

CENSUS OF INDIA 1961

VOLUME IX

MADRAS

PART VI

VILLAGE SURVEY MONOGRAPHS

8. KOOTTUMANGALAM

P. K. NAMBIAR

OF THE INDIAN ADMINISTRATIVE SERVICE

SUPERINTENDENT OF CENSUS OPERATIONS, MADRAS

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FOREWORD

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

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

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

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

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

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

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

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

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

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

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

New Delhi,
May 24, 1962.

A. MITRA,
Registrar General, India.

PREFACE

An interesting feature of the 1961 Census is the preparation of Monographs on selected villages in Madras. Sri A. Mitra, Registrar General, India, has in his foreword given the reader a background of the survey, its scope and its aim.

This is the eighth of the series relating to Madras State. It relates to Koottumangalam, a coastal village in Kanyakumari district. The culture of the village is a typical example of the integration of two distinct cultures, those of Madras and Kerala States. Coir-rope making is the major handicraft in the village.

The field study has been conducted by Sri J. Thomas Machado, Research Assistant of this office. It has been supervised by Sri J. R. Ramanathan who has also drafted a useful report, which with a little editing, has been presented to the reader.

Madras,
July 23, 1964.

P. K. NAMBIAR,
Superintendent of Census Operations.

LIST OF VILLAGES SELECTED FOR THE SURVEY

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

* Already Published

** The present volume (No. 8 of the series)

VILLAGE SURVEY REPORT

ON

KOOTTUMANGALAM

Field Study ... ... J. THOMAS MACHADO, M.A.,
Research Assistant.

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

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LOCATION MAP OF

KOOTTUMANGALAM

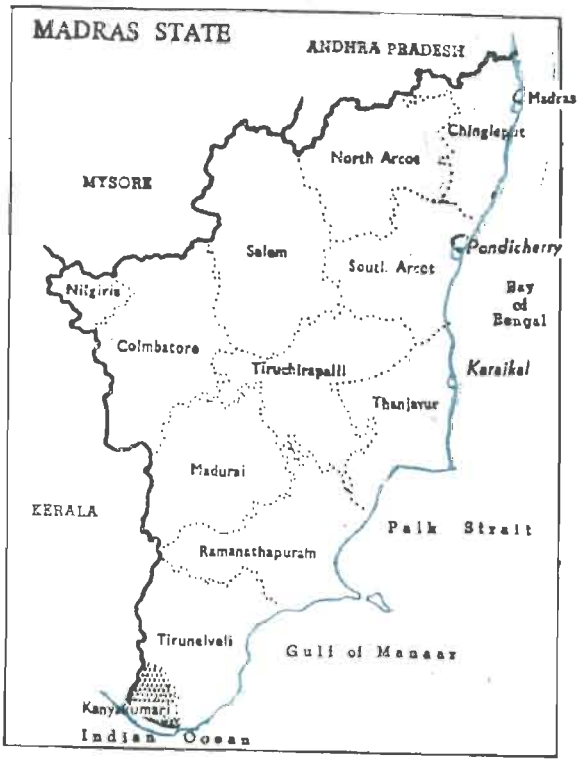
KALKULAM TALUK

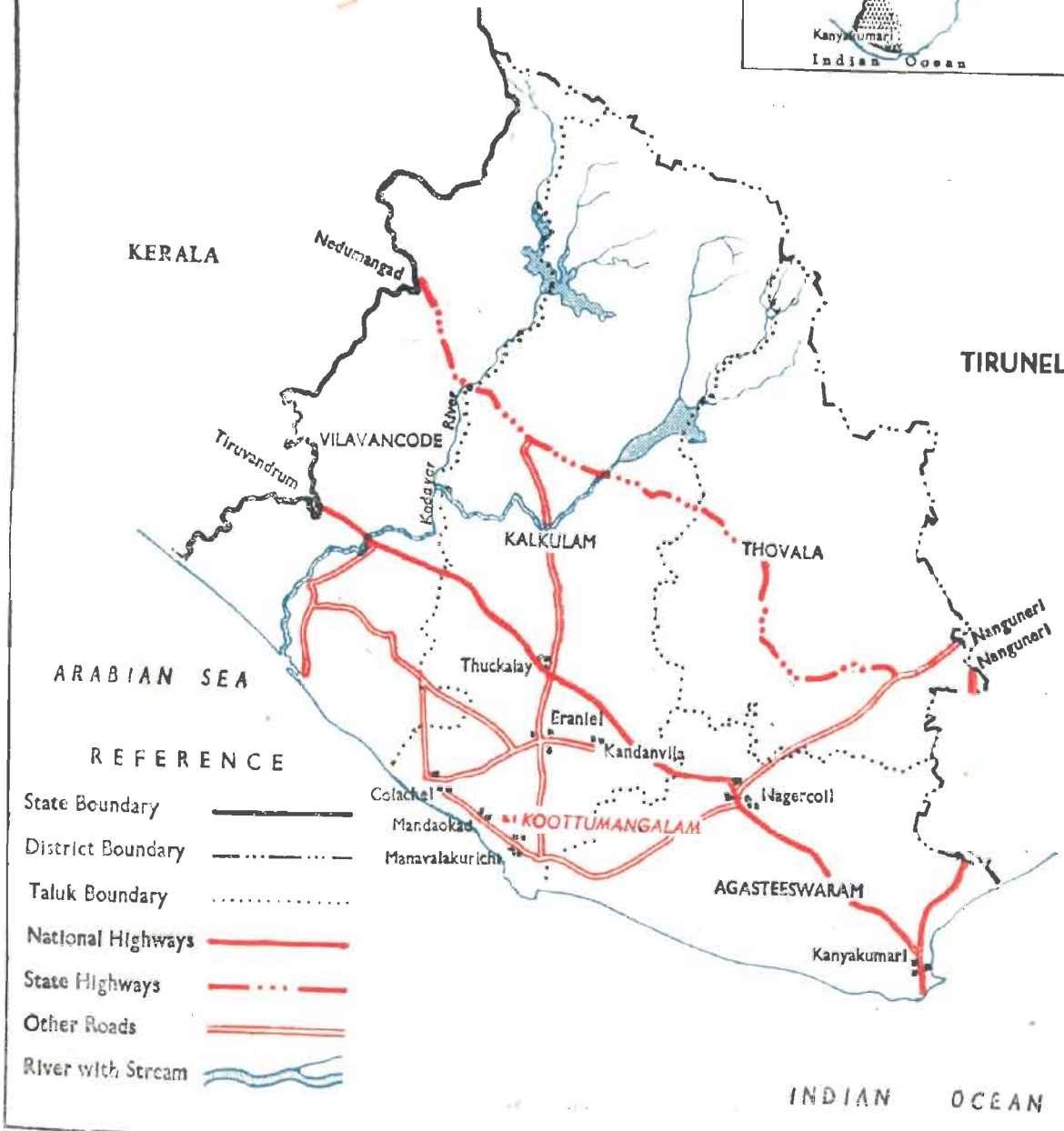
KANYAKUMARI DISTRICT

SCALE

Miles 5 0 5 10

5 0 5 10 Kilometres





REFERENCE

- State Boundary
- District Boundary
- Taluk Boundary
- National Highways
- State Highways
- Other Roads
- River with Stream



Approach road to the village from Colachel

CHAPTER I

THE VILLAGE

Introduction

KOOTTUMANGALAM is a tiny coastal village on the Arabian Sea coast in Kalkulam taluk of Kanyakumari district. It is situated at a distance of 12 miles from Nagercoil, the district headquarters, It is a small village with a population of 703 persons who belong to eight different communities. Krishnanvagaiyars and the Nadars are the dominant castes of the village. The village extends over an area of 135 acres and the most striking feature of the village is the scattered disposition of the houses amidst coconut groves. The coir rope-making is the important handicraft of the village, which provides gainful employment to a large number of workers. Agriculture is the other major source of livelihood. Coconut is the chief crop of the village and it also provides the raw materials for the coir ropes.

Location and neighbourhood

2. The village is situated on the Nagercoil-Colachel road at a distance of two miles from Colachel. It is bounded on the east by Parappattu, on the west by Mondaicad, on the north by Naduvakkarai and Kovilanvilai and on the south by the Arabian Sea. Eight miles to the north of the village lies Padmanabhapuram, which was the capital of the Travancore Kings till the eighteenth century. Thackalay which is the headquarters of the taluk lies eight miles to the north of the village. Colachel town which is also a minor port, is only two miles away from the village. Colachel is a port of historic importance, as it was the scene of a famous battle between the Travancore Kings and the Dutch during the time of Marthandavarman.

3. In Kanyakumari district, a taluk is subdivided into a number of *Pahuthis*. A pahuthi denotes a group of villages and corresponds to a firka in other districts. Each of the villages grouped into a pahuthi is known as a *Kara* which is the smallest territorial unit in Kanyakumari district. Koottumangalam is one of 35 karas which constitute the Manavalankurichi pahuthi. The pahuthi headquarters is only five furlongs away from the village. Manavalankurichi is famous for the mineral industry. The sand found on the beach of Manavalankurichi and the neighbouring villages on the coast, contains heavy minerals like monosite, illuminite, zircon, silluminite and garnite. The Mineral Factory at Manavalankurichi extracts these minerals from the sand. This factory also provides employment for the unskilled labourers of this village who go to work in the factory whenever they do not have work in their village.

Transport and communications

4. This village is accessible by buses which ply frequently between Nagercoil and Colachel. The village is situated on both sides of the black-topped road which connects these two towns. The road branching off from Nagercoil-Colachel road at Manavalankurichi, connects the village with Thackalay and other nearby towns like Eraniel. Bus is the common mode of transport for the people of this village to go to their district and taluk headquarters. Goods like coconuts and coir ropes are transported by lorries to long distances and by bullock carts to short distances. Thackalay is also connected by a major district road with Colachel. The other neighbouring karas like Mondaicad, Naduvakkarai and Kovilanvilai are connected with this village only by cart tracks and foot-paths. There is no Post Office at Koottumangalam and the nearest Post Office is at Manavalankurichi. Telegraphic facilities are available only at Colachel.

Residential pattern

5. The most striking feature of this village is its residential pattern. The houses in this village are scattered all over the coconut grove with each house on a separate plot surrounded by coconut trees. This is different from the residential pattern usually found in the other villages of Madras State. Normally, the houses are built in clusters over a compact area. Though there will be no regular

street formations as in urban areas, there will be at least two or three main streets with a number of narrow lanes to provide access to the interior houses. The houses would be built in straight rows along the main streets. There would be clusters of dwellings behind these rows as well as around the lanes, built in an ill-planned manner. These clusters of houses built over a compact area is known as the *Natham* or the village-site and it would be surrounded by fields and lands on all sides. The residential pattern of this village which is strikingly different from what has been described above, is however common in Kerala.

6. There is no street system here and nor is there any cluster or conglomeration of dwellings as in other villages of Madras State. Each house stands on a separate plot surrounded by trees like coconut, arecanut and plantain trees and it is separated from the other houses by a minimum distance of ten to fifteen yards. To an outsider, the whole area gives the appearance of a continuous stretch of coconut groves with dwellings scattered here and there. There is no proper alignment of the houses nor are there any public thoroughfares connecting houses with each other. The private foot-paths cutting across the coconut gardens owned by different people, provide access to the houses. Very often the coconut groves of some people are fenced all around and people either have to go by a circuitous route to the houses situated beyond the fenced gardens or have to cut across these fences. The scattered disposition of the houses is no doubt conducive to healthy living, but it has its own problems. Though electricity has been extended to this village, only about half a dozen houses near the road side have been electrified. The poor people, of course, say that they cannot afford to electrify their houses ; but many of the well-to-do people who want to get their houses electrified are not able to get the electricity to their houses for the following reasons. Their houses are situated away from the main road. If their houses are to be electrified, the electric line has to be brought through the private coconut gardens and it would mean cutting of a few trees and also installing the lamp-posts in the coconut groves. The coconut garden owners have not been agreeable to this proposition even for a monetary consideration.

Physical features

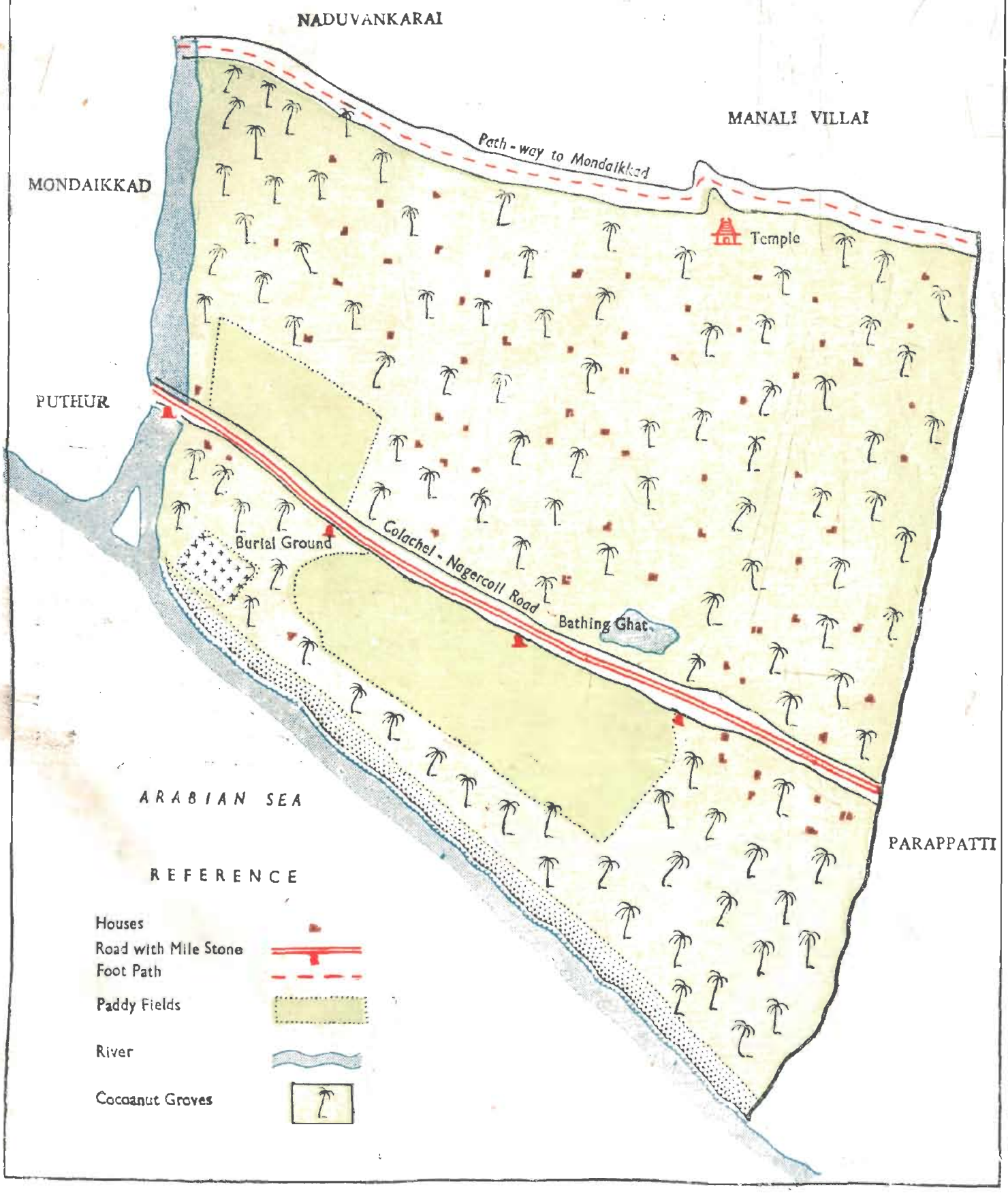
7. Kalkulam taluk can be divided into three natural divisions, namely the mountainous region in the north, the coastal strip in the south and the midland region. Koottumangalam is situated in the coastal strip at the southern extreme of the taluk. It is situated amidst very picturesque surroundings. The feathery coconut palms spread all over the area of the village add to the beauty of the landscape; the radiant beauty of the blue sea fringed with the sparkling mineral sands and the swaying coconut palms is refreshing to the body and the soul. The climate of the village is pleasant and equable except for the hottest months of April and May. Even during the hot season of the year, the winds from the adjoining sea mitigate the tropical heat considerably. October and November are the coolest months of the year. This village gets an annual rainfall of about 1,298 millimetres in a year as recorded in the Eraniel rain-gauge station. It gets rain both during the south west monsoon and the north east monsoon. During the south west monsoon, it gets about 414 millimetres of rain, June being the month of maximum precipitation. It gets about 466 millimetres of rain during the north east monsoon and October is the month of maximum rainfall. It also gets summer showers during April and May and there is very little rainfall in the months of January and February. On an average, the village gets rain for about 73 days in a year.

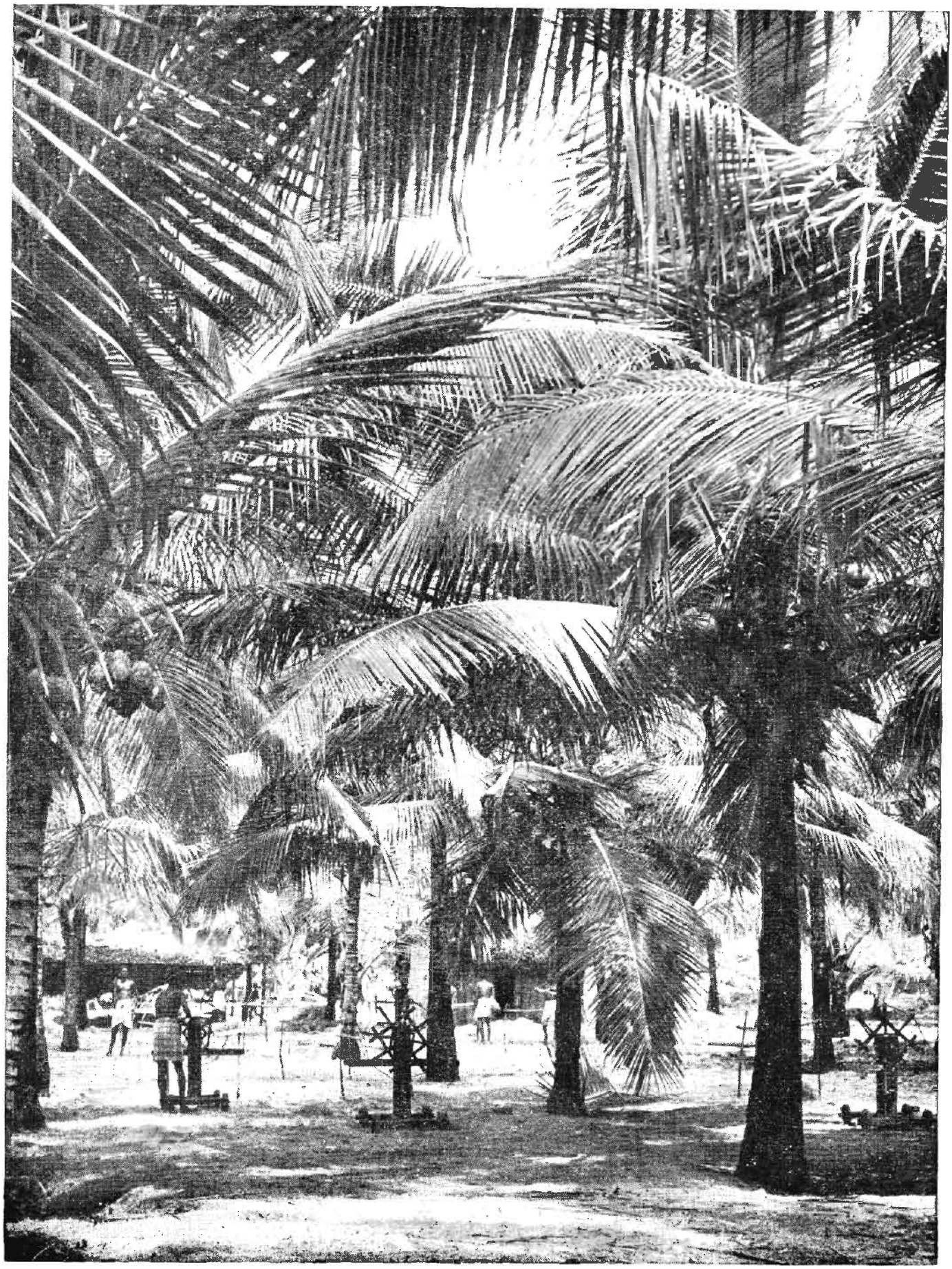
LAY-OUT OF

KOOTTUMANGALAM VILLAGE

KALKULAM TALUK

[Not to Scale]





The coir rope making is in progress. It is a common scene to be noticed as one enters the village.

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

8. Koottumangalam is a multi-ethnic village which has eight communities, out of which only four communities are numerically significant. The communities extant in Koottumangalam and their numerical strength are as follows:

TABLE NO. I

Ethnic composition

Religion Community	Total No. of house-holds	Total No. of persons	Males	Females
HINDUS				
Krishnanvagai	58	373	188	185
Nadar	32	175	87	88
Velakkuthalai Nair	7	45	30	15
Nair	1	2	...	2
Asari (Kammalar)	7	43	20	23
Sakkaravar	1	6	4	2
Kerala Mudaliar	2	7	3	4
Ambattan	2	6	3	3
Pallar (S. C.)	3	12	5	7
CHRISTIANS				
Mudaliar	2	20	11	9
Nadar	2	14	7	7
Total	**117**	**703**	**358**	**345**

S. C. Scheduled Caste

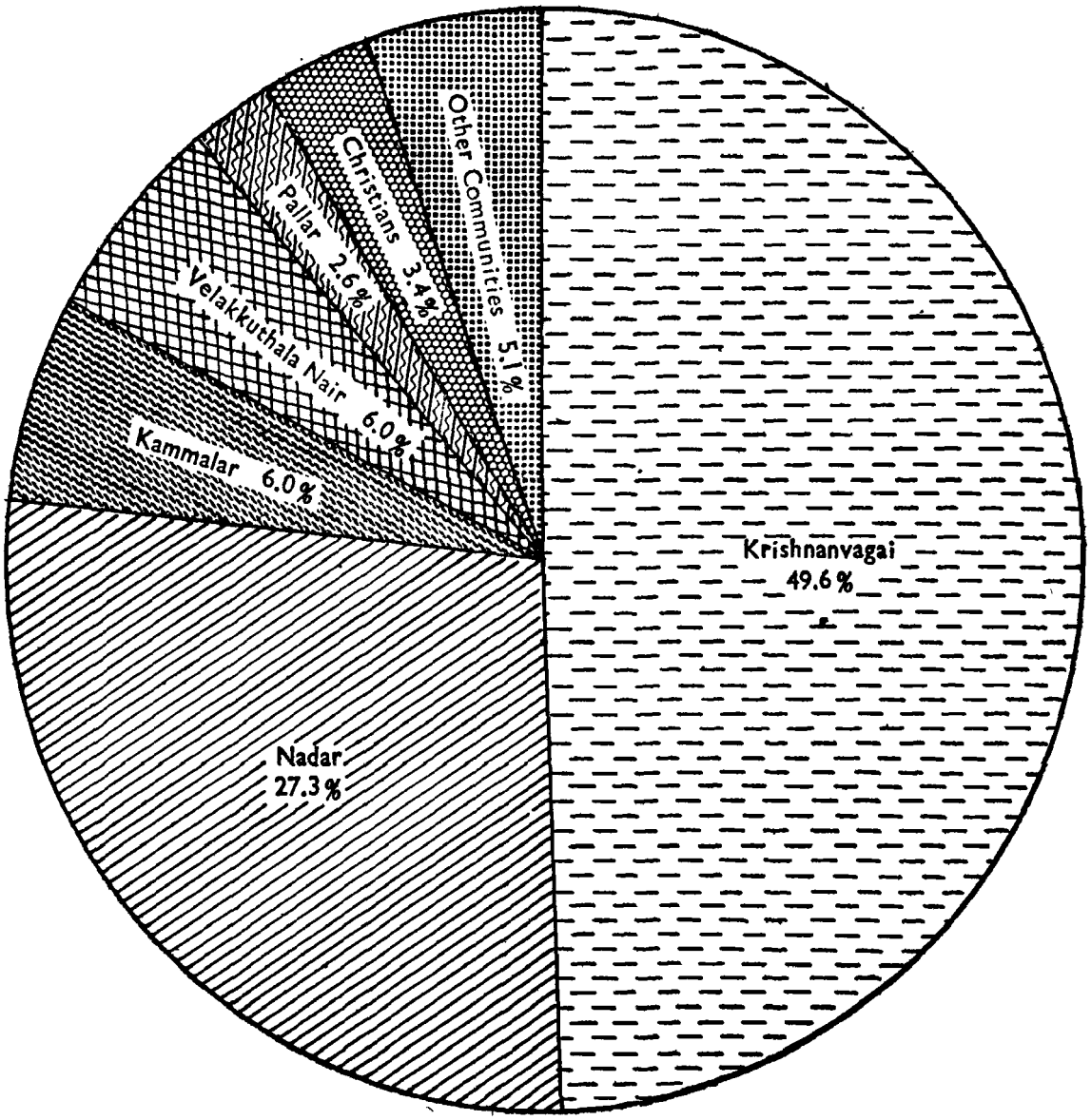
Thus, the Krishnanvagaiyars form the largest community of the village. They constitute 53.1% of the population. Nadars form the next important group and they constitute 25% of the population.

Krishnanvagaiyars

9. The Krishnanvagai community is an interesting one with peculiar attributes and manners which deserve a detailed study. The term *Krishnanvagai* literally means 'people belonging to the same community as Krishna.' These people claim to be the descendants of Lord Krishna. These people are not the original inhabitants of the village, but are said to have migrated from Gujarat. The history of migration of this community is a fascinating one. These people are said to have originally belonged to a place in Gujarat called Ambadi or Dwaraka which is believed to be the birth place of Lord Krishna. When Dwaraka was encroached by the sea, these people migrated southwards and first came to Kancheepuram, a town 40 miles away from Madras City. After a short stay at Kancheepuram, they migrated further south to Trivandrum. On their arrival at Trivandrum, they sought an audience with the Maharajah of Travancore and presented him an idol of Lord Krishna which they had brought with them. To the Maharajah's enquiry as to who they were and where they came from, they replied that they belonged to Dwaraka and that they were the descendants of Lord Krishna. On hearing this, the Maharajah named them as Krishnanvagaiyar which literally means 'people belonging to the same community as Lord Krishna'.

10. The Maharajah who was impressed with the pleasing manners of the Krishnanvagai people, extended his royal patronage and favours to them. The Maharajah ordered a separate temple to be built within the premises of the Padmanabhaswami temple at Trivandrum and installed the idol of Lord Krishna which was presented to him by the Krishnanvagaiyars. The management of this temple dedicated to the Lord Krishna was entrusted to the Krishnanvagaiyars. The Maharajah also gave lands to these migrants who were all settled in a place called 'Palkulam Karai' which is a suburb of Trivandrum. Most of the Krishnanvagaiyars took to priestly occupation and were fed out of the State funds in the Padmanabhaswami temple. Some of them were also appointed to important offices in the Palace. In the course of time, Krishnanvagaiyars came to form a politically dominant group and they were close to the Maharajah. Their intimacy with the Maharajah and their political dominance evoked the jealousy of the local Nairs and the Pillais who

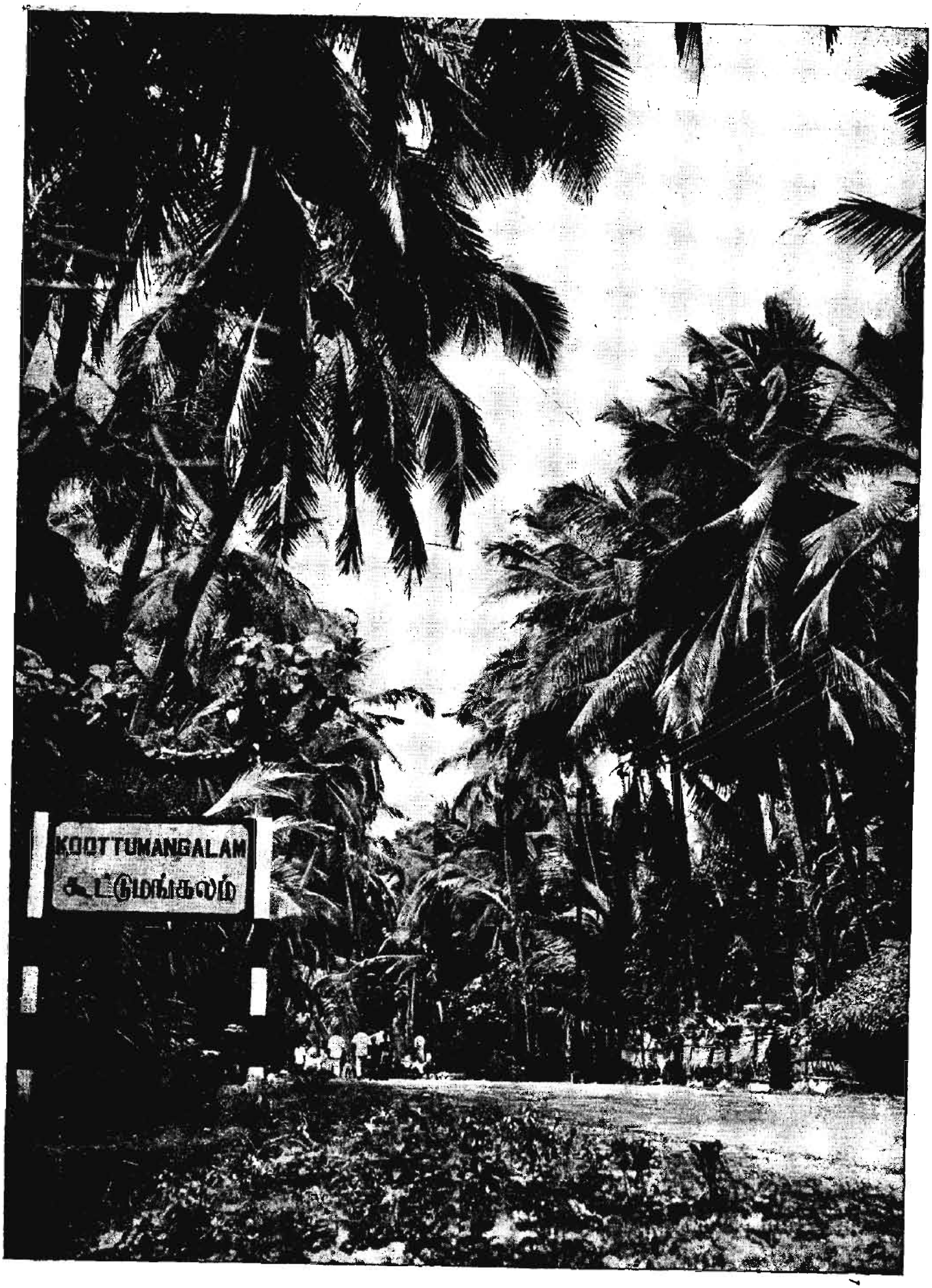
ETHNIC COMPOSITION



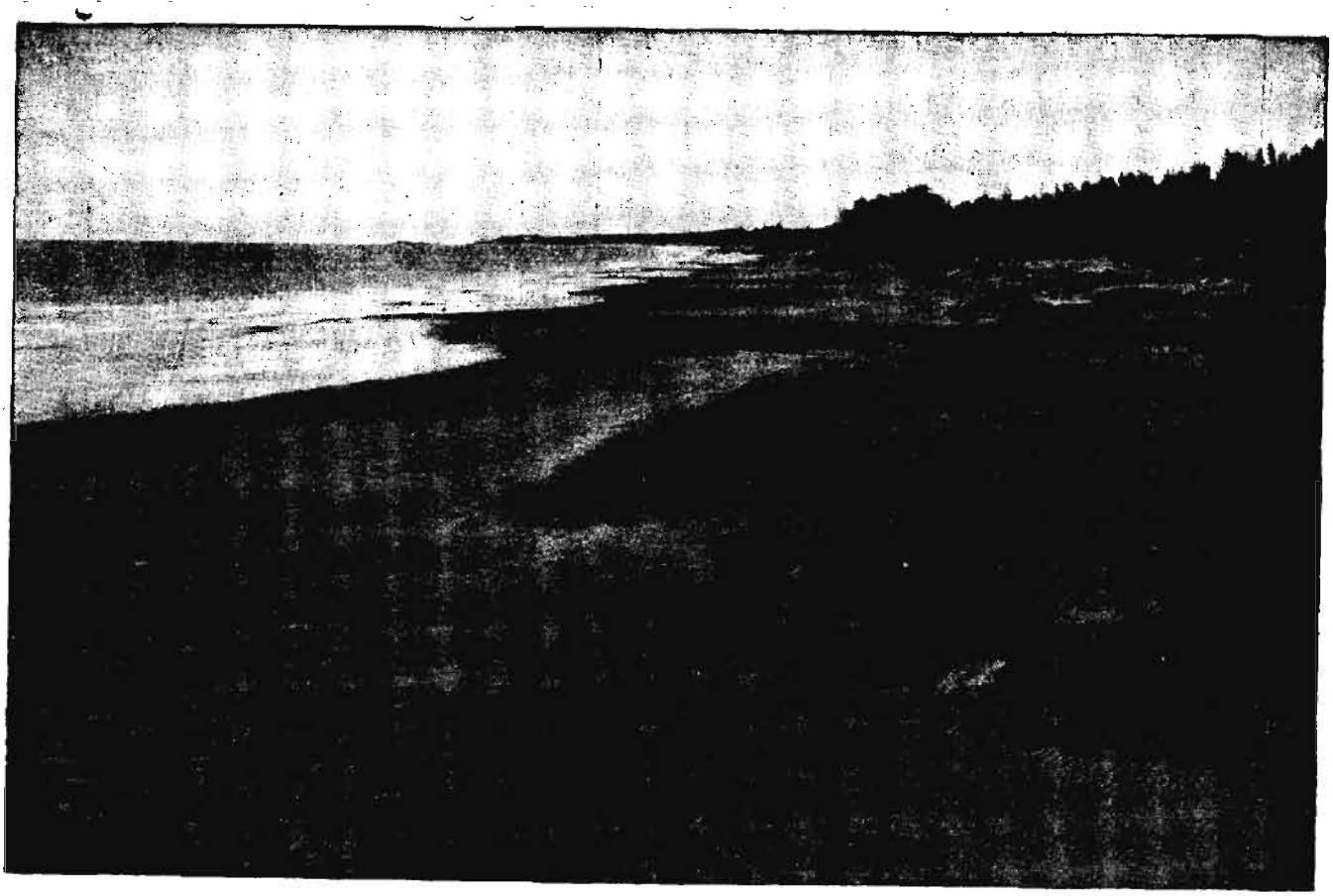
schemed to drive the Krishnanvagaiyars out of Trivandrum.

Settlement History

11. The Maharajah used to go to Padmanabhaswami temple every day. On many days, the temple dedicated to Lord Krishna was found closed and Maharajah had to return without having the 'Dharshan' of Lord Krishna. Lord Krishna's temple was closed whenever a birth or a death occurred among the Krishnanvagai community, as the deity was also polluted by virtue of His being the ancestor of that community. The Maharajah sought the advice of the Temple Committee to devise ways to overcome this difficulty. The Temple Committee was dominated by the local Nairs and Pillais who were only waiting for an opportunity to drive the



Approach road from Nagercoil. The feathery coconut palms spread all over the area add to the beauty of the landscape.



Arabian Sea bounds the village on the south. The sparkling sands on the coast contain minerals of heavy industrial use like monosite, illuminite and zircon.



The picturesque surroundings amidst which the village is situated.

Krishnanvagaiyars out of Trivandrum. They advised the Maharajah that if the Krishnanvagai community could be settled in a far off place separated at least by three rivers from the temple, the pollution of birth and death occurring in the community would not affect the deity. The Maharajah accepted the advice of the Temple Committee and consequently all the 72 households of Krishnanvagaiyars were asked to settle in a place beyond three rivers from Trivandrum. The Krishnanvagaiyars finally settled down in the taluks of Kalkulam and Eraniel which are separated from Trivandrum by the following three rivers (1) Neyyar, (2) Aramaniyar and (3) Kuzhithuraiyar.

12. There is also a different version of the settlement history of the Krishnanvagaiyars to explain how these people came away from Trivandrum. When Nanjilnad which comprised of the Agastheeswaram, Thovala and a portion of Kalkulam taluk was annexed with the Travancore State, the Maharajah of Travancore sent out these people to these parts of the annexed territory to subdue the local population who were rebellious and who were refusing to pay taxes. The Maharajah chose these people for that purpose, because of the brave and warrior-like attributes of these people. Presumably, the Krishnanvagaiyars subdued the local population, restored order and settled down in these parts.

13. We have no means of verifying any of these two versions of the settlement history. It is possible that the first version, namely, the driving away of Krishnanvagaiyars beyond the three rivers from Trivandrum, is true and the later version could be a sort of rationalisation by the Krishnanvagaiyars. The date of their migration from Trivandrum to Kalkulam taluk is estimated to be in the first year of Malayalam Era i.e., about 1,300 years back. When these people were settled at Eraniel and Kalkulam, they were allowed to supply flowers to the temple at Trivandrum. The privilege is said to have been granted to them in the first year of Malayalam Era, according to Shri Nagam Ayya, who also supports the first version of the settlement history. There were originally 72 families of Krishnanvagaiyars when they settled down in Trivandrum, but in the year of 1931 their total strength in Travancore State was 12,032 persons. There is no means to ascertain their present strength as caste-wise particulars have not been collected in 1951 and 1961 Censuses.

14. There are two sects of Krishnanvagaiyars, namely, the Makkavazhi Krishnanvagaiyar and the Marumakkavazhi Krishnanvagaiyar, the distinction being based on the system of inheritance they follow. The Makkavazhi Krishnanvagaiyars follow the patriarchal system of inheritance, whereas the Marumakkavazhi Krishnanvagaiyars follow the matriarchal system which we will explain later. The two sects of Krishnanvagaiyars do not inter-marry and for all practical purposes they constitute two distinct castes. Recently, there has been some attempts by members of younger generation to fuse the two sects into one, by encouraging marriages between members of these two sects. The division of Krishnanvagaiyars into these two sects seems to have taken place when they settled down at Trivandrum. When these people came to Trivandrum, they brought with them only a few women since they came from a far off place. The younger members of the community took the local Nair women as their wives. Such of them who married outside their community were ex-communicated from the main group and they came to be known as Marumakkavazhi Krishnanvagaiyars, because the latter adopted the customs and manners of the local Nairs including their system of inheritance. The Makkavazhi Krishnanvagaiyars follow the Nanjilnad Vellalas in their dress, customs and manners, whereas the Marumakkavazhi Krishnanvagaiyars follow the Nairs in these respects. All the Krishnanvagaiyars of Koottumangalam belong to the Makkavazhi sect.

15. The Krishnanvagaiyars claim to be high caste Hindus and proudly state that theirs is the only caste which is named after a God. They style themselves as Pillais. They are also known as *Kurups* among the local population of the village. The Hindus can be broadly divided into two groups, namely, the Savarna communities and the Avarna communities, the former being the high caste Hindus and the latter being the low caste Hindus. The distinction between these two broad groups is that the Savarna communities have the privilege of entering the temples, whereas the Avarna group does not have that privilege. The Krishnanvagaiyars claim to belong to the Savarna group of high caste Hindus. But Shri Nagam Ayya, a former Diwan of

Travancore has classified Krishnanvagaiyars as a class of 'Sudras' possibly on the supposition that these people must have originally belonged to the pastoral class of Yadhavas who also claim to have descended from Lord Krishna. Whatever be the original place of this community, in the social hierarchy they are treated with deference by the local population. This may possibly be due to their numerical strength in the village and also their economic status.

Marriage customs

16. The Krishnanvagaiyars have peculiar customs and traditions and their ritual structure deserves a detailed study. Their marriage customs are quite interesting. Like many other high castes, they consult the astrologer who examines the suitability of horoscopes before a matrimonial alliance is settled. The astrologer also fixes the auspicious day for the betrothal when the groom's party visits the bride's house. The betrothal consists of a ceremony called *Charthu Ezhuthuthal* when the date for the marriage is also fixed. *Charthu Ezhuthuthal* refers to the custom of recording the agreement of the parties to enter into the matrimonial alliance. The names of the parties and the date of the marriage are written on a cadjan leaf at an auspicious hour. The cadjan leaf is known as the *Charthu*. Two copies of this *Charthu* are prepared and they are exchanged between the parties to the alliance.

17. The marriage usually takes place in the bride's residence. On the day of the marriage, the bridegroom sets out to the bride's house adorned like a warrior and carrying a sword in his arms. His sister who carries a plate containing clothes for the bride and the *Thali*, accompanies him. Followed by the other relatives, the groom marches in procession to the bride's house. While the bridegroom stands at the door-step with the sword in his hand, his sister goes into the house, takes the bride into a dark room and ties the *Thali* around her neck amidst the *Kuravai* and other sounds of joyous music sung by the surrounding women. *Kuravai* are a sort of ululations or joyous sounds made by women during marriages and other occasions of rejoicing. After this, the bride's maternal uncle conducts the bride to the marriage *pandhal* and the hands of the bride and the groom are ceremonially joined. The pair is then seated on a plank in front of the sacred fire. A plantain leaf is spread before the couple and auspicious articles like paddy, rice and coconuts are placed in it along with two turmeric stained strings known as *Kappu* strings. Lord Ganesa is then solemnly invoked and the *Kappu* strings are tied on the right wrist of the groom and on the bride's left wrist. The bride's maternal uncle then recites the names of the ancestors of both the parties and declares that the daughter of so and so of such and such a family is wedded in holy matrimony to the son of such and such a man in such and such a family. This is followed by the ceremony called *Kannigathanam*. The bride's maternal uncle pours water into a cadjan leaf held jointly by the groom and the bride, and water flows from the hands of the bride towards the hands of the groom. This ceremony is symbolic of giving away the bride in marriage. The pair then goes round the sacred fire thrice and retires from the gathering which marks the end of the wedding ceremonies. After the feasting usual on such occasions, the groom returns with the bride in procession to his own house. Formerly, the marriage is said to have lasted for seven days with all the elaborate rituals and ceremonies. But now, the marriage has become a simple affair with all the ceremonies and rituals which used to last for seven days, condensed and performed on one single day.

18. The custom of dressing the groom like a warrior who carries a sword in his hands and the custom of the bridegroom's sister tying the *Thali* in a dark room seem to be peculiar to the Krishnanvagaiyars. The origin of these peculiar customs is traced to the legend of Lord Krishna's marriage with Rukmini in Hindu mythology. According to this legend, Lord Krishna married Rukmini against the wishes of her parents. Krishna marched to Rukmini's house with a sword in his hand and while he was waiting at the door-step to ward off any opposition, Krishna's sister, Subadhra went inside the house to tie the *Thali* round Rukmini's neck and declared her to be the wife of Lord Krishna. The Krishnanvagaiyars who claim to be Lord Krishna's descendants follow the marriage custom of their legendary ancestor even to this day. Only marriages so celebrated are legal and binding. There does not seem to be any special ceremony for the consummation of the marriage.



A woman belonging to Krishnanvagaiyar community with her little ones. Note the mode of dressing.



The way in which a Krishnanvagai bridegroom carries the sword while marching in procession to the bride's house.

19. Consanguineous marriages are common among the Krishnanvagaiyars and for a young man of this community, the proper match is either his maternal uncle's daughter or his paternal aunt's daughter. Krishnanvagaiyars used to have their daughters married even before the attainment of puberty, till a few years back. But now the girls are married only after the attainment of puberty. Another peculiar custom in this community is that when a woman is widowed, she automatically becomes the wife of the younger brother of the deceased. No regular marriage is gone through, but they live as husband and wife. Because of this custom, the *Thali* is not removed from the widow on her husband's death. The brother of the deceased man takes his brother's widow as his wife even if he already has a legally married wife. This happens, especially when the widow is young. The issues of such a union are considered legitimate children and they become entitled to the property of their deceased step-father. They can also succeed to their own father's properties when he has no offspring by his duly married wife. When a deceased does not have a brother, the widow can marry some one outside the family. Though widow remarriage was prevalent in this community previously, it is generally deprecated now.

Funeral ceremonies

20. Man's last journey from this world is not left unceremonious and what is more it is attended with elaborate rituals. When death occurs in a family, the relatives and friends are informed of the bereavement through the barber who customarily performs this function of taking the message of sorrow. After all the relatives have assembled and paid their condolences to the bereaved party, the corpse is bathed and dressed up in new clothes. The older members of the house put cooked rice in the mouth of the corpse. This ceremony is known as *Vaikku Arisi Poduthal* and it is based on the belief that the soul of deceased would feel hungry on its journey to the other world. The rituals attendant on the death of an elderly person are more elaborate than those of a child. The dead are usually cremated among the Krishnanvagaiyars. The dead body is carried in a decorated bier made of bamboo rafters and plaited coconut leaves to the cremation ground. The procession is headed by the eldest son of the deceased who carries a new earthen pot. The body is set in the funeral pyre along with a few pieces of sandal wood and the funeral pyre is lit by the eldest son. The funeral celebrant goes round the pyre thrice with a pot filled with water on his head. At the end of the third round, the pot is dropped and broken at the headside of the corpse. This ceremony is known as *Kolli Kudam Udaithal* after which, the party returns home.

21. Death entails pollution for a period of 15 days and the purificatory ceremonies are performed on the sixteenth day when the ashes of the deceased are taken in a new pot and dissolved in the sea. On this day, the poor people are also fed by the bereaved family with the belief that this act of charity hastens the soul of the deceased to eternal rest. The last of the funeral ceremonies are performed on the forty first day, when prayers are offered for the salvation of the soul and alms are given to the beggars and the poor. This last ceremony is known as *Karmam Thirthal* which means 'washing away the sins.' The death ceremonies of the Krishnanvagaiyars described above are, more or less, similar to those of the Nanjilnad Vellalas.

Attainment of puberty

22. The attainment of puberty by a girl is also an important occasion in the family. It entails pollution for five days, during which period the girl is kept in a separate apartment. On the fifth day, the girl is given a ceremonial bath with the water blessed by a Brahmin priest, by which the girl is believed to be purified of the pollution. After this ceremonial bath, the girl is led into the *Kanni* corner of the house and the women members of the house ceremonially affix sandal paste on her forehead and dress her like a bride. She is seated in front of a lamp of five wicks called the *Kuthu Vilakku* and is given auspicious presents consisting of a measureful of paddy, coconuts, betel vines, sandal paste, turmeric, new clothes and plantain fruits. This is also an occasion for some fun and frolic among the womenfolk. Another girl is dressed like a groom and is seated by the side of the girl who had attained puberty. A conversation treating the two girls as newly wedded couple is gone through during which the couple is the target of jokes from the surrounding relatives. The function comes to a close with an informal feast for the invitees. Now-a-days, most of the people have dispensed with these rituals and feasting and the occasion has

tended to be an informal family function during which the purificatory ceremonies alone are performed. Some of the orthodox people have a peculiar way of forecasting the future of the girl. A fresh coconut flower-bud is cut from a well-grown tree and her luck is decided by the direction to which the first pedal of the flower leans.

Birth of a child

23. Birth of a child is another important occasion in a Krishnanvagaiyar household. It entails pollution for 15 days, during which period the members of the household are prohibited from entering the temple and other holy places. On the sixteenth day, a Brahmin priest is invited home and purificatory ceremonies are performed. The mother and the child are given ceremonial baths with the water blessed by the Brahmin priest. An elder member of the family feeds the new child with a spoonful of sugared milk. This is symbolic of the elders' wish and blessing that the life of the new member be as sweet as the first thing it tastes after the birth. The *Namakaranam* or the naming ceremony is celebrated on the fourteenth day. It consists of the father or the grand-father placing the child on his lap and calling the chosen name thrice into its ears. The function also involves an informal feast for the close relatives. In some families, the *Namakaranam* ceremony is performed on the first anniversary of the child.

24. The other important ceremony is what is known as *Choru Unnu* ceremony which is performed on an auspicious day when the child is about six months old. On this auspicious occasion, the baby is fed with rice for the first time. The cooked rice is first offered to the Gods and the blessings of the family deities are invoked on the child who is fed with the rice offered to the Gods. When the child attains school-going age, the *Vidyarambam* ceremony is performed before it is sent to the school. *Vidyarambam* or the initiation into reading and writing, is performed on the *Vijayadasami* day, an auspicious day in the Hindu almanac. The *Asan* or the teacher is invited home and special prayers are offered to Saraswathi, the Goddess of knowledge. The alphabets are first written on a cadjan leaf and taught to the child. It is only after this function of initiation that the child is sent to the school.

System of Inheritance

25. The two sects of Krishnanvagaiyars follow different systems of inheritance. The Makkavazhi Krishnanvagaiyars follow *Dayabaga* system of inheritance in which the devolution of property is through the male line. Under the *Dayabaga* system, the property of the deceased is divided equally between the sons. If a man has more than one wife, the property is first divided into as many shares as there are wives and each share of the wife is divided equally between her sons. That is, if A has two children by his first wife B, and three children by his second wife C, on the death of A, half of his property will be divided equally among the two children of B and the other half would be divided equally between the three children of C. Polygamy which was once prevalent in this community is no longer in evidence partly due to the legal restraint and also due to enlightenment.

26. Marumakkavazhi Krishnanvagaiyar, as their name indicates, follow the Marumakkathayam system of inheritance which is peculiar to Kerala. The Marumakkathayam system of inheritance as distinguished from the Makkathayam system, involves the devolution of property through the female line. Before we go into the details of Marumakkathayam system, it is necessary to understand the concept of the *Tarawad*. A *Tarawad* or the Malayalee family, corresponds to the Roman *gens*, but differs from it in one essential respect. The members of the *Tarawad* trace their descent through the female line, whereas the members of the Roman *gens* traced their descent through the male line. All the male members with a common ancestor constituted a Roman *gens*, whereas all the descendants including male and female of a common ancestress constitute a *Tarawad*. A mother, all her children, all the children of her daughters and any number of relatives on the female side, however, remote in kinship, live together in one *Tarawad* and enjoy the common properties. As long as the common properties remain in tact, any number of families can constitute one *Tarawad*. Suppose A, a common ancestress has four children, two of whom X and Y, are males and the others B and C, are females; X and Y being the sons of A, are members of that *Tarawad*, but their children do not belong to it, nor do they stand in any recognised legal relation either to their father

or to the properties of their father's *Tarawad*. They belong to their mother's *Tarawad*. The daughters, B and C belong to A's *Tarawad*, though they may each have a family. The children of B and C, unlike the children of X and Y belong to A's *Tarawad*. Thus, we see that the family ends with the male descendant to the first degree and his issues belong to his wife's *Tarawad*, whereas the descendants on the female side to any degree belong to the same *Tarawad* of their common ancestress.

27. All the members of the *Tarawad* are entitled to maintenance from the common properties of the *Tarawad*. The eldest male of such a *Tarawad* is, by legal right, the Karnavan or the managing head. The Karnavan is like a trustee who manages and administers the common properties of the *Tarawad* for the benefit of the family. Both males and females have a right over the property and are entitled to maintenance. The Karnavan of the *Tarawad* has no right to alienate the immovable property of the family without the consent of all the members. He can, however, dispose off movable properties for the benefit of the family. An individual member of the *Tarawad* cannot claim any specific portion of the property as his share nor will any debts incurred by the members of the family, except for the benefit of the family, will be binding on the properties of the *Tarawad*. No partition was permitted in the past but under the recent legislations, partition of the *Tarawad* properties can be effected only with the consent of all the grown-up members and when the common property of a *Tarawad* is partitioned, the *Tarawad* itself disintegrates and as many new *Tarawads* as there are female descendants of the first degree are formed afresh.

28. We have explained the Marumakkathayam system of inheritance as it operated originally and it has been considerably modified by the subsequent legislative enactments like the Nair Regulation of 1926 and the Hindu Succession Act which in actual practice have led to the disintegration of the *Tarawads*. This system of inheritance was something peculiar to Kerala. The Krishnanvagaiyars originally followed the Makkathayam system in which the devolution of the property is through the male line. As we have explained in the settlement history, the Marumakkathayam was an adopted system for such of those Krishnanvagaiyars, who married the local Nairs and adopted the latter's customs. These in course of time, came to form a separate sect of Krishnanvagaiyars known as Marumakkavazhi Krishnanvagaiyars.

Nadars

29. Nadars are the other important community of the village. The term Nadar is derived from the word *Nadalvar* and this derivation is cited to show that Nadars once belonged to the ruling race. They are also known as *Shanans* by the local population, which is disliked by this community. They invariably call themselves as Nadars and also suffix it as their title. The word Shanan is associated with the traditional occupation of toddy-tapping and palm-gur making. Only one of the Nadars of this village is engaged in his traditional occupation of palm-gur making. The toddy-tapping has been given up because of the prohibition and there is no scope for palm-gur making in this village because there are no palmyra trees in abundance in the vicinity. The Nadars of this village are wellbuilt and hard-working people. They are brown in complexion and some of their womenfolk are fair-skinned as contrasted with the dark-skinned Nadars of Ramanathapuram and Tirunelveli districts. The Nadars of this village are believed to have originally belonged to Tirunelveli district, from where they migrated to these parts sometime in the remote past. The customs and manners of these Nadars are in no way different from the Nadars of the Tamil country.

Marriage customs

30. The Nadar women generally marry after their maturity. Weddings are usually celebrated in the brides' residences. The marriage is preceded by the betrothal ceremony which consists of formal proposal of the alliance by one party and the acceptance by the other. The proposal to enter into an alliance is also recorded in a cadjan leaf which is known as the *Charthu* or the *Muhurtha Olai*. The auspicious days on which the marriage *pandhal* is to be erected, the day on which the gold is to be melted for making the *Thali* and the date of the marriage are also recorded in the *Charthu*, in addition to the names of the parties. Two copies of the *Charthu* are made and exchanged

between the parties. One peculiar custom among the Nadars is that when a man goes in search of a bride, he generelly does not eat in the girl's house until the alliance is settled. In case the girl is found unsuitable or the girl's party are not favourably inclined to the proposal, the young man and the elders who go with him in search of the bride, go back without dining in that house.

31. The marriage ceremony starts with the installation of the *Pandhal Kal* or a branch of the banyan tree in the marriage pandhal near the place where the sacred fire is to be lit. The planting of this banyan branch has some significance and it is believed that the family of the newly wedded couple would branch out as profusely as a banyan tree. On the day of the marriage, the bridegroom goes in a procession headed by musical accompaniments and followed by his relatives to the bride's house. When he approaches the bride's house, the bride's brother goes forward to receive him and conducts him to the seat in the outer pandhal. While the bridegroom is sitting in the pandhal, the bride's sister lits a lamp of five wicks and places it before him. This auspicious lamp is called *Vada Vilakku* and by convention the oil for this lamp has to be supplied by the groom's party for the duration of the wedding.

32. Consanguineous marriages are common among the Nadars and by long established custom, a young man has the first claim to his sister's daughter or maternal uncle's daughter. Even to this day, a ceremony which is symbolic of the maternal uncle's first claim, is performed during the weddings at which the girls marry somebody other than their own maternal uncles. When the bridegroom is taken to the inner pandhal where the wedding is to be celebrated at the appointed Muhurtham time, the bride's maternal uncle nominally stops him at the entrance to the pandhal and makes a formal assertion of his claim to the bride. The bridegroom then pays a nominal price to the maternal uncle and obtains his formal consent to marry the girl. This nominal price paid to the bride's maternal uncle is known as *Nadai Panam* and it consists of a golden ring among the rich families and a few rupees among the poor people. After the payment of the *Nadai Panam* to the bride's maternal uncle, the groom is conducted to the marriage pandhal and is seated in front of the sacred fire. The bride is also brought and seated by his side. The *Thali* is first blessed by the priest and other surrounding elders before the groom takes it and puts it round the bride's neck and the groom's sister ties it. *Kuravai* music is provided by the surrounding womenfolk at that time. After the *Thali* is tied, the groom and the bride rise from their seats. The bride's father ceremonially joins the hands of the bride and the groom after which the couple go round the sacred fire thrice and retire from the gathering. This marks the end of the wedding and it is followed by the wedding feast.

Funeral rites

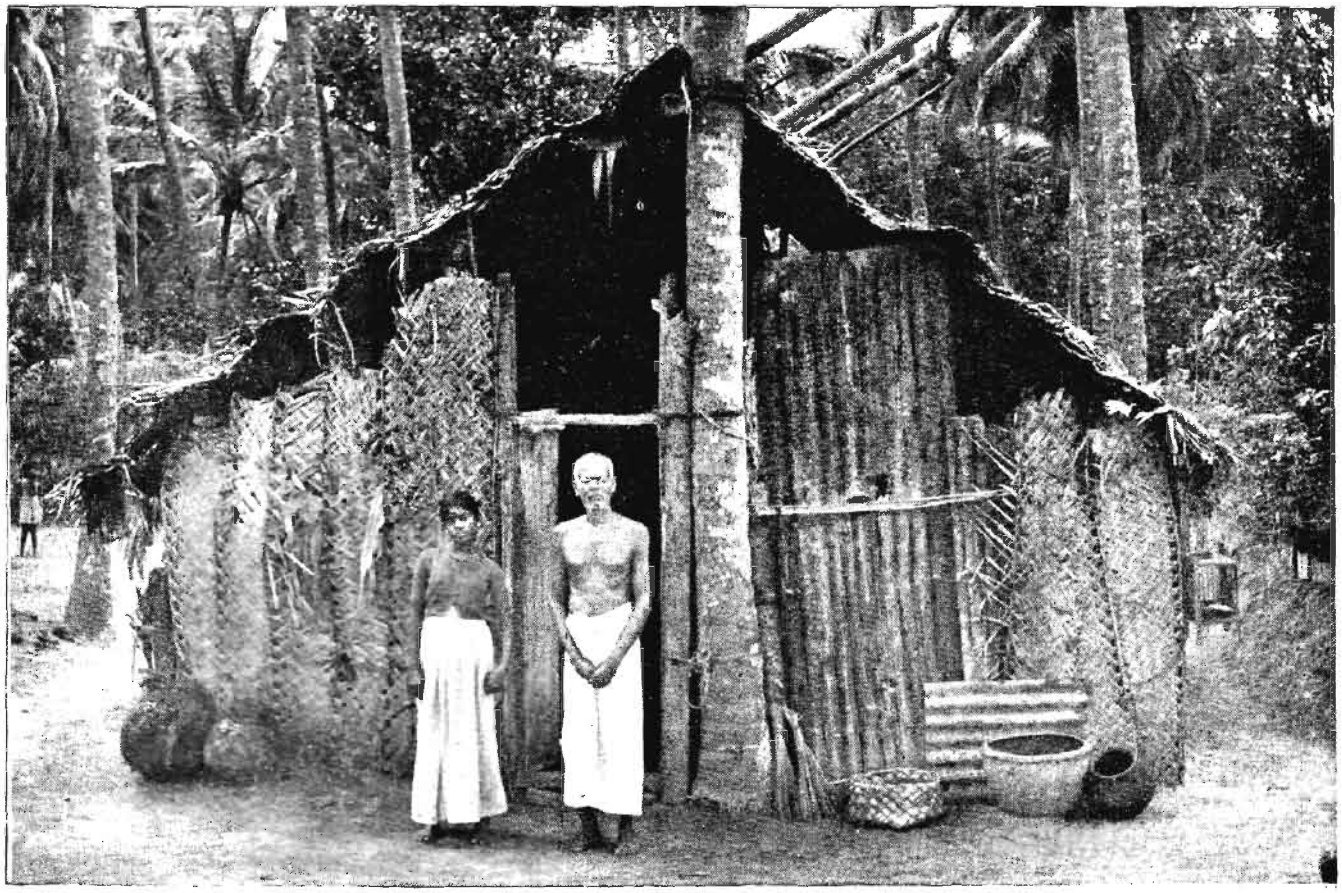
33. Death in a Nadar family is attended with equally elaborate rituals. As soon as a person dies, the family priest and the village barber are sent for and the barber carries the message of sorrow to the relatives. The barber also arranges for the funeral bier and for the digging of the grave. The family priest ties a turmeric stained string known as *Kappu* round the wrist of the funeral celebrant. After all the relatives are assembled, the corpse is washed and dressed up in new clothes. The close relatives of the deceased put cooked rice into the mouth of the corpse before it is placed on the bier. The barber woman cuts the *Thali* of the widow and ties it to the right leg of the corpse. After this, the procession starts for the burial ground. The Nadars usually bury their dead and the corpse is buried with its head to the south and the feet to the north. After the burial, the funeral celebrant goes round the grave thrice with a potful of water and finally breaks it at the headside of the corpse. After this, the barber and the washerman are paid their nominal charges for their traditional services in the funeral ceremony and alms are also given to the poor. Death entails pollution for 15 days and it is terminated by the purificatory ceremonies performed on the sixteenth day. On this day, the members of the bereaved family along with their relatives visit the grave with lighted lamps and edibles like cooked rice and cakes. The edibles are thrown on the grave to be eaten by the crows. This ceremony is known as *Karmam Theerthal* and it terminates the pollution.

Attainment of puberty

34. Attainment of puberty by a girl entails pollution for ten days, during which period the girl is kept secluded in a corner of the house. During this period of ten days, the custom demands that



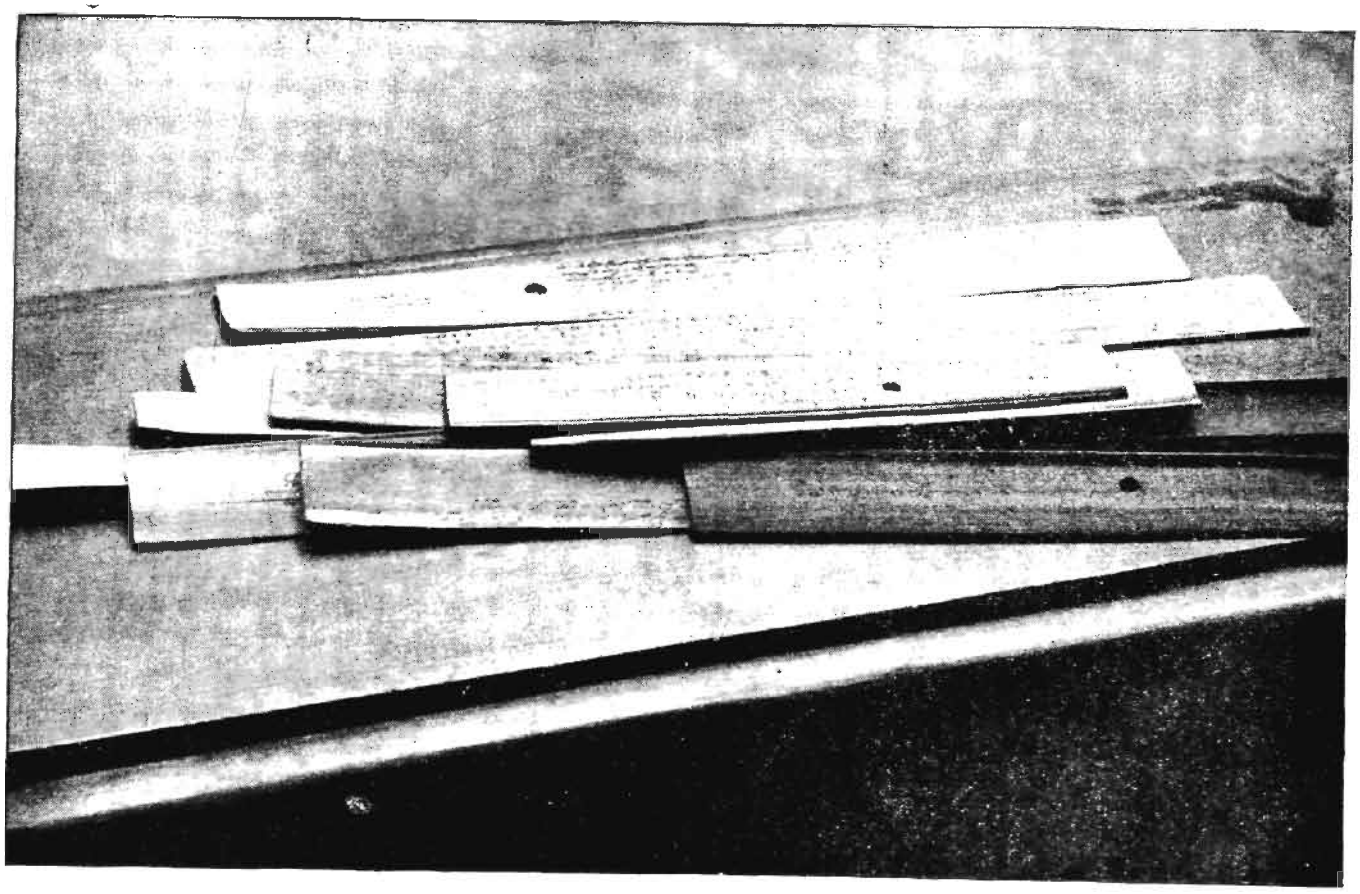
A Nadar household



A Nair household



A Pallar household



Copies of *Charthu* written at the time of betrothal. The names of the parties and the date of the marriage are written on the cadjan leaves at an auspicious moment.

the village washerman should supply washed clothes to the girl every day and he is paid his customary charges of four annas for this traditional function. The pollution period is terminated by the purificatory ceremonies performed on the tenth day when the girl is given a ceremonial bath with the water blessed by a Brahmin priest. It is also the occasion when the close relatives are treated to a small feast.

Birth of a child

35. Birth of a child entails pollution for 16 days and a ceremony known as *Kumbam Othal* is performed on the sixteenth day to terminate the pollution. During this ceremony, the Brahmin priest sprinkles holy water on the mother and the baby and this is supposed to purify the pollution. On that occasion, special prayers are offered to the family deities. A ceremony called *Kappu Kattuthal* is performed on the twentieth day, when the mother and the child are presented with new clothes, and golden ornaments. This ceremony consists of putting golden bracelets on the arms of the baby and these ornaments are usually presented by the maternal uncle.

36. On the first anniversary of the child, its hair is shaved which is offered to the family deity as a mark of respect. The *Namakaranam* or the naming ceremony also takes place on the same day. The father places the baby on his laps and calls out the chosen name thrice into its ears. Many people have the ears of the babies bored on the same day. Previously, it was customary to bore the ears of children of both the sexes. But the present tendency is to bore the ears of female children only. Like the Krishnanvagaiyars, the Nadars also initiate their children into studies, when the child attains school-going age. This initiation or *Vidyarambam* is performed on the Vijayadasami day after special prayers to the Goddess of Knowledge. The Nadars follow the *Mithakshara* system of inheritance which is a Makkathayam system. Under the *Mithakshara* system, the property of the deceased is divided equally between the male heirs.

Nairs

37. Among the minority communities of this village, Nairs form the most numerous group. They are the high caste Non-brahmins in Kerala. There are several sub-sects among the Nairs. Out of the eight households of Nairs in this village, seven households belong to a sect called Velakkuthalai Nair and the other household belongs to superior sect known as Illam Nairs. The Velakkuthalai Nairs are barbers by tradition. According to the tradition current in the village, which is well supported by literature, these people once belonged to the Nair community and they became separated from it and formed a distinct caste, neither inter-marrying nor inter-dining with the Nairs proper, on account of their occupation. These are Marumakkathayis and they follow the other sects of Nairs in all their social customs and manners. The term 'Velakkuthalai' is derived from *Thalaivilakku* which means hair dressing and it indicates their traditional occupation. Out of the seven households who belong to this sect, six housholds have given up their traditional occupation and have taken to agriculture and other occupations. The spread of education and improvement in economic status has resulted in shift in their profession. These barbers are different from others in the sense that by tradition, they are barbers only to the high castes like the Nairs and they would not dress the hair of a man whom they consider to belong to a lower caste.

Marriage customs

38. The marriage customs of the Velakkuthalai Nairs are identical with that of the other sects of Nairs. The marriage or the *Vivaham* is celebrated in the bride's residence and it is invariably preceded by the betrothal ceremony. Betrothal is a formal occasion when the parties to the alliance formally agree to enter into the alliance and this agreement is recorded in the cadjan leaf. This ceremony is known as *Charthu Ezhuthuthal* which we have described in detail while discussing the Krishnanvagaiyar community. Before the alliance is settled, it is usually among the Nairs to consult the horoscopes of the bride and the groom and the alliance is fixed, only if the horoscopes are found to agree.

39. On the day of the marriage, the groom marches in procession to the bride's house along with his relatives and friends. They are received at the gate by the bride's party and are conducted to the decorated pandhal. At the auspicious hour, the bride is brought to the pandhal by her aunt. The groom presents the wedding saree along with other auspicious articles kept in a plate to the bride.

After receiving the new cloth, the bride makes obeisance to the groom and the assembled elders and returns to her chamber, where she is dressed up with the new saree presented by the groom. This presentation of the cloth by the groom to the bride is the only significant ceremony among the Nairs. The bride is again brought to the marriage pandhal where she is seated by the side of the groom, in front of the sacred fire. At the auspicious moment the *Thali* is blessed by the Brahmin priest and is handed over to the groom who places it round the neck of the bride and the bride's aunt known as *Ammavi Amma* ties it. This is followed by the *Ammachan Pattu* a song by the maternal uncle sung presumably as an invocation of the family deities for the prosperity of the newly wedded couple. After this, the couple go round the sacred fire thrice and retire from the gathering, which marks the end of the wedding.

40. As regards the rites and rituals attendant on other important occasions, the ceremonies and customs of Nairs are similar to those followed by the Krishnanvagaiyar community. Like the Krishnanvagaiyars the dead are cremated among the Nairs The only difference between the Nairs and the Krishnanvagaiyars of this village is that the former follow the Marumakkathayam system of inheritance, whereas the latter follow the Makkathayam system of inheritance. No Marumakkathayi Krishnanvagaiyar is found in this village.

Kammalars

41. The other community of importance in this village are the Kammalars or the Asaris. There are two main classes of Kammalars in Kerala, namely, the Pandy Kammalars and the Malayali Kammalars. The Pandy Kammalars are Makkathayis who originally belonged to the Pandya Kingdom of Tamil Nad. Malayali Kammalars are Marumakkathayis who originally belonged to Kerala. The Kammalars of this village are Pandy Kammalars. There are five occupational groups among the Kammalars, namely, carpenters, goldsmiths, black-smiths, stone-smiths and coppersmiths. The Pandy Kammalars have brahminical *Gotrams* and follow Brahmins in their marriage rites and other ceremonies. They call themselves Viswa Brahmins and claim to be the descendants of Viswakarma, the legendary architect of Gods.

42. The Kammalars wear the sacred thread and claim to be high caste Hindus like the Brahmins, though the latter do not admit them into their fold. One of the important ceremonies in the life circle of a Kammala is the *Poonul Kalyanam*. This is usually performed when the boys are about 12 to 13 years old. But now-a-days, it is performed as part of the marriage ceremonies. The marriage ceremonies of Kammalars are identical with those of the Brahmins. One important marriage custom of the Kammalars is the ceremony called *Kasi-yatra* which consists of the bridegroom making a pretence of going on a pilgrimage to *Kasi* and the bride's parents dissuading him from his pilgrimage and asking him to marry their daughter. By their long association with other communities of Kerala, they have imbibed certain ingredients of the latter's culture and have adopted some ceremonies which are not followed by the Kammalars of Tamil Nad. One such ceremony is the *Charthu Ezhuthuthal* during the betrothal and the other is the custom of bridegroom placing the *Thali* round the neck of the bride whereupon the former's sister ties it. The Kammalars cremate their dead, but their funeral ceremonies are more or less similar to those of the other communities.

Mudaliars

43. Mudaliars of this village are different from the Mudaliars of Tamil Nad who are considered as high caste Hindus. These Mudaliars are known as Kerala Mudaliars and the origin of this community is an interesting one. These Kerala Mudaliars previously belonged to a community called Sakkaravars. The Sakkaravars were a community of weavers and traders found mostly in South Travancore and they were also known as Saiva Chetti Vellalas. There was another community called Kavathis in South Travancore and they were traditional barbers. During the Census of 1921, the Kavathis (barbers) returned themselves as Sakkaravars with a view to raising their social status and this was resented by the Sakkaravars proper who were much higher in the social scale than the Kavathis. As a counter measure against the act of Kavathis who assumed the title of Sakkaravar and in order to be distinguished from these low caste Kavathis, the Sakkaravars proper adopted the new name of Kerala Mudaliars and they returned themselves such from the Census

of 1931. This practice of changing the caste names in order to move up in the social scale is not uncommon in Hindu society and it is a manifestation of the general desire among the low castes to throw off their low names and assume new ones with a view to improve their position and status in the society. The motive behind such changes of caste names have been very well analysed by Shri M. Kunjam Pillai, former Superintendent of Census Operations of Kerala, in his report on 1931 Census. He has categorised the motives behind such changes of caste names, as follows:

"The motives which prompted the advocates of the change of caste names when analysed, will be found to fall under one or other of the following categories: (1) *The desire to rise in the social ladder.* The artisan classes comprising of carpenters, blacksmiths, gold-smiths and others who were included under the common name of Kammala at the last Census desired to have their name changed into Viswakarma or Viswabrahmin. They wear the sacred thread and try to emulate the Brahmins in other respect as well. This is clearly an indicative of the desire of the Kammala community to raise themselves to the status of the Brahmins, though the latter do not admit them into their fold. (2) *The desire to wash off the stigma attached to the old name.* This is evidently the underlying motive of the Shanan to change his name into Nadar, of the Parayan to assume the name of Sambavar and of the Pulayan to become Cheramar. (3) *The desire to be dissociated from the lower caste which has adopted the name of a higher caste.* In South Travancore, there are two castes by name Kavathi and Sakkaravar. The former are barbers by profession and the latter traders. At the last Census, a number of persons of the Kavathi caste returned themselves as Sakkaravars, which the Sakkaravar caste resented. At this Census, the genuine Sakkaravar wanted to be separated from the spurious variety and therefore adopted a new name, Kerala Mudali. It remains to be seen what they will do at the next Census, if the intruders pursue their game and appear under Kerala Mudali in the Census schedules. There is no doubt that it is a general wish of the genuine Sakkaravar to change their caste name. This is evident from the fact that 3,005 persons have been returned under the new name at this Census. (4) *The desire to restore an ancient name which a caste has lost in course of time by fotuitous circumstances.* This is really the cause of the appearance of the caste called Velakkuthalai Nair at this Census. This is a barber caste resembling in all social and religious customs. Tradition has it, that this caste, was originally part of the Nair community and became separated from it and formed a distinct endogamous group on account of its occupation. In the meanwhile, the barber caste of the Tamil country who went by the name of Ambattan migrated to Travancore and carried on their profession alongside the local barbers. The two communities, however, remained as separate entities, but in common parlance both of them came to be called Ambattans, because of the identity of the occupation they followed. The Malayali barbers now want to resume their original name 'Velakkuthalai Nair'. Practically all of them have been returned under this name at the present Census."

44. As predicted by Shri Kunjam Pillai, it is possible that some of the Kavathis, who first changed their names as Sakkaravars later on followed suit with the genuine Sakkaravars and changed into Kerala Mudalis. In fact, my informants in this village said that the Kerala Mudaliars of this village were originally barbers. If that is so, these people should have first changed their names as Sakkaravars and later on should have become Kerala Mudaliars. There was, however, no means of verifying whether the Kerala Mudaliars of this village were originally Kavathis or Sakkaravars. None of them is working as barber. Out of the four households of Kerala Mudaliars, two of them have embraced Christianity and the other two remain Hindus. In their customs and manners, they closely follow the Nadars of the village. The Kerala Mudaliars follow the Makkathayam system of inheritance. There are also two households of Ambattans and three households of Pallars in this village. The Ambattans are Tamil-speaking people who are barbers by tradition.

45. The Velakkuthalai Nairs are barbers only to the high castes and the Ambattans, on the other hand, perform their traditional services to all the Hindu castes, except the Scheduled Castes of Pallars and Parayans. The other essential

difference between the Ambattans and the Velakkuthalai Nairs is that the former follow the Makkathayam system of inheritance, whereas the latter follow the Marumakkathayam system of inheritance. This is explained by the fact that the Ambattans orginally belonged to the Tamil Nad whereas the Velakkuthalai Nairs are the natives of Travancore. There is no social relationship between the Ambattans and the Velakkuthalai Nairs. The Pallars are also Tamil speaking people who have migrated to these parts from Tamil Nad. The caste of Pallars is a Scheduled Caste. Though they are placed below all other communities in the social hierarchy of this village, they consider themselves superior to Parayans who are known as Sambans in these parts.

Material Culture : Dwellings

46. There are 117 dwellings in this village and about 50% of them are thatched huts, the rest being either tiled or terraced houses. Altogether there are 58 thatched huts, 47 tiled houses and 12 terraced houses in this village. Many of these huts are single roomed huts in which a big room enclosed by four walls serves as the kitchen, living room, store room etc. There are also a few huts in which this large room is partitioned into two by a fence made of plaited coconut leaves and bamboo sticks. In such cases, one of the rooms is used as a kitchen and the other as the living-cum-store room. Thirty five percent of the dwellings in this

TABLE NO. II

Households by number of rooms and by number of persons

Community	Total No. of house-holds	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four or more rooms	
				No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family mem-bers
(1)	(2)	3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Krishnan-vagai	58	148	373	...	...	12	68	26	149	9	61	11	95
Nadar	32	61	175	...	...	17	79	8	53	5	30	2	13
Nair	8	20	47	...	...	2	11	...	...	6	36	...	...
Asari	7	10	43	...	...	4	20	3	23	...	...	...	...
Sakkaravar	1	1	6	...	...	1	6	...	...	...	...	...	...
Kerala Mudaliar	2	3	7	...	...	1	3	1	4	...	...	...	...
Ambattan	2	2	6	...	...	2	6	...	...	...	...	...	...
Pallar	3	4	12	...	...	2	9	1	3	...	...	...	...
Christian Mudaliar	2	8	20	...	...	...	...	1	4	...	...	1	16
Christian Nadar	2	4	14	...	...	...	...	2	14	...	...	...	...
Total	**117**	**261**	**703**	...	...	**41**	**202**	**42**	**250**	**20**	**127**	**14**	**124**



A typical hut



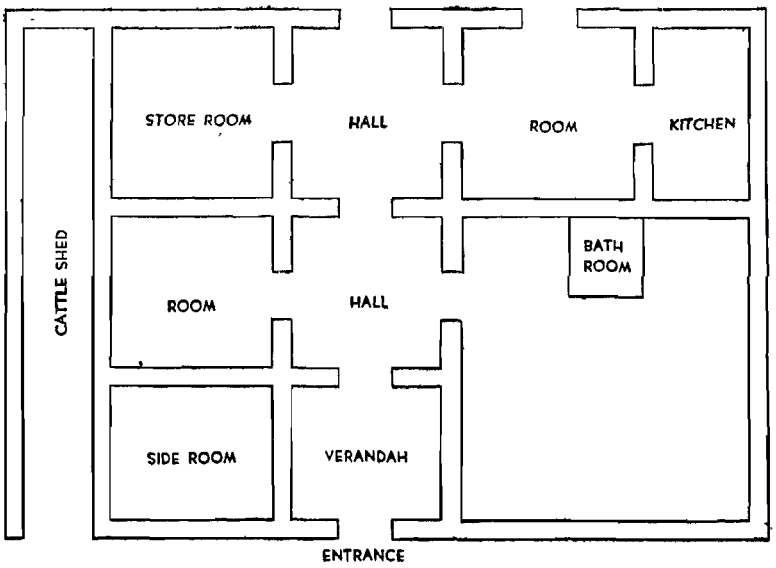
A hut with the walls and roof constructed out of plaited coconut leaves.

village are single roomed dwellings and most of these are thatched huts. About 29% of the population of the village are living in the single roomed dwellings. Most of these single roomed dwellings belong to the poorer section of the village, namely the Nadars, Ambattans, Pallars and Asaris. Another 62 dwellings or 53% of the total dwellings, are medium-sized dwellings with two or three rooms. Except six of these medium-sized dwellings, all the rest belong to the dominant communities of the village, namely, the Krishnanvagaiyars and the Nadars. Only about 12% of the dwellings are large-sized with four and more rooms. Most of these large-sized dwellings are either tiled or terraced houses and the majority of them belong to the Krishnanvagaiyar community. Only 35 dwellings have a plinth area of more than 200 square feet and the rest of the dwellings have plinth areas ranging from 100 to 200 square feet, except 18 huts which are very small, with plinth area of less than 100 square feet.

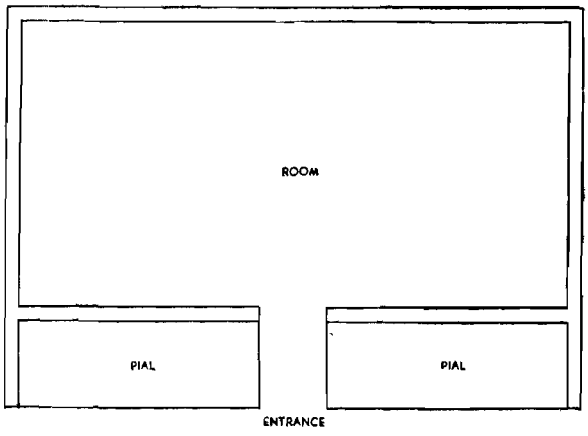
TABLE NO. III

Plinth area of houses

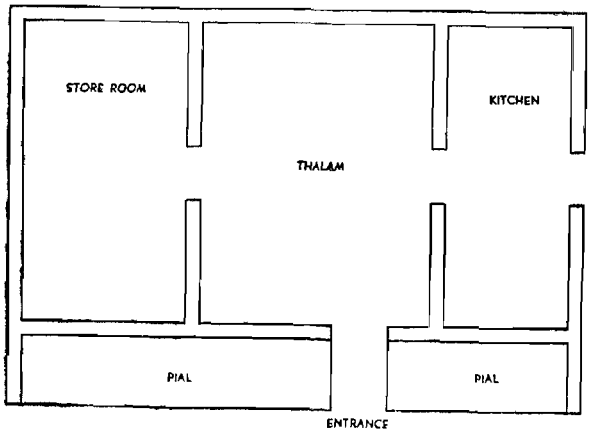
Community	Number of houses with plinth area in square feet.									
	100 & below	101 - 200	201 - 300	301 - 400	401 - 500	501 - 600	601 - 800	801-1000	1001 & above	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Krishnanvagai	7	29	15	2	1	...	2	...	2	58
Nadar	4	21	4	2	...	...	...	...	1	32
Nair	1	3	1	3	...	...	...	...	...	8
Asari	1	6	...	...	...	...	...	...	...	7
Sakkaravar	1	...	...	...	...	...	...	...	...	1
Kerala Mudaliar	1	1	...	...	...	...	...	...	...	2
Pallar	2	1	...	...	...	...	...	...	...	3
Ambattan	1	1	...	...	...	...	...	...	...	2
Christian Mudaliar	...	1	...	...	1	...		...	...	2
Christian Nadar	...	1	...	...	...	...	...	...	1	2
Total	**18**	**64**	**20**	**7**	**2**	...	**2**	...	**4**	**117**



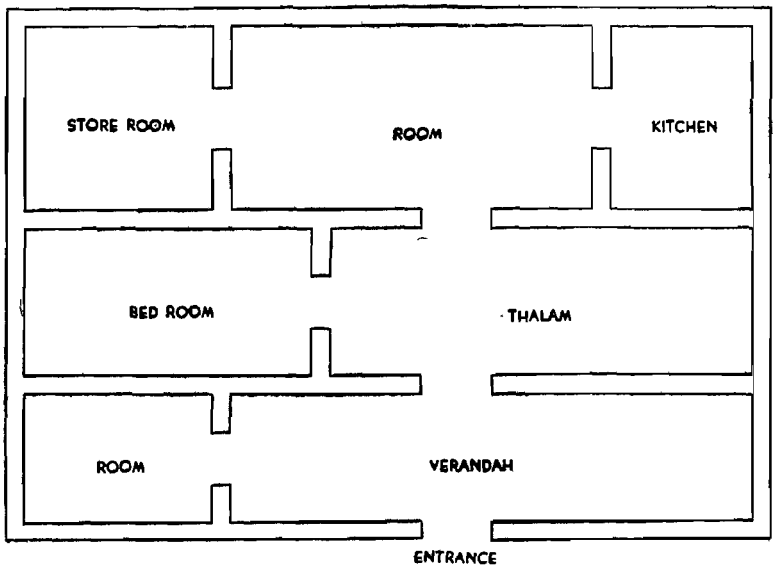
Ground plan of a multi-roomed house



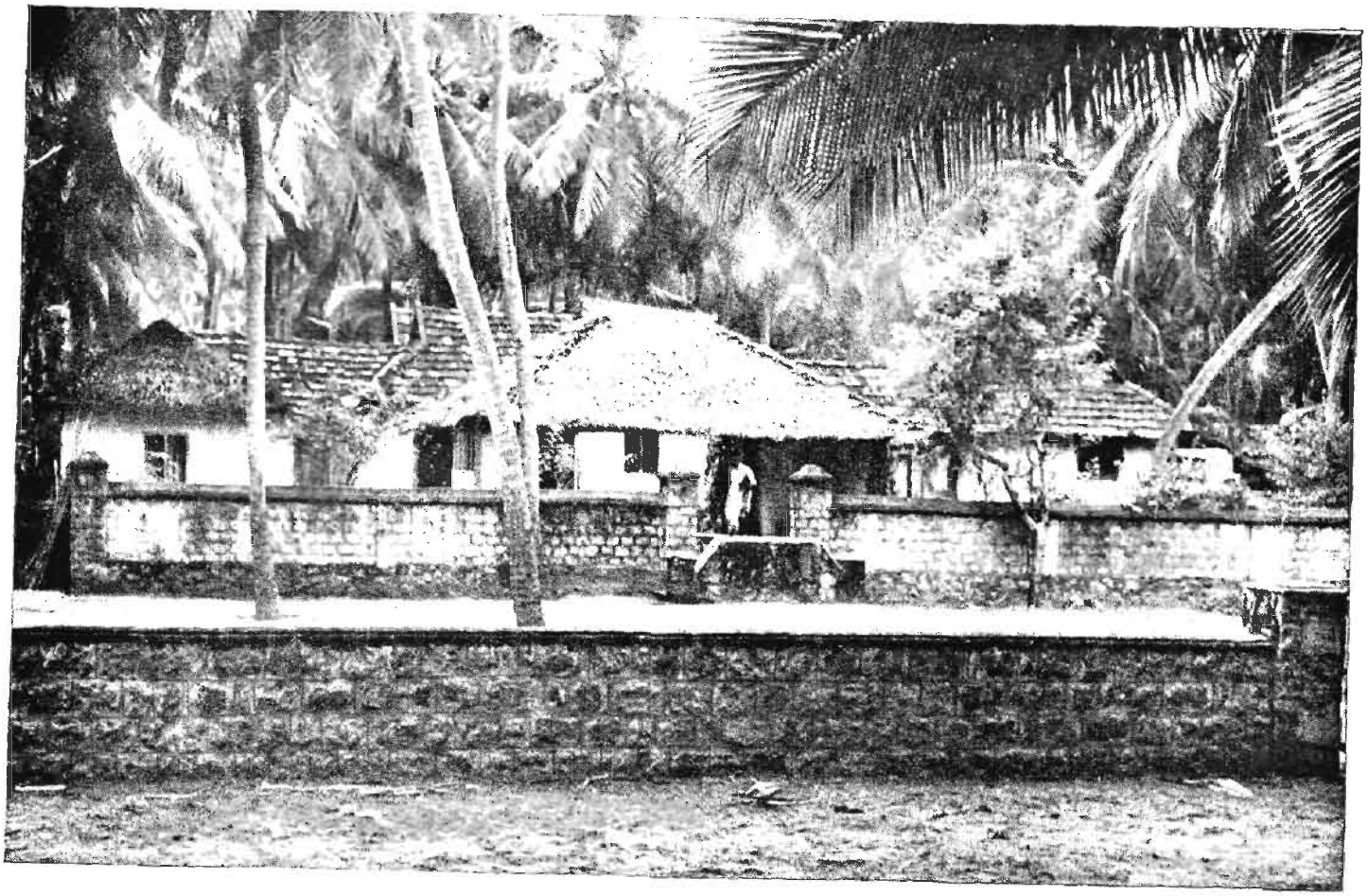
Ground plan of a single-roomed hut



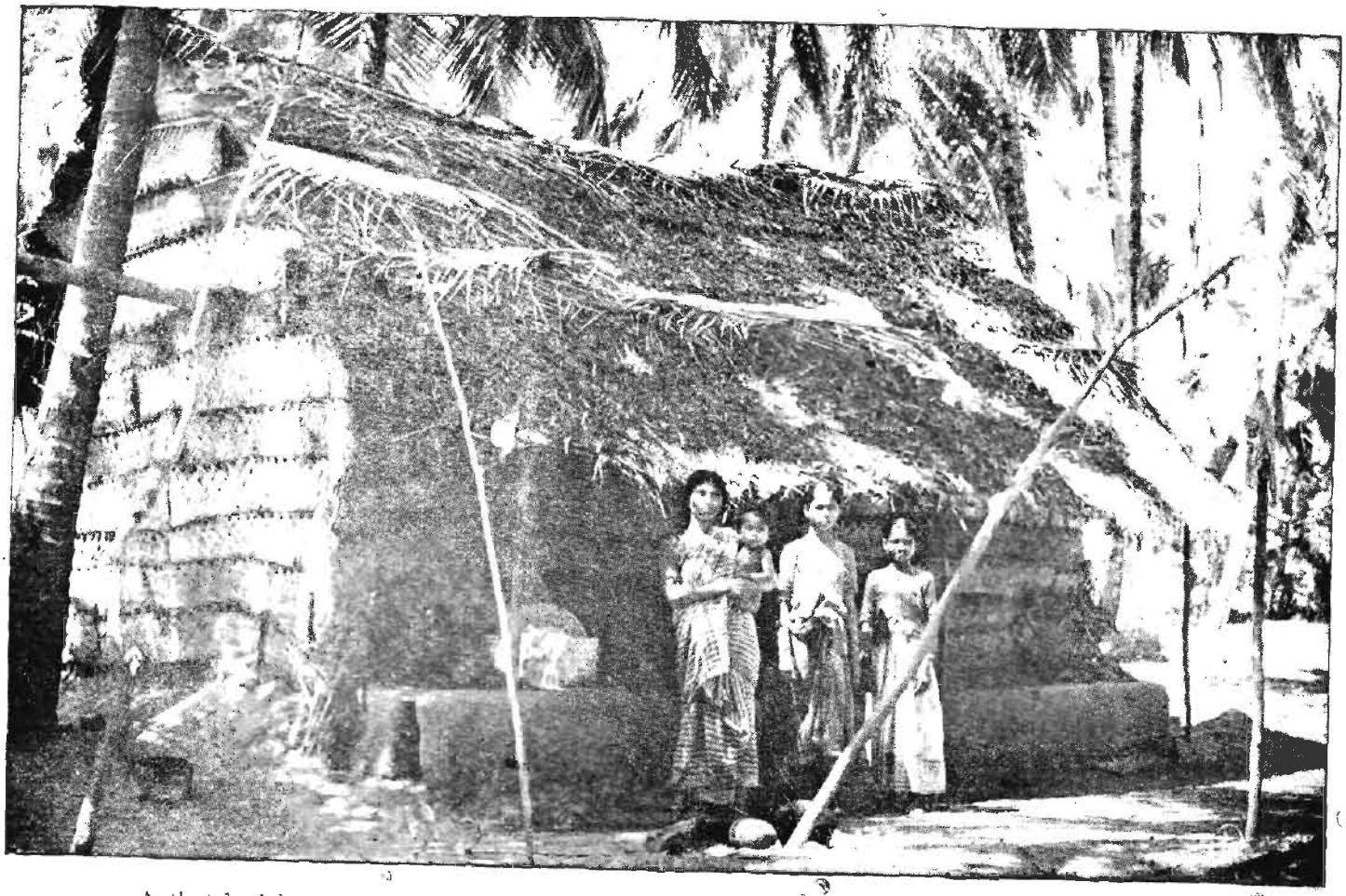
Ground plan of a tiled house



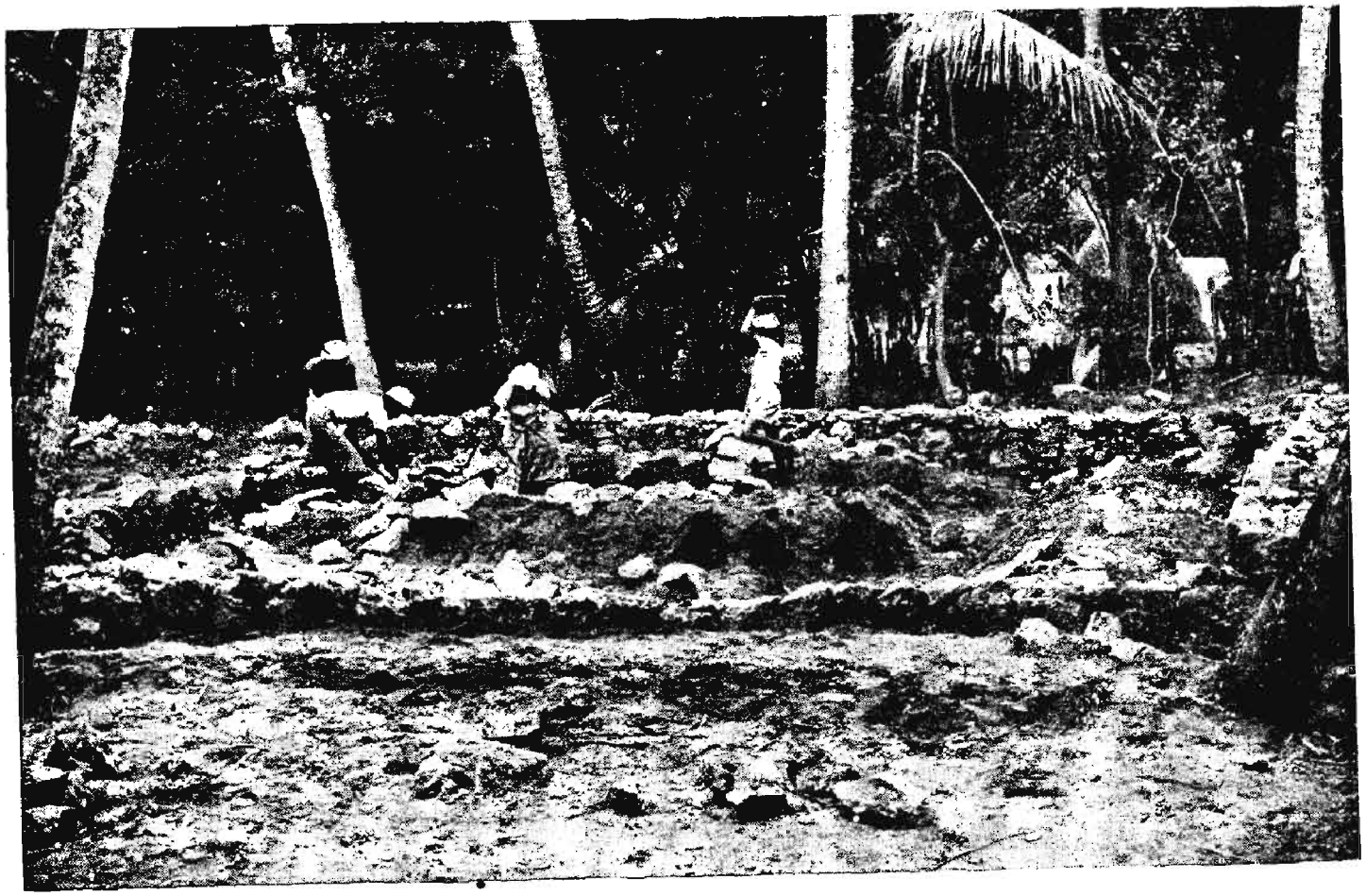
Ground plan of another big house



The palatial building of a rich 'Pannaiyar' of Krishnanvagai *community*



A thatched hut of a poor household. Note the walls made of plaited coconut leaves.



House construction in progress. The foundation is built of granite stones and random rubbles.

47. The large sized dwellings belong to the prosperous section of the village comprising mostly of the Krishnanvagaiyars. The tiled and the terraced houses of the Krishnanvagaiyars are well ventilated and in many of their dwellings, there are separate kitchens, bath rooms and store rooms in addition to the living rooms. One of the common features of these tiled and terraced houses is the open verandah in front of the houses. Many of these big and medium sized houses have cattle sheds adjoining them. Houses which do not have separate bath rooms have enclosures built of bamboo sticks and plaited coconut leaves, at the backyards. These enclosures are meant for the womenfolk to bathe. Many of the huts and small houses also have these enclosures. The tiled and terraced houses are built of burnt bricks and are plastered with smooth mud and lime. The walls are built on a strong foundation of granite stones and in some cases the walls have been built with granite stones and random rubble upto a height of two to three feet. Strong wooden rafters are used in tiled and terraced houses and the door and window frames are made of good wood. In many of the tiled and terraced houses the flooring is made of cement. The huts are roofed with the plaited coconut leaves. The walls are built of random rubble and mud and very rarely with bricks. Bamboo sticks and coconut rafters are used to support the roof. The roofing materials for these huts are available in plenty in the village itself. As discussed earlier, the houses in this village are scattered all over a large coconut grove and every house is separated from the other. Each house has its backyard and open space in front.



A typical hut amidst the coconut grove



A typical tiled house

Furniture

48. Four well-to-do people of this village have furnished their houses with the modern items of furniture like wooden cots, writing tables, sofas and almirahs. These households belong to the richer section of the village, who own large extents of lands. These are the only houses which are furnished according to the latest fashion. A good number of other households also possess items of furniture like chairs, tables, benches, stools and cots. There are altogether 43 chairs, 32 tables and 28 stools in this village. Most of these items are concentrated in the rich and the higher middle class sections of the village except for stray cases of poor people who possess one or two stools, a chair or a table. Many of the Krishnanvagaiyar houses have one or two chairs, a table or a stool. The other items of furniture commonly come across in this village are the cots and benches. There are altogether 71 cots and 59 benches in this village. Except 11 cots which are made of good timber, the others are of a cheap type and they are locally made with bamboo frames and coir rope netting. These cots are distributed between all the income groups and it does not cost more than three to four rupees to buy a cot of this type. The benches are also locally made with country wood. The other items of furniture come across in the village are the almirahs. There are altogether 15 almirahs in this village, out of which 13 belong to the Krishnanvagaiyars and the rest to the Christians.



The typical tiled house in the village



The interior of a kitchen. The big vessels are used on occasions like marriages and festivities.

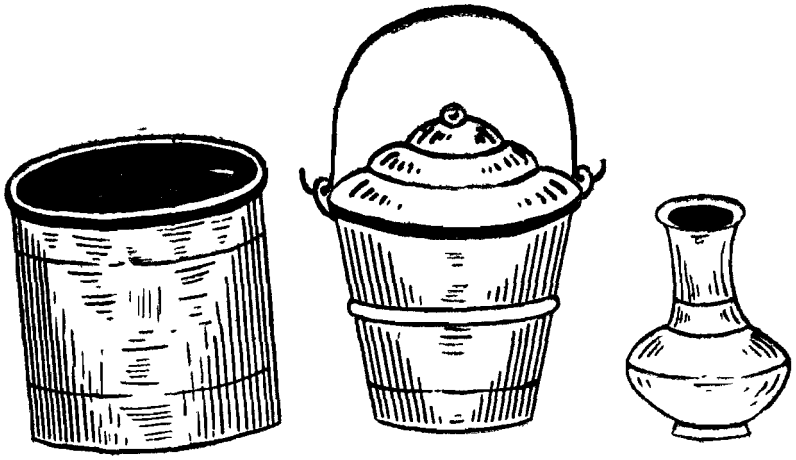
TABLE NO. IV

Possession of furniture and consumer goods

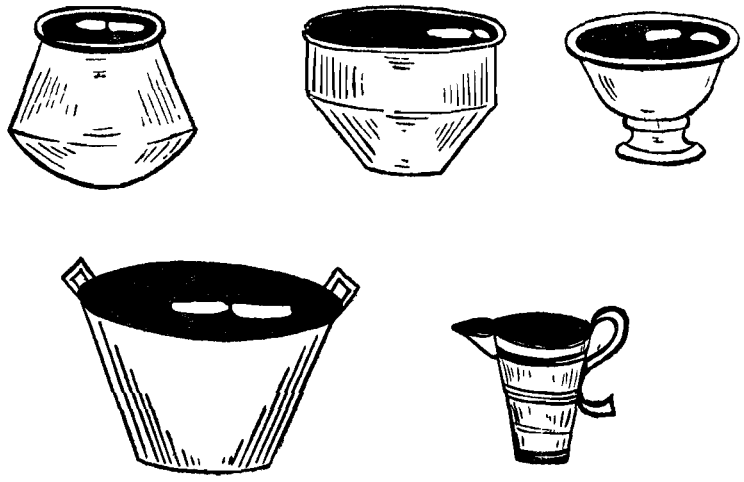
Community	Number of households possessing														
	Bench	Chair	Stool	Cot	Table	Almirah	Radio	Cycle	Battery light	Lantern	Electric light	Car	Bullock cart	Kuthu-vilakku	Wall clock
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Krishnanvagai	41	32	17	45	22	13	1	7	19	81	4	1	4	11	1
Nadar	8	3	4	11	5	...	...	...	...	64	...	...	...	...	1
Nair	7	3	3	8	2	...	...	...	2	13	1	...	...	...	...
Asari	1	3	2	2	2	...	...	...	...	9	...	...	...	...	...
Sakkaravar	...	...	...	...	...	...	...	...	...	2	...	...	...	...	...
Kerala Mudaliar	...	...	. .	...	...	...	...	...	...	3	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	4	...	...	...	...	...
Pallar	...	...	...	...	...	...	...	...	...	5	...	...	...	...	...
Christian Mudaliar	2	2	2	5	1	2	...	...	1	3	1	...	1	...	...
Christian Nadar	...	...	...	...	...	...	...	...	...	3	...	...	...	...	...
Total	**59**	**43**	**28**	**71**	**32**	**15**	**1**	**7**	**22**	**187**	**6**	**1**	**5**	**11**	**2**

Utensils

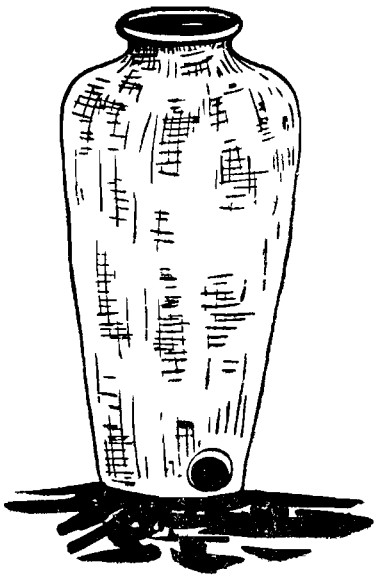
49. Almost all the households of this village use only earthenware for cooking. As regards the other utensils, it varies between the rich and the poor. For storing water and other purposes in the kitchen, the rich and the higher middle class people use vessels made out of brass or copper. Stainless steel plates and tumblers are common among the richer section of the population. The poorer section of the population use only earthenware for storing water and for many other purposes. They use



Household utensils



Other types of utensils



The 'Koonippanai' used for storing the grains

cheap aluminium plates and tumblers for eating and drinking. No doubt, each of these poor households has at least one or two items of utensils made out of brass or copper, but the earthenware and aluminium vessels are found in their kitchens The richer section of the Krishnanvagaiyars possess also large utensils of occasional use, in addition to the utensils of every day use. These are large vessels made out of brass or copper and they are used for cooking food for large number of people on festive occasions like marriages.

Dress

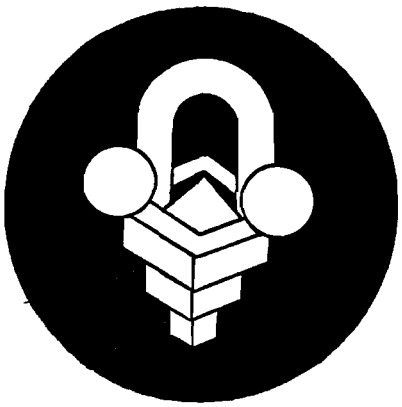
50. Shirts and dhoties are the common items of dress for the menfolk of this village. The well-to-do men wear banians and dhoties when they are at home and use shirts whenever they go out. The poorer people go about bare-bodied with only a dhoty or a mundu around their waist and a towel either tied round the head or hanging on the shoulders. These people use shirts on festive occasions and whenever they go out. The dress for the womenfolk consists of the usual saree and the blouse. The womenfolk of Krishnanvagai community follow the Nanjil Nad Vellalas rather than the Nairs and other Malayali communities in their mode of dressing and they are invariably dressed in sarees and blouses. The members of the Nadar community also follow the Tamilian mode of dressing with sarees and blouses. The mode of dressing of the females belonging to the Nair community is slightly different from that of the womenfolk of other communities. They use three pieces of cloth to dress themselves The blouse forms the upper garment and a piece of cloth about two yards long resembling a dhoty, is worn around the waist. This cloth round their waist is known as *Mundu* in local parlance. The third piece of dress which they wear is known as the *Neriyetu*, a piece of cloth about two yards in length which is worn over the blouse. Normally, the Nair ladies wear only the *Mundu* and the blouse while they are in doors and they use *Neriyetu* when they go out. A few of the Nair ladies, however, have taken to sarees which are becoming popular among them now.

51. Some of the Nadar women belonging to the poorer section of the village are dressed with three pieces of cloth, namely, a mundu round the waist, a blouse and another piece of cloth over the blouse. The economic condition of these women being what it is, they wear the saree as long as possible and do not easily discard the old torn sarees. When their sarees are torn by constant usage, they cut out the untorn bits of the saree and use two such bits of old sarees in the place of one saree. Even the well-to-do people are modest and conservative in their dressing and the flashy urban fashions of dressing have not made their way into this village.

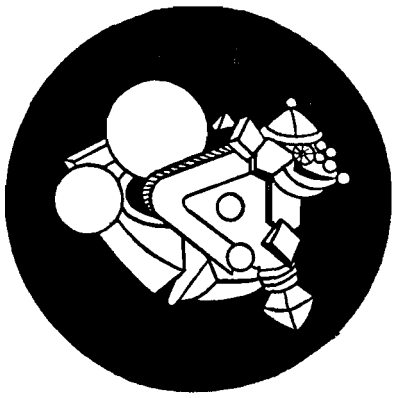
Ornaments

52. The most common ornaments which almost every woman has are a pair of ear-studs, nose-screws and silver anklets called *Kolusu*. There are of course, a few women who cannot afford even this minimum amount of ornaments. But all of them have their *Thalis* made of gold. The rich and the middle class section of the people, of course, have a variety of ornaments. Many of the Krishnanvagai women have golden chains and bangles. *Kasumalai*, a neck-wear consisting of small and thin gold coins attached to a thin gold chain is possessed by good number of the well-to-do households. *Kerala Malai* is an old type of neck-lace which is quite common. The most striking items of jewellery we came across in this village are the jewels known as *Pambadam* and *Thandatti*, worn mostly by the older women. *Pambadam* is a cluster of thick rings and studs which hang down the lobing ears of old women. *Thandatti* is also an ear ornament and it is a thick stud which hangs down the lobing ears like the Pambadam. The cluster of this ear ornaments sometimes seems heavy enough to break through the thin chord of the lobing ear. But higher the economic status of the old lady, heavier is the weight of the *Pambadam* or the *Thandatti*. *Visalamurugu* is a small screw-like ornament which is worn on the upper portion of the ear. The menfolk do not normally wear any ornaments except a few rich people who wear rings.

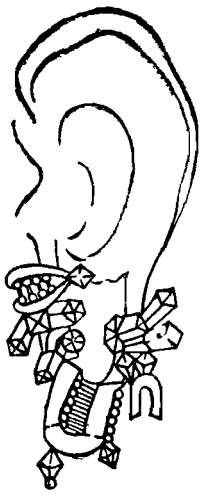
Ear Ornaments



Pambadam

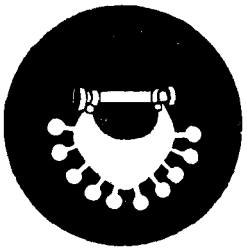


Thandatti



The cluster of ear ornaments



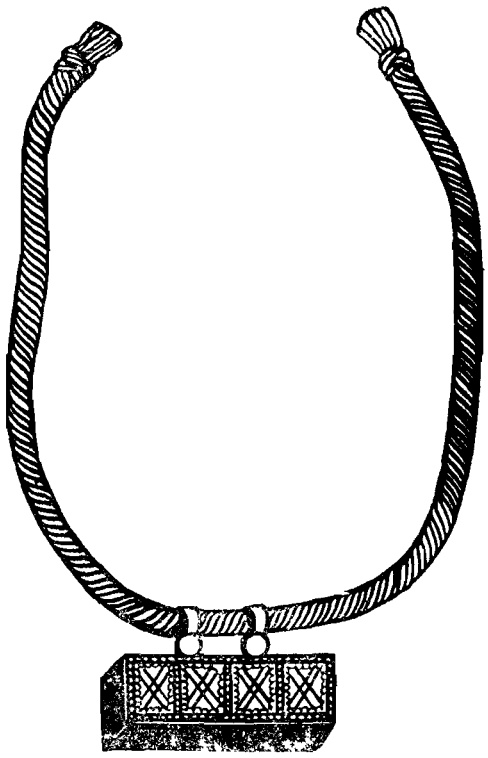


Visalamurugu

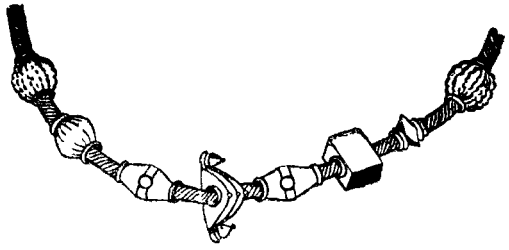
Neck Ornaments



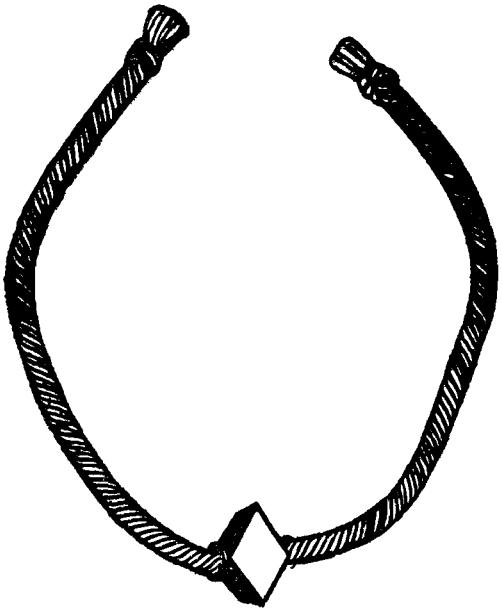
Kazhuthu Mani



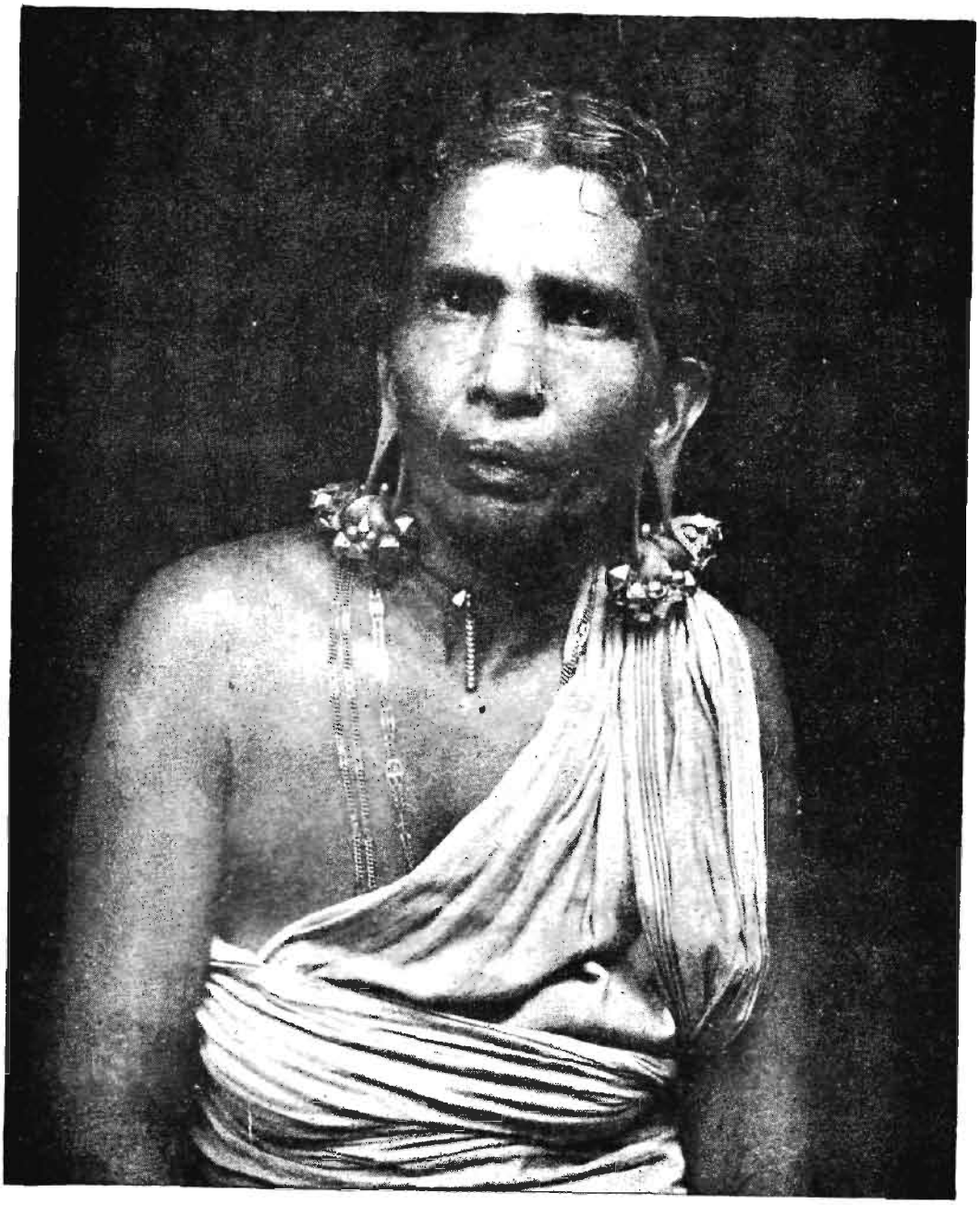
Thayathu worn by the Velakkuthalai Nair



Thali of Nadars



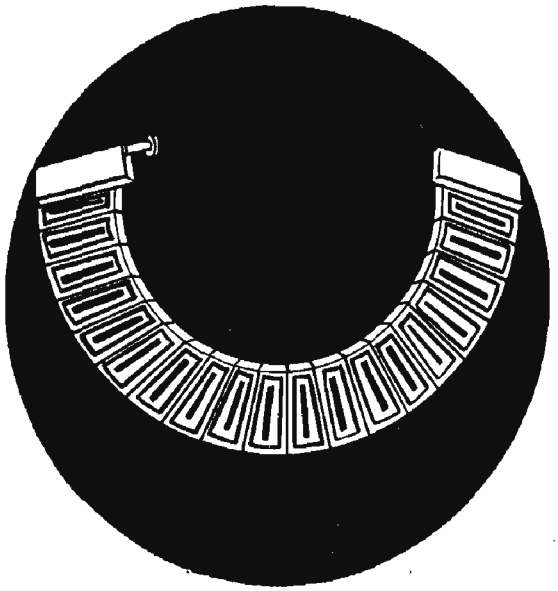
Thali worn by Krishnanvagaiyars



The old woman in her ornaments. The clusters of ornaments in the ears, *Pambadam* and *Thandatti* are the most striking items.

Neck Ornaments (Contd.)





Kerala Malai is a fascinating neck ornament for the young girls.





The heavy ornament on the lobing ear is called **Pambadam and the neck ornament** is known as Kasumalai.

Diet

53. The staple diet of the village population consists mostly of rice and partly of tapioca. The richer section, of course, live entirely on rice, except when they take tapioca very occasionally for a change. The poorer section have a mixed diet consisting of rice and tapioca. Tapioca root is very cheap when compared to rice and tapioca worth about eight annas would suffice for a meal for about four people. Boiled tapioca root and fish form a favourite combination.

54. Out of the 117 households, only seven households of Asaris are vegetarians and all others are non-vegetarians. As regards the frequency of meals, 41 households live on two meals a day and 76 households live on three meals a day. Most of these people who live on three meals a day, break their fast with the remnants of the previous night's meal and many of those people who live on two meals a day, have small refreshments for breakfast. People of this village drink a lot of tea.

TABLE NO. V

Diet and food habits

Community	Total No. of households	No. of vegetarian households	No. of non-vegetarian households	No. of households taking				No. of households taking		
				Rice	Wheat	Grains other than rice or wheat	Roots including tapioca	One meal a day	Two meals a day	Three meals & more a day
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Krishnanvagai	58	...	58	58	4	18	45	...	15	43
Nadar	32	...	32	32	3	12	26	...	14	18
Nair	8	...	8	8	...	...	8	...	3	5
Asari	7	7	...	7	1	3	3	...	4	3
Sakkaravar	1	...	1	1	...	...	1	...	1	...
Kerala Mudaliar	2	...	2	2	...	...	2	...	...	2
Ambattan	2	...	2	2	...	...	2	...	1	1
Pallar	3	...	3	3	...	...	3	...	3	...
Christian Mudaliar	2	...	2	2	...	...	2	...	...	2
Christian Nadar	2	...	2	2	...	1	1	...	...	2
Total	**117**	**7**	**110**	**117**	**8**	**34**	**93**	...	**41**	**76**

TABLE NO. VI

Prohibited foods and drinks

Community	No. of households reporting as prohibited		No. of households that did not report any food to be prohibited	No. of households that did not report any drink to be prohibited
	Non-vegetarian food	Drink		
(1)	(2)	(3)	(4)	(5)
Krishnanvagai	...	...	58	58
Nadar	...	...	32	32
Nair	...	...	8	8
Asari	7	...	...	7
Sakkaravar	...	...	1	1
Kerala Mudaliar			2	2
Ambattan			2	2
Pallar			3	3
Christian Mudaliar		...	2	2
Christian Nadar	...	...	2	2
Total	7	...	110	117

Health and Sanitation

55. The scattered disposition of the houses over a big coconut grove with each house standing on a separate plot surrounded by the trees is conducive to healthy living. This fact accounts for the comparative freedom of the village from epidemics. The village is not provided with protected water supply. Many households have drinking water wells adjoining their residences. The poorer section of the population who cannot afford to have separate drinking water wells, draw water from the wells belonging to their friendly neighbours and from the bathing tank in the village.

56. There are only three houses which have dry-type latrines attached to them and the people generally answer their calls of nature in the coconut groves or in the neighbouring fields. Except the womenfolk of the well-to-do households who bathe in their houses, the others generally bathe in the public bathing tank in the village. They wash their clothes also in this tank. Most of the Krishnanvagaiyars are strikingly clean in their habits and appearance and the same thing cannot be said about the Nadars and the Scheduled Caste people.

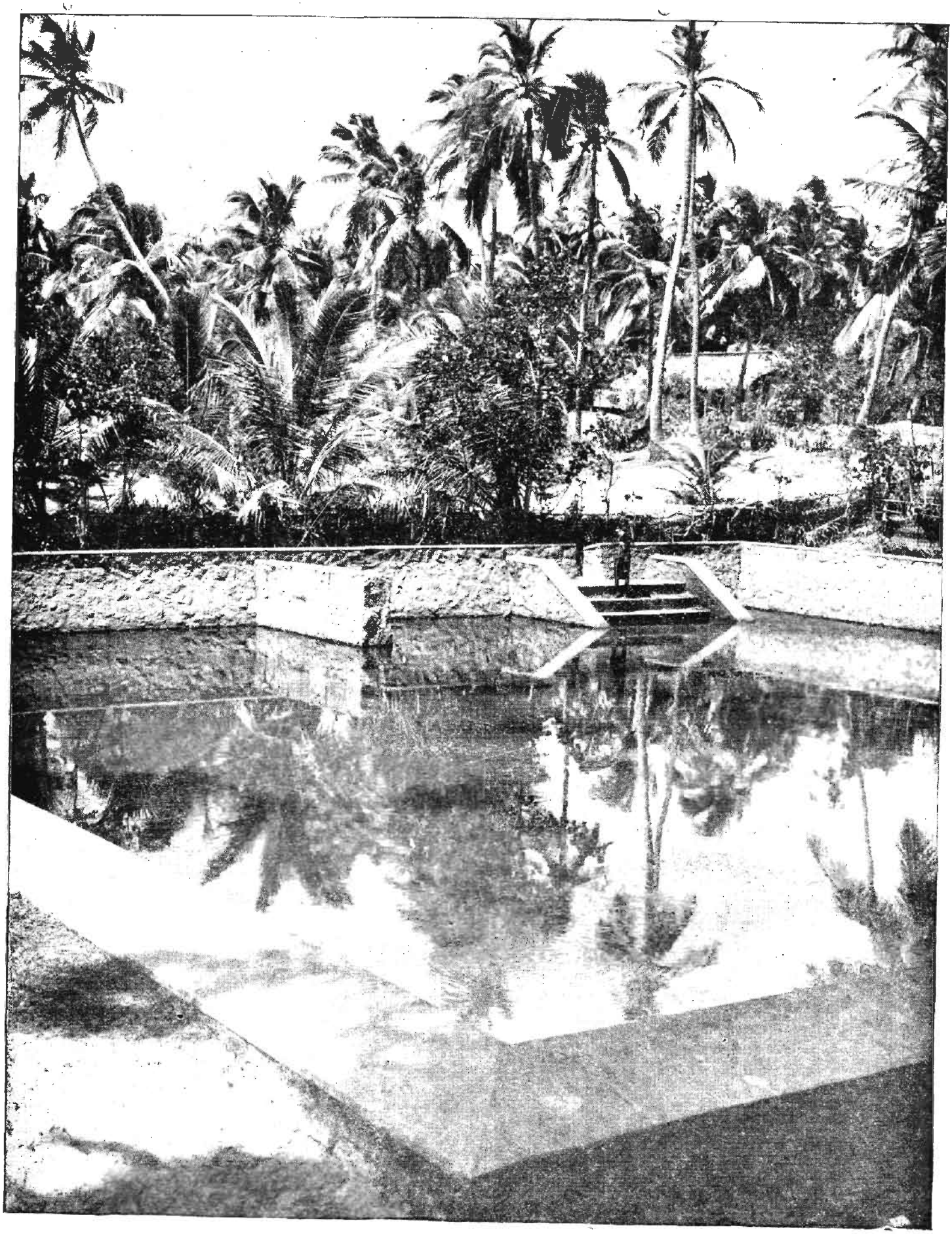
57. The most glaring insanitary feature of the village is the presence of dirty pools and ponds adjoining the sea shore which are used for retting the coconut husks. These dirty pools serve as the ideal breeding ground for the mosquitoes and malaria fever is not an infrequent occurrence in the village. Out of the 52 persons who died in the last ten years, 19 were in the age group 0-4 years, 30 above the age of 41 and only three were in the age group 5-40 years. Infant mortality, that is, deaths in the age group 0–4 accounts for 36.5% of the total deaths in

the last ten years. Of the 19 cases of infant mortality, four occurred within one month of the birth of the children, six deaths between one to twelve months, eight deaths between one to four years and there has been only one case of still birth. This high rate of infant mortality highlights the absence of any maternity assistance in the vicinity, and the practice of primitive midwifery by the barber women. As regards the 30 deaths which have occurred above the age of 41, only five of them were due to old age; 18 deaths have been recorded to be due to fever, two deaths due to tuberculosis, eight deaths due to rheumatism and four deaths due to dysentery. Though there might be a certain element of error in classifying the causes of death wrongly as fever due to ignorance of the Village Officers who maintain the Birth and Death Registers, it points to the fact that fever mostly of malarial type has accounted for a good number of deaths in the last ten years. There are no free medical facilities available in the village, nor is there any private practitioner. There is a Government Rural Dispensary at Manavalankurichi with a Health Assistant attached to it. There is a big hospital at Colachel two miles away from this village and there are also private practitioners at Colachel. A good number of the poor people, when taken ill or afflicted with some disease, seek the help of the native doctor in the village, either because they cannot afford to go to the qualified practitioners at Colachel or because they believe in the effectiveness of medicines made of country herbs by the native practitioners of the village.

TABLE NO. VII

Medical care

Community	Number of maternity cases					Ordinary medical treatment					Medical consultation	
	Confined in hospital	Confined by bringing doctor home	Confined by qualified midwife at home	Confined by unqualified Thai at home	Confined without assistance at home	Allopathic	Ayurvedic	Homeo pathic	Combination of more than one system	Others	In public hospital or dispensary	In private hospital or dispensary
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Krishnanvagai	13	3	1	...	1	13	...	13	...	22	...	...
Nadar	2	1	1	...	5	8	...	11	...	9	...	...
Nair	...	...	...	...	...	2	...	2	...	3	...	...
Asari	...	...	...	...	...	...	...	...	...	1	...	...
Sakkaravar	...	...	...	...	...	...	...	...	...	1	...	...
Kerala Mudaliar	...	...	...	...	...	...	...	...	...	1	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...	...	...
Pallar	...	...	...	...	...	...	...	...	...	...	...	...
Christian Mudaliar	...	...	...	...	...	1	...	...	...	1	...	...
Christian Nadar	...	...	...	...	...	...	...	...	...	...	...	...
Total	**15**	**4**	**2**	...	**6**	**24**	...	**26**	...	**38**	...	...



The bathing tank of the village. The steps were built under the Community Development Project.

CHAPTER III

POPULATION

Population trend

58. The population of the village according to the present survey is 703 persons, comprising of 358 males and 345 females. Sixty years ago, the population of the village was only 281 and in the course of the last 60 years (from 1901 to 1961) the population of this village has increased by 422 persons, that is, by 150.18%. The table below furnishes the population of the village for four Censuses.

Years		Population
1901	...	281
1931	...	451
1951	...	601
1961	...	703

* Figures not available for other Censuses.

59. In the course of three decades from 1901 to 1931, the population of the village has increased from 281 to 451, that is, by 60.5%. The population has increased at the rate of 20.16% per decade. In the subsequent two decades from 1931 to 1951, it has increased from 451 to 601, that is, by 33.3%. This works out to a rate of 16.6% per decade. Thus, the rate of increase has fallen from 20.16% per decade during the decades from 1901 to 1931 to 16.6% per decade during 1931 to 1951. The rate of increase during the last decade (1951 to 1961) is 16.97%. So, the rate of increase is more or less stable for the last three decades. During the last decade 1951 to 1961, the population of Kalkulam taluk has increased by 18.4% and this is higher than the rate of increase recorded in the village. The increase of population in the district also has been at a higher rate than in the village. The population of Kanyakumari district has increased by 20.6% during the decade 1951-61. The rate of increase in the village is lower than the taluk rate as well as the district rate, but it is higher than the state rate of increase, namely 11.9%.

60. The growth of population is determined by the births, deaths and migration. Please find hereunder a table showing the births and deaths registered in the village in the years 1951 to 1960.

TABLE NO. VIII

Births and Deaths

Year	Births			Deaths			Excess No. of births over deaths		
	*M.	F.	T.	M.	F.	T.	M.	F.	T.
1951	8	6	14	4	3	7	4	3	7
1952	11	6	17	1	2	3	10	4	14
1953	10	5	15	2	1	3	8	4	12
1954	6	10	16	4	3	7	2	7	9
1955	6	6	12	2	1	3	4	5	9
1956	9	4	13	2	...	2	7	4	11
1957	7	9	16	2	3	5	5	6	11
1958	10	6	16	3	4	7	7	2	9
1959	8	9	17	4	4	8	4	5	9
1960	9	9	18	5	2	7	4	7	11

* M: Male, F: Female. T: Total.

61. There has been a natural increase of 102 persons by the excess of births over deaths. The actual variation during these years is also 102 persons. So, on the face of it, there seems to have been practically no emigration or immigration. But, actually a handful of people have migrated out of the village and this has been balanced by an equal number of people coming into the village. So, the natural rate of increase tallies with the actual rate of increase in the village during the last decade.

Birth and Death rates

62. The number of births per annum has varied from 12 to 18 per year in the last ten years and the number of deaths from two to eight. The decennial mean birth rate works out to 23.62 per thousand and the death rate for the same period works out to 7.98 per thousand. So, the survival rate of the village is 15.64 persons per thousand. The birth rate of the village is higher than the birth rate of the district which is 23 per thousand, but lower than the state rate which is 27.1 per thousand. The death rate of the village is lower than both the district rate (8.5) as well as the state rate (14.2). Consequently, the survival rate of the village, namely 15.64 per thousand is higher than the district rate of

14.5 and the state rate of 12.9. One definite conclusion which can be drawn from this comparison is that the death rate of the village is comparatively low even though the birth rate, more or less, conforms to the pattern of the district. The scattered disposition of the houses all over a coconut grove is conducive to healthy living and this village has been comparatively free from epidemics. These explain the low death rate. The high birth rate points to the absence of any conscious effort on the part of the people to limit their families. As ascertained by a casual enquiry of about a dozen persons, the attitude towards planned parenthood or family planning, ranges from ignorance to indifference.

Density

63. This village extends over an area of 135 acres or 0.21 square mile. The density of population works out to 3,348 persons per square mile. This is much higher than the taluk density of 1,485 persons per square mile and the district density of 1,544 persons per square mile. The village is situated in the most densely populated area of the district. The northern portion of the Kalkulam taluk which is mostly a mountainous region, is sparsely populated and the coastal strip on the south and the midland regions are densely populated. This village is situated in the coastal strip at the southern extremity of the taluk. The population of the village is distributed between 117 households and the average size of the household works out to 6 persons per household. There are no single member households in the village and the bulk of the households are medium sized households. There are 25 small households with two or three members each and the population of these small households constitute about 9.5% of the total population. There are 50 medium sized households with 4 to 6 members each and 37% of the village population belong to the medium sized households.

TABLE NO. IX

Size of household

Community	No. of house-holds	Single member			2-3 members			4-6 members			7 9 members			10 members & over		
		Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Krishnanvagai	58	...	...	...	8	11	8	25	59	67	15	62	55	10	56	55
Nadar	32	...	...	...	9	14	11	14	34	41	7	26	25	2	13	11
Nair	8	...	...	...	2	2	3	3	13	5	3	15	9	...	...	...
Asari	7	...	...	...	1	...	3	4	10	12	1	3	4	1	7	4
Sakkaravar	1	...	...	...	...	...	...	1	4	2	...	...	...	...	...	...
Kerala Mudaliar	2	...	...	...	1	1	2	1	2	2	...	...	...	...	...	...
Ambattan	2	...	...	...	2	3	3	...	...	...	...	...	...	...	...	...
Pallar	3	...	...	...	2	2	4	1	3	3	...	...	...	...	...	...
Christian Mudaliar	2	...	...	...	...	...	...	1	2	2	...	...	...	1	9	7
Christian Nadar	2	...	...	...	...	...	...	...	...	...	2	7	7	...	...	...
Total	**117**	...	...	...	**25**	**33**	**34**	**50**	**127**	**134**	**28**	**113**	**100**	**14**	**85**	**77**

There are 42 large sized households with membership of 7 and more and out of this, 14 are very large households with more than 10 persons in each. These are mostly the joint families. One of the joint families of the Kerala Mudaliars has as many as 16 members in it. The large households constitute 35.9% of the total households, but their population works out to 53.3% of the village population.

Sex ratio

64. The population of the village comprises of 358 males and 345 females. This works out to a sex ratio of 96.37 females per 100 males. This is lower than the sex ratio of the taluk as well as the district. In Kalkulam taluk, there are 97 females for every 100 males and in Kanyakumari district, there are 98 females for every 100 males. In the year 1951, the village had 304 males and 297 females which worked out a ratio of 97.70 females for every 100 males. The number of females per hundred males in this village has gone down from 97.70 in 1951 to 96.37 in 1961. This reduction in sex ratio is explained by the natural factor of net addition of more males than the females to the population of this village during the last ten years. Between 1951 and 1960, there has been a net addition of 54 males as compared to 48 females to the population of this village.

TABLE NO. X

Type of families

Community	Total No. of households	Types of families living in the households			
		Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)
Krishnanvagai	58	21	18	16	3
Nadar	32	20	4	4	4
Nair	8	3	1	3	1
Asari	7	3	2	2	...
Sakkaravar	1	1	...	...	...
Kerala Mudaliar	2	1	...	...	1
Ambattan	2	1	...	...	1
Pallar	3	1	1	...	1
Christian Mudaliar	2	...	1	1	...
Christian Nadar	2	...	1	1	...
Total	**117**	**51**	**28**	**27**	**11**

Age structure

65. A disproportionate concentration of people in the lower age groups and a very slender proportion of the population in the higher age groups is a characteristic feature of the rural population. The age structure of this village also conforms to this general pattern. Please find hereunder the percentage of population in each age group in this village being compared with the percentages of the taluk and the district.

TABLE NO. XI

Age Structure

Age group	Percentage of village population	Percentage of taluk population	Percentage of district population
(1)	(2)	(3)	(4)
0–14	39.35	42	41
15–29	24.43	25	25
30–44	20.15	17	17
45–59	10.95	11	11
60 & over	5.12	5	6

66. As much as 44.47% of the population are either children below 14 years or old men above the age of 60 years. Thus, only 55.53% of the population belongs to the working age group of 15–59. These constitute the labour force of the village. The age structure of the village is, more or less, similar to that of the taluk and the district with minor variations. The percentage of population in the age group 30–44 is higher in the village than in the taluk and the district. From this, it may be inferred that the average expectancy of life in this village is slightly higher than that in the taluk and the district. Nearly 36% of the village population are above the age of 30 years, whereas only 33% of the taluk and 34% of the district population are above the age of 30 years.

TABLE NO. XII

Age and Marital Status

Community	Age group	Total Population			Never married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Krishnanvagai	All ages	373	188	185	104	92	74	75	10	17	...	1
	0—4	44	23	21	23	21	...	...	...	...	...	...
	5—9	51	27	24	27	24	...	...	...	...	...	...
	10—14	53	22	31	22	31	...	...	...	...	...	...
	15—19	33	12	21	12	15	...	6	...	...	...	...
	20—24	29	14	15	13	...	...	15	1	...	...	...
	25—29	24	14	10	2	...	11	9	1	1	...	...
	30—34	31	16	15	3	...	13	15	...	...	...	...
	35—44	43	27	16	2	1	22	12	3	2	...	1
	45—59	47	24	23	...	...	23	16	1	7	...	...
	60 & over	18	9	9	...	...	5	2	4	7	...	...

Table No. XII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Nadar	All ages	175	87	88	54	47	33	33	...	7	...	1
	0—4	33	17	16	17	16	...	...	...	...	...	...
	5—9	26	11	15	11	15	...	...	...	...	...	...
	10—14	15	6	9	6	9	...	...	...	...	...	...
	15—19	15	6	9	6	7	...	2	...	...	...	...
	20—24	12	8	4	8	...	...	4	...	...	...	...
	25—29	16	9	7	4	...	5	6	...	...	...	1
	30—34	14	6	8	2	...	4	8	...	...	...	...
	35—44	24	15	9	...	...	15	9	...	...	...	...
	45—59	15	7	8	...	...	7	4	...	4	...	...
	60 & over	5	2	3	...	...	2	...	...	3	...	...
Nair	All ages	47	30	17	17	6	12	10	1	1	...	...
	0—4	6	2	4	2	4	...	...	...	...	...	...
	5—9	4	4	...	4	...	...	...	...	...	...	...
	10—14	4	3	1	3	1	...	...	...	...	...	...
	15—19	8	8	...	7	...	1	...	...	...	...	...
	20—24	5	2	3	1	1	1	2	...	...	...	...
	25—29	3	1	2	...	...	1	2	...	...	...	...
	30—34	3	2	1	...	...	2	1	...	...	...	...
	35—44	5	3	2	...	...	3	2	...	...	...	...
	45—59	2	1	1	...	...	1	1	...	...	...	...
	60 & over	7	4	3	...	...	3	2	1	1	...	...
Asari	All ages	43	20	23	12	11	8	9	...	2	...	1
	0—4	7	2	5	2	5	...	...	...	...	...	...
	5—9	5	4	1	4	1	...	...	...	...	...	...
	10—14	6	4	2	4	2	...	...	...	...	...	...
	15—19	3	...	3	...	2	...	1	...	...	...	...
	20—24	3	2	1	2	...	...	1	...	...	...	...
	25—29	2	1	1	...	...	1	...	...	...	...	1
	30—34	5	1	4	...	1	1	3	...	...	...	...
	35—44	5	3	2	...	...	3	2	...	...	...	...
	45—59	6	2	4	...	...	2	2	...	2	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	...

Table No. XII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Sakkaravar	All ages	6	4	2	3	1	1	1	...	...	..	...
	0—4	1	1	...	1	...	...	...	...	...	...	...
	5—9	1	1	...	1	...	...	...	...	...	...	...
	10—14	1	1	...	1	...	...	...	...	...	...	...
	15—19	1	...	1	...	1	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	...	...	1	...	...	...	...
	45—59	1	1	...	...	...	1	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Kerala Mudaliar	All ages	7	3	4	2	2	1	1	...	1	...	...
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	1	1	...	1	...	...	...	...	...	...	...
	10—14	1	...	1	...	1	...	...	...	...	...	...
	15—19	1	...	1	...	1	...	...	...	...	...	...
	20—24	1	1	...	1	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	...	...	...	...	1	...	...
	45—59	1	...	1	...	...	...	1	...	...	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	...
Ambattan	All ages	6	3	3	2	1	1	1	...	1	...	...
	0—4	1	1	...	1	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	1	...	...	...	...	...	...	...
	15—19	1	...	1	...	1	...	...	...	...	...	...
	20—24	2	1	1	...	...	1	1	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	...	...	...	...	...	1	...	...

Table No. XII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Pallar	All ages	12	5	7	3	3	2	2	...	2	...	...
	0— 4	2	1	1	1	1	...	...	...	...	...	...
	5— 9	2	1	1	1	1	...	...	...	...	...	...
	10—14	1	1	...	1	...	...	...	...	...	...	...
	15—19	1	...	1	...	1	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	3	1	2	...	...	1	2	...	...	...	...
	35—44	1	1	...	...	...	1	...	...	...	...	...
	45—59	2	...	2	...	...	...	...	...	2	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Christian Mudaliar	All ages	20	11	9	7	4	4	4	...	1	...	...
	0— 4	3	...	3	...	3	...	...	...	...	...	...
	5— 9	3	3	...	3	...	...	...	...	...	...	...
	10—14	2	1	1	1	1	...	...	...	...	...	...
	15—19	4	3	1	3	...	...	1	...	...	...	...
	20—24	2	1	1	...	...	1	1	...	...	...	...
	25—29	2	1	1	...	...	1	1	...	...	...	...
	30—34	1	1	...	...	...	1	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	3	1	2	...	...	1	1	...	1	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Christian Nadar	All ages	14	7	7	4	3	3	3	...	1	...	...
	0— 4	1	...	1	...	1	...	...	...	...	...	...
	5— 9	1	1	...	1	...	...	...	...	...	...	...
	10—14	2	1	1	1	1	...	...	...	...	...	...
	15—19	1	...	1	...	1	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	2	2	...	2	...	...	...	...	...	...	...
	30—34	3	1	2	...	...	1	2	...	...	...	...
	35—44	1	1	...	...	...	1	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	3	1	2	...	...	1	1	...	1	...	...

Table No. XII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Village Total	All ages	703	358	345	208	170	19	140	11	33	...	3
	0— 4	98	47	51	47	51	...	...	...	...	...	...
	5— 9	94	53	41	53	41	...	...	...	...	...	...
	10—14	86	40	46	40	46	...	...	...	...	...	...
	15—19	68	29	39	28	29	1	10	...	...	...	...
	20—24	54	29	25	25	1	3	24	1	...	...	...
	25—29	49	28	21	8	...	19	18	1	1	...	2
	30—34	60	28	32	5	1	23	31	...	...	...	...
	35—44	81	50	31	2	1	45	27	3	3	...	1
	45—59	77	36	41	...	...	35	25	1	16	...	...
	60 & over	36	18	18	...	...	13	5	5	13	...	...

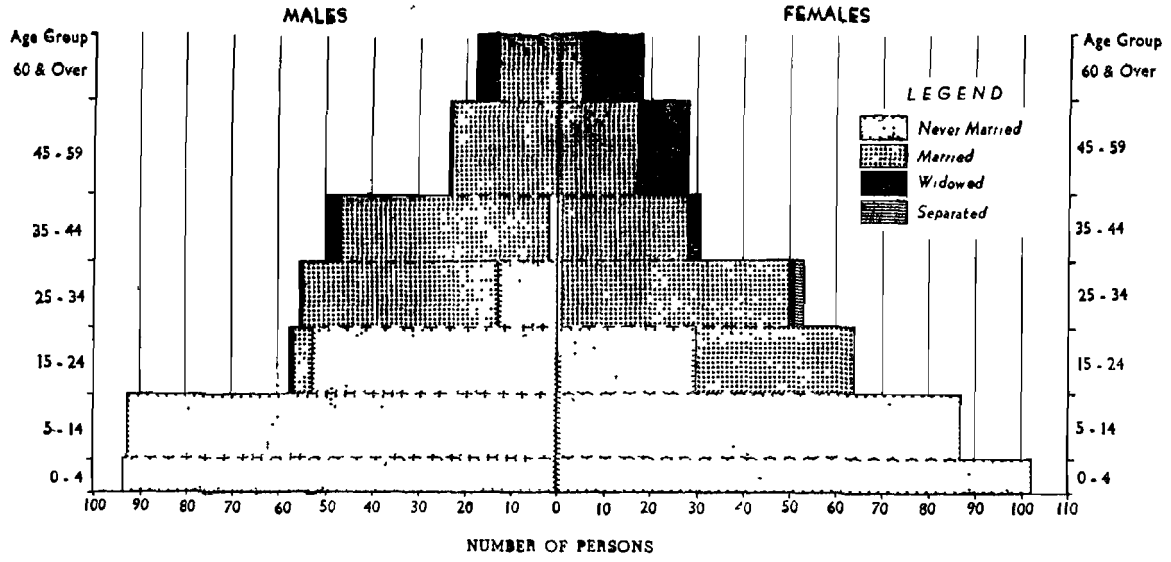
Marital status

67. About 40% of the village population are married, another 54% are not married and the rest are widowed. Analysing the figures separately for the males and females, we find that 39% of the males and 46% of the females are married. The unmarried males and females constitute 58% and 43% respectively of the total male and female population. Out of 378 unmarried persons in the village, as much as 73.6% of them are children below 15 years of age. A total number of 44 persons comprising of 11 males and 33 females are widowed. They constitute respectively 3% of the males and 9.6% of the females. Among the widowed males, except two persons in the age group 20 to 29, all the others are above the age of 35 and among the widowed females, except one in the age group 25 to 29, all the rest are above the age of 35. Though widow re-marriage is allowed among Krishnanvagai community, it is generally deprecated now. The widows too, generally do not get married unless they are young and are without encumbrances in the form of children. The predominance of widowed females is possibly due to the fact that women get married to men much older than themselves and their husbands predecease them. The other factor is that when a man is widowed, there is no social or legal restraint against his marrying again and it is not the same with the widowed females. There are also three separated cases in this village and all of them are females. Two of them have been deserted by their husbands and other one is a case of *de facto* separation by mutual consent. None of them is a case of judicial separation.

Age at marriage

68. The marriageable ages for the boys and girls are, more or less, same in all the communities. Generally the girls get married earlier than the boys. The girls are usually married between the ages 16 and 21 and the boys are married at any time between 24 and 29 and mostly around the age of 25. There is no married person below the age of 15 years, in this village. Out of the 39 females in the age group 15 to 19, ten are married and 24 out of the 25 females in the age group 20 to 24 are married. There are 15 males and two females above the age of 24 who are not yet married. Generally, the women do not remain unmarried till 24 and these two unmarried females

AGE AND MARITAL STATUS



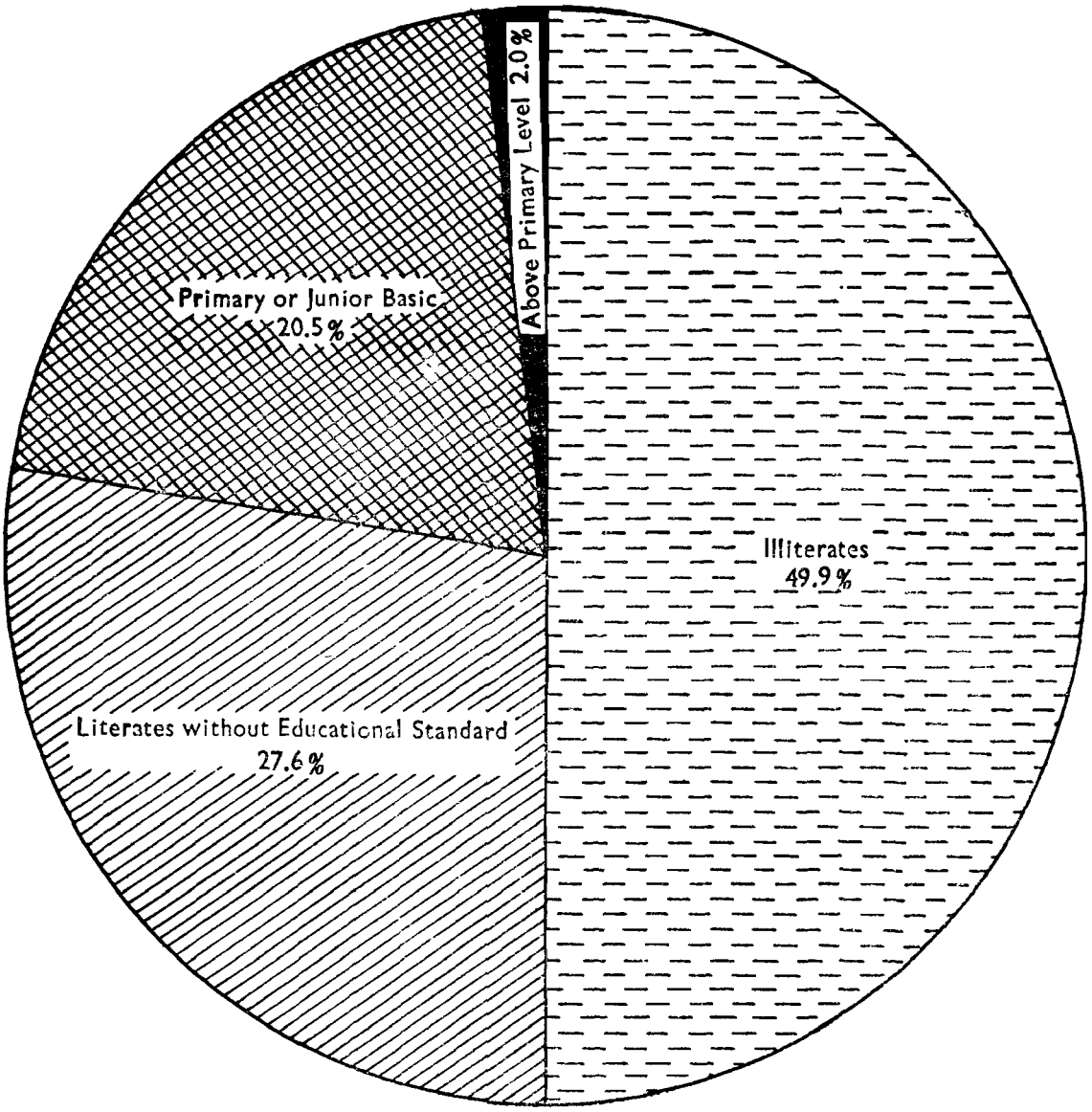
above 24 years could not marry because one is suffering from tuberculosis and the other is physically deformed. About three to four decades back, it was customary for many of the communities in this village to get their girls married before the attainment of puberty. But now and in the recent past, there has not been any case of child marriage and this is partly due to the enlightenment and partly to the legal restraint imposed by the Saradha Act.

Literacy

69. Out of the total population of 703 persons comprising of 358 males and 345 females, 204 males and 148 females have been returned as literates. The percentage of literates among the males and females works out to 57% and 43% respectively. The level of literacy for the whole village is 50% which is fairly high when compared to the levels of literacy in other villages of Madras State. In the year 1951, only 38.3% of the population of this village were literates and in the last ten years, the level of literacy has risen by 12 points. The village level of literacy is higher than the taluk average of 48.24% and the district average of 48.6%

70. There are altogether 352 literates in the village and bulk of them are 'literates without educational standards'. Fifty-five per cent of the literates are 'literates without educational standards' who know just to read and write. This comprises of 51% of the male literates and 61% of the female literates. Another 41% of the literates have studied upto primary level and only 4% of the literates have studied beyond the primary level. Out of the 14 people who have studied beyond the primary level, 8 are Matriculates, 5 have studied upto P.U.C. and only one is a Graduate. Except one female Matriculate, all the rest who have studied beyond the primary level are males. Except this solitary female Matriculate, no other female has studied beyond the primary standards. The people of the village have no prejudice against educating their girls and almost all of them except the very poor people send their daughters to the school. But the girls' education usually stops after the attainment of puberty which happens well before the girls reach Matriculation. This is mostly because of the parent's anxiety to get their daughters married within one or two years of their attaining puberty. Some of the poor people stop their daughters from the school, when they think that their daughters will be able to do some work and add to the family's income. A good number of the boys study beyond the primary level, but not all of them reach the Matriculation stage because their parents cannot afford the expenditure involved in the secondary education. Many boys stop away after the Higher

LITERACY STANDARDS



Elementary stage either because their parents cannot afford to finance their further studies or because they would like to work and earn whatever little they can and supplement the meagre incomes of their families. There are no persons in this village who pursued college studies and settled down in good jobs. There is only one graduate in the village who is at the moment studying in Law College. Table No. XIII indicates the literacy levels among the various communities of the village.

TABLE No. XIII

Literacy and Education

Community	Age group	Total population			Illiterate		Literate without educational standard		Primary or Junior Basic		Matric or Higher Secondary		Intermediate or P.U.C.		Graduate	
		*P.	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)	(16)	(17)
Krishnanvagai	All ages	373	188	135	64	79	58	62	56	44	6	...	3	...	1	...
	0— 4	44	23	21	23	21	...	...	...	...	...	...	...	...	...	...
	5— 9	51	27	24	8	2	19	22	...	...	...	...	...	...	...	...
	10—14	53	22	31	4	3	5	11	13	17	...	...	...	...	...	...
	15—19	33	12	21	2	3	1	6	7	12	1	...	1	...	...	...
	20—24	29	14	15	4	4	3	5	3	6	3	...	...	...	1	...
	25—29	24	14	10	6	6	2	4	4	...	...	...	2	...	...	...
	30—34	31	16	15	4	6	5	4	6	5	1	...	...	...	...	...
	35—44	43	27	16	6	8	11	7	10	1	...	...	...	...	...	...
	45—59	47	24	23	4	18	9	2	10	3	1	...	...	...	...	...
	60 & over	18	9	9	3	8	3	1	3	...	...	...	...	...	...	...
Nadar	All ages	175	87	88	58	68	20	18	9	2	...	...	...	...	...	...
	0— 4	33	17	16	17	16	...	...	...	...	...	...	...	...	...	...
	5— 9	26	11	15	4	4	6	11	1	...	...	...	...	...	...	...
	10—14	15	6	9	3	7	...	2	3	...	...	...	...	...	...	...
	15—19	15	6	9	3	6	2	2	1	1	...	...	...	...	...	...
	20—24	12	8	4	4	2	3	1	1	1	...	...	...	...	...	...
	25—29	16	9	7	5	7	3	...	1	...	...	...	...	...	...	...
	30—34	14	6	8	4	7	1	1	1	...	...	...	...	...	...	...
	35—44	24	15	9	11	8	4	1	...	...	...	...	...	...	...	...
	45—59	15	7	8	6	8	1	...	...	...	...	...	...	...	...	...
	60 & over	5	2	3	1	3	...	...	1	...	...	...	...	...	...	...
Nair	All ages	47	30	17	9	10	8	3	11	4	1	...	1	...	...	...
	0— 4	6	2	4	2	4	...	...	...	...	...	...	...	...	...	...
	5— 9	4	4	...	1	...	2	...	1	...	...	...	...	...	...	...
	10—14	4	3	1	...	...	...	...	3	1	...	...	...	...	...	...
	15—19	8	8	...	1	...	2	...	4	...	...	...	1	...	...	...
	20—24	5	2	3	1	1	...	1	...	1	1	...	...	...	...	...
	25—29	3	1	2	...	1	1	...	...	1	...	...	...	...	...	...
	30—34	3	2	1	2	1	...	...	...	...	...	...	...	...	...	...
	35—44	5	3	2	...	1	...	...	3	1	...	...	...	...	...	...
	45—59	2	1	1	...	1	1	...	...	...	...	...	...	...	...	...
	60 & over	7	4	3	2	1	2	2	...	...	...	...	...	...	...	...

*P :—Persons. M :—Males. F :—Females.

Table No. XIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Asari	All ages	43	20	23	6	16	8	2	5	5	...	...	1	...	...	...
	0— 4	7	2	5	2	5	...	...	...	...	...	...	...	...	...	...
	5— 9	5	4	1	2	...	2	1	...	...	...	...	...	...	...	...
	10—14	6	4	2	...	1	...	...	4	1	...	...	...	...	...	...
	15—19	3	...	3	...	1	...	1	...	1	...	...	...	...	...	...
	20—24	3	2	1	...	1	1	...	...	...	...	...	1	...	...	...
	25—29	2	1	1	...	1	1	...	...	...	...	...	...	...	...	...
	30—34	5	1	4	...	1	1	...	...	3	...	...	...	...	...	...
	35—44	5	3	2	1	2	1	...	1	...	...	...	...	...	...	...
	45—59	6	2	4	...	4	2	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
Sakkaravar	All ages	6	4	2	4	2	...	...	...	...	...	...	...	...	...	...
	0— 4	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	5— 9	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	15—19	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	45—59	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kerala Mudaliar	All ages	7	3	4	2	4	1	...	...	...	...	...	...	...	...	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5— 9	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	15—19	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	20—24	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...

Table No. XIII (Contd.)

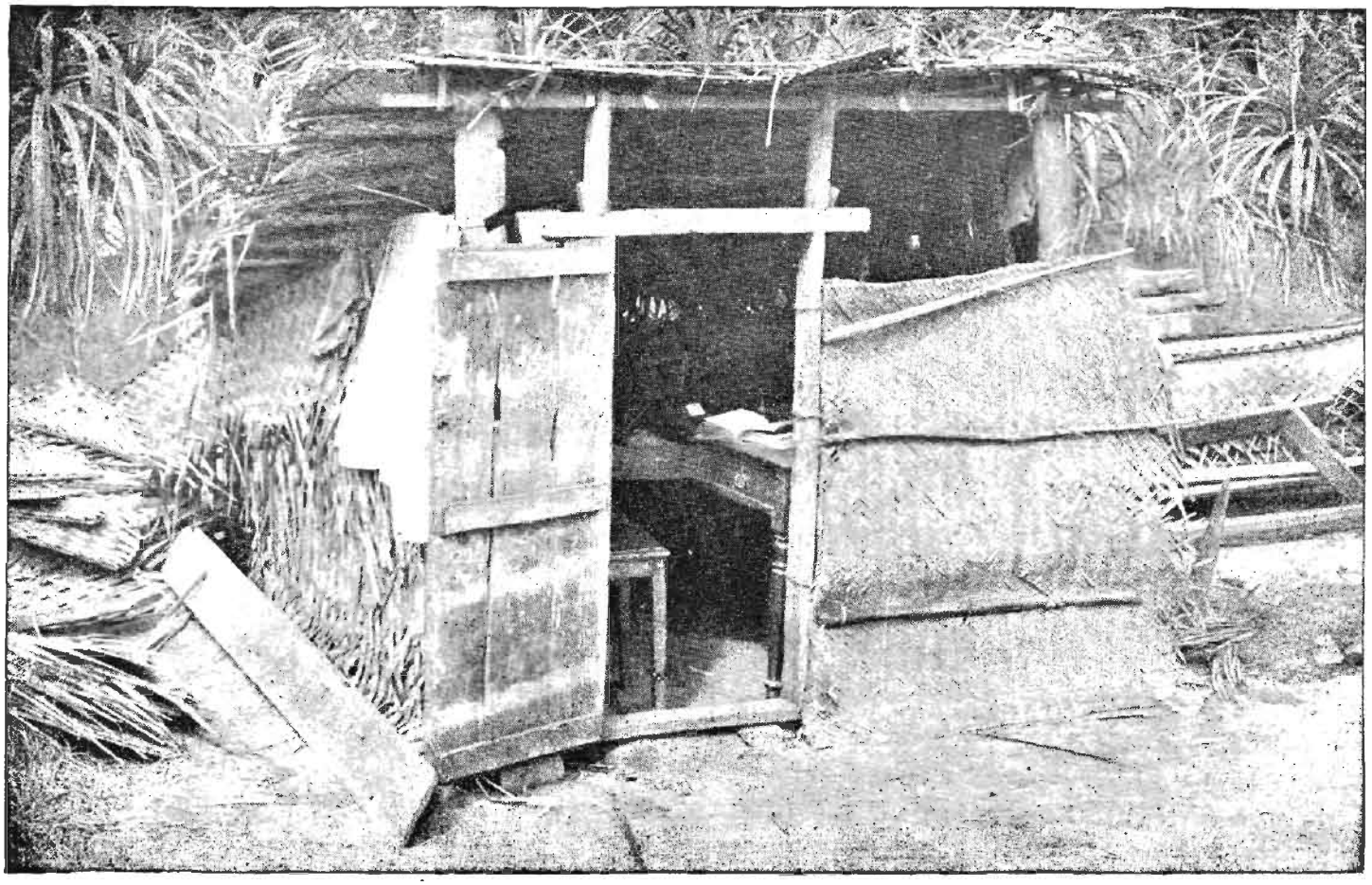
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Ambattan	All ages	6	3	3	2	3	...	...	1	...	...	...	...	...	...	...
	0— 4	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	15—19	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	20—24	2	1	1	...	1	...	...	1	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
Pallar	All ages	12	5	7	3	5	2	1	...	...	...	1	...	...	...	...
	0— 4	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	5— 9	2	1	1	...	...	1	1	...	...	...	...	...	...	...	...
	10—14	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...
	15—19	1	...	1	...	...	...	...	...	...	...	1	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	3	1	2	1	2	...	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	45—59	2	...	2	...	2	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Mudaliar	All ages	20	11	9	1	6	6	2	4	1	...	...	...	...	...	...
	0— 4	3	...	3	...	3	...	...	...	...	...	...	...	...	...	...
	5— 9	3	3	...	1	...	2	...	...	...	...	...	...	...	...	...
	10—14	2	1	1	...	...	...	1	1	...	...	...	...	...	...	...
	15—19	4	3	1	...	...	1	...	2	1	...	...	...	...	...	...
	20—24	2	1	1	...	...	...	1	1	...	...	...	...	...	...	...
	25—29	2	1	1	...	1	1	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	3	1	2	...	2	1	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Table No. XIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Christian Nadar	All ages	14	7	7	5	4	1	2	1	1	...	...	...	...	...	...
	0— 4	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	5— 9	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...
	10—14	2	1	1	...	...	...	1	1	...	...	...	...	...	...	...
	15—19	1	...	1	...	...	...	...	...	1	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	2	2	...	2	...	...	...	...	...	...	...	...	...	...	...
	30—34	3	1	2	1	1	...	1	...	...	...	...	...	...	...	...
	35—44	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	3	1	2	1	2	...	...	...	...	...	...	...	...	...	...
Village Total	All ages	703	358	345	154	197	104	90	87	57	7	1	5	...	1	...
	0— 4	98	47	51	47	51	...	...	...	...	...	...	...	...	...	...
	5— 9	94	53	41	18	6	33	35	2	...	...	...	...	...	...	...
	10—14	86	40	46	9	12	6	15	25	19	...	...	...	...	...	...
	15—19	63	29	39	6	13	6	9	14	16	1	1	2	...	...	...
	20—24	54	29	25	10	9	7	8	6	8	4	...	1	...	1	...
	25—29	49	28	21	13	16	8	4	5	1	...	...	2	...	...	...
	30—34	60	28	32	12	18	8	6	7	8	1	...	...	...	...	...
	35—44	81	50	31	20	21	16	8	14	2	...	...	...	...	...	...
	45—59	77	36	41	11	36	14	2	10	3	1	...	...	...	...	...
	60 & over	36	18	18	8	15	6	3	4	...	...	...	...	...	...	...

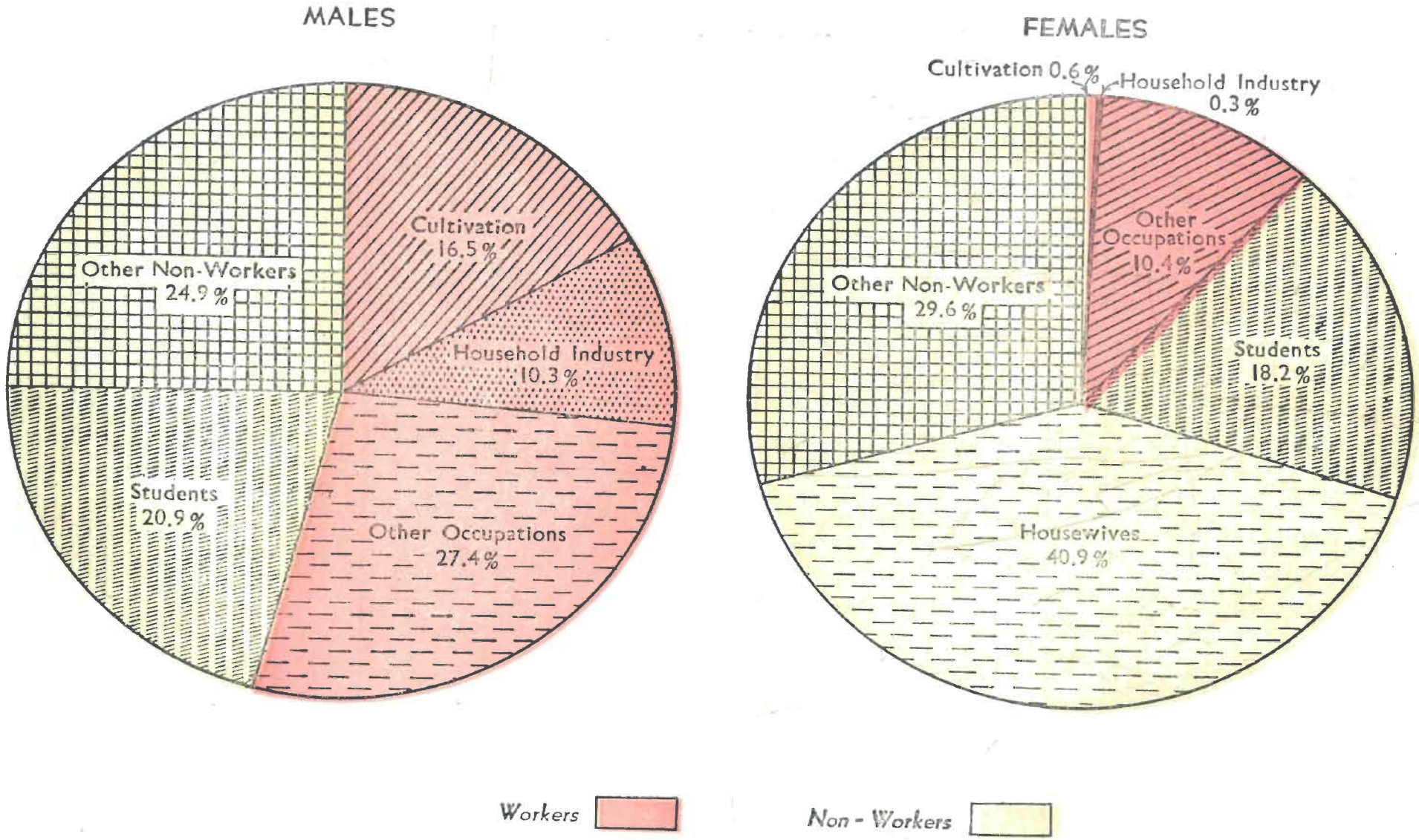
Literacy and Communities

71. Analysing the literacy levels of the various communities, we find that the Christian Kerala Mudaliars have recorded the highest percentage of literacy (65%) and out of the 20 persons in that community, 13 are literates. But none of them has studied beyond the primary level. The next best community is the Krishnanvagai community which has recorded 61.7%. Out of the 373 persons in that community, 230 people have been returned as literates and out of this, 110 people have studied beyond the primary level. There are six Matriculates in this community and 3 others have studied upto P.U.C. The only graduate of the village belongs to this community. The level of literacy among the Nadars is only 28% and this is comparatively low. About 33% of the Pallars are literates and one of the Pallar girls has studied upto Matriculation. The level of literacy among the Ambattans and Hindu Mudaliars is respectively 16.6% and 14% and that among the Asaris is 48.8%. Thus, the Nadars, the Ambattans and the Hindu Mudaliars form the most backward section and even the Scheduled Caste Pallars are better than these communities. The advanced section of the village, of course, comprises



An improvised study room of a student

WORKERS NON-WORKERS



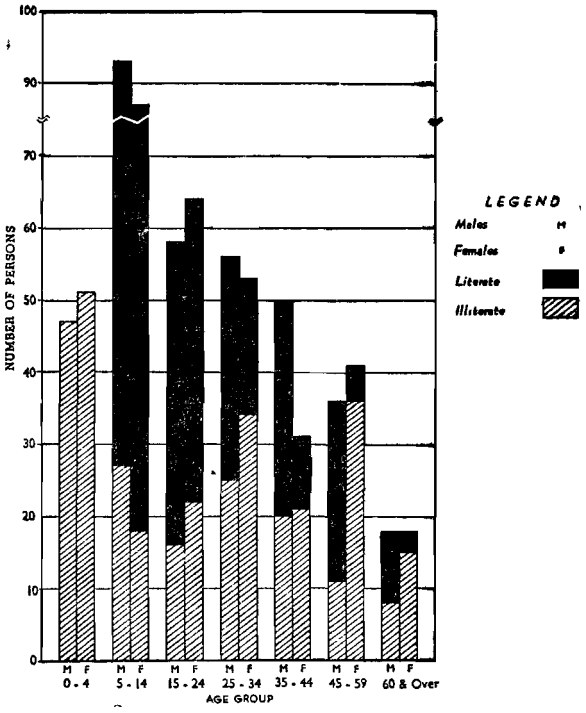
of Krishnanvagaiyars, Asaris, Velakkuthalai Nairs and Christians.

72. Out of 180 children in the age group 5–14, only 135 children have been returned as literates and the rest as illiterates. Thus, nearly 24% of the children of the school going age do not seem to be attending schools and these children are mostly from the poorer families of Nadars, Mudaliars and Ambattans. Even a boy of ten years is considered to be an earning member in as much as he can earn 6 to 8 annas by engaging himself in the minor operations in the coir rope industry. The other important reason for the children of this age group not attending schools is the fact that there is no school in the village and the children have to walk a distance of five furlongs, to go to the school either at Manavalankurichi or at Mondaicad. Some of the parents are, of course, hesitant to let their young children to walk such a distance. If a primary school is started in the village, many of the children who are not attending schools would possibly start attending. Almost all the school going children of this village attend the primary schools at Mondaicad and Manavalankurichi. Facilities for secondary education are available both at Manavalankurichi and Colachel. A few boys are also studying in the high school at Monday-Market which is about two miles from the village. Facilities for university education are available at Nagercoil at a distance of 12 miles from this village.

Workers and Non-workers

73. Classifying the population into workers and non-workers, we find that only 33.1% of the population have been returned as workers as compared to 55.3% of the population in the age group 15–59. The workers comprise of 54.2% of the males and 11.3% of the female population. The percentage of workers to the total population is lower than the taluk and the district averages. Thirty-four per cent of the population in Kalkulam taluk and 35% of the population in Kanyakumari district have been returned as workers. Out of the 233 total workers in this village, 9 are child workers in the age group 10–14 and 17 are old aged workers above the age of 60 years. The child workers and the old aged workers constitute about 11.2% of the total working population of the village. Most of these child workers are engaged in the coir rope industry.

AGE AND LITERACY



The number of workers and non-workers among the various communities is indicated in Table No. XIV. The number of workers per household works out to 1.99 persons. Comparing the number of workers per household in the four important communities of the village, we find that the number of workers per household is the lowest among the Krishnanvagaiyars and the highest among the Asaris.

Community	*Worker per household.*
Krishnanvagaiyar	1.88
Asari	2.29
Nadar	2.12
Nair	2.00

74. These averages confirm our earlier conclusion that the Krishnanvagaiyars form the prosperous section of the village. Except in the poorest households, the womenfolk of Krishnanvagai community do not go for work and even when the poor womenfolk go for work they take care to see that they do not work for the lower communities. Their sense of superiority over the other communities of the village does not permit them to go and work in a Nadar's field or in a Velakkuthalai Nair's field. The number of women workers is the greatest among the Nadars.

TABLE No. XIV

Workers and Non-workers by sex and age groups

Community	Age groups	Total population			Workers			Non-workers		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Krishnanvagai	All ages	373	188	185	109	101	8	264	87	177
	0— 4	44	23	21	...	...	...	44	23	21
	5— 9	51	27	24	...	...	...	51	27	24
	10—14	53	22	31	5	5	...	48	17	31
	15—19	33	12	21	6	5	1	27	7	20
	20—24	29	14	15	8	8	...	21	6	15
	25—29	24	14	10	16	14	2	8	...	8
	30—34	31	16	15	16	15	1	15	1	14
	35—44	43	27	16	27	25	2	16	2	14
	45—59	47	24	23	24	23	1	23	1	22
	60 & over	18	9	9	7	6	1	11	3	8
Nadar	All ages	175	87	88	67	52	15	108	35	73
	0— 4	33	17	16	...	...	...	33	17	16
	5— 9	26	11	15	...	...	...	26	11	15
	10—14	15	6	9	1	1	...	14	5	9
	15—19	15	6	9	8	6	2	7	...	7
	20—24	12	8	4	8	8	...	4	...	4
	25—29	16	9	7	12	9	3	4	...	4
	30—34	14	6	8	9	6	3	5	...	5
	35—44	24	15	9	18	15	3	6	...	6
	45—59	15	7	8	8	5	3	7	2	5
	60 & over	5	2	3	3	2	1	2	...	2
Nair	All ages	47	30	17	16	14	2	31	16	15
	0— 4	6	2	4	...	...	...	6	2	4
	5— 9	4	4	...	...	...	...	4	4	...
	10—14	4	3	1	...	...	...	4	3	1
	15—19	8	8	...	3	3	...	5	5	...
	20—24	5	2	3	1	1	...	4	1	3
	25—29	3	1	2	2	1	1	1	...	1
	30—34	3	2	1	2	2	...	1	...	1
	35—44	5	3	2	3	3	...	2	...	2
	45—59	2	1	1	1	1	...	1	...	1
	60 & over	7	4	3	4	3	1	3	1	2

Table No. XIV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Asari	All ages	43	20	23	16	10	6	27	10	17
	0— 4	7	2	5	...	...	...	7	2	5
	5— 9	5	4	1	...	...	...	5	4	1
	10—14	6	4	2	2	1	1	4	3	1
	15—19	3	...	3	1	...	1	2	...	2
	20—24	3	2	1	1	1	...	2	1	1
	25—29	2	1	1	1	1	...	1	...	1
	30—34	5	1	4	3	1	2	2	...	2
	35—44	5	3	2	5	3	2	...	...	...
	45—59	6	2	4	2	2	...	4	...	4
	60 & over	1	1	...	1	1	...	...	...	...
Sakkaravar	All ages	6	4	2	1	1	...	5	3	2
	0— 4	1	1	...	...	...	...	1	1	...
	5— 9	1	1	...	...	...	...	1	1	...
	10—14	1	1	...	...	...	...	1	1	...
	15—19	1	...	1	...	...	...	1	...	1
	20—24	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	...	...	1	...	1
	45—59	1	1	...	1	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Kerala Mudaliar	All ages	7	3	4	3	2	1	4	1	3
	0— 4	...	...	...	...	...	...	...	...	...
	5— 9	1	1	...	...	...	...	1	1	...
	10—14	1	...	1	...	...	...	1	...	1
	15—19	1	...	1	...	...	...	1	...	1
	20—24	1	1	...	1	1	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	1	...	1	...	...	...
	45—59	1	...	1	...	...	...	1	...	1
	60 & over	1	1	...	1	1	...	...	...	...

Table No. XIV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Ambattan	All ages	6	3	3	5	2	3	1	1	...
	0— 4	1	1	...	...	...	...	1	1	...
	5— 9	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	1	1	...	...	...	...
	15—19	1	...	1	1	...	1	...	...	...
	20—24	2	1	1	2	1	1	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	1	...	1	...	...	...
Pallar	All ages	12	5	7	5	2	3	7	3	4
	0— 4	2	1	1	...	...	...	2	1	1
	5— 9	2	1	1	...	...	...	2	1	1
	10—14	1	1	...	...	...	...	1	1	...
	15—19	1	...	1	...	...	...	1	...	1
	20—24	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	3	1	2	3	1	2	...	...	...
	35—44	1	1	...	1	1	...	...	...	...
	45—59	2	...	2	1	...	1	1	...	1
	60 & over	...	...	...	...	...	...	...	...	...
Christian Mudaliar	All ages	20	11	9	6	6	...	14	5	9
	0— 4	3	...	3	...	...	...	3	...	3
	5— 9	3	3	...	...	...	...	3	3	...
	10—14	2	1	1	...	...	...	2	1	1
	15—19	4	3	1	2	2	...	2	1	1
	20—24	2	1	1	1	1	...	1	...	1
	25—29	2	1	1	1	1	...	1	...	1
	30—34	1	1	...	1	1	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	3	1	2	1	1	...	2	...	2
	60 & over	...	...	...	...	...	...	...	...	...

Table No. XIV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Christian Nadar	All ages	14	7	7	5	4	1	9	3	6
	0— 4	1	...	1	...	...	...	1	...	1
	5— 9	1	1	...	...	...	...	1	1	...
	10—14	2	1	1	...	...	...	2	1	1
	15—19	1	...	1	...	...	...	1	...	1
	20—24	...	...	...	...	...	...	...	...	...
	25—29	2	2	...	2	2	...	...	...	...
	30—34	3	1	2	2	1	1	1	...	1
	35—44	1	1	...	1	1	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...
	60 & over	3	1	2	. .	...	...	3	1	2
Village Total	All ages	703	358	345	233	194	39	470	164	306
	0— 4	98	47	51	...	...	...	98	47	51
	5— 9	94	53	41	...	...	...	94	53	41
	10—14	86	40	46	9	8	1	77	32	45
	15—19	68	29	39	21	16	5	47	13	34
	20—24	54	29	25	22	21	1	32	8	24
	25—29	49	28	21	34	28	6	15	...	15
	30—34	60	28	32	36	27	9	24	1	23
	35—44	81	50	31	56	48	8	25	2	23
	45—59	77	36	41	38	33	5	39	3	36
	60 & over	36	18	18	17	13	4	19	5	14

Non-workers

75. Non-workers constitute 66.8% of the total population and this comprises of 88.7% of the females and 45.8% of the males. About 40% of these non-workers are infants and dependants and another 29% of them are students and children attending school. There are only 5 persons who have been returned as unemployed in this village. Out of these 5 unemployed persons, four are males and one is a female. Out of the four unemployed male workers, two are out of employment for the moment and the other two are seeking employment for the first time. Both these people who are seeking employment are Matriculates and they have applied for clerical jobs in Government offices. The other two are unskilled labourers who have studied only upto the primary level. The only unemployed female of the village is a Pallar girl who has just completed her Matriculation and has applied for a clerical job. The bulk of the non-workers among the females are solely engaged in household work. Out of the 306 non-workers among females, 141 or 46% are engaged in household work and another 63 persons (20.6%) are students and children attending school. The rest of them, namely, 101 persons (33%) are infants and dependants who are not able to work. Majority of the non-workers among the males are also infants and dependants who are not able to work. Out of the 164 male non-workers, 85 or 52% of them are infants and dependants and another 75 of them (45.7%) are students and children attending schools. The different types of activities of non-workers will be seen from Table No. XV.

TABLE No. XV

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

Community	Age groups	Total non-workers			Type of activities of non-workers									
					Full time students or children attending school.		Persons engaged only in household duties.		Dependants, infants and children not attending school and persons permanently disabled		Other dependants		Unemployed persons	
		*P.	*M.	*F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Krishnanvagai	All ages	264	87	177	43	47	...	82	41	48	...	...	3	...
	0— 4	44	23	21	...	...	...	...	23	21	...	...	...	...
	5— 9	51	27	24	19	22	...	...	8	2	...	...	...	...
	10—14	48	17	31	15	20	...	3	2	8	...	...	...	...
	15—19	27	7	20	6	5	...	11	...	4	...	...	1	...
	20—24	21	6	15	3	...	...	15	1	...	...	...	2	...
	25—29	8	...	8	...	...	...	8	...	...	...	...	...	...
	30—34	15	1	14	...	...	...	14	1	...	...	...	...	...
	35—44	16	2	14	...	...	...	14	2	...	...	...	...	...
	45—59	23	1	22	...	...	...	16	1	6	...	...	...	...
	60 & over	11	3	8	...	...	...	1	3	7	...	...	...	...
Nadar	All ages	108	35	73	10	12	...	31	25	30	...	...	...	...
	0— 4	33	17	16	...	...	...	...	17	16	...	...	...	...
	5— 9	26	11	15	7	11	...	...	4	4	...	...	...	...
	10—14	14	5	9	3	1	...	2	2	6	...	...	...	...
	15—19	7	...	7	...	...	...	7	...	...	...	...	...	...
	20—24	4	...	4	...	...	...	4	...	...	...	...	...	...
	25—29	4	...	4	...	...	...	4	...	...	...	...	...	...
	30—34	5	...	5	...	...	...	5	...	...	...	...	...	...
	35—44	6	...	6	...	...	...	6	...	...	...	...	...	...
	45—59	7	2	5	...	...	...	3	2	2	...	...	...	...
	60 & over	2	...	2	...	...	...	...	...	2	...	...	...	...
Nair	All ages	31	16	15	10	1	...	8	5	6	...	...	1	...
	0— 4	6	2	4	...	...	...	...	2	4	...	...	...	...
	5— 9	4	4	...	3	...	...	...	1	...	...	...	...	...
	10—14	4	3	1	3	1	...	...	...	...	...	...	...	...
	15—19	5	5	...	4	...	...	...	1	...	...	...	...	...
	20—24	4	1	3	...	...	...	3	...	...	...	...	1	...
	25—29	1	...	1	...	...	...	1	...	...	...	...	...	...
	30—34	1	...	1	...	...	...	1	...	...	...	...	...	...
	35—44	2	...	2	...	...	...	2	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	...	...	1	...	...	...	...
	60 & over	3	1	2	...	...	...	1	1	1	...	...	...	...

Table No. XV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Asari	All ages	27	10	17	5	1	...	9	5	7	...	...	...	...
	0— 4	7	2	5	...	...	...	...	2	5	...	...	...	...
	5— 9	5	4	1	2	1	...	...	2	...	...	...	...	...
	10—14	4	3	1	2	...	...	...	1	1	...	...	...	...
	15—19	2	...	2	...	...	...	1	...	1	...	...	...	...
	20—24	2	1	1	1	...	...	1	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	...	...	...	...	...
	30—34	2	...	2	...	...	...	2	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	4	...	4	...	...	...	4	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...
Sakkaravar	All ages	5	3	2	...	...	...	2	3	...	...	...	...	...
	0— 4	1	1	...	...	...	...	...	1	...	...	...	...	...
	5— 9	1	1	...	...	...	...	...	1	...	...	...	...	...
	10—14	1	1	...	...	...	...	...	1	...	...	...	...	...
	15—19	1	...	1	...	...	...	1	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	...	...	1	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...
Kerala Mudaliar	All ages	4	1	3	...	...	...	2	1	1	...	...	...	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...	...	...
	5— 9	1	1	...	...	...	...	...	1	...	...	...	...	...
	10—14	1	...	1	...	...	...	...	...	1	...	...	...	...
	15—19	1	...	1	...	...	...	1	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	..	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...

Table No. XV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Ambattan	All ages	1	1	...	...	...	...	...	1	...	...	...	...	...
	0—4	1	1	...	...	...	...	...	1	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	..	...	...
Pallar	All ages	7	3	4	1	1	...	...	2	2	...	...	...	1
	0—4	2	1	1	...	...	...	...	1	1	...	...	...	...
	5—9	2	1	1	1	1	...	...	...	...	...	...	...	...
	10—14	1	1	...	...	...	...	...	1	...	...	...	...	...
	15—19	1	...	1	...	...	...	...	...	...	...	...	...	1
	20—24	...	...	..	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	...	...	1	...	..	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Mudaliar	All ages	14	5	9	4	...	...	5	1	4	...	...	...	...
	0—4	3	...	3	...	...	...	...	...	3	...	...	...	...
	5—9	3	3	...	2	...	...	...	1	...	...	...	...	...
	10—14	2	1	1	1	...	...	...	...	1	...	...	...	...
	15—19	2	1	1	1	...	...	1	...	...	...	.	...	...
	20—24	1	...	1	...	...	...	1	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	2	...	2	...	...	...	2	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...

Table No. XV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Christian Nadar	All ages	9	3	6	2	1	...	2	1	3	...	...	...	...
	0— 4	1	...	1	...	...	...	...	...	1	...	...	...	...
	5— 9	1	1	...	1	...	...	...	...	...	...	...	...	...
	10—14	2	1	1	1	1	...	...	...	...	...	...	...	...
	15—19	1	...	1	...	...	...	1	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	—	...	...	...	...	...	...	...
	30—34	1	...	1	...	...	...	1	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	3	1	2	...	...	...	...	1	2	...	...	...	...
Village Total	All ages	470	164	306	75	63	...	141	85	101	...	...	4	1
	0— 4	98	47	51	...	...	...	...	47	51	...	...	...	...
	5— 9	94	53	41	35	35	...	...	18	6	...	...	...	...
	10—14	77	32	45	25	23	...	5	7	17	...	...	...	...
	15—19	47	13	34	11	5	...	23	1	5	...	...	1	1
	20—24	32	8	24	4	...	...	24	1	...	...	...	3	...
	25—29	15	...	15	...	...	...	15	...	...	...	...	...	...
	30—34	24	1	23	...	...	...	23	1	..	...	...	...	...
	35—44	25	2	23	...	...	...	23	2	...	...	...	...	...
	45—59	39	3	36	...	...	...	26	3	10	...	...	...	...
	60 & over	19	5	14	...	...	...	2	5	12	...	...	...	...

CHAPTER IV

VILLAGE ECONOMY

Sources of livelihood

76. Coir-rope industry and agriculture are the two important sources of livelihood for the people of this village. Coconut is the chief crop of the village and it also supplies the main raw-material for coir-rope making. Paddy is cultivated only over a small extent of 15 acres in this village. A good number of people in this village own lands in the neighbouring village of Mondaicad and they mostly cultivate paddy. Though agriculture provides work for a good number of workers, yet this work is seasonal. Coir-rope industry on the other hand, provides work throughout the year.

TABLE No. XVI

Occupational classification of households

Community	Total No. of households	No. of households engaged in: Cultivation only	Traditional industry only	Non-traditional industry only	Business only	Cultivation, business and non-traditional industry	Cultivation & non traditional industry	Cultivation & business	Other occupations	Details of industries	Details of business
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Krishnanvagai	58	27	...	5	1	1	5	4	Peon 1 Cooly 10 Agrl. labourer 2 Clerk 1 Watchman 1	Miller 1 Coir weaving 9 Tailor 1 ...	Provision store 1 Milk business 1 Shop keeper 2 Coir business 1 Hotel 1
Nadar	32	7	...	4	1	...	1	...	Cooly 18 Agrl. labourer 1	Coir weaving 4 Palmyra tapping 1	Business 1 ...
Nair	8	4	...	...	...	...	...	...	Police Constable 1 Cooly 2 Agrl. labour 1	... ...	... ...

Table No. XVI (Contd)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)		(11)		(12)	
Asari	7	...	5	...	...	1	...	...	Cooly	1	Coir manufacturing	1	Coir business	1
											Carpentry	4	...	
											Blacksmithy	1	...	
Sakkaravar	1	...	...	...	...	...	...	...	Cooly	1	...		...	
Kerala Mudaliar	2	...	...	1	...	...	...	...	Cooly	1	Coir weaving	1	...	
Ambattan	2	...	...	1	...	...	...	...	Cooly	1	Coir weaving	1	...	
Pallar	3	...	...	...	...	...	...	...	Cooly	3	...		...	
Christian Mudaliar	2	...	...	1	...	...	...	...	Conductor	1	Coir weaving	1	...	
Christian Nadar	2	1	...	...	...	...	...	...	Cooly	1	...		...	
Village Total	117	39	5	12	2	2	6	4	Peon	1	Miller	1	Coir business	3
									Cooly	38	Coir weaving	17	Shop keeper	2
									Agrl. labourer	4	Tailor	1	Provision store	1
									Clerk	1	Palmyra tapping	1	Milk business	1
									Watchman	1	Carpentry	4	Hotel	1
									Police constable	1	Blacksmithy	1	...	
									Conductor	1	...		...	
										47		25		8

77. A total number of 51 households are engaged in cultivation, out of which 39 households are solely engaged in cultivation and the others combine cultivation either with industry or with business. A total number of 25 households are engaged in household industry, out of which 17 households are solely engaged in household industry and the others combine it either with cultivation or with business. Another four households are engaged in business, out of which two are engaged solely in business and the other two combine it with cultivation and industry. Out of the 47 households engaged in other occupations, as many as 38 households derive their livelihood from cooly work and these have been classified as general coolies. These general coolies are none other than the landless households of the village who are engaged in coir-rope industry for the best part of the year. These people supplement their incomes by doing miscellaneous works like cooly work in agriculture, plucking of coconuts etc. Some of these coolies also go to Manavalankurichi where they work as unskilled labourers in the Mineral Factory, that is whenever they do not have work in the village. Since, these general coolies work in the coir-rope industry for the best part of the year, it can be taken to be their primary occupation.

78. Most of the households engaged in cultivation own small plots of coconut gardens in the village from which they derive stable income. Some of them also own paddy fields either in this village or in the neighbouring villages. Many of these who own only coconut gardens, raise betel vines and vegetables over small extents of land adjoining their dwellings. Even households owning small extents like 5 cents, 8 cents and 10 cents raise betel vines in their backyards. People who own lands in the neighbouring villages mostly cultivate paddy in these lands.

79. Out of the 25 households who are engaged in the household industry, 20 households are engaged in the coir-rope industry and the other five households belonging to the Kammala community are engaged in their traditional occupations of carpentry and blacksmithy. This industry provides work for the best part of the year for the other occupational group classified as general coolies. Out of the 8 households who are engaged in business, three of them are engaged in coir-rope business and the others are engaged in petty commercial ventures like provision stores, tea shop etc.

TABLE No. XVII

Trade or business

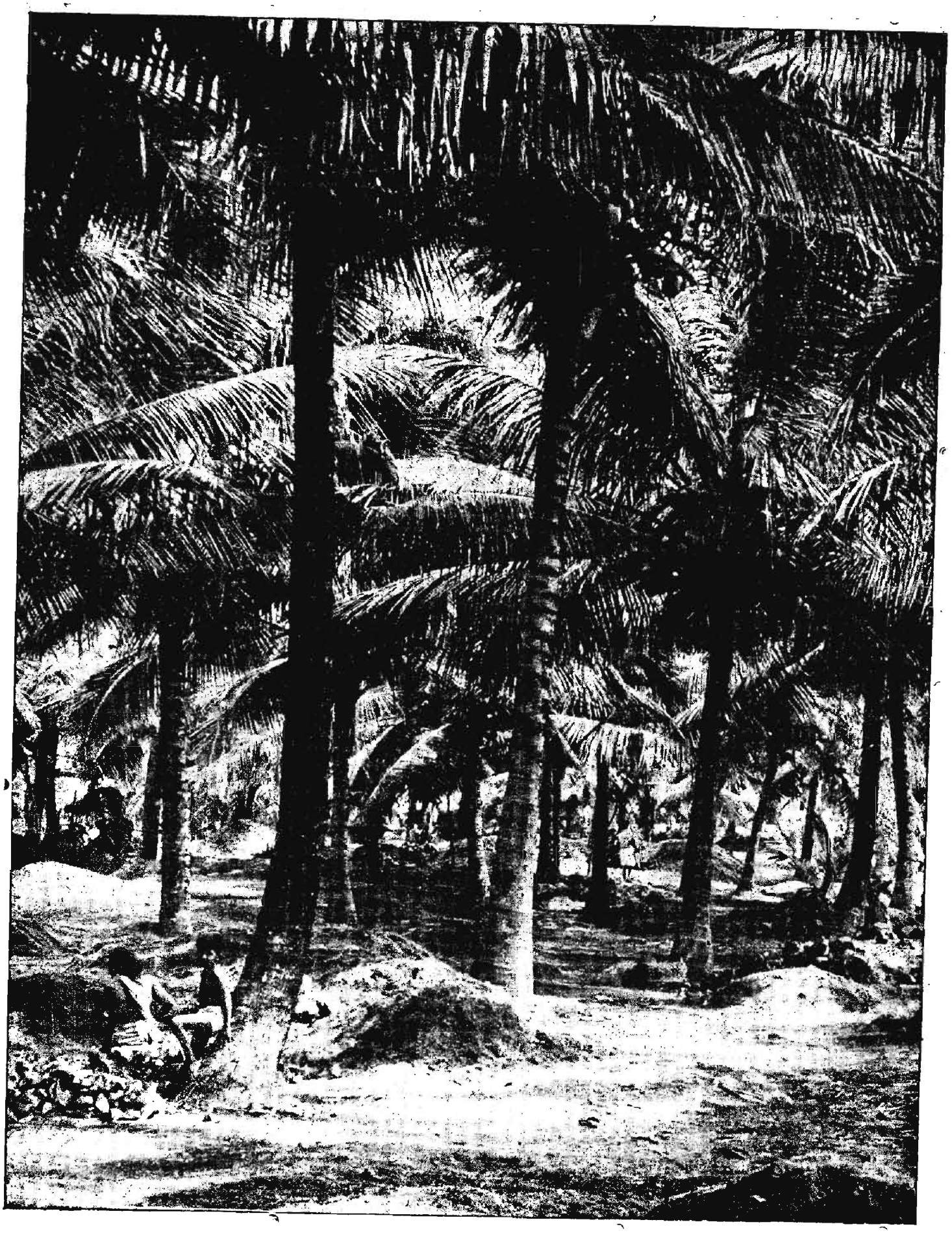
Community	Coir busniess				Provision store				Shop				Milk vendor				Hotel			
	No. of households	Commodities	Source of finance	Average profit Rs.	No. of households	Commodities	Source of finance	Average profit Rs.	No. of households	Commodities	Source of finance	Average profit Rs.	No. of households	Commodities	Source of finance	Average profit Rs.	No. of households	Commodities	Source of finance	Average profit Rs.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	19)	(20)	(21)
Krishnanvagai	2	coir	Self	45	1	Sundries	Self	30	2	general goods	Self	45	1	Milk	Self	25	1	...	Self	40
Nadar	...	...	...	...	1	Sundries	Self	40	...	...	...	...	...	...	...	...	...	...	..	...
Asari	1	coir	Self	50	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	..



The old ones too add to the family income—Plaiting of coconut leaves in progress. These are used for roofing the huts.



The village blacksmith at his work.



Women workers engaged in beating the husks and extracting the fibre under the perpetual canopy of shadow thrown by the feathery coconut palms is a common scene in the village.

Nature of occupation

80. Classifying the individual workers according to the occupations, we find that 61 workers are engaged in household cultivation and these constitute 26.18% of the total workers. Another 38 workers (16.31%) are engaged in the household industries. All these workers except eight people who are engaged in their traditional occupations, are engaged in the coir-rope making industry. Table No. XVIII shows the distribution of workers by sex, age and nature of occupation.

TABLE No. XVIII

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

Community	Age group (in years)	Total workers			Number of workers engaged in: Household Industry			Household Business			Household Cultivation			Others		
		P.*	M.*	F.*	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Krishnanvagai	All ages	109	101	8	13	13	...	8	8	...	46	45	1	42	35	7
	0—14	5	5	...	2	2	...	1	1	...	...	...	..	2	2	...
	15—29	30	27	3	8	8	...	1	1	...	3	3	...	18	15	3
	30—44	43	40	3	2	2	...	5	5	...	25	24	1	11	9	2
	45—59	24	23	1	1	1	...	1	1	...	13	13	...	9	8	1
	60 & over	7	6	1	...	...	...	...	...	...	5	5	...	2	1	1
Nadar	All ages	67	52	15	8	7	1	...	...	...	12	12	...	47	33	14
	0—14	1	1	...	...	...	1	...	...	...	...	...	...	1	1	...
	15—29	28	23	5	3	3	...	...	...	...	3	3	...	22	17	5
	30—44	27	21	6	4	3	1	...	...	...	6	6	...	17	12	5
	45—59	8	5	3	1	1	...	...	...	...	2	2	...	5	2	3
	60 & over	3	2	1	...	...	...	...	...	...	1	1	...	2	1	1
Nair	All ages	16	14	2	...	...	...	...	...	...	3	2	1	13	12	1
	0—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—29	6	5	1	...	...	...	...	...	...	...	...	...	6	5	1
	30—44	5	5	...	...	...	...	...	...	...	...	...	...	5	5	...
	45—59	1	1	...	...	...	...	...	...	...	1	1	...	...	...	...
	60 & over	4	3	1	...	...	...	...	...	...	2	1	1	2	2	...
Asari	All ages	16	10	6	10	10	...	...	...	...	...	...	...	6	...	6
	0—14	2	1	1	1	1	...	...	...	...	...	...	...	1	...	1
	15—29	3	2	1	2	2	...	...	...	...	...	...	...	1	...	1
	30—44	8	4	4	4	4	...	...	...	...	...	...	...	4	...	4
	45—59	2	2	...	2	2	...	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...

* P—Persons, M—Males, F—Females.

Table No. XVIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Sakkaravar	All ages	1	1	...	...	...	...	...	...	...	...	...	...	1	1	...
	0—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	1	...	...	...	...	...	...	...	...	...	...	1	1	...
	60 & over	...	...	...	...	...	...	..	...	...	...	...	...	...	...	...
Kerala Mudaliar	All ages	3	2	1	1	1	...	...	...	...	...	...	...	1	1	1
	0—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—29	1	1	...	...	...	...	...	...	...	...	...	...	1	1	...
	30—44	1	...	1	...	...	...	...	...	...	...	...	...	1	...	1
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
Ambattan	All ages	5	2	3	1	1	...	...	...	...	...	...	...	4	1	3
	0—14	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
	15—29	3	1	2	...	...	...	...	...	...	...	...	...	3	1	2
	30—44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	...	...	...	...	...	...	1	...	1
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pallar	All ages	5	2	3	...	...	...	...	...	...	...	...	...	5	2	3
	0—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—44	4	2	2	...	...	...	...	...	...	...	...	...	4	2	2
	45—59	1	...	1	...	...	...	...	...	...	...	...	...	1	...	1
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Mudaliar	All ages	6	6	...	5	5	...	...	...	...	...	...	...	1	1	...
	0—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—29	4	4	...	3	3	...	...	...	...	...	...	...	1	1	...
	30—44	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
	45—59	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Table No. XVIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Christian Nadar	All ages	5	4	1	...	...	...	...	...	...	...	...	...	5	4	1
	0—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—29	2	2	...	...	...	...	...	...	...	...	...	...	2	2	...
	30—44	3	2	1	...	...	...	...	...	...	...	...	...	3	2	1
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Village Total	All ages	233	194	39	38	37	1	8	8	...	61	59	2	126	90	36
	0—14	9	8	1	4	4	...	1	1	...	...	...	...	4	3	1
	15—29	77	65	12	16	16	...	1	1	...	6	6	...	54	42	12
	30—44	92	75	17	11	10	1	5	5	...	31	30	1	45	30	15
	45—59	38	33	5	5	5	...	1	1	...	16	16	...	1	11	5
	60 & over	17	13	4	2	2	...	...	...	...	8	7	1	7	4	3

Occupational Structure

81. Workers classified as the general coolies form the largest occupational group. There are 103 general coolies comprising of 69 males and 34 females. As stated earlier, these general coolies mostly belong to the landless households. Even workers who own small extents of lands work as general coolies. Though these general coolies earn their livelihood by doing miscellaneous jobs including cooly work in agriculture, they are engaged in the coir-rope making for the best part of the year. There are also 10 workers who earn their livelihood as agricultural coolies. There are 11 salaried workers in this village and these include 3 clerks, one police constable, a teacher, watchman, peon and a bus conductor. Most of these people are working in the nearby Colachel town and Manavalankurichi. These people took to these occupations within the last two decades. Though the number of people who have shifted to good non-agricultural occupations like these, are insignificant yet it points to the trend of occupational mobility. Previously the caste determined the occupation of an individual to a large extent, and agriculture was occupation for all the communities. But the caste no longer determines one's occupation as there is a general shift from the traditional occupations. Most of the Velakkuthalai Nairs have given up their traditional occupation of hair-dressing and have taken to other occupations. Only one out of the 32 households of Nadars is still engaged in their traditional occupation of palmyra tapping. The Kammalas and the Ambattans are the only communities who are engaged in their traditional occupations. Table No. XIX furnishes a detailed account of the various occupations in the village.

TABLE No. XIX

Workers classified by sex, age groups and occupations

Community	Age group	Cooly			Coir twisting			Tea stall			Tailor			Overseer		
		P.	M	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Krishnanvagai	All ages	29	23	6	10	10	...	2	2	...	1	1	...	1	1	...
	0—14	2	2	...	2	2	...	1	1	...	...	...	...	...	...	...
	15—29	13	10	3	7	7	...	...	...	...	1	1	...	1	1	...
	30—44	8	6	2	1	1	...	...	...	...	...	...	...	...	...	...
	45—59	6	5	1	...	...	...	1	1	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Table No. XIX (Contd.)

Krishnanvagai (contd.)

	Agricultural labourer			Milkman			Military man			Coir manufacturing & business			Native Doctor		
All ages	3	2	1	1	1	...	1	1	...	1	1	...	1	1	...
0—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15—29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
30—44	1	1	...	1	1	...	1	1	...	1	1	...	1	1	...
45—59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
60 & over	2	1	1	...	...	...	...	...	...	...	...	...	...	...	...

Krishnanvagai (contd.)

	Peon			Miller			Watchman			Teacher			Fire service		
All ages	1	1	...	1	1	...	1	1	...	1	1	...	1	1	...
0—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15—29	...	...	...	...	...	...	...	...	...	1	1	...	1	1	...
30—44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
45—59	1	1	...	1	1	...	1	1	...	...	...	...	...	...	...
60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Krishnanvagai (contd.)

	Lease cultivation			Clerk			Business			Cooly			Coir twisting		
All ages	46	45	1	3	3	...	5	5	...	2	1	1	1	1	...
0—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15—29	3	3	...	2	2	...	1	1	...	1	1	..	...	...	...
30—44	25	24	1	...	...	...	4	4	...	1	...	1	...	...	...
45—59	13	13	...	1	1	...	...	...	...	...	...	...	...	...	...
60 & over	5	5	...	...	...	...	...	...	...	...	...	...	1	1	...

Kerala Mudaliar

Nadar

	Cultivation			Coir twisting			Agricultural labourer			Cooly			Betel vine cultivaton		
All ages	10	10	...	7	6	1	4	3	1	43	30	13	2	2	...
0—14	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
15—29	3	3	...	3	3	...	2	2	...	20	15	5	...	...	...
30—44	4	4	...	3	2	1	1	1	...	16	11	5	2	2	...
45—59	2	2	...	1	1	...	...	...	...	5	2	3	...	...	...
60 & over	1	1	...	...	...	...	1	...	1	1	1	...	...	..	...

Nadar (contd.)

	Palmyra tapping			Cooly			Agricultural labourer			Accountant			Police Constable		
All ages	1	1	...	8	7	1	3	3	...	1	1	...	1	1	...
0—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15—29	...	...	...	5	4	1	1	1	...	...	...	...	...	...	...
30—44	1	1	...	2	2	...	1	1	...	1	1	...	1	1	...
45—59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
60 & over	...	...	...	1	1	...	1	1	...	...	...	...	...	...	...

Nair

Table No. XIX (contd.)

Nair

	Cultivator			Carpenter			Cooly			Coir twisting			Blacksmith		
	3	2	1	7	7	...	6	...	6	2	2	...	1	1	...
0—14	...	...	...	1	1	...	1	...	1	...	...	...	...	...	...
15—29	...	...	...	1	1	...	1	...	1	1	1	...	...	...	...
30—44	...	...	...	3	3	...	4	...	4	...	...	...	1	1	...
45—59	1	1	...	2	2	...	...	...	...	...	...	...	...	...	...
60 & over	2	1	1	...	...	...	...	...	...	1	1	...	...	...	...

Asari

Sakkaravar

	Barber			Coir twisting			Cooly			Cooly			Cooly		
	1	1	...	1	1	...	4	1	3	5	2	3	5	4	1
0—14	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...
15—29	...	...	...	...	...	...	3	1	2	...	...	...	2	2	...
30—44	...	...	...	...	...	...	...	...	...	4	2	2	3	2	1
45—59	1	1	...	...	...	...	...	...	...	1	...	1	...	...	...
60 & over	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...

Ambattan — Pallar — Christian Nadar

Christian Mudaliar

	Coir twisting			Conductor			Cooly			Lease cultivation			Coir twisting		
	5	5	...	1	1	...	103	69	34	55	53	2	26	25	1
0—14	...	...	...	...	...	...	4	3	1	...	...	...	3	3	...
15—29	3	3	...	1	1	...	45	33	12	6	6	...	14	14	...
30—44	1	1	...	...	...	...	38	23	15	25	24	1	5	4	1
45—59	1	1	...	...	...	...	13	8	5	16	16	...	2	2	...
60 & over	...	...	...	...	...	...	3	2	1	8	7	1	2	2	...

Village Total

Village Total (contd.)

	Agrl. labourer			Accountant			Police Constable			Carpenter			Blacksmith		
	10	8	2	1	1	...	1	1	...	7	7	...	1	1	...
0—14	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
15—29	3	3	...	...	...	...	...	...	...	1	1	...	...	...	...
30—44	3	3	...	1	1	...	1	1	...	3	3	...	1	1	...
45—59	...	...	...	...	...	...	...	...	...	2	2	...	...	...	...
60 & over	4	2	2	...	...	...	...	...	...	...	...	...	...	...	...

Village Total (contd.)

	Fire Service			Clerk			Teacher			Business			Watchman		
	1	1	...	3	3	...	1	1	...	5	5	...	1	1	...
0—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15—29	1	1	...	2	2	...	1	1	...	1	1	...	...	...	...
30—44	...	...	...	...	...	...	...	...	...	4	4	...	...	...	...
45—59	...	...	...	1	1	...	...	...	...	...	...	...	1	1	...
60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Table No. XIX (Contd.)

Village Total (contd.)

	Tea stall	Tailor	Overseer	Milk man	Military man
All ages	2 2 ...	1 1 ...	1 1 ...	1 1 ...	1 1 ...
0—14	1 1 ...	... ...	... ...	... ...	... ...
15—29	... ...	1 1 ...	1 1 ...	... ...	... ...
30—44	... ...	... ...	... ...	1 1 ...	1 1 ...
45—59	1 1 ...	... ...	... ...	... ...	... ...
60 & over	... ...	... ...	... ...	... ...	... ...

Village Total (contd.)

	Coir manufacturing	Conductor	Native Doctor	Miller	Palmyra tapping
All ages	1 1 ...	1 1 ...	1 1 ...	1 1 ...	1 1 ...
0—14	... ...	... ...	... ...	... ...	... ...
15—29	... ...	1 1 ...	... ...	... ...	... ...
30—44	1 1 ...	... ...	1 1 ...	... ...	1 1 ...
45—59	... ...	... ...	... ...	1 1 ...	... ...
60 & over	... ...	... ...	... ...	... ...	... ...

Village Total (contd.)

	Betel leaves cultivator	Peon	Cultivation
All ages	2 2 ...	1 1 ...	4 4 ...
0—14	... ...	... ...	... ...
15—29	... ...	... ...	... ...
30—44	2 2 ...	... ...	4 4 ...
45—59	... ...	1 1 ...	... ...
60 & over	... ...	... ...	... ...

Impact of education

82. There is a noticeable desire among the people of this village to educate their children and settle them in good non-agricultural occupations. Even the people who were very backward two or three decades back have high aspirations regarding the future of their children. They send their children to school and educate them as far as their financial resources would allow them to do so. It is noteworthy that one of the boys belonging to the Velakkuthalai Nair community is now employed as a police constable and another young man who is a Matriculate is in search of some clerical job. Even among the Scheduled Caste of Pallars, the aspirations are quite high and one of the Palla girls who is a Matriculate, is on the look out for a decent job. More children are attending schools nowadays than in the past decades and only in the poorest community of Nadars, we find boys and girls of 10 and 12 years engaged in coir-rope making industry. Except in cases of extreme poverty, where the young children have the necessity to work, in all other cases the people send their children to school.

Income levels

83. The monthly income of households among different communities is shown in Table No. XX below:

TABLE No. XX

Monthly income per household by communities and occupations

Community	Occupation	Monthly income per household in the range of				
		Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and over
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Krishnanvagai	Cultivation	1	6	6	4	15
	Cooly	2	8	3	...	...
	Clerk	...	1	...	...	1
	Agricultural labourer	...	1	1	...	...
	Business	...	...	1	...	...
	Teacher	...	...	...	...	1
	Miller	...	...	...	...	1
	Milk vendor	...	...	1	...	...
	Coir weaving	...	...	2	...	...
	Watchman	...	...	...	...	1
	Peon	...	...	1	...	...
	Tea shop	...	...	...	...	1
Nadar	Cooly	1	13	3	2	...
	Cultivation	...	1	2	2	1
	Betel vine cultivation	...	...	...	1	...
	Agricultural labourer	...	1	...	...	...
	Coir weaving	...	2	2	...	...
	Palmyra tapping	...	1	...	...	...
Nair	Cooly	...	1	3	...	...
	Cultivation	...	1	...	...	1
	Agricultural labourer	...	...	...	1	...
	Police constable	...	...	...	1	...
Asari	Coir weaving	...	...	...	1	...
	Carpentry	...	2	2	...	...
	Blacksmithy	...	1	...	...	...
	Cooly	...	1	...	...	...
Sakkaravar	Cooly	1	...	...	...	...
Kerala Mudaliar	Coir weaving	...	1	...	...	...
	Cooly	...	1	...	...	...

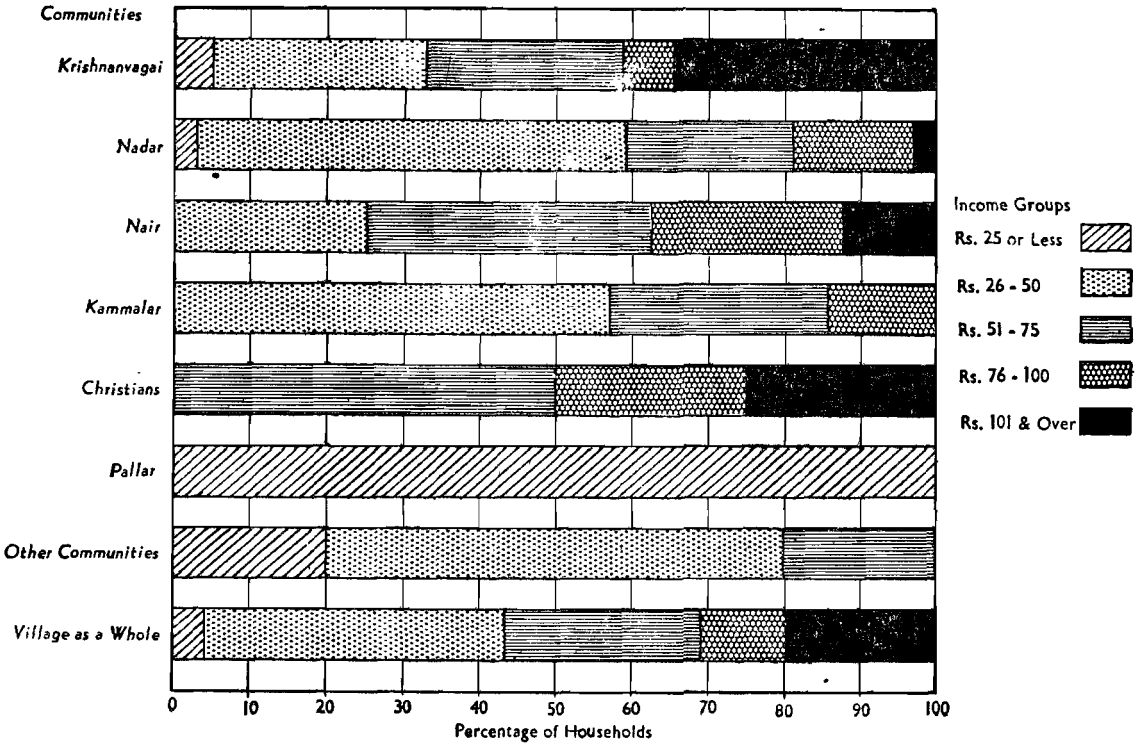
Table No. XX (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Ambattan	Cooly	...	1	1	...	...
Pallan	Cooly	...	3	...	...	...
Christian Mudaliar	Conductor	...	...	1	...	...
	Coir weaving	...	...	...	...	1
Christian Nadar	Cooly	...	...	1	1	...
Village Total	Cultivation	1	8	8	6	17
	Cooly	4	28	11	3	...
	Clerk	...	1	...	...	1
	Agricultural labourer	...	2	1	1	...
	Business	...	...	1	...	...
	Teacher	...	...	...	...	1
	Miller	...	...	...	...	1
	Milk business	...	...	1	...	...
	Conductor	...	...	1	...	...
	Coir weaving	...	3	4	1	1
	Watchman	...	...	...	...	1
	Peon	...	...	1	...	...
	Tea shop	...	...	...	...	1
	Betel vine cultivation	...	...	...	1	...
	Palmyra tapping	...	1	...	...	...
	Police Constable	...	...	...	1	...
	Carpenter	...	2	2	...	...
	Blacksmith	...	1	...	...	...
	Total	**5**	**46**	**30**	**13**	**23**

84. The Krishnanvagaiyars are not only the numerically largest and socially dominant community, but also the most prosperous section of the village population. Out of the 58 households of Krishnanvagaiyars, as many as 37 households are engaged in cultivation and many of these are well-to-do land owners who own large extents of lands and coconut gardens. Out of the 37 households of cultivators, 27 are engaged solely in cultivation and the others combine cultivation with household industry and business. Another five households are solely engaged in coir-rope making industry and one household in coir-rope business. Ten households of Krishnanvagaiyars earn their livelihood as general coolies and another two households are solely dependent on agricultural labour. There are six

salaried workers among the Krishnanvagaiyars and these include 3 clerks, a peon and a watchman. The richest men of the village and the only car-owner of this village belong to this community. Out of the 32 households who have monthly incomes exceeding Rs. 100, 20 households belong to the Krishnanvagaiyar community. These are the large land-owners who live in well-built houses. Only 19 households of Krishnanvagaiyars have monthly incomes below Rs. 50, and these are mostly landless people who earn their livelihood as general coolies and agricultural labourers. Another 19 households who have monthly incomes ranging from Rs. 51, to Rs. 100 form the middle-income group who lead a fairly convenient, if not a comfortable, life.

INCOME LEVELS



85. The general economic condition of the Nadars is comparatively bad. Out of the 32 households, only 8 households are engaged in cultivation, out of which 7 are solely engaged in cultivation and the other household combines cultivation with industry. There are four households who are solely engaged in coir-rope making and as many as 18 households earn their livelihood as general coolies. Most of these general coolies are dependent on coir-rope industry, in which a number of Nadar women are engaged. There are no salaried workers among the Nadars and most of them are landless poor. Only one head of the household is engaged in his traditional occupation of palmyra tapping. Nineteen out of the 32 households belong to the low income group with monthly incomes of less than Rs. 50 and twelve households belong to the middle income group of Rs. 51 to Rs. 75 per month. Only one household among the Nadars has a monthly income exceeding Rs. 100.

86. Four households of Velakkuthalai Nairs are engaged in cultivation and the rest are dependent on coir-rope industry and agricultural cooly work. One of the Velakkuthalai Nairs is

employed in Government service as a Police Constable. Five households of Velakkuthalai Nairs belong to the middle income group of Rs. 51 to Rs. 75 per month and two households belong to the poorer section with monthly incomes of less than Rs. 50. Only one household in this community has a monthly income of more than Rs. 100 and it is the only prosperous household in this community. Five out of the 7 households of Asaris are engaged in their traditional occupations of carpentry and blacksmithy. One household is engaged in coir-rope industry and the other household is dependent on cooly work. Four of these households belong to the poorer section with monthly income of less than Rs. 50 and the rest belong to the middle-income group. Most of the people belonging to other communities are dependent on coir-rope making industry and general cooly work except the two households of Ambattans who are engaged in their traditional occupations. Most of them belong to the low income group of less than Rs. 50 a month.

Levels of Income

87. For the village as a whole, 23 households have monthly income exceeding Rs. 100 and these form the richest section of the village population. Another 43 households belong to the middle income group of Rs. 51 to Rs. 75 per month and as many as 57 households belong to the low income group of less than Rs. 50 a month. These income figures are subject to an element of error because of the following reasons. The incomes of these villagers are not regular like those in salaried occupations because the sources of their income like the cooly work and agriculture are seasonal. The figures furnished by these people are at best approximations of average monthly incomes.

TABLE No. XXI

Average monthly expenditure per household by income groups and occupations

Occupation	Item of expenditure	All households		Percentage of expenditure on food, miscellaneous items	Number of households with a monthly income of									
					Rs. 25 or less		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & over	
		No. of households	Expenditure per household		No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			(Rs.)			(Rs.)		(Rs.)		(Rs.)		(Rs.)		(Rs.)
Cultivation	Food	40	47.63	64.04	1	40.00	8	31.88	8	40.63	6	57.50	17	55.29
	Education	31	5.58	5.81	1	5.00	4	5.25	6	4.17	5	5.60	15	6.27
	Clothing	40	11.35	15.26	1	10.00	8	4.63	8	8.13	6	12.00	17	15.88
	Fuel	28	4.47	4.21	1	3.00	5	3.60	6	3.17	3	3.00	13	5.85
	Luxuries	39	8.15	10.68	1	2.00	8	5.00	8	5.75	6	8.33	16	11.25
General cooly	Food	46	33.26	68.30	4	27.50	28	30.54	11	36 82	3	53.33	...	...
	Education	17	5.18	3.90	...	...	9	2.89	8	7.75	...	...	...	...
	Clothing	45	6.67	13.40	4	5.50	28	6.25	10	7.30	3	10.00	...	...
	Fuel	26	3.23	3.80	2	2.00	13	2.46	8	4.38	3	4.33	...	...
	Luxuries	46	5.17	10.60	4	3.25	28	5.39	11	4.73	3	7.33	...	...

Table No. XXI (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	15)
Clerk	Food	2	42.50	69.67	...	...	1	30.00	...	...	...	...	1	55.00
	Education	1	5.00	4.10	...	...	...	...	...	...	...	...	1	5.00
	Clothing	2	7.50	12.29	...	...	1	5.00	...	...	...	...	1	10.00
	Fuel	2	2.50	4.10	...	...	1	3.00	...	...	...	...	1	2.00
	Luxuries	2	6.00	9.84	...	...	1	7.00	...	...	...	...	1	5.00
Agl.	Food	4	33.75	67.16	...	...	2	27.50	1	35.00	1	45.00	...	...
labourer	Education	1	5.00	2.49	...	...	...	...	1	5.00	...	...	...	...
	Clothing	4	7.00	13.93	...	...	2	6.50	1	5.00	1	10.00	...	...
	Fuel	4	3.75	7.46	...	...	2	2.50	1	5.00	1	5.00	...	...
	Luxuries	4	4.50	8.96	...	...	2	4.00	1	5.00	1	5.00	...	...
Business	Food	1	30.00	60.00	...	...	...	...	1	30.00	...	...	...	...
	Education	1	5.00	10.00	...	...	...	...	1	5.00	...	...	...	...
	Clothing	1	5.00	10.00	...	...	...	...	1	5.00	...	...	...	...
	Fuel	1	5.00	10.00	...	...	...	...	1	5.00	...	...	...	...
	Luxuries	1	5.00	10.00	...	...	...	...	1	5.00	...	...	...	...
Teacher	Food	1	80.00	51.61	...	...	...	...	...	...	...	...	1	80.00
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	50.00	32.26	...	...	...	...	...	...	...	...	1	50.00
	Fuel	1	10.00	6.45	...	...	...	...	...	...	...	...	1	10.00
	Luxuries	1	15·00	9.68	...	...	...	...	...	...	...	...	1	15.00
Miller	Food	1	35.00	67.30	...	...	...	...	...	...	...	...	1	35.00
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	10.00	19.23	...	...	...	...	...	...	...	...	1	10·00
	Fuel	1	2.00	3.85	...	...	...	...	...	...	...	...	1	2·00
	Luxuries	1	5.00	9.62	...	...	...	...	...	...	...	...	1	5·00
Milk business	Food	1	30.00	75.00	...	...	...	...	1	30.00	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	5.00	12.50	...	...	...	...	1	5.00	...	...	...	...
	Fuel	1	2.00	5.00	...	...	...	...	1	2.00	...	...	...	...
	Luxuries	1	3.00	7.50	...	...	...	...	1	3.00	...	...	...	...
Conductor	Food	1	30.00	68.18	...	...	...	...	1	30.00	...	...	...	...
	Education	1	2.00	4.55	...	...	...	...	1	2.00	...	...	...	...
	Clothing	1	5.00	11.36	...	...	...	...	1	5.00	...	...	...	...
	Fuel	1	2.00	4.55	...	...	...	...	1	2.00	...	...	...	...
	Luxuries	1	5.00	11.36	...	...	...	...	1	5.00	...	...	...	...

Table No. XXI (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Coir weaving	Food	9	46.67	69.88	...	...	3	30.00	4	38.75	1	55.00	1	120.00
	Education	5	4.40	3.66	...	...	...	...	3	4.00	1	5.00	1	15.00
	Clothing	9	9.67	14.48	...	...	3	7.3	4	10.00	1	10.00	1	15.00
	Fuel	3	4.00	1.99	...	...	1	5.00	1	5.00	1	2.00	...	...
	Luxuries	9	6.67	9.99	...	...	3	5.00	4	6.75	1	8.00	1	10.00
Watchman	Food	1	45.00	69.23	...	...	...	...	...	...	...	...	1	45.00
	Education	1	5.00	7.69	...	...	...	...	...	...	...	...	1	5.00
	Clothing	1	7.00	10.77	...	...	...	...	...	...	...	...	1	7.00
	Fuel	1	3.00	4.62	...	...	...	...	...	...	...	...	1	3.00
	Luxuries	1	5.00	7.69	...	...	...	...	...	...	...	...	1	5.00
Peon	Food	1	50.00	66.66	...	...	...	...	1	50.00	...	...	...	...
	Education	1	5.00	6.67	...	...	...	...	1	5.00	...	...	...	...
	Clothing	1	10.00	13.33	...	...	...	...	1	10.00	...	...	...	...
	Fuel	1	5.00	6.67	...	...	...	...	1	5.00	...	...	...	...
	Luxuries	1	5.00	6.67	...	...	...	...	1	5.00	...	...	...	...
Tea shop	Food	1	70.00	77.77	...	...	...	...	...	...	...	...	1	70.00
	Education	1	5.00	5.56	...	...	...	...	...	...	...	...	1	5.00
	Clothing	1	10.00	11.11	...	...	...	...	...	...	...	...	1	10.00
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	5.00	5.56	...	...	...	...	...	...	...	...	1	5·00
Betel leaf cultivation	Food	1	60.00	70.59	...	...	...	...	...	...	1	60.00	...	...
	Education	1	5.00	5.88	...	...	...	...	...	...	1	5.00	...	...
	Clothing	1	10.00	11.77	...	...	...	...	...	...	1	10.00	...	...
	Fuel	1	5.00	5.88	...	...	...	...	...	...	1	5.00	...	...
	Luxuries	1	5.00	5.88	...	...	...	...	...	...	1	5·00	...	...
Palmyra tapping	Food	1	40.00	72.73	...	...	1	40.00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	5.00	9.09	...	...	1	5.00	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	10.00	18.18	...	...	1	10.00	...	...	...	...	...	...
Police Constable	Food	1	55.00	68.75	...	...	...	...	...	...	1	55.00	...	...
	Education	1	5.00	6.25	...	...	...	...	...	...	1	5.00	...	...
	Clothing	1	15.00	18.75	...	...	...	...	...	...	1	15.00	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	5.00	6.25	...	...	...	...	...	...	1	5.00	...	...

Table No. XXI (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Carpenter	Food	4	32.50	68.42	...	...	2	27.50	2	37.50	...	...	...	...
	Education	3	2.67	4.22	...	...	1	2.00	2	3.00	...	...	...	...
	Clothing	4	5.75	12.10	...	...	2	4.00	2	7.50	...	...	...	...
	Fuel	1	2.00	1.05	...	...	...	...	1	2.00	...	...	...	...
	Luxuries	4	6.75	14.21	...	...	2	5.00	2	8.50	...	...	...	...
Blacksmith	Food	1	30.00	75.00	...	...	1	30.00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	5.00	12.50	...	...	1	5.00	...	..	..	...	...	...
	Fuel	1	2.00	5.00	...	...	1	2.00	...	...	...	...	...	...
	Luxuries	1	3.00	7.50	...	...	1	3.00	...	...	...	...	...	...

Expenditure pattern

88. The expenditure patterns of the rich and the poor are more or less similar with minor variations. The bulk of the income is spent on the necessities like food and clothing. Poor people spend as much as 85 to 90 per cent of their income on food and clothing and they have very little to spend on luxuries and education. A good number of the poor people spend a small percentage of income ranging from 2 to 4 per cent on the education of their children. Their expenditure on luxuries like smoking, chewing, tea, coffee etc., ranges from 3 to 6 per cent. For the richer section, the expenditure on necessities ranges from 70 to 80 per cent and many of them spend about 8 to 10 per cent of their incomes on education. They are also left with a sizeable amount of income to spend on luxuries. Very few are in the habit of saving. The poor people cannot think of saving because their expenditure on the bare necessities of life alone, very often outruns their meagre incomes when they have to borrow money even to meet their daily wants.

TABLE No. XXII

Expenditure on marriage

Expenditure on Marriage (Rs.)	Number of households with a monthly income of					
	Rs. 25 or less	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 & over	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Nil	...	2	...	...	1	3
50 or less	...	1	...	...	...	1
51—100	...	2	4	...	...	6
101-200	2	13	2	1	1	19
201-400	...	6	7	...	1	14
401-600	1	10	12	6	4	33
601-800	...	1	...	...	...	1
801-1,000	...	8	4	4	7	23
1,001 & over	2	3	1	2	9	17
Total	5	46	30	13	23	117

Indebtedness

89. As many as 95 households are in debt and the total amount of debt in the village works out to about Rs. 81,000 and the average debt per household works out to Rs. 692. The indebted households are distributed among all the income groups. In the low income group of less than Rs. 25 a month, all the households are in debt and among the other income groups, it ranges from 74% in the income group Rs. 26 to Rs. 50 to 87% in the income group Rs. 51 to Rs. 75. Table No. XXIII indicates the indebtedness among income groups.

INDEBTEDNESS BY INCOME GROUPS

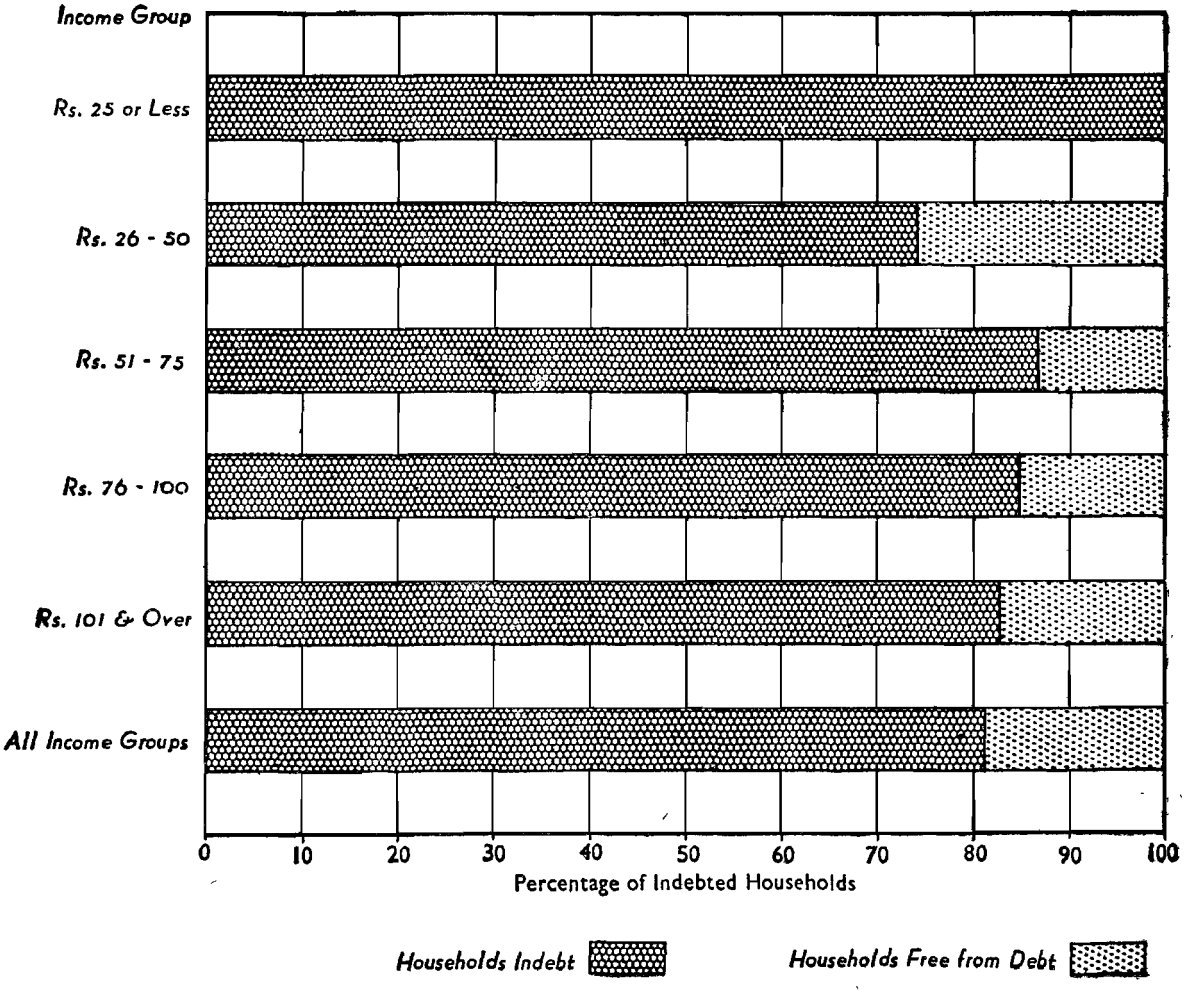


TABLE No. XXIII

Indebtedness by income groups

Community	Income group	Total no. of households	Indebtedness by income group: No. of households in debt	Indebtedness by income group: Percentage of indebted households	Indebtedness by income group: Total indebtedness	Indebtedness by income group: Average indebtedness for household in debt
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Krishnanvagai	Rs. 25 and below	3	3	100	3,500	1,166.67
	Rs. 26 to 50	16	13	81.25	14,350	1,103.85
	Rs. 51 to 75	15	13	86.67	15,550	1,196.15
	Rs. 76 to 100	4	3	75	4,900	1,633.33
	Rs. 101 & over	20	17	85	20,725	1,219.12
Nadar	Rs. 25 and below	1	1	100	100	100.00
	Rs. 26 to 50	18	13	72.22	2,450	188.46
	Rs. 51 to 75	7	7	100	3,475	496.43
	Rs. 76 to 100	5	4	80	4,400	1,100.00
	Rs. 101 & over	1	...	...	...	...
Nair	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	2	1	50	100	100.00
	Rs. 51 to 75	3	2	66.67	3,550	1,775.00
	Rs. 76 to 100	2	2	100	950	475.00
	Rs. 101 & over	1	1	100	500	500.00
Asari	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	4	2	50	300	150.00
	Rs. 51 to 75	2	1	50	25	25.00
	Rs. 76 to 100	1	1	100	500	500.00
	Rs. 101 & over	...	...	...	...	...
Kerala Mudaliar	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	2	2	100	150	75.00
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 & over	...	...	...	...	...
Sakkaravar	Rs. 25 and below	1	1	100	1,000	1,000.00
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 & over	...	...	...	...	...

Table No. XXIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Ambattan	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	1	1	100	500	500.00
	Rs. 51 to 75	1	1	100	100	100.00
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 & over	...	...	...	...	...
Pallar	Rs. 25 and below	...	..	...	...	...
	Rs. 26 to 50	3	2	66.67	250	125.00
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 & over	...	...	...	...	...
Christian Mudaliar	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	1	1	100	500	500 00
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 & over	1	1	100	2,500	2,500.00
Christian Nadar	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	1	1	100	500	500.00
	Rs. 76 to 100	1	1	100	100	100 00
	Rs. 101 & over	...	...	...	...	...
Village Total	Rs. 25 and below	5	5	100	4,600	920.00
	Rs. 26 to 50	46	34	73.91	18,100	532.35
	Rs. 51 to 75	30	26	86.67	23,700	911.54
	Rs. 76 to 100	13	11	84.62	10,850	986.36
	Rs. 101 & over	23	19	82.61	23,725	1,241.68

90. Among the causes of indebtedness, the most prominent are ordinary wants or household expenses and losses in household cultivation. As many as 67 households are in debt because they are not able to live within their incomes. These people mostly belong to the lower income groups. When their expenditure outruns their incomes, they have no other way except to borrow, to keep their body and soul together. The total amount of debt under this cause is about Rs. 16,000. Twenty three households are in debt because of losses in cultivation but the total debt is only Rs. 9,100. Among the other important causes of indebtedness are purchase of land, house construction and marriages. Eighteen households are in debt because they borrowed money for purchasing lands and another 11 households are in debt because of house construction and repairs to existing buildings. The total debt under these two causes is Rs. 36,700. Fifteen households are in debt because of expenditure on marriage and another three households are in debt because of unforeseen expenditure on sickness. Thus a large majority of the households are indebted and the bulk of them are in debt because of unproductive expenditure. Table No. XXIV gives the causes of indebtedness by communities.

CAUSE OF INDEBTEDNESS

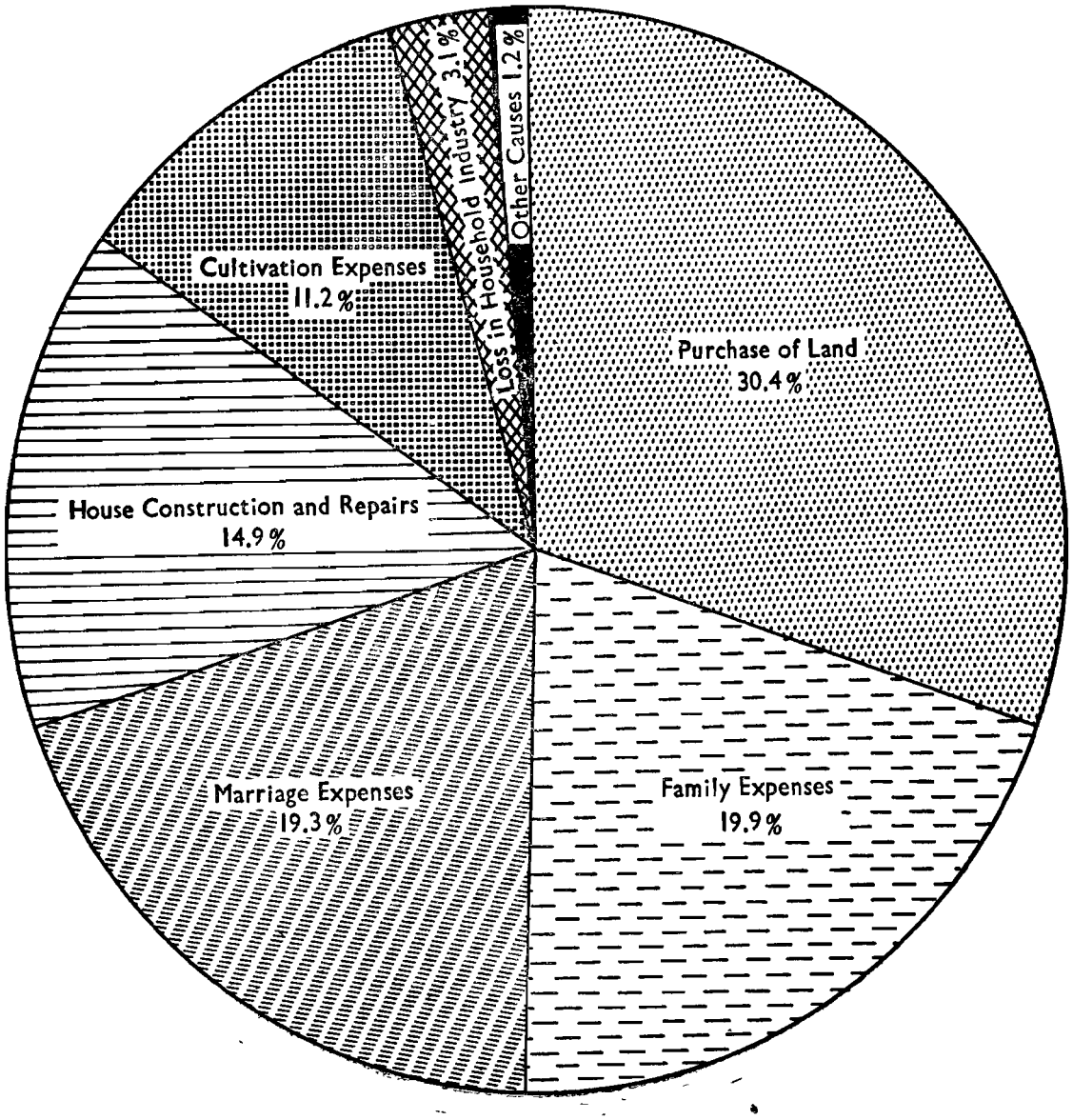


TABLE No. XXIV

Indebtedness by Causes

Community	Cause of debt	Amount of debt (Rs)	Number of families in debt	Proportion of debt due to cause to the total amount of debt (Percentage)
(1)	(2)	(3)	(4)	(5)
Krishnanvagai	Purchase of land	17,650	14	29·90
	House construction or repairs	10,600	8	17·96
	Marriages	12,950	11	21·94
	Sickness	75	1	0·13
	Family maintenance	9,900	32	16·77
	Household cultivation	6,850	16	11·61
	Industry run by the household	1,000	1	1·69
Nadar	Purchase of land	4,000	3	38·37
	House construction or repairs	450	2	4·32
	Marriages	1,500	2	14·39
	Family maintenance	2,675	19	25·66
	Household cultivation	1,800	5	17·26
Nair	Purchase of land	3,000	1	58.83
	Marriages	200	1	3.92
	Funerals	100	1	1.96
	Sickness	450	1	8.82
	Family maintenance	900	4	17.65
	Household cultivation	450	2	8.82
Ambattan	Sickness	300	1	50.00
	Family maintenance	300	2	50.00
Asari	Family maintenance	825	4	100.00
Sakkaravar	House construction or repairs	1,000	1	100.00
Kerala Mudaliar	Family maintenance	150	2	100.00
Pallar	Family maintenance	250	2	100.00
Christian Mudaliar	Marriages	1,000	1	33.33
	Family maintenance	500	1	16.67
	Industry run by the household	1,500	1	50.00
Christian Nadar	Family maintenance	600	2	100.00
Village Total	Purchase of land	24,650	18	30.44
	House construction or repairs	12,050	11	14.88
	Marriages	15,650	15	19.33
	Funerals	100	1	0.12
	Sickness	825	3	1.02
	Family maintenance	16,100	68	19.88
	Household cultivation	9,100	23	11.24
	Industry run by the household	2,500	2	3.09
	Total	**80,975**	**141**	**100.00**

Economic resources

91. Having examined the economic condition of the people of this village, we may now proceed to study the economic resources of the village. This village extends over an area of 135 acres out of which, 82 acres are cultivated with coconuts, 13 acres with paddy, 3 acres with betel vines and 13 acres with vegetables and fruits. About 15 acres are occupied by the dwellings and the poramboke lands account for 9 acres. Thus, a major portion of the area is covered with coconut gardens. The reasons for the Coconut being the predominant crop of the village are two-fold. Firstly, the sandy alluvial soil with a wet sub-stratum is ideally suited for coconut cultivation and secondly, the income from the coconut gardens is said to be more than the income from the paddy cultivation.

Coconut cultivation

92. Coconut crop has the chief virtue of not requiring much attention beyond two years after it is planted and it yields regular income for a number of years from the fifth year of its planting. It is not the coconut kernels alone which fetch income, but the coconut husks fetch an equally good income by virtue of its being the raw-material for the coir ropes. Even the coconut leaves fetch a decent income since plaited coconut leaves are used for roofing the huts. From all these sources, it has been estimated that income from a single coconut tree ranges from Rs. 20 to Rs. 25 per year and about 100 coconut trees could be planted over an extent of one acre. Thus, the annual income from one acre of coconut garden ranges from Rs. 2,000 to Rs. 2,500. The coconut cultivation does not involve high cost of production like the other commercial crops. The only costs of production involved are the cost of raising the seedlings and the cooly charges for plucking the coconuts after the trees start yielding. A coconut tree grown out of a good seedling gives five to six yields per year and the coconuts are plucked regularly at intervals of two months. So, the income from coconut gardens compares very favourably with any other commercial crops.

TABLE No. XXV

Possession of land

Community	Total No. of households	No.of households having no land	Name of interest on land	No. of households with extent of land								
				5 cents and below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1.1 to 2.4 acres	2.5 to 4.9 acres	5 to 10 acres	10 acres and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Krishnanvagai	58	14	Land owned	...	1	4	9	9	9	5	5	1
			Land owned and taken on lease	...	...	...	...	1	...	...	...	...
Nadar	32	20	Land owned	1	1	4	2	1	2	...	...	...
			Land owned and taken on lease	...	...	...	...	1	...	...	...	...
Nair	8	4	Land owned	1	...	...	1	2	...	...	...	...
			Land owned and taken on lease	...	...	...	...	...	...	...	...	...
Asari	7	6	Land owned	...	...	...	...	..	1	...	...	...
			Land owned and taken on lease	...	...	...	...	...	...	...	...	...
Sakkaravar	1	1	Land owned	...	...	...	...	...	...	...	...	...
			Land owned and taken on lease	...	...	...	...	...	...	...	...	...

Table No. XXV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Kerala Mudaliar	2	2	Land owned	...	...	...	...	...	...	...	...	...
			Land owned and taken on lease	...	...	...	...	...	...	...	...	...
Ambattan	2	1	Land owned	...	...	...	...	1	...	...	...	...
			Land owned and taken on lease	...	...	...	...	...	...	...	...	...
Pallar	3	3	Land owned	...	...	...	...	...	...	...	...	...
			Land owned and taken on lease	...	...	...	...	...	...	...	...	...
Christian Mudaliar	2	1	Land owned	...	...	...	...	1	...	...	...	...
			Land owned and taken on lease	...	...	...	...	...	...	...	...	...
Christian Nadar	2	1	Land owned	...	...	...	1	...	...	...	...	...
			Land owned and taken on lease	...	...	...	...	...	...	...	...	...
Village Total	117	53	Land owned	2	2	8	13	14	12	5	5	1
			Land owned and taken on lease	...	...	...	...	2	...	...	...	...

93. The coconut seedlings are locally grown and some of them who do not raise their own seedlings buy the seedlings either in the village or from the neighbouring villages at the rate of Re. 1 per seedling. It takes roughly about ten months to raise coconut seedlings. When the coconuts are plucked from the trees, well-grown coconuts of good quality are chosen for the purpose of raising seedlings. A seed-bed of about 120 square feet is prepared by digging up a pit to a depth of about two to three feet and filling it up with loose earth and manure. The coconuts chosen for the seedlings are buried in the seed-bed, one by one, at a depth of one to one and a half feet and are covered with earth. The coconuts are buried in these beds in the upright position, and the seed-bed is periodically watered and nursed. Tender leaves sprout out of these coconuts after a period of four to five months. These seedlings are transplanted after about 10 to 12 months and it starts yielding after a period of 6 to 7 years. After transplantation, the coconut seedlings require periodical watering and care for about two years. After the tree is well-grown and starts yielding, it does not require much care or attention.

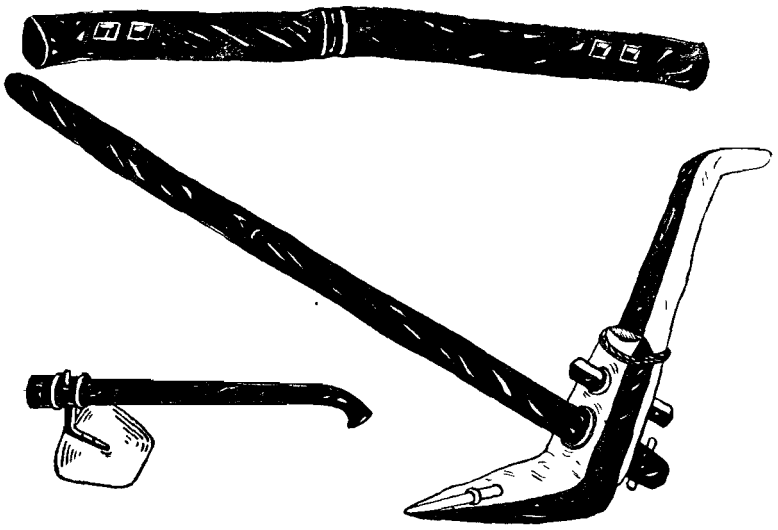
94. Eighty-two acres which are cultivated with coconuts are owned by as many as 99 pattadars, of whom 62 pattadars own plots of less than one acre, 33 pattadars own plots ranging from one to five acres and only four pattadars own lands exceeding five acres. Thus, a number of households mostly from the Krishnanvagaiyar and Nadar communities own small plots of coconut gardens from which they earn their livelihood. None of the members of the Scheduled Castes owns any coconut gardens. They live in coconut gardens which they have taken on lease from the owners and which they have under taken to look after. There are 15 such leaseholders. in this village. Some of these coconut gardens which have been leased out are owned by the people in the neighbouring villages. Similarly a few of the pattadars of this village own coconut gardens outside the village boundary.

Paddy cultivation

95. Paddy is cultivated only over a small extent of 13 acres. The paddy fields are damp and marshy throughout the year due to the subsoil springs in the fields. Two crops are raised in the paddy fields; one is a long term crop called '*Pishanam*' crop and the other is a short term crop called the '*Kar*' crop. The '*Pishanam*' or the long term crop is cultivated in the month of September and the harvesting is done in the month of February. The short term crop is cultivated in March-April and harvesting is done in June-July. The average yield of paddy per acre is estimated to be 20 Kottahs. A Kottah is roughly equal to two gunny bags of paddy; the cost of cultivation per acre for a single crop of paddy is estimated to be Rs. 226 as detailed below:

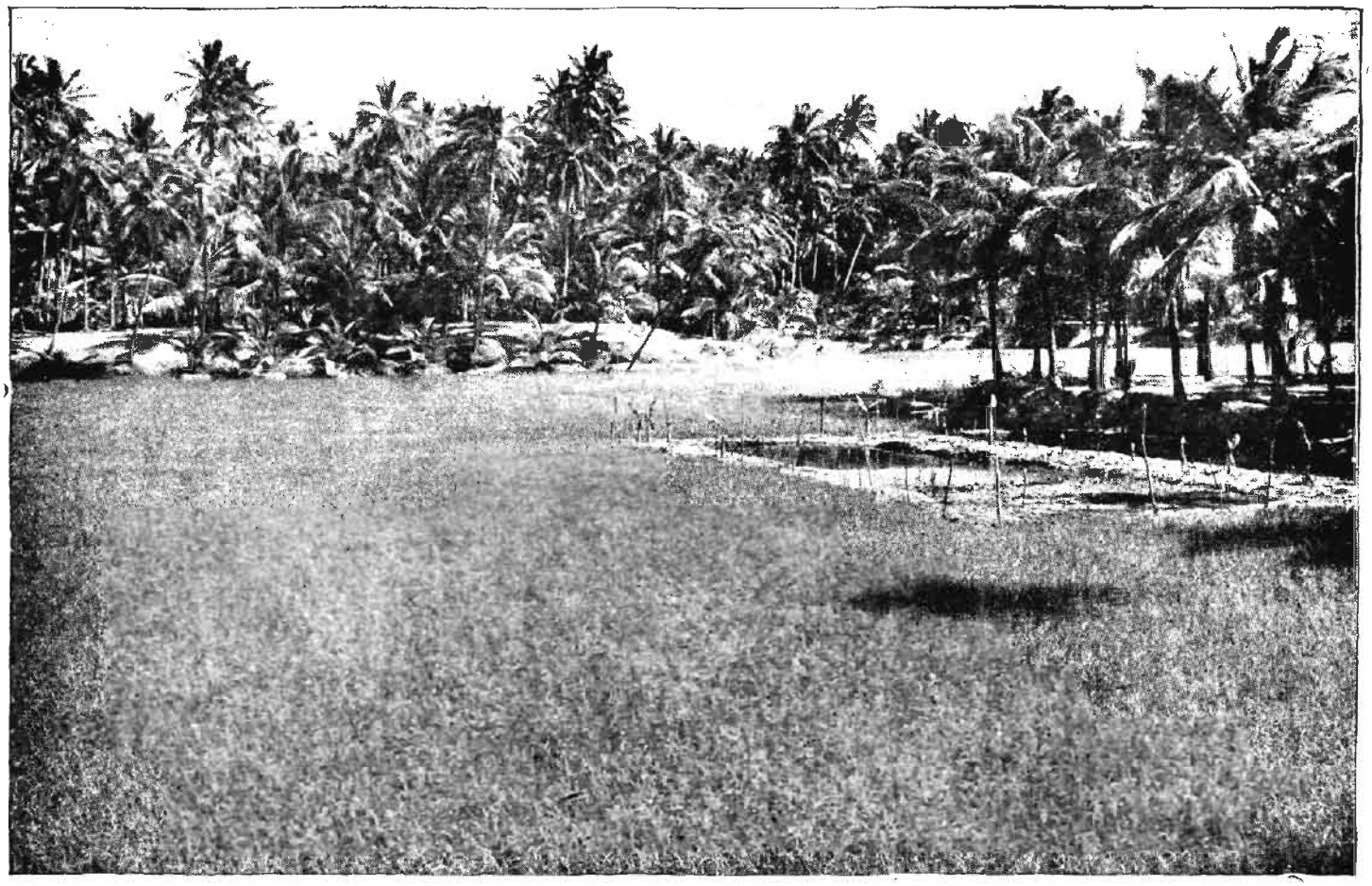
	Rs. nP.
Ploughing and levelling of land	50 00
Seeds	16 00
Manure for the seedlings	15 00
Manure for the main crop	60 00
Transplanting cost	15 00
Weeding cost	15 00
Cost of chemical manure and pesticides	20 00
Wages for harvesting	35 00
Total	**226 00**

96. The gross income from one acre of paddy can be estimated to be about Rs. 600 at the rate of Rs. 30 for each of the 20 Kottahs which can be taken as the average yield. So, the net income per acre works out to Rs. 374 for a single crop. Assuming that the second crop yields a net income of another Rs. 300, the total annual income from one acre of paddy works out to Rs. 674 and at any rate not exceeding Rs 700,- as compared to Rs 2,500 from one acre of coconut garden The only factor to be taken into consideration in this comparison is that the coconut garden will not yield for the first six years after planting.



Agricultural Implements

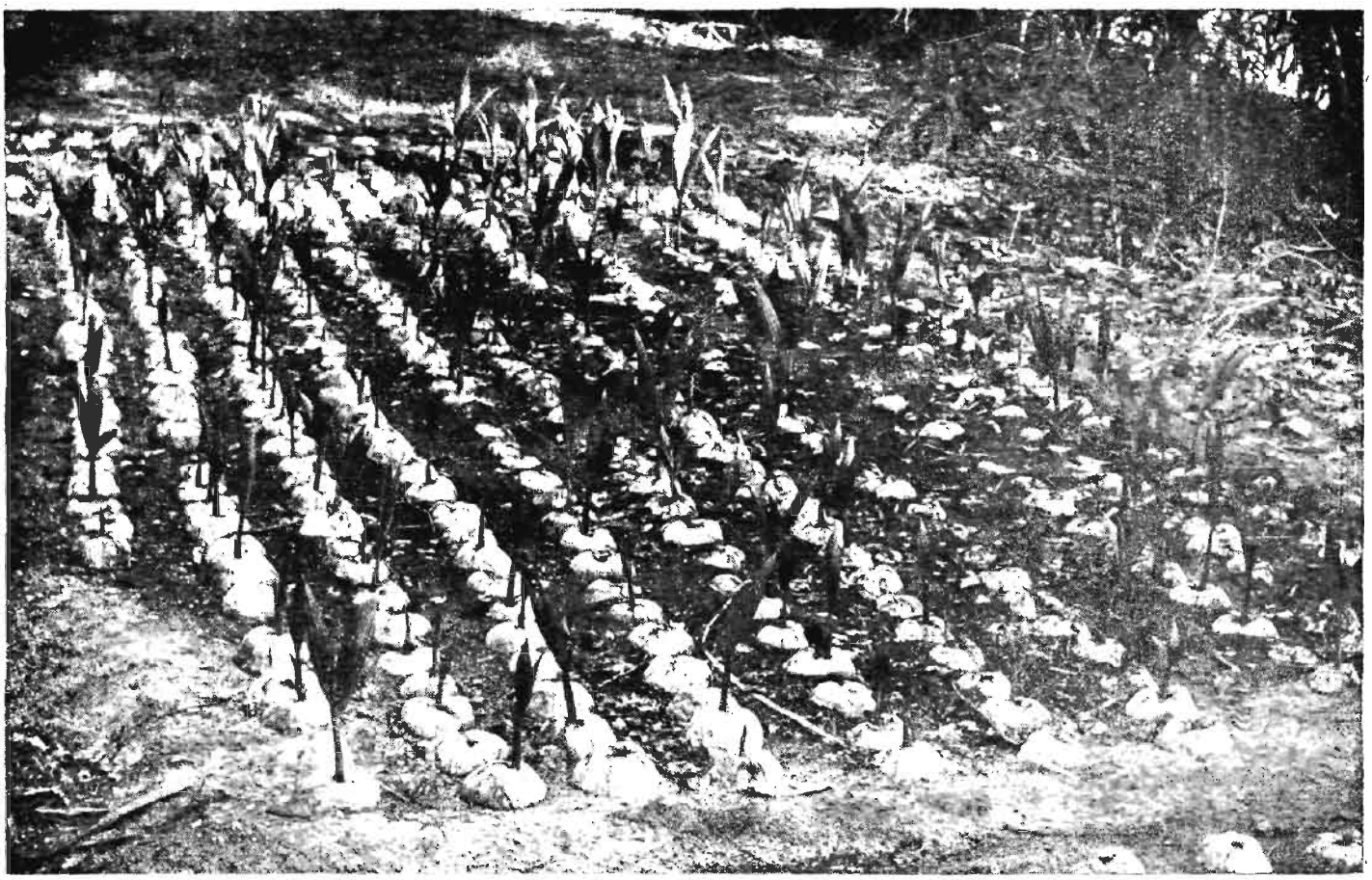
97. The methods of cultivation are as old as time. The tools used in the cultivation are the traditional wooden plough, *maran* (levelling implement) and the spade. The manures commonly used are the green manures and the farm-yard manure. In recent times the cultivators are beginning to use the chemical fertilisers which have been popularised by the Block Development Staff. Except the use of chemical manures and the use of improved seeds by a few ryots, there has been no tendency towards improved methods of cultivation. Another reason for the poor yield from agriculture is the small sized and uneconomic holdings. As in the case of coconut gardens, the paddy fields are also owned mostly in small bits of less than one acre the number of holding larger than one acre being as few as two.



The paddy fields in the village. Note the coconut grove silhouetting against the sky which is a common panorama in the village.



The seed-bed for coconut planting. It is manured and watered periodically.

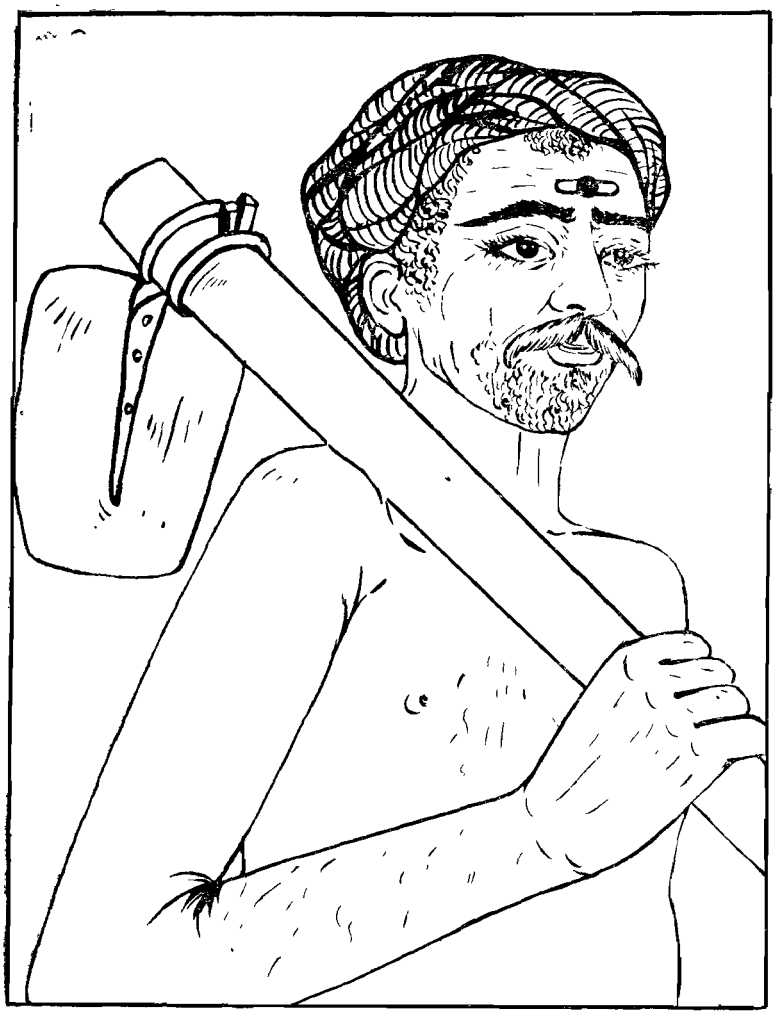


Tender leaves sprout out of these coconuts after about four or five months. The seedlings are transplanted after about ten months.

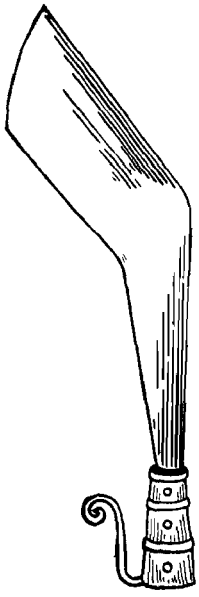


Pealing of the coconut husks—It is the preliminary preparation before retting the husks into the pond.

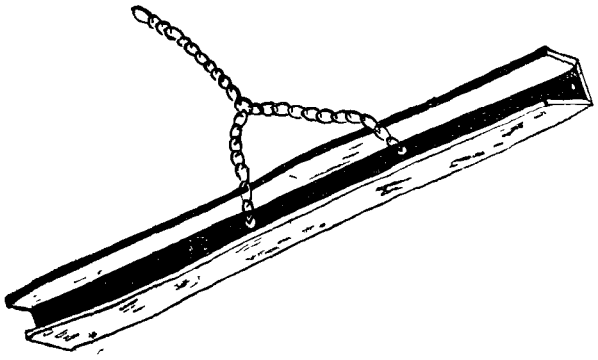
Agricultural Implements



Spade



Vettukathi



'Maram' used for levelli g the field.



Palaikathi

TABLE No. XXVI

Developmental activities

Community	Total No. of households	Number of households who have secured: Better irrigation facilities	Better types of cattle	Better seeds	Better implements	Better manure	More land for cultivation	Use of pesticides	Derived benefit: Improved methods of cultivation	Land improvement measures like reclamation, conservation and consolidation	Participated in: National Extension Service or Community Project.	Received demonstration on improved agricultural practices	In activities, works of Community Project by contributing land, labour, cash or material
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Krishnanvagai	58	1	2	3	2	7	2	...	1	...	...	...	...
Nadar	32	...	...	1	...	2	...	...	...	...	...	...	...
Nair	8	...	...	...	...	...	...	...	...	...	...	...	...
Asari	7	...	...	...	...	...	...	...	...	...	...	...	...
Sakkaravar	1	...	...	...	...	...	...	...	...	...	...	...	...
Kerala Mudaliar	2	...	...	...	...	...	...	...	...	...	...	...	...
Ambattan	2	...	...	...	...	...	...	...	...	...	...	...	...
Pallar	3	...	...	...	...	...	...	...	...	...	...	...	...
Christian Mudaliar	2	...	...	...	...	...	...	...	...	...	...	...	...
Christian Nadar	2	...	...	...	1	...	...	...	...	...	...	...	...
Total	**117**	**1**	**2**	**4**	**3**	**9**	**2**	...	**1**	...	...	...	...

Livestock

98. The bullocks and the he-buffaloes are used for ploughing and other agricultural operations The livestock of the village consists of 36 buffaloes 20 bulls 36 cows, 34 calves, seven goats and two sheep. The cows and the she-buffaloes are reared for their yield of milk.

Betel vine cultivation

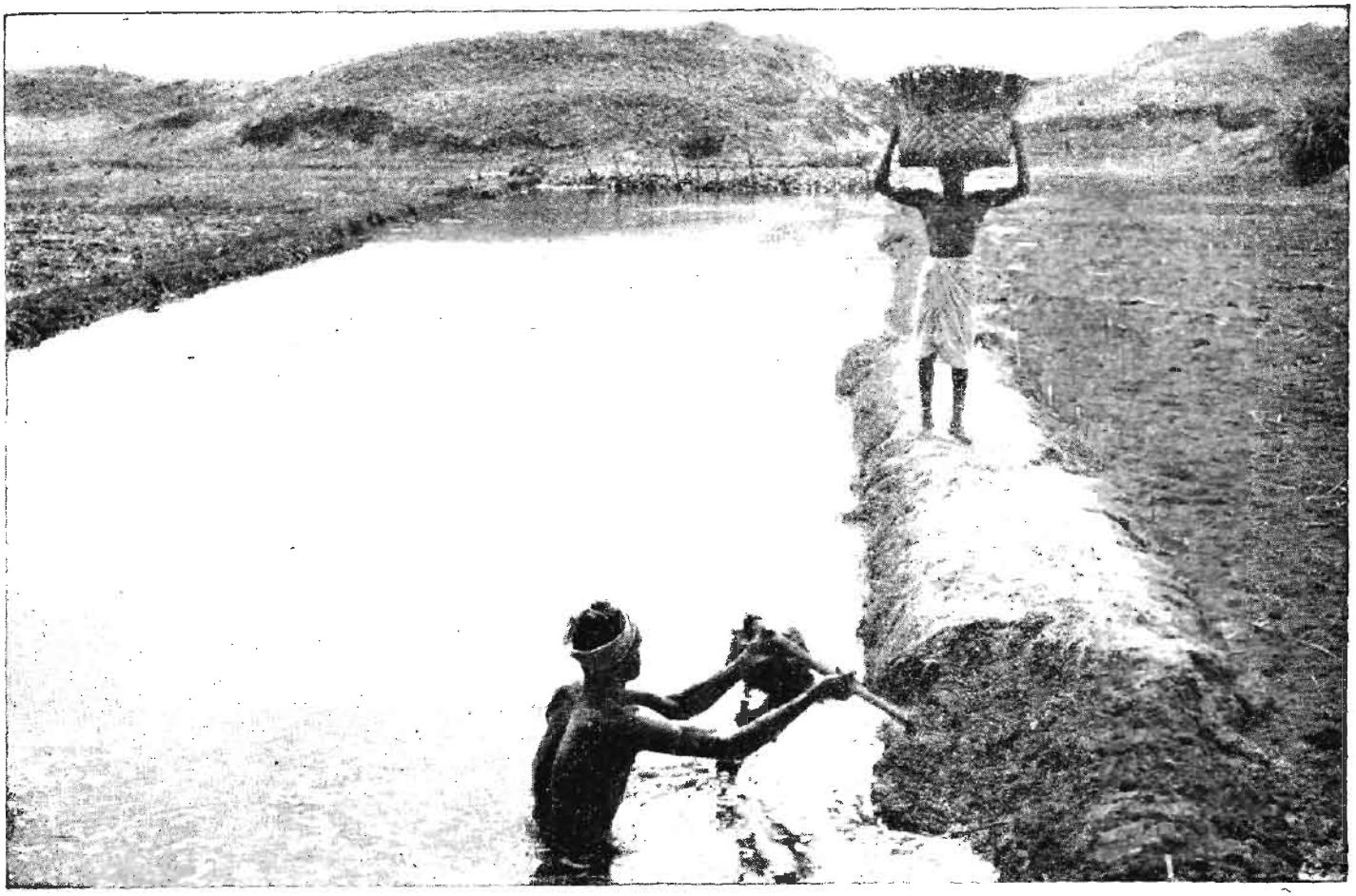
99. Betel vines are cultivated in small bits ranging from 10 cents to 30 cents. They are cultivated in the coconut gardens adjoining the dwellings of the cultivators. The annual net income from a plot of 10 cents cultivated with betel vines is said to range from Rs. 300 to Rs. 400 and the betel vines once cultivated yield regular income for about two years. The total area under betel vines is 3 acres. Some of the cultivators also raise vegetables, chillies and plantains in the small plots adjoining their dwellings. One significant feature of this village is that no land has been left waste except sandy tract adjoining the sea shore to a width of about 20 yards, which is unfit for any cultivation.



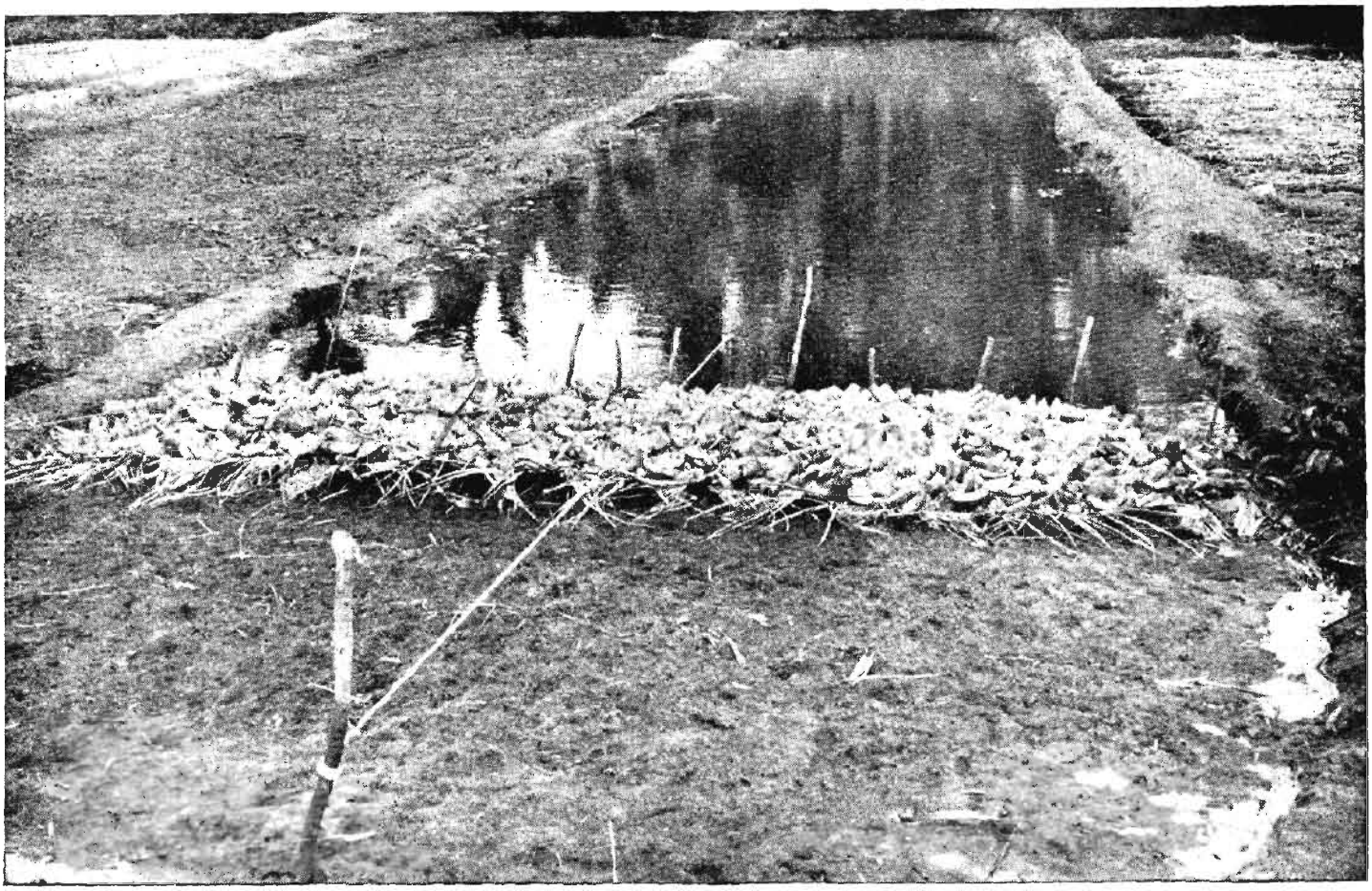
The husks are split into small pieces before being kept submerged in the pond.



The husks are being transported.



Making ready for the submersion of the coconut husks in the pond.



Kambantharai or pond into which the coconut husks are retted.

TABLE No. XXVII

Livestock statistics

Community	Cows		Calves		Goat Sheep		Bulls		Buffaloes		Poultry	
	No. of households owning	Total number	No. of households owning	Total number	No. of households owning	Total number	No. of households owning	Total number	No. of households owning	Total number	No. of households owning	Total number
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Krishnanvagai	20	29	25	31	2	7	5	11	16	36	41	131
Nadar	2	2	...	...	1	1	6	7	...	...	16	38
Nair	3	3	3	3	...	...	...	...	...	...	3	10
Asari	1	1	...	...	1	1	...	...	...	...	3	6
Sakkaravar	...	...	...	...	...	...	...	...	...	...	...	...
Kerala Mudaliar	...	...	...	...	...	...	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...	...	...
Pallar	...	...	...	...	...	...	...	...	...	...	1	3
Christian Mudaliar	1	1	...	...	...	...	1	2	...	...	2	4
Christian Nadar	...	...	...	...	...	...	...	...	...	...	...	...
Total	**27**	**36**	**28**	**34**	**4**	**9**	**12**	**20**	**16**	**36**	**66**	**192**

TABLE No. XXVIII

Quantum of agricultural produce and their disposal

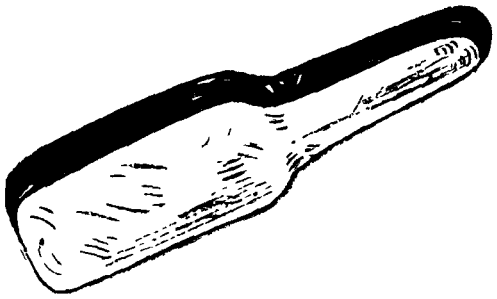
Community	Paddy (in kottah)			Coconuts (in number)			Betel Leaves (in bundles)		
	Annual quantity produced	Annual quantity consumed	Annual quantity available for sale	Annual quantity produced	Annual quantity consumed	Annual quantity available for sale	Annual quantity produced	Annual quantity consumed	Annual quantity available for sale
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Krishnanvagai	959	371	588	5,39,410	66,310	4,84,150	...	...	...
Nadar	58	58	...	36,800	10,000	26,800	30	...	30
Nair	24	24	...	10,500	4,500	6,000	...	...	...
Asari	30	10	20	5,000	1,000	4,000	...	...	...
Sakkaravar	...	...	...	...	...	...	...	...	...
Kerala Mudaliar	...	...	...	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...
Pallar	...	...	...	...	...	...	...	...	...
Christian Mudaliar	...	...	...	...	...	...	...	...	...
Christian Nadar	1.50	1.50	...	2,000	2,000	...	...	...	...
Total	1072.50	464.50	608	5,93,710	83,810	5,20,950	30	...	30

100. A total quantity of about 1072 kottahs of paddy is produced per annum and about 464 kottahs of paddy are consumed in the village itself leaving a marketable surplus of only about 608 kottahs. The annual production of coconuts is about 6 lakhs and except about 83,000 coconuts which are consumed in the village itself, the rest are marketed. The chief exports of the village are the coir-ropes and plaited coconut leaves.

Coir industry

101. The coir industry is well established in this village and it provides gainful employment to a large number of workers. The raw material for the industry namely, coconut husks, is available in plenty in the village itself. The coir industry has the following distinct stages of production. After the coconuts are plucked from the trees, they are pealed off into three or four pieces separating the nuts and the husks. For this purpose a sharp pointed metal spike is fixed firmly on the ground and the husks are separated by striking the nuts against the sharp edge of the spike. It is from these husks that the fibre is taken out and spun into ropes. The separated husks are soaked in a pond and kept submerged under the water for sufficiently long time for the husks to become soft so that the fibre could be beaten out of the cover of the husk. The soaking up of the husks is done in the pits dug out for the purpose on the borders of the back-waters of the sea or in the coconut gardens where they get water on the surface. These pits into which the coconut husks are kept submerged are known as *Kambantharai* in the local parlance. The 'Kambantharai' or the pool is about 40 to 50 feet long and 20 to 30 feet broad. Its depth ranges from 4 to 7 feet. The pools on the borders of the back waters are preferred to the fresh water pools in the coconut gardens as submersion in the saline water gives a peculiar reddish colour to the fibre which is popular in the business circles.

102. After a period of six to eight months, the husks are taken out of the pond and the fibre is extracted from the husks by beating the husks. The soaked husk is kept on a piece of stone and beaten with a wooden hammer locally known as *Kottumadi*. This operation is mostly performed by the womenfolk of the village. The fibre thus extracted is dried up in the hot sun for a few hours and it is winnowed so as to remove the dust particles from the fibre. The fibre is now ready to be spun into ropes.

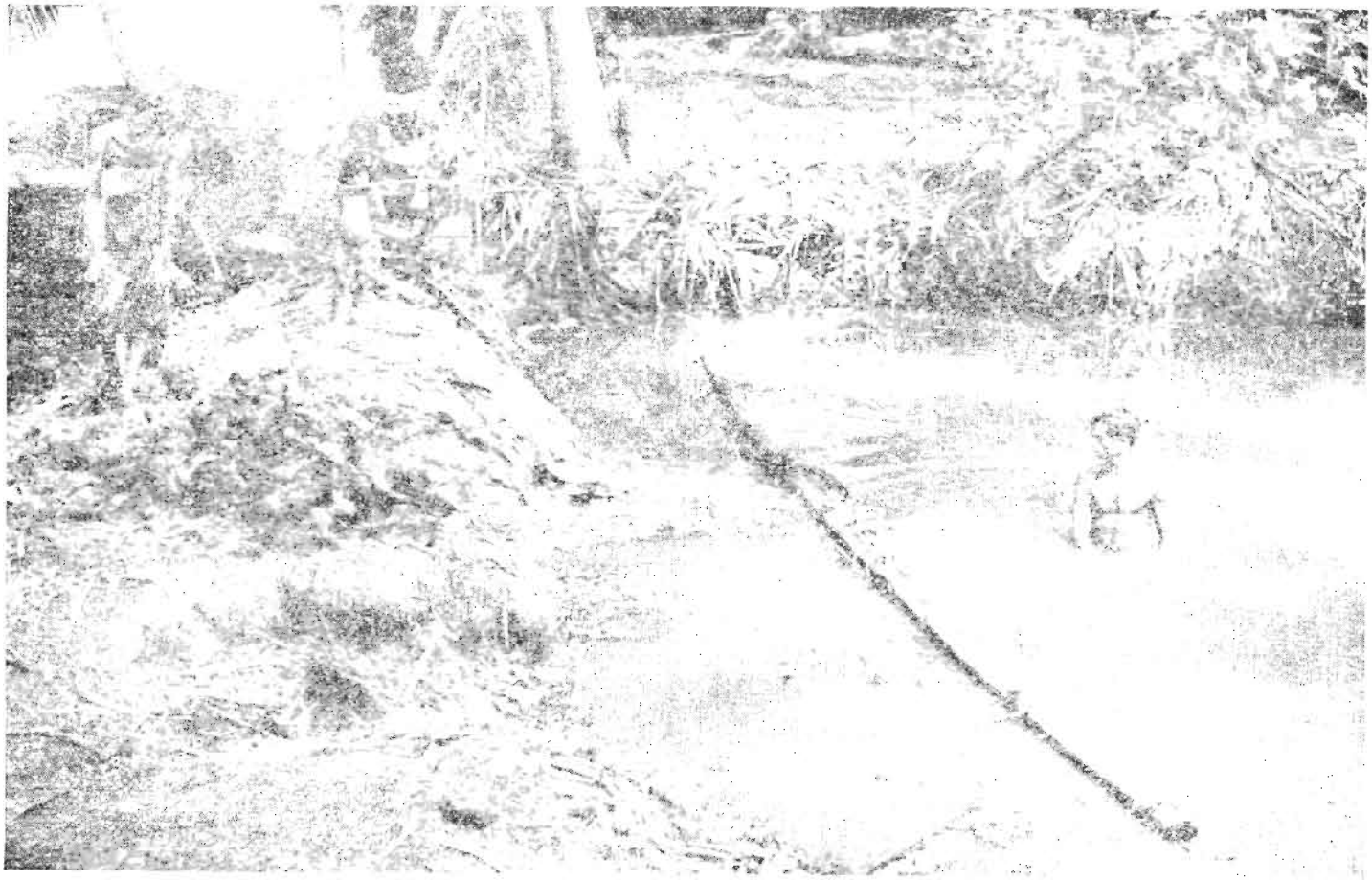


The Kottumadi used for beating the coconut husks before extracting the fibre.

Spinning process

103. The fibre is spun into ropes within a day or two of its extraction from the husks because it has to be spun even when it is slightly damp which facilitates twisting and spinning. If the fibre gets dried up and does not have the sufficient dampness, it is spun after sprinkling some water on the fibre. The coir is spun with the help of spindles known as *Rattus* in the local parlance. This consists of a wheel of about two feet in diameter, fixed on a wooden frame and it has a handle with which it is rotated. Iron spikes are fixed to the rotating wheel and one of the fibre to be spun is attached to the spike. While one person is rotating the wheel, the other two persons take the fibre in their hands, attach one end of the fibre to the spindle and walk back spinning the fibre into thin ropes by pulling out thin streams of fibre from their left hands and slightly twisting them with the right hands. By this process, thin ropes are formed and they are once again twisted and made firm by the rotating wheel. The two men walk back spinning the thin ropes to a distance of about 15 yards at the end of which they attach the other ends of the ropes to another spindle with a rotating wheel. The thin ropes spun are now attached to two spindles in the opposite ends. When these two spindles are rotated in the opposite direction it gives a firm twist and strength to the ropes.

104. The thin ropes thus spun from the fibre are once again spun into thick ropes by combining and twisting three such thin ropes. This operation is performed by tying the three thin ropes to the spikes fixed to the rotating wheel. The other endes of the



The husks are taken out of the pond after about six to eight months.



The fibre is extracted out of the soaked husks.

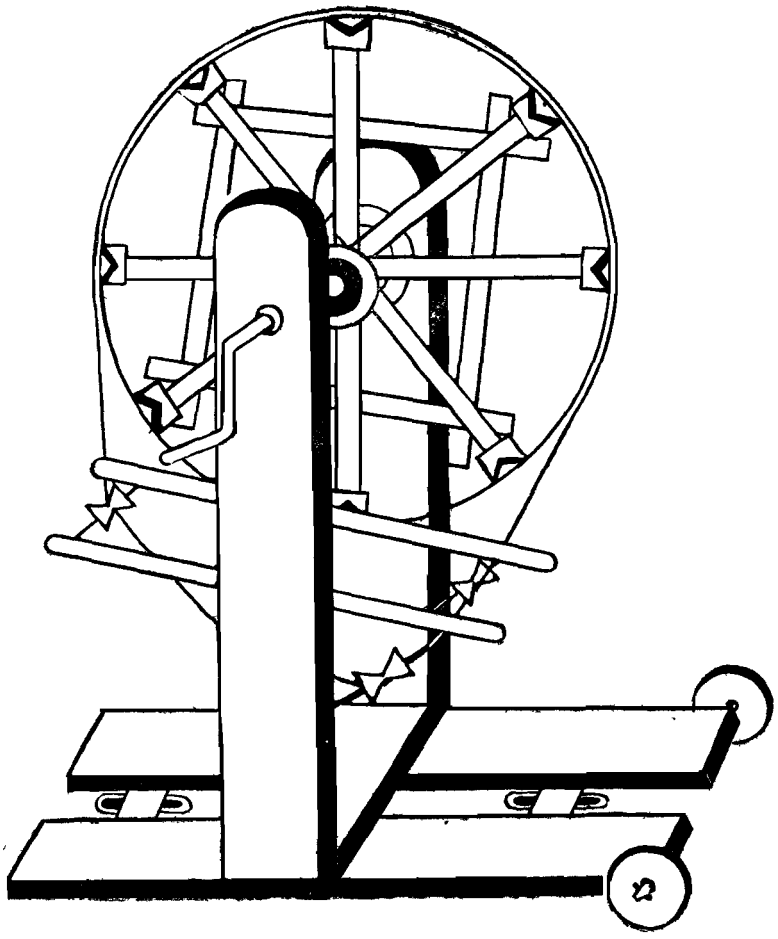


Extraction of fibre in progress.



Dust particles are removed from the fibre when it is dried up.

ropes are tied together to a firm object at the other end. A wooden block with cut-in grooves is made use for spinning these three ropes into a thick rope. This wooden block has three grooves on the face of it, and these three grooves combine into one groove on the other face of the block. The three thin ropes when inserted into these three grooves at one face of the wooden block, twisted and pulled out of the other face of the wooden block, get spun into one thick rope. Having fixed these three thin ropes to the rotating wheel at the one end and to a firm object at the other end, the wheel is rotated and the wooden block is passed through these ropes from one end of it to the other,



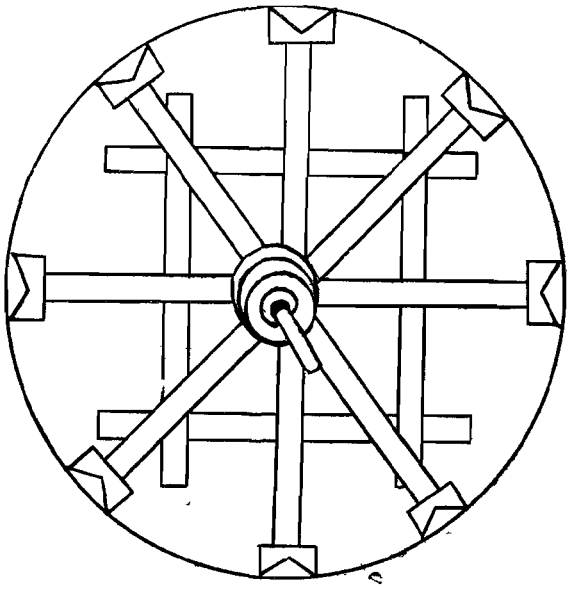
Rattu used in coir-rope making

when the three thin ropes get spun into a fine thick rope. The ropes thus spun are bundled and sent out for marketing. No improved mechanical devices are used for coir rope making. The simple tools used in coir rope making are made by the local carpenters.

Marketing

105. The ropes manufactured here are marketed mostly through the Coir-Weaver's Co-operative Society which was established in this village in 1953. The Society has a membership of 91 members at present as compared to 31 members in the beginning. Only 50% of the members are from this village and the rest of them being from the neighbouring villages. The total share capital of the society is Rs. 5,030, out of which the share of Koottumangalam members is Rs.2,585. The individual share captial of the members range from Rs. 5 which is the minimum, to Rs. 25. The Society is a Credit-cum-Marketing Society. It buys the finished products from the

weavers and markets them outside. The society also advances loans to members who are considered credit-worthy. The society was granted a Government loan of Rs. 10,000 at an interest of 2½% per annum. The loan is to be repaid in easy instalments and the society has so far paid about Rs. 6,000. There are two wholesale merchants in the village who competes with the Co-operative Society. These merchants also advance loans to the weavers and buy the ropes at pre-fixed rates. The weavers sell their ropes to these merchants when the society has exhausted its funds. Some weavers prefer to borrow money from the merchants and sell the ropes to them because of the flexibility of the terms of repayment of the merchants. The terms of repayment of the society are very rigid and the society does not sanction loans until the arrears of the previous loans are cleared.

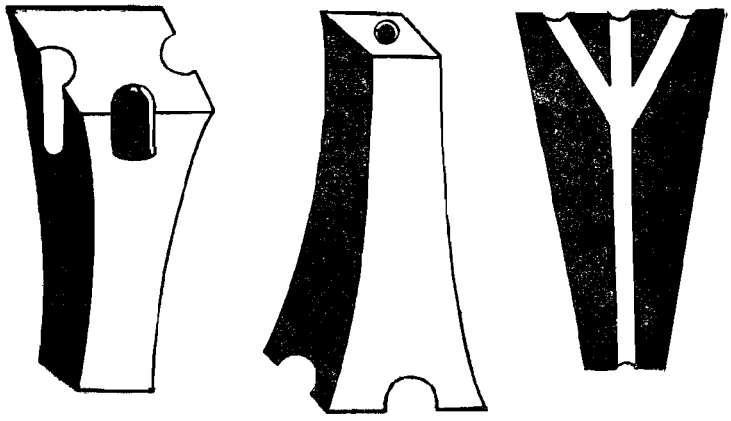


Rotating wheel

106. The following data would give the readers an idea about cost of production of these ropes.

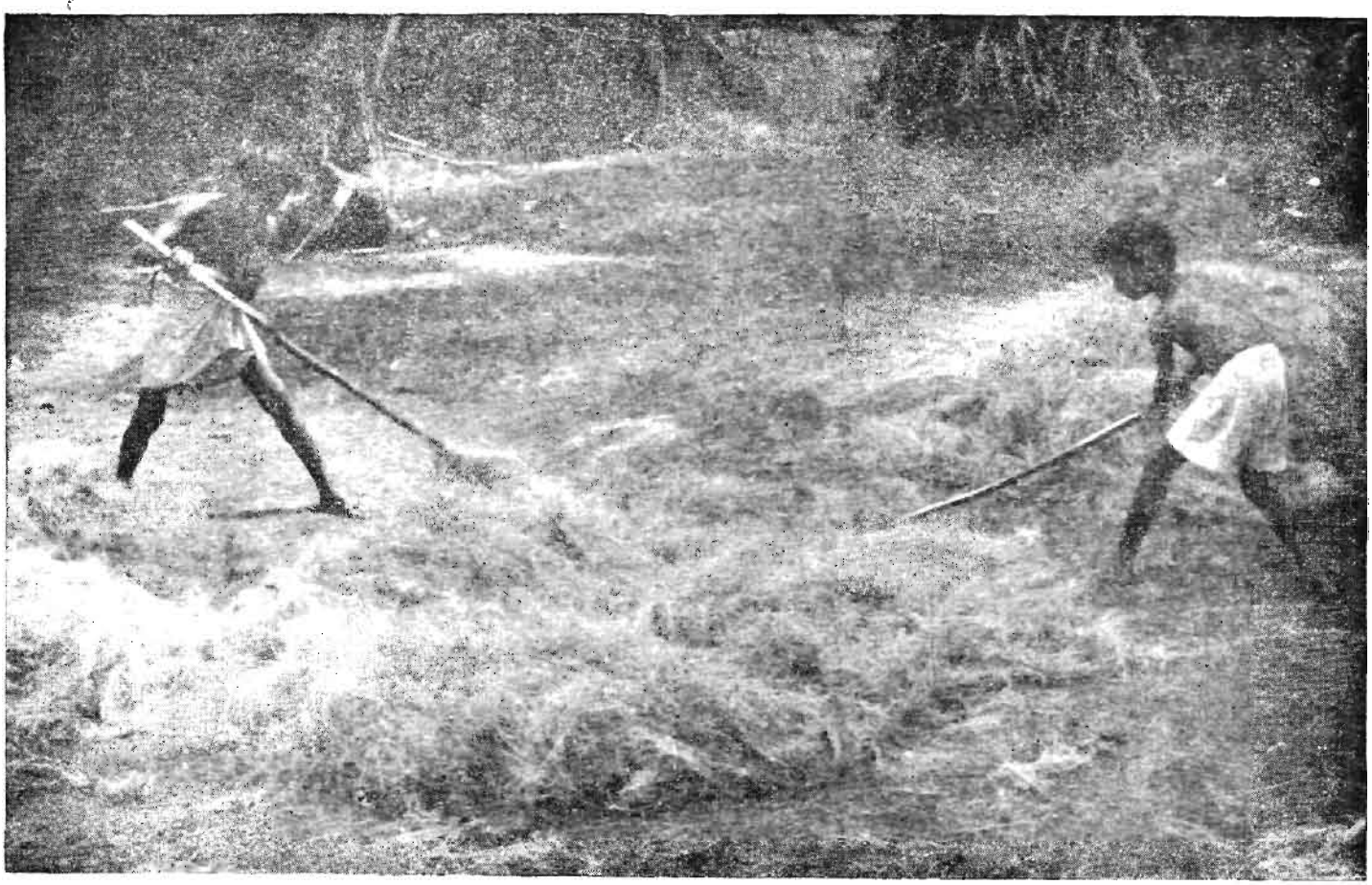
	Rs.	nP.
Cost of 1,000 raw husks	40	00
Expenses incurred in immersing the husks into the pool	5	00
Proportionate hire charges for the pool for 1,000 husks	1	50
Wages for extracting fibre	6	00
Wages for spinning	5	50
Other expenses	1	00
	59	00

107. The selling price of the ropes spun out of thousand husks can be expected to range from Rs. 61 to Rs. 62. Thus, the net profit for weaving thousand husks range from Rs 2 to Rs 3. The average earning of the workers engaged in this industry ranges from Rs. 1.25 to Rs. 2 per day for males and Rs. 0.75 to Rs. 1.50 for females. Child workers earn from 0.50 nP. to 0.60 nP. per day by performing minor operations in this industry.



The Murukkupalakai used to twist the three yarns into one rope

108. Another village industry of minor importance is the plaiting of coconut leaves which serves as a secondary source of livelihood for a good number of people in this village. Coconut trees can be said to be *Karpaka Virvksham* of this village as many parts of the coconut trees yield income and no part of it goes waste. The plaited coconut leaves are used for roofing the huts. A good number of the poorer section are engaged in this work during their leisure times. They cut the coconut leaves from their coconut trees or buy coconut leaves from other coconut garden-owners and plait them up. These are sold to the middle men in this trade who visit the village periodically and collect them. Some of the old men and women who are not able to exert themselves in any other work, squat under the shade and leisurely plait the coconut leaves. Two hours work in plaiting the leaves can fetch a net income of about 4 to 5 annas. This industry is only of minor importance, but all the same, it serves as a secondary means of livelihood and adds to the family incomes of a good number of people.



Collecting the dried up fibre which is now ready for spinning.



Coir rope making—The thin stream of fibre is drawn out and twisted to form a rope.



Coir rope making — One end of the thin stream of fibre is attached to the rotating spikes in the wheel.

CHAPTER V

SOCIAL AND CULTURAL LIFE

Religion

109. There are two religious groups in this village, namely, the Hindus and the Christians. The Christians form only a small minority of 34 persons out of the total population of 703 persons and they constitute 4.8% of the total population. All the Christians of this village belong to the Roman Catholic sect and they were converted within the last three to four generations. It need hardly be said that these poor folk know very little about the theological precepts of their adopted faith. The Christians do not have a church of their own in the village but they attend the church in the neighbouring village of Puduthurai.

Caste affinity

110. Out of four households which have embraced Christianity, two households belong to the Nadar community and the other two to the Kerala Mudaliar community. For all practical purposes, these people identify themselves with the Hindus of the respective castes, because the caste rather than the religion determines their place in the social hierarchy. There is more affinity between a Hindu Nadar and a Christian Nadar than between a Christian Nadar and Christian Kerala Mudaliar. A Christian Nadar would have no objection to marry a Hindu Nadar, but he would not think of marrying a Christian Kerala Mudaliar. In the social order the Christians are ranked with the Hindus of the same caste and social intercourse is also regulated by the caste rather than the religion. A Christian Nadar would interdine with a Hindu Nadar, but he would not do so with a Christian Barber.

Religious life

111. There are a number of similarities in the ritual structures of the Christians and the Hindus and there are very few differences in the religious life of these two groups. The Christians celebrate their weddings in their church, but the ceremonies attendant on weddings are, more or less similar to those of the Hindus. The funeral rites and the birth customs of the Christians are almost identical with those of the Hindus. There is more of cultural unity between the Hindu Nadars and the Christian Nadars than between the Christian Nadars and Christian Kerala Mudaliars. Though *Jesus Christ* is the main deity of the Christians of this village, some of them also worship lesser deities of the Hindus like, Mariamman, Iyanar etc. The Christians of this village, unlike the Hindus abstain from meat on Fridays and have their weekly services on Sundays. The Hindus usually abstain from meat on Saturdays and there is no specific day of the week for the prayers. Though the Christians celebrate Christian festivals like Christmas, Good Friday and Easter, they also join the Hindus in the celebration of Hindu festivals like Onam, Pongal and Deepavali.

Inter - caste relationship

112. There are eight different communities in this village, but there are no communal factions or clevages based on castes. The Krishnanvagaiyars and the Nadars are the dominant communities of the village and there is a large measure of cordiality in their social relationship. The other minority communities too live on terms of amity with these people. The Krishnanvagaiyars occupy the foremost place in the social hierarchy of the village community and their social dominance is based on their numerical strength and affluence. The other communities treat them with certain amount of deference and the landed people are respectfully referred to as *Pannaiyars*. As a mark of their social superiority, womenfolk of Krishnanvagaiyar community would not go for work in the fields belonging to other communities, however poor they might be, because it is deemed to be below their dignity to go and work in the fields belonging to the lower communities. The Nadars occupy the next place in the social hierarchy and the position of Asaris is rather contested. The Asaris claim to be superior to all the other communities even though the Krishnanvagaiyars do not concede this position. The other communities including the Nadars, of course, concede the social superiority of the Asaris. The Asaris do not interdine with any other community in the village. Even though

the Velakkuthalai Nairs and the Ambattans are both barbers by tradition, the former consider themselves to be socially superior to the latter. The lower castes of Pallars and Ambattans recognise the social superiority of the Krishnanvagaiyars, Nadars and Asaris and perform their customary functions on occasions like marriages and funerals. The caste distinctions are rather rigid and there is no tendency towards the fusion of castes like inter-caste marriages. There has not been any case of inter-caste marriage in this village and even among the Christians, the caste rather than the religion is the decisive factor in matrimony.

Cultural unity

113. Though the various castes have certain customs and manners peculiar to themselves, there are a number of similarities in their ritual structures which point to the cultural unity between the communities. This cultural unity is also reflected in the deities they worship and the festivals they celebrate. Another noteworthy fact about the people of this village is that their culture is an admixture of more than one distinct culture. The Nadars and the Krishnanvagaiyars are not the original inhabitants of this place. The Krishnanvagaiyars are said to have migrated from Gujarat and the Nadars have come from the neighbouring Tirunelveli district. In their long association with the local communities, the Krishnanvagaiyars and the Nadars have imbibed certain ingredients of Keralite culture and this is reflected in their ritual structure and in the festivals they celebrate. The ceremonies like *Charthu Ezhuthuthal* during the betrothal, the *Choru Unnu* or the first feeding of the baby with rice and the ceremony of *Vidyarambam* are observed by all the communities of Kerala and these ceremonies are peculiar to the Kerala region. The Nadars and the Krishnanvagaiyars have imbibed these peculiar customs of the land of their domicile. The acculturisation of these communities who have migrated from outside, is also reflected in the festivals they celebrate. The festivals like Onam and Vishu are the regional festivals of Kerala and these festivals are not celebrated by the people of Madras State from where the Nadars have migrated or by the people of Gujarat from where the Krishnanvagaiyars are said to have migrated. Thus, the culture of these people is an admixture of their original culture and the culture of the land of their domicile. Such acculturisation is a common phenomenon and it happens in all cases where people migrate and settle down in a different cultural or linguistic region. While preserving some of their native customs and manners, these migrants adopt the customs and manners of the region into which they have migrated. Such acculturisation not only establishes an affinity between the alien communities and the native communities but it also helps the alien communities to identify themselves with the people amidst whom they have settled down. It would be of interest to study the cultural life of these people after 20 or 30 years and see how the territorial and political changes have affected their culture. These people have long been associated with the Kerala during which time they have imbibed the Keralite culture. Now they have been merged with the Tamilnad from 1956 and it will not be an unreasonable hypothesis to say that some of the Keralite customs might disappear in the course of another 20 years and possibly the Tamilian culture would have a modifying influence on their customs and manners.

Language pattern

114. The long association of these people with the Kerala State is also reflected in their language. Tamil is the mother tongue of all the communities except the Nairs, but their Tamil contains a large number of Malayalam words. Their language, like the other aspects of their culture, is an admixture of two languages. Such admixture of languages is always found among the people who live on the borders of two linguistic regions. To the question about their mother tongue, the answers from the Krishnanvagaiyars were not uniform. Some of them declared Tamil to be their mother tongue while the others declared Malayalam. The truth of the matter seems to be that these people talked Malayalam in their homes as well as educated their children in Malayalam as long as they were in Kerala State. But after the merger of these parts with the Tamilnad, many of them talk Tamil in their homes and also educate their children in Tamil medium.

Fairs and festivals

115. The fairs and festivals celebrated in this village would give a good idea about the cultural life of this people. The important festivals

in a year are the Onam, Vishu, Pongal, Deepavali and Krishna Jayanthi. The Onam festival is celebrated by all communities and it is the most important festival of Kerala. Onam is celebrated in commemoration of the reign of Mahabali Chakravarthi, an Asura King whose reign is believed to have been a period of uninterrupted peace, plenty and prosperity. The festival is celebrated in the last week of August or the first week of September. The legendary origin of this festival is as follows: The Devas in the Heaven grew apprehensive of Mahabali's increasing prosperity and wanted to put an end to his reign. With this object, they went to Lord Vishnu and entreated him to grant them some boon by which they could put an end to Mahabali's reign, whereupon Vishnu promised to fulfil their desire. Lord Vishnu appeared before Mahabali in the form of *Vamana* or a dwarf (Vishnu's fifth incarnation) and when the monarch, out of his unbounded pride, asked him what he wanted, the youth replied that he wanted nothing more than a plot of three feet of land. The prayer was granted at once, but the monarch soon found that he could not fulfil the promise, for the boy immediately assumed a gigantic form and having measured the earth and the heaven in two feet, claimed his third feet of the grant upon the head of the monarch and pushed him down to the regions below. Grieved at the loss of their beloved king, the people prayed to Vishnu who allowed the King to visit his dear land once in a year and this is popularly believed to be on the Thiru Onam day in the Malayalam month of Chingam. Onam is an occasion when people indulge in feasting and enjoyment. It is also an occasion for the people to buy new clothes. The two popular games with which the people amuse themselves on the day of Onam and for a number of days after the Onam are '*Onam Panthu*' for menfolk and '*Unjal*' or swinging for the womenfolk.

Vishu Festival

116. The other important festival is Vishu which is the New year's day according to the Malayalam Era. The Vishu festival falls sometime in the month of April. It is popularly believed that a man's prosperity for the year depends on the nature of objects, auspicious or otherwise, that he first happens to see on the morning of the New year's day. Certain objects like gold and silver coins, coconuts and fruits are believed to be auspicious, while some others like ashes, fire wood etc. are regarded as inauspicious. Prompted by this belief, the people prepare what is called the '*Kani*' or a collection of auspicious objects, on the night previous to the festival, so that, it may be the first thing that the whole family sees the following morning. On the Vishu day, an elder member of the family wakes up first and sees the '*Kani*' or the group of agreeable objects as the first thing. There after he wakes up the other members of the household and takes them blind-folded to the place where the '*Kani*' is placed and they are asked to open their eyes and look at the '*Kani*' before they see anything else. Like other festive occasions, the Vishu is also marked with feasting and rejoicing.

Pongal

117. Though Pongal festival is not as important as the Onam festival, it is celebrated by all the sections of the population. Pongal is celebrated in commemoration of the harvest and as a token of the peasant's gratitude to the Mother Earth and the Sun. On Pongal day, new rice is cooked and offering is made to the deities. It is celebrated in the month of January.

Krishna Jayanthi

118. Krishna Jayanthi is the most important festival for the Krishnanvagaiyars who claim their descent from Lord Krishna. The festival falls sometime in the month of August and the ten days preceding the festival are marked with special prayers and '*Bajanas*' in praise of Lord Krishna. The prayers and bajanas are conducted in the temple built for Lord Krishna by the Krishnanvagaiyars. The tenth day or the day of Krishna Jayanthi is a day of rejoicing and feasting. One of the important features of the tenth day celebrations is the '*Uri*' play. A potful of buttermilk covered with an yellow cloth is tied to a string. This string is attached to a pulley 10 feet above. Prize money is also tied to the yellow cloth along with the pot of butter milk and the pot can be pulled up and down through the pulley by the man who is holding the string at the other end. The competitors, usually boys, are given a wooden stick and they are asked to break the pot with the wooden stick. When the competitor attempts to hit, the pot is pulled up through the pulley so as to be out of the reach of the stretched

wooden stick. It is so manoeuvred that even when the competitor tries to jump and hit the pot with the stick, the pot is pulled out of his reach. Another aspect of the game which makes it more interesting is that the surrounding crowd will splash coloured water on the competitor when he comes to hit the pot. It is to be noted that the competitors are dressed like Lord Krishna and the game itself depicts the youthful days of Lord Krishna, according to the legend. Many competitors try their hand at this game, which is a source of great amusement to the surrounding crowd who splash coloured water on the competitors. Finally whoever breaks the pot gets the prize money and the man who succeeds in getting this prize money either jumps higher than what the man operating the string expects him to do or the former must choose a moment when the latter is not quick enough to pull the pot out of the former's reach. This festival is an occasion of great rejoicing and feasting for the Krishhanvagaiyars. The landed gentry invite their tenants for a feast and give gifts to the tenants and labourers working under them.

Other festivals

119. Christmas, New Year, Good Friday and Easter are the important festivals for the Christians. In addition to these festivals, another occasion when the entire population of this village indulge in festivities is the annual festival for the deity called the 'Mondaicad Amman'. Mondaicad Amman is a deity of special adoration since it is strongly believed that Mondaicad Amman is a powerful deity and would grant children to the childless, good health to the sick and prosperity to the poor, when properly appealed to. The temple for Mondaicad Amman is situated in the neighbouring village and the festival lasts for ten days during which time special pujas are performed to the deity. During these ten days, the temple and its premises present the picture of a '*Mela*' and a large number of devotees from the neighbouring villages congregate. This festival falls in the month of February.

Recreational facilities

120. Recreation is a necessary element of life, especially for the manual labourers. But unfortunately there are few recreational facilities in this village. The young children play some of the common games and for the elders the most common method of recreation seems to be to relax in the fresh air of the coconut groves and to gossip with their neighbours. Some of the menfolk of this village play cards frequently. Another popular game for the elders of this village is an indigenous type of draughts, which is locally known as the 'Tiger and Goats' play' The favourite pastime of the womenfolk is to play '*Thayam*' an indigenous type of chess or the 'Tiger and Goats' play'. On festive occasions the people amuse themselves with some of the popular games. One such popular game is known as '*Onam Panthu*' which is played not only on the Onam day, but for many days following the Onam. This game of '*Onam Panthu*' is played by two teams of men who stand on opposite sides at a distance. One by one the players of the active team hits the ball with his hand towards the opponents. If any one of the opponents catches the ball before it bounces on the ground, or if he hits the stone set up near the striker with the ball, the striker is declared out. Till the striker gets out in any one of these two ways, he goes on striking the ball. After all the members of the active team are played out, the opponents, team has the chance to strike. This way, the game is played endlessly and it is a source of great amusement to the people. This game is, of course, played mainly by the menfolk and womenfolk usually amuse themselves with swinging in the '*Unjal*' during this season. The adolescents and young girls amuse themselves with folk songs and games like '*Kummi*' and '*Kolattam*'. The young boys play a number of games like Volley-ball, '*Chadugudu*' and '*Kiliyanthattu*'. Picture-going is another common mode of recreation for the people of this village. There are picture houses both at Colachel and at Eraniel and a good number of people, both rich and poor, visit these picture houses once in a week or once in a fortnight.

Civic administration

121. This village is included in the Manavalankurichi Panchayat along with the other karas of the Manavalankurichi pahuthy. The Panchayat was organised in the year 1953 and its administration is still governed by the Travancore-Cochin Panchayat Act of 1950. The Panchayat has a total membership of seven representatives selected from the seven blocks into which the Panchayat area has been demarcated. One of the members is elected as a President and the term of



The temple dedicated to Lord Krishna.



Lord Krishna is the caste deity of the Krishnanvaḷaiyars.

office for these representatives is three years. The Panchayat has also an Executive Officer for carrying out the decisions of the Panchayat Council. The Panchayat Board maintains the roads, streets and canals in the Panchayat area and it is also responsible for the maintenance of the street lights and provision of drainage and sanitary facilities and other public health measures. The house-tax, vehicle tax and licence fees are some of the important sources of revenue for the Panchayat. The Council meetings are held every month and extraordinary meetings are also convened for specicfic purposes. The Panchayat Board has a well-built office at Manavalankurichi along with a Library-cum-Reading room. In its past nine years of existence, the Panchayat has not done any remarkable work in Koottumangalam except to submit proposals to the Block for the construction of maternity centre and a recreation club at Koottumangalam. Though the present President of the Panchayat is from Koottumangalam, the needs of Koottumangalam have not so far attracted the attention of the Panchayat Council.

122. This village has also been covered by the Community Development Scheme and it is included in the Kurunthankode Block. The block headquarters is about eight miles away from the village. After the inception of the block, a nice bathing ghat has been constucted in the village. Two breeding bulls and a good number of improved poultry have also been distributed to the people of this village. The Block also distributes improved seeds, manures and better implements. But the people who have availed themselves of these facilities are few and far between. So far, only four people have got improved seeds. Three people have purchased improved implements and nine people have obtained manures like chemical fertilisers. Beyond this small minority, others have not been benefited by the Block Development Scheme. There is a proposal to construct a Recreation Club and a Maternity Centre at a cost of Rs 8,000, out of which 50% is to be contributed by the villagers. If these are constructed, they would meet the long felt needs of the people of this village.

TABLE No. XXIX

General

Community	Total No. of households	Number of households			
		Reading daily Newspaper	Member or members of which work for social uplift	Member or members of which take active part in politics	Member or members of which have joined in Co-operative Societies
(1)	(2)	(3)	(4)	(5)	(6)
Krishnanvagai	58	6	1	1	9
Nadar	32	...	...	...	...
Nair	8	...	...	...	...
Asari	7	...	...	...	...
Sakkaravar	1	...	...	...	...
Kerala Mudaliar	2	...	...	...	...
Ambattan	2	...	...	...	...
Pallar	3	...	...	...	...
Christian Mudaliar	2	...	...	...	...
Christian Nadar	2	...	...	...	...
Total	117	6	1	1	9

123. The bulk of the population of this village are politically conscious and they are aware of what is happening around them. Though only six people read newspapers regulary, they very often exchange their ideas with others when they assemble into gossip groups in the evenings. A large majority of them also frequent towns like Colachel and Thackalay and these urban contacts have definitely improved their social and political awareness. But their political awareness is not reflected in the working of the Panchayat. They do not seem to be very much interested in the working of the Panchayat possibly due to their scepticism that the Panchayat will not be able to achieve much. Since 50 per cent of the village population are literates they are alive to the advantages of education and they desire to educate their children and settle them in good non-agricultural jobs. Though their aspirations are quite high, their achievements are limited by their economic strength.

124. An overwhelming majority of the people are law abiding citizens and the crime register of the village is fairly clean as shown by the figures given below :

Year	Nature of the crimes	No. of crimes
1958	Theft of garden produce	1
1959	House theft and theft of garden produce	2
1960	Criminal tresspass	1
	Theft of garden produce	1
	Prohibition offences	2
1961		Nil

125. Theft of garden produce seems to be occurring more frequently than other types of crimes. These are cases of some poor people stealing coconuts in the coconut gardens. When the poor people do not have money to meet their immediate daily wants, some of them succumb to the temptation of stealing a few coconuts and selling them in the shops at Mondaicad or at Manavalankurichi for a few annas. This kind of thefts are not rare occurrences and the number of cases shown in the crime register are only those which were reported to the Police. Many such cases are compounded in the village itself, and many others go undetected. The other kinds of crimes are rather rare and there are no habitual offenders in this village except perhaps a couple of people who are still addicted to drinking. These people obtain country liquor from the neighbouring villages where illicit distillation is reported to be common. This village comes under the jurisdiction of the Eraniel Police Station and there is also a Police outpost at Manavalankurichi. The constant vigilance of the police has only reduced the number of prohibition offences which would continue to be committed as long as there are people who are not able to give up their deep-rooted habit despite the legal restrictons.

CHAPTER VI

CONCLUSION

126. Koottumangalam provides a typical example of cultural life of the rural community in Kanyakumari district. We have indicated in detail, how their culture, like their language, is an unique integration of two distinct cultures. Their ritual structure has a number of similarities with Keralite customs and this is explained by their long association with the Kerala State.

127. Before we conclude our account of this village, we would like to draw attention to the economic life of the village. As described in our chapter on the 'Village Economy', the coir rope industry provides sustenance to a large number of workers. But the earnings of these workers are meagre and hardly sufficient for a hand-to-mouth existence. The majority of the workers in this industry are piece-rate wage earners because they do not have sufficient capital to invest in the raw material and work as independent workers. Consequently, they are exploited by the middlemen merchants who pay them as wages only a portion of the final price of the products. If these workers are given credit either in kind or in money, they could work independently and earn more. Because of limited financial assets of the Co-operative Society functioning here, and its rigid terms of repayment, a considerable number of the workers sell their ropes to the merchants from whom they borrow money in advance. If the Co-operative Society is given further financial assistance and provision is made to supply raw materials on loan to these workers, it would not only attract more workers to the Co-operative fold but the earnings of the workers also would be appreciably increased. Then, this industry would acquire a stable footing in this village.

APPENDIX I

CENSUS 1961—SOCIO ECONOMIC SURVEY

Household Schedule

Name of :—

District :

Taluk :

Village :

1. Name of the head of the family.
2. (a) Religion

   (b) Community.

   (c) Name of S.C. or S.T.
3. Did this family settle down in this village within the last 10 years? If so, state reasons for migration to this village.
4. (a) Total number of members in the family.

   (b) Total number of rooms occupied by the family.
5. Has any member of the family left the village during the last 10 years in search of employment? If more than one member has gone away, state the total number of members.
6. Is any industry or business conducted in the house? If so, state the particulars :

   (a) Nature of industry/business.

   (b) Number of persons working in each.

   (c) Total monthly income from each.

   (d) When was it started ?

   (e) Is any financial assistance received from—

   Government.

   Co-operative Society.

   Others.

   (f) State the quantity produced per year.

   Quantity consumed at home.

   Quantity available for sale.

7. Total family income from—
   (a) Land under cultivation.
   (b) Rent from land.
   (c) Industry or business.
   (d) Occupation.
   (e) Others.

8. Has the family incurred any debt? State the amount outstanding— *Amount* *Rate of Interest*
   (a) From Co-operative Society.
   (b) Money lenders.
   (c) Banks.
   (d) Government.

9. What is the average expenditure per month on
   (a) Food.
   (b) Education.
   (c) Clothing.
   (d) Fuel.
   (e) Luxuries.

10. (a) State the total area of land owned classified by crops cultivated.
   (b) Are the lands owned or taken on lease?
   (c) Are the lands hereditary or acquired? Indicate area under each.
   (d) How is the surplus produce marketed?
   Is it sold in the neighbouring town or in shandies or through middlemen who visit the villages?
   If sold to middlemen, is it because of financial assistance received from the middlemen for agricultural operation?

11. Has the household invested anything during the last 10 years on
   (a) Better irrigation.
   (b) Better type of cattle.
   (c) Better seeds.
   (d) Better implements.
   (e) Better manure.
   (f) More land for cultivation.
   (g) Pesticides.
   (h) Improved method of cultivation.
   (i) Other improvements.

12. Diet –

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

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

(c) How many times in a week do they take non-vegetarian food ?

(d) How many times do they take milk, eggs, fish and meat ?

(e) Is any article of food forbidden ? If so, state which and why ?

13. Medical Care : –

Do women go to hospital for confinement ?

Do doctors visit the house for confinement ?

Is the assistance of qualified midwife sought ?

What is the medical system followed:

Allopathic.

Homeopathic.

Others.

14. Cattle owned :

No. of cows :

Bulls

Buffaloes

Goats

Sheep

15. Does the household possess :

(a) Bench

(b) Chair

(c) Stools

(d) Cot

(e) Cycle

(f) Battery light

(g) Radio

(h) Gramaphone

(i) Table

(j) Almirah

(k) Lantern

(l) Petromax

(m) Electric light

(n) Kersone stove

(o) Car

(p) Bullock cart

(q) Jutka

16. What is the dress worn by

	Ordinary.	*Special occasions.*
Men		
Women		

17. What are the ornaments worn? Give sketches wherever possible.

18. Utensils used

What types of utensils are used for cooking and household use?

(a) Earthenware (c) Copper

(b) Aluminium (d) Brass

19. Does the household purchase newspaper daily?

20. Has any member of the family taken active part in politics?

21. Has any member taken part in social uplift?

22. Is the household member of a Co-operative Society?

23. What are the principal deities worshipped?

24. What is the expenditure on marriage?

25. Is any dowry given?

26. Is the family in debt on account of this?

NAME	Sex	Age	Marital Status	Age at marriage	Literacy	Primary occupation	Monthly income	Secondary occupation	Monthly income	Activity, if not working	Is the occupation traditional or not
Total family income per month											

AREA UNDER

	Crop I	Crop II	Crop III
Own lands			
Taken on lease			
Total ...			

APPENDIX II

CENSUS 1961—SOCIO ECONOMIC SURVEY

Village Schedule

1. Name of village :
2. District/Taluk :
3. Area :
4. No. of households :
5. Distance from nearest town :
6. Distance from nearest Railway Station :
7. Distance from main road :
8. Is it connected by bus ?
9. (a) Is there a Post Office/Telegraph Office in the village ?
   (b) If not, which is the nearest Post/Telegraph Office and distance at which situated ?
10. Is the village covered by the Community Development Programme ?
11. Is there a Panchayat in the village ?
12. Total population of the village—1951 & 1961 (& 1941 & 1931, if available)
13. Is the village electrified ?
14. Give the number of births and deaths during the past 10 years :

I. Housing :

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

(b) Are houses owned or rented ?

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

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

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

II. Literacy & Education :

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

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

(c) Who runs the school ?

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

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

(f) Total number of schools :

III. Health & Sanitation :

(a) Common diseases of the village :

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

(c) Give your impression of cleanliness (inside and outside the houses):

(d) Are there any latrines in the village ?

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

(f) What is the source of drinking water ?

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

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

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

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

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

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

(m) What diseases are commonly prevelant in this village ?

(n) Which is the nearest hospital ?

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

(p) Does it have a Maternity Ward ?

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

(r) Are there any midwives in the area ?

IV. Social Life

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

(b) Is widow remarriage allowed ?

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

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

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

(f) How is the body disposed off after death ?

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

V. Agriculture :

(a) Total cultivable area :

(b) Principal crops grown with their area for 10 years:

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

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

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

(f) Number of pumpsets and irrigation wells :

(g) Do people hire out ploughs etc. ?

(h) What are the usual hire charges ?

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

(j) Are chemical fertilisers used ?

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

VI. Marriage :

(a) At what age are marriages contracted ?

(b) Write a note on the marriage ceremonies ?

(c) Is polyandry or polygamy practised ?

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

VII. Religious Practices :

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

(b) Do villagers ever join in common worship ?

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

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

(e) Does this attract people from nearby villages ?

(f) Mention the name of the deity :

(g) What is the duration of the festival ?

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

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

VIII. Co-operation:

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

(b) Total share capital:

(c) Number of members:

(d) Total dues outstanding as on date:

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

IX. Recreational facilities:

(a) What are the recreational facilities available?

(b) Do all villagers participate in these activities?

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

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

X. Livestock:

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

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

(c) Average milk yield—buffalo/cow:

(d) Which is the nearest Veterinary Hospital?

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

(f) Is animal transport used?

XI. General:

(a) Do villagers tattoo their bodies?

(b) Do villagers favour female education?

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

(d) Number of street lights (kerosene or electric lamps to be specified):

(e) Are there any craftsmen in the village?

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

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

APPENDIX III

Glossary of Local Terms

Local terms	*English equivalents*
1. Ammachan	... Maternal uncle
2. Ammavi Amma	... Aunt
3. Asan	... Teacher
4. Charthu	... A cadjan leaf-record
5. Chingam	... The Malayalam month corresponding to August-September
6. Choru Unu	... The first feeding ceremony
7. Kani	... A collection of auspicious articles to be seen first, in the morning of Vishu
8. Kanni (*Corner*)	... The South west corner
9. Kannigathanam	... Giving away the bride to the groom by bride's father or headman
10. Kappu	... An yellow string worn on wrist by Hindus on ceremonial occasions
11. Kar	... The short term crop
12. Kara	... The smallest territorial unit found in Kanyakumari district
13. Karpaga Viruksham	... A miraculous tree in the world of Indra yielding whatever desired
14. Kolattam	... A folk dance performed with sticks accompanied by music
15. Kumbam Othal	... A purificatory ceremony after sixteen days of pollution
16. Kummi	... A folk dance of girls with singing and clapping of hands
17. Kuravai	... A joyous ululation
18. Mundu	... A piece of cloth worn around the waist
19. Muhurtha Olai	... Cadjan leaf on which the proposal of a marital alliance is recorded
20. Nadaipanam	... A nominal gift given to the maternal uncle of the bride by the bridegroom
21. Namakaranam	... Naming ceremony
22. Natham	... Village site
23. Neriyathu	... An upper cloth worn by Nair women
24. Onam Panthu	... A popular game played on Onam festival

25.	Pahuthi	... An administrative unit comprising a group of villages
26.	Pandhal	... The canopy over the marriage dais
27.	Pandhalkal	... A pole supporting a booth
28.	Pannaiyar	... Rich land owner
29.	Pattu	... Song
30.	Pishanam	... The long term crop
31.	Poonool	... Sacred thread worn by males over the shoulders
32.	Thali	... Marriage badge worn around the neck of the bride
33.	Thayam	... An indigenous game of chess played by the womenfolk
34	Unjal	... Swing
35.	Uri	... A noose in which milk pots etc., are suspended
36.	Vada Vilakku	... An auspicious lamp placed before the marriage dais
37.	Vidyarambam	... The ceremony of initiating the child into reading and writing
38.	Vivaham	... Marriage