

CENSUS OF INDIA 1961

VOLUME XXV

PONDICHERRY STATE

PART IV

VILLAGE SURVEY MONOGRAPHS

3. THIMMANAYAKENPALAYAM

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OF THE INDIAN ADMINISTRATIVE SERVICE
SUPERINTENDENT OF CENSUS OPERATIONS,
MADRAS AND PONDICHERRY

AND

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DEPUTY SUPERINTENDENT OF CENSUS OPERATIONS

1966

CENSUS OF INDIA 1961

**[Census Report—Vol. XXV will relate to Pondicherry State.
Under this series will be issued the following Publications]**

Part	I	... ...	General Report on Census
Part	II-A	... ...	General Population Tables
	B	... ...	Economic Tables
	C	... ...	Cultural Tables
	D	... ...	Migration Tables
Part	III-A	... ...	Household Economic Tables
	B	... ...	Housing and Establishment Tables
	C	... ...	Scheduled Caste Tables
Part	IV	... ...	Village Survey Monographs (Five numbers in five volumes)
Part	V	... ...	Crafts and Artisans of Pondicherry State
Part	VI	... ...	Fairs and Festivals (Temples)
Part	VII	... ...	Administration Report (For official use only)
Part	VIII	... ...	District Census Handbook

FOREWORD

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

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

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

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

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

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

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

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

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

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

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

New Delhi,
30th July, 1964.

ASOK MITRA,
Registrar General, India.

PREFACE

An interesting feature of 1961 Census is the preparation of monographs on selected villages.

Five villages have been selected for this purpose in the Union Territory of Pondicherry. Reports have been published on Kadirkamam and Thirunallar. This report on Thimmanayakenpalayam is the third of the series.

It is an agricultural village in Pondicherry, inhabited chiefly by Reddiars and Parayans. Reddiars form the economically stronger component of the village. Parayans are traditional agricultural labourers, still very backward. Any urbanisation can be seen only among Reddiars.

This report has been prepared by Sri A. K. Vijaya Bhanu, my Deputy Superintendent, assisted by Sri V. Rajagopalan. It is presented to the reader after a little editing hoping that the study will be of interest to the reader as a record of our changing villages.

P. K. NAMBIAR

LIST OF VILLAGES SELECTED FOR THE SURVEY

PONDICHERRY AREA

* 1. Kadirkamam

† 2. Thimmanayakenpalayam

3. Thengathittu

4. Veerampattinam

KARAIKAL AREA

* 5. Thirunallar

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* Already printed.

† The present volume (No. 3 of the series)

VILLAGE SURVEY REPORT

ON

THIMMANAYAKENPALAYAM

Field Study and First Report	...	...	V. RAJAGOPALAN, B.A., *Research Assistant.*
Photographs	...	...	N. D. RAJAN, *Photographer.*
Maps	...	...	A. RAJAMANI, *Cartographer.*
Sketches	...	...	A. RAMADOSS, *Artist.*

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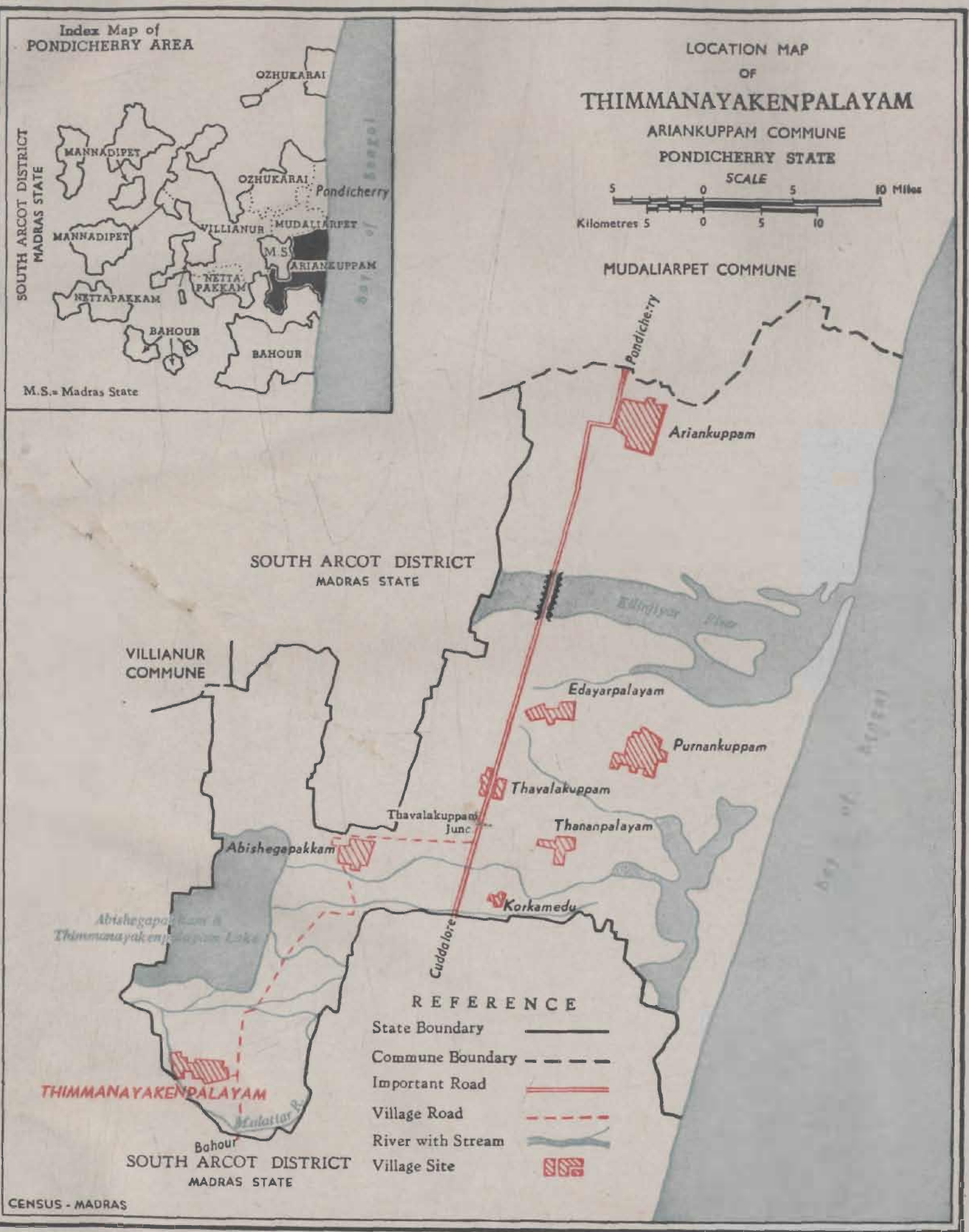
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MANNADIPET
OZHUKARAI
Pondicherry
SOUTH ARCOT DISTRICT
MADRAS STATE
MANNADIPET
VILLIANUR
MUDALIARPET
M.S.
ARIANKUPPAM
NETTA PAKKAM
NETTAPAKKAM
BAHOUR
BAHOUR
M.S.= Madras State
LOCATION MAP
OF
THIMMANAYAKENPALAYAM
ARIANKUPPAM COMMUNE
PONDICHERRY STATE
SCALE
5 0 5 10 Miles
Kilometres 5 0 5 10
MUDALIARPET COMMUNE
Pondicherry
Ariankuppam
SOUTH ARCOT DISTRICT
MADRAS STATE
Edayarpalayam
VILLIANUR
COMMUNE
Purnankuppam
Thavalakuppam
Thavalakuppam Junc
Thananpalayam
Abishegapakkam
Korkamedu
Cuddalore
REFERENCE
State Boundary
Commune Boundary
Important Road
Village Road
River with Stream
Village Site
THIMMANAYAKENPALAYAM
Bahour
SOUTH ARCOT DISTRICT
MADRAS STATE
CENSUS - MADRAS

CHAPTER I

INTRODUCTION

The Village

Nestling amid a sort of pastoral quiet, looking a little isolated and forlorn, Thimmanayakenpalayam presents a picture of stoic simplicity and quiet dignity. It has yet to outgrow its moorings in the past and take advantage of the programmes under the Community Development Movement. The village, taken apart from its surroundings, has a bleak and desolate appearance. Since most villagers leave the village early in the morning for work in the fields and return only by sundown, a melancholy silence overhangs the village.

2. The village, though a small one, has an industrious population, most of them being sturdy muscular types capable of prolonged exertion on the soil. Agriculture is the chief activity of the village. But stagnation seems to be the dominant note as far as social life is concerned. There are no public amenities worth speaking of. The village still breathes an antiquarian atmosphere. The casual visitor, as he steps into the village, is thrown into a sally of pity and surprise. This feeling is all the more heightened when he learns that the village lies in close proximity to the town of Pondicherry, at a distance of barely nine miles, which is in several respects, a dazzling symbol of modernism.

3. Thimmanayakenpalayam belongs to Ariankuppam commune of Pondicherry State. The village lies to the south-west of Pondicherry town, the headquarters of the State. The village along with the rest of the Pondicherry area was under the French regime for over 200 years. It was merged *de facto* along with the other French enclaves with the Indian Union on 1st November, 1954. The *de jure* merger of the territories including the village Thimmanayakenpalayam with the Indian Union took place on the 16th August, 1962.

4. The population of the village, as per 1961 Census, is 1,558 comprising 794 males and 764 females. Excepting two households professing the Christian faith, Hindus form the predominant community of the village. The village is a variegated patch of several communities and there are as many as thirteen communities under the Hindu fold. One peculiarity of the village is that Parayan community, the only Scheduled Caste in the village, is numerically the largest. Reddiars are economically prosperous and sound. Reddiars wield unbounded influence in the village and they play a decisive and important role in its socio-economic structure. The hegemony of the Reddiar community over the village has been unassailable for the past several decades.

5. Apart from one post office, a veterinary aid centre and a single teacher school, which is more an apology for a school, there are no modern amenities of any sort. The village has no metalled road, no coffee hotel, no Elementary School, no Co-operative Society and no Recreation Centre.

Location and neighbourhood

6. The village lies approximately on 11° 55′ 57″ North Latitude and 77° 29′ 49″ East Longitude. Ariankuppam, the commune headquarters of the village, lies at a distance of about 5½ miles on the north-east. The sea, Bay of Bengal, is found on the east of the village at a distance of 3½ miles from it. The village is surrounded on the north-east by the villages Abishegapakkam and Thavalakuppam, on the east by the villages Keelerinjapet and Reddichavadi both belonging to South Arcot district of Madras State. It is surrounded on the south by the town Cuddalore, the district headquarters of South Arcot district of Madras State, lying at a distance of seven miles from it. On its western side, the village is bounded by the river Malattar, on the banks of which is situated a village by name Melerinjapet belonging to South Arcot district of Madras State.

7. There are 20 villages comprising the Ariankuppam commune. Thimmanayakenpalayam forms the tip of south-western boundary of Ariankuppam commune. It lies on the bank of the river Malattar which winds round the village in a semi-circular fashion. Ariankuppam commune to which the village belongs is surrounded on its north by the southern boundary limits of Mudaliarpet commune.

On the west, it is clamped by the south-eastern boundary limits of Villianoor commune. On the east of the commune is the Bay of Bengal, and the southern boundary of the commune is surrounded by villages belonging to South Arcot district of Madras State. Besides the river Malattar, two other rivers by name Ariankuppam river and Chunnambar flow through the commune before emptying themselves into the Bay of Bengal.

8. At a distance of two miles on the north-east of the village Thimmanayakenpalayam lies the village Singirikudi or Singirikoil as it is popularly known, which is a pilgrim centre. There is a temple dedicated to the God Narasimha with a lofty Gopuram and impressively-built prakarams. It is said that a Rajput King who was ruling the Fort Gingee some 250 years ago renovated the temple and made endowments of several properties to it. From the oral traditions current in the village, we are not able to establish precisely when and by whom the temple was originally built. There are conflicting legends about it. The truth about the origin of the temple is lost in obscurity. And there are people who affirm that the temple came into being at a time beyond the memory of man. They say that a dense forest called Krishnaranyam once surrounded the place and the idol of the God Narasimha was found there and that a temple was subsequently built. Though this village Singirikudi belongs to Madras State, the temple has got endowments of lands in Pondicherry territory also. The village is frequented by Vaishnavites of Pondicherry and a section of the population of Madras State during festival times. It is a pilgrim centre for Vaishnavites and, during festival times, it attracts quite large crowds. A prominent individual from Thimmanayakenpalayam is usually made a member of the Board of Temple Management. Next to Pondicherry, this village alone stands out as a place of some tourist attraction.

Physical features

9. As has been stated already, the river Malattar flows on the western side of the village while we find fertile cultivated lands on either side of the village. There is a lake known as Thimmanayakenpalayam – Abishegapakkam lake which is of an enormous size on the northern side of the village. This is the principal irrigation source of the village and it is fed by the surplus water of Bahour lake which lies at a distance of 3½ miles from the village on the south-west. This Bahour lake is in its turn fed by the river Pennaiyar. The river Penniayar forks off into a number of small channels at a place known as Sornavoor ten miles away from the village, and feeds the Bahour lake. This lake and the river Malattar that are full during rainy season are of great consequence to agriculture in the village. In addition to these, we find a large number of bore-wells.

10. The nature of the soil in the village is sandy clay. The entire Pondicherry area including this village forms part of Pennaiyar delta, and is covered with alluvial deposits. Drilling operations in these deposits have shown beds of sands of various shades like grey, yellow and white. These sand beds are sometimes found to be alternatively mixed up with clay, the colours of which vary from dark to brown. As one advances from the village Sedarpet, the village belonging to Villianoor Commune of Pondicherry area, rocky beds known as Cuddalore Sand Stones formed by the conglomeration of yellow and greyish lime stones are found. However, there are no hills anywhere around the village and there are no forests too.

Climate and rainfall

11. The Bay of Bengal lies at a distance of 3½ miles from the village. The climate is equable and scarcely swings to extremes. It is found to be quite salubrious. Generally, during the months of December and January, thermometer shows, during day, a temperature of 25° C to 28° C. During the months of May and September, a hot west wind prevails. It is an ill-wind that blows nobody any good. But it does not seem to tell on the health of the people very much. The day temperature over these months ranges from 30° C to 40° C. At other times, the average temperature during day is 30° C and during night 26° C. Dry season lasts from the beginning of January till about the middle of October.

12. In the Coromandal Coast, rainfall begins about the middle of October and it is brought about by the south-west monsoon. The north-east monsoon sets early in November and lasts till March. The former causes torrential rains while the latter causes only light showers and on occasions a heavy

downpour. The months of March to August are marked by strong winds; their course varying from west to south-west. They are often in the nature of dust storms of a fairly intense velocity. To sum up, the months from October to December are the months during which there is considerable rainfall which could be turned to good account. March to May are the summer months and the summer is not found to be very oppressive. Cold is a bit extreme during the months of December which is perhaps due to the fact that there is sea adjoining. There is no rain gauge in the village. Since the village is very close to the Pondicherry town, the rainfall figures as recorded at Pondicherry for the years 1948 to 1960 are given in Statement 1.

Transport and communication

13. The town Pondicherry is connected with Cuddalore, the headquarters of South Arcot district of Madras State, by a metalled road. This road called Cuddalore Road runs along the coast of Bay of Bengal to a distance of 15 miles from Pondicherry town in the direction of north to south. It is an important and quite a busy thoroughfare, and a good number of buses connecting Pondicherry with many important places of Madras State pass through this route. Every half an hour, a bus takes off from Pondicherry to Cuddalore and *vice versa* and there is constant ebb and flow of passengers between these two places. Proceeding from Pondicherry by the road, on the seventh mile, at a place known as Thavalakuppam Koottu Road (Road junction) branches off a metalled road leading to a village known as Abishegapakkam. This village Abishegapakkam lies at a distance of half a mile from the Cuddalore Road on the west. From this village, a kutcha mud road on the south-west direction leads to the village Thimmanayakenpalayam. From Abishegapakkam, the village Thimmanayakenpalayam lies at a distance of one and half miles and the mud road connecting these two places runs zig zag with many turns and curves, and terminates at the village Thimmanayakenpalayam itself. During rainy season, this road often gets damaged and is slushy and put the villagers to a lot of vexation and inconvenience. A cart-track from this village connects it with Cuddalore Road at a place known as Reddichavadi. But this is a narrow and sandy road intercepted by the river Malattar in its course. When the river is in full spate, this cart-track goes into disuse since there is no bridge wherewith one can cross the river. There are frequent bus services upto Abishegapakkam and buses plying from Pondicherry to Bahour and a few buses going to Cuddalore go *via* Abishegapakkam. To go to Thimmanayakenpalayam, one has often to take a cycle or a bullock-cart from Abishegapakkam. Only one bus plies between the village Thimmanayakenpalayam and Pondicherry direct. This bus leaving Pondicherry at about 9-30 p.m. in the night often tarrying and staggering on the way to pick up people at different stops reaches the village at about 11 p. m. It leaves the village at 6 a.m. next morning for Pondicherry.

14. There is a small post office in the village located in the Mariamman Koil Street which is the extension of the main street of the village. The postal staff consists of a Post Master and a post-man-cum-mail runner. Clearance of letters is done twice a day and letters are delivered once every morning. The post office accepts money orders and registered letters too. The village was electrified in the year 1958. There are no telephone or telegraph facilities.

15. Cuddalore is nearer to the village than Pondicherry by two miles and consequently the villagers have got more to do with Cuddalore than with Pondicherry. Many of the villagers educate their children at Cuddalore and make their shoppings there. And in their day-to-day business and transactions, Cuddalore figures more often and more prominently than Pondicherry, though Pondicherry has got its own value and importance to the villagers. The village comes under the jurisdiction of Thavalakuppam police station. This village Thavalakuppam lies to the north-east of the village at a distance of three miles from it. It is a small police station with a Sub-Inspector and a posse of six constables.

Etymology and history of the village

16. The village is said to have been named after one Thimmanaicken, a feudal chief. But we do not come by any useful information regarding his ancestry, the exact regions in the south he ruled, the period of his reign and similar facts. Though a good many people in the village say that the village sprang out of a thick forest, there is no trace now of any forest having existed in the place. It is stated that the feudal king Thimmanaicken used to camp in the place whenever he came to the forest for hunting. Since his visits were too many and too frequent, it is

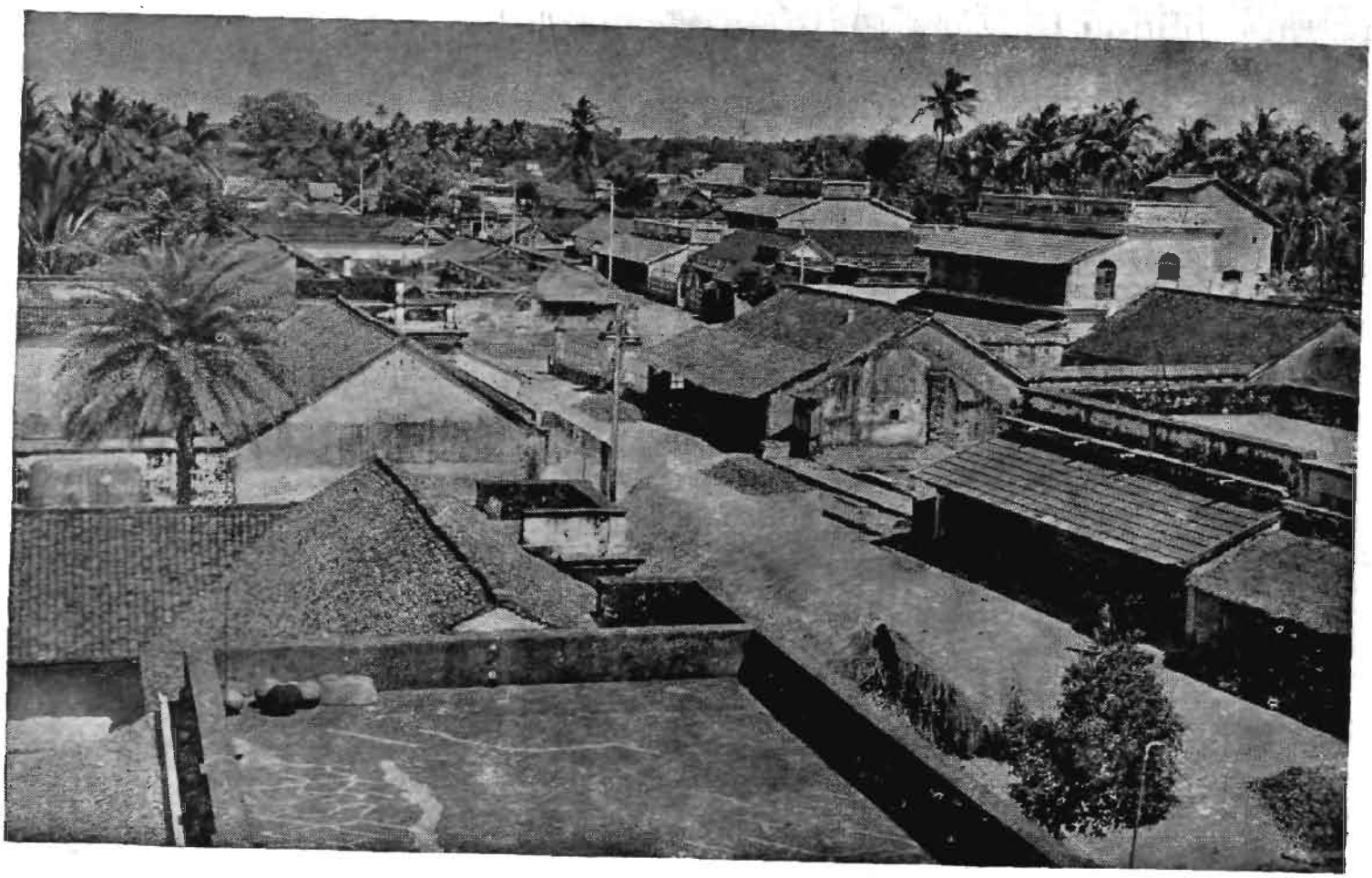
STATEMENT I

Rainfall (in m.m.)

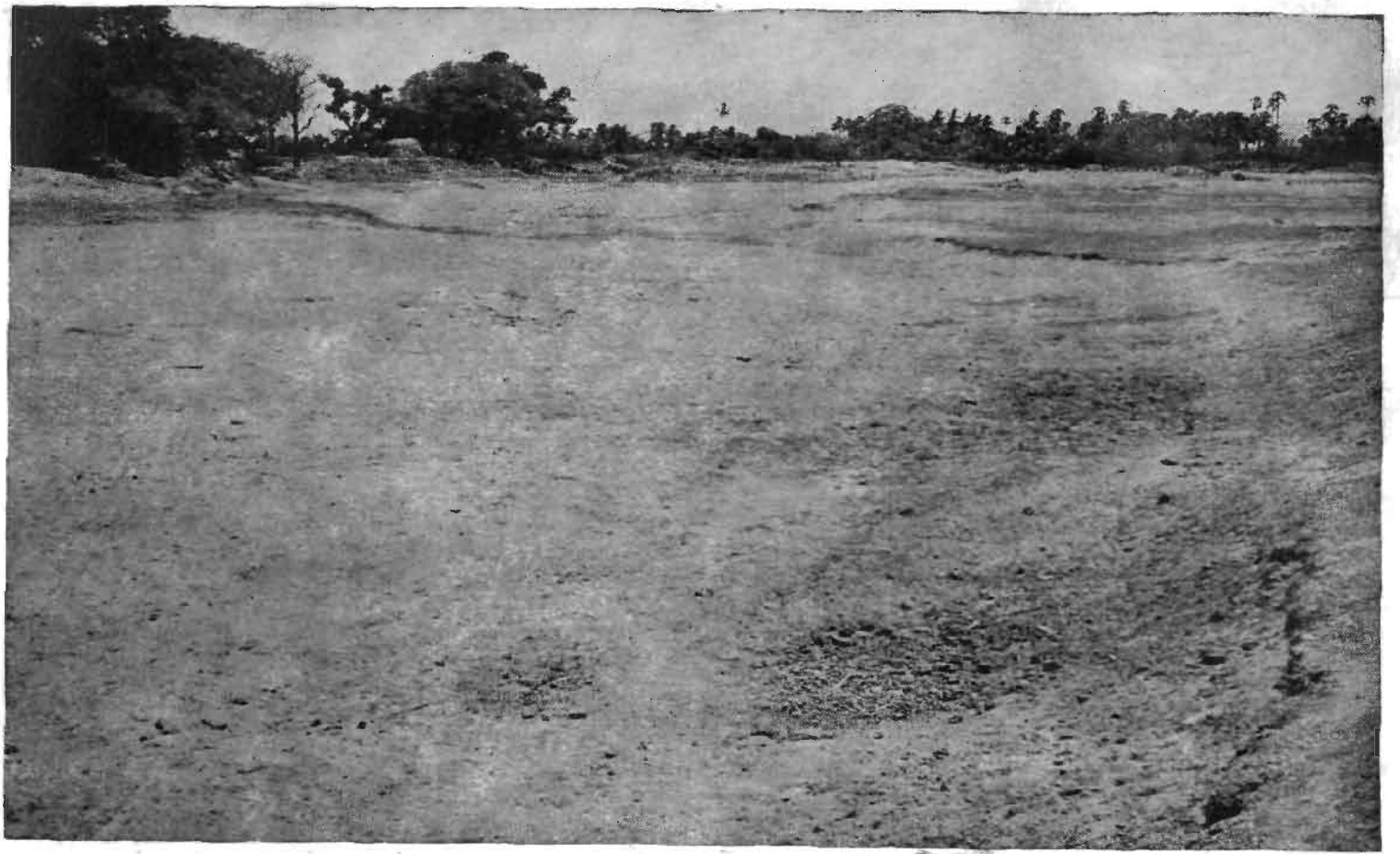
Months	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
January ...	74·00	...	5·00	6·75	25·00	24·00	84·50	72·00	55·50	...	22·50	1·00	9·00
February ...	2·00	...	1·50	...	17·75	...	...	...	2·00	8·00	...	70·00	...
March ...	—	...	...	3·25	...	...	125·00	...	...	...	...	...	...
April ...	...	3·00	—	147·00	—	64·00	13·00	68·60	14·50	...	2·50	3·50	2·00
May ...	6·50	36·50	79·50	19·00	38·50	—	15·00	226·00	...	...	97·50	51·50	...
June ...	27·00	63·50	10·12	18·50	17·25	83·50	14·50	35·00	163·00	59·00	1·50	19·50	64·25
July ...	104·50	57·20	71·70	43·50	25·75	14·50	127·50	81·60	62·00	116·75	35·00	29·50	63·00
August ...	19·50	167·80	49·95	165·78	55·75	112·50	150·50	150·75	126·95	113·75	187·00	197·00	68·25
September ...	174·70	139·80	84·80	150·40	5·00	96·95	36·00	34·50	180·50	103·50	247·00	61·50	88·75
October ...	86·50	104·50	145·03	53·00	202·25	400·00	463·00	164·25	664·00	245·00	243·75	205·00	204·50
November ...	254·20	134·30	149·75	367·30	25·00	159·50	...	135·50	301·25	274·00	315·50	408·75	969·75
December ...	...	...	78·00	974·48	213·50	26·00	225.75	122·75	143·00	51·50	61·75	3·00	91·75
Total	748·90	706·60	675·35	1948·96	625·75	980·95	1254·75	1090·95	1712·70	971·50	1214·00	1050·25	1961·25
or	29·48"	27·81"	26·58"	76·73"	24·63"	38·62"	49·39"	42·95"	67·42"	38·24"	47·79"	41·34"	61·46"
Average monthly rainfall	62·41	58·88	56·28	162·41	52·15	81·75	104·56	90·91	142·73	80·96	101·17	87·52	130·10
or	2·45"	2·31"	2·21"	6·39"	2·05"	3·21"	4·11"	3·57"	5·61"	3·18"	3·98"	3·44"	5·12"



The kutcha mud road that branches off at Abishegapakkam leads to the village Thimmanayakenpalayam.



A birds eye view of the village.



The river Malattar when full during rainy season is of great consequence to agriculture in the village.



The irregular piece of rectangular stone over which are engraven three images, said to represent the King Thimmanaicken and his two consorts.

stated that he had a number of people settled in the place itself permanently to attend on him during his visits. The word *Palayam* in Tamil means a camp. It is asserted that this place which originated as a camp took shape by imperceptible degrees into a small village.

17. There is another story which is unsuccessfully struggling for recognition and which has not found sufficient acceptance among the elderly people. It is said that the feudal chief Thimmanaicken ruled the places in and around the village and that this village was the seat of his administration. It is also said that he lived in this village. The place near the Mariamman temple in the village is said to be the place where his palace once stood. But we do not find any ruins of the fort or palace or any trace pointing to that conclusion. An irregular piece of rectangular stone over which are engraven three images is shown as the evidence. The figures are said to represent the king and his two consorts. They cannot provide sufficient testimony that it was the place where the chieftain lived. It is also added that the king and his family burnt themselves for reasons hitherto unknown. On the eastern bank of the river Malattar, there is a place known as *Theepanjankollai* (the field used for leaping into fire) which is said to be the place where the king and his family leapt into the flames and courted death. The place is now a cultivated land and we are left in great doubt about the truth of the story. They trace the origin of the village to a period beyond 250 years and some to a still remoter date.

Settlement History

18. The Vanniars in the village are said to be the earliest settlers. The Vanniar community next to Parayan community is numerically the largest in the village. Vanniars assume titles like Gounder, Padayachi and Naicker. Since the village has been named after Thimmanaicken, the feudal chieftain, it is possible that the village originated with a few families of Nayakars as its inhabitants. Though no Vanniar is now found in the village having the title of Nayakars and all the Vanniars in the village go by the titles either of Padayachi or Gounder, we may reasonably conclude that Nayakars who later on changed their titles to Padayachi or Gounder might have been the earliest settlers of the village. In the sample survey conducted in the village, covering 149 households, out of the total number of 326 to be found, 59 households belonging to Vanniar community were enumerated. Of these 59 Vanniar households, nine households show a settlement history of 5 generations and more, 33 between 4 to 5 generations, eight between 2 to 4 generations, three just one generation and six belonging to the present generation. Reddiars are said to have followed the Vanniars in finding their settlement in the village. The Reddiars of the village claim to be migrants from Nellore of Andhra Pradesh. Their period of settlement can be fixed at the second half of the 18th century. Some of the Reddiars in the village claim that their community came to settle in the village simultaneously with the Vanniar community. But a majority of them concede the fact that the Vanniars are the earliest settlers. Out of the 12 Reddiar households covered in the sample survey, three households show a settlement history of 5 generations or more, six between 4 to 5 generations, one one generation and two belonging to the present generation.

19. As has been touched upon earlier, Parayans are the numerically preponderant community in the village. They perhaps settled in the village simultaneously with the Reddiars. Reddiar community is traditionally the community of cultivators. It is possible that they were in need of labour to carry on their agricultural operations. It is likely that the Parayans migrated into the village at the instance of Reddiars to help them in agriculture. Even now, they are at the beck and call of the Reddiars and do all manner of services to them including menial jobs. Out of 48 Parayan households covered in the sample survey, 22 show a settlement history of four to five generations, another 22 a settlement history of two to four generations. It is further gathered that one family settled in the village just one generation ago and three families admittedly belong to the present generation. The other communities under the Hindufold are Yadhava Pillai, Naidu, Asari, Pathar, Udayar, Chettiar, Brahmin, Vellala Mudaliar, Barber, and Dhobi. The above communities, all numerically insignificant settled in the village in course of time and converted the village into a multi-community one in its composition. The two Christian households found in the village and covered in the sample survey settled in the village within a period of eight years now. The settlement history of the households belonging to the communities stated above has been given in the Table No. 1.

TABLE No. 1

Settlement History of households

No. of households surveyed : 149

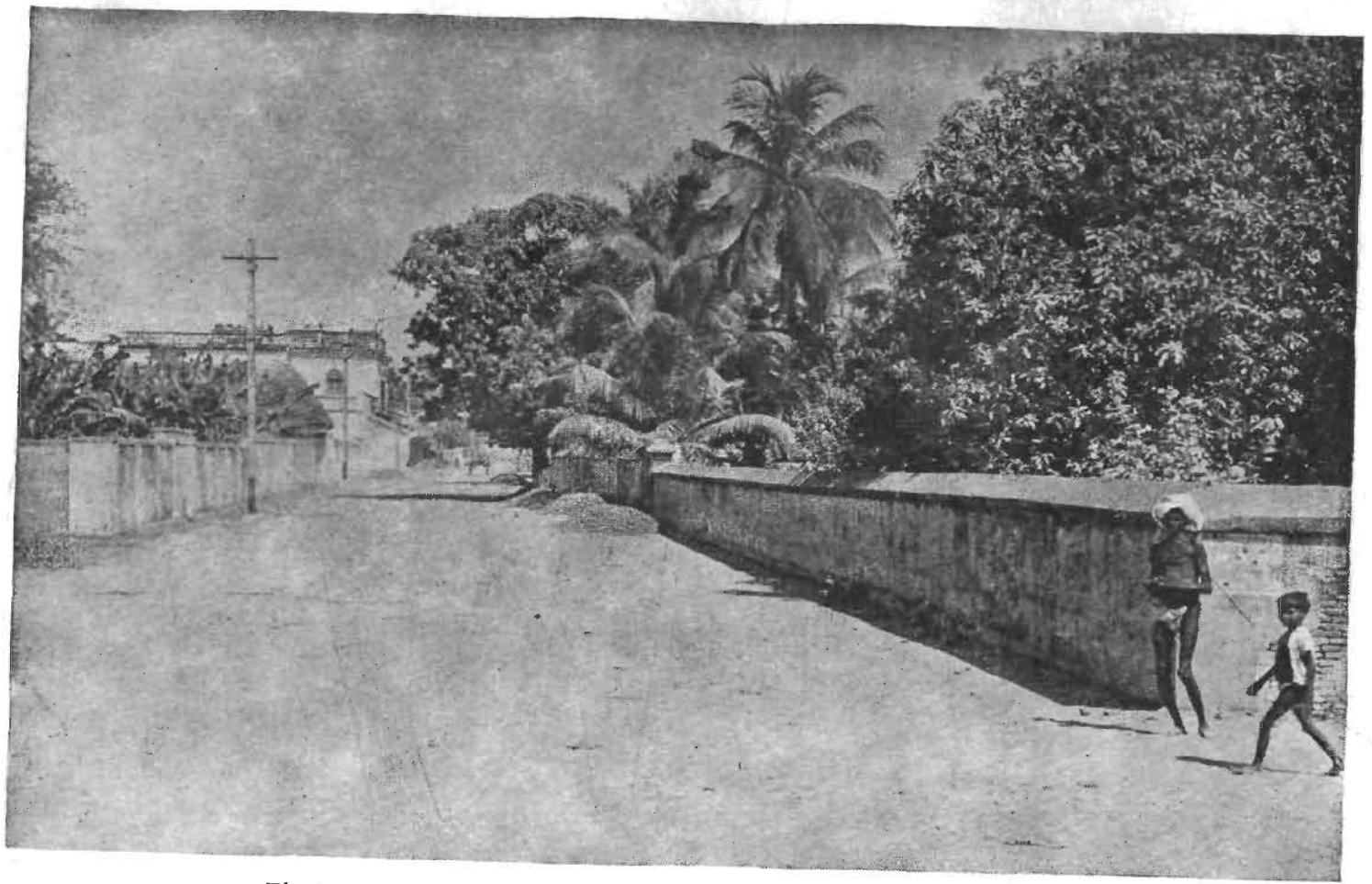
Community	Total number of households	Number of households settled				
		Before 5 generations	Between 4—5 generations	Between 2—4 generations	1 generation	Present, generation
(1)	(2)	(3)	(4)	(5)	(6)	(7)
HINDU						
Harijan (Parayan) ...	47	...	21	22	1	3
Harijan (Valluvar) ...	1	...	1	...	...	...
Vanniar (Padayachi) ...	37	5	24	3	2	3
Vanniar (Gounder) ...	22	4	9	5	1	3
Barber—Navithar (Pandithar) ...	1	...	...	...	...	1
Dhobi (Washerman) ...	5	...	1	3	...	1
Chettiar (Vaniar) ...	1	...	...	1	...	...
Chettiar (Soliá) ...	1	...	...	...	...	1
Chettiar (Ottar) ...	1	...	...	1	...	...
Reddiar ...	12	3	6	...	1	2
Yadhava Pillai ...	8	3	3	...	...	2
Iyer ...	3	...	3	...	...	...
Naidu (Kammavar) ...	1	...	...	...	...	1
Naidu (Kavarai) ...	1	...	...	...	...	1
Kammala Aasari ...	3	...	2	1	...	...
Pathar ...	1	...	...	...	...	1
Udayar ...	1	...	1	...	...	...
Vellala Mudaliar ...	1	...	...	...	...	1
CHRISTIAN						
Christian (Catholic) ...	2	...	...	...	...	2
Total :	**149**	**15**	**71**	**36**	**5**	**22**

Residential pattern

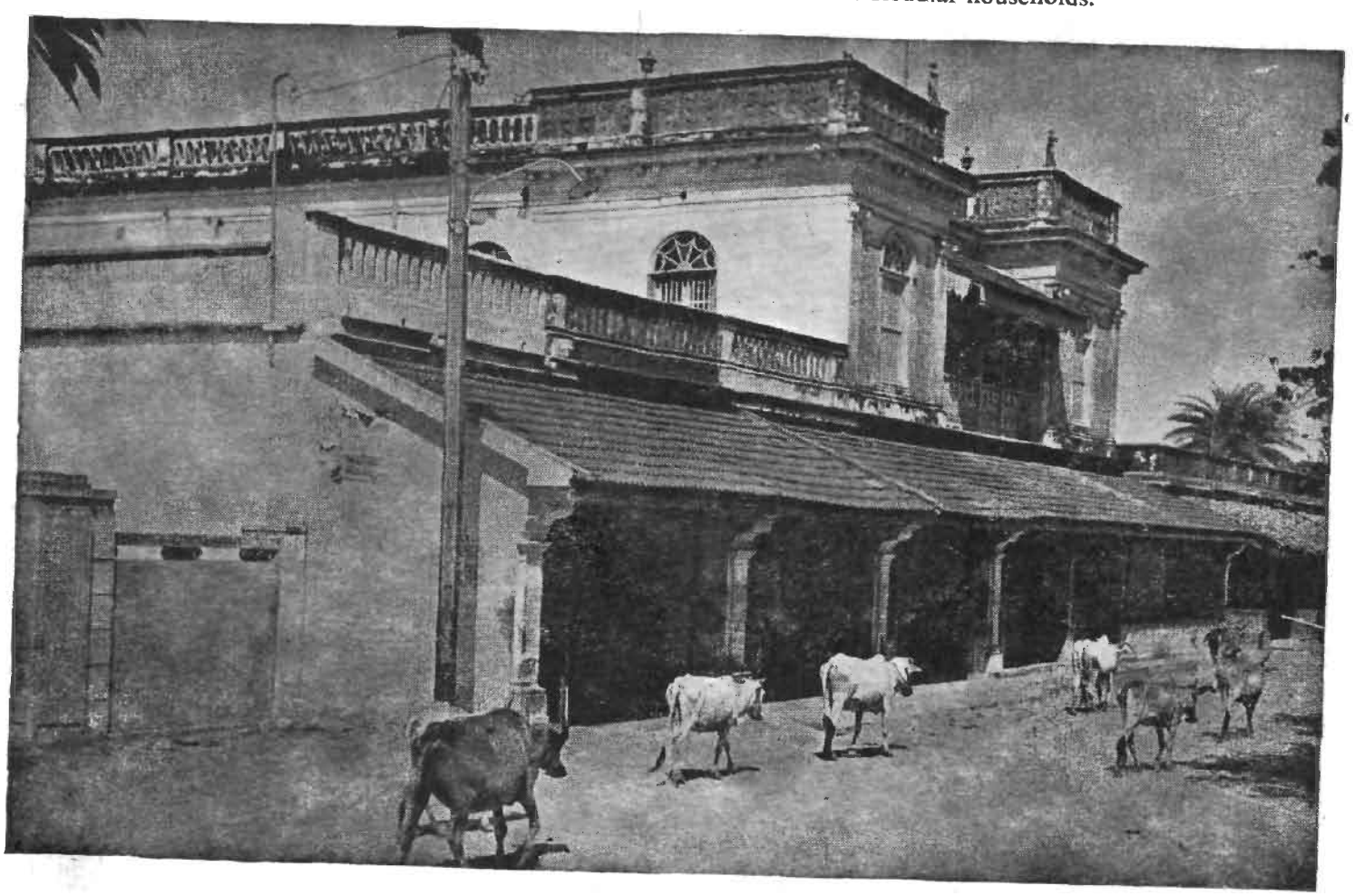
20. There are six streets and a lane in the village. The six streets are :—

(1) Reddi Street
(2) Mariamman Koil Street
(3) Bahour Street
(4) Udayar Street
(5) Pillai Street
(6) Padayachi Street

The only lane in the village is known as Thoppu lane. As in most South Indian villages, the dwellings are segregated on the basis of caste. The streets are named, for most part, after the predominant



The Reddi Street is in the occupation of all the Reddiar households.



Houses of Reddiars in Reddi street.



The Bahour Street — Dhobies, Barbers and Vanniars dwell here.



Plantains, Cocoanut and Palmyrah trees seem to luxuriate and Proliferate in abundance here.

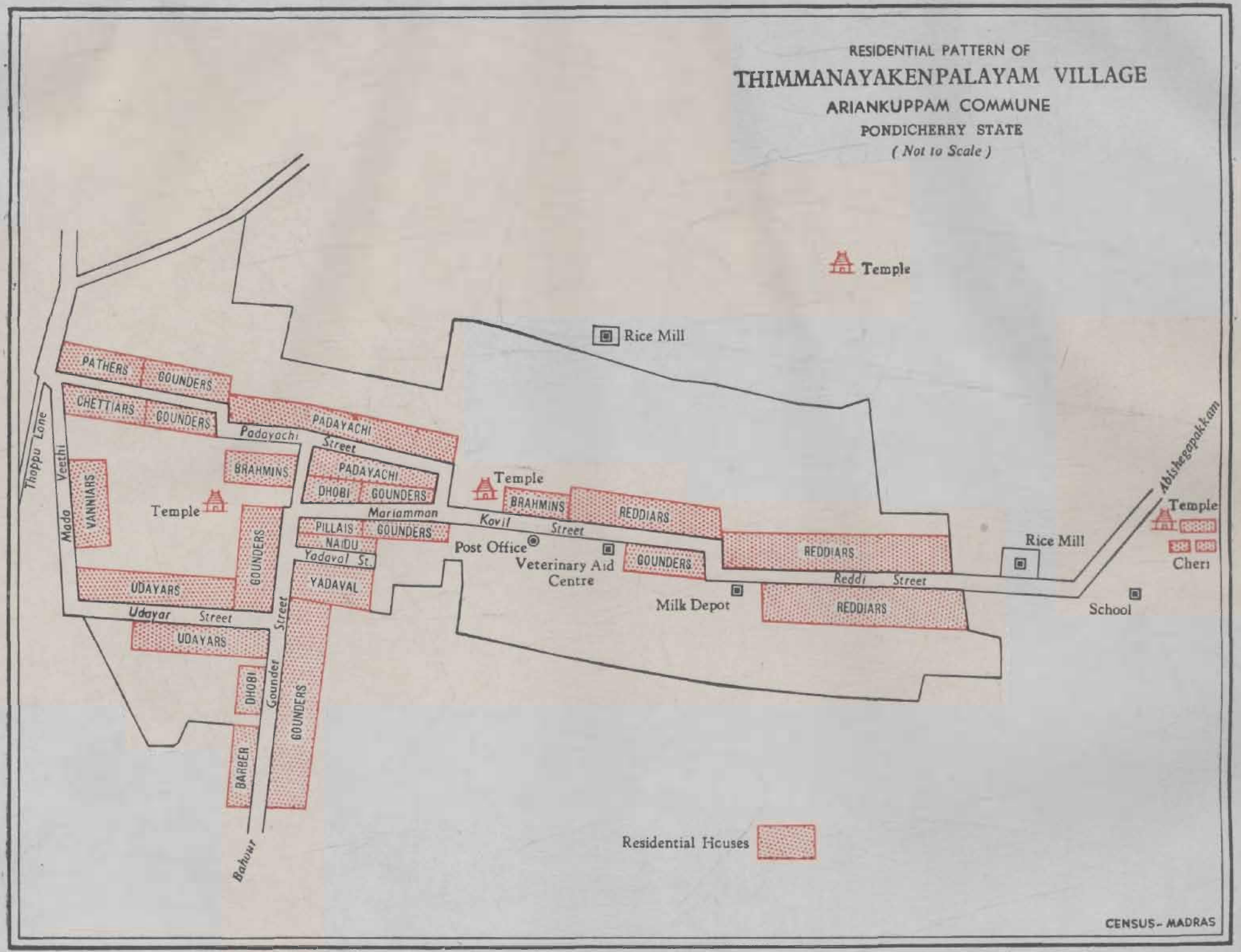
RESIDENTIAL PATTERN OF

THIMMANAYAKENPALAYAM VILLAGE

ARIANKUPPAM COMMUNE

PONDICHERRY STATE

(Not to Scale)



community occupying it. Very scarcely a street is named after the geographical landmark, or some deity or on some other basis. Though, in Reddy Street, mostly Reddiar households are found, two households belonging to Asari and Gounder communities have lately come into being. The Mariamman Koil Street is mainly in the occupation of Gounders and Pillais. Bahour Street is in the occupation of Dhobis, Vaniars and Barbers. In Udayar Street, besides Udayar households, Gounders and Pillai households are also found. Padayachi Street is the only street in the village which is in the exclusive occupation of that community. This illustrates how the rigid partition of the streets on the basis of communities is gradually collapsing. The cheri of the village where the Parayans live is sufficiently removed from the village. They are found in two hamlets known as Peria Cheri and Chinna Cheri, both situated two furlongs away to the east of the village. Though the segregation of dwellings on the basis of caste is occasionally violated, it does not lead to any communal flare up or social tension. Despite reactionary forces, old barriers are gradually giving way. Besides, after a point, it becomes a physical impossibility.

Flora and Fauna

21. There is no forest around the village. To repeat, it is claimed that there was once a thick forest skirting it. The forest was called Krishnaranyam to which we have already referred. This forest which has now no existence except in oral tradition is said to have contained all sorts of wild animals and provided enough sport for the kings and chieftains who ruled these parts when they went a-hunting. The trees and other vegetation to be found in the village are ordinary types commonly found anywhere. We find in the village many coconut, pipal, mango and palmyrah trees. Since the soil and climate are markedly favourable for their growth, they seem to luxuriate and proliferate in abundance here. The wild animals which they speak of as having infested the forest are no longer to be found here. The wastes around the village are now infested by no greater animals than occasional jackals and by no bigger birds than pigeons and sparrows. Asses and dogs, of course, wander about in the village quite freely, with their freedom not in the least restricted.

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

Ethnic diversity

22. Though the subject may have some academic interest for us, ethnic diversity as such is not discernible in the village. The village Thimmanayakenpalayam has a homogeneous character in the sense that it is mainly composed of Hindus. Though there are several communities under the Hindu-fold, there is an underlying unity among them, an internal cohesion and they have got a compact oneness. As far as our enquiries show, communal disharmony or caste rivalries of any serious nature have never marred the place.

23. There are two Christian households in the village whose heads are Government servants and who have come to the village recently. The important communities under the Hindu-fold are Reddiars, Vanniars and Parayans. There are also other numerically insignificant communities such as Brahmin, Yadhava Pillai, Naidu, Kammalar, Udayar, Vellala Mudaliar, Vania Chettiar, Barber and Dhobi.

24. As per 1961 Census, the population of the Parayans in the village is 803 comprising 421 males and 382 females. The Parayans form 52% of the total village population of 1,558 and they form the single largest community in the village. As has been stated earlier, next to Parayans, the Vanniars are numerically prominent. The Reddiars get the third place in point of numerical strength.

25. The total number of houses in the village is 280 and there are 326 families. Of the 326 families, 149 families have been enumerated for village survey purpose. These 149 families cover all the communities found in the village. The number of families taken up for study in each community has a bearing on the relative importance, numerical and otherwise, which the community holds in the village. The 149 sample households comprising a population of 715 persons consist of 367 males and 348 females. The percentage of the families taken up for study works out to 45·70 of the total of 326 families and the number of persons is 715 who form 45·89% of the total population of the village. The community-wise distribution of the number of persons taken up for study is given in Table No. II.

26. In our study of life-cycle, the ritual structure and material culture of the Hindus in the village, we have covered at sufficient length the communities of Reddiars, Vanniars and Parayans. They are entitled to maximum space and attention since they form the three largest communities in the village. There are three Brahmin households in the village and all the three have been covered in our survey. Of these three Brahmin families, two families live in one house very near the Mariamman Temple and the other family is living in the Mariamman Koil Street. The heads of these three families are engaged in local temple service. The three Brahmin families consist of 14 members comprising 6 males and 8 females. Though economically and numerically the Brahmin population of the village is insignificant, yet it receives the traditional respect and social recognition that has always been accorded to it unstintingly. They have got a distinct place for themselves in the social set-up and in a quiet unostentatious way, they exercise a subtle influence. They live a humble modest existence but they are sufficiently in the foreground. The persons belonging to this community form a very negligible minority and consequently their life cycle and material culture are not dealt with at any great length. However, prominence would naturally be given to the socially and numerically dominant communities of Parayans, Vanniars and Reddiars of the village who form the most outstanding triangle, though the Reddiars are the really powerful people that are most to be reckoned with.

Reddiars

27. The Reddiars of the village are Panta Reddiars. E. Thurston in his book " Castes and Tribes of Southern India " makes certain very flattering references about this community, though they cannot be applied wholesale to the Reddiars inhabiting this particular village. He quotes the Gazetteer of Anantapur where the Reddiars are described as being the great land-holding body in the Telugu districts, who are held in much respect, as substantial, steady-going yeomen and next to Brahmins are the leaders of Hindu society. He also refers to the Salem Manual where it is stated that the Reddiars are a

TABLE No. II

Households Classified by Communities and Population

Number of households surveyed : 149

Community	Number of households	Population		
		Total	Males	Females
(1)	(2)	(3)	(4)	(5)
Parayan ...	47	207	109	98
Parayan (Valluvan) ...	1	4	1	3
Vanniar (Gounder and Padayachi) ...	59	306	157	149
Reddiar ...	12	58	27	31
Yadhava Pillai ...	8	37	23	14
Vannan ...	5	22	11	11
Iyer ...	3	14	6	8
Kammala Asari ...	3	23	15	8
Naidu ...	2	10	4	6
Barber ...	1	4	2	2
Vania Chettiar ...	1	5	2	3
Solia Chettiar ...	1	5	1	4
Ottar Chettiar ...	1	4	2	2
Pathar ...	1	2	1	1
Udayar ...	1	3	2	1
Vellala Mudaliar ...	1	3	1	2
Christian ...	2	8	3	5
Total :	149	715	367	348

provident people, that they spend their money on land but are not parsimonious, that they are well-dressed if they can afford it, and that the gold ornaments worn by the women or men are of the finest kind of gold. The Manual goes further and asserts that their houses are always neat and well-built and that the Reddiars give the idea of a good substantial ryot. They live chiefly on Ragi and are a fine powerful race. These observations hold good in the case of Reddiars occupying this village, of course, in a very limited sense. The Reddiars of this village own lands. They do not actually take to direct agricultural work and tilling the soil as such is not their regular occupation. Almost all the Reddiars of the village are either big or petty land-lords and they do not live on Ragi as has been alleged. Their staple diet is always rice. They love life and make no secret of it. Many of them take quite rich food with fine vegetarian delicacies.

28. According to H. A. Stuart, the word 'Reddi' means a 'King' and the word 'Panta' is said to mean 'agriculture'. Tracing the origin of the Reddiars, Thurston has narrated a legend which is very interesting to read, but which sounds more like a fairy-tale than anything in real life. Though it sounds fantastic in many places, it is the product of a splendid imagination and is quite fascinating and diverting. The legend runs as follows :—

"The Kapus are said to have originally dwelt in Ayodhya. During the reign of Bharata, one Pillala Mari Belthi Reddi and his sons deceived the king by appropriating all the grains to themselves and giving him the straw. The fraud was detected by Rama when he assumed charge of his kingdom, and as a punishment, he ordered the Kapus (Reddiars) to bring *Cucurbita* (pumpkins) fruits for the Sradh (death ceremony) of Dasaratha. They accordingly cultivated the plant, but, before the ceremony took place, all the plants were uprooted by Hanuman, and no fruits were forthcoming. In lieu thereof, they promised to offer gold equal in weight to that of pumpkins, and brought all of which they possessed. This they placed in sclaes, but it was not sufficient to counter-balance a pumpkin against which it was weighed. To make up the deficiency in weight, the Kapu women removed their Bottus (Marriage badges) and placed them in the scales. Since that time women of the Motati and Pedakanti sections have substituted a cotton string dyed with turmeric for the bottu. The exposure of fraud led Belthi Reddi to leave Ayodhya with one of his wives and seventy-seven children leaving behind thirteen wives. In the course of their journey, they had to cross the river Silanadhi (petrifying river), and, if they passed through the water, they would become petrified. So they went to a place called Dhonakonda and after worshipping Ganga, the head of the idol was cut-off and brought to the river bank. The water like those of Red Sea in the time of Pharaoh divided itself to give way to the Kapus (Reddiars) who crossed it on dry ground. In commemoration of this event, the Kapus still worship Ganga during their marriage ceremonies. After crossing the river, they came to the temple of Mallikarjuna and helped the Jangams in the duties of looking after it. Sometime afterwards, the Jangams left the place for a time and placed the temple in charge of the Kapus. On their return, the Kapus refused to hand over charge to them and it was decided that whosoever should go to Nagalogam and bring back Nagamalliga (Jasmine from snake land) should be considered the rightful owner of the temple. The Jangams who were skilled in the art of transformation, leaving their mortal frames, went in search of the flowers as spirits. Taking advantage of this, the Kapus burnt the bodies of the Jangams and when the spirits returned, there were no bodies for them to enter. Thereon, the God of the temple became angry and transformed the Jangams into crows which attacked the Kapus who fled to the country of Oraganti Pratapa Rudra. As the king was a Sakthi worshipper, the crows ceased to harass the Kapus who settled down as cultivators. Of the produce of the land, nine-tenths were to be given to the king and they were to keep a tithe. At this time, the wife of Belthi Reddi was pregnant and she asked her sons what they would give to the son who was about to be born. They all promised to give half their earnings. The child grew into a learned man and poet, and one day carried water to the field where his brothers were at work. The vessel containing the water was only a small one and there was not enough water for all. But he prayed to Saraswathi with whose aid the vessel was always filling up itself. Toward evening, the grain collected during the day was heaped together with a view to setting apart the share for the king and it was decided that only a tithe should be given to the king. The king being infuriated with Kapus for not giving him his proper share waited for an opportunity to bring disgrace on Belthi Reddi and sought the assistance of a Jangam who managed to become a servant of Belthi Reddi's wife. After sometime, the Jangam picked up her Kamma when it fell-off while she was asleep and handed it over to Pratapa Rudra who caused it to be proclaimed that he had secured the ornament as a preliminary to secure the person of its owner. The eldest son of Belthi Reddi, however, recovered the Kamma in a fight with the king during which he carried his younger brother on his back. From him, the Kammas are descended. The Velamas are descended from the sons who ran away and the Kapus from those who would neither fight nor run away".

The Kapus are known as Panta Reddiars. There are about 14 houses belonging to this community in the village. In the sample survey, 12 Reddiar households have been covered. Twelve households comprise a population of 58 consisting of 27 males and 31 females. The Reddiars in the village claim to be migrants from Nellore in Andhra Pradesh. They say that they fled from their native land some 300 years ago in fear of atrocious alien rule. It is said that a section of these Reddiars spread over in 4 taluks of South Arcot district of Madras State. The four taluks are—Tindivanam, Tirukoilur, Villupuram and Cuddalore. Since Thimmanayakenpalayam is geographically contiguous to Cuddalore, the Reddiars of this village form part of the settlers in Cuddalore

taluk. All these Reddiars are Panta Reddiars. In religion, though they are all Hindus, some of them are Vaishnavites and some Saivites. But Vaishnavites are more numerous and they bear the sect mark 'Namam'. Reddiars are pure vegetarians. Agriculture is their main occupation. They own major portion of the cultivable land in the village. They are all economically well-off and live in fairly comfortable houses. By virtue of their good economic status, they occupy the foremost place in the social hierarchy. They are a little assertive in nature and do not want to relax their hold on other communities under any circumstances. They have their own notions of importance and zealously guard their supremacy. Their superiority is freely conceded by one and all in the village including a few Brahmins who are all economically dependent on this community. As far as can be gathered, they do not misuse their supremacy. But no palpable good or great advantage to the village as a whole has flown out of it. In a general sense, they are a good-natured people trying to live a fairly virtuous life, and oppression is alien to their character. But the honest impression one gathers is that this community can play a positive role in the reconstruction and amelioration of the village, if they care to. Since their voice will be respectfully heard, they can use their ascendancy in the village to bring about a renaissance. We now see, though dimly, encouraging signs. The Reddiars are waking up to their responsibilities. If early initiative is taken, there are good days ahead for the village.

Birth of child

29. Usually in Reddiar families, as in most well-to-do families of all communities, the women do not engage themselves in household work. Often Vannia women called Pallis are employed as servants to do such domestic jobs as drawing water, scrubbing vessels, cooking, paddy husking and the like. The women members of the family especially the mistress confines hereself to giving instructions to the servants and supervising their work. Except in very poor families which cannot afford engaging paid servants, in almost all the Reddiar households, household work is always attended to by women servants. The pregnant lady is attended to with kind attention and maximum care. Generally speaking, the women-folk of the Reddiar community prove excellent house-wives and look after domestic chores with scrupulous care. They are found to be tidy in their habits and display an innocent freedom and dignity in their behaviour. They are agreeable companions to their husbands and minister to their needs with loving care. There is a school of opinion that in the Reddiar community female supremacy is more or less an acknowledged fact, but, on actual verification, this is found to be not correct. Though, occasionally, one may come across women possessing and displaying superior airs trying to domineer over their husbands, the generality of the women-folk love to be only subordinate to their husbands and know that therein lies the true glory of womanhood.

30. There are some communities who try to ape the customs, manners and ceremonies of Brahmins. The Reddiar community cannot be reckoned as one among them though in their marriage ceremonies the Reddiars seem to follow the Brahmin community in one or two particulars. As far as ceremonies attending on the birth of a child are concerned, the Reddiars do not follow the Brahmins at all. 'Seemantham' and 'Valaikappu' are two of the principal ceremonies connected with the birth of the first child and they are festively celebrated in the Brahmin community. But these ceremonies have no place in the Reddiar community. But, during the seventh month, the pregnant woman is brought to her parent's house and she is kept on there till she delivers. On the day she is brought to her parent's house, her close female relatives and other women well-wishers pay a formal call to her with sweets, fruits, pansupari and whatever else they can afford. It is in token of their good will and their pious wish that the girl should have a safe delivery and the mother and child subsequently should be free from any affliction of any sort. Deliveries are usually attended to by local midwives who are usually Pariyarichis, that is, women of barber caste with some skill and proficiency in this job. There are occasions also when their services are dispensed with in preference to better medical attendance by qualified midwives or Lady Doctors who are available both in Cuddalore and Pondicherry. That is particularly so nowadays when many well-to-do Reddiars have taken to progressive ideas and practices. After delivery, the mother is under restricted diet for 3 days. She takes bread, coffee or milk or some

other harmless diet during these days. On the 4th day, if her health permits, she takes a little cooked rice and boiled vegetables. Pollution, consequent on delivery lasts for 10 days. On the 11th day, the mother and the baby are given an oil bath and then follows the purification ceremony called *Punyahavachanam* and that marks the end of the pollution. Brahmin purohits are engaged to do the necessary ceremonies. The Brahmins make 'Homam' (Sacred fire) and utter the relevant mantras. Water sanctified by Mantras is sprinkled throughout the house and the ceremony is supposed to purify the house. The child is usually named with in ten days of its birth according to French law governing the Registration of births and deaths and the name should be registered. An informal naming ceremony takes place after the 11th day, *i.e.* after *Punyahavachanam*. The horoscope of the child is also cast on the same day. It is an important function and in all well-to-do Reddiar households, it is a sort of red-letter day and the function is celebrated with great eclat and a sumptuous dinner is arranged for friends and relatives. Ear-boring and tonsure ceremonies for the child take place after the completion of one year.

Puberty

31. On the attainment of puberty by a girl, information of the same is circulated to the families of important relatives and friends through a washer-woman. Pollution at the first menstrual discharge lasts for 9 days. But some Reddiar households inform that it lasts only for 4 days. The girl, during the period of pollution, is kept in seclusion and is not allowed to enter the kitchen or other parts of the house, and touch any vessel used by the other members of the family. Pollution terminates either on the 10th day or on the 5th day when the girl is given a ceremonial oil bath. Usually, a washer-woman is engaged to bathe the girl. After the girl is bathed by a woman, the clothes which the girl happens to wear at the time, whether new or old, are given away to the washer woman. The function is known as *Ruthu Mangalasnanam*. It is arranged either on the 5th day or 11th day, after the attainment of puberty. This is the day when the maternal uncle occupies a place of primacy in the ceremonies and he makes a present of a saree and a blouse to the girl. The value of the present corresponds usually to his financial status. The maternal uncle makes a few other odd presents also, if he likes. That is the day when all the eyes are turned on the quality and quantity of the presents he makes to the girl and he does whatever he could afford that would do credit to him in the public eye. Usually, the entire expenditure of the ceremony including that of the feast arranged is borne by the maternal uncle. Other relatives and well-wishers are also allowed to make presents usually in the form of sarees, blouses, brass pots and sometimes cash also. The function is usually celebrated only during odd days such as 5th or 11th day or 13th or 15th, etc., which is reckoned from the date of attainment of puberty. Nowadays, the ceremony is gradually tending to be informal and that too only in the case of some enlightened families with progressive ideas. Usually, after the attainment of puberty, the girl is not allowed to stir out of the four walls of the house till she is married. Of course, she can make occasional visits to the houses of her close relatives during night hours with proper and safe escort who is usually the mother or the married sister or the aunt. But these rigidities are gradually losing their hold in families imbibing urban influences and catching up with new civilised trends. There were days when a girl had to discontinue her studies on the attainment of puberty. But now the practice is not very much in vogue and is not very much countenanced by the educated elders. Nowadays, it is not uncommon to see girls in the Reddiar community attending schools even after attainment of puberty. But unfortunately there is no school at Thimmanayakenpalayam worth the name. Therefore, some of the well-to-do Reddiars of this village have put their children in schools at Pondicherry and at Cuddalore and they have even set-up a sort of subsidiary households at these places in order to take personal interest in the matter of their children's education. In the scale of values of a Reddiar family, education nowadays has come to occupy a prominent place. They very well know its utility in the modern set-up and present day circumstances.

Marriage

32. In the marriage ceremonies, Panta Reddis of South Arcot (among whom can be included the Reddiars of Thimmanayakenpalayam) appear to follow the Brahminical form. The girl is usually first seen

by the parents of the prospective bridegroom who make a trip to the girl's house for the purpose. In most cases, the bride happens to be a close relative of the bridegroom in which case there is no particular necessity either for the bridegroom's parents or for the prospective bridegroom to make a special visit to see the girl. However, a formal visit by the bridegroom's parents to the bride's house to apply for the hand of the girl is supposed to be indispensable. Normally the boy accepts the decision of the parents. If the boy happens to be a highly educated youth nourishing his own ideas about his match, he insists on himself seeing the girl. In such cases, a common place like the temple is agreed upon where the girl and the boy have an occasion to see each other. Though the ostensible purpose of going to the temple is to worship, the real purpose is to provide an occasion for the boy and the girl to see each other. Usually, in Reddiar families, horoscopes play a very great role and on occasions very decisive role in the settlement of marriages. Before any negotiations are undertaken, the horoscopes of the would-be bride and the bridegroom are consulted and only if they agree they proceed further to settle other matters relating to the marriage. Minor disagreements between the two horoscopes on trivial matters are ignored. Sometimes, in such cases, divine sanction for the marriage is sought. Both parties resort to a temple where 'Kumkum' (vermilion) or 'Vibudhi' (sacred ash) are separately folded up in two pieces of paper in a manner that one is indistinguishable from the other on the face of them. Then these two small packets are placed before the deity. Before that, they decide between themselves whether it is 'Kumkum' or 'Vibhudhi' that should be deemed as symbolising divine approval. Usually, it is 'Kumkum' that is preferred since it is supposed to possess a sanctity of its own symbolising marital bliss. Usually, an innocent boy or a girl of tender years is asked to pick one of the two packets. If the wished-for packet turns up, it means there is divine approval for the marriage. Further controversy on the agreeability or otherwise of the horoscope instantly ceases. It may be stated here that this is a practice neither exclusive nor in any way peculiar to the Reddiar community. It commonly obtains in many places and in many communities, if the parties happen to be ardently religious persons.

33. Before the marriage, a betrothal ceremony known as *Nichayathartham* takes place in the bride's house. Brahmin purohits are engaged to officiate in the ceremony. The date and time for the marriage are fixed now by the purohits. Though Reddiars, generally, adopt the Brahminical form of marriage, an important aspect of which is that the girl is gifted away by her parents to the bridegroom ceremonially which is known as *Dharaivarthal*, a popular jargon in Tamil, a new practice has come to stay side by side recently among the Reddiars of Thimmanayakenpalayam and those of the adjacent villages like Abishegapakkam. The practice may date back to a few decades but still it has come to be established. The bridegroom's party, during the ceremony, gives a certain amount of cash to the bride's party which goes by the appellation *Oōli* (Bride price). Though this practice and the ceremony *Dharaivarthal* are mutually inconsistent theoretically, they are both followed. *Dharaivarthal* is a ceremony that takes place at the time of the marriage whereas giving of the bride price takes place at the time of betrothal. The bride price is perhaps a contrivance of some thoughtful elders on the bride's side who probably did not want anybody to think that the bride is a sort of cheap commodity or a chattel that could be freely given away. As for the bride price, the rates vary from Rs. 301 to Rs. 1,001, according to the economic status of the parties concerned and care is always taken to see that the figure is invariably in odd number. The rates quoted here will serve as examples. A saree and a jewel are also offered to the bride by the groom's party which is a ritual necessity. It marks the end of all negotiations. It is here that the bride's party gives to the bridegroom the agreed amount to meet the latter's expenditure on marriage clothing. The Brahmin purohit now makes a formal declaration to all those present in a highly audible voice that the alliance has been settled and proceeds to fix the date and time for the Muhurtham. Pansupari is distributed to all those present and the betrothal ceremony comes to a close. Marriage takes place usually at the bride's house but, occasionally, in the bridegroom's place also according to the convenience of the parties and if circumstances necessitate it. The general practice is that it takes place at the bride's house. It is based on the noble principle that it is the male that should seek out the

female in her place The initiative is always expected to come from the male and the same principle is extended to the matrimonial domain also. Here we see a delightful blending of masculine generosity and feminine delicacy. It is in keeping with the glory and dignity attached to Hindu womanhood.

34. Thurston, in his monumental work "Castes and Tribes of Southern India", describing the Kapu's marriage, states as follows :—

> " A small party of Kapus, taking with them some food and gingelly (Sesamum) oil, proceed in procession beneath a canopy to the house of a washerman (Tsakala) in order to obtain from him a frame-work made of bamboo or sticks over which cotton threads are wound (Dhornam) and the Ganga idol, which is kept in his custody. The food is presented to him, and some rice poured into his cloth. Receiving these things, he says that he cannot find the dhornam and idol without a torch-light and demands gingelly oil. This is given to him and the Kapus return with the washerman carrying the dhornam and idol to the marriage house. When they arrive at the entrance thereto, red coloured food, coloured water (Arathi) and incense are waved before the idol, which is taken into a room, and placed on a settle of rice. The washerman is then asked to tie the dhornam to the pandal (marriage booth) or roof of the house, and he demands some paddy which is heaped up on the ground. Standing thereon, he ties the dhornam ".

This custom has become outdated and nobody observes it. The Reddiars, with their superior economic and social status, with ideas of snobbery lately set in, think it beneath their dignity to go to the house of washerman to get the idol and associate him prominently with the marriage ceremonies. That accounts for the fact that in all well-to-do Reddiar households, we find a Gowri idol made of silver which is used for the above purpose and worshipped at the time of marriage. Gowri idol has an important place in the ritual structure of the Reddiar community and it is not only during marriage ceremonies alone that it holds their attention. The reason why Gowri idol is worshipped at the time of marriage ceremonies has been sufficiently brought out in the legend relating to the origin of the Reddiars which we have described at full length as stated by Thurston, already. But the Reddiars themselves are supremely innocent of this legend relating to their origin and they simply want to tread the beaten path and observe the traditions to the extent possible with mechanical precision. Thurston has described a marriage ceremony of the Reddiars in vivid detail and, according to him, a marriage in a Reddiar family lasts for three days. This was indeed so two decades or more ago but now it no longer holds good. Marriage nowadays lasts for only one day and the relevant marriage ceremonies are either celebrated or cut short in a manner that they are all accommodated within 24 hours more or less.

35. The important ceremony at a marriage in a Reddiar family is *Mappillai Azhaippu* which means taking the bridegroom in a procession to the bride's house, which is usually the venue of the marriage. This is supposed to be arranged by the bride's party who are expected to escort the bridegroom with marks of due honour to the bride's house. This takes place usually on the evening of the day prior to the marriage. If the marriage happens to take place in the house of the bridegroom, then the ceremony is known as *Penn Azhaippu* which means that the bride is taken in a formal procession by the bridegroom's party to the latter's place. This is an important ceremony which arouses sufficient public interest and excitement since, on occasions, this procession happens to be a very grand and spectacular one with drum beating, piping and a little fanfare.

36. On the marriage day, a series of ceremonies are gone through and they have been dealt with below in the order in which they are observed :—

Pooja is performed to the Goddess Gowri. Coloured water (Aarathi) in a metal plate and incense are waved in circles before the deity and it is worshipped. Brahmin purohits are engaged to officiate at these ceremonies as in all the ceremonies connected with the marriage. If a Telugu Brahmin is available, he is preferred to a Tamil Brahmin. After Gowri pooja, the bride and the bridegroom separately go through a ceremony known as *Nalangu*. This

consists in each of them being smeared with oil and made to take a bath with soapnut powder and this Nalangu is known as *Ennai Nalangu*, *Ennai* meaning oil. Then the bride and the groom are decked in gorgeous wedding finery. In olden days, the groom used to wear a head-dress which is a turban but the practice has gradually disappeared with the passage of years. The groom nowadays looks askance at the traditional mode of marital dress and often appears at the marriage booth dressed in modern style. This is one of the instances where modern civilisation is making inroads into the lives of the people. The couple dressed in the wedding robes are then led to the marriage dais which goes by the name Maravanai, where they are made to sit together. The next ceremony that follows close is *Kappu Kattuthal* in which turmeric coated threads are tied around the wrists of groom and the bride. Thurston makes mention of a procession to some local temple by the groom before *Kappu Kattuthal*. But this practice is no longer observed. At any rate, it is not prevalent among the Reddiars of the village. Thurston also speaks of Bhatrazu (Bard and Panegyrist) who is *Mappillai Thozhan* (Best Man) and Bhogam (Dedicated prostitute known as Devadasi) who is *Penn Thozhi* (Bride's Maid). This Best Man and Bride's Maid are supposed to be in constant attendance on the couple and act as their companions. But Thurston's observation has to be qualified in a very great degree. The Best Man there always is, but he is not usually a bard and a panegyrist. He is often a friend and a comrade of bridegroom, humorous in temperament, skilled at repartee and capable in raillery. The bride's maid is never a dedicated prostitute. And one wonders whether she had ever been one. A prostitute is a polar opposite to everything that a marriage signifies and associating her with a marriage in any manner would seem exceedingly inappropriate and deserving of censure. Local inquiries on this point provoke only contemptuous laughter and there is not one who comes out to testify to this practice. Even very old folk who are ripening for the grave affirm with one voice that this is a practice originating in the imagination of harebrained critics of the community and never obtaining in real life. But we have to think several times before we refute Thurston. Perhaps the custom was prevalent once with some remote sect of the community or with an insignificant minority that formed the lowest rung of this particular caste who retain their identity no longer. Whatever it is, we can say with certitude that the practice is nowhere to be met with nowadays.

37. After *Kappu Kattuthal*, a Brahmin purohit carries forward the further ceremonies according to the Brahminical form. When the auspicious hour, *Muhurtham*, fixed for the solemnisation of the marriage strikes, the sacred thread known as Thali which has to be tied around the neck of the girl by the bridegroom is passed round by the priest to the elderly folk present there, the priest taking it with both his hands along with a cocoanut, betel leaves, 'Vibudhi', and 'Kumkum' from person to person. The Thali is blessed by the elderly folk one after another as the priest goes round and finally it reaches the hands of the groom who ties it now around the bride's neck accompanied by tumultuous drumming and piping. And the moment is characterized by intense emotional excitement on the part of the bride's and the bridegroom's people which is the supreme moment that unites these two mortal souls and launches them on the onward journey of life. The sacred thread is generally called Thali in



Thali used by the Reddiar Community known as 'Bottu'

Tamil and the Reddiars call it 'Bottu'. It is made of pure gold either in a round or rectangular shape and is tied to a thread soaked in turmeric water. Subsequently, the rich, if they want, replace the yellow thread with a gold chain; the poor retain the yellow thread and renew it from time to time. The Thali-tying ceremony is preceded by another small ceremony called *Dharaivarthal* which means giving away the bride by the bride's parents to the bridegroom. This ceremony is of particular importance to the Brahmin community, though it is observed by the other communities like the Reddiars also. The bride's father places the hands of the bride over the outstretched hands of the bridegroom along with a cocoanut, pansupari and fruits and both he and the brides's mother pour water or milk over the united hands of the couple.

38. After the Thali-tying ceremony, the couple sitting together with the ends of their clothes tied to each other are blessed by the elders present who throw rice smeared with vermilion over the couple. This is instantly followed by another ceremony in which a tray or a plate having a settle of rice on it is placed before the couple. Some chosen elders who are very close relatives and well-wishers of the couple deeply attached to them and who are of pure heart are asked to participate in the ceremony. These elders one after the other take rice with both their hands from the heap and let it fall in a steady flow before the couple. By showering a handful of rice these elders verily shower their good wishes and blessings on them. This rice ultimately is collected by the washermen of both the parties.

39. The bride is then made to gaze at the polar star (Arunthathi) with the husband. This is known as *Arunthathi Kattal*. The polar star represents the spirit of Arunthathi who lived a life free from all blemish or taint and who was supposed to be an incarnation of chastity. The couple are made to see this star so that the virtue of chastity may become a part of their lives and illuminate it always. The bridegroom is asked to lift the right foot of the bride and put it on the grinding stone got ready for the purpose, three times. This is known as *Ammi Mithithal*. This is based on a Hindu legend in which Ahalya, the wife of Gauthama Rishi was transformed into a stone by her husband for her innocent carnal association with Indra, the God of all sensual pleasures. When the feet of Rama, the divine hero of the Hindu epic Ramayana, touched this stone, the stone immediately disappeared leaving in its place countless splinters of blinding light which instantly composed themselves into the form of Ahalya who worshipped Rama and got his blessings. Ahalya was thus relieved of her curse. From this, the significance of the ceremony *Ammi Mithithal* can very well be guessed. It is supposed to keep at bay all unchaste desires from the girl. It is supposed to keep her character in a state of sterling purity, high and unsullied.

40. The marriage ceremonies come to a close with the removal of the yellow threads from the wrists of the couple which is known as *Nagavalli* or *Kappu Kalaithal*. Now a grand vegetarian feast takes place with many dainties, delicacies and succulencies. It is usually got up on a big scale in which as many people as could be gathered are requested to participate. There is poor feeding also. According to Thurston, among Panta Reddis of Tamil country, the Ganga idol is taken in procession by the washerman two or three days before the marriage on behalf of the marital parties in which act he goes to every Reddiar house and receives a few coppers and silvers as presents. He is allowed to appropriate the money for himself. The idol is then set up on the verandah of the marriage house and worshipped daily till the conclusion of the marriage ceremonies. The Reddiars who were contacted for throwing some light on this practice averred that such a practice was of course prevalent but now it has gone into the limbo.

41. Marriage is consummated in some cases on the same night. Others have it celebrated on an auspicious day fixed for the purpose. In Reddiar community, ordinarily, widows do not re-marry. There is a stigma attached to the re-marriage of widows. Widowers enjoy unlimited freedom and they re-marry. In the sample survey conducted by us, out of the 12 Reddiar households covered, in four households marriages have been contracted with consanguine relatives. In these four Reddiar households, 2 cases of marriage with own sister's daughters, one case of marriage with maternal uncle's daughter and one case of marriage with paternal aunt's daughter have been recorded. There is also another case in one of these four households where the bride and the bridegroom happen to be close blood relatives, though it does not fall under any of the

specific categories cited above. The Saivites and Vaishnavites inter-marry. Though there are exogamous septs in the Reddiar community, it is not a barrier to marital commerce between them.

Funeral

42. Dead bodies are cremated. If the death is due to cholera or small-pox, the body is buried. Before the body is taken to the cremation ground, it is bathed in cold water. Brahmins are not engaged to do the rites. The news of death is conveyed to the near relatives and friends in and around the village through a 'Thoti' (Scavenger) or a Parayan. Before the body is taken to the cremation ground, the dead man's son receives a "Marakkal" (measure) containing a burning lamp from a barber and goes round the corpse thrice. The eldest son of the dead man or a person that is next of kin to him acts as the funeral celebrant. He leads the funeral procession to the cremation ground, carrying burning fire in a pot. In the cremation ground, the body is placed on the pyre made of arranged fire-wood. After placing the body on the pyre, the funeral celebrant goes round the corpse thrice carrying a pot containing water. The barber follows him and makes holes in the pot with the tip of the sickle. Water trickles out of the pot and the funeral celebrant sprinkles it over the corpse. The barber then shouts thrice that the pot is to be broken, so that those assembled may not see while it is broken. Then he breaks the pot by dropping it down on the ground. Then the pyre is lit by funeral celebrant. Again, it is the barber who hands over the torch to him. The Vettiyan stays overnight at the crematorium and keeps night-long vigil at the spot. After the body is completely burnt, the Vettiyan extinguishes the fire and collects the ashes together. On the third day, normally, the mortal remains are collected in a new pot and immersed in the river Malattaru or Sankaraparani, also known as Chunnambar. Sometimes if the relatives of the deceased happen to be extra religious and affluent they take a portion of the ashes to Banaras for immersing it in the river Ganges or they send it through post to some priest in Banaras with instructions to do the immersion on their behalf. Death entails pollution for 16 days. On the third day, milk-pouring ceremony takes place. The 16th day ceremony is known as Karumathi. A stone planted before the house on the day of death is taken to the banks of a river or tank. After pooja is performed to it, it is thrown into the river. Mourning is observed on certain set occasions and during that year and subsequent years and the festivals falling within the first year of death of the person are not celebrated. After the completion of one year, annual ceremonies to the dead are observed.

Vanniars

43. Next to Parayans, Vanniars form numerically the largest community of the village. As has been already stated, the Vanniars assume the title of Padayachi or Gounder also. This is a distinction without a difference. They freely inter-marry and inter-dine. Vanniars who are economically prosperous plume themselves with the title of Padayachi which means the head of a troop. Persons of mediocre economic status and those that live a hand-to-mouth existence call themselves Gounders. According to Thurston, the Vanniars are Pallis who occupy a place just above the Parayans in the social scale. The statement of Thurston is open to question and it might spark off a furious controversy among people who possess indisputable knowledge on the subject. Vanniars may be economically at a low earth, and in some places may live a life of servitude, but to place them in juxtaposition to Parayans is to fly in the face of truth.

44. The Vanniars disown that they are Pallis and call themselves as belonging to a ruling class that ruled some parts of this southern country in olden days; that is why they call themselves as 'Vanniakula Kshatriyas', 'Kshatriya' meaning the community of rulers. The Vanniars again claim that, as a race, they originated from a 'bowl of fire'. The word 'Vanni' is a corruption of the Sanskrit term 'Vahni' which means 'fire'. 'Agni' or 'Vahni' is connected with the regal office, as kings hold in their hands the fire-wheel or Agneya-Chakra. The vanniars therefore claim regal descent by virtue of the name of their community. Dr. Oppert states in one of his articles on 'The original inhabitants of India' that the Vanniars of South India may be accepted as representatives of the non-Aryan Rajput element. It is difficult for us to make any precise investigation into these legendary hinterlands and arrive at any useful conclusion. It is a controversy that goes again and again into endless circles, leading us ultimately into a sort of mental pulp. We do not have any

evidence at hand to substantiate these tall claims. Hence, we can now leave it where it is and proceed with our study about life cycle and material culture of this community as found in the village.

45. There are about 70 households of Vanniars in this village. In the sample survey, 59 of these households have been covered which comprise a population of 306 consisting of 157 males and 149 females. Among the non-Brahmins, Vanniars occupy a place next to Reddiars in the social pyramid. In religion, most of the Vanniars in this village are Vaishnavites and all of them are non-vegetarians. But, generally speaking, most Vanniars are worshippers of inferior deities. From the point of view of economic well-being, the Vanniars of this village are second only to Reddiars. Agriculture is their main occupation. They are so much engrossed in it that they seem to be naturally wedded to agriculture. They look like having an ancient affinity to it.

Birth of a child

46. A function known as *Poochoodal* is got up for a pregnant lady, during the seventh month of her pregnancy, if the child she carries happens to be the first. *Poochoodal* literally means decorating with flowers. On the day of the function, the pregnant lady is given a ceremonial oil bath. She is then decked profusely with flowers. A child is taken to be a boon from God and consequently the lady who is carrying her first child is naturally feted. The function gives her a feeling of emotional exhilaration. The fact that she is soon going to enter into motherhood adds a great value to her person. The function is also intended to ward off the effects of any evil eye on her. It is this joyous occasion which puts the girl in her best humour and the well-wishers and relatives in a mood of tremendous elation. It is an occasion when the kinsfolk of the girl and all her near and dear ones are full of good wishes and felicitations for the girl. Some Vanniars engage Brahmins to perform 'Homam' on that day in propitiation of the Gods when their blessings are invoked on the girl for a safe and healthy delivery. The *Poochoodal* function takes place in the house of the girl's parents.

47. Delivery is usually attended to by a woman from the barber caste known as 'Pariyarichi'. She is skilled in midwifery and, though her knowledge of midwifery is only of the quack standard, she usually plays her part quite satisfactorily. In some of the families with urban influences, a Lady Doctor or a qualified Nurse is nowadays engaged. Soon after the delivery, the child is washed in warm water and is given a mixture of honey, betel juice and a little palm-gur mixed with gingelly oil. This oil goes by the peculiar name of *Sevvennai*. Some people also give sugared water or glucose water to the child. The mother is under restricted diet for 7 days. Non-vegetarian food is forbidden to her during these days. She is not allowed to drink cold water. After three days, vegetables of easily digestible nature, bread and coffee are given to her. Delivery entails pollution for 10 days. On the 11th day, a purification ceremony known as *Punyahavachanam* takes place. At times, Brahmin purohits are engaged to officiate at this function. Water sanctified by Mantras uttered by the purohit is sprinkled over the various parts of the house which act is supposed to remove pollution. Informal naming ceremony takes place on the same day by evening. After one year, ear-boring and tonsure ceremonies are conducted. The scale of these ceremonies differs according to the financial status of the parties.

Puberty

48. At the age of 14 or 15, Vannia girl attains her puberty. Attainment of puberty entails pollution for a period of 6 days. During the six days, the girl is kept in seclusion and is not allowed to enter the kitchen, the living room and other parts of the house used by the rest of the housefolk. Nor is she allowed to touch any vessel which is in common use. For her exclusive use, some vessels are given to her which the other members of the household do not touch till the expiration of the pollution period. On the 7th day, pollution is terminated by giving an oil bath to her. A function is got up for this purpose which is known as *Manjal Neer Suba Sadangu* (auspicious ceremony of tumeric water). After the bath, the girl wears the saree and blouse presented to her by her maternal uncle. Well-to-do Vanniars celebrate this function on a lavish scale by sending out printed invitations to friends and relatives. This is also an occasion for a sumptuous feast to friends and relatives. Poor Vanniars close the function with a distribution of betel leaves and arecanuts to those present. In Vanniar community, girls

after attaining puberty do not generally go out of their houses and they live a sheltered life within the four walls of their houses making themselves scarce to every one except the nearest kith and kin and to womenfolk who make friendly visits to the house. As in the case of Reddiar community, as soon as a girl attains puberty, the news is sent out to friends and relatives through a washerwoman. Under the impact of modern influences, these customs are gradually losing their rigidity. Formal ceremonies are gradually giving way to the informal. But time-honoured customs die hard. Therefore, though the customs lose their edges, they do so most sluggishly.

Marriage

49. The parents of a grown-up boy are ever on the look-out for a suitable bride to him. As soon as they have news of a girl ready for marriage, they collect as much information as possible on the antecedents and the present status of the girl's family. They also try to know something of the appearance and accomplishments of the girl, from various sources and through hearsay reports. If the girl happens to live in the same village as the boy, botheration in this behalf is much reduced. If the parents desire to get the girl married to their boy, they choose an auspicious day and make a formal visit to the girl's house to ask for her hand to their boy from her parents. Before this, the attitude of the girl's parents is informally ascertained. Formerly, if the parents of both the boy and the girl had made up their minds to get into a marital alliance, the disposition of the girl and the boy to the proposal was supposed to be quite immaterial. In fact, they were scarcely consulted. But those days of parental supremacy are slowly passing and the parties to the wedlock, that is the boy and the girl have also a say nowadays in the matter. The wish of the boy to marry a particular girl and *vice versa* cannot nowadays be so easily overridden. But, still the opinions of the parents have an overmastering influence upon the children however wayward and recalcitrant they may be. The grown-up boys always know that the parental despotism is a benevolent despotism and whatever they do is conceived only in the best interests of their children. It is therefore a matter of mutual adjustment between parents and children.

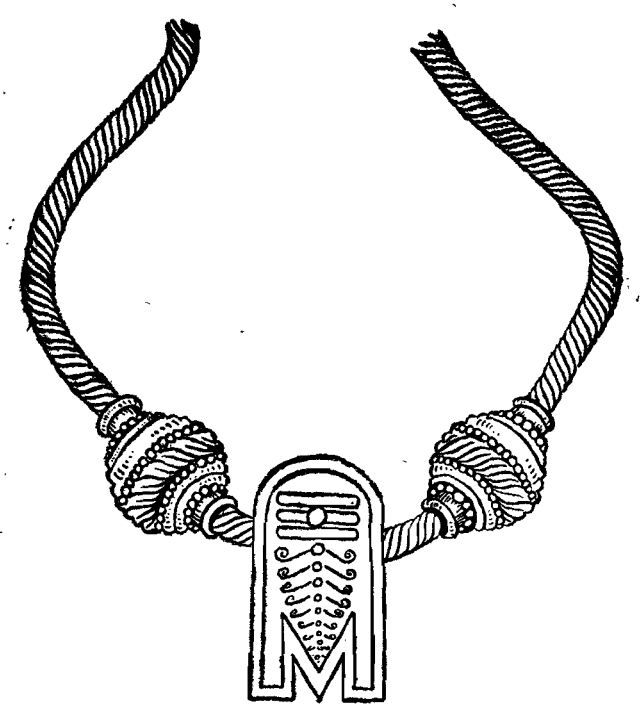
50. Only a small percentage of Vanniars consult the horoscopes of the would-be spouses to find out the agreeability. In majority of the cases, other factors like financial status, family antecedents etc., play crucial part. When all the preliminaries to the settlement of marriage are over, an auspicious day is chosen for the exchange of pansupari between the parents of the bride and the bridegroom. The function is known as *Kaithambulam Mattral.* Though the function is a small one, it is of no mean importance. It symbolises the consent of both sides to give and take the bride. It is on this occasion that the bride price known as 'Parisam Panam' is given by the bridegroom's party to the bride's party. The rates of the bride price vary from Re. 1 to Rs. 1,000 according to the economic status and the notions of prestige of either party. Then comes a more important function, after sometime, betrothal. It is fixed for some auspicious day and is known in Tamil as *Nichayathartham.* This occasion is marked by the bridegroom's party presenting a saree and a blouse, usually costly ones to the bride. The alliance is now announced to all those present by an important man, important either on account of his age or wealth and the date and timings of the 'Muhurtham' are now fixed.

51. In Vanniar community, marriage is celebrated at the bridegroom's place. It is said that in olden days, marriage celebrations lasted for one full week, but, nowadays, considerations of economy and prudence have reduced it to a bare one day. On the day previous to the marriage, the bride's party with the bride arrives at the bridegroom's village and stops at one of the local temples. Now the ceremony known as *Penn Azhaithal* (inviting the bride) takes place. The parents of the bridegroom accompanied by a considerable number of men and women attached to them go in a procession to the temple and take the bride to the bridegroom's house. In the procession, we see at the rear, women carrying *Seer Varisai* (presentation articles) to the girl. These articles are impressively displayed in shining plates and the women who carry them are particularly well-dressed verging a little on showiness. That night the friends and relatives who have gathered for the marriage are treated to a feast which in its luxuriousness is next only to the marriage feast that is to follow the next day.

52. The long awaited day of marriage dawns when the bride and the bridegroom are given an oil bath which is technically known as *Ennai Nalangu.*

Then the couple are dressed in wedding finery which is usually a little gorgeous. After a few ritual observances of a somewhat minor character, the couple are led to the planks arranged in the marriage booth where they are seated together. The marriage booth is colourfully decorated in such a manner as to hold the eyes of the people that gather around. It usually stands in charming relief against the rest of the arrangements and decorations which are none the less festive and colourful in their own way. Brahmin purohits are engaged to officiate at the ceremonies that form an impressive series.

53. The ceremony starts with *Kappu Kattuthal* (Kanganam). 'Turmeric coated threads' are tied around the wrists of the couple. The purohits chant Sanskrit mantras and perform 'Homam' pouring clarified butter in burning fire. When the hour of Muhurtham arrives, the sacred thread known as 'Thali' which has been sent round and blessed by the elderly



Thali used by the Vanniars

people present is tied by the groom around the neck of the bride. 'Thali' is made of gold, usually weighing half a sovereign with gold beads tied on either side of it by means of a yellow thread, (immersed in turmeric water and dried). Just as in the case of Reddiar and Brahmin marriages, in Vanniar marriages also, the ceremonies *Ammi Mithithal* (the bride's feet made to touch the grinding stone by the bridegroom with his hand) and *Arunthathi Parthal* (looking at Polar Star) are ceremonies of considerable importance. The ceremonies come to a close with a ceremony known as 'Nagavalli', when the yellow coloured threads tied around the wrists of the couple are removed signifying that the ceremonies have come to a close. A sumptuous vegetarian feast follows on a fairly grand scale.

54. Marriage is not consummated on the same day. It is celebrated after a passage of certain number of days which varies from place to place. Soon after the marriage, the groom goes to the bride's place in her company for *Maru Unnal* (A return visit for a feasting). He stays there for three or four days and returns singly without the bride. Consummation is arranged on an auspicious day and it takes place in the bride's house. After consummation, the couple start living as husband and wife.

55. The system of dowry is not prevalent in Vanniar community. Normally widows are not permitted to remarry. But there is no restriction on a widower remarrying. Consanguineous marriages are quite common in the community. Of the 59 Vanniar households covered in the sample survey, as many as 29 households have entered into consanguine marital relationship. Of the 29 households, 12 cases of men marrying their own sisters' daughters, 9 cases with paternal aunts' daughters, six cases with maternal uncles' daughters and six cases falling under other categories have been recorded. In Vanniar community, people belonging to different Saivite and Vaishnavite sects intermarry and Gothras have nothing to do in the matter. In fact, in the matter of marital alliance, barriers of sept and Gothras can be said to be non-existent.

Funeral

56. The dead body is cremated. If the death is due to cholera or small-pox, it is buried. Children of 10 years or below in age are buried. Pollution lasts for 16 days. Before the body is placed on the bier, it is bathed in cold water. The eldest son of the deceased acts as the funeral celebrant. If the deceased has no sons, he who happens to be the next

legal claimant to the property of the deceased, takes up this duty. A stone is planted before the house before the body is taken to the cremation ground. In the cremation ground, pooja is performed to Harichandra. A small stone symbolises this legendary king, famous in the Hindu lore for his meticulous truthfulness, who, due to an ill-fate, was reduced to keeping guard over the burial ground and collecting fees from those that went there to dispose of their dead. Pooja is performed to this stone and the funeral celebrant lights the pyre. On the second day, *Pal Sadangu* (milk pouring ceremony) takes place at the burial ground. Milk is sprinkled over the mortal remains of the deceased which is meant to cater peace to the soul of the departed man. The mortal remains are then collected and immersed into a nearby river, which in the case of this village happens to be the river Sankaraparani which runs closeby. On the 16th day, the ceremony known as *Karumadhi* is observed. It is a sort of purificatory ceremony which ends the pollution. The stone planted before the house is now taken to the tank. Abishegam (oblation) is performed to it and the stone is thrown into the tank. The funeral celebrant is now made to partake of another ceremony known as *Thalai Kattal* (wearing turban). This is to signify that the mantle of family responsibility now falls on the shoulders of the funeral celebrant. He returns to the house in procession wearing the turban. Now a vegetarian feast is got up whereat relatives and friends are fed. On the 17th day, the little pollution that may yet remain is wholly washed off by the members of the house taking oil bath. This is known as *Kasappu Thalai Muzhugal* (final termination of the pollution). This is an occasion for a good non-vegetarian feast.

Yadhava Pillai

57. Among the minor communities of the village, the community of Yadhava Pillai is important. There are eight households of this community and all of them have been covered in the sample survey. These eight households have a population of 37, comprising 23 males and 14 females. The Yadhava Pillais claim to be the age old settlers of the village. The settlement history of these eight households reveal that three households have settled in the village some five generations before, three are living since four to five generations and two settled in the village during the present generation. On the basis of this, we can fix the period of settlement of this community alongside that of the Reddiars. In religion, all Yadhava Pillais are Vaishnavites and 'Koodapakkam Mariamman' is their popular family deity. In southern districts like Ramanathapuram and Madura, Yadhava Pillais assume the title of 'Konars'. Majority of the Yadahva Pillais are non-vegetarians in their food habits. Cattle-rearing is their main occupation. They take to agriculture also, but it is a subsidiary occupation.

Birth of a child

58. The woman bearing a child for the first time goes through a nice and happy function called *Valaikappu*, during the 7th or 9th month of her pregnancy. This function takes place in the house of her parents. Brahmin priests are usually engaged to officiate at this function. After a ceremonial bath, the pregnant lady wearing new clothes is seated in a place and decked with bangles. A Brahmin purohit performs some oblations over the sacred fire in her front and invokes the blessings of the Gods. This performance is known as 'Homam'. Then comes another observance known as *Nalangu* which is meant to remove the effects of the evil eye cast on the lady. As a form of protection against bad influence of evil spirits, a margosa twig bent to the shape of a bangle is worn by the lady on this occasion. Only vegetarian food is taken on this day. The function is performed mostly during evening hours but the inivtation is limited to the near and dear ones. A woman of barber caste with some proficiency in midwifery is in attendance during the time of delivery. But the practice is gradually wearing off since qualified midwives and lady doctors are available from the neighbouring towns. But this happens only in the case of well-to-do persons who can afford to have their services. The birth of the first child invariably takes place at the place of the girl's parents. Since the state of Pondicherry is a wet area where fermented drink is never a taboo, brandy is usually given to the lady at the time of delivery to alleviate pain. As soon as the child is born, it is washed in warm water and is then administered an oil mixture known as *Sevvennai* which is a concotion of honey, betel juice and palm gur mixed with a little gingelly oil. The mother is under an austere diet for three days, during which she is given very light food such as bread and coffee, etc. In Yadhava Pillai community, delivery entails pollution for 9 days. The final

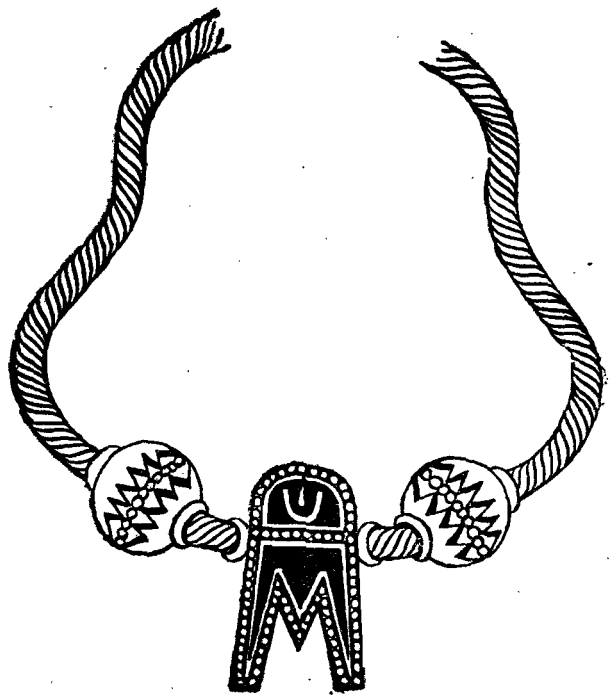
purificatory ceremony known as *Punyahavachanam* is performed either on the 10th or 11th day. Here too, the Brahmin purohit has a part to play. Water sanctified by chanting of Mantras by the priest is sprinkled over various parts of the house which is supposed to put an end to all pollution. Naming of the child also takes place on this date. Tonsure and ear-boring ceremonies which always go together take place at any time after the expiry of one year. It is a practice to hold the ceremonies as an offering to the family deity or the community deity. But the practice is not a rigid one. Occasional departures from the practices are noticed. When the parents of child take a vow to conduct these ceremonies before some deity of some distant shrine, they do accordingly.

Puberty

59. When a girl attains puberty, pollution lasts for 9 days. For the rest, Yadhava Pillais follow more or less the customs and practices of Reddiars and Vanniars.

Marriage

60. Yadhava Pillais also follow mainly the Brahminical forms of marriage. In such essential observances as *Nichyathartham, Penn Azhaithal, Kappu Kattuthal, Nalangu, Thali-tying, Ammi Mithithal, Arunthathi Parthal* and *Kappu Kalaidhal*, the Yadhava Pillais resemble very much the Vanniars and Reddiars. A marriage is rarely decided upon without consulting the horoscopes. They go either to Pandarams or Valluvans for finding out the agreeability of horoscopes of the would-be bride and bridegroom. Throughout the entire course of the ceremonies, the Brahmin priest officiates. Yadhava Pillais imitate the Brahmins with a finical exactitude in one important ceremony known as *Paligai Viduthal.* The nine kinds of grains (Nava Dhanyam) placed in nine small earthen cups are taken to a tank in a procession with the couple and let into the water. The marriage is consummated on an auspicious day fixed for the purpose. It may be any day after three days from the date of marriage. It invariably takes place at the bride's place. A few days after the marriage, the bridegroom goes with the bride to the bride's place for eating a feast known as 'Maru Unnal'. He stays there for a period of 4 to 7 days. Then the groom returns with the bride and her brother to his place. This is known as 'Ambogam'. In the bridegroom's place, the bride's brother is treated with some specia honour which takes a concrete expression in the form



Thali used by the Yadhava Pillais

of presents of clothes, ring etc. After a day, the bride returns to her place with her brother. On the day of consummation of marriage, the bride's parents give to the couple 'Seer Varisai' by which is meant the different presents made to them. This usually consists of cooking vessels, furniture and other fancy articles. The value of these presents depends on the financial status of the bride's family. The couple then return to the bridegroom's place.

61. The system of dowry is not prevalent in this community. Widow remarriage also is very much discountenanced. But there is no bar to widowers re-marrying. Consanguineous marriages are common in the community. Of the eight Yadhava Pillai households covered in the survey, five households have entered into consanguineous relationship. Out of these 5 households, we find three cases of marriages with paternal aunts' daughters and two cases of marriages with maternal uncles' daughters. Gothras have no restrictive influence on contracting marriage relationships.

Funeral

62. Among Yadhava Pillais, a dead body is burnt. The body is bathed in cold water before it is placed on the bier which is followed by a few other minor ceremonies. The eldest son or the next legal claimant to the properties of the deceased acts as the funeral celebrant. Immediately after death, the dead body is made to lie in state and a measure (Marakkal) filled with rice and gingelly seeds is placed near the head of the corpse. Just as in the case of Reddiars, in the Yadhava Pillai community also, the barber plays a notable part in the obsequies. At the entrance of the cremation ground, Harichandra pooja is performed. As has been told earlier, a small stone symbolises this legendary king. A quarter anna coin is placed before the stone and rice is strewn on it. Water is then sprinkled on the stone and camphor is lighted. At the cremation, after the body is placed on the pyre, the funeral celebrant lights the pyre which act is known as 'Kolli Vaithal'. The funeral pyre is lighted by the funeral celebrant with a torch or simply by a burning piece of wood handed to him by the barber. The Vettiyan keeps guard over the burning dead body during the night.

63. Death entails pollution for 16 days. On the second day, *Pal Sadangu* takes place, about which enough has already been said. The purificatory ceremony known as *Karumadhi* takes place on the 16th day. Like the Vanniars, Yadhava Pillais conduct the ceremony of *Thalai Kattal* on this day. On the 17th day, *Kasappu Thalai Muzhugal* takes place. On this day, all the members of the household take oil bath and the pollution is deemed to have been washed off with that. A sumptuous non-vegetarian feast marks this occasion. Thirtieth day is observed as a day of mourning. A lighted oil lamp is placed on the spot where the person breathed his last. A manner of worship is offered to the deceased, with some choice eatables and a few other things in order to ensure peace to the soul of the deceased. When one year lapses, annual ceremony known as *Thavasam* is performed. This ceremony repeats every year.

Dhobies

64. Dhoby or Vannan is another minor community in this village. They form a negligible proportion of the total population and we find only five households of this community in this village. All of them have been covered in this sample survey. This community though ranked low in the social scale has got frequent association with the rituals and ceremonies of other superior communities. For instance, in Reddiar marriages, there are certain ceremonies to be exclusively performed by a Dhoby. In almost all the non-Brahmin communities, the news of attainment of puberty by a girl is conveyed through a washerwoman to the near relatives and friends. As regards the settlement history of this community in the village, they claim to have migrated to this village at a very remote period but the sample survey goes counter to their claims. It reveals that two families have got a settlement history of 4 to 5 generations and another two settlement history of 2 to 4 generations and one family has settled in the village during the present generation. It is possible that Vannans of this village might have followed the Reddiars almost close on their heels in settling in this village.

65. Thurston has got an interesting legend to relate regarding the origin of Vannans. The name Vannan is derived from 'Vannam'—beauty. There is a tradition that they are descendants of mythological hero Veera Bhadra, who was ordered by Shiva to wash the clothes of all men as an expiation for the sin of putting many people to death in Daksha's Yaga. Hence the Tamil washermen are frequently called Veerabhadra. Having to purify all the filthy linen of the villagers, they are naturally regarded as a low, unclean class of Sudras and are always poor. In social standing, the Vannans are placed next below barbers. Dhobies are also divided into several endogamous sects on territorial basis. A man can claim the hand of his paternal aunt's daughter. At weddings, the bridegroom's sister ties the Thali (marriage badge) to the bride. Consanguineous marriages are very common in this community. It is difficult to divide them as Saivites and Vaishnavites since they are all worshippers of the lower order of deities. Some of them have got the tutelary family deities. They are good eaters of non-vegetarian food and almost all the washerwomen of this village drink. There is one washerman in this village who is economically far better off than the rest and who has got means enough to discard his traditional occupation and take to more honourable ones. But he does not do it. He sticks to his traditional occupation of washing clothes. Divorce is freely allowed to either party on payment of twice the bride price

and they can marry again. These observations apply in general to Vannan community as a whole. Since there are only five families of this community inhabiting this village, it is not worthwhile to dilate at any great length on the various aspects of their life cycle. The washermen of this village are economically at rock bottom level and they cannot obviously afford any expense on rituals and religious observances. They take different events of their life cycle in their stride and do not bother about them much. Where poverty persists, the pressure of religious discipline relaxes at every stage.

Parayans

66. Parayans form the only Scheduled Caste of the village. As has been touched upon earlier, numerically they are the predominant community in Thimmanayakenpalayam constituting 52% of the total population of the village. Parayans are placed lowest in the social scale. The word Parayan is said to be derived from the Tamil word *Parai* which means a drum. The occupation of the Parayans in olden days was to act as Drummers at marriages, funerals, village festivals and on occasions when Government or commercial announcements are proclaimed. But there are authorities who seem to question the derivation remarking that it is only one section of Parayans that act as Drummers : nor is the occupation confined to Parayans. They say that it seems in the highest degree improbable that a large and at one time powerful community should owe its name to an occasional occupation which one of its division shares with other castes.

67. Whatever it is, almost all the Parayans of this village are agricultural labourers with a marked proficiency in the agrarian line. They display expert skill at such agricultural operations as ploughing, sowing, irrigating, weeding, transplanting and harvesting. Agricultural labour is now their principal occupation, for which they seem naturally cut. They live in two hamlets known as Peria Cheri and Chinna Cheri, removed from the main village by a distance of about two furlongs on the east. The Parayans of these two hamlets live generally a life of mutual concord and amity. The Parayans of this village appear to be migrants from the adjoining district of South Arcot of Madras State. There are also a few Vettiyan and Valluvan living in the Cheri. One household belonging to a Valluvan has been covered in the survey. Valluvans are the priests of the Parayans, who officiate at their weddings and other ceremonies. Valluvans are considered slightly superior to Parayans in social ranking. Valluvans do not interdine with Parayans. But Parayans and Vettiyans freely interdine.

Birth of a child

68. A pregnant lady of the Parayan community does not claim any privileged or indulgent treatment nor does she avoid manual exertion. Even during advanced stage of pregnancy, she goes to the fields and engages in agricultural labour and attends to even the hardest domestic chores. During the latter part of the ninth month and during the 10th month, she only lightens her physical exertion, but does not desist from it. She seems to be born for work and any dissociation from it would seem to make her feel restless and uneasy. For the first child during the 7th month of pregnancy, a function is got up to a parturient woman known as *Sooli Kappu*. This takes place in the husband's house. Parents of the parturient woman come to attend the function bringing with them *Chitrannam* (Tamarind coloured cooked rice). The expectant mother is given a ceremonial oil bath on that day and she is presented with a new saree to be worn for the occasion. She is then decked with new bangles. Since Parayans are economically very poor, this ceremony, it is said, in most cases used to be very informal. Delivery of the child takes place at the place of the pregnant woman's parents usually inside the hut itself. Parayans have their own community women who are known as *Pariyarichis* to attend to delivery. It is said that there are four such households in the Cheri whose womenfolk are traditionally attending to deliveries as a side occupation. The rates of fee for their work range from Rs. 2 to Rs. 5. Soon after its birth, the child is bathed in warm water and is fed with *Sevvennai*. Sevvennai is is a mixture of honey, oil and other country herbs as has already been stated. The mother is under light restricted diet for 3 days during which period no non-vegetarian dish is given to her. In a Parayan household delivery entails pollution for 10 days. Pollution is terminated on the 11th day by administering oil bath to the mother and to the new-born. No

naming ceremony is got up and usually a child is named within 10 days, after its birth.

Puberty

69. Attainment of puberty by a girl entails pollution for 8 days. As soon as the fact is known, the girl is removed to a segregated spot within or around the house. A separate hut is built and the maternal uncle of the girl leads her inside. On the threshold of the hut, before the girl enters, are placed a small mirror, a comb and a little vermilion which the girl jumps over when entering into the hut. Separate vessels, for her exclusive use, are given which no other member of the household uses during the 8 days, when she is segregated. During the pollution period, no one is allowed to see her. Usually, the mother of the girl or one of her close female relatives, attends to the needs of the girl. On the 8th day, pollution is terminated with the girl taking an oil bath. Again, it is the maternal uncle who brings her out of the hut after the termination of pollution. Then, the hut built for the purpose is burnt away by the maternal uncle. On the 8th day, the girl is presented with a saree and a blouse by the maternal uncle.

Marriage

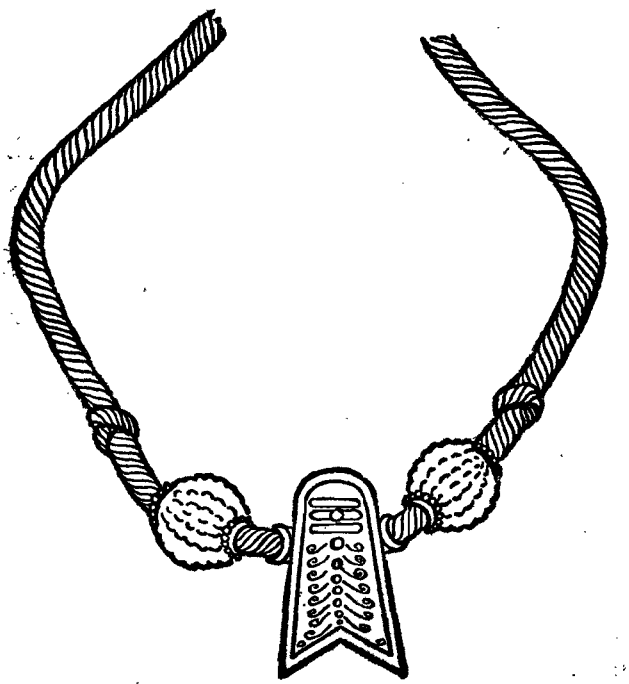
70. Thurston, in his work, 'Castes and Tribes of Southern India', while dealing with this community has stated that Parayans are not in the habit of consulting the horoscopes before a marriage is finalised. This observation may be generally true in the case of majority of Parayans but the Parayans of this village seem to be an exception. They ordinarily consult the horoscopes before a marriage is settled. The horoscopes of the bride and the bridegroom are examined to find out their agreeability. Valluvans, the priests of the Parayan community, possess an elementary working knowledge in astrology and quite a few of them can be called fairly well-versed in it, though they can never claim an expert knowledge of the science or its many ramifications. It is learnt that, before the horoscopes are consulted, Parayans consult some sooth-sayers of local repute who would indicate the direction in which the party should go to find out a bridegroom or a bride. The sooth-sayer mentions such details as the probable place where the prospective bride or the bridegroom happens to live, their financial status, the probable time of marriage, obstacles, if any, in the matter and the like. He mentions all these details only in an indicative and suggestive fashion. He never takes the risk of telling anything with precision. It is related by some of the Parayans here that generally the sooth-sayer's predictions come true. The sooth-sayer would seem to be aided by some superhuman agency, supposedly by his patron deity. The belief is he foretells the future by some mysterious inner-suggestion.

71. It is always the groom's party that goes in search of a bride. They are ever on the look-out for information in this regard. When a bride is located, the groom's party, usually the parents, undertake the journey to the bride's place to initiate negotiations. Before they broach the subject with the bride's parents, they take a look at the girl and watch her manners, and try to judge whether she would make a good housewife. If they are satisfied, they express a desire to the bride's parents that they intend getting her married to their boy. The bride's parents, in their turn, express a provisional concurrence if they have a mind to accept the offer. The parents of the bride next make a visit to the place of the prospective bridegroom. They make enquiries in and around the village about the antecedents, means of livelihood, character and reputation of the boy and his family. If public reports are favourable they make a visit to the groom's house. They will see the boy and if they are satisfied, they stay there for a day, take food in their house which is supposed to indirectly convey that the bride's party approves of the proposed alliance.

72. Marriage is preceded by betrothal known as *Parisam Poduthal*. This takes place in the bride's place. The parents of the groom present to the bride a saree and a blouse during the function. *Nattanmaikars* (i.e.) leaders of the community of both the parties are invited and the alliance is announced to one and all present. *Parisam Panam* (Bride price) the rates of which vary from Rs. 25 to Rs. 50 is given by the groom's party to the bride. Usually, the bride price used to be Rs. 51 out of which one rupee is taken and given, at Re. 0·50 each, to the two Nattanmaikars of the parties who are present at the function. Another contribution known as *Nichiyapanam* usually

Rs. 9·50 is given by the groom's party together with the bride price. Out of this sum of Rs. 9·50, the bride's share is Rs. 6 and the remaining Rs. 3·50 is merged with the temple funds of the village. Separately Re. 1 is given by the groom's party to the bride's mother as *Mulai Panam*. This is given just to honour the mother of the bride who has suckled the bride in her childhood. The Valluvan priest is not engaged for the betrothal function. After betrothal, the marriage takes place within 15 days or one month.

73. Marriage, celebrated for a day only, takes place mostly in the groom's place. During the night previous to the marriage, a ceremony known as *Penn Azhaithal* is conducted in which the bride is taken out in procession to the groom's place. The bride's party is usually found staying in a temple in the outskirts of the Cheri. The groom's party consisting of close relatives of the groom, goes to the temple. A drink known as *Panagam* is served to the members of the bride's party. 'Panagam' is made by diluting jaggery in water, mixing crushed



Thali used in the Parayan community

cardamom in it. Then the bride is taken out in procession usually by foot, to the groom's place, where the marriage is to be celebrated. During the same night, pooja is performed to the *Thali* to be tied at the time of the Muhurtham, which is known as *Thali Padaithal*. *Thali* is more or less rectangular in shape and is made of gold usually ¼ to ½ sovereign in value in which is carved the religious sect mark of the parties. It is tied in a turmeric-coated string. When pooja is performed to it, a cock is decapitated and offered as sacrifice to the deity. This is followed by a sumptuous non-vegetarian meal in which the relatives participate.

74. On the marriage day, after a ceremonial bath, the couple, dressed in marriage costumes, are seated on planks. Valluvan priests who officiate at the ceremonies chant mantras either in corrupt Sanskrit or Tamil. The initial ceremony is known as *Kappu Kattuthal*. Saffron-coloured threads are tied around the wrists of the couple. Before Muhurtham, the parents of both bride and the groom exchange *Thambulam*. Meanwhile, Muhurtham timings coincide with the closing of the above ceremonies, during which the bride groom ties the Thali around the neck of the bride. The last ceremony is known as *Kappu Kalaithal* in which the saffron-coloured threads tied around the wrists of the couple are removed. This marks the end of the ceremonies. Some Parayans have told that after Muhurtham, they also observe such ceremony as *Ammi Mithithal* (touching the grinding stone thrice by the bride). In the afternoon of the marriage day, the relatives and friends are entertained to a vegetarian feast. Marriage is consummated either on the same day or after 10 or 15 days on an auspicious day. On the day following the marriage, the groom goes to the bride's place with the bride. This is known as *Ambogam*. After a stay there for 2 or 3 days, during which period he is daily entertained to a grand meal, he returns to his place with the bride and her brother or any other male closely related to her. Once again, the groom goes to the bride's place with her and returns, this time with the bride alone. Henceforth, they start living as husband and wife.

75. Remarriage of widows and widowers is common in this community. It is also customary, in this community, for a woman to live with a man without being legally married to him. This is termed as *Serthu Kolluthal*. Sometimes, such persons get married conveniently at any time, even after the birth of some children to them. It is concubinage, pure

and simple and is freely recognised. Consanguineous marriages are also common.

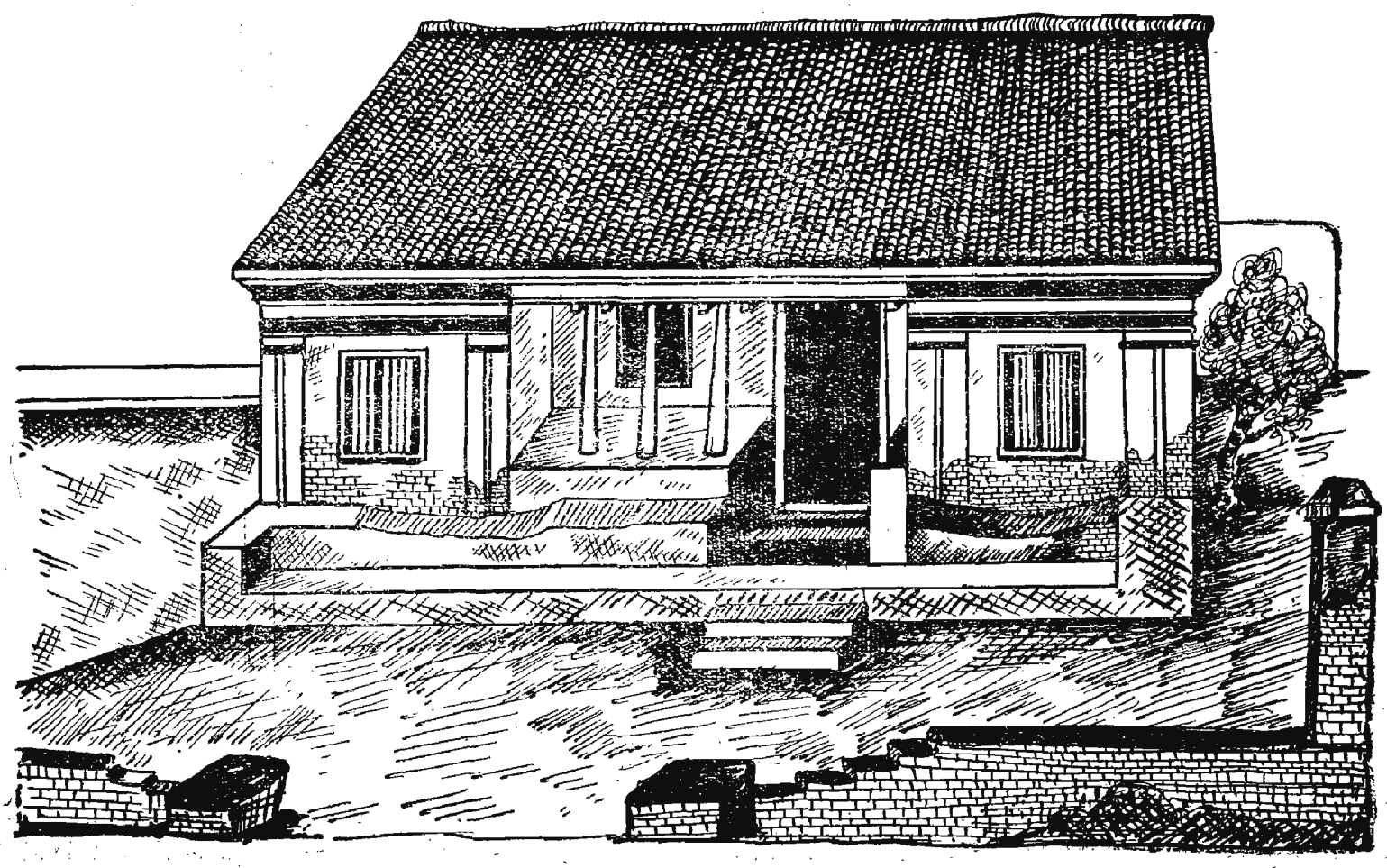
Funeral rites

76. Dead bodies are generally cremated. If the death is due to cholera or small-pox, the body is buried. After a cold water bath, the dead body is placed on a bier and taken to the cremation ground. A death entails pollution for 16 days. If the deceased is a male, milk pouring ceremony known as *Pal Sadangu* takes place on the 3rd day after death and in the case of a female on the 2nd day. In this rite, milk is poured on the spot where the body was cremated to propitiate the soul of the dead. Another ceremony known as *Karumathi* is performed on the 16th day. As in all non-brahmin communities of the village, the funeral celebrant is subjected to a ceremony known as *Thalai Kattal* on this day. On the 17th day, as found in the case of Vannan and Vanniar communities *Kasappu Thalai Muzhugal* takes place in which the relatives of the deceased take oil bath which is supposed to end all pollution. Non-vegetarian food is taken sumptuously on this day.

Material Culture—Dwellings

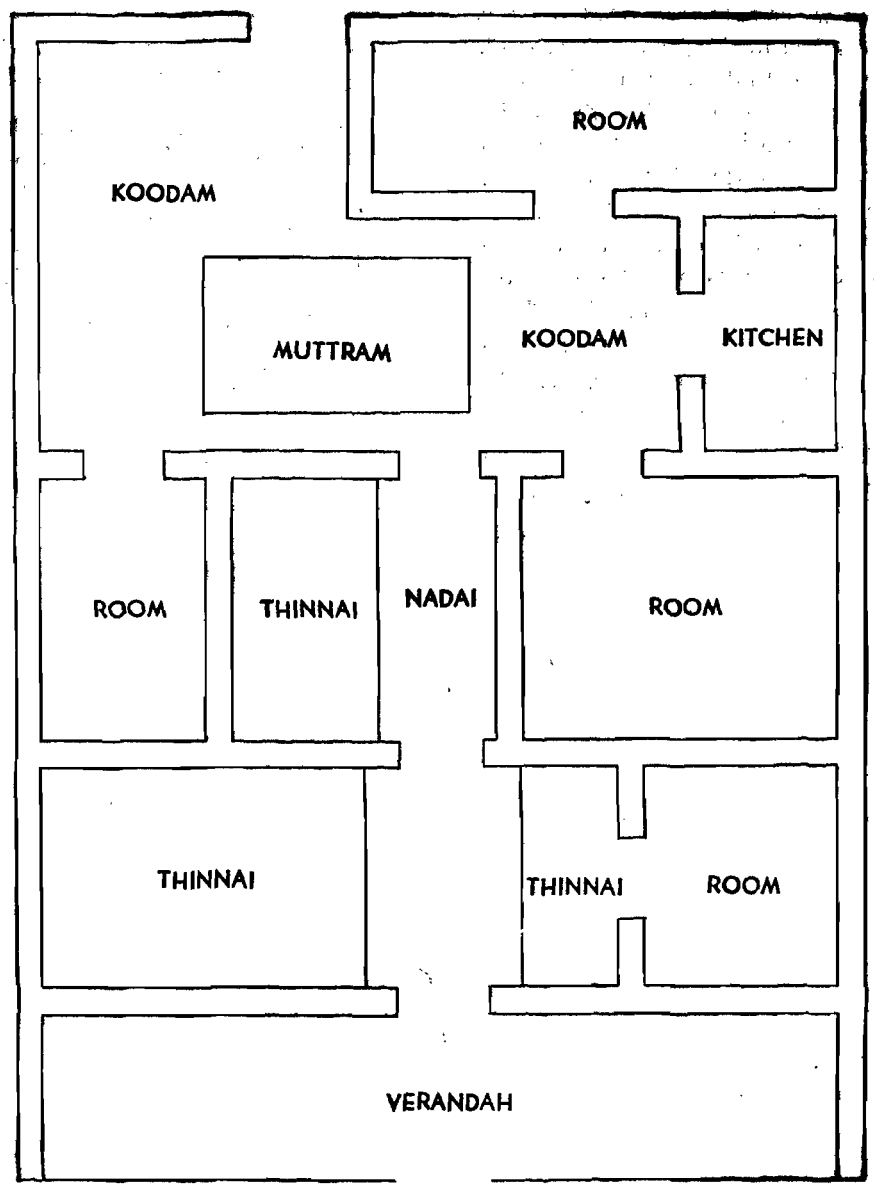
77. From the sample survey of 149 households belonging to the various communities covered in the survey, we can make a fairly good analysis of the material culture of the villagers. We may deal with their dwellings, diet, dress, ornaments, etc.

78. The village contains 280 houses spread in rows on either side of the streets of the village. Out of these 280 houses, nearly 120 houses are to be found in the two hamlets of the Cheri where the Parayans dwell. The hutments in the Cheri are found in one cluster with small passages running between groups and groups of huts in a criss-cross pattern. Here hutments have been built in a haphazard fashion and no principle appears to have been followed. The other houses found in the village proper are either tiled or thatched ones presenting various types and designs. The houses of the Reddiars found together in successive



Tiled house of a Brahmin in Mariamman Koil Street

rows are all tiled or terraced ones. Being economically well-off, Reddiars of the village are living in well-built houses. In all other streets of the village, both tiled and thatched houses are found together. The 280 houses contain 326 households in them. Out of these 326 households, 149 households, belonging to the various communities of the village, have been covered in the sample survey. In other words 45·07% of the total households has been covered in our sample survey. These 149 houses comprise



Ground plan of the tiled house of a Brahmin

95 hutments with thatched roofs, 53 houses with tiled or terraced roofs and one had no roof at the time of the survey.

The Table No. III shows the number of these tiled and thatched houses, community-wise, indicating the raw materials used for roofing purposes :—

TABLE No. III

House Type—Roof

No: of households surveyed : 149

Community		Number of households with Cocoanut, Vazhal, Palmyrah leaves over as roof.	Number of slopes	Number of households with tiled or terraced roof	Number of slopes
(1)		(2)	(3)	(4)	(5)
Parayan	...	47	2 Slopes- 3 3 Slopes- 1 4 Slopes-43	...	...
Parayan (Valluvan)	...	1	4 Slopes- 1	...	...
Vnnniar	...	32	2 Slopes-14 3 Slopes- 1 4 Slopes-17	27	1 Slope - 2 2 Slopes-12 3 Slopes- 2 4 Slopes- 1 6 or more Slopes- 1 Terraced- 9
Barber	...	1	4 Slopes- 1	...	...
Dhobi	...	3	4 Slopes- 3	1	2 Slopes- 1
Chettiar (Vaniar)	...	1	2 Slopes- 1	...	...
Chettiar (Ottar)	...	1	4 Slopes- 1	...	...
Chettiar (Solia)	...	...	...	1	2 Slopes- 1
Reddiar	...	...	...	12	1 Slope - 1 2 Slopes- 1 4 Slopes- 1 Terraced- 9
Yadava Pillai	...	5	2 Slopes- 5	3	2 Slopes- 2 Terraced- 1
Iyer	...	...	...	3	2 Slopes- 2 6 or more Slopes- 1
Naidu	...	1	4 Slopes- 1	1	Terraced- 1
Kammala Asari	...	1	4 Slopes- 1	2	2 Slopes- 1 3 Slopes- 1
Pathar	...	1	2 Slopes- 1	...	...
Udayar	...	1	4 Slopes- 1	...	...
Vellala Mudaliar	...	...	...	1	4 Slopes- 1
Christian (Catholic)	...	...	...	2	1 Slope - 1 2 Slopes- 1
	Total ...	95	95	53	53

TABLE No. IV

Size and composition of households

Number of households surveyed : 149

Size of households														
Single Member			2-3 Members			4-6 Members			7-9 Members			10 Members and above		
House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
3	2	1	34	48	45	88	224	203	21	74	85	3	19	14

As regards the size and composition of the 149 households, the above Table shows the figures as per the composition :

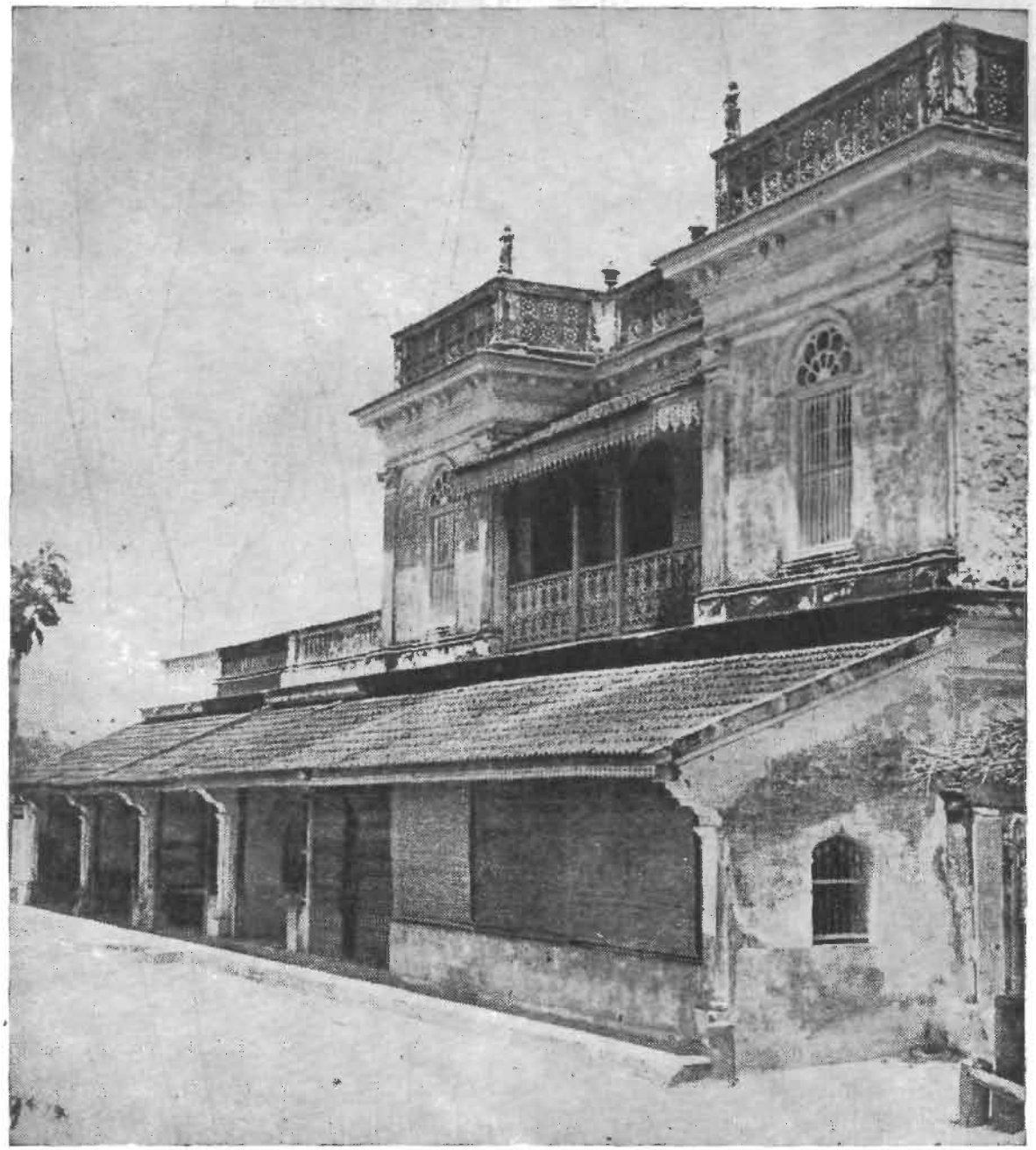
79. From the above Table it is seen that out of 149 sample households only three are large sized families having ten or more members. There are 21 households accommodating a population of 159 persons, (i.e.) a household on an average is composed of seven members. There are 88 households consisting of 224 males and 203 females. The average composition in the case of these 88 households works out to roughly five persons. The average composition of the village population as a whole in the 328 households also roughly works out to five persons per household. Since in the survey also it has been revealed that families composed of 4-6 members are larger in number among the 149 households covered which coincide with the village average composition of 4-5 members per household, we can say that the village contained more number of optimum sized households. In the sample survey, we also find 34 households composed of 2 to 3 members each accommodating a population of 93 and three single member households out of which two contain males and one a female. As regards the number of rooms available in the 149 households answering to the needs of 715 persons in them, the following Table presents an analytical picture.

TABLE No. V

Households by number of rooms and number of members occupying them

No. of households surveyed : 149

Total number of households	Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with six and more rooms	
	Number of households	Total members	Number of households	Total members	Number of households	Total members	Number of households	Total members	Number of households	Total members	Number of households	Total members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
149	92	419	24	127	10	59	11	53	3	15	9	92



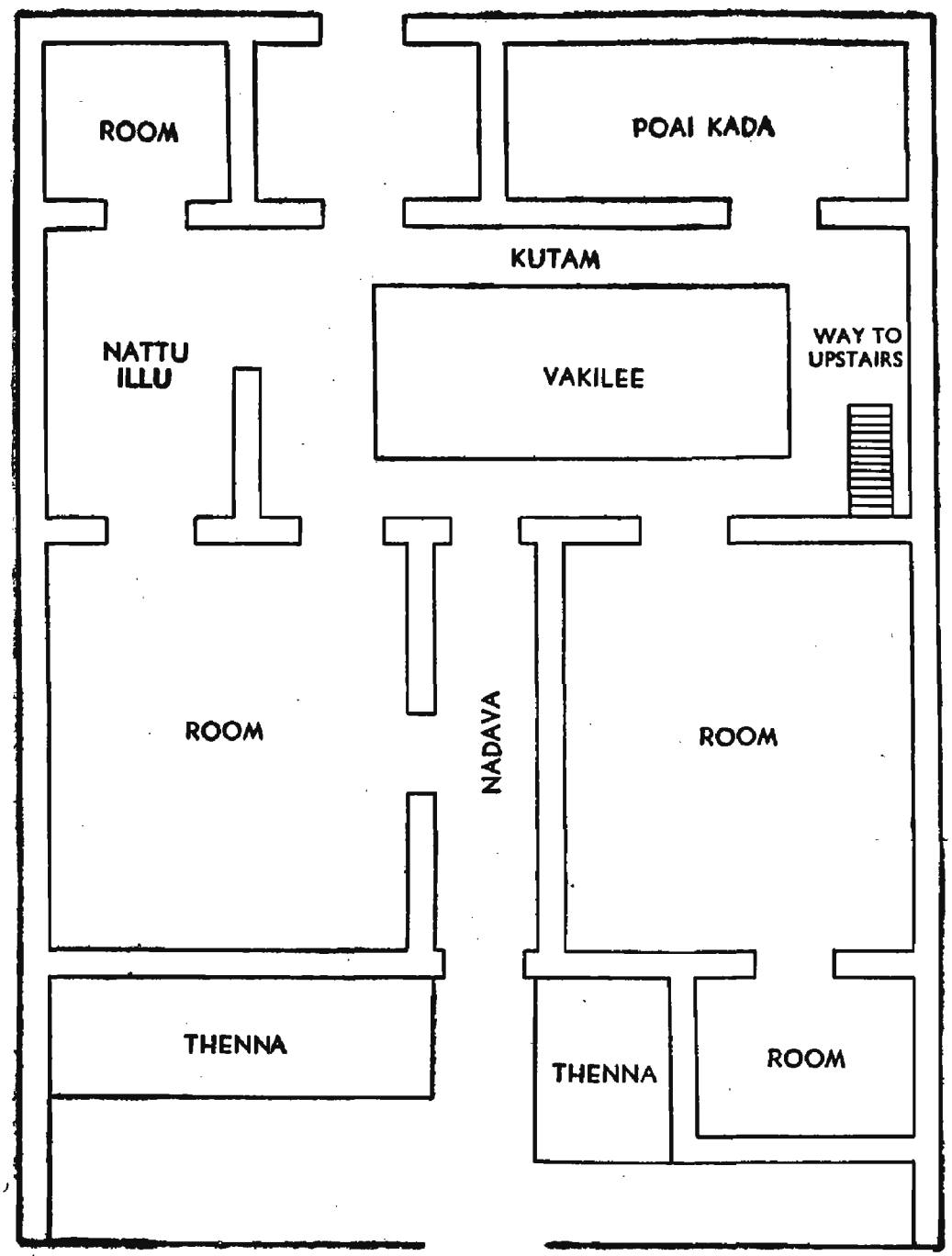
A two-storeyed building belonging to a well-to-do Reddiar in Reddi Street.



A handsomely furnished flat with modern fittings, tapestry and furniture in a well-to-do Reddiar house.

80. The 149 households have got in all 303 rooms to the population of 715. As many as 116 households out of 149 have 1–2 rooms.

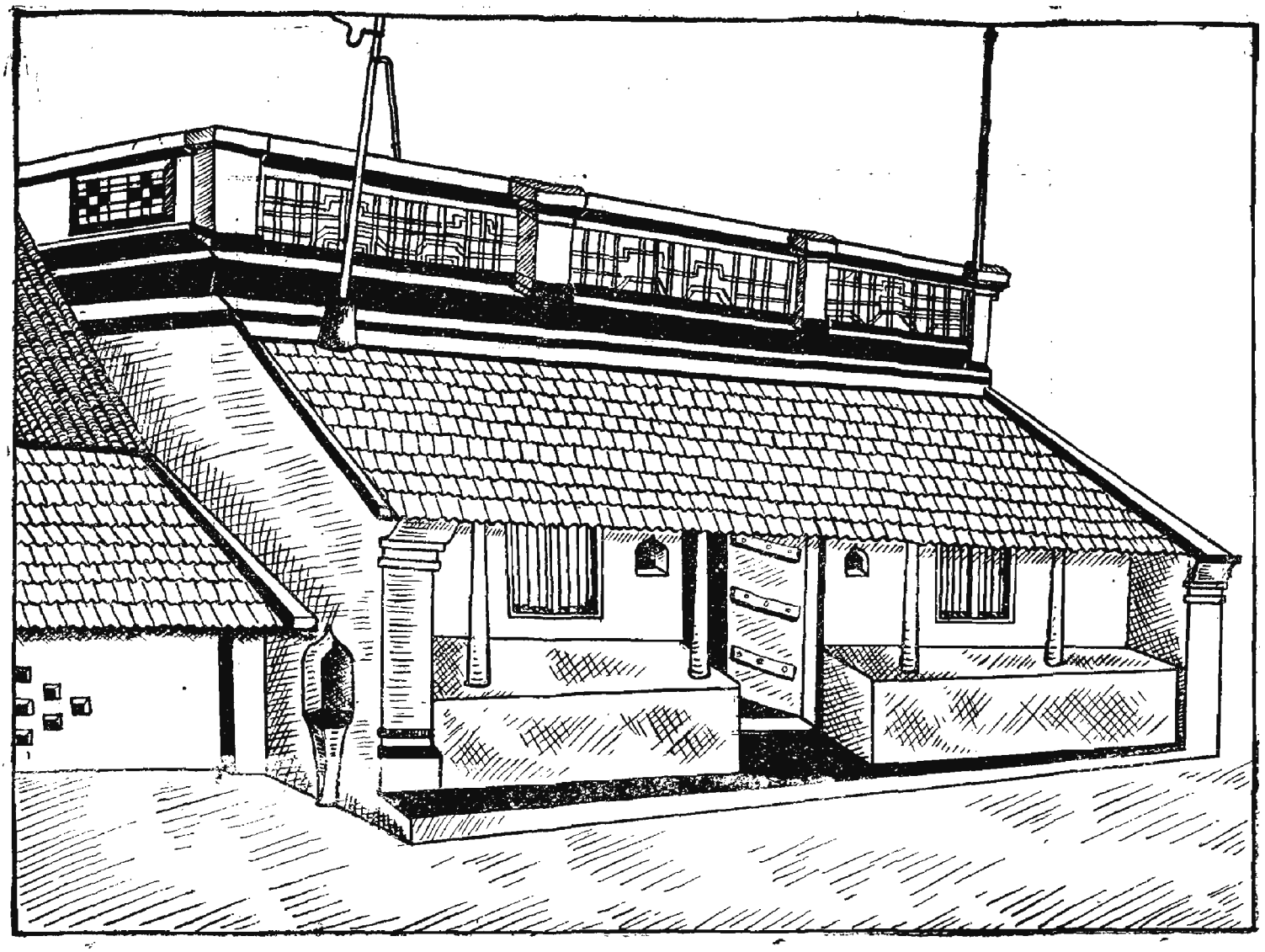
These households are really living in inadequate spaces. Twenty one households with a population of 112 have 2 to 3 rooms. There are three



Ground plan of the house of a well-to-do Reddiar in Reddi Street

households composed of 15 persons containing five rooms each.

There are nine households having a population of 92, but using six or more rooms each.

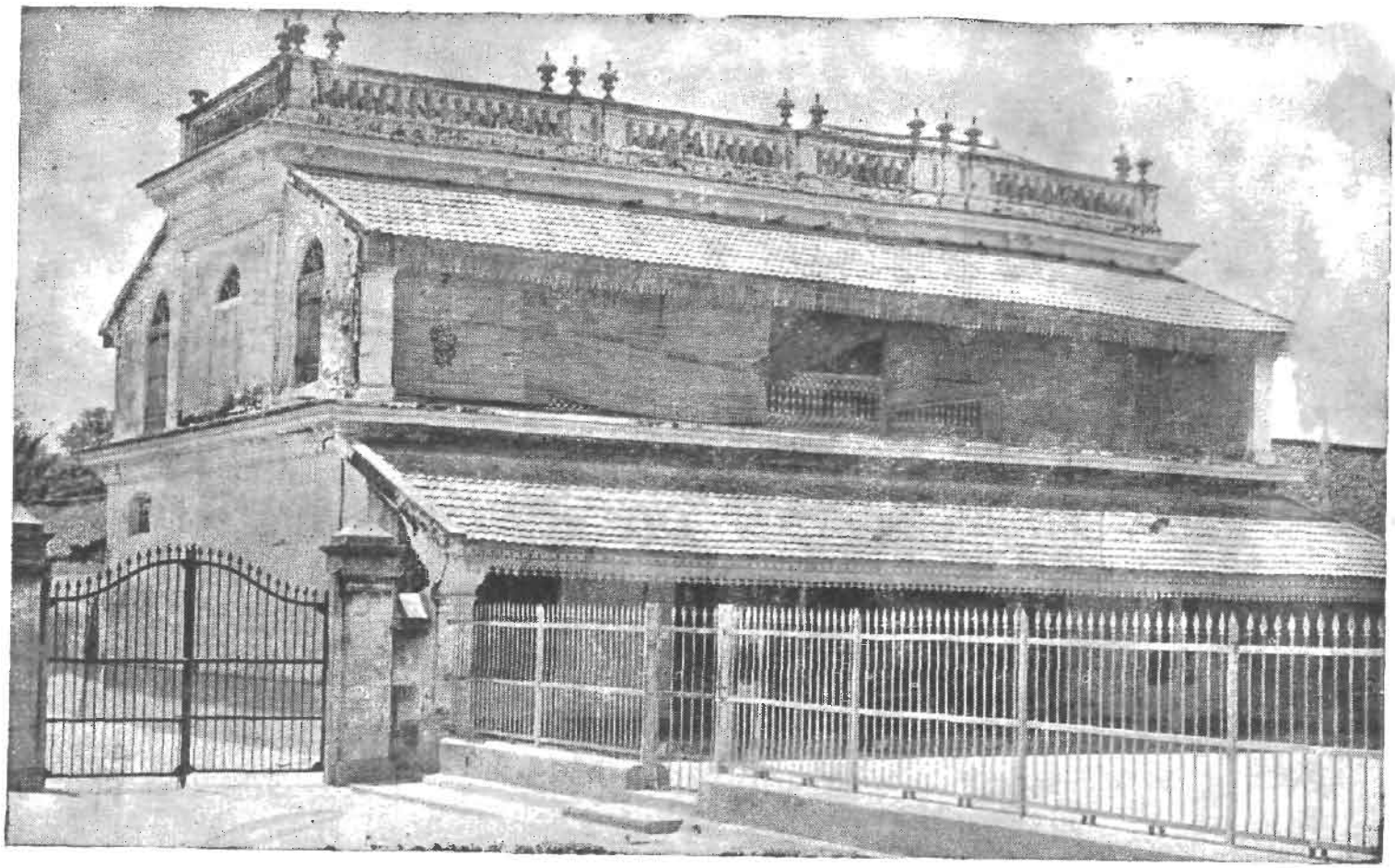


Tiled house of a Vanniar in Padayachi Street

81. Out of about 14 Reddiar houses found in the village as many as 12 have been covered in the sample survey. All the Reddiar houses have got cemented floorings and shiny whitewashed walls. They are either tiled or terraced. The Reddiar houses are often spacious with many modern facilities attached to them. There are as many as six two-storeyed and two three storeyed buildings belonging to the members of this community in Reddi Street. The house of Mr. Purushothama Reddiar, a leading land-lord of the village which is a three-storeyed building is said to be worth about Rs. 50,000. The house has mosaic floorings in several places with walls painted with distemper. The first flat is handsomely furnished with modern fittings, tapestry and furniture at a cost of more than Rs. 2,000. Majority of other Reddiar houses have also been spaciously built with enough facilities. These houses are all well-ventilated ones. Majority of their houses have been electrified and particularly the house of Sri Purushothama Reddiar has got a large number of elcetric connections and installations. Well-to-do Vanniar houses also are equally well-built and well-furnished. Most of these houses are known as *Suththu Kattu* type of houses. In this type, we come across at the entrance two pials with iron-barred covering in front of the house. In some houses we see instead of pials two parapet walls. The space in between the two pials is termed as *Theru Nadai* (front passage) which leads to the *Nadai*. Two wooden doors are found at the end of the *Theru Nadai*



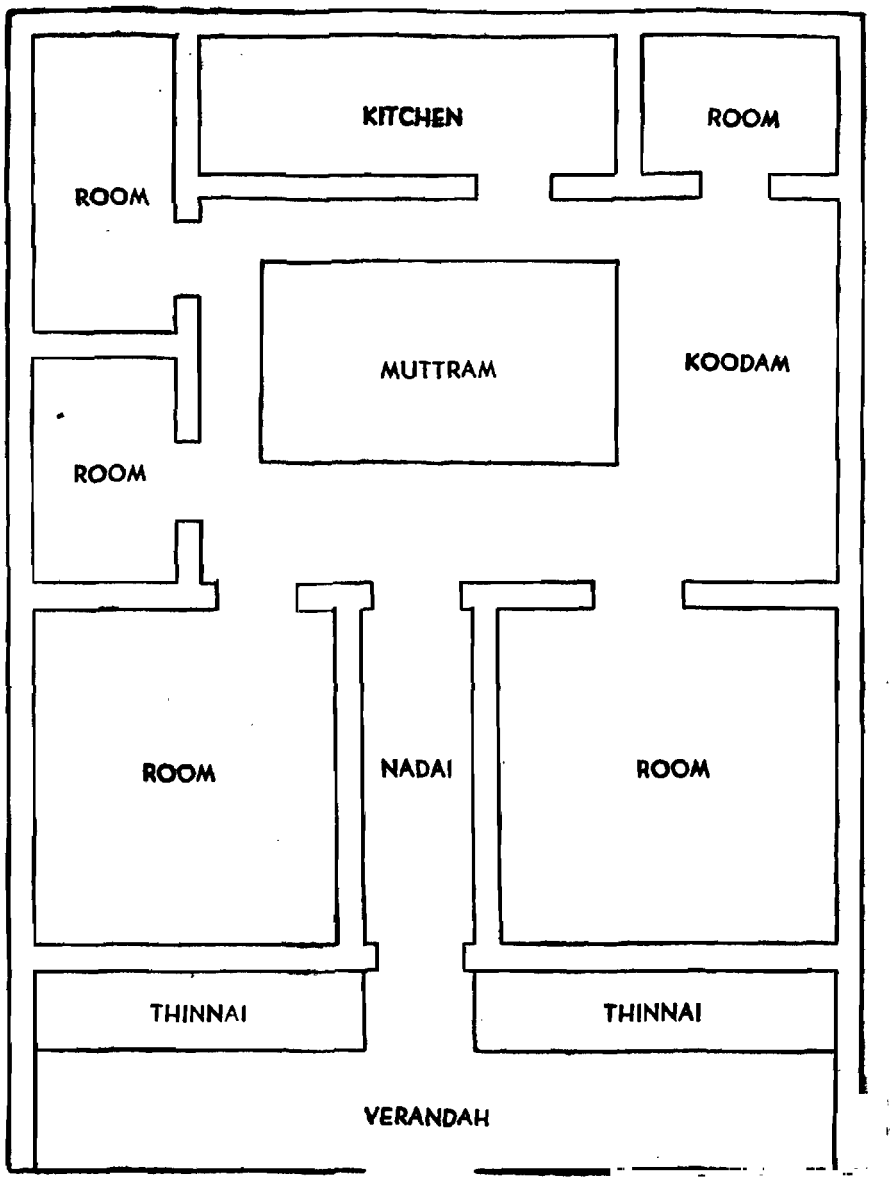
An exquisite wooden piece of the image of Lord Rama, the hero of the epic Ramayana, greets the visitor in an affluent Reddiar house.



Another two storeyed house of a rich Reddiar. The spacious verandah in the front is mainly used for drying the grains.

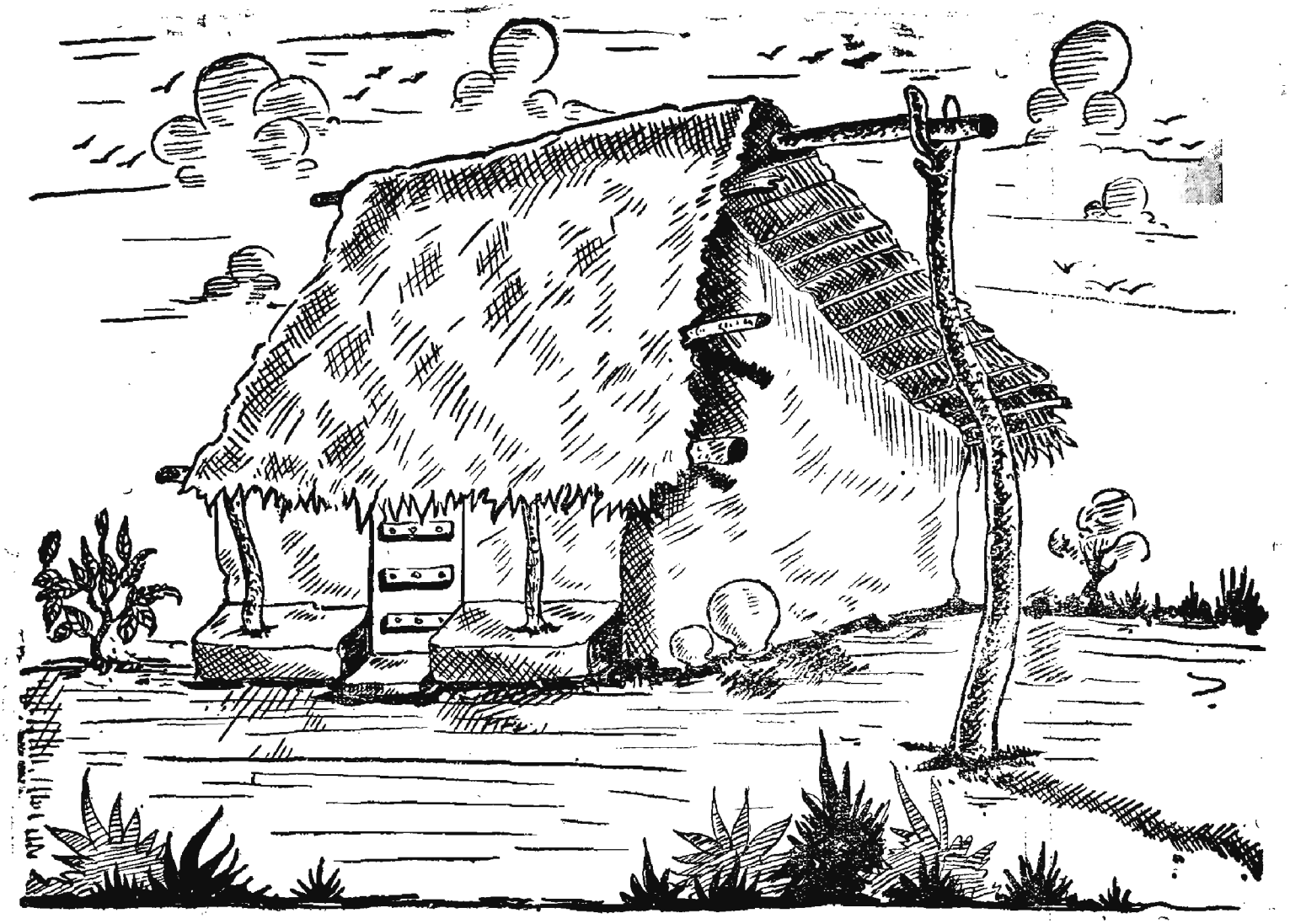


A Vanniar house with brick walls and thatched roof.



Ground plan of the tiled house of a Vanniar

leading into the *Nadai*. The *Nadai* by means of two wooden doors open into the *Vasal* (sink open to the sky). Around the *Vasal* are to be found *Thavarams* (eaves). Adjoining the *Thavaram*, usually on the right side we find a verandah termed as *Koodam*. On either end of the *Koodam* are found two rooms, one at each end. In most of the Reddiar houses, *Koodam* is used as pooja place where pictures of various Hindu gods and goddesses adorn the walls. Often the front room in the *Koodam* is used as either bed-room or drawing room and the other room is used as store room. The *Thavarams* open into a verandah known as *Pin Nadai* (rear passage) by means of two wooden doors. It is in the *Pin Nadai* or *Pin Kattu Nadai* that kitchen is normally located. The *Pin Kattu Nadai* leads to big gardens in some houses. Reddiars being agriculturists have got big cattle sheds and require space for storing cattle fodder and straw. Often backyards serve this purpose.



A thatched hut of a poor Vanniar

82. Another type of house commonly found in the village is known as *Oththai Kattu.* In this type of house, walls are mostly built of bricks and roof is tiled with slopes varying from one to six or more. The *Oththai Kattu* type of houses contain the following :—

(i) In the front of the house two pials known as 'Thinnai';

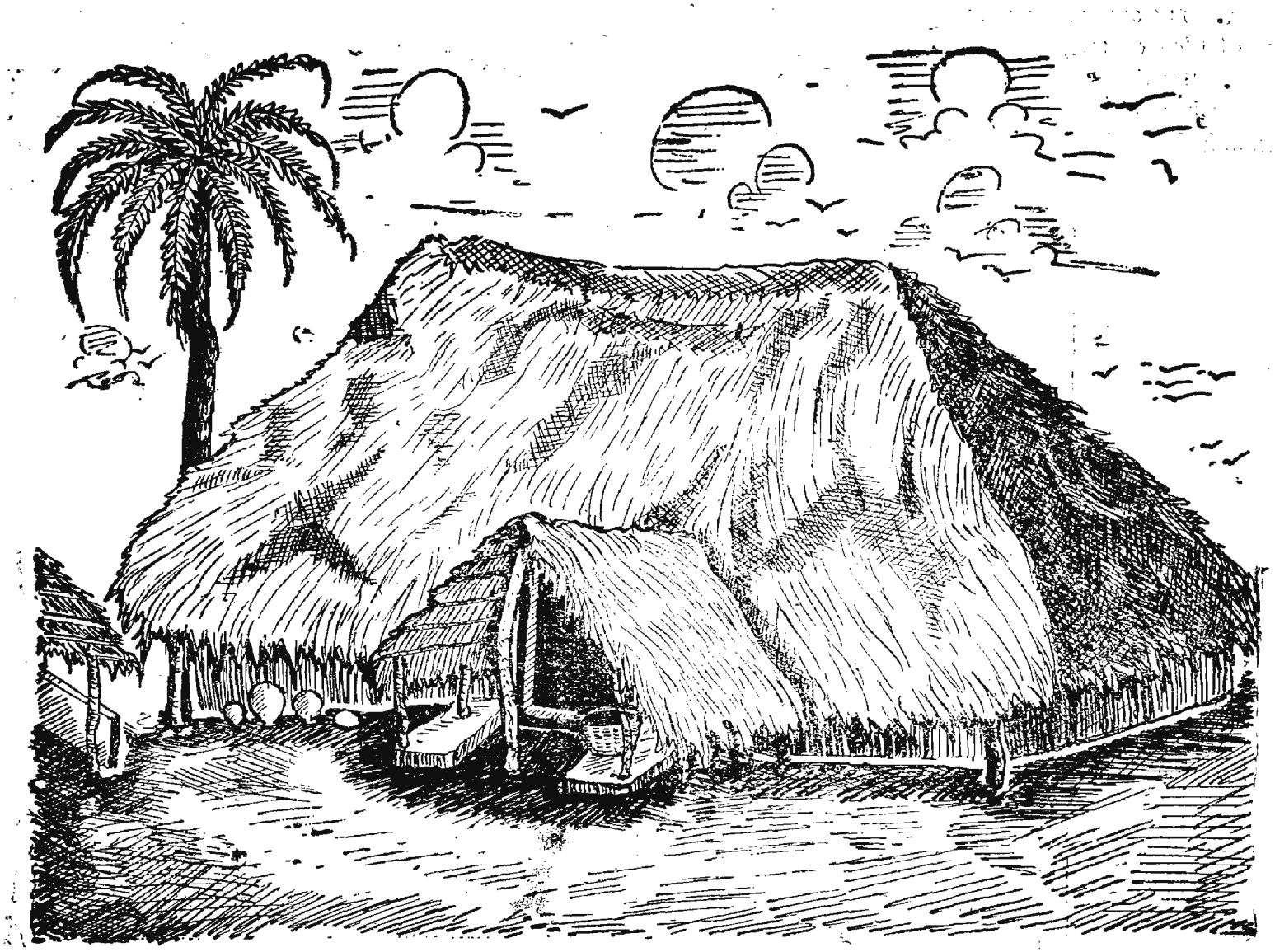
(ii) The doors in the 'Thinnai' open into the 'Nadai';

(iii) Two rooms in the 'Nadai' used as living or bed rooms;

(iv) 'Thotta vasal' where kitchen is situated which leads to the garden;

The Telugu speaking Reddiars term the various parts of the house as described below :

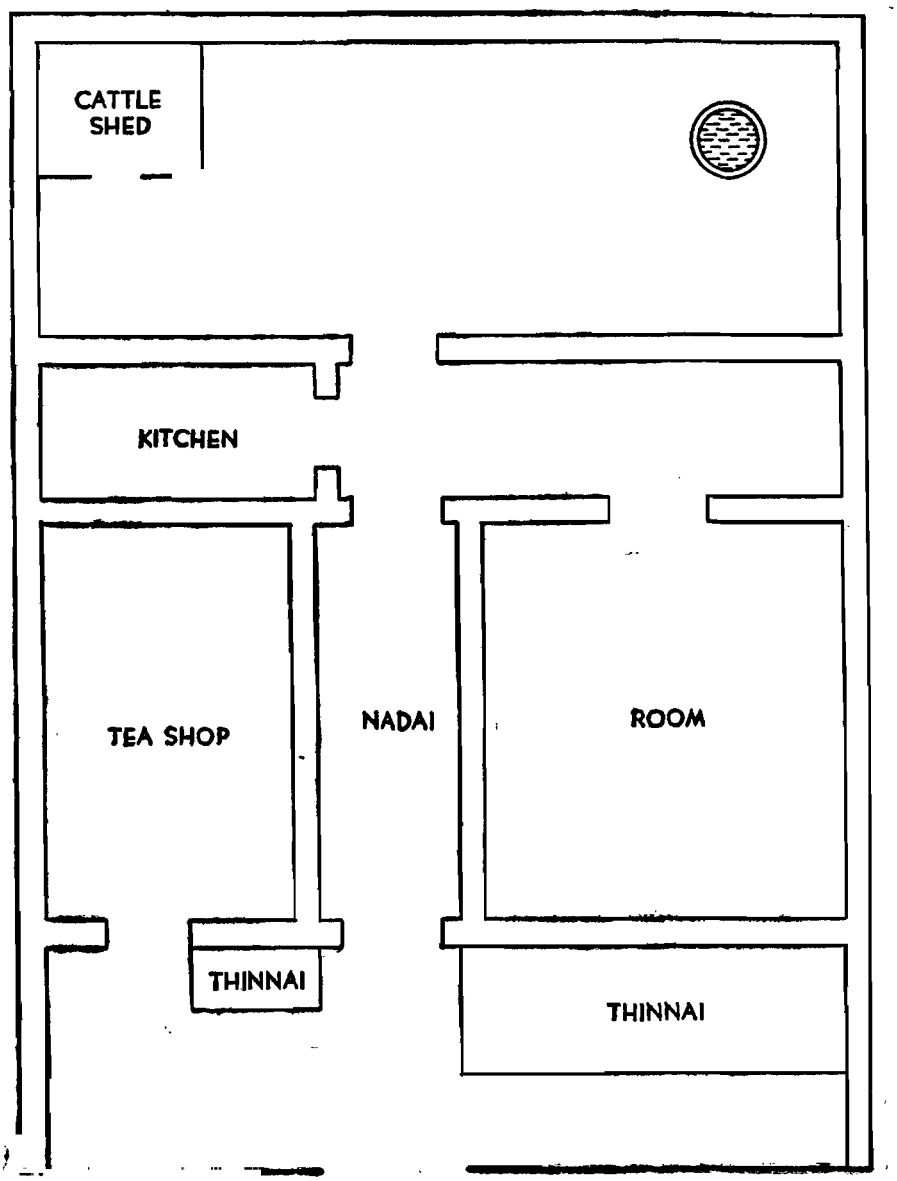
Tamil	Telugu
Thinnai	Thinna
Nadai	Nadava
Vasal	Vakilee
Thavaram	Thavaram
Koodam	Kutam
Pooja Arrai	Natt illu
Samayal Arrai (kitchen)	Poaikada



Thatched hut of a parayan in the Cheri

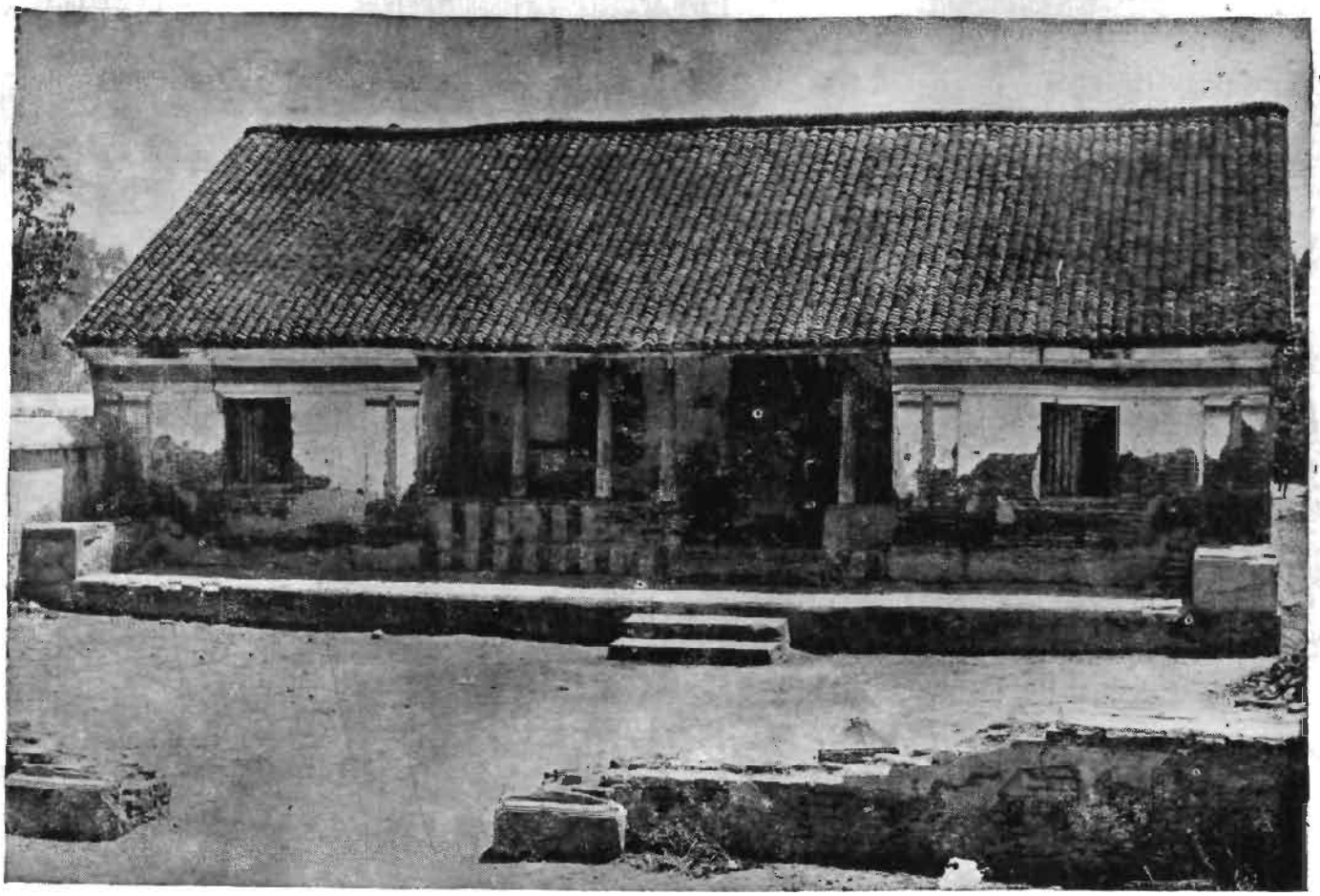
83. In the 'Oththai Kattu' type of house we find the absence of *Vasal* (open sink) and the *Thavaram* and *Koodam*. Obviously only persons of better economic means can afford to have the above additional facilities. In the case of Vanniars and most of the other communities of the village 'Oththai Kattu' type of houses with variations in pattern in the construction of pials, Nadai rooms etc., are found. The Parayans of the village live in hutments, walls of which are of mud with thatched roof. Cocoanut leaves, vazhal weeds, palmyrah leaves and sugarcane leaves are used for roofing the huts. The floorings are also of mud. Most of the huts are single roomed. In front of the hut, two pials are seen, built of mud which lead to a small hall. The hall in turn opens sometimes, into a *Pin Kattu* with a roof of one slope where cooking is generally carried on. The small hall is used for multifarious purposes like living, sleeping and storing things. Cattle sheds in the case of Parayan dwellings are found to be either in front of the house or on either side of it. The hutments of the Parayans are dirty both inside and out. In the two hamlets, these hutments are found in clusters and present a congested appearance.

84. The cost of construction of a 'Suththu Kattu' type of tiled or terraced house is said to be rupees 10,000. But the Reddiar houses found in the village are worth more than the above average cost. Being economically well off, they are found to be living in costly, well-built houses. The cost of construction of a ' Oththai Kattu ' house is about Rs. 8,000. The raw materials required for construction of a tiled house of above types are burnt bricks, cement, rafters of country wood, iron rods, lime mortar etc., which



Ground plan of the thatched house of a Yadhava Pillai in Mariamman Koil Street

are all available in the market at Pondicherry or Cuddalore. But acute cement scarcity is being experienced by the villagers at present. A villager who was constructing a house at the time of survey informed me that due to non-availability of cement which has become a controlled commodity, he could not proceed with the construction work and it has come to a standstill. He also



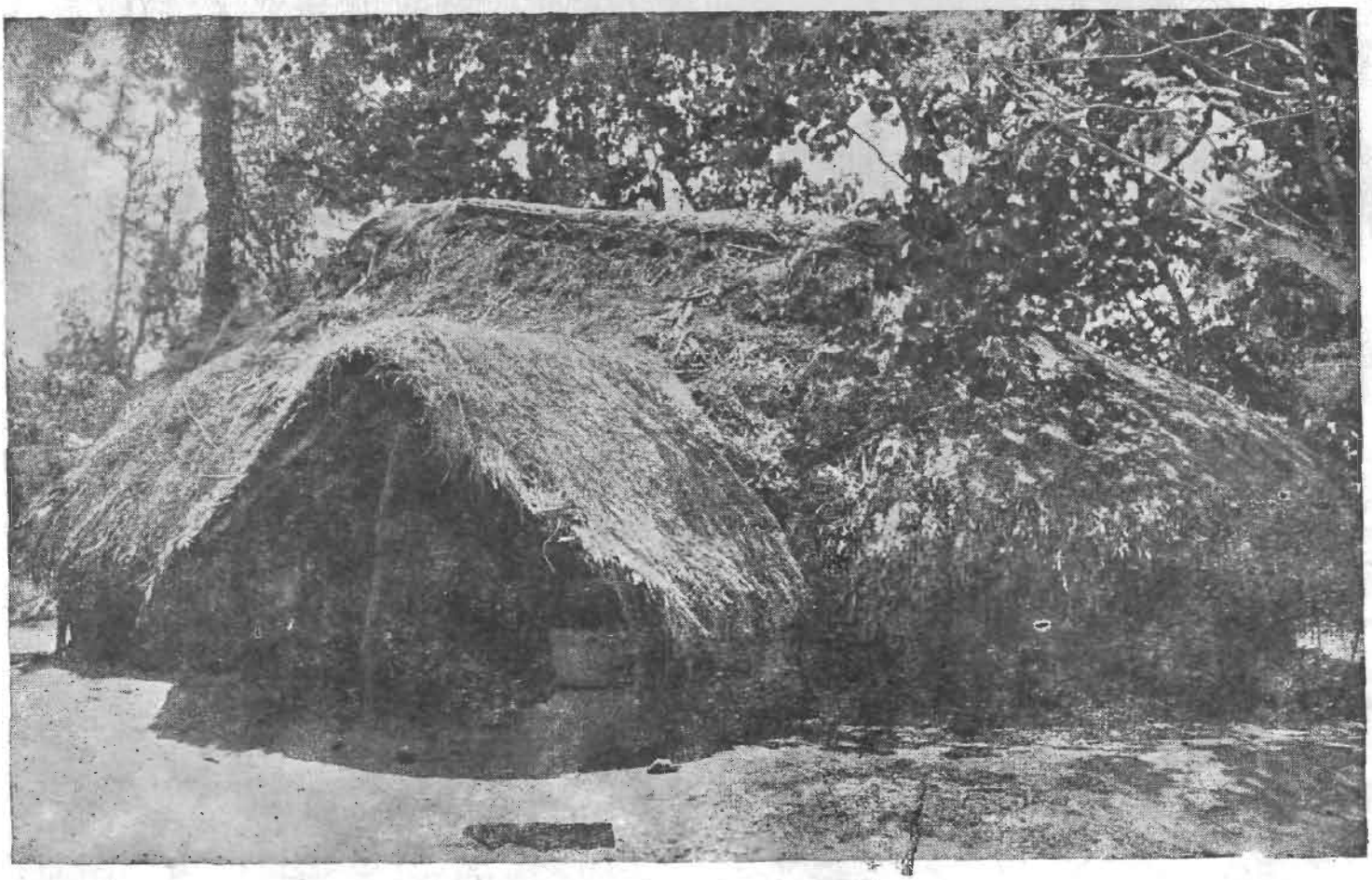
A tiled house of an Iyer in Mariamman Koil Street.



A thatched house of a Yadhava Pillai. In the absence of a shed, Cattle are sheltered in front of the house.

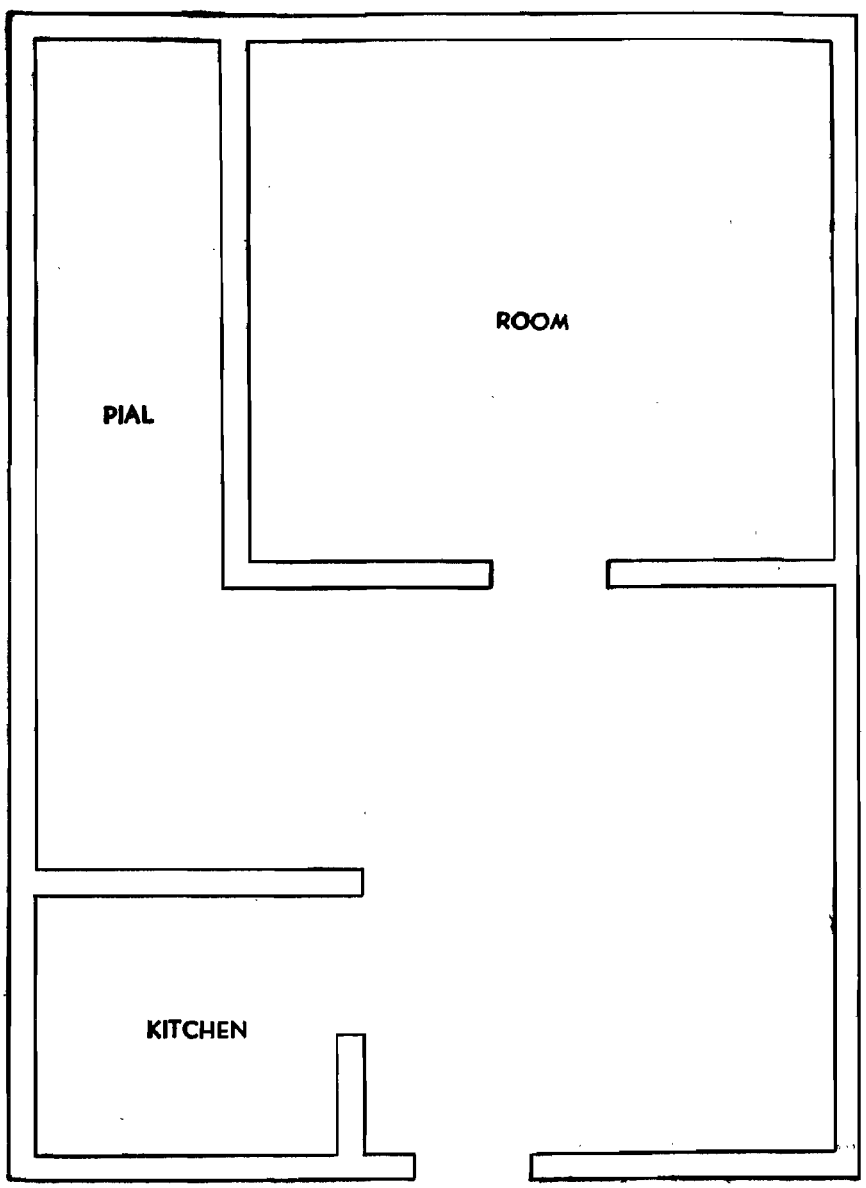


Thatched hut of a vannan (Dhobi) in the village.



The small hut of a Parayan in the Cheri.

informed that other raw materials are available easily in Pondicherry. The cost of construction of a thatched hut is Rs. 500. The raw materials for roofing purposes are available locally. Country wood procured from the timber shops at Pondicherry or from the surrounding villages is used for rafters. Construction of a thatched hut appears simple and economical. Not a very deep foundation is laid to raise a hut. Bamboo poles, coir ropes and wooden rafters are used to complete the superstructure which rests on



Ground plan of the hut of a Parayan in the Cheri.

four mud walls raised from the base, their height varying from 3′ to 5′. In some thatched houses of the above type of construction, a small window is sometimes found. In most cases, the thatched houses appear to be ill-ventilated and ill-lighted..

85. A simple ceremony is observed while laying the foundation for house construction. This is the case with all the communities. An auspicious day is fixed after consulting the almanac to start the construction work. On that day at the northern end of

the site, a pit known as *Sani Moolai* is dug. Pillaiyar pooja is performed by a group of *Sumangalis* (women with their husbands alive) near *Sani Moolai*. A small quantity of cowdung made into a conical shape symbolises God Pillaiyar to whom pooja is performed. Dharba weeds (sacred grass) are placed on the image, a cocoanut is cracked and camphor is lighted. Betel leaves, plantains and arecanuts are distributed to those present. After this ceremony, on another auspicious day, masons and carpenters commence the work. In all Hindu communities after the completion of the house construction, a function known as *Grahapravesam* (formal occupation of the house) is performed before the occupation. This is celebrated elaborately or economically according to the economic status of the parties.

Furniture

86. Possession of furniture in a good number is an indication of economic prosperity. The Reddiars of the village being prosperous are found to be in possession of all kinds of furniture. The Vanniars possess a few items of furniture. It is in the case of the Parayans we find a complete absence of any item of furniture. Being economically very low and living a life of chronic proverty, they find any item of furniture a great luxury, something absolutely beyond them. Occasionally we come across a rickety stool or a broken bench. But for these we do not find any furniture in Parayan households. The Table below shows the possession of furniture and other household equipment community-wise.

TABLE No VI

Material Culture -- Possession of Furniture

No. of households surveyed : 149

Community	No. of house-holds.	Number of items								
		Cot	Almirah	Chair	Table	Mirror	Bench	Stool	Wall-clock	Time piece
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Parayan ...	47	...	...	...	...	47	...	...	...	...
Parayan (Valluvan) ...	1	...	...	...	...	1	...	...	...	...
Vanniar ...	59	12	35	70	12	59	19	18	13	1
Barber ...	1	...	...	...	...	1	...	...	...	...
Dhobi ...	5	...	...	2	...	5	...	1	2	...
Chettiar (Vaniar) ...	1	...	...	...	...	1	...	1	1	1
Chettiar (Sozia) ...	1	...	...	...	...	1	...	1	1	1
Chettiar (Ottar) ...	1	...	...	...	...	1	...	...	...	...
Reddiar ...	12	58	61	152	45	12	47	55	8	...
Yadava Pillai ...	8	...	4	5	4	8	4	7	2	...
Iyer ...	3	...	4	1	2	3	2	1	2	...
Naidu ...	2	1	...	1	1	2	1	...	...	...
Kammala Asari ...	3	1	2	2	2	3	4	...	1	...
Pathar ...	1	...	...	...	...	1	...	...	...	...
Udayar ...	1	...	...	...	...	1	...	...	...	...
Vellala Mudaliar ...	1	...	...	...	...	1	...	...	...	...
Christian (Catholic) ...	2	1	1	2	...	2	...	2	1	...
Total ...	**149**	**73**	**107**	**235**	**66**	**149**	**77**	**86**	**31**	**3**

From the Table it is seen that Reddiars and Vanniars are the two communities that possess various kinds of furniture in larger numbers. This is an indication that these two communities are economically quite well-off. Among these two communities, Reddiars possess larger and more various items of furniture than Vanniars. Thus in 12 Reddiar households covered in the survey, 58 cots, 61 almirahs, 152 chairs, 45 tables, 12 mirrors, 47 benches, 55 stools, and 8 wall-clocks on the whole were seen and recorded. Certainly, this community in the village is far advanced in the matter of procurement and use of furniture. This fact can be correlated with the income level of the 12 households. Out of the 12 households, 11 were found to be in the monthly income group of Rs. 150 and above and one in the income group of Rs. 51-100. Hence 99% of them being economically sound they have furnished their households with up-to-date furniture. In the 59 Vanniar households, 12 cots, 35 almirahs, 70 chairs, 12 tables, 59 mirrors, 19 benches, 18 stools, 13 wall-clocks and 1 time-piece, on the whole, were found to be in use. Out of the 59 Vanniar households, 19 are in the income group of Rs. 150 and above, 11 in the income group of Rs. 101-150, 20 are in the income group of Rs. 51-100 and 9 in the income group of Rs. 50 or less. In the case of other communities, we find a few items like cot, table, chair, stool and benches, the number being one in each in most cases.

87. As regards furniture acquired in the last five years which again we can discuss in the case of Reddiar and Vanniar communities only, the following is the position. Of the twelve Reddiar households covered, three have got cots, six have got almirahs, four have got chairs, two have got tables, two have got benches and three have got stools within a span of 5 years. In the case of 59 Vanniar households five have acquired cots, two have acquired almirahs, six have acquired chairs, five have acquired tables, one has acquired a bench and one a stool in the last five years.

88. Again in the matter of usage and procurement of other utility goods, we find that the Reddiars and Vanniars are fairly advanced. In the 12 Reddiar households, 45 hurricane lanterns, five petromax lights, 19 torch lights, 10 bicycles, eight radios (one a battery-set), 368 electric lights and 4 gramophones were found to be in use. In the last five years, these 12 households have acquired 25 bullock-carts, four cars one radio, three rickshaws, and one jutka. We have already seen that 11 of the 12 households are in the monthly income group of Rs. 150 and above and as such they are in a position to acquire the above categories of goods. In 59 Vanniar households, 78 hurricane lanterns, one petromax, 22 torch lights seven bicycles, five receiver sets and 32 electric lights were found to be in use. In the last five years, one bicycle, 14 bullock-carts, one clock, four cars have been acquired in the above households. In the case of other communities, almost all the households possess hurricane lanterns. One Dhobi household has got one radio and 14 electric lights. This is an unusual and a solitary exception and about this Dhobi we have already made a mention. In the eight Yadhava Pillai households, 22 hurricane lights, three torch lights, three bicycles, one radio and 15 electric lights were found to be in use.

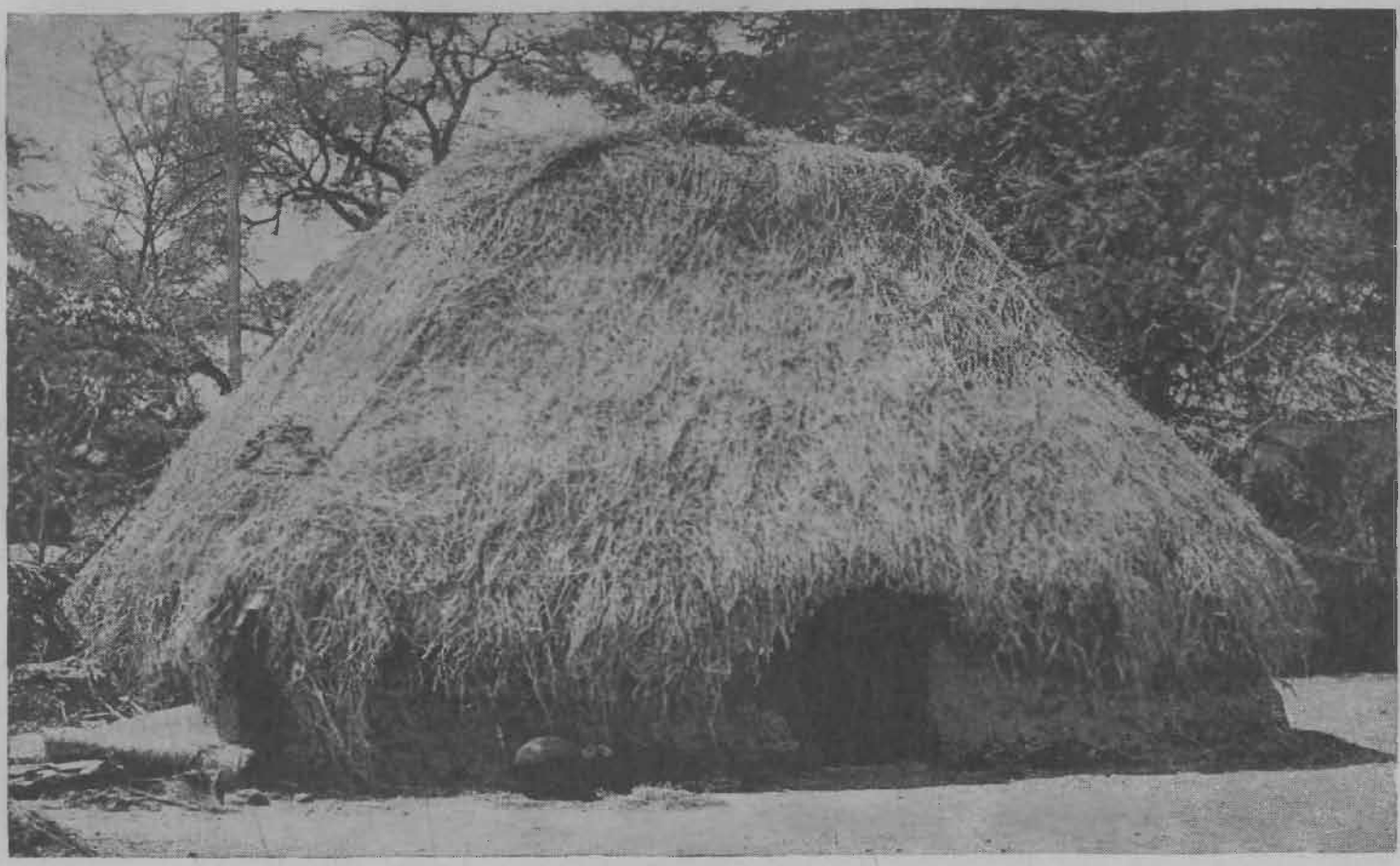
89. An analysis of the material culture of the communities of the village with particular reference to their social habits has been made below.

90. Reddiar community is the only community of the village that uses mosquito nets. Of the 12 households of this community, six were found to be using mosquito nets, all of them being in the monthly income group of Rs. 150 and above. In the matter of using toilet or washing soaps, all the 12 Reddiar households were found to be using them. In respect of other communities, the Table No. VII indicates the social habits of the sample households income group-wise which is self-explanatory. The Reddiars and some of the Vanniars who always wear daily washed clothes are in the habit of sending clothes to washermen. Even in the case of Parayans, we find a majority of them sending clothes to washermen. Thus out of the 48 households belonging to the Parayan community, as many as 42 households utilise the services of washermen. The Parayans have their own washermen living in the Cheri. Only three households belonging to the Vanniar community, one having a monthly income of Rs. 150 and above and two having monthly income of less than Rs. 50 do not utilize the services of washermen. Also, six Parayan households, five coming under the income group of Rs. 51-100 do not send clothes to washermen. All other households, covered in the

TABLE No. VII
Material Culture — Habits

No. of households surveyed: 149.

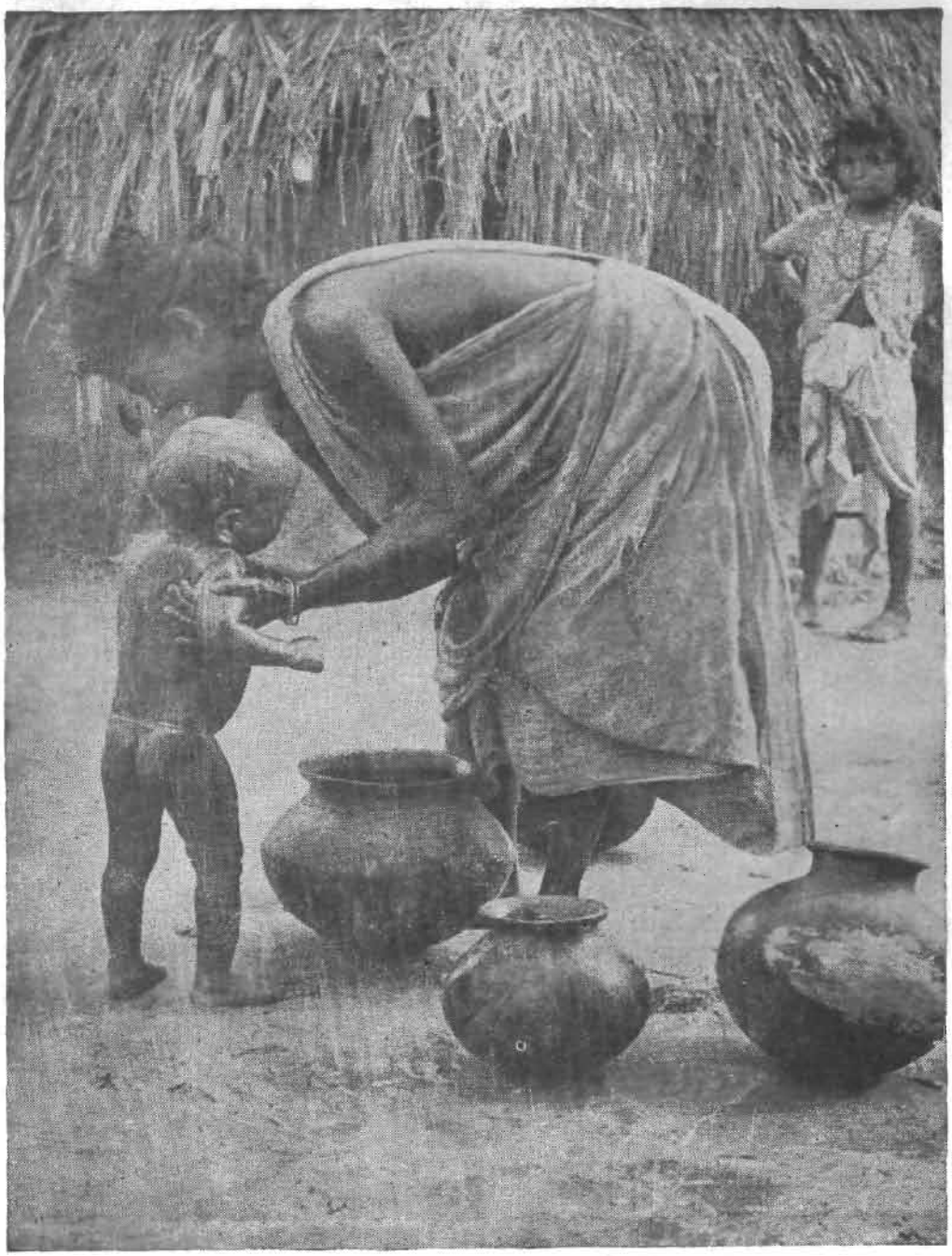
Community	No. of households that use mosquito curtain having monthly income of				No. of households that do not use mosquito curtain having monthly income of				No. of households that use toilet soap/ washing soap having monthly income of				No. of households that do not use toilet soap/washing soap having monthly income of				No. of households that send clothes to washerman having monthly income of				No. of households that do not send clothes to washerman having monthly income of			
	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)
HINDU																								
Harijan (Parayan) ...	...	...	...	...	...	...	18	29	...	...	6	13	...	...	12	16	...	...	17	24	...	...	1	5
Harijan (Valluvan) ...	...	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	...	...	1	...	...	...	...	...
Vanniar (Padayachi)	...	...	...	...	16	9	9	3	13	2	7	2	3	7	2	1	15	9	9	2	1	...	...	1
Vanniar (Gounder) ...	...	...	...	...	3	2	11	6	3	1	5	4	...	1	6	2	3	2	11	5	...	...	...	1
Barber-Navithar (Pandithar) ...	...	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	...	...	1	...	...	...	...	...
Dhobi (Washerman) ...	...	...	...	...	1	...	1	3	1	...	1	2	...	...	...	1	1	...	1	3	...	...	...	...
Chettiar (Vaniar) ...	...	...	...	...	1	...	...	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	...	...
Chettiar (Solia) ...	...	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	...	...	1	...	...	...	...	...
Chettiar (Ottar) ...	...	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	...	...	1	...	...	...	...	...
Reddiar ...	6	...	...	...	5	...	1	...	11	...	1	...	...	...	...	...	11	...	1	...	...	..	...	...
Yadhava Pillai ...	...	...	...	...	5	...	3	...	4	...	2	...	1	...	1	...	5	...	3	...	...	...	...	...
Iyer ...	...	...	...	...	...	1	...	2	...	1	...	1	...	...	...	1	...	1	...	2	...	...	...	...
Naidu (Kammavar) ...	...	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	...	...	1	...	...	...	...	...
Naidu (Kavarai) ...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	1	...	...	...	1	...	...	...	...
Kammala Asari ...	...	...	...	...	1	...	2	...	1	...	1	...	...	...	1	...	1	...	2	...	...	...	...	...
Pathar ...	...	...	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	...	...	1	...	...	...	...
Udayar ...	...	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	...	...	1	...	...	...	...	...
Vellala Mudaliar ...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	1	...	...	...	1	...	..	...	...
CHRISTIAN																								
Christian (Catholic) ...	...	...	...	...	...	2	...	...	...	2	...	...	...	...	...	...	...	2	...	...	...	...	...	...
Total: ...	6	...	...	...	32	14	51	46	33	6	29	23	5	8	22	23	37	14	50	39	1	...	1	7



Another Parayan hut in the cheri with mud walls and thatched roofing.



The drinking water well in the Cheri.



Mud utensils, in ordinary use in a Parayan family in the Cheri.
Same utensils are used both for cooking and bathing.

sample, were found to be utilising the services of washermen.

Utensils

91. Utensils commonly used in the village are made of brass, bronze, aluminium and mud. All the Reddiar households and some well-to-do Vanniar households were found to possess silver and ever-silver vessels also. In one or two Reddiar households silver vessels like Tumblers and plates are in day-to-day use. Besides the utensils in ordinary use, some of the Reddiar households possess big bronze and brass vessels of a capacious size that are taken out for use on special occasions like marriage etc. They are also lent to their close relatives and friends on these occasions. The number of the above types of vessels possessed varies according to the economic status of the households. Mud utensils are not used by the Reddiars and the Brahmins of the village. Some of the vessels, commonly used,by all the communities have been given below :—

(1) Seppu Thondi—made of brass, used as water pail.

(2) Kudam—made of brass, used to bring water.

(3) Thavalai—made of brass, used for cooking food.

(4) Karandi—made of either bronze or iron used for stirring food, serving, etc.— a spoon.

(5) Sembu—made of brass and used for taking water for washing purposes—a sort of bowl.

(6) Aanda—made of brass, used for storing water.

(7) Pal Kuvalai—commonly used in Yadhava Pillai households, made of brass, used for collection of milk while milking cows.

(8) Jodu-Thavalai — made of either brass or aluminium or glass used for taking coffee, milk or other liquid substances. In the Parayan and other economically poor non-Brahmin communities, Thavalai and other containers made of mud are commonly in use. Ever-silver and silver tumblers, cups, *koojas* and water-jugs are being used occasionally or ordinarily in all the Reddiar households.

Since Reddiars are agriculturists, they also possess besides utensils used for domestic purposes, containers like big buckets, and measures of various standard capacities, all made of iron or steel. Wooden tubs are used for watering the cows. In some households of Vanniars who are engaged in agriculture, utensils of the above descriptions have been commonly noticed. Reddiars, Iyers and Vanniars clean the vessels daily before using them. In some households, used vessels are washed twice a day. In the Parayan households, they are kept somewhat untidy.

Dress

92. The dressing habits of the people at Thimmanayakenpalayam are quite ordinary and undistinguishing and they follow the rest of the region. Except for a handful of people who belong to the upper strata of society in the economic sense, most people normally wear either handloom clothes of thick texture or mill clothes of a cheap variety. Since almost all the Reddiars are economically well-off, they go in for costly apparel of up-to-date designs and current fashions. Irrespective of communities, an adult male member wears dhoti and banyan while at home, and puts on a shirt while going out. The youths of the village especially in Reddiar community have taken to slack shirts. Males belonging to the labour classes, among whom can be included all the Parayans of the village, have meagre clothing on their bodies. They wear a short loin cloth and a towel is wound around the head to make something like a covering for it which is a sort of crude approach to a turban. They slip into a shirt only on special occasions such as marriages, visits to other villages and towns etc. Otherwise, they are usually seen only bare-bodied. The well-to-do minority of the village are fast imitating their urban neighbours in the matter of dress and one or two Reddiar families display a surprising fastidiousness in this respect.

93. Women normally wear sarees of about nine yards length. Most of them wear blouses and the old among them with sleeves stretched up to their elbows. Old women belonging to labour-class families usually dispense with the blouse. Young girls wear jackets and skirts. Skirts are known as *Pavadai* in Tamil. Women belonging to well-to-do Reddiar and Vanniar households show a preference for costly sarees of latest

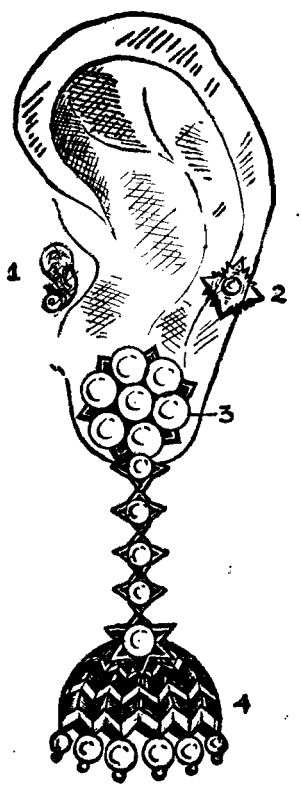
designs. They seem to have a fad for silk sarees and sarees of *Conjeevaram Pattu* and they take pride in filling their wardrobes with quite a number of them. But they hate indecent showiness in their sartorial tastes and they take every care to preserve feminine modesty. In the mode of wearing the saree Brahmin women differ from the women of other communities. But all the non-brahmin communities including the Harijans have one and the same mode of wearing the saree. So too in the matter of wearing dhoti, orthodox Brahmin males differ significantly from the males of all other communities among whom there is practically no difference whatsoever in this respect. The Brahmin style of wearing the saree is known as *Madissaru* and the Brahmin style of wearing dhoti is known as *Panchakaccham*. Sarees of either light or deep colours with either plain or floral borders are seen worn by women of all communities. No preponderance of one over the other is noticeable. On such occasions of communal festivals like Deepavali and Pongal, new garments are almost a must.

94. There is no tailor available in the village. The villagers have either to go to Pondicherry or Cuddalore to get their garments stitched. Almost all the villagers use the services of washermen. Most of the Reddiars and Vanniars and some members of other communities use ordinary sandals while they go out. Parayans walk bare-footed mostly and use sandals only when they go to fields. Otherwise, use of any footwear is very rare with them.

Ornaments

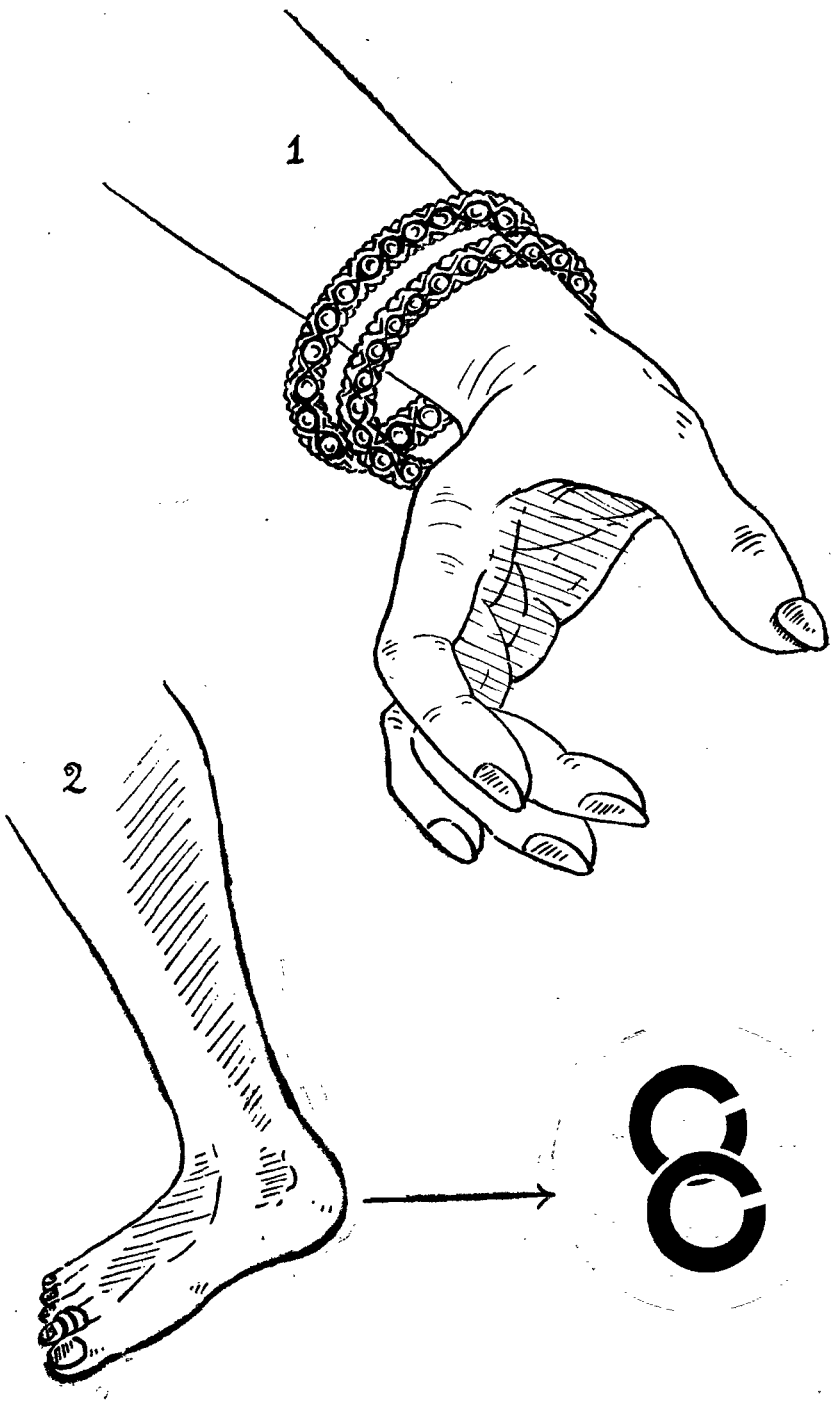
95. In Thimmanayakenpalayam, womenfolk wear ornaments made of gold and sometimes silver. Common types of ornaments are earrings, nose-screws and bangles. Married ladies, in addition to the above, wear Thali round their neck and silver rings known as *Metti* around their toes. Reddiar women wear ornaments made of fine gold. Some rich Vanniar households also possess jewels made of pure gold. Specially valuable jewels which they keep in strong box are sported only on important occasions. Womenfolk of Reddiar households wear the following types of ornaments too in addition to the common ones. Rich Vanniar women too wear them.

Name	Particulars	Value
Kammal	Earrings made of gold, studded with white or red stones	Rs. 50 and above
Beseri	Nose-screw made of gold with single or multiple stones studded in it	Rs. 25 to Rs. 75
Kasumalai	Neck chain with a continuous array of gold sovereigns	From 10 to 40 sovereigns



1. & 2. Kili Kurudu 3. Kammal
4. Jimmikki

Waist belt known as Oddiyanam	Made of gold worn round the waist	Sometimes made out of 40 sovereigns
Vanki	Made of gold, worn in the upper arms. Sometimes studded with stones	4 sovereigns or value Rs. 400 to Rs. 500
Ring	Made of gold	Rs. 50 and above

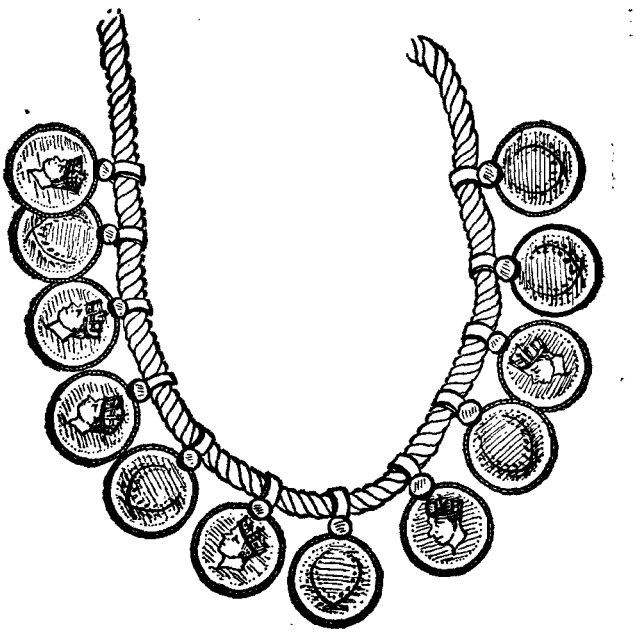


1. Bangles

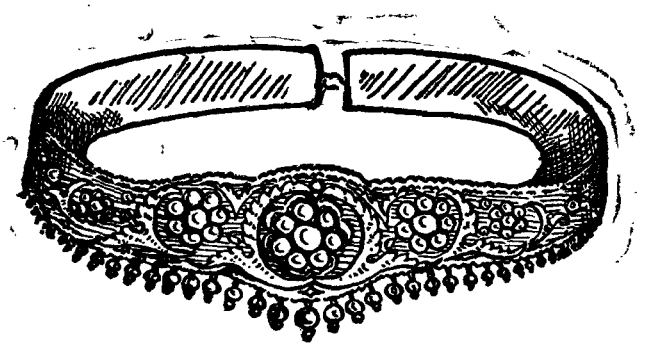
2. Silver rings known as 'Metti'

Ornaments like diamond earrings, necklace and chains of up-to-date designs are found to be worn by women in some well-to-do Reddiar households. Ornaments are either purchased ready-made from the jewellery shops at Pondicherry or Cuddalore or locally made engaging the goldsmiths available in the village. Following are the names of jewels commonly worn by women in the village:

Name	Description	Value
Thodu	Ear rings made of gold studded with white or red stones	Rs. 50 and above
Mookku pottu	Nose-screw made of gold plain or sometimes studded with stones	Rs. 30 and above
Sangili	Chain made of gold	About 3–5 sovereigns, from Rs. 300 to Rs. 500
Metti	Made of silver worn in toes by married women	Rs. 5 or so



Neck chain known as 'Kasumalai'



Waist belt known as 'Oddiyanam'

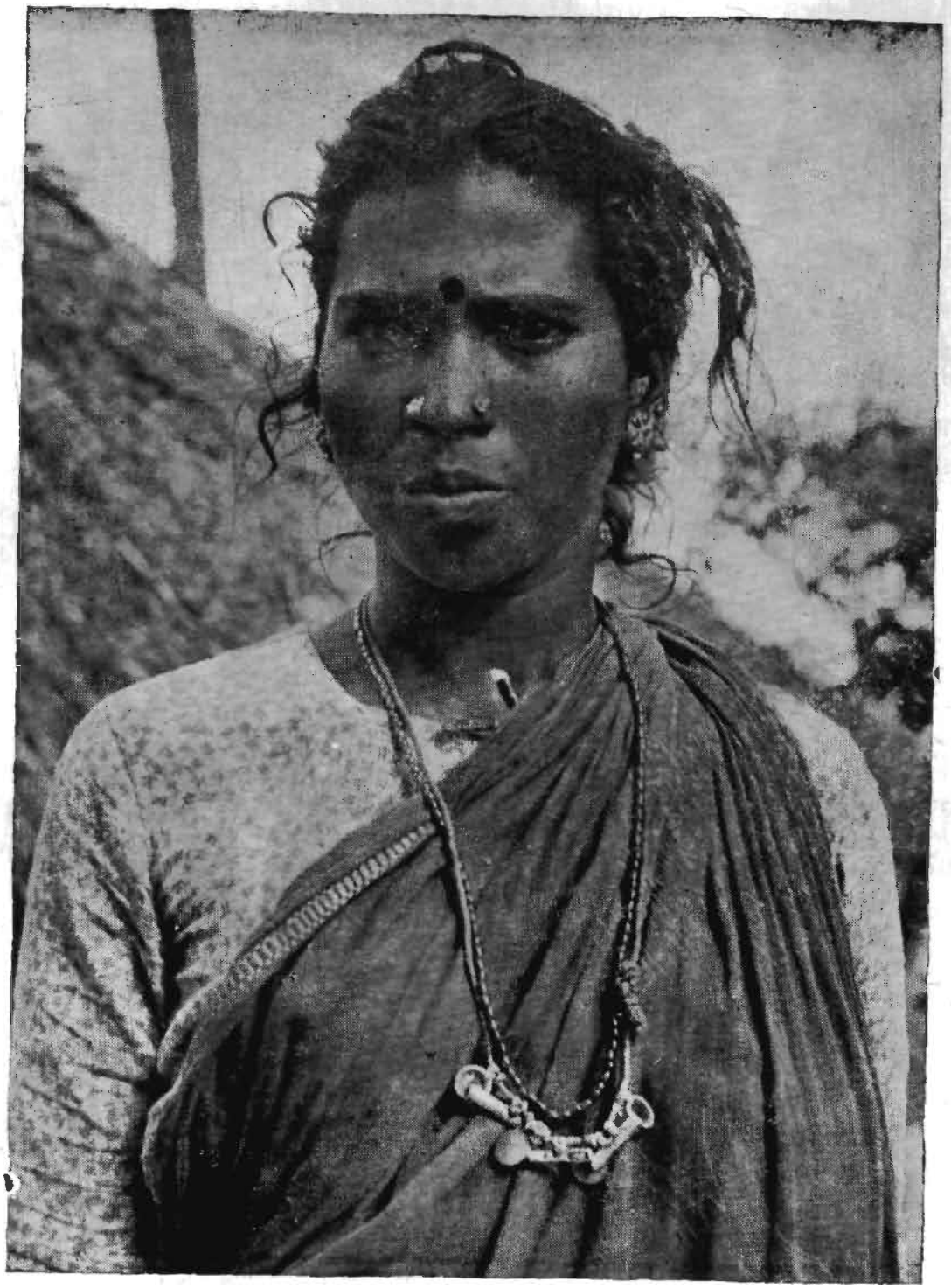
In the Parayan community, womenfolk are found to be wearing ornaments made of brass. Thodu, Mukkupottu and Sangili made of brass are commonly worn by Parayan women. Parayan women are also found to wear chains with red or green coloured beads, available at cheap rates, mounted on them. Men do not wear ornaments generally. In stray cases, a few Reddiars and Vanniars were seen wearing earrings. Some of the Reddiars are found to wear gold rings. In well-to-do families, children are seen wearing silver waist threads besides neck chain and earrings, mostly made of gold.

Hair style

96. Hair style is simple and ordinary. In most cases women help themselves, but occasionally the assistance of another lady is sought. Parted in the middle of the head, locks are combed straight and plaited. Finally one tuft is tucked into another and turned into a pear-shaped knob and left as it is or folded. Hair is dressed with cocoanut oil in most cases. Scented hair oil is used by well-to-do families in all communities. In their smartly dressed hair, women of the village wear a bunch of flowers. In the case of Parayan women, hair dressing receives only casual attention. The mode of hair dressing among men in the village is very simple. Most of them have cropped their hair. Some of the Reddiars, Vanniars and Iyers were seen having tufts. In the case of these men, hair is combed straight and folded at the back like a bun

Tatoo

97. Tatooing is found to be rare. Women occasionally use *Mehandhi* known in Tamil as



A Parayan belle with her ornaments. She is seen wearing 'Thodu' (Ear-ring) 'Mukku-Pottu' (nose-screw) ordinary beads Chain and Thali (marriage badge).



An old widow belonging to the Parayan community is seen wearing a chain made of ordinary beads.

Maruthani for colouring their palms, fingers and toes. The use of vermilion on their forehead is considered sacred and a symbol of prosperous womanhood by women belonging to all communities in the village. Widows do not use vermilion on their foreheads, but they can use *viboothi*, sacred ash. The Saivite and Vaishnavite symbols known locally as *Poosai* and *Namam* are used by all the orthodox villagers, according to the sect to which they belong.

Diet

98. Rice, millets, fish and mutton are the common articles of food taken by the villagers. Majority of the villagers, nearly 95% are non-vegetarians. The twelve Reddiar and three Iyer households constitute the entire vegetarian section of the population. All the other communities are non-vegetarian. Thus, out of the 147 households covered in the survey belonging to the Hindu religion, 15 are vegetarian households and 132 are non-vegetarian. The two Christian households are non-vegetarian. As regards the frequency of taking meals, the 147 Hindu households and the two Christian households take two meals a day. Almost all the households in the village take tiffin, tea or coffee in between the principal afternoon and night meals. In the morning also, most of the villagers take tiffin. Poor people take Kanji in the morning. Rice is the main staple food and it is taken throughout the year by all the communities without any seasonal variation. Besides rice, millets like Ragi and Kambu and wheat are also taken in some households. Thus, while all the 149 households take the staple food, rice, 50 households take Ragi, one Kambu, five wheat, six Ragi and Kambu and one Ragi, Kambu and wheat. In all the Reddiar households and in some Vanniar households of average economic status, *Palagarams* like 'Iddli', and 'Dosai' are taken with or without coffee in the mornings.

TABLE No. VIII

Food habits

No. of households surveyed: 149

Community	No. of households	Rice	Wheat	Grains other than rice or wheat	Roots including tapioca	Vegetarian	Non-vegetarian	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Hindus ...	147	147	...	...	...	15	132	a. Ragi—50 b. Kambu—1 c. Wheat—5 d. Ragi, Kambu —6 e. Ragi, Kambu & wheat. 1
Christians ...	2	2	...	...	...	...	2	
Total:	**149**	**149**	...	...	...	**15**	**134**	

Morning food

99. The Parayans and other poorer sections of the villagers take rice kanji, a liquid form of cooked rice added with salt. It is made from the left-over of the previous night by keeping it in water till morning. Vanniars take *Palagarams* like 'Iddli' and 'Doasi' made out of rice flour. The Iyers of the village take coffee alone in the morning. They take a meal round about 10-30 F.N.

Noon meal

100. This consists of an adequate quantity of freshly cooked rice. The Reddiars and Iyers take raw-rice cooked fresh, with curry (vegetables), ghee, dhal Sambar, Rasam and butter-milk or curd known in Tamil as *Thayir*. Since the Iyer households take coffee only in the morning, they take lunch at 10 O' Clock which is a square meal. Other communities take lunch generally after 12 O' Clock in

the afternoon which is also a full meal. All other communities, as we have already seen, are non-vegetarian in food habits. In addition to rice and fried vegetables, these people take meat or fish once, twice or even thrice a week according to their financial circumstances.

Supper

101. In most poor families, this is adjusted with the left-overs of the noon-meal. Occasional additions of some more items of food to the usual menu are made during festivals and on special religious occasions. Of these, mention can be made of two important items namely, *Sakkarai Pongal* (sweetened form of rice) and *Payasam* (sweet porridge). Majority of the villagers take considerable amount of meat, fish and eggs. An analysis of the prohibited items of food and drinks in respect of the 149 households covered in the survey, community-wise, has been made in the Table given below :

TABLE No. IX

Prohibited food and drinks

Number of households surveyed : 149

Community	Number of house-holds	Number of households reporting as prohibited					No. that did not report anything to be prohibited	No. that did not report any drink to be prohibited
		Beef	Pork	Meat	Non-veg. dishes in general	Alcoholic drinks		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Parayan ...	48	5	4	...	...	...	42	42
Vanniar ...	59	57	59	4	...	6	...	...
Reddiar ...	12	12	12	12	12	12	...	...
Yadhava Pillai ...	8	7	7	1	...	2	...	...
Dhobi (Vannan) ...	5	5	5	...	...	...	...	...
Iyer ...	3	3	3	3	3	3	...	...
Asari ...	3	3	3	...	...	1	...	...
Barber ...	1	1	1	...	...	...	...	...
Vania Chettiar ...	1	1	1	...	...	...	...	...
Solia Chettiar ...	1	1	1	...	...	...	...	...
Oddar Chettiar ...	1	1	1	...	...	...	...	...
Naidu ...	2	2	2	...	...	2	...	...
Pathar ...	1	1	1	...	...	...	...	...
Udayar ...	1	1	1	...	...	...	...	...
Vellala Mudaliar ...	1	1	1	...	...	...	...	...
Christian ...	2	2	2	1	...	...	...	...
Total :	**149**	**103**	**104**	**21**	**15**	**26**	**42**	**42**

Plenty of milk is available in the village and milk is one of the most nutritive items of food available to the villagers. A good number of persons in every community possess their own milch cows and in particular, the Yadhava Pillai community whose traditional occupation is cattle rearing. Among the 149 households covered in the sample survey, 20 Parayan households possess 25 milch cows, 31 Vanniar

houscholds possess 117 milch cows, two Dhobi households possess three cows, one Chettiar household possessses three milch cows, 12 Reddiar households possess 177 milch cows, seven Yadhava Pillai households possess 18 cows, two Iyer households possess three cows, two Naidu households possess eight cows, two Asari households possess five cows and one Vellala Pillai household and one Christian household possess two cows each. As such with regard to milk requirements, so far as the households covered in the sample survey are concerned, they can be said to be self-sufficient.

102. As regards the habit of taking tea and coffee, an analysis of the 149 households, income group-wise shows that a good number of them take the above drinks. Thus 30 households in the income group of Rs. 150 and above, 13 in the income group of Rs. 101-150, 15 in the income group of Rs. 76-100, 22 in the income group of 51-75, 33 in the income group of Rs. 26-50 and 4 in the income group of Rs. 25 or less are in the habit of taking tea whereas 8 in the income group of Rs. 150 and above, one in the income group of Rs. 101-150, 4 in the income group of Rs. 76-100, 10 in the income group of Rs. 51-75, 8 in the income group of Rs. 26-50 and one in the income group of Rs. 25 or less do not. Similarly with regard to the habit of taking coffee, 36 households in the income group of Rs. 150 and above, 13 in the income range of Rs. 101-150, 13 in the income range of Rs. 76-100, 18 in the income range of Rs. 51-75, nine in the income range of Rs. 26-50 and two in the income range of Rs. 25 or less are in the habit of taking it, whereas two in the income range of Rs. 150 and above one in the income range of Rs. 101-150, six in the income range of Rs. 76-100, 14 in the income range of Rs. 51-75, 32 in the income range of Rs. 26-50 and three in the income range of Rs. 25 or less, do not.

Sugar

103. As regards the habit of taking sugar, 34 households in the income range of Rs. 150 and above take it whereas four in the same range do not, 13 in the income group of Rs. 101-150 take it whereas one belonging to the same income group does not, again 13 in the income group of Rs. 76-100 take it whereas six in that income range do not. Fifteen in the income range of Rs 51-75 take it whereas 17 of the same income group do not. Eleven in the income range of Rs. 26-50 take it whereas 30 of the same income range do not and two in the income range of Rs. 25 or less take it whereas three of the same income range do not. Gingelly oil and groundnut oil are used while cooking food. Well-to-do Reddiars, Iyers and rich Vanniars use ghee for meals. Spices are used for cooking sauces and curries in households belonging to all the communities of the village.

104. There is one toddy shop situated on the outskirts of the village and nearly 70 to 80% of the village male population frequent the shop in the evenings. Of the 149 households, only 28 households, abstain from alcoholic drinks.

Public health

105. The village proper is neat in appearance and is kept clean. Since the village is situated on a plain even ground water generally does not stagnate into pools during rainy season, but drains away into the river Malattar, flowing on the western outskirts of the village. Though the streets in the village are kutcha mud roads, they are even and well maintained. The Cheri of the village situated to the south-east of the village has a congested appearance, with too many clusters of hutments out of proportion to the space available. The Cheri appears filthy both inside and out. To some extent, the unhygienic conditions in the Cheri are the cause for certain diseases like dysentry, small-pox and other respiratory ailments. The Cheri of the village has been branded as small-pox epidemic area since the outbreak of that disease is an annual feature there Regarding private and public hygiene, we can pronounce it to be generally satisfactory. Especially, the houses of the Reddiars are kept very neat with all amenities for healthy living. A few houses of this community have good country type of latrines attached to them. Other houses in the village have no latrine facilities and the villagers use the waste places in and around the village for answering their calls of nature. Except in the case of hutments where there are no drainage facilities, in almost all the houses we see arrangements made for the flow of sewage water which is taken to some place away from the houses and in many cases to a place in their backyards.

TABLE No. X

Habit of taking Tea as correlated to income

Number of households surveyed : 149

Community	No. of households taking tea with monthly income of						No. of households not taking tea with monthly income of					
	Above Rs. 150	Rs. 101–150	Rs. 76–100	Rs. 51–75	Rs. 26–50	Rs. 25 or less	Above Rs. 150	Rs. 101–150	Rs. 76–100	Rs. 51–75	Rs. 26–50	Rs. 25 or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
HINDU												
Harijan (Parayan) ...	—	...	4	11	23	...	...	...	...	3	6	...
Harijan (Valluvan) ...	...	...	...	1	...	...	...	...	...	...	—	—
Vanniar (Padayatchi).	13	8	1	1	1	2	3	1	2	5	...	...
Vanniar (Gounder) ...	3	2	5	3	3	1	...	...	2	1	1	1
Barber–Navithar (Pandithar) ...	...	...	...	1	...	...	...	...	...	...	...	...
Dhobi (Washerman).	1	...	1	...	2	...	...	...	...	...	1	...
Chettiar (Vaniar) ...	...	...	...	...	...	...	1	...	...	...	...	...
Chettiar (Solia) ...	...	...	...	1	...	...	...	...	...	...	...	...
Chettiar (Ottar) ...	...	...	1	...	...	...	...	...	...	...	...	...
Reddiar ...	9	...	...	...	...	...	2	...	...	1	...	...
Yadhava Pillai ...	3	...	2	1	...	...	2	...	...	...	...	...
Iyer ...	...	1	...	...	2	...	...	...	...	...	...	...
Naidu (Kammavar)...	...	...	...	1	...	...	...	...	...	...	...	...
Naidu (Kavarai) ...	...	...	...	...	1	...	...	...	...	...	...	...
Kammala Aasari ...	1	...	1	1	...	...	...	...	...	...	...	...
Pathar ...	...	...	...	...	1	...	...	...	...	...	...	...
Udayar ...	...	...	...	1	...	...	...	...	...	...	...	...
Vellala Mudaliar ...	...	...	...	...	...	1	...	...	...	...	...	...
CHRISTIAN												
Christian (Catholic).	...	2	...	...	...	...	...	...	...	—	...	...
Total :	**30**	**13**	**15**	**22**	**33**	**4**	**8**	**1**	**4**	**10**	**8**	**1**

TABLE No. XI

Habit of taking Coffee as correlated to income

No. of households surveyed: 149

Community	No. of households taking coffee with monthly income of						No. of households not taking coffee with monthly income of					
	Above Rs. 150	Rs. 101–150	Rs. 76–100	Rs. 51–75	Rs. 26–50	Rs. 25 or less	Above Rs. 150	Rs. 101–150	Rs. 76–100	Rs. 51–75	Rs. 26–50	Rs. 25 or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
HINDU												
Harijan (Parayan) ...	...	...	...	4	2	...	...	...	4	10	27	...
Harijan (Valluvan) ...	...	...	...	...	...	...	...	...	—	1	...	...
Vanniar (Padayachi).	15	8	3	6	...	...	1	1	...	...	1	2
Vanniar (Gounder) ...	3	2	6	3	3	1	...	...	1	1	1	1
Barber-Navithar (Pandithar) ...	...	...	...	...	...	...	...	...	...	1	...	...
Dhobi (Washerman).	1	...	...	...	...	...	...	...	1	...	3	...
Chettiar (Vaniar) ...	1	...	...	...	...	...	...	...	...	...	...	...
Chettiar (Solia) ...	...	...	...	1	...	...	...	...	...	...	...	...
Chettiar (Ottar) ...	...	...	1	...	...	...	...	...	...	...	...	...
Reddiar ...	10	...	...	1	...	...	1	...	...	...	...	...
Yadhava Pillai ...	5	...	2	1	...	...	...	...	...	...	...	...
Iyer ...	...	1	...	...	2	...	...	...	...	...	...	...
Naidu (Kammavar) ...	...	...	...	1	...	...	...	...	...	...	...	...
Naidu (Kavarai) ...	...	...	...	...	1	...	...	...	...	...	...	...
Kammala Aasari ...	1	...	1	1	...	...	...	...	...	...	...	...
Pathar ...	...	..	...	...	1	...	...	...	...	...	...	...
Udayar ...	...	...	...	...	...	...	...	...	...	1	...	...
Vellala Mudaliar ...	...	...	...	...	...	1	...	...	...	...	...	...
CHRISTIAN												
Christian (Catholic). ...	...	2	...	...	...	...	...	...	...	...	...	...
Total:	36	13	13	18	9	2	2	1	6	14	32	3

TABLE No. XII

Habit of taking Sugar as correlated to income

No. of households surveyed : 149

Community	No. of households taking sugar with monthly income of						No. of households not taking sugar with monthly income of					
	Above Rs. 150	Rs. 101–150	Rs. 76–100	Rs. 51–75	Rs. 26–50	Rs. 25 or less	Above Rs. 150	Rs. 101–150	Rs. 76–100	Rs. 51–75	Rs. 26–50	Rs. 25 or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
HINDU												
Harijan (Parayan) ...	...	...	1	3	4	...	...	...	3	11	25	...
Harijan (Valluvan) ...	...	...	...	...	...	...	...	...	...	1	...	...
Vanniar (Padayachi).	13	8	1	4	...	...	3	1	2	2	1	2
Vanniar (Gounder) ...	3	2	7	3	3	1	...	...	...	1	1	1
Barber—Navithar (Pandithar) ...	...	...	...	...	...	...	...	...	...	1	...	...
Dhobi (Washerman).	1	...	...	...	...	...	...	...	1	...	3	...
Chettiar (Vaniar) ...	1	...	...	...	...	...	...	...	...	...	...	...
Chettiar (Solia) ...	...	...	...	1	...	...	...	...	...	...	...	...
Chettiar (Ottar) ...	...	...	1	...	...	...	...	...	...	...	...	...
Reddiar ...	10	...	...	1	...	...	1	...	...	...	...	...
Yadhava Pillai ...	5	...	2	1	...	...	...	...	...	...	...	...
Iyer ...	...	1	...	...	2	...	...	...	...	...	...	...
Naidu (Kammavar) ...	...	...	...	1	...	...	...	...	...	...	...	...
Naidu (Kavarai) ...	...	...	...	...	1	...	...	...	...	...	...	...
Kammala Aasari ...	1	...	1	1	...	...	...	...	...	...	...	...
Pathar ...	...	...	...	...	1	...	...	...	...	...	...	...
Udayar ...	...	...	...	...	...	...	...	...	...	1	...	...
Vellala Mudaliar ...	...	...	...	...	...	1	...	...	...	...	...	...
CHRISTIAN												
Christian (Catholic).	...	2	...	...	...	...	...	...	...	...	...	...
Total :	**34**	**13**	**13**	**15**	**11**	**2**	**4**	**1**	**6**	**17**	**30**	**3**

Personal hygiene

106. The Reddiars, Vanniars and Iyers bathe daily. Generally persons belonging to other communities excepting Parayans also bathe daily. Parayans bathe every two days or three days. There are no public bathing places in the village. There are no tanks and the river Malattar remains dry during most part of the year. Reddiars and Vanniars appear to be of average health while Parayans inspite of their unhygienic conditions of living, generally appear to be quite vigorous and muscular types. This may be perhaps due to the manual labour they put in in agricultural fields. In particular, all the Reddiars and Iyers in the village daily wear washed garments only. As we have already seen, out of the 149 households as many as 140 households utilise the services of washermen available in the village. For bathing, most of the villagers use toilet soaps.

Medical facilties

107. The common diseases that visit the village are (i) flu and (ii) smallpox. The Cheri of the village as we have already seen has been branded as smallpox area. Death-roll of the village in some years, as indicated in the Statement below, has gone up because of small-pox appearing in epidemic form. The birth and death figures in respect of the village, as recorded at the Mairie (Municipality) in Ariankuppam, the Commune headquarters of the village, have been shown in the Statement below:—.

STATEMENT No. 2

Year	Births			Deaths		
	Total	Males	Females	Total	Males	Females
1950	26	15	11	159	89	70
1951	29	17	12	64	30	34
1952	48	31	17	38	17	21
1953	30	17	13	43	26	17
1954	40	24	16	41	23	18
1955	51	37	14	46	23	23
1956	57	32	25	39	17	22
1957	57	30	27	56	31	25
1958	41	21	20	43	24	19
1959	54	32	22	37	19	18
1960	40	23	17	62	32	30
1961	60	38	22	56	30	26
1962	52	33	19	55	31	24

Incidence of death during the years 1950, 1951, 1960 and 1961 and 1962 is quite noticeably higher than during the other years and this is attributed to the smallpox that ravaged the village in an epidemic form, especially, the Cheri during these years. In the year 1962, about 20 persons in the village were reported to have died of small-pox. The Health Department at Pondicherry took prompt measures to arrest the spread of this disease and vaccination work was immediately set afoot. There is no hospital either private or public in the village. For medical facilities, the villagers have to go to Thavalakuppam, a village situated to the north-east of the village at a distance of about 3 kilometres where there is a Primary Health Centre. The Centre serves the medical needs of about ten villages in Ariankuppam Commune including the village Thimmanayakenpalayam. The following is the staffing pattern in the centre:—

Designation	Strength
Doctor	Not yet posted
Male Nurse	1, at preset in-charge of running the hospital
Maternity Assistant	1
Auxiliary mid-wives	2
Ambulance driver	1
Health Inspector	1

108. The Primary Health Centre has a dispensary attached to it. As per the report of the Male Nurse in-charge of the Centre, on an average about 50 persons from Thimmanayakenpalayam visit the Centre for the Medical aid every month. The Health Inspector of the Centre informed me that during June-September in 1963, almost all the people of the village were vaccinated. He also informed that his presence at the Cheri for vaccination was resented by the Parayans. For no reason, the Parayans were scared of vaccination. They believe that the outbreak of small-pox is due to the wrath of the Goddess Mariamman whom they try to propitiate by the sacrifice of a bull which they kill and make a feast of. According to them, when this is done, the disease would make an exit out of the village. In the face of this deep-seated superstition, the medical authorities are not able to make much headway.

109. The Maternity Assistant of the Centre attends to deliveries if she is sent for. No maternity facilities as such are available in the Centre. Generally,

deliveries take place at home attended to by *Pariyarichis* of the village or by the Maternity Assistant of the Centre. Serious labour cases are taken to the hospitals at Ariankuppam or Cuddalore or Pondicherry. The Table No. XIII indicates the position regarding medical care of the sample households.

TABLE No. XIII

Medical Care

No. of households surveyed: 149

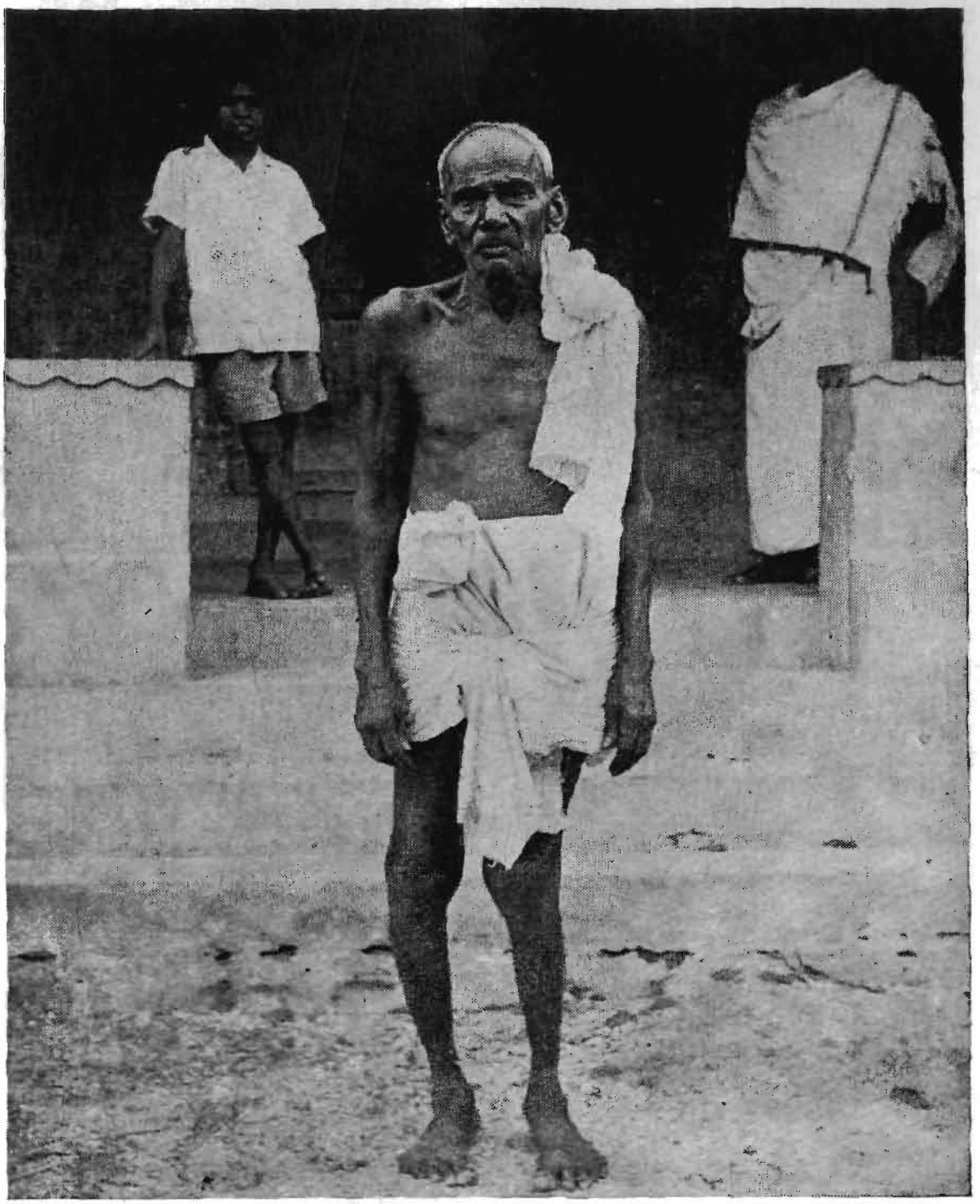
Cases	Number of cases
A. Maternity Cases:	
1. Number of cases hospitalized	...
2. Number of cases	
(a) Confined in hospital	28
(b) Confined by bringing Doctor home	...
(c) Confined by qualified Mid-wife at home	...
(d) Confined by unqualified Dai at home	113
(e) Confined without assistance	...
B. Ordinary Medical Treatment:	No. of households
(a) Allopath	124
(b) Ayurved	21
(c) Homeopath	...
(d) Combination of more than one system	4
C. Medical Consultation:	
(a) In public hospitals or dispensaries	140
(b) In private hospitals or dispensaries	1
(c) By calling in physicians, Allopaths, Homeopaths etc.	...
(d) Whether vaccinated	144
(e) Country doctors	11

In Ariankuppam, the Commune headquarters of the village, there is one Rural Hospital and Dispensary started on 17—2—1956. It is said that the villagers in Thimmanayakenpalayam repair to this hospital if they have serious ailments to be attended to. The staff in this hospital consists of one Medical Officer, one Male Nurse, one Female Nurse, one 'Infirmier' (Compounder) and two Ward-boys. The Health Inspector attached to the Health Centre at Thavalakuppam is at present under the control of the Medical Officer of this hospital. Serious delivery cases from the village are sometimes taken to this hospital. In addition to the above medical facilities, some of the villagers go to Cuddalore town of South Arcot district in Madras State. Some Reddiar households have got their family doctors at Cuddalore.

110. There is a perceptible tendency among the villagers to prefer allopathic system of treatment. Only the Parayans in the Cheri have an unshakable faith in native medicine. Even in their case, some go to hospital for medicine if the native medicines fail. Often, the Valluvans in the Cheri act as doctors and give quack herbal treatment for some minor ailments. In the case of 149 households, 124 prefer Allopathic system of treatment, 21 prefer the Ayurvedic while the rest swing between both according to necessity and convenience. As many as 140 households go to the hospital at Thavalakuppam or Ariankuppam for medical attendance; one goes to some private hospital or dispensary and 11 go to some country Vaidyas. No medical practitioner either qualified or unqualified is found in the village. Only in the Cheri, Valluvans, the priests of Parayan community act as country doctors and follow Ayurvedic system of treatment. Some of the Reddiars in the village even go to Madras for the purchase of modern medicines. Sometimes complicated delivery cases and other cases of serious diseases are taken to Madras for expert treatment. Most of the villagers are aware of ordinary modern medicines like Saridon, Aspro, etc., and make use of them extensively. There are Pharmacies selling all sorts of modern medicines at Pondicherry and Cuddalore which the villagers visit when occasion demands to purchase medicines.

Water supply

111. The river Malattar when full during rainy season is useful for irrigation only. The Abishegapakkam-Thimmanayakenpalayam lake which will be full only during rainy season is also used for irrigation. Neither the river nor the lake water is potable. For drinking purposes, well water is mostly used. There are 23 pucca wells and 51 kutcha wells catering to the drinking needs of 163 and 191 houses respectively. There are 3 public wells in the Cheri catering to the needs of the Parayans that live there.



The oldest man of the village. He is an Octogenarian and a true relic of the past.



It is ong due to the child — A bathing scene in the Cheri.

CHAPTER III

DEMOGRAPHIC CHARACTERISTICS

112. As per the 1961 count, Thimmanayakenpalayam has a population of 1,558 persons consisting of 794 males and 764 females. During the French regime in 1948, a Census enumeration took place according to which the population of the village was 1,678 consisting of 838 males and 840 females. It is a peculiarity of this village that it has recorded a decrease of 120 persons in 13 years. The population of the village showing the birth and death figures for 13 years since 1950 as found in the records available in the *Mairie* (municipality) at Ariankuppam has already been given in the Statement No. II. Oral enquiry has shown that no migration on any large scale has taken place from the village within the decade. The area of count, both in 1948 and 1961 remained the same. The only reason that can be attributed to the decrease in population is that deaths had outnumbered births in the past 13 years. In the years 1950 and 1951 death rates in the village seem to be comparatively higher. It is said that cholera and smallpox ravaged the village during the above years successively and took a heavy toll of lives. During the 13 years death rates also happen to be more than the birth rates which has resulted in the population going down. We have already seen that Parayans are numerically prodominent, as per the 1961 Census figures, constituting 52% of the total population. They live an unhygienic life in dirty hovels that almost lean one upon the other and the whole locality presents a congested appearance. The Cheri has been branded as the cholera and smallpox epidemic area by the local Public Health authorities as has been said earlier and they seem to occur with a cyclical regularity. It is understood from the Health Inspector attached to the Primary Health Centre at Ariankuppam that special attention is bestowed on the Cheri of Thimmanayakenpalayam and timely steps are taken to check the outbreak of the epidemics mentioned above.

113. The population covered in our survey is 715, consisting of 367 males and 348 females. Thus the percentage of population covered in the survey to the total population is 45·89. In other words 46·22% of the total male population and 45·55% of the total female population have been covered in our survey. The area of the village is 380 hectares, 20 ares and ·05 centiares. The Table below indicates the area, population, density and total number of houses and households in the village.

TABLE No. XIV

Area and density

		Ha.	Ar.	Ca.
Area ...		380	20	05
Density of population per sq. km.	410			
No. of houses	280			
No. of households	326			

A major portion of the outlying area of the village is occupied by a part of the lake and cultivable lands. The density of population of the village is 410 per sq. km. When this is compared to the density in Pondicherry area which is 877 per sq. km. and to the density in Ariankuppam Commune which is 830 per sq. km., it appears very low. But the Cheri of the village is, however, over-crowded. The village can accommodate still a far greater number of persons. The population of 1558 persons in the village is distributed among 326 households. The average size of a household works out to about five persons. The size and composition of the 149 households surveyed are shown in the Table No. XV given below :—

TABLE No. XV

Size and composition of household

No. of households surveyed : 149

Size of household	No. of households	Males	Females
(1)	(2)	(3)	(4)
Single member	3	2	1
2 to 3 members	34	48	45
4 to 6 members	88	224	203
7 to 9 members	21	74	85
10 members and above	3	19	14
Total	149	367	348

114. The households with 4–6 members each constitute a good majority of the total number of households, (*i.e.*) 59·06%. We have earlier seen that the entire village average composition is five. We may therefore safely assert that the village contains a larger number of optimum sized households. The Table below gives particulars of population according to sex and age group.

TABLE No. XVI

Population by sex and age group

No. of households surveyed : 149

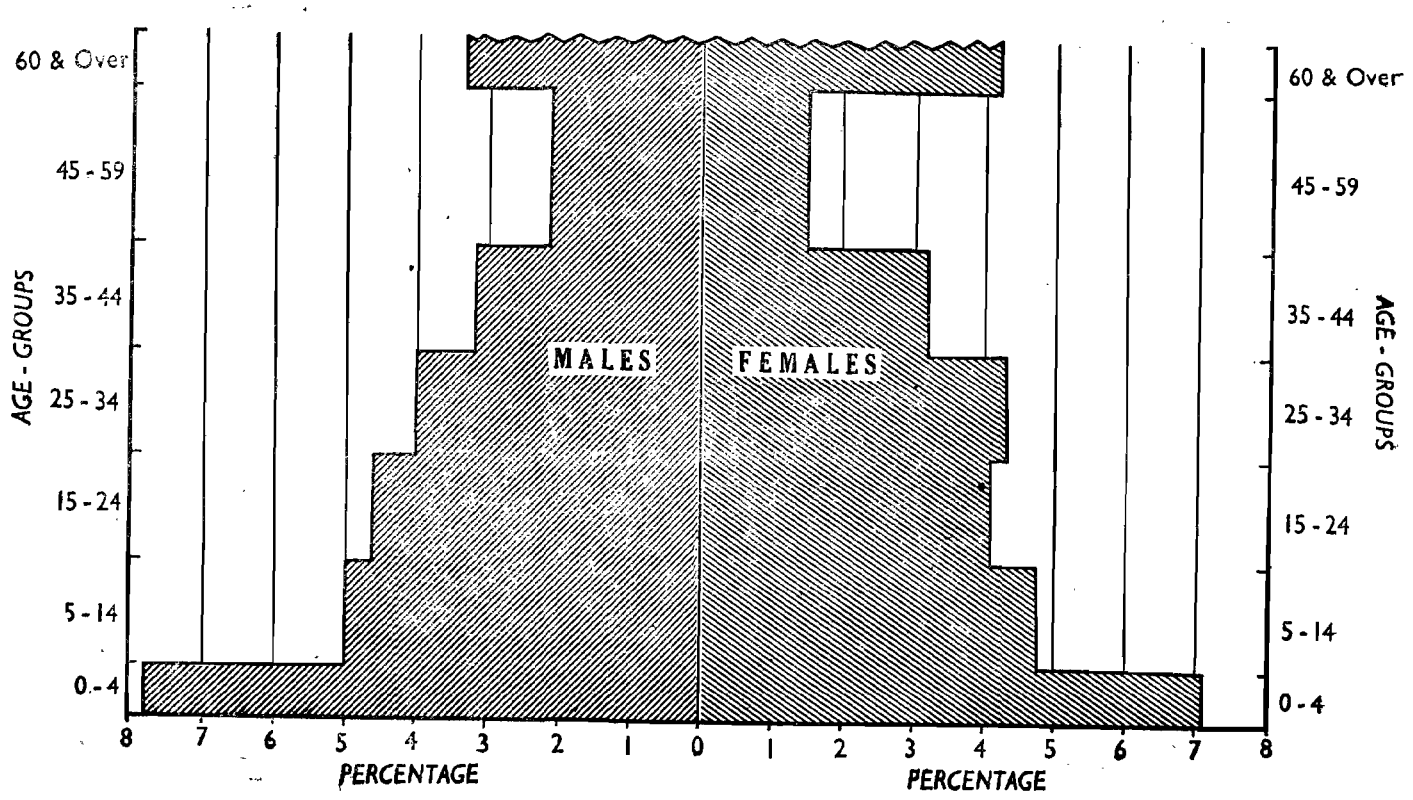
Age group	Total	Males	Females
(1)	(2)	(3)	(4)
0—14	247	128	119
15—24	125	66	59
25—59	289	149	140
60 and over	54	24	30
Total	715	367	348

The population in the age group 0–14 constitutes 34·54%, 15–24 constitutes 17·48%, 25–59 constitutes 40·42% and 60 and over constitutes 7·56%. We see that population in the age group of 60 and over is comparatively less. Out of 54 persons in this age group, males number 24 and females 30. This indicates that longevity in the case of males is less when compared to that of females.

Sex ratio

115. As we have seen earlier, there are 794 males and 764 females in the village. The sex ratio of the village works out to 96 females for every 100 males The Pondicherry sex ratio as per 1961 count is 97 females for every 100 males. Thus the sex ratio of the village appears to be in parity with that of the sex ratio of the Pondicherry area. We can also attempt an analysis of the sex ratio of the sample population by various age grades. Of the population covered in the case of age group of 0–14, the sex

AGE PYRAMID



ratio works out to 93 females for every 100 males. In the age group of 15-24, it is 89 females for every 100 males. In the age group of 25-59, it is 93 females for every 100 males and in the case of age group of 60 and over, it is 125 females per every 100 males. In all the age groups excepting that of 60 and over, males outnumber females. But in the age group of 60 and over, the sex ratio registers a marked inclination on the female side and we have 125 females for every 100 males.

Marital status

116. The marital status of the sample population is given in Table No. XVII below. The total number of married males and females are 163 and 165 respectively. The unmarried number 195 males and 137 females. Widowers number nine and widows 46. The martial status of the widows and widowers shows that widows are more in number than the widowers which is an indication that life

TABLE No. XVII

Age and martial status

No. of households surveyed. 149

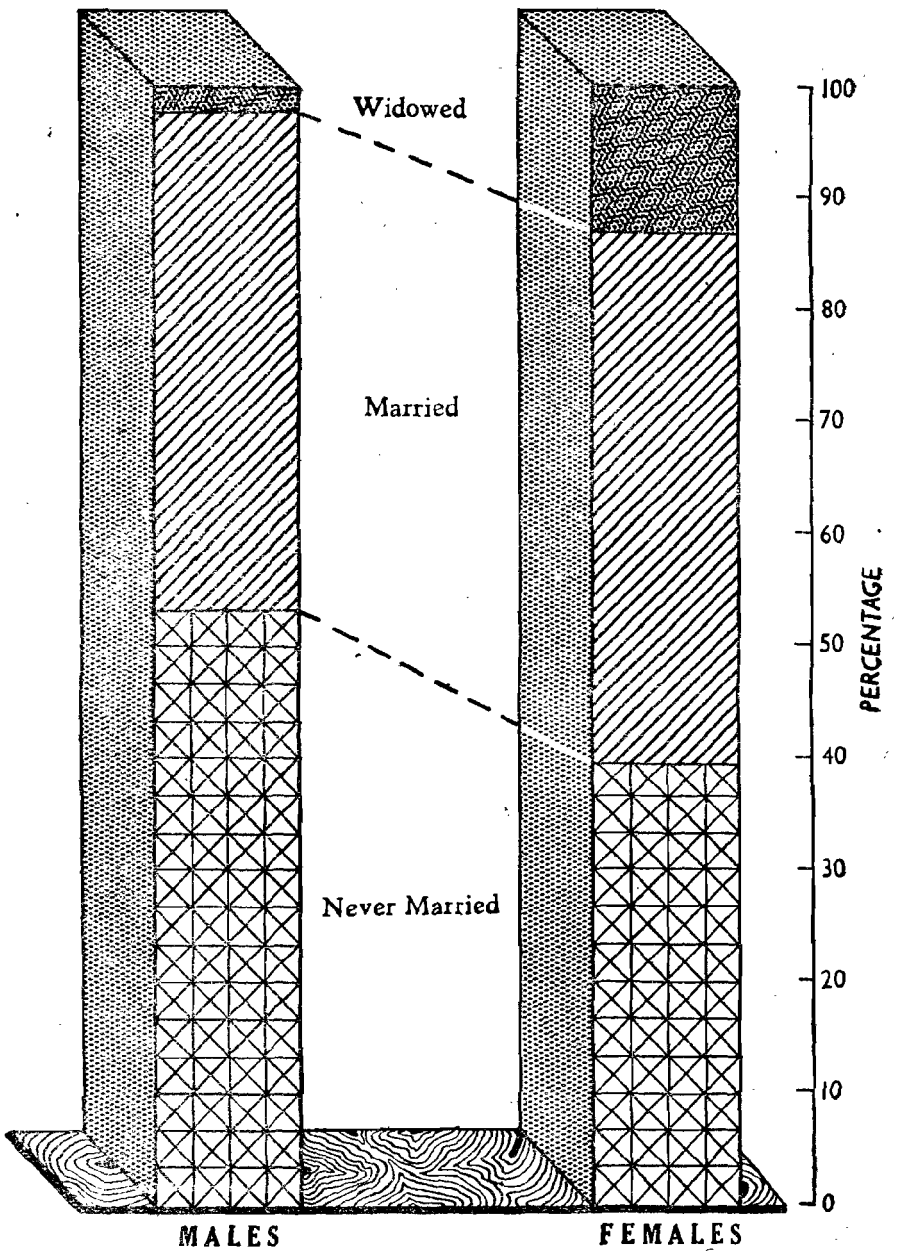
Age group	Total population			Never Married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
All ages	715	367	348	195	137	163	165	9	46
0— 4	107	56	51	56	51	...	...	...	...
5— 9	91	49	42	49	42	...	...	...	...
10—14	49	23	26	23	26	...	...	...	...
15—19	65	34	31	33	12	1	19	...	...
20—24	60	32	28	21	5	11	22	...	1
25—29	72	33	39	11	1	22	38	...	...
30—34	47	24	23	1	...	23	23	...	...
35—39	46	25	21	...	...	25	20	...	1
40—44	46	21	25	1	...	19	21	1	4
45—49	32	21	11	...	...	20	8	1	3
50—54	26	15	11	...	...	14	6	1	5
55—59	20	10	10	...	...	9	4	1	6
60 and over	54	24	30	...	...	19	4	5	26

expectancy of males is less than that of females. In the age group of 15-19, out of 65 persons, 20 are found to be married. Of these 20, 19 happen to be females. This indicates that girls are given in marriage generally after 15 years. As such we can perhaps conclude that infant marriage does not take place in the village. Boys get married generally after 20 years. Of the 715 persons, unmarried numbering 322 constitute 46·43%, bulk of whom are found in the age group of 0-14.

Literacy and Education

117. According to the 1961 Census, the number of literates and educated persons in the village is

MARITAL STATUS



307 consisting of 194 males and 113 females. They constitute 19·69% which is rather a low percentage. In other words, 24·43% of the males and 14·78% of the females constitute the literate population. We have earlier seen that the special feature of the village is the numerical preponderance of the scheduled caste, *viz*. the Parayans. Illiteracy among them is appalling. Consequently this affects the literacy level of the village as a whole to a large extent. Of the population of 715 samples surveyed, the following Table No. XVIII indicates the number of literates and illiterates age-group-wise.

TABLE No. XVIII

Education

No. of households surveyed : 149

Age group	Total population			Illiterate			Literate without educational standard			Primary or Basic			Matric or Higher Secondary			Intermediate			Graduates		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)
All ages	715	367	348	470	205	265	151	101	50	83	52	31	9	7	2	1	1	...	1	1	...
0- 4	107	56	51	103	54	49	1	1	...	3	1	2	...	...	...	...	...	...	...	...	...
5- 9	91	49	42	32	13	19	3	2	1	56	34	22	...	...	...	...	...	...	...	...	...
10-14	49	23	26	21	7	14	8	1	7	20	15	5	...	...	...	...	...	...	...	...	...
15-19	65	34	31	38	20	18	20	9	11	3	2	1	4	3	1	...	...	...	...	...	...
20-24	60	32	28	30	12	18	26	16	10	...	...	...	2	2	...	1	1	...	1	1	...
25-29	72	33	39	52	19	33	19	14	5	...	...	...	1	...	1	...	...	...	...	...	...
30-34	47	24	23	36	15	21	11	9	2	...	...	...	...	...	...	...	...	...	...	...	...
35-39	46	25	21	34	16	18	12	9	3	...	...	...	...	...	...	...	...	...	...	...	...
40-44	46	21	25	34	13	21	12	8	4	...	...	...	...	...	...	...	...	...	...	...	...
45-49	32	21	11	16	11	5	15	10	5	1	...	1	...	...	...	...	...	...	...	...	...
50-54	26	15	11	15	5	10	11	10	1	...	...	...	...	...	...	...	...	...	...	...	...
55-59	20	10	10	12	3	9	6	5	1	...	...	...	2	2	...	...	...	...	...	...	...
60 and over	54	24	30	47	17	30	7	7	...	...	...	...	...	...	...	...	...	...	...	...	...

The literates number 245 consisting of 162 males and 83 females. The above figures include 83 persons (52 males and 31 females) possessing Primary or Basic education and 9 matriculates (7 males and 2 females). One has studied upto the Intermediate class and one is a Graduate. The remaining 151 persons are just literates without any definite educational standard or qualification. They know to read and write in vernacular. Tamil is the mother-tongue to the majority of the villagers. However, Reddiars speak Telugu among themselves and it is their household language, but while moving with other communities they converse in Tamil. The Telugu spoken by the Reddiars of the village is obviously a corrupt form with a good mixture of Tamil words. The illiterates number 470 consisting of 205 males and 265 females. Illiteracy is found more among the females. Thus literates and illiterates constitute 34·27% and 63·73% respectively of the sample population. We have already seen that the literacy level of the village as a whole is at a very low mark.

Level of literacy

118. As regards the level of literacy among the various communities, Reddiars occupy the foremost place. In the 13 households of this community found in the village, there are three Graduates out of which one is a Master of Arts and two are Bachelors of Science. Of the two with B.Sc., qualification, one is working as Block Development Officer and the other is an Agricultural Demonstrator. There are also three persons who have studied upto S.S.L.C. and are working either as teachers or clerks in the Pondicherry administration. Generally all Reddiars are found to be literates and they read vernacular newspapers engage in active politics and discuss Governmental policies. In the matter of literacy, the Vanniar community may be placed next. A section of the affluent persons of this community are found to be literates. The other communities in this respect fare very ill. Parayans, as we have seen, occupy the lowest place. As regards female education, most villagers are apathetic, quite some are positively against it while the Reddiars look upon it favourably. Among the Reddiars, interest in female education is steadily mounting.

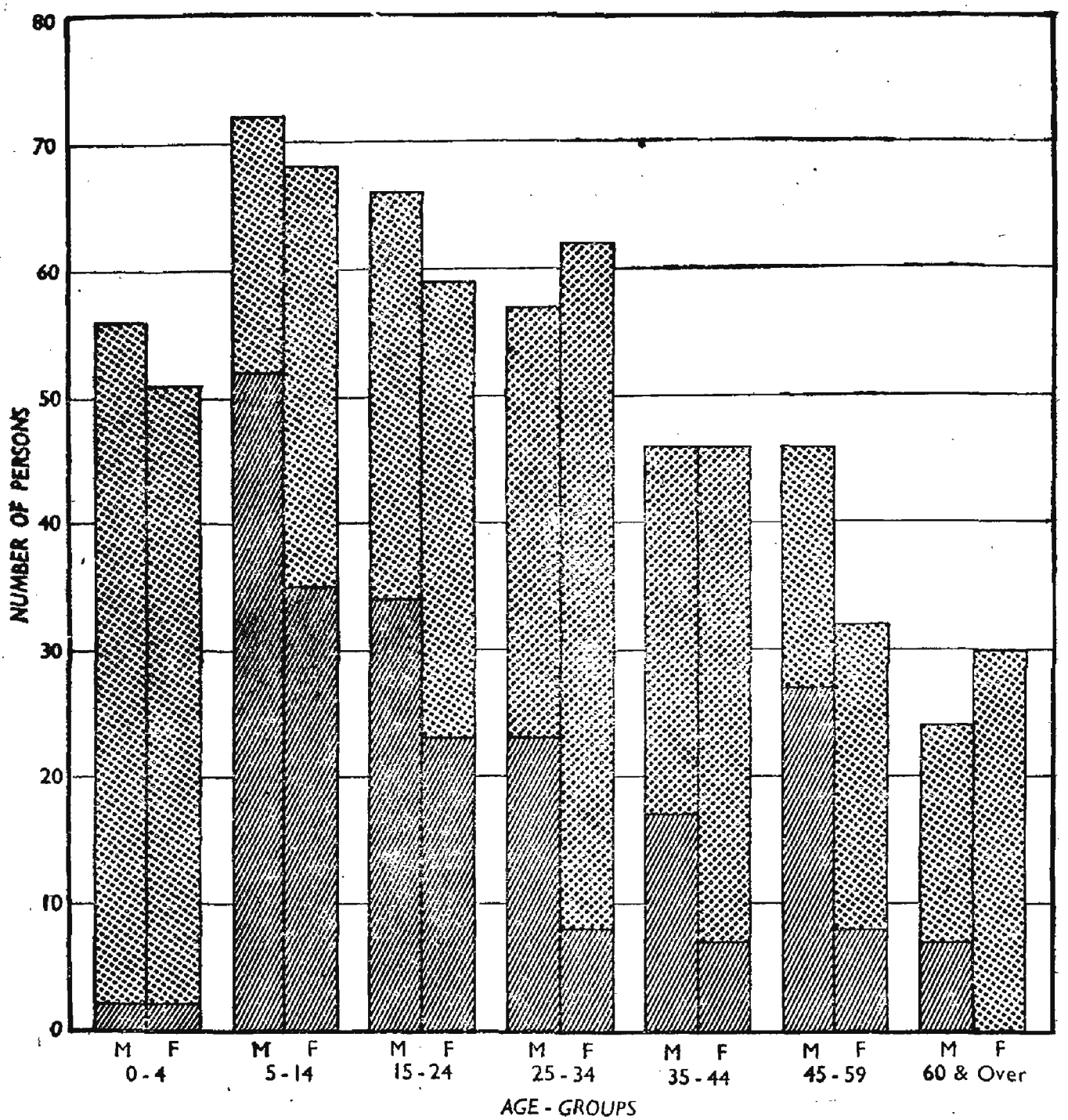
Village school

119. There is a single teacher school in the village. This is the first of the 55 schools opened by the Education Department of the Pondicherry Administration soon after the *de-facto* transfer of the territories to the Indian Union. This school known as Thimmanayakenpalayam Single Teacher School was opened on 2-3-1956. It imparts education upto the Second Standard. The teacher in charge is a Tamil Brevet trained hand. This school is located very near the Reddiar Street on the eastern side with the Cheri lying a little farther away in the same direction. About 60 pupils are on the rolls, but on an average, only 20 to 30 of them attend the school every day. A noteworthy feature about this school is that excepting 4, all the children belong to the Parayan community. Of the 4 children, 3 belong to the Vanniar community and one to the Naidu community. It is understood that Reddiars and Vanniars of the village are not very anxious to send their children to this school since they have to sit and jostle against a large number of Parayan children there. Incidentally, this throws light on the fact that untouchability is still practised even by the economically well-off and advanced communities. Since the Reddiars are economically sound, they arrange to send their children either to Cuddalore or to Pondicherry for education. As a result, the Single Teacher school has now come to look like an exclusively Harijan school. Mid-day meal is served to the children at the school and a cook has been employed on a monthly salary of Rs. 20. Once a month, non-vegetarian food is served to them. The teacher in-charge of the school complains about the indifferent and positively non-co-operative attitude of the villagers towards the institution. If the villagers are free from caste-bias, the teacher says that 100 more children could be enrolled. For Primary, Elementary and Secondary education purposes, the villagers send their children either to the schools in the neighbouring villages of the Commune or to Cuddalore and Pondicherry. Cuddalore town, lying at a distance of 7 miles, is reached by cycle and about 10 boys from the village attend the High Schools there. In the Ariankuppam commune there are 16 schools out of which 8 are single teacher schools, five are schools with more than one teacher and three are Elementary or Secondary schools. For collegiate studies, the villagers avail of facilities provided at Pondicherry or in other places of the Madras State like Chidambaram and Madras.



The Single Teacher School in the village.

AGE AND LITERACY



LEGEND

Literates

Illiterates

M Males

F Females

Workers and Non-workers

120. 1961 Census has revealed that there are 734 workers in the village comprising 491 males and 243 females. They constitute 47·11% of the total population. Male workers constitute 61·83% and female workers constitute 31·8% of the total male and female population of the village respectively. The number of workers and non-workers of the sample population is as given in Table No. XIX.

TABLE No. XIX

Workers and Non-workers by sex and broad age groups.

No. of households surveyed : 149.

Age group	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All groups	715	367	348	240	232	8	475	135	340
0—14	247	128	119	8	8	---	239	120	119
15—34	244	123	121	117	112	5	127	11	116
35—39	170	92	78	94	92	2	76	...	76
60 and over	54	24	30	21	20	1	33	4	29

From the Table it is seen that the total number of workers of the sample population is 240 consisting of 232 males and eight females. Thus, the workers constitute 33·57% of the sample population of 715. Majority of the workers are found in the age group of 15-59 which can be termed as the working force. Of the eight female workers, five are found to be in the age group of 15-34, two in the age group of 35-59 and one in the age group of 60 and above. The 240 workers of the sample population classified by sex, broad age groups and occupations are shown in Tables Nos. XX and XXI. From the Tables, it is seen that majority of workers including one female are engaged in the occupation of cultivation.

WORKING FORCE

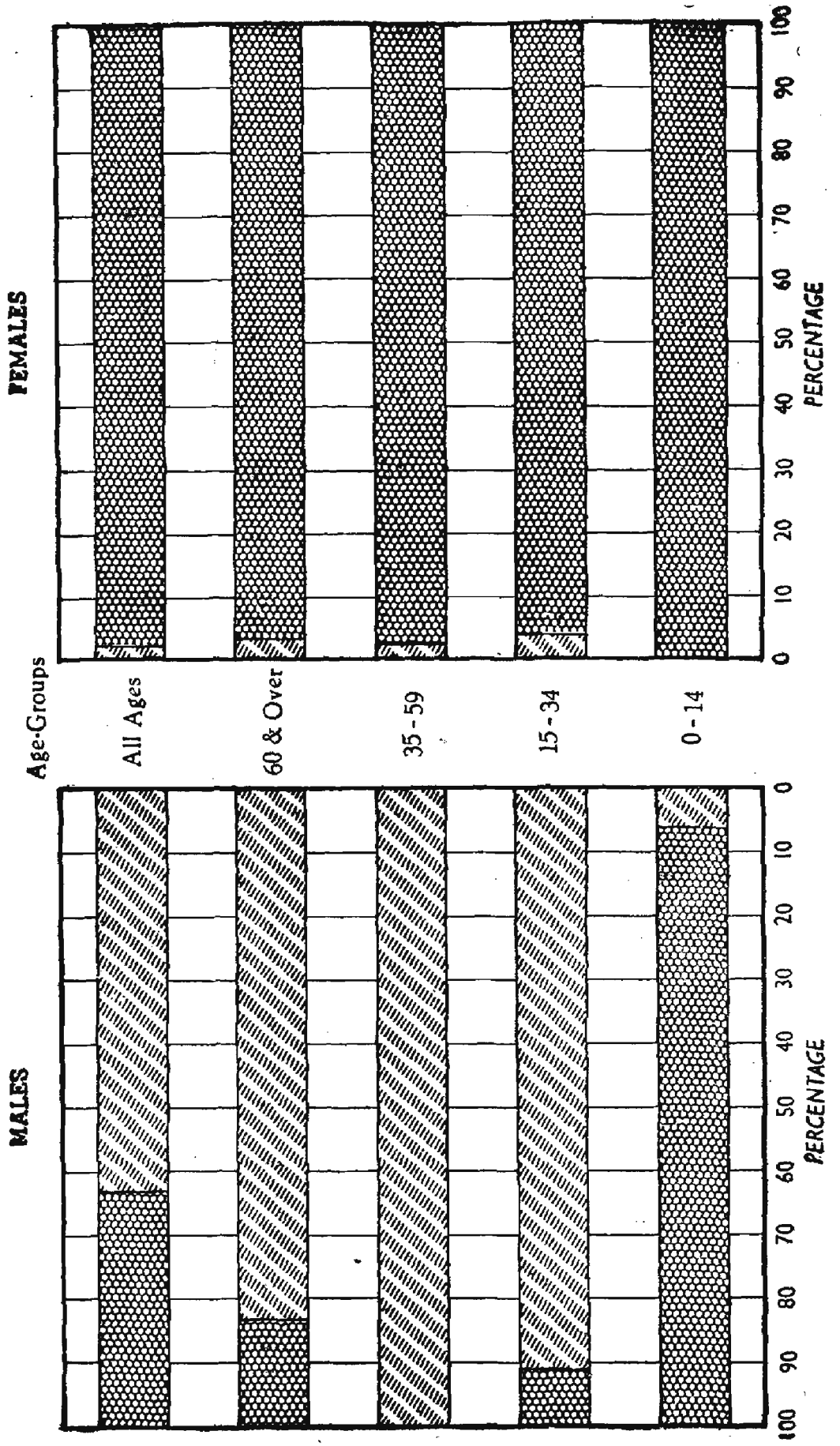


TABLE No. XX

Workers classified by sex, broad age groups and occupations

No. of households surveyed : 149

Age group	Cultivation			Agricultural labour			Business			Government service			Mat-weaving		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
All ages	128	127	1	68	64	4	11	9	2	6	5	1	1	1	...
0—14	2	2	...	5	5	...	...	...	...	...	...	...	...	...	...
15—34	59	59	...	40	36	4	3	3	...	3	2	1	...	...	...
35—59	56	55	1	19	19	...	5	4	1	3	3	...	1	1	...
60 and over	11	11	...	4	4	...	3	2	1	...	...	...	...	...	...

Age group	Coir-making			Carpentry			Turner			Washing			Others		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
All ages	1	1	...	1	1	...	3	3	...	7	7	...	14	14	...
0—14	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...
15—34	...	...	...	...	...	...	2	2	...	3	3	...	7	7	...
35—59	1	1	...	1	1	...	1	1	...	3	3	...	4	4	...
60 and over	...	...	...	...	...	...	...	...	...	1	1	...	2	2	...

TABLE No. XXI

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

No. of households surveyed: 149

Age group	Total workers			Workers engaged in household industry					
				Mat-weaving			Coir-making		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
All ages	240	232	8	1	1	...	1	1	...
0—14	8	8	...	...	...	...	...	...	...
15—34	117	112	5	—	...	...	...	...	...
35—59	94	92	2	1	1	...	1	1	...
60 and over	21	20	1	...	...	...	...	...	...

Age group	Workers engaged in household industry						Household					
	Carpentry			Turner			Business			Cultivation		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)
All ages	1	1	...	3	3	—	11	9	2	128	127	1
0—14	...	...	...	...	...	...	...	...	...	2	2	...
15—34	...	...	...	2	2	...	3	3	...	59	59	...
35—59	1	1	...	1	1	—	5	4	1	56	55	1
60 and over	...	...	—	...	...	...	3	2	1	11	11	...

Non-workers of the sample population number 475 consisting of 135 males and 340 females. Majority of the non-workers are womenfolk engaged in household duties. 239 non-workers (120 males and 119 females) are found in the age group of 0–14, 127 of them (11 males and 116 females) in the age group of 15–34, 76 of them in the age group of 35–59 (all females) and 33 of them (4 males and 29 females) in the age group of 60 and above. Majority of the non-workers found in the age group of 0–14 are children attending schools. The nature of activity of the 475 non-workers who constitute 66·43% of the sample population is given in Table No. XXII below.

TABLE No. XXII

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

No. of households surveyed: 149

Age group	Total non-workers			Full-time students or children attending school			Persons engaged in household duties only			Dependents, infants, children not attending school and persons permanently disabled		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
All ages	475	135	340	91	60	31	228	...	228	156	75	81
0 –14	239	120	119	83	54	29	23	...	23	133	66	67
15–34	127	11	116	8	6	2	114	...	114	5	5	...
35–59	76	...	76	...	...	...	73	...	73	3	...	3
60 and over	33	4	29	...	...	...	18	...	18	15	4	11

CHAPTER IV

VILLAGE ECONOMY

121. Agriculture forms the backbone of the economy of this village and most of the population depend on it for their livelihood. The village has been selected for conducting the village survey only in view of the fact that agriculture is the chief pursuit of the people. The Vanniars and the Reddiars of the village are traditional agriculturists with plenty of natural aptitude for it. The Parayans who live in large numbers in this village are expert agricultural labourers whose efficiency cannot ordinarily be equalled or excelled. They are invariably employed by the above two communities for doing agricultural operations. As we have seen already, a river and a lake serve as sources for irrigation. Since the village forms part of Pennaiyar delta, the soil is sandy-clay, which is supposed to be of superior worth for cultivation of wet crops. Dry crops too give a good yield on this soil. It is possible that the Reddiars and the Parayans, originally migrated to this village, are tempted by the handsome promise which the soil of this part held out for cultivation.

Classification of workers

122. According to 1961 Primary Census Abstract, there are 734 workers in the village consisting of 491 males and 243 females. They are spread out among various occupations, the chief being agriculture. There are 112 males and seven females who can be styled cultivators in a rather loose sense. 59 males and 17 females are agricultural labourers, properly so called. There are 59 persons (49 males and ten females) who are engaged in other pursuits like livestock rearing, fishing and similar activities. Twenty three persons (16 males and seven females) are engaged in household industry such as carpentry, rope-making, mat-weaving and the like. Five persons (all males) are engaged in 'manufacture other than household industry'. Further, there are two male workers engaged in 'construction work', and sixteen persons (11 males and five females) are engaged in 'trade and commerce'. Four males are engaged in 'transport, storage and communications' and 430 persons (233 males and 197 females) are engaged in 'other services'. Thus, we see, besides agriculture, some villagers are engaged in other occupations too. The workers constitute 47·11% of the total population; male workers form 61·84% of the total male population and female workers 31·81% of the total female population.

123. The sample has covered 128 persons (127 males and one female) engaged in cultivation, 68 persons (64 males and four females) in agricultural labour, 11 persons (nine males and two females) in business, six persons (five males and one female) in Government service and seven persons (all males) in washing clothes. Further three males are engaged in works as turners, one as mat-weaver, one as coir rope maker and one as carpenter. Persons engaged in other services number 14 (all males). Business of the kinds covered are selling eatables, fish, mutton and running grocery shops. Persons engaged in other services include workers such as temple priests, dhobi, potter, cook, barber, goldsmith, blacksmith and cobbler. An analysis of the sample households main occupation-wise has been made in the Table below.

TABLE No XXIII.

Households engaged in cultivation, industry and business

Occupations	Number of households
(1)	(2)
Cultivation	78
Business	8
Industry	3
Cultivation, industry and business	1
Cultivation and business	3
Total:	93

The remaining 56 households are engaged in variegated occupations as indicated below .--

Agricultural labour	...	36
Government service	...	4
Temple service	...	4
Washing clothes (Dhobies)	...	5
Potter ...	...	1
Cook ...	...	1
Barber ...	...	1
Goldsmithy ...	...	1
Driver ...	...	1
Cobbler ...	...	1
Blacksmithy ...	...	1
Total :		56

Occupational mobility

124. The fact that Thimmanayakenpalayam will continue to be an agricultural village, is evident from an analysis of the facts on occupational mobilities of the heads of the households covered in the survey. Of the 82 households engaged in cultivation, 76 continue their fathers' occupation, two have changed from Government service, two from business, one from private service and one from temple service. The occupational mobility of the remaining 67 households is given in Table No. XXIV. On this subject of occupational mobility, personal opinions of the heads of the households were consulted. They were asked to state whether they would like their children to take to their own occupations or to go into different ones. A good majority of them wished that their children should take up their (fathers') own occupations. This attitude on their part is an indication of the impregnable conservatism and lack of daring to venture into new fields.

TABLE No. XXIV

Occupational mobility

Number of households surveyed : 149

Occupations	Number of households	Number of households whose fathers' occupation was								
		Cultivation	Agricultural labour	Business	Government service	Household Industry (Blacksmithy, Carpentry, Goldsmithy, Coir-making)	Temple service	Private service like cook, driver etc.,	Dhobi	Barber
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Agricultural labour ...	36	...	36	...	...	...	...	...	...	...
Business ...	8	1	3	2	1	...	...	1	...	...
Government service ...	4	3	1	...	...	...	...	...	...	...
Temple service ...	4	...	...	...	...	...	4	...	...	...
Household industry like (Blacksmithy, Carpentry, Goldsmithy, Coir-making, & Mat-weaving) ...	5	...	...	...	...	5	...	...	...	...
Washing ...	5	...	...	...	...	...	...	...	5	...
Driving, Cooking, Cobbler etc., ...	4	...	...	...	...	...	...	4	...	...
Barber ...	1	...	...	...	...	...	...	...	...	1
Total :	**67**	**4**	**40**	**2**	**1**	**5**	**4**	**5**	**5**	**1**

OCCUPATIONAL PATTERN

(WHOLE VILLAGE)

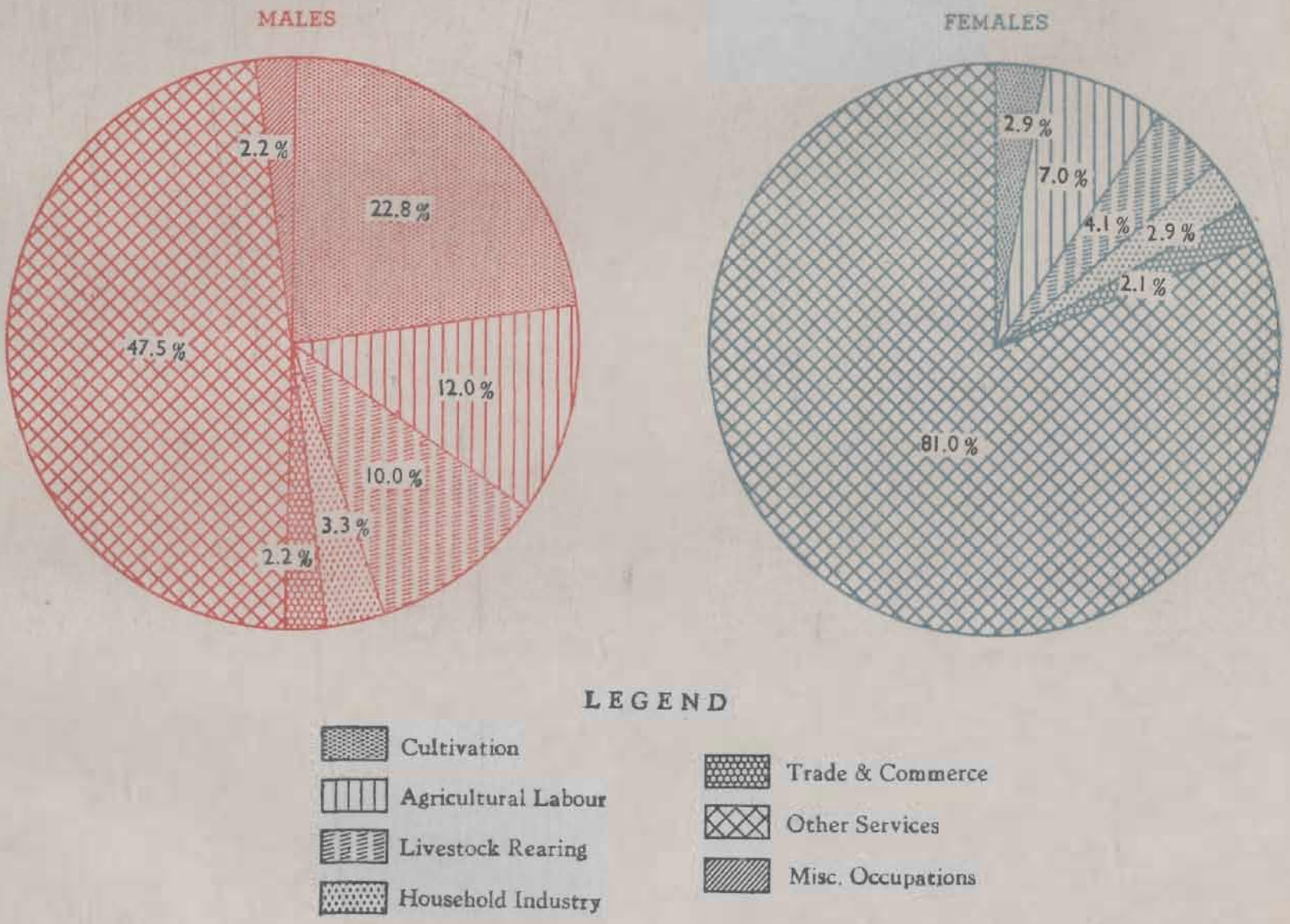


TABLE No. XXV

Occupational mobility—Nature of aspiration

Number of households surveyed : 149

Occupations	Number of households	Number who want their sons to be in									
		The same occupation as in Col. 1	Cultivation	Agricultural labour	Government service	Private service (cook, driver cobbler, potter).	Business	Temple service	Household industry like blacksmithy, carpentry & goldsmithy	Dhobi	Barber
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Cultivation ...	82	76	...	...	5	...	...	1	...	...	...
Agricultural labour ...	36	6	30	...	...	...	...	...	...	...	...
Business ...	8	4	4	...	...	...	...	...	...	...	...
Government service ...	4	1	3	...	...	...	...	...	...	...	...
Temple service ...	4	3	...	...	1	...	...	...	...	...	...
Household industries (Blacksmithy, Carpentry, Goldsmithy, Coir-making & Mat-weaving etc.) ...	5	3	1	...	...	...	1	...	...	...	...
Washing ...	5	4	1	...	...	...	...	...	...	...	...
Private service (Driver, Cook, Cobbler, Potter) ..	4	1	3	...	...	...	...	...	...	...	...
Barber ...	1	1	...	...	...	...	...	...	...	...	...
Total ...	149	99	42	...	6	...	1	1	...	...	...

Cultivation

125. As we have already seen, agriculture is the mainstay of the villagers. The soil is sandy and clayish which is quite ideal for cultivation of various crops both dry and wet. The fertility of the land can be understood by the fact that a *Khani* of wet land in the village is sold for Rs. 4,000 and that of dry land for Rs. 3,000 or Rs. 3,500 ($\frac{3}{4}$ of khani is equal to one acre). With regard to irrigation facilities, the villagers depend on the river Malattar, the lake and the large number of pen wells sunk in the fields. Malattar and the lake are dependable only during winter season when they receive adequate supplies. They remain practically dry during the months of March to May. During this period, the cultivators turn to the wells in their fields. Since all the Reddiars and some of the Vanniars are economically sound they irrigate the lands by means of electric motors. There are as many as 27 electric motors used for agricultural purposes, all private owned. Of the sample households, the following statement gives the number engaged in agriculture, community-wise.

Statement No. 3

Community	Number of house-holds	Number of households practising agriculture.
Parayan	47	15
Parayan (Valluvan)	1	1
Vanniar (Gounder and Padayachi)	59	46
Reddiar	12	11
Yadhava Pillai	8	6
Vannan (Dhobi)	5	...
Iyer	3	...
Kammala Asari	3	1
Naidu	2	2
Barber	1	...
Vania Chettiar	1	1
Solia Chettiar	1	1
Ottar Chettiar	1	...
Pathar	1	...
Udayar	1	1
Vellala Mudaliar	1	...
Christian	2	...
Total :	149	85

Types of crop and crop calendar

126. Paddy is the main crop raised in the Nanjai (wet) lands of the village. The chief varieties of paddy are Kuruvai, Kuthiraival Samba and Suvarnavari.

Kuruvai: The Kuruvai is sown in the month of June. Nursery is raised during May-June and planting is done in June-July. The maturity period of this variety of paddy is 90 to 100 days. Harvest takes place during September. This is a short-term crop. The agriculturists use plenty of green manures for this crop. The chemical fertiliser Ammonium Sulphate is also usually applied. In the case of this variety, the yield per khani (¾ of khani is equal to one acre) is said to be about 25 to 30 bags.

Kuthiraival Samba: Seedlings are raised from September to the middle of October. Plantation takes place in October and the maturity period of the crop is four months or 120 days. This variety is harvested at the end of February or in the beginning of March. The yield per khani is said to be 25 to 30 bags.

Suvarnavari: This is similar to that of Kuruvai. Nursery is raised and plantation is done during the months of May and June. The maturity period of this variety, as in the case of Kuruvai, is three months or about 100 days. This is also harvested in September. The following are the dry crops raised in Punjai (dry lands) of the village : Ragi, Groundnut, Tapioca, Sugarcane, Plantains and all sorts of vegetables. Plantains are cultivated in abundance in some Reddiar households' backyards.

Cost of cultivation

127. The cost of cultivation of paddy per acre, approximately, is as given below :—

	Rs.	P.
Preparatory cultivation	30	00
Manures and manuring	40	00
Seeds and sowing	45	00
Irrigation	150	00
After cultivation	15	00
Harvesting	30	00
Others	10	00
Total :	320	00
Total receipt	800	00

Net return per acre is Rs. 480.

The wages paid to labourers are Rs. 2 per day for a male and Rs. 1·75 per day for a female labourer.

Agricultural practices

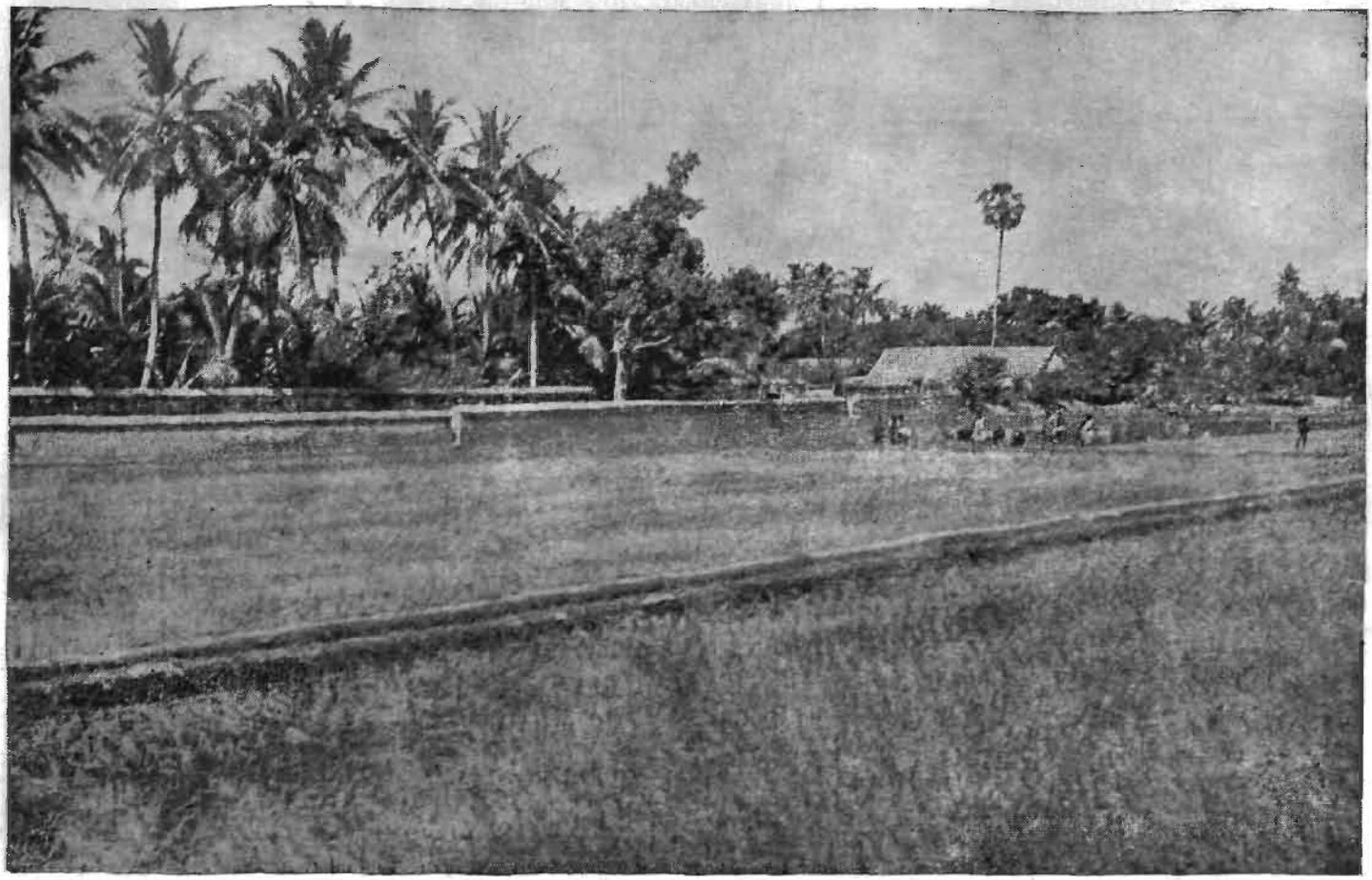
128. The villagers freely adopt both traditional and modern methods of cultivation. In certain villages, in Pondicherry area, a much relative importance is attached to the commencement of cultivation season. Before cultivation begins, a sort of happy ceremonial function is got up collectively by all the royts to invoke Heaven's blessings on their efforts. But in this village, no such function is celebrated. The individual agriculturists conduct an informal pooja to Lord Ganesa on an auspicious day and starts ploughing. The fields are ploughed with country-ploughs made of wood. In the matter of sowing and harvesting too, the time-honoured practices are followed. Some leading agriculturists of the village have taken to Japanese method of cultivation and they are quite prepared to adopt new improved methods provided sufficient guidance is given by the staff of the agricultural department acting through Block agency. It is said that the Japanese method is quite popular in the village and many people have taken to it. Bose ploughs, tractors, sowing and manuring machines are also used by some of the leading landlords.

Implements, seeds, manures etc.,

129. The common agricultural implements used in the village are shown in the sketches. Most of



1 & 2 **Mann Vetti** (Spade) 4 Kaththi (Knife)
3 **Kalai Vetti** (Weeding implement) 5 Aruval (Sickle)



A view of the paddy fields.

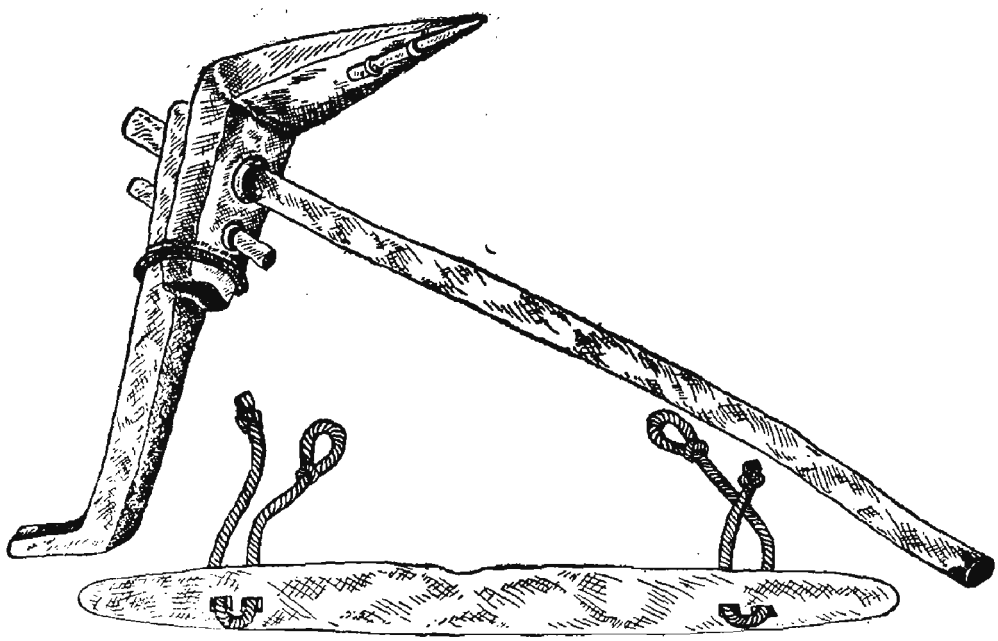


Plantation in progress.

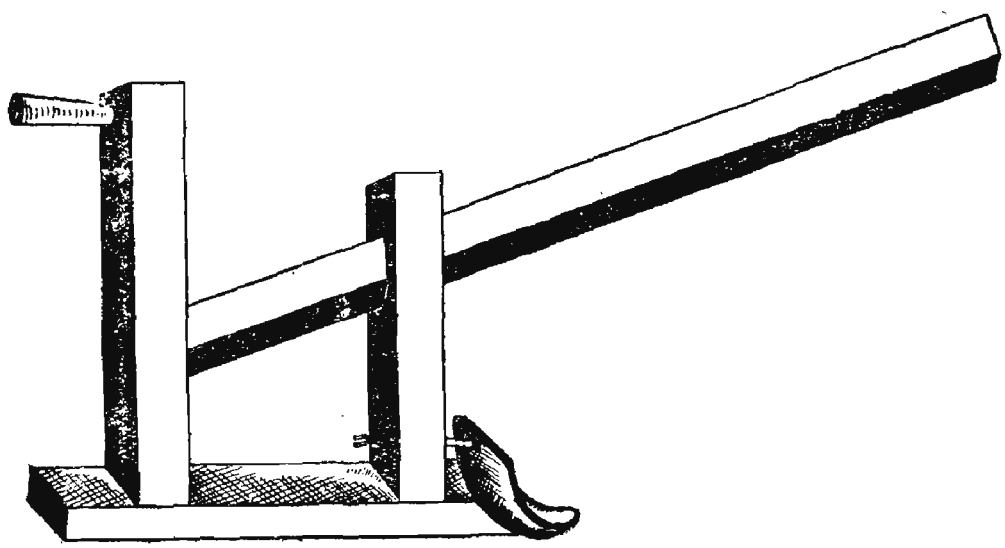


A typical agriculturist having his lunch in the afternoon.

them are traditionally of the same type. However, some modern types of implements are also used by the agriculturists. Such modern types include implements like Bose plough, tractors, manuring and sowing machines etc. The implements are not given on hire but they are lent freely to one another mutually on requisition. The village lies within the jurisdiction of Pondicherry Community Development Block and a Village Level Worker visits the village periodically and advises the villagers on improved agricultural practices. The general complaint of the villagers is that the Village Level Worker visits the



The country wooden plough with an iron point



Bose plough

village very rarely and when he comes, he contacts only the leading agriculturists and goes away. Some of the agriculturists have stated that they have secured seeds through the Block office. A subsidy of Re. 1 or Rs. 2 is given per bag of seeds by the block agency. Green manures like *Thakkai Poondu*, *Sanappai* and *Nari Payer* and green leaves like *Poovarasan* and *Klarisyria* are used generally by all. Using Ammonium sulphate is quite common in the village. Almost all the Reddiars use chemical fertilisers, ground-nut cakes and other rich green manures. The Table No. XXVI shows the reciprocal aid in agricultural practices in respect of the households engaged in agriculture which is an index of the extent of co-operation among them.

TABLE No. XXVI

Reciprocal aid in agricultural practices

Number of households surveyed : 149

Community	No. of households practising agriculture	No. of households that borrow agricultural implements from others at the time of cultivation	No. of households that take help of neighbours at the time of sowing or harvesting	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour
(1)	(2)	(3)	(4)	(5)
Parayan ...	15	14	13	15
Parayan (Valluvan) ...	1	1	1	1
Vanniar (Gounder and Padayachi) ...	46	46	46	46
Reddiar ...	11	7	11	10
Yadhava Pillai ...	6	6	6	6
Vannan (Dhobi) ...	...	...	..	...
Iyer ...	...	...	...	...
Kammala Asari ...	1	1	1	
Naidu ...	2	2	2	2
Barber ...	...	...	...	...
Vania Chettiar ...	1	1	1	1
Solia Chettiar ...	1	1	1	1
Ottar Chettiar ...	...	...	...	...
Pathar ...	...	...	...	...
Udayar ...	1	1	1	1
Vellala Mudaliar ...	...	...	...	...
Christian ...	...	...	...	...
Total :	**85**	**80**	**83**	**84**

From the Table it is seen that 90% of the households engaged in agriculture depend on mutual help in agricultural operations.

130. As regards the benefits derived from the Community Development agency at Villianur, the following Table No. XXVII indicates the nature of benefits derived by the villagers.



A petty eatables-vendor in the Cheri.



The Parayan youths in the Cheri.



The Parayan men and women in the Cheri -- They are a pacific lot.

TABLE No. XXVII

National Extension Service—Nature of benefits

Number of households surveyed : 149

Community	Total number of households	Households practising agriculture	Number benefited in the manner of		
			Agricultural loans	Improved seeds and implements	Fertilizer and manures
(1)	(2)	(3)	(4)	(5)	(6)
Parayan ...	47	15	...	...	...
Parayan (Valluvan) ...	1	1	...	...	...
Vanniar (Gounder and Padayachi) ...	59	46	5	4	...
Reddiar ...	12	11	3	3	...
Yadhava Pillai ...	8	6	...	...	...
Vannan (Dhobi) ...	5	...	...	...	...
Iyer ...	3	...	...	...	...
Kammala Asari ...	3	1	...	...	...
Naidu ...	2	2	...	...	...
Barber ...	1	...	...	...	...
Vania Chettiar ...	1	1	—	...	...
Solia Chettiar ...	1	1	...	—	...
Ottar Chettiar ...	1	...	...	...	...
Pathar ...	1	...	—	...	...
Udayar ...	1	1	—	...	...
Vellala Mudaliar ...	1	...	...	...	...
Christian ...	2	...	...	...	...
Total :	**149**	**85**	**8**	**7**	...

Stem-borer and blast are the common crop diseases affecting the paddy crop. The villagers use B.H.C. 10%, D.D.T. 5%, Endrine and Folidol, purchased from the market or obtained from the Block office to eradicate the above diseases.

Ownership of land

131. Reddiars, though small in numbers, are the leading land-owners. They own major portion of the wet and dry lands belonging to the village. The land-record in respect of the village was not maintained during the French regime and as such it is not possible to find out the average economic holding in respect of the village. Of the 149 households surveyed, 56 households do not possess any land. The remaining households under the Hindu-fold, as shown in Table No. XXVIII either own lands and do cultivation or take land on lease for cultivation or lease out their own lands to others for cultivation. The two Christian households covered are not engaged in agriculture.

TABLE No. XXVIII

Households owning or possessing land or have given out land to others for cultivation

Number of households surveyed : 149

Nature of interest on land	10 to 20 cents	20·01 to 50 cents	50·01 to 1 acre	1 to 2·4 acres	2·5 to 4·9 acres	5 to 10 acres	10·01 acres and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Land owned ...	2	2	6	11	7	9	12
Land held from private .. persons or institutions	...	12	14	19	8	4	...
Land given to private ... persons or institutions	1	1	...	—	...	...	...
Total :	**3**	**15**	**20**	**30**	**15**	**13**	**12**

It is seen that of the 49 households owning lands and doing self cultivation, as many as 12 possess lands to the extent of more than ten acres, nine possess to the extent of five to ten acres, seven possess from 2·5 to 4·9 acres etc. 57 households cultivate lands taken on lease. The figures include those who own some lands and also take some more on lease for cultivation. Only one household of the sample has leased out land to the extent of 20·01 to 50 cents to others for cultivation. On enquiry, it is found that majority of the lessee cultivators hold the lands either obtained from Reddiars or from persons residing outside but owning lands in the village.

Tenancy

132. In Thimmanayakenpalayam, we find both owner cultivators and leasehold cultivators. Besides, agricultural labour is supplied by the Parayans and the other poor non-Brahmin villagers. The agricultural labourers are engaged at the time of ploughing, sowing and harvesting operations for which they are paid daily wages. The daily wages are paid at the rates of Rs. 2 per male and Rs. 1·75 per female and 75 Paise per child labourer. Except for the usual grumblings of the labourers that they are poorly paid, the relationship between the labourer and cultivator appears cordial and there is sufficient labour force procurable on demand. As regards the relationship between the lessee-cultivators and the land-owners, it is generally amicable and warm but the leasehold cultivators ventilate a general feeling that the terms of lease are high and the owners snatch away a lion's share of the total return from the lands. The rates of lease for the wet and dry lands are as given below.

(1) Wet land per khani in cash — Rs. 450 per annum.
(2) Wet land per khani in kind — 10 bags of paddy.
(3) Dry land per khani in cash — Rs. 200 per annum.

It is said that after meeting all kinds of expenses, the tenant-cultivator gets hardly Rs. 100 per khani in a year. The owners provide irrigation facilities to the tenants and the rates of the water-lease are Rs. 150 per annum per acre of dry land and Rs. 175 per annum per acre of wet land. The tenants also feel that the water-lease rates are abnormally high but as there is no other alternative they put up with these exhorbitant rates.

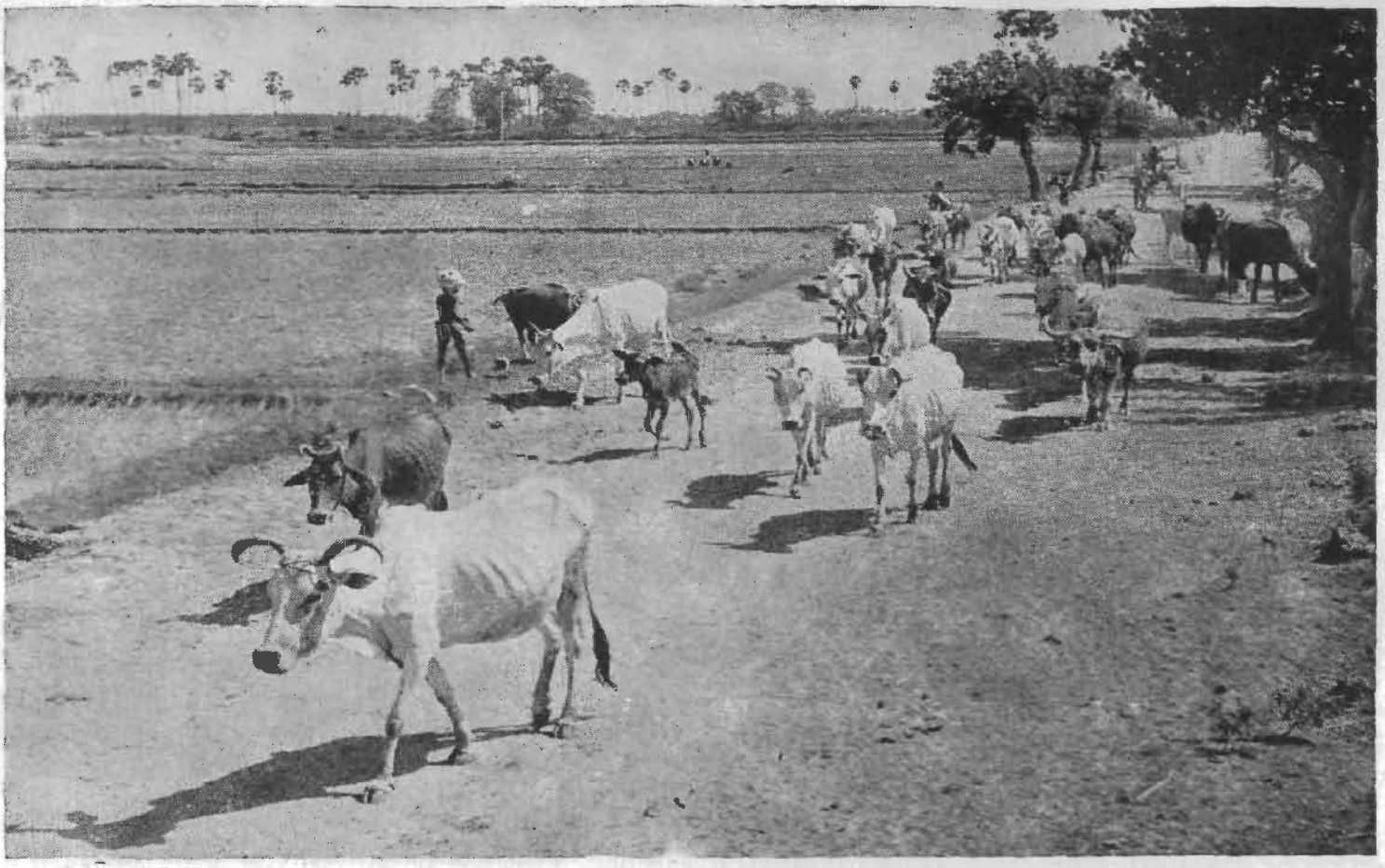
133. A peculiar relationship between the agricultural labourers' and the Reddiar cultivators is noticed. Most of the agricultural labourers, employed by the Reddiars, belong to the Parayan community which is well-known for its economic backwardness. They are obliged to obtain loans from their land lords. They are not able to repay the loan easily because of



Hand-pounding of paddy is a common sight in the village.



Bullock-cart is the common mode of transport used for marketing the agricultural produce.



The health of the cattle n Thimmanayakanpalayam is of a fairly good standard.

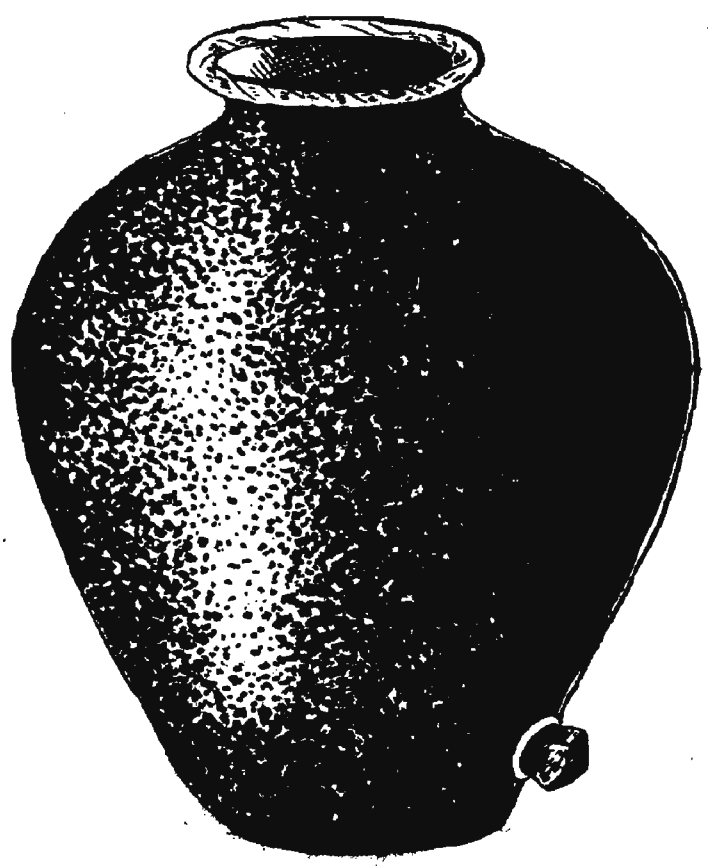


The veterinary aid centre started under the Community Development programme.

their poverty and are forced to serve in the fields of Reddiars in lieu of payment. Their indebtedness continues for an indefinite period. In most cases, it is seen, that the Parayans of the village have obtained loans from the Reddiars for marriages, at the rate of Rs. 100 per person. Thus, a whole family of labourers or a group of them are forced to serve in the fields of a particular individual year in and year out. The fear of judicial action against them by the Reddiars for recovery of the loan in case they leave their service keeps them in continual bondage to those land owners.

Marketing of paddy

134. Paddy, the main crop of the village is marketed at Pondicherry. The mode of conveyance used by most of the Reddiars to transport paddy is lorries. Persons of average economic means use bullock-carts. The village produces approximately 300 tons of paddy. The marketing months are generally February to April and the paddy is stored by the ryots in their houses in ordinary paddy bins. Of the dry crops raised, groundnut, the cash-crop of the place is produced in larger quantity and marketed either at Pondicherry or at Cuddalore. The coir-rope and mats produced on a small scale by a few households are marketed in the surrounding villages.



Kuthir—Paddy bin made of mud

Livestock

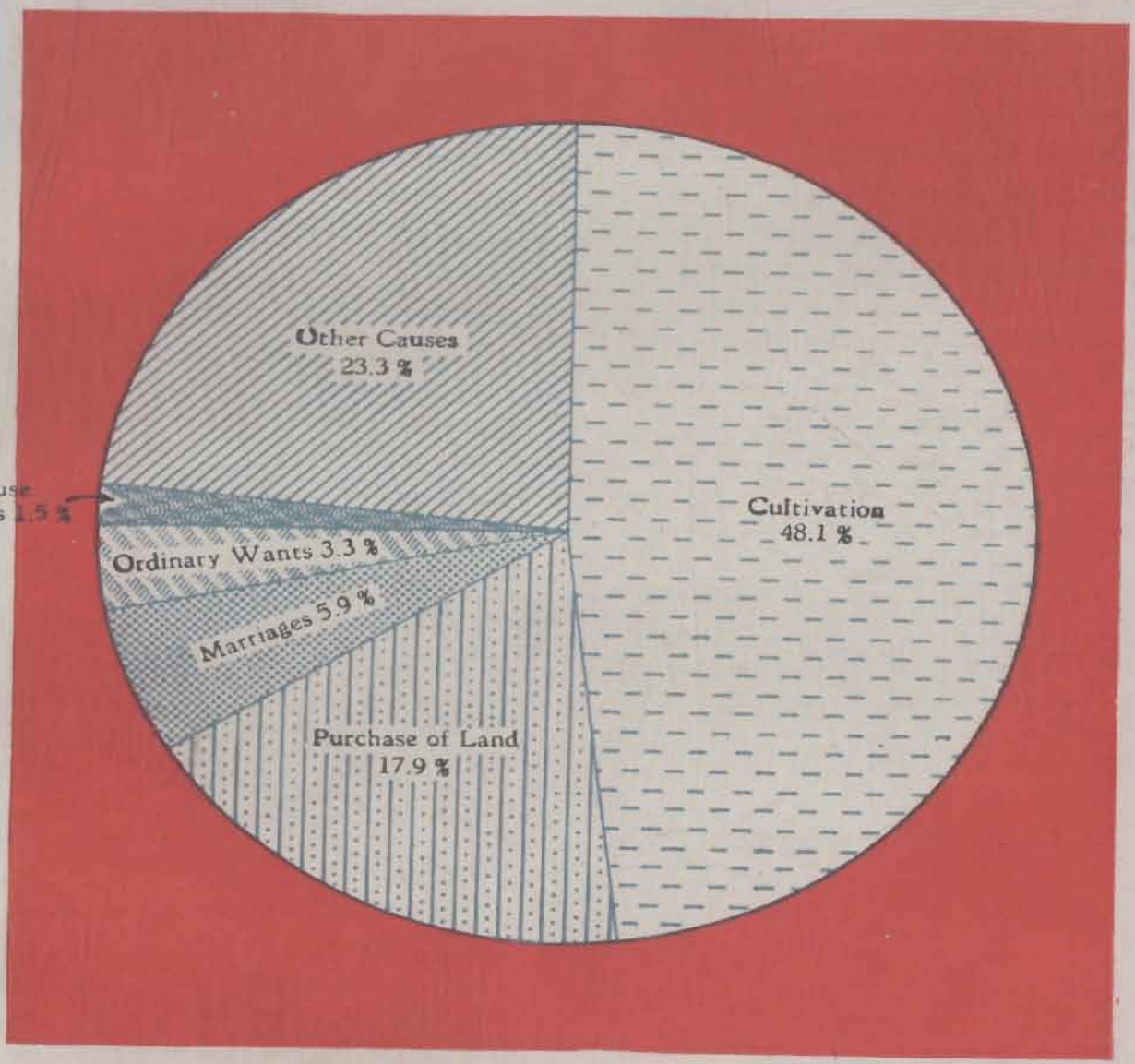
135. Since the village is mainly an agricultural one, livestock play an important part in the village economy. They supply the motive power for agriculture. The village is rich in its livestock population and the health of the cattle is of a fairly good standard. No livestock census was conducted during the French regime. After the merger of the French territories with the Indian Union, a Census was conducted in 1961 and the livestock population as recorded by then is given below :—

Statement No. 4

Particulars of livestock	Total	Males	Females
(1)	(2)	(3)	(4)
Cattle	765	362	403
Buffaloes	123	24	99
Sheep	195	...	...
Goats	339	...	...

In addition to the above figures, there are 294 fowls, 50 ducks and 20 other species of animals and birds. Majority of the cattle are owned by Reddiars and Vanniars. Cows are reared mainly for getting milk. Cow-rearing is the traditional occupation of the Yadhava Pillais. On an average, the milk yield per cow is said to be three to four seers and cross-breeds yield as much as five seers. Cow-dung cake is extensively used as a fuel and in its raw form it is used as manure. Bullocks are used for ploughing the fields and hauling the carts. Very few persons are interested in poultry development. The egg production capacity per day is eight to ten only. A peculiar feature of the village is that Parayans keep in their possession a consideralbe number of cattle belonging to the land lords acquired through *varam* method. According to this, Reddiars and Vanniars of the village, on a request from their agricultural labourers who are mostly Parayans, sell their calves to them at a mutually agreed price. The Parayans take up the responsibility of bringing them up. In most

CAUSES OF DEBT.



136. The Table No. XXIX indicates that 81 households own 363 milch cattle. Of these, 81, the twelve Reddiar households and the 31 Vanniar households own as many as 177 and 117 milch cattle respectively. It is seen that Reddiars are richer in cattle wealth than any other community. The 20 Parayan households own 25 milch cattle, owned through *varam* method. Further, 46 households own 195 draught bullocks and he-buffaloes; seven households, 34 goats or sheep; 13 households 67 fowls, four households, five dogs and one household, obviously that of a dhobi, two asses. The usual fodder for the cattle is paddy husk, gingelly and groundnut-oil cakes and straw. Fodder is available in adequate quantity for the cattle of this village. Some improved breeds of bulls like *Sindhi* and *Kangeyam* varieties too are found in the village. Such breeds are supplied by the Pondicherry Block agency. Their ownership is declared after certain period when the terms and conditions of supply are fulfilled.

Veterinary aid centre

137. There is one Veterinary Aid Centre in the village functioning under the supervision of the Pondicherry Community Development Block. The staff consists of one Stock-man-Compounder and one Bull-Attendant, loaned by the Animal Husbandry Department, Pondicherry. The centre is periodically supervised by the Veterinary Assistant Surgeon of the Animal Husbandry Department, Pondicherry. The centre started on 29-3-1956 is housed in a building spared free of rent by one Sri P. C. Purushothama Reddiar, a leading landlord of the village. It is said that after the centre has been opened, cattle diseases have been minimised and cattle have shown marked improvement in health. The centre attends to 12 cases daily on an average. The common kinds of cattle disease are Black-quarter and Hæmorigic Septicamea. To check the outbreak of the above kinds of disease, periodical vaccination is carried out by the centre. As regards the popularity of artificial insemination, the stock-man-compounder reported that the villagers are lukewarm in their response and lack a proper understanding of the scheme. It is said that the centre is popular and even people coming from places outside the village utilise the services rendered by the centre.

138. There is one cattle pound in the village. This is let out on lease by auction every year by the Government of Pondicherry. Stray cattle, grazing in paddy fields and gardens, are locked up in it. They are returned to their owners after the payment of fines, the rates varying from 25 P. to 50 P.

Village Co-operatives

139. In the field of co-operation, Thimmanayakenpalayam deplorably lags behind. The Agricultural Co-operative Credit Society that was once functioning with a modicum of success has now been wound up because the President of the Society exposed himself to certain allegations. The Society has been shifted to Abishegapakkam, a neighbouring village. After the disappearance of this ill-fated Society, no effort on the part of villagers is noticeable for starting a new one. But the villagers individually seek to become members of some co-operative society functioning in the adjoining villages. The prospects for co-operative organisation in the village look bleak at present. Unless the villagers learn to organise themselves in co-operative endeavours, the progress of the village will be notably handicapped. Of the 149 sample households taken up for our purpose of village survey, the heads of households of only three communities are found to be members in various co-operative societies as indicated in the Table No. XXX below:—

TABLE No. XXX

Co-operative societies.

No. of households surveyed: 149

Name of co-operative society.	Number of persons belonging to		
	Vanniar	Reddiar	Yadhava Pillai
(1)	(2)	(3)	(3)
Multipurpose co-operative society	7	8	1
Co-operative Urban Bank	...	1	...
Marketing co-operative society	...	2	...
Agricultural Credit Co-operative Society	...	2	...
Co-operative milk society	4	4	4
Sugarcane co-operative society	...	2	...
Total:	11	19	5

From the Table, it could be seen that Reddiars have greater consciousness of the benefits that accrue from co-operative institutions than any other community. As many as 19 individuals belonging to this community have associated themselves with various co-operative enterprises functioning in the adjacent villages and in Pondicherry.

Indebtedness

140. It is usually said of the rural Indian agriculturist that he is born in debt, lives in debt and dies in debt and the agriculturists of Thimmanayakenpalayam are no exception. They are steeped in heavy debts and deliverance out of it seems a distant prospect. It is paradoxical that as monthly income increases, the rates of indebtedness also correspondingly increase. As seen from Table No. XXXI the above finding is true in so far as the sample population is concerned.

TABLE No. XXXI

Indebtedness

No. of households surveyed: 149

Income group (in rupees)	Total number of households	Number of households in debt	Percentage of col. 3 to 2
(1)	(2)	(3)	(4)
Less than 25	5	2	40·00
26—50	41	21	51·22
51—75	31	19	61·29
76—100	19	9	47·37
101 and over	53	42	79·25
Total:	**149**	**93**	...

141. The incidence of indebtedness appears higher in the monthly income groups of Rs. 51-75 and Rs. 101 and above. The causes of indebtedness of households involved in debt are brought out in the following Table No. XXXII.

TABLE No. XXXII

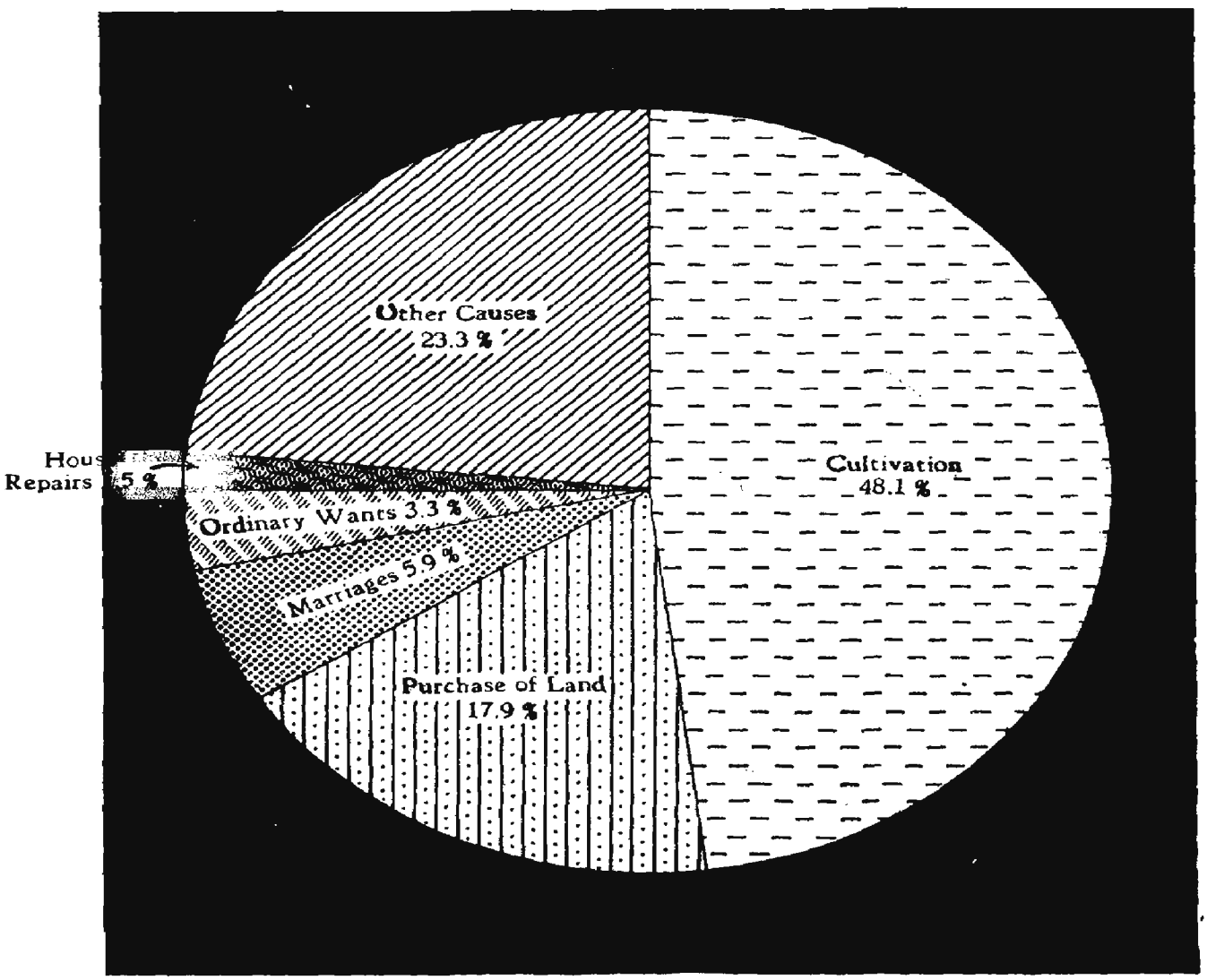
Indebtedness by causes

No. of households surveyed: 149

Causes	Amount of debt in rupees	Number of families in debt	Proportion of debts due to causes to the total amount of debt
(1)	(2)	(3)	(4)
Purchase of land	32,000	7	17·9%
House repairs	2,600	2	1·5%
Marriages	15,550	28	5·9%
Ordinary wants	5,860	20	3·3%
Household cultivation	85,950	31	48·1%
Business run by household	1,400	3	0·8%
Transport, cultivation and industry	40,000	1	22·3%
Other reasons	300	1	0·2%

We see from the Table that a good portion of the debt has been incurred by the generality of the villagers for purchase of land and for cultivation. 22·3% of the debt of the village as a whole amounting to Rs. 40,000 has been incurred by one individual, a leading Mirasdar belonging to Reddiar community, who is an exceedingly affluent man. Loans are usually raised from private individuals who are not professional money-lenders. In most cases, they happen to be individuals living in the neighbouring villages. The rates of interest vary from 12% to 15% per annum. Usurious rates of interest are also not uncommon. Majority of the Parayans had taken loans from their landlords absolutely disproportionate to their paying capacity mainly for marriage purposes. Thereby they forge a chain around themselves and bind themselves for indefinite manual service under the landlords who are mostly Reddiars. This debt *lies around their neck like a mill-stone till they ripen* for the grave and it passes to their progeny with their death. The servitude also indefinitely continues. But one significant feature in the situation is that the landlords are not such bloodsucking monsters as they are sometimes portrayed to be and there is always an element of compassion in their thinking. There is neither inhumanity on the part of the rich nor ingratitude on the part of the poor, with the result that

CAUSES OF DEBT.



perfect goodwill subsists between the landlord and his labourer.

Village economy

142. The economy of the village centres mainly around agriculture. As has been stated already, Reddiars and Vanniars are traditional cultivators. The dominant population, namely Parayans are traditional agricultural labourers. But we find some of the villagers are engaged in other occupations such as Government service, business, private enterprise and private household employment. But some of these and other occupations in the village are of recent origin. Some 50 years ago, the entire village depended on agriculture and that was the main anchorage of their life. The number of households engaged in cultivation, industry and business are shown in the statement below :—

STATEMENT No. 5

Occupations	No. of households.
Cultivation	78
Business	8
Industry	3
Cultivation	3
Cultivation, Industry and Business	1
Others	56
Total :	149

They relate to the sample households. The item 'Others' in the statement include agricultural labourers, dhobies, temple servants, barbers etc. The traditional industries found in the village are carpentry, blacksmithy and goldsmithy. There is an industrial unit in the village which manufactures simple agricultural implements and carries out repairs to old ones. It is the property of one well-to-do Reddiar. It came into being some years before and seems to be forging ahead with fair success. Though it is not a very big unit, it serves the needs of the villagers quite adequately. It is one outstanding thing in the village rather as outstanding as its owner. But the main occupation of the owner of this unit is agriculture. One household is engaged in coir-rope making and another in mat-weaving both doing the work in a very small scale. The mat-weaver belongs to the Vanniar community and the coir-maker to Ottar community. One turner whose traditional profession is blacksmithy, manufactures in small number screws, nails etc. Eight households among the 149 sample households have taken to business and the different types of business they are engaged in are shown in the Statement below :—

STATEMENT No. 6

Name of Business.	No. of households.
Selling eatables ...	3
Grocery shop ...	3
Mutton shop ...	1
Fish selling ...	1
Total :	8

Income group

143. For a study of the income of the villagers, the 149 households covered by the sample survey have been distributed among the different income groups as follows :—

TABLE No. XXXIII

Family income

No. of households surveyed : 149

Income per month	Number of households	Percentage
(1)	(2)	(3)
Upto Rs. 25	5	3·36
Rs. 26 to Rs. 50	41	27·52
Rs. 51 to Rs. 75	31	20·81
Rs. 76 to 100	19	12·75
Rs. 101 and above	53	35·56
Total :	149	100·00

The majority of the households are found in the income group of Rs. 101 and above. This shows that the households are moderately well-off; 27·52% of the 149 households fall under the income group of

Rs. 26-50. The Parayans who are all agricultural labourers fall in this income range. Since Parayans are dominant in the village, we find a majority of the households falling in this income group. The distribution of the sample households according to the source of income and occupations under various income groups are shown in the Table No. XXXIV below :—

TABLE No. XXXIV

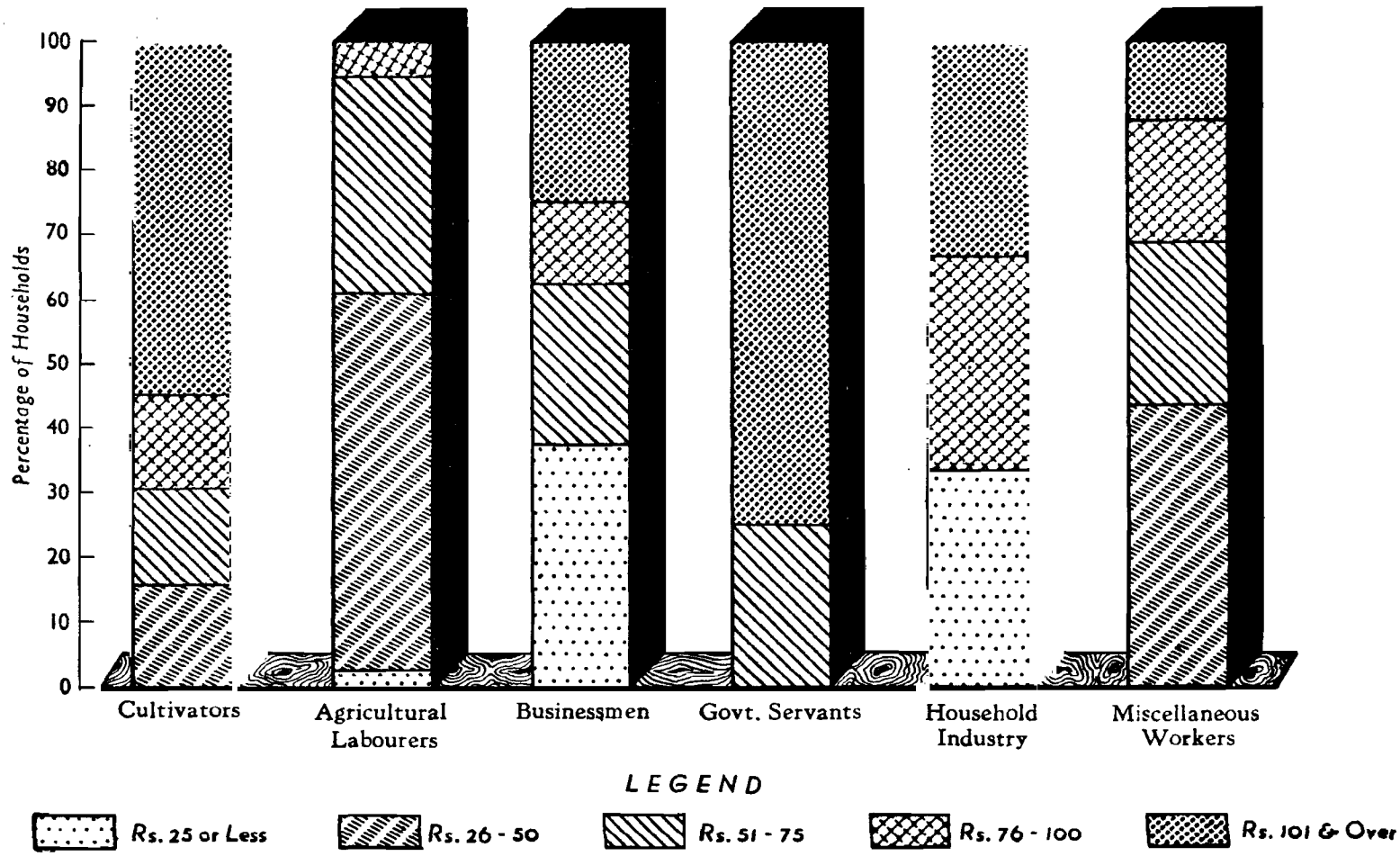
Monthly income of households by source and occupation

Number of households surveyed : 149

Occupation of households	Number of house-holds	Source of income	Monthly income of household in rupees in the range of				
			Less than 25	26—50	51—75	76-100	101 and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Cultivation ...	82	Land returns, salary, subsidiary business etc.	...	13	12	12	45
Agricultural labour ...	36	Wages, rent from leased-in land, subsidiary business income etc.	1	21	12	2	...
Industries ...	3	Selling the produce like coir, mat, iron implements, etc.	1	..	...	1	1
Business ...	8	Profits-Land returns from subsidiary occupation of cultivation	3	...	2	1	2
Government Service ...	4	Salary-return from the subsidiary occupation of cultivation etc.,	...	...	1	...	3
Others such as temple service, washing, cooking, etc. ...	16	Salary and wages	...	7	4	3	2
Total :	**149**		**5**	**41**	**31**	**19**	**53**

In the case of majority of the houses in the monthly income groups of Rs. 76-100 and Rs. 101 and above, we find that the households, besides their main occupations are also engaged in other subsidiary occupations. Thus many of the households with cultivation as their main occupation have either business as subsidiary occupation or some of their family members serving in Government or private employment contribute their monthly salaries and wages. One household, whose head is a leading landlord of the village, runs a rice-mill, an industrial unit for the manufacture and repairs of agricultural implements and a bus service. In two or three Reddiar households, educated persons employed in Government offices contribute their salaries to the households' income. A good number of households engaged in business for their main livelihood also do cultivation as a subsidiary occupation and derive additional income. Some of the Yadhava Pillais whose traditional occupation is cow-rearing and milk-selling on a small scale also do cultivation on a small scale to supplement their income. The majority of the agricultural labourers and persons engaged in other services such as cooking, washing, etc. have wages only as their main source of income. They constitute the poor section of the village population.

HOUSEHOLDS INCOME



144. The following Table shows the distribution of the sample households community-wise under various income groups. The Table indicates that Reddiar community is economically the most sound

TALBE No. XXXV

Income—Community-wise

Number of households surveyed : 149

Community	Number of households	Households in the monthly income group of rupees				
		25 or less	26—50	51—75	76-100	101 and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Parayan ...	47	...	29	14	4	...
Parayan (Valluvan) ...	1	...	...	1	...	...
Vanniar (Gounder and Padayachi) ...	59	4	5	10	10	30
Reddiar ...	12	...	...	...	...	12
Yadhava Pillai ...	8	...	...	1	2	5
Vannan (Dhobi) ...	5	...	3	...	1	1
Iyer ...	3	...	2	...	...	
Kammala Asari ...	3	...	...	1	1	
Naidu ...	2	...	1	1	...	...
Barber ...	1	...	...	1	...	...
Vania Chettiar ...	1	...	...	...	...	1
Solia Chettiar ...	1	...	...	1	...	...
Ottar Chettiar ...	1	...	...	...	1	...
Pathar ...	1	...	1	...	...	...
Udayar ...	1	...	...	1	...	...
Vellala Mudaliar ...	1	1	...	...	...	...
Christian ...	2	...	...	...	...	2
Total:	**149**	**5**	**41**	**31**	**19**	**53**

community in the village. All the 12 Reddiar households fall in the income group of Rs. 101 and above. They are all traditionally known for their ownership of extensive tracts of land from which they derive large returns. Next to this community, we find Vanniars more prosperous. Of the 59 households covered under this community, 30 come under the income group of Rs. 101 and above, ten under Rs. 76 to 100, ten under Rs. 51-75, five under Rs. 26-50 and four under Rs. 25 or less. Comparatively, Parayans occupy the lowest point in the economic scale. The majority of their households are found to be in the income group of Rs. 26-50. All of them are engaged in agricultural labour from which they derive just that income which would barely suffice to keep their body and soul together

Expenditure

145. Table No. XXXVI showing the expenditure pattern of the 149 households has been given on pages 82 to 97. Generally, we find more money being spent on the main staple food, rice, which is taken throughout the year. We also find that the percentage of average monthly expenditure, in respect of the households, increases with the increase in their income levels. We can attempt an analysis of the pattern of expenditure of the sample households occupation-wise. There are 82 households with cultivation as the main source of their livelihood. Of these, 82, 13 are in the monthly income group of Rs. 26–50, 12 in the group of Rs. 51–75, 12 in Rs. 76–100 and 45 in the income group of Rs. 101 and above. The 13 households in the income-group of Rs. 26–50 spend on an average monthly Rs. 56·87 on various items. Rs. 22·15 or 38·6% of the total expenditure is spent on rice and Rs. 6·99 or 12·28% towards cultivation expenses. In respect of the 12 households found in the income-group of Rs. 51–75, the average monthly expenditure is Rs. 102·63. These households spend on an average Rs. 29·42 or about 28·15% of the total expenditure on the staple food, rice. The average monthly expenditures of the 12 and 45 households found in the income groups of Rs. 76–100 and Rs. 101 and over, respectively are Rs. 112·75 and Rs. 476·66. The households in the latter income group spend liberally on the various items of necessities of life. As a rule, we find in the case of these 82 households expenditure exceeding the income. This is explained by the fact that debts incurred in connection with cultivation expenses eat away a good percentage of their income. Thus, as we have already seen while analysing the indebtedness of the sample households, nearly 48·1% of the debts incurred has been in connection with cultivation which indicates that when the income is inadequate to meet even the expenditure on various items of necessities of life, the households have been left with very little to re-invest on cultivation and that they are forced to go in for loans.

146. There are 36 households with agricultural labour as their main occupation. The average monthly expenditure in respect of these households on various items of necessities of life is Rs. 102·88. An analysis of the expenditure pattern with the income level shows that of the one household with Rs. 26 or less as income, the average monthly expenditure is Rs. 27·72. The 21 households under the income group of Rs. 26–50 spend Rs. 41·46. The 12 households in the income group of Rs. 51–75 spend on an average Rs. 56·70 and the two households in the income group of Rs. 76–100 spend on an average Rs. 68·09. In the case of these households, we find that expenditure is equal to income and often they live hand to mouth existence.

147. The eight households engaged in business spend on an average Rs. 86·02 on various items. The types of business are running grocery shops, mutton shop and eatables shops. These households spend on an average Rs. 26 or 30·23% of their total expenditure on the staple food, rice; Rs. 11·15 or 12·7% of the total expenditure on business activities, and Rs. 8·65 or 10·46% of the total expenditure on clothing. As regards the expenditure pattern of these households income-group-wise, three in the income group of Rs. 25 or less spend on an average Rs. 39·59, two in the income group of Rs. 51–75 spend on an average Rs. 70·80, one in the income group of Rs. 76–100, on an average Rs. 68·74 and two in Rs. 101 and over, Rs. 179·57. The majority of the households above adjust their expenditure to the income.

148. There are five dhobi households spending on an average every month Rs. 77·26. They spend about 33·76% of their total expenditure on rice and about 11·7% on clothing. Three of the dhobi households in the income group of Rs. 26–50 show an average monthly expenditure of Rs. 43·49; one in the income group of Rs. 76–100, an expenditure of Rs 78·32 and one in the group of Rs. 101 and over, an average expenditure of Rs. 175. The household in the category of Rs. 100 and above has got a radio and enjoys a few other modern luxuries. Being economically well-off, this household is able to spend a little liberally on all items of necessities of life. There are four persons engaged in Government service. One is found to be in the income group of Rs. 51–75 and three in the income group of Rs. 101 and over. On an average these households spend Rs. 95·29 every month. We find that in the case of these households expenditure is always adjusted to their income. The four households engaged in temple service on an average spend Rs. 73·69 every month. Of these

four, two in the income group of Rs. 26-50 spend Rs. 60·39, one in the income group of Rs. 51-75 spend Rs. 68·49 and one in the income group of Rs. 101 and over spend Rs. 107·94 every month. There are three households engaged in coir-making, mat-weaving and manufacturing iron nails, etc. one in each respectively. The one in the income group of Rs. 25 or less spends every month, on an average, Rs. 39·18 for its maintenance. The household engaged in mat-weaving is not thriving in its occupation and it belongs to the Vanniar community. This household is so poor that it leads a life of semi-starvation.

149. In the sample, we have covered seven households engaged in other miscellaneous occupations. Of these seven, one is a potter, one a cook, one a barber, one a goldsmith, one a blacksmith, one a cobbler and one a driver. These households spend every month on an average Rs. 60·95. Analysing the monthly income of these households, we find two falling in the income group of Rs. 26-50, three in the income group of Rs. 51-75 and two in the income group of Rs. 76-100. These households found in the three income groups above spend on an average every month Rs. 35·02, Rs. 61·41 and Rs. 89·51 respectively. Expenditure is often found to be adjusted to the income in most of the cases.

Household industries

150. Excepting coir-making and mat-weaving industries, carried on in a very small scale, no other industry is seen in the village. Only two households are engaged in the above two industries, one in each. The household engaged in the coir-making industry belongs to the Ottar community and is situated on the eastern bank of the river Malattar. The raw material, cocoanut fibre, is obtained from Keerapalayam, a nearby village and Pondicherry. The household has got a bullock-cart in which the produce is taken and sold in the nearby villages. The household engaged in mat-weaving belongs to the Vanniar community. The head of the household who is engaged in this industry is a very old man who informs that he has now-a-days stopped weaving mats and no one in his household knows the technique. Toddy tapping, another important industry in the village is pursued by Gramanis coming from place outside the village.

TABLE No. XXXVI

Average monthly expenditure per household by income groups and occupation

No. of households surveyed : 149

Occupation	Items of Expenditure	All households		Households with a monthly income of									
				Less than Rs. 25		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)
	A. Food												
Cultivation	1. Cereals and pulses ...	82	40·09	...	...	13	22·15	12	29·42	12	32·50	45	50·13
	2. Vegetables ...		3·93	...	...	...	1·38	...	1·92	...	3·17	...	5·40
	3. Meat and fish ...		4·50	...	...	...	2·54	...	2·92	...	4·50	...	5·49
	4. Condiments ...		1·01	...	...	...	...	...	...	...	...	...	1·84
	5. Oils and fats ...		7·90	...	...	...	2·92	...	4·17	...	5·42	...	10·78
	6. Sugar ...		5·51	...	...	...	0·05	...	2·33	...	3·08	...	8·56
	7. Beverages ...		7·17	...	...	...	0·77	...	2·50	...	2·08	...	11·62
	8. Liquor ...		5·22	...	...	...	3·69	...	4·33	...	4·00	...	6·22
	9. Tobacco — Chewing ...		5·40	...	...	...	1·92	...	1·50	...	3·58	...	7·93
	9. Tobacco — Smoking ...		5·29	...	...	...	1·00	...	1·33	...	4·83	...	7·71
	10. Others — Refreshments ...		5·39	...	...	...	1·46	...	1·67	...	1·42	...	8·58
	10. Others — Pansupari etc., ...		0·18	...	...	...	0·23	...	...	...	...	...	0·27
	B. Clothing												
	Expenditure on clothing ...		24·43	...	...	...	5·06	...	9·16	...	10·76	...	37·74

C. Housing												
1. Housing (rent)	...	...	...	...	...	...	...	...	...	...	...	...
2. Fuel	...	4·36	...	...	...	1·30	...	2·14	...	2·85	...	6·25
3. Light	...	4·51	...	...	...	1·22	...	1·46	...	2·03	...	6·94
4. Others, if any	...	0·47	...	...	...	...	...	...	...	0·28	...	0·79
D. Miscellaneous												
1. Education	...	4·92	...	...	...	0·38	...	0·35	...	1·01	...	8·50
2. Religious observances	...	2·69	...	...	...	0·48	...	1·46	...	2·43	...	3·72
3. Provident Fund, Insurance etc. (compulsory savings)	...	0·98	...	...	...	...	...	...	...	...	...	1·77
4. Payment of debts, if any	...	2·13	...	...	...	...	...	...	...	...	...	3·89
5. Medical fees and medicines	...	2·63	...	...	...	0·51	...	1·11	...	3·44	...	13·04
6. Amusements	...	1·63	...	...	...	0·13	...	0·08	...	0·69	...	2·65
7. Remittance to dependents living elsewhere	...	1·20	...	...	...	...	...	...	...	...	...	2·41
8. Travelling	...	4·70	...	...	...	...	...	0·17	...	0·66	...	8·35
9. Maintenance of household and other animals	...	7·15	...	...	...	0·06	...	1·49	...	0·87	...	12·38
10. Payment of taxes, duties etc.	...	11·70	...	...	...	...	...	0·10	...	...	...	21·29
11. Others	...	5·16	...	...	...	1·83	...	2·12	...	1·28	...	7·96
E. Cultivation, Industries & Business												
1. Cultivation	...	107·71	...	...	...	6·99	...	30·90	...	21·18	...	180·37
2. Industry	...	3·66	...	...	...	...	...	...	...	...	...	6·67
3. Business	...	14·53	...	...	...	...	...	...	...	0·69	...	26·30
F. Any other item of expenditure not elsewhere classified	...	0·74	...	...	...	0·80	...	...	...	...	...	1·11
Total:		**296·89**	...	...	...	**56·87**	...	**102·63**	...	**112·75**	...	**476·66**

TABLE No. XXXVI—(*contd.*)

Average monthly expenditure per household by income groups and occupation—(*contd.*)

Occupation	Items of Expenditure	All households		Households with a monthly income of: Less than Rs. 25		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)
	A. Food												
Agricultural labour	1. Cereals and pulses ...	36	19·56	1	8·00	21	17·05	12	22·75	2	32·50	...	...
	2. Vegetables ...		1·06	...	1·00	...	1·17	...	1·54	...	2·00	...	...
	3. Meat and fish ...		2·56	...	1·00	...	2·36	...	2·87	...	3·50	...	...
	4. Condiments ...		...	...	...	...	...	...	...	...	...	...	...
	5. Oils and fats ...		3·47	...	...	...	3·19	...	4·33	...	3·50	...	...
	6. Sugar ...		0·07	...	...	...	0·05	...	0·42	...	...	...	...
	7. Beverages ...		0·92	...	...	...	0·71	...	1·33	...	1·00	...	...
	8. Liquor ...		2·92	...	2·00	...	2·67	...	3·17	...	4·50	...	...
	9. Tobacco — Chewing ...		1·58	...	3·00	...	1·14	...	2·33	...	1·00	...	...
	9. Tobacco — Smoking ...		1·06	...	...	...	1·10	...	1·25	...	...	...	...
	10. Others — Refreshments ...		1·36	...	...	...	1·85	...	2·25	...	2·00	...	...
	10. Others — Pansupari etc. ...		0·06	...	...	...	...	...	0·17	...	...	...	...
	B. Clothing												
	Expenditure on clothing ...		62·50	...	2·08	...	5·44	...	7·33	...	10·41	...	...

C. Housing												
1. Housing (Rent)	...	...	...	...	...	...	...	...	...	...	...	...
2. Fuel	...	1·18	...	1·50	...	1·12	...	1·19	...	1·58	...	...
3. Light	...	1·04	...	0·83	...	0·97	...	1·12	...	1·33	...	...
4. Others, if any	...	0·02	...	...	...	0·04	...	...	...	...	...	...
D. Miscellaneous												
1. Education	...	...	...	...	...	...	...	...	...	...	...	...
2. Religious observances	...	0·87	...	1·63	...	0·63	...	1·21	...	0·83	...	...
3. Provident Fund, Insurance etc. *(compulsory savings)*	...	...	...	...	...	...	...	...	...	...	...	...
4. Payment of debts, if any	...	...	...	...	...	...	...	...	...	...	...	...
5. Medical fees and medicines	...	0·42	...	1·67	...	0·26	...	0·69	...	...	...	...
6. Amusements	...	...	...	1·67	...	0·04	...	0·24	...	0·41	...	...
7. Remittance to dependents living elsewhere	...	0·17	...	...	...	...	...	...	...	...	...	...
8. Travelling	...	0·18	...	1·67	...	0·10	...	0·17	...	0·41	...	...
9. Maintenance of household and other animals	...	0·08	...	...	...	0·14	...	...	...	...	...	...
10. Payment of taxes, duties etc.	...	...	...	...	...	...	...	...	...	...	...	...
11. *Others*	...	*1·69*	...	*1·67*	...	*1·43*	...	*1·99*	...	*3·12*	...	...
E. Cultivation, Industries & Business												
1. Cultivation	...	...	...	...	...	...	...	...	...	...	...	...
2. Industry	...	...	...	...	...	...	...	...	...	...	...	...
3. Business	...	0·11	...	...	...	...	...	0·35	...	...	...	...
F. Any other item of expenditure not elsewhere classified	...	...	...	...	...	...	...	...	...	...	...	...
Total :		**102·38**	...	**27·72**	...	**41·46**	...	**56·70**	...	**68·09**	...	...

TABLE No. XXXVI—(*contd.*)

Average monthly expenditure per household by income groups and occupation—(*contd.*)

Occupation	Items of Expenditure	All households		Households with a monthly income of									
				Less than Rs. 25		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)
	A. Food												
Business	1. Cereals and pulses ...	8	26·00	3	16·00	...	...	2	30·00	1	30·00	2	35·00
	2. Vegetables ...		2·75	...	1·33	...	...	...	1·50	...	2·00	...	6·50
	3. Meat and fish ...		3·62	...	1·67	...	...	...	3·50	...	...	...	8·50
	4. Condiments ...		...	...	...	...	...	...	...	...	...	...	—
	5. Oils and fats ...		5·62	...	3·33	...	...	...	4·50	...	6·00	...	10·00
	6. Sugar ...		2·62	...	0·33	...	...	...	2·00	...	3·00	...	6·50
	7. Beverages ...		1·75	...	...	...	...	...	...	...	4·00	—	5·00
	8. Liquor ...		1·87	...	2·00	...	...	...	3·50	...	—	...	1·00
	9. Tobacco — Chewing ...		0·50	...	...	...	...	...	...	...	4·00	—	—
	9. Tobacco — Smoking ...		3·50	...	2·33	...	...	...	2·50	...	1·00	...	7·50
	10. Others — Refreshments ...		2·75	...	2·33	...	...	...	...	...	...	—	7·50
	10. Others — Pansupari ...	...	...	...	...	...	...	...	...	...	...	...	...
	B. Clothing												
	Expenditure on clothing ...		8·65	...	4·72	...	...	...	6·66	...	4·17	...	18·75

C. Housing												
1. Housing (rent)	...	...	...	...	...	...	...	...	...	...	...	...
2. Fuel	...	1·56	...	0·97	...	...	...	1·37	...	1·00	...	2·92
3. Light	...	1·61	...	0·83	...	...	...	0·91	...	1·08	...	3·75
4. Others, if any	...	...	...	...	...	...	...	...	...	...	...	...
D. Miscellaneous												
1. Education	...	0·31	...	...	...	...	...	1·25	...	...	...	...
2. Religious observances	...	2·60	...	...	...	...	...	1·04	...	2·08	...	8·33
3. Provident Fund, Insurance etc. (compulsory savings)	...	...	...	...	...	...	...	...	...	...	...	...
4. Payment of debts, if any	...	...	...	...	...	...	...	...	...	...	...	...
5. Medical fees and medicines	...	1·82	...	...	...	...	...	...	...	2·08	...	6·25
6. Amusements	...	0·42	...	...	...	...	...	0·62	...	...	...	1·04
7. Remittance to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...
8. Travelling	...	1·30	...	...	...	...	...	...	...	...	...	5·20
9. Maintenance of household and other animals	...	...	...	...	...	...	...	...	...	...	...	...
10. Payment of taxes, duties etc.	...	0·52	...	...	...	...	...	...	...	...	...	2·08
11. Others	...	3·02	...	2·36	...	...	...	2·29	...	...	...	6·25
E. Cultivation, Industries & Business												
1. Cultivation	...	2·08	...	...	...	...	...	...	...	...	...	8·33
2. Industry	...	...	...	...	...	...	...	...	...	...	...	...
3. Business	...	11·15	...	1·39	...	...	...	9·16	...	8·33	...	29·17
F. Any other item of expenditure not elsewhere classified	...	...	...	...	...	...	...	...	...	...	...	...
Total :		**86·02**	...	**39·59**	...	...	...	**70·80**	...	**68·74**	...	**179·57**

TABLE No. XXXVI—(*contd.*)

Average monthly expenditure per household by income groups and occupation—(*contd.*)

Occupation	Items of Expenditure	All households		Households with a monthly income of									
				Less than Rs. 25		Rs. 26—50		Rs. 51—75		Rs. 76 1000		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)
	A. Food												
Washing	1. Cereals and pulses ...	5	26·00	...	...	3	20·00	...	...	1	30·00	1	40·00
	2. Vegetables ...		1·60	...	...	...	0·67	...	...	..	2·00	...	4·00
	3. Meat and fish ...		3·50	...	...	...	2·00	...	...	...	3·00	...	6·00
	4. Condiments ...		...	...	...	...	...	...	...	...	...	...	...
	5. Oils and fats ...		3·60	...	...	...	3·00	...	...	...	5·00	...	4·00
	6. Sugar ...		1·60	...	...	...	...	...	...	...	3·00	...	5·00
	7. Beverages ...		2·00	...	...	...	...	...	...	..	...	...	10·00
	8. Liquor ...		5·40	...	...	...	3·33	...	...	...	7·00	...	10·00
	9. Tobacco — Chewing ...		4·20	...	—	...	1·67	...	...	...	5·00	...	11·00
	9. Tobacco — Smoking ...		...	...	...	...	...	...	...	...	...	...	...
	10. Other — Refreshments ...		3·60	...	...	...	1·00	...	...	...	5·00	...	10·00
	10. Other — Pansupari ...		...	...	...	...	...	...	...	...	...	...	...
	B. Clothing												
	Expenditure on clothing ...		9·08	...	...	...	4·58	...	...	..	6·67	...	25·00

C. Housing												
1. Housing (Rent)	...	—	...	...	...	...	...	...	...	...	...	...
2. Fuel	—	2·55	...	...	...	1·47	...	...	...	3·33	...	5·00
3. Light	...	2·20	—	...	...	1·44	...	...	...	3·33	...	3·33
4. Others, if any	...	...	...	...	...	...	...	...	...	...	...	...
D. Miscellaneous												
1. Education	...	...	...	...	...	...	...	...	...	...	...	...
2. Religious observances	...	2·08	...	...	...	1·39	...	...	...	2·08	...	4·17
3. Provident Fund, Insurance etc. (Compulsory savings)	—	...	...	...	...	...	...	...	...	...	...	...
4. Payment of debts, if any	...	...	...	...	...	...	...	...	...	...	...	...
5. Medical fees and medicines	...	1·92	...	...	...	1·11	...	...	...	2·08	...	4·17
6. Amusements	...	0·80	...	...	...	0·36	...	...	...	0·83	...	2·08
7. Remittance to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...
8. Travelling	...	0·83	—	...	...	...	...	...	...	...	...	4·17
9. Maintenance of household and other animals	—	0·42	...	...	...	...	...	...	...	...	...	2·08
10. Payment of taxes, duties etc.	...	...	...	...	...	...	...	...	...	...	...	...
11. Others	—	2·55	...	...	...	1·47	...	...	...	...	...	8·33
E. Cultivation, Industries & Business												
1. Cultivation	...	...	...	...	...	...	...	...	...	...	...	...
2. Industries	...	...	...	...	...	...	...	...	...	...	...	...
3. Business	...	3·33	...	...	...	...	...	...	...	...	...	16·67
F. Any other item of expenditure not elsewhere classified	...	...	...	...	...	...	...	...	...	...	...	...
Total :		**77·26**	...	...	...	**43·49**	...	...	...	**78·32**	...	**175·00**

TABLE No. XXXVI—(*contd.*)

Average monthly expenditure per household by income groups and occupation—(*contd.*)

Occupation	Items of Expenditure	All households		Households with a monthly income of									
				Less than Rs. 25		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)
	A. Food												
Govt. Service— a. Road Labourer—1 b. Livestock Asst.—1 c. Peon—1 d. Teacher—1	1. Cereals and pulses ...	4	32·50	...	...	...	...	1	40·00	...	...	3	30·00
	2. Vegetables ...		3·00	...	...	...	...	...	1·00	...	...	...	3·66
	3. Meat and fish ...		4·50	...	...	...	...	...	3·00	...	...	...	5·00
	4. Condiments ...		...	...	...	...	...	...	...	...	...	...	...
	5. Oils and fats ...		5·75	...	...	...	...	...	5·00	...	...	...	6·00
	6. Sugar ...		3·25	...	...	...	...	...	3·00	...	...	...	3·33
	7. Beverages ...		2·50	...	...	...	...	...	...	...	...	...	3·33
	8. Liquor ...		1·50	...	...	...	...	...	3·00	...	...	...	1.00
	9. Tobacco — Chewing ...		...	...	...	...	...	...	...	...	...	...	...
	9. Tobacco — Smoking ...		3·50	...	...	...	...	...	5·00	...	...	...	3·00
	10. Others — Refreshments ...		3·50	...	...	...	...	...	...	...	...	...	4·67
	10. Others — Pansupari ...		...	...	...	...	...	...	...	...	...	...	...
	B. Clothing												
	Expenditure on clothing ...		14·58	...	..	...	...	...	8·33	...	...	...	16·67

C. Housing												
1. Housing (Rent)	...	...	...	...	...	...	...	...	...	...	...	...
2. Fuel	...	3·33	...	...	...	...	...	1·67	.	...	...	3·89
3. Light	...	2·18	...	...	...	...	...	1·25	...	...	...	2·50
4. Others, if any	...	...	...	...	...	...	...	...	...	...	...	...
D. Miscellaneous												
1. Education	...	0·83	...	...	...	...	...	1·25	...	..	...	0·69
2. Religious observances	...	3·54	...	...	..	...	...	1·67	...	...	...	4·17
3. Provident fund, Insurance etc. (Compulsory savings)	...	...	...	...	...	...	...	..	...	...	...	...
4. Payment of debts, if any	...	...	...	...	..	..	...	...	...	...	...	...
5. Medical fees and medicines	...	3·54	...	...	...	...	...	1·67	...	...	...	4·17
6. Amusements	...	1·25	...	...	...	...	...	1·25	...	...	...	1·25
7. Remittance to dependents living elsewhere	...	...	...	..	...	...	...	...	..	...	...	...
8. Travelling	...	3·02	...	...	...	...	...	...	...	...	...	4·03
9. Maintenance of household and other animals	...	0·52	...	...	...	...	...	...	...	...	.	0·69
10. Payment of taxes, duties etc.	...	...	...	...	...	...	...	...	...	...	...	...
11. Others	...	0·21	...	...	...	...	...	...	...	...	...	0·28
E. Cultivation, Industries & Business												
1. Cultivation	...	2·29	...	...	...	...	...	4·17	...	...	...	16·67
2. Industry	...	...	...	...	...	...	...	...	...	...	...	...
3. Business	...	...	...	...	...	...	...	...	...	...	...	...
F. Any other item of expenditure not elsewhere classified	...	...	...	...	...	...	...	...	...	...	...	...
Total :		**95·29**	...	...	...	...	...	**81·26**	...	...	...	**115·00**

TABLE No. XXXVI—(*contd.*)

Average monthly expenditure per household by income groups and occupation—(*contd.*)

Occupation	Items of Expenditure	All households		Households with a monthly income of									
				Less than Rs. 25		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)
	A. Food												
Temple service	1. Cereals and pulses ...	4	31·25	...	...	2	27·50	1	30·00	...	...	1	40·00
	2. Vegetables ...		3·00	...	...	...	3·50	...	2·00	...	...	...	5·00
	3. Meat and fish ...		0·75	...	...	...	...	...	3·00	...	...	...	4·00
	4. Condiments ...		...	...	...	...	...	...	...	...	...	...	...
	5. Oils and fats ...		4·50	...	...	...	5·50	...	5·00	...	...	...	2·00
	6. Sugar ...		2·60	...	...	...	2·50	...	...	...	...	...	5·00
	7. Beverages ...		3·50	...	...	...	5·00	...	...	...	...	...	...
	8. Liquor ...		1·25	...	...	...	...	...	5·00	...	...	...	...
	9. Tobacco — Chewing ...		1·25	...	...	...	...	...	3·00	...	...	...	2·00
	9. Tobacco — Smoking ...		0·50	...	...	...	1·00	...	...	...	...	...	...
	10. Others — Refreshments ...		1·00	...	...	...	...	...	2·00	...	...	...	2·00
	10. Others — Pansupari ...		...	...	...	...	...	...	...	...	...	...	...
	B. Clothing												
	Expenditure on clothing ...		9·58	...	...	...	6·67	...	8·33	...	...	...	16·67

C. Housing												
1. Housing (Rent)	...	...	...	...	...	...	...	...	...	...	...	...
2. Fuel	...	1·94	...	...	...	1·37	...	0·83	...	...	...	4·17
3. Light	...	1·33	...	...	...	1·12	..	1·00	...	...	...	2·08
4. Others, if any	...	...	...	...	...	...	...	...	...	...	...	...
D. Miscellaneous												
1. Education	...	0·52	...	...	...	0·41	...	...	...	...	...	1·25
2. Religious observances	...	2·50	...	...	...	2·29	...	1·25	...	...	...	4·17
3. Provident fund, Insurance etc. (Compulsory savings)	...	...	...	...	...	...	...	...	...	...	...	...
4. Payment of debts, if any	...	...	...	...	...	...	...	...	...	...	...	...
5. Medical fees and medicines	...	2·60	...	...	...	3·12	...	...	...	...	...	4·17
6. Amusements	...	0·31	...	...	...	...	...	...	...	...	...	1·25
7. Remittance to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...
8. Travelling	...	0·42	...	...	...	...	...	...	...	...	...	1·67
9. Maintenance of household and other animals	...	1·04	...	...	...	...	...	..	...	...	...	4·17
10. Payment of taxes, duties etc.	...	1·04	...	...	...	...	...	...	...	...	...	4·17
11. Others	...	1·35	...	...	...	0·41	...	0·83	...	...	..	4·17
E. Cultivation, Industries & Business												
1. Cultivation	...	1·56	...	...	...	...	...	6·25	...	...	...	...
2. Industry	...	...	...	...	...	...	...	...	...	...	...	...
3. Business	...	...	...	...	...	...	...	...	...	...	...	...
F. Any other item of expenditure not elsewhere classified	...	...	...	...	...	...	...	...	...	...	...	...
Total :		**73·69**	...	...	...	**60·39**	...	**68·49**	...	...	...	**107·94**

TABLE No XXXVI —(*contd.*)

Average monthly expenditure per household by income groups and occupation—(*contd.*)

Occupation	Items of Expenditure	All households		Households with a monthly income of									
				Less than Rs. 25		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)
	A. Food												
Household Industry— Coir making Industry—1 Turner—1 Mat weaving Industry—1	1. Cereals and pulses ...	3	41·67	1	20·00	...	...	...	...	1	45·00	1	60·00
	2. Vegetables ...		4·00	...	1·00	...	...	...	...	...	1·00	...	10·00
	3. Meat and fish ...		6·67	...	1·00	...	...	...	...	...	4·00	...	15·00
	4. Condiments ...		...	...	...	...	...	...	...	...	...	...	...
	5. Oils and fats ...		9·00	...	2·00	...	...	...	...	...	5·00	...	20·00
	6. Sugar ...		2·00	...	1·00	...	...	...	...	...	...	...	5·00
	7. Beverages ...		...	...	...	...	...	...	...	...	...	...	...
	8. Liquor ...		4·33	...	...	...	...	...	...	...	3·00	...	10·00
	9. Tobacco — Clothing ...		10·00	...	...	...	...	...	...	...	...	...	30·00
	9. Tobacco — Smoking ...		9·00	...	5·00	...	...	...	...	...	2·00	...	20·00
	10. Others — Refreshments ...		...	...	...	...	...	...	...	...	...	...	...
	10. Others — Pansupari etc. ...		...	...	...	...	...	...	...	...	...	...	...
	B. Clothing												
	Expenditure on clothing ...		13·33	...	2·50	...	...	...	...	...	12·50	...	25·00

C. Housing												
1. Housing (Rent)	...	...	...	...	...	...	...	...	...	...	...	...
2. Fuel	...	6·25	...	...	...	...	...	...	...	2·08	...	16·67
3. Light	...	2·78	...	1·67	...	...	...	...	...	1·67	...	5·00
4. Others, if any	...	0·69	...	...	...	...	...	...	...	2·08	...	...
D. Miscellaneous												
1. Education	...	1·39	...	...	...	...	...	...	...	...	...	4·17
2. Religious observances	...	3·33	...	1·67	...	...	...	...	...	...	...	8·33
3. Provident fund, Insurance etc. (Compulsory savings)	...	...	...	...	...	...	...	...	...	...	...	...
4. Payment of debts, if any	...	0·56	...	...	...	...	...	...	...	1·67	...	...
5. Medical fees and medicines	...	3·61	...	1·67	...	...	...	...	...	0·83	...	8·33
6. Amusements	...	1·39	...	...	...	...	...	...	...	...	...	4·17
7. Remittance to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...
8. Travelling	...	3·33	...	...	...	...	...	...	...	1·67	...	8·33
9. Maintenance of household and other animals	...	4·17	...	...	...	...	...	...	...	4·17	...	8·33
10. Payment of taxes, duties etc.	...	...	...	...	...	...	...	...	...	...	...	...
11. Others	...	1·95	...	1·67	...	...	...	...	...	4·17	...	...
E. Cultivation, Industries & Business												
1. Cultivation	...	13·89	...	...	...	...	...	...	...	16·67	...	25·00
2. Industry	...	2·78	...	...	...	...	...	...	...	8.33	...	...
3. Business	...	...	...	...	...	...	...	...	...	...	...	...
F. Any other item of expenditure not elsewhere classified	...	...	...	...	...	...	...	...	...	...	...	...
Total :		**146·12**	...	**39·18**	...	...	...	...	...	**115·84**	...	**283·33**

TABLE No. XXXVI—(*concld.*)

Average monthly expenditure per household by income groups and occupation—(*concld.*)

Occupation	Items of Expenditure	All households		Households with a monthly income of									
				Less than Rs. 25		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)
Miscellaneous occupations—	**A. Food**												
a. Potter—1 b. Cook—1 c. Barber—1 d. Gold-smith—1 e. Driver—1 f. Cobbler—1 g. Black-smith—1	1. Cereals and pulses ...	7	26·86	...	...	2	14·00	3	26·67	2	40·00	...	...
	2. Vegetables ...		1·50	...	...	...	0·75	...	2·00	...	1·50	...	...
	3. Meat and fish ...		1·14	...	...	...	1·50	...	3·33	...	4·50	...	...
	4. Condiments ...		...	...	...	...	...	...	...	...	...	...	...
	5. Oils and fats ...		4·43	...	...	...	2·50	...	5·33	...	5·00	...	...
	6. Sugar ...		1·29	...	...	...	1·00	...	1·33	...	1·50	...	...
	7. Beverages ...		0·57	...	...	...	0·50	...	...	...	1·50	...	...
	8. Liquor ...		2·00	...	...	...	1·00	...	1·33	...	4·00	...	...
	9. Tobacco — Chewing ...		1·29	...	...	...	2·50	...	1·33	...	...	...	...
	9. Tobacco — Smoking ...		1·00	...	...	...	...	...	...	...	3·50	...	...
	10. Others — Refreshments ...		2·29	...	...	...	2·00	...	1·67	...	3·50	...	...
	10. Others — Pansupari ...		0·36	...	...	...	1·25	...	...	...	...	...	...
	B. Clothing												
	Expenditure on clothing ...		6·85	...	...	...	3·54	...	8·61	...	7·50	...	...

C. Housing												
1. Housing (Rent)	...	...	...	...	...	...	...	...	...	...	...	...
2. Fuel	...	1·89	...	...	...	0·79	...	2·50	...	2·08	...	...
3. Light	...	1·42	...	...	...	0·79	...	1·80	...	1·46	...	...
4. *Others, if any*	...	*0·48*	...	...	...	...	...	...	...	*1·66*	...	...
D. Miscellaneous												
1. Education	...	...	...	...	...	...	...	...	...	...	...	...
2. Religious observances	...	1·49	...	...	...	0·83	...	1·81	...	1·66	...	...
3. Provident Fund, Insurance etc. (compulsory savings)	...	...	...	...	...	...	...	...	...	...	...	...
4. Payment of debts, if any	...	...	...	...	...	...	...	...	...	...	...	...
5. Medical fees and medicines	...	1·76	...	...	...	0·83	...	2·16	...	2·08	...	...
6. *Amusements*	...	1·24	...	...	...	*0·41*	...	*0·28*	...	...	...	...
7. Remittance to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...
8. Travelling	...	0·42	...	...	...	...	...	0·56	...	0·62	...	...
9. Maintenance of household and other animals	...	...	...	...	...	...	...	...	...	...	...	...
10. Payment of taxes, duties etc.	...	...	...	...	...	...	...	...	...	...	...	...
11. Others	...	0·88	...	...	...	0·83	...	0·70	...	1·20	...	...
E. Cultivation, Industries & Business												
1. Cultivation	...	1·79	...	...	...	...	...	...	...	6·25	...	...
2. Industry	...	...	...	...	...	...	...	...	...	...	...	...
3. Business	...	...	...	...	...	...	...	...	...	...	...	...
F. Any other item of expenditure not elsewhere classified	...	...	...	...	...	...	...	...	...	...	...	...
Total :		**60·95**	...	...	...	**35·02**	...	**61·41**	...	**89·51**	...	...

CHAPTER V

SOCIAL AND CULTURAL LIFE

Religion

151. Thimmanayakenpalayam is mainly a Hindu village. There are only two Christian households that have settled fairly recently. The population does not include any Muslim or Jain or member of any other religion. The majority of the Reddiars are Vaishnavites. They are complete vegetarians and meat is a taboo for them. Among Vanniars, we see both Saivites and Vaishnavites. In the sample survey, 147 Hindu households and two Christian households have been covered. Of the 147 Hindu households, 78 profess Saivite form of religion and 69 are found to be Vaishnavites. The two Christian households belong to Roman Catholic sect. The community-wise distribution of the Saivite and the Vaishnavite households has been given in the Table No. XXXVII.

152. The majority of Yadhava Pillais are Vaishnavites. Among Vanniars, the majority are Saivites, according to our sample. But these sect differences do not very much count in the matter of general worship. Each household may have its own patron God but it does not for that matter abstain from offering worship to other Gods. Any God of the Hindu pantheon is freely worshipped and offered poojas. The religious sect is not a bar at all in matrimonial matters and countless inter-sectarian marriages can be cited in support of our assertion. Religion is a cohesive and not a divisive force among the villagers. There are three small temples in the village dedicated to the deities— Vinayakar, Mariamman and Subramaniar. Reddiars and Yadhava Pillais, though they are mostly Vaishnavites, frequently repair to these temples to offer worship. All the communities and individual households irrespective of their sect participated in annual festivals celebrated in honour of the above deities. The religious sense of the villagers is noteworthy.

Social hierarchy

153. In the social hierarchy, the Reddiars occupy the top-most place. Theirs is the community of wealth, influence and prestige, though, as has been repeated several times before, they are numerically just a handful. Almost all of them are uncompromising vegetarians and traditionally rich. They are lovers of ease and comfort and love a showy life though they have got enough skill in agriculture too. They have attained a very respectable position in the village, and their words make way by sheer gravity. By all available evidence, we are inevitably

TABLE No. XXXVII

Sect and community

No. of households : 149

Community.	Saivite.	Vaishnavite.	Christian. (Catholic).
(1)	(2)	(3)	(4)
Parayan	27	20	...
Parayan (Valluvan)	1	...	...
Vanniar	34	25	...
Reddiar	3	9	...
Yadhava Pillai	...	8	...
Vannan (Dhobi)	2	3	...
Iyer	3	...	...
Asari	3	...	...
Naidu	...	2	...
Barber	1	...	...
Vania Chettiar	1	...	...
Solia Chettiar	1	...	...
Ottar Chettiar	1	...	...
Pathar	...	1	...
Udayar	...	1	...
Vellala Mudaliar	1	...	...
Christian	...	...	2
Total :	78	69	2

TABLE No. XXXVIII.

Association of deity / special object of worship and caste.

No. of households surveyed: 149.

Deity / Special object of worship	Number of households that worship the deity and belong to																		
	Harijan (Parayan)	Harijan (Valluvan)	Vanniar (Padayachi)	Vanniar (Gounder)	Barber (Navithar)	Dhobi (Washerman)	Chettiar (Vaniar)	Chettiar (Solia)	Chettiar (Ottar)	Reddiar	Yadhava Pillai	Iyer	Naidu (Kammavar)	Naidu (Kavarai)	Kammala Asari	Pathar	Udayar	Vellala Mudaliar	Christian (Catholic)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
1. Subramaniar ...	1	1	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2. Mathuraiveeran ...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3. Kathavarayan ...	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...
4. Koothandavar ...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Periandavar ...	3	...	29	3	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
6. Veerappan ...	9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...
7. Iyanarappan ...	1	...	3	13	1	3	...	...	...	...	1	...	...	...	1	...	...	...	...
8. Irisar ...	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. Muneeswaran ...	...	...	...	2	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
10. Maruthur Amman ...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
11. Muthumari Amman ...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
12. Venkatachalapathy ...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...

TABLE No. XXXVIII—(contd.)

Association of deity/special object of worship and caste

No. of households surveyed : 149

Deity/Special object of worship	Number of households that worship the deity and belong to																		
	Harijan (Parayan)	Harijan (Valluvan)	Vanniar (Padayachi)	Vanniar (Gounder)	Barber (Navithar)	Dhobi (Washerman)	Chettiar (Vaniar)	Chettiar (Solia)	Chettiar (Ottar)	Reddiar	Yadhava Pillai	Iyer	Naidu (Kammavar)	Naidu (Kavarai)	Kammala Asari	Pathar	Udayar	Vellala Mudaliar	Christian (Catholic)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
13. Venkateswarar ...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...
14. Venkatesaperumal ...	11	...	...	...	...	...	...	...	...	...	4	1	1	...	...	...	...	...	...
15. Karuppannasamy ...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...
16. Kali ...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
17. Pothiamman ...	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
18. Angalamman ...	1	...	3	...	...	2	1	...	...	1	...	1	...	...	1	...	...	...	...
19. Mariamman ...	7	...	1	1	...	...	...	...	...	8	2	...	...	...	...	...	...	...	...
20. Pachaivazhi Amman ...	...	...	...	2	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
21. Kanniamman ...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...
22. Kamatchi Amman ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
23. Jesus ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
24. Mari ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
Total :	**47**	**1**	**37**	**22**	**1**	**5**	**1**	**1**	**1**	**12**	**8**	**3**	**1**	**1**	**3**	**1**	**1**	**1**	**2**

borne to the conclusion that they are successful leaders also of the village. In the course of the past one decade and a half, Reddiars have attained to such respectability that even Brahmins who are supposed to belong to the highest caste show all deference to them and always fall in line with their expressed wishes. For marriages, in Reddiar households, most often Brahmin cooks are engaged. But for attending to daily household kitchen work, servants are drawn from the Vanniar community. Though the Reddiars are highly companionable and sociable, they maintain a certain exclusiveness in the matter of dining. They do not interdine with people of other community ordinarily. This exclusiveness comes out so patently that we are obliged to conclude that the Reddiars are constantly obsessed by a sense of superiority over other communities. The three Brahmin households in the village live a life of modest seclusion, always taking care to maintain a harmonious relationship with the rest of the people. They receive the consideration and respect that is normally accorded to their community. Because of their numerical smallness and economic inferiority, they are reduced to a sort of passive 'yes-men' in the village. These three Brahmin households constantly merge into the general life of the village and are not able to maintain themselves as a distinct, visible and powerful entity.

154. In the social hierarchy, the next place naturally goes to Vanniars. Economically too, they rank second to Reddiars. The Vanniars usually go either by the title of Goundars or Padayachis. Padayachis are supposed to be economically a little superior to Goundars, though, technically, there is absolutely no distinction between them. Padayachis are mostly found to profess Saivite religion. But, speaking in a general sense, Vanniars are worshippers of inferior order of deities. They do not know very much about the Hindu Trinity (Brahma, Vishnu and Shiva) or the *Puranas* associated with them, though, in this respect, Reddiars far excel them. The Vanniars are voracious meat-eating people and animal sacrifices to their patron deities are quite common with them. Third, in the social scale, comes the Yadhava Pillais. Though they are staunch Vaishnavites they freely take to non-vegetarian food, though it is not a mighty fad with them as it is with Vanniars. Yadhava Pillais interdine with Vanniars. But they do not interdine with the people of oil monger community of which we have covered two households in the sample survey. Asaris (Carpenters and metal-smiths) come next in social order in the village. Of the other numerically insignificant communities, Dhobi and barber communities are treated on a par with each other, though the two communities do not interdine. The other numerically insignificant communities like the Naidu, Vania Chettiar, Solia Chettiar, Udayar, Mudaliar, Christian and Ottar do not merit any special mention since their number is too very negligible. At the lowest rung of the social ladder, we have the Parayan community. Religion can be pronounced to be an all-powerful force in the life of Parayan community. They practise the lowest form of religion which does not admit of any categorisation. A good part of it is mere superstition and the rest an amorphous hotch-potch. Superstitions govern their life in such intensity from morn till night that we may safely assert that they are scarcely out of it. The rustic character of their life coupled with the murkiest superstitions makes them the very antipodes of modern civilisation, at least as far as this village is concerned. They provoke pity as well as hate. It might look almost impossible to redeem them to the standards of civilised existence. But of late, a heartening trend is slightly noticeable and the bold leadership of reckless youth is gradually emerging. But one has to wait and see whether the tide that is developing will gather sufficient momentum.

155. The relationship between the Parayan community and other communities in the village may be said to be cordial. And no emotional eruption of any serious nature has so far marred the peace of the village. But we cannot altogether go colour-blind to the fact that a fear-complex lurks in all members of the Parayan community in their dealings with the Reddiars. The Reddiars, with all their native goodness, have developed an imperious nature and at times their behaviour unwittingly amounts to autocracy. Since Parayans have to perpetually depend on Reddiars for their daily subsistence, their nerves often give way, and a servile instinct always shows itself. But privately some of them, particularly a few aggressive youths, make a clean breast of what is raging in their hearts. They are quite outspoken and

openly curse their state of unbroken bondage. The Untouchability Act has not been extended to Pondicherry territory. Even if it is extended, it is sure to remain for long a mere dead-letter.

Commune system

156. The system of statutory Panchayat was unknown during the French regime. The villages in Pondicherry area are administered under commune system. Each commune has a sort of Council akin to a Municipal Council which consists of a Mayor, one or more Deputy Mayors and Councillors. No Executive Officer is appointed. The number of Councillors varies, depending upon the size of the Commune. The members are elected by universal suffrage for a period of six years. They can be re-elected any number of times. The Mayor and Deputy Mayors are elected by the Municipal Council from among themselves. Generally, the Municipal Council meets four times a year. The meetings are not open to the public. A tax payer, can, however, demand the minutes of the proceedings of the Council and peruse them. The powers of the Mayor are comprehensive and extensive. They can be divided into two categories: (i) those powers which he exercises as a representative of the State; and (ii) those he has got as a representative of the people. As a representative of the State, his duties include publication of laws and rules, their enforcement and measures of general security. He issues certificates of good character, conduct, poverty, residence, etc. in respect of the residents of his Commune. He acts as a liaison officer between the State and the persons under his administration. He is also the Registrar of births and deaths in his Commune. He keeps the registers relating to the births, marriages and deaths according to the regulation of the Civil Code. Registration of marriages is not compulsory, but registration of births and deaths, is. No fee is collected whenever a marriage is registered, but when a person applies for a marriage registration certificate, it is issued after obtaining a sum of Rs. 2 (Rupee one is collected for issuing the certificate and rupee one as stamp charges). As a representative of the Commune, the Mayor is the executive agent of the Municipal Council and a Magistrate invested with the power of autonomous decision. He makes appointments to all Municipal posts and is in charge of the administration of properties of the Commune. Each Commune has its own budget. The budget is drawn by the Mayor, then submitted to the deliberation of the Municipal Council and finally approved by the Chief Commissioner. The receipts of the Commune include revenue properties, concessions granted by the local budget of the State on certain taxes, stall-rent collected in the markets, slaughter houses, etc., parking duties in public squares and roads, toll fees, weighing and measuring dues, refuse tax, fee charges for the issue of birth, death and marriage certificates. The rates of various duties are fixed by the Municipal Council and become enforceable after the approval of the Chief Commissioner. The expenditure of the Commune are both obligatory and optional. The obligatory expenses of the Municipality include the cost of registers of the Registry Office, expenses for the collection of Municipal taxes, pension to municipal employees, population census, contributions of the Commune towards certain State expenditure like police, medical assistance and maintenance of mental patients. Other expenditure not specifically listed constitute optional expenditure. The village is in Ariankuppam Commune which is one of the eight Communes of Pondicherry area. As we have already seen, there are 20 villages in Ariankuppam Commune.

Revenue administration

157. As regards the revenue administration of the village, for the assessment and collection of land and other taxes, the following system is in vogue :— The seven communes of Pondicherry region (excluding Pondicherry commune) are divided into three revenue divisions. There is one *Controller* (Tahsildar) incharge of a division who is also incharge of assessment of land taxes, etc. The *Controller* is assisted in his work by a *Commis des Contributions* (Head Clerk), two clerks (*Commis Auxiliaires*) and a limited number of *Surveillant de domaine* (Land record keepers), usually three or four in number depending upon the size of the commune. In addition, under each *Controller* works three or four tax supervisors (*Surveillant des contributions*) who are in charge of the works of finding out the cases of evasion and checking up of the records of the assessees. They have to submit their daily inspection reports to the

Controller for enquiry etc. The collection of taxes in a revenue division is done by a *Percepteur* (Collecting Officer) through a number of *Agents de Recettes* (Collecting clerks) stationed in almost each village. Sometimes, a clerk is in charge of a group of villages also. The tax, thus collected in each division, goes to the *Chef de Perception* (Chief Collection Officer) in the Revenue Office in Pondicherry. The records relating to the assessment and collection of land and other taxes are maintained in the division itself in the offices of the *Controller* and *Perceptor* respectively. The Office of the *Agents de Recettes* for the village Thimmanayakenpalayam is in Thavalakuppam. The staff there consists of one *Agent de Recettes*, three *Commis* and one Thalayari. The land tax, electricity charges, incometax, municipal taxes, licence fees and all revenues of Government auctions in respect of the village are collected by the above office.

158. Under Land Tenure system for tax purposes, lands are broadly divided into three categories according to their nature, *viz.*, (i) wet; (ii) dry; and (iii) uncultivated or forest lands. The basis of taxation for all the above categories is 12·5% of the net return derived from lands. The following statement gives the rates of taxes per hectare for various classes of the above three categories of lands in the Pondicherry region.

STATEMENT No. 7

Settlement	Class of land	Tax per hectare		
		Wet land	Dry land	Uncultivated land
(1)	(2)	(3)	(4)	(5)
Pondicherry	First Class	15·94	12·65	2·81
	Second Class	13·12	9·84	1·87
	Third Class	10·31	7·50	0·75
	Fourth Class	7·50	5·15	...
	Fifth Class	4·69	3·28	...
	Sixth Class	1·87	1·40	...

Over and above the rates of taxes detailed above a sur-tax is collected by the Municipality, the rates varying from one Municipality to the other.

Community Development

159. Thimmanayakenpalayam has been included in the Pondicherry Community Development Block. At first, N.E.S. Block was inaugurated in Pondicherry settlement in May, 1955. This was converted into a Community Development Block from October, 1957. The headquarters of the block is at Villianur. The block is a double block with one administrative unit. It covers an area of 111 sq. miles. There are 97 main villages and 177 hamlets in the block. The staff pattern of the block is given below :—

Designation	Number of persons
1. Project Executive Officer	1
2. Grama Sevaks ...	30
3. Grama Sevikas ...	2
4. Extension Officer (Agriculture) ...	1
5. Extension Officer (Animal Husbandry)	1
6. Extension Officer (Co-operation) ...	2
7. Extension Officer (Village Industries)	1
8. Social Education Organisers (Men)	2
9. Social Education Organisers (Women)	1
10. Overseers ...	2
11. Stockmen ...	2
12. Progress Assistant ...	1

There is one Village Level Worker stationed in Abishegapakkam who is incharge of the village Thimmanayakenpalayam also. The village derived some benefits under the Community Development Programme, as can be seen from the following Table :—

TABLE No. XXXIX

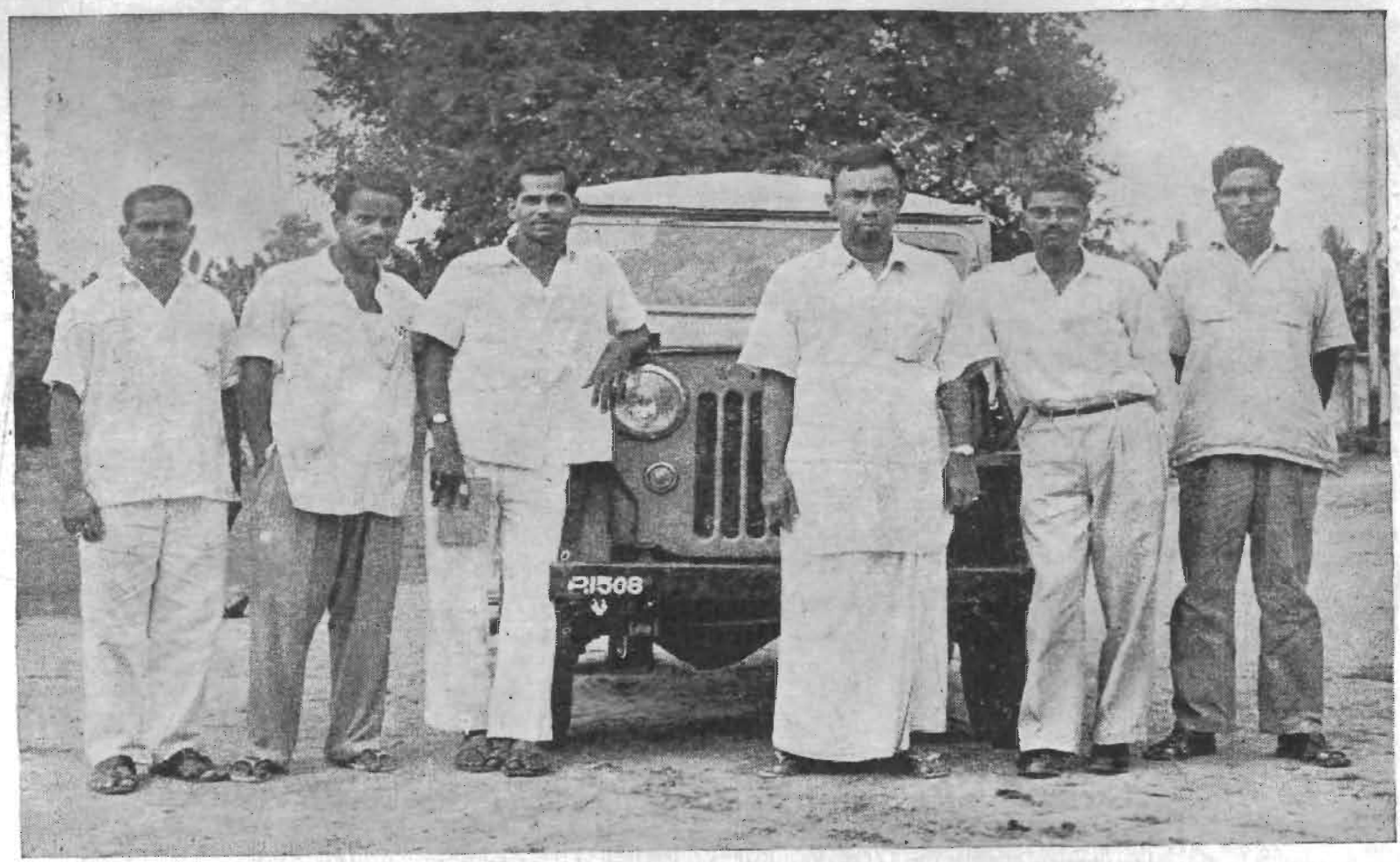
N. E. S. Blocks—Nature of benefit

Number of households surveyed : 149

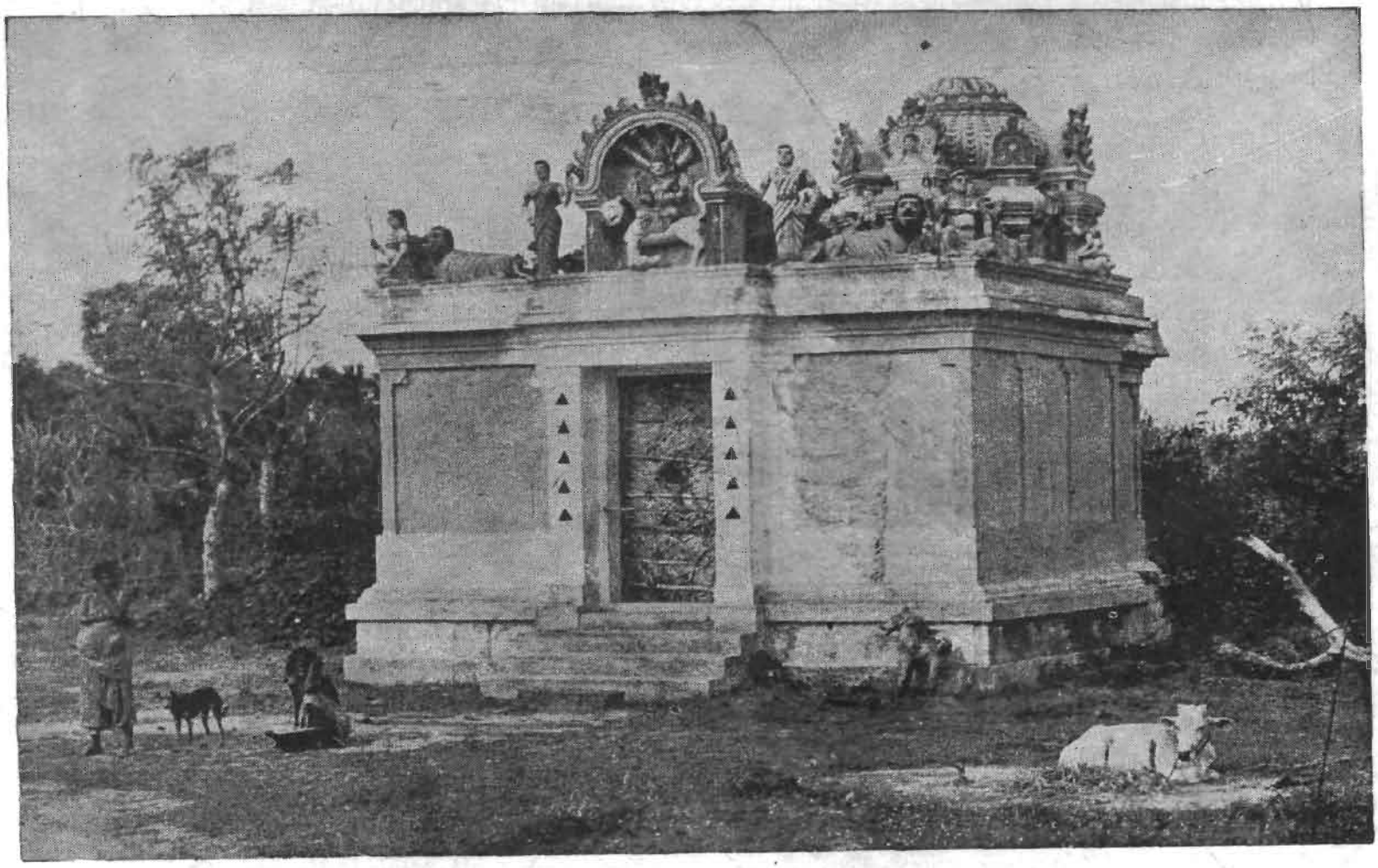
Community	Number of households	Number aware of the existence of N. E. S. Blocks	Number benefited by N. E. S. Blocks	Number benefited in the manner as below	
				Improved seeds and implements	Fertilizer and manure
(1)	(2)	(3)	(4)	(5)	(6)
Parayan	47	3	...	...	...
Parayan (Valluvan)	1	...	...	...	...
Vanniar	59	19	6	5	4
Reddiar	12	10	6	3	3
Yadhava Pillai	8	3	...	...	...
Vannan	5	...	...	...	...
Iyer	3	1	...	...	...
Kammala Asari	3	1	...	...	...
Naidu	2	...	...	...	...
Barber	1	...	...	...	...
Vania Chettiar	1	...	...	...	...
Solia Chettiar	1	...	...	...	...
Ottar Chettiar	1	...	...	...	...
Pathar	1	...	...	...	...
Udayar	1	...	...	...	...
Vellala Mudaliar	1	...	...	...	...
Christian	2	1	...	...	...
Total :	**149**	**38**	**12**	**8**	**7**



The foundation stone laid for a Harijan Hostel in the village.
The work remains unexecuted.



The block officials while on a visit to the village.



The Temple under construction in the Cheri.

TABLE No. XL

N. E. S. Blocks—Awareness about the functions of Grama Sevaks

No. of households surveyed : 149

Community	Total number of households	Number aware of the functions of Grama-sevaks
(1)	(2)	(3)
Parayan ...	47	...
Parayan (Valluvan) ...	1	...
Vanniar ...	59	14
Reddiar ...	12	10
Yadhava Pillai ...	8	...
Vannan ...	5	...
Iyer ...	3	...
Kammala Asari ...	3	...
Naidu ...	2	...
Barber ...	1	...
Vania Chettiar ...	1	...
Solia Chettiar ...	1	...
Ottar Chettiar ...	1	...
Pathar ...	1	...
Udayar ...	1	...
Vellala Mudaliar ...	1	...
Christian ...	2	...
Total :	**149**	**24**

160. As we have already seen, there is one Veterinary Aid Centre in the village started under the N.E.S. programme in 1956. The general criticism of the villagers about the Community Development Programmes is that only influential persons get the benefits of the programme. The Community Development movement appears to receive only very tepid or lukewarm co-operation from the villagers. With regard to Community Development programmes, popular enthusiasm has not been sufficiently mobilised or effectively galvanized. Collective consciousness of the people is deplorably lacking. While other neighbouring villages are reaping maximum advantage from these programmes, this village displays loathsome idleness. The Community Development officials have got long tales to relate about the apathy of the villagers. There is a general accusation that the Reddiars of the village do not throw themselves heart and soul in the tasks of improving the village. They are also obliquely criticised as trying to perpetuate their domination over the other villagers by keeping them permanently in a backward state. There may not be much truth in this sort of complaint and it may be motivated out of deep-seated spite. The leading members of the Reddiar community are lovers of modern amenities and it is inconceivable that they would stand in the way of village improvement. Perhaps there are other deeper reasons which superficial observers cannot easily define. Whatever it is, the village remains backwashed, repulsively immobile, thrown out of gear from modern trends, living a boorish and flat life. It is for the Community Development authorities to devote concerted attention to orient people's thinking towards the Community Development movement as a whole.

Village deities

161. There are three small temples in the village dedicated to the following deities :—

(1) Goddess Mariamman,

(2) God Sundara Vinayagar, and

(3) God Subramaniar.

The temples have been built of bricks all within a span of 80 years or so. The Mariamman temple and the Vinayagar temple are located in the Mariamman Street and can be approached through the Reddi Street by a visitor to the village. Annual festival to the Goddess Mariamman takes place during the Tamil month of Adi (July-August) commencing from the day of the new moon in that month. It lasts for ten days. All communities of the village take part in celebrating the festival. The expenditure for each day is met by a particular community of the village, persons of which raise adequate funds from among themselves. However, the Vanniar community of the village has a prominent role to play in the celebration. The tenth day celebration is known as *Sedal*. The devotees who have taken vows to the deity fulfil them. The annual festival to the God Vinayagar is held during the month of Karthigai (corresponding to

November-December). The festival lasts for three days only. This temple has got endowment of lands to the extent of seven acres. The festival to Lord Subramaniar takes place during the months of Iyppasi and Karthigai (October-November and November-December). The festival is conducted on a big scale and is confined to the village only. The Goddess Mariamman is considered to be the presiding deity of the village and the villagers believe in her power to accomplish cures to diseases and evils. There is a common board of trustees who look after the management of the above three temples. The *Dharmakarthas*, who number five, are chosen by the people from among themselves and their appointments are recognised by the Government. The common practice prevalent is that a list of ten names of prominent villagers is forwarded to the Government by the villagers. The Government selects five and appoints them as *Dharmakarthas* to look after the management of the temples. Once elected, a *Dharmakartha* holds office for his life-time. The board submits its periodical annual accounts of receipts and expenditure to the Government for check-up and approval.

Fairs

162. No fair is held in the village as such. A cattle shandy is held at Mutharapalayam, eight miles away from the village, where the villagers assemble in large numbers. Also another cattle shandy is held in Kodamangalam, a village situated five miles away from the village, every week, on Sundays. The villagers of Thimmanayakenpalayam assemble in this also both for the purposes of selling and purchasing cattle.

Communal festivals

163. The important communal festivals are Pongal, Deepavali, Saraswathi pooja, Pillaiyar Chaturthi and Krishna Jayanthi. The mode of celebration of these festivals in Pondicherry area has been dealt with elaborately in other village survey monographs. The Reddiars celebrate 'Pongal' on a more elaborate scale than the other communities of the village. Yadhava Pillais celebrate 'Krishna Jayanthi' on a grand scale. Deepavali is celebrated by one and all, except the Christians.

Urbanization

164. Cuddalore and Pondicherry are two towns of easy access to the village Thimmanayakenpalayam. But, since the majority of the people are poor, we do not see urbanization in any noticeable degree. The process of urbanization is limited to a few well-to-do Reddiar and Vanniar households. The Reddiar households are sufficiently well equipped with all types of modern amenities. In many Reddiar houses, we find sofa sets, wash-basins, radios and costly furniture. In one Reddiar house, there is a refrigerator. Three Reddiars own cars and one possesses a scooter. The village is an electrified one and almost all the Reddiar houses and a good number of Vanniar houses have got electric fittings of different descriptions. In dress style, the school going boys wear pants and slacks. Quite a number of people are imitating the latest popular styles in the matter of dress. Whatever it is, the process of urbanization is very slow and the pace is just the minimum. Since the wealth and fashion go together often, the people of Reddiar community will always lead the village in the matter of urbanization. Pondicherry is a gleaming attraction to the people of this village as it is to many in other villages of this region and whatever urbanization may take place in this village, it would certainly be only after the Pondicherry pattern. There are as many as 117 households that take tea and 91 households that take coffee. The common courtesy that is shown to a visitor in the village is an offer of a cup of coffee. The chief entertainment that the people resort to is the cinema for which they have to go either to Pondicherry or Cuddalore. There is a cinema theatre in Ariyankuppam which is also frequented by the villagers.

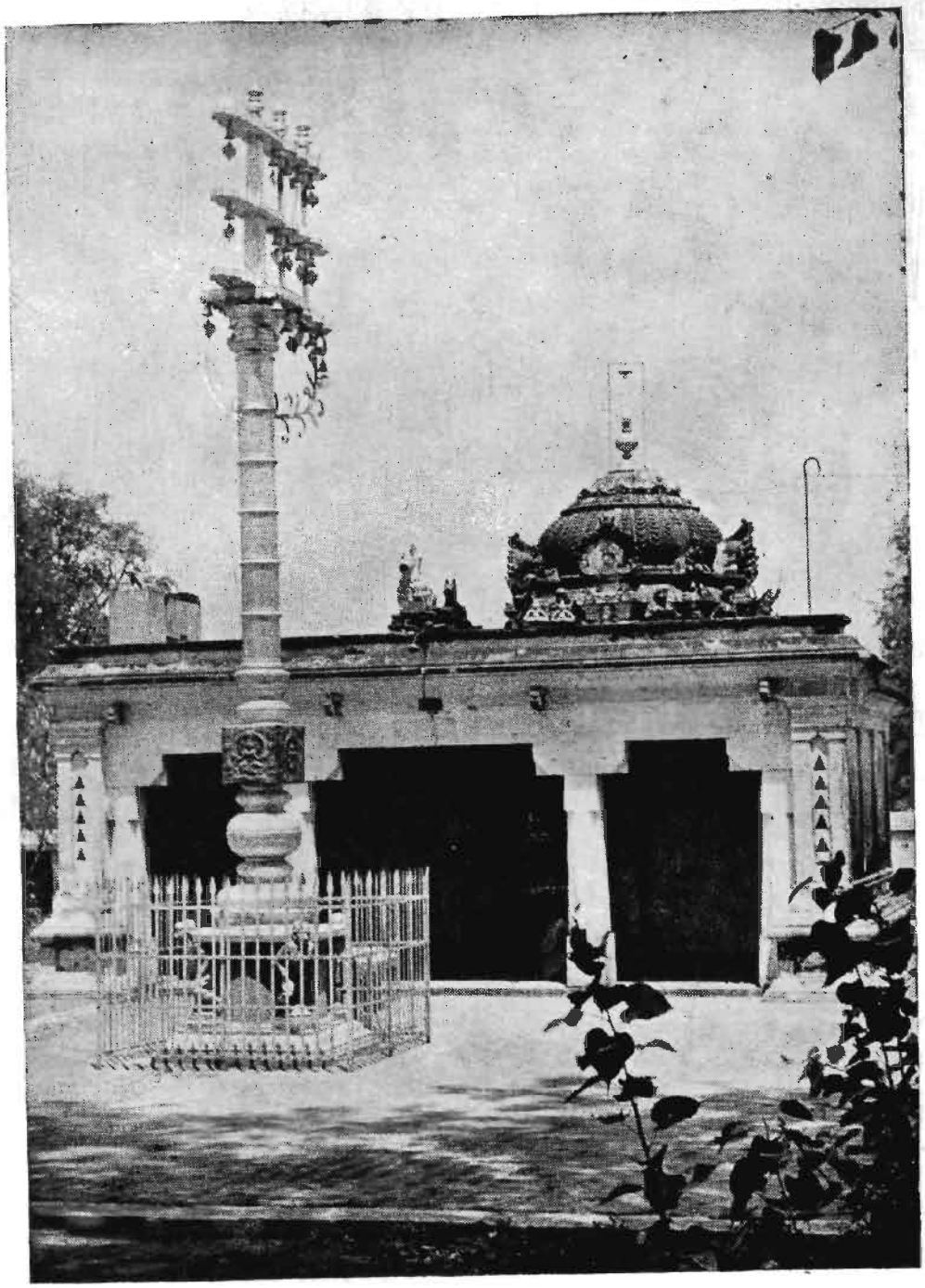
165. There is a toddy shop in the village which is attracting very good custom and during certain hours in the morning and evening, it is aboundingly full. The daily attendance at the toddy shop is in the order of 150 males and 10 females. The cost of one litre of toddy with some eatables is Re. 0-62 paise. The daily turnover is said to be Rs. 150. They are not very much for Prohibition. The people do not seem to over-drink themselves. Though the proportion of the population that takes to drink is sufficiently large, a stigma always attaches to the drink habit. It is learnt that there are many Reddiars who are drink addicts; but they take to high-class drinks



The Mariamman Temple.



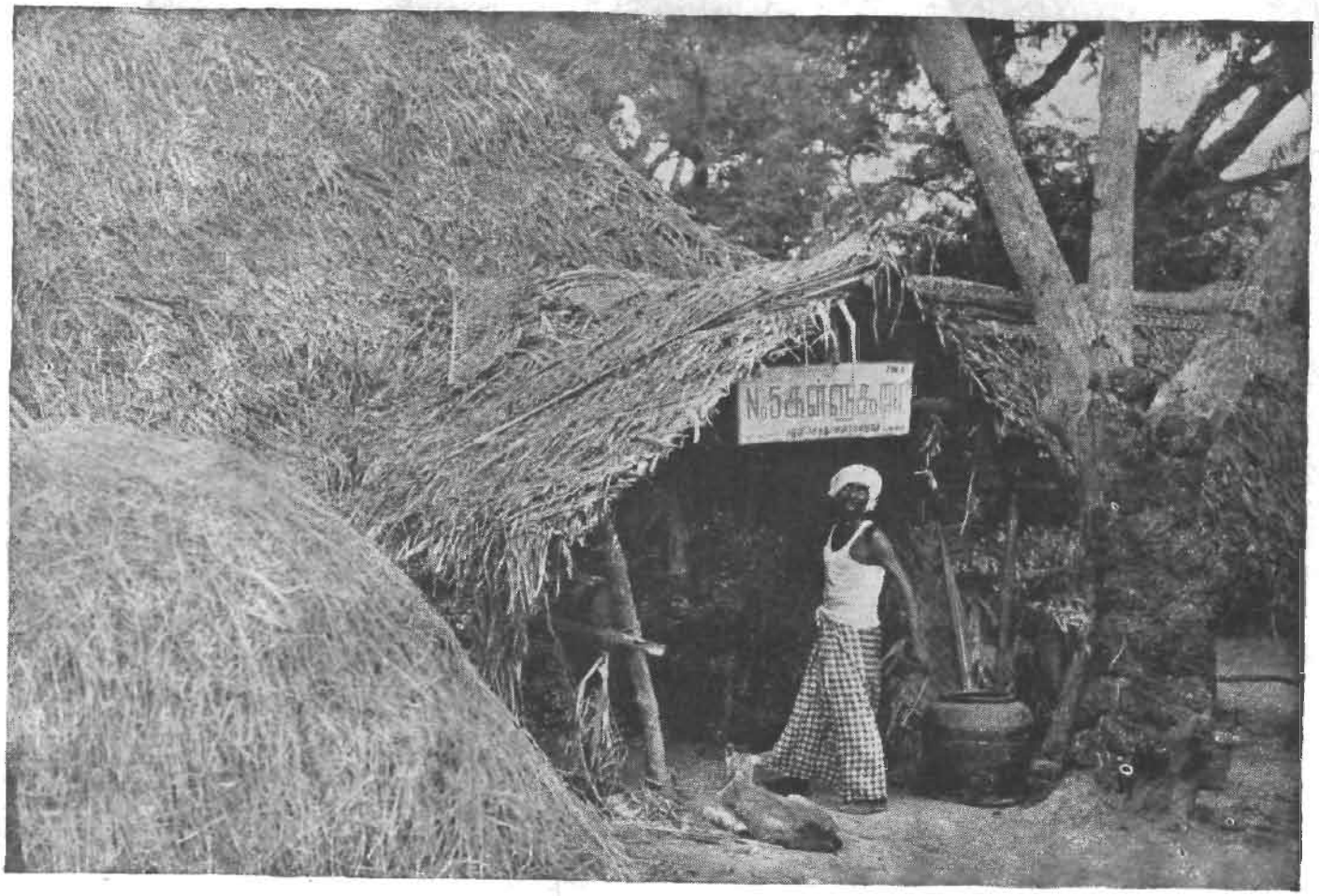
The broken clay images seen at the entrance to the temple.



A closer view of the Mariamman Temple.



The granite image of the Goddess Mariamman in the *Sanctum Sanctorum.*



The toddy shop in the Village.



The people do not seem to overdrink themselves.



A toddy-tapper with his appliances and conveyance.

The toddy shop, though a focal point of relaxation for the labour population during the evening hours is progressively incurring the wrath of its customers. We can notice open accusations of exorbitant price which the shop keeper was collecting and of his habitual niggardliness. There is discontent brewing against the owner of the toddy shop, as we could see, but they cannot help frequenting the toddy shop and courting the goodwill of the shop keeper since without drink, half of their life's meaning is gone and half of their interest in existence is gone.

Political consciousness

166. Politics may prove a bane to a village or its blessing. In these days, when politics is becoming the rage of people everywhere, when it overshadows every aspect of our lives, it is difficult to live, for even the most backward village, in isolation from it. Politics is an alluring mistress that would spell good to you, if you keep your affiliation to her within certain limits; she will scatter your wits to the devil, if you make a total surrender to her. The villagers of Thimmanayakenpalayam seem to adopt the golden mean. They are in politics and at the same time out of it and, as a consequence, they retain their head. Though almost all the villagers evince a general interest in politics, it is the people of the Reddiar community that always set the tone and lead the people in this field. One prominent Reddiar of this village was once a member of the Pondicherry Representative Assembly, during the period of the *de facto* merger of French settlements with the Indian Union. The Congress holds a position of unchallengeable supremacy in the village, though there are a few sympathisers and members of the D.M.K. and the Communist.

167. The following Table indicates the general social habits and other habits of the sample households :—

TABLE No. XLI

General habits

No. of households surveyed : 149

Particulars	Number of households
Number of households covered	149
Number of households reading newspaper daily	3
Number of households members of which work for social uplift	1
Number of households members of which have joined co-operartive societies	25

CHAPTER VI

CONCLUSION

168. The culture of the villagers is, generally, the peasant's culture, that is, they have a softness of temperament; they hate futile controversies; they are very hard-headed and practical; realistic in their approach to problems; never give way to sentimentalism and behave very inoffensively whatever the provocation. They have got a special sub-conscious attachment to agriculture, and they resemble in their psychological peculiarities the life-giving elements, amid which they spend most of their waking hours in the fields. Generally, they are a pacific lot but during times of severe stress and, if their feelings are unduly outraged, they are prone to react violently. Life has given them very hard knocks, as can be plainly seen. But they have reconciled themselves to their lot with a sense of resignation. Regarding their economic improvement, the prospects are quite bleak but that does not disquiet them or take away their robust manliness. On the whole, they are an endearing people, and it is a pleasure to move amid them, talk to them, understand their weaknesses and strengths and be amused by their ignorance and refreshed by their innocence. There is a natural grace that is almost instinct with them. They know not how to offend. The visitor comes back from the village full of good wishes for the people with affection bubbling over all his being, with happy memories that might endure for long, or perhaps for ever.

APPENDIX I

CENSUS 1961—PONDICHERRY STATE

SOCIO—ECONOMIC SURVEY

Household Schedule

Name of Area : Name of Village .

Name of Commune : Location Code :

A. Composition of the household :

Serial No.	Name (with full name for the head of the household and name for others).	Sex	Relationship to head of household	Age	Marital Status	Occupation, if any*
1	2	3	4	5	6	7

* *Note on Col.* 7 :—In the case of unemployed person write " E. S." if the person is seeking employment. If a person is unemployed and is not seeking employment write " N. W. ", and also indicate the reasons for not seeking employment by writing within brackets after "N. W ". ' S ' for sickness, ' O ' for old age, ' I ' for infancy and ' D ' for those who have no special reasons for not seeking employment. In respect of persons in employment describe the nature of work. If one is a Government servant write ' G. S. ' If a person is employed in an industry belonging to the household write " H. I. " within brackets after describing the work. If a person is employed in a business belonging to the household write " H. B. " and describe the work. If a person is employed in cultivation run by the household write " H. C. " and in respect of students write ' S.T. '

B. Duration of Residence :

1. Has this household or the ancestral one originated in the village or migrated ? ...
2. If migrated to this village, state
   (a) Where from ? ...
   (b) How many years ago ? and ...
   (c) Why ? ...

C. Religion :

1. What is the religion of the household ? ...
2. Has any member of the household embraced other religion after maturity ? ...
3. What is the caste or sub-caste to which the household belongs ? ...
4. Is there any place of worship within the house ? If so where ?
5. Which is the reigning deity, God or Goddess of the household ? ...

D. Particulars about the House :

1. Is the house at present occupied by the household, their own or rented ? ...
2. If own house, is it an ancestral property or acquired by the head of the household from his own earning ? ...
3. If rented, what is the amount of rent paid ? ...
4. Does the head own more than one house ? If so, how many and where are they situated ? ...
5. Describe the house giving the following details :
   (a) wall and roof material ...
   (b) number of rooms ...
   (c) Number of households, if more than one are living in the same house ...
   (d) Water facilities ...
   (e) Sanitary conditions ...
   (f) Whether electrified ...
   (g) Whether there is a separate room for every husband and wife ? ...
   (h) Number of rooms used for sleeping ...
   (i) Location of kitchen ...
   (j) Location of cattle-shed and any other interesting feature about the house ...

E. Diet:

1. The diet taken by the members of the household from brekfast till night-meal. Give details of beverages taken and the number of times in a day :
   - (a) Breakfast ...
     - (i) Kanji ...
     - (ii) Tea or Coffee alone ...
     - (iii) Tea or Coffee with other dishes ...
   - (b) Noon-meal ...
   - (c) Supper ...
   - (d) Tea or Coffee between noon-meal and supper ...
   - (e) Tea or Coffee with light dishes between noon-meal and supper ...
   - (f) Tea or Coffee at any other time. State how many times. ...
2. What is the staple food of the household ? (Name the cereals or other items) ...
3. What are the other items of food commonly taken ?
   - Pulses ...
   - Vegetables ...
   - Meat ...
   - Fish ...
   - Chicken ...
   - Oils and fats ...
   - Milk and milk products ...
   - Eggs ...
   - Sweets ...
   - Spices ...
   - Fruits ...
   - Liquor ...
   - Other items ...
4. (a) Are special preparations of food made on festive and ceremonial occasions ? ...
   - (b) If so, how many such occasions are there in a year ? ...
   - (c) What are the special items in the menu ? ...

5. Of what material the utensils used in the household for cooking are made ? ...

6. What type of hearth is used for cooking ? ...

7. What is the fuel generally used for cooking food ? ...

(a) Dry leaves ...
(b) Firewood ...
(c) Charcoal ...
(d) Kerosene ...
(e) Saw-dust ...
(f) Cow dung cake ...
(g) Paddy husk ...
(h) Electricity ...
(i) Others ...

F. Dress, Ornaments and Footwear :

1. Describe the dress worn by the members of the household giving particulars about dothi, shirt, shawl, etc. in the case of males and sari, blouse, etc. in the case of females. ...

(a) Males ...
(b) Females

2. Are ornaments used by the members of the household on all occasions or only on special occasions ? ...

3. What will be the approximate cost of the ornaments used by the household ? ...

4. Are footwear used by the members of the household ? ...

5. Are the clothes sent to washerman for cleaning ? ...

G. Miscellaneous Goods :

1. Does the household possess any of the following :

(a) Chairs ...
(b) Tables ...
(c) Cots ...
(d) Stools ...

(e) Benches ...
(f) Almirahs ...
(g) Other items ...
(h) Lantern ...
(i) Petromax ...
(j) Electric light ...
(k) Battery torch light ...
(l) Bicycle ...
(m) Gramaphone ...
(n) Radio set ...
(o) Car ...
(p) Bullock Cart ...
(q) Rickshaw ...
(r) Jutka ...
(s) Agricultural implements ...

H. Animals :

1. What are the domestic and other animals and birds owned by the household ?

(a) Cows ...
(b) Bulls ...
(c) He-buffaloes ...
(d) She-buffaloes ...
(e) Goats ...
(f) Sheep ...
(g) Pigs ...
(h) Dogs ...
(i) Ducks ...
(j) Fowls ...
(k) Others ...

2. Does the household avail of the medical facilities, if any, provided for the animals in the village ? If such facilities, are not available in the village, do they take them to the nearest veterinary hospital or treat them locally with indigenous medicines ?

I. Education :

1. How many members of the household are illiterates ? ...
2. How many know to read and write one or more languages ? ...

3. How many are ? ...
   (a) Graduates (specify. French or English) ...
   (b) Diploma holders (Technical or non-Technical) ...
   (c) Holders of Oriental titles ...
   (d) S. S. L. Cs. or Matriculates ...
   (e) Intermediates ...
   (f) Any other qualification not below S. S. L. C. ...
4. What is the language spoken in the household ? ...
5. How many children belonging to the household attend school or college ? Specify class. ...
6. How many children in the age group 6–14 are not attending school and for what reason ? ...
7. How many children below 14, who do not attend school, are sent to work in the field or elsewhere ? ...
8. Is the household in favour of female education ? ...

J. Amusements :

1. Does the household go to cinemas ? If so, at what intervals ? ...
2. Does the household go to dramas, folk dances, musical entertainments etc. ? If so, at what intervals ? ...
3. Does the household participate in any other amusements and what are they ? ...
4. Is any member of the household an actor, a musician etc. ? If so, specify. ...

K. Medical Attention :

1. Which of the following systems of treatment is adopted, when a member of the household falls sick : ...
   (a) Allopathic ...
   (b) Ayurvedic

(c) Homeopathic ...
(d) Others (specify) ...

2. Have all the members of the household been vaccinated? When were they last vaccinated? ...

3. Is any member of the household a victim of leprosy, tuberculosis, asthma or any such a malady? If so, for how long he/she is suffering and what efforts have been taken to cure him/her ...

4. Who usually attends to the maternity cases in the household? ...

L. Marriage:

1. Is the dowry system practised in the household? If dowry is given or received, in what form? ...

2. What is the marriageable age in the case of a male/female in the household? ...

3. Has there been any polygamous or polyandrous marriage in the household? How many? ...

4. Has there been any case of inter-caste or inter-religious marriage in the household? If so, give details. ...

M. Occupational Particulars:

1. Traditional Occupation:

(a) What, if any, is the traditional occupation of the household? ...

(b) Is it continued as the main or subsidiary occupation? ...

(c) If it is not continued, why was it given up? ...

(d) If continued, is it with any improvement? ...

(e) Has any member of the household received any special training in improving the traditional occupation? ...

(f) How many members are engaged in this occupation? ...

2. Household Industry :

(a) Is the household running any industry ? If so, is it in the scale of registered factory ? ...

(b) What is the nature of the industry ? Give details about machinery, if any, used, source of raw material, number of members of the household engaged in it, products thereof and marketing of the products etc. Give also the quantity and value of the products (annual) and the mode of transport to the marketing place. ... ...

(c) What is generally the income derived from the industry ? ...

(d) How many hired workers are engaged in the industry ? ...

(e) Does the household receive any aid from Government for running/developing the industry ? If so, give the value. ...

(f) Any notable feature about the industry. ...

3. Household Business :

(a) Is the household running any business ? What is the nature of the business ? ...

(b) How many members of the household are engaged in it as working partners or paid workers ? ...

(c) What is the annual net income from the business ? ...

4. Household Cultivation :

(a) Has the household any land of its own ? If so, what is the extent of the land ? ...

(b) State whether any land is held by the household under Government, institutions or private persons, the cultivation or supervision of which is done by the household. (This should be restricted to seasonal crops) ...

(c) How many members of the household are engaged in full-time/part-time cultivation during the working season ? ...

(d) Do they adopt improved agricultural practices in cultivation ? Do they use modern implements ? Specify. ...

N. Family Budget :

1. Income :

A. What are the sources of annual income of the family ? Give the amount of income under each source :

		Monthly	Annual
(a)	Salary or wages	...	
(b)	Rent from land	...	
(c)	Rent of houses	...	
(d)	Pensions	...	
(e)	Industry run by the household	...	
(f)	Business	...	
(g)	Dividends	...	
(h)	Gifts and presents	...	
(i)	Help from relatives	...	
(j)	Other sources (specify)	...	

2. Expenditure :

A. FOOD

(a) What is the monthly expenditure of the household on the following :

			Amount in Rupees
(1)	Cereals and pulses	...	
(2)	Vegetables	...	
(3)	Meat	...	
(4)	Condiments	...	
(5)	Oils and fats	...	
(6)	Sugar	...	
(7)	Beverages	...	
(8)	Liquor	...	
(9)	Tobacco — Chewing	...	
	Tobacco — Smoking	...	
(10)	Others — Refreshments	...	
	Others — Pansupari etc.	...	
	Total :	...	

B. CLOTHING :

(a) What is the annual expenditure of the household on clothing ? ...

C. HOUSING, ETC.

(a) What is the annual expenditure on the following :

1. Housing (Rent) ...
2. Fuel ...
3. Light ...
4. Others, if any ...

Total : ...

D. MISCELLANEOUS :

1. What is the annual expenditure on :

(a) Education ...
(b) Religious observances ...
(c) Provident Fund, Insurance etc., (compulsory savings) ...
(d) Payment of debts, if any ...
(e) Medical fees and medicines ...
(f) Amusements ...
(g) Remittance to dependents living elsewhere ...
(h) Travelling ...
(i) Maintenance of household and other animals ...
(j) Payment of taxes, duties etc. ...
(k) Others

Total expenditure : ...

E. Cultivation, Industry and Business :

(a) What is the annual expenditure of the household on the following :

1. Cultivation ...
2. Industry ...
3. Business activities ...

Total : ...

F. Any other item of expenditure not elsewhere classified ...

G. Grand Total of A to F: ...

3. Is the annual income of the household adequate to meet the annual expenditure ? ...

4. If not, how is the deficit met ?

O. Indebtedness :

1. Is the household in debt ? If so, how much ? ...

2. What is the extent of debt incurred for the following purpose : ...

(a) Purchase of land ...
(b) Construction/repair of house or any other building ...
(c) Marriages ...
(d) To give dowry ...
(e) Sickness ...
(f) To clear old outstanding debts ...
(g) Ordinary wants ...
(h) Running Household Industry/ Cultivation/Business. ...
(i) Other reasons, if any ...

3. What other financial commitments the household has ? ...

P. Land :

1. Has the household given out for cultivation any land of its own ? If so, how much ? ...

2. Is any cultivable land belonging to the household left uncultivated ? If so, for what reasons and what is the extent of such land ? ...

3. Has it been possible for the household to secure during the last five years : ...

(a) Better irrigation facilities ...
(b) Better types of cattle ...
(c) Better seeds, implements etc. ...
(d) Better manure, pesticides ...

or

4. Has it been possible to adopt land improvement measures like reclamation, soil conservation etc. (Indicate what extent of land has been converted from single to double and double to triple crop. Give the extent of land newly irrigated and brought under cultivation). ...

Q. Wages :

1. What does an adult member of the household earn as wages for a day, if he is working as :
   (a) An agricultural labourer ...
   (b) An unskilled worker in an industry
   (c) An unskilled general worker ...
   (d) A skilled worker in an Industry ... (mention the name of industry and type of work)

R. General :

1. Does the household get any newspaper ?
2. Does any member or members of the household work for social uplift ? If so, how many ? ...
3. Does any member of the household take part in the N. E. S. Projects ? If so, in what capacity ? ...
4. Is any member of the household a member of any Co-operative society ? If so, what is the nature of the society and what is the value of share taken by him/her ? ...
5. Has anyone in the household insured his/her life and if so, for how much ?
6. Has the household been benefited by the activities of the C.D. Project in the village ? If so, in what way ? Do they actively participate in the C.D. programme ? ... ...

Date

Signature of the Investigator.

HOUSEHOLD SCHEDULE

Additional Questionnaire

A. Duration of Residence :

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

(b) For how many years has the household been residing in the village ? ...

B. Religion :

(a) Sect ...

(b) Do you know that untouchabitity, in any form, has been prohibited under law ? ...

C. Particulars about the house :

(a) Floor :

1. Mud floor ...
2. Cement floor ...
3. Wooden floor ...
4. Stone floor ...
5. Lime and Mortar floor ...

(b) Number of slopes :

1. One ...
2. Two ...
3. Three ...
4. Four ...
5. Five ...
6. Six or more ...
7. Without slope ...

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

D. Diet :

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

(b) What are the foods and drinks prohibited ? ...

(c) Does the household take sugar/tea/coffee ? ...

(d) Of what materials are important utensils made ?

1. Earthen ware ...
2. Aluminium ...
3. Copper ...
4. Brass ...
5. Ever-silver ...
6. Silver ...

(e) How does the household procure the firewood or fuel used for cooking food ? ...

E. Dress, Ornaments and Foot-wear :

(a) Are the jewels used by the household made of gold or silver or brass or any other material ? ...

F. Miscellaneous Goods :

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

(b) If so, what are they ?

(c) Does the household use mosquito nets ?

(d) Has any of the items of miscellaneous goods (consumer goods) been acquired for the first time in the last five years ? If yes, which are these articles ? ...

(e) Does the household use toilet soap/washing soap ? ...

G. Animals :

1. How much milk or milk products do you sell ? ...

2. FISHERIES :

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

(b) If fish is reared, was any quantity sold last year ? If yes, mention quantity. ...

(c) Is the household aware of any legislative or executive measure or *arrete*' either extending or restricting fishing rights in any water-logged area, river, stream, lake, sea coast etc. ...

(d) If yes, what are the salient features of the same ? ...

(e) How and to what extent has the household been affected by the above ? ...

H. Education :

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

(b) Does any member of the household listen to news broadcasts through the community radio sets ? ...

I. Medical Attention :

(a) Maternity cases :

1. Cases hospitalised ...
2. Number of cases :
   - (i) Confined in hospital ...
   - (ii) Confined by bringing doctor home ...
   - (iii) Confined by qualified midwife at home ...
   - ...
   - (iv) Confined by unqualified "Dai" at home ...
   - (v) Confined without assistance ...
3. Medical consultation :

   Where do you go for medical consultations ? ...
   - (i) Public hospitals or dispensaries ...
   - (ii) Private hospitals or dispensaries ...
   - (iii) Private doctors: ...

     Allopaths

     Homeopaths ...

     Others ...
4. Is there a Family Planning Centre in your area ? (Answer yes or no) ...

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

6. Does the head of the household wish that no more children were born to him or does he wish for more or is he indifferent ? ... ...

J. Marriage :

(a) With what castes or tribes other than the caste or tribe of the household, is marriage : ...

1. Permissible ...
2. Desirable ...

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

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

K. Occupational Particulars :

1. Traditional Particulars :

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

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

(c) Were you forced for lack of choice into the occupation ? (Answer, yes or no) ...

(d) Have you yourself changed your occupation from another kind to this one ? (Answer, yes or no) ...

(e) If yes, explain why you have changed your occupation ? ...

(f) Are you content with the present occupation ? ...

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

(h) What kind of work would you like your son to do ? ...

2. Household Industry :

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

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

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

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

(e) Name the art or craft in which you have earned proficiency. ...

(f) When and how did you learn the art or craft concerned ? ...

(g) Do you consider further training necessary ? ...

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

3. Household Business :

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

(b) How do you get your finance ?

(c) What is your approximate profit ?

4. Household Cultivation :

1. (a) Has the household given out for cultivation any land of its own to any private persons or institutions ? ...

(b) If the household possesses land, give :

(i) Total area in acre ...

(ii) Area comprising household owned and leased-in ...

(iii) Total uncultivable fallow ...

(iv) Total cultivable land ...

(v) Total land cultivated with particulars as under : ...

Situated	Owned land cultivated		'Leased-in land' cultivated		Total		'Owned land' leased out to others	
	No. of plots	Area	No. of plots	Area	No. of plots	Area	No. of plots	Area
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Inside the village								
Outside the village								

(c) (i) In the case of 'owned land' how and when the family came to own land ? ...

(ii) What is the land revenue for the land owned ? Has there been any recent change ? ...

(d) In case the household has 'leased-in land' : ...

(i) Who is the land-lord ?

(ii) Where does he stay ? If outside the village, the distance should be given. ...

(iii) What is his occupation ?

(iv) Since when has the land been leased-in ? ...

(v) On what terms the land has been leased-in. Has there been any recent change ? ...

(e) If the land has been leased out :

(i) To how many tenants ? ...

(ii) Since when ?

(iii) On what terms ? Has there been any recent change ? ...

(f) If there is any cultivable land which is lying fallow: ...

(i) Since when it is lying fallow ?

(ii) Why is it lying fallow ? ...

(g) Is the household cultivating any land by hired labour ? If so, ...

(i) Quantity of land cultivated through hired labour ...

(ii) Agricultural operations in which hired labourers were engaged ...

(iii) Number of man-days for which hired labourers were engaged ...

(iv) Average wage per day paid to hired labourers ...

L. I. A. Agricultural Operation :

Name of crop	Main Implements	Main operations and season for each (ploughing, sowing, weeding, transplanting, harvesting and thrashing)	Land under cultivation		Quantity consumed in the family	Remarks
			Irrigated	Un-irrigated		
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Paddy						
Pulses						
Grain						
Sugarcane						
Chillies						
Oil seeds						
Betelnut						
Cocoanut						
Fodder						
Fruits						
Other agricultural crops						

B. If the household uses improved varieties of any of the following, please give particulars as under:

Brief description	Since when adopted	Source from which obtained	Whether satisfactory result obtained	Remarks
(1)	(2)	(3)	(4)	(5)
Improved seeds		...		
Chemical fertilizers		...		
Organic manures		...		
Improved implements		...		
Pesticides		...		

C. If the household has irrigated land :

(i) Source of water and nature of irrigation facility : ...

(ii) Since when irrigation facility is available ? ...

(iii) Through what agency the facility has been provided ? ...

(iv) Terms on which the facility is obtained . ...

(v) Whether there has been any change in extent of cultivation, nature of crop, yield etc. due to irrigation facility ? ...

D. Do you borrow agricultural implements from others at the time of cultivation ? ...

E. Do you take help of neighbours at the time of sowing or harvesting ? ...

F. Do you assist your neighbours and receive help at the time of cultivation in the shape of labour ? ...

II. Inheritance :

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

(b) What is the share of each member ?

(c) Are you in favour of inheritance of property by daughters equally with sons ? ..

III. Unemployment :

(a) Is there any member of the household searching for a job ? ...

(b) If so, give the following details :

Name	Academic qualification	Other proficiency	Nature of previous employment, if any	Date of cessation of previous employment	Reasons for cessation	Any subsidiary work at present	Whether registered with any employment exchange
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)

M. Indebtedness :

(a) Source of debt :		Amount	Rate of Interest
(i) Relatives	...		
(ii) Friends or neighbours	...		
(iii) Village money-lenders	...		
(iv) Professional money lenders from outside	...		
(v) Government institutions	...		
(vi) Co-operative credit societies	...		
(vii) Land-mortgage banks	...		
(viii) Other crop societies	...		
(ix) Others (specify)	...		

N. Land and prosperity index :

(a) Sale and purchase of valuable assets during last year : ...

(i) **Sale**				(ii) **Purchase**				
Time of sale	Buyer's residence	Occupation of buyer	Area No.	Type of asset	Purchase price	Area No.	Seller's occupation	Seller's residence
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
				Land				
				Livestock				
				Machinery, tools and equipment				
				Buildings etc.				
				Jewellery and valuables				
				Investments : National Savings Certificates or Prize bonds				
				Other assets				

(b) **Source of finance for capital expenditure :**

Item	Personal Saving	Borrowing			Sale of assets	Other sources	Total
		Govt. and other financial institutions	Others	Total			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Expenditure on construction and improvement of building and other structure							
Expenditure on land development							
Expenditure on new capital goods							
Expenditure on purchase of lands and other used assets							

(c) Have you received demonstration in improved agricultural practices ? ...

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

(e) If yes, specify the amount so cleared : ...

(f) Have you opened a voluntary account in any post office, savings bank or any other bank ? ...

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

O. Wages

P. General:

Social disabilities :

(a) Do you have free access to :

(i) Shop, Hotel or Restaurant ...

(ii) Temple or place of worship ...

(iii) Any other place of public resort ...

(b) Do the following render you their services : ...

(i) Brahmin priest ...

(ii) Barber ...

(iii) Washerman ...

(iv) Any other village servant ...

(c) Are you avoided by caste Hindus in regard to : ...

(i) Touch ...

(ii) Serving cooked food ...

(iii) Serving water ...

(d) Does the head of the household know the capital of the State and headquarters of the Block Development Office and the location of the Police Station under the jurisdiction of which the village is ? ...

(e) Does the head of the household know the names of the principal rivers flowing through the District ? ...

(f) Is the village covered by the Community Development Project ? ...

(g) Do you know what are the functions of a Gram Sevak ? (Answer yes or no). If yes, describe his functions ;

Date .

Signature of Research Assistant

APPENDIX II

SOCIO-ECONOMIC SURVEY

Village Schedule

I. General:

1. Name of the village : ...

   (a) Location Code: ...

   (b) Is the village situated on a plain/ on an undulating surface/on a plateau / on a hillock / at the bottom of a depression ? ...

2. Area of the Commune : ...

3. Area of the village : ...

4. Total population : ...

5. Number of households : ...

6. Distance from nearest town : ...

7. Distance from nearest Railway Station : ...

8. Is the village connected by bus ? ...

9. Is there a Police Station ? ...

10. (a) Is there a Post/Telegraph Office ? ...

    (b) If yes, can money be sent through that Post Office ? ...

11. If not, which is the nearest Post and Telegraph Office ? ...

12. Is the village electrified ? If so, when was it electrified ? ...

13. (a) Which is the marketing place ?

    (b) Names and particulars of the market most commonly visited: ...

Name of the Market	Distance from the village	Transport	Weekly market only	Commodities exported to the market			General note on the market including its importance in the regions, operation of middle man, neighbours, measures, tools, recreational activities, if any.
				Item	Approximate quantity	Approximate value	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)

14. Are there toddy and liquor shops ? ...

15. If not, at which distance is any of these shops nearest to the village ? ...

16. Legend, if any, about the village : ...

17. (a) Is there any river flowing through the village or nearby ? ...

(b) If so, what are the uses to which it is put by the village ? ...

18. (a) Draw sketch-map of the village with indication of north line, directions of the main road, rail road and other important channels of communications including rivers and distances from the village to each of these main channels of communication : ...

(b) Draw on the cadastral survey map of the village (if available) or on a sketch-map, the layout of of the village allocating the habitation areas. (One small triangle or any other suitable symbol should indicate one family, even if that family occupies a group of structures. Separate symbols should be adopted for schools, hospitals, shops, Government Offices etc. Indicate by drawing, water sources including irrigation wells, drinking wells, tube wells, ponds, streams etc. drainage, agricultural fields, pastures, village jungles, if any, graveyards, burning ghats etc. Show ...

the main roads leading to and out of the village. Indicate the distribution of the main communities in the village either by entering numbers or symbols in the map).

(c) If possible, enclose a photograph of the village from a distant high point : ...

II. Vital Statistics :

1. How are the births, deaths and marriages recorded ? ...
2. Is there any possibility of omission of these events in the Mayor's Office ? ...
3. Describe the *modus operandi* of recording of these events : ...

III. Housing :

1. What are the common types of houses ? Give a brief description of type of roof, wall, flooring and a sketch of the typical house type : ...
2. The system of grouping of houses, average distance between two clusters of houses, reason for such grouping *e.g.* whether on account of the nature of surface of land or on account of social custom : ...
3. Are the house types suited to the needs of the population ? ...
4. Can you get the legend, if any, leading to the birth of the village, basing on the house arrangements ? ...
5. Are there houseless persons also in the village ? If so, where do they generally rest at night ? ...

IV. Health and Sanitation :

1. Give a list of common diseases of the village : ...
2. Give your impressions about the hygienic conditions inside and outside the house : ...

3. Do you think that the hygienic conditions prevailing in and around the village are mainly responsible for the common disease to be found in the village ? ...

4. Are there public latrines in the village ? ...

5. If there is no latrine, where do the villagers generally answer to their calls of nature ? ...

6. What are the sources of drinking water ? ...

7. Is water supply adequate in all the seasons of the year ? ...

8. What are the drainage facilities available in the village ? Are they adequate ? ...

9. Do the villagers send their clothes to washerman for cleaning ? ...

10. Is there any place for community bath ? ...

11. Was there any outbreak of epidemic in the village recently ?
If so, how many died or attacked ? ...

12. What measures were taken to control the outbreak of the epidemic ? ...

13. Which is the nearest Hospital/ dispensary/medical depot ? ...

14. Is there a primary health centre in the village ? ...

15. Is there a maternity ward in the nearest hospital ? ...

16. Where do deliveries generally take place—at home or in the hospital ? ...

17. Are there any mid-wives in the village ? If so, do they attend to the deliveries ? ...

18. Is native or indigenous medicine practised ? ...

19. Do the villagers frequent toddy or liquor shops ? If so, what percentage ? ...

20. Give a brief note on the general health of the people : ...

V. Literacy and Education :

1. Names and particulars of the educational institutions where children residing in the village read : ...
2. Give the number of teachers and students in each school and average attendance. (Give sex-wise information) : ...
3. How many children cannot attend school just because they are required by their parents to help them in their work ? ...
4. Is there a public library or reading room in the village ? ...
5. Do the villagers favour female education ? ...

Type	Name of the institution	Name of the place	Distance from the village	Since when in existence	How many students from the village are enrolled. ST/SC/Others	General notes including history of the institution, its problem etc.
(1)	(2)	(3)	(4)	(5)	(6)	(7)

(1) Lower Primary

(2) Upper Primary

(3) Secondary (including higher secondary)

(4) Adult Education Centre

(5) Other educational institutions

VI. Religious Practices :

1. Do the villagers ever join in common worship ? ...
2. How many temples, churches and mosques are there in the village ? ...
3. Particulars about the fairs and festivals commonly visited by the villagers : ...

Name of the Fair	Distance	When held	Main attraction	Commodities transacted	Recreational activities	Religious activities	Cultural and social activities	General note including trend of changes in size of gathering, main attraction, nature of commodities and different activities
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)

4. Any other interesting fact about the way of worship or other religious practices in the village. ...

5. What is the name of the reigning deity ? ...

Why is the God or Goddess so called ? ...

What are the powers attributed to it ? ...

VII. Social Life :

1. Is widow remarriage allowed ? ...
2. What is the system of inheritance in vogue in the village ? ...
3. What are the essential ceremonies a man undergoes from birth to death ? ...
4. What are the essential ceremonies a woman undergoes from birth to death ? ...
5. Is inter-caste marriage allowed ? ...
6. Any other notable feature of social life in the village : ...
7. Does the village respect the sanctity of joint family system ? ...

If so, how many joint families are there? ...

8. Any punishment like banishment from village community prescribed for contravention of basic moral laws ? ...
9. What is generally the marriageable age for both sexes ? ...
10. Give a brief note on typical marriage in the village : ...

VIII. Agriculture :

1. What are the main sources of irrigation ? ...
2. Have the villagers taken to improved agricultural practices ? ...
3. Do people hire out agricultural implements and if so, the rate of hire charges ? ...
4. What are the usual rates at which the agricultural labourers are paid ? ...
5. Is absentee landlordism prevalent in the village ? ...
6. How much of land is under lease in the village ? ...
7. What is the rate of such lease ?
8. Is any pest attack prevalent in the village? If so, what measures were taken to eradicate it ? ...
9. What kind of insecticide is generally used and what is the source from which it is obtained ? ...
10. Are chemical fertilisers used ? If so from what source they get them ? ...
11. Where do the villagers generally market their produce ? ...
12. Is there any rice or flour mill in the village ? ...
13. Is there mutual co-operation among the villagers in agricultural practices ? ...
14. Do the villagers get improved seeds etc. ? If so, state whether any subsidy is given : ...
15. How many cocoanut or palmyrah trees are tapped for toddy per year ? ...
16. State whether the toddy tapped in the village is locally consumed or marketed elsewhere : ...
17. How was the village affected by the recent rains ? ...

18. Any other information worthy of note about agriculture may be given : ...

IX. Livestock :

1. The total number of livestock in the village as per the 1956 livestock census. Give category-wise information : ...
2. Are there any improved breeds of cattle in the village? If so, specify? ...
3. Give the average milk yield of cow/ buffalo in the village. If possible, maximum and minimum may also be given: ...
4. Which is the nearest veterinary hospital ? ...
5. What are the common diseases of cattle found in the village ? What efforts have been taken to prevent cattle pests ? ...
6. Is adequate fodder available for cattle in the village ? ...
7. Is there a cattle pound in the village? ...
8. Is animal transport used ? ...
9. What is the view of the villagers about artificial insemination ? ...
10. Any other useful information : ...

X. Fisheries:

1. How many families are engaged in fishing ? ...
2. Where do they generally market their fish ? ...
3. Where do they fish—in the sea, lake, river etc. ...
4. Is fish rearing done in the village ? If so, do they get improved seedlings for the purpose at subsidised rates ? ...

5. Are the fishermen, members of any Fishermen Co-operative Society ? ...

6. If not, is there any scope for starting a society in the village itself ? ...

7. Are the villagers benefited by the quick marketing facilities provided by the Government ? How many of these avail of the facilities ? ...

8. What varieties of fish are generally available in the village ? ...

XI. Household Industry :

1. Is there any household or cottage industry in the village ? If so, what is the name of the industry ? ...

2. How many are engaged in the Industry or Handicrafts ? ...

3. Give a note on the salient features of the industry : ...

4. Is any aid given to the Industry/ Handicraft ? If so, what kind of aid is given ? ...

5. Where are the products usually marketed ? ...

XII. Co-operation :

1. (a) General particulars about the Co-operative Societies that serve the village : ...

General note on its role including whether all sections of the population are attracted. What are its problems etc. ...

(b) Organisational and operative details : ...

Type of Society	Name	Area of operation	Registered H. Q.		When registered	Total	No. from the village	Qualification for membership	Nature of operation	Aid from Government	Extent of business according to last audit report	Loss or profit according to last audit report	Dividend, if any, given
			Name of the place	Distance from the village									
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)

(1) Credit co-operative

(2) Co-operative graingola

(3) Consumers' co-operative

(4) Co-operative farming society

(5) Other co-operatives

Name of the Society	Composition of board of management	Date of registration	General meeting held after registration		Meeting of the board of management held during the last year		Remarks
			Date	Number of members attended	Date	Number of members	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)

2. Are the villagers biassed against co-operative principles? or do they take active part in it? ...

XIII. Others:

Prepare a statement giving the number of craftsmen by each category (*e.g.*) Goldsmith, Carpenter, Weaver, Potter, Cobbler, Barber, Dhobi, Tailor, Ironsmith etc. ...

Date :

Signature of the Investigator.

APPENDIX III

Glossary of local terms

Tamil words		*English equivalents*
1. Cheri	...	The hamlet where Parayans dwell
2. Gopuram	...	Tower
3. Gothras	...	Exogamous groups in a caste
4. Kanji	...	Gruel made of rice or other cereals
5. Kappu	...	Bangle
6. Karumathi	...	An expiatory ceremony performed on the last day of the pollution
7. Kattuthal	...	Tying
8. Mantras	...	Mystical formulas or hymns
9. Muhurtham	...	Auspicious time for wedding
10. Namam	...	Vaishnavite sectarian mark
11. Oththai	...	Single
12. Iddali	...	Steamed rice cake
13. Palagarams	...	Eatables
14. Pavadai	...	Skirt
15. Pattu	...	Silk
16. Pin	...	Back
17. Poosai	...	Saivite sectarian mark
18. Pongal	...	Annual harvest festival
19. Puranam	...	History and legendary mythology
20. Purohit	...	A brahmin priest
21. Rasam	...	Vegetable juice, in general
22. Sambar	...	Dhall sauce
23. Sedal	...	A festival in which devotees swing on hooks in honour of the Goddess Mariamman
24. Seer	...	A weight of eight palams
25. Thayir	...	Curd
26. Thee	...	Fire
27. Thosai	...	A fried edible made of rice and black-gram
28. Vaidyas	...	Country Doctors or quacks