

CENSUS OF INDIA 1961

VOLUME IX

MADRAS

PART VI

VILLAGE SURVEY MONOGRAPHS

27. ARKAVADI

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1967

CENSUS OF INDIA 1961

(Census Report—Vol. No. 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 footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960 by two specimen schedules, one for each household, the other for the village as a whole, which apart from spelling out the mode of inquiry suggested in September, 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961), restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered and also because the 'Consanguinity' Schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as inter-related processes, and finally to examine the social and economic processes set in motion through land-reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour

of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this Monograph have been printed in an Appendix.

New Delhi,
July 30, 1964.

A. MITRA.
Registrar General, India.

PREFACE

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

Arkavadi, in Kallakurichi taluk of South Arcot district, is one of the most backward villages in the State. Dry farming is the predominant occupation which is pursued by the Vanniars of the village. In spite of all the achievements of the State in regard to rural development, nothing has changed the primitive outlook of Arkavadi. Its people are highly illiterate and economically most backward.

Sri J. Thomas Machado, Research Assistant conducted the field study and prepared the preliminary report. Sri K. C. Narayana Kurup, Deputy Superintendent of Census Operations, has prepared the final report, which after editing, is presented to the reader.

I wish to place on record my appreciation of the good work done by the Janatha Printing & Publishing Co., Madras in bringing out this report.

P. K. NAMBIAR.

LIST OF VILLAGES SELECTED FOR THE SURVEY

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

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* *Already published*

* * *The present volume (No. 27 of the series)*

VILLAGE SURVEY REPORT

ON

ARKAVADI

Field Study & First Report	...	...	J. THOMAS MACHADO, M.A., *Research Assistant.*
Photographs :	...	...	N. D. RAJAN, *Photographer.*
Maps :	...	...	A. RAJAMANI, *Draughtsman.*
Sketches :	...	...	A. RAMADOSS, *Artist.*

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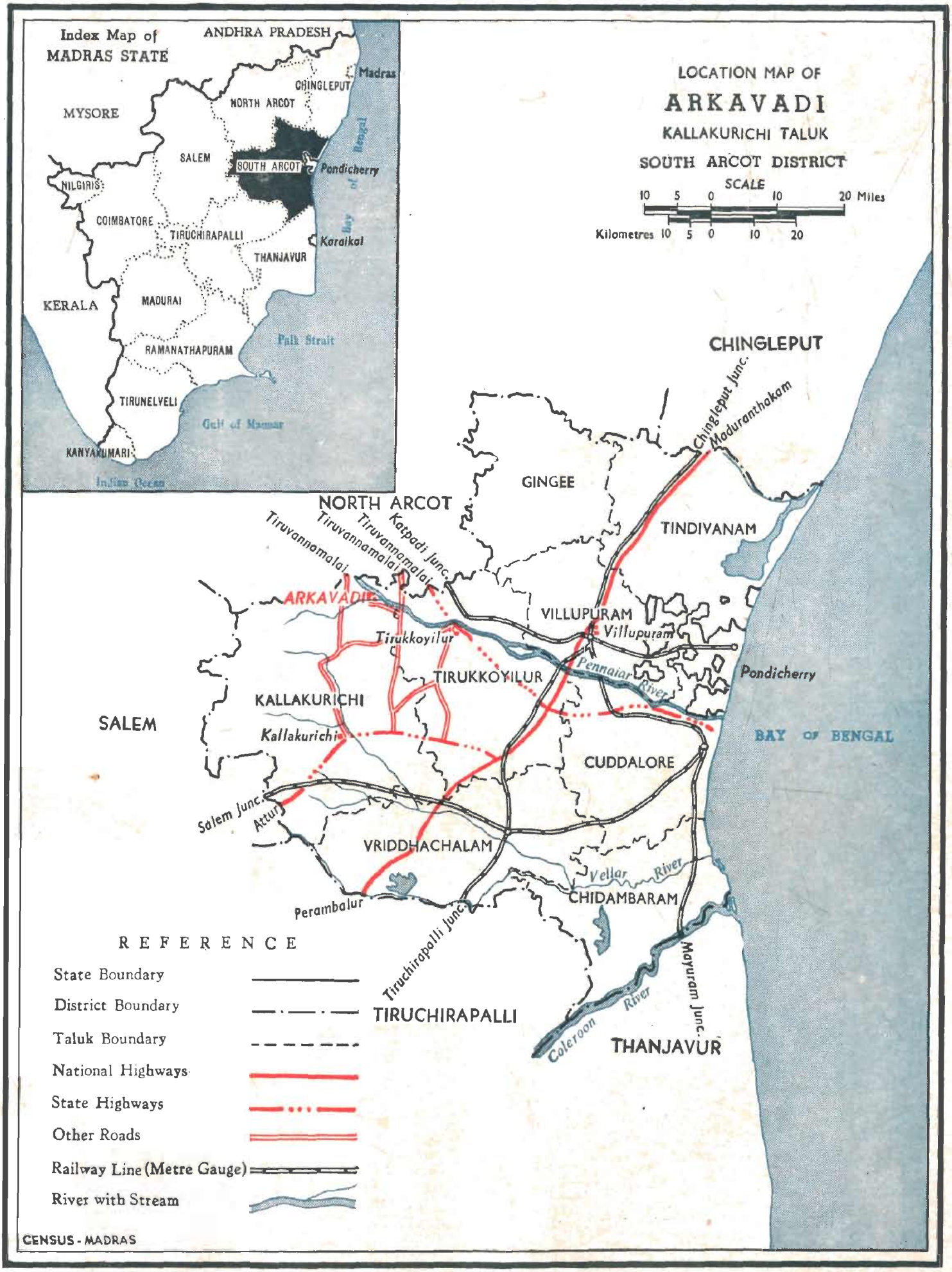
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Index Map of
MADRAS STATE
ANDHRA PRADESH
Madras
CHINGLEPUT
NORTH ARCOT
MYSORE
SALEM
SOUTH ARCOT
Pondicherry
NILGIRIS
COIMBATORE
TIRUCHIRAPALLI
Karaikal
THANJAVUR
KERALA
MADURAI
Palk Strait
RAMANATHAPURAM
TIRUNELVELI
Gulf of Mannar
KANYAKUMARI
Indian Ocean
Bay of Bengal
LOCATION MAP OF
ARKAVADI
KALLAKURICHI TALUK
SOUTH ARCOT DISTRICT
SCALE
10 5 0 10 20 Miles
Kilometres 10 5 0 10 20
CHINGLEPUT
Chingleput Junc.
Maduranthakam
GINGEE
NORTH ARCOT
Tiruvannamalai
Tiruvannamalai
Katpadi Junc.
Tiruvannamalai
TINDIVANAM
ARKAVADI
VILLUPURAM
Villupuram
Tirukkoyilur
TIRUKKOYILUR
Pennaiar River
Pondicherry
KALLAKURICHI
SALEM
Kallakurichi
BAY OF BENGAL
CUDDALORE
Salem Junc.
Attur
VRIDDHACHALAM
Vellar River
CHIDAMBARAM
Perambalur
Tiruchirapalli Junc.
Mayuram Junc.
River
Coleroon
TIRUCHIRAPALLI
THANJAVUR
REFERENCE
State Boundary
District Boundary
Taluk Boundary
National Highways
State Highways
Other Roads
Railway Line (Metre Gauge)
River with Stream
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CHAPTER I

THE VILLAGE

Introduction

1. FLANKED ON THE EAST BY THE BAY OF BENGAL, on the west by the district of Salem, on the north by the North Arcot and Chingleput districts and on the south by the Tiruchirapalli and Thanjavur districts, lies the district of South Arcot in the State of Madras. This district also encloses the former French Settlement of Pondicherry. Most part of the district is a flat barren plain which slopes gently towards the Bay of Bengal from the west and the north. The hilly parts of the district comprise the Kalrayan range on the south-west border, the Gingee Hills to the south-west of Gingee, the Mount Capper Hill near Cuddalore, the district headquarters, and the Red Hills to the west of Pondicherry. The Kalrayan ranges separate this district from the Salem district.

Location

2. Eighteen miles north-east of the Kalrayan range is situate the village of Arkavadi. It lies on the line of demarcation between South Arcot and North Arcot districts, in the north-western region of the South Arcot district. This village has been selected for study as it is a typical and settled revenue village removed from urban areas and administrative towns. Arkavadi is only a few miles away from the banks of Pennar, more popularly known as Pennaiyar, which is the principal river of South Arcot district. Pennar has its origin in Chenna Kesava Hills, east of Nandidurg in the Mysore State. Emerging from Mysore, Pennar meanders through Hosur taluk in Salem district, flows through North Arcot district to enter the South Arcot district near Mungilthura pattu village in the north of Kallakurichi taluk. It then grazes the boundary between Tiruvannamalai and Tirukkoyilur and Kallakurichi and flows past the village of Parasappattu. Further down, at Sripathanallur, Pennar is joined by a small stream called Musukundha Nadhi. The river then crosses Tirukkoyilur taluk and flows through Cuddalore to empty itself into the Bay of Bengal about three miles north of the town. The exact geographic location of Arkavadi is about a mile west of Sripathanallur. The small stream Musukundha Nadhi is almost the southern boundary of Arkavadi village. On the opposite bank of this stream lies the village of Arumpurampattu and two miles further west is the village of Irudayampattu. A mile and a half away on the north is the village of Settavarai.

Etymology of the name

3. The genesis of the village admits of two versions. According to one version, the name Arkavadi would appear to be a derivation from 'Akkaladi' which meant a place of cooking. The legend that is prevalent among the villagers is, that this place, in ancient times, was used for cooking offerings to the presiding deity, Lord Perumal of Tiruvarangam, a famous Vaishnavite centre in the vicinity. A different version which does not claim that much of authenticity as the one indicated supra, is that the name 'Arkavadi' is a derivation from 'Arkkumbadi' meaning a place of noise. It may be noted that neither of these versions gets support from any written record.

Administrative units

4. For administrative purposes, Arkavadi forms part of the Sankarapuram firka of Kallakurichi taluk and is fourteen miles north-east of the Firka headquarters, Sankarapuram. Kallakurichi which is the taluk headquarters is seven miles further away in the same direction. Cuddalore which is the district headquarters is more than sixty miles away in the south-easterly direction. The Panchayat Union headquarters is at Rishivandiam, more than nineteen miles away in the south.

Proximity to towns

5. Tirukkoyilur and Tiruvannamalai are the two important towns in the neighbourhood. Tirukkoyilur is about fourteen miles distant from Arkavadi on the Madras-Salem trunk road, and is an important centre for transport services. Tirukkoyilur is also an important Vaishnavite centre. The main temple in Tirukkoyilur which has architectural features of the Vijayanagaram age is dedicated to Lord Trivikrama Perumal. It is the marketing centre for the village of Arkavadi.

The other important town that needs notice is Tiruvannamalai in North Arcot district, the famous pilgrim centre. It lies 24 miles away from Arkavadi.

Quite a number of people visit Triuvannamalai, not only to worship the deity, Lord Annamalai, but also for trade. 'Karthigai Deepam' which falls in the month of Karthigai (November-December) is a very important festival, and the number of pilgrims that assemble in this town on such occasions is sometimes phenomenal. The place has further been sanctified by the great sage, Bhagwan Ramana Maharishi whose ashram is situated at the western end of the town. It also attracts visitors, both Indian and foreign. Thiruvannamalai is also the market for the groundnut crop of Arkavadi and neighbouring villages.

Transport and communications

6. Being an interior village, access to Arkavadi is by no means easy. There is no direct road link between this village and the roadside villages in the near vicinity. There are three possible routes to reach this village, but no route is better than the other. There are two routes leading into the village on the west side and another one on the east. They are no better than cart tracks and run through dry fields and along the river bank. At places the river intercepts the roads. The tracks on the west lead to nearby roadside villages of Vedaponparappi and Mungilthuraipattu. The former is seven miles away on the Tirukkoyilur– Kallakurichi road. Persons intending to proceed to Kallakurichi prefer to walk all the way to Vedaponparappi, and finish the journey in country carts and buses. Of late, a metalled road has been laid between Vedaponparappi and Manalurpet, and this road passes through the village of Arumpurampattu, a village adjacent to Arkavadi. The journey to Mungilthuraipattu is even more strenuous. This village is situate on the Kallakurichi—Tiruvannamalai high road. This is eight miles north of Arkavadi and is connected to the latter by an irregular beaten track. Though not motorable, country carts ply on this track, enduring a good deal of difficulties. This route is preferred by persons purely for economical considerations. Manalurpet is a roadside village on the Tirukkoyilur - Tiruvannamalai road, and is six miles to the east of Arkavadi. This village has assumed importance due to its proximity to Tiruvannamalai. During the 'Thai' festival, the Lord of Tiruvannamalai has his ceremonial bath at Manalurpet. The route connecting this village and Arkavadi seems to be more in preference.

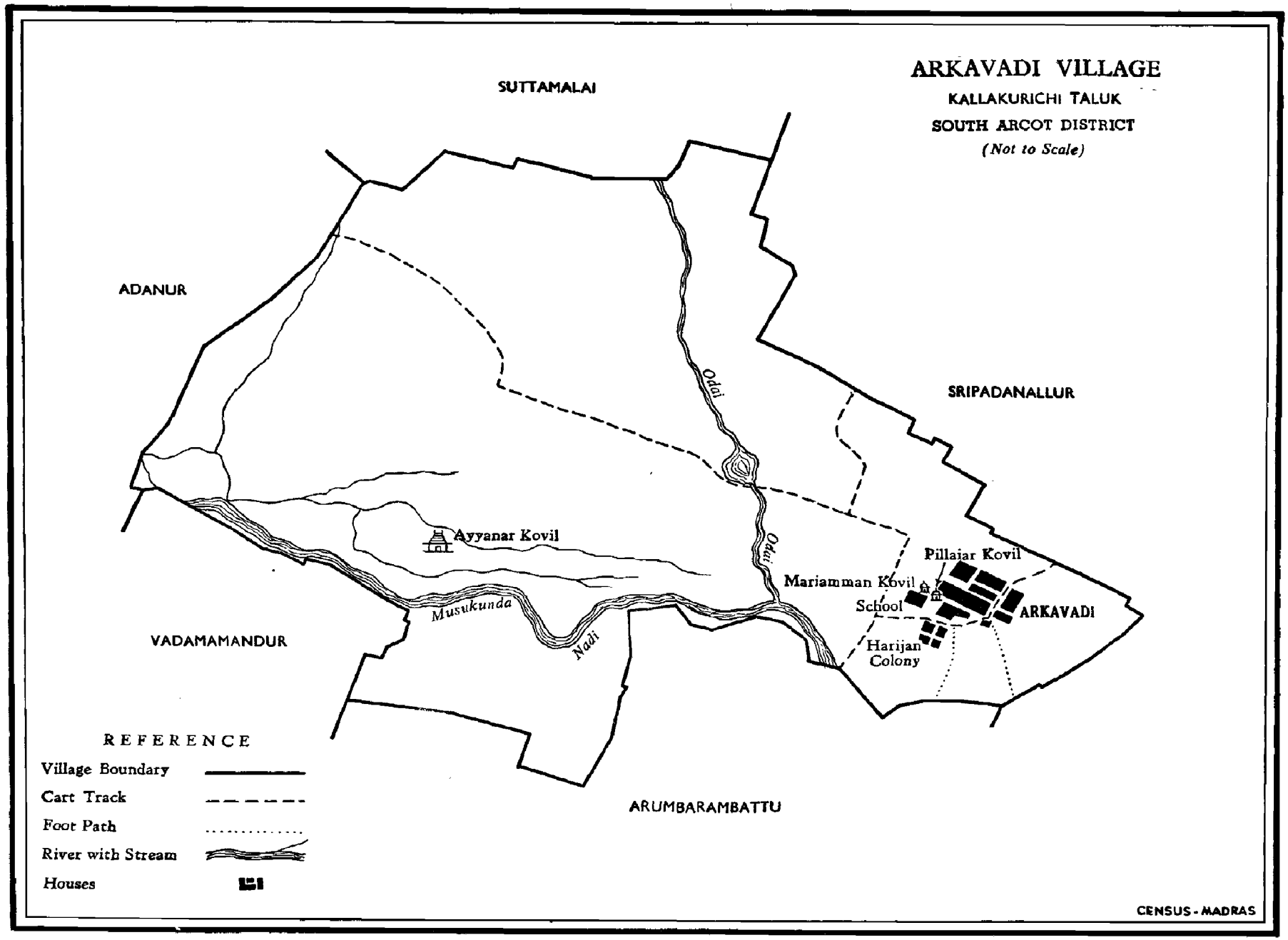
The most common mode of transport is the country cart, and this is used both for passengers as well as for goods transport. The more comfortable and luxurious type of bullock bandies is not available. The absence of other modes of faster and more comfortable transport is due to lack of good motorable roads to link this village with the nearby villages on the roadside. The poorer classes who cannot afford the luxury of a ride even in a country cart, trek the distance on foot to reach the neighbouring villages. The nearest railway station is Tirukkoyilur on the Villupuram-Katpadi section of the Southern Railway. Short distance travels are mostly done in motor buses. No cycle is used in the village.

7. Arkavadi does not have any Post Office, the nearest one being the experimental Post Office at Sripathanallur. Not even a pillar box is found in the village. The delivery office is Sripathanallur, but a pillar box is located at a distance of one mile from Arumpurampattu. Registration, insurance and money order facilities are available only at Sripathanallur. The nearest Telegraph Office is at Tirukkoyilur at a distance of fourteen miles. Newspapers and journals are rare and the villagers do not evince any aptitude for reading newspapers regularly. Once in a way, any one who shops at Manalurpet may bring a newspaper into the village.

Physical features

8. Arkavadi has a total extent of 644 acres a major portion of which is dry land with red alluvial and gravelly soil. The rocky nature of the soil renders sinking of wells extremely difficult. The soil does not absorb or retain moisture, so much so, dry cultivation is resorted to more by necessity. The survey revealed that paddy and other crops like Cumbu and Cholam are raised in garden lands with the aid of well irrigation. The total extent of such cultivation is nearly 75 acres. The vast tracts of Arkavadi and its neighbourhood are said to have a copious flow of sub-soil water. Geologists have confirmed that there is subterranean flow of sub-soil water in Kallakurichi taluk. Consequently, the water level in most of the irrigation wells is high even in summer times.

9. This village is also of geological importance. It is a common feature in South Arcot district that a greater part of the district abounds in metamorphic rocks. Arkavadi also has a profuse scattering of such rocks in and around its vicinity. These are porphyritic in structure and have a polished face, while the outer surface is smooth and with a glitter of metals. During our survey we were informed that a Geological and Mining Survey party camping at Seppumalai, three miles to the south-west of Arkavadi had carried out extensive rock tests in Arkavadi. The inhabitants of the village are apprehensive that the tests may entail their eviction if the existence of metal ores in large


ARKAVADI VILLAGE
KALLAKURICHI TALUK
SOUTH ARCOT DISTRICT
(Not to Scale)
SUTTAMALAI
ADANUR
SRIPADANALLUR
VADAMAMANDUR
ARUMBARAMBATTU
Odai
Odai
Musukunda
Nadi
Ayyanar Kovil
Pillaiar Kovil
Mariamman Kovil
School
ARKAVADI
Harijan
Colony
REFERENCE
Village Boundary
Cart Track
Foot Path
River with Stream
Houses
CENSUS - MADRAS

quantities is established. The survey was consequently viewed with a good deal of suspicion. The South Arcot District Gazetteer records that magnetic iron ore occurs in several localities on the Kalrayan Hills and in Kallakurichi taluk. It occurs on the south bank of the Pennaiyar half a mile east of Parasappattu, in the area between Ponparappi and the great tank at Pakkam; in a place north of Ponparappi, in another place about two miles west of Veranganney and three miles south of Ravattanallur Hill; in the south side of Tumbe Valley at Palayapatti and in the underlying bed between Sankarapuram and Andipalayam. All these iron - occurring areas are contiguous to the Arkavadi village. It is quite possible that the rocks found in and around this village are rich in metallic ores.

The utilisation of the iron ore found in South Arcot as well as Salem districts where the ore is found in abundance has been rendered impracticable due to the lack of regular supply of fuel. The lignite project at Neyveli, 45 miles away from Arkavadi makes the extraction of iron from the ores available in South Arcot district possible. Future investigation in mining and metallurgy, if proved successful in Arkavadi, will be the dawn of a radical change in the life of the village.

Climate

10. The weather is monotonously dry throughout. The large tracts of dry land that surround the village and the scanty existence of shady trees make it hot. The stream Musukundha Nadhi is completely dry during summer. The mean average temperature of the district varies from 80° to 85° F. The temperature chart for Kallakurichi for the period 1951 to 1960 is given below :

Years	Mean maximum	Mean minimum	Highest	Lowest
1951	94.1° F	72.6° F	107 F	60 F
1952	92.1° F	75.3° F	108 F	63 F
1953	94.8° F	74.8° F	109 F	64 F
1954	91.1° F	74.5° F	107 F	61 F
1955	88.6° F	73.2° F	106 F	63 F
1956	92.9° F	73.9° F	109 F	63 F
1957	33.6° C	23.4° C	41.9 C	17.7 C
1958	34.0° C	24.0° C	41.4 C	18.1 C
1959	33.4° C	23.6° C	40.6 C	17.9 C
1960	32.6° C	23.8° C	40.4 C	17.4 C

The hottest part of the year for this region is between April and June. Kallakurichi taluk is one of the hottest regions in South Arcot district and it experiences oppressive heat throughout the year except during winter months. Even during winter months, the mercury column at times touches 88° while in summer it touches 105° F.

Rainfall

11. The rainfall in South Arcot district is meagre, and statistics reveal that the average rainfall for five decades ending with 1940 was 54.46". The next decade did not show much improvement, since the average was 54.79". Kallakurichi taluk experiences comparatively low rainfall, and the average does not appear to have exceeded 40" at the highest. The following are rainfall statistics for the decade 1951-1960.

Year	Total No. of rainy days	Average mean rainfall	Heaviest rainfall during 24 hours (inches)	Least rainfall in 24 hours
1951	54	35.02	2.91	0.02
1952	43	35.69	3.28	0.26
1953	57	37.02	2.63	0.27
1954	57	40.62	3.42	0.30
1955	60	45.22	4.28	0.17
1956	62	53.55	4.45	0.42
1957	51	32.74	6.53	0.05
1958	33	22.32	2.08	0.02
1959	49	39.22	10.27	0.25
1960	51	35.08	3.14	0.20

The rainfall statistics for 1960 is also given below which gives the monthly average.

Months	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hours
January	0	0	0
February	0	0	0
March	0	0	0
April	2	0.82	0.59
May	1	0.28	0.20
June	4	1.70	0.72
July	7	6.35	3.07
August	5	2.94	1.73
September	9	3.35	0.92
October	5	5.81	1.56
November	15	13.01	3.14
December	3	0.82	0.33

The maximum rainfall in Arkavadi occurs during the north - east monsoon during September and December. Among all the taluks in South Arcot district, Kallakurichi has the minimum rainfall of about 40" in an average of 55 to 60 rainy days.

Flora

12. The region is not rich in flora. The scarcity of rain and long spells of dry weather account for it. The flora of the village mainly consists of trees like Vembu *(Azadirachta Indica)*, Poovarasu *(Thespesia Populnea)* or *Indian Portia*, Vagai *(Albizza Bebbeck)*, Konnai *(Cassia Fistula)* or the *Pudding Pipe* tree etc. Fruit trees like Mango *(Magnifera Indica)*, the Koyya or White guava *(Psidium Guava)*, Naval *(Schiziginus Jambolanum)* and Puli *(Tamarindus Indica)* are found grown in garden lands called "Kollai". Mangoes grown in this soil are of a special variety known as "Pacharisi Mango" and they could be consumed before they became ripe. The soil is also found suitable to grow casuarina.

In the compounds of most of the houses in the main settlement as well as in the cheri, there are shady trees like Vembu, Poovarasu or Silanthi grown either in the front or in the backyard. The Vembu tree is more useful to the villagers. The Neem oil is used by the pregnant women and the paste of the leaves mixed with other medical condiments is used as carminative and Vermifuge to mitigate the development of poison in the body. Another tree, most useful to the villagers is Murungai *(Moring Olefira)* which is also grown in the kitchen garden of many houses.

The soil of the village is highly suitable for the raising of dry crops. A major portion of the lands is under cereal cultivation and the paddy is raised only in garden lands. Ground-nut is the important commercial crop grown in the village. Tobacco is found cultivated in an experimental plot of ten cents.

Shrub and waste plants

13. Shrubs and waste plants are not found in abundance. Some of the medicinal plants found grown are Kuppaimani *(Acalypha Indica)*, Adathodai *(Adathoda Vesica)* or *Malabar nut*, Avarai *(Dolichos lablas)*, Nilavagai (*Cassia Lanceolate*), Vishnugranthi (*Evolvulus Alsinoides*) and Ponnavarai (*Cassia Sopheea*). These plants are used by the villagers for various medicinal purposes. The common hedge plants found on the field bunds are Sadrikalli or triangular Spunge, Euphorlina (*Auntiquorum*), Illaikalli and Thirukkalli (*Euphorbia Tirucalli*) the milk hedge.

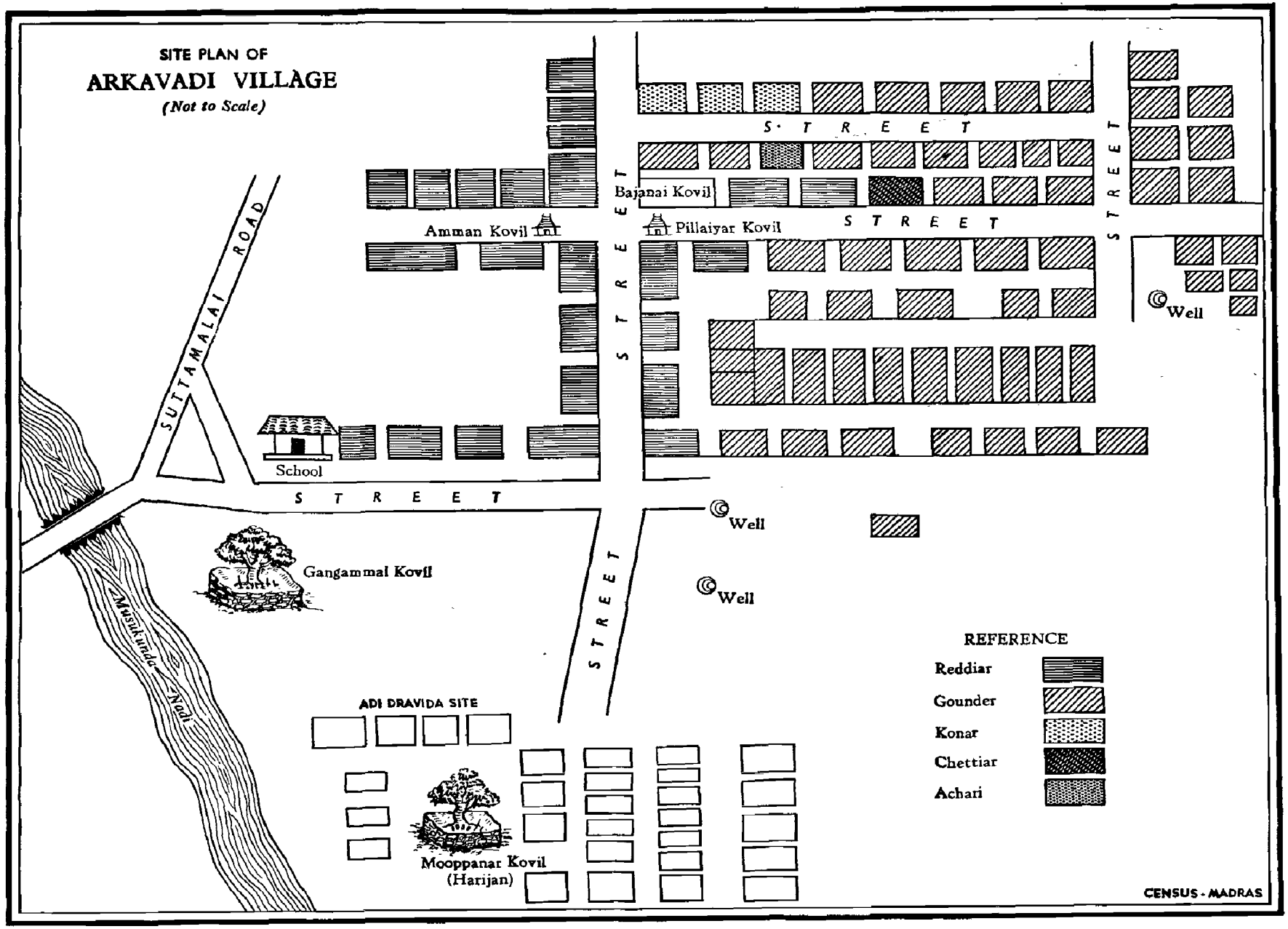
Fauna

14. There is nothing remarkable in the fauna of the village. Being an agricultural village, it has its indigenous breeds of bullocks, mostly intended for ploughing. Most of these are underfed and the absence of good pasture areas in the vicinity of the village makes it still worse. Buffaloes are few. This small number is reared for milking purposes, as this is a good source of subsidiary income for the owners. Goats and sheep are reared for commercial purpose and a total of 25 households rear 495 goats and sheep for this purpose. The common breeds of goats in the village are known as "Palladu" and "Velladu". The Palladu breed has an intensive dark colour, is of a short structure and is reared for breeding purpose. The Velladu is medium sized, and is reared for slaughtering. Both the breeds are in good demand in the market, and costs Rs. 25 to Rs. 30 per goat.

The sheep reared are of two types, namely, the "Semmari" and "Kurumbai". The Kurumbai variety has a woolly fleece, found in black, white and brown. The white woolly sheep are in high demand and each animal would fetch a value of Rs. 35. Pigs are reared in small numbers by some of the Vannia and Parayan households in the village. The local dogs and cats can also be found. The rodentia of the village are hare, rat etc. Some of the villagers, especially the Vanniars and Parayans go for hare hunting at night in the nearby plains. Birds like Partridges, and Crows are common in this village. Venomous reptalica like Cobra, Kattu Veerian, and Kannadi Veerian, non-venomous types of water-snakes, amphisbaena like Suvai etc. and crawling insects like Scorpion, Lizards, Chameleons etc. are also found in the village. Flies, caterpillar, Surul Poochi, and the Grasshopper form the common vermin which destroy the crops, and thereby affect the agricultural yield.

Residential pattern

15. On the date of the survey, Arkavadi has a population of 726 persons, 384 being males and 342 females. The dominant caste is Vanniar. This is a feature which South Arcot district has in common with North Arcot district. The entire population is clustered in an area of about 8 acres though the village is about 644 acres in extent. The residential area is divided into two sections. The main settlement is occupied by the caste Hindus and other communities, to the exclusion of the Scheduled castes who are concentrated in cheris, and are segregated. The "Paracheri" as the latter is called, lies to the south of the main settlement. The cheri dwellers have their own drinking water well, and they have no entry into the areas occupied by the other communities. There is a separate temple also for the cheri dwellers who are called "Parayas".


SITE PLAN OF
ARKAVADI VILLAGE
(Not to Scale)
S T R E E T
Bajanai Kovil
Amman Kovil
Pillaiyar Kovil
S T R E E T
STREET
STREET
Well
SUTTAMALAI ROAD
School
S T R E E T
Well
Gangammal Kovil
Well
STREET
Mugukunda Nadi
ADI DRAVIDA SITE
Mooppanar Kovil
(Harijan)
REFERENCE
Reddiar
Gounder
Konar
Chettiar
Achari
CENSUS - MADRAS

The layout of the residential area does not boast of any planned design. Though the houses abutting on the main streets have some sort of alignment, those in the interior lie in a haphazard manner, and are built in whatever direction convenient to the individual owners. The houses have only thatched roofs with no exception. We were informed by some of the residents that construction of tiled or terraced houses invites the wrath of Mariamman, the presiding deity of the temple situate in the heart of the village. An instance was cited by one Reddiar. It would appear that his father who did not believe in the local superstition, attempted to build a house with burnt bricks and paid the penalty with his life before the construction was completed. The villagers attributed the sudden death of the Reddiar's father to the wrath of the Goddess.

The cheri has three narrow lanes, drab and dirty and they provide access to the houses in the cheri. The houses are uniformly low roofed, lower in height than the houses in the caste Hindu locality. It is said that the cheri-dwellers are not allowed to build houses, which are more commodious than those of their 'superiors' in the main settlement, belonging to the higher strata of society.

The main settlement has its own temples dedicated to Mariamman and Pillaiyar. The cheri dwellers in turn have their own temple dedicated to a Demon God Moopanar. Moopanar is said to be the caste deity of the Parayas. Both the main settlement and the cheri have separate exclusive water sources. There are two drinking water wells in the main village. The well in the slum or the cheri was constructed under the Block Development Scheme.

Cremation ground

16. This is located at the southern side of the village, about two furlongs away from the cheri. Each community has its own portion in the cremation ground. The Parayas have one for themselves far away from the cremation ground of the caste Hindus.

Settlement History

17. The Table No. I appended below gives the Settlement History of the various communities in the village. No authentic information was forthcoming regarding the pattern of settlements of the various communities. The Vanniars claim to be the earliest settlers. The Reddiars who are another numerically predominant community might have come in later; so are the other communities like Chettiars, Naickers etc., who might have migrated for commercial purposes. The investigation revealed that the immigration in the present generation is only inter-taluk or inter-district.

TABLE No. I

Settlement History

Community	Total No. of House holds.	Number of households settled															Remarks (Places from which the families have migrated)
		Before 5 generations			Between 4-5 generations			Between 2-4 generations			One generation			Present generation			
		Number of households.	Males	Females	Number of households	Males	Females	Number of households	Males	Females	Number of households	Males	Females	Number of households	Males	Females	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Vanniar	91	82	207	168	3	11	9	3	9	7	...	...	...	3	9	7	Sembadi, Sripathanallur, Kallakurichi, South Arcot district.
Reddy	25	17	29	37	2	4	3	3	8	10	2	6	3	1	1	2	Melagaram, South Arcot district.
Parayan (S.C)	22	5	12	10	16	44	36	...	...	...	...	...	...	1	1	2	Manalurpet, Tirukkoyilur South Arcot distrct.
Konar	11	9	22	18	2	3	4	...	...	...	...	...	...	...	...	...	
Chetty	4	3	9	11	...	...	...	...	...	...	...	...	...	1	1	3	Soorampalayam, Salem district.
Kammalar	2	1	3	3	...	...	...	...	...	...	1	1	1	...	...	...	
Vannan	2	1	...	2	1	1	3	...	...	...	...	...	...	...	...	...	
Naicker	1	...	...	...	...	...	...	...	...	...	...	...	...	1	3	3	Salem district
TOTAL	**158**	**118**	**282**	**249**	**24**	**63**	**55**	**6**	**17**	**17**	**3**	**7**	**4**	**7**	**15**	**17**	

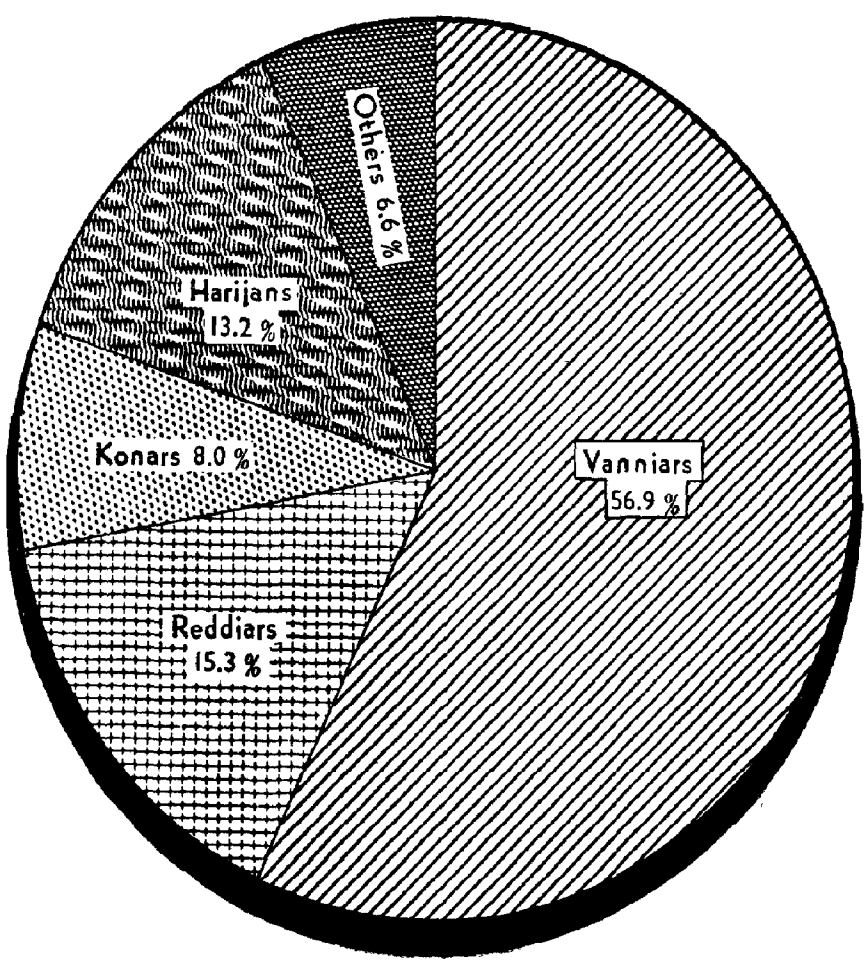
CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

Ethnic Composition

18. Ethnic diversity, common in all rural parts of the country is present in this village also. Its population consists of eight communities. Numerically the community of Vanniars or Gounders as they are more popularly known, are dominant. They account for 57.59 per cent of the village population with 91 out of the total of 156 households. The Reddiars (a Telugu speaking community) come next in the order of numerical strength and importance. They have 25 households with 14 per cent of the population. The minor communities of Konars, Chettiars, Kammalars, Naickers and Vanniars make up 12.53 per cent of the population. Among the minority communities, Konars account for the maximum with 6.47 per cent in 11 households. Konars are, by tradition, a class of pastoral people and they are called ' Yadhavas '. Konar is only an honorific suffix. The Chettiars of

ETHNIC COMPOSITION



the village with a total strength of 24 persons i.e., 3.3 per cent of the population, and four households, belong to three septs viz., Vania Chetty, Salai Chetty and Komutti Chetty. The Kammalars are artisans belonging to the occupational groups viz., Goldsmith, Coppersmith, Blacksmith, Stonesmith and Carpenter. During the survey it was ascertained that the local Kammalar households belonged to the Carpenter group. There was a solitary Naicker household, members of which were recent immigrants from Salem district. The Vannan is the village dhobi. There is no barber community in the village.

The Parayas or the Scheduled Castes of the village are numerically almost as strong as the Reddiars and belong to 22 households. They are isolated from the other castes and live in their exclusive domain called the ' Cheris '. They have their own dhobi since the Vannan does not do service to them.

Table No. II gives a detailed account of the ethnic composition of the village.

TABLE No. II

Ethnic Composition

Religion	Community	Subicaste/ Sub/sect	Total No. of houses	Total No. of households	Total No. of persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
HINDU	Vanniar	Gounder	78	91	427	236	191
	Reddi	Panganattu	21	25	103	48	55
	Konar	Yadhava	11	11	47	25	22
	Chetti	Vaniar	2	2	15	8	7
		Salai	1	1	5	1	4
		Komutti	1	1	4	1	3
	Kammalar	Pandi-Thatcha Asari	2	2	8	4	4
	Vannan	Veerabhadra	2	2	6	1	5
	Naicken		1	1	6	3	3
	Parayan (S.C.)		18	22	105	57	48
		TOTAL	137	158	726	384	342

Origin of the Vanniyars

19. Among the principal castes in the village, the Vanniars claim to be the earliest settlers. There is a controversy about their origin and status. They style themselves as Pallis or Padayachis. They claim to be the descendants of the martial race of Kshathriyas. They are sturdy and strong with muscular build, and are capable of living an arduous life. They do a bit of shikhar, though they do not go after wild game. They are good agriculturists too.

According to Dr. B. S. Baliga, " The name Palliar is said to denote their Pallava origin and the name Vanniar is said to denote the Vanniakula Kshathriyas which means Kshathriyas of the fire or Agnikula race. They regard themselves as superior to all other non-Brahmin communities and some of them wear even the sacred thread. They are also known by several names such as Nayakar, Varma, Nayanan, Odayar, and Gownder. " Mr. Edgar Thurston in his classic work " Castes and Tribes of South India " referring to the claim of Pallis to be descendants of

royalty, quotes Dr. Oppert, who writes, "The word Vanniyan is generally derived from the Sanskrit 'Vahni' (fire). Agni, the God of fire, is connected with regal office, as kings held in their hands, the fire wheel or Agni chakra, and the Vanniyars urge in support of their name the regal descent they claim." He further says that the Vanniyars of South India may be accepted as a representative of Non-Aryan Rajput elements. Mr. Stuart says that the name Vanniyan is derived from the Sanskrit word "Vahni" (fire) which is based on an old legend that when two demons (Rakshasas) Vatapi and Entapi, pleaded with Brahma for a boon of immunity from death, they, by inadvertance, omitted to enumerate fire as one of the causes. Intoxicated by the boon, they harassed the earth, and even swallowed 'Vayu', the Lord of the wind, and the Sun, leaving the earth in perpetual darkness. To relieve the earthly beings from this distress, Jambava Mahamuni performed a sacrifice (Yaga) and the horsemen who emanated from the sacrificial fire destroyed the demons. The leader of the horsemen took over the Government of the Demons under the name Rudra Vanniya Maharajar. He had five sons who are said to be the ancestors of the Vanniyas. Mr. Stuart also says that the legend alludes to the destruction of the city of Vahi by Narasimhavarma, King of the Pallis or Pallavas. Edgar Thurston quotes F. R. Hemingway, and says that the Pallis are the descendants of Veera Vanniyan, who was created by the sage named Sambha when he was destroying the two demons named Vatapi and Entapi. Veera Vanniyan married the daughter of God Indra and had five sons named Rudra, Brahma, Krishna, Sambha and Kai whose descendants now live respectively in the country north of the Palar, in the Cauvery delta between Palar and Pennar. The Vanniyars were known for their martial traits and early records indicate that the members of the royal families of South Indian kingdoms had Vanniyars as their personal bodyguards.

Local version

20. The villagers of Arkavadi have a version similar to that of Hemingway, with a few variations. The local version is as follows: The Lords of the Hindu Trinity felt the need to create someone to destroy the demons, Vatapi and Entapi, the perpetual persecutors of the Devas. The Lords directed Sambava to conduct a 'Yaga'. The first Vanniyan known as Veera Vanniya, is said to have emerged from the Yaga fire. He married the daughter of Indra, and had four sons, Samba Vanniya, Kirushta Vanniya, Brahma Vanniya and Agni Vanniya. The Pallis, however, do not belong to any of these groups. It is said that Veera Vanniya with his four sons proceeded to destroy the towns of the demons. They took their dogs with them and told their wives that the return of the dogs would indicate their death. One of the dogs lost its way and hence returned home only to give a false indication to the wife of the individual concerned who, believing her husband to be dead, underwent self-immolation. The husband, on return after the campaign, had to marry another girl whom he brought from the town of the demons. His descendants came to be called Palli Vanniyans. It is believed that the name 'Palli' was conferred on this group by Lord Indra.

Sub-sects and divisions

21. The Vanniyans add the suffixes - Nayakar, Varma, Padayachi, Kandar, Chera, Chola, Pandya, Nayanmar, Udaiyar, Samburayar etc. to their names, to indicate authority, superiority, bravery etc. Some have assumed suffixes such as Pillai, Reddy, Gounder and Kavandan. The Vanniyas of Arkavadi have their preference in the suffix 'Gounder'. Such a preference does not, however, prevent them from interdining with or intermarrying from other sub-divisions, since there is no basic distinction. The Pallis of the village resent being called as such, and they show a tendency to change their suffixes with the improvement of their social and economic status. This process of self-upgrading is done by adopting more honorific titles or suffixes. A Tamil proverb current among the people of this region says that the transition is from Palli to Padayachi, then to Gounder and finally to Naicker. The self-upgrading often created confusion in the identification of a sub-sect.

The Vanniyas of the village belong to both sects of Hinduism. Quite a majority of them (81 households) are Vaishnavites, and the rest are Saivites. They worship all the deities of the Hindu pantheon, besides lesser deities like Mariamman, Ayyanar, Muneeswara, and Ankalamma. The womenfolk have their bodies tattooed, though the present generation has given up the practice.

Marriage customs and ceremonies

22. The marriage customs and ceremonies of the Vanniyars are as ritualistic as those obtaining among caste Hindus. Before an alliance is arranged, the horoscopes of the prospective bride and bridegroom are scrutinised for compatibility. Certain astrological coincidences called "Porutham" are insisted upon. The Poruthams commonly in vogue among the Villagers are "Peyer (name) porutham" indicating an acceptable coincidence in respect of the names

of the boy and girl, " Kaithu porutham " meaning the span of married life, " Vaithu porutham " meaning fertility etc. If horoscopes are not available, the parties resort to a mode of selection of the bride or bridegroom which is left to the deity of the particular clan, at whose feet flowers are placed. The flower that drops down indicates the deity's preference.

After the selection of the bride or bridegroom, as the case may be, there is the betrothal ceremony known as " Nichaya Thamboolam " which is celebrated in the house of the bride. At the ceremony, the bridegroom's father or the headman of the clan of the bridegroom, hands over to the bride's father or the headman of the bride's clan, betel leaves, flowers, the bride price (pariyam), milk money (mulaipal kooli) and other articles considered auspicious. The bridegroom's father or the headman utters, " The money is yours, the girl is ours ". This is appropriately responded to and acknowledged by the bride's father or the headman. Thamboolam is then distributed to the persons assembled for the occasion. The bride price is fixed according to the financial status of the parties. The milk money is given to the mother as consideration for having nourished the bride during her infancy. The betrothal ceremony is not binding on the bride. In the event of the death of the prospective husband, she is at liberty to marry anyone else.

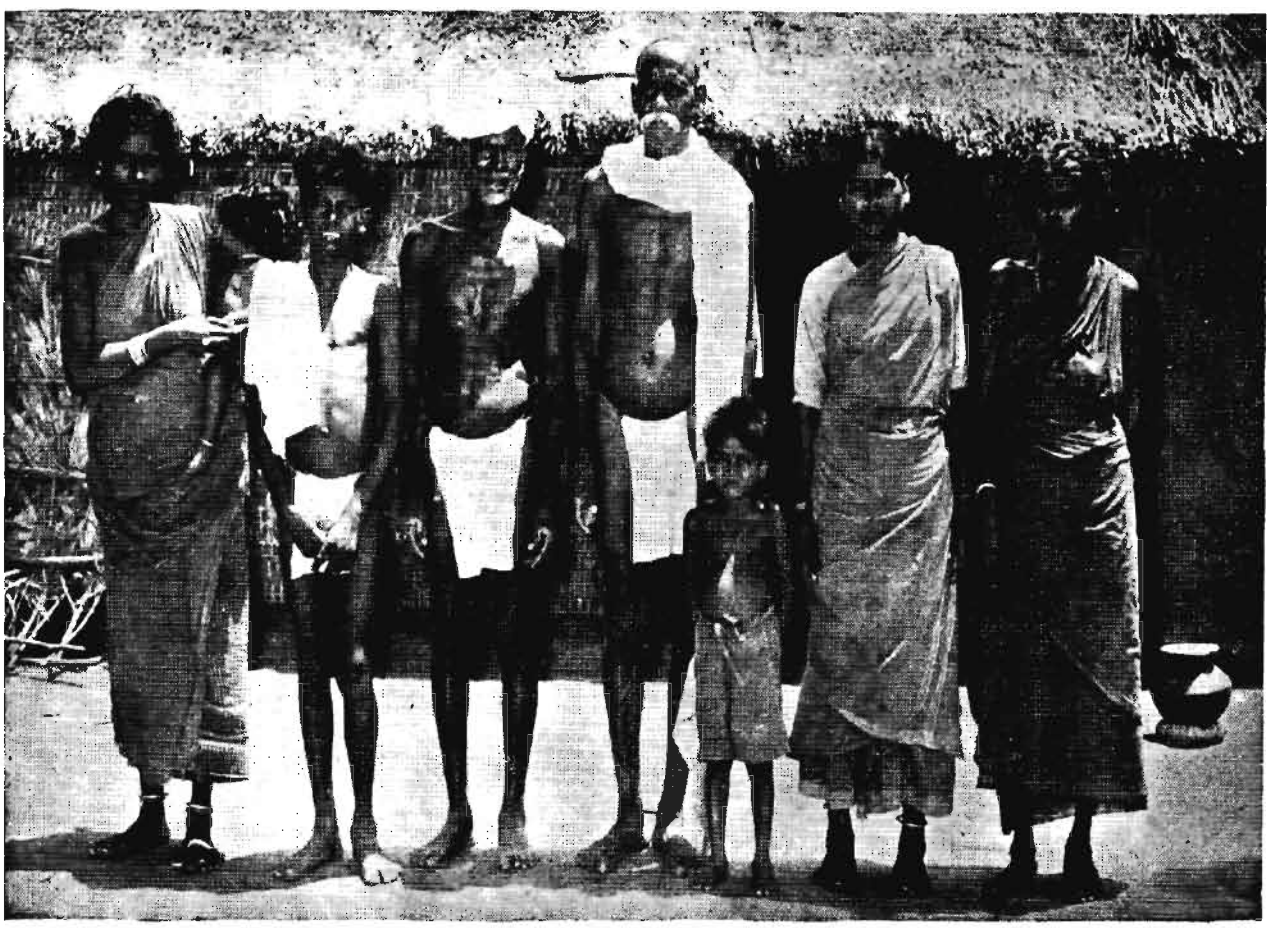
23. The marriage takes place at the bridegroom's house. In olden times, the marriage ceremonies were spread over three days. In comparatively recent times, quite a number of minor ceremonies are given up, and the ceremonies are confined to a single day. If the bride belongs to a different village, she is taken to the house of the bridegroom on the day previous to the marriage. She is received by the bridegroom's party. " Panagam " is served to the persons who accompany the bride, as part of the function of reception.

On the day of the marriage the bride is taken in procession to the bridegroom's house. At the entrance of the house, a Kuthuvilakku (a brass lamp with wicks) is handed over to the bride, which she has to place in front of the elevated and decorated marriage dais. The floor in front of the dais and the wall behind the dais are decorated with free hand designs in chunam commonly known as ' Kolam '. The decoration of the dais involves certain ritualistic procedure. First, the ornamental pots called " Salam Graham " are placed in front of the dais. The bringing of the pots is a ceremony by itself. The potter is entitled to a sum of Rs. 3.50 besides the gifts of perquisites like paddy, coconuts, and a piece of silver coin. The village washerman supplies the cloth required to decorate the marriage pandhal and he gets a ' dakshina ' for that service. The family barber brings the water and sand. A small seed-bed is prepared in front of the dais and nine cereal seedlings are planted in the seed-bed. A bamboo-post decorated with branches of milk-trees, mango or arasu, is erected, to represent the milk post. Big wick lamps are placed in front of the marriage pandhal and various other articles, auspicious in character are also placed on the floor in front of the pandhal.

24. Before the marriage rites commence, the bride dips her hands in water to indicate purity. This is followed by the regular rituals. The bride and bridegroom undergo a ceremonial bath. The bride is assisted by five married women who smear oil and gram paste on the body of the bride and give her a bath in water mixed with turmeric. After the bath, ' Aarathi ' is waved to ward off evil eyes, and this is called ' Drishti Kazhithal '. The couple then go round the dais thrice and offer ' pongal ' or cooked rice to the family deities. A Purohit belonging to Thiruvarangam village officiates during the ceremonies. Before the ' Thali ' (Mangalyam) is tied, the Purohit ties the Kanganam round the wrists of the bride and bridegroom. Kanganam is strands of thread stained with turmeric. The Thali is blessed by the relatives assembled there, and handed over to the bridegroom who ties it round the neck of the bride, assisted by his sister. The muhurtham, as it were, is marked off by band music (Nadhaswaram) and kuravai or the joyous ululations made by the women.

The bride and bridegroom then exchange their seats; their clothe's ends are tied together and coloured rice is thrown on them. They then go round the dais and milkpost, and at the end of the second round, the bride places her left foot on a grinding stone, when the groom slips a ring on the bride's toe. This serves as a reminder to her of her bond of loyalty to her husband. She is then directed to look at the polar star or Arundhathi. In Puranas Arundhathi is the embodiment of chastity and loyalty towards the husband. At the end of the third round, the brother-in-law lifts the foot of the bridegroom, places it on the grinding stone, and slips a ring on his toe. He receives some money and betel leaves for this.

25. The Vanniyars also have some other minor functions, slightly frolicsome in nature, in the evening. This is intended to enable the bride to shed off shyness. Puffed flourcakes or ' appalams ' are broken at one another's cheeks by the couple, and coconuts rolled,



A family of Vanniars



The Konar women

by one to the other's direction, while the assembled guests and relatives crack jokes at the expense of the couple. On the conclusion of the ceremonies in the house, the bridal couple are taken in procession. This ceremony is called ' Ur Miravanai '. In olden days the couple used to be taken in procession on horse-backs. During the procession, rice stained in turmeric is thrown at the couple in various places on the way, and they also undergo the ordeal of the ' Sadangu ' when sandal paste is smeared on their cheeks by friends and well-wishers. The maternal uncle of the bride performs the ' Amman Miravanai ' when turmeric water is sprinkled on the couple.

The ceremonies in the evening conclude with the removing of the ' Kanganam ' and the ' Gangayil Palli Viduthal ' ceremony. The couple then proceed to the river side where a mock ploughing ceremony is performed. After the bath, the bride serves cooked food to her husband after first offering it to Vigneswara.

26. When the new couple arrive at the bride's residence, the husband receives a sum of five rupees as a sort of privilege money for taking a bath at the bride's residence. The bridegroom's party receives a gift of flour, sugar, condiments etc. The consummation of the marriage is not celebrated separately, if the girl has attained puberty at the time of her marriage. In the case of a pre-puberty marriage, the consummation is celebrated after the girl attains puberty. Child marriages are not uncommon in the village.

Consanguinity is no bar among the Vanniyars. The daughter of a maternal uncle or a paternal aunt is considered to be a preferential choice for a boy. A sister's daughter is also an eligible wife.

Birth ceremonies

27. Birth of a child in a Vanniyar household is attended with prenatal and postnatal ceremonies. During the ninth month of the girl's first pregnancy, she is ceremonially invited by her parents to their house, and on that occasion, sweet-meats and other edibles are given to the bridegroom's party. The visit of the girl to the parents house is itself a small function.

The barber-women from the nearby village of Arumpurampattu are the customary midwives during confinement. Pollution is observed for a period of sixteen days, during which period the mother and child remain in a secluded part of the house. On the sixteenth day, the Purohit performs the purificatory ceremony. The mother and child are taken to the river to have a bath. En route, puffed cereals are strewn all along, lest evil spirits should follow the mother who is in pollution. The entire house is washed, and cowdung solution is sprinkled all over. The Purohit then sprinkles holy water all round and the purification is complete.

28. Christening (Namakaranam) of the first child is another ceremony. The first child has the christening invariably in the temple, in Tiruvannamalai or Thirukkoyilur. The ceremony is simple. The child is laid in front of the sanctum sanctorum. The temple Priest, after chanting the appropriate mantras, utters the child's name thrice into its ears. The child is often named after the name of a God of the Hindu pantheon or an ancestor, if the child be a male. It has become the fashion in modern times to name the child after a popular cine artist. Some people perform this function in the temple of their own family deity.

29. Two other ceremonies that are associated with the early childhood are the ' Vidhyarambham ' or the initiation into schooling, and the ear-boring ceremony for the girls. The ' Vidhyarambham ' is done in the local school. The parents of the child give a " Guru Dakshina " to the teacher who imparts the basic alphabets to the child. The parents of the child also present coconuts, fried gram, rice and puffed corn to the Guru. The initiation of the child is done after worshipping Lord Vigneswara.

The ear-boring is done by the goldsmith who receives certain traditional payments for the service. The more well-to-do Vanniars celebrate this function with pomp and eclat.

Puberty customs

30. The ceremonies associated with the attainment of puberty by a Vanniyar girl are simple. The first menstruation is intimated to the close relatives who, when they call on the girl, bring with them eggs, and gingelly oil. The girl is given her first bath after her menstruation by her aunts and sister-in-law. The usual ' arathi ' is waved to ward off evil eyes. Pollution is observed for fifteen days, and during this period, the girl stays in a secluded part of the house. A select diet, usually gram flour, eggs, gingelly oil and food with some special ingredients, is given to her during the period of pollution. On the sixteenth day, or on any other auspicious day thereafter, the girl has her ceremonial bath. The Purohit has his part to play. He blesses the house and the girl. After the bath, she is led to a specially decorated corner. She is then garlanded and the ' Sadangu ' is performed. The sisters-in-law or nieces apply sandal paste on the girl's fore-head and cheeks. A ' Drishti Kazhithal ' ceremony is performed to ward off the evil eyes. On this day,

the girl is presented with gold jewels, clothes and other fineries by close relatives and well-wishers. The function is rounded off with a sumptuous feast.

Death ceremonies

31. The Vanniyars either bury or cremate their dead. Cremation is more in vogue. Death is intimated through the village menials. The relatives bring coconut and sugar to the house of the deceased.

Immediately after a death is confirmed, the son of the deceased goes round the dead body thrice with a Marakkal of paddy carried on his head, with a lamp resting on the paddy. The dead body is then washed. The widow goes through a ritual of bathing and this is done in such a manner that the water used by her falls on the dead body. No one has been able to explain the significance of this. The widow then places betel leaves on the dead body. The dead body is dressed with new clothes, in white in the case of a male, and in red in the case of a female. Then the last respects are paid to the deceased by the members of the family. Before the dead body is taken to the cremation ground, the relatives perform the last rites, called " Vaikkarisi Poduthal ", where the women relatives headed by the first daughter, drop rice into the mouth of the deceased, or in a sieve placed on the chest of the deceased. A silver coin is placed on the forehead of the deceased. The money and the rice dropped in the sieve are taken by the barber and Parayan respectively.

32. The dead body is carried on a bamboo stretcher, decked with flowers, to the accompaniment of music comprising the beat of drums, blowing of conch shells, and a bizarre dance of the Parayas who are professional mourners and who are specially engaged for this purpose. All along the way, the leader sings a solo rhythm which is taken up by the others in chorus to the accompaniment of their own improvised orchestra. Puffed rice and cereals are strewn on the route. It is the common belief that this is to prevent any *animus revertendi* in the soul of the departed. Sometimes even coins are thrown on the way. When the funeral procession has reached a few yards from the cremation ground, the bier is lowered to the ground and placed in front of a stone sculpture representing Harischandra. The Paraya musicians sing verses from Harischandra Puranam. Pooja is done before the stone sculpture by breaking coconuts. From this point onwards, the direction of the bier is reversed, and the dead body which has all along been facing the village now faces the cremation ground.

At the cremation ground, " Vaikkarisi " is performed by the male members. The body is placed on the funeral pyre which is lit by the eldest son of the deceased, after going round the pyre three times with a new mud pot full of water. The pot is then broken at the head side of the dead body and the water is sprinkled on it. The belief is that this hastens the ascent of the soul to heaven.

33. Pollution is observed for fifteen days from the date of the death. During the days of pollution, an oil lamp which burns continuously is placed on the spot where the deceased breathed his last. On the sixteenth day, a purification ceremony is performed by the Purohit. ' Pongal ' is prepared and offered to the family deity and finally thrown to the crows. Then burnt bones that are collected from the ashes are scattered in the river.

Other social customs

34. Vanniyars of this village still follow some of the old customs which most of the other castes in the State deprecate either due to cultural advancement or legislative enactments. Child marriage is not uncommon. In the case of pre-puberty marriages, the girls may either be with the parents or in the house of the husband. But the consummation does not take place before the attainment of puberty. In pre-puberty marriages the expenses involved in the celebration of the attainment of puberty and consummation are met by the husband's people.

Polygamy is prevalent among the Vanniyars. A second wife is usually taken if the first one proves barren. The second wife has all the privileges of the first wife. Remarriage of widows is allowed, but only the young and childless widows are encouraged to marry. Elderly widows, particularly those who have children are content not to re-marry.

Reddiars

35. Reddiars are the Telugu-speaking section of the village. Fourteen per cent of the total population of the village are the Reddis. Most of them are landowners and they form the richer class of the village. Their affluence gives them a superiority in the village. Reddiars are gentle by nature, and do not engage themselves in hazardous occupations. They are good agriculturists. Mr. Thurston says thus about them. " The Reddis are provident. They spend their money on land, but are not parsimonious. They are always well-dressed if they can afford it. The gold ornaments worn by men and women are of the finest gold. Their houses are neat and well-built and Reddis give the idea of good substantial ryots ". According to Mr. H. A. Stuart, Reddis are also known as Kapus. The Kapus or Reddis (Ratti) are said to be a powerful

Dravidian tribe in the early period of the Christian era. Though the Chalukyas, Pallavas and the Bellas had attempted to subjugate them, the Reddis have survived such inroads, and many families of Zamindars came into power after the captivity of Pratapa Rudra of Warrangal in A. D. 1323 by the Muslim Emperor Ghiasuddin Tughlak.

Sub-divisions

36. There are many sub-divisions among the Reddiars. Mr. Stuart records that there are fourteen sub-sects viz., Ayodhya, Balija, Bhurmanchi, Desur, Gandi Kottai, Gaula, Kammapuri, Morasa, Nerati, Oraganti, Paknati, Palle, Panta, and Pedaganti. The Reddis of this village belong to the Palle and Paknati sub-divisions. These two sects or sub-divisions, are not mutually exclusive, and even marital alliances are common. There are many exogamous septs among the Reddis. The existing native septs are Avula (cow), Alla (grain), Bandi (cart), Bamelu (buffaloes), Dandu (army), Nagali (plough) etc. The Avulas are also known as 'Kannukutti gothra'. They do not put a new calf to the yoke for the first time. There are certain traits peculiar to some septs. The 'Mancham' sept does not use a cot. The 'Naval' group avoids the Jumboo trees.

Marriage ceremonies

37. The Reddis are also astrologically minded. They also believe in omens. Before they start for the selection of a bride, pooja is done to the family deity. The crossing of a cat, or being confronted by a widow on the way are considered as bad omens. When such things take place, the journey is stopped for a while and camphor burnt to ward off the evil before resuming the journey. Once a bride is selected, the betrothal ceremony takes place. The ceremony commences with special poojas to the family deity. Pooja is done to Vigneswara also. New clothes, the bride price and jewels, sandal, flower, and other articles placed in a tray, are presented to the girl. There is exchange of 'Thamboolam' and the formula, "the girl is yours, the money is mine" is uttered by the father or the headman. After this, an auspicious day is fixed for the marriage.

On the morning of the day scheduled for the wedding, the bridegroom's party escorts the bride to the place of marriage. The marriage rituals are conducted in a special pandhal, decorated with green leaves, flowers, buntings etc. The decoration of the marriage dais is a ceremony in itself, similar to that obtaining among the Vanniyars, with the only difference that Reddis have more number of decorated pots placed in front of the dais. It is said that the pots represent the Devas who are believed to be present at the wedding.

Another important allied ceremony is the planting of the milk post, which is usually a branch of the banyan tree or arasu tree. After the marriage ceremonies are over, the branch is planted in the backyard of the house. If it takes root, survives and grows into a tree, it is considered as an indication of a long and prosperous wedded life for the couple.

It is a custom among the Reddis that the community of artisans should supply the materials necessary for the performance of the marriage. The remuneration is made in the shape of a *dakshina* of a small sum of money and some presentation like rice and vegetables. The village washerman provides the cloth required for decorating the marriage pandhal. The Potter supplies the decorated mud pots. The goldsmith supplies the 'Thali' or Mangalyam and gets the customary gifts besides the cost of the 'Thali'.

38. Reddis have it in common with the Vanniyars in the matter of the allied rituals. The village Purohit has his part to play. The marriage rites start with the tying of the yellow threads round the necks of the decorated mud pots. The bridal couple then have the Kanganams tied. The couple seated on the dais have the ends of their cloth tied together. The Thali is then tied round the bride's neck while the persons assembled throw rice stained in turmeric on them. The couple then go round the dais thrice. At the end of the third round, the bride has to look at the Star Arundhathi

The marriage ceremonies conclude with the 'Nalangu' in the evening when the couple have to indulge in a little merry-making and frolics.

The Reddis have also a traditional "Nagavalli Kalyanam". In olden days it was spread over four days; but in modern times, the celebration is much less elaborate and is confined to one day. This custom, however, has not become completely obsolete. It would appear that even now, some well-to-do Reddis adhere to the ancient traditional mode. The rites involved in "Nagavalli Kalyanam" resemble the regular marriage rites. The bridal pair sits on the dais. A conical heap of turmeric is placed on a tray to represent Lord Vigneswara and pooja is performed. Rice is spread in a tray and a brass vessel filled with water, with its mouth closed with a coconut is placed on the tray. The vessel is supposed to represent the Devas. The Purohit invokes the blessings of the Gods and the celestial beings. He is,

in turn, offered betel leaves and arecanuts for the invocation. After the invocation, Thamboolam is distributed to the guests in the order of precedence. The family deity gets top priority. The Purohit is the next. The Thamboolam is touched by the couple before it is distributed.

On the following day, a mock ploughing ceremony is celebrated. With the removal of the Kanganam, the ceremonies conclude.

Birth ceremonies

39. A Reddiar girl has her first confinement in her parent's house. The indigenous midwife will be in attendance. The Reddiars are not very much enamoured of modern methods of postnatal care of the mother and baby. Pollution is observed for fifteen days; and the purification is done by the Purohit on the sixteenth day. The christening of the child is not conducted with as much grandeur as among the Vanniars. In most cases, the child is taken either to Tiruvannamalai or Tirukkoyilur.

Puberty

40. The allied ceremonies are not only different from those obtaining among the Vanniars, but a custom is prevalent among the Reddis to cast a 'Ruthu Jathakam' based on the time of maturity of the girl. They believe that with the attainment of maturity the girl enters a new chapter of her life and that puberty has an important bearing on her life thereafter.

The pollution ends on the sixteenth day with the customary ceremonies, and if the sixteenth day is not auspicious, the ceremonies are postponed to the next auspicious day. A ceremonial presentation in the form of jewels and money is made to the girl by her relatives and a feast follows.

Death ceremonies

41. The custom prevalent among the Reddiars is similar to that obtaining among the Vanniyars also. The village menial is the messenger of the sad news. Immediately after the death of a person is confirmed, the son goes round the dead body thrice with an iron measure on his head. Reddiars usually cremate their dead. At the burning ghat, the barber goes round the dead body with water in a mud pot. The pot is then broken into small pieces. The belief is that if the fragments of the pot are large enough to collect water, and if a bird that has drunk the water flies over the head of children, they will fall ill. The funeral pyre is lit by the son of the deceased. On the next day the barber collects the ash and bone remains in a new mud pot and it is thrown in the river after some pooja.

42. There are Saivites as well as Vaishnavites among the Reddiars. They also worship minor deities like Dasamma, Ankamma, Muneeswaran, Mallamma etc. Some households have their own family deity. Some perform the more important ceremonies like christening of the child and the first tonsure ceremony in the temples of the deity of their clan. The Reddiars, as a caste, are caste conscious and they will not interdine with any caste lower than theirs in status. They do not recognise divorce or widow re-marriage. Some of the Reddiars wear the sacred thread.

Parayans

43. The Parayans belong to the Scheduled Caste of the village and are isolated in the cheris, situate in the southern end of the village. The cheri has its own temple and water sources. The cheri-dwellers are not allowed to draw water from the village wells. The Parayans and the other communities are mutually exclusive in all respects. Socialisation by legislation has made no change. The Caste Hindus maintain that Providence has ordained that the Parayans are a serving community. The Parayans also do not demur in this attitude of the Caste Hindus, since they have to depend to a large extent on the villagers.

Origin of the Parayars

44. According to the late Bishop Caldwell 'Parayan' is a derivative of the Tamil word 'Parai' a drum. Parayans usually perform the role of drummers at marriages, funerals, village festivals and on occasions when important announcements have to be made for the benefit of the public. Mr. H. A. Stuart, however, would say that it is not proper to adopt Bishop Caldwell's derivative since it is not all Parayans that act as drummers, and it is not a vocation confined exclusively to Parayans. According to Mr. Stuart, Parayans were known also as Pulayans in ancient times. Mr. W. Francis has, however, a different version. He says, "The old Tamil poems and works of the early centuries of the Christian era do not mention the name Parayan, but contain many descriptions of a tribe called the Eyinas, who seem to have been quite distinct from the rest of the population and did not live in the villages but in the forts of their own. Ambur and Vellore are mentioned as the sites of two of these. They may perhaps have been the ancestors of the Parayans of today". Mr. F. R. Hemingway has something more interesting to say. He says, "They have a very exalted account

of their lineage, saying that they are descended from the Brahmin priest Sala Sambavan who was employed in a Siva temple to worship the God with offerings of beef, but who incurred the anger of the God by one day concealing a portion of the meat to give it to his pregnant wife and was therefore turned into a Parayan. The God appointed his brother to do duty instead of him and the Parayans say that Brahmin priests are their cousins".

Sub-sects

45. Parayans have many sub-sects among them. Some of the common sub-divisions are Katti, Kizhakatti, Koliyan, Konga, Korava, Kottai, Morasu, Mottai, Pachai, Samban, Sangidum etc. The Parayans of Arkavadi belong to the Samban sub-division. Even among the sub-sect, there are many divisions, and the local Parayans are said to belong to the " Harischandra Division ". Besides these sub-divisions, the Parayans have their occupational divisions like washerman, barber, priest etc. The priests claim to belong to the Valluva caste to which caste the renowned Tamil poet Thiruvalluvar is said to belong. In recent times, the occupational sub-sects have become distinct castes by themselves and are mutually exclusive. The majority of the Parayans in this village are engaged as agricultural labourers. A few are employed in the households of well to do landlords on contract basis. They are called Padiyals. Parayans also work as communal servants. The Vettian is the traditional grave-digger. The Thalayari is the village watchman, and the Thotti is the village scavenger. There are exceptional cases of outside employment. Two in this village at the time of survey, are found to be employed in the Revenue Department as village menials. The local Parayans have an uncanny knowledge of the village boundaries.

Marriage ceremonies

46. The economic backwardness of the Parayans has necessarily rendered the marriage ceremonies and other rituals very simple and austere. The attendance at marriage ceremonies is a matter of social obligation among the community. They also believe in astrology and are entrenched in the belief that an alliance in defiance of negative horoscopical indications is a taboo. A proposed alliance is confirmed in a ' Nichaya Thamboolam ' ceremony. This starts with the presentation of new dress, some jewels, rice and vegetables and a small sum of money to the bride. The presentation is usually done by the bridegroom's parents or an elder of the bridegroom's party. The bride's party also gives similar presents to the bridegroom. On the betrothal day, the bride's price or ' Pariam Panam ' is fixed as well as the number of jewels to be presented to the bride and their nature. The muhurtham is also fixed at that time by the caste Priest. They observe a custom that till the alliance is finalised and agreed, the bridegroom's party will not take food at the bride's residence.

47. The Valluvan or Caste Priest officiates at the marriage. The marriages are mostly performed at the bridegroom's residence. Prior to the commencement of the ceremonies, the erecting of the Milk Post is done at the place decided for the holding of the ceremonies. Before tying the ' Thali ' the bridegroom has to wear a " Poonool " or sacred thread indicating the legendary origin that Parayas are the descendants of a Brahmin. After the ' Thali ' is blessed by the Priest and the elders assembled, it is tied round the neck of the bride. There will be music, and ululations by the womenfolk assembled. The bridal couple go round the dais thrice, before they retire to their apartments. The usual marriage feast follows. After the marriage ceremonies are over, the milk post is transplanted in a protected corner ; and it is expected to be looked after by the couple.

Parayans, like Caste Hindus, prefer consanguineous alliances. The paternal aunt's daughter or the maternal uncle's daughter is always the first preference. This custom encouraged child marriages among them. In such cases, the bride continues to live with her parents, and it is only when the girl attains maturity that she is permitted to stay with the husband. Re-marriages of widows are not prohibited. But such marriages are a quiet affair and are not performed with the normal eclat and pomp.

Birth ceremonies

48. The economic backwardness of the Parayans has compelled drastic minimisation in the matter of prenatal and postnatal ceremonies among the women, though the essential core is not in any way different from the customs obtaining among the Caste Hindus. The custom of inviting the girl to her parent's house during the seventh month of her first pregnancy and giving presents to the husband is still in vogue. At the time of the confinement, the barber woman acts as the midwife. Pollution is observed for sixteen days at the end of which period the caste priest sprinkles consecrated water to mark its termination. The christening of the child is done either by the village Priest - Valluvan or in his absence, by some elder in the family. The ceremonies commence with pooja offered to the family deity. Some take

the babies to the nearby temple. The names quite common among the males are Aladian, Veeran, Mannankatti, Thobbai, Varavu, Thalaiyan, and among the women, Thayammal, Unnamulai, Mari, Sadaichi, Irusammal and Muniammal. The names are said to represent some of the demon Gods and Goddesses or their nicknames. They have a fascination for nicknames such as Mottai, Thobbai, Mannankatti etc. Ear-boring and the first induction to letters are the other ceremonies associated with the childhood of a Parayan.

Puberty ceremony

49. Parayans also observe the ceremonies attendant on the attainment of puberty by the girls in the family. The girl is isolated and pollution is observed for fifteen days. The purification is done on the sixteenth day or any near auspicious day thereafter. The girl is given a ceremonial bath followed by a *'Drishti-Kazhithal'*, namely, waving before her of a tray containing lighted camphor and turmeric and chunam water. Jewels and money are presented to the girl and a sumptuous feast winds up the ceremonies.

Death ceremonies

50. The dead, are, as a rule, buried. In exceptional cases, the corpse is burnt. Parayans have their own burial ground, removed far away from the burning ghat of the caste Hindus and other castes in the village. The funeral rites are very simple. The relatives call at the house, to pay their last respects. The dead body is bathed and dressed in new cloth, white if a male, and red, if a famale. If the deceased has a wife, she pays the first homage by offering betel leaves to the dead body. The relatives drop rice in the mouth of the deceased or in a sieve placed on the dead body. Before the dead body is actually carried away to the cremation ground, the son goes round the dead body thrice with a measure of paddy and a light on top of it and the relatives follow. The body is carried in a litter of palm leaf mats and bamboos. Puffed rice or corn is strewn all along the way. It is believed that this is done to prevent the ghost of the deceased from coming back. Before the body is lowered into the grave, the son breaks a funeral pot.

Death entails pollution for fifteen days. On the sixteenth day, the purification ceremony is performed. Images of Lord Vigneswara and of the deceased are made out of earth. They are taken to the river bed by the mourners and offerings of cooked food and other edibles are made to both. A prayer is made for the speedy repose of the departed soul. After these simple ceremonies, the mourners take their bath in the river. No meat is consumed during the period of pollution. If the deceased is a male and is married, on the sixteenth day which is called the *Karmanthiram* day, an elderly widow removes the Thali of the wife of the deceased. This in itself is a small ceremony. The Thali is removed in such a manner that as soon as the thread is untied, the Thali along with the thread falls in a vessel of milk placed in front of the new widow. This is a widow's function exclusively and married women with their husbands alive are forbidden from being present. Remarriage of a young widow is permitted.

Other customs

51. Marrying a second wife when the first wife is alive is not unusual, if the first wife proves barren. In such cases, the preference usually falls on the younger sister of the first wife, if she is not already married. Instances are not rare when a second wife is brought into the household to cope up with the household work. Since most of the Paraya women work in fields, more number of women in a household means additional income.

Chettiars

52. Chettiars, like Konars and Naickers are the minor communities of the village. In the village under survey, there are four Chettiar households belonging to three different sub-groups. Two households are 'Vanniya Chettis' who are oil mongers, and the others are 'Komutti' and 'Salai' Chettis respectively. These sub-sects are mutually exclusive. The Vania Chettis are held in high esteem in the village. They do not adhere to their traditional vocation, but are more interested in cultivation and business. They observe the same social customs as the Vanniars and the Reddiars do. The Vania Chettis are class conscious and they do not freely inter-mingle with inferior castes. They have a Brahmin priest to officiate at their functions. They wear the sacred thread as the Brahmins do. Widow re-marriage is prohibited among them.

Konars

53. Konars belong to the Yadhava community. They are the pastoral caste, also called 'Idayars' and their main vocation is rearing sheep and goat. On the date of the survey, there were eleven Yadhava households. There are many sub-sects, namely, Kalkatti, Pasi Idayans, Semban Idayans, Kallar



The village carpenter making agricultural tools



The village dhobi woman

Idayans, Podumattu Idayans, and Pancharamakatti Idayans. Konar is only an honorific suffix. Some of the Idayans in the district style themselves as Pillai, Pangadan and Karaiyalar.

Since the Yadhava community is associated with Lord Krishna, they claim a high social status. They also feel that they are indispensable to society since they have the monopoly of milk, ghee etc. It is to be noticed that even when untouchability was at its peak, the Brahmins did not hesitate to obtain milk and curds from the Konars. They are also class conscious and do not interdine with the other communities in the village except the Vanniyars, Reddiars and Chettiars.

Social ceremonies

54. Their social ceremonies are similar to those observed among the caste Hindus. The wedding rites are conducted over a "*Homam*" or sacrificial fire, and are performed by a Brahmin priest. Some peculiar customs are found among the Konars in respect of marriages. The Thali is tied round the bride's neck by the bridegroom's sister. The bride has to make a present of cash or gold to the bridegroom's sister before entering the nuptial chamber. Similarly the bridegroom has to make a presentation before he enters the bride's house.

Konars are Vaishnavites. They claim Sri Krishna as their deity. They wear the Vaishnavite 'Namam' on their foreheads. Sri Krishna Jayanthi is an important festival to them. They either bury or cremate their dead.

Naicker

55. During the survey, it was observed that there was only one Naicker household in the village. This solitary Naicker has migrated from Salem four years back. He belongs to the Kollar gotram and is a Vaishnavite. He is engaged in buying and selling goats in the village.

The Artisan community

56. The Kammalars are artisans of the village. They call themselves "Viswa Brahmins". Artisans fall into five occupational groups, namely, *Thattan* (Goldsmith), *Thatchan* (Carpenter), *Kalthatchan* (Stonesmith), *Kannar* (Coppersmith), and *Kollar* (Blacksmith). There are two thatchan households of which only one is engaged in the traditional vocation, the other being engaged in agriculture. Goldsmiths claim superiority over the other artisan groups, purely by reason of the superiority of the metal associated with their trade. Though intermarriages among the different occupational groups are common, the blacksmiths are not generally permitted entry into the society of goldsmiths on a connubial basis. There are three endogamous groups among the Kammalars, namely, Pandya, Sozhia, and Kongar. The Kammalars of the village belong to the Pandya group, which principally live in the districts of Madurai and Tirunelveli. The Sozhia group is found in large numbers in the South Arcot district.

57. The Kammalars have adopted gotras similar to the Brahminical clan, such as Visagu, Ahima, Jamardhana, and Ubhendra. Their social ceremonies are identical to those of Brahmins. They wear the sacred thread during their boyhood. Their marriage ceremonies are conducted before the sacred fire, and are presided over by a Brahmin priest. But they have the practice of giving the bride money or parisam. Widow marriage is not allowed.

The dead are generally buried in the sitting posture ; cremation is resorted to only in exceptional cases. The purification ceremony is on the sixteenth day. Usually the Pandaram officiates at the death ceremonies.

Kammalars in this village are Saivites. Vigneswara or Pillaiyar as they designate the God, is one of their principal deities. Periyayi or Periyanayaki, the consort of Lord Siva is the principal female deity worshipped by them, and girls born among the Kammalars are mostly named after her.

Serving castes

58. Vannans of the village are a serving caste. They are the traditional washermen of the caste Hindus and do not render services to Parayans. The two households of Vannans in this village belong to the Raja Vannan sub-group. The Vannans are also known as "Ekali" in this village. The term "Vannan" denotes more their occupation rather than a community. They adopt the suffix "Maistry" to their names.

The Vannans have their own marriage customs. Mostly they favour a consanguineous alliance. The paternal aunt's daughters are generally taken as brides by the Vannans. The practice of paying the bride-price is prevalent among them. The caste priest officiates at the marriage ceremonies. Divorces are allowed.

Vannans are Saivites and their principal deity is Chinnamma. They generally bury their dead.

Dwellings

59. The built up area of the village extends to a total of 11.11 acres, occupied by a total of 137 houses. As mentioned in the previous chapter, the Natham (inhabitation) area consists of two portions-the main settlement of the gramam or Kudiyanavar Theru where all the castes except the Parayans live, and Cheri, the settlement of the Parayans. The Kudiyanavar Theru has five important streets and the names of the streets either depend on the direction or a landmark of the village. The Reddiars, Chettiars and Vanniyars live together in the west, north and Pillaiyar koil streets. The two vannan households live in the south street along with the other communities. The Konars live in the east street along with the Vanniyars.

Thatched huts

60. The striking feature in the housing pattern in the village is that all houses have only thatched roofs and the houses are built of mud walls. Except the houses that face the streets, the houses in the interior are all huddled together, access to them being possible only through narrow lanes or by-paths. The absence of a terraced or tiled house is not accidental. The villagers are steeped in the belief that the deity Mariamman who is installed in the heart of the village is opposed to the construction of spacious, tiled or terraced houses in the village, and they avoid such construction to avoid the wrath of this deity. They have stories to narrate about the evil that befell persons who attempted to defy this belief and construct better houses.

Typical dwellings

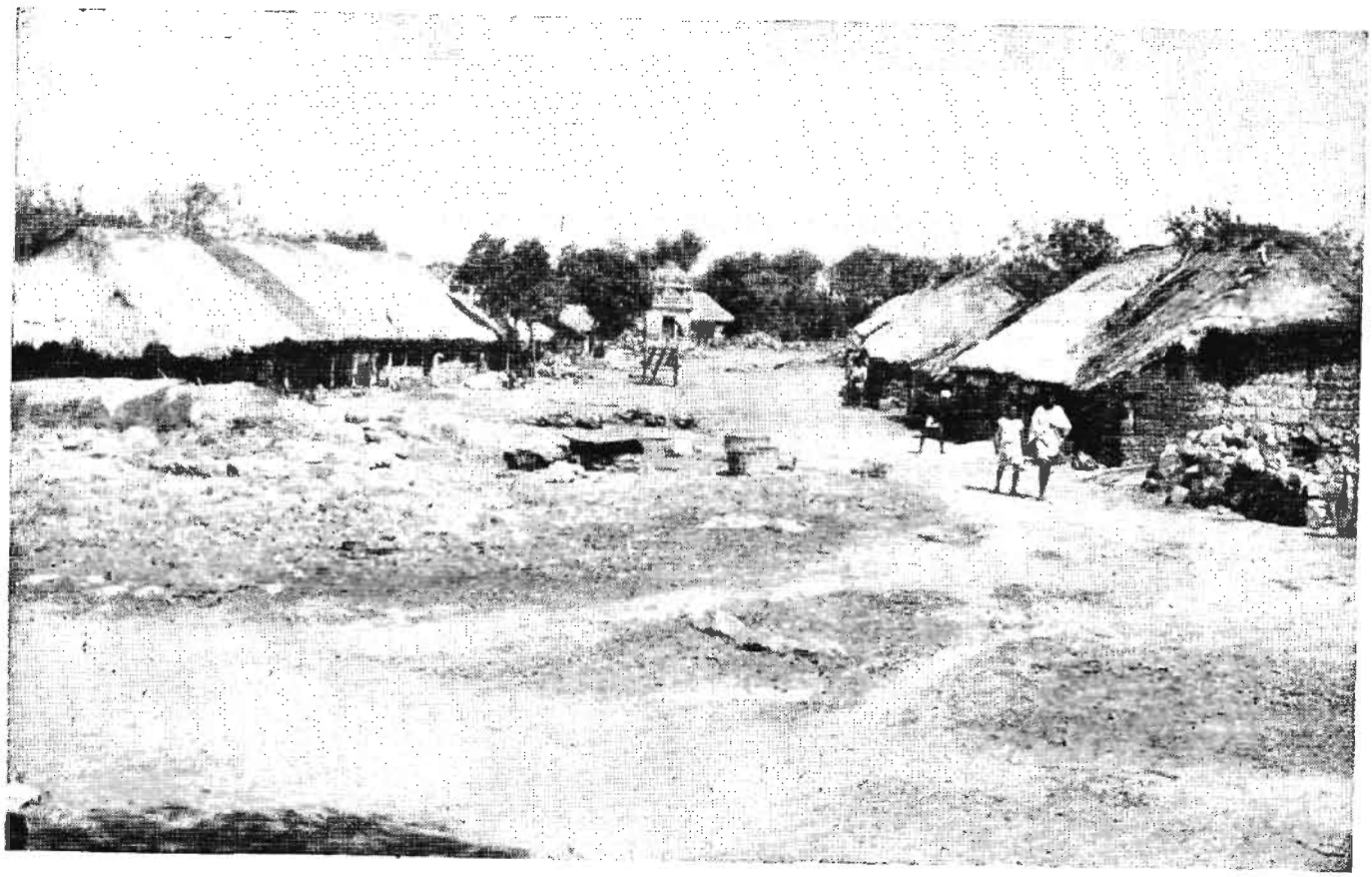
61. A typical hut in this village has mud walls. Sometimes the walls are of granite stones, and mud-plastered, and built on foundations three or four feet in depth. The roofs are thatched with straw on bamboo rafters and frames, or frames of countrywood. Corn stalks and vizhal (a variety of grass grown on tank beds) are also used to thatch the roofs. The roofs are mostly sloping very low as a prevention for being blown off by high winds and gales. Table No. III gives an idea of the house types in the village.

There are 137 houses accommodating 158 households. This shows that in some houses more than one family is accommodated. It will be noticed from the table that almost all houses have mud floors except a few boasting of cement floorings. Even in such exceptions, only the front portion is cemented.

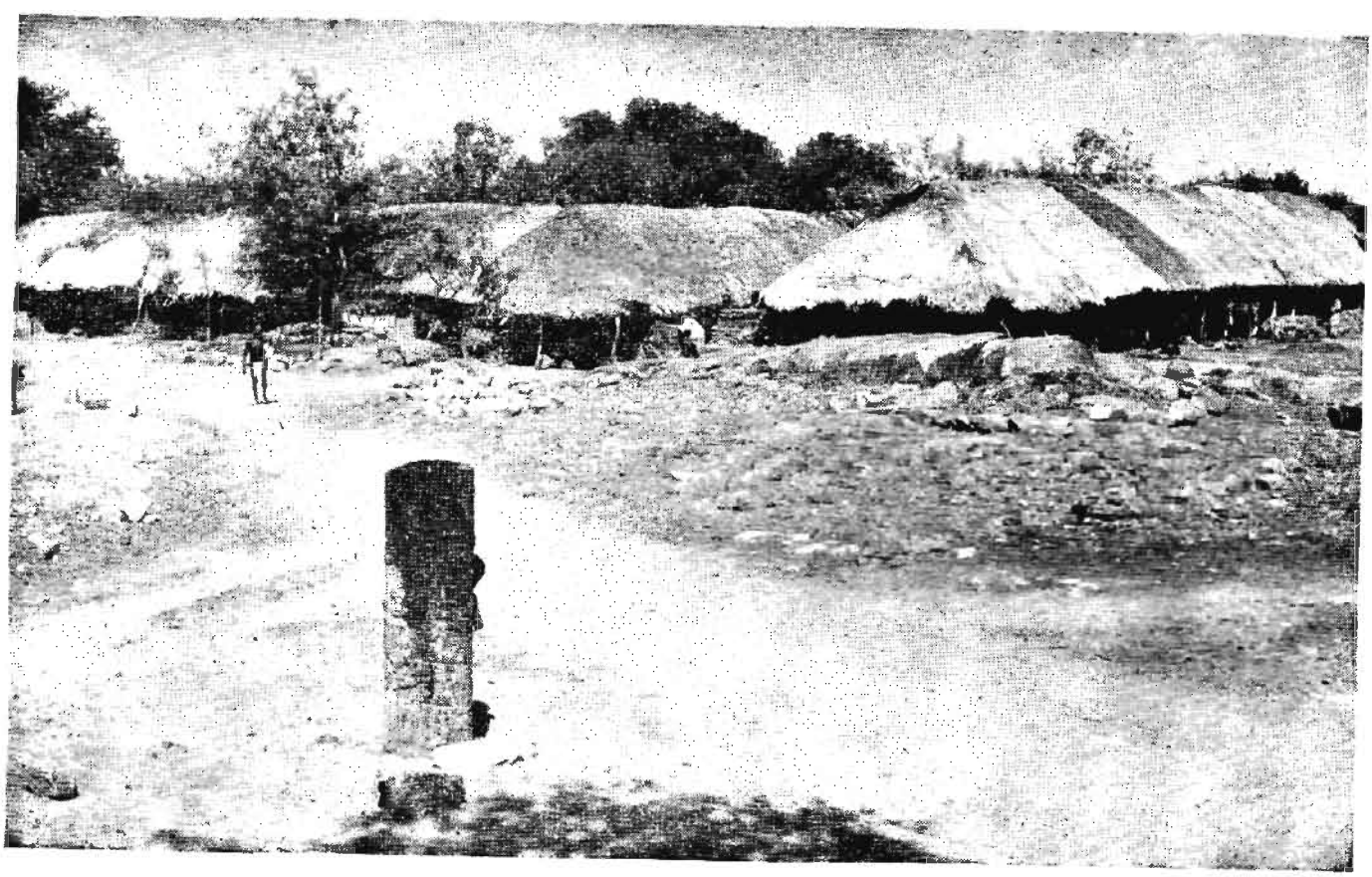
TABLE No. III

House Types

Caste or Community occupying the houses	No. of houses occupied by each community	No. of houses with the roofs made of		No. of houses with walls built of	No. of houses with	
		Straw or stalk	Vizhal (Grass)	Mud only	Mud floor	Cement floor
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Konar	11	...	11	11	11	...
Parayan (S.C.)	18	6	12	18	17	1
Vanniar	78	3	75	78	78	...
Reddy	21	...	21	21	21	...
Chetti	4	...	4	4	4	...
Kammalar	2	...	2	2	2	...
Vannan	2	...	2	2	2	...
Naicker	1	...	1	1	1	...
TOTAL	137	9	128	137	136	



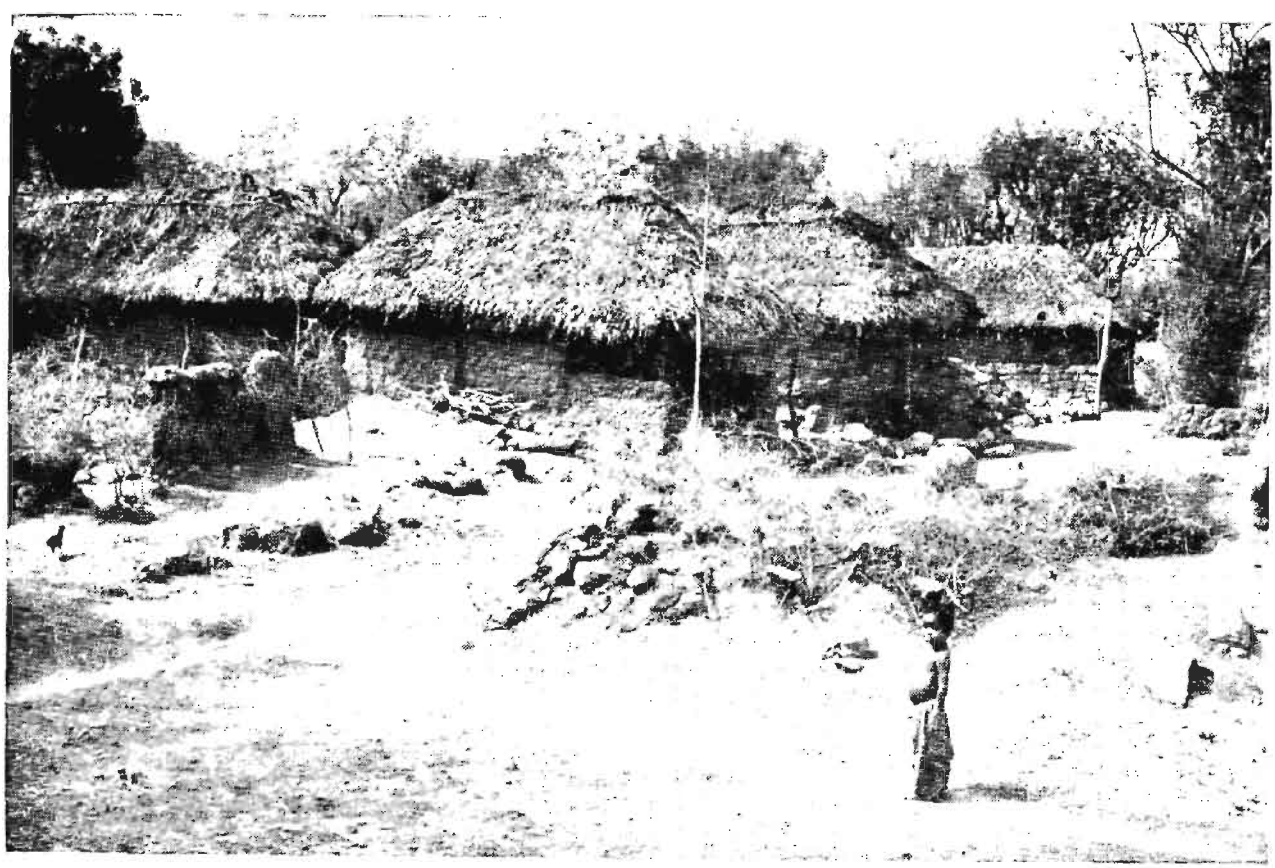
The main street with Pillaiyar temple at the centre



A view of a cluster of huts built with no inter-space between them

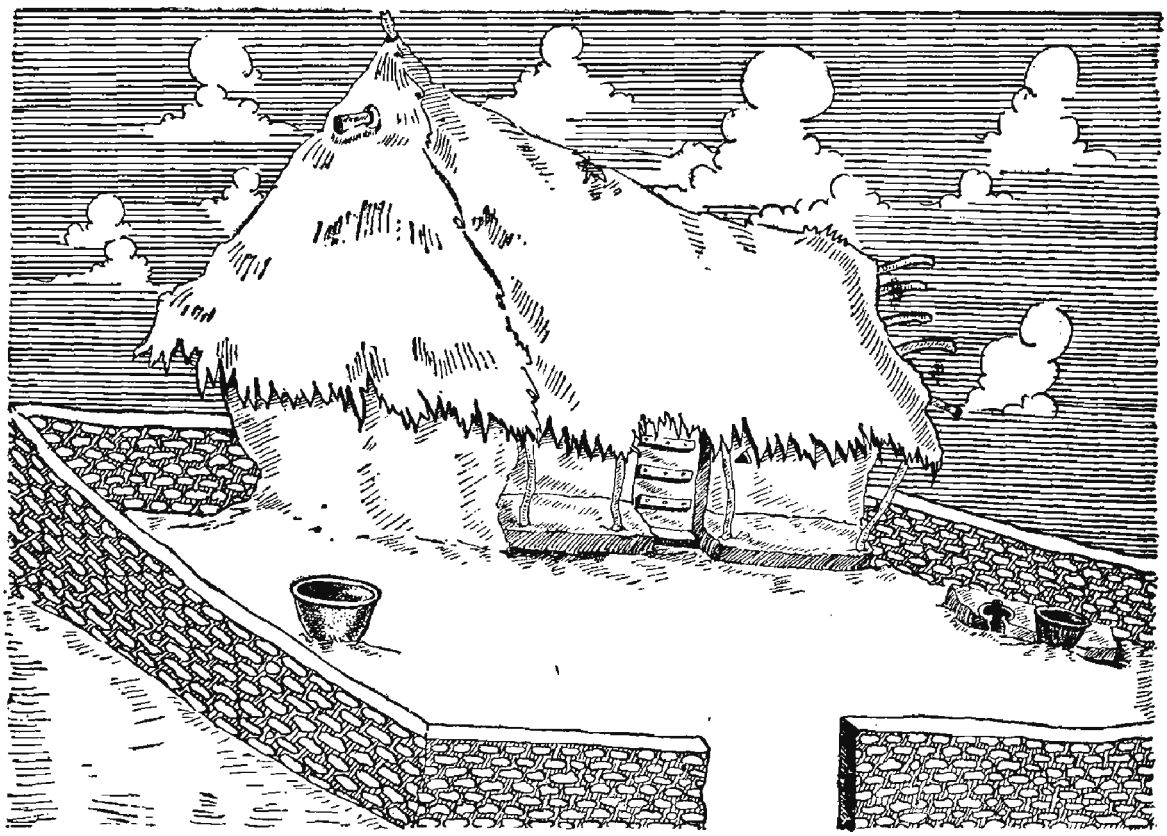


A drab and dull looking narrow street in the village

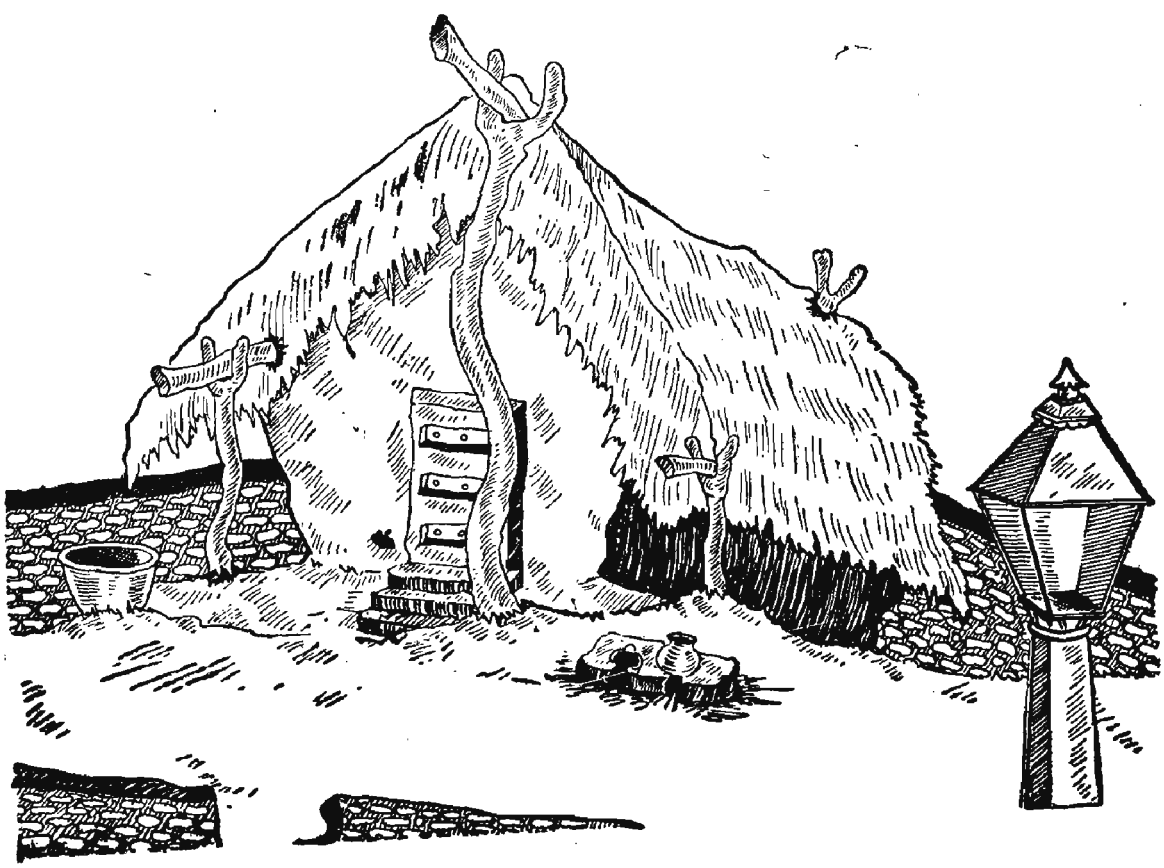


Another group of huts amidst insanitary surroundings

Dwellings and House plans

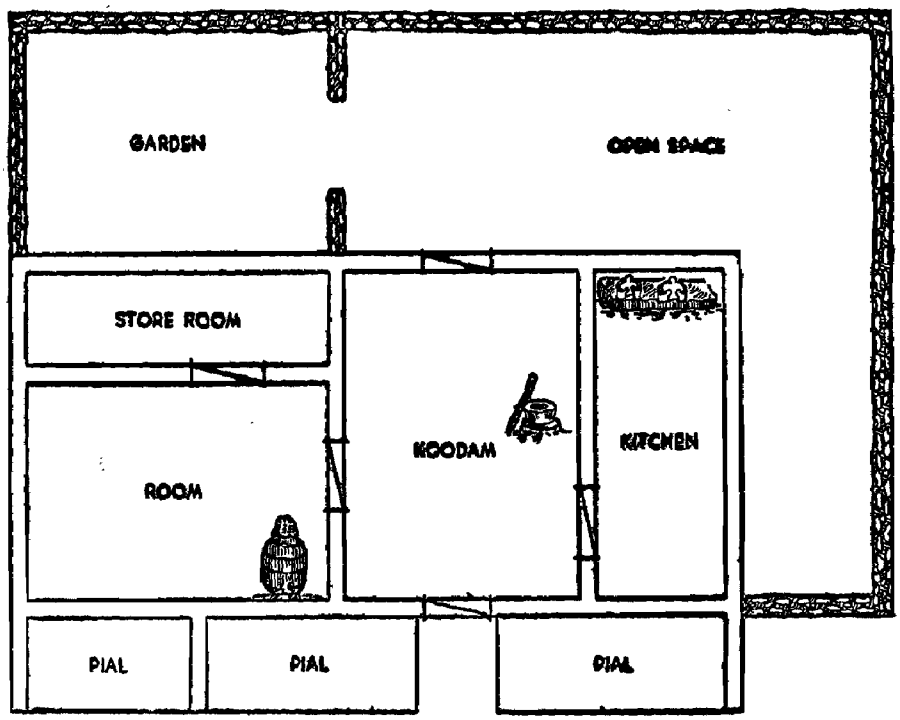


A typical hut in the village

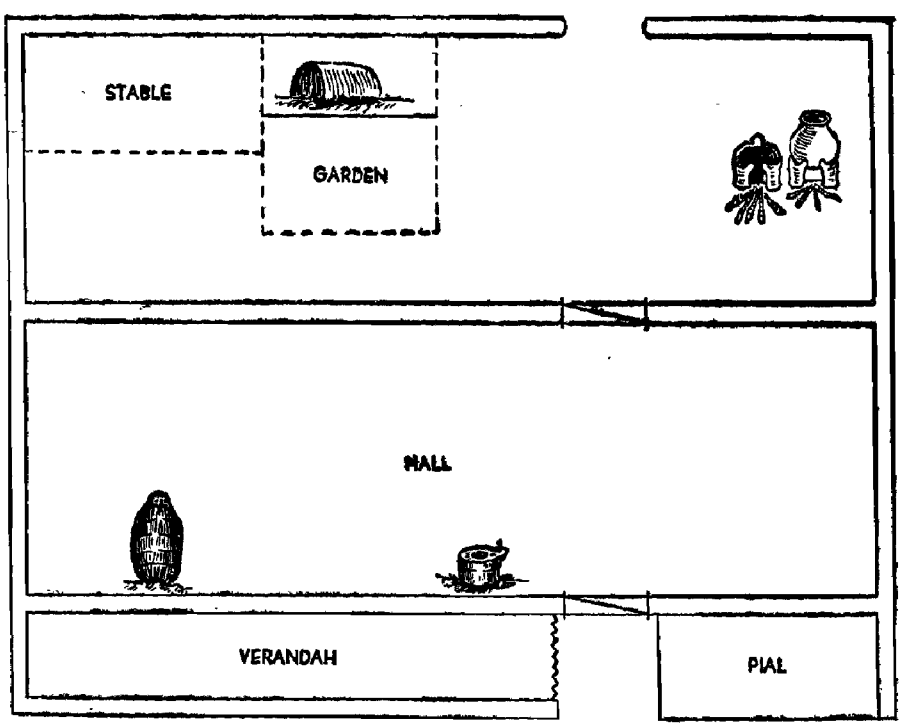


The dwelling of a Parayan

Dwellings and House plans (contd.)



Ground plan of a spacious hut of a Reddiar



The ground plan of a Vanniar Gounder's house



Thatched huts are the monopoly in the village.

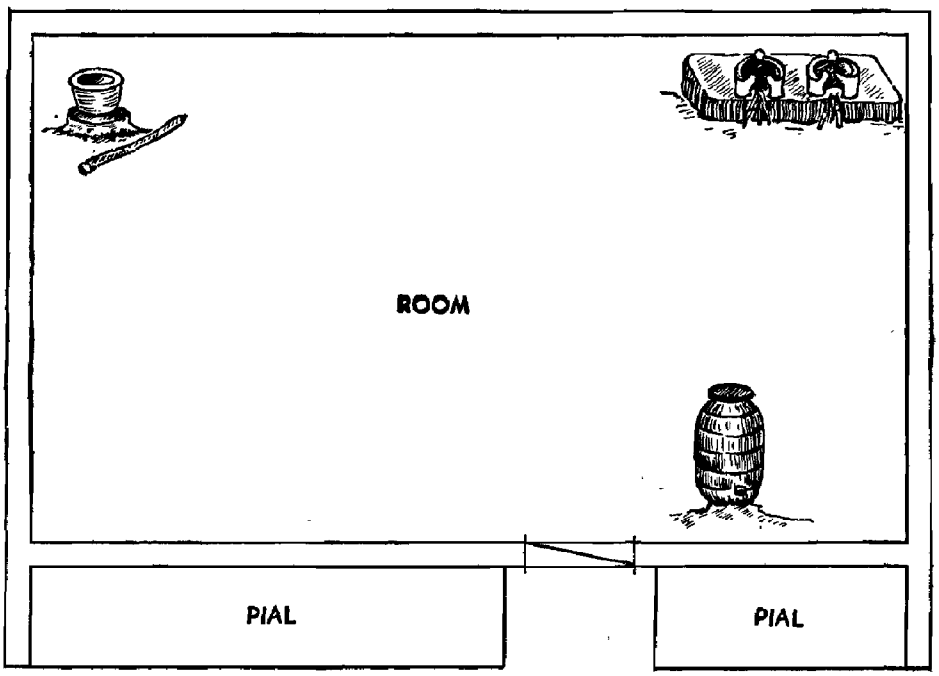


A typical poor man's hut



A dwelling-cum-shop house. A young mother lulls her baby in sling while the other is seen suckling the child.

Dwellings and House plans (contd.)



Ground plan of a Parayan's hut

62. Usually a house consists of a pial, or a raised platform, at the entrance. Normally the pials are two or three feet high, and may be covered by a sloping roof which will be a projection of the main roof. Some are uncovered. The vast majority of houses are single-room dwellings, with low ceiling. There are no windows or ventilators, or vents to admit light and air, and the interior is always dark. The available one room in a single-room hut is used as a store - cum - bedroom - cum - kitchen. Privacy is absent. In almost all the houses, there will be large earthen granaries, known as "*Thombai*". These will be four or five feet high and are built with mud plaster on bamboo reinforcement. The Thombais are so constructed that a small space behind them provide all the privacy for the women members of the household. There are attics in bamboo structure which provide space to store household effects and personal belongings. Multi-roomed houses are rare. The extra room in a two-roomed house is intended for safe keeping of the valuable belongings of the household. It cannot be called room in the strict sense. It is at best an enclosure. There is no separate kitchen in most of the houses. A corner of the central hall is used as kitchen. In some houses, an improvised kitchen is built on the outer pial by enclosing a space with bamboo mats. An open courtyard in the front or the rear is a common feature to all the houses. The courtyards are enclosed by bamboo thatties or fences made of small twigs. Some of the houses have pandhals in the front serving as a covered portico. The pandhals are purely temporary structures fabricated with bamboo splices or plaited coconut leaves. The yard in the rear is mostly meant for tethering cattle. In some houses the cattle have separate sheds.

Accommodation problems

63. Every house is congested. An average-sized hut has a plinth area of 600 or 700 square feet. Only 35 per cent of the houses have such normally sufficient plinth area. Nearly 40 per cent have plinth area below the average, and 25 per cent are fairly accommodative.

The following statement indicates the average size of the family in the village:

Size of household (members)	Total No. of households	Males	Females
(1)	7	1	7
(2-3)	46	1.5	69
(4-6)	77	5	385
(7-9)	22	8	176
(10 & above)	6	10	60

Average size of the family $= \frac{697}{158} = 4.41$

A total of 726 persons are accommodated in 194 rooms. The overall average works out at 4.41 persons per room. If an area of 100 square feet is considered the minimum living space required for an individual, it will be observed that a good majority viz., 65 per cent are insufficiently accommodated. Table No. IV indicates the availability of rooms in each house of the village.

The following statement shows the degree of congestion prevalent in the houses of various communities in the village.

Community	No. of rooms available	No. of persons occupying	Congestion (persons per room)
Vanniar	113	427	3.78
Reddiar	34	103	3.24
Parayan	22	105	5.02
Konar	13	47	3.62
Chetti	6	24	4
Kammalar	2	8	4
Vannan	3	6	2
Naicker	1	6	6

TABLE No. IV

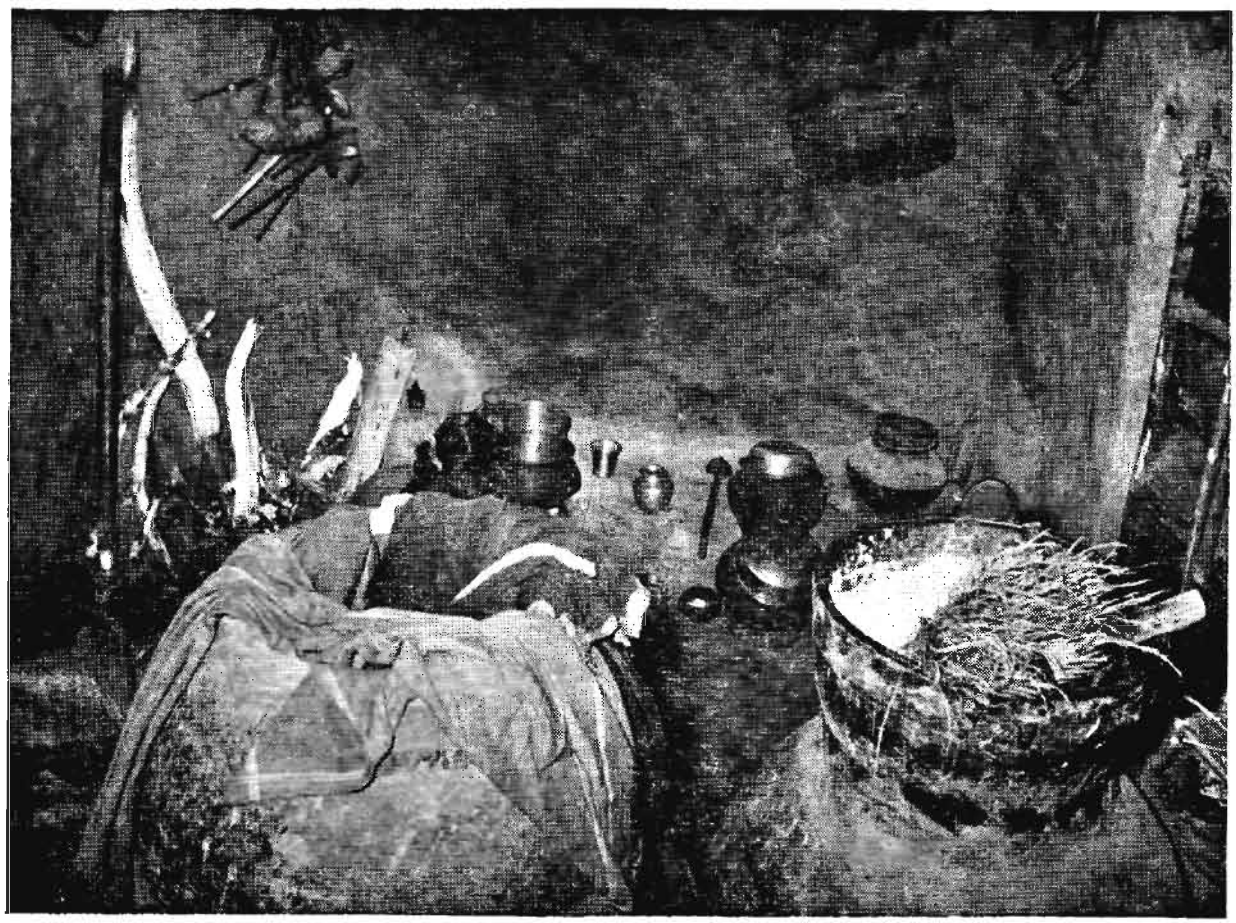
Households by number of rooms and by number of persons occupying

Community	Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four or more rooms	
				No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11	12)	(13)	(14
Konar	11	13	47	...	...	9	37	2	10	...	...	...	...
Parayan (S.C.)	22	22	105	...	...	22	105	...	...	...	...	...	...
Vanniar	91	113	427	...	...	72	312	17	104	1	3	1	8
Reddy	25	34	103	...	...	17	66	7	32	1	5	...	...
Chetti	4	6	24	...	...	2	10	2	14	...	...	...	...
Kammalar	2	2	8	...	...	2	8	...	...	...	...	...	...
Vannan	2	3	6	...	...	1	2	1	4	...	...	...	...
Naicker	1	1	6	...	...	1	6	...	...	...	...	...	...
TOTAL	**158**	**194**	**726**	...	...	**126**	**546**	**29**	**164**	**2**	**8**	**1**	**8**

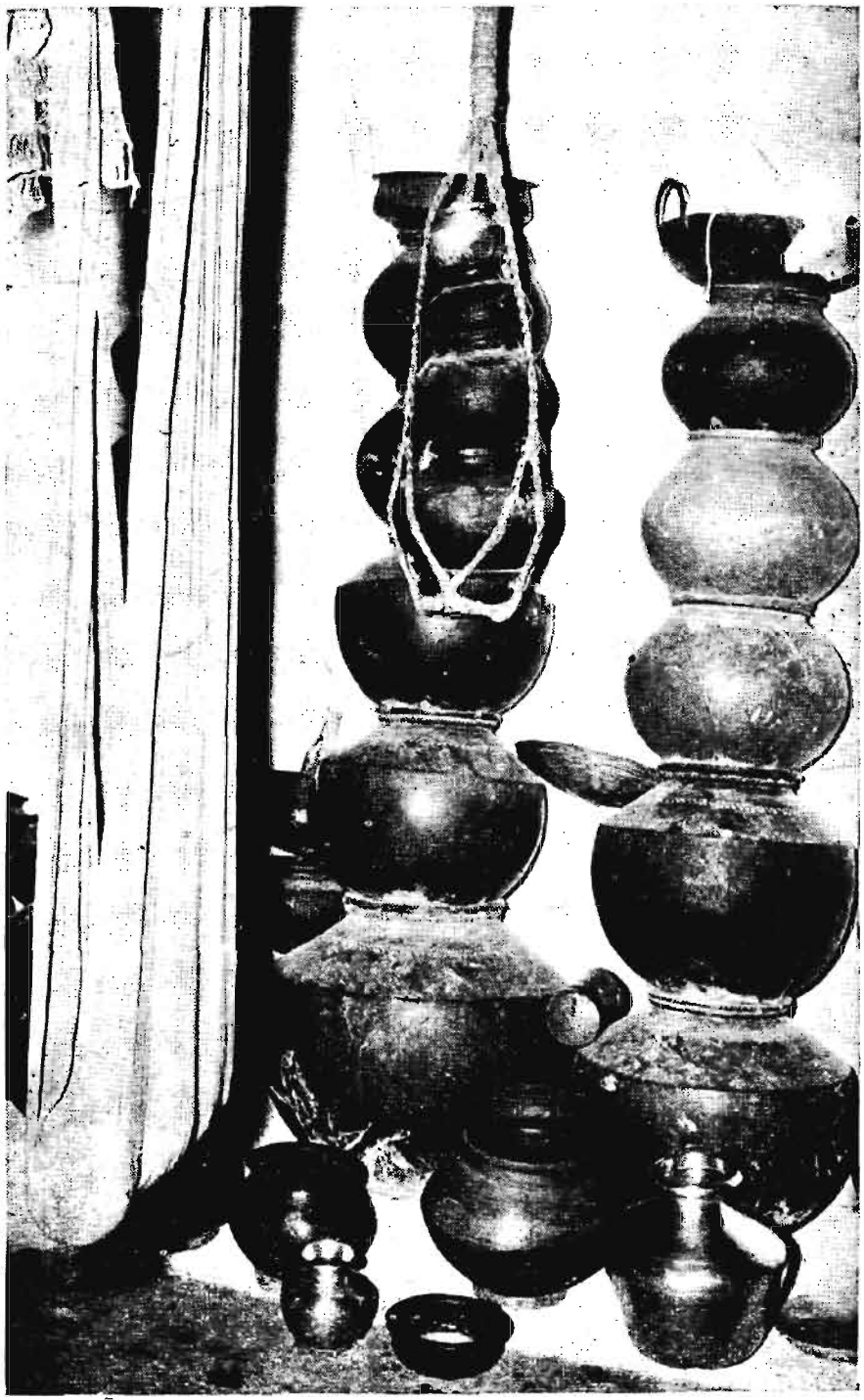
It will be observed that the congestion is more among the Parayans. All the 22 households of this community live in single-roomed huts. The living conditions of the Parayans are poor and their dwellings are more or less hovels with a plinth area not exceeding 75 square feet. It will also be noticed that most of the households (nearly 78 per cent) occupy single room dwellings, and that only 29 households out of 158 have double roomed dwellings. Only three households, two of Vanniyars and one of Reddiar live in houses having three rooms or more.

Housing ceremonies

64. Superstitious belief that originates from religious convictions have a deep seated influence on the day to day life of the villagers of Arkavadi. This fact is emphasised by the observance of certain ceremonies from generation to generation in the matter



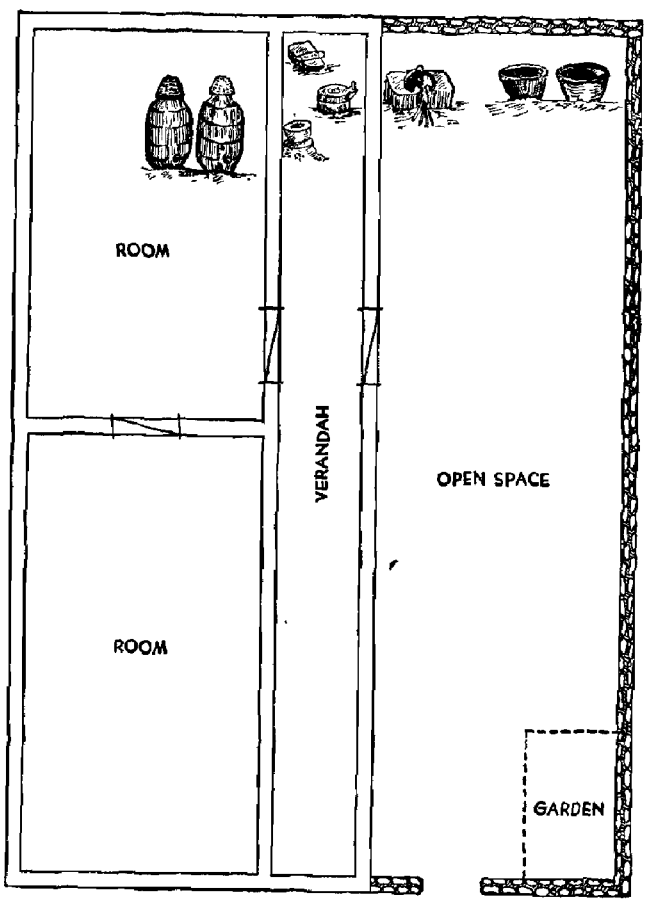
Inside a poor man's kitchen



Grains and condiments are stored in mud pots which for want of space are piled one over the other.

of house construction also. It is the staunch belief of the villagers that the construction of houses should not violate some time-honoured rules which superstition has enjoined on them from time immemorial.

The digging of the trenches to lay the foundation starts with a pooja to Lord Vigneswara. The construction of the superstructure is done in consultation with one expert in 'Manai Sasthram'.



The ground plan of a Konar's house

The actual layout of the house is determined by the indigenous expert. According to the Manai Sasthram, the four corners of the house are known as *Easanam, Sani, Vayu* and *Agni Moolai* respectively. The kitchen shall be in the 'Agni Moolai', and the pooja room in the Vayu Moolai. The houses are also known by the names of birds, animals, planets etc., such as Garudan manai, Naga manai, Yanai manai, Chandra manai etc. It is to be observed that convention dictates that the Garudan manai should not face the Naga manai as Garuda and Naga are perpetual enemies. The sasthra prescribes the dimension of the doors and windows and the number of rafters required for the roof.

Conventions

65. There are certain general conventions also. A house should not have the Koil Kuthu *i.e.*, it should not face the temple. The belief is that it would obstruct the passage whenever the deity comes round in the village at night. North facing houses are very rare. The houses also do not open into lanes. Facing the lanes is known as 'Santhu Kuthu'. As a rule, houses face east or south and there is a proverb commonly prevalent among the villagers to indicate that a storied house which faces north is no way better than a hut facing east. To ward off evil eyes, the villagers generally hang on the house site a pot gourd with the caricature of a human figure drawn on it. During the house warming ceremony, pooja is performed to the family deity and a pot gourd is broken in front of the house. Milk boiled in a new pot is given to the guests along with plantain fruits.

Housing materials

66. Most of the materials required for the construction of houses are available in the village. The granite stones used for foundation is quarried from the rock formation in and around the village. Sufficient timber for wood work can be obtained from the nearby Kalrayan Hills. Vizhal grass, used for thatching is brought by itinerary vendors. Dried stalks of cholam and cumbu and straw are also used for thatching.

Costly structures are conspicuous by their absence in the village. Huts are cheap to construct, being built with cheap and flimsy materials. The following table indicates the total cost of a normal hut.

Cost of materials	Rs.	nP.
One yard of granite stone		
½' x ¾' stones, (32 in number)	3	00
Wood rafter per foot	1	25
Bamboo bundles (20 numbers)	10	00
Vizhal or Thal for thatching (per 100 bundles)	9	00
Building cost per yard	2	00
Levelling per yard	2	00

It may be noticed that an average sized hut will cost between Rs. 500 - 600. Even this low cost is not within the reach of the poor farmer, and this necessitates more than one family living in one hut.

Furniture

67. Most of the houses in the village do not boast of any furniture. This is attributed to the very low economic conditions. Table No V below gives an idea of the pieces of furniture possessed by the different communities.

TABLE No. V

Possession of furniture

Community	Total No. of house holds	No. of households possessing: Cot of local manufacture	Chairs	Tables	Benches
(1)	(2)	(3)	(4)	(5)	(6)
Vanniar	91	10	1	1	2
Reddiar	25	8	2	...	...
Parayan	22	...	...	...	1
Konar	11	1	...	...	1
Chetti	4	1	...	...	...
Vannan	2	...	...	...	...
Kammalar	2	...	...	...	...
Naicker	1	...	...	...	...
TOTAL	**158**	**20**	**3**	**1**	**4**

It will be noticed that only 20 households out of the total of 158 possess cots, three possess chairs and four possess benches. Only a single household belonging to the Vanniyar possesses a table. The cots found in the households are made of cheap country wood or bamboo and coir rope each costing on an average Rs. 5 or Rs. 6 per piece. The other common item of furniture in every household is a small wooden plank called "manai" on which the womenfolk sit in the kitchen. Visitors to a household generally sit on a mat or carpet spread on the front pial.

Consumer goods

68. Table No. VI indicates the possession of consumer goods in the household.

TABLE No. VI

Possession of consumer goods

Community	No. of Households possessing: Hurricane lantern	Petromax or Hazak	Battery torch light	Kerosene stove	Bicycle	Radio set
Konar	1	...	...	...	...	...
Parayan (S.C.)	1	...	...	...	...	...
Vanniar	24	...	3	...	...	...
Reddy	10	...	1	...	...	...
Chetti	2	...	...	...	...	...
Kammalar	...	...	...	...	...	...
Vannan	...	...	...	...	...	...
Naicker	...	...	...	...	...	...
TOTAL	**38**	...	**4**	...	...	...

38 households out of 158 have lanterns, useful for keeping during night over the fields. Only four households have torch lights which are mainly used for hare-hunting. The villagers generally do not have any interest in acquiring furniture or consumer goods. The survey disclosed that during the five years preceding the survey, only two households purchased benches while two households of Reddiar and Vanniyar respectively acquired cots. The following Table No. VII gives an indication of the acquisition of consumer goods during this period.

TABLE No. VII

Furniture and consnmer goods acquired during last five years

Community	No. of households which acquired furniture: Bench	Cot
Konar	...	...
Parayan (S.C.)	1	...
Vanniar	1	1
Reddy	...	1
Chetti	...	...
Kammalar	...	...
Vannan	...	...
Naicker	...	...
TOTAL	**2**	**2**

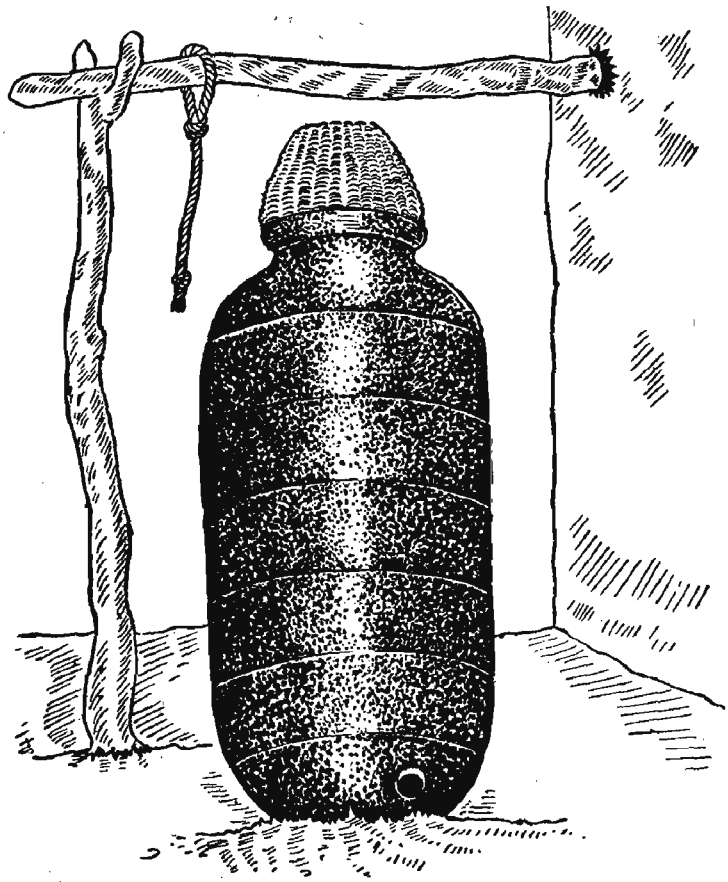


The ornamental wicker lamp

A common sight in almost all the households is the "Thombai" or the earthen granary. Each house possesses two or three such big mud vessels. Wooden shelves or almirahs are not found in any household. In some households, small shelves were noticed on which images of the deities they worship were found installed. Wearing apparel is invariably kept in steel trunks purchased from the market at Manalurpet or Thirukkoyilur. Some, however, use locally made wooden boxes for this purpose.

Utensils

69. Earthenware utensils are commonly used by the villagers for cooking. They are available in the nearby villages of Arumpurampattu and Sripathanallur. Metal vessels are also commonly used in the kitchens. Large vessels made of brass or copper are used for storing water. Most of the metal vessels found in the households were those given as dowry to the girls married by members of the households. Stainless steel vessels and china-ware are not in evidence in the households. Laddles made of coconut shells fitted with thin long handles made of bamboo are used



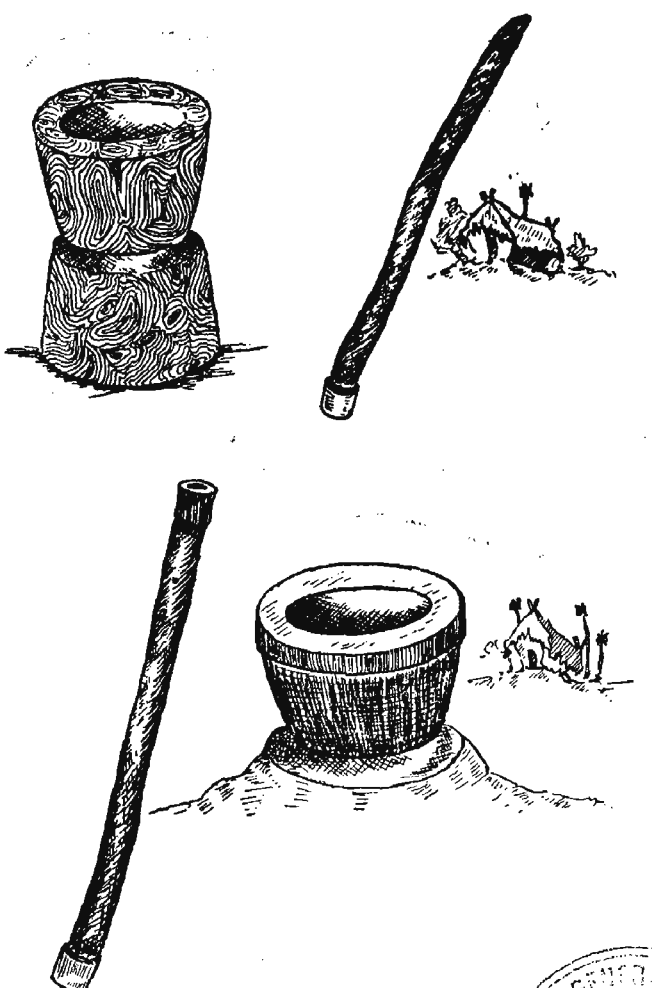
Thombai - the earthen receptacle for storing grains

in all households. The Table No. VIII appended is fairly descriptive regarding the different types of utensils possessed by the different communities in the village.

TABLE No. VIII
Possession of utensils

Community	Total No. of households	No. of households possessing: Earthen ware	Brass ware	Copper ware	Alumi-nium
Vanniar	91	91	5	84	87
Reddiar	25	25	7	25	25
Parayan	22	22	...	3	6
Konar	11	11	1	11	11
Chetti	4	4	...	4	4
Vannan	2	2	...	2	2
Kammalar	2	2	1	2	2
Naicker	1	1	...	1	1
TOTAL	**158**	**158**	**14**	**132**	**138**

It is observed that only fourteen households use brassware; and that 132 households use copperware. Aluminium ware being cheaper, are used more commonly by the villagers. 138 households use aluminium vessels. The households that use copper and brass vessels belong to either Reddiars or Vanniars.



Mortars used to hand-pound grains

None of the Paraya households use brass vessels. Three of them use copperware, six use aluminium vessels, and the rest earthenware utensils.

Dress

70. The villagers are conservative in their dress habits. The craze for modern fashion is not in evidence. The males, mostly, are content to wear a dhothi and are bare-bodied above the waist. Some wear a towel over their shoulders. A few wear shirts when they go to the nearby towns. The more elderly persons do not wear shirts. The peasant class, when they are at work, adopt a much simpler dress which may not even be called decent according to the modern concept. They have only a loin cloth, and use the dhothi as a turban, for protection against the sun. The dhothi is transferred to the waist when a visitor or official appears, probably as a method of showing respect. The Parayan shows his respect to the higher caste by folding his towel and keeping it under his armpit.

The younger generation is less conservative. Young men wear shirts. Women drape themselves in handloom sarees, seven or eight yards in length, preferably of dark colours. Most of them are agricultural labourers and use such colours as will not show dirt easily. The elderly women wear cholis rarely, but the younger ones and girls do not go out without cholis and under vests. The girls wear petti-coats also. The handloom sarees worn by the villagers is of a coarse variety and cheap, costing not more than Rs. 6 or Rs. 7. On festive occasions, they wear cheap silk sarees costing Rs. 20 to 25.

Young boys wear shirts and shorts. The poorer ones that cannot afford the luxury of even ordinary clothing just wear a loin cloth and sometimes they drape a torn bit of dhothi round their waist.

The villagers are thus not extravagant in dresses. They replenish their meagre wardrobe during festivals or occasions like Pongal and Deepavali. The purchases are made either at Thirukkoyilur or Manalurpet or at local shandies held during the festivals in the village and neighbourhood. Table No. IX given below shows the average expenditure of different occupational groups on dresses.

TABLE No. IX

Expenditure on clothing

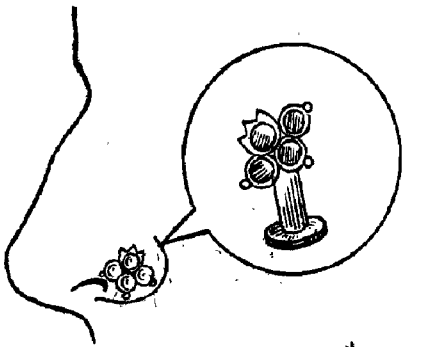
Occupation	Total No. of households	Average expense	Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and above
Cultivation	110	4.27	...	2.95	3.72	3.81	8.38
Agricultural labourer	18	3.78	3.00	2.88	4.86	...	4.00
General labourer	16	2.72	1.25	2.67	3.13	...	...
Petty stall owner	6	4.17	...	6.50	3.00	...	...
Carpenter	1	4.00	...	...	...	...	...
Dhoby	1	5.00	...	...	5.00	...	...

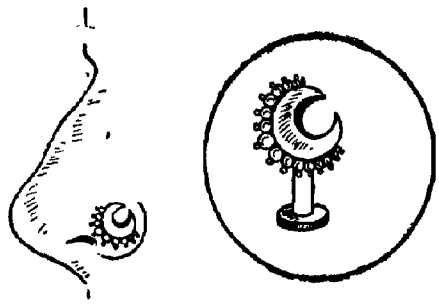
A cultivator is observed to spend a little over Rs. 4 a month on clothing, an agricultural labourer between Rs. 3 and 4 and a general cooly between Rs. 2 and 3 a month. These figures are indicative of the poor clothing standard obtaining in the village.

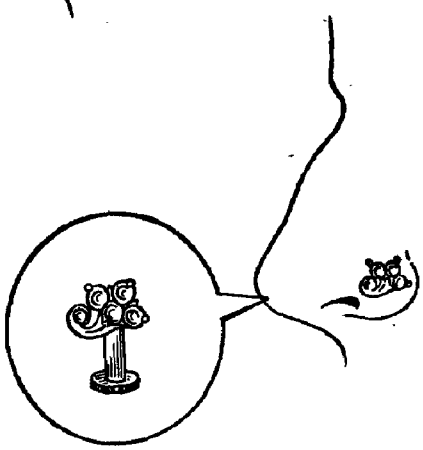
Ornaments

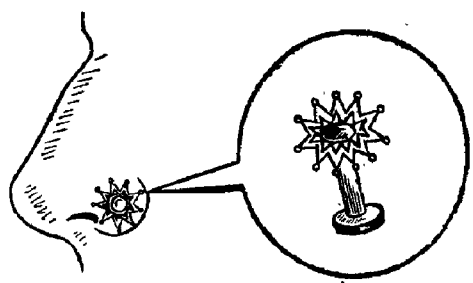
71. Apart from the universal craze of women for ornaments, they are considered to be a mode of saving. Banking facilities are unknown nor is there any sense of banking. The majority of the womenfolk cannot afford costly ornaments. They either do not wear them or even if they do, they use cheap imitations or chains of beads purchased at village shandies. The nose-screw or 'Mookuthi' is comparatively cheap and costs only about Rs. 30 per pair. It is within the reach of the average villager. Only the well-to-do can afford costlier ornaments like chain, necklace, kasumalai etc. Kammal, Koppu and Mattal are some of the varieties of ornaments worn in the ear-lobes. Kammal is an ear stud. Koppu in gold is an ear screw worn on the upper part of the ear. Mattal is an ornamental ear-

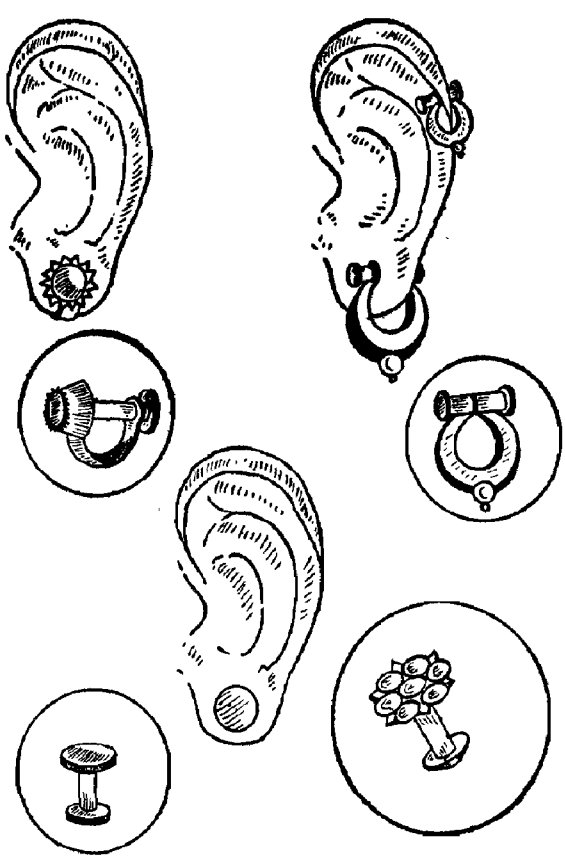
Nose and Ear ornaments



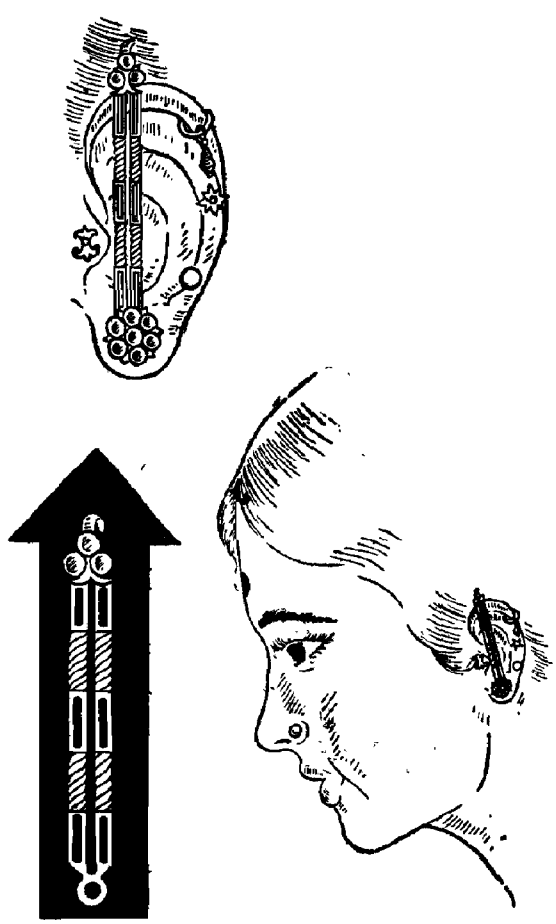








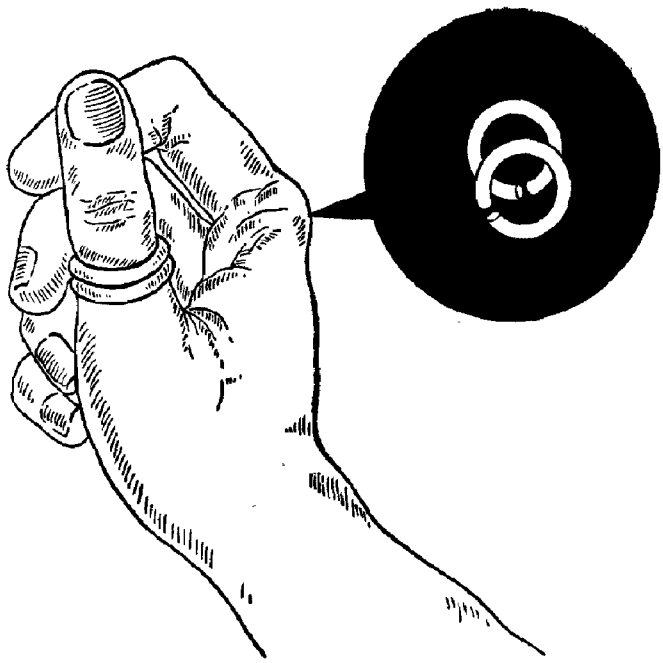
Ear studs & Ear rings

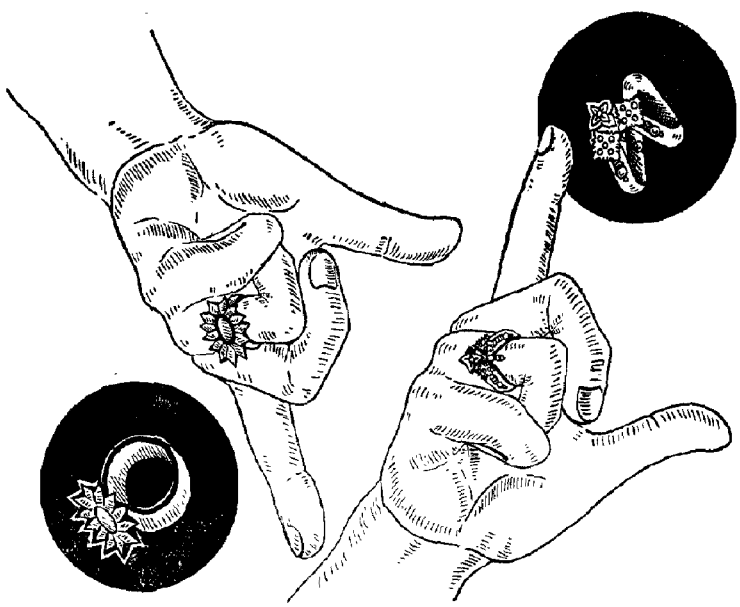


Ear ornaments — Kattuvali and Mattal

chain which is attached to the hair on the sides of the ear. Kolusu, Thandai, Metti and Minchi are ornaments worn on the legs. These are made of silver. Metti is a small ring of silver worn by married women on the second toe of the right foot. Bangles are usually of gold. Silver and glass bangles are also worn.

Silver rings worn by women

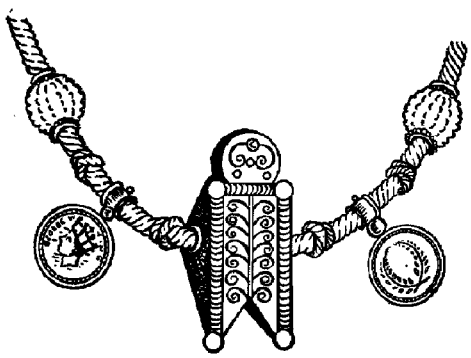




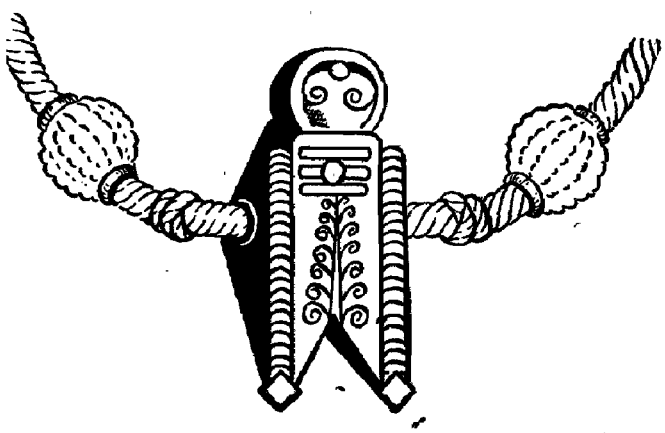
Gold rings worn by women

The 'Thali' though classified as an ornament, is not so much an ornament, but it assumes its importance being a symbol of the married status of a woman. The Thali usually consists of a gold with some religious symbol or inscription on it, and is worn with a turmeric stained thread.

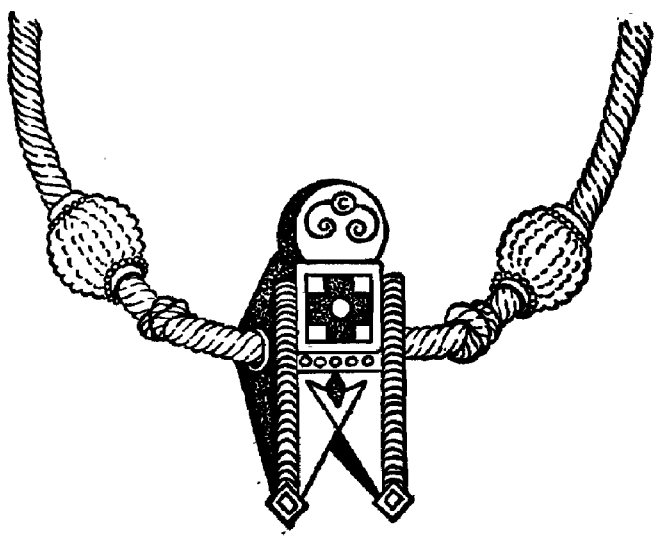
Different types of Thali



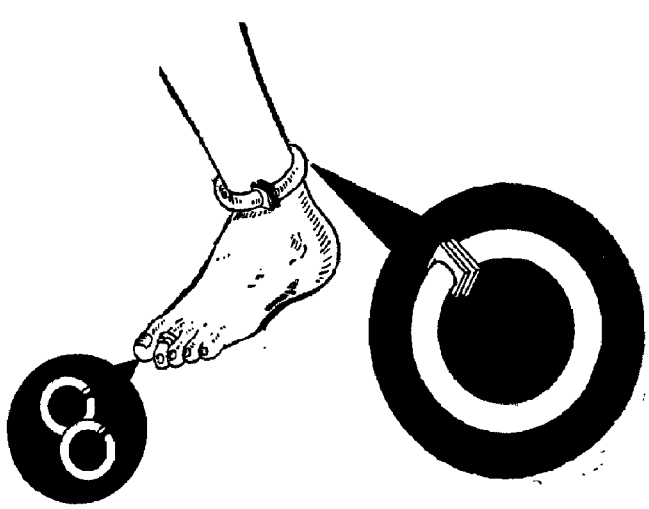
Thali worn by Reddiar women



Thali of Paraya women



Thali of Gounder women



Leg ornaments - Thandai and Minchi

Tattooing is prevalent among the older generation, but the present generation is not in favour of it. It is more common among the Paraya women. They do not have many ornaments, and they generally wear chains made of red and black glass beads. This type of chain is common among the Vanniya women also.

Diet

72. Rice is the staple diet of the villagers. Other cereals like cumbu, cholam and varagu are also consumed, more particularly by the working class. During the harvest season, the labourers consume rice frequently; but during the off season, they consume mostly cereals, and rice only when it is available. Cereals are consumed in the form of gruel or kazhi, which is a pasty pudding. The poorer classes consume it with green chillies since they cannot even afford the luxury of the tasty coconut chutney. Corn flour is used to prepare solid edibles like 'Puttu' and 'Rotti.' Table No. X gives the diet and food habits of the communities in the village.

TABLE No. X

Diet and food habits of communities

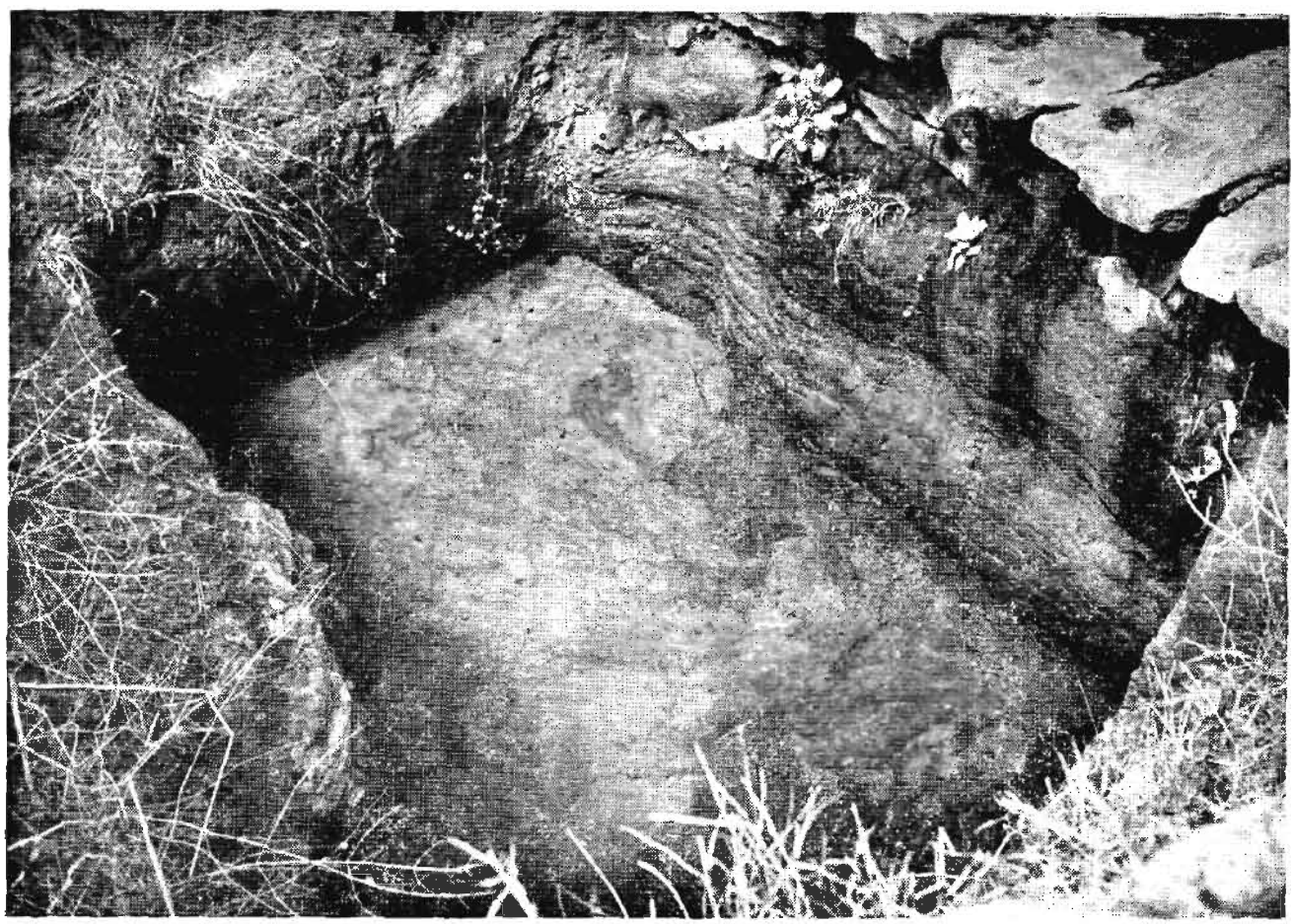
Caste/ Community	Total No. of households	No. of Vegetarian households	No. of Non Vegetarian households	Households taking				Frequency of meals		
				Rice	Wheat	Grains other than rice or wheat	Roots including tapioca	One meal a day	Two meals a day	Three meals & more a day
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Konar	11	...	11	11	...	11	...	...	1	10
Parayan (S.C.)	22	...	22	22	...	22	...	...	..	22
Vanniar	91	...	91	91	...	91	...	...	1	90
Reddy	25	...	25	25	...	25	...	...	..	25
Chetti	4	1	3	4	...	4	...	...	...	4
Kammalar	2	1	1	2	...	2	...	...	...	2
Vannan	2	...	2	2	...	2	...	...	...	2
Naicker	1	...	1	1	...	1	...	...	...	1
TOTAL	158	2	156	158	...	158	...	...	2	156

Except two households in the village, the others are non-vegetarians. The vegetarians belong to the Chetti and Kammalar castes, and their apathy to non-vegetarian food is more personal than due to any social taboo. Even among non-vegetarians, beef is a taboo; but not among the Parayans who are not averse to consuming carcases of even dead animals.

Frequency of meals

73. Most of the households have three meals a day. The meal mostly consists of Kanji or left-overs from previous day's meals, in the morning, one or two bowls of gruel at noon and a hot meal at night. Only a few well-to-do households have regular breakfast as is understood in common parlance. A small teashop owned by a Reddiar provides some edibles in the morning; but only a few well-to-do householders can afford the luxury of being customers of the tea-shop.

Rich vegetables and meat do not always form part of their diet. Our survey disclosed that among the



An unprotected well, with its morbid and murky water. It serves as the main source of water supply.

various occupational groups, the expenditure on meat and vegetables per month is as follows:

Cultivator	Meat	Rs. 1.98
	Vegetables	Rs. 2.74
Agricultural labourer	Meat & Fish	Rs. 1.72
	Vegetables	Rs. 2.07
General cooly	Meat	Rs. 1.73
	Vegetables	Rs. 1.84
Stall-keeper	Meat	Rs. 1.06
	Vegetables	Rs. 2.00

Milk is rare, and the villagers consume black coffee. The milk available in the village is sold to the tea-shop. Ghee and other fats are occasionally used; but the common cooking medium is groundnut oil.

Health and sanitation

74. The hygienic condition in the village is poor. Its importance is not realised by the villagers. But each individual family is particular about the cleanliness of its own house and its surroundings. Every morning the dirt is swept, water sprinkled in front of the house, and 'kolam' or designs in chunam drawn at the entrance. The floor of the houses is smeared with cow-dung solution. However, the villagers lack in civic sense. Rubbish and dirt are thrown about at random, and allowed to deteriorate in the open, thus polluting the atmosphere. The streets are dirty and narrow and most of them present a drab and congested appearance. The sanitary condition of the interior of houses is miserable. The houses themselves are no better than hovels. The livestocks are tethered in the streets, and the stable waste is deposited in the street. There is no drainage system, and the sullage water and domestic waste water flow along the streets. Latrines are not provided in the houses and villagers resort to the open fields to answer calls of nature. Children use the streets. The condition is worse in the cheris, more so because the cheris rear pigs which are left in the open.

Material habits

75. The material habits of the villagers have been summarised in Table No. XI.

Personal cleanliness is of a very high order. The villagers bathe daily. The workers have their bath after the day's hard labour. The villagers generally use well water, and some go to the river Pennar or Musukundha, if water is available in the latter. Toilet soaps are not very commonly used and preference is for soapnut powder. Soap is invariably used for washing clothes. Most of the villagers (except three households) have their clothes washed by the village washerman.

Medical facilities

76. Medical facilities are not easily available. The nearest hospital is the one at Tirukkoyilur, and is 14 miles away. The only Primary Health Centre is at Rishivandiam which is situated more than 20 miles away. The nearest Maternity Centre is at Sripathanallur, which has been of no use to the womenfolk of the village. All maternity cases are attended to by the indigenous unqualified midwife—the barber woman coming from the nearby village of Arumpurampattu or Sripathanallur. All ailments are treated by the local Vaidya, and the course of treatment is purely Ayurvedic. Even these Vaidyas have to be brought from the nearby villages. Serious cases only are rushed to the nearest hospital, but sometimes it serves no purpose. A Government dispensary, if established in the vicinity of the village, can be of great help to the villagers.

Diseases

77. The common form of diseases are fever, gastric enteritis, and guinea worm. Children are often affected by bronchitis particularly during the winter. Gastric enteritis, known in local parlance as *uppumari* is chronic and sometimes fatal. At the time of the survey, we came across three such cases. The guinea worm locally known as *Narambu Chilanthi*, is said to be prevalent in many taluks in South Arcot, with Kallakurichi, topping the list. This is caused because the drinking water wells are easily susceptible to contamination. Only a system of protected water supply can eradicate this serious complaint which can cause great agony to the afflicted.

At the time of our survey, there were two cases of leprosy; one of which was acute. Both the patients were middle aged. The incidence of leprosy is very high in the South Arcot district, and there are leprosy clinics attached to the Headquarters Hospital at Cuddalore and the Government Hospitals at Tindivanam, Villupuram, Chidambaram and Kallakurichi. A Leprosy Unit and Study Centre is situated at Tirukkoyilur. The Danish Mission runs a home at Vadathorasalur near Thyagadurgam, 22 miles away from the village. The Thakkar Bapa Kusht Nivarana Sangh runs another home at Thirukkoyilur. In spite of all these, the lepers in the village are averse to undergo any allopathic treatment. They consider it as a God-sent punishment for their sins, and live an isolated life in a separate portion of their houses. Malarial fever is very common especially during the rainy season.

. The villagers entertain some superstitious belief regarding diseases. When epidemics break out, poojas are performed to the deity Mariamman. The outbreak

TABLE No XI.

Material Culture - Habits

Caste/ Tribe/ Community	Total No. of households	No. of households that use mosquito curtain having monthly income of			No. of households that do not use mosquito curtain having monthly income of			No. of households that use toilet/ washing soap having monthly income of			No. of households that do not use toilet/washing soap having monthly income of			No. of households that send clothes to washerman having monthly income of			No. of households that do not send clothes to washerman having monthly 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 - 100	Rs. 50 or less	Rs. 101 and above	Rs. 51 - 100	Rs. 50 or less	Rs. 101 and above	Rs. 51 - 100	Rs. 50 or less	Rs. 101 and above	Rs. 51 - 100	Rs. 50 or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
Konar	11	...	...	...	6	4	1	6	4	...	...	...	1	6	4	1	...	...	...
Parayan	22	...	...	...	14	6	2	14	6	...	...	...	2	14	5	2	...	1	...
Vanniar	91	...	...	...	62	17	12	62	17	...	...	...	12	62	16	12	...	1	...
Reddy	25	...	...	...	10	14	1	10	14	...	...	...	1	10	14	1	...	...	...
Chetti	4	...	...	...	3	...	1	3	...	...	...	...	1	3	...	1	...	...	...
Kammalar	2	...	...	...	...	2	...	...	2	...	...	...	...	...	2	...	...	...	...
Vannan	2	...	...	...	2	...	...	2	...	...	...	...	...	1	...	...	1	...	...
Naicker	1	...	...	...	1	...	...	1	...	...	...	...	...	1	...	...	...	...	...
TOTAL	158	...	...	...	98	43	17	98	43	...	...	...	17	97	41	17	1	2	...

of epidemics is attributed to the wrath of the deity and hence propitiation is indicated. Drishti Kazhithal or warding off the effect of evll eyes is also done to the affected persons. Talisman is prepared to be worn by the children. The villagers believe in pollution and do not bring infants near polluted persons since they consider that the children are suscepitible to severe diarrhoea by mere contact with such persons.

Drinking water source

78. The drinking water sources are the wells. There are three public wells—two in the main settlement, and the third one in the cheri which is exclusively intended for the Parayans. There are also private wells in the fields. The new well constructed in the settlement under the Rural Development Scheme had no water at the time of the survey. The only well in use in the main settlement is an old and unprotected one, which is not very clean either. The women go down the well to get water, and quite often the waste water finds its way back into the well. People sometimes bathe and wash their clothes near the well. Household utensils are also washed near the well and all these add to the contamination.

CHAPTER III

POPULATION

Population growth

79. Our survey has revealed that Arkavadi village has a population of 726 persons with 384 males and 342 females. According to the 1961 Census the corresponding figures were 655 persons comprising 348 males and 307 females. If we take into consideration the 1951 Census figures, the recent census reports only an increase of about 23 persons while our survey shows an addition of 94 persons. This wide divergence between census data and our survey figures is rather abnormal and might be due to some discrepancies in census enumeration which has resulted in an under count of the village population. The only other possible reason for the abnormally low net addition as revealed by the 1961 Census is heavy out-migration on the eve of census count or an offsetting in-flow of persons prior to our survey. We might arrive at a guide line, if we take into consideration previous census data also.

Year	Males	Females	Total No. of Persons
1901	315	277	592
1911	415	364	779
1921	350	329	679
1931	N.A.	N.A.	N.A.
1941	,,	,,	,,
1951	303	329	632
1961	348	307	655
1962 (Survey)	384	342	726

It would be evident from the statement above that the village population does not follow any consistent trend of growth. A sudden spurt is visible during 1901—1911 and since then the population has not maintained its normal growth. Even our survey figures stand below the all time mark touched by the 1911 Census count. Since 1951 there is a visible trend towards increase but no definite rate of increase could yet be fixed. The population of Arkavadi has fluctuations of a wide character and we may examine some of the important factors causing such fluctuations like births and deaths, migration etc.

Birth and death rates

80. Birth and death statistics for the period 1951—1960 are available. As is clear from the statement below, the total number of birth or total addition to the population was of the order of 171 while the number of total deaths stood at 100 thus providing for a net natural addition of 71 to the village population. The mean population for the decade 1951—1961 is 644. The birth and death statistics available to us show that the mean decennial birth rate works out to 26.5 and mean decennial death rate to 15.5 while the mean decennial rate of natural increase is recorded at 10.9. As such we must look for the actual reason for a low rate of growth of population elsewhere than the natural rate of growth.

	Births			Deaths			
Year	Males	Females	Total	Males	Females	Total	Net
1951	6	4	10	5	4	9	1
1952	7	6	13	3	2	5	8
1953	8	12	20	3	7	10	10
1954	10	9	19	13	14	27	-8
1955	11	9	20	2	5	7	13
1956	15	5	20	6	4	10	10
1957	15	12	27	4	2	6	21
1958	7	6	13	2	5	7	6
1959	7	6	13	3	7	10	3
1960	6	10	16	4	5	9	7
TOTAL	**92**	**79**	**171**	**45**	**55**	**100**	**71**

Further the high rate of natural increase is a reflection of the high fertility of Arkavadi village women who are noted for their good health and robust physique hardened by heavy manual labour. Their under-employment during most part of the year and non-availability of any recreational facilities will naturally have affected the high rate of natural increase. The high proportion of children of the age-group 0–4 years is a further testimony for the high rate of natural increase. The number of children belonging to this age group per 1,000 women of reproductive

age is found to be as high as 677 in this village as against 635 in the district and 601 in the State.

Migration

81. Variations noticed in the village population are so marked that natural factors fail to justify them. The abnormal spurt in population during 1901–1911 cannot be due to natural increase alone. Factors like heavy influx of persons might have contributed positively towards this sudden rise in the population. The down-ward trend during 1911–1921 might be attributed to the heavy toll that cholera epidemic took but decline perceived during subsequent decades do not find enough support from natural causes and hence we can justly conclude that migration has been playing a prominent role in deciding the size of the village population.

This is but natural in a dry tract of garden lands supported by rain fed tanks. The economy of Arkavadi is essentially dependent on lands and hence is often stifled by the vagaries of monsoon. Consequent hard days naturally witness heavy out-flow of working population to nearby towns and cities in search of a living. We were informed during our survey that this is an oft repeated occurrence and it is a common sight to see agricultural labourers and poverty-stricken Harijans moving towards the neighbouring towns of Tiruvannamalai, Villupuram etc., where they find temporary solace by working as manual labourers, hackney pullers etc. With the onset of monsoon which usher in a period of prosperity, if not plenty in the tiny village and its outskirts, these villagers start their homeward journey.

Density

82. It is interesting to find that the density of population in Arkavadi is almost on a par with that of the district while it is far above that noticed in Kallakurichi taluk which comprises the village. The total area of the village being 1.01 square miles, the density of population per square mile works out to 721 as against 439 noticed in Kallakurichi taluk. This very low density of the taluk might be due to its mountainous character which makes habitation difficult and hence sparse. The inhabited area is only 11.11 acres. That this limited area is clustered with numerous hutments which are almost full with inhabitants is indeed a sad feature.

Sex-ratio

83. Arkavadi village has greater number of males than females. According to our survey the female population of the village was 42 less than the males. This will mean that the sex-ratio stood at 891 then. It would be useful to scrutinise the Census data in this regard. A study of the same will reveal that the deficit in females is not a new feature for the village but its consistent character for decades together, and with the solitary exception of 1951 Census count all censuses recorded fairly low proportion of females per thousand males here. This is revealed by the following summary table.

Year	Males	Females	Sex-ratio per 1,000 males
(1)	(2)	(3)	(4)
1901	315	277	879
1911	415	364	877
1921	350	329	940
1931	N.A.	N.A.	N.A.
1941	,,	,,	,,
1951	303	329	1,086
1961	348	307	882
1962 (Survey)	384	342	891

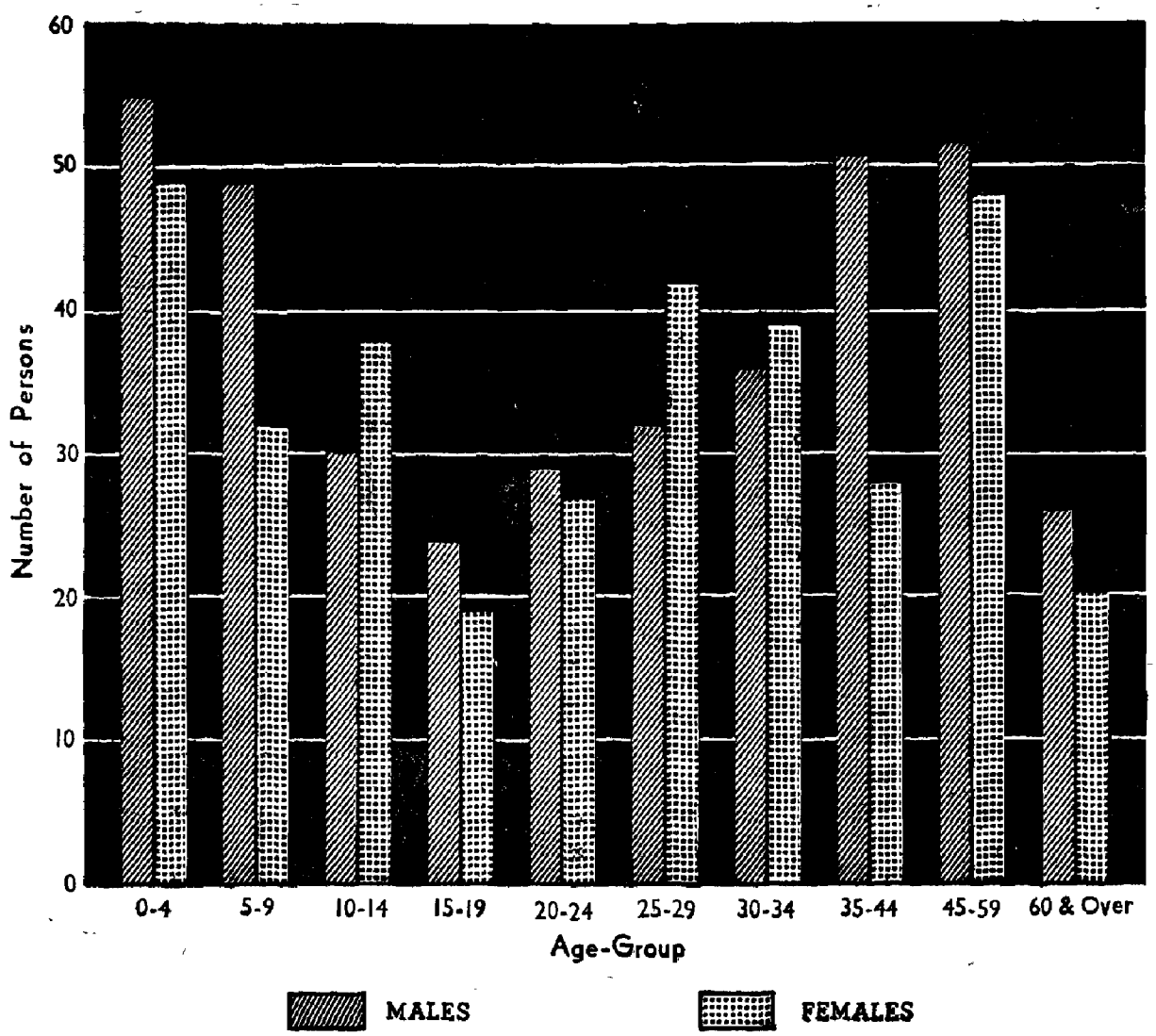
This low proportion of females is not a unique feature of this village but is a common trend noticed in the case of Kallakurichi taluk and South Arcot district. The sex-ratio for Kallakurichi taluk is 985 while the same for South Arcot is 997. The low sex-ratio in the village might be due to several factors, natural and others. This village, as already revealed, has shown tendency for pronounced out-migration and hence it is necessary to see how far migration as a force affects the sex-ratio. Sex-ratio by broad age group will throw some light on this. The general tendency for migrants is to leave their women folk behind when trekking their way townward in search of alternate employment. This will naturally show an inflated sex-ratio for the age-groups which are mostly affected by such migration.

Age group	Males	Females	Sex-ratio
(1)	(2)	(3)	(4)
0– 4	55	49	891
5– 9	49	32	653
10–14	30	38	1,267
15–19	24	19	792
20–24	29	27	931
25–29	32	42	1,313
30–34	36	39	1,083
35–44	51	28	549
45–59	52	48	923
60 +	26	20	769
All ages	384	342	891

As noticed from the statement above, the sex-ratio for the age-groups 25–29 and 30–34 is far above that recorded for the population as a whole in the village. This might be due to the out-migration of men of these age groups from the village.

84. In addition to the migration there are other forces also at work in keeping the sex-ratio down. An imbalance of sexes is noticed even in birth registrations. Male births are found to be more numerous than female births and female deaths exceed male deaths. The proportion of female births came to 859 per 1,000 male births and female deaths stood at 1,222 per 1,000 male deaths. These proportions naturally work against high female content of the population and hence low sex-ratio. This natural imbalance is further augmented by factors like early marriages and premature conceptions which bring in their turn heavy maternal mortality and expose women to other dangers

AGE STRUCTURE



also. Cases of early marriages at tender ages like 10—14 years were brought to our notice during the survey, and a few cases of maternal mortality where the young mother succumbed to death in child bearing were also reported to us. These various factors are found to condition the sex-ratio of Arkavadi village.

If community-wise distribution of population is done, it will be found that Vannans have the highest sex-ratio followed by Chettis, Reddiars, Kammalars and Naickers. Other communities like Vaniar, Parayar and Konar have only lower sex-ratios and incidentally it is found that these three communities have lower sex-ratio than the village population as a whole.

Age structure

85. Of 726 persons surveyed in the village 104 or a little over 14 per cent of the total population were

found to belong to the age-group 0–4 years. As the distribution of population by broad age-groups will prove interesting, we shall study the following statement.

Age-group	Males	Percentage to total male population	Females	Percentage to total female population	Persons	Percentage to total population
(1)	(2)	(3)	(4)	(5)	(6)	(7)
0—4	55	11.32	49	14.33	104	14.33
5—9	49	12.76	32	9.36	81	11.16
10—14	30	7.81	38	11.11	68	9.37
15—19	24	6.25	19	5.56	43	5.92
20—24	29	7.55	27	7.89	56	7.71
25—29	32	8.33	42	12.28	74	10.19
30—34	36	9.38	39	11.40	75	10.33
35—44	51	13.28	28	8.19	79	10.88
45—59	52	13.54	48	14.04	100	13.77
60+	26	6.77	20	5.85	46	6.34
TOTAL	**384**	**100.00**	**342**	**100.00**	**726**	**100 00**

The statement above shows that over 6 per cent of the total population belonged to the high age-group '60 and over'. This is indeed a high percentage especially when viewed in the light of the average longivity of a male in India which is only 45 now. A unique feature here is that males are found to out-number females in this age-group. There are 26 males in this age-group as against 20 females. The former constitute 6.77 per-cent of the total male population while female of this group come to only 5.85 per cent. This is unique in that according to the normal pattern females outlive males. Perhaps the robust health and hard life of the men of Arkavadi village has something to do with this feature. The low percentage of persons in the age-groups 10-14, 15-19, and 20-24 is also noteworthy. This low percentage might be due to the fact that a good number of Reddiars, Konars and Chettiars belonging to marriageable age are found to go out of the village in search of suitable brides owing to paucity of suitable persons of their own communities within the village. The preponderance of females in the age-groups 25-29 and 30-34 is also remarkable. This is due mostly to the influence of migration of working force. These factors are high-lighted in the age structure furnished alongside.

Family

86. In spite of the changes in the connotation of the term 'family' it still continues to constitute an essential part of the fabric of social life and is intimately connected with the development of individuals. The term family is used to denote a social institution which is still under evolution. The ancient joint family system is giving place to single or simple families with a few cases of intermediate families here and there. Joint family, once in vogue everywhere, has, under modern influence, tended to become single families consisting of a couple and their young ones. Intermediate families include in addition to them the unmarried brother or sister or parents of the couple. In joint families, sons, both married and unmarried,live together with their wives and children and partake food from the same kitchen and live under the same roof.

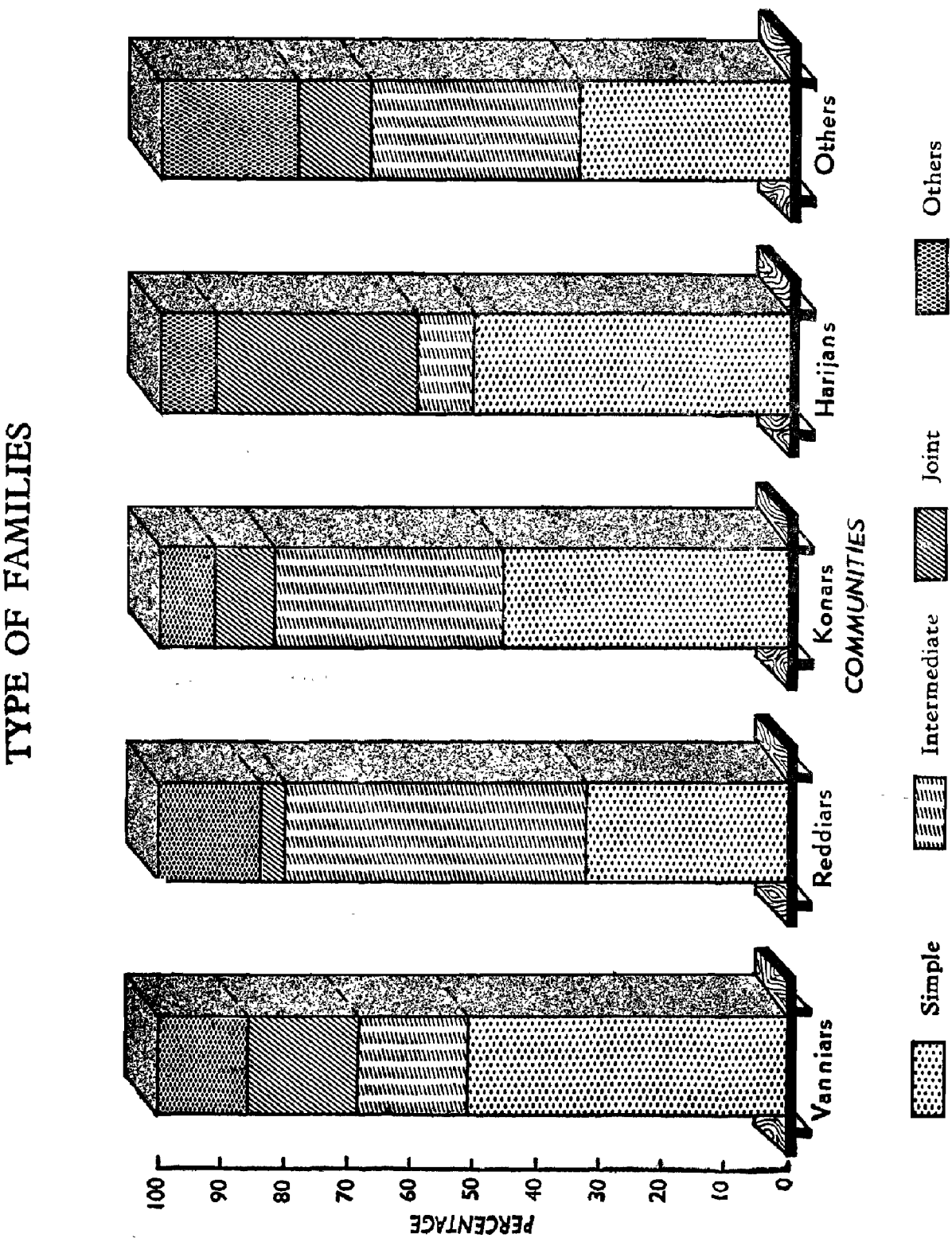
87. If we apply this definition to the families surveyed in Arkavadi, we will find that majority of the families here are single families—73 out of a total of 158 families are of this category and they account for over 48 per cent of the total number of families in the village. The old type of joint families are only 26 in number accounting for a little over 16 per cent of total families. The number of intermediate families total to 37 and the rest viz., 22 families which do not come under any of these three types have been classed as 'Others'. From this it will be found that the traditional type of family organisation is yielding its place to modern concept of single families.

Table No. XII below indicates the types of families in the village.

TABLE No. XII

Types of Families

Caste/Tribe	Total No. of households	Types of families living in households			
		Single	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)
Vannniar	91	46	16	16	13
Reddy	25	8	12	1	4
Parayan	22	11	2	7	2
Konar	11	5	4	1	1
Chetti	4	2	1	1	...
Kammalar	2	...	1	...	1
Vannan	2	...	1	...	1
Naicker	1	1	...	...	...
TOTAL	**158**	**73**	**37**	**26**	**22**


TYPE OF FAMILIES
Vanniars
Reddiars
Konars
Harijans
Others
COMMUNITIES
PERCENTAGE
100
90
80
70
60
50
40
30
20
10
0
Simple
Intermediate
Joint
Others

As a community, Vanniars and Parayars are found to prefer the system of single families but the poorer among them prefer the old and traditional pattern of family. However, it is found that 46 out of 91 and 11 out of 22 are single families among Vanniars and Parayars respectively. It must be mentioned that out of the 26 joint families surveyed in the village, sixteen were of Vanniars and seven of Parayars. In most of these cases the binding force of the joint family was found to be either economic inter-dependence or inadequate accommodation facilities for young sons who got married. Reddiars showed a preference for intermediate families and among them such families accounted for over 48 per cent of the total number of families.

Size of household

88. With 158 households the average size of a household in Arkavadi works out to 4.6. But considerable variation is noticed in the actual size of the households. Seven households have been reported as single member households. These have four males and three females. There are six households with ten or more members and the rest of the households are distributed among the intermediary size of households. Of the village population about 50 per cent are found to live in households with four to six members and such households constitute 48.73 per cent of the total households in the village. 46 households or 29.12 per cent of the total households are found to have two to three members only. The percentage of population living in big sized households with ten or more members is very insignificant.

Among the communities living in Arkavadi village it is found that Reddiars and Vanniars have a special preference for households with four to six members while Konars as a group show a liking for households of smaller size viz., two to three members. It is among them that single member household is most popular. But for Vanniars, Parayars and Chettis no other community has large-sized household. The six households with ten or more members are distributed among these three communities, Vanniars having three, Parayars having two and Chetti one. The following statement will indicate the size, and distribution of households among various communities in the village.

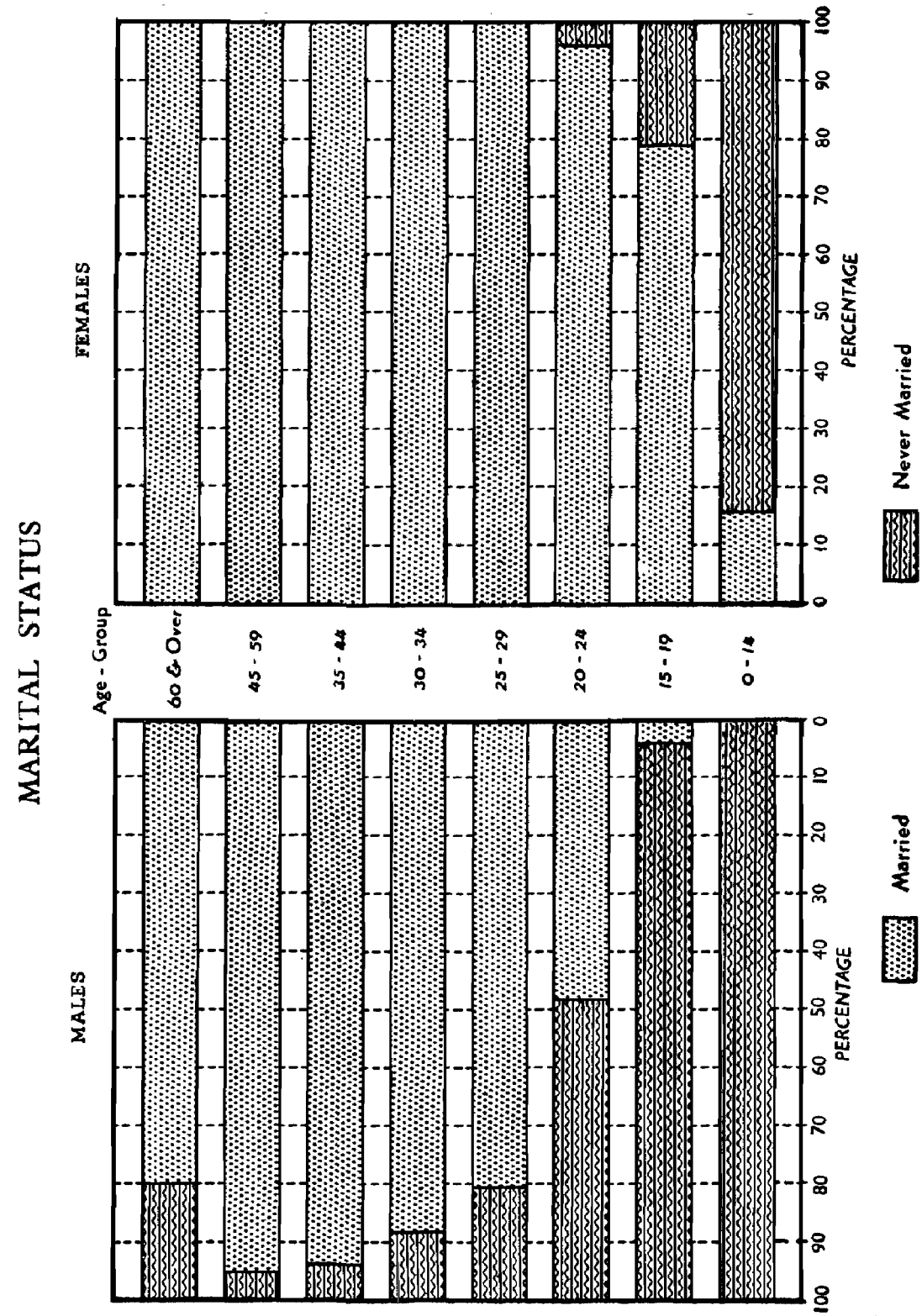
Size of household	Distribution of households as percentage to total households among							
	Vannian	Parayan	Reddiar	Konar	Chetti	Kammalar	Vannan	Naicker
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Single member	4.40	4.55	4.00	9.09	...	...	...	...
2 to 3 members	25.27	36.36	36.00	36.37	...	50.00	50.00	...
4 to 6 „	51.65	36.36	52.00	27.27	75.00	50.00	50.00	100.00
7 to 9 „	15.38	13.64	8.00	27.27	...	...	...	...
10 & over „	3.30	9.09	...	...	25.00	...	...	...
TOTAL	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**

Distribution of households of various sizes among different communities, with population actually residing in these households has been indicated in Table No. XIII.

TABLE No. XIII

Size of household

Community	Total No. of households	Number of households according to size														
		Single Member			2 – 3 Members			4 – 6 Members			7 – 9 Members			10 Members & 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)
Konar	11	1	...	1	4	6	5	3	7	7	3	12	9	...	...	...
Parayan (S. C.)	22	1	1	...	8	9	9	8	21	20	3	13	11	2	13	8
Vanniar	91	4	2	2	23	35	29	47	120	97	14	61	50	3	18	13
Reddy	25	1	1	...	9	10	16	13	30	31	2	7	8	...	...	...
Chetti	4	...	...	...	...	...	...	3	6	8	...	...	...	1	4	6
Kammalar	2	...	...	...	1	1	1	1	3	3	...	...	...	...	...	...
Vannan	2	...	...	...	1	...	2	1	1	3	...	...	...	...	...	...
Naicker	1	...	...	...	...	...	...	1	3	3	...	...	...	...	...	...
TOTAL	158	7	4	3	46	61	62	77	191	172	22	93	78	6	35	27


MARITAL STATUS
MALES
FEMALES
Age - Group
60 & Over
45 - 59
35 - 44
30 - 34
25 - 29
20 - 24
15 - 19
0 - 14
0 10 20 30 40 50 60 70 80 90 100
PERCENTAGE
Married
Never Married

Marriage and civil condition

89. The people of Arkavadi village consider marriage not only as the most important event of life but also as the natural state for the generality of men. They believe that every one is under obligation of discharging the great debt to ancestors viz., begetting a son and marriage is considered as a means of attaining this and not an end by itself. Early marriage is welcome; men may postpone but women are duty bound to get married at the earliest. Child marriages are not much in vogue but this practice is not altogether abhorred. Prolonged spinster-hood is looked down upon and seldom tolerated by the community. During our survey it was found that parents with teen-aged daughters are anxious to get them married and that they are eager to pitch upon the right groom at the earliest. Hence an analysis of the marital status of the people will prove interesting.

The chief features of the civil condition of the people of Arkavadi are the high proportion of 'never married' and low proportion of 'widowed' and 'separated' among males. These categories are found to follow different trends among the females. Table No. XIV shows the marital status of the village population, communitywise.

TABLE No. XIV

Age and marital status

Community	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)	(13)
Vanniar	All ages	427	236	191	121	62	104	103	9	22	2	4
	0 – 4	63	38	25	38	25	...	...	...	...	...	...
	5 – 9	47	30	17	30	17	...	...	...	...	...	...
	10 – 14	37	18	19	18	17	...	2	...	...	...	...
	15 – 19	32	18	14	17	3	1	11	...	...	...	...
	20 – 24	34	19	15	10	...	9	13	...	1	...	1
	25 – 29	36	16	20	4	...	12	20	...	...	...	...
	30 – 34	48	21	27	1	...	19	25	1	1	...	1
	35 – 44	51	31	20	2	...	28	17	1	1	...	2
	45 – 59	55	32	23	...	...	27	13	3	10	2	...
	60 & over	24	13	11	1	...	8	2	4	9	...	...

TABLE No. XIV (Contd.)

Age and marital status

Community	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)	(13)
Reddi	All ages	103	48	55	21	19	22	23	4	12	1	1
	0 – 4	11	5	6	5	6	...	...	...	...	...	...
	5 – 9	13	5	8	5	8	...	...	...	...	...	...
	10 – 14	9	5	4	5	3	...	1	...	...	...	..
	15 – 19	4	...	4	...	1	...	3	...	...	...	...
	20 – 24	6	3	3	2	1	1	2	...	...	...	...
	25 – 29	10	2	8	1	...	1	8	...	...	...	...
	30 – 34	13	7	6	2	...	5	4	...	2	...	...
	35 – 44	10	9	1	...	...	9	1	...	...	...	...
	45 – 59	18	7	11	...	...	3	4	3	6	1	1
	60 & over	9	5	4	1	...	3	...	1	4	...	...
Paryan	All ages	105	57	48	27	17	28	28	2	3	...	...
	0 – 4	19	8	11	8	11	...	...	...	...	...	...
	5 – 9	10	9	1	9	1	...	...	...	...	...	...
	10 – 14	14	6	8	6	5	...	3	...	...	...	...
	15 – 19	5	4	1	4	...	...	1	...	...	...	...
	20 – 24	9	4	5	...	...	4	5	...	...	...	...

TABLE No. XIV (Contd.)

Age and marital status

Community	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)	(13)
Parayan (Contd.)	25 – 29	16	9	7	...	...	9	7	...	...	...	...
	30 – 34	5	3	2	...	...	3	2	...	...	...	...
	35 – 44	7	3	4	...	...	2	4	1	...	...	...
	45 – 59	13	7	6	...	...	6	5	1	1	...	...
	60 & over	7	4	3	...	...	4	1	...	2	...	...
Konar	All ages	47	25	22	13	6	9	11	2	5	1	...
	0 – 4	4	2	2	2	2	...	...	...	...	...	...
	5– 9	5	4	1	4	1	...	...	...	...	...	...
	10 – 14	4	1	3	1	3	...	...	...	...	...	...
	15 – 19	...	...	...	...	...	...	...	...	...	...	...
	20 – 24	6	2	4	2	...	...	4	...	...	...	...
	25 – 29	6	3	3	...	...	2	3	...	...	1	...
	30 – 34	5	4	1	1	...	2	1	1	...	...	...
	35 – 44	5	4	1	...	...	3	...	1	1	...	...
	45 – 59	9	3	6	1	...	2	3	...	3	...	...
	60 & over	3	2	1	2	...	...	...	...	1	...	...

TABLE No. XIV (Contd.)

Age and marital status

Community	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)	(13)
Chetti	All ages	24	10	14	3	8	6	6	1	...	...	...
	0 – 4	4	2	2	2	2	...	...	...	...	...	...
	5 – 9	4	...	4	...	4	...	...	...	...	...	...
	10 – 14	2	...	2	...	2	...	...	...	...	...	...
	15 – 19	...	...	...	...	...	...	...	...	...	...	...
	20 – 24	1	1	...	1	...	...	...	...	...	...	...
	25 – 29	4	1	3	...	...	1	3	...	...	...	...
	30 – 34	3	1	2	...	...	1	2	...	...	...	...
	35 – 44	3	3	...	...	...	3	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	3	2	1	...	...	1	1	1	...	...	...
Kammalar	All ages	8	4	4	3	2	1	1	...	1	...	...
	0 – 4	1	...	1	...	1	...	...	...	...	...	...
	5 – 9	...	...	...	...	...	...	...	...	...	...	...
	10 – 14	1	...	1	...	1	...	...	...	...	...	...
	15 – 19	1	1	...	1	...	...	...	...	...	...	...
	20 – 24	...	...	...	...	...	...	...	...	...	...	...
	25 – 29	1	1	...	1	...	...	...	...	...	...	...
	30 – 34	...	...	...	...	...	...	...	...	...	...	...
	35 – 44	1	...	1	...	...	...	1	...	...	...	...
	45 – 59	3	2	1	1	...	1	...	...	1	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XIV (Contd.)

Age and marital status

Community	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)	(13)
Vannan	All ages	6	1	5	1	2	...	1	...	1	...	1
	0 – 4	1	...	1	...	1	...	...	...	...	...	...
	5 – 9	...	...	...	...	...	...	...	...	...	...	...
	10 – 14	1	...	1	...	1	...	...	...	...	...	...
	15 – 19	...	...	...	...	...	...	...	...	...	...	...
	20 – 24	...	...	...	...	...	...	...	...	...	..	...
	25 – 29	1	...	1	...	...	...	1	...	...	...	...
	30 – 34	1	...	1	...	...	...	...	...	...	...	1
	35 – 44	1	1	...	1	...	...	...	...	...	...	...
	45 – 59	1	...	1	...	...	...	...	...	1	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Naicker	All ages	6	3	3	2	2	1	1	...	...	...	...
	0 – 4	1	..	1	...	1	...	...	...	...	...	...
	5 – 9	2	1	1	1	1	...	...	...	...	...	...
	10 – 14	...	...	...	...	...	...	...	...	...	...	...
	15 – 19	1	1	...	1	...	...	...	...	...	...	...
	20 – 24	...	...	...	...	...	...	...	...	...	...	...
	25 – 29	...	...	...	...	...	...	...	...	...	...	...
	30 – 34	...	...	...	...	...	...	...	...	...	...	...
	35 – 44	1	...	1	...	...	...	1	...	...	...	...
	45 – 59	1	1	...	...	...	1	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XIV (Contd.)

Age and marital status

Community	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)
Village Total	All ages	726	384	342	191	118	171	174	18	44	4	6
	0 - 4	104	55	49	55	49	...	...	...	...	...	...
	5 - 9	81	49	32	49	32	...	...	...	...	...	...
	10 - 14	68	30	38	30	32	...	6	...	...	...	...
	15 - 19	43	24	19	23	4	1	15	...	...	...	...
	20 - 24	56	29	27	15	1	14	24	...	1	...	1
	25 - 29	74	32	42	6	...	25	42	...	...	1	...
	30 - 34	75	36	39	4	...	30	34	2	3	...	2
	35 - 44	79	51	28	3	...	45	24	3	2	...	2
	45 - 59	100	52	48	2	...	40	25	7	22	3	1
	60 & over	46	26	20	4	...	16	4	6	16	...	...

From the statement above it would be clear that out of 726 persons in the village 309 persons, 191 males and 118 females are not married i.e., 42.56 per cent of the population are not married. Though 417 persons or 57.44 per cent of the village population are married, only 47.52 per cent are found to be still married, for, the rest of them have either been widowed, or divorced and separated. The number of persons of these categories is found to be 72, of which as many as 50 are females. Percentage representation of the marital status of the people will prove useful.

Marital status	Persons	Percentage to population	Males	Percentage to female population	Females	Percentage to female population
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Never married	309	42.56	191	49.22	118	35.09
Married	345	47.52	171	42.71	174	52.63
Widowed	62	8.54	18	6.51	44	10.23
Divorced or separated	10	1.38	4	1.56	6	2.05
TOTAL	**726**	**100.00**	**384**	**100.00**	**342**	**100.00**

The percentage of never married women is indeed low when compared to the same percentage among males or even among the population as a whole. Percentages relating to married, widowed and divorced or separated women are all above the same among men.

Child marriages

90. The practice of child marriges or early marriages among females is a sad feature noticed here. During our survey a few cases of marriages at the tender age of 10-14 years were brought to our notice. Six such cases were reported of which three were among Parayars, two among Vanniars and one among the Reddis. The impetus for such early marriages is provided by the desire of the aged parents or grand parents to see their young girls married and also by their desire to strengthen family ties by new wed-locks. Such early marriages are usually performed within the circle of relatives with a high degree of consanguinity. Our survey has revealed that the parents of these child wives are not aware that early marriages are against the established law of the country and the legal implications involved in arranging such a match. Still surprising it is to learn that they are not aware also of the evil effects of cohabitation at an immature age, sometimes soon after puberty or even prior to that, resulting in grave physical and mental strain to the young wife.

Sororal polygamy

91. It will be interesting to note that a few cases of sororal polygamy were reported during our survey. Such cases of sororal polygamy were reported mostly among Vanniars and Parayars of the village. The prevailing feeling that girls should not remain maidens for long and the essential agricultural character of the village economy often act as factors encouraging this practice. Women prove more an asset in an agricultural family or household, and hence the preference for a second wife. Motivated mostly by economic circumstances the villager's choice often falls on the unmarried sister of his own wife. This happens either due to pressure of work on female members of the family while the wife is alive, or after her death. Thus sororal marriages are brought about more by circumstances than by custom and the practice is, however, dwindling.

Age at marriage

92. No definite age could be fixed as the most suitable age for marriage. This is found to be variable depending on factors like customs and manners of the community to which the couples belong and also the circumstances and conveniences of the parents of the couples. However, it is found that the general trend in the village is that the girls get married at far earlier or younger age than the boys. Child marriages, however, as noted earlier, are only stray cases brought about more by ignorance of law and hygiene than by intention. Though marriages prior to the age of 15 are very rare, most of the girls are found to get married before attaining the age of 20 and only very few are left unmarried, in the age-group 20–24. Actually our survey revealed that there was only one female of this age-group who was not married yet.

Among males though we came across a man of the Vanniar community who had married before the age of 20, it was clear to us that man at large preferred late marriages. The strain of family responsibility and also the conventional practice that the sister should get married prior to the brothers' marriage etc., often serve as causes influencing decisions regarding late marriages of men. However, a few cases of marriages of men belonging to the age-group 20–24 were reported to us. Of 14 such cases reported, nine were of the Vanniar community, four of the Parayar community and one of the Reddiar community. Other communities were found to favour definitely late marriages.

Consanguineous marriages

93. Consanguineous marriages are quite common in the village and no social stigma is attached to such marital relationship. On the other hand society has not only approved such relationships but also encouraged them. The young man's claim to his maternal uncle's daughter is considered to be rightful and is seldom turned down. Such claims are sometimes, of course very rarely now-a-days, carried too far and it is not strange to find a teen-aged girl being given in marriage to some middle aged man. Our enquiries during the survey showed that customs and practices of most of the communities in the village encouraged consanguineous marriages. From practice we find that the young man's choice often falls on his maternal uncle's daughter, his sister's daughter or his paternal aunt's daughter. Cases where other types of consanguineous relations exist were also reported to us.

On the basis of the statistical informations collected on this aspect we find that out of a total of 215 marriages enquired into, as many as 83 were found to involve consanguineous relations. These consanguineous marriages accounted for 38.6 per cent of the total number of marriages enquired into. Among these marriages the choice falls more often on the maternal aunt's daughter than on other relations. Next in turn of preference ranked sister's daughter and paternal aunt's daughter. 22.3 per cent of total marriages enquired into were found to involve maternal uncle's daughter. These marriages with maternal uncle's daughter accounted for over 57.8 per cent of the total consanguineous marriages recorded in the village. Marriages with sister's daughter and paternal aunt's daughter came up to 18.1 per cent and 14.5 per cent respectively. Marriages involving other types of consanguineous relations accounted for only 9.6 per cent of the total consanguineous marriages.

It would be useful to study the frequency of such marriages among different communities in the village. The following statement will give an idea regarding the frequency of such marriages and also the nature of choice among consanguineous relations made by different communities.

Community	Total marriages enquired into	Consanguineous disparity: Maternal uncle's daughter	Sisters's daughter	Paternal aunt's daughter	Other types of relations	Total No. of consanguineous marriages	Percentage to total No. of marriages enquired into
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Vanniar	125	25	8	8	1	42	33.6
Reddi	34	5	2	4	3	14	41.2
Parayan	35	11	3	...	4	18	51.4
Yadhava	14	5	2	...	...	7	50.0
Chetti	4	1	...	...	...	1	25.0
Kammalar	1	1	...	...	...	1	100.0
Vannan	1	...	...	...	...	...	...
Naicker	1	...	...	...	...	...	...
TOTAL	**215**	**48**	**15**	**12**	**8**	**83**	**38.6**

From the statement above we find that but for Kammalars it is the Parayar community which goes in for consanguineous marriages very often. Among them 51.4 per cent of the total marriages are found to involve cansanguineous relationship. Even among Yadhavas the percentage is found to be as high as 50 and among Reddiars it is 41.2. While Chettiars recorded the lowest percentage of consanguineous marriages, Naickers and Vannans had no such cases at all. These communities are not found to encourage such marriages.

Widowhood

94. Of the total population of 726 persons in the village only 417 are married and even among them it is found that as many as 62 are widowed. This will mean that out of every 1,000 married persons in the village as many as 148 are widowed. 14.8 per cent of widowed among married persons is indeed very high. Among males the percentage works out to 9.3 while the same among females is as high as 19.6. The fact that widow marriages are not encouraged except in cases where the widows are very young also influences the high percentage of widows. On the other hand widowers are free to marry again and the very custom of sororal marriages keeps the percentage of widowers low. Though widow marriages are permitted among Vanniars and Parayars and the practice tolerated by most other communities here, still only very young widows are found to enter marital relationship a second time and most of the elderly widows prefer to remain single. It is interesting to note that when widowers claim their right to remarry in the interests of their children, widows are found to refrain from remarriage on the same ground viz., welfare of the children.

In the village, Reddiars and Chettiars do not generally allow widow marriages. They attribute this attitude to their social superiority. They argue that a loyal wife should lead a life of austerity and self-renunciation after her husband's death. She has, according to their customs, to give up all ornaments, the usual vermillion mark on the forehead and also all decorative dresses. She has to be attired in white and give up all pleasures of life. The Thali which is the symbol of married life also should be given up. But in actual practice it is found that these communities do not now insist on so much of an austere life on the part of the widow. She has necessarily to give up the Thali and this is a custom followed by other communities also. Gradually the social stigma attached to widowhood is being cast off.

Divorce and separation

95. In the village there were ten persons who were either divorced or separated. Six out of them were females, four belonging to Vanniar community and one each from Reddi and Vannan communities.

Two of the men divorced or separated were from the Vanniar community while others came from Reddi and Konar communities. Our enquiries revealed that colossal misunderstanding between couples or moral degradation were the chief causes for the prevalence of divorced or separated persons. Illegitimate sexual relationships and concubinage were prevalent in the village and these were clearly exposed to the strange visitors to the village even. The gradual abolition of the old Caste Panchayats which used to deal with these cases and the reluctance of the people to take such cases to the modern village panchayat account in no small manner for the high frequency of concubinage and extra marital relationships. Caste Panchayats once existed among most of the communities; but a semblance of it is now found only among Parayars. Reddiars and Chettiars did not allow divorce and only separation was practiced among them. The two cases referred to among Reddiars were cases of separation only.

Literacy and education

96. It is surprising to find that in spite of the active interest shown by the Government and its vigorous policies, literacy has not permeated into this village to any appreciable extent. Except in comparison with the 1951 literacy position our latest Census figures or even the survey data on literacy do not provide any promising trend at all. However, when studied in the light of the 1951 position, it would be clear that something has been achieved and an auspicious beginning made. As against 81 literates during 1951 in the village constituting 12.8 per cent of the total population, to-day Arkavadi has as many as 118 literates who constitute 16.25 per cent of the total population. This spurt outlines a remarkable increase in literates and this increase works out to over 45.6 per cent during the decade. The literacy level among different communities in the village is indicated in Table No. XV.

TABLE No. XV

Education

Community	Age-group	Total population			Illiterate		Literate without educational standard		Primary or Junior Basic	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Vanniar	All ages	427	236	191	182	186	48	5	6	...
	0 - 4	63	38	25	38	25	...	...	...	...
	5 - 9	47	30	17	13	14	17	3	...	...
	10 - 14	37	18	19	12	19	3	...	3	...
	15 - 19	32	18	14	15	14	3	...	...	...
	20 - 24	34	19	15	13	15	5	...	1	...
	25 - 29	36	16	20	13	20	3	...	...	...
	30 - 34	48	21	27	18	27	2	...	1	...
	35 - 44	51	31	20	23	18	7	2	1	...
	45 - 59	55	32	23	28	23	4	...	..	...
	60 & over	24	13	11	9	11	4	...	...	...

TABLE No. XV (Contd.)

Education

Community	Age-group	Total population			Illiterate		Literate without educational standard		Primary or Junior Basic	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Reddi	All ages	103	48	55	24	53	20	2	4	...
	0 - 4	11	5	6	5	6	...	...	...	...
	5 - 9	13	5	8	2	8	3	...	...	...
	10 - 14	9	5	4	1	4	2	...	2	...
	15 - 19	4	...	4	...	4	...	...	...	...
	20 - 24	6	3	3	2	2	1	1	...	...
	25 - 29	10	2	8	1	8	1	...	...	...
	30 - 34	13	7	6	2	5	5	1	...	...
	35 - 44	10	9	1	1	1	7	...	1	...
	45 - 59	18	7	11	6	11	1	...	...	...
	60 & over	9	5	4	4	4	...	...	1	...
Paraiyan	All ages	105	57	48	48	48	9	...	...	...
	0 - 4	19	8	11	8	11	...	...	...	...
	5 - 9	10	9	1	3	1	6	...	...	...
	10 - 14	14	6	8	6	8	...	...	...	...
	15 - 19	5	4	1	3	1	1	...	...	...
	20 - 24	9	4	5	4	5	...	...	...	...
	25 - 29	16	9	7	8	7	1	...	...	...
	30 - 34	5	3	2	2	2	1	...	...	...
	35 - 44	7	3	4	3	4	...	...	...	...
	45 - 59	13	7	6	7	6	...	...	...	...
	60 & over	7	4	3	4	3	...	...	...	...

TABLE No. XV (Contd.)

Education

Community	Age-group	Total population			Illiterate		Literate without educational standard		Primary or Junior Basic	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Konar	All ages	47	25	22	18	21	7	1	...	...
	0 - 4	4	2	2	2	2	...	...	...	...
	5 - 9	5	4	1	2	1	2	...	...	...
	10 - 14	4	1	3	...	2	1	1	...	...
	15 - 19	...	...	...	...	...	...	...	...	...
	20 - 24	6	2	4	1	4	1	...	...	...
	25 - 29	6	3	3	2	3	1	...	...	...
	30 - 34	5	4	1	4	1	...	...	...	...
	35 - 44	5	4	1	3	1	1	...	...	...
	45 - 59	9	3	6	2	6	1	...	...	...
	60 & over	3	2	1	2	1	...	...	...	...
Chetti	All ages	24	10	14	4	7	3	5	3	2
	0 - 4	4	2	2	2	2	...	...	...	...
	5 - 9	4	...	4	...	1	...	3	...	...
	10 - 14	2	...	2	...	...	...	1	...	1
	15 - 19	...	...	...	...	...	...	...	...	...
	20 - 24	1	1	...	...	...	1	..	...	...
	25 - 29	4	1	3	...	2	...	1	1	...
	30 - 34	3	1	2	...	1	1	...	...	1
	35 - 44	3	3	...	...	...	1	...	2	...
	45 - 59	...	...	...	...	...	...	...	...	...
	60 & over	3	2	1	2	1	...	...	...	...

TABLE No. XV (Contd.)

Education

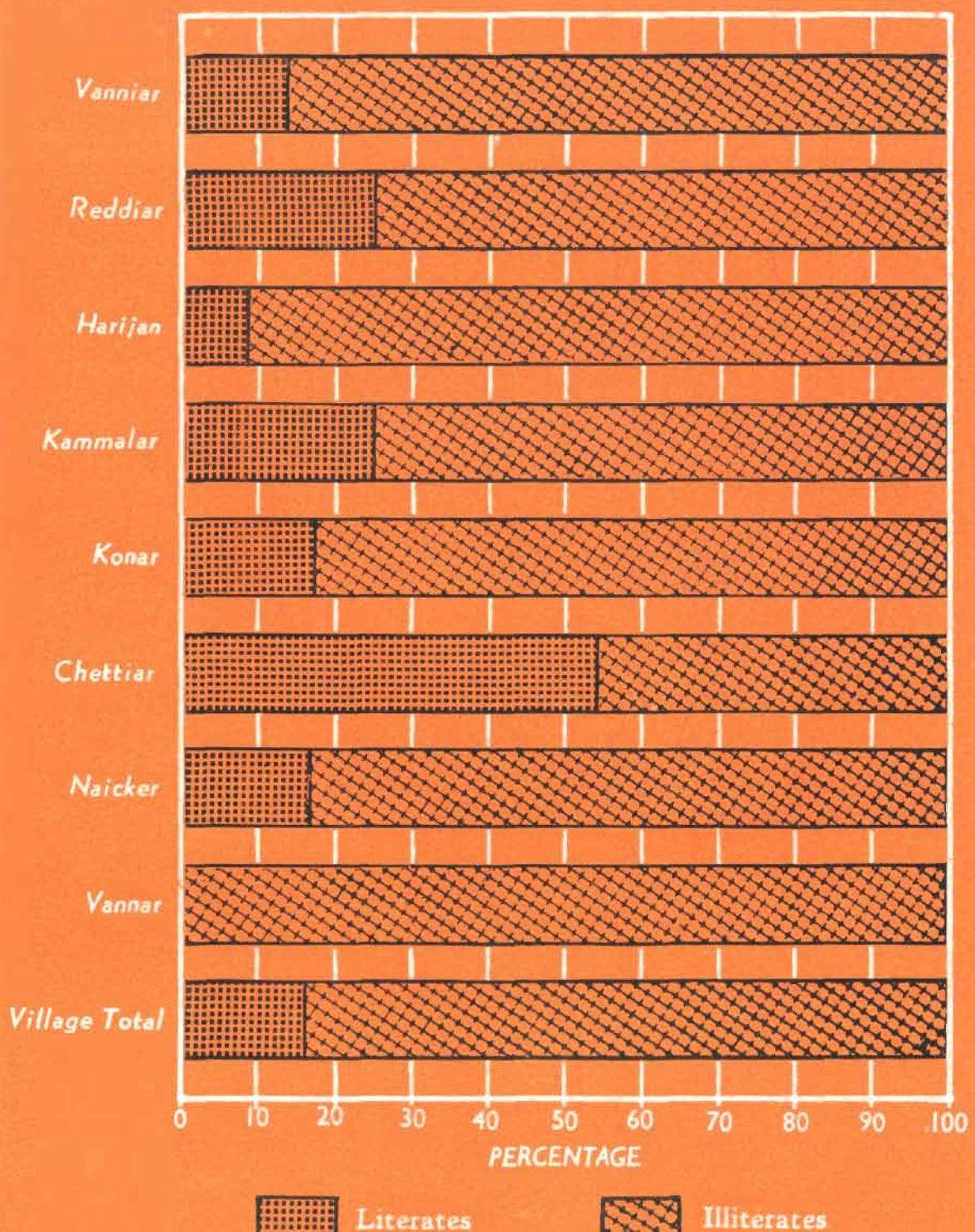
Community	Age-group	Total population			Illiterate		Literate without educational standard		Primary or Junior Basic	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Kammalar	All ages	8	4	4	2	4	1	...	1	...
	0 - 4	1	...	1	...	1	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...
	10 - 14	1	...	1	...	1	...	...	...	...
	15 - 19	1	1	...	...	...	...	...	1	...
	20 - 24	...	...	...	...	...	...	...	...	...
	25 - 29	1	1	...	1	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...
	35 - 44	1	...	1	...	1	...	...	...	...
	45 - 59	3	2	1	1	1	1	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Vannan	All ages	6	1	5	1	5	...	...	..	...
	0 - 4	1	...	1	...	1	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...
	10 - 14	1	...	1	...	1	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...
	25 - 29	1	...	1	...	1	...	...	...	...
	30 - 34	1	...	1	...	1	...	...	...	...
	35 - 44	1	1	...	1	...	...	...	...	...
	45 - 59	1	...	1	...	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...

TABLE No. XV (Contd.)

Education

Community	Age-group	Total population			Illiterate		Literate without educational standard		Primary or Junior Basic	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Naicker	All ages	6	3	3	2	3	...	...	1	...
	0 – 4	1	...	1	...	1	...	...	...	...
	5 – 9	2	1	1	1	1	...	...	...	...
	10 – 14	...	...	...	—	...	...	...	...	...
	15 – 19	1	1	...	...	...	...	...	1	...
	20 – 24	...	...	...	...	...	...	...	...	...
	25 – 29	...	...	...	...	...	...	...	...	...
	30 – 34	...	...	...	...	...	...	...	...	...
	35 – 44	1	...	1	...	1	...	...	...	...
	45 – 59	1	1	...	1	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Village Total	All ages	726	384	342	281	327	88	13	15	2
	0 – 4	104	55	49	55	49	...	...	...	...
	5 – 9	81	49	32	21	26	28	6	...	...
	10 – 14	68	30	38	19	35	6	2	5	1
	15 – 19	43	24	19	18	19	4	...	2	...
	20 – 24	56	29	27	20	26	8	1	1	...
	25 – 29	74	32	42	25	41	6	1	1	...
	30 – 34	75	36	39	26	37	9	1	1	1
	35 – 44	79	51	28	31	26	16	2	4	...
	45 – 59	100	52	48	45	48	7	...	...	...
	60 & over	46	26	20	21	20	4	...	1	...

LITERACY LEVELS



Literates and literacy level

97. Distribution of literates by broad age-groups shows that a considerable number of the total literates in the village belong to the low age-group viz., 5-14 years. 37.86 per cent of literates among males and 60 per cent among female literates have been found to belong to this age-group. The high frequency of literates in this age-group will naturally be due to the increased number of children attending schools now. Viewed in another perspective this will also mean that only a very low proportion of the grown-ups of the village are literates. The proportion of illiterates among the higher age-groups is quite high and surprisingly only a handful of persons above the age 45 are literates. Literates of age 45 and above total to 12 and all of them are men. Factors that have influenced this low proportion of literates in the higher age-groups are not far to find. The very agricultural character of the village economy necessitated the employment of all persons irrespective of the age or even sex on the farms. Further the non-availability of educational facilities and the belief that girls should not be allowed to go to schools played important roles with the net result that the level of literacy is extremely low among women and quite poor among men. The following statement will give the number of literates and their percentage to total literates, separately, for males and females.

Age-group	Literates			
	Males	Percentage	Females	Percentage
5 - 14	39	37.86	9	60.00
15 - 24	15	14.56	1	6.67
25 - 34	17	16.51	3	20.00
35 - 44	20	19.42	2	13.33
45 +	12	11.65	...	...
TOTAL	**103**	**100.00**	**15**	**100.00**

98. The level of literacy is poor; in that none in the village has gone beyond the Primary or Junior Basic level. This does not reflect credit on the people of the village. Further analysis of the statistical data reveals that as many as 101 out of 118 literates in the village are literates without educational level. This will mean that 85.59 per cent of the total literates of the village have no educational standard. The number of literates with primary education is low. They number only 17 of which 15 are males and two females. Even among these 17 persons, six are found to belong to the age-group 5-14. Thus for the educational attainments of the adults, Arkavadi has a poor record. Perhaps the higher percentage of literates among the low age group, is the beginning of a new era in the field of education in the village. The study of literates by communities will prove useful.

Community	Literates	Percentage of literates to community population	Males literates	Percentage to total males	Female literates	Percentage to female population
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Vanniar	59	13.82	54	22.88	5	2.62
Reddi	26	25.24	24	50.00	2	3.64
Parayan	9	8.57	9	15.79	...	...
Konar	8	17.02	7	28.00	1	4.55
Chetti	13	54.17	6	60.00	7	50.00
Kammalar	2	25.00	2	50.00	...	...
Vannan	...	...	...	...	...	...
Naicker	1	16.67	1	33.33	...	...
TOTAL	**118**	**16.25**	**103**	**26.82**	**15**	**4.39**

The literacy position is found to vary from one community to another. Though Vanniar community has the largest number of literates almost 50 per cent of them—the percentage of literates in the community is found to be as low as 13.82, while Chettiar community has recorded the highest percentage of literates

viz., 54.17. The number of literates are more in Vanniar, Reddiar and Chettiar communities than among other communities. But Vanniars and Reddiars, being cultivating households, are reluctant to forego the services of children which will prove useful on the farm, if they do not attend school. Chettiars being a business community have no such need for children and their trade also requires some degree of literacy. Hence Chettiars are found to have higher literacy rates than any other community in the village. Female literates are nil among Parayars, Kammalars, Naickers and Vannans. Chettiars have the higher number of female literates viz., 7, Vanniars ranking next to them with 5. Chettiars constitute a rather progressive community and literacy position is fairly good among them.

Village school

99. Thanks to the efforts of the Village Panchayat, Arkavadi could now boast of a school of its own. A Reddiar gentleman of the village donated the building in which the school is housed and the local panchayat started the school in 1956.

The village school is housed in a partly dilapidated thatched hut with a plinth area of about 200 sq. ft. With neither partition walls nor screen to separate one class from another, we found five classes being conducted in the same hall simultaneously by the school-master. There was only one teacher in the school who had to attend to all the five classes. The supervision of the mid-day-meal scheme was a recent addition to his burden. The school was very poorly equipped. A broken chair and an old table for the teacher and collection of rickety benches were all the furniture it had. An old faded black board stood isolated in a corner, supported partly by its legs and mostly by the wall.

The typical Village School master opened his heart to us and narrated the tedious task of collecting pupils in time for the school. He had to set out early in the morning visiting every household, pleading with parents and scolding the erring children, and thus gather enough pupils for his day's session. Through his efforts and by the incentive of the midday-meal scheme the school had 66 children on its rolls. Only 44 of them attended regularly while the rest had more faith in the practical lessons of the field or farm than in the lessons offered at school. However, the new free midday-meal scheme has a good influence on the attendance at school. Under this scheme children are given skimmed milk, donated by the 'CARE' and some edibles prepared of rice, wheat or cholam. The local panchayat has employed a Reddiar woman to prepare the food for children and the teacher supervises the preparation. Thus a good beginning is being made and it is hoped that more children will enrol themselves at the school soon.

Working force

100. Arkavadi has a working force of 379 persons consisting of men, women and children, 'Workers' have been so defined as to include only the economically active section of the population to the exclusion of all others including rentiers and recipients of unearned income. The working force comprising mostly male workers constituted over 52 per cent of the total village population. This high proportion of workers in the village is only in keeping with the general trend visible in any agricultural economy. Further the predominance of workers among males and non-workers among females is also a general trend. The bulk of the working force of the village is constituted by able bodied men. Male workers constitute 65.4 per cent of the total workers and this has been made possible by the participation of as much as 64 per cent of the total male population in the village. Table No. XVI classifies the village population into working and non-working forces.

As the statement below reveals, child labourers constitute a considerable percentage of the total labour force in the village. Distribution of the active labour force in the village by broad age-groups is detailed below.

Age-group	Persons	Workers	Percentage of workers to total population of the age-group	Percentage of workers to total workers in the villages
(1)	(2)	(3)	(4)	(5)
0 - 9	185	...	...	...
10 - 14	68	19	27.95	5.01
15 - 19	43	32	74.42	8.44
20 - 24	56	43	76.79	11.35
25 - 29	74	59	79.73	15.57
30 - 34	75	66	88.00	17.41
35 - 44	79	69	87.34	18.21
45 - 59	100	72	72.00	19.00
60 +	46	19	41.30	5.01
TOTAL	**726**	**379**	**52.20**	**100.00**

TABLE NO. XVI

Workers and Non-workers by sex and broad age groups

Caste/Tribe Community	Age-group	Total population			Workers			Non-workers		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Vanniar	All ages	427	236	191	243	148	95	184	88	96
	0 – 4	63	38	25	...	...	...	63	38	25
	5 – 9	47	30	17	...	...	...	47	30	17
	10 – 14	37	18	19	12	9	3	25	9	16
	15 - 19	32	18	14	24	16	8	8	2	6
	20 – 24	34	19	15	30	18	12	4	1	3
	25 – 29	36	16	20	33	16	17	3	...	3
	30 – 34	48	21	27	45	20	25	3	1	2
	35 – 44	51	31	20	46	30	16	5	1	4
	45 – 59	55	32	23	44	31	13	11	1	10
	60 & over	24	13	11	9	8	1	15	5	10
Reddi	All ages	103	48	55	41	32	9	62	16	46
	0 – 4	11	5	6	...	...	...	11	5	6
	5 – 9	13	5	8	...	...	...	13	5	8
	10 - 14	9	5	4	3	1	2	6	4	2
	15 – 19	4	...	4	2	...	2	2	...	2
	20 – 24	6	3	3	3	3	...	3	...	3
	25 – 29	10	2	8	3	2	1	7	...	7
	30 – 34	13	7	6	10	7	3	3	...	3
	35 – 44	10	9	1	9	9	...	1	...	1
	45 – 59	18	7	11	8	7	1	10	...	10
	60 & over	9	5	4	3	3	...	6	2	4

TABLE No. XVI (Contd.)

Workers and Non - workers by sex and broad age groups

Caste/Tribe Community	Age-group	Total population			Workers			Non-workers		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Parayan	All ages	105	57	48	55	38	17	50	19	31
	0 – 4	19	8	11	...	...	...	19	8	11
	5 – 9	10	9	1	...	...	...	10	9	1
	10 – 14	14	6	8	4	4	...	10	2	8
	15 – 19	5	4	1	4	4	...	1	...	1
	20 – 24	9	4	5	7	4	3	2	...	2
	25 – 29	16	9	7	15	9	6	1	...	1
	30 – 34	5	3	2	5	3	2	...	...	...
	35 – 44	7	3	4	5	3	2	2	...	2
	45 – 59	13	7	6	10	7	3	3	...	3
	60 & over	7	4	3	5	4	1	2	...	2
Konar	All ages	47	25	22	25	18	7	22	7	15
	0 – 4	4	2	2	...	...	...	4	2	2
	5 – 9	5	4	1	...	...	...	5	4	1
	10 – 14	4	1	3	...	...	...	4	1	3
	15 – 19	...	...	...	...	...	...	...	...	...
	20 – 24	6	2	4	2	2	...	4	...	4
	25 – 29	6	3	3	5	3	2	1	...	1
	30 – 34	5	4	1	4	4	...	1	...	1
	35 – 44	5	4	1	5	4	1	...	...	...
	45 – 59	9	3	6	7	3	4	2	...	2
	60 & over	3	2	1	2	2	...	1	...	1

TABLE No. XVI (Contd.)

Workers and Non - workers by sex and broad age groups

Caste/Tribe Community	Age-group	Total population			Workers			Non - workers		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Chetti	All ages	24	10	14	6	6	...	18	4	14
	0 – 4	4	2	2	...	...	...	4	2	2
	5 – 9	4	...	4	...	...	...	4	...	4
	10 – 14	2	...	2	...	...	...	2	...	2
	15 – 19	...	...	...	...	...	...	...	...	...
	20 – 24	1	1	...	1	1	...	...	...	...
	25 – 29	4	1	3	1	1	...	3	...	3
	30 – 34	3	1	2	1	1	...	2	...	2
	35 – 44	3	3	...	3	3	...	...	...	...
	45 – 59	...	...	...	...	...	...	...	...	...
	60 & over	3	2	1	...	...	...	3	2	1
Kammalar	All ages	8	4	4	4	3	1	4	1	3
	0 – 4	1	...	1	...	...	...	1	...	1
	5 – 9	...	...	...	...	...	...	...	...	...
	10 – 14	1	...	1	...	...	...	1	...	1
	15 – 19	1	1	...	1	1	...	...	...	...
	20 – 24	...	...	...	...	...	...	...	...	...
	25 – 29	1	1	...	1	1	...	...	...	...
	30 – 34	...	...	...	...	...	...	...	...	...
	35 – 44	1	...	1	...	...	...	1	...	1
	45 – 59	3	2	1	2	1	1	1	1	...
	60 & over	...	...	...	...	...	...	...	...	...

TABLE No. XVI (Contd.)

Workers and Non-workers by sex and broad age groups

Caste/Tribe Community	Age-group	Total population			Workers			Non - workers		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Vannan	All ages	6	1	5	3	1	2	3	...	3
	0 - 4	1	...	1	...	...	...	1	...	1
	5 - 9	...	...	...	...	...	...	...	...	...
	10 - 14	1	...	1	...	...	...	1	...	1
	15 - 19	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...
	25 - 29	1	...	1	1	...	1	...	...	...
	30 - 34	1	...	1	1	...	1	...	...	...
	35 - 44	1	1	...	1	1	...	...	...	...
	45 - 59	1	...	1	...	...	...	1	...	1
	60 & over	...	...	...	...	...	...	...	...	...
Naicker	All ages	6	3	3	2	2	...	4	1	3
	0 - 4	1	...	1	...	...	...	1	...	1
	5 - 9	2	1	1	...	...	...	2	1	1
	10 - 14	...	...	...	...	...	...	...	...	...
	15 - 19	1	1	...	1	1	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...
	35 - 44	1	...	1	...	...	...	1	...	1
	45 - 59	1	1	...	1	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...

TABLE No. XVI (Contd.)

Workers and Non-workers by sex and broad age groups

Caste/Tribe Community	Age-group	Total population			Workers			Non-workers		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Village Total	All ages	726	384	342	379	248	131	347	136	211
	0 - 4	104	55	49	...	...	...	104	55	49
	0 - 9	81	49	32	...	...	...	81	49	32
	10 - 14	68	30	38	19	14	5	49	16	33
	15 - 19	43	24	19	32	22	10	11	2	9
	20 - 24	56	29	27	43	28	15	13	1	12
	25 - 29	74	32	42	59	32	27	15	...	15
	30 - 34	75	36	39	66	35	31	9	1	8
	35 - 44	79	51	28	69	50	19	10	1	9
	45 - 59	100	52	48	72	50	22	28	2	26
	60 & over	46	26	20	19	17	2	27	9	18

Child labour

101. The employment of child labour is nothing uncommon in an agricultural economy, but what is surprising is the extent to which it is utilised in this village. As is evident from the statement, above 27.95 per cent of children belonging to the age-group 10-14 are engaged in gainful employment and they constitute 5.01 per cent of the total working force in the village. There are 19 child labourers in the village; 14 of them are boys and five are girls. Nine of the boys belong to the Vanniar community, one to the Reddiar community and the rest to the Parayar community. Of the female child labourers 3 come from among Vanniars and the rest belong to the Reddiar community. The sheer force of circumstances and bare economic necessity have driven these young persons to face the hardships of life at an early age. These child workers have been found engaged as coolies and agricultural labourers. Some of them also work as shepherds. The customary practice of maintaining 'Padiyals' or contract labourers has tended to increase the return of child labourers during our survey. Under this practice Harijan boys or poor boys belonging to other communities are taken in as contract labourers by well-to-do families for work on the farm and in return for the services of these boys their parents are entitled for a lump sum payment annually. These practices as well as the custom of employing young children on the farm tend to keep the number of children attending school very low.

Female workers

102. The people of Arkavadi do not seem to have much faith in the old saying—" Men for the field and women for the hearth ". Even a stray visitor to the village could see able bodied women toiling hard on their farms hand in hand with their men-folk. On the farm they are busy as bees and do not like to be treated as the drones'. Even at the misty hours of early morning one could see young, hardy women trekking their way across the fields in small groups, gossiping aloud and proceeding for the day's labour. It is also common to find young housewives with bowls of cumbu

or cholam gruel on their heads passing gaily along the field bunds to reach their family members working in the fields.

The significant participation of female workers in gainful employment is evident from the fact that 131 strong female working force account for 34.6 per cent of the total working force of the village. Further it is found that 38.02 per cent of total females or 61.08 per cent of females in the working age-groups have been reported as workers. Child labour is found prevalent among females as we have seen earlier. In addition to these, there are two aged workers among them. One of them belongs to the Vanniar community and the other to the Parayar community. These elderly women were found employed as coolies.

Aged workers

103. Surprisingly the percentage of aged workers to total workers in this village is considerable. There are quite a good number of workers who are of age sixty and above. Perhaps the force of circumstances acts as the motivating factor for these persons in the evening of their life to do some gainful work. The absence of any one to support all, or lack of sufficient means to depend, force aged persons to eke out a living as best as they can. At the advanced age of 60 or over we find as many as 19 persons are workers. Two of them are Parayars who do cooly work; nine Vanniars, two Reddiars and a Paraya are engaged in agricultural activities. One Harijan is employed as the village sweeper and an old Reddiar is found still engaged in business.

Labour supply from communities

104. An interesting factor noticed in regard to the supply of labour is that different communities constitute at varying rates to the labour force of the village. The social customs and practices, economic conditions and other considerations, are found to weigh heavily in deciding the proper supply of labour by each community. As is evident from the statement below the variation in the percentage contribution of each community to the total labour force is considerable.

Community	Workers	Percentage to total workers	Males	Percentage to total male workers	Females	Percentage to total female workers
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Vanniar	243	62.12	148	59.68	95	72.52
Reddi	41	10.82	32	12.90	9	6.87
Parayan	55	14.51	38	15.32	17	12.98
Konar	25	6.60	18	7.26	7	5.34
Chetti	6	1.58	6	2.42	...	...
Kammalar	4	1.05	3	1.21	1	0.76
Naicker	2	0.53	2	0.81	...	...
Vannan	3	0.79	1	0.40	2	1.53
TOTAL	**379**	**100.00**	**248**	**100.00**	**131**	**100.00**

The variation in the percentage contribution to labour force might be due to variation in the availability of persons of the working age-groups in these communities. But an analysis of the availability of workers per household play a prominent role in determining the actual supply. The claim of certain communities to social superiority and the feeling among certain others that their women folk should not go out for work etc., considerably change the pattern of labour supply among communities. Reddiars and Chettiars

do not approve of female labour within their community and hence there is no supply of female labour from these communities. Thus the actual supply of labour per household is represented below.

Community	No. of households	Average worker per household	Average male worker per household	Average female worker per household
(1)	(2)	(3)	(4)	(5)
Vanniar	91	2.67	1.63	1.04
Reddi	25	1.64	1.28	0.38
Parayan	22	2.50	1.73	0.77
Konar	11	2.54	1.64	6.36
Chetti	4	1.50	1.50	...
Kammalar	2	2.00	1.50	1.00
Naicker	1	1.00	1.00	...
Vannan	2	1.50	0.50	1.00

Non-workers and burden of dependence

105. There are 347 non-workers in the village. These persons are of different age-groups and are supported by the gainfully employed workers. This task of supporting those who are not engaged in economic activities is the burden of dependence. Thus we find that on an average the village has 91 non-workers for every 100 workers. This means that the burden of dependendence per worker works out to 0.91. The burden of dependence is based on the predominance or otherwise of non-workers in the community. If we analyse the population by communities, we find that the supply of labour is different from one community to another and hence the difference in the incidence of the burden of dependence also. This will be clear from the following statement.

Community	Workers	Non-workers	Rate of dependence per worker
(1)	(2)	(3)	(4)
Vanniar	243	184	0.76
Reddi	41	62	1.51
Parayan	55	50	0.91
Konar	25	22	0.88
Chetti	6	18	3.00
Kammalar	4	4	1.00
Naicker	2	4	2.00
Vannan	3	3	1.00
TOTAL	379	347	0.91

The variation noticed in the burden of dependence per worker in different communities is mostly due to the fact that the proportion of the economically active section of the population is not uniform in these communities. High incidence of the burden of dependence is noticed in the Chettiar community and also among Naickers while the same is considerably low among the Vanniars and Konars.

Activities of the Non-workers

106. The activity of non working force in the village are clearly indicated in Table No. XVII below.

TABLE No. XVII

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

Community	Age-group	Total Non-workers			Full time students or children attending school		Persons engaged only in household duties		Dependents, infants and children not attending school and persons permanently disabled	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Vanniar	All ages	184	88	96	22	4	...	34	66	58
	0 - 4	63	38	25	...	...	...	...	38	25
	5 - 9	47	30	17	17	4	...	1	13	12
	10 - 14	25	9	16	5	...	...	10	4	6
	15 - 19	8	2	6	...	...	...	5	2	1
	20 - 24	4	1	3	...	...	...	3	1	...
	25 - 29	3	...	3	...	...	...	3	...	...
	30 - 34	3	1	2	...	...	...	2	1	...
	35 - 44	5	1	4	...	...	...	3	1	1
	45 - 59	11	1	10	...	...	...	6	1	4
	60 & over	15	5	10	...	...	...	1	5	9
Reddi	All ages	62	16	46	7	5	...	26	9	15
	0 - 4	11	5	6	...	...	...	...	5	6
	5 - 9	13	5	8	3	5	...	...	2	3
	10 - 14	6	4	2	4	...	...	1	...	1
	15 - 19	2	...	2	...	...	...	2	...	...
	20 - 24	3	...	3	...	...	...	3	...	...
	25 - 29	7	...	7	...	...	...	7	...	...
	30 - 34	3	...	3	...	...	...	2	...	1
	35 - 44	1	...	1	...	...	...	1	...	...
	45 - 59	10	...	10	...	...	...	7	...	3
	60 & over	6	2	4	...	...	...	3	2	1

TABLE No. XVII (Contd.)

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

Community	Age-group	Total Non-workers			Full time students or children attending school		Persons engaged only in household duties		Dependents, infants and children not attending school and persons permanently disabled	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Parayan	All ages	50	19	31	6	...	...	15	13	16
	0 - 4	19	8	11	...	...	...	...	8	11
	5 - 9	10	9	1	6	...	...	1	3	...
	10 - 14	10	2	8	...	...	...	6	2	2
	15 - 19	1	...	1	...	...	...	1	...	...
	20 - 24	2	...	2	...	...	...	2	...	...
	25 - 29	1	...	1	...	...	...	1	...	...
	30 - 34	...	...	...	...	...	...	...	...	...
	35 - 44	2	...	2	...	...	...	2	...	...
	45 - 59	3	...	3	...	...	...	2	...	1
	60 & over	2	...	2	...	...	...	...	...	2
Konar	All ages	22	7	15	3	...	...	9	4	6
	0 - 4	4	2	2	...	...	...	...	2	2
	5 - 9	5	4	1	2	...	...	...	2	1
	10 - 14	4	1	3	1	...	...	1	...	2
	15 - 19	...	...	...	...	...	...	...	...	...
	20 - 24	4	...	4	...	...	...	4	...	...
	25 - 29	1	...	1	...	...	...	1	...	...
	30 - 34	1	...	1	...	...	...		...	...
	35 - 44	...	...	...	...	...	...	...	...	...
	45 - 59	2	...	2	...	...	...	2	...	...
	60 & over	1	...	1	...	...	...	...	...	1

TABLE No. XVII (Contd.)

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

Community	Age-group	Total Non-workers			Full time students or children attending school		Persons engaged only in household duties		Dependents, infants and children not attending school and persons permanently disabled	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Chetti	All ages	18	4	14	...	4	...	6	4	4
	0 – 4	4	2	2	...	...	...	...	2	2
	5 – 9	4	...	4	...	3	...	...	...	1
	10 – 14	2	...	2	...	1	...	1	...	...
	15 – 19	...	...	...	...	...	...	...	...	...
	20 – 24	...	...	...	...	...	...	...	...	...
	25 – 29	3	...	3	...	...	...	3	...	...
	30 – 34	2	...	2	...	...	...	2	...	...
	35 – 44	...	...	...	...	...	...	...	...	...
	45 – 59	...	...	...	...	...	...	...	...	...
	60 & over	3	2	1	...	...	...	...	2	1
Kammalar	All ages	4	1	3	...	..	...	1	1	2
	0 – 4	1	...	1	...	...	...	...	...	1
	5 – 9	...	...	...	...	...	...	...	...	...
	10 – 14	1	...	1	...	...	...	...	...	1
	15 – 19	...	...	...	...	...	...	...	...	...
	20 – 24	...	...	...	...	...	...	..	...	...
	25 – 29	...	...	...	...	...	...	...	...	...
	30 – 34	...	...	...	...	...	...	...	...	...
	35 – 44	1	...	1	...	...	...	1	..	...
	45 – 59	1	1	...	...	...	...	...	1	...
	60 & over	...	...	...	...	...	...	...	...	...

TABLE No. XVII (Contd.)

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

Community	Age-group	Total Non-workers			Full time students or children attending school		Persons engaged only in household duties		Dependents, infants and children not attending school and persons permanently disabled	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Vannan	All ages	3	...	3	...	...	...	...	...	3
	0 - 4	1	...	1	...	...	...	...	...	1
	5 - 9	...	...	...	...	...	...	...	...	...
	10 - 14	1	...	1	...	...	...	...	...	1
	15 - 19	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...
	45 - 59	1	...	1	...	...	...	...	...	1
	60 & over	...	...	...	...	...	...	...	...	...
Nalicker	All ages	4	1	3	...	...	...	1	1	2
	0 - 4	1	...	1	...	...	...	...	...	1
	5 - 9	2	1	1	...	...	...	...	1	1
	10 - 14	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...
	35 - 44	1	...	1	...	...	...	1	...	...
	45 - 59	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...

TABLE No. XVII (Contd.)

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

Community	Age-group	Total Non-workers			Full time students or children attending school		Persons engaged only in household duties		Dependents, infants and children not attending school and persons permanently disabled	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Village Total	All ages	347	136	211	38	13	...	92	98	106
	0 - 4	104	55	49	...	...	...	...	55	49
	5 - 9	81	49	32	28	12	...	2	21	18
	10 - 14	49	16	33	10	1	...	19	6	13
	15 - 19	11	2	9	...	...	...	8	2	1
	20 - 24	13	1	12	...	...	...	12	1	...
	25 - 29	15	...	15	...	...	...	15	...	...
	30 - 34	9	1	8	...	...	...	7	1	1
	35 - 44	10	1	9	...	...	...	8	1	1
	45 - 59	28	2	26	...	...	...	17	2	9
	60 & over	27	9	18	...	...	...	4	9	14

An analysis of the non-workers in the village will show that the majority of them are young children under the age of 14 years. These young children account for 67.4 per cent of the non-workers. Women also account for a considerable portion of the non-working population. They alone constitute 60.8 per cent of the total non-workers, including children. Thus the number of able-bodied men who are non-workers is very low. Only 16 males who are above the age of 14 are included among non-workers. Out of these 16, nine are above 60 years and seven are really non-workers.

Among non-workers as many as 51—38 males and 13 females — are children attending school. These children account for 14.7 per cent of the total non-workers. There are 92 women attending to household duties alone. These workers constitute 26.5 per cent of the total non-workers. The rest of the non-workers i.e., 204 persons are infants, children not attending school, dependents and disabled persons. These persons account for 58.5 per cent of the non-workers.

As is clear from the above statement, among dependents, infants etc., infants account for 104 persons or about 50.98 per cent. Further 58 children of 5-14 age-group have been returned as not attending school and they account for 44.62 per cent of this group of non-workers. The remaining are dependents and disabled persons.

CHAPTER IV

VILLAGE ECONOMY

Agrarian economy

107. As in most other villages of the State the economy of Arkavadi too is agrarian in its essential characteristics and this would be evident even for a casual visitor to this village. What is significant here is the fact that a considerable portion of the village population ekes out their living from lands, in various capacities as cultivating agriculturists, agricultural labourers etc. Land here is mostly barren and unfertile. But for a small proportion of garden lands irrigated under wells and tanks, the village lands are mostly rainfed. Rainfall is mostly capricious and not being copious the ryots find the hazards involved are too many for any profitable cultivation. Literacy being at a low level, the ryots are not adept in modern modes of farming and cultivation is being carried on, on an age-old pattern. Lands are put to frequent use without proportional returns being reaped. Over 76 per cent of the village families are found to depend on agriculture for their living while a considerable portion of the rest ekes out their living from other avocations related to agriculture.

Not only is husbandry here of ancient pattern, but we find even other factors that go into the moulding of the economy are essentially primitive in character. Barter system is found to prevail in the village and this gains additional acceptability and assumes universality during the harvesting seasons. The house-wife procures most of the required provisions for the household only by barter. She gets provisions like condiments, oil etc., in exchange for rice or paddy and paddy is used even in servicing of private loans if not in repaying them.

A study of the village economy will involve an analysis of the occupational pattern in the village and also a brief review of the traditional belief and notions which rather mould the occupational structure and practices of agriculturists.

Labour force

108. There are no salaried workers in this village. Our survey has revealed that a good number of workers here are household workers who are engaged mostly on their own land even though they might go in for employment as general labourers. The labour force in Arkavadi consists of 379 workers of which 248 are males and the rest females. Thus 64.43 per cent of the total workers in the village who are engaged in productive economic activities are males, and females constitute only 34.57 per cent of the workers. The Table No. XVIII will give the occupational classification of households in the village.

Occupational pattern

109. It would be useful to analyse the occupational structure of the working force in the village. If we broadly classify the workers according to their field of activity, we will find four distinct groups emerging. These groups, though distinct, do not form water-tight compartments and further scrutiny will prove the existence of overlapping. However, the details are given in Table No. XIX

It would be clear from the above statement that the number of persons engaged in fields other than cultivation or allied activities is very small. As many as 206 persons, a considerable proportion of total working force, are found classed under 'Others'. This category includes agricultural labourers and also general coolies. The remaining few are engaged either as shepherds or as menial servants. As much as 37.8 per cent of workers under 'Others' are found to be agricultural labourers while a little over 53 per cent of them are general coolies. So the proportion of shepherds and menials to total 'Other' workers would be quite negligible only.

Our survey has revealed that the category "Others" includes a good number of agricultural labourers and also general coolies. If these two important groups are classified separately, a more useful classification would be possible. Thus the labour force of the village can be classified as follows:

Cultivator	162
Agricultural labourers	76
General coolies	112
Business men	9
Others	20
TOTAL	**379**

The following Table No. XX wherein workers have been classified by sex, age-group and occupation will yield more information.

TABLE No. XVIII

Occupational classification of households

Caste/Tribe Community	Cultivation and Agricultural labourer	Cultivation and General labourer	Cultivation, A. I. and General labourer	Cultivation and business	Cultivation, A. I. and others	Cultivation, General labourer and others	Agricultural labourer only	Cultivation and others	Agricultural labourer and General labourer	Agricultural labourer and business	Agricultural labourer and others	Agricultural labourer and others	Business only	General labourers only	General labourers and others	Industry only	Industry and Agricultural labourers	Industry and General labourers	Cultivation only	Others	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)
Konar	2	3	1	...	...	...	1	...	1	...	...	...	...	1	...	...	...	...	2	...	Others :
Parayan	1	1	2	...	1	...	7	...	2	...	1	1	...	6	...	...	...	...	...	...	Parayan : Shepherds 7 Sweepers 14
Vanniar	8	48	20	...	2	1	...	1	1	...	...	...	...	3	1	...	...	...	4	...	Vanniar : 2 H.H.D Shepherds 7 Domestic servants 8 Shepherds 17
Reddi	9	3	...	3	...	...	...	...	...	1	...	...	2	2	1	...	...	...	4	...	Reddy : 17 Shepherds
Chetti	...	...	...	1	...	...	...	...	...	...	...	...	2	...	...	...	...	...	1	...	
Kammalar	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	1	...	...	
Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	Vannan : Dhoby (950)
Naicker	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	
TOTAL	**20**	**55**	**23**	**4**	**3**	**1**	**9**	**1**	**4**	**1**	**1**	**1**	**5**	**12**	**2**	**...**	**...**	**1**	**11**	**2**	

WORKERS AND NON - WORKERS

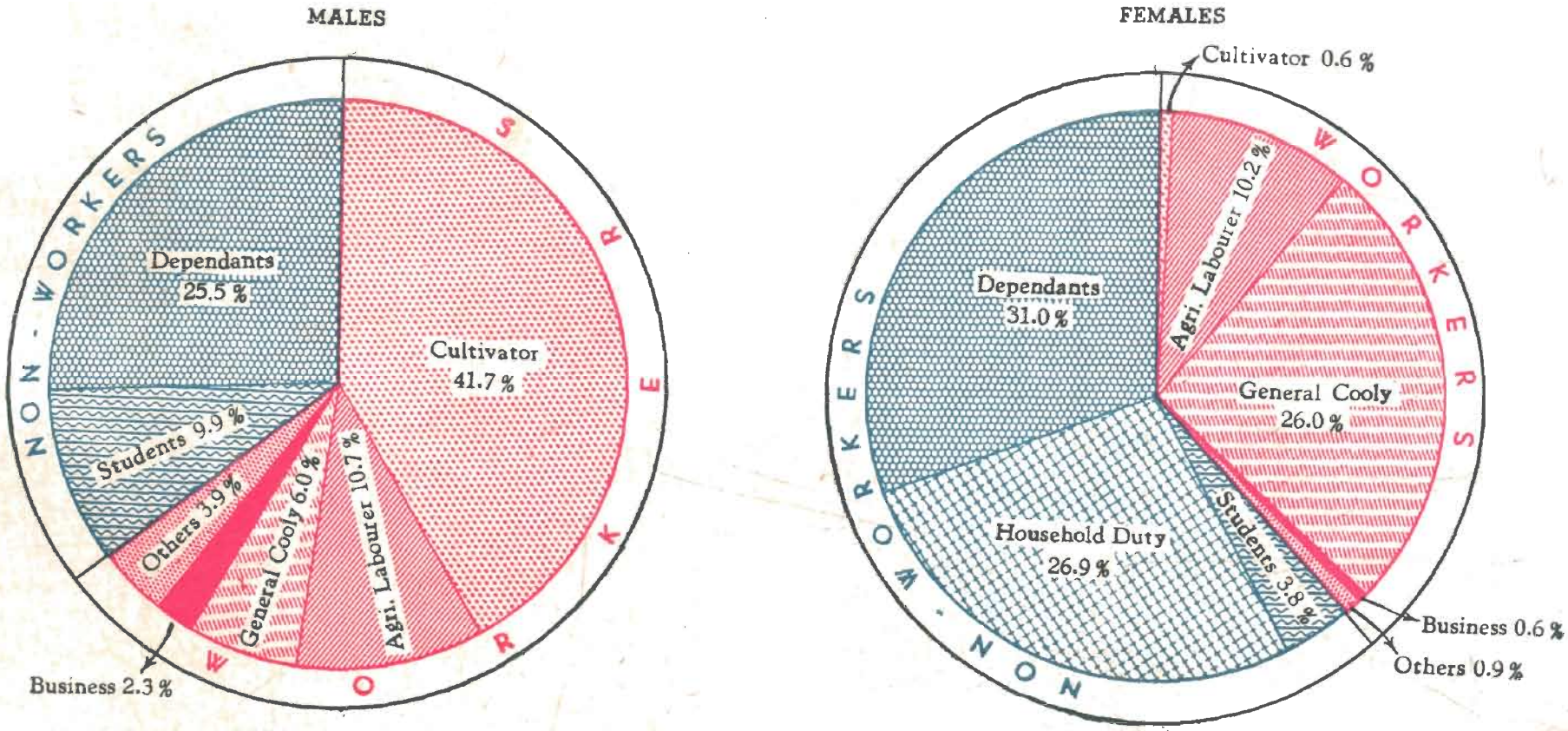


TABLE No. XIX

Workers classified by sex, age group, industry, business and cultivation belonging to the household

Caste/Tribe Community	Age-group	Total workers			Workers engaged in: Household industry		Household business		Household cultivation		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Konar	All ages	25	18	7	...	...	...	...	13	...	5	7
	0 – 4	...	...	...	...	...	...	...	...	...	...	...
	5 – 9	...	...	...	...	...	...	...	...	...	...	...
	10 – 14	...	...	...	...	...	...	...	...	...	...	...
	15 – 19	...	...	...	...	...	...	...	...	...	...	...
	20 – 24	2	2	...	...	...	...	...	2	...	...	...
	25 – 29	5	3	2	...	...	...	...	1	...	2	2
	30 – 34	4	4	...	...	...	...	...	2	...	2	...
	35 – 44	5	4	1	...	...	...	...	3	...	1	1
	45 – 59	7	3	4	...	...	...	...	3	...	...	4
	60 & over	2	2	...	...	...	...	...	2	...	...	...
Parayan	All ages	55	38	17	...	...	...	...	1	...	37	17
	0 – 4	...	...	...	...	...	...	...	...	...	...	...
	5 – 9	...	...	...	...	...	...	...	...	...	...	...
	10 – 14	4	4	...	...	...	...	...	...	...	4	...
	15 – 19	4	4	...	...	...	...	...	...	...	4	...
	20 – 24	7	4	3	...	...	...	...	...	...	4	3
	25 – 29	15	9	6	...	...	...	...	1	...	8	6
	30 – 34	5	3	2	...	...	...	...	...	...	3	2
	35 – 44	5	3	2	...	...	...	...	...	...	3	2
	45 – 59	10	7	3	...	...	...	...	...	...	7	3
	60 & over	5	4	1	...	...	...	...	...	...	4	1

TABLE No. XIX (Contd.)

Workers classified by sex, age group, industry, business and cultivation belonging to the household.

Caste/Tribe Community	Age-group	Total workers			Workers engaged in: Household industry		Household business		Household cultivation		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vanniar	All ages	243	148	95	...	...	...	...	116	2	32	93
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	12	9	3	...	...	...	...	3	...	6	3
	15 - 19	24	16	8	...	...	...	...	7	...	9	8
	20 - 24	30	18	12	...	...	...	...	14	...	4	12
	25 - 29	33	16	17	...	...	...	...	11	...	5	17
	30 - 34	45	20	25	...	...	...	...	18	1	2	24
	35 - 44	46	30	16	...	...	...	...	27	1	3	15
	45 - 59	44	31	13	...	...	...	...	29	...	2	13
	60 & over	9	8	1	...	...	...	...	7	...	1	1
Reddi	All ages	41	32	9	...	...	3	2	26	...	3	7
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	3	1	2	...	...	...	...	...	...	1	2
	15 - 19	2	...	2	...	...	...	...	...	...	...	2
	20 - 24	3	3	...	...	...	...	...	3	...	...	...
	25 - 29	3	2	1	...	...	...	...	2	...	...	1
	30 - 34	10	7	3	...	...	1	2	6	...	...	1
	35 - 44	9	9	...	...	...	1	...	7	...	1	...
	45 - 59	8	7	1	...	...	...	...	6	...	1	1
	60 & over	3	3	...	...	...	1	...	2	...	...	...

TABLE No. XIX (Contd.)

Workers classified by sex, age group, industry, business and cultivation belonging to the household

Caste/Tribe Community	Age-group	Total workers			Workers engaged in							
					Household industry		Household business		Household cultivation		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Chetti	All ages	6	6	..	...	...	2	...	4	...	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	1	1	...	...	...	...	...	1	...	...	...
	25 - 29	1	1	...	...	...	...	...	1	...	...	...
	30 - 34	1	1	...	...	...	...	...	1	...	...	...
	35 - 44	3	3	...	...	...	2	...	1	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Kammalar	All ages	4	3	1	2	...	...	...	...	...	1	1
	0 - 4	...	...	...	..	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	..	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	1	1	...	1	...	...	...	...	...	...	...
	20 - 24	...	..	...	...	...	...	...	...	...	...	...
	25 - 29	1	1	...	...	...	...	...	...	...	1	...
	30 - 34	...	...	...	...	...	. .	...	...	...	...	...
	35 - 44	...	...	...	...	...	..	...	...	...	...	...
	45 - 59	2	1	1	1	...	.	...	...	...	...	1
	60 & over	...	...	...	...	...	..	...	...	...	...	...

TABLE No. XIX (Contd.)

Workers classified by sex, age group, industry, business and cultivation belonging to the household

Caste/Tribe Community	Age-group	Total workers			Workers engaged in: Household industry		Household business		Household cultivation		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vannan	All ages	3	1	2	...	...	...	...	...	...	1	2
	0 – 4	...	...	...	...	...	...	...	...	...	...	...
	5 – 9	...	...	...	...	...	...	...	...	...	...	...
	10 – 14	...	...	...	...	...	...	...	...	...	...	...
	15 – 19	...	...	...	...	...	...	...	...	...	...	...
	20 – 24	...	...	...	...	...	...	...	...	...	...	...
	25 – 29	1	...	1	...	...	...	...	...	...	...	1
	30 – 34	1	...	1	...	...	...	...	...	...	...	1
	35 – 44	1	1	...	...	...	...	...	...	...	1	...
	45 – 59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	..	...
Naicker	All ages	2	2	...	...	...	2	...	...	...	...	...
	0 – 4	...	..	...	...	...	...	...	...	...	...	...
	5 – 9	...	...	...	...	...	...	...	...	...	...	...
	10 – 14	...	...	...	...	...	...	...	...	...	...	..
	15 – 19	1	1	...	...	...	1	...	...	...	...	...

TABLE No. XIX (Contd.)

Workers classified by sex, age group, industry, business and cultivation belonging to the household

Caste/Tribe Community	Age-group	Total workers			Workers engaged in: Household industry		Household business		Household cultivation		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Naicker (Contd.)	20 – 24	...	...	...	...	...	...	...	...	. .	...	...
	25 – 29	...	...	...	...	...	...	...	...	...	...	...
	30 – 34	...	...	...	...	...	...	...	...	...	...	...
	35 – 44	...	...	...	...	...	...	...	...	...	...	..
	45 – 59	1	1	...	...	...	1	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Village Total	All ages	379	248	131	2	...	7	2	160	2	79	127
	0 - 4	...	...	...	...	...	...	...	...	...	..	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	19	14	5	...	...	...	...	3	...	11	5
	15 - 19	32	22	10	1	...	1	...	7	...	13	10
	20 - 24	43	28	15	...	...	...	...	20	...	8	15
	25 - 29	59	32	27	...	...	...	...	16	...	16	27
	30 - 34	66	35	31	...	...	1	2	27	1	7	28
	35 - 44	69	50	19	...	...	3	...	38	1	9	18
	45 - 59	72	50	22	1	...	1	...	38	...	10	22
	60 & over	19	17	2	...	...	1	...	11	...	5	2

TABLE No. XX

Workers classified by sex, age groups and occupation

Community (1)	Age-group (2)	Occupation (3)								
		Cultivation			General cooly			Agricultural labourer		
		*P.	M.	F.	P.	M.	F.	P.	M.	F.
Vanniar	All ages	118	116	2	76	9	67	41	16	25
	0 - 4	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...
	10 - 14	3	3	...	3	1	2	2	1	1
	15 - 19	7	7	...	9	2	7	7	6	1
	20 - 24	14	14	...	11	2	9	5	2	3
	25 - 29	11	11	...	13	1	12	9	4	5
	30 - 34	19	18	1	15	1	14	10	1	9
	35 - 44	28	27	1	12	...	12	5	2	3
	45 - 59	29	29	...	12	2	10	3	...	3
	60 & Over	7	7	...	1	...	1	...	...	...
		Shepherd			Servant			Cultivation		
		P.	M.	F.	P.	M.	F.	P.	M.	F.
Vanniar (contd.)	All ages	5	5	...	3	2	1	26	26	...
	0 - 04	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...
	10 - 14	4	4	...	...	...	...	...	...	...
	15 - 19	1	1	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	3	3	...
	25 - 29	...	...	...	...	...	...	2	2	...
	30 - 34	...	...	...	1	...	1	6	6	...
	35 - 44	...	...	...	1	1	...	7	7	...
	45 - 59	...	...	...	...	...	...	6	6	...
	60 & over	...	...	...	1	1	...	2	2	...

Reddi

* P = Persons; M = Males; F = Females.

TABLE No. XX (Contd.)

Workers classified by sex, age group and occupation

Community	Age-group	Occupation (3)								
(1)	(2)	General cooly			Business			Agricultural cooly		
		P.	M.	F.	P.	M.	F.	P.	M.	F.
Reddi (Contd.)	All ages	7	...	7	4	3	1	1	1	...
	0 – 4	...	...	...	...	...	...	...	...	...
	5 – 9	...	...	...	...	...	...	...	...	...
	10 – 14	2	...	2	...	...	...	...	...	...
	15 – 19	2	...	2	...	...	...	...	...	...
	20 – 24	...	...	...	...	...	...	...	...	...
	25 – 29	1	...	1	...	...	...	...	...	...
	30 – 34	1	...	1	2	1	1	...	...	...
	35 – 44	...	...	...	1	1	...	1	1	...
	45 – 59	1	...	1	...	...	...	...	...	...
	60 & over	...	...	...	1	1	...	...	...	...

	Age-group	Shepherd			Rice cake selling			Pujari		
		P.	M.	F.	P.	M.	F.	P.	M.	F.
Reddi (Contd.)	All ages	1	1	...	1	...	1	1	1	...
	0 – 4	...	...	...	...	...	...	...	...	...
	5 – 9	...	...	...	...	...	...	...	...	...
	10 – 14	1	1	...	...	...	...	...	...	...
	15 – 19	...	...	...	...	...	...	..	...	...
	20 – 24	...	...	...	...	...	...	...	...	...
	25 – 29	...	...	...	...	...	...	...	...	...
	30 – 34	...	...	...	1	...	1	...	...	...
	35 – 44	...	...	...	...	...	...	...	...	...
	45 – 59	...	...	...	...	...	...	1	1	...
	60 & over	...	...	...	...	...	...	...	...	...

TABLE No. XX (Contd.)

Workers classified by sex, age group and occupation

Community (1)	Age-group (2)	Occupation (3)								
		Agricultural labourer			General cooly			Shepherd		
		P.	M.	F.	P.	M.	F.	P.	M.	F.
Parayan	All ages	29	20	9	20	12	8	3	3	...
	0 - 4	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	1	1	...	3	3	...
	15 - 19	2	2	...	2	2	...	...	...	...
	20 - 24	4	4	...	3	...	3	...	...	...
	25 - 29	9	5	4	5	3	2	...	...	...
	30 - 34	2	1	1	2	1	1	...	...	...
	35 - 44	4	2	2	1	1	...	...	...	...
	45 - 59	7	6	1	3	1	2	...	...	...
	60 & over	1	...	1	3	3	...	...	...	...

Community (1)	Age-group (2)	Occupation (3)								
		Cultivation			Sweeper			Cultivation		
		P.	M.	F.	P.	M.	F.	P.	M.	F.
Parayan (Contd.)	All ages	1	1	...	2	2	...	13	13	...
	0 - 4	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	2	2	...
	25 - 29	1	1	...	...	...	...	1	1	...
	30 - 34	...	...	...	1	1	...	2	2	...
	35 - 44	...	...	...	...	...	...	3	3	...
	45 - 59	...	...	...	...	...	..	3	3	...
	60 & over	...	...	...	1	1	...	2	2	...

Konar

TABLE No. XX (Contd.)

Workers classified by sex, age group and occupation

Community (1)	Age-group (2)	Occupation (3)								
		General cooly			Agricultural labourer			Cultivation		
		P.	M.	F.	P.	M.	F.	P.	M.	F.
Konar (contd.)	All ages	9	2	7	3	3	...	4	4	...
	0 – 4	...	...	...	...	...	...	...	...	...
	5 – 9	...	...	...	...	...	...	...	...	...
	10 – 14	...	...	...	...	...	...	...	...	...
	15 – 19	...	...	...	...	...	...	...	...	...
	20 – 24	...	...	...	...	...	...	Chetti 1	1	...
	25 – 29	3	1	2	1	1	...	1	1	...
	30 – 34	1	1	...	1	1	...	1	1	...
	35 – 44	1	...	1	1	1	...	1	1	...
	45 – 59	4	...	4	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...

		Business			Carpenter			Agricultural cooly		
		P.	M.	F.	P.	M.	F.	P.	M.	F.
Chetti (contd.)	All ages	2	2	...	2	2	...	2	1	1
	0 – 4	...	...	...	...	...	...	...	...	...
	5 – 9	...	...	...	...	...	...	...	...	...
	10 – 14	...	...	...	...	...	...	...	...	...
	15 – 19	...	...	...	Kammalar 1	1	...	...	...	...
	20 – 24	...	...	...	...	...	...	...	...	...
	25 – 29	...	...	...	...	...	...	1	1	...
	30 – 34	...	...	...	...	...	...	...	...	...
	35 – 44	2	2	...	...	...	...	...	...	...
	45 – 59	...	...	...	1	1	...	1	...	1
	60 & over	...	...	...	...	...	...	...	...	...

TABLE No. XX (*Contd.*)

Workers classified by sex, age group and occupation

Community	Age-group	Occupation: Dhoby			Age-group	Occupation: Business		
(1)	(2)	(3)						
		P.	M.	F.		P.	M.	F.
Vannan	All ages	3	1	2	All ages	2	2	...
	0 – 4	...	...	...	0 – 4	...	...	...
	5 – 9	...	...	...	5 – 9	...	...	...
	10 – 14	...	...	...	10 – 14	...	...	...
	15 – 19	...	...	...	15 – 19	1	1	...
	20 – 24	...	...	...	20 – 24	...	...	...
	25 – 29	1	...	1	25 – 29	...	...	...
	30 – 34	1	...	1	30 – 34	...	...	...
	35 – 44	1	1	...	35 – 44	1	1	...
	45 – 59	...	...	...	45 – 59	...	...	...
	60 & over	...	...	...	60 & over	...	...	...

Cultivators

110. Cultivators are the most important group of workers in Arkavadi. They are drawn mainly from the Vanniar community and together with cultivators from other communities they total 162. However, the proportion of households depending solely on cultivation is too small to be significant. As is clear from Table No. XVIII presented earlier in this chapter only eleven households out of a total of 157 in the village depend solely on agriculture for their living. This situation has risen mostly out of the fact that these households represent the landed aristocracy or the wealthy land-lords who belong to Vanniar, Reddi, Chetti or Konar communities. Other small land-holders are forced by circumstances to seek means for supplementing their income from cultivation. These small land-holders are found to have not only secondary work but also tertiary occupations. These subsidiary occupations have been necessary in order to augment the puny returns from their tiny holdings. Our survey has revealed the existence of 107 households of small land-holders or petty cultivators, of whom as many as 78 are engaged in agricultural labour or other avocations in order to supplement their income. The rest of the households of such cultivators have taken to tertiary occupations involving general coolie work or other manual labour.

Cultivation and communities

111. As stated earlier, cultivators are drawn mostly from the Vanniar community. Bulk of the cultivators belong to this community and the rest are found to come from Reddi, Chettiar and Konar communities. There are three communities in the village who do not generally participate in husbandry. They are the Vannan, Kammalar and Naicker communities. Vanniar and Reddis are cultivators by tradition and Parayar are traditional agricultural labourers and serfs. Konars and Chettiars are new entrants into the field but are found to prosper properly in this field also.

To most of the members of these communities agriculture is the chief source of income and not its only source. Our enquiry has revealed that only four households among Vanniar, four among Reddis, two among Konars and one among Chettis depend solely on agriculture for their income. As observed earlier these are the large cultivating households who could afford the luxury of waiting and surveying the vagaries of monsoon. As against these, there are 80 cultivating households among Vanniar, 15 among Reddis, six



A farmer's wife on her way to the field with noon meal for her husband



A homely tea shop, the only one available in the village

among Konars and a solitary Chetti household who are engaged either in subsidiary or tertiary or both in order to augment their resources. In addition to these there are also six Parayar households of small land-holders who have taken to other occupations with a view to supplement their meagre resources earned from land alone.

Agricultural labourers

112. Though there are 76 agricultural labourers in the village, only nine households are found to depend solely on agricultural labour for their living. Of these, seven are of Parayars who are contract labourers working with big landlords of the Vanniar and Reddi communities. In addition to these nine households there are seven more households whose main occupation is agricultural labour. But they practice other avocations also. Agricultural labour is generally resorted to as a secondary means of occupation or an immediately available source of additional income. As many as 46 households, mostly of petty land-holders are found to be engaged in this line, as a subsidiary work. It is a common practice for the landless and also the small land-holders to turn to agricultural labour to supplement their income.

As a sole means for living, agricultural labour is not sufficient. With a daily income which hardly exceeds Rs. 2 under normal circumstances and Rs. 3 during the peak season, the agricultural labourer finds it difficult to support a family. The seasonal fluctuations also add to his difficulties. Agricultural operations are seasonal and the labourer has no work during the off-season. The meagre income earned during the peak season will hardly be sufficient for him to save for the off-season days. Hence the very nature of his work necessitates his resorting to subsidiary occupations. It was found that most of the agricultural labourers earn below Rs. 75 per month. Our survey revealed that 16 households of agricultural labourers out of a total of 18, earned below Rs. 75 a month and nine of them have earned only Rs. 50 a month.

General labourers

113. Agriculture being improductive the village has a large number of general labourers. Only a limited number of households viz., 12 depend on it mainly while two other households are found to combine it with other subsidiary work. But as much as 83 households have taken to general coolie work either as secondary or tertiary occupations. These general coolies undertake all sorts of manual labour such as construction, road laying etc. Their remuneration is very low and ranges from Rs. 1.50 to Rs. 2 for a hard day's labour. Female labourers are paid generally from 0.62 to Re. 1 a day. It has been found that over 50 per cent of the general coolies in the village earn less than Rs. 50 a month while a few of them manage to earn between Rs. 50 and Rs. 75 a month.

Business

114. The village provision stores and a tea stall are the important business establishments of the village. Ten households in the village are found to depend on business. Of these, five households depend chiefly on it for their living. They are two Reddiars, two Chettiars and one Naicker households. Others are in business only as a source of additional income. Naickers are traditional business community and their business acumen is recognised. The Naicker household which has taken to business has engaged itself in rearing goats. He rears them and sells them in the market at Tirukkoyilur. A Reddiar household is engaged in food-grain trade. Another is running the village tea stall while yet another is found to sell home-made rice-cakes. The food grain dealer advances money to the poor farmers and procures their grain which he sells in the markets of Tirukkoyilur and Kallakurichi. The grocery requirements of the villagers are met by a Chettiar household which runs a provision store in the village. A detailed description of the business lines adopted by the villagers is presented in Table No. XXI.

Diversity of occupation

115. The scope for diversity of occupation within the village is very limited and the low level of literacy makes it all the more difficult. However, we find some degree of diversity in the occupational pattern of various communities in the village. The traditional business communities like Naickers, Reddis and Chettiars are in business, though the scope is limited. Vanniars form the backbone of the agriculturists. Thus we find some diversity in the occupation of the various castes or communities and this is brought out in Table No. XVIII already presented elsewhere.

Occupational mobility

116. The low income and its unstable character has always been the root cause for dissatisfaction in work which ultimately results in mobility of workers. The frequent failure of monsoon and resultant crop failures and the seasonal character of agriculture have

TABLE No. XXI

Trade or Businees

Community/ Caste	Trade	Number of households engaged	Commodities	Source of finance	Average profit in Rs.
(1)	(2)	(3)	(4)	(5)	(6)
Naicker	Livestock	1	Goats	Own	70.00
Chettiar	Grocery shop	2	Provisions and condiments	,,	55.00
Reddiar	Petty shop	3	Sundry items	,,	38.75
	Rice cake vendor	1	Iddly	,,	20.00
	Tea shop	1	Tea	,,	30.00
	Food grain dealer	1	Food grains	,,	40.00

tended to make mobility of occupation fairly high in Arkavadi. However, the prevailing low literacy level has counter-acted this and kept it under control. The openings for the illiterate agricultural workers are limited anywhere and more so in a village like Arkavadi. Hence most of the agriculturists turn to coolie work. The two Tables No. XXII and XXIII that follow will throw more light on this aspect.

Our enquiries in the village have shown that Konars who were shepherds by tradition have switched over to agriculture and that now there are two households among them who are rich landlords. Even some Chettiars have changed their occupation from traditional business to agriculture. Reddiars who were formerly an agricultural community, have now some households engaged in business too. Thus there has been considerable flexibility in occupational set-up and this will prove that occupational mobility exists to a considerable extent in the village.

As is clear from Table No. XXII, 12 persons have discarded their father's occupation and taken to new profession. Of these twelve workers, nine did so under force of circumstances. Four of them were from Vanniar community and four from Reddi community while the other belonged to the Parayar caste. Physical inability, dislike for hard manual labour and at times loss of land are found to necessitate such change in occupations. We came across a Reddiar gentleman who had taken up work in a temple after leaving agriculture. This change was due to personal aptitude for the work. The feeling that the income from work is inadequate is rampant in the village and our enquiries showed that as many as 58 workers were not satisfied with their work mostly due to insufficiency of income.

In spite of various forces acting against continuity of employment we find that as many as 158 households or 92.4 per cent of the households are still engaged in their original occupation. Ten workers whose fathers were engaged in cultivation have switched over to other avocations like business, agricultural labour, general coolie work etc. The Thotti's son has become a general coolie labourer. Our queries regarding their ambitions and aspirations revealed that 14 persons wanted their children also to be engaged in the same occupations as theirs. Four workers, two cultivators, one carpenter and a sweeper wanted their sons to enter Government service. Most surprising aspect of the interview was that it revealed the general aversion of the villagers in their children following their foot-steps. As much as 74.3 per cent of the villagers expressed the desire that their children should be employed in any other avocation than their own. The Table No. XXIII below will prove interesting and also useful.

TABLE No. XXII

Occupational mobility and cause of change

Caste/Tribe/ Community	No. of persons who changed father's occupation			Details of change				No. of persons who have changed own earlier occupation			Details of change	No. of persons who are content with present occupation
	Voluntarily	Forced by circumstances	Other reasons	Household	Head's occupation	Father's occupation	Cause of change	Voluntarily	Forced by circumstances	Other reasons		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vanniar	...	4	...	2	Coolie	Cultivation	No land	...	...	...	...	...
				1	Rent receiver	Coolie	Old age	...	...	...	...	30
				1	Rent receiver	,,	Unable to control	...	...	...		
				1	Petty stall	,,	Physically not able	...	...	...	...	...
				1	,,	,,	Not to the taste and ability	...	...	...	...	...
				1	,,	,,	Not able to do the job.	...	...	...	...	...
Reddi	3	4	...	1	Coolie	,,	Not willing to do the job.	...	1	...	One head of the H.H, changed his occupation as pujari from cultivation, because he is not willing to work for temporal welfare	6
				1	Pastoral occupation	,,	Too young to take up the work	...	...	...	...	...
				1	Agricultural labour	,,	No land	...	...	...	...	...
				1	Pujari	,,	Spiritual satisfaction	...	...	...	...	...
Parayan	...	1	..	1	Coolie	Government sweeper	Not eligible.	...	...	...	...	21
Konar	...	...	...	...	...	...	...	...	...	...	...	...
Chetti	...	..	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...	1
TOTAL	3	9	...	12	...	...	...	...	1	...	...	58

TABLE No. XXIII

Occupational mobility—Nature of change from father's occupation to present generation

Occupation	Households	No. of households whose father's occupation was				No. of persons who want their sons to be							
		In the same occupation as in col. 1	Cultivation	Government sweeper (Thotti)	Coolie	In the same occupation as in col. 1	Not stated	Coolie	Any work	Cultivation	Not decided	Business	Government job
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Pujari	1	...	1	...	...	...	...	...	1	...	...	...	...
Business (petty stall)	6	3	3	...	...	1	1	...	3	1	...	...	...
Cultivation	110	110	...	...	...	13	8	1	80	...	6	...	2
Shepherd	1	...	1	...	...	...	...	...	1	...	...	...	...
Agricultural labour	18	17	1	...	...	...	4	...	13	...	1	...	...
Carpenter	1	1	...	...	...	...	...	...	...	...	...	...	1
General coolie	16	12	3	1	...	...	5	3	7	1	...	...	...
Sweeper	1	1	...	...	...	...	..	...	...	...	...	...	1
Dhoby	2	2	...	...	...	...	...	...	2	...	...	...	...
Rent receiver	2	...	1	...	1	..	2	...	...	...	...	...	...
TOTAL	**158**	**146**	**10**	**1**	**1**	**14**	**20**	**4**	**107**	**2**	**7**	...	**4**

Land

117. The village is constituted mostly of rain fed dry lands and a little extent of garden lands irrigated under wells or tanks. The total land assets of the village as revealed by village records are indicated below.

	Acres
Wet lands	55.75
Rainfed dry lands	375.90
Irrigated dry lands	75.00
Village site and Poramboke	8.00
TOTAL	**514.65**

Of these, cultivated lands are spread all around the village and the wet lands lie westward adjacent to the river Musukundha. Though the village site and poramboke lands are limited in extent, the area of wet lands and irrigated dry lands is found to be very meagre, especially when compared to the vast stretch of rainfed dry lands in the village. The availability of irrigation facilities is quite negligible in the village.

Irrigation facilities

118. The wet lands adjacent to river Musukundha were originally irrigated by a feeder channel taking off from Musukundha but this channel has fallen in disrepair and a few wealthy land-holders irrigate the lands under well. Tireless efforts of the villagers to open the eyes of the Revenue and Public Works Department of the State Government have proved futile and the lands with petty holders continue to be dry. Though some extent of these lands have been brought under well-irrigation, the return is not upto the mark and the local proverb has been more than proved correct :

"நஞ்சைக்கு இறைத்தவன் கஞ்சிக்கு அழுவான்".

Wells, of course, are the most important source of irrigation in the village. Two well-to-do land-holders, one Reddiar and another Vanniar gentleman have fitted up oil engine pumps to their wells. Other farmers irrigate lands by means of metal bucket, locally known as 'Kavalai'. This is the most popular method of lifting water from wells.

Soil

119. Except for a small proportion of loamy soil with an admixture of black clay, the soils of the village are mostly of the red ferruginous type. Black soil is found to prevail only in the wet lands that lie to the west of the village along river Muskundha. Red soils are mostly of gravelly type which does not retain moisture for long and hence crops which resist drought conditions alone can be raised in plenty. Though this type of soil easily yields to the yoke, it requires rain for sowing. The black soil on the other hand is loamy and retains moisture for long. This enables it to yield better in spite of the dislocation of irrigation system.

Land value

120. Living as they do in traditional atmosphere and circumstances, the people of Arkavadi attach high significance to the ownership of land. Much respect is attached to the land-owners and land-holders. The degree of social respectability or status varies almost in direct relation with the extent of land under one's control. Thus in addition to the actual value that is given to land there is this element of respectability also attached to its possession. The land value as prevailing at the time of our survey is noted below. These details have been obtained from the villagers themselves and hence will represent the correct position.

Category	Extent in acres	Rate per acre in Rs.	Total in Rs.
(1)	(2)	(3)	(4)
Irrigated dry lands	75.00	1,000	75,000
Non-irrigated dry lands	375.92	500	187,960
Wet lands	55.75	1,500	83,625
		TOTAL	**346,585**

Land Revenue

121. Despite the vast area and the social significance attached to land ownership, lands in Arkavadi are found to be valued low. This is mostly due to their poor yield. Even the low rate of Land Tax does not find the approval of the agriculturists of the village. They grumble at the Land Revenue and it is also a fact that some of them find it hard to pay even this nominal rate of assessment.

The total Land Revenue realised from the village for Fasli 1371 was only Rs. 1,592.32. Details of breakup of this sum are given below :

		Rs. nP.
Land Revenue	...	949.39
Land cess	...	413.52
Local cess and surcharge	...	229.92
TOTAL		**1,592.83**

There are 263 tax paying Pattadars in the village but a large number of them pays LandRevenue less than Rs. 20 per annum. Only 33 Pattadars have been found to pay more than Rs. 20 a year. The number of Pattadars and the range of land revenue paid by them are indicated below :

Land Revenue in Rupees	Number of Pattadars
(1)	(2)
Below Rs. 5	50
5.01 to 10	70
10.01 to 20	110
20.01 to 30	20
30.01 to 40	10
40.01 to 50	,,
50 and above	3

Of the three Pattadars who pay more than Rs. 50 as Land Revenue, two have been found to pay Rs. 80.90 while the third Pattadar pays above Rs. 100 a year. There are large land-owning cultivators of the Reddiar and Vanniar communities.

Communities and land assets

122. Among the communities in the village Vanniars and Reddiars are found to own considerable portion of lands. Among 138 land owning households in the village 88 belong to the Vanniar community and 21 to Reddiars i.e., 63.76 per cent of the total landowning households are of Vanniars, and Reddiar households account for 15.2 per cent. The remaining households are distributed among other communities like Konar, Parayars and Chetti. A study of the proportion of landholding in each individual community would give an idea regarding the land assets with each community.

Community	Number of households	Proportion to total households	
		Land owning	Land less
(1)	(2)	(3)	(4)
Vanniar	91	96.7	3.3
Reddi	25	84.0	16.0
Konar	11	81.1	18.2
Parayan	22	72.6	27.4
Chetti	2	50.00	50.0
Vannan	2	50.00	50.0
Kammalar	2	100.0	...
Naicker	1	...	100.0

The percentage of land holding households to total households is found to vary considerably from one community to another. But Naicker community is found to be the only community which does not possess any land in the village. Majority of the Vanniars, Reddiars and Konars are found to be owning land. The extent of land owned by households in respect of each community is detailed in the following statement.

Extent of land	Village Total	Households possessing land among						
		Vanniar	Reddi	Chetti	Konar	Parayar	Kammalar	Vannan
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
21 to 50 cents	2	...	...	...	...	2	...	..
51 cents to one acre	14	8	2	...	...	3	1	...
1.1 to 2.49 acres	48	28	6	1	3	8	1	1
2.5 to 4.99 ,,	37	23	7	...	4	3	...	...
5.0 to 9.99 ,,	30	24	4	...	2	...	...	...
10 acres above	7	5	2	...	..	...	...	...

It is clear that Vanniars and Reddiars own the largest extent of land in the village. They are active cultivators while some of the land-holders belonging to other communities have leased out their lands. Even some of the Parayar households mostly engaged as general coolies or agricultural labourers have been fortunate enough to own a little extent of land. Thus we find that the land assets are distributed among most of the communities in the village though not in a uniform pattern.

Sub-division and fragmentation

123. Sub-division and fragmentation plague all agrarian set-up especially due to the break-up of the traditional pattern of collective ownership and joint family systems. With the breaking up of this social set-up the necessity for independent farms also arises and the young sons who go to set-up families for themselves naturally require their own land to cultivate, and fragmentation follows. In a village like Arkavadi, dominated mostly by dry garden land, it is essential to have fairly large-size fields to effect economic cultivation. But what we find in reality is that most of the land owning households have lands less than 5 acres in extent. Details indicating the actual possession of land by different communities are furnished in the following Table No. XXIV.

TABLE No. XXIV

Possession of land

Community	Name of interest on land	Number of households and extent of land									
		No land	5 cents and below	6-10 cents	11-20 cents	21-50 cents	51 cents to 1 acre	1.01—2.49 acres	2.50—4.99 acres	5 to 9.99 acres	10 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Vanniar	Land owned	...	...	...	...	...	8	27	22	23	4
	Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	1	...	1
	Land held from private persons or institutions	...	...	...	...	...	...	...	...	1	...
	Land given out to private persons or institutions	...	...	...	...	...	...	1	...	...	...
	No land	3	...	...	...	...	...	...	...	...	...
Reddi	Land owned	...	...	...	...	...	2	5	7	3	2
	Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	...	1	...
	Land given out to private persons or institutions	...	...	...	...	...	...	1	...	...	...
	No land	4	...	...	...	...	...	...	...	...	...
Parayan (S.C.)	Land owned	...	...	...	...	2	3	8	3	...	...
	No land	6	...	...	...	...	...	...	...	...	...

TABLE No. XXIV (Contd.)

Possession of land

Community	Name of interest on land	Number of households and extent of land									
		No land	5 cents and below	6–10 cents	11–20 cents	21–50 cents	51 cents to 1 acre	1.01 to 2.49 acres	2.50 to 4.99 acres	5 to 9.99 acres	10 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Konar	Land owned	...	...	...	...	...	...	2	4	2	...
	Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	1	...	...	...
	No land	2	...	...	...	...	...	...	...	...	...
Chetti	Land owned	...	...	...	...	...	...	1	...	...	...
	No land	1	...	...	...	...	...	...	...	...	...
Kammalar	Land owned	...	...	...	...	...	...	1	...	...	...
	Land given out to private persons or institutions	...	...	...	...	...	1	...	...	...	...
Vannan	Land owned	...	...	...	...	...	...	1	...	...	...
	No. land	1	...	...	...	...	...	...	...	...	...
Naicker	No. land	1	...	...	...	...	...	...	...	...	...
Village Total	Land owned	...	...	...	...	**2**	**13**	**45**	**36**	**28**	**6**
	Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	**1**	**1**	**1**	**1**
	Land held from private persons or institutions	...	...	...	...	...	...	...	...	**1**	...
	Land given out to private persons or institutions	...	...	...	...	...	**1**	**2**	...	...	...
	No land	**18**	...	...	...	...	...	...	...	...	...

Agriculture–general feature

124. The experience of the ryots of Arkavadi has proved that farming here is more often a gamble than not. Constituted mostly of red-dry lands irrigation is most essential for proper husbandry. No irrigation project renders aid to the ryots here but even the monsoon on which they rest all their hopes seems to fall very often. Being rainfed, cultivation is insecure and no proper return accrues to the farmer. The rainfall here is indefiinite and inadequate.

As farming is dependent on the vagaries of monsoon, no definite calendar of events could be drawn up. However, normally in April—May period the peasants keep their fields bare after harvest and wait piously for the south-west monsoon to set in and bless them. With the onset of the same mostly in June, the ryots get busy with the preparation of their fields. Ploughing, manuring and sowing is carried on in a hurry. For Cumbu they wait for further rains and with the passage of days cultivation gains momentum and the peak season for the farmer approaches with July. Late sowing is done in August too. October will find early sown paddy ready for harvesting and this goes on in November and December too. Late crops are harvested in January also. In February another crop of paddy known as the kar is sown. Seeds used for this crop are Ottukichili, Sappli, Thangam, Samba, cross Kuruvai etc.

Cropping pattern

125. The ryots of Arkavadi have realised the advantages in not raising one single crop alone. They cultivate various crops and chief among them are Paddy, Manila, Cumbu, Varagu, Cholam etc. Details of area cultivated under different crops during the first season of last Fasli are noted below:

Crop	Extent under cultivation in acres
Paddy	50.78
Cumbu	52.35
Cholam	56.13
Manila	109.14
Varagu	29.23
Ragi	1.27
Samai	8.93
Kollu	5.49
Thuvarai	12.67
Gram	1.79
Cotton seed	0.31
Casuarina	1.12
Sugarcane	1.10
Valli	0.80
Brinjal	0.32
Tobacco	0.29

Paddy

126. Paddy occupies 50.78 acres of land and yields about 437½ kottahs per annum in the village. This crop is generally raised in two seasons, the kar and the samba. The first is a short term crop sown in February–March corresponding to Masi and is harvested in April-May or in Chithirai. Seeds of the Thangam, Samba, Sappili and cross Kuruvai strains are used for this crop. Paddy is cultivated both in wet and dry lands but the mode of cultivation is age old.

Cholam

127. Among millets, Cholam is the most important crop raised in the village. It occupies 56.13 acres and yields 303 kottahs. Various strains like Vellaicholam, Manjal-cholam, Alangara-cholam etc., are raised here. Cholam is put to various uses and its stalk is considered to be a very nutritious cattle fodder.

Cholam is usually sown in the month of Avani (July) and harvested during Thai (January). Its drought resistance makes it the most suitable crop for the dry tracts in the village. In dry lands a single crop is raised while in garden lands two crops are raised. The summer crop is sown in April and harvested in June-July period. The second crop is not always raised in the village.

Cumbu

128. This is a common food-grain among the villagers and it is raised over an extent of 52.35 acres. Its yield is estimated at 254 kottahs. Like Cholam, Cumbu is also raised either as a single crop or a double crop but the extent of land available for the second crop is limited to 3.66 acres as against 52.35 acres for the first crop. Two important strains cultivated here are the Kullan Cumbu and the Peria Cumbu. The first variety takes 90 days for ripening while the

second variety would be ready for harvesting only after four months.

Varagu and Ragi

129. Varagu has 29.23 acres of land under it while Ragi is raised only in 1.27 acres. Varagu is hardly drought resistant but is comparatively free from pests and diseases. Ragi is an important item of food for the villagers and its straw is usually used as a nutritious fodder for the cattle.

Manila

130. In Arkavadi, Manila is the most important individual crop and occupies the largest extent of land also. Hence a detailed study will not be out of place. The profit accruing from the crop often encourages the individual farmers to take to Manila plantation than any other crop. 109 acres of land in the village is now under this crop and its annual yield will total to over 379 kottahs.

This is raised in the village both in dry lands and in irrigated dry lands. The yield, however, is found to be higher in the latter areas. Though a heavy yielding crop, during our survey, we were told about the heavy loss incurred due to pests. The yield averaged to 3.8 kottahs per acre.

Two kinds of Manila are raised in the village viz., the creeper or Kodi Mallattai and the erect or the Kothu Mallattai. Kothu Mallattai is a short duration crop but its kernel is poor in its oil content though tastier after roasting. The season for Manila cultivation starts with Adi when the Kodi Mallattai is sown after the soil is prepared with utmost care. The Kothu Mallattai is sown only in May. The seeds are scattered broadcast by hand in line and taking care to keep uniform space between seeds. The seeds are then covered up by subsequent ploughing and cowdung or other manure is added to the soil.

The seeds are selected with utmost care. Women folk do this by hand and machine shelled seeds are not used. The farmers of Arkavadi find weeding a serious problem. In the case of the short term crop, flowers appear in 60 days and seeds ripen in 100 days. This is tested by pulling the plants hither and thither. Water is let in before the harvesting so as to enable the easy pulling of plants.

Rotation of crops

131. As only a minor portion of the land is cultivated for a second time in the village, the prevalance of rotation of crops is of negligible importance. As against 404.71 acres of land used for a single crop, only 27. 04 acres are found availabe for the second crop. Details of wet and dry lands used for first and second crops are given below:

First crop

	Acres
Wet land under cultivation	52.39
Dry land under cultivation	352.32
TOTAL	**404.71**

Second crop

	Acres
Wet land under cultivation	9.72
Dry land under cultivation	17.32
TOTAL	**27.04**

For the first and second crop together an extent of 431.75 acres of land is available. Details of crops raised in lands used for second crop are shown below:

Second crop	Acres
Wet land	*9.72*
Paddy	2.63
Manila	4.25
Cholam	2.84
Dry land	*17.32*
Paddy	2.52
Cumbu	3.66
Manila	11.09
Tobacco	0.02
Brinjals	0.03

Manuring

132. The ryots of Arkavadi do not use chemical fertilizers and manures. Thanks are due to the Rishivandiam Block for the new compost pits that have made their appearance in a few households. But for the State subsidy it is doubtful whether these few pits too would have come into being. The supply of green manure in the village is not sufficient. But for the supply from a few shade trees like Margosa, Kattu vagai, Poovarasu etc., the ryots do not have adequate supply of green manure too. Arkavadi has no green manure growth like Sesbania or Glyricidia. Even the available resources are not properly tapped. Cowdung is stored in heaps, exposed to sun-shine and rains. No effort is being made to store or utilise cattle urine. The local ryots with the exception of three households, two rich Vanniars and a Reddiar, depend mostly on local supplies which is very meagre.



Driving their cattle to the field



The return after a day's hard labour



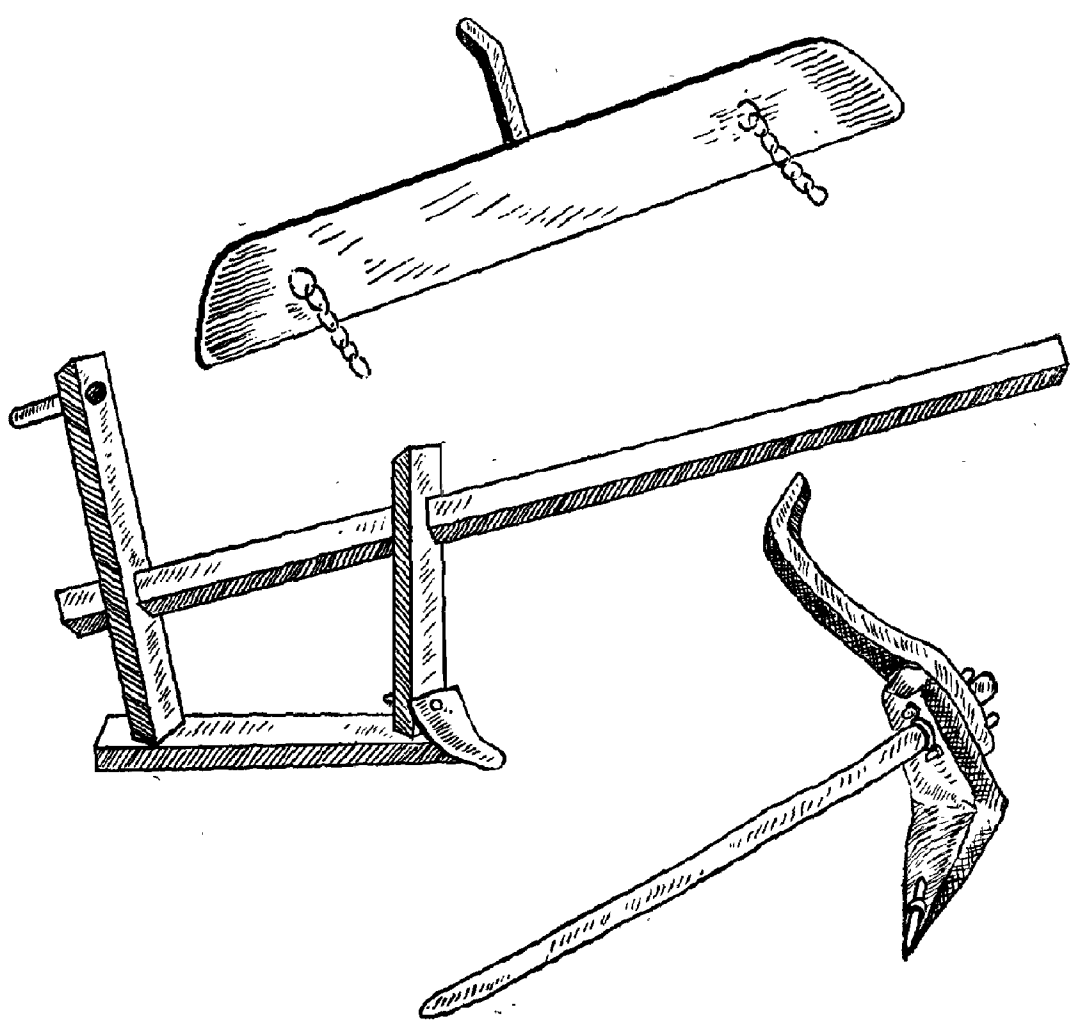
Sowing of groundnut is in progress. The seeds are sown in plough furrows.

Agricultural implements

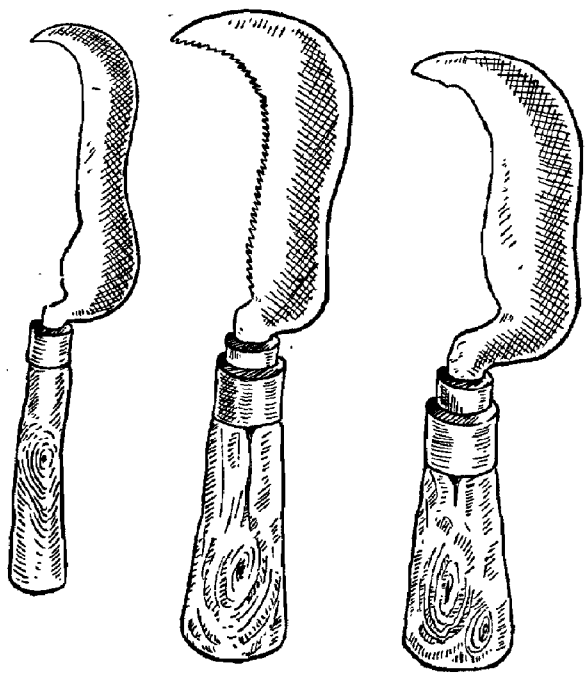
133. Ploughing and levelling implements are made of country wood by the local carpenter and modern implements like iron ploughs etc., have not made much headway in Arkavadi in spite of the drive of the local Gramsevak and the propaganda by the Block officials. Only nine farmers possessed iron ploughs and the complaint against these implements is their weight and non-availability. These implements are available only at the Block Office at Rishivandiam. The Gramsevak reported to us about the extreme lack of interest on the part of the farmers in acquiring these new implements. There is very little to mention about the implements in vogue in the village. Most of the ryots have sickle and harrow spade.

They also use crow-bar, koduval and spade. Irrigation is by means of Kavalai or Picottah ; oil engine pumps have been recently introduced. It would be interesting to know the number of ryots possessing of implements.

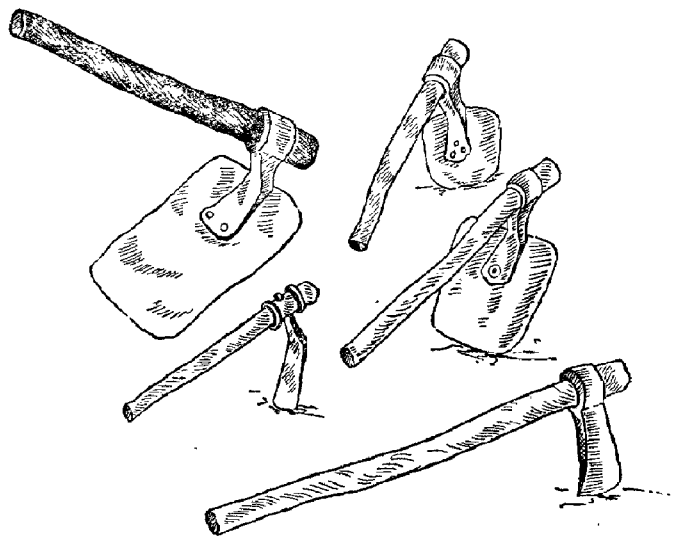
Types of implement	No. of persons possessing
Country plough	181
Iron plough	9
Spades	90
Crow-bar	15
Sickle	206
Harrow spade	312
Koduval	113
Bose plough with single spade	9
Picottah	10
Kavalai	74
Oil engines	2



Agricultural implements — Kalappai and Maram



The reaping hook and koduval (knife)



Axe and Spade

Crop diseases and pests

134. Our survey revealed certain important difficulties faced by the ryots of Arkavadi. Pests and diseases of crops often plague the crops.

Paddy crop is very often affected by a kind of worm. This is generally called the 'Oon adithal'. When the crop is at its milking stage these worms infest the plants and eat up the chlorophyl in the leaves reducing them to white skeleton. The 'Stem borer' is yet another pest that affects this crop. It attacks the stalk of the plants. The 'Anthu' or the rice bugs is yet another kind of pest but it is a common vermin affecting the crop at the ear head stage. These insects suck the milky juice and prevent the proper growth of the grains.

Like Paddy, Cholam also is not free from pest. It is very commonly affected by 'Chengar novu'. When this disease affects a plant, the stem becomes red and the shoots stop growing and dry off. A common pest affecting Cholam crop in the village is the 'Anna poochi' which attacks the plants when the grains are just setting. These insects suck out the milky content of the young grains and spoil the crop very badly. The only curative measure adopted against these pests is spraying of ash on plants but this is not very successful.

Manila crop of the village also is not free from attacks of pests or diseases. The 'Kambali poochi' attacks young groundnuts and completely defoliates it. The 'Surul poochi' or the leaf roller is yet another pest causing much damage to the crops and affecting the prosperity of the village farmers.

Among other crops raised in the village, Ragi is often affected by Caterpillar. Vegetables like Brinjals etc., are affected by 'Mootai poochi' which eats away the chlorophyl in the leaves. The village farmers are not taking any preventive measure against the attack of these pests. Use of pesticides and other effective measures for preventing and curing pests is not adopted generally. The farmers take measures like spraying of ash or cow-dung etc., and if these measures do not cure the situation, they take it as a curse on them and leave the crops to natural cure or destruction.

Agro-economic problems

135. An analysis of the details of agricultural practices and returns from the farm is bound to raise fundamental doubts in the minds of the reader as to why the Arkavadi farmer is clinging to his tiny holding in spite of multifarious factors working against his prosperity. The answer is not far to seek. The illiterate ryots have no job opportunities in the village which will prove more promising to him and the required finances to improve his farming also are not

immediately forthcoming. Hence the elusive cycle of despair and despondency work non-stop and the village farmer finds it difficult to break the vicious cycle of poverty.

The unfertile character of the soil in most parts of the village, capriciousness of the monsoon, a prevailing high degree of destruction by pests and diseases are factors which do not encourage heavy returns in the village farms. Surplus after consumption is negligible. Total paddy yield is only 437 kottahs—a kottah corresponding to 96 Madras measures or more or less equal to 200 litres. Similary the yield of other crops also is not noteworthy. It would be useful to see details regarding the total expense incurred by the farmer and the margin of profit per acre for him.

Wet land (Per acre)

	Rs.nP.
Ploughing @ Rs. 2.50 per day for 8 days	20.00
Transplanting	10.00
Weeding	10.00
Manure	25.00
Seeds	20.00
Harvesting expenses	20.00
TOTAL	**105.00**

Dry crops (Per acre)

	Rs.nP.
Ploughing @ Rs 2.50 per day for 6 days	15.00
Harrowing @ Rs 0.50 per female for 15 workers	7.50
Seeds	10.00
Manure	20.00
Harvesting coolie @ Rs. 0.50 per head for 20 persons	10.00
TOTAL	**62.50**

The maximum return the ryots are able to get per acre in dry lands is Rs. 130 to Rs. 150. This leaves a margin of Rs. 60 to Rs. 80 per acre. On wet lands the returns range from Rs. 200 to Rs. 250 per acre and the ryots' share will range from Rs. 80 to Rs. 90 only.

Crop	Land under cultivation	Produce in kottahs	Average yield per acre in kottah
(1)	(2)	(3)	(4)
Paddy	50.00	437.5	9
Cholam	56.13	203·0	4
Cumbu	52.35	254.5	5
Manila	109.40	379.5	4
Ragi	1.27	13.0	12
Varagu	29.23	2.0	...

These low rates of production naturally enough retards the initiative of the farmer and encourages him to concentrate more on his subsidiary occupation from which he would be able to earn more than from his land.

The following Table No. XXV will furnish detailed information on the quantity of various crops produced and also details regarding their disposal by various communities.

TABLE No. XXV

Quantum of Agricultural produce and disposal

Community	Particulars	Name of products					
		Paddy	Ragi	Cumbu	Cholam	Coconut	Oil seeds
Vanniar	Annual quantity produced	311½	6	199	139	2	260½
	Total annual quantity consumed by the producing households	246½	6	199	139	2	61½
	Total annual quantity available for sale	65	...	...	...	...	199
Reddi	Annual quantity produced	61	2	56	28	...	70
	Total annual quantity consumed by the producing households	61	2	56	28	...	32
	Total annual quantity available for sale	...	...	...	...	...	38
Parayan (S. C.)	Annual quantity produced	6	...	16	20	...	6
	Total annual quantity consumed by the producing households	6	...	16	20	...	4
	Total annual quantity available for sale	...	...	...	...	...	2
Konar	Annual quantity produced	41	...	23½	11	...	23
	Total annual quantity consumed by the producing households	41	...	23½	11	...	2
	Total annual quantity available for sale	...	...	...	...	...	21
Chetti	Annual quantity produced	18	5	7	5	...	20
	Total annual quantity consumed by the producing households	18	5	7	5	...	20
	Total annual quantity available for sale	...	...	...	...	...	20

TABLE No. XXV (Contd.)

Quantum of Agricultural produce and disposal

Community	Particulars	Name of products					
		Paddy	Ragi	Cumbu	Cholam	Coconut	Oil seeds
Kammalar	Annual quantity produced	...	...	2	...	...	...
	Total annual quantity consumed by the producing households	...	...	2	...	...	...
	Total annual quantity available for sale	...	...	...	...	...	...
Vannan	Annual quantity produced	...	...	1	...	...	...
	Total annual quantity consumed by the producing households	...	...	1	...	...	...
	Total annual quantity available for sale	...	...	...	...	...	...
Naicker	Annual quantity produced	...	...	...	...	...	...
	Total annual quantity consumed by the producing households	...	...	...	...	...	...
	Total annual quantity available for sale	...	...	...	...	...	...
Village Total	Annual quantity produced	437½	13	304½	203	2	379½
	Total annual quantity consumed by the producing households	372½	13	304½	203	2	119½
	Total annual quantity available for sale	65	...	...	...	...	260

Quantum of Agricultural produce

Caste/Tribe/ Community	Total No. of households engaged in agriculture	No. of households self-sufficient in food-grains	No. of households with surplus produce	No. of households with deficit
Vanniar	87	44	43	...
Reddi	20	12	8	...
Parayan (S. C.)	14	13	1	...
Konar	9	4	5	...
Chetti	3	1	2	...
Kammalar	1	1	...	...
Vannan	1	...	1	...
Naicker	...	...	...	...
TOTAL	135	75	60	...

Land tenure

136. Arkavadi is a Ryotwari village. The land tenure systems are the fixed rent and 'Varam'. In the former, the land is leased out for cultivation for fixed rents payable by the tenant to the land-lord while under the latter system the tenants are eligible for a share in the produce from land. Most of the non-cultivating communities like Konars and Chettiars lease out their lands and generally the lessee has to pay one-third of the produce as rent to the land-lord. Sometimes the tenants are allowed a remission in rent in the event of any serious crop failure or pest attacks.

Padiyal system or contract labour

137. Padiyals are contract labourers belonging mostly to the Parayan community. Rich land holders advance lumpsum amount to the labourer or his parents, as the case may be, in return for which the labourer has to work under the land-lord for a certain specified period. The Padiyal is more or less a servant who is expected to do work both in the farm and in the household of his master. Though Padiyal system resembles slavery, the Padiyal is free to leave his master on paying the amount due to him. Padiyal system has retarded the progress of agriculture in the village. Unlike the regular agricultural labourer, the Padiyal does not show enough interest in his work. This system, however, enables the big land-lords to obtain sufficient number of hands to work on his farm even during the peak season when agricultural labourers are in heavy demand everywhere.

Folk songs among agriculturists

138. Agriculture, being the backbone of the rustic life, is the repository of village traditions, notions, proverbs and folk songs. The agriculturists are adept in folk songs and a visit to the village during the agricultural season will prove that in spite of the many hardships, in their day to day life the ryots and labourers forget themselves and get immersed in work with interest and for this complete devotion to work they use folk songs sung in chorus by men and women working in the fields. During harvesting, transplanting or even sowing and ploughing one could hear rustic songs rising from the untrained vocal cords of the rustic society in sweet chorus. These songs, they say, help them to forget the arduous labour involved in ploughing or baling of water. These songs have a touch of philosophy. Some of these songs have a tinge of religious feeling also. For instance, there is the following song sung generally by ryots in Arkavadi in which they invoke Lord Siva, Pillaiyar, and Subramaniar for a bumper crop.

1. "பிள்ளையாரே! வாரும்; பிள்ளைப் பெருமானே!
பிள்ளைப் பெருமானே! உன்னைத் தொழுவோமே.
சங்கும் திருநாமம் சாத்தும் திருநாமம்
சாத்தும் திருநாமம் போர்த்தும் புலித்தோலும்

போடும் கொன்றைமாலே பூண்ட சிவனுரே!
ஏற்றம் திருக்கோடி இனைய பெருமானே!
வினையும் மழைநாளே

வினையும் மழைநாளே கலிய பெருமானே!
கால மழை நாளாலே கால மழை பெய்ய
கரம்பு பயிர் ஏற

நித்தம் மழைபெய்ய எங்கள் நத்தம் பயிர் ஏற
சக்தி வடிவேலா! ஆறுமுகம் பாரும்;
குன்றக் குடிவேலா! குறத்தி மணவாளா!
வனத்தில் வடிவேலா! வள்ளி மணவாளா!
வேலா! உன்னைப்பாட வினைகள் பறந்தோடுமே."

The following is an extract from yet another song generally sung while baling out water.

2. "பிள்ளையாரே! வாரும்; பிள்ளையாரே! வாரும்;
பிள்ளைப் பெருமானே! உன்னைத் தொழுவோமே.
என்றும் துணைநீயே உன்னைத் தொழுவோர்க்கு
என்ன அடையாளம்?

அடிநாள் இறைக்கும் தண்ணீர் பூமணக்கும் பெண்ணே!
நீகுடிக்கும் தண்ணீர் நிறம் கெடுக்கும் பெண்ணே!
நிறம் கெடுக்கும் பெண்ணே! மூங்கில் இலைமேலே
மூங்கில் இலைமேலே தூங்கும் பனிநீரே
தூங்கும் பனிநீரை வாங்கும் கதிரோனே."

But unfortunately, the young generation does not seem to evince enough interest in these songs. The youth of today are crazy about modern film songs and some of the old folk songs have fallen into disuse and are being virtually forgotten.

Agricultural proverbs

139. There are also a few proverbs which have a bearing on agriculture. These proverbs and couplets reveal that the rural agriculturists possessed from ancient times a knowledge of agricultural science. Some of these sayings have a bearing on botanical, astronomical and economical factors relating to agriculture. A few of them are quoted below for sampling :

(3) "ஆடிப்பட்டம் தேடி விதை." indicating that the farmer should sow during proper season and preliminary preparations should start with the outbreak of monsoon.

(4) "தான் பார்க்காத பயிர் பயிரல்ல." which shows that personal supervision is essential for agriculture and says that there is no crop without personal attention,

(5) "பயிர் பார்க்காது கெட்டது; கடன் கேட்காதது கெட்டது." Just as loan is not repaid without demand, crop fails without supervision.

(6) "உழவும் பயிரும் ஒரு இடம்." Plough and crop should be at one place. This will indicate that distant plots will mean difficult supervision and heavy losses.

(7) "ஆனையை விற்று அண்டையில் வாங்கு." means that one can sell even an Elephant to secure a nearby field. This shows that a nearby plot is the most desirable thing in farming.

(8) "வெளியூர் பதக்கும் உள்ளூர் உழக்கும் ஒன்று." means heavy yield in a distant field is equal to low returns from a nearby field.

(9) "களை வெட்டாத பயிர் கால் பயிர்." means that an unweeded crop will yield only one-fourth. Though the farmer does not keep accounts, experience has proved the truth of this saying beyond question.

(10) "நஞ்சைக்கு இறைத்தவன் கஞ்சிக்கு அழுவான்". He who bales out water for wet crop will not get his food.

However meagre the income from lands be, the farmer has his own pride about the noble occupation and this is expressed in the following sayings.

(11) "ஓதுவான் எல்லாம் உழுவான் தலைக்கடை." Even the priest is after the cultivator.

(12) "சீரைத் தேடின் ஏரைத் தேடு." Plough to get fame. These are only a few of the rich treasure of ancient sayings quite popular and current among the agriculturists even now.

Agricultural ceremonies

141. Steeped in traditional rituals like farmers in other rural areas the Arkavadi farmer also believes in a number of superstitions and hence waits not only for the capricious monsoon to make its appearance but also for an auspicious day to start tilling.

On the onset of monsoon the farmers know it is time for their work to be started, but this has to be done only in accordance with religious sanction. The auspicious time is conveyed to the farmers by the beating of a Tom-Tom; on hearing this the farmers drive their cattle to their fields and perform Vigneswara pooja. Lord Ganesa is represented by a triangular mould made of turmeric paste. Puffed grains, plantains and sweetened rice are offered to the Lord and later distributed among those present on the occasion. Sandal paste is applied along with turmeric paste on the plough and the bulls and the plough is drawn towards the auspicious direction. This is known as 'Soolam Thavirthal'.

During harvest season the villagers celebrate Kalattu pongal, as distinguished from Pongal which is

a common celebration. Kalattu pongal is celebrated by individual farmers. They offer cooked rice etc., to Lord Ganesa. These offerings are placed on odd number of leaves and a cock is sacrificed. The blood of the sacrifice is smeared on the agricultural implements and the flesh of the sacrifice is cooked and offered to all guests on the occasion. Apart from these, there are other minor ceremonies also.

Cattle wealth

141. Livestock is essential for proper farming especially when it is not conducted on mechanised lines. This is more so in a village like Arkavadi which requires livestock even as a means of transport. The cattle wealth in the village is not impressive except perhaps in its numbers. There were 198 bulls, 28 buffaloes, 61 cows and 2 stud bulls and a buffalo. Besides these animals there were 791 sheep, 93 goats, 37 pigs and 40 birds. This is based on the 1956 cattle Census. However, the position would not have made any radical change since then. The ownership of these animals by communities is detailed in the Table No. XXVI.

Most of the animals here are indigenous and hence of poor quality. They are obtained from cattle shandies held at regular intervals at Tiruvannamalai and other nearby centres. The preference for indigenous breed is due mostly to its low price. When good breed animals cost Rs. 500 to Rs. 800, indigenous animals are available at Rs. 250 to Rs. 300. As there are no Veterinary Hospitals or First-aid centres in the village, their reluctance to invest on animals is understandable. The local farmers go in for cheap animals and in every transaction they are the losers.

The milking animals also are of poor quality. They are not properly fed and their milk yield is naturally low. On an average a cow is found to yield only 1 to 1½ litres a day. Apart from these animals, the Vanniars are found to rear sheep and goats for commercial purposes. The common breed of such animals found here are Palladu and Velladu. Palladu has intensive dark bright colours with a short body while the Velladu is of medium built. These animals have good demand and each animal costs about Rs. 25 to Rs. 30 and sometimes even more. A few pigs are also reared in the village by some Vanniars and Parayars. These animals fetch good income as a single animal costs Rs. 10 to Rs. 15.

Cattle diseases

142. Already poor in livestock, this village has to pay at times heavy tolls due to cattle infections. The animals sometimes contract diseases which spread with utmost rapidity among the village animals. The farmer is seldom benefited by the nearest Veterinary Hospital at Rishivandiam, 20 miles away from the village. Due to force of circumstances the farmer is made to experiment indigenous medicines for his ill-fated cattle. At times the animal is saved but very often it results in tragedy, better untold. Common village cures for cattle diseases are medicinal paste made of asafoetida and vadagam or a mixture of onion and gram etc. The common diseases that the village cattle contract are '*Suzhal Novu*', '*Sappai Novu*', and *Kal Komari*'. Cattle affected by 'Suzhal Novu' swoons all of a sudden and collapses within a few hours. There is hardly any time left for the farmer either to take his infected cattle to the nearest Veterinary Hospital or to get a qualified Veterinary to treat his animal. Sappai Novu is usually the swelling of hocks and limbs. 'Komari' is disease for the mouth or legs. Generally Kal Komari only is noticed in this village. The only measure which gives the local farmers some relief is their religious faith and when their cattle are affected by some disease or other, they take some vows and perform religious observances. The common practices in Arkavadi are the bathing of the stone pillar. The stone pillar with some inscriptions on it situated in the middle of the village is supposed to have some special significance. The villagers attach high importance to the bathing of this pillar. When the cattle is affected, the vow to bathe this pillar with 108 pots of water is taken and some traditional mode of worshipping is also done. This pillar is believed to have been installed by a sage, and worship offered to the pillar is supposed to save the affected cattle.

Income

143. From the foregoing discussion it would be clear that the average per capita income of the villager in Arkavadi is very low. Details regarding various sources of income for various communities in the village have been indicated in the Table No. XXVII that follow.

From the table it would be evident that a large majority of households in the village earns less than Rs. 75 per month. Twenty two households out of a total of 158 or 12.65 per cent of the total households have been found to have their income ranging from Rs. 76 to Rs. 100. Only 11.39 per cent of the total households earn above Rs. 100 per month. Among this well-placed of the lot, 16 are cultivators and the remaining two are agricultural labourers. As the household income will depend not only on the avocation pursued by these



The farmers' companions. They are famish and scrawny for want of enough food.

TABLE NO XXVI

Livestock Statistics

Caste/Tribe Community	Milch/Cattle		Bullock		Goat/Sheep		Pig		Buffaloe		Fowl/Hen		Calf	
	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Konar	...	...	8	16	5	152	...	...	...	...	2	4	...	...
Vanniar	7	24	70	171	18	303	4	5	5	9	21	36	1	3
Reddi	4	7	9	24	1	20	1	2	...	...	2	5	...	...
Chetti	3	9	1	4	1	20	...	...	...	..	1	1	...	...
Parayan (S. C.)	1	2	7	14	...	...	10	17	...	...	9	10	...	...
Kammalar	1	2	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Naicker	...	...	...	...	...	...	...	...	1	3	..	...	...	...
TOTAL	**16**	**44**	**95**	**229**	**25**	**495**	**15**	**24**	**6**	**12**	**35**	**56**	**1**	**3**

TABLE No. XXVII

Monthly income per household by source and occupation

Community	Occupation of a household	Source of income		Monthly income per household in the range of Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and above
(1)	(2)	(3)		(4)	(5)	(6)	(7)	(8)
Vanniar	Cultivation	Land		...	11	45	13	13
	General cooly	Cooly		...	4	2	...	...
	Agricultural labourer	Cooly		...	1	...	...	...
	Others	Dependent		1	1	...	...	...
			TOTAL	**1**	**17**	**47**	**13**	**13**
Reddi	Cultivation	Land		...	8	5	3	1
	Business (Petty shop)	Business		...	2	1	...	...
	General cooly	Cooly		1	1	...	...	...
	Pujari	Service		...	1	...	...	...
	Agricultural labourer	Cooly		...	...	1	...	...
	Shepherd	Service		1	...	...	...	...
			TOTAL	**2**	**12**	**7**	**3**	**1**
Parayan (S.C.)	Agricultural labourer	Cooly		1	4	6	...	2
	General cooly	Cooly		...	1	6	...	...
	Cultivation	Land		...	...	...	1	...
	Sweeper	Service		...	...	...	1	...
			TOTAL	**1**	**5**	**12**	**2**	**2**
Konar	Cultivation	Land		...	1	3	3	1
	Agricultural labourer	Cooly		...	2	...	...	...
	General cooly	Cooly		1	...	...	...	...
			TOTAL	**1**	**3**	**3**	**3**	**1**

TABLE No. XXVII (Contd.)

Monthly income per household by source and occupation

Community	Occupation of a household	Source of income	Monthly income per household in the range of				
			Rs. 25 or less	Rs. 26–50	Rs. 51-75	Rs. 76-1000	Rs. 101 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Chetti	Cultivation	Land	...	...	...	1	1
	Business	Business	...	...	2	...	...
		TOTAL	...	...	2	1	1
Vannan	Dhoby	Service	...	1	1	...	...
Kammalar	Agricultural labourer	Cooly	...	1	...	...	...
	Carpenter	Manufacture	...	1	...	...	...
Naicker	Goat business	Business	...	...	1	...	...
		TOTAL	...	3	2	...	...
Village Total	Pujari	Service	...	1	...	...	...
	Petty stall	Business	...	2	4	...	...
	Cultivation	Land	...	20	53	21	16
	Shepherd	Service	1	...	...	...	...
	Agricultural labourer	Cooly	1	8	7	...	2
	Carpenter	Manufacture	...	1	...	...	...
	General cooly	Cooly	2	6	8	...	...
	Sweeper	Service	...	...	...	1	...
	Dhoby	Service	...	1	1	...	...
	Others	Dependent	1	1	...	...	...
		TOTAL	5	40	73	22	18

households but also on the number of earning members in them, it is not a clear index to the actual profitability of any particular occupation.

Further scrutiny will show that no occupation is particularly profitable or remunerative in the village. Out of a total of 110 cultivating households, as many as 73 or 66.36 per cent of the total earn less than Rs. 75 a month. Only 14.55 per cent of the total households earn more than Rs. 100 while 19.09 per cent are found to get between Rs. 76 and Rs. 100 a month. Most of the households of agricultural labourers also earn less than Rs. 75 a month. Only two households among them have been found to earn more than Rs. 100 and this is due to the heavy number of workers in these households. Agriculture being a proverbially deficit industry does not help either the cultivators or the cultivator turned agricultural labourers. Community-wise analysis of income groups will reveal that 72.2 per cent of households earning more than Rs. 100 per month belong to Vanniar community and other communities like Reddiars, Chettiars, Konars and Parayars come only after them.

Expenditure

144. Irrespective of the castes and communities in the village it is found that one and all sail in the same boat as regards expenditure and income. The income as observed earlier is only of the subsistence order and hence expenditure cannot but equal the income if not exceed it. In spite of the variations in occupation groupings and communities, the pattern of expenditure is more or less the same for almost all households in the village. These households somehow manage to have enough means to meet their essential expenditure. An important point noticed in the village is that consumption is kept at the minimum and expenditure on grounds of prestige is meagre. The general items of expenditure of the villagers are discussed in detail below.

Food and nutrition

145. It is an accepted fact that the villager does not consume a properly balanced diet. His food is not rich in minerals or protein and is heavy in carbohydrate. This is due mostly to the fact that cereals constitute a major portion of his meals. Other nutritional items like ghee, milk, egg, etc. form only a very minor part of his diet. Even for such a lop-sided diet the villager is found to spend as much as 81.63 per cent of his income. However, this percentage will vary from one occupational group to another. Thus we find labouring classes spending 85 to 87 per cent of their income on food while the business community spends a lower percentage only. The villagers go in for cheap vegetables like Brinjals, bitter gourd etc., and ghee is not an item of their daily menu but served only on special occasions. Though most of them are non-vegetarian, the in-take of meat or fish is only limited and the amount spent on non-vegetarian items also is low. An average villager is spending the bulk of his income on food.

Clothing

146. An average village household will not spend more than Rs. 2 to Rs. 10 per month on clothing. Purchase of clothes is a seasonal event on occasions like Pongal, Deepavali etc. But the percentage of income spent on clothing does not vary from one group to another; cultivator spends 5.02 per cent of his income on clothing while an agricultural labourer spends 5.14 per cent, general labourers 5.15 per cent and a business household 5.80 per cent. Households of carpenters, sweepers etc., are found to spend a higher percentage on clothing. The standard of clothing is low. An average villager purchases only two dhoties (5 yards) and a woman two sarees (9 yards) a year. The quality of cloth is also poor. They generally go in for some handloom material costing from Rs. 10 to Rs. 20 and costly costumes are purchased only on occasions like marriage etc.

Smoking and chewing

147. Though the frequent use of coffee and tea prevails only among the well-to do class the habit of chewing and smoking is generally prevalent. Even persons of low income group are found addicted to chewing of betel with tobacco or to smoking beedis. Our survey shows that as much as 4.35 to 11.47 per cent of the income is being spent on these items. It is a pity that the villagers whose income is markedly low and whose standard of clothing is poor spend such a high proportion of their income on this item.

Recreation

148. The opportunities for recreation open to the villagers are only limited. The nearest theatre, the modern source of entertainment is only at Manalurpet, about six miles from the village. Common recreation for the villagers is only the festival in the village or fairs nearby and hence their expenditure on this item is considerably low. Only 1.35 per cent of the total income is expended on items of recreation.

Expenditure on other items also is considerably low and details of expenditure pattern is furnished in the following Tables No. XXVIII to XXXI.

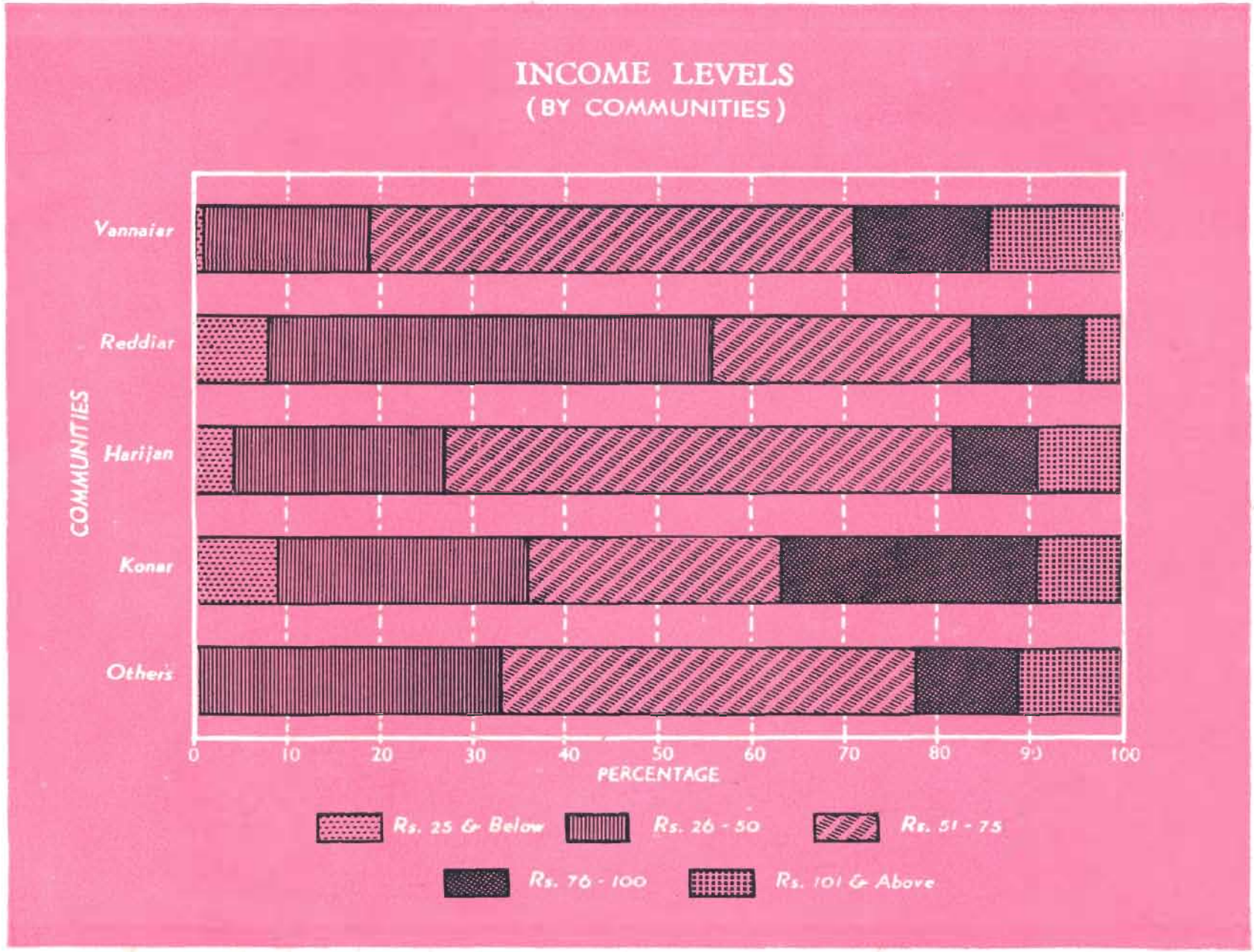

INCOME LEVELS
(BY COMMUNITIES)
COMMUNITIES
Vannaiar
Reddiar
Harijan
Konar
Others
0
10
20
30
40
50
60
70
80
90
100
PERCENTAGE
Rs. 25 & Below
Rs. 26 - 50
Rs. 51 - 75
Rs. 76 - 100
Rs. 101 & Above

TABLE No. XXVIII

Average monthly expenditure per household by income groups and occupations

*Occupation	Items of expenditure	All households		Percentage of expenditure on Food/Miscellaneous items		No. of households with a monthly income of									
						Rs. 25 or less		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & above	
		No. of households	Expenditure per households	F.	M.	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
			Rs. nP.	Rs. nP.	Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
*Cultivation	**Food Group**														
	1. a. Rice	100	38.14	4194.76	44.77	...	...	20	29.00	53	31.13	21	45.71	16	62.81
	b. Other grains	96	20.57	1975 29	21.08	...	...	14	13.57	46	18.70	21	22.86	15	29.67
	c. Vegetables	110	2.74	300.92	3 21	...	...	20	2.00	53	2.83	21	2.57	16	3.56
	d. Meat, Fish etc.	108	1.98	213.81	2.28	...	...	20	1.18	52	1.81	21	2.29	15	3.20
	e. Milk	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	f. Ghee, oils	110	3.33	365.64	3.90	...	...	20	2.80	53	2.92	21	3.52	16	5.06
	g. Condiments	110	4.86	535.34	5.71	...	...	20	4.05	53	4.61	21	5.33	16	6.13
	h. Sugar or Jaggery	5	1.75	8.50	0.09	...	...	1	1.00	2	1.00	1	0.50	1	5.00
	i. Coffee and Tea	6	2.62	14.51	0 15	...	...	1	0.50	2	1 25	1	0.50	3	3.67
	J. Tobacco, smoking	110	5.89	640.11	6.83	...	...	20	4.45	53	5.36	21	6.43	16	8,25
	2. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	3. Clothing	110	4.27	470.25	5.02	...	...	20	2.95	53	3.72	21	3.81	16	8.38
	4. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5. Dhoby or soap	110	3.42	376.65	4.02	...	...	20	0.50	53	6.40	21	0.69	16	0.81
	6. Barber	110	0.62	68.25	0.73	...	...	20	0.50	53	0.61	21	0.64	16	0.78

* F = Food; M = Miscellaneous

TABLE No. XXVIII (Contd.)

Average monthly expenditure per household by income groups and occupations

Occupation	Items of expenditure	All households		Percentage of expenditure on Food/Miscellaneous items		No. of households with a monthly income of									
						Rs. 25 or less		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & above	
		No. of Households	Expenditure per households	F.	M.	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
			Rs. nP.	Rs. nP.	Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Cultivation (contd.)															
	7. Travelling	11	6.09	67.00	0.72	...	...	1	10.00	3	4.00	2	6.50	5	6.40
	8. Medical fees, Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	9. Religious observances	3	3.33	10.00	0,11	...	...	...	...	1	5.00	1	4·00	1	1.00
	10. Amusements	54	2.37	127.98	1.37	...	...	5	1.50	24	1.79	13	2.04	12	4.25
	11. Savings (P. F.)	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	12. Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	13. Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Agricultural labourer	**Food Group**														
	1. a. Rice	18	30.56	550.06	43.75	1	30.00	8	23.13	7	32.86	...	...	2	52.50
	b. Other grains	15	21.67	325.01	25.85	1	10.00	5	17.00	7	21.43	...	...	2	40.00
	c. Vegetables	18	2.07	37.00	2.94	1	2.00	8	2.00	7	2.00	...	...	2	2.50
	d. Meat, Fish etc.	17	1.72	28.19	2.24	1	2.00	7	1.46	7	1.71	...	...	2	2.00
	e. Milk	...	...	...	...	...	...	...	...	...	...	...	...	...	...

f. Ghee, oils	18	2.89	51.04	4.06	1	3.00	8	2.63	7	3.00	...	...	2	3.00
g. Condiments	18	4.50	80.97	6.43	1	5.00	8	4.00	7	4.71	...	...	2	5.50
h. Sugar or Jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...	...
i. Coffee and Tea	...	...	...	...	...	...	...	...	...	...	...	...	...	...
j. Tobacco, smoking & chewing	18	4.50	81.02	6.44	1	5.00	8	4.00	7	4.86	...	...	2	5.00
2. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3. Clothing	18	3.78	68.06	5.41	1	3.00	8	2.88	7	4.86	...	...	2	4.00
4. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Dhoby or soap	18	0.50	9.00	0.72	1	0.50	8	0,50	7	0.50	...	...	2	0.50
6. Barber	18	0.50	9.00	0.72	1	0-50	8	0.50	7	0.50	...	...	2	0.50
7. Travelling	1	1.00	1.00	0.80	...	...	...	...	1	1.00	...	...	...	...
8. Medical fees, Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. Religious observances	...	...	...	...	...	...	...	...	...	. .	...	...	...	...
10. Amusements	9	1.89	17.03	1.35	1	1.00	3	1.17	4	1.88	...	...	1	5.00
11. Savings (P.F.)	...	...	...	...	...	...	...	...	...	...	...	...	...	...
12. Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...	...
13. Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXVIII (Contd.)

Average monthly expenditure per household by income groups and occupations

Occupation	Items of expenditure	All households		Percentage of expenditure on Food/Miscellaneous items		No. of households with a monthly income of									
						Rs. 25 or less		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & above	
		No. of households	Expenditure per households	F.	M.	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
			Rs.nP.	Rs.nP.	Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
General labourer	**Food Group**														
1	a. Rice	16	23.13	364.06	43.01	2	15,00	6	18.17	8	28.13	...	...	...	...
	b. Other grains	16	11.25	180·06	21.27	2	7.50	6	1·67	8	19.38	...	...	...	...
	c. Vegetables	16	1.84	29.52	3.49	2	1.00	6	1.92	8	2.00	...	...	...	...
	d. Meat, Fish etc.	15	1.33	19.98	2.36	1	2.00	6	0.33	8	2.00	...	...	...	...
	e. Milk	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	f. Ghee, oils	16	2.50	40.02	4.73	2	2.00	6	2.67	8	2.50	...	...	...	...
	g. Condiments	16	4.33	65.02	7.68	2	3.00	6	3.33	8	4.88	...	...	...	...
	h. Sugar or Jaggery	1	2.00	2.00	0.24	...	...	1	2.00	...	...	...	...	...	...
	i. Coffee and Tea	1	4.00	4.00	0.47	...	...	1	4.00	...	...	...	...	...	...
	j. Tobacco, smoking, chewing	66	4.44	71.02	8.39	2	2.00	6	4.17	8	5.25	...	...	...	...
	2. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	3. Clothing	16	2.72	43.56	5.15	2	1.25	6	2.67	8	3.13	...	...	...	...
	4. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5. Dhoby or soap	16	0.52	8.24	0.97	2	0.38	6	0.50	8	0.56	...	...	...	...

General labourer (contd.)	6. Barber	15	0.53	7.98	0.94	1	0.50	6	0.50	8	0.56	...	...	...	...
	7. Travelling	1	1.00	1.00	0.11	...	...	1	1.00	...	...	...	...	...	...
	8. Medical fees, Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	9. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10. Amusements	9	1.11	10.02	1.18	1	1.00	2	1.00	6	1.17	...	...	...	...
	11. Savings (P. F.)	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	12. Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	13. Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Petty stall	**Food Group**														
	1. a. Rice	6	35.00	210.00	48.72	...	...	2	27.50	4	38.75	...	...	...	...
	b. Other grains	4	16.25	65.00	15.08	...	...	1	15.00	3	16.67	...	...	...	...
	c. Vegetables	6	2.00	12.00	2.78	...	...	2	1.50	4	2.25	...	...	...	...
	d. Meat, Fish etc.	5	1.60	7.01	1.63	...	...	2	...	3	1.67	...	...	...	...
	e. Milk	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	f. Ghee, oils	6	2.83	17.00	3.94	...	...	2	3.00	4	2.75	...	...	...	...
	g. Condiments	6	4.83	28.00	6.50	...	...	2	5.00	4	4.50	...	...	...	...
	h. Sugar or Jaggery	2	2.50	5.00	1.16	...	...	...	...	2	2.50	...	...	...	...

TABLE No. XXVIII (Contd.)

Average monthly expenditure per household by income groups and occupations

Occupation	Items of expenditure	All households		Percentage of expenditure on Food/Miscellaneous items		No. of households with a monthly income of									
						Rs. 25 or less		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & above	
		No. of households	Expenditure per households	F.	M.	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
			Rs. nP.	Rs. nP.	Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Petty stall (Contd.)															
	i. Coffee and Tea	2	3.00	6.00	1.39	...	...	...	...	2	3.00	...	...	...	...
	j. Tobacco, smoking & chewing	6	6.00	36.00	8.35	...	...	2	6.00	4	6.00	...	...	...	...
	2. Education	1	1.00	1.00	0.23	...	...	...	...	1	1.00	...	...	...	...
	3. Clothing	6	4.17	25.00	5.80	...	...	2	6.50	4	3.00	...	...	...	...
	4. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5. Dhoby or soap	6	0.67	4.00	0.93	...	...	2	0.50	4	0.75	...	...	...	...
	6. Barber	6	0.58	3.52	0.82	...	...	2	0.50	4	0.63	...	...	...	...
	7. Travelling	2	2.50	5.00	1.16	...	...	...	...	2	2.50	...	...	...	...
	8. Medical fees, Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	9. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10. Amusements	3	2.17	6.50	1.51	...	...	1	3.00	2	1.75	...	...	...	...
	11. Savings (P.F.)	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	12. Payment of debts.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	13. Remittances to dependents living elsewhere.	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Dhoby	Food Group														
1.	a. Rice	2	22.50	45.00	36.8852	...	...	1	15.00	1	30.00	...	...	...	...
	b. Other grains	2	15.00	30.00	24.5902	...	...	1	15.00	1	15.00	...	...	...	...
	c. Vegetables	2	2.00	4.00	3.2787	...	...	1	2.00	1	2.00	...	...	...	...
	d. Meat, Fish etc.	2	2.00	4.00	3.2787	...	...	1	2.00	1	2.00	...	...	...	...
	e. Milk	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	f. Ghee, oils	2	2.50	5.00	4.0984	...	...	1	2.00	1	3.00	...	...	...	...
	g. Condiments	2	5.00	10.00	8.1967	...	...	1	3.00	1	7.00	...	...	...	...
	h. Sugar or Jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	i. Coffee and Tea	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	j. Tobacco, smoking & chewing	2	7.00	14.00	11.4754	...	...	1	4.00	1	10.00	...	...	...	...
	2. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	3. Clothing	1	5.00	5.00	4.0984	...	...	...	...	1	5.00	...	...	...	...
	4. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5. Dhoby or soap	1	0.50	0.50	0.4098	...	...	...	...	1	0.50	...	...	...	...
	6. Barber	1	0.50	0.50	0.4098	...	...	...	...	1	0,50	...	...	...	...
	7. Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	8. Medical fees, Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	9. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXVIII (Contd.)

Average monthly expenditure per household by income groups and occupations

Occupation	Items of expenditure	All households		Percentage of expenditure on Food/Miscellaneous items		No. of households with a monthly income of									
						Rs. 25 or less		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & above	
		No. of households	Expenditure per households	F.	M.	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
			Rs. nP.	Rs. nP.	Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Dhoby (Contd.)	10. Amusements	2	2.20	4.00	3.2787	...	...	1	2.00	1	2.00	...	...	...	...
	11. Savings (P. F.)	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	12. Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	13. Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Shepherd	**Food Group**														
	1. a. Rice	1	10·00	10·00	43·4783	1	10·00	...	...	...	...	...	...	...	...
	b. Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	c. Vegetables	1	2·00	2·00	8·6957	1	2·00	...	...	...	...	...	...	...	...
	d. Meat, Fish etc.	1	1·00	1·00	4·3478	1	1·00	...	...	...	...	...	...	...	...
	e. Milk	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Shepherd (cont.)	f. Ghee, oils	1	2·00	2·00	8·6957	1	2·00	...	...	...	...	...	...	...	...
	g. Condiments	1	4·00	4·00	17·3913	1	4·00	...	...	...	...	...	...	...	...
	h. Sugar or Jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	i. Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	j. Tabacco, smoking & chewing	1	1·00	1·00	4·3478	1	1·00	...	...	...	...	...	...	...	...
	2. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	3. Clothing	1	2·00	2·00	8·6957	1	2·00	...	...	...	...	...	...	...	...
	4. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5. Dhoby or shop	1	0·50	0·50	2·1739	1	0·50	...	...	...	...	...	...	...	...
	6. Barber	1	0·50	0·50	2·1739	1	0·50	...	...	...	...	...	...	...	...
	7. Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	8. Medical fees, Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	9. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10. Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	11. Savings (P. F.)	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	12. Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	13. Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXVIII (Contd.)

Average monthly expenditure per household by income groups and occupations

Occupation	Items of expenditure	All households		Percentage of expenditure on Food/Miscellaneous items		No. of households with a monthly income of									
						Rs. 25 or less		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & above	
		No. of households	Expenditure per households	F.	M.	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
			Rs. nP.	Rs. nP.	Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Carpenter	**Food Group**														
	1. a. Rice	1	40.00	40.00	68.9655	...	...	1	40.00	...	...	...	...	...	...
	b. Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	c. Vegetables	1	2.00	2.00	3.4483	...	...	1	2 00	...	...	...	...	...	...
	d. Meat, Fish etc.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	e. Milk	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	f. Ghee, oils	1	2.00	2.00	3.4483	...	...	1	2.00	...	...	...	...	...	...
	g. Condiments	1	4.00	4.00	6.8966	...	...	1	4.00	...	...	...	...	...	...
	h. Sugar or Jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	i. Coffee and Tea	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	j. Tobacco, smoking and chewing	1	4.00	4.00	6.8966	...	...	1	4.00	...	...	...	...	...	...
	2. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	3. Clothing	1	5.00	5.00	8.6207	...	...	1	5.00	...	...	...	...	...	...
	4. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5. Dhoby or soap	1	0.50	0.50	0.8621	...	...	1	0.50	...	...	...	...	...	...

Carpenter (contd.)	6. Barber	1	0.50	0.50	0.8621	...	...	1	0.50	...	...	...	...	...	...
	7. Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	8. Medical fees, Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	9. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10. Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	11. Savings (P. F.)	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	12. Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	13. Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pujari	**Food Group**														
	1. a. Rice	1	25.00	25.00	40.9836	...	...	1	25.00	...	...	...	...	...	...
	b. Other grains	1	15.00	15.00	24.5902	...	...	1	15.00	...	...	...	...	...	. .
	c. Vegetables	1	2.00	2.00	3.2787	...	...	1	2.00	...	...	...	...	...	.
	d. Meat, Fish etc.	1	2.00	2.00	3.2787	...	...	1	2.00	...	...	...	...	...	...
	e. Milk	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	f. Ghee, oils	1	3.00	3.00	4.9180	...	...	1	3.00	...	...	...	...	...	...
	g. Condiments	1	4.00	4.00	6.5574	...	...	1	4.00	...	...	...	...	...	...
	h. Sugar or Jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...	. .

TABLE No. XXVIII (Contd.)

Average monthly expenditure per household by income groups and occupations

Occupation	Items of expenditure	All households		Percentage of expenditure on Food/Miscellaneous items		No. of households with a monthly income of									
						Rs. 25 or less		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & above	
		No. of households	Expenditure per households	F.	M.	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
			Rs. nP.	Rs. nP.	Rs.nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Pujari (contd.)															
	i. Coffee and Tea	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	j. Tobacco, smoking and chewing	1	5.00	5.00	8.1967	...	...	1	5.00	...	...	...	...	...	...
	2. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	3. Clothing	1	3.00	3.00	4.9180	...	...	1	3.00	...	...	...	...	...	...
	4. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5. Dhoby or soap	1	0.50	0.50	0.8197	...	...	1	0.50	...	...	...	...	...	...
	6. Barber	1	0.50	0.50	0.8197	...	...	1	0.50	...	...	...	...	...	...
	7. Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	8. Medical fees, Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	9. Religious observances	1	1.00	1.00	1.6393	...	...	1	1.00	...	...	...	...	...	...
	10. Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	11. Savings (P.F.)	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	12. Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	13. Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Sweeper	Food Group														
1.	a. Rice	1	60.00	60.00	50.420	...	...	...	...	...	...	1	60.00	...	...
	b. Other grains	1	20.00	20.00	16.8067	...	...	...	...	...	...	1	20.00	...	...
	c. Vegetables	1	4.00	4.00	3.3613	...	...	...	...	...	...	1	4.00	...	...
	d. Meat, Fish etc.	1	3.00	3.00	2.5210	...	...	...	...	...	...	1	3.00	...	...
	e. Milk	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	f. Ghee, oils	1	2.00	2.00	1.6807	...	...	...	...	...	...	1	2.00	...	...
	g. Condiments	1	9.00	9.00	7.5630	...	...	...	...	...	...	1	9.00	...	...
	h. Sugar or Jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	i. Coffee and Tea	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	j. Tobacco, smoking and chewing	1	8.00	8.00	6.7227	...	...	...	...	...	...	1	8.00	...	...
2.	Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3.	Clothing	1	10.00	10.00	8.4034	...	...	...	...	...	...	1	10.00	...	...
4.	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5.	Dhoby or soap	1	0.50	0.50	0.4202	...	...	...	...	...	...	1	0.50	...	...
6.	Barber	1	0.50	0.50	0.4202	...	...	...	...	...	...	1	0.50	...	...
7.	Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8.	Medical fees, Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9.	Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXVIII (Contd.)

Average monthly expenditure per household by income groups and occupations

Occupation	Items of expenditure	All households		Percentage of expenditure on Food/Miscellaneous items		No. of households with a monthly income of									
						Rs. 25 or less		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & above	
		No. of households	Expenditure per households	F.	M.	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
			Rs. nP.	Rs. nP.	Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Sweeper (contd.)	10. Amusements	1	2.00	2.00	1.6807	...	...	...	...	...	...	1	2.00	...	...
	11. Savings (P. F.)	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	12. Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	13. Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Others	**Food Group**														
	1. a. Rice	2	15.00	30.00	43.7956	1	15.00	1	15.00	...	...	...	...	...	...
	b. Other grains	2	10.00	20.00	29.1917	1	10.00	1	10.00	...	...	...	...	...	...
	c. Vegetables	2	1.00	2.00	2.9197	1	1.00	1	1.00	...	...	...	...	...	...
	d. Meat, Fish etc.	2	0.75	1.50	2.1898	1	1.00	1	0.50	...	...	...	...	...	...
	e. Milk	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	f. Ghee, oils	2	1.50	3.00	4.3796	1	2.00	1	1.00	...	...	...	...	...	...

Others (contd.)	g. Condiments	2	1.75	3.50	5.1095	1	1.50	1	2.00	...	...	...	...	...	...
	h. Sugar or Jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	i. Coffee & Tea	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	j. Tobacoo, smoking and chewing	2	2.00	4.00	5.8394	1	2.00	1	2.00	...	...	...	...	...	...
	2. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	3. Clothing	2	1.50	3.00	4.3796	1	1.00	1	2.00	...	...	...	...	...	...
	4. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5. Dhoby or soap	2	0.50	1.00	1.4599	1	0.50	1	0.50	...	...	...	...	...	...
	6. Barber	1	0.50	0.50	0.7299	...	...	1	0.50	...	...	...	...	...	...
	7. Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	8. Medical fees, Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	9. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10. Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	11. Savings (P. F.)	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	12. Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	13. Remittances to dependents living elsewhere.	...	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXIX

Expenditure pattern

Occupation	Food		Narcotic		Clothing		Amusement		Other	
	Total amount	Percentage	Total amount	Percentage	Total amount	Percentage	Total amount	Percentage	Total amount	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
	Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.	
Cultivation	7,594.26	81.04	654.62	6.98	470.25	5.02	127.98	1.37	521.90	5.58
Agricultural labourer	1,072.27	85.27	81.02	6.44	68.06	5.41	17.03	1.35	19.00	1.52
General labourer	700.66	82.78	75.02	8.86	43.56	5.15	10.02	1.18	17.22	2.02
Business (Petty stall)	344.02	79.81	42.00	9.74	25.00	5.80	6.50	1.51	13.52	3.14
Dhoby	98.00	80.33	14.00	11.47	5.00	4.10	4.00	3.28	1.00	0.82
Shepherd	19.00	82.62	1.00	4.35	2.00	8.70	...	...	1.00	4.34
Carpenter	48.00	82.76	4.00	6.90	5.00	8.62	...	...	1.00	1.72
pujari	51.00	83.61	5.00	8.20	3.00	4.92	...	...	2.00	3.28
Sweeper	98.00	82.35	8.00	6.72	10.00	8.40	2.00	1.68	1.00	0.84
Others	60.00	87.60	4.00	5.84	3.00	4.38	...	...	1.50	2.19
TOTAL	**10,085.21**	**81.63**	**888.66**	**7.19**	**634.87**	**5.14**	**167.53**	**1.35**	**579.14**	**4.69**

TABLE No. XXX

Expenditure on festivals

Expenditure on festivals	Number of households with a monthly income of				
	Rs. 25 and below	Rs. 26–50	Rs. 51–75	Rs. 76–100	Rs. 101 and over
(1)	(2)	(3)	(4)	(5)	(6)
NIL	1	...	1	...	1
Below Rs. 5	4	29	48	14	8
Rs. 6 – 10	...	9	14	6	5
Rs. 11 – 20	...	2	9	1	2
Rs. 21 – 30	...	...	1	...	2
Rs. 31 – 40	...	...	...	...	...
Rs. 41 – 50	...	...	...	1	...
Rs. 51 –100	...	...	...	...	...
Rs. 101 and over	...	...	...	...	...
TOTAL	5	40	73	22	18

TABLE No. XXXI

Expenditure on marriage

Expenditure on marriage	Number of households with a monthly income of				
	Rs. 25 and below	Rs. 26 – 50	Rs. 51 – 75	Rs. 76–100	Rs. 101 and over
(1)	(2)	(3)	(4)	(5)	(6)
NIL	2	2	2	...	...
Rs. 50 or less	...	...	...	...	...
Rs. 51 – 100	...	1	1	...	...
Rs. 101 – 200	1	6	10	1	2
Rs. 201 – 400	...	1	3	2	...
Rs. 401 – 600	2	27	51	17	9
Rs. 601 – 800	...	2	3	...	2
Rs. 801 – 1,000	...	1	3	2	4
Rs. 1,001 and over	...	...	...	...	1
TOTAL	5	40	73	22	18

Indebtedness

150. As in any other village in Arkavadi too the farmers are heavily indebted. A detailed statement on the extent of indebtedness among various communities is furnished here for ready reference.

With the exception of 15 households, the remaining 143 households in the village are all indebted, together to the tune of Rs. 66,360. These households account for 90.5 of the total households and the per capita incidence of debt works out to Rs. 91.40.

The degree of incidence of debt is found to vary from one income group to another. High income groups are found to suffer from heavy incidence while households belonging to lower income groups have only less of the incidence of debt. However, there are debt-free households in the income group of Rs. 75 or more per month.

Causes for indebtedness

151. Table No XXXIII indicates the causes of debt in the village.

The causes for heavy incidence are common. They are unable to meet the expenses of the family, expenses for household cultivation and finally other causes like marriages etc. 63 households belonging to various communities are indebted to the extent of Rs. 10,220. This amount was taken on loan for the exclusive purpose of cultivation. This will constitute 45 per cent of total indebtedness of all families put together. Of the remaining 54.56 per cent nearly 11 per cent was spent on useful purposes like purchase of land, investment on industry, business etc. 36.6 per cent of the total debt or Rs. 24,290 was incurred towards the maintenance of family by 92 households. 32 households had borrowed together a sum of

TABLE No. XXXII

Indebtedness

Caste/Tribe/ Community	Income group	Total No. of households	Indebtedness by income group			Average indebtedness for household in debt
			No. of households in debt	Percentage of indebted households to total households	Total indebtedness	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Konar	Rs. 25 and below	1	...	...	...	...
	„ 26 to 50	3	2	66.66	Rs. 500	Rs. 250.00
	„ 51 to 75	3	3	100	„ 1,100	„ 366.66
	„ 76 to 100	3	3	100	„ 900	„ 300.00
	„ 101 & over	1	1	100	„ 600	„ 600.00
	TOTAL	**11**	**9**	**81.82**	**Rs. 3,100**	**Rs. 344.44**
Parayan (S.C.)	Rs. 25 and below	1	1	100	Rs. 200	Rs. 200.00
	„ 26 to 50	6	5	83.33	„ 700	„ 140.00
	„ 51 to 75	11	10	90.9	„ 2,260	„ 226.00
	„ 76 to 100	2	2	100.0	„ 1,500	„ 750.00
	„ 101 and over	2	2	100.0	„ 1,500	„ 750.00
	TOTAL	**22**	**20**	**90.91**	**Rs. 6,160**	**Rs. 308.00**

TABLE No. XXXII (Contd.)

Indebtedness

Caste/Tribe/ Community	Income group	Total No. of households	Indebtedness by income group: No. of households in debt	Percentage of indebted households to total households	Total indebtedness	Average indebtedness for household in debt
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Vanniar	Rs. 25 and below	1	...	...	...	...
	„ 26 to 50	18	14	77.78	Rs. 4,250	Rs. 303.57
	„ 51 to 75	47	44	93.71	„ 15,900	„ 361.36
	„ 76 to 100	12	12	100.00	„ 5,250	„ 437.50
	„ 101 & over	13	13	100.00	„ 21,000	„ 1,615.38
	TOTAL	**91**	**83**	**91.21**	**Rs. 46,400**	**Rs. 559.04**
Reddi	Rs. 25 and below	2	2	100.00	Rs. 1,500	Rs. 750.00
	„ 26 to 50	13	11	84.60	„ 4,950	„ 450.00
	„ 51 to 75	6	5	83.33	„ 2,700	„ 540.00
	„ 76 to 100	3	3	100.00	„ 5,000	„ 1,666.66
	„ 101 & over	1	1	100.00	„ 2,000	„ 2,000.00
	TOTAL	**25**	**22**	**88.00**	**Rs. 16,150**	**Rs. 734.09**
Chetti	Rs. 25 and below	...	...	...	...	...
	„ 26 to 50	...	...	...	...	...
	„ 51 to 75	2	2	100	Rs. 800	Rs. 400.00
	„ 76 to 100	1	1	100	„ 600	„ 600.00
	„ 101 & over	1	1	100	„ 1,200	„ 1,200.00
	TOTAL	**4**	**4**	**100**	**Rs. 2,600**	**Rs. 650.00**
Kammalar	Rs. 25 and below	...	...	...	...	...
	„ 26 to 50	2	2	100	Rs. 400	Rs. 200.00
	„ 51 to 75	...	...	...	...	...
	„ 76 to 100	...	...	...	...	...
	„ 101 and over	...	...	...	...	...
	TOTAL	**2**	**2**	**100**	**Rs. 400**	**Rs. 200.00**

TABLE No. XXXII (Contd.)

Indebtedness

Caste/Tribe/ Community	Income group	Total No. of households	Indebtedness by income group: No. of households in debt	Percentage of indebted households to total households	Total indebtedness	Average indebtedness for households in debt
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Vannan	Rs. 25 and below	...	...	...	...	...
	„ 26 to 50	1	1	100	Rs. 350	Rs. 350.00
	„ 51 to 75	1	1	100	„ 100	„ 100.00
	„ 76 to 100	...	...	...	...	...
	„ 101 & over	...	...	...	...	...
	TOTAL	**2**	**2**	**100**	**Rs. 450**	**Rs. 225.00**
Nalcker	Rs. 25 and below	...	...	...	...	...
	„ 26 to 50	...	...	...	...	...
	„ 51 to 75	1	1	100	Rs. 300	Rs. 300.00
	„ 76 to 100	...	...	...	...	...
	„ 101 and over	...	...	...	...	...
	TOTAL	**1**	**1**	**100**	**Rs. 300**	**Rs. 300.00**
Village Total	Rs. 25 and below	5	3	60	Rs. 1,700	566.66
	„ 26 to 50	43	35	81.39	„ 11,150	318.57
	„ 51 to 75	71	66	92.95	„ 23,160	350.90
	„ 76 to 100	21	21	100	„ 13,250	630.95
	„ 101 and over	18	18	100	„ 26,300	1,461.15
	TOTAL	**158**	**143**	**90.50**	**Rs. 75,560**	**528.39**

TABLE No. XXXIII

Indebtedness by causes

Caste/Tribe/ Community	Cause	Indebtedness by cause of debt: Amount of debt in Rs.	No. of families in debt	Proportion of debt due to cause to the total amount of debt (Percentage)
(1)	(2)	(3)	(4)	(5)
Konar	Purchase of land	500	1	16.13
	House construction or repairs to existing building	...	...	...
	Marriages	300	1	9·68
	Funerals	...	...	...
	To give dowry	...	...	...
	To clear outstanding debts	...	...	...
	Sickness	...	...	...
	Ordinary wants	1,000	5	32.26
	Household cultivation	1,300	5	41.93
	Industry run by the households	...	...	...
	Business run by the households	...	...	...
	TOTAL	**3,100**	**12**	**100.00**
Vanniar	Purchase of land	4,400	9	9.48
	House construction or repairs to existing building	...	...	...
	Marriages	6,400	22	13.79
	Family expenses	14,100	52	30.39
	Education	100	1	0.22
	To clear outstanding debts	...	...	...
	Sickness	1,500	1	3.23
	Ordinary wants	...	...	...
	Household cultivation	19,700	37	42.46
	Industry run by the households	200	1	0.43
	Business run by the households	...	...	...
	TOTAL	**46,400**	**123**	**100.00**

TABLE No. XXXIII (Contd.)

Indebtedness by causes

Caste/Tribe/ Community	Cause	Indebtedness by cause of debt		
		Amount of debt in Rs.	Number of families in debt	Proportion of debt due to cause to the total amount of debt (Percentage)
(1)	(2)	(3)	(4)	(5)
Reddi	Purchase of land	600	2	3.72
	House construction or repairs to existing building	400	2	2.48
	Marriages	1,500	4	9.29
	Confinement	100	1	0.62
	To clear outstanding debts	...	...	...
	Family expenses	5,900	18	36.53
	Ordinary wants	...	...	...
	Household cultivation	6,950	12	43.03
	Industry run by the households	...	...	...
	Business run by the households	700	2	4.33
	TOTAL	16,150	41	100.00
Parayan (S.C.)	Purchase of land	...	...	...
	House construction or repairs to existing building	...	...	...
	Marriages	1,100	5	17.86
	Funerals	...	...	...
	To give dowry	...	...	...
	To clear outstanding debts	2,640	13	42.86
	Family expenses	...	...	...
	Ordinary wants	...	...	...
	Household cultivation	2,420	8	39.28
	TOTAL	6,160	26	100.00

TABLE No. XXXIII (Contd.)

Indebtedness by causes

Caste/Tribe/ Community	Cause		Indebtedness by cause of debt: Amount of debt in Rs.	Number of families in debt.	Proportion of debt due to cause to the total amount of debt (percentage)
(1)	(2)		(3)	(4)	(5)
Chetti	Purchase of land		600	1	23.08
	Marriages		1,300	2	50.00
	Industry run by the households		500	1	19.23
	Business run by the households		200	1	7.69
		TOTAL	**2,600**	**5**	**100.00**
Kammalar	Family expenses		400	2	100.00
		TOTAL	**400**	**2**	**100.00**
Vannan	Family expenses		450	2	100.00
		TOTAL	**450**	**2**	**100.00**
Naicker	Business run by the households		300	1	100.00
		TOTAL	**300**	**1**	**100.00**
Village Total	Purchase of land		6,100	13	8.07
	House construction or repairs to existing building		400	2	0.53
	Marriages		10,600	34	14.03
	Family expenses		24,490	92	32.41
	Household cultivation		24,070	50	31.86
	Industry run by the households		7,000	14	9.26
	Business run by the households		1,200	4	1.59
	Sickness		1,500	1	1.99
	Confinement		100	1	0.13
	Education		100	1	0.13
		TOTAL	**75,560**	**212**	**100.00**

Rs. 10,600 exclusively for meeting expenses on marriages. Thus factors contributing to the increased incidence of indebtedness are many. Chettiars and Reddiars are found to spend huge amounts on festive occasions and hence it would be useful to analyse the extent of indebtedness among various communities.

Incidence of debt by communities

152. As expected the incidence of debt is found to be comparatively higher among Reddiars. Nearly 88 per cent of them are indebted and average debt per indebted household among them works out to Rs. 734.09. Next to them are the Chettiars. There are only four households among them and all of them are in debt. Average burden of debt works out to Rs. 650. The following statement will furnish information regarding the prevalence of debt and the extent of it among various communities in the village.

Community	Total No. of households	No. of households in debt	Percentage to total households	Total amount of debt in Rs.	Average debt per indebted households Rs.
Vanniar	91	83	91.21	46.400	569.04
Reddi	25	22	88.00	16.150	734.09
Chetti	4	4	100.00	2,600	650.00
Parayan (S. C.)	23	20	90.91	6,160	308.00
Konar	11	9	81.82	3,100	344.40
Kammalar	2	2	100.00	400	200.00
Vannan	2	2	100.00	450	225.00
Naicker	1	1	100,00	300	300.00

Prosperity index

153. Only four communities viz., Konar, Vanniar, Reddiar and Chettiar have acquired some prosperity during the last ten years in the village. Six households 2 Reddiar, 3 Vanniar and a Konar were able to clear off their indebtedness to the tune of Rs. 3,900. A total of 37 households purchased lands worth Rs. 41,000. Ten households have managed to sink wells costing Rs. 6,400. Various prosperity indices, activities showing any betterment in economic position are reflected in the following Table No. XXXIV.

TABLE NO XXXIV.

Prosperity index during the last ten Years

	Konar	Vanniar	Reddi	Chetti	Others
(1) No. of households which have cleared debts which existed prior to ten years from the income of the households	...	...	...	...	...
(2) Total extent of debts cleared under item 1 by all the households together	Rs. 100- 1 household	Rs. 2,100- 3 households	Rs. 1,700- 2 households	...	...
(3) No. of households which have during the last ten years land	Rs. 4,700- 4 households	Rs. 28,820- 23 households	Rs. 7,000- 8 households	Rs. 500 1¼ acre 2 households	...
(a) acquired any property and/or					
(b) made any savings in cash and/or					
(c) invested capital in any new undertaking or building well except where it is wholly from any debt incurred for the purpose and/or the proceeds of any sale of property	Rs. 300- 1 household	Rs. 4,800- 6 households	Rs. 1,300- 3 households	...	...
(4) The approximate total money value of items 3 (a) to 3 (c) of all the households together deducting the portion covered by debts and/or the proceeds of the sale of any property.	Rs. 4,900- 4 households	Rs. 31,520- 26 households	Rs. 6,600- 9 households	Rs. 500- 1¼ acre 2 households	...

CHAPTER V

SOCIAL AND CULTURAL LIFE

154. The social life in the village is marked by communal harmony. In spite of the multi-ethnic structure prevalent in the village, the underlying spirit of oneness is evidently clear even to the stray visitor. Our survey revealed that castes constitute no water-tight compartments in the day to day life of the villagers. May be intercaste social relations are limited but, in the larger perspective, life is one for all villagers. The single occupation which holds the majority of the village population together is farming. There is always the similarity of occupation and also ways of life. The multi-ethnic social structure with various castes and groups, each with its own norms and practices, do not upset the harmony of life. This diversity only adds to the strength of unity, and castes and creeds no longer hold individuals apart where issues of wide character are at stake.

Castes are not only recognised but are at large publicised too, but fortunately caste consciousness does not have any perturbing effect as it is only of a mild degree. It is true that members of one particular caste prefer a candidate of that caste to another candidate but this preference, does not rise out of anti feelings towards the other caste but due to the desire to obtain proper representation for his or their own caste.

Religion acts here more or less as a unifying link which holds together the different castes. Most of the religious observances and ceremonies are utilised properly as an occasion for 'get together' and members of various castes and communities, in spite of the little differences that distinguish them from one another, join together to make such occasions a great success.

Castes

155. Traditional customs and practices of each caste or community develop in most of the members of that community an affinity towards it. The people who are born and brought up under given conditions naturally feel like fish out of water in different conditions. The practice of casteism is thus passed on from one generation to another but the institution of caste has lost most of its hold upon the society. The severity of caste practices and norms have naturally given place to a feeling of general toleration and adjustment. A few of the caste principles and even some of the practices have fallen into disuse now.

The various castes in the village had a caste hierarchy of their own, and violation of caste rules and regulations were strictly dealt with. Excommunication from the caste was not strange or a rare punishment. Vanniars had Periathakaran or Nattanmaikaran at the top of their caste hierarchy. All disputes within the caste were to be settled in consultation and on lines suggested by this body. The development of Panchayats on modern lines has naturally resulted in an eclipse of these caste organisations. We have recorded the results of the opinion survey on the existence of Caste Panchayat in Table Nos. XXXV and XXXVI below.

Social status and casteism

156. Though people of Arkavadi have made commendable progress towards caste toleration and

TABLE No. XXXV

Caste/Tribe/Community Panchayat—Existence and Attitude

Caste/Tribe/Community	No. according to whom Caste/Tribe/Community panchayats exist for		
	Total No. of households	Caste/Tribe/Community Parayan (S.C.)	No. according to whom Caste/Tribe Community panchayats should exist
(1)	(2)	(3)	(4)
Konar	11	...	...
Parayan (S.C.)	22	20	1
Vanniar	91	...	...
Reddi	25	...	...
Chetti	4	...	...
Kammalar	2	...	...
Vannan	2	...	...
Naicker	1	...	...
TOTAL	**158**	**20**	**1**

TABLE No. XXXVI

Caste/Tribe/Community Panchayat — Functions

Caste/Tribe/ Community	No. of households	No. according to whom functions of Caste/Tribe/ Community panchayat are: To settle local disputes	To check of moral degradation etc.	Festival arrangements
(1)	(2)	(3)	(4)	(5)
Konar	11	...	...	...
Parayan (S. C.)	22	13	1	3
Vanniar	91	...	...	...
Reddi	25	...	...	...
Chetti	4	...	...	...
Kammalar	2	...	...	...
Vannan	2	...	...	...
Naicker	1	...	...	...
TOTAL	158	13	1	3

peaceful co-existence between various castes, it cannot yet be said that these villagers are above caste feelings. Even a casual visitor will notice that social status and prominence in the village still depends to a considerable extent on the simple fact of being a member of a particular caste. Among all communities in the village the Reddiars, Chettiars and Kammalars claim superiority over the rest. Even among these three, the Kammalars call themselves Viswa Brahmins and do not accept food from others. Reddiars and Chettiars freely mix with each other and interdine at each other's place and to a great extent no taboo is placed on their mingling with the Vanniars who by their numerical strength have achieved a status almost equal to the so called traditionally higher castes.

Communal tolerance does not provide for any inter-caste marriage. As a matter of fact such inter-caste relationships are abhorred. For purposes of such social alliance even within the limits of a caste we find so many sub-divisions and sub-sects. For instance among Chettiars we find all Chettiars are not of the same group. There are Salai Chettis, Komutti Chettis and Vania Chettis among them. Salai Chettis do not tolerate any mixing with Komuttis whom they consider inferior in social status. The Komuttis in turn consider Vania Chettis to be below them in the social heirarchy.

Interdining with the serving caste people viz., the Vannans and Barbers is strictly prohibited. The plight of the Scheduled Caste Parayars is still bad. They are considered as untouchables and their intermixing with other castes of the village is strictly forbidden.

Untouchability

157. The evil of untouchability so much prevalent in the ancient past of the country and which has been inter-woven into the social structure of our society is found still current in this remote village in South Arcot District. The feelings of the villagers against the untouchables are so vehement that even the free mingling of our Survey party with the Harijans or the so called untouchables was considered rather not becoming of us and a bad precedent for the villagers. There were instances where our party was requested not to upset the prevailing practices in the village and we had to handle the situation most tactfully so as not to arouse communal feelings among the villagers. The poor Parayan is not aware of the fact that in the light of the Constitution of India he has been provided with equality with other caste people and that on the mere ground of his being a member of the Scheduled Caste could not be segregated from the rest of this society. Our survey has gathered information on the awareness of the legal protection guaranteed to the Scheduled Castes and the results shown in Table No. XXXVII are interesting. The awareness of such protection is poor in the village and out of 173 persons interviewed on this subject only five were aware of this fact.

TABLE No. XXXVII

Awareness of Untouchability Offiences Act

Caste/Tribe/ Community	No. of persons interviewed	No. of persons aware of prohibition of Untouchability under Law
(1)	(2)	(3)
Konar	13	...
Parayan (S.C.)	22	1
Vanniar	102	...
Reddi	26	3
Chetti	4	1
Kammalar	3	...
Vannan	2	...
Naicker	1	...
TOTAL	173	5

The Parayan also is not aware of this. He still goes in his traditional way, addressing higher caste people as '*Sami*' or master and speaks to them most respectfully in a cringing and obsequious manner. At the sight of a member of the higher castes the Paraya has to remove his head gear—generally a turban of a soiled cloth — and has to tie it round his waist as a mark of respect. He is also not expected to walk into the main settlement of the village where the people of higher castes live, with sandals on and while addressing a member of any other caste he should stand at a minimum distance of six feet. An accidental touch of the Paraya caste man or a touch by him is considered to be a bad thing and to be rid of the evil effects the higher caste man has to take a dip in water with all the clothes worn by him at the time.

158. The most unfortunate part of the practice is that even the tender minds of the young children are being spoiled by the practice of untouchability not only in the social background but also in the field of education. The local school practices segregation of Harijan pupils and for any educational institution, that practice is sufficient to poison the minds of the pupils. During our visit to the school we could see few Paraya children being seated separately and the innocent Paraya children have been made to understand that they are a group separate from the rest and they should not mix freely with the rest. Similary higher caste children also boycott the Harijan pupils. It was indeed a distressing experience for our party to see this unfortunate practice prevailing even within the portals of an educational institution which is primarily intended to impart education and thus establish a firm and sound footing for cultural advancement. We can, from our experience here, say only that untouchability is still continuing as the core of the social set up in Arkavadi.

Religious life

159. People of Arkavadi are all Hindus. However, the mono-religious character of the population does not deprive one of the variety usually found in the religious life of a multi-religious society. In the village there is unity in diversity as far as religious life is concerned. There is unity in that all are faithful adherents of one faith viz,. Hinduism. They are all devout Hindus. But the caste and sect differences in Hindu society provide enough variety in religious life also. Each caste or sect in the village has its own deities and religious life and rites. For instance, the Gounders have special reverence for Kannimari, Ayyanar, Mariappan, Periandavar, Pachaiamman and Karuppan. This is in addition to Lord Subramania and also Pillaiyar. Panchali is specially honoured and revered by Reddiars. Konars also join them in the worship of Panchali though their goddess is Pudavaikari Amman. Viswakarma is held in high esteem by the Kammalars. Parayars worship Chennan, Mariappan and other manifestations of Goddess Kali, like Pavadaiamman, Mariamman etc.

The religious life of the villagers cannot be treated as separate with social life. Even in these days of advanced science and realism people in the village not only believe but also practise black magic and witch craft with utmost faith in them and their efficacies. They hold firm faith in ghosts, spirits and demons. This faith and belief in spirits etc., to a great extent influence the religious life in the village and also social life to some extent.

Social functions like ear-boring ceremony or naming of a kid are all given a religious tinge and it is the regular practice among most of the castes here to visit either the temple of the deity of the clan or caste. Most of the castes have their own deities whom they favour most and sometimes some families are found to have their own family deity too. In spite of the plentiful prevalence of gods and goddesses in the village the people here are not very much tied to religious performances of any daily character. There are no daily poojas or ceremonies in any of the temples in the village. These temples are there and it is upto the people to make use of them. They are opened and the village Priest or Pandaram offers pooja at the request of a particular man or family.

Temples in the village

160. In spite of the multiplicity of deities prevailing in the village there are only three temples of which two are in the main settlement and the other in the Cheri. Of the two in the main settlement one is dedicated to Pillaiyar or Lord Vigneswara. The villagers have great faith in Lord Vigneswara and offer worship to Him invariably before embarking upon a new project or scheme. This Pillaiyar temple is a small stone structure in the usual South Indian style of ancient Hindu architecture. It has no prayer hall or other provision for accommodating the worshippers or devotees. The deity is in the Garbhagraham or Sanctum Sanctorum. This is like a small niche with a small door. The temple is usually closed and is opened only on the eve of festivals or under a request from some members of the village. It has neither property to its credit nor a paid priest to perform poojas. The village Pandaram will generally officiate under special request on festive occasions and marriages etc. There is a wooden car which is used during the Panguni Uthiram festival.

The temple is maintained by contribution from the public.

161. The Mariamman temple is more or less a dilapidated thatched hut just behind the Pillaiyar temple. The villagers irrespective of their caste or creed have a fearful reverence for this short tempered goddess whose wrath they are much afaid of. The prevailing faith here is that epidemics like small-pox etc., are generally caused by the wrath of the Amman and at the very outbreak of such epidemics either in the village or in its vicinity, villagers join hands to conduct special offerings and prayers to Goddess Amman so as to keep Her in good temper and thereby safe-guard themselves from the fateful epidemic wave. Our survey party was told of many incidents where special offerings to Amman are said to have achieved the end of the villagers. It is not too much to record that we have found that the villagers have more confidence and faith in the all prevailing power of Goddess Amman than in the immunising power of modern vaccines against small-pox etc.

Since Mariamman is thus honoured and feared it is only natural that the villagers will not do anything to provoke Her wrath. They make public contribution to meet the expenses of festivals like *Mariammam Koozh Utruthal* etc. which are conducted in Her honour. Along with Amman there are other minor deities in the temple. They are Idumban, Kathavarayan etc. Kathavarayan is the village guardian while Idumban is the page boy of Lord Subramania. Soon after Panguni Uthiram, a festival is conducted for Idumban also.

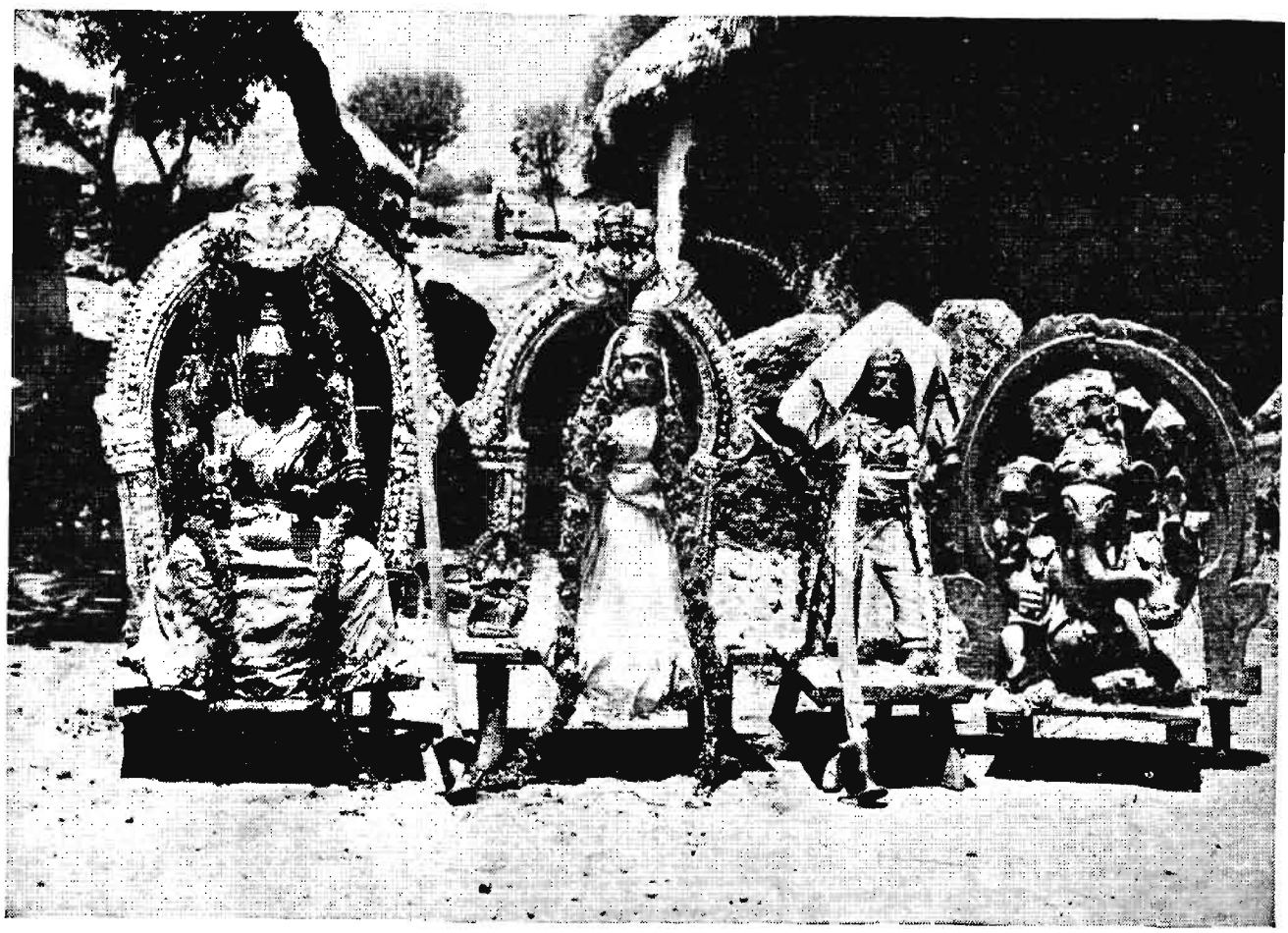
162. The Parayans who live in the Cheri, as distinguished from the main settlement of the village, have their own temple dedicated to their demon God Moopanar. There is no image in the temple except for a black stone fortified by spears etc. This is installed under the intertwined Margosa and Arasu trees. Parayars are devout followers of Moopanar and they perform annual festival in His honour exclusively at their own cost. During this festival ' Therukoothus ' also take place as side features.

Besides these, there are a few other places of worship in the village. Notable among them are the Lingam installed under an Arasu tree near the village school and the place where Idumban pooja is conducted. This is at the western entrance to the village. There is no image or idol but under an Arasu tree we found a few spears etc., planted and some devotees go round the tree as and when they happen to pass that side as a mark of respect.

Village festivals

163. Among various festivals celebrated in the village, Panguni Uthiram is the most important one. It is celebrated in honour of Lord Subramania in the Tamil month of Panguni corresponding to March-April months. The festival lasts for ten days and its beginning is marked by the hoisting of a flag with the emblem of Cock on the temple mast. During night the deity is taken in procession in streets and every household will receive the deity with lighted lamps. This is called ' Deeparadhanai '. During the ten festive days religious discourses or devotional song recitals go on during the night and true devotees very seldom miss to attend these occasions. On the morning of the final day of this festival the 'Vel' or the spear which is the unique armour of Lord Subramania is taken in procession to the banks of river Musukundha where devotees and others perform ' Abhishegams ' and offerings to it. Along with it a pair of wooden Sandals, Kavadi—a palanquin like structure with bells and other decoration on it—and a baton usually called the *Idumban Thadi* are also anointed on the river banks. These are taken back to this temple from where a procession is made out. Now the spear or Vel and the idol of Lord Subramania are taken in procession in the temple cart. Two or three devotees of the Lord play the equine role and the heavy chains of the temple cart are hooked on to their backs. They also have to wear nailed wooden sandals but these devotees are reported to feel no pain in spite of these torturing deeds. Those who intend to take this role has to undergo severe ordeals like observing fast for 30 days etc. Some other devotees pierce their cheeks with silver spears and put lemon over that etc. This festival is very important in the village and the villagers always look forward to it. As it attracts fairly large congregation of people small stalls of sweet-meats and other edibles also come up in the neighbourhood of the temple.

164. The day following the Panguni Uthiram festival is celebrated as Idumban festival. On this day poojas and offerings are made to Idumban at the so called ' Tree temple ' at the western entrance of the village. The temple is located overlooking the Arumpurampatti-Arkavadi path way. As Idumban is considered to be the page boy of Lord Subramania, this festival is only a continuation of the Panguni Uthiram festival in the real sense. During the course of the pooja the deity's spirit is believed to enter one of the many devotees who will thereupon act as though he is in a state of delerium. He will beat himself with the Idumban Thadi and also give out utterances which would be difficult to make out. These are said to foretell the coming events and the people believe that



The idols enshrined at the Mariamman temple



The Mariamman deity at whose malevolent power, the villagers dread

Idumban himself is doing so. The pooja and other performances continue until some one gets spirited and go into this state of delerium.

165. The Mariamman festival is celebrated in the village during the month of Chithirai or Vaikasi. The festival is only for a day during which the deity is taken round the village in a car in procession. During that day each household is expected to prepare rice gruel and pour the same in a big pot placed in the temple. This is mixed with the gruel prepared at the temple and offered to the deity and later distributed among the congregation of devotees.

166. The Moopanar festival is limited to the Parayar caste. This is held in honour of their caste God Moopanar. In addition to these main festivals there are other religious festivals affecting only a limited number of families or individuals alone. This is due to the large legion of God and Goddesses whom the villagers are found to worship.

Other common festivals

167. Apart from these there are other common festivals celebrated throughout the State. As in other parts of the State, Pongal, Deepavali, Karthigai Deepam etc., are found to be celebrated even in this village. As these are only common festivals and as there is no deviation in the way the people of Arkavadi celebrate them ; they are not discussed here in detail. However, it would be necessary to mention that the pilgrim centre Tiruvannamalai attract fairly large number of devotees from the village for the Karthigai Deepam festival.

Recreational facilities

168. In the matter of recreational facilities the rustic folk of Arkavadi are still far behind the city dweller. They generally spend their leisure hours either in a game of cards or small meetings where anything foreign to their tiny village is seldom discussed. The chit-chat generally centre round the interests of their own fellowmen or their own prospects. For women village well provides the centre of recreation which acts as a gossip centre.

In addition to these, there are certain other games which are the favourites of the villagers. Children play Chadu-kudu, marbles or top as anywhere else. Women engage themselves in indigenous indoor games like 'Pallanguzhi', 'Iyuthukal Attam' 'Thayam' etc. Little girls have their own interest in hopping and also Pandikattam. There are other games in which boys and sometimes even grown-up men engage themselves. They are Pallankotti, Kudirai Panthu etc. In Pallankotti the players have sticks with them and they throw a small stump to a distance. He, whose throw gains the minimum distance is kept the victim and he has to guard his stump against the attack of others who will try to release his stump by means of long poles. However, during this process they should not allow themselves to be touched by the victim ; whoever is touched by the victim will have to hop from the place where the stump lies to the original place of starting. Kudirai Panthu is more or less a similar game. Here instead of the stump a twisted cloth is thrown. The opposite party will have to catch the throw and if it fails in this the throwing party will gain the distance. Finally the distance gained by the parties are totalled and tallied and the winning party will be carried on the back of the defeated party.

169. Besides these there are also a few opportunities for communal or social recreation organised on a larger scale at regular intervals, mostly in connection with religious or other festivals. Thus sometimes Therukoothu, Kummi, Karagam, Kavadi etc. are organised. The response from villagers for these is generally very enthusiastic also. Therukoothu is a common feature in most of the villages of Tamilnad. Puranic tales of heroes and gods are enacted in a crude manner on stages in improvised pandhals. This performance is generally given some religious significance and hence the response is very good. Kummi is the pastime of young women. It is a sort of folk group dance around a wick lamp or a basket. This is usually performed on occasions like Pongal etc., and when performed by young women-folk who know the steps this is indeed a fine show which represents the rustic simplicity, art and merriment all in one. Karagam and Kavadi are dances performed usually by professionals to invoke local deities and are intended to propitiate them in fulfilment of vows by the devotees. Karagam is a pile of brass vases like vessels kept balanced over the head while dancing. Kavadi is a sort of wooden ornamented arch decorated with peacock feathers, bells etc. The dancer keeps it balanced on his shoulder while dancing.

Modern recreations like films etc., do not interest the villagers. Only the young people are interested in films and even for them the nearest theatre is available only at Manalurpet.

Moral standards

170. Illiteracy coupled with traditional inhibitions have in a way saved the people of Arkavadi from moral degradation. The rustic folk still keep to their own code of conduct both in social and religious life

and thus keep moral life on a higher plane than in most other modern societies which boast so much about culture and civilization. The simple and austere life the villagers lead keep them away from the evils of jealousy and corruption which go hand in hand with ambitions for advancement. The villagers are aware of their own limitations and hence do not aspire for anything far beyond them. Further the conception of God as an invisible and omnipotent power whose aversion for evils is feared and whose wrath is proverbial keep the poor illiterate villagers well within the fold of goodness and virtuous deeds. Their conception of God as some heavenly power far away from them and as the guardian of virtues has rather a binding force on the villagers and this enables them to stick to to certain moral and social principles. These codes of social and religious life are passed on from one gencration to another and the occasional religious discourses and recitals also help the people to refresh their memory regarding the principles of virtuous life.

This is not to paint a pure and ideal picture of the moral standard of the people of Arkavadi. There have been rare and exceptional cases of moral trespasses here and there. But these are more of an exceptional character and any visitor who had opportunity to mingle with the populace here will testify to the essentially high moral standard of the people. With a view not to be misled by the hearsay evidence alone we took care to contact the nearby Police Station which maintains an account of crimes committed etc. To our satisfaction the Police officials and their records also gave out a fine picture of the peaceful and honourable life that the Arkavadians have been leading. Details from the records showed that there were only four cases of crimes reported since 1950 to 1960 and all of them related to property cases. Two had occurred in 1956, one in 1955 and another in 1953. Though some do drink alcoholic, no prohibition case has been recorded.

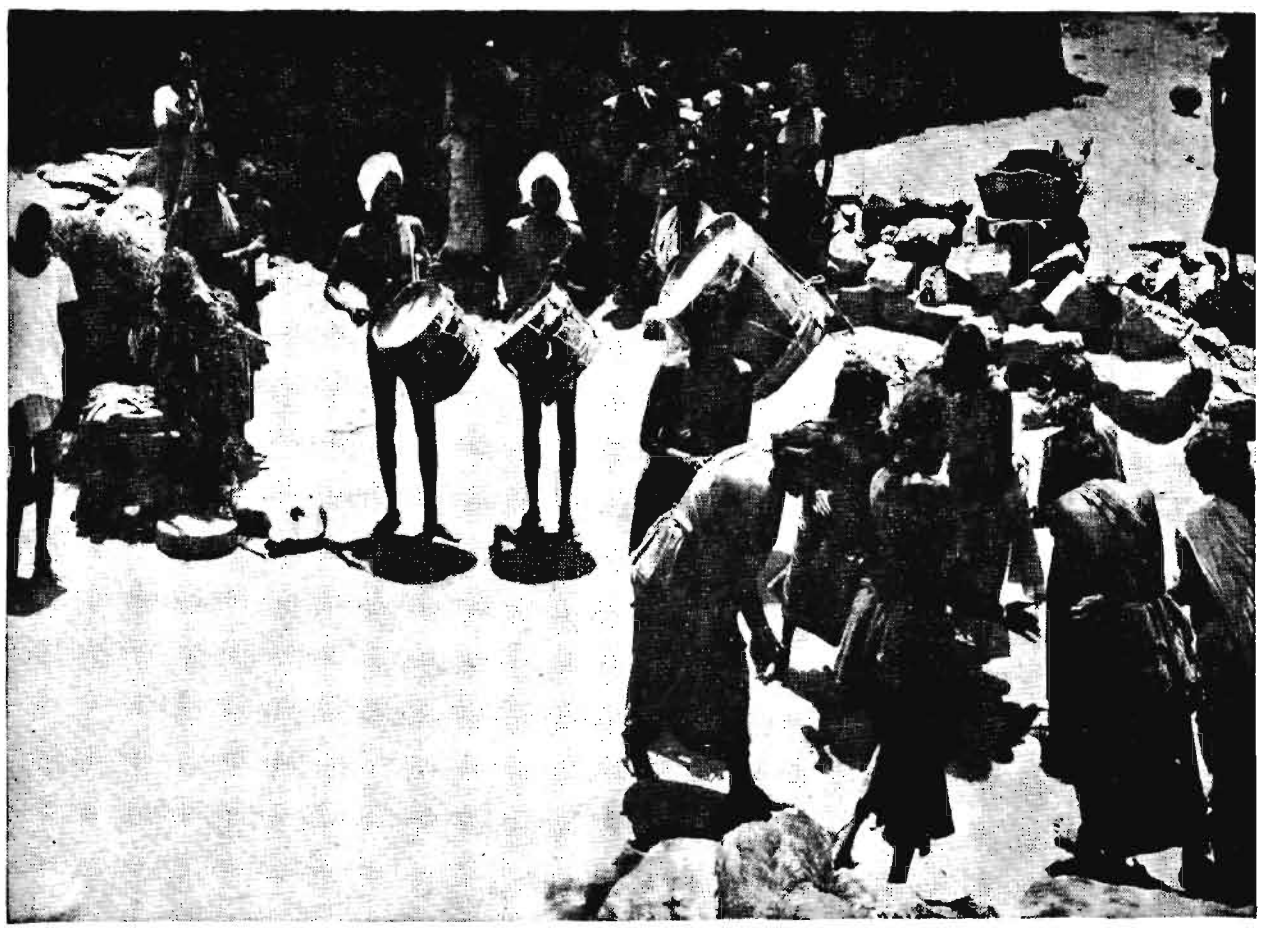
Social awareness

171. The location of the village far removed from the urban centres and also the low level of literacy have hampered the growth of social awareness in the village. The people of the village are ignorant of most of the things that happen outside. In order to ascertain the extent of social enlightenment prevailing among the villagers we tried to elicit some information from them on administrative centres and principal rivers of the district etc. The results are tabulated below.

TABLE No. XXXVIII

Range of information

Caste/Tribe/ Community	Total No. of households	Number of households heads of which know the name of				
		District H.Q.	Taluk H.Q.	Panchayat Block H.Q.	Police Station	Name of principal rivers of the district
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Konar	11	4	4	4	4	4
Parayan (S.C.)	22	4	4	4	4	4
Vanniar	91	18	18	18	18	17
Reddi	25	19	19	19	19	17
Chetti	4	4	4	4	4	4
Kammalar	2	1	1	1	1	1
Vannan	2	...	...	...	...	...
Naicker	1	...	...	...	...	...
TOTAL	**158**	**50**	**50**	**50**	**50**	**47**



A group of Paraya women playing "*Kummi*" (a clapping dance) accompanied by a heavy beat of drums

To our great astonishment it was revealed that only one-third of the total households are aware of the local administrative centres connected with their village. Even lesser number of households were aware of the principal rivers of the district. It was also evident from answers to our enquiries that not even a single villager was enlightened enough as to read the Newspapers regularly. Anything not within the village or not directly connected with the village proved of no interest to the people here. It is only this lack of interest in the outside world and high rate of illiteracy and lethargy that stand in the way of the mass uplift of villagers in spite of the ardent attempts of the Government.

TABLE No. XXXIX

General

Caste/Tribe/ Community	Total No. of households	Number of households: Reading daily newspaper	Member or members of which work for social uplift	Member or members of which take active part in politics.	Member or members of which have joined Co-operative Societies.
(1)	(2)	(3)	(4)	(5)	(6)
Konar	11	...	...	...	...
Parayan (S. C.)	22	...	...	1	..
Vanniar	91	1	1	3	2
Reddi	25	2	2	1	1
Chetti	4	1	1	...	...
Kammalar	2	...	...	...	...
Vannan	2	...	...	...	...
Naicker	1	...	...	...	...
TOTAL	**158**	**4**	**4**	**5**	**3**

Regarding politics, it was found that only very few of the younger generation had any interest in it. They have some affinity either for Congress or for D. M. K. and they have managed to keep track of some of the principles these parties advocate. Social services is restricted to some four households here. Only they are found engaged in some social work. Table No. XL below gives the number of households participating in social work politics etc.

Attitude towards Social Laws:

172. The villagers are not aware of most of the social legislations that have been enacted especially since Independence. People are ignorant about the enactments on planned parent-hood, Hindu Succession and Adoption Act, Harijan Welfare Act etc. This is mostly due to their illiteracy and also indifference towards these legislations. As most of these Acts tend to interfere with their set code of conduct the villagers are apathetic to them not with any direct intention of contravening laws but due to the fear of breaking traditional practices. Our survey collected some detailed information regarding the attitude of villagers towards Family Planning. A number of tables have been prepared based on this information and they are presented here.

Attitude towards Family Planning:

173. Our survey revealed that Arkavadians have not yet come to know about planned parent-hood and family limitation. For they are quite apathetic towards this idea of limited family for, it is their firm belief that the creator will never fail in His responsibility to feed the children. It is further believed that to limit the growth of family is sinful for it amounts to interference with the ways of God, the Almighty, and hence not virtuous.

There is also an economic side for their argument. Arkavadi is essentially an agrarian village and for any working class family an additional child is a burden only for a few years but later he or she will turn into an earning member. The villagers have not yet started feeling that children are a burden for, due to want of educational facilities there is no necessity for them to send their children to school which will prove expensive and also lengthen the non-earning period of one's life. As children also are employed in the field, there is no aversion for greater number of children. Further steeped in tradition and blind faith the villagers are not fully aware of the ways and means by which conception could be avoided without any adverse effect either to the health of the wife or to sexual enjoyment of the couple.

As would be evident from the following Table XLI majority of families without children long for more children. Actually it was found that 94.74 per cent of the childless families desire for children of either sex. Nearly 97 per cent of families without son wish to have more children with the hope of begetting a son while 77 per cent of the households without girls desire for more children in the hope of getting a girl later. Even in families with good number of children not only is there no dislike for more children but there is a longing desire for more of them also. It was found that 60 per cent of the families with more than three children longed to have more children.

TABLE No. XL

Information and attitude towards Family Planning with reference to number of sons and daughters in household

Casts/Tribe/ Community	No. aware of Family Planning Centres	No. wanting more children									
		Have more than 3 children in household	Percentage	Have 1-3 childern	Percentage	Have no son	Percentage	Have no daughter	Percentage	Have no children	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Konar	...	...	...	1	33.33	2	100	3	100	2	100
Parayan (S.C.)	...	1	25	...	...	4	100	4	80	6	100
Vanniar	...	3	50	15	65.22	12	100	21	72.41	8	100
Reddi	...	...	...	4	80	6	85.71	5	83.33	2	66.67
Chetti	...	...	...	...	...	3	100	1	100	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	1	100	....	...	...	...
Naicker	...	...	...	...	...	...	...	...	...	...	...
TOTAL	...	4	36.36	20	60.61	28	96.55	34	77.27	18	94.74

TABLE No. XL (Contd.)

Information and attitude towards Family Planning with reference to number of sons and daughters in household

Case/Tribe/ Community	No. aware of Family Planning Centres	No. wanting no more children									
		Have more than three children in household	Percentage	Have 1–3 childern	Percentage	Have no son	Percentage	Have no daughter	Percentage	Have no children	Percentage
Konar	...	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)
Parayan (S.C.)	...	...	...	...	...	...	...	...	...	...	...
Vanniar	...	...	...	...	...	...	...	...	...	...	...
Reddi	...	...	...	...	...	...	...	...	...	...	...
Chetti	...	...	...	...	...	...	...	...	...	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...
Naicker	...	...	...	...	...	...	...	...	...	...	...
TOTAL	...	...	...	...	...	...	...	...	...	...	...

Caste/Tribe/ Community	No. aware of Family Planning Centre	Indifferent									
		Have more than three children in household	Percentage	Have 1–3 children	Percentage	Have no son	Percentage	Have no daughter	Percentage	Have no children	Percentage
		(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)
Konar	...	...	..	2	66.67	...	...	...	...	...	...
Parayan (S. C.)	...	3	75	1	100	...	...	1	20	...	...
Vanniar	...	3	50	8	34.78	...	...	8	27.59	...	...
Reddi	...	...	...	1	20	1	14.29	1	16.67	1	33.33
Chetti	...	...	...	...	...	...	...	...	...	...	...
Kammalar	...	...	...	1	100	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...
Naicker	...	1	100	...	...	...	...	...	...	...	...
TOTAL	...	7	63.64	13	39.39	1	3.45	10	22.73	1	5.26

174. The attitude towards family limitation with reference to the age of the male head of the household is indicated in the Table No. XLI. It would be clear from this that even among elderly heads of households who have crossed their fifties the desire for more number of children is significantly keen. 68.75 per cent of these who are above their fifties and 62.50 per cent who are within the age-group 41-50, desire more number of children. The remaining are found to be indifferent to the question. The corresponding analysis with reference to the age of child-hearing women is found in Table No. XLII. The desire for more children is prevalent even among mothers above the age of 40 in almost all the communities in the village. 63.33 per cent among Vanniars, 71.43 per cent among Parayars, 50 per cent among Konars and all the married women among Reddiars above the age of 40 have been found to wish for more children. The desire of course is more intense among mothers of lower age-groups. In Table No. XLIII we have attempted to correlate attitude towards planned parent-hood and the duration of marriage. It is found that even after a prolonged married life the desire to beget children does not diminish considerably among the villagers. 53.84 per cent among Vanniars, 70 per cent among Parayars, 66.67 per cent among Konars and all among Reddiars and Chettiars who have been married for 20 years or more wish to beget more children. It has been found that this desire is more intense among persons who have been married for lesser duration. An attempt to correlate the income of the household with the attitude towards Family Planning was also made and the result is tabulated in Table No. XLIV. It is revealed that the desire for more children is intense among low income groups; 81.82 per cent of Reddiars, 87.50 per cent of Vanniars and all families among Konars and Parayars with an income of Rs. 26 to Rs. 50 have been found to wish for more number of children. Other households of this income group are indifferent to planned parent-hood. Thus on the whole, it is found that the idea of limitation of family and planned parent-hood has made least impact on the Arkavadi population. Unless intensive publicity is undertaken, the support for Family Planning will not be very encouraging in this village.

TABLE No. XLI

Attitude towards Family Planning with reference to age of the head of the households

Caste/Tribe/ Community	No. wanting more children, the age of the head of household (male) being									
	Above 50	Percentage	41 – 50	Percentage	31 – 40	Percentage	21 – 30	Percentage	20 or less	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Konar	3	75	...	...	2	100	3	100	...	...
Parayan (S.C.)	5	83.33	2	50	1	50	7	87.50	...	...
Vanniar	10	58.82	12	66.67	25	83.33	12	92.31	...	...
Reddi	4	100	5	71.43	7	87.50	1	50	...	...
Chetti	...	...	1	100	2	100	1	100	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	1	100	...	...	...	...
Naicker	...	...	...	...	...	...	...	...	...	...
TOTAL	22	68.75	20	62.50	38	84.44	24	88.89	...	...

TABLE No. XLI (Contd.)

Attitude towards Family Planning with reference to age of the head of the households

No. wanting no more children the age of the head of household (male) being

Caste/Tribe/ Community	Above 50	Percentage	41 – 50	Percentage	31 – 40	Percentage	21 – 30	Percentage	20 or less	Percentage
	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Konar	...	...	...	...	...	...	...	...	...	..
Parayan (S.C.)	...	...	...	...	.	...	...	...	...	...
Vanniar	...	....	...	...	...	...	...	...	...	..
Reddi	...	...	...	...	...	...	...	...	...	..
Chetti	...	...	...	...	...	...	...	...	...	.
Kammalar	...	...	...	...	...	...	...	...	...	..
Vannan	...	...	...	...	...	...	...	...	...	...
Naicker	...	...	...	...	...	...	...	...	...	...
TOTAL	...	...	...	...	...	...	...	...	..	...

Indifferent

Caste/Tribe/ Community	Above 50	Percentage	41 – 50	Percentage	31 – 40	Percentage	21 – 30	Percentage	20 or less	Percentage
	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
Konar	1	25	1	100	...	...	...	...	...	...
Parayan (S.C.)	1	16.67	2	50	1	50	1	12.50	...	...
Vanniar	7	41.18	6	33.33	5	16.67	1	7.69	...	...
Reddi	...	...	2	28.57	1	12.50	1	50	...	...
Chetti	...	...	...	...	...	...	...	...	...	...
Kammalar	1	100	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...
Naicker	...	...	1	100	...	...	...	...	...	...
TOTAL	10	31.25	12	37.50	7	15.56	3	11.11	...	...

TABLE No. XLII

Attitude towards Family Planning with reference to age of the child bearing woman being

No. wanting more children the age of the child bearing women being

Caste/Tribe/ Community	Above 40	Percentage	36 - 40	Percentage	31 - 35	Percentage	26 - 30	Percentage	21 - 25	Percentage	16 - 20	Percentage	Less than 16	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Konar	1	50	...	...	1	100	2	66.67	1	100	...	...	...	...
Parayan (S.C.)	5	71.43	2	66.67	...	...	2	66.67	4	80	1	100	1	100
Vanniar	8	53.33	7	87.50	11	68.75	8	72.73	17	89.48	4	100	2	100
Reddi	3	100	...	...	3	100	3	60	1	50	3	100	...	...
Chetti	...	...	...	...	2	100	2	100	...	...	...	...	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	1	100	...	...	...	...	...	...
Naicker	...	...	...	...	...	...	...	...	...	...	...	...	...	...
TOTAL	17	62.96	9	69.23	17	77.27	18	75.00	23	82.76	8	100	3	75.00

No. wanting no more children, the age of the child bearing women being

Caste/Tribe/ Community	Above 40	Percentage	36 - 40	Percentage	31 - 35	Percentage	26 - 30	Percentage	21 - 25	Percentage	16 - 20	Percentage	Less than 16	Percentage
	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)
Konar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Parayan (S.C.)	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vanniar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Reddi	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chetti	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Naicker	...	...	...	...	...	...	...	...	...	...	...	...	...	...
TOTAL	...	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XLII (Contd.)

Attitude towards Family Planning with reference to age of the child bearing woman being

Caste/Tribe/ Community	Indifferent: Above 40	Percentage	36 – 40	Percentage	31 – 35	Percentage	26 – 30	Percentage	21 – 25	Percentage	16 – 20	Percentage	Less than 16	Percentage
	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)	(41)	(42)	(43)
Konar	1	50	...	...	...	...	...	...	1	33.33	...	...	...	...
Parayan (S.C.)	2	28.57	1	33.33	...	...	1	33.33	1	20	...	...	...	...
Vanniar	7	46.67	1	12.50	5	31.25	3	27.27	2	10.52	...	...	...	...
Reddi	...	...	...	...	...	...	2	40	1	50	...	...	1	100
Chetti	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kammalar	...	...	1	100	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Naicker	...	...	1	100	...	...	...	...	...	...	...	...	...	...
TOTAL	10	37.04	4	30.77	5	22.73	6	25.00	5	17.24	...	...	1	25.00

TABLE No. XLIII

Attitude towards Family Planning with reference to duration of marriage

Caste/Tribe/ Community	No. wanting more children duration of marriage being: Over 20 years	Percentage	16–20 years	Percentage	11–15 years	Percentage	6–10 years	Percentage	5 or less years	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Konar	2	66.67	...	...	2	66.67	1	100	3	100
Parayan (S.C.)	7	70	...	...	1	100	4	80	3	100
Vanniar	14	53.84	6	85.71	11	84.62	15	48.95	13	100
Reddi	5	100	4	80	2	100	5	60	3	75
Chetti	1	100	1	100	1	100	1	100	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	1	100	...	...
Naicker	...	...	...	...	...	...	...	...	...	...
TOTAL	29	63.04	11	73.33	17	85 00	27	78.13	22	95.65

TABLE No. XLIII (Contd.)

Attitude towards Family Planning with reference to duration of marriage

No. wanting no more children duration of marriage being

Caste/Tribe/ Community	Over 20 years	Percentage	16-20 years	Percentage	11-15 years	Percentage	6-10 years	Percentage	5 or less years	Percentage
	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Konar	...	...	...	...	...	...	...	...	...	...
Parayan (S.C.)	...	...	...	...	...	...	...	...	...	...
Vanniar	...	...	...	...	...	...	...	...	...	...
Reddi	...	...	...	...	...	...	...	...	...	...
Chetti	...	...	...	...	...	...	...	...	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...
Naicker	...	...	...	...	...	...	...	...	...	...
TOTAL	...	...	...	...	...	...	...	...	...	...

Indifferent

Caste/Tribe/ Community	Over 20 years	Percentage	16-20 years	Percentage	11-15 years	Percentage	6-10 years	Percentage	5 or less years	Percentage
	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
Konar	1	33.33	...	...	1	33.33	...	...	...	...
Parayan (S. C.)	3	30	1	100	...	...	1	20	...	...
Vanniar	12	46.16	1	14.29	2	15.38	4	21.05	...	...
Reddi	...	...	1	20	...	...	2	40	1	25
Chetti	...	...	...	...	...	...	...	...	...	...
Kammalar	1	100	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...
Naicker	...	...	1	100	...	...	...	...	...	...
TOTAL	17	36.96	4	26.67	3	15.00	7	21.88	1	4.35

Village Panchayat

175. Though the villagers had their own Caste Panchayats among various castes they do not seem to be ripe enough for Local Self-Government. Under the Panchayat Act a Village Panchayat has been set up here also. There are five members in the Panchayat Committee of whom three are Vanniars, one Reddiar and the other a Paraya. The inception of the Panchayat has not made any impact in the memory of most of the villagers. Our survey and connected enquiries revealed that only 13 households out of a total of 158 knew the date of inception of the Panchayat and of them only three were able to give out the main function of the Panchayat. Thus it is evident that the villagers do not take any active interest in the matter of Local Self-Government. Our enquiries also revealed that the Panchayat was not functioning properly and its accounts were not properly rendered. The villager's conception of Panchayat, and their awareness of its function as well as the functions of Grama Sevak under Community Development Scheme are clearly understood from the Table Nos. XLV and XLVI below. However, it is heartening to find that even in remote villages like Arkavadi new and revolutionary trends in Self-Government are being set in practice. It may require sometime before the illiterate mass take advantage of the facilities and opportunities offered but it is certain that transition from the primitive conditions now prevailing in the village to modern village economy will be smoothened by the Local Panchayat in due course.

TABLE No. XLIV

Attitude towards Family Planning with reference to monthly income

Caste/Tribe/ Community	No. wanting more children having monthly income									
	Rs. 101 & above	Percentage	Rs. 76–100	Percentage	Rs. 51–75	Percentage	Rs. 26–50	Percentage	Rs. 25 or less	percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Konar	1	100	1	33.33	3	100	3	100	...	...
Parayan (S.C.)	...	...	2	100	8	72.73	4	100	1	100
Vanniar	7	53.85	8	66.67	37	82.22	7	87.50	...	...
Reddi	1	100	2	100	5	71.43	9	81.82	...	...
Chetti	1	100	1	100	2	100	...	...	...	...
Kammalar	...	...	...	..	...	...	...	...	...	...
Vannan	...	...	...	...	1	100	...	...	...	...
Naicker	...	...	...	...	...	...	...	...	...	...
TOTAL	10	55.56	14	70.00	56	80.00	23	85.19	1	100

TABLE No. XLIV (Contd.)

Attitude towards Family Planning with reference to monthly income

Caste/Tribe/ Community	No. wanting no more children having monthly income									
	Rs. 101 & above	Percentage	Rs. 76–100	Percentage	Rs. 51–75	Percentage	Rs. 26–50	Percentage	Rs. 25 or less	Percentage
	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Konar	...	...	...	...	...	...	...	...	...	...
Parayan (S.C.)	...	...	...	...	...	...	...	...	...	...
Vanniar	...	...	...	...	...	...	...	...	...	...
Reddi	...	...	...	...	...	...	...	...	...	...
Chetti	...	...	...	...	...	...	...	...	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...
Naicker	...	...	...	...	...	...	...	...	...	...
TOTAL	...	...	...	...	...	...	...	...	...	...

Caste/Tribe/ Community	Indifferent									
	Rs. 101 & above	Percentage	Rs. 76–100	Percentage	Rs. 51–75	Percentage	Rs. 26–50	Percentage	Rs. 25 or less	Percentage
	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
Konar	...	...	2	66.67	...	...	...	...	...	...
Parayan (S.C.)	2	100	...	...	3	27.27	...	...	...	...
Vanniar	6	46.15	4	33.33	8	17.78	1	12.50	...	...
Reddi	...	...	...	...	2	28.57	2	18.18	...	...
Chetti	...	...	...	...	...	...	...	...	...	...
Kammalar	...	...	...	...	...	...	1	100	...	...
Vannan	...	...	...	...	...	...	...	...	...	...
Naicker	...	...	...	...	1	100	...	...	...	...
TOTAL	**8**	**44.44**	**6**	**30.00**	**14**	**20.00**	**4**	**14.81**	...	...

TABLE No. XLV

Information about Main Functions of Panchayats

Caste/Tribe/ Community	No. of households	No. that could tell the period of existence of Panchayat correctly	No. that could describe the main functions of the Panchayat	Remarks including note on the functions of the Panchayats set up according to Statute
(1)	(2)	(3)	(4)	(5)
Konar	11	5	...	
Parayan (S.C.)	22	...	...	
Vanniar	91	2	2	Collection of tax, maintenance of roads and canals
Reddi	25	5	1	-do-
Chetti	4	...	..	
Kammalar	2	1	...	
Vannan	2	...	...	
Naicker	1	...	...	
TOTAL	158	13	3	

TABLE No. XLVI

N. E. S. Blocks — Nature of benefit

Awareness about the functions of Grama Sevak

Caste/Tribe/ Community	No. of households	No. aware of the functions of Grama Sevak	No. that could describe the functions of Grama Sevak				Remarks
			Fully satis-factorily	Satis-factorily	Unsatis-factorily	Incorrectly	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Konar	11	...	...	...	...	...	
Parayan (S. C.)	22	...	...	...	...	...	
Vanniar	91	1	...	1	...	...	Agricultural demonstration
Reddi	25	2	...	2	...	...	-do-
Chetti	4	...	...	...	...	...	
Kammalar	2	...	...	...	...	...	
Vannan	2	...	...	...	...	...	
Naicker	1	...	...	...	...	...	
TOTAL	158	3	...	3	...	...	

CHAPTER VI

CONCLUSION

176. To a casual visitor the village will give the appearance of a Nineteenth century hamlet situated far removed from the Urban centres where life has made much headway. In spite of the progress the State has made in industrial and other fields it is surprising that a village in the State could continue to be under such primitive conditions. Here not only agriculture is neglected but all developmental activities are at a standstill. Social overheads like education and communication are the least patronized either by the State or by the Local Panchayat Union. The illiterate mass continue to be in a state of ignorance of the various social legislation enacted by the Parliament. The poor villager wages an endless battle against time and nature for his very existence.

177. There is large scope for improvement in the village. Agriculture could be improved by repairing the breach in the feeder channel of river Musukundha and also by encouraging the farmers to take to co-operative ventures. The preliminary resistance should be overcome by the tireless efforts of the Block Development Officials and the Grama Sevak. Linking of the village with Urban centres by means of good roads will help to change the primitive character of the village economy and also the social set-up here. Frequent contact with the outside world will make the villagers courageous enough to come out of their shells and face the realities of life.

Education is the prime requisite for any cultural advancement and once this is provided others will automatically follow. The village school is not properly run. In addition to setting this in order, the authorities must create an interest among boys and girls to attend schools. Thus there is much more that the Block Officials should do with a little more enthusiasm in their work. The villagers innocent as they are like any other rustic folk will yield to other well directed persuasion.

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 : ...
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 (√) 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) Oil seeds			
(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 fowl and 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 are you doing?

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

(*b*) If 'No', what other work are you 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 zamindary 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 you have 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 Grama Sevak ? (Answer Yes / No.)

(*c*) If ' Yes ', describe his functions.

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

(*b*) If ' Yes ', how have you benefited ?

34. (*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.

Number of slopes—(Contd.)

Six or more.

Without slopes.

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 ?

POSSESSIONS

(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 'Thai' 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 the 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 ten 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 of 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 Hindus 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 sub-division 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 the 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 classified 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 impression 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 efforts 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 favour 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.

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 occupational groups	Age	Name	Caste	Occupation	Age	Education			

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 decision was 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)							

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	Remune-ration 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									

Recreational and artistic activities employed by the villagers

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 or finances	Who trains players, etc. (His name, address, caste, occupation)
						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									

*Indicate nature and reason of celebration.

APPENDIX III

Glossary of Local Terms

S. No.	*Local terms*		*English equivalents*
1.	Arathi or Drishti Kazhithal	...	The waving of lighted camphor etc., before the idol or newly married couple to dispel the supposed effects of the blight of the eye.
2.	Abhishegam	...	Anointment
3.	Adi	...	Tamil month corresponding to July—August.
4.	Amman Miravanai	...	Wedding procession cost of which is met by the maternal uncle of the bride.
5.	Arasu tree	...	Ficus religiosa tree
6.	Chadu-kudu	...	A rural game popularly known as Kabadi.
7.	Cheri	...	The segregated settlement of the inferior caste
8.	Chithirai	...	The first month in the Hindu year (April-May.)
9.	Guru Dakshina	...	Customary fee paid to teachers or priests.
10.	Deeparadhanai	...	Waving of lighted lamp before the deity.
11.	Iyuthukal Attam, Pallanguzhi and Thayam	...	Indigenous indoor games played by women.
12.	Kanganam	...	A saffron coloured thread tied round the wrists on festive occasions.
13.	Kanji	...	Gruel
14.	Kar	...	A short term crop
15.	Karthigai Deepam	...	A festival of lights celebrated in the Tamil month of Karthigai (November—December)
16.	Karumanthiram	...	Sixteenth day obsequies after the burial or cremation of a dead person.
17.	Kavalai	...	Metal bucket used in lift irrigation.
18.	Koduval	...	A sickle, a curved knife or garden hook.
19.	Kolam	...	Free hand floor design drawn with flour-mixed chalk powder.
20.	Kollai	...	Garden land.
21.	Koozh Uttruthal	...	Free distribution of gruel on festivals.
22.	Manai Sasthiram	...	A sasthra relating to construction of house.
23.	Marakkal	...	An indigenous measure equivalent to eight litres.
24.	Mancham	...	Bed-stead
25.	Nadhaswaram	...	A musical wind pipe
26.	Nagavalli Kalyanam	...	The suffix ceremony of a marriage
27.	Nalangu Song	...	A ceremonial song sung to ward off the effects of evil eyes.

S. No.	Local terms		English equivalents
28.	Namakaranam	...	Naming ceremony
29.	Namam	...	Trident mark worn on forehead by Vaishnavite Hindus
30.	Naval	...	Fruit of jamboo tree (*Calyptranthes*)
31.	Padiyal	...	A contracted farm labourer
32.	Pandikattam	...	A hopping game for little girls.
33.	Panagam	...	Sweet drink
34.	Pandhal	...	The canopy over the marriage dais or temporary structure fabricated with bamboo splices or plaited coconut leaves.
35.	Panguni Uthiram	...	A Saivite festival celebrated in honour of Lord Subramania in the Tamil month of Panguni in Uthiram asterism.
36.	Porutham	...	Agreement.
37.	Pongal	...	Harvest festival celebrated in Mid-January.
38.	Puttu	...	A kind of pastry cooked by steam.
39.	Rotti	...	Solid edibles made of cereal flour
40.	Ruthu Jathagam	...	Horoscope of a girl based on the time of her puberty.
41.	Sadangu	...	A religious or civil rites observance.
42.	Salam Graham	...	Ornamental pots kept before marriage dais.
43.	Soolam Thavirthal	...	Avoiding the journey towards a particular direction which is considered inauspicious on particular days.
44.	Thali	...	Marriage badge tied around the neck of the bride during wedding.
45.	Thai	...	Tamil month corresponding to January and February
46.	Thamboolam	...	Betel nuts and leaves served to guests on important occasions.
47.	Thatti	...	A bamboo or leaf-woven screen.
48.	Therukoothu	..	An indigenous-street drama
49.	Ur Miravanai	...	Wedding procession.
50.	Vadagam	...	A seasoned edible consisting of onions, cumin etc.
51.	Vaidya	...	Country doctor
52.	Vaikasi	...	A Tamil month corresponding to May-June
53.	Vaikkarisi Poduthal	...	A ceremony of putting rice into the corpse's mouth before its disposal
54.	Varam	...	A kind of tenancy-Proprietorship
55.	Vidyarambam	...	The ceremony of initiating the child to reading and writing.