CENSUS OF INDIA 1961

VOLUME XXV

PONDICHERRY

PART IV

VILLAGE SURVEY MONOGRAPHS

2. THIRUNALLAR

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OF THE INDIAN ADMINISTRATIVE SERVICE
SUPERINTENDENT OF CENSUS OPERATIONS
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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 and Migration Tables
Part	III - A	...	Household Economic Tables
	B	...	Housing and Establishment Tables
	C	...	Scheduled Caste Tables
Part	IV	...	Village Survey Monographs (Five numbers)
Part	V	...	Crafts and Artisans of Pondicherry State
Part	VI	...	Fairs and Festivals
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FOREWORD

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

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

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

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

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

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959, the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village ; house types ; diet ; dress ; ornaments and footwear ; furniture and storing vessels ; common means of transport of goods and passengers; domestication of animals and birds ; markets attended ; worship of deities ; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in 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 villages. Shri A. Mitra, Registrar General, India, has, in his foreword, given the reader a background of the survey, its scope and its aim. The number of villages in the Union Territory to be surveyed has been fixed as 5. This is the second Volume of the series. Five villages selected for this purpose are:

1. Kadirkamam	}	**Pondicherry area**
2. Veerampattinam		
3. Thengathittu		
4. Thimmanayakenpalayam		
5. Thirunallar	...	**Karaikal area**

They represent population engaged in weaving, fishing, toddy tapping and agriculture. Two Schedules viz., Village Schedule and Household Schedule were prepared for collecting data through field surveys. The Household Schedule was based on the one followed in Kerala State. The Village Schedule was based on the model sent by the Registrar General, India, New Delhi. Only 150 households were covered in each village, but no scientific sampling was conducted. It was generally left to the discretion of the Research Assistant to select such households as he considered fit on a representative basis. During the study camp held in New Delhi in December 1961, the progress of study so far made was reviewed and its scope was expanded on the lines indicated by Registrar General. An additional questionnaire to the Household Schedule and a revised Village Schedule were prepared. The village was, therefore, revisited to collect more information.

Thirunallar is a village in Karaikal area. It is an important pilgrim centre and attracts a large number of visitors to the Dharbaranyeswarar temple. The main occupation is agriculture. In the past, its life was centred in the temple but recently increasing influence of nearby Karaikal town is being felt with the result that the temple had lost its hold which it had before. The village also reproduces the conditions of a typical village in Thanjavur delta.

This report contains besides the narrative portion, photographs and sketches on various aspects of rural life which have been prepared by the Photographer and Artist attached to Madras Office. The survey has been conducted by Sri V. Rajagopalan, Research Assistant of Pondicherry Office. He has also prepared a useful preliminary note which has helped me in drafting this report.

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. 2 of the series).

VILLAGE SURVEY REPORT

ON

THIRUNALLAR

FIELD STUDY	...	...	V. RAJAGOPALAN, B.A., *Research Assistant.*
PHOTOGRAPHS	...	...	N. D. RAJAN, *Photographer.*
SKETCHES	...	...	A. RAMADOSS, *Artist.*
MAPS	...	...	A. RAJAMANI, *Cartographer.*

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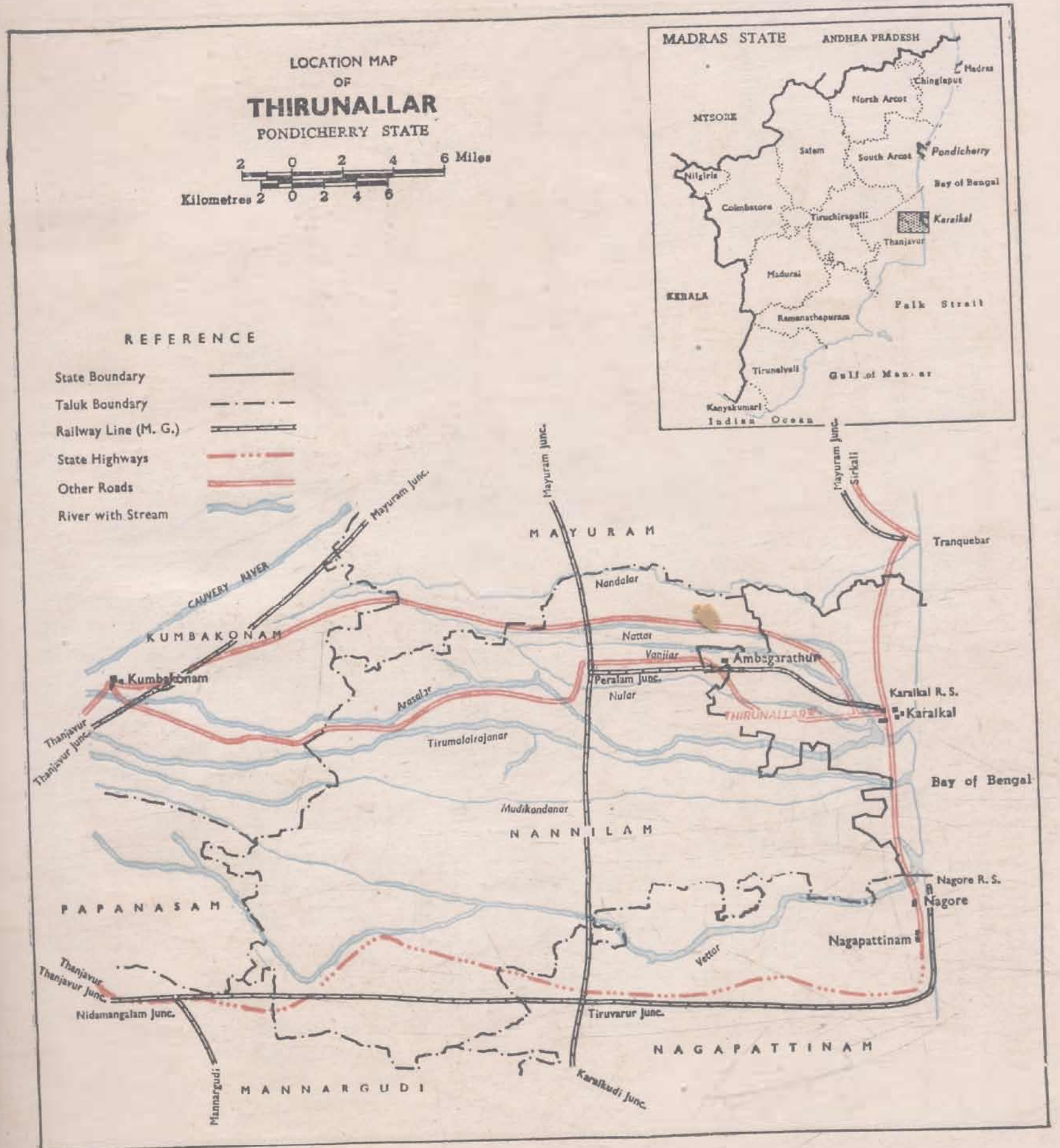
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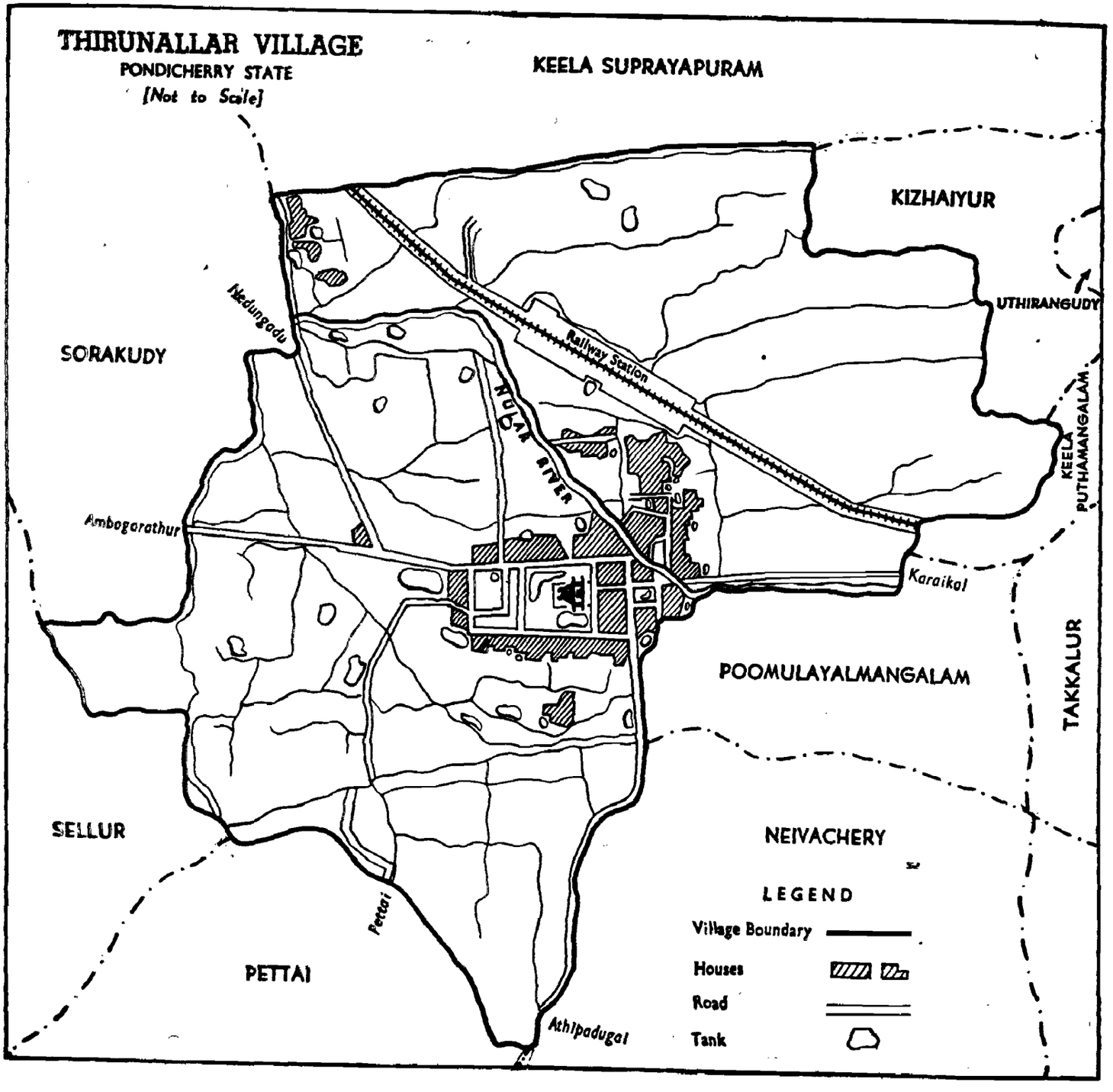
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LOCATION MAP
OF
THIRUNALLAR
PONDICHERRY STATE
2 0 2 4 6 Miles
Kilometres 2 0 2 4 6
MADRAS STATE
ANDHRA PRADESH
Madras
Chingleput
North Arcot
MYSORE
Salem
South Arcot
Pondicherry
Nilgiris
Bay of Bengal
Coimbatore
Tiruchirapalli
Karaikal
Thanjavur
Madurai
KERALA
Palk Strait
Ramanathapuram
Tirunelveli
Gulf of Mannar
Kanyakumari
Indian Ocean
REFERENCE
State Boundary
Taluk Boundary
Railway Line (M. G.)
State Highways
Other Roads
River with Stream
Mayuram Junc.
MAYURAM
Sirkali
Tranquebar
CAUVERY RIVER
Nandalar
KUMBAKONAM
Nattar
Vanjiar
Ambagarathur
Kumbakonam
Peralam Junc.
Nular
Karaikal R. S.
Karaikal
Arasalar
Thanjavur
Thanjavur Junc.
Tirumalairajanar
Bay of Bengal
Mudikondanar
NANNILAM
Nagore R. S.
Nagore
PAPANASAM
Nagapattinam
Vettar
Thanjavur
Thanjavur Junc.
Nidamangalam Junc.
Tiruvarur Junc.
NAGAPATTINAM
Mannargudi
MANNARGUDI
Karaikudi Junc.


THIRUNALLAR VILLAGE
PONDICHERRY STATE
[Not to Scale]
KEELA SUPRAYAPURAM
KIZHAIYUR
UTHIRANGUDY
KEELA PUTHAMANGALAM
Railway Station
Nedungadu
SORAKUDY
KUDAL RIVER
Ambogarathur
Karaikal
POOMULAYALMANGALAM
TAKKALUR
SELLUR
NEIVACHERY
Pettai
PETTAI
Athipadugal
LEGEND
Village Boundary
Houses
Road
Tank

CHAPTER I

INTRODUCTION

The Village

THIRUNALLAR is a village in Karaikal area of Pondicherry State. It is situated to the north of Karaikal town at a distance of 3 miles and 6 furlongs. It is an important pilgrim centre. The shrine in the Dharbaranyeswarar Temple in the village is dedicated to the God Sani, the only one of its kind in India. Agriculture is the main occupation of the people. It is part of the Tanjore delta and is irrigated by Noolar, one of the branches of the river Cauvery. The village is also connected to Karaikal area by modern means of communication.

Location

2. It lies at 79° 49' 30" Longitude and 10° 55' 30" Latitude north. The village is surrounded on the east by the villages Puthamangalam, Takkalur, Poomulayalmangalam and Neivachery, on the west by Settur and Sorakudy, on the north by Subbarayapuram and on the south by the village 'Pettai'. It is one of the 38 villages forming Thirunallar Commune. (There are 6 communes in Karaikal area). The Karaikal town is at a distance of 100 miles south-east of Pondicherry. Thus the village is at a distance of about 104 miles from the State headquarters.

On the east of the village, at a distance of one mile, lies the village Takkalur. It is a secondary Siva sthala where there is a temple dedicated to the God Thiriloganathan. This temple is said to have been built by one Subbramania Chettiar of Devakottai. One mile to the east of Takkalur, is the village Dharmapuram which is also a Siva sthala where a temple dedicated to 'Yaz moori nathar' is located. The legend relating to this temple is as follows: "God Siva obtained a Veena from Thiruneelakantar and played on it. 'Yaz' in Tamil means Veena. As Siva himself played on the Veena, he was later called 'Yaz moori nathar', the God who played on the Veena". The villages, Thirunallar, Takkalur and Dharmapuram are all pilgrim centres and those who visit Thirunallar never fail to visit the other villages also. The Saint Thirugnanasambandar, a renowned Saivite Poet of the 7th Century, is said to have sung in praise of the Gods in the above three villages.

Physical features

3. The village is situated in the fertile Cauvery delta and bordered on all sides by evergreen paddy fields. The river named 'Noolar' flows in the heart of the village from east to west. It is a branch of the river 'Arasalar' which itself is a branch of the river Cauvery. Noolar is a perennial source of irrigation to the village. When the river is in spate during heavy rains as it was in November 1960, it causes damage to the crops, properties and houses. 23 tanks and 5 ponds are found in the village. Of these, 19 tanks belong to the Municipality and 4 to the Dharbaranyeswarar temple. The tanks belonging to the Municipality are used for bathing by the community. They are also leased to the villagers by auction every year for fishing. The temple tanks are used only for bathing and in all the four tanks bathing ghats have been constructed to facilitate bathing. The tanks are river-fed and the ponds rain-fed. The tanks receive water mainly from the river 'Noolar'. The nature of the soil is clay. No mountains or forests are found near the village. The green fields that surround the village, the Dharbaranyeswarar temple with its lofty gopuram, the four Pillaiyar temples built on the four corners of the four streets around the temple, the river 'Noolar' flowing through the village, with the tanks and ponds strewn here and there make the village picturesque.

Climate and Rainfall

4. The village lies at a distance of 5 miles to the west of the Bay of Bengal. It has an equable climate. The summer begins from the second half of February and the heat is intense during the months of March, April and May. The rainy season begins from August onwards and the village gets the maximum rainfall during the months of October and November and sometimes in December. December and January

are the coolest months in the year. North-east and South-west are the two monsoons that bring rain to the village. The figures of rainfall, as recorded at Karaikal for the years 1956 to 1962, are given below :

RAINFALL

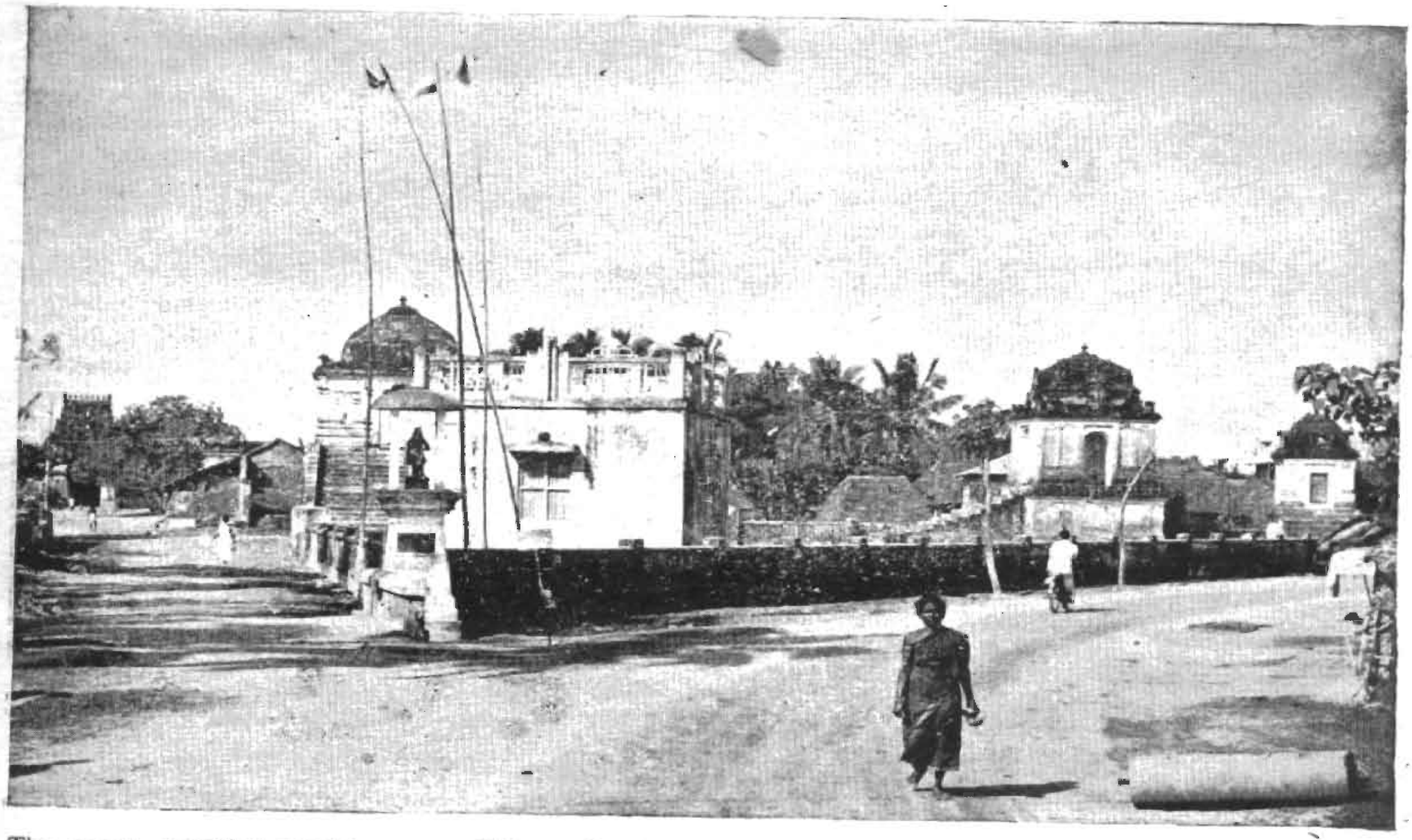
S. No.	Months	Amount of Rainfall (in millimetres)						
		1956	1957	1958	1959	1960	1961	1962
1.	January	55·00	...	3·00	...	75·00	173·00	39·25
2.	February	...	59·00	...	3·00	51·00	...	20·00
3.	March	...	...	5·00	...	...	...	...
4.	April	...	...	15·00	24·00	13·00	...	6·50
5.	May	...	29·00	84·00	7·50	14·50	20·50	12·00
6.	June	172·00	34·00	...	56·00	63·00	55·00	43·50
7.	July	13·00	65·00	18·00	2·00	133·50	12·75	69·00
8.	August	328·00	34·00	40·00	51·00	6·50	111·00	75·25
9.	September	337·00	80·00	16·00	35·00	100·50	135·00	16·50
10.	October	89·00	329·00	253·00	437·50	156·95	65·00	303·00
11.	November	440·50	472·00	435·00	514·75	1246·00	125·00	...
12.	December	171·00	108·00	65·00	123·50	73·00	267·00	...
	Total	**1605·50**	**1210·00**	**934·00**	**1254·25**	**1932·95**	**964·25**	**585·00**

Transport and Communications

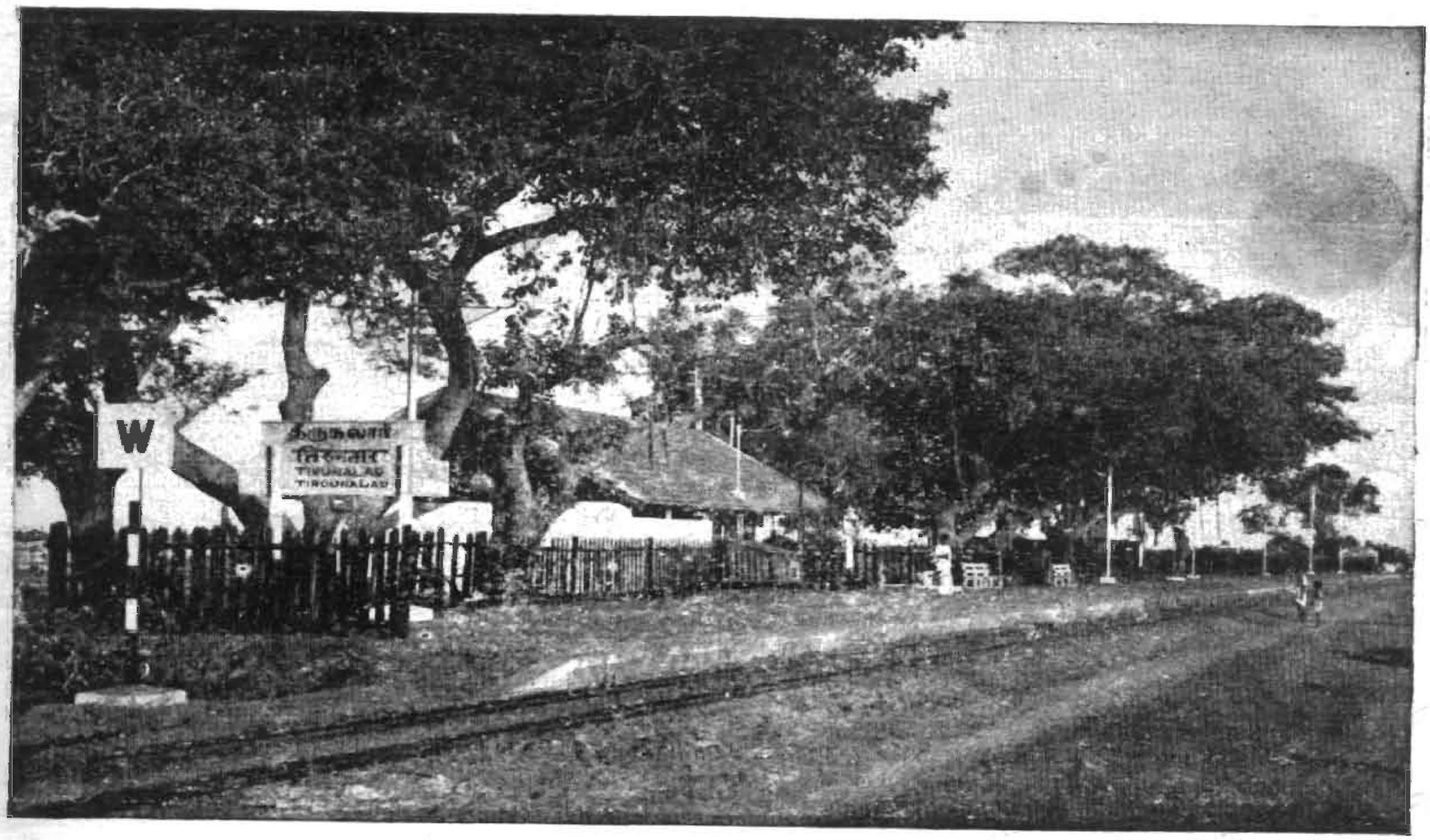
5. The village is connected to Karaikal by a pucca metalled road named 'Thirunallar Road'. The extension of this road, known as 'Ambagarathur Road' leads to Kumbakonam, an important place in Tanjore District. Frequently buses ply on this road and villagers use the buses to reach the headquarters, Karaikal. The village is also connected by rail. Thirunallar station lies on the line that runs between Peralam and Karaikal of the Southern Railway. This line was opened in 1898 by the South Indian Railway Company. Three trains pass through the village in both directions, daily. Bullock-carts are also used for transport. Bicycles are another common mode of transport, widely used by the male population. The village was electrified on 22-12-58. A branch Post Office with a part-time Post Master and a post-man-*cum*-runner served the needs of Thirunallar and the neighbouring 11 villages. The branch Post Office has now been converted into a Sub-Post Office known as Thirunallar Post and Telegraph Office from 15-2-1963. The Post Office is housed in a rented building on a monthly rent of Rs. 75. The present staff consists of one full time Post Master, one village postman and one extra-departmental packer. It accepts Money Orders, registered letters, parcels and issues Prize Bonds and National Defence Certificates. Cumulative Time Deposit facilities are available. Telegrams are accepted and communicated to the Telegraph Office at Karaikal by phone. Only one phone is installed in the Post Office, which cannot be used by the public and for trunk calls the villagers have to go to Karaikal. It is understood that the proposal to install a Public Call Office in the Post Office has been accepted and will be implemented shortly. The Post Office at Thirunallar serves the needs of the 11 villages, namely, Agalankannu, Agaraneivachery, Athipadugai, Keelavur, Neivachery, Pettai, Puthamangalam, Poomulayalmangalam, Settur, Takkalur and Thennankudi. A Police Station is located in the village manned by a Sub-Inspector, one Head-constable and 9 police constables. It has control over the 16 villages of Thirunallar Commune. The remaining 22 villages are controlled by the Sub-Inspector through two branches located in the villages Settur and Ambagarathur. The branch at Settur is manned by one Head-constable and 2 police constables and the branch at Ambagarathur by one Head-constable and one police constable.

Historical Background

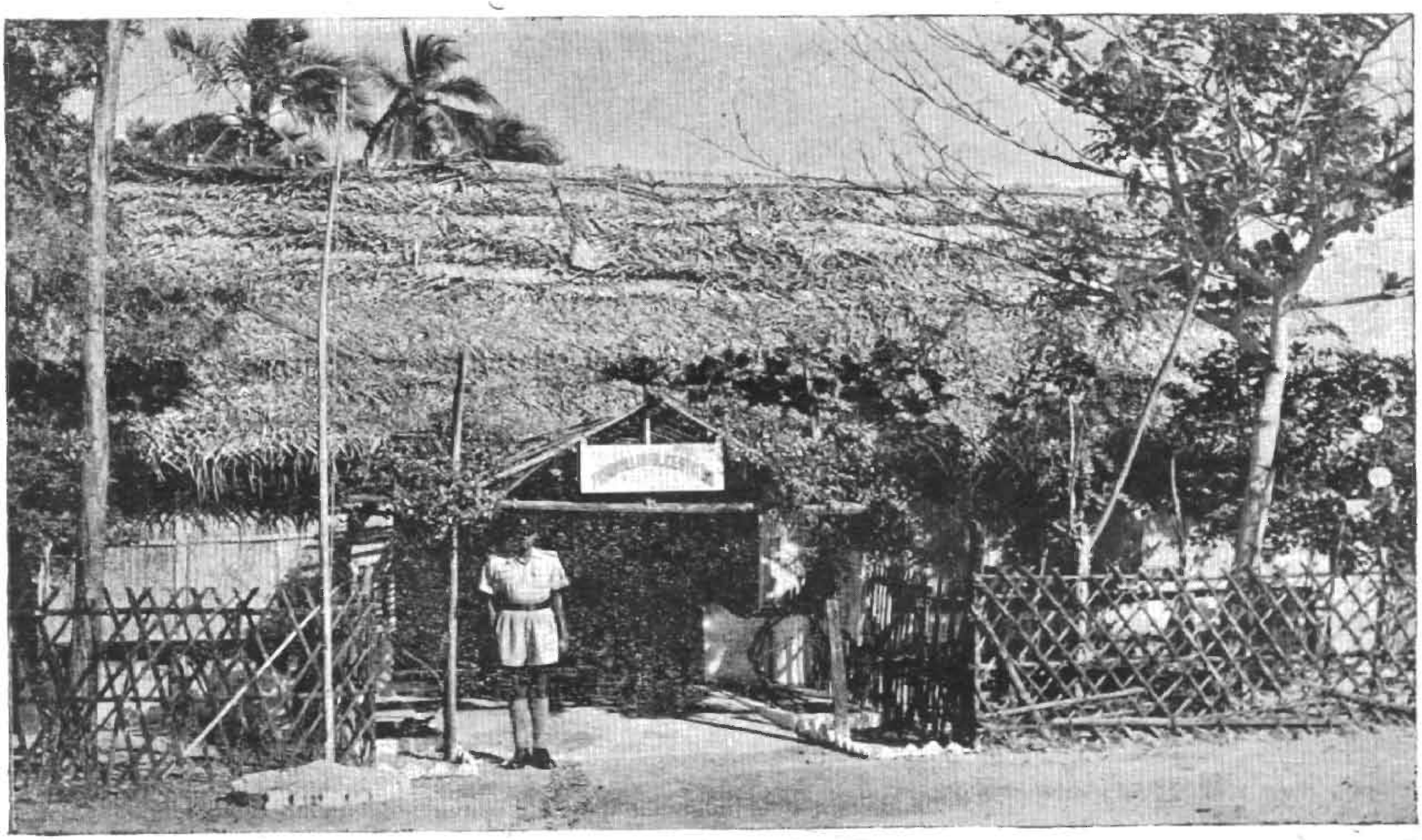
6. The village is in Thirunallar Commune of the Karaikal area of Pondicherry territory. The area of the Commune is 16.4 square miles and the population 17,635, comprising of 8,554 males and 9,081 females. The village along with other villages in Karaikal area was under the French Administration for over 200 years. They were merged *de jure* with the Indian Union on 16th August, 1962 by a treaty



The pucca metalled road known as Thirunallar Road connecting the village with Karaikal. The extension of this road is known as Ambagarathur Road.



The Thirunallar Railway Station. Three trains pass through the village on either direction daily.



The Thirunallar Police Station



The common cremation ground for Hindus in the village situated to the northern end of it.

of cession signed by the Indian and French Governments. At present the village is administered through an Administrator at Karaikal by the Government of Pondicherry.

7. According to the legends prevalent in the village, it was in existence even before 'Kaliyuga'. The villagers claim that the village was in existence from time immemorial, at least 2000 years ago. Their statement is perhaps, more intended to emphasise the antiquity of the village. The material available of the earlier period is contained in two incomplete inscriptions found on the wall of the 'Mantap' in front of Dharbaranyeswarar Temple. We reproduce below the extracts of the inscriptions as recorded in the book 'A topographical list of the inscriptions of the Madras Presidency' written by Sri Rangachary, M.A., L.T., to the following effect:

(1) An incomplete record in the eleventh year of the Chola King, Rajakeswari Varman alias Thirubuvanachakravarthi Rajadirajadeva.

(2) An inscription of incomplete record in the seventeenth year (Kumba purva 2, Monday Uttara Bhadrapada) of the Chola King, Thirubuvanachakravarthi Kulottunga Chola Deva III who took Madura and the crowned head of Pandya.

It is also stated in the same book that the above date corresponds to the 13th February 1195 A. D. (according to Epigraphy of India, Vol. VII, page 172). It is fairly clear that the village was under the reign of the Cholas who ruled over the Cauvery delta during the 12th century with Tanjore as their capital. Thirunallar is geographically part of this delta. According to Orme, the historian, the first French settlement was established in Karaikal in 1736 or before the death of 'Tukkoji', the Tanjore King. According to him, the French made a settlement at Karaikal region in 1736 against the wishes of the Tanjore King. Malleson in his book 'History of French India' (pages 74 to 78) gives an account of the negotiations of 1738 which preceded the actual grant of Karaikal to the French. It appears from this book that no settlement was made before that date. In the Madras District Gazetteer on Tanjore written by Mr. Hemingway in 1915, it is stated that in 1749 the French and Chanda Sahib besieged the Tanjore King's capital and exorted from him a concession of an additional 81 villages in the neighbourhood of Karaikal. By 1760, the number of villages included in the tract had grown to 113. The Karaikal town was captured by the English in 1760 and restored to the French in 1765. Again it was retaken by the English in 1778 and finally given back to the French in 1814 on the condition that no more fortifications should be erected and no more soldiers retained than was necessary for police purposes.

Etymology of Village

8. Many legends could be heard in the village to explain how the village is known as 'Thirunallar'. Lord Dharbaranyeswarar who is the Lord of the big temple in the village is also known by the name 'Nallaru Swami' after the legendary King Nalamaharaja who attained emancipation in this village from the hardships and miseries to which he was subjected by Sani. The legend relating to Nalamaharaja is found in 'Thirunallattru Puranam' published by the Thirunallar Devastana Committee in 1955. The story runs as follows:

Nalapathi Chakravarthi was the ruler of the kingdom, Nidadha. On an evening during spring he found a group of swans playing in his garden. He lost himself in the exquisite beauty of one swan. The swan then told him that its beauty could not be compared with the peerless beauty of Dhamayanthi, the princess of Vidarbha. Then the swan flew to the Kingdom of Vidharbha and appraised Dhamayanthi of the great qualities of King Nala. The princess fell in love with him and determined to marry only him. Meanwhile the King of Vidharbha made arrangements for the 'Swayamvar' of the princess Dhamayanthi and invited the kings of all the three worlds. The Devas including Indra who had heard about the beauty of the princess went to Vidharbha. When Indra knew that the princess was determined to marry Nala, he and the other Devas appeared in the form of Nala in the assembly and she could not locate the real Nala. She then prayed to Siva to help her in this critical situation. Her prayers were heard and by the grace of Siva, she saw in the Mantap the true Nala Chakravarthi only. She garlanded him and chose him as her husband. The God Sani was also interested in marrying the princess and when he heard from the Devas that she had married Nala, he took a vow that he would subject the pair to miseries and sufferings. He was on the look-out for a suitable opportunity to seize Nala. He waited for 12 years. King Nala led a peaceful life with Dhamayanthi as his wife. A son and daughter were also born to them. One day when Nala went out to perform the 'Santhyavanthanam', he washed his hands and feet, but forgot to wash the rear portion of his feet by over-sight. The Sani took this miss in ritual and entered the body of Nala. Soon Nala felt lazy and was filled with dizziness and sleep. Under the influence of Sani, he played dice with one of his feudatories by name Putkaran and lost his wealth and

kingdom. When everything was lost, he sent his children to his father-in-law's place and left his kingdom with his wife for the forest. Under the influence of Sani, he felt that his wife would be a burden to him. When they were sleeping in a choultry, Nala in the midnight left his wife. He then saved a serpent called Karkodan from a pile of fire. In return the serpent bit him and disfigured him. Nala looked ugly and Karkodan consoled him by saying that what had been done would be for his good, as others could not recognise him easily as the king of Nidadha. It also gave him a blanket which when worn on the appropriate occasion could bring back to him his original appearance. It also directed him to go and serve under the King of Aayodhya as a chariot driver. Accordingly, Nala took service under the king of Aayodhya, Irudubarnan, as a chariot driver. He was known as Vagughan. On waking up in the morning, Dhamayanthi could not see her husband. She wandered in the forest in search of him and under the guidance of a Rishi reached her father's kingdom Vidharbha. She took a vow that till Nala was restored to her, she would not comb her hair, change her dress or have a bath. The king of Vidharbha, her father, sent out spies in all directions to locate Nala. He got information that one Vagughan was serving under the king of Aayodhya whose past history was a mystery. A message was sent to the king of Aayodhya that he should come and marry Dhamayanthi as the whereabouts of Nala were unknown. The king of Aayodya was driven in his chariot by Nala to Vidharbha. Dhamayanthi recognised her husband and the blanket given by Karkodan restored him to his original appearance. The kingdom of Nidadha was also restored to Nala with the help of the king of Aayodhya. This is a slightly distorted story of Nala and according to the Sthala Puranas, Nala was still under the influence of Sani and could not lead an active life. He despised his wife, neglected his duties as a king, disliked his children and hated music and entertainment. Lord Naradha met him and advised to perform ' Sthala yatra ' without which the influence of Sani could not be cast off. The King Nala with his family started on a pilgrimage southwards to the Siva sthalas and Theerthas. He took holy baths in the rivers Ganga, Yamuna, Saraswathi, Sarayu, Sindh, Narmada, Godavari, Krishna, Tungabadra, Brahmaputra and Chandra and had the dharshan of Siva in the Sthalas Kasi, Kathar, Parupattam, Haridwar, Pathrikasiramam, Pandaripuram, Venkadam, Aruna, Kanchi, Kalathi, Kazhukunram and Virudhagiri. On his way further, he met the Maharishi Baradwaja who advised him to go to Dharbaranyam situated in the South on the eastern side of the river Ponni (Cauvery). The Rishi added that if the Lord Dharbaranyeswarar were to be worshipped and a bath taken in the Brahmatheertham there, he would be relieved of the influence of Sani. The King Nala accordingly reached Dharbaranyam, worshipped the Deity after taking a bath in the Brahmatheertham. The God Dharbaranyeswarar appeared before the King and fulfilled his desire. Sani afraid of the influence of Siva came out of the body of Nala, setting him free once for all. Sani, however, requested Siva that he might be allowed to remain in the temple itself, so that people could offer worship for emancipation. His request was complied with and the Sani shrine was formed, the only one of its kind in India. What follows is based on a statement given by the temple priest: King Nala expressed three wishes, one was that the place should be named after him, the second that the Lord should be named after him and the third, that the sacred tank Brahmatheertham should be named after him. He also prayed that whosoever should bathe in the tank, should be relieved of his miseries, hardships and diseases. The Lord granted all his wishes. Thus the place came to be known as ' Thirunallaru ', the deity as ' Nallaruswami ' and the tank as ' Nala Theertham '. The legend further states that King Nala renovated the temple and endowed enormous properties and stayed there for 12 years.

Origin of Village

9. Another legend is narrated as how the Deity came to be installed in Dharba forest, the place where the village is now situated. It is stated that Thirumal (Vishnu) once worshipped Siva praying that he should be blessed with a child. Lord Siva with his consort Uma Devi appeared before him and granted his wish. Uma Devi found out that Thirumal had forgotten to worship her and as such cursed that the child should die at the very hands of Siva. Thirumal could not bear this curse and started worshipping both Siva and Uma Devi in the form of ' Somaskanda Vadivams '. Siva and Uma Devi once again appeared before him and stated that even if the child should die, it would come back to life and rule the entire world. Thirumal satisfied with this, placed the Somaskanda Vadivams in his heart which served as a cradle to them and worshipped them daily residing in Thirupparkadal, the sea abode of Thirumal. The Lord of Devas, Indra, obtained the Somaskanda Vadivams after worshipping Thirumal. At that time, Muchukunda Chakravarthi was ruling the world. He helped Siva in his fight against the Rakshasa Vallasuran and in token of his gratitude, Siva asked him to obtain the Somaskanda Vadivams from Indra, as a



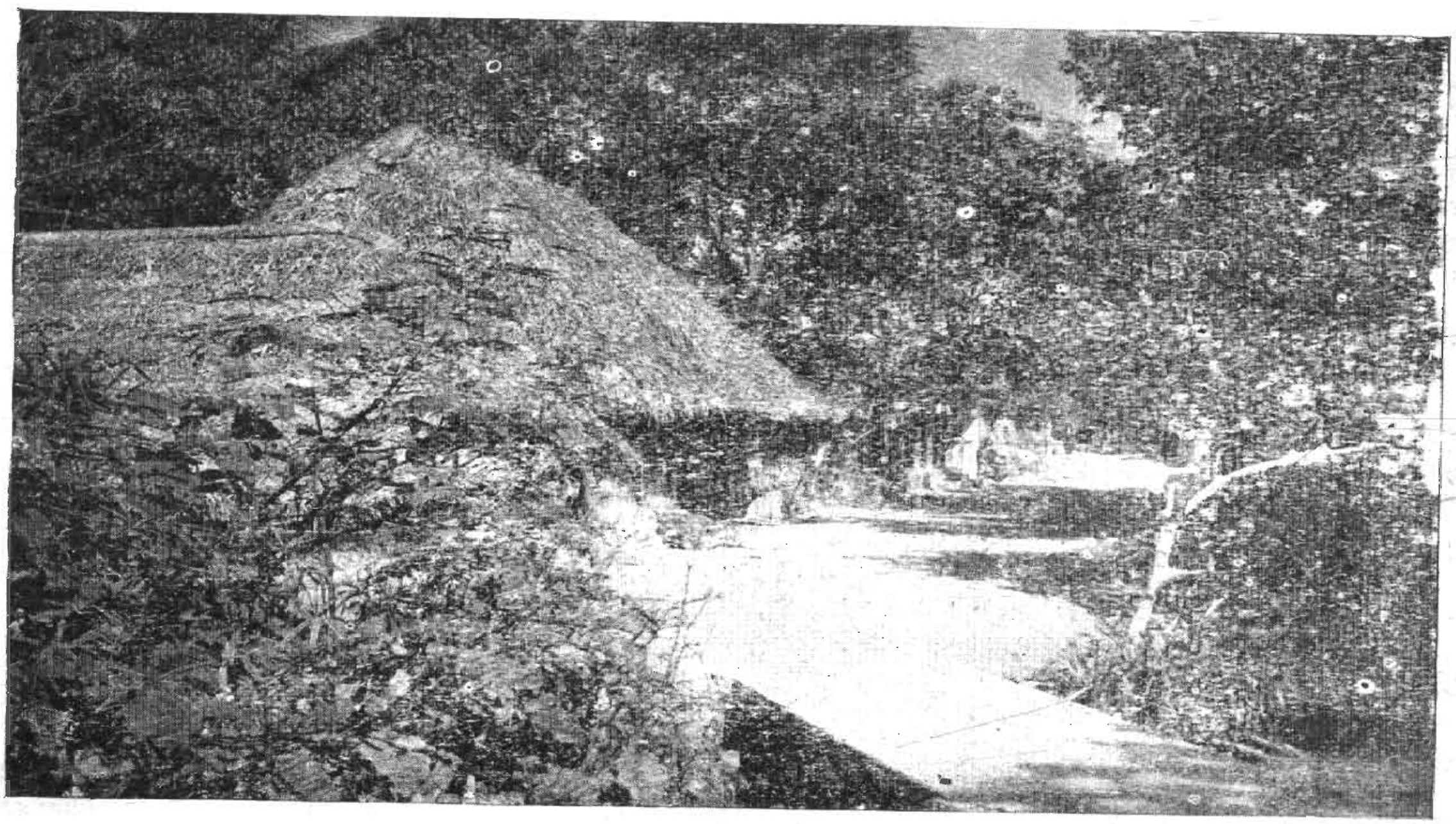
Sannadhi Street, which leads up to the entrance of the Dharbaranyeswarar Temple, where the majority of the Brahmins dwell.



A general view of the Keezha Agraharam where Brahmins and non-Brahmins live side by side.



Seen in the picture is Keezha or East Street, one of the four streets that wind around the Temple. Twenty years back, the street was in exclusive occupation of *Isai Vellala Pillais*.



The Muslim Street separated from the Mosque Street by the river Noolar.

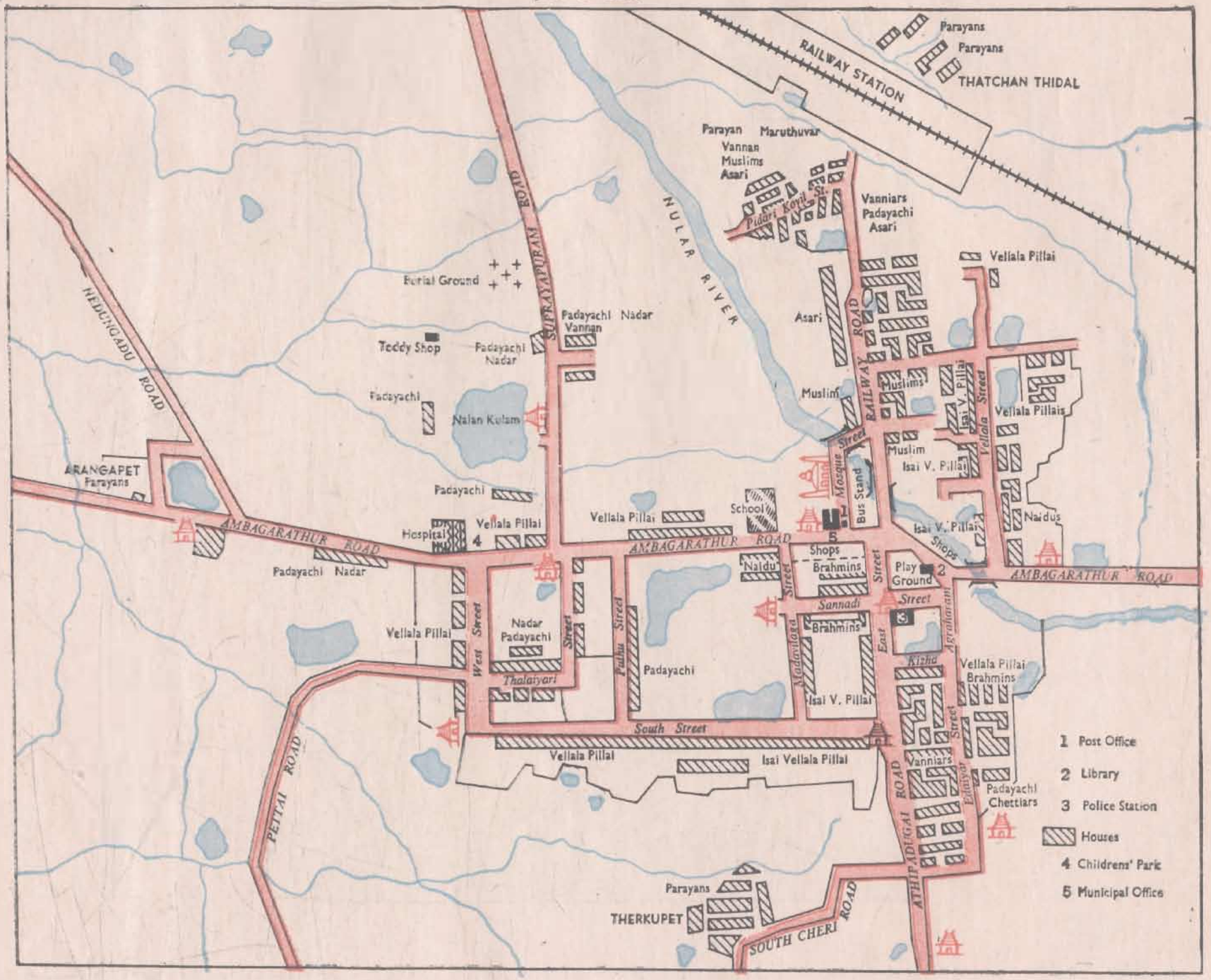
RESIDENTIAL PATTERN

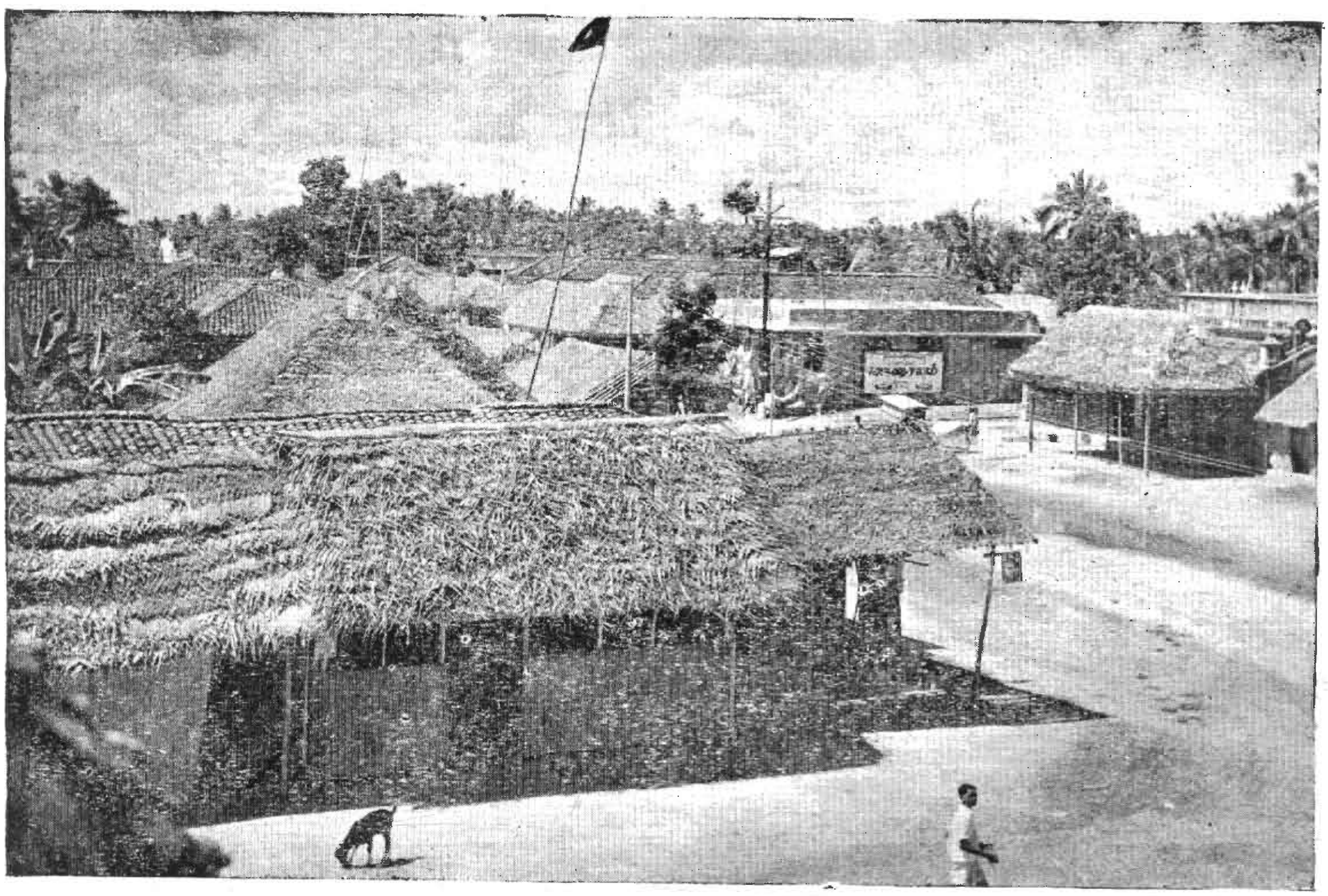
OF

THIRUNALLAR VILLAGE

PONDICHERRY STATE

[Not to Scale]





A general view of the main portion of the dwellings from a high point.

gift. When Indra was approached by Muchukunda Chakravarthi, he asked him to get the concurrence of Thirumal. Thirumal asked Indra to part with the Vadivams. Because of his devotion to Siva, Indra was reluctant to part with the Vadivams, and asked the Chakravarthi that before getting the Vadivams, he should install six similar Vadivams in six other places. The Chakravarthi accordingly installed six Vadivams in the following places :

(i) Thirunallar, formerly known as Dharabaranyam ;
(ii) Thiruvaimur in Tanjore District, 15 miles south-east of Thiruvarur ;
(iii) Thirunagaikaronam—it is the present Nagapattinam in Tanjore District and is 12 miles distant from Karaikal ;
(iv) Thirukarayil, the present Thirukaravasal in Tanjore District situated to the south of Thiruvarur at a distance of 8 miles ;
(v) Thirukolili—the present Thirukuvalai in Tanjore District, situated to the south of Keezvellore at a distance of 7 miles and
(vi) Thirumaraikadu—the present Vedaranyam in Tanjore District.

After this, he obtained the original Vadivam from Indra and installed it at a place called Thiruvarur. All these places came to be known as 7 sacred places. The Vadivam installed in Dharbaranyam was named Dharbaranyeswarar, as the place was full of Dharba weeds. His consort was named " Poogamartha Poonmulai Ammai ". Thus it is said, the Sthala, Dharbaranyam which was later named Thirunallar after King Nala, came into existence. The three Saivite Acharyas, namely, Appar, Sundarar and Manickavasakar have sung in praise of the Lord and the Devi in their " Thevara Pathikas ".

Residential pattern

10. In general, the dwellings are segregated on the basis of caste. Brahmin households are found in a cluster in Sannadhi Street, Muslim households near the Mosque and Muslim Streets. Parayan households are found in a compact block situated at a little distance from the village. One can also come across exception to this general observation. For instance, a Brahmin household can be found among non-Brahmin households. This is due to migration caused by such considerations as cheap rent or proximity to places of work. The Sannadhi Street is in exclusive occupation of Brahmins. It is situated opposite to the Dharbaranyeswarar Temple in the centre of the village. Brahmin households are also found in Keezha Agraharam situated on the eastern end of the village along with other non-Brahmin households. Of the 17 Brahmin households covered by this survey, 11 are in Sannadhi Street, 4 in Keezha Agraharam and two in Ambagarathur Road, the main road passing through the village. Of the two Brahmin dwellings found in this road, one belongs to the Head Master of the Elementary School who has to occupy the school quarters assigned to the Teacher. The other belongs to a postman who has rented the residence near the Post Office.

11. The households of Sozia Vellala Pillais, the dominant community in the village, are found in all the streets. There is an exclusive street known as 'Vellala Pillai Street' situated to the north-eastern part of the village where the maximum number of Sozia Vellala Pillai households are concentrated. Of the 35 sample households covered in the survey, 12 were enumerated from the Vellala Pillai Street, 5 from Keezha Agraharam or East Street, 6 from Ambagarathur Road, 5 from West Street, 3 from South Street, 3 from Madavilaga Street and one from North Street. They are situated around the temple and adjoining the Sannadhi Street. Isai Vellala Pillai community is another important community in the village. The Keezha Street or the East Street contained only houses of this community till 20 years ago. This community got crippled by migration and an attack of cholera, which strangely enough, took a heavy toll of the lives from this community. Of the 8 households covered by the survey, 6 were found in East Street, or Keezha Agraharam, one from Ambagarathur Road and one from South Street. The Vanniar community households are mixed with other non-Brahmin households in all the streets. Of the 21 Vanniar households covered by the sample, 8 were enumerated from Ambagarathur Road, 4 from Ida Street, 3 from South Street, 3 from Pidari Koil Street and 3, one each of the three streets, namely, East Street, North Street and Perumal Koil Street. The dwellings of Muslims are found in the centre of the village on the northern side of Ambagarathur Road, the Dharbaranyeswarar temple and the Sannadhi Street being on the southern side. The majority of them are concentrated near the Mosque. Some Muslims live in Pidari Koil Street along with the Padayachis (Vanniars). Of the 16 households enumerated, 5 were in Mosque Street, 6 in Muslim Street and 5 from Pidari Koil Street. The remaining 38 households belong to other non-Brahmin communities who are individually insignificant and which are scattered in all the streets.

The 'Pet'

12. The 'Pet', where the Parayans dwell, is found in four hamlets of the village. The biggest is known

as 'Therku Pet' which is situated at a distance of 4 furlongs from the village to the south. The other three are known as 'Arangapet', 'Thatchanthedalpet' and 'Keezapet'. Vettians, Valluvans and Parayans live together in these pets. In the sample survey, 20 households of Parayans were enumerated from South Pet, where all Parayan households are found in one cluster.

Communities

13. The following is the approximate number of households belonging to each community in the village :

S. No.	Community		Number of households
1.	Sozia Vellala Pillai	...	120
2.	Vanniar	...	100
3.	Parayan	...	80
4.	Brahmin	...	20
5.	Muslim	...	20
6.	Naidu	...	15
7.	Chettiar	...	15
8.	Mudaliar	...	12
9.	Isai Vellala Pillai	...	10
10.	Pathar	...	6
11.	Nadar	...	6
12.	Barber	...	4
13.	Asari	...	4
14.	Christian	...	3
15.	Desigar	...	2
16.	Thevar	...	1
17.	Nair	...	1
	Total number of households	...	**419**

Settlement History

14. The village has grown around the Dharbaranyeswarar Temple. The temple is said to have been built 2000 years ago. There is no evidence to support this claim. In this village, the Brahmins, the Sozia Vellala Pillais and Isai Vellala Pillais are by tradition engaged in temple service. It is likely that these communities have migrated into the village to perform temple service. The traditional service is even now pursued by the Brahmins of the village. Of the 17 Brahmin households covered in the sample, the following is the settlement history :

Number of households which came in	Before 5 generations or more	...	2
	Between 4 & 5 generations	...	1
	,, 2 & 3 generations	...	6
	Last generation	...	2
	Present generation	...	6

Among the Sozia Vellala Pillais, certain families function as Sthanikars or custodians of the temple. It was their function to open the temple in the morning and close it in the evening. The key of the temple was in their custody. It was, therefore, likely that Sozia Vellala Pillais settled in the village originally with the Brahmins. The Isai Vellala Pillais are by tradition, musicians of the temple. They pursue this occupation even today. It is, therefore, likely that they have settled in the village soon after the construction of the temple. Of the 39 households belonging to the Sozia Vellala and Isai Vellala Pillai communities, covered by our survey, the following is the break-up :

Number of households which came in	Before 5 generations	...	1
	Between 4 & 5 generations	...	6
	,, 2 & 4 generations	...	17
	Last generation	...	1
	Present generation	...	14

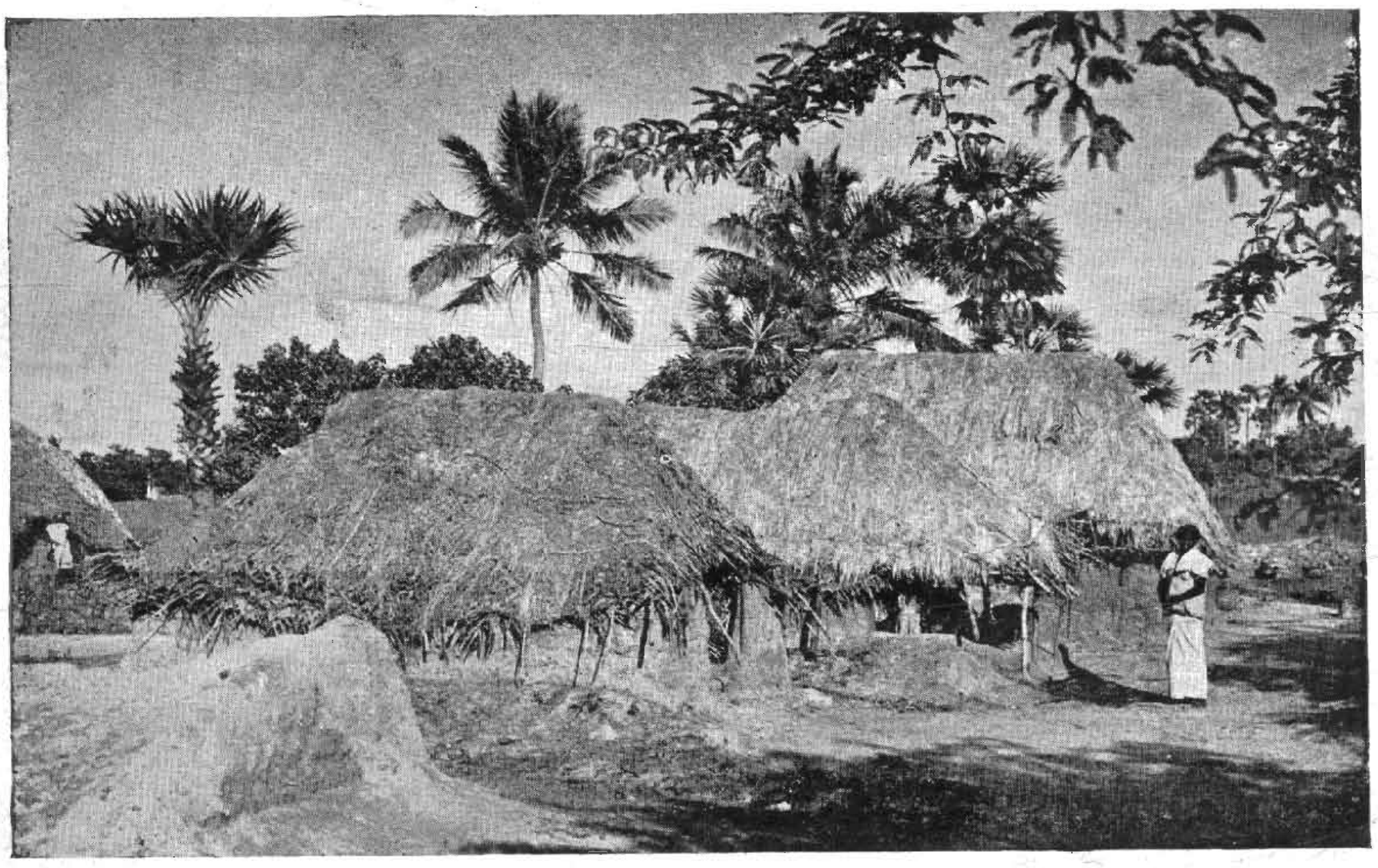
Sozia Vellala Pillais are by tradition agriculturists. It is likely that Parayans have followed them to participate in agricultural operations and all of them appear to be migrants from the adjoining Tanjore District which is an important agricultural centre for centuries. The 20 Parayan households covered in the sample survey, came here between 2 and 3 generations back. Muslims of the village claim that they have been living in the village for the last 200 years. Of the 15 Muslim households visited by us, 8 claim to be residents for the last 2 to 3 generations, only one for one generation and 6 during the present generation. As such, this claim has not been established by our enquiry. Other communities like Naidu, Chettiar, Asari, Pathar, Mudaliar, Nadar, Desigar, Barber, Thevar, Nair and Christians have come to the village only in recent times.

Lay - out

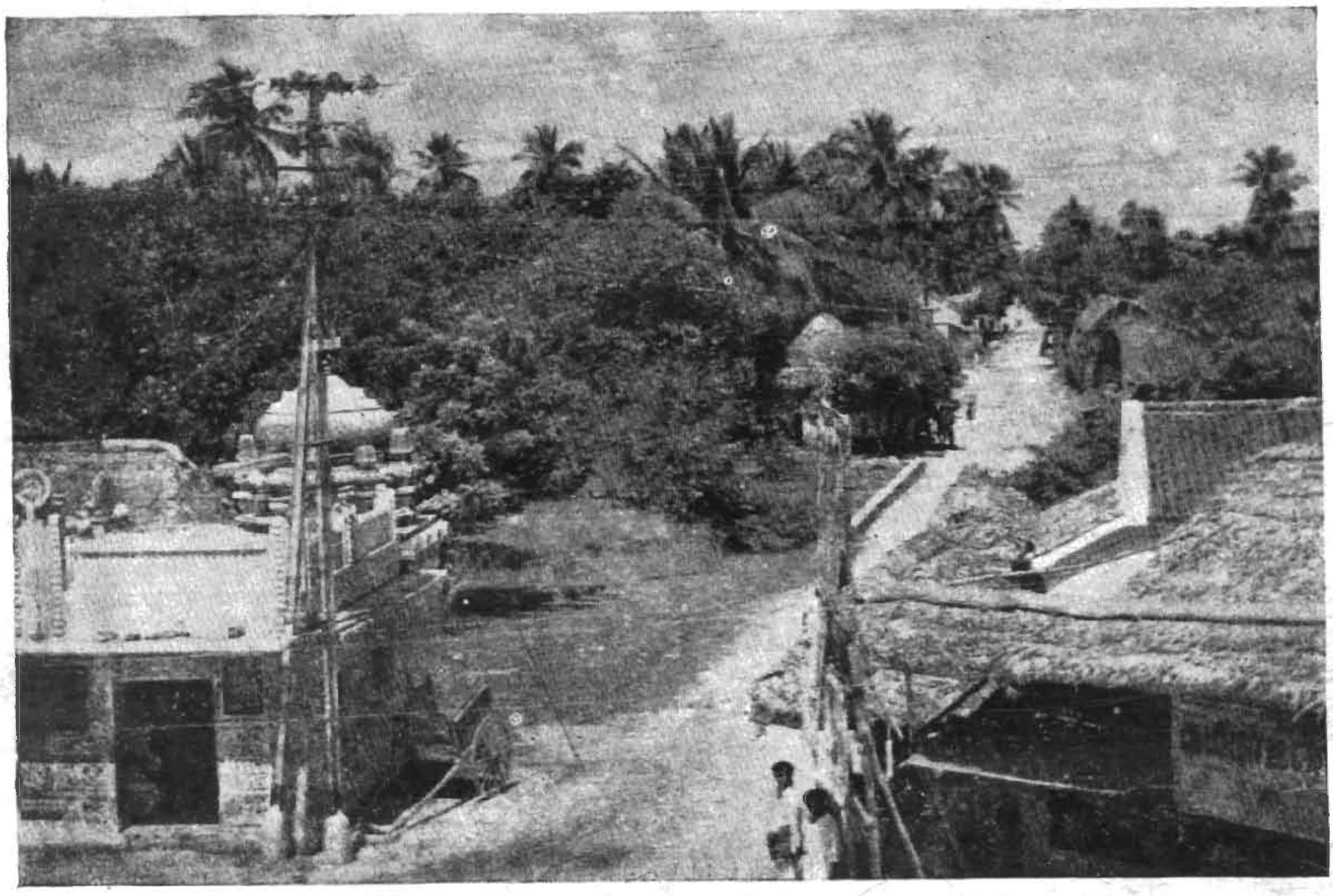
15. Streets are formed in a regular manner and almost all of them are named. The streets have been named either on the basis of geographical land marks, for example, Sannadhi Street, Perumal Koil Street, Mosque Street and Pidari Koil Street or with reference to the caste living in them, for example, Vellala Street, Muslim Street, Idayar Street, etc. or with reference to the directions in which the streets run, for example, East Street, South Street and North Street. More perfect street formation is found around the temple, the four main streets being named as South, North, East and West Streets. Households belonging to the major communities of Hindus, live in these streets. Four Pillaiyar temples have been built in the four corners of the streets around the temple. Besides the above streets, the village consists



A small lane in Therkupet where the Parayans dwell



The dwellings of the Parayans in Therkupet



View of the village from a high point with all its flora

of 3 other regular streets with houses in rows on either side of them. In addition, 5 other small streets or lanes are found branching off from the main streets giving access to the interior houses. The river Noolar flowing from north-west to east of the village, cuts the Mosque Street, separating it from the Muslim Street and crosses the Thirunallar Road which links the village with Karaikal town.

Flora and Fauna

16. It is said that the village was full of Dharba weeds, a sacrificial grass used by the Hindus for rituals. Now the weeds are completely extinct, except for one plant which is found behind the *Sanctum-Sanctorum* of the Lord Dharbaranyeswarar. This plant is considered sacred and every pilgrim who visits the temple ties a knot in it, in token of his visit and with a hope of fulfilling his desire or wish. As a result, this plant which is quite big, is full of knots. Other plants found in the village are Kattu Karuvai (Prosophis Juliflora), Karuvelamaram (Acacia Arabica), Nonamaram (Morinda tintoria), Poovarasan (Thespesia Populnea), Veepan (Azadirachta Indica), Nagai (Ingenia Jambolana), Murungai (Moringa), Athi (Ficus species), Arasan (Ficus religiosa), Alamaram (Ficus Benghalensis) and Badhan (Terminalia Cadapa, i.e. country almond), Cocoanut, Palmyrah and Banyan trees. Ordinary plants and shrubs found are Manjal Arali (Cassia festula), Othiyan (a kind of plant commonly used for fencing), Erukkai (Erythrnia indica) and lilies in almost all the tanks in the village. On the banks of the river Noolar, plantains, brinjals and chillies and other vegetables are cultivated. The village Thirunallar is rich in its vegetation. No wild life is found in the village. No forest can be seen anywhere near the village and the birds found are of the ordinary type like crow, sparrow, parrot, duck, etc. The fauna found are domestic animals like dogs, cats, cows, bulls and buffaloes.

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

Ethnic Diversity

17. The village Thirunallar is multi-ethnic in its composition. It has 15 communities of Hindus, in addition to Mohammedans and Christians. The Christians belonging to the three households are Catholics. As indicated earlier, Brahmins, Sozia Vellala Pillais, Vanniars, Naidus, Isai Vellala Pillais and Parayans are the important communities among the Hindus. Others are numerically insignificant. Of the 419 households living in the village, 155 have been covered by our survey. They contain a population of 946 persons. The community distribution of households and persons is given below :

TABLE No. I

Community	No. of households covered by the Survey	Population		
		Persons	Males	Females
(1)	(2)	(3)	(4)	(5)
Hindus:				
Sozia Vellala Pillai ...	35	242	131	111
Isai Vellala Pillai ...	8	53	30	23
Vanniar (Padayachi and Kavundar) ...	21	131	67	64
Brahmin ...	17	100	54	46
Pathar ...	4	27	13	14
Thondaimandala Mudaliar ...	3	15	8	7
Chettiar ...	6	39	20	19
Asari ...	5	33	21	12
Nadar ...	2	16	9	7
Desigar ...	2	14	7	7
Naidu ...	9	66	34	32
Maruthuvar (Barber) ...	2	10	5	5
Nair ...	1	3	2	1
Parayan ...	20	97	46	51
Ahamudaya Thevar ...	1	2	1	1
Christians ...	3	16	11	5
Muslims ...	16	82	42	40
Total	**155**	**946**	**501**	**445**

Brahmins

18. Seventeen households belong to Brahmins. They have a population of 100, 54 males and 46 females. They form 13.84% of the total population. 15 are Iyers and 2 Iyengars. Of the 15 Iyer households, 5 belong to the division of Gurukkal, one to Sastrigal and the rest are Iyers. Temple service is the traditional occupation of the Brahmins. They also live in the centre of the village opposite to the Dharbaranyeswarar Temple. Some Brahmins have, however, taken to Government service. Agriculture is also practised by some Brahmins of the village as a subsidiary occupation. The majority of them are literates and their superiority in social status is readily recognised by all the villagers. They live in peace and harmony with other communities. The life cycle of the Brahmins is based on the ritual of a high order.

Child Birth

19. A pregnant woman in this community does not receive any special attention and does her routine household duties along with other members of the family. For the first child, however, during the fifth month of pregnancy, a function known as 'Valaikappu' is performed in the house of her parents. She takes an oil bath and wears new bangles and a new saree. The religious significance of this function is that it is done in propitiation of Gods so that a

perfect and complete child may be formed. Again this will ward off any evil eye cast on the woman. As 'Valaikappu' is a women's function, the husband cannot take part in it. After the ceremonial oil bath, dressed in a new saree, the pregnant woman sits on a plank and new bangles are put on both her hands. Some five or six elderly married women come around the pregnant woman with lighted oil-lamps so as to cast off any evil eye on her. A grand feast follows, in which the relatives and invitees are fed. In the 8th month of pregnancy, for the first child, another function known as 'Seemantham' is held. It usually takes place in the husband's house. The husband and wife are seated before 'Homa Kundam' and a series of mantras are uttered by the *Prohits*. The significance of this function is to propitiate the Gods with a view to see that the first born is healthy, physically and mentally, as well as the subsequent issues. Among Brahmins, the birth of a first child takes place in its mother's place. Normally, a 'Maruthuvachi' (woman of barber caste), is called in to attend to the delivery. It is their traditional occupation. Maruthuvachis are also known as 'Pariyarichis'. For attending to deliveries, they are paid at rates varying from Rs. 5 to Rs. 25, according to the economic status of the family. Some of the well-to-do Brahmins, now-a-days, engage nurses or lady doctors to attend to the delivery. Soon after the birth, the child is bathed in warm water and is fed with sugared water or glucose water. For the first three days, the mother is on a restricted diet. On the fourth day, she is given rice and cooked vegetables like brinjal with plenty of ghee. The birth of a child entails pollution for 11 days. On the 11th day, the pollution terminates with a function known as 'Punyahavachanam'. A Brahmin prohit is engaged to officiate at the function. The mother and baby are bathed on this day. The prohit chants mantras and vedic verses and the water blessed by him is sprinkled all over the house so as to purify and terminate the pollution. A feast is held in the afternoon and the child is named on the evening of the same day. The naming ceremony for the first child is celebrated on a grander scale than for the others.

Puberty rites

20. Attainment of puberty by a Brahmin girl entails pollution for 5 days. On the fifth day, the pollution is terminated by the girl having an oil bath. The news is conveyed to the close relatives only. It is customary for the maternal uncle to present a saree and blouse on the fifth day. But now-a-days, this is not expected unless it is a voluntary gift. It is said that in olden days the news was kept a secret and the girls were not allowed to go out after the attainment of puberty and were immediately given in marriage. Since, now-a-days, late marriages have become common, the news is no longer kept a secret.

Marriage customs

21. Child marriage is absent in the village. It is seen from our sample survey that out of 87 persons in the age group of 15-19 years consisting of 44 males and 43 females, all males are unmarried and 22 females are married. It is obvious that females get married only after the age of 15. Out of 102 persons in the age group 20-24 years, (52 males and 50 females), 40 males and 11 females are unmarried. These figures show that late marriages have become common. Marriage customs and manners are more or less similar among all non-Brahmin communities in the village. The marriage patterns in Brahmin and Muslim communities differ to a considerable extent from those of non-Brahmins. For all communities in the village, certain months are considered favourable. For instance, marriages are celebrated during the Tamil months of Thai, Panguni, Chitrai, Vaikasi, Aani and Avani.

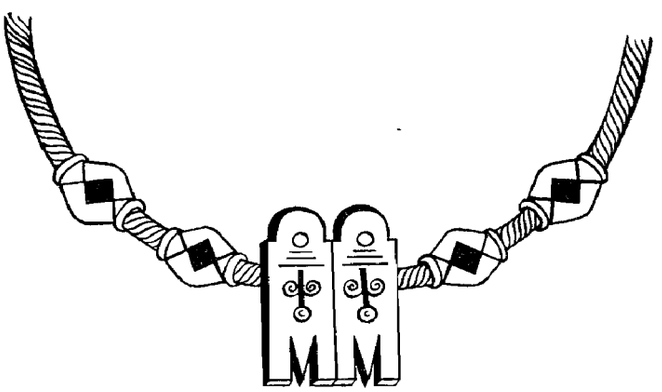
Betrothal

22. Betrothal is a preliminary ceremony before marriage. The Brahmins call this function 'Nichiyathartham', which is usually arranged by the parents of the groom in their place. Before this, the horoscopes are examined. If the horoscopes agree, the groom with his parents, brothers and sisters will go and see the girl and give his approval in consultation with his elders. In this ceremony 'Thambulam' (betel leaves and arecanuts) are exchanged by the parties entering into the alliance, usually in the presence of important persons of the village. The 'Muhurtham' is fixed at this function itself.

Marriage

23. Marriage among Brahmins takes place at the bride's place. On the previous night of the marriage, the bridegroom is taken in procession in a car to the bride's place after worship in a temple. This function is known as 'Mappillai Azhaippu'. In the temple, the groom is presented with new dress which he wears. After the arrival of the groom at the bride's place, the bride and groom are seated together and certain preliminary rituals are observed, based on Sashtras. Brahmin prohits begin officiating at the function.

The function terminates with a feast in which relatives of both parties are fed. On the marriage day, the ceremonial oil bath is given to the couple. A mock pilgrimage to Benaras is performed by the groom. He is dressed like an orthodox Brahmin and is given an umbrella and a bundle to look like a pilgrim. The bride's father meets him and requests him not to go on the pilgrimage but to return and accept his daughter in marriage. The bride and groom are then seated together in the marriage pandal and the ceremonies culminating in 'Mangalyatharanam' start. The groom repeats the vedic verses and mantras uttered by the prohits, making oblations now and then in the 'Homam' arranged for the occasion. The next ritual is when the bride's hands are placed in the bridegroom's and the bride's parents pour milk and water over the united hands of the couple. This is known as 'Dharaivarthal'. Then the bride sits on her father's lap and the groom ties the thali around her neck, after it has been blessed by all present on the occasion. The final knots of the thali are tied by the sister of the groom. This procedure of the bride sitting on her father's lap at the time of 'Mangalyatharanam' is peculiar to Brahmins. The 'Thali' used consists of a rectangular piece of gold tied with a turmeric string with small gold beads on either side. The last ceremony is known as 'Ammi Mithithal' (touching the grinding stone) during which ceremony, the groom takes the right foot of the bride and makes her touch the grinding stone thrice. This is symbolic of the bride checking unchaste desires, if any, in her. This is based on a Hindu legend in which 'Ahalya', the wife of Gautama Rishi, was cursed by her husband to become a stone as a punishment for her adulterous act with Indra. During Rama's itineration in the forest, this stone was touched by his feet and Ahalya got back her original form.



Thali used by the Brahmin Community.

24. On the evening of the marriage day 'Nalangu' is performed. This is to cast off the evil eyes on the couple. During this function, attempts are made by the ladies to make the bride talk to her husband. A lot of fun and frolic is caused during this function. At night, the pair is taken out and shown the Polar Star in the sky. This is known as 'Arunthathi Parthal'. This star represents the soul of Arunthathi who was the incarnation of chastity, according to Hindu legends. Orthodox people have this ceremony at night only. Now-a-days, most of the Brahmins have this function during the 'Muhurtham' itself, though no star is visible. The consummation of marriage, immediately after the ceremonies, is not permitted among Brahmins. This ceremony known as 'Santhi Muhurtham' is conducted after a month of the marriage day. This is celebrated in the groom's place and the bride comes with 'Seer Varisai' presented by her father. It consists of gift articles like mattress, pillows, cot, almirah and other items of furniture and silver vessels. The quantum of these gifts will vary according to the economic status of the people. In olden days, the ceremonies lasted for three days and even for a week in some cases. Either because of economic considerations or due to the realisation that the expenditure incurred on the ceremonies is unnecessary, the function lasts for one day only.

Dowry

25. According to the two educated persons in the village, dowry is not insisted upon in marriages taking place in the families of average villagers. This attitude cannot, however, be attributed to the influence of Anti-dowry Act. This Act had not been extended to the Karaikal area. When the heads of 17 households covered by our survey were questioned, 7 replied in the negative and 10 in the positive to the effect that they knew that the Act was in existence in the Madras State. However, some Brahmins demand dowry when the grooms are sufficiently educated, the rates varying according to the nature and standard of education and according to the status of the parties entering into alliance.

Consanguineous marriages

26. Consanguineous marriages, though not widely prevalent, are not uncommon. In the 7 households out of 17 covered in the sample survey wherein consanguinity cases were found, two cases of marriages with own sisters' daughters, one case of marriage with father's own sister's daughter and two cases of marri-

ages with other kinds of blood relations were noted. The Brahmins in the village attach great importance to Gotras. Since, of late, inter-marriages among the various sub-groups in this community are found. (It is said that Sankaracharya of Kamakoti Peetam, the religious head of the Iyer Sect, has informed the community that inter-marriages among the various sub-groups can take place). The Sub-groups are (i) Vadamas, (ii) Vathimas, (iii) Brahacharanam, (iv) Ashtasastram and (v) Sozias. Marriages of persons belonging to the same Gotras are prohibited. Any violation of this is considered a violation of the custom of the community.

Funeral rites

27. In the Brahmin community, the dead body is burnt after it is given a bath in cold water. If the deceased is an aged person, his eldest son who is the funeral celebrant and his brothers are shaved before the body is taken to the cremation ground. En route, rice-balls are thrown to propitiate the evil spirits. After cremation, the friends and relatives who accompanied the corpse take a bath in well or tank near the cremation ground. The milk pouring ceremony takes place on the second day. The relatives go to the cremation ground and collect the mortal remains of the dead. They are immersed in the river 'Noolar'. In a Brahmin household, a death entails pollution for 10 days. The 10th day ceremony is known as 'Dasasthu' in which the sons of the deceased and the close relatives participate. In case, the deceased person leaves behind his wife, she is dressed on this day like a 'Sumankali' (that is, married woman whose husband is living) and is taken to a tank where her 'Thali' is cut and thrown into the water. After that she becomes a widow. On the 11th, 12th and 13th days, 'Krithiams' are performed to the soul of the dead. A few Brahmins are fed daily during these ceremonies. After this for the first year, every month, a ritual 'Masyam' is performed. In this ceremony oblations are made to the dead. Poor Brahmins are fed on this day. In poor Brahmin families this Masyam is done once in 6 months in view of the expenditure involved in celebrating it. After the completion of one year, periodical annual ceremonies take place in memory of the deceased.

Sozia Vellala Pillais

28. Sozia Vellala Pillais are the most dominant community in the village. It is said that about 10 families of this community were appointed as Sthanikars of the Dharbaranyeswarar Temple. All of them have migrated from Tanjore District. The word 'Sozia' means Chola Country, 'Sozia Pillai', meaning 'Men of Chola Country'. Since agriculture is the main occupation of the community, they are known as Sozia Vellala Pillais. The word 'Vellala' is the noun-form of the word 'Vellanmai' which means 'agriculture' in Tamil. The other groups of Vellalas are Karainattu, Savalai and Vannanthinni. The above groups of Vellalas including the Sozia Vellalas do not inter-marry. Thurston has mentioned that in Thondaimandalam, persons of this community have titles such as Mudaliar, Reddi and Nainar. Sozia Vellalas have nothing to do with Arunattu Vellalas. 100 families of this community are found in this village. In the sample survey of 155 households, 35 households have been enumerated from this community. These 35 households consist of 242 males and 131 females. Majority of the Sozia Vellala Pillais are non-vegetarians and a few vegetarians found, however, inter-marry with the non-vegetarians. The community contains both Saivites and Vaishnavites and contrary to the rule among the Brahmins, difference of sects is not a bar to marriage. 31 of the 35 Sozia Vellala Pillai households were revisited. 30 of them are found to profess Saivite form of the Hindu religion and one Vaishnavism. In addition to agriculture which is their main source of livelihood, persons of this community are engaged in various other occupations such as Government service and business. Out of 35 households, 16 depend on cultivation alone for their occupation, 10 depend on service, one depends on temple service and 8 in business like running tea-shops or grocery shops. The customs and manners of the Sozia Vellala Pillais are somewhat different from those of the Brahmins. They, however, set a pattern for other non-Brahmin communities in the village to follow.

Birth customs

29. No special treatment is given to the pregnant woman and she does her routine household duties along with the other members of the family. The only pre-natal treatment is giving her castor oil in milk during the 9th month of pregnancy to ensure safe delivery. In the Sozia Vellala community during the 7th month of pregnancy, a function known as 'Valaikappu' is held. Brahmins hold it on the 5th month. This is held only for the first child, that too in the house of the parent of the pregnant woman. The expectant mother is given an oil bath and dressed in a new saree and bangles. Five or six elderly married women come round her with lighted oil-lamps, thereby casting off the effects of any evil eye

on her. A grand feast is held whereat relatives and friends are fed. The Vellala Pillais do not perform 'Seemantham' in the 8th month of pregnancy. The birth of the first child takes place in the mother's house. Usually, a Maruthuvachi (woman of the barber caste) is called in to attend to the delivery. She is paid at a rate from Rs. 5 to Rs. 25 according to the economic status of the family. Soon after the birth, the child is bathed in warm water and is fed with 'Seeni thanneer' (sugared water) by one of the elder members of the family. This is symbolic of the elders blessing the child with a hope that its life will be as sweet as the sugared water it is fed with. The child is fed with sugared water for the first 3 days. From the fourth day, it is breast-fed. The birth of a child in the Sozia Vellala Pillai family entails pollution for 16 days. For the first three days, the mother is given only bread and coffee. On the fourth day, she is allowed to eat rice and other special items of food prepared for her. On the 7th and 8th days after delivery, purification ceremonies are performed. The mother and the new born are given oil bath. On the 16th day, the final purification ceremony takes place to terminate the pollution. This is known as 'Punyahavachanam'. Brahmin prohits are engaged to officiate at this function. After poojas are performed, the water blessed by the prohits is sprinkled all over the house to terminate the pollution. The mother and the baby are given oil bath, after which they wear new clothes. The maternal uncle of the child presents gifts on this occasion, according to his ability and this is known as 'Thai Maman Seervarisai'. On this day, the child is also named and the horoscope is cast. The mother is allowed to go out of the house only after one month.

30. After one year, tonsure and ear-boring ceremonies are performed for the child. At the age of 5, another function is got up while admitting the child in a school. The practice of celebrating this function has, however, begun to disappear in the village, in view of the realisation by the villagers of the unnecessary expenditure that could be avoided. Again, the sending of a child to school at the age of 5 has become a routine in the village.

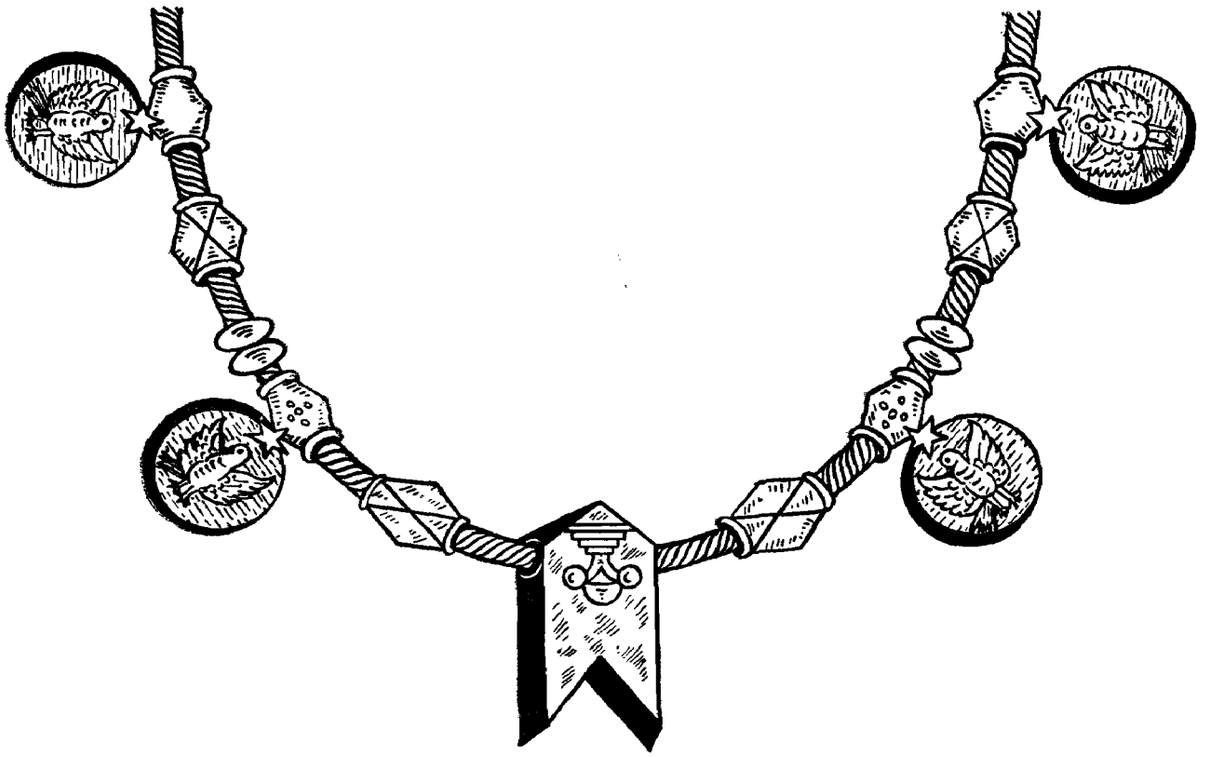
Puberty rites

31. The ceremony got up to celebrate the attainment of puberty of a girl in the Sozia Vellala Pillai community is similar in its ritualistic pattern to that of all non-Brahmin communities. The news of the attainment of puberty is conveyed to the friends and relatives through a Dhobi woman. It is customary to keep the girl in seclusion for 4 days. On the 5th day, the pollution is terminated by a function called 'Ruthu Mangala Sthanam'. After an oil bath is given to the girl, she wears a new saree presented for the occasion. Like in the Brahmin community, 'Sadangu Suthuthal' is an important function, in which elderly married women come round the girl with lighted oil-lamps in their hands. This is done to cast off the effects of the evil eyes on the girl. Unlike in Brahmin community, milk and eggs are given to the girl to recoup her strength. In well-to-do Vellala households, printed invitations are issued to friends and relatives for the occasion.

Wedding

32. Among the Sozia Vellala Pillai community, marriage customs are similar to those of other non-Brahmin communities. Generally, girls are given in marriage at the age of 15 years and above and definitely not before they attain puberty. No betrothal is fixed at the stage of infancy of a child. The betrothal takes place a week or two before the marriage. Only the parents of the boy go to see the girl. The boy, generally, gives his consent to marry the girl seen and approved by his parents. After this, the betrothal known as 'Muhurtha Oolai Ezuthuthal' or 'Nichiya Thambulam Mattral' takes place in the bride's place. The groom's party in token of having approved the alliance, present a jewel and a saree to the bride during the function. An agreement of the alliance and the date of celebration of the marriage are fixed in the presence of relatives and friends after which 'Thambulam' is exchanged by both the parties. Generally, Brahmin prohits are engaged to officiate at this function.

33. In the Sozia Vellala community, there is no rigid convention as to where the marriage should take place. It can take place either at the bride's place or at the groom's place according to convenience and desire of the concerned parties. But in most cases, it takes place in the groom's place. Marriage function lasts for a day only. If the marriage takes place in the groom's place, the bride is taken in procession on the previous night. This is known as 'Penn Azhaippu'. On the marriage day, after the ceremonial oil bath, the bride and groom are seated in the marriage pandal and a saffron coloured thread is tied around the wrist of the groom. Brahmin prohits are engaged to officiate at the function. The prohits make oblations in the sacred fire and chant mantras. The 'Thali' known as 'Pillaiyar Thali' is blessed by the prohits and other elderly people before it is given to the groom. The thali tying ceremony



Pillaiyar Thali — The Thali used by the Sozia Vellala Pillais

is known as 'Mangalya Tharanam'. The guests present bless the couple by throwing yellow coloured rice and flowers on them. A vegetarian feast is held in the afternoon. The Sozia Vellala Pillais observe 'Dharaivarthal', 'Ammi Mithithal' and 'Arunthathi Parthal'. These ceremonies are performed soon after the Muhurtham. In the evening the 'Nalangu' ceremony is performed in which close relatives participate. This is done to off-set the effects of the evil eyes on the couple. The last ceremony performed is known as 'Nagavalli', in which the saffron coloured thread tied around the wrist of the groom is removed, symbolising that the function has come to an end. This function is also known as 'Kappu Kalaithal' (removing the thread tied around the wrist), in local parlance. In well-to-do Pillai households, the couple are taken in procession in the night in a car through the important streets of the village. The consummation ceremony takes place on the night of the marriage itself. This function is known as 'Santhi Muhurtham'. After the marriage, the groom goes to the bride's place for 'Maruvunnal' (feasting). After a stay of 3 to 7 days, he returns with his wife. Dowry is neither given nor taken in this community. Widow re-marriage is not permitted. A widower can, however, re-marry. Consanguineous marriages are common in this community. Cases of marriages with sisters' daughters, maternal uncles' daughters, and paternal aunts' daughters are commonly found. Divorce is not prevalent among Sozia Vellala Pillais.

Death

34. The Sozia Vellala Pillais also burn the dead bodies like the Brahmins. If the death is due to small-pox or cholera, the body is buried. Children below 10 years are also buried. The dead body, before it is placed on the bier, is annointed with oil and bathed in cold water. If the dead person is an orthodox man and obtained 'Theekshai' (Blessing by the community priest), certain rituals are performed by Desigars who are Pandarams of this community, before the body is taken in procession to the cremation ground. The person, performing the funeral rites, comes around the pyre with a pot full of water three times and each time a hole is made in the pot and the water is made to fall on the pyre. This should not be seen by the others who stand

around the pyre. Then, the pyre is lit amidst sobbings. The party, then, returns home after a bath in a nearby tank or in the river 'Noolar', thereby terminating immediate pollution. The 'Vettian' who is in-charge of the cremation ground extinguishes the fire after the body is completely burnt. The milk pouring ceremony known as 'Pal Sadangu' takes place on the second day. The mortal remains of the deceased are collected in urns and later they are immersed in the river 'Noolar' or 'Nalan Kulam'. A death entails pollution for 19 days. On the 15th day, a ceremony called 'Kal Niruthal' takes place. A stone is planted in front of the house of the deceased and oblations are made to appease the soul of the deceased. On the 16th day, expiatory ceremony known as 'Karumathi' takes place. On this day, the stone planted in front of the house is taken to the cremation ground where obsequies are performed to it. Then, the stone is thrown into the nearby tank. After this, the funeral celebrant is subject to 'Thalai Kattal' or wearing a turban. The headdress is placed on his head either by his maternal uncle or his wife's parents. The basic idea of this is that the responsibility of the household is entrusted to him in the absence of the deceased. Then, the funeral celebrant returns to his house in a procession. A feast takes place on this day where vegetarian dishes alone are served. On the 19th day, the close relatives of the deceased take oil bath after which non-vegetarian dishes are served. This terminates the pollution.

Vanniars

35. The next important community in the village is the non-Brahmin community of Vanniars. Numerically they stand second to the Sozia Vellala Pillais. It would appear that they have settled in this village 200 - 250 years ago. 'Vahni' corrupted into 'Vanni' in Tamil denotes 'fire' in Sanskrit. Vanniars claim that they have originated from the fire and hence they are known as 'Vanniars'. They also claim that they belong to the Kshtriya Kulam and ruled many parts of South India, in olden days. It is difficult to substantiate this claim made by them. Vanniars are non-vegetarians and have both Saivites and Vaishnavites among them. The majority of them are, however, Saivites, worshipping all Gods and Goddesses. The Vanniars in the village have several titles like Padayachi, Nainar, Naicker and Kavundar. Majority of them go, however, with the title 'Padayachi'. Of the 21 Vanniar households covered by the sample survey, 12 were Padayachis, 5 Naickers, 3 Kavundars and one Nainar. There is no significance in these titles which are based on the economic status. There is a Tamil adage :

"பள்ளி முற்றினும் படையாச்சி
படையாச்சி முற்றினும் கவுண்டர்"

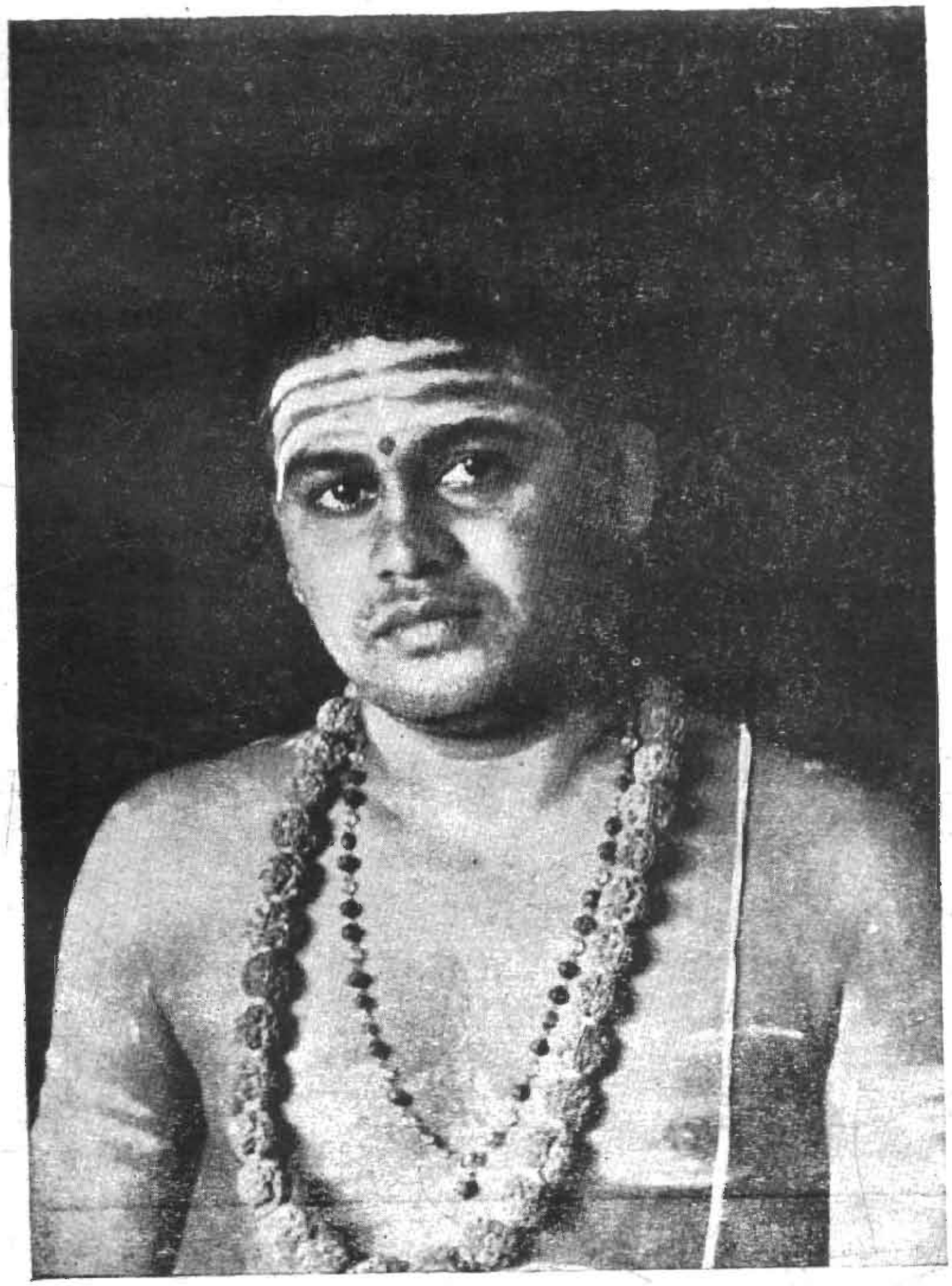
It means 'Palli's' who are better off style themselves as Padayachis and when Padayachis become better off they style themselves as Kavundars. 70 households of Padayachis are found in this village. 21 of the 155 sample households belong to this community. They have a population of 131, consisting of 67 males and 64 females. Their houses are scattered along with the other non-Brahmin households. They are engaged in various occupations but majority of them are cultivators. Of the 21 households, 7 are engaged in cultivation, 3 in Municipal service, 3 are pensioners, 2 are engaged in business, 2 in agricultural labour, 2 in temple service, one in Government service and one in masonry service. Their ritual structure is similar to the life circle of Sozia Vellala Pillais.

Child birth

36. In the 7th month during pregnancy, a function known as 'Valaikappu' takes place. The pregnant woman is decked with bangles and married women come around the expectant mother with lighted oil-lamps to cast off the evil eyes. Maruthuvachis attend to the delivery. Soon after birth, the child is given 'Seeni thanneer' (sugared water). The delivery entails pollution for 16 days. The mother is subjected to a prescribed diet for 3 days.

Marriage ceremony

37. Marriage ceremonies are also similar to those found in the Sozia Vellala Pillai community or other non-Brahmin communities. The marriage takes place in the groom's place and is celebrated for one day only. On the previous night 'Penn Azhaithal' (taking the bride in procession) takes place. The bride's party is usually accommodated in a temple. The bridegroom's party goes with plantains, cocoanuts, betel leaves and arecanuts to receive the bride and take her in procession. On the marriage day, the bride and groom are given oil bath which is known as 'Ennai Nalangu'. They are dressed and seated in the marriage pandal. The first ceremony is known as 'Kappu Kattuthal' in which saffron coloured thread is tied around the wrists of the couple. Vanniars like the Sozia Vellala Pillais and Isai Vellala Pillais observe 'Dharaivarthal'. Brahmin



Photographic portrait of Sri Pitchai Gurukkal, a priest in Dharbaranyeswarar Temple. He is seen wearing 'Ruthirakshams' (Nuts of *Eloecarpus ganitrus*, worn as beads).



Photographic portrait of Sri Ramachandram Pillai, the Davul Vidwan.

priests are engaged to officiate at the ceremony who chant mantras in Sanskrit. After the 'Dharaivarthal' ceremony, the Muhurtham follows when the groom ties the thali round the neck of the bride. Before the thali is given to the groom, it is blessed by all present. The post-Muhurtham ceremonies consist of 'Ammi Mithithal' (the bride, touching the grinding stone thrice with her foot), 'Arunthathi Parthal' (gazing at the Polar Star), etc. The Vanniars do these ceremonies like Brahmins, Sozia Vellala Pillais and Isai Vella Pillais. 'Kappu Kalaithal' marks the end of the marriage ceremonies. In this, the 'Kankanam' tied around the wrists of the couple is removed. The consummation is celebrated on the same day or after 3 months on an auspicious day.

38. Attainment of puberty entails pollution for 8 days. The news is conveyed through a Dhobi woman. On the 8th day, the girl is given an oil bath. The maternal uncle of the girl presents a saree and a blouse to her. Consanguineous marriages are common in this community. 10 households out of 21 have a record of consanguinity. 4 have married own sisters' daughters, 4 their mothers' own brothers' daughters, 2 their fathers' own sisters' daughters and two cases have other kinds of relationship.

Death ceremony

39. Vanniars either bury or burn their dead. The milk pouring ceremony takes place on the second day. A death entails pollution for 17 days. On the 16th day, expiatory ceremony known as 'Karumathi' similar to that as done by the Sozia Vellala Pillais is performed. Annual ceremonies are also done after the completion of one year after the death of a person.

Isai Vellala Pillais

40. Another important community in the village is Isai Vellala Pillais. It is said that 30 to 40 families of this community lived in the village about 20 years ago. At present, there are only 10 families. They are concentrated in Keeza Street or East Street of the village. About 20 years back, cholera ravaged the street in which this community lived and took a heavy toll of their lives. In the last 15 years, 5 or 6 families have migrated to Madras. Their traditional occupation is to play musical instruments in the temples. They are considered inferior in social status to the Sozia Vellala Pillais and they do not intermarry. Sozia Vellala Pillais also do not inter-dine with the Isai Vellala Pillais. There are two clans in this community. One is known as 'Parikulam' and the other as 'Kaikolar'. 'Pari' a Tamil word is said to mean 'horse'. Music is said to flow swiftly from the persons of this community just as the swiftness of a horse. It is said that Parikulam persons assume the title of Pillai and Kaikolars, the title of Mudaliars. In Madras and Madura, the persons belonging to this community are known as 'Mudaliars'. Isai Vellalas are none other than the section of Senguntha Mudaliars or Kaikolars who are associated with the system of Devadasis. These were also known as 'Melakkara Mudaliars' since many of them were engaged as temple-musicians. The term 'Isai Vellalar' is probably a more honorofic title adopted in the place of the name 'Melakkara Mudaliar'. The Isai Vellala Pillais of this village have migrated from the Tanjore District. Apparently, they had come and settled in the village as soon as the temple was built since they are traditionally engaged in temple service. All Isai Vellala Pillais are Saivites and non-vegetarians. Kathayi Amman is the reigning goddess in most of the households belonging to this community. Isai Vellala Pillais have nothing to do with weaving. A branch of the Isai Vellala Pillai is known as 'Kaikilai Mudaliars'. The two groups inter-marry and inter-dine. They are found in places like Karur, Kattuputhoor and Karaikal.

41. Devadasi system is confined to this community and was in vogue in the village till 20 years ago. Under this system, a girl in each family is dedicated to the temple service by 'Pottu Kattal'. Such girls do not marry, but dedicate themselves to singing and dancing in the temple on festive occasions. About 20 years back, 8 girls were doing their traditional service in the temple. Two such devadasi women aged 45 and 50 are still found living in the village. They do not follow this traditional duty now. The duties of the devadasis in the temple consist of 'Venchamaram' (fanning) when the deities were taken out in procession, singing and dancing on important occasions, 'Arathi Eduthal' to the deities, symbolic of casting off evil eyes on the Gods and heading the procession when they are taken out. At night, when the temple is closed, they sing lullaby to make the Gods sleep which is known as 'Thiru Palli Kolla Saithal'. (திருப்பள்ளி கொள்ளச் செய்தல்). In return for this service, the devadasis were entitled for a share of the temple 'Prasatham'. Rice and money were also given to them, on festive occasions. Periodical poojas performed in the temple formed a source of income to the devadasis. It will appear that no 'Manyam' (endowment of the temple lands) was made in their name. At Kumbakonam, a conference was held 20 years ago, in which, representatives of this co nmunity passed a resolution to put an end

to this practice which lowered their position to a considerable extent among the public. The Isai Vellala Pillais, as advised by their caste - Panchayat, stopped dedicating their girls to the temple. A few girls numbering about 5 or 6 already dedicated, migrated to places like Madras and got married by registration. One devadasi has joined the films. At present, the male members of the community continue to play the musical instruments in the temple. Ten households belonging to this community live in the village, out of which 8 have been covered during the sample survey. These 8 households have a population of 53, comprising 30 males and 23 females. Of the 8 households covered, 6 households are from Keeza Street, one from South Street and one from Ambagarathur Road. Five are engaged in temple service, two are Davul Vidwans (Mirudangam) and one engaged in Municipal service. The rituals attendant on the life cycle of a person are similar to those of all non-Brahmin communities. The exceptions are indicated below:

Birth of a child

42. Unlike the non-Brahmins, but similar to Brahminical form of rituals, the Isai Vellala Pillais perform a function on the 8th month of pregnancy known as 'Seemantham'. This takes place in the husband's place in which both husband and wife take part. This is to propitiate the Gods to ensure safe delivery for the mother. This is in addition to 'Valaikappu' celebration. Pariyarichis attend to the deliveries. The child, soon after birth, is bathed in warm water and fed with 'Sevvannai' (an admixture of honey and some native herbs). The mother is given bread and coffee for four days. On the fifth day 'Paththiyam Poduthal' (giving prescribed food) takes place. She is given well cooked rice and vegetables with plenty of ghee. Delivery entails pollution for 16 days. On the 16th day, a function known as 'Pathinaru Kumbidal' (worship on the 16th day) takes place. The mother and child are given oil bath and pollution is terminated. Poojas are performed to the reigning deities of the household. Brahmin prohits are engaged to perform the purification ceremony known as 'Punyahavachanam'. The water blessed by the prohit is sprinkled all over the house. The child is named on this day. A non-vegeterian feast is given to the relatives. The mother is allowed to go out after 5 or 7 months.

Puberty

43. A girl, attaining puberty, observes pollution for 11 days. The news is conveyed through a Dhobi woman. The girl is given periodical baths on the 3rd, 5th, 7th and finally on the 11th day. A function got up on the 11th day is known as 'Ethi Erakkal' which is done mainly to cast off evil eyes. The girl's maternal uncle presents 'Varisai' (gifts) usually consisting of a saree and a blouse, which she wears after a bath. She is seated on a chair, decked with jewels. Different coloured rice are placed before the girl and 5 or 6 'Sumankalis' (married women) come round the girl to cast off any evil eye on her. A vegetarian feast is given to relatives and friends. Some well-to-do Isai Vellala Pillais send out printed invitations to their friends and relatives. In olden days, restrictions were imposed on the movement of such grown up girls in this community. But, now-a-days, it is quite common to see girls attending school even after the attainment of puberty.

Marriage

44. Marriage is celebrated for a day only. Horoscopes of the boy and girl are first compared and if they are agreeable, the alliance is finalised. A formal visit is made by the boy to the girl's house in the company of his parents to convey his approval. Then the Betrothal, similar to that observed by all non-Brahmin communities, known as 'Nichiyathartham' takes place. The day and time of the marriage are fixed on this day. The marriage takes place in the bridegroom's place. The marriage day is followed by 'Penn Azhaithal' (taking the bride in procession to the groom's place) on the previous night. For this, Brahmin prohits are not engaged and they officiate only on the marriage day. The marriage ceremonies consist of 'Ennai Nalangu' (giving oil bath to the couple), 'giving the Bridal Dress', 'Kankanam Kattal' (tying yellow-coloured threads around the wrists of the couple) and 'Thali-tying'. The thali is known as 'Pillaiyar Thali' similar to that used by Sozia Vellala Pillais and Vanniars. Just like the Brahmins, Isai Vellala Pillais perform the ceremonies of 'Dharaivarthal' (pouring milk over the linked hands of the couple by the bride's parents to symbolise their giving away their daughter), 'Ammi Mithithal' (touching the grinding stone) and 'Arunthathi Kattal' (gazing at the Polar Star). During the thali tying, the groom places a silver ring known as 'Minji' or 'Metti' in the toe of the bride. After the Muhurtham, the elder or younger sister of the bride puts a similar silver ring in the toe of the groom. The groom presents a saree and blouse to her. The groom is also decked with a ring in his finger by the brother of the bride for which he gets a dhoti and a towel. This ceremony is not performed by the Brahmins.

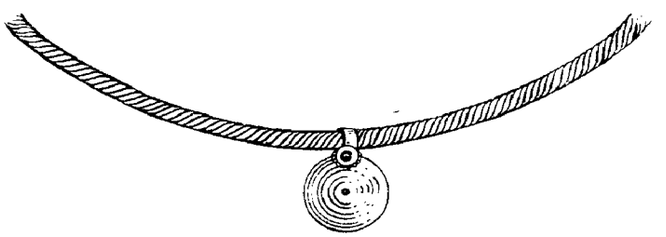
A vegetarian feast is given to relatives and friends. The evening is marked with a function known as 'Kappu Kalaithal' (removing the yellow coloured threads tied around the wrists of the couple) symbolising that the function has come to an end. Finally, 'Nalangu' is performed to cast off any evil eye on the couple. Marriage is consummated either on the 3rd or 5th month, on an auspicious day. After marriage, the groom goes with the bride to her place for 'Maruvunnal' (feasting) as is the custom in all non-Brahmin communities. Widow re-marriage is not permitted in this community. Widowers are, however, permitted to re-marry. Dowry system is not an accepted custom, but the groom insists a certain number of jewels be given to the bride. Consanguineous marriages are common.

Funeral rites

45. In this community, a dead body is cremated. The news of death is conveyed through a Vettian. The body is bathed in cold water before it is placed on a bier. If the dead is an orthodox person, Pandarams (Desigars of the Sozia Vellala Pillais) are engaged to do certain rites before the body is taken to the cremation ground. Funeral rites in the cremation ground are similar to those followed by the Sozia Vellala Pillais. After the body is fully cremated, the Vettian extinguishes the fire. A death entails pollution for 16 days. On the second day, 'Pal Sadangu' (milk pouring ceremony) takes place. The expiatory ceremony performed on the 16th day, known as 'Karumathi' (last rites) is similar to that as found among Sozia Vellala Pillais and Vanniars. Like the Brahmins, the Isai Vellala Pillais perform 'Masyams' (monthly obseiques) to the soul of the dead in all the twelve months during the first year.

Naidus

46. Another community of importance in the village is 'Naidus'. Of the 155 households covered in the sample, 9 Naidu households were found with 34 males and 32 females. Known as 'Kavarai Naidus' they are found living along with Vellala Pillais, Vanniars and other non-Brahmin communities. 3 were enumerated from Vellala Street, 2 from South Street, 2 from Keeza Street, 1 from Pidari Koil Street and 1 from East Street. The Naidus speak Telugu in their households and Tamil with others. In religion, they are Vaishnavites and in food, non-vegetarians. Their reigning deities are Madurai Veeran and the Goddess Angalamman. The Naidus have settled in the village for the last 2 to 3 generations. Their life cycle is similar to those of the Vellala Pillais and Vanniars. Among Naidus, when a girl attains puberty, she is kept in seclusion for 4 days. On the fifth day, pollution is terminated and a function got up for the occasion is known as 'Ruthu Mangala Sthanam'. Brahmin prohits are engaged to officiate at important functions like naming ceremony and marriages. Marriage customs and funeral rites in the Naidu community are identical with those observed by the Vellala Pillais. The only difference in funeral rites



The Pottu Thali used by the Naidus.

is that unlike the Vellala Pillais and the Vanniars, the milk pouring ceremony takes place on the third day, if the second day happens to be a Thursday or a Saturday.

Asaris

47. Five households belonging to this community having 21 males and 12 females were covered by our survey. Of the 5 households enumerated, 3 are from Pidari Koil Street, 1 from Keeza Street and 1 from South Street. The Asaris pursue their traditional occupations of Blacksmithy and Carpentry. Out of the 5 households, 2 are engaged in carpentry, 2 in blacksmithy and one in driving 'Ladams' in animals (Horse-shoe Maker). They claim to be 'Viswakula Karmas' and wear sacred thread like Brahmins. They are Saivites and non-vegetarians. Lord Vinayaka is their caste deity. The Asaris belong to the 'Kammala' group and have settled in the village about 150 years back. The rituals and ceremonies attendant on the life circle of an Asari are similar to that found in the case of Brahmins.

Pathars

48. Pathar is not a separate caste; they belong to the main community of Asaris. The Asaris who are goldsmiths by tradition, style themselves as 'Pathars' possibly to indicate their social superiority over the other occupational groups of Asaris like carpenters,

blacksmiths etc. Actually, four households belonging to this community were covered by this survey. They have a population of 13 males and 14 females. Of these four, two have been enumerated from Ambagarattur Road, one from Ida Street and one from South Street. Two are engaged in temple service, one in Railway service and one in the traditional occupation of goldsmithy. Pathars are Saivites and majority of them are non-vegetarians. They worship the God Iyenar and the Goddess Angalamman.

49. No difference is found between Asaris and Pathars. They freely inter-dine and inter-marry. All Asaris of the goldsmith community are known by the title of Pathars. There is only a minor difference in the ritualistic structure. Pathars celebrate a marriage for 3 days. The first day function consists of 'Thali Kattuthal' (Thali tying ceremony). The second day function is known as 'Nalangu Iduthal' which is performed to cast off evil eyes on the couple. The third day function is known as 'Nagavalli' or 'Kappu Kalaithal' in which the 'Kankanam' (yellow thread) tied around the wrists of the couple is removed marking the end of the functions. They have their own priests known as 'Upathyayars' who officiate at their religious functions and festivals. No 'Upathyayars' live in the village and Pathars have to get them from Nagapattinam, a nearby town in Madras State. Now-a-days, Pathars of lower economic status find it more convenient to engage Brahmin prohits locally. As a result, only rich households employ these 'Upathyayars' whose rates are comparatively higher. Pathars do not celebrate the consummation ceremony on the marriage day itself. It is celebrated either on the second day or after 15 days of the marriage. Unlike other communities, the Pathars bury their dead bodies. According to Thurston " Pathars bury their dead in sitting posture. A bamboo stick is tied to the Kudumi (hair knot) of the corpse and the head pulled by its means towards the surface of the grave". Enquiries in the village revealed that the Pathars observe the same practice even now. A separate place is ear-marked for this community in the cremation ground. Often 'Samadhis' (tombs) are erected on the places where the dead bodies are buried. In the Pathar community, expiatory ceremony known as 'Karumathi' takes place on the 10th day. Images of 'Lingams' (Siva) are placed on the samadhi and worshipped on this day. Dhanams or gifts are also given to non-Brahmins and Pandarams in the form of vessels or money. Non-vegetarian food is not taken on this day. On the 11th day, after an oil bath, the kith and kin of the deceased take part in the feast in which non-vegetarian food is served.

Minor communities

50. Other minor communities, numerically insignificant are Mudaliar, Chettiar, Nadar, Thevar and Christian. There is a solitary Malayalee Nair household and its head is the Station Master of Thirunallar Railway Station. These communities are migrants to this village in search of employment and as such we have not covered their ritualistic pattern in detail.

Lower communities

51. The lower communities of the village are the Parayans, Valluvans and Vettians. They live in the 'Cheris' of the village. Parayans are agricultural labourers, Valluvans are the priests of the Parayans and Vettians and Vettians are the sextons of the burial ground who also regulate the flow of river-water in the fields. Their dwellings are found in 4 hamlets, Southpet, Thatchanthedalpet, Keezapet and Arangapet. Southpet contains 30 houses, Thatchanthedalpet 10 houses, Keezapet 8 houses and Arangapet 15 houses. In the sample survey, 20 households belonging to the Parayan community were covered. According to 1961 Census, the Scheduled caste population of the village is 296, consisting of 132 males and 164 females. The 20 Parayan households, covered by this survey, have a population of 97 persons consisting of 46 males and 51 females. Thus, the survey has covered 32.77% of the total scheduled caste population of the village. The Parayans of the village are migrants from the adjoining district of Tanjore. It is likely that they have followed the Sozia Vellala Pillais to the village to do agricultural labour under them. Valluvans consider themselves superior to the Parayans and Parayans consider themselves superior to Vettians. Valluvans do not inter-marry with Parayans and Parayans in turn do not inter-marry with Vettians. But they freely inter-dine. Parayans are Saivites but non-vegetarians. They take beef and rat flesh. The rituals attendant on the life cycles of a Parayan, Valluvan and Vettian are similar and a detailed analysis of the Parayan ritual is made below.

Birth rites

52. Among Parayans, birth of a child takes place in the household of a parturient woman. Maternity assistance is given by women dhobies of the Parayan caste. They are paid a fee ranging from Rs. 3 to Rs. 5. The child is bathed in warm water and 'Sevvennai' or honey is given to it. The mother is kept under a regulated diet for 6 days, and on the 7th day



Photographic portrait of Sri Sokkalinga Pathar—a traditional goldsmith of the village.



A Parayan belle—She is wearing Thali, the type typical among all married women in that community.

solid food is given to her. Delivery entails pollution for 11 days. On the 11th day, the mother is bathed in hot water with oil and soap-nut powder to terminate pollution completely. The child is given a name on the third day of its birth, as all children are to be registered in the 'Mairies' (Municipal Offices) within 8 days of their birth under the French Laws of registration. On the 16th day, the actual naming ceremony takes place. A feast is held on this day and a cock is sacrificed to the Goddess 'Periyachi' or 'Mariamman' to honour the birth of the child. The maternal uncle of the child usually gives the name.

Puberty customs

53. The attainment of puberty of a girl entails pollution for 9 days. No formal function is held on the 9th day when the girl is bathed to terminate the pollution. The practice in olden days was to keep the girl in a separate hut built for the purpose, usually built by the maternal uncle of the girl. But, now-a-days, the girl is kept in seclusion in the hut in which she is living with her parents and is not permitted to do cooking or any other household work.

Marriage

54. The parents of the groom go in search of the bride. If the selection is approved by them, the groom generally gives his consent. Betrothal, known as 'Thambulam Mattral' takes place immediately in the bride's place in which both the parties exchange cocoanut, betel leaves and arecanut, thereby finalising the alliance. The date and time of the marriage are then fixed. The marriage ceremony is simple and lasts only for a day. The groom ties the 'Thali' (a thread immersed in turmeric water) around the neck of the bride. New clothing, feast and procession are essential for a marriage. Consummation of marriage takes place in most cases on the marriage day itself. Parayans engage Valluvans to officiate at the marriage ceremonies. Dowry system is not prevalent among the Parayans. Bride price known as 'Parisam Panam' is given, the rates varying from Rs. 25 to Rs. 50. The traditional rate, however, was Rs. 10¼ plus 3¼ kalams of paddy. Widow and widower re-marriages are common. Consanguineous marriages are also common in this community. Out of the 20 households covered in the survey, 6 are found to have consanguinity cases. In these, 4 have marriages with own sisters' daughters and 3 have marriages with maternal uncles' daughters.

Death ceremony

55. Dead bodies are mostly buried. Before taking them to the cremation or burial ground, they are bathed in cold water using oil and soap-nut powder. Disposal of the corpse of a pregnant woman differs from those of other communities. The foetus is removed and disposed off separately. Normally, dead bodies are disposed off within 12 to 15 hours after death in accordance with the custom prevalent among all castes in this region. A death entails pollution for 16 days. The milk pouring ceremony known as 'Pal Sadangu' takes place on the 3rd day. It is believed that the milk so poured goes to the departed soul. On the 8th day, the close relatives of the dead sacrifice a goat or hen in memory of the dead person and complete the ceremony with an oil bath and a feast. Mourning is done usually for the first 16 days. On the 16th day, expiatory ceremony known as 'Karumathi' takes place. The annual ceremonies are performed for the dead.

Muslims

56. Muslims form an important constituent of the village population. 20 families are found concentrated in the two streets, namely, Mosque Street and Muslim Street, both situated on the northern side of the Ambagarattur Road. The Muslims claim to have come and settled in the village 200 years ago. Excepting one family belonging to the Shafi Sect, all others are found to be Hanafis. All Hanafis call themselves Rawthars. As a clan, they claim to belong to the Sunni group of Muslims. The Karaikal region has a Muslim population of 11,512 persons who form 13.77% of the total population of the area. The total Muslim population in the Union Territory is 23,740 persons. As such, it can be seen that nearly 50% of the Muslim population of the territory is concentrated in Karaikal area. All the Muslims in Karaikal belong to the Sunni group and are known by the titles Marickayar or Rawthar. Our sample survey has covered 16 households of this community. They consist of 42 males and 42 females. Tamil is their mother tongue and the Muslims generally command good respect from the Hindus of the village. All the 16 households were found in Mosque Street and Muslim Street. They are non-vegetarians in food and have a small mosque in the village itself. A lot of differences are found in the ritual structure of the Muslims when compared with the Hindus. However, similarities can also be observed and it is found that their life to some extent has been influenced by the Hindu ways of living.

Birth of a child

57. Just as Hindus perform 'Valaikappu' on the 7th month of pregnancy for the first child, the Muslims get up a function on the 7th month which is known as 'Soolikappu'. In this ceremony, the pregnant woman is garlanded and decked with new bangles indicating that she has attained motherhood for the first time. The birth of the first child takes place at her mother's place. Soon after birth, the child is bathed in warm water. Unlike some Hindu communities in which the child is given sugared water, the Muslims give honey to the child. The significance is that its life on earth will be as sweet as honey it tastes first. The Mullah (Muslim priest) who officiates, invokes 'Bangu' into the tiny ears of the child so that it may hear at first the prayers of God on earth. The child is named on the day of the birth itself by the Mullah in consultation with the parents. In the post-delivery period, the mother is subjected to certain restrictions similar to that found among Hindus. Non-vegetarian food is not given for the first three days. On the 7th day, the mother and child are given oil bath to terminate pollution. But, the mother is kept in seclusion for 40 days. On the 40th day, an informal naming ceremony takes place. The mother and child are given oil bath to terminate pollution completely. A Mullah is invited to officiate at the function. A feast is held for relatives and friends. After this function, the mother is permitted to go out of the house. Muslims perform tonsure and ear-boring ceremonies. In most cases, this function is celebrated in an informal manner after one year. At the age of 5, they are sent to the Islamiya Marga Palli, usually conducted in the Mosque, though irregular, where they are taught the elements of Islamic culture.

Circumcision

58. Another important ritual observed among Muslims, is Sunnath (Circumcision). According to Muslim law, this function should be performed for boys at the age of 5 to 7. Previous permission of the Panchayathars of the community should be taken before a child is circumcised. A fee of Rs. 5 per child and Re. 1 for every additional child is collected. This money is credited to the funds of the Mosque. Mullahs are engaged for the occasion and a grand feast follows the ceremony. In well-to-do Muslim households, the boy is taken in procession on a horse, through the important streets of the village.

Puberty

59. Muslims in the village celebrate the attainment of puberty by a girl, just as Hindus do. Pollution is observed for 7 days. On the 7th day, the girl is given a ceremonial oil bath and presented with new clothes. Food items like milk and egg are specially given to the girl to recoup her strength.

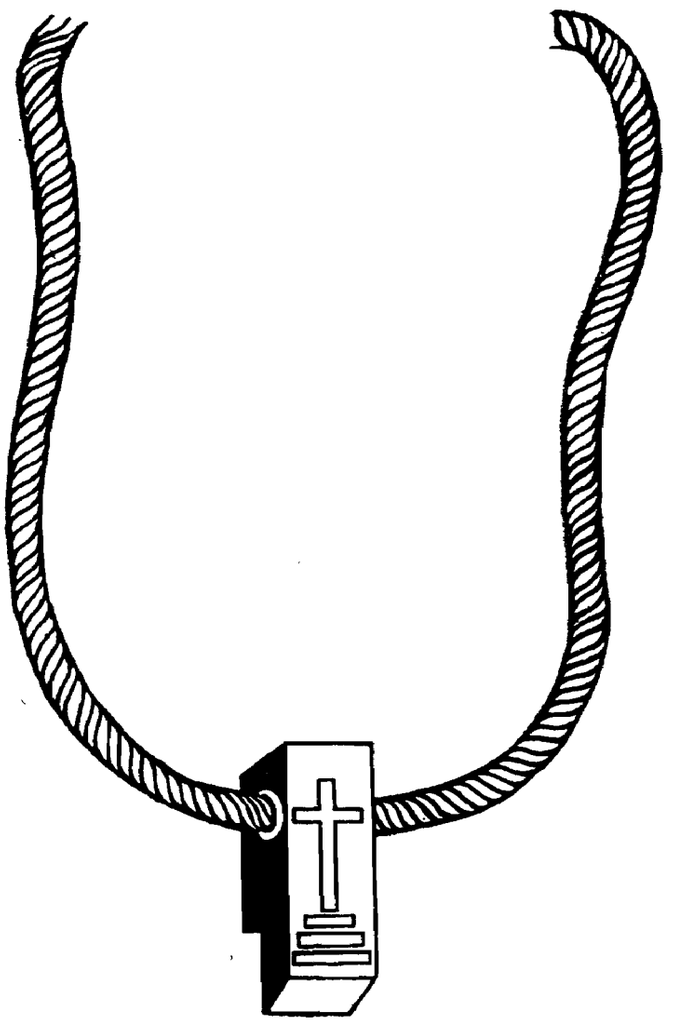
Marriage customs

60. The betrothal ceremony known as 'Seeni Poduthal' takes place. No betrothal can take place during the infancy of a child. The groom's parents, sisters and brothers go to the bride's place to see and approve the girl. After approval, the bride and groom are given sugar in their respective houses. As an agreement of the alliance, the bride's party give an amount, ranging from Rs. 500 to Rs. 1,000 to the groom. The groom in turn returns it. After 'Seeni Poduthal' the marriage may take place even after six



The Thali used by the Muslims.

months. Muslims celebrate marriages only for a day, usually at night, after 8 O'clock. Marriages are fixed for the night because they calculate the auspicious days with reference to the phase and movements of the moon. On the wedding night, the groom is taken in procession on a horse or in a car from his house to the bride's place. Mullahs conduct the marriage ceremonies. The procession goes to the Pallivasal where prayers are offered by the groom in the presence of the Mullahs. When the procession reaches the bride's place, the brother of the bride receives the groom and presents him with a ring. This indicates that he agrees to give his sister in marriage to him. The groom wears the ring and enters the house. After prayers are offered by the Mullahs, the 'Thali' is tied by the groom's sister around the bride's neck. 'Thali' in the Muslim community consists of a number of small black beads known as 'Karumani' tied round a thread with a small rod made of gold hanging in the middle. If there is no sister, the thali tying is performed by a close female relative of the groom. Before tying the thali, the terms between the parties are divulged before all present and the marriage contract is entered in a register maintained by the Panchayathars of the community. The elders closely related to the bride and groom sign the register. According to Muslim law, the groom should give a minimum amount of 500 Thangas (Arabic coins equivalent to Rs. 164½) to the bride after which the thali tying can take place. A feast is then held by the groom's party to the bride's party. On the next day, the feast is returned by the bride's party. Consummation ceremony known as 'Kai Izaithu Viduthal' takes place on the marriage night itself. Dowry is prevalent among the Muslims of the village. The minimum amount to be paid is 500 Thangas. More can also be paid according to the economic status of the party. Among the Muslims, polygamy and widow re-marriages are common. Consanguineous marriage rates are also higher. Of the 16 Muslim households, 9 have consanguineous marriage. 6 have marriages with mothers' own brothers' daughters, 2 with fathers' own sisters' daughters and two cases have other types of blood relationship.



The Thali used by the Christians.

Death ceremony

61. Muslims bury their dead in a separate burial ground, situated on the north-western end of the village. The dead body is washed in hot water using soap. When it is placed on the bier, it is again bathed and then the body is covered with a white cloth from head to foot and placed in the box known as 'Janasa Petti'. The Arabic word 'Janasa' is said to mean 'Dead Body'. This box is maintained by the 'Palli Vasal' and can be obtained on demand by the Muslims, free of charges. The dead body placed in the 'Janasa Petti' is then covered with camphor, cotton, suruma powder and other spices to prevent it from decomposition. This is taken to the burial ground in a procession headed by Mullahs. In the burial ground a pit is dug by relatives and friends. Before burial, prayers are offered by the Mullahs. After burial, the relatives and friends return to the house of the deceased and prayers are once again offered by the Mullahs, after which the crowd disburses. Mourning is carried on for forty days.

The third, fifth, ninth, fifteenth, thirtieth and fortieth days are important days of mourning. On these days, special food is prepared and offered to the soul of the deceased. Cane and various kinds of fruits are also offered to the soul of the dead. Muslims, however, bury the dead bodies of pregnant women without removing the foetus.

Dwellings

62. The total number of houses and households are 375 and 419 respectively. The houses are located in the four main streets and sub-lanes and in 'Pets'. The four main streets surround the temple in the form of a square with houses in rows on either side of them. 4 Pillaiyar temples have been built in the four corners of the streets. In Pets where the Parayans live, only hutments are found, but they are built in rows with sufficient distance between one another. Of the 375 houses, 200 are huts built with mud walls and cocoanut leaves or vazhal. 175 houses have brick walls and are tiled or terraced. The floorings in these houses are either made of cement or with bricks. 66 thatched houses and 89 tiled houses have been covered by our survey. Table No. II below shows the number of tiled and thatched houses community-wise, which also indicates the raw materials used for roofing.

TABLE No. II

House Type - Roof

No. of households surveyed : 155

Community	No. of households with cocoanut leaves, or vazhal over as roof	No. of slopes	No. of households with tiled roofs	No. of slopes	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
Sozia & Isai Vellala Pillais	12	6 or more 1 4 9 2 1 1 1	27	Without 5 6 or more 6 4 11 3 3 2 2	Out of the 155 households covered during the first visit, information regarding number of slopes could be collected only in respect of 147 households during the second visit, the remaining 8 households have the following roof materials
Vanniar	7	4 7	14	6 or more 3 4 10 2 1	
Brahmin	2	4 1 2 1	15	Without 2 6 or more 5 4 6 2 2	
Pathar	2	6 or more 1 4 1	2	4 1 2 1	
Thondaimandala Mudaliar	1	4 1	2	4 1 2 1	
Chettiar	3	4 2 3 1	2	4 2	
Kammala Asari	2	4 2	3	4 3	
Nadar	1	4 1	1	6 or more 1	
Desigar	...	... ...	2	4 1 2 1	
Naidu	2	4 2	7	6 or more 1 4 5 2 1	

Caste		Material
Vellala Pillai	4	Tiled.
Thevar	1	Cocoanut leaves.
Chettiar	1	,,
Maruthuvar	1	,,
Muslim	1	,,

TABLE No. II—(contd)

(1)	(2)	(3)		(4)	(5)		(6)
Maruthuvar	...	...		1	4	1	
Nair	...	...		1	2	1	
Parayan	20	4	18	...	...	...	
		2	1				
		1	1				
Muslim	9	4	9	6	4	5	
					2	1	
Christian	1	4	1	2	6 or more	1	
					4	1	
Total :	62		62	85		85	

Size of household

63. The following table gives the size and composition of the households covered by the survey.

TABLE No. III

Size and Composition of households

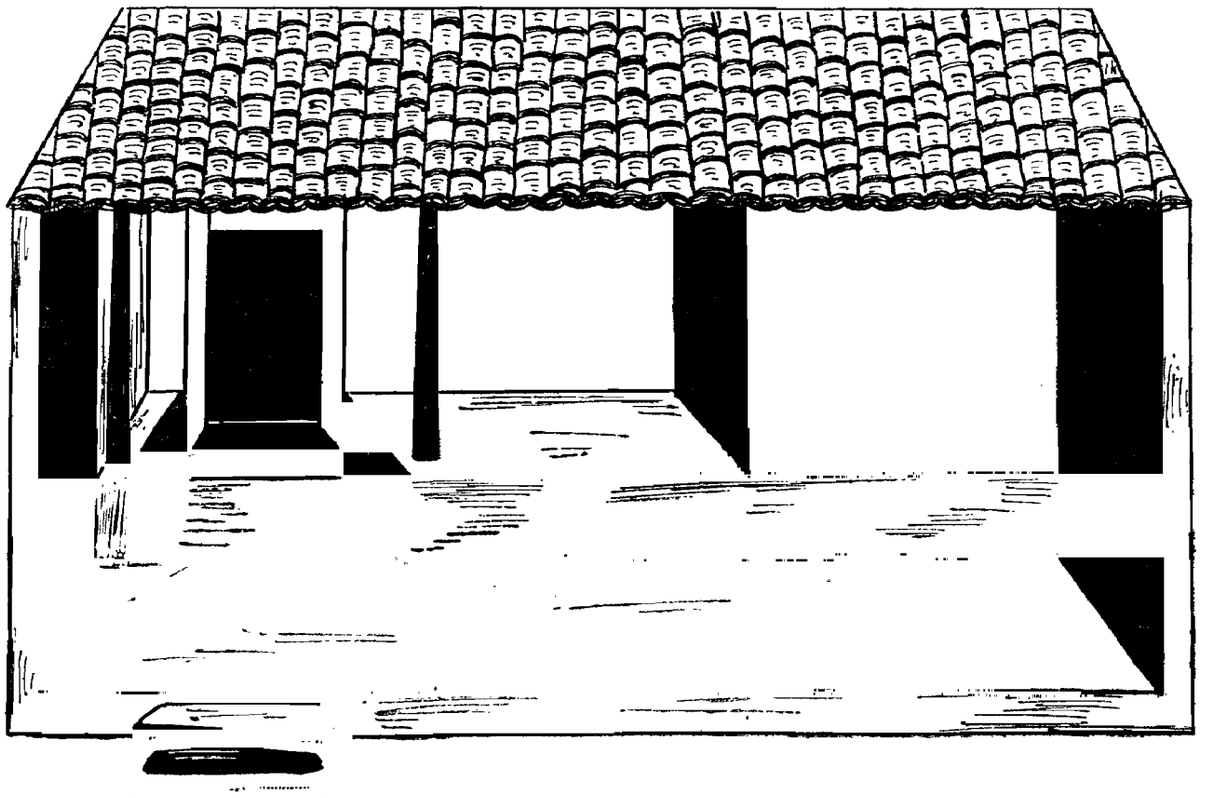
No. of households surveyed : 155

Size of household	Number of house-holds	Males	Females
(1)	(2)	(3)	(4)
One member ...	1	1	...
2—3 members ...	30	41	36
4—6 ,, ...	60	169	141
7—9 ,, ...	49	199	180
10 members & over ...	15	91	88
Total :	155	501	445

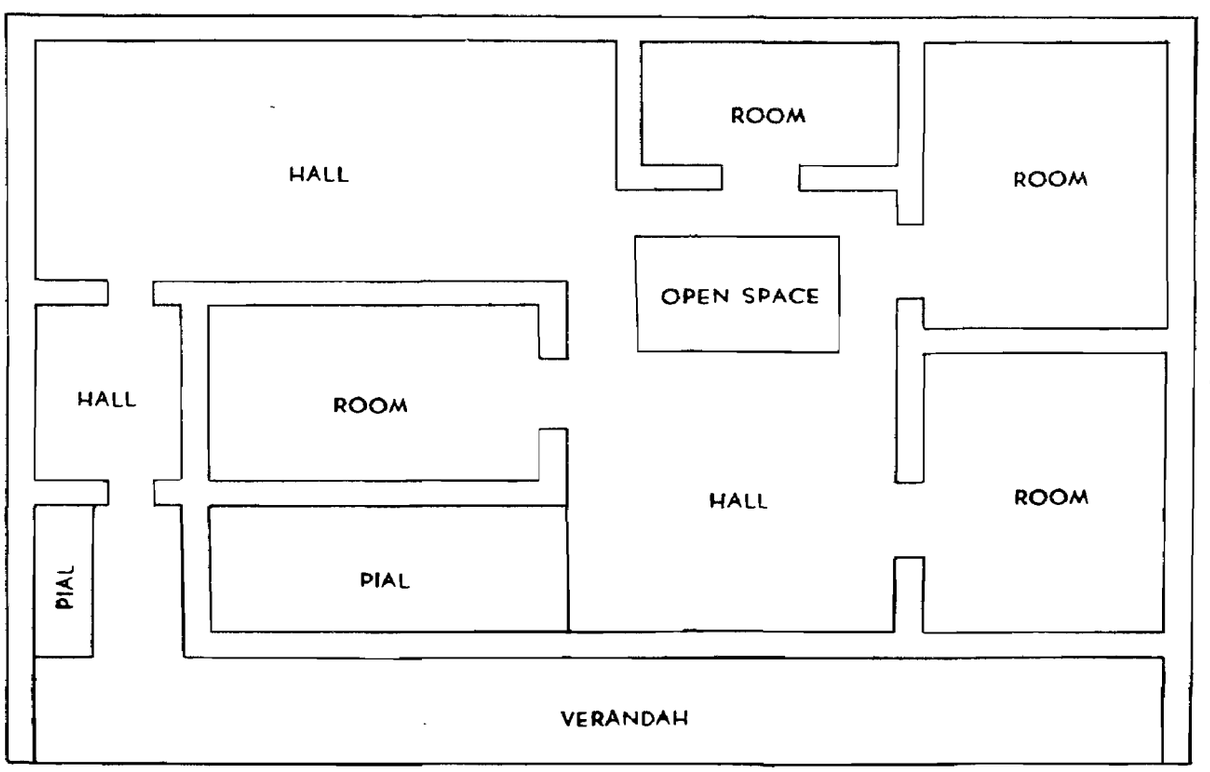
Out of 155 households, 15 are large sized families having 10 or more members, 49 have 7 to 9 members, 60 have 4 to 6 members, 30 have 2 to 3 members and one household with only one member in it. Majority of the households fall within the group of 4 to 6 members. Our survey has thus revealed that the optimum-sized family in the village is 4 to 6 members.

Types of dwelling

64. Of the 17 Brahmin households covered by the sample survey, the majority of them are located in Sannadhi Street. Of these, 15 are tiled houses and two thatched. The tiled houses have brick walls with or without cement, but all of them have been white-washed. Usually, a Brahmin lives in a standard pattern house. It is built with two pials in the front leading to the inner entrance. The centre portion of of the house is open to the sky. It is known as 'Muttram' in the local parlance. The muttram is surrounded on all four sides by verandahs. The kitchen is the room to the right side of the muttram. Bulk of the Brahmin houses contain open backyards where the well and cattle-sheds are located. Sozia Vellala Pillais form the economically sounder section of the village population. Majority of them are well-to-do and have tiled or terraced houses. 31 out of the 43 Sozia and Isai Vellala Pillai houses belong to this category. The rest are thatched. The type of a Vellala Pillai house is similar to that of the Brahmin community found in Sannadhi Street. A middle class Vellala Pillai house is tiled, cemented and spaciously built. Majority of the Vanniars live in tiled houses, that is 14 out of the 21 Vanniar houses covered in our survey. Generally, the economic status of the other communities is below average and their dwellings are mostly thatched. The Parayans and a few Valluvans and Vettians live in thatched huts in the 'Pets'. Their huts contain two pials in the front, built of mud. The entrance leads to a central hall which is used for living. The door-way on the other side of the hall leads to the open backyard where sometimes a cattle-shed is found. Cooking is done in a corner of the hall. The flooring is of mud. The huts are thatched with vazhal, cocoanut or palmyrah leaves which can be had locally.



Tiled house of an Iyer in Sannadhi Street.



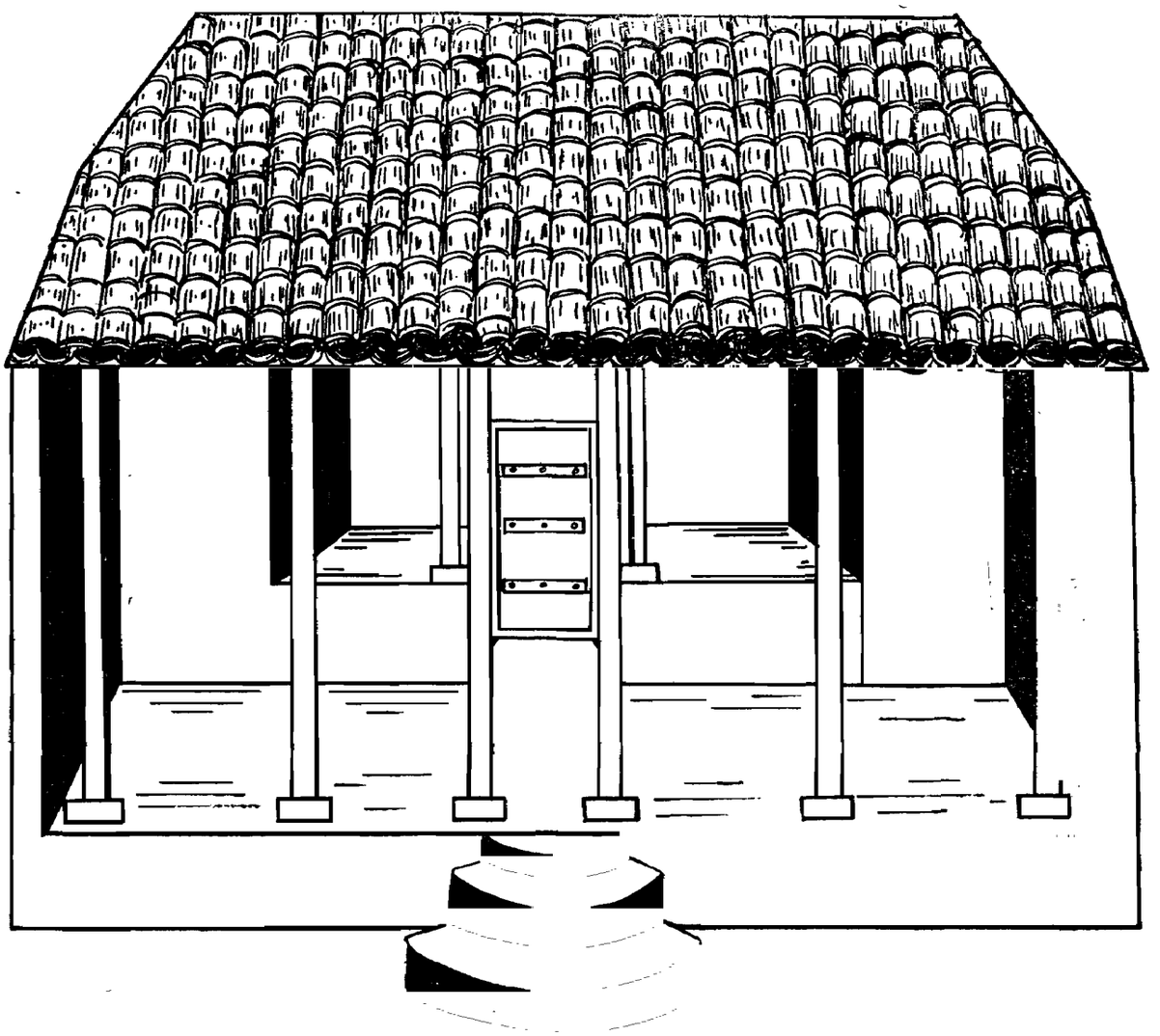
Ground Plan of the house of an Iyer in Sannadhi Street.



Tiled house of a Naicker in Vellala Street.



Hut of a Chettiar in Ida Street. 231



Tiled house of a Muslim in Muslim Street.



Hut of a Muslim in Mosque Street.

Rooms

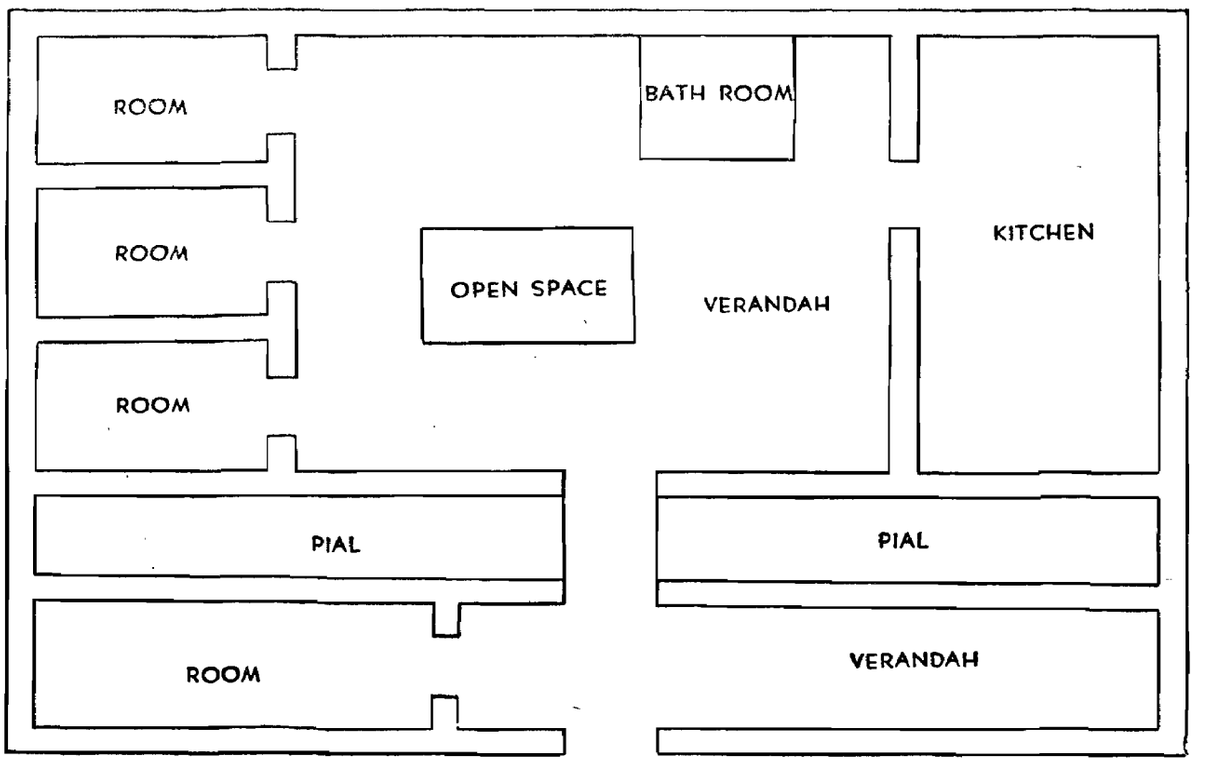
65. Table No. IV shows the classification of the 155 households by number of rooms and by number of persons occupying. It is seen that households with one room are more in number and there are only 13 spacious households having 4 rooms or more.

TABLE No. IV

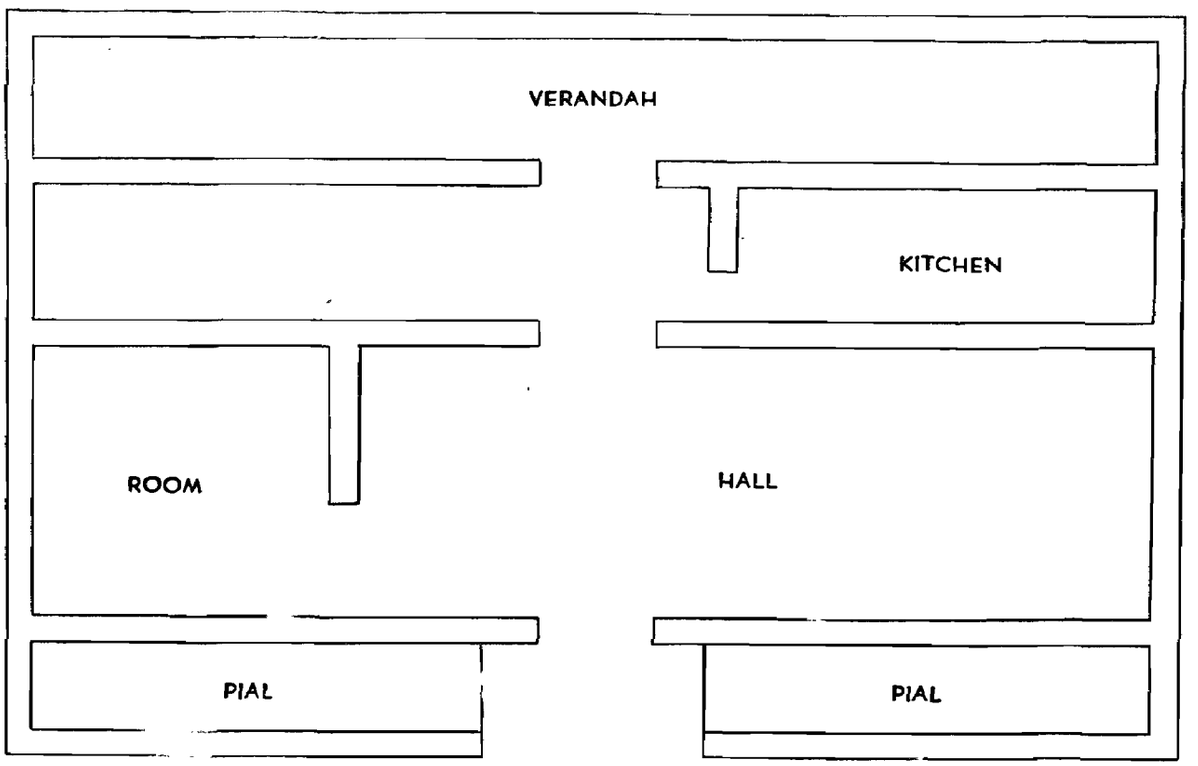
Households by number of Rooms and by number of Persons

No. of households surveyed : 155

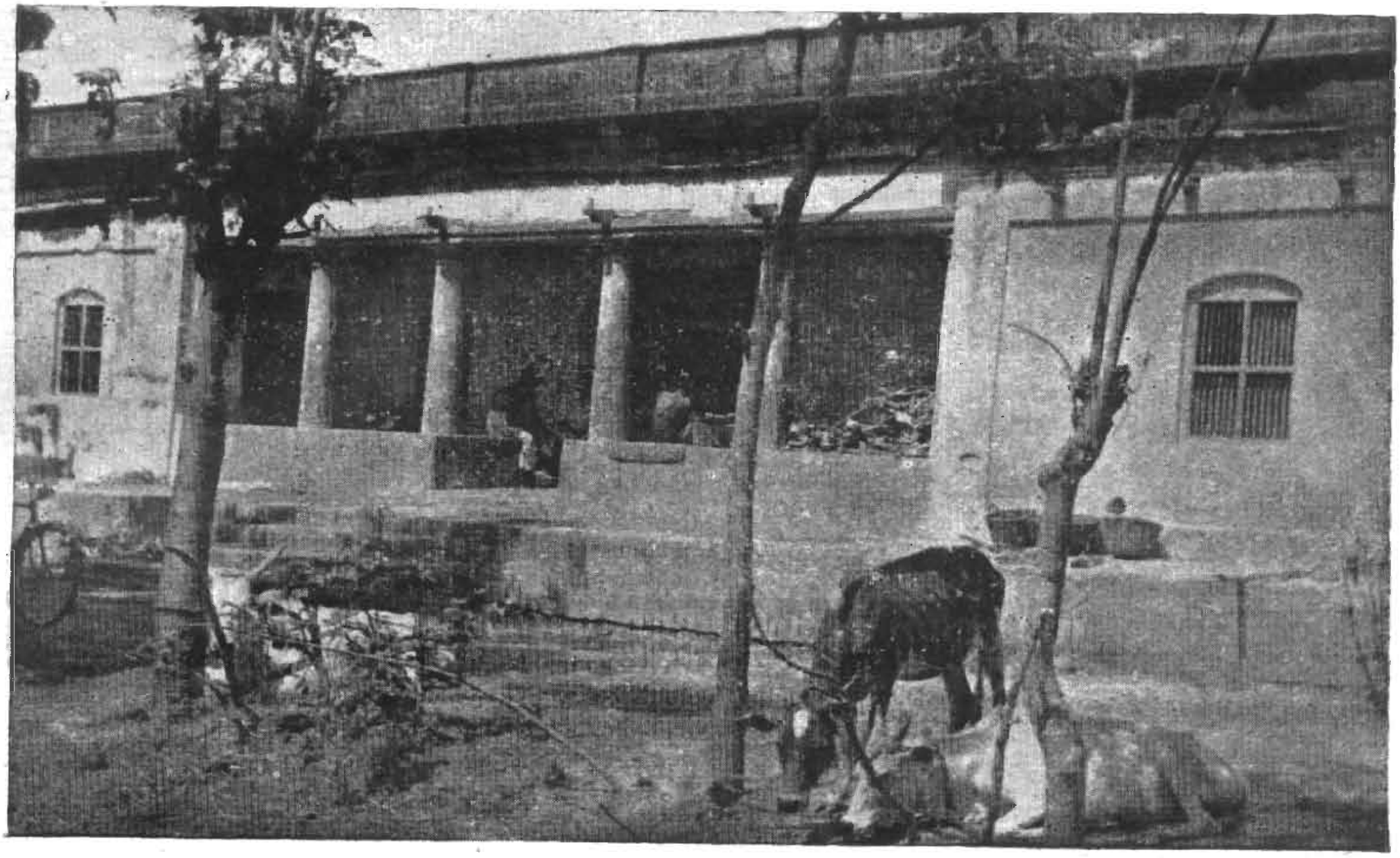
Total number of house-holds	Total number of rooms	Total number of family members	Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with six rooms and more	
			No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
155	261	946	98	550	26	167	18	125	10	82	2	14	1	8



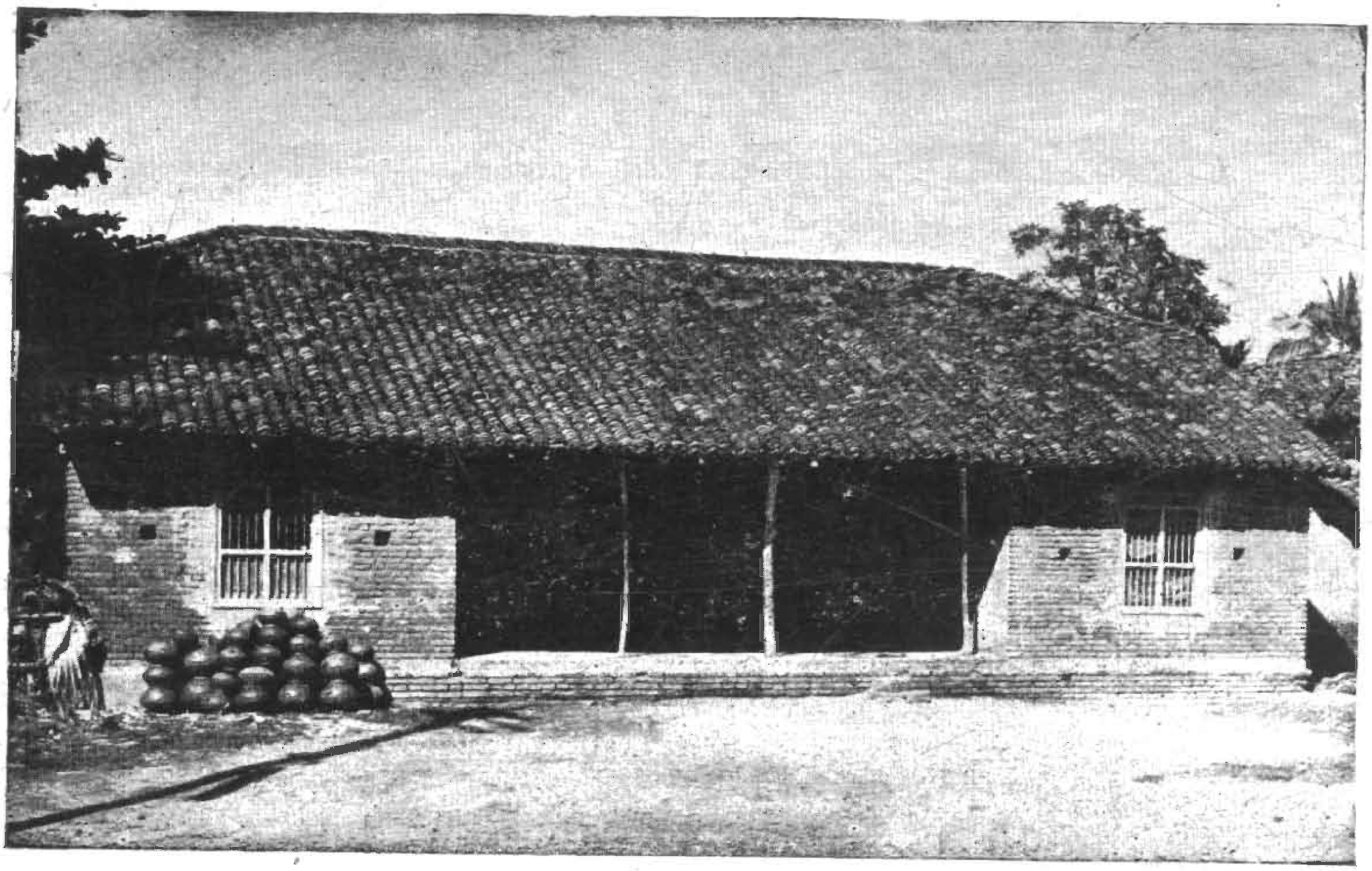
Ground Plan of the tiled house of a Sozia Vellala Pillai.



Ground Plan of the hut of a Chettiar in Ida Street.



A middle class Sozia Vellala Pillai house



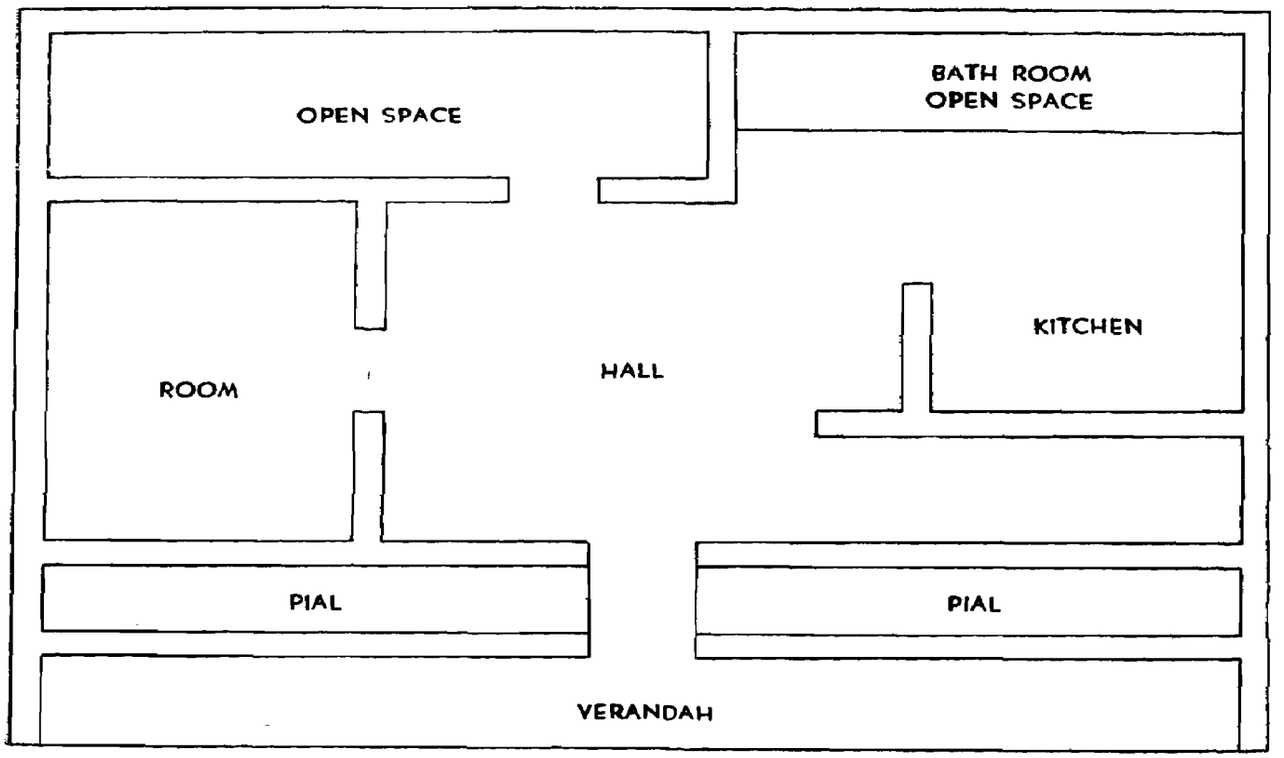
Tiled house of a Sozia Vellala Pillai in Ambagarathur Road.



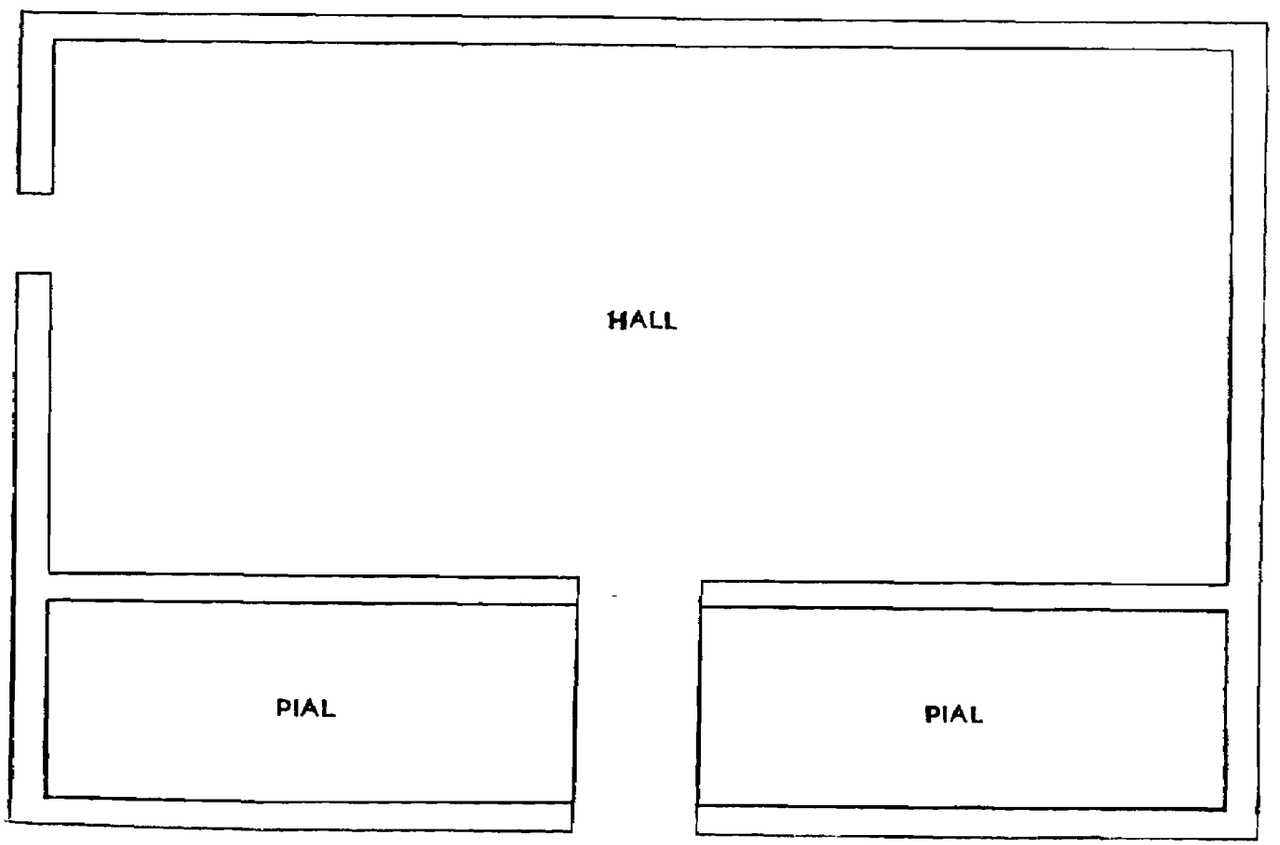
Tiled house of another Sozia Vellala Pillai in Ambagarathur Road.



Hut of a poor Vellala Pillai with the common utensils in use in his household.



Ground Plan of the tiled house of a Muslim in Muslim Street.



Ground Plan of the hut of a Muslim in Mosque Street.

House construction and the ceremonies

66. The construction of thatched huts made with mud walls is comparatively simple. The foundation is not very deep. Bamboo poles, coir ropes and sometimes wooden rafters are used for the superstructure. Wooden or bamboo doors are also used. In some cases, doors made of cocoanut leaves are also to be found. Generally, mud floorings are pressed, levelled and finally smeared with cowdung. All the huts generally consist of one room only with a window. The approximate cost of construction of a hut is Rs. 500 including the raw materials and the labour charges. Tiled houses are built with a strong foundation. The materials used are burnt bricks, strong wooden rafters, cement and in some cases lime mortar. The tiled houses in the village are generally comfortable and adequate to meet the needs of the family. The central opening in the roofing, gives adequate air and light, inside the house. A simple ceremony is observed in laying the foundation for a house construction. An auspicious day is fixed after consulting the almanac to start the construction work. On that day, a small pit is dug and an elderly married woman sprinkles turmeric water in the pit. A pooja is performed on the spot to the God Pillaiyar after lighting camphor. After the completion of the ceremony, the construction is begun on any day convenient to the family. This kind of ceremony is observed by all communities in the village excepting the Parayans and Muslims. Burial grounds are not used for building houses. No importance is generally attached to the direction which a house should face, but, generally, south facing houses are preferred. The 'Grahapravesam' (House-warming) ceremony is performed either elaborately or informally depending on the economic status of the individual after the construction is completed or before it is occupied.

TABLE No. V

Possession of furniture

No. of households surveyed : 155

Community	No. of house-holds	Number of households possessing						
		Cot	Almirah	Chair	Table	Bench	Stool	Wall Clock or Time piece
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Sozia and Isai Vellala Pillais	43	9	29	28	25	26	10	4
Vanniar	21	5	7	8	7	10	4	...
Brahmin	17	8	11	13	8	10	2	...
Pathar	4	...	...	1	...	1	1	1
Thondaimandala Mudaliar	3	1	2	1	2	2	...	...
Chettiar	6	...	1	3	3	2	...	2
Kammala Asari	5	1	1	3	1	1	1	5
Nadar	2	1	1	1	...	1	1	...
Desigar	2	1	...	2	1	1	...	...
Naidu	9	1	4	5	4	5	4	...
Maruthuvar	2	1	...	1	1	1	...	...
Nair	1	1	...	1	1	1	...	...
Parayan	20	...	...	...	...	...	...	...
Thevar (Ahamudayar)	1	...	...	...	...	...	...	...
Muslim	16	3	8	8	3	6	4	2
Christian	3	...	2	...	...	3	2	2
Total :	**155**	**32**	**66**	**75**	**56**	**70**	**29**	**16**

Furniture

67. It is found that excepting Parayans, all other households possess one item of furniture or other. This is more striking in the case of Vellala Pillais, Vanniars and Brahmins, whose standard of living is comparatively better. In Vellala Pillai community, two households have procured cots, one, an almirah, one, a bench, 3 have procured tables and 4 have procured chairs within the last five years. In the case of Vanniars, two households have procured almirahs, one, a bench, two have procured tables and two chairs in the last five years. In the Christian community, one household has procured an almirah, one, a bench and one, a stool and one, a table. From the above, it may be seen that Vellala Pillais and Vanniars who are more prosperous have procured more items of furniture during the last five years.

Consumer goods

68. Thirty one households of the Sozia and Isai Vellala Pillai communities possess lanterns. Of these households, 7 are in the income group of Rs. 150 and above, 11 are in the income group of Rs. 101 to Rs. 150 p.m., 11 are in the income group of Rs. 51 to Rs. 100 p.m., and two are in the income group of Rs. 50 or less. Of the 43 Sozia Vellala Pillai and Isai Vellala Pillai households, 12 have electricity, 10 get a monthly income of Rs. 150 or above, one gets a monthly income of Rs. 101 to Rs. 150 and one gets a monthly income of Rs. 51 to Rs. 100. Six of the Vellala Pillai households use battery lights, all of them being in the income group of Rs. 150 plus. Four of the 12 electrified Vellala Pillai households possess radios. Of these, 3 are in the income group of Rs. 150 and above and one in the income group of Rs. 101 to Rs. 150. 19 households possess cycles of which 15 are in the income range of Rs. 150 and above, 3 in the income range of Rs. 101 to Rs. 150 and one in the income range of Rs. 51 to Rs. 100. Of the 21 Vanniar households, 16 possess lanterns. 3 are in the income group of Rs. 150 and above, one in the income group of Rs. 101–150 p.m. and 7 in the income group of Rs. 51–100 and 5 in the income group of

TABLE No. VI

Material Culture - Consumer goods acquired in last five years

No. of households surveyed : 155

Community	Number of households which have acquired in the last five years.			
	Cart	Cycle	Clock	Bullock-cart
(1)	(2)	(3)	(4)	(5)
Sozia and Isai Vellala Pillais	...	...	1	1
Vanniar	1	2	...	...
Brahmin	...	...	...	..
Pathar	...	...	...	...
Thondaimandala Mudaliar	...	...	...	..
Chettiar	...	...	...	...
Kammala Asari	...	...	...	..
Nadar	...	...	...	...
Desigar	...	...	...	...
Naidu	...	...	...	...
Maruthuvar	...	...	...	...
Nair	...	...	...	...
Parayan	...	...	...	...
Muslim	...	...	...	...
Christian	...	...	...	...
Total :	**1**	**2**	**1**	**1**

Rs. 50 and less. 5 Vanniar houses have been electrified of which 2 fall in the income group of Rs. 150 and above, 2 in the group of Rs. 101–150 p.m. and one in the income range of Rs. 51–100 p.m. 5 Vanniar households use battery lights. Of these, 3 are in the income range of Rs. 150 and above and 2 in the income range of Rs. 51–100 p.m. Two households have radios, but they are in the income group of Rs. 150 and above. 7 households possess bicycles, 4 in the income range of Rs. 150 and above p.m., 2 in the income group of Rs. 101–150 p.m. and one in the income group of Rs. 51–100 p.m. Of the 17 Brahmin households covered in the survey, 11 possess lanterns, 3 falling in the income group of Rs. 101–150 p.m., 6 in the income group of Rs. 51–100 and two in the income range of Rs. 50 or less p.m. 5 Brahmin households have been electrified, but they fall in the income range of Rs. 150 and above p.m. 2 have radios and 7 have bicycles. Of these 7, 4 are in the income group of Rs. 150 and above, 2 in the income group of Rs. 101–150 and one in the income group of Rs. 50 or less p.m. It is thus noticed that only the advanced communities in the village have procured consumer goods. Among the more backward communities, no households have procured consumer goods within the last five years. Out of 155 households covered in our sample survey, 26 have been electrified out of which 10 own radios.

Utensils

69. Utensils commonly used are made of brass, aluminium, porcelain and mud. Well-to-do households use silver and ever-silver vessels. Sozia Vellala Pillais and Brahmins have more items of vessels. Some of the Brahmin households have silver vessels which are used on important occasions and festivals. Mud vessels are never used by the Brahmins. Ever-silver plates are becoming more popular among Brahmins. The names of some vessels commonly used in the Sozia Vellala Pillai households and in non-Brahmin households of Vanniar, Mudaliar, Naidu, Asari, Isai Vellala Pillai are given below:

(i) 'Thavalai'—made of brass and used for cooking food.

(ii) 'Aluminium Satti'—made of aluminium and used as a container for preparations like rasam, sambar, etc.

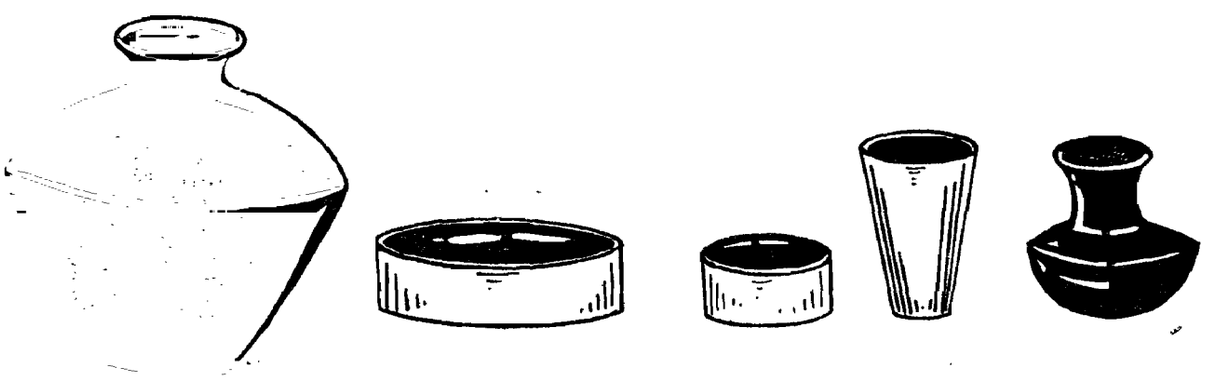
(iii) 'Kudam'—usually made of brass and used for carrying water.

(iv) 'Karandi'—made of brass or iron, used for serving food.

(v) 'Sembu'—made of brass and used for taking water.

(vi) 'Aanaikal Kuvalai'—made of brass and used for storing water. 'Aanaikal' in Tamil means the leg of an elephant. The vessel has been so named because it looks like the leg of an elephant.

(vii) 'Thambalam'—made of brass, used for drying grains.



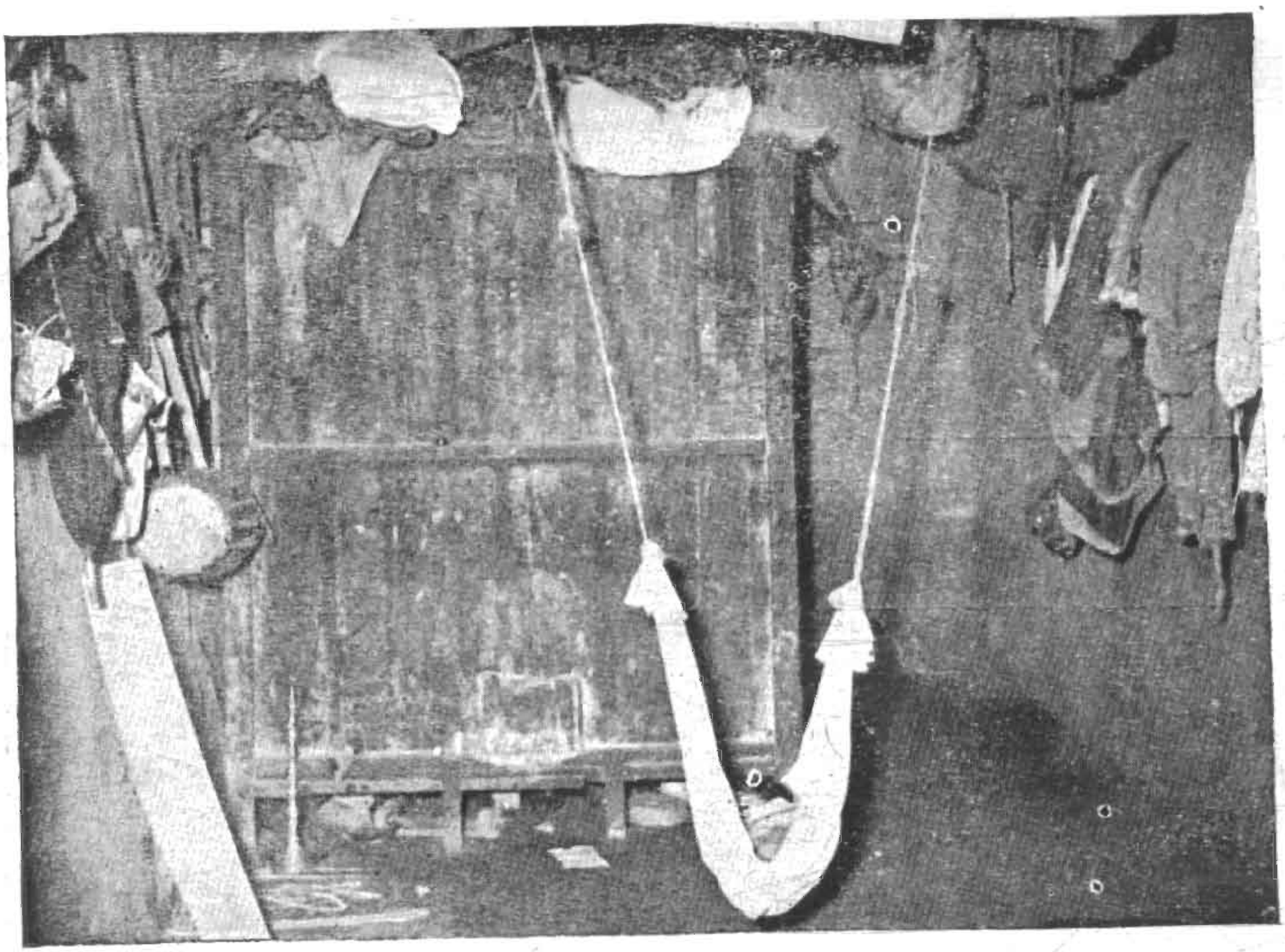
Kudam. *Adukku.* *Kuvalais.*



Common brass, aluminium and mud vessels used in the Isai Vellala Pillai community.



Vessels used in a Muslim household



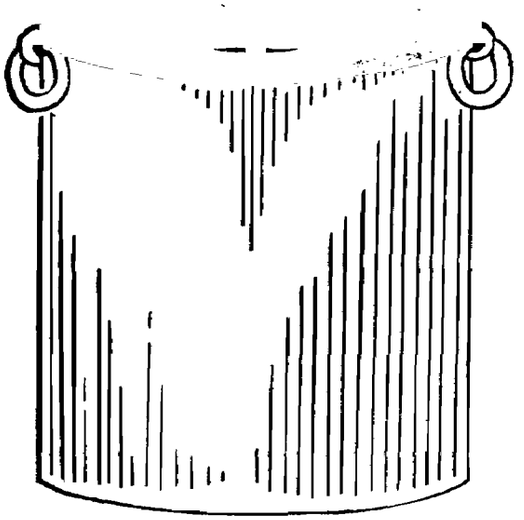
The material possession in a poor Isai Vellala Pillai household. A musical instrument hanging on the wall indicates the traditional occupation of this community.

(viii) 'Muram' made of iron or bamboo used for sifting grain.

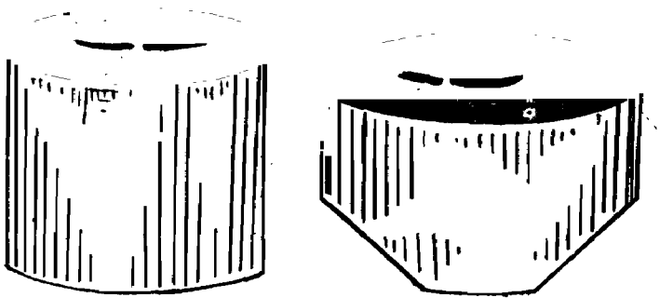
(ix) 'Kuvalai'—made of aluminium, brass or glass and used for drinking water, coffee and other liquids.

(x) 'Satham Vadi Thattu'—made of brass and used for straining water from cooked rice.

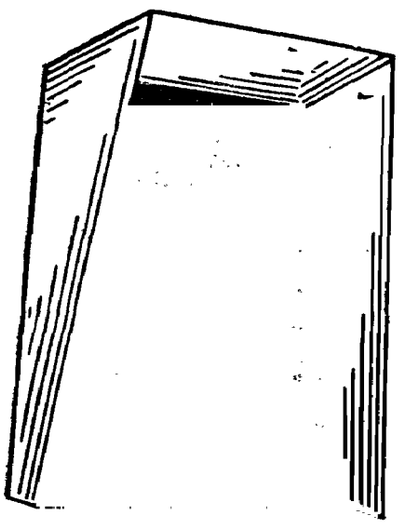
(xi) 'Ennai Satti'—made of iron and used as a container for boiling oil.



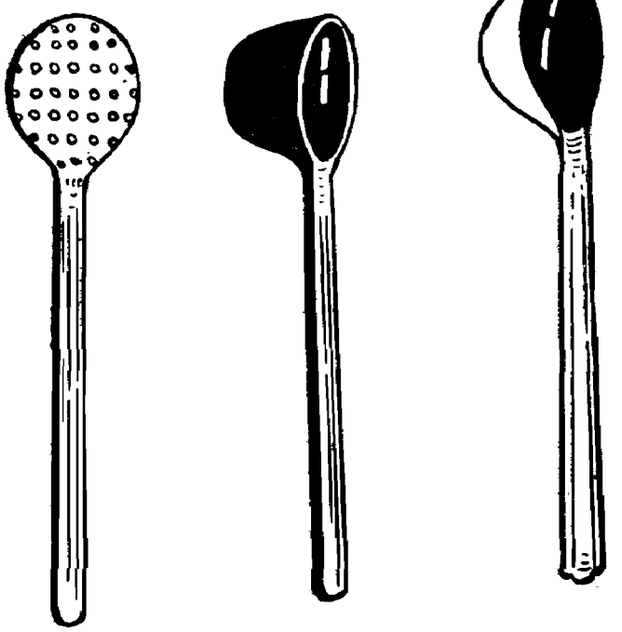
Aanaikal Kuvalai.



Kundans.



Muram.



Sattuvam or Jarani. *Karandi.*

(xii) 'Adduku'—Generally made of brass—serves as a container for various purposes.

(xiii) 'Karandi, Sattuvam or Jarani'—made of iron with or without holes and used for stirring oil, rice or milk when they are boiling.

Muslims use more of porcelain vessels. The following vessels which are not commonly used by the Hindus are used by the Muslims:

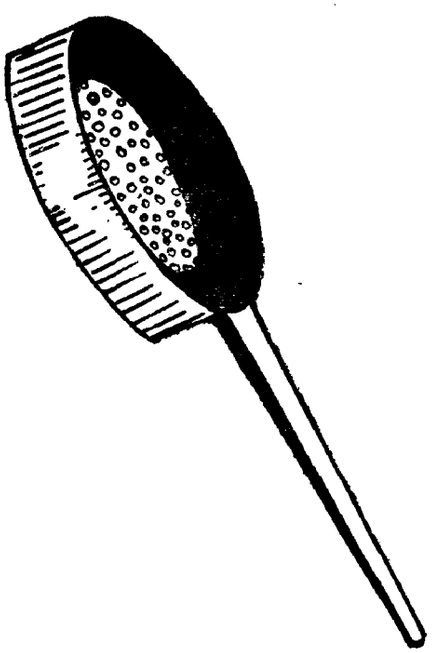
(i) 'Panikkan'—made of brass, used for spitting.

Other utensils commonly found in both Hindu and Muslims households are:

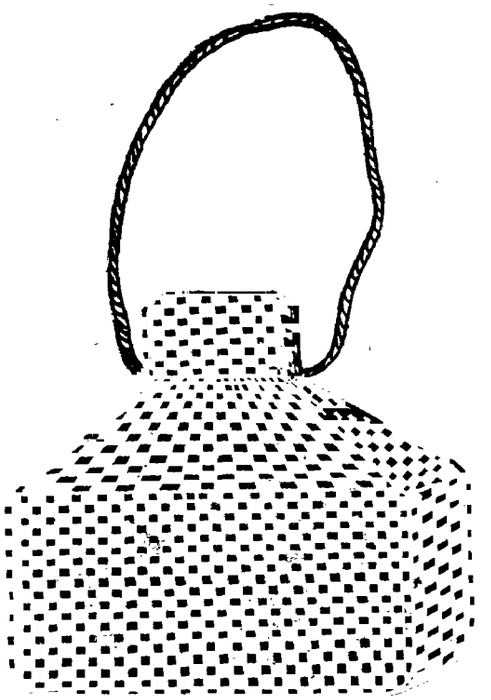
(i) 'Kundan'—made of brass and used as a container.

(ii) 'Anda'—made of brass, used for storing water.

(iii) 'Venkaya Koodai' (Onion basket) made of cocoanut leaves or palmyra leaves. The basket is so devised as to let in air so that onions stored may not perish.



Palvadi Thattu-Filter, made of iron.



Venkaya Koodai (Onion basket).

(ii) 'Vettrilai (betel-leaves) Thepai'—made of brass and contains two portions set inside. The upper portion accommodates three small brass cups in which are placed arecanuts and other spices and the lower portion is used for storing betel-leaves. The bottom portion is used for storing 'Pugayilai' (Tobacco) and 'Chunnambu' (lime).

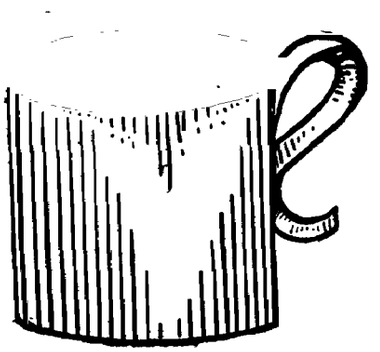
In non-Brahmin households, vessels made of mud but of the types described above are used. Among Parayans, one or two items of vessels like water-pail, Thavalai are made of brass and the rest are of aluminium or mud. But, mostly, mud vessels are used. Obviously, being economically backward, these households cannot procure any other kind of metallic vessels.



Panikkan.



Aluminium Satti.



Aluminium water carrier.

Dress

70. Generally, the dress for males is a shirt and a dhoti and for females a saree and a blouse. Persons belonging to forward communities use good varieties of cloth. Mill-made cloth are generally preferred. A few Muslim middle class families and the Christians of the village use good varieties of cloth. When Karaikal was a free port under the French regime, foreign varieties of cloth were freely imported at cheaper rates and almost all middle class families in the village have taken to wearing of such good varieties of foreign cloth. The economically backward communities like Parayans wear handloom cloth. This cloth is imported from adjacent areas of Tanjore District like Thirunageswaram. No marked distinction in dress style is noticed from Hindus to Muslims and Christians. Actually, the purdha system among Muslim women is practically disappearing.

71. The mode of wearing the saree by women, other than those of the Brahmin community, does not differ very much. Usually, the dress of women is 9 yards of an unsewn piece of cloth. It is worn in such a manner that 6" to 8" of the upper portion is held together closely, tied in a rope-like fashion around the waist and the saree pallav always rests on the left shoulder. Sarees of light or deep colours and of printed designs are popular. They have floral or plain borders. Women of middle class families in communities like Vellala Pillai and Brahmins wear silk sarees on important occasions like marriages and festivals. Among Brahmins, middle aged women wear sarees in a different manner. They follow the traditional mode of wearing the saree with 'Madissaru'. Under this style, the portion between the knees and ankles on both legs have the appearance of a regular stitched pyjamas. In the Iyer style of Madissaru, this pyjama-like appearance is on the right leg, while on the left leg a number of pleats hang down from the waist. The saree pallav always rests on the right shoulder. Young women belonging to the Iyer and Iyengar sects wear Madissaru style of saree only on important occasions like marriages, during vratas and while performing poojas. Parayan women adopt the common system of wearing the saree as found in the village. They prefer dark coloured sarees like red and green. Aged parayan women do not wear blouses. Parayan women generally do not have more than one or two sarees and by constant use they look dirty and torn. Men wear dhoti, either handloom or mill-made, shirts and baniyans. All types of shirts like slacks, bush-shirts, full sleeves and half sleeves are to be found in the village. As a high-school, hospital and Govern-

ment offices are located in the village, the system of wearing pants is quite popular. Men belonging to the Iyer and Iyengar sects who work as prohits in the temple wear dhoti in a manner in which one end is folded into many pleats and is drawn in between the legs and tied at the hip at the back. This divides the other end tied at the hip into, two giving the appearance of a pyjama. This mode of wearing the dhoti is known as 'Panchakatcham'. School going boys wear shirts, pants or shorts, while the girls use jackets and skirts popularly known as 'Pavadai'. The Parayan children sometimes wear an unsewn piece of cloth around their waist leaving the upper portion of their bodies bare.

72. On festive occasions, well-to-do families wear costly clothes, generally silk, and the villagers usually have some special clothes for such occasions. Muslims in particular wear special caps, towels in silks and other costly garments on occasions like Ramzan and Bakrid. No woolen garment is used by the villagers during winter as the intensity of cold does not warrant it. Shoes or sandles are used by the villagers including Parayans. No kind of hair-dress is known in the village. Sometimes, Muslims in the village wear caps while going to the Mosque or while celebrating Ramzan and Bakrid. When a Parayan or any labourer is at work in the fields, he ties the towel used by him round his head, more to do his work conveniently and less to protect his head from the hot sun. But no speciality can be found in the mode of wearing such head-dress. Nearly 50% of the villagers utilize the services of dhobies and the rest wash their clothes in the river Noolar. When they wash their clothes, they use soaps that are available locally or in Karaikal. The number of households, community and income group-wise that send clothes to washermen, is given below:

Community	Total No. of households	No. of households that send clothes to washermen with monthly income of			
		Rs. 150 and above	Rs. 101 to 150	Rs 50 to 100	Rs. 50 or less
(1)	(2)	(3)	(4)	(5)	(6)
Sozia Vellala Pillai	35	12	6	7	...
Isai Vellala Pillai	8	2	...	...	...
Vanniar	21	5	3	5	2
Brahmin	17	3	2	3	1
Pathar	4	...	...	3	1
Mudaliar	3	1	...	2	...
Chettiar	6	1	1	...	1
Asari	5	1	1	2	1
Nadar	2	...	...	...	...
Desigar	2	1	...	...	...
Naidu	9	2	2	3	1
Maruthuvar (Barber)	2	...	...	1	...
Nair	1	1	...	...	...
Parayan	20	...	...	2	9
Thevar	1	...	...	...	...
Muslim	16	...	1	7	5
Christian	3	2	...	1	...
Total:	**155**	**31**	**16**	**36**	**21**

From the above, it will be seen that 50% of the villagers covered by the sample utilise the services of washermen. Some of the washermen come from surrounding places like Sorakudy and Karaikal. The following Table No. VII indicates the habits of the sampling households like using cosmetics, mosquito nets, etc., income-group and community-wise.

TABLE No. VII

Material Culture - Habits

No. of households surveyed : 147

Community	No. of households that use mosquito curtain having monthly income of rupees				No. of households that do not use mosquito curtain having monthly income of rupees				No. of households that use toilet soap/washing soap having monthly income of rupees				No. of households that do not use toilet/washing soap having monthly income of rupees			
	150 and above	101-150	51-100	50 or less	150 and above	101-150	51-100	50 or less	150 and above	101-150	51-100	50 or less	150 and above	101-150	51-100	50 or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Sozia and Isai																
Vellala Pillais	6	1	1	...	12	7	10	2	16	9	9	2	2	...	1	...
Vanniar	1	...	1	...	4	3	7	5	5	3	8	5	...	...	...	...
Brahmin	...	2	1	1	5	1	6	1	5	3	7	2	...	...	...	...
Pathar	...	...	...	...	...	...	3	1	...	...	3	1	...	...	...	...
Thondaimandala																
Mudaliar	...	...	...	...	1	...	2	...	1	...	2	...	...	...	...	...
Chettiar	...	...	...	...	1	1	1	2	1	1	1	1	...	...	...	1
Kammala Asari	...	...	...	...	1	1	2	1	1	1	1	1	...	...	1	...
Nadar	...	...	...	...	1	...	...	1	1	...	...	1	...	...	...	...
Desigar	1	...	...	...	...	...	1	...	1	...	1	...	...	...	...	...
Naidu	...	...	...	...	2	2	4	1	2	2	2	1	...	...	2	...
Maruthuvar	...	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...
Nair	1	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	2	18	...	...	2	15	...	...	...	3
Muslim	...	...	...	...	...	1	9	5	...	1	9	5	...	...	...	...
Christian	2	...	...	...	...	...	1	...	2	...	1	...	...	...	...	...
Total :	**11**	**3**	**3**	**1**	**27**	**16**	**49**	**37**	**36**	**20**	**47**	**34**	**2**	...	**4**	**4**

Ornaments

73. Women wear ornaments like chains, nose-screws and ear-rings. Married women, in addition, wear thali and silver-rings on their toes. In well-to-do Sozia Vellala Pillai and Vanniar households, gold and silver ornaments are used. Among Brahmins, women wear ornaments of pure gold only. Parayan women use ornaments made of brass and they also wear red and green coloured beads available at cheap rates. In well-to-do Sozia Vellala Pillai families, the following types of gold jewels are found among women:

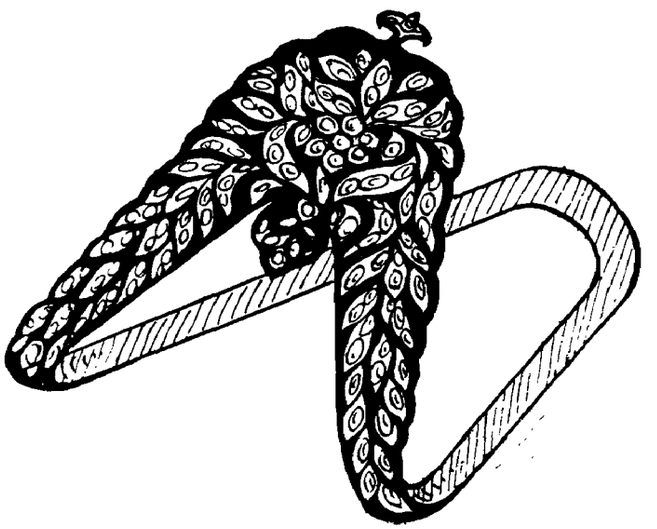
(i) 'Pillaiyar Thali kattiya Sangili' — (Thali chain)—This is made of 35 sovereigns of gold, and is made locally. Besides wearing the turmeric-stained thread, married women in rich Sozia Vellala Pillai and Brahmin households wear this with the thali made of gold attached to it.



Dalar Sangili.

(ii) 'Dalar Sangili'—A chain made of gold of about 22 sovereigns. A dollar hangs in the middle of the chain. Chains of this type are quite popular in the village among well-to-do people.

(iii) 'Vanki'—It is made of gold of 8 to 10 sovereigns and worn in the upper arm. Some are plain and some studded with stones.



Vanki.

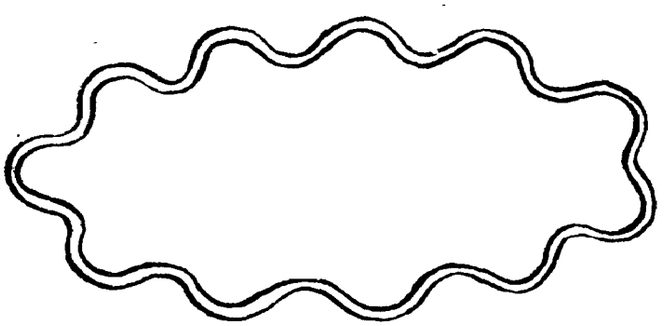
(iv) 'Neli Valaiyal' (Golden bangles)—Worn on the wrists, made of gold of ½ to 1 sovereign.

(v) 'Jalara Kolusu'—This is made of silver worth about Rs 15. Young girls in all communities wear this on their feet as anklets.

(vi) 'Kezzati'—This jewel is used by Muslim women of the village. Muslim women of average income wear this jewel in addition to their thali around their neck. This is made of gold of 3 to 4 sovereigns and is a kind of necklace.

Generally, men do not wear any ornaments. Two or three Brahmin prohits wear ear-rings. Young children belonging to well-to-do families wear silver or gold thread around their waists besides chains and





Neli Valaiyal (Golden bangles).

ear-rings made of gold. The hair style is simple. Women, generally do it themselves, but sometimes the assistance of another woman is sought. Parted in the middle of the head, locks are combed straight plaited and finally one tuft is tucked into another, turning it into a pear-shaped knob at the back of the head and is left inclined or folded. Hair is dressed generally with cocoanut oil. Scented hair-oil is used by well-to-do families in all communities. Not much attention is paid to hair dressing by aged Parayan women. Some of the young girls, however, take a fancy in combing their hair daily. The mode of hair dressing among men in the village is more simple. Most of them crop the hair. Members of the Brahmin community who are engaged in temple service have tufts which are combed straight and folded at the back with a thin string. Some of the temple servants belonging to the Sozia and Isai Vellala communities and Desigar community also have tufts, like the Brahmins.

Tatoo

74. Tatooing is not found among the villagers. Women use 'Mehandhi' known in Tamil as 'Marudhani' for colouring their palms, fingers and toes. The use of vermillion on the forehead is considered sacred and a symbol of womanhood by all communities. Widows, generally do not use vermillion but wear the symbols of Vaishnavite or Saivite marks. Saivite and Vaishnavite symbols are known locally as 'Poosai' and 'Namam' and are used by all sects with the exception of Christians and Muslims. Plastic combs are available at Karaikal or in local shops. All households have mirrors of either good or cheap variety depending on their income.



Jalara Kolusu (Anklet).

Diet

75. Rice, millets, fish and mutton are the common items of food. More non-vegetarians are found in the sample population. Food habit of people on the basis of religion is given in the table below:

TABLE No. VIII

Food Habits

No. of households surveyed: 155

Community	Total No. of house-holds	Staple food rice only	Staple food in addition to rice like cumbu and millets	Vege-tari-ans	Non-vege-tari-ans
(1)	(2)	(3)	(4)	(5)	(6)
Hindu	136	136	...	29	107
Muslim	16	16	...	...	16
Christian	3	3	...	...	3
Total:	**155**	**155**	**...**	**29**	**126**

From the above, it is seen that only 29 households are vegetarians. Of the 155 households covered in our survey, 133 take two meals a day and 3 take only one meal, a day. The 16 Muslim households take two meals a day, so also the three Christian households. No household lives on a single meal. Both in the morning and evening, households of average economic standards take tiffin with or without coffee. The staple food is rice which constitutes the largest single item of food in all the families. Rice is available and taken throughout the year and no seasonal variation is found in the food habits of the villagers. Table No. IX indicates the types of food and drinks prohibited among the various communities. Eating of beef and pork is prohibited in the majority of non-vegetarian households. 34 Sozia and Isai Vellala Pillai households, 21 Vanniar households, 4 Pathar households, one Mudaliar household, 4 Chettiar households, 5 Kammala Asari households, 2 Nadar households, 9 Naidu households, 1 Maruthuvar household, 1 Nair household, 8 Muslim households and 1 Christian household have stated that eating of beef and pork is prohibited. Taking of any alcoholic drink or non-vegetarian food is proscribed in the Brahmin community.

Morning food

76. *The daily routine is given below :*

Parayans and the poorer section of the villagers take rice kanji, a liquid form of cooked food with chillies and salt. Cold rice is also taken by some of the households. It is prepared by soaking the cooked rice in water overnight. All the Brahmins take coffee in the morning. Vellala Pillais, Vanniars and other castes who have better income take Iddli or Dosai with or without coffee.

TABLE No. IX

Prohibited food and drinks

No. of households surveyed : 147

Community	No. of households reporting as prohibited				No. that did not report any food to be prohibited	No. that did not report any drink to be prohibited
	Beef	Pork	Non-Vegetarian dishes	Alcoholic drinks		
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Sozia and Isai Vellala Pillais	34	34	5	10	...	29
Vanniar	21	21	...	3	...	18
Brahmin	...	...	17	17	...	...
Pathar	4	4	...	...	...	4
Thondaimandala Mudaliar	1	1	2	3	...	-
Chettiar	4	4	1	1	...	4
Kammala Asari	5	5	...	...	...	5
Nadar	2	2	...	...	...	2
Desigar	...	...	2	1	...	1
Naidu	9	9	...	2	...	7
Maruthuvar	1	1	...	...	...	1
Nair	1	1	...	...	20	1
Parayan	...	...	...	...	...	20
Muslim	8	...	...	2	7	13
Christian	1	3	...	...	...	3
Total:	**91**	**85**	**27**	**39**	**27**	**108**

Noon meal

This consists of an adequate quantity of cooked rice, curry (cooked vegetables) and dhal or sambar taken with non-vegetarian dishes like meat and fish. Brahmins take plenty of vegetables, ghee and butter-milk. Chillies, tamarind, onion and salt are taken with curry and other non-vegetarian dishes.

Supper

In most of the families, this meal consists of the left-overs of the noon meal. During festivals and on special occasions, the two important items of food served are 'Sakkarai Pongal' (sweetened form of rice) and 'Payasam' (sweet porridge). Majority of the villagers take good quantities of meat, fish and eggs which can be had locally or from Karaikal. They are taken atleast once a day by the Hindus and twice by all the Muslim households covered in our survey. Milk and milk-products are consumed by all the households. Except one Nair and 2 Maruthuvar households, all communities possess milch cows. 28 Vellala Pillai households possess 91 milch cows, 9 Vanniar households possess 28 milch cows and 9 Brahmin households possess 13 milch cows. Gingelly oil or groundnut oil or cocoanut oil is used for cooking food. Ghee is mixed with the food and consumed by Brahmins and other well-to-do people. Spices are used for cooking in all the families.

77. Three toddy shops are found in the village. 60% of the villagers visit these shops during the evenings. All the shops are located in the outskirts of the village. They also serve the needs of the surrounding villages. 10 Vellala Pillai households, 3 Vanniar, 17 Brahmin, 3 Mudaliar, 1 Chettiar, 1 Desigar 2 Naidu and 2 Muslim households have reported that drinks are prohibited in their cases. The habit of taking tea or coffee is becoming more popular. 7 persons owning tea or coffee hotels found in Ambagarattur Main Road were covered in our survey. The households taking tea or coffee, income-group-*cum*-caste-wise and those taking sugar are shown in Tables Nos. X & XI given below:

TABLE No. X

Habit of taking Tea or Coffee

No. of households surveyed : 147

Community	No. of households taking tea or coffee with monthly income of rupees						No. of households not taking tea or coffee with monthly income of rupees					
	Above 150	101–150	76–100	51–75	26–50	25 or less	Above 150	101–150	76–100	51–75	26–50	25 or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Sozia and Isai Vellala Pillais	19	8	4	5	2	...	...	...	...	1	...	...
Vanniar	6	2	4	4	5	...	...	...	...	...	...	...
Brahmin	4	4	4	3	2	...	..	...	...	...	...	...
Pathar	...	...	2	1	1	...	...	...	...	...	...	...
Thondaimandala Mudaliar	1	...	1	1	...	...	..	...	...	...	...	...
Chettiar	1	1	...	1	2	...	...	...	...	...	...	...
Kammala Asari	1	1	1	1	1	...	...	...	...	...	...	...
Nadar	1	...	...	...	1	...	...	...	...	...	...	...
Desigar	1	...	1	...	...	...	...	...	...	...	...	...
Naidu	2	2	3	1	1	...	...	...	...	...	...	...
Maruthuvar	...	1	...	...	...	...	...	...	...	...	...	...
Nair	1	...	...	...	...	...	...	...	...	...	...	...
Parayan	...	...	1	...	15	...	...	...	...	4	...	...
Muslim	...	1	4	4	5	...	...	...	...	1	...	...
Christian	2	...	1	...	...	...	...	...	...	...	...	...
Total:	**39**	**20**	**26**	**21**	**35**	...	...	...	...	**6**	...	...

TABLE No. XI

Habit of taking Sugar

No. of households surveyed : 147

Community	No. of households taking sugar with monthly income of rupees						No. of households not taking sugar with monthly income of rupees					
	Above 150	101–150	76–100	51–75	26–50	25 or less	Above 150	101–150	76–100	51–75	26–50	25 or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Sozia and Isai Vellala Pillais	12	2	1	2	1	...	7	6	3	4	1	...
Vanniar	1	...	...	1	1	...	5	2	4	3	4	...
Brahmin	3	4	2	1	...	...	1	...	2	2	2	...
Pathar	...	...	...	...	...	...	...	...	2	1	1	...
Thondaimandala Mudaliar	1	...	...	...	...	...	...	...	1	1	...	...
Chettiar	1	...	...	...	...	...	...	1	...	1	2	...
Kammala Asari	1	1	...	...	1	...	...	...	1	1	...	...
Nadar	1	...	...	...	1	...	...	...	...	...	...	...
Desigar	1	...	...	...	...	...	...	...	1	...	...	...
Naidu	...	1	3	1	...	...	2	1	...	...	1	...
Maruthuvar	...	...	...	...	...	...	...	1	...	...	...	...
Nair	1	...	...	...	...	...	...	...	...	...	...	...
Parayan	...	...	...	...	1	...	...	...	1	...	18	...
Muslim	...	1	1	3	1	...	...	...	3	2	4	...
Christian	1	...	1	...	...	...	1	...	...	...	...	...
Total:	**23**	**9**	**8**	**8**	**6**	**...**	**16**	**11**	**18**	**15**	**33**	**...**

Public health

78. The village is neat in appearance. Though it is situated on a plain, rain water does not stagnate except in a few places. Some roads which are not tarred become soaked and appear clayey causing inconvenience to the passers-by. The road leading to Southpet where Parayans live is affected during winter when water remains stagnant. In November 1962, a kutcha gravel road was laid in this place by the Public Works Department and it is expected to drain away the stagnant water in future. Major portion of the rainwater falls in the river Noolar that flows through the village. Arrangements for drainage cannot be said to be adequate. Sometimes backyards of houses act as outlets for water and the cess-pools formed act as breeding means for mosquitoes. During festivals, due to heavy inflow of population from different places, the hygiene of the village is largely affected which results in the outbreak of diseases like cholera and small-pox.

79. Majority communities like Brahmins, Sozia Vellala Pillais, Vanniars and Naidus keep their premises clean. The area around the Dharbaranyeswarar Temple in particular is maintained neatly. A note-worthy feature of the village is the cleanliness

of the Cheri. A woman social worker by name Mrs. Ammini Ammal running an Orphanage for destitute children, known as 'Gandhi Anbu Nilayam', has done good work among the Parayans of Southpet. She persuades them to keep their huts and surrounding places clean. The State Harijan Welfare Department and the Block Development Office have also done sufficient propaganda in the pets on the advantages of cleanliness. Actually, the Parayans told our Research Assistant that they do not keep much poultry in the Pets for they feel poultry will make the place untidy.

Personal hygiene

80. All Brahmins and members of other communities take daily baths either in the river Noolar or in the tanks found in the village. The 4 tanks belonging to the temple, namely, 'Nalan Kulam', 'Matta Kulam', 'Thamarai Kulam' and 'Therku Poaigai' have bathing ghats constructed so that the villagers can take their baths comfortably. The Block Development Office functioning with its headquarters in the village has constructed under the Community Development Programme, rivetments with steps on sides of the bridge found on the river Noolar at the entrance of the village. This enables the villagers to bathe in the river with a feeling of security. It is a pleasant sight to see someone or other bathing in the tanks or in the river. There are three public latrines constructed in the village under the National Extension Scheme. Most of the tiled houses belonging to communities like Sozia Vellala Pillais, Brahmins and Vanniars have the ordinary country type of latrines attached to them. Over 50% of the population use the places in and around the village to answer the calls of nature. As stated already, 50% of the villagers use the facilities of washermen coming from places like Sorakudy and Karaikal. Others wash their clothes while bathing. Brahmin priests in the temple and some Sozia Vellala Pillais wear only washed clothes.

Medical aid

81. A Government hospital is located in the village manned by one Surgeon and a Compounder. The hospital has no maternity or in-patient facilities. Out-patients coming from surrounding places are also attended to by the hospital. Fever, respiratory diseases and other minor ailments are treated in the hospital. 160 cases are reported everyday, on an average. Tablets, mixtures and injections are the usual kind of treatment for the majority of the diseases stated above. Deliveries take place in the hospital at Karaikal. A considerable number of persons avail of the services of the Government midwife attached to the hospital. Poor people engage a 'Pariyarichi' for maternity purposes in view of the fact that her services can be had at cheaper rates, usually ranging from Rs. 5 to Rs. 10. According to our survey, 77 maternity cases took place at Karaikal hospital, in 36 cases, qualified mid-wives were brought home, in 32 cases unqualified 'Maruthuvachis' or 'Pariyarichis' (women of the barber caste) attended and one had no assistance.

82. Generally, the villagers prefer Allopathic system of treatment. The different systems of medical treatment observed in 155 households surveyed are shown in Table No. XII below:

TABLE No. XII

Medical Care

No. of households surveyed: 155

A. MATERNITY CASES		
1. Number of cases hospitalized		...
2. Number of cases		
(a)	Confined in Hospital	77
(b)	,, by bringing Doctor home	...
(c)	,, by qualified midwife at home	36
(d)	,, by unqualified Dai at home	32
(e)	,, without assistance	1

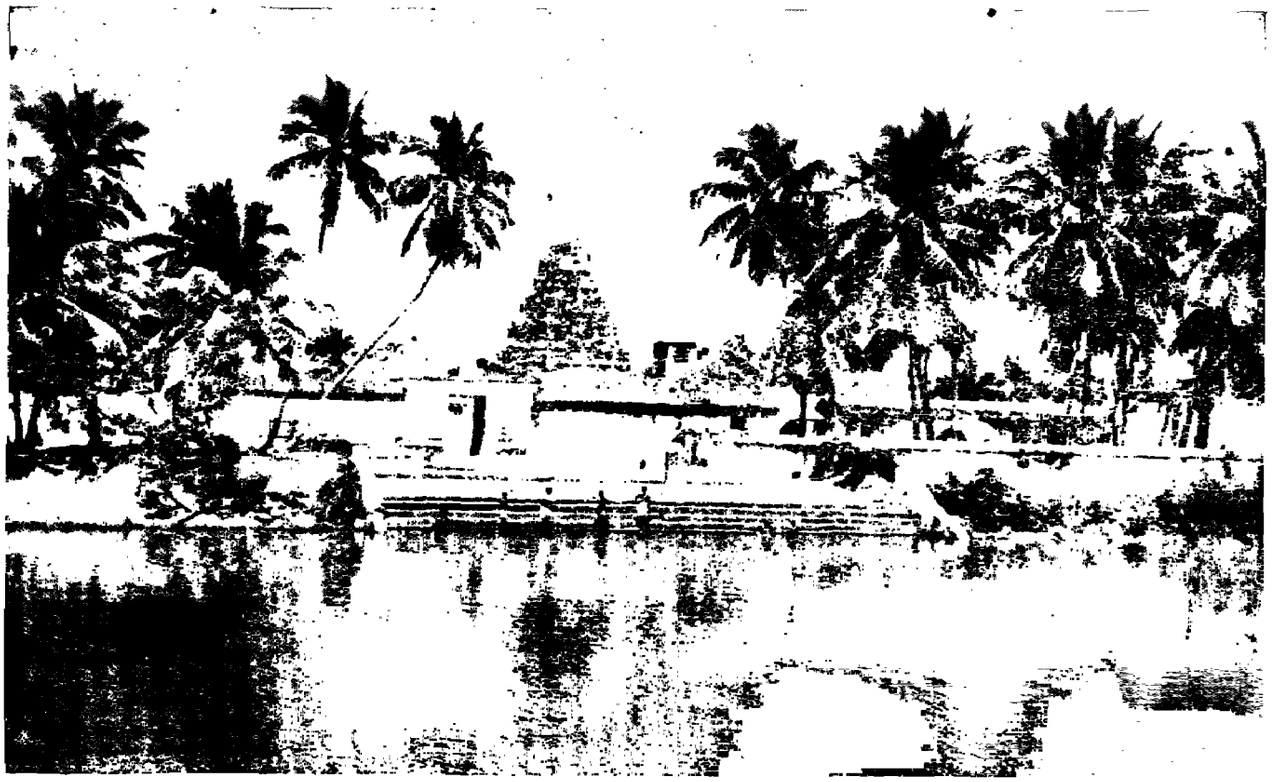
		Number of households
B. ORDINARY MEDICAL TREATMENT		
(a)	Allopath	151
(b)	Ayurvedic	...
(c)	Homeopath	17
(d)	Combination of more than one system	17

C. MEDICAL CONSULTATION		
(a)	In public hospitals or dispensaries	149
(b)	In private hospitals or dispensaries	2
(c)	By calling in Physicians, Allopaths, Homeopaths etc.	...
(d)	Whether vaccinated	155

151 of the 155 households covered in our sample go to the Government hospital in the village for medical consultations. Out of these 151, 17 believe in Homeopathic system of treatment and 17 believe in the combination of Allopathic and Homeopathic systems. Apart from the government hospital, there is a private Homeopathy Doctor practising in the village. He took his diploma a year back and he has yet to establish his practice in the village. No other medical practitioner of any system of medicine, qualified or unqualified, is found. In Pets where Parayans live, the Valluvans who are their priests, act as their physicians also and give Ayurvedic treatment for some minor ailments. However, the 20 Parayan households, covered by our sample have indicated that they go only to the hospital for medical consultations. Generally, the villagers believe in the curative nature of modern medicine. According to the doctor in-charge of the hospital, whatever be the kind of disease, the villagers demand an injection in the hospital. Even if the disease is curable by a dosage of mixture and a few tablets, they remain unconvinced till an injection is administered. The villagers also know about medicines like 'Saridon' and 'Aspro' and take them to cure head-aches and colds. A Primary Health Centre is likely to be started at Sorakudy, a village situated at a distance of 1 mile from Thirunallar. The building has almost been completed. There is a proposal to transfer the hospital from the village to the above place where provisions will be made for maternity and in-patient facilities. The Primary Health Centre, when started, will meet the entire needs of the Thirunallar Commune.

Water supply

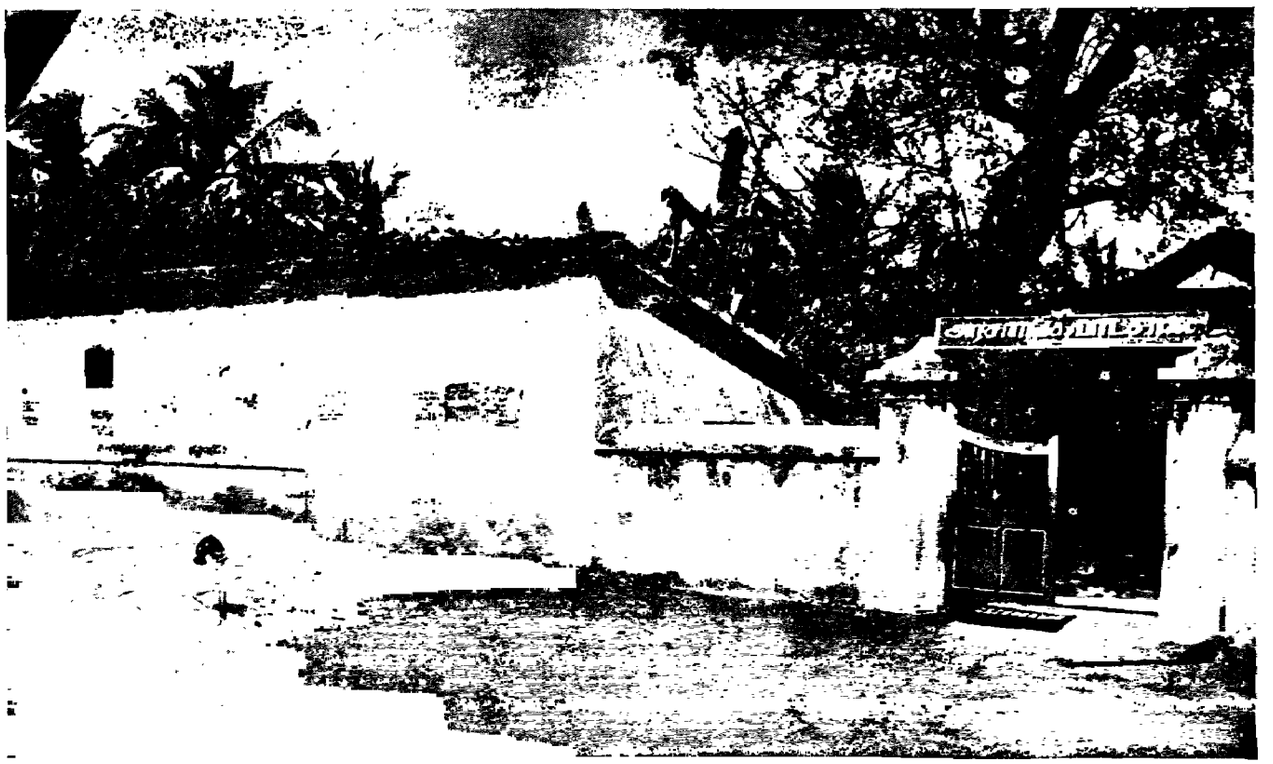
83. The water of the river Noolar is not used for drinking purposes. In Agalankannu, a place situated at a distance of about 3 miles from the village, wells have been sunk in the river Arasalar and a water-pumping station set up which supplies protected water to the entire Karaikal region including Karaikal. 12 street taps are found in the village. Besides these, wells are also dug in the back-yards of some houses. It is estimated that there are 16 wells and 103 houses get water supply from them. At Southpet, 3 public wells are found, the water of which is used for both drinking and bathing purposes. The number of houses getting protected water supply in the village is 73. Besides the river Noolar which is the major source for irrigation, 23 tanks and 5 ponds are found in the village. Of these, 19 tanks belong to the Municipality and 4 to the village temple. Majority of the tanks are river-fed and water can be found throughout the year. The tanks are mainly used for bathing purposes and sparingly for irrigation. The tanks belonging to the Municipality are leased out for fishing every year by auction. The Block Develpment Office have now taken on lease two such tanks for fish breeding. At no time has the village felt the shortage of water.



The sacred tank Saraswathi Theertham. The villagers use the tank for bathing.



Matta Kulam—a temple tank used for bathing and fish breeding.



The Thirunallar Government Central School



Southern view of the village with its picturesque green fields.

CHAPTER III

POPULATION

Population growth

84. The village has a population of 2,030 persons consisting of 1,015 males and 1,015 females. The population was recorded as 1953 according to the Census count of the French Administration in 1948. This means that there has been an increase of 77 persons for a period of 13 years which is remarkably low. The corresponding rate of increase in the Karaikal area is 16.25%. This variation will remain somewhat of a mystery. No study of the demographic trend is possible, because figures earlier than 1948 are not available. According to the French *Arrēte* governing the Registrations of Births and Deaths, all births should be registered in the respective 'Mairies' (Municipalities) and as such, Mairies situated in the Commune headquarters maintained birth and death figures for the whole commune. As such, particulars of births and deaths for any particular village cannot be collected easily and therefore we have not attempted any study on the demographic trend of the village. The population covered by our survey is 946 consisting of 501 males and 445 females.

85. The area of the village is 340 hectares, 31 ares and 92 centiares. The table below indicates the population, density and total number of houses and households in the village:

TABLE No. XIII

Density and Population

Population	Density per sq. k.m.	No. of houses	No. of households
(1)	(2)	(3)	(4)
2030	597	375	419

The density of the village, being 597 per sq. k.m. is higher than the commune density of 415 per sq. k.m. but nearer to the Karaikal area density of 563 per sq. km. As much as 780 acres of land are under cultivation. Many tanks and ponds are found in the village and as such there is not much scope for increase in population. The population of 2,030 persons in the village are distributed in 419 households. The average size of a household works out to 5 persons. The size and composition of 155 sample households, as shown in the Table No. IV in Chapter II, indicate that there are 60 households with 4 to 6 members and households with this composition are more, than any other composition. The sample survey has revealed that the village contains a number of optimum-sized households.

Age structure

86. The table below gives the sample population by sex and age group:

TABLE No. XIV

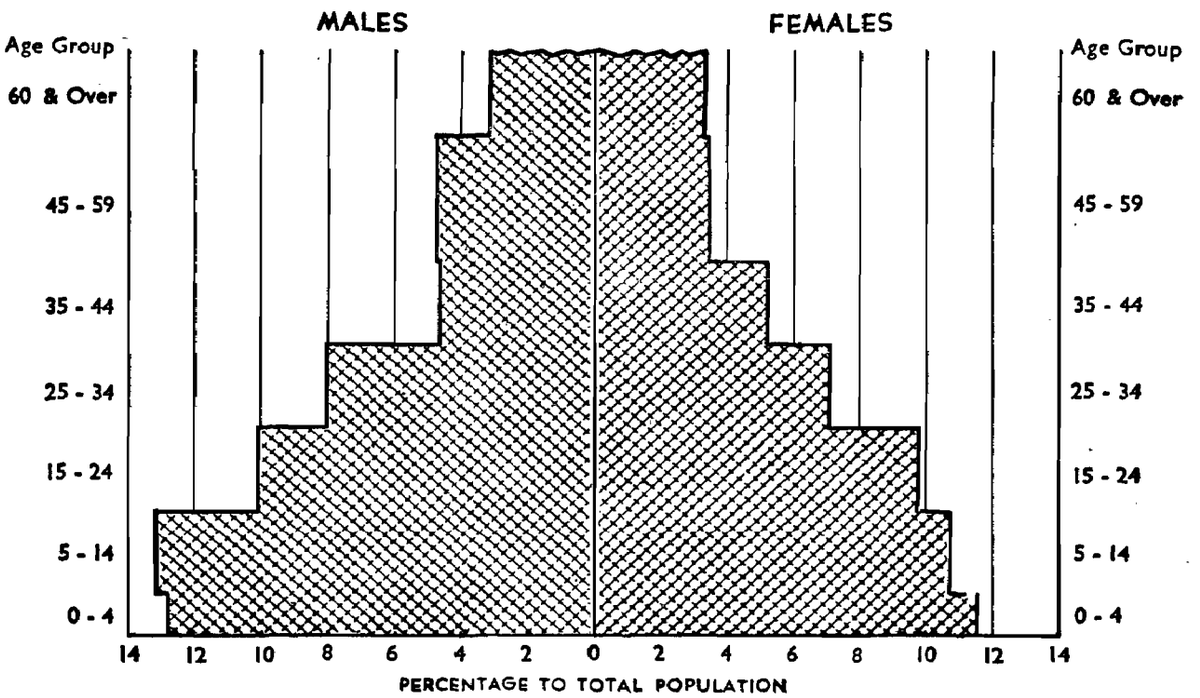
Population by Sex and Age group

No. of households surveyed: 155

Age groups (in years)	Males	Females
(1)	(2)	(3)
0—14	186	156
15—24	96	93
25—59	189	165
60 and over	30	31
Total:	501	445

The age group 0–14 constitutes 36.15%, 15–59 constitutes 57.40% and persons above 60 constitute 6.45%. There is a large number of persons in the age group 0–14. The population is comparatively less in the age group of 60 and over. A higher birth rate is indicated by the population strength in 0–14 and less expectancy of life by the age group 60 and plus. Out of 61 persons found in the age group 60 and over, males number 30 and females 31. Thus there is no difference in the expectancy of life in both sexes.

AGE PYRAMID



Sex ratio

87. The 1961 Census has given the sex ratio of 1,000 females per 1,000 males. But the sex ratio of Thirunallar Commune is 940 females per 1,000 males and the sex ratio of Karaikal area is 1,050 females per 1,000 males. Thus, the sex ratio of the village is lower than the area sex ratio and higher than the commune sex ratio. In the age group 0–14, 186 males and 156 females are found, giving a sex ratio of 83 females per 100 males. In the age group 15–24, 96 males and 93 females are found giving a sex ratio of 96 females per 100 males. In the age group 25–59, 189 males and 165 females are found, the sex ratio being 87 females per 100 males. In the age group 60 plus, 30 males and 31 females are found giving the sex ratio as 100 females per 100 males.

Marital status

88. There are as many as 186 males and 156 females in the age group 0–14 years who are unmarried. Out of a total number of 117 persons in the age group 15–24 years, 33 females are never married. This fact shows that early marriages are not common in the village. The total number of married males and females covered in our sample are 193 and 203 respectively. They form 20·29% and 21·46% of the population. The marital status of the sample population is given in the Table No. XV.

TABLE No. XV

Age and Marital status

No. of households surveyed: 155

Age groups (in years)	Total Population			Never married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)		(2)		(3)		(4)		(5)	
All Ages	946	501	445	289	192	193	203	19	50
0 — 4	116	61	55	61	55	...	...	...	...
5 — 9	122	67	55	67	55	...	...	...	...
10 — 14	104	58	46	58	46	...	...	...	...
15 — 19	87	44	43	44	22	...	21	...	...
20 — 24	102	52	50	40	11	12	39	...	...
25 — 29	87	46	41	14	1	32	40	...	...
30 — 34	57	31	26	3	1	28	25	...	...
35 — 39	52	27	25	1	...	25	23	1	2
40 — 44	41	17	24	...	...	16	18	1	6
45 — 49	38	21	17	1	...	20	13	...	4
50 — 54	38	21	17	...	...	18	12	3	5
55 — 59	41	26	15	...	1	24	7	2	7
60 and above	61	30	31	...	...	18	5	12	26
Age not stated	...	...	...	...	...	..	...	...	...

Literacy and education

89. The number of literates and educated persons in the village is 1,014 according to the 1961 Census, consisting of 674 males and 340 females. They constitute 49·95% of the total population; in other words, 66·40% of the male population and 33·50% of the female population. Table No. XVI indicates the number of illiterates and literates age-group-wise of the sampling population.

In the sample survey, out of 946 persons, 535 persons are literates consisting of 363 males and 172 females. Among the literates, 58 Matriculates are found (53 males and 5 females), 5 Intermediates (all males), 3 Graduates and one Diploma Holder (males) and one holder of Oriental title (male). Persons with primary, basic qualifications are 97 among males and 56 among females. The number of literates without any specific educational qualification is 314—males 203 and females 111. These

TABLE No. XVI

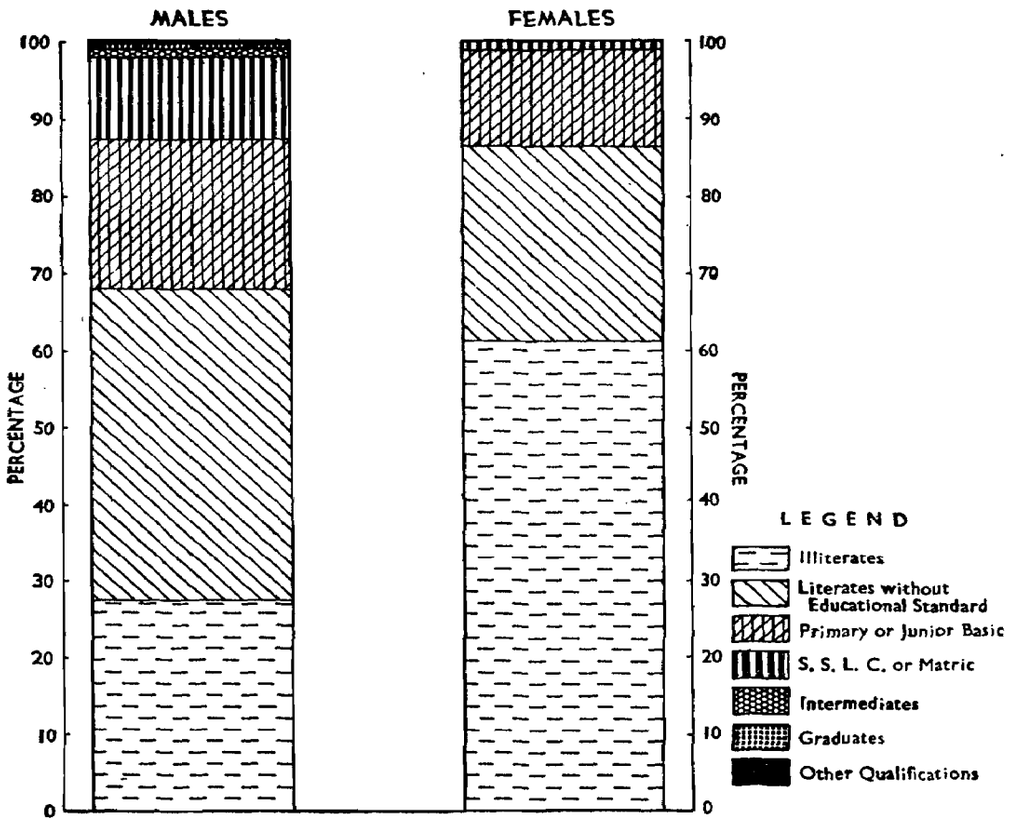
Literacy and Education

No. of households surveyed : 155

Age groups (in years)	Total Population			Illiterate		Literate without educational standard		Primary or Basic		Matric or Higher Secondary		Intermediates		Graduates		Diploma holders		Holders of Oriental titles	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)		(2)		(3)		(4)		(5)		(6)		(7)		(8)		(9)		(10)	
All Ages	946	501	445	138	273	203	111	97	56	53	5	5	...	3	...	1	...	1	...
0 — 4	117	62	55	62	55	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5 — 9	122	66	56	7	19	5	3	54	34	...	...	...	...	...	...	...	...	...	...
10 — 14	103	58	45	4	12	2	10	37	20	15	3	...	...	...	...	...	...	...	...
15 — 19	87	44	43	6	21	9	18	6	2	20	2	2	...	...	...	...	...	1	...
20 — 24	103	53	50	7	25	38	25	...	...	6	...	2	...	...	...	...	...	...	...
25 — 29	86	45	41	10	21	30	20	...	...	3	...	1	...	1	...	...	...	...	...
30 — 34	57	31	26	8	19	20	7	...	...	2	...	...	...	1	...	...	...	...	...
35 — 39	52	27	25	5	17	20	8	...	...	1	...	...	...	1	...	...	...	...	...
40 — 44	41	17	24	3	17	11	7	...	...	2	...	...	...	...	...	1	...	...	...
45 — 49	37	20	17	3	12	17	5	...	...	...	...	...	...	...	...	...	...	...	...
50 — 54	40	22	18	6	15	13	3	...	...	3	...	...	...	...	...	...	...	...	...
55 — 59	42	28	14	7	10	21	4	...	...	...	...	...	...	...	...	...	...	...	...
60 and above	59	28	31	10	30	17	1	...	...	1	...	...	...	...	...	...	...	...	...
Age not stated	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

persons know only to read and write in Tamil. The illiterates among the 946 persons covered in the survey number 411 consisting of 138 males and 273 females. The general standard of literacy of the persons thus works out to 56·55%. The only language spoken in the village by members of all the communities even including the Muslims is Tamil. The Tamil spoken by the villagers does not differ in style from that in other parts of the area.

EDUCATIONAL STANDARDS



Levels of literacy

90. As regards the level of literacy among various communities in the village, Brahmins occupy the first place. Among the qualified and employed persons working in Government Offices or private institutions, one is the Head Master of the High School, one is working in the Revenue Office at Karaikal and one is the postman in the Post Office at Thirunallar. The Head Master's son is a student in the Annamalai University and the son of a Brahmin priest is studying Sanskrit at Kumbakonam. In general, the Brahmins are all literates and take active part in discussing the current world affairs. The next community in which the literacy level is high is the Sozia Vellala Pillais. One of them is the Secretary of the Municipality and four of them are clerks in the Municipal Office. The Deputy Mayor belongs to this community and is an ex-Member of the Pondicherry Representative Assembly. The temple Management Board consists of members of this community who are all educated. The next community is that of Vanniars, though no qualified person is found in this community. Literacy is low among Parayans. Vettians are also illiterates.

Village schools

91. Two Government Schools are located in the village. One is a High School and the other a Higher Elementary School. The High School was established in 1958. There are 176 boys and 76 girls on its roll and 13 of them belong to the Scheduled Caste. The High School has a staff of 9 teachers, all males. The average monthly attendance is 92%. It is housed in a rented building on a monthly rent of Rs. 40. A new building is under construction at a distance of one mile from the village. The High School has not produced good results during 1961. It has no adequate laboratory facilities and no play ground. The Elementary School known as 'Thirunallar Government Central School' was established in 1900. It has 348 boys and 180 girls on its roll including 44 Scheduled Caste students. It has 12 male teachers and 2 female teachers. The average monthly attendance is 90%. It has no play ground of its own. An interesting feature of the school is that free education is imparted to all pupils. Books and other stationeries are supplied to the children by the Municipality. The 'Mairie' (Municipality) has also supplied furniture to the school, free of cost. The provision of mid-day meals to all children is another interesting feature which was started in 1951. A 'Balwadi' school was started under the Project Implementing Committee of the State Social Welfare Advisory Board, on the 17th February, 1955. One Gram Sevika and a part-time teacher are in charge of the Balwadi. About 33 children ranging from 3 to 6 years attend this school. The children are given milk in the morning and fed in the afternoon. The Gram Sevika also imparts instructions to some girls in the village on embroidery, basket-making and tailoring. Weekly, the Pets are visited by the Gram Sevika who demonstrates the ways of hygienic living, giving baths to all the children and sweeping the huts and surroundings. It has a sub-centre in Therkupet where the Parayans' children are taught to read and write. About 37 children, all from Parayan community attend the centre daily. One unqualified teacher is in charge of the school. The expenditure for running the sub-centre is met from the funds raised by donations from the villagers.

Workers and Non-workers

92. According to the 1961 Census, there were 696 workers comprising 562 males and 134 females, forming 34.28% of the total population, constituting 55.37% of the total male population and 13.20% of the total female population of the village. The number of workers and non-workers by sex and broad-age groups is shown in Table No. XVII

TABLE No. XVII

Workers and Non-workers

No. of households surveyed : 155

Age groups (in years)	Total Population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)		(2)			(3)			(4)	
All Ages	946	501	445	269	262	7	677	239	438
0 — 14	342	186	156	4	2	2	338	184	154
15 — 34	333	173	160	132	132	...	201	41	160
35 — 59	210	112	98	112	107	5	98	5	93
60 & over	61	30	31	21	21	...	40	9	31

In the sample survey, out of 946 persons, 269 workers are found consisting of 262 males and 7 females. Thus, the workers constitute 28.44% of the total persons covered in the survey. In other words, 46.62% of male and 5.23% of female workers of the village have been covered by our survey. Workers classified by sex, broad-age-groups and occupations are shown in Table Nos. XVIII & XIX

TABLE No. XVIII

Workers classified by Sex, Broad-age groups and Occupations

No. of households surveyed : 155

Age groups (in years)	Government service			Cultivation			Agricultural labour			Business			Carpentry			Other occupations			Mat-weaving			Black-smithy			Gold-smithy			Barber		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	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)	
All Ages	43	43	...	59	57	2	53	51	2	50	49	1	8	8	...	42	41	1	3	2	1	6	6	...	1	1	...	4	4	...
0—14	...	...	...	...	...	...	2	...	2	...	...	...	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
15—34	22	22	...	26	26	...	34	34	...	23	23	...	4	4	...	15	15	...	2	2	...	4	4	...	...	...	...	2	2	...
35—59	20	20	...	23	21	2	15	15	...	23	22	1	3	3	...	24	23	1	1	...	1	1	1	...	1	1	...	1	1	...
60 & over	1	1	...	10	10	...	2	2	...	4	4	...	...	...	...	2	2	...	...	...	...	1	1	...	...	...	...	1	1	...

TABLE No. XIX

Workers classified by Sex, Broad-age groups, Industry, Business and Cultivation

No. of households surveyed : 155

Age groups (in years)	Total Workers			Workers engaged in						Others		
				Household industry		Household business		Household cultivation				
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Persons	Males	Females
(1)		(2)			(3)		(4)		(5)		(6)	
All Ages	126	122	4	3	1	48	1	71	2	143	140	3
0 — 14	...	...	...	...	...	...	...	...	...	...	...	...
15 — 34	59	58	1	1	1	21	...	36	...	...	...	...
35 — 59	53	51	2	2	...	22	1	27	1	...	...	...
60 & over	14	13	1	...	...	5	...	8	1	...	...	...

Of these 269 workers, 43 are employed in Government service, 59 are engaged in cultivation, 53 are engaged in agricultural labour, 50 are engaged in business, 8 are engaged in carpentry, 42 in other occupations, 3 in mat-weaving, 6 in blacksmithy, one in goldsmithy and 4 in hair-cutting. Four workers are in the age group 0-14, 132 in the age group 15-34, 112 in the age group 35-59 and 21 in the age group of 60 and above. Non-workers number 677 persons consisting of 438 females and 239 males. Female non-workers constitute 98.20% of the female population. Thus, bulk of the non-workers covered in the survey are females who do only household work. As seen from Table No. XX relating to the non-workers and their nature of activity, out of 338 non-workers found in the age group 0-14, 167 are children attending schools, 3 are engaged in household work and 168 are children not attending school or dependents.

WORKING FORCE

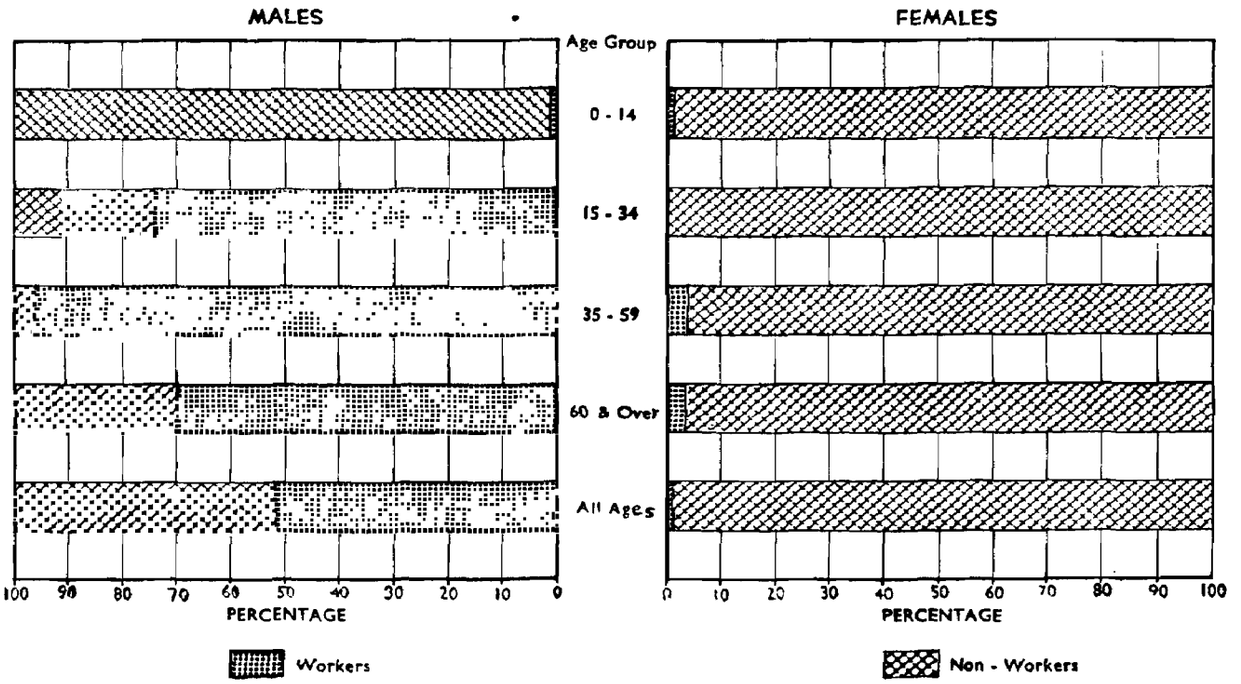


TABLE No. XX

Non-workers by Sex, Broad-age groups and Nature of Activity

No. of households surveyed : 155

Age groups (in years)	Total non-workers			Full time students or children attending school		Persons engaged in only household duties		Dependents and children not attending school and persons *permanently disabled*		Retired persons not employed again, rentirers persons living on agricultural or non-agricultural royalty rent or dividend or other persons of dependent means		Beggars, vagrants, independent women without indication of source of income and others of unspecified source of existence		Inmates of penal, mental and charitable institutions		Persons seeking employment for the first time		Persons employed before but now *out of employment* and seeking work	
	Persons	Males	Females	Males	Females	Males	Females	Males	*Females*	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)		(2)		(3)		(4)		(5)		(6)		(7)		(8)		(9)		(10)	
All Ages	677	239	438	144	61	...	240	90	137	1	...	...	...	...	...	...	...	4	...
0 — 14	338	184	154	110	57	...	3	74	94	...	...	...	...	...	...	...	...	...	...
15 — 34	201	41	160	34	4	...	140	3	16	...	...	...	...	...	...	...	...	4	...
35 — 59	98	5	93	...	...	...	88	5	5	...	...	...	...	...	...	...	...	...	...
60 & over	40	9	31	...	...	...	9	8	22	1	...	...	...	...	...	...	...	...	...

CHAPTER IV

VILLAGE ECONOMY

93. Agriculture is the main occupation of the village. The soil is sandy and clayish. It forms part of the Cauvery delta which is properly irrigated by the branches of the Cauvery : Nandalar, Nattar, Arasalar, Thirumalarajanar, Mudikondanar and Vanijiyar. River Noolar which is the branch of the river Arasalar flows through the village and is a perennial source of irrigation. The Sozia Vellala Pillais who have settled in the village for long and who are numerically dominant are traditionally agriculturists. The other communities in the village such as Vanniar, Brahmin, Pathar, Asari, Mudaliar, Chettiar, Nadar, Desigar, Naidu, Parayan and including a few Muslim and Christian have agriculture either as their main or subsidiary occupation.

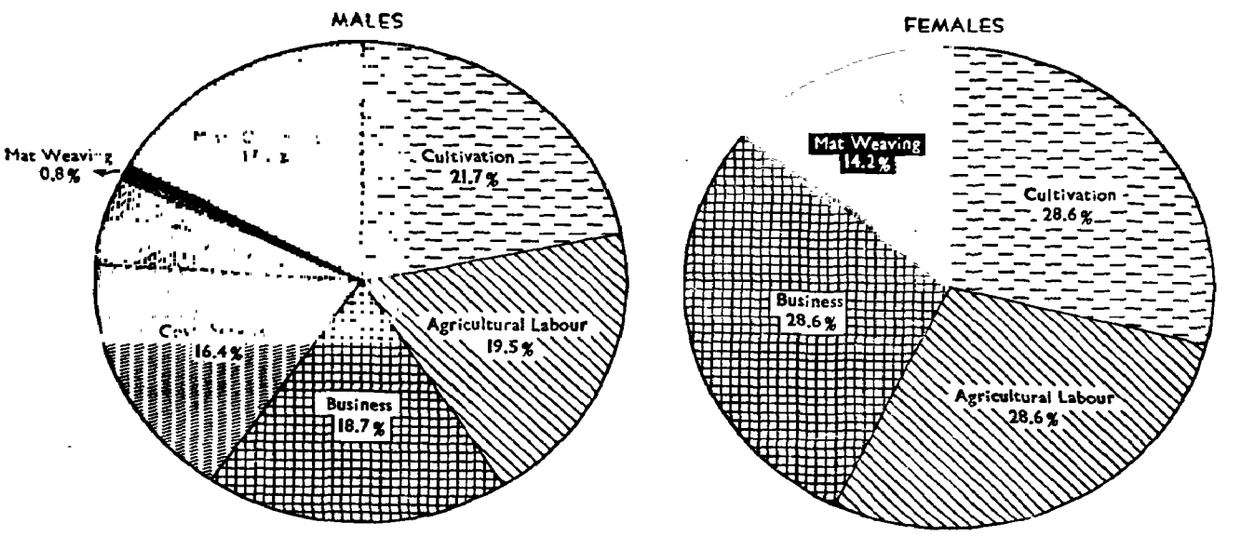
Classification of workers

94. According to the 1961 Census there are 696 workers in the village consisting of 562 males and 134 females. 114 are engaged in cultivation (102 males and 12 females), 182 are agricultural labourers (109 males and 73 females), 39 are engaged in household industry (22 males and 17 females), 46 males are engaged in manufacturing other than household industry, 12 males are engaged in construction work, 63 are engaged in trade and commerce (52 males and 11 females), 24 males are engaged in transport, storage and communication and 197 persons in other services (179 males and 18 females). The total number of artisans among the workers is as given below :

(i) Carpenters	...	...	10
(ii) Blacksmiths	...	...	2
(iii) Masons	...	...	6
(iv) Barbers	...	...	6
(v) Butchers	...	...	3

The sample has revealed 73 persons engaged in cultivation (71 males and 2 females), 49 persons (48 males and 1 female) in business, 4 persons (3 males and 1 female) in household industry and 143 persons (140 males and 3 females) in other services. The different types of business are : running vegetable shops, grocery shops, hotels, cycle shops, fish-selling, toddy shops, edible shops, petty shops, paddy shop, tobacco shops, pansupari shops, flower-shops, firewood depots and oil-selling. The

OCCUPATIONAL PATTERN



only household industry found in the village is mat-weaving, in which some Muslim families are engaged. Two such families were covered by our survey. Persons engaged in other services cover Goverment servants, persons serving in the Municipality and other private institutions, goldsmiths, carpenters, blacksmiths, temple servants and agricultural labourers.

Community-wise occupational pattern

95. The community break-up of occupations is given in the following statement: 35 households of Sozia Vellala Pillais have 68 workers consisting of 67 males and one female. Of these, 15 are Government servants, 25 are engaged in cultivation, 23 in different kinds of business, 3 are serving the local Municipal Office and one in temple service. As a rule, females of this community do not go to work. The solitary female worker is a person assisting her husband in cultivation and she does so because of acute economic backwardness. 25 out of 67 are engaged in the traditional occupation of cultivation. As the educated section of the village is found in this community, a good number of persons are engaged in Goverment service. Economically, the Sozia Vellala Pillais are a sound community. 23 persons are engaged in business and of them, a good number have adopted cultivation as a subsidiary occupation.

Vanniars

As we have seen earlier, the Vanniar community is numerically equal to Sozia Vellala Pillais. 21 households belonging to this community were covered by our survey. The number of workers is 32 consisting of 31 males and 1 female. In this community also females do not go out for work, except in the case of a few poor households. Of the 32 workers, 12 males are engaged in cultivation, 7 males and one female are engaged in agricultural labour, 3 are serving in the local Municipality, 4 are doing business, 2 are serving in Government Offices, two in temple service and one is a mason. It shows that this community apart from its traditional occupation is engaged in different types of work.

Brahmins

Temple service is their traditional occupation. 17 households were covered by our survey, in which 25 workers were found, but all males. Whatever be their economic standard, no female has gone out for work. In this community, all of them are educated. Out of the 25 workers, 11 are priests, 5 are serving in the Dharbaranyeswarar temple as cooks, 5 are working in Government Offices, one is engaged in cultivation, one in business and two are employed as clerks in private institutions. It is seen that the majority of them have followed their traditional occupation of service as priests in the temple. They earn sufficient income from the temple. A number of them supplement it by doing cultivation as a subsidiary occupation.

Isai Vellala Pillais

Isai Vellala Pillais are musicians by tradition and they are engaged in temple service. In the 8 households of this community covered by our survey, 17 workers are found. Of these 17 workers, 8 are engaged in temple service, that is playing musical instruments during poojas, 3 are working in Government Offices, 3 are ordinary labourers 2 are engaged in cultivation and one is employed in the local Municipality as a menial. Thus, we see in this community a departure from the traditional occupation. The most important change is the fact that the women do not serve in the temple as Devadasis.

Parayans

Twenty households of Parayans were covered by our survey. They are by tradition agricultural labourers. They generally live in the midst of cultivable lands. In Thirunallar, Therkupet is situated amidst cultivable lands. A total number of 30 workers were found having 28 males and 2 females. Females of this community are seasonal workers and they generally go out for work. Out of these workers, 27 are agricultural labourers and 3 are cultivators.

Muslims

They are all migrants who have moved to the village from outside. No specific occupational structure can be found in them. 16 households of this community have been covered by our survey. They have 31 workers consisting of 28 males and 3 females. Two males and one female are engaged in mat-weaving. 14 males and 2 females are engaged in business such as selling betel leaves, edibles, mutton etc. 6 are agricultural labourers and one is serving in the Mosque, one is a tailor, one is serving in the local Municipality, one is a clerk in a private institution, one is a vessel-repairer and one is serving as a gangman in the Railways. Except one or two families, all families lead a life of

subsistence. Inspite of the fact that purdah system is adopted by the Muslim women, 3 women labourers are found in the community.

Minor communities

96. Of the 4 Pathar households covered by the sample survey, no female worker is found. Of the 4 male workers, 2 are municipal servants, one is in Government service and one is a goldsmith. Among the 3 Thondaimandala Mudaliar households, a total number of 4 workers were found. Two are engaged in cultivation and two are serving in the Dharbaranyeswarar Temple, as Accountants. Six households of the Chettiar community were covered in which 10 workers were found. Of these, 2 are engaged in cultivation, 4 in business, 2 are labourers, one is a cinema operator and one is serving in a Government Office. Of the 4 persons engaged in business, one is running a vegetable shop, one, a petty shop, one, an oil-*cum*-cycle shop and one, an oil shop. Thus, business is the main occupation of this community. Women members do not go out for work. Five households belonging to Asaris were covered by our survey. The number of workers is 12. Of these, 5 are blacksmiths, 5 are carpenters, one is a horse-shoe maker and one is a clerk in a private institution. Majority of the people are engaged in their traditional occupation of carpentry or blacksmithy. Women members do not go for work. In the two Nadar households covered, 3 are workers, out of which one is engaged in business, one in Government service and the third is a toddy-tapper. Toddy-tapping is the traditional occupation of this community. Women generally do not go out for work. In the two Desigar households there are 3 workers, out of whom 2 are engaged in cultivation and business and one in temple service. All workers are males. Desigars were originally part of the Sozia Vellala Pillai community, but since they pursued a different occupation of chanting mantras and songs in the temple, they functioned as a separate group. Besides serving the temple, some of them are engaged in cultivation. Nine households belonging to the Naidu community covered have 19 workers who are all males. Women do not go out for work. Of these 19, 10 are engaged in cultivation, 3 in business, 3 are agricultural labourers, 2 are Government servants and one is engaged in temple service. This analysis shows that cultivation is the main occupation of this community. Four workers are found in the two Maruthuvar (Barber) households. They are engaged in their traditional occupation of hair-cutting. Females of this community generally attend to the deliveries. Otherwise, they do no other work. The only Nair household covered by our survey contains one male worker who is the Station-Master of Thirunallar Railway Station. The one Thevar household has one male worker who is engaged in business. The three Christian households covered in the survey have 4 workers. One is engaged in cultivation and 3 in carpentry. The three workers engaged in carpentry were originally Asaris, but later converted into Christianity during the present generation. They all belong to one family.

Occupational mobility

97. During re-visits to the village, the occupational mobility was examined. Only 147 out of the 155 households could be covered as 8 households had migrated to Madras State. The following occupational mobility was found in the 12 households engaged in Government services: 5 have changed from cultivation, 4 are continuing the same occupation, one has changed from temple service and two have changed from other occupations. In 33 households engaged in cultivation, 31 follow their fathers' occupation, one has changed to cultivation from Government service and another from temple service. The 18 households engaged in temple service have not changed their occupation. In the 26 households engaged in agricultural labour, 24 follow the same occupation without any change. The hopes of the heads of families on occupational mobility of their sons were also studied. Out of 18 households engaged in Government service, 15 preferred their sons to continue in the same occupation, 2 heads expressed their desire that their sons should take up cultivation and one preferred his son to take up business. In the case of 28 households engaged in business, 20 heads stated that their sons should continue the same occupation, 4 preferred their sons to take up cultivation and 4 preferred their sons to take up Government service. In the case of 32 households engaged in cultivation, 25 wished their sons to continue in the same occupation, 6 preferred them to take up Government service and one to do business. In the 23 households engaged in agricultural labour, 21 wished that their sons should not change over to any other occupation, one wanted his son to take up cultivation and another, business. In the 14 households engaged in private service, 2 wished that their sons should continue in the same occupation, 2 wanted their sons to take up cultivation, 8 wished their sons to enter Government service and 2 wanted their sons

to take up business. In the 22 households engaged in temple service, 11 wanted their sons to continue in the same occupation, 6 to take up Government service, 2 wanted their sons to take up cultivation, one to take up some private service and 2 wanted their sons to take up business. In the case of 8 households engaged in other occupations such as blacksmithy, carpentry, goldsmithy, etc. 7 wanted their sons to continue in the traditional occupations and the last preferred his sons taking up business. In the case of two households engaged in mat-weaving, the heads preferred their sons to continue in the same occupation. The above figures indicate the conservative nature of the villagers and the absence of spirit to venture into a new occupation.

Cultivation

98. Cultivation is the main occupation. The soil is good for paddy cultivation. We can find in the village extensive tracts of wet lands. Dry lands found are very few and as such paddy is the main agricultural produce in the village. The community break-up of households engaged in cultivation is shown in the statement below:

Community	No. of households covered	No. of households engaged in agriculture
(1)	(2)	(3)
Sozia Vellala Pillai	35	28
Isai Vellala Pillai	8	2
Vanniar	21	11
Brahmin	17	4
Pathar	4	1
Mudaliar	3	2
Chettiar	6	2
Asari	5	2
Nadar	2	1
Desigar	2	2
Naidu	9	5
Maruthuvar	2	...
Nair	1	...
Parayan	20	4
Thevar	1	...
Muslim	16	1
Christian	3	3
Total:	155	68

The total area of the village and the area under cultivation are given below:

Total area	Cultivable land	Uncultivable land	Others
	(In acres)		
969	763	17	189

Out of the total area of the village, 763 acres are under cultivation, 7 acres are lying fallow and 10 acres are unused lands. The village site including the temples, tanks and ponds occupies 189 acres. All the 763 acres are wet lands and are under paddy cultivation. The river Noolar which flows through the village is the perennial source of irrigation to these cultivable lands.

Types of crops and crop - calender

99. In every year two crops of paddy are raised known as Kuruvai and Samba. The period for Kuruvai paddy is 3 months or 100 days. After the receipt of water in the fields, a nursery is raised. Plantation is done in the month of Aani (June–July) and harvested in the month of Purattasi. The yield per acre is 45 kalams of paddy. The crop of Samba which is also known as Kattai or red Samba needs 180 days. Another variety of Samba known as Vellai Samba takes only 150 days. The Vellai Samba is popularly known as No. 8. Plantation of Samba paddy is done in the Tamil month of Aadi (corresponding to July–August) and harvested in the month of Thai (corresponding to January—February) or in the month of Masi (corresponding to February—March). The yield per acre is 30 kalams of paddy. In addition to this, a third type of paddy known as Kalavai is also grown in some lands. The term 'Kalavai' in Tamil means mixture. The seeds of Kuruvai and Ottadai varieties of paddy are mixed in the proportion of 4:1 and sown in a combined form. Plantation of these two crops is done simultaneously in the same field in the Tamil month of Aani. The period of Kuruvai is 90 days. It is harvested first in the month of Purattasi. The Ottadai crop lasts for 7 months or 210 days and it is harvested during the month of Thai or Masi. This helps to raise two crops in the same field at the same time. The advantage in this system of cultivation is that labour charges are reduced, with some fall in yield also. The Ottadai system of cultivation is generally practised in the tail-end or the tank-irrigated areas where water available is in excess of the requirements of one crop but inadequate for two crops. For example, if water is available for 7 months in a year, it may not be possible to raise a short-term crop and a long-term crop. In such places, an Ottadai crop can be raised. If the Samba variety of paddy is cultivated during off-seasons, pulses like blackgram can also be cultivated. Dry lands constitute a small area in the village. The backyards and gardens of the houses chiefly form the dry lands in which are raised crops like plantains, tapioca, brinjals and other kinds of vegetables. 250 tons of paddy are raised every year in the village and the general average yield per acre is 15 bags.

Cost of cultivation

100. The cost of cultivation of paddy per acre, crop-pattern-wise is given below :

I. KURUVAI		Rs. nP.
(i)	Nursery	20.00
(ii)	Preliminary cultivation	85.00
(iii)	Harvesting	20.00
		125.00

II. SAMBA		Rs. nP.
(i)	Nursery	20.00
(ii)	Preliminary cultivation	96.00
(iii)	Harvesting	20.00
		136.00

Wages to the labourers are paid at the rate of Rs. 1.75 per day per male and Rs. 1.25 per day per female.

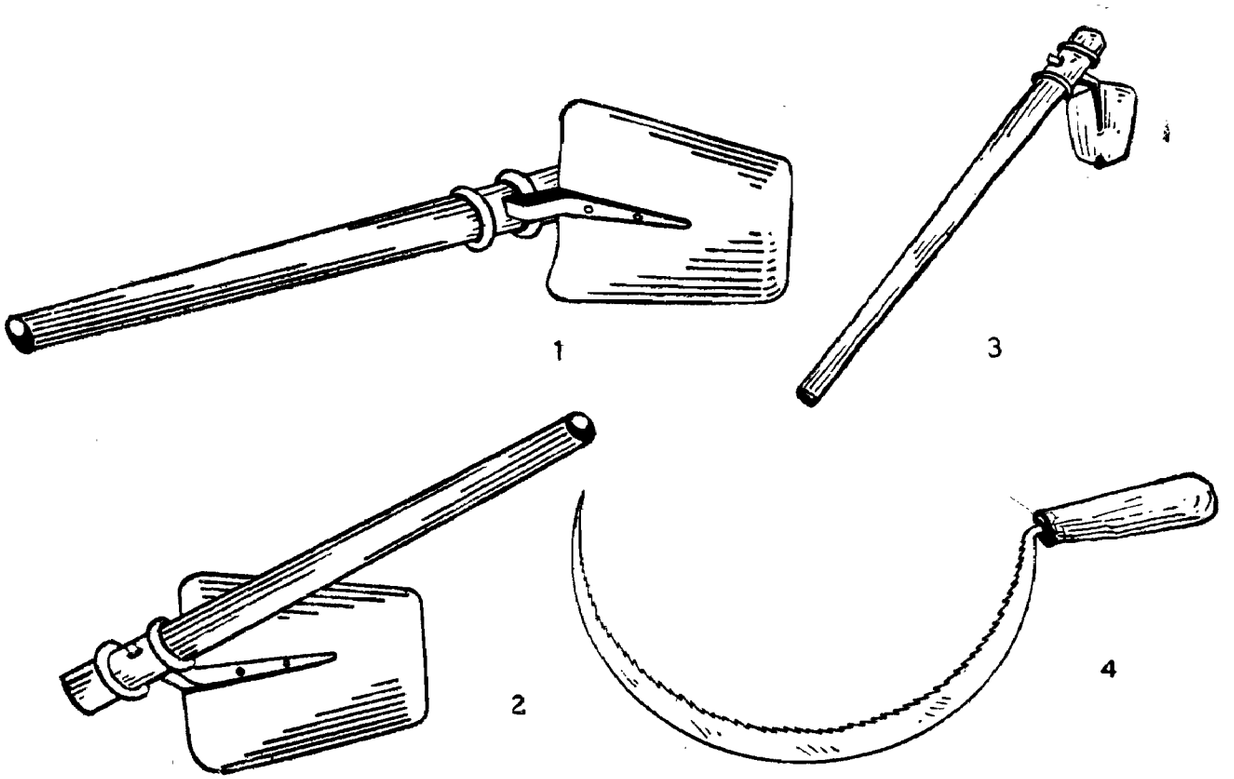
Agricultural practices

101. Agricultural practices adopted in the village are a combination of traditional and modern systems. The Japanese method of paddy cultivation is adopted and they also use Bose-ploughs and other improved agricultural implements in addition to the traditional agricultural implements. Certain rites are observed every year before cultivation is started. During the month of Aani, before the nursery of Kuruvai is raised and plantation is done, an auspicious day is selected and the function conducted is known as 'Vidhai Muhurtham'. The Karaivazhikars of the village take the responsibility for conducting the function. They are the leading landlords of the village. There are 4 families of these 'Karaivazhikars' in the village. Their names are: (i) Sri Muthu Ramalingam Pillai, (ii) Sri Panchanatham Pillai, (iii) Sri Nagarajan Pillai and (iv) Sri Rathnasabapathi Pillai. In the past, all the lands in the village were owned by the above 4 families. Therefore, the other agriculturists show them traditional respect and reverence and do whatever they do. The Karaivazhikars engage a Vettian who is directed to visit all the agriculturists and inform them about the Vidhai Muhurtham. This is done a day in advance so that they all could assemble at the specified place on the next day. Each agriculturist goes on the Vidhai Muhurtham day to the specified place with a handful of paddy seeds together with plantains, cocoanuts, betel leaves, etc. The seeds brought by the agriculturists are collected in a basket. Then, pooja is performed to the God Pillaiyar. A Brahmin prohit is engaged to officiate at the function. After offerings of plantains and cocoanuts are made to the God, each agriculturist takes a small quantity of seeds from the basket and sows them in the piece of land reserved for the occasion. The nursery from this land is not used for plantation and is left as such throughout the year. In olden days, the 'Pannaiyals' and 'Vettians' were also appointed during this function. Each Mirasdar used to distribute cocoanuts, betel leaves and arecanuts to each of the Pannaiyals and Vettians indicating that he would be appointed to do the agricultural operation in his field. Apart from this collective function, every individual starts his agricultural operations on an auspicious day in the month of Aani by ploughing his fields which is known as 'Ponn Yeru Uzhuthal'.

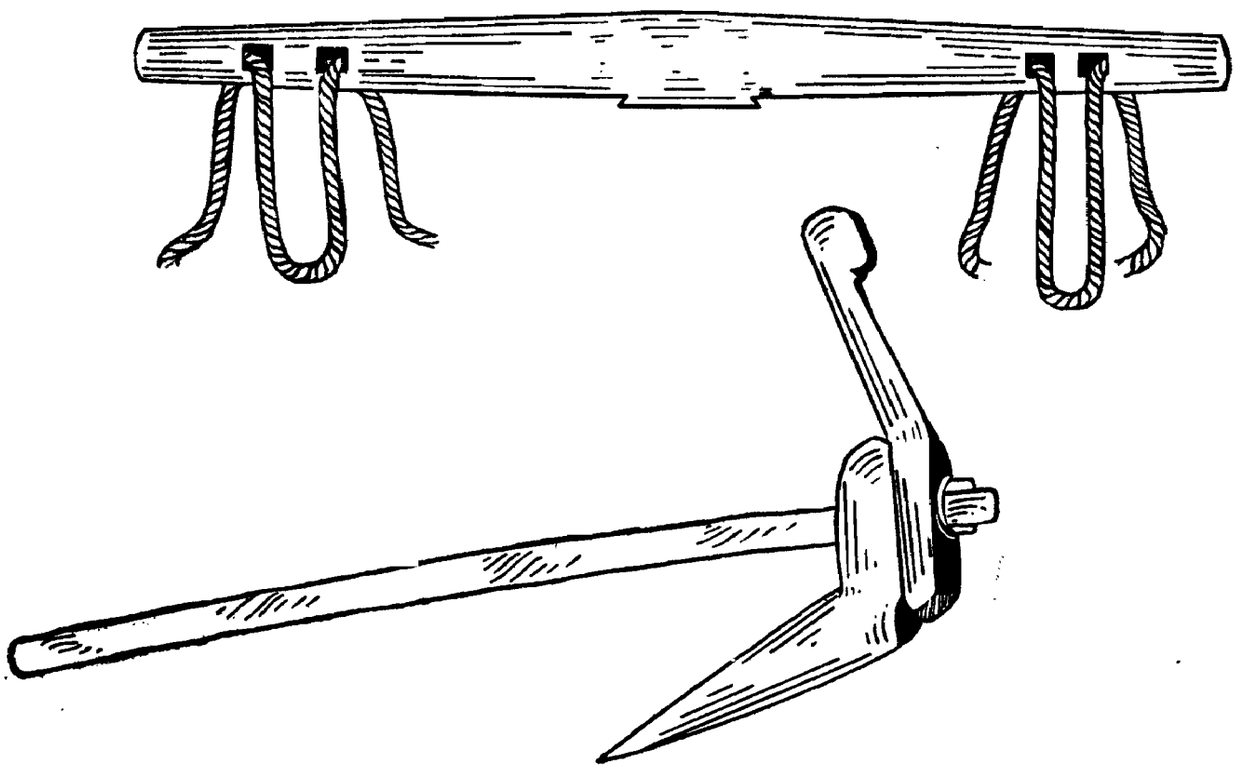
Implements, seeds, manures, etc.

102. The Karaikal Community Development Block had its headquarters at Thirunallar since the inception of the Block, till 1962. It has now shifted to Thalatheru, a village at a distance of 1 mile from Karaikal where permanent buildings were constructed for the Block Office and its staff. When the Block was functioning in the village, the villagers had a special privilege of deriving benefits. They were supplied with seeds, fertilizers and manures by the Block Office. Manure like cow-dung and green leaves like Kavalai and Naripayir used by the villagers are available in the village itself. Agriculturists also use fertilizers like Ammonium sulphate, Super-phosphate and ground-nut cake. Chemical fertilizers are also supplied by the Block Office. Improved seeds are obtained from the Agricultural Demonstration Farm at Mathoor, a village situated at a distance of 2 miles from Thirunallar, where improved seeds are raised in an area of 20 acres by the Agriculture Department of Pondicherry. Agriculturists of Thirunallar go to this farm and purchase improved seeds. Agricultural implements

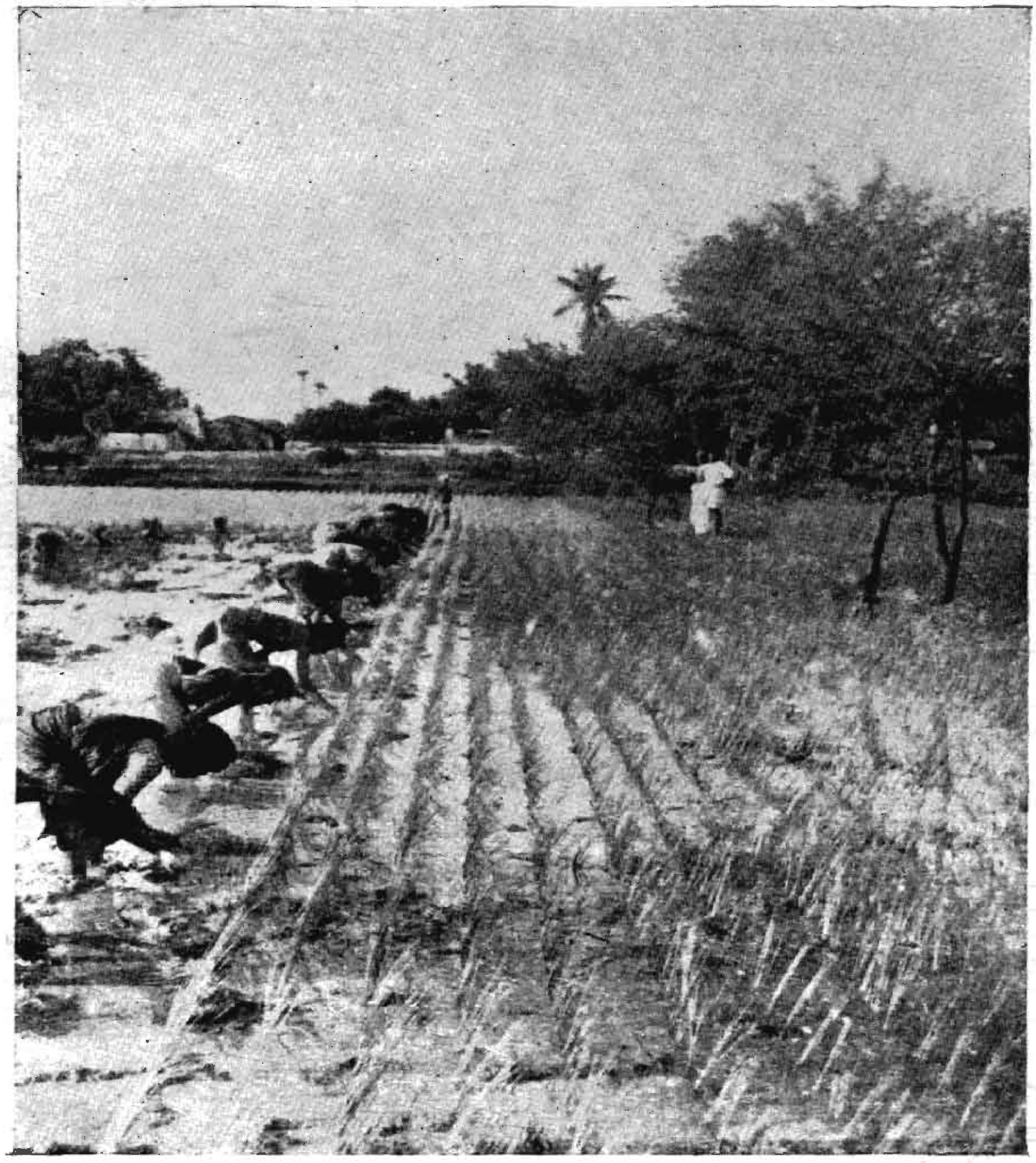
COMMON AGRICULTURAL IMPLEMENTS



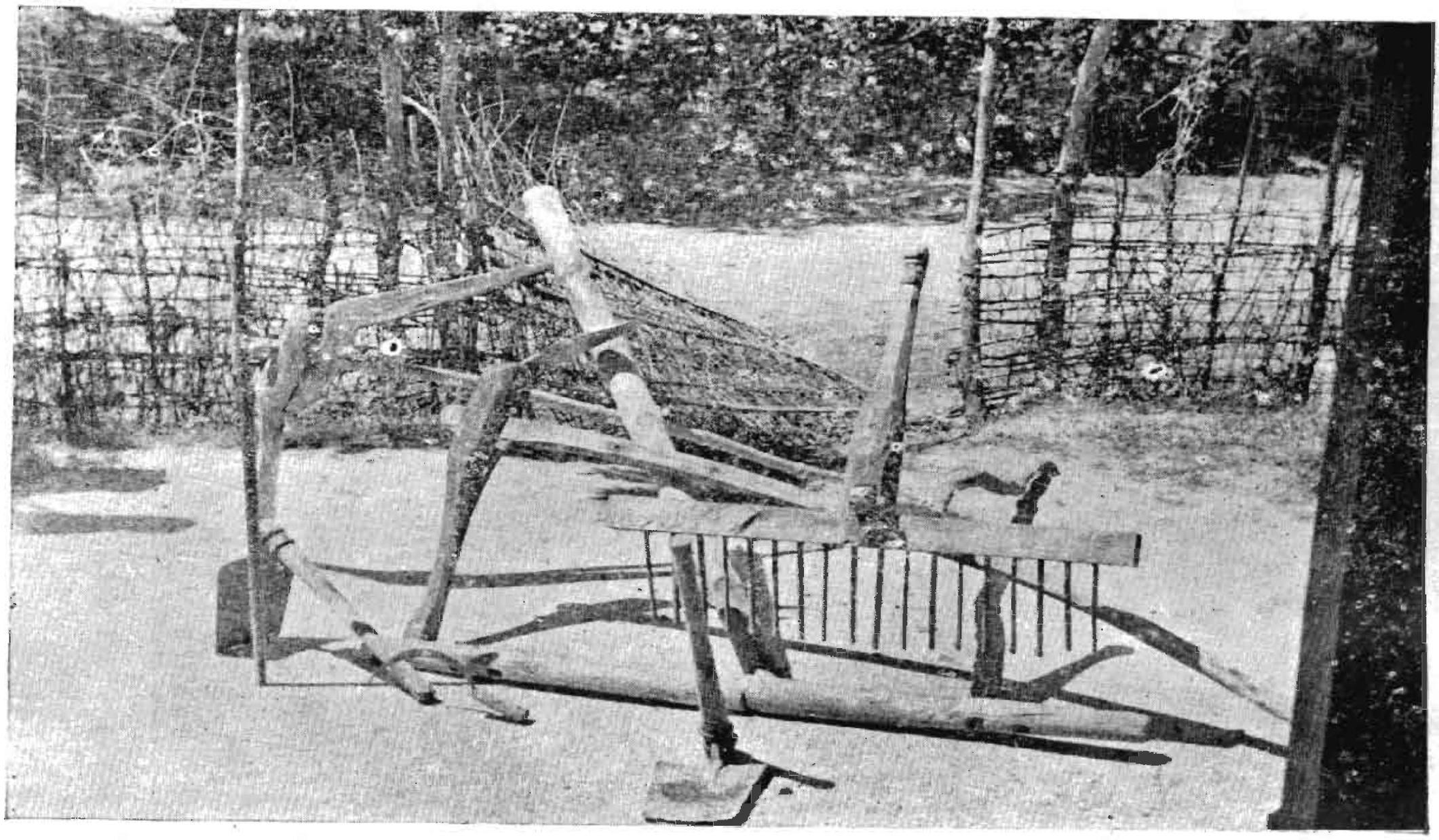
1 & 2. Spades, 3. Kalaikothu, 4. Aruval (This is exclusively used for harvesting the crops).



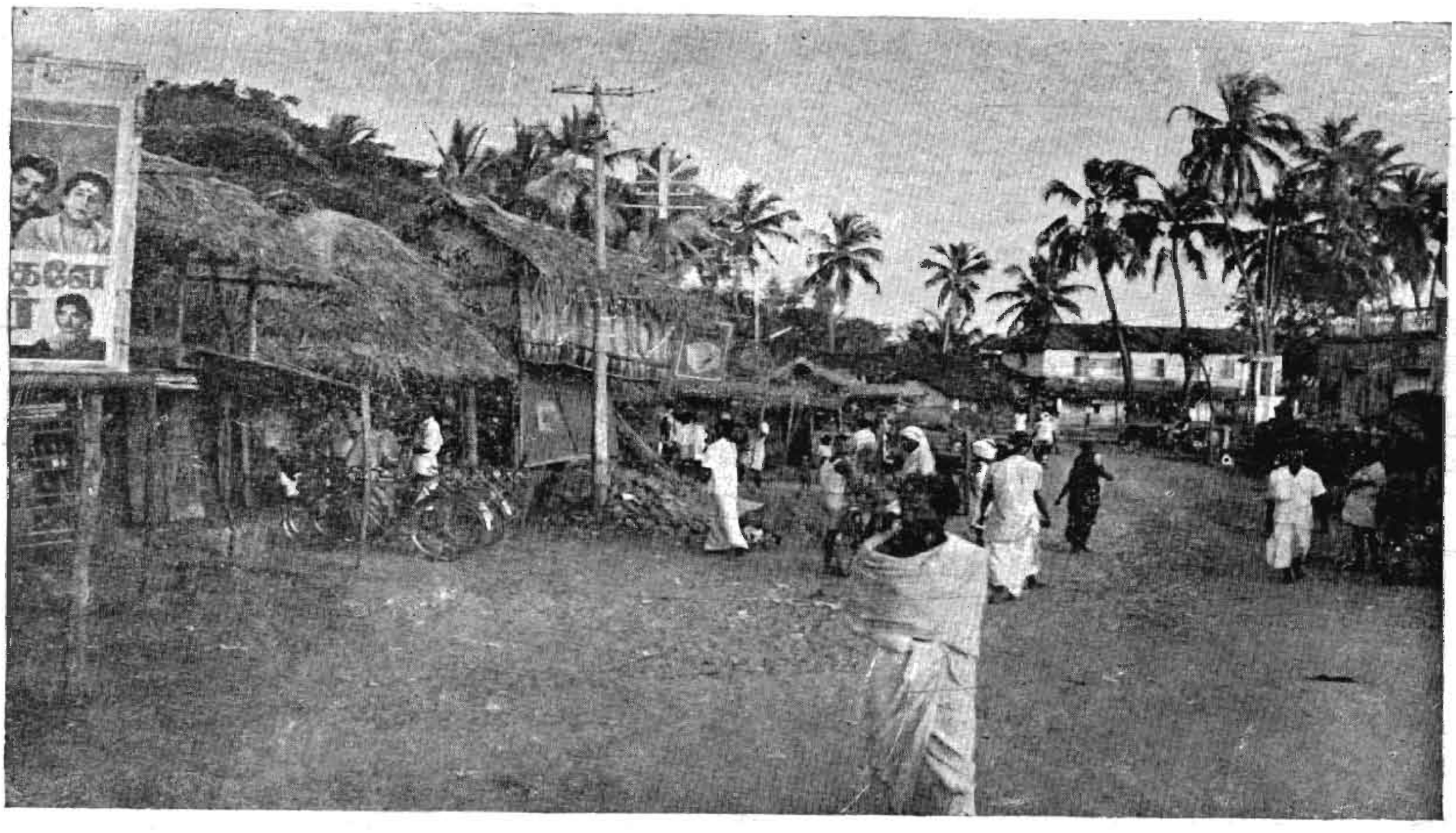
Common types of Yoke and Plough in use in the village.



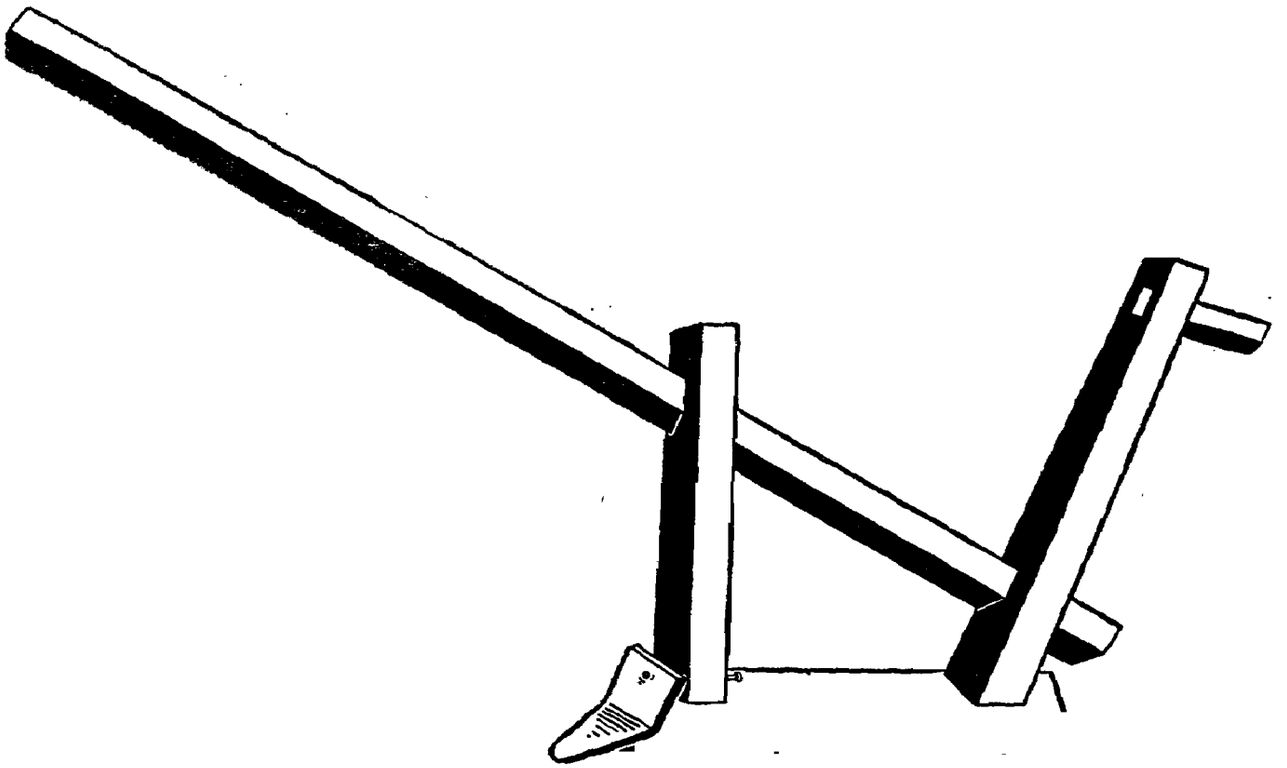
The Japanese method of paddy cultivation is adopted in the village.



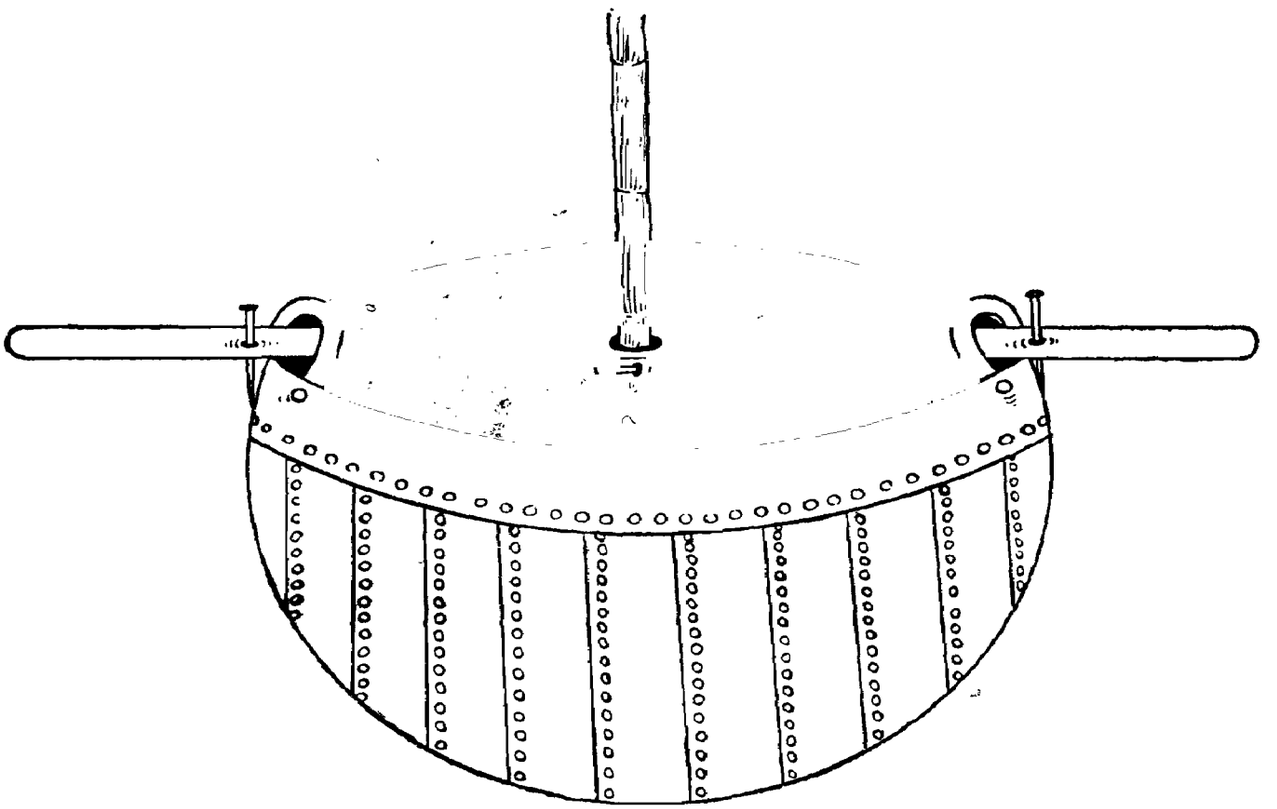
Some of the agricultural implements used by the villagers in their agricultural practices.



Some shops in the main bazaar of the village



The Bose-Plough.



'Yetra Sal' (Water carrier).

are taken on hire from the Agriculture Depot at Karaikal. The Block Office has also supplied improved implements at subsidised rates to the villagers. The Table No. XXI shows the reciprocal aid in agricultural practices in respect of the households engaged in cultivation.

TABLE No. XXI

Reciprocal Aid in Agricultural Practices

No. of households surveyed: 147

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 & receive help at the time of cultivation in the shape of manual labour
(1)	(2)	(3)	(4)	(5)
Sozia and Isai Vellala Pillais	30	23	23	23
Vanniar	11	10	10	10
Brahmin	4	2	2	2
Pathar	1	1	1	1
Thondaimandala Mudaliar	2	1	1	1
Chettiar	2	2	2	2
Kammala Asari	2	1	1	1
Nadar	1	1	1	1
Desigar	2	2	2	2
Naidu	5	4	4	4
Maruthuvar	...	...	...	...
Nair	...	...	...	...
Parayan	4	...	...	...
Muslim	1	1	1	1
Christian	3	1	1	1
Total:	**68**	**49**	**49**	**49**

Out of the 68 households engaged in cultivation, 49 have borrowed agricultural implements from others. An equal number of them assist their neighbours in sowing and harvesting and

again an equal number of them take the assistance of others for agricultural operations at the time of cultivation.

103. The table below shows the benefits derived from the Block Office at Karaikal by the households engaged in cultivation :

TABLE No. XXII

N.E.S.—Benefits

No. of households surveyed : 155

Caste	Total No. of households	Households practising agriculture	No. benefitted in the manner of		
			Agricultural loans	Improved seeds and implements	Fertilizer and manures
(1)	(2)	(3)	(4)	(5)	(6)
Sozia and Isai Vellala Pillais	43	30	7	9	9
Vanniar	21	11	2	...	1
Brahmin	17	4	1	1	1
Pathar	4	1	1	1	1
Thondaimandala Mudaliar	3	2	...	1	1
Chettiar	6	2	...	...	...
Kammala Asari	5	2	...	...	...
Nadar	2	1	...	...	...
Desigar	2	2	...	1	1
Naidu	9	5	...	...	...
Maruthuvar	2	...	...	...	...
Nair	1	...	...	...	...
Parayan	20	4	...	...	...
Thevar (Ahamudayar)	1	...	...	...	...
Muslim	16	1	...	...	...
Christian	3	3	...	...	...
Total:	**155**	**68**	**11**	**13**	**14**

Crop diseases

104. Towards the end of 1962, rats threatened the paddy crop. To meet this situation, the villagers got pesticides like Zinc phosphide from the Block Office. They also employed Vettians to catch the rats. Other kinds of crop diseases are Stem-borer, and Thrips. Stem-borer is eradicated by applying B. H. C. (10%) and Thrips by spraying Folidol. The villagers could purchase these pesticides from the Block Office as well as from the Agricultural Depot at Karaikal.

Ownership of land

105. The Sozia Vellala Pillais are the dominant land owners in the village. Out of 136 households belonging to Hindus, 67 have no lands of their own nor have they taken any on lease from others. The remaining 69 households either own their lands and do self-cultivation or have taken on lease lands from others and do cultivation or have their own lands, but have given them to others for cultivation or besides owning some lands, have taken some more lands on lease for cultivation as in Table No. XXIII.

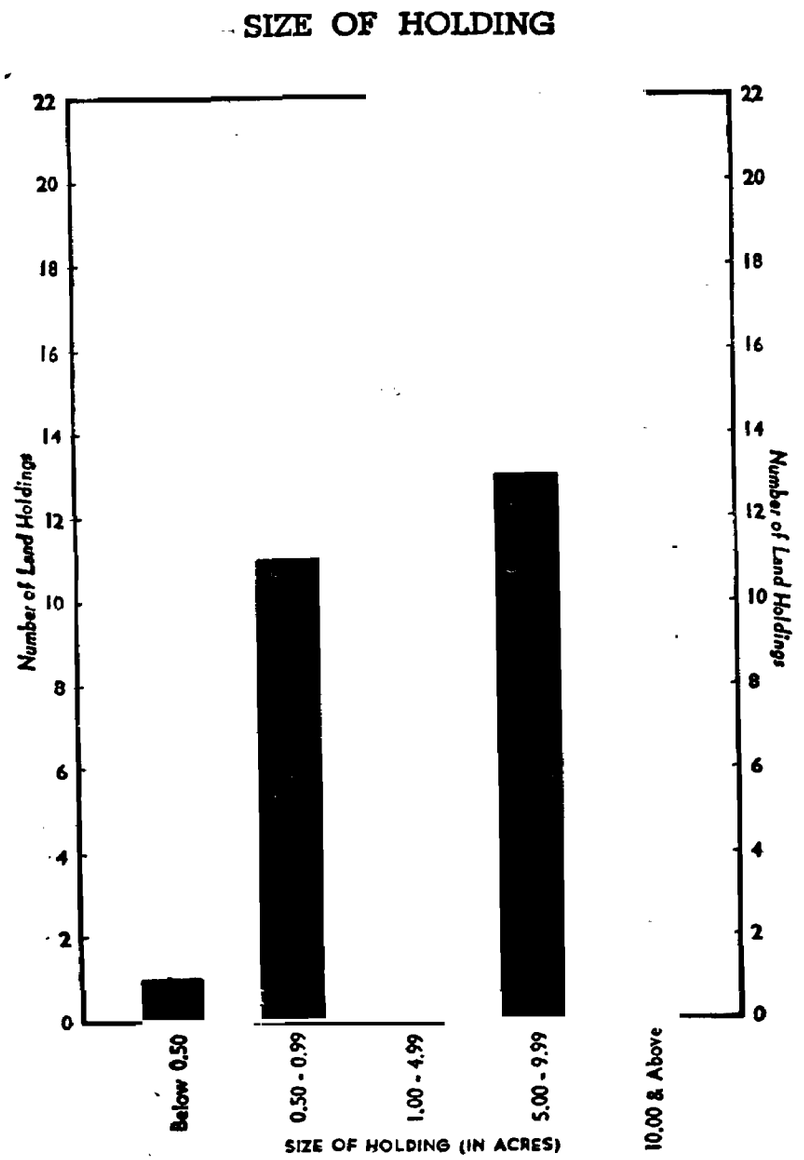
TABLE No. XXIII

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

No. of households surveyed : 155

Community	Nature of interest of land	No. of households and extent of land.									
		No land	5 cents and below	5 to 10 cents	10 to 20 cents	20 to 50 cents	50 cents to 0.99 acre	1 to 2.4 acres	2.5 to 4.9 acres	5 to 9.99 acres	10 acres and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
HINDUS:											
	(1) Land owned	67	...	...	...	...	5	10	7	4	10
	(2) Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	...	...	...
	(3) Land held from private persons or institutions	...	...	...	...	1	3	6	7	7	3
	(4) Land given out to private persons or institutions	...	...	...	...	...	2	5	5	2	1
	Total:	**67**	...	...	...	**1**	**10**	**21**	**19**	**13**	**14**
MUSLIMS:											
	(1) Land owned	14	...	...	...	...	1	...	...	...	...
	(2) Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	...	...	...
	(3) Land held from private persons or institutions	...	...	...	...	...	...	1	...	...	...
	(4) Land given out to private persons or institutions	...	...	...	...	...	...	...	...	...	...
	Total:	**14**	...	...	...	...	**1**	**1**	...	...	...
CHRISTIANS:											
	(1) Land owned	1	...	...	...	...	...	...	1	...	...
	(2) Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	...	...	...
	(3) Land held from private persons or institutions	...	...	...	...	...	...	...	...	...	...
	(4) Land given out to private persons or institutions	...	...	...	...	...	...	...	1	...	...
	Total:	**1**	...	...	...	...	...	...	**2**	...	...

It is found that 5 households own 50 cents to 0.99 acre, 10 households own 1 to 2.4 acres of land, 7 own 2.5 to 4.9 acres, 4 own 5 to 9.99 acres and 10 own 10 acres and above. As regards households under Hindu-fold holding lands from private persons or institutions, 1 household holds 20 to 50 cents of land, 3 hold 50 cents to 0.99 acre, 6 hold 1 to 2.4 acres, 7 hold 2.5 to 4.9 acres, 7 hold 5 to 9.99 acres and 3 hold 10 acres and above. As regards households given out land to others for cultivation, 2 households have given out 50 cents to 0.99 acre, 5 have given out 1 to 2.4 acres of land, 5 households, 2.5 to 4.9 acres, 2 households 5 to 9.99 acres and one household, lands to the extent of 10 acres and above. Out of 16 Muslim households covered in the survey, 14 do not own lands, one owns 50 cents to 1 acre and the other has taken on lease 1 to 2.4 acres of land from a private person. Of the 3 Christian households, one owns 2.5 to 4.9 acres of land, one does not possess any land and the third has given to others for cultivation lands on lease to the extent of 2.5 to 4.9 acres.



Tenancy

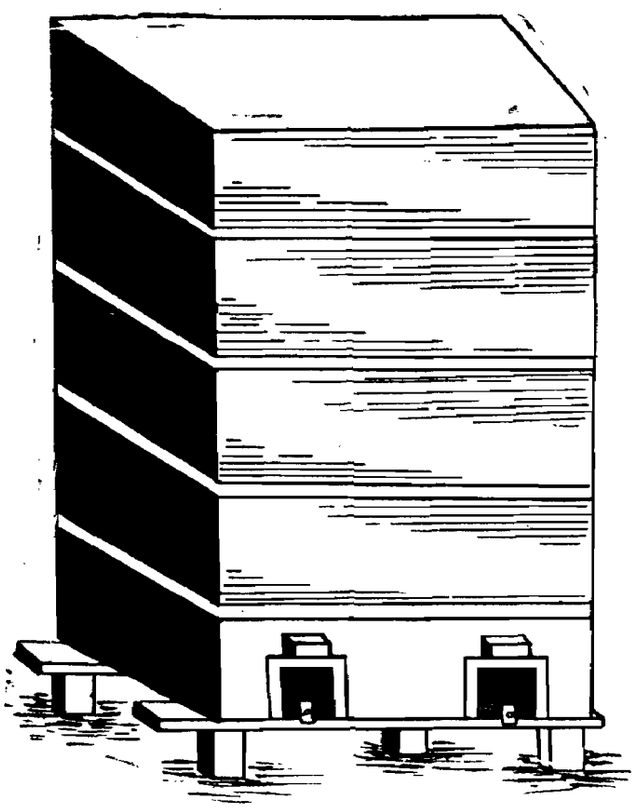
106. Seventy households of Parayans are found in the village engaged in agricultural labour. Some Vettians are also found engaged in this. 16 out of 20 sample Parayan households are engaged in agricultural labour. These labourers do all kinds of work such as ploughing, planting, weeding and harvesting. Vettians are employed to regulate the flow of the river water in the lands. They are also in charge of seeing that the river water is distributed in all the lands. The agricultural labourers are sometimes employed on daily wages and sometimes on monthly salary. The labourer appointed on monthly salary is known as 'Pannaiyal'. Wages are paid both in cash and in kind. In cash, the male labourer gets Rs. 1.25. for a day's work and a female labourer gets Re. 0.75. Since the labour available in the village is inadequate to meet the full needs of the village, sometimes the cultivators pay Rs. 2 per day for a male labourer and Rs. 1.50 for a female labourer. For harvesting, the wages are paid in kind. Generally, 7 labourers are employed to harvest one acre of land. Every labourer is given one marakkal of paddy for one kalam of paddy harvested by him. Pannaiyals employed on monthly salary get 4 kalams of paddy and a sum of Rs. 2 per month. Vettians get wages only in kind. They are given one marakkal of paddy per acre for watering, once a year. During harvesting, they are employed to measure paddy. For measuring 20 kalams of paddy they are given one marakkal of paddy. They can also take a handful of paddy measuring about 1½ marakkals as their final share.

107. The majority of the households do self-cultivation. Even in the case of other households who employ tenants, the relationship between the

owner and the tenant is cordial. The relationship between the cultivator and the labourer is also mostly cordial. Sometimes, because of acuteness of labour shortage, labourers demand more wages. If the yield per acre falls short of the usual average returns, the labourers insist on payment at conventional rates, irrespective of whether the return is normal or not. On such occasions, agriculturists are forced to bring labourers from the adjoining villages. Except for this, no strained relationship between the cultivators and labourers is noticed in the village. A leading ryot of the village has expressed the view that if the Government would keep 6 tractors in the village and give them on hire, it will relieve them of the botheration of going to the adjoining villages to get labourers.

Marketing of paddy

108. Two hundred and fifty tons of paddy are raised in the village. The surplus is marketed at Karaikal. No godown is found in the village for storing the surplus paddy. In almost all agriculturists' houses, paddy-bins, known as 'Paththayams' made of strong wood with several iron belts riveted across the outer portions of them are used for storing paddy. The marketing of paddy is usually done during the months of March, April and May. Till then, the paddy is stored in Paththayams. Bullock-carts, lorries or buses are employed to transport paddy to Karaikal. Dry crops like tapioca and pulses like black-gram grown in village are not marketed but used in the households. Products like mats produced in the village are marketed at Karaikal or in the village itself.



Paththayam (Paddy-bin)

Livestock

109. No livestock Census was conducted during the French regime. The particulars of livestock in the village as revealed in the 1961 Census are given below:

S. No.	Particulars	Number
1.	Cows, calves and oxen	788
2.	Buffaloes	112
3.	Poultry (hens, cocks and chicken)	820
4.	Pigs	20

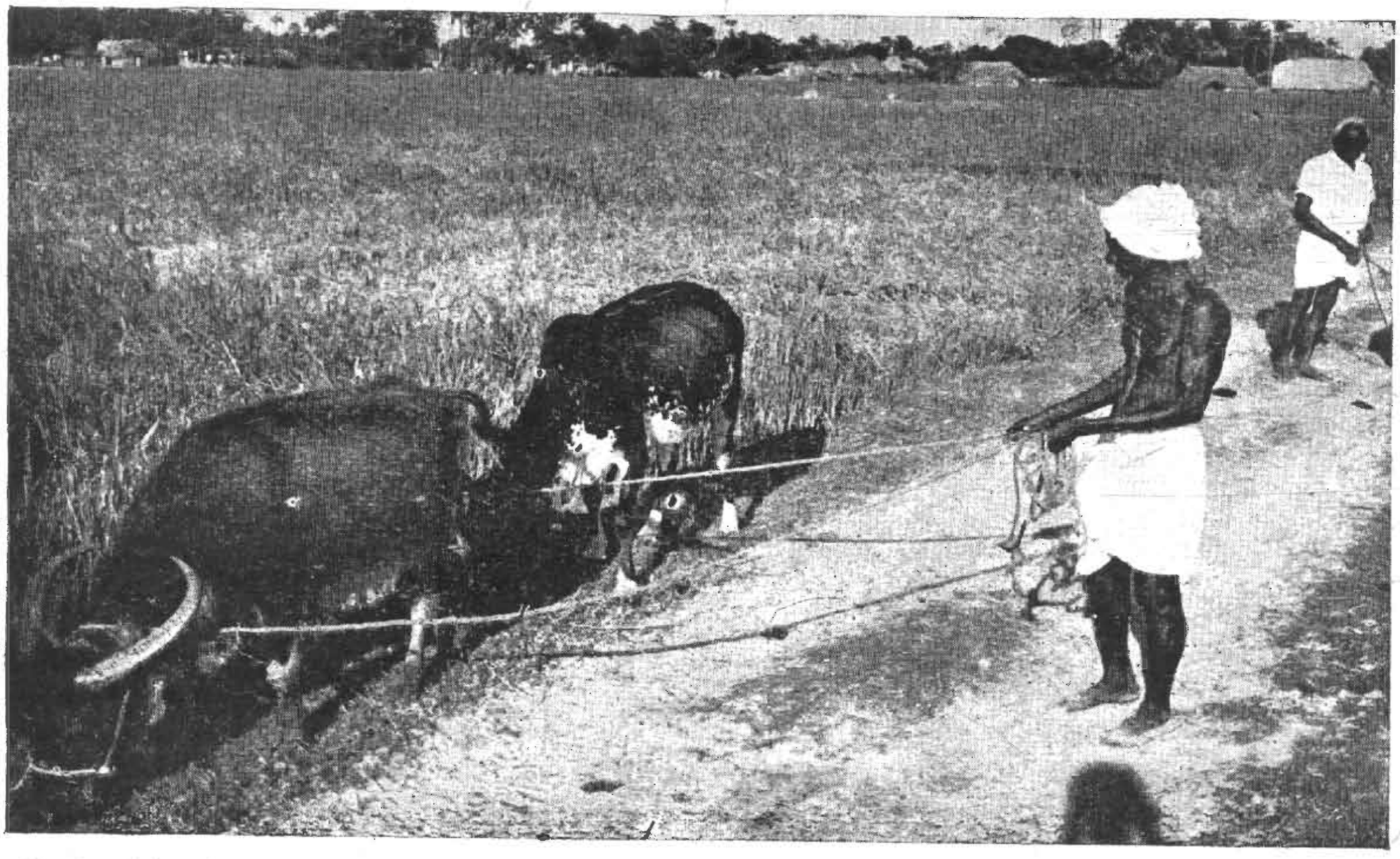
They are all local varieties obtained from the local shandies in Karaikal and nearby villages. Besides these, two breeding bulls, some fowls and ducks are found in the village. Of the 43 households belonging to Sozia Vellala Pillai and Isai Vellala Pillai communities, 28 possess 91 milch cattle, 21 of them possess 128 bullocks, 3 of them 6 goats, one household possesses 3 ducks and 4 possess 8 fowls. In the 21 Vanniar households, 10 possess 28 milch cattle, 8 possess 26 bullocks, 7 possess 21 goats, one possesses one duck and 6 possess 13 fowls. In the 17 Brahmin households, 9 households possess 13 milch cattle and 2 possess 2 bullocks. In the 21 Parayan households, 3 possess 3 milch cattle, 2 possess 4 bullocks and 4 possess 7 goats. In the 9 Naidu households, 2 possess 33 fowls. Except the households belonging to the Nair and Maruthuvar communities which do not possess any livestock, all other minor castes possess a smaller number of the livestock listed above, as shown in the Table No. XXIV.



The typical toddy-tappers in the village with their appliances—
Sharvasri Govindasami Nadar and Arumuga Nadar
are recent migrants to the village.



A vegetable-*cum*-miscellaneous articles' shop in the bazaar in Ambagarathur Road.



Cattle of the village appear of average health. Grazing is done mostly on the sides of paddy fields.

TABLE No. XXIV

Livestock, Duck and Fowl Statistics

No. of households surveyed: 155

Community	Milch cattle		Bullock		Goat/Sheep		Dog		Duck		Fowl	
	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.
(1)	(2)		(3)		(4)		(5)		(6)		(7)	
Sozia and Isai Vellala Pillais	28	91	21	128	3	6	...	...	1	3	4	8
Vanniar	10	28	8	26	7	21	...	...	1	1	6	13
Brahmin	9	13	2	2	...	...	...	...	...	...	...	...
Pathar	1	1	1	2	1	1	...	...	...	...	1	4
Thondaimandala Mudaliar	2	8	1	12	...	...	1	1	...	...	...	...
Chettiar	3	4	2	4	1	2	...	...	...	...	1	1
Kammala Asari	1	4	...	...	1	2	...	...	...	...	...	...
Nadar	1	1	1	1	1	2	...	...	...	...	1	8
Desigar	1	2	1	6	...	...	...	...	...	...	...	...
Naidu	4	9	3	9	...	...	...	...	...	...	2	33
Maruthuvar	...	...	...	...	...	...	...	...	...	...	...	...
Nair	...	...	...	...	...	...	...	...	...	...	...	...
Ahamudaya Thevar	1	1	...	...	...	...	...	...	...	...	...	...
Parayan	3	3	2	4	4	7	...	...	...	...	...	...
Muslim	4	4	1	2	4	9	...	...	...	...	4	9
Christian	1	1	...	...	...	...	...	...	...	...	...	...
Total:	66	170	43	196	22	50	1	1	2	4	19	76

110. The cows are maintained chiefly for their milk. The total number of milch cows in the village is 60 and dry cows 100. 30 she-buffaloes are found in the village. Their milk is supplied to the local tea and coffee hotels. A cow gives 4 lbs. of milk on an average and a she-buffalo, 6 lbs. of milk. A cross-breed buffalo gives yield up to 10 lbs. of milk. The milk obtained from these milch cattle is marketed locally as well as in Karaikal town. The total number of eggs produced in the village is 260. Bullocks are used both for hauling the carts and ploughing the fields. 54 bullock-carts are found in the village. The fodder is paddy husk, gingely and groundnut oil-cakes, straw and cotton seed which are adequate for the cattle population. However, during 1962, shortage in fodder supply was found in the village. To meet the situation, the Animal Husbandry Department of Karaikal through the veterinary hospital at Thennankudi advanced subsidies to the villagers in Thirunallar for cultivating fodder. 17 acres of fallow lands are found in the village which can be cultivated into a pasturage for cattle grazing. There is also a cattle pound in the village. The common disease of cattle found in the village is 'Haemorigic Septicamea' which is contagious. A veterinary hospital is located at Thennankudi at a distance of 1½ miles from the village. It looks after the veterinary needs of the village. The staff consists of one Veterinary Assistant Surgeon, one stock-man compounder and two bull-attendants. To prevent the disease, the veterinary hospital conducts periodical vaccination. Artificial insemination is also popular in the village. The Veterinary Assistant Surgeon reported that de-horning of cattle, a crude practice obtaining in the Cauvery delta, is practised in the village also. This is done to tame the animals. As a result of this practice, cattle suffer from different diseases. The Veterinary Assistant Surgeon is persuading the villagers to give up this practice. No family is found in the village with fishing as its occupation. Under the Community Development Programme, 2 tanks in the village have been taken on lease by the Block Agency and fish rearing is done with improved seedlings. During winter, common varieties of fish like Mullets, Chanos and Cat-fish are found in the river Noolar. Improved seedlings have been imported from Yanam.

Co-operative society

111. During the first visit in 1961, no co-operative society was found in the village. In 1962, a co-operative society under the name of ' Thirunallar Primary Co-operative Agricultural Credit and Thrift Society ' was formed. Actually, the Society which functioned at Ilayankudi was transferred to Thirunallar. The area of operation is the entire Commune of Thirunallar. The Society registered on the 9th February 1956 has its head-quarters at Pondicherry. Loans are advanced to agriculturists. There are 380 members in the Society, with a share capital of Rs. 33,860. The Government has got a share capital of Rs. 15,000 in the total share capital. The Government has also undertaken the responsibitity of paying an honorarium of Rs. 12.50 per mensem to the clerk engaged by the Society. According to the audit report of 1960—1961, the Society has advanced loans to the extent of Rs. 64,900 to the agriculturists in the Commune. The Society has shown a profit of Rs. 745.79 during 1960—61. This amount has not been disbursed among the members. The Society proposes to utilise the amount for the construction of its own building. The Board of Management of the Society is composed of the following office bearers :

1. President } *(Non-officials)*
2. Secretary }
3. Manager *(An employee of the Pondicherry State Co-operative Bank)*
4. Three Directors *(Non-officials)*

Since 12—1—1962, it has held 4 General Body Meetings and the Board of Management has met 40 times during 1962. Both short-term and medium-term loans to the value of Rs. 1,000 and Rs. 5,000 are advanced by the Society. The rate of interest charged by the Society is 8%. It may be seen from the following Table No. XXV that some villagers are also members in the co-operative society outside the village.

TABLE No. XXV

Co-operative Society

No. of households surveyed : 155

Name of Co-operative Society	Number of members belonging to														
	Sozia and Isai Pillais	Vellala Vanniar	Brahmin	Pathar	Thondaimandala Mudaliar	Chettiar	Asari Kammala	Nadar	Desigar	Naidu	Maruthuvar	Nair	Parayan	Muslim	Christian
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Multipurpose Co-operative Society	10	1	1	...	...	...	1	...	1	3	...	...	...	2	...
Co-operative Urban Bank	9	5	1	2	...	2	1	1	...	3	...	...	...	1	...
Marketing Co-operative Society	2	...	1	...	...	...	...	...	...	...	...	...	...	...	...
Agricultural Credit Co-operative Society	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total:	**22**	**6**	**3**	**2**	...	**2**	**2**	**1**	**1**	**6**	...	...	...	**3**	...

Nineteen heads of households are members in the Multipurpose Co-operative Society at Karaikal. 25 are members in Co-operative Urban Bank and 3 are members in the Marketing Co-operative Society, Karaikal. This shows that in general, villagers are aware of the benefits of the co-operative movement. Out of 155 households, only one household's head is a member in the Credit and Thrift Society. Credits in the village are raised from private money lenders for purposes like marriages, business, cultivation and ordinary wants. They are not professional money lenders. No fixed rate of interest is collected for the loans advanced by these neighbours. The rates vary from 8% to 12%. The Block Development Office functioning in the village had given loans to the villagers for construction of houses. The rate of interest is 8%.

Indebtedness

112. Like other agriculturists in this region, agriculturists in Thirunallar are in debts, that is 109 out of 155 households covered by our survey. The incidence of indebtedness is given in the Table No. XXVI:

TABLE No. XXVI

Indebtedness

No. of households surveyed : 155

Income groups (monthly households' income in rupees)	Total No. of households	No. of households in debt	Percentage of Col. 3 to 2	Average indebtedness of households in debt Rs. nP.
(1)	(2)	(3)	(4)	(5)
Less than 25	...	...	...	...
25 to 50	41	38	92.68	302.89
51 to 75	26	14	53.85	617.86
76 to 100	27	18	66.67	527.78
100 and above	61	39	63.93	2,584.62
Total:	155	109	...	...

It is seen that the average indebtedness rate is high. Table No. XXVII indicates the break-up of the households involved in debts by various causes.

TABLE No. XXVII

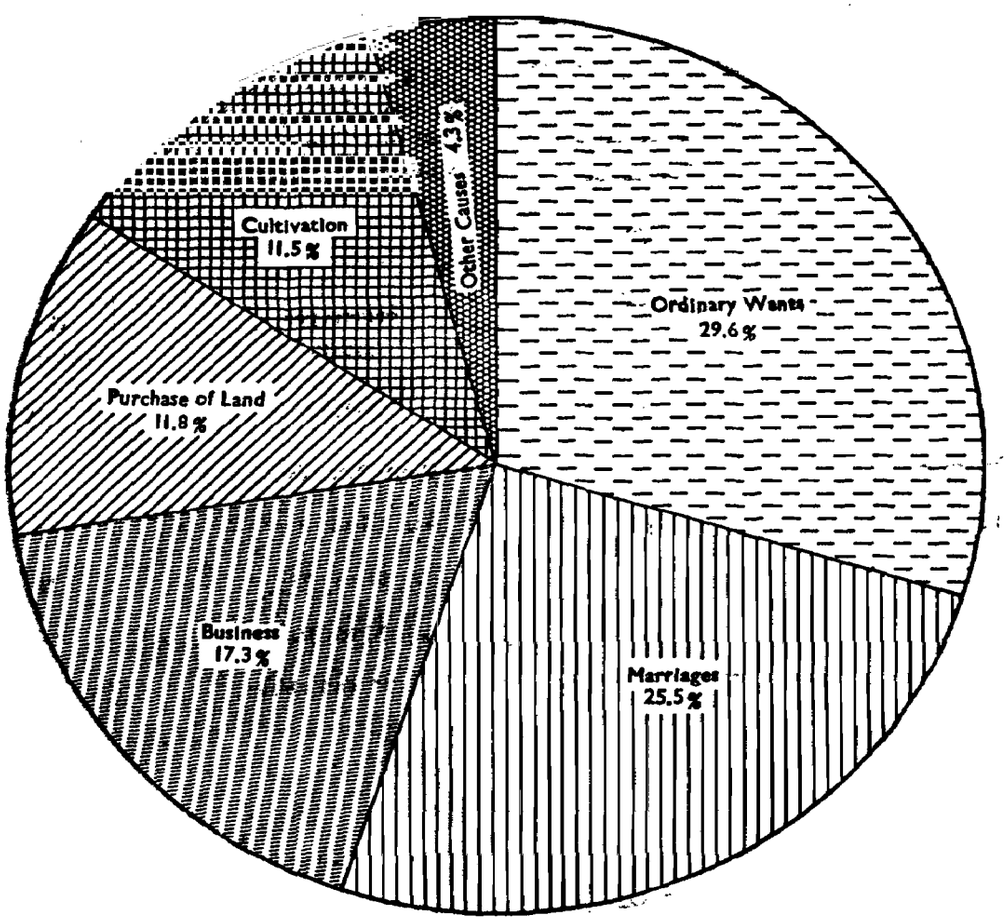
Indebtedness by causes

No. of households surveyed: 155

Causes	Amount of debt (Rupees)	No. of families in debt	Proportion of debt due to cause to the total amount of debt (Percentage)
(1)	(2)	(3)	(4)
(a) Purchase of land	15,400	4	11.81
(b) House construction or repairs to existing buildings	2,575	4	1.99
(c) Marriage	33,150	22	25.51
(d) Dowry	...	...	...
(e) Funerals	...	...	...
(f) Sickness	...	...	...
(g) To clear out-standing debts	...	...	...
(h) Ordinary wants	38,585	70	29.58
(i) Household cultivation	14,950	13	11.46
(j) Industry run by the households	...	...	...
(k) Business run by the households	22,600	10	17.32
(l) Litigation	1,700	1	1.30
(m) Purchase of bulls	1,000	1	0.77
(n) Others (unclassified)	500	1	0.28
Total :	1,30,460	136	100.00

An analysis of the loans shows that 4 households have taken loans to the value of Rs. 15,400 or 11.81% for purchase of lands. 4 have taken loans upto Rs. 2,575 or 1.97% for house construction or for repairs to the existing ones. 22 households have taken loans of Rs. 33,150 or 25.51% for marriages, 70 households, loans of Rs. 38,585 or 29.58% for meeting ordinary wants, 13 households, loans of Rs. 14,950 or 11.46% for household cultivation expenses and 10 households have taken loans upto Rs. 22,600 or 17.32% for business run by the households. Further, one household has taken a loan of Rs. 1,700 or 1.30% in connection with litigation, one, a loan of Rs. 1,000 or 0.77% for the purchase of bulls and one, a loan of Rs. 500 for sundry purposes. This shows that heavy amounts are raised for expenses like marriages, ordinary wants, business and cultivation expenses. Loans are mostly raised from private money lenders. Loans for agricultural purposes are advanced by the Agricultural Credit Co-operative Society. The society's rate of interest is 8%. Loans for construction of houses have been advanced by the Block Development Office and the rate of interest is 8%.

CAUSES OF DEBT



Village economy

113. The number of households engaged in cultivation, industry and business are shown below in Table No. XXVIII:

TABLE No. XXVIII

Households by Occupations

No. of households surveyed: 155

Households engaged in	Number of households
(1)	(2)
Cultivation	32
Industry	2
Business	32
Cultivation & Business	5
Other occupations	84
Total:	155

The eightyfour households are engaged in occupations like agricultural labour, Government service, temple service and Municipal service. Business found in the village are vegetable shops, running grocery shops, hotels, paddy shops, oil-selling, tobacco, flower and firewood depots. The only household industry found in the village is mat-weaving. The traditional industries practised are blacksmithy, carpentry and oil-pressing. There is one blacksmithy unit in the village with a capital of Rs. 1,000. Two employees are working in the unit with the owner and the annual out-put is Rs. 4,000. There is another carpentry unit with a capital of Rs. 1,000. It employs a paid labourer. The annual out-put is Rs. 1,000. Two units are engaged in oil-pressing. Apart from the owners, two employees are working in each unit. The capital invested in each of the units is Rs. 750 and the average annual out-put is Rs. 1,000.

Family income

114. For a study of the income of the villagers, the households covered by the sample survey have been distributed among the different income groups, as given below:

Income per month	No. of households	Percentage
(1)	(2)	(3)
Upto Rs. 25	...	...
Rs. 26 to 50	41	26.45
,, 51 to 75	26	16.78
,, 76 to 100	27	17.42
,, 101 and above	61	39.35
Total:	155	100.00

The majority of the households are found in the income group of Rs. 101 and above. It shows that the households are moderately well off. The distribution of income among the different occupational groups is indicated in Table No. XXIX.

TABLE No. XXIX

Households by income groups and main occupations

No. of households surveyed: 155

Occupation	No. of households	Monthly income of the households (Rupees)				
		Less than 25	26-50	51-75	76-100	101 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Government service	12	...	...	2	3	7
Cultivation	37	...	2	6	5	24
Agricultural labour	22	...	20	...	2	...
Carpentry	3	...	...	1	2	...
Barber	2	...	...	1	...	1
Mat-weaver	2	...	1	...	1	...
Blacksmith	1	...	...	...	...	1
Goldsmith	1	...	...	1	...	...
Business	30	...	5	6	5	14
Municipal service	10	...	3	1	3	3
Temple service	21	...	4	6	3	8
Others (Pensioner, Private worker, etc.)	14	...	6	2	3	3
Total:	155	...	41	26	27	61

Fortyone households fall in the income group of Rs. 26-50 covering 26.45% of the total households. They form the lower middle class section of the sample population. 26 households are found in the income group of Rs. 51-75 covering 16.78% of the households, forming the middle class section. 27 households falling under the income group of Rs. 76-100 covering 17.42%, form the upper middle class section and 61 households found in the income group of Rs. 101 and above, covering 39.35% of the total households, form the well-to-do section of population. The monthly income of the households by occupations has been shown in Table No. XXX.

HOUSEHOLD INCOME

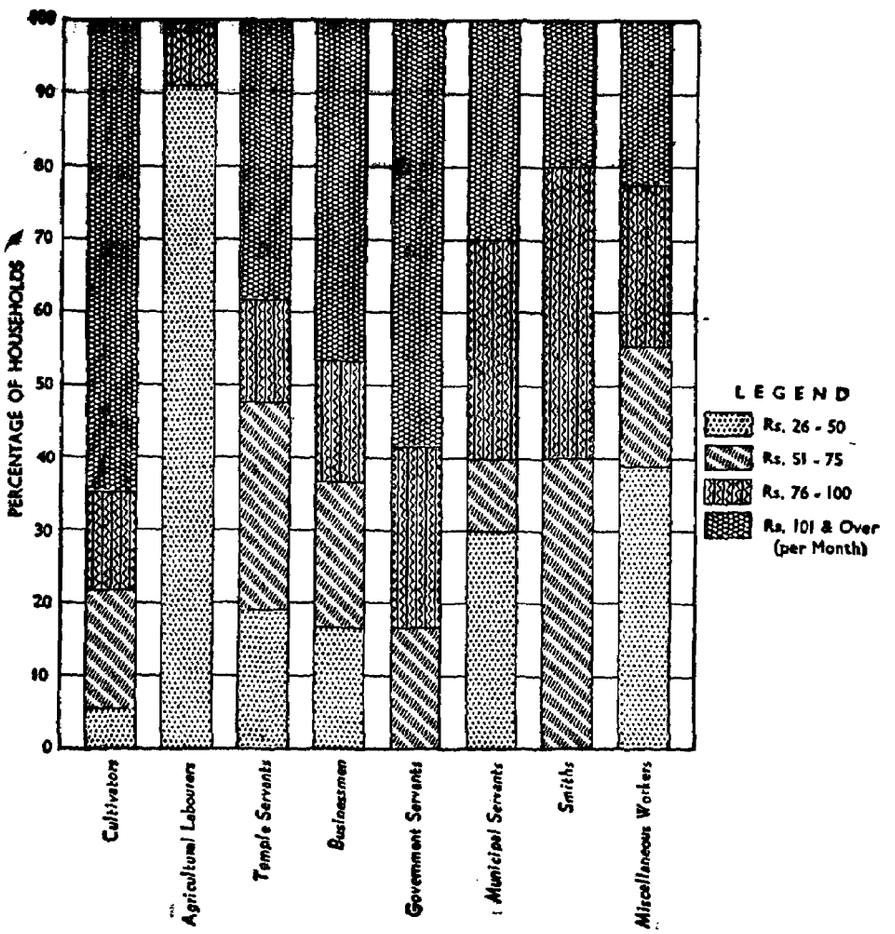


TABLE No. XXX

Monthly income per household by occupation

No. of households surveyed : 155

Occupation of household	No. of households	Monthly income per household in the range of				
		Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Railway labourer	2	...	...	1	1	...
Miscellaneous jobs	5	...	...	1	...	4
Station Master	1	...	...	...	...	1
Police	1	...	...	...	1	...
Postman	1	...	...	...	1	...
Social Education Organiser	1	...	...	...	...	1
Treasury Secretary	1	...	...	...	...	1
Cultivation	37	...	2	6	5	24
Agricultural labourer	22	...	20	...	2	...
Carpentry	3	...	...	1	2	...
Barber	2	...	...	1	...	1
Mat weaving	2	...	1	...	1	...
Blacksmithy	1	...	...	...	...	1
Goldsmithy	1	...	...	1	...	...
Vegetable shop	3	...	...	2	1	...
Labourer in business	2	...	1	1	...	...
Grocery shop	6	...	...	1	1	4
Tea or coffee hotel	6	...	...	1	2	3
Cycle shop	1	...	...	...	...	1
Selling fish	1	...	1	...	...	...
Toddy shop	2	...	...	...	...	2
Edible shop	2	...	2	...	...	...
Petty shop (Miscellaneous things)	1	...	1	...	...	...
Firewood depot	1	...	...	...	...	1
Paddy shop	1	...	...	...	...	1
Oil shop	1	...	...	...	...	1
Tobacco shop	1	...	...	...	...	1
Pansupari shop	1	...	...	...	1	...
Meat shop	1	...	...	1	...	...
Clerk in Municipal Service	4	...	...	...	1	3
Labourer ,, ,,	6	...	3	1	2	...
Temple service	21	...	4	6	3	8
Pensioner	3	...	...	1	...	2
Head-clerk (Private)	1	...	...	...	...	1
Mason	1	...	...	1	...	...
Dawal vidwan	1	...	1	...	...	...
Teacher (Private)	1	...	...	...	1	...
Cook	1	...	...	...	1	...
Operator (Cinema)	1	...	1	...	...	...
Horse-shoe maker	1	...	1	...	...	...
Toddy tapping	1	...	1	...	...	...
General labourer	3	...	2	...	1	...
Total:	**155**		**41**	**26**	**27**	**61**

Income — a community-wise study

115. The Sozia Vellala Pillai community in the village is economically sounder than the other communities. 19 households out of the 35 covered in our survey have an income of Rs. 151 and above. 5 have an income of Rs. 101-150, 5 are in the income range of Rs. 76-100, 5 in the range of Rs. 51-75 and one gets an income in the range of Rs. 26-50. Thus, 19 households get an income ranging from Rs. 150 and above and only one household has an income of Rs. 26-50. Among Vanniars, out of 21 households, 6 get an income in the range of Rs. 151 and above, 2 get an income in the range of Rs. 101-150, 4 get an income in the range of Rs. 76-100, 4 in the income range of Rs. 51-75 and 5 households get a monthly income in the range of Rs. 26–50. More number of households can be found in this community in the income group of Rs. 151 and above. Brahmins belong to the average income group. Classification of households monthly income-group-wise is given below :

Households in the income range of	Total No. of households
Rs. 26–50	2
,, 51–75	3
Rs. 76–100	4
,, 101–150	4
,, 151 and above	4

The classification of income groups found in the 16 Muslim households covered by our survey is as follows :

Households in the monthly income range of	Total No. of households
Rs. 26– 75	11
,, 76–100	4
,, 101–150	1

Parayans occupy the lowest place in the economic strata of the village. Most of them are engaged in agricultural labour which is not remunerative. Out of the 20 Parayan households covered by our survey, 19 households are found to get an income in the range of Rs. 26–50 and one gets an income in the range of Rs. 76–100.

Minor communities

The income statistics in respect of the minor communities are as shown in the Table below :

TABLE No. XXXI

Minor communities - Income

Community	No. of households surveyed	Income of the household in the range of					
		Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101-150	Rs. 151 and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Isai Vellala Pillai	8	...	1	2	...	5	...
Naidu	9	...	1	1	3	2	2
Chettiar	6	...	3	1	...	1	1
Asari	5	...	1	1	1	1	1
Pathar	4	...	1	1	2	...	...
Mudaliar	3	...	...	1	1	...	1
Nadar	2	...	1	...	...	...	1
Desigar	2	...	1	...	...	...	1
Maruthuvar	2	...	1	...	...	1	...
Nair	1	...	...	...	...	...	1
Thevar	1	...	...	1	...	...	...
Christian	3	...	...	...	1	...	2
Total :	**46**		**10**	**8**	**8**	**10**	**10**

Expenditure

116. The expenditure pattern of the 155 households covered in the sample survey can be analysed taking into account their occupations and income levels. The Table No. XXXII shows the average expenditure on different items in respect of the sample households.

TABLE No. XXXII

Average monthly expenditure per household by income groups and occupations

No. of households surveyed : 155

Occupation	Items of Expenditure	All households		Households with a monthly income of: Rs. 25 or less		Rs. 26 to 50		Rs. 51 to 75		Rs. 76 to 100		Rs. 101 & over	
		Number of households	Expenditure per household	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
CULTIVATION :													
	A. Food Group	**37**				**2**		**6**		**5**		**24**	
	1. Cereals and pulses		36.89	...	...	...	25.00	...	1.60	...	27.00	...	44.38
	2. Vegetables		4.68	...	...	...	2.00	...	0.18	...	3.20	...	5.83
	3. Meat and fish		5.00	...	...	...	3.00	...	0.22	...	3.60	...	6.00
	4. Condiments		0.76	...	...	...	...	...	0.04	...	...	...	1.04
	5. Oils and fats		8.22	...	...	...	5.00	...	0.26	...	5.40	...	10.33
	6. Sugar		5.41	...	...	...	2.50	...	0.17	...	2.20	...	7.17
	7. Beverages		5.57	...	...	...	2.50	...	0.29	...	4.40	...	6.58
	8. Liquor		3.51	...	...	...	...	...	0.18	...	4.60	...	4.25
	9. Tobacco		2.68	...	...	...	...	...	0.13	...	1.00	...	3.83
	10. Others (Refreshment)		16.81	...	...	...	5.00	...	0.63	...	6.60	...	22.04
	11. Milk		...	...	...	...	...	...	...	...	...	...	...
	12. Coffee and tea		...	...	...	...	...	...	...	...	...	...	...
	B. Clothing		21.95	...	...	...	10.42	...	8.61	...	12.92	...	28.13
	C. Housing		13.66	...	...	...	9.17	...	7.08	...	9.33	...	16.62
	D. Miscellaneous												
	1. Education		9.23	...	...	...	...	...	0.70	...	0.92	...	20.12
	2. Religious observance		3.63	...	...	...	1.67	...	...	...	...	...	4.93
	3. Provident fund, Insurance etc.		0.20	...	...	...	...	...	...	...	...	...	0.31
	4. Payment of debts		...	...	...	...	...	...	...	...	...	...	...
	5. Medical fees and medicine		4.66	...	...	...	1.67	...	1.67	...	1.33	...	6.32
	6. Amusements		1.59	...	...	...	0.83	...	0.42	...	...	...	3.75
	7. Remittance to dependents		0.34	...	...	...	...	...	...	...	...	...	0.52
	8. Travelling		3.58	...	...	...	1.25	...	0.63	...	1.17	...	4.86
	9. Maintenance of household animals		2.84	...	...	...	1.25	...	1.04	...	1.08	...	3.78
	10. Payment of taxes, duties, etc.		0.34	...	...	...	...	...	...	...	...	...	0.52
	11. Others (Miscellaneous)		3.41	...	...	...	...	...	0.97	...	0.33	...	4.95
	12. Cult. Industry and Business		39.95	...	...	...	4.17	...	16.80	...	7.50	...	55.49
	13. Any other expenditure not elsewhere stated		0.23	...	...	...	...	...	...	...	1.67	...	...

TABLE No. XXXII—*(contd.)*

Occupation	Items of Expenditure	All households		Households with a monthly income of: Rs. 25 or less		Rs. 26 to 50		Rs. 51 to 75		Rs. 76 to 100		Rs. 101 & over	
		Number of households	Expenditure per household	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
AGRICULTURAL LABOUR:													
	A. Food Group	22				20				2			
	1. Cereals and pulses		17.05	...	...	...	16.40	...	...	...	27.50	...	...
	2. Vegetables		1.02	...	...	...	1.09	...	...	...	2.50	...	...
	3. Meat and fish		1.63	...	...	...	1.44	...	...	...	3.50	...	...
	4. Condiments		0.27	...	...	...	0.30	...	...	...	...	...	...
	5. Oils and fats		2.16	...	...	...	1.98	...	...	...	4.00	...	...
	6. Sugar		0.18	...	...	...	0.03	...	...	...	1.50	...	...
	7. Beverages		0.30	...	...	...	0.13	...	...	...	2.00	...	...
	8. Liquor		1.80	...	...	...	1.58	...	...	...	4.00	...	...
	9. Tobacco		0.25	...	...	...	0.28	...	...	...	...	...	...
	10. Others (Refreshment)		0.86	...	...	...	0.45	...	...	...	5.00	...	...
	11. Milk		...	...	...	...	...	...	...	...	...	...	...
	12. Coffee and tea		...	...	...	...	...	...	...	...	...	...	...
	B. Clothing		4.94	...	...	...	4.69	...	...	...	7.50	...	...
	C. Housing		4.45	...	...	...	4.04	...	...	...	8.79	...	...
	D. Miscellaneous												
	1. Education		0.11	...	...	...	0.13	...	...	...	...	...	...
	2. Religious observance		0.51	...	...	...	0.27	...	...	...	2.92	...	...
	3. Provident fund, Insurance etc.		...	...	...	...	...	...	...	...	...	...	...
	4. Payment of debts		...	...	...	...	...	...	...	...	...	...	...
	5. Medical fees and medicine		0.45	...	...	...	0.33	...	...	...	1.67	...	...
	6. Amusements		0.06	...	...	...	0.02	...	...	...	0.42	...	...
	7. Remittance to dependents		...	...	...	...	...	...	...	...	...	...	...
	8. Travelling		0.23	...	...	...	0.08	...	...	...	1.67	...	...
	9. Maintenance of household animals		0.09	...	...	...	0.10	...	...	...	...	...	...
	10. Payment of taxes, duties, etc.		...	...	...	...	...	...	...	...	...	...	...
	11. Others (Miscellaneous)		2.56	...	...	...	2.65	...	...	...	1.67	...	...
	12. Cult. Industry and Business		0.85	...	...	...	0.94	...	...	...	...	...	...
	13. Any other expenditure not elsewhere stated		...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXXII—*(contd.)*

Occupation	Items of Expenditure	All households: Number of households	All households: Expenditure per household	Households with a monthly income of: Rs. 25 or less: Number of households	Rs. 25 or less: Average expenditure	Rs. 26 to 50: Number of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: Number of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: Number of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: Number of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
TEMPLE SERVICE:													
	A. Food Group	**21**				**4**		**6**		**3**		**8**	
	1. Cereals and pulses		21.90	...	...	...	18.75	...	20.00	...	28.33	...	37.50
	2. Vegetables		3.36	...	...	...	1.38	...	2.00	...	4.33	...	5.00
	3. Meat and fish		1.93	...	...	...	1.13	...	1.67	...	1.00	...	2.88
	4. Condiments		0.24	...	...	...	0.50	...	...	...	...	...	0.38
	5. Oils and fats		5.62	...	...	...	2.25	...	4.17	...	8.00	...	7.50
	6. Sugar		3.57	...	...	...	1.75	...	2.33	...	4.67	...	5.00
	7. Beverages		3.48	...	...	...	1.25	...	2.33	...	3.33	...	5.50
	8. Liquor		1.95	...	...	...	2.00	...	3.00	...	...	...	1.88
	9. Tobacco		1.81	...	...	...	...	...	2.17	...	1.00	...	2.75
	10. Others (Refreshment)		6.81	...	...	...	1.75	...	5.83	...	6.00	...	10.38
	11. Milk		...	...	...	...	...	...	...	...	...	...	...
	12. Coffee and tea		...	...	...	...	...	...	...	...	...	...	...
	B. Clothing		11.09	...	...	...	5.00	...	8.68	...	13.89	...	14.88
	C. Housing		8.71	...	...	...	4.10	...	8.27	...	8.33	...	11.35
	D. Miscellaneous												
	1. Education		1.98	...	...	...	...	...	2.99	...	1.67	...	2.34
	2. Religious observance		1.94	...	...	...	0.42	...	1.67	...	0.83	...	3.34
	3. Provident fund, Insurance etc.		...	...	...	...	...	...	...	...	...	...	...
	4. Payments of debts		...	...	...	...	...	...	...	...	...	...	...
	5. Medical fees and medicine		2.08	...	...	...	0.42	..	1.60	...	1.94	...	3.34
	6. Amusements		0.65	...	...	...	0.21	...	0.35	...	0.28	...	1.25
	7. Remittance to dependents		...	...	...	...	...	...	...	...	...	...	...
	8. Travelling		1.33	...	...	...	...	...	0.70	...	0.56	...	2.09
	9. Maintenance of household animals		1.01	...	...	...	...	...	0.90	...	0.28	...	1.88
	10. Payment of taxes, duties, etc.		...	...	...	...	...	...	...	...	...	...	...
	11. Others (Miscellaneous)		1.15	...	...	...	2.61	...	0.70	...	1.39	...	0.68
	12. Cult. Industry and Business		1.19	...	...	...	...	...	...	...	...	...	3.13
	13. Any other expenditure not elsewhere stated		...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXXII—*(contd.)*

Occupation	Items of Expenditure	All households: Number of households	All households: Expenditure per household	Households with a monthly income of Rs. 25 or less: Number of households	Rs. 25 or less: Average expenditure	Rs. 26 to 50: Number of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: Number of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: Number of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: Number of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
BUSINESS:													
	A. Food Group	30				5		6		5		14	
	1. Cereals and pulses		31.00	...	...	...	16.00	...	21.67	...	29.00	...	41.07
	2. Vegetables		3.26	...	...	...	1.60	...	2.33	...	2.60	...	4.50
	3. Meat and fish		5.57	...	...	...	1.80	...	4.17	...	3.40	...	8.29
	4. Condiments		0.83	...	...	...	1.00	...	0.83	...	...	...	1.07
	5. Oils and fats		6.17	...	...	...	2.60	...	5.00	...	3.80	...	8.79
	6. Sugar		4.67	...	...	...	1.80	...	2.67	...	3.20	...	7.07
	7. Beverages		3.67	...	...	...	0.20	...	1.17	...	1.60	...	6.07
	8. Liquor		1.77	...	...	...	1.00	...	1.17	...	1.20	...	2.50
	9. Tobacco		1.49	...	...	...	0.60	...	...	...	0.40	...	2.86
	10. Others (Refreshment)		2.45	...	...	...	2.00	...	5.33	...	7.00	...	17.36
	11. Milk		...	...	...	...	...	...	...	...	...	...	...
	12. Coffee and tea		0.28	...	...	...	1.67	...	...	...	...	...	...
	B. Clothing		15.22	...	...	...	7.00	...	9.30	...	10.00	...	22.55
	C. Housing		10.84	...	...	...	4.24	...	10.56	...	10.00	...	13.61
	D. Miscellaneous												
	1. Education		2.47	...	...	...	0.83	...	0.35	...	1.59	...	4.28
	2. Religious observance		1.61	...	...	...	0.50	...	0.56	...	1.92	...	2.35
	3. Provident fund, Insurance etc.		...	...	...	...	...	...	...	...	...	...	...
	4. Payment of debts		...	...	...	...	...	...	...	...	...	...	...
	5. Medical fees and medicine		1.33	...	...	...	0.84	...	1.41	...	2.25	...	4.29
	6. Amusements		0.88	...	...	...	0.50	...	0.63	...	0.63	...	1.22
	7. Remittance to dependents		0.14	...	...	...	0.08	...	...	...	...	...	...
	8. Travelling		1.21	...	...	...	0.17	...	1.25	...	0.67	...	1.76
	9. Maintenance of household animals		1.73	...	...	...	1.17	...	1.11	...	1.49	...	1.99
	10. Payment of taxes, duties, etc.		0.15	...	...	...	0.35	...	...	...	...	...	0.21
	11. Others (Miscellaneous)		1.03	...	...	...	0.25	...	...	...	0.83	...	1.82
	12. Cult. Industry and Business		22.84	...	...	...	0.67	...	2.78	...	9.01	...	44.29
	13. Any other expenditure not elsewhere stated		...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXXII—*(contd.)*

Occupation	Items of Expenditure	All households		Households with a monthly income of: Rs. 25 or less		Rs. 26 to 50		Rs. 51 to 75		Rs. 76 to 100		Rs. 101 & over	
		Number of households	Expenditure per household	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
GOVERNMENT SERVICE :													
	A. Food Group	**12**						**2**		**3**		**7**	
	1. Cereals and pulses		35.41	...	...	...	...	...	25.00	...	25.00	...	42.85
	2. Vegetables		4.73	...	...	...	...	...	2.50	...	5.00	...	5.25
	3. Meat and fish		2.58	...	...	...	...	...	3.00	...	2.00	...	2.71
	4. Condiments		1.92	...	...	...	...	...	5.00	...	...	...	1.85
	5. Oils and fats		7.83	...	...	...	...	...	5.00	...	6.67	...	9.14
	6. Sugar		5.32	...	...	...	...	...	...	...	5.00	...	6.99
	7. Beverages		7.49	...	...	...	...	...	5.00	...	5.00	...	9.28
	8. Liquor		2.91	...	...	...	...	...	2.50	...	5.00	...	2.14
	9. Tobacco		2.91	...	...	...	...	...	2.00	...	3.33	...	3.14
	10. Others (Refreshment)		17.01	...	...	...	...	...	...	...	11.83	...	24.28
	11. Milk		...	...	...	...	...	...	...	...	...	...	...
	12. Coffee and tea		...	...	...	...	...	...	...	...	...	...	...
	B. Clothing		19.10	...	...	...	...	...	12.50	...	15.28	...	22.65
	C. Housing		15.11	...	...	...	...	...	11.66	...	12.33	...	17.28
	D. Miscellaneous												
	1. Education		0.83	...	...	...	...	...	...	...	...	...	1.43
	2. Religious observance		2.54	...	...	...	...	...	...	...	0.55	...	4.11
	3. Provident fund, Insurance etc.		...	...	...	...	...	...	...	...	...	...	...
	4. Payment of debts		...	...	...	...	...	...	...	...	...	...	...
	5. Medical fees and medicine		2.80	...	...	...	...	...	...	...	0.55	...	4.58
	6. Amusements		0.78	...	...	...	...	...	...	...	0.22	...	1.25
	7. Remittance to dependents		...	...	...	...	...	...	...	...	...	...	...
	8. Travelling		2.65	...	...	...	...	...	...	...	...	...	4.54
	9. Maintenance of household animals		2.36	...	...	...	...	...	...	...	0.27	...	3.93
	10. Payment of taxes, duties, etc.		...	...	...	...	...	...	...	...	...	...	...
	11. Others (Miscellaneous)		1.77	...	...	...	...	...	2.08	...	2.77	...	1.25
	12. Cult. Industry and Business		31.25	...	...	...	...	...	...	...	...	...	53.57
	13. Any other expenditure not elsewhere stated		...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXXII—*(contd.)*

Occupation	Items of Expenditure	All households: Number of households	All households: Expenditure per household	Households with a monthly income of: Rs. 25 or less: Number of households	Rs. 25 or less: Average expenditure	Rs. 26 to 50: Number of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: Number of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: Number of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: Number of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
MUNICIPAL SERVICE:													
	A. Food Group	**10**				**3**		**1**		**3**		**3**	
	1. Cereals and pulses		32.50	...	...	...	16.67	...	25.00	...	36.66	...	46.67
	2. Vegetables		3.60	...	...	...	2.67	...	1.00	...	3.00	...	6.00
	3. Meat and fish		3.30	...	...	...	1.00	...	...	...	5.00	...	5.00
	4. Condiments		0.63	...	...	...	0.67	...	2.00	...	...	...	1.67
	5. Oils and fats		4.99	...	...	...	2.33	...	2.00	...	5.33	...	8.33
	6. Sugar		3.14	...	...	...	1.67	...	...	...	3.66	...	5.00
	7. Beverages		1.39	...	...	...	...	...	2.00	...	0.67	...	3.33
	8. Liquor		1.30	...	...	...	1.33	...	3.00	...	2.00	...	...
	9. Tobacco		1.20	...	...	...	1.00	...	5.00	...	1.33	...	...
	10. Others (Refreshment)		2.77	...	...	...	...	...	10.00	...	2.33	...	10.67
	11. Milk		...	...	...	...	...	...	...	...	...	...	...
	12. Coffee and tea		...	...	...	...	...	...	...	...	...	...	...
	B. Clothing		15.67	...	...	...	7.78	...	8.33	...	12.34	...	29.17
	C. Housing		11.90	...	...	...	6.35	...	8.33	...	13.89	...	16.67
	D. Miscellaneous												
	1. Education		1.83	...	...	...	1.39	...	...	...	0.56	...	4.17
	2. Religious observance		1.96	...	...	...	1.11	...	1.67	...	2.22	...	2.64
	3. Provident fund, Insurance etc.		0.38	...	...	...	...	...	...	...	...	...	1.26
	4. Payment of debts		...	...	...	...	...	...	...	...	...	...	...
	5. Medical fees and medicine		2.91	...	...	...	1.67	...	1.67	...	2.78	...	4.72
	6. Amusements		0.38	...	...	...	0.58	...	0.42	...	0.57	...	...
	7. Remittance to dependents		1.70	...	...	...	...	...	...	...	0.42	...	5.00
	8. Travelling		0.58	...	...	...	...	...	1.25	...	1.53	...	...
	9. Maintenance of household animals		0.54	...	...	...	0.97	...	...	...	0.83	...	...
	10. Payment of taxes, duties, etc.		1.62	...	...	...	...	...	...	...	0.41	...	5.00
	11. Others (Miscellaneous)		2.67	...	...	...	1.94	...	0.83	...	1.12	...	5.56
	12. Cult. Industry and Business		1.29	...	...	...	...	...	...	...	0.14	...	4.17
	13. Any other expenditure not elsewhere stated		6.25	...	...	...	...	...	...	...	...	...	20.38

TABLE No. XXXII—*(contd.)*

Occupation	Items of Expenditure	All households		Households with a monthly income of									
				Rs. 25 or less		Rs. 26 to 50		Rs. 51 to 75		Rs. 76 to 100		Rs. 101 & over	
		Number of households	Expenditure per household	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
ARTISAN :													
	A. Food Group	**8**				**1**		**2**		**4**		**1**	
(Blacksmithy, Goldsmithy, Carpentry and Masonary)	1. Cereals and pulses		23.12	...	...	...	15.00	...	20.00	...	22.50	...	40.00
	2. Vegetables		2.25	...	...	...	1.00	...	1.00	...	2.50	...	5.00
	3. Meat and fish		3.37	...	...	...	...	...	2.00	...	4.50	...	5.00
	4. Condiments		0.25	...	...	...	2.00	...	...	...	...	...	...
	5. Oils and fats		4.75	...	...	...	3.00	...	3.00	...	4.75	...	10.00
	6. Sugar		3.37	...	...	...	2.00	...	3.00	...	3.50	...	5.00
	7. Beverages		3.62	...	...	...	...	...	3.50	...	3.75	...	7.00
	8. Liquor		3.50	...	...	...	...	...	3.50	...	4.00	...	5.00
	9. Tobacco		0.75	...	...	...	...	...	1.50	...	...	...	3.00
	10. Others (Refreshment)		7.00	...	...	...	7.00	...	2.50	...	11.00	...	...
	11. Milk		...	...	...	...	...	...	...	...	...	...	...
	12. Coffee and tea		...	...	...	...	...	...	...	...	...	...	...
	B. Clothing		10.94	...	...	...	6.67	...	10.42	...	13.34	...	6.67
	C. Housing		8.23	...	...	...	5.00	...	7.92	...	9.58	...	6.67
	D. Miscellaneous												
	1. Education		0.78	...	...	...	...	...	1.04	...	1.56	...	2.08
	2. Religious observance		1.51	...	...	...	...	...	1.46	...	1.67	...	...
	3. Provident fund, Insurance etc.		0.21	...	...	...	...	...	...	...	...	...	4.17
	4. Payment of debts		...	...	...	...	...	...	...	...	...	...	...
	5. Medical fees and medicine		1.93	...	...	...	...	...	1.46	...	2.09	...	4.17
	6. Amusements		0.26	...	...	...	...	...	0.62	...	0.21	...	...
	7. Remittance to dependents		...	...	...	...	...	...	...	...	...	...	...
	8. Travelling		0.52	...	...	...	...	...	1.04	...	...	...	2.08
	9. Maintenance of household animals		1.62	...	...	...	4.17	...	1.25	...	1.04	...	4.17
	10. Payment of taxes, duties, etc.		...	...	...	...	...	...	...	...	...	...	...
	11. Others (Miscellaneous)		1.46	...	...	...	...	...	1.46	...	3.23	...	...
	12. Cult. Industry and Business		0.52	...	...	...	...	...	...	...	2.08	...	...
	13. Any other expenditure not elsewhere stated		...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXXII—*(contd.)*

Occupation	Items of Expenditure	All households		Households with a monthly income of: Rs. 25 or less		Rs. 26 to 50		Rs. 51 to 75		Rs. 76 to 100		Rs. 101 & over	
		Number of households	Expenditure per household	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
OTHER OCCUPATIONS:													
	A. Food Group	**15**				**6**		**3**		**2**		**4**	
	1. Cereals and pulses		27.67	...	...	...	20.83	...	21.66	...	40.00	...	36.25
	2. Vegetables		3.73	...	...	...	2.33	...	3.00	...	4.00	...	6.25
	3. Meat and fish		3.27	...	...	...	3.16	...	2.00	...	2.00	...	5.00
	4. Condiments		0.33	...	...	...	...	...	...	...	...	...	1.25
	5. Oils and fats		5.93	...	...	...	4.83	...	3.33	...	5.00	...	10.00
	6. Sugar		3.40	...	...	...	1.00	...	...	...	5.00	...	8.75
	7. Beverages		3.53	...	...	...	1.66	...	3.33	...	1.50	...	7.50
	8. Liquor		3.20	...	...	...	0.83	...	4.33	...	5.00	...	5.00
	9. Tobacco		0.67	...	...	...	...	...	...	...	5.00	...	...
	10. Others (Refreshment)		7.27	...	...	...	2.00	...	7.33	...	12.50	...	11.25
	11. Milk		...	...	...	...	...	...	...	...	...	...	...
	12. Coffee and tea		...	...	...	...	...	...	...	...	...	...	...
	B. Clothing		12.72	...	...	...	7.08	...	7.77	...	12.50	...	25.00
	C. Housing		10.56	...	...	...	6.11	...	7.11	...	8.33	...	20.92
	D. Miscellaneous												
	1. Education		0.72	...	...	...	...	...	...	...	1.25	...	2.09
	2. Religious observance		2.06	...	...	...	0.76	...	0.56	...	1.87	...	2.50
	3. Provident fund, Insurance etc.		...	...	...	...	...	...	...	...	...	...	...
	4. Payment of debts		...	...	...	...	...	...	...	...	...	...	...
	5. Medical fees and medicines		2.36	...	...	...	0.69	...	0.42	...	1.67	...	6.67
	6. Amusements		0.36	...	...	...	0.07	...	...	...	0.21	...	1.15
	7. Remittance to dependents		...	...	...	...	...	...	...	...	...	...	...
	8. Travelling		1.69	...	...	...	0.77	...	0.56	...	...	...	4.79
	9. Maintenance of household animals		1.61	...	...	...	0.97	...	0.56	...	0.41	...	3.96
	10. Payment of taxes, duties, etc.		...	...	...	...	...	...	...	...	...	...	...
	11. Others (Miscellaneous)		4.14	...	...	...	0.62	...	1.39	...	2.08	...	12.50
	12. Cult. Industry and Business		6.67	...	...	...	1.39	...	...	...	4.16	...	20.83
	13. Any other expenditure not elsewhere stated		...	...	...	...	...	...	...	...	...	...	...

Cultivation is the main occupation in which the majority of the households covered by our survey are engaged. 24 out of the 37 households engaged in cultivation are in the income range of Rs. 101 and above. 5 are in the range of Rs. 76–100, 6 in the range of Rs. 51–75 and 2 in the income range of Rs. 26–50. The expenditure pattern of these households, income-group-wise is as follows :

The 24 households in the income range of Rs. 101 and above spend monthly the following amounts:

Cost of rice	...	Rs.	44.38
,, vegetables	...	,,	5.83
,, meat and fish	...	,,	6.00
,, oils and fats	...	,,	10.33
,, condiments	...	,,	1.04
,, sugar	...	,,	7.17
,, beverages like coffee and tea	...	,,	6.58
,, liquor	...	,,	4.25
,, tobacco	...	,,	3.83
On refreshments	...	,,	22.04
,, clothing	...	,,	28.13
,, house rent	...	,,	16.62
,, education of their children	...	,,	20.12
,, religious observances	...	,,	4.93
,, cultivation	...	,,	55.49
,, entertainments	...	,,	3.75
,, savings, etc.	...	,,	0.31

In the case of 5 households found in the income range of Rs. 76–100, the monthly expenditure is as follows:

Amount spent on rice	...	Rs.	27.00
,, meat and vegetables	...	,,	4.00
,, oils and fats		,,	5.40
,, sugar	...	,,	2.20
,, beverages and liquor	...	,,	9.00
,, tobacco	...	,,	1.00
,, refreshments		,,	6.60
,, clothing	...	,,	12.92
,, house rent	...	,,	9.33
,, cultivation	...	,,	7.50
,, education, etc.	...	,,	0.92

From the above, it will be seen that in all the 37 households engaged in cultivation belonging to the various income groups, of the total average expenditure of Rs. 195.14 per month on various items, 18.9% of it is spent on rice, 5.1% on vegetables and meat, 11.3% on clothing, 7.2% on housing, 20.5% on cultivation expenses, etc. Being moderately well-off, the cultivators' households spend about 8.7% of the average total expenditure on refreshments.

117. Business is the next occupation in which 30 households, covered by our sample, are engaged. Of these 30, 6 are running grocery shops. Out of these six, 4 households are in the income range of Rs. 101 and above, one in the income range of Rs. 76–100 and one in the income range of Rs. 51–75. The average monthly expenditure pattern of these 6 households is analysed below:

Amount spent on rice		Rs.	32.50
,, vegetables		,,	3.83
,, meat and fish		,,	5.83
,, condiments		,,	0.83
,, oils and fats		,,	6.00
,, sugar		,,	6.50
,, beverages like tea and coffee		,,	2.50
,, refreshments		,,	16.17
,, clothing		,,	13.89
,, housing		,,	13.75
,, education		,,	4.24
,, religious observances		,,	2.36
,, medical fees		,,	4.50
,, entertainments		,,	0.56
,, business, etc.		,,	33.40

Six households are running hotels or tea shops. Of these 6, 3 are in the income range of Rs. 101 and above, 2 in the income range of Rs. 76—100 and one is found to be in the income range of Rs. 51—75. On an average, an amount of Rs. 149.43 is spent on various items every month. 3 households are selling vegetables. Of these, 2 are in the income range of Rs. 51—75 and one in the income range of Rs. 76—100. The total monthly expenditure on an average in these households is Rs. 72.88. Two households are labourers in business shops of which one is in the income range of Rs. 26—50 and the other in the income range of Rs. 51—75. Two households are running toddy shops and both are in the income range of Rs. 101 and above. The average monthly expenditure in respect of these two categories on various items, is Rs. 50.03 and Rs. 283.69 respectively. The two households engaged in running toddy shops seem to spend liberally on various items. Thus, we find that of the total average monthly expenditure of Rs. 283.69, nearly 19.4% is spent on rice, about 5.7% on vegetables and meat, 9.2% on refreshments, 4.2% on oils and fats, 13.03% on clothing and 26.1% on business etc. There are two households running eatable shops both coming under the income group

of Rs. 26—50. On an average, the monthly expenditure in these households is Rs. 36.29. The income being inadequate, except on rice, expenditure in respect of other items like clothing, oils and fats, vegetables and meat is slender. The remaining 9 households in the business category are engaged, one in each of the following kinds of business:

(i) Meat shop
(ii) Pansupari shop
(iii) Petty shop
(iv) Cycle shop
(v) Fish selling
(vi) Oil selling
(vii) Tobacco shop
(viii) Firewood depot, and
(ix) Paddy shop

The above business households are in the respective income groups of Rs. 51—75, Rs. 76—100, Rs. 26—50, Rs. 101 and above, Rs. 26—50, Rs. 101 and above, Rs. 101 and above, Rs. 101 and above and Rs. 101 and above. The average monthly expenditures in the case of these 9 households are: Rs. 65, Rs. 84.99, Rs. 73.74, Rs. 166.67, Rs. 52.08, Rs. 240.50, Rs. 130.01, Rs. 164.99 and Rs. 129.18. Since the income is of average standard, these households are able to spend a fairly average amount on all items of necessities.

118. There are 12 households engaged in Government service. Of these, one is the Social Education Organiser, serving in the Karaikal Block who comes in the income group of Rs. 101 and above and spends monthly on an average Rs. 135 for the maintenance of his family. 5 come under the category of unclassified, out of whom 4 are in the income group of Rs. 101 and above and one in the income group of Rs. 51—75. These households spend a sum of Rs. 220.85 on an average on various items. The head of one household is a Policeman, coming under the income range of Rs. 101 and above, who spends Rs. 98.01 on an average every month. One is a Post Master in the income range of Rs. 76—100 whose average monthly expenditure is Rs. 108.84. One is a Treasury Secretary, employed at Karaikal who comes in the income range of Rs. 101 and above and whose monthly expenditure is Rs. 243.33. The one Nair household whose head is the Station Master in Thirunallar Railway station comes in the income range of Rs. 101 and above. His expenditure can be grouped with that of the Treasury Secretary. Two are railway labourers who come in the income range of Rs. 51—75 and Rs. 76—100. In the case of these two households, the average monthly expenditure is Rs. 85.45.

119. There are 21 households engaged in temple service out of which 4 come in the income group of Rs. 26—50 and their average monthly expenditure is Rs. 50.52. 6 households come in the income range of Rs. 51—75 and their average monthly expenditure is Rs. 69.36. 3 are in the income range of Rs. 76—100 and their average monthly expenditure is Rs. 85.83. 8 households come under the income group of Rs. 101 and above and their average monthly expenditure is Rs. 123.05. In the case of some households in this category, the temple income is supplemented by income from land which enables them to spend liberally. There are 10 households whose heads are Municipal servants. Of these, 4 are clerks and 6 are labourers. In the case of 4 clerks, 3 are in the income range of Rs. 101 and above and their average monthly expenditure is Rs. 178.86. One has an income in the range of Rs. 76—100 and the average monthly expenditure is Rs. 98.50. In the case of 6 labourers, 3 are in the income range of Rs. 26—50 and their average monthly expenditure is Rs. 48.93. One is found in the income range of Rs. 51—75 and the expenditure in his case is Rs. 72.50. 2 are found in the income group of Rs. 76—100 and the average monthly expenditure in respect of them is Rs. 95.20. Agricultural labourers form the poorest section of the village sampling population. An analysis of their expenditure pattern shows that they lead a life of hand to mouth existence. 22 households depend on agricultural labour for their livelihood out of which 20 are in the income range of Rs. 26—50 and 2 are in the income range of Rs. 76—100. The average monthly expenditure in respect of these households is Rs. 36.93 and Rs. 74.64 respectively. The remaining 23 households covered by our survey are engaged in various occupations such as carpentry, blacksmithy, goldsmithy, haircutting and mat-weaving. There are also pensioners and persons engaged in private services. As regards the expenditure pattern in respect of these households, there is no noteworthy aspect and in the case of all these households, the income is found to be adequate to meet the expenditure on the bare necessities of life.

Household Industries

120. Mat-weaving is practised on a small scale by 2 or 3 Muslim households in the village. They get a monthly income of Rs. 30 each. These families

have no other subsidiary occupation. The mats woven are ordinary and crude in texture and are marketed locally. The raw material is korai grass which is obtained locally itself from the banks of the river Noolar and when there is no local supply, from the nearby villages of Ambagarathur, Settur and Sorakudi. Toddy tapping is an occupation of one community in the village, namely Gramanis. A large number of cocoanut trees are found in the village. Most of the Gramanis engaged in this industry are migrants from the adjoining Madras State. Near Thirunallar in places like Poonmulaiyal Mangalam and Pettai, a large number of this community are living. They are also engaged for tapping the trees, by the owners of the trees in the village. Some of the Gramanis have title like Naicker added to their names. They are engaged by the tree-owners on a monthly salary which varies from Rs. 45 to 60. One should climb a minimum of 20 trees in the morning when toddy is collected and 20 trees in the evening when the trees are tapped. The Municipality levies a tax of Rs. 2 per tree per annum. The toddy tapped in the village is sold locally and in Karaikal. There is one toddy shop in the village. It is said that the Government has auctioned this for a sum of Rs. 26,000 for one year. The shop is situated in the southern part of the village and is frequented by about 300 men and 5 women daily. Some men purchase toddy and take it home for their women. The morning attendance in the toddy shop is thin, but in the evening the place becomes busy. The present rate at which toddy is sold is 0.75 nP. per litre. About 100 litres of toddy are sold every day and as such the turn-over per day is Rs. 75. On important occasions like Pongal, the turn-over is more than Rs. 150 per day. Except the Brahmin and Asari communities, others in the village take alcoholic drinks. Many of the Parayan men and women are addicted to drinks and this can be said to be one of the major causes for their poverty. If a labourer earns Re. 1 or Rs. 1.50 per day, he spends 0.50 nP. per day on toddy. It is, however, argued that toddy is essential, in particular for Parayans, who have to do manual labour and as such this habit cannot be said to be the direct cause for their poverty. It, actually, is a substitute for one meal and it also relieves him of the strain caused by a day's work. During harvesting, toddy is sold for paddy only. One marakkal (about 8 litres) of paddy is demanded for one litre of toddy. As such, Parayans prefer to get their wages in terms of paddy, so that they may purchase toddy without any difficulty. This habit, therefore, compels the Parayans to sell the paddy to the toddy shop keeper which leaves them no grain to support their families. In the case of other non-Brahmin communities, males are in the habit of taking drinks. Even in the case of those who chiefly claim that alcoholic drinks are proscribed by their communities' customs, we have found addicts. Since it is a wet area, all types of alcoholic drinks are freely available. In all the Christian households, taking of alcoholic drinks is not opposed to the culture of their community. Thus, it can be said that drink is not held as a social evil in the village, though it leads to the poverty among Parayans. This gives us an idea as to what prohibition can do for the welfare of the poorer classes.

CHAPTER V

SOCIAL AND CULTURAL LIFE

Religion

121. As observed earlier, three religious groups are found in the village: Hindus, Muslims and Christians. The village Thirunallar, is a Saivite centre and the majority of Hindus are Saivites. 114 have returned themselves as Saivites and 14 as Vaishnavites. Of the 14 households who are Vaishnavites, 9 belong to the Naidu community, 2 to Chettiar, one is a Vellala Pillai, one, a Vanniar and one, a Brahmin. The community-wise distribution of the Saivite households etc. has been given in Table No. XXXIII.

TABLE No. XXXIII

Sect and Caste

No. of households surveyed : 147

Sect	Number of members belonging to														
	Sozia and Isai Vellala Pillais	Vanniar	Brahmin	Pathar	Thondaimandala Mudaliar	Chettiar	Kammala Asari	Nadar	Desigar	Naidu	Maruthuvar	Nair	Parayan	Muslim	Christian
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Saivite	38	20	16	4	3	3	5	2	2	...	1	...	20	...	...
Vaishnavite	1	1	1	...	...	2	...	...	...	9	...	...	...	...	...
Muslim	...	...	...	...	...	...	...	...	...	...	...	...	...	15	...
Christian	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3
Malayali	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
Total:	**39**	**21**	**17**	**4**	**3**	**5**	**5**	**2**	**2**	**9**	**1**	**1**	**20**	**15**	**3**

Twenty Muslim households are found in the village. One belongs to the Shafi sect and the rest to the Hanafi sect of Muslims. The 16 Muslim households covered by our survey belong to the Hanafi sect. A small Mosque is found in the village, built 50 years ago, where the Muslims offer their worship.

There are 3 Christian households belonging to the Catholic group in the village. No church is found in the village and the Christians go to the church at Karaikal to offer their prayers.

122. Brahmins occupy the foremost place in the social hierarchy of the village. In the village there is a big temple dedicated to the Lord Dharbaranyeswarar. The Brahmin community is associated with the temple since it was built and majority of them are engaged in temple service. The Brahmins command good respect among all groups of people of the village. Their superiority is even conceded by the affluent community of Sozia Vellala Pillais. The Brahmins take bath regularly in the mornings and wearing the Saivite sectarian mark known as 'Poosai' all over the body, go to the temple. As the majority of the Brahmins in the village are temple priests, their duty demands their presence in the temple. This, however, promotes their personal hygiene. Some of the Sozia Vellala Pillais are also connected with the temple service like supplying flowers, writing the accounts of the temple, etc. and they also attend the temple daily with reverence and respect. Other non-Brahmin communities like Vanniar, Naidu, Asari, Pathar, Isai Vellala Pillai, etc. are also religious minded. This attitude of the villagers in taking part in the community worships at the time of monthly and annual festivals, helps in promoting social cohesion and harmony. The Sozia Vellala Pillais occupy the second place in the social scale. Though they are non-vegetarians in food habits, they are staunch Saivites. In olden days some persons of this community who were known as 'Sthanikars' were in charge of the maintenance of the Dharbaranyeswarar temple. The main key remained with them and it was their duty to open the temple in the morning and close it in the night. They also controlled the revenue and expenditure of the temple. Even today the management board of the Dharbaranyeswarar Temple has a majority of Dharmakarthas from this community.

123. The hetrogeneous religious aspect of the villagers is, however, revealed by the worships of their respective reigning deities. Majority of the Sozia and Isai Vellala Pillais worship Goddess Mariamman in their households. Of the 43 households of these communities, covered by our survey, 13 worship Goddess Mariamman as their reigning deity, 7 worship God Madurai Veeran, 6 worship Goddess Angalamman, 4 worship God Iyenar, 2 worship Goddess Kathayiamman, etc. In the case of 21 Vanniar households, 6 worship Goddess Mariamman, 5, Goddess Angalamman, 2 worship God Iyenar, 2 worship Goddess Kathayiamman, etc. In the case of Brahmin households covered by our survey, 4 worship Goddess Angalamman, 3, Goddess Mariamman, 3, God Iyenar, 3, God Venkatachalapathi, etc. Among other minor Hindu communities, Goddess Mariamman or Goddess Angalamman is the reigning deity in the majority of the households. Majority of the Parayans have God Madurai Veeran as their reigning deity. A statement of the reigning deities worshipped by the 147 households covered during re-visit, community-wise, has been given in Table No. XXXIV.

Inspite of this, we find that all the households belonging to the various communities accept Lord Dharbaranyeswarar as the presiding deity of the village. In addition to this, the villagers are very tolerant to the Muslims and Christians and give them maximum freedom in the practice of their religions.

Inter-caste relationship

124. Brahmins do not inter-dine with any other community. The Sozia Vellala Pillais, though non-vegetarians, do not inter-dine with any other community except the Isai Vellala Pillais. However, they consider the Isai Vellala Pillais inferior to them. It is, however, revealed that in the past 2 decades ago, they did not inter-dine at all. Vanniars and Isai Vellala Pillais freely inter-dine with each other, but they do not inter-marry. Other communities in the village being numerically insignificant cannot fight for any social position, but concede the superiority of the Brahmins, Sozia Vellala Pillais, Vanniars and Isai Vellala Pillais. In spite of the fact that every community claims a certain position in the social hierarchy, the inter-caste relationships between Brahmins and non-Brahmins, between Hindus and Muslims and between Sozia Vellala Pillais and other non-Brahmin communities are cordial and smooth. This social harmony is the result of many factors such as common language, common occupation, etc. The Brahmins of the village receive traditional honour due to their community. Their religious leadership is recognised by everyone in the village. Though they do not inter-dine with any other community, they never fail to attend the social functions which take place in those houses. In olden days, Parayans could not enter the Agraharam, but due to change of time, the Brahmins have adjusted themselves and do not object to the Parayans passing through the Agraharam Street.

TABLE No. XXXIV

Association of deity/special object of worship and caste

No. of households surveyed : 147

Deity / Special object of worship	Number of households that worship the deity and belong to															
	Sozia & Isai Vellala Pillais	Vanniar	Brahmin	Pathar	Thondai-mandala Mudaliar	Chettiar	Kammala Asari	Nadar	Desigar	Naidu	Maruthuvar	Nair	Parayan	Muslim	Christian	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Angalamman	6	5	4	1	1	1	1	...	...	1	1	...	...	...	...	Vellala Pillai (1) no specific God
Mariamman	13	6	3	...	1	...	3	1	1	2	...	...	...	...	...	...
Madurai Veeran	7	2	...	...	...	...	...	...	...	3	...	...	15	...	...	...
Iyenar	4	1	3	3	...	1	...	...	...	...	...	...	...	...	...	...
Kathayiamman	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...	Brahmin (1) no specific God
Nachiaramman	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pethannaswami	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Uthandarayer	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	Naidu (1) not known
Poduvadayar	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pethavaiyaswami	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	Nair (1) no particular God
Murugan	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kathavarayaswamy	...	1	...	...	...	...	...	...	...	...	...	...	4	...	...	...
Periachi	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ahoravirabadran	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Angalaparameswari	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Magamayi	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Venkatachalapathi	...	...	3	...	...	...	...	...	...	...	...	...	...	...	...	...
Iyappan	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Narayanaperumal	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Kamakshiamman	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Vaidyanathaswami	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
Balagurunathaswami	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Sattainathar	...	...	...	...	...	1	...	...	1	...	...	...	...	...	...	...
Pamalamman	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...
Sokkaiamman	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...
Karuppayaswami	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
Drobadhiamman	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
Ellaiamman	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
Muneeswaran	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
Mary	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...
Jesus	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...
Allah	...	...	...	...	...	...	...	...	...	...	...	...	...	15	...	...
Total:	**38**	**21**	**16**	**4**	**3**	**5**	**5**	**2**	**2**	**8**	**1**	...	**20**	**15**	**3**	...

Caste Panchayat

125. Today the Caste Panchayat is found only among Muslims. A certain Caste Panchayat system was prevalent among the Isai Vellalla Pillais 20 years ago, but it has ceased to operate. One such Caste Panchayat effected the resolution passed in the community conference which decided to stop the practice of dedicating girls to the temple. Among Muslims, there is a Caste Panchayat consisting of 5 members. They are selected among the Muslims of the village. The present members are in office since 1961. Once a person is elected as a member, he can hold office for life time. The members of the Panchayat are known as 'Panchayatars' and their office is honorary. Besides looking after the caste solidarity, the functions of the Panchayat are as follows:

(i) It accords permission for any social or communal function like marriage, circumcision, puberty, etc. taking place in a Muslim household in the village. It is a convention which has grown among the Muslim population with a view to maintain their caste solidarity.

(ii) Except in the case of deaths, a prescribed fee is collected by the Panchayat for all functions.

(iii) The Panchayat looks after the maintenance of the Mosque and the Hazarat (Priest) is paid every month from the Panchayat funds.

(iv) Islamic classes are arranged at the Mosque for Muslim children.

(v) The Panchayat funds are utilised for repairing the burial ground of the community; and

(vi) The Panchayat arbitrates the disputes raised among the members of the community.

126. The system of statutory Panchayat was unknown in the village during the French regime. The villages in Karaikal are administered in the Commune system. Each Commune has a Municipal Council, which consists of a Mayor, one or more Assistant Mayors and Municipal Councillors. No executive officer is appointed. The number of councillors varies from 12 to 18 depending on the size of the Commune. The members are elected by universal suffrage for a period of 6 years. They can be re-elected any number of times. The Mayor and Assistant Mayors are elected by the Municipal Council from among themselves. Generally, the Municipal Council will meet 4 times every year. The meetings are not open to the public. A taxpayer can, however, demand the minutes of the proceedings of the Council and peruse them. In 1963, the Thirunallar Municipal Council met 6 times and the budget meeting was held in August, 1963.

127. 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 and their enforcement and the 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, Re. 1 is collected for issuing the certificate and Re. 1, 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.

128. Each Commune has its own budget. The budget is drawn up by the Mayor, then submitted to the deliberation of the Municipal Council and finally approved by the Chief Commissioner. The receipts of a Commune include revenues of properties, concessions granted by the local budget of the State on certain taxes, stall-rents collected in the markets, slaughter-houses etc., parking duties in public squares and roads, toll-fees, weighing and measuring dues, refuse tax, fees 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 expenditures like Police, medical assistance and

maintenance of mental patients. Other expenditure not specifically listed constitute optional expenditure.

Thirunallar Commune Municipality

129. Thirunallar Commune is one of the 6 Communes of Karaikal area. The Municipality is constituted in a convenient building of its own in Thirunallar village built in 1908. Prior to that date, the villages including Thirunallar were part of the Nedungadu Commune. At present, 38 villages are included in Thirunallar Commune. For the election of the Municipal Councillors, Thirunallar Commune has been divided into 12 wards. 12 Councillors are elected for the Commune, one from each ward. The present body was elected in November 1961. The office of the Councillors' is honorary. The Thirunallar Council has a Mayor and 2 Deputy Mayors elected from among the 12 members. Also, one of the Councillors is appointed to be in-charge of the registration of births and deaths of the Commune. Since the Commune has 38 villages, two Councillors are put in-charge, one with his headquarters at Thirunallar and the other at Nallambal village. These Councillors are known in French as 'Officers de l' Etat Civil'. Municipal administration is conducted by the Mayor by appointing his own personnel. The present staff consists of the following :

	Name of the post		Number
1.	Secretaire (Secretary)	...	1
2.	Commies (Clerks)	...	2
3.	Adjoint Engineer	...	1
4.	Commis de l' Etat Civil (Clerks in-charge of the registration of births and deaths)	...	2
5.	Garde Champetre	...	3
6.	Planthon (Peons)	...	2
7.	Sweeper	...	1
8.	Cantonnier (in-charge of road cleaning and watering the plants on the road-side)	...	4
9.	Municipal teachers	...	5
10.	Registrar Municipal (in-charge of collecting taxes from the cinema theatres)	...	1
11.	Sweepers (on daily wages)	...	6

130. Generally the correspondence is carried on in French. But Tamil, which is the regional language is being introduced. The Municipality levies taxes and the collection is done by the Treasury Officer at Karaikal. The Municipalities have no tax collectors of their own, except in the case of one employed to collect entertainment taxes. Other taxes are collected by the clerk of the Revenue Department. The Municipality meets the expenses of paying the personnel of the Treasury Office engaged in the work of collection of taxes, as levied by the Municipality. Thirunallar Municipality pays Rs. 600 every year to the staff engaged in collection of taxes. The Government Doctor at Thirunallar is paid a honorarium of Rs. 120 per annum by the Municipality for helping in the sanitation work of the Commune. The Municipality also grants a sum of Rs. 2,500 every year to the Police department for the police protection offered in the Commune area.

131. Some of the major items of revenue of Thirunallar Municipality are given below :

	Items		Rs.
(i)	Leasing the fruit-bearing trees in commune area	...	2,600
(ii)	Fisheries lease—tanks and river	...	2,000
(iii)	House tax	...	7,500
(iv)	Tax on carts	...	3,200
(v)	Share of land revenue	...	8,300
(vi)	Tax on business shops, etc.	...	5,000
(vii)	Tax from slaughter-houses and fish shops	...	1,500
(viii)	Toll-fees	...	15,200
(ix)	Tax from cinema theatres	...	5,500
(x)	Toddy-tapping revenue by leasing the shops by auction	...	19,300
(xi)	Cattle pound auction and patent shops	...	3,700
(xii)	Others	...	1,000
	Total Revenue:		**74,800**

Some of the major items of expenditure are given below:

Items		Rs.
(i) Pay of establishment	...	5,000
(ii) Maintenance of the Municipality, etc. and purchase of registers	...	1,500
(iii) Expenditure on the staff in-charge of registration of births and deaths, etc.	...	3,300
(iv) Other expenditure connected with the registration of births, deaths, etc.	...	1,700
(v) Water tax	...	1,750
(vi) Municipal school expenditure	...	2,000
(vii) Hospital, medicine expenditure	...	1,000
(viii) Purchase of small-pox vaccine and pay of compounder	...	350
(ix) Police grant	...	2,500
(x) Payment on additional municipal staff like Garde Champtre, Cantonnier etc.	...	5,500
(xi) Construction of roads, bridges, sluices, planting trees, construction of recreation centres, bathing steps in tanks, repairs to burial and cremation ground etc.	...	10,000
(xii) Public works expenditure	...	10,000
(xiii) Electrification expenditure in the Commune area and lighting lamps, etc.	...	23,000
(xiv) Environmental sanitation and its staff payment	...	5,000
(xv) Miscellaneous	...	9,000
Total Expenditure:		**81,600**

132. For land taxes, lands are divided into 3 categories, namely: wet, dry and uncultivated or forest lands. The basis of taxation for all categories is 12.5% of the net return from the lands. The following table gives the rates per hectare for different classes of land in the Karaikal region:

Class of land	Tax per hectare		
	Wet land	Dry land	Uncultivated land
	Rs. nP.	Rs. nP.	Rs. nP.
First class	15.94	12.65	2.81
Second class	13.12	8.90	1.87
Third class	10.31	5.51	0.75
Fourth class	7.50	1.40	...
Fifth class	4.69	...	...
Sixth class	1.87	...	...

A temporary increase of 50% is collected on the above rates to compensate for the rise in the market prices. In addition to this, a surcharge is collected by the Municipalities. Its rates vary from Municipality to Municipality.

Community Development

133. The National Extension Service Block was inaugurated in Karaikal in October, 1956. It covered the entire Karaikal area including the Karaikal town. The Block covered an area of 160.6 sq. kilometres or 62 sq. miles. The headquarters of the Block was situated in the village Thirunallar till 1962. After that, a building was constructed at Thalatheru, near Karaikal, both for housing the staff and the Office. Karaikal Block is treated as a Stage I Block. The Staff pattern is given below:

Designation		Number of persons
1. Block Development Officer	...	1
2. Gram Sevaks	...	10
3. Gram Sevikas	...	2
4. Extension Officer (Agriculture)	...	1
5. Extension Officer (Village Industries)	...	1
6. Social Education Organiser (for men)	...	1
7. Social Education Organiser (for women)	...	1
8. Progress Assistant	...	1
9. Junior Engineer	...	1
10. Inspector of Fisheries	...	1
11. Sub-Inspector of Fisheries	...	1

Thirunallar has derived some benefits under this programme, as it can be seen from the following Table Nos. XXXV and XXXVI.

TABLE No. XXXV

N. E. S. Blocks—Nature of benefit

No. of households surveyed : 147

Community	No. of house-holds	No. aware of existence of N.E.S. Block	No. bene-fited by N.E.S. Block	No. benefited in the manner as below			
				Agriculture Loan	Improved seeds & implements	Fertilizer and manure	House-construc-tion
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Sozia & Isai Vellala Pillais	39	15	10	7	9	9	1
Vanniar	21	6	3	2	...	1	...
Brahmin	17	8	1	1	1	1	...
Pathar	4	1	1	1	1	1	...
Thondaimandala Mudaliar	3	1	1	...	1	1	...
Chettiar	5	...	...	...	...	...	...
Kammala Asari	5	...	...	...	...	...	...
Nadar	2	...	...	...	...	...	...
Desigar	2	2	1	...	1	1	...
Naidu	9	1	...	...	...	...	...
Maruthuvar	1	...	...	...	...	...	...
Nair	1	...	...	...	...	...	...
Parayan	20	...	...	...	...	...	...
Muslim	15	1	...	...	...	...	...
Christian	3	1	...	...	...	...	...
Total :	**147**	**36**	**17**	**11**	**13**	**14**	**1**

TABLE No. XXXVI

N. E. S. Blocks—Nature of benefit (Awareness about the functions of Gram Sevak)

No. of households surveyed : 147

Community	No. of house-holds	No. aware of the functions of Gram Sevak	No. that could describe the functions of Gram Sevak			
			Fully satisfactorily	Satis-factorily	Unsatis-factorily	Incorrectly
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Sozia & Isai Vellala Pillais	39	17	...	17	...	...
Vanniar	21	7	...	7	...	...
Brahmin	17	8	...	8	...	...
Pathar	4	1	...	1	...	...
Thondaimandala Mudaliar	3	1	...	1	...	...
Chettiar	5	1	...	1	...	...
Kammala Asari	5	...	...	...	...	...
Nadar	2	...	...	...	...	...
Desigar	2	2	...	2	...	...
Naidu	9	3	...	3	...	...
Maruthuvar	1	...	...	...	...	...
Nair	1	...	...	...	...	...
Parayan	20	...	...	...	...	...
Muslim	15	1	...	1	...	...
Christian	3	1	...	1	...	...
Total:	147	42	...	42	...	...

Bridges and rivetments have been constructed on the river Noolar running through the village. Some agriculturists have procured some improved seeds, implements, insecticides and fertilizers through the Block Agency. The Block in collaboration with the Municipality has opened a public library in the village. Two tanks have been taken on lease where fish-rearing is done with improved seedlings.

Gandhi Anbu Nilayam

134. The Gandhi Anbu Nilayam is an orphanage run by a social worker, Mrs. Ammani Ammal. She belongs to Malaya, though a Tamilian and was married to a person in Thirunallar. Her husband died in 1947. During her pilgrimage to several parts of India, she spent some time in Madras associating herself with leading women social workers. She felt that the village would be an ideal place for starting an orphanage and she persuaded the villagers to give her a building. She started the orphanage in February 1960. The aims and other salient features of the institution are given below :

(i) To admit deserted or destitute girls between the ages of 5 and 10, educate them and teach them some useful handicrafts till the age of 18. Besides, the inmates are given opportunities to lead a disciplined life and to participate in prayer and worship.

(ii) The institution helps the inmates to realise the fact that self-help is the best help. It trains them to become skilled house-wives.

At present there are 50 orphan female children in the institution. The children are sent to the Higher Elementary School at Thirunallar for their education. The Pondicherry Government has given a grant of Rs. 600 per annum and the Pondicherry State Social Welfare Advisory Board has given during the years 1960, 1961 and 1962 sums of Rs. 1,000, Rs. 2,000 and Rs. 3,000 respectively. The temple authorities give 250 kalams of paddy every year from the temple produce. The building in which the institution is housed is the property of the temple and is given free of rent. It is also understood that Mrs. Ammani Ammal spends her own money of about Rs. 3,000 annually on the institution. In addition, she is also interested in the welfare of the Parayans of the Pets. She tries to teach them the advantages of personal hygiene and environmental sanitation. It is to her credit that the Pets in Thirunallar are comparatively clean and neat.

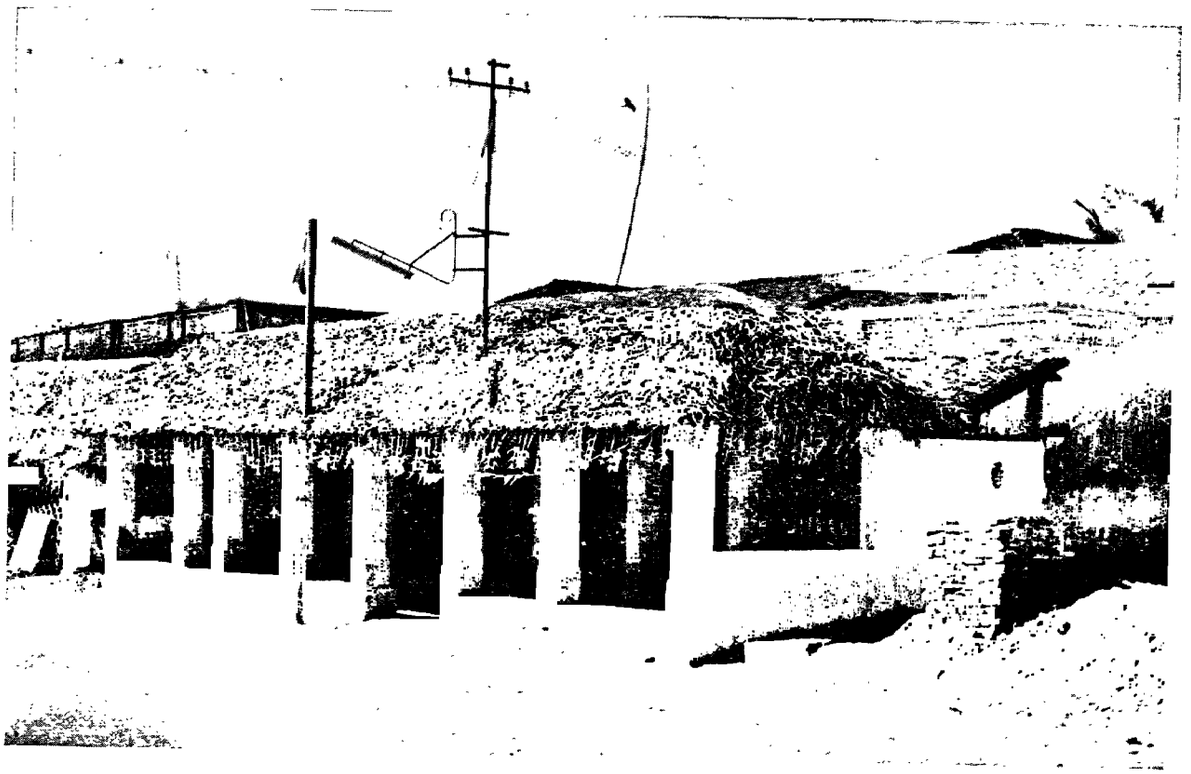
Village deities

135. We have already indicated that the village Thirunallar was formerly known as 'Dharbaranyam'. It was so named because it was full of Dharba weeds. We have indicated the nature of the legend associated with the temple in Thirunallar. It is also stated in 'Siva Sthala Manchari' (சிவ ஸ்தல மஞ்சரி) a book written by Vadakkuppattu T. Subramania Pillai that the image of the Lingam in the temple looks like a group of Dharba weeds, as a result of which the Lingam is called 'Dharbaranyeswarar'. It is also one of the Saptha (Seven) Sthalas (pilgrim centres) and the praise of the deity has been sung by Thirugnanasambandar (one of the Acharyas). The image has been described as "நாகம் பூண்டு கூத்தாடும் நள்ளாரே" which means "the dancing God of Nallaru with a hooded serpent on his head". The presiding deity is also known by names like Athipureeswarar, Vidankeswarar and Naleswarar. In the shrine dedicated to Lord Thiyagaraja, is found the unique emerald Lingam which is known locally as 'Pachai Maragatha Lingam'. The entire Lingam which is of a fairly big size is said to have been made of a single emerald stone. The legend on this Lingam runs as follows :

The Saivite Saint Thirugnanasambandar had a debate with the Jaina Acharyas regarding the supremacy of Saivism, at Madura. The Jains demanded that the emerald Lingam be put into a blazing fire and if it were to remain undamaged, they would concede the superiority of his religion. The Lingam was accordingly thrown into blazing fire and when it was taken out it remained undamaged. This Lingam is considered very sacred and is the only one of its kind. Every pilgrim coming to the temple is interested in seeing it.

Description of the temple

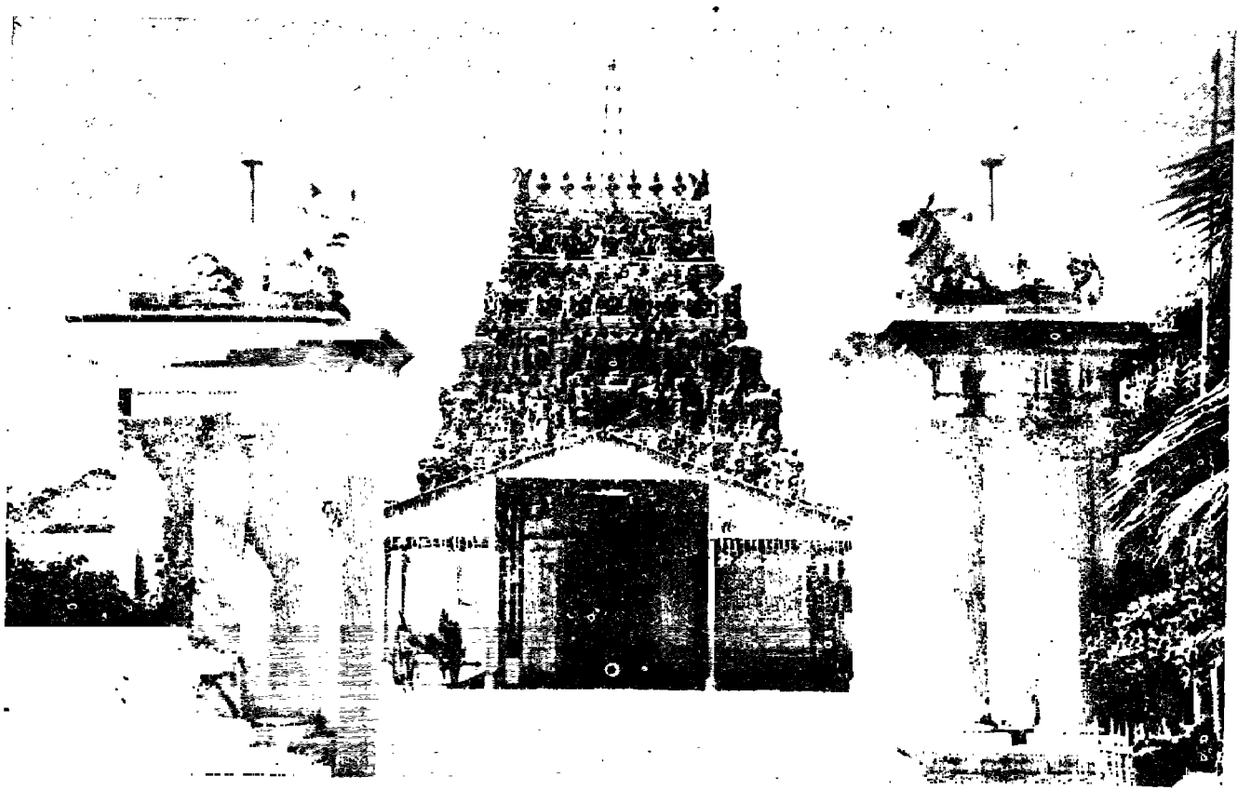
136. It is situated in the centre of the village amidst singularly picturesque setting of rich green fields. The temple is built in a rectangular layout with its lofty gopuram facing the east. Passing the entrance, we reach the court-yard known as 'Prakarams'. North of this court-yard is situated the 'Yaga Sala' and in the south is found the kitchen of the temple known as 'Madapalli'. North-west of the court-yard is found the 'Vasantha Mandapam'. Crossing the court-yard, we find the central complex containing a big Mandapam. On the ceiling of this Mandapam are painted pictures on the various stories from the Puranas. North of this Mandapam is situated the famous shrine of Sani Bhagavan. North of it, is situated the shrine of the consort of Lord Dharbaranyeswarar which is known as 'Thayar Sannadhi'. The Thayar (mother) is known as 'Pogamartha Poonumalai Amman or Pranambigai'. The Thayar Sannadhi facing south also faces the tank known as 'Saraswathi Theertham'. An



'Mairie'—the Municipality of the village is constituted in this building built 50 years ago.



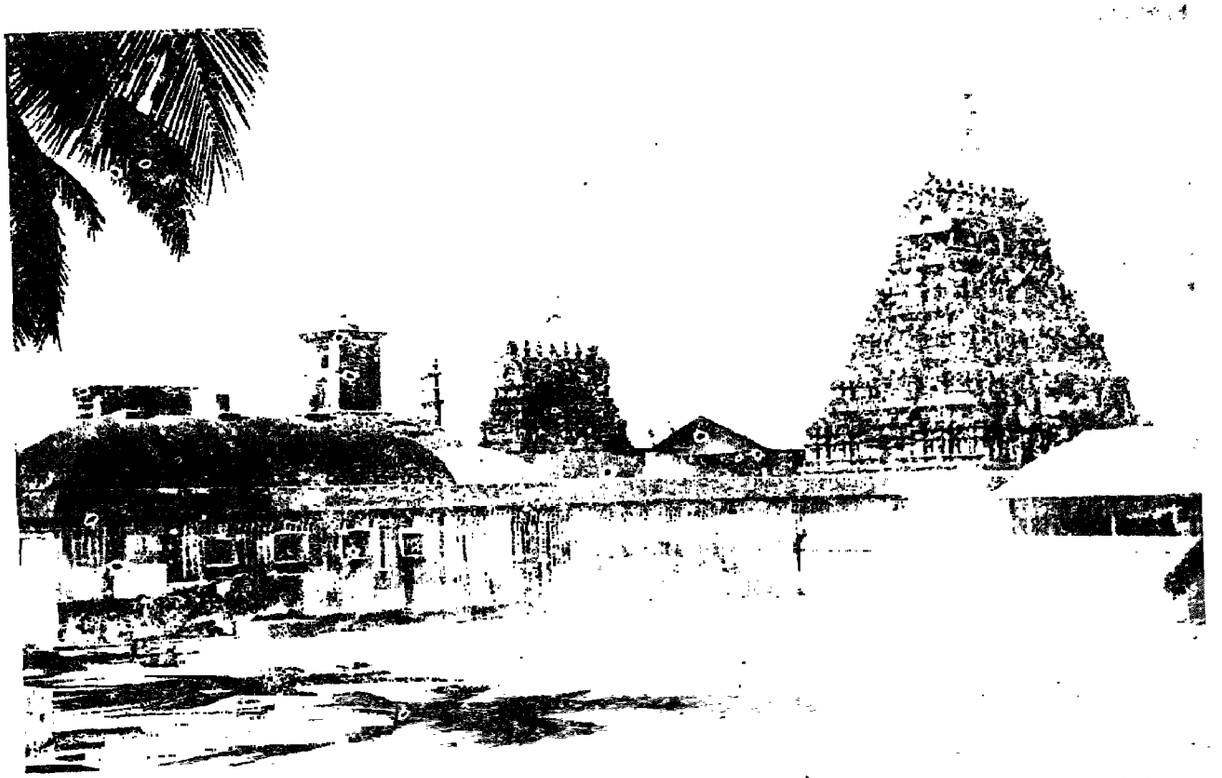
The inmates of 'Gandhi Anbu Nilayam' the orphanage in the village. Seen in the middle is Mrs. Ammini Ammal.



The Dharbaranyeswarar Temple in the village



The Dharba plant behind the *Sanctum Sanctorum* of Lord Dharbaranyeswarar. The plant is considered sacred and every pilgrim who visits the temple ties a knot in it in token of his visit and with a hope of fulfilling his desire or wish.



View of the main tower with Kattai Gopuram behind it. Seen on the left side is the kitchen of the temple known as Madapalli.



Entrance of Kattai Gopuram. Above is seen the figure of Lord Vishnu in reclining posture. This is rather unique, as it is difficult to find a Vishnu figure in a Siva temple.



The Corridor opposite to the 'Thayar Sannathi'. The Corridor leads to the tank known as 'Saraswathi Theertham'.



Sani Bagavan's shrine. Recently the doors have been covered with silver plates.



Image of Lord Sani, mounted on his favourite vahana, the crow.

entrance gate in the Prakaram leads to this tank from where a clear dharshan of the 'Thayar' could be had. Passing the Mandapam, we see a second gopuram much smaller in height. This is known as 'Kattai Gopuram' (short tower). Above the entrance of this gopuram is painted the figure of Lord Vishnu in a reclining posture. This is rather unique as it is difficult to find a figure of Vishnu in a Siva temple. The legend relates the story that Lord Vishnu worshipped Siva and his consort Parvathi so that he could be blessed with a child. His prayers were heard and he was blessed with a child. To show his gratitude, he stayed in the temple and continued his worship. There are two colossal stone guardians known as 'Dwarapalas' on either side of the entrance to Kattai Gopuram. The entrance to Kattai Gopuram leads to the shrine of Lord Dharbaranyeswarar. Crossing the small inner Prakara, we see the 'GARBAHAGRIHA' *(Sanctum Sanctorum)* where Siva is installed in the form of Lingam. On important occasions, the image is adorned with 'Pon Kalasam' (gold covering), which is said to be made of 40 seers of gold. Recently, the doors in Sani Bhagavan's shrine have been covered with silver plates at a cost of Rs. 50,000.

137. It is said that the deity can cure all diseases and eradicate poverty. Apart from the legend of Nala Maharaja, there is another legend prevalent which runs as follows: A Kalinga king once wanted to do 'Aswamethayaga'. The King invited all Rishis and Vedic Brahmins to participate in the Yaga. A devout Brahmin Saint by the name 'Parkkan' came to the King in response to the invitation, but he was not properly welcomed. The enraged saint cursed the family of the king to become wild elephants. They wandered in the forest creating havoc. After some years, Naradha while passing through the forest came to be assaulted by these wild elephants. Naradha knew the past history of the elephants and told the king as to what had happened. He advised the king and his family to go to 'Dharbaranyam' situated on the banks of the river 'Ponni' (Cauvery) in the south. If the water of the sacred tank 'Brahma Theertham', situated there, could be sprinkled on them, then the original human forms could be restored. The elephant with his family began trekking to Dharbaranyam. A group of saints who after taking their bath in the Brahma Theertham passed by them. The water from their bodies which fell on the elephants restored them to their human forms. The king stayed, taking baths in the Brahma Theertham and performing poojas to the God Dharbaranyeswarar. He returned to his kingdom Kalinga, leaving behind huge treasures and enormous wealth to the temple as endowments.

Poojas

138. In the temple poojas are performed to the deity, five times a day. The pooja known as 'Kala Santhi' is performed in the morning between 7.30 and 9.00. The second pooja known as 'Uchi kalam' is performed in the noon at 12 O'clock. The 'Sayangala pooja' is performed in the afternoon between 3.00 and 6.00. The fourth pooja is known as 'Irandankalam' and is performed between 7.30 and 8.30 p.m. The last pooja known as 'Artha-jamam' is performed at 9.00 in the night. The monthly expenditure incurred in connection with these poojas is Rs. 700 and 5 kalams of paddy. Apart from this, special festivals are performed. In Chitrai, the first month in the Tamil calender year, the festival is dedicated to Lord Thiyagaraja in the temple. This is done on 'Chitrai Varusha Pirappu' (Tamil New Year's day). The deity is taken in procession and Abishegam (oblations) is performed to the emerald Lingam. The next festival is in Vaikasi when a spectacular festival lasting for 18 days is performed to the various deities in the temple. The festival known as 'Brahmotsavam' or 'Vasantotsavam' commences on the day of 'Punaravasu'. On the seventh day, the car festival is held and on the eighth day the idol of Lord Sani is taken in procession. The tenth day is 'Visaga asterism' the day on which Nala was relieved of the influence of Sani. People numbering one to two thousand gather from surrounding villages to take part in the festival. In the month of Aani, special poojas and Abishegams are performed to the deity of Lord Nataraja in the temple. In the month of Aadi, on the 'Swathi' day, poojas are performed to the Lord Sundaramoorthi, one of the famous Saivite Acharyas. The deity is taken in procession through the four streets around the temple. In the month of Aavani, 'Pancha Moorthis' (five deities), namely: Vinayagar, Subramaniyar, Dharbaranyeswarar, Pranambigai (Ambal) and Chandikeswarar are taken out in procession through the important streets in the village. The month of Purattasi is noted for two festivals. One, on the full moon day, is known as 'Naramani'. It is said that Devendra worshipped the emerald Lingam which is found in the temple, on

this day. Special Abishegams and poojas are performed to the emerald Lingam on this day. The second festival is 'Navarathri'. 'Kolu' is kept inside the temple and special poojas are performed to Goddess Pranambigai for 9 nights, with music and 'Kalashepams'. In the month of Iypasi, 'Kanda Sashti' is celebrated for six days, in the honour of Lord Subramaniar. The festival on the 6th day is important and is known as 'Sura Samharam'. It is said that on this day, Lord Subramania killed Padmasuran who was troubling the world for a long time. Symbolic of this fight, the deity is taken out and a mock fight is held between him and an image of Suran and the God kills the Suran. During the month of Karthikai, 'Thiru Karthikai' festival is celebrated in the temple, for one day. The 'Pancha Moorthis' are taken out in procession. In the evening, 'Sokkapanai kolluthuthal' (burning a heap of things) takes place. The month of Margazhi is marked with the festival to Lord Nataraja lasting for 10 days. It is known as 'Thiruvathirai Utsavam' or 'Manickavachagar Utsavam'. Its significance is that the Poet Manickavachagar has sung the praise of the Lord for 10 days, wearing the 'Kankanam' (Sacred thread tied around the wrists). These verses are known as 'Thiru Venba'. Special poojas are performed to Lord Nataraja on these days. During the month of Thai, the festival known as 'Pushyam' takes place for a day. The deity Kalyana Sundaramoorthi is taken out in procession after special poojas. Again in the month of Masi, on the 'Masi Magam' day, the image of Kalyana Sundaramoorthi is taken out in procession after special poojas. In the last month, Panguni, the festival known as 'Panguni Uthiram' takes place. This is performed for a day in honour of Lord Nataraja. Apart from the above festivals held in the temple every year, a festival known as 'Sani Peyarchi' is celebrated once in 2½ years. It is said that the Lord Sani transits half a Vakram and occupies one house for 2½ years. The last festival took place in December, 1961. A stream of pilgrims come from different places numbering 3 to 4 lakhs. They take baths in the Nalan Kulam on that day and worship Lord Sani. The Lord Sani is taken in procession mounted on his favourite Crow Vahana, made of silver. Large number of devotees make contributions in cash to the temple hundi and it is said that on this day alone the collection normally exceeds Rs. 4,000. A fair is also held at the time of 'Sani Peyarchi'. Tea shops, hotels, vessel-shops and other kinds of shops spring up suddenly. The temple authorities also arrange for 'Kacheri' (Music concerts) on the day of the festival.

139. In addition to the main temple, 10 minor temples are found in the village. They are dedicated as follows:

(i) Nalanarayana Perumal
(ii) Nalan Kaletheertha Vinayagar
(iii) Four Pillaiyar temples in the four corners of the streets around the main temple.
(iv) Pidari
(v) Mariamman
(vi) Iyenar
(vii) Kaliamman.

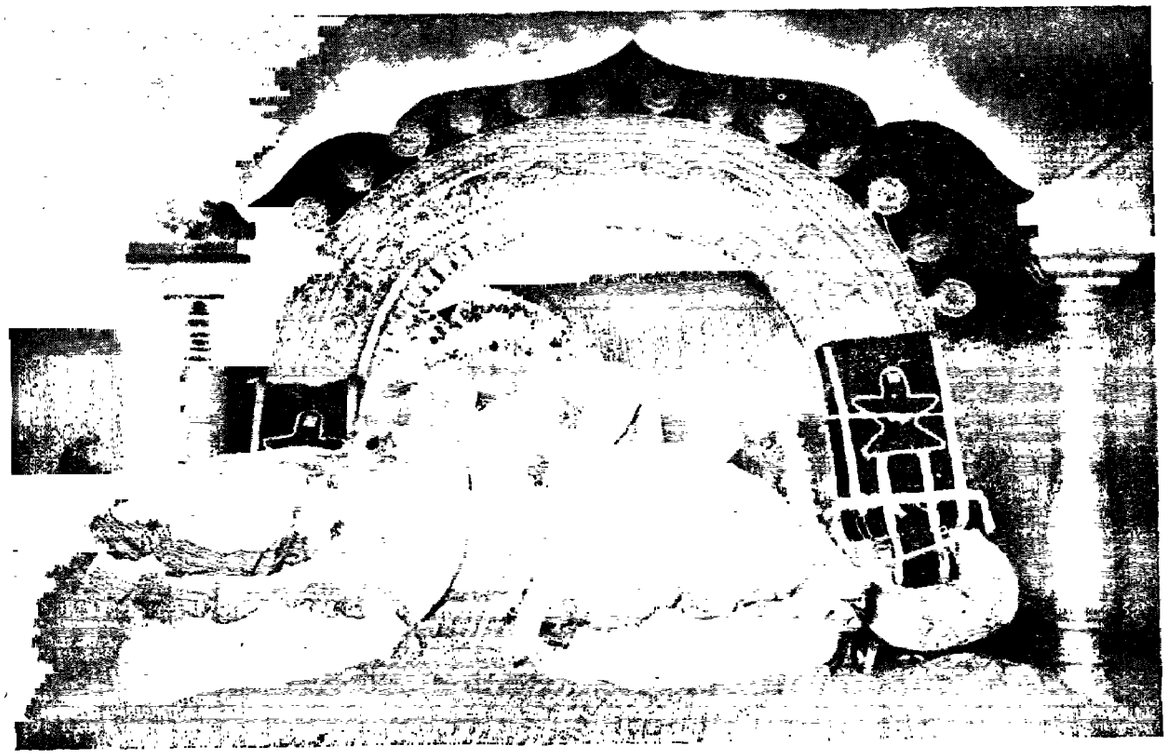
The Nalanarayana Perumal temple is located to the west of the Dharbaranyeswarar temple. The annual festival is held in the month of Margazhi on 'Vaikunda Ekadasi' day and the deity is taken out in a procession. The Nalan Kaletheertha Vinayagar temple is situated on the bank of Nalan Kulam. No annual festival is held, but pooja is performed every day by the priests attached to the Dharbaranyeswarar temple. The 4 temples dedicated to God Pillaiyar are situated in the 4 corners of the streets surrounding the Dharbaranyeswarar temple. Daily pooja is performed. The temples of Pidari, Mariamman, Iyenar and Kaliamman are found on the out-skirts of the village, one in each of the four directions of south, east, west and north of the Dharbaranyeswarar temple. Non-Brahmin priests of the Vanniar community perform the daily poojas. No annual festival is held. But during the Brahmotsavam festival celebrated in the month of Vaikasi which lasts for 18 days, these deities participate in the procession for the first 3 days.

Maintenance of the temple

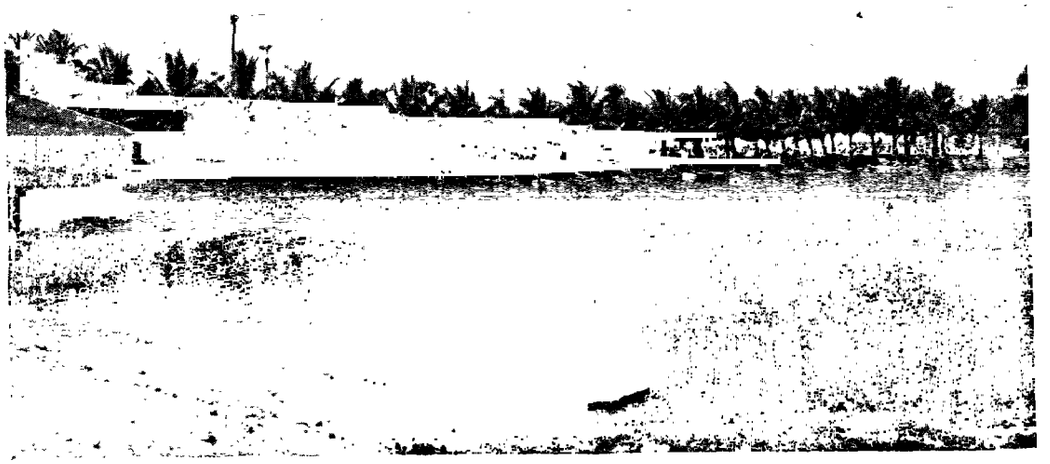
140. In olden days, the maintenance of the main temple was done by a few Sthanikars belonging to the Sozia Vellala Pillai community. They kept the key of the temple and had to open it at dawn and close it at dusk. They were also responsible for the safety of temple properties. The temple had 250 velis of dry and wet lands, all endowed by the kings of Tanjore. In course of time, the responsibility for maintaining the temple came to be vested with the Dharmapura Athinam authorities. It is not possible to fix the date in which this change took place. This in turn resulted in the constitution of the

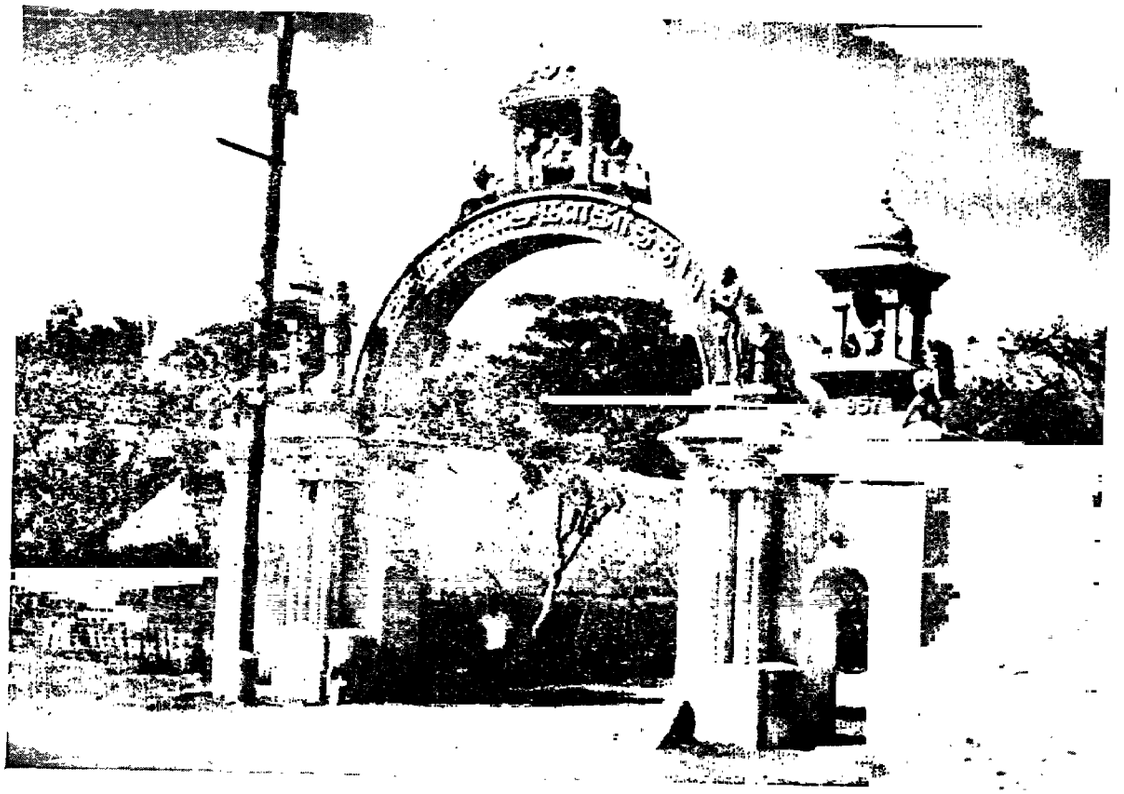


Dharbaranyeswarar in the *Sanctum Sanctorum* of the temple.
It is said that the image of Lingam looks like a
group of Dharba weeds.



Images of Lord Thiyagaraja and his consort. Thirunallar is considered one of the Saptha Sthalas because of Lord Thiyagaraja's shrine in Dharbaranyeswarar temple.

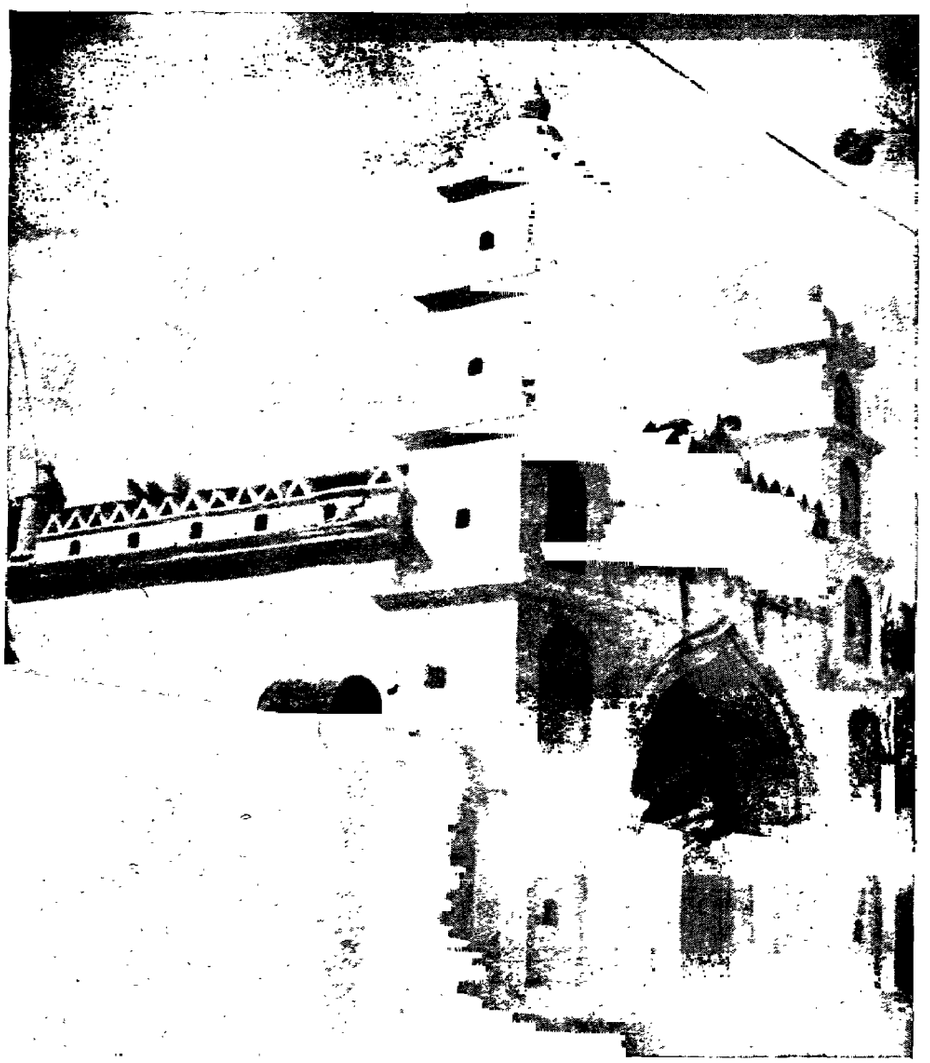




Entrance to Nala Theertham



Kulam



The Mosque found in the village in the street named after it was built 50 years ago.

Management Board elected by the villagers. The present body of Dharmakarthas, majority of whom belong to the Sozia Vellala Pillai community are holding office for the last 5 years. The Dharmakarthas are appointed by the Government in consultation with the villagers. Once appointed, a Dharmakartha holds office for life. The Board of Management controls the revenue and expenditure of the temple. The present Management Board consists of the following persons :

(i) Sri Subbaraya Naicker, Mayor & M.L.A., Madoor.	*President*
(ii) Sri Swaminatham Pillai, Karaikal.	*Vice-President*
(iii) Sri Palani Subban, Thirunallar.	*Secretary*
(iv) Sri Thiruselvam, Karaikal.	*Treasurer*
(v) Sri Swaminatha Thambiran	*Representative of Dharmapuram Aadheenam*
(vi) Sri Srinivasa Pillai, Kotcheri.	*Members*
(vii) Sri Muthuramalingam Pillai, Thirunallar.	

Mosque

141. A Mosque is found in the village built 50 years ago. Prayers are offered 5 times a day. A Hazarat is in-charge of the Mosque. He is paid monthly from the mosque funds. The sources of revenue are the fees collected for marriage, deaths and for other important occasions. The Caste Panchayat consisting of members selected by the Muslims of the village among themselves, looks after the maintenance of the Mosque. Islamic classes are conducted in the Mosque in which the children of the community are taught the Koran and Islamic culture.

Communal festivals

142. Important festivals in this category in which all communities of Hindus participate are Pongal, Deepavali, Saraswathi Pooja or Aayudha Pooja and Ganesh Chaturthi. The first festival known as 'Bogi' is celebrated on the last day of the month of Margazhi (corresponding to the middle of January). The houses are cleaned and white-washed. Old materials like clothes, mats, baskets are burnt and new articles are purchased. Non-vegetarian food is taken on that day by those who are accustomed to it. The festival celebrated on the first day of the Tamil month 'Thai' also synchronizes with the harvest of paddy in the village. The festival celebrated on this day is known as 'Sankaranthi' or 'Perum Pongal'. The Sun God, source of all energies, is worshipped on this day, at dawn, when it rises. The members of the family wear new clothes. The harvested paddy is pounded and the rice cooked in new earthern pots. The new pots are marked with Saivite or Vaishnavite symbols depending on the sect to which the household belongs and the necks are tied with turmeric plants to indicate that the occasion is auspicious. These arrangements are made in the open terrace of a house. Sugar-cane, milk, fruits and sweetened rice, cooked in the new pot and known as 'Pongal' are offered ceremoniously to the Sun God, after the pooja. The Brahmins do not cook the rice in earthen pots, but in brass vessels. In the Vellala Pillai and other non-Brahmin communities, the age long practice of cooking the Pongal in earthern pots continues to be followed. Brahmins engage prohits to do poojas. Sometimes, the Brahmin prohits are engaged by other non-Brahmin households, but generally the heads of the households themselves do poojas. The function reaches its climax when the milk in one of the new pots starts boiling. Then, the members of the family start shouting aloud 'Pongalo Pongal' signifying the happiness of the occasion. Non-vegetarian food is not consumed on this day. It is customary in the village to give 'Pongal Inam' to everyone in the evening. The second day is the festival of the cattle and is known as 'Mattu Pongal'. They are bathed and their horns are painted in various colours. Flowers and leaves made into garlands adorn their necks. Pooja is performed to them on this day. This is to signify that the animals form the back-bone of agriculture. After pooja, they are fed with Pongal. In the evening, the temple cows are let out in a procession through the four streets around the temple. After this, the villagers take out their animals either yoked in carts or separately through the main streets of the village. The boys accompanying the animals shout 'Pongalo Pongal'. Non-vegetarian food is not consumed on this day.

The third day is known as 'Karinal'. It is a day of relaxation. Non-vegetarian food is consumed in plenty by the non-vegetarians.

Deepavali

143. Deepavali is celebrated during the Tamil month of Iypasi on the New Moon day (corresponding to the middle of the months of October-November). Oil bath is taken at dawn and new clothes are worn. Crackers are fired by the children. A grand feast takes place on this day. Non-vegetarian food is taken by non-vegetarians on this day. If the New Moon synchronizes on this occasion, the Brahmins offer oblations. Non-Brahmins tie safforn coloured thread on their wrists and go to the temple for worship. This is known as 'Nonbu Eduthal'. This practice is not found among Brahmins. 'Deepavali Inam' is given and taken freely on this day. Other festivals celebrated by Hindus are 'Saraswathi Pooja' or 'Aayudha Pooja', 'Aadi Perukku' and 'Ganesh Chathurthi'.

144. The important festivals of Muslims are 'Ramzan', 'Bakrid' and 'Moharram'. Ramzan is the first one. Before this, the Muslims observe a fast for 29 or 30 days as the case may be. They do not eat anything between dawn and dusk. A belief is held that during this month, the *Prophet* received the message of Koran from Allah. On Ramzan day, Muslims wear new clothes and indulge in feasting and rejoicing. On the 31st day, prayer is done in the Mosque. The second important festival is Bakrid, which is known as 'Thiyaga Thirunal' in local parlance. This is celebrated in commemoration of a Muslim Saint Ibrahim who was prepared to sacrifice his own son as an act of devotion to Allah. The festival day is preceded by a fast lasting for 9 days. During these days vows are taken by the Muslims. The day is marked with special prayers. 'Thirunabi festival' or 'Miladinabi' is the third important festival. This is preceded by a fast, lasting for 11 days. On the 12th day, the festival is celebrated in commemoration of the birth of the Prophet Mohammed. The day is marked with special prayers in the Mosque followed by feasting. Besides these religious festivals, Muslims in the village participate in the 'Kandoori' festival which is held every year in the Dharga at Karaikal. A few Christians who are found in the village celebrate the important Christian festivals every year.

Communal harmony

145. Perfect harmony is found between the Hindus and Muslims in the village. Tamil is the mother tongue of the Muslims and perhaps this linguistic affinity has safe-guarded the cordiality between the two groups. Though, Muslims form the minority of the village in numerical strength, they command proper respect from the Hindus and Christians. It is a common practice in the village to call a Hindu neighbour 'Annan' (brother) or 'Aachi' (mother). Similarly perfect harmony is found among the various castes of Hindus also. The Vellala Pillai caste which forms the dominant group, economically, is quite free in its movements with Brahmins, majority of whom belong to the lower middle class or with any other caste inferior in social status and economic condition. A good number of Pillais are engaged in temple service. The administration of the temple is smooth and the Pillais maintain a friendly attitude towards the prohits. The Brahmins do not inter-dine with any other community, but the general reaction of the people is to respect these sentiments and tolerate the social exclusiveness of the Brahmins.

Superstition

146. The villagers generally believe in consulting the almanac before undertaking a journey or finalising a negotiation. A marked difference in attitude is found among the younger generation towards such practices. In general the Brahmins are orthodox and maintain their rituals. After 'Upanayanam' the Brahmins offer prayers to Gods, thrice a day. One prayer is offered before the sun-rise, another at noon and a third after sun-set. It consists of making oblations to the God with water and chanting mantras. The Brahmins generally visit the temple daily. Out of the 17 Brahmin households covered by our survey, 11 households have separate places earmarked for poojas. Many of the Brahmins also observe fasting on the New Moon day, every month. The Vellala Pillais follow closely the pattern of religious beliefs and practices of the Brahmins. Hindus worship all Gods irrespective of their caste.

Urbanisation

147. The village Thirunallar is not only located near Karaikal town, but is also linked by a good

road to Karaikal. A main road connects Karaikal to Kumbakonam, an important town in the Tanjore District. The village is also linked by rail to outside places. The villagers have to go to the nearby towns in the course of their daily lives. Thus, urban influence is found in the village. The employees of the hospital, municipality, the teachers in schools and Government servants constitute the urban elements of the village population. In the use of consumer goods like cosmetics and in tea or coffee drinking, the urban influence is noticed. The urban influence is also reflected in the attitude of the villagers' education and occupations. According to the Head Master of the Elementary School, it will be worthwhile to start a separate school for girls, as a large number of parents wish to educate their daughters. The general tendency is to prefer Government jobs to the traditional occupations like business, agriculture, etc.

148. All the streets in the village have been provided with electric lights. 84 street lamps including 20 tube lights are found in the village. The Therkupet and other 3 hamlets where Parayans live have not yet been provided with electric lights. The village was electrified on 22nd December, 1958. Of the 155 households covered in the survey, 26 have been electrified, 10 of them possessing Receiver Sets. 44 households possess bicycles and 42 households are in the habit of reading newspapers daily. A hospital, one High School and a Cinema Theatre (thatched) are found in the village. These factors have intensified the urban trend noticed in the village.

Recreation

149. A children's park is found in the village, started under the Community Development Scheme and located near the hospital on the Ambagarathur Road. It has a see-saw, swing and a merry-go-round. 10 to 15 children spend the evening in the park. There is also a local cinema theatre which screens Tamil films. Nearly, 75% of the villagers attend the shows. The number of times a person goes to the cinema ranges from 3 to 4 in a month. A public reading room is also run by a group of villagers, the Block Development Office, Thalatheru and the Municipality, which is kept open daily from 5.00 a.m. to 11.00 a.m. and from 4.00 p.m. to 8.00 p.m. The Block has supplied 300 Tamil books. No subscription is collected from the public. The library receives daily newspapers like Hindu (English) and Swadesamitran (Tamil), Tamil weeklies like Anandavikatan, Kalki, Kumudam and Tamil monthly magazines like Manchari, Kalaimagal and Kalaikadir. The expenditure involved in the purchase of these periodicals is met by the Municipality. The Librarian is paid Rs. 50 every month by the Municipality. It is housed in a building donated by the temple. The temple authorities also meet the electricity charges of the library. The Municipality has also supplied 2 tables, 2 almirahs for keeping the books and 16 chairs for the library. On an average 40 to 50 persons attend the library. Another item of recreation is attending cinemas. The influence of cinema over the lives of the villagers can be seen by young girls combing their hair in the fashion followed by actresses. A Parayan during our enquiry revealed that he has named his son after a popular Tamil film actor. Young school boys in the evenings play the common rural game of 'Chadugudu' in 'Midans' in the village.

Political awareness

150. All educated persons in the village are interested in politics. It is said that the methodic French Administration which continued in this area for a long period resulted in the awakening of the political consciousness of the people. The agitation for merger launched by the people of the French area in 1954 could to some extent be attributed to this awakening. The Congress party which demanded the merger of Karaikal with the rest of India and fought for it using peaceful methods had originated from Thirunallar. It is said to be the only stronghold of the Congress Party in Karaikal region. It is said that with the exception of Muslims, pensioners and a few highly paid officials, others, nearly 80% of the village population, favoured merger and took part in the agitation. Muslims of the village were traders with foreign countries. They did not favour the merger because they felt that the ban on import and export of goods would cripple their business. The pensioners and officials did not favour merger because of the monetary benefit they got in the French regime. A number of persons who worked for merger migrated from the village to the border areas. They created economic blockade by checking the flow of essential commodities like rice into the French area. They also

dissuaded the persons from going into the French area. This programme had the support of 80% of the population. The Assembly and Municipal members of Thirunallar Commune sent petitions demanding merger of the area with the Indian Union to the French and Indian Governments. A referendum was held in 1954 at Keezur in Pondicherry. This was done with a view to ascertain the popularity of the merger issue. The Assembly members and all the Municipal members of the 6 communes of Karaikal area were invited to the referendum. Sri Arunachalam Pillai of Thirunallar, a member of the Assembly, was elected as the Secretary of the Election Booth. The French election system was such that the oldest of the Assembly member acted as the Presiding Officer in the booth and the youngest as the Secretary.

151. After the merger of the village with the Indian Union, more political parties have been formed in the village. They are the Dravida Munnetra Kazhagam, Dravida Kazhagam, Communist and Tamil Deseeya Katchi. The Dravida Munnetra Kazhagam and the Dravida Kazhagam have branch offices in the village and two persons belonging to the Pillai community are the leaders of the parties. During our survey, when the leader of the Dravida Kazhagam was interviewed for collection of particulars in respect of his household, he disclosed his caste on the condition that his views about casteless society should be recorded in our report. This leader has got a hold in the Cheris of the village. The Sozia Vellala Pillai community is the dominant community in politics. The Congress party has a branch office at Thirunallar. It is generally conceded by the villagers that an overall development has taken place after merger. Under the Community Development Programme, the village has derived benefits like the library, Community Recreation Centre, drinking water wells, public latrines, minor irrigation works, etc. New roads have been laid and old ones repaired. The village has been electrified. Health Centres were opened and the strength of the staff has been increased in Primary School and in a High School established in 1958. The majority of the people seem to be conscious of these changes in the village. Inspite of this, a certain section including those who fought for merger show dissatisfaction in the present regime. This could be attributed to the following reasons: As a result of ban on the import of foreign goods, foreign commodities which were available at cheaper rates during the time of the French, have become things of the past. There is a feeling that the cost of living has gone up after the merger. It is also a common complaint that the quality of Indian goods is not upto the standard of foreign goods.

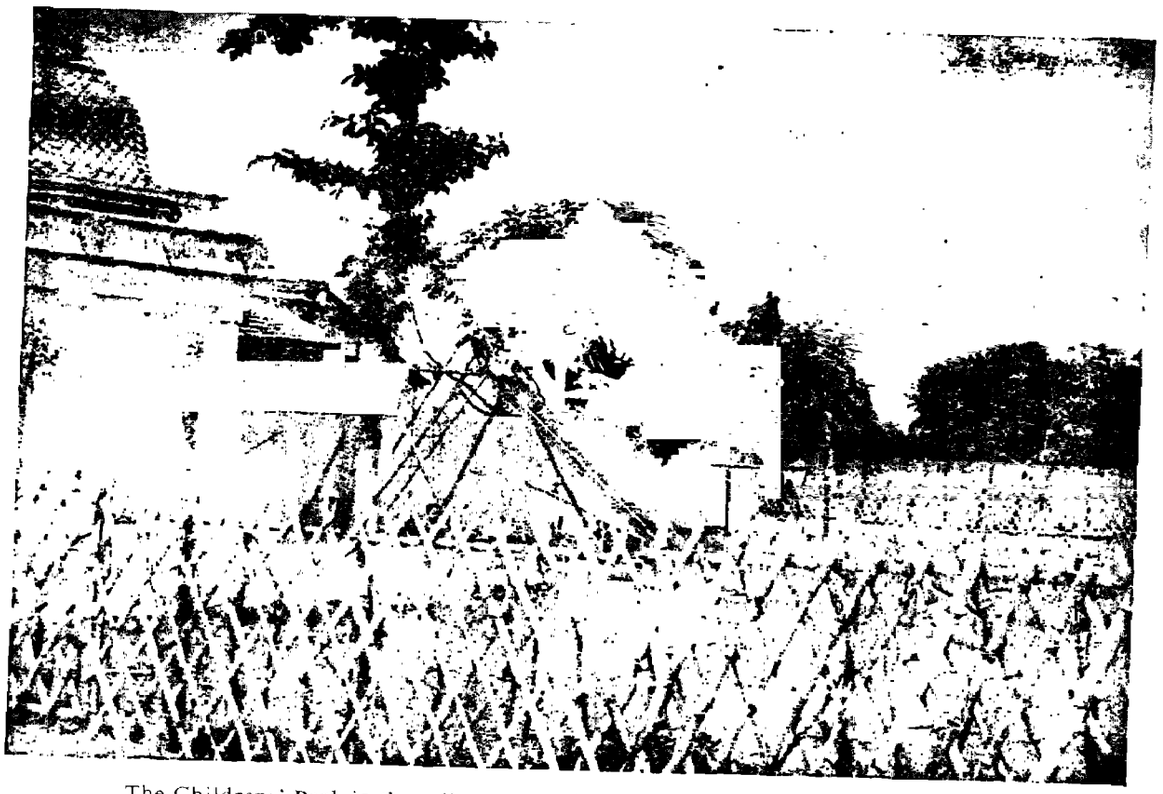
Crimes

152. The following table gives the details of crimes, year-wise, as collected from the records of the Police Station in Thirunallar, for the period from 1st November 1954 to 31st December 1961.

TABLE No. XXXVII

Crimes

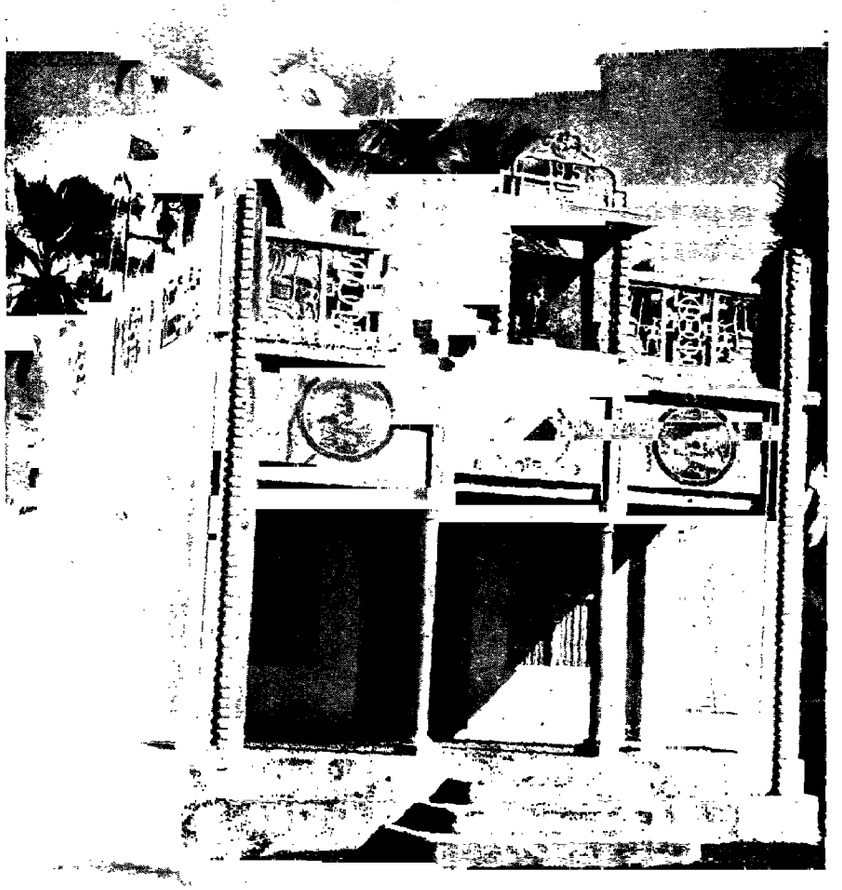
Year	Types of Crimes					
	Public Nuisance	Quarrelling in roads	Theft	Suicide	Murder	Others
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1954 (from 1-11-54)	4	...	...	...	...	2
1955	14	...	...	...	...	3
1956	3	16	...	...	...	2
1957	...	27	...	...	...	6
1958	...	10	...	...	...	8
1959	1	8	1	...	...	10
1960	3	12	...	...	...	20
1961	2	14	2	3	...	17
Total:	**27**	**87**	**3**	**3**		**68**



The Childrens' Park in the village, started under the National Extension Scheme.



Young school boys seen playing the popular rural game 'Chadugudu'.



The Municipal Free Library in the village

It will be seen that no serious crime has been committed in the village. It is the view of the local Inspector of Police that the villagers are less inclined to commit crimes than those in the neighbouring areas. The column 'Others' include cases like breach of traffic rules such as double riding, going in bicycles at night without lights, using loud-speakers without licence, cruelty to animals, etc. Majority of public nuisance cases and cases of quarrelling on roads are due to toddy drinking. In the majority of cases, Parayans figure. Perhaps the habit of toddy drinking leads to the commission of minor crimes in the village.

The following table sums up the general habits of the households covered in the survey.

TABLE No. XXXVIII

General

No. of households surveyed : 155

(1)	(2)
Households reading daily newspapers ...	42
Member or members of which work for social uplift ...	5
Member or members of which take active part in politics ...	2
Member or members of which have joined Co-operative Societies ...	42
Total :	**91**

CHAPTER VI

CONCLUSION

153. We have given in detail the salient features of the village. We have also indicated what changes have come about as a result of the merger with the Indian Union. Inspite of this merger, it remains a separate unit of Administration under the Pondicherry Government and this fact has no doubt resulted in the concentration of developmental activities in the village.

154. The village has a river flowing through it. The temple has given it a holy atmosphere. The villagers belonging to different communities and religions, live in complete harmony. It is also an important place of tourism as it has a temple dedicated to Sani Bhagavan, the only one of its kind in India. On an average, 15 to 20 tourists visit the village and on Saturday 200 to 250 visitors visit the temple. This tourist traffic has its impact on the economy of the village. The tourists offer cocoanut, plantains and betel-leaves as '*Archana*' to the deities of the village. For this purpose, 3 permanent shops have been located in Sannadhi Street opposite to the temple. The Brahmin priests in the temple get additional income when '*Archanas*' are done by them. The rates vary to them from 0.50 nP. to Rs. 5. The temple management has made arrangements to see that a group of 3 to 4 priests officiate during a particular week in a month. Tea hotels and coffee hotels also have good sales during the festival. During 'Sani Peyarchi' festival which takes place once in 2½ years, even houses are let out on rental basis to those who need them. A proposal was considered to build a tourist home in the village at a cost of Rs. 40,000 but it has been abandoned in favour of building one at Karaikal itself. It is also understood that the temple authorities wish to build a tourist home near the temple in Sannadhi Street. If this proposal is implemented, it will provide some comfortable accommodation to the tourists who find it difficult to get suitable accommodation in the village.

155. Thus, we present to the reader a picture of the village which has its activities centred in the temple. But one cannot help observing that owing to the urban influence which this village is experiencing, it is likely that the temple will in due course lose the strong-hold it has over the lives of the villagers.



Toddy Shop in the village with a few addicts



Photographic portrait of an eatables-seller in the toddy shop. The side-dishes, seen in the picture, mostly non-vegetarian, are said to be essential items without which toddy cannot be consumed.

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 :

Sl. 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 persons 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, '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 breakfast 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 : Number

   (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 :

	Number
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	...	
{ Smoking	...	
(10) Others { Refreshments	...	
{ 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 & 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 untouchability, 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) 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 mid-wife at home ...
   - (iv) Confined by unqualified "Dai" at home ...
   - (v) Confined without assistance ...
3. Medical consulation :

   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 ? ...

. **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 a (✓) the names of the communities against which you have no objection (communities to be listed in the village) ...

. 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	Unirrigated		
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Paddy						
Pulses						
Grain						
Sugarcane						
Chillies						
Oil seeds						
Betelnut						
Cocoanut						
Fodder						
Fruits						
Other agri-cultural 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 household know the capital of the state and head-quarters 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 lay-out 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, grave-yards, 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 the 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 washermen 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 fertilizers 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 Govern-ment	Extent of business according to last audit report	Loss or profit accord-ing 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 craftsman 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.	Aadi	...	Tamil month corresponding to July–August
2.	Aani	...	Tamil month corresponding to June–July
3.	Ammi	...	Grinding stone
4.	Aarathi Eduthal	...	The waving of lighted camphor or a plate containing red solution of calcium and turmeric water, to ward off the evil effects
5.	Avani	...	Tamil month corresponding to August–September
6.	Arthajamam	...	Mid-night
7.	Chitrai	...	Tamil month corresponding to April–May
8.	Dharaivarthal	...	A ceremony performed during wedding
9.	Gotras	...	Exogamous groups in a caste
10.	Homa Kundam	...	Offering of ghee, grain etc., to the sacred fire
11.	Inam	...	Gift
12.	Iypasi	...	Tamil month corresponding to October–November
13.	Kalam	...	Time
14.	Kalasanthi	...	The daily morning worship
15.	Kalashepam	...	Entertainment
16.	Kaliyugam	...	The present iron age, being the last of the four yugas or great ages of the world
17.	Kanda Sashti	...	A chief festival for lord Subramaniar
18.	Karthigai	...	Tamil month corresponding to November–December
19.	Mangalyatharanam	...	Thali tying
20.	Mangala Sthanam	...	Holy bath
21.	Mappillai Azaippu	...	Ceremony performed on the eve of wedding, when the bridegroom is brought to the marriage place in procession
22.	Marakkal	...	A Measure
23.	Margazhi	...	Tamil month corresponding to December–January
24.	Masi	...	Tamil month corresponding to February–March
25.	Mithithal	...	Touching
26.	Muhurtham	...	Auspicious time for wedding
27.	Nalangu	...	Ceremony performed to ward off effects of evil eyes

Tamil words		*English equivalents*
28. Namam	...	Vaishnavite sectarian mark
29. Pachai Maragatham	...	Emerald
30. Pallivasal	...	Mosque
31. Pannaiyal	...	A plough-man
32. Panguni	...	Tamil month corresponding to March-April
33. Parthal	...	To see
34. Poosai	...	Saivite sectarian mark
35. Pongal	...	Rice boiled with sugar
36. Pottu	...	Thali worn by Devadasi
37. Prohit	...	A Brahmin priest
38. Prasatham	...	Food offered to an idol and given by the priest to the people
39. Punyahavachanam	...	A purifactory ceremony
40. Puranam	...	A legendary tale containing accounts of gods, heroes, Rishis etc.
41. Purattasi	...	Tamil month corresponding to September–October
42. Santhyavanthanam	...	Performing the daily worship—morning, noon and evening
43. Sayangalam	...	Evening
44. Seeni	...	Sugar
45. Seervarisai	...	Gift articles
46. Sthalapuranam	...	History and legendary mythology of a holy place
47. Sthala yatra	...	Pilgrimage to holy places
48. Thai	...	Tamil month corresponding to January–February
49. Thai Maman	...	Maternal Uncle
50. Thevara Pathikams	...	Poems of praises to gods sung by the three Saivite Acharyas. Each of the pathikas was commonly of ten verses
51. Uchikalam	...	Mid-day
52. Vaikasi	...	Tamil month corresponding to May–June