

CENSUS OF INDIA 1971

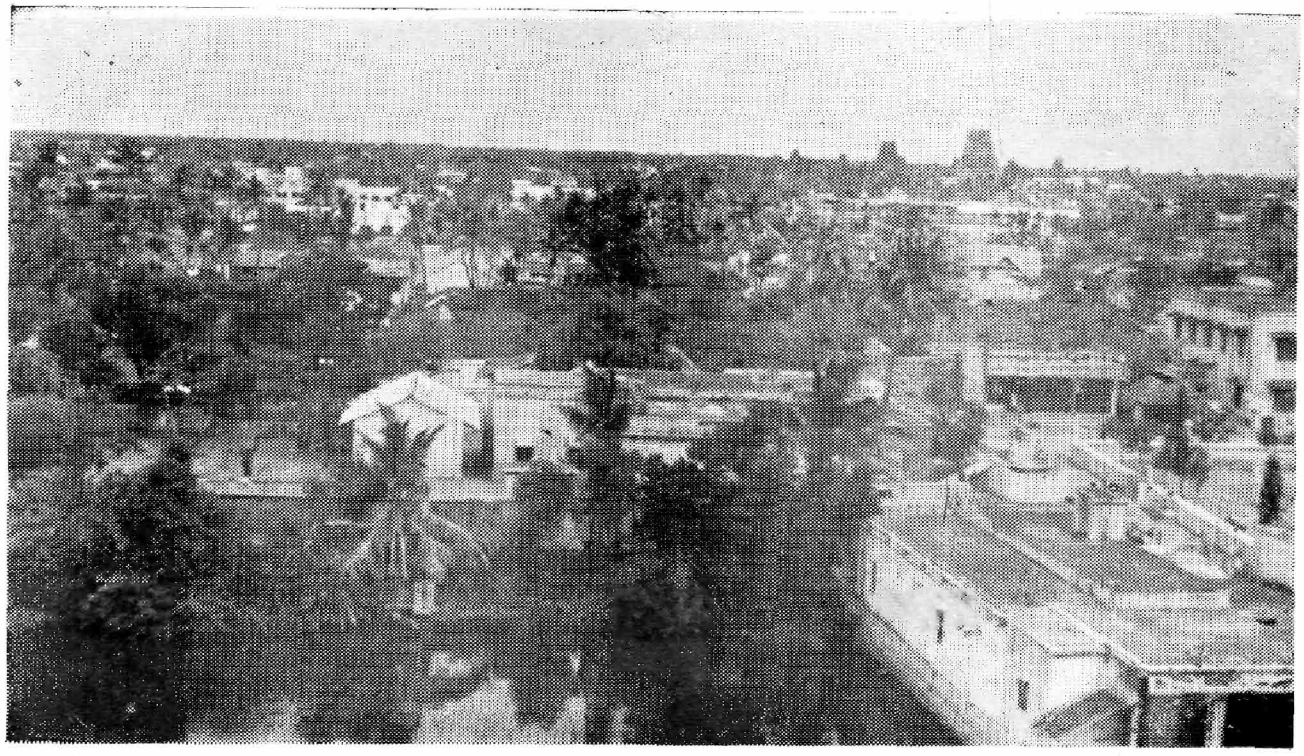
Series-19

TAMIL NADU

Part-VI B

SPECIAL SURVEY REPORTS ON SELECTED TOWNS MANNARGUDI

Directorate of Census Operations,
TAMIL NADU



A bird's eye view of Mannargudi town

FOREWORD

The census has become an indispensable instrument of policy and development planning. It need hardly be stressed that a census is not a mere counting of heads. It is a kind of stock-taking as it were, of the nation's human wealth. Census aims at presenting as complete a picture of man as may be possible in his social, cultural and economic setting.

Recognising that its role is to serve the needs of the planner, policy maker, administrator and the academician, the Census Organisation from time to time arranges discussion with the main data users and seeks guidance in planning its operations. However, for a further and more realistic appreciation of the data thrown up by the census on various aspects of the life of the community, it has been realised that more and more empirical studies would have to be undertaken. This requirement was kept in view even while planning the 1961 Census. The studies undertaken as ancillary to it, and particularly the socio-economic survey of five huudred and odd villages throughout the country provided insight into the meaning of the statistical data in terms of real life situations.

India is no doubt predominantly rural, but urbanisation has been rapidly occurring. With increasing tempo of economic and industrial development of the country urbanisation would seen inevitable. Urbanisation has become sine qua non of progress. Urban centres are undoubtedly the centres of dissemination of knowledge, new ideas, technical skills and so on. This influences the life around till more and more areas get urbanised. India is at this interesting transitional stage and the Census Organisation thought it fit to undertake studies to get a deeper insight into the growth of small towns which are likely to play an important role in the life and economy of the community in the near future. Under the 1971 Census a separate Town Directory giving certain basic data pertaining to each town in the country was brought out. This is being supplemented by fairly detailed accounts of a few towns selected for study all over the country which may help to bring out the intensity and effect of the socio-economic forces generated by urbanisation as also what impact urbanisation has made on the rural neighbourhood.

In consultation with the town planners, anthropologists, sociologists, geographers, economists, demographers etc., the criteria laid down for selection of towns for special studies were size; demographic features, such as growth rate, density of population and age of town; functional type; locational factors such as topography and natural environment, climate, growth pattern of the region, growth history and distance from nearest metropolitan area; nature of relation with other towns; concerntration of ethnic or religious group, caste or community; and other social and cultural phenomena.

Towns with maximum clustering of the different criteria were preferred at the time of the selection, on an all India basis, at the same time ensuring that the various characteristics are represented in one town or the other as finally selected for the study.

This study covers, among other things, the (a) growth history of towns including the infrastructure of growth and basic and non-basic economy and concomitant changes in the economic and social relations of the region. (b) growth history of the various servicing institutions in the towns in response to the different factors of change and the concomitant changes in

the pattern distribution of community power and prestige, (c) frequency and pattern of interaction among the different segments of the population, (d) nature and intensity of linkages with other towns of the region on the one hand and the rural hinterland on the other, (e) persistence of the values of traditional society and percolation of technological values of modern civilization in the social complex of the towns, and (f) other ancillary matters.

A set of schedules was evolved in connection with the present survey by the Social Studies Division of the Office of the Registrar General, India, under the guidance of Dr. B.K. Roy Burman, Deputy Registrar General, India (Social Studies). The survey of individual towns have been carried out mainly by the Directors of Census Operations in the various States and Union Territories, with the technical advice of the Social Studies Division. The research personnel have been placed at the disposal of the Directors of Census Operations/Social Studies Division of the office of the Registrar General, India, for carrying out the field investigations and co-ordinating the studies of individual towns, etc. It is an encouraging feature that certain individual scholars and academic institutions have come forward to take up the studies of some towns within the framework of the present scheme. I feel confident, thanks to the enthusiasm shown by my colleagues in the State Census Offices and the academic world, a corpus of knowledge will be built up which may be useful not only for academic purposes but also for various development activities.

The credit for organising these studies rightly belongs to my colleagues in the Social Studies Division. I am grateful to Dr. B.K. Roy Burman, who was in-charge of the Social Studies Division, for stimulating his colleagues in the Census Offices to study in depth the specific problems of social changes and for developing the necessary tools for the study by devising exhaustive schedules for collecting the requisite data. I am thankful to Dr. N.G. Nag, Deputy Registrar General (Social Studies) who later took over the co-ordination of the programme from Dr. Roy Burman.

I also acknowledge the important role of Dr. K.P. Ittaman, Senior Research Officer, who undertook the scrutiny of the Statistical data and drafts prepared in the Census Offices in the states with the assistance of Shri R.K. Mehta.

The present monograph is the outcome of the study undertaken by the Directorate of Census Operations, Tamil Nadu. I am indebted to my colleagues in the Census Office for their painstaking efforts in the preparation of the monograph.

New Delhi

P. PADMANABHA
Registrar General, India

PREFACE

A special feature of our Census organisation is to undertake town study projects during the inter-censal period. After 1971 Census is over as many as 200 towns all over India were selected for special project studies. In Tamil Nadu alone 18 towns were selected for this project. Mannargudi was one such town. The aim of the study is to portray each and every aspect of the town in question. Besides the socio-economic, religious and cultural factors the topography, growth history, backwash and spread effects of rural-urban characters are analysed in detail.

Mannargudi is one of the well known ancient temple town in Thanjavur district. It is located within reasonable proximity to such temple towns of ancient fame as Kumbakonam and Thanjavur. The town is surrounded by green agricultural fields and neighbouring villages with usual flora and fauna as found in the agricultural plain lands.

This publication is the result of team work and collective responsibility. Shri N. Sukumar Nandagopal, Investigator have borne the brunt of giving the first draft which was edited by Shri J.K. Nanda, Assistant Director under the supervision of Shri M. Nagappan, Deputy Director. I wish to record the able assistance that I received from Shri J. Thomas Machado, Assistant Director in revising and finalising the report.

We record our deepest sense of gratitude to Shri P. Padmanabha, former Registrar General, India, and Shri V.S. Verma, the present Registrar General, India, for their continued guidance in bringing out this report. We also thank Dr. B.K. Roy Burman and Dr N.G. Nag former Deputy Registrar General (Social Studies) and Dr. K.P. Ittaman the present Deputy Registrar General and his colleagues for having offered valuable suggestions on scrutinising the report.

Our thanks are also due to Shri B.P. Jain, Deputy Director (Printing) and his colleagues for having arranged the printing of this publication neatly.

Madras
August 1988

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Deputy Director of Census Operations

ACKNOWLEDGEMENT

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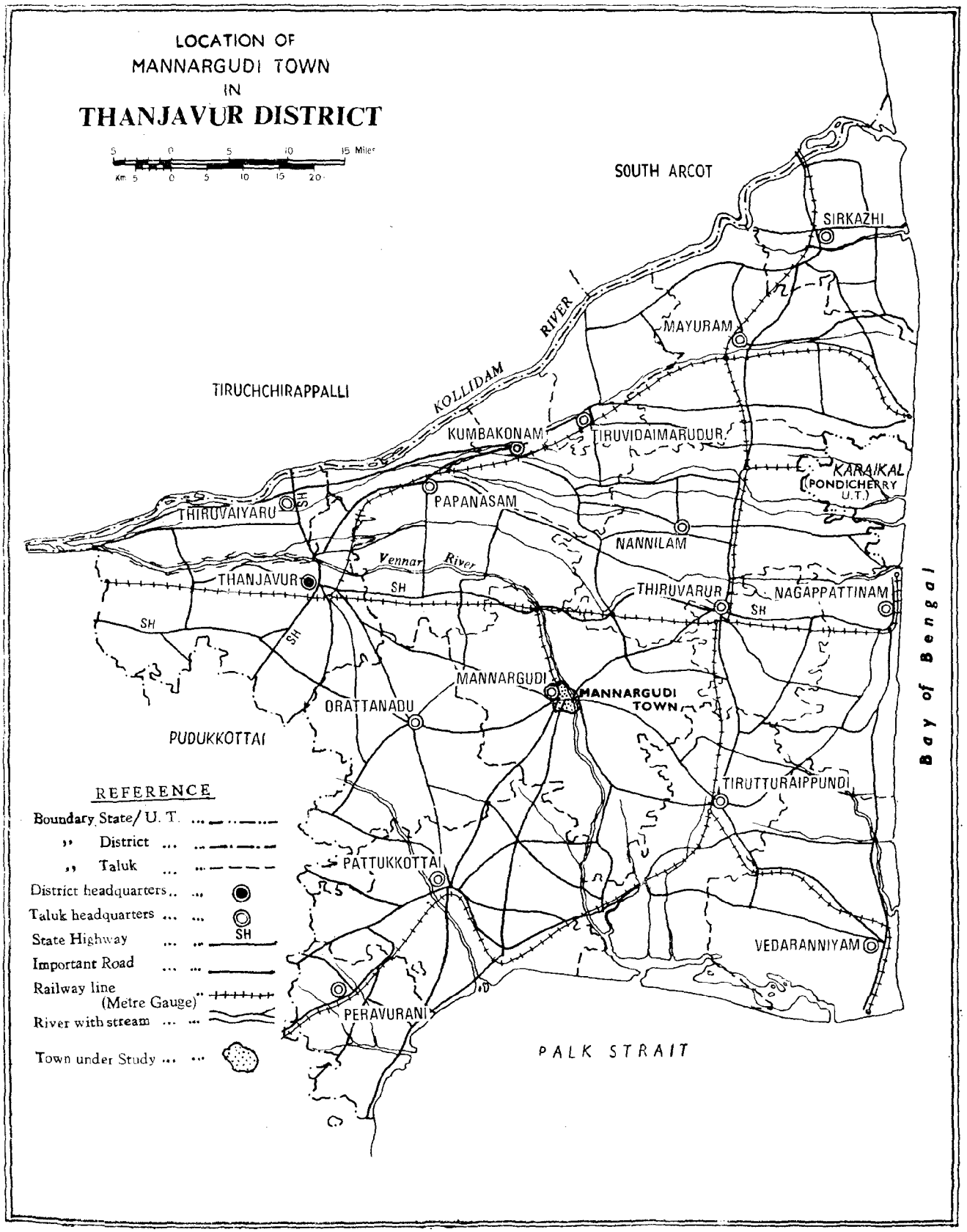

LOCATION OF
MANNARGUDI TOWN
IN
THANJAVUR DISTRICT
5 0 5 10 15 Miles
Km 5 0 5 10 15 20
SOUTH ARCOT
SIRKAZHI
MAYURAM
RIVER
KOLLIDAM
TIRUCHCHIRAPPALLI
KUMBAKONAM
TIRUVIDAIMARUDUR
KARAIKAL
(PONDICHERRY U.T.)
PAPANASAM
THIRUVAIYARU
SH
NANNILAM
Vennar River
THANJAVUR
SH
THIRUVARUR
NAGAPPATTINAM
SH
SH
SH
MANNARGUDI
MANNARGUDI TOWN
ORATTANADU
PUDUKKOTTAI
TIRUTTURAIPPUNDI
PATTUKKOTTAI
VEDARANNIYAM
PERAVURANI
PALK STRAIT
Bay of Bengal
REFERENCE
Boundary State/ U. T. ...
,, District ...
,, Taluk ...
District headquarters ...
Taluk headquarters ...
State Highway ... SH
Important Road ...
Railway line (Metre Gauge)
River with stream ...
Town under Study ...

CHAPTER I

Introduction

Urbanisation in today's world is a sine qua non of progress. Urban centres are matrix of new ideas of academic and technical education, rock bed for industrial, commercial and economic development and arterial junction for net work of communications. Rapid urban growth is relatively a new phenomenon in a developing country like India. Especially after Indepedence it has gained momentum. The Census Organisation has taken it as a project to gauge the transitional stages that are taking places in such urban areas. To get a clear insight into the growth of small towns, their urban ways of life, socio-economic progress in the region, growth history of various servicing institutions, frequency and pattern of inter-action among the different segments of the population, nature and intensity of linkages with rural hinterland and adjoining towns and persistence of the value of traditional society and percolation of technical values of modern civilization in the social complex of the towns, etc. eighteen towns in Tamil Nadu were selected for an intensive survey, as an ancillary to 1971 Census. This report is a part of such a special project on a small town in Tamil Nadu viz., Mannargudi and has made an indepth study of the town.

Tamil Nadu like any other advanced Indian States has undergone a rapid process of urbanisation due to favourable economic trends like industrial development, improvement of communication etc. Among Indian States, Maharashtra has the highest urban population spread over in its many towns and cities, Tamil Nadu ranks next. The State as per 1971 Census has returned 30.26 per cent of population living in 439 towns. It has increased more than four-fold from 2,724,781 in 1901 to 12,464,834 persons in 1971 Census and 15,951,875 in 1981 Census.

Mannargudi is an ancient temple town in Thanjavur District. According to functional classification it was treated as a town of service-cum-industry-cum-trade and commerce during 1961 Census. In 1971 Census, it has been shifted to the category of trade and commerce-cum-service-cum-industry. Mannargudi town is the Headquarters for Revenue Divisional Office as wel for Taluk office. This has been the reason for considering it primarily a service town. The town has been frequented by adjacent villagers for many administrative reasons and hence has given fillip to trade and commerce. This has subsequently made this town as primarily a trade and commercial one with service and industy as subsidiaries.

Location

Mannargudi is located about 46 kms. away from Thanjavur, its district Headquarters. It is located almost at the centre of the district. Madras, the State capital is situated about 414 kms. away. Mannargudi is surrounded by towns of varied importance. Kumbakonam, an industrial town and a rail-head on the Madras-Rameswaram Main line, lies about 36 kms. away. Mayuram, a trading centre and a junction of rail and road is situated about 62 kms. away. Tiruchchirappalli, its nearest airport and radio transmission centre is about 98 kms. away. Nagappattinam, the nearest seaport town, is about 51 kms. away. Nidamangalam, an important paddy exporting centre and a rail junction on the Thanjavur-Nagappattinam branch line is located about 14 kms. off.

Size of population

Mannargudi is a class III town having an area of 11.63 sq. kms. According to 1971 Census, a class III town has been defined as an urban area with a population range of 20,000 to 49,999 persons Its total population in 1971 was 42,783 comprising of 21,700 males and 21,083 females. In 1981 the town has been classified as class II and the population is 51,738 comprising of 26,491 males and 25,247 females.

Physical features

Bounded on north by Pamani village and on west by Naduvakkottai village, Mannargudi is flanked between Asesham and Mudalsetti villages on the south and east respectively. Mannargudi town is situated on the western portion of the Taluk. It is non-deltaic or upland region. A good portion of this previously dry area has now been brought under irrigation by the completion of Cauvery-Mettur project and opening of a new canal called the Grand Anicut. The extension of the Vadavar river in the area has given fillip to the irrigational facilities. This non delta upland region is an open plain sloping towards the east. No hills, hillocks or forests are seen in this area. This region consists mainly of red ferruginous soil.

Climate

Mannargudi has a temperate climate. Fields around the town mitigate the temperature to a great extent. However, summers are hot and winters are not very cold. The town experiences the plain climate. Though the town is not near to sea, the evenings after two, the sea breeze sets in and brings down the temperature to some extent. The town folk feel the relief. During summer, the mercury traverses between 30°C to 39°C. Mannargudi receives rainfall through north-west monsoon. Nagappattinam, the epic centre for monsoonal depression is not very far off, the seasonal cyclones do affect the town and do harms to the crop and houses occasionally. The town receives an annual rainfall of about 1,125 mm.

Flora

There is nothing peculiar in the flora of the town. Being 30 kms., away from the Bay of Bengal, the vegetation is of coastal region normally found in the eastern coast. Mango, coconut, tamarind are the common species. Since no forest is found nearby no species of timber value is found here.

Fauna

Animals of plains like ordinary grey monkeys, cattle, sheep and donkeys are commonly seen. Birds are of usual south Indian species. Crow, kite, vulture, owl, sparrow, green parrot, Indian cuckoo, duck, snipe, teal and patridge are the common birds seen in and around Mannargudi. Snakes like Cobra, krait, chain viper and carpet-snake are found in open shruppy fields and gardens. The animal wealth is completed with poultry and pigettry. Fish is common in the rivers. The catala, Indian carp, gourami, Bengal carps and rohu are found in abundance.

Transport and communication

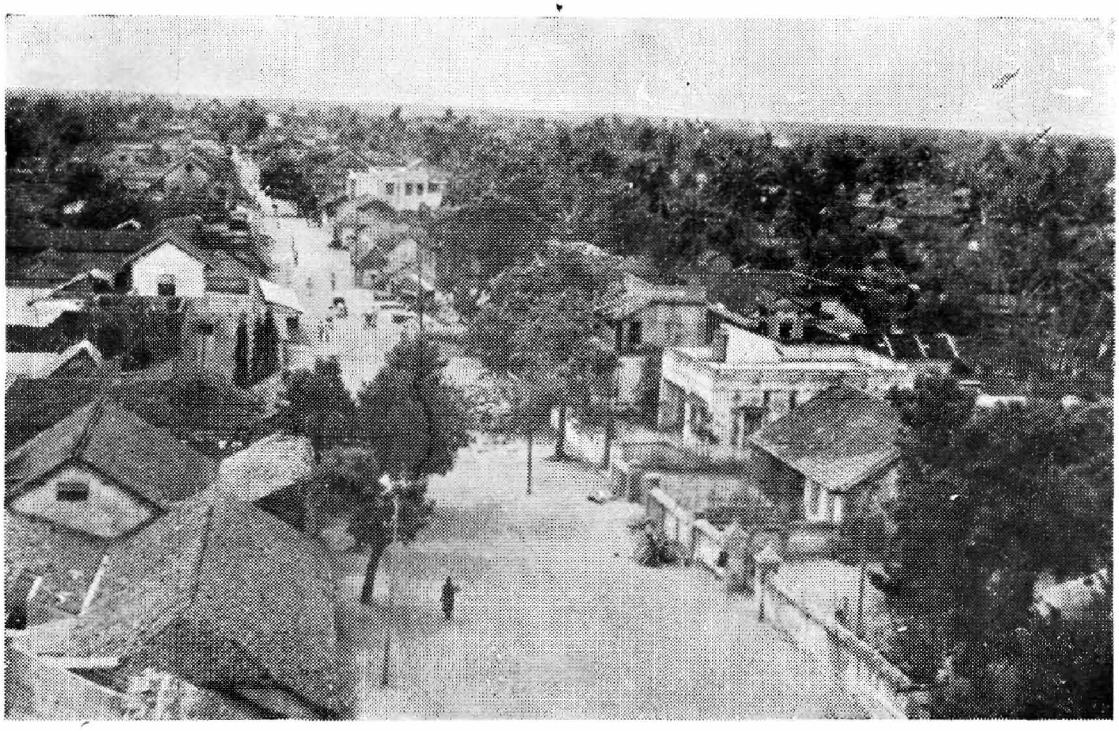
Communication in Mannargudi town is both extensive and intensive. Net work of roads branching off from this town connects it to nearby towns and villages. The major district road, Mannargudi-Tirutturaippundi passes through this town linking it with Thiruvarur. This road intersects Thanjavur-Nagappattinam State highways near Thiruvarur. A fairly good district road connects Mannargudi to Kumbakonam. It bisects Thanjavur-Nagappattinam State highways near Nidamangalam. Some of the district roads which pass through the towns are as follows :

TABLE I.1

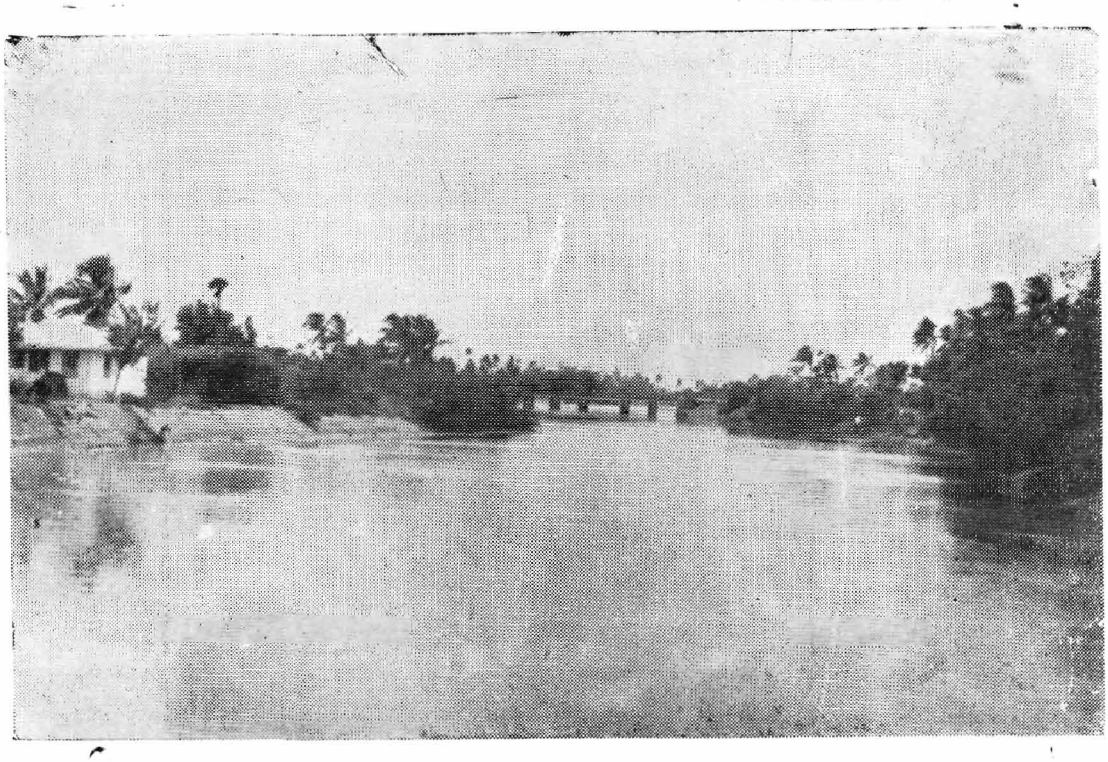
District roads which pass through the town

Name of route	Distance in kms.	Frequency of service	Remarks
1	2	3	4
i) Thiruthuraippundi-Kumbakonam (via Mannargudi)	67	8 hours	The buses on the route are over crowded
ii) Thiruthuraippundi-Thirumakkottai (via Mannargudi)	44	6 hours	—do—
iii) Thanjavur-Kottur (via Mannargudi)	50	6 hours	—do—
iv) Thanjavur-Vadapathimangalam (via Mannargudi)	55	6 hours	—do—

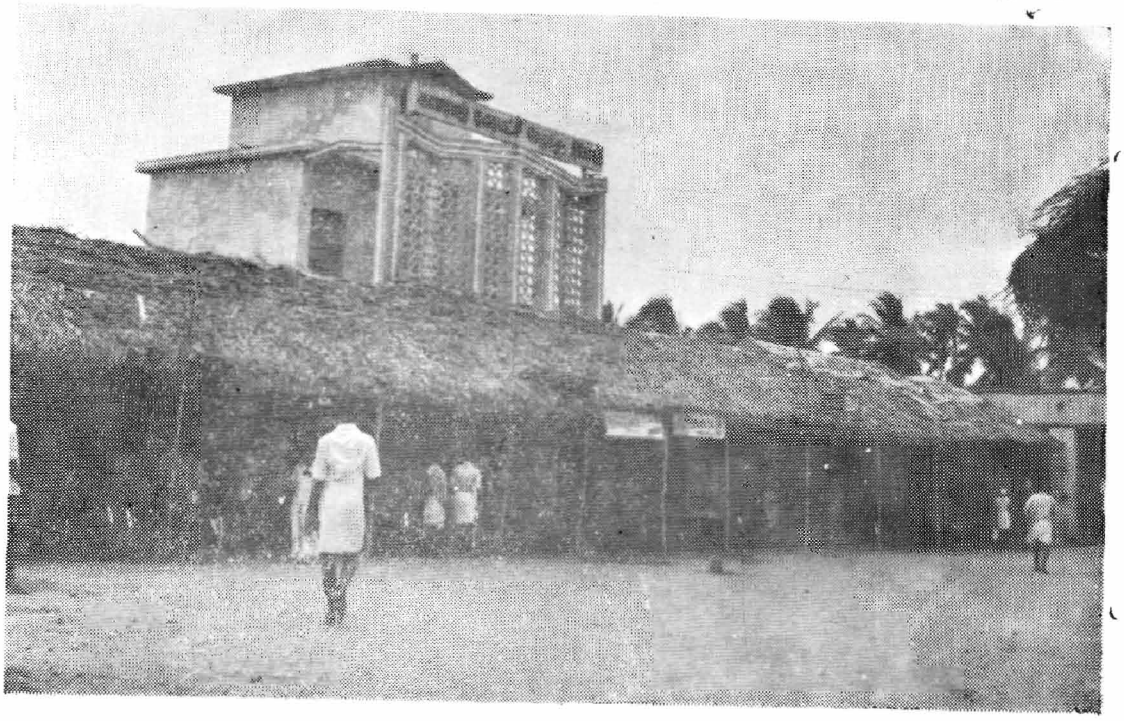
Mannargudi town is well linked to a number of places. Twenty six approved bus routes connect this town with important places like Thanjavur, Kumbakonam, Pattukkottai, Tiruchchirappalli, Nagappattinam, Karaikkudi, Vedaranyam, Thiruvarur etc. In addition, town service caters to the needs of commuters to and fro nearby town and villages like Edamelaiyur, Vadapathimangalam, Perugavalandan, Elavanoor, Madukkur and Koradacheri. List of bus routes operating from the town, the rate, the frequency etc. are given in the appendix- I



A view of the road in the town



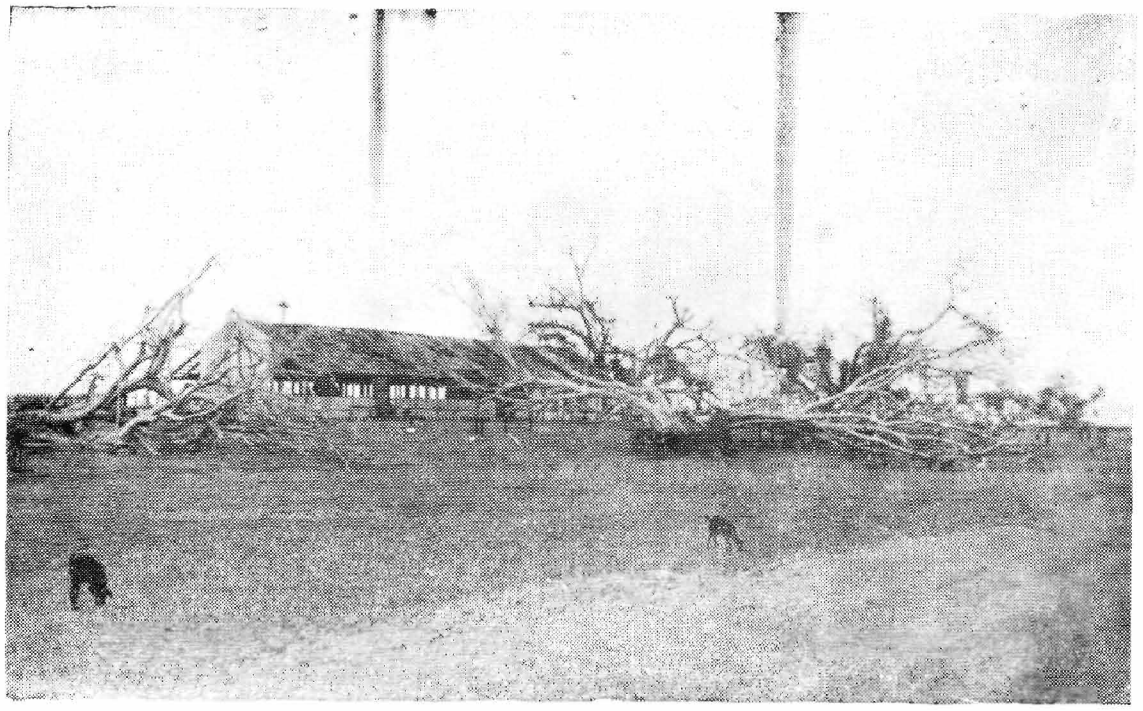
Pamani river



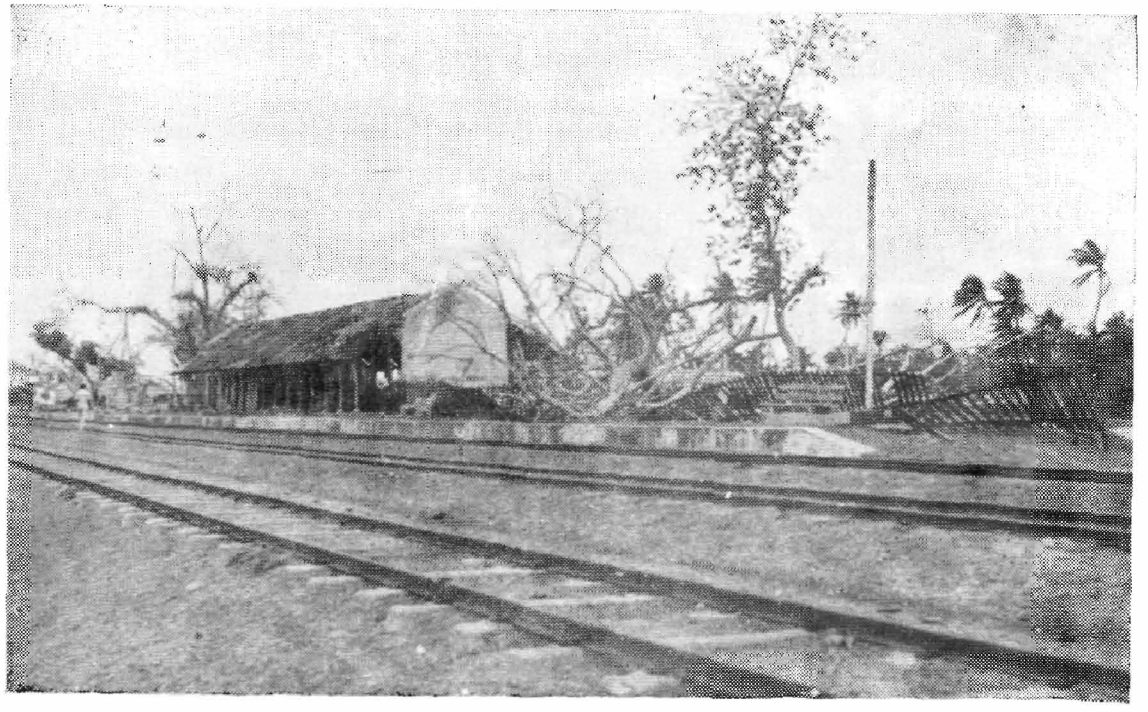
A view of the bus stand. Shops under the thatch cater to the needs of the commuters.



A close view of the bus stand



The Railway Station in disuse



Mannargudi has no rail transport after the 1976 cyclone



The Melarajaveedhi an important Commercial Centre



Weekly shandy — Mannargudi

Railways

An off shoot metre gauge line connects Mannargudi town to Nidamangalam, rail head on the Nagappattinam-Thanjavur railway line of the Southern Railway. Since February 1976, this branch line has been closed down due to the damaged and unsafe condition of the track. Nidamangalam, the nearest railway station to the town, is about 14 kms. away.

Residential pattern

Mannargudi town has been divided into 22 wards for Municipal purpose. A map indicating wardwise number of residential houses is given separately. Mannargudi is an old town as such the formation of streets is not highly regular. The modern arrangement of streets branching off from broad roads suitable for vehicular traffic is absent here. However the streets have been designed broad enough to permit the age old carts and other agricultural transport equipments. Bylanes with a permissible space for pedestrains are found linking such streets. The residential pattern in olden days was governed by hierarchical caste system. As such the priestly caste of Brahmins had their settlement around the temple surrounded by other castes in their hierarchical order. The following streets around the temple viz. Gopalasamudram West Street, Gopalasamudram North Street, Haridra Nadhi West Street, etc. have the Brahmins in prominent number. The Chettiars of bussiness community have their settlements along the markets and shopping centres facing the main roads. Melarajaveedhi, Gandhi Road, Big Bazaar have this group in prominent number. While Hindus preferably cluster around temples, Muslims and Christians have their settlements around mosque and churches.

It may be observed that though Mannargudi is an old town its residential pattern does not manifest any pattern based on integrated Caste basis. Excepting the Scheduled Caste who have their tenements far away other castes have a motley settlement. The spread of modern education and the modern needs for settlement near the places of avocation, educational institution and places of worship etc. have made people of diffcrent caste and creed to have a mingled settlement.

Functional areas

A clear cut categorisation of the town into various functional areas is not possible. No separate area has been exclusively earmarked for residential, administrative, industrial and other purposes. The areas are admixed or overlapped because it is not a planned town. However the following functional areas have been identified areas which are

Administrative areas

Administrative office of Government play a vital role in shaping the socio-economic culture of the town. Mannargudi is a municipal town. It is aslo the Headquarters of the revenue division and the taluk bearing the same name. The municipal office is located at Mahamariamman Koil Street. The Government Hospitals and Urban family centres are located just opposite to the Municipal office. The taluk office is situated in east Vadambokki Street. The taluk premises houses the Block Development Office and the Fire Brigade. The Headquarters of the Inspector of Police, the Judicial II Class Magistrate and Class I Sub-divisional Magistrate Court are situated adjoining the taluk office. V.O. Chidambaram Road is another dominant administrative area. It houses the Munsif Court, Revenue Divisional Office, Veterinary Hospital and the offices of Assistan Engineer Electricity, the Deputy Superintendent of Police and Divisional Engineer of State Highways. The only Arts College in the town is also located on this road. The other Administrative Offices are, however, scattered throughout the town. The Taluk Statistical Office is located at Pakkupettai Street. An elegant three-storeyed building built on Hospital Road is housing the offices of the Deputy Commercial Tax Officer and the Divisional Engineer of Tamil Nadu State Electricity Board. A water storage tank is situated on the top of the building.

Commercial area

Mannargudi is commercially an important town. The pockets of Gandhi Road, Big Bazaar, Melarajaveedhi, Keelarajaveedhi and Natesa Pillai Street are the active business centres. These are located in the heart of the town. The Big Bazaar area has grocery shops, bakers, confectioners, hardware merchants and jewellery marts. Melarajaveedhi is known for foodgrains shops, textile show room, fertiliser and cattle feed stores and utensils. It also has the converge of fruit and vegetable shops on its either side. Medical shops, textile emporium, books and publishing houses, electrical equipments and automobile spare parts are

found on Gandhi Road. Natesapillai Street abutting the town bus stand is a commercial area for commuters. The weekely shandy is held here. Vegetable market is located at Keelarajaveedhi. Fresh vegetables from Kumbakonam and Thanjavur are held here. A fish market is located in Thamaraikulam North Street.

Industrial area

Mannargudi has a big rice mill located at Chidambaram Road. The Tansi Furniture and Engineering Work, a small scale industry engaged in the production of furniture and erection of shutters is situated in Nataraja Pillai Street. The Big Bazaar in Kammalar Street have small industrial units manufacturing jewellery and readymade garments. Flour and oil mills in Big Street, Pamini Fertilizers and a modern rice mill by Food Corporation located at the outskirt of the town.

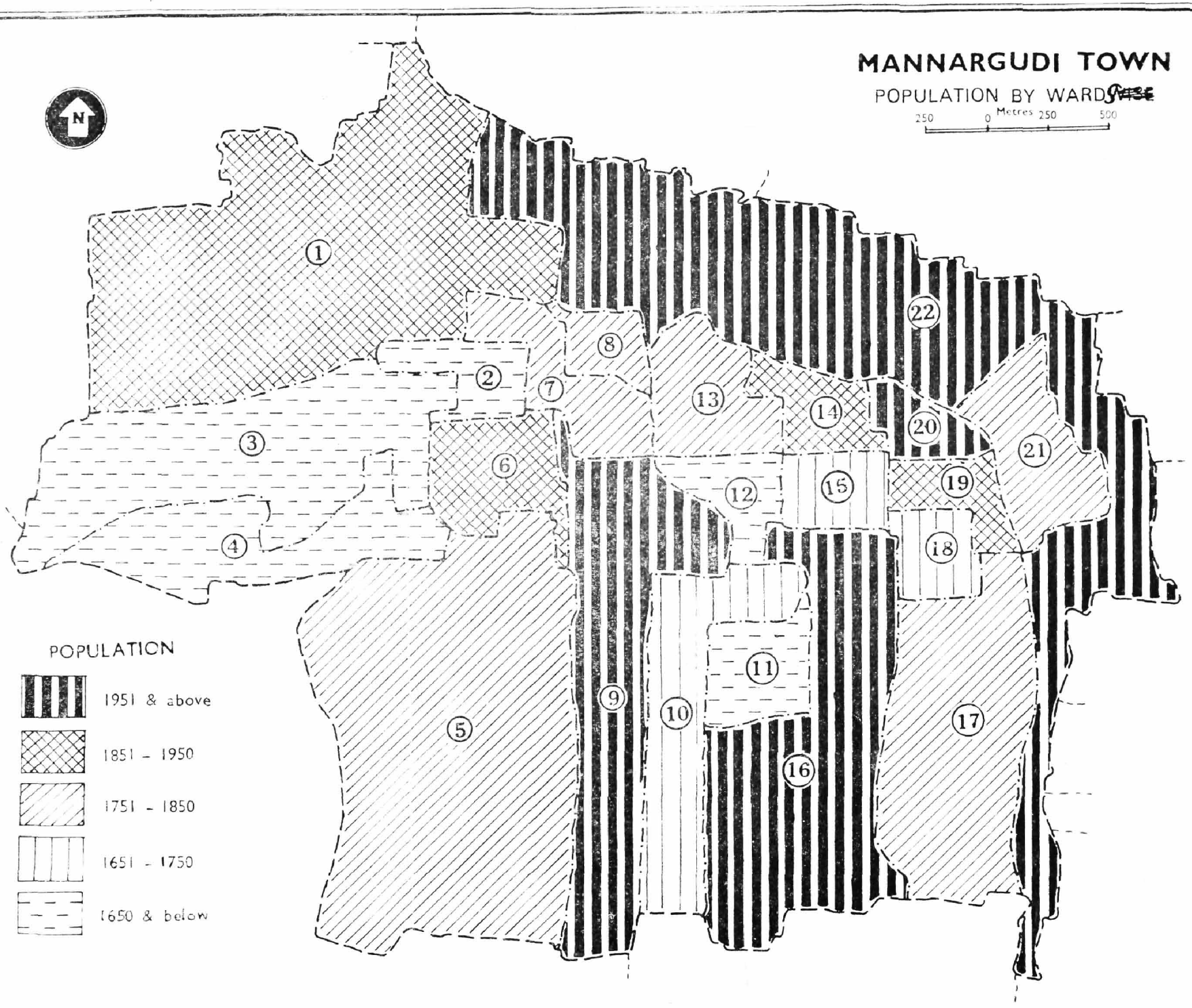
Residential area

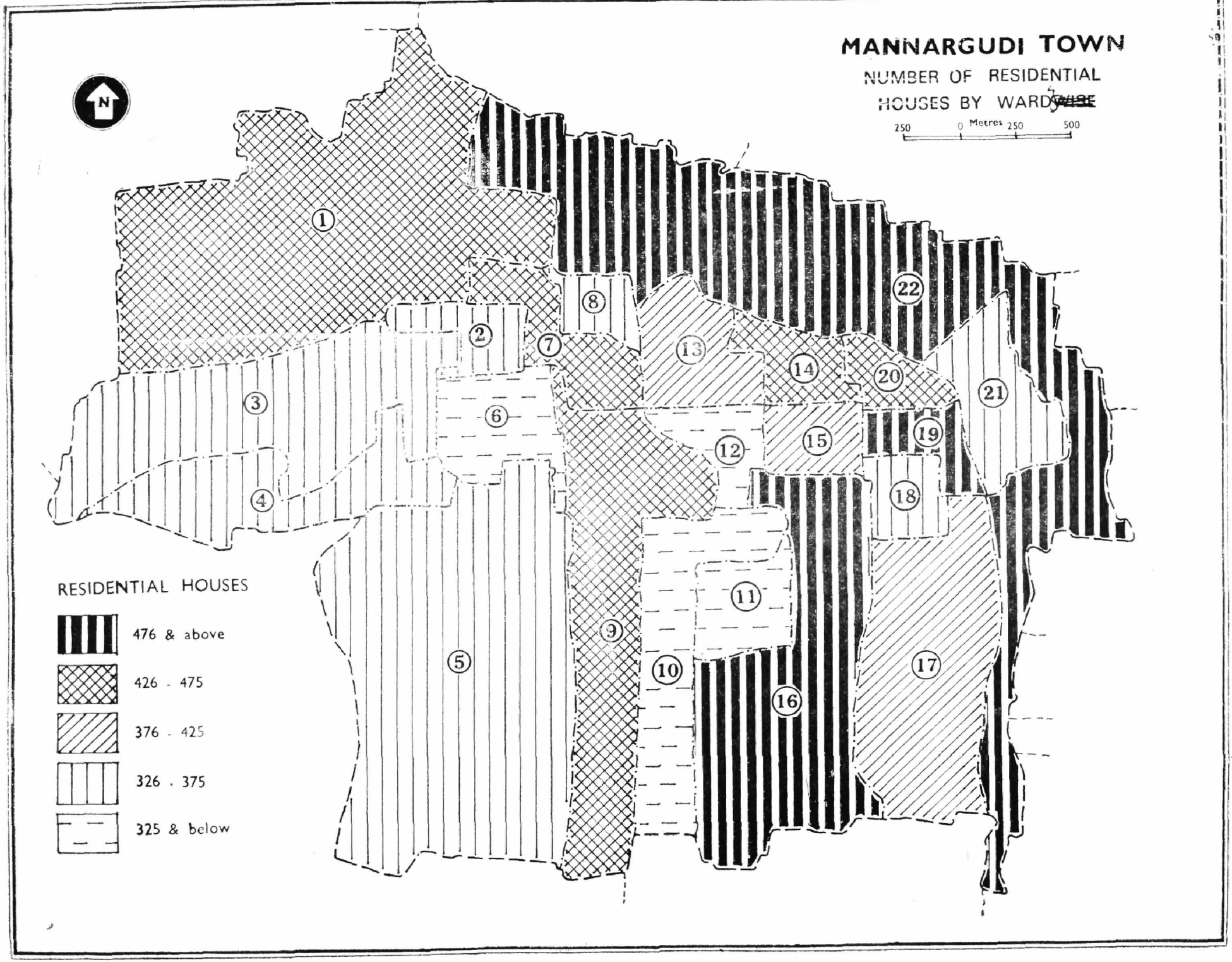
The types of houses in Mannargudi can be broadly classified as Bungalow type, medium sized and the huts. Bungalow type of houses are mostly seen in Big Bazaar, Muthal Street, Rukmanipalayam Road and Balakrishna Nagar. The houses in Big Bazaar are old fashioned but sturdy, spacious and with high ceilings. These houses, mostly owned by the business people are used partly for residential and partly for business. The houses in Muthal Street are wholly residential. They are spacious sturdy and covered with iron railings. Bungalows in Rukmanipalayam and Balakrishna Nagar are newly built with modern architectural skill. These houses have compounds and many gardens. Medium sized houses are seen throughout the town, particularly in the third street, Gopalasamudram South and West Street, Kammalar Street, Peria Street and Pakkupettai Street. These are wall to wall houses in row occupied by middle income group of the town. The poor man's huts where the socially backward class dwell are mostly found on the outskrit of the town. Most of these localities can be termed as slum areas. Such slums are located in Annamalai Nathan Para in ward 21, Periya para in ward 25 and Muthalsethi in ward 4. These are secluded. These houses are generally built of mud walls with roofs thatched with palm leaf. Bath rooms and latrines and drinking water are not available in these huts. Nor do they have electricity or proper ventilation. The street taps satisfy their dainking requirements. Most of the dwellers practically sleep outside the houses, and privacy is absent.

MANNARGUDI TOWN

POPULATION BY WARDS

250 0 Metres 250 500




MANNARGUDI TOWN
NUMBER OF RESIDENTIAL
HOUSES BY WARD
250 0 Metres 250 500
N
1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
RESIDENTIAL HOUSES
476 & above
426 - 475
376 - 425
326 - 375
325 & below

CHAPTER II

History of Growth of the Town

Mannargudi is one of the ancient places of religious importance in Thanjavur district. As has already been pointed out, the very name Mannargudi brings to memory the traditional proverb "Mannargudi Madhil Azhagu". It refers to the colossal and gorgeous walls of the most renowned Vaishnavite temple of Thanjavur district known as Sri Rajagopalaswamy temple. To distinguish it from Kattumannargudi near Chidambaram, this place was called Rajamannargudi, meaning the dwelling place or the house of Lord Rajamannar, the presiding deity of Sri Rajagopalaswamy temple.

Mannargudi has rich puranic details mainly linked to the temple and tanks around it. According to historical and archaeological data, Sri Rajagopalaswamy temple was built in 1113 A.D. It's hind history, however, is tradition covered. There is a legend that it was built to commemorate the vision of the God to a rishi who was doing penance on the bank of the tank called Gopralayam (Gopalarayam). According to the legend, Sage Narada advised two sages, Gopila and Gopiralar to go to Shenbagaranyam for doing penance. They came to this place and did penance. When Lord Krishna gave dharshan, they requested him to reveal to them the important miracles he performed at Dwaraka. The Lord fulfilled their request and they were able to witness everything before their eyes. As the sages did not feel like leaving the place they settled on the bank of river pampani. They had a desire to see the 64 miracles (Thiruvilaiyadal) of Lord Siva. Hence they installed a Sivalingam there and performed pooja.

Another legend connected with the temple is that the God appeared before Swarnasigamani, a Sourashtra Prince and blessed him with a child by sitting on his lap as Santhanagopalan. The idol of Santhanagopalan can be found by the side of Sri Rajagopalan in the Sanctum Sanctorum of the temple. Couples without issues visit the temple and keep the idol of Santhanagopalan on their laps for a while in the firm belief that they too would get rid of their sins and blessed with children.

Haridra Nadhi a tank, bigger than even Thiruvarur Kamalalayam, is about a km. to the north of the temple. It is stated that a river was converted into a big tank and Sri Rajagopalan used to perform here "Rasakrida" with 10 000 gopies. The water of the tank consequently got the perfume of turmeric. Thus the tank derived with present name. A bath in the tank is considered very sacred, particularly in the month of Masi.

Legends in confirmity with the popular beliefs make it clear that the first signs of the history of growth of the town were established around the temple, a common feature in the case of the most of the towns in South India. A perusal of the town map indicates that the growth of the town is more pronounced on the north-east of the town and this area is congested with maximum of business and administrative localities. Another probable reason for the development and growth of the town on the north-eastern boundary is because of the flowing of river Pamani and the location of the other important temples like Sri Chokkanathan temple, Sri Kailasanathar temple etc. in that sector.

Historically, Mannargudi was a part of the territory under the sway of the Chola kings right from the period of Sangam age. Most of the temples here were built by Chola kings. The inscriptions in the temple relate to Chola, Pandya and Hoysala kings. There is a tradition that the Hoysalas had a palace here and that Melavasal, a short distance to the west of the town, is said to be called after its western gate. No traces of the palace are now visible.

Historical information about Mannargudi is available in the temple inscriptions found in the Rajagopalaswamy temple and other temples in the town. These inscriptions have been edited and published in the

volumes entitled "The South Indian Inscriptions". These offer some scope to know the local history. Among the Chola kings mention may be made of Kulothunga I (A.D. 1070-1122) who built the temple of Rajagopalaswamy in 1113 A.D. The place was called after the name as Kulothunga Chola Vinnagaram.

Mannargudi became a Municipality by the passing of the Town Improvement Act X of 1865. During 1901, Mannargudi was classified as a Class III town and in 1971 Census there is no change in the status of the town. Decadal variations since 1901 in the town population can be had from the following statement :

TABLE II. 1

Decadal variation of population in the town

Year	Persons	Decade variation	Percentage decade variation	Males	Females
1	2	3	4	5	6
1901	20,449	—	—	9,961	10,488
1911	21,398	+949	+4.64	10,556	10,842
1921	21,636	+238	+1.11	10,808	10,828
1931	22,764	+1,128	+5.21	11,339	11,425
1941	23,288	+524	+2.30	11,577	11,711
1951	29,860	+6,572	+28.22	15,072	14,788
1961	33,558	+3,698	+12.38	16,761	16,797
1971	42,783	+9,225	+27.49	21,700	21,083
1981	51,738	+8,955	+20.93	26,491	25,247

Though the town has recorded a continuous increase in the decadal growth of the population since 1901, the growth rate has not been uniform throughout. During the first four decade the increase in population is very marginal after which the decadal growth rate records a sudden spurt. The highest increase of 28.22% was witnessed during 1941-51 followed by 27.49% in 1961-71.

Size of the town

Though the size of the town is static it does not mean that the town is not growing. The town has the impact of modern improvement as such it has become more congested with the additional buildings that have been set up due to pressure of population. New extension areas, have come up encroaching fields and gardens abutting the old residential areas. It may be indicated that though the area has remained more or less constant during the three Censuses viz. 1961, 1971 and 1981 the number of houses have increased from 5928 in 1961 to 9169 in 1971 and then to 9912 in 1981.

Land use pattern

For an efficient town's administration, the town's council normally imposes certain rules and regulations for the land use pattern. This is because in the absence of such regulation the town folk are put into much hardship, the town's progress is hampered and its ecology is highly affected the detrimental of its aesthetic and comfortable living of the town. For this purpose the Municipality in Mannargudi has declared certain pockets of area specifically ear-marked for specific purposes like industrial. business and residential purpose. The land use pattern of the town has been presented in a graphic manner in the map.

Rules and regulations framed

Mannargudi is a second class Municipality. This Municipality was established in 1866 by Government order No. 1023 datcd 8.10.1866. 13 revenue villages were integrated in ambit to form the Municipality with an area of 7.19 sq. km. The Municipality is generally governed by the Tamil Nadu Municipal Act as such its control of land use pattern etc. are within the purview of this general rule. The Municipal Council is the overlord for the Municipal Act. Any encroachment or unauthorised construction is prevented by the Municipal authorities. The Municipality has its Municipal Engineers, Craftsman and other authorities to approve

the plans of construction and supervises them which also assess properties for levying tax.

Land speculation

Mannargudi is a growing town so also in the value of its lands. The land has its speculation from the high plains today due to various factors. As has been discussed the town has a limited space but its population is increasing every decade. The town that was accommodating 20,000 inhabitants at the dawn of the century has to accommodate nearly half a lakh today. With the increase of the population other problems have also attained greater dimensions. The scarcity of land for living, the supply of water, the drainage problem etc. Of these the problem of land is rather acute. Since limited for all eterniry the land has given rise to land speculation and real estate owners. The land promoters buy the cultivable land in the surroundings and sell them at high premium. Such new developed plots are growing up around the vicinity of the town.

CHAPTER III

Amenities and Services

The Taluk Office, an important Administrative Office exercised administrative control over the entire Mannargudi taluk. Revenue Administration, collection of land revenue, settlement of land disputes, civil supplies and relief and rehabilitation are some of the important functions of this office. Tahsildar is the head of the office assisted by Deputy Tahsildar, Taluk Supply Officer, Village Munsif and Village Karnam at village level and Revenue Inspectors at Firka level. The Tahsildar works under the overall supervision of the Revenue Divisional Officer.

The District Munsif Court, Sub-Divisional Judicial I Class Magistrate Court and Judicial II Class Magistrate Court are the three courts functioning in the town to administer justice. The District Munsif Court, a Civil Court, is located in V.O. Chidambaram Road. This court was established in the year 1870. At present it has a staff strength of 32. It exercises jurisdictional powers over entire Mannargudi revenue taluk. It has powers to determine all civil cases.

Sub-Divisional Judicial I Class Magistrate and II Class Magistrate Courts are situated in the Taluk Office compound. These courts have powers to hear and dispose off all criminal cases. The Judicial I Class Magistrate Court was established in the year 1956. It exercises administrative control over the entire Mannargudi and Pattukkottai taluks. There are 15 employees working in this office. The Judicial II Class Magistrate Court has jurisdictional powers over the entire Mannargudi taluk. In this office there are eight employees.

The Commercial Tax Office is located in Hospital Road. The strength of the staff in the office is 24. Assessment and collection of Commercial Taxes i.e. Sales Tax, Entertainment Tax, Motor Spirits Tax etc. are some of the important functions of this office. It has jurisdiction over the entire Mannargudi Revenue Taluk.

The Taluk Statistical Office is a State Government Office housed in Pakkupettai Street. This office was started in the year 1964. Collection and consolidation of data pertaining to Agricultural Statistics, Market Intelligence, State Income, Industries, Trade and Commerce etc. are the chief functions of this office. It has a staff strength of eight officials.

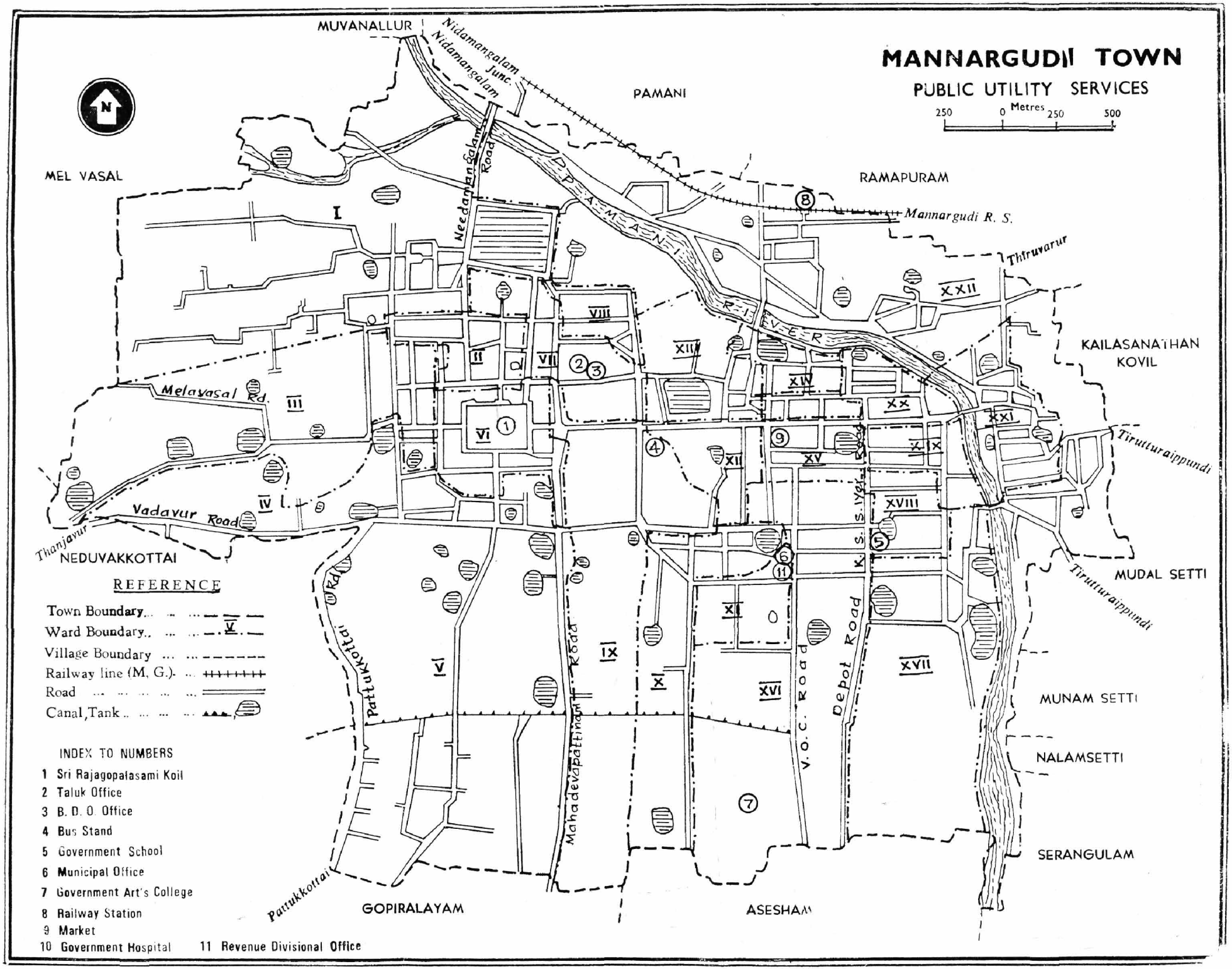
The Fire Brigade Office is located in Annavasal Street. This office was established in the year 1946. Attending to fire calls and ambulence calls are some of the important functions of this office. Annually about 70 fire calls 170 ambulencc calls are attended by this unit. It has jurisdiction over the entire Mannargudi taluk.

Town Administration

The Municipal office, the most important administrative office of the town, is in Mahamariamman Koil Street. It was established in the year 1866. It has completed 112 years of active service and enjoys the pride of being one of the oldest Municipalities in Tamil Nadu. This Municipality was upgraded as second grade Municipality since 10.2.1970.

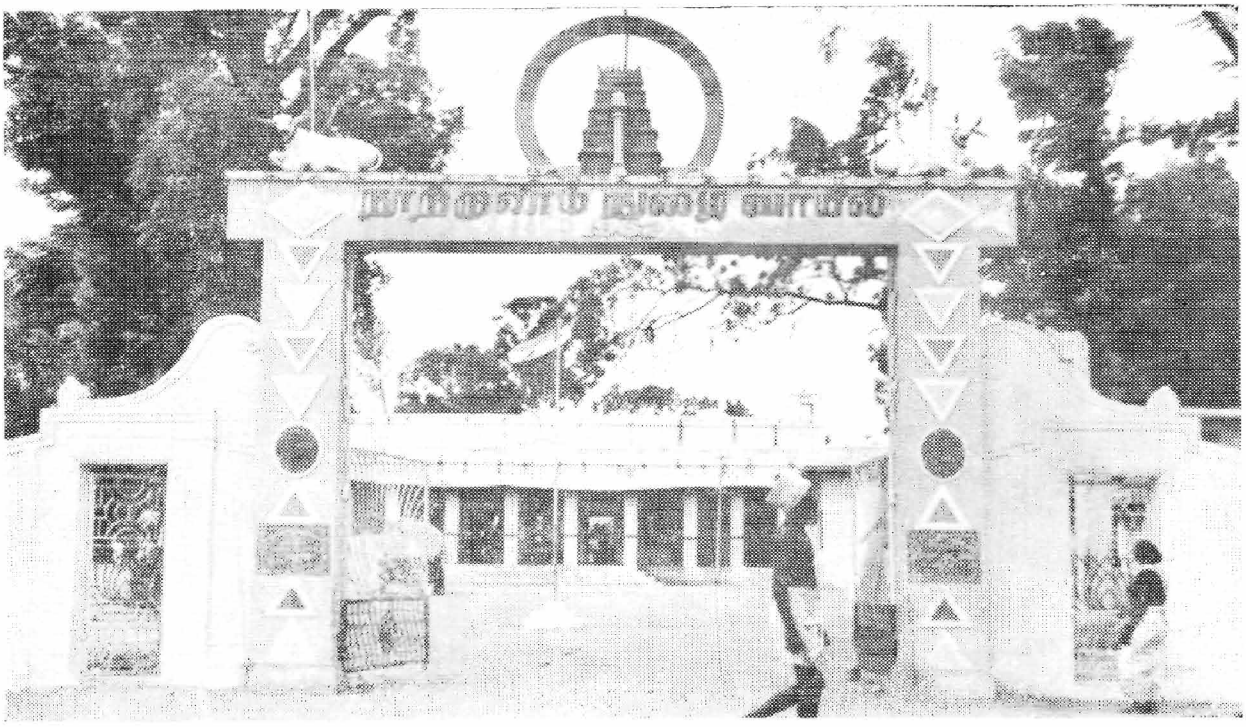
Mannargudi was formed a Municipality in 1866 after the passing of the Madras Towns Improvement Act X of 1865. The Municipal Council consists of 28 elected members, one of whom is reserved for women. At the time of our survey the council stood dissolved with effect from 1.7.1976 and the Municipal Administration was under the control of the Special Officer. Election to the Municipal Council was held subsequently in 1986.

The Municipality is responsible for the construction, repairing and cleaning of drains, the construction, upkeeping and repairing of roads, maintenance of street lights, prevention of fire, construction and maintenance of hospitals, dispensaries and schools, registration of births and deaths, construction and


MANNARGUDI TOWN
PUBLIC UTILITY SERVICES
250 0 Metres 250 500
N
MUVANALLUR
Nidamangalam
Nidamangalam Junc.
PAMANI
MEL VASAL
Needamangalam Road
RAMAPURAM
Mannargudi R. S.
Thiruvarur
KAILASANATHAN KOVIL
Melayasal Rd.
Vadavur Road
Thanjavur
NEDUVAKKOTTAI
Tirutturaippundi
MUDAL SETTI
Pattukkottai Rd
Mahadevapattinam Road
V.O.C. Road
Depot Road
K.S. Iyer Road
MUNAM SETTI
NALAMSETTI
SERANGULAM
GOPIRALAYAM
ASESHAM
REFERENCE
Town Boundary
Ward Boundary
Village Boundary
Railway line (M. G.)
Road
Canal, Tank
INDEX TO NUMBERS
1 Sri Rajagopalasami Koil
2 Taluk Office
3 B. D. O. Office
4 Bus Stand
5 Government School
6 Municipal Office
7 Government Art's College
8 Railway Station
9 Market
10 Government Hospital
11 Revenue Divisional Office



Taluk Office — Mannargudi



Municipal Office—Mannargudi A century old



Fire Brigade—Mannargudi

maintenance of water works, drainage, latrines and removal of rubbish, regulation of the conutruction of buildings, issue of Licences for various purposes like the keeping of animals, the starting of industries, factories and the running of markets and slaughter houses etc.

The main sources of revenue of the Municipality consist of taxes on professions, lands and buildings, companies, water tax, pilgrims tax, tax on vehicles, octroi duty, tolls on vehicles and animals entreing the Municipal limits. Other sources consisted of fees or rents for the use of Municipal gardens, chowltries, markets, slaughter houses, cart stands etc. fines and forfeitures, payments for Municipal services and grants-in-aid from State funds, etc. etc.

Expenditure was incurred on construction and maintenance of hospitals and dispensaries, chowltries, markets, tanks, wells and water works, construction, repairing and cleaning of drains, the construction and up-keeping and repairing of road, bridges etc. Other items of expenditure include maintenance of street lights, sanitation, education, vaccination and registration of births and deaths, construction and maintenance of schools.

The amount of income and expenditure of the Municipality for the years 1975 to 1978 is presented in the following statement:-

TABLE III. 1

Income and Expenditure of the Municipality for the years 1985 to1978

Year	Total Receipts (in Rs)	Total Expenditure (in Rs.)
1	2	3
1975—76	33,69,483.00	31,41,786.00
1976—77	33,73,511.00	32,85,488.00
1977—78	25,40,341.00	20,85,535.00

The subjoined statement shows the income by source of the Municipality for the years 1976 to 1978:-

TABLE III.2

Income by source of the Municipality for the years 1976-1978

Income by source	Rate schedule	1976-77		1977-78	
		Amount due (Rs.)	Amount realised (in Rs.)	Amount due (Rs)	Amount realised (in Rs.)
1	2	3	4	5	6
1. Municipality rates and taxes					
(a) House/ Land/Pro-perty/ General Tax	2.75%	1,34,285	1,23,532	1,52,762	1,36,645
(b) Water Tax and drainage	7.00%	3,18,575	3,03,050	3,63,538	3,37,657

1	2	3	4	5	6
(c) Lighting Tax	1.50%	68,450	65,006	78,074	72,003
(d) Conservancy	2.75%	1,24,401	1,18,347	1,41,874	1,30,230
(e) i) Education Tax/Cess	2.50%	1,14,072	1,08,224	1,30,157	1,20,021
ii) Library	—	31,652	29,631	36,179	33,430
(f) i) Tax on animals and vehicles	0.75%	1,403	1,295	1,692	1,420
ii) Animals used tor driving, riding	2.00%	1,551	1,465	2,050	1,780
(g) Profession Tax	—	86,354	79,632	81,596	67,825
2. Sale of water	Rs.2/- per 1000 ltrs.	56,434	56,434	69,188	69,188

Expenditure of the Municipality

Mannargudi is a second grade Municipality. Its income is not very high. As per the Muincipal records available, its income for 1975-76 is Rs. 33,69,483; Rs. 33,73,511 for 1976-77 and Rs. 25,40,341 for 1977-78. Its expenditure during these years is to the tune of Rs. 31,41,786 for 1975-76, Rs. 32,85,489 for 1976-77 and Rs. 20,85,535 for 1977-78. From this, it could be inferred that the Municipality has a limited source of income. As has been pointed out earlier its main revenue is coming from water tax, house tax, conservancy tax, lighting tax and other Government subsidies. But most of these income is spent for the maintenance of the town itself. A fairly size of one third goes for the establishment viz. the salaries and allowances for the Muncipal employees. As much as Rs. 12,04,209 (1976-77), Rs. 12,83,895 (1977-78) have been debited to this account. Education is another major source of expenditure. Nearly Rs. 425,000 is spent on this item. Conservancy is another major item of expenditure. Mannargudi has no underground sewerage system and the sullage water is allowed to run through open drainages. Houses have open latrine system and the night soil is collected by the conservancy workers. Some affluent houses have afforded to septic tanks. The general item of expenditure as per the Municipal records amounts to maintenance of roads, construction of pathways, and platforms and other maintenance and repair items. A total of Rs. 9,44,000 is said to be spent on this item. Lighting consumes Rs. 43,806. Mannargudi Municipality spends almost all its income on recurrent items and its expenditure on future planning is almost negligible. Only a paltry sum of Rs. 25,000 is said to be allotted for planning purpose.

Expenditure of the Municipality for the year 1977-78 is presented in the following statement:

TABLE III. 3

Expenditure of the Municipality for the year 1977-78

Expenditure by item	Amount (1977-78) in Rs.
1	2
a) General (Maintenance of roads, construction of pathways and platforms and other maintenance and repairs)	9,44,133
b) Lighting	41,806
c) Education	4,26,199
d) Sewage	4,57,488
e) Planning	25,146
f) Establishment (Salaries and allowances for the Municipal employees)	12,83,895

TABLE III. 4

Government Grants and Subsidies for the years 1976-78

Details	1976-77	1977-78
1	2	3
1. Entertainment tax	3,21,523	3,02,698
2. Surcharge	92,185	99,890
3. Commercial tax	13,000	13,000
4. Mosquitoe eradication	2,463	—
5. Maternity hospital maintenance	10,679	11,712
6. Elementary education	1,03,814	58,684
7. Maintenance of roads	10,199	10,105
8. Flood relief	—	1,00,000
9. Teachers	28,030	44,118

The Municipality maintained 50.240 kms. of roads lit by electricity, the power being supplied by the Tamil Nadu Electricity Board. Details of road lighting for the year 1977-78 are given in the subjoined statement :

TABLE III. 5

Details of road lighting for the year 1977-78

Type of light	No.	Norm about distance between lighting posts on different types of roads	Hours of lighting	Total No. of points	Total consumption	Total expenses (Rs.)
1	2	3	4	5	6	7
40 watts (Tube)	1,068	100	220 hours per month	1,194	10,800 units	3,800.00
20 watts (Twin)	68					
80 watts (Mercury)	13					
125 watts (Mercury)	15					
200 watts (Focus light)	30					

Water supply

The town is served by the protected water supply scheme provided by the Tamil Nadu Water Supply and Drainage Board and maintained by the Municipality.

There are two major sources of water supply in the town, one from the Cauvery-Mettur Project Canal and the other from the borewells located within town. The former is mostly used as a summer storage tank and the water in the tank is kept for emergency purposes while the latter provides an unfailing supply of water. There are two service reservoirs in the town viz., the low level service reservoir and the high level service reservoir. The former is rectangular in shape with a capacity of 12 lakh litres and the latter is circular in shape with a capacity of 9 lakh litres. Five pumping stations, three in the low level zone with a capacity of 10.5, 12.5 and 24.0 H.P. each and two in the high level zone with a capacity of 10.00 and 24.00 H.P. each are being used to pump water. About 20 lakh litres of water is being supplied daily. The supply of water is intermittent between 6 to 9 in the mornings and 4 to 6 in the evenings. There are 1230 water tap connections in the town. Drinking water is treated by the method of filtration and chlorination.

Other sources of water in the town are tanks and wells. There are 86 tanks, 34 wells and 16 borewells.

Drainage and conservancy

The town has closed system of drainage provided by the Tamil Nadu Water Supply and Drainage Board and maintained by the Municipality. The drainage water is led through main sewer connected to a suction well. From there, it is pumped to the drainage farm by turbine pumps. This waste water is disposed off by the method of oxidation.

Most of the streets and by-streets are maintained by the Municipal Health Department. As on 31.3.78, the total length of pucca drains and kutcha drains were 12,477 and 4,671 metres respectively. Kutcha drains are mainly dug for the speedy flow of rain water. There are 960 private latrines and 3 public latrines of water borne type and 1,715 private latrines and 3 public latrines of service type in the town. The drains are cleaned every morning by the sanitary workers of the Municipality. There are about 4,155 residential houses in the town without the facility of laterines of any type. The staff strength of conservancy is 104 who have been deployed on different category of works in the Municipal Health Office.

Sewage

In the absence of any regular underground sewage system, night soil and garbage from every nook and corner of the town are removed through hunch back push carts, lorries and tractors and dumped in a place on the outskirts of the town which are used in the manufacture of compost manure under the Urban Compost Scheme.

Electricity

The entire town is electrified and the current is supplied by the Tamil Nadu Electricity Board. Details regarding number of connections, rate per unit and volume of consumption during the year 1977-78 are given in the following statement :

TABLE III. 6

Number of connections and volume of consumption of Electricity during the year 1977-78

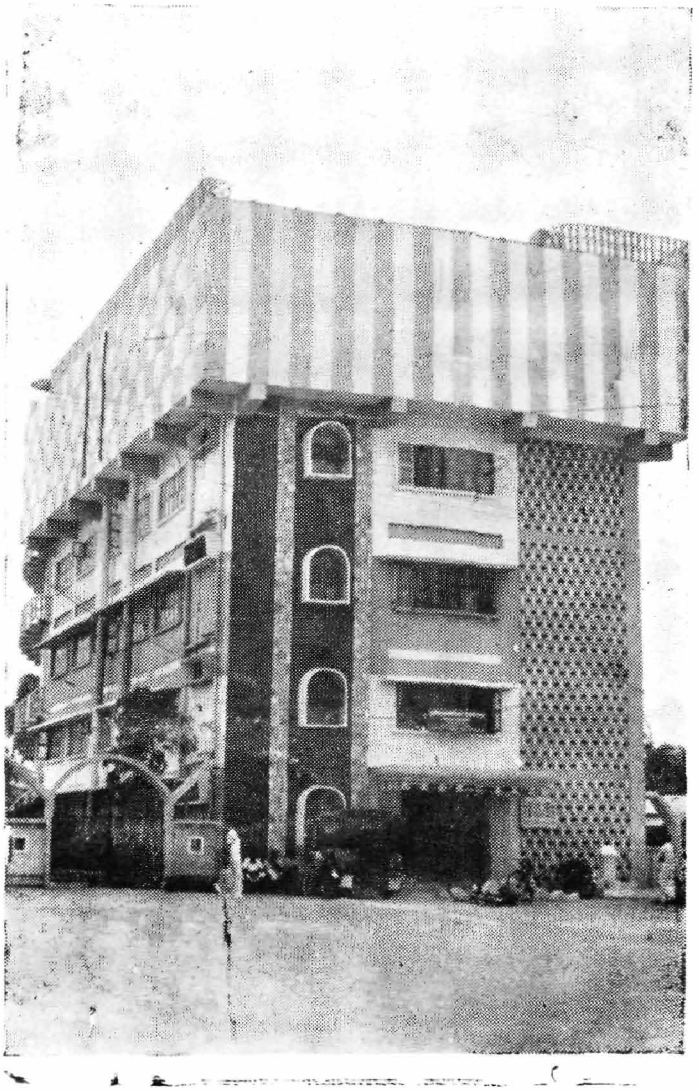
Type of Establishment	No. of connections	Volume of consumption (in 000 unit)	Rate per unit in Rs.
1	2	3	3
Domestic (a) Lighting	4,319	14,400	0.35
(b) Power	120		0.22
Industrial	171	18,625	0.20
Irrigation	10	N.A.	0.12
Commercial	1,563	2,81,340	0.45
Road lighting	17	(has already been stated)	

Post and Telegraph

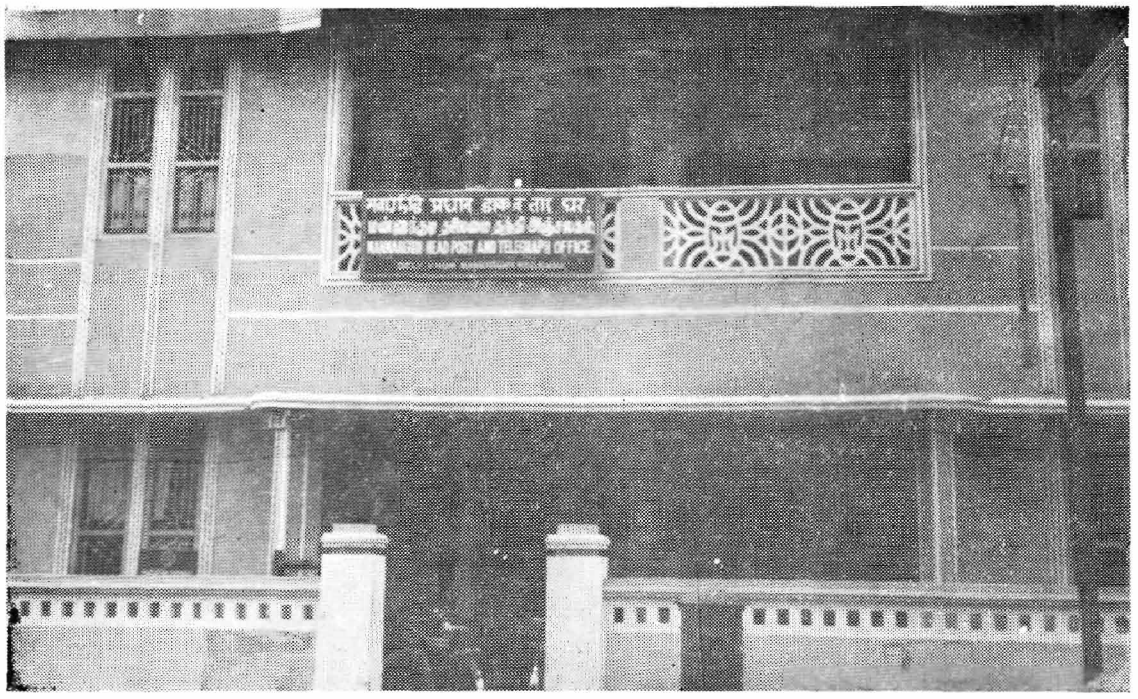
Mannargudi town is well served by a number of post and telegraph units. The head post office is located in Balakrishna Nagar. Besides, there are two branch post offices and one sorting office.



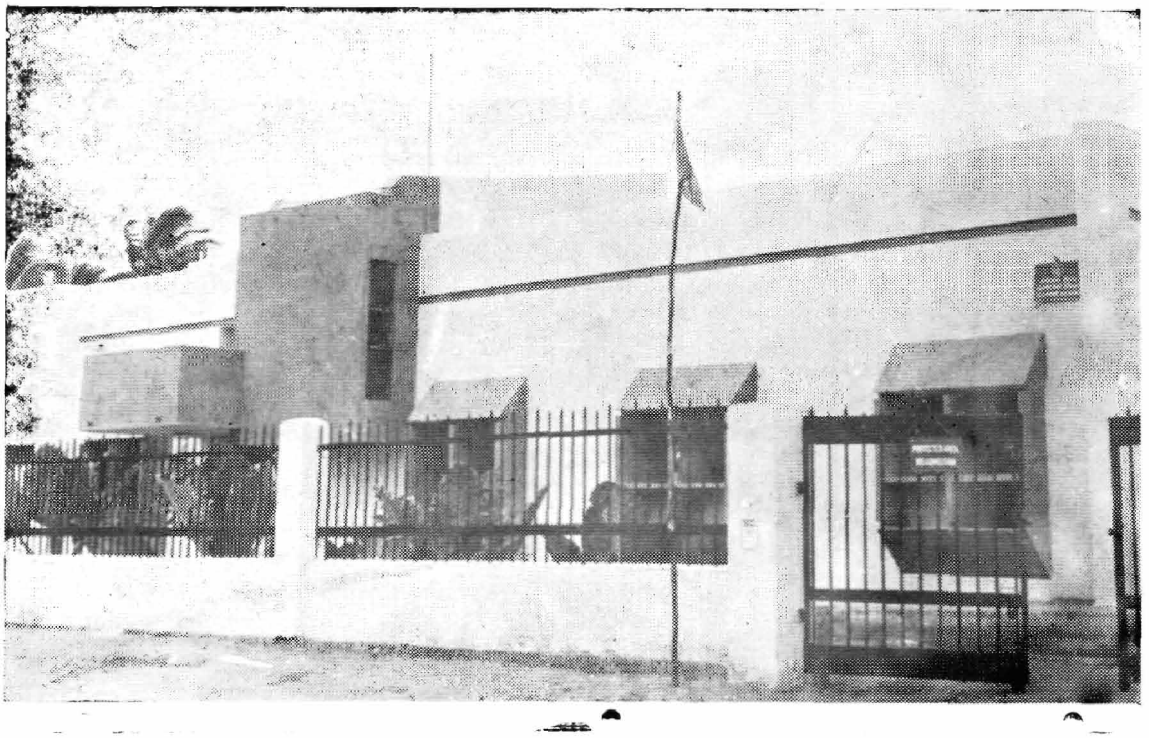
Drinking water overhead tank Mannargudi



An elegant three storeyed building housing the Government offices. A water storage tank is situated on the top.



Head post office—Mannargudi



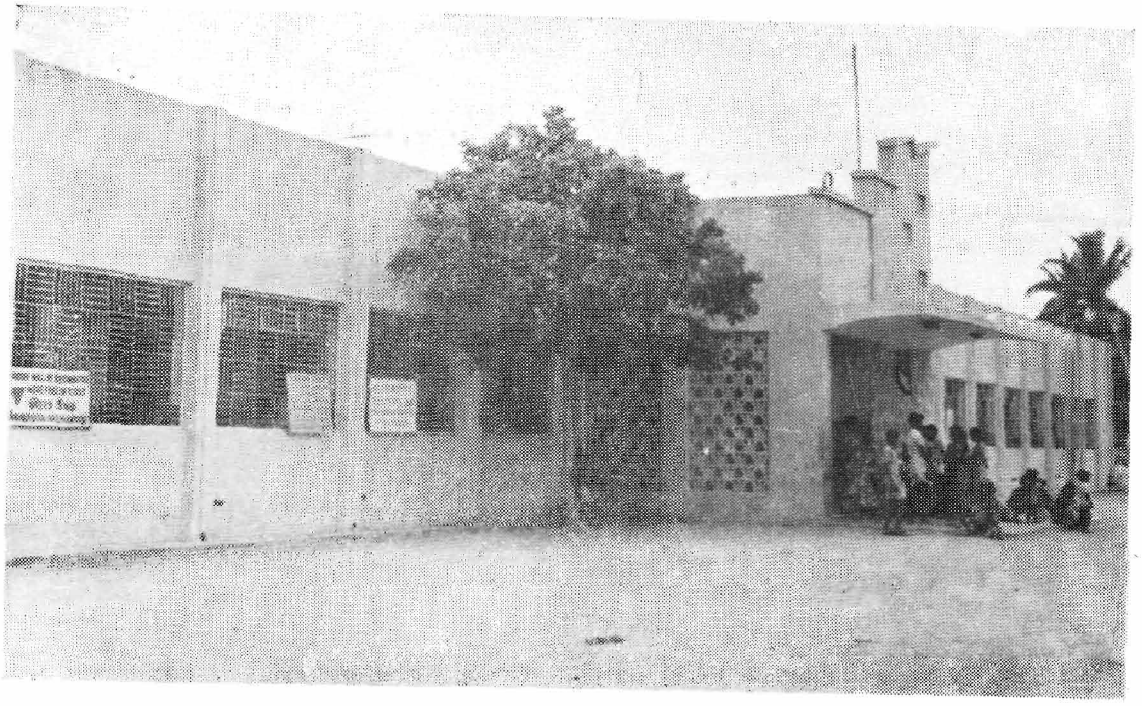
Telephone Exchange—Mannargudi



Coaxil project house of Telephones



Government Hospital – Mannargudi



Another view of the Government Hospital—Mannargudi

Telephone facilities are found adequate in the town. An automatic telephone exchange located at Azad Street connects the town to various towns in the district and State. Seven public telephone booths installed at vantage points cater to the needs of the town's public. The town has been provided with STD facilities and the building for the coaxil cable projects is situated in east-west Rukmanipalayam Street.

Public Health

The town has a healthy climate. Moderate temperature, average rainfall, plenty of green trees in and around the town throughout keeps the climate pleasant, yet the town is not free from diseases. The chief among the prevalent diseases are fever, tuberculosis, diarrhoea, etc. Most of the diseases are caused by insanitary conditions, mal-nutrition and ignorance of the people about the basic principles of hygiene.

Public Health Administration was introduced in the town in 1871. Prevention and curation are the two measures adopted for the control of diseases. While preventive measures are in the purview of the Local Body, curative side is left to the public health, hospitals and dispensaries.

In Mannargudi, the Municipal Health Office is entirely responsible for providing preventive measures to control various epidemics and infectious diseases. Among the various functions of this office mention may be made of, maintenance of proper sanitary conditions, vaccination and inoculation against Cholera, protected water supply, construction of repair of hospitals and dispensaries, proper disposal of night soil, sanitary control over the preparation and sale of food, cleaning of drains, roads and tanks, construction of public latrines etc.

On the curative side of public health, hospitals and dispensaries render ample medical aid to the public. There are ten medical institutions of different types run by both public and private sectors. The Government Hospital located opposite to the Municipal Office is the major hospital in the town employing 112 workers of different category including one Medical Officer, six Assistant Surgeons and one Dental Surgeon. Total number of inpatients and out-patients treated during 1977-78 were 42,452 and 5,60,761 respectively.

Besides Government Hospital, there are six private medical institutions and a Municipal Maternity Home. The list of these medical institutions functioning in the town is given below with the year of establishment and by number of workers engaged in each institute :

TABLE III. 7

List of Medical Institutions in the town (1978)

Name of Hospital/ Dispensary	Management	When established	Nature of activity	No. of workers	
				Medical	Non-medical
1	2	3	4	5	6
i) Government Hospital	Government	1928	It is a General Hospital treating patients against all types of diseases	84	28
ii) Divisional Tuberculosis Association	Private	1970	It is an X-ray clinic engaged in taking X-rays to detect diseases especially T.B.	1	1
iii) Daniel Nursing Home	Private	N.A.	Attending to Maternity cases besides treating dental and other general diseases	5	—

1	2	3	4	5	6
iv)	Venkateswara Dispensary	Private	1964	Treating diseases by Ayurvedic and Siddha methods	1	2
v)	Menon's clinic	Private	1945	Attending to labour cases	1	2
vi)	Urban Family Planning Centre	Government	1971	Married couple are educated about the various methods of Family Planning. Vasectomy and Tubectomy operations to control birth rate are also performed.	1	4
vi)	American dental clinic	Private	1949	Treating all types of dental diseases	1	...
viii)	Municipal Maternity Hospital	Municipality	1953	Attending to Maternity cases	5	6
ix)	Krishnaswamy clinic	Private	1942	Treating all types of diseases	1	5
x)	Veterinary Hospital	Government	1930	Treating animals for different types of diseases	2	2

A Family Planning Centre, attached to the Government hospital, has performed 46 Vasectomy and 559 Tubectomy operations and fixed 38 intra-uterine contraceptives during 1977-78.

Educational Institutions

Prime obligation of the Municipality is to provide elementary education to the town's children, of 6—11 age group under the Compulsory Primary Education Act. The subjoined statement shows the number of school going aged children in the town and the sex-wise percentage attending schools.

TABLE III. 8

Number of school going aged children in the town attending school for the years 1977 and 1978

Year	No. of school going children by sex			
	Total		Percentage attending school	
	Males	Females	Males	Females
1	2	3	4	5
1977	5,049	4,439	77.8	56.7
1978	5,299	4,286	79.8	63.4

During our survey, eleven Primary and eight Middle schools were in the town, five Primary schools and five Middle schools were managed by the Government, the remaining six Primary schools and three Middle schools by the Municipality. Given below are the student and staff strength of these schools.

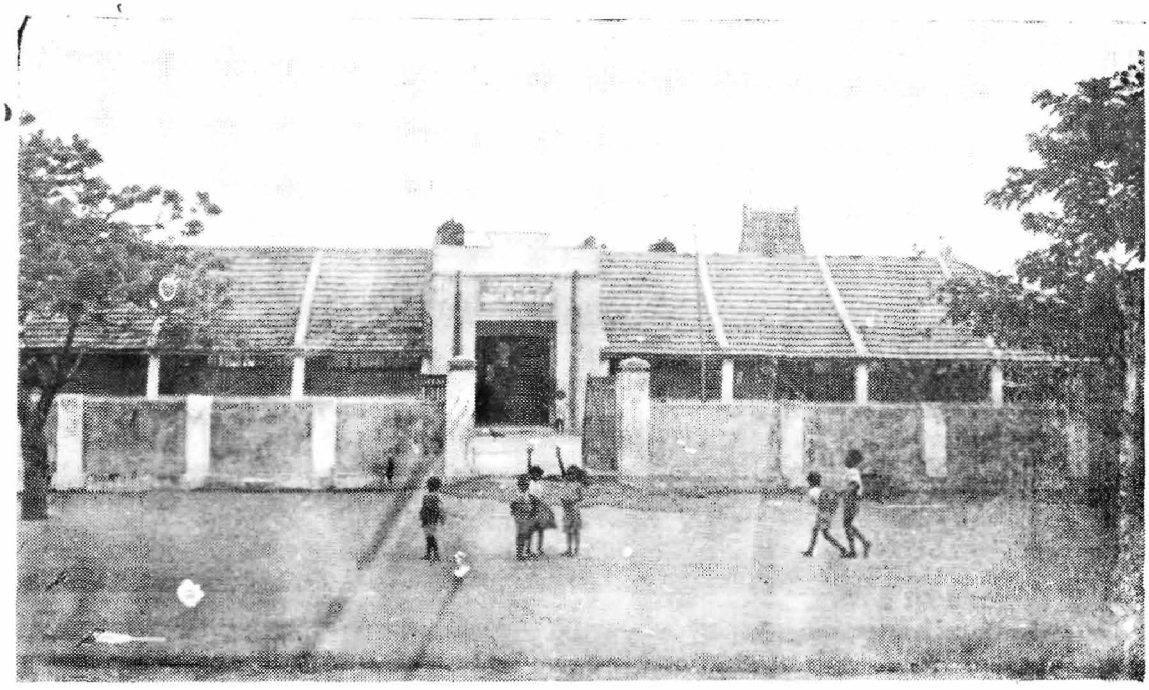
TABLE III. 9

Student and staff strength of Government and Municipal schools in the town

Type	No. of students		No. of teachers	
	Males	Females	Males	Females
1	2	3	4	5
Government schools				
Primary	1,276	1,023	18	41
Middle	1,033	1,086	50	47
Municipal schools				
Primary	639	551	15	19
Middle	730	851	14	42



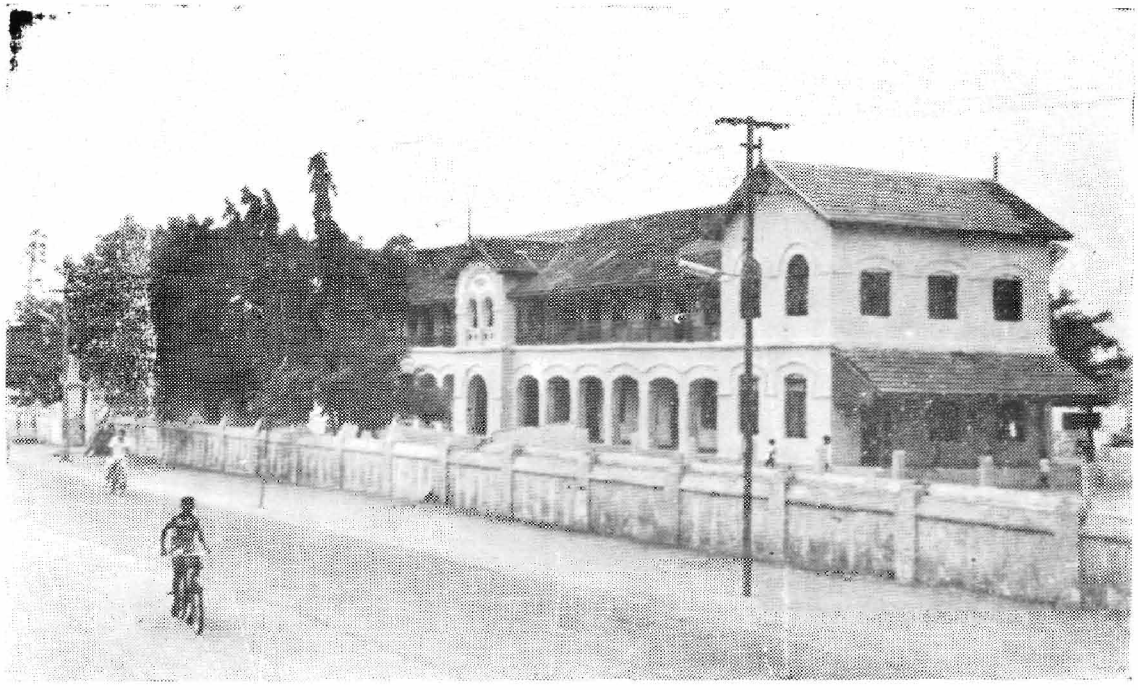
Maternity Hospital



Municipal Elementary School



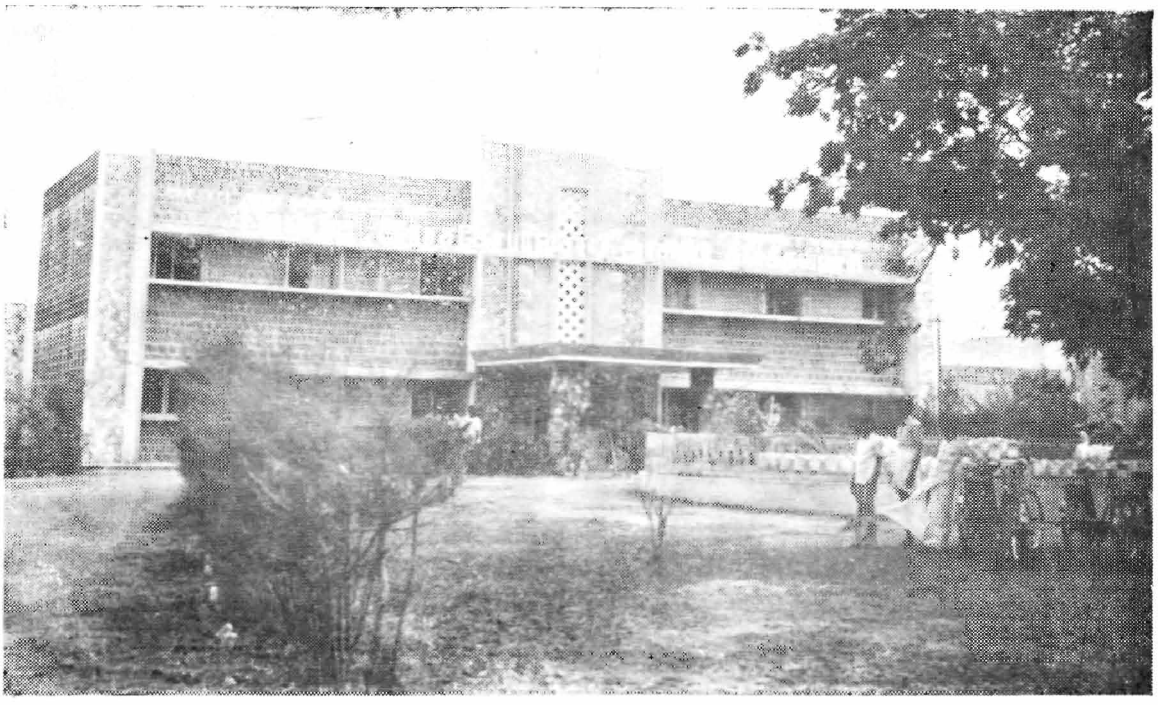
St. Joseph's Girls' Higher Secondary School



National Higher Secondary School



Findlay Higher Secondary School—Mannargudi



Government Arts College —Mannargudi

The following statement shows the student-staff strength in the Primary/Middle schools managed by Municipality :

TABLE III. 10

Student-staff strength in the Primary/Middle schools managed by Municipality

Name and location of the school	No. of students		No. of teachers	
	Males	Females	Males	Females
1	2	3	4	5
i) Gopalasamudram Middle School	330	327	9	13
ii) Rajapalayam Middle School	255	204	5	12
iii) Model Middle School	145	320	—	17
iv) Co-operative Urban Bank Elementary School	241	220	3	9
v) Janta Street Elementary School	110	95	5	1
vi) Jayankondanathur Elementary School	104	70	3	2
vii) Petland Model Elementary School	119	81	3	3
viii) Keelarajaveedhi Elementary School	65	85	1	4

The National Higher Secondary School, Findlay Higher Secondary School and St. Joseph Higher Secondary School are the higher educational institutions in the town. The former two are co-educational and the third exclusively for girls. The students-teachers strength in these schools is given below :

TABLE III. 11

Student-Teachers strength in the Higher Secondary Schools in the town

Name of the school	No. of students		No. of teachers	
	Males	Females	Males	Females
1	2	3	4	5
1. National Higher Secondary School	1,632	187	50	5
2. Findlay Higher Secondary School	1,279	74	41	4
3. St. Joseph's Girls' Higher Secondary School	—	1,290	2	42

These three schools are located in their own spacious and ventilated buildings equipped with playground and other facilities.

The Findlay Higher Secondary School was the first educational institution to come up in the town. Started in 1845 as a Lower Secondary School it became a first grade college in 1919. But in 1931, in pursuance of the recommendations of the Commission on Christian education, it closed the degree and intermediate classes in 1935. Since then, it is functioning as a Higher Secondary School. Tamil, English, Mathematics, History, Geography, Science, Arts and Crafts, Moral Instructions etc. are the subject taught here. Each student has to select a basic craft like handloom weaving, wood works gardening, agriculture etc. Besides opportunities to join Red Cross, Scout, National Cadet Corps, Auxiliary Cadet Corps, Elakkia Mantram are also provided. Sports and games do gain main attention.

Mannai Rajagopalaswamy Govt. Arts College is the only college in the town and is located in V.O. Chidambaram Road. Started in the year, 1971, it is housed in a newly constructed spacious building surrounded by a beautiful garden. It provides hostel facilities. This institution is managed by the Govt. It has 811 students (655 males, 156 females) and 57 teachers (52 males and 5 females) on its roll.

High professional institutions are conspicuous by their absence excepting three small commercial institutes teaching typewriting and shorthand, and a secondary grade teachers' training school for girls with a students strength of 39.

Vegetable Market

The Municipal vegetable market is situated in Keelarajaveedhi in the heart of the town. Vegetables, fruits, groceries, foodgrains, pulses, oil, ghee, butter etc. are sold in the market. The market building, houses, some medium sized shops trading in textiles, utensils, general goods etc. Varied vegetable worth thousands are imported by buses and trucks from Tiruchchirappalli, Kumbakonam, Thanjavur and also on head loads from nearby villages. No middlemen trading is found in buying and selling vegetables. Nor are cold storage facilities available in the town. This enables the consumer to get vegetables fresh and cheap.

Fish Market

The Municipal fish market is housed in an old building in Thamiraikulam North Street. Separate shops for mutton, eggs and other non-veg. items are available. About one or two metric tons of fish are brought from Tirutturaippundi, Nagappattinam, Sevvakkaranam, Nidamangalam etc. by middle men who buy them direct from sea coast and sell it to the retail vendors, in the town. The non-availability of cold storage facilities makes it a buyer's market.

Milk Supply

Mannargudi Co-operative Milk Society is the major milk supplying union in the town. The society gets about 10,500 litres of milk daily from the neighbouring villages of Madukkur, Thirumakkottai, Perugavazhudan, etc. The milk is distributed by door delivery system through the employees of the society. Though Yadavas normally rear cattle, yet milk production is not their exclusive domain. Other castes also rear cattle. The local supply of milk is insufficient and supplemented from neighbouring villages.

Boarding and lodging houses

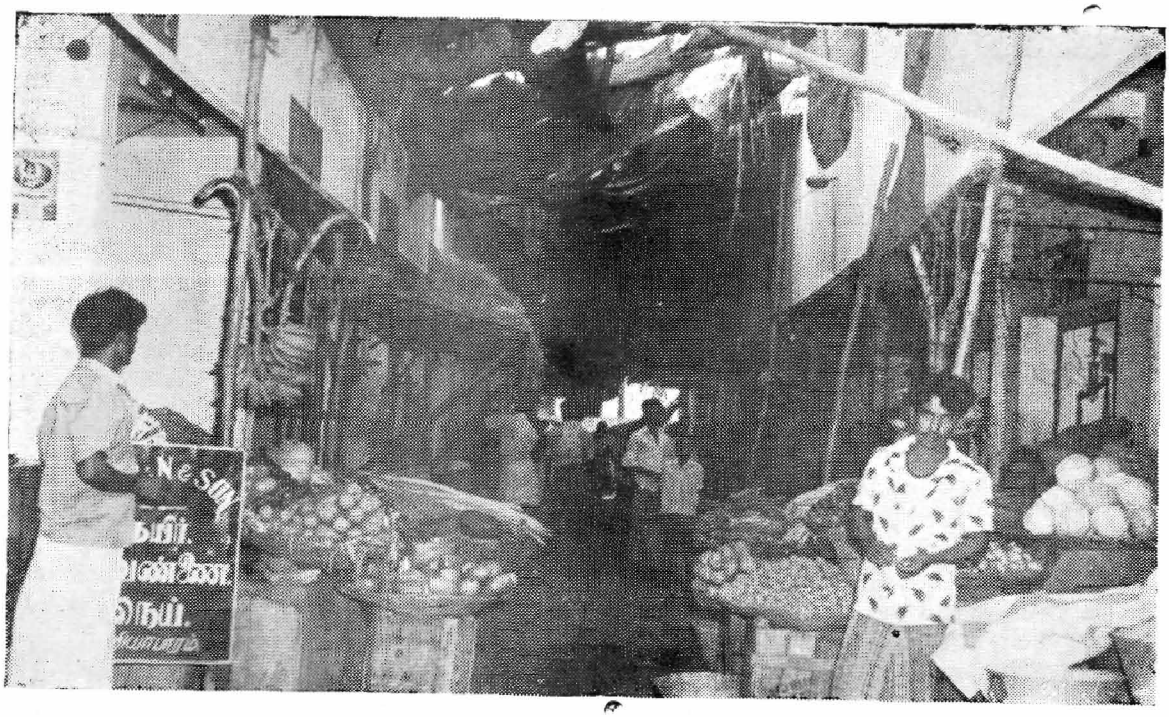
Eating houses of different types in the town without lodging facilities account for 149. Sales per day collected from some of the eating houses are shown in the table. Excepting few hotels, other are mostly vegetarian. Hoteling is deemed a good business irrespective of location and quality. Only three lodging houses are in the town, namely, the Mohan Lodge, the Prakash Lodge and the Mannai Lodge. Mohan Lodge situated in Melarajaveedhi housed in a new and modern building and well maintained. The other two lodges, the Prakash Lodge and Mannai Lodge are located in Kasukarachetty Street facing each other. These three lodges have a total capacity to accommodate about 50 persons and do not provide any boarding facilities. Rooms are classified as single rooms, double rooms with or without bath attached. Tariff vary depending on the size of the room and amenities provided. Business wise it seems to be not lucrative since much of the floating population consists of daily commuters from rural areas.

The per day sale out turn in the eating houses and the tariff rates of rooms available in the loadging houses are given in the tables below :

TABLE III.12

Details of boarding houses in the town

Name of the eating house	Type	Average number of persons normally served per day	Average sale per day (in Rs)
1	2	3	4
1. Sri Arya Bhavan, Bus Stand Road	Vegetarian	1,000	800.00
2. Muniandi Vilas, Melarajaveedhi	Non-Vegetarian	100	250.00
3. New Padma, Big Bazar	Vegetarian	250	500.00
4. New Brindha, Gandhi Road	Vegetarian	200	400.00
5. Hotel Kalpana, Melarajaveedhi	Vegetarian	500	600.00



The vegetable market

TABLE III. 13

Details of lodging houses in the town

Name and location of lodge	Type of room	Rent per day (in Rs.)	No. of rooms
1	2	3	4
1. Mohan Lodge, Melarajaveedhi	Single without attached bathroom	5.00	2
		6.00	2
	Single with attached bathroom	8.00	3
	Double without attached bathroom	10.00	2
		12.00	3
	Double with attached bathroom	15.00	2
2. Prakash Lodge, Kasukkara Chetty Street	Single without attached bathroom	5.00	6
3. Mannai Lodge, Kasukkarachetty Street	Single without attached bathroom	5.00	7
	Double without attached bathroom	8.00	6

CHAPTER IV

Economic Life of the Town

Mannargudi was functionally classified as a 'Service' town during 1961 Census, due to its role as an urban area rendering important services on account of it's being the headquarters of a revenue division and the taluk which had a number of administrative, educational, public health and other service establishments not only catering to the needs of the local population but also to the adjoining rural areas falling within this revenue division. The 1961 functional category of 'Services-cum-Industry-cum-Trade and Commerce' for the town had to be changed in 1971 Census to 'Trade and Commerce-cum-Services-cum-Industry'. The change in the functional category is discernible mainly due to the rapid increase in the trade and commercial activities in the town during the past decade. It is however, apparent that the historical fact of the town's growth as a service town over decades was ultimately responsible for a fillip to trade and commerce in the town to cater to the needs of the daily commuting population as well as surrounding rural areas. Mannargudi town has no major industries to boast of except for a rice mill and Tansi Furniture & Engineering Works, a Govt. of Tamil Nadu undertaking. Pamini Fertilisers and a modern rice mill run by the Food Corporation of India, by virtue of their location very near the town, have a substantial effect on the economy. Aruran Sugars, a large scale factory in private sector situated 19 kms. away from the town, also contributes to the economy of Mannargudi. In the proceeding paragraphs an attempt has been made to high light the various economic sectors of the town in detail.

Work force

During 1971 Census the economically active population of Mannargudi was 12,047 (10,717 males and 1,330 females). They provided a working force of 28.16 per cent of the total population. Economically active females are very low, and provide only 6.31 percent against 49.39 per cent by males. As per our sample survey of 200 households the working force consists of 209 persons of 195 males and 14 females against the total sample populace of 1,018 persons of 503 males and 515 females. They constitute 20.53 per cent. The following statement provides a comparative position of workers in the urban units of the Taluk, District and State level.

TABLE IV.1

Sex-wise work force in the urban units at the taluk, district and state level

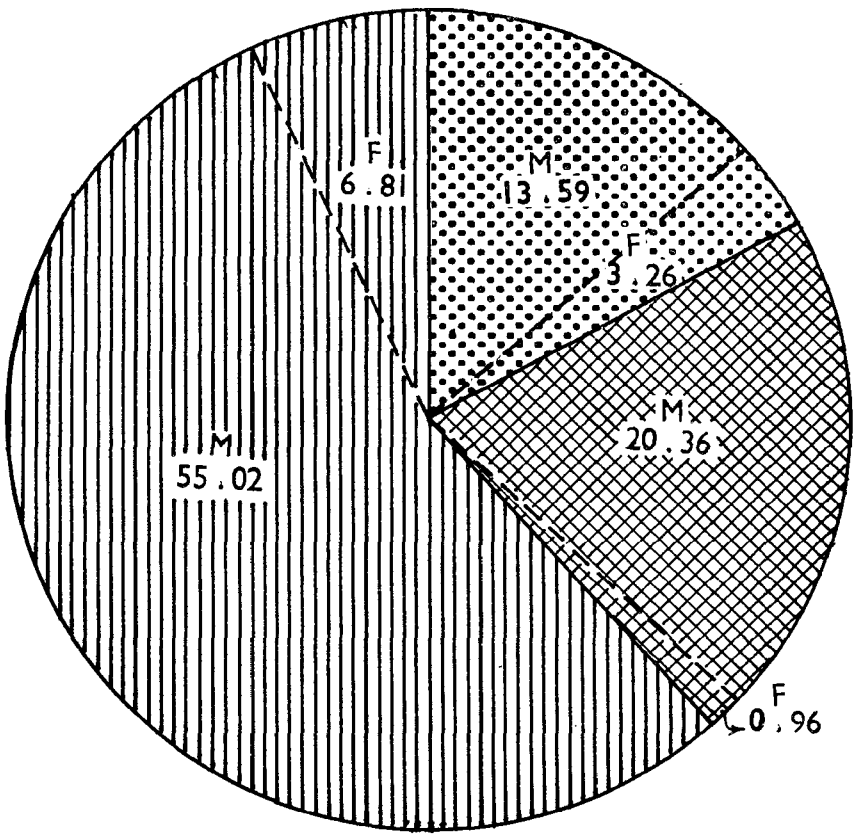
Name of Town/ Tehsil/District/ State	Percentage of workers to total urban population		
	Males	Females	Total
1	2	3	4
Sample block	38.77	2.71	20.53
Mannargudi town	49.39	6.31	28.16
Mannargudi tehsil (U)	48.23	7.18	27.62
Thanjavur district (U)	48.31	5.21	26.84
Tamil Nadu (U)	50.29	9.14	30.24

The urban working forces it seems, at the town, Taluk, District and State level do not vary much. It is also clear that a low female participation in economic pursuits is a general trend in the Towns of Tamil Nadu. Thanjavur District is no exception to this generic rule.

Industrial classification of work force :

A statement below shows a sexwise percentage of work force engaged in primary, secondary and tertiary sectors of economy in the town, taluk, district and the State as per 1961 and 1971 Censuses.

WORKING FORCE IN PRIMARY, SECONDARY AND TERTIARY SECTORS BY SEX 1971



LEGEND

Primary

Secondary

Tertiary

M Males

F Females

PERCENTAGE OF WORKERS BY INDUSTRIAL CATEGORIES.

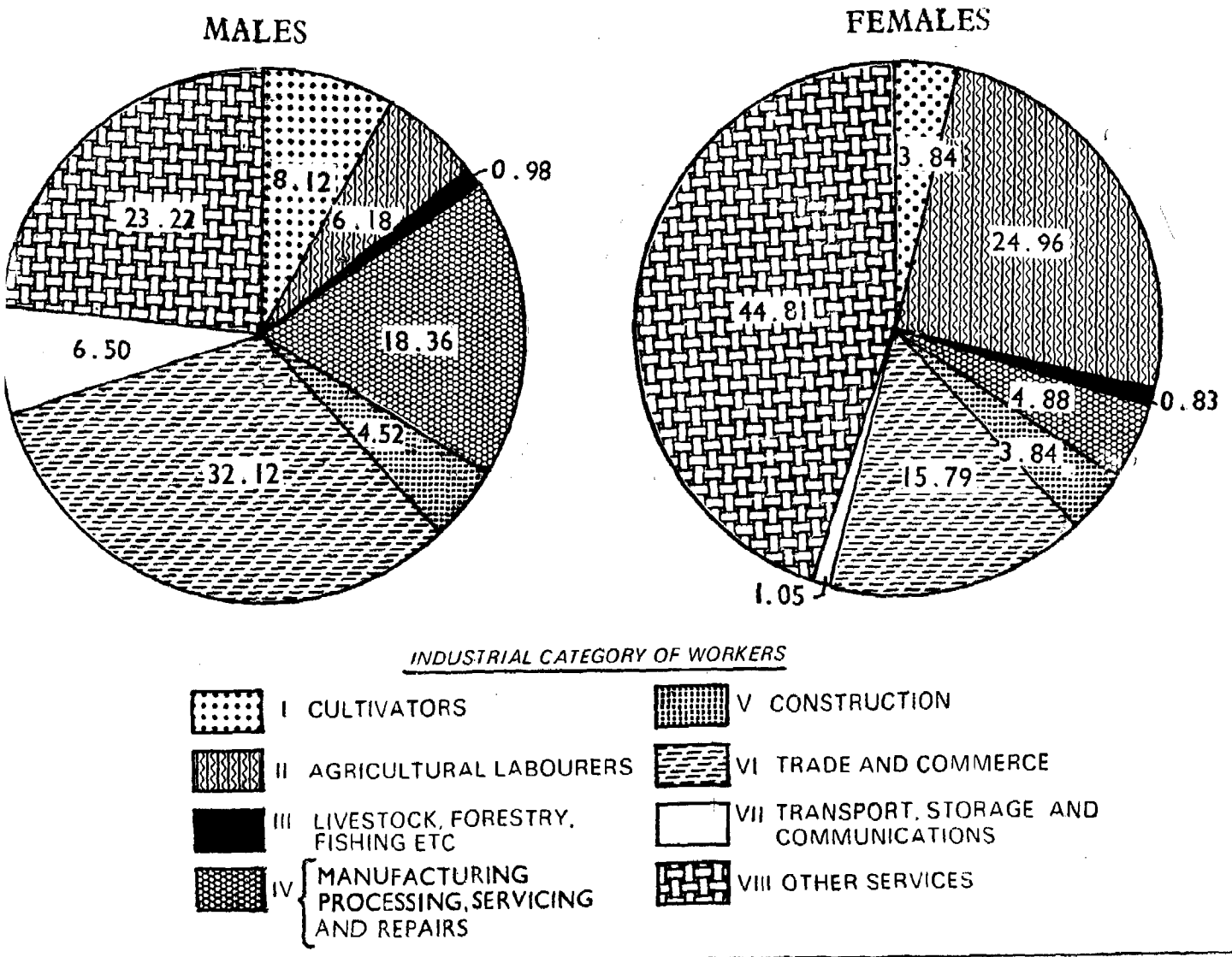


TABLE IV. 2

Sexwise work force in primary, secondary and tertiary sectors in the Town, Taluk, District and State (1961 and 1971 Censuses)

Sector of Economy			Percentage of workers to the urban population			
			Mannar-gudi Town	Mannar-gudi Tehsil	Thanjavur District	Tamil Nadu
1			2	3	4	5
Primary	1961	T	14.75	23.36	19.64	15.90
		M	14.24	19.94	17.62	13.54
		F	17.86	38.42	29.89	24.64
	1971	T	16.86	24.68	22.23	16.70
		M	15.27	21.40	21.23	14.45
		F	29.62	46.50	31.57	29.66
Secondary	1961	T	25.86	22.34	26.12	34.20
		M	26.20	23.99	26.14	33.53
		F	23.77	15.08	6.01	36.65
	1971	T	21.32	19.35	21.71	33.16
		M	22.88	21.18	22.37	33.47
		F	8.72	7.22	15.58	31.38
Tertiary	1961	T	59.38	54.30	54.24	49.90
		M	59.55	56.07	56.24	52.93
		F	58.36	46.50	44.10	38.70
	1971	T	61.82	55.96	56.06	50.14
		M	61.85	57.42	56.40	52.08
		F	61.65	46.28	52.85	38.96

Cultivators, Agricultural labourers, workers engaged in livestock rearing, forestry, fishing, hunting, plantations, orchards and allied activities and mining, quarrying are termed as primary workers. In Mannargudi town 2,031 (1,637 males and 394 females) or 16.86 per cent are primary workers as per 1971 Census. Among them 921 (870 males and 51 females) or 7.65 per cent are cultivators. A total of 994 persons (662 males and 332 females) or 8.25 per cent are agricultural labourers. Livestock, forestry, fishing and other allied activities employ 116 workers of 105 males and 11 females and constitute 0.96 per cent of the total workers. Mining and quarrying are conspicuous by their absence. The following table gives the industrial classification of primary workers in other urban areas of the taluk, district and State for the years 1961 and 1971.

TABLE IV.3

Percentage of workers in the Town, Taluk, District and State

Industrial classification			Percentage of workers to the urban population			
			Mannar-gudi town	Mannar-gudi Tehsil	Thanjavur district	Tamil Nadu
1			2	3	4	5
I) Cultivators						
	1961	T	7.68	9.09	7.82	6.78
		M	8.06	9.53	7.72	6.36
		F	5.34	7.16	8.32	8.34
	1971	T	7.65	8.9	7.32	4.97
		M	8.12	8.87	7.64	5.23
		F	3.84	9.22	4.40	3.43
II) Agricultural labourers						
	1961	T	4.26	11.77	8.28	5.01
		M	3.41	7.72	5.98	3.44
		F	9.47	29.61	19.93	10.82

1		2	3	4	5
1971	T	8.25	14.52	11.75	8.21
	M	6.18	11.72	10.24	6.35
	F	24.96	33.22	25.80	18.92
III) Livestock, forestry, fishing, hunting, and plantations, orchards and allied activities					
1961	T	2.81	2.50	3.55	4.11
	M	2.77	2.69	3.92	3.73
	F	3.06	1.65	1.64	5.48
1971	T	0.96	1.24	3.15	3.25
	M	0.98	0.81	3.34	2.56
	F	0.83	4.06	1.35	7.23
IV) Mining and quarrying					
1961		—	—	—	—
1971	T	—	—	0.01	0.28
	M	—	—	0.01	0.31
	F	—	—	0.01	0.09

Comparatively the percentage of cultivators in the town to its population is higher than that obtained for the State. But this ratio is more or less on par with those of the Taluk and District. The ratio of female workers in cultivation in the town is more or less equal with that of the State, however the same is a little less than the district figures. Agricultural labourers are comparatively more. In case of workers in livestock and other allied activities the town has a less working force.

Work forces engaged in manufacturing, processing, servicing and repairs and constructions are termed as secondary sector workers. They account for 2,568 persons of 2,452 males and 116 females. Among them 2,033 (1,968 males and 65 females) are in manufacturing activities. A total of 535 persons of 484 males and 51 females are in construction activities. The statement below gives the industrial classification of secondary sector workers for the town, Taluk, District and State urban areas for the Census year 1961 and 1971.

Table IV.4

Industrial classification of secondary sector workers in the Town, District and State (Urban)

Industrial classification		Percentage of workers to the urban population			
		Mannargudi Town	Mannargudi Tehsil	Thanjavur District	Tamil Nadu
1		2	3	4	5
i) Manufacturing, processing, servicing and repairs					
1961	T	20.54	17.69	22.40	30.88
	M	20.30	18.68	21.96	29.87
	F	21.99	13.36	24.64	34.62
1971	T	16.88	14.78	18.51	29.73
	M	18.36	16.40	19.10	29.97
	F	4.88	4.06	13.04	28.44
ii) Construction					
1961	T	5.32	4.65	3.72	3.32
	M	5.90	5.31	4.18	3.67
	F	1.78	1.72	1.37	2.03
1971	T	4.44	4.57	3.20	3.42
	M	4.52	4.78	3.27	3.51
	F	3.84	3.16	2.54	2.94

The proportion of workers engaged in manufacturing, processing and allied activities in the town are higher when compared to such proportion at the taluk level workers. But the same is less when compared to the district level ratio and lowest to the State level ones. The female participation ratio in the town is also comparatively low when compared to the district and State figures. Construction workers' ratio in the town and taluk are on par with each other. But they are ahead of the district and the State figure.

The tertiary sector represents trade and commerce, transport, storage and comn unication and other services. They represent 62 per cent of the total working force. Trade and commerce engaged the maximum workers numbering 3,652 persons of 3,442 males and 210 females. This is followed by other services. It provides livelihood for 3,085 workers of 2,489 males and 596 females. Transport, storage and communication engage 711 workers of 697 males and 14 females. The following statement gives the percentage of workers sexwise engaged in these industrial categories for the town, taluk, district and State for the year 1961 and 1971.

TABLE IV.5

Percentage of workers by industrial classification in the town/taluk/district/State

Industrial classification		Percentage of workere to the urban population			
		Mannargudi town	Mannargudi tehsil	Thanjavur district	Tamil-Nadu
1		2	3	4	5
i) Trade and commerce					
1961	T	20.96	18.65	17.67	15.40
	M	22.16	20.87	19.44	17.95
	F	13.67	8.88	8.73	5.99
1971	T	30.31	27.56	25.26	20.86
	M	32.12	30.01	26.59	22.96
	F	15.79	11.23	12.84	8.73
ii) Transport, storage and communication					
1961	T	5.05	4.41	6.35	6.52
	M	5.83	5.31	7.51	8.10
	F	0.28	0.48	0.46	0.67
1971	T	5.90	5.25	7.39	9.92
	M	6.50	5.91	8.05	11.12
	F	1.05	0.81	1.22	2.99
iii) Other services					
1961	T	33.38	31.24	30.21	27.98
	M	31.57	29.89	29.29	26.88
	F	44.41	37.14	34.91	32.05
1971	T	25.61	23.16	23.41	19.76
	M	23.22	21.50	21.76	17.99
	F	44.81	34.24	38.80	27.23

It is seen that the percentage of workers in trade and commerce in the town is comparatively more than the taluk, district and State figures. In other services also comparatively a higher ratio has been returned.

Workers and non-workers in the sample

The statement below gives the working/non-working force in the sample :

TABLE IV.6

Workers and non-workers in the sample

	Population			percentage to total population		
	Males	Females	Total	Males	Females	Total
	1	2	3	4	5	6
Workers	195	14	209	38.77	2.72	20.53
Non-workers	308	501	809	61.23	97.28	79.47
Total	503	515	1,018	100	100	100

The comparison of the working force figures with that of the town or urban areas of the taluk, district and State shows that a percentage of workers in the surveyed block is quite low. The following statement explains the reason for the low participation of workers in economic activity.

TABLE IV.7

Non-working population by activiy in the sample

Type of activity	Non-working population			Percentage of non-workers to total block population		
	Males	Females	Total	Males	Females	Total
1	2	3	4	5	6	7
i) Full time student	145	115	260	47.08	22.95	32.14
ii) Engaged in household duties	1	263	264	0.32	52.50	32.63
iii) Dependents	64	67	131	20.78	13.37	16.19
iv) Infant	43	42	85	13.96	8.38	10.51
v) Disabled	2	—	2	0.65	—	0.25
vi) Retired	8	—	8	2.60	—	0.99
vii) Vagrants	3	—	3	0.97	—	0.37
viii) Others	42	14	56	13.64	2.80	6.92
Total non-workers	308	501	809	100	100	100

One of the reasons for the low return of the workers in the town is due to low percentage of female workers.

TABLE IV.8

Workers/non-workers and percentage

	Population			Percentage to working/ non-working population		
	Males	Females	Total	Males	Females	Total
	1	2	3	4	5	6
Workers	195	14	209	93.30	6.70	100.00
Non-workers	308	501	809	38.07	61.93	100.00

Mannargudi persents a lop sided working pattern with male participation as highest as 93 per cent. This can be attributed to the fact that agricultural and allied pursuits and other avenues of employment for women arenot adequate in the town. A large chunk of non-working females is engaged in household duties, only. It is encouraging to note that 32.14 per cent of the population including a good portion of females among them, have been returned as full time students who can be deemed as prospective workers. Another 6.92 per cent is seeking employment.

Table below gives workers, non-workers by mother tongue, sex and educational level.

TABLE IV.9

Workers and non-workers by mother tongue, sex and educational level

Educational level	Worker/ non-worker	Mother tongue								
		Tamil			Telugu			Urdu		
		Males	Females	Total	Males	Females	Total	Males	Females	Total
1	2	3	4	5	6	7	8	9	10	11
i) Illiterate	W	35	4	39	1	—	1	1	—	1
	NW	73	198	271	7	6	13	3	5	8
ii) Literate without	W	28	2	30	2	—	2	2	—	2
educational level	NW	81	100	181	5	8	13	5	1	6
iii) Primary	W	46	1	47	5	—	5	1	—	1
	NW	58	93	151	6	3	9	1	2	3
iv) Middle	W	17	1	18	1	—	1	—	—	—
	NW	23	31	54	2	—	2	2	1	3
v) Matriculation or	W	43	5	48	2	—	2	—	—	—
Higher secondary	NW	31	43	74	3	5	8	—	—	—
vi) Non-technical diploma or certificate not equal to	W	2	—	2	—	—	—	—	—	—
degree	NW	—	2	2	—	—	—	—	—	—
vii) Technical diploma or certificate not	W	—	—	—	1	—	1	—	—	—
equal to degee	NW	—	2	2	—	—	—	—	—	—
viii) Graduate degree other than techni-	W	7	—	7	—	—	—	—	—	—
cal degree	NW	7	1	8	—	—	—	1	—	1
ix) Engineearing and	W	1	—	1	—	—	—	—	—	—
technology	NW	—	—	—	—	—	—	—	—	—
x) Teaching	W	—	—	—	—	—	—	—	1	1
	NW	—	—	—	—	—	—	—	—	—
Total	W	179	13	192	12	—	12	4	1	5
	NW	273	470	743	23	22	45	12	9	21
	Pop.	452	483	935	35	22	57	16	10	26

W—Workers NW—Non-workers Pop.—Population

Majority of working force is qualified only upto primary level. Graduates and technical workers are less in number. Most of the workers speak Tamil since it is their mother tongue. Among Tamil male workers 19.55 per cent are illiterate, 15.64 per cent are literates withont educational level, 25.70 per cent are in primary level, 9.50 per cent middle standard, 24.02 per cent matriculates, 3.91 per cent graduates and 1.68 per cent technical diploma/technical degree or other qualification holders. Corresponding figures for females are 30.77 per cent illiterates, 15.38 per cent literates without any standard and 53.85 per cent with qualification from primary to other level. Women with primary standard are in large number.

Among other language groups also workers possess qualifications to the maximum level of matriculation. Graduates and other highly qualified workers are few.

The main reason for this non-qualitative working force arises from the fact of dearth of avenues for employment for such qualified workers in the town. The avenues for the highly qualified are few, and restricted, to Government offices and institutions like schools and hospitals.

Among non-working force a major slice both among men and women belongs to to illiterate groups, and literates without any educational standard. They constitute 61 per cent. The remaining consists mainly of persons with primary education, matriculation and above.

Unemployment is prominent among the educated. Since majority of illiterate non-working force consists of women and children, they do not intend to work. Most of the educated non-workers are job seekers. They do not step out of their village circle due to economic reasons. A detailed analysis of workers and non-workers by broad age group, sex, caste/tribe have been given in tabular from at appendix.

Work force in the sample

The distribution of workers by sex according to groups percentage to total working force is given in the following table :

TABLE IV.10

Distribution of workers by sex, broad age-group percentage etc. in the sample

Age group	Workers			Percentage to total working force		
	M	F	T	M	F	T
1	2	3	4	5	6	7
Below 10 years	—	—	—	—	—	—
10—14	1	—	1	0.51	—	0.48
15—19	4	1	5	2.05	7.14	2.39
20—24	22	—	22	11.28	—	10.53
25—29	24	3	27	12.31	21.43	12.92
30—34	26	2	28	13.33	14.29	13.40
35—49	74	7	81	37.95	50.00	38.75
50—59	26	1	27	13.33	7.14	12.92
60—64	11	—	11	5.64	—	5.26
65 years and above	7	—	7	3.60	—	3.35
Total	195	14	209	100	100	100

Figures above indicate only a solitary child worker in the age group 10—14. Thus child labour is not exploited. Majority of workers fall in the age group 20—59. Female workers are concentrated in the age group 25—59. Even at the ripe age sixty five and above, a small percentage of 3.35 among males are still active. The table below gives workers by religion and sex.

TABLE IV.11

Workers by religion and sex

Religion/Community	Population			Workers			Percentage of workers to community population		
	M	F	T	M	F	T	M	F	T
1	2	3	4	5	6	7	8	9	10
Hindus	448	475	923	180	12	192	40.18	2.53	20.80
Muslims	32	20	52	8	—	8	25 00	—	15.38
Christians	1	15	33	5	2	7	27.78	13.33	21.21
Jains	5	5	10	2	—	2	40.00	—	20.00
Total	503	515	1,0 8	195	14	209	38.77	2.72	20.51

	Population			Workers			Percentage of population		
	M	F	T	M	F	T	M	F	T
Scheduled Castes	31	38	69	11	3	14	35.48	7.89	20.29

M – Males F—Females T—Total

Workers by religion

The participation rate of workers is highest among Christians and lowest among Muslims. Participation by females is noticed only among Hindus and Christians. A detailed participation rate by various caste including the Scheduled Caste is given at the table as appendix. Among Scheduled Caste the participation rate is 20.29 per cent. The participation rate for male is 35.48 and for females 7.89 per cent.

By employment status the working force in the block can be categorised as employees, single workers and family workers. Employers are conspicuous by their absence. A detailed data on employment status by Working force is given in the table below :

TABLE IV.12

Distribution of workers by employment status

Employment status	Working force		
	Male	Female	Total
1	2	3	4
i) Employer	—	—	—
ii) Employee	107	10	117
iii) Single worker	66	2	68
iv) Family worker	2	—	2

Note : The remaining 22 workers are engaged in agriculture.

Totally 117 workers are returned as employees. Males among them are 107 and females 10. 49 persons among them (44 males and 5 females) are employed in Govt. or Quasi Govt. establishments. Among them 45 per cent are in Government or in Quasi Govt. industrial establishment, 38 per cent in Government educational institution and remaining 17 per cent in common departments. The remaining 68 employees are distributed as 23 per cent in private trade and business establishments, 22 per cent in household industry, 34 per cent in other establishments and remaining 21 per cent in private health establisments.

Single workers

Single workers number 68 consisting of 66 males and 2 females. Nearly 72 per cent of them are engaged in private retail trade and 18 per cent in other establishments and 10 per cent in household industry. The sample data has returned in two male family workers engaged in manufacturing, processing and servicing.

A correlated study of work force and migration has been attempted, to study the flow of immigration and the extent of lucrative avenues available for migrants in the town. Among 209 workers (195 males and 14 females) 151 (146 males and 5 females) are non-migrants. The details of immigrant workers by sex, duration of stay in the town, and the place of their last residence is given in the statement below:

TABLE IV.13

Inmigrant workers by sex, duration of stay in the town

Place of last residence of migrant workers		Duration of residence in the town											
		Less than 5 years			5 to 9 years			10 to 19 years			20+ years		
		M	F	T	M	F	T	M	F	T	M	F	T
1		2	3	4	5	6	7	8	9	10	11	12	13
i) Within district Thanjavur	R	1	—	1	1	—	1	5	—	5	13	1	14
	U	1	—	1	2	—	2	3	1	4	6	2	34
ii) Other districts of the State	R	1	—	1	2	1	3	1	—	1	1	2	
	U	2	—	2	3	—	3	—	—	—	3	1	
iii) Other States of India	R	—	—	—	—	—	—	—	—	—	—	—	—
	U	—	—	—	1	1	2	—	—	—	—	—	—
iv) Other countries	R	—	—	—	—	—	—	—	—	—	—	—	—
	U	—	—	—	—	—	—	—	—	—	3	—	3
Total	R	2	—	2	3	1	4	6	—	6	14	3	17
	U	3	—	3	6	1	7	3	1	4	12	3	15
	T	5	—	5	9	2	11	9	1	10	26	6	32

M—Male F—Female T—Totsl
R—Rural U—Urban

Majority of the migrants are intra district in nature. Next in majority are inter district migrants. Migrants from other State are nil. And migrants from other country are 3 in number. A study of migrant workers by place and duration of residenee in the town, indicates that among 58 migrants, 29 are from rural areas. Another equal number are from town. Many migrants are from the rural and urban parts of Thanjavur district. Amog inter district migrants many are from urban areas. By duration of stay 32 migrants have stayed in the town for more than 20 years, 10 between 10 to 19 years, 11 between 5 to 9 years and the remaining 5 less than 5 years.

Sample households by occupational category

A classification occupational category of the 200 sampled households surveyed in the town is given in the statement below which is self explanatory.

TABLE IV.14

Occupational classification in sampled households

Occupation Code	Classification of Occupational category	No. of house-holds	Population		
			T	M	F
1	2	3	4	5	6
12	Accountants, Auditiors and related workers	1	7	3	4
14	Jurists	2	11	2	9
15	Teachers	11	62	31	31
19	Professional workers	5	32	15	17
21	Administrative, Executive Officials, Government and Local Bodies	2	15	7	8
22	Working Proprietors, Directors and Managers, Wholesale and Retail Trade	3	18	10	8
26	Working Proprietors, Directors and Managers, Other Services	1	9	5	4
29	Administrative, Executive and Managerial Workers	1	3	1	2
30	Clerical and Other Supervisors	6	27	13	14
31	Village Officials	1	4	1	3
32	Stenographers, Typists and Card and Tape Punching Operators	1	8	3	5
35	Clerical and Related Workers	15	66	29	37
36	Transport & Communication Supervisors	1	3	1	2
37	Transport Conductors and Guards	3	16	9	7
38	Mail Distributors and related workers	2	11	5	6

1	2	3	4	5	6
40	Merchants and Shopkeepers, Wholesale and Retail Trade	17	84	47	37
43	Salesmen, Shop Assistants and related workers	13	52	27	25
44	Insurance and Real Estate Secretaries and Business Service Salesmen & Auctioneers	3	15	8	7
45	Money lenders & Pawn Brokers	2	12	6	6
49	Sales workers	1	2	1	1
50	Hotel and Restaurant Keepers	1	8	3	5
54	Building Caretakers, Sweepers and Cleaners and Related Workers	1	7	4	3
56	Hair Dressers, Barbers Beauticians and Related Workers	1	5	4	1
60	Farm Plantations, Dairy and other Managers and Supervisors	1	6	2	4
61	Cultivators	4	16	9	7
63	Agricultural Labourers	10	48	25	23
65	Other Farm Workers	4	20	10	10
71	Miners, Quarrymen, Well Drillers	2	10	7	3
75	Spinners, Weavers, Knitters, Dyers and Related Workers	3	13	7	6
76	Tanners, Fellmongers and Pelt Dressers	1	7	3	4
77	Food and Beverage Processors	4	31	16	15
78	Tobacco Preparers & Tobacco Product Makers	2	7	2	5
79	Tailors, Dress Makers, Sewers	4	24	13	11
81	Carpenters, Cabinet & Related Wood Workers	7	16	8	8
83	Blacksmiths, Tool Makers and Machine Tool Operators	4	19	12	7
87	Plumbers	1	4	1	3
88	Jewellery and Precious metal workers	5	30	15	15
91	Paper-board product makers	2	8	5	3
95	Brick layers	4	16	9	7
96	Stationery, Engines and Related Equipment Operators	3	9	5	4

A broad classification of occupation is given below:

TABLE IV. 15

Occupational division in sample households

Occupational Division	Classification	No. of heads of households engaged in
1	2	3
0 and 1	Professional, Technical and Related workers	19
2	Administrative Executive and Managerial workers	7
3	Clerical and Related workers	29
4	Sales workers	36
5	Service workers	3
6	Farmers, Fishermen, Hunters, Loggers and Related workers	19
7,8 & 9	Production and Related workers, Transport Equipment Operators and Labourers	56

Educational level and unemployment

Unemployment is scourge in this town as it is anywhere. It is found both among the educated and uneducated. Among 30 reported unemployed persons, 28 are seeking employment for the first time. 2 have previous employment experience. Most of the unemployed are matriculates and graduats. The table below gives the list of unemployed persons in the sampled survey.

TABLE IV.16

Unemployed by educational level

Educational level	Seeking employment for first time			Seeking employment with previous experience		
	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7
Illiterate	—	—	—	—	—	—
Literate (without educational level)	—	—	—	—	—	—
Primary	—	—	—	—	—	—
Middle	2	2	—	—	—	—
Matriculation or Higher Secondary	19	10	9	2	2	—
Non-Technical diploma or certificate not equal to degree	—	—	—	—	—	—
Technical diploma or certificate not equal to degree	—	—	—	—	—	—
Graduate degree other than technical degree	7	6	1	—	—	—
Post graduate degree other than technical degree	—	—	—	—	—	—
Total	28	18	10	2	2	—

Uneducated lot find employment in the town itself. They normally seek physical labour of daily income. The educated have very limited avenues open to them in the town. They do not go in for self employment for the obvious reasons of insufficient economic conditions

Trade and Commerce

Trade and commerce play a vital role in the economy of the town In 1971 Census 30.31 per cent of total working population was engaged in trade and commerce. A list of commercial ventures available in the town is given in the table below:

TABLE IV. 17

A list of some of the commercial ventures in the town

Name and location of establishment	Type of establishment	Wholesale/ Retail	Approximate volume of trade (in Rs)
1	2	3	4
Mannargudi Co-opertive Stores, Gandhi Road	Grocery shop	Retail	3,74,302
Govindasamy Konar & Sons, Big Bazaar	Grocery shop	Retail	62,531
M.N. Thangaiyapillai & Sons, Gandhi Road	Grocery shop	Wholesale	20,22,321
Deen Stores, Big Bazaar	Grocery shop	Retail	26,53,398
Central Maligai, Big Bazaar	Grocery shop	Retail	18,31,649
Columbo Stores	Textiles	Retail	3,12,426
Jabar Silk House	Textiles	Retail	2,51,478
Lakshmi Silk House, Gandhi Road	Textiles	Retail	10,89,857
Nanban Readymade, Big Bazaar	Readymade garments	Retail	71,848
Saibaba Readymade, Gandhi Road	Readymade garments	Retail	45,821
Dakshinamoorthy Biscuits	Bakery	Retail	54,619
Govindaraju Biscuits	Bakery	Retail	58,794
Golden Bakery	Bakery	Retail	57,305
Ram Press, Big Bazaar	Printing and Publishing	—	61,881
Krishnamurthy Press, Gandhi Road	Printing and Publishing	—	54,160
Muthial Sait	Sweet Stall	Retail	51,951

1	2	3	4
Shanmugapriya Agencies, Melarajaveedhi	Fertilisers and Cattle feed	Retail	8,1[illegible],654
Balasubramaniam Stores, Big Bazaar	Fertilisers and Cattle feed	Retail	73,354
Valli Coffee Works, Big Bazaar	Coffee Works	Retail	2,26,959
New Vijaya Medicals, Gandhi Road	Medical Stores	Retail	11,[illegible]01
Murugan Medicals	Medical Stores	Retail	1,27,777
Nathan Studio, Gandhi Road	Photo Studio	—	1,4[illegible],698
Thanapal Chettiar & Sons, Big Bazaar	Jewellery Mart	Retail	1,29,300
Sivasubramaniam Jewellery, Big Bazaar	Jewellery Mart	Retail	61,486
Chandrasekhar Electricals, Keelarajaveedhi	Electricals	Retail	1,31,608
Dhanalakshmi Stores, Gandhi Road	Electricals	Retail	55,624
Venkateswara Agencies	Electricals	Retail	1,11,331
Veerappan Cycle Mart, Panthaladi	Cycle Spare parts	Retail	1,29,776
Murugappa Cycles Big Bazaar	Cycle Spare parts	Retail	3,84,750
Modern Agencies, Gandhi Road	Auto Spare parts	Retail	3,17,461
Vijaya Auto Parts, Gandhi Road	Auto Spare parts	Retail	86,444
Mannargudi Co-operative Milk Society, Pound Lane	Milk Society	Retail	52,58 563
Abdul Khader & Sons, Big Bazaar	Hardwares	Retail	85,135
Ramaya Pillai Hardwares, Big Bazaar	Hardwares	Retail	7,25,674
Krishna Ramanujam Hardwares, Gandhi Road	Hardwares	Retail	7,37,935
Raja Timber, Thamaraikulam West Bank St.	Timber	Retail	8,94,400
Alagappa Stores, Gandhi Road	Stationery	Retail	2,38,798
National Paper Stores, Gandhi Road	Stationery	Retail	2,57,133
Ramamurthy Petrol Bunk	Petrol Bunk	Retail	13,40,329

Details of the sale of postal stationery in the town for the year 1977-78 are given in the table below:

TABLE IV. 18

Sale of postal stationery in the town

Postal stationery		Total sales during the year 1977-78	
		Number	Amount in Rs.
1		2	3
i) Post Card		—	14,70,000.00
ii) Inland Cover		—	1?,50,000.00
iii) Envelope		—	8,75,000.00
iv) a) Postage stamps	5 paise		1,104.00
	10 paise		2,271.00
	15 paise		4,068.00
	20 paise		6,216.00
	25 paise		9,390.00
	40 paise		1,548.00
	50 paise		9,585.00
	60 paise		6,246.00
	1 rupee		13,260.00
	2 rupees		11,610.00
	5 rupees		555.00
	10 rupees		300.00
b) Revenue stamps	10 paise		11,224.00
	15 paise		432.00
	25 paise		892.50
c) National Savings Stamps	25 & 50 paise		294.00
I (b) i) Number of telegrams received		—	15,110
ii) Number of telegrams issued		—	27,824
I (c) i) Money orders issued		11,825	6,40,315.72
ii) Money orders received		9403	7,80,520.03
I (d) **Radio licences issued**			
i) Domestic		45652	
ii) Commercial		311	
iii) Concessional		2631	

Details about the telephone connections, the revenue from local and trunk calls in the town during 1977-78 are as follows:

TABLE IV.19

Revenue from use of Telephones

No. of connections	Rate per call in Rs.	No. of total calls	No. of trunk calls	Total revenue (in Rs.)
1	2	3	4	5
395	0.30	4,41,559	1,33,50	3,60,000

Industry

Next to trade and commerce industry is important. As much as 16.88 per cent of the working population is returned as engaged in industrial ventures as per 1971 Census. For ages Mannargudi has been a land of cottage industry providing employment to a considerable section of the population. Hand Spinning is the traditional industry in the town. But today it is restricted to a few pockets in the town providing a hand to mouth existence to a portion of a small population. The Indian mill made yarn and clothes is keen competitor for declining of this industry. It is, however, survived by the khader movements. Cotton is imported from places like Tiruppur in Coimbatore district and cleaned and carded and spun by the spinners. The yarn produced is coarse being six to twenty counts. However, at times 32 to 40 counts are also spun. Cost wise this is more than the mill

made yarn. The wages for spinners are comparatively low.

Handloom industry provides occupation for a considerable number of people. Weavers belong to several caste as Sowrashtra Brahmin, Devanga Chettiars, Senguntha Mudaliar, Kaikkolars, Padmasaliars, Padayachis, Palliars, Naidus, Kallars and Muslims. Sowrashtra Brahmins are considered expert in this trade. They weave fine clothes with 100 count yarn and golden laces. This trade has been monopolised by moneyed persons. They advance for raw materials and buy the cloth at rock bottom prices.

Mat industry is another important one. Mats are made of Korai, Screwpine, Palm leaf and Coconut leaf. Mat weavers get the Korai a raw material from Nidamangalam, Nadukkaveri, Marur and Thirumayar. Weavers mostly belong to Harijans, Muslims and Valayars.

Mannargudi is also famous for cottage industry like articles made of pith, ornamental fans etc. Models of Hindu idols, temples, mosques, churches, flower garlands, parrots and peacocks are exquisitively made of pith by the town's artisans. Ornamental fans are made of palmyra leaves and are artistically decortaed. Pottery, basketery, tailoring, carpentry, jewellery, blacksmith etc. are some of the small industrial vengers. A detailed picture of industrial units in the sample block is given in the tabular form below:

TABLE IV.20

Industrial units in the sample

Industry and location	Working capital (in Rs.)	Type of activity	Caste of owner	No. of workers	Vol. of trade (in Rs.)
1	2	3	4	5	6
i) Auto workshop Tiruvarur Road	1,500	Repairing and servicing of automobiles	Hindu Agamudaiyar	4	N.A.
ii) Tractor workshop, Tiruvarur Road	2,000	Repairing and servicing of tractors	Christian	4	N.A.
iii) Furniture Mart, Melarajaveedhi	15,000	Manufacture of wooden furniture	Hindu Kallar	6	2,000
iv) Rice Mill, V.O.C. Road	1,00,000	Grinding of paddy	Muslims	27	5,00,000
v) Printing Press, Gandhi Road	35,000	Printing of books and stationery	Hindu Brahmin	8	18,000
vi) Handloom industry, Keelapadmasalavar Street	N.A	Weaving of dhoties, towels, shirting etc.	Hindu Chettiar	2	N.A.

1	2	3	4	5	6
vii) Iron and steel works, Melaraja-veedhi	7,000	Manufacturue of agricultural implements, utensils etc.	Hindu Kammalar	21	25,000
iii) Cane furniture Mart, Gopalasamudram South	N.A.	Manufacture of cane furniture	Hindu Vellalar	4	9,000
vx) Saw Mill, Thamaraikulam West Bank Street	N.A.	Cutting of wood	Hindu Nadar	9	N.A

Tansi Engineering Works, manufacturing furniture and wooden articles is a Small scale industrial unit here. It employs 89 workers. It has a fixed capital of 20 lakhs. The approximate output per annum is about 13 lakhs and 15 thousand. It has incurred a loss of Rs. 97,000 during the year 1977-78. The town has money lenders numbering about 108. Apart from them the town has 6 commercial banks, one agricultural credit society, 4 non-agricultural societies extending loans to farmers and business men. During 1977-78, 108 money lenders have made an annual transaction of 3 lakhs in the town, and 2 lakhs in adjoining rural areas.

Being a small town, Mannargudi has not enjoyed the town bus service. Commuters bound for the working spot either go by walk or by bicycle. The distance between the working spot and house is always within an ambit of walkable distance. People do not rely upon transport. However persons like teachers, Govt. servant and other public sector workers working in the surrounding villages go by the moffusil buses linking the town to the workspot.

Problems faced by establishments

Mannargudi is close to Nagappattinam which is a fertile ground for trade unionism even among the agricultural sector. As such its influence is cast on towns like Mannargudi lying in proximity. But the advantage to the small establishments is that its labour is not highly organised due to its small number. Even then establishments do not venture in Maladies like over work, under payment etc. However in establishments like textile shops, provision stores and other general merchant goods stores workers do work for nearly 12 hours and yet their salary do not commensurate with their labour invested.

Boarding and lodging

Mannargudi does not have very big establishments to be brought under the lense of investigation regarding its boarding and lodging facilities, canteen amenities and other recreational facilities.



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CHAPTER V

Ethnic and Selected Socio-Demographic Characteristics

Ethnic Composition

Like any other town in South India, the fabric of the Mannargudi population portrays the hetrogenity in religion and caste. The people of the town are drawn from Hindus, Muslims, Christians, Jains etc. Hindus among them predominate. The following table gives the religious break-up of the town's population as per 1971 Census.

TABLE V.1

Religious break-up of Mannargudi town population

Religion/ Community	Population			Percentage of total population		
	Males	Females	Total	Males	Females	Total
1	2	3	4	5	6	7
Hindus	19,477	18,932	38,409	45.53	44.25	89.78
Muslims	1,443	1,227	2,670	3.37	2.87	6.24
Christians	682	830	1,512	1.59	1.94	3.53
Jains	77	68	145	0.18	0.16	0.34
Sikhs	—	3	3	—	0.01	0.01
Other religions	21	23	44	0.05	0.05	0.10
Total	21,700	21,083	42,783	50.72	49.25	100.00

Hindus constitute a majority of 89.78%. Muslims are 6.24%, Christians 3.53% and other communities are negligible.

Caste-wise break-up of population is not available after the independence. However, the Scheduled Caste population is found constituting 6.93% of the Hindu population. In number they are 2,660 persons of 1,362 males and 1,298 females. Scheduled Tribes are conspicuous by their absence. Our survey also revealed that a clear cut castewise return is not possible. However, the religion and castewise break-up of the composition of the sample block population is given below :

TABLE V.2

Religion and castewise break-up of the sample population

Religion/Caste	No. of households	Population			Percentage of population		
		Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8
A. **Hindus**	184	928	451	477	91.16	44.30	46.86
Ambalakkarar	5	18	6	12	1.77	0.59	1.18
Agamudaiyar	10	53	28	25	5.21	2.75	2.46
Brahmin	28	138	65	73	13.56	6.39	7.17

1	2	3	4	5	6	7	8
Chettiar	18	90	41	49	8.84	4.03	4.81
Kshathriya	1	8	4	4	0.78	0.39	0.39
Vannan (Dhoby)	2	9	4	5	0.88	0.39	0.49
Dikshithar	1	4	2	2	0.40	0.20	0.20
Kallar	22	125	54	71	12.28	5.31	6.97
Kammalar	12	71	44	27	6.97	4.32	2.65
Mudaliar	6	24	16	8	2.36	1.57	0.79
Maruthuvar	1	5	1	4	0.49	0.10	0.39
Naidu	8	35	20	15	3.44	1.96	1.48
Nadar	2	8	3	5	0.79	0.30	0.49
Reddiar	1	3	2	1	0.29	0.20	0.09
Seniar	2	7	4	3	0.69	0.39	0.30
Vellala	22	115	54	61	11.30	5.31	5.99
Vanniar Pandithar	17	79	40	39	7.76	3.93	3.83
(Navithar)	4	30	15	15	2.94	1.47	1.47
Yadhava	7	37	17	20	3.64	1.67	1.97
Scheduled Castes							
Adi-Dravida	4	21	8	13	2.06	0.78	1.28
Paraiyan	2	5	4	1	0.49	0.39	0.10
Pallan	5	27	10	17	2.65	0.98	1.67
Valluvan	2	8	4	4	0.78	0.39	0.39
Dombara	1	8	5	3	0.79	0.49	0.30
B. Muslims	9	52	32	20	5.11	3.15	1.96
C. Christians	3	28	15	13	2.75	1.47	1.28
D. Jains	2	10	5	5	0.98	0.49	0.49

Concentration of Ethnic groups

In times of yore settlement of population had its basis of caste and creed. With the eclipse of time and with the inroads of modern education and social awareness supported by Governmental agencies a dynamic change is noticed in the settlement pattern. As has been advented earlier the demands of the day have also contributed their premium to this changing pattern. The olden days, Brahmins settled near the vicinity of the temple exclusively gardening their settlements as Agraharams. Such Agraharams had streets blind ended as such only the inhabitants in the area which pass through the streets while others were prescribed not only by customs but by necessity also. Now Agraharams have lost their charm of exclusiveness. The migration of inhabitants to other cities, towns and countries owing to their employment have made some of these houses either desolate or having been purchased by other communities.

Other castes do not normally settle in clusters as in villages. Concentration of a particular community or caste can be found out only in the olden part of the town. But in the newly sprung up areas it has admixture of all castes. However settlement for the sake of convenience do exist. The caste of Chettiars, the traditional business community has its settlement in the business areas. Christians have their settlement around the church for the purpose of their worship while Muslims have it near the mosques for their daily core of the mass. The Scheduled Caste Paraiyans have their settlement exclusively in places like Annamalainatha Harijan Street and Poongottai Road Harijan Street. Other than these, spectacular cases are exclusive community wise settlement is conspicuous by its absence.

Mother-tongue and subsidiary languages

Mannargudi is a multi-lingual in social composition. The table below gives the various languages spoken as mother-tongue during 1971 Census :

TABLE V.3

Language break-up of Mannargudi population

Mother tongue	Spoken by		
	Males	Females	Total
1	2	3	4
Tamil	19,958	19,460	39,418
Telugu	1,038	991	2,029
Urdu	233	203	436
Hindi	90	77	167
Kannada	61	64	125
Malayalam	98	56	154
Gujarathi	19	21	40
Marathi	191	195	386
Sindhi	1	—	1
Other languages	11	16	27
Total	21,700	21,083	42,783

Tamil is major language spoken by 92.13%, Telugu is spoken nearly by 4.74% and Urdu by 1.02%. The remaining people speak various languages like Hindi, Sindhi and Hindustani.

In a sample survey of 1,018 population as many as 935 persons are returned speaking Tamil, 57 speaking Telugu and 26 Urdu. Percentage wise, 91.85 persons speak Tamil, 5.60 Telugu and 2.55 Urdu. Among 935 Tamil speakers, 142 speak English, 4 Hindi, 2 Malayalam and 5 Urdu as subsidiary language. Among 57 persons speaking Telugu, 50 speak Tamil, 11 English as their subsidiary language. Among 26 Urdu speakers, 23 speak Tamil and one English as subsidiary language. This clearly shows that people have no aversion to languages other than their mother tongue.

A statement below gives mother tongue of migrants:

TABLE V.4

Migrants by Mother tongue and place of migration

District/State/ Country	No. of migrants	Mother tongue spoken
1	2	3
South Arcot	7	Tamil
Tiruchchirappalli	16	Tamil

1	2	3
Chengalpattu	7	Tamil
Madras	8	Tamil
Salem	1	Tamil
Tirunelveli	8	Tamil
Madurai	5	Tamil
	3	Telugu
Ramanathapuram	6	Tamil
	7	Telugu
Coimbatore	3	Tamil
Karnataka	5	Tamil
Madhya Pradesh	2	Tamil
Burma	3	Tamil
Malaysia	4	Tamil
Singapore	2	Urdu

An attempt has also been made to classify mother-tongue religion wise cross classified by duration of migration and following is the result.

TABLE V.5

Migrants by Mother-tongue, religion, and duration of stay

Religion	Mother-tongue	Non-migrants (with reference to place of last residence)	Migrants with reference to duration of stay in th town			
			0—9 years	10—19 years	20—39 years	40+ years
1	2	3	4	5	6	7
Hindus	Tamil	627	120	41	60	21
	Telugu	47	10	—	—	—
	Urdu	2	—	—	—	—
Muslims	Tamil	16	—	10	1	1
	Urdu	21	1	1	—	1
Christians	Tamil	18	4	6	—	—
Jains	Tamil	—	2	3	3	2
	Total	731	137	61	64	25

Majority of Hindus are Tamil speakers. Among 928 Hindus, 869 speak Tamil, 57 Telugu and 2 Urdu as their mother tongue. Among Hindus, 676 are non-migrants and 252 are migrants. Among 869 Tamil speaking, 627 are non-migrants and 242 are migrants. Among migrants 122 have a stay less than 10 years, 41 about 10 to 19 years and remaining 81 more than 20 years. Among 57 Hindus speaking Telugu 47 are non-migrants and 10 migrants. The Urdu speaking Hindus are non-migrants.

Among 52 Muslims 28 speak Tamil and 24 Urdu. Among Tamil speaking Muslims, 16 are non-migrants and 12 migrants. Majority have duration 10 to 19 years. Among Urdu speaking Muslims 21 are non-migrants and 3 migrants.

Among 28 Christians all speak Tamil. Eighteen are non-migrants and 10 migrants with a duration of stay ranging from 0-19 years. Among Jains all have reported Tamil as their mother tongue. In fact they are migrants and speak Hindi as their mother tongue. However, all the households have settled 40 years ago and have taken Tamil as their mother tongue for all purpose.

Sex ratio

A table below gives the sex-ratio for state, district and town from 1901 to 1971 Censuses :

TABLE V.6

Sex-ratio from 1901 to 1971 for State, district and town

Year	Sex-ratio		
	Tamil Nadu	Thanjavur	Mannargudi town
1	2	3	4
1901	1,044	1,110	1,053
1911	1,042	1,104	1,027
1921	1,029	1,082	1,002
1931	1,027	1,095	1,008
1941	1,012	1,055	1,012
1951	1,007	1,031	981
1961	992	1,015	1,002
1971	978	994	972

The table above indicates a declining trend for females in the State, district and town.

A table below gives sex-ratio by major religious groups as per 1971 Census.

TABLE V.7

Sex ratio by religious groups (1971 Census)

State/District/ Tehsil/Town	Sex-ratio per 1,000 males among			
	Hindus	Muslims	Christians	Jains
1	2	3	4	5
Tamil Nadu	976	994	995	869
Thanjavur	985	1,120	1,004	896
Mannargudi tehsil	985	1,103	1,012	883
Mannargudi town	972	850	1,217	883
Sampled population	1,058	625	867	1,000

Population by age and sex

A study of the age structure of the population helps to understand the important factors of fertility, mortality and migration. The dynamics of age structure is important for the economy of the developing countries like India. A heavy proportion of population in the young ages imposes a heavy burden on the economically active population. The same can be said about the dependent population. Our sample survey has revealed that the dependents rate is as hig as 74 (i.e. persons under 15 and 60+) for every 100 persons in the working ages 15-59. In Tamil Nadu and Thanjavur, the corresponding rate works out to 77 and 76 respectively, as per 1971 Census.

According to the Swedish Statistitian in a normal population one half of the population should be between 15 and 50. The proportions above 50 to those below 15 indicates whether the population is increasing, stationary or decreasing. In other words, in an increasing population the younger population in the age groups 0-14 must be double the population above 50 years. In case if it is low it means that the population is stationary. But if the elder age group continues to exceed the younger population it means the population is regressive. In the light of these observations, the sampled population presents the following picture :

Age-groups	*Percentage of population*
0-14	35.17
15-49	50.88
50+	13.95

From the above figures the population can be classified as progressive. The corresponding figures for Tamil Nadu and Thanjavur are as follows :

Males in these age groups have comparatively more students than females. A proportion of 51.02 per cent among males are students as against 32.29 per cent among females. Students at the higher age group 15-24 constitute only 6.74 per cent. Many youngmen and women switch over to various occupations at this stage of life. No student has been returned after the age of 24 years. A detailed list of student population by sex, caste, religion etc. is given in the table appended.

In addition to this a table below gives the distribution of sample population by age, sex and educational level :

TABLE V.8

Distribution of sample population by age and sex

Age group	Educational level													
	Illiterate		Literate without educational level		Primary		Matriculation or Higher Secondary		Non-technical diploma and technical diploma not equal to degree		Graduate degree other than technical degree		Technical degree or diploma equal to degree or post graduate degree	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
5—9	11	13	63	52	2	1	—	—	—	—	—	—	—	—
10—14	5	11	12	8	47	48	—	—	—	—	—	—	—	—
15—19	9	18	10	9	18	30	12	13	—	—	—	—	—	—
20—24	6	23	3	8	19	6	17	6	—	—	1	—	—	—
25—34	2	12	9	15	44	32	4	1	2	—	5	1	—	—
35—49	2	46	17	16	23	7	32	15	—	2	9	1	1	—
50+	40	50	9	3	9	8	14	6	—	—	1	—	—	2
Total	75	173	123	111	162	132	79	53	2	2	16	2	1	2

The table below gives the distribution of sexwise population, among different age-groups and their percentage :

TABLE V.9

Percentage distribution of population by sex and age group

Age group	Population			Percentage
	Persons	Males	Females	Persons
1	2	3	4	5
0—4	85	45	40	8.35
5—14	273	140	133	26.81
15—34	347	161	186	34.09
35—59	237	117	120	23.28
60+	76	40	36	7.47
Total	1,018	503	515	100.00

The infant population of the surveyed block accounts for 8.35 per cent. It shows preponderence of males. The corresponding state and district figures of infant population are 13.09 per cent and 12.72 per cent respectively.

Population in the age group 5—14 constitute 26.81%. Here also males predominate. The corresponding State and District figures of this particular age group are 24.68 and 24.66 per cent, respectively. The population of young persons in the age group 15—34 is 34.09 per cent, which is the highest. Females predominate in that age group. The corresponding population in that age group at the State and District level are 32.24 per cent and 31.87 per cent. The State has male population predominately while the District has the reverse. The middle aged population in the age group 35—59 constitute 23.28 per cent. The corresponding State and District figures are 24.24 per cent and 24.90 percent respectively. In the surveyed block females out-number males and reverse is the case in State and District. The ripe aged population above 60 years account for 7.47 per cent. Males out-number females in this age group. The corresponding State and District figure are 5.75 per cent and 5.85 per cent.

Marital status by age and sex

The table below gives the percentage of never married, currently married, widowed and divorced or separated persons in the State, District and surveyed block as per 1971 Census.

TABLE V.10

Percentage distribution of population by marital status

Marital status	Percentage of population in		
	Tamil Nadu	Thanjavur	Sampled block
1	2	3	4
Never married	51.50	50.85	56.87
Currently married	41.31	41.42	36.74
Widowed	6·70	7.38	6.19
Divorced or Separated	0.49	0.35	0.20

The never married in the surveyed block are in higher percentage than at the State and District level. But the currently married have a lower percentage. Our study of civil conditions by sex reveals that out of 100 males in case of State. 56 93 are never married, 40.19 per cent married, 2.56 widowed and 0.32 per cent either divorced or separated. Similar proportions at the district level are 56.70, 40.24, 2.79 and 0.27. In the surveyed block never married among males constitute 61.83 per cent, married 35.98 per cent, widowed 1.99 per cent and divorced or separated 0.20 per cent. The corresponding figures for females are as follows :

TABLE V.11

Percentage distribution of female population by marital status

Marital status	Percentage of female population		
	Tamil Nadu	Thanjavur	Sampled Block
1	2	3	4
Nerver married	45.95	44.98	52.04
Currently married	42.45	42.60	37.48
Widowed	10.94	11.99	10.29
Divorced or separated	0.60	0.43	0.19

The higher proportion of never married males and females are due to many factors. Rise in the age of marriage and literacy level, restraint on child marriage etc., have paid their dividends. Also the high cost in setting up individual homes in the event of marriage has made many to defer marriages. The ever rising cost of living and employment of women to augment family income are also some of the contributory causes for later marriages.

Among the widowed population widows out-number widowers. At the State and District level, widows are 4 times more than widowers. At the surveyed block level they are five fold. Late marriage among men and proscription on widow re-marriage among Hindus, are the main reason for this disparity However the remarriage of widowers is not restricted. Divorced among males and females are in equal proportion.

The table below gives the break-up of marital status of males and females by sex and broad age groups in the surveyed block :

TABLE V.12

Distribution of population by sex, broad age group and marital status (Sample)

Marital status	Population by sex and broad age groups							
	0—14		15—34		35—59		60+	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	9	10
Never married	185	173	123	95	3	—	—	—
Currently married	—	—	38	89	107	94	36	10
Widowed	—	—	—	2	6	25	4	26
Divorced or separated	—	—	—	—	1	1	—	—

All below 14 are found never married. In the age group 15—34, 76.40 per cent males 51.08 per cent females are unmarried. It is also seen that the widowed and separated are more among females. In the age group 35—59, 2.56 per cent males remain unmarried and others comprise of married, widowed and separated. No never married males remain in this age group. From this, we can easily infer that the marriageable age for males is around 35 and around 20 for females. No one remain unmarried, at the old age above 60. Among them, 90 per cent among males are married and 10 per cent widowed. In contrast among females 27.78 per cent are married, and 72.22 per cent are widowed. Our survey in the block reveals that the lowest marriage age for males is found to be within 20 to 24 while for females between 15—19.

Literacy by age and sex

Literates in the town account for 26,753 in 1971 Census as against 19,540 in 1961 Census. The decadal increase is 36.91 per cent. Males have recorded and increase of 31. 43 per cent against 45.47 per cent among females. The state policy to impart primary and secondary education to one and all and its effort to open more schools in every nook and corner of the State, has made an impressive trend in this field.

During 1971 Census, literates in Mannargudi town accounted for 62.55 per cent. This is more than the district and State average which work out to 54.79 per cent and 52.36 per cent respectively. Male literates account for 72.11 per cent and females 52.67 per cent. The corresponding percentages for urban males are 66.76 per cent and 65.65 per cent for State and district respectively. The urban female literates in the State account for 45.42 per cent and in the district 43.85 per cent. The sample block has returned the higher literacy level of 75.64 per cent. Among them males enjoy the higher literacy percentage of 85.09 as against 66.41 per cent among females. The effective literacy percentage after excluding age group 0—4 work out to 83.40 for the total block population and 93.45 per cent for males and 72.00 per cent for females. The following table would enable the reader to gauge the literacy change in social life and the growing consiousness for the importance of education.

TABLE V.13

Children studying in the institution of surveyed block

Age group	Population			Studying in Educational institutions		
	Total	Male	Female	Total	Male	Female
1	2	3	4	5	6	7
5—9	142	76	66	107	63	44
10—14	131	64	67	98	53	45
15—19	119	49	70	49	25	24
20—24	89	46	43	6	4	2
25+	452	223	229	—	—	—
Total	933	458	475	260	145	115

As much as 27.87 per cent of the total population are returned as students. Among them, males account for 31.66 per cent and 24.21 per cent among females. At the age group 5—9, 75.35 per cent are attending schools. Males among them are predominant. As much as 82.89 per cent among males attend school and 66.67 per cent among females are returned as students. In the age group 10—14, 74.81 per cent attend school. Nearly 82.81 per cent males in that group are students as against 67.16 per cent among females. In the age group 15—19, 41.18 per cent are returned as students.

Among 118 literate children of 5—9 age group, 107 are students and others are drop-outs. Among children 10—14 age, 115 are literates. In this age group only 98 are students, others have abandoned studies. Among children of 15—19 age group, only 49 are students and 43 are drop-outs. In the age group 20—24, students accounts for 6 and the remaining 86 have gone for employment after their matriculation or Higher Secondary standard. Among literates, 34.16 per cent are returned as literates without any educational standard, 42.92 per cent primary, 19.27 per cent matriculates and remaining 3.65 per cent are either non-technical diploma holders or graduates and other higher qualified persons. Sex wise speaking among male literates 30.11 percent have no educational level, 42.3 per cent primary and others have higher secondary qualifications. Among females, 36.76 per cent have no educational level and 43.71 per cent primary level. Others are negligible. The sample area has 132 matriculates. Majority of them are in the age group 35—49 followed by those in the age group 15—19. Male matriculates constitute 23.63 per cent and females 17.55 per cent. There are 4 non-technical diploma holders—2 males and 2 females. There are 16 male graduates above the age of 20. One female graduate each is found in the age group 25—34 and 35—49. There is a solitary male technical degree holder in the age group of 35—49. This sums up that the realisation of education both among males and females has dawned two or three decades back.

The intensity of educational attainment of the sampled population has been assessed by adopting a score system also. Individual score has been awarded to each member and the average has been worked out for sex and family. The individual score adopted for each level of education is 0 points for illiterate, 1 for literate without educational level, 2 for primary, 3 for matriculation, 4 for Technical diploma, not equal to degree, 5 for non-technical diploma not equal to degree, Post graduate degree etc. and 6 for Ph. D. or equivalent or higher degree. The table below gives the educational score of the population by caste and religion wise.

TABLE V.14

Distribution of population by educational score, religion and caste

Religion/Caste	No. of households	Population			Effective literacy rate	Average educational score			Per household
		T	M	F		T	M	F	
1	2	3	4	5	6	7	8	9	10
A. Hindus	184	928	451	477	72.77	1.3	1.6	1.1	6.5
Ambalakkarar	5	18	6	12	62.50	1.1	1.2	1.0	4.0
Agamudaiyar	10	53	28	25	76.19	1.2	1.4	1.0	6.4
Brahmin	28	138	65	73	71.01	1.7	2.0	1.5	8.3
Chettiar	18	90	41	49	68.14	1.3	1.8	0.9	6.5
Vannan (Dhoby)	2	9	4	5	87.50	1.0	1.3	0.8	4.5
Kallar	22	125	54	71	76.72	1.3	1.7	0.9	7.4
Mudaliar	6	24	16	8	95.65	1.9	1.9	1.9	7.6
Naidu	8	35	20	15	85.71	1.5	1.5	1.6	6.6
Pandithar (Navithar)	4	30	15	15	73.91	1.2	1.3	1.1	9.0
Vanniar	17	79	40	39	81.69	1.4	1.6	1.2	6.4
Nadar	2	8	3	5	62.50	1.4	2.0	1.0	5.6
Kshathriya	1	8	4	4	75.00	1.4	1.3	1.5	11.2
Seniar	2	7	4	3	42.86	0.7	1.0	0.3	2.5
Kammalar	12	71	44	27	77.42	0.9	1.0	0.8	5.3
Vellala	22	115	54	61	70.48	1.4	1.9	1.1	7.3
Maruthuvar	1	5	1	4	80.00	1.6	2.0	1.5	8.0
Reddiar	1	3	2	1	33.33	0.7	1.0	—	2.1
Dikshithar	1	4	2	2	25.00	0.8	1.5	—	3.2
Yadhava	7	37	17	20	76.67	0.9	1.4	0.6	4.8
Scheduled Caste									
Adi-dravida	4	21	8	13	72.22	1.3	1.6	1.5	6.9
Pallan	6	27	10	17	53.85	0.8	1.0	0.6	3.6

1	2	3	4	5	6	7	8	9	10
Paraiyan	2	5	4	1	—	—	—	—	—
Valluvan	2	8	4	4	37.50	0.6	0.8	0.5	2.4
Dombara	1	8	5	3	57.14	0.8	1.0	0.3	6.4
B. Muslims	9	52	32	20	76.09	1.1	1.3	0.8	6.4
C. Christians	5	28	15	13	84.62	1.9	1.7	2.2	10.6
D. Jains	2	10	5	5	88.89	1.5	1.6	1.4	7.5

T—Total M—Male F—Female

Among the four religious groups, Jains have the highest effective literacy rate of 89.88 per cent. Christians follow them with 84.62 per cent. Muslims and Hindus are next in order with 76.99 per cent and 72.77 per cent. Christians have high educational score. Their individual score is 1.9 and average household score is 10.6. Jains are in the second order with 1.5 and 7.5 respectively. Hindus and Muslims are next in order. Among various castes other than Scheduled have returned higher percentage of literacy and educational score. Scheduled Caste also have more literates to their credits.

Non-enrolment of children in School in the School-going age group 5—14

Among 273 children in the age group 5—14, 24.9 per cent are not attending school. Non-enrolment of female children is comparatively higher. Among them, 33 per cent are reported not attending the school. The table below gives the non-school going children by sex and reason for discontinuance.

TABLE V.15

Non-enrolment of children in the school going age group by sex and reason

Age in years	Total children		Never attendance			Discontinuation after attendance		
	Male	Female	Male	Female		Male	Female	
			Due to poverty	Due to poverty	Household duties	Due to poverty	Due to poverty	Poor studies
1	2	3	4	5	6	7	8	9
5	2	3	—	—	—	2	3	—
6	1	3	—	2	—	1	1	—
7	4	6	—	3	—	4	3	—
8	3	5	—	—	—	3	1	4

1	2	3	4	5	6	7	8	9
9	3	5	1	1	—	2	4	—
10	3	2	—	—	—	3	2	—
11	3	5	—	1	—	3	4	—
12	3	5	1	—	—	2	2	3
13	1	6	—	—	1	1	5	—
14	1	4	—	—	—	1	4	—
Total	24	44	2	7	1	22	29	7

Poverty is stated as a main reason for non-pursuit of education. Among 24 non-attending male students 2 have never attended school due to poverty. The remaining 22 have also discontinue their studies under pecuniary conditions.

Among 44 female children non-attending schools, 7 poor chidren have never attended school. Another 29 discontinued due to paucity of funds. 7 others did not fair well in their studies.

Our survey reveals that parents are not aware of the importance of the education in many poor families. Combined with their poverty the disintrestedness shown by them account for child illiteracy in this town.

CHAPTER VI

Migration and settlement of families in the town

Migration is a major component of urbanisation. It is a vital cause for the growth of the town and its reproductive change. Today towns have alarming growth due to migration. Demographers have expressed their constraints over this rural to urban migration and the imbalance caused by them in the economy of both. However, migration has its own virtues also. Though migration from rural area is a drain to the villagers, it is an asset to the town. However, sudden migration create problems to urban areas and urban planners. The sprout of unhygienic slums make shift houses along main path ways and roads and the scarcity of water etc. are the immediate problems caused by migrants.

Migration can be caused in varied conditions. There may be birth migration, marriage migration, seasonal and temporary migration, employment migration etc. Migration due to employment plays an important role. Many rural to urban migration have this banner commonly.

Migration of households hailing from outside

To study the migration effect in the town 200 households were surveyed. Among them 142 are original settlers generations back. Among the remaining 58 migrant households, 7 are from other towns of Thanjavur district and 34 from its rural parts. Migrants from urban have migrated two decades back. The rural migrants have also migrated in the sixties. The other 17 migrants are from other parts of the State.

Households by number of members and migration status of head of household

The place of birth for 200 sample households, has also been surveyed. Among 200 sampled households, 142 heads of households were born in the referrent town. The remaining 58 were born outside. The following table shows the distribution of households by number of members and migration status and place of birth of head of households :—

TABLE VI.1

Migration status and place of birth of head of household

Migration status and place of birth of head of households		No. of households having members				
		Single	2—5	6—10	11 and above	Total
1		2	3	4	5	6
A. Non-migrants						
(Born in the town)		5	75	64	—	142
B. Migrants						
i) Born outside the town in district of enumeration						
Thanjavur	R	3	22	8	1	34
	U	1	3	3	—	7
ii) Born in other districts of Tamil Nadu						
Tiruchchirappalli	R	—	—	2	—	2
	U	—	2	1	—	3
Madurai	R	—	—	1	—	1
	U	—	2	—	—	2
Ramanathapuram	R	—	—	—	—	—
	U	—	—	1	—	1

1		2	3	4	5	6
Tirunelveli	R	1	2	1	—	4
	U	—	—	—	—	—
Coimbatore	R	—	—	—	—	—
	U	—	—	1	—	1
South Arcot	R	—	—	—	—	—
	U	—	1	2	—	3

Among 200 households, 10 are single member families, five among them are migrants and another five non-migrants. Among the 5 single member household 4 were born within Thanjavur while the fifth in the rural area of Tirunelveli district. Among 105 families having 2 to 5 members, 73 heads of households were born in the referrent town, and 32 outside. Among them, 22 are from rural areas and 3 from towns. 7 from Tiruchchirappalli, Madurai and Tirunelveli districts.

84 families have 6 to 10 members. 64 of them were born in Mannargudi. 11 heads of household were born in other areas of Thanjavur the remaining heads of 9 household's were born in Tiruchchirappalli, South Arcot, Madurai, Ramanathapuram, Tirunelveli districts.

Migrant households by the family constitution are also given in the table follows :

TABLE VI.2

Migrant households by family constitution

Migration status and last residence of head of the household	Number of households having members				
	Single	2—5	6—10	11 and above	Total
1	2	3	4	5	6
A. Non-migrants (Last residence in the town)	5	73	64	—	142
B. Migrants					
i) Last residence outside the town but within the district of enumeration					
Thanjavur	R	3	4	9	1	17
	U	1	19	4	—	4
ii) Last residence in other districts of Tamil Nadu						
Tiruchchi appalli	R	—	—	2	—	2
	U	—	2	1	—	3
Madurai	R	—	—	1	—	1
	U	—	2	—	—	2
Ramanathapuram	R	—	—	—	—	—
	U	1	1	1	—	3
Tirunelveli	R	—	—	1	—	1
	U	—	—	—	—	—
Coimbatore	R	—	—	—	—	—
	U	—	—	1	—	1
Madras	R	—	—	—	—	—
	U	—	2	—	—	2
iii) Other States of India						
Karnataka	R	—	—	—	—	—
	U	—	1	—	—	1
iv) Other countries						
Singapore		—	1	—	—	1

It is evidently clear from the above table that most of the fifty eight heads of the households born outside the town, had their place of their last residence other than the place of birth. Two households had their last residence outside Tamil Nadu. Thus the migrant household have high mobility. An attempt has also been made to classify the migrant and non-migrant households by their time. The results are as follows :

TABLE VI.3

Migrant households by type of family

Type of household	No. of households by migration status of head of household	
	Non-migrant	Migrant
1	2	2
i) Nuclear	77	35
ii) Supplemented nuclear	23	7
iii) Sub-nuclear	13	5
iv) Single person	5	5
v) Supplemented Sub-nuclear	1	1
vi) Collateral Joint	1	—
vii) Supplemented Collateral Joint	1	1
viii) Lineal Joint	12	3
ix) Supplemented Lineal Joint	2	—
x) Lineal Collateral Joint	1	—
xi) Supplemented Lineal Collateral Joint	6	1
xii) Others	142	58

Population by migration status

Out of 1,018 persons belonging to 200 sampled households, 74.5 per cent are natives of the town and 25.3 per cent outsiders. The table below gives the distribution of migrants by distance of place of birth from the town.

TABLE VI.4

Migrant by distance of place of birth from the town

Migration status and the distance of place of birth from the town	No. of persons
1	2
A. **Non-migrants** (born in the referrent town)	758
B. **Migrants** (born outside the town)	
I. In a rural area in the distance range of	
i) 50 kms. or less	119
ii) 51—100 kms.	17
iii) 101—200 kms.	6
iv) 201—500 kms.	12
v) 501+kms.	4
II. In an Urban area in the distance range of	
i) 50 kms. or less	39
ii) 51—100 kms.	18
iii) 101—200 kms.	22
iv) 201—500 kms.	15
v) 501+kms.	8
Total	1,018

Most of the migrants are from rural areas. As much as 61 per cent are from rural areas and 39 per cent from urban areas of less than 500 kms. radius.

The table below shows the population by sex, by place of last residence as related to place of birth. The table is self-explanatory.

TABLE VI.5

Migrants from place of last residence and place of birth

Place of last residence	Place of last residence					
	Same as place of birth			Somewhere else		
	P	M	F	P	M	F
1	2	3	4	5	6	7
A. Non-migrants						
Mannargudi	730	395	335	1	—	1
B. Migrants						
i) Thanjavur (district of enumeration)	189	70	119	11	5	6
ii) Other districts						
Madurai	6	3	3	2	—	2
South Arcot	7	—	7	—	—	—
Tiruchchirappalli	10	2	8	6	4	2
Ramanathapuram	13	6	7	—	—	—
Coimbatore	3	2	1	—	—	—
Tirunelveli	8	3	5	—	—	—
Madras	3	—	3	5	3	2
Chengalpattu	5	1	4	2	2	—
Salem	—	—	—	1	1	—
iii) Other States						
Madhya Pradesh	—	—	—	2	1	4
Karnataka	—	—	—	5	1	1
iv) Other countries						
Malasia	1	1	—	3	1	2
Burma	1	—	1	2	1	1
Singapore	—	—	—	2	1	1

TABLE VI.6

Migrants by time and place

Place from where the household hails		No. of households migrating 1955 or earlier	Number of households migrating during					
			1956—60		1961—65		966 & later	
			Directly from place of origin	In two stages	Directly from place of origin	In two st ges	Directly from place of origin	In two stages
1		2	3	4	5	6	7	8
Tiruchchirappalli	R	—	—	—	1	—	—	—
	U	—	—	—	—	—	—	—
Madurai	R	—	1	—	—	—	—	—
	U	—	—	—	—	—	—	—

1		2	3	4	5	6	7	8
Ramanathapuram	R	—	—	—	—	—	—	—
	U	—	—	—	—	—	1	—
Tirunelveli	R	—	—	—	—	—	1	—
	U	—	—	—	—	—	—	—
Coimbatore	R	—	—	—	—	—	—	—
	U	1	—	—	—	—	—	—
Madras	R	—	—	—	—	—	—	—
	U	—	—	—	—	—	1	—
Karnataka State	R	—	—	—	—	—	—	—
	U	—	—	—	—	—	—	1
Singapore Country		—	1	—	—	—	—	—

Another table classifying the migrants by place of origin, time and distance is also given below :

TABLE VI.7

Place of successive migration

Households migrating from place of origin	Distance in kms.						
	10 & less	11—20	21—50	51—100	101—200	201—500	501+
1	2	3	4	5	6	7	8
A. Earlier than 1956 from							
i) Village	—	—	—	1	—	—	—
ii) Small town	—	—	1	—	—	—	—
iii) Medium town	—	—	—	—	—	—	—
iv) City	—	—	—	—	—	—	—
B. During 1956-60 from							
i) Village	—	—	3	3	—	—	—
ii) Small town	—	—	—	1	—	—	—

1	2	3	4	5	6	7	8
iii) Medium town	—	—	—	—	1	—	—
iv) City	—	—	—	—	—	—	1
C. During 1961-65 from							
i) Village	—	1	4	1	1	—	—
ii) Small town	—	—	—	—	—	—	—
iii) Medium town	—	—	—	—	—	—	—
iv) City	—	—	—	—	—	—	—
D. During 1966 & later from							
i) Village	—	—	9	—	—	1	—
ii) Small town	—	—	1	—	—	—	—
iii) Medium town	—	1	1	—	1	—	—
iv) City	—	—	—	—	—	1	—

Rural migrants are numerically more than urbanised migrants. Among 33 migrant households, 24 hail from villages, 2 from small towns, 4 from medium towns and 2 from city and town more than 200 kms. away.

A castewise classification of migrants is given below in the table :

TABLE VI.8

Migrants by caste and community

Religion/Caste	Rural unit of migration of which is				Urban unit of migration of which is			
	Male wo king members only	All at a time	Male working members first others follow	Others	Male working members only	All at a time	Male working members first others follow	Others
1	2	3	4	5	6	7	8	9
A. Hindus								
Agamudaiyar	—	—	—	—	—	4	—	—
Ambalakkarar	—	1	—	—	—	—	—	—

1	2	3	4	5	6	7	8	9
Brahmin	1	2	—	—	—	—	—	—
Chettiar	1	2	—	—	—	—	—	—
Vannan (Dhoby)	—	1	—	—	—	—	—	—
Kammalar	—	1	—	—	—	—	—	—
Mudaliar	—	1	—	—	—	—	—	—
Kallar	—	5	—	—	—	—	—	—
Naidu	1	1	—	—	—	—	—	—
Vanniar	—	3	—	—	—	3	—	—
Yadhava	1	2	—	—	—	—	—	—
Reddiar	1	—	—	—	—	—	—	—
Maruthuvar	—	—	—	—	2	—	—	—
B. Muslims	—	—	—	—	—	—	—	—
C. Christians	—	—	—	—	—	—	—	—
D. Jains	—	—	—	—	—	—	—	—

By religion all the 33 migrants are Hindus. Among them 26 households migrated family as a whole while 7 households migrated in stages. Vanniars are found more among migrants. They are from both rural and urban areas. Kallars from rural areas are found next highest among migrants.

Reasons for Migration

A table below gives a broad category of place from where the household hails and reasons for migration.

TABLE VI.9

Migrants by place of origin and reason

Place from where the household hails		Number of households migrating because of					
		Earnings	Employment	Transfer	To live with parents	Business	To supervise lands
1		2	3	4	5	6	7
Thanjavur	R	3	12	4	2	—	—
	U	2	—	—	1	—	1

1		2	3	4	5	6	7
Tiruchchi-	R	—	—	1	—	—	—
rappalli	U	—	—	—	—	—	—
Madurai	R	—	1	—	—	—	—
	U	—	—	—	—	—	—
Ramanath-	R	—	—	—	—	—	—
puram	U	—	—	1	—	—	—
Tirunelveli	R	—	1	—	—	—	—
	U	—	—	—	—	—	—
Coimbatore	R	—	—	—	—	—	—
	U	—	—	1	—	—	—
Madras	R	—	—	—	—	—	—
	U	—	1	—	—	—	—
Karanataka Sta e	R	—	—	—	—	—	—
	U	—	—	—	—	1	—
Singapore country		—	1	—	—	—	—

Economic reason are the main thrushing force for migration as reported by the majority of the households. Three households have stated 'union with parents' as reason for migration. 21 households have migrated for prosperity and another 7 for reasons of employment. One household from Karnataka state has settled due to business. Mannargudi attracts migrants both from urban and rural areas. It is also revealed that migration in many cases is in stages. Some migrant households have migrated from rural to rural and then referrent town. Only a solitary case of migration is from city. It is also further revealed that all these cases of migration are due to employment.

Socio-economic bonds with the place of Last residence

Migrants always have their moorings with the place of their origin. They may have their family members and their property in the place of their origin. It gives them opportunity to visit places time and again for reasons of social ceremonies, supervision of property etc. A table below gives the nature of arrangement by migrant for supervision and management of property by distance of place of migration.

TABLE VI.10

Property of migrants by place, distance and nature of management

Distance of place of migration in kms.	No. of households having property in place from where migrated	Number of households by arrangement for supervision of property supervised by			
		Brother	Brother's wife	Father	Self
1	2	3	4	5	6
10 or less	—	—	—	—	—
11—20	2	2	—	—	—
21—50	10	5	2	2	1
51 - 100	3	3	—	—	—
101—200	1	1	—	—	—
201—500	—	—	—	—	—
501+	—	—	—	—	—

It is evident from the table that many migran household have entrusted the management of properties to their close relatives. This has strengthened their family bond. Only one solitary household manages it by itself. Among 16 households having property outside, 13 are fortunate to be benefitted while 3 do not get any benefit due to lack of effective supervision and loss of communication. Three migrant households have sold away their properties in the place of their origin.

Among 33 migrant households, 10 retained their social links with their relatives in the place of origin. They have either their unmarried dependents or their in-laws and near relatives. In such case their visit to these relations ranges from four to six times during the last three years. Most of these visits are linked with social functions. Migrants also receive their relation from their place of origin. The frequency of such visits during the last three years ranges from four to six times.

CHAPTER VII

Neighbourhood Pattern

In broad classification the town can be divided into three zones, namely, inner or nuclear zone, middle zone and outer or peripheral zone. The nuclear zone is an active business area. The market place is at its focal point with both retail and wholesale trade establishments. All types of commercial services such as banking, houses, investment firms, administrative activities such as Government and private offices, post office, hospital, eating houses, transport terminals etc. are located here. The middle zone is made up of a combination of residential and other functional areas while the manufacturing units and most of the slum areas are located in the peripheral zone. The concentration of commercial establishments in the nuclear zone makes it the centre of gravity for the entire town.

People live in different localities of the town according to their taste, habits, economic status, etc. Economically affluent society mostly prefer healthy locality with more open space paying no heed to other facilities like nearness to workspot, market, etc. Concentration of middle-class population mostly at the middle zone is due to the fact that majority of the working population prefer to live close to their workspots. Against it, the weaker sections of the society who are usually doing menial jobs, labour, hawk, rickshaw-driving, sweeping etc. do prefer to live on the out-skirts of the town in slums mostly due to economic reasons The people in a locality may be from all walks of life with or without economic, social and cultural disparities. Irrespective of their personal standards of living, their social life is generally interlinked with the inhabitants of the area and neighbours in one or the other way.

The life in the neighbourhood also plays an important environmental role in the social life of the inhabitants belonging to different religions and caste groups. "The neighbourhood is a term which is difficult to define. It may be characterised as a primary informal group consisting of at least potentially all persons who live in local proximity. It is not only a physical entity but a social and moral entity. If persons living in close proximity to one another do not recognise any social and moral binding in respect of one another, they do not constitute a neighbourhood, what they otherwise would constitute is only a physical conglomeration. On the other hand, persons living away from one another without any physical continuity but with social and moral bonds also do not constitute a neighbourhood. It is only community that such persons constitute. The neighbourhood is the blending of both the physical and social entities.

It is obvious from the above that there is a hierarchy of neighbourhoods, more or less in a nesting pattern, with reference to the level of mutual expectations among the neighbours. Even though the neighbourhood may constitute an informal group, the inter-action pattern may be more intense among the persons in immediate physical proximity and may decrease in inverse ratio to the physical distance".

In the light of the above formulations, neighhourhood pattern in Mannargudi town is discussed in the following paragraphs. The town covers an area of 11.63 km^2 housing a population of 42,783 belonging to 12,691 households of various castes and communities. The town is administratively divided into 28 wards. Each of these wards can also be considered to constitute a neighbourhood but these are not homogeneous in their composition. Inside these wards, there are named areas which seem to be more significant units of social action. It was not possible to get exhaustive information on all the named areas, however some of the particulars gathered during the survey are indicated below :—

Table VII-1
Particulars of neighbourhood

Name of locality	No. of interviewees	Characteristics of the locality		
		Predominant castes/ communities	Occupations followed by majority of the inhabitants	Social, Cultural, religious functions
1	2	3	4	5
Haridhra Nadhi West, South	3	Brahmin, Kallar	Govt. Service, Clerical and related workers in trade and commercial establishments	Thepporchavam (Float festival) celebrated during June-July
V.O.C. Road	2	Thoti	Scavengers and other menial workers	Vennai Thazhi Urchavam celebrated during March-April
Gopiralayam Road (Municipal Colony)	2	Kallar, Agamudiars, Muslims and Vanniars	Govt. Service, Sales Workers	...
Motilal Street	2	Parayars	Agricultural labourers, Casual labourers	Guru Poojai (Thaipoosam) celebrated during January-February
Rajan Thope	2	Kallar, Konar, Agamudiars, Muslims	Cultivation, Agricultural labourers	...
Natesapillai Street	2	Vellalas	Cultivation, Business	...
Vinobhaji Street	2	Pillai, Naidu	Govt. Service, Sales Workers	...
Gopalasamudram Keelaveedhi, West and South Street	3	Kammalar, Kallar, Muslims, Brahmins, Vanniars, Yadhavas	Govt. Service, Blacksmithy, Carpentry, Temple priests	Vennai Thazhi Urchavam celebrated during March-April
Maligaimedu	2	Kallar	Cultivation, Business	...
Keelmel Arantheru	2	Vellalar, Thevar, Kallar	Govt. Service, Petty Shop-keeping	...
Vaduvoor Road	2	Vanniar, Kallar	Business, Sales Workers	Petha Perumal Urchavam celebrated during April
Rukmanipalayam Nadu Street	2	Naidu, Kallar	Govt. Service, workers in commercial establishments	Brahmorchavam celebrated during February-March
Kunnoji Rajapalayam Street	2	Kallar, Panicker	Cultivation, Agricultural labourers	Fire stamping festival being celebrated during March-April
Mannapillai Street	2	Thevar, Nadar, Naicker	Casual labourers	Local devotees celebrate Mariamman festival and fire stamping during July-August
Uppukara Street	2	Vannan	Washermen, unskilled workers	Brahmorchavam is being celebrated during May-June

Name of locality	No. of interviewees	Characteristics of the locality		
		Predominant castes/ communities	Occupations followed by majority of t he inhabitants	Social, Cultural, religious functions
1	2	3	4	5
Melarajaveedhi	2	Achari, Kallar	Carpentry, Gold Smithy	Brahmorchavam is being celebrated during January February
Jaina Sannathi	2	Jains	Grocers, Textiles Business	The Jains celebrate Brahmorchavam in the Jain temple during May-June
Burmah Colony (Anna Nagar)	2	Kallar, Rangoliar, Muslims	Cultivation, Petty-shop-keeping	...
Balakrishna Nagar	2	Agamudiars, Mudaliars, Naidu	Land Owners, Grocers, rice merchants	...
Arunthathiyar St. (Chakkiliarpalayam)	2	Chakkliars	Cobblers, Casual Labourers	...
Singaravelu Udayar Street	2	Mudaliar, Kallar, Agamudiars	Govt. Service Small business	Brahmorchavam is being celebrated as an important festival during October-November
Kasukkarachetty Street	2	Vanniars (Kallars)	Not stated	People celebrate Vinayagar Chathurthi on a grand scale in the Vinayagar temple during August-September
Vanakara Street	2	Agamudiars	Not stated	Vennai Thazhi festival celebrated during March-April
Sanjeevi Street	2	Agamudiars, Kallar, Vellalar	Govt. Service	Vennai Thazhi festival celebrated during January-February
Nallankuttai Melkarai Street	2	Thevar, Kallar	Cultivation	...
Vazhappa Vania Street	2	Chettiar, Muslims	Money lending, stone carving	Relegious discourses during April
Kulandaivel Narayanan Street	2	Valluvar	Casual labourers	Amman car festival celebrated during July-August
Big Bazaar Road	2	Chettiar, Mudaliar	Grocers, Textile Business	...
Melapadma Salavar Street	2	Muslims, Chettiars	Weaving, Beedi and Cigar manufacturing	...
Arsikkadai Street	2	Kallar	Cultivation, Petty shop-keeping	Chithirai Pournami celebrated during April-May

Name of locality	No. of interviewees	Characteristics of the locality		
		Predominant castes/ communities	Occupations followed by majority of the inhabitants	Social, Cultural, religious functions
1	2	3	4	5
Thamaraikulam North Street	2	Muslims	Tailoring and shoap-keeping	---
Kurukku Padma Salavar Street	2	Muslims	Shop-keeping, Mat-weaving	---
Jayankondanathar Koil North Street	2	Kallar, Agamudiars	Cultivation, Grocery	Karthigai Deepam, Thiruvathirai and Thaipoosam celebrated during November-December and January respectively
Akkarai Chenguthar Mudaliar East Street	2	Mudaliar	Weaving, Cultivation	---
Angalamman Koil Street	2	Vellalar, Achari	Weaving, Carpentry	Carfestival celebrated during February-March
Mariamman Koil Vadakku Street	2	Vellalar, Achari	Cultivation, Blacksmithy	---
Karthanapuram	2	Christians	Carpentry, Casual Labourers	Easter festival and Christmas celebrated during April and December respectively by the Christians
Akkarai Nataraja Mudaliar Street	2	Mudaliars	Govt-Service, Business	Kaliamman Thiruvizha celebrated during January
Muthalsethi Melapallathery	2	Parayars	Agricultural labourers, Casual workers	Chithirai Pongal festival celebrated in May
Gandhi Road	2	Brahmins, Vellalars	Govt. Service, Clerical and related Workers in commercial establishments	Devotees celebrate Vennai Thazhi festival during February

The selected interviewed belonged to different ethnic groups from all localities. They reprsented the cross-section of the society following all type of occupational callings. Their replies to various queries regarding the characteristics of their neighbourhoods were in different dimensions. The questions included physical characteristics of the area, situation with reference to facilities available, type of houses, ethnic composition of the area, social and economic background of the population. Most of them have conceded that the area they are living in constitutes neighbourhood in itself and they could define the boundaries of these named areas also. While some of them have named other immediate adjoining areas to be their neighbourhoods but they could not demarcate the boundaries of such neighbourhoods clearly. A few of the named areas which were termed to be as neighbourhoods are as follows :-

Gandhi Road This area named after Mahatma Gandhi, father of the Nation, is situated in the nuclear zone of the town. It is commercial cum residential area housing drug stores, textile shops, eating houses, commercial banks, schools etc. Most of the houses in this area are old and densely constructed. It is a multi-ethnic locality consisting of Brahmins, Vellalars, Chettiars, Agamudaiyars, etc. Brahmins and Vellalars are prominent. Advocates, doctors, rentiers, businessmen and employees in Government as well as private enterprises are found here. Basic amenities like protected water supply, electricity, sanitation, etc. are available in the locality, but buildings lack proper ventilation as the inter-space is inadequate. Houses facing the main road and streets have shops in the ground floor. The locality has good educational facilities as there are two schools, one upto primary standard while the second upto higher secondary. There is also one medical practitioner running a private clinic on Gandhi Road.

Balakrishna Nagar It is a residential area situated in the middle zone of the town. According to the informants this residential area has spacious and well constructed pucca houses. It has come into prominance during the past two to three decades. This area consists of resedences of officials, affluent businessmen and landowners It is a multi-ethnic locality with Agamudiars, Mudaliars and Naidus as dominant communities. Modern amenities like protected water supply, electricity, sanitation etc. are available in this area. All the informants interviewed have expressed that Balakrishna Nagar is their heighbourhood and is one of the best localities in the town. The town Head Post Office is located in this area. For educational and medical facilities the residents depend on other neighbourhoods.

Natesapillai Street It is another important commercial area of the town, situated in the nuclear zone. The town bus stand, a couple of eating houses, fruit and flower stalls and an old cinema house are located in this area. This locality can be said to be a very old part of the town. While the houses are huddled together on the northern side of the road, on the southern side the houses are comparatively scattered. A good number of houses in this area are of old styled with tiled roofs. According to the informants majority of the residents belong to Vellala community. Cultivation, business and private employment are the dominant occupations of the residents. The locality also enjoys rotected water supply, electricity but lacks proper sanitation. The weekly shandy is held in this area in the open space provided for this purpose. There are no educational and medical facilities in this area for which the inhabitants have to depend on other neighbouring localities.

Haridra Nadhi West This area named after the famous Haridra Nadhi tank is situated at the northwest end of the town, on the western bank of the largest tank in the town. This tank has clean water which extends to 25 Hectares. The neighbourhood is open, clean and one of the oldest localities of the town. It is a residential area served with protected water, electricity and sanitation facility but it lacks educational and medical institutions.

Big Bazaar It can be classified as a part of the nuclear zone and is another active commercial cum residential area. Most of the buildings are like residential cum business houses. Houses are of bungalow type but old fashioned. The locality has no problems regarding water supply, electricity or drainage etc. Business is the main occupation in this neighbourhood majority belong to Chettiar castie. The area has a good market dealing in all commodities eatling houses and banks. It depends on its immediate neighbourhoods for medical and educational facilities.

Gopalasamudram South Street This area forms the middle zone and lies South of Sri Rajagopalaswamy temple. An old part of it has medium sized houses densely constructed without intervening space. Brahmins are dominant here. Next in number are Kallars and Yadhavas. Many are in Government service. A good number of inhabitants are also temple priests. This neighbourhood has both old and new buildings. Despite its congestion it has no problem about water and electricity. But drainage facilities are not adequate. Even for medical and educational requirements, the residents are dependent on their neighbourhoods.

Melapadma Salavar Street Weavers are predominant in this locality. Keelapadma Salavar Street, another weaver inhabited area, is on the eastern side of this street. This neighbourhood is a residential area with houses densely constructed. Muslims and Chettiars are predominant. They follow weaving as their main occupation. It is yet another old part of the town. It is free from any compliants about water supply and electricity, except drainage. There are no medical and educational institutions in this neighbourhood.

Karthanapuram It is situated just in front of St. Joseph's, church on the northern periphery of the town. Karthanapuram is sandwitched between the Pamani river on the southern and railway track on the northern side. Christians are the dominant religious group in this neighbourhood. Their locality is spacious and clean. As regards occupational structure, carpentry and casual labourers are dominant. The houses are old and scattered.

Jaina Sannathi Street This ares lies in the middle zone It is a pucca residential area with all basic amenities like electricity, protected water supply and sanitation facility. Jains are in majority in this area. They deal in silver and gold ornaments, jewellery and trade. The only Jain temple in the town is situated in this area and hence the name. The locality has no medical and educational institutions for which the residents have to depend on other neighbourhoods.

Thamaraikulam North Street It is situated on the northern bank of the Thamarikulam tank. It is a business cum residential area Most of the houses are old type with tiled roofs. The locality is in the middle zone. It enjoys good market facilities and has shops dealing in all commodities. Fish and meat markets, are situated in this local city. It is equipped well with water and electrical supply but has poor drainage. For medical and educational requirements, they depend on other localities.

Medical and Educational facilities and their enjoyment

Medical facilities available belong to Allopathic, Ayurvedic, Homeopathic and Unani systems. Almost 50 households were interviewed about medical treatment Many preferred allopathic treatment.

TableVII. 2.
Number availing the medical facilities intheneighbourhood

Type of medical facility	No of Households interviewed	No. of Households availing of the facility
Homeopathy	50	4
Unani	50	...
Ayurvedic	50	15
Allopathy	50	46

Educational facilities upto degree level are available in the town. Fifty households gave their opinion of generally satisfactory about the educational facilities available in the area.

The other information on this aspect is given below in tabulated form.

Table VII. 3
Number availing educational facilities in the neighbourhood

Level	No. of Households interviewed	No. of households availing of the facility
Institutions for primary education	50	42
Institutions for secondary education	50	18
Institutions for post secondary upto degree level	50	2

Religious, cultural and social activities within the ocality

Many religious institutions are situated in different localities of the town. They are temples of Hindus and Jains, the churches of Christians, the mosques of Muslims etc. Many religious and cultural festivals are performed in these institutions. Besides, every year religious discoursed and dramas are also performed. People from all parts of the Town participate in these festivals.

These institutions are patronised by all people in the town irrespective of their religious pursuits.

CHAPTER VIII

Family Life in the Town

Urban family is normally small in size. In urban areas growth of family is inversely proportionate to urban growth. Normally urban areas attract migration. This increases the pressure of population and create high density areas. This heavy pressure and density make a dent on the size of family, because many families are forced to live in cubical homes and have a natural bruning in their family size.

The composition of the families in urban areasre flects to some extent the trend of urbanisation. In the tradaitionl big families the virtue of rural he ritage is slowly disappearing. Even our Census count gives credence to this concept. In 1961 the town had 6,957 households and 33,558 persons. In 1971 the household increased to 12,691 and the population to 42,783. But the average size of the family shrinked from 4.82 to 3.37 persons.

Size of households

The following statement classifies the households by number of members and age of the head of household :

Table VIII. 1.
Household by number of members and age of Head of household

Age of head of household	No. of household having members							
	Single	2-3	4-5	6-7	8-9	10-12	13 and above	Total
1	2	3	4	5	6	7	8	9
20 and below	—	1	—	—	—	—	—	—
21-30	—	13	6	6	1	—	—	26
31-40	1	7	22	15	9	—	—	54
41-50	2	9	20	18	5	2	—	56
51-60	3	6	6	9	6	1	—	31
61 and above	4	5	10	8	4	1	—	32

The average size of the household is 5 members. Hindus and Jains have almost same size. Muslims and Christians are on the higher side. Scheduled Caste have an average size below town level. The highest average is among Kshathriya and Dombars having 8 members followed by an average of 7.5 in case of Pandithars. Parayans have the lowest average of 2.5.

Compostion of Households

The following statement shows the composition of households by age and sex of members which are self explanatory.

Table VIII. 2.
Composition of households by age and sex

Composition of Household	No. of Household
(i) Adult male and female and mino- males females	142
(ii) Adult male and female	45
(iii) Adult male/males only	4
(iv) Adult female/females only	8
(v) Adult male and minor male and/or female	—
(vi) Adult female and minor male and or female	1
	200

Table VIII. 3
Composition of households by relationship to head

Relation of members to head of household	No of household
1. Self	10
2. Self-spouse	3
3. Self, Spouse, unmarried sons and daughters	122
4. Self, Spouse, married son and son's wife with or without unmarried sons and daughters	17
5. Self, Spouse, married brother, brother's wife, married with or without unmarried sons and daughters	—
6. Self, Spouse, married brother, brother's wife, married son, son's wife with or without unmarried sons/daughters]	2
7. Self (male), unmarried son/ daughter	1
8. Self (female) unmarried son/ daughter	—
9. Self, spouse with or without unmarried son/daughter and widowed father	4
10. Self, spouse with or without unmarried son/daughter and widowed Mother	37
11. Self (male) unmarried brother/ sister	—
12. Others	4
Total	200

The normal composition of this town's family is 4-5 members Our survey reveals 32 percent fall under this group. Another 28 percent of families have 6-7 members, 20.5 per cent 2-3 members, 12 per cent 8-9 members, 5 per cent single members and 2 per cent 10-12 members.

By age of head of household 28 per cent of families are headed by persons with age ranging from 41-50 years. Another 27 per cent of the families have head with age ranging from 31-40 For 16 per cent households and the persons above 61, 15 per cent with age ranging 51-60, and 13 per cent with age range 21-30 years. A solitary household is headed by a man below 20 years with a family strength of 2 to 3 members.

Large households havining 10-12 members are only 4 in numbers This means the traditional joint family system has given way to small family of 4-5 members.

An attempt has been made to study the average size of family in various castes and communities of the surveyed blocks. The results are as follows :

Table VIII. 4.
Caste/Community wisea verage size of household

Caste/Community	No. of House-holds	No. of members	Average size of family
1	2	3	4
A. Hindus	184	928	5.04
Ambalakkarar	5	18	3.60
Agamudaiyar	10	53	5.30

1	2	3	4
Brahmin	28	138	4.93
Chettiar	18	90	5.00
Kshathriya	1	8	8.00
Vannan (Dhoby)	2	9	4.50
Dikshithar	1	4	4.00
Kallar	22	125	5.68
Kammalar	12	71	5.92
Mudaliar	6	24	4.00
Maruthuvar	1	5	5.00
Naidu	8	35	4.38
Nadar	2	8	4.00
Reddiar	1	3	3.00
Seniar	2	7	3.50
Vellala	22	115	5.23
Vanniar	17	79	4.65
Pandithar (Navithar)	4	30	7.50
Yadhava	7	37	5.29
Schedule Caste	15	69	4.60
Adi-Dravida	4	21	5.25
Paraiyan	2	5	2.50
Pallan	6	27	4.50
Valluvan	2	8	4.00
Dombara	1	8	8.00
B. Muslims	9	52	5.78
C. Christians	5	28	5.60
D. Jains	2	10	5.00
Total	200	1018	5.09

Another statement giving the distribution of households by type and marital status of the head of the household follows. This would enable the reader to visualise the family composition in the town.

Table VIII. 5.
Distribution of household by type and marital status of head of household

Type of household	No. of housholds where marital status of head of household is					
	Never married	Currently married	Widowed	Separated	Divorced	Unspecified
1	2	3	4	5	6	7
Nuclear	—	112	—	—	—	—
Supplemented nuclear	1	29	—	—	—	—
Sub-nuclear	5	2	11	—	—	—
Single person	2	—	8	—	—	—
Supplemented Sub-nuclear	1	—	1	—	—	—
Collateral Joint	—	1	—	—	—	—

1	2	3	4	5	6	7
Supplemented Collateral Joint	—	2	—	—	—	—
Lineal Joint	—	14	—	—	—	—
Supplemented Lineal Joint	—	2	—	—	—	—
Lineal Collateral Joint	—	1	—	—	—	—
Supplemented Lineal Collateral Joint	—	—	—	—	—	—
Others	2	2	3	—	—	—

In the familial set up majority of the families of the town fall under the category of nuclear families. This means a family has a couple with or without unmarried children. They constitute 56 per cent of the total households of surveyed block. Next comes the supplemented nuclear family composed of a nuclear family plus one or more unmarried, separated or widowed relatives of the parents other than their unmarried children. They account for 30 families. Lineal joint families with two couples still exist and account for 15%. These are families of parents living with their married sons. A total of 24 households or 12 per cent are headed by widowed persons. Another eleven households or 5.5 per cent are headed by never married persons.

Particulars of Family members staying outside

During the survey data on the number of family members staying outside the town have been collected and the results are tabulated and given as appendix. A total of 28 family members belonging to 23 households of various castes are reported staying outside for various reasons. The particulars of members staying from each caste are given in the statement below.

Table VIII. 6.

Family members staying outside by caste

Caste/Religion	No. of Households
A. Hindu others	
Brahmin	7
Vannan (Dhoby)	1
Kallar	2
Kammalar	1
Mudaliar	1
Naidu	2
Nadar	1
Vellala	2
Vanniar	1
Pandithar (Navithar)	2
(*Scheduled Castes*)	
Pallan	1
B. Muslim	2
Total	23

Among 28 members 26 are males and 2 are females. A statement below gives the particulars of the family members staying outside by age and relationship.

Table VIII. 7

Family members staying outside by age and relationship

Age-group	Number of members staying outside and related to head of household as							
	Father	Mother	Son	Daughter	Son's son	Brother	Daughter's husband	Husband
1	2	3	4	5	6	7	8	9
0-9	—	—	—	—	1	—	—	—
10-14	—	—	—	—	—	—	—	—
15-24	—	—	9	—	—	—	—	—
25-34	—	—	5	1	—	1	1	—
35-59	1	—	3	—	—	—	—	3
60+	2	1	—	—	—	—	—	—
Total	3	1	17	1	1	1	1	3

Most of the households who have their family members outside receive remittance, a total of 23 households are reported having their family members outside. 11 of them receive remittance of them 10 get on an average of Rs. 158/- per month. One household receives an average of Rs. 75/- per month.

Persons reported staying outside belong to the category of workers, students and dependents. The following statement gives the number of students staying outside the family.

Table VIII. 8.

Number of students staying outside

Relationship with head	No.	Studying in
Sons'son	1	IInd class
Son	2	P.U.C.
Son	1	Teachers' Training College
Son	1	B.Sc. IInd Year
Son	1	M.B.B.S.

The occupational classification of the head of the household and relationship of the members in the sample households are as follows.

Table VIII. 9.

Occupation of head of household whose family members stay outside

Occcupation (NCO-3 digit)	Number of family members staying outside related to head of houshold as					
	Father	Mother	Daughter	Brother	Husband	Daughter's Husband
1	2	3	4	5	6	7
120. Auditor in Private firm	—	1	—	—	—	—
121. Cost and Works Accounts	—	1	—	—	—	—
076. Pharmacist	—	1	—	—	—	—

1		2	3	4	5	6	7
230.	Directors and Managers Bank	—	2	—	—	—	—
150.	Teachers University Colleges	—	—	1	—	—	—
151.	Teachers Higher Secondary	—	1	—	—	—	—
301.	Supervisors	—	1	—	—	—	—
350.	Clerk	—	2	—	—	—	—
321.	Typist	—	2	—	—	—	—
430.	Salesmen	—	—	—	—	1	—
630.	Cultivators	1	—	—	1	—	—
881.	Goldsmiths	—	—	—	—	1	—
966.	Car Drivers/(Fire Service)	1	—	—	—	—	—
986.	Bus Drivers	—	—	—	—	—	1
999.	Labourers	—	—	—	—	1	—
	Total	2	11	1	1	3	1

The reasons for visiting the rural areas are varied. Our survey shows about 61.6 per cent of household visited villages to look after agricultural or horicultural operation. 35.1 per cent to close relatives, 16.8 per cent to attend social functions like births, marriages, deaths etc. The remaining portion have visited rural areas on religious duties to offer obeyance to their family deities.

CHAPTER IX

Housing and Material Culture

Housing in urban area is different from rural housing. A wind of change has taken plaee in Housing facilities in urban areas and as such it is an index of urban influence. But housing in Mannargudi is still on the old track. Majority of houses in Mannargudi town are still in conventional pattern. They bear the old tradition with thick walls, high ceilings and tiled roofs. Only a few houses built by Municipal, Government and private offices have come up with recent designs and modern architecture. Such recently built modern houses are found in the extension area and some are centrally located at commercial area. Old constructions are not well planned as they lack ventilation, sanitation and huddled together with no compounds have no interspace, no safe-guard against fire etc. These houses are mostly steet houses, facing the main path ways and roads People normally prefer this ancestral home either due to their economic insufficiency or affinity towards their ancestors. However, nowadays people with modern outlook prefer to stay outside the hum drum of the town in the extended area provided with gardens and other facilities.

The Census 1961 has recorded 5,928 houses with 6,957 households living in them, in Mannargudi town. During 1971 census the number of houses and households increased to 9,169 and 12,691 respectively. The household congestion index *i.e.* number of households per house works out to 1.174 and 1.384 for 1961 and 1971 censuses respectively. The decadal variation in congestion index indicates less construction activities during the period to commensurate with a growth of population. The decadal percentage increases in houses and families are 54.67 and 82.42 respectively. Thus it glaringly indicated that the growth rate of families and the houses are not keeping pace with each other. In the pages that follow an attempt to high light the pattern of houses and the amenities available in these houses, and prominent materials used for their construction etc. is made.

Houses in relation to adjoining houses and amenities

The 200 surveyed households have been accommodated in separate census houses big or small, pucca or kacha mostly housed in single-storeyed dwelling. Of them 96.5 per cent of households occupy houses which have no compounds. A small portion of 3.5 per cent of households live in houses with compounds. Again 94 per cent of the households live in single-storeyed houses while the only a paltry six per cent in double storeyed buildings The compounds and houses are mostly steet houses lining the main ways and path ways, with main doors opening directly on roads, lanes or by-lanes. The present study reveals that the town has no communal problem and people live in peace and amity. It is evident that many houses suffered the problems like lack of proper ventilation, inter space etc. Especially in old houses it was a common feature that one could come across in an ancient town like this.

Among 200 houses, 199 houses reported having separate kitchen facilities. Separate bathrooms were available in 181 houses while 18 others have common bathrooms sharing with the co-tenants. Only one house had no bath-room. Independent lavatory facilities were available only in 123 houses while in 76 houses they were shared with co-tenants. One house had no lavatory facilities at all. Separate water tap facility was found available only in 27 households. While the other majority 173 shared water with the adjoining houses. Separate electric connections are available with 137 houses, while 16 are jointly shared it with others also. A total of 47 houses had no electricity facilities.

Houses by predominant material used in floor, wall and roof

Among 200 households, 43.5 per cent had cement plastered brick walls, 39 per cent mud plastered brick walls and remaining 17.5 per cent mud walls Country tiles or mangalore tiles are commonly used for roof.

A total of 111 houses have country tiles and 35 mangalore tiles. Thatched roofs are seen in case of 44 houses. Only a handful of 10 sample houses had cement concrete roofs. These are modern houses built recently.

For flooring cement is commonly used. Among 200 houses surveyed 68 reported cement flooring. 30 brick and cement and 40 brick and mud. Completely mud flooring was found in 39 houses. Remaining 20 houses have both mud and cement flooring. For doors and windows wood is commonly used. Class panelled windows are the luxury of selected few living modern houses. Most of the windows have iron bars as barricades, and modern houses use grills.

Time and cost of construction and present value of houses

An attempt was made to study the age and average cost of buildings. A statement below gives the details.

Table IX. 1.
Age and Average cost of household

Time of construction	No. of houses	Average cost of construction per house in Rs.	Average value per house at present in Rs
4 years and less	1	1,500.00	2,750.00
5—9 years	15	6,064.00	11,030.00
10 - 19 years	51	1,764.00	4,577.00
20—39 years	85	4,036.00	9,920.00
40+ years	48	5.796.0	22,358.00

Majority of the buildings are aged more than 20 years. They account for 66.5 per cent. About 28.5 per cent of the buildings were built within 10-19 years, and 18 per cent within 10 years. The cost of the building and present value are given in the table above. Formerly it varied from 1,500 to 6,000. Today they vary from 3,000 to 22,500. Nowadays the cost of the land has increased many fold. However, the increase depends upon the locality. Industrial and commercial areas, locality with cinema houses and bus stand etc. command more prices. The cost of construction has also gone up. Even old houses fetch more price due to their space and locality. Such old houses today command more than 22,000/-. Houses constructed within 5 to 9 years command value of Rs. 11,000/- and those with 22 to 30 years age command a value of Rs. 10,000/-. During our survey we found that the houses were not maintained properly. The maintenance period ranged from 6 to 40 years. Only 29 houses out of the sample 200 have undergone major repairs after their construction. This poor maintenance is mainly due to the economic in-sufficiency of the occupants.

Households by tenural status and number of rooms occupied

The details of tenural status of the sampled household survey is given in the table to follow :

Table IX. 2.
Distribution of Households by tenural Status

Duration of present residence	No. of Households	No. of households living in houses which are			
		Owned	Rented	Allotted	Free Quarter
1	2	3	4	5	6
A. Non-migrants	**142**	**122**	**19**	**1**	**...**
B Migrants with reference to last residence					
1—4 years	8	5	3	...	...
5—9 years	9	3	6	...	...
10 + years	41	28	9	4	...

79 per cent of households live in own houses ; 18.5 per cent in rented houses and remaining 2.5 per cent is allotted houses. Among those of owned houses 77 per cent are natives and 23 per cent are migrants A total of 19 native households have no own house and live in rented buildings.

The living conditions of the surveyed families can be well understood from the number of rooms occupied and the availability of living space. The 200 sample households occupy 359 rooms in total. i.e. on an average 1.8 room per household. On an average an individual occupies 36 sq. ft. If we take the maximum family membership as 5.

In fact many households have very poor housing condition. Our survey reveals that about 44.5 per cent of households with 435 members lived in one roomed houses ; 38.5 per cent with 388 members with two-roomed dwelling and 10.5 per cent of the household having 127 persons live with a little comfort in three roomed houses. The remaining 6.5 per cent of households are reported having very spacious houses having 4 or 5 rooms.

The gravity of the problem is intense when more than one married couple are living in the house. It reveals that among 15 households consisting of one married couple without members aged 5 and above 11 occupied one-roomed houses. 3 two roomed houses and the remaining 5 or more roomed houses. Among 153 households of married couple living with other family members aged 5 and obove, 61 households with a family strength of 360 occupied single roomed houses, 63 having 345 members two roomed dwellings 19 households with 111 members three roomed houses and remaining 55 members four-roomed dwellings.

Among 6 households with two married couples and with other family members aged 5 and above, 2 having 16 members were housed in single-room houses, 2 with the family strength of 16 members in three or four roomed houses. Among 26 households having no married couples 15 with a family strength of 29 stayed in single roomed houses 9 with 21 family members in double roomed dwellings, and one with 8 members in three roomed buildings and another with 3 members in four roomed buildings. From these figures we can infer that the town folk live in congested buildings with minimal space available.

Material possession and luxury goods

The data on material possession such as furniture luxury items etc. are given in the table below :—

Table IX 3.
Material possession

Duration of present residence of any member who has stayed longest	Total No. of households	No. of households having									
		Chairs	Tables	Divan	Cot	Newar cot	Almirah	Stool	Bench	Easy chair	Coat stand
1	2	3	4	5	6	7	8	9	10	11	12
Non-migrants with reference to last residence	142	108	54	16	23	39	11	34	39	13	...
Less than 1 years	1	...	...	...	...	...	...	...	...	...	...
1 – 4 years	7	4	3	2	...	1	4	3	2	1	...
5 + years	50	34	23	6	5	6	1	9	6	1	2

Non-migrants and migrants with longer stay are rich in material possession. It is because migrants with shorter stay do not invest much in material possession for fear of transfer to other places on account of their employment etc.

The material possession in the shape of cooking vessels and utensils possessed by various castes is given below in the table which is self-explanatory.

Table IX-4

Cooking vessels and utensils possessed by various castes in the sample

Religion/ Caste	Number of households where cooking utensils are made of				Number of households where utensils for serving food are made of				
	Aluminium	Brass	Stainless Steel	Clay	Aluminium	Stainless Steel	Brass	Copper	Clay
1	2	3	4	5	6	7	8	9	10
A. **Hindus**	123	25	22	70	142	44	19	13	3
Ambalakkarar	2	...	...	3	5	...	...	...	...
Agamudaiyar	7	1	2	2	10	8	4	...	...
Brahmin	20	7	6	5	16	11	3	4	...
Chettiar	10	7	...	7	18	...	...	2	...
Kshathriya	1	1	...	1	1	1	...	...	...
Vannan (Dhoby)	2	...	1	2	2	...	...	...	...
Dikshithar	1	...	...	...	1	...	...	...	...
Kallar	20	4	6	4	15	5	...	2	...
Kammalar	10	3	...	5	12	4	...	...	...
Mudaliar	3	...	...	4	6	5	...	...	...
Maruthuvar	1	...	1	...	1	...	...	...	...
Naidu	7	...	1	2	4	2	2	...	...
Nadar	2	...	1	...	2	1	...	...	...
Reddiar	1	1	...	...	1	1	...	...	...
Seniar	...	...	...	2	2	1	...	...	...
Vellala	15	...	2	6	16	3	3	...	...
Vanniar	13	...	1	7	8	2	5	2	...
Pandithar (Navithar)	2	1	1	2	3	...	1	1	...
Yadhava	5	...	...	3	7	...	...	1	...
Scheduled Caste									
Adi-Dravida	...	...	...	4	3	...	...	...	1
Paraiyan	...	...	...	2	2	...	...	...	...

1	2	3	4	5	6	7	8	9	10
Pallan	1	...	...	6	5	...	...	...	1
Valluvan	...	...	...	2	2	...	...	...	1
Dombara	...	...	...	1	1	...	1	...	...
B. Muslims	6	1	1	1	8	2	1	...	...
C. Christians	2	2	2	...	3	4	1	...	...
D. Jains	2	1	...	...	1	1	...	1	...

Use of Aluminium utensils both for cooking and serving food is still vogue. Now the stainless steel wares have stolen the kitchen cupboards in many houses. Copper utensils for cooking and serving are no longer in use, but used for storing water etc. A few poor households have claimed using earthen ware for cooking and serving food.

Most of the castes other than scheduled use metallic utensils. Only poor households belonging to scheduled caste and Seniars are reported using earthen ware for cooking and serving.

Fuel

Fire-wood is the common fuee used in many households As much as 85.5 per cent of household used fire-wood in in their ovens. About 9 per cent and 3 per cent respectively used kerosene stoves and coal. Only 2.5 per cent have adopted the new fuel consumption of LPG Gas.

Luxury items

The position of luxury items is an index of the household. A detailed table of luxury items possessed by household belonged to various caste are given below, which is self-explanatory.

Table IX-5
Luxury items possessed by households by Caste/religion

Religion and Caste of Head of household	Total No. of households	Wrist watch	Table clock	Radio	Transistor	Wall-Clock	Ceiling fan	Cycle	Scooter
1	2	3	4	5	6	7	8	9	10
A. Hindus									
Ambalakkarar	5	4	3	1	1	...	1	2	...
Agamudaiyar	10	5	4	3	1	3	1	3	...
Brahmin	28	14	10	7	3	6	3	5	1
Chettiar	18	11	5	5	2	7	2	2	...
Vannan	2	...	1	1	...	1	1	1	...
Kallar	22	11	7	2	2	...	...	2	...

1	2	3	4	5	6	7	8	9	10
Mudaliar	6	3	4	2	1	1	1	1	...
Naidu	8	7	5	1	1	1	...	1	...
Pandithar	4	2	1	...	...	...	...	1	...
Vanniar	17	5	4	1	1	1	1	2	...
Nadar	2	1	...	...	...	...	...	...	...
Kshathriya	1	...	...	...	...	...	...	...	...
Seniar	2	1	1	...	...	...	...	...	...
Kammalar	12	6	2	1	1	2	2	3	...
Vellala	22	11	6	2	2	1	...	...	...
Maruthuvar	1	1	1	...	...	1	...	...	...
Reddiar	1	1	1	...	...	...	...	...	...
Dikshithar	1	1	1	1	...	...	...	...	...
Yadhava	7	3	1	...	...	1	...	...	...
Scheduled Caste									
Adi-Dravida	4	1	1	1	1	...	...	1	...
Pallan	6	...	...	...	...	...	...	...	...
Paraiyan	2	...	...	...	...	...	...	...	...
Valluvan	2	2	1	1	...	1	1	1	...
Dombara	1	1	...	1	...	...	...	...	...
B. Muslims	9	4	2	1	1	1	...	1	...
C. Christians	5	4	2	1	1	1	4	1	...
D. Jains	2	1	...	...	1	...	...	1	...
Total	200	100	63	32	19	28	17	28	1

Articles like wrist watches, table-alaram, Wall-clock, radio, transistor and ceiling fans are the common luxurious items possessed by various households. Cycle though a luxury item is a necessity for many and it is possessed by 15 per cent of households. Only one household has reported owning scooter Only economically advanced communities possessed luxury items. Poor households like Kshatriya do not own such luxuries items. They account for 42.5 per cent of households.

CHAPTER X

Organisation of Power and Prestige

The niche of power and prestige in small towns usually revolves around a small group of persons who carve out their image either by social popularity or being the religious heads or due to their status in Govt. or political parties etc. The centre to the concept of respected persons is 'prestige' while that of an influential person is 'power'. Thus a well read person or a popular social worker or religious head may be a respected person in the town without enjoying any 'power'. Against it, a political leader or the chairman of the Municipality or a member of Legislative Assembly may be a most influential person. It is also possible that the same person is not only the most influential but also the most prestigious person in the town. What is true for the town can also hold good at locality level and the same person may be most respected both in the neighbourhood as well as in the town. All the same, it may be remarked that organisation of power and prestige rests with a selected few in a small town like Mannargudi and they are often consulted in the management of town affairs and their views are respected. In the social, cultural and other activities of the town they are specially invited. They are the few who can influence public opinion and the policies of the local administration.

Power and Prestige at Town level

During the course of survey on attempt was made to enlist both the most influential as well as most respected persons for a number of named localities and also at town-level In each of the selected localities one or two interviewees were asked to indicate the names of five persons of each category. The list of such prestigious persons for the town as indicated by the 42 interviewees is given below by the number of interviewees supporting each of the candidates :

Table X-1.
Prestigious persons at town level

Name of the person	Qualification	Occupation/Office	No. of interviewees supporting the candidate
1	2	3	4
S/Shri			
1. Swaminatha konar	Primary	Cultivation/Municipal Chairman	28
2. Balakrishnan	SSLC	Cultivation/M.L A.	27
3. Kakkaji D. Ramaswamy	Matric	Pensioner/Municipal Counciler	27
4. Swaminatha Udayar	SSLC	Landlord/Ex. M.L.A.	25
5. Mannai Narayanaswamy	SSLC	Landlord/Ex-Minister	22
6. Gopalswamy Thengondar	SSLC	Landlord/Congress-I President	9

1	2	3	4
7. Rajamanickam	SSLC	Owner provision Store/ Congress (O) President	3
8. Dr. T.V. Muthukrishna Iyer	L.I.M.	Doctor	2
9. Chandrasekara Chettiar	VI Standard	Owner Lodging House/ President Lion's Club	2
10. Singaravelu Udayar	SSLC	Landlord	1
11. Sethuraman	IV Standard	Owner Tea Stall/Secretary Communist party	

Nine among these are treated influential also. Their names are arranged in the Influential persons order of priority

Tables X-2.
List of Influential persons at town level

Name of persons	No. of interviewees supporting the candidate
S/Shri	
1. Mannai Narayanaswamy	33
2. Balakrishnan	28
3. Swaminatha konar	11
4. Gopalaswamy Thengondar	10
5. Kakkaji D. Ramaswamy	6
6. Dr. T.V. Muthukrishna Iyer	3
7. Swaminatha Udayar	3
8. Smt. Meenakshi Ammal	2
9. Shri Singaravelu Udayar	1
10. Shri Chandrasekara Chettiar	1

A life account of these people collected from our informants are given below :

Shri Swaminatha Konar : is aged 65 and belongs to Konar caste of Hindu Community. Educationally he is qualified upto primary but by selfless social service he has earned popularity among all castes and communities. He is highly respected in the town. Hailing from a cultivated family he became the chairman of Mannargudi Municipality. About 66 persons advocated Swaminatha Konar as the most respectable person and another 26 persons treat him as the third most influential person in the town.

Shri Balakrishnan : is aged 42 years and belongs to Kallar Caste. He has passed his matriculation and became an active politician. He hails from a cultivator family. He is an active political workers of Dravida Munnetra Kazhagam and represents the party as M' A from Mannargudi constituency. He is considered as the second most influential person in the town.

Shri Kakkaji Dr. Ramaswamy : belongs to a respectable Brahmin family. At the age of 55 he is serving Mannargudi Municipality as a Councilar. He is a retired Government servant. He ranks third among the most respected person and fifth most influential man.

Sh. Swaminatha Udayar : aged 55 is a landlord having agricultural and horticultural lands. He is a matriculate and is an active political workr. He was elected as Congress M.L.A. during 1971 elections he contested as Congress-O candidate from the same constiuency but lost the election to Sh. Balakrishnan, a DMK candidate. Among the most powerful persons of the town his rank is number seven

Sh. Mannai Narayanaswamy : aged 58, is a matriculate belonging to a family of landlords of Kallar Caste. He is an active politician of DMK. He has served as a Minister in the DMK Government which was formed in Tamil Nadu after 1971 State Assembly elections. He has been stated to be the number one among the most influential persons of the town.

Sh. Gopalaswamy Thengondar: is the president of Indira Congress in Mannargudi town. He is a matriculate belonging to a family of landlords owning agricultural and horticultural lands. At the age of 60, he is an

active politician wielding high influence. Although he has been ranked number six among the most respectable yet he is number four so far as most influential persons of the town are concerned.

Respected and Influential persons in the Localities :

In 37 localities 42 interviewees were asked to indicate five names of both the most respected as well as influential persons in their localities. All these details have been provided in tables appended at the end of the report.

Table X-3.
Respected persons in the localities

Name of the person	No. of localities returning the person as most respectable
S/Shri	
1. Mannai Narayanaswamy	12
2. Swaminatha Konar	11
3. Kakkaji D. Ramaswamy	10
4. Balakrishnan	9
5. Swaminatha Udayar	9
6. Gopalaswamy Thengondar	6
7. T.V. Muthukrlshna Iyer	4
8. Rajamanickam	4
9. Mohammed Ali, Municipal Councillor	3
10. Natarajan Mudaliar, Ex-Municipal Chairman	3
11. Ramalingam Pillai, Municipal Councillor	3

Table X-4
Respected persons by age and caste

Caste/ Community	Age-Group				
	26 yrs. and below	30-39 yrs.	40-49 yrs.	50-59 yrs	60+ yrs.
1	2	3	4	5	6
A. *Hindus*					
Brahmin	...	1	4	3	8
Mudaliar	...	...	2	2	1
Naidu	...	...	1	2	1
Chettiar	...	1	2	3	...
Vellala	...	...	2	2	1
Vanniar	...	...	1	...	2
Thevar	...	...	1	...	...
Agamudaiyar	...	2	3	2	1
Yadhava/ Konar	...	1	...	1	1
Udayar	...	...	...	2	...
Kallar	...	4	9	5	2
Scheduled Castes					
Paraiyan	...	...	...	1	...
Valluvan	...	1	...	...	...
B. Muslims	...	1	1	...	...
C. Christians	...	...	...	...	.3
Total	...	11	26	23	20

Most of the respective persons fall in the age group 40-49. They Account for 32.5 per cent. Another 28.7 per cent fall in the age-group 50-59 and 25 per cent above 60 yrs. This amply shows that age brings respectability in the society. It is also worth noting that two persons among scheduled castes have also been listed among the respected people. The table below gives the educational level and occupational prusuit of the respected persons, which is self explanatory.

Table X-5.
Respected Persons by educational level and occupation

Educational level	Distribution of respected persons by educational level and occupation					
	Cultivation	Trade Business	Contractors/ Transporters	Religious, Political and Social workers	Doctors and Advocates	Government servants
1	2	3	4	5	6	7
Illiterate	2	4	—	1	—	—
Literate without any qualification	2	3	1	—	—	—
Primary	6	8	1	3	—	1
Middle	1	3	1	1	1	1
Matriculation/secondary	5	7	1	7	—	4
Higher Secondary/Inter/PUC	—	—	—	—	—	—
Non-technical diploma or certificate not equal to degree	—	—	—	—	—	—
Technical Diploma or certificate not equal to Degree	1	—	—	—	4	—
Graduate degree other than technical degree	1	1	—	1	—	4
Post Graduate degree other than technical degree	—	2	—	—	—	—
Technical diploma or degree equal to degree or Post-graduate degree	—	—	—	—	2	—

The following persons have a transcending influence in all the localities of the town. Number of localities which consider their influential are given in the statement below :

Table .X 6
Influential persons in the localities

Name of the person	Number of localities returning the person as most influential
S/Shri	
1. Mannai Narayanaswamy	15
2. Balakrishnan	12
3. Swaminatha Konar	10
4. Gopalaswamy Thengondar	9
5. Kakkaji D. Ramaswamy	5
6. T.V. Muthukrishna Iyer	5
7. Swaminatha Udayar	5
8. Meenakshi Ammal	4
9. Singaravelu Udayar	4
10. Chandrasekara Chettiar	4
11. Rajagopalan Chettiar, Weaver	3
12. Jaganathan Naidu, Electrician	3
13. Mohammed Ali, Municipal Counciler	3
14. Ramalingam Pillai, Landlord	3

The Caste wise details of the 64 influential persons in the town are given in the table below :

Table X-7
Influential persons by caste

Caste/ Community	Age Group 29 yrs. or less	30-39 yrs.	40-49 yrs.	50-59 yrs.	60+ yrs.
1	2	3	4	5	6
A. *Hindus*					
Brahmin	—	2	5	2	4
Vanniyar	—	—	1	—	1
Vellala	—	—	—	2	1
Thevar	—	—	1	—	—
Kallar	—	3	7	4	1
Agamudaiyar	—	2	2	1	—
Chettiar	—	—	2	3	—
Naidu	—	—	—	2	1
Yadhava	—	1	—	1	1
Mudaliar	—	—	2	1	2
Udayar	—	—	—	2	—
Scheduled Castes					
Paraiyan	—	—	—	1	—
Valluvan	—	1	1	—	—
B. Muslims	—	1	1	—	—
C. Christians	—	—	—	—	2

A comparison of the age-groups to which the most respected and influential persons belong will be interesting as below :

Table X-8
Comparison of age groups of most respected and influential persons

Age-group	Percentage of person Most respected	Most Influential
29 yrs. or less	...	...
30-39 yrs.	13.75	15.60
40-49 yrs.	32.50	34.40
50-59 yrs.	28.75	29.70
60+yrs.	25.00	20.30

It is clearly seen that respect and influence grow with age. Men in their forties fifties do more for the society After fifty a down trend of social activities of those persons is noticed.

The 42 informants interviewed by us are a hetrogeneous groups drawn from all castes/communities and different age-groups also. Their castewise and age-group wise classification is as follows :

Table X-9
Classification of informants by Caste and age group

Caste/ Community	29 yrs. or less	30-39 yrs.	40-49 yrs.	50-59 yrs.	60+ yrs.
A. Hindus					
Brahmin	1	1	...	2	...
Thevar	...	...	1	1	...
Vanniar	...	1	...	...	...
Mudaliar	...	1	1	1	...
Ambalakkarar	1	...	...	...	1
Vellala	...	1	1	1	...
Chettiar	...	...	1	3	...
Asari	...	1	...	...	...
Kallar	...	3	1	...	1
Naidu	1	...	...	...	1
Vannan	...	...	...	1	...
Agamudaiyar	...	...	...	1	...
Udayar	...	...	1	...	...
Konar	...	1	...	...	...
Schedule Castes					
Paraiyan	2	...	...	1	...
Thomban	1	...	...	...	...
Chakkiliyan	1	...	...	1	...
Valluvan	...	...	1	...	...
B. Muslims	...	...	3	...	...
C. Christians	...	...	1	...	...
Total	7	9	11	12	3

The educational qualifications of the informants are given in tabular form.

Table X-10.
Classification of informants by educational level

Educational Level	Occupations followed by the intervtewees						
	Cultivation	Trade/ Business	Religious political and Social workers	Govt. services	Repairing and servicing	other services	Total
1	2	3	4	5	6	7	8
Illiterate	4	...	...	...	...	1	5
Literate without educational level	...	...	1	1	...	1	3
primary	3	5	2	3	3	2	18
Middle	...	2	...	1	1	1	5
Matriculation/Secondary	1	4	...	2	...	...	7
Higher Secondary/Inter/PUC	...	1	...	1	...	...	2
Non-technical Diploma or certificate not equal to degree	...	...	...	...	...	...	...
Technical Diploma or certificate not equal to degree	...	...	...	...	...	...	...
Graduate degree other than Technical degree	1	...	...	1	...	...	2
Post Graduate Degree other than Technical Degree	...	...	...	...	...	...	...
Technical Diploma-or degree equal to degree or post Graduate Degree	...	...	...	...	...	...	...
Total	9	12	3	9	4	5	42

Hindus are predominant religious group here. About 90 per cent of population are Hindus.

The minorities like Muslims and Christians, Scheduled Castes have their own way in the administration. Dominence of a locality by a particular Caste does not alter the equilibrium. People do recognise the role played by other castes for the well being of the town folk.

Political Awareness and Voting Behaviour

Mannargudi Town falls in Mannargudi Assembly constituency for election purpose. It has a voting population of 1,38,749 persons. The town also forms a part of the Nagapattinam Parliamentary constituency. The following statement shows the total electorate of this Assembly Constituency with rural and Urban break up as also the number who voted for the Assembly elections held during the years 1962, 1967 and 1971.

Table X-11.

Total Electorate of the Mannargudi Assembly Constituency by rural/urban break-up

Election year	Electorate			Number who voted			Percentage of electorate who voted		
	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban
1	2	3	4	5	6	7	8	9	10
1962	91,758	71,158	20,600	74,491	58,707	15,784	81.17	82.49	76.60
1967	81,429	59,691	21,738	68,785	51,349	17,436	84.47	86.02	80.21
1971	88,422	65,462	22,960	72,880	55,460	17,420	82.42	84.72	75.87

It is evident from the high percentage of electorates who voted in all the three elections that the voters are politically conscious and exercise their franchise to support their respective candidates. Another factor worth noting is that turn over among the rural voters was comparatively more in all these elections.

The subjoined statement shows the sexwise break-up of voters during these general elections :—

Table X-12.

Sex wise break up of voters during 1962, 1967 and 1971 elections

Election year	Electorate			Number who voted			Percentage of electorate who voted		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
1	2	3	4	5	6	7	8	9	10
1962	44,642	47,116	91,758	37,887	36,604	74,491	84.87	77.67	81.17
1967	39,504	41,925	81,429	34,608	34,177	68,785	87.61	81.52	84.47
1971	43,849	44,573	88,422	36,848	36,032	72,880	84.03	80.84	82.42

The above data reveals the peculiar voting behaviour of female electorate, most of whom are not exercising fully the right of franchise conferred upon them. However, compared to 1962 elections, the voting behaviour of females has improved in the subsequent elections.

The election results of the Mannargudi constituency for three general elections are shown in the following statement :—

Table X-13.

Election results of the Mannargudi constituency during the three general elections

Year when election was held	Electorate	No. of valid votes polled	Candidate	Sex	Age	Member of SC/ST	Party	No. of votes secured	percentage of valid votes secured
1	2	3	4	5	6	7	8	9	10
1962	91,758	74,478	Shri T.S. Swaminatha Udayar	M	45	No	Indian National Congress	37,117	51.9
			Shri P. Narayanasamy	M	42	No	Dravida Munnetra Kazhagam	19,021	26.6
			Shri R. Thangaraj	M	40	No	Communist party	15,321	21.5
1967	81,429	64,836	Shri T.S. Swaminatha Udayar	M	50	No	Indian National Congress	32,481	50.10

1	2	3	4	5	6	7	8	9	10
			Shri S. Narayanaswamy	M	39	No	Dravida Munnetra Kazhagam	31,558	48.67
			Shri R. Balasubramaia Thevar	M	29	No	Independent	779	1.23
1971	88,422	67,648	Shri K. Balakrishnan	M	39	No	Dravida Munnetra Kazhagam	35,211	52.05
			Shri T.S. Swaminatha Udayar	M	54	No	Congress (O)	28,083	41.51
			Shri P. Venkatesa Solagar	M	49	No	Commnnist party of India (M)	4,055	6.00
			Shri C. Stanislas Nadar	M	48	No	Independent	299	0.44

The results of three elections indicate that all the contesting candidates are natives, respected and influential. Another point to be noted is that Congress party, an all India ruling party, which won the Assembly elections for the years 1962 and 1967 from Mannargudi constituency was rooted out of power during the following election. The Dravida Munnetra Kazhagam, a regional political party won the Assembly seat during the year 1971 securing 52.05% of votes.

The statement, that follows, shows the number of polling stations during each of the three elections by number of ballot papers printed, issued and polled etc etc. :

Table X-14

Number of polling stations during the three elections

Election year	No. of polling station	Number of ballot papers				
		Printed	Issued	Found in ballot boxes	Valid	Rejected
1	2	3	4	5	6	7
1962	50	92,000	74,530	74,287	71,268	3,019
1967	93	82,800	81,640	68,591	64,665	3,926
1971	114	90,000	72,792	72,710	67,525	5,185

A probe into the rejected ballot papers during the election year 1967 shows that out of 3,926, 1,899 had no mark, 402 had marks on blank areas while the remaining 1,625 showed multiple voting It seems the electorate have not followed properly the guidelines provided by the election staff.

Political parties

The following statement shows the political parties functioning in the town together with number of members and their aims and objectives :

Table X-15

Political parties in the town

Name of the party	Since when functioning in the town	Member			
		Number	Basis of membership	Whether mainly associated with particular caste/ or community/ occupation group/ interest group	Aims and objectives
1	2	3	4	5	6
(1) All India Congress	About two decades before independence	2,500	Any person accepting parties principles	No.	Firstly it was to get independence for the country. Now at present it is to remove poverty and to implement twenty point programme.

1	2	3	4	5	6
(2) Dravida Munnetra-Kazhagam	15.9.1949	3,000	Persons who agree with party principles	No.	The main object of the party is to get more autonomy for the States
(3) All India Anna Dravida Munnetra-Kazhagam	17.10.1972	4,000	Those interested in the mainfests of the party	No.	Upliftment of rural areas and controlling rising prices
(4) Communist party of India	1952	350	Should be recommended by a permanent member of the party	No,	Social and Economic equality to all

This amply shows that the town folk have developed a liking for the local parties which could sove their regional problems, rather than for all India parties whose influence they do not feel in their da to day contact.

CHAPTER XI

Leisure and Recreation, Social participation, Social Awareness, Religion and crime

The Socio-religious life of the town reflects a blend of traditional and modern values. Most of the inhabitants still continue to be orthodox having great faith in the beliefs and practices which have come down since ages. Religion plays an important part in moulding the ways of life and plays a significant role in the day to day life. As such religious institutions have vital role and a significant part of the spare time or leisure is devoted to worship and to related cultural programmes etc. The residents pay regular visits to temples, mosques and churches to offer prayers. But orthodoxy is not against modernity. Witnessing T.V. movies and listening to radio programmes are done by both old and modern people.

Leisure time activities

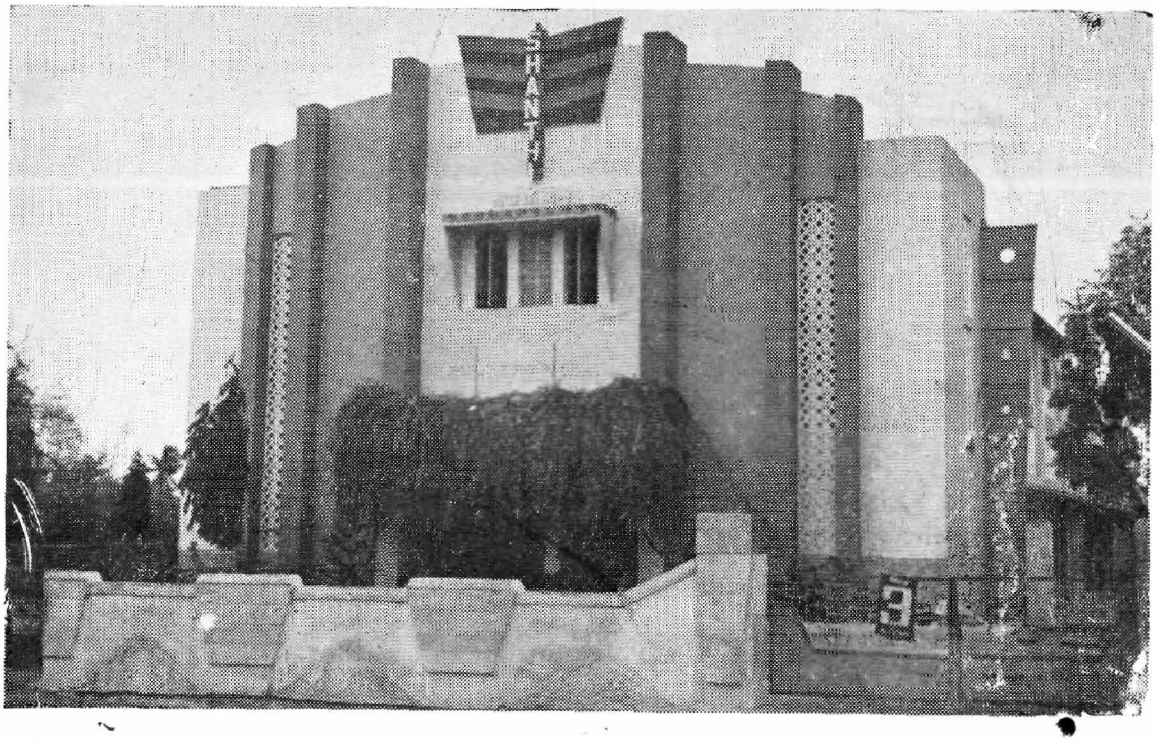
The main leisure time activities available to the town folk is only Cinema going. Cine films of local language viz, Tamil is very popular among the local folk. Nearly 5,000 people witness films daily.

Santhi, Champaka, Sri Ram and Lakshmi are the four cinema theaters in the town screening movies of all languages. The Indian pictures are mostly in Tamil and only a few are in Hindi and Telugu languages. Films in English language are generally exhibited on Sundays and other holidays in morning shows and occasionally an English film if too much in demand is screened in all the shows. Normally, there are three shows daily, the timings of their commencement being 3.30 P.M., 6.30 P.M. and 9.30 P.M. Name of Cinema house by number of seats and rates per ticket and the average number of tickets sold per day with the total sale proceeds during 1977-78 are shown in the following table.

TABLE XI.1

Particulars of cinema houses in the town

Name of cinema theatre	No. of seats by rates of tickets		Average number of tickets sold per day	Total sale proceeds (in Rs.)
	Rs. P.	No.		
i) Santhi	1.85	66	111	
	1.50	184	266	3,94,219.50
	0.85	346	684	
	0.45	231	666	
ii) Champaka	1.85	30	7	
	1.55	30	31	
	1.00	101	116	3,36,330.40
	0.75	268	246	
	0.50	679	933	
iii) Sri Ram	1.80	60	34	
	1.00	96	76	
	0.65	147	178	2,24,333.35
	0.50	377	697	
iv) Lakshmi	1.65	40	60	
	0.95	50	99	
	0.56	109	253	1,66,769.71
	0.40	328	759	



Cinema Hall—Shanthi

Cinema is the cheap and popular recreation available to the town and nearby rural folk. Its popularity is due to the non-availability of other modes of reciea tion like sports and games, debates, circus, which are sponsored only by some elite groups.

Apart from cinema, the town witnesses seasonal dramas, circus etc. Tamil dramas are very popular in the town. Circus is shown once in three or four years. For the religious minded a good treat of recreation in the form of discourses, Bhajans etc. is given during important festival occasions in the Mannarsamy temple and during the festivals of the lesser deities in the town. Of late, the Ammans worshippers have arranged for orchastras and dramas during the offering of Gruel (Kuzh) to their Amman (female gods) tem pled in their streets. A few old hats spend their recreation in the sitting in the park and listening to the songs and news by the public address system installed in the parks. The students in the institutions have their recreation in sports and games. Such seasonal sports and atheletics meets are arranged by various institutions and sports clubs in the town.

Voluntary Organisations, Libraries etc.

Mannargudi town has some voluntary organisations as detailed below :

Officers Recreation Club : This club was established in the year 1969. The objectives of the club are to provide recreation and relaxation to the members, social, literary and cultural amenities and also to promote better and frequent contacts between the members on the basis of equation among all the members. It serves as a common place for all the local officers to discuss matters of public interest after the day's office work.

The club provides facilities for a number of Indoor and outdoor games. Periodical literacy and cultural programmes and also picnics are being organised. There is a library attached to the club exclusively for the members.

Victoria club :

It is another recreation club in the town started in the year 1902. The main aim of the club is to promote the moral, physical and material upliftment of the members.

The club has a library with a good collection of books of all tastes and a reading room exclusively for its members. The club provides facilities for a number of indoor and outdoor games.

Government Branch Library :

This library started in the year 1956 is housed in a rented building in Keelarajaveedhi, a busy business centre of the town. It is a branch library of the Thanjavur district local library.

There are about 2,000 members of the library. A membership is given on the strength of the certificate by a Gazetted Officer or a doctor or a Headmaster of a school.

The library has a good collection of about 9,000 books on different subjects in Tamil, English and Hindi. There is a librarian, an Asst. Librarian and two Attendants to look after the library. Ticket system is being followed for issuing books to its members. The library is open from 8 to 11 in the morning and 4 to 8 in the evening.

There is an attached reading room open to public. It is subscribing for a number of magazines and all leading newspapers. People from in and around the town make use of the library.

Kottur Rangasamy Mudaliar Trust Library : This library being run by the Kottur Rangasamy Mudaliar Trust, has 350 members on roll. Any person can become a member of the library provided he should pay Rs. 10/- as caution deposit. The library has a collection of 14,000 books most of them are rare and costly. There is a reading room attached to the library. Daily newspapers, periodicals, journals of common interest, novels etc. are made available. The library is open from 8 to 12 in the morning and 4 to 7 in the evening.

Sarathy Kalai Arangam : It is a drama troupe establishment with the object of improving and encouraging cultural activities by extending training to talented young artists in the field of drama. It has enacted a good number of dramas and won appreciation of one and all in the town. Some of the dramas enacted by the Kalai Arangam were "Naanpesa Ninaipathellam", "Neengale Sollungal", etc. It has also participated in a number of dramatic competitions and won awards. The dramas enacted were mostly social and were held in one of the cinema halls in the town.

Parks : There are five parks in the town namely K.S S. iyer park in Manthakara Meenakshi Amman Koli Street, Nataraja Mudaliar park in Angalamman Koil Street Kalki park in East West Rukmanipalayam Street, P.R.M park in Ramanatha Pillai Street and Nehru park in Gajendra Moksham East street, maintained by the Municipality. In all these parks radio sets have been installed for the benefit of the public.

These parks are mostly used by aged people to spend their evening hours discussing about politics and day to day problems of life. In some of the parks equipment like swings, sliding plank etc, are provided for children to play.

News Papers and Journals :

As the urban places elsewhere, Mannargudi is also politically conscious Parties of different idealogies and concepts do function in this town with adherents to a sizeable number. This political consciousness is made live by the newspapers and magazines either partisan or non-partisan which disseminate news of both political and social importance to the people in quick pace. Mannargudi gets almost all English and Tamil dailies like Hindu, Indian Express, News Today, Thinamani, Thinathanthi, Thinakaran, Thinathuthu and eveningers like Malaimurasu and Malaimalar. There are also certain party papers like Congress, DMK, AIADMK etc, which are anxiously read by the party people to know the pulse of their leader as well as the activities of the party. Apart from this, number of magazines weekly, fortnightly, monthly periodicals are available in the town. However, the reading public may not constitute more than 8 percent of the total population, women readers are less and limited among office goers and few educated lot.

There are four main temples here. Their details are as follows :

Sri Rajagopalaswamy temple :

This temple is known for its massive Compound, and reminds one of the adages "Mannargudi Madhil Azhagu". The reference is to the massive and impressive walls (Madhil) of this most important Vaishnavite temple of Thanjavur District known as Sri Rajagopalaswamy Temple.

The temple is located on the banks of the river Pamani, a couple of kilometres away from the Mannargudi railway station. The place is connected by bus as well train with Thanjavur, Kumbakonam, Tiruvarur, Thiruthuraipoondi and Pattukkottai. To distinguish it from Kattumannargudi near Chidambaram, this place is called Rajamannargudi.

With its 154 feet high Rajagopuram, the temple is situated over an extensive area of about 15 acres. Sri Vasudeva Perumal about 7 feet tall with His divine consorts Sri Devi and Bhudevi in standing posture is the presiding deity of this temple and the Goddess is Hemabja Nayagi. The deity is Sri Vidya Rajagopalan with His Divine consorts Rukmani and Satyabhama isf taken out in procession. Goddess who is taken in procession during festival called Senkamala Thayar. The sanctum sanctorum of the presiding deity was built about 1,000 years ago. The Mandapams in this temple were built later by the Vijayanagar kings. A Kumbabshegam was performed during 1959, after some repairs and renovations.

The temple facing east has seven prakarams and sixteens gopurams. There are twenty-four separate small shrines in this temple including the presiding deity and the Goddess. Vellala Maharajan Mandapam, Thousand pillars Mandapam, Garudavahana Mandapam. Yanai Vahana Mandapam, Palakani Mandapam, Vennaithazhi Mandapam and Punnai Vahana Mandapam are the seven beautiful mandapams in this temple.

This place is famous for Theertham. Sthalam and Murthy. Haridra Nadhi, Durwasa Theertham, Thirupparkadal, Gopika Theertham Rukmani Theertham, Agnikunda Theertham, Krishna Theertham, Sangu Theertham and Chakkara Theertham are the nine sacred waters here.

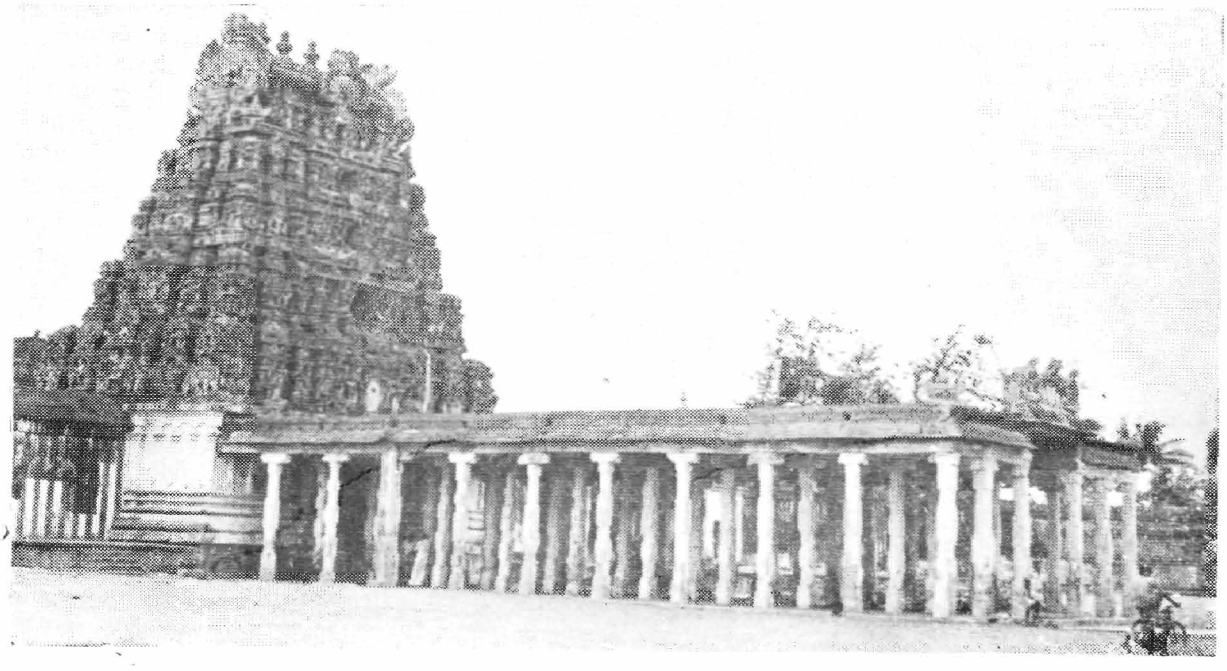
A characteristic feature of this renowned temple i the litte but beautiful shrine of Garuda atop a monolithic pillar, 50 feet high in the forefront.

Seven poojas are performed daily in this temple. The priests belonging to about twenty-five families are looking after the poojas in the various Sannadhis in this temple. Antique and modern jewels worth about Rs. 4,75,600 are owned by the shrine. Thondaman Pathakkam, Amirthasing Maharaja Pathakkam and Saraboji Raja Pathakkams are among these antique jewels. The Raja of Venkatagiri was childless. He worshipped the Lord Sri Santhanagopala Krishnan and had children. As a token of his gratitude, he presented one costly diamond necklace which is still

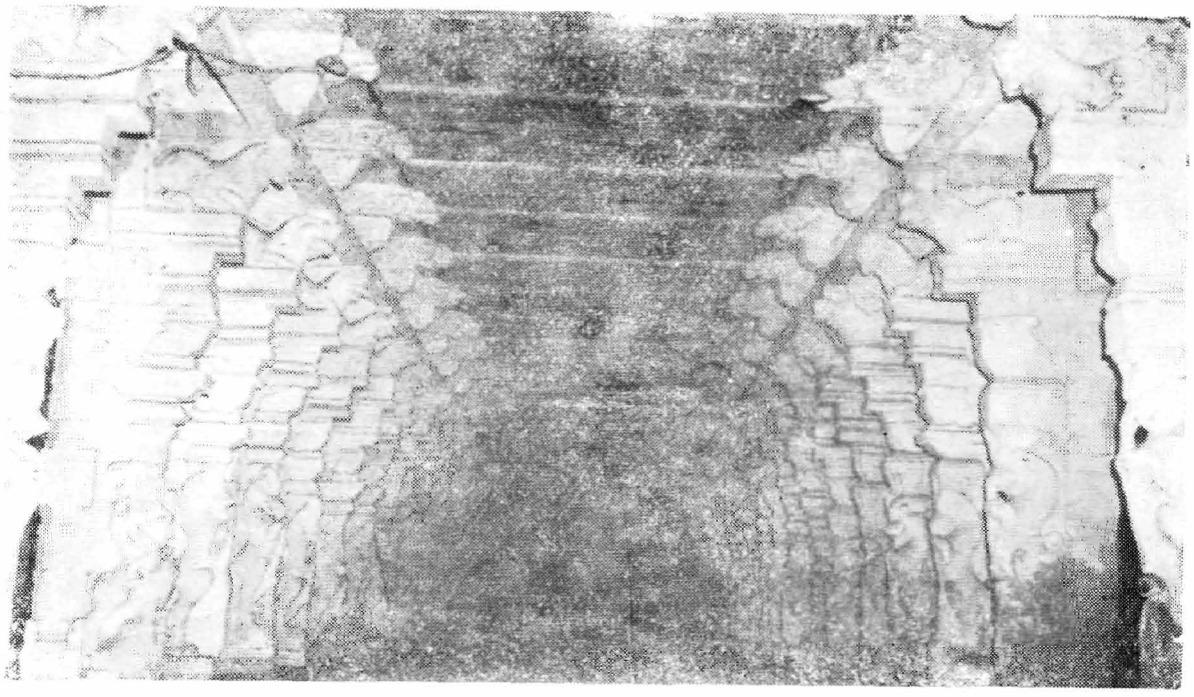




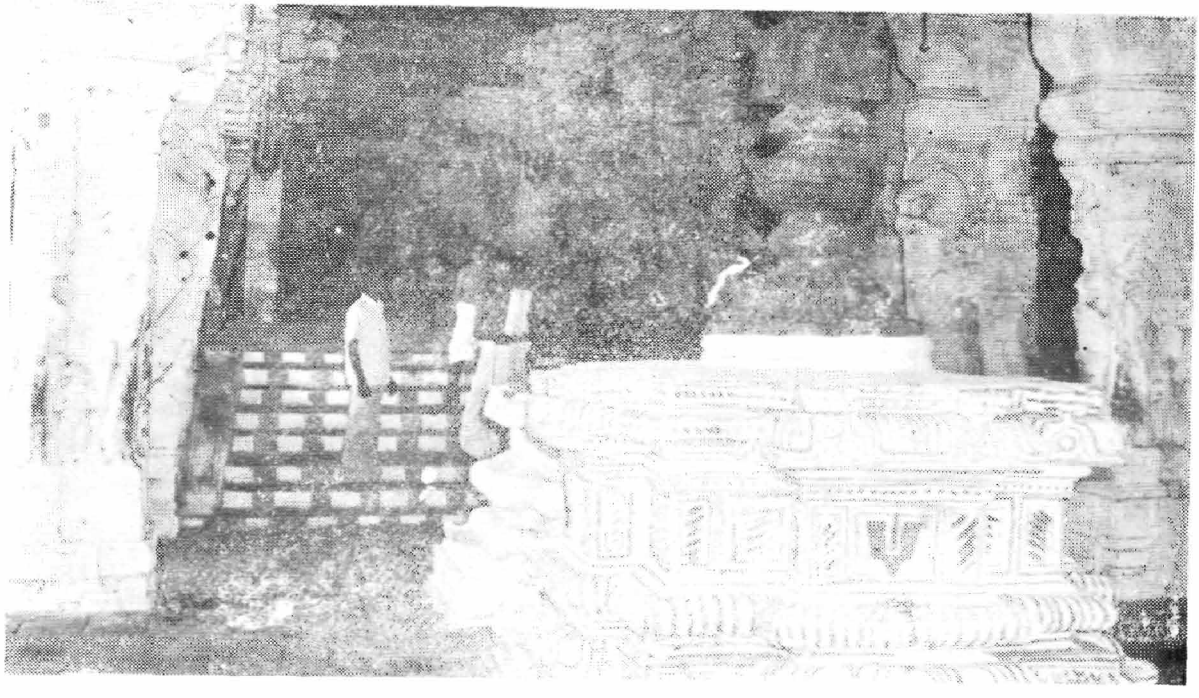
Flag mast (Garudasthambam of Sri Rajagopalaswamy temple)



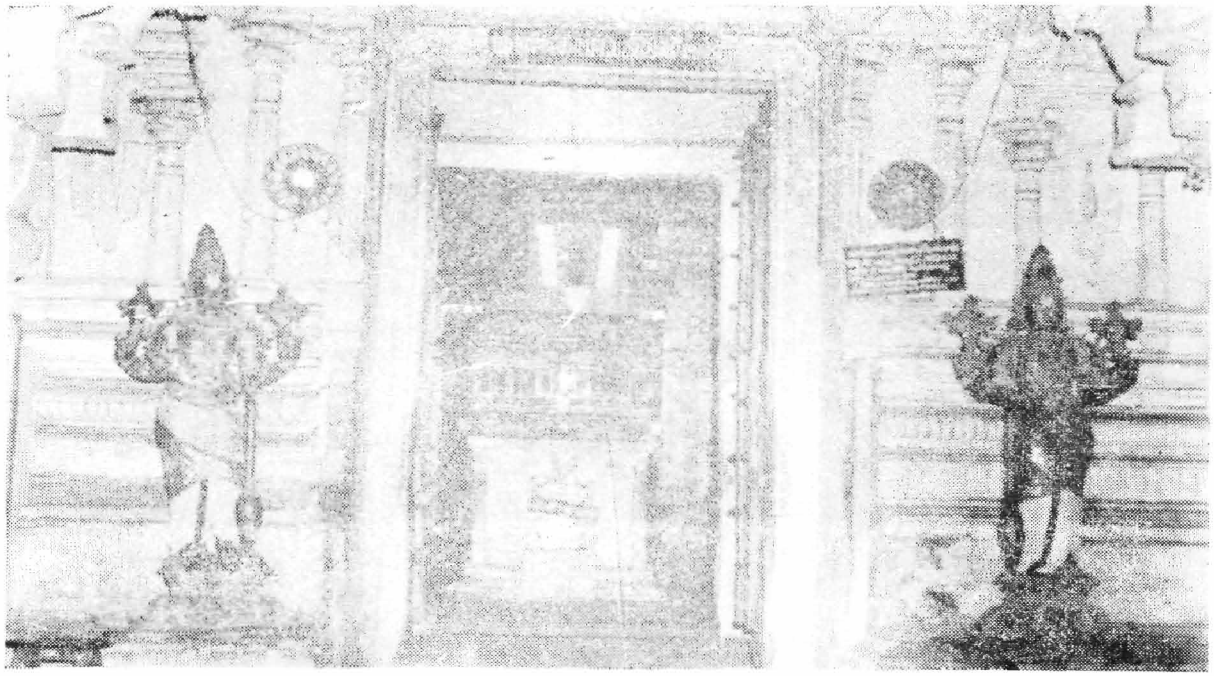
The Temple tower with the multipillared mandapam.



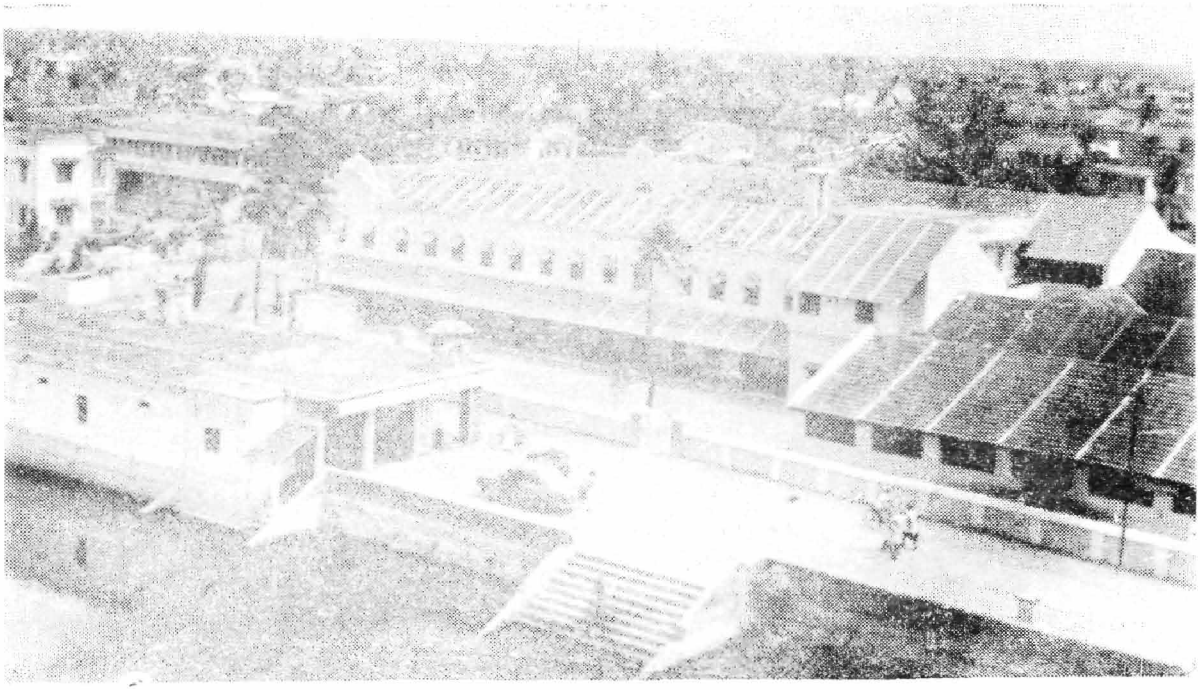
The thousand pillared Mandap of Sri Rajagopalaswamy temple
An example of Cholan art



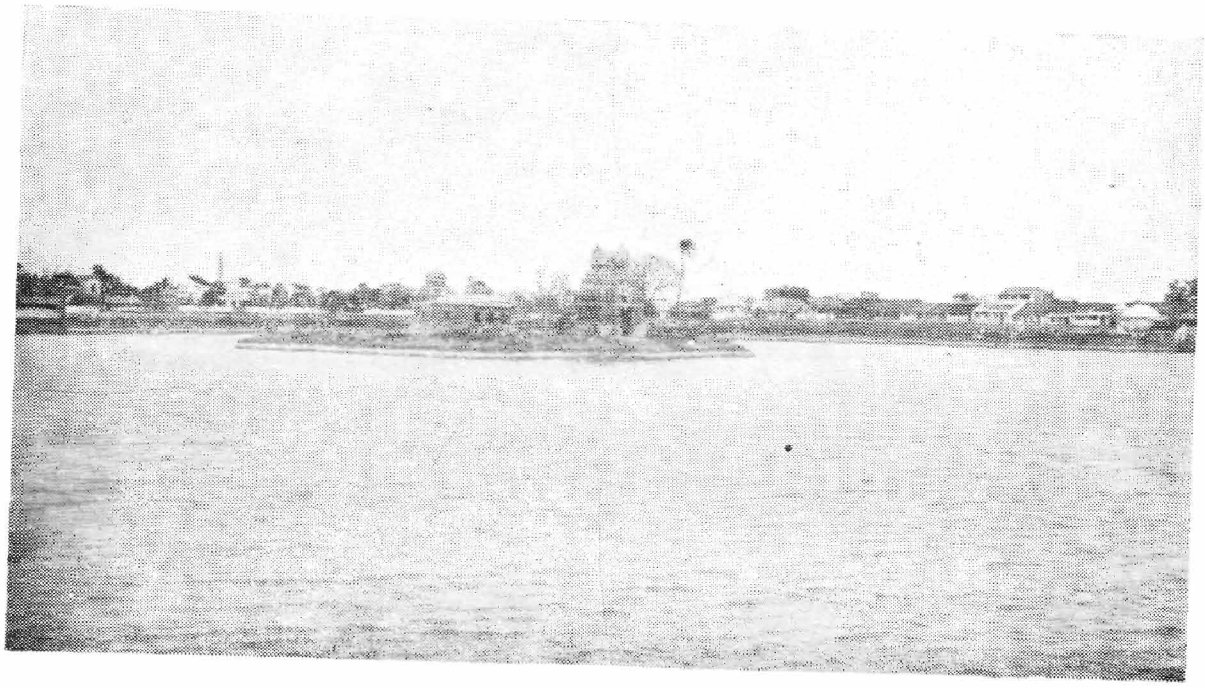
Exquisite carvings of the Temple



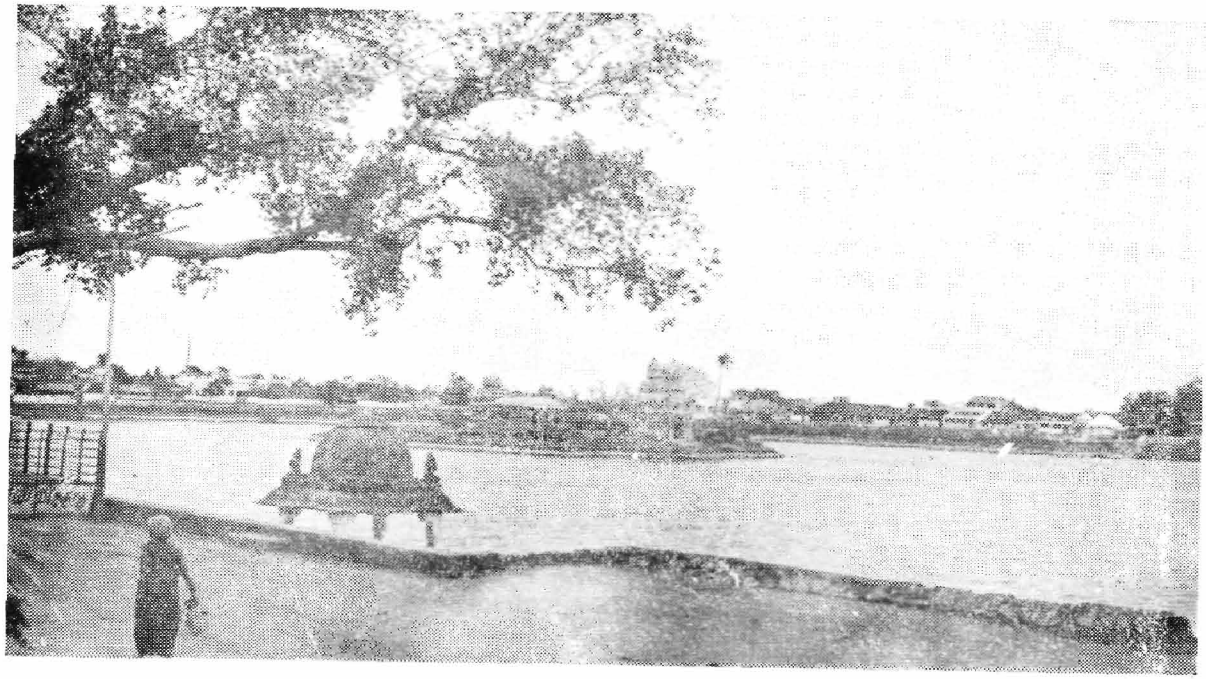
The sanctum sanctorum of Sri Rajagopalaswamy
(Moolasthanam)



Temple tank



Haridra Nadhi tank



Another view of Haridranadhi tank

in this temple. Rathna Nethram is a rare ornament in this temple.

Six inscriptions are found in the Garba Graham, Arthamandapam and third Gopuram. They relate to the periods of First Kulothunga Chola, Thirupuvana Chakaravarthi Raja Raja Devar, Thirupuvana Chakravarthi Rajendra Chola Devar and Konerinmai Kondan. It is under stood that this temple was built in the 43rd regnal year of First Kulothunga (1113 A.D.) and the place was called "Kulothunga Cholan Vinnagaram".

The temple gets an annual income of about Rs. 98,000 from its lands. The temple owns about 858.53 acres of wet land and 274 06 acres of dry land. In some villages, the lands are being cultivated under the co-operative Farm Scheme. The temple has provided a number of pump-sets for supplying drinking water to the local people. There is also one library. Attractive costly vahanams made of wood, silver and gold are in this temple. They are used during festival days. The annual Brahmothsavam, Adi Pooram and Ani Theppam are the three important festivals here. Brahmothsavam celebrated in the month of Panguni for eighteen days is a special feature here. This attracts thousands of people from far and near. Besides, this there are a number of festivals throughout the year.

Even though the great saints had not sung hymns, the Jeer Manavala Mamunivar, Sri Muthuswamy Dikshitar, one of the musical trinity and Moovalur Sabapathy Iyer have sung in praise of Sri Vidya Rajagopalan. Sri Raju Sastrigal, also known as 'Mannargudi Periawal' had composed eighteen beautiful verses in praise of Rajagopalan after seeing the deity in different 'alankarams' on the eighteen days of the festival.

The Goddess "Sengamal a Thayar' is a Padi Thanda Pathni'. The idol is never taken out of the temple. It is significant that the festival in Her honour is conducted within the temple itself and that 'Adi Pooram Car' is hauled in the outer prakaram of the temple by the students and teachers of the local school.

As has been elsewhere indicated in the report the legend has it that the God appeared before Swarna Sigamani, a Sourashtra prince and blessed him with a child by sitting on his lap as Santhana Gopalan. The idol of Santhana Gopalan can be found by the side of that of Sri Rajagopalan in the sanctum sanctorom of the temple. Couples without issues visit the temple and keep the idol of Santhanagopalan on their laps for a while in the firm hope that they too would be rid of their sins and blessed with children.

Haridra Nadhi which in reality is only a tank but bigger than even Thiruvarur Kamalalayam is about a kilometre to the north of the temple. It is stated that a river was converted into a big tank and Sri Rajagopalan performed "Rasa Krida" with 10,000 Gopis. The water of the tank consequently got the perfume of turmeric. Thus the tank derived its present name. A bath in the tank is considered very sacred, particularly in the month of Masi.

Mannargudi attracts devotees round the year. A bath in the holy waters and a stay for a night in this secred place are considered equivalent to giving gift of 1,000 cows. An Executive Officer and five Trustees appointed by the Hindu Religious and Charitable Endowments (Administration) Department are managing this temple.

Sri Chokkanathaswamy and Meenakshiamman Temple

This temple is situated on the western bank of the river Pamani on Thiruvarur—Thiruthuraipoondi route. The temple is about two kilometres from Mannargudi railway station. Bus facilities are available to reach the place.

The temple is surrounded by a massive wall. Chokkanathar alias Sundaresar, a Mahalingam, facing east is the presiding deity of this temple. Sri Meenakshi Amman, facing South, installed in the Mahamandapam is the divine consort. This temple is popularly known as Sri Meenakshi Amman Temple. The sanctum sanctorum of the presiding deity is facing east in the eastern prakaram and Brahma Devar, Chandeeswarar, Durgai and Badrakali shrines are in the northern prakaram. The images of Narthana Vinayagar and Dakshinamurthy are in the southern prakaram.

According to a legend, Sage Narada advised two sages, Gopila and Gopiralar to go to Shenbagaranyam for doing penance. They came to this place and did penance. When Lord Krishna (Kannan) gave darshan, they asked Him to show the important miracles did by Him at Dwaraka. The Lord compleied with their request.

As the sages did not feel like leaving this place, they settled on the bank of the River Pampani. They had a desire to witness the sixty-four miracles (Thiru-

vilaiyaiyadal) of Lord Siva. Hence they installed a Siva Lingam there and performed poojas. Lord Siva with His divine consort Meenakshi on a Rishabam gave darshan to them. When the Sages requested Lord Siva to render the sixty-four miracles, he complied with their desire. Then the sages established a temple here and also celebrated the Brahmothsavam.

Many years later a Chola King came here on hearing about the reputation of this temple. He renovated the temple and performed Kumbabishegam.

Daily six poojas are done in this temple. It has gold and silver jewels worth about Rs. 36,000. It owns about 229.25 acres of wet and 95.84 acres of dry lands. The annual income out of them comes to about Rs. 32,000. Kamadhenu, peacock, swan, rishabam, elephant, horse, bandicoot etc., are the mounts used during festival times. Some of them reveal wonderful workmanship in wood.

The annual Brahmothsavam in Vaikasi Visagam, Meenakshi Kalyanam and Navarathri are the three important festivals in this temple. The annua rahmothsavam is celebrated for twelve days. An Executive Officer and three Trustees appointed by the Hindu Religious and Charitable Endowments (Administration) Department are managing the temple.

Sri Jayamkondanathaswamy Temple

This temple facing east is situated on the northern bank of river Pamani.

The three-tiered artistic gopuram of the temple is about 300 feet high. Sri Rajathi Rajan alias Jayamkonda Cholan has built this temple as a token of gratitude to the Lord and to commemorate his great victories (Jayam) in the wars. He aptly named the Lord as Sri Jayamkondanathaswamy. The statue of the King has also been installed in this temple. As Raja Raja Cholan has worshipped at this place, it is also called Rajarajeswaram. Sage Vyasar had installed a Siva lingam here. Hence, it is also named Vyasapuram.

Sri Jayamkondanathar is the presiding deity and Periyanayagi is the divine consort in this temple. The idols of Vinayagar, Murugar, Navagrahas, Bairavar and Nalvars are in the inner prakaram. The festival deities of Vinayagar, Somaskandhar, Amman, Murugar with His divine consorts Valli and Deivayanai, Chandrasekharar, Sambandhar, Chandeeswarar and Pidari are in the inter mandapam. A separate shrine for Lord Natarajar with His divine consort Sivakami is in the outer mandapam. The sanctum of the divine consort facing south is near the outer mandapam.

There are about six inscriptions in this temple. From one of them it is understood that the presiding deity is named as Jayamkondacholeswarar and the divine consort Brahannayagi alias Perianayagi.

This place is famous for Murthy, Sthalam and Theertham. The tank opposite to the temple is called Jayamkondanatha Theertham and the other theertham is River Pamani alias Pampani. Kumbabishegam was performed on 22 8 1934 after the renovation of Garbha Graha, Arthamandapam, Mahamandapam, Amman temple and Natarajar Sabah.

At one time there was a special worship called "Thirattupal Aradhana" in which milk boiled to near solid state was offered to the Lod. It is said that this Prasadham used to be sent to Sri Rajagopalaswamy Temple, the significance being that the Lord of this temple enabled Perumal in Thiruparkadal to partake of the food. This festival falling on the Rohini day in the mouth of Vaikasi (May-June) was being celebrated with enthusiasm by both Vaishnavites and Saivites alike. This special worship is not being performed nowadays but the big vessel used for boiling milk on these occasions which is kept in the temple seems to be a reminder of Thirattupal Aradhana. The Thanjavur District Gazetteer states as follows in this connection.

"The Jayamkondanatha Temple is believed by the natives to have the curious property of preventing milk boiled in it from going bad and it is said that at one time there was a great demand for this milk, orders coming even from Benares for it.".

The plinth area of this temple is about 19,602 sq. ft. (0.45 cents). Four poojas are daily performed. Antique jewels worth about Rs. 1,500 are owned by the temple. The temple owns about 90.55 acres of wet lands, 4.61 acres of dry lands and ten houses. The annual income comes to about Rs. 24,000. There is no Brahmothsavam, but monthly festivals are being celebrated. An Executive Officer and a single Trustee are managing the temple.

Sri Naganathaswamy Temple

The temple is in Pampani or Pathaleswaram village, about 1.5 kilometres from Mannargudi railway station towards north. The place is within Mannargudi Municipality. This compact temple with its beautiful vimanams present a pleasing appearance. There are two prakarams in the temple. The sanctum sanctorum reveals exquisite masonry workmanship. Attractive and artistic stone works are to be seen in this temple. The temple has an Arthamandapam, Mahamandapam, Sabahmandapam and Vasanthamandapam.

The presiding deity of this temple, a Swayambu Lingam, is called Sri Naganathar, Pampaninathar or Sarbapureeswarar. The Goddess is known as Amirthanayagi. Saint Thirugnanasambhandar had sung hymns in praise of the shrine in which he refers to this sthalam as "Pathalmam". Umapathi Sivachariar sings the praise of Pathaleswaram.

Brahma Theertham, Dhenu Theertham, Rudra Theertham and Neelathvaja Theertham are four famous theerthams here. There is a belief that one who has a holy dip in these waters on any day will be benefited. The mango Tree here is the Sthala Viruksham.

Four poojas are daily performed. Antique jewels worth about Rs. 11,000 are in this temple. The temple owns about 200 acres of wet and dry lands and the annual revenue is about Rs. 31,000. The annual Brahmothsavam is celebrated during Vaikasi month. There are other festivals like Adi Pooram, Avani Moolam, Vinayaga Chaturthi, Navarathri, Skandha Sashti, Karthigai Deepam and Thiruvadhirai which are also celebrated every year. The temple has a rich legendary background.

An Executive Officer and five Trustees appointed by the Hindu Religious and Charitable Endowments (Administration) Department are managing the temple.

INSCRIPTIONS

The following Kings are represented in the epigraphs:

Raja Raja I (985-1014 A.D.)

Raja Raja II (1216-1256 A.D.)

Jatavarman Sundara Pandya (1251-1270 A.D)

Village: The village is called Thiruppambani

DEITY : The deity is called Thiruppadaliswaramudaiyar

STRUCTURES: As the inscriptions are found on the base of Mahamandapam it is difficult to assign any definite date to the structures. However, the Gopuram should have come into existence before Thirteenth Century as it carries an inscription of Jatavarman Sundara Pandya.

GIFTS ETC: A land belonging to the temple was sold to Mudaliyar Pillai Vagisapperumal of Vadakkil Madam. Another Martha called Alalasundaran Thirumadam is also referred to in the same epigraph. Two inscriptions of Tenth Century A.D. of the reign of Raja Raja I refer to the gifts to a Vishnu temple called Sridhutivinnagar Alwar.

Sri Ananda Vinayagar is a small but very important temple named after the chief deity, Vinayagar, Lord Vinayagar is the God of wisdom. He is to be worshipped first of all before attempting any other ceremonies and functions. Daily four poojas are performed in the temple. Vinayagar Chathurthi in August and September is the most important festival celebrated here. The temple owns jewellery in gold, silver and diamonds worth about Rs. 17,200. The annual income of the temple from different sources works out to about Rs. 16,000.

Sri Servoraya Amman is another important temple in the town aged more than 100 years. Sri Ayyanar Urchavam is the important festival celebrated here during the month of February-March attended to by 1,000 devotees from in and around the town.

Details of other important temples in the town which are under the management of the Hindu Religious and Charitable Endowments (Admn.) Department are furnished in the following table.

TABLE XI-2

Details of other important temples in the town which are under the management of the Hindu Religious and Charitable Endowments (Admn.) Department

Name of the temple	Age in yrs.	Area in Acres	Principal deity	Annual income in Rs.	Periodicals rites performed	Festivals
1	2	3	4	5	6	7
Sri Akkarai Ayyanar Temple (O)	Not known	0.01	**Akkari Ayyanar**	325.00	Once a day by a Vellalar	Festival in Avani Festival in Masi
Sri Annamalai Nathas Temple (S)	Not known	0.05	**Sri Annamalai Nathar**	4,152.00	Poojas by a hereditary Gurukkal	Sivarathri Thiruvadhirai
Sri Bala Hanumar Temple (O)	52	Below 0.01	**Sri Hanumar**	396.00	Once a day by a hereditary Bhattachariar	Navarathiri Hanumar Jayanthi
Sri Ekambareswarar Temple (S)	Not known	2.00	**Sri Ekambareswaraswamy** Sri Kamakshi Amman Sri Vinayakar Sri Subramaniyar Sri Valli-Deivayanai	5,858.00	Twice a day by a hereditary Gurukkal	Navarathiri, Vinayakachathurthi, Skandha Sashti, Thiruvadhirai, Thaipoosam Vasanthothsavam Tamil New Year Day
Sri Kailasanather Temple (S)	200	0.25	**Sri Kailasa Nathar** Sri Bregannayagi Amman Sri Vinayakar Sri Subramaniar	9,990.00	Four time a day by a Gurukkal	Navarathiri Skandha Shasti Thai Poosam
Sri Kasi Viswanathaswamy Temple (S)	65	0.11	**Sri Kasi Viswanatha swamy**	1,417.00	Poojas by a hereditary Gurukkal	Karthigai Deepam Thaipoosam Festival in Margazhi

1	2	3	4	5	6	7
Sri Neelakanteeswara swamy Temple (S)	100	0.23	**Sri Neelakanteeswara swamy** Sri Amirthanayaki Amman	2,080.00	Four times a day by a Gurukkal	Thiruvadhirai
Sri Omanidiappan Ayyanar Temple	150	0.01	**Sri Omanidiappan Ayyanar**	1,069.00	Once a day a by a Gurukkal	—
Sri Palani Andavar Temple	100	0.18	**Sri Palani Andavar**	974.00	Poojas by a hereditary Gurukkal	Thiruvadhirai
Sri Ksheera Sagara Hanumar Temple (O)	Not known	0.02	**Sri Hanumar**	975.00	Twice a day by a hereditary Madhwa-Brahmin	Hanumar Jayanthi Navarathiri Madhwa Avani
Sri Vallabha Vinayakar Temple (G)	Not known	0.02	**Sri Vallabha Vinayakar**	305.00	No Poojas	—
Sri Vennathazhi Mandapar Hanumar Temple (O)	100	0.02	**Sri Hanumar**	576.00	Once a day by a Bhattachariar	Hanumar Jayanthi
Sri Venugopalaswamy Temple (V)	Not known	0.37	**Sri Venugopalaswamy** Sridevi Bhudevi	1,6583.00	Six times a day by a hereditary Bhattachariar	Vaikasi Visakam Pavithrothsavam Festival in Margazhi
Sri Paramanayaki (alias) Sri Mariamman Temple (F)	Not known	0.02	**Sri Mariamman**	1,337.00	Once a day by a hereditary Vellalar	Sivarathiri Festival in Avani

Note: Principal deity has been bold letters while others are sub-deities

Sri Mallinathaswamy Temple is the only Jain temple in the town built about 200 years ago. Brahmotsavam is the important festival celebrated in the temple during May-June attended to by about 100 devotees. In addition daily poojas are performed by the Gurukkal.

Big Mosque and Allaksamy Thaikkal Mosque : These Muslim mosques are centrally located. The big mosque was constructed in 1900. The Allaksamy Thaikkal Mosque was built in 1892. 'Namaz' is performed in both these mosques five times a day. On every Friday there is a special congregation. Ordinarily 30 to 100 Muslims attend prayers. But on 'Juma' (Friday) the size of congregation goes upto 300 or so. In addition to daily prayers, special functions are held in the mosque on festive occasions like Ramzan, Bakrid, Milad-un-Nabi etc.

At the time of marriage, a Muslim bridegroom is expected to come to the mosque and offer special prayer. Similarly after the death of a Muslim, the dead body wrapped in the coffin is brought to the mosque and a special 'namaz' is performed by the Pesh Imam and the mourners.

The Big Mosque and the Allaksamy Thaikkal Mosque own lands worth Rs. 25,000/- and Rs. 42,000/- respectively. The former gets an annual income of about Rs. 250/- and the latter about Rs. 1050/- from shops and houses owned by the Mosques. A Matharsha is attached to the Mosque where Muslim children are taught Urdu by paid teachers appointed by the Mosque.

St. Joseph Church : The Catholic Church was constructed in 1850. The Church consists of the alter hall and sacristy at the back. The congregation assemble at the main hall and the priest says the mass from the alter.

The church owns lands and immovable property worth Rs. 15,000/-. It gets an annual income of about Rs. 6,000/- from lands and contributions from the public. The main items of expenditure are maintenance of the building, honorarium of the priests and salary to the other church employees and conduct of religious activities etc.

The Church of South India : It is a protestant church established in the year 1870. Everyday service or mass is held in the church at 6.30 A.M. and 8.00 A.M. Special service on every Sunday is attended by people in and around the town. The Church serves as a centre of various social, cultural and educational activities among the Christians.

Sri Sankara Madam : was founded in the year 1961 by Shri Kanchi Kamakodi Peedam. Everyday religious discourses, poojas and prayers are performed here. Though all the Hindu festivals are celebrated here, Sri Sankara Jayanthi is celebrated with great importance during which bhajan, public procession in group singing devotional songs and public addresses disseminating the message of Sri Sankarar are performed. Food and clothes are distributed to poor, old and disabled persons during festive occasions.

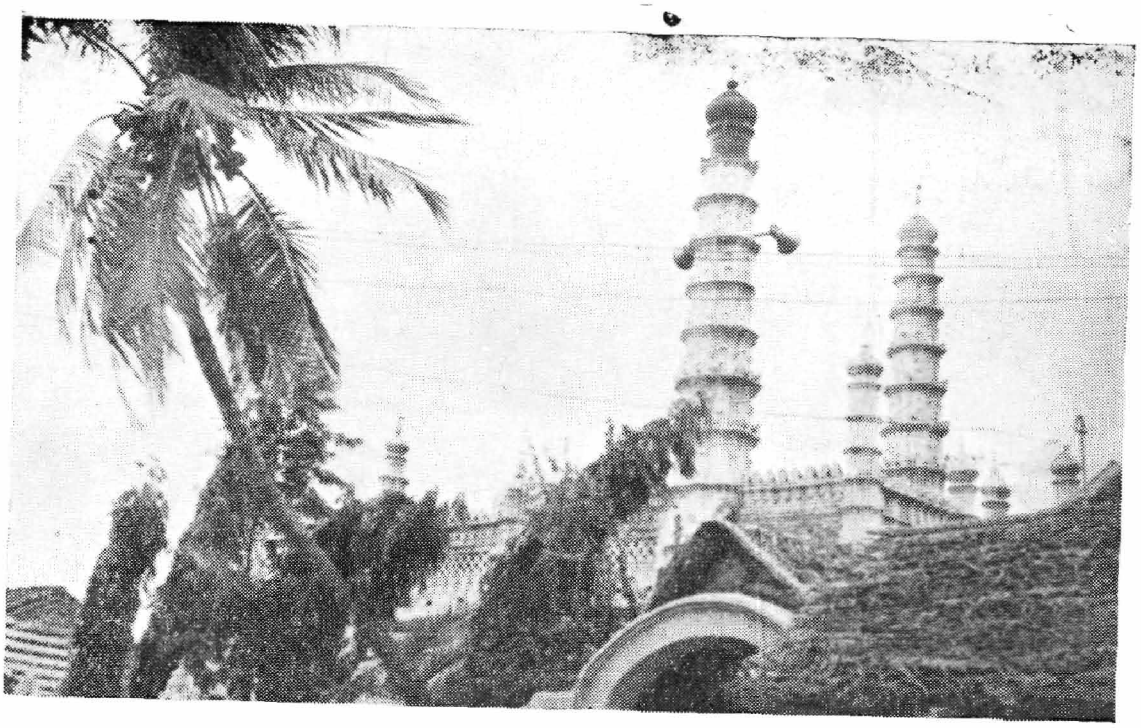
Thirugnana Sambanda Swamygal Madalayam : was established in the year 1900 by Sri Ramasamy Pillai a philanthropist to conduct religious discourses. 63 guru poojas for the 63 Saivite Nayanmars is the important festival celebrated here in addition to all the Hindu festivals.

Soottukkol Ramalingaswamygal Madam : This Mutt was established in the year 1929 for conducting religious discourses. There is a choultry attached to the Mutt to provide free accommodation to the pilgrims visiting the town.

Sedhu Bhava Charities : This charities was established in memory of Sri Sedhu Bhava, Raja guru of the Thanjavur palace to render humanitarian services. During festive occasions food and clothes are distributed to the poor and needy.

Kottur Rangasamy Mudaliar Trust : This trust established in the year 1917, is housed in an old but spacious building in Gopal Samudram Kizha Veedhi. The objectives of the trust are to encourage and promote the upliftment of Mudaliar community. Every year the trust awards scholarships to deserving students of the Mudaliar community for higher studies and professional courses.

The trust runs a school to train Brahmin children in Vedha and Sanskrit lessons by a trained teacher. Free boarding and lodging facilities are also provided to these Brahmin Children.



A view of the Mosque at Mannargudi



The Roman Catholic Church-Mannargudi

Apart from these, periodical pulavar manram, (Poets' conference) literary and cultural programmes are also organised by the trust.

Fairs and festivals

Fairs and festivals reveal the rich social and cultural legacy of the people. These mitigate the rigour and monotony of life and provide recreation and some change or relaxation after the hard routine life. Festivals promote a common cause and develop social solidarity, fellow feeling and mutual co-operation among the people of various castes and creeds. With the remarkable growth of cinema industry and passage of time the popularity of festivals has however, declined to some extent. Similarly the rapid growth of trade and commerce and urbanisation has reduced considerably the role which the fairs once played for the exchange of commodities. In spite of all these changes in the outlook of the inhabitants it can still be remarked that fairs and festivals like religious instiiutions continue to be an integral part of life. In the following paragraphs an attempt has been made to high light some of the important fairs and festivals.

Hindu festivals

Pongal : This is most important festival also known as 'Makara Sankaranthi'. It takes place on the day on which the sun enters the sign of Makara (Capricorn) which is the beginning of the Utharayana or the sun's northern course in the heavens.

The celebration falls on 4 days. The last day of the month of Margazhi (December-January) is called the Bogi. On this day visits are exchanged between relatives and friends who make present and entertain each other. Pongal or Surya Pongal falls on the following day. Everything is new on that day. The houses are repaired, white washed and decorated with kolams (floor designs). On this day after worshipping Lord Vigneswara and the sun, Pongal (rice) is made with new rice and milk. The Pongal (rice) is offered to the Sun God, a small portion of it is given to the crows and the rest eaten by the people of the household. The 3rd day is called 'Mattu Pongal', or Pongal of the cattle, on that day cows and bulls are washed and scrubbed well, their horns are painted and they are gaily decorated with garlands of leaves and flowers. The cattle are then taken in a procession to the temple and then to various houses, accompanied by the beating of drums and other instruments, the cowherds as well as the animals receiving present from the houses that the houses that they visit. The day after 'Mattu Pongal' is called the 'Kanum Pongal', or 'Seeing Pongal'. On this day people meet one another, workers pay respect to their employers receiving gifts from them and people make merry by going sight-seeing.

Maha Sivarathri : Sivarathri or the night of Siva, is a festival observed in honour of Lord Siva. This festival falls on the fourteenth night of the New Moon in the Tamil Month of Masi (February-March). It is the traditional belief that Siva was married to Parvathi on this day.

Mahasivarathri is observed in every temple dedicated to Lord Siva and in every Saivite Hindu household. The devotees observe strict spiritual discipline on that day. They fast for the whole day and observe vigil the whole night. Sivalingam is worshipped with Vilva leaves throughout the night, accompanied by singing of hymns in praise of Lord Siva. The next morning, they take their bath, and after worshipping Siva, break their fast.

Sri Rama Navami : Sri Rama Navami, the birthday of Lord Rama, the seventh divine incarnation of Lord Vishnu is one of the most sacred festivals of the Vaishnava sect of the Hindus. It is also held equally sacred by the Saivites. This festival falls on the ninth day of the bright half of the Tamil month Chithirai (March-April).

In all Hindu temples Sri Ramanavami is observed with great devotion and in some places it is celebrated for 9 days. During this celebration, Ramayana is recited by scholars and pandits in the temples. The people get up early in the morning and after a bath go to the temple to worship the Lord. A fast is observed on this day. During the night, most people keep awake attending religious discoureses or singing in praise of the Lord. The fast is broken next morning after a bath and worship of the Lord.

Tamil New Year's day : The Tamil New Year's day is celebrated on the 1st day of the month of Chithirai (April-May). It is a day of rejoicing. It is the common belief that the happiness of every individual during the ensuing year would depend on the events befalling on the New Year's day and people, therefore, take care not to see anything inauspicious for the first

time in the morning and not to attend to or do anything that would bring misery either to them or to others.

The houses are cleaned well and white washed and decorated with festoons of mango leaves. Early morning the people take their bath, put on new clothes, and offer worship in the temples. Then they pay their respect to elders and visit and exchange new year greetings with their relative and friends. A sumptuous lunch is arranged in each household according to the capacity of its head. An indispensable item to the menu is a 'Pachadi' prepared with neem leaves of flowers and jaggery or sugar. The idea is that life is a mixture of happiness and unhappiness. Musical and religious discourses are also arranged in various places in the evening. In temples the deities are taken round in a procession in the evening.

Vinayaka Chathurthi : The birth day of Lord Vinayaka is celebrated as Vinayaka Chathurthi'. This festival falls on the 4th day of the Tamil month of Avani (August-September). Being the Lord of Power and Wisdom who removes obstacles in any enterprise this name is uttered 1st and He is worshipped at the beginning of all works.

During Vinayaka Chathurthi, clay figures of the deity are made and worshipped in all households for 2 days with flowers and offerings of coconuts, fruits, beaten rice, jaggery, sugarcane, puffed rice and modakas. On the 3rd day clay models are thrown into a river or sea or pond.

Sri Krishna Jayanthi : Sri Krishna Jayanthi is celebrated on the birth day of Lord Krishna. It falls on the 8th day of the Tamil month of Avani (September-October).

Lord Krishna who born at midnight when the moon entered the house of Vrishabha at the constellation of the Star Rohini on the 8th day of Avani. Devotees observe a fast on this day which is broken at midnight. Religious boons like Bhagavatham, Sahasranamam etc. will be recited with great devotion. The houses are cleaned and decorated with a special type of kolam depicting the small footprints of Lord Krishna straight from the door step to the pooja room. Sweetmeats are prepared and offered to the Lord.

Dhasara or Navarathri : Dhasara is the greatest Hindu festival of adoring God as mother. The basic aim of the celebration is to worship Sakthi' for attaining wealth, prosperity and enlightenment.

This festival is celebrated for 9 nights in the month of Purattasi (September-October) beginning from the Suklapaksha Pradhama and ending on the 10th day which is called the Vijayadhasami. The God mother is worshipped in her 3 aspects during this period. On the first 3 days, the Divine mother is adored as Durga or Power. The following 3 days are devoted to the worship of Mother Lakshmi and for the last 3 days, she is worshipped as Saraswathi. The 10th day is Vijayadasami, a day which is considered auspicious for all new ventures, children are initiated into learning of the alphabets on this day.

On the 8th and 9th day in most of the Hindu households books and other implements are placed as image of the Goddess and worshipped, all learning and work is suspended on these days. This is called Saraswathi Pooja or Ayudha Pooja. On the 10th day, after worship, these are taken back and learning as well as work recommenced.

In every Hindu household, the housewives set up a Kolu or Bommai Kovil (arrangement of toys). On a platform containing several steps, dolls representing puranic heroes, Gods and Goddesses are so arranged as to depict stories from the puranas in the most artistic manner. Friends and relatives are invited to see the Kolu (arrangements of toys). The visitors sing before the Kolu, after which they will be given sweetmeats, fruits and betelnuts. It is a pleasing sight to see the ladies, dressed in their best attire, visiting in batches in the evenings their neighbours residences to see the Kolus. The bigger the display of the dolls at the Kolu, the greater is the social standing of the household and hence the Kolu is arranged in an almost competition spirit.

Deepavali : It is a festival of lights. It is celebrated in the Tamil month of 'Aipasi' (September-October). Before dawn, everyone gets up and has a good oil bath. After the bath, all people dress themselves up in new clothes. Servants are given presents of new clothes and money. The children make themselves merry with display of fireworks and crackers. Sweets and

other delicacies are prepared. People send presents of sweetmeats and crackers to friends and relatives.

Meelad-un-Nabi is celebrated on the 12th day of Rabi-Ul-Awal which is the 3rd month of Muslim calendar. The birthday celebrations commence even from the 1st day of Rabi-Ul-Awal. During the 1st 11 days of the month learned moulvies give likely discourses on the prophet and his mission during the 1st 11 days of the month. All mosques are illuminated on the 11th night where Muslims of the localities concerned congregate and listen to the sermons on the life and teachings of the prophet. The sermons on the 11th night extend upto 5.00 A.M. on the conclusion of which fatiha or prayer is offered with some sweets and the soul of the prophet blessed. The sweets are subsequently distributed among the gathering.

On the 11th or 12th day of the celebrations, the wealthy Muslims arrange for a large banquet to which all Muslims of the locality including the poor and the low placed in the community are invited and fed sumptuously.

Ramzan or ID-UL-FITR: Ramzan is the 9th month of the Muslim calendar. It is the most sacred of all the months of the year since the Holy Quran was revealed to the prophet during this month. It is observed as a month of fasting. While observing fast the individuals are prohibited from eating, drinking or having contact with women. The more orthodox among the Muslims abstain from outside contract during the month and engaging themselves exclusively in reciting the Holy Quran throughout the day.

The mosques becomes the centre of attraction during the Ramzan month. At sun set, Muslims gather together in the mosques where the trustees concerned offer them, for breaking the fast, dried fruits or dates and special gruel called 'Nombu Kanji' prepared with broken rice and green gram. Apart from the usual prayers offered 5 times during the day, special prayers called 'Tarawiah' are offered during the night in Ramzan. The Tarawiah consists of 20 prostrations and after every 4 prostrations, there is a small halt or rest. A Hafiz who knows the Quran by heart leads the prayer and every day he recites one chapter of the Quran the aim being to complete a recital of the entire scripture by the 26th night of the month. On one of the nights between the 27th and 30th day, there will be special recital of the entire Quran.

The successful termination of the fast is celebrated as a festival called Id-Ul-Fiter or the festival of breaking the fast. This is done on the 1st day of the month of Shawal after the moon has been sighted for the 1st time after the New Moon. The Muslims bathe early in the morning and put on new apparel. There will be a sumptuous feast for which the poor will be shown special consideration. After lunch, visits are exchanged and presents distributed.

Bakrid : This festival is celebrated on the 10th day of Zul Haj, the last month of the Muslim calendar in commemoration of the great sacrifice which Hazrath Abraham (Ibrahim) the father of the prophets, *condescended* to perfom at the behest of God by sacrificing his beloved son Ismail.

Muslims bathe early in the morning, dress themselves in their best attire and proceed to the Idgah for prayer. A special sermon on the life and sacrifice of Abraham is also delivered in the mosques. On the completion of the ceremonies at the Idgah, all those who can afford to do so sacrifice a goat in the name of God. The sacrificed meat is divided into 3 portions out of which one part is given away in charity, one part distributed among friends and relatives and one part reserved for the offerer. Meat preparations are important for Bakrid and are served freely.

Muharram is the 1st month of the Islamic calendar. The 10th day of this month is observed by every Musim as a day of mourning, being the anniversary of the tragic martyrdom of Imam Hussain, grandson of the prophet who was brutally murdered along with the members of his family.

Muslims celebrate it as a festival of mourning. They abstain from meat eating throughout the 10 days of the celebration and on the 10th day they observe fast and prayer. The celebrations commence after seeing the new moon in the month. They set apart special buildings or rooms called "Imambaras" to install the boxes containing alarms (Panjas) which are supposed to represent the flags of Imam Hussain. The war materials viz. swords and shields of those days are also added as relics along with the Panjas. The actual celebration commences on the 7th day. A procession is taken out on this day in which men of all ages participate, clad in black garments. Paper flags and banners of Imam Hussain are carried and batches of youngsters beat their breasts, some with hands and some

other with iron knives attached to chains. The crowd in one voice shout throughout the procession Yah Hussain. After parading the streets for some hours, the procession retires to the place from where it started and the panjas are restored to the respective Imambaras with great reverence. Similar processions are taken out on the 8th, 9th and 10th days also. The 10th day is observed as a day of fast and prayer.

Christians Festival Christmas : Christmas falls on the midnight of 24th December. A decorated Christmas tree and a crib commemorating the birth of Christ is a very important items in Christmas celebrations. A branch of the fur tree is set up decorated with candles or illuminated with electric bulbs of various colours. There will also be festoons and toy balloons and a bright star to complete the assemblage.

During Christmas week, bands of singers go round at night singing carols. Melodious songs in English as well as in Tamil with orchestral accompaniment are sung by the moving musicians.

Christmas is religious in purport and festive in character. The celebration commences on the 24th of December called the Christmas Eve. The churches conduct a mid night mass at the time when christ was born at Bethleham. For the morning service on the 25th, Christians without any exception attend the church, clad in new clothes. It is an occasion for reunion and rejoicing. The traditional christmas cake is an indispensable fare in Christmas feast.

New Year Day : Christians celebrate 1st of January as the New year day. The Christian churches conduct special services in connection with the New year day. On the mid night of 31st December, there will be a watch night service beginning late in the night and ending by mid night.

Christians generally white wash their houses. New dresses are worn and a sumptuous feast arranged for entertaining relatives and friends.

Easter : Easter is celebrated to commemorate the resurrection of Jesus Christ. Easter falls on the 1st Sunday after the full moon. Usually it takes place on any Sunday from March 22 to April 25.

Ash Wednesday : Ash Wednesday on the Day of Ashes is so called from the ceremonial use of ashes in the service prescribed for the day. On this day, the palms that were blessed at the previous year's palm sunday services are carried to the church and burnt.

The ashes of the burnt palms are placed on the alter and consecrated before the high mass. The priest makes the sign of the cross on the foreheads of the assembled members of the church as they kneel down before him with the ashes.

Good Friday : The Friday before Easter Sunday is called Good Friday. It is observed as the day of mourning for it was on this day that Jesus Christ was crucified. The Churches present a solemn appearance as they are bereft of all decorations. Gaiety and rejoicing are forbidden. Special services are held in the afternoon.

Easter Sunday : This is the Sunday of joy. Early in the morning of this Sunday, Christ rose from the dead and showed himself to his disciples. The chief service will commence by 8 or 9 A.M. in the churches. Children are baptised on this day. There is a good feast and visitors and relatives are entertained. Easter egg is an important item of the celebration of Easter Sunday.

Crime and Deviant Behaviour :

There is a Deputy Superintendent of Police stationed at the town. His jurisdiction extends to not only to Mannargudi Municipality but also to surrounding rural areas. The head police station of the town and surrounding villages of Pamani, Arasur and Kaikkottai is located in East Vadambokki Street adjascent to the Taluk Office. Particulars of the cases dealt in the year 1977-78 in the police station are shown in the subjoined table.

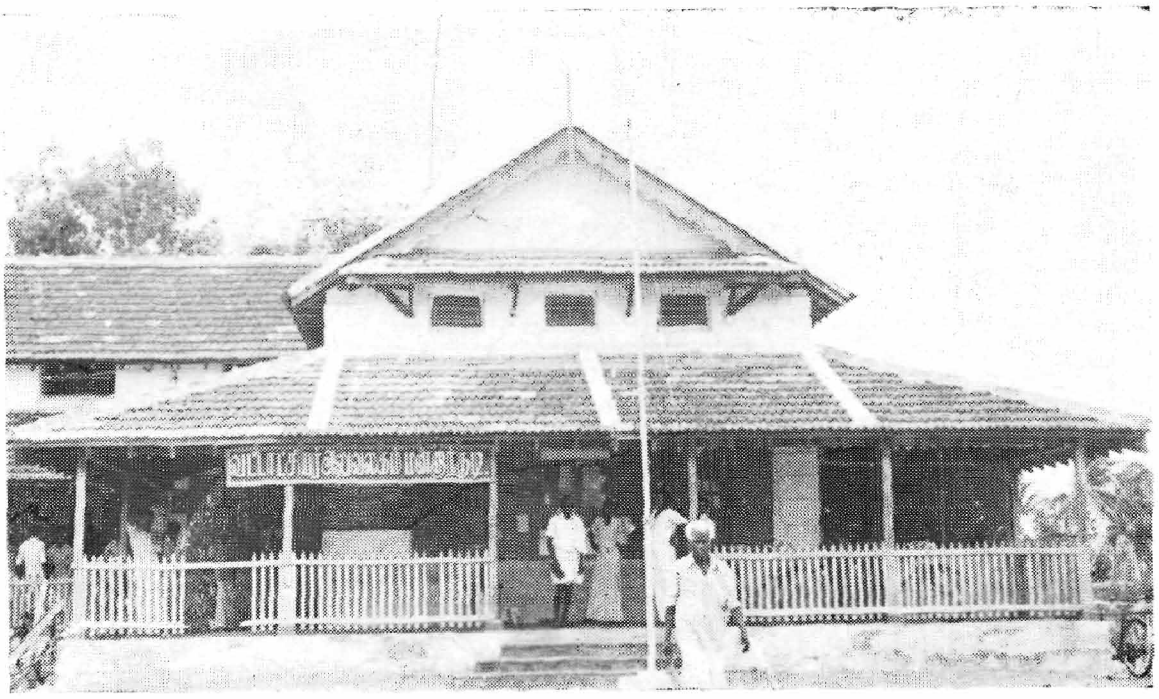
TABLE XI.3

Crime Statistics

Name of police station	No. of cases dealt with			Other deviant behaviour	
	Type	No. of cases		Type	No.
		Registered	Convicted		
Mannargudi Police Station	House theft	101	44	Poison, suicide alcoholism	35
	Security cases	26	25		
	Receiving stolen property	14	11		
	Murder case	1	1		
	Political and communal case	11	1		



Police Station—Mannargudi



Sub Magistrate Court—Mannargudi

The sub-jail is located in the taluk office compound. It has provision for accommodating 15 male and 4 female internees at a time. During the year 1977-78, about 1026 prisoners were accommodated at different times. The prisoners sentenced with imprisonment for a period of one month and below and the under trial prisoners for the various crimes under Indian Penal Code Sections and Prohibition Act etc. are accommodated in this sub jail. Other prisoners who get a sentence of more than one month are sent to District Jail, Thanjavur where adequate facilities are available.

There are no after carehomes, Borstal schools, Homes for rehabilitation of rescued women, etc. in the town.

There are two courts namely, the Sub-Divisional Judicial Magistrate Court and the Second Class Magistrate Court functioning in the town to administer law and order and provide justice to the grieved persons. Particulars of criminal cases filed in these courts during 1977-78 are shown in the subjoined table :

TABLE XI.4

Criminal cases

Type of criminal cases	No. instituted in 1977-78	No. carried over for			Number ending in	
		More than 2 years	1—2 years	Less than 1 year	Conviction	Acquittal
1	2	3	4	5	6	7
Indian Penal Code	687	...	...	85	269	333
Prohibition	1,324	...	...	29	1,246	73
Other laws	2,932	...	...	2	2,757	145

It is seen from the statement that out of 4,943 cases registered, 4,823 cases were disposed off by the court.

CHAPTER XII

Linkage and Continua

The growth and development of a town depends mostly on the prosperity of the population, agricultural and other socio-economic development etc. of its hinterland. The interdependence of the town on the surrounding villages and vice versa is but natural. The hinterland of Mannargudi is that part of the contiguous areas which are linked economically, socially and culturally with the town as its centre. The surrounding villages are rich and endowed with appreciable material resources and infrastructure, manpower and financial resources supported by a very sound agricultural base. Rich agriculturists and shrewd men of trade and commerce, intelligent technicians and artisans with the desired motivation and orientation into the field of industry are now-a-days availing the developmental programmes of the Government and entering into the fields other than agriculture. Inspite of the predominant agricultural character, a few medium and small scale industries have come up in the surrounding places like Vadapthimangalam, Pamini, Serangulam, Edamelaiyur, Palaiyur etc.

These villages have a sound agricultural economy with fertile soil due to good irrigational facilities. Paddy is the main stay of the villages. Sugarcane, coconut, groundnut, bananas, cholam, ragi etc. are some of the other important commercial crops grown. These villages possess a rich livestock which infact is providing employment to some of the persons of the villages as well as of the town.

To know the impact of the hinterland on Mannargudi town and vice versa, 12 villages on different transport lines within a radius of 14 kms. emanating from the town have been studied in detail. Two of the villages namely, Pamini and Serangulam are within a distance of 3 kms., whereas another two villages Melavasal and Vadakaravayal are at a distance of 4 kms. while the remaining eight villages lie between 5 and 13 kms. These eight rural areas are Kalangimedu at 5 Kms. Palaiyur which is 7 kms. away, Kooppachikottai and Nagar both at a distance of 8 kms. from the town, Vadapthimangalam and Kovilvanni are at 9 kms. distance, Edamelaiyur its at 11 kms and Kottur 13 kms. away. All these villages exert significant influence over the socio-economic set up of the town. A study of their mutual association with the town and interdependence on each other would help in knowing the depth of rural-urban linkage.

Mannargudi is the centre of all commercial activities for the town as well as for the surrounding villages. There are in all four permanent markets both for wholesale and retail trade and a weekly market in the town which attracts both buyers and sellers from within the town as well as from the surrounding villages. Traders as well as other people come to the town regularly either for selling their goods or produce and for purchasing their day to day requirements. Some of the important commodities brought to the town are paddy, pulses, green vegetables, coconuts, fish, meat, poultry, milk, fruits, fuel wood, hay etc. Against it, the villagers usually buy in return grocery goods, textiles, hardware, electric goods, stationery and books, newspaper and periodicals, improved seeds, fertilizers, pesticides, agricultural implements from the town market. In this regard already a mention has been made about the milk, meat, fish and vegetables etc. which the town traders are procuring from the surround hinterland, thus providing ample economic opportunities to the surrounding villagers Almost all these sample villages are well connected by roads with the town which enables the regular flow of supplies from the villages to the town and vice versa.

Apart from the trading class, a large number of persons employed in Government offices, Banks, trade and commercial establishments, private firms etc. form a large chunk of daily commuting population. For instance, one teacher belonging to Kalangimedu is employed in one of the schools in the town, two

persons working in the Taluk office come from Melavasal, another person working as a Cashier in one of the Nationalised Banks in the town comes from Kottur village etc. A number of persons owning commercial establishments in the town also come from these villages. For instance, a tailor owning a tailor shop is daily coming from Serangulam, a Chettiar owning a grocery shop hails from Kovilvanni etc.

The Government hospital, a few good private nursing homes equipped with all types of modern facilities and pharmaceutical shops are located in the town. There are also a good number of Allopathic and Ayurvedic medical practitioners which cater to the medical needs of the town as well as to the surronnding rural population. Villages withih a radius of about five kilometres from the town mostly avail of these medical facilities. Even though medical facilities are available in Kooppachikkottai, Edamelaiyur, Vadapathimangalam and Kovilvanni, the inhabitants of these villages prefer to go to the town to avail specialised treatment.

Educational facilities upto primary level are available in almost all sample villages while High School facilities are available only in Edamelaiyur and Kottur. For obtaining higher education, students from these surrounding villages go to the town where a good educational institutions both for males and females are available for some technical courses as well as for higher classes and upto degree level.

Postal facilities are available in all the sample villages. In addition, telegraph and telephone facilities can be had in Kooppachikkottai, Kottur and Vadapathimangalam villages. The Head Post office at Mannargudi however is the postal delivery zone of the town as weli as the surrouuding villages within a radius of 5 Kms.

Apart from these linkages, the villagers from surrounding villages often go to the town for leisure and recreation. The best attraction for these villagers is the existence of four cinema houses which for them are the centre of popular entertainment. Whenever they go to town they make it a point to see a Tamil movie. Besides, other associations associated with dramas, dance and music also attract the villagers whenever they exhibit special programmes. Apart from all this, the town has a number of religious institutions where on festivals a number of devotees can be noticed from the surrounding rural areas.

PARTICULARS OF SELECTED VILLAGES

Pamani is an important village in the hinterland of Mannargudi, 3 kms. away from the town. It extends over an area of 425 hectares with a population of 521 persons (283 males and 238 females) during 1971 Census. Agriculture and allied activities are the main sources of living of most of the inhabitants. The village has a primary school and a branch post office. The village enjoys a unique status due to the location of a fertiliser manufacturing plant and a modern rice mill owned by the Food Corporation of India. Since the work spot is only 3 kms. away many persons of the town who are employed in these factories are regular commuters mostly going on cycles. The fertiliser produced in the plant finds its outlet through the wholesale and retail shops located in the town.

Serangulam is another village at a distance of 3 kms. from Mannargudi with an area of 266 hectares. The population of the village during 1971 Census was 2.103 comprising 1,052 males and 1,051 females. This village is provided with a primary school and a branch post office. It is mainly an agricultural village producing paddy, sugarcane and blackgram. Mat weaving is a major household industry in the village.

Melavasal is a small village, 4 kms. from Mannargudi, with a population of 1,433 comprising 713 males and 720 females as per 1971 Census. It is provided with a primary school and a branch post office. The village is mainly agricultural and paddy, cholam, ragi, gingelly and groundnut are the important crops raised here.

Kalangimedu is a village at a distance of 5 kms. from the town has an area of 551 hectares. The population of the village is 1,119 (572 males and 547 females) during 1971 Census. There are two primary schools and a post office in the village. Agriculture forms the main occupations of the village.

Kooppachikkottai is the town extends over an area of 1585 hectares. This village with a population of 7,999 comprising 4,065 males and 3,934 females is at a distance of 8 kms. from the town. Though agriculture is the main stay of the people in the village a few people are found engaged in other occupation like industry, trade and commerce and other services.

The village is provided with a primary school, an hospital and a branch post office.

Vadakaravayal is another village 4 kms. from the town having perpetual links with the town. The village had a population of 1,279 at 1971 Census. It is mainly an agricultural village having more than 40 percent of the total persons engaged in primary activities. The important crops raised here are paddy and sugarcane. The village is provided with a post office, three primary schools and one library.

Palaiyur village at a distance of 7 kms. from the town, had a population of 3,528 comprising 1,781 males and 1,747 females, during 1971 Census. It is primarily an agricultural village and cultivation and agricultural labour forms the main source of living to almost all sections of people in the village.

The village has a primary school and a post office. The village has no hospital or dispensary. The hospital at Mannargudi is the nearest medical centre.

Apart from paddy, blackgram and groundnut, gingelly is also raised in the village.

Nagar another village at a distance range of 8 kms. from the town is also dependent on agriculture. According to 1971 Census the villege had a population of 751 comprising 385 males and 366 females.

The village is provided with three primary schools and a post office. As there is no hospital and educational institutions at the secondary level, there is communication to the town on account of education and for getting medical facilities.

Vadapathimangalam is another important village in the hinterland of the town at a distance of 9 kms. from the town. This village extends over an area of 350 kms. and had a population of 3,774 (1,931 males and 1,843 females) during 1971 Census. Though agriculture is the main occupation of the people in the village a good number of persons is also found engaged in industry. The Arooran Sugar Factory, one of the major sugar factories in Thanjavur district is located in the village. The sugar produced in the factory finds its way out through the town.

This village is provided with a primary school and a library, a maternity and a child welfare centre and a post office. The facilities of telephone also exsists in the village.

Kovilvanni a village at a distance of 9 kms. from the town has an area of 828 hectares. The population of the village is 2,508 comprising 1,287 males and 1,221 females during 1971 Census.

The village is provided with two primary and a middle school, a hospital and a post office. The facility of telephone also exists in the village.

The village is mainly agricultural and paddy and groundnut are the important crops raised here.

Edamelaiyur extends over an area of 1134 hactares is another big village in the hinterland of the town having a population of 4,721 comprising 2,331 males and 2,390 females. This village at a distance of 11 kms. from the town is primarily an agricultural village and cultivation and agricultural labour forms the main source of living to almost all sections of people in the village. Paddy, ground nut and gingelly are some of the important crops raised in the village.

There are two primary schools, one high school, two hospitals and a post office in the village.

Kottur is another important village 13 kms. away from the town with an area of 510 hectares. The total population of the village during 1971 Census was 3,257 (1,675 males and 1,582 females).

This village has a panchayat union. Though agriculture forms the main occupation of majority of working class a good number of workers is also found. engaged in trade and commerce and other services In addition to medical and education facilities upto secondary level the village also enjoys the facility of post and telegraphs and telephone connections.

Frequency of visit to rural areas by family members

Majority of Mannargudi town folk have social link with their rural relatives far and near. They have marital alliances with them and it is obligatory on their part to receive their relatives on various social ceremonies like marriages, deaths etc., many have economic bonds also. Among 200 households surveyed as many as 51 have landed property. These households go to the villages to supervise standing crops and collect the produces.

We also studied the areas visited by the family members. A total of 95 families or 47.5 per cent of

households visited rural areas within a redius of 100 kms. Most of them visitied once in a year.

TABLE XII.1

Frequency of visit to rural areas by town households by distance and purpose

Distance of place visited	Number of households members of which visited			
	To attend social functions like marriages etc.	To see relatives	To supervise agricultural/ horticultural lands	To visit temple
1	2	3	4	5
Upto 10	1	1	15	—
11—20	5	6	8	—
21—50	9	19	16	1
51—100	1	3	10	—
101—200	—	—	—	—
201+	—	—	—	—

Travel Index

Travel Index has been obtained by adding up the maximum distance travelled by all persons aged above 5 years devided by the number of persons aged above 5 years. These travels include visits to other places like villages, towns and cities in connection with social obligations, pilgrimage, pleasure trips and for economic reasons like business transactions, money dealings, trade, service etc. The following table show the travel index by caste and religion wise.

TABLE XII 2

Travel index by caste/religion

Caste/Tribe/Community	Population			Travel Index			Remark
	Persons	Males	Females	Persons	Males	Females	
1	2	3	4	5	6	7	8
A. HINDUS							
Ambalakkarar	18	6	12	304.3	177.3	215.7	
Agamudaiyar	53	28	25	342.1	394.8	282.8	
Brahmin	138	65	73	369.9	311.2	463.0	
Chettiar	90	41	49	260.8	249.2	270.7	
Kshathriya	8	4	4	—	—	—	
Vannan	9	4	5	—	—	—	
Dikshithar	4	2	2	—	—	—	
Kallar	125	54	71	339.1	352.5	327.7	
Kammalar	71	44	27	201.3	205.4	187.0	

1	2	3	4	5	6	7
Mudaliar	24	16	8	108.8	101.0	120.0
Maruthuvar	5	1	4	1200.0	1200.0	1200.0
Naidu	35	20	15	822.3	815.8	831.7
Nadar	8	3	5	331.0	331.0	331.0
Reddiar	3	2	1	—	—	—
Seniar	7	4	3	—	—	—
Vellala	115	54	61	154.6	216.4	114.7
Vanniar	79	40	39	478.4	1064.9	229.5
Pandithar (Navithar)	30	15	15	263.2	282.7	232.4
Yadhava	37	17	20	371.4	300.0	500.0
Scheduled Castes						
Adi-Dravida	21	8	13	244.4	26[illegible].7	233.3
Paraiyan	5	4	1	144.7	198.5	37.0
Pallan	27	10	17	126.2	180.7	115.4
Valluvan	8	4	4	1[illegible]0.0	150.0	150.0
Dombara	8	5	3	34[illegible].0	345.0	345.0
B. Muslims	52	32	20	495.4	622.8	493.2
C. Christians	28	15	13	304.2	286.7	321.7
D. Jains	10	5	5	2728.0	2740.0	2730.0

Jains have the highest travel index of 2,728 kms per person. Muslims follow them with the average of 495. Christians rank third, followed by Hindus. Among Hindus maximum travel index is noticed among Maruthuvas as 1,200 kms per person. Naidus have second maximum with 822 kms per person. Communities like Kshathriyas, Vannans, Dikshithars, Reddiar and Seniars have recorded nil. Mudaliars have the lowest index of 108.8 km. per person.

Travel index data by sex and caste reveals the jain males have recorded the highest index of 2720 kms. Next in order are Maruthuva males and females with an index of 1200 kms. Vanniar males ranks fourth with a travel index of 1,061.9 kms. followed by Naidu females with a travel index of 831.7 kms. The lowest travel index has been recorded by the scheduled caste females of Parayan Caste i.e. 37.0 kms.

This shows town people have very less mobility as such and have no opportunity to know the outside world. It is also seen that a travel by those who have undertaken it is necessitated by force to attend certain social functions or a duty that has enjoined upon them due to their social customs. No travel on account of education or other reasons has been taken. Among the lower caste the travel index is very low and prove that they are highly immobile mainly due to their pecuniary condition.

CHAPTER XIII

Conclusion

A travel through the pages of this report would have given the reader a fairly comprehensive account of the various social, cultural anb economic aspects of life in the town. The prime aim of the study is not only to analyse the ecology of the town with reference to mutual adaptation to environment, population, social organisation and technology but also to record the changes that have taken place during the last few decades. The concluding chapter aim to gather the loose ends about the various changes that have taken place and the impact of urbanisation these changes have wrought in the town.

Mannargudi being a small town the municipality finds no difficulty in providing better civic amenities. However. there is considerable scope for improvement in the drainage system and general level of cleanliness particularly in the congested parts of the town provided sufficient finance is made available to the Municipal administration. Educational facilities available in the town also is disproportionate to the growth of the town. Though better educational facilities are available upto higher secondary level, the town lacks higher educational facilities as there is only one arts college and no Engineering or Medical College. An engineering institution is the crying need of the people.

The size of the town is not much to bring out all the facilities that are available to a big city. Though the town is well linked with the surrounding places by a fairly good transport system the internal transport system to make an easy access to the place of work is absent. The town has no town bus service. But this is not felt by the people. They reach their places of work either by walk or by cycle etc.

The town is undoubtedly showing trends of development for it has brought certain changes in its functional complexion. Mannargudi, was categorised as a service town during the previous census. But now it has become commercial. Despite the change into commercial town, it has not shown of its rustic characteristics. One finds cultivators, agricultural labourers and other dependents who eke out their livelihood from cultivation live in this town.

Social structure of the town is heterogeneous in composition. The orthodoxy and social awareness of the so called higher castes have decreased to a great extent and the intermixing of the people of different castes and creeds, expansion of education and adoptation of new ways of life has undoubtedly contributed to the change in social as well as eeonomic structure of the town. Economically, there are several deviations, for several persons in each caste have shed their traditional occupations and have entered into all sorts of new professions.

No spatial segregation nor restricted social mobility is found in the town. Inter caste living in residential set up is prevalent except for the fact that. to some extent. scheduled castes and scheduled tribes have segregated dwellings. Caste integration by marrying within the caste is still maintained and the degree of tolerance in interliving and interdining is not shown in social integration by means of intercaste marriages. However, with the change in the social structure of the town avenues are open for orientation of such intercaste and inter communal integration.

Political awareness is quite mature in the town and the people have knowledge of the socio-economic developments and political transformation taking place in the country.

Mannargudi is not only a centre of marketing for the people of the surrounding villages but also a centre for social concourse. Another important factor promoting rural urban linkage is the role of the servicing institutions like hospitals, nursing homes, banks, educational institutions, recreational and religious centres.

Burgess formulated a hypothesis according to which cities grow in a series of concentric zones as

maintaining pressure of population and land value, converging from all directions on the city centre, leads to a segregation of different uses of land, working outward from central business district to city suburbs. The aforesaid hypothesis is true only to the extent that the pressure of population is intense and the land value is high in business areas. But the testing of uses of different lands working outward from this central business district is not possible in a small town ike Mannargudi, where the extent is small for a delineation of such segregated units. But to certain extent Hovt's test can be applied to a small town like Mannargudi where the growth has occurred along the radial routes whereby a sort of wedgeshaped growth is perceivable with narrow and compressed growth at the centre but broad and free to expand at the margins.

Inviewing the growth of urban population certain hypothesis are to be tested. It is said that, in any urban area increase in the lower classes is at a greater rate than that in the upper classes This hypothesis holds good in regard to Mannargudi also where the increase in population is high in the economically weaker section. The growth in population is caused more by immigration factor rather than the excessive of births over deaths of non-migrants. The migrants to this town mostly belong to economically weaker section from rural areas within the district. Virtually, migration makes a change in the composition and the residential pattern of population. The poor and the middle class of society moves from place to place for livelihood and for better living. Hence it obviously increases the proportion of lower class to upper class in particular area. To avoid congestion the upper income groups move to certain areas away from Central part of the town. When the richer families move out of the Central town, the low income groups move in. But they can ill afford to pay high rental. This has resulted in the conversion of dwellings occupied by the middle class into multiple dwellings whereby the apartments have become cubicle resulting in the deterioration of housing standard. This sort of deterioration is perceivable in the central part of the town.

To sum up, this ancient temple town is in the process of transition. This process is however slow. Its economy has shown off its agricultural tint and gains a commercial colour now. Its linkage with the hinterland has brought out certain transformation over the region. Yet it is not striking. This is because the town itself has not gained much from the impact of urbanisation.

APPENDIX I

Bus route linking Mannargudi Town to other Towns and villages

Name of route	Distance in kms.	Frequency of service	Remarks
1	2	3	4
Regular Bus Service		**Trips per day**	
i) Mannargudi—Tiruchchirappalli	96	Two	The buses on the route are over crowded.
ii) Mannargudi—Pattukottai-Kumbakonam	72	Three	-do-
iii) Mannargudi—Muthupettai-Kumbakonam	75	Four	-do-
iv) Mannargudi—Thanjavur-Nagore	100	Four	-do-
v) Mannargudi—Thiruvarur-Vedhapuram	48	Five	-do-
vi) Mannargudi—Nannilam	45	one	The bus service is not able to cope up with the rush of passengers
vii) Mannargudi-Karaikkudi	136	One	-do-
viii) Mannargudi—Muthupettai	45	One	
		Trip after every	
ix) Mannargudi—Thanjavur	39	Three hours	The buses on the routes are over crowded.
x) Mannargudi—Vedharanniyam (Via Sengathalai)	61	Six hours	-do-
xi) Mannargudi—Vedaranniyam (Via Kathmedu)	79	Six hours	-do-
xii) Mannargudi—Peralam	65	Six hours	-do-
xiii) Mannargudi—Thiruvarur	29	Three hours	The buses on the routes are over crowded.
xiv) Mannargudi—Kumbakonam	57	Five hours	-do-

1	2	3	4
xv) Mannargudi—Kudavasal (Via Vadoor and Ammapettai)	53	Eight hours	The buses on the routes are over crowded.
xvi) Mannargudi—Thanjavur—Kalappal	75	Six hours	-do-
xvii) Mannargudi – Kalappal	45	Three hours	-do-
xviii) Mannargudi—Vedaranniyam (Via Muthupettai and Vaimedu)	82	Six hours	-do-
xix) Mannargudi—Talainayar	48	Five hours	-do-
xx) Mannargudi—Kandharvakottai	61	Eight hours	-do-
xxi) Mannargudi—Nagore (Via Tirutturaipundi)	80	Eight hours	-do-
xxii) Mannargudi—Cholapuram (Via Kumbakonam)	53	Six hours	-do-
Local town services (one bus each is plying on these routes)			
i) Mannargudi—Edamelaiyur	16	Two and a half hours	Buses remain over crowded and there is need to increase the number of buses.
ii) Mannargudi—Vadapathimangalam	19	-do-	-do-
iii) Mannargudi—Elavanoor	21	Three hours	Buses remain over crowded and there is need to increase the number of buses.
iv) Mannargudi—Koradacheri	20	-do-	-do-
v) Mannargudi—Perugavalandan	23	-do-	-do-
vi) Mannargudi—Madhukkur	21	-do-	-do-

APPENDIX II

Distribution of workers and non-workers by broad age group and sex, caste/tribe/community

Caste/Tribe/ Community	Workers and non-workers by broad age group and sex																		Remarks
	0—14 years						15—59 years						60+ years						
	Workers			Non-workers			Workers			Non-Workers			Workers			Non-Workers			
	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
A. Hindus																			
1. Ambalakarar	—	—	—	8	2	6	5	4	1	5	—	5	—	—	—	—	—	—	
2. Agamudaiar	—	—	—	20	12	8	9	9	—	22	6	16	1	1	—	1	—	1	
3. Brahmin	1	1	—	32	13	19	22	20	2	65	20	45	4	4	—	14	7	7	
4. Chettiar	—	—	—	26	9	17	15	15	—	40	13	27	3	3	—	6	1	5	
5. Kshathriya	—	—	—	—	—	—	2	2	—	6	2	4	—	—	—	—	—	—	
6. Vannan (Dhoby)	—	—	—	5	2	3	1	1	—	3	1	2	—	—	—	—	—	—	
7. Dikshitar	—	—	—	—	—	—	1	1	—	2	1	1	—	—	—	1	—	1	
8. Kallar	—	—	—	52	17	35	22	22	—	40	11	29	1	1	—	10	3	7	
9. Kammalar	—	—	—	33	25	8	13	12	1	22	5	17	2	2	—	1	—	1	
10. Mudaliar	—	—	—	2	2	—	4	3	1	15	9	6	1	1	—	2	1	1	
11. Maruthuvar	—	—	—	2	1	1	1	—	1	2	—	2	—	—	—	—	—	—	
12. Naidu	—	—	—	12	8	4	8	8	—	13	2	11	1	1	—	1	1	—	
13. Nadar	—	—	—	1	1	—	1	1	—	5	—	5	1	1	—	—	—	—	
14. Reddiar	—	—	—	1	1	—	—	—	—	1	1	—	—	—	—	1	—	1	

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
15. Seniar	—	—	—	3	3	—	1	1	—	2	—	2	—	—	—	1	—	1	
16. Vellala	—	—	—	34	17	17	24	22	2	46	9	37	2	2	—	9	4	5	
17. Vanniar	—	—	—	31	17	14	18	17	1	24	4	20	—	—	—	6	2	4	
18. Pandithar (Navithar)	—	—	—	12	6	6	6	6	—	11	2	9	—	—	—	1	1	—	
19. Yadhava	—	—	—	18	7	11	8	8	—	11	2	9	—	—	—	—	—	—	
Scheduled Caste																			
20. Adi-dravida	—	—	—	8	3	5	4	4	—	8	—	8	—	—	—	1	1	—	
21. Paraiyan	—	—	—	1	1	—	1	1	—	3	2	1	—	—	—	—	—	—	
22. Pallan	—	—	—	11	4	7	5	4	1	11	2	9	—	—	—	—	—	—	
23. Valluvan	—	—	—	4	3	1	2	1	1	2	—	2	—	—	—	—	—	—	
24. Dombara	—	—	—	4	3	1	2	1	1	1	—	1	—	—	—	1	1	—	
B. Muslims	—	—	—	25	17	8	7	7	—	19	7	12	1	1	—	—	—	—	
C. Christians	—	—	—	9	7	2	6	4	2	11	3	8	1	1	—	1	—	1	
D. Jains	—	—	—	3	3	—	2	2	—	4	—	4	—	—	—	1	—	1	

T—Total M—Male F—Female

APPENDIX III

Employment status of workers by Caste/Tribe/Community and Sex

Caste/Tribe/ Community	Total workers			Employment status by sex												Remarks
				Employer			Employee			Single worker			Family worker			
	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
A. Hindus																
Ambalakarar	5	4	1	—	—	—	5	4	1	—	—	—	—	—	—	
Agamudaiyar	10	10	—	—	—	—	7	7	—	2	2	—	—	—	—	
Brahmin	27	25	2	—	—	—	21	19	2	6	6	—	—	—	—	
Chettiar	18	18	—	—	—	—	10	10	—	4	4	—	1	1	—	
Kshathriya	2	2	—	—	—	—	1	1	—	1	1	—	—	—	—	
Vannan (Dhoby)	1	1	—	—	—	—	—	—	—	1	1	—	—	—	—	
Dikshithar	1	1	—	—	—	—	1	1	—	—	—	—	—	—	—	
Kallar	23	23	—	—	—	—	11	11	—	10	10	—	—	—	—	
Kammalar	15	14	1	—	—	—	8	7	1	6	6	—	—	—	—	
Mudaliar	5	4	1	—	—	—	4	3	1	—	—	—	—	—	—	
Maruthuvar	1	—	1	—	—	—	1	—	1	—	—	—	—	—	—	
Naidu	9	9	—	—	—	—	8	8	—	—	—	—	1	1	—	
Nadar	2	2	—	—	—	—	—	—	—	2	2	—	—	—	—	
Reddiar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Seniar	1	1	—	—	—	—	—	—	—	1	1	—	—	—	—	
Vellala	26	24	2	—	—	—	12	10	2	9	9	—	—	—	—	
Vanniar	18	17	1	—	—	—	4	4	—	12	11	1	—	—	—	
Pandithar (Navithar)	6	6	—	—	—	—	3	3	—	3	3	—	—	—	—	

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Yadhava	8	8	—	—	—	—	5	5	—	3	3	—	—	—	—	
Scheduled Caste																
Adi-dravida	4	4	—	—	—	—	2	2	—	—	—	—	—	—	—	
Parayan	1	1	—	—	—	—	—	—	—	1	1	—	—	—	—	
Pallan	5	4	1	—	—	—	1	1	—	—	—	—	—	—	—	
Valluvan	2	1	1	—	—	—	1	1	—	1	—	1	—	—	—	
Dombra	2	1	1	—	—	—	1	1	—	—	—	—	—	—	—	
B. Muslims	8	8	—	—	—	—	3	3	—	5	5	—	—	—	—	
C. Christians	7	5	2	—	—	—	6	4	2	1	1	—	—	—	—	
D. Jains	2	2	—	—	—	—	2	2	—	—	—	—	—	—	—	

T—Total M—Male F—Female

APPENDIX IV

Distribution of population by broad age group, sex, Caste/Tribe/Community and Educational level

Caste/ Tribe/ Community	Broad age group and sex		Educational level									Total
			Illiterate	Literate without educational level	Primary	Middle	Matriculation or Higher Secondary	Non-technical diploma or certificate not equal to degree	Technical diploma or certificate not equal to degree	Graduate degree other than technical degree	Technical degree or diploma equal to degree or post graduate	
1	2		3	4	5	6	7	8	9	10	11	12
A. Hindus												
Ambalakarar	5—14	Male	—	1	1	—	—	—	—	—	—	2
		Female	2	2	—	—	—	—	—	—	—	4
	15—59	Male	2	—	—	2	—	—	—	—	—	4
		Female	2	—	2	—	2	—	—	—	—	6
	60+	Male	—	—	—	—	—	—	—	—	—	—
		Female	—	—	—	—	—	—	—	—	—	—
Agamudaiyar	5—14	Male	3	5	—	—	—	—	—	—	—	8
		Female	—	3	2	—	—	—	—	—	—	5
	15—59	Male	3	—	5	3	4	—	—	1	—	16
		Female	2	4	5	—	—	—	1	—	—	12
	60+	Male	1	—	—	—	—	—	—	—	—	1
		Female	—	—	—	—	—	—	—	—	—	—
Brahmin	5—14	Male	—	6	5	—	—	—	—	—	—	11
		Female	3	3	9	2	—	—	—	—	—	17
	15—59	Male	7	3	3	3	17	—	1	5	1	40
		Female	18	2	8	6	11	2	—	1	—	48
	60+	Male	6	2	1	1	3	—	—	—	—	13
		Female	6	1	3	—	—	—	—	—	—	10
Chettiar	5—14	Male	2	3	1	2	—	—	—	—	—	8
		Female	2	6	6	—	—	—	—	—	—	14
	15—59	Male	4	6	1	7	6	2	—	2	—	28
		Female	15	5	1	2	4	—	—	—	—	27
	60+	Male	1	1	1	—	—	—	—	—	—	3
		Female	3	2	—	—	—	—	—	—	—	5

1	2		3	4	5	6	7	8	9	10	11	12
Kshathriya	5—14	Male	—	—	—	—	—	—	—	—	—	—
		Female	—	—	—	—	—	—	—	—	—	—
	15—59	Male	1	1	—	2	—	—	—	—	—	4
		Female	1	—	3	—	—	—	—	—	—	4
	60+	Male	—	—	—	—	—	—	—	—	—	—
		Female	—	—	—	—	—	—	—	—	—	—
Vannan (Dhoby)	5—14	Male	—	1	—	—	—	—	—	—	—	1
		Female	1	2	—	—	—	—	—	—	—	3
	15—59	Male	—	—	1	1	—	—	—	—	—	2
		Female	—	2	—	—	—	—	—	—	—	2
	60+	Male	—	—	—	—	—	—	—	—	—	—
		Female	—	—	—	—	—	—	—	—	—	—
Dikshithar	5—14	Male	—	—	—	—	—	—	—	—	—	—
		Female	—	—	—	—	—	—	—	—	—	—
	15—59	Male	1	—	—	—	1	—	—	—	—	2
		Female	1	—	—	—	—	—	—	—	—	1
	60+	Male	—	—	—	—	—	—	—	—	—	—
		Female	1	—	—	—	—	—	—	—	—	1
Kallar	5—14	Male	—	9	8	—	—	—	—	—	—	17
		Female	4	9	9	4	—	—	—	—	—	26
	15—59	Male	—	3	20	5	4	—	—	—	—	32
		Female	16	2	6	4	2	—	—	—	—	30
	60+	Male	1	3	—	—	—	—	—	—	—	4
		Female	6	—	1	—	—	—	—	—	—	7
Kammalar	5—14	Male	—	14	3	—	—	—	—	—	—	17
		Female	1	5	1	—	—	—	—	—	—	7
	15—59	Male	4	3	8	2	—	—	—	—	—	17
		Female	8	7	2	1	—	—	—	—	—	18
	60+	Male	1	—	1	—	—	—	—	—	—	2
		Female	—	—	1	—	—	—	—	—	—	1
Mudaliar	5—14	Male	—	—	1	—	—	—	—	—	—	1
		Female	—	—	1	—	—	—	—	—	—	1
	15—59	Male	—	1	4	3	3	—	—	—	—	11
		Female	1	3	1	—	1	—	—	—	—	6
	60+	Male	1	1	—	—	1	—	—	—	—	3
		Female	—	—	—	—	—	—	—	—	1	1

1	2		3	4	5	6	7	8	9	10	11	12
Maruthuvar	5—14	Male	—	—	1	—	—	—	—	—	—	1
		Female	—	1	—	—	—	—	—	—	—	1
	15—59	Male	—	—	—	—	—	—	—	—	—	—
		Female	1	—	—	1	1	—	—	—	—	3
	60+	Male	—	—	—	—	—	—	—	—	—	—
		Female	—	—	—	—	—	—	—	—	—	—
Naidu	5—14	Male	—	3	4	1	—	—	—	—	—	8
		Female	—	2	2	—	—	—	—	—	—	4
	15—59	Male	2	2	2	1	3	—	—	—	—	10
		Female	1	5	2	—	3	—	—	—	—	11
	60+	Male	2	—	—	—	—	—	—	—	—	2
		Female	—	—	—	—	—	—	—	—	—	—
Nadar	5—14	Male	—	1	—	—	—	—	—	—	—	1
		Female	—	—	—	—	—	—	—	—	—	—
	15—59	Male	—	—	—	—	—	—	—	1	—	1
		Female	2	1	2	—	—	—	—	—	—	5
	60+	Male	1	—	—	—	—	—	—	—	—	1
		Female	—	—	—	—	—	—	—	—	—	—
Reddiar	5—14	Male	1	—	—	—	—	—	—	—	—	1
		Female	—	—	—	—	—	—	—	—	—	—
	15—59	Male	—	—	—	1	—	—	—	—	—	1
		Female	—	—	—	—	—	—	—	—	—	—
	60+	Male	—	—	—	—	—	—	—	—	—	—
		Female	1	—	—	—	—	—	—	—	—	1
Seniar	5—14	Male	2	—	1	—	—	—	—	—	—	3
		Female	—	—	—	—	—	—	—	—	—	—
	15—59	Male	—	—	1	—	—	—	—	—	—	1
		Female	1	1	—	—	—	—	—	—	—	2
	60+	Male	—	—	—	—	—	—	—	—	—	—
		Female	1	—	—	—	—	—	—	—	—	1
Vellala	5—14	Male	1	9	1	—	—	—	—	—	—	11
		Female	4	3	8	1	—	—	—	—	—	16
	15—59	Male	3	2	4	1	17	—	—	3	—	30
		Female	19	3	6	3	6	—	—	—	—	37
	60+	Male	2	—	—	1	3	—	—	—	—	6
		Female	2	1	—	1	1	—	—	—	—	5

1	2		3	4	5	6	7	8	9	10	11	12
Vanniar	5—14	Male	1	6	5	—	—	—	—	—	—	12
		Female	1	5	4	1	—	—	—	—	—	11
	15—59	Male	1	6	10	2	2	—	—	2	—	23
		Female	10	3	4	3	4	—	—	1	—	25
	60+	Male	—	—	—	—	—	—	—	—	—	—
		Female	—	—	—	—	—	—	—	—	—	—
Pandithar (Navithar)	5—14	Male	—	1	2	—	—	—	—	—	—	3
		Female	—	2	—	—	—	—	—	—	—	2
	15—59	Male	2	2	—	—	4	—	—	—	—	8
		Female	3	1	1	1	3	—	—	—	—	9
	60+	Male	1	—	—	—	—	—	—	—	—	1
		Female	—	—	—	—	—	—	—	—	—	—
Yadhava	5—14	Male	—	2	4	—	—	—	—	—	—	6
		Female	—	3	—	—	—	—	—	—	—	3
	15—59	Male	—	6	3	1	—	—	—	—	—	10
		Female	6	2	—	—	2	—	—	—	—	10
	60+	Male	—	—	—	—	—	—	—	—	—	—
		Female	1	—	—	—	—	—	—	—	—	1
Scheduled Caste												
Adi-dravida	5—14	Male	—	—	—	1	—	—	—	—	—	1
		Female	2	2	—	—	—	—	—	—	—	4
	15—59	Male	1	2	—	—	1	—	—	—	—	4
		Female	2	—	—	—	6	—	—	—	—	8
	60+	Male	—	1	—	—	—	—	—	—	—	1
		Female	—	—	—	—	—	—	—	—	—	—
Paraiyan	5—14	Male	—	—	—	—	—	—	—	—	—	—
		Female	—	—	—	—	—	—	—	—	—	—
	15—59	Male	3	—	—	—	—	—	—	—	—	3
		Female	1	—	—	—	—	—	—	—	—	1
	60+	Male	—	—	—	—	—	—	—	—	—	—
		Female	—	—	—	—	—	—	—	—	—	—
Pallan	5—14	Male	1	—	3	—	—	—	—	—	—	4
		Female	2	4	—	—	—	—	—	—	—	6
	15—59	Male	3	2	1	—	—	—	—	—	—	6
		Female	6	—	2	—	2	—	—	—	—	10
	60+	Male	—	—	—	—	—	—	—	—	—	—
		Female	—	—	—	—	—	—	—	—	—	—

1	2		3	4	5	6	7	8	9	10	11	12
Valluvan	5—14	Male	1	1	1	—	—	—	—	—	—	3
		Female	1	—	—	—	—	—	—	—	—	1
	15—59	Male	1	—	—	—	—	—	—	—	—	1
		Female	2	—	1	—	—	—	—	—	—	3
	60+	Male	—	—	—	—	—	—	—	—	—	—
		Female	—	—	—	—	—	—	—	—	—	—
Dombara	5—14	Male	—	2	—	—	—	—	—	—	—	2
		Female	—	1	—	—	—	—	—	—	—	1
	15—59	Male	1	—	—	—	—	—	—	—	—	1
		Female	2	—	—	—	—	—	—	—	—	2
	60+	Male	—	—	—	—	1	—	—	—	—	1
		Female	—	—	—	—	—	—	—	—	—	—
B. Muslims	5—14	Male	2	6	2	1	—	—	—	—	—	11
		Female	1	6	—	—	—	—	—	—	—	7
	15—59	Male	3	—	5	1	5	—	—	1	—	15
		Female	5	5	2	—	—	—	—	—	—	12
	60+	Male	—	—	1	—	—	—	—	—	—	1
		Female	—	—	—	—	—	—	—	—	—	—
C. Christians	5—14	Male	2	4	—	—	—	—	—	—	—	6
		Female	—	1	—	—	—	—	—	—	—	1
	15—59	Male	—	1	—	2	3	—	—	1	—	7
		Female	2	—	1	3	4	—	—	—	—	10
	60+	Male	—	—	—	1	—	—	—	—	—	1
		Female	—	—	—	—	1	—	—	—	—	1
D. Jains	5—14	Male	—	1	1	—	—	—	—	—	—	2
		Female	—	—	—	—	—	—	—	—	—	—
	15—59	Male	—	—	1	—	1	—	—	—	—	2
		Female	—	1	3	—	—	—	—	—	—	4
	60+	Male	—	—	—	—	—	—	—	—	—	—
		Female	1	—	—	—	—	—	—	—	—	1

APPENDIX V (a)

Households whose family members are staying outside by relation and caste/tribe/ community and State of belonging of head of household

Religion and Caste/ Tribe/Community	Total number of households	Number of households whose family members are staying outside and where head of household belongs to Tamil Nadu	Remarks
1	2	3	4
A. Hindus			
Brahmin	7	7	
Vannan	1	1	
Kallar	2	2	
Kammalar	1	1	
Mudaliar	1	1	
Naidu	2	1	
Nadar	1	2	
Vellala	2	2	
Vanniar	1	1	
Pandithar (Navithar)	2	2	
Scheduled Caste			
Pallan	1	1	
B. Muslims	2	2	
Total	23	23	

APPENEIX V (b)

Households whose close family members are staying outside by religion and caste/tribe/community and distance of place of last residence of head of household

Religion and Caste/ Tribe/Community	Total number of house holds	Number of households whose family members are staying outside and where distance of place of last residence of head of households is						Remarks
		Same town	50 or less kms.	51-100 kms.	101-200 kms.	201-500 kms.	501+ kms.	
1	2	3	4	5	6	7	8	9
A. Hindus								
Brahmin	7	6	1	—	—	—	—	
Vannan	1	—	1	—	—	—	—	
Kallar	2	2	—	—	—	—	—	
Kammalar	1	1	—	—	—	—	—	
Mudaliar	1	—	—	—	1	—	—	
Naidu	2	1	—	1	—	—	—	
Nadar	1	—	—	—	—	1	—	
Vellala	2	1	1	—	—	—	—	
Vanniar	1	—	1	—	—	—	—	
Pandithar (Navithar)	2	2	—	—	—	—	—	
Scheduled Caste								
Pallan	1	1	—	—	—	—	—	
B. Muslims	2	1	—	—	—	—	1	
Total	23	15	4	1	1	1	1	

APPENDIX V (c)

Particulars of family members staying outside by occupation of head of household and nature of relation with head of household

Occupation of head of household (NCO-3 digit)	Total No. of house-holds	Number of households whose members staying outside are related to head of household as								Remarks
		Son	Father	Mother	Husband	Daughter's husband	Brother	Son's son	Daughter	
1	2	3	4	5	6	7	8	9	10	11
600 Farm Managers and Supervisors	1	1	—	—	—	—	—	—	—	
076 Pharmacists	1	—	1	—	—	—	—	—	—	
140 Lawyers	1	1	—	—	—	—	—	—	—	
151 Teachers (middle school teacher)	3	1	1	—	1	—	—	—	—	
499 Sales workers	1	—	—	—	1	—	—	—	—	
560 Hair dressers	1	—	—	1	—	—	—	—	—	
441 Securities and Business services	1	1	—	—	—	—	—	—	—	
450 Pawn Brokers	1	1	—	—	—	—	—	—	—	
610 Cultivators	2	1	—	—	—	—	1	—	—	
630 Agricultural labourers	2	1	—	—	—	—	—	—	1	
772 Crushers and pressers	1	—	—	—	—	—	—	1	—	
791 Tailors	1	—	1	—	—	—	—	—	—	
835 Machine tool operators	1	1	—	—	—	—	—	—	—	
952 Reinforced Concreters	1	1	—	—	—	—	—	—	—	
986 Motor vehicle drivers	1	1	—	—	—	—	—	—	—	
999 Labourers	4	2	—	—	1	1	—	—	—	
Total	23	12	3	1	3	1	1	1	1	

APPENDIX V(d)

Particulars of family members staying outside by age and relation to head of household

Age-group	Number staying outside who are related to head of household as								Remarks
	Father	Mother	Son	Daughter	Son's son	Brother	Daughter's hasband	Husband	
1	2	3	4	5	6	7	8	9	10
0—9	—	—	—	—	1	—	—	—	
10—14	—	—	—	—	—	—	—	—	
15—24	—	—	9	—	—	—	—	—	
25—34	—	—	5	1	—	1	1	—	
35—59	1	—	3	—	—	—	—	3	
60+	2	1	—	—	—	—	—	—	
Total	3	1	17	1	1	1	1	3	

APPENDIX V(e)

Particulars of family members staying outside by educational level and relation to head of household

Educational level	Total No. of persons	Number of persons staying outside who are related to head of household as								Remarks
		Father	Mother	Son	Daughter	Brother	Son's son	Husband	Daughter's husband	
1	2	3	4	5	6	7	8	9	10	11
Illiterate	3	—	—	—	—	1	—	2	—	
Literate without educational level	2	1	—	—	—	—	1	—	—	
Primary	4	1	1	1	—	—	—	1	—	
Middle	2	1	—	1	—	—	—	—	—	
Matriculation or Higher secondary	10	—	—	9	—	—	—	—	1	
Non-technical diploma or certificate not equal to degree	1	—	—	1	—	—	—	—	—	
Technical diploma or certificate not equal to degree	—	—	—	—	—	—	—	—	—	
Graduate degree other than trchnical degree	5	—	—	5	—	—	—	—	—	
Post graduate degree other than technical degree	1	—	—	—	1	—	—	—	—	
Total	28	3	1	17	1	1	1	3	1	

APPENDIX V(f)

Particulars of family members staying outside who are students by course of study and nature of educational institution

Nature of Educational Institution	Number of house-holds whose family members are students studying outside	Number of students staying outside		Number of family members who are studying course				
		Male	Female	M.B.B.S. II year	B.Sc. II year	P.U.C.	T.T.C.	II Class
1	2	3	4	5	6	7	8	9
Primary	1	1	—	—	—	—	—	1
Secondary/Higher Secondary	2	2	—	—	—	2	—	—
Graduate Course College	2	2	—	—	2	—	—	—
Medical College	1	1	—	1	—	—	—	—
Training College	1	1	—	—	—	—	1	—
Total	7	7	—	1	2	2	1	1

APPENDIX V(g)

Particulars of family members staying outside by nature of occupation (NCO-3 digit code) and relationship with head of household

Occupation (NCO 3 digit)	Number of family members staying outside who are related to head of household as						Remarks
	Father	Son	Daughter	Brother	Other kins		
					Husband	Daughter's husband	
1	2	3	4	5	6	7	8
120 Auditor in private firm	—	1	—	—	—	—	
121 Cost and works accountant	—	1	—	—	—	—	
076 Pharmacist	—	1	—	—	—	—	
230 Directors & Managers Bank	—	2	—	—	—	—	
150 Teacher, University Collages	—	—	1	—	—	—	
151 Teacher Higher Secondary	—	1	—	—	—	—	
301 Supervisors	—	1	—	—	—	—	
350 Clerk	—	2	—	—	—	—	
321 Typist	—	2	—	—	—	—	
430 Salesmen	—	—	—	—	1	—	
610 Cultivators	—	1	—	1	—	—	
854 Radio Mechanic	—	—	—	—	—	—	
881 Gold Smith	—	—	—	—	1	—	
966 Car Drivers (Fire service)	1	—	—	—	—	—	
986 Bus Drivers	—	—	—	—	—	1	
999 Labourers	—	—	—	—	1	—	
Total	1	12	1	1	3	1	

APPENDIX V(h)

Number of family members staying outside by length of time, reason and relation to head of household

Relation to head of household	Number of family members staying outside for								Remarks
	Less than 1 year			1—4 years		5—9 years	10—19 years	20+ years	
	Education	Earnings	To see native place	Education	Earnings	Earnings	Earnings	Earnings	
1	2	3	4	5	6	7	8	9	10
Father	—	—	1	—	2	—	—	—	
Mother	—	—	1	—	—	—	—	—	
Son	3	2	—	3	4	1	3	1	
Brother	—	1	—	—	—	—	—	—	
Daughter	—	1	—	—	—	—	—	—	
Other kins									
Husband	—	1	—	—	1	—	1	—	
Daughter,s husband	—	—	—	—	—	1	—	—	
Son's son	—	—	—	1	—	—	—	—	
Total	3	5	2	4	7	2	4	1	