-3 members			4-6 members			7-9 members			10 members and over		
		Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Nadar	27	2	...	2	9	12	15	14	34	39	1	3	6	1	3	7
Maravar	56	1	...	1	14	14	22	23	57	56	13	48	52	5	22	30
Konar	23	...	...	...	7	9	10	10	29	29	6	25	22	...	...	...
Parayar	39	4	...	4	13	10	26	13	31	31	9	32	39	...	...	...
Vannan	5	2	1	1	2	1	4	...	...	...	...	...	...	1	4	7
Kammalar	4	...	...	...	...	...	...	2	4	5	2	8	7	...	...	...
Pallar	3	1	...	1	1	1	1	1	3	2	...	...	...	...	...	...
Pillai	1	...	...	...	...	...	...	1	3	3	...	...	...	...	...	...
Pagadai	1	...	...	...	1	2	1	...	...	...	...	...	...	...	...	...
Ambattan	1	...	...	...	1	1	1	...	...	...	...	...	...	...	...	...
C. M. S. Nadar	28	3	...	3	8	10	11	12	23	33	2	7	10	3	14	18
T. D. T. A. Nadar	31	2	1	1	8	6	13	13	33	28	7	25	29	1	6	5
R. C. Nadar	65	4	2	2	16	17	23	22	53	53	12	44	49	1	4	6
R. C. Pallar	43	1	...	1	5	10	5	24	51	68	11	34	52	2	10	10
Muslim	14	...	...	...	7	7	10	6	18	11	...	...	...	1	6	6
Total	331	20	4	16	92	100	142	141	339	358	63	226	266	15	69	89

viz., 141 or 42.6 percent of the total of 331 households. Fifty percent of these households belong to the Christian community. This is followed by 2-3 member households. 27.8 percent or 92 households with a population of 100 males and 142 females come under this group. Out of these 53.2 percent or 49 households belong to the Hindus. Large households with 7 to 9 members come next with 19 percent or 63 households in the village with a total of 492 family members. Out of these households 50 per cent belong to the Hindu community and the other 50 percent to the Christian community. As for single member households in the village there are only 6.4 percent or 20 households in the village out of which 10 households or 50 percent belong to the Hindus. These households consist of 4 males and 16 females. Last but not least are households which consist of 10 members and over, i.e., 4.5 percent or 15 households belong to this group with 69 males and 89 females.

Health and sanitation

44. There are 14 drinking water wells in the village. The water is good. The women take pots with them and a bucket attached to a rope and then fetch drinking water from the wells. Those who cannot afford to have a rope and bucket use a kind of rope made of fibre obtained from palmyra leaf stalk and a pitcher made of palmyra leaf. It is easier to lift water in them and they are as durable as buckets. It is a usual sight in the village to see women drawing water from wells in the mornings and evenings. Two observations may be made in this connexion. The wells which supply drinking water are not cleaned periodically. As such the wells are full of moss. Secondly each community has its own well from which it fetches water. The lower castes are forbidden to take water from wells intended for the higher castes. Bathing and washing are done by the villagers in the tanks. The tanks generally have clean water with a light greenish colour. The earth inside the tanks

is sand. The water is often replenished from Manimuthar channel which fills the tanks one by one. There is also flow from one tank to another. Not only human beings, but cattle are also bathed in the tanks. But they do not take bath near the drinking water wells, nor do they bathe the cattle. Most of the people take bath once a day. No separate places are provided for women in the tanks. Though Muslim women go to fetch drinking water from wells, they do not take bath in the tanks or near the wells. They take bath only in their houses. The villagers use soap for washing purposes. A few of them use toilet soap. Most of them use oil and soapnut powder. So far no protected water supply system has been provided for the village nor are there any drainage facilities. Waste water is permitted to run in the streets thereby producing a bad odour. It stagnates and flies and mosquitoes multiply. This is much more of a nuisance in the monsoon period, more in the Ayankulam village where large cesspools of filthy water can be found even in summer.

Insanitary habits

45. The villagers have some insanitary habits. Most of the men and women chew betel leaves, crimson, perfumed chunam and tobacco. They spit wherever they happen to be, be it a shade of a tree, the platform of a house or the bank of a tank. Men also smoke bidis. Another bad habit is indiscriminate urination, especially by males and children in any part of the village. The children of Pudukulam use the streets for answering calls of nature. The domestic fowls and dogs eat the human refuse in the open. Another insanitary habit is that elders do not see that the children take bath regularly and wear washed clothes. They attend school in filthy clothes. The school teachers do not take steps to prevent the insanitary habits of the school children. No proper example has been set by their parents. The singular exception is the Muslim children of Mallakulam who always appear to be well-dressed and well-fed.

Medical aid

46. It is not surprising that many epidemics like cholera, dysentery and diarrhoea visit this village. Deaths due to dysentery and diarrhoea are very common according to death statistics. Leprosy is also found in Pudukulam. There are two lepers in the village, one in Ariyanayagapuram hamlet and the other in Ayankulam hamlet. Both are Nadars. No latrine facilities are available in this village. However, a dry latrine is found near the Roman Catholic church at Ayankulam which is built of brick masonry. But it is rarely used. The villagers prefer to use fields for answering calls of nature because, according to them, the human refuse is a good manure. There is no qualified medical practitioner in the village. They have to go to places like Reddiarpatti or Melapalayam for medical treatment. They manage to cure minor ailments by some system of their own. It is also difficult to get a medical officer from outside because he has to be brought in a taxi which many of the villagers cannot afford. Therefore, they send patients by bullock-carts to Melapalayam or Palayamcottai. No maternity assistance is available in the village. The nearest Primary Health Centre is at Palayamcottai. There is, however, one person in Pudukulam main village who seems to advise the people in all the eight villages on medicine. He is the local dhobi. His prescriptions are said to cure some of the childrens' diseases and he seems to have some good practice as an unqualified pediatrician. Though poisonous cobras and russell's vipers are found in the village, death due to snake bite is practically unknown. Cattle occasionally succumb to snake bite. The local dhobi does make an effort to save the cattle with the help of some medicinal herbs and leaves

Malaria eradication

47. The National Malaria Eradication Programme whose head quarters is located at Palayamcottai has done some good work in this village. A surveiliance worker visits all the houses in this village once a month and enquires whether there are any cases of malaria. If so, he gets blood smears and sends them to Palayamcottai for examination. He also distributes aminoquiniline tablets. The houses are sprayed with DDT once in three or four months. The villagers complain that as a result of the DDT spray, bugs and rats are found to increase in number. This is a complaint which is heard in other villages also. What happens is that bugs develop a resistance to DDT with the result that with further application, they increase in number.

Medical care

48. Scientific medical aid, hospitals and dispensaries have not been introduced in Pudukulam. Most of the villagers somehow do not consult doctors for some reason or other. The first reason is the distance. As there is no qualified doctor in the village, they have to go to places like Reddiarpatti or Melapalayam in search of a doctor. Besides the nearest dispensary is at Palayamcottai and hence the villagers experience immense

difficulty as they have to travel a good distance if they wish to have proper medical treatment. Following are the convenient hospitals available for the villagers of Pudukulam.

(1) The Local Fund Dispensary at Reddiarpatti
(2) The Municipal Dispensary at Melapalayam
(3) The Government headquarters hospital at Palayamcottai
(4) The Government women and children hospital at Palayamcottai

They cure all ailments by adopting some unscientific local treatment. No doctor visits the village. If a doctor has to be brought to the village, he has to be brought to the village in a taxi which most of the villagers cannot afford. Hence even in serious cases the patients are taken by bullock carts to places like Melapalayam or Palayamcottai. There are no allopathic, homoeopathic or ayurvedic medical practioners in the village. The village school master in Pudukulam main village is studying the homoeopathic system of medicine by post. The different types of medical care will be found in Table No. VI.

TABLE No. VI

Medical Care

Community	No. of maternity cases					Ordinary medical treatment					Medical consultation					Vaccination	
	Confined in hospital	Confined by bringing doctor home	Confined by qualified midwife at home	Confined by unqualified Thai at home	Confined without assistance at home	Allopathic	Ayurvedic	Homoeopathic	Combination of more than one system	Others	In public hospital or in dispensaries	In private hospitals or in dispensaries	By calling in Physicians: Allopaths	By calling in Physicians: Homoeopaths	By calling in Physicians: Others	At least once	Within the past six months
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Nadar	...	...	...	...	62	17	...	...	...	28	26	3	1	...	2	115	3
Maravar	...	...	...	...	193	51	...	...	...	49	55	...	...	...	...	293	...
Konar	...	...	...	...	71	23	...	...	...	15	23	...	...	...	...	110	...
Parayar	...	...	...	...	102	37	...	...	1	33	38	...	..	...	3	164	...
Vannan	...	...	...	...	8	4	...	...	...	5	5	...	...	...	...	15	...
Kammalar	...	...	...	...	15	3	...	...	...	4	4	...	...	...	...	22	...
Pallar	..	...	...	...	5	1	...	...	...	3	2	...	1	...	1	7	...
Pillai	...	...	...	...	2	1	...	...	...	1	1	...	..	...	...	6	...
Pagadai	...	...	...	...	2	...	...	...	...	1	1	...	...	...	...	3	...
Ambattan	...	..	...	...	1	...	...	...	...	1	...	.	...	..	1	2	...
C. M. S. Nadar	...	...	1	...	99	22	...	...	...	25	27	...	...	...	...	123	...
T.D.T.A. Nadar	...	...	...	...	90	27	...	...	...	28	30	...	2	...	1	135	...
R. C. Nadar	...	...	...	...	178	47	...	...	2	45	54	1	1	...	...	240	...
R. C. Pallar	1	...	...	...	156	43	...	...	2	40	43	...	...	.	...	215	...
Muslim	3	...	..	...	30	12	...	...	...	14	13	1	...	...	...	55	...
Total	4	...	1	...	1,014	288	...	...	5	292	322	3	5	...	8	1,503	3

The allopathic system of medicine is being followed in a majority of households. Among the 331 households in the village 288 households follow allopathic system of treatment. Finally there are five households in which there is a combination of more than one medical system, two households belong to the R. C. Pallar, two to R. C. Nadars and one household to Hindu Parayars. Regarding maternity aid, except for a handful of cases in Ayankulam and Mallakulam (among Muslims) children are delivered without any skilled assistance by neighbouring women. No Maternity Assistant visits the village, the first mentioned few cases go to the maternity hospital at Palayamcottai. Thus there are four cases one in the R. C. Pallar community and three among the Muslim community who were confined in hospital. There is also one case among the C. M. S Nadar community, confined at home by a qualified midwife, brought from a neighbouring town. All the other cases *i.e.* 1,014 in all were confined with or without assistance from women at home. Even in maternity cases, women prefer to remain at home as distance forms a bar to proper medical care and attention.

Medical consultation

49. Medical consultation could be done by going to the town areas or by getting a doctor to the village. The nearest Primary Health Centre to Pudukulam is at Palayamcottai. There is, however, a quack doctor in Pudukulam main village who serves the needs of the people in all the eight hamlets. He is a dhobi in Pudukulam main village. Strangely enough people say that his prescriptions cure some of the childrens' diseases as he is supposed to be an expert at that. This unqualified and unscientific pediatrician finds work in all the hamlets and goes about the entire village at the invitation of those who have sick children. But medical consultation is more often done in public hospitals or dispensaries as in this village 322 households out of a total of 331 go to public hospitals or dispensaries for medical consultation. There are eight households who go to private hospitals or dispensaries for medical consultation out of which four households belong to the R. C. Nadar, three to the Hindu Nadars and one household to the Muslim community. There are in addition five households who call in allopaths ; of these two households belong to the T.D.T.A. Nadar, one household to R. C. Nadar, one Hindu Nadar and finally one household to the Pallar community. There are eight households that call in other physicians, *viz.*, one belongs to T.D.T.A. Nadar, and three households to Hindu Parayar, one household to Ambattan community, two to Hindu Nadar and one household to the Hindu Pallar community. Thus these physicians have to be brought to the village from the town as there are no doctors available in Pudukulam. As for vaccination 1,503 persons have been reported to be vaccinated at least once whereas there are only three persons who have been reported as vaccinated during the last six months.

Native medicines

50. Undoubtedly even in Pudukulam as in other villages people have their own treatment for diseases like common cold and fever. Ginger water with pepper and jaggery is the most common one. They also take an essence (Kashayam) of 'Vishakkodi' whose powder is sold in the village petty shops. This medicine is said to be very bitter. Other patent medicines like Aspro and Anacin which are sold in Pudukulam main village are also bought by the educated few to get immediate relief from headache, sneezing and initial stages of influenza.

Food habits

51. The diet and food habits of various communities in the village are well illustrated in Table No. VII.

TABLE No. VII
Diet and Food Habits

Community	Total number of households	Vegetarian households	Non-vegetarian households	Number 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	3 meals and more a day
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Nadar	27	...	27	27	...	4	...	...	...	27
Maravar	56	...	56	56	...	...	...	...	...	56
Kouar	23	...	23	23	...	...	...	...	...	23
Parayar	39	...	39	39	...	...	...	...	...	39
Vannan	5	...	5	5	...	...	...	...	...	5
Kammalar	4	...	4	4	...	...	...	...	...	4
Pallar	3	..	3	3	...	...	...	...	...	3
Pillai	1	1	...	1	...	...	...	...	...	1
Pagadai	1	...	1	1	...	...	...	...	...	1
Ambattan	1	...	1	1	...	...	...	...	...	1
C. M. S. Nadar	28	...	28	28	...	...	...	...	...	28
T. D. T. A. Nadar	31	...	31	31	...	...	...	...	...	31
R. C. Nadar	55	...	55	55	...	...	...	...	...	55
R. C. Pallar	43	..	43	43	...	1	...	...	...	43
Muslims	14	...	14	14	...	...	...	...	...	14
Total	**331**	**1**	**330**	**331**	...	**5**	...	...	...	**331**

Out of a total of 331 households, 330 are non-vegetarian households and only one household that belongs to the Pillai community is a vegetarian household. All the 331 households have rice as their staple diet and in addition four households of Nadar community and one household of R. C. Pallar community also take grains other than rice. Further studying the frequency of meals we find that all the households in the different communities in the village have more than three meals a day.

52. Table No. VIII relates to the types of food and drink prohibited by the communities inhabiting the village. The types of food prohibited by the large number of households are pork, beef and dead animals as may be seen from Table No. VIII below:

TABLE No. VIII

Prohibited foods and drinks

Community	Total number of households	Number of households reporting as prohibited								Number that did not report any food to be prohibited	Number that did not report any drink to be prohibited
		Pork	Beef	Dead animals	Pork and beef	Beef and dead animals	Pork, beef and dead animals	All kinds of mutton	Intoxicant drinks		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Nadar	27	...	3	...	18	...	6	...	17	...	10
Maravar	56	...	6	...	43	6	...	...	27	1	29
Konar	23	...	7	...	10	6	...	...	14	...	9
Parayar	39	...	29	4	1	1	...	...	22	4	17
Vannan	5	...	...	...	4	1	...	...	2	...	3
Kammalar	4	...	...	...	4	...	...	...	4	...	...
Pallar	3	...	...	2	...	...	...	...	3	1	...
Pillai	1	...	...	...	...	...	...	1	1	...	...
Pagadai	1	...	...	...	...	...	...	...	1	1	...
Ambattan	1	...	...	1	...	...	...	...	1	...	...
C.M.S. Nadar	28	...	...	...	19	9	...	...	14	...	14
T.D.T.A. Nadar	31	...	8	...	23	...	...	...	19	...	12
R.C. Nadar	55	...	31	...	12	12	...	...	36	...	19
R. C. Pallar	43	...	29	...	...	14	...	...	32	...	11
Muslim	14	13	...	...	1	...	...	...	14	...	...
Total	331	13	113	7	135	49	6	1	207	7	124

Intoxicants are prohibited in 207 households which works out to 62.5 percent to the total; the remaining households did not report that any has been prohibited. Maravars are the most predominant with as many as 56 households, out of which 76.7 percent or 43 households prohibit both pork and beef, 10.7 percent or six households prohibit beef and dead animals and one household did not report any food to be prohibited. As for drinks 48 percent or 27 households in the community prohibit intoxicants whereas 52 percent or 29 households did not report any drink to be prohibited. A similar type of prohibition of food and drink is seen in most of the Hindu communities except in the Ambattan and Pallar (Attapallar) communities where they prohibit only dead animals and intoxicants. Among the Pallar and Pagadai communities intoxicants are prohibited but in both households they have not reported any food to be prohibited. Types of food like pork and beef have been prohibited among the higher communities, but in backward communities like Barber (Ambattan), Pallar and Pagadai there is no such prohibition. Out of a total of 157 households in the Christian community, 43.3 percent or 68 households prohibit beef only, 34.4 percent or 54 households both pork and beef, and 22.3 percent or 38 households

prohibit dead animals. Thus all the households in the Christian community are not permitted to take beef. As for intoxicants, 101 households in the Christian community prohibit intoxicants and the remaining 56 households have not reported any drink to be prohibited. The Muslims, the minority community with a total of 14 households do not eat pork. Pork has been prohibited for the Muslims by religion itself unlike some of the Hindu and Christian communities. One household prohibits beef and intoxicants are prohibited by all the 14 households.

Furniture

53. Generally furniture is of minor importance in rural areas. As for instance in Pudukulam village, even during this 20th century the use of proper furniture is found to be rare. This is not only due to the fact that the furniture brought from neighbouring villages are rather costly and only a few could afford them, but also because they are not absolutely essential for the villagers. Except the school children, teachers and a few other people in the village there is no one else who possesses any furniture worth mentioning. Furniture of the usual type are made by the village artisans. The most common type of furniture is the local cot with canvas made of palmyra fibre which is generally infested with bugs. The schools are provided with short benches, long planks for the pupils to sit and study, blackboards, tables and chairs. Besides there are not less than five households which possess one or two tables, chairs, benches and improvised shelves made of dealwood. People also use square or sometimes even rectangular planks which are provided usually with one or two stilts which is used for slicing the vegetables, and sometimes used even as a stool while cooking food. As for the Panchayat office at Pudukulam, it has a table, benches, chairs and a stool. All the Christian churches of Pudukulam contain some furniture like tables and chairs. Pudukulam villagers are not particular in having any type of furniture—they are satisfied in doing household chores, to sleep and to eat on the earthern platforms raised inside and outside the houses which is very common in the village. The details of furniture and consumer goods which were acquired during the last five years are found in Table No. IX.

TABLE No. IX

Furniture and consumer goods acquired in last five years

Community	Households which have acquired in last five years			
	Bench	Hurricane lantern	Torch light	Radio
(1)	(2)	(3)	(4)	(5)
Parayar	1	...	...	...
C. M. S. Nadar	...	...	1	1
Muslim	...	1	1	...

There is only one Parayar household in the village out of a total of 331 households which has acquired one bench in the last 5 years.

Village artisans

54. The village artisans like the carpenter and blacksmith have hardly any time for making furniture like tables, benches or chairs for they are busy almost throughout the year, repairing agricultural implements all over the village. The only type of furniture made by them is the frame of the native cot, usually from palmyra timber. These cots may have canvases made of thin iron wire, coir or coir made of manji stalk. Besides a few tape canvas cots could also be seen in the village. Furniture are generally bought and brought from outside the village—usually from Palayamcottai or Tirunelveli.

Consumer goods

55. The households possess a variety of useful consumer goods. Since electricity has not been introduced in the village, lanterns and kerosene lamps are common. These are brought from places like Melapalayam, Palayamcottai and Tirunelveli. The kerosene required for these lamps is sold in

these shops at rates slightly higher than in towns so that the transport charges are covered. The results of our enquiry into the possession of different consumer goods by people are embodied in the Table No. X below.

TABLE No. X

Possession of consumer goods

Community	Number of households possessing				
	Hurricane lantern	Battery torch light	Kerosene stove	Bicycle	Radio set and gramaphone
(1)	(2)	(3)	(4)	(5)	(6)
Nadar	27	...	...	4	...
Maravar	56	9	...	5	...
Konar	23	3	...	2	...
Parayar	37	3	...	3	...
Vannan	5	...	...	...	...
Kammalar	4	...	...	...	...
Pallar	3	...	...	...	...
Pillai	1	...	...	...	...
Pagadai	1	...	...	...	...
Ambattan	1	...	...	...	...
C. M. S. Nadar	27	7	3	5	1
T. D. T. A. Nadar	31	3	...	1	...
R. C. Nadar	55	3	...	7	...
R. C. Pallar	41	5	...	16	...
Muslim	14	3	...	2	...
Total	326	36	3	45	1

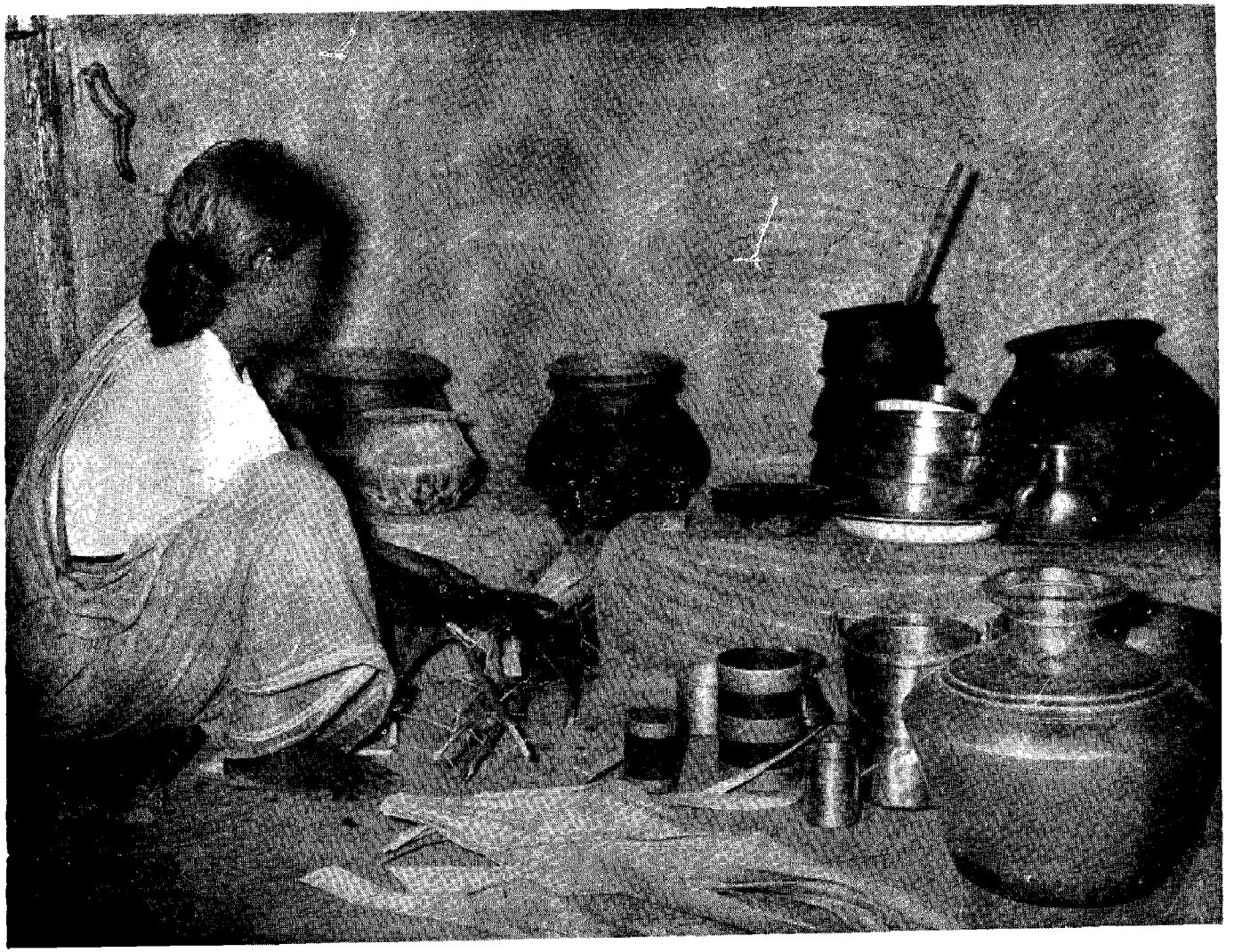
According to Table X, we find that 326 households out of a total of 331 possess hurricane lanterns. There are only two radios in Pudukulam, one is in the Panchayat office and the other is owned by a school master in Pudukulam which can be used as a transistor on dry battery, charged battery and electricity. He belongs to the C. M S. Nadar community and in addition, he also owns a gramaphone. There are 36 house holds in the village which possess torch lights of which 18 belong to the Christian community, 15 to the Hindus and three households to the Muslims. These torch lights are so essential for a village like Pudukulam which is surrounded by palmyra trees, tanks and fields. There are also 45 households in the village that possess bicycles of which 29 are Christian households, 14 belong to the Hindu community and two to the Muslims. Besides there are three households in the C.M.S. Nadar community who possess kerosene stoves. Petromax lamps are used in Christian churches during church services and festivals. Ordinarily houses do not possess and use them. During festivals and occasions like marriages such lamps are hired and brought from the neighbouring towns. Further there are only four households in the village who have acquired consumer goods in the last five years of which two households belong to the Muslim community and the other two households to the C.M.S. Nadar community. Of the two households in the Muslim community, one has acquired a hurricane light and the other a torch light. On the other hand in the C.M.S. Nadar community one has acquired a torch light and the other household a radio and stove.

Common utensils

56. Earthern ware seem to be the common utensils used for cooking in the village. Earthern pots are brought from the neighbouring villages since there are no village potters in Pudukulam. Iron-made utensils are also used by the villagers for frying purposes. Laddles are usually made of coconut shells which are attached to pieces of bamboo of about one or one and half feet. These laddles are also made of steel with many holes



A domestic scene in a Paraiyar house



The kitchen in a Nadar household

which are used for frying purposes. There are also laddles made of aluminium and stainless steel which are used by about five households only. Pudukulam C.M.S. Evangelical elementary school has two circular cement portable tubs which are used for storing drinking water for school children. The tumblers used for drinking purposes are usually made of brass and also of glass, aluminium and plastic. There is atleast one household which uses tumblers made of silver and a few tumblers with stainless steel. Apart from tumblers the other utensils are generally made of brass, earth or aluminium. A bucket-like vessel made of palmyra leaf is used like a bucket for taking water from wells. Instead a few households use the regular steel buckets to take water from wells. The plates from which food is ordinarily eaten are made of aluminium, enamel and brass. Yet another vessel made of brass from which food is eaten is called the Kumba which is deep and heavy. This vessel is principally used to hold *Kanji* for eating or drinking. Associated with these two is a kind of brass tumbler called lotta which is a concave as well as convex shaped vessel. The lower part is convex and the upper part is concave. Wooden utensils are also used in the village. Ground spices and chillies are usually placed on wooden plates and in some households salt is preserved in wooden boxes. Rice and vegetables cooked with a little water are kept in fancy boxes made o coloured palmyra leaves which are neatly woven. These are commonly called 'Pla Thus as we have already seen most of the h articles and utensils are acquired from out village. One of the households in the vill a wick stove and another uses a gas stove food occasionally. Firewood, thorny bra udai trees, waste and dried palmyra leaves common types of fuel used in Pudukulam one household in the whole villa Pudukulam main village has miniature cation done inside a room, kitchen open space by charged batteries. Th however, used only occasionally. Modern furniture are yet to be introduced in Pud So far as utensils are concerned the latest steel ware are in use in the village at least households. People would tend to buy th partly due to their attraction and easy and washing—even stoves are in use. V electrification of the village, it is hoped th and more people will tend to use radios a electric cookers and stoves.

Toilet

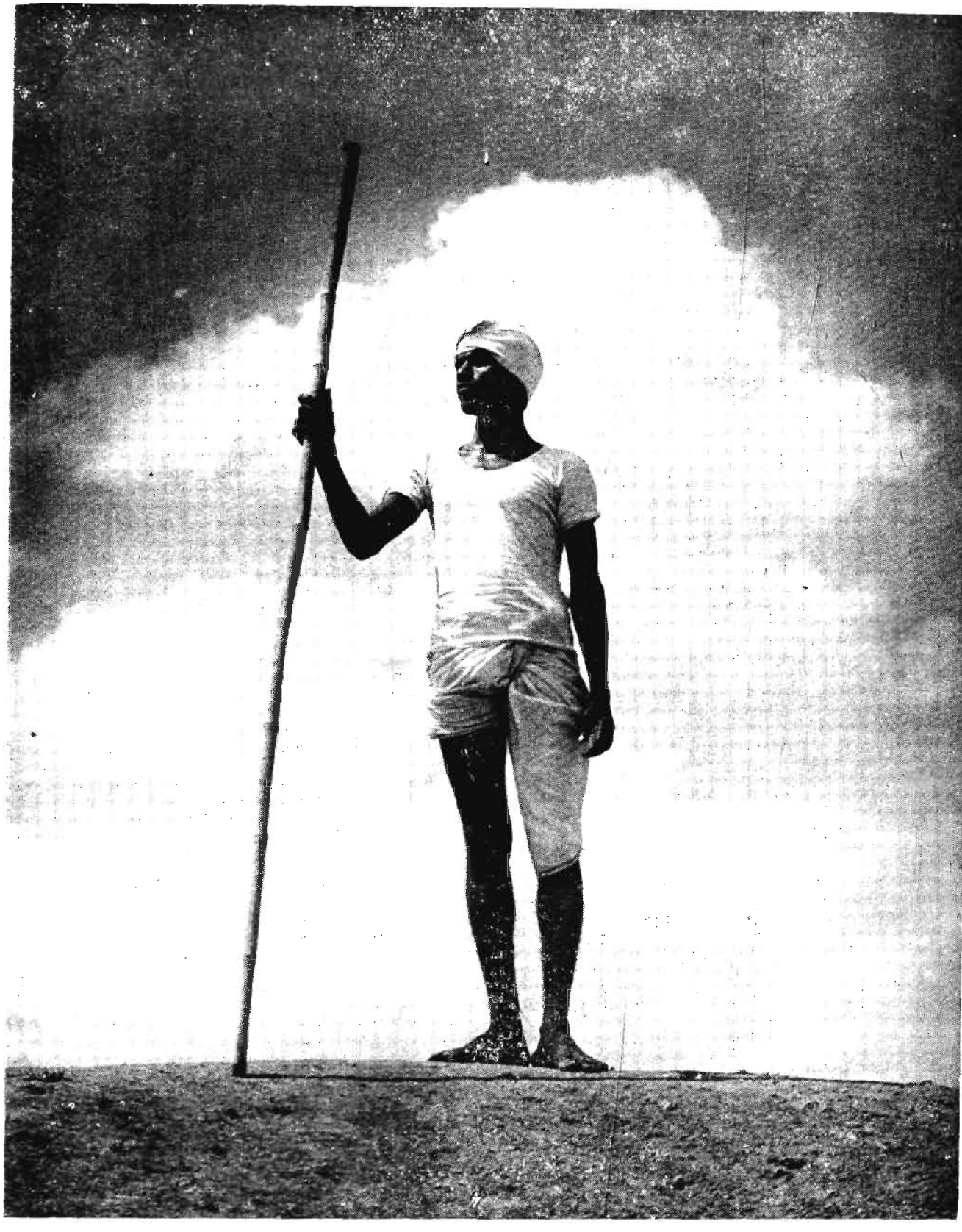
57. The habits relating to material according to socio-economic survey are in Table No. XI.

TABLE No. XI

Material culture—Habits

Community	Number of households that use mosquito curtain having monthly income of			Number of households that do not use mosquito curtain having monthly income of			Number of households that use toilet/washing soap having monthly income of			Number of households that do not use toilet washing soap having monthly income of			Number of households that send clothes to washerman having monthly income of			Number of households th do not send clothes to washerman having monthl income of		
	Rs. 101 and above	Rs. 51-100	Rs. 50 or less	Rs. 101 and above	Rs. 51-100	Rs. 50 or less	Rs. 101 and above	Rs. 51- 00	Rs. 50 or less	Rs. 101 and above	Rs. 51-100	Rs. 50 or less	Rs. 101 and above	Rs. 51-100	Rs. 50 or less	Rs. 101 and above	Rs. 51-100	Rs. 50 or
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19
Nadar		...	...	2	5	20	2	5	12	...	...	8	2	5	19	...	...	
Maravar	...	...	...	3	20	32	3	20	32	...	...	...	3	20	32	...	...	...
Konar	...	...	...	6	8	9	6	8	9	...	...	.	6	8	9	...	...	...
Parayar	...	.	...	6	10	23	6	10	21	...	...	2	6	10	23	...	...	...
Vannan	...	...	...	...	1	4	...	1	1	...	...	3	...	...	...	...	1	4
Kammalar	...	...	...	...	2	2	...	2	2	...	...	...	...	1	2	...	1	...
Pallar	...	...	...	...	...	2	...	...	...	...	...	2	...	...	...	...	...	2
Pillai	...	...	...	...	..	1	...	...	1	...	...	...	...	...	1	...	..	...
Pagadai	...	...	...	...	...	1	...	...	...	...	...	1	...	...	1	...	...	...
Ambattan	...	...	...	.	...	1	...	..	..	...	...	1	...	...		...	...	1
C.M.S. Nadar	...	...	...	3	9	16	3	8	12	...	1	4	3	9	16		...	...
T.D.T.A. Nadar	.	...	...	2	8	21	2	7	19	...	1	2	2	7	21	...	1	...
R.C. Nadar	...	...	...	3	11	40	3	11	32	...	...	8	3	11	36	...	...	4
R.C. Pallar	...	...	...	2	14	27	2	14	25	...	...	2	2	14	27	...	...	...
Muslim	...	...		...	6	8	...	6	8	...	...	...	...	6	8	...	...	...
Total ...	...	...	...	27	94	207	27	92	174	...	2	33	27	91	195	...	3	1

We find none of the households in the village uses mosquito curtains. Toilet and washing soap are used by a majority of households *i e.* 293 in all or 88.5 percent, out of which 174 belong to the income group Rs. 50 or less, 92 households in income group Rs. 51–100 and 27 in income group Rs. 101 and over. There are 35 households in the village which do not use washing or toilet soap. It is surprising to note that there are three households in the Vannan community that do not use toilet or washing soap in the village. A large number of households in the village send their clothes to the washerman. 94 percent or 313 households of which 195 households belong to income group Rs. 50 or less, 91 households between Rs. 51–100 and all the 27 households in income group Rs. 101 and over send their clothes for washing. There are 15 households in the village that do not send their clothes to the washerman which is most probably because the economic conditions of these households do not permit them to do so. Of these households, three belong to the Vannan community as they themselves still maintain their traditional occupation.



A village vettiyan



The C. M. S. Evangelical elementary school at the main village

CHAPTER III

POPULATION

Population growth

58. The population in Pudukulam village according to the Socio-economic survey is 1,609 persons composed of 738 males and 871 females. The excess of females over males has been the normal feature of this village even according to the Census returns of 1951 and 1961 as indicated in the Table below :—

Year	Total Population	Males	Females	Sex ratio
1951 ...	1,384	613	771	1,258
1961 ...	1,505	676	829	1,226
1951 (Socio-economic survey) ...	1,609	738	871	1,180

A continued plus ratio for females indicates a probable emigration trend. But as far as Pudukulam is concerned available statistics do not indicate any large outflow of male labour force in recent times. It is seen that only five heads of households have migrated to urban areas, that is four to Bombay and one to Penang, in search of employment.

Births and deaths

59. The following Table gives the number of births and deaths for the past ten years.

Year	Births		Deaths		Increase or decrease
	Males	Females	Males	Females	
1949	26	16	17	11	+14
1950	24	27	16	27	+ 8
1951	29	36	18	12	+35
1952	23	32	13	14	+28
1953	19	26	17	17	+11
1954	23	24	14	16	+17
1955	12	31	10	15	+18
1956	20	21	4	13	+24
1957	12	14	6	4	+16
1958	20	21	Not available.		...

A glance at the above Table reveals that the population is on the increase in Pudukulam.

Natural increase

60. Certain other factors like differential birth and death rates are likely to contribute to a varying sex ratio. The natural increase for both males and females, for various years is as follows :—

Year	Natural increase	
	Males	Females
1949	9	5
1950	8	...
1951	11	24
1952	10	18
1953	2	9
1954	9	8
1955	2	16
1956	16	8
1957	6	10
Total	73	98

The large number of female births may further account for the excess of female population.

Sex ratio

61. The following figures give the sex ratio with regard to births for various years, which further supports the statement regarding the natural increase of population.

Year	Sex ratio at birth*
1949	615
1950	1,125
1951	1,241
1952	1,391
1953	1,368
1954	1,043
1955	2,583
1956	1,051
1957	1,166
1958	1,051

* Females per 1,000 males.

The sex-ratio in the neighbouring villages also supports the fact that this region as a whole has fairly a high sex ratio. The sex ratio in Pudukulam compares favourably with the sex ratio in neighbouring villages.

1951 Census		1961 Census	
L.C. No. of villages	Sex ratio	L.C No. of villages	Sex ratio
119	1,157	136	1,119
128	1,029	138	1,112
129	1,063	139	1,141
131	1,161	140	1,131
132	1,157	141	1,207
134	1,257	142	1,226
136	1,109	143	1,179

A perusal of the Table reveals that females are predominant in these villages. The sex ratio in Pudukulam compares favourably with the corresponding figures of Tirunelveli taluk.

Sex pattern

62. Further, according to the Socio-economic Survey count, the same trend is maintained in all the age groups.

Age group	Sex ratio
0 — 4	1,174
5 — 9	1,175
10 — 14	858
15 — 19	1,184
20 — 24	1,413
25 — 29	1,373
30 — 34	1,974
35 — 44	1,000
45 — 59	1,202
60 and over	1,216

It appears from the above that the same trend is maintained in all the age groups, except in the age group 10—14, where the sex ratio is only 858, a deviation from the normal pattern. No special reason can be assigned for this sudden fall in that age group. But it can be explained by the fact that the natural increase in 1949 was 9 males and 5 females, and in 1950, 8 males only. This indicates that there was excess of males in 1950, 1949 and most probably even earlier, which is now reflected in the low sex-ratio in the age group 10—14 years. Thus it appears that there is no deviation from the normal pattern in all the age groups, except in the age group 10–14 years which would be explained by the comparatively low birth sex ratio in 1949, and relatively low sex ratio in 1950 which are 615 and 1,125 respectively. The sex ratio by age groups indicates that in the age group 15–44 years the sex ratio is 1,322 and for the working force in the same group the sex ratio is 1,249. No conclusion regarding the extent of movement of working force is possible due to non-availability of data by age group for 1951 Census. The abnormal sex-ratio can be justified when it is compared with the corresponding taluk figures (Tirunelveli Taluk).

Year	Females per 1,000 Males
1951 Census ...	1,052·35
1961 Census ...	1,040·18

Tirunelveli district and Tirunelveli taluk wherein lies Pudukulam village are some of the recognisable geographical tracts where there are more females than males.

Trend of migration

63. Immigration and emigration have become a common feature in Pudukulam. Immigration has taken place mostly among the hamlets of the village. Pallars have left Ayyangulam and have settled down in Ayankulam. Nadars have emigrated to Manalvilai from Veeralaperunchelvi predominantly occupied by Maravars; Parayars have come to Mallakulam from Ponnagudi. In Mallakulam the Nadars were residing formerly adjacent to the present site.

Emigration

64. Emigration to other countries has also taken place from Pudukulam. There are four households in the C. M. S. Nadar Community where the heads of households are away at Bombay and one at Penang, who have gone there to earn their livelihood. They come to their houses on leave occasionally. A few Nadar families have left Sriyanayagapuram hamlet to Reddiarpatti, about three miles away to the North. This was before the Manimuthar water came to Pudukulam, when the whole village was

in the grip of draught. Thus, the inter-hamlet emigration and immigration seem to be more important and considerable than emigration to or immigration from outside.

Inter—hamlet migration

65. There are instances of inter-hamlet emigration in Pudukulam for which there are certain special reasons. As for instance due to draught conditions, some of the Pallar households migrated to Ayankulam and joined the Pallars there. Social incompatability led the Nadars of Veeralaperunchelvi to emigrate to Manalvilai. There are two settlements of Parayars in the east and west and these people have emigrated to this place from Ponnagudi village mainly because it was a low lying area and the flood were a constant menace to their abodes. Secondly because of thefts in their settlements. The settlement on the west is supposed to be there for generations, but that of the east is a comparatively new one. Some of the Konars also have emigrated to Ayankulam from Pudukulam main village in search of prosperity. Formerly the Mallakulam Nadars occupied an area about two furlongs to the south of the present site. The exact reason for the shift of the settlement is not known.

66. The settlement history of various communities is indicated in Table No. XII below:—

TABLE No. XII

Settlement History

Community	Total no. of households	NO. OF HOUSEHOLDS SETTLED					Places from which the families have migrated during the present generation
		Before 5 generations	Between 4-5 generations	Between 2-3 generations	First generation	Present generation	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Nadar (Hindu)	27	...	1	10	4	12	1. Pappangulam, Nanguneri Taluk (one household)
							2. From Veeralaperunchelvi another hamlet of Pudukulam (Ten households)
							3. From Bombay, one year back (One household)
Maravar	56	18	26	3	4	5	1. Samurangapuram, Nanguneri Taluk.
							2 Kodaikulam (came here 10 years ago) Tirunelveli Taluk (Same Taluk).
							3. Kunthangulam (one year back) Nanguneri Taluk.
							4. Sivalapari (1½ years back) Kovilpatti Taluk.
							5. Achiyur (came here a year back) Nanguneri Taluk.
Konar	23	5		9	1	2	1. Thachanallur (came here 30 years ago) Tirunelveli Taluk.
							2. Palayamcottai Town (Came here 6 months ago) Tirunelveli Taluk.

Community	Total no. of households	HOUSEHOLDS SETTLED					Places from which the families have migrated during the present generation
		Before 5 generations	Between 4-5 generations	Between 2-3 generations	First generation	Present generation	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Paraiyan	39	14	2	5	9	9	1. From Ponnagudi 8 years ago, Tirunelveli Taluk, (Same Taluk). 2. From Arasakulam 20 years ago, Srivaikuntam Taluk. 3. From Ponnakudi 8 years ago, Tirunelveli Taluk (Same Taluk). 4. From Sattangulam 20 years back, Nanguneri Taluk. 5. From Navalkulam 20 years back, Nanguneri Taluk. 6. From Ponnagudi 20 years back, Tirunelveli Taluk, (Same Taluk). 7. From Ponnagudi 10 years back, Tirunelveli Taluk, (Same Taluk). 8. From Sattankulam 15 years back, Nanguneri Taluk. 9. From Karkulam, Srivaikuntam Taluk.
Vannan	5	...	...	1	3	1	1. Thamilakurichi (came here 20 years ago) Tirunelveli Taluk.
Kammalar	4	...	...	2	1	1	1. Came here from Theri, Tirunelveli Taluk.
Pallar	3	...	...	1	1	1	1. From Ayyangulam, another hamlet of Pudukulam 40 years ago.
Pillai	1	...	...	...	1	...	
Pagadai	1	...	...	1	...	...	
Ambattan	1	...	...	...	...	1	1. Came here from Tirunelveli Town 26 years ago, (Same Taluk).
C.M.S. Nadar	28	5	10	2	8	3	1. From Athalikulam, Srivaikuntam Taluk. 2. Came here about a furlong from Pudukulam 2 years back. 3. Sattankulam, Srivaikuntam Taluk.
T.D.T A. Nadar	31	1	7	16	5	2	1. Kongandanparai, 7 years ago. (Same Taluk) 2. Veeralaperunchelvi (10 years ago).

Community	Total no. of households	NO. OF HOUSEHOLDS SETTLED					Places from which the families have migrated during the present generation
		Before 5 generations	Between 4-5 generations	Between 2-3 generations	First generation	Present generation	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
R. C. Nadar	55	8	18	17	4	8	1. Pathiniparai 19 years ago, Nanguneri Taluk.
							2. Singanparai 25 years ago, Ambasamudram Taluk.
							3. Keelanatham 23 years ago Tirunelveli Taluk, (Same Taluk).
							4. Pandarakulam 20 years ago, Tirunelveli Taluk, (Same Taluk).
							5. Chettikulam one year back, Tirunelveli Taluk, (Same Taluk).
							6. Panangulam 10 years ago, Nanguneri Taluk.
							7. Pathiniparai 33 years ago, Nanguneri Taluk.
							8. Elangulam 37 years ago, Nanguneri Taluk.
R. C. Pallar	43	5	27	7	...	4	1. Nattarkulam, Srivaikuntam Taluk. (six years ago).
							2. From Ayyangulam 5 years ago (another hamlet of Pudukulam).
							3. Nattarkulm 12 years back Srivaikuntam Taluk.
							4. From Ayyangulam 5 years ago.
Muslim	14	7	6	...	...	1	1. Came here from Kalakad, Nanguneri Taluk, 20 years back.

A large number of Maravar households have settled in the village between 4-5 generations. Five house-holds have settled during the present generation, four households from different taluks like Nanguneri and Kovilpatti of the same district and one of the same taluk. Four households have settled in the first generation, that is two from the same taluk and two from Nanguneri taluk of Tirunelveli district. The Maravars being an agricultural community have migrated to Pudukulam because of the facilities provided, to carry on cultivation; the Manimuthar Project affords employment to many people in the village. Many have migrated from Nanguneri and the neighbouring taluks in the present generation. As for instance among Hindu Nadars twelve households have settled in the village during the present generation of which ten households are from other hamlets their duration of residence ranging from 3 to 10 years. One head of the household has migrated from Bombay a year back. Among the Parayars there are nine households which have migrated to the village during the first generation, that is seven from the same taluk, two from Nanguneri taluk of the same district. Nine households have migrated to the village during the present generation—three households from the same taluk, two households from Srivaikuntam

taluk and one household from Nanguneri taluk of Tirunelveli district. In all the other communities we find the same type of migration. Konar, Dhobi, Kammalar, Pillai, Pallar, Pagadai and Ambattan have like the other communities migrated to this village from other hamlets of the village, other villages in the same taluk and same district. As for the Christian community seventeen house-holds have settled in the village in the first generation, and one household in the present generation. In the Muslim community there is one household which has come to the village in the present generation, from Kalakad of the same taluk. Emigration to urban areas is also seen; four heads of households have gone away to Bombay in order to earn a livelihood. Thus we find that migration is a common feature in Pudukulam, and in a majority of cases we find that immigration was due to the Manimuthar Reservoir Project which not only irrigates large acres of land but also yields greater revenue to the Government.

67. The classification of families whether simple or joint families is shown in table No. XIII.

TABLE No. XIII

Type of Family

COMMUNITY	Total no. of house-holds	No. of households according to type of family			
		Simple	Inter-mediate	Joint	Other types
(1)	(2)	(3)	(4)	(5)	(6)
Nadar	27	13	7	2	5
Maravar	56	33	12	7	4
Konar	23	10	7	3	3
Paraiyan	39	18	6	10	5
Vannan	5	1	1	1	2
Kammalar	4	2	2	...	...
Pallan	3	2	...	...	1
Pillai	1	...	1	...	...
Pagadai	1	1	...	...	...
Ambattan	1	...	...	...	1
C. M. S. Nadar	28	14	3	4	7
T. D. T. A. Nadar	31	19	3	3	6
R. C. Nadar	55	30	3	11	11
R. C. Pallar	43	24	9	7	3
Muslim	14	8	2	2	2
Total	331	175	56	50	50

53 percent or 175 out of 331 households in the village are simple families. A simple family is one which consists of a husband, wife and unmarried children; the most outstanding in this class is the Christian community with 87 simple families which works out to about 49.7 percent. An intermediate family is one in which there is a married couple with unmarried brother or sister and one of the parents. There are 56 intermediate families in the village, the percentage being 16.9. 15.11 percent of the families in the village are joint families. A household with a married couple with married sons or daughters or with married brothers or sisters constitutes a joint family. A large number of joint families in the village is due to the fact that a majority of households depend upon

cultivation of land both as owners and tenants and hence help to a large extent to supplement both labour and income. The other families that do not come under the above categories are classified as "others" and 15.1 percent or fifty families come under this category.

Marital status

68. Out of a total population of 1,609 persons in Pudukulam, that is 738 males and 871 females, 51.3 percent or 420 males and 405 females are never married. 40.8 percent or 299 males and 358 females are married, 7.0 percent or 14 males and 99 females are widowed and 0 9 percent or five males and nine females are divorced or separated. The marital structure of the society is revealed by Table No. XIV.

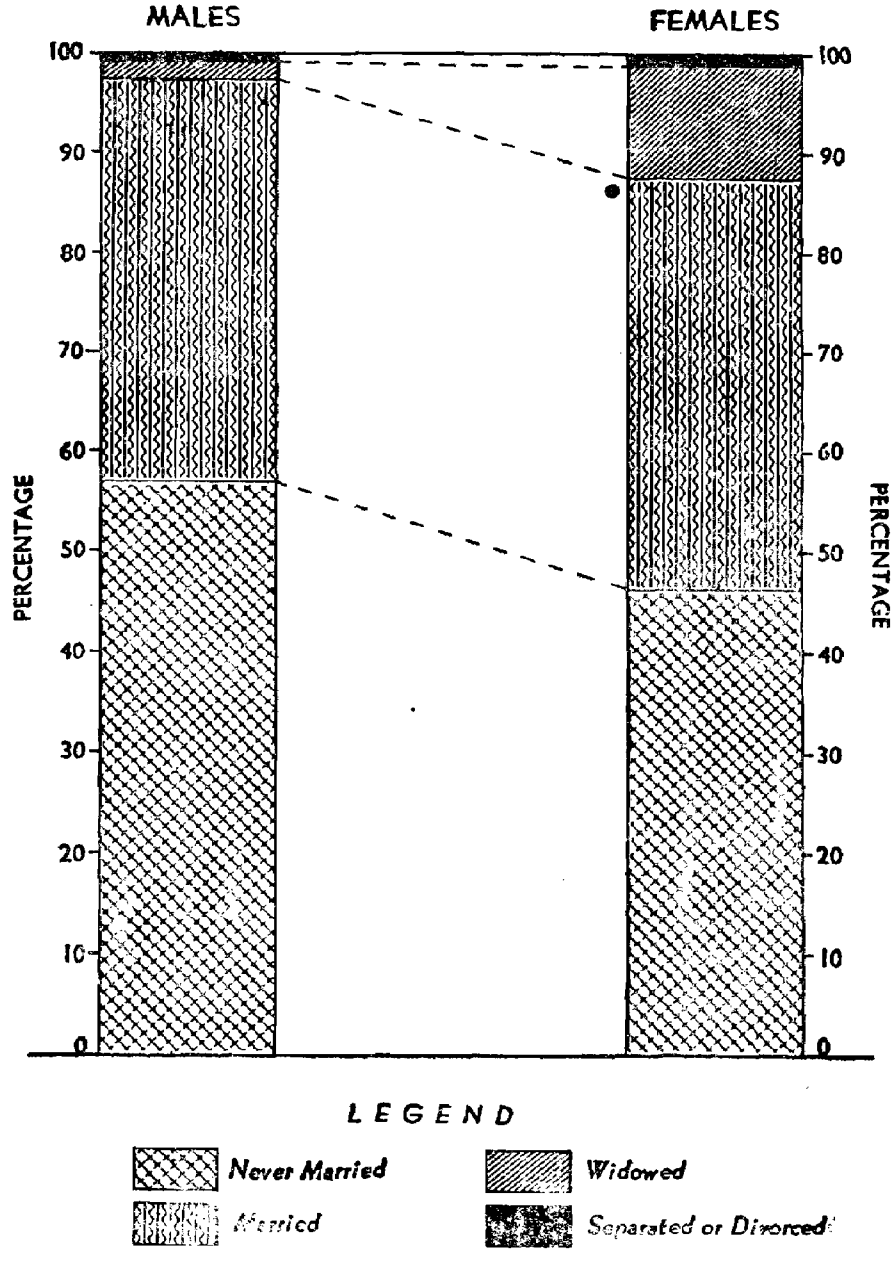
TABLE No. XIV

Marital Status

Age Group	Total Population			Never Married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
All Ages	1,609	738	871	420	405	299	358	14	99	5	9
0— 4	224	103	121	103	121	...	...		...	...	...
5— 9	224	106	118	106	118	...	...	...	..	...	...
10—14	171	92	79	92	79	...	...	...	...	...	..
15—19	142	65	77	65	74	...	3	...	...	...	..
20—24	111	46	65	40	12	6	51	...	...	...	2
25—29	121	51	70	9	1	41	67	...	...	1	2
30—34	113	38	75	1	...	37	70	...	2	...	3
35—44	196	98	98	2	...	82	87	1	11	3	...
45—59	174	79	95	1	...	74	59	3	35	1	1
60 & over	133	60	73	1	...	49	21	10	51	...	1

According to age groups of never married persons 75 percent or 619 persons fall in the age group 0–14 years, 23.1 percent or 105 males and 86 females in the age group 15–24 years. The rest of the percentage namely 1.9 percent falls in different age groups that is ten males and one female in age group 25–34 years, three males, in age group 35–59 years, and one male in 60 years and above. It is seen that persons in the marriageable age that is above 15 years form a minority—25 percent or 119 males and 87 females out of a total of 825 never married persons. There are as many as 657 married persons in the village, that is 299 males and 358 females According to age groups, a larger number of married persons are found in age group 30–44 years, that is 43.5 percent or 286 persons–129 males and 157 females. On the other hand there is a minority number of married persons in age group 15–19 years, where there is only 0.5 percent or only three females who are married. As for the other age groups there is 25.1 percent or 47 males and 118 females in age group 20–29 years, 20.2 percent or 74 males and 59 females in age group 45–59 years. 10.7 percent of the total number of married persons in the village are found in the age group 60 years and over.

MARITAL STRUCTURE



69. Polygamy and widow remarriage are permitted in the village. Yet we find as many as 113 widowed persons, 14 males and 99 females. 51 percent of the widowed persons namely 10 males and 51 females are found in age group 60 years and over and 33.6 percent or three males and 35 females in age group 45-59 years. In the age group 35-44 years there are one male and 11 females. Among the 14 persons that are divorced or separated in the village, one male and four females fall in age group 20-29 years, three males and three females in age group 30-44 years, one male and one female in 45-59 years and finally one female in age group 60 years and over.

Contravention of marriage rules

70. In all the communities in Pudukulam inter-caste marriage is neither permissible nor desirable. They are particular that marriages should take place within the caste, religion being of minor importance. For instance in Pudukulam we have a Hindu Nadar male who married a Christian Nadar female. Polygamy and widow remarriage have been permitted among most of the Hindu communities. The following table indicates the different types of marriages occurred in contravention of rules.

TABLE No. XV

Contravention of Marriage Rules

community	Number of marriages in contravention of caste law	Type of contravention
(1)	(2)	(3)
Maravar	1	The head of the household has married a Chettiar woman, whose husband had died earlier in Munneerpallam, Tirunelveli Taluk.
Paraiyan	1	The head of the household was forced to marry a Nadar woman but now separated.
C. M. S. Nadar	1	The sister of legally married wife has been taken as another wife not legally.
R. C. Nadar	1	Son went to Penang to earn a livelihood and married a Mudaliar girl.

According to the above table, certain contraventions with regard to marriage rules are found in four households in the village. The first type is seen in a C. M. S. Nadar household where the head of the household has taken besides his legally married wife her sister as his concubine. The second type of contravention relates to a Paraiyar household where the head of the household was forced to marry a Nadar woman but now he is separated. There is a third type of contravention seen in the village, where an R. C. Nadar boy had gone away to Penang to earn a livelihood and there married a Mudaliar girl. Yet a fourth type of contravention is seen in a Maravar household, where the head of the household has married a Chettiar widow. None of the heads of households in the village is aware of the changes in Hindu laws of succession and adoption. Inter-caste marriages are not permitted among any of the communities in Pudukulam.

Schools

71. The level of literacy is comparatively high in Pudukulam. This may to a certain extent be explained by the fact that there is a good percentage of Christians living in Pudukulam. Generally, Christians are more particular that their children should be given as much education as possible and the Missions to which they belong are particular that adequate number of schools are opened for this purpose. Four elementary schools are found in Pudukulam. The highest standard is fifth. Eight teachers—four males and four females are employed in the school. The school at Pudukulam main village is run by C. M. S. Evangelical Church, the one at Veeralaperunchelvi by the Palayamcottai Panchayat Union; the school at Manalvilai by T. D. T. A. Church and the fourth at Ayankulam by the Roman Catholic Church. We propose to trace the growth of the schools and the part played by them in the educational field.

TABLE No. XVI

Name of School	Year	Number of Pupils									
		I Std.		II Std.		III Std.		IV Std.		V Std.	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
C. M. S. Evangelical Elementary School, Pudukulam	1951	10	13	14	10	9	3	6	6	2	4
	1961	13	8	7	11	9	7	8	6	4	7
Panchayat Union Elementary School, Veeralaperunchelvi	1957	13	8	3	...	1	1	5	2	...	...
	1961	5	2	4	3	2	1	1	...	2	...
T. D. T. A. Elementary School, Manalvilai	1952	11	14	4	4	6	1	...	...	...	...
	1962	7	12	8	5	3	7	5	6	4	3
R. C. Elementary School, Ayankulam	1952	26	...	1	3	5	4	...	...	...	...
	1962	11	7	7	7	5	8	...	...	...	...

No school has recorded adequate progress from the date available whether it is a well-established school like the one run by C. M. S. Evangelical Church or the recently established school of the Panchayat Union. All the four schools have playgrounds. The school at Veeralaperunchelvi does not own a playground but they make use of the buildings available nearby for playing indigenous games like Kabadi, Kolattam and Skipping. The children play games and are also interested in gardening. They are taken on excursions to nearby places. A Parent's Association has been formed for Manalvilai School.

Educational facilities

72. Fortunately, Pudukulam is well placed for higher education in both High Schools and Colleges. There is a higher elementary school in the neighbouring village of Kongandanparai managed by T. D. T. A. Church. The medium of instruction is Tamil. English is taught in the fifth standard and Hindi is not taught in any school. The C. M. S. Evangelical Elementary School was started in 1928 with four standards. In 1940, V standard was added to it. Two teachers—one male and one female are employed. The Headmistress is a Secondary Grade trained-teacher. The building is tiled but looks dilapidated. Formerly the salaries of teachers were paid by the C. M. S. Evangelical Church, but of late grant is given by the Education Department. The Panchayat Union School at Veeralaperunchelvi was started in 1957. It has five standards. It is housed in a rented building. There is only one teacher for the school. The T. D. T. A. Elementary School, was started in 1952 with three standards; IV and V were added in 1957. The school building serves as a church-cum-school. It is tiled. It is under the management of the T. D. T. A. Church of the Alwaneri circle. Two teachers—one male and one female are employed. A Roman Catholic Feeder School was started in 1952 with three standards. Two teachers are employed, one male and the other female. The school is located adjacent to the Catholic Church in the Nadar quarters at Ayankulam. There are a number of margosa trees in the compound which cool the place. The school is managed by Roman Catholic Jesuit Mission from Palayamcottai.

Mid-day meal scheme

73. All the four schools give mid-day meal to the children. 130 school children are benefited by the scheme. This represents 61.6 percent of the total number of children studying in the school. Rice with Sambar or Rice Kanji is served in the noon. The Government of Madras have given a grant of 6 nP. per day per child, the condition being 4 nP. per head per day should be contributed locally towards the expenditure. The scheme was introduced in 1961 and the correspondents of the schools are in charge of the implementation of the scheme. The scheme has its advantage namely, it feeds poor children. It has a disadvantage in the sense that the attention of the teaching staff is diverted from teaching to the proper maintenance of accounts relating to mid-day meal scheme and to seeing that local contribution is raised. Sometimes the local contribution is raised with extreme difficulty. Apart from these, the school children get Rava, milk powder and vegetable ghee under the Care Programme of the U. S. A. A Board has been appointed in each

hamlet in which villagers are represented. Separate account books are maintained by each school with regard to the food stuffs received and distributed and these books are also open to audit at any time by the Education Department. There are also separate account books maintained to show collections and disbursements of money regarding mid-day meal scheme. Statistically, the introduction of the mid day meal scheme has not improved the strength of the schools in the village Except for one lady teacher at Veeralaperunchelvi all the seven teachers belong to the Nadar Community and they are also Christians. Among school-going children, majority are Nadars; as such no caste distinction is now observed in the school or in the serving of mid-day meal. The feeling of caste among the villagers is, however, pronounced. In a recent incident, a lady teacher belonging to Nadar community was ill-treated by the Maravars of that hamlet and humiliated. The woman had to be transferred to some other place.

Literacy level

74. The classification of village population by age and literacy is indicated in the Table No XVI below:

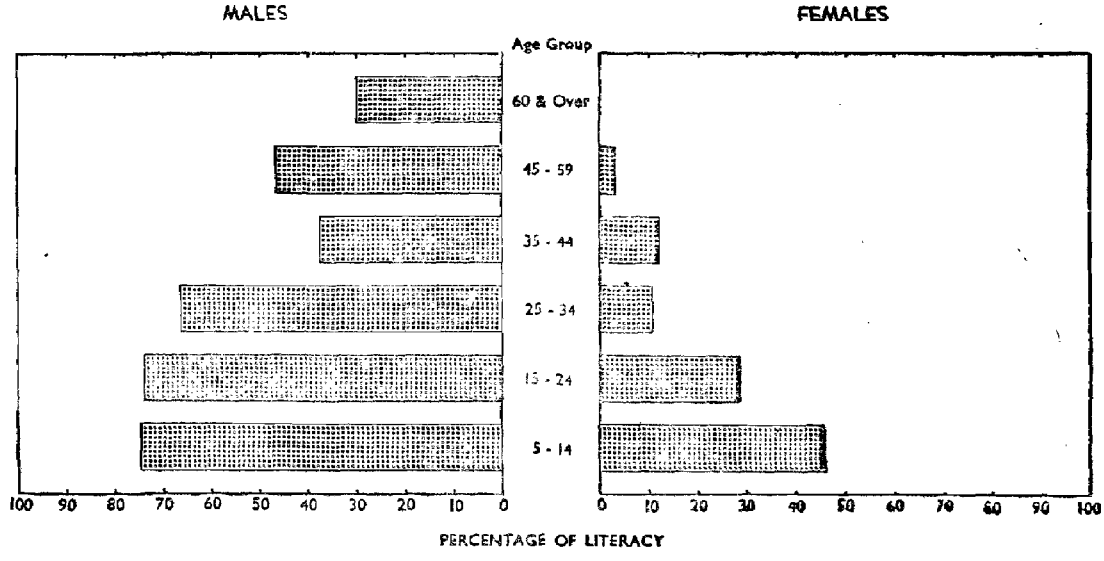
TABLE No XVI

Literacy and Education

Age Groups (Years)	Total Population			Illiterate		Literate (without educational standard)		Primary or Junior Basic		Matriculation or Higher Secondary		Intermediate or P. U. C.	
	P	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
All Ages	1,609	738	871	365	708	267	117	104	45	1	1	1	...
0— 4	224	103	121	103	121	..	..	...	...	...	...	...	...
5— 9	224	106	118	29	59	76	59	1	..		...	...	...
10—14	171	92	79	21	47	34	22	37	10	...	...	...	...
15—19	142	65	77	28	48	14	8	22	21	...	...	1	...
20—24	111	46	65	9	53	22	8	15	4	...	...	...	...
25—29	121	61	70	19	59	23	8	9	2	1	1	...	...
30—34	113	38	75	11	70	20	4	7	1	...		...	...
35—44	196	98	98	61	86	29	6	8	6	...	..	..	...
45—59	174	79	95	42	92	35	2	2	1	...	...	...	...
60 and over	133	60	73	42	73	15	..	3	...	...	...	...	...

According to the above table we find at least one third of the population, *i.e* 33.3 percent or 536 out of a total of 1,609 persons are literate, the remaining 1,073 persons being illiterate. Among illiterates, the females outnumber the males which is characteristic among the female population in rural areas, the difference being 343, whereas among literates 373 are males and 163 females. Of the female literates, 71.8 percent are classified under literates without educational standards and form a majority among literates; the males out-number the females in all the age groups with a total difference of 150 persons. In this category there are 110 males and 81 females in the age group 5—14 years which shows that the parents want their children to have a good education. And further, not only are their problems solved in a way as their children have access to free education since no fees are charged in elementary schools, but also the implementation of the mid-day meal scheme is of great advantage to school going children especially in rural areas. There are 104 males and 45 females who have studied upto primary or junior basic standard. The difference noticed between males and females in this category must be due to the fact that females in rural areas are permitted to study only upto the elementary school stage after which they are found to discontinue their studies due to customs in certain communities. Further there are only two persons, that is one male and one female who have passed their matriculation examination and they both fall in the age group 25-29 years. And as far as higher education is concerned there is only one male in the age group 15—19 years who has passed his Pre-University examination.

LITERACY LEVELS AT DIFFERENT AGE



Higher Education

75. Proximity of towns like Palayamcottai and Tirunelveli with facilities of educational institutions has not done appreciable good to the literacy standard of Pudukulam. Some of them do attend High Schools and Colleges in Reddiarpatti and neighbouring towns. They are Nadars, Paraiyars and Pallars. The number of such students attending High Schools may be put at 50 and colleges at 3.

General attitude towards Education

76. The general attitude of the people towards education cannot be said to be encouraging. The children are not dressed properly; nor are they bathed before they are sent to school. Many children appear half-naked and are covered with dirt. Attendance is not enforced in any school during festivals and marriages. The children are often diverted to other work by their parents. Nor is the education of females considered important by the villagers. They are permitted to study only upto V standard. Normally, when a girl attains puberty, she is ready to be married and as such has to attend to household duties. Nor can we say that the economic standards of the people are responsible for their indifference to education.

Working force

77 The village has a population of 1,609, of which 968 persons are workers. Among males 446 out of 738 or 60.4 percent are returned as workers. 522 women come under the working population out of a total of 871 females, the percentage being 59.9. The proportion of workers among females is equally high; the large number of female workers are engaged in cultivation and farm labour. The number of workers and non-workers in different age ranges could be seen from the following table:

TABLE No. XVII

Workers and Non-Workers by Sex and Age Groups

Age Groups (in years)	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
All ages	1,609	738	871	968	446	522	641	292	349
0— 4	224	103	121	...	...	...	224	103	121
5— 9	224	106	118	11	5	6	213	101	112
10—14	171	92	79	74	29	45	97	63	34
15—19	142	65	77	112	53	59	30	12	18
20—24	111	46	65	106	44	62	5	2	3
25—29	121	51	70	115	50	65	6	1	5
30—34	113	38	75	105	38	67	8	...	8
35—44	198	98	98	189	97	92	7	1	6
45—59	174	79	95	163	79	84	11	...	11
60 and over	133	60	73	93	51	42	40	9	31

Non-workers

78. Out of a total of 1,609 persons in the village, 641 persons, that is 292 males and 349 females or 39.8 percent are non-workers, a large number of non-workers being found as usual in the low age group 0—14 years, that is 267 males and 267 females. The nature of activity of non-workers is indicated in Table No. XVIII below :

TABLE No. XVIII

Nature of Activity of Non-Workers by Sex and Age Groups

Age Groups (in years)	Total Non-Workers			Nature of Activity of 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	
	P	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
All Ages	641	292	349	140	80	...	38	152	231
0— 4	224	103	121	...	...	...	...	103	121
5— 9	213	101	112	75	59	...	...	26	53
10—14	97	63	34	56	16	...	3	7	15
15—19	30	12	18	9	5	...	9	3	4
20—24	5	2	3	...	...	...	3	2	...
25—29	6	1	5	...	...	...	5	1	...
30—34	8	...	8	...	...	...	8	...	...
35—44	7	1	6	...	...	...	4	1	2
45—59	11	...	11	...	...	...	5	...	6
60 and over	40	9	31	...	...	...	1	9	30

P.—Persons M.—Males F.—Females

79. Among the different classifications of non-workers the dependants are outstanding with a total of 383 persons, 152 males and 231 females or 59.8 percent of the total number of non-workers in the village. Thus among dependants we find that the females outnumber the males in all the age groups with a total difference of 79. In the case of full time students the males outnumber the females—there are 140 male and 80 female students or 34.3 percent, the largest number of students being found in the age group 5—9 years where there are 75 males and 59 females, followed by 72 students in the age group 10—14 years, and 14 students between 15—19 years. 38 women are returned as housewives. Even in the ages below 15 there are 3 young girls attending to household duties. Besides there are 383 dependants comprising 152 males and 231 females. They include infants, children not attending school and disabled persons.

CHAPTER IV

VILLAGE ECONOMY

Occupational structure

80. Each caste is traditionally associated with the practice of a particular occupation and as is more often seen the occupational pattern of the village is determined by the caste to a large extent. As for instance the Maravar community is an important farming community. They are mainly engaged in agriculture, for a very few take to other occupations. The predominant occupation of a majority of villagers is cultivation, followed by agricultural labour, jaggery and palmyra industry, tending cattle, milk selling, quarrying and business. There are also village officials, blacksmiths, carpenters, dhobies, barbers, cobblers, religious workers, teachers, clerks, road coolies and servants. The total number of workers in all the communities in the village is 968 that is 446 males and 522 females. Even among workers we find that the females out number the males. The percentage of female workes works out to about 53.9 and male workers 46.1 percent. The distribution of male and female workers in different occupation is as follows :—

Occupation	Males	Females	Total	Percentage to total
Cultivation	350	429	779	80.5
Agricultural labourer	42	63	105	10.8
Household Industry	24	11	35	3.6
Household business	2	1	3	0.3
Other occupations	28	18	46	4.8
Total	**446**	**522**	**968**	**100.0**

The workers included in other occupations are shepherds, servants, religious workers, cobblers, barbers, dhobis, clerks, teachers, quarrying and road coolies. The classification of workers according to the nature of occupation will be seen from Table No. XIX.

81. The nature of occupation of the rural population, for instance in Pudukulam, is such that a majority of the households in the village are engaged in cultivation which is carried on by all the members of the households, the percentage of workers engaged in cultivation being 80 5 percent. The Manimuthar Reservoir Project has helped immensely in the irrigation of a large number of acres and hencethere is a significant change in the occupational pattern of the village, for many of the households have diverted their attention to cultivation from tapping and jaggery preparation which was originally the predominant occupation in the village.

TABLE No. XIX

Workers clasified by sex, age group and nature of occupation

Community	Naturo of Occupation	Number of workers in the age groups of																					
		All Ages		0—4		5—9		10—14		15—19		20—24		25—29		30—34		35—44		45—59		60 & Over	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)
NADAR	Household Cultivation	24	24	...	...	...	...	2	4	3	1	4	3	2	3	1	2	8	3	...	6	4	2
	Household Industry	6	1	...	...	...	...	...	...	...	...	1	...	...	...	...	1	4	...	1	...	...	...
	Other Occupations	3	11	...	...	...	...	1	...	...	3	...	...	...	3	2	...	...	2	...	3	...	...
MARAVAR	Household Cultivation	66	72	...	...	...	1	3	9	9	9	6	8	9	12	6	9	15	15	10	4	8	5
	Other Occupations	22	17	...	...	...	...	3	3	5	1	1	...	...	3	2	6	8	2	3	2	...	...
KONAR	Household Cultivation	30	34	...	...	1	1	3	2	6	3	2	1	2	9	3	5	7	5	5	6	1	2
	Household business	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
	Other Occupations	7	4	...	...	1	...	1	3	...	...	1	...	2	...	...	1	1	...	1	...	...	...
PARAYAR	Household Cultivation	37	65	...	...	...	...	1	...	3	5	6	16	4	3	2	6	6	15	9	11	6	9
	Other Occupations	4	7	...	...	...	...	...	1	...	1	...	...	...	1	...	1	...	2	3	1	1	...
VANNAN	Other Occupations	4	8	...	...	...	...	...	...	...	...	1	2	...	1	1	1	1	1	...	3	1	...
KAMMALAR	Household Industry	5	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	2	...	2	...	...	...
PALLAR	Household Cultivation	4	2	...	...	1	...	...	...	1	...	...	...	...	...	...	1	1	...	...	...	1	1

TABLE No. XIX—(*Contd.*)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)
PILLAI	Other Occupations	2	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	1	...	...	...
PAGADAI	Household Industry	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...
AMBATTAN	Other Occupations	1	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
C. M. S. NADAR	Household Cultivation	17	30	...	...	...	...	...	2	5	5	2	1	1	4	1	3	2	7	4	5	2	3
	Other Occupations	12	10	...	...	...	...	1	1	1	1	...	1	3	3	1	...	4	1	1	2	1	1
T. D. T. A. NADAR	Household Cultivation	27	29	...	...	...	...	1	3	2	4	3	1	2	2	2	4	5	7	5	5	7	3
	Household Industry	7	7	...	...	...	...	1	1	...	...	...	...	...	2	1	1	2	1	1	1	2	1
	Other Occupations	5	8	...	...	...	...	...	...	1	2	...	1	1	...	1	1	...	2	2	...	...	2
R. C. NADAR	Household Cultivation	53	77	...	...	...	1	4	10	8	10	5	11	5	4	4	11	12	15	11	8	4	7
	Household business	5	2	...	...	...	...	...	...	...	...	...	1	1	...	...	1	1	...	2	...	1	...
	Household Industry	1	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
	Other Occupations	7	12	...	...	...	...	...	2	1	2	1	1	2	...	...	1	1	1	...	4	2	1
R. C. PALLAR	Household Cultivation	71	75	...	...	2	3	7	3	5	10	7	13	10	12	11	9	12	10	12	12	5	3
	Household business	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...
	Other Occupatoins	2	3	...	...	...	...	...	...	1	2	...	...	...	...	...	...	...	1	1	...	...	...
MUSLIM	Household cultivation	21	21	...	...	...	...	...	1	...	...	4	2	4	3	1	3	4	2	5	9	3	1
	Other Occupations	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...
	Total	446	522	...	...	5	6	29	45	53	59	44	62	49	65	39	67	97	92	79	84	51	42

TABLE No. XX

Occupational party by communities, sex and age group

Community	Occupation	Number of workers engaged in the different occupations																					
		All Ages		0—4		5—9		10—14		15—19		20—24		25—29		30—34		35—44		45—59		60 & Over	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)
NADAR	Cultivation	24	24	...	...	...	...	2	4	3	1	4	3	2	3	1	2	8	3	...	6	4	2
	Agricultural Labourer	2	10	...	...	...	...	...	...	...	3	...	..	...	3	2	...	...	2	...	2	...	...
	Servant	1	1	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...
	Tapping	6	1	...	...	...	...	...	...	...	...	1	...	...	..	...	1	4	...	1	...	...	...
MARAVAR	Cultivation	60	61	...	...	...	1	3	7	9	8	6	8	9	9	3	8	14	13	9	3	7	4
	Lease Cultivation	6	11	...	...	...	...	...	2	...	1	...	...	...	3	3	1	1	2	1	1	1	1
	Agricultural Labourer	21	17	...	...	...	...	3	3	5	1	...	...	...	3	2	6	8	2	3	2	...	...
	Village Official	1	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
KONAR	Cultivation	29	32	...	...	1	1	3	2	6	3	2	1	2	7	2	5	7	5	5	6	1	2
	Lease Cultivation	1	2	...	...	...	...	...	...	...	...	...	...	...	2	1	...	...	...	...	...	...	...
	Agricultural Labourer	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...
	Shepherd	3	3	...	...	...	...	1	3	...	...	1	...	1	...	...	...	...	...	...	...	...	...
	Street Vendors	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
	Servant	3	...	...	...	1	...	...	...	...	...	...	...	1	...	...	...	...	...	1	...	...	...
PARAIYAR	Cultivation	30	51	...	...	...	...	1	...	2	2	6	12	3	3	2	5	3	11	7	9	6	9
	Lease Cultivation	7	14	...	...	...	...	...	...	1	3	...	4	1	...	...	1	3	4	2	2	...	...
	Agricultural Labourer	3	7	...	...	..	...	...	1	...	1	...	...	...	1	...	1	...	2	2	1	1	...
	Servant	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	1	...	...	...
VANNAN	Dhobi	4	8	...	...	...	...	...	...	...	...	1	2	...	1	1	1	1	1	...	3	1	...
KAMMALAR	Carpenter	4	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	2	...	1	...	...	...
	Blacksmith	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...

TABLE No. XX—(*Contd.*)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)
PALLAR	Lease Cultivation	4	2	...	...	1	...	...	...	1	...	...	...	...	...	...	1	1	...	...	...	1	1
PILLAI	Religious worker	2	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	1	...	...	...
PAGADAI	Cobbler	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...
AMBATTAN	Barber	1	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
C.M.S. NADAR	Cultivation	10	18	...	...	...	...	...	1	4	5	1	...	...	1	...	2	1	5	2	2	2	2
	Lease Cultivation	7	12	...	...	...	...	...	1	1	...	1	1	1	3	1	1	1	2	2	3	...	1
	Agricultural Labourer	8	9	...	...	...	...	...	1	1	1	...	1	1	2	1	...	3	1	1	2	1	1
	Shepherd	1	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...		...	...
	Teacher	1	1	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	...
	Clerk	2	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...
T.D.T.A.NADAR	Cultivation	27	28	...	...	...	...	1	3	2	4	3	1	2	2	2	4	5	6	5	5	7	3
	Lease Cultivation	...	1	...	...	...	...	...	...		...	...	...	...	...	...	...	...	1	...	...	...	...
	Agricultural Labourer	2	6	...	...	...	...	...	...	...	2	...	1	1	...	...	...	...	1	1	...	...	2
	Shepherd	1	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
	Teacher	2	2	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	1	1	...	...	...
	Tapping	7	7	...	...	...	...	1	1	...	...	...	...	...	2	1	1	2	1	1	1	2	1
R.C. NADAR	Cultivation	49	75	...	...	...	1	4	10	8	10	4	11	5	4	2	10	12	15	11	8	3	6
	Lease Cultivation	4	2	...	...	...	...	...	...	...	...	1	...	1	...	1	1	...	...	...	...	1	1
	Agricultural Labourer	3	9	...	...	...	...	...	2	...	1	...	...	...	...	...	1	1	1	...	3	2	1
	Teacher	2	1	...	...	...	...	...		...	...	...	1	2	...		...	...	...	...	...	...	
	Business	1	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
	Quarrying	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...
	Road Cooly	2	...	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	Tapping	5	2	...	...	...	...	...	...	...	...	...	1	1	...	...	1	1	...	2	...	1	...
	Shepherd	...	1	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
R.C. PALLAR	Cultivation	52	50	...	...	...	3	6	1	5	5	6	9	8	8	7	7	8	6	9	9	3	2
	Lease Cultivation	19	25	...	...	2	...	1	2	...	5	1	4	2	4	4	2	4	4	3	3	2	1
	Agricultural Labourer	1	3	...	...	...	...	...	...	...	2	...	...	...	...	...	...	...	1	1	...	...	...
	Business	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...
	Servant	1	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
MUSLIM	Cultivation	19	19	...	...	...	...	...	1	...	...	4	1	4	2	...	3	3	2	5	9	3	1
	Lease Cultivation	2	2	...	...	...	...	...	...	...	...	...	1	...	1	1	...	1	...	...	...	...	...
	Agricultural Labourer	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...

82. The details of occupation and the number of workers in various communities are shown in Table No. XX. Among the Maravars—a major community in the village, there are 177 workers, 88 males and 89 females. Out of these, 60 males and 61 females are owner cultivators, 6 males and 11 females are engaged in lease cultivation, 21 males and 17 females are agricultural labourers. It is found that only one male is employed as a village official. Among owner cultivators we find 50 percent fall in age group 15-34 years, 25 percent in 35-59 years and the rest in age group 0-14 and 60 years and above. Similarly among other classes of workers, we find a concentration of workers in the age group 15-34 and 35-59. There are 12 workers out of a total of 18 persons in the Vannan community—4 males and 8 females. They carry on the same occupation as determined by their caste. Kammalars or the Asari community comprises of 4 households, with a total of 12 females. The Kammalars generally take up three main occupations, blacksmithy, goldsmithy and carpentry. Among blacksmiths, there is one male worker in the age group 15–19 years, whereas among carpenters there are 4 maleworkers, one in age group 15–19 years, 2 in 35–44 years and one in 45–59 years. So there is a total of 5 workers in the Kammalar community and as usual all are males. Here we find there is no variation from the original occupational pattern. The Ambattan community with one male and one female living in one household, forms a minority in the village. There is only one male worker engaged in his traditional occupation. Thus we find that among Maravars, Vannans, Kammalars and Ambattans there is no deviation from the original occupational pattern as determined by the caste. There is a significant change in the occupational pattern in the Konar (Yadhava) community. Out of a total of 37 males and 39 female workers in this community, 83.5 percent or 29 males and 32 females are engaged in the most predominant occupation in the village namely cultivation. As regards the traditional occupation, there are six persons who are engaged as shepherds which is the characterestic occupation of the Konar community. Besides there are three lease cultivators, two agricultural labourers, and one female member engaged in business—a milk vendor.

Impact of Manimuthar on cultivation

83. Thus the labour force is found mainly in the cultivation group and the Konar community who originally had the tending of cattle as their traditional occupation have particularly in this village changed their occupation to cultivation. This is well represented by the fact that the Manimuthar Reservoir project offers employment to a large number of persons in the village by irrigating large acres of land. For, two years ago the Manimuthar river water was not available for Pudukulam tanks and hence the cultivators had to turn to other sources such as rain water and wells which used to be principal sources of water supply. So cultivation depended entirely on the monsoon and when it failed cultivation proved a failure because of the poor yield; the workers in the village were thus forced to divert their attention to other occupations, such as tapping of neera and preparation of jaggery products. But after the execution of the Manimuthar Project, cultivation progressed a great deal in the village for water resources were made available for cultivation. Thus we find a majority of workers in the cultivation group.

Tapping

84. As for the Hindu Nadars there are 69 workers in all, 33 males and 36 females. 69.5 per cent or 24 males and 24 females are engaged in cultivation and 12 persons are working as agricultural labourers. The Hindu Nadar is one of those communities which still maintain tapping and jaggery preparation as primary occupation; this was formerly the predominant occupation of this community in Pudukulam. There are seven persons engaged in this occupation. Besides there is one male and one female employed as servants in this community.

Harijans

85. In the Paraiyar community there are 41 males and 72 female workers which are classified under the four main occupations. In Cultivation there are 30 males and 51 females. In lease cultivation, there are seven males and 14 females and three males and seven females are engaged as agricultural labourers and one male as a servant. Thus we see that in the Paraiyar community cultivation is the most predominant occupation in the village. Among Pallars there are only six workers, four males and two females engaged in lease cultivation. There are two male religious workers in the Pillai community. A striking feature in the Pagadai community is that there is one female cobbler as well as one male cobbler. They both belong to the same household, the wife in this case assists her husband in his work.

Christians

86. Cultivation plays an important role even in the Christian community, as it forms the

primary occupation of a majority of workers. 138 males and 171 females are owner cultivators and 30 males and 40 females are lease cultivators, distributed in different age groups. Agricultural labour forms another source of income for some of the workers in the Christian community – 14 males and 27 females. The female workers in some occupations are found to be more than the males. Tapping and jaggery preparation still form the principal occupation for 21 workers in the Christian Nadar Community. Tapping and jaggery preparation which were formerly the main occupations of the inhabitants of the village have now been changed to cultivation, after the Manimuthar waters were made available for Pudukulam tanks. As regards the other occupations in the Christian community, there are three persons engaged as shepherds, that is two males and one female. There are two male road coolies and one female engaged in quarrying. There are two males engaged in business. Finally we find that the Christian community is not as educationally backward as the other communities, namely the Maravars and the rest, for there are nine persons employed as Teachers—five males, four females and two males employed as clerks.

Muslims

87. Out of 58 persons in the Muslim community, 44 are workers which works out to about 76 percent. There are 19 males and 19 females who are engaged as owner cultivators. In lease cultivation there are two males and two females, whereas there is only one male and one female in this community who are engaged as agricultural labourers. In the Muslim community we find that all the workers are either cultivators or agricultural labourers and none of them is engaged in other occupations.

Occupational classification of households

88. Going further into the occupational pattern of the village, taking both principal and subsidiary occupations as the basis, we find there are occupational combinations in a number of households as detailed in Table No. XXI.

TABLE No. XXI

Occupational Classification of Households

COMMUNITY	Total number of Households	Number of Households Engaged in									Details of Industries	Details of Business
		Cultivation only	Traditional Industry only	Business only	Cultivation, Business and Traditional Industry	Cultivation and Traditional Industry	Cultivation and Non-Traditional Industry	Cultivation and Business	Business and Non-Traditional Industry	Other occupations		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Nadar	27	11	5	...	...	3	...	...	...	8	Tapping and Preparation of Jaggery—8	...
Maravar	56	39	...	...	...	...	...	2	...	15	...	Shopkeeping—2
Konar	23	12	...	1	...	...	...	9	...	1	...	Selling Milk—10
Paraiyar	39	33	...	...	...	...	...	...	...	6	...	...
Vannan	5	...	...	...	...	...	...	...	...	5	...	...
Kammalar	4	...	4	...	...	...	...	...	...	...	Carpentry—3 Blacksmithy—1	...
Pallar	3	2	...	...	...	...	...	...	...	1	...	...
Pillai	1	...	...	...	...	...	...	...	...	1	...	...
Pagadai	1	...	1	...	...	...	...	...	...	...	Cobbler—1	...
Ambattan	1	...	...	...	...	...	...	...	...	1	...	...
C. M. S. Nadar	28	18	...	...	...	...	...	1	...	9	...	Shopkeeping—1
T. D. T. A. Nadar	31	9	4	...	1	10	...	...	...	7	Tapping and Preparation of Jaggery—15	Jaggery Selling—1
R. C. Nadar	55	30	1	...	2	11	...	...	...	11	Tapping and Preparation of Jaggery—14	Selling and Preparation of Jaggery—1 Shopkeeping—1
R. C. Pallar	43	40	...	...	...	...	...	2	...	1	...	Shopkeeping—1 Selling hides—1
Muslim	14	10	...	...	...	...	3	...	...	1	Mat Weaving—3	...

Out of a total of 331 households in the village, 204 households are engaged in cultivation only. This works out to 61.6 percent to the total. The percentage rises still higher to 75 percent if we take into consideration those households who are engaged in cultivation and in addition household industry or household business. Among all those communities engaged in cultivation only, the Maravars are leading with 39 households, followed by the Konar community with 12 households. Out of the remaining households, 15 households are engaged in traditional industry only. Here the Nadar community dominates with 10 households engaged in tapping of neera and jaggery preparation—five households belong to the Hindu Nadar community and four households to the T. D. T. A. Nadar community and one household belong to R. C. Nadar community. Next is the Kammalar community where three households are engaged in carpentry and one household in blacksmithy; both these industries are traditional. In the Pagadai community, there is one household in which the head is engaged as a cobbler. Thus we find that only in the Nadar community tapping of neera and preparation of jaggery is carried on as a primary occupation. As regards the types of business run in the village there is only one household engaged in business only. It belongs to the Konar community and the head of the household is a milk vendor. Regarding the occupational combinations, there are three households engaged in cultivation, business and traditional industry. Besides cultivation these households are engaged not only in tapping of Neera and preparation of jaggery but also in selling of jaggery and other palmyra products produced by them. There are 27 households engaged in both cultivation and industry in the village. Of these 24 households are engaged in cultivation and traditional industy tapping and jaggery preparation). They all belong to the Nadar community whereas there are three households engaged in cultivation and non-traditional industry. These three households belong to the minority community namely Muslims, who have all taken up mat-weaving as their subsidiary occupation. Another occupational combination is cultivation and business Nine households are engaged in milk business in the Konar community. There are three households in the village who have taken up shop-keeping as their subsidiary occupation out of which two households belong to the Maravar community and one household to the C.M.S. Nadar community. Besides there are two households engaged in business among the R. C. Pallars, that is one household has taken up shop-keeping and the other is engaged in selling of hides and skins. Thus we have 14 households engaged in this occupational combination namely cultivation and business.

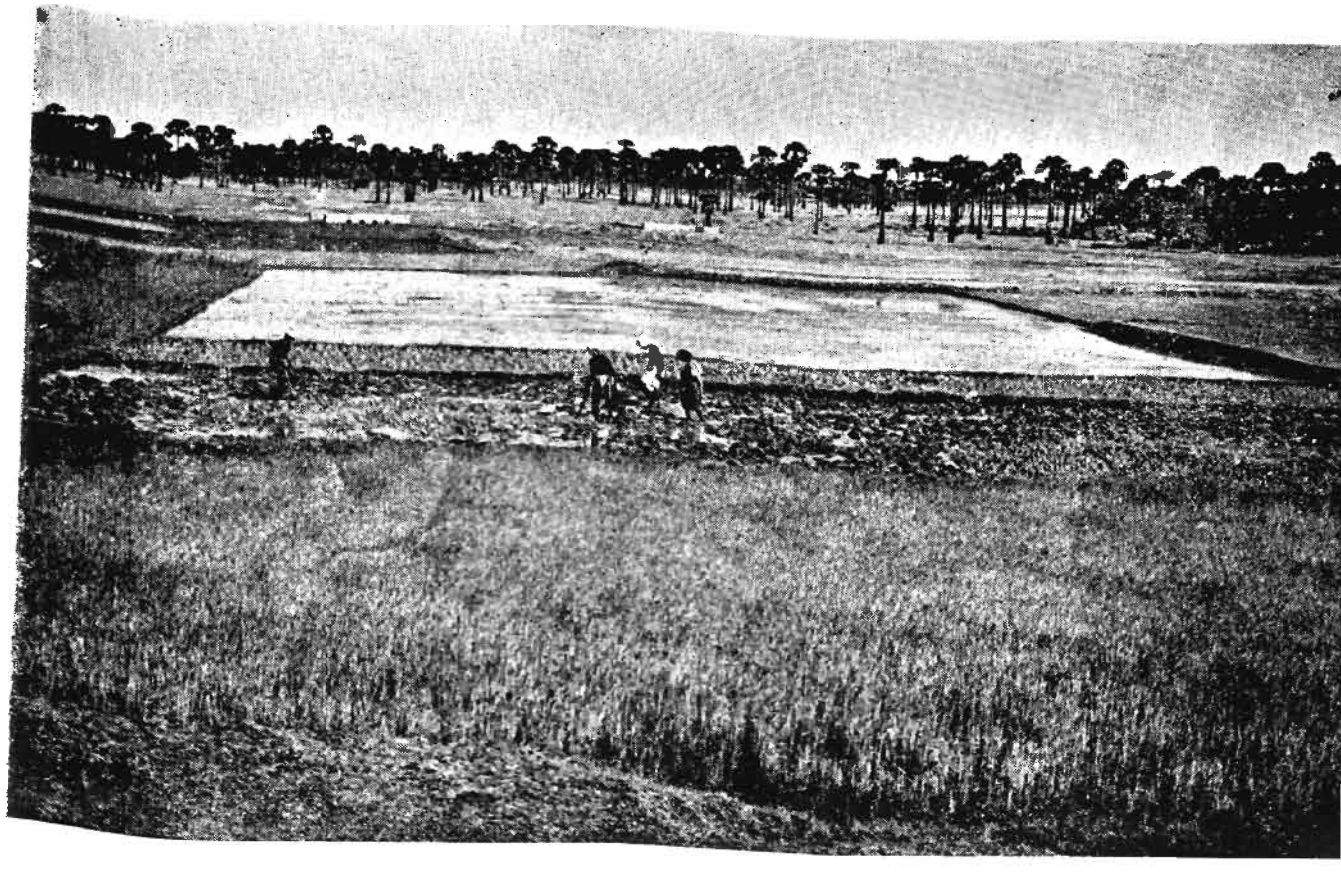
Land

89. Agriculture is the most predominant occupation. The number of households that depend upon cultivation either as primary or subsidiary occupation, is 75 percent or 248 out of a total of 331 households in the village. Taking the distribution of land according to the different communities, the total extent of land both owned and held on lease is divided among the five Hindu communities—Hindu Nadars, Maravars, Paraiyars, Konars and Pallars. Besides we have also Christians and Muslims.

Community	No land	5 cents and below	5 to 10 cents	10 to 20 cents	20—50 cents	50 cents to 1 acre	1 acre to 2.4 acres	2.5 to 4.9 acres	5 to 10 acres	10 and above
Hindus	43	...	1	1	22	9	32	31	14	7
Muslims	1	...	...	...	2	3	1	4	1	2
Christians	26	...	1	1	23	21	33	41	11	...
Total	70	...	2	2	47	33	66	76	26	9



A group of agricultural labourers



Tilling a piece of land



A family engaged in harvesting paddy



Measuring of paddy on the threshing floor

The above statement clearly indicates the land holdings either as owned, leased or held from private persons distributed among the three major communities namely, Hindus, Christians and Muslims. Out of a total of 331 households in Pudukulam 51 percent or 169 households own land, 6 percent or 21 households have land held from private persons or Institutions, whereas only 21 percent or 71 households possess both owned and leased land. The details of possession of land by people of various castes are furnished in Table No. XXII.

POSSESSION OF LAND

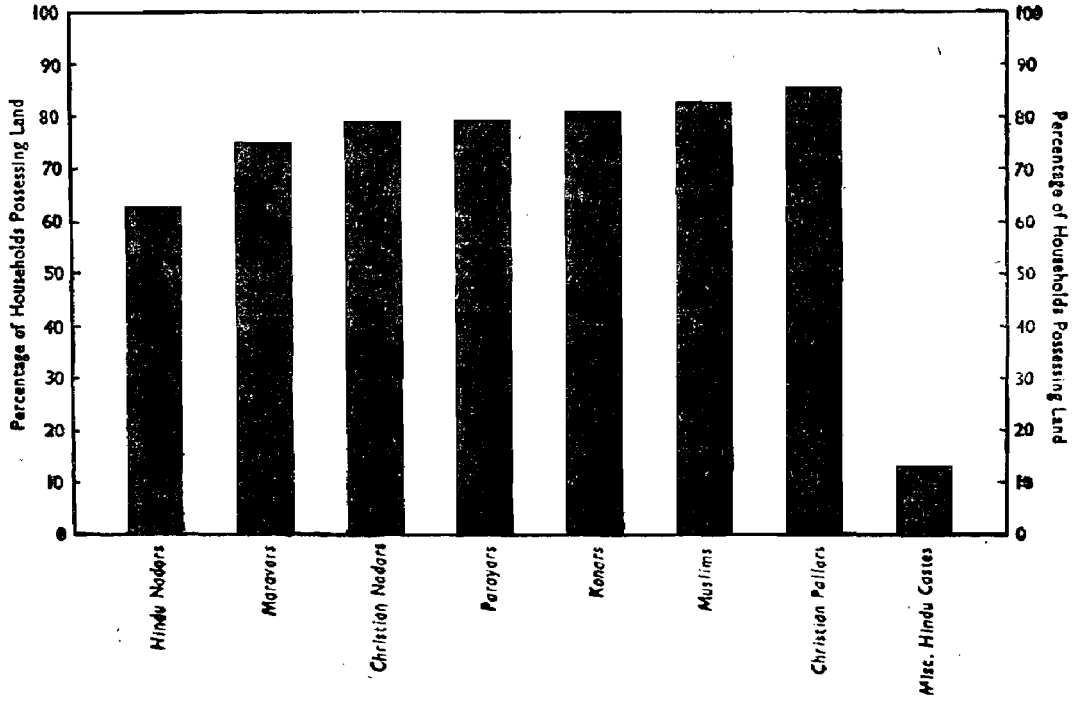


TABLE No. XXII

Possession of Land

COMMUNITY	Name of interest on Land	Number of Households and Extent of Land									
		No Land	5 cents and below	5 to 10 cents	10 to 20 cents	20 to 50 cents	50 cents to 1 acre	1 to 2·4 acres	2·5 to 4·9 acres	5 to 10 acres	10 acres and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
NADAR	Land owned	...	...	1	1	2	1	4	6	...	2
	No Land	10	...	...	...	...	...	...	...	...	...
MARAVAR	Land owned	...	...	...	...	4	3	7	10	9	...
	Land held from private persons or Institutions	...	...	...	...	3	...	...	...	...	...
	Land held from Government and taken on lease	...	...	...	...	...	1	4	1	...	...
	No Land	14	...	...	...	...	...	...	...	...	...
KONAR	Land owned	...	...	...	...	2	...	5	3	1	3
	Land held from private persons or Institutions	...	...	...	...	1	1	...	...	...	...
	Land owned and taken on lease	...	...	...	...	...	...	3	1	...	1
	No Land	2	...	...	...	...	...	...	...	...	...
PARAIYAR	Land owned	...	...	...	...	6	...	6	1	1	...
	Land held from private persons or Institutions	...	...	...	...	1	2	1	...	...	...
	Land owned and taken on lease	...	...	...	...	1	1	2	9	3	1
	No Land	4	...	...	...	...	...	...	...	...	...
VANNAN	No Land	5	...	...	...	...	...	...	...	...	...
KAMMALAR	No Land	4	...	...	...	...	...	...	...	...	...
PALLAR	Land held from private persons or Institutions	...	...	...	...	2	...	...	...	...	...
	No Land	1	...	...	...	...	...	...	...	...	...
PILLAI	No Land	1	...	...	...	...	...	...	...	...	...
PAGADAI	No Land	1	...	...	...	...	...	...	...	...	...
AMBATTAN	No Land	1	...	...	...	...	...	...	...	...	...
C.M.S. NADAR	Land owned	...	...	...	...	4	2	2	7	...	...
	Land held from Private persons or Institutions	...	...	...	...	2	2	1	...	...	...
	Land owned and taken on lease	...	...	...	...	...	...	2	1	...	...
	No Land	5	...	...	...	...	...	...	...	...	...
T.D.T.A. NADAR	Land owned	...	...	1	1	3	4	2	6	2	...
	Land owned and taken on lease	...	...	...	...	...	...	1	1	...	...
	No Land	10	...	...	...	...	...	...	...	...	...
R. C. NADAR	Land owned	...	...	...	...	8	9	14	4	1	...
	Land held from private persons or Institutions	...	...	...	...	1	1	...	...	...	...
	Land owned and taken on lease	...	...	...	...	...	1	2	5	...	...
	No Land	9	...	...	...	...	...	...	...	...	...
R. C. PALLAR	Land owned	...	...	...	...	3	...	1	2	5	...
	Land held from private persons or Institutions	...	...	...	...	2	...	...	...	...	...
	Land owned and taken on lease	...	...	...	...	...	2	8	15	3	...
	No Land	2	...	...	...	...	...	...	...	...	...
MUSLIMS	Land owned	...	...	...	...	1	1	1	4	1	2
	Land held from private persons or Institutions	...	...	...	...	...	1	...	...	...	...
	Land owned and taken on lease	...	...	...	...	1	1	...	...	...	...
	No Land	1	...	...	...	...	...	...	...	...	...



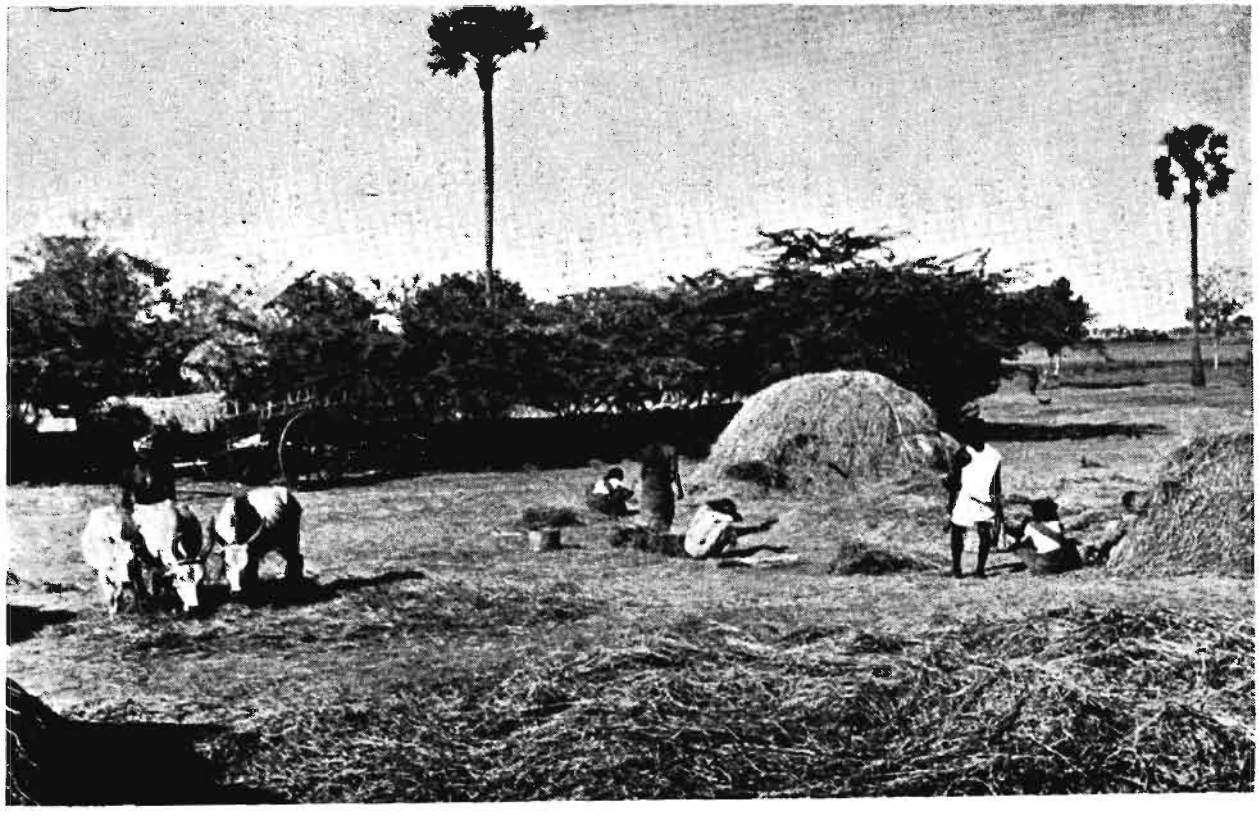
Paddy seedlings being plucked and bundled for transplantation



Compost manure being transported to the fields from the pits



Paddy harvest



Work in progress on the threshing floor

Paddy cultivation

90. Cultivation has been made possible in Pudukulam due to the availability of Manimuthar water for irrigation. Normally, there are two crops every year. For the first crop, ploughing starts in October with tank water. Cattle dung is put liberally on the field and after sometime sowing starts. Cattle-dung along with green manures, oil cakes etc., is used for manuring fields. Weeding is the next operation. After weeding, chemical manures like nitrate, sulphate, phosphate and urea are applied to the fields. Afterwards, the crop is harvested. For the second crop, ploughing starts in March and the crop is harvested after nearly five months. For the first crop, the period is four to five months. The cattle are allowed to graze on the fallow land.

Irrigational facilities

91. The description of the nature of lands in Pudukulam is given below :—

	Occupied			Un-occupied			Porembeke
	Wet	Dry	Total	Wet	Dry	Total	
Revenue Accounts (in acres)	383	2,058	2,441	...	30	30	894
Re-settlement (in acres)	385	2,058	2,443	...	25	25	917

Green manures like Avaram, Vathamadaki, Vembu, and Poovarasu leaves are used as fertilizers. Irrigation is done either by tanks or by wells in the village. Well irrigation for the first crop is for 81.15 acres and for the second crop is 41.62 acres. Data regarding the tank irrigation of the village, which is the principal source, are given below :—

I Crop	...	582.84 acres
II Crop	...	393.33 ,,
III Crop	...	171.96 ,,

Tankwise data are as follows :—

1.	Pudukulam	...	95.07 acres
2.	Theravalli	...	94.44 ,,
3.	Veeralaperunchelvi	...	45.67 ,,
4.	Mallakulam	...	72.62 ,,
5.	Ayankulam	...	54.56 ,,
6.	Ariyanayagapuram	...	28.23 ,,
	Total	...	390.59 ,,

The above tanks are rainfed and hence classified as third class service. These tanks are now included in the Manimuthar irrigation system. Besides, there is the Ayyangulam tank—a private tank which irrigates 41.63 acres and this is not included in the Manimuthar system. Thus we observe that only the Manimuthar water feeds the fields in Pudukulam for the most part. The total poromboke lands amount to 774.65 acres in the village and only 3.94 acres are cultivated out of it.

Crop pattern

92. Area under cultivation of different crops is given below :—

1.	Paddy	...	1,195.09 acres
2.	Horse Gram	...	180.30 ,,
3.	Pulses	...	15.70 ,,
4.	Dhall	...	15.63 ,,
5.	Chillies	...	67.19 ,,
6.	Cotton	...	106.00 ,,
7.	Maize	...	6.20 ,,
8.	Plantain	...	8.39 ,,
	Total	...	1,594.50 ,,

Thus we find that Paddy is the chief crop followed by horsegram, cotton, chillies and so on. But crops like cotton, pulses and plantain are not grown regularly. If these people are capable of meeting all the cultivation expenses only then do they resort to these crops. Vegetable

gardens as such are not to be found in the village, sometimes vegetables may be secured from the backyard of a house, where people might cultivate a small vegetable garden.

Absentee landlordism

93. Absentee landlordism is not a common feature in Pudukulam, although it exists. The typical example is that of a big land owner from Mellapalayam who has given most of his land on lease. He has a big bungalow in Pudukulam where he generally stays for a few days during the harvesting season, in order to collect the rent. No inam lands are to be found in the village.

Crop diseases

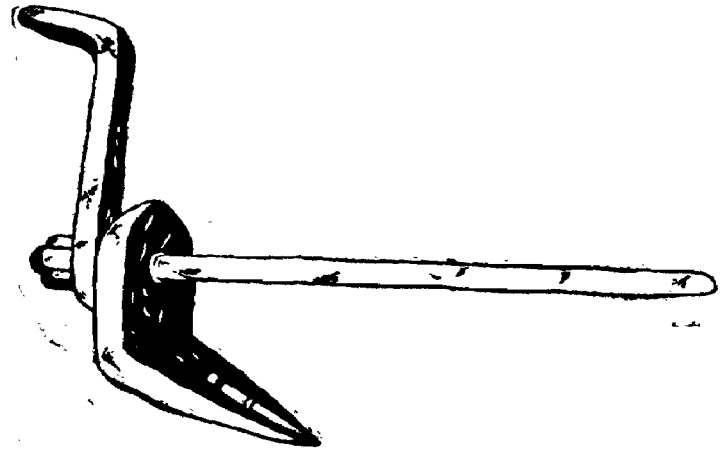
94. A number of crop diseases occur in Pudukulam, the common ones being Senthandu, Kuruthupoochi, Verpoochi, Suruttai, Kondaikarichan. Mainly rats cause much damage to the crops. When Senthandu appears, the stem of paddy becomes red before the formation of the grain and the crop dies. In the case of Kuruthupoochi, and Verpoochi, insects eat away the tender shoots and roots of the paddy crop respectively. Suruttai another crop disease occurs when the sheaves of paddy are nestled by insets thus they are gradually destroyed. But when Kondaikarichan attacks paddy, the whole crop is destroyed from top to bottom by insects. Apart from the other crop diseases, rats are also a deadly menace not only to paddy but to other grains as well.

Family labour

95. Most of the agricultural processes are carried on with family labour. For it is not sufficient for the ryots to resort to permanent pannayals and temporary labourers, as they believe that only family labour could contribute to efficiency and economy. Only a handful have the regular pannayals; all the rest are hired labourers, who come to Pudukulam from adjacent villages and then return to their respective places after the cultivation season is over.

Agricultural implements

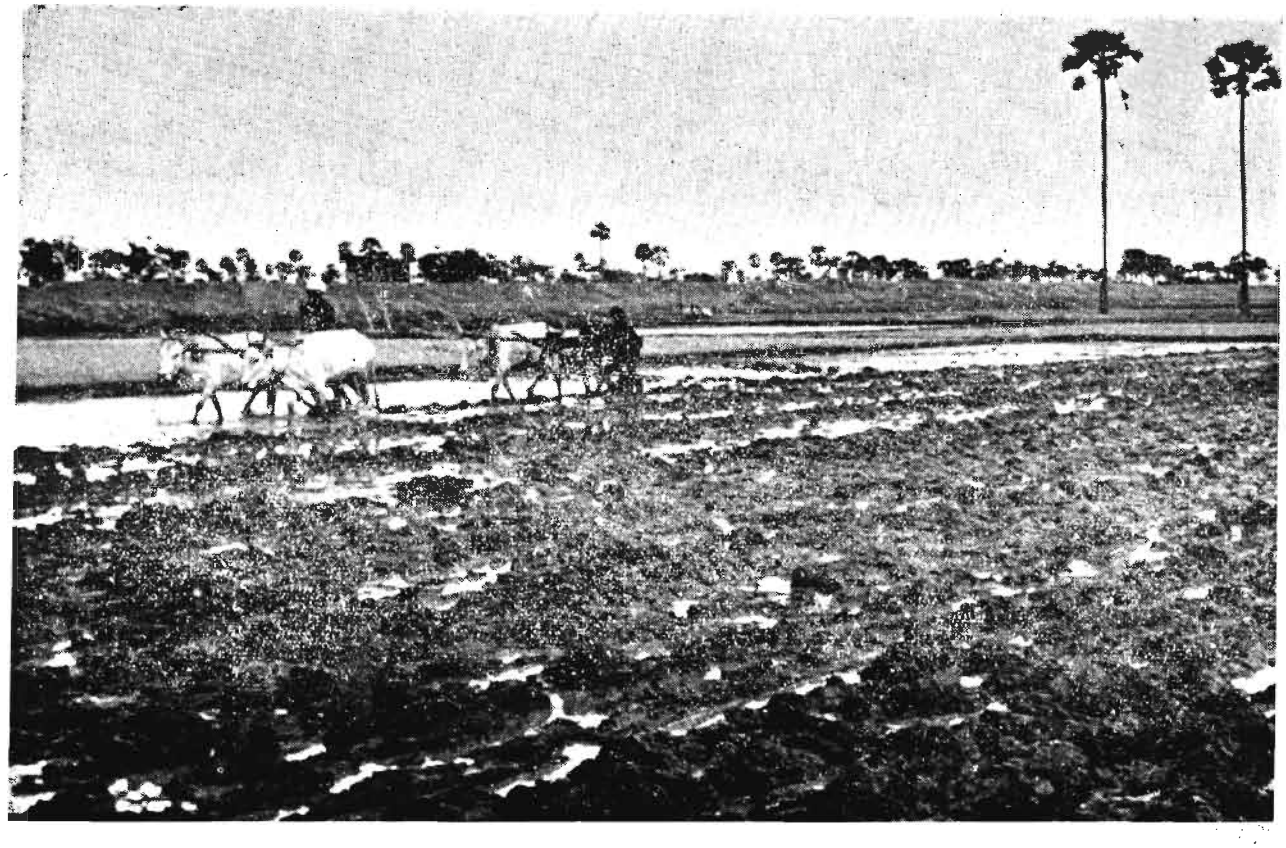
96. Cultivation in Pudukulam village is still carried on with age-old implements like the wooden plough, scythes, mammoties and crowbar. Threshing floors are usually chosen near the fields.



Agricultural Implement—The Plough



Sluices of Mallakulam irrigation tank

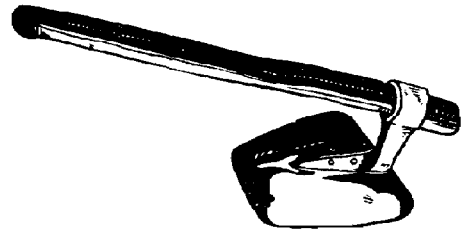


Ploughing with wooden ploughs and decrepit oxen



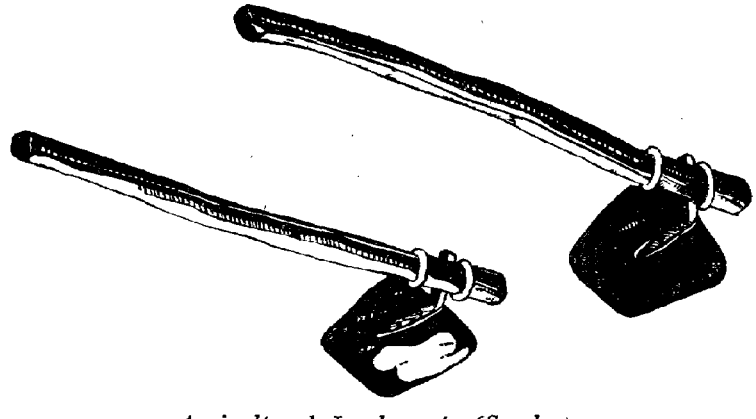
Millets are grown as garden crops irrigated by well water

After the crop is harvested, the sheaves are taken in bunches in both the hands and beaten on the ground when the paddy is separated from the stalk. Then the stalks on the threshing floor are



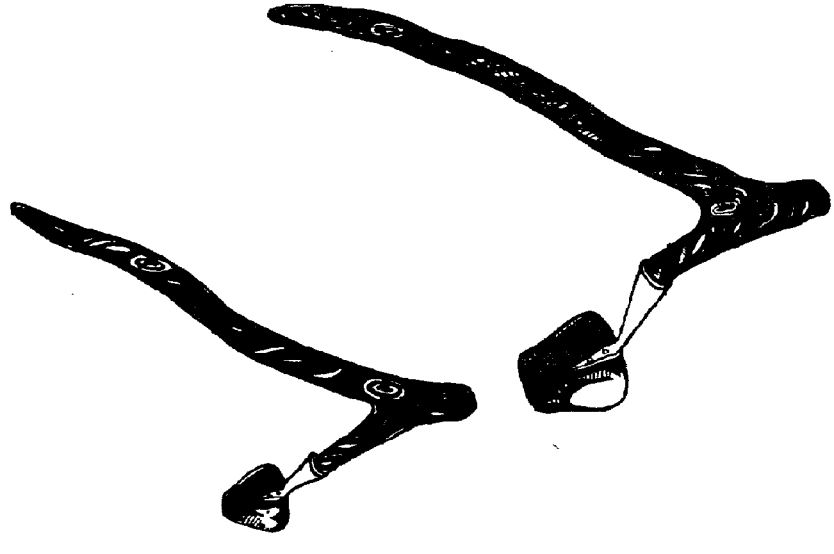
Agricultural Implement (Spade)

trodden by three bulls tied together which go round and round. This process is commonly called "Puniyalathithal" or "Porathithal". The straw is stored and the grains are measured by Marakkals,



Agricultural Implements (Spades)

stored in gunny bags and then taken to granaries in their respective houses to be stored. Another common feature in the agricultural pattern of the village is the sub-division and fragmentation; of



Weeders (Small Spades)

land. Not only the plots of land are infinitesimally divided but they intermingle with the plots of one another and this serious evil retards any worthwhile improvement on land.



Granary (Mud)

Cost of Cultivation

97. The cost of cultivating two important crops of Pudukulam will give us an idea of the cost of cultivation in the village.

Paddy (per acre)

		Rs.
1.	Ploughing (8 ploughs for 4 days) ...	25
2.	Manuring:	
	(*a*) Oil cakes (2 bags) ...	60
	(*b*) Chemicals 12 measures) ...	15
	(*c*) Cooly ...	2
3.	Cost of crops (seeds) (6 marakkals)	15
4.	Transplantation (12 persons for 1 day) ...	12
5.	Weeding (20 persons) ...	15
6.	Pesticide ...	5
7.	Harvesting (12 marakkals) ...	25
8.	Threshing ...	4
	Total ...	178

Chillies (per acre)

		Rs.
1.	Ploughing ...	25
2.	Manuring (oil cakes) ...	62
3.	Saplings ...	30
4.	Labour ...	12
5.	Pesticide ...	5
6.	Chemical salts ...	15
7.	Weeding ...	50
8.	Plucking ...	70
9.	Watering ...	400
	Total ...	669

Thus we find that the cost of cultivation for chillies is thrice as much as for paddy. Inspite of this extra expenditure, greater profits could be reaped by selling chillies than paddy because the former is a commercial crop which the villagers sell in bulk. The normal yield on an acre will be about 9 'kottais' or 1,008 Madras measures of paddy and four 'Pothis' or 8,000 Palams of chillies. With regard to the control of pests on these two crops, no effective help is given to the villagers either by the Agricultural department or the Panchayat Union. Only when this is done the lot of the villagers will improve.

Land Improvement

98. An important aspect in the village is the irrigation system—the Manimuthar Project which has altered the rural life in Pudukulam. Table No. XXIII relates to Land Reclamation and Development measures. As many as 115 out of

TABLE No. XXIII

Land Reclamation and Development

COMMUNITY	Number of households owning land	Number of families benefited by development measures (Manimuthar Reservoir Project)
(1)	(2)	(3)
Nadar	17	8
Maravar	42	9
Konar	21	13
Parayar	35	18
Vannan	...	...
Kammalar	...	...
Pallar	2	...
Pillai	...	...
Pagadai	...	...
Ambattan	...	...
C. M. S. Nadar	23	...
T. D. T. A. Nadar	21	17
R. C. Nadar	46	15
R. C. Pallar	41	26
Muslim	13	11
Total	261	115

261 households have been benefited by the introduction of the Reservoir Project. Lands that were once considered as dry lands have now been put to cultivation due to the Manimuthar water which has been made available for the fields. Among the 261 households in the village that own land 117 households or 45 percent belong to the Hindus, 131 to the Christians and 13 to the Muslims. Out of 117 households that own land among the Hindus, 39 percent or 46 households have been benefited by the land development and reclamation measures. Among Christians 44 percent or 58 households out of a total of 131 households have been benefited to a large extent. Among Muslim landholders, 11 out of 13 households received benefits from this project, the percentage being 84.6. The results of our inquiry into the benefits accrued to the cultivators from the development measures are

embodied in Table No. XXIV below. Out of 331 households in the village, 74 per cent or 244 households have secured better irrigational facilities. During the last 5 years the method of cultivation has shown rapid progress, 239 households have secured better types of manure, 58 households have secured the use of pesticides, 48 households more land for cultivation and 10 households better types of cattle.

TABLE No. XXIV

Development Activities

Total number of Households	Number of Households who have secured						
	Better irrigational facilities	Better types of cattle	Better seeds	Better implements	Better manure	More land for cultivation	Use of pesticides
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
331	244	10	...	...	239	48	58

Reciprocal aid

99. Reciprocal aid in agricultural practices is seen in the households practising agriculture. 248 households practise agriculture in the village out of which 79 percent or 197 households borrow agricultural implements from others at the time of cultivation. As cultivation requires the co-operation of both the cultivators and agricultural labourers, a large number of households receive assistance from their neighbours at the time of cultivation as may be seen from Table No. XXV.

TABLE No. XXV

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 neighbours 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
Nadar	14	9	8	1
Maravar	42	39	38	4
Konar	21	21	21	...
Paraiyar	33	32	32	2
Vannan	...	...	...	...
Kammalar	...	...	...	...
Pallar	2	...	...	...
Pillai	...	...	...	...
Pagadai	...	...	...	...
Ambattan	...	...	...	...
C.M.S. Nadar	19	16	16	4
T.D.T.A. Nadar	20	17	17	...
R.C. Nadar	43	23	18	...
R.C. Pallar	41	27	27	...
Muslim	13	13	13	...
Total	248	197	190	11

Seventyseven percent or 190 households take help from their neighbours especially at the time of sowing and harvesting. 112 households practise agriculture among the Hindus, out of which 99 get the assistance of their neighbours. The Christian community is leading with a majority of 123 households practising agriculture; 63 percent or 78 households take help from their neighbours at the time of sowing and harvesting. Among the Muslim community, all the 13 households that practise agriculture take the assistance of neighbours at the time of cultivation. Apart from these, there are 11 households in the village that assist neighbours and receive help at the time of cultivation in terms of manual labour. Thus reciprocal aid is essential as far as agricultural practices are concerned.

Marketing

100. The surplus of agricultural produce is marketed through middlemen in Pudukulam. Traders come from neighbouring villages like Melapalayam and Palaymcottai to procure paddy from the ryots. Paddy is also sent to Nagercoil in lorries by the traders. The villagers are of the view that very little malpractice is resorted to by the traders and middlemen—probably because they are ignorant of it. Besides, the price offered by the middlemen is also said to be reasonable. The current value of paddy (March 1962) is Rs. 45 per bag of 56 Madras Measures. Usually, the commission does not exceed a rupee per bag.

Quantum of produce

101. Paddy is found to be the chief crop in the village. There is a large variety of agricultural products due to the irrigational facilities available. For instance Paddy, Ragi, Onions, Chillies, Sweet Potato, Ginger and Cotton are the chief products. Table No, XXVI furnishes the quantum of various

TABLE No. XXVI

Quantum of Agricultural Produce and their disposal

COMMUNITY (1)	(2)	Paddy (3)	Chillies (4)	Ragi (5)	Onions (6)	Ginger (7)	Cotton (8)	Sweet Potato (9)
		Measures	Palams	Measures	Palams	Palams	Palams	Pounds.
NADAR	Annual quantity produced	11,618	8,000	500	200	...	..	...
	Annual quantity consumed	9,790	2,650	100	100	...	...	...
	Quantity sold	1,828	5,350	400	100	...	...	...
MARAVAR	Annual quantity produced	46,802	62,500	...	...	560	...	...
	Annual quantity consumed	33,694	9,600	...	...	...	...	...
	Quantity sold	13,108	52,900	...	...	560	...	...
KONAR	Annual quantity produced	30,906	6,000	...	...	...	...	...
	Annual quantity consumed	14,898	500	...	...	...	...	...
	Quantity sold	16,008	5,500	...	...	...	...	...
PARAIYAR	Annual quantity produced	34,800	33,500	...	...	...	...	...
	Annual quantity consumed	20,500	5,500	...	...	...	...	...
	Quantity sold	14,300	28,000	...	...	...	...	...
PALLAR	Annual quantity produced	155	...	...	...	...	...	...
	Annual quantity consumed	155	...	...	...	...	...	...
	Quantity sold	...	...	...	...	...	...	...
C. M. S. NADAR	Annual quantity produced	12,656	9,240	...	...	...	...	...
	Annual quantity consumed	9,394	1,240	...	...	...	...	...
	Quantity sold	3,262	8,000	...	...	...	...	...
T. D. T. A. NADAR	Annual quantity produced	12,661	21,750	...	...	...	...	...
	Annual quantity consumed	10,437	5,000	...	...	...	...	...
	Quantity sold	2,224	16,750	...	...	...	...	...
R. C. NADAR	Annual quantity produced	30,088	21,000	...	...	...	...	...
	Annual quantity consumed	24,636	3,300	...	...	...	...	...
	Quantity sold	5,452	17,700	...	...	...	...	...
R. C. PALLAR	Annual quantity produced	33,176	42,500	...	...	...	2,000	2,000
	Annual quantity consumed	26,580	5,100	...	...	...	...	200
	Quantity sold	6,596	37,400	...	...	...	2,000	1,800
MUSLIMS	Annual quantity produced	16,408	3,500	...	...	...	...	...
	Annual quantity consumed	9,032	1,200	...	...	...	...	...
	Quantity sold	7,376	2,300	...	...	...	...	...

agricultural commodities produced and sold. The annual quantity of paddy produced is 229,270 measures in the village. Out of this an annual quantity of 159,116 measures are consumed by the producing households and the remaining 70,154 measures are available for sale. These cultivating households belong to various communities. In some communities e.g., Pallar, the quantity produced is consumed by the producing households and hence these households are self-sufficient. On the other hand, a majority of households in different communities like Maravars, Konars, Nadars, Christians and Muslims practising agriculture are found to have a surplus produce which is available for sale annually. Chillies is the next important product produced by the cultivating communities in the village—they are the Nadars, Maravars, Konars, Paraiyars, Christians and Muslims. The total annual quantity produced by these households is 207,990 palams, out of which only a small quantity is consumed, which is about 16 percent or 34,090 palams; the remaining 1,73,900 palams is the annual quantity available for sale. As chillies is a commercial crop a larger percentage of the produce is available for sale.

Another important crop is Ragi, which is cultivated only by the Hindu Nadars. Out of a total of 500 measures, 20 percent or 100 measures are annually consumed, 80 percent or 400 measures are annually available for sale. Sweet potato cultivation is taken up only by the Christian community—2,000 lbs. is the annual quantity produced, 10 percent or 200 lbs. is consumed and 90 percent or 1,800 lbs. is sold annually. Onion is another important crop, cultivated in the village by the Hindu Nadar community. Out of a total of 200 palams, 50 percent or 100 palams is available for sale, whereas the remaining 50 percent or 100 palams is consumed annually. The Maravar community has taken up cultivation of Ginger—the whole quantity produced that is 560 palams, is available for sale. In the same way, cotton which is another agricultural product in the village is a commercial crop and produced by the Christian community. The whole quantity produced, 2,000 Palams, is available for sale annually.

Land Revenue

102. The land revenue for the past 10 years is given below.

Fasli year	Land Revenue	Surcharge	Fishery
	Rs. A. P.	Rs. A. P.	Rs. A. P.
1362	2,762 9 0	...	18 9 0
1363	4,266 13 0	...	18 9 0
1364	4,234 2 0	...	18 9 0
1365	3,979 2 0	368 5 0	18 9 0
1366	2,200 1 0	161 4 0	18 9 0
	Rs. nP.	Rs. nP.	Rs. nP.
1367	5,612.05	502.96	37.12
1368	4,992.33	334.77	37.12
1369	7,385.96	674.01	37.12
1370	8,329.98	766.63	37.12
1371 (in March 1962)	4,517.37	1,989.69	37.12

The table shows that there has been a spurt in the land revenue and surcharge from Fasli 1,369 onwards because of the Manimuthar water which is now available for the irrigation of fields in Pudukulam. It is almost double the average of the previous faslis. Fish patta has come to yield from fasli 1367 onwards, double that of the previous faslis. Thus the Manimuthar Project helps the people to irrigate their fields and yields greater revenue to the Government as far as Pudukulam is concerned. The agricultural pattern has changed to a great extent in the village, due to the better irrigational facilities available and the use of pesticides, which have enabled a large extent of land to be cultivated. The nature of crops and the quantity produced show that the method of cultivation has progressed a great deal. Since even dry land is now put under cultivation, because of the availability of Manimuthar water, surplus produce is seen in all the cultivating households, which is available for sale annually. Thus the prosperity brought about by the Manimuthar project can hardly be exaggerated. The cost per acre of land before the Manimuthar water was made available was round about Rs. 1,000. Now it has risen to Rs. 5,000 or Rs. 6,000.



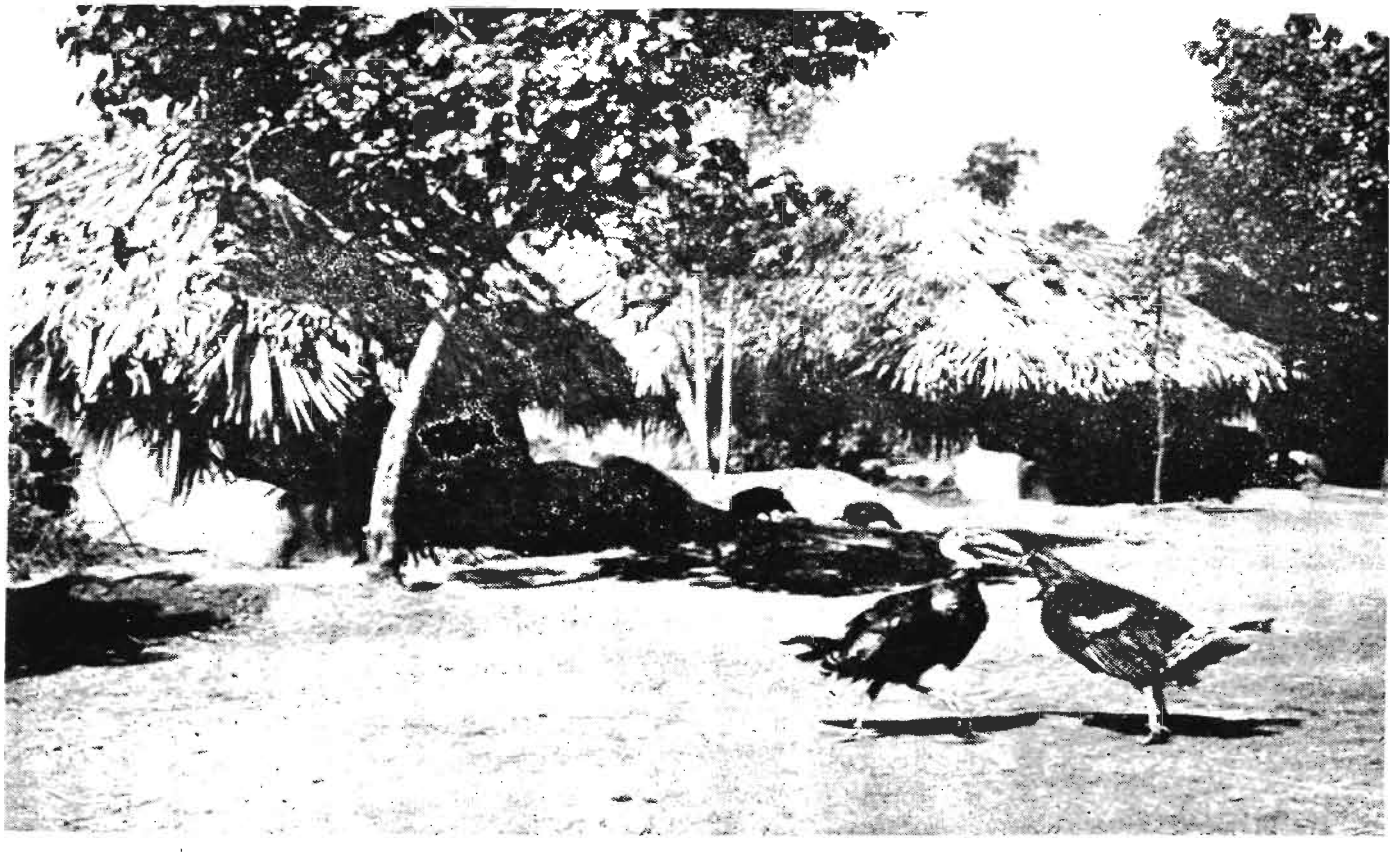
Sifting paddy and collecting hay near Pudukulam



Dehusking of paddy



Geese-rearing in the village



A road-side fight between two turky cocks

Land tenures

103. Lease culivation is also done in Pudukulam by owners of small plots of land or as in some cases the landless get land from big landlords on lease and cultivate. In most cases the yield would be just sufficient to pay the rent or even less than sufficient to pay the rent. Agricultural labourers are to be found in all the communities of the village, with a majority in the Nadar community. Those who do not own any land and those with fragments of land usually resort to agricultural labour to make both ends meet. The normal rate of wages for agricultural labour is as follows :—

1. Ploughing	...	Rs. 3 per day
2. Transplanting	...	Re. 1 per day for male or female
3. Weeding	...	,, 0.50 per day
4. Reaping	...	4 Madras Measures of paddy for every 8 measures reaped (always in kind and not in cash)
5. Threshing	...	5 Madras Measures of paddy for every 8 measures threshed (always in kind)

Cattle wealth

104. Agricultural yield in a village is based to a considerable extent on the quality of cattle. The bullocks, the beasts of burden, are the companions of ryots in many agricultural occupations starting from ploughing, drawing water from the wells by Kavalais, threshing and finally conveying the paddy bags to the market place. In Pudukulam village cattle position is not altogether bad. According to the Cattle Census of 1961, the position of the village is as follows :—

Bullocks	...	269
Cows	...	65
Buffaloes	...	39
Sheep	...	611
Goats	...	37

According to Socio-economic Survey Table No. XXVII the livestock statistics for the village as a whole is as follows :—

Bullocks	...	415
Milch cattle	...	40
Cows	...	111
Buffaloes	...	100
Goats	...	293
Poultry	...	567

The bullocks are the beasts of burden. The cows and she-buffaloes supply the villagers with milk. The Konar or Idaya community are also engaged apart from cultivation, in selling of milk and milk products of cows and buffaloes. The required cattle are procured by the villagers from Melapalayam weekly Shandy on Tuesdays or from the annual cattle fair of Taruvai or Sivalaperi. Cattle is well looked after in Pudukulam. They are fed on straw which is the principal food, Kanji (boiled water of rice), oil cakes, cotton seeds and also husk of dhall. Although some of the cattle may appear to be skin and bone, yet they seem to be definitely better than some of those in the neighbouring villages. The cattle in the village are owned by Pillai and Ambattan communities as may be seen

from Table No. XXVII below. There are 184 households in the village that possess 415 draught bullocks. 95 households in the Christian community possess 207 bullocks, Hindus in 83 households

TABLE No. XXVII

Livestock Statistics

COMMUNITY	Milch Cattle		Draught Bullock		Goat/Sheep		Cow		Buffaloes		Poultry	
	Number of households owning	Total No.	Number of households owning	Total No.	Number of households owning	Total No.	Number of households owning	Total No.	Number of households owning	Total No.	Number of households owning	Total No.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Nadar	2	2	13	28	4	25	...	...	2	2	13	27
Maravar	1	1	33	74	4	29	6	35	14	26	42	101
Konar	...	...	15	38	5	192	8	24	19	59	20	48
Paraiyar	3	3	21	53	3	9	13	24	3	6	36	87
Vannan	1	2	...	...	...	...	...	...	...	...	1	2
Kammalar	...	...	...	...	...	...	...	...	...	...	3	6
Pallar	...	...	1	2	...	...	...	...	...	...	...	...
Pillai	...	...	...	...	—	...	...	...	...	...	...	...
Pagadai	...	...	...	...	...	...	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...	...	...
C.M.S. Nadar	10	17	8	18	2	2	2	3	...	...	23	57
T. D. T. A. Nadar	...	...	15	32	...	...	3	3	1	2	21	44
R. C. Nadar	2	4	32	65	5	18	4	6	1	2	36	68
R. C. Pallar	4	11	40	92	4	18	5	8	1	2	40	95
Muslim	...	...	6	13	...	...	4	8	1	1	13	32
Total ...	23	40	184	415	27	293	45	111	42	100	248	567

possess 195 bullocks, and the 6 households in the Muslim community possess 13 bullocks. The possession of bullocks is of great importance in Pudukulam as cultivation is the mainstay of the village. Thus the draught bullock is absolutely essential for the cultivation of land. The majority of buffaloes in the village are owned by the Hindus—38 households possess 93 buffaloes, out of which 50 percent or 19 households in the Konar community possess 59 buffaloes. Buffaloes too, are of immense use in rural areas, as they are more often used for the ploughing of land, when bullocks are scarce. There are 45 households in the village that own 111 cows. Twentyseven households possess 293 goats—the largest number being found in the Konar community. Apart from all these, poultry is found in large numbers in the village, 248 households possess 567 fowls. The distribution of poultry among the major communities is as follows:—

Hindus	...	271
Christians	...	264
Muslims	...	32

In addition, there is one household of Vannan community possessing 2 donkeys, which help him to a great extent to carry out his traditional occupation,

Poultry

105. Poultry could be found in large numbers in the village. There are country fowls as well as

quality breeds. Besides there are also turkeys. The quality breeds in Pudukulam are called "China Kozhis" and some good breeds are white Leghorn, Rhode Island, Minorca and a mixture of any two of all these. Most of the households have poultry, which they use to get a regular supply of eggs and for slaughter. Eggs are used by almost all the households in the village. Ordinarily a fowl's egg costs 12 to 15 nP. and a turkey egg 25 to 30 nP. Hatching of fowls and turkeys takes place periodically in all the households that possess poultry. Fowls are sacrificed to Gods during festivals. Chicken is a common dish for the people in Pudukulam village. There is a vast scope for improving the poultry of the village. The villagers can derive immense benefits from the key village scheme in Tirunelveli, where quality eggs for hatching are available. Also, there are many private poultry farms in Palayamcottai from where eggs and high quality breeds could be procured by the villagers This is done hardly by a few.

Goats

106. Goats in this village are principally used for milk and for slaughter. They are also sacrificed to Gods during festivals. These goats are a menace to crops. There is a current proposal to levy a tax on goats by the Panchayat. Thus, we find among the villagers a tendency to hide the number of goats they possess. They are also trying to sell their goats to other villagers in places where there is no such proposal.

Veterinary aid

107. Improved varieties of cattle are to be found in the village. The artificial insemination centre in the Veterinary Hospital in Tirunelveli has not been effectively utilised by the villagers in order to improve the future breeds of cattle. The Key Village Centre is also in Tirunelveli, but many of the villagers are not aware of this establishment. Even the few who know about it are not inclined to derive any useful benefit from it. According to the villagers, cattle could be attacked at least by two serious diseases, Plague and Adappan. When Plague occurs, boils appear on the animals and after prolonged suffering they die. Adappan, is a disease which suffocates the cattle suddenly, saliva flows out freely and the cattle die. This is a kind of heart attack for the cattle. Occasionally fits also occur but this rarely kills the animals; nevertheless it weakens them considerably and disables them to be used for agricultural operations. Cattle are also driven outside the village for grazing. Goats and sheep are mainly used for slaughtering. They also give milk which is consumed by the people. In spite of the advancement of modern medicine in the field of Veterinery Science Pudukulam is one of those villages least benefited by it. Cattle diseases are treated in an hap-hazard and ineffective manner. Some people in the village use herbal medicines for the treatment of cattle diseases. Similarly wounds caused by ploughs and other wounds are treated by the application of herbal medicines, which often prove to be not merely ineffective but dangerous. The sad plight of cattle in Pudukulam is due to one major factor—the absence of any kind of scientific veterinary assistance. In order to get any scientific veterinary assistance the villagers have to travel as far as Tirunelveli town, where there is a Veterinary Hospital. At times the Veterinary Surgeon from this hospital is brought to the village. Pudukulam villagers are thus keenly particular in having a Veterinary Hospital near their village

Neera-tapping

108. Next to cultivation, tapping of neera and production of jaggery and other products is an important household industry in Pudukulam. The red soil in the village, together with the sub-soil springs is most suited for Palmyra growth (Borassus Flabellifer). Every scrap of the Palmyra tree can be useful. The timber is used for building, young green leaves are made into water buckets and fine baskets; fully matured leaves are used for thatching purposes, the fibre of the "Mattai" or leaf stalk is made into nicely cut strings to be woven into canvasses for cots. The fruit called "Nungu" is delicious.

109. In Pudukulam a palmyra grove is called a 'Vadali'. Formerly the palms were grown during the Tamil months of Margazhi and Thai, but now it is done during the month of Chitrai. Soil should be fairly fertile for this. Usually it is grown after allowing herds of sheep to stay for several nights in a 'Kidai' on the plot, where they are intended to be grown. Pits are dug in a line. A person has to carry a basket of Palmyra nuts on his head and take one every time in his right hand and put into each pit while filling it with soil with both his feet. The most important thing is, as observed by an experienced man, the sower should not bend while sowing or filling the pit with soil. If this happens the tree will not grow straight but become crooked somewhere while growing. This contention is highly doubtful. No further manuring is necessary and the rain water will be

sufficient for the tender palms. A palmyra tree may bear fruit 12 years after planting and its life span may be between 80 and 100 years. The tree can be tapped only when the spathes come out. There are both male and female trees in the Palmyra. A female tree if tapped for juice is called 'Paruvam' and if allowed to bear fruits is called 'fruit tree'. A male tree on the other hand is called 'Alagu' or Kattuppalai as the case may be. A male tree which does not yield any juice is called 'Olaivettu', a tree whose leaves are cut for various purposes. Neera which is tapped is called 'Pathanir'. Kattupalai are the first to be tapped. The average number of spathes on a palmyra tree is three and when they are about a foot long, they are squeezed with a pair of pliers (Kaduppu) and snipped at the end and wrapped round with a strip of palmyra leaf. An earthen pot is attached to the end of the spathe, which has to be lined with lime; otherwise the juice will ferment into toddy or 'Kal'. The daily yield may be from half to one Madras Measure. Tapping may be done both in the morning and in the evening. With regard to Kattupalais the lower leaves have to be cut to make the spathes accessible to the climber. In the case of 'Alagu' the spathes fall below the leaves and hence it is not necessary to cut the leaves. In female trees, the spathes produce 'Nungu' and the 'Paruvam' produces as many as thirty spathes. The seasons for 'Paruvam' last for three to four months, but for 'Alagu' it is slightly less. The juice obtained from the 'Alagu' tree is said to be superior to that of 'Kattupalai' in taste and density; 'Paruvam' juice is superior to both there. It must be noted that during the monsoons, especially during the South West Monsoon, the neera is said to be sweeter because it is said to freeze to some extent due to winds.

110. We next give a description of the tapping of neera which forms the principal occupation for some of the Nadar families in Pudukulam. Tapping is done by men only. Various instruments are used by a climber while climbing the palmyra tree—one is called 'Murukkuthadi'. This looks like a cudgel, made of some forest wood. It is placed beside the tree and it touches the tree on the broad side. This helps the tapper in three ways; it is used to carry the neera in pots after tapping, to sharpen the 'aruval' or knife, and to stand on it and wear the string around the feet before he starts climbing. This instrument is called 'Sengol' (Sceptre) by the Nadars The second implement called the 'Marthol' or shield by the Nadars is a strong piece of leather worn on the chest, so that it shields the tapper's chest from lacerations while climbing. The third instrument is called 'Arivalpetti' made of spathes of coconut tree, and this is worn around the hip of the tapper while climbing. This contains aruval, lime and three wooden pliers or 'Kaduppu' (for Paruvam, Alagu and Kattuppalai separately). The Aruvalpetti is called 'Valurai' by the tappers.

Tapping—an hazardous task

111. The tapper is faced with three great hazards namely rain, winds and height of the tree. The first two prevent regular tapping by the tapper and they are dangerous. The third, even in the absence of the other two may be fateful. The greater the height of the tree, the greater should be the precaution taken by the tapper not to get exhausted and also to be watchful. For if he falls from a height of sixty or seventy feet, mostly he dies or if he lives he is permanently crippled. This has become rare now a days since the number of tappers itself is dwindling now.

Preparation of jaggery

112. Apart from tapping, jaggery making forms an industry by itself. All those who are engaged in the tapping of palmyra make jaggery out of the neera thus obtained. With twelve gallons of neera, we can manufacture one Thulam of Jaggery (about 27.5 pounds) which is valued at Rs. 6. For this, firewood for about Rs. 1 50 and castor seeds for 0.06 nP. are essential. On a three-mouthed oven three big pots are placed, each of which is filled with four gallons of neera. About half an hour after boiling, the neera would reach the brim, when powdered castor seeds are put into these pots little by little. This helps the boiled neera to settle down Later the twelve gallons of neera are condensed to about 6 gallons of 'Koopani'—. After about an hour the 'Koopani' would become more and more solid and after an hour or so the six gallons of 'Koopani' would become a gallon of jaggery. This is then stirred for half an hour with a palmyra leaf stalk and poured into coconut shells. Half an hour later they could be easily taken out of the shells in a pucca jaggery form. In order to manufacture one Thulam of jaggery one person may have to work for about four hours.

113. Incidentally we may also mention here the importance of 'Panamkizhangu' which is avidly eaten by most of the villagers. Raising of 'Panamkizhangu' is not a regular occupation in Pudukulam. It is cultivated in the backyards of houses and consumed. Palmyra nuts are planted in pits, during the months of Adi or Avani and the 'kizhangu' is taken out six



Women weaving fancy baskets and fans out of palmyra leaves



Grocery being exchanged for paddy in a petty shop



"Panamkizhangu" being unearthed

months later in the month of Masi At first a pit is dug and a layer of palmyra nuts are planted and covered with soil, then another layer is planted and covered with soil. This is done for about 4 or 5 layers after which soil is heaped on the pit and watered daily. Six months later when the pit is dug again, the kizhangu could be found sprouting from the nuts. These kizhangus are either burnt in fire or boiled in water with salt. They have a pleasant smell and taste. After processing in the above way they may be dried and powdered nicely after taking all the fibre out of it and eaten with spices and sugar or jaggery. The latter is done mostly by old people who cannot bite the kizhangu. The pit is called 'Kizhangu kuzhi'.

Fancy basket making

114. Apart from tapping, which is carried on by some of the Nadar households, knitting canvas out of the leafstalk fibre and fancy basket making are also done, but these are not regular occupations of any of the households in the village. In the case of fancy baskets, dried palmyra leaves are taken and the mid-rib is removed. Dyes are diluted in water and the dried palmyra leaves are nicely cut and boiled in the dyed water. Thus the leaves acquire different colours, which are then woven into fans, betel boxes, fancy baskets and so on. Generally these are not sold as they are not made on a commercial scale. These are meant only for home consumption. In many households women are mostly engaged in this item of work.

Village artisans

115. In Allakulam and Veeralaperunchelvi hamlets of Pudukulam village, there are one blacksmith and four carpenters. These artisans are mostly engaged in repair work of the agricultural implements of the ryots, fixing horse shoes to bulls and so on They are not engaged in the manufacture of any type of furniture. Their implements are common. The blacksmith has a hearth, sledge hammer, bellows and so on. The carpenter has his plier, planer, chisel and so on.

Miscellaneous workers

116. In Veeralaperunchelvi hamlet there is one religious worker (Pillai) who performs pujas in the Angaleswari Amman Koil. He lives on the offerings made to Amman. There is one barber (Ambattan) in Pudukulam main village. It is obvious that he cannot serve the needs of all the eight hamlets in the village, and hence barbers from neighbouring villages like Ponnagudi and Kongandanparai come to Pudukulam to serve the needs of the people. His wages per annum are paid in kind, paddy and grains. There are four male and eight female dhobies in Pudukulam. They too, are paid wages in kind. In the four schools in Pudukulam village, there are four male and four female teachers. Of these, two female teachers come from Kongandanparai village and there is one male teacher in Pudukulam who is employed in a school at Kongandanparai. Of these teachers only one is secondary grade trained and she is the Headmistress of the C. M. S. Evangelical school at Pudukulam. All the others are higher grade trained teachers only, who are striving hard to become S. S. L. C. trained. There are two clerks who are both living in Pudukulam main village One person's principal occupation is that of a Clerk and it is the subsidiary occupation for the other man. One is employed in St. John's High School, Palayamcottai and the other in the Panchayat Board of Pudukulam. Few people in the village are daily wage earners in quarrying of stones and construction work like road repairing. There is one Pagadai, who is a cobbler in Ayangulam hamlet of Pudukulam village. He is engaged in minor repair work of footwear and also of the 'Kavalais' of the wells in Pudukulam.

Trade

117. Petty shops in Pudukulam are about twelve in number, which sell sweets, grocery and many other things either for cash or for kind. Grains are given in exchange for goods and generally in this case the traders have a share. All the shops are managed by the people of Pudukulam except for one at Mallakulam which is managed by a lady from Kongandanparai. The shops are distributed in five of the eight hamlets as follows:—

Pudukulam main village	...	3
Veeralaperunchelvi	...	2
Manalvilai	...	1
Mallakulam	...	4
Ayankulam	...	2

As the men are usually busy with their principal occupation *viz.* cultivation, the shops are mostly managed by women of the household. These shops used to have roaring business during the harvest season. No doubt the prices are slightly higher than in Tirunelveli or Palayamcottai, but this is justified by the fact that the commodities have to be [illegible]

these places. Apart from these regular shops, street vendors visit the village periodically. Vendors of cloth, oil and bamboo baskets from places like Reddiarpatti, Tirunelveli and Melapalayam are frequent visitors to Pudukulam. One Pallan in Ayankulam hamlet is engaged in buying and selling hides and skins. Some of the children of the ryots are engaged in tending cattle. In some cases small boys are employed for the purpose. These are not paid any wages but boarding and lodging are provided for them. Besides there are also people, both males and females who work as permanent pannayals in rich people's houses. The details of trade in Pudukulam are furnished in Table No. XXVIII.

TABLE No. XXVIII

Trade and Business

COMMUNITY	Selling of Curd and Milk Products		Selling of Sheep		General Business		Jaggery selling		Selling of Hides and Skins	
	Number of house-holds	Average profit	Number of house-holds	Average profit	Number of house-holds	Average profit	Number of house-holds	Average profit	Number of house-holds	Average profit
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
		Rs. nP.		Rs.		Rs. nP.		Rs. nP.		
Konar	9	8 25	1	15	...	...	...	...	...	...
T. D. T. A. Nadar	...	...	...	...	..	..	1	16 33	...	...
R. C. Nadar	...	...	...	...	1	15 00	1	6 33	...	...
C. M. S. Nadar	...	...	...	...	1	12 00	...	...	...	...
R. C. Pallar	...	...	...	...	1	7 50	...	...	1	Salary basis
Maravar	...	...	...	...	2	15 00	..	...	...	...

Note:—(1) General business includes selling fruits, vegetables and other essential articles.

(2) One household belonging to T. D. T. A. Nadar sells jaggery only in three months in a year.

Inland fishing

118. Though fishing is not a major occupation in Pudukulam, yet it is carried on by almost all the people in the tanks, especially by the Parayars of Mallakulam hamlet. Two types of instruments are used for fishing in the village. One is made entirely of reeds of cocoanut leaves and looks like a basket. Once the fish enters the basket it cannot come out of it. The mouth of this instrument is placed in such a way so as to face the opposite current in a stream or it is carried slowly under water in the case of stagnant water. The second instrument is like a funnel—the rim is made of wood with a net attached to it with the bottom closed. If this instrument is carried slowly beneath the water, fish could be caught. If this instrument is also attached to the first one, then a large number of fish could be caught. Besides these, rod and line are also used to catch fish.

Mat weaving

119. The picture of the occupational pattern would not be complete if we do not explain an important subsidiary occupation, namely mat weaving which is carried on by a few Muslim families in Mallakulam hamlet. 'Korai' or wild grass is secured on lease, cut and brought home first. They are then dried in the sun. The grass is secured by the Muslims of Mallakulam from Tirunelveli Pettai, which in turn gets it from Karur. It is sorted out and dipped in water. Afterwards it is cut into pieces lengthwise and dried. The grass is then dyed and mixed with uncoloured or white korai. Cactus fibre is spun into strong thin thread and fixed in looms and the weaving of mat is done with dyed grass. Sometimes even cotton thread may be used. When the weaving is over, the borders are nicely cut and then sent to markets in Tirunelveli and other neighbouring villages for

sale. Thus the occupational pattern of Pudukulam has a variety the most predominant being cultivation. There is also an important traditional household industry being carried on by a minority of the population, namely tapping of neera and preparation of jaggery.

Occupational mobility

120. Change of occupation according to the existing conditions and facilities available is not uncommon in Pudukulam. The nature of occupational shift and the cause of change is clearly shown in Table No. XXIX. According to Table XXIX as many as 45 persons have changed their father's occupation,

TABLE No. XXIX

Occupational mobility and cause of change

Community	Number of persons who changed father's occupation		Remarks		Number of persons who changed their own earlier occupation		Number of persons who are not content with present occupation
	Voluntarily	Forced by circumstances	Names of old and new occupations	No. of persons	Voluntarily	Forced by circumstances	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
NADAR	1	6	From Cultivation to Agricultural labour	6	1	...	...
			From Agricultural labour to domestic servant	1	...	...	5
MARAVAR	2	9	Change from cultivation to Agricultural labour	11	...	...	6
KONAR	...	1	From cultivation to Agricultural labour	1	...	...	4
PARAIYAR	...	3	Change from cultivation to Agricultural labour	3	1	...	7
VANNAN	...	...	...	...	...	...	1
KAMMALAR	1	...	Preferred carpentry to blacksmithy	1	...	...	1
PALLAR	...	...	...	...	...	...	1
AMBATTAN	...	...	...	...	...	...	1
C. M. S. NADAR	2	4	From cultivation to Agricultural labour	4	...	...	...
			From Teacher to Clerk	1	...	...	...
			From cultivation to Teacher	1	...	...	7
T. D. T. A. NADAR	2	4	From cultivation to Agricultural labour	4	...	...	...
			From cultivation to Teacher	2	...	...	7
R. C. NADAR	2	6	Change from cultivation to Agricultural labour	5	...	...	13
			Change from cultivation to Road cooly	1	...	...	...
			Change from cultivation to Teacher	2	...	...	...
R. C. PALLAR	...	1	From cultivation to Agricultural labour	1	...	...	5
MUSLIMS	...	1	From cultivation to Agricultural labour	1	...	...	1

for which a variety of reasons have been given—10 have voluntarily changed their occupation and 35 persons were forced by circumstances. Before the Manimuthar waters were made available for Pudukulam tanks, the cultivation of land depended entirely on monsoons and wells. Due to the failure of monsoons or insufficient water supply there was very poor yield. The cultivators thus experienced immense difficulty and hence were forced to sell their lands and change their occupation. For instance, many had taken to agricultural labour as they had no other alternative. A total number of 45 persons have changed their father's occupation and out of them, as many as 36 persons

changed from cultivation to agricultural labour. Of these, 34 were forced by circumstances and only 2 had voluntarily taken up agricultural labour. In the R. C. Nadar community, there is one head of household who has voluntarily sold his lands and has become a road cooly. Among Maravars we find there are 11 persons who have changed their father's occupation the shift being from cultivation to agricultural labour. Apart from these there are other reasons for change of occupation in the village. For instance among Hindus there is one Kammalar who has become a carpenter but his father's occupation was blacksmithy. One Nadar has voluntarily changed his father's occupation from agricultural labour to a servant in order to earn a livelihood. There are 5 persons who have taken up teaching while their fathers' occupation was cultivation.

121. Table No. XXX gives an analysis of the nature of occupational change from father's generation to the present generation. Out of a total of

TABLE No. XXX

Nature of change from father's generation to present generation

OCCUPATION	Number of persons having the occupation	Number of persons whose father's occupation was						Number of persons who want their sons to be in					
		Same occupation	Agricultural Labourer	Cultivation	Cultivation and Tapping Jaggery	Teacher	No Father	The same occupation as their own	Any job	Cultivation	Business	Lease cultivation	No Son
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Cultivation	654	185	...	...	20	...	...	106	86	...	1	...	12
Lease Cultivation	124	...	1	34	1	...	...	4	16	15	...	...	1
Agricultural labourer	106	10	...	38	...	...	...	2	30	5	...	2	9
Shepherd	9	1	...	...	...	...	...	1	...	...	...	...	...
Business	2	...	...	1	1	...	...	...	2	...	...	...	...
Religious worker	2	1	...	...	...	...	...	...	1	...	...	...	...
Teacher	9	...	...	5	...	...	...	...	4	...	...	...	1
Dhoby	12	5	...	...	...	...	...	2	...	...	...	...	3
Quarry man	1	...	...	1	...	...	...	...	...	...	...	...	1
Carpentry	4	2	...	1	...	...	...	3	...	...	...	...	...
Road Cooly	2	...	...	...	...	...	...	...	...	...	...	...	...
Clerk	2	...	...	1	...	1	...	...	1	1	...	...	...
Village Official	1	1	...	...	...	...	...	...	1	...	...	...	...
Milk Vendor	1	...	...	...	...	...	...	...	...	...	...	...	...
Blacksmith	1	1	...	...	...	...	...	1	...	...	...	...	...
Cobbler	2	1	...	...	...	...	...	...	1	...	...	...	...
Tapping and Jaggery preparation	28	6	...	...	6	...	1	1	2	...	...	...	3
Barber	1	1	...	...	...	...	...	1	...	...	...	...	...
Servant	7	...	1	...	...	...	...	...	...	...	...	...	1
Dependents	...	...	...	4	...	...	...	...	1	2	...	...	1
Total	968	214	2	85	28	1	1	128	145	23	1	2	32

968 workers in the village, 214 persons still maintain their father's occupation. This works out to 65 percent of the households in the village. 85 heads of households have changed their father's occupation namely cultivation to different jobs such as lease cultivator, agricultural labourer, teacher, etc.

Apart from these, there are four other households who have changed their father's occupation—fathers of one lease cultivator and one servant were agricultural labourers. Thus we see that as many as 117 heads of households have changed their father's occupation, which works out to about 35 percent. Occupational mobility in the village was mainly due to the scarcity of water supply; 85 heads of households whose fathers were cultivators had to change over to occupations other than the cultivation of lands. The results of our enquiry into the aspirations of parents regarding the occupation of their sons have revealed that 128 fathers or 38.7 percent wished their sons to follow the same occupation only one cultivator desired that his son should take up business, and as many as 145 persons did not have any aim.

Income levels

122. Pudukulam village presents a variety of occupations and has a majority of its workers engaged in the most predominant occupation, namely cultivation. Since a large number of households derive their income from land, it follows that they generally fall in the low income groups *viz.*, Rs. 25 or less and Rs. 26—50. The distribution of households according to monthly income is given below.

Income group (Rs. per month)	Number of households	Percentage to the total
25 or less	15	4.5
26— 50	192	58.0
51— 75	73	22.1
76—100	21	6.4
101 and over	27	8.2

The percentage of households in income group Rs. 101 and over is 8.2 percent whereas in Rs. 26—50 it is 58.0 percent. 59.2 percent or 171 out of 289 households engaged in agriculture fall in the income group Rs. 26—50 and only 8.0 percent or 23 households in income group Rs. 101 and over. There are four dependent households, and three of them have no income; they are supported by others. Even among non-agriculturists 53.8 percent or 21 out of 39 households are in income group Rs. 26—50, 10.3 percent or four households in income group Rs. 101 and over. This conforms to the general tendency in rural areas where a majority of households are found in the low income groups, being engaged mainly in agriculture The distribution of household incomes in respect of different occupational groups in the village is indicated in Table No XXXI.

Expenditure

123. Next we proceed to the average monthly expenditure of households by income groups and occupations in the village. The table below indicates the total average expenditure and the percentage of expenditure on food in the various occupations found in the village

OCCUPATION	House-holds	Total average expen-diture	Percentage of expenditure on food to total average expenditure
		Rs. nP.	
Cultivation	205	97.14	47.22
Agricultural Labourer	48	41.90	76.16
Lease Cultivation	36	57 57	70.33
Tapping and Jaggery preparation	13	54.28	69.26
Teacher	5	90.33	58.33
Dhoby	5	48.36	63.91
Carpenters	3	69.64	64.86
Clerks	2	68.65	59.73
Business	2	67.95	65.12
Religious worker	1	30.00	80 83
Village officer	1	33.00	75.75
Shepherd	1	34.50	76.81
Quarry men	1	32.68	90.29
Cobbler	1	28.49	85.09
Blacksmith	1	40.00	88.77
Servants	1	25.00	83.00
Barber	1	27.32	80.80
Dependent	1	40.00	87.27

TABLE No. XXXI

Monthly Income of households by source and occupation

OCCUPATION	Source of income	Total No. of households	Number of households according to monthly income				
			Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and over
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Religious workers	Services	1	...	1	...	...	...
Teachers	Services	5	...	...	...	2	3
Village Officer	Services	1	...	1	...	...	...
Clerks	Services	2	...	...	1	...	1
Business	Business	2	...	1	...	1	...
Cultivation	Land	205	3	99	66	15	22
Lease Cultivation	Land	36	1	28	5	1	1
Shepherd	Services	1	...	1	...	...	...
Agricultural labourer	Cooly worker	48	4	44	...	...	...
Quarry man	Services	1	...	1	...	...	...
Cobbler		1	1	...	...	...	...
Blacksmithy	Production and manufacturing	1	...	1	...	...	...
Carpentry	Production and manufacturing	3	...	1	...	2	...
Tapping and Jaggery	Production and manufacturing	13	2	11	...	...	...
Servants	Services	1	1	...	...	...	...
Barber	Services	1	1	...	...	...	...
Dhoby	Services	5	3	2	1	...	...
Dependents*		1	...	1	...	...	...
Total		**328**	**15**	**102**	**73**	**21**	**27**

* There are four dependent households of which three have no income but supported by relatives.

We find that a larger percentage of expenditure is in the food group which exceeds 50 percent in all occupations, except cultivators where the percentage is 47.22. All the households incur expenditure for all the items in the food group except a few. As for instance the religious worker does not incur any expenditure on meat or fish, as his religion does not permit him to do so Besides there are other households like the shepherd, cobbler, servant and barber who have not incurred any expenditure on milk, sugar, jaggery, tea and coffee. This is because their household income falls in the low income group. There is also one household where the head is a quarryman. He incurs expenditure on milk, but not on sugar, jaggery, tea and coffee. Even this household is in the low income group Rs. 26-50. The average expenditure on rice exceeds all other items in the food group, as rice forms the staple food of all the people in the village, and cultivation the mainstay of the village population Table XXXVII indicates the pattern of expenditure by different occupational categories. This table is given at the end of the Chapter.

Expenditure on education

124. As for the other items of expenditure some households have not incurred any expenditure on education. These households belong to the village official, shepherd, quarrymen cobbler, blacksmith, servant, barber and dependants, whereas most of the households in the other occupations have some expenditure on education. Among owner-cultivators, 86 households or 41.9 percent have incurred an average expenditure of Rs 3.41 or 3.41 percent and 52 8 percent or 19 out of 36 households have incurred an average expenditure of Rs. 1.42 or 2.47 percent among lease-cultivators. Among owner-cultivators, a large number of households that have expenditure on education are found in the income group Rs. 26—50, that is 40.7 percent or 35 households out of a total of 86 households, and only 10 5 percent or 9 households in the income group Rs. 101 and over with an average expenditure of Rs 5.67. It is similar among lease-cultivators where a majority number of households are found in the low income group Rs. 26—50. This works out to about 79 percent or 15 out of 19 households with an average monthly expenditure of Rs. 1.20 on education, but on the other hand there is only one household in income group Rs. 101 and over with an average expenditure of Rs. 5 on education. Thus it is seen that as many as 105 households among agriculturists have an average monthly expenditure on education which is surprising because the children have free access to education upto the elementary stage. Even among carpenters education forms an important item of expenditure, for all the three households have an average monthly expenditure of Re. 1 or 1.44 percent. As for those households engaged in tapping and jaggery preparation there are 2 households in income group Rs 25 and less and 7 households in Rs. 26—50 which have incurred an average expenditure of Rs. 0.78 monthly on education, about 1.44 percent. There are 2 heads of households, who are clerks the average expenditure on education being Rs 3.00 or 4.57 percent. Thus we find that education forms an important item of expenditure for some of the households in the village.

Miscellaneous expenditure

125 Expenditure on Dhoby and Soap has been incurred by majority of the households in the village except in the case of the cobbler and barber who fall in the low income groups, whereas expenditure on barber has not been incurred by the servant and the barber himself. This is because he follows his traditional calling. As regards the other items of expenditure, travelling forms an important item of expenditure for a majority of the villagers in Pudukulam. 93.4 percent or 309 households have incurred expenditure on travelling and these belong to different occupations. Among cultivators we find that 197 households have an average monthly expenditure of 1.17 per cent. The percentage of expenditure on travelling thus varies with the occupations. Many of the households in the village do not incur any expenditure on medical fees. There are 55 households or 16·6 percent of the households in the village that have some expenditure on medical fees. These households belong to different occupations namely Teacher, Business, Cultivator, Lease cultivator, Agricultural labourer, Cobbler, Carpentry and Tapping. A large number of households belonging to different occupations do not have any expenditure on medical fees, as they follow their own medical system, and very rarely go to private or public hospitals for consultation or treatment. As regards the other items of expenditure 54 percent or 179 households out of a total of 331 households in the village have incurred an average monthly expenditure on amusements which ranges from 1.61 percent in the case of Tapping to 3.18 percent in the case of the Barber. And as for religious observances 49 8 percent or 165 households in the village have incurred expenditure on this item. Households engaged

in business, village official, shepherd, quarrying, cobbler, blacksmith and servants have no expenditure at all as far as religious observances are concerned. Another important item of expenditure is the payment of debts. 69.79 percent or 231 households have incurred expenditure for the same. About 67 percent or 162 households out of a total of 242 households in debt in the village belong to owner-cultivators and 10.3 percent or 25 households to lease-cultivators. All the 162 households among owner-cultivators repay a portion of their debts monthly, the percentage being 6.29 percent, and 8 86 percent for the 25 households among lease-cultivators. Similarly all the households in the other occupations repay a portion of their debts monthly and the percentage varies from 2.18 percent to 17.42 percent.

Savings

126. There are only 3 households in the whole of Pudukulam which have savings; for instance there is one household where the head is a Teacher. This household falls in the income group Rs. 101 and over which has a saving of Rs. 5 monthly. Further there is also one more household in the same income group which remits Rs. 10 or 11.07 percent to dependents living elsewhere. There is also one household in income group Rs. 101 and over where the head of the household is a clerk, the percentage of expenditure on saving being 21.85 percent or Rs. 15 monthly. So it is in the case of cultivators where there is one household which saves Rs. 30.00 or 30.88 percent monthly. Finally we have the other items for which majority of the households in the village have incurred expenditure.

Necessities *vis-a-vis* luxuries

127. A general perusal of the table shows there is a large number of households found in the low income groups, and especially among owner-cultivators, which has resulted in a low average income. Thus there is a tendency among these households in the low income groups to spend more on necessities than on luxuries and hence we find a high percentage of expenditure in the food group than on their items. Further, there are instances when the average monthly expenditure exceeds income. One barber household falls under the income group Rs. 25 or less but the expenditure is Rs. 27.32. There is another household, in income group Rs. 25 or less, where the head is a cobbler and the average monthly expenditure is Rs. 28.49 These are the only two instances where the expenditure exceeds income; the small difference is adjusted by borrowing small amounts from money lenders. Thus studying the Table No. XXXVII relating to the average monthly expenditure of a household with reference to its occupation, we find a larger percentage of expenditure on food in all occupations, whereas only 139 households in the village incur expenditure on education and 165 households on religious observances. Regarding amusements, 54 percent or 179 households out of a total of 331 households in the village have a monthly expenditure on amusements. Saving is another important item of expenditure; a clerk saves Rs. 15, a teacher Rs. 5, and a cultivator Rs. 30 monthly. Thus we find a varying expenditure on different items according to the income and occupation of the households in the village.

Festivals

128. Expenditure on festivals varies with the income. The following table indicates the pattern of expenditure on festival by people of different income levels:

TABLE No. XXXII

Expenditure on festivals

Expenditure on festivals (in Rupees)	Total No. of households	Number of households according to monthly income (in Rupees)				
		25 and below	26—50	51—75	76—100	101 and over
(1)	(2)	(3)	(4)	(5)	(6)	(7)
NIL	216	11	134	48	11	12
Below Rs. 5	30	1	21	3	3	2
6— 10	56	3	25	17	4	7
11— 20	17	...	7	4	2	4
21— 30	5	...	3	1	1	...
31— 40	...	...	...	...	...	...
41— 50	1	...	1	...	...	...
51—100	1	...	1	...	...	...
101 & over	2	...	...	...	...	2
Total	328	15	192	73	21	27

We find a large number of households with no expenditure on festivals. This is about 65.26 percent or 216 out of a total of 331 households in the village. A majority of households with no expenditure on festivals is found in income group Rs. 26–50, 62 percent or 134 out of 216 households. 22·0 percent or 48 out of the remaining households are in income group Rs 51–75, 5 percent or 11 households each in income group Rs. 25 and below and Rs. 76-100. Besides there are 12 households or 6 percent in income group Rs. 101 and over, and three households are dependents with no income. Going further into detail with regard to average expenditure on festivals, 33·84 percent or 112 households are distributed over various expenditure groups according to their income. For instance, 50 percent or 56 out of a total of 112 households are found in expenditure group Rs. 6-10. There are 22.3 percent or 25 households in income group Rs. 26-50, 15.2 percent or 17 households in income group Rs. 51-75 and only three households or 2.6 percent in the low income group Rs. 25 and below. In the higher income range there are 3.6 percent or four households in Rs. 76-100 and seven households or 6·3 percent in the income group Rs. 101 and over. In the next expenditure group namely below Rs. 5 there are as many as 30 households or 26·7 percent. In income group Rs. 25 and below there is only one household whereas there are 2 households in income group Rs. 101 and over. A majority of the households, that is 70 percent or 21 households are found in income group Rs. 26-50, and there are 3 households each in income group Rs. 51-75 and Rs. 76-100. As for the next expenditure group Rs. 11-20, 15.2 percent or 17 households belong to this group. In expenditure group Rs. 21-30 there are only 5 households out of which 3 belong to income group Rs. 26-50, and one household each in income group Rs. 51-75 and Rs. 76-100. Thus on general perusal of Table No. XXXII which relates to the expenditure on festivals we find that in income group Rs. 26-50 there are two households, one in expenditure group Rs. 41-50 and the other in Rs. 51-100. The expenditure on festivals rises still higher in income group, Rs. 101 and over, in two households. Although the rural folk in Pudukulam celebrate all the important functions according to their religion, namely Hindus, Christians and Muslims, yet we find only about 33.84 percent or 112 households in the whole village incurring expenditure on festivals. A majority of households are found in the income group Rs. 26–50, that is 58 households (30.21 percent) and four households or 26.67 percent are in income group Rs. 25 and below, whereas there are 25 households (34.24 percent) in income group Rs. 51–75, 47.61 percent or 10 households in income group Rs. 76–100, and 15 households (55.55 percent) in income group Rs. 101 and over. Thus income too plays an important part as a larger percentage of households are in the income group Rs. 101 and over.

Expenditure on Marriages

129. It is surprising to note in Pudukulam that only a minority of households in the village incur expenditure on marriage, 3·0 percent or 10 households and the remaining 97·0 percent or 318 households have no expenditure at all. The details of expenditure on marriage by people of various income levels are furnished in Table No. XXXIII.

TABLE No. XXXIII

Expenditure on marriage

Expenditure on marriage	Total No. of households	Number of households according to monthly income (in Rupees)				
		25 & below	26—50	51—75	76—100	101 & over
(1)	(2)	(3)	(4)	(5)	(6)	(7)
NIL	318	15	185	71	21	26
50 or less	1	...	1	...	...	...
51—100	...	...	...	—	...	...
101—200	...	...	...	...	...	...
201—400	...	...	...	...	...	...
401—600	2	...	1	1	...	...
601—800	1	...	1	...	...	...
801—1,000	5	...	3	1	...	1
1,001 and over	1	...	1	...	...	...
Total	328	15	192	73	21	27

Majority of households having expenditure on marriage is found in the income group Rs 25—50, that is seven in all The expenditure ranges from Rs. 50 or less to Rs. 1,001 and over. In income group Rs. 51—75, there are 2 households, one with an expenditure between Rs. 401—600 and the other Rs. 801—1000. There is only one household in the village with an expenditure of Rs. 1,001 and over. Thus the excess expenditure on marriages could be justified by the large amounts of debt incurred by the various households especially among the Christian and Konar communities; one of the main causes for debt is expenditure on marriages.

Indebtedness

130. Rural indebtedness is a universal phenomenon in India and Pudukulam is no exception to the general rule Indebtedness is a common feature particularly in villages where cultivation is the mainstay of the population. In Pudukulam, large amounts of debt have been incurred by various communities, which are utilised for productive purposes. The Maravars of Veeralaperunchelvi are the principal money lenders, followed by Konars in Pudukulam village. Besides the people also borrow from neighbouring villages like Reddiarpatti and Kongandanparai. Apart from money lenders there is a credit society at Kongandanparai which grants loans to member-villagers of Pudukulam. Besides, some villagers in Pudukulam have also obtained loans from Government for the purchase of cattle and bullock-carts. Lands are also mortgaged by the villagers with a money lender to obtain a loan.

131. There are a large number of households in debt in the village. The number of households in debt for the major communities is given below:

Community	Total No. of households	Households in debt	Total amount of debt (Rs.)	Percentage to Total
Hindus	160	109	63,215	47.4
Christians	157	119	51,730	38.7
Muslims	14	14	18,550	13.9
Total	331	242	133,495	

From the above it appears that 73.1 percent or 242 households in the village have incurred debt. The largest amount of debt is seen in the Hindu community where 68.12 percent or 109 households out of a total of 160 households in the community are in debt for Rs. 63 215 whereas the largest number of households in debt are found in the Christian community. 75.8 percent or 119 households out of a total of 157 households in the community, and about 36 0 percent of the total number of households in the village have incurred a debt of Rs 51 730. A striking feature in the village is that all the 14 households that belong to the Muslim community are in debt for Rs 18,550.

COMMUNITY	Rs. 25 and below		Rs. 26—50		Rs. 51—75		Rs. 76—100		Rs. 101 and over	
	Households in debt.	Amount	Households in debt.	Amount	Households in debt.	Amount	Households in debt.	Amount	Households in debt.	Amount
Hindus	4	135	59	24,495	27	19,000	10	5.785	9	13.000
Christians	5	900	77	32,880	29	14,550	2	1,000	6	2,400
Muslims	2	1,000	6	5,050	3	6,500	3	6,000	...	...
Total	11	2,835	142	62,425	59	40,050	15	12,785	15	15 400

The above table reveals that a large number of households in debt are found in the low income groups. 58.7 percent of the households in debt, namely 142 households have incurred a debt of Rs. 62,425 in income group Rs. 26-50 and there are 11 households or 4.5 percent with a total debt of Rs. 2,835 in income group Rs. 25 and below. In the middle income group Rs. 51—75, 24.4 percent or 59 households have incurred a debt of Rs. 40,050 and Rs. 12,785 is the amount borrowed by 6.2 percent or 15 households, in income group Rs. 76—100, whereas in the high income group Rs. 101 and over, 6.2 percent or 15 households have incurred a debt of Rs. 15,400. Thus, it is seen that a maximum amount of debt is found among the low income groups. Table No. XXXIV indicates the proportion of indebted households among different communities.

TABLE No. XXXIV
INDEBTEDNESS

COMMUNITY	Income Groups	Total number of households	Number of households in debt	Percentage of Col. 4 to Col. 3	Total amount of debt	Average amount of debt per household in debt
(1)	(2)	(3)	(4)	(5)	(6)	(7)
	Rs.				Rs. nP.	Rs. nP.
NADAR	25 and below	2	2	100	360 00	180 00
	26 to 50	18	16	88.88	4,960 00	310 00
	51 to 75	5	5	100	3,600 00	720 00
	101 and over	2	2	100	4,700 00	2,350 00
MARAVAR	26 to 50	32	22	68·75	7,985 00	362 95
	51 to 75	11	7	63·64	6,700 00	957 14
	76 to 100	9	6	66·67	4,135 00	689 16
	101 and over	3	3	100	6,500 00	2,166 66
	One household has no income; supported by others.					
KONAR	26 to 50	9	4	44·44	6,600 00	1,650 00
	51 to 75	7	6	85·71	2,950 00	491 66
	76 to 100	1	1	100	400 00	400 00
	101 and over	6	...	...	...	...
PARAIYAR	26 to 50	23	15	65·22	4,450 00	296 67
	51 to 75	9	8	88·89	5,650 00	706 25
	76 to 100	1	1	100	500 00	500 00
	101 and over	6	4	66·67	1,800 00	450 00
VANNAN	25 and below	2	...	...	...	...
	26 to 50	2	2	100	500 00	250 00
	51 to 75	1	1	100	100 00	100 00
KAMMALAR	26 to 50	2	...	...	...	...
	76 to 100	2	2	100	750 00	375 00
PALLAR	26 to 50	1	...	...	...	...
	51 to 75	1	...	...	...	...
	One household without income.					
PILLAI	26 to 50	1	...	...	...	...
PAGADAI	25 and below	1	1	100	75 00	75 00
AMBATTAN	25 and below	1	1	100	500 00	500 00
C. M. S. NADAR	25 and below	1	...	...	...	...
	26 to 50	15	8	53·33	2,400 00	300 00
	51 to 75	8	4	50·00	900 00	225 00
	76 to 100	1	...	...	...	...
	101 and over	3	2	66·67	550 00	275 00
T. D. T. A. NADAR	25 and below	1	1	100	300 00	300 00
	26 to 50	20	15	75	5,950 00	396 67
	51 to 75	8	7	87·50	2,900 00	414 29
	101 and over	2	...	...	...	...
R. C. NADAR	25 and below	4	3	75	300 00	100 00
	26 to 50	36	31	86·11	14,980 00	483 23
	51 to 75	8	7	87·50	4,800 00	685 71
	76 to 100	3	2	66·67	1,000 00	500 00
	101 and over	3	2	66·67	700 00	350 00
	One household has no income; supported by others.					
R. C. PALLAR	25 and below	1	1	100	300 00	300 00
	26 to 50	26	23	88·46	9,550 00	415 22
	51 to 75	13	11	84·62	5,950 00	540 91
	76 to 100	1	...	...	...	...
	101 and over	2	2	100	1,150 00	575 00
MUSLIM	25 and below	2	2	100	1,000 00	500 00
	26 to 50	6	6	100	5,050 00	841 67
	51 to 75	3	3	100	6,500 00	2,166 67
	76 to 100	3	3	100	6,000 00	2,000 00

Debt by income ranges

132. Regarding Maravars among whom a large number of households is in debt, the average indebtedness for the various income groups is as follows:

Income group	Average indebtedness
Rs. 26—50	Rs. 362.95
Rs. 51—75	Rs. 957.14
Rs. 76—100	Rs. 689 16
Rs. 101 and over	Rs. 2,166.66

The above figures, indicate that the average indebtedness is higher in the high income group Rs. 101 and over, than in the low income group Rs. 26—50. There is a general tendency among the high income group people to borrow larger sums of money than people with low income. This is because of their capacity to repay the sum borrowed. This is the main reason why money lenders are willing to lend larger sums of money to people with high incomes. Thus it is seen even among Christians and Muslims that the average indebtedness increases with the income, which is in conformity with the general tendency, the higher the income, the greater is the amount borrowed.

INDEBTEDNESS

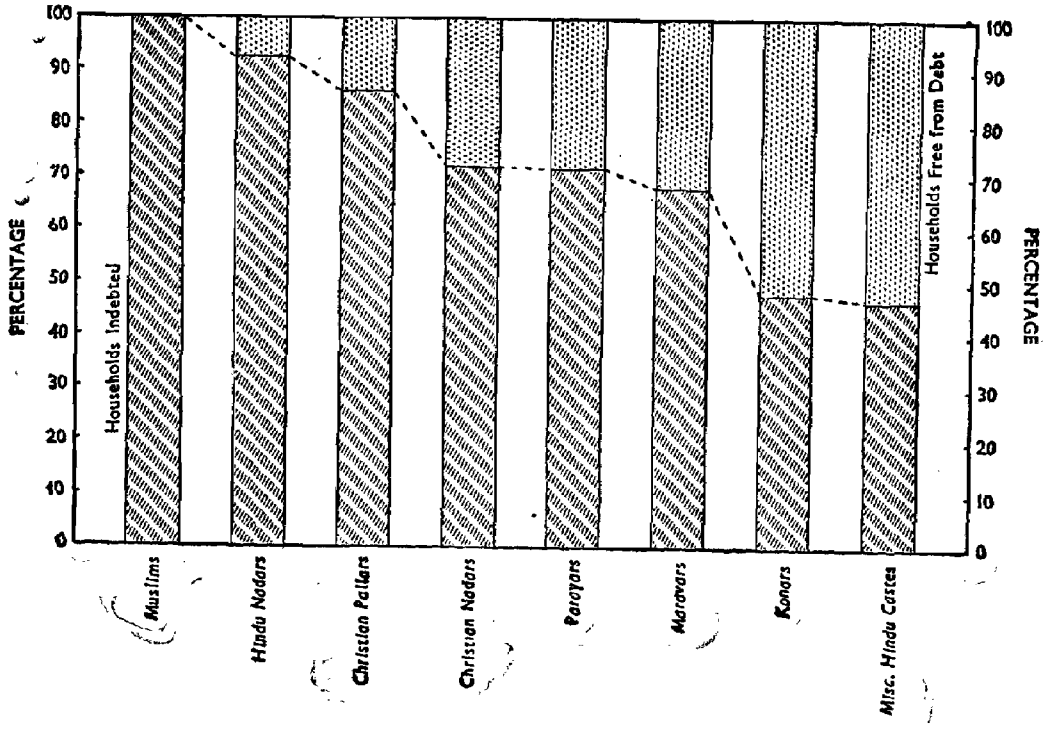


TABLE No. XXXV

CAUSE OF DEBT

COMMUNITY	Cause	Indebtedness by Cause of debt		Proportion of debt due to cause to the total amount of debt
		Amount of debt	Number of families in debt	
(1)	(2)	(3)	(4)	(5)
NADAR	(a) Ordinary wants (Family expenses)	7 470	21	54.48
	(b) Household cultivation	6,200	7	45.52
MARAVAR	(a) Purchase of land	8,915	5	35.20
	(b) House construction or repairs to existing building	400	1	1 58
	(c) Ordinary wants Family expenses)	11.600	23	45.84
	(d) Household cultivation	3,405	12	13·45
	(e) Purchase of Cart and Bullock	1,000	2	3.9
KONAR	(a) House construction or repairs to existing building	6 000	2	61.30
	(b) Marriages	900	2	9.05
	(c Ordinary wants (Family expenses)	2,750	7	27.64
	(d) Purchase of Cattle	300	1	3.01
PARAIYAR	(a) Purchase of land	500	1	4 03
	(b) House construction or repairs to existing building	1,600	3	12.90
	(c) Marriages	1,500	1	12.10
	(d) Ordinary wants (Family expenses)	7,900	24	63.71
	(e) Household cultivation	900	3	7..6
VANNAN	(a) Sickness	300	2	50.00
	(b) Ordinary wants (Family expenses)	300	2	50.00
KAMMALAR	(a) Ordinary wants (Family expenses)	750	2	100.00
PALLAR	No Debt			
PILLAI	No Debt			
PAGADAI	(a) Ordinary wants (Family expenses)	75	1	100.00
AMBATTAN	(a) Ordinary wants (Family expenses)	500	1	100.00
C.M.S. NADAR	(a) Purchase of land	200	1	5.20
	(b) House construction or repairs to existing building	250	1	6.49
	(c) Marriages	3 0	1	7.79
	(d) Sickness	200	1	5.20
	(e) Ordinary wants (Family expenses)	2,450	12	63.64
	(f) Household cultivation	450	2	11.68
T.D.T.A.NADAR	(a) Purchase of land	500	2	5.47
	(b) Sickness	1,500	1	16.39
	(c) Ordinary wants (Family expenses)	6.850	22	74 86
	(d) Household cultivation	300	1	3 28
R.C. NADAR	(a) Purchase of land	1,000	1	4.59
	(b) House construction or repairs to existing building	200	1	0.92
	(c) Marriages	2,000	2	9..8
	(d) To clear outstanding debts	1,3 0	2	5 97
	(e) Ordinary wants (Family expenses)	13.030	41	59 83
	(f) Household cultivation	3,900	10	17 90
	(g) Education	350	1	1.61
R.C. PALLAR	(a) Purchase of land	300	1	1 77
	(b) House construction or repairs to existing building	1,250	2	7 37
	(c) Marriages	950	3	5.61
	(d) Sickness	500	1	2.95
	(e) Ordinary wants (Family expenses)	11,450	33	67.55
	(f) Household cultivation	2,300	6	13.57
	(g) Business run by the household	200	1	1.18
MUSLIMS	(a) Purchase of land	1,502	1	8.09
	(b) Marriages	2,000	1	10.78
	(c) Ordinary wants (Family expenses)	15,050	14	81.13

Cause of Debt

133. The causes for debt are many and varied in Pudukulam. The villagers generally borrow money for productive purposes. The largest amount of debt was incurred for family expenses. This is due to the fact that, before Manimuthar water was made available for Pudukulam lands, people were living a very miserable life. Abject poverty ruled everywhere. Hence the villagers were forced to borrow money at very high rates since they could not cultivate their lands without a perennial water supply. Among the households that have incurred debts for family expenditure 48.4 percent or 79 households in the Hindu community have incurred a debt of Rs. 31 295 whereas 68.8 percent or 108 households in the Christian community have incurred a debt of Rs. 33 780 and finally all the 14 Muslim households have incurred a debt of Rs. 15,050. Secondly after the availability of Manimuthar water, lands were reclaimed for cultivation. This cost the cultivators considerably and in order to meet this expenditure they borrowed money. Besides, some people have purchased lands after the perennial supply of water to the village, and this has made them incur debts. There are still others who sold away lands which could not be reclaimed and in addition to that they borrowed more money and purchased cultivable lands. Among the households in debt, there are 12 households in all which have incurred a debt of Rs. 12,915 for the purchase of land. Thirdly, agricultural operations demand extra expenditure to get pesticides, chemical manures, purchase of new ploughs and so on, resulting in the obtaining of loans. Among Hindus, 22 households have incurred a debt of Rs. 10,505 and 19 Christian households a debt of Rs. 6,950 because of household cultivation. Fourthly, cattle and bullock-carts have been purchased by many people. Both are essential for the primitive methods of cultivation and transportation in the village. As many as 3 households in the Hindu community have incurred a debt of Rs. 1,300 for purchase of cattle.

Miscellaneous purposes

134. Fifthly, house construction is yet another cause for debt. This must be probably due to migration, since many of the people have settled in the village from places outside. Thus 6 households among Hindus and 4 Christian households have incurred a debt of Rs. 9,700 for house construction. Sixthly, although marriages are not so costly as to force many villagers to borrow money for that purpose still some are indebted because of costly marriages. The amount of debt due to marriages according to the major communities is as follows:—

community		Total households	Amount of debt (Rupees)
Hindus	...	3	2,400
Christians	...	6	3,250
Muslims	...	1	2,000
Total	...	10	7,650

Besides these, in the R. C. Nadar community one household has incurred a debt of Rs. 350 for educational purposes and two households Rs. 1,300 to clear outstanding debts. So it is found in the whole village that only one household in the Christian community is in debt due to education, which indicates that the Christian Community is educationally forward when compared to the other communities. Lastly sickness has forced five households to borrow money to meet medical expenses. Of these, three households have incurred a debt of Rs 2,200 in the Christian community and two households Rs. 300 for the same purpose.

Middlemen

135. In Pudukulam village traders do come to procure paddy to be taken to Melapalayam or Palayamcottai to be milled into rice and sold. Although they indulge in multifarious malpractices they do not lend money at exorbitant rates. One or two traders lend money on produce at rates which may be slightly lower than that of the money lenders but the malpractices will compensate this loss to them.

Co-operative society

136. There are at least two ways to save the villagers from the clutches of the money lender, the provision of cheap credit to the needy and slashing down the high rates of interest. Government credit is generally obtained for some genuine agricultural purpose but it is wasted on such unproductive expenditure as family expenses and marriage expenses. Co-operative credit is also misused in the same way; but it is not readily available to the villagers because they have to go to Kongandanparai Co-operative Credit Society for loans, as there is no such co-operative credit society in Pudukulam. Hence the villagers are very particular in having a co-operative credit society of their own—apparently they think they would be able to borrow as they please since it would be their own society. The villagers should be made to realise the real value of cheap credit

and this could be done only by a proper supervision by Government as well as Co-operative authorities that the loans obtained should be used for those specified purposes only and not for any other purpose. It is reasonable that agricultural operations at times demand extra expenditure which could be met only by loans. However, this does not mean that loans obtained for agricultural purposes should be misused or there should not be that mentality among the people that expenditure could not be controlled and loans are absolutely essential.

Rates of interest

137. The rates of interest vary widely, and in most cases they are simply exorbitant. Further much depends upon the relationship between the prospective creditor and debtor. In case the debtor happens to be a friend of the creditor the interest is very low Similarly if the creditor and debtor belong to the same caste the rate of interest charged is the lowest possible one. But on the other hand the two largest communities in the village namely Maravars and Konars, who are almost always on friendly terms with each other, show considerations to each other in the matter of giving loans The rate of interest ranges from 6¼ percent to 72 percent, the 72 percent interest being the most common one, which is generally expressed by the villagers as 1 anna per rupee per mensem. Similarly the rates are ½ anna per rupee per mensem and also ¼ anna per rupee per mensem which works out to 36 percent and 18 percent respectively. On the other hand, Co-operative and Government loans carry an interest rate of 6¼ percent Interest could also be paid in kind. for instance, if a man has mortgaged his land for a loan, the interest is then paid in kind which usually amounts to nine-tenths of his produce Interest could be paid in kind in two ways, paddy and jaggery. The latter is paid only by the Nadars who are engaged in tapping and jaggery preparation and paddy by those engaged in cultivation. The exchange in these cases are: one kottai of paddy for Rs. 100 per year, and one thulam of jaggery for every 100 rupees for a month. The current price for one kottai of paddy (112 Madras Measures) is Rs. 47 The current price of one thulam about 27.5 lbs.) of jaggery is about Rs. 4-50 and at this rate the interest rate is worked out at 54 percent. According to the villagers there are certain debts in the village which are interest free such as the practice of obtaining grocery in shops without paying immediately but later on.

Indices of prosperity

138. The economic standards of the people in Pudukulam is now tending towards an era of prosperity. Prior to the Manimuthar Project, which has made water available for Pudukulam fields the villagers were in the grip of poverty and squalor. Besides, the soil was not fertile and rainfall insufficient and ill-distributed. Except for palmyra tapping, jaggery preparation and cultivation to a very limited extent, there was no other means of livelihood in the village. There were a series of famines in the district which affected Pudukulam also. The prices soared too high that the people could not afford it. The people did not have even rice or any other foodgrain to eat. Except for a few garden crops like vegetables (Brinjal, Plantain, Thadiyangai and Poosani) which were watered by wells, all the other crops withered. Only the palmyras stood out, providing opportunity for the Nadar community to exploit them profitably. The people were forced to eat fried plantains and plantain stems and drink coffee or tea with jaggery but no milk. Some people also ate 'Panamkilangu' either broiled or boiled, dried, powdered and flavoured with salt.

Benefits from Manimuthar

139. The availability of Manimuthar water was the harbinger of a new era of prosperity in the village This dam affords a perennial water supply for the fields and has enabled even 3 crops per fasli in the village. Rice is the staple food of the people, and three meals are available for them everyday. Prior to the availability of Manimuthar water, most of the villagers neither knew the name of the river nor that the Manimuthar passed through their district as a tributory to the Tambraparni. Now, at least some, if not all, know something about Manimuthar river and the dam built across it. Thus this is the most important and perceptible sign to show the tendency of the village economy towards prosperity. The details of savings, acquisition of property by different sections of people etc., are furnished in Table No. XXXVI.

On a perusal of the table relating to the prosperity index during the last ten years, we find that Pudukulam is fast advancing on the road to prosperity. There are 7 Christian households who were able to clear their debts which existed prior to ten years, the total amount being Rs 2 650. About 24.16 percent have acquired property in the form of land and houses of which a larger number of households have acquired land, which clearly shows that after the introduction of the Manimuthar

TABLE No. XXXVI

Prosperity Index

Community	Total number of households	Number of households which have cleared debts during the past 10 years	Total amount of debt cleared	Number of households which have acquired property			Number of households which have made savings in		
				Land	Houses	Both	Cash	Ornaments	Insurance
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Nadar	27	...	...	2	1	...	2	...	...
Maravar	56	...	...	20	2	2	...	13	2
Konar	23	...	...	5	...	1	...	12	...
Paraiyar	39	...	...	12	2	3	...	7	...
Vannan	5	...	...	...	1	...	...	...	...
Kammalar	4	...	...	...	1	...	...	...	...
Pallar	3	...	...	...	...	...	...	...	...
Pillai	1	...	...	...	1	...	...	...	...
Pagadai	1	...	...	...	...	...	...	...	...
Ambattan	1	...	...	...	...	...	...	...	...
C. M. S. Nadar	28	...	...	8	1	2	...	4	2
T. D. T. A. Nadar	31	...	...	2	...	...	...	2	2
R. C. Nadar	55	4	Rs. 1,050	8	2	8	...	9	...
R. C. Pallar	43	3	Rs. 1,600	7	...	1	...	9	...
Muslim	14	...	...	3	...	...	...	...	...
Total	331	7	Rs. 2,650	65	11	14	2	56	6

Reservoir Scheme, there was land reclamation and even dry lands were brought under cultivation. Besides, there are 64 households, i.e. 36 Hindu households and 28 Christian households which have made savings either in the form of ornaments, insurance or cash.

Material culture

140. Another feature which is noticeable in the village is the change in dress of both males and females. Formerly the men used to wear only a dhoti and a loin cloth. They used to have a towel over their shoulders, which they utilised to cover their heads from the heat of the sun, or to clean their hands or face after washing. Now, they wear a clean dhoti, a banian or a jibba and a shirt, whenever they leave the village for towns like Tirunelveli, Palayamcottai or Melapalayam. Although all do not wear them, at least some do. Similarly the chappals made of leather or foam rubber have replaced those with palmyra leaf stalk with no straps. These indicate the general prosperity of the villagers Years ago the women wore no upper garments, but used to cover the upper parts of their body with the saree they wore. Now, except those who are old, all women wear a bodice and a blouse, some of them even embroidered. Costly clothes made of nylon are also worn by some women in the village. They also wear chappals which was a luxury denied to them formerly.

Habit of chewing

141. Most of the villagers both men and women are in the habit of chewing which consists of betelnut, perfumed tobacco and perfumed red chunam. The last two are perfumed with toilet water or 'Panneer' Formerly, tobacco was hard and sliced but now it is nicely grilled and perfumed. Similarly the chunam was white and not scented but now the people demand red and scented chunam. Men smoke cigars and bidis, which they formerly could not afford to buy; at present a few men smoke cigarettes which is indeed a luxury to the villagers. However, we must note that most of the men smoke bidis only, not only because of their comparative cheapness but also for its strong flavour. Travelling by bus was considered a luxury in olden days. People walked all the way from Pudukulam to Tirunelveli Town. Another reason for this is that they had to wait for the bus for quite a long time and they could not carry any load to markets to sell or to bring the goods that they might have bought in Shandys or markets. Hence they preferred to walk or travel by bullock carts. At present, going to Tirunelveli by bus has become as common as travelling by bullock carts in olden days. The people are prepared to pay as much as 25 naya paise per trip per person, and wait for the bus even for hours together. Thus we find in Pudukulam a tendency towards a more prosperous life, which is sure and certain but slow. Further, this tendency towards prosperity is further brought out by the use of washing or bathing soaps, radios, going to the cinemas, education of children in places like Palayamcottai, the construction of costly houses like terraced and tiled houses and so on.

TABLE No. XXXVII

Average monthly expenditure per household by income groups and occupations

Items of expenditure	All households		Percentage of expenditure on Food/Miscellaneous Items	Number of household with a monthly income of									
				Rs. 25 and less		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 and over	
	Number of households	Expenditure per household		Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
CULTIVATION													
1. Food Group		**Rs. nP.**			**Rs. nP.**		**Rs nP.**		**Rs. nP.**		**Rs. nP.**		**Rs nP.**
(a) Rice	205	17 40	17.91	3	12 17	99	14 61	66	17 52	15	20 35	22	28 33
(b) Other grains	205	6 01	6.19	3	4 50	99	4 61	63	6 25	15	6 55	22	11 22
(c) Vegetables	205	2 92	3.00	3	1 75	99	2 39	66	3 16	15	3 96	22	4 02
(d) Meat, fish etc.	205	3 70	3.81	3	2 58	99	3 20	66	3 99	15	4 62	22	4 63
(e) Milk	194	3 01	3.10	2	1 63	89	2 44	66	3 03	15	3 63	22	4 77
(f) Ghee, oils	205	4 13	4.25	3	1 67	99	3 18	66	4 41	15	6 02	22	6 65
(g) Condiments	205	3 10	3.19	3	1 75	99	2 84	66	3 33	15	2 68	22	...
(h) Sugar or jaggery	185	2 34	2.41	1	0 75	83	2 24	65	2 27	15	2 80	21	2 73
(i) Coffee and tea	184	1 19	1.23	1	0 50	83	1 02	65	1 23	15	1 52	20	1 53
(j) Tobacco, smoking and chewing	201	2 07	2.13	2	1 13	96	1 80	66	2 12	15	2 62	22	2 84
2. Education	86	3 31	3.41	...	...	35	1 86	33	3 24	9	6 89	9	5 67
3. Dhoby or soap	203	0 81	0.83	2	0 50	98	0 76	66	0 85	15	0 89	22	0 87
4. Barber	188	0 74	0.76	2	0 50	85	0 67	64	0 73	15	0 87	22	0 88
5. Travelling	197	1 14	1.17	2	0 88	94	0 96	64	1 16	15	1 52	22	1 62
6. Medical fees and medicines	39	1 19	1.23	...	...	12	0 59	9	0 83	4	1 88	14	1 74
7. Religious observances	106	0 47	0.48	..	...	44	0 35	37	0 40	11	0 45	14	1 06
8. Amusements	115	1 12	1.15	...	...	44	0 89	39	1 28	13	1 16	19	1 30
9. Savings (Provident Fund)	1	30 00	30.88	...	...	...	...	...	...	...	...	1	30 00
10. Payment of debts	162	6 11	6.29	3	2 50	76	5 29	56	6 11	11	8 75	16	8 88
11. Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
12. Other items	205	6 38	6.57	3	4 00	99	5 01	66	6 44	15	7 76	22	11 76
Total	...	97 14	...	...	36 81	...	54 76	...	68 35	...	85 92	...	130 50

TABLE No. XXXVII—*(Contd.)*

Average monthly expenditure per household by income groups and occupations

Items of expenditure	All households		Percentage of expenditure on Food/Miscellaneous Items	Number of households with a monthly income of									
				Rs. 25 and less		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 and over	
	Number of households	Expenditure per household		Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
							LEASE CULTIVATION						
1. Food Group		Rs. nP.			Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
(*a*) Rice	36	15 97	27.74	1	15 75	28	15 46	5	16 75	1	25 00	1	17 00
(*b*) Other grains	36	4 80	8.34	1	4 25	28	4 56	5	4 90	1	10 00	1	6 50
(*c*) Vegetables	36	2 55	4.43	1	1 87	28	2 42	5	2 97	1	2 75	1	4 75
(*d*) Meat, fish, etc.	36	3 40	5.91	1	1 87	28	3 34	5	3 72	1	4 25	1	4 00
(*e*) Milk	33	2 61	4.53	...	...	26	2 39	5	3 42	1	3 00	1	4 00
(*f*) Ghee, oils	36	3 39	5.89	1	1 75	28	3 28	5	4 02	1	3 50	1	5 00
(*g*) Condiments	36	2 82	4.99	1	1 74	28	2 64	5	3 50	1	4 50	1	4 00
(*h*) Sugar or jaggery	31	1 82	3.16	...	...	25	1 67	4	2 12	1	3 00	1	3 25
(*i*) Coffee and tea	31	1 15	2.00	...	...	25	1 10	4	1 16	1	1 75	1	1 75
(*j*) Tobacco, smoking and chewing	36	1 86	3.23	1	1 25	28	1 64	5	2 83	1	4 25	1	1 25
2. Education	19	1 42	2.47	...	...	15	1 20	3	1 33	...	...	1	5 00
3. Dhoby or soap	34	0 77	1.34	1	0 50	26	0 72	5	0 85	1	1 25	1	1 50
4. Barber	35	0 65	1.13	1	0 50	27	0 62	5	0 75	1	0 75	1	1 00
5. Travelling	36	1 04	1.81	1	0 75	28	1 05	5	0 97	1	1 00	1	1 50
6. Medical fees and medicines	8	0 98	1.70	1	0 25	5	0 37	1	0 75	...	...	1	5 00
7. Religious observances	18	0 45	0.78	...	...	15	0 40	1	0 62	1	1 00	1	0 50
8. Amusements	27	0 93	1.62	...	...	21	0 85	5	1 05	1	2 00	...	...
9. Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
10. Payment of debts	25	5 10	8.86	1	12 75	18	4 10	4	8 38	1	6 00	1	1 50
11. Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
12. Other items	36	5 86	10.18	1	3 37	28	5 50	5	8 55	1	6 00	1	5 00
Total	...	**57 57**	...	...	**46 60**	...	**53 31**	...	**68 64**	...	**80 00**	...	**72 50**

TABLE No. XXXVII—(*Contd.*)

Average monthly expenditure per household by income groups and occupations

Items of expenditure	All households		Percentage of expenditure on Food/Miscellaneous Items	Number of households with a monthly income of									
				Rs. 25 and less		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 and over	
	Number of households	Expenditure per household		Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
AGRICULTURAL LABOUR													
1. Food Group		Rs. nP.			Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
(*a*) Rice	48	12 23	29.19	4	7 69	44	12 64	...	...	...	...	...	...
(*b*) Other grains	47	3 85	9.19	3	1 83	44	3 94	...	...	...	...	...	...
(*c*) Vegetables	48	2 17	5.18	4	1 25	44	2 25	...	...	...	...	...	...
(*d*) Meat, fish, etc.	48	2 94	7.02	4	2 19	44	3 01	...	...	...	...	...	...
(*e*) Milk	36	1 93	4.61	1	2 00	35	1 93	...	...	...	...	...	...
(*f*) Ghee, oils	48	2 39	5.70	4	1 25	44	2 49	...	...	...	...	...	...
(*g*) Condiments	48	2 61	6.23	4	1 69	44	2 70	...	...	...	...	...	...
(*h*) Sugar or jaggery	20	1 33	3.17	...	...	20	1 33	...	...	...	...	...	...
(*i*) Coffee and tea	19	0 95	2.27	...	...	19	0 95	...	...	...	...	...	...
(*j*) Tobacco, smoking and chewing	47	1 51	3 60	4	1 13	43	1 54	...	...	...	...	...	...
2. Education	17	1 44	3.44	...	...	17	1 44	...	...	...	...	...	...
3. Dhoby or soap	45	0 67	1.60	2	0 75	43	0 67	...	...	...	...	...	...
4. Barber	36	0 60	1.43	2	0 63	34	0 60	...	...	...	...	...	...
5. Travelling	41	0 82	1.96	2	0 88	39	0 82	...	...	...	...	...	...
6. Medical fees and medicines	1	0 25	0.60	...	...	1	0 25	...	...	...	...	...	...
7. Religious observances	17	0 36	0.86	1	0 25	16	0 37	...	...	...	...	...	...
8. Amusements	16	0 77	1.84	...	...	16	0 77	...	...	...	...	...	...
9. Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
10. Payment of debts	21	1 71	4.08	2	1 00	19	1 78	...	...	...	...	...	...
11. Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
12. Other items	48	3 37	8.04	4	2 50	44	3 45	...	...	...	...	...	...
Total	...	41 90	...	...	25 04	...	42 93	...	...	...	...	...	...

TABLE No. XXXVII—(*Contd.*)

Average monthly expenditure per household by income groups and occupations

Items of expenditure	All households		Percentage of expenditure on Food/Miscellaneous Items	Number of households with a monthly income of									
				Rs. 25 and less		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 and over	
	Number of households	Expenditure per household		Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
TAPPING AND JAGGERY PREPARATION													
1. Food Group		Rs. nP.			Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
(a) Rice	13	16 29	30.01	2	15 25	11	16 48	...	...	...	...	...	...
(b) Other grains	13	5 04	9.29	2	4 75	11	5 09	...	...	...	...	...	...
(c) Vegetables	13	2 24	4.13	2	2 25	11	2 24	...	...	...	...	...	...
(d) Meat, fish, etc.	13	3 04	5.60	2	2 50	11	3 14	...	...	...	...	...	...
(e) Milk	10	1 52	2.80	1	1 50	9	1 53	...	...	...	...	...	...
(f) Ghee, oils	13	3 38	6.23	2	2 75	11	3 50	...	...	...	...	...	...
(g) Condiments	13	2 14	3.94	2	2 13	11	2 14	...	...	...	...	...	...
(h) Sugar or jaggery	13	1 55	2.86	2	0 75	11	1 61	...	...	...	...	...	...
(i) Coffee and tea	13	0 39	1.64	2	0 63	11	0 94	...	...	...	...	...	...
(j) Tobacco, smoking and chewing	13	1 59	2.76	2	1 38	11	1 52	...	...	...	...	...	...
2. Education	9	0 78	1.44	2	1 50	7	0 57	...	...	...	...	...	...
3. Dhoby or soap	13	0 67	1.23	2	0 75	11	0 66	...	...	...	...	...	...
4. Barber	13	0 61	1.12	2	0 63	11	0 60	...	...	...	...	...	...
5. Travelling	13	0 36	1.58	2	0 88	11	0 86	...	...	...	...	...	...
6. Medical fees and medicines	1	0 25	0.46	...	...	1	0 25	...	...	...	...	...	...
7. Religious observances	8	0 19	0.35	...	...	8	0 19	...	...	...	...	...	...
8. Amusements	8	0 55	1.01	...	...	8	0 55	...	...	...	...	...	...
9. Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
10. Payment of debts	12	6 86	12.65	2	3 50	10	7 54	...	...	...	...	...	...
11. Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
12. Other items	13	5 92	10.91	2	3 75	11	6 32	...	...	...	...	...	...
Total	...	53 28	...	...	44 90	...	55 73	...	...	...	...	...	...

TABLE No. XXXVII—(*Contd.*)

Average monthly expenditure per household by income groups and occupations

Items of expenditure	All households		Percentage of expenditure on Food/Miscellaneous Items	Number of households with a monthly income of									
				Rs. 25 and less		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 and over	
	Number of households	Expenditure per household		Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
TEACHER													
1. Food Group		Rs. nP.			Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
(a) Rice	5	18 60	20.59	...	...	...	...	...	...	2	15 90	3	21 00
(b) Other grains	5	6 50	7.20	...	...	...	...	...	...	2	5 13	3	7 42
(c) Vegetables	5	3 82	4.23	...	...	...	...	...	...	2	3 38	3	4 12
(d) Meat, fish, etc.	5	3 99	4.42	...	...	...	...	...	...	2	3 35	3	4 41
(e) Milk	4	6 19	6.85	...	...	...	...	...	..	1	6 75	3	6 00
(f) Ghee, oils	5	4 80	5.31	...	...	...	...	...	...	2	4 50	3	5 00
(g) Condiments	5	2 92	3.23	...	...	...	...	...	...	2	2 25	3	3 37
(h) Sugar or jaggery	5	3 13	3.47	...	...	...	...	...	...	2	2 69	3	3 42
(i) Coffee and tea	5	1 55	1.72	...	...	...	...	...	...	2	1 36	3	1 67
(j) Tobacco, smoking and chewing	4	1 19	1.32	...	...	...	...	...	...	1	0 50	3	1 42
2. Education	1	5 00	5.54	...	...	...	...	...	...	...	...	1	5 00
3. Dhoby or soap	5	0 83	0.92	...	...	...	...	...	...	2	0 83	3	0 83
4. Barber	5	0 70	0.77	...	...	...	...	...	...	2	0 63	3	0 75
5. Travelling	5	1 55	1.72	...	...	...	...	...	...	2	1 88	3	1 33
6. Medical fees and medicines	2	4 75	5.26	...	...	...	...	...	...	1	8 00	1	1 50
7. Religious observances	5	0 45	0.50	...	...	...	...	...	...	2	0 38	3	0 50
8. Amusements	4	1 16	1.28	...	...	...	...	...	...	1	0 87	3	1 25
9. Savings (Provident Fund)	1	5 00	5.54	...	...	...	...	...	...	...	...	1	5 00
10. Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
11. Remittances to dependents living elsewhere	1	10 00	11.07	...	...	...	...	...	...	...	...	1	10 00
12. Other items	5	8 29	9.03	...	...	...	...	...	...	2	7 00	3	9 00
Total	...	90 33		...	...	...	...	...	...	...	64 50	...	92 99

TABLE No. XXXVII—*(Contd.)*

Average monthly expenditure per household by income groups and occupations

Items of expenditure	All households		Percentage of expenditure on Food/Miscellaneous Items	Number of households with a monthly income of									
				Rs. 25 and less		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 and over	
	Number of households	Expenditure per household		Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
							DHOBY						
1. Food Group		Rs. nP.			Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
(a) Rice	4	11 75	24.36	1	5 00	2	13 50	1	15 00	...	...	...	...
(b) Other grains	3	5 25	10.86	...	...	2	5 63	1	4 50	...	...	...	...
(c) Vegetables	4	2 38	4.92	1	1 50	2	2 75	1	2 50	...	...	...	...
(d) Meat, fish, etc.	3	3 67	7.59	...	...	2	3 75	1	3 50	...	...	...	...
(e) Milk	3	1 67	3.45	...	...	2	1 75	1	1 50	...	...	...	...
(f) Ghee, oils	4	2 56	5.29	1	0 75	2	3 25	1	3 00	...	...	...	...
(g) Condiments	4	2 60	5.38	1	1 87	2	2 63	1	3 25	...	...	...	...
(h) Sugar or jaggery	3	1 92	3.97	...	...	2	1 63	1	2 50	...	...	...	...
(i) Coffee and tea	3	1 08	2.23	...	...	2	1 00	1	1 25	...	...	...	...
(j) Tobacco, smoking and chewing	4	2 38	4.92	1	2 50	2	1 25	1	4 50	...	...	...	...
2. Education	1	3 00	6.20	...	...	...	...	1	3 00	...	...	...	...
3. Dhoby or soap	...	...	...	...	...	...	...	...	...	...	...	...	...
4. Barber	2	0 88	1.82	...	...	1	0 75	1	1 00	...	...	...	...
5. Travelling	3	1 17	2.42	...	...	2	1 13	1	1 25	...	...	...	...
6. Medical fees and medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
7. Religious observances	3	0 42	0.87	...	...	2	0 25	1	0 75	...	...	...	...
8. Amusements	1	1 00	2.07	...	...	...	...	1	1 00	...	...	...	...
9. Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
10. Payment of debts	3	3 00	6.20	...	...	2	3 50	1	2 00	...	...	...	...
11. Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
12. Other items	5	3 63	7.51	2	3 32	2	3 50	1	4 50	...	...	...	...
Total	...	48 36	...	...	14 94	...	46 27	...	55 00	...	...	...	...

TABLE No. XXXVII—(*Contd.*)

Average monthly expenditure per household by income groups and occupations

Items of expenditure	All households		Percentage of expenditure on Food/Miscellaneous Items	Number of households with a monthly income of									
				Rs. 25 and less		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 and over	
	Number of households	Expenditure per household		Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
CARPENTRY													
1. Food Group		Rs. nP.			Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
(a) Rice	3	19 16	27.51	...	...	1	15 00	...	...	2	21 25	...	...
(b) Other grains	3	5 67	8.14	...	...	1	4 25	...	...	2	6 38	...	...
(c) Vegetables	3	2 75	3.95	...	...	1	2 75	...	...	2	2 75	...	...
(d) Meat, fish, etc.	3	3 58	5.14	...	...	1	3 00	...	...	2	3 88	...	...
(e) Milk	3	2 75	3.95	...	...	1	1 50	...	...	2	3 38	...	...
(f) Ghee, oils	3	3 33	4.78	...	...	1	2 00	...	...	2	4 00	...	...
(g) Condiments	3	3 09	4.44	...	...	1	2 50	...	...	2	3 38	...	...
(h) Sugar or jaggery	3	2 16	3.10	...	...	1	1 50	...	...	2	2 50	...	...
(i) Coffee and tea	3	1 09	1.57	...	...	1	0 50	...	...	2	1 38	...	...
(j) Tobacco, smoking and chewing	3	1 59	2.28	...	...	1	1 50	...	...	2	1 63	...	...
2. Education	3	1 00	1.44	...	...	1	1 00	...	...	2	1 00	...	...
3. Dhoby or soap	3	0 67	0.96	...	...	1	0 50	...	...	2	0 75	...	...
4. Barber	3	0 67	0.96	...	...	1	0 50	...	...	2	0 75	...	...
5. Travelling	3	1 00	1.44	...	...	1	0 75	...	...	2	1 13	...	...
6. Medical fees and medicines	2	1 33	1.91	...	...	...	...	...	...	2	1 13	...	...
7. Religious observances	3	0 42	0.60	...	...	1	0 25	...	...	2	0 50	...	...
8. Amusements	2	1 25	1.79	...	...	...	...	...	...	2	1 25	...	...
9. Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
10. Payment of debts	2	12 13	17.42	...	...	...	...	...	...	2	12 13	...	...
11. Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
12. Other items	3	6 00	8.62	...	...	1	2 50	...	...	2	7 75	...	...
Total	...	69 64	...	...	...	...	40 00	...	...	...	76 92	...	...

TABLE No. XXXVII—(*Contd.*)

Average monthly expenditure per household by income groups and occupations

Items of expenditure	All households		Percentage of expenditure on Food/Miscellaneous Items	Number of households with a monthly income of									
				Rs. 25 and less		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 and over	
	Number of households	Expenditure per household		Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
							CLERK						
1. Food Group		Rs. nP.			Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
(*a*) Rice	2	13 25	19.30	...	...	...	...	1	14 00	...	...	1	12 50
(*b*) Other grains	2	3 75	5.45	...	...	...	...	1	3 00	...	...	1	4 50
(*c*) Vegetables	2	3 63	5.29	...	...	...	...	1	3 25	...	...	1	4 00
(*d*) Meat, fish, etc.	2	3 50	5.10	...	...	...	...	1	3 50	...	...	1	3 50
(*e*) Milk	2	3 00	4.37	...	...	...	...	1	2 00	...	...	1	4 00
(*f*) Ghee, oils	2	4 25	6.19	...	...	...	...	1	4 00	...	...	1	4 50
(*g*) Condiments	2	3 50	5.10	...	...	...	...	1	3 75	...	...	1	3 25
(*h*) Sugar or jaggery	2	3 13	4.56	...	...	...	...	1	2 75	...	...	1	3 50
(*i*) Coffee and tea	2	1 50	2.18	...	...	...	...	1	1 50	...	...	1	1 50
(*j*) Tobacco, smoking and chewing	1	1 50	2.18	...	...	...	...	1	1 50	...	...	...	...
2. Education	1	3 00	4.37	...	...	...	...	1	3 00	...	...	...	...
3. Dhoby or soap	2	1 00	1.46	...	...	...	...	1	1 00	...	...	1	1 00
4. Barber	2	0 75	1.09	...	...	...	...	1	0 50	...	...	1	1 00
5. Travelling	2	1 63	2.37	...	...	...	...	1	1 25	...	...	1	2 00
6. Medical fees and medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
7. Religious observances	2	0 38	0.55	...	...	...	...	1	0 25	...	...	1	0 50
8. Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
9. Savings (Provident Fund)	1	15 00	21.85	...	...	...	...	...	...	...	...	1	15 00
10. Payment of debts	1	1 50	2.18	...	...	...	...	1	1 50	...	...	...	...
11. Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
12. Other items	2	4 38	6.38	...	...	...	...	1	3 25	...	...	1	5 50
Total	...	63 65	...	...	...	...	...	...	56 00	...	...	...	66 25

TABLE No. XXXVII—(*Contd.*)

Average monthly expenditure per household by income groups and occupations

Items of expenditure	All households		Percentage of expenditure on Food/Miscellaneous Items	Number of households with a monthly income of									
				Rs. 25 and less		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 and over	
	Number of households	Expenditure per household		Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
BUSINESS													
1. Food Group		**Rs. nP.**			**Rs. nP.**		**Rs. nP.**		**Rs. nP.**		**Rs. nP.**		**Rs. nP.**
(a) Rice	2	21 00	30.91	...	...	1	16 00	...	...	1	26 00	...	...
(b) Other grains	2	5 75	8.46	...	...	1	5 00	...	...	1	6 50	...	...
(c) Vegetables	2	2 81	4.14	...	...	1	2 50	...	...	1	3 12	...	...
(d) Meat, fish, etc.	2	2 85	4.19	...	...	1	2 75	...	...	1	2 94	...	...
(e) Milk	2	2 25	3.31	...	...	1	1 75	...	...	1	2 75	...	...
(f) Ghee, oils	2	3 50	5.15	...	...	1	3 25	...	...	1	3 75	...	...
(g) Condiments	2	1 97	2.90	...	...	1	1 87	...	...	1	2 06	...	...
(h) Sugar or jaggery	2	1 75	2.58	...	...	1	2 00	...	...	1	1 50	...	...
(i) Coffee and tea	2	0 94	1.38	...	...	1	1 12	...	...	1	0 75	...	...
(j) Tobacco, smoking and chewing	2	1 43	2.10	...	...	1	1 49	...	...	1	1 37	...	...
2. Education	1	1 00	1.47	...	...	...	...	...	...	1	1 00	...	...
3. Dhoby or soap	2	0 81	1.19	...	...	1	0 75	...	...	1	0 87	...	...
4. Barber	2	0 63	0.93	...	...	1	0 50	...	...	1	0 75	...	...
5. Travelling	2	1 50	2.21	...	...	1	1 50	...	...	1	1 50	...	...
6. Medical fees and medicines	1	0 50	0.74	...	...	...	...	...	...	1	0 50	...	...
7. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Amusements	2	1 00	1.47	...	...	1	0 75	...	...	1	1 25	...	...
9. Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
10. Payment of debts	2	9 13	13.44	...	...	1	11 00	...	...	1	7 25	...	...
11. Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
12. Other items	2	9 13	13.44	...	...	1	7 50	...	...	1	10 75	...	...
Total	...	67 45	...	...	...	...	59 73	...	..	...	74 61	...	...

TABLE No. XXXVII—(*Contd.*)

Average monthly expenditure per household by income groups and occupations

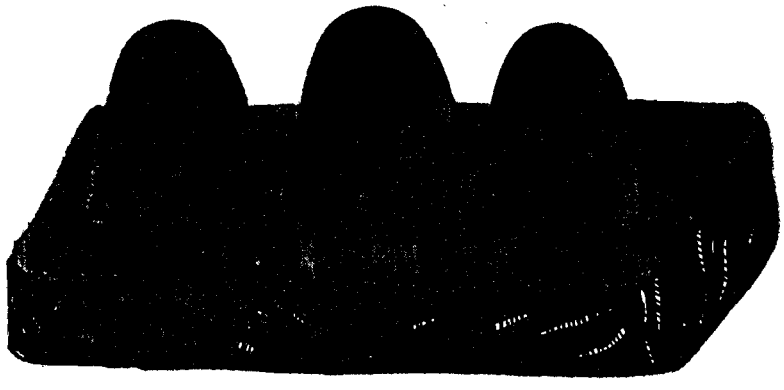
Items of expenditure	All households		Percentage of expenditure on Food/Miscellaneous Items	Number of households with a monthly income of									
				Rs. 25 and less		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 and over	
	Number of households	Expenditure per household		Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
						MISCELLANEOUS							
1. Food Group		**Rs. nP.**			**Rs. nP.**		**Rs. nP.**		**Rs. nP.**		**Rs. nP.**		**Rs. nP.**
(*a*) **Rice**	9	11 47	35.39	3	10 83	6	11 79	...	...	...	...	...	...
(*b*) **Other grains**	9	3 42	10.55	3	3 00	6	3 63	...	...	...	...	...	...
(*c*) **Vegetables**	9	2 22	6.85	3	1 50	6	2 58	...	...	...	...	...	...
(*d*) **Meat, fish, etc.**	8	2 76	7.56	3	2 43	5	2 92	...	...	...	...	...	...
(*e*) **Milk**	5	1 30	2.23	...	...	5	1 30	...	...	...	...	...	...
(*f*) Ghee, oils	9	2 29	7.08	3	1 80	6	2 54	...	...	...	...	...	...
(*g*) **Condiments**	9	2 19	6.77	3	1 62	6	2 48	...	...	...	...	...	...
(*h*) **Sugar or jaggery**	4	1 25	1.71	...	...	4	1 25	...	...	...	...	...	...
(*i*) Coffee and tea	4	0 88	1.20	...	...	4	0 88	...	...	...	...	...	...
(*j*) Tobacco, smoking and chewing	9	1 21	3 73	3	1 12	6	1 25	...	...	...	...	...	...
2. Education	1	1 00	0.34	...	...	1	1 00	...	...	...	...	...	...
3. Dhoby or soap	7	0 61	1.46	1	0 50	6	0 63	...	...	...	...	...	...
4. Barber	7	0 54	1.29	1	0 50	6	0 54	...	...	...	...	...	...
5. Travelling	7	0 66	1.58	2	0 63	5	0 67	...	...	...	...	...	...
6. Medical fees and medicines	1	0 50	0.17	1	0 50	...	...	...	...	...	...	...	...
7. Religious observances	3	0 75	0.26	1	0 25	2	0 25	...	...	...	...	...	...
8. Amusements	5	0 72	1.24	1	0 87	4	0 69	...	...	...	...	...	...
9. Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
10. Payment of debts	3	1 83	1.88	1	1 50	2	2 00	...	...	...	...	...	...
11. Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
12. Other items	9	2 82	8.71	3	2 79	6	2 84	...	...	...	...	...	...
Total	...	**38 42**	...	...	**29 89**	...	**39 24**	...	...	...	...	...	...

CHAPTER V

SOCIAL AND CULTURAL LIFE

Hindu temples

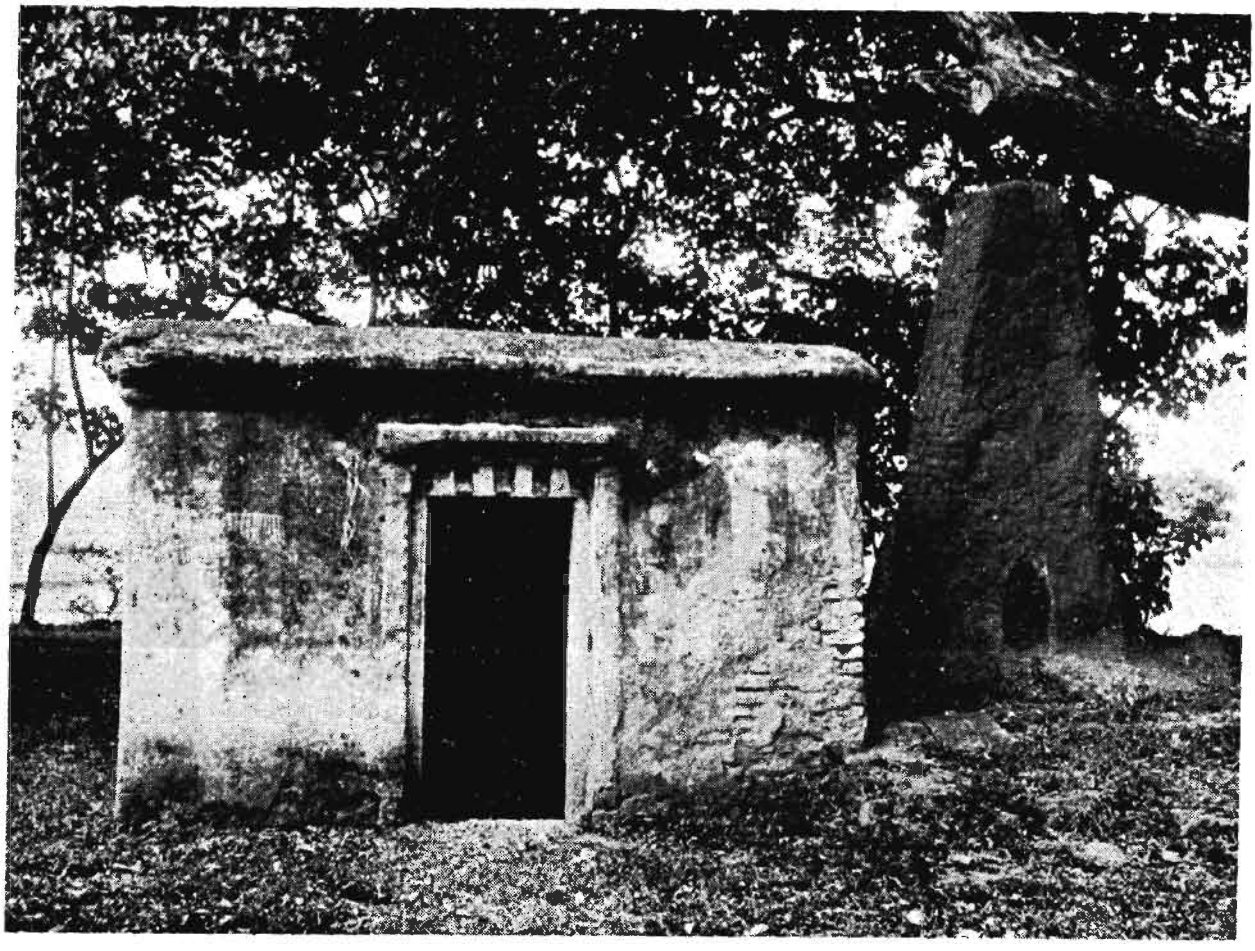
142. Each of the hamlets of Pudukulam with the exception of Ayyangulam and Theravalli has a few temples of its own. In Pudukulam main village, there are three important Hindu temples. Sudalaimadasamy temple is situated on an elevated plot of about 625 sq. feet, in the midst of paddy fields, about a furlong to the south-west of Pudukulam main village. Three communities, namely, Konars, Maravars and Sambavars (Parayars) worship in this temple. This temple was built many generations ago and is ill-maintained at present. It is brick-walled and houses as many as twenty-one deities eleven Goddesses and ten Gods. The principal deity appears to be a four-sided pyramid, to a height of about 6 feet, to the east of the temple. The place is ideal with the cool shade of portia (*thespesia populnea*) and tamarind (*tamarindus indica*) trees. Sudalaiamman is inside the temple, but daily pujas are not performed for this deity. Once in two years, usually in the Tamil month of 'Adi' there will be 'Kudai' festival for this temple which would last for three consecutive days. During these days goats, sheep and poultry are sacrificed to the deity, which is also called 'Sathan'. Years ago the number of animals sacrificed amounted to 50 or 60, but now it is only about 15 or 20. The 'Kudai' may approximately cost Rs. 250 and this cost is met by the three communities—Konars, Maravars and Sambavars. Sacrifices are offered to Sudalai to appease him and to beseech him to bestow more and more prosperity on these communities. Another important temple in the main village is that of Muppidariamman Goddess. Only Sambavars (Parayars) worship this deity. A brick and mortar building is being built for the temple; this building is half way now, and is situated in the Paracheri facing the north. This temple has an annual 'Kudai' festival usually in the Tamil month of 'Karthigai' or 'Margazhi'. During this festival, sacrifices of goats and sheep will be offered to the Goddess, and the approximate expenditure for this festival is Rs. 200 which will be shared by the Sambavar households of the village. The third important temple in Pudukulam is that of 'Kakingudayar' which is also known as 'Sathankoil'. This temple is situated on the eastern bund of Pudukulam tank, about two furlongs to the south-west, beside the Reddiarpatty-Mallakulam village road. This is a terraced building with brick walls and pillars. It is maintained well by proper sweeping and white washing. Inside the temple, there are stone pillars and about seven Gods and Goddesses, the principal deity being Kakingudayar. Every evening, 'Puja' is done by a Velar from the neighbouring village of Kongandanparai. This temple has a 'Manyam' or property of about five acres of land and the income from this is used both for its maintenance and for paying the Velar.



Ammankoil in Parayar Street



The deity of Maravars, Sudalaimadasami is represented in this high mud pillar



Sudalaimadasamy and the Amman inside the temple

Panguni Uthiram festival

143. The most famous festival in this temple is 'Panguni Uthiram' which attracts people not only from all the hamlets in Pudukulam but also from distant Madurai and neighbouring villages like Kongandanparai, Vallanadu Vellore and Muntadaipur. During this festival 'Villuppattu' or concert will be rendered by artistes from places like Tirunelveli which may include even talented women. This festival is celebrated every year during the Tamil month of 'Panguni' (March-April). The most common sacrifices during this festival are goats and sheep. Maravars slaughter them and take away the heads. Konars, Maravars and Parayars take part in this festival. Once a year 'Kudai' is also performed with 'Kumbabishekam', when the services of a Brahmin priest are requisitioned. The cost may be upto Rs. 75 and it will be shared by the three communities. Apart from these three important temples, there is another temple called Thangamman. In the month of 'Karthigai' a special puja is performed here with coconuts and plantains. No daily puja is performed.

Angaleswari Ammankoil

144. In Veeralaperunchelvi hamlet, there are three temples, the most important one being Angaleswari Ammankoil, which is also known as 'Madhakoil'. This is a terraced building with an irregularly built compound wall. Apart from Amman, there are also other deities in this temple. Daily puja is performed by an 'Oduvar' who is a Saivite Pillai by caste. The temple has a 'Manyam' of about half an acre of land which helps to meet the maintenance expenditure and wages to the 'Oduvar'. The 'Kudai' festival, during which goats, sheep and fowls will be sacrificed by the Maravars of the hamlet, is celebrated every year in this temple during the Tamil month of 'Adi' (July-August). The 'Kudai' may cost approximately Rs. 800 per year, which will be shared by the Maravar members of the hamlet. Another important festival celebrated by this temple is 'Masi Padukkai' or 'Maha Sivarathri', when people will be awake during night and special pujas will be offered to Amman. The temple is situated almost in the heart of the hamlet, facing east. Another important temple which is found at the entrance of the village is that of Lord Ganesa. It is rather small with only the image of Pillaiyar or Lord Ganesa. The daily puja is performed by the same 'Oduvar'. There are no festivals celebrated in this temple except 'Neithi Kadan', that is, promise to the deity to do a thing if the deity has cured diseases or performed any miracle. This temple has a 'Manyam' of 76 cents of land the produce of which helps meeting all expenses of upkeep and to pay the 'Oduvar'. The third temple of Veeralaperunchelvi hamlet is that of Sudalaimadasamy. There are no daily pujas for this deity. Even in this temple the people annually celebrate 'Kudai' during the Tamil month of 'Adi' (July-August) during which sacrifices of goats, sheep, fowls and even pigs will be made to the God. The approximate expenditure of Rs. 800 for this will be met by the communites of the village, as a whole. In Manalvilai hamlet, there are two temples, Perumalkoil and Naryanaswamikoil. Only the Nadars are the devotees of both these temples. In Perumalkoil, pujas are performed only twice a week, that is on Fridays and Sundays; a local pujari performs lighting ceremony which is called 'Dheepam Poduthal'. As in all other temples the 'Kudai' is performed once a year, when one he-sheep and one she-sheep will be sacrificed. On that day, a vegetarian feast is arranged when food will be served to all devotees. The entire expenditure will be met by the Nadars of Manalvilai. This deity was brought from Veeralaperunchelvi hamlet some three generations ago by the Nadars, when they left that hamlet bag and baggage. Till 1961, it was housed in a palmyra leaf-thatched and mud-walled building. Only last year the present small temple was constructed and the deity placed inside it. In Narayanaswamikoil of Manalvilai hamlet, daily puja is performed with Dheepam and conch-blowing but not regularly. The 'Kudai' of the temple is performed in the month of 'Adi,' when only pujas are performed and no sacrifices are made. The expenses are met by the devotees. The deity is housed in a palmyra leaf-thatched mud-walled building located in the heart of the hamlet, facing north. Mallakulam hamlet has perhaps more temples than any other hamlet of Pudukulam village. There are as many as twenty-five temples, both big and small, of which only four are big and important.

Easwariamman temple

145. Formerly, in the middle of the Paracheri of Mallakulam hamlet, was found the temple of Easwariamman or Parvathi, the consort of Lord Shiva; but now it is housed in a pucka building on the eastern bund of Mallakulam tank. This new temple was built in 1961 at a cost of about Rs. 1,500. The 'Kudai' is performed in the month of 'Thai', (January-February), when music with 'Melam' and 'Villupattu' will be common; but no sacrifices are given during this festival. The

expenses for this festival are met by local contributions. Coconuts, plantains and other fruits together with milk and eggs are placed before the deity (Amman), which are later on shared by the Mallakulam Parayars. The expenditure for 'Kudai' may well reach Rs. 1,500. A pandal is erected on hire for the purpose. Petromax lights together with loudspeakers operated on dry batteries are also secured for hire. During 'Masi Padukkai' or 'Sivarathri', sacrifices of goats and cows will be given. Besides, daily puja will be performed by a local Parayar in the evenings. He is paid a wage of 86 Madras Measures of paddy per annum for his services.

'Kudai' festival

146. 'Kakkum Nalluvam' temple is another important temple for Mallakulam Parayars. It is situated to the north of eastern Parayar settlement and looks like many white four-sided pyramids. The 'Kakkum Nalluvam' is the principal deity or 'Kuladeivam' of every Parayar of Mallakulam. Every year, 'Kudai' is performed in 'Chitrai' (April-May) which will cost about Rs. 200 when sacrifices of goats, sheep and fowls will be made. The expenses are met by the Parayars. Yet another temple called the temple of Kandasami is found in the southern part of Mallakulam village. The Kudai may be got up in any month. Sacrifices of goats and fowls will be made and an approximate expenditure of Rs. 200 will be shared by all. Almost in the middle of Mallakulam tank is Muppidari Ammankoil The 'Kudai' will be performed in any of the two months 'Adi' or 'Avani' when sacrifices will also be made The expenditure for this festival may be approximately Rs. 200 which will be shared by Nadars, Maravars, Parayars and Pallars—all Hindus. Apart from the above, there is also a Sathankoil in which during the festival of 'Panguni Uthiram' sacrifices of goats fowls and sheep will be made.

Subramaniaswamy temple

147. Next we pass on to Ayankulam hamlet where only the Konars are Hindus and they have a Subramaniaswamy Koil in their hamlet. The daily puja is performed at about 10 a.m. by a Pandaram. The temple has no 'Manyam' and no sacrifices are performed 224 Madras Measures of paddy are given by the Konars of Ayankulam per annum, for the upkeep of this temple. This is a pucka building by itself. inally, the Nadars in Ariyanayagapuram hamlet have two temples, both of them are mud-walled and palmyra leaf-thatched ones One temple is that of Muppidariamman and the other of Narayanaswamy where no images are to be found but only the picture of Narayanaswamy. Occasionally, pujas are performed and the 'Kudai' is got up in 'Adi' when sacrifices are made. The expenditure for this festival is shared by the Nadars of Ariyanayagapuram. These temples do not have any 'Manyams' of their own. The Maravars of Pudukulam main village apart from visiting their local temples go to the Murugan Temple in Murugankurichi, near Tirunelveli town, every Friday, to offer prayers. This is supposed to be a very important deity for them. Petromax lights are hired for 'Kudai' and other festivals like 'Panguni Uthiram' and 'Masi Padukkai', by most of the important temples of Pudukulam village.

Common Hindu festivals

148. Probably, the Hindus celebrate more festivals than the Muslims or Christians. Important festivals like Pongal, Deepavali, Ayudha Puja, Saraswathi Puja, Mattu Pongal and Sivarathri are celebrated by the Hindus. Pongal is the harvest festival or thanks-giving day for the rich yield of crops, and is celebrated by all Hindus on the first day of the Tamil month of Thai, which occurs in the middle of the English month of January. On this day, the people generally adorn themselves with new clothes and ornaments. 'Pongal' is cooked with new rice, just debusked from paddy reaped a few days earlier and boiled with candy in a pot decorated with 'Kolams' all over and tied with raw turmeric and young plantain saplings. The Pongal dish is usually associated with sugarcane, which is brought mostly from Tirunelveli or Palayamcottai. When the 'Pongal' reaches the brim of the pot, all gather round and shout 'Pongalo Pongal'. Then, it is taken and served to all the members of the household. This Pongal celebration is also known as 'Tamizhar Tirunal'. The next day after Pongal is called Mattu Pongal, and is celebrated for cows and bulls for they too are responsible for the good harvest Hence, the cattle are felicitated on Pongal day, as without hard-working bulls the ryot cannot expect a bumper yield. Pongal is served to the cattle; and besides, their horns are colourfully painted and decorated with tilak, beads and garlands. A bull-fight known as "Jallikattu" is fixed up for the same day or the next day. Bull which is strong is taken for the fight; cash or jewels are taken in a cloth and tied around the bull's horns. The man who is capable of catching the bull and controlling it will get those valuables. Thus, young men participate in this dangerous game, which more often results in serious injuries to them.

Deepavali

149. Deepavali is an important festival and is celebrated by all the Hindus in Pudukulam in commemoration of the victory of Lord Krishna over the giant, Narahasura who was troublesome to 'Rishis' and other people. At their request, the Lord killed him in a battle. On this day, the people get up early in the morning, take oil-bath and put on new clothes. They eat various dishes during the day which comprise of both sweet and savoury, and they also light fireworks, sparklers, crackers and so on. It is a day of joy and merriment, especially for children.

Other festivals

150. On Ayudha Puja day all the household articles are given a sandal 'tilak' and on that a red 'tilak.' Then, puja is performed before Gods and eatables like coconuts, plantains and sweets are distributed to all those present during the puja. This is to remember and give thanks to the services of the instruments and goods which had helped them throughout the year in their work, and is specially celebrated by the Kammalars (carpenters). Even ryots do Puja to their agricultural implements on this day. One or two days after Ayudha Puja, Saraswathi Puja is celebrated when prayers are offered to Saraswathi, the Goddess of learning and wisdom. All books and allied articles are neatly dusted and reverently placed before the Goddess and Pujas are offered. Ayudha Puja is most widely observed than Saraswathi Puja because most of the literates belong to the other communities like Christianity.

151. Sacrifices of animals and birds are given only by the Hindus in their temples, as the Muslims and Christians do not give sacrifices of any kind The Hindu community rarely secures the services of a Brahmin priest even for Pujas in the temple—at best the Brahmin priests are secured for marriages by one or two Maravar and Konar households. In the case of Christians and Muslims, marriages can be solemnised only by priests, unless it is done legally with the help of a Registrar; the latter has not yet taken place in Pudukulam. Polytheism and idolatry are the common religious practices for all Hindus whereas monotheism is the rule for both Christians and Muslims. Hindus spend unostentatiously for festivals like 'Kudai', 'Panguni Uthiram' and so on in temples. The Christians and Muslims do not spend as the Hindus. These are the main variations among the different religions in Pudukulam.

152. As for the Hindu religion in Pudukulam, it consists of almost all the castes: Nadars, Pallars, Parayars, Konars, Kammalars, Vannans, Maravars and Ambattans. It is surprising to note that at times when all the Hindu communities in the village join hands to celebrate a particular Hindu festival commonly, the Hindu Nadars usually fall out. This is because of at least three reasons: they have the spirit of individuality, the traditional incompatibility between their caste and the Maravars and Konars and the distance from Ariyanayagapuram hamlet, as most of the Hindu Nadars reside in this hamlet and some in Manalvilai. Except for the Nadar community and the Muslims of the village all the other communities are cent percent Hindus. Muslims of Pudukulam Village are found only in Mallakulam hamlet. They have two mosques which are quite near their own settlement. Pudukulam village contains 9 churches in all.

Christianity

153. In general, the Protestant Christians are divided into C. M. S. Evangelical and T. D. T. A. The latter forms a majority, that is about 80% of the total Protestants in the village, and are scattered in different hamlets namely, Pudukulam main village, Manalvilai and Mallakulam, whereas the C. M. S Evangelical are found only in Pudukulam main village. Only Nadars form both these sects of Protestants. The Catholic Christians are to be found in Pudukulam main village, Theravalli, Manalvilai and Ayankulam, and comprise of Pallars and Nadars—the Pallars forming about 60% of the total Catholics in the village.

Churches

154. We shall describe the christian Churches and the mode of prayer first. Of the nine Churches, 3 are in Pudukulam, 2 each in Manalvilai and Ayankulam and one each in Mallakulam and Theravalli.

The hamlet-wise distribution of churches in Pudukulam is given as follows:

Hamlet	Roman Catholic	C. M. S. Evangelical	T. D. T. A.
1. Pudukulam	1	1	1
2. Theravalli	1	...	...
3. Ayyangulam	...	...	...
4. Ariyanayagapuram	...	...	...
5. Veeralaperunchelvi	...	...	...
6. Manalvilai	1	...	1
7. Mallakulam	...	...	1
8. Ayankulam	2	...	...
	5	1	3

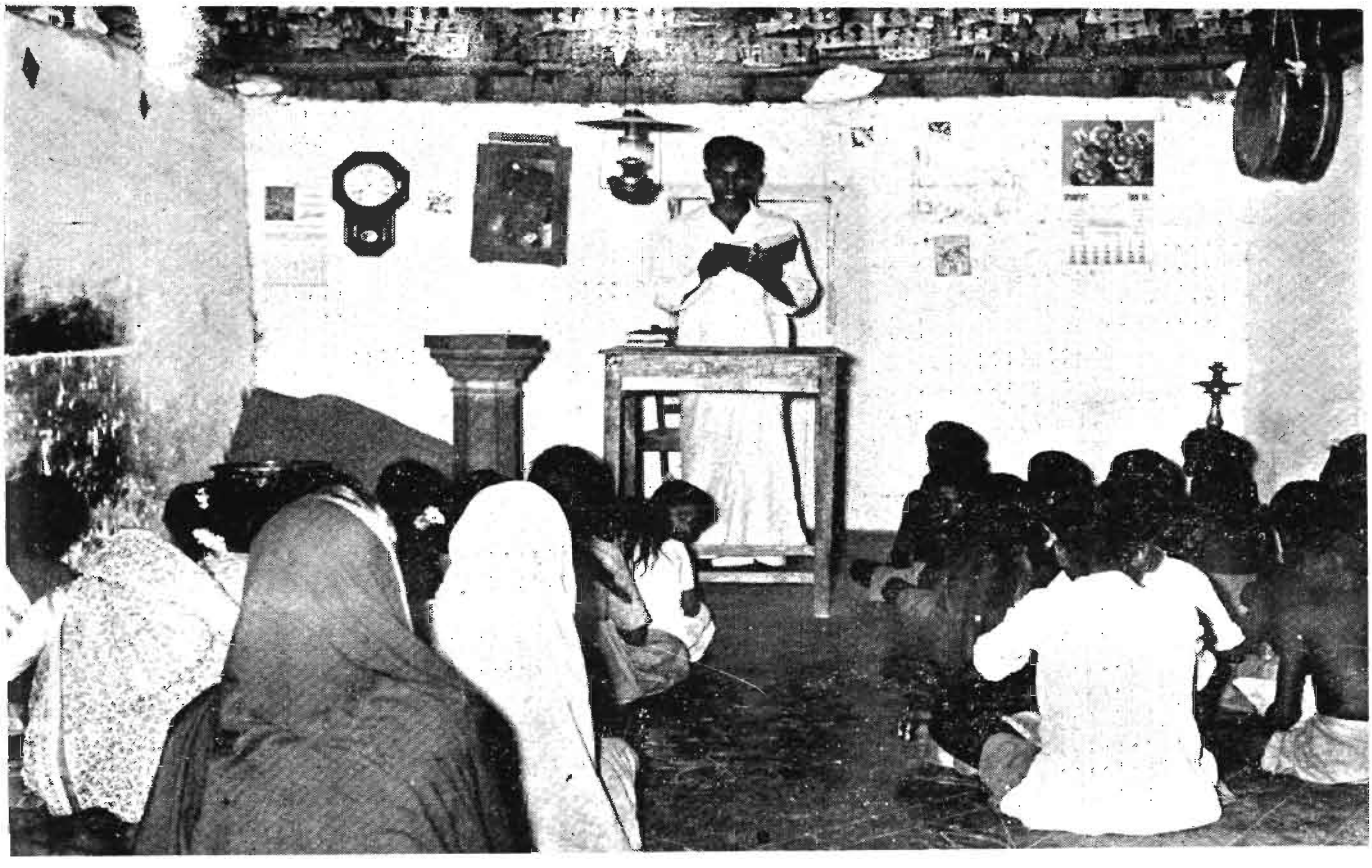
A concentration of Roman Catholics is in Pudukulam main village, Theravalli and Ayankulam hamlets. C. M. S. Evangelical Protestants are found only in Pudukulam main village, and T. D. T. A. Protestants mainly in Manalvilai and Mallakulam hamlets with 2 households in Pudukulam the main village. There are no churches or Christians in Ayyangulam, Veeralaperunchelvi and Ariyanayagapuram hamlets.

C. M. S. Evangelical Church

155. The Christian Mission Society Evangelical Church was built in 1924. This housed the elementary school first, which was shifted to an adjacent building subsequently. The priest in-charge is Rev. Rajamani who resides in the neighbouring village of Marudakulam in Nanguneri Taluk, which is about 3 miles to the south of Pudukulam. He visits the church occasionally to conduct the ceremonies of baptism, confirmation, marriage and death. It is he who gives Holy Communion to the people of the Parish. Ordinarily, the services are conducted by the elementary school male teacher. The church is a pucka building with a Mangalore tiled roof. It has a hall, verandah and the only furniture being a table, a chair and a few mats for the congregation to sit on during services. There is a baptismal font but no pulpit. It also contains a clock and a plate bell which will be rung twice after which the prayers will commence. Before the church, and hoisted on a rock pillar is a hurricane light which is lit on all nights except on moonlight nights. Inside the church, there is a chimney lamp and a petromax lamp which is lighted during vespers. Vespers are said in this church on ordinary days. The first bell for this is rung at about 6-15 p. m. and the second at 6-30 p. m. The services commence with a song which may be either a hymn or a lyric, followed by prayers; a passage is read from the Bible by the school-master. This is followed by a song and the saying of the Apostles Creed by the whole congregation. Final prayers and blessings are said by the teacher and with a vestry song all disperse. There are no musical accompaniments while singing and consequently no proper rhythm. However, the church possesses a drum, jallar and a fiddle which is not in good condition. These instruments may be used occasionally during festivals or prayer meetings. The mode of service is the same on Sundays, except that there are more prayers and songs than ordinary days. There are matins as well as even song. Matins commence at about 11 a. m. and last till about 1-30 p. m. There is also a sermon by the teacher, but if the priest comes he preaches. It is worthwhile to note that only the school boys and a few young girls and women take part in all the services except on Sundays. The average attendance for each service will be about 25 persons, and on Sundays it will be about 35. Men rarely go to church, for only one or two adults attend the church. On lent days commencing from Ash Wednesday and lasting till Easter, the days when Jesus Christ fasted, prayers are said both in the early morning at about 4-30 a. m. and at 6-30 p. m. in the evening. Offerings are collected only on Sundays or on special occasions like festivals. Offerings are given both in cash as well as in kind and they are used to meet the church expenses and their maintenance. Generally, after harvests, each household gives offerings of few measures of paddy, which after some time, is dehusked, cooked and eaten by the congregation as a whole, and also distributed to the poor people. It is like a community feast. Another important feature of this C. M. S. Evangelical Church is, it does not have any image, not even the cross. This is one of the main differences between C. M. S. Evangelical Church and the T. D. T. A. and Catholic Churches. Cottage prayer meetings are also held in Pudukulam. If in a particular house, it will be announced in the church. Instead of vespers that evening, the congregation assembles before the church and start with prayers, songs and accompaniments to the house where the prayer meeting is to be held. There is a regular prayer followed by a short sermon by the school-master. Cash offering is given to the church. Then, all disperse with blessings. These cottage prayer meetings are peculiar to the C. M. S. Evangelical and T. D. T. A. sects of Christians. Roman Catholics do not have this practice. During the Holy Week—the week Christ was crucified—preaching in streets and singing songs which have bearing on Christ's sufferings take place.

T. D. T. A. Church

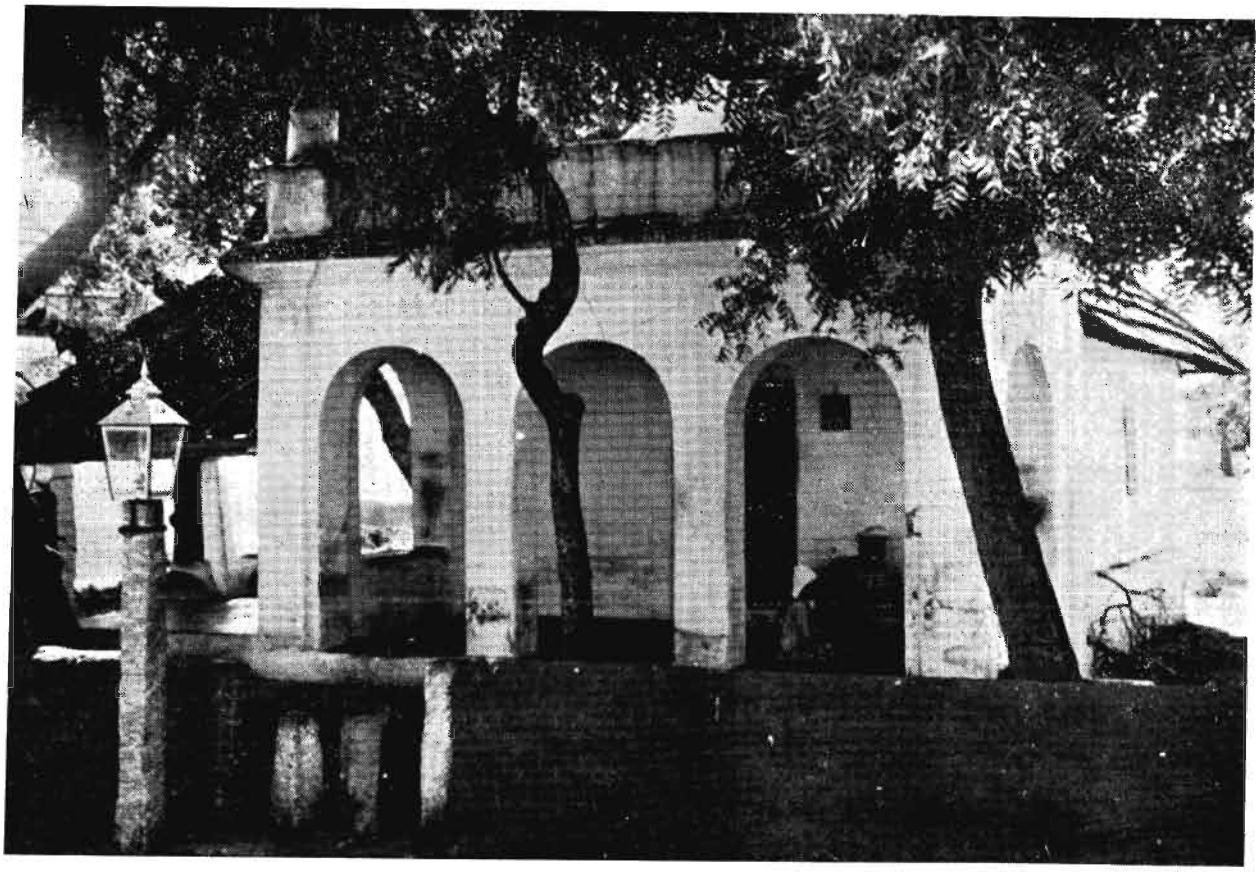
156. The Tirunelveli Diocesan Trust Association's Church in Pudukulam is older than the C. M. S. Evangelical Church. The C. M. S. Evangelical sect is just a splinter group of the T. D. T. A. The church is a palmyra leaf-thatched and mud-walled one. Apart from a table and a chair there are mats only. There is no pulpit in the church; neither is there any cross inside, which distinguishes this church from C. M. S. Evangelical. The congregation belonging to this church consists of only 3 households, numbering about 10 persons in all. The mode of prayer, and all other activities are



The C. M. S. Evangelical church in the main village



The Roman catholic church for Pallars



The Rahmania Durga mosque in Mallakulam Muslim quarters

similar to that of the C. M. S. Evangelical. But there are differences. The church belongs to Tirunelveli Diocese, with the Bishopric at Palayamcottai. An ordained priest comes from Alwaneri, a place in Nanguneri taluk, about 5 miles to the east of Pudukulam, which is in Alwaneri circle. The priest visits the hamlet once in a month or once in two months to administer the sacraments, namely to baptise or give communion and so on. The Bishop of Tirunelveli gives confirmation to adults, by which they become full-fledged members of the church. The offerings and donations are given to the diocese from which money may be obtained later on to carry out repairs to buildings and other such improvements. This church has only hurricane lamps. Another teacher who resides in Pudukulam but works in Kongandanparai, usually conducts the prayers in the church. There is yet another church belonging to the T. D. T. A. community in Manalvilai hamlet of Pudukulam village. This church also serves as T. D. T. A. elementary school when services are not conducted. This church is brick-walled and tiled with windows and a verandah. The local school master also conducts prayers regularly in this church, which also belongs to Tirunelveli Diocese and Alwaneri circle. The priest comes from Alwaneri as in the case of Pudukulam main village. There is yet a third T. D. T. A. Church which is built in Mallakulam hamlet about 50 feet to the west of the Nadar settlement of that hamlet. It is a new building which was built at a cost of Rs. 3,000 met by Tirunelveli Diocese in 1959 It is exclusively used by the Nadar community of the village, although it is open to all. In Mallakulam hamlet, only the Nadars are Christians. This church is almost a modern building with Mangalore tiles as roof and brick walls It belongs to the Tirunelveli Diocese and Alwaneri circle like the other two T. D. T. A. Churches in Pudukulam village.

Catholic churches

157. We shall next describe the five Roman Catholic churches in Pudukulam village. There is one church known as 'Sesumathar Alayam' in Pudukulam main village where the Pallars who are mostly Catholics attend the church. This church is a mud-walled tiled building which was built some years ago. There are the images of some saints with the Blessed Virgin Mary and the crucifix. This church belongs to Madurai Diocese of the Roman Catholic Church. A Jesuit priest visits this church thrice or four times a year to conduct important ceremonies like baptism, marriage and so on. In Theravalli hamlet, there is a Roman Catholic Church called St. Antony's Church which is a pucka building with Mangalore tiled roof and brick walls. Almost all the Nadars of Theravalli are Roman Catholic Christians and they form the congregation of this church, which is the biggest of all the Roman Catholic churches, for that matter all the Christian churches of Pudukulam. This church comes under the Bishop of Madurai and a Jesuit priest visits this church once in three months to perform baptism, marriage and so on. Strictly speaking, there are two Catholic churches in Manalvilai hamlet. One is the old, mud walled and palmyra leaf thatched one, and is known as Madhakoil named after the Blessed Virgin Mary. Only lay people conduct services daily and on Sundays. The Padri visits this church once in 3 months. Apart from this, there is a new church under construction, which is a strong building being built of mortar and rubbles. It is not fully complete, yet Mass is said in that church, which is known as 'Yagappakoil'. Even doors and windows are not affixed to it, but it is expected to be complete in another six months. About four or five families, all Nadars belonging to Manalvilai hamlet, attend the Mass in these churches. Ayyangulam has two Catholic churches, one in the Pallar settlement and the other in the Nadar settlement. It is a common practice among Pallars to attend the church services in the Nadar settlement, whereas Nadars rarely attend any Mass, said in this church in the Pallar colony. The latter is called St. Anthony's church, which is a low palmyra leaf-thatched and mud-walled one. People sit and kneel only on grass mats. The church contains a chair used by the man who says the Mass, a table, a crucifix and many images of saints, that of saint Anthony being the most important one. The church in the Nadar settlement is known as St. Sabastians' Church. It is a pucka building with a terraced dome and roof, and brick walls, and does not contain any furniture apart from a table and a chair. Only oil lamps are used. A Jesuit priest occasionally visits these churches from Palayamcottai. The offerings made in these churches are used to meet the expenses of the churches such as buying oil for lamps, candles and so on.

Christian festivals

158. Festivals in Pudukulam are celebrated as pompously as possible by people of every community. As for instance, Christians the majority community in the village, celebrate Christmas, New Year Day, Good Friday and Easter

which are most important for them, apart from many others which are mostly observed in a religious manner. Christmas, the most important festival, falls on 25th December every year, and it is the day when Christ was born in Bethlehem. Church services are conducted in the early morning and in the evening on this day. People take their bath, wear new clothes, especially the children, and attend church services. Later, they eat cakes and sweets and the dinner usually consists of a speciality, chicken or mutton as the case may be. The Christians celebrate New Year Day not only because it is the first day in the year but also because it is the day when Christ was circumcised. On this day there are two church services, one at 11-30 p.m. when it is called 'Watch Night Service' and the next day in the evening of 1st January there is another service. As in the case of Christmas, people wear new clothes and enjoy a sumptuous dinner and a variety of sweetmeats. Another important festival among Christians is Good Friday which usually comes in March or April every year. It is a day of mourning for the Christians, for it is in commemoration of Christ's crucifixion on Calvary. During the day there will be prayers in the churches, and also there will be meditation on the seven statements made by Christ during his crucifixion. Throughout the day there will be sermons, songs and prayers which will bear on the sufferings of Christ. Usually, Good Friday is a day of fasting. The third day after Good Friday is Easter Sunday, the day when Christ rose from the dead. On this day services are conducted both during morning and evening as on other feast days. This festival is celebrated with new clothes and feasts by those who could afford to have them.

Mosques

159. In Mallakulam hamlet of Pudukulam village, there are two mosques adjacent to the Muslim street, one is in the east, and the other a little far away is in the west. The Rahmania Durga, the mosque which is in the east, is regularly used by the Muslims for their daily prayers. It is a pucka building, with a Calicut tiled roof and brick walls. There are windows and doors which allow for proper ventilation. Before the mosque, there is a kerosene lamp, and also a tub which is filled with water by a hand pump. Inside the Mosque it is scrupulously clean and Muslim men leave their footwear outside and wash their legs before entering the Durga. Only Muslim men go to the mosque for their prayers normally twice a day, once in the early morning at 5 a. m. and once in the evening at 5 p. m. During this time, no conch is blown, no bell is tolled and no drum is beaten, but the Lebbai (priest) faces towards the west and calls the people for prayer. Men cover their heads with fez or at least a small tidy cloth, before responding to the call for prayer. Wilful distraction such as talking, laughing or seeing unwanted things are forbidden during this time. It lasts for about five minutes. Individual prayers may also be made by the Muslims at any time. It is open to them always. This mosque was built about fifty years ago. The other mosque, which is about one hundred and fifty yards away to the west of Rahmania Durga, is known as Mohideen Andawa Durga. People say that it was built some three or four generations ago. This mosque is a terraced building with brick walls. Although it is used only on festive occasions like Id, Bakrid and Ramzan, it is kept neatly and white-washed regularly. Adjacent to this mosque, there is the tomb of Sheikh Sundamadar Avulya. It is interesting to note that there are no minarets in these two Durgas. The Lebbai calls the people for prayer only by standing in front of the mosque and facing west. Women are not allowed to take part in the prayers, as this is prohibited by the Holy Koran.

Muslim festivals

160. As regards the Muslim festivals they celebrate Ramzan, Bakrid and Moharam. Ramzan and Bakrid are celebrated by the Muslims of Mallakulam on a grand scale depending on their economic standards. Ramzan is celebrated in the month of Ramzan (Lunar). It commences with the New Moon and ends after 30 days. Ramzan is also known as 'Id-ul-Fitr'. This festival is celebrated for the performance of one of the principal ordinances of Islam, namely, fasting, the other three being charity, prayer and pilgrimage to Mecca. Fasting is considered as a spiritual, moral, social and physical discipline of Islam. It lays down abstinence from food, water, snuffing, smoking, conjugal affairs and chewing for 14 hours a day. The Muslims fast for 30 days and every evening the fast is broken with Kanji and sometimes with fruits. Afterwards, prayers are offered in the mosque from 9 to 11 p. m. The 27th day is known as Lialat-ul-quads and is specially celebrated with a feast. Ramzan is celebrated on the 31st day and is called 'Perunal' festival by the Muslims of Mallakulam. On this day, the people wear new clothes and eat sumptuous non-vegetarian diet which comprises of mostly mutton preparations and sweetmeats. Another important festival among the Muslims is 'Bakrid' which falls on the 10th day

of the month of 'Dulhaj' (May). The Muslims in the village celebrate Bakrid in commemoration of the obedience of prophet Ibrahim Alyinssalam to Allah. When Ibrahim was about to slaughter his son, Allah sent the angel Girgyeel Abyhirssalam with a sheep, which was sacrificed instead. This sacrifice is called 'Gleeba'. During this month the Haj pilgrimage is also undertaken. On Bakrid, people wear new clothes, and there are also feasts with non-vegetarian dishes and sweets. Moharam is celebrated on the 10th day of the month of Moharam (June) by the Muslims of Mallakulam. This festival is celebrated in commemoration of an important event in Arabia. When Yageeth was the Caliph, Hazarath Iman Hussain, the Prophet's grandson refused to owe allegience to him. Iman Hussian and his compatriots were defeated by Yageeth's men in a battle and thus attained 'Shaheed' (Heaven). Another important festival celebrated in the Muslim settlement is the birthday of the Prophet—that is on the 12th day in the month of Rabinlanal (August). 'Mauludu' or the life history of Prophet Mohamed is said by the Muslims at nights for the first twelve days, after which there is distribution of sweets and coffee. On the twelth day, a feast is arranged. This festival is known as 'Meeladi Nabi'.

Durga

161. Apart from the above festivals, the Muslims of Mallakulam hamlet have two local celebrations. A function is arranged on the 18th of Jariadulaval (October) in the old Mohideen Anadavar Durga, a mosque which is in the west. This is in commemoration of the works of Sheikh Sindamadar Avulya, a local saint and nobleman. The piety and charity of this saint are responsible for the celebration of this festival. The next day, sweets and dinner are served. About 10 bags of paddy are dehusked into rice and the dinner is principally served to the poor people and the infirm. 'Mayya Vadi' or 'Adakkasthalam' is the Muslim cemetry situated to the south-west of Mallakulam, about half a mile away. A celebration is got up for the dead persons on the 10th day of the month of Shabban. Fruits, savouries and sweets are laid for the dead with prayers; and later, they are shared among all the people who have assembled. The Muslim festivals, though not as numerous as the Hindu festivals, are as colourful and carefully observed. Thus, the Muslims of Pudukulam are tradition loving people who scrupulously observe all their religious festivals.

Social and economic processes

162. The social and economic processes are not known to many a villager in Pudukulam, as for instance, the recent land reforms and the social legislation on the dowry system. But the legal system on tenancy is scrupulously followed though it has not led to any feud so far. Urban influence is great in Pudukulam due to its proximity to Tirunelveli and Palayamcottai, and this is clearly manifested in dress, manners, diet, enjoyment of luxuries, recreation and so on. Yet, Pudukulam is not an urban area; but probably if this influence becomes more intense so as to cover more spheres of life, then it may be considered as an urban area. It may be further accelerated by the development of transport and communication in the village. As for industrialisation in the village, it may not be possible, as there are no raw materials worth mentioning, and neither is there power to run the wheels of any industry, though, however, the capital requirements may be met by many rich people especially Maravars and Konars. Regarding developmental measures, the villagers are aware of the improvements made by the Panchayat, and besides they are particularly aware of one of the recent improvements which eased their economic struggle, namely, the Manimuthar Project. The villagers from Pudukulam have practically no cultural contacts with the people from outside, except for a few artistes who visit the village on occasions like festivals and marriages. At times, noted Christian preachers come to the village Kongandanparai or to any other neighbouring village when people attend the meeting.

Crimes

163. Prior to the introduction of the Manimuthar Project the most predominant occupation was the tapping of neera. After prohibition, the toddy shops which used to have roaring business lost their very existence and fabulous fortune. Formerly, many of the villagers used to drink very heavily, but now they have substituted it by tea or coffee. People are not found squandering their money on toddy or any type of liquor nowadays; but still a few drink. The crime statistics in the village from 1951 is given below.

Theft seems to be the most common crime in the village and includes theft of brass vessels, cattle, wrist watches, cash and even trees, theft by housebreak being the usual method. Only 2 prohibition cases have been recorded so far but during the years 1951-1958 nothing has been recorded with regard to prohibition offences. It is rather interesting

Nature of crime	Year and frequency										
	1951	'52	'53	'54	'55	'56	'57	'58	'59	'60	'61
Theft	...	...	...	...	...	1	1	...	1	1	2
Homicide	...	...	...	...	...	...	...	...	...	...	...
Prohibition	...	...	...	...	...	...	...	1	...	1	...
Others	...	...	...	...	...	1	...	...	...	...	...

to note that homicide cases are not found in the list. There was another crime in the village which was a faction fight in the year 1956 and this was amicably settled. From the above crime statistics we find that the years 1951 to 1955 are free from crime. According to available records there are seven ex-convicts in Pudukulam.

Village panchayat

164. Pudukulam has a panchayat of its own which is apparently a harmonious blending of opposing principles. Most of the castes are members of the panchayat in the village, with the exception of Muslims, Pillais, Kammalars and Dhobies. Though their inherent differences and antagonisms are not manifested in any outburst or open enmity against one another, still they permeate the discussions and resolutions made. Pudukulam has a minor Panchayat which is a statutory one. Prior to the institution of this statutory panchayat, the factions in the village were settled by village elders and inter-caste disputes by the leading people in the castes involved. Further, each caste had its own sanctions for those who disobeyed or disregarded the verdict of the village elders, and in most cases, it is ostracism of that household, which is rarely imposed. Criminal and civil cases were intimated to the village officials who generally took prompt action on them. But now with the institution of the statutory panchayat since first June, 1960, all communal and social disputes are referred to it.

Composition of Panchayat

165. The Panchayat comprises of the President, Vice-President, one woman member and 7 male members. These members except the woman member were elected by universal adult suffrage and secret ballot. Each of the 8 hamlets in the village was treated as a ward, and thus the whole village was divided into 3 main wards for electing members to the panchayat. In two wards 6 members were returned unopposed, and in the third ward 4 contested and only 3 were returned as members. Only 5 castes have been represented in the panchayat and the Muslims, Kammalars, Pillais and Dhobies have not been represented. As a result of mutual agreement between the Mallakulam Muslims and Parayars, the Muslims have given up their claim for representation in the panchayat. The other households form only a minority, amounting to about 10 households in all. The strength of each of the represented communities in Pudukulam panchayat is as follows :—

Nadars	4	Parayar	1
Konars	2	Pallar	1
Maravars	1		

Thus the Nadar community is the most predominant community in the village which has as many as 4 panchayat members followed by Konars with 2 members and Maravars, Parayars and Pallars with one member each. It may be observed that the representation given to Konars and Nadars is more than what is required to safeguard the interests of their respective communities, and this is more so in the case of Konars as there are only 25 Konar households in the whole of Pudukulam village. The Parayars are as numerous, if not more, as the Pallars in the village, and hence the representation of Parayars and Maravars should be increased by at least one more in the panchayat. The villagers have decided otherwise, and thus the existing representative method would have to continue till the next Panchayat elections. The President of the Panchayat is Mr. Rajamani Nadar who was elected on 1—6—1960 by the elected members of the Panchayat Board. The woman member Mrs. Elizabeth Jothi was elected on 24—1—1962, as the only woman member, by the elected members of the Panchayat Board. Both ordinary and extraordinary meetings are held by the Panchayat Board Office, which is housed in a rented building in Pudukulam main village at a rent of Rs. 3 per

mensem. It is a Mangalore tiled and Mud-walled building, with palmyra leaf-thatched portico. This building belongs to the President himself. The office contains an almirah, a table, two chairs and two benches. Before this place was engaged, the meetings were held in the C. M. S. Evangelical Elementary School in Pudukulam main village. The Panchayat Board Office has a Clerk to maintain the books and attend to correspondence, and he is paid Rs. 20 per mensem. As the meetings are held periodically, the time and the subjects to be discussed are intimated to each member by means of a circular, by the clerk. The members are scattered in different hamlets in the village. The President and the woman member are from the main village together with one member from the Pallar community and the other from the Konar community. Another member, a Nadar hails from Theravalli. The only Maravar member comes from Veeralaperunchelvi. Besides there is a Nadar member from Manalvilai, and the only Parayan member is in Mallakulam. The Vice-President who belongs to the Konar Community and one Konar member hail from Ayangulam. Thus all the members residing in the other hamlets of the village have to go over to the main village to attend the Board meetings, where they sign in a book to show their presence and also in the book containing the resolutions made in that meeting.

Sources of Income

166. The Panchayat derives its income from the two main sources, namely the taxes levied by the Panchayat itself and from Government. The taxes levied by the Panchayat consists of three types:

(1) *House-Tax*. Levied at the rate of 37 nP. per Rs. 100 of the capital value of the house twice a year.

(2) *Vehicles-Tax:* At the rate of Rs. 1-62 nP. per bandy for half a year and Rs. 1-12 nP. per cycle half a year.

(3) *Profession-Tax:* On the basis of qualification and salary. This is fixed at 50 nP. for higher grade trained teachers for half year and Re. 1 for secondary grade trained teachers and also in other professions. Library Cess is also levied for half year from all people. The second source of income consists of stamp duty, land cess, and additional surcharge on house taxes. They are not fixed, but will vary as the taxes collected vary in amount. Income from Pudukulam Panchayat for the first half year 1961-'62 is given as follows:

Taxes

		Rs.
1.	House Tax	175
2.	Vehicles Tax	15
3.	Profession Tax	50
4.	Library Cess	7
5.	Others	56
	Total	303

Government sources

		Rs.
1.	Stamp duty	1,500
2.	Land Cess	580
3.	Additional surcharge or house tax	240
	Total	2,320

It is interesting to observe that Government sources constitute the bulk of the revenue of Pudukulam Panchayat which works out to about 89 percent of the total revenues. Thus depending on their own resources the Panchayat cannot hope to execute any project worth mentioning.

Expenditure of Panchayat

167. The approximate expenditure of the Panchayat is given below for half a year:

		Rs.
1.	Administration	200
2.	Travelling	480
3.	Education	80
4.	Public Health	300
5.	Well and Pump	150
6.	Contingencies	100
	Total	1,310

A mere glance of the above reveals the fact that but for the sources of income from the Government the Panchayat cannot stand on its own legs, as it spends nearly four times as much as its own resources. The most unproductive of all expenses of the Pudukulam Panchayat is travelling which forms the bulk of the expenditure. This works out to about 33⅓ percent of the total expenditure. The lowest amount of expenditure about 6¼ percent of the total is spent on education. The expenditure incurred on travelling is rather high—but this does not mean that no expenditure should be incurred

on travelling; it is essential but could be minimised. Another item of expenditure which consumes a large percentage of revenue is public health. It is doubtful how this expenditure is incurred at all as apart from sweeping the streets there is no other improvement in this direction such as public lavatories, drainage, protected water supply and so on.

Activities

168. Pudukulam Panchayat has its own progressive ideas as manifested in many of its interesting and noteworthy resolutions, which bear on the well-being of the villagers in all spheres of life. As for instance the tax-collection which was formerly done by the Panchayat is to be transferred to the Revenue Officials of the village, namely the village Munsiff and Karnam. A number of resolutions were passed by the Panchayat Board at different meetings but many of them are still on paper. A resolution on 30—7—'60 requests the postal authorities for opening a post office in the village, and this is yet to be implemented.

169. At a Board meeting on 27—8—'60, the Board resolved to levy taxes on such dangerous vocations as butchery, lime kilns and so on, and also to put up bus stops on the Benares-Cape National Highway about half a mile to the West of Ayankulam hamlet of the village. Further, there are proposals to construct improvised bus stops to be converted to masonry later on. The renovation of village roads like the one from Reddiarpatty is to be taken up shortly by the Panchayat Union. From 1—10—'60, a sweeper was employed to clean the streets in all the hamlets in the village, and hence he naturally cleans one hamlet at least once a week. On 19—9—'61 the Board resolved to build an earthen bund which would prevent the water of the Mallakulam Tank from entering the Harijan Cheri in Mallakulam. This has been implemented. Prior to September 1961, the whole village was engulfed in darkness except on moonlight nights. So on 29-9-'61 the Board resolved that 51 kerosene lamps should be installed in all the 8 hamlets of the village and 4 to be kept in the reserve. This resolution too was implemented by the purchase of lamps from a tinker in Tenkasi, mounted on white stone pillars. Kerosene is brought from Palayamcottai in tins and every day the Panchayat sweeper takes kerosene with him, fills in all the lamps in the village and lights them. He also replaces broken chimneys, wicks and so on. These are not lighted on moonlight nights. Although these flickering lights do not give any light worth mentioning, nevertheless it is the first step towards the electrification of the village. Another resolution which was passed on 15—11—'61 that electricity should be brought from Itteri village, which is about 1.5 miles to the east of Pudukulam is yet to be implemented. A far reaching resolution was made on 24—1—'62 when the members decided that the Board should consist of a woman. Accordingly Mrs. Elizabeth Jothi, a Nadar lady of Pudukulam main village was elected by them. This clearly shows the attitude of the villagers towards the uplift of the social conditions of the women of the village. At a meeting held on 5—3—'62 the members of the Board resolved to purchase pesticides sprayers, Bose ploughs and fruit seedling of guava, mango and lemon at half cost from the Panchayat Union. This will not only improve the agricultural yield in the village but also increase the number of fruit trees which are so scarce in the village.

Social Education

170. Social education is another activity which has been recently taken up by the Panchayat Board. The Committee consists of all the members with the President as Chairman and village Munsiff as Vice-Chairman, and the Secretary is the Local School master of Pudukulam main village. The Social Education Committee has not started work; it is dormant and it is hoped it would start its work early and achieve the objects namely to educate the rural folk in social conditions of the present world, and the role they have to play in them. The Panchayat has its own National Ecko radio, operated on Eveready Minimax dry battery. This was bought in September 1961 at a cost of Rs. 750 together with two batteries. Generally it is tuned in the evenings for programme relating to market position, weather forecast and other rural programmes of Tiruchirapalli station. It is kept inside the Panchayat Office with an extra louds peaker attached to it placed outside the office uilding. The following table indicates the number of heads of households who are aware of the existence and functions of village Panchayat.

Out of a total of 331 households in the village, 89 percent or 292 households are aware of its existence. These households are also in a position to tell the period of existence of the Panchayat correctly. For instance in the Maravar community out of a total of 56 households, 51 households were able to tell the period of existence correctly, whereas in the Pallar community which comprises of three households, two, were unable to tell the

TABLE No. XXXVIII

Information about main functions of Panchayats

Community	Number of households	Number that could tell the period of existence of Panchayat correctly	Number that could describe the main functions of the Panchayat
(1)	(2)	(3)	(4)
Nadar	27	23	20
Maravar	56	51	46
Konar	23	19	20
Paraiyar	39	34	27
Vannan	5	3	2
Kammalar	4	4	3
Pallar	3	1	1
Pillai	1	1	1
Pagadai	1	1	1
Ambattan	1	1	---
C. M. S. Nadar	28	24	22
T. D. T. A. Nadar	31	30	26
R. C. Nadar	55	45	48
R. C. Pallar	43	42	43
Muslim	14	13	8
Total	331	292	268

period of existence. But in the Christian Community 141 out of 157 households, and among the Muslims 13 out of 14 households could tell the period of existence correctly. As for the functions of the Panchayat, 80.7 percent or 268 households were able to describe the functions of the Panchayat. The main functions of the Panchayat as revealed by heads of different communities in the village, are that it helps to settle disputes between villagers, it provides all types of amenities to the villagers, and also the welfare and uplift of the condition of the village in all aspects, and holds discussions on topics of common interest like lighting and construction of roads. 62.2 percent or 206 out of 331 households in the village say that the main function of the Panchayat is to provide amenities to the people. 29 percent or 96 households state that taxation forms one of the main functions of the Panchayat, whereas 13.5 percent or 45 households say that one of the main functions of the Panchayat is to provide civic amenities to the people out of which 33 households belong to the Christian community. Settlement of disputes is another important function, for out of a total of 6 households, 4 belong to the Christian Community, one Parayar and one Konar household.

The opinions expressed by the villagers regarding the improvements or harm caused by the Panchayat have been furnished in Table No. XXXIX below :—

TABLE No. XXXIX

Opinion about improvement through Panchayats

Community	Number of households	Number according to whom after establishment of statutory panchayat there has been improvements			Number according to whom after establishment of statutory panchayat there has been harm		Number according to whom after establishment of statutory panchayat there has been neither improvement nor harm
		Street lighting	Street cleaning	Radio	Domination of Nadars	Harassment of People	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Nadar	27	27	12	...	...	...	...
Maravar	53	56	25	...	1	...	...
Konar	23	23	11	...	...	...	...
Paraiyar	39	39	13	...	...	...	...
Vannan	5	5	...	...	...	...	...
Kammalar	4	4	1	...	...	...	...
Pallar	3	3	...	...	...	2	...
Pillai	1	1	1	...	...	...	...
Pagadai	1	1	1	...	...	...	...
Ambattan	1	1	...	...	...	...	...
C.M.S. Nadar	28	27	12	...	...	...	1
T. D. T. A. Nadar	31	31	25	...	...	...	...
R. C. Nadar	55	55	13	2	...	...	...
R. C. Pallar	43	43	13	...	...	...	...
Muslim	14	14	8	...	...	...	...

But as for the improvements after the establishment of a statutory Panchayat, all the households state that street lighting has been one of the major improvements of the village. 40.7 per cent or 135 households hold the opinion that street cleaning is one of the main improvements. Two households in the R. C. Nadar community state that the Panchayat has established a radio set in the village. We find that some opine that there has been harm after the establishment of the panchayat. One household in the Nadar community states that since the Nadar community dominates the panchayat, they do not contain educated people, and hence they are not as active as they should be. Moreover, enmity between these two castes, namely the wealthy moneylenders, the Maravars, and the palmyra tappers existed from early times. Hence there was constant conflict between the two castes; yet another type of harm revealed by two households in the Pallar community is that there has been harassment of the people, the principal means of harassment in the village being taxation.

Welfare activities

171. Thus the panchayat which was established on 1st June 1960 has showed some progress in the past two years, which is seen by the number of improvements in the village. The panchayat of Pudukulam is of a social, educational and

recreational value to the people of Pudukulam. Socially it confines itself to the general welfare of the people at large. Educationally the people have benefited by the establishment of a Panchayat school, by which the children have free access to education upto the elementary stage. Finally it is of recreational value, as by the establishment of a radio set, the people of the village are not only kept well-informed of the day to day problems, but also have an opportunity of listening to musical programmes. 'Grama Nalam' is the only Tamil magazine obtained by the panchayat office and this has been sent by the Panchayat Union of Palayamcottai. It contains a lot of useful information relating to agriculture, pest control and even social programmes like birth control. Quite a minority read this magazine and now the Panchayat has suggested to subscribe towards the magazine "Mezhi Chelvam" which is very much similar to but more comprehensive than "Grama Nalam".

Caste rivalry

172. Caste and political party feelings do play some part in the Panchayat programmes of Pudukulam. In 1962 general elections the village was clearly divided by the influence of the Congress and the Swatantra parties. The Konars, Thevars and some Pallars had inclinations towards the Swatantra party. The Maravars had been on intimate terms with the Konars. Further, they opposed the interests of the Nadars who stoutly supported the Congress. Thus on the whole, the Konars are economically better off than any other community in the village, as they discovered that their interests lay with the Swatantra and not with the Congress. There was caste rivalry during the panchayat elections in Pudukulam. Concentration of certain communities are seen in some of the hamlets in the village, as for instance in Veerala-perunchelvi and Theravalli, Maravars and Nadars are found respectively. Hence it did not take a serious turn during the time of elections. Nevertheless, election of President from the members was a difficult problem. But on the other hand the ingenious Nadars were able to gain support from Pallar and Paraiyar community. In addition to this the fact that there were more Nadar members in the Board than any other community helped the Nadar member to become the President. A Pallar member by name Mr. Swamidason from Ayangulam hamlet became the Vice-President. The Nadar community forms a majority and hence takes a leading part in the discussions of the Panchayat. In spite of the fact that the Nadars form a majority yet they do not tyrannise or rule the Panchayat, which most probably would have been the case, if some other community had the majority in the Panchayat. Of all, the Maravars have the greatest grudge over the Nadars; probably it is due to the inborn hatred of the former for the latter. Since Pudukulam Panchayat came into existence only two years ago, the capacity of the Panchayat cannot be judged by its achievements in such a short space of time. But, still it has made many far reaching resolutions and implemented a few successfully. It is hoped that the Panchayat would bury all caste differences as time goes on and strive to improve the village as a whole, without any discrimination on any basis.

Community development

173. Pudukulam panchayat is a constituent of the Palayamcottai Panchayat Union, which came into existence on 2—10—1961, with the inauguration of the Panchayat Raj, all over Tamil Nad. At present this union consists of forty village panchayats and two town Panchayats. It is a 'shadow block', which is expected to become a full-fledged one. The Panchayat at Pudukulam came into existence on 1—6—1960 and it joined the union on 2—10—1961. It is only 5 months since it joined the Union, and hence no substantial progress can be made in such a short span of time. It mentions about the absence of electricity in the village, which is 1.5 miles away to the east in Itteri village of Tirunelveli Taluk and in Reddiarpatti village which is two miles to the north of the village. Wells are not in sufficient numbers in the village. There are only four schools existing in Pudukulam. Measles and small pox are the most common epidemics of the village, usually prevented by vaccination. There are some proposals to improve the well-being of the villagers of Pudukulam. In the field of public works, there is a scheme to be implemented shortly to metal the road from Reddiarpatti to Pudukulam at an estimated cost of Rs. 2,000. There is a similar proposal to improve the condition of Jothipuram to Kongandanparai Road at a cost of Rs. 1,500. Further in Manalvilai, a hamlet of Pudukulam a well is to be dug shortly at an estimated cost of Rs. 2,100. There is a proposal to construct a Panchayat Board office at an estimated cost of Rs. 3,000. At present it is housed in a rented building which pays Rs. 3 per mensem as rent. As we all know, the introduction of the Community Development Scheme and the National Extension Blocks is to provide for increased employment and to instil in the people an ambition for higher

standards of life and also make them realise the need to make use of unutilised time and energy for constructive work. The results of enquiry relating to the awareness of people on the existence and usefulness of the block are embodied in the Table below.

TABLE No. XL

Nature of benefit from National Extension Service Block

Community	Number of households	Number of households who are aware of existence of Block	Number benefited by N. E. S. Block	Number benefited in the manner as below	
				Road from Reddiarpatty to Pudukulam	Road from Pathinipuram to Kongandan-parai
(1)	(2)	(3)	(4)	(5)	(6)
Nadar	27	...	...	...	...
Maravar	56	5	5	5	1
Konar	23	...	...	...	...
Paraiyar	39	...	...	...	...
Vannan	5	...	...	...	...
Kammalar	4	...	...	...	...
Pallar	3	...	...	...	...
Pillai	1	...	...	...	...
Pagadai	1	...	...	...	...
Ambattan	1	...	...	...	...
C. M. S. Nadar	28	...	...	...	...
T. D. T. A. Nadar	31	...	...	—	...
R. C. Nadar	55	1	1	1	...
R. C. Pallar	43	...	...	...	...
Muslim	14	...	...	...	...

But here in Pudukulam village only six households are aware of the existence of an N. E. S. Block in the village. In the Maravar community five households and one household in the R. C. Nadar community have benefited by the N. E. S. Block, the nature of benefit being a road laid between Reddiarpatty and Pudukulam and another road between Pathinipuram and Kongandanparai. The remaining 325 households are aware of the presence of these two roads, for it is the only means by which the villagers have access to the next village; on the other hand they are not aware that it is one of the contributions of the National Extension Block in the village. None of the households in the village is aware of grama sevak.

Co-operative society

174. According to Table No. XLI we find that there is a co-operative society located in the neighbouring village namely, Kongandanparai. It comprises of members from both the villages, and as far as Pudukulam is concerned, 24 heads of

TABLE No. XLI

Co-operative Society

Community	Number of members who have joined co-operative society
Paraiyar	4
T. D. T. A. Nadar	5
R. C. Nadar	3
R. C. Pallar	12

households belong to this society out of a total of 331 households in the village, that is 12 households belong to R. C Pallar, three households to R. C. Nadar, five households to T.D.T.A. Nadar and four households to the Paraiyan community. The co-operative society is of great advantage to its members, as it affords loans for productive purposes like cultivation. Thus only 7.3 percent of the households belong to the co-operative society, out of which 6.1 percent belong to the Christian community.

Agricultural development

175. In the agricultural sphere, improvements have been envisaged and the extension officer for agriculture and the grama sevak are entrusted with the work. It has been decided by the Panchayat Union to supply the following agricultural implements at half cost.

		Rs.	nP.	
(1) Pesticide sprayers	...	73	00	each
(2) Bose ploughs	...	5	00	,,
(3) Mango seedlings	...	0	75	,,
(4) Guava seedlings	...	0	75	,,
(5) Lemon seedlings	...	0	62	,,

The ryots of the village would have to meet this cost, and the rest by the Panchayat Union. It may be observed that the demand for Bose ploughs is more clearly perceptible in the village than any other implement or seedling. This clearly shows that the ryots are anxious to adopt new techniques and implements in order to increase the agricultural yield of their lands. It is hardly six months since the statutory panchayat at Pudukulam has joined the Union and hence the attitude of the villagers towards block development would be too premature to be judged at present. Nevertheless, we can observe that the villagers, although keen on adopting improved methods in all spheres of life, do not have sufficient time and encouragement to achieve them. The primitive methods which they follow in their day to day life make them work from dawn to dusk with little leisure available to think about adopting any improvements. Though they work so hard yet, they live a hand to mouth life. Further, only a few could adopt any improved method. Realising this fact, the Union has decided to meet half the cost out of its own funds. Although there is no encouraging response from the villagers at present for the above mentioned proposal of supplying implements and seedling at half cost, yet we hope that they will not fail to seize this opportunity to improve their lot.

Role of officials

176. The attitude of officials towards villagers is as important as villagers towards officials. The success or failure of any developmental scheme under the auspices of the block development programme lies in the proper liaison between the villagers and the organisation of the block. This depends upon the energy and enthusiasm of officials who should make frequent visits to the village, and move about closely with the villagers thereby grasping their requirements and local conditions. The extension officer for agriculture

and the grama sevak do visit the village. Besides they must also try to understand the villagers and help them sincerely by imparting the latest techniques in cultivation by the simplest methods possible. The liaison work has to be properly planned and co-ordinated mainly with the considerations based on local conditions and the people of the village. The block development programme has no proposal for any Key Village Scheme or maternity ward for Pudukulam village. There are certain spheres in which real improvements can be made in the near future. First is in the matter of having compost pits for storing cowdung to be used as manures in the fields. At present the households have pits dug quite near their houses in which they dump cattledung to be used later on. This can be done in a more scientific manner now, by the block officials. Same is the case with cattle urine. Secondly, facilities could be provided for improving the cattle breeds most suited to the climate of the village and the nature of work to which the cattle are subjected; the quality of cattle, certainly determines the quantity of the yield of land. Thirdly though co-operation is a subject where no headway has yet been made at all in the village, the villagers are keenly particular in having a co-operative credit society of their own, in spite of the fact that co-operative credit is available for the Pudukulam villagers from the Kongandanparai Co-operative Credit Society. There is great scope for a Co-operative Marketing Society in Pudukulam, as most of the people are enagaged in household industries like jaggery-making by Nadars, mat-making by Muslims and fancy-basket making by most of the castes in the village especially Nadars and Muslims. Although the third cannot be a full scale commercial proposition, the products of the first two could be co-operatively marketed. Besides, these co-operatives could help these members to procure raw materials required for their respective products at reasonable rates. At present both jaggery and mats are sold only with a little profit margin, which hardly permits the producer to enjoy any real comfort. Thus if they are sold through established co-operatives, the producers will get reasonable profits and the purchasers will get the products at reasonable prices. These products can even be exported by the Marketing Society itself to different districts. The undue influence of middlemen, especially in the jaggery trade would be removed by this method. Hence real effort in the right direction is what is required of the block development schemes, if it has to instil the desire of self-help and progress into the minds of the Pudukulam villagers.

Recreational facilities

177. The people of Pudukulam play such games like 'Silambam' and 'Chadugudu'. They also have a crude form of wrestling called "*Chellikkattu*". It is performed after Mattu Pongal festival in the month of Thai by the young men of the village. Bulls are decorated with colours and horns painted bright. Then, bulls which are excited will run in different directions. Young men try to control these unruly bulls and one who can control the bull can take the new clothes and money placed on the bull as his booty. This is a dangerous game because there is the risk of being gored to death by bulls. This game has practically disappeared. 'Silambam' is a game which gives good exercise and can also be useful to protect one self from enemies. Generally, two men are required to play this game. Each one takes a strong stick, usually a hard bamboo which is 7 feet in length. Each one swings the stick at the other in different ways and the other has to ward off the swing which needs considerable skill and presence of mind. This game has also been practically given up. In 'Chadugudu', two teams of 5 to 6 people are formed. A central line is drawn. A member of one team recites a proverb without inhaling, crosses the central line and enters the zone of the opponent. If he touches any one in the opposite team, that person is considered 'out' and he should leave the court. If the player is pulled by the opponent, he must come back to his own without inhaling as otherwise he is treated 'out'. The game needs considerable strength and provides a good exercise for lungs. This game has also been practically given up by the villagers.

Games played by women

178. Women of Pudukulam prefer feminine games as "Thayam" (dice). 'Pallanguzhi' and 'Thiri Thiri Bambakka'. Small girls may play 'Chillakku'. 'Thiri Thiri Bambakka' is a game played by two or more women on sand. They sit opposite to each other, heap sands about 2 feet long and 3 inches high. One takes a small object like a stone and conceals it by saying 'Thiri Thiri Bambakka' in the sand heap. The other should place both the palms with fingers intertwined where the object is hidden. If it is found at the place indicated by the opponent, the role is reversed and the game continued.

Games played by children

179. Children, play games such as 'Hide and seek', 'Nondi', and Skipping; 'Chadugudu', 'Pachai Kuthirai' and 'Killithandu' are also other games. The game of 'Hide and seek' is

played generally during nights especially on moon-lit nights. The eyes of one child are closed and others hide in different places. After a signal is given, the child has to find others who have hid themselves.

180. 'Nondi' is another game played by children. A square is marked on the ground and two teams of 5 to 6 are formed. One team will stand on one side and a member of the other will hop with one leg and catch those who are inside and who will try to evade him. He should not rest his other leg. If he does so, he is disqualified. If he stands on one leg and takes rest, they will throw sand on his legs. Persons who dodge should not go out of the line and if they do so, they are considered 'out'. Skipping is another pastime for girls, singly or collectively. A single girl takes a cotton rope of about 5 feet in length by both its ends and adjusts its length according to her height and then jumps. She then swings the rope overhead and beats it on the ground from the front. This can also be played by more girls.

Other games

181. Another game played is 'Killithandu'. It is popularly known as Indian Cricket. Two things are used, a round stick of 1.5 feet and a small peg of about 4 inches long chiselled at both ends at a fixed place. The peg is placed and is lifted with a stroke by the longer stick and then hit. It will fly some feet and fall down. The other will take the peg, stand on the spot, aim on the bat and it is hit. It can at times be dangerous because they can catch the flying peg and get the other boy out. It may some times hit their eyes. 'Pachaikuthirai' is another game played by small boys. One boy stands, bends his body and touches his feet with his hands. The other boys come running, place their hands on his back, spread their legs sideways and jump over him. The boy who is bending gradually increases the height and the jump becomes more and more difficult, when he attains his full height. If any boy touches the body of the *Kuthirai*, he will have to take his place. No modern games are played in Pudukulam except throw ball. Cards are played in the village but rarely No recreation centres can be found in Pudukulam. A few Christians know how to play Harmonium and other indigenous instruments like 'Jallra'. They play it only at Church Services and on festive occasions. There is only one person who can play on Mridangam, the son of a local dhobi.

182. Some of the villagers read Tamil papers like 'Dina Thanthi' and 'Malai Murasu'. They also read magazines like *Ananda Vikatan*, *Kumudam* and *Grama Nalam* a magazine issued by the Panchayat Union, Palayamcottai. Seeing films is common. They go to theatres in Melapalayam and Tirunelveli. In Melapalayam, there is a touring cinema. Cinema posters can be found in all the shops at Pudukulam. The shop-keepers are paid for exhibiting this. Tirunelveli has theatres which are modern and well-equipped. Radio programmes are relayed by the Panchayat Radio in the Pudukulam main village. The other seven villages do not derive benefit by this. One household in Pudukulam main village owns a transistor-*cum*-electrically operated radio. One other household in Mallakulam Paracheri had a radio but it has been sold. The private radios are tuned to Tamil news programmes and music, especially film music from Radio Ceylon.

Family planning

183. The attitude of the villagers towards family planning is rather hostile. Many of them are aware of the measures adopted by the Government for restricting the size of the family but none of them is in favour of it. The attitude of the people towards family planning is well substantiated by Tables No. XLII to XLVI. According to Table No. XLII only 3 heads of households in Pudukulam, namely 2 Parayar and one Christian household are aware of a family planning centre. Studying the attitude of the people towards family planning with reference to the number of sons and daughters in households, there are as many as 125 heads of households or 37.7 percent of the households who want more children. On the other hand 12 households or 3.9 percent say that they do not want any more children out of a total of 331 households in the village. Among the households that want more children 38.4 percent or 48 households have both sons and daughters, and also all the 12 households that do not want more children have both sons and daughters. There are 33 households or 26.4 per cent who have no sons and 14.4 percent or 18 households in the village have no children. Besides 20.8 percent or 26 households have 1–3 sons and they all state that they want more children. Among these households that want more children, the Christian community is leading with 58 households.

People's attitude

184. Out of a total of 58 Christian households 14 or 24.1 percent have no sons, whereas 7 households have no children. Among the households

that have both sons and daughters 10 households belong to the R. C. Pallar community, 6 households to the R. C. Nadars, 5 households to C. M. S. Nadars and 2 households to T. D. T. A. Nadars. Thus we find a majority of 58 households who want more children fall in the Christian community, as it is the general tendency among Christians to beget as many children as possible even though their economic status may not be very high; but socially and educationally they are the most forward community. Taking the Hindu Community, next, 50.4 percent or 63 households out of 125 households state they want more children. Among the 27 Maravar households, 12 have sons and daughters, 5 households have 1–3 sons, 6 have no sons, and 4 households have no children. Among the 12 households that want more children in the Paraiyar Community 4 households have no children, 5 have no sons, and 3 households have both sons and daughters. In households in the other communities that want more children, 11 belong to the Konar Community, 10 Nadars, 1 Dhoby, 1 Kammalar and 1 Pallar household. So it is the custom among Hindus and more especially among the rural population to beget children especially sons who would help to augment the family income. The minority community, the Muslim, comes next. 28.5 percent or 4 households out of 14 want more children, that is 2 households have 1–3 sons, 1 household has no sons, and 1 household has no children. Among the Hindu and Christian Communities we find as many as 48 families who want more children in spite of the fact that they have both sons and daughters.

The table below indicates the number of households wanting more children, having both sons and daughters, according to different communities. Quite an insignificant number of households in the village state that they do not want any more children, that is 12 out of 331 households or 3.9 percent.

As is seen from the table below a majority number of households, wanting no more children having both sons and daughters, is in the Christian Community. It is found that in the Christian Community there are eight households in all wanting no more children, which is quite contrary to their religion in the case of Roman Catholic Pallars and Roman Catholic Nadars, for according to their religion they are forbidden to practise family planning.

Heuseholds wanting more children having sons and daughters

Community	3 sons and 1 daughter	2 sons and 4 daughters	2 sons and 2 daughters	2 sons and 1 daughter	1 son and 3 daughters	1 son and 2 daughters	1 son and 1 daughter	2 sons and 3 daughters	1 son and 4 daughters
Nadar	...	...	1	...	...	...	3	...	...
Maravar	1	...	1	3	1	4	2	...	...
Konar	...	...	1	1	...	2	...	...	...
Paraiyar	...	...	...	...	...	1	1	1	...
Kammalar	...	...	...	...	...	...	1	...	...
Pallar	...	...	...	1	...	...	...	...	...
C. M. S. Nadar	1	1	...	...	1	...	2	...	...
T. D. T. A. Nadar	...	...	...	...	...	...	1	...	1
R. C. Nadar	...	...	1	2	...	2	1	...	...
R. C. Pallar	...	...	2	1	...	2	5	...	...
Total	2	1	6	8	2	11	16	1	1

Community	Households wanting no more children having both sons and daughters: 5 sons and 1 daughter	4 sons and 2 daughters	4 sons and 1 daughter	3 sons and 2 daughters	2 sons and 4 daughters	2 sons and 2 daughters	2 sons and 1 daughter	1 son and 3 daughters	1 son and 2 daughters	1 son and 1 daughter
Nadar	...	...	...	...	...	...	1	...	...	...
Maravar	1	...	...	...	1	...	...	...	...	...
Kammalar	...	...	...	...	...	...	1	...	...	...
C. M. S. Nadar	...	...	...	...	...	...	...	1	...	...
T. D. T. A. Nadar	...	1	...	...	...	...	...	...	1	...
R. C. Nadar	...	...	...	2	...	1	...	...	...	1
R. C. Pallar	...	...	1	...	...	...	...	...	...	...
Total	1	1	1	2	1	1	2	1	1	1

Family planning centre

185. So on a general perusal of the table with reference to the number of sons and daughters in the household, we find that family planning which has been introduced has not been given wide publicity. There is a family planning

TABLE No. XLII

Attitude towards family planning with reference to number of children

Community	Number aware of family planning centre	Number wanting more children: Have more than three sons	Have 1—3 sons	Have no son	Have no daughter	Have no children	Have sons and daughters	Number wanting no more children: Have more than three sons	Have 1—3 sons	Have no son	Have no daughter	Have no children	Have sons and daughters
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Nadar	...	...	2	4	...	...	4	...	...	...	...	...	1
Maravar	...	...	5	6	...	4	12	...	...	...	...	...	2
Konar	...	...	3	2	...	2	4	...	...	...	...	...	...
Paraiyar	2	...	...	5	...	4	3	...	...	...	...	...	...
Vannan	...	...	...	1	...	...	...	...	...	...	...	...	...
Kammalar	...	...	...	...	...	...	1	...	...	...	...	...	1
Pallar	...	...	...	...	...	...	1	...	...	...	...	...	...
Pillai	...	...	...	...	...	...	...	...	...	...	...	...	...
Pagadai	...	...	...	...	...	...	...	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...	...	...	...
C. M. S. Nadar	...	...	2	3	...	1	5	...	...	...	...	...	1
T. D. T. A. Nadar	1	...	2	2	...	2	2	...	...	...	...	...	2
R. C. Nadar	...	...	7	4	...	2	6	...	...	...	...	...	4
R. C. Pallar	...	...	3	5	...	2	10	...	...	...	...	...	1
Muslim	...	...	2	1	...	1	...	...	...	...	...	...	...

centre in Tirunelveli town. Only three households are aware of a family planning centre. About 37·7 percent or 125 households out of a total of 331 households in the village state that they want more children; out of this 125, 48 households have both sons and daughters. On the other hand, there is only 3.9 percent or 12 households in the village wanting no more children. All these 12 households have both sons and daughters, whereas there are 194 households in the village who are quite indifferent, that is, they are not particular whether they have or do not have any children.

Attitude with reference to age

186. According to Table No. XLIII which relates to the attitude of the people towards family planning with reference to the age of the head of the household, the number of males in the age-group 31—40 years forms a larger number among those who want more children. There are 53 males in this age-group, which works out to 42 percent, whereas there are only six males in the same age-group among those households who state that they do not want any more children. In age-group 21—30 years there are 35 males or 28 percent who want more children, followed by 14 percent or 15 males in age-group 41—50 and 4·8 percent or six males in the age-group above 50. But among those who do not want any more children, there

TABLE No. XLIII

Attitude towards family planning with reference to age of the head of the household

Community	Number wanting more children, the age of the head of household (male) being					Number wanting no more children, the age of the head of household (male) being				
	Above 50 years	41—50	31—40	21—30	20 or less	Above 50 years	41—50	31—40	21—30	20 or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Nadar	...	1	4	3	...	...	...	1	...	...
Maravar	...	5	11	11	...	...	1	1	...	...
Konar	...	...	6	3	...	...	...	...	...	...
Paraiyar	1	3	3	...	...	...	...	...	...	...
Vannan	...	...	1	...	...	...	...	...	...	...
Kammalar	...	...	1	...	...	...	1	...	...	...
Pallar	...	...	1	...	...	...	...	...	...	...
Pillai	...	...	...	...	...	...	...	...	...	...
Pagadai	...	...	...	...	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...
C. M. S. Nadar	...	1	1	4	...	...	1	...	...	...
T. D. T. A. Nadar	1	1	4	2	...	...	1	1	...	...
R. C. Nadar	3	1	8	5	...	...	2	2	...	...
R. C. Pallar	1	2	11	6	...	...	...	1	...	...
Muslim	...	1	2	1	...	...	...	...	...	...
Total	6	15	53	35	...	...	6	6	...	...

are six males in the age group 41—50. Out of 125 households who want more children, 16 households have their male members away from the village. The number of households according to each caste is as follows:—

Caste	No. of households
Paraiyar ...	5
Konar ...	2
Nadar ...	2
C. M. S. Nadar ...	5
R. C. Nadar ...	2
Total ...	16

Thus it is seen with reference to the age of the head of the household, among the households wanting more children the age of the heads of the households ranges from 21 years and above whereas among those who do not want any more children the age-group ranges from 31—50 years. Going further into the attitude towards family planning (Table No. XLIV) with reference to the age of the child bearing women, 31 percent or 40 females are found each in age-groups 21—25 and 26—30 wanting more children, and form a larger number than in other age-groups. Among those wanting no more children there is one female in age-group 21—25 and two females in 26—30. Then in age-group 31—35, 16.8 percent or 21 females want more children and 5.6 percent or seven females say that they do not want any more children, whereas 4.8 percent or six females want more children in age-group 36–40, and two females state that they do not want any more children. Finally, 8.8 percent or 11 females above 40 years state that they want more children. So this feature, *viz.*, to beget children, is found in all the communities in rural areas.

TABLE No. XLIV

Attitude towards family planning with reference to age of the child bearing women

Community	No. wanting more children, the age of the child-bearing woman being							No. wanting more children, the age of the child-bearing woman being						
	Above 40 years	36—40	31—35	26—30	21—25	16—20	Less than 16	Above 40 years	36—40	31—35	26—30	21—25	16—20	Less than 16
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Nadar	...	...	2	3	5	...	...	...	...	...	...	1	...	...
Maravar	2	2	2	8	8	5	...	...	1	1	...	...	...	...
Konar	...	1	2	5	3	...	...	...	...	...	...	...	...	...
Paraiyar	3	2	4	2	1	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Kammalar	...	...	...	1	...	...	...	...	...	...	1	...	...	...
Pallar	...	...	...	1	...	...	...	...	...	...	...	...	...	...
Pillai	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pagadai	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
C. M. S. Nadar	1	...	3	3	4	...	...	...	...	1	...	...	...	...
T. D. T. A. Nadar	...	1	1	3	3	...	...	...	...	2	...	...	...	...
R. C. Nadar	4	...	2	6	6	1	...	...	1	3	...	...	...	...
R. C. Pallar	1	...	4	7	7	1	...	...	...	...	1	...	...	...
Muslim	...	...	1	1	2	...	...	...	...	...	...	...	...	...
Total	11	6	21	40	40	7	...	...	2	7	2	1	...	...

Duration of marriage

187. Table No. XLV relates to the attitude of the people towards family planning with reference to the duration of marriage. Among those households who want more children, a majority of households fall in the group 5 years or less, that is 52.8 percent or 66 households out of a total of 125 households. As for the remaining 59 households the duration of marriage is as follows: 30 percent or 35 households in 6—10 years, 4.8 percent or six households in 11—15 years, one household in 16—20 years and another household in 20 years and over. A larger number of households are found in the Hindu community in the duration 5 years or less, that is 33 households, and the remaining 33 households belong to the Christian community. Similarly in all the other groups, the Hindu households form a majority. As regards those 12 households who state that they do not want any more children, seven fall in the group 5 years or less four households in 6—10 years and one household in above 20 years duration. Among the seven households in the duration 5 years or less, five households belong to the Christian community and two to Hindu community. In the group 6—10 years, two households belong to the Christian community and two to the Hindu community. Finally there is one Christian household in the duration group 20 years and above which states that it does not want any more children.

TABLE No. XLV

Attitude towards family planning with reference to duration of marriage

Community	Number wanting more children, duration of marriage being					Number wanting no more children, duration of marriage being				
	Over 20 years	16—20	11—15	6—10	5 years or less	Over 20 years	16—20	11—15	6—10	5 years or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Nadar	...	...	1	3	4	...	...	...	1	...
Maravar	...	...	...	9	18	...	...	...	1	1
Konar	...	...	...	3	6	...	...	...	...	...
Paraiyar	...	...	...	3	4	...	...	...	...	...
Vannan	...	...	...	1	...	...	...	...	...	...
Kammalar	...	...	...	...	1	...	...	...	...	1
Pallar	...	...	...	1	...	...	...	...	...	...
Pillai	...	...	...	...	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...
Pagadai	...	...	...	...	...	...	...	...	...	...
C. M. S. Nadar	...	...	...	...	6	1	...	...	...	...
T. D. T. A. Nadar	1	...	...	1	6	...	...	...	1	1
R. C. Nadar	...	1	2	6	8	...	...	...	1	3
R. C. Pallar	...	...	2	5	13	...	...	...	...	1
Muslim	...	...	1	3	...	...	...	...	...	...
Total	1	1	6	35	66	1	...	...	4	7

Attitude with reference to income

188. Table No. XLVI relates to the attitude of the people towards family planning with reference to the monthly income of the households. A majority of households among those who want more children are found in the income group Rs. 26—50, that is, 82 households or 65.6 percent, out of which 44 households belong to the Hindu community, 36 to the Christians and two to the Muslims, whereas 7.2 percent or nine households are found each in income groups Rs. 76—100 and Rs. 101 and over and 18.2 percent or 23 households in the income group Rs. 51—75. Regarding households wanting no more children, there are seven in the income group Rs. 26—50—five belong to the Christian community and two to the Hindus. In the income group Rs. 101 and over, there is only one household which belongs to the Christian community. Thus we find that there is a larger number of households in the lower income group Rs. 25 and below and a minority of households in the higher income group Rs. 101 and over. This clearly indicates the fact that persons with high incomes wish to have lesser number of children.

TABLE No. XLVI

Attitude towards family planning with reference to monthly income of household

Community	Number wanting more children, having monthly income of					Number wanting no more children, having monthly income of				
	Rs. 101 and above	Rs. 76—100	Rs. 51—75	Rs. 26—50	Rs. 25 or less	Rs. 101 and above	Rs. 76—100	Rs. 51—75	Rs. 26—50	Rs. 25 or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Nadar	...	...	...	9	1	...	...	...	1	...
Maravar	...	4	4	19	...	...	1	...	1	...
Konar	1	1	3	6	...	...	...	...	...	...
Paraiyar	3	...	1	8	...	...	...	...	...	...
Vannan	...	...	...	1	...	...	...	...	...	...
Kammalar	...	1	...	...	...	...	1	...	...	...
Pallar	...	...	...	1	...	...	...	...	...	...
Pillai	...	...	...	...	...	...	...	...	...	...
Pagadai	...	...	...	...	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...
C. M. S. Nadar	1	1	3	6	...	1	...	...	...	...
T. D. T. A. Nadar	2	...	1	5	...	...	...	1	1	...
R. C. Nadar	1	2	4	12	...	...	...	1	3	...
R. C. Pallar	1	...	6	13	...	...	...	...	1	...
Muslim	...	...	1	2	1	...	...	...	...	...
Total	**9**	**9**	**23**	**82**	**2**	**1**	**2**	**2**	**7**	...

Social awareness

189. Social awareness is not widespread in Pudukulam village. The villagers do not realise that programmes like the Panchayat schemes and community development are only instruments to be used for a better life in the village, and they must be made to feel that these agencies are intended primarily to inculcate the desire for progress into the village community, and they should strive hard to achieve that object. It must be observed that most of the people in the village still do not know that community development got merged with the Panchayat Union activities and they still think that both these are separate entities by themselves. This is due to the fact that propaganda to this effect by the members of the Panchayat lacks both vigour and publicity. The people in Pudukulam are ready to pour out their grievances and criticisms of the programmes undertaken by the Panchayat Union. They are keen on demanding many improvements in the village, but at the same time they vigorously oppose the levy of any new tax or increase in the existing ones. Thus they are wilfully blind to the fact that they are incompatible. The villagers must be made to realise that apart from voicing their grievances and criticisms they should co-operate with agencies like the Panchayat Union and help build up a new Pudukulam village.

190. The picture would not be complete if we do not mention some general aspects with regard to rural life in Pudukulam; for instance according to Table XLVII, only 36 households or 10.87 percent of the households in the village read the daily newspaper and listen to radio broadcast, whereas only two households read the daily newspaper. Listening to radio broadcasts has been made possible by the installation of a radio set in the Panchayat Board. There are as many as 12 households in the village the members of which work for the social uplift of the village. Only one member takes an active part in politics.

TABLE No. XLVII

General

Details	Number of households
Reading newspaper only	2
Newspapers and broadcast	36
Members working for social uplift	12
Members taking active part in politics	1
Members of which have joined Co-operative Society	37

Besides, the co-operative society which was established in the neighbouring village has some of its members from Pudukulam. About 11.1 percent or 37 households are covered by this society. The members of the co-operative society have benefited a great deal. Table No. XLVIII indicates the general awareness of people.

TABLE No. XLVIII

Extent of awareness

Community	Total No. of households	Number of households, heads of which know the name of				
		Distrit H. Q.	Taluk H. Q.	Panchayat Block H. Q.	Police station	Principal rivers of the district
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Nadar	27	13	11	2	23	14
Maravar	56	28	28	14	53	54
Konar	23	16	16	3	23	19
Paraiyar	39	18	18	7	33	28
Vannan	5	2	2	...	3	3
Kammalar	4	4	4	3	4	4
Pallar	3	...	...	...	2	...
Pillai	1	1	1	1	1	1
Pagadai	1	1	1	1	1	1
Ambattan	1	...	...	...	1	1
C. M. S. Nadar	28	9	9	8	22	19
T. D. T. A. Nadar	31	16	16	4	30	27
R. C. Nadar	55	24	24	8	45	39
R. C. Pallar	43	28	28	14	40	30
Muslim	14	13	13	5	14	13
Total	331	173	171	70	295	253

A majority of them seem to be well informed. 52.2 percent or 173 heads of households know the name of the district headquarters, whereas only 51.66 percent or 171 of them know the taluk headquarters. The Panchayat Block which was established in the village as early as 1st June 1960 is only known to 21.14 percent or 70 heads of households. 89·12 percent or 295 heads of households are aware of the police station in the village. The names of the principal rivers are known by quite a number of people—about 76·43 percent or 253 heads of households. The Untouchability Offences Act is known to quite a few *i.e.*, 8·43 percent or 28 persons out of a total of 232 persons interviewed in the village. The extent of awareness in this regard will be seen from Table No. XLIX.

Hindus form a larger number, as 10.62 percent or 17 persons in this community are aware of the Untouchability Offences Act. But among the Christians out of 158 persons interviewed, ten persons or 6·32 percent are aware of the Act. Among Muslims, out of 14 persons interviewed only one is aware of prohibition of untouchability under law.

TABLE No. XLIX

Awareness of Untouchability Offences Act

Community	Number of persons interviewed	Number of persons aware of prohibition of untouchability under law
Nadar	27	...
Maravar	56	5
Konar	23	2
Paraiyar	39	8
Vannan	5	...
Kammalar	4	1
Pallar	3	...
Pillai	1	1
Pagadai	1	...
Ambattan	1	...
C. M. S. Nadar	28	3
T. D. T. A. Nadar	31	2
R. C. Nadar	55	1
R. C. Pallar	43	4
Muslim	14	1
Total	331	28

Village organisation

191. The organisational pattern of the village and its neighbourhood does not have any speciality. The organisation of the eight hamlets shows some difference. In the matter of religion, Hindus are to be found in all the eight hamlets, Muslims are to be found only in Mallakulam hamlet, while Roman Catholics are found in Pudukulam main village, Theravalli, and Ayankulam, with one or two households in Manalvilai. Christians (Protestants) are found in Manalvilai and Mallakulam with two households in Pudukulam main village; C. M. S. Evangelical christians are found in Pudukulam main village only. As far as communities are concerned, there is some difference. Pudukulam main village consists of Nadars, Maravars, Konars, Paraiyars, Pallars and Dhobies. Theravalli hamlet consists of Nadars and Dhobies. Ayyangulam consists of Pallars only and Ariyanayagapuram, Nadars only. But in Veeralaperunchelvi, Maravars outnumber every other community. Besides there are Nadars, Dhobies and Kammalars in this hamlet. Manalvilai has Nadars and Dhobies only, in Mallakulam there are Parayars, Nadars, Muslims, Kammalars and one Konar and Ayyangulam has Pallars, Nadars, Konars, Dhobies and Pagadais. Next we have the various occupations which determine the nature of the hamlets in the village to some extent. As for instance, we find cultivators in all the hamlets, and the same is the case with Dhobies also. Tappers and jaggery makers are principally found in Manalvilai, Mallakulam and Ayyangulam hamlets and a few in Theravalli. Mat weaving is done only by the Muslims in Mallakulam hamlet. Thus, these are some of the principal occupations in the village. Finally, considering the economic conditions, Maravars and Konars are better off than other communities and are to be found in Pudukulam main village, Veeralaperunchelvi and Ayyangulam. Some of the Maravars of Veeralaperunchelvi are money-lenders. They lend money to other castes at high rates of interest.

Inter-hamlet relationship

192. We also find that the villagers take to various occupations, to suit local conditions

and also their aptitude. Thus, tapping of palmyra and jaggery making are concentrated in Manalvilai, Mallakulam and Ayyangulam because of the greater concentration of palmyra trees in these parts of Pudukulam village. The rivalry or unity among the hamlets in the village largely depends upon the castes in the different hamlets. There is no apparent rivalry among the hamlets in Pudukulam. On the other hand religion is a unifying force among hamlets, as for example, during 'Panguni Uthiram' a Hindu festival in Kalungudayar Temple near Pudukulam, almost all the Hindus give offerings and take part in its celebrations. Besides, the inter-relationship of occupations is another unifying force in the village at least to some extent. All the castes depend on Dhobies or Kammalars. The latter do carpentry or blacksmithy. The Nadars sell jaggery, Maravars lend money and the Konars sell milk and milk products to all other castes.

193. A great deal of improvement has to be carried on as far as the social organisation of the village is concerned, for voluntary organisations of any kind, school improvement boards, reading rooms, night schools community halls, etc., are all conspicuous by their absence. Except for the midday meals scheme for school children there is no other philanthropic effort worth mentioning in the village. The inter-hamlet relationship cannot but be cordial, at least in one respect, namely, letting out water from one hamlet's tank to another, for it is an absolute necessity as it is a matter of life and death for the villagers. For instance, the surplus water from Mallakulam feeds Pudukulam, which in turn feeds Peria Pudukulam or Theravallikulam which feeds Ariyanayagapuram kulam. The hamlet Ayyangulam does not get Manimuthar water whereas Veeralaperunchelvi tank gets water direct from Puliankulam. Ayyangulam gets water from Ponnagudikulam—a tank of the neighbouring village of Ponnagudi. Thus, most of the hamlets are dependent on one another for supply of water for tanks. There seems to be a common understanding among the villagers in all the hamlets to this effect, as there is no apparent dissension among them.

CHAPTER VI

CONCLUSION

194. In conclusion, Pudukulam presents an interesting picture with its countryside lying bare and brown without a stalk of green to liven up the atmosphere; a cluster of palms is to be found scattered here and there. The life, customs and habits of the various communities inhabiting the village form a striking picture. There are as many as eleven communities in the village, the main communities being the Maravars, the Konars (otherwise known as Yadhavas), the Nadars, the Pallars and the Paraiyars. The Nadars are numerically larger, closely followed by the Pallars, Paraiyars, Maravars and Konars in that order. Social segregation is being exclusively practised in this village as all the communities have separate living accommodation. One interesting feature of this village is that the Nadars and Pallars are Christians whilst without exception Maravars, Konars and Paraiyars profess the Hindu faith.

195. A notable feature in the village is the interest evinced in education by the Harijans, especially the Paraiyars, among whom there is large scale adult illiteracy. The villagers are increasingly becoming aware of the need for improving educational needs and with this in view, they are sending their children to school. Improvement in female education is also evident; again among Harijans, the girls outnumber boys on the rolls of the Pudukulam School. With the grant of scholarship and other concessions extended to the Harijan community, the Paraiyars of the village are eager to take advantage of the amenities offered and are sending their little ones regularly to school.

196. Pudukulam can boast of a Panchayat Board. This comprises of 10 persons of which there is one woman member belonging to the Nadar community. The income from the Panchayat is derived from the house tax, the vehicle tax, the profession tax and matching grants from the Government. Even though the Panchayat was formed on 1—6—1960, the achievements for the last two years have been rather negligible. There is a proposal to construct a new building for the Panchayat Board Office. The only good feature of the Panchayat Board Office is the possession of a brand new radio set. It has however, sent in detailed proposals to the Electricity Board for bringing electricity to Pudukulam. There are no primary health centres nearby, but there is a Local Fund Dispensary at Reddiarpatty which is frequented by the people of this village. Drainage and sanitation facilities are non-existent. There being no proper bathrooms, people adopt age-old methods of personal hygiene.

197. Regarding occupation, in spite of the fact that we find clusters of palm trees dotting the landscape, yet the Nadars and Maravars do not tap palm juice for the manufacture of neera or palm jaggery by which at least they could be assured of a steady source of income. Majority of the villagers are agriculturists having no secondary occupation. Even though the Maravars are higher in the social scale, they are all agriculturists, owning a small acreage of land, and in the absence of any secondary occupation they even work for wages as agricultural labourers. Among the Nadars too, we find that most of the people are agriculturists. Of all the communities, the Nadars are relatively well-to-do owning a large extent of land. The bulk of the agricultural labour is provided by the Pallar and Paraiyar. They are also agriculturists. Among the Konars, in addition to agriculture, nine families possess buffaloes, the milk of which they sell to surrounding villages and to such of those Maravars and Nadars in the village who like to purchase it. The predominant occupation in the village for a majority of workers is cultivation. The Manimuthar Reservoir Project has helped immensely in the irrigation of a large number of acres and hence there is a significant change in the occupational pattern of the villagers, for, many of the households have diverted their attention to cultivation from tapping and jaggery preparation which was originally the predominant occupation of the village.

198. The picture would not be complete if we do not mention here the attitude of the people towards family planning. The attitude of the villagers in Pudukulam towards family planning is rather hostile. Finally, with the availability of the Manimuthar water which is the harbinger of an era of prosperity in Pudukulam, we find a tendency towards a more prosperous life which is sure and certain, but slow. Thus the Manimuthar Reservoir scheme has given the village a progressive outlook.

APPENDIX I

CENSUS 1961—SOCIO ECONOMIC SURVEY

Household Schedule

Name of village : House number : Serial number :

1. Person or persons interviewed : ...

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

   (*b*) Sex : ...

   (*c*) Age : ...

No. 3. Statement

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

A. DURATION OF RESIDENCE:

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

(*b*) If the head of household has migrated to this village, together with the household, where was his ancestral home ?

(Specify taluk, district and state).

B. RELIGION:

5. (*a*) Religion :

(*b*) Sect :

(*c*) Tribe or Caste :

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

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

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

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

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

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

C. MARRIAGE:

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

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

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

(1) Permissible.

(2) Desirable.

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

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

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

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

D. INHERITANCE:

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

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

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

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

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

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

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

E. PROPERTY:

Land.

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

(*a*) (1) Own lands.

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

(3) Land held from private persons or institutions.

(4) Land given out to private persons or institutions.

(5) Land held on lease.

(6) Others.

Total ...

(*b*) Total area under cultivation :

(*c*) Area comprising homestead :

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

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

(*f*) Do you use chemical fertilisers ?

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

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

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

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

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

(*a*) Land in acres.

(*b*) Houses and other property.

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

(i) Milch cattle.

(ii) Draught bullock.

(iii) Cows, goats, sheep, pigs, duck/geese and fowls, buffaloes.

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

17. *Fishery* :

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

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

F. INDUSTRY :

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(c) Are you content with the present occupation ?

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

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

(b) If no, what other work you are doing ?

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

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

(b) How do you get your finance ?

(c) What is your approximate profit ?

G. INDEBTEDNESS :

26. If head of household is in debt—

(a) Mention amount of debt outstanding.

(b) Is the household in debt ? If yes, fill up the following :

(a) Cause— Amount Rs. nP.

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

(b) Source of debt— Amount. Rate of interest

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

H. EDUCATION:

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

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

I. COMMUNITY:

28. (*a*) Does the head of the household know headquarters of district, taluk, Panchayat Union council and Block Development Office; location of the Police Station under the jurisdiction of which the village is ?

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

APPLICABLE TO ZAMIN VILLAGERS AND THOSE RECENTLY SETTLED:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(c) What are the main functions of the Panchayat ?

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

(e) Has there been any improvement in your village since the Panchayat was established ? (Answer Yes/No.)

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

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

(h) If yes, what were the evils ?

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

(b) If yes, what are the main functions of this Caste or Tribal Panchayat ?

(c) Since the Statutory Panchayats are functioning do you think these Caste or Tribal Panchayats should still continue ? If yes, why should they exist ?

36. (a) Is there a Family Planning Centre in your area ? (Answer Yes/No.)

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

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

J. DIET :

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

Are they vegetarians or non-vegetarians ?

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

(c) What are the foods or drinks prohibited ?

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

K. UTENSILS:

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

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

(1) Earthenware.

(2) Aluminium.

(3) Copper.

(4) Brass.

(5) Eversilver.

(6) Silver.

L. FUEL:

39. What fuel is ordinarily used for cooking?

40. How do they procure it?

M. FURNITURE AND ORNAMENTS:

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

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

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

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

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

N. HOUSES:

43. Give details about the house materials.

Roof—

(1) Mud roof.

(2) Country tiled.

(3) Mangalore tiled.

(4) Terraced (pucca roof).

(5) Zinc sheet.

(6) Tin roof.

(7) Asbestos roof.

(8) Corrugated iron roof.

(9) Wooden roof.

(10) Straw or grass roof.

(11) Leaf roof.

(12) Others.

Wall—

(1) Mud wall.

(2) Bamboo wattled wall.

(3) Mud plastered bamboo wattled wall.

(4) Wall of twigs and branches.

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

(6) Reed wall.

(7) Mud plastered reed wall.

(8) Wooden wall.

(9) Brick wall.

(10) Straw or grass wall.

(11) Leaf wall.

(12) Stone wall.

(13) Others.

Floor—

(1) Mud floor.

(2) Cement floor.

(3) Wooden floor.

(4) Stone floor.

(5) Lime and mortar floor.

Number of slopes—

One.

Two.

Three.

Four.

Five.

Six or more.

Without slope.

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

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

Note—Give sketches and photographs wherever possible.

O. CONSUMER GOODS:

45. (1) (*a*) Does the household possess hurricane lantern/petromax or hazak/battery torchlight/kerosene stove/bicycle/gramaphone/radio set ? (Cross out those which do not apply.)

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

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

(*d*) Are clothes sent to washerman ?

POSSESSION:

(2) Does the household possess—

(*a*) Car.

(*b*) Bullock cart.

(*c*) Jutka.

(*d*) Ponies.

46. (A) *Maternity cases:*

(1) Cases hospitalized.

(2) Number of cases—

(*a*) Confined in hospital.

(*b*) Confined by bringing doctor home.

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

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

(*e*) Confined without assistance.

(B) *Medical treatment :*

What is the medical system followed ?

(1) Allopathic.

(2) Ayurvedic.

(3) Homeopathic.

(4) Combination of more than one of these.

(5) Others.

(C) *Medical consultation :*

Where do you go for medical consultation ?

(1) Public hospitals or dispensaries.

(2) Private hospitals or dispensaries.

(3) Private doctors.

(*a*) Allopaths.

(*b*) Homeopaths.

(*c*) Others.

(D) *Vaccination :*

How many members of the family have been vaccinated ?

(1) At least once.

(2) Within the past six months.

47. *Income*—

Total family income per mensem from—

(*a*) Land.

(*b*) Industry.

(*c*) Business.

(*d*) Occupation.

(*e*) Others (specify source).

48. *Average monthly expenditure*—

What is expenditure on—

(A) *Food*—

(1) *Cereals and pulses*—

(*a*) Rice.

(*b*) Other grains.

(*c*) Dhall.

(*d*) Total.

(2) *Vegetables*—
- (*a*) Potatoes.
- (*b*) Tapioca.
- (*c*) Onions.
- (*d*) Coconut.
- (*e*) Others.
- (*f*) Total.

(3) *Non-vegetarian*—
- (*a*) Meat.
- (*b*) Fish.
- (*c*) Egg.
- (*d*) Others.

(4) *Milk.*

(5) *Ghee and oils*—
- (*a*) Ghee.
- (*b*) Oils.
- (*c*) Total.

(6) *Condiments*—
- (*a*) Chillies.
- (*b*) Tamarind.
- (*c*) Others.
- (*d*) Total.

(7) *Sugar*—
- (*a*) Sugar.
- (*b*) Jaggery.
- (*c*) Total.

(8) *Coffee and Tea*—
- (*a*) Coffee.
- (*b*) Tea.
- (*c*) Total.

(9) *Liquor.*

(10) *Tobacco*—
- (*a*) Smoking.
- (*b*) Chewing.
- (*c*) Total.

(11) Other foods including refreshments.

Total under food :

(B) *Education*—

(1) Fees.

(2) Books.

(3) Uniform.

(4) Others.

(C) *Clothing.*

(D) *Fuel.*

(E) *Marriage.*

(F) *Festivals.*

(G) *Miscellaneous.*

(1) Dhoby or soap.

(2) Barber.

(3) Travelling.

(4) Medical fees and medicines.

(5) Religious observances

(6) Amusements.

(7) Provident Fund and other compulsory savings.

(8) Payments of debts.

(9) Remittances to dependents residing elsewhere.

(H) *Others.*

Total.

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

(1) Better irrigation facilities.

(2) Better types of cattle.

(3) Better seeds.

(4) Better implements.

(5) Better manure.

(6) More land for cultivation.

(7) Use of Pesticides.

(8) Improved methods of cultivation like Japanese method.

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

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

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

50. *Prosperity Index*—

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

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

(3) During the last ten years—

(*a*) Have you acquired any property ?

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

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

(*d*) Have you opened a voluntary account in any post office savings bank or any other bank ?

(*e*) Have you invested in N S. C. or prize bonds or other forms of rural saving campaigns ?

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

51. *Extra-curricular activities*—

Has any member or members of this household—

(*a*) Worked for social uplift.

(*b*) Taken active part in politics.

(*c*) Joined any Co-operative Society.

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

SOCIAL DISABILITIES :

52. (A) Do you have free access to—

(1) Shop, hotel or restaurant.

(2) Temple or place of worship,

(3) Any other place of public resort.

(B) Do the following render you their services—

(1) Brahmin priest.

(2) Barber.

(3) Washerman.

(4) Any other village servant.

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

(1) Touch.

(2) Serving cooked food.

(3) Serving water.

APPENDIX II

CENSUS 1961—SOCIO ECONOMIC SURVEY

Village Schedule

Name of Police Station/Taluk :

Name of District.

Name of village :

L. C. No. of village.

Area of the village :

No. of households.

What is the religion which majority of the villagers profess ?

Name the caste to which the majority of the villagers belong :

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1. Topography of the village :
   (*a*) Is the village situated on a plain/on an undulating surface/on a plateau/on a hillock/or at the bottom of a depression ?
   (*b*) The system of grouping of houses—average distance between two clusters of houses—reasons for such grouping *e.g.*, whether on account of the nature of the surface of land or on account of the social customs.
   (*c*) Internal roads—Tanks—Village common—any stream or other extensive source of water—proximity or otherwise of any jungle—Approximate number of shade-bearing trees and how they are arranged.
2. What is the local legend about the village?
3. Detailed description of average house of the members of each Caste/Tribe, religious group, occupational group in the village.
4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.
5. Name and distance of the nearest railway station and bus route.
6. Distance by road from Thana and subdivision headquarters.
7. (*a*) Distance of the Post Office from the village.
   (*b*) Distance of the Telegraph Office from the village.
   (*c*) Can money be sent through that Post Office ?

8. Religious practice followed by members of each Caste, Tribe and religious group in the village. The description of the religious practice in each case should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death.

9. Give details of places of common religious worship, if any.

10. Describe community festivals if held in the village.

11. Dress commonly worn by the villagers with special reference to peculiarities on account of Caste, Tribe or religious sanction or economic status.

12. Number and types of schools in the village.

13. Describe Social Recreation Centres, if any.

14. State of Co-operative movement in the village. (Number and names of Co-operatives).

15-A. Details of crime statistics for the past ten years.

Year	Place of crime	No. and nature of crimes	Remarks

15-B. Prohibition Offences.

Year	Place of crime	Number	Remarks

16. **Details of births and deaths for the last ten years.**

Year	Month	Births		Deaths		Natural increase	
		Males	Females	Males	Females	Males	Females

A brief note on the cause of death.

17. **Details of village lands clarified by crops :**

Year	Name of crop	Extent of land

18. **Total population of the village in 1931, 1941, 1951 and 1961.**

19. Is the village electrified ?

20. School statistics in detail.

21. What are the common diseases in the village ?

22. Give your impressions of cleanliness.

23. Drainage and sanitary facilities—A note.

24. What is the source of drinking water ?

25. Is outbreak of epidemic frequent and what are the preventive and curative effects taken to combat them ?

26. Is there a Primary Health Centre or Maternity ward ? Which is the nearest hospital ?

27. Is widow remarriage allowed by different castes ?

28. What are the sources of irrigation in the village ? Give number and types and brief note thereon including the number of pumpsets.

29. Give the number of temples/mosques/ churches in the village.

30. If there is any Co-operative Society in the village, give a detailed note on it.

31. Total livestock in the village as per the 1956 Census and the present position.

32. Is there a Key Village Centre in the village ? If no, which is the nearest Veterinary Hospital?

33. Is there a Cattle Pound in the village ?

34. Do the villagers tatoo their bodies ?

35. Do they fovour female education ?

36. Are there any ancient monuments in the village ? If yes, give a note on them.

37. Give the current proverbs in the village.

38. Give a note on the Panchayat.

Village leaders, Members of panchayat, Priests and other office bearers

I	II								III
Name of organisation	Members								Remarks
	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remuneration, if any	Other offices held inside or outside the village	
Statutory Panchayat									
Caste Panchayat (Name of Caste)									
Other leaders									
Members of Board of Directors of Co-operative Society									

Village disputes referred to different authorities last year

I	II			III	IV	V	VI
Nature of adjudicating authority	Leading members of each disputant party			Nature of dispute	Decision of the adjudicating authority	Nature of sanction	REMARKS: (Whether the decisions were enforced, whether there is preference for adjudication by particular type of authority in particular type of case, place of trial etc.)
	Caste Panchayat	Name	Caste Tribe				
Caste Panchayat							
Informal Panchayat							
Statutory Village Panchayat							
Court							
Others (Specify)							

Cultural life of the village

I	II	III			IV					V	VI	VII
Names of clubs, Libraries, drama parties or other cultural organisations in the village	When established	Rough proportion of members belonging to			Office bearers					Brief notes on basis of membership (subscription signing of pledge etc.)	Brief note on objective of the organisation	Brief note on activities of the organisation
		Different Castes	Different occupation groups	Age	Name	Caste	Occupation	Age	Education			

Recreational and artistic activities enjoyed by the villages

I	II	III	IV	V	VI	VII		VIII	IX
Type of activity	*Brief description	Where room placed (if outside, the village name & distance of the place)	Frequency & duration (specify whether daily, monthly, seasonal etc.)	Extent of active participation of people of the main castes & communities in performance (Many, few, some)	Extent of participation of people of the main castes or communities as audience (many, few, some).	If activity is in village do visitors from other village participate?		What agency sponsors, promotes of finance	Who trains players etc. (His name, address, caste, occupations)
						Approximate No.	Role Player, audience, otherwise		
1. Sports & Games									
2. Drama, Music, Dancing, etc.									
3. Cinemas									
4. Films trip, puppet show etc.									
5. Fairs									
6. Festivals									
7. Other entertainments									

* Indicates nature and reason of celebration.

APPENDIX III

GLOSSARY OF LOCAL TERMS

	Local term		Meaning
1.	Adi	...	Tamil month corresponding to July-August
2.	Araignankodi	...	A waist cord worn by children
3.	Aruvalpetti	...	Box for sickles
4.	Attigai	...	Circular neck ornament
5.	Biriyani	...	A preparation made out of rice and mutton
6.	Chitrai	...	Tamil month corresponding to April-May
7.	Durga	...	Muslim tomb
8.	Iddly	...	A popular South Indian dish made out of rice and black gram dhal
9.	Kalima	...	Verses from Koran
10.	Kammal	..	Ear stud
11.	Kanji	...	Gruel
12.	Kappu	...	An amulet
13.	Karthigai	...	Tamil month corresponding to November-December
14.	Kidai	...	Penning
15.	Kolam	...	Floor designs
16.	Kolusu	...	Gold/silver chain for the wrist or ankle
17.	Kondaithirugu	...	A kind of head ornament
18.	Kumbabishekam	...	Consecration of an idol
19.	Kunukku	...	A lead ornament worn in ear lobes
20.	Kuthuvilakku	...	A lamp of five wicks
21.	Lolakku	...	A suspending ear ornament
22.	Mammoti	...	A corruption of the term 'Manvetti' meaning a spade
23.	Margazhi	...	Tamil month corresponding to December-January
24.	Metti	...	A ring worn on the toe by women
25.	Mookuthi	...	Nose screw

26.	Neera	...	Unfermented toddy
27.	Nikha	...	Muslim marriage
28.	Pambadam	...	A heavy ear ornament
29.	Panguni	...	Tamil month corresponding to March-April
30.	Pannayal	...	A farm labourer
31.	Pathakkam	...	Necklace
32.	Peeli	...	A ring worn by women on their toes
33.	Rishi	...	Hindu ascetic
34.	Sundal	...	A kind of stewed food
35.	Thai	...	Tamil month corresponding to January-February
36.	Thali	...	Marriage badge tied around the neck of the bride during wedding
37.	Thandai	...	Tinkling ankle rings
38.	Thoranum	...	Floral festoon
39.	Vadai	...	A fried preparation made out of dhal
40.	Vaigasi	...	Tamil month corresponding to May-June